

14 D 21

Ordnance Survey of Ireland: Letters, Londonderry.

O'Donovan, John, 1806-1861.

Assorted letters, extracts and maps, relating to the history, topography, genealogy and antiquities of Co. Londonderry, with particular reference to its early churches, holy wells, burial grounds, castles and the origins of their place names.

ill. 1834; 164p.

Disbound, conserved and boxed by the Delmas Conservation Bindery. Conservation funded by Atlantic Philanthropies, May 2006.

23 cm (approx).

Donated by the Ordnance Survey Office, 1861.

14 D 21/1

O'Donovan, John, 1806-1861.

Title page and index to the Ordnance Survey letters for County Londonderry.

1834

29p.

23 cm

RIA

N	R.R.	14
1	14	8
E	D. 21	12
N		

Letters

containing information relative
to the

Antiquities

of the

County of Londonderry

collected during the

progress of the

Ordnance Survey

no

1834

(12)

10/10/21/100

Will she be John placed in front of Linden and
to sign?

14/10/21 /1.611

Index
to
Londonderry Letters.

[Notices of some places in the Co. of Donegal, Down, &c. are contained in this volume. —]

- Abhorthach, a Danonian chief, Vth, see Slaghtaverty under Errigal Pth. —
- Adannan, 8th, see Errigal Pth. —
- Aghadowey, — see Macosquin —
- Aileach Heid, the seat of the Kings of the North, 23 — see Gricanaw —
- Aireagal Adhamhnain, — see Errigal —
- Airidh Broscaigh, 72 —
- Alt, meaning of, Vth, 113 —
- Altayesky, see Ballymascreen Pth. —
- Amputane (Upperlands), see Maghera Pth (Co. L. Derry) —
- Anagh, lands belonging to the Pth Church of, as mentioned in Inquisition: —
One Ballybatagh or Four quarters of Anagh, — Ballinawa (Two quarters),
213 — The old Pth Church of Anagh the largest ruin of a church in the County
— Confounded by Colgan with St. Columba's in Clooney, 213 —
Antiquities, Rev. Dr. Knox's Collection of, 81 — see Belt —
Antium County, query as to its having been formerly called the County of Colmanine, 280 —
Ard a'guail hill, of the name, 192 —
- Ardgal, the last King of Ulster, lives shortly after the battle of Clontarf, 253 —
- Armagh, Banagher, & Ballylough Churches the most ancient in all Ireland, see Derry
to Bratton, 138 — The Bard's address to the old town of Armagh, alluded to, 95, 99 —
- Artica (Ard-Trea) Pth ment^d in connexion with the situation of Muinterevlin, 243 —
- Ath a' phostain (Amputane), see Maghera Pth (Co. L. Derry) —
- Avery, a remarkable enchantment, Vth — see Slaghtaverty under Errigal Pth. —

Avish, see Eibhis —

Avon Duff or Black Water, 236 —

Bacan na bó, a black rock on the sea coast, not far from Downhill, ment^d in
the story of Glad Ghaibhlín, 267 —

Baile Cathach & Baile Cathach Colha, } see King Cochyt's towns —
Baile Rígh n-Cathach }

Ballaghaneny, 156 —

Ballyassoone, see Dungiwen —

Ballyavelin in Dromachose Ph., of the name, 274 —

Ballybrist, see Lissan Ph. —

Ballykellywood, a considerable portion of it yet remaining, 231 —

Ballymackilcurr, see Maghera Ph. (Co. L. Derry) —

Ballymacpeake, see Maghera Ph. (Co. L. Derry) —

Ballymulla, see Territories —

Ballynascreen Ph. — Statistical account of the Ph. by M^r. John M^r. Clohry, alluded to
75 — Specimens of the poetic productions of Rev^d. C. Conway, R. C. priest, given therein —
translations of same, 75 to 81 — The lines on the cutting down of the trees that sheltered the
old church of Boveras, composed by him, 91-2 — A MS. collection of Conway's poems (both
English & Latin) said to have been in the possession of an old priest of Ballynascreen, but
supposed to be mislaid at present, or deposited in Maynooth College: the best MS.
that could be found in Ballynascreen, collected by Rev^d. M^r. Quinn of Donagh, & sent
to Maynooth, 92 — Of the name Conway (Mac Conuighe), 75, 199, 200 — the Mac-

Conways

Ballynascreen Pk continued.

Conways, or Mac Conways, a distinct family from the Mac Kamees, the barons, 199, 200, (see 75)
 — Mac Conway, R. C. Bishop of Derry, who dies in 1788, interred in the old Church of
 Ballynascreen — Stone inscribed to him there, 182 — Marina Comhnuiche, or
hill of rest, the townland in which the old church is situated so called, 182 — A véné-
 rable ash tree of great size & antiquity, which stood at the church, & was prostrated
 about 50 years ago, called Bile in Irish (the language of the parish), & thought to have
 stood there from the period of the erection of the church, &c. 202 —

Moneysneeny (the ^{hill} boy of wonders), the most wonderful Gt. in Glencorkine, &c.,
 181-2 — Of the name, 204 — Stories in connection with it, 182, 204 —
Tobar an mhadaidh mhasil (the well of the crooked dog), ^{the grey dog's well} a curious well, near the fairs in Moneysneeny, 182,
 194, 204-5 — of the name, 194, 205 — Rory More O'Haran, of old Ballykerran, said
 to have kept his stone house at Moneysneeny, 236 — Obar na g-capall, or the puddle
 of the horses, a place on the top of Moneysneeny mountain so called, referred to in the
 tradition about O'Haran &c., 236-7 — Cisic mhic Lachlainn (Mr. Loughlin's
ridge) in Altayesky, pointed out as the scene of a desperate battle between O'Neill and
 Mr. Loughlin, in which the latter was slain, 188 — Tradition about Mr. Harney (Mr. Lough-
 lin's son) & O'Neill, &c., 188 to 190 — Drinn a' Dearg (the ridge of Derg) where a
 giant's grave is shown — Tradition about Harney, 183 — Glangauna (Glan of the calf),
 of the name, 184, ²⁶⁵ — Dibert, of the name, 184 — see Dibert — All the glen in
 Ballynascreen Pk. woody at no distant period, 231 — Woods of considerable extent in
 the glen of Altayesky, Glengomine, & along the Mayla river, &c. remembered by the oldest
 inhabitants, 179, 231 — No clan marches preserved in Ballynascreen, 191 — The O'
 Harneys believed by the people to have had no marches as they were under not only O'Neill, but
 under

Ballynascreen Ph. continued.

under a collateral branch of that family, 191 — Tullyhany formerly the principal seat of O'Hagan: but another branch of the family settled in Ballynascreen — the ten town lands now in the possession of M^r. Ogilby, said to have been the property of Shama Moore O'Hagan, 191, 262 — Inis O'Syn defended by Cormac O'Hagan in rebellion of 1641, 191 — Torlogh (Charles) O'Hagan, who set himself up as the chief of the O'Hagans of Ballynascreen, & the lineal descendant of Cormac or Shama Moore, about 10 years dead — the house of Denis O'Hagan at White Water, built by the same Torlogh (or Charles), &c., 191-2 — O'Hagan said by tradition to have put on O'Neill's slipper, or brogue, at the inauguration, 218 — A brogue sculptured on the tomb stone of Charles, the last chief, in the old Church of Ballynascreen — Epitaph cut on the stone with a pen knife by Charles's son, 218 — Dun na brage (Dunnybragg), T.L., in Liddan Ph., said to have belonged to that branch of the O'Hagans that put on O'Neill's shoe — tradition in connexion therewith, 218 — The Black hill in Ballynascreen Ph., called in Irish Ance na daraise dubhe, i.e. the hill of the black oak, from an aged oak tree which stood there — Was called Darog an aineachtain, or oak of the assembly, &c., 268 — The hymn tunes sung in Ballynascreen chapel, no remains of Irish songs; but a mixture of the Gregorian style of Church music, & several barbarisms of a modern music master. 209 —

Ballynascreen mentioned in Journal of Rebellion, 1643, — 238 1/2 —

Ballyness, see Dungiven —

Ballywoollen, rectius Ballymullan, named from O'Mullan, 65 —

Ballywully, see Dungiven —

Balleagh, in Dromachose Ph., of the name, 274 —

Balteagh Ph — formerly called Ternon Mae Teige, 117 — Leighvallychugg (i.e. Leig's half town, probably Moneyguigg in Balteagh Ph) ment^d in Inquisition as having belonged to the hands of Canons called Dungewyn, 213 —

Banagher Ph — statistical account of the Ph by M^r. John McElaskay, alludes to, 75 — Architectural features of the old Church of Banagher similar to those of Mughera, 1 — A vault in the church of the latter, resembling St. Muriach's tomb at Banagher, 3 — The story of Banagher, Bovea, & Balteagh alludes to, 69 — Banagher church one of the nine churches forming a circle round the church of Skreen, 172 — See Amagh — Beannchair, signification of, 215 —

Bangor — three golden teeth of a whale stolen by the IV Matters & have been preserved there as ornaments upon the altar, &c. 195 —

Bann River, 148, 158, 275, 280 — Banna (Ban-abha) called by Ptolemy, Agita, or the Silver River, 254 —

Banshees (female Sprites) worshipped as goddesses in times of Paganism, 151, 153 — Character of one of them illustrated in a poem composed by one of the O'Brolaghans, 151, 154 to 158. — Notice of three Banshees in the tradition about Maunus O'Kene's son, 240-1-2 —

Polytheism, not fire-worship or the worship of Pandas, doubtlessly the religion of the ancient Irish, as appeared from a passage in that life of St. Patrick given in the Book

of Amagh, &c. 151-2-3, 194 — Fire regarded as an antidotal & purifying element by the Irish at the present day, 152-3 — Bealltaine, the Irish name for the 1st May — origin of the name from Carmac's Glossary, 152 — No reference to the god Beal, or to the sun, in the explanation there given, ib. — No evidence of the worship by the Pagan Irish, of the sun & moon, & Belus, & Beid & his son Paramon, to be found in any book or MS. &c. 217 — An ancient King's having sworn by the sun & moon, not a proof of his veneration for those luminaries, 246-7. (See Cromlech) — Of the shape, or form, generally imagined of the Deity, 247 —

Bards

18/2/21/18V

Bards, Irish, of the great numbers of them in Pagan times — their banishment into Ulster — their numbers limited by Columbkille, and killed by the Law, as noticed by Mac Firbis, 6 — To plunder the names, termen, or sanctuary of a poet; contrary to the Brehon law, 20, 25 —

Beagh (water), see Maghera Phe (Co. L. down) —

Bealtaine, the Irish name for the 1st May — Origin of the name, &c., see Polytheism under Banthees —

Beanna Boirche, celebrated in ancient Irish history — of its situation &c., 161-2, 195, 196, 232 — its situation erroneously pointed out by Dr. O'Brien, 161, 195 —

Beann Boirche not the name of one mountain, but of a chain of pointed peaks situated in Ulidia, on one of which the shepherd Boirche had his house, &c., 195 — Not identical with Benn Bradaich, as Mr. O'Donovan was led to suppose from Dr. O'Brien's description, 196 (see 162) — Inferred, from the various historical references to it, to be the mountains of Rosstrevor & Clonduff in barony of Iveagh, Co. Down, 196, 232 — Mentioned by O'Flaherty as mounts in Uladh, 196 — Nota bheann boirche, the moat of Beanna Boirche, 195-6 — A whale with three golden teeth stated to have been cast upon shore in Boirche, &c., 195 —

Beannchair, signification of, 275 —

Beann Fhoibhne, 162 —

Bel atha na folá (ostium vadi sanguinis), a stream so called, 244 —

Bellaghy, 261 — Bellaghy (Ballaghy), or Cochystown, — see King Cochystown — Benevenera, on whose summit Henry Mac Markellan keeps his fairy palace, 230 — Formerly remembered by the natives as Annus Bheanachuil, &c. —

Bennada

Bennada, Glen of, 36, 40 — Song in praise of the Glen, composed by St. Feary, yet preserved there — Irish translation, 57-8 — Feary's satirical powers, 58-9. — see "Oddian's poem," & "Territories" —

Bennade (the six towns of Bennada — Benmady), see Dungiven —

Benn Bradacha (Benbradagh), 244 — see Beanna Boirche —

Benone River, of the name — called Boonowen in Inquisitions, 273 —

Black hill, see Ballynadereen Ph. —

Blackwater foot, situation of, 236 —

Blood — The old custom of using the blood of living cattle as food, yet retained by the inhabitants of Muntiruloney in Tyrone, and Ballynadereen, 214, 256-7 — Their manner of preparing it, &c. 214-15 —

Bodoney Church one of the nine churches forming a circle round the old Church of Skreen, 172 —

Bodoney — Boydony in the country or territory of Cormac O'Neill, mentioned in Inquisitions as having belonged to the house of the Canons called Dungevyn, now Bodoney in Tyrone, 212 —

Boirche, see Beanna Boirche —

Bolea, in Dromachoda Ph., — of the name, 274 —

Boonowen, see Benone —

Boveragh Ph. — Statistical account of, by Mr. John M. Goskey, alluded to, 75 —

Lines on the cutting down of the trees that sheltered the old Church of Boveragh, composed by Rev. C. Conway, 91-2 —

Boydony, see Bodoney —

Brackagh
14/12/21/1 (v)

Brackagh Glen of, 227—

Brackfield (Cumber ~~Ph~~)—tradition about O'Kane (Mamus Gallada, or the Anglicizer) of Brae-mhaigh, i.e. Spotted field, now Brackfield, 238-9—An English Castle erected by him, 239, 242—Story about his son, in which the name of Montevlin (Muintir Dholbrailem), a level district stretching along the borders of Lough Neagh, in the southern part of the Co. L. Downy, is accounted for, 239²⁴³. Brackfield ment^d in Clugge upon Mamus O'Kane as the residence of a branch of that family, 42—Thane O'Kane of Brackfield, 52—

Brathair Ban (the celebrated) noticed by De Burgo—M^r Bradley, a school-master living near Maghera, a relative of his, 132—

Brehons—A Dictionary of the Brehon Laws commenced & completed by Mac Firbis, 8—Appears to have been finished in the year 1650—Is suspected to be now among the College MSS., 9—Mac Firbis a student in the school of the Mac Egan's, hereditary Brehons of Ormond, 9—

Brian Borumha—of the name, 129-30—The Round Tower of Fomegnage repaired by him, 26—See "Hincora" and "Inland"—

Bristol, Lord, 260—

Bryansford, 1—

Buaille Choluim Chille (Columbkille's Bolie, or place for the herding of cattle) a green spot so called, in the mountain immediately over Lough Patrick, 246—

Bun-una, in Tyrone, from whom named, 66—

Burntoltet River, native timber yet to be seen along the vale of, 231—

Caolain (Caylan, Coelanus, Caslanus, or Coilanus) occurs frequently as the name of saints & other men — Kilianus, so celebrated on the Continent, called Caolain in Irish, 169 —

Callann Mor, who lies interred on Carnanbane, in Ballybriest. &c. —

Lines addressed to him by M^r. O'Donovan, with notes, 247 to 255 —

See Lissan Ph. —

Calmore, in Kilcronaghan Ph., a castle at the period of the siege of Derry, 279 — The statement of the O'Hagans, that it was built by one of their

ancestors (263), questioned, 279 — A very extensive wood said to have stood at Callmore not long since, 231 — A remarkably large oak tree, called the Royal Oak, & other trees, protected by a stone, &c. &c.

Cambrensis (Rev^d. Gerard Barry), M^r. O'Donovan's opinion of, 254-5 —

Canon, meaning of, 112-13 —

Caolain, see after "Burntollet" —

Cappymacourt ment^d. in Journal Rebell: 1643, — 238½ —

Carlingford Bay ment^d. by Cambrensis, in connection with the whale with the golden teeth &c., 195-6 —

Carnanbane, see Lissan Ph. —

Carnan Tagher — No carn (or heap of stones piled in memory of the dead) said to be on Carnan Tagher, 131-2 — Carnan Tachar & Liryan-Tachar said to have been named from Tachar More a giant, whose carn was on the mountain, 271 —

Carriknakielt, in Gormoneeny Ph., of the name, 180 —

Cashellors (Caisleoir), Architects, & Rath-builders, — see "Stone erections" —

Castle Dawson

Castle Dawson Estate said by tradition to have belonged to O'Muckholland,
who have been forfeited by him,

272, 282 — But supposed by Mr. O'Donovan to have been forfeited by a
Collo Mac Donnell, chief of the Clan Donnell sept, 282 — Story of the
forfeiture, 282-3 —

Castleroe, ^(Caislean a roo) ment^d in Cleggy upon Manus O'Kane, as the residence of a branch
of that family, 41, 42 — Castleroe, near Coleraine, was the possession
of Jerry (Gofhraigh) O'Kane, 203 —

Cavanreagh, 238 —

Caylan, see Carolain —

Celt — A mould [or Celt] used for cutting some military implements, in pos-
session of Mr. John W. Closkey, 115-16 —

Churches — Many places pointed out through the County, as where the
saints attempted to erect churches, supposed by Mr. O'Donovan to have
been the sites of small chapels, which the saints had probably used
before they had means of erecting larger ones — The name Temple
moyle a corroboration of this opinion, 264-5 —

Clady River, 116 1/2 —

Claggan (Claignan), of the name, 193 —

Clogher named from the golden stone of Kernan Helisach, the God of
all the North, 250 —

Clogh Lowish in Handasy's land, 99 —

Clondermot, ^{Ph} 46 —

Clonduff — The mountains of Rosstraw & Clonduff, in barony of Inceagh, Co.
Down, supposed to be identical with the Beanna Boinche of ancient Irish history,
which see —

Enoc na Daróige Duibhe, now Black hill, — see Ballynatcreen Ph.

Enoc na nuall (the hill of lamentations) mentd. in a fragment of an

Irish Ms., 234 —

Coagh, meaning of, 273 —

Coelanus, see Coelain —

Coleraine County, town, &c. — Coleraine town, whether belonging to the diocese of Derry, or to that of Down & Connor, 275 — All the lands West of the Bann formerly called the County of Coleraine, 275 — Query respecting same, 280 — Colonia in regione Rite in Colgan's time, 275, 280 — The Dominican monastery situated West of the Bann, supposed by Dr. McLaughlin, to have had possessions at the E. side of that river, 275 — Allusion to the Monastery of Coleraine, 160 —

Collmore, see Calmore —

Columbkille's Book of Prophecies — ^{by whom invented, 259 —} Big Paddy Bayard's account of, 259 to 261 —

Coolknawdy, see Maghera Ph. (Co. L. Derry)

Coolsaragh (Kilcorraghan Ph.), derivation of the name, according to tradition, 268-9.

Coolyvenny, see Macosquin —

Corick, see Lissan Ph. —

Corralackey, see Maghera Ph. (Co. L. Derry) —

Cowlenemanagh, see Macosquin —

Cows, see Glas Ighaibhlan —

Craigavaddyane, see Maghera Ph. (Co. L. Derry) —

Creve (Cracibhe), see Maghera Ph (Co. L. Derry) —

cro Bairche, situation & name of, 162 —

(in Upper Lumbra Ph)
Crochdoosh, of the name, 68 — Crochdourish insisted by some to be the proper
name, 201 —

croghan - Mave, 156 —

croon Dubh, a celebrated god of the Pagan Irish, whose image stood on May Slaght,

249 — A long account of him given by Eoin in the Tripartite life of St. Pa-
trick, in St. Domnall's festival called Domhnach Chron Dubh, by
the Irish, ib. —

[Co. Dublin]
Cromleacs — The sun & moon sculptures on a cromleac at Killiney, 194
— this solitary instance no proof that the sun & moon were worshipped
at these cromleacs, &c., ib. — see Lrania —

crottieve, 270 —

Culnagrew (Culnagrow), of the name, 68-9 —

Cumber, 18

Dabhach (adha) of the derivation of, 27-8 — see Doagh —

Daimhinis & Oilean Badhbha, 281 —

Dalaradia, the fruitful land of noble saints, 4 —

Danes — All the forts &c. in Ireland erroneously attributed to the Danes or
Fin Mac Cool, 116-17 — The Danes remembered by tradition for their
cruelty, &c. ib. —

Darogan aircach, — see Black hill under Ballynascreen Ph —

Degees

Degrees of the Fileas, see Ireland —

Deirdre the Darbhuta of Mac Pherson, 157 —

De Lacy (Hugh) attempted to shake off the English yoke, & become King of Ireland himself, — see Ireland —

Dermot & Grania, see Grania —

Derry, of the name, 72, 136 — R. C. Bishop of Derry, 13 — A Bishop of Derry alluded to in Paddy Lynch's account of "Columbkille's Book of Prophecies," 261 — The Bishops of Derry & Rathfriland ment^d. as two distinct prelates in an account of a synod of the Clergy of Ireland which took place shortly after the landing of Hen: II. 92 — Some record in Maynooth, in which an account of this synod is registered, ib. — No satisfactory account of the R. C. Bishops of Derry, 92 — their names preserved by tradition — the dates of their consecration & death, by tomb stones, &c., 93 — The Siege of Derry foretold by Jas^t. O'Hood a year before it happened — tradition about same, 185 — see Londonderry —

Derryoran Pk — Irish yet spoken there, 243 —

Desert (Didert), origin of the name according to tradition, 121 — Derivation of, from Cormac's glos. & Colgan, ib. — Mr. O'Donovan's opinion of the word, 122 —

Desertcreat Church, one of the nine churches forming a circle round the old church of Skreen, 172 —

Desertmartin

Desertmartin Ph — Statistical account of the ph. by M^r. John M^r. Cleskey,
 alluded to, 75 — Desertmartin not the name of a townland, but merely
 that of an old Church, of the ph., 223 — Of the saint who erected the
 old Church, 225 — Of the person who took it down, 193 —
Lough-Inch-O'Lyn barony named from the small lough near De-
 sertmartin — tradition in connection with the lough, 219-20-21 —
 Of the names Lough-Inch-O'Lyn & Inis-O'Lyn, 220 to 223 (see 209)
 — Why the name of the lough was given to the barony, 223-4 —
 Inis-O'Lyn defended by Cormac O'Hagan in rebellion of 1641, — 191, 221.
 Ruins called the guard house in that part of Desertmartin village, ^[Lough-Inch-O'Lyn] which
 lies in Stranagard (the holm of the guard), 223 — The cellars, or dungeons
 under ground, of the Jail which stood at Desertmartin vil., discovered,
 225 — Query respecting this jail, 279 — The court house said to have been
 built on the island [Inis-O'Lyn] — & Rory Ramon ^{more} O'Hagan said to have tried
 malefactors there, 279 — Desertmartin vil. supposed to have been then
 called Lough-Inch-O'Lyn, from its contiguity to the fortress, 279-80 —
Stranagard & Knocknagin, of the names, 224 — Slieve Gallion, 219 —
 trad^t. account of the names, 225-6 — (see Sissan Ph.) — Luncy, in Desert-
 martin Ph., which predomined the name of the plain that was overspread by
 Lough Neagh, — see King Cashy's tower —

Desertoghrell — explanation of the name by Sampson, V^o, 15 — O'Quaythghail Reidhe
 the last distinguished man of the O'Quaythghails, who lived at Desert-Oughill, 272 — A sister
 Sir Phelim Roe in the rebellion, & forfeited all his property, &c. — (see O'Quaythghail under Quayth
names) — Allusion to Desertoghrell, 279 —

Desert O'Lyn, of the name, 209—

Doagh (Magilligan ^{Ph}), of the name, 273— Doagh (Dumhach) a different word from Dabhach, 28, 62—

Dolau, plain of, 257—

Domangart, a pagan prince &c— see Maghera Ph (Co. Down)—

Domhnach Chroim Duibh, see Chroim Duibh—

Downhill called Dunbo when Felim O'Mullan resided there, 65— Downhill built by a bishop of Derry, 259— see Dunboe Ph—

Downpatrick, of the name, 2—

Dreenan, see Maghera Ph (Co. L. Derry)—

Dromore, of the name, 258—

Drumard, a Mod. thro-breating of Irish families, 210-11—

Dumhach, see Doagh—

Dunboe Ph— ^{O'Mullan's desc.} Dun-bo, named from a great cow, 109— see Downhill—

The inhabitants of the ^{Ph} generally Presbyterian, 60— The giants stone presumed to be the Muritis Ceitheni of Samnan, & the Dun-Ceithen (Dun Kerren) of Tigernach & other annalists, 60-1-2— No local tradition connected with it, 60— Said to have been called Sungern ^{in Irish} (probably a corruption of Dun Kerren), by which name also the GL is known to tax-gatherers, 60, 63— Dunkerron believed to be the name given to the GL on the Down survey, which should prove this to be the celebrated fortress in which the three kings were burned in 7th century, 60-1-2-3, 84— Of the name of the Stone, 63— The ref-
made

Dunloe Ph contd.

made to this place by O'Donnell, in the life of St. Columbkille, a strong presumptive proof that the Giants Scence is the Dun Ceithir of ancient times, 61 — St. Columb & Congell represented as discoursing at the delightful hills & slopes (Dunno et clivas) in the territory of Keenaght, &c. 61 — Similarity of this fort to the one on Grianan hill; — the greater part of the stones removed for building houses in the neighbourhood, &c., 61 — May afford a specimen of the fortifications & palaces of the Irish Kings in 7th century, 62 — The agreement of its site & architecture with those of Grianan, an evidence that the latter is the real Grianan, or palace of the Kings of the North, 62 — Lines addressed to the Scence, by Mr. O'Donovan, in imitation of the Bard's address to the old thorn at Berragh, 95 to 102 —

Dun-Bradan, 156 —

Dun Cealtair (Dun-Patraic), in Co. Down, 125 —

Dun Ceithirn (Dunkerron), see the Giants Scence under Dunloe Ph —

Duncruthen, no tradition about it, 40 —

Dundalk, 156 —

Dundrum Old Castle &c. — of the name — supposed to have been that of a circular fort, on whose site the present castle was erected, 3 —

Dungiven

Dungiven Ph. — Of the name Dungiven, 125 — Ment^d as a residence of a
 branch of the O'Kanes, in an Elegy upon Mamod O'Kane, 42 — False
 assertion respecting religion, in the Statistical account of the Ph., &
 remarks thereon, 83-4 — Mr. John M. Clokey's account of the Ph. alluded
 to, 75 — Dungiven Church one of the nine churches forming a circle
 round the old Church of Skreen, 172 — Sands ment^d in the Inquisition
 (Ultonia) as having belonged to the house of Canons called Dungewyn, iden-
 tified, 211-12-13 — Tirmeely, now called Tirmeel, of the name, 211 —
Magherydungewyn (the plain of Dungiven), now probably the townland
 called Magherslioy, 212 — Ballywolly ment^d in Inquis^{ns} (i.e. the P.L.
 called on the Ordnance Map, Dungiven), always called Baile an mhuilligh
 [Ballyanwolly], or hill-town, by the people, who also call the village
 of Dungiven by no other name than Ballywolly — the name Dun Geimhin
 (Dungiven) always applied to the old Church, 212 — Owenbegg, now
Owenbeg, 212 — Ballyassdoone (must be the P.L. now called Ballymess)
 — of the name, 212 — Bennade (2 grs), now the six town of Benna-
da (Bennedy), 212 — Bogdony in the country, or territory, of Cor-
mac O'Neill, now Bodoney in Tyrone, 212 — Leighwallychurry (i.e.
Luig's half town), probably Moneyguiggry in Balteagh Ph., 213 —
Dunglaady fort (Dun ghlaididhe) notice of, 116¹³⁹ — is the Dun Claitighe of the
Irish Annals — of the name, 116^{1/2} —

Dunkerron (Dun-keithrin), see the Giant's stone under Dunloe Ph.

Dunluce Castle (Dr. Quillan's), 65—

Dunnabraggy (Dun na broige), in Lissan Ph., said to have belonged to that branch of the O'Hagans that put on O'Neill's shoe—tradition in connexion therewith, 218—References to same, 242, 263—See Ballymascreen Ph.—

Dun Patraic (Dun Cealtair) in Co. Down, 125—

Duntibryan (Dun tighe Bhríain), Ballymascreen Ph., see O'Neill's territory,

Eas Chronain (Cronan's Cataract) ment. in fragment of Irish MS. (234—

Eas na fionghaile (the cataract of the murder), ment. in Id.—... 234—

Eden, 158—

Eibhid (incorrectly, Irish), Magilligan Ph., meaning of the name, 273—

Eiscir Mhic Saechlúin (M. Soughlin's ridge), see Ballymascreen Ph.—

Clugh, Duncruthen, Id.—No traditions of them in Dungiven, 40—The names not known in Glen Ullin or Glen na Pennade, ib.—

Elegies sung at the wakes of old families, see Tuircadhs—

Enagh, see Annagh—

English—The pronunciation of English among the Irish peasantry, the same (with few exceptions) that was introduced many hundred years ago by different English colonies, 232-3—

Erne (the), 158—

Errigal

Errigal (Ainagal Adhamhnain). — Airegal Onain, i. e. habitatio Onani,
 the orig^l. name, 29 — Of the name Errigal, 69 to 72 — Errigal
 to be marked as a Church instead of a castle, on the old map, 279.
 The name St. Onan not ment^d in any Irish Calendar, 29 —
Onan's Cape, a stone so called, 29 — Onan no other than the cele-
 brated Adamnamus, whose Latin style has been so much ad-
 mired by Pinkerton, & who has been styled by Bede, "vir bonus
 et sapiens, et scientiâ scripturarum mobilissimè instructus." 29, 30 — Identification of St. Onan (Cunan), patron of Raphoe,
 with Adamnam, ⁶⁷ 69, 73-4 — Tobar Annain, a well in Skreen Pk.
 bar^t. of Tireragh, & Co. Sligo, so called from St. Cunan, 66½, & 736.
 Of the name Adhamhnain, 30 — Slaght a corruption of Seaght (a
 monument &c.), 30 — Slaghtmanus (Lower Cumber Pk.), & Slaghtaverty
 (Averty's monument, in Errigal Pk.); — Monuments of the dead shown
 there, 30-1 — Averty, a remarkable enchanter, & a great enemy to
Fin Mac Cul; — legend about him, 31 — Mananan Mac Lir another
 celebrated fairy of the north of Errigal Pk. — legend about him, 31, 43,
 44-5.
Abhothach & Mananan, two celebrated Demonian Chiefs, ment^d in
 Book of Lecan — the former a great musician, the Orpheus of the Irish
 poets — the latter a great navigator, styled by the Irish & Welsh Mac Lir
 (filius maris), 31-2 — Cormac's notice of Mananan, 32 — The Isle of
Man (Mannanan) named from him, 32 — is now called Mananan Mac
leery, 32, 43 — It is to be seen in the tides, or white waves, of Magilligan point, 32, 44 — See
Mananan & his three sisters —

Codroe, 156—

Doonan's mount, 158—

Fairies supposed by the people of Liddan ~~Ph~~ to be now dying very fast, 230—

The Irish fairy men described by Turlong in his poem of The Fall of Derengie, 264—

Fallach Circann, a hollow so called, not far from the foot of Slieve Gallan, ment^d in the legends about Glanconkine, 166—

Fallagloon, see Maghera Ph (Co. L. Derry)—

Fallalea, see D^o — — — — —

Families—the progenitors of almost every Irish family of distinction, flourished in tenth century, 94— See Irish, the, & "Pedigrees"—

Family Historians of the ancient Irish—a list of them as given by Mac Firbis 7— See Pedigrees—

Family Names occurring in this volume:—

A. Total, 14— see O'Tuathghaile—

Barclay, 269—

Bradley (O'Broslachain), 218— Mr Bradley a relation of the celebrated Broathair Bann ment^d by De Burgo, 131, 139— Francis Bradley (Broslachain), 235— see O'Broslaghain—

Broslaghain, see O'Broslaghain, & Bradley—

Brenton, 269—

Butler, Rev^d Wm^o, 62—

Campbell supposed to be a kind of translation of the orig^l name of the Scotch family, 89— Mac Cathmhaoil the Gaelic name of Campbell, according to Mac Firbis & O'Flaherty, 89— Signification of Cathmhaoil, the name of the progenitor of the Scotch family, 89— Campo-bello said to be a name which this family obtained in Italy, 89— see Mac Cathmhaoil—

Caam-phil, see Mac Cathmhaoil—

Carew, see Mac Corran—

Carey, 262—

Cassidy, 79, 80—

Caulfield or Caulfilds, the name Mac Cathmhaoil sometimes so Anglicized, 89— Caulfield Esq. of Laharlemont, an English family, ib.—

Clerken, 180—

Convery (O'Conabhraide), 201—

Conway (Mac Conmhuighe), 180— Rev^d Christopher Conway, see notices of him under Ballynascree Ph— Neal Conway, R. C. Bishop of Derry, who died in 1738, 182— see Mac Conmhuighe—

Cooke, Esq., 262—

Codroughan (O'Cosgrachain), derivation of the name, 200—

Codroughan

Family names continues.

Cosmaughan (O'Cosnamhachain), derivation of the name, 200 —
 Costello (O'Costello), Marcus, notice of, 245 —
 Courcy (de), 220b —
 Crandie (O'Crainkridie, i.e. O'dea progenies), from whom descended, 201 —
 Crawly — Croly, see O'Grilly —
 De Burgo (Burke), 71 — The Irish chiefs summoned by Edw. II. to muster their vassals under De Burgo, against the Scottish rebels, 135 — see Mae Williams —
De Lucy, see De Lucy —
 Deery or Deary (O'Daighre), 17 —
 Deigny, 225 —
 Devlin, 240 — the Devlins a very numerous Irish family — situation of their inheritance, 243 — their name still retained in the district of Muintir Dhoibhne (Muintir-eolin), 243 —
 Donnell (Clan Donnell) family, historians in Oral, 7 — see Mae Donnell, H. Mulligan —
 Falls (Mae), the descendant of Brian, Carrack O'Neill, 281 —
 Feary (Feary), 58, 59 —
 Ferrarian, 180 —
 Gibbon, 61 —
 Gillen (O'Gailen), 15 —
 Godwin, see Magniggin —
 Hargan supposed to be the same with Harkan (O'H-Carcain), 201 —
 Henry (O'H-Sneinghe), Dr., of Maghera, 90, 270 — see O'H-Sneinghe —
 Higgin, Francis, 220, 224 — see O'Higgin —
 Hood (O'Hood), 148, 149 —
 Jocelin, Earl of Roden, notice of, 4 — Lord Jocelin, 5 —
 Kunes, Lord, 94 —
 Keating, Dr., see O'Kelly —
 Kidd, 269 —
 Knox, Rev. Mr., of Maghera, 81, 82, 103, 115, 179, 283 —
 Lucy (de), Sir Hugh, see Ireland —
 Lagan supposed to be the same as Lagan, 201 —
 Lamb, see O'Lone —
 Lawerty, see O'Flaithbhartaigh —

Lagan, see Lagan —
 Lym or Lyndsay — tradition about the name in connection with Loughinsholin, 219-22, 221 — see O'Lym —
 Lynch (Lynch), 36, 37 — Paddy Lynch, the poet, Dr., 205, 216 —
 Lyndsay, see Lym —
 Mae an Gowan, 7 —
 Mae Ardan, 3 —
 Mae Avelin, see O'Havelin —
 Mae Bhloscaidh, a name assumed by a branch of the O'Neills, 170 —
 Mae Brides (Mae Bhríde), 201 —
 Mae Brody, 7, 20, 25 —
 Mae Bull, 89 —
 Mae Caraghambina, see Mae Corran —
 Mae Carthy, 7 —
 Mae Cathlain, see Campbell —
 Mae Cathmhaoil (Mae Cathmhaoil) variously anglicized Campbell, Campbell, Campbell or Campfield, 88, 89, 216 — Campbell, A. R. C. Archbishop of Armagh, originally of the name Mae Cathmhaoil, 88 — Cathmhaoil, the name of the progenitor of the Irish Mae Cathmhaoils — signification of same, 89 — see Campbell —
 Mae Connawith, see Mae Kenna —
 Mae Clobkey, 34, 66, 90, 91, 92, 134, 243-4 —
Mr. John Clobkey, 75, 76, 83, 86, 115, 270 —
Mr. Clobkeymore, 36, 38 — traditions respecting the origin of the name, 216, 217 — supposed to be a branch of the O'Flanes, etc. —
 McCloud, see Mr. Glada —
 McColchinter, 269 —
 McColinsky, 216 —
 McConnamoe, 37 —
 Mae Conninghe (Mae Conway, Mae Convey, or Conway) — the Mae Conveys changing their name into Conway, 216 — Mae Conveys a distinct family from the Macnamoes the poets, 199, 200 — see Conway — & Ballymascanlon O'Ke —
 McConnell, see Mr. Donnell —
 Mae Convey — Mae Conway, see Mae Conninghe — Mr. Convey, see Mr. Convey —
 Mae Corran, 3 — Mae Corran (Mae Caraghambina) made

Family Names continued.

made Barrow by Mr. O'Donovan, but supposed incorrectly so, 201.
 Mr. O'Garra. (Mac Osgaigh), Dean, 93— Of the name— the family not descended from O'Garra the son of Odian, Tyrard-son of Fin, &c. 94.
 Mr. Quillian (Mr. Quillin), 70— see Mr. Quillan.
 Mr. Quillagh, derivation of the name, 200.
 Mac Cordy, Mac Cord, & Mac Cordy (in Irish Mac Cuarda), a family, widely spread through out the Co. Down, Antrim, & Derry, 201— a celebrated poet of the name mentioned by O'Reilly, in his Irish writers, 201.
 Mac Curtin, 7— Hugh Mr. Curtin, 117.
 Mac Devitt, 52.
 Mac Donnell, 149— Clonagh Mac Donnell, 154.
 Mac Donnell of Scotland— his daughter married to O'Donnell, 71— Reference to the Mr. Donnells of Scotland anglicizing their name into Mr. Connell, 223— see O'Mulholland.
 Mac Egan hereditary Brehons of Ormonde, 9.
 Mr. Egan, 220.
 Mr. Egan, 32.
 Mac Frielid, historian &c. of Lecan— Mr. Fin big in Chicragh on the Moy, 5, 6, 7— see "Brehons", "Forts", "Stone erections".
 Mac Ghibhlaighide (Mac Bride), 201.
 Mac Gilcor, 150.
 Mac Gilkelly, 7.
 Mr. Gillian, 178.
 Mr. Glade, in Irish Mac Laid— a branch of the celebrated fighting tribe Mr. Glade of Scotland, 170.
 Mr. York, 178.
 Mac Guichian a different name from Mac Guiggan, 200.
 Mr. Guiggan (Harry), the Irish scholar, 132.
 Mr. Guiggan of Targanish, 168— see Guiggan.
 Mr. Hendry, see
 Mac Henry, a branch of the O'Khanes (O'Kanes) 200— a collateral branch of the O'Kanes supposed to have probably taken the name of Mac Henry, 170— (see O'Kane)— Mac Henry a different name from O'Khaneghe, the latter always anglicized Henry without the O', the

former generally written Mr. Hendry & Mr. Hendry, 179—
 Mr. Hanns a different family from the Mr. Kennas, 246.
 Mr. Hendry, see Mac Henry.
 Mr. Kenna, 201-2— Denis Mac Kenna, 280— Rev. Mr. Mac Kenna, 103, 280— Donogh Roe Mac Kenna, 245, 271—
 Mac Kennas of Maghera— their ancestors said by tradition to have removed thither from Drough in Co. Monaghan, about the year 1641— 246, 271— Mac Kenneth their true name, which is synonymous with Mr. Kengia in Scotland, 271— the name of the Scotch Mr. Kennas generally written Mr. Kengy, which is the Mac Kennas of the Annals, 271—
 Mr. Kenneth, see Mr. Kenna—
 Mr. Kengia, see Mr. Kenna—
 Mr. Kinney, see Mr. Kenna—
 Mr. Knae, 272.
 Mac Lanyahan, 188.
 Mac Laid, see Mr. Glade—
 Mac Laughlin, 21, 25, 174, 176—
 Mac Rully, see Mac Rully.
 Mac Names of Glenconkaine, 169— Mr. J. J. Mac Namee of Minegnea, 281— Mac Namee the bard of Eirene according to traditions 187— Tradition about Mac Namee (son to Mr. Laughlin), & O'Neill, 188 to 190— Mac Namee of Draperstown, the descendant of the bard of O'Neill, & commonly called the provost, Lord John Eldon, 188, 193, 215, 225, 227— the Mac Namees a distinct family from the Mac Conways, or Mac Conways, 199, 200—
 Mac Rully (Mac an Ollan), son of the ollan, or head poet, believed to be the same with Mac Rully, 200.
 Mr. Peake, 272.
 Mr. Quillan of Dunluc Castle, 65, 149— the Mr. Quillans of Antrim a different family from the Mac Williams, see Mac Williams—
 Mr. Quillin (Mr. Quillin), 70—
 Mac Rory, 180, 229— Dr. Mac Rory, P.P. of Desertuoyhill, &c., notice of, 87-8— References to him, 122, 123, 168, 270, 273— Manus More Mac Rory

Family Names continued

Rory of Munsterloney, 245—Mac Rorys changing their name into Rogers, 216—
 Mac Rory, also Rogers, of Drumatoe, 211, 280—
 Mac Skinnin, 202, 283—
 Mac Seiges changing their name into Montague, 216—
 Mac Williams of Ballymasreen, a different family from the Mac Quillans of Astrin, 207-8-9, 215—the Mac Williams, a branch of the Burkes, originally from Connaught, 207-8—Origin of the name, 207—is sometimes changed to Williams or Williamsons, 208—the Mac Williams of Ballymasreen formerly called themselves Burkes & Mac William Burkes, 215—The Mac Quillans a Welsh family, according to Mac Farbid (the Roder M.S.), 208—
 Magenis, 3—
 Maguiggan family, tradition about them, 244, 245—Hugh Maguiggan of Ballymasreen, Knight errant & 197-8-9, 252—Harry Maguiggan of Kingsmill, 220—Maguiggans changing their name to Godwin, 216—
 —see Mac Guiskian & Mac Guiggan—
 Maguire (O'Sgar), 94—
 Millers, 265—
 Mitchell, 200, 269—
 Montague, see Mac Seige—
 Mullan, 48—see O' Mullan—
 Murphy, 92—
 Murrey, 204, 287—
 Neale (O'Neill), 81—O'Brien, 70—
 O'Brien, 70—Mortogh O'Brien, 19, 20, 21, 24, 25, 26—
 O'Broclaghan Anglicized Bradley, Brodley, & Browley, 140, 216—the Maghera branch of the family, 140—their pedigree, 141—
 see Maghera P.L. (Co. L. Derry)—
 O'Lochan, 70—see O'Kane—
 O'Lochte, 266—
 O'Loannan, 7—
 O'Carrolans of Derry, not of the same stock with those of Meath & Leitrim, 16, 17—

O'Clarcens (O'Clarkans), the family history of Clione, according to M^r Michels, 7, 187—(Mac names the hands of Clione according to tradition, 187)—
 O'Clary, 7—
 O'Connors, see O'Connors—
 O'Conalbhaidh (Convery), 201—
 O'Conors possessed Keshnagh until 10th century, 134—O'Conor of Glen Gernibin, 174—
 O'Corra (Corr), 229, 250—
 O'Cograchain, see Cogragham—
 O'Cosnamhachain, see Cosnamhachain—
 O'Crilly, 111—O'Crilly (O'Creely), in Irish O'Cruidh, the same as Crilly & Crawley, 200—
 O'Curran, 7—
 O'Curshilly, see Costello—
 O'Daighra (Anglicized Deery or Deary), 17—
 O'Diamond (O'Donovan), from whom descended, 201—
 O'Dogherty, 21, 141—Cathair Roe, O'Dogherty, 168—Red M^r O'Dogherty, 219, 242, 246—
 O'Dollans, see O'Gaillin—
 O'Donnell, 196—Balldearg O'Donnell, 168—
 Red Hugh O'Donnell, 20, 21, 24, 25, 71—
 O'Donrigh (O'Dubhrois), 201—
 O'Duiganan, 7—
 O'Duinen, 7—
 O'Delaherty, 7—
 O'Flathbhartainigh, now Lavery, a famous family of the Kinel-Owen, of equal rank with the O'Neills & MacLaughlins, 220, 26—
 O'Flolinn (Cochy), 28—
 O'Flynn, 222-3—see O'Lynn—
 O'Gaillin, or O'Dollan, 14—O'Gaillin now Gillen, 15—O'Gaillin & O'Henry descended from one common ancestor, 15—
 O'gilby, 18, 191, 217—
 O'Giblin, 272—
 O'Hagan—O'Hogain sometimes written O'Hagan, 14—pedigree of O'Hagan, also O'Hagan, 15—
 O'Hagan one of the principal families of Glen conkine, 169—the name on tomb stones in Church of St. of St. John, 180—O'Hagan of Trillick, 279—Gormac O'Hagan, 221—
 Denis

Family Names continued.

- Denis O'Hagan of White Water, 181, 215 —
 Big Paddy Hagan, surnames of the prophesied, 258-9, 261, 262-3-4 — O'Hagan who put on O'Neill's brogue, — see Dunmurry —
 Shane More O'Hagan, 262 — Bernard O'Hagan of Scaryran, in Tyrone, the lineal descendant of Shane More, 263 —
 O'Hagans of Ballynascreen, 263 — see Ballynascreen &c. — Patrick O'Hagan of W. D. Limerick, 263-4 —
 O'Hara, 173-4-5 —
 O'Hara, 180, 279 — Rory More O'Hara of Strad Rolly, — tradition about him, 235-7 — Extent of his territory, 236 — O'Hara the plunderer, ment'd in Journal of Rebellion (1643), 238, 238½ —
 O'Havlin, 260 — the name not made McFelin in any part of the county, 274 —
 O'Heney, 117, 281 —
 O'Heney, now Hendry or Henry, 14, 15 — Legend about Near O'Heney (Gadhán O'Hineinghe), in connexion with the name Gleann Conaithine (Glenconkine), 163 to 168, 278 — O'Heney one of the principal families in Glenconkine at present, 169, 180 — O'Heney (O'Hineinghe) a different name from Mac Henry, 200, (see Mac Henry, & O'Hara) — O'Heney & O'Gallin descended from one common ancestor, 15 —
 O'Heachdha, 46 —
 O'Heron, 154 —
 O'Higgin the poet, 174 — see Higgin —
 O'Hineinghe ment'd in the Annals of Derry, now Henry O'Heney — see O'Heney —
 O'Hogain, see O'Hagan —
 O'Hood, 148, 149, 259, 260 — Sub O'Hood the last person who undertook Columbkille's prophesies, &c., 185 —
 O'Hane (O'Hahan, O'Hahan), 16, 125, 216 —
 Donnell Ballach O'Hane, 168 — Manus Guller O'Hane of Boruckfield, traditions about, 238 to 242 — O'Hane's account of the fate of the O'Hanes (Donal Ginelagh &c.), 50 to 53 —
 Revd. Manus O'Hane, 197, 203 — The Abbe Mageoghagan asserted by W. O'Donovan to

to have stolen the name O'Henry was assumed by the eldest branch of the O'Hanes, 15, 17 — this assertion discovered to be erroneous, the abbe having stated that the eldest branch took the name of Mac Henry from a chief of that name, 170 — the eldest branch believed by W. O'Donovan to have always retained the name O'Hane — but a collateral branch supposed to have possibly taken the name of Mac Henry, 170 — Dermot O'Hahan takes precedence of Donal O'Neill of Chawen, in the summons of Edw. II. to the Irish Chiefs, as given in Rymer's Acta Regum, 134 — The O'Hanes probably kept Keenight independent of O'Neill until the reign of Edw. 134-5 — Tradition &c. respecting same, 174-5, 177 — Some mss. papers rel. to the O'Hanes, from Brit. Museum, said to be in possession of Mr. Sampson, &c., 272 — O'Hane's Bard, 75 — O'Hane's territory, 32, 43, 107 — Fragment of an elegy upon Manus O'Hane, 40-1-2 — O'Hane's March, 36 to 39 — Quair respecting the family, 203 — see Mac Cluskey —
 O'Keelt, 180 —
 O'Kelly of White Water, 168 — O'Kellys the hereditary seanchies of Gleann Conaithine, 180 — Tradition about Dr. Hastings's visit to O'Kelly, when the Dr. was compiling his history of Ireland, 180-1 — O'Kelly the Shanuck of Ballynascreen, 274 — Philip O'Kelly, 221 —
 O'Kennedy, 7 —
 O'Leachtain, 215 — query, as to the name occurring among the Abbots of Derry, 215 — the Revd. Mr. O'Loughlin, R.P. of Ballynascreen, called O'Loughlin by the country people, 215 —
 O'Lone (O'Lauin), called Lamb in Monaghan, 201 —
 O'Loughlin (Dermot), 172 — see O'Leachtain —
 O'Luarin, 7 —
 O'Lyn (Wynan), 209 — O'Lyn, from whom the name Loughindsholin, 219 to 223 — O'Lyn identical with the O'Phelins, chief of Hy-Turthy & Tirlee, ment'd in the Annals, 222, 223

Family Names continued.

223— The O'Lyons orig^{lly} located in Moy-
lirny, 220b. — Gunes O'Lyons, the chief
of the family in 12th century, one of the
most hardy opponents of Sir John de Courcy
in the northern provinces, 220b. — Pedigree
of the family, as given in Book of
Ballymote, &c., 220b. — The name being
changed to Lindsay, 216

O'Moran, 180

O'Mulconry's hereditary shanachies to the
Lil-Murray at Croughan, 7 — Other
septs of the same family in Thomond,
Limerick, &c., 7

O'Mulhollans stated to have forfeited the
Coddledawson Estate, 272 — this estate
supposed by Mr. O'Donovan to have been
forfeited by Col. Mac Geige Mac Don-
nell, Chief of the Clan Donnell, sept, 232.
Tradition about same, 232-3

O'Mullan, 237 — Notice of Brian Mac O'
Mullan, the oldest branch of this celebrated
sept, 64-5-6 — his pedigree, 65 — Trans-
lation of an Irish ^{poem} written by Mr. O'Donovan
on his visit to Brian, 105 to 110 — Shane Cros-
sagh O'Mullan, the celebrated Rapparee, 16
— his exploits remembered by the nation — many
of his deeds & retreats pointed out, 16 — O'Mullan's
Monsie, 39

O'Neill, 81, 71, 174, 176, 191, 196, 218, 225, 263 —
Brian Carrack O'Neill, who encroached up-
on O'Hara's, & possessed the S. E. portion of the
county — story related of him, 54-5 — Mention
in the legend about the name of Glenconine,
164-5-6, 165 — Extent of his territory &c., 183 —
Legend of O'Neill & Mac Rames, O'Long-
hills' bairn, 188 to 190 — Henry O'Neill of
Brackagh, the lineal descendant of Brian
Carrack — pedigree showing same, 271 —
Gormac O'Neill, 212 — Donat O'Neill of
Thowen, see O'Hara — Hugh Mac Shane
O'Neill, 238 1/2 — Owen Roe O'Neill, poi-
soned by means of a pair of boots sent him

by Cromwell, 51, 52 — O'Neill of
Cappymacawt, 235 1/2 — Mr. Phelim
O'Neill (Stella Keeler), 81 — O'Neill's
brogue put on by O'Hagan, at the in-
auguration of the former — see *Dumblaggy*,
O'Reardon, 7

O'Rady (Feige), 117

O'Rourke, 7

O'Sullivan, 7

O'Toghill, see O'Suathghaile —

O'Tomkhuir (Toner), 201

O'Tool, see O'Suathghaile —

Ottarson, Mr., 228

O'Suathghaile, now O'Toghill, & sometimes
1 — *Tschal*, 14, 15 — O'Tool's, a Leinster fa-
mily, different from the Eborian
O'Toughills, who are still very
numerous, 15 — O'Suathghaile, from
whom descended, 15 (in pedigree of O'Hagan) —
O'Toghill, who lived at Desert Toghills, called
O'Suathghaile Ruidhe, added Sir Phelim
Roe in the rebellion, & forfeited all his pro-
perty, 272

Philipps, Sir Tho^t, 238 1/2

Quigly, 91

Quinn, Rev^d Mr., 92-3

Rogers, see Mac Rony

Ross, 118, 125 — Rev^d Mr. Ross, 206

Samphson, 48, 50, 84, 85, 272

Skepton, 239

Stevenson, 238

Staffe, David, author of *Drumhills' Book of Prophecies*, 259

Thompson, 269

Toner (O'Tomkhuir), 201

Walworth, Sir W^m, see *Walworth's Thomas* —

Wildan, Mr., see *Monogymore* —

Witherow, Penelope, the witch, 205-6-7

Farranlester

Farranlester, see Macosquin —

Farrannemonastragh, see Macosquin —

Faughanvale Bth., see Mayh —

Feegarran in Tyrone, 263 —

Feeny, 52 —

Frenchas Law, Dictionary of, by Mac Firbis, 8 — see Brehan Laws —

Fercertine, see following.

