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Ordnance Survey of Ireland: Letters, Louth.

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

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

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Title page and index to the Ordnance Survey letters, relating to Co. Louth.

Nineteenth Century

6p.

23 cm



1817

R. R.

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14/D/23/1(1)

South Letters
1 Vol.

Containing information relative
to the
Antiquities
of the County
Collected during the
Progress of the
Ordnance Survey
in
1835-36

(1)

Alphabetical list of the Parishes in this Volume

	Pages in the Index	Page of the Volume
Ardee	7	185
Ballyharrack	11	299
Ballymakenny	1	17
Ballymascanlon	11	308
Ballynagallon	5	143
Barnonstown	11	304
Bewly	2	61
Cappoq	12	116
Carlingford	12	317
Carrickbagob	3	92
Castletown	10	273
Charlestown	8	197
Clogher	2	79
Clontarf	8	199
Clontarf	9	245
Clonmore	4	119
Collon	8	205
Creggan	12	314
Darver	6	166
Donistown	5	152
Drumcar	5	139
Drummin	8	192
Drumshannon	3	95

14/10/23/1609

2

	Page in Index	Page in Volume		Page in Index	Page in Volume
Dunang	4	135	Mullery	8	209
Dunbin	11	298	Parsonstown	3	90
Dundalk	10	262	Philipstown	9	240
Dunleev	4	111	Philipstown	11	305
Dysart	4	122	Port	4	132
Faughart	10	285	Ratharummin	3	94
Gernonstown	5	150	Richardstown	8	190
Haggartstown	10	295	Roche	12	312
Haynestown	11	297	St Marys	2	42
Iniskeen	10	255	" Peter's	1	257
Kane	11	306	Salterstown	5	138
Kildemock	7	173	Shankis	6	171
Killanny	9	250	Smarmour	6	172
Killencoole	9	243	Stabannon	8	201
Kilsarn	5	145	Stickillen	7	188
Louth	9	213	Tallonstown	9	239
Mansfieldstown	6	161	Termonfeckin	2	64
Maplestown	8	195	Tullyallen	See Mellifont	
Marletstown	3	97			
Mayne	3	87			
Mellifont	3	59 and 99 to 109			
Monasterboise	1	1437			
Mosstown	8	208			

Index

+ 3

Date	Page	Parish	Subject
1835 19 Dec	1 to 16	Monasterboice	Ruins, Burial Ground &c. Carr. Doogan's Coffin on the White horse - Bawn. Principal family names, Gun Bayonet & Sword which were used in the Battle of the Boyne
21	17 to 24	Ballymakenny	Names of Townlands - Principal Family Names, Tower of Monasterboice Church - Christ's Chevers Tomb stone - Internment of Chevers
25 36		St Peters	Pronunciation & Signification of Townland names - Holy Well which removed from Mellifont Ph
37		Monasterboice	Monasterboice by whom founded & to whom dedicated
25 57		St Peters	Old Church, formerly dedicated now Saint Peter's - Wallace's Row in Yellow Walls Townland.

14/10/23/1 (ms)

Date	Page	Parish	Subject
1835 24 Dec	42	St Marys	<p>Liberties of Drogheda. Its present Name & Signification Ancient Name. Old Town Wall. Seven Gates. Principal Streets Irish Names of &c. Town called Mary Magdalens Steeple.</p>
	50		
	51		
	52		
	to		
	57		
	57		
	68		
29 Dec	61	Bewly	Name. Signification &c.
	64	Termonfeckin	Patron Saint, Patron day.
	to		
1836 4 Jan'y	70		
	to		
	78		
	79	Clogher	<p>Old Church. Patron day. Patron Saint. Holy Well. Kilclogher anciently called Kil finna-bhair. Custer's. Clogher head. Redhouse Cave.</p>

Date Page Parish Subject

1836

- 7 Jan 87 Mayne Old Church. Moat of the black
Pig. (derivation of name).
Principal family names in Parish
90. Parsonstown Irish name. Old Church. Principal
Family names.
- 92 Carrickbagot Irish name & meaning. Old Church
Well dedicated to Saint Columba.
Principal Family names.
- 94 Rathdrumina Irish name & meaning. Moat.
Patron saint. Principal family names.
- 95 Drumshallow Wades Lough. Old Church. Patron
day. Principal Family names.
- 97 Martinstown Irish & meaning of name. Saint
Bridget's Well. Patron day.
- 59 Mellifont Name and derivation. Holy Well
Ruins of the Abbey. Ruins of
Church & Castle. Patron day
Parish according to R. Catholics united
to Tullyallen. Principal family names.