Fihil, Ogma, & Fercertine, sages of ancient times, 5 —

Filices [poets, or historians] — the "Degrees of the Filices", a work so called, referred to by Mac Firbis, 8 — Character of the Filices — bound to write the truth, and to be men of sacred character, 8-9 — see Pedigrees —

Finlieve, 270 —

Fin Mac Cool & his followers better remembered in the vicinity of Dungiven than Cormac Mac Art or Maell of the Nine hostages — Fwby, 43 — Fin Mac Cool supposed to have been a gentleman or Colonel of the 3^d century, 70 — All the fort &c in Ireland, erroneously attributed to Fin Mac Cool or the Danes, 116-17 — see Glenconkeine — "Epin Stone" under Maghera ^{Rth. Co.} _(L. Lond.)

Fire-worship or the worship of Buda, not the religion of the ancient Irish, — see Bandoes —

Firlee territory, situation of, 223 —

Foots —

Sorts— Agreement of M^r. Petrie, R. H. A., V^c and Mac Gieris, in their ideas
of ancient forts, 12— All the forts in Ireland erroneously ascribed to
the Danes or Fin Mac Cool, 116-117— Many forts said to have been
thrown up, ^{to defend} cattle against wolves V^c— the name Sionagree (Sionag-cree,
fort of the cattle) adduced as a proof of same, 274—

Fort William (Kilcronaghan Ph^h), 238— Of the name, 268—

Galway, bay of ships, V^c, 156—

Gelvin, see Territories—

Giant's Sconce, see Dunboe Ph^h—

Glas Ghuibhlean, the celebrated cow so called— Version of the story of, as
told in Glenconkeine, 265-6-7— Names yet given to their cows by
the Irish, to distinguish one from another, 268— An Irish pro-
verb rel. to cows, taken from Glas Ghuibhlean, still well known among
the peasantry, 268—

Gleann Conca dhain, see Glenconkeine—

Glencolumbkille, see Glenconkeine—

Glenconkeine, references to, 157, 244— Of the extent of, 169, 193, 197, 244—
the parishes comprised therein, 197— Legend about the name of the
glen, 163 to 169, 171— The names Magh Caorthainn & Magh Cha-
lain accounts for in same legend, 165, 166, 169— Glenconkeine
called also Glencolumbkille— tradition about same, 244— the
real Glencolumbkille situated in Co. Donegal, 244— ^(see Skreen) Two

remarkable

Glenconkeine continued.

remarkable hills at the two extremities of this valley district (Glenconkeine) viz: Luidhe Finin (Jessio Finni), in Maghera Ph., and Luidhe Goll (Jessio Goll), about a mile or $1\frac{1}{2}$ miles to the S. W. of the old Church of Screen, 171. of their names, 171-2 — The human race believed by the inhabitants of the glen to be degenerating every generation, 186-7 — Fin Mac Cool & Goll Mac Morna said to have conversed freely with each other, while Goll sat on Luidhe Goll, & Fin on Luidhe Finin, about 9 Irish miles asunder, 186 — The valley said to have been all covered with wood till a late period, 179 — the quantity of charcoal used by blacksmiths before coal was brought from Whitehaven & other places, believed to be the cause of the disappearance of the woods, 192 — see Territories —

Glenaura (Glenomna — Gleann gaubna, the calf glen). see Ballynadrone Ph.
Glenuller, the people there remarkable for intelligence, 186-29 — see "Osian's Poems" & "Territories"
Glin Geimhin, see Klanachta —

Goll Mac Morna, see Glenconkeine —

Gort, meaning of, 184 —

Grania, the wife of Fin Mac Cool — eloped with Dermot, one of Fin's officers — the Cromlech asserted by the peasantry to be the bed in which Dermot & Grania slept during the elopement — but few districts in Ireland where a Grania's bed is not pointed out, 157 —

[Co. Douglas]

Grianan of Aileach, — Remains of a palace called Grianan Aileach, on the summit of a hill which derived its name from the building, 19 — Of the name, 19 — The three sons of Herminas disputing there about the sovereignty, when they were visited by Ith, the brother of the Spanish Milesians, 19, 24 — said to be the Grianan Aileach which was destroyed by the O'Briens in 1101, — 19 — No local traditions connected with it, 19, 43 — The hill called Grianan Gounley by the natives, and the ruins the outs Fort, 19 — A great quantity of the stones carried away from the hill to build the cabins around its base, 19 — O'Brien states in Ann. IV Mast. (A.D. 1101) to have marched with an army into Ulster, & demolished the Grianan of Aileach; O'Hara commanded his army to carry home as a trophy, a stone of the building for every sack of provisions they had with them, 19, 20, 24 — The stones thus carried in triumph to Limerick, supposed to probably remain there yet, 20, 21, 25-6 — The fact well remembered in 1599, when Red Hugh O'Donnell plundered Thormanby; alluded to in a poem composed on that occasion, by Mac Brady, in praise of O'Donnell, 20, 24, 24-5 — Of the meaning & application of the word Grianan, 22-3-4 — The ruin of Grianan noticed as the ruins of a temple of the sun, in the Penny Journal, 13 — By Col^l. Blacker, 23 — Notice of the hill & ruins, i.e. the work of Reginus & Gannan, the two architects (see Chaidlen's Abiligh) of the northern palace, by Mr. O'Donnell, 23-4 — A long account of the erection of this palace preserved in the Book of Dinn Sheanchad, which will throw great light upon the architecture & situation of Aileach, & refute Blacker's theory, 24 — The real site & ruin of the palace of Aileach, demonstrated by the passages in Annals of IV Masters, & in Geoffrey Keegan's Annals, 24 — (see the Giants House under Dunloe Pl.) — The ruin of this palace, a specimen of the kind of fortification the Kings of Ireland lived in at that comparatively modern period, 26 — The sort of habitation the King of Aileach had within the circular walls yet remaining on the hill, not known, 27 —

Guala Dubha (Maghera Ph.), of the name, 192 —

Gullion, 158 — See Slieve Gallion —

Half towns ($\frac{1}{2}$ towns) — the townlands called $\frac{1}{2}$ towns in the Inquisitions, also called $\frac{1}{2}$ towns by the presentry, 276 —

Heart's fort a mistranslation of Sinacree, in barony of Monene, Co. Down, —
see Sinacree —

Ky-Twinty & Firlea — situation of the latter, 223 —

Knishowen, 156 —

Inis O'Syn, see Desertmartin Ph. —

Somaire, see Umbra —

Ireland, state of, from the first dissolution of the monarchy in time of Brian, until the final conquest of the kingdom in reign of J^{as}. 1st, 190 —

Henry II. not having conquered the island, & established laws to restrain the fighting chiefs, Hugh de Lacy attempted to shake off the English yoke, & become King of Ireland himself, 190 — Every O'Neill called the Rioghdhambra (expected King) of Ireland, 190 —

Irish, the, false statements respecting, in books published in the "age of bigotry", 33, 255 — State of the Irish in reign of Elizabeth, 55 — Nothing known by the people, ^{in the vicinity of Dangan} about the Irish Monarchs or Kings — Fin Mac Cool & his followers better remembered than Doonmac Mac Art or Kiall of the Nine hostages — Vauhy, 43 — The descendants of the old chiefs of every district, always the most numerous of the aborigines — reason of same, 243 — Character of the native Irish compared

- Irish, the, continued.—
 paries with that of the Scottish, ^{& English} bellars of the North, by Rev. M^r. Sloan
 of Maghera, 81-2 — D^r. D^r. by M^r. John M. Gloskey, in the account
 written for the North West Society, 83-4 — Remarkable difference
 between the countenances of the Irish & Scotch families, 269 —
- Irish History, the three epochs into which it is divided by the old ro-
 mances, 63 —
- Irish Language — Difference in the pronunciation of Irish in the North
 & South, 232-3 — see Howels —
- Irish MSS. — Notice of the Mac Fiebid's MS. in possession of the Earl of Roden,
 4, 5, 14 — Abstract of Mac Fiebid's preface, 5 to 12 — Conclusion of same,
 14 — Irish MSS. in possession of M^r. Mac Rony at Rogers, master of
 Drumans National School, 210, 280, 281 — V of M^r. Jas. Mac Namee,
 of Mineynea, 281 — Fragment of MS. which treats of the names of
 places, 232½, 234 — Names of places ment^d therein, 234 — All the
 MSS. of Ballynascree collected & taken to Maynooth or Belfast, 197.
- Irish Rebellion of 1641. — see Journal of
 Irish Songs, see Ballynascree &c. —
- Island Mac Hugh (Island Magee), massacre of, alluded to, 268 —
- Isle of Man, from whom named, see Ennigal &c. —
- Journal of Irish Rebellion of 1641 (1643) — the original in possession of
 Lord O'Neill) — referred to & quoted, 238, 238½ —
- Keating, Dr, tradition of his visit to O'Kelly, when compiling his History of Ireland, 180-1 —
- Keelgoat (Kilgoat), 18 —
- Keenight, see Kianachta —
- Kenel Coghain — the whole of the present Counties of Tyrone & Londonderry probably
 received the appellation of Kenel Coghain, when the O'Bahans got possession of Kianachta, 177 —

Herman Keldach, god of all the North, — see Clogher —

Kianackta (Keenaght) possessed by the O'Conors until 10th century — It was probably held by the O'Conors, independent of O'Neill, until reign of Elizth, 134 — That portion of the Co. Derry which ^{extends} beyond the mountains of Dungiven, called Kianackta Glinne Gcinhuir in the oldest authorities, 173 & 175 — Of the families who possessed it, 173-4-5 — Was never a part of Tir Eoghain, 176-7 — Cormac Mac Art believed to have granted lands to the warlike descendants of Kian, the son of Dioll Dium, in Meath, Connaught, & Ulster, 175 — The pedigrees of St. Canice, patron of the barony of Keenaght, & of the patrons of Bovera, Drumachode, & other churches in the County, traced all to Kian, the great progenitor, 175 — The name Kian yet retained by the present O'Hara of Sligo, 175 — The land lying along the Western bank of the River Bann, called Keenachta according to an old English record in the Lambeth Library, 175 — Old Kock of Keenaght, 96 — Kilcattan, or the Church of St. Catanus — its site occupied by O'Neil's house, 18 — Kilcoo Ph., and Part. of Mourne — of the names of mountains therein, 56 — Kilcronaghan Ph. — Statistical account of, by Mr. John McCloskey, alluded to, 75 — Kilianus, see Caolain — Killclagh Ph. — of the name, 113-14, 137-8 — Old Church described, &c., 137-8 — Killiney, see Cromlech — Killynnumber, of the name, 224 — A trough & the ruins of a Danish Mill, said to have been dug up there, ib. —

(Co. Clare.)
Kincora, the palace of Brian Borumha — its ruins not yet totally leveled
— the walls said to have been circular, and built of large stones without
cement, 26, 27 —

Kinculmagrandal (^{incorrectly} ~~Kinculmagrandal~~), 18 —

King Eochy's town (Baile Righ na Cathach), a city so called said to have been
destroyed by the inundation of Lough Neagh, 251-2 — traditional account
of the inundation, 251-2 — said to have been foretold by Carman, an
idiot, 252 — Reference to the formation of the lough, by Dubourdieu,
252 — the plain of Siathmhine stated by Tigernach (the Annalist)
to have been overspread by Lough Neagh in the first century, 252 —
the name of this plain still preserved in that of the townlands of Luncy,
called in Irish Siathmhine, in Dedertmartin Ph, 253 — The
Baile Cathach destroyed by the inundation, supposed by Mr. O'Donovan
to be the Baile Cathach Cobha ment. in the Books of Lecan & Ballymore,
253 — Tradition of the name of the present Bellaghy (Ballaghy), or
Eochy's town, 253 — story of the eruption of Lough Neagh as told by
Cambrensis, 254-5 — of the name Loch na Cathach (Lake of Eochy), 255-6 —
Tobar dhuin na mullach, a well so called said by tradition to have been
on the plain of Luncy, & to have been the source of the inundation of the
lough, 257 — "Tir Siathmhine, and the place which Lough Neagh
now occupies," ment. in the Book of Lecan as the tan (ferman) given
to Dubhthach Daleten-thach this son of Core & Conrai, 257 b —

- Knock pronounced crock by the Northerners, 68—
 Knock-Aine, see Lissan Ph—
 Knockan, 52—
 Knockdooish (Crockdooish) of the name, 68—
 Knocknagin, see Desertmartin Ph—
 Knockoneill, where Niall the Black Kneel fell, 110— & Slaghtneill, the
 pile of stones beneath which he was interred, ib.— see Maghera Ph
 (Co. L. berry)—
 Labby (Ballynadereen Ph), 265— Seabaidh na glaise, the tie of the glais
 or green cow (Lalby Ph) menti in the story of Glas Ghaibhlin, as the
 place where Gaibhlin (notius Gaibhlin) the smith had his forge, V: 265.
 Lagan-Tachar, see Carnan Tachar—
 Lought, see Slaght—
 Leary the Monarch, allusion to his death, in a poem by M^r. O'Donovan, 249—
 Legachory (Lag a'choire), of the name, 126 to 129—
 Leighvallychugg, see Balleagh Ph—
 Letterkenney (Donegal), 51—
 Lia Fail, or the stone of fate, 99—
 Liathmhuine, the plain overspread by Lough Neagh, V:— see King Cochy's town—
 Limavaddy menti in Elegy upon Manus O'Kane, as a residence of a branch
 of that family, 42— see Newtown-Limavaddy—
 Lismacree fort, in barony of Mourne, Co. Down, said to have been thrown
 up to defend cattle against wolves V: 244— The name misthought
 later Meant's fort, which has now become the current name in the country
 for the Ph, ib.— see Forts—

Lissan Ph. — of the name Lissan, 228, 230 — ment^d in Journal Rebellion
 1643, — 238½ — The fort called Lios Aine, levelled not many years ago,
 but its site pointed out, 229 — Tradition of Aine, from whom the fort &c.
 was named, 229-30 — Eobar Aine well, in Ballybriest — Litice Aine &c. —
 & Enoe Aine hill, in Mobury; named from the same Aine, 228 —
 Old Church of Lissan, site of, believed by some to be occupied by the present
 Prot^t. Church, 264 — Alt na Sion (vale of storms), glen of, adjacent to the
 fort of Lios Aine, 229-30 — Slieve Gallann (Slieve Callann), 219 — tradition
 account of the name, 225-67 — said to have been derived from Callann
Mor a giant, who lies interred in Carnanbane in the GL^d of Ballybriest,
 where massive rocks yet mark his grave, 227 — Irish quatrain rel. to
Callann Mor, yet repeated, & which points out the situation of his grave, 227½ —
 Reference to this grave, 186 — Lines addressed to Callann Mor, by Mr. O'Don-
 ovan, with notes, 247 to 255 — Lough-na-gur, i.e. the lake of the gray-
 hounds, ment^d in the ^{Irish} quatrains, now called Lough Grea, 227 — Signification
 of the latter name, 228 — Ballybriest (Baile briste), 231 — of the name,
 232 — Claggan, of the name, 232 — "The Claggan", a hill so called, in
Claggan, ib. — The glens of Brackagh, Corick, Ballybriest, Mobury, &
Claggan, 227 — Muff, see Magh — Irish yet spoken in Lissan, 243 —
Liter (1701), of its meaning when applied to land, 28 —

Litter-Aine, see Lissan Ph. —

Loch Deabhail, 162 —

Loch n-Cathach (Lough Neagh), ¹⁶² see King Cochey's town —

Londonderry, of the name, 136 — The Charter of Londonderry not in the possession of the Corporation — Mr. Sampson said to have got access to it in London, 160 — Of the corruption of the names in the list of townlands published from the Charter by Sampson & the Irish Society; as also of the names of townlands printed from all the old records of Ireland, 55-56 — see Derry —

Loob, the, in Ard-Tress (Ardree) Ph., 245 —

Lougharree in Tyrone, 226 —

Lough Ram, tradition of, 159-60 —

Lough Derg — Translation of a Latin satyrical poem written by Rev. G. Conny, R.C. priest, upon a certain devotee who went on a pilgrimage to St. Patrick's Purgatory, &c., 70 to 72 — For notice of Lough Derg, St. Patrick's Purgatory, &c., see "Donegal Letters" —

Loughermore — Dialogue which took place there between a Tyrone farmer & Mr. O'Donovan, on the wild, uncultivated state of the district, 46-47-8 —

Lough Erne (Fermanagh), 281 —

Lough Frea (Loch Aodha), stories of, 193 — See Lough-na-gun under Lissan Ph. —

Lough-Inch-O'Eyn barony, of the name &c., see Descent in Ph.

Lough Lugg (Loch an Laig), 258 —

Lough More, near Dunnamanagh, from whom named, 66 —

Lough-na-gun, now Lough Frea, see Lissan Ph. —

Lough Neagh, eruption of, & name, — see King Cochrane's tower —

Lough Patrick, 177— A green spot in the mountain immediately over the lough, called Buail Choluim Chille, i.e. Columbkille's Bail, or place for the herding of cattle, 246—

Luney (Liothmhine), plain of, which was overspread by Lough Neagh — the name still preserves in that of Luney H^o in Desertmartin — see King Cochy's town —

Lungern, see Dunboe Ph —

Mr. Cloakey, Mr. John, his Mod. Statistical Accounts of parishes referred to, 76, 91, 132-3, 194 — Extract from his Stat^t. Report of the Co. Londonderry, 136 — Mould used for cutting some military implement, in his possession, 115-16 — see Family Names —

Mac Colla's land (Slaghtneill), see Maghera Ph (Co. L. Derry) —

Mac Firlis, see Irish Mss. —

Macknagh, see Maghera Ph (Co. L. Derry) —

Macosquin & Aghadowey inhabited by Presbyterians, 64 — Sands, mentioned in Inquisitions as belonging to Moyacquin; — Farranemonastragh (monastery town), probably the present Farranlester, 213 — Cowlene-managh, supposed to be a mistake by the transcriber from the orig^l. roll, for Cowlene-managh; & loc^l identical with the present Coolyvenny (i.e. Cul a' mhannag, the monk's back, or retired place, &c.), 213 —

Magh (a plain), of the local pronunciation of the word, 232-3 — Anglicised Muff when the name of a place — a townland of this name in Lissan Ph & another in Stanghamvale Ph, 233 —

Magh Aird named from the hill of Ard a' ghuail (i.e. the height, or hill, of the
Coal), 192 — Origin of the latter name, ib. —

Magh Caorthainn, see Glenconkine —

Magh Chaolain, see Glenconkine —

(Co. Down) — of the name, 3, 124 —
Maghera ~~Ph~~_N — Old Church, 1 — Remains of the Round Tower, near the West
gable, 1 — Called by the country people, the stump of the old Clay-thrass
I stated to have been the Belfry belonging to the old Church, 2 — The family
names Magenis, Mac Bitan, & Mac Corran, among those preserved on
the head stones in the Church of, 3 — Two vaults there — one of them
seemingly coeval with the church itself, resembling St. Muraich's tomb
at Banagher, 3 — These monuments suggested to have been rather the
vaults where the Chiefs of the territory were interred, than the tombs
of the patron saints, 3 — ~~St. Donat's Monastery~~ ~~at Banagher~~ ~~was~~ ~~the~~ ~~same~~ ~~as~~ ~~the~~ ~~one~~ ~~at~~ ~~Banagher~~
~~which~~ ~~was~~ ~~the~~ ~~same~~ ~~as~~ ~~the~~ ~~one~~ ~~at~~ ~~Banagher~~ ~~which~~ ~~was~~ ~~the~~ ~~same~~ ~~as~~ ~~the~~ ~~one~~ ~~at~~ ~~Banagher~~
~~which~~ ~~was~~ ~~the~~ ~~same~~ ~~as~~ ~~the~~ ~~one~~ ~~at~~ ~~Banagher~~ ~~which~~ ~~was~~ ~~the~~ ~~same~~ ~~as~~ ~~the~~ ~~one~~ ~~at~~ ~~Banagher~~
erroneously suggested by Archdæl. to have been the now Magherashill (Aghashill)
in Co. Antrim, 2 — Stated by Cambrensis & Colgan to have been situ-
ated at the very foot (or base) of Slabh Blainche, afterwards Slabh
Domhaghait, 2 — Called Rath Murbholy in all the old Irish Martyr-
ologies; & stated by Colgan to have been called Maichaire ratha, or the plain
of the fort, in his own time, 2, 124 — took the name Rath Murbholy from the
fort which was situated a little to the S. of it, where the ring of a very large

Maghera Ph. (Co. Down) continues.

fort is still traceable, 2 — This ring the only index to the ant. & modern name of Maghera Ph., 3 — The name Murbholy still preserved in Murlogh Bay, 2 — Murbholy Dail Riada in Co. Antrim, similarly modernized into Murlogh Bay, ib. — Domangart a pagan prince of Ulster in 5th century, who fixed his abode upon the apex of Slieve

Slany (Slisibh Slainche), there to spend his life in holy meditation and ^{authority. 4.} Maghera Ph. (Co. L. Derry) — Of the name, 124-5 — See St. Donat's Mon: inspecting Ph. — Old Church, 124 — now deserted as a burial place, 124, 172 — Maghera Church one of the nine churches forming a circle round the old church of Derry, 172 — Seven Stone which appears on the map of Derry, sup-

poses to be Slidhe Fin in Maghera Ph., within two miles of Lough Bran, 159 — A large stone pointed out on the hill, called Fin's Fin-ger stone — tradition of it & Lough Bran, 159-60 — Of the name

Slidhe Fin, 171, ^{see Glencolumbkille} Guala Dubha (black coals) I.L., of the name, 192 — The O'Brolaghans, a family celebrated at home & abroad in the

Annals of the R. C. Church, very numerous in Maghera at present,

140 — The name Anglicized Bradley, Brodey, & Brawley, 140 — Of the Maghera branch, 140 — their pedigree, 141 — Two curious Irish poems

(with translations) written from Spain by two of the O'Brolaghans, about 100 years ago, in which many of the townlands of Maghera Ph. are

enumerated, 140, 141 to 150 — Rev. Thaddeus Brolaghan, P.D. of Maghera, & uncle to the Brachair Bran, the author of one of the poems, 144, 149 —

Beagh (Beitheach), 142, 143, 145-6 — Craiganaadylbane (Craigamhadaidh bhain), the name of a rock in Granaghan, 142, 143 —

Sraw-na-gon, (Strath bhain na g-con, — Strath na g-con, holme of the dogs)

Maghera Ph (Co. L. Derry) continued.

a holme in Swatragh, stretching along the stream called the Beagh water, 145, 146, 148 — Why so called, 146 — Swatragh (Swaitreagh), 145, 148 — Creene (Craoibhe), 144, 147 — now called Crew, 150 — Coolknawdy (Cul lanaimhdeidhe), 144, 147 — "The land that takes its name from M^r. Gilson" (i.e. Ballymac Gilson), 147, 150 — Ballymacpeake (Baila mic peice), 144, 147 — Greenan (Drasighcanan), 144, 147 — Fallagloon (Falla ghluin), 144, 147 — Fallalen (Fala fhlendha), 144, 147 — Tirkane (Tir Chionna), 145, 147 — Tirhugh (Tir Aodha), 145, 147 — Knockoneill (Enac Uí Neill), 145, 147 — Kiall the Black-Race said to have fallen there, 110 — Mac Colla's land (i.e. Slaghtneill), 145, 147 — Why so called by O'Brolaghans, 149 — Slaghtneill, the pile of stones beneath which Kiall was interred, 110 — Corvelucky (corp-locas), 145, 147 — Moneysharwan (Meine Shearbhan), 145, 148 — MacKensigh (Macchnaigh), 145, 148 — Bann (river), 148 — Amputaine (Atha phortain), where O'Hood, Brolaghans' tutor, lived, 146, 148 — ment^d in the Charter of Derry — & now always called Upperlands — the Hood's numerous there, 149 — Poem on a Banshee taken down from the dictation of one of the O'Brolaghans (M^r. Bradley) — see Banshees —

Magheraboy, see Dungiven —

Magherydungervyn, see Dungiven —

Magic still firmly believed in by the people of Londonderry, 205 — Of the witakes Miss Mitchell & Penelope Withenow, 206-6 — Epitaph on a boar at the grave of the writer, 206-7 —

Magilligan, 56— Magilligan point, where Mannanan Mac Lir is said to have had a cattle, 43-4—

Maguiggan, which forms the termination of several townland names in this county (L. Derry), a family name, 197— Notice of Hugh Maguiggan of Ballynadereen, the Knight-errant &c., 197-8-9— Presencing of Guiggan according to O'Reilly, 199— see Family Names—

Mannanan & his three sisters, Una, More, & Cid— Curious romance told about them by Brian Mac O'Mullau, who also points out three places named after them, viz. Binn-Una, in Tyrone; Lough-More, near Innisnamagh; & Mullagh Cide (Mullaghadeh), a mountain in Benagh Pk., 66— the story yet preserved in Med. ib.— see Mannanan Mac Lir under Errigal Pk.—

Manus the son of the King of Loughlin (Denmark), a prince of the 11th century, to whom O'Brien gave his daughter in marriage, & who was defeated & slain by the hardy heroes of Ulidia, as stated in the Chronicles of Man, 70—

Maol, 158—

Melliana, 157—

Milesius— the pedigree of all the men of Ireland, not traced to him, 11, 12.

— see Pedigrees—

Mobwee, 227-8—

Monaghan (Muineachan), 258—

14/10/21/1/xxii)
Monaster-O'Syn

Monaster-O'Lyn (Money sterling), of the name, 209—

Monea, 258—

Money (see Mines) —

Moneyguiggys, see Balteagh Pk. —

Moneymore, of the name, 258 — A castle supposed by the old inhabitants to have been there before the Drapers got possession of it, 258 —

Mr. Wilson, a Scotchman, preaching there, who proves himself to be of the tribe of Reuben, &c. 257, 259, 262 —

Moneyneeny (or the ^{hill} bog of wonders), see Ballynadereen Pk. —

Moneysharvan, see Maghera Pk. (L. Derry) —

Moneysterling, see Monaster-O'Lyn —

Montevlin (Muintir Dhoibhailen), situation & name, 243 — see Bruckfield

Moolieve, 270 —

Moroe, see Territories —

Mortmain — explanation of the Law phrase, Venerunt ad manū mortuā, which occurs in the Inquisition, 277-8 —

Mota bheann boirche (the most of Beanna Boirche), 195-6 —

Mourne Barony, see Kilcoo Pk. —

Mov-anagher (Mogh beanchaire) of the name, 245 —

Moghulan fort, where, according to tradition, King Arthur held his residence, 204 —

Moylinny, a district where the O'Lyns were orig^{lly} located — extent of, 220 b.

Moyola, Plain of, — of its extent, 210, 244 — the Irish not spoken there now, 243 —

Colla Mac Feige, Chief of Moyola, said to have forfeited the Castle Dawson Estate, 282 — see Castle Dawson —

Moyola River

45

O'Hanes March — of the orig^l. words of, 36-7 — the lines preserved by Patrick
Loringeuchan supposed to have been composed immediately after O'Hane's
overthrow, 37 — Verified translation of same, 38 — Another march of the
O'Hanes preserved in Glen Ullin, the words of which are entirely forgotten,
38 — is styled Marshall Coise air Shabhe (the marching of the foot on the
mountain, 39 — Traditional account of the fate of the O'Hanes, &c. see Fa-
mily Names —

O'Mullan's March, orig^l words of, & translation, 39 — O'Mullan's seat, see
Dunbog Ph. — For notices of the O'Mullans, see Family Names —

Onan's Cup, see Errial —

O'Neill's (Brian Carrach) territory, extent of, 183 — Dun tigha Bhrisair, i. e. the
fort (enclosure) of the house of Brian, in Ballymadsreen Ph., where the ruin of
O'Neill's house stood, 183 — see Family Names —

Osgar, the son of Ossian, Vgrandson of Fin, killed in the battle of Gouara, in
the third century, 94 — Many Osgars in Ireland besides that son of Ossian, see
Ossian's Poems, effects of, on the minds of the peasantry in Ireland, and of the
literati in Scotland, 94 — Lord Kames's opinion of the style of, 94-5 —
Not handed down from father to son by oral tradition in Glenmiller & the
Benada — but through the medium of MSS. now collected & sent to Belfast and
Maynooth, &c. 118 —

Owenbeg, see Dungiven —

Pagan worship, see Pandees —

Patrick's Purgatory, see Lough Derg —

Pedigrees — The pedigrees of the nobility required by the ancient Irish laws, to be written & registered, 6 — every chief & Dynast bound to maintain a shamachie of inviolable & sacred character for that purpose, 6, 7, 8 — List of the family historians of the ancient Irish, as given by Mac Firbis, 7 — The lawful historians of Ireland never allowed to write false history: such, however, having been sometimes written by bad men, & attributed to some distinguished Irish, to gain character, 9 — ^(see Fildes) Diligence & industry of the Irish shamachies in preserving, not only the pedigrees and history of the nobility, but also of the physicians & artificers of ancient times, 10 — The pedigrees of all the men of Ireland asserted by some persons to be traced to Milesius — this assertion refuted by Mac Firbis, 11, 12 — A curious old law of St. Patrick, respecting the various tribes, quoted by him, 12 —

Pellipar & Walworth Manors — Conjectures as to the origin of the names, 86 —

Petty's (Sir Wm.) History of the Survey of Ireland, referred to, 135 —

Polytheism, not fire-worship or the worship of Buda, doubtlessly the religion of the ancient Irish — see Banskree —

Population of Ireland (the), Curious & detailed account of, distinguishing the English inhabitants from the Irish, & their respective numbers & properties, in the possession of the Dowager Marchioness of Sandown, 135 —

Prophecies

Prophecies yet believed in, in Co. L. Derry — James O'Hood, who lived about the period of the siege of Derry, said to have been the last person who understood Columbkille's prophecies, 185 — The siege of Derry foretold by him a year before it happened, ib. — Big Paddy Hagan, survanted of the prophecies, 258-9, 261, 262-3-4 — See "Columbkille's Book of prophecies"

Raphoe Diocess — Cunan the patron of, identified with Adamnan, 73-4 — see Errigal — R. C. Bishop of Raphoe, 13 —

Rath-builders, see "Stone erections" —

Rath-Lury, plain of, of the name, 124-5 — Bishop of Rathlury, see Derry.

Rath Maolchatha at Castle Connor, & the Rath at Baile in Shubhada (Ballydowd) in Tireragh on the banks of the River Moy, ment. by Mac Eribis as evidences of the existence of stone erections in Ireland of a remoter date than the period of the Danish invasion, 11 — see "Stone erections" —

Religion of the Ancient Irish, — see Banshees —

Right of Succession, — see Sindar and Sodar —

Roden, Earl of, notice of, 4 —

Rosstrevor & Clonduff mountains, in Co. Down, see Beanna Boirche —

Round Tower of Jomegraney repaired by Brian Boroinke, 23 — Round Tower at Maghera, — see Maghera Pt. (Co. Down) —

Ruta (regis), see Coleraine —

St. Adamnan, see Errigal —

St. Donard's festival, called Domhnach Chroim Deilbh by the Irish.—

see Crom Dubh.—

St. Donard's Monastery, see Maghera Pk. (Co. Down) in this Vol.—

St. Lurock's well, reference to, 281.—

St. Nicholas, College of, at Lgalway, where Mac Firlis competed the Msd which is now in possession of Lord Roden, 5.—

St. Onan identifies with Adamnan, see Original.—

St. Patrick's Purgatory,—see Lough Derg.—

Saire bhraighid (Saibhraid), Co. Antrim, 183.—

Sconce, the,—see The Giants Sconce under Dunlora Pk.—

Scotch families,—Scottish settlers of the North, & native Irish,—see "Irish, the"—

Seefin (Saidhe Fin), see Glencon Keina, & Maghera Pk.—

Sgairbh na Solius (Co. Donagall), 57.—

Shanes castle, 31.—

Shanliev, 270.—

Sinsear and Sosar, or the Right of Succession—the Brehon Laws quoted by Mac Firlis respecting it, 12.—The senior branch not allowed by those laws to succeed to the Chieftainship, if he were blemished in his person, or feeble & distantly so as to be unable to defend his principality, or maintain the rights of his tribe, 12.—

Screen

Skreen (Screen) old Church [Magilligan Ph] of its situation &c, 172-3 — said by tradition to have been a Tough Taisaidh, or Depository &c. 172 — Ment^d by Colgan as the "Shrine of St. Columbkille in the valley of Glen-Concathain in Tirone", 172 — Reference to it from Ann. IV West. 172 — Scriu Cholaim Chille in Tir Eoghain, not the Skreen in Armagilligan, 173 to 176 — Legends about Columbk & the erection of the old Church, 177-8 — Of the person who took a corner stone out of it, 193 — The old Church yet a now deserted as a bur^l-ground — reason of same, 179 — The families interred there, 180 — St. Columbk's bell — stories of it, 178 — believed to be yet at Gernon Mt. Quirk, 179 —

Slaght — a corruption of Seaght a monument &c — see Errigal Ph. —

Slaghtaverty, see Errigal Ph. —

Slaghtmanus (Lower Lumber Ph) 16 — see it noticed under Errigal Ph. —

Slaghtneill, see Knockoneill, & Maghera Ph. —

Sliabh Callan, Sliabh Gallan (Gallian), — see Slieve Gallion —

Sliabh Maol on the northern boundary of Glenconkeina, 278 —
 Slieve Donard haunted by Donard, who says Maol on his altar, on its summit, 230 — see St. Donard's Monastery under Maghera Ph. (see Donard) —
 Slieve Gallion, (Slieve Callann, Slieve Gallan) referred to, 133, 162, 219,

278 — see Slieve Gallion under Lissan Ph. —

Slieve Gullion, the chase by Fin on, an Irish tale or poem local, referred to, 43 —

Sowlenemanagh (Cowlenemanagh), see Macosquin —
 Spelthoagh, 197 —

Strath na g-Con } see Maghera Ph. —
 Straw-na-gon — }

Stone erections— The assertion of writers of the time of Mac Gribis, that there were no stone erections in Ireland before the arrival of the Danes & English, controverted by that author; an ancient poem composed by Donnall, the son of Glannagan, quoted by him in refutation of same, 10, 11— List of some of the most eminent of the Cashellors (Caisleoirs) & Rath-builders (Rathbhuiridha) of Ireland, from same poem, 10— The round form of building preserved by the Irish from the period of the erection of Emania and Rath-Cealtchair, until O'Connor erected the Norman Castle (Castellum mirificum) at Tuam, in 12th century, 26— Many buildings ^{erected} of stone & lime mortar before the time of Brian Borumha, yet to be seen in Ireland, 27—

Stradbally-Aran, see following—

Strade Old Church said to have been called Stradbally-Aran by the old people, 235— Signification of the latter name, 235-6— Rory More O'Haran said to have held his chief residence at Stradbally-Aran— tradition in connexion with same, 236-7-8— Stradbally-Aran said to have been a fair town, &c. 237-8— Rory O'Haran "the plunderer" mentioned in Journal of the Rebellion of 1641 (1643),— 238, 238 1/2— The orig^l of that Journal in Lord O'Neill's possession, 238—

Stranagallilly, 16, 17—

Stranaguard, see Desertmartin Ph—

Suidhe Fin

Suidhe Fon (Seefin) see Maghera Pk. (Co. L. Derry) —

Suidhe Groll, 197 — see Glenconkeine —

Sun-worship, see Bandshees —

Survey of Ireland (Sir Wm. Petty's Hist. of the) referred to, 135 —

Swatragh, see Maghera Pk. —

Swilly river, 51 —

Tachar Mor a giant, see Carran Tachar —

Tallaght, see

Tamlaght (Tallaght) explanations of, by the peasantry &c., 122 — by
Cormac's Glossary & O'Flaherty, 123 — Tallaght near Dublin, ^{ref. to} 123 —

Tandragee (Co. Anagh) — of the name, 129 —

Tara, palace of, description of it from Johnston's translations from Scandinavian MSS. 27 —

Tatnakillagh (Iron mill of) mentioned in Journal Rebellion 1643, — 238 1/2 —

Termon lands, the, in this County [L. Derry] granted by Columb to other
holy men to the "different septs" &c. as declared by a Jury of
Irishmen, 117 —

Termoneeny (Tearmann in seighnigh), of the name, 117 —

Termoneeny Pk. called by the Roman Catholics, Seamhuighe, rectius
Sialthmhuihe, 253 — see Sialthmhuihe under King Coch's town —

Termon M^cGuirk, 117 — St. Columb's bell believed to be there yet, 179 —
see Shreen —

Termon Mac Seige, — Balleagh Ph. formerly so called, 117 —

Termon-Magrath, 117 —

Termon-O'Mongan, 117 —

Territories — Almost the whole County [L. Derry] divided into districts,
(locally known by names) which are either natural divisions or
the remains of ancient territories; as the Ballymulla in Banagher,
the Gfelvein district at the foot of Benbradagh, the Benmadra,
Glenuller, Glenconkeine, Morae, Moyola, &c. — the extent of all
which is known in the country, though not marked on any map, ²⁴⁴ —

Tintagh (in Liddan Ph.) of the name — Connected with the story of the
infernal bloodhounds of Glenconkeine, 278 —

Tirkugh, see Maghera Ph. —

Tirkane, see Maghera Ph. —

Tir Siathmhucine, see King Cochy's town —

Tirmeely (Tirneel), see Dungiven —

Tirone (Tir-Coghain) — of its extent, 176 — see Skreen —

Tobër-Aine, see Liddan Ph. —

Tobar an Mhadaidh leith (the grey dog's well), the wonderful well
in Moneyneeny so called, — see Ballynadereen Ph. —

Tobër Aundain (Tobar Adhamhain), in Skreen Ph., bart. of Tineragh, & Co. Sligo
a well so called after St. Aundain, or Adaman, 66/2, 73 — see Erriyal Ph. —

- Tobar dhun na mullach, a well so called, said by tradition to have been on the plain of Luncy, & to have been the source of the inundation of Lough Neagh, 251—
- Tomegraney, round tower of, repaired by Brian Borumha, 26—
- Tone-duff, of the name, 127-8-9—
- Toome, rock at, stated by Dubouais to have been thrown up by an earthquake, & to have caused the formation of Lough Neagh, 252—
- Topographical words, local signification of some, 48 to 50—
- Traditions preserved by the peasantry, to account for names of men & places, not worthy of historical credit, 119-20— Examples of such traditions, with remarks upon their origin &c., 121 to 130—
- Trough, 271—
- Tuircadhs, or Elegies, sung at the wakes of the old families, 40— None of them to be found in the glens of Ullin & Bannadoe, except one fragment of an elegy composed for a Manus O'Kane who had lived near Garwagh, 40-1— translation of same, 41-2—
- Tullyhawke, the mansion seat of O'Hagan, 268—
- Ullin, glen of, 36, 40—
- Umbra, in Magilligan Ph., of the name, 273— said to have been formerly called Somair, a low ridge, 273—
- Upperlands (Impurtaene), see Maghiera Ph. (Co. L. Derry)—
- Wallancey, allusion to his manner of historical research, 88

Vowels— Remarkable difference in the pronunciation of the vowels *v* in the north & south of Ireland, 68-9—

Walworth Manor conjectured to have been named from Sir *W. Walworth*, a distinguished member of the Fishmongers' Company, who slew the Rebel *Wat. Tyler*, in reign of *Rich^d. II.* 86— *Mr. Sampson* agent to the *Walworth* Proposition, 272—

White Water (*Ballymascreen Pk.*), 192— Extensive woods along the *White water*, 179—

Wilson, M^r., see *Money more*—

Witches, see *Magie*—

Woods, native timber, *v.*, 179, 231—

END

14 D 21/2

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Dundrum, Co. Down, in which he refers to his recent visit to Dundrum Castle and the early church at Maghera, Co. Derry.

21 July 1834

1p.

23 cm

RIA

Dundrum Monday, 21st

July, 21st 1834.

Dear Sir,

I started from Bolton Street at $\frac{1}{2}$ past 6, on Sunday morning, and got to Newry for 5 shillings on the outside of a long car. If I had taken an inside seat on the coach, the expence would be treble that sum to the Public and half 5 to myself. I hope you will not condemn me for being a miser.

I called upon Mr. Bordes and got from him a note from Mr. James to Lord Roden, and being particularly anxious to save time I travelled on the mail-car from Newry to Castlewellan, where I arrived at 4 o'clock this morning; thence I walked to Bryansford, where having learned that Lord Roden could be seen after Breakfast, I was able to obtain two hours rest.

I sent my letter of introduction to his Lordship by one of his servants, but he could not see me to day! all my hurry rendered fruitless! He promises to see me to-morrow at 11 o'clock.

14/D/21/2

I then set out to see the old church of Maghera. It is a curious ruin evidently of great antiquity; it presents the same architectural features as the old church of Banagher, but the stones are not so good, being of a slaty nature, and much split and acted upon by the rain and sun. The stump of the cloig theach or round tower stands not many ⁹⁹ paces from ~~the~~ west gable of the church; not

2 more than twelve feet of it are now standing; it is covered with ivy and appears at a distance like a Hawthorn bush. The country people call it the stump of the old Claig-theach, and state that it was the Belfry belonging to the old Church.

It seems strange that Archdall was not able to point out the situation of St. Donard's Monastery, for although Cambrensis and Colgan state that it was situated at the very foot (ad radices) of the very high mountain called Shabh Shloinghe afterwards Shiabh Domhain-ghairt, B. Archdall says, can this be the now Maghera-hill (Shoghill) in the County of Antrim?

Rath Murbholg is the name by which St. Donard's monastery is called in all the old Irish Martyrologies, and Colgan states that it was called Machaire ratha or the plain of the fort, in his own time. Rath Murbholg is the same as the fort of Murbholg, and St. Donard's monastery took that name from the fort, which was situated ^{a little} to the east of it, just as Downpatrick did from the large Rath in its immediate vicinity. The name Murbholg is still preserved in Murlagh Bay, and it is curious to observe that Murbholg (Vail Riada) in the County of Antrim is similarly modernized into Murlagh Bay. The Ring of a very large fort can still be traced a short distance to the East of the old church. I am anxious to know whether or not

100

St. James has laid it down upon his map of ³ the Parish of Maghera, as it is the only index to the ancient and modern name of the Parish.

I spent many hours in the old church yard among the very high and luxuriant weeds fed on human flesh, reading the head stones that preserve the names of men, ^{that were} but I could find no family names that could interest me except Magenis, Mac Artan and Mac Corran. There are two vaults in the church yard, one of which seems as old as the church itself, it is of the same shape as St Muiriach's tomb at Banagher, but much higher, larger and containing a great gloomy chamber ^{containing many} full of bones. Take care but these monuments, instead of being the tombs of the patron saints, might have been the vaults, where the chiefs of the territory were interred. That the Irish had such vaults is certain. (Rohasnaeed & 17. O'gallie a p'p'eq.)

I next came on to Dundrum to view the old castle ~~castle~~ and its locality. Its name is truly descriptive of the situation, Dun Droma, munitio Collis; the fort on the hill, but it seems to me that this was the name of a circular fort ~~before~~ on the site of which the present castle was created.

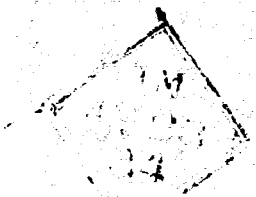
I shall say no more until I see Lord Roden, and I am afraid that he will not afford me much opportunity— 10.3. Yours truly, J. O'Connell

On his Majesty's Service

The Superintendent of the
Ordnance Survey
Phoenix Park
Dublin

Presented to the
with a tracing

H.C.
23 July 1834



104

END

14 D 21/3

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Newry, Co. Down, concerning his examination of the writings of Dubhaltach Mac Fhirbhisigh in the home the Earl of Roden.

23 July 1834

1p.

23 cm

RIA

Newry, July 23rd 1834.

14/10/21/3

Dear Sir,

I ~~was~~ called upon Lord Roden yesterday, and his Lordship, contrary to my expectation, received me with great kindness, and remarkable ^{urbanity} civility. "He is a man of calm temper and religious tranquility of mind, but foolishly given up to party spirit." ^{The history of his person is curious} Before he had reached his sixteenth year he was sixteen stone in weight, and his crassitude promising to ~~a~~ increase with his years alarmed his physicians, who feared that he would soon become unwieldy if he continued his then habits of dissipation and remained in this country. His physicians therefore ordered him to travel in the East, and to abstain from wine and other things remarkable for the generation of adipose ~~the~~ matter. Young Jocelin complied with their orders and derived much benefit from his travels in the East, for at the end of one year (as his tailor ^{who knows better} informs me) he was reduced eighteen inches in circumference! His Lordship is now a good, sober, humane and remarkably abstemious man, and I deem it great injustice to his character to be represented, in one of the Dublin papers, as sitting at his desk addressing an inflammatory letter to his fellow Orangemen and black-mouthed presbyterians of the North, after drinking nine humblers of whisky punch. Such publications as these do great mischief in Ireland, not only by giving a false colouring to the subject, but by circulating ^{acting} falsehood! His Lordship is now so pious that he has deservedly ~~obtained~~ received the appellation of S^t Roden. Indeed it affords me much satisfaction to find Dalaradia the fruitful land of noble saints, - to find Domangart, a pagan prince of Ulster ^{in the 5th century} for his dreary abode upon the apex of Slieve Glanny ^{there to spend his life in holy meditation and austerity,} and to find the Earl of Roden in the 19th century rivaling him in abstemiousness and piety, at the very foot of the same celebrated mountain. Both men of noble blood, and in their youth fond of ~~war~~ ^{war and worldly enjoyments}. His Lordship very kindly allowed me to peruse the MS., and a room to study it in. [I shall now proceed to

give you some account of its contents, hoping that you will preserve all my letters, and show them to Mr. Petrie, who will be much interested with Mac Firbis's preface, as both (these I venture to say, judicious antiquaries) perfectly agree upon the subject of ancient Irish buildings.

The venerable Charles O'Conor in his preface to ~~his dissertation~~ ^{his dissertation} ~~states that~~ ^{some} 20 pages of this work had fallen into his hands, and that he intended to restore them to the Lord Jocelin for whom the MS. was then lately purchased. Lord Roden requested of me first of all to ascertain, if I could, whether or not O'Conor had restored these pages. I was soon perfectly satisfied that he had for in the beginning of the Book the greater parts of these pages are transcribed in modern writing, which the Lord Jocelin seems to have got done before O'Conor has restored the pages ^{in question} - but immediately after these new pages are inserted 18 damaged, true and much soiled pages giving the same matter over again. These are the pages that were in the possession of Charles O'Conor and ^{in their form} are the most curious part of the MS. as containing Mac Firbis's preface.

Page. I.

Duald Mac Firbis was not content with giving the Title of his Book after the modern mode, he should adopt the mode of Fihil, Ogma and Fercesne, sages of ancient times, "because," he says "it is the most clear and venerable mode of transmitting it to posterity". It runs thus:

1 2 3 4

" The place, time, intent, author and intent of this Book:

" The place, the College of St^h Nicholas at Galway; the time,

" that of the religious war between the Catholics of Ireland

" and the Heretics of Ireland, Scotland and England;

" especially, the year, 1650; ³ the author, Duald, the son of Gelasius

" More Mac Firbis, ^{antiquarian} historian &c. of Lecan M^o Firbis in Tireragh

"the story; and the intent of writing it, to increase the
"glory of God, and ^{for} the information of all."

on, Page, II.

Begins his preface, written in the style of ancient times, into which he introduces the technicalities of the Brehons and Shanachie's, and in which he displays his acquaintance with the laws and customs of the older time, and with the whole circle of Irish lore. The first goes on to answer some objections thrown out against the genuineness of Irish pedigrees, by shewing that the nature of the ancient Laws of Ireland required that the pedigrees of the nobility should be written and registered, and that for this purpose, every chief and Dynast was bound to maintain a Seanchaigh of inviolable and sacred character.

Pages, III, and IV.

Contain an account of authors in pagan times - of the great numbers of the Bards - of their banishment ^{by Cathmor} Ulster. their numbers limited, ^{by Cathmor} and settled by the Law.

Page V.

Enumeration of Irish writers in Christian times - a List of family historians and their localities, &c.

I shall now proceed to Belfast and thence to Derry; I have taken many rough notes of the contents of Lord Roden's MS. and shall reduce them to form accordingly as opportunity offers, and send you their contents in a series of letters which I hope you will not destroy.

yours invariably

John Donovan

7211
Thos. A. Larcom Esq.

Lt. Royal Engineers

Mountjoy Barracks

Phoenix Park

(or perhaps Derry)

END

14 D 21/4

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Belfast and Banbridge, Co. Down, concerning his examination of Dubhaltach Mac Fhirbhisigh's genealogical writings.

23-24 July 1834

3p.

23 cm

RIA

27

Banbridge July 23rd 1834.

Dear Sir, Being unable to get a seat on any of the Belfast Coaches from Newry, I came on a car to Banbridge in order to get to Belfast to-morrow at an early hour.

I resume the subject of the Mac Fierbis MSS.

On page V. he gives a list of the family Historians of the ancient Irish, which runs as follows:

1. The O'Mulconrys were hereditary Bannachies to the Dil. Murray at Craghan
2. Another Septs of the same family in Thomond, Leinster and Analy.
3. The Mac Fierbises in Lower Connaught.
4. The O'Blom Donnell in Oriel.
5. The O'Duigenans in Maglurg and Conmaicne Moyre.
6. The O'Guirnings with the O'Rourkes.
7. The O'Clerys and O'Gannans in Fecannell.
8. The O'Clereys in Tirone.
9. The O'Luinins in Fermanagh. 14/P/21/4(1)
10. The O'Duinens with the Mac Barthys & O'Sullivan.
11. Mac-an-Gowan with the O'Kennedys in Ormond.
12. The O'Reardons in Ayl.
13. The Mac Curtins and Mac Brodys in Thomond.
14. The Mac Gilkellys in Jar. Connaught with O'Flaherty. &c. &c.

This list he gives in order to shew that the ancient Irish employed persons to register their pedigrees and family history.

Brehons of Ireland.

It has been often stated that Mac Firbis had commenced a glossary of the Brehon laws of Ireland, but it has never been discovered that he had finished it. It appears however quite manifest from his reference to it in speaking of the office of a Brehon, that he completed a Dictionary of these Laws. He writes thus: "Why should the truth of the history of Ireland be questioned, - a history preserved with such care? with care, I say, because the historians were not only very numerous, as I have already stated, but also divided into regular orders and restricted by Laws, so that they could not write any falsehood without subjecting themselves to the danger of losing not only their linneclan (salary) but also their dignity and character, as is manifest from the Laws of Ireland, and ^{from} ~~in~~ the work entitled the "Degrees of the Fileas". There was not in Ireland, (until the nation was intermixed with foreigners) any heroes, or clergy, that were not divided into regular grades, which they called gradha, i.e. Degrees, and every degree of these, was governed by certain laws, which they were bound to obey under pain of losing their ^{honor (onórr)} dignity, as we have written in our Dictionary of the Fenchas Law, which treats fully of the Laws of the Gaels, and those of the Irish in general."

"map do rÉríobram map roclóir Féineacair labhair do foplaíam oppairm 7 an
ólgead Gaoidéal i gcóirínne."

From this passage it appears that his Dictionary of the Brehon Laws was finished in the year 1650. I strongly suspect that this Dictionary is ^{among} in the College MS, for O'Reilly (from O'Flanagan) has given a long quotation from it under the word Fenchus in his Dictionary. If it be yet extant, it is one of the most valuable MS. in the language, and until it be discovered no true account can be given of the Irish laws, because they abound in technicalities now no longer understood. Mac Firbis understood them well because he had studied in the school of the Mac Egan, hereditary Brehons of Ormond. What a loss to Irish lore that Sir James Ware died so soon or that he had not taken this man sooner to his assistance!

Page VII. Fileas.

Degrees of the Fileas, - their character, the law that restricted them quoted - bound to write the truth - and to be men of sacred character.

After stating that the lawful historians of Ireland were never allowed to write false history, the author goes on to state that such ~~has~~ nevertheless been written by bad men, who fathered their productions upon some distinguished Filea to gain them character. Such he says should be carefully examined and rejected. The author has rejected all ^{such} ~~his~~ works in the present compilation.

My next letter will contain matter very interesting to W. Petrie.

Yours invariably
J. O'Donovan.

BANBRIDGE
JUL 24
1834

On His Majesty's Service

~~The~~ Superintendent of
~~The~~ Ordnance Survey
Phoenix park

Banbridge
July 24, 1834

Dublin

120

Belfast, July 24th 1834.

10

Dear Sir, I arrived here this morning at half past nine and will go on to Derry to-morrow.

Let me continue the account of the Mac Firbis MSS, ^{which is} in Lord Roden's Library.

Pages VIII, and IX.

The author goes on to shew the diligence and industry of the Irish Shanachies in preserving not only the pedigrees and history of the nobility, but also of the physicians and Artizans of ancient times, and here he enters into a long controversy with the writers of his time, who asserted that there were no stone erections in Ireland before the arrival of the Danes and English. In refutation of these assertions he quotes an ancient poem composed by Domnall, the son of Flannagan, which gives the names of some of the most eminent of the Cashellors (carleóir) and Rath-builders (Ráibuidé) of Ireland. They are as follow:

1. Gabar, architect (carleóir) of Tarah;
2. Goll, surnamed the clocháir (mason) Cashellor, to the son of Nadfraech, i.e. Architect to Aengus Mac-Nadfraeich, King of Cashel in the time of Patrick, and the erector of his palace of Cashel.
3. Righriu and Garban, the two Cashellors of Aileach.
4. Troighleathan, builder of the strong tower of Tarah (Ráibuidé táir trén Templá.)
5. Bole, the son of Blair, builder of the rath of Broghan.
6. Bainche, surnamed of the Barrow, architect of Emania;
7. Balor, builder of Rath Breisi.
8. Oriel, builder of Rath Aillinne.

He states that several other old works could be enumerated with the names of the architects, and of the Kings and chiefs for whom they were erected, but that to dwell upon that subject would be foreign to a preface professing ^{only} to shew ~~only~~ the genuineness of Irish pedigrees. He asks why should not the Colonies, who came hither from Greece and other eastern countries, be able to imitate the buildings they had seen in those countries?

His opponents urge that there ~~are~~ ^{were} no walls of lime and stone to be seen at that day in Ireland of a remoter date than the period of the Danish invasion. He replies, by saying that there are not many, but insists that there were; - urges the remoteness of the period of their creation, and concludes thus: "Sixteen years ago, I saw many high castles
 " of lime and stone at places where nothing now remains but
 " earthen mounds, and no one could possibly know that
 " there ever had been any other works; we are not therefore
 " to be surprized that so few ^{remain} of the buildings erected two or
 " three thousand years ago. Many remarkable works are
 " however, still to be seen in Ireland - such as noble, lofty
 " raths and Lioses (enclosures of ancient palaces) in which
 " are to be seen many hewn and smoothened stones and
 " subterranean chambers. Among these may be reckoned
 " Rath-Maalchatha at castle Connor, and the Rath at
 " Baile ni Dhubhda (Ballydowd) in Tireragh on the banks
 " of the river Moy, ~~where~~ in which rath there are nine sailers
 " (subterranean cellars or chambers) formed of hewn, smooth
 " stones. I have been in this rath, and I consider it to be
 " one of the oldest in Ireland - its mounds form a good
 " Bawn."

"But I must waive this argument, and resume
 " my subject, and here let me refute another objection
 " thrown out by those who are ignorant of our
 " history, that we trace the pedigrees of all the men of

of Ireland to Milesians." &c &c

12

Pages XII, XIII, XIV.

Characteristics of different Irish tribes.

Here he shows that there ^{were} many other tribes in Ireland besides the Milesians. Says that it is now very difficult to know these different tribes ^{on account of} ~~from~~ their intermixture in modern times. He quotes a curious old Law of S. Patrick on this subject.

Page, XV, and XVI,

Order of the Book explained. the Brehon Laws quoted respecting Linsear and Sosar, or the Right of Succession. He shows that the senior branches have often become poor and insignificant, ^{and that} while the younger branches became powerful in consequence of their valor, because the Brehon Law did not allow the senior branch to succeed to the chieftainship, if he were blighted in his person, or feeble and cowardly so as to be unable to defend his principality or maintain the rights of his tribe. For this reason he ^{sometimes} places the younger branches first, because he says that when the elder branch dwindled to insignificance they were unable to preserve their pedigree.

Please to shew this letter to Mr. Petrie, as he cannot but be pleased to find that he and Mac Firbis nearly agree in their ideas of ancient Irish forts.

yours invariably

John O'Donovan

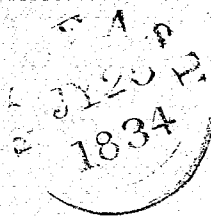
14/10/21/4 (111)

On his Majesty's Service
The Superintendent of the
Ordnance Survey
Phoenix Park

Belfast

July 24th 1834

Dublin



END

14 D 21/5

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Moville, Co. Donegal, concerning his examination of the genealogical writings of Dubhaltach Mac Fhirbhisigh.

27 July 1834

1p.

23 cm

Included are references to his recent visit to the Catholic Bishop of Derry.

Noville, Saturday July 27th 1834.

Dear Sir, I came on here ^{hither} this morning by the Steampacket from Derry, in order to see the R. C. Bishop who is living here for the benefit of his health. He is now 75 years old but very stout, active and intelligent. He is to-day engaged upon some official duties so as to be unable to attend to me for any time, but he has invited me to dine with him on Wednesday at his house in Derry, and promises to exert himself to assist me. He says that I ought to call upon the R. C. Bishop of Raphoe, who is better acquainted with those things than himself. 14/10/21/5

I will now go back to Derry on the return of the packet this evening (at 5 o'clock) and get on as well as I can until I meet the Bishop on next Wednesday. I am very sorry that I missed Petrie as I was most anxious to go with him to see the ruin of Sprianan near Silkeach, which is in all probability the ruin of the palace of the Kings of the North, and not of a temple of the Sun, as has been stated in the Penny Journal. I think Mr. Petrie should have seen it.

Let me resume the subject of the Mac Firbis Manuscript: on page 18 he addresses the reader in very modest and affecting words; requests his readers to correct his faults, points to the difference of pronunciations between the language of the North and South of Ireland and concludes thus in reference to the trouble then existing. "If there be any errors in this work I pray the judicious reader to rectify them, and may the Almighty God grant us more peaceable times than the present to re-write it."

This concludes his preface.

In the year 1666 Mac Firbis drew up an abstract of the same work, the arrangement of which is more systematic. There is a copy of both his works in the possession of Styles John O'Reilly, who will lend them to us.

Among the families of Tirone he reckons O'Tuathghaile, O'Hogain, O'Gaillin, or O'Doillin, O'Henri. All these exist at present in the County of Londonderry, O'Tuathghaile, is now O'Toghill, and sometimes A-Tohal. O'Hogain is stated by Mac Firbis to be sometimes written O'Hagan.

a fact which I had never known before¹⁵,
 and it was a great puzzle to me to account
 for the silence of our Annals respecting the
 O'Hagans, for they are always styled O'Hagans
 in our Annals. Gaillen is now called Gillen
 and O'Henri is the present Hendry or Henry.
 The Abbe Ma-guaghgan states that the eldest
 branch of the Phanes took the name of O'Henry
 but for this there is not ^{the} slightest evidence.
 With respect to O'Tuathghail, I have spelled incor-
 rectly on the ancient Map in the name Desert-
 togheh, but I was misled by Colgan who must
 have received the name from some ignorant priest.
 Sampson explains the name Desertaghill, "the
 -tion of appointment belonging to O'Tool, but there
 were never any O'Tools (a Leinster family) here
 whereas the Irishman O'Toughilly are still very numerous.

Pedigree of O'Hagan alias O'Hogan.

- | | | |
|-------------------------------|--------------------------|--------------------------|
| 1. Randal | 9. Cumascach | 20. Niall of the |
| 2. Gilla-Aedha | 10. Donnally | nine hostages, |
| 3. Flann | 11. Cuamach | A.D. From A.D. 15, |
| 4. Gilla-Eps-Eogain | 12. Conamail | Nonalwith and |
| 5. Ogan or Agan (the progeny) | 13. Brachaidhe | is the common |
| 6. Kineth | 14. Birnot | ancestor of O'Gaillin |
| 7. Maelgarue | 15. Nonalwith | and O'Henry. |
| 8. Carrolan | 16. Felim | O'Tuathghail is mention- |
| | 17. Gaelbad | as descended from Eoch |
| | 18. Fergus | Binnach, but no pedigree |
| | 19. Egan (son of Fergus) | |

ATTENTION

137
To His Majesty's Service
The Superintendent of
the Ordnance Survey
Phoenix Park

Noville

July 27. 1834

Dublin



END

14 D 21/6

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Londonderry, concerning genealogical matters with particular reference to the O'Carolans of Derry.

30 July 1834

1p.

23 cm

Included are references to the continuing use of Irish in the townland of Stanagalwilly, Co. Tyrone.

16
Londonderry, July 30th 1834
14/0/31/6

Dear Sir, I have travelled through the townlands of Stranagallville, and Hughtown in search of old Irish inhabitants. I have met many who can speak Irish, but they retain very few traditions of any thing excepting the exploits of Shane Crossagh O'Sullivan the celebrated Rapparee, many of whose ^{and retreats} leaps are pointed out.

I have traced the old families of Kenel Owen still existing here in low circumstances and retaining no tradition whatever of their ancestors. They pronounce their names ~~to~~ exactly as they are written in the Annals of the Four Masters but know nothing of past events, (except that the O'Connors used to hang ^{people for no reason} about). Mr. Petrie and I do not agree concerning the family name of O'Farrolan; he says that the Farrolans of Derry are of the same stock with those of Meath and Leitrim of whom Torlogh the Musician is the most celebrated. I am of a contrary opinion; I hold that they are two distinct families differing in name, locality, and tribe; This opinion I thus defend; first by etymology (usually the unsafest weapon, but here the surest) The family ^{name} (incorrectly) anglicized O'Farrolan and

placed near Derry is always written O' Carpeallán in the annals of the Four Masters, while the O'Far-
lans of Muinter Colais (Leitrim) are always called O' Ceapballán's. now these two names are different in letters, in sound, in meaning. Carpeallán being the name of the progenitor of the former and Ceapballán that of the progenitor of the latter. Carpeallán is a diminutive of Carpeall, and Ceapballán is a dim. of Ceapball. ^(two names of men unquestionably distinct.) again Carpeallán is pronounced Currellan and Ceapballán, Kerrolan - in the former c is broad in the latter remarkably slender - and the farmers in the parish of Cumber retaining the former name deny that they are O'Farlans. they calling themselves O' Carpeallán's in Irish and Curlans and Curlands in English. The last and best reason is that the O' Carpeallán's of Derry are of the tribe Kerrolan and the O' Ceapballán's of Leitrim, are of the tribe Muinter-Colais, the former deriving their origin from Eogán, the ancestor of all the tribes of Tirone, the latter from Rory, the ancestor of the blanna-Rory:

The name O' Bineirghé, which appears in the annals of Derry is the name now called Benerry and Benerry who, writing in stating that the eldest branch of the O'Kames took that name for the eldest of the O'Kames, ^{and his name was given to his own name down to 1598} Bineirghé is so pronounced to this day in Stranagallilly, but it is always anglicized Deery or Deary.

These were very numerous in Cumber about 20 years since¹⁸
but the greater part of them have gone to America.

I find that we have spelled some of the
townlands in Cumber decidedly wrong; I have done
my endeavour to spell them correctly but I have
been bewildered by old Ogilby and Tansley.

Kilcattan or the Church of St.
Catanus should appear on our old map.
The house of old Ogilby stands on its site.
Kilgort should be Keelgort.

Kilculmagrandat should be Kin - L

Show this to Mr Petrie that he
may laugh at my mighty arguments!

Yours invariably

John O'Connor

142

On his Majesty's Service
The Superintendent of the
1834
Ordnance Survey
Phoenix Park
Dublin

1834
D

END

14 D 21/7

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Dungiven, Co. Londonderry, concerning his examination of the site traditionally associated with the 'celebrated palace of Aileach'.

1 August 1834

1p.

23 cm

Reference is made to the discontinuation of spoken Irish and local traditions in the neighbourhood of Dungiven.

Dungiven, August 1st 1834.

Dear Sir, I went on Thursday to see the ruin of the
work of Rignin and Garvan on the summit of a hill which
derives its name from the building ~~on its summit~~. It is
amazingly interesting, but to me wonderfully puzzling!
Is it possible that this can be the ruin of the celebrated
palace of Aileach? a palace called Grianan, i. e.
(not Temple of the Sun) Salarium, for its splendor, and Aileach from its being
^{ail, heap, i. e. stone horse.}
built of stone; - where the three sons of Kermad,
were disputing about the sovereignty when they
were visited by Ith, the brother of the Spanish
Milesius? Can this be the palace called Grianan
Aileach which was destroyed by the O'Brien in
1107.
~~1100~~? Petrie says unquestionably. 14/02/1/5

I made every enquiry about it in its vicinity
but could discover nothing; all the neighbours
have lost their traditions and their old language
they could only tell me that the hill was
called Grianan Gormley, and the ruin, the
old Fourth. I have been very much dis-
appointed but I do not give it up yet. 145

I was told that a great quantity of the stones have
been removed carried away from the hill to build the cab-
in at the bottom of the hill and the hill is now a common.

There is a curious passage in the Annals of the Four Masters under the year 1160; it states that O'Brien marched with an army into Ulster and demolished the Grianan of Aileach and commanded his army to carry home as a trophy a stone of the building for every sack of provisions they had with them. This was done: one stone was put in every sack and carried home in triumph to Limerick, where it is more than probable they yet remain. This was well remembered in the year 1599. When Red Hugh O'Donnell plundered Thomond, his marauding parties spared not even the Nemed of the Poet Mac Brady, but the poet appeared before their chief and argued that although O'Donnell might lawfully (by the right of ^{de manu, fortiori} Lám Láidir) seize upon the property of O'Brien, it was contrary to ^{the} custom of his ancestors and the Brehon Law to plunder the Nemed, termion or Sanctuary of his poet. O'Donnell, ^(who had been ignorant of this disgraceful act of his marauders) listened with veneration to the words of Mac Brady, and ordered the ¹⁴⁶ brother soldiers

to restore him his cows. Upon which composed a poem in praise of O'Brien, which he states that ^(that deprecation) it was a vengeance fell upon Thomond in consequence of the demolition of the Grianan of Aileach Mortogh 498 years before! 1598
1160
438

Now it strikes me that carried from Aileach by the army of O'Brien, and carefully preserved at Limerick as O'Brien's conquest of Mac Loughlin, may be pointed out at this day in the hill. If so it might be made the subject of a Geologico-historical enquiry. The stones of the hill are grey Quartz slate, and if should point at any such stones, it would afford a curious demonstration of the veracity of the Irish Annals, the Grianan hill being the real site of Aileach, not where the tower stands.

You will consider this truly wild! I enclose a letter to the Bishop of Limerick ^{on} ~~concerning~~ this subject, which I will send it to him.

(P.S. I do not wish that my letters should be opened in your absence) Yours invariably. P.D.

a curious passage in the Annals
Masters under the year 1160;
O'Brien marched with an army
and demolished the Grianan of
commanded his army to carry
trophy a stone of the building for
provisions they had with them.
one stone was put in every
carried home in triumph to Limerick.
it is more than probable they
This was well remembered in the
when Red Hugh O'Donnell plun-
dered, his marauding parties spared
the Nemed of the Poet Mac Broo.
appeared before their chief and
although O'Donnell might law-
fully ^{de manu, fortiori} seize upon the pro-
perty of O'Brien; it was contrary to ^{the} custom of
and the Brehon law to plunder
termion or Sanctuary of his poet.
of this disgraceful act of his marauding
esteemed with veneration to the words
and ordered the ¹⁴⁶ profane soldiers

to restore him his cows. upon which Mac Brady
composed a poem in praise of O'Donnell, in
which he states that ^(that deprecation) it was a vengeance that
fell upon Thomond in consequence of the demo-
-lition of the Grianan of Aileach by his ancestor
Mortogh 498 years before!
$$\begin{array}{r} 1598 \\ 1100 \\ \hline 498 \end{array}$$

Now it strikes me that these stones
carried from Aileach by the army of O'Brien were
carefully preserved at Limerick as a trophy of
O'Brien's conquest of Mac Loughlin, and that they
may be pointed out at this day in Limerick.
If so it might be made the subject of a curious
Geologico-historical enquiry. The stones of Grianan
hill are grey Quartz slate, and if tradition
should point at any such stones at Limerick
it would afford a curious demonstration of
the veracity of the Irish Annals, and of
Grianan hill being the real sites of the Pa-
-lace of Aileach, not where the O'Donerty
tower stands. 14/10/21/7

you will consider these notions
truly wild! I enclose a letter to Mr. Curry
of Limerick ^{on} ~~concerning~~ this subject. Mr. Smyth
will send it to him.

*P.S. I do not wish that
my letters sh^d be opened
in your absence* The Bishop has been very kind to me.
Yours invariably. J. P. Donagan 149

END

14 D 21/8

O'Donovan, John, 1806-1861.

Letter, to Eugene [O'] Curry, from John O'Donovan, written from Dungiven, Co.
Londonderry, concerning the history, folklore and antiquities associated with the
hill of Grianan.

2 August 1834

3p.

23 cm

Included are his findings concerning the etymology of the word Grianan.

RIA

Dungiven, August 2nd 1834.

Dear Sir,

I return you my warmest thanks for your kindness in answering my queries respecting topographical Irish words; allow me to trouble you once more as I meet no person here capable of offering even an opinion upon such neglected subjects.

14/10/21/8(i)

You will remember that among other words we discussed the meaning of the Irish word Grianán. I agree with you perfectly that it signifies a splendid palace, but I incline to think that the name has been given to such a house from the idea of grandeur and splendor only, not because that ~~then~~ it was so constructed as that the sun might shine into it from his rising to his setting. ^(o n-a-zung-abai grian faine) I could quote you many old Irish poems in which grand palaces (even the celestial seat of the blessed) are called Grianán, but I am now in the black North far away from all my books, indexes &c, so that I must depend upon a treacherous memory. Keating calls a certain house at Sarah, where the queens of the provincial toparchs sat, by the name Spránán na n-ingeán. O'Flaherty translates Spránán Lichtna Turris Lachtnai, and the very learned Connell Mageoghegan in his translation of the Annals of Blannacnoise, renders Spránán, stone house. From these very respectable authorities I have forced my mind to believe that Grianán simply means solarium (as invariably rendered by the erudite and honest Calgan) and that when applied to a palace (for I do not find that it was ever applied to any other building) it simply alluded to its splendor and the grandeur of its situation.

153

I should not dwell so long upon the meaning of the word Spránán, were it not that it leads to a very curious enquiry

23
July to the discovery of the ruins and situation of the remotely
ancient and celebrated palace of Aileach Neid, the seat
of the Kings of the North.

noticing a pamphlet. An article has appeared in the Christian Examiner
written by a Colonel Blacker, stating that the ruins of a tem-
-ple of the Sun were to be seen on the summit of a hill in
the County of Donagall about 6 miles N.W. from Londonderry.
Col. Blacker infers from the name of the hill (Spiranin) that the
ruin on its summit must be that of a temple of the Sun!.
I was led by curiosity to visit this hill. it commands a most
grand and beautiful ^{view} prospect of the Country around - a
prospect wide and various. of Loughswilly to the N.W. of
Lough Foyle and Derry to the N.E. of Inishowen to the N.
and of a splendid tract of Country ^{in the Co. of Derry, Fingee and Donagall} to the South and west.
The ruin is a large circle of stones mostly displaced but
in some places the original masonry appears, especially
at the doorway which looks to the East. The masonry is
what architectural antiquarians style Byzlopian, that is, consisting
of large stones regularly laid, but without cement. The circle now
remaining is about 80 feet in diameter, but this was originally
surrounded by two outer circular walls (or Cashels) the ruins
of which can still be easily traced; the outermost of which was
of vast circumference ^{occupying} ^{enclosing} surrounding the whole cir-
-cular summit of the hill. The stones of the two outer walls
(lapideorum ambitum) have been from time to time carried away
to erect the cabins at the base of the hill but a pretty correct
idea of their architectural character and thickness may be formed
from what remains of the innermost circle.

I was struck with astonishment upon seeing the ruins of the
work of Rigin and Garvan, the two architects (Da Carleogin Dlig)
of the Northern palace, and I sat for some time upon a large
stone to meditate upon the mutability of human affairs, and
the darkness that envelops our ancient topography. I acknowledge

that if I had a missionary mind (or a mind that could ²⁴believe anything excepting what is supported by evidence) I had reason to agree with the learned Col. in the opinion that Grianan signifies "temple of the sun," because I was almost scorched by the rays of that very powerful Deity of ancient times, as he looked upon me from his chariot then in the meridian and ^{upon his ancient temple} pouring down a flood of heat that would convert any ^{one} to the historical belief of his ancient worship there, except an obdurate heretic such as I am!

14/10/21/8

I need not tell you of the early history of this palace because I am convinced that you have read the old story of the conversation that took place here between Eth and the three sons of Kermad, who ordered that he should be pursued and murdered, nor of the Kings and Monarchs who lived here, but there are ~~two~~ ^{one} facts not yet known. There is a long account of the erection of this palace preserved in the Book of Dinm Sean-chuip, which will throw great light upon the architecture and situation of Aileach and refute Bla. Ker's theory; and a curious passage occurs in the Annals of Clonmacnoise and of the Four Masters, which demonstrates this to be the real site and ruin of the palace of Aileach. The four Masters under the year 1101. ~~1016~~ state that O'Brien (Mortogh) marched with an army into Ulster and demolished the Grianan of Aileach and ordered his soldiers to carry home to Limerick as a trophy a stone of the building for every sack of provision they had with them. This fact was well remembered in Thomond in the year 1599. In that year Red Hugh O'Donnell mustered a numerous army in Tirconnell and ~~led them~~ marched into Thomond to be revenged of O'Brien who was then most active in maintaining the cause of

157

25
Queen Elizabeth in Ireland, and O'Donnell's constant
and powerful enemy. Upon arriving in Thomond Red
Hugh dispersed marauding parties through every part
of ^{that} ~~Thomond~~ territory, who ravaged the country and carried to
O'Donnell's camp all the cattle and other moveables
property. ^{they met with} The marauders spared not even the name of
the poet Mac-Brady, although his property was inviolable
according to the Brehon Law. The poet, ^{however} appeared before
the Northern chief and argued that although he might
seize upon O'Brien's property by right of *lám lúirde*, it was
contrary to the custom of his ancestors and the Laws
of Morán, Fithil and Cormac to plunder the named,
termen or Sanctuary of a poet. The northern chief
(who had been ignorant of this disgraceful act of
his soldiers) attended with veneration to the words
of Mac-Brady, and restored him his cows and other
property. Upon which Mac Brady composed a poem
in praise of O'Donnell, in which he states, that this
desolation happened to Thomond as a just revenge
~~for~~ of the act of Mórúgh, who had, ¹⁵⁹⁹ 498 years before, de-
molished the Grianán of Aileach.

Now, it strikes me that the stones carried ~~for~~
Aileach to Limerick by the army of O'Brien were carefully
preserved at Limerick as a trophy of O'Brien's conquest of
Mac ~~the~~ Loughlin and that they may be pointed out at this
day in Limerick. The stones of Grianán Ailigh are grey
Quartz slate, and in all probability very different from
the stones in the neighbourhood of Limerick. Now if
tradition should point at any such stones in ^{or near the town of} Limerick
it would afford a curious demonstration of the veracity of
the Irish Annals, and would go very far towards
1578

proving that the ruin on the summit of the hill now called Grianan, is that of the palace ^{or Brian's} of Exileach. (which, I think, is already beyond doubt)

If you will ascertain for me whether or not a tradition of this ^{nature} exists at Limerick, I shall be much obliged ^{and gratified}, because if it exist it will afford a great proof of the veracity of our Annals.

If this be the ruin of the palace destroyed by ¹¹⁰¹ O'Brien in ~~1101~~, it affords a specimen of the kind of fortifications ^{kind in} of the Kings of Ireland, at that comparatively modern period, and it is the more important because there is not ^a ruin of any stone building at Tara, where there was certainly a "Strong tower". It will also shew that the Irish preserved the round form of building from the period of the erection of Emania and Rath Cealtchair (the ruins of which I have seen) until Ogonor erected the Norman Castle (Castellum mirificum) at Tuam in the 12th century. 14/10/21/8011

The ruins of Kincóra, the palace of Brian Borumha are not yet totally levelled. I am told that its walls were circular and built of large stones without cement. This I firmly believe, but I cannot understand why Brian should not erect a fortress of lime and stone, because he must have been acquainted with that style of building, as he repaired the round tower of Tomegraney, and as it is a fact that many buildings

erected of stone and lime mortar, before his time are yet to be seen in Ireland.

Perhaps you may know some old man, who saw the ruins of Kincora? That the building was round and of stone, is certain, but if there was no lime mortar used, it is strange and unaccountable.

I can not conjecture what sort of habitation the King of Eileach had inside those circular stone walls, ^{built} without cement. I have never seen any allusion to the shape or construction of any Irish building in any Irish, ^{or foreign} authority, ~~nor~~ nor to the splendor or meanness of any Irish palace except one in Johnston's translations from Scandinavian MSS, in which an allusion is made to Tara. It is described as consisting of circular walls inside of which the King had a Dadalean Castle. What materials this castle was composed of, whether of stone or of wood, is a ~~small~~ question which I fear can never be satisfactorily answered.

In your explanation of the word dobic, you have conjectured that it might be derived from dob and dic, q. d. black bank. O'Reilly says in his

Irish writers (speaking of *Don na Daibhe*), that *Dabhach* means a cauldron, or keeve, and that the word is figuratively employed to signify a sand pit. This is the opposite to your idea of its meaning. In the Book of Lecan is given a poem composed by Eochy O'Floinn, in which it is stated that *Don*, the son of Milidh perished at *Dumacash*, which I (from O'Keilly), ^{had always} understood to be sand-pits, not sand banks, but I now incline to think that *Dumic* is altogether a different word from *Dabac*, a cauldron, and that it means sand bank not sand-pit. I am the more confirmed in this opinion because I find several townlands verging on the sea and containing sand-banks called Doaghs.

leip, when applied to land, puzzles me much; *le-epua*, will not do. I am surprised that Colgan, who mentions places of the name, has not ^{in any instance} translated it. O'Keilly in some of his ill. writings that I have seen translates it Retreat, but upon what authority I have never been able to discover.

I have ^{been} much gratified upon reading your paper to find that Munster still can boast of one skilled in her old language.

Cuirim bé élan, doibinn, éinn
 San féile ó'n n-éinn áit éinn a cinn
 Agus ar na dloigéirí léi do fáil
 Ó tuairceart éireann uaim ad' dail.

14/12/21/8(III)

Seán O'Donnabáin

END

14 D 21/9

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Dungiven, Co. Londonderry, concerning the history, antiquities and topography of the parish of Errigal.

4 August 1834

2p.

23 cm

Included are references to the place names of Slaghtaverty and Slaghtmanus.

Dunginun Aug. 4th 1834.

29

Dear Sir, I spent all this day in Glenuller and was much gratified with the intelligence of the people. It is remarkable ~~to see~~ that they have preserved old fables with such accuracy. 14/2/21/90(1)
The original name of Crigal is En Airegal Oráin, i.e. habitat Orani. Ask Mr. Petrie who does he think Oran was? The name St Oran has been a great puzzle to him and me, as the name does not occur in any Irish martyrology. Petrie will guess immediately if you connect the name with Crigal. But ask him simply who he thinks St Oran was? I remember that he shewed me a drawing of a stone called Oran's cap. but who he was I never knew before. It will appear very strange that Oran is no other than the celebrated Adamnanus

whose Latin style has been so much admired by Pinkerton, and who has been styled by Bede "Vir bonus et sapiens et scientiā scripturarum nobilissimē instructus." Udamnán is a diminutive of the name Adam as explained in Cormac's Glossary. The name is pronounced in Irish Awnan (á-áw-nan) and by corruption Ounan and Onan. Erigal must appear on our old map as Aireagal Adhamhnain (Aipeagal Adamhnán) to correspond with Erigal Keerage &c.

I have totally mistaken the meaning of the word Slaght. You will find that under the name Slaghtmannus and Slaghtaverty. I have thrown out great doubts respecting the correct meanings of the word, and that I have found that what is now called Slaghtmannus &c. is on the Down Survey called Leaght, &c. Slaght (a northern and modern corruption of leac) means monument for the dead, and monuments of this description are shown at Slaghtmannus

and Slaghtaunty.

31

Averty was a remarkable enchanter, ^{and} ~~was~~ a great enemy to Fin M^c. but; ^{he was} ~~and~~ vulnerable only in one spot of his body. Fin by the prophecy derived from his thumb (already well celebrated) discovered ^{where this spot was situated,} aimed him ^{there} with his spear and killed him. he then buried him with his head down ^{words (lest he might effect a resurrection)} where the monument of Slaghtaunty, or Averty's monument is now shown. 14/D/21/9.

Mananan Mac Lir is another celebrated fairy of the north of this parish. He is very anxious to support the character of the Irish, and one day that an Englishman challenged to run a celebrated race horse against any of the steeds of O'Neill, ^{Magranger} ~~Magranger~~ (who well knew that O'Neill had no horse that could at all be a match for the English racer) appeared in the shape of a beggar man and challenged to run against the horse himself from Franciscastle to Dublin. He did so. and by his enchantment humbugged the Englishman and won the wager, and supported the character of O'Neill's horses.

In the Book of Lecan I find Mopias and Mananán, two celebrated Domonian chiefs. the former a great musician, the Orpheus of the Irish poets, the latter a great navigator, who for his great nautical skill was styled by the Irish and

32
Welsh, mac lrp. i.e. as Cormac explains it, filius maris. The following are Cormac's words about this celebrated man.
"Mananan, a celebrated merchant who lived in the
"Isle of man. He was the best navigator of the
"western world. He used to know by the appear-
"ance of the heavens ^{and by the moon} in the East when there should
"be good or bad weather. Inde Hiberni Britonesque
"cum Deum vocaverunt maris, et filium maris esse
"dixerunt. It ^{is} ~~was~~ from him the Isle of
"Mananan ^{has} derived its name."

It is strange to find this celebrated merchant take up his residence in a very wild parish in O'Kanes territory. I should rather expect to find him take delight in ships than in running races on dry land, and to find him living ⁱⁿ ~~near~~ some celebrated harbor in a magical ship than among rocks and heath. I should be anxious to know whether he ever visits the isle of man now-a-days. Instead of ~~retaining~~ retaining his grand and poetical name of Mac Lir or Son of the Sea, he now ~~has~~ modernizes it to the common place name of Mananan M.^c Cleer!! not because he is in any way related to the Scotch family of that name but because he wishes to assimilate his old Cognomen to surnames familiar to modern ears.

17A I shall go to the Benada to morrow J.O.D.

See a succeeding letter

he lives in the town or white
meadows of allagilligan -

END

14 D 21/10

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Dungiven, Co. Londonderry, in response to allegations made by a Mr. Stokes regarding the conversion of Catholics to Protestantism on their death beds.

6 August 1834

1p.

23 cm

In writing of his fieldwork for the Survey, O'Donovan's alludes to the wariness of local people in giving personal information 'because they are afraid they might be wanted for the "service of war" or some other plan of the Governments'.

Dungiven, Wednesday
August 6th 1834-

33

Dear Sir,

I saw Petrie at Derry, but I know nothing of his success in the Library.

Stokes has made a very strange and a ~~very~~ totally false assertion in his account of the parish of Dungiven, viz that Roman Catholics on their death bed were accustomed to send for protestant Ministers to die protestants; "that instances were numerous."

14/2/21/10

I have read in Books published in the "age of bigotry" that Irish ladies went stark naked that they were cannibals; that Irishmen had tails &c and I am firmly convinced that all these truths had their proper tendency and effect, but I think it is altogether wrong to publish any known falsehood in a Book written in the 19th Century for men of truth and philosophic knowledge in order to please the holy enthusiasm of any Saint.

The only fact upon which this wide assertion is founded is this. A desolate old ^{Beggar} woman lived in she had no one living to assist her. When ^{her} death ^{threatened} ^{to} approach, the Rev^d Mr visited her daily and gave her consolation, and nourishment, (human act, had there been no wish to make it known to the world) When she appeared very ill, he, of course, took the liberty of exercising his sacerdotal functions ^{but she is not dead yet} (contrary to her most earnest request). This is the only instance that happened in the parish since the days of St. Binnach! and I think

34 that it is very wrong to offend a numerous
body of his Majesty's loyal subjects, by publishing
such an assertion, while 50 able men ^(of the title, Clarke's no doubt) could be found
in the neighbourhood to prove it a ^{fabricated} ~~great~~ falsehood.
I have conversed with a philosophical protestant
upon this subject, and he stated that the direct
contrary has frequently happened, "because," ^{said} he
added, at the approach of death the mind of
a superstitious person becomes weak, and the doctrine
of atonement, Communion of Saints and forgiveness
of sins is too imposing to be rejected at that terrible
period. If, adds he, conversion from ^{popul} Catholicity
takes place at all, it is, while the mind is
strong, capable of rejecting all the influence of
superstition, and calling to its assistance philosophy
and science. In this opinion I fully agree, though
he is fonder of reading the Bible than I am.
Stokes has been imposed upon by a few
points in this neighbourhood, and by his own zeal
in the cause of the word of God, but I hope
that our Book will not be made the tool of
the "genus irritabile (lamentabile) sanctorum"
nor the publishing of any ^{medium} ^{or barefaced} silly falsehood.

Nil nisi veritas.

You know me too well to suppose that
I have been induced to make these remarks from
any Sanctus furor, nor from any other motive except
from a love of truth, and a wish not to offend any
people by any statement except a true one. 178

Mr. W. Clarke, ~~the~~ poet & philosopher has composed a poem on that subject in which he ^{expresses}
the Res. Mr. to eternal life.

I think Stokes will get on very well now. His assistant Fagan is very popular among the people because he speaks Irish to them, and understands their habits and feelings. I think it would be very difficult to find a person better qualified to collect the information required than Fagan, as he is well acquainted with the world and Irish society having been bred a farmer, and afterwards ~~employed~~ ^{employed} as Tythe collector and Revenue ^{of} ^{man} police officer. He also kept ^{for some time} a tavern at Limavady. I travelled with him for two days ~~and~~ through the parishes of upper and Lower Lumber, and I think that he will be very useful. I wish Stokes would get him to connect the name with the locality, as he goes through each townland and to view its soil, and features, and also to get the names of the Irish families who live in each townland. The people, I find, are very "shy" in giving their names because they are afraid that they might be wanted for the "service of war" or some other plan of the Government. The more intelligent however fear nothing, because they know that no radical change will take place in their condition without the consent of the Parliament.

Yours invariably,

John P. Donovan.

14/D/21/16

Thos. A. Larcom Esq

Royal Engineers

Phoenix, Ark

Wm

Genl Comd

RIA

182

END

14 D 21/11

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, concerning the lore and writings associated with the O'Kane's march in the Glens of Ullin.

7-8 August 1834

1p.

23 cm

RIA

Dungiven, August 7th 1834,

Dear Sir, I have search in vain for the words to O'Kane's march in the glens of Ullin and Bennada. It is precisely like the story of the man who saw the Devil: one man was referred ^{to} as having seen him; but when this man was questioned about the fact, he stated that he had never seen the devil himself but that he heard a man say that he was acquainted with a man, who used to say that he heard it reported that there existed a man at some times, who got a glimpse at the old fox. So O'Kane's march: I am referred to one man, but when I ask him he states that he never heard it himself but that he believes that they must have words to it in old times.

August 8th

Before I had time to finish this letter James M^c. Blaskey more the musician called upon me, and we went to an old man in Rallagh T. L. by name Patrick Loingseachan (referred to Lynch) who gave us the following words:

B'aste lom a n-dromuá d'á m-bualas dra domnaisg.
 B'aste lom brian fear tprall maí a' leógan
 B'aste lom brian fear tprall maí a' leógan
 Níet buí no aite ^{lion} a' catánac as tprall cum compairc.

maí í d'á áil d'áil
 maí í d'á áil dé no
 maí í d'á áil áil, áil, áil.

14/p/21/11

(185)

These however can not be the original words of O'Kane's march, because ~~as~~ O'Kane is not mentioned as calling or encouraging his men. It seems to me to be a ^{plaintive} song.

37
set to the air of the original march, composed by
the Bard (MacDonaghe) after O'Hane's overthrow.
One quatrain only of it is ^{perfectly} preserved, but ~~they~~ ^{he} remembers
odd lines here and there which show that the de-
graded state of the country was bitterly lamented.
The following is a literal translation of the four lines
preserved by Loingsreachan.

I loved to hear their drums on Sunday sound
I rejoiced to see Brian stalking as the lion,
I rejoiced to see Brian marching like the lion
But more than all I gloried to see the O'Hane
marching to the contest.
Chorus.

Mor ree yew, al drin
Mor ree yew al day row
Mor ree yew awlyew, awlyew, allayrow

Patrick Loingsreachan insists that these are the original
words of O'Hane's march, but I think that it is manifest
to any man of common ^{sense} that they were composed, im-
mediately after O'Hane's overthrow, to lament the extinction
of his martial glory; although I was not capable of
disputing with Paddy upon this ~~subject~~ or any other
subject. Paddy is a poet, a historian, a philosopher;
would prove that bu-mhaige na n-gall O'Hane was
196

a great opposer of Oliver Cromwells, and that ³⁸ the
 M^c. Closkey are here since the days of the celebrated
 Fin M^c. Cumhail, from ~~from~~ whom they are descended
 This he proves from the fact that Fin had a son called
Luath-sgiath, i.e., Swift-shield, who must have been
 the progenitor of this famous tribe.

I got M^c. Closkey Mor (James) to set it to music, and from
 his notes, I have thus versified it; I hope you will not dub
 me a Bardling!

I lov'd to hear their martial drums, on Sunday loudly sounding,
 I joy'd to see the lion tramp of Brine ^{one syllable} to battle bounding
 But more than all I lov'd to view O' Cahan's banners streaming
 As forth he march'd, to meet his foes, with weapons brightly ^{gleaming} beaming.

Chorus

Proudly march'd O' Cahan

Hero of the Fahan

Bright the view, as forth he flew to lay

M^c. Quillan prostrate,

There is another march of the O'Kanes preserved in
 Glen Ullin, but the words of it are altogether forgotten.
 From the manner in which M^c. Closkey plays it, it appears to me
 to be rather a lamentation than a march. It agrees with
 Keating's farewell to Ireland.

Slán dá mórtaib, slán dá stráib

Slán dá gleannraib, slán dá pargraib, &c.

It sounds as follows on my ear.

Farewel Faghans, farewell Keenaght.

Farewel all, for I must leave you

And leave my rich lands in strangers' hands

Farewel my hills, and farewell my mountains

Farewel my plains and farewell my mountains

Farewel my hills and farewell my mountains

Farewel my plains and farewell my mountains

189.

14/10/21/11

59 If ever there were words to it as a march, it must have been something like the following, as they stile it Marshall's Caise air slabh, i.e. the marching of the foot on the mountain.

March in order. fear not danger
March with vigor. meet the stranger
Ye sons of the brans cut off the slave
march over hills and march over mountain
march over plains over streams and fountains
march over hills and march over mountains
march over plains over streams and fountains

The original words to ~~the~~ O'Sullivan's march are preserved. They are short but daring:

Síubalpaíd mpe an ród mór
Síubalpaíd mpe an ród mór
Síubalpaíd mpe an ród mór
Tá an t-aimid do mo námaro.

I will walk the great road (high way)
I will walk the great road
I will walk the great road
No thanks to my enemies.

This is well fitted for a march, but I am afraid that there is no certainty about the others, as the old antiquaries (Anti-queer-ies) do not agree upon the subject. Oyne, the Captain (Stokes's favourite friend) says that neither of them is O'Bahan's march, but that he himself will think of it in a few days. I know how that ~~the~~ Captain can tell a few lines of untruth. He has a great number of old stories, but there is neither head nor tail to any of them. 190

J. O'Sullivan

END

14 D 21/12

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Clady, concerning his efforts to locate the elegies traditionally composed for 'the wakes of the old families'.

11 August 1834

1p.

23 cm

RIA

Clady, August 11th 1834

Dear Sir

I spent eight days at Dungiven to get the old Irish names of the Parishes of (Dungiven, Banagher, Bovenagh, Errigal, & Balleagh. The reason that I went to Dungiven first was to see if they had any traditions of Elagh (Duncruthen or the Giants Scance). But I have been disappointed: no traditions exist of ~~either~~ Elagh or (Duncruthen - no one in Glenullin or Glen na Bermada ever heard these names!!

14/10/21/12

I have also searched these Glens for some of the old Túraíochs or Eligies sung at the wakes of the old families but I could not find one, except one fragment of an elegy composed for a Manus O'Kane who had lived near Garraagh, but at what time no one could tell me. They can not recite any of Ossian's poems except odd lines here and there. These ^{they} have not from ^{a succession of} oral traditions but from hearing old men (Irish Scholars, now dead) read them out of MSS. now decayed or lost.

Will has Doctor Johnson argued against M^r. Pherson
that no illiterate person can preserve a long Epic
poem by the meer power of memory.

The fragment of the Elegy already alluded
to is as follows ~~as~~ repeated for me by Manus
O'Kane of Carn and Oine, the Captain M^r. Gloskey.

A gágnáir uí cáthm, a cóirp a' dume uafarl,
U brácair na n-eapraig agus na n-uactóir
b'ceáirp ad' fúide tu lá na puagad
'ná 'do lúide faor leacarb puara.
do élogad air do ceann 's' dénta de épuarde
do f'raic air do lám éir, éirde pláic oir go tughnib
cloréam éinn óir ad' lám cum buailte
U'f tu as ceáirp na n'gall go ceann mar bud dual duc
Gir do gail le lerm amadard, le h-éanac a f'raic ^{muir} ple barle f'raic
U'f ar sin suaf uairne go breac-frel
's go dúicard Domnall éirirg mar a b'furl na ceada faor leacarb
's go carlen a poa, mar a b'furl curd de do ceapir-fa.

O, princely Manns man of noble soul
Kinsman of bishops and of priors too
It grieves my heart to see thee thus laid low
Beneath the cold flag, ⁱⁿ and a bed of earth!
Instead of being like thy sires of old
Encased in armour to the shoulders broad
A steel ~~to~~ hard helmet on thy lofty head

On thy left hand a shield; and in thy right
 A golden-hilted sword to meet thy foe—
 Thy foreign Saxon foe—and cut him down.
 Man of illustrious birth, and Kinsmen-brave,
 At Limavaddy thy famed Kinsmen swayed
 At Enagh too and Ballyshasky west
 They lorded—and at Brackfield—thence to east
 Famed Donall Gleineach held his princely ^{Dungin} dome
 Where now beneath the flags great heroes rest
 And let me not omit old ^{Castle Roe} ^{Castle Roe}
 Where ^{by right} thy fair lands are in the hands of foes.

This is all that is remembered of the
 Elegy; it affords a specimen of fallen pride,
 and preserves a few historic facts: that branch
 of the family resided at Ballyshasky, Dungin,
 Brackfield, Castle Roe, besides the chief who
 resided at Limavaddy.

Yours truly
 John O'Donovan
 Got Fermanagh ready as soon as you can.

I send you
 my kindest regards

197.

861
198

Thos. A. Larcom Esq,
Royal Engineers
Ordnance Survey
Office
Phoenix Park

END

14 D 21/13

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Londonderry, concerning his findings regarding the existing folk traditions of the county.

12 August 1834

1p.

23 cm

RIA

London derry 14/D/21/13
Aug 12th Tuesday.

43

Dear Sir

I made every enquiry ^{in the vicinity of} ~~about~~ ^{Dungannon} ~~about~~ ^{about} ~~Silach~~ but could discover no recollection of it; the people there know nothing about Irish monarchs or Irish Kings, and it is curious that Fin Mac Cool and his followers are better remembered than Cormac Mac Art or Miall of the nine hostages. This can be very easily accounted for: ~~it was customary~~ some time ago, in these glens there were Irish scholars whose principal amusement was to read ^{over} at their fire side on winter evenings tales and poems concerning the exploits of Fin and his Fiann, such as the Tale of the elopement of Grainne, the wife of Fin with Dermot, ^(their beds are pointed out in various places) one of his warriors, The Poem concerning "the huge woman, daughter of the King of Greece, The chase by Fin on Slieve Gullion, The defeat of Mannus, son of the King of Denmark, &c. &c. ^{These poems have rendered Fin immortal.} A few lines of these are yet repeated in the parish, but I could not meet one able to recite the contents of any one poem, or to tell any one tale correctly. These tales and poems are yet preserved in MS. but they ^{are} better recited in the mountains of Waterford and Kerry than in O'Connell's Country.

The most curious tradition preserved in the County is that of Mannanan Mac Lir, ~~or~~ or as they style him now M^r. Elees. Mannanan was a great enchanter that could do any thing at all he wished. He was a great patriot, and used to say that he would make Ireland the richest country in the world. He had a castle at Magilligan point

* at the Old and New Towns have immortalized the name of the

and "they allow" that he lived there in great splendor doing various patriotic acts ~~for~~ in the service of Ireland until the time of Columbkille. One day ^{morning} that Saint sent out his servant maid to bring in a bason full of water from the well, ^{to wash himself} but on her taking up the water the bason (Copian mäsach) ~~fell~~ slipped out of her hands and was broken. She was then ^{again} to return to the Saint with the ^{bason} ~~cup~~ broken because he valued it highly, and she began to weep. Instantly Mamanan appeared, and, to console her, ~~he~~ took the wooden vessel and repaired it, better than even Calla, the brazier could have done it, but still in such a manner as that the Saint could easily perceive that it had been broken and mended by a superior artifice. The maid then returned with the water, but the Saint (who was a very sharp fellow and passionate too, as most Irish ^{are apt} ~~saints~~ have been) immediately perceived that the vessel had been broken and mended by a supernatural power, ^{recognized the workmanship of Mamanan and} reprimanded the maid for her carelessness in letting it fall, and observed that ^{Mamanan's} ~~his~~ soul would be in hell for all eternity as he had done such things by the power of the Devil not by any human ingenuity. Immediately Mamanan, who was invisibly present, swore that he would leave Ireland and do her no more service. Some say that he lives now in the tuns (tonna ceannfhionna, white waves) off Magilligan point

and that his castle ^{surrounded by trees} is sometimes seen ^{by the peasantry} on certain occasions; others however state that he went to the Isle of man immediately after having been insulted by the unpolite saint, but all agree that he will ^{yet} spend one day in the service of Ireland, during which he will accomplish much for her. I suppose he will effect a repeal of the Union.

I got a wrong tradition about Mannanan in Glenallen, but I have compared five different readings to manufacture the present account.

From the notice given of Mannanan in Cormac's Glossary, I think, if might be inferred that such a man as Mannanan ^{the son of the king} existed at some periods and that he has been deified or demonified by posterity as all renowned men of antiquity have been.

14/10/21/13.

The sooner you begin to prepare Fermanagh for me the better, ~~because~~ that I may be enabled to examine the names of that County before the cold weather begins. The more authorities you procure the better; but I am afraid that there are but very few. I am informed that the County of Fermanagh is altogether an unexplored district. I should be glad that you would get O'Keefe to extract all the passages relating to it from the Annals. He will find them under Fir, Mannagh, Loch Erne, Achadh Mochair, &c. Erne is within 205. P. O. Mannagh

206
Thos A. Larcom Esq
Lt Royal Engineers
Phoenix Park
Dublin

END

14 D 21/14

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Newtown Limavady, Co. Londonderry, concerning his discussions with local people regarding the place names, genealogy and topography of the area.

16 August 1834

7p.

24 cm

Included is a transcription of a song preserved in the district of Glen Benady.

RIA
Thos A Larcom Esq

14/10/21/14 (1)

46.
Newtown Limavady, Aug. 16., 1834,

Dear Sir, I have travelled through the parishes of Cloudermot, Faughanvale, Aghamoo and Finlagan in search of "Aborigines" but found none except one in Cloudermot. The inhabitants of that level and rich district ^{extending} from Derry to Limavady and for miles around the latter town, have not the slightest idea of the significations of the names of places. Being disappointed in my circuitous journey from Derry to L-y, I was resolved to take another course in a southern direction towards Glady. I passed through the wildest district I ever beheld viz the townlands of Glack, Glenconway, Loughermore, Slaghtnamur, but I could meet no houses here within several miles of the road except small houses of herds who are natives either of Dungiven or the "low Country" as they call it. 14/5/21/14 (11)

On this very wild road I met a Tirone Farmer of the name O'Heochadha. He saluted me in Irish and the following conversation ensued between us. O'He. What brings you to this wild Country? O'D. The love of wild scenery. O'He. I have travelled the greater part

209

of the three kingdoms, and I never met a tract of
country so desolately wild - or one that presents so
black and savage an aspect. O'D, I suppose there
has not been a house here since the creation? O'F.
With the exception of the huts of herds; that slate house
in your holme is not there many years, as its neatness
and newness sufficiently shews; the proprietor seems to be
a herd, who has cultivated the holmes of your mountain
stream, and sprung up to be a farmer. Do you know the
name of this place? O'D, ^{great rushes} Loughermore, O'F. A very unfit
name? If I were naming it I would call it Freaghmore
or great heathy place for you observe that no rushes
appear except in the glens and holmes of the streams;
however, it might have been anciently more rushy, for
you may observe that the inhabitants of the lower
country are gradually cutting the turf from the
surface. I have observed in different places that when
all the turf is removed, heath generally springs up;
and I am convinced that many of those slopes which
now produce heath, ^{had} originally produced rushes. O'D,
Do you suppose that any part of this extensive district
was ever cultivated? it is now waste as far as the eye
can see in every direction. O'F, It never was; for in an-
cient times the people were not numerous, and it was

48

not worth while (nírōp b'friu) to cultivate this apparently barren tract, while they had such land as that around Limavady naturally fertile. yet I am convinced that all these slopes would produce most luxuriant crops of potatoes and oats. If I got a tract of it to cultivate, I would rather face it than go clear the woods of America. If these glens and mountain sides were properly cultivated, this wild tract would form a beautiful country instead of terrifying us as it does at present with its savage aspect. There is one advantage attending it at present; if the few inhabitants have retained any of the old spruick, they have no one to fight with! (exit) He lives in Termon N. Gook.

I was at length directed to a Mr. Mullen, Land steward to Mr. Sampson. Mullen, however, is not a native of the district being born and bred at Carnatogher. He is a very intelligent man, and has a general idea of the County. I spent the greater part of yesterday with him, to get him to define their Topographical words. I have now a tolerably correct idea of the local signification of all the words which were unknown or doubtful to me.

1. Tuar (Tur) a tathing place, a place where cattle lie; a lay for cattle
2. Ullt, a glen, a woody glen,
3. míne (ellean) a sloping green place on the side of a mountain inclined to be swampy and rushy; sometimes the smooth grassy face of a mountain in contradistinction to its rocky or heathy parts; ^{Scotch, a mist.} mín lú: Smooth.
4. Érbir (Erish) soft grass, wild mountain pasture.
5. compac (Corick) the meeting of rivers, streams or roads.
6. buailt, a milking place (Bolie)
7. boit (Boigh) a temporary hut erected on the mountains, in which the herd, and sometimes the cattle are sheltered during the summer season.
8. bo-zeac (moyagh) a Byer, a cow house.
9. léana, a green field, pasture or meadow, (Lena. Lany)
10. feircean, (Thestkin) a Quaw, a shaking bog.
11. tamnac (Tamny) a cultivated spot in the middle of a wilderness. Scotch, a croft.
12. lub (Loob) a loop; the winding of a river or valley.
13. campan, a succession of windings.

frae na lub, holms of the windings

- 14. Dún, a round hill; a residence. The idea of fortification not here connected with it.
- 15. Creggán (Creggan) rocky ground.
- 16. Cro (bro) a small hoach; a fold for sheep.
- 17. Spianán, a sunny place; pleasure ground.
- 18. Spaz, a holme.
- 19. Lag, a hollow, (Lag, Leg, Ligg)
- 20. Bruac (.Broagh) brink; land verging on a lake or the sea frequently bears this name.

14/10/21/14(IV)

Mullen tells the following story of the fate of the O'Kanes.

Donnell Givelagh O'Kane, the son of Donnell Ballagh, who was the last chief of the family fled to France and remained there for some time. After his departure, Thame, the son of ^{Donnell} ~~Manus~~ Clerech ^{of Dungiven} expelled the friars from the monastery and burned all the Books and MSS. that there might be no record of who was the lawful heir, after the departure of Donnell Givelagh, and that by so doing he might be reconciled to the English and be made chief of the family by their assistance. This was

6, ⁸⁷ about the time that Owen Roe O'Neill got the command of the Irish rebels.