99
to
109

Date	Page	Parish	Subject
1836			
15 Jan'y	111 to 116	Dunleer	Derivation of Name St Bridget's Well. Saint Bridget deformed & restored. Holy Well (Tobercomhall), Moat
	117		
	118		Names of Ancient families.
	119	Clonmore	Old Church & Castle. Principal family names Moats in the Parish
	122	Dysart	Old Church. Holy Well
	to		Irish & meaning of Barneath
	130		Ruins of Chapel in Sir Patrick Bellevue's Demesne Poem on the beauties of Barneath. Principal family names.
18 Aug'y	132	Port	Old Church. traditional account of Old Nunnery Principal family names.
	135	Dunamoy	Derivation of Name. Madman's Chair. Old Church. Patron day Principal family names.

Date	Page	Parish	Subject	7	5
19 Jan'y	138	Salterstown	Old Church. Holy Well		
			Principal family names-		
	139	Drumcar	Old Church. Derivation of Parish name. Tradition of the existence of a Friary. Holy Well Rams fort.		
	143	Ballynagafson	Name. Rivers. Principal family names-		
21 Jan'y see also 203	148	Kilsarn	Irish name. Story of the building of the Old Church. Ancient name of Greencount Townland.		
	150	Gernonstown	Irish name of the Parish and of Castlebellingham. Principal family names-		
22 "	152	Dromiskin	Name and meaning. Old Church tower & bell. Patron Saints. Holy Well. Old Palace. Ancient Manor Court. forts. Fayne River. Gallows hill. Cloi hat (grey Stone). Principal family names-		

6 8
Date Page Parish Subject

161 Mansfieldstown Irish name. Principal
 to family named. History
 165 of Luchullin.

166 Darver Irish name & meaning
 to Old Church. Castle. Cave.
 169 Principal family names.
 Silver Ring in Mr. Duff's
 possession.

27 Jan'y 171 Shanlis Old Church. Patron day
 Holy Well. fort. Principal
 family names.

172 Smarmour Irish name. Old Church and
 Grave Yard. Patron day
 family names. derivation
 of Hurlestow Townland
 large fort in Smarmour Townland

Date	Page	Parish	Subject
173 to 185	Kildemoock		Old Church called jumping Church St Patrick's Holy Well. Garret's fort & Well. tradition respecting Garret. Trinity Well. Principal family names. Name Ardee accounted for.
185	Ardee		Principal family names. Dawson's Moat called also Castle guard. other Moats & forts. Old Church
218			Hunting Spear and other curiosities found at Ardee.
211			Plants produced from Acorns got in a Mare hole.
212			Irish names. Old Church founded by St. Patrick who was Patron Saint. Holy Well. Principal family names.
188	Stickillen		

Date	Page	Parish	Subject
27 Jan. 1836 cont	190	Richardstown	Old Church- Principal family names-
	192	Drummin	Old Church- Patron Saint Holy Well- Moats- Principal Family Names-
2 Feb'y	195	Maplestown	Name- Old Church Old Castle- Principal Family Names-
	197	Charlestown	Old Church- Holy Well Principal family names-
3 "	199	Clonteehan	Name accounts for Old Church- Principal family Names-
	201	Stabannon	Irish Name- Patron Saint Forts- Principal family Names-
4 "	205	Collon	Old Church- Mount Irish- Principal family names-
	to 208		
	208	Inofstown	Old Church- Moats- Principal family names-
	210 209	Mullery	Holy Well- Forts- Principal family names-