Donnell Givclagh hearing in France that the Irish were in arms returned home, and was made "third in command" by the Irish General. In the course of the war Owen Roe was poisoned by means of a pair of boots sent him by Cromwell, and after his death, ^{of Brackfield} Shane O'Hone, the son of ~~Shane~~ ^{Shane} Gallada (the Anglicized), ~~It~~ took the chief command of the Ulster forces. They appointed a day to come to an engagement with Cromwell at Sgairbh na Dollus near Letterkenny in the County of Donegall.

Shane O'Hone received word from Connaught that there was a numerous army of Connacians on their march to join him at — — and the Connacian chief requested him not to come in contact with Cromwell's army until these forces should join ^{him}. But Shane swore that the forces of Ulster alone and unassisted by Connaughtmen should have the glory of defeating Cromwell. upon which he immediately marched his Ulster forces to Sgairbh na Dollus, a ford on the river ^{Duilly} — — near Letterkenny.

218

52

Upon their arrival there, disputes, contentions and confusion prevailed throughout their lines, and Cromwell, who viewed them at some distance is said to have observed that "Queen Roe" the German officer must have been dispatched by ^{had always been} the poison, that the Irish forces ~~were~~ in regular battle array during his time. As soon as Cromwell had received intelligence of the death of Queen Roe, he attacked the Ulster forces and immediately routed them. 14/5/21/14

Shane O'Kane of Brackfield made his escape from the battle, but was afterwards killed by the ^{Mac Devitts} ~~Mac Devitts~~ an Irish family, by rolling stones down at him from the top of a hill in revenge for his having come to the engagement before the arrival of the Connacian forces. Donnell Givellagh was wounded, and carried home ^{wounded} in a creel upon a slide car. On his arrival at Knockan between Feery and Dungenen, & within 2½ miles of the latter village, he was met by Shane, the son of ^{Donnell} ~~Donnell~~ Mame, Clerech, who came with a smiling face to ~~meet~~ ^{greeted him} welcome him, ~~but with the other~~ ^{by after shaking hands with him}, he drew his

219

8. ⁵³ dagger and ran him through! This he did because he knew that Donnell Givelaugh would be enraged at his conduct in burning the MSS. of the monastery and in expelling the friars, and that he would stir up the fury of the clan against him for that ~~impious~~ profane act. Shane however did not escape, ^{one} of the party who accompanied Donnell Givelaugh upon seeing ~~the~~ his daring and diabolical treachery drew his sword and dispatched him! Such was the end of that unfortunate tribe according to the tradition in their country.

It appears however from the Journal of the Rebellion commenced in 1641 that this account is not true. Some other branch of the family, ^{not D. Givelaugh} must have been cut off in this manner. Tradition generally preserves faint outlines of events; but dates, names, circumstances, details, are changed according to the fancy of the Story-teller. I have heard this story from several old men in the County, but ^{no two} ~~not one~~ of them agree in detail. 220

Many stories are related of ^{Brian Carreagh} ~~Gorry Gorry~~ ⁵⁴ ~~the~~ 9
O'Neill, who encroached upon O'Kane and
possessed the South-east portion of the County.

^{Brian} ~~Gorry~~ would never hang one man; and if he found
a man guilty ^{of swinging} by his law, he would give him
a long day until he would find another to
dance along with him. One time he found a
man guilty, and a long time passed over but
no companion could be found for him. At last
a stranger came to visit the friars of a
Monastery within the territory, and ^{Brian} ~~Gorry~~ riding
out one day "spotted" him, and they "allow" that
he sent word to the abbot requesting him
to lend him that man, and that he would
send him one for him as soon as possible.
The Abbot fearing to disobey, sent him the man
and Gorry caused him to be hanged along
with the convict. He gloried to see two ^{kicking}
together! 14/0/21/14(V)

Soon after this he found ^{two} ~~another~~ man
guilty - ^{one of} ~~a man~~ whom attracted ^{his} ~~Gorry's~~ notice as
being remarkably "comely". ^{Brian} ~~Gorry~~ spoke to him
saying, "I shall forgive you, if you will marry
223

10, daughter I have." Let's see her says the
 convict. Gorry sends for the daughter;
 but as soon as the comely youth beheld
 her he cried out *surry lam, surry lam, up with*
(up wi' me.) me - up with me. By G-d, says ^{Brian} Gorry
 I will not "*up with you*", but she must
 go up." upon which he ^(or hung) hanged his own
 daughter for her ugliness, and gave the
 comely youth up to the Robt in stead
 of the man, he had borrowed from him
 to make up the even number!!

If these stories be true (and that they
 are founded upon some fact, cannot not be doubted)
 it would be difficult now-a-days to find
 such a ^{as Brian Gorry} ~~Savage~~ The Day of Algiers would not
 be a match for him, especially since his conquest.
 From every remnant of history and tradition pre-
 served of the Irish in the reign of Elizabeth, it
 appears that they were in a deplorably Savage
 State.

With respect to the names of mountains in the parish of Kilcoo and the barony of Mourne I do not like to decide upon their orthography until I see the fair plans or tracings from them, because the people do not agree upon the names of them; the name by which the whole ^{of one} Mountain is known to one being that by which a part of it only is known to another.

If you will send me a tracing of the Fair Plan of Kilcoo Parish. I shall send it back immediately with the spelling corrected on the face of it: otherwise I would be afraid that one name might be mistaken for another.

On Monday I intend to travel thro' Magilligan: few of the "aborigines" or Irish speaking people are to be found in it, but I am told that a few have retained the language in consequence of their communication with the opposite side - Irishmen. of this I am doubtful but I must try - and also see the frothy waves

57
where the famed Mannanan resides.

The following song is yet preserved
in the Bennada Glen.

Of Bennada's Glen let me now sing the praise
On each side of which herbs of every kind
grow delightfully

Where even in the winter, clusters of berries
and yellow nuts are to be found,

Nine score on every tree, delight ^{to} sight their
branches bending to the ground

Bennada too is the Glen of mirth & gaiety

The Glen of song and music
of cheerful youths, who dance to its ^(music's) notes.

More melodious than the cuckoos are its
stately damsels of fair tresses.

As in the evenings they milk the Cows

There in profusion raspberries and strawberries
grow

And the berries of the rowan trees, with
other fruit

glitter brilliantly on the sides of the Glen.

Its pools around in fishes and the youths
by candle light betray them:

Search Ireland round, and where will you
find such a glen as Bennada?

(no names would do but no where!!)

'S í an beann-pada éraob'zaoilpead, dap m'píriúe pug a geall,
nae b'pail lurb' ap' op'duig an p'is nae b'púig'ceap ap' gae taob' den gleann
na epraob'isíde pan n-germead, ap' énoa bríde an ap' bápp a coill,
naí b'fíe'cíd ap' gae don aca, a clonad go bun na g-crann
Sé gleann na beannpada gleann a t'p'ap'ceap a b'pail uam an ap' p'inn téud,
macnaid óg dún épuam aó, luasmneac a p'ap' éup lér
Ír bríe na na cuaca gae p'cuac-bean na nglan-polt p'érí
Uí barn bairne de na buarb ír an buarlíde gae deirpe laé.
Tis p'ub' epraob' ap' p'ub' p'alman aó. p'caora deap'za ap' báppa géus
Uir gae taob' don gleann so, ag deallpas aó le meap p'ub'-epraob'.
Íap'ceap a lín agur caínte ag an n-gappaid p'én 4/10/21/14(vi)
Éire cuap'ceap t'ímóill. ap' beannpada ca b'púig'cead a léiteid,

This song is frequently sung in the
glen. It was composed by a man of the name
James Feary, who is remembered by the old
people to have been a great poems-maker of
great satiric powers. In ^{one} ~~some~~ of his poems he com-
-pares a man's forehead to that of an old pig, and
says that his face was as soft and smooth as

as the Green or black-thorn. He had wild
 mountainous ideas, and his poetry pleases the
 inhabitants of the glens of Ullin and Bernada
 better than the most refined productions of
 modern poets. They can savour strong natural
 language, and risible pictures, but no affected
 or abstract phrases. The style of Milton,
 Johnson or even Moore would either offend
 them or they could form no idea of the
 meaning.

J. Donovan.

The Bernada Glen is wildly beautiful, and
 produces ~~a~~ numerous tribes of herbs and shrubs.
 but its houses are wretched. (bad chimneys - worse
 floors!) and its damsels are neither stately nor metedious.
 But as his own little hut is more agreeable to the
 Laplander than would a specious place - and his Kraal
 to the Hottentot, so ~~are~~ ^{were} the smoky cabins of the Bernada
 Glen, and its brown-faced, barefooted girls more agree-
 -able to James Fearg than ^{those of} the most cultivated
 spot of Ireland. It is pleasing to consider how the
 human mind can comply with circumstances.

END

14 D 21/15

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Coleraine, Co. Londonderry, concerning the history, antiquities and topography of the parish of Dunboe.

18 August 1834

1p.

23 cm

RIA

Coleraine Aug. 18th 1834

Dear Sir,

I have travelled through Dunboe Parish, but found no Irish people; the inhabitants are principally Presbyterians. I visited the Giant's Conco and viewed it with religious contemplation. I am perfectly satisfied that it is the Munition Ceithirni of Adaman, and the Dun ceithirni of Tigernach and other Annalists. I have consulted several of the oldest inhabitants around it, but none could tell me any legend connected with it. They only "heart" that it was called "Lungern" in Irish, which is also the name by which the townland is known to Tax-gatherers. According to the pronunciation of Irish that prevails at Dungiven, Glenuller and Ballynascreen, Dun Ceithirni its original Irish name would be pronounced Dun-Kerren, and (unless my memory is too treacherous) the name of the townland in the Down Survey is Dunkerron; if so it is unquestionably the celebrated fortress in which the three Kings were burned in the 7th Century. 14/5/21/15

61
Were there no such chain of satisfactory evidence; the reference made to this place by O'Donnell in the Life of the patron of his family would afford a strong presumptive proof of the Giants' Scour being the Dun Ceithrin of ancient times. St. Columba and Congall are represented as discoursing at the delightful hills and slopes (*dunos et clivas*) in the territory of Keenaght overhanging the sea to the north and not far from the fortress called Dun Ceithrin.

It agrees almost in every instance with the fort on Grianan hill. The cave is similar - the architecture similar - the fortification better - the view not so extensive; ~~but~~ although it overlooks the whole Country. The greater part of the stones have been removed for building houses in the neighbourhood, and a Mr Gibbon about 10 years ago hired a number of men and brought a Carrell of beer to the hill to search the "cave" for money.

If Dunkerron be the name of the townland on the Down Survey, it will elucidate very curious points. It will prove beyond dispute that this

is the "Munition Cethrini of Adamnan — ⁶² and
therefore afford a specimen of the fortifications ^{and palaces}
of the Irish Kings in the 7th Century. This being
proved, the agreement of its site and architecture
with Grianan, will shew that the latter is
the real Grianan or palace of the Kings of
the North, which was inhabited at the
same time as the former.

I went yesterday to Magilligan and
called on the Rev. Mr. Butler; he was very
kind and communicative. We have totally
mistaken the word Doagh. The word is

Dúinac not Sabac. the former meaning, bank
the latter, hollow or pit. O'Reilly misled me
in this.

I shall write to bury to-morrow.
I had so much to walk, I have not had
leisure since I wrote last —

yours truly

John O'Donovan

I shall now move southwards thro' the
Co. direct next to Maghera —

288
Pho. A. Larcom Esq
Montjoy Barrack

END

14 D 21/16

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Maghera, Co. Londonderry, concerning his meeting with a member of the O'Mullan family of Derry.

22 August 1834

2p.

23 cm

RIA

Maghera, August. 22nd 1834.

Dear Sir,

I shall remain uneasy until I hear whether or not the Down Survey calls the Sconce townland by the name Dunkerron. There is a strong impression on my mind that it does but I will not be too positive, you will find the list which is given in the Down Survey ⁱⁿ the beginning of the name Book of Dumboc parish. I am of opinion that we should not give Sconce as the name of the townland; the inhabitants call the Fort the Sconce, but the townland they call Lunnagern which I suspect to be a Scotch or presbyterian corruption of Dun Kerren, the undoubted old name of the Sconce.
14/10/16(1)

I asked several old Irish men if they ^{had} ever heard the Irish name of the Sconce; one told me that it was called Yconpa na bFran, i.e. the Sconce of the Fenians or Fingallians, and another that it was called Dun Oisín, i.e. Oisín's fort. This however had not the slightest weight with me, because I find ~~it to be a fact~~ that when those old romancers can not account for the origin of a name or building, they ascribe them to the Danes or to ^{They divide history into 3 Epochs. 1. Fin Mac Cool's time, 2. the time of the Danes, 3. the wars of Ireland.} Fin Mac Cool, & milited. If the name of the townland be Dunkerron on the Down Survey, there is the clearest evidence that it is the Dun Ceithrim of

Adanman and Tigernach.

I travelled through Macosquin and Aghadowey, but was unsuccessful; all the inhabitants are "black" and cautious presbyterians. I therefore ~~found~~ thought it would be loss of time to remain there, so I directed my course to Garvagh, and up through the heathy mountains lying west of it, until at last I discovered the lonely residence of the oldest branch of the celebrated sept of the O' Mullans (Brian man). He is now in a very poor condition, but much respected by Lord Garvagh and the neighbouring gentlemen for his honesty and noble principles. I spent all ~~the~~ yesterday with him, and I was never more gratified. He bears a very high character in the country, one corresponding to the characters given of the Irish chieftains in the Annals of the Four Masters: "A man of truth and honor, sumptuous, warlike and hospitable." I was obliged to listen to Brian, while he told his history. He was a united Irishman in '98 - many some of his associates were hanged, but he fled and lived in disguise. His friend Lord Garvagh, knowing his honesty procured him a pardon and protection, but Brian ^(by his motions) ran himself 1800 pounds in debt, for the payment of which he gave up his rich farms and comfortable house, and went to live in a small cabin in the townland of Brockaghboy where Lord Garvagh bestowed him a mountain for "He is better pleased to do so, than drop the word Mann from his name, and go to the other world in debt."

65

Brian though poor yet looks upon himself as a conquered Chief. His sons left him, and one of them writes the other day from South America stating that he is worth more money than his father ever had in Glenuller, but he has not the slightest notion of coming home to redeem the farms as Brian would wish him to do. Brian does not care; he has retained his good name through all the storms of adversity and will die in a few years an honest man, and as "Brian Mann Mullam" Mann is an Epithet always added to his branch of the family, but its meaning is not well understood. The following is the proved and sworn pedigree of Brian as agreed upon by the tribe when they were proving their claim to the M.^c Quillan legacy "the largest ever left in Europe"?

- 1, Brian Mann, head of the tribe
- 2 the son of John
- 3 who was the son of Torlogh
- 4 _____ Patrick 14/10/21/16(0)
- 5 _____ Hugh, son of M.^c Quillan's dau^r.
- 6 _____ John
- 7 _____ Felim surnamed an dúna, i.e. of Dumbao. Felim lived at Downhill, then called Dumbao. His son John (6) was married to M.^c Quillan's daughter of Dumbuce Castle and his other son, Patrick to the daughter of Con Magennis, the last chief of Ineagh. Felim ^{had} held 32 townlands in the neighbourhood of Dumbao, one of which Ballywoolen rectus Ballywillan still retains his name.

Brian reads Irish well, but he lent and lost all his MSS except one, which is a treatise upon Divinity, an explanation of the articles of faith contained in the Creed &c. There are some hard words in this that have puzzled him much, such as "^{corpore}corporeal conception," "^{corpore}mystical meaning," "^{corpore}sensible properties," and because I was able to translate them for him, he thinks me a phenomenon. If he had ~~thought~~ that previous intelligence of my visit, he would have all the traditions of the County collected for me. He lamented that he had not the house of his ancestors to receive me with the hospitality that should be expected from the chief of his name, and requested that I would stop with some of his richer kinsmen.

Brian tells a curious romance about Channanaw and his three sisters una, More, and Eis, and points out three places named after them viz Bun-una in Tyrone, Lough-chore near Dunnamanagh, and Mullach-Eise (Mullaghagh) a mountain in Banagher Parish. This story is yet preserved in MS. and I am very anxious to see it, to discover if the same places are pointed at. Mr. Smyth has a copy of it transcribed in Munster; if Mullach-eis be mentioned there as situated in Tyrone, the story is worth some attention. But my opinion is that names are strained by old Romancers to make them agree with those mentioned in their stories.

246.

I will remain here for about four days to see Mr. Clohly and several old shamachies. I & Danman

END

14 D 21/17

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Maghera, Co. Londonderry, in which he writes of his findings regarding St. Onan, patron of Errigal.

23 August 1834

6p.

23 cm

RIA

247

14/0/21/17(i)

* The name of this saint is pronounced Aunaun in the parish of Skreen Co. of Sligo, where there is a well called Tober-Aunaun after him

64
Maghera, Aug. 23rd 1834.

Dear Sir, I have your two letters, one of the 12th, the other of the 21st current: the former was re-directed from N. T. Limavady to Coleraine, and from thence to Maghera. I did not think it advisable to stop for any time in Coleraine because the inhabitants are descendants of the Scotch settlers, and whatever information is to be had amongst them Stokes and Fagan can collect it as well as I can if not better, because they will have to ~~make some~~ remain for a considerable time in the neighbourhood. 14/10/21/17 (ii)

You mention that Stokes found out at Garvaghy that St. Onan was Adamnan. I have not been able, after a long search for Seananchies, to discover any one circumstance connected with his life or era. All they remember is that a Saint Onan is the patron of Erigal, but there is not one in Glenoller that ever heard the name pronounced as Adamnan. I got Brian Mamm Mullen to write the name for me as he thought it would be spelled in Irish, and he wrote Ónán. I told him that such a name does not appear in the Irish Calendar, and wrote for him Adáimnan, aspirating the s and n as Irish writers always do, and requested of him to pronounce that combination of letters according to his dialect. He pronounced it áunan* á-oo-nan. The Irish pronounce the name Adam

268 which they write Uam, somewhat like the diphthong au in English. There is a very remarkable difference between the pronunciation of the vowels here and in the South. There is no o sound at all here; o long is invariably pronounced by them as a long, or as the English a in call, and their long u is always as a in the English word father (as laid down by Walker, not as pronounced by Dublin Dandies, fauther)

There is another peculiarity that has led me astray very much. They never admit the combination cn into their dialect, and hence their brock instead of knock. Not knowing this I conjectured that brockdooish was derived from cuac, a stack or round hill as in broaghpatrick; but brockdooish in the North is the same as knockdooish in the South, the former always using cr for the cn of the latter. The cn however is the orthography always used in ^{the} MSS. both of the Northern and Southern Gaidhil. This peculiarity has so much disguised the names of some townlands, that it would be impossible to trace them to their origin without conversing with the natives. Ex. gr. ^(in the Charter Culnagrow) Culnagrow. I defy the shade of M^r. Firis to reduce this back to its correct original name; for in the ~~first place~~ it must pass through two processes before a classical Irish Scholar could see its meaning. First it must throw off its Anglicized dress and appear a mere Derry Irish word cúl na g-cró, and next,

250

to make it intelligible, its provincial pr must⁶⁹ be³ changed to n , thus $cúl na g.cnó$, i.e. the back or retired place of Sints. This is its undoubted name, but the provincialism must be retained, as the natives of the Co. could not articulate the combination cn at all, and they contend that cp is a more refined form ~~of~~ and more easily pronounced. This I allow, but cp in these instances has never appeared in any Book or ~~old~~ of authority. 14/10/21/17 (iii)

It can be directly proved that St. Onan is Adamnan. The pronunciation in the parish agrees with the Irish spelling of his name, and Colgan, who well knew the spelling and the pronunciation mentions in a note that Adamnan, was venerated (colitur) at Airegal. This is proof enough. I wish you would ask Stokes who told him at Garvagh that Onan was Adamnan, because I have not met one, who could tell any thing about him. It was I told Stokes, and I suppose he has mistaken me for Brian na man.

I have had great argumentations with the Thames of Glenuller and other places, about the meaning of Airegal (which O'Reilly translates refusal of a friend!) They can invent stories in an instant to account for the names of old Churches. The story of Bangor Boneva and Balleagh ~~is~~ is repeated here also. A dreadful beast was throwing down by night, what the Saint erected by day, but at last an eagle came and removed the stones to the present site.

To 40
To commemorate this kindness of the eagle, and to hand
down his diligence in introducing the worship of Jesus of
Nazareth in the place of the worship of the fairies, and
other beings of the heath and the fountains, Onan called
the place Upe-Eagle (a hybrid compound, for Onan spoke
English) i.e. "the Eagle's care". This however is better than
any of Vallancey's derivations; he would have derived it
from Opacarl, a Hibernicizing of Oracle (or Oraculum rather)

The more learned Shanacies of the County, ^{however} ~~and~~
those who have read Robinson Crusoe and Think well
out, insist that the word Erigal signifies a
field of battle, and would not scruple to tell a
long story about a bloody conflict that took place
there some 2000 years ago between O'hahan and
M^c. Cuillin (Cuillin) or between Fin Mac Cool and
Mannus the son of the King of Denmark; and here
it may be curious to remark that Fin was, as far as we
can see him through the mist of antiquity, a gentleman
(or Colonel) of the 3rd century, and Mannus the son of
the King of Loughlin (Denmark) a prince of the
11th century, to whom O'Brien gave his daughter
in marriage (because he was afraid of him) and
who was ^{defeated} ~~conquered~~ and slain by the hardy heroes
of Ulidia, as the Chronicles of Chan set forth.

In proof of this warlike signification of
the word Erigal I now quote a line of O'hane's march:

Bád nio ardehom an Cúicínac a' mairpearl éim Erigal,

"I wished to see O'hahan marching to the contest."

But in this line the word is iorigal, a word used a thousand
times by the Four Masters to signify, a contest, a conflict.

But to come to discuss the real meaning of
the word Erigal or as Colgan writes it hiredgal

11 5

The word is not given in any Dictionary nor have I ever met it in any Book or MS. except four times in the Annals of the Four Masters, from which the context it appears that they meant domicile or Apartment by it. Thus speaking of the flight of Red Hugh O'Donnell from the English of Dublin, they mention his being conducted to the house of an English gentleman (a great friend of O'Neill's) where O'Neill's chief servant of trust obtained for Hugh a separate Aireagal, i.e. a separate Apartment. In another passage they state that one of the De Burgos of Connaught was murdered in his own Aireagal, i.e. in his own house, or habitation, meaning his castle. Again, they introduce the daughter of Mac Donnell of Scotland, who was wife to O'Donnell, as speaking to a body of ^{Scottish} kerns (who always accompanied her, whenever she went abroad) and exciting them to take revenge of the murderers of her brother Alexander, and the red shanks made answer that in whatever Aireagal they met them (i.e. whether on a plain, or in a church or sanctuary) they would rush upon and destroy them.

14/10/21/17(N)

From these examples (and we have no others) I venture ~~this~~ to define the meaning of the word

257

thus

6. ⁷²
Aireagal, a place, locality; a residence or habitation;
an apartment, as Aireagal Adamnoid, i.e. Adamnan's
place, residence or church; Aireagal Dachiaraq
i.e. S.^t Dachiaraq's or Biaraq's residence, habitation
or Church, or Establishment.

So far have I groped in the dark
for the meaning of Aireagal. I have satisfied
myself, but will, I fear succeed in satisfying no
other person, because I find that the more
visionary and foolish the derivation of an
Irish name is, the better it goes down with those
who know nothing about it, viz the whole human
race with the exception of 19 or twenty. I should
be much bolder to appear before the world, if the
world had known a little more about the
subject, but when I come in contact with persons
who argue that Derry is a corruption of Deire, i.e.
the End, i.e. the extremity of Ireland; and Lough
Neagh the Lake of Ulcers! what can I do?

To return to Aireagal; it is a diminutive
of the word Airidh, which also means habitation,
and with which the names of some churches
begin, as Airidh Broscaigh, and several others
similarly compounded given by the Four Masters.

He has neither house nor home

258 116 fuil 215 na airide aise is a common
expression here as I am informed by the B.P. who is called a

8

9

10

11

12

13

259

14/12/17(1)

* This is demonstrated from a well dedicated to this saint in Sligo and called Tobur Adamnan. It lies in the parish of Skreen in the barony of Tyreragh and Co. of Sligo - a parish well known to have been dedicated to St. Adamnan, whose name is pronounced by the Connacians as if written Au. naun.

Lo Garrahan

Oct, 22nd, 1838.

I must return to Adamnan (an old name) who puzzles me much; it appears that a Saint Eunan (pron? unan) Bishop and Confessor is the patron of the Diocese of Raphoe, where his festival is kept on the 7th of September. By his festival, I do not mean that there is a holiday kept in honor of him, but that his name is mentioned in the Mass of that day. Now I have been told by a person who should know the fact that this Eunarus is not Adamnanus because their festivals fall on two different days. I can not argue on the point because I have no books to refer to, but I am at present satisfied that unan and onan are corruptions of the name Ádámnan, and I have a clear recollection that Colgan always explains "Comharba Choluim Chille agus Adhamh-nain", Abbot of Berry and Raphoe, and that he states ~~elsewhere~~ in a note that Adamnanus was venerated at Raphoe and Aircagal. and by Comharba Adhamh-nain he always understands Abbot of Raphoe. Colgan, who was born in the Diocese of Raphoe, was better acquainted with this subject than any one now living. and I think that unan being the present patron

8/19 of Raphael throws additional light upon
the Oran of Origal. Shew this to Mr Petrie
that he may see that I am keeping the old
saints in view.

Yours invariably

J O'Donovan

Lacart,

Cpt. Export

Alair

Orith

END

14 D 21/18

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Maghera, Co. Londonderry, concerning the writings of Fr. Christopher Conway of Ballynscreen, with particular reference to his poem on the pilgrimage at Lough Derg.

24 August 1834

6p.

23 cm

Included is his account of the perceived differences between the Catholics and Protestants in Ulster.

75 1.

Maghera, Aug. 24th 1834,

Dear Sir, I had Mr. John M^c. Glaskey here all day: he is a sensible, clever and worthy man, universally liked and respected by all classes. He has lent me Statistical Accounts of the parishes of Dungiven, Banagher, Boucvaugh, Desertmartin, Kilcronaghan & Ballynascreen, and promises to give us every assistance in his power. Besides the MSS. he has lent me, he has several notes concerning the antiquities and general history of the County, and these he would also lend were it not they are ^{so} ~~too~~ disconnected that no one could digest them but himself. He promises to answer any questions we wish to propose him as far as in his power. He is a man of vast erudition and a para avis.

MS. B. 2.1.180(1)

In his account of Ballynascreen he gives specimens of the poetic productions of the Rev^d Christopher Conway, R. C. priest. Conway is an Anglicizing of Mac Conmáiche, the name of O'Kane's Bard. The priest wrote one latin Satyric poem upon a certain Devotee, who went upon a pilgrimage to Lough Verg, but who on his return from his purifications in St. Patrick's Purgatory pawned

215

21/16
This horse (upon which he had rode thither) to
indulge in a drunken frolic. I got Mr. M.^c
Closkey to explain the difficult passages in this
very satiric production, and I thus translate it while
the ^{local} allusions ^{made} in it are fresh on my memory.
(You will find it is a good Irish production
and ~~that it is~~ a good specimen of Ballynascreen
wit.) Dramatis personae.

1. Arthur, owner of the tent or hut in which the
usquebaugh was sold, on the shore opposite the island
of the ^{purgation}.
2. Francis, the pilgrim who pawned his ~~own~~
horse, or left it in pledge for the drink. On his
return, he stated that the horse was drowned in
Lough (Serg. because he was not pious enough!

"Francis went ~~as a~~ equestrian, but returned
a pedestrian from Patrick's cave, such his love of religion!

"He is said to have drowned the ^{horse} ~~animal~~ in the sacred waves, that
the animal being rendered holy he himself might be holy too,
others more truly say that he ^{sunk} ~~drove~~ him not in ^a cold
but in a warm flood.

Each
Serg. Patrick's ^{unfortunate} water has not destroyed the ^{Arthur's} animal, but ~~the~~
Bacchanalian water swept him away ~~from Arthur~~.
Arthur's ^{usquebaugh} water of life has deprived the horse of life
And what was life to the master was death to the horse!

Another report has now spread about Francis
266. He is said to have sacrificed his quadruped to Bacchus

44 3

For he used to worship him formerly among his
great Gods

He preferred ^{that God} ~~him~~ even to Patrick!!

Lest that Deity should be angry in consequence
of having despised his ^{supremacy} Godship (divinity)

Francis had no sooner removed his foot from the
little boat

Than he roared out again and again to Arthur
(^{i.e. the whisperer} the priest of the God) and the whole shore
resounded with the name of Arthur.

And behold! forth comes Arthur half drunk
from the ^{from his little hut or tent} shrine of his God.

Whom Francis thus in pious words implores:

O Sage ^{Baginus} Priest! to whom Semelcia's son has ^{given} told
The hidden secrets of his sacred kingdom

(^{the form of the pilgrimage})
For three days I, poor sinner!, have neglected,

To pay my vows to thy great God of life

(By evil geni blinded and deluded!

Lo! to his sacred threshold now I come

And prostrate pray, that thou O priest! wilt ^{intrude} pray

To appease the anger of thy mighty God.

4/ 178
Nor goat nor kid nor ^{anicle} Lambkin do I bring
I only have a horse and him I'll slay.

Now Arthur ^{ascends} nods, and on the table lays,
(The sacred vessels used in sacrifice),

(It was a rural table made of rods)

^{goblets} ~~Goblets~~ of ash and ^{chalice} ~~goblets~~ of beech

And smelling bottles filled with sacred juice

And two large cups, the joy of Francis' soul.

And now sweet ^(a Scotch part of this day) Ramsay's verses he begins

To ^{chant} ~~sound~~ melodious - sweeter than the lyre.

And now the priest his sacred temples crowns

With the green flaggers growing on the shore ^(of Lough Derg)

No ^{ivy} laurels near - and Francis does the same.

But on a sudden, lo! dire fury rose

To ^{storm} ~~stir~~ their minds and agitate their frames

Their hands, their eyes and all their members quake!

^(Francis) ~~He~~ shouts for more, and goblets large demands

'I ^{swore!} ~~swore!~~ ^{swore!} ~~swore!~~ he cries, bring goblets here!

And night ^{approached} came on, and both, with fury fraught,

Rushed on the crowd to strike them with their clubs

(They had no ^{such as the votaries of Bacchus} Phrysi) but their clothes were ~~then~~ torn

Their eyes were blackened ^{and} their faces scared

~~And~~ ^{And} showers of stones ~~came~~, the nearest weapons, ~~flying~~ fly

And shouts confused shake the vaulted sky

179 5

The ground was strewn with lifeless bodies soon!
The ^{rite!} ^{continued} riot remained till night her curtains drew
And terminated this dread work of ^{Bacchus??} Mars.

There is a good deal of native wit in this; but as it consists more in the play upon the words than in the real merit of the sentiments a translation can not shew forth any of its beauties. I think, however, that it is not a bad description of an Irish ~~man~~ "Row" at a pattern or place of pilgrimages. It is particularly valuable as being the production of a descendant of the hereditary bards of the district, and of one who lay often prostrate ^{at?} in the shrine of Bacchus, himself.

The following is an Edict of Apollo & the muses for the apprehension of one Casyng (a rival Schoolmaster) a poet, who, it appears, was a violator of Prosody and Taste.

"Mr Apo Phoebus King of poets"

4/p/21/18(III)

sons of song

We, Phœbus, ruler of the ~~singing train~~
 And Queen Minerva, and all the Pierian choir
 Send down our warrant, now to apprehend
 The poetaster Rory Cassidy
 And bring him here before us bound in chains:
 (For) Each short syllable he always ^{lengthens} makes long
 The long he shortens; he does not observe
 The laws of poesy. That he may ^{atone} ~~improve~~
 Confine ^{nostrum, mittatur in antrum} him in our cave, and let him learn
 mensibus, et, quatuor discat Palemonis artem
 The art of famed Palemon for four months
 Potandq; ^{sobrius} ~~semper~~ Piremidas undas.
 And sober, drink of the Pierian Spring.

the muses

Cassidy was a man not favored by ^{the muses} who kept a
 school at Ballynascreen and who composed
 many scraps of bad Latin poetry. Conway,
 who kept another school did not wish that
 Cassidy's fame should spread ^{to the extinction of his own} ~~so he~~ wrote the
 above warrant to have ^{him} taken and confined,
 ordering him to study grammar and disconti-
 nue the use of Whisky, the Pierian Spring ^{water}
 of both. Palemon is a great Grammarian
 mentioned by Juvenal.

81 7

upon a Mr. Phelimy O'Neill, who upon becoming rich deserted his religion and changed his name to Felix Neele.

- " All things has Felix changed; he ^{as} changed himself
" For in himself he is not now the same ^(i.e. he is not the same thinking being)!
" Among the mountaineers he scorned to ~~live~~ ^{ing} lead
" A sluggish life; despising ~~the~~ Bracks and brogues
" (He laid aside the arms ^{of} his old tribe)
" ^{The ship, the Galmony, and the famed Red hand.} And blushed to hear his name pronounced O'Neill.
" Poor mean deserter of thy noble tribe
" ^{Unhappy Felix} Unhappy Felix! do return in time.

14/10/21/18 (IV)

The Latin of these poems is perfectly classical. I have shewn them to the Rev. Mr. Knox of Maghera, and he thinks that they are very well worth preserving, especially the one about Lough Berg, which, he says, contains a good deal of Irish wit, and shews that the author was a very good classical Scholar. I have spent a considerable part of this day with Mr. Knox looking at his collection of antiquities, and talking about priests, the Mass, Paley, the Bible &c. These are subjects

277

82
which I wish if possible to avoid. Mr. Knox
does not understand how any enlightened man, such
as many a Roman Catholic priest certainly is,
could suppose that the going through such a
set of ceremonies as the mass could please
God. I answered that a set of bloodless ~~ceremo-~~ ^{ceremo-}
~~nies~~ were as likely to please the God of the
Catholics as "shedding the blood of an innocent
bullock or ram, should please the God of
Abraham and of Isaac." This is the only way
to get rid of controversy when a person is in-
clined to speak upon another more pleasing
subject. Mr. Knox declares that the Catholics
of his neighbourhood ^{are} ~~are~~ equally as honest in
their dealings, as obliging to their benefactors, as
obedient to their superiors, and their women
as moral and as virtuous, as ^{those of} any other religion;
but that they are ~~deficient in~~ inferior to them
in intellectual powers, and totally incapable of
comprehending abstract or metaphysical subjects.
Now though I am convinced that Mr. Knox speaks his
candid opinion, yet I do not believe that the ^{of the Irish Catholics} ~~Irish~~
mind is inferior to that of the Scotch and English here;
nor do I believe that the Catholic Religion checks
the progress of intellectual improvement. Formerly

Look to Italy and France.
it did - while ignorance reigned. But every
system of Christianity must necessarily check the
human mind in some enquiries; and not long
ago we find a Mr. John Locke, a famous
English philosopher violently opposed by a
Bishop of the reformed Catholic Church of
England, because his system of ideas tended to sap the
foundation of the ^{poly theistic} religion.
than Mr. Knox has given the following character
of the Irish and Settlers, for the North west
Society; and there is no man now living that
knows this Irish district better, or, ^{better} understands
the capability of the Irish mind in attaining
knowledge than Mr. Closkey: 14/0/21/18(V)

" Taken as a body, if not better educated
" than the race of settlers, their exertions to ^{acquire} attain
" education are greater; they are unquestionably more
" active, more enterprising, more intelligent, and when
" placed in situations favourable to the developement
" of their faculties mental and physical, their
" superiority is quite manifest. They have been often
" taunted, and by professed friends, too, with their
" Clannish propensities, and servile submission to
" leaders. Formerly, perhaps, they may have ^{been} too lightly
" caught by the magic of a name, and have leaned
" too oft on rotten reeds; but this confiding temper
" is now nearly effaced; it can scarcely be reckoned among
" their present foibles, and yet in the ordeal of
" bondage and persecution, which they had to undergo
" a recourse to patronage might have been pardon-
" able. There are shades yet darker in the portrait

84
" their thoughtlessness, their irritability, their
" improvidence, their stoical indifference
" to personal and domestic convenience, &
" the apathetic acquiescence of the poor under
" the privations of their abject state are the
" greatest obstacles to their improvement. "

You have not told ^{me} whether or not the
Scane townland in Dunbar parish is called
Dunkerron on the Down Survey. I am very
anxious to know ^{this} because it is a clue to a very
curious enquiry. Let me know if you have for-
warded my queries to Mr. Curry; I am anxious
to hear his opinion of the meaning of dunac—

I am of opinion that we should quote the
Charter of Londonderry, and the Down Survey
in our lists of the names of the townlands; as
it would add weight to our orthography.
The present lists of the townlands ^{from the charter} published by
Sampson and the Irish Society, the names are
very corruptly given, as are indeed the names
of townlands printed from all the old records
of Ireland. I was particularly struck with this
282

85 11

on yesterday
as, I looked over the names of Maghera parish
as given in the book published by the Irish
Society. Some might say that the names have
been since corrupted; but I insist that the
names are now the same as when the Charter
was granted, and that the ~~some~~ difference
is to be attributed to the ignorance or
carelessness of those who ^{have} transcribed the
names from the original copy of the
Charter.

I should be very glad that the
Colonel would get me access to the
original Charter of Derry and allow me
to compare it with the extracts given by
Sampson and the Irish Society, for I
can see plainly from my acquaintance with
the style of the penmanship of that period,
how these mistakes have been committed.

14/10/21/18(vi)

The principal mistakes are w printed for n
and n for u; ~~n~~ for n printed for v; for you will
find that at this period they generally wrote
u for ^{both} u and v. I find also that they have printed
u for a; m for in; or for en, and they have committed

285

many other mistakes unpardonable in the publication of so valuable and curious a document as the Charter^{of Perry}. You will find that my transcripts of the Down Survey are much more carefully done, but for this I claim no merit, because I had the correct modern name and the situation of the townlands before my eyes.

The origin of the names Pellipar and Malworth seems obscure, but John M. Blaskey has offered very able conjectures. ~~The thing~~ (in his conversation with me only yesterday) The Companies were first ordered to select a name (as appears from the Book published by the Irish Society) and then to have their proportion erected into a manor, and to have a Court Leet &c. M^c. Blaskey thinks (with very good reason) that Pellipar Manor is the same as Manor of Skinners (from pellis, pelleris, a hide) and that the Fishmongers gave their manor the appellation of ~~Malworth~~ ^{Malworth} in honor and memory of Sir William Malworth, a distinguished member of the Fishmongers company, who slew the Rebel Wat Tyler in the reign of Richard II.

Yours invariably

John O'Donovan

END

14 D 21/19

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Maghera, Co. Londonderry, concerning his meeting with Dr. McRory, parish priest of Tamlaght O'Crilly and Desertoghill, regarding the local traditions and families of the county.

26 August 1834

8p.

23 cm

O'Donovan writes of the toll travelling in bad weather takes on his health.

RIA

871.
Maghera, Tuesday, Aug. 1st, 1834.
25

Dear Sir,

14/10/21/19(1)

I have been ill and confined to my bed from Sunday evening till this moment 12 o'clock (Tuesday)

On Saturday morning the Parish Priest of Maghera and I set out on horseback to visit a Dr. M^r. Rory P. O. of Desert Fohill, Tamlaght-
-ofilly and Kibrea, who resides near Kibrea.

When we ~~were~~ had advanced half the distance a very heavy shower commenced and lasted until we arrived at the house. We got wet to the skin, but the priest, who gets wet almost every rainy day in the year, thought nothing about it. On our arrival at the Dr's house a large turf fire was put down, which dried our clothes in a few minutes, after which we went to M^r. Rory's little parlour, to talk about old Irish families, Irish traditions and names of Townlands. The Dr. is a native of Ballynascreen, was educated in Paris, and has been P. O. in various parts of this County. He is now in the 79th year of his age, but full of humour, animation and anecdote. I have learned a vast deal from him about ²⁸⁹ ancient families and

Topographical words, to which he has given much consideration. He was acquainted with Vallancey, & tells many anecdotes of him. I never heard Vallancey's ^{manner of} historical research more powerfully ridiculed than by Mac Rory.

The family name Mac Cathmhaoil is very common here, and from this to Monaghan. The peasants call themselves still Mac Cathmhaoil ^{Mr. Cooper} but those who have risen in the world, have given it a slight alteration. A Priest who had been educated in Paris, and who was afterwards Titular Archbishop of Armagh was of this name. While in France he was induced by some of his French friends to ^{change} ~~alter~~ it to Campbell that Scotch name being so celebrated in France at the time. I mentioned to Dr. M^c. Rory that Charles O'Conor of Belanagare, had rendered the Irish name Cathmhaoil by the English Campbell, and he thinks that O'Conor was induced to do so from his acquaintance with this prelate, but he must have known, "adds" the Dr. that the original name ~~of the~~ Scotch and Irish family was quite different from Campbell (De Campo bello) It is my opinion that Campbell is a kind of translation of the original name of

the Scotch family. ~~Mac~~ Mac bathluinn⁸⁹ 3
according to Mr. Firth and his pupil
O'Flaherty, was the Gaelic name of Camp-
bell. Bathluinn then was the name of the
Progenitor; it signifies "powerful in battle"
and Campobelly ^{said to be a name which this} ~~only an Italian name~~
^{family obtained from Italy} of it. It is also curious to remark that
Cath mhaol, the name of the progenitor
of the ^{Irish} Mac bathmhaol, bears nearly the
same signification, being derived from Cath
battle and maol or maol, a chief.

14/10/21/1901
There is a Surgeon in some parts
of this County who Anglicizes his warlike
surname to Camp-phill, which comes very
near the sound. Others make it Caulfield
or Caulfield, as does the abbé Ma-geoghe-
gan in his French History of Ireland.
The Abbé however should have told us
^{the milesian} that Caulfield was only a modern as-
simulation of Mac bathmhaol to the
English family ~~who~~ ^{family} who settled in
Managhan and were Earls of Charlemont.
Mr. Call is a Scotch name and has nothing
to do with Mr. bathmhaol. 293

We had not talked long upon those subjects when I became as pale as paper from having absorbed so much wet. however I dined heartily and drank wine, ~~which~~ ^{while} I should have taken a glass of whiskey and taken no dinner. I returned to Maghera and got another shower. On the next day, Sunday, I felt very stiff but not sick. so I went to dine with the P. P. of Maghera, he having invited Mr. M^c Closkey and several other persons on my account. In the morning I promised to take tea with Dr. Fhenery of Maghera (happily for myself) While with him a cold tremor seized my frame and a feverish thrill pass^d through my nerves, so that I had to retire. The Dr. ordered me to ~~go~~ to bed immediately. He has visited me ^{there} every three hours since. He is one of the kindest and best of men.

Dr. Fhenery (O'F^h Incirgho) is a native of Ballynascreen, but has spent a great part of his life in the East, as physician in the Navy. He is acquainted ^{with} the Malay and Chinese languages and speaks Irish well. I have offered him payment for his medicine but he would not accept of it.

I am at present weak and exhausted, having^{191.5}
taken no food since Sunday and I fear that
I shall not be able to travel out for a few
days.

Send me up some brown paper, and
I will send you M. Closkey's Statistical ac-
counts of the Parishes I have mentioned in
a former letter. He will give us the use
of them for two months, but a letter from
Petrie to him will extend that time to three
or four months, or as long as may be con-
venient to us. He is very anxious that we
should publish Conway's poem on the pilgrim
at Lough Derg, and I have promised to do
my endeavour to have it published in our account
of Ballynascreen.

14/2/21/19(III)

You may remember that last year
we got a few lines about the cutting down
of the trees that sheltered the old church
of Bovea from old Quigly, the Schoolmaster.
These are Conway's effusions not those of
Quigly's son deceased, (as the old thief told us)
But they are not altogether so bad as Quigly

repeated them. I cannot find any one that could repeat the whole of that poem. I am told that an old priest ^(formerly lately deceased) of Ballynascreen had a MS. Collection of Carney's poems both English and Latin, but I am afraid that it has been mislaid, or that it has found its way to Maynooth College. A Revd Mr. Quinn of Omagh has collected the best MSS. that he could find in Ballynascreen and sent them to Maynooth. I met this Quinn in Maghera. He has a great taste for antiquarian research, and is a man of great classical lore. He says that he has met an account of a Synod of the Clergy of Ireland which ^{took place} ~~happened~~ shortly after the landing of Henry II here, and in which the Bishops of Derry and Rathlury are mentioned as two distinct prelates. There is some record in Maynooth ~~that~~ in which an account of this synod is registered.

There can be no satisfactory account given of the R. C. Bishops of Derry. Mr. McCloskey requested the Bishop to write to Rome to get a search made for the ~~the~~ dates of their appointment, but he did not wish to do so

Tradition preserves their names, and tomb-stones
and other collateral evidences the dates of
their ~~births~~ and consecration and deaths.
The Bishop has promised to procure for
me as perfect a list as possible, but this
I cannot get for some days. I think how-
ever that the Rev. M. Quin of Omagh
could give a better account of them as
he has applied his mind to researches of
that description. This Quin is a man of
great taste as appears from the follow-
ing Epitaph composed by him for old Dean
M. Cosgar of Maghera.

D. O. M.

(i.e. Deo optimo et maximo)

Hic situs est

Rev. Adm. ac venerabilis Dominus

Matthias M. Cosker

Diocesis Deriensis

Decanus et vicarius Generalis

Ecclesiae Rathlurensis

Parochus

Vir, prudentia, literis et religione,

Conspicuus.

Obiit xx Kal. Decembris

MDCCCXXVII.

Aetatis LXXXII.

301

14/10/21/19(IV)

The family, ^{names} of M^c Osgar is called in Irish Mac Osgair i.e. Osgarson. The Country people would easily believe that they are descended from the heroic and high-famed Osgar, the son of Ossian and ^{grandson} of Fin; but I do not believe any such thing for many reasons. 1st the progenitor of almost every Irish family of distinction ~~kind~~ flourished in the tenth Century as can be clearly proved from our best Annals - but Osgar the grand-son of Fin was killed in the battle of Gura in the third Century. 2. We had many Osgars in Ireland besides Ossian's son, and men who could handle the spear and sword as well as that famed warrior, but as their names have not been immortalized in poems, no one knows any thing about them ~~they~~ now. The sixteenth Century produced an Osgar Maguire, as active a gentleman as ever rode without a stirrup. I must here remark that the poems of Ossian have bewildered the minds of the peasantry in Ireland and of the literati in Scotland. It is a glorious thing to find Lord Karnes assert in the most serious and philosophic manner

that the styles of Officius and Tacitus ⁹⁵⁹ were
the most concise and expressive in the whole
circle of ^{literary} composition!

I have a great deal to write
upon Irish legends of the wildest aspect. but
I am at present too weak and exhausted you
will hear from me to-morrow again.

I have addressed a few wild words
to the Scance in imitation of the Bard's address
to the old thorn at Armagh. you will find
it as Irish a piece of nonsense as ever appeared,
but if you look into it (as Rabalais said in his proème
to the Life of Garagantua) ^{you will perceive} that there is some sense
cloaked under wild words, and ~~distorted~~ ill-digested
images and similes.

Proud rock of ancient days, that lookest round
In conscious majesty upon the plain
Thou seem'st to recollect that once thou hadst
A stern dominion over all thou seest.
There's something ^{nobly} grandly savage in thy brow
That tells the wise enquirer that the man
Who placed his ~~lefty~~ fortress on thy cloud-capped head
Was rudely ^{grand} ~~made~~ of proud aspiring mind.
Old rock, if thou could'st speak, 'tis many a tale
Of ^{great} ~~old~~ importance thou hast got to tell
Long since effaced from man's weak memory
As not committed to the parchment's care
Or lost in blank oblivion's gaping gulph.

14/10/21/19(V)

For many a combat, many a conflict dire
 And many a fierce contention—scenes of blood,
 Have taken place since thy proud head was crown'd
 With the rude fortress, which the peasant styles
The Giant's Sconce: for so all masonry ruins
 Of ancient bulwarks are by moderns named.

Thus the rude forts composed of massive rocks
 By mankind piled ere they had yet attained
 To much perfection in the ^{masonic} mason's art,
 Are now ascribed to that old race of men
 By ancient poets styled Cyclopiæan giants
 Who forged their bolts in Hætna's roaring caves.

My | All things of age remote, ^{er} which old time
 That ^{the} all-destroying giant ^{has} ^{through} thrown a cloud
 Have been by poets and by ~~poets~~ peasants traced
 To mighty giants or immortal gods.

Old rock of Keenaght tell, what giant piled
 These mazy stones upon thy lofty brow?
 And from the first erection of the ^{sconce} fort
 What chieftains feasted, and what minstrels tuned
 Their loud, wild harps upon thy airy head?

Dost thou remember when, beneath thy brow
 The dove-like Columb, and the comely Cowell
 Traversed the beauteous hills and gentle slopes
 That overhang the wind-tossed northern waves.
 When Columb's mind with prophecy portrayed
 Observed to Cowell that in time to come
 A furious conflict would ensue between
 The tribes of both—the bruthin and Hy-Niall. 306

97 11
And then the great, the saintly Columba sees
That the clear fountain over which they stood
Would be polluted yet with human gore!
And lo! the learned Adamnanus writes
That holy Finen had declared to him
That in his presence ~~all~~ this was verified.

Thou must remember when the three proud Kings
Were burned within the fortress on thy head.
Now tell old rock (as thou hast felt the flame)
On what occasion were those Kings consumed?

And tell us too, (for no historic page
Affords ^{up} answers to these curious questions)
What was the shape and structure of the pile
That crowned thy head? What was the ancient form
Of the inner fabric; and what sort its roof
That the ^{stood} shock of every passing storm?

What kind of chambers had the chief within
What sort his tables, what his food and drink
What kind his seats, his beds, his dress, his slaves,
His swords, his spears, his helmets and his shields?
And more than all, old Rock, describe his fire
In what position in the fabric placed?
That we may judge how far he, like a King
Sought comfort, and detested soot and smoke.

Who was Kehern from whom thou hast derived
Thy ancient name? was he the mighty giant
That made the scone and conquered all the plain?
Was he a pagan fierce or Christian mild
Of Kians famed offspring or Heremon's line?

If thou don't ~~speech~~ tell what in thy time took place
 The veil that ~~time~~^{age} has thrown o'er all those things
 Must be removed by antiquarian lore
 By perseverance and judicious search.

A sage two thousand years ago exclaimed
 That things which then lay hid from human eyes
 Would yet be traced, explored, and brought to light
 By the kind ^{alterioris aevi diligentia} diligence of another age.

A search conducted by superior skill
 Would yet remove the veil and clearly shew
 The ancient customs of this curious Isle
 At present wrapped up in black clouds of night
 Or through them by the moon-light dimly seen.
 But he who makes this grand research, must lay
 Aside all fancies — follow truth alone,
 Attend to facts — from fact another draw
 And trace his course along the darkened ^{realm} ~~tract~~
Facts shedding light before him as he goes.

Beware of words and derivations' guide
 For these like Ignes fatui lead astray
 Until at last the wearied wanderer finds
 The light he'd followed a bewitching ^{miggling} ~~light~~.

But words examined by a sober mind
 Trace out the things for which they stood as signs.
 But then their meanings must be known from use
 As seen in context spoken or in books.

Grand Rock will. than not speak like that good stone
 The Lia Fail, or stone of fate that roared
 Beneath the Monarch when with justice crowned
 or ~~wise~~ wise bough flourish in Wandesij's land
 Which, in the golden age, while men retained
 The youthful innocence of their native sky
 Decided all their trivial litigations.

This stone had stood for ages as a judge
 Deciding causes between man and man
 Till at the last being questioned on the truth
 Of female guilt - it sighed and said with grief
 That sometimes truth is bitter, sour and harsh!
 And lo! it burst, nor ever more would speak
 For mankind grown too wicked broke its heart!

Perhaps Dun. Kern, that thou wouldst deign to tell
 Some such tales as that famed sacred thorn
 (That at Ardmacchia spread its aged arms)
 Told the old Bard, who, with superior skill
 Preserved them for us in immortal verse.

But no! the times have changed. The human race
 Are now too wicked for the ^{rocky} stones to speak
 Unless in silence to the learned mind
 As did the brute creation, birds and ants
 When sapient AEsop (in enlightened Greece)
 Wrote down their words as lessons to ^{our race} mankind

Proud rock of ancient days! How many a storm
Has buffeted thy side and roared aloud
Threatning thy destruction but in vain.