Date	Page	Parish	Subject	11	9
7 Febry 1856	213 to 238 + <u>298</u>	Louth	Name & derivation. Ruins of Monastery. Old Churches. St. Patrick's Hill. Patron Saint. Holy Wells. Moats. Principal family names.		
	239	Tallontown	Name & derivation. Old Grave Yard. Glyde River. Cave. Principal family names.		
	240	Philipstown	Old Church. Moats. Martin's fort. Liscally fort. Site of Knock Abbey. Principal family names.		
	243	Killencool	Site of Old Church. Old Castle Principal family names.		
12 Febry	245 to 248	Clonkeen	Name and derivation Old Church. Patron Saint. Principal family names.		
	250 to 254	Killanny	Ruins of a religious Edifice. Well. Forts. Principal family names.		

10 th 12 th Date	Page	Parish	Subject
1836 12 feby (cont)	255 to 261	Iniskeen	Name. Signification. Round tower. Coffin containing skeleton with shoes uninjured. Principal family names.
15 feby	262 to 272	Dundalk	Old Church. Lady Wells Principal family names.
"	273 to 284	Castletown	Irish name. Old Church. St John's Well. Bellow's Castle. Castle folly Stone called Finns broach translation of Irish legend concerning Cuchullen Principal family names.
	285	Faughart	Irish name. Old Church. St Bridget's Well. Legend respecting Saint Bridget. Principal family names.
17 Feby	295	Haggartstown	Old Church. Old Castles. Holy Well. Principal family names.

Date	Page	Parish	Subject
	297	Maynestown	Holy Well - Castle. Principal family names.
	298	Dunbin	Irish name. Principal family names.
	299	Ballybarrack	Origin of name. Old Church. Principal family names.
1836	20 Feb	304 Barronstown	Irish name. Principal family names.
"		305 Philipstown	Irish name. Forts. Principal family names.
"		306 Kane	Origin of name. Old Church. Knockagh Townland, name accounted for.
	308	Ballymasculan	Irish name. Old burial ground. Holy Well. Giants Graves. Large Stone. Principal family names.
	311		
	321	"	Shieve Feede

12 14

Date Page Parish Subject

1834

24 Feb'y 312 Roche Irish name - Old Castle -
Holy Well - Forts. Principal
Family Names -

" 314 Creggan Forts. Principal family
Names -

" 317 Carlingford Old Churches - Patron
to Saint - Patron day - Old

322 Castles - Principal family
names - Cuailgne - Slieve
Fea - Hy Meith (O'neath)

15 Jan'y 116 Cappooy Irish name - Old Church -
Holy Well - Fort - Family
Names -

Sketches at end of this Volume

King John's Castle, Carlingford

St John's Castle, Carlingford

Friary of Saint John, Carlingford

RIA

END

14 D 23/2

O'Keefe, Patrick; O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrick] O'Keefe and T[homas] O'Connor, written from Drogheda, Co. Louth, concerning the history, topography and antiquities of the parish of Monasterboice, with particular reference to its monastery and the origins of its place name.

19 December 1835

8p.

23 cm

Included is an account of their meeting with a farmer, Patrick Sarsfield of Newtown Monasterboice, with whom they discussed local place names and traditions.

#

8571
Drogheda - 19th December 1835

Sir,

We came into Drogheda at 11 O'clock on last Thursday 17th inst., we got accomodations with Hugh McCormick in West-
St^h where we as yet remain - On yesterday we called to the
Post office expecting to get the extracts and a Map of the County
without which we cannot possibly proceed to any advantage.
As we did not get these necessities on yesterday, we felt
very uneasy especially when no person who was recommended
to us as an ancient, trustworthy and intelligent traditionist,
could speak Irish, - under these circumstances, we enquired
how far Monasterboice, was from the town, and finding it
was but a short distance and hearing with what importance
the genarality of the Neighbouring people regards that noble
Monastery in ruins, we directed our Journey to it, in order to find
out how far back in time the people could trace its origin
and, ^{to likewise} get the pronunciation of the names of the townlands in that
Parish, every one whom we asked for any information, told us
to go to a Patrick Lonsfield, a respectable farmer and a
very intelligent man living about 1/2 a mile distant from
the ^{old} Monastery. We went into the ^{cemetery} burial ground and looked for
Old inscriptions on the tombstones, but we found none except