Though many a wind-driven shower of hail & rain
Though many a ~~stream~~^{bolt} of lightning struck thy head
And many a ^{conic} cap of snow thou'st worn
Here yet thou standest, solid unimpaired
Defying the forked artillery of the sky
The shock of elements and the hand of time
Destroyers old of all the works of man
And nothing shall impair ^{they} till at last
That dreadful foe to all material things
Shall burst ^{throughout creation} the barriers ^{widely now diffused} that now restrain it
And issuing forth in ocean floods shall burn
This solid ball back to its parent atoms.

You will easily trace in this wild Rhapsody all the imperfections of an Irish mind—some sense mixed up with nonsense, and some energy of thought connected with irregularity and confusion. The whole defect consists in the want of concentration of thought, and the want of skill to give the several parts of the rhapsody

the necessary closeness of connection.

101 15

If you will pardon this trouble (as the sailor said to God on one occasion that he worried him with prayers) I shall never trouble you again to read the crude conceptions of so mean a muse. If Petrie sees it he will infer from my former sobriety of thought, that I have become lunatic or fairy stricken & among the wild valleys and heathy wastes of Khamas Country. If my friend Clarence should ever see it, he will send me a warrant from the Court of Apollo and the Muses ordering to have me confined in Mount Parnassus to learn not the art of Palemon, but that of Junius, Bishop Lawth and Thompson. But at the same time my rhapsody is not half so wild as his ^{own} adventures of a pair of tongs, or his Discourse upon Mangraby the illagician.

14/10/21/19 (viii)

314

Mild, however, and imperfect as this short poem is, if it were given to the world as a translation of an original Highland poem of the 4th century, it would be read with admiration. So much are mankind bewitched by their regard for the productions of remote ages! If Homer's Iliad ^{were} now published as the original production of a Kerry Schoolmaster of 1802 it would be laughed at as folly and bombast!

I have received your letter enclosing three pounds - and two letters from Mr. Petrie in which he ~~urges~~ ^{stimulates} me to industry in collecting Irish songs and traditions. I will do my indeavour, but I shall ^{not} be able to travel for two or three days. The reason that I have not sent you the names of the different Parishes through which I have passed, is because the names in one throw light upon those of another, so that I wish to retain them all until I have finished.

318

Yours invariably
J. O'Donovan

you may form an idea of how much nonsense I can scribble in a day from the present written in a state of fever

END

14 D 21/20

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Maghera, Co. Londonderry, concerning scholarly matters, with particular reference to meetings with local people regarding local traditions and place names.

27 August 1834

6p.

23 cm

Included is a transcription of O'Donovan's poem, translated from Irish and inspired by his meeting with Brian Mann Mullan.

Maghera, August, 28th 1834.

Wednesday.

14/10/21/200

Dear Sir,

I intend to remain at Maghera till Monday morning. The Rev^d M^r Mc Kenna, P.P. of Maghera ^{& Killylaugh} will lend me his horse and borrow another for himself to go around with me on Friday to see some old places in his parishes, and to converse with some of the ~~old~~ most intelligent of the old inhabitants. He has also invited me to dine with him on Sunday at his house where he will have many old men that retain ~~old~~ traditions. He has exerted himself, I must say, with great patriotic spirit to assist me and so has M^r Knox, but the latter has not so much influence or knowledge ~~as~~ on my subject as the Priest.

In drawing up the name Books of Fer-
manaagh, you will, of course, find it necessary to
have recourse to the Down Survey. I hope
that every exertion is ^{being made} making to have the names
ready to meet the time that I shall have done
in this County. O'Keefe is the only person that
I would depend upon to copy the names
correctly from the Down Survey, because he knows
the general "composition and analysis" ³² of Irish
names of Townlands, but I wish I were in Dublin

to give him one lesson in reading the style of writing and peculiar contractions used at that period. There is nothing I dread more than that old writings should be corrupted by falling into the hands of unskilful transcribers, as has been clearly the case in those publications from the Records in the Birmingham tower, and from the Charter of Derry. I hope that O'Keefe is ^{already} tolerably well acquainted with the style of penmanship in the Down Survey from his having studied the Montgomery ^{maps} so closely; But in Copying, whenever he is not certain of a letter or a contraction let him make a fac simile and let him carefully compare the names as given in the sheet of reference with those given on the face of the map, because they are written in different styles and frequently explain each other. I beg that every thing ^{will} be correct; for I can never open a Book on Irish Topography ~~and~~ or History in which I do not find innumerable mistakes and unpardonable blunders. I trust that ours will be an exception.

I have written a short Irish poem upon my visit to Brion O'Mullin. I send you a translation of it, promising you at the same not to write any more poetry, because I am not descended from any poetic tribe, nor do I feel the inspiration of Apollo except for jingles and rhymes not for poetic sentiments or feelings! Show it to Petrie that he may laugh at my foolishness.

A gcóm ó amháin an t-aois, 1 m-bois aip maha an t-pleibe
 Loisgear cuinn den còil, a tairgadh ó n. a ppéumais. De De De,

14/2/20(11)

Upon a mountain's brow o'er Ullin's Glen
 Remote from men, among wild rocks and heath
 In a lone cabin dwells a worthy man
 The senior branch of the O'Mullin tribe.
 No noble guests now crowd his open hall
 Excepting those who fond of chace and grouse
 Traverse this heathy district to obtain
 A prey of harmless birds and timid hares.
 These sporting fellows void of sense and brains
 Oft times attracted by his lonely hut
 And curious to observe how human life
 Could rest contented with so mean a home
 Step in to see him and to talk a while
 (To) Blindfold their hawks and ^{deapais} redden their Cigars.
 These look on Brian (for so this chief is named)
 As lowest in the scale of human life
 When they behold him sitting on a stool
 Without a trace of leather or of wood!
 But Brian has finer feelings, nobler thoughts
 In his lone cabin sitting at his fire
 And counting o'er the great illustrious deeds
 Of his famed sires, than they while shooting hares
 Or laying siege to all the feathered race.

And he has greater cause to be content;
 He's as passed from one to eighty through this world
 With fame unsullied and with name unstained
 And as the senior of his famous tribe
 His heart rejoices when he hears the name
O'Mullan with the noble adjunct Mann.

'Tis true that once this glorious name was stained
 With the traitorous Epithet of Rebel
 But what sounds Rebel in the ears of some
 Sounds softly, sweetly in the ears of Brian
 As warlike patriot, Ireland's friend for ever!

But many wiser, higher men than Brian
 Had fondly laboured under that delusion
 And men who now detest the Irish name
 Because that pleases an ascending party!
 Poor Brian had once a house, a pleasing home
 Wherein he fed the poor and saw the stranger
 But ~~spate~~ ^{spate} who lays the proud and mighty low
 Has on him laid a hard and heavy hand.

For now grim fortune frowns, and naught appears
 Around his lonely cabin but wild rocks
 A heathy mountain and a gloomy waste
 The haunt of fairies and the beings of night
 And other things that shun the light of day
 And fly from cities learned men and books.

This is the spot of romance and wild song
 Where superstition holds her powerful sway
 Where the wild gloom impresses on the mind,

107 5

The dread of beings unknown. that lurk in caves,
Where nightly breezes, howling o'er the heath
Address the peasant's ear in fairy words
Or passing through a rocky chink, they mourn
Approaching death in sad sweet Banshee ^{lone} wails,
And here the moon exerts her magic charms;
For as she sheds her fascinating beams
Upon the standing stone amid the heath
On which the night had poured her pearly tears
Lo! eyes are formed! the affrighted peasant stares
Stops short his step - his hair stands stiff from fear
His voice soon fails him for his feeble nerve
Is spell bound at the presence of the sprite!
No prayers can he address to him who rules
Both men and ghosts - nor can he lift his hand
To draw the symbol of that torturing cross
On which his maker conquered the old foe!
Such is the influence of the world unknown
And such the pow'r of beings beyond our grasp!
They are pale dim shadows of another Kingdom
Wrapped up from us in dread magnificence!
Behold!! the man, who thus stands pale from dread
And petrified from fear (of what his mind
Conceives a being of another world)
Would stand undaunted in the front of war
With nerve fast-braced and spirit undismayed
And bid defiance to the cannon's roar!

In such a dwelling as I've just described
 The Mann O'Sullivan leads his latter days
 And though in abject poverty he pines
 His mind remains as lofty and as great
 As kind, as generous and as noble now
 As when he strove in Erin's noble cause.

It seems a fact in human nature traced
 That, lofty minds devolve from sire to son
 That, blood which flows from ancient noble source
 Retains its clearness through the stream of time.
 That noble feelings nurtured in the ^{breasts} hearts
 Of famed old princes pass into their sons
 Where they exist in rude or polished state.

If left in Nature's own untutored care
 These feelings, powers, and sentiments will grow
 In wild luxuriance like the noble flowers
 And fertile fruit trees in the forest found
 Which breathe their odours on rank bitter weeds
 And noxious reptiles that entwine them round
 And leave upon them nauseous slime and poison
 But if these trees and flowers were thence removed
 And Culture's hand were skilfully applied
 To care their growth, lop off superfluous boughs
 Remove the weeds, destroy all noxious worms
 Supply the food that feeds the noble part
 And heal the blights of all affecting blasts
 Then would they grow delightful to the eye

Most charming to the senses and bring forth 109
A load of noblest fruit that would repay
For all the pains on them so well bestowed.

The Mann O Mullan is a noble flower
That in the desert freshly bloomed and blew
But as the growing vigor of his mind
Was not directed by superior skill

He has wasted all his powers on wild romance
In talking of his country's ancient pride.
The brilliant splendor of Emania's dome
Old Aileach's grandeur, seat of northern kings
The grand magnificence of Temor's hall
Where heroes feasted and where minstrels tuned
Their golden harps to rouse the heroes minds
By counting o'er a string of past exploits
Or soothe them with their soft and magic strains.

The mann delights to tell the tales of old
The exploits of Oisiam, Ogar and of Fin
In Finland, Albion, and in Little Greece.
The tale of Lir's famed offspring - sad to tell
By magic changed to Birds' high-soaring forms
Till Patrick's holy hand the spell dissolved.

The Tale of that great cow from which Dun-Go
O' Mullan's seat, derived that curious name
When Art the Lovely wore the regal crown.

'Tis curious too to hear O'Mullan tell
 How Niall the Black-kne'd fell at Knockoneill
 And was interred beneath that pile of stones
 Which will for ever bear his name - Slaghtneill

The Sage is now just at the close of life
 He's passed through all ^{its} varied anxious cares
 And soon in O'nan's consecrated ground
 Shall Mann O'Mullan mingle with his sires.

you sent me some days since the name Book
 of Killea Parish Co. Down, and I answered
 that I did not wish to decide the names
 of the mountains without having the fair
 plan or a tracing from it before me.
 If you send it to me ^{to} ~~at~~ Maghera I shall
 decide those names immediately and send
 back the name Book.

I called upon John O'Killy of Bally-
 man in the parish of Tamblight O'Killy, of
 whom we heard when last year at Killea.
 He is a very civil intelligent man, and
 an Irish reader; he was able to tell
 me the Irish names of all the
 townlands in Tamblight O'Killy, and
 has thrown great light upon many
 Topographical words. The word
Muine (Money) which is not understood
 in Dungannon nor in any other parish

in which I have been is well understood here to signify a hill and is almost synonymous with Drum. O'Reilly states in one of his explanations of these townlands that Canon is not an Irish word; but there is many an Irish word which O'Reilly never heard, at least there are thousands of words at present used in Ireland that have not found their way into his Dictionary. Canon is here understood to signify a cow or horse with a white spot or star in the forehead. and the word is sometimes applied to spotted land. The very remarkable waves off the coast of Malinbeg where Hammanan lives are called Tonna beannfhionna, i.e., the white-headed

113 71

waves. These are what the English and Scotch call the tuns of Magilligan.

The word Alt which in other parishes is understood to signify a glen here means bank i.e. the slope of the glen side. I am still of opinion that it originally meant a height as in Cormac's Glossary, it is explained by the Latin word Collis; and derived from altitudo.

14/12/21/20(vi)

The Parish which we have called Killalagh should be Killylough; it means nothing more than Ecclesia stagni. The Irish inhabitants call it cill a'loca and anglicise it Kill-a-lough, but Mr. Knox and the Rector call it Killalla, and the Rector's daughters style it Killalee. The priest always writes it Killylough, and thinks it a pity that the name ~~then~~ is expressive

of the locality should be changed. He would allow an Englishman to call it Killylock, but thinks Killalla and Killelee too violent and too affected.

I am exerting myself as much as possible to collect as much information as can be found, but I am keeping my own point in view more closely than any other. I mean the meaning of the names of townlands, the patrons of the old churches &c &c.

I expect to hear from you soon about the progress made in making up the name Books for Fermanagh. It is an unexplored region and every possible pains must be taken

yours invariably

John O'Donovan

END

14 D 21/21

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Maghera, Co. Londonderry, concerning antiquarian matters, with particular reference to his examination of Dunlady fort and his findings regarding local place names.

3 September 1834

3p.

23 cm

RIA

Dear Sir

Maghera, Wednesday 3rd Sept. 1855

I am up and well to-day thanks be to the kindness ^{and exertions} of Doctor Henry, who has attended and watched me asleep and awake. 14/10/21/21(1)

I had the Revd Mr. Knox here to-day. I showed him Mr. Petrie's letter requesting that he would write a memoir of the bishop, his father. He promises to set about ^{it} immediately, but is sorry that he has not been called upon sooner for it. He seemed very much perplexed when I told him that it would be required immediately. Knox has discovered an old block wheel 12 feet under a bog. This he considers a great curiosity and wishes that I should go see it. He has also a very curious hat found buried deeply under a bog. Its crown is conical and fits the head like a night-cap, but the leaf is large and circular. It had been worn by a cottier for several weeks before Knox ~~discovered~~ discovered it.

The most curious piece of antiquity that I have ever seen is in the possession of Mr. John M. Blaskey, the classical teacher. It seems a mould used for casting some military implement. It consists of two pieces

345

116
of, I think, mica slate, in each of which the
shape of one of the ancient brazen spears
is cut. The top is broken but the hilt and
a great part of the blade ^{are} preserved. He
intends to cast lead in it that he may see the
kind of weapon formed. I am sorry that
Mr. Petrie has not seen it. I think we
ought to get a cast from it with the
history of its discovery, and place where found.

Dunglaady fort is one of the most
interesting of that description of earthen
fortifications I have met with. It is not
so magnificent as the Dun of Keltar
at Dawnpatrick, but is much better fortified.
Some of its mounds are faced with stone. It is
^{now} most beautifully covered with native shrubs.
The Country people retain no traditions connected
with it except that it is called Dún gláirdíe in
Irish, and like every other fort in the
Kingdom that it was erected by the Danes.
Every thing in Ireland was erected by the
Danes or Fin Mac Cool. I may thank the
wide circulation of the poems composed on
his exploits for this celebrity, and the Danes

346

Clauidighe
Claitighe

+ This is the Dun Claitighe of the
Irish Annals. vide 4 masters
ad an. 972, - It must have
received its name from its contiguity
to the river Clady.

their cruelty, for with the name ¹¹⁴Dane they here connect every thing cruel, ferocious and malignant. The circulation of Hugh M^c Curtin's History of Ireland has also in a great measure perpetuated this historical error. We find the erudite Seige O'Kady of Fermagh asserting in 1688 that the forts of Ireland being called Dances forts is a vulgar error. M^c Curtin was not learned enough to see this error.

The Irish name of Termaneeny is Teirmann uí Éisnís pronounced Terman-ee-ang i.e. Terman O'Heney or O'Heney's termen. I accuse myself of great stupidity in not having seen this myself - while I had such analogy before me as Terman M^c Quirk, Terman Magrath - Terman O'Mongan. The old name of the Parish of Baltragh, as of one of Drumpurn told me, was Terman Mac Seige. M^r Petrie will see from this the correctness of the old inquisition in which it appears that a Jury of Irishmen had declared upon their oaths that the termen lands in this County were granted by Columb and other holy men to the "different septs" -

2119

General corrections must be made in our map, and many other names ~~to~~ must be added. How it is to be altered I can not guess. I can only say that it was impossible for me to have given these names correctly in Dublin. It is a pity that Stokes is not skilled in Irish lore, for if he were, he could make amazingly curious discoveries. Stokes insists that the poems of Ossian have been handed down from father to son by oral tradition in Glenuller and the Bérada, but this is a gross mistake - the poems of Ossian have ^{been} preserved through the medium of MSS. now collected and sent to Belfast and Maynooth, ~~then~~ ^{in their absence} and after them ^{shall} very few lines of any one poem ~~will~~ be remembered. So far has ^{Dr.} Johnson's bold remark upon Mr. Pherson's post-originals been verified.

I shall ^{write} write in reply to Mr. Petrie's letters immediately, and I will shew him that all their traditions here with the exception of a few local ones, are better known to myself than any one in the County.

350

yours truly

Ross has talked a great deal of nonsense about the Bards of ^{Dumgannan} L'O'Donovan

END

14 D 21/22

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Maghera, Co. Londonderry, regarding scholarly matters, with particular reference to his concerns about the reliability of oral tradition as a historical source.

3 September 1834

7p.

23 cm

Included are his thoughts and findings regarding place names within the county, notably those containing the words Desert and Tamlaght.

Maghera, Wednesday 3rd Feb

14/2/21/22(1)

Dear Sir,

The more I look into the traditions preserved among the peasantry to account for names of places, the less I think of their title to historic ^{credit} ~~credibility~~; and upon strict examination ~~that~~ it will be seen that like Ovid's Metamorphoses they have all been founded upon the real or fanciful signification of the names. This I will take upon myself to demonstrate, or, as such subjects do not admit of demonstration, I shall endeavour to make it appear highly probable. For this purpose I shall give some specimens of those wild traditions and offer a few thoughts upon the manner in which they have sprung into existence. In doing so I must lay it down as a kind of postulate, if not axiom, that respectable written authority is preferable to any oral tradition, and that the authority of Colgan ^{and Cormac's Gloss} is preferable to that of Vallancey, who never read the former nor understood the latter. [I need not ~~to~~ remark what an imperfect mode of transmitting knowledge ^{necessarily must be} oral tradition ~~is~~, in consequence of the weakness ~~and~~ of the human mind and ~~from~~ ^{of} its love of the wonderful and wild when it remains for a succession of ages in a state of ignorance and romance. This character of the mind is

easily traced in our own much boasted of 19th Century, for we find that the serious page of the historian and the moralist will not please us but that we must have recourse to the Fairy Tale and the Novel to indulge this strong propensity ^{of our nature} ~~of the mind~~. If this rage for romance and creations of the fancy prevails so much at present in crowded and enlightened cities how much more so must it prevail in the wild glens and mountains of a County far removed from books and ^{all} philosophers excepting those who thunder from the pulpits the eloquence of Christianity and the ^{belief} ~~doctrine~~ of Demons and "the witch of Endor and Pharoah's Druids."

The next argument against oral tradition is that no two persons will tell the same story alike. Its parts are omitted, distorted, ornamented & augmented according to the creating ^{powers of the} fancy of the narrator, and the fact is ~~they~~ ^{that he} remembers a few prominent ^{features} ~~facts~~ in each story and fills up the vacancies according to his own ideas of things. But when the Thian-chy happens to be at all acquainted with Robinson Crusoe or Gulliver's travels, the whole story receives a new form and feature and interpolations are inserted. is no end.

Let us now examine a few traditions accounting ^{12/1} (3)
for names of places and see how far they are
entitled to credit.

1. Desert in Irish Disert. A tradition exists
among the Irish speaking peasantry in this County
that several old churches bear this name in
consequence of St. Patrick's having appointed
two just church wardens in them, whom he
called Dis-chert, or the two just men. This tra-
dition is general throughout the Irish Dis-
tricts. 14/10/21/22 (11)

Now general as it is, it is not more than
two hundred years old, and not entitled to
the slightest respect or notice. In Cormac's
Glossary the word Disert is derived from the
Latin Desertus, and explained by the Irish
Lóc fap which is again translated by the Latin
Desertus locus. Colgan, who wrote in 1647 and
who had a vast collection of Irish Records
before him states more than once, that
these ~~churches~~ ^{places} got the name of Desert
from their having been originally wastes
into which hermits had retired, and that
the churches afterwards erected on the sites
of their Cells retained the names of ~~the same~~ ~~Cells~~

The truth is ~~dispe~~^{at pley} is not an aboriginal Irish word, but one borrowed by the early Christians from the Latin language, as they have many others expressive of Christian rites and ceremonies; and when the illiterate peasants had not mind or information enough to trace it to this source they invented a more easy method. But they are not peasants alone who have laboured under this delirium for the erudite Dr. O'Brien R. C. Bishop of Cloyne and the Mathematical Vallancey have followed the same wild system.

some of

2, Tamlaght. This is explained by the Country people as dá blocc, i.e. two milch cows, and by others Tuam-blocc, a place for making cheese.

It is stated that Tamlaght-ard derived that name from a place of this description which a parish priest of old times had near the church.

Dr. M. Rony formerly of Tamlaght-ard and now of Tamlaght árrilly P.P. a man of the last Century, insists that the latter is the correct explanation of the word, and states that Hugh M. Curtin explains it so in his Dictionary. I put Dr. M. Rony however to the crucible about M. Curtin's Dictionary

123 (5)

and explanation of this word and found that he knew nothing about either except from hearsay.

Now either of the two explanations given in the Country is as far from the true meaning of the word as the sun is from the moon. Tamlaght is explained and largely commented upon in Cormac's Glossary, and also explained by O'Flaherty in speaking of Tamlaght (Tallaght) near Dublin. Both explain it as a place where many persons, cut off by the plague, were interred together. M^c Rory says they are both wrong and dreadfully mistaken!! You could not get an old cat to play with straws. I wonder what would old Nick make it. Vallancey says that the monks explain it sepulchrum mortuorum, but he laughs at their ignorance of the Slavonic!! Old Cormac of Cashel with his crown and mitre in the 10th Century did not know half so much about ^{the meaning of} Tamlaght, as M^c Rory, and the reason is manifest because the latter had two Tamlaghts, the other had none.

14/2/21/22(m)

3. Maghera. There is a tradition in the neighbourhood of this town that it took its name from a field near the old church where the monks chanted their ~~zpsen~~ or Vespers in the open air. There is not the slightest appearance of historical truth in this tradition either. I have convinced the PP and Mr. M. C. Cleskey who had firmly believed it, that it is of the class of traditions not more than 1 or 2 hundred years old, and made up by old Seanaiches to account for the name and amuse their illiterate admirers. Unfortunately Colgan does not mention ^{this} Maghera in any of his printed ~~works~~ works, but he mentions Maghera in the County of Down, a ~~place~~ ^{name} manifestly of the same composition. This he calls Machair Ratha, i.e. the plain of the fort, i.e. the plain of Rath Murbhogh. In like manner ~~is~~ is Maghera in this County anglicized from Machaire Ratha, i.e. the plain of Rath-Liry. But it may appear strange that ~~a fort~~ ^{Rath} should have the name of St. Luroch postfixed to it. This however will appear plain when we consider

125 27
RIA
+ In the Irish Journal of the rebellion of
1641 this name is spelled maidspe píd, which
clears ^{up} the point completely

Loth
Oct. 27th 1836.

14/10/21/22 (iv)

that the old pagan names of ^{the creators or possessors of} ¹²⁵ ~~ports~~ gave way to those of the early christian preachers, who erected their churches near them. Thus we find Dun Bealtair give way to Dun-Patraic in the County of Down; and we find the names ^{the creators of} of pagan ~~ports~~ changed to that of the saints who placed their churches near them, ^{in various other places} as Rath-patraic in the Co. of Kilkenny. Rath Kieran in the same ^{Rath Bride} and many others.

4, Dungiven. This is now said to be a corruption of Dun Aodhán us Cathán, variously translated by the illiterate peasants - one will have it to mean O'Kane's pleasant glen, another, O'Kane's pleasant hill, a third O'Kane's pleasant Residence!! As for me I don't believe that it is O'Kane's pleasant any thing, for I am convinced that the name is older than the family name O'Kane.

^{Mr.} John M. C. Cleskey informs me that he ^{hears and} ~~firmly~~ believes that all this humbug about Dun-éven was forged or manufactured by Irish Brien and Mr. Rep.

14/10/21/22(V)

6. Logachory. This name is accounted for by a story about the famous enchantress Meave of Broaghan. This old lady was in the habit of stealing (by witchcraft) their flesh meat and game (the produce of the chase) from Fin m' Cools' Firgalian's (Hibernian Finerians) and had often left their camp without their hard-acquired provisions. They were for this reason always on the look out for this old enemy, and Fin's gift of prophecy acquired by means of squeezing his thumb between his teeth gave them some slight advantage over her. To make a long story short and to come to the point at once, ~~She was one day~~ settled herself one day in that most beautiful and romantic hollow which sinks down suddenly and ^{to the depth of 30 or 40 feet} unexpectedly into the heart of a round hill in the parish of Lower Limer. This she considered a very safe and sequestered situation, for no one could see her until he would come to the very brink of this cauldron or basin-like hollow and she herself from the bottom of it could see nothing but the clouds or the sky. Most favourable situation for offering sacrifice to the moon and performing all the other rites of necromancy! Here old Meave lit up a fire and put down her sacred cauldron and kettle to boil some of the stolen game and ~~and~~ prepare some enchanted herbs, such

as the Siadhan (Digitalis) Lup mop, Sperm u Drabarl ^{12th 19} and
others, in order to acquire more spoil by the agency
of invisible beings. ^{thus employed} But while she was thus employed
^{who was trafficking in his camp} Fin put his thumb of knowledge into his mouth
(Cun flann a opdóg peir ion a béul) and gave it a severe
squeeze to learn if there was any danger near, and
behold the nerves thus acted upon conveyed to his
mind ~~the~~ ^{the} knowledge of Meave's situation and
incantations! so calling aloud to Gaul, Ossian and
Ogar, he told them that Meave was engaged at
one of her necromantic feats to rob them of their
^{provisions} ~~provisions~~ upon which these warriors set out to the
~~place~~ ^{to} ~~the~~ ^{to} the hollow where the witch was,
but when they had approached, ~~the~~ ^{she} she was
alarmed by the sound of the feet of horses and
the howling of dogs, so she immediately stopped
the ceremony, and taking her cauldron & Kettle
ran away with her life, but as she was passing
through the townland of Toneduff, she looked
behind, and saw the Fiann in close pur-
suit of her, upon which, to lighten her burden,
she dropped the cauldron, and then fled
with such fleetness that it would be vain for
the Fiann to ~~continue~~ the pursuit. And
lo! the place where she dropped the cauldron
was thenceforward called Tone-duff, and
the hollow where she fixed her abode, Lag
a choire by Fin and his warriors, who have
given names to almost every place here.
Tone-duff means Black-a-v and Lag a choire
the hollow of the cauldron. Tone-duff is
a very odd name for a boiler, but it seems that

10/12/8
it was formerly a figurative and truly descriptive one. The Irish-English vulgus have such a proverb among them (I know not if it is used in England, but I think it is) as, "The pot calling the Kettle black-a-se."

It is curious to observe that Tóin, though certainly the Irish word for anus or breech, is frequently used without the slightest idea of ^{the} teterrimum connected with it; As Tóin na móra, the bottom or lower part of the bog (the name of a streamlet in the townland in which I was born) Tobair Tóin na n-gorr, the spring at the bottom of the fields (the name of a beautiful well near Gaulohill in the Co. Kilkenny) Tóin na habhainn the bottom of the river, &c. &c. Now, in all these instances the word Tóin is used in the same sense as the English word Bottom, and has none of the inexpressible idea of a—e connected with it. In the present artificial state of society it is curious to observe that one word is filthy, while another that expresses the same identical idea is in honour, as, a—e. back side—bottom &c. I have read Aristotle's Chapter upon obscene and honourable words and Father Anglade's learned and philosophical remarks upon the same, but I find that society and custom will for ever regulate the use of these words, they will be used and rejected according to the whims and tastes of the age.

I should not have spoken so much upon a subject with which Etymology has so little to do (tho it will appear that it is connected with

every thing) were it not that the proprietor¹²⁹ (11)
Tandagee in the C^y of Carmagh has remarked
that it would be very improper to translate
the name of that town into English, because
it signifies, Tarn ne gaoi, i.e. bottom, or a- to
the wind. Now to an ignorant man this appears a
very queer name, but to a ^{who knows the situation} scholar, it does
not, for Tarn here is nothing more than "round hill".
Some say that Tarn was an old name for the earth.

To return to Toneduff and Legachory. I
think that the former took its name from the
black appearance of the hill, and the
latter from the resemblance of that
beautiful hollow already mentioned to a
pot or cauldron, and in confirmation of
this I produce "Legavann^{han} pot."

I shall produce another example of
the actual forgery of local traditions to ac-
count for names. The name Brian Boricna
is here understood by all the old Irish speaking
persons, to mean Uirán na m-bóeap úr, i.e. Brian of
the New roads, pronounced according to their
corrupt Dialect Brian Bore-oor. Now this
explanation might satisfy such an old hermit
as Alick Ogilby or an old priest who has
no books but books on Divinity and metaphy-
sics and tracts "De processione Spiritus Sancti &c.
But it would never satisfy any one who has
sufficient energy of mind to search for truth
through in the dark. It is universally agreed
upon that the celebrated usurper Brian

was styled Borumha from his having renewed that tyrannical and unjust Imposts or tribute of Caus which had been paid to the monarch of Ireland by the inhabitants of Leinster until the Blessed St. ^{Victor} Fionnechu had induced the monarch ~~Fionnechu~~ ^{Fleadhach} to abolish it.

The Lagenians however were always a very unquiet race and remarkably rebellious in the time of Brian, ^{so} ~~that~~ that destroyer of the Irish monarchy thought fit to renew the Borumean tribute, which had been abolished ~~at~~ several centuries before, at the intercession of Fionnechu. This gave Brian the Cognomen of Borumha and one of his fortresses erected at the time he styled Borumha probably in commemoration of his glorious triumph over the Lagenians.

This last example clearly shews that many of those traditions accounting for the names of men and places have been forged in latter times to amuse the ignorant.

In my next letter I shall speak upon Traditions of a different nature. but I am anxious to hear your opinion upon what I have said in this, that is, whether ^{you think} I have gained my point or laboured under a fond delusion. My thoughts are scattered and in great disorder throughout, but as I can ^{not} spare time to re-cast them I hope you will be able to grope ^{your way} through them. 37th J. O. Donovan

END

14 D 21/23

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Maghera, Co. Londonderry, in which he refers to the progress of his field work and the possibility of engaging the scholar Eugene O'Curry to work on the Survey.

5 September 1834

2p.

23 cm

RIA

You will find me in Moyheeland, ^{at} The Cross
^{at} Draperstown on Monday. 131
Maghera, Sept. 5th 1834.
14/p/21/23(i)

Dear Sir,

I am now well and able to move about. I would move to Moyheeland ^{at} Draperstown ^{to-day} were it ^{not} that I want to see a Mr Bradley, a schoolmaster, who lives near this town. He is a relative of the celebrated Brathair Barn of whom De Burgo says (p. 550) nulli eā in regione concionatori secundus. He says that he has some of the writings of his ecclesiastical relatives; but I fear that they are upon subjects foreign to my enquiry. I have invited him to dine upon trout and eels with me here to-day. He will ^{take} bring his MSS. ^{with him} that I may examine their contents and copy from them if I wish.

Mr Bradley (alias O'Brochain) says that there is no carn on Carnan Tagher that is, no heap of stones piled in memory of the dead; but that at this end of ^{that ridge} ~~at~~ there is a loose collection of stones ~~at~~ which presents the appearance of having been thrown up by an earthquake. From this I infer that it would be useless for me

377

132
to traverse Carnan Taper in search of
a sepulchral ^(as Petrie wishes) Carn; Mr. Bradley has been
over the whole range, one hundred times, but
has never seen or heard of a cairn ^{on it}. I have
also also asked the P.P. and old Harry
M^cGuiggan of Tirgavil: but they have never
seen a Cairn on that mountain nor heard
of the existence of one upon it. Harry
McGuiggan is the best Irish Scholar I
have met with in this County. He is now
in the 74th year of his age, and has told
me a vast deal of wild stories.

I send you M^c Closkey's Statistical
Accounts of the parishes of Desertmartin
Kilcronaghan, Ballynascreen comprised in one
MS. and of Bonagher, Dungiven and
Boveva in another. Please to let me know
of their safe arrival into your hands, and also
your own and Mr. Petrie's opinion of their
merit. I look upon them ^{to be} ~~as~~ exceedingly va-
luable as being the writings of a man, who
has lived ^{from his infancy} among the people he describes ~~from~~
and who is intimately acquainted with their
thoughts, feelings, and desires and with ~~their~~
378

the good and bad qualities of their Character ¹⁸³³
and of a man, who, by the exertions of his own mind
has risen from being "one of those he describes" to the
highest ~~and~~ order of mental refinement. He is
now about 43 years old and a far cleverer
man than when he wrote those Reports. The
following simile in his description of the view from
Gieve Gallion is truly original. but he now
writes in a tamer style. ^{14/D/21/23(11)}

"The view from the "Tummocks" of Gieve
Gallion presents, towards the west and north, a scene
of the most wild and savage grandeur: successive
chains of dark lofty Alps stretch away far &
wide suggesting to the fancy the mountain billows
as it were of a boundless ocean arrested amid
their tumult, and consolidated by the hand of
"omnipotence," &c &c

I have received your letter of the 4th cur.
and the B. P. Bill.

About Curry I know not what to say;
I am afraid that we could not offer him so good
or so safe a situation as he has ^{at present} not because he is
in the Lunatic Asylum) Dr. McRory has expressed great
fear for me that the Economist — would rise up
to knock ^{our Memoirs} ~~it~~ in the head on the appearance of our first
number, but he hopes not. Some ^{of my well-wishers here} advise me to set up a
School — others to go to America. I have invariably
replied "that I will work away as I am, as long
as I can, and that when ^{such employment} ~~it~~ fails, I can then work
away grinding. moccasins and tenses." I should wish
to defer opening any proposals to Curry till our first No.
appears. I have a high opinion of him, and I should
be very sorry that he would make any imprudent movement.
Sincerely yours J. O'Donovan 31

Thos. A. Larcom Esq
Royl. Engineers
Mumtjoy

END

14 D 21/24

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, in which he refers to source material, identified by John MacCloskey, regarding the O'Kane, O'Neill and O'Connor families and their ownership of lands in Derry.

[1834]

2p.

20 x 25 cm (i); 30 cm (ii)

Included are attached and related extracts, compiled by MacCloskey.

RIA

Mr. McCloskey requests that Mr. Petrie will pay attention to the Documents mentioned in the enclosed sheet and procure ~~a~~ copies of ~~it~~ them if possible.

He also refers Petrie to *Phymers Acta Republica*, vol. III, 3^d 476 & 477 - where mention is made of Dermot O'Hagan who takes precedence of O'Neill. The following lines preserved in the memory of the Marm O'Mullan shew that the O'Hagans were independent of O'Neill until latter times - probably until 16th Century.

cláir Cranacra gabad leó

(an) Dneam opóda na n-aim n-geup

reacé gceud bladam badap an

sul pa d-earnig opéa chuam na ceisg uí Néill.

"The flat of Keenaght was possessed

"By this brave tribe of sharp ^{weapons} arms

"For the space of seven hundred years

"Before O'Neill by deceit and treachery smayed over them."

The O'Hagans possessed Keenaght until the 16th Century, and it is highly probable that the O'Hagans held it independent of O'Neill until the reign of Elizabeth. LoDonovan

Thos. A. Larcom Esq. R. Eng^{rs}
~~J. J. Larcom Esq.~~

Manly
Phoenix Park

135

Extract from Parl. Paper, entitled "Report
Survey, & Valuation of Ireland" ordered
by the House of Commons to be printed
21 June 1824. No 445. 14/5/21/24 (1)

pages 41-42.

"I must also state that there exists in the
possession of the Dowager Marchioness
of Lansdowne a volume carefully writ-
ten and in excellent preservation, intitled
"Sir Wm. Petty's History of the Survey of Ire-
land in 18 Chapters." There is also in the
same collection a very curious and de-
tailed account of the population of Ire-
land, distinguishing the English inhabit-
ants from the Irish, and their respective
numbers and property. I know not whether
either of these works or any abstracts
have been published, or whether transcripts
of them are to be found in the Lansdowne
collection in the British Museum; but if
not, I should venture to think that docu-
ments so interesting to the statistical his-
tory of Ireland ought to be in ^{the} possession
of the public."

John Wilson Croker

Summons of Edward II to the Irish Chiefs to
muster their vassals under De Burgo against
the Scottish rebels: amongst these appears the
name of "Germund O'Kahan, Duci Hiberni-
corum &c. Fernetreu" who takes precedence
even of Donald O'Neill of Tyrone.

Agnes Acta Republicae
vol III. pp. 476. 477.

"The present name of L. D. was given to that city and loc. in compliment to the London Company, undertakers of the colony planted here in 1609. The Irish word Deerragh or Daire, (an oak-wood) Serry, is ~~stated~~ to have primarily designated the monastery founded here by St. Columba, the celebrity of which gave, it is said, both name and origin to the city. It is, however, much more probable that Daire (a point, a peninsula, an island) is the true origin of the name, and that Dairee Cholumcille means the island of St. Columba; an etymon which is also confirmed by the Charter"

Ext. from Ms. Statist. Rept. of the Co. drawn up by Mr. Mac Cluskey for the N. W. Society.

END

14 D 21/25

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Maghera, Co. Londonderry, concerning his examination of the early parish church in Killelagh.

6 September 1834

2p.

23 cm

RIA

14/10/21/256

Maghera, Saturday,

Dear Sir,

September 6th, 1834

I visited the old church of Killelagh. It presents no architectural feature: all the doors and windows are destroyed, but the masonry is similar to that of the old church of Banagher. The oldest inhabitants remember that the door-way was a round arch at the top ~~and~~ with a cornice of chiseled stone around it inside. The mortar is very hard, and composed of lime and sand mixed with very clean pebbles.

It is situated in ~~the townland of~~ ^{the townland of} Tirnony but anciently in ~~the townland of~~ ^{that} Carrowmenagh, the boundary having been changed in the memory of some persons living (wrongfully they insist) The old inhabitants call the townland Killelagh.

I think, after all, that this church has not taken its name from the ~~small~~ lough, because it is $\frac{1}{4}$ of a mile from its banks and the lough cannot even be seen from it.

it. The name of this, like most other old churches ^{in the Co,} is accounted for by an old legend about the Saint, whose name is not known here, some saying he was Saint Patrick others Saint Lawrence. He attempted to erect his Church in these other places, but an invisible enemy to Christianity used to throw down by night what had been erected during the day, until a duck removed the mortar and slabs to the present site; where ^{some} the Saint styled the Church when finished all a lach, i.e. the Church of the Duck, because if it had not been for the duck, "Sir," he could not finish it. Here, it may be curious to remark that the genitive case of loch, a lake and lach, a duck, is the same: and some of the old inhabitants say that the Church took name from the Lough, because it and the Lough are in the same townland. Who does Archbishop King say was the Patron Saint of Killelagh? The ^{site} ~~raings~~ of an old house said to be of the same age with the church, ^{a beautiful well} and a splendid Cromlech are to be seen in its immediate vicinity.

There is a tradition among the old inhabitants that the Churches of Armagh, Banagher and Killelagh are the most ancient in all Ireland, and ^{"they allow"} that they are so marked in the

Pope's Book!! This very curious Church must ap-¹³⁹
-pear on our old map, as also the fort of Dun
gladdy.

Mr Bradley has given me two very
curious ^{Irish} poems composed by ^{two} ~~some~~ of his rela-
-tives (priests about 100 years dead). They are
very curious as being written on the Continent
and sent home to Maghera parish, many of
the townlands of which they enumerate.

I have also taken down from his dictation
a poem about a Banshee, a very wild but
not disagreeable production. I will send you
home ~~a~~ translations of these as soon as I can.

I hope you are getting on with the
Fermanagh Name Books. I would
rather not ~~at~~ return home to Dublin
until that County should be finished
because the short days and winter will
set in immediately.

14/12/25(1)

Tobermore will be the next Post
town to Draperstown.

Yours invariably

395 C. J. Donovan

MAGHERA
On His Majesty's Service

The Superintendent of
the Ordnance Survey
Phoenix Park
Dublin

Maghera
Sep^r. 1834

END

14 D 21/26

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Maghera, Co. Londonderry, concerning the genealogy and history of the O'Brollaghan family and their association with the locality around Maghera.

7 September 1834

6p.

23 cm

Included are transcriptions of the poetry of Shane O'Brollaghan and Fr. Thaddeus Brollaghan.

140

Maghera, Sunday September 7th 1834.

Dear Sir, I send you the originals and translations of two short poems written from Spain about 100 years ago by two of the Brollaghans, a family ~~is~~ celebrated at home and abroad in the Annals of the R. C. Church. They are very numerous here at present under the Anglicized disguise of Bradley, Brodley and some say Brawley. This family have many burial places in Maghera old church yard, where the name appears as "Brullaghan", and "O'Brollaghan" on the older head stones, and "Bradley" on the more modern ones. The Maghera branch removed from Enniskillen to Ballymascreen about the reign of Elizabeth, as appears from the number of generations from ^{James} ~~John~~ Bradley, the Schoolmaster to Owen Fin surnamed the Gilla-grane, or ugly ~~fat~~ youth for his comeliness, who was the ~~first that removed from Enniskillen~~. They now form many sept's here and like the M^c. Closkeys are distinguished by various Epithets.

- 1, James Bradley also O'Brollaghan,
- 2, the son of Isaac, of Gortimure Glebe.
- 3 who ~~was~~ ^{is} the son of Patrick of Ballyknock
- 4 ————— Miall ————— ibidem
- 5 ————— Ferdinand ————— ibidem
- 6 ————— Edmund of Ballynascreen
- 7 ————— Shane ————— ibidem
- 8 ————— Owen^{or} Eugene, born in Inishowen
- 9 ————— Owen Fin surnamed An Golla Spána,
who was the first that removed from Inishowen to Ballynascreen. He was married to the daughter of Cahir Roe O'Dogherty.

The following poem was composed about 100 years ago by Shane (mac Teige, vic Every, vic Mortogh, vic Dornell) O'Brollaghan at sea on his way to Salamanca, whither he was sent to study for the Church. A storm arose, which abated about midnight, which the young student ascribes to the miraculous interference of the divinity at the intercession of his dear friends at home. There is a tradition that this Shane was never a priest, and it would appear from his remembrance of the sweet, virtuous girls he had

left behind, that he was more inclined to remain
at home with them than go under the yoke of chastity,
and self-denial; - and to contribute to increase the stock of
the Brallaghans, than to add to their fame in the ec-
clesiastical world!

Oróice Sáinnú is dubac doerúac, read tá mé
a nuairtín na n-geisbeann, is a bi-pearg-tonna bárdteac,
bhádán beas gur an tam-pa buí beas m'ámpar ar a ngáibú
Ar a beirgís go leanbair, meas bantpáit na n-dlág-fóit
Cébe éideann anoct iad, is neamtoctamair a gcómpad
Is fíal fa na g-cnuasac iad, is ní map sin fa na b-pógair
As páspad is as macnair, map buí cleact a g-cpíe póila
As cupi cnoa ar a lapair as bant beair ar gac pórad
Unasce an meódam oróice, naí jongantac na rgeula!
An oróice bí rtoirpmeamair gur gluar sí cum sméide
Is maré a bí fíof agam-pa cad a paor mé ar a ngáibú
Dia éualard an mair bunad as cupi céud míle plán dam.

Cupum-pe plán anoct agus go bráit
mairín agus neóm daorápe
A éurdeacta páin a meallad mé gac la
Is an bup n-deóis a táim claoíste
Go bparcís mipe an lá a mberís mé agus alán
A b-pobal épege an mairís bair a compad
Cáidce agus go bráit, amac ar épiacair fáil
Ní rgarparís an pápa leó mé. *

14/7/21/26(u)

+ Craig a mhadaidh bhain is the name of a rock
adjoining the Chapel in Gromaghlan townland.
* "Dear is that shed to which his soul conforms
And dear the hill that lifts him to the storm's"
403

W. B. Keble

'Tis Saman's night, and sad and sorrowful
 Am I confined in this dark, dismal ^(the cabin) hole
 And rocked upon the ocean's angry waves,
 Though twelve months since 'tis little I had dreamed
 Of this dread state; when innocently gay
 I passed my hours in Beagh amid a band
 Of charming maids of fair and curling locks.
 Sweet girls! how innocently now employed
 How cheerful their discourse! how mild and gay!
 How lib'ral to bestow all sorts of gifts
 Except their kisses. How harmless now
 Their play; for on this night they're wont to place
 Before the fire a row of nuts to see
 Who would be married in the ensuing year.

At midnight lo! the ^{w?}lashing storm abates
 The waves subside, the ocean's lulled to rest!
 And well I know the cause: Almighty God
 Received the fervent prayers of my dear friends
 Who soon implored him when they heard the storm.

Farewell my friends. I hear you well in mind,
 Farewell my dear companions who were wont
 To soothe me by your conversation sweet,
 I find myself without you sad and lonely.
 And may I see the day when you and I
 Shall meet again at Bralgavaddybane
 My heart is centred in that dearest spot
 Nor shall the Pope, the Church nor aught on earth
 Keep me from Erin or from you my friends.

Rev^d Thaddaus Brolaghan c^c
 He was uncle to the Brahair Barr
 and wrote the following lines in
 the City of Bilbao where he was
 seized by a disease and died.

about 100 years dead

U bíle b'is a téid arn dorñ
 tábairn cáll mo beannac^t dóib
 d'airle y'raic^t domnall dorñ
 'S ná fág én neac díob a p'péim
 beir mo beannac^t-sa go díleap
 go bunad na c'raoibhe gáirdis
 Na fág én-neac iona t'imeall
 A'ur síor go cul chárindis
 Da mb'gclumpad^t bunad an baile úd
 Da flosítear Mac gíolla éorru
 mire beir san aon b'raon barne
 b'p'z leó me dul arn dorñ
 beir mo beannac^t-sa go héirinn
 go baile mic Déise agus go Maor'geannán
 Is minic a p'p'iall mire go hénd'rom
 A móinte p'p'elac^t sa g-cuid c'raoibh
 fála glúin agus fála pleada
 Is iad ata am' meabair a n'émp'ac^t

Tír Éana a'p mac Colla
 A'p éugad taro go tír Uada
 Cnoc V, héill agus cory-leacard
 Do b' deacair ham a n-dearmad,
 Spúic bán na gcoñ a'p a t fuaireac
 A bersteac biadae a'p Mune rearbán
^{naor} Tír lá 'gus seacémun durt a'p a maenag ad' éomnagde
 Geobard tú fáilte ó gac durne
 Agus comrasn gan maordine ag Donnall
 B' aorbin, aorbin a lieré eacoppa gac lá
 Ó focdair tíre go mullac Cárin
 Mo lurde mo fuidé mo éodla, sma fám
 'p Zán aon neac a cup stop dam
 Go g-^{take}ceallparn mo fáiré
 Tír aorbin durtse ta' na measg
 A b'le b'g t'p beag treósp
 Tír zruag & nac mipe ta' na lár
 Agus zura ~~lár~~ ~~lár~~ Bilboa,
 Veir mo lieanac cum na cléipe
 'p na fág aon neac díob gan nurner

Tán ar,
 Ar spád de do páist uata
 At n-urmat' luan da b' fear cumas.
 Tabair mo beannúct. pa cum m' orde
 qac ^{o-Hood} Uí Uid ar ~~Am~~ Alé a'pportáin
 At curr ort snuas na detre
 Mur bud fearas é 'r a' dán.

i.e. holm of the dogs

Grath na g-Cán is a holme in
 the townland of Gueatragh stretching
 along the stream called the
 Beagh water. It was so called from
 the wolues, which used to frisk there
 in the sun as traditionally handed
 down amongst the inhabitants

14/10/20/26(IV)

My little letter! thou goest now away
 To my dear Erin to address my friends
 First bear my blessing to that noble tribe
 That sprung from Donnell Don - omit not one.
 And bring my blessing and my tenderest love
 To that kind family that dwell in Creeve
 And leave not one from thence to Coolknawdy
 Whom thou wilt not visit with my affection
 Should my dear kinsmen in the land that takes
 Its name from M.^c Gilcor, hear of my state
 (Confined in Bilbao on the bed of death
 Without a drink of milk.) how they would grieve
 That I had ever crossed the boisterous sea.
 Convey my blessing to my native land
 & 'Letter.' to Ballymacpeake and Dreenan
 Where often I with gaiety and joy
 Tripped lightly over rugged bogs and moors.
 To Fallagloon and Fallalea - for both
 Are dearly present to my memory.
 Sir Kane omit not - nor Mac Colla's land
 And as you journey northwards thence, convey
 My blessing to Firlough, to Knockonate
 And Corrlacky - hard for me to omit them.

To Draw-na-gon, sweet flat, and to Swatragh
 To Beagh famed land and Moneysharvan too.
 At Macknagh first be sure to stop nine days
 Where thou wilt get sweet welcome from my friends
 And kind reception from my father, Donnell.
 Sweet people! happy to be among you!
 From Bannis clear waves to the Carn's lofty top
 Here was I wont, to lie, to sit and sleep
 And eat or drink as I was pleased myself +
 How happy thou my feeble messenger
 Who canst go round among this generous race
 O! would that I were in thy place and thou
 Confined in Bilbao, perishing with thirst.
 Convey my blessing to the Clergy too
 Go round among them and request that they
 Will offer up their fervent prayers for me.
 And to O'Hood my tutor, who resides
 At Ampurtane bring home my blessing; he
 Who taught this hand to dress thee as thou art
 For he was skilled in the poetic art.

This man had been P. P. of Maghera before he went to Spain. He composed this poem on his death-bed in Bilbao. The physician ordered him not to indulge an unquenchable thirst, produced by his disease, and took care that no drink should go into the room where he was confined. and there is a tradition among his relatives here that he bribed the servant girl to bring ^{him} a drink of water of which he drank so copiously that he expired in a few minutes.

Amputane (de an popcain, ford of the bank) where his tutor lives is mentioned in the Charter of Derry. It is now always called Upperlands. The woods are numerous here.

M^r. Colla's land, is the townland of Slaght-Keill. He gave it that appellation, because Ever, the son of Colla M^r. Quillom (but I think M^r. Damell) from Dunluce had settled in it some time before.

150

The land that takes its name from
M^r. Gilcor, is the townland of Bally-
mackilcurr.

Breeve is now called Crew. It is
called Breeve on the Down Survey.

+ "And eat or drink," ^{as} "I was, pleased myself."

This alludes to the cruelty (as he
thought) of his physicians, who
would not allow ^{him} to quench his
insatiable thirst.

Letters will be forwarded to
Draperstown. I mentioned in my
last letter that Tabbmore would
be the next Post town but the
Post Master of Maghera informs
me that there is a penny post
at Draperstown.

yours invariably

John O'Donovan
4/9 14/10/21/26 (VI)

END

14 D 21/27

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Draperstown, Co. Londonderry, concerning scholarly matters, with particular reference to the folklore associated with the county.

8 September 1834

6p.

23 cm

Included are references to the ancient religion of fire and sun worship as practiced in pre-Christian Ireland.

151
Drogheda, Sept. 8th 1834.

Dear Sir,

Before I begin the wonders of Glenconkine I shall send you the last of the wild productions I took down at Maghera from the dictation of one of the gifted tribe of the O'Broolaghans. It is a Bard's wild dream in which, of those ^{tribe} aerial beings of the mountains and rivers came to allure him; and, if we believe his words, she stamped a deeper impression upon his soul than the boy Cupid ever did, ^{upon his victims} in any ~~and~~ warmer or more poetic clime.