14/10/23/216

on one very old stone, but it is entirely effaced and we could not make out the letters. Keefe took a very deep interest in searching out for old inscriptions, viewing with enthusiasm the magnificence of the Round Tower, and examining with care three ~~splendid~~ Crozes, which stand within the grave yard, on one of which he found the following inscription, which he made this copy:-



He sets this down not as an exact and accurate facsimile but as merely copied out of Curiosity. Before we undertook this Journey on yesterday, we waited in town expecting the extracts and Maps when the day Mail would arrive, between the hours of ten and eleven O'clock, in consequence of which the early part of the day was lost, and we were somewhat later on our return from Monasterboice. Being desirous, however, of getting every information that we possibly could respecting it, we called to Larsfield's house, but to our great disappointment he was not at home, — we met with his son, who told us the hour about which we could meet with him at home on this day (Saturday) — we should commence with Drogheda but we have not as yet gotten sufficient

873

information concerning it, we have a good deal collected but we expect more tomorrow from a certain intelligent man, whose avocation in life ~~would~~ not allow him to spend any time with us today. We ~~thought~~^{deemed} it more prudent, under such circumstances, to call back to Larsfield, who gave us the names of the Townlands in the Parish of Monasterboice, as I think, with every probability of accurate correctness, and first told us (announced) with that warlike spirit, which so much distinguished his extolled progenitors in former times, that, if we were persons, who were in any one way connected with tithe affairs, he himself, would not tell us one, even one half-word concerning any thing which would be asked of him by us, but on my explaining to him what information we wanted and for what purpose, he then enquired our names and said my name was a good one, but he said O'Keefe was a foreigner, he consented to answer our questions with pleasure. Patrick Larsfield lives in Newtown-Monasterboice (bale maad-moimrepp Bhurim) as he calls it— is more than 80 years of age, his brother, who is older, is acting the Galloo-lapp in the Queen of Spain's Army, and he traced back his pedigree considerably high, which will be spoken of hereafter. He was born in the townland in which he now lives, I mention this, that his information ^{concerning} of the several matters enquired of him, may meet with the greater confidence. —

14/12/23/2(11)

99 munnyp-⁶⁹būim pronounced būim (Munnistū ween pronounced as if one syllable)

Mr O'Donovan is well aware that the people in this part of the Country always omit pronouncing ē, ē, ō - in the middle of words - So wonderful a change in the name caused ~~us~~ to ask the pronunciation of very many persons in the neighbourhood we never could find it called by any other name in Irish, and ^{the people} they call it Monasterboice in English, and Garfield positively states that he never ~~could~~ heard it called by any other name than munnyp-⁶⁹būim in Irish (pron: as above) and in English, Monasterboice, and he says, he attended a woman's funeral to the Church yard of Monasterboice, who was aged six years at the time of the battle of the Boyne, it may be presumed, that, if it was accustomed to be called by any other name than the name above stated, he had time enough since he went with that funeral, to hear it, ~~and to this~~

* this branch of his ~~house~~ is not the distance of $\frac{1}{2}$ mile, certainly not much more off the Belfast road towards the west. from the Monastery. We find the syllable munn in munnyp to approach nearer the received pronunciation than if it were mornyp, we therefore adopted the former, leaving it to be finally decided by Mr. O'Donovan but we furnish him with the pronunciation as accurately as possible.

Monasterboice is about $3\frac{1}{2}$ miles distant from Drogheda we have towards the ^{north} ~~east~~ side, ^{$\frac{1}{4}$ from the Boyne towards the north} and is situated on the ~~east~~ ^{western} side of the road leading from Drogheda ^{to Belfast} through Collon to Ardee, ^{road leading through Collon to Ardee} about $\frac{1}{4}$ of a mile from the ^{road} ~~the~~. It gives name to the Parish - which is called the Parish of Monasterboice in English - and ^{the Cardinal points.} we give this as well as we can from our own judgment and the counsel of people.