The poem as recited by Mr. Bradley is dismembered and confused, and I can even discover lines of other pieces inserted in various parts of it. These I have rejected. I have also transposed many lines and quatrains and rejected some barbarous words evidently introduced by ignorant reciters. I still maintain my point "that no poetic composition can be transmitted for one century among any peasantry by strength of memory alone ~~poem~~ without receiving various corruptions in its words, measure and order." I would not have taken the trouble of writing ^{down} this wild poem, were it not that it helps to illustrate the character of one of those aerial beings, who in times of paganism were manifestly worshipped as Godesses. 14/10/21/27(1)

Polytheism not fire worship or the worship of Buda (begging his Godship's pardon) was doubtless the religion of the ancient Irish. This appears from a passage in that Life of Patrick given in the Book of Armagh, where the daughter of the King of Connaught asks St. Patrick, whether his God resided in the mountains or in the rivers? for surely if the sun had been

the sole object of worship, the question would have been
 was Grian ^{or Tíedán} his god? for that glorious eye and
 soul of this lower world was at ^{that} moment peering
 over the horizon. Indeed although much has been
 written about fire-worship in Ireland there is not
 a single trace of it, nor a single monument or
 word in the language that even suggests the idea
 of Sun-worship except the word Bealtaine, the
 Irish name for the 1st of May, and it is curious
 that Cormac who wrote his Glossary in the 10th
 century makes no reference to the god Baal or to
 the Sun in his etymological elucidation of it. The
 sum of what he says is that, Bealtaine is compounded
 of the words Bil and teinne, i.e. the Bil fire
 and he adds, "i.e. the lucky or antidotal fire", and
 that the day was so named, because, ^{on that day} the Druids were
 accustomed to make two large fires, between which
 they drove the cattle ~~again~~ to prevent them
 from contracting any contagion during the
 ensuing year." Why has not Cormac alluded to
 the god Baal in this explanation? But the
 Sun-worshippers ~~th~~ may urge that the Druids
 would not light fires except in honour of the
 Sun, which on that day has bestowed such favors
 upon the earth. I answer that the Druids may
 have lit fires from the idea they had formed
 of its purifying essence. Indeed so much are the
 Irish people ^{on this day} impressed with the idea of

1533

P. the antidotal nature of fire, that on the first appearance of cholera among them, each master of a house caused a spark of fire to be carried from his hearth to that of his ^{neighbour}, and the house thus visited by the purifying element was ~~was~~ obliged to convey a spark to some other hearth not served before. and thus the fire went round the whole island with ~~the~~ amazing rapidity! and it was firmly believed that this ^{ceremonial} would have averted the impending contagious malady. At the same awful period ~~the~~ inhabitants of the town of Drogheda ^{compelled} induced Col. — to offer some barrels of powder as a sacrifice to Beil! and the good Col. fired away until he broke the greater part of the glass windows in the town. ~~But~~ notwithstanding the all-vivifying, all-purifying essence of fire and flame and ~~the~~ ^{the} ceremonial circulation ^{thereof} through-out Ireland it did not avert the Cholera!

From the following poem it would appear that ~~there~~ some of those female spirits went round and acted as Cupids and Goddesses of Discord, but there seems to have been various orders of them. Banshee is a generic term for the whole race, (the word signifying simply "female spirit") but Báb éadnra was a good natured spirit who always lamented the approaching death of one of the family to which she was attached. The most celebrated by far of all the good natured Banshees of the South is Aibhil (Eevil) of Bregla in some part of Munster. She

425 14/10/21/27(11) lamented

4/ 154
lamented and predicted the death of every good man
in Munster. Mr. Donnell (Cearagh) in his ~~own~~ Elegy on
the death of Teige O'Heron, thus alludes to her:

Air leabaird 'r me sinne a páir gan tapu am domu,
Deapcair-pa taob hom dáról na capraige léite
Do catuigeacé caofdeacé, caomeacé, cneadacé, céurca,
U bapa dú pnaoin 'r a dlagiú go talam léite.

"Alone I lay last night upon my couch
"I saw beside me Foibhil of Breglea
"In mournful, pensive, melancholy mood!
"She wailed ^{aloud} and wrung her hands and sighed
"And tears descending glistened on her ~~face~~ hair,
"That flowed in careless tresses to her heels."

The Banshee which is the subject of the following
poem was not of this pensive class; she seems to
have been one of the Succubuses of the 16th century
of the ages of magic and romance. Old Martin
Luther talks a good deal about this alluring
class of female sprites, that go about deluding
mankind. I myself was acquainted with an
old man from the Co. of Limerick, who fre-
quently declared that he knew an old
man who was visited nightly by a sprite
of this description. ~~She~~ ^{He} was believed that she
bestowed many gifts upon him, and often waft-
ed him from one County to another (a distance
of fifty miles) in a few minutes. These aerial
beauties very seldom place their affections upon any
426 mortal, but when they do their attachment is inviolable.

Ug 90 an Duetm.--

Last night I lay upon my couch to rest
 But various cares, anxieties and fears
 Of worldly things prevented my repose
 Until at last keen thought became a pain!
 At length King Somnus came arrayed in clouds
 And laid his balmy hands upon my eyes
 And closed them gently - then with magic power
 He fettered reason in a private cell
 And ~~th~~ checked his stern controul within his realm
 O'er mimic fancy and his other slaves.

When lo! a figure of angelic mien
 Rich-robed in all the glory of the sky
 Stands by my couch with soft alluring look
 And stooping down she laid her tender hands
 Upon my breast; and from her fragrant lips
 Bestowed on me a fervid kiss that thrilled
 Thro' all my frame and thro' my inmost soul!
 I viewed her. Oh! her face of heavenly radiance
 Her snawy bosom - fascinating form!
 Her hair in golden ringlets falling down
 In rich luxuriance to her ivory heels
 In wanton tresses and in waving locks.
 Her forehead fair as the sea gull's plumage!
 Her soul-subduing eyes - her languishing looks!
 Her cheek of lily mixed with rosy ^{note} hue,

Her mild and marble brow - her ^{ruby} berry lips
 Her slender waist - her fair, symmetric form
 Impressed my soul with deepest love and awe.
 And round her lo! an atmosphere of light
 And odour such as round the fragrant flower!
 On seeing this lovely fair one thus approach
 I reached my thrilling arm to grasp her round,
 But she escaped my grasp and swiftly vanished!
 I rose and journeyed forth to seek the same
 And passed o'er mountains and o'er rugged steep
 I reached Dun-Bradán and Ballaghary;
 To Inishowen I bent my course and thence
 To Galway - bay of ships and roaring waves,
 To Exsrae next and thence to Croghan-Mave.
 I then moved eastwards and at last arrived
 At old Bundalk, where I felt much fatigued.
 And here I met my fair majestic one
 Arrayed in all her splendor, - but her mien
 Assumed a solemn and a serious cast!
 With eye severe and dignity of brow
 She spoke and asked "my rude unpolished Gail."
 Why follow me? tell what dost thou require?
 My sweetest damsel of melodious voice
 I've followed thee o'er mountains, hills and heaths

* *Exsrae*, in Munster, is understood to mean - undulating - or agitated

I've spent my gold, my wealth in search of thee¹⁵⁷ 7
 And if thou didst intend to treat me thus
 Why guileful come beside my couch to smile
 And pierce my soul with fondest love of thee?
 Return and rest "she said; 'twas but a dream^{stirling bardurde}
 A fleeting dream that thus bewitched thy soul.
 Well be it so my fair one! now vouchsafe
 To tell me who thou art; from ^{whom} thou ~~art~~ art sprung.
 Why hast thou fascinated my weak mind?
 Art thou famed Grania⁽¹⁾ of enchanting eyes
 Or lovely Deirdre⁽²⁾, who eloped with a Keese
 To Albion from King Conor's aged arms?
 Or Melliana⁽³⁾ who from Erin passed
 With William, and for whom brave heroes fought
 And many fell, until by force of arms
 At length they rescued and conveyed her home?
 My royal Dame, I pray thee tell me now,
 Where lies thy lofty, rich and splendid home?

(1) Grania, was the wife of Fin Mac Cool, and
~~daughter of Cromac Mac Art Muman~~ She eloped
 with Dermot, one of his officers. The peasantry
 assert that the Crommups were the beds in which
 they slept during the elopement, and there are
 very few districts in Ireland where a Grania's bed
 is not pointed out.

(2) Deirdre, is the daughter of Mac Pherson,
 412/21/2100
 3) Melliana: I never heard of her before. She
 must have lived in latter times, in the reign
 of knight errantry. 431

I am one of those high spirits that preside
 o'er Erin's land. I sometimes fill the breasts
 of youths with love, and well I know the art
 of raising trouble among human kind.
 I sometimes dwell by day on Gullion's top
 and sleep on Eden. Sometimes in the Bann
 I dwell by day, and in the Erne sleep.
 There's not a palace or a fairy hall
 Within this land from Maol to Faclan's mount
 In which I do not dwell or feast or sleep
 Just as I please or wish to rove about.

Now reason burst his fetters and dispelled
 The cloud, which sleep had cast around my senses
 And lo! this bright and all enchanting fair
 Evanished from my presence swift as thought
 But oh! her heavenly mien is deep impressed
 Upon my soul. Her mild, bewitching form
 Holds yet my mind in thralldom, magic chained!
 Nor can the powers of reason, sage or Books
 Efface the affection I have placed upon
 That ~~lovely~~^{fairy} image from my love sick mind
 It wastes my vigor, nor can human aid
 Magician, moralist or priest, remove
 That dread disease - unless the Spirit deigns
 Herself to come and ease me of the pain.

Please to send me as soon as possible the Index map of this Co. upon which I commenced the Irish Map, and an impression of the latter, that I may mark some additional names upon it. The inhabitants of Ballynascreen seem to remember the extent of Glenconkeine yet, It appears to me that it is bounded on every side by mountains. An old man told me that it runs from the old Church of Ballynascreen to Guidhe Fin (Seafin) in the parish of Maghera.

14/D/21/27(V)

You may remember ^{on} that when writing to you about Seafin in the County of Down I mentioned that ~~there was~~ the name "Seafin Stone" appeared on some part of the map of Derry. This must be Guidhe Fin in the parish of Maghera, within two miles of Lough Bran. On the hill of Guidhe Fin a large stone is pointed out which is said to have been cast by Fin from Slieve Gallan to thither, and for that reason called Fin's Finger Stone. The Lough beneath the hill is called Lough Bran from Fin's celebrated and invulnerable greyhound Bran, which tore up the ground where it stands in pursuit of an enchanted Doe which when nearly overtaken by Bran suddenly

sunk into the earth by the power of magic. Bran was in such a rage to ~~be~~ overtake this enchanted Isc that he tore up the earth with his paws just as dogs now-a-days root up the ground for rats and rabbits. The lake immediately sprung up in the places thus made hollow by Bran's gigantic paws. For at this time a leaf of ivy was as large as a griddle ~~and~~ a black-bird's leg as large as that of an ox, and a deer as large as an elephant! The world has degenerated since.

The districts immediately around Coleraine and Limavady have puzzled me much; I must go to Dr. Mc. Rory again.

Please to send, from the Inquisitions "Ultania" the list of townlands that belonged to the Monastery of Coleraine. O'Keefe will copy them in a few minutes.

When I left Maghera Mr. Knox was not at home so that I have not been able to learn whether or not the Charter is in the possession of the Corporation. Mr. Mc. Clackey informs me that it is not, and that Mr. Sampson got access to it in London.

The days are now getting short and the weather wet and cold. I am very anxious to go to Fermanagh as soon as possible. I hope you have employed John Fowler junior to copy the names from the Down Survey, as he is very well qualified to copy them correctly. If you ^{had} a few parishes drawn up, I could get on with them until more would be prepared. If you get Fowler to copy them I am satisfied that the thing will be done correctly.

14/D/21/27(VI)

Last winter I took some extracts from the Book of Dionn-Seanach relating to hills in the County of Londonderry. These are among Mr. Petrie's Papers somewhere, but to find them is the job! I have been, these two years, on the look out for Beanna Bairche, a celebrated mountain situated according to Dr. O'Brien in the south of the County of Londonderry. The Dionn Seanach states that this mountain commanded a grand view of the ~~the~~ ancient fortress of Dun. Lough and of the north of Dalriada and that ~~the~~ Bairche, the King of Ulster's chief shepherd resided on the top of it.

(2) (62)
Now this can be no other ^(if O'Brien be right) than Ben Bradagh -
near the foot ^{which} there is a townland near the foot ^{of}
~~it~~ called Bro Bairche, i.e. Bairche's fold
or enclosure for cattle.

Please to send me these Extracts
from the Dinnseanchus - viz. Beann Fhaibhne
Beann Bairche, Shiabh Callann, Loch
Feabhail, Loch n. Cathach, Aileach Neid,
that I may lay them down correctly on our
old map while in the Country.

Beannia Bairche is also mentioned
in the Annals of the Four Masters under
the year 14 — send me the whole pas-
-sage that I may see how far it helps
to point out its situation.

Yours invariably

John O'Donovan.

END

14 D 21/28

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Draperstown, Co. Londonderry, concerning the local folklore, genealogy and place name of Glenconkeine.

10 September 1834

4p.

23 cm

RIA

Draperstown

163 1

September 10th 1834

Dear Sir, The name Gleann Concadhain, like most other names, is accounted for by a very wild legend. It is variously told but the following is manufactured or drawn up from the varia lectiones. Koon O'Flenerghy.

14/10/21/28(1)

Cadhán O'Flinierghy, a young lad of about 18, set out one fine Sunday morning to go to Mass, but on his way he was attracted by some nuts and other fruit that grew on the trees on both sides of the road along which he passed (the valley being at that time almost all covered with wood) and he delayed for some time to gather some of them. When he had a considerable quantity gathered he left ^{them} in a certain spot, where they were not likely to be discovered by any one ~~who~~ until he should return, and proceeded on his way to Screen Church, which was then his parish Chapel. But on his arrival Mass was over and the people were coming out of the door sprinkling themselves with the holy water just as Cadhán (Cowan) was going in. So the young fellow got only a soldier's part of the ceremony. He did not ~~even~~ sprinkle himself with the consecrated fluid, neither did he kneel nor bless himself, but returned with all possible speed to the place, where he had left the fruit, the fruit of his morning's profane industry! And behold! when he came to the place, what ^{would}

2
164 ^{should} would he find instead of the fruit, but a beautiful grey-hound pup! (corleán con) Cadhan was not at all sorry for the exchange, for he was very fond of dogs, especially grey-hounds, because boys were then allowed to hunt as they pleased. He brought home his prize, and fed it very carefully until at last he was amazed at its rapid growth; for in one week it grew to the size of a calf! it also began to exhibit symptoms of a ferocious and savage temper. Cadhan, who had never witnessed such rapid growth before began to be alarmed, and refused to feed it; upon which, the animal began to devour cattle and in a short time grew to a monstrous size and ~~his~~ its ravenaousness increasing with ~~the~~ its growth, the sheep and cows of the valley were fast disappearing. And now finding that the cattle were all ~~destroyed~~ ^{its} fixed ^{its} eye upon the men and women of the valley, many of them daily fell victims to ~~his~~ ^{its} ferocious tooth. The people took the alarm and fled from the monster to the other side of the Bann. The Carrach ^{Briem?} O'Neill in whose territory, this woody valley then lay, offered any ~~one~~ hero who would cut off this monster, a grant of as much land as he could see from him in every direction. But none could be found ^{for its} courageous enough to encounter ~~him~~ ^{it}. ~~His~~ ^{for its} skin was impenetrable. Cadhan, who had fed the monster for upwards of a week

165 (3)

had taken notice that there was one soft spot ^{on the back} on its belly in which ~~he~~^{it} could be wounded if dexterously aimed there with a spear. So he resolved to appear before O'Neill (Barrach), and engage to cut off the destroyer or perish in the attempt.

14/D/21/28(11)

Cadham was a spirited and hardy youth, and distinguished for dexterity at the spear and horsemanship. He mounted his father's best steed and rode on to the fort in the townland of Doon, where the monster always slept when its voracious appetite was appeased with the flesh and blood of men and cattle. When he came up he found the huge hound sleeping in the fort, with its enormous and gloated belly turned up before the sun. Cadham immediately observed the spot on its belly now a large red fleshy excrescence, and leaving his horse at some distance from the fort he walked over, and plunged his spear into the vulnerable spot; he then ^{in a bound} leaped from the fort to where his horse stood, a distance of — of a mile, and mounting, rode away with the ^{velocity} rapidity of lightning. The ~~the~~ space between the fort and where his horse stood is to this day called Term an Fíre, i.e. Dathu viri, the man's leap. The monster howled and made ~~three~~^{two} successive springs after Cadham, by the first it moved from the fort to Magh Chaorthaim where it

447

166
4/166
uprooted a rowan tree from the roots, and gave name
to the place, by the second spring it moved
from Magh Chaorthaim or plain of the rowan
tree, to Magh Chaolain, where its small
guts fell out upon a stone, and the monster
expired, and lo! the stone upon which the
small guts ^{exposed} of this enormous hound fell, retains
their form ^(not impressions) to this day, and the place where
they fell out bears the name of Magh
Chaolain, i.e. the plain of the small guts,
and the capital of that district bore the
same name until the Drapers honoured
it with their ~~own~~ civilized name of their
company.

Cadhan went then exulting to O'Neill
and demanded the reward he had promised. The
Carrack O'Neill ^{him} conveyed to a hollow not far
from the foot of Slieve Gallan called
^{hiding or covering of Ireland} Gallach Ciceann, and ordered him to stand
in the very bottom of it. Now said O'Neill
(one of the greatest knaves in the world) I
have promised to give any one who would
slay the monster as much land as he could
see around him in every direction. Cadhan looked
^{round} but saw nothing ^{except} but the sky and the top of
Slieve Gallan. Have that if you wish ⁺ said O'Neill.
(Brian Carrack). Cadhan was baffled by this

448
* It was you that hung his own daughter for her ugliness. They
allow that he was a great rogue. — + This hollow and the summits of Slieve
were seen by right to the Honorable

164 (5)
14/D/21/2011
trick of Brian Carrach's, but all the ^{pious} men
of the valley and the ^{P.P.} parson of Screen, declared
that Cadhan had deserved to be treated ^{even} worse
for having neglected to hear mass on the sun-
-day above-mentioned. They also affirmed, and it
was firmly believed, that it was the Devil
who ^{had} left this infernal grey-hound pup in
the place of the fruit (for every thing
collected on Sunday ^{except donations to erect houses of worship} belongs properly to old
Nick) and God suffered him to do so and
also suffered this evil to befall the Glen in
order that young men might plainly see the
danger of stopping away from divine ser-
-vice. There is a great portion of natural evil
in this world, and it was created by God ac-
-cording to John Calvin, that ~~he~~ ^{it} might ^{be} mixed
occasionally with good so that we find good and
^{variously mixed and} evil following each other in succession; and al-
-though this infernal blood-hound committed
great ravages in the valley for some time, the
same person who ^{first} nurtured it, was afterwards in-
-spired with courage to destroy it; and the
great danger of stopping away from mass on
Sunday was impressed deeply on the minds
of the inhabitants; so that good was the
ultimate result. - Thus are the ways of God justified to man.

6/168

Dr. M^c. Rory of Kibrea, old Harry M^c Guiggin of
Tirgarvill and old O'Kelly of White Water, all told
me this story with great gravity. The Dr. believes
as much of it as I do, but all the rest tell it
as historic fact. M^c. Rory thinks that it must
be founded on some fact, but I think that
it is a legend fabricated to account for the
name of the District, and of some places in it.
According to it Gleann Con ~~Con~~ badhain signifies the
Valley of badhain's hound, and it is firmly
believed that the inhabitants gave ^{the valley} ~~it~~ that name
in consequence of the desolation committed in it
by the infernal hound just mentioned.

~~The~~ MacRiggin's story and the origin of
the name Gleann Conbadhain cotemporary
with ~~William~~ ^{Brian} ~~B~~ Brian barrack O'Neill (whose
name appears on ^{Borden's} ~~the~~ map of Ulster drawn in
the reign of Elizabeth) is similar to their
making Manu, the son of the King of Lough-
lin and Ball derg O'Donnell cotemporary
with Fin M^c. Cool, and Angus the satirist
cotemporary with the founder of the old
Church of Banagher. The last chief of every
district is ~~the~~ ^{person whose} the only name remembered by
tradition - such as Brian barrack O'Neill, Donnell
Ballack O'Kane, Cathain Roe O'Dogherty, &c. &c.

The names accounted for in the Legend are
Gleann Concaidhain, Magh Caorthainn, and
Magh Chaolain. Now Gleann Concaidhain
means Conkine's Glen. The name occurs
very frequently as the proper name of a man;
Magh Caorthainn is the plain of the moun-
tain ash - and Magh Chaolain could not
signify "the plain of the small guts" as
explained by the Legend, for if ~~that were the meaning~~
Caolan should be in the genitive case plural,
whereas it is in the genitive case singular
and the initial consonant is aspirated as
is always the case when the governed noun
is a man's name. Magh Chaolain means
Caolan's plain. Coelanus, Caolanus, or
Cailanus occurs frequently as the name
of Saints and other men, and Colgan ob-
serves that they received the name from
their slender form (gracili formâ corporis)
Kilianus so celebrated on the Continent is
called Caolan in Irish.

14/10/21/28(IV)

The principal families of Glen-
conkine at present are the ^{O'Hagans} Henerys, Mac-
Namees, and M. Glades, the latter call
453

8. ¹⁷⁹ themselves Mac Leoid in Irish; they are a branch of the celebrated fighting tribe M'Cloud of Scotland. (Mac Leoid m h. Thra)

I have committed a great mistake in a former letter respecting the Abbe Ma-Geoghagan; I have said that he makes the O'Henrys the eldest branch of the O'Hane family. This is not the fact; he only states that the eldest branch of the O'Hanes took the name of Mac Henry from a chief of that name. Now although I believe that the eldest branch of the O'Hanes always retained the name O'Hane, yet I have no doubt that a collateral branch of the family may have taken the appellation of Mac-Henry; ^{as did another Mac-Phlogaich} but Mac Henry and O'Fl. Puirghe are quite different names. The latter is always anglicized O'Henry without the O; but the ^{former} ~~latter~~ is principally ^{generally} written M^c Hendry and M^c Hendry.

The inhabitants of Glenconkine seem still to have an idea of the extent of O'Hane's Country. Whenever any one comes across the Mountains from Dúnginn here, he is asked "what news from Hane's Country?" "Have you come from Hane's Country?"

Yours invariably
John O'Donovan

END

14 D 21/29

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Draperstown, Co. Londonderry, concerning the topography and folklore associated with Glenconkeine and his examination of the early church and burial ground at Screen (Ballynascreen).

11 September 1834

6p.

23 cm

With account of difficulties experienced by Roman Catholics in practicing their religion in Maghera.

14/1

Draperstown - Cross.

Sept^r 11th 1834 (Thursday)
14/10/21/29(1)

Dear Sir, I have spent all this day travelling through the famous valley of Concadhnan and conversing with the inhabitants about ancient times. The first story they always tell is that of the enormous blood hound (alias the peist) that was killed by Cadhan O'Henery at the fort, which is believed by even sensible men as a historical fact. There are two remarkable hills just at the two extremities of this valley district called Suidhe Finn ^{Sessio Finne} and Suidhe Gaill ^{Sessio Galli} the former is in the parish of Maghera, (as I have stated in a former letter) and the latter ^{about a mile or 1½} ~~a little~~ to the south west of the old church of Green. The one took its name from the daughty Finn, the son of deathless fame and the other from "high minded Gaul, Finn's battle prop." Urd-geanrac Goll fear cogad Finn. These mighty champions occasionally sat on the tops of these hills and conversed with each other at a distance of about 9 miles. The lungs of Stentor were cobwebs in comparison to theirs! I am anxious to know whether or not Suidhe Gaill appears on the map? I

think it ought to be marked as well as
 Seafin. It would make probably Sea-gull
 in English letters. I am determined to mark
 both on the ancient map.

It is curious to remark the situation
 of the old Church of Screen, almost in the
 western extremity of the parish. The inhab-
 -itants have a tradition among them that it
 was /a Toig tarpois, or Depository, and that it is situa-
 -ted centrally at the distance of ^{eight} ~~nine~~ miles
 from nine other churches, which form a
 circle around it, and ^{that it is} for that reason called
 tarmpot na ^{noez} ~~nos~~ ^{miles}, i.e., the nine mile church. These ^{churches} are
 Banagher, Dungiven, Maghera, Desertcreat, Bodoney,
 &c. &c. The reason they think it was called
 Toig tarpois, is because the books and treasures of
 these nine ^{surrounding} churches were deposited in it.

Colgan mentions this church as "The Shrine
 of S. Columbkille in the valley of Glen-
 -Concadhain in Trone", and states from the
 annals of the Four Masters that it was
 plundered in the year 11— by Dermot
 O' Loughlin at the head of a party of Gaels.

173

This passage has been applied by Arch-
dall and Sampson to the Shrine of S. Co-
lumbkille in Magilligan, but Colgan observes
that it can not be the Shrine in Ardella-
gilligan because at that period Tirone
did not extend so far ^{northwards}. Indeed I think
there is every evidence that Tirone never
extended beyond the mountains of Duncannon
as in our oldest authorities that portion of the
County of Kerry north of these mountains is
called Kianaeshta Glime Geimhin. A Munster
family settled there about the period of the
introduction of Christianity into Ireland,
or probably a short time before, and held
the territory either by force of arms or by per-
-mission from the monarch, but more probably
by the latter, as we find ^{the monarch} Cormac Mac Art grant
a territory to another branch of the same family
in Meath, for the assistance they had rendered
him against his rivals. We find also another
branch of the same family or sept (Keenaeshts)
settling in the north of Connaught, where
their descendants the O'Haras ^{yet} remain retain
a considerable portion of the lands granted
by the monarch Cormac to Teige the son of
Brian in the third Century. -

174
The poet O'Higgin addressing Cormac Mór O'Hara in
the reign of Elizabeth, assures him that the territory
of which he was king had been in the possession
of his ancestors since the 3rd century. The oldest
branch of the Keenaghts of Glengemhin took the
name of O'hanor of Glen Gem^hin, and held that
territory until the 11th century, when the O'
Cahan's of Eugem^h got the upper hand
<sup>at the general confusion that prevailed at the dissolution of the monarchy
by Henry II.</sup> of Orem^h. Mr. Ross in his account of the Parish
of Dungiven treats this account ^{written legend} as a fable, and
accounts for the name Keenaght by giving us the
opinion of a gentleman in the neighbourhood
(^{Kilgobbin} old Sheeh, his uncle) that it is a corruption of
(a purchase price) Ceanach, a Covenant, ^{as a reward} because it was given by
O'Neill to O'Hane for some service he had
rendered him in his wars. Now this is against
the tradition in the Country, because they still
repeat a quatrain of very old verse in the
old Bardic measure, which states that
O'Hane ^{had} held Keenaght for seven hundred
years before O'Neill got the upper
hand of him by treachery and deceit.
^{as James Morrison well observed} O'Neill was not so very distinguished above other
families in Ulster until Con Bacach was
created Earl by the English. ~~The~~ Mr.
Loughlin ^{was} ~~was~~ of equal power with him.

I am as sceptical an enquirer as any in existence, and yet I believe that Cormac Mac Art granted lands to the ^{warlike} descendants of Kian, the son of O'lell O'm in cleath, Cormaugh & Ulster. and I am the more confirmed in the belief that ~~the~~ a branch of them settled in Glenn Gernken, because I find ^{the pedigree of} J. Vanice the patron of the barony of Keenaght. ~~as the~~ patrons of Bovera, Drumachose, and other churches in the Co. traced all to Kian, the great progenitor. It is curious to remark that the present O'hara of Sligo retains the name of the progenitor (Kian).

An old English Record in the Lambeth Library shows that the land lying along the western bank of the River Bann was called Keenachta. The probability is, that all that portion of the County north of the mountains of Dungannon was the territory granted to the Keenaghts, and that it was afterwards dismembered by the O'hara's when they branched into different seats.

14/D/21/29(11)

So far have I scribbled (confusedly indeed) to shew that Scrin Cholaim Chille in Tir Eoghain could not be the Skreen in Ardnamagilligan

1776
because the Keenaghts were settled between Lough-
Foyle and the Burn before Eogan, the ancestor of
the Kenel Cogham was born. Eogan lived in the
time of Saint Patrick, and we find Kianachta
a settled, established name ^{of a territory} in the time of
that Apostle, who laid the foundations of
seven Churches in it. Now as the Keenaghts
held this territory as a grant from the Mon-
-arch for their services in war, it was not in
the power of Niall of the Nine hostages
^{while the crown of the kingdom remained in the lawful possession of the O'Neil family}
to make it a portion of the territory granted
given to his son, Eogan, the ancestor of O'Neil
and M^r. Loughlin. Therefore Kianachta
Ghine Geimhin was never a part of
Tir Cogham, and Therefore Tirone never
extended farther to the North than the
Mountains of Dúnguib. and therefore
Scrín Cholúim Chille in Tirone could
not be Skreen in Ardmagilligan, which
was in Ard-Kiannachta.

L. E. D. ^{dum}

Let me know how far Mr Petre will carry ^{14/11} in this opinion respecting the extent of Tirone. I have no doubt that, when the O'Connors got possession of Kiamachta, the whole of the present Co. of Tirone and Londonderry might have received the appellation of Kienel Boghain because the Country was named from the people; but previous to that period Tirone was the original territory given to Boghain, the ancestor of O'Neill, and I do not see any evidence ~~for~~ that Keenaght was ever called Tirone or included in Tirone, because in all our old authorities Tip Boghain and Crandach Ghyne Tennen are mentioned as two distinct territories. 14/D/21/29(IV)

To return to Screen Church, Columba attempted to erect it first in Moneymoney, but a ~~beast~~ ^{monster} threw down by night what had been erected during the day; he next attempted to raise it on the banks of Lough Patrick, but the same dread enemy to Christianity followed thither also and levelled the work. The saint then attempted to erect it at the South side of the river opposite where the ruins now stand but in vain, the Demon got the upper hand of him still. He then prayed to God and besought him to point out a spot where he might erect the Church, and lo! the Almighty heard his fervent prayers, and, opening one of the windows of the

198
Celestial palace, ^{he} threw down a bell which ~~emitted~~
emitted heavenly sounds on its way towards Earth.
The Saint and all those who were assembled to erect
the Church heard the harmonious tones of the heavenly
instrument, and the Saint ordered them all to spread
out their garments, ^{that} for that it would fall upon that
of the most worthy man present. They all spread
their garments, and the bell fell upon M' Gillian's
but (altering its intention) bounced off his garment
and gently perched on M' York's. For this reason
the bell Gillian's and M' York's ^{have} contended for the
bell ever since. It was sworn upon whenever any
person in the Country was accused of theft, he could
swear upon it and by that means clear himself to
the satisfaction of the neighbours, for should he
swear falsely, some dread misfortune would cer-
tainly be the consequence. Many stories to this
effect are told in the Glen. A weaver's wife was
one time accused by her neighbours of stealing
some of the thread sent to her husband to be woven,
but she came forward and swore ^{one} by the blessed
and holy bell that came from Heaven that
she never was guilty of the crime of which she
was accused. The priest on this occasion brought
the bell to her house that she might clear her
character, and prevent the neighbouring farmers
from abandoning her husband, and behold! the
perjured woman went up to a room to bring
the priest some bread and butter to eat, but
^{what appeared to her to be} instead of bread and butter, were the very
balls of thread she had stolen! and lo! she
laid them before the priest and requested him to

eat. Perjured wretch, said the priest, now your ¹⁷⁹
villainy is discovered! It is believed that this
bell is yet at Terman M'Quirk's. 14/D/21/29(V)

The saint then created his church
where the bell had fallen, and the demon had
no power to touch it. This is the reason that the
church is situated in the very western extremity of
the parish, because the heart would not allow it
to be built any where else. The inhabitants also say
that the congregation belonging to it was very
small because the valley was all covered with
wood even ^{to} so late ^{a period} as 160 years ago, and there
are some old men yet living who remember extensive
woods along the White water and in Attagesky
glen, where many scraps of native wood are yet
to be seen.

I spent some hours in the old church yard
yesterday; it is a lonely spot, now deserted by
even the dead! The Roman Catholics now bury in
their chapel yards because they can pray there
unmolested. The old church of Chagherax is also deserted
by those whose ancestors formed the earth in it for
several feet in depth. I have frequently asked why
they have done so. They give many reasons for it
and among the rest they tell a curious story of the
Rev. M. Knox one day bring^{ing} police to prevent
the Priest from saying "the De profundis" over
one of his departed flock. Knox on this day highly
disgusted his presbyterian neighbours, and the R.C.
were almost driven to outrage. The case sits upon their
minds thus: "Knox is paid £3,000 a year for preaching

180
for 5 families; he has deserted the old Church and Church yard. Was it not a very daring act for him to enter the Church yard of Maghera, and order a man whose ancestors form the earth for several feet, and who has to preach and pray for two thousand families, not to pray there?"

The old church yard is always the place to find the names of the old respectable families of any district. In Green Church yards appear first of all O'Hagan, next O'Henry, then Mac Rory, O'Haran, O'Moran, Turaran, Clerkam, O'Kelly, Conway, O'Keelt. ^{the Connors} all ^{except O'Kelly} ancient respectable families of Tirone. The O'Keelts are very common in Maghera, and there is a townland in Temonsey that derives its name from them. This is what we have called Carriacka Kiel and which O'Kelly has explained "Rock of Concealment" but all the old, intelligent men that I have met call it Carrage U Castle, i.e. O'Keelt's rock. The O'Kelly's were the hereditary Seanchies of Gleann Conca dhain. There is a tradition, that Keating visited O'Kelly when compiling his history of Ireland. The Seanchy looked over the Dr's book very carefully, but found that he had spoken very little about the noble families of Ulster, upon which he told the Dr, that he had favoured Munster-men, and concealed the history of Ulster, which

was the most distinguished province in Ireland¹⁸⁴.
He therefore refused ~~it~~ to give Keating any information
from the vast collection of Annals and other documents
he had then before him. They believe here that Dr.
Keating was bishop of Cork, and that when he was
persecuted he went about in disguise among the
respectable farmers in different parts of Ireland, and
~~among~~ those who treated him well he gave them
the title of O! and ^{that} this is the origin of the
prefix O, to Irish surnames! poor people!

The most wonderful townland in Glencorshine
is Moneyneeny, in Irish móin na n-iongantry, i.e. the bog of
wonders. Here there was a Court of Magic ~~land~~
held in the reign of King Arthur, and the gentry, haue,
(kind folks,) played many surprising tricks in it of late
~~late~~ years. One of the most respectable men in
the parish (Denis O'Hagan of White water) told me
that he firmly believes that the fairies existed some
years ago "in the time of his mother," but that they
are now very few ⁱⁿ number; - they have ^{either} ~~died~~ or
have deserted the place. His mother was one
evening on horseback in Moneyneeny, and on com-
ing to a certain stream the horse stooped down
to drink, and continued drinking rather long
when his mother observed this, she struck the
horse with a switch, and behold the switch
took fire, and the mane of the horse appear
on fire. This was a little trick of the gentry, good
people. They used to amuse themselves by many
little pranks of this nature, kind folks. (bad luck to them
in silence but they are not to hear you) 477

182 There is a curious well in Moneymoney the water of which would curdle new milk, and all the mad dogs in the Country, ~~when~~ if pursued would make their way to this well. This is one of the reasons why the townland got the name of Moin na miongantas or bag of wonders.

One of R. C. Bishops of Derry is interred in the old Church of Ballynascreen. The stone is thus inscribed.

"Here lyeth the bodie of Neal Conway
" Bishop of Derry, who departed this
" life January the sixth in the
" year 1738 - aged years."

on a head stone

"This tomb and Capitall was erected by
" Peter ^{Conway} Nephew to the aforesaid Neal
" Bishop of Derry. 1749-

The townland in which the old Church is situated has received the poetical name of Marne comnude, or hill of rest, where the bodies ^{of the dead} lie to rest for a long period.

Yours invariably

John O'Donovan

END

14 D 21/30

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Draperstown, Co. Londonderry, concerning the history, genealogy, folklore, antiquities and topography of the parish of Ballynascreen.

13 September 1834

7p.

23 cm

O'Donovan refers to the continuing belief in the prophecies and legends among the local population.

RIA

Draperstown-Cross

Sept. 13th 1834.

14/0/21/30(1)

Dear Sir,

Any traditions that are here preserved are worth very little, they are so wild and indistinct. The extent of the territory of Brian Barrach O'Neill is remembered by some of the old inhabitants - it extended from Spallac Sínéogán in the western extremity of Glencorkine to Serpe Búagard in the County of Antrim. His house stood in the town-land now called Dún tige Bhráim, ^{i.e.} the ^{enclosure} fort of the House of Brian, where the ruins existed in the memory of some old men yet living, but there is not a trace of them at present.

In the townland of Druim n' Derg, i.e. the ridge of Derg, is shown a giant's grave. Derg, was a mighty warrior, who came over from Loughlin ^{Fintona} to conquer all the Fingallians ^{alone and unassisted} himself. The story is very faintly remembered here, but it is preserved in many Mss: that I have seen. but Hawth and Sarah not Glencorkine are made the scenes of his battles in the written accounts. Derg was cut off by Gaul, the son of Morna after they had fought for eight days and eight nights without resting!

Seamus from Antrim brought
to give to his Glenc
the name of me in the name of the
happy name in the name of the

Such were the fierce contending Kings,
Such strokes their fury sends,
Such thunders from their weapons rings,
And sparkling flames ascend.

cosbaid a ngeuránm úd b'le
an d'p des. lúac ba m'p e'ne
Siobaid a b'ne h'ne a' d'le
to f'p' b'ne a' n' h'ne a' d'le

481

2/ 184.
The name of the townland of Glengaua, is accounted for by a story about the famous Cow, Glar-garblein, which also gave name to Dumbo, nam Dumenhill. She had a calf in the valley of Glengaua, and after calving the milk ^{her} streamed from ^{her} udder in such torrents that the whole valley was inundated ^{by} it! In commemoration of this the inhabitants called the valley Glen Garinn, or the glen of the calf. This cow lived in the reign of King Art, the solitary. (Elyc Empire.)

The townland of Disert is here also insisted upon to have taken its name from the dis cent or two just Church ~~of~~ wardens appointed by the clergy in the good old times to distribute alms among the poor, "for" dis. in ancient times the tythe was not collected for the purpose of buying carriages and supporting wives, and giving dowries to a string of daughters, but to feed the widow and the orphan, & to erect churches; and you will find that there is a fort in every parish. the fort is where the Dis-chest. distributed the one third part of the tythe among the poor." I don't believe that this is the meaning of fort at all. fort ^{Eclogia} might bear the meaning - but fort is simply a cultivated field, as seen glar-gont, abul-gont, lubi-gont, &c. The fort anastomosis may bear the meaning

185. 3

They believe firmly in prophecies, ^{are} yet, but that there are very few now living able to interpret them correctly. One ^{Samuel} O'Hood, a great Irish scholar, who lived about the period of the siege of Derry was the last person, who understood Columbkille's prophecies. He foretold the siege of Derry a year before it happened. O'Hood one day met a farmer, who was carrying barley into a field to sow it, and asked him where he was going with the barley. The ^{farmer} answered that he was going to sow it. It is useless for you to sow it, said O'Hood, for you'll never shear it. The farmer did not believe him, he went and sowed the barley. In August following the farmer went to Magherafelt to buy reaping ~~hook~~ ^{hooks} to shear the barley, and he met O'Hood on the road. Well Ood, says the farmer, didn't I tell you always that you were a false prophet; in march last you told me that I would never shear ~~the~~ ^{my} barley but now it is ripe and I am going for hooks to shear it to-morrow. O'Hood pulls out his Book and looks at it. Come over to this public house, says he, and I'll talk to you about the matter. Your barley is not sheared yet, and ^{the period of} ~~Columbkille's~~ prophecy is expired this day. They were not long in the public house when a messenger arrived from Derry stating that the town was besieged, and behold! a squadron of James's Cavalry passed through the farmer's field of barley and sheared and carried off ^{a great part} ~~of it~~ ^{of it} as provender for their horses, and trampled the rest under foot. 485 14/10/21/30(N)

There is another very extravagant notion among them, that the human race are degenerating every generation. Tim M.^c Cool and Goll Mac Morna conversed freely with each other, while Goll sat on Suidhe goill and Finn on Suidhe Finn, ~~distas~~ about 9 Irish miles asunder; and Finn cast a stone from Slieve Gallan to Suidhe Finn that God ^{only} knows how many ^{men} could lift now. They also remember the gigantic size of their grandfathers in comparison to the present pigny race.

I have reasoned with several upon this subject, and brought down all the arguments that I could remember. I first pointed out the small size of the doors of their very old churches, and next I told them that the most ancient swords and spears found in Ireland are considerably smaller than the swords and spears of the present day; That Queen Elizabeth who lived ^{up} to the beginning of the 17th Century was as tall as Julius Caesar who flourished as a renowned warrior before Christ was born, and that the brazen helmets dug up in Greece and proved to be of most remote antiquity, were found to fit the men of the present day.

All would not do! A giant's grave on Carnanbane proves that the men of that age were of gigantic stature; and as for brazen swords, spears and arrow heads they belonged to the wee folk (the fairies) not to men!

no. 1. the present figures are 18%

RIA

~~should be the gap "the present figures" by 18% and~~
a 18% being the

284

14/2/21/30(m)

Vallancey said that while ^{the grand tower or 18th} "the fire of
fires" existed at Aghagower, he would not
believe in any other use for the ^{towers}. So in Glenconkham
while Finn's Finger Stone exists and Guidhe
Finn, they can not believe that he was a
man of the ordinary size of mankind!

These extravagant notions can never
be eradicated from the minds of the peasant-
ry. The most conclusive arguments, the clearest
demonstrations would not ^{of this country} convince them. Their
imagination are wholly engrossed with them
nor can they be removed until other principles of
knowledge and other habits of thought are in-
troduced ^{and established} among them. The peasantry ^{were so in} ~~have been~~
~~to say~~ the days of Solomon (as he himself tells
us) and they will remain so until that happy
period (the millenium) arrives, when the serpent
shall loose his sting, and man shall be reduced
to his original ^{state of} innocence! and all shall be equally
sagacious and intelligent!

Quaid M^r. Fivis, in the Koden MS. says that
the O'Clereens were the family historians of Tirone. The
O'Clereens are numerous enough here, but there is
no tradition of their having been Seanchies. The
Macnamees according to tradition were the
Bards of Tirone, and not many years ago there lived
several of the name, who though ^{without learning} uneducated
could compose Irish verse and shane people
without soap (so keen was the edge of their
satiric razor!)

138
There is a ridge in the townland of Altayesky in
the west of the parish of Ballynascreen, called
Eipcrin mic Naclurn, i.e. M^c. Laughlin's ridge, which tradition
points out as the scene of a desperate battle between
the rival Chiefs O'Neill and Mac Laughlin. In this
battle M^c. Laughlin was defeated and slain. At this
time (as I am informed by Provost, Lord John Eldon MacNamee
Inn-keeper, Draperstown Cross, the descendant of the bard
to be just mentioned) Mac Namee was bard to M^c. Laughlin,
but when he saw his body stretched lifeless on the ^{hill} plain, he
went over to the victorious O'Neill and bargained with
him for five years at 5 pounds a year to be employed as
Bard in his family, to receive from him clothes suitable to
a man of his dignity and meat and drink at O'Neill's
own table. This bargain was concluded, ~~and~~ Mac Namee ~~was~~ called
over O'Neill to where M^c. Laughlin's carcass lay "Come over
said the Bard, that I may get behind you (on horseback) off
the carcass of this boor" (M^c. Laughlin) Gab anall 50 púirt mé ar
do éilarb de tóin a' bódag!! The Bard went home with O'Neill and
praised him for 3 years out of the world, (ad astra) but
O'Neill never paid him a farthing during all this time,
~~upon which~~ Mac Namee, ^{now} cooled a little in his
rhapsodies, and demanded his wages of O'Neill.
O'Neill thought himself praised enough by this time
and wanted to get rid of Mac Namee, so he
told him that he would pay him the 15 pounds
if he would go to his brother Henry ^{Cross-tempered} Simpéid,
and propose him three questions. I'll do any thing for
my money, said Mac Namee, but when I ^{asked} these questions
you will not believe me." Well, said O'Neill, "I'll send my
son with you to bear witness. So Mac Namee and
O'Neill's son set out for Henry Simpéid's house. On their
arrival Henry was told that Mac Namee wanted
to talk to him, and the bard was ushered into his

Tyranny's presence. But Harry should ask the first question. An ^b ^{ap} ^{ro} bard is a tall, - said Harry (Now this may be taken to signify "was your father a bard", or was your father tall). But the Bard, pretending to understand it in the sense which he knew very well Harry did not intend, and answered, "cá paité pé árd, ap cá paité pé íreal, nót bí pé don méd meoðunag." "He was not tall, nor low, but he was of the middle size." Harry became enraged, and said, "An a beápptóipeacó opm a cá cú, are you punning on me" "Mí Namee, cá nead nót an-déid a deunmín," No, but after doing so.

Harry, Dúine uaim amac d'péicéirín abpúil an géalac na síde go d-éiríodas
me Mac-na-míde. Send out a man to see if the moon is up until
hang M. Namee." M. N. pp másé, and an d'péirínne abiar agad annair a
éiríodas tú ar an géalac mé. you must have a good long ladder
if you intend to hang me out of the moon." Upon which
Harry fettered the Bard and threw him into the
dark Corner. When his passion ^{had} cooled a little,
he asked him why he came to provoke him
thus - but the Bard made no reply - I'll hang
you before the moon is up, said Harry, if you
don't tell me. M. Namee then answered, I know
you'll hang me whether or not. but I'll tell
you the reason. "I have been employed by your
brother O'Neill these three years, and I have
puzzled my brains to praise him out of
the world, and still I have ^{not} been able to get
one halfpenny from him. Yesterday he told
that he would pay me all he owes me, if
I would go and ask you three questions,
and there is his son he sent with me to bear
witness, if I would have the courage to

8. 190
ask you three questions. "O'Neill is a great rascal," said Harry, "he knew very well that I would hang you, because I hang every one that dares say a word, or look ^{awry} crooked at me, but now I'll be up to him." With this he hung his brother's son out of the next tree he met, and let Mr. Namee loose to go about his business.

The ~~characters~~ ^{conduct of O'Neill} of Harry and Mr. Namee as described in this wild story, is disgraceful to the ~~one~~ nation. O'Neill and his brother were rude, savage and diabolical tyrants, and the sacred Bard, a low, mean, cunning, unprincipled renegade. I am convinced, ^{however} that there is a great deal of truth in the story. If Ireland was ever civilized (I mean comparatively civilized) it is while the monarchy stood, for from the first dissolution of it in the time of Brian, until the ^{final} conquest of Ireland in the reign of James the 1st, this Kingdom was one scene of warfare, barbarity and bloodshed. The misfortune was, that ^{Henry II.} did not conquer the Island and establish laws in it that would restrain the fighting chiefs. But instead of this we find Hugh de Lacy attempting to shake off the English yoke and become King of Ireland himself, and every O'Neill, called the ^{or expected King} Rioghdamhna of Ireland. It is of little consequence to the bulk of the people of any country who is or who is not King, so as there is a certain power in existence to preserve order, and tranquility, and distribute equal justice among them. If the Irish people had seen this ^{truth} ~~fact~~, it would have prevented much bloodshed.

494

There are no Clan marches preserved in Ballynascreen - the people think that the O'Hagans had no marches as they were under not only O'Neill but under a collateral branch of that family. Tullyhang^{age} was the ^{principal} seat of O'Hagan, but another branch of the family settled in Ballynascreen. The period is not known, but all the old men remember that they had heard from their fathers and grandfathers that the ten townlands of Ballynascreen that are now in the possession of Mr. Ogilby, were the property of Shane More O'Hagan. I have not met any one that could trace himself to this Shane O'Hagan or to Cormac O'Hagan who defended Iris O'Lyn in the rebellion of 1641. They remember the name Cormac O'Hagan and retain a tradition that he was killed in the battle of Aughrim, ~~and~~^{where} before his fall a foolish story is told about him not worth relating or preserving. A Torlogh^{Charles} O'Hagan, who set himself up as the chief of the O'Hagans of Ballynascreen, and the lineal descendant of Cormac or Shane More, is about ten years dead, none of his sons or daughters are living. This was the Torlogh.

The townland of *Ma's Ard*, took its name from ^{the hill of} *Ard a' Guair*, i.e., the height or hill of the coal.

498

14/D/21/30 (VII) 93 //

The name Claggan will puzzle me - it is called clargeán in Irish, which signifies "a skull", but an old man who lives on the borders of Ballynascreen and Liffan told me that it is used in the County to signify "a hard, round, rocky hill". Others think that it must allude to a burial place.

Since writing the above I have had a long conversation with old Mac Namee, ~~and he~~ ^{who} says that clargeán is used in common conversation to signify a "round, ^{gravelly} sandy, stony hill, of no great size". And w^t clargeán sin, i.e. on that Claggan is a very common phrase in Glenconkeine - ~~but~~ ^{and} Lord John observes, that they call such hills by this name in consequence of their resemblance to the skull of a man.

He says that Glenconkeine ^{in length} extended from a little above the old Church ^{Screen} to ^{wide fit} Knockan near Maghera, and from Mountain to Mountain in breadth. He tells many stories of Lough Frea (in Irish loc Uolla). such as its being enchanted. the site of a town, and other stories not worth preserving. He says that the person who took down the old church of Desert-Martin had not a day's luck since ^{that} he has lost all his property. has become subject to falling sickness. &c. &c. his family died. Another man took

501

END

14 D 21/31

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Draperstown, Co. Londonderry, concerning scholarly matters, with particular reference to the genealogy, history and topography of the county.

16 September 1834

2p.

23 cm

O'Donovan makes reference to the size of Glenconkeine and the continuing use of Irish in the parish of Ballynascreen.

Draperstown. Gros.

1951

Dear Sir,

Tuesday, September 16th 1834

The extract from the Annals of the Four Masters shows that Beann Boirche is not at all in the direction of the County of Londonderry. Bishop O'Brien states positively that it was in the south of that County, but upon examination he turns out a very bad authority. I am determined for ^{the} future not to take any ^{one} printed book upon Irish Topography as authority without subjecting it to the strictest examination. The reason that I did not extract the passage in the Annales respecting this mountain of Beann Boirche, is because I was satisfied at the time that it had no connection with the County of Londonderry. I met a place ^{in the} parish of Clonduff in the County of Down called Beann Boirche, i.e. the mountain of Beanna Boirche. Beanna Boirche was not the name of one mountain but of a chain of pointed peaks situated in Ulidia, on one of which the shepherd Boirche had his house from which he could see his herds from southwards as far as Dun-dalk and Northwards as far as Dun Loraiky.

There is another passage in the early part of the ~~in~~ annals respecting this place which I had altogether forgotten. It states that ^{in Boirche} a whale was cast upon shore, which had three golden teeth; that the "King of Ineagh sent these to Bangor where they remained a long time as ornaments upon the altar" Now, Geraldus Cambrensis mentions this whale, but instead of the territory of Boirche he gives, Carlingford Bay. There then we have

many data for determining the situation of the mountains (not mountain) called Beanna Boirche or peaks of Boirche. 1st view ^{from them} of Dun Senrick and Dundalk according to the Dinn Seanchus. 2nd Their situation in Ineagh according to the Annals of Ulster. 3rd The route of O'Donnell's army from Triar Chongail in the south of the County of Armagh to Lecale from thence through Ineagh where ~~he~~ they were met by O'Neill at Beanna Boirche: "but O'Donnell forced his way through the difficult passes of the mountain" defeated O'Neill and his allies." 4th The fact, that what the Irish Annalists call the shore of Beanna Boirche is called by G. Cambrensis "Carlingford Bay". 5th That in the parish of Clanduff in Ineagh there is a moat over the river Bann called "the moat of Beanna Boirche" which must have received that name from its contiguity to the mountains ^{so called} of that name. 6th I have more O'Dugan after enumerating the tribes and territories of Hy-Kiall mentions his intention of proceeding next to Ulidia by "Ernallam so Boirce beanna." Let us next proceed to Beanna Boirche.

From these seven data I infer with some positiveness that Beanna Boirche, or the peaks of Boirche must be the mountains of Rossrevor and Clanduff in the Barony of Ineagh in the County of Dowry.

Let me hear as soon as leisure permits you how far Mr. Petrie concurs in this opinion, or whether he has met any further reference to these mountains. O'Flaherty mentions them but he merely calls them "Mounts in Uladh." O'Brien totally misled me about Bann Braddock.

but O'Brien knew very little about the subject. 194 3

The tradition in the County respecting the extent of Glencanne agrees exactly with what I have made it in the Irish map. It runs in ^{in length} a N. E. direction from Oot na D-top, on the boundary of Tirone and Derry to Guidhe Finn in the town-land of Knockan, and in breadth from Spelthoagh to Glieve Gallion, ^{and} comprehending the parishes of Ballynascreen, Kilcranaghan and Desertmartin.

14/D/21/31(11)

you have not told me whether Guidhe Goill (Teagull) is marked on the townland map of Ballynascreen?

The Read Manus O'Hare and I travelled through a great part of the parish of Ballynascreen yesterday ~~for~~ in search of Irish MSS. but in vain. They have been all collected and ~~sent~~ taken to Maynooth or Belfast. I shall make another search in the townland of Honeyneeny.

^{of the names} Maquiggan forms the termination of several townlands in this County. It is a family name very common here. I met yesterday one of the name who is one of the most extraordinary men that Ireland ever produced. He is capable of reasoning well and perfectly moral, sober and correct in his conduct, but from reading Don Quixote, the Seven Champions of Christendom, and other books treating of knight errantry, he has undertaken to perform most surprising feats, and thinks that he has exceeded any knight or hero that ever appeared in this world. His

5-09

4. 198
Life has been very ably written in the style of Don Quixote
by Henry John O'Hagan, a classical teacher who
~~lived~~^{taught} for some time in Ballynascreen but who is
now in America. The MS. is entitled, the Life and
adventures of the most renowned and illustrious chevalier
Hugo de Gollwino also Hugh Maguiggan of Ballyna-
screen, the most chivalrous and magnanimous knight
that the world ever had the honour of producing.
Hugo has leaped 30 feet across the Moyola - rode a
mad bull on the fair of Magherafelt in despite of
all the animal's strength and ferocity. surprised and asto-
nished an English general in the year '98. on the
Fews mountain by extraordinary feats of horsemanship
rode his horse Becephalus over horses, cows and standing
at the fair of Tohermore without doing the slightest
injury. ~~and tied together~~ and procured the wings
of 24 geese which he tied together and formed
into two enormous wings, which he fitted on himself
and flew off the precipice of Bregnaschoke. But
the God-like man's wings failed, and his leg was broken.
He had intended to fly across the Channel, and
perch on the highest of the mountains of Albion.
I met the chevalier yesterday dressed in the most chimerical
manner walking along the road from Draperstown to
Dungiven with two grey hounds and three terriers.

I asked him if he had ever tried Shane Crossagh's
leaps on Carnonagher. "I have," answered the Chevalier,
"but by Jepurs Shane never leaped them. I am
the most renowned, illustrious, chivalrous and sublimely
magnanimous knight and champion that the world ever
had the honour of producing and I could not jump

199 5

" that distance in three standing leaps. I have
 " jumped 21 feet by the first spring, 21 by the second
 " and 24 by the third. I sprang 7 yards in the first
 " 8 in the second and 9 in the third leap, but I had
 " a run, - he stood! But the world must know
 " that I am a greater man than I have because he
 " was a common latro, I a magnanimous chevalier
 " of divine symmetry, lofty conceptions, distinguished
 " above the sons of men, acquainted with the whole
 " circle of human learning. could direct the sun in
 " his course. master the Devil and mount upon the
 " wings of the wind. At the sound of my name monarchs
 " tremble on their thrones. the Turk sighs, Nicholas
 " weeps. the Devil roars, and Jupiter shudders."
 " ^{O'Reilly translates, Guinness, silly man!! it is commonly remarked here that all the}
 " ^{Maguinness are light-headed} Stokes ought to stake a sketch of
 " this extraordinary ^{human} production of Ballynacreeem.

In a former letter I confounded the
 name Macnamee with M^c Convey ^{way} and said that the
 Rev. Christopher Conway, the author of some Latin poems
 preserved by M^c M^c Closskey, was descended from
 the Bards of the district. This is not the fact.
 The Mac Namees were the bards and they are a
 distinct family from the Mac Conways or M^c Conveys.
 The pronunciation and tradition among the natives
 prove this beyond dispute. The two surnames
 are formed as usual from two names of men
 in ancient times, by prefixing Mac. The Mac
 Namees, or bards are descended from a progenitor

called Cú-Íde, i.e., hero of Meath, and the Mac Conways from an ancestor called Cú-Íuige, (Coey) i.e., hero of the plain; thus, Mac. Con-Íde, and Mac. Con-Íuige, con being the genitive case of Cú, literally, a dog and figuratively a Courageous warrior. There were many other names of men in ancient times formed of Cú, and the name of some place as:

1. Cú-Conaice, i.e., hero of Connaught, anciently anglicized Connaught, now Constantine.
2. Cú-Íuáin, hero of Luachair, a place in Kerry.
3. Cú-Ímáin, hero of Munster.
4. Cú-Ílud, hero of Ulster, under M.^c Cullagh.

Mac Nally, a name that occurs frequently in old Church yards is a Tirone name called in Irish Mac-An-Ollam, i.e., son of the ollave or head poet. I believe that Mac Nally is the same, but I am not positive.

Mac Guckian and Mac Guiggan are different; the former is called Mac Gúcuideán and the latter Mac Gúisín in Irish, but though they are so pronounced I am not certain that they should be so spelled.

O'Brilly anciently O'breely, is in Irish O' Cúmaíocht, and the same as brally and brawly. Of this I was ignorant.

Mac Henry, is certainly a branch of the O'ahans but O'Henry is quite different.

Cosnaughan, is in Irish O' Coptuáicín, formed from Coptuáicín, dim. of Coptuáic, a man's name signifying "Defender."

Coserahan, in Irish O' Coptuáicín, formed from Coptuáic, a man's name signifying "victor."

called Cu-ŋíde, i.e. hero of Meath, and the Mac Conways from an ancestor called Cú-ŋuíge (Cooey) i.e. hero of the plain; thus, ŋac. Con-ŋíde, and ŋac. Con-ŋuíge, Con being the genitive case of Cú, literally, a dog and figuratively a Courageous warrior. There were many other names of men in ancient times formed of Cú, and the name of some place as:

1. Cú-Conaice, i.e. hero of Connaught; anciently anglicized Cowconnaught, now Constantine.
2. Cu-ŋuachra, hero of Luachair, a place in Kerry.
3. Cú-ŋúman, hero of Munster.
4. Cu-ŋlad, hero of Ulster, under M.^c Cullagh.

Mac Nully, a name that occurs frequently in old Church yards is a Tirone name called in Irish ŋac-An-ŋllam, i.e. son of the Ollave or head poet. I believe that Mac Nully is the same, but I am not positive.

Mac Luckian and Mac Luiggan are different; the former is called ŋac ŋúcuideán and the latter ŋac ŋúisin in Irish, but though they are so pronounced I am not certain that they should be so spelled.

O'brielly anciently O'breely. is in Irish O' Cúmbraíde, and the same as brolly and brawly. of this I was ignorant.

Mac Henry, is certainly a branch of the O'Leahans but O'Henery is quite different.

Cosnaughan, is in Irish O' Cúnnáicé, formed from cúnnáicé, dim. of cúnnáic, a man's name signifying "Defender."

Coseraghan, in Irish O' Cúspáicé, formed from cúspáic, a man's name signifying "victor."

201
Mac Gurdy, Mac Gurd and Mac Gurdy, in Irish Mac Gúirda?
This family is widely spread throughout the Counties of
Down, Antrim and Derry. O'Heilly, in his Irish writers,
mentions a celebrated poet of this name.

O'Dourish, is in Irish O'Dúir⁶. Some insist that
~~Brookdooish~~ in the parish of Upper Lumbeg
should be Brookdourish. 14/2/21/31

Convery, in Irish O'Conabaird

O'Diamond, O'Dromáin, descended from Dioman, a
celebrated King of Ulster.

Harkan O'h-Earcáin, I think Hargan is the same.

Cransie, O'Cransíde, i.e. O'osa progenies, descended from
the celebrated brazer Colla, whom St. Columbkille
raised from the dead.

O'Lone, O'Luain, very common here. These are called

Lambs in Monaghan.
Mac Corran, Mac Capáinín, I have made this bare
but I must be wrong.

Lagan; this is pronounced Lágan here, but I incline
to think that it is the same as Logan, because
every ó (long) is pronounced here like á (long)

9. O'Tomnáir?
Toner, O'Tomnáir, several of the name in Ballynatreen

Mac Bride, Mac Gíolla bríde, (pron. Mac íol bríde) these are from
Donegall originally. 51

Mac Kennia puzzles me. I do not know what Irish name
it is reducible to. They are originally from Traugh
in Monaghan. Has O'Connor this name on his map

202
8. called "Ortelius Improved." They are ^{now} a very numerous
clan about Maghera. ~~at present~~

^{have} you enclosed me a letter from Mr.
Mr. Skimin, author of the Antiquities of Carrick-
fergus, requesting that I would make some enquiries
for him in Dublin. I am very anxious to oblige
him, because he was very kind to me when I
called on him at Carrickfergus. I send back
his letter, and shall feel obliged to Mr. Petrie if he
will have the goodness to answer it, and tell
him ^{Mr. Sk} that I am not in Dublin at present. Mr.
Skimin is a worthy man, and he may be of some
use to us in the County of Antrim.

About 50 years ago a venerable ash
tree of great age and size which stood at the old
church of Ballynascreen was prostrated by a storm.
It was called Uile by the Irish speaking people, and
was thought to have stood there from the period
of the erection of the church, but some are of
opinion that the ash is not so longevous a plant.
The timber was very soft in consequence of the
luxuriant nourishment supplied by the bodies
interred around it.

Irish is the language of this parish - the
children play, think, and box in Irish! it is spoken
very well in Moneyneeny and Glenganna.

END

14 D 21/32

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Draperstown, Co. Londonderry, concerning the topography, folklore and history of the townland of Moneyneany.

17 September 1834

2p.

23 cm



203
Draperstown Croft. 14/D/21/32(1)
Sept^r 17 1834. Wednesday.

Dear Sir,

The Revd Manus O'Hane and I have travelled a great deal to day in search of MSS. but have been unsuccessful. Manus is a splendid Milesian plant of the Sheacht' Manus tribe - generous, obliging and hospitable. He studied in the Belfast Institution and at Maynooth, and is a profound Italian, Greek and Hebrew Scholar. He is very anxious to make every enquiry about the O'Hanes, and requested me to write for him a list of heads of enquiry that he might go around among the old men and ascertain what he can for me. I wish Mr Petrie would propose a number of queries respecting what he wants to know about the O'Hanes. I shewed him Mr Petrie's letters to me, and he was highly pleased with the feelings ^{which} they breathe, as well as with the purity perspicuity and simplicity of the style.

I request that Mr. Petrie will answer the following queries that I may set Manus, the priest to enquire.

1. Who was Manus, the Major? when did he live? from whom was he descended?

2. Who was Gorry O'Hane? where did his Country lie? ^{Sopphurs} ~~Butler~~ near Coleraine was ~~the~~ the possession of ~~James~~ ^{James} ~~the~~ ^{son of} Gorry, i.e. of Gorry of the verses or poetry, the son of Cooney, who was son of Rory O'Hane. When did this Gorry live, or what does Mr Petrie know about him?

3. Has Mr. Petrie discovered from any source that Donnell Ballach or Donnell Giveldagh left any issue? Was Manns, the major descended from him?

I met a very interesting old man of the name Murray in the townland of Moneynkeen to-day. he is 88 years old but perfectly sound in his mind. I asked him if he had ever heard why Moneynkeen got that name? He answered that it signifies the "hill of wonders", and then began to tell a string of stories about the wonders that are traditionally handed down as having happened in it, such as "two hands ^{without a body} seen hewing down a tree with an axe. heads of pigs seen feeding without bodies &c. &c. But the most extraordinary of all is the following tradition told by every one in the townland..

"King Arthur held his residence first in the fort at
"Mayhulan, and he used to knight any one that
"would bring him a strange news from the won-
"derful townland of Moneynkeen. He afterwards
"removed, and placed his residence in the lower
"end of Moneynkeen at the two forts. In each
"of these forts he had a castle, and besides
"the castles, he had a dwelling house, in
"which his numerous guests and family were
"entertained, and this house extended ³ from one
"fort to the other, so that both ends of it
"were defended by the two castles that stood
"within the forts. There is a curious well not

205³

far from these forts, called in the townland
Tobas a mhadaidh mhaoil, i.e. the well of the
cropped dog (translated by Colgan Molaisius sine
auribus) which is believed to have received that
name from a King's son who was transformed
into a dog by witchcraft, and chained at this
well until King Arthur's nephew released him.

14/10/21/32 (H)

Now it seems to me that this is a very
curious tradition, but I think I can account for
it yet. As to the belief in magic, it is as firm now
as in the days of King Arthur. An old witch by
name Miss Mitchell died not many years ago
near Glendermott, and at the ~~point~~ moment
that her black soul was escaping from its ter-
restrial prison, a storm arose which knocked
down the steeple of Glendermott Church, and left
it a Templemoyle ever since!! and the
same storm did considerable damage to the
Cathedral of Derry and threw down the wall
of a ball court at N. Limavaddy! This is gravely
told by the church warden at Glendermott
and by the most sensible men in the parish.

Another old witch by name Penelope
Witherow of Banagher departed from annoying
this world, and Paddy Lynch, the celebrated
poet and philosopher, whom I mentioned in a
former letter, wrote the following epitaph on
a piece of a board which he very kindly

fixed as a head-stone^{over his grave} to the great annoyance of
the Rev^d Mr. Ross, who made every enquiry ~~after~~
to discover the ~~fact~~^{fact} described the character
of the witch, who^{had} carefully attended to his sermons
on the Millennium! ~~She~~^{Ross} could not believe that
any woman, who attended public worship and
could repeat the Lord's prayer, could^{possibly} be a
witch, or gather dew. All her other neighbours
however, firmly believed that Penny was a
witch and that she was in the habit of
appearing in the form of a hare to deceive
luntemen, and to steal the butter of her
neighbours. Paddy's effusions are as follows
and I rejoice that Ross has not been able
to discover^{him or} the author.

Here lie beneath the rigid earth
The cold remains of Penny
Who while she drew the vital breath
Could guide her churn ^{creatively} ~~any~~
For making butter, cheese or cream
She far excelled ^{i.e. any other} another
For when her crock was growing thin
She knew^{how} to milk the tethers
Or with her cup on May-day morn
To gather in the dew
And ~~at~~ on that day she never failed
To throw her magic clue.

207 (5)

But now she'll ^{v.e. as a hare} sport on snow no more
The hunter to delude
Death threw a dart that lets her know
Her ways both bad and good.

14/10/21/32 (1)

Paddy firmly believed that she was a witch, but Paddy's daughter thought to get him punished for the epitaph.

The Mac Williams are very numerous here. Mr. Petrie insisted last year that they were the same as the McQuillans. I was as positive in the opposite opinion and I will now prove my position. I asked the old man Murray already referred to if he ever heard who the Mac Williams of Ballynascreen were. Whether they were of the original stock of the place, or come from Scotland, or the same as the Mac Quillans of Antrim. He answered that he was acquainted with several old men of the Mac Williams about 60 years ago, and that these were used to say that their great grandfathers had come from Connaught, that the real name was Burke but that the family had taken the name Mac William from a Lord of that name. He told me many stories about them, ~~and~~ as that they fostered for Brian Carrack O'Neill who had a great regard for them, and that

529

208
they fought a battle with the O'Hagans.
Now there is a passage in the Annals of the
Four Masters under some year of the reign
of Elizabeth, ^{which states} that the O'Hae Williams were
expelled from ~~long~~ ^{County} Connaught and
scattered all over Ireland, and that a party
of them took shelter with O'Neill. Murray
speaks with as much certainty of their being
a Connaught family as he does of O'Hagan
being from Tullyhoge, and says that whenever
they get rich they change the name into Wil-
liams ~~and~~ ^{or} Williamson, but that their
grandfathers always called themselves ^{the} Mac
William and remembered the name of the first who
removed from Connaught. He says that they have
no more connection with the M^c Quillans than
the O'Hagans have with the Mitchells, and
that the M^c Quillans were always called
in Irish Mac Urdlin. (prov^d. Mac Urdleen) ^{a name} entirely
different in sense and sound from Mac William.

I strongly suspect that this is the
tradition that bewildered M^c Sparran, who
seems to have taken ^{it} for granted that the
M^c Williams and M^c Quillans were the same
family. The M^c Quillans are a Welsh family
according to the Roden MS, and as appears
manifest from the Christian names of
several of them such as Jenkins, &c. &c.

530

2097

The De Burghmeier had such ^{no} names, for
their names were Norman, such as Ricard, William,
Theobald, Johannes, &c. &c. &c.

The Hymn tunes sung in Ballynasreen
Chapel are no remains of Irish songs. They are
in the Gregorian style of Church music, but the
Music master, who ~~has~~ taught them has mixed
the Gregorian style with several barbarisms of his
own fancy. It would require the knowledge
of Stokes and James More M^c Closkey to
make Irish tunes of them! The people
who sing them know as much about ^{the style of} them
as I do about the music used in China.

14/10/21/32()

I have made every enquiry after
the family name O' Lym (of whom Bryan
O' Lym is by far the most celebrated) but
I have met no one to tell me a word about
them, though I am satisfied that Iris O' Lym,
Desert O' Lym, and Monaster O' Lym (now on
our maps money Sterling) took their names
from them. Can M^r Petrie tell me who is
the Bryan O' Lym for whom the song was
composed? or has he ever heard any thing
about the name? It does not occur in
our Annals, though surely they must have
figured here at some period. 533

8/21/04
I intend to remain here until I receive an answer to this which I hope will be as soon as you possibly can. I shall then move down towards Lough Neagh, although I am afraid that very few Irish people remain in the ancient plain of Moyola. Old Murray told me that the whole plain down to Lough Neagh is called Moyola.

I am going out now to the townland of Drumard, where there is a MS. treating of Irish families and pedigrees. I hope it will turn out a good one because no one can read it. The person who has it laughs at the idea of me reading it, but I told him I can read it with my eyes shut.

Please to let me have an immediate answer to these queries

Yours invariably

John O'Donovan

END

14 D 21/33

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Draperstown, Co. Londonderry, concerning scholarly matters, with particular reference to the folk traditions and place names of the county.

18 September 1834

2p.

23 cm

Included are references to early pagan worship in Ireland.

Draperstown Cross,

211
Sep. 18th 1834 (Thursday)

Dear Sir,

I called on Mr. M^r. Mac Rory Schoolmaster in Drumard, and saw the Irish MSS. It is a very good MSS containing the very best poems and oldest authorities in the Irish language, but as all these are preserved in the books of Leacan and Ballinacote, it is of no use to me. Mac Rory, the best Irish scholar in the neighbourhood, could ^{not} read one line of it, and he was surprised at the facility with which I could read and translate it.

I shall now attempt to identify the lands mentioned in the Inquisitions, Ultama,

Anagh, 10th Nov^r 1603.

It was found that the following lands belonged to the house of Canons called Dungeyn.

1. quarter called. Firmeely, this is now called Firmeel, in Irish fir milid, i.e. Milidh's land milid signifies a soldier, the same as the Latin miles, but some ^{Irish} chieftains were so called as a name after their ancestor Milesius or Meely of Spain. Myles is ~~now~~ the nearest name to it used at present.

14/10/21/33(i)

2. Maghera Dunguinn, this is probably the townland now called Maghera bog. It signifies the plain of Dunguinn.

3. Ballywoolly, the townland called, on the Ordnance map, Dunguinn, is always called baste an mullag, or hill town by the neighbours. They never call even the village by the name of Dunguinn, but Ballywoolly. B' me a mbaste mullag, preparid me go baste mullag. The old church is what they always call diin Jerinn.

4. Owenbegg, now Owenbeg townland.

5. Ballyaspoone. This must be the townland now called Ballyneff, i.e. baste an eapa, town of the waterfall. Ballyaspoone may signify baste eapa Eogan, i.e. the town of ~~St~~ Eogan's or Owen's waterfall. Eogan seem to have been dropped for the sake of brevity and then the article ^(an) was necessarily inserted hence the difference Ballyasp- and Ballyn-ess. Asp is the Irish pronunciation of the word for waterfall.

6. 2. gr. calls, Bennade, now the six towns of Bennade pronounced Bennady by local corruption.

7. Boydon in the Country or territory of Cormac O'Neill. This is Bodaney in Tyrone. 537.

213 3
8. Leighallychuyg, i.e. Quigg's half town. This is probably Moneyquiggy in Balteagh Parish.

Same Place, Same day,
Lands belonging to Magcosquin.

1. Farrannemonastragh means "Monastery land"; it is probably the present Farranlister.
2. $\frac{1}{3}$ part of a q^r of land, called Sawlenemannah. I am of opinion that Sawle in this name is a mistake by the transcriber ^{from} of the original roll for Cowle, and that Sawlenemannah is the present Coolgreeny, i.e. Cal a' managh, i.e. the monk's back or retired place. Sawlene-
managh would signify "~~the~~ recessus
Monachorum."

Lands belonging to the Parish church
of Ennagh.

1. One Ballyhetagh or Four quarters of Ennagh.
2. Two quarters called Ballysune. The Down Survey will explain all this.

14/10/21/33(11)
The old parish church of Ennagh
is the largest ruin in the whole County. Colgan
confounded it with St. Columba's in Clonney.

The inhabitants of Muntisloncy in Tyrone and Ballynascreen retain an old custom that has quite astonished me. They are in the habit of bleeding their cattle and using the blood as food. I have made every enquiry to see how far this practice prevails, and I have learned from sources of undoubted veracity that the farmers and graziers continue bleeding their bullocks, cows and heifers from the beginning of May until the 20th of August ~~during~~ ^a ~~which~~ period during which the cattle are well fed and able to bear bleeding. A strong bullock would bear to give three quarts of the red stream of life at a time. This is settled in a tub until it congeals, and ^{is} preserved for use for four or five days by salting it. It is prepared for use by taking lumps of the clotted fluid and placing ~~it~~ ^{them} in a pot ~~of water~~ when the water is near the boiling point, but if the water should be boiling at the time ^{of the immersion} it will not do. When the blood is sufficiently boiled, it is taken up and mixed with butter, and variously prepared according to the taste or knowledge of the cook, and is considered a great luxury by the mountaineers.

The cattle are improved not injured by being thus bled, and the blood serves the mountaineers for flesh-meat. This was a great source of food to the inhabitants in ancient times.

215 5

I have exclaimed against this practice before
the provost Mac Namee, who states that he
often bled cattle and eat the blood himself.

I think that this is the most abominable
custom that ever prevailed among any people,
but perhaps I am inclined to think so from
association of ideas, and from prejudices of my
own fancy. Does Mr. M^r Caskey mention this
practice in his MSS.? I could not bear the idea
of using the blood of any animal yet living, but
the inhabitants of this district deem it similar
to using the milk of Cows. What think you of
this custom?

aged 72

Denis O'Hagan of White Water, and
Lord John Eldon Mac Namee of the Cross aged 74,
states that the Mac Williams of Ballynascreen
called themselves Burkes and Mac William Burkes
in their memory, and that they have nothing
to do with the Mac Queelens of Antrim.
I was ready to swear to this last year.

14/10/21/33

Does not the name O' Lachmain occur
among the abbots of Derry. This is what the
Country people call the Rev^d Mr O'Laughlin
P.P. of Ballynascreen. His father is always
called O' Laughner, but the priest it seems was
ashamed of that name, ^{and} changed it to O'Laughlin.

~~545~~ 545

The Mac Teiges are rapidly changing their name into Montague's, the Macquiggins into Godwins, the ~~Mac~~ ^{Mac} Cathmhaoils into Campbells, the O'Lyons into Lindsays, the O'Brollaghans into Bradleys, the Mac Conneys into Canways, the Mac Rorays into Rogers's - so that the names of Irish families will soon be totally lost.

The Mac Blaskeys have ^{three} traditions among them respecting the origin of their name. Some say that they are a Scotch tribe who came over to assist O'Hanlon before the wars of Ireland; but I am told that this notion has spread among them in latter times - that a Scotch-man came over some time since and convinced some of the old men that the name should be M.^c Callusky, and that they are a branch of the Highland family of that name. Others say that Loggy, the progenitor, was O'Hanlon's brother - This is what I believe - But the heroes of romance are positive that they are descended from a son of Fin Mac Cool, called Luath-Sgiath, or quick-shield. - I leave this to be proved by such men as Paddy Lynch (Loingsreachan) Mac Pherson, O'Brien, the Buddhist, and

general Vallancey. Old Black Ogilby has given²⁷⁴ a derivation of the name that has offended the clan very much. He says it signifies, Latro and that they got the name from lying hid in bushes and behind hedges. Black could make any one word signify any thing he pleases. 14/p/21/33

With respect to the worship of the sun and moon, and Belus, and Bud, and his son Paragon? I do not want to exclude them from Pagan worship in Ireland, I only ask where have they been found? What book or MS. mentions them? They are all Etymological gods and therefore not worth adoring. The sun and moon may or may not, have been worshipped; I only say that there is no evidence for them; for such monuments as have been discovered on Tory Hill, and the name ^{i.e. Granian's cairn} Carnraganey in the County of Antrim will never satisfy men of sound judgment or real learning. ^{A forced} Agreement of Irish words with those of the Eastern languages proves nothing, because it happens that there are words in one language exactly similar to those in another, which ~~bear~~ in letters and sound, which bear not the slightest connection with them in sense, as, God, the first cause in English, god, stammering, in Irish 549

2/18

There is a tradition at Ballynascreen that O'Hagan put on O'Neill's slipper or brogue at the inauguration. Charles O'Hagan, the last chief at Ballynascreen who is interred ⁱⁿ the old Church, ordered a brogue to be sculptured on the family flag. This Charles lived at Stramore and kept a farm and house of entertainment there. His son, a great profligate who has since gone to America, cut the following Epitaph with a pen knife on the tomb stone in the father's life time to ridicule the family pride.

"Here lies the corpse of Charles Haggin
"Who in his life sold many a naggin,
"And tho' he sleeps beneath the brogue
"There never lived so great a rogue?"

There is a townland in the parish of Liffan called ^{Dunnybroggy} Dun na broige which tradition says, belonged to a that branch of the O'Hagans that put on O'Neill's shoe at the inauguration. As soon as the heir got possession of this townland, he was presented with the brogue, as a symbol that he was the rightful heir. I was told this by an old man of the name Bradley (one of the gifted tribe) who tells the story as historical fact, and I am perfectly satisfied that it is the truth.

I should like to know how O'Reilly translates Dunnybroggy. I must consult Denis O'Hagan again about it. I shall write to you again immediately. How is Fermanagh getting on?

550

Yours invariably, J. Donovan

END

14 D 21/34

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Monasterlyn, concerning the traditions, history and genealogy associated with the barony of Loughinsholin.

September [1834]

5p.

23 cm

Included are references to his travels around Slieve Gallion 'where the people are more Irish than in any other part' and his account of an old jail in Stranagard.

RIA

Monasterline 219
Desertmartin 30p.

Thursday.

Dear Sir,

I have travelled through the parish of Desertmartin to-day in company with the Revd Mr. O'Dagherty, and called upon the oldest men in many townlands, but the old traditions are nearly effaced from their memories. - any recollections that remain are ^{so} very faint that they are almost useless. We travelled up the face of Slieve Gallion, where the people are more Irish than in any other part, but met no sound Shanachy. Their general saying is that all the old men who knew those things are dead.

It is very difficult to see why the extensive barony of Lough-Inch-o'-Lyn was named from the small lough ^{near} ~~which stood~~ at Desertmartin. The tradition connected with this Lough is so very incoherent that nothing satisfactory can be inferred from it. It states that a Scotchman of the name of Lyn or Lindsay, at the time that the Scotch people sold their king for 4 pence and half a fraction for which they bought herrings, came over here and formed an artificial island on the lough whereon he placed a fortress. He was made baron of ^a the district ~~now~~ ^{which was} called Loughinsholin ~~from this~~ ^{and he retained his name ever since}. It is said that the English afterwards came towards the

220
lough to attack him, but that he ^{ing} escaped the English
general coming at some distance, planted a cannon
on the ~~of~~ island and shot him, after which the
English army took to their heels. Others say that
the English turned the course of a stream into the
~~Lough~~ ^{Lough} and inundated the island, and that Lyn
was obliged to swim out of it. Francis Higgins,
the greatest old liar in Desertmartin says that the
Lough got the name of loc peil lorn, i.e., the lake on
which Lyn spent (seal) a time; Philip O'Kelly insists
that ~~it means~~ the name is loc píl lorn, or the lough of Lyns
seed or progeny; Mr. Ottarson says it is loc anra lorn, i.e., the
lough in the bog. Harry Maguiggan of Tigarvail contends
that the name is loc na pé lorn, i.e., lake of the six streams;
Mr. M^c. Egnry of Monasterlyn (in whose house I write)
says that he heard from the oldest men in the
Parish of Lamy, where he was born, that the real
name was loc gan-frop ur lorn, i.e., the ^{golden} lough of O'Lyn.
I say that they are all wrong. This Island is called
Inis-O'Lyn in the Journal of the Rebellion of
1641, and that authority is worth ten thousand
conjectures made by such fools as the above mentioned.
The stream might be very easily turned into it
as mentioned in that Journal.

My opinion is that Lough-Inis-O'Lyn
is a name of considerable antiquity, and that
it took that name from an O'Lyn, who had

55-14

1-16-4

14/D/21/34 (11)

This famous family was originally located in Moylinny a beautiful and level district extending from Lough Neagh to Carrickfergus. Bunsie O'Lynn the chief of this family in the 12th century was ^{one of} the most hardy opponents Sir John de Bourcey met in the northern province. The pedigree of this famous family is thus given in the Book of Ballymote and in a MS in Trinity College Clapp H. 1. 15 p 266 line 28

Ruaidrí
 Domnall
 Con-míde
 Muirceagair
 Alarpoir
 Con-míde
 Con-ulaí
 Con-míde
 Ruaidrí
 Foglaín
 Maiccráin
 Aoda
 Domnall
 Foglaín
 Floinn. a quo in lorn
 &c. &c. up to Colba Maic

This is direct evidence of what is asserted on the opposite page.

The O'Flaiththeartaighs, a famous family of the kind-own of equal rank with the O'Mills and the Longlins now always write their name O'Lavery.

a place of defence upon the Island, long, long before the rebellion of 1641, when we find it defended by Cormac O'Hagan and inundated upon him by the English. There are some O'Lyns yet living in the parish of Maghera, but there is no tradition that they ever figured here. This however (i.e. the non-existence of the tradition) has no weight with me, because I find that they retain no tradition whatever about Cormac O'Hagan, who certainly possessed this island in 1641. What induces me to believe that the O'Lyns figured here, are, the facts that this island is distinctly called Inis-O'Lyn in the Journal of the rebellion, that the adjoining townland is called Monasterlyn, i.e. Lyns monastery and that an adjoining parish bears the name of Desertlyn. The name Monasterlyn proves beyond dispute that the time in which the O'Lyns figured ^{here} was anterior to the period of Cormac O'Hagan, (because we know that Monasteries were suppressed not erected at that period) and that they must have a family of considerably power and respectability when a monastery was named after them. ‡

14/10/21/34 (11)

The tradition about the Scotch Lyn is clearly baseless because the details of it prove that Cormac O'Hagan was the ^{very} man. because the tradition about the Scotch Lyn as told by Philip Kelly agrees with the account given in the Journal of Cormac O'Hagan. — 55

I am a perfect stranger to the name of O' Lyn, and I will never be able to satisfy myself about it, until I read Mr. Firdis about the families of Tyrone. I am working in the dark without that Book. I meet families whose names I can not ^{spell} for not knowing the names of the progenitors from ~~which~~ they have been formed, and you will think it strange when I assert positively that no such name as O' Lyn could be correct Irish, but that it must be the celebrated ~~northern~~ northern name called in the Annals of the Four Masters O' florn, chief of Hy. Turtry and Firlee! We meet no such name as lann as the name of a man, but flann, gen. florn, aspirated florn, pronounced lorr is very common. O'Brollaghan of Labby in Ballymascreen has convinced me of this! There is one thing that stands very strong in my mind, that the annals of the Four Masters could not be silent about the O' Lyns, who must have been a celebrated northern family, and that the anglicized form of O' Lyn is the O' florn of the Annals. This will appear clear from the nature of aspirations in Irish, for example, if I wanted to say "Flann's island" in Irish, I should totally sink the f in Flann, and say, Inis-linn, not Inis-flan. (my florn). 355

There were several families of the O' Flynns in Ireland, and it seems to me that the southern and western family

223

have anglicized the name into Flyn, and that the northern (by far the most celebrated family) retained the aspirated form of O'Lyn (O'florn). We see some-thing of the same nature in the cl. Duncells of Scotland anglicized ^{ing} their name ^{into} M'Connall, until they began to see that it was better to restore the primitive sound of the O in the anglicized form. I should wish to do the same in the name of Great Townlands.

now come to a very bold conclusion: that the real name of the Lough is Lough-inch O'Lyn, or the lake of O'Lyn's island, and that the name O'Lynn is an anglicized form of O'florn, the celebrated chief of Hy-Thirtry and Firlee; and the truth of this will appear more manifest when I shew that the territory of Firlee was at the western side of the Barr.

Having ~~now~~ proved (as I am vain enough to think) ~~that~~ what the real name and signifi-cation of the name of the lake is, I next attempt to shew why the name of this small lake was given to the barony.

14/12/21/34(11)

At Garland house of asizes stood at Desertmartin village. The ruins of one of them called the "guard house" stands in that part of the vil-lage situated in the townland of Stranagard (i.e. the hohn of the guard); (Desertmartin is not the name of any townland, it is merely the name of the old church and of the parish. Now it 559

strikes me that this local must have been called the local of Loughinsholin from its contiguity to the Lough. It strikes me also that the district was called Loughinsholin, for the names ^{collis pro capite} Knocknagin and Stranagard are evidently modern, and named from the guard-house and place of execution. If this could be proved it could then easily shew why the English should name the Barony from the place where the jail and gallows were situated.

Is there no record extant to shew what the name of this jail was? What does the Downe Survey say? The English no doubt called the Barony from the spize tower, and this alone would satisfy me that the name of the jail was Loughinsholin, but I am anxious to hear yours and Mr. Petrie's more sober and mature opinions.

The name of the T.L. of Killynunner is in Irish Cul an umrap (Coolanummer) i.e. the back or retired place of the trough. Frank Higgins says that there was a trough and the ruins of a Danish mill dug up there as he was told by the old people. but there is no believing him! 560

Philip Kelly says that the saint who erected Desertmartin's old Church was full uncle to St. Patrick. An old man of the name Deigny says that he heard it from several old people that this Martin was the son of a Leinster nobleman. Does the Calender mention any Leinster Saint of the name?

I forgot to state about Desertmartin Jail that the Provost M^cNamee (the best Road-maker in all Ireland) when making a road through Desertmartin discovered the cellars or Dungeons of the Jail under ground. This may be depended upon as the Lord Chancellor of Draperstown, the descendant of the Bard of O'Neill is a man of great veracity.

14/10/21/34(V)

The tradition about Slieve Gallion in this townland is that it got its name from Callan more, a giant whose sisters lived in the County of Antrim. A friend of hers had another castle at a

place called Lougharee in Tyrone, and she could see it were it not for Sheila Gallion intervening. She employed men to remove the mountain, but they all took a sore in the fingers which made her discharge them and any one that would attempt to cut away the mountain would take the same sore. She was finally obliged to abandon the project. The red spine (bank) is yet shewn where they commenced to cut away the mountain.

All the traditions are nearly effaced from their minds; they are so indistinct and faint that nothing certain could be inferred from them.

I ^{wrote} ~~have written~~ this letter from 10 o'clock till 1 last night, and on reading it over I find it is obscure in some sentences and confused in others, but as I have not time to recast it I hope you will grope your way through as well as you can. It is on the most important subject I have touched upon yet.

564 Yours invariably
J. S. Dawson

END

14 D 21/35

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Draperstown, Co. Londonderry, concerning the history, folklore, antiquities and topography of the parish of Lissan.

19 September 1834

2p.

23 cm

RIA

227
Draperstown Cross Sep. 19th 1834,
Friday

Dear Sir

I made old Malscaghlin M'Namee (commonly called the provost Lord John Eldon) travel with me into the parish of Liffam to-day. In our passage over the mountains we got wet in the clouds, which lay brooding upon them all day. We called upon the most intelligent old natives on the way and obtained a good deal of old traditionary lore, which ^{is} ~~lingers~~ along the sides of Slieve Gallann and in the deep and romantic glens of Brackagh, Coick, Ballybriest, Mobuee and Claggan. Slieve Gallann (rectius as Colgan has it, Slieve Callann) has derived its name from Callann mor a giant, who lies interred ~~on~~ ⁱⁿ Carnanbane, in the townland of Ballybriest, where massy rocks yet mark his grave. The following quatrain is yet repeated which preserves all that is known of Callann mor.

recta
- Sutherland

Callann mac rí's tíne Tuam
Ta adlaicte ar a taob tuais de'n t-riab.
A céann ríor go loc na g-con
Sa éora ruap cum a t-pleibie.

See Dinneen's

14/10/21/35(1)

Sir Sutherland

Callann, the son of the King of ^{Liffam}
Is interred at the north side of the mountain
His head (pointing) down to Lough-na-gun
And his feet up towards the mountain.

Lough-na-gun, i.e. the lake of the ^{so called from Fin eff. Cool is dogs} gray hounds is now called Lough Leas. This is the situation of the

giants' grave on Carnanbane, which is said to be where Callam Mor is interred. One end of it points to the Lough and the other to the mountain.

Sampson says that Lough Fea signifies ^{loc fuaic} i.e. the ever boiling lake, but he ^{certainly} must have never seen it, as that name does not fit it at all. It is a beautiful, settled, serene and tranquil mountain Lough on the boundary of Tyrone and ~~Lif~~ (Derry). It is fed by no stream ^{into} and the black water rivulet has its source in it, from which it appears that it springs - but springing and boiling are quite different ideas. it is too serenely tranquil to be called the ever boiling lake, a name that would well answer the Stygian pool, Acheron or Cocytus.

The ^{Coynting} people call it loc feda, which they translate Rushy lough, a name which answers it very well because there is a margin of rushes all round it, and anciently, before the road was formed, the place must have been full of rushes. But all agree that its ancient name was Lough-na-gun.

The parish of Liffan is called in Irish Troop Áine, i.e. Ania's or Hannah's fort, and there are several places in the parish called from the same ^{woman} ~~name~~ whoever she was, as Toban Áine, a splendid well in the south of the townland of Ballybriest, on the left of the road as you go from Draperstown to Cookstown about 3 miles from the former. Wren Áine, a townland in Liffan, and a Cnoc Áine, a beautiful round hill in the townland of Chobug.

229

The fort called Lop Arne was ^{about 20 perches from the jungle} located not many years ago, but its site is yet pointed out. The Arne, who gave names to all these places is said to have been taken away ^{at night} by the wee folk from her husband's side and never returned. She is living still and particularly attached to the family of Borra (Borr) who are believed to be her descendants, because whenever one of them is about to die! she is heard wailing in the most plaintive and heart-touching manner in the wild glen of Alb na Sion ^{valley of Storming} and adjacent to the fort of Lop Arne. [About 27 years ago James M. Rory, who is yet living, was minding cows and keeping them from a field of oats near the fort, which was then perfect. In consequence of the heat of the day he fell asleep, but ~~he~~ was not long asleep when Arne came and said "Seumarr tá na ba r'a coirce" ^{14/5/20/35 (11)} "James the cows are in the oats" and with this she laid her five fingers on the side of his head, and pressed them ~~so hard~~ ^{so hard} that he awoke by the shock! and lo! Arne (in terms auras evanuit) quick as thought vanished. James looked ^{and the cows were in the oats} and from this day to this the mark of her five fingers ^{that} are to be seen in M. Rory's head. His hair is fair but on one side of his head the impression of five fingers ~~are~~ appears grey, as if a magic palm, ^{with the fingers a little opened} ~~with the fingers~~ tinged with grey color had been impressed upon it! This is a very curious physiological fact. Is it not hard for this man to disbelieve in the existence of Arne? He ^{provided} ~~lives~~ near the fort a living example of Arne's hatred of sluggishness! 571

238 It is the opinion now in Lissan that the fairies are dying very fast, because many years ago they were much more numerous. Some think that Aine is not one of them, but all agree that Woolly the Wisp has nothing to do with them. Mr. M. Pory of Mobuy often saw his ^(Woolly's) candle flying through the air from Alt na sion across the bog - but he never saw himself.

Mr. Sampson states that Lissan, signifies Lis-ean, i.e., a temporary residence at the stream in the season of sports, and says that Mr. Stevenson had too good a taste to ^{object to the} restoration of derivative orthography. I can see nothing in this assertion but bladderum scite of the first order. The people never call it such a name as Lis-ean, and it was great assurance in Sampson to change the name of Lissan into Lissean, when there existed such a tradition about Aine in the Country and when there were such names as, Knock-Aine, Tober-Aine and Letter-Aine to corroborate it.

This Aine must have been a famous woman, who figured here at an early period as her ghost yet inhabits the place, and grieves for the deaths of the neighbours. just as Donard yet haunts his mountain and says mass on his altar on its summit - and Foony mac Flarkellan, keeps his fairy palace on the summit of Benevena, and is remembered by the natives as Foony mac Chearachail.

END

14 D 21/36

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Draperstown, Co. Londonderry, concerning the origins of the place names of the townlands found within the parish of Lissan.

20 September 1834

2p.

23 cm



Saturday 231
Draperstown Croft, Sept. 20th, 1834

Dear Sir, I think that on the Irish map we ought to mark all the glens in the parish of Ballynaskea as woody; the oldest inhabitants remember woods of considerable extent in the glens of Millagestry, Glengenna and along the Royalist river, and the scrags of native oak and ash that yet climb the slopes of every glen in the parish clearly shew that these glens were woody at no distant period, and I am convinced ~~that~~ if tillage were stopped for fifty years that the whole parish would be seen covered with native oak, ash, birch, white thorn and sallows. The townland of Collimore, ^{in the Croaghmagh} should be also marked woody, because there is a tradition that a very extensive wood stood there not long since. Malsheaghlin M.^c Namee says that a large oak tree was prostrated by a storm in this townland, ^{in the memory of his father} It was called the Royal oak from its majestic appearance, and was so large that two men on horseback ^{on both sides of it} could not see each other's heads over its ^{body} trunk, as it lay stretched along the ground. We should also mark native timber ^{especially around the Ness} along the vale of the Burntollet river, and at Oak Lodge, where much native timber is yet to be seen, and we should likewise shew Bally-Kelly wood, a considerable portion of which yet remains.

As soon as you ascend the highest point of Ballybriest townland in the parish of Liffan

545

14/10/21/36(i)

the peaks of Blanduff ^{of Bann} present themselves to your view. I am now satisfied that these are the Beanna Bairche of ancient Irish history, but I am anxious to hear whether or not Mr. Petrie has any objections to make to my proofs.

Ballybriest in Irish bailt bryste, signifies broken town, and the natives believe that it has been so named from its being full of loughs and intersected by deep mountain gorges. I am now satisfied that Claggan signifies a hard rocky round little hill; the hill in the town of Claggan in the parish of Lippam, which is styled the "Claggan" is one of this description.

The word Más, a plain is well understood here, but very strangely pronounced. This word is pronounced Máwe in Munster and elloy in Connaught according to O'Flaherty, but here it retains the real pronunciation that was originally intended to be represented by the letters más; for I am convinced that mankind never used redundant letters in ancient times, and that those letters which are now quiescent were originally pronounced according to the simple sounds for which letters were invented as arbitrary symbols. Of this I meet daily proofs in this sequestered district both in English and Irish, and I am satisfied that the pronunciation of English among the Irish peasantry, is with a few exceptions, that introduced many hundred years ago by different English Colonies.

This is the whole of the manuscript
which I have before me pages 200 & 201

RIA

233

The pronunciation of the first letter (a) like the e of other languages is a modern innovation in England, similar to that among the shop boys in Dublin, who pronounce it like ee.

The pronunciation of māg a plain in this district is something between Mugh and Muff and whenever it happens to form the name of a place without any postfix it is always anglicized Muff. There is a townland of this name in Lissan parish and another in Tanghamale and both are called Māg, by the Irish speaking people, and they are both plains or level townlands. O'Reilly translates Māg ^{Macordean} a place of boasting, which shews that it is impossible to understand those names without living for some time among the people and acquiring a knowledge of the local pronunciation and local meanings of words. O'Reilly thought that as he had scraped together ^{an index} a Dictionary of Irish that he should know every thing about the language, ^{but} we find him contradicting himself and every body else.

All the letters that are quiescent in the South of Ireland are here pronounced,

as, leógan, a lion, pron. in the South león, here leó-gan.

read, it is, pron. Shá in the South here Shé. ag.

This shews that the pronunciation is ~~less~~ ^{here} more original than in Connaught or Munster.

The traditions now imperfectly preserved by memory were written some times ago. I enclose a fragment of a well written ms. which treated of names of places. I find the names, Cnac na nuall, i.e. the hill of lamentations, Crag Cronán, Cronán's Cataract, and Crag na Frongáile, i.e. the cataract of the murder, mentioned in it. I also find no Crag for Síndá pa an mapb' + + + + + no hammygals e, "The slain was interred beneath this ^{dun}mound" — and "it was named from him."

These are fragments of the writings of the bards of the District which with many others have rotted in the ^{sooty} cabins of their wretched descendants. The writing is beautiful and the spelling perfectly grammatical and correct. From this specimen you may form an idea of the taste of the inhabitants of Glenconkine for preserving the writings of their ancestors. The truth ^{however} is that ^{there can be} no taste where there is no comfort - no love of learning amid the squalor of poverty, and no cleanliness where the smoke and soot ^{have} rendered the house and every thing in it "black as ebony," and where the pig and gander feed promiscuously, and roam about the house just as they please.

You will find me at Desertmartin on Monday.

yours invariably
594 John O'Donovan

END

14 D 21/37

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Draperstown, Co. Londonderry, concerning the folk traditions associated with the county, as given to O'Donovan by one of the residents of Labby.

22 September 1834

3p.

23 cm

O'Donovan describes his meetings with local people to discuss the traditions of the area.

235
Draperstown cross September 22nd
1834.

Dear Sir, I fear I have remained too long here. It is however the most fertile spot in all the County for legends and traditions. I have discovered traditions connected with other places here that have been forgotten at those places, ^{in consequence of} but which throw great light upon their history. I have met in the townland of Lally an old man of the gifted tribe of the O'Brallaghams who knows more about the traditions of Derry than all the rest put together. He is a mason by trade and has travelled much thro the district; he has such taste for those things that he comes in to me here whenever he can command an hour. His name is Francis mac Francis vic Shemus oge, vic Shemus more vic Teige, vic Rory, and he says that he will re-write his name Bradley again, but will preserve the spelling used by the Braher Borne and all his illustrious ancestors.

You may recollect that when we ~~went~~ went to see the old Church of Strade lach year that no one in the vicinity of it could tell us any thing about it, except that it was called Strade Bally-Kran by the old people, but of the meaning of this they knew nothing. The name ^{Strade-Bally} ^{as} ^{they} ^{had} puzzled me ever since, because it signifies

59^u

14/D/21/37(i)

the street town of O'Haran, and there is no appearance of a village in it. Francis Bro. Laghan tells the following story which, wild as it is, throws great light upon this place.

"Rory More O'Haran was the last R. C. judge (Justice, I suppose" of the peace) ^{who sat at O'Connell's Court.} He was the chief of a district of considerable extent, and held his chief residence at Strad-Bally-Aran. The tribute paid him was so many mathers of butter yearly from the head of every family, if tradition be true, in the district extending from Strad-Bally-Aran to the Black-water foot, which is supposed by the narrator to lie near the boundary of Tyrone and Derry, where the Avon-duff or Black Water falls into Lough Neagh. His steward collected this butter twice a year and deposited it in a Store house situated in the townland of Moneyneeny in the parish of Ballynascreen, the site of which is yet pointed out. In course of time Rory More's vassals deemed the tribute he exacted too heavy and ~~they~~ became disquiet and refused to pay it, and a party of them set fire to the Store house at Moneyneeny, which was at the time full of butter; it was burned to the ground, and it is said that streams of melted butter ran down the hill like Mountain torrents. There is on the top of Moneyneeny ^{on the Barony boundary} mountain, a place called Oban na g-cupall, or the puddle of the horses, which is said to have been the place

over which Rory more O'Haran ~~carried~~^{carried} the butter home to Stradbally-bran on the backs of horses. There is a road over it at present, but it is said that before this road was made ~~that~~^{the} place ^{was} impassible except in summer and autumn. Rory more's death happened thus. He rode out one day to take an excursion through his territory, but he had not passed many miles from his residence before his horse got bogged in a sheskin. A young man of the tribe of O'Mullary, who happened to be within sight of him, came quickly to his assistance and raised his horse out of the bog. Rory more thanked him and asked his name (Capi Plannas' Gurr) the youth answered O'Mullary (Do munnepi Maokim). Rory grinned, and said to him: Do you see you thorn? (Ét tu an fepatós úd cáll) I do (Éim) answered O'Mullary. "Well," said the grey tyrant exulting, "I hanged sixteen of your ~~people~~^{people} out of that thorn". With this the muscular and athletic youth, filled with indignation at the ingratitude of the hoary wretch, seized him and pitched him head foremost into the very slough out of which he had saved his horse, saying "old wretch, you'll never hang another of my name."

14/10/21/37(11)

The people of Ballynascreen think that Stradbally-bran was a Fair-town but they are not certain. This is all they can tell with certainty, ^{about it} that Sorcha My-Muireadhaigh (Pally Murray) ^{who is about 60 years dead} was married out of the townland of Honey, near to Eochy (Equity) mac Rory age, the grandson of Rory More O'Haran. Her husband died, and Sorcha

238
returned home to her own people, and there are old men yet living, who heard her say, that when she went to Shadballgarran first, the remains of the stocks of the oak wood in which Rory more used to confine the male-factors, were to be seen there, and also other ruins of his residence.

There must be a great deal of truth in this tradition. In the Journal of the Rebellion of 1641, mention is made of O'Haran, the plunderer*, but I am not sure whether or not his Christian name is mentioned.

I should be glad that Mr. Petrie would try to get the original of that Journal from Lord O'Neill, because I can assure him that the translation of it which he has at present can not be depended upon and it is very wrong to quote such a translation if the original can be procured. I hope that Lord O'Neill will be more liberal than Roden.

Brolaghlan tells the following tradition about Brackfield, as he heard it from William O'Hane, the descendant of O'Hane of Brackfield, who was the foreman of a Black Green in Cavanreagh belonging to Mr. Stevenson of Fort William. This William O'Hane died about fifteen years ago aged about Eighty. 602

* "The plunderer, that is Rory O'Haran
 "and the son of Sir Thomas Philipps
 "collected the people of the Castles and
 "a great multitude from Derry. In
 "Ballynascreen they fell in with Niall
 "O'Neill of Cappynmacourt. From that
 "they returned to Lifford and burned
 "the Iron mill of Tatna Kittaugh. - &c.

Journal, Rebell: 1643

April 27.

"The plunderer, that is, Rory O'Haran
 "came and brought Scotch troops from the
 "Castle of the son of Thomas Philipps and
 "from Newtown-Limavady on an enter-
 "prize to plunder Art and Toole
 "O'Neill, sons of Hugh Mac Shane. &c. &c.
 80, May. 12. 1643.

O'Kane of Unescmag, (^{i.e.} Spotted field, now Brack field) contracted with an Englishman of the name Skipton to erect a castle for him for ~~the erection of~~ which he was to give him his choice townland in his portion of Direct Uichathain. Skipton erected the castle, and when it was finished he selected the very townland on which the castle stood. But this would not do; O'Kane would not give it; he seized upon Skipton and beheaded him and then took possession of the castle, which it is said he enjoyed not long when the O'Kanes were totally defeated and expelled their country. The O'Kane who got this castle erected was called Mannus Gallada or Mannus the Anglicized, because he spoke the English language and got an English castle erected.

Very little more is known of this Mannus Gallada. The following wild story is told about his son who was fostered in Quinter Shobhailen (now Montreulin, a local district stretching along the borders of Lough Neagh in the Southern part of the County of Londonderry) - 14/10/21/371

One night when the young Dalla (alumnus) had grown up so as to be fit to bear arms, and a short time before he returned

6/ 240
came to the house of his father, three robbers
made an attack upon the house of his
foster father (supposed to be Devlin by name).
As soon as Devlin had heard their efforts to
force in the door he awoke his Dalta and
told him that the house was ~~surrounded~~^{attacked} by
three robbers, and now my Dalta, said he, whether
do you wish to fight one or two? "I'll
fight one," said O'Hane. Devlin rushed out
and dispatched the three latros before his
Dalta had time to dress himself, who when
he went out found that he had no one to
encounter. Now, my Dalta, said Devlin, as you
have not given me any assistance in cutting off
these robbers will you watch their bodies
till morning until we inter them. I will repeat
O'Hane. Upon which, ^{Devlin} went to bed and young
O'Hane wrapped himself up in his cloak
to stay up for the night, but he ^{had not been} ~~was~~
long watching when he heard the wails
of three Banshees at a great distance,
and their voice was approaching nearer
and nearer. O'Hane now wished to deceive
the Banshees; he removed the bodies from
the position in which they then lay and lay
down himself as if he had been slain
along with the other three. 606

He had not been long in this situation before ²⁴¹the three Banshees came up and commenced to examine the bodies. and O'Hane heard them say that the bodies had been removed from the position in which they lay ~~when~~ after being killed, and came over him and said: Here lies O'Hane's son dead too, although the destinies declared that he should be killed in the north of Scotland. They then commenced to lament the deaths of the three slain and continued ringing their hands and occasionally combing their tresses which flowed down to the ground until the Cock crew, and then disappeared immediately. In the morning O'Hane told his foster father all that he ^{had} heard from the Banshees. 14/D/21/371

Soon after young O'Hane went home to his father Mannus of Brackmoy ^{Brackmoy} and lived there for some time. One day he went down towards Derry, and stood upon a bank of sand that stood on O'Hane's side of the Foyle to take a view of the walls of the new English Garrison, but as he was coming down his foot slipped and his brains were ~~knocked~~ ^{washed} out against a stone. A crowd of English people soon collected around him, and said that Mannus, his father would accuse them of murdering him, and come with all his clan to take revenge for it. Mannus soon got word of what had happened, and went down to

8 ²⁴²
the Toyle, and there found his son killed. He made every inquiry about the manner in which his death happened, and was soon convinced that the English had no hand in it. He made inquiry about the heap of sand, and was told that it was the ballast of a ship that came there from the north of Scotland. This brought the story of the Banshees immediately to his recollection and he said "Anam naic n-deicid mo mae go fód a mapbta, tamis fód a mapbta euge." When my son had not gone to the (destined) sad of his death, the sad of his death came to him.

This tradition is valuable because it accounts for the name Channus Galleda, for the style of Brackfield Castle, and for the significance of Montrevlin, for which I had given several foolish derivations.

I have consulted Denis O'Hagan of White Water about (Dummalraggy) but he would not acknowledge that the O'Hagans ever put on O'Neill's Brogue because he understands that it would be a mark of disgrace, but Brollaghan, who heard the story from better authority, laughs at him.

Yours invariably

The Rev. James O'Hane will go with me to-morrow to introduce me to Mr. O'Donogherty, priest of Desertmartin

John P. Hanrahan

610

END

14 D 21/38

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Moneymore, Co. Londonderry, concerning the traditions and family histories associated with the locality of Moneymore.

27 September 1834

1p.

23 cm

Included are references to the disappearance of the Irish language in the area.

RIA

Money more. Saturday Sep. 27. 1834

14/10/31/38

Dear Sir I arrived here last night after having encountered dreadful showers. I hope that after some time no wetting, be it ever so severe, will be able to knock me up.

The Irish language has totally disappeared from ⁱⁿ the old plain of Moyola; and I must try and make up the loss as well as I can by visiting the old seers who live in Lissan and Derrygloran parishes, where I am told the old language lingers yet, but ready to be interred in oblivion with the present generation.

It is curious to remark how the descendants of the old chiefs of every district are always the most numerous of the aborigines. The reason of this is, I think, because all the plebeians of the Irish were cut off by the sword and famine during the reign of Elizabeth, when Ireland was laid waste. The Doolins are by far the most numerous Irish family from this to Lough Neagh, where tradition says their inheritance lay; and there is a district to the west of the lough in the parish of Ard. Trea that still retains their name. Marnzei. ~~Warten~~, anglicized Munterevlin. 613

I find that almost the whole County is divided into districts (locally known by names) which are neither ecclesiastical nor temporal divisions, ^{either natural divisions or} but remains of old territories, as The Ballymulla, in Benagher, the Gelvin ^{district} at the foot of Benbradagh, the, Bennada, Glenuller, Glencorkeine, Morae, Moyola, &c. ^{the extent of} all which is known in the Country though not marked on any maps.

Glencorkeine is called also Glen-Columbkille. It is said that the saint blessed the glen and obtained from God that no murder should ever be committed in it. It is a remarkably peaceable district, but the saint's ^{gift} ~~blessing~~ ^{gift} ~~was~~ ^{which} had stood good for centuries was violated by the murder of one Murphy at Draperstown Cross. For this reason some would not scruple to assert that Glencorkeine never extends further than a stream ^{called bet an na pots (ostium vadi sanguinis)} which flows through that little village, where the infernal blood hound lost the last drop of its blood. They know however that the real Glencolumbkille is situated in the County of Donegal.

Columbkille has left a sort of a ~~can~~ curse upon the Chapuiggans for some act of covetousness they committed in his time and it is said that no one of them can ever

become ^a priests. The whole family are a ²⁴⁵
little touched in the brain as the name
signifies. 14/D/21/38

I will write to you immediately again.
How is Fermanagh getting on. I will soon be
done here now, but I wish to go back to Maghera
and Kilrea to see if they have ^{been} able to answer
~~a~~ certain queries which I proposed while
there. I want particularly to see old
Donogh Roe M'Kenna, to learn if he
knows anything about Desestmartin
or Laughinsholin - and also the old
Priest M^c. Rory.

Perhaps Petrie would be amused in
hearing that Marcus Costello, so celebrated in
Dublin as the president of the Trades political
Union, is a native of the Lob in the parish
of Ard-Trea, a son of Pawd O'Bushillly, and
grandson (on the mother's side) of Mannus morellac
Rory of the ^{Munsterlorey} ~~townland of Monneyneeny~~. The Mac
Rorys are all of gigantic stature, and it is stated
here that Marks mother was the largest wo-
man in the Co. Marcus bears a strong resem-
blance to the old priest. It is useless to add that
he was brought up as a R. C. but Petrie is
aware that he denied it publicly. The Rev^d
Sir John O'Dagherty holds him in great contempt. 61 4/4
J. O'Donnell

618
MONEYMORE

In his Majesty's Service

The Superintendent of
the Ordnance Survey
Phoenix Park

Moneymore
Sep: 27th 1834,

Dublin

END

14 D 21/39

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Moneymore, Co. Londonderry, in which he refers to the traditions and folklore associated with the localities of Ballynascreen and Desertmartin.

27 September 1834

7p.

23 cm

Included is a transcription of a poem, written by O'Donovan 'to Callann Mor, who lies interned in Carnanbane' and his thoughts on the writings of Giraldus Cambrensis.

Money more September 27th 1834.

Dear Sir,

I wrote this morning in great hurry to be in time for the post, and to let you know that I am here.

I have your note of the 22nd instant and also Mr. Petrie's about the O'ahans. I left his note with the Rev^d Mr. O'Doherty of Desertmartin who will give ^{it} ^{to the Rev^d Messrs O'Kane} on Sunday next. I promised to dine with both at Mr. O'Doherty's on tomorrow but I must disappoint them. I shall write to Mannix and request that he will be diligent in his ^{re} searches.

I passed by Lough Patrick and saw nothing remarkable about it except a green spot in the mountain immediately over it called Buarle Colum Cille, i.e. Columbkille's Bolie or place for the herding of cattle.

The M'Kennas of Maghera have a tradition among them that their ancestors removed ^{thither} from Trough in the Co. of Monaghan. The M'Kanns are a different family, but what their Irish names are I cannot know until I see O'Donoghue's Topographical poem and M^r. Firbis's Pedigrees.

14/10/21/39(1)

you ask "does not an Irish King swear by the sun and moon? which he would hardly do were they not objects of his adoration". I often

2/ 24th
heard a man swear by the Blessed pipe which
he smoked, which certainly was not an object of
his adoration in any way but that he was very
fond of shouging it. I hope the comparison is
not impious! I scarcely can believe that any nation
ever worshipped any God unless ^{as imagined to be of} the form of a man.
nor do I believe that any other idea was ever formed
of the shape of God. I remember when a child that
the picture I formed of the Trinity by the power
of imagination was three men sitting on a throne
with wigs and grand clothes. Now I can form
no idea whatever of God, ^{quoad formam} infinity destroys ^{all} form
and omnipresence bewilders the imagination. When
ever I pray I picture to myself a being of the highest
mental powers and most august, corporeal ^{human} shape
and I address him sitting ^{somewhere} above the clouds on a
throne of the most splendid appearance. I ~~used~~
~~thou~~ laugh at pagans for their folly, but when
I come to consider my own superior knowledge I
laugh at myself. I am nevertheless a good believer in
religion.

I have addressed some lines to Callann
mor, who lies interred in Carnanbane in the townl.
of Ballybriest, and I have made use of all the
necromantic skill of which I am possessed to
resuscitate him but have wretchedly failed.
There is no person, ^{however} in Ballynascreen that would
have the courage to address his spirit in
such bold words. In this short poem I have
embodied all my pagan creed. If you will

622

248 13

Have the courage to grope your way through ^{it}
you will find that I do not reject the sun
altogether.

Illustrious Gallam, who in days of yore
Didst walk these hills and glens with giant stalk
Beneath these massy mountain rocks thou liest
And with thy ashes buried in the tomb
Lies all thy ancient fame, for naught remains
To tell us what thou wert except thy name!
No friend remains to mourn thee but the wind
The old companion of thy youth and might
Which from the mountain rushes down and moans
Above thy ~~tomb~~ ^{grave} in loud and mournful strains.

Great man of ancient days, behold! I dare
To call thy mighty spirit from the tomb
And with the witch's skill disturb thy rest
That I may ask how long thou sleepest here
With thy huge head directed to the loagh
And looking up upon the lofty mount
On which, ^{thou} swayedst, and which bears thy name.
Awake great giant from thy lengthened sleep
I conjure thee by all the sprites that roam
Around the shoulders of thy ^{looming} ~~heathy~~ mount
And in the glens along the ~~mountain brooks~~ ^{mountain brooks}
That murmur o'er rough rocks and hasten down
To pay their tributes to Moyola's stream.

4) ²⁴⁹
 I call upon thee in the sacred names
 of all those things by men adored and feared
 Appeased and flattered in thy time, to rise
 The sun that casts his golden rays by day
 To illumine the world and thro' the earth & air
 Infuse his balmy heat — the source of life
 In man and brute and vegetable kind
 The moon his mild and lovely spouse that sheds
 Her magic beams upon the mountain sides
 While mortals rest. affording silvery light
 To all the beings that roam along the stream
 And o'er the heathy wastes — to those that dance
 Within the fops and round the magic rings.
 The wind old powerful potentate on earth
 Whose name was sacred Callann in thy time
 Who killed the monarch Leary — when he broke
 The sacred promise made in his great name.
 Arise O Callann in the name of Crom
 The Black ⁽²⁾ and powerful monarch of the clouds

(1) vide Tigernach's Annals, p. 111, and Chronicon Scotor
 ad. ann. 1463.

(2) Crom Dubh was a celebrated god of the
 pagan Irish, ^{incarnation} ~~who~~ an image of whom stood
 on Moy Slaght. Evins, in the Tripartite
 Life of Patrick gives a long account of
 Crom. St. Dominard's festival is called by
 the Irish 'domnac Éipheim Dub'. 626

Whose ³golden image stood on old Moy Gleacht ⁴⁵
 Attended by a train of brazen gods⁵⁸
 In name of Crom, the greatest of the gods
 Whose sloping altars streamed with human gore
 Or with the blood of tender kids and lambs,
 Dread Lord of nature whose terrific rage
 Could only be appeased by shedding blood!
 (No wonder then that men his lawful sons
 Should joy to spill this precious stream of life)
 Awake O Callann in the dreaded name
 of Kerman Kelstach, God of all the north
 Whose golden stone to Clagher gave its name.
 I call upon thy spirit now to rise
 In Ania's name (who haunts the glen of storms
 The fort, the sacred mount and limpid Spring
 That lie behind thy mountain to the west)
 Kind gentle spirits whose sweet plaintive moans
 For her dear tribe of Orr, are heard afar
 Being borne upon the lofty sable wings
 of nightly breezes rushing thro' the vale.
 Arise O Callann in the name of him
 Who wanders o'er the moor with magic torch

(3) "Simulacrum auro calatum", Ervin.

(4) Moy Gleacht, i.e. Campus adorationis, is situated ~~in~~
in the County Leitrim

(5) "are conflata," Ervin.

14/10/21/39 (III)

Presiding spirit of the bogs and fens
 Who whether he be fairy, fiend or god
 Has thus delighted from the dawn of time
 To ^{lead} lure the nightly wanderer from his way.

I conjure to! thy spirit in the name
 of sun and moon, the soul of day and night
 of wind and rain, of fire, the life of things
 That's wide diffused throughout creation's frame
 Enlivening, warming, cherishing the whole,
 And in the name of all the elements
 Seen and unseen, of all the fairy tribes,
 And of those gods, who lived of old in clouds
 Or mountain tops, in fountains and in streams
 To rise great giant from thy rocky bed.
 And tell us when thou lordedst on the mount
 That towers above the rich and spacious plain
 of mighty Dola, and with majestic brow
 Look down upon the ocean-lake, that spread
 O'er all the plain of ~~Luney~~ ^{Luney}, and destroyed
 A splendid city named "King Eochy's town".

Recapitulation

(6) A tradition exists in Ballynascreen that there was
 a well on this plain called Toban Dúrn na mullac, ~~the mouth~~
~~of which was~~ over which there was a house built to preserve
 it clean. The door of this little house was always closed by
 the person who drew water from it, and it was prophesied
 by a Druid that should this door be ever left open by
 him or her who drew the water, that the well would
 overflow the whole district. At length a woman left
 it opened and the whole plain was inundated and
~~the~~ a royal city called Baisle Rí n. Eatac, i.e. King Eochy's

RIA

629

14/2/21/39(W)

2-1-9-10-12

"The ^{land} fearann given to Dubhthach Dael-
lengthach and his sons bore and Conrai
were Tir Liathmhúine, and the place
which Lough Neagh now occupies."
úgair in bail trá loe n. Eatac i n-148.

Book of Lecan fol. 169.

* The name of this edict was Curnan according to the account of
the inundation of Lough Neagh preserved in Leabhar na h-Uíbhre
fol. 31, a, a, and the words put into his mouth are very like those pre-
served in the country by oral tradition. They run as follows:

Ticís, ticís, geóís paeópa

Snaróís eátpa

Tiepa linnmáin dár lánmáin
colleá lán*

Baróiróep árpa ocup Conaíng

'S m lán leatam

Snaróís libán páp, páp pácá

Tap cáe tneatam.

Come on, come on, take your edged tools

Build ye vessels;

For Linnmann with red flood shall spread,

O'er the plain of Lennann.

Arise and Conaing shall perish

In that inundation

But Libán shall swim up and down

Among the billows."

Went then a King as old tradition says
 Who lorded here when men were tall as trees
 When they could fling huge rocks from hill to hill
 And hurl their voice like thunder thro' the air.

^{Destroyed} Town. An idiot* (or Hugh Maguiggin) who lived ~~at~~
 previous to the ~~eruption~~ eruption of the lough is said
 to have foretold that it would occur, and to ^{have gone} ~~have~~
 about exclaiming repeatedly:

14/D/21/39(V)

Racard mé cum na caille ar bairfid me cupuac

Or troepard an tonn puad ar barle n-éacac. (read ~~read~~)

"I'll go to the wood and make me a curragh
 For the red flood will come over King Eochy's town."

It is strange that I am induced to believe that
 there is a great deal of truth in this tradition,
 although I don't agree with Dubourdieu, who states
 that he heard a man say that he had heard from
 a friend that there is a ~~MS~~ somewhere on the
 Continent, which states that an earthquake happened
 in the Sixth Century, which threw up the rock
 at Toome, and stopped the course of the river Bann
 and thus formed Lough Neagh. Tigernach relates
 that Lough Neagh overspread the plain of
Liathmhúine in the first Century. The passage
 is amazingly curious but totally Burked by Dr O'Conor.
 I expect that the ~~MS~~ copy of Tigernach in the
 Library of the R. I. A. and the account of Lough
 Neagh given in the Dimseanchus will throw some
obscure light upon this august occurrence in Irish
 History. It is curious to remark that there is a town

When Fin while sitting on Seefin could hold
 Free conversation with the warlike Gaul
 Who sat on Seequill, nine long miles removed
 As now two men of our diminished race
 Would chat together sitting on two chairs
 Beside the fire and talk of Fin and Gaul.

-land in Desertmartin that still bears the name of
 the plain over which the Lough is said to
 have spread itself. The townland of Luney is
 called by the Irish speaking people
Tráimhne, and the Parish of Termoneeny is called
 by the Roman Catholics leamhge rectus tráimhge.

I am of opinion (strange perhaps and wild)
 that the Baile Eataic destroyed by the inundation is
 the Baile Eataic Cóbá of mentioned in the Books
 of Lecan and Ballymote, and I think that the
 period of Cochybona will correspond with the
 date of the outspreading of the lake given by
 Tigernach. It is curious to observe that Bell-
 aghy is called the same name ^{as this ancient town} in the Country, but
 there is a tradition that the present Bellaghy
 or Cochy's town was named from Cochy, the son
 of Ardgal, the last King of Ulster. He lived
 shortly after the battle of Clontarf. 632

It is worth your notice (to see the uncer-
 tainty of Etymological Speculations) to ~~see~~ ^{try} how O'Keilly
 has explained Bellaghy. It should be Ballaghy.

Tell, wert thou here while Eochy's city stood
 In regal splendor on the beauteous plain
 Thro' which the Banna flowed with silver waves ⁽⁷⁾?
 And if thou wert old Callann tell me now
 The shape and structure of the royal house
 In which King Eochy lived; how large his town?
 Has Ptolemy marked it on his ancient chart
 Of old Jerne? That famed ^{Alexandrian} Grecian sage
 Drew out a picture of this sacred isle
~~Before~~ ^{14/10/21/39 (vi)} the LAKE OF EOCHY ⁽⁸⁾ overflowed ~~the plain~~
 The plain of Luncy and destroyed that town.

(7) The name which Ptolemy calls this river is Argita
 or, the Silvery River, which is a kind of Translation of
 its Irish name Banna, i.e. Bán-abia, or the white river, a kind of
 water in which Salmon love to live.
 Cambrensis tells the story of the eruption of Lough
 Neagh, but his bigotted and superstitious imagination
 ornaments it by filthy ^{and additions} ~~parables~~ of his own. He
 states that the inhabitants of the plain over which
 the Lough spread, were addicted More than any
other part of Ireland to the abomination of "coundi
cum bestis," and that the inundation ^{both place} happened ^{in order} to
 sweep them off the face of the earth as the
 floods of fire and brimstone ^{colitis missi} destroyed the cities of
 Sodom and Gomorah - ~~the~~ one is as likely as the
 other, but they must be both true, because the one
 is told by Moses, the other by the Rev^d Gerald Barry, one of the great-
 est liars that ever put pen to parchment.

There may have been some solitary instances of such abominations, but I cannot believe that they ever prevailed to any ~~great~~ extent, because the number of male and female human animals have been always nearly equal, and the nearer ^{er} they approach to a state of nature the less danger there is of such abuses, as can be demonstrated from the conduct of the wildest and most barbarous tribes now in the world. Cambrensis however had his own diabolical ends in view, and he ~~has~~ succeeded in establishing a deep rooted prejudice in the minds of his superstitious Countrymen against the Irish nation. I am convinced that the ^{story} tradition which is now told at Ballynascreen about the eruption of Lough Neagh is the very one that was told to Cambrensis, and I do not wonder at ^{his addition} ~~it~~ when I find ^{that} during the protectorship of Cromwell a pamphlet ran through different editions in London recommending the indiscriminate murder of the Irish people, because they were a race engendered th between man and beast. It must be recollected ^{however} that at this time there were no Public Journals, no critical reviews, no philosophical Journals - nothing but the rage of Sectarian and Diabolical bigotry.

(8) Lake of Eochy in Irish loc n. Eochy. Irish names of places have been mangled to pieces by Vallancey

and his disciples. Toó n-Éatac has been translated, ²⁵⁶ the lake
of horses, of sores, of whetstones, &c. &c. &c. I only
ask if Toó n-Éatac means ^{any of them} either, what is the meaning of
Uí n-Éatac, which is the Irish of Ireagh? Vallancey
has done more injury to the cause of Irish antiquities
than any man that ever lived! He has set mad
O'Brien to insult the world by his wild and
incoherent production about Masonry and
Budhism, and Beauford to rave about
Irish topography. 14/10/21/39()

I am glad to learn from your note
that you agree with me upon the barbarity
of the custom of bailing and eating the blood
of living animals. The manner in which
Mr. M^c. Blashey mentions it would lead a
person to believe that the herds in the
hard summer of 1817 were driven by ne-
cessity to draw and bail the blood of the
cattle placed under their care; but the
fact is otherwise. The custom is continued
in Munsterlong to this day. The bullocks and
heifers are bled for the improvement of their
health, and the blood is bailed and cooked
and used as food, not through necessity, but

639

12/25/54
as a luxury; and they contend that it is as lawful
and as civilized to use their blood as their milk
and that the blood taken from a healthy heifer
or bullock while living is as clean and as fit
to be used as the blood of any animal when
dead. I have spoken to the Rev. Mr. Hays & Kane
upon this subject. He condemns the custom as
barbarous to his ideas, but sees no sound reason
~~for~~ or authority for condemning it.

Mr. M. C. Clokey was either ashamed
of ~~it~~ or the custom, or he was misinformed upon
the extent and obstinacy of ~~the custom~~ ^{it}, for
the people are not only not ashamed of it,
^{but unwilling to discontinue it, because}
but they insist that it is perfectly civilized and
proper.

All these customs are national prejudices
with which philosophy has nothing to do. ^{it is probable that man is naturally omnivorous} - Mr. Phillips,
the great opponent of the Newtonian philosophy
argues with great plausibility that it is improper
for man to destroy other animals for the purpose
of using their flesh as food. I am happy to hear
that men will soon agree upon all these subjects.
There is a Mr. Wilson ^{a Scotchman} (who can prove by the inspiration
of God that he is of the tribe of Reuben, and who wears
his beard and has been circumcised) at present preaching
in this town, and he has ^{proved} that the period of Christ's second
coming is at hand, and that ~~men will~~ those who have the mark
of Christ upon their foreheads will be transformed into glorified
bodies without gall or blood or spleen. I. D. D.

72/ 257
"As the physical capabilities of his frame
" enable man to occupy every variety of cli-
" mate, soil, and situation, it follows of necessity
" that he must be omnivorous, that is capable
" of deriving sufficient nourishment and
" support from all kinds of food. The power
" of living in various situations would be
" rendered nugatory by restriction to one
" kind of diet. &c &c,

" We ^{even} find that the Russians, who
" winter on Nova Zembla are obliged to imi-
" tate the Simsiedes by drinking fresh
" Reindeer blood and eating raw flesh
" in order to preserve their health. &c. &c.

Lawrence's Lectures on
Physiology and Zoology.
p. 180. 181.

END

14 D 21/40

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Moneymore, Co. Londonderry, concerning the history and traditions of the localities of Moneymore and Ballynascreen.

29 September 1834

6p.

23 cm

Included are references to the total disuse of the Irish in the Moneymore locality and opposition to the forthcoming census among the protestant community in Bellaghy.

Money more Sept 20 1884

Dear Sir,

The name Money more is unquestionably derived from the conspicuous hill that rises over the town to the east. ^{means} Murne ~~is~~ a ridge of a hill and almost synonymous with Drumm. Money more is therefore synonymous with Drumm, and it is curious that both the towns are on low ground. This however can be very easily accounted for: Drumm was the name of the moat ^{long} before the ecclesiastical village was built in the hollow beneath it, and Money more was the name of this conspicuous ridge which ^{con-}stitutes the greater part of the town land of that name long before the English village was erected at the foot of it. Big Paddy Hagan surnamed of the prophecies says that there are three places in ^{the North of} Ireland the names of which begin with Money, which will soon be the scenes of bloodshed. Columbkille predicted this, one day, as he stood on the summit of Money more hill looking down upon Lough Luge (luc an turs) to the east and the castle and hill to the west. He sighed and said: "unfortunate Village thou wilt yet be the scene of bloodshed and massacre and thy hill which is now turned by the crystal stream will yet be turned by human blood." The other two monies are Monree and Monaghan. ^{James a son} The old inhabitants think that there was a castle here before the Drapers got possession of it. (I do not believe it.)

I called to see Big Paddy to day, and I have been
very much amused by his fooleries. Next to Mr. Nassau
the famous prophet in Monymore, Paddy is the greatest
curiosely. He is 6 feet 3 inches tall and 72 years of age.

We sat for about two hours over a stream that de-
-vides the County of Derry from Tyrone, but I could not
get him to keep to that point I wanted, his whole mind
being absorbed in prophecy human and divine.
I never heard nor read of any Caballist, Magian, Mason
or Gnostic that could not be got some good of but Big
Paddy of the prophecies. When I saw that I could not
possibly get him to speak about the Magians I
opposed, ^{him} in every opinion, denied the existence of any
prophetic book of Columbkille's, and stated that what
has been circulated thro' the country as his book, was
forged a few years ago by a Denis Taaffe a mad
priest, who ^{had} read his recantation, and who would
write twenty prophecies for a naggin of whiskey.
I might as well talk to the wind as to Paddy. A Bishop
of Derry (he that built Downhill) discovered an iron
chest at Derry on the ^{ad. 2} cover of which was written
"that no one ^{that was ever born of woman} should open it. The Bishop was never
born, but extracted from his mother's side, and he thought
that he might lawfully open it and examine its
contents. He did so and found within ^{it} large vellum
MSs, beautifully written. The bishop, of course, was not
able to understand them, and he sent for Themas
Hood, the best Irish Scholar then in the country, and
asked him if he could read them. Themas looked
at them and found that he could read them
with great facility, and seeing that they were
prophetic, he did not wish to tell the bishop
what they contained, and requested that his

260

Lordskip would lend them to him for a few weeks ^{that he might} study them. The bishop lent them and Themas took to copying them day and night until he had them all transcribed, and when the Bishop came for them, Themas delivered them up safely into his hands, saying that the language was too obscure and obsolete and that he could get no good of them. The bishop ^{being} much disappointed locked them up in the ^{iron} chest again and placed ^{the chest} in the very same place where he had discovered it where it remains to this day. Some say that Sampson got a peep at those MSS, and ^{it was} ^{he published} out of them he got all the information ^{about} the County. Now although the Bishop was never born still he did not evade the curse of the ungrateful Columb, for he died in Italy of the Swarm (morbis pedicularis) abandoned by all his Italian servants and physicians who were unable to endure the horrors of his disposition. The whole County is full of anecdotes of this great man. It is stated that he had not the slightest regard for religion and that he defied public opinion by public acts committing public acts ^{in public} contrary to the established rules of morality. Old Denis O'Havolin tells two anecdotes of Lord Bristol well worth preserving, but they are not fit to meet the public eye.

Themas O'Hood kept the copy and foretold the siege of Berry!!! &c &c.

O'Hood's copy is now at Armagh
640 12/10/21/4000

4/ 261
and quoted by prophecy men under the title of "The Big Book of Armagh". There is an old man from Poynts pass at present in Derryoran who got his days reading at this book. The following passage occurs in this book. "A star shall arise in the South, whose voice will be heard all over Europe; he shall clear the way for liberty but shall not finally succeed until the ^{King} Roe shall come to the harbor of Derry to receive the King with the horse of the snow white bridles." Oh tempora!

Paddy draws his line of distinction between human and Divine prophecies. Human prophecies give names and dates, but Divine prophecies give only symbols, signs and mystifications. I think he is perfectly right.

Paddy foretold that Lord Castlereagh would cut his throat, & that the present census of Ireland would be made. But he says that the star abovementioned (O'Connell) is wrong in encouraging the heads to be enumerated. According to the prophecy he should oppose it. I have seen a ^{printed} paper ^{which was} posted up at Bellaghy and other places calling upon the protestants not to give their names or numbers. that this census ^{is being made} was made by the Catholics without any order or authority that they might see the superiority of their numbers and their physical force &c. &c. &c. 650

262

It would be tedious to give a description of O'Hagan.
He believes that William IV is the person who
bears the number 565. George was the Four
winged Tiger and neither of them was lawfully
crowned. The year 1835 is that in which the
gifted phial of the wrath of God will be
poured out. There is a great difference between
Mason, the few and Paddy - the former promises
~~promises~~ ^{serene matter} peace and tranquility in a few years
to all those who have the mark of Christ
on their foreheads, that is those who are
circumcised, and the latter promises war
massacre and bloodshed!

Poor blockheads!

The following is all I could glean
from Paddy about the O'Hagans. Shane
more O'Hagan possessed ten townlands in
Bairnascree at the time that Lady
Cooper lived at Dungiwin. Lady Cooper's daughter fell
in love with a pedlar boy of the name Carey, and the
mother sent for Shane more to consult ^{him} about what she
should do. Shane more advised her to get them married.
The mother said that he ^(Carey) had no property - well says
Shane, he is a nice boy and I will give him a townland
sooner than have your daughter disappointed in
her first love. Shane did so, but in course of time
Carey, the brat, got hold of Shane's lease and
done him out of his whole property. This was gratitude
for raising him from carrying the basket and bundle!

Bernard O'Hagan of Freearran in Tyrone is the
 direct descendant of this Shane More O'Hagan.
 The prophet says that the head of the O'Hagans had
 the honor of ^{i.e. inaugurating} ~~crowning~~ the King of Ulster, by put-
 ting on him a golden brogue. He does not allow
 that this King was called O'Neill, but thinks
 that the O'Hagans were equal if not superior
 to that family. Tullyhawn was the mansion
 seat of O'Hagan, who was a chief of great power
 and splendor generally at war with O'Neill.

The O'Hagans of Ballynascree do not allow that
 O'Neill was superior to O'Hagan. Some of them
 say that it was a Sir William O'Hagan, who
 built the castle of Calmore in the parish
 of Bally Kilcromaghan, and that Fort William
 derived that name from him. I sneered at all
 this before their faces, and said that I would
 prove from historical authority that at the
 inauguration of O'Neill the O'Hagan put on
 his brogue as a token of his being O'Neill's
 inferior and servant.

The O'Hagans, ^{however} are a fine race of men
 and whenever they apply themselves to literature
 they become very clever. I met a Patrick O'Hagan
 at N. J. Linavady, a classical teacher, who is
 acknowledged to be the best scholar in the Co.,
 Derry. I would except Mr. Closter in classics, but
 O'Hagan is superior to him in the knowledge of
 mathematical sciences. There is this difference between

264 (7)

them that M^r. Coskey is a good Catholic and
O'Hagan is always at war with the priests and
well dressed, & a beauty of the Country.

Furlong has given us a very good descrip-
-tion of the Irish fairymen in his poem entitled
the "Fair" or "Perengie," I wish M^r. Carleton would
visit Big Paddy of the Prophecies, and write a
- tale called "The Irish prophecy man". It would
form a tale of great interest, if undertaken by
Carleton, but he should live a week with
Paddy, who would neglect his harvest to give
every information upon the history of futurity.

The Irish language has totally fled out
of this district and with it all ~~the~~ recollections
of old times. Big Paddy does not understand the
language of his ancestors, but knows more about
the Big book of Armagh, and Ballancey who
was a Col. in Queen Elizabeth's army. He could
not tell me where the old church of Lissan stood
but believes that the present protestant church
is erected on its site. The saint, whoever he was,
first attempted to erect it in the upper part of
the parish near a fort called Lios Rine
but he was unsuccessful. I am of opinion that
the church certainly stood there originally,
for otherwise I think that the parish would
not be named after ^{the fort} and I am almost convinced
that the many pieces painted out throughout
653 14/10/21/40 of the

265
8 the County as where the saints attempted to erect churches, were the sites of small chapels, which the saintly had probably ^{erected} ~~erected~~ before they had means of erecting larger ones. The name Tem-blemoye corroborates this opinion.

The story of the celebrated cow called Shup Garblen is variously told throughout the County. The following is the Glenconkerine version of it.

Garblen (rectius Garblén, a celebrated Tuathade Danan Smith) kept his forge in the townland of Labby. He was a good and hospitable man and possessed a cow that ~~would give~~ ^{gave} as much milk as he pleased, but she was enchanted and should be always minded or shew^d go away herself or be stolen. There was a halter round her head, which the person, who minded her held in his hand while she grazed. The Smith Garblén had a place for her in the townland of Labby near his forge, where he either minded her himself or had those who came to his forge to get work done to mind her. The place where she lay at night is called to this day leabard nu Glar, i.e. the bed of the Glas or Green Cow, which is the name of a townland in Ballynascreen parish, and the place where she calved is called Glenn Garblén, i.e. the calf's glen. The Smith possessed her a long time, and by her aid he was able to afford great assistance to his poor neighbours. He was a rich but ~~the~~ good man, and far from being like Miller of Money-
more, he assisted his Milesian as well as his Danian and Firbolgian neighbours, although

656

266 (2)
some of them worshipped from Ennach and others
Keriman Keltach.

One day the three sons of Shane O'ainte
came to Laddy forge to get swords ^(lusa) made, and
on their arrival they found Gaibhlen the smith
minding the glas with the hatter in his hand.
That's a fine day Gaibhlen said the young O'aintys
It's indeed said he. We want to get three swords
made said they to go to battle next week. I am at
your service said Gaibhlen and well it happened
that there are three of you; two can strike the
iron in turns, and the third can mind ^{the glas} ~~Gaibhlen~~
upon which the youngest of the O'aintys ^{was} left to mind
the cow, and the other two went into the forge
with Gaibhlen to make the three swords. But
before the smith gave up the hatter to young
O'ainte he warned him of the danger of ~~letting~~
^{the cow} ~~her~~ go and said that if by any chance he would
let the hatter go that the three brothers should
find ~~the~~ ^{Cow} again if they should travel all Ireland
over. Young O'ainte held the hatter tight and spent
some momentous moments looking at the beauty
of the colour of the glas, and the charming appear-
ance of her ^{single} bald face. At last a young boy came
up to him and said "The smith and your brothers
are humbugging you I heard them say that they
would put no steel in your sword". With this
the mind of the young milksman became enraged
and he swore that he would compel them
to put steel in his sword; and pulling up the

glass to the gable end of the forge he told the boy to
 hold the halter until he would go in and make
 them put steel in his sword. He went in to the house
 in a rage, but as soon as the smith saw him he knew
 that he was lured by some Tuatha De Danann, who
 had made frequent attempts at stealing her from him-
 self and asked the youth: Where is the Glas? I
 left her with a rock at the head of the forge said
 the youth. They all looked out, but the Glas was
 gone! Now says the smith you must find her for
 me wherever she is, if you should travel every
 hill and glen in all Ireland! They set out in
 search of her and here begins that part of the story
 called ^{beginning of the Glas} Tóruigeacht na Glaise, which would take up as many
 volumes as the history of a pair of Tongs. The end of
 it is, that, after going from one place to another
 and consulting a variety of seers and Druids, who
 gave them various directions, they at length found
 her at Bacán na bó, a black rock on the sea coast
 not far from Down hill, and her halter was tied
 to the rock ^{by means of} a hole drilled through ~~the~~ ^{it} rock
 which is to be seen to this day. The giants
 seized upon her and after various adventures re-
 sembling those of the seven Champions of
 Christendom, brought her back to Gaibhlin.

Brian Clough Mullin tells the story
 quite different and connects other names of men
 and places with it. I did not ^{think} it worth taking
 down until I found two names of Townlands
 in Ballynascreen connected with it. (11)

The Irish yet give names to their Cows to distinguish them one from the other as an animal, i.e. the moyle or hornless cow, an prubac, i.e. the Branny or auburn cow an dearg the Red cow (Columbkille had a famous cow of this name), an ban the white cow - an ceanphron, the white-faced cow, &c. —

The cow called glay garblen has given rise to a proverb well known among the Irish peasantry, when speaking of a good cow they will say ta p com must cum brinne tuburp terp a n-glay garblen, She is as good as glas gaibhlun to give milk.

The Black Hill in the parish of Ballynascreen is called in Irish cnoc na d'apóige Dubhe i.e. the hill of the black oak, and it received that name from an aged oak tree which stood there. It was called d'apóig an arpeicturp or the oak of the assembly, crowd or meeting, but it is not connected upon what occasion men met there.

The townland of Coolparagh in the parish of Kileronaghan is said to have derived that name from a massacre that took place there shortly after that of Island Mac Hugh (Island charges). ~~Less~~ Eighteen Scotch families removed from the County of Antrim and settling in this neighbourhood committed a cold blooded massacre upon the Irish occupants of the land from which it was called cul p'ap'ag'ice or the the back place of violence slaughter or massacre (recessus stragis).

The names of these families are yet remembered in the country and the fact is acknowledged by their descendants but they never wish to speak about it. Among these families are reckoned Thomson, Mitchell, Kidd, Barclay Bruntton, M. Colchinter &c. &c.

There is a remarkable difference between the countenances of these Scotch families and those of the Irish, so that they can be very easily distinguished. The Scotch have long pale faces with large mouths. The Irish excepting those that are nearly starved, have round jolly faces and a look expressive of little care. They are always ready to joke, pun and tell extraordinary stories; the Scotch are more meditative but always more stupid.

I will be soon ready for Fermanagh. I hope that you have ~~interest~~ the name drawn up in form. I do not wish to decide upon the names ^{without} ~~in~~ your invariably

John O'Donovan

END

14 D 21/41

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Maghera, Co. Londonderry, with particular reference to the place names in the locality of Newtown Limavady.

6-8 October 1834

2p.

23 cm

Included are references to O'Donovan's discussions with local scholars on the subjects of folklore and family histories.

RIA

Maghera, Sunday

October 6th 1834.

Dear Sir,

I had intended to walk to Kilrea to-day to see the Rev.^d M.^r M.^c Rory, but Dr Henry invited me to dine with him, and as Mr John M.^c Closkey will be there, I thought better not to lose the opportunity of seeing him. So I go to Kilrea to-morrow to get the priests opinion of the names of ^{the} townlands that surround N. D. Limavady. I do not see what I could learn at Coleraine, ~~and~~ as Stokes and Fagan can collect any information there as well as I could, I think that I am better not to lose time by going thither.

Please to write to Maghera and let me know the cheapest way I can travel from this to Enniskillen. M.^r M.^c Closkey tells me that Belfast is the nearest town from which I could get directly to it, others tell me that I could get directly thither from Derry.

How far am I before the Engravers, consider, brotchie, Finlieve, ~~and~~ Moolieve and Shanley before they are engraved. 66 4/5 1/2 1/4 1/8

I called to see Donogh Roe M^c Kenna aged 91, who was the best Irish Scholar in the North. All I could learn from him is that Tachas Mor, a giant gave name to Carnon Tachas and Lurgan. Tachas, and that his earn was on the mountain in his time, but nothing else is known about him.

Henry O'Neill of Brackagh is the lineal descendant of Brian barrach, - Donogh Roe thus traces his pedigree.

This won't do, tho'
Harry N^o 1 was
I believe grandson

1. Henry, the son of
2. Art, who was the son of
3. Brian, who was the son of
4. Con, who was the son of
5. Felim, who was the son of
6. Brian barrach

The M^c Kennas removed hither from Trough in or about the year 1641. The real name is M^c Kenneth, a name synonymous with M^c Kenzie in Scotland. There are Scotch M^c Kennas here also, but they generally write the name M^c Kinney. It is the Mac Kionnach of the Annals.

2^{1/2}

There is a tradition that the Castle Sanson
Estate belonged to O'Mulholland. Danogh Rae
tells a very curious story about how the
Irish fool forfeited it. 4/7/24

The last distinguished man of the
O'Toughills who lived at Desert. Loughill
was called O'Inathghail Buidhe. He assisted
Sir Phelim Roe in the rebellion and forfeited
all his property.

The other Milesian names of this District
are O'Gribbin, M.^c Kneel and M.^c Peake.-

I send a letter to Myles J. O'Keilly Esq.
please to have it sent to him, and when he
sends the Maguire MSS to you please to have it
forwarded to Enniskillen.

What Parish is Stokes at now? I am
anxious to subject the names of Newtown. L. to
his further consideration. He ought to call
upon Mr. Sampson, the agent to the Mallworth
Proprietors, who, I am told, has got some
original papers about the O'Hanes from
the British Museum.

I will have enough to do here
until Wednesday. and I will expect to hear
from you before that day - yours invariably
J O'Donovan -
61

672
Thos. A. Larcom Esq
Royal Engineers
Phoenix Park

I send you all my Derry names and papers. 273

Maghera, October 8th 1834.

Dear Sir,

4/10/21/41(11)

I walked to Kilrea yesterday and saw the Rev. John M^r. Rory, P.P. of Kilrea, Desertloghill and Turnlough O'Neil. He was parish priest of Ard Magilligan for 14 years~~th~~. He has thrown great light upon the names of places around Newtown Limnady. He denies that Umbrá in Ardmagilligan was named by Lord Bristol (as is generally said and believed), from the shadow of the rock. ~~but~~ ^{but} is positive that the Irish people called it iomhipe, a low ridge in his own time, and before Lord Bristol was born. He says that we have spelled Benone wrong. The word signifies river-foot (bun abana) and is called Boonowen in the Inquisitions. The stream so called is the outlet of all the drains in that part of the parish. He says that Doagh was well understood ^{here} in his own time ~~there~~ to signify a round sand bank, and that the soft ground lying between these sand banks is called bagh. Éirip, which we have incorrectly spelled Erish in one or two instances, signifies coarse mountain pasture, or as they term it in the Country tathing grass. There are many townlands in the County bearing the name, and I think we should always spell it Erish. 6

274 Mr. Boy says that many forts were thrown up to defend cattle against wolves and other ravenous animals, and that the name Lisnacree is a great proof of it. Lios na g-ports signifies fort of the cattle. He often heard from Spiller his relative (the Lhanachy of Ballynacree) that many of the forts or caths were erected by farmers to protect their cattle and that they planted them with white thorn and other shrubs for that purpose. Lisnacree in the barony of Shorne Co. Down was one of this description, although it has been ^{by ignorant peasants} translated Deerartsfort which ^{has now become} is the current name in the country for the townland.

Ballyvaolin in Dromachore parish signifies St. Paulin's town. The name is St. Paulin in every part of the Co. not St. Paulin as Mr. Petrie thinks.

646 Bolea in Dromachore signifies barle prad town of the Deer, and Balleagh is barle prad i.e. the townlands of the Deer - Mr. Boy always heard that the name was given from their being ^{deer-parks} Deer forests in Irish times. I am inclined to concur in that opinion, as the story of the two deer and the old church is too ridiculous, and too manifestly a fabrication.

of old romancers.

275
12/21/41
M^r Rory is positive that the word beinnín
signifies pointed hills. and he refers to Clonagh
(or's beinnín,) as a tract that beinnín is full
of small pointed ^{gravelly} hills. He says that
the word is so understood in the country.

The R. C. primate of Armagh
will hold a conference at Coleraine on
Thursday next to determine whether Coleraine
town belongs to the Diocese of Derry or to
Down and Connor. The primate is a very
clever man, but I am afraid that he will
^{have} made a wrong decision for not leaving the
proper authorities before him. Many of the
Derry clergy think that Coleraine belongs to their
Diocese because all the land west of the
Bann was called the Co. of Coleraine. In
Colgan's time Colonia was in regione Rutæ
but I forget in what Diocese he
places it. Dr. M^r Loughlin thinks that the Domin-
ican Monastery situated west of the Bann had posses-
sions at the east side of that river. I think
we ought to set them right, but I would not
interfere without your consent.

I shall move to Derry to-morrow
thence to Inagh, and thence by a cross coach to
Ennistellin. Yours unwearably J. Donovan 679

Thos. A. Larcom Esq.
Royal Engineers
Phoenix Park

END

14 D 21/42

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Maghera, Co. Londonderry, concerning scholarly matters, with particular reference to landownership in medieval Ireland and the folklore associated with Glencoconcahil.

8 October 1834

1p.

23 cm



Magheraw, October 8th 1834.
14/10/34

Dear Sir,

Mr. John M.^c Clasky, the classical teacher stopped with me last Sunday night. I subjected our translation of the Latin Inquisitions to his criticism, and he was not only able to explain all the difficult phrases, but also intimately acquainted with the lands mentioned in them. It is very curious that those townlands called $\frac{1}{2}$ towns in the Inquisitions are also called $\frac{1}{2}$ towns by the peasantry.

The people deny that many ^{denominations set down as} townlands on our maps are townlands, and we have many denominations that are considered as comprising several townlands. I find that the Down Survey comes nearer the townlands of each parish than ours, and I am inclined to believe that Mr. Griffeth frequently divided parishes into townlands more from his own fancy than from the authority of the people. But as we have nothing to do with this, I took no trouble to ascertain how far he did ^{so} or did not. 683

There is a very curious Latin phrase in the Inquisitions that neither I nor O'Keefe nor any lawyer that I have consulted could understand! This phrase is "venerunt ad man' mort." which we translated ~~as~~ "came to the hands of death." Mr. Clokey was able to explain this satisfactorily. "vener' ad man' mort." is a Law ^{phrase} ~~term~~ and signifies became Mortmain.

Formerly in England all grants made to the Church were perpetual and pure donations, and never recoverable by the heirs of the grantees. In the reign of Richard II. the rage for making grants of land to the Church was so great that the Government saw that all the estates in the Kingdom would soon become ^{swallowed up} absorbed in the Church, should there be no stop put to the Barons' pious donations. An Act was therefore passed in the — year of Richard II. prohibiting any Baron, Lord or Earl from making any grant of land to the Church otherwise than during their own lives, but so as that such grants always ^{returned} devolved on their heirs. This Act was entitled "An Act to prevent ^{landed} property from becoming Mortmain." "Mortmain, signifies in the hands of death, i.e. because these lands were never to be recovered but as it were in the hands of the Church. Death, or

or as one might say "in the devil's grasp." 278

Dr. Lingard in his History of England gives a full and satisfactory explanation of this act.

The townland of Tintagh in the parish of Lissan is connected with the story of the infernal bloodhound of Glenconkine. When Cadhan O'Henry undertook to kill this monster he was to give notice of his success, to the people who had fled to the east of the Bann, by lighting two fires, one on Sliaoh Maol on the Northern boundary of the Glen, and another on Sliaoh Gallan. He lit these fires, and in ^{mo}commemoration of his glorious victory on the monster the people termed both places torntaich, i.e. fires. It is very probable that these places got name from May-fires lit on their lofty summits, but I cannot at all believe in Cadhan O'Henry's story, tho' there lived a man in Ballynoscreen about two years ago who was named after him, and who was descended from him and lived on his property.

14/10/21/42

Yours invariably

John O'Donovan,

MAGHERA

On His Majesty's Service

The Superintendent
of the Ordnance Survey

Phoenix Park

Dublin

689

END

14 D 21/43

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Maghera, Co. Londonderry, in which he refers to Calmore Castle, and its possible association with the O'Hagan family.

8 October 1834

1p.

23 cm



Maghera, October 8th 1834,

Dear Sir,

I send you the Irish map with several "addenda et corrigenda". How the changes are to be made I know not; the additions are easy. Errigal and Desert-Lothell are marked as Castles instead of Churches. these must surely be changed. Calmore in Kilcrounaghaw was a Castle at the period of the siege of Derry, but ~~as~~ whether it was an Irish or an English one I know not. The O'Hagans insist that it was an creation of one of their ancestors, but they also say that O'Hagan of Tullyhawk was superior to O'Neill which makes a person receive any thing they say with great caution. I will not venture to set it down in the map until I discover more about its history.

Can any thing be discovered about the jail of Lough-Inch O' Lyn. The Rev^d John W. Rory says that the Court-house was ~~held~~ built on the island, and that Rory ^{more} O'Haran tried malefactors there. This however is to be doubted; and what I think is that the village

Desertmartin was then called "Lough-mick-O'Lyne" from its contiguity to the fortress. All the MSS. in Trinity College library should be searched and perused - otherwise we may omit very many important historical notices - now or never is the time to use them, but I am afraid that too much of the monkish secrecy and seclusion yet lingers in that ^{half} Ecclesiastical ^{establishment} Edifice.

What do you think is the reason that the district west of the Bann was called the Co. of Caleraime? I should rather expect that the County of Antrim should bear that name, as Caleraime in Irish times, was in regione Putao.

With respect to the Irish MS. in the possession of M^r. Rory, alias Rogers, Master of Drumard National School, it does not belong to himself, nor to the person who lent it to him. It could, I think, be traced back to old Denis M^r. Kerma, as the original and lawful proprietor. It is a very valuable MS. and if Mr. Smyth was anxious to get it, his only plan would be to offer some easier MS. in exchange for it. The Rev. Jno. McKenna

287

P. O. of Maghera is the only person to apply
to. It is worth about 30⁰⁰. There is another
(Medical) Irish MS. in the possession of a Mr.
James M. Namee in the townland of Mineynea
Parish of Kildrepp. No one can read it, ~~and~~ which
shows that it ~~will~~ ^{must} be valuable. All these
MSs. if not collected in time will be destroyed
~~by~~ ^{with} ~~the~~ ^{soot} and rain. Mr. Rory will surely let
his MSs go in leaves!

for ever

I shall now bid farewell ^{to} Dinacht
ni Chathain and Gleann Chancadhain, hoping
that I have secured the blessings of Eugene
Lurock, Cadan, Finlagan and Muirach O'Hene,
and the good will of the living Gaunts whether
Mass-men, Bible-men or Millionaires, as also of the
Seanchers, doctors and Irishmen - of the Innkeepers
and shoe-bags - all of whom declared that I am one
of the old stock. I have been long enough drink-
-ing of the pure waters of St. Lurock's well - dining
with Parish priests and taking tea with old
Mrs. Fialls, the descendant of Brian Carrack O'Neill,
and talking to her about old times. I shall now
proceed to Lough Erne to hear the romantic stories
of Daimhinis and Oilean ^{Bachhanna} ~~and~~.
yours truly,

J. O. Donovan.

MAAGLE
46

On His Majesty's Service

The Superintendent of
the Ordnance Survey
Phoenix Park

Dublin

696

END

14 D 21/44

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Londonderry, concerning the Castledawson Estate and its possible association with the McDonnell family.

9 October 1834

1p.

23 cm



J^y
 Londonderry, 14th Aug^r 1834.

Dear Sir,

14/8/34

On receiving your letter this
 morn^g I called on Mr. O'Neil, who was formerly of
 O'Neil's. Mr. O'Neil, John O'Neil, does
 not believe that the surname was O'Neil's (Holland).
 He says that tradition preserves only the
 Christian name, O'Neil's, and that it
 is much more likely that he was a Collier
 Mac Donnell, because the name O'Neil ^{was}
 very common in that family, while the O'
 Mac Donnell had no such ^{named} among them.

My opinion is that the O'Neil's name was
 'forgotten' by the chief of the clan
 O'Neil, who, I believe, was O'Neil's.

Oh! this is a curious name. When the
 O'Neil's were called in to prove that they
 had no hand in the rebellion, Col. O'Neil
 set out from Clontarf for Carrickfergus. But
 the English soldiers who had ^{been} paid their claim
 for Colontarf, bribed some boys ^{who knew Col. O'Neil} to post themselves
 in parties along the road which he was to pass.
 When Col. O'Neil ~~came~~ (who did not know them) came
 up to the first party & asked them what news
 from home; they answered that the only news
 now current was, that Col. O'Neil, chief
 of Clontarf, was to be hanged tomorrow.
 This stunned him, and when he came to the next party

They told him the same story. Colla, was he
 witnessed to do by several on former occasions
 was convinced that they told truth, and returned
 home, and his non-appearance at Carrickfergus
 argued his guilt. He was thus humbugged out
 of his life-land; & he had no hand in
 the rebellion.

I met Mr. Moore yesterday. He told me
 that he sent Mr. Petrie a short memoir of
 his father according to promises, but that he
 (Mr. Petrie) has not since acknowledged the
 receipt of it. I think, if Mr. Petrie has
 received it, he should write him a few lines
 because Moore is uneasy ~~fearing~~ the paper has
 been mislaid or wrongly directed.

Tell me how it Mr. Petrie has an-
 swered Gen. Pitt Rivers letter for me. I know
 Mr. Petrie has a great deal to do, and that
 he is sometimes forgetful, but we should
 not neglect Mr. Pitt Rivers, a man who has shewn
 so richly to throw light upon the history of
 the district in which he lives, and who is a
 good-natured & worthy man.

I should be glad, if it will be
 done in time, that ^{all} ^{names} ^{of} ^{places} ^{names} ^{of} ^{places}
 and Trig. Stationing that are to be engraved should
 be given to me while in the country; you may have
 heard it is to determine the correct spelling when
 I have not better it in the place 700

It is impossible for me to finish
soon enough in the time you mention, for I
could not read all the parishes
in that time. I think that it will be
a pity to pay so little attention to a country
of which we have no map & history.

They have been not doing in the Presbyterian
parts of it, because they retain no traditions of the
olden times. I have got an introduction to as
Mr. Thomas, a squire of Ennistown, who will
set me on the right scent.

Yours immediately

John O'Hara

RIA

14/10/21/44

© Geo. A. Lincoln Esq

Royal Engineers

Chancery Park

RIA

704