Papayste Munnypyr - buim In Irish, The burial ground contains about
1/2 an acre, and is at present made use of for the same purpose.
The stones (tombstones?) lying on the ground by their form and size
each ^{dash} ~~dash~~ exceeding the breadth and length of a coffin, bespeak antiquity,
and are many in number, but no legible inscriptions can be found on
them, for they are entirely effaced by the plane of time. Modern
tombstones are ^{lately} erected within it. On the North western side, is a
tower (so called by the people), having on the south side ^{fit} about 4 or 5
we merely feet from the ground, a door or entrance about 6 feet in height,
guess the number of and above that about twenty feet from the ground another small
feet, opening ⁱⁿ which is said to ^{have} been a bell accustomed to be rung
whenever any King in Ireland proclaimed war against another,
and on some other solemn occasions, which are not now remembered.
it was heard ^{throughout} over all Ireland, when rung on such occasions,
What became of it is not known. The structure of the tower is grand
and magnificent, the absterive rains have not as yet washed away
much of its cement from the stones - each side of the door is
constructed ^{built} with square stones and the door case ^(or what seems to be it) is made of
stones ^{cut} ~~carved~~ out for that purpose. Stones of the same form ^{shape with} are
^{those in the large door} used in constructing that part in which the bell ~~is~~ said to have been.
The people know no other name for it than tower ^{the} in English
language and steep in Irish - but Mr. Lonsfield calls it Clártaic
Clártaic and says he heard it always so called. About 2
feet of the top, on the ^{the} ~~the~~ side seem to be demolished. On the South
side of it, at the distance of about 10 feet are the walls
of a chapel (now so called) which are much injured by time, which
14/2/23/2(11)

gnaws away all things, and by destructive storms. It is about 17 or 18 feet broad and somewhat more than twice that number in length, the side walls are about 8 or 10 feet in height, and the gables, partly demolished — ^{on the side wall, towards the south west, is a window of Gothic form in which glass is said to have been used. which is scarcely legible.} The cement is almost entirely washed away by the storms. Some persons are interred within its walls. And farther to the south west, is ^{are the old walls of a chapel} another Chapel in ruins, said by some to have been used as a church by Protestants, some say that when Catholics had the upper hand, both Church and Chapel were supposed to be within the same churchyard. This is

all the ruins are called the ruins of Monasterboice. The walls are almost the same with the others. — On this cemetery are three crosses erected, which, tradition says, were brought by a miracle from some place abroad, ^(some say it was from Rome) and placed within the walls of this burial ground. They are said to have been seen ^{lying} on the sea shore, by a herdsman (as the people say, by a herd) and then they were found to remove to Monasterboice, and seen lying one evening each where it now stands, and were ^{found raised} erected the following morning in the same manner ~~in which~~ as they now are.

One of them called Boyne's cross (cros búirtín) (cros-ween) ^{standing} next the laricé, about 11 feet high, ^{side facing the tower} has bears on its the image of St. Stephen and the images of the people stoning him to death. — O'Keefe says - O'Halloran makes mention of St. Boyne's cross near

on one of which next the tower is a door about six feet high, the door case is made of cut stone

94

Loughneda, please, inform Mr. Petrie of it, that he may know,
if this be the St. Boynes' Cross alluded to by that historian.

Another called Patrick's Cross (*crois patraic*) placed in the south
side bears the following images cut on ^{part facing the south} the ~~side~~ - 2 lions fighting
One having the other's tongue in his mouth - Adam, and Eve
offering him the apple - Cain ^{killin} and Abel, - The Israelites
going through the red sea - Herod destroying the Children
and above this, on the same side - The good and ^{the wicked} weighed in Scales - ^{Christ} going to suffer - the woman
holding a cake of bread in her hand, who ^{anticipated} attempted to
bake ~~Monday's~~ bread on Sunday - the images of
the Martyrs on the side facing Collon - ^(but really north side) (east, according to Lonsfield),
and under that is the inscription as copied by O'Keefe -

which signifies, Lonsfield says, *on daisim* (by him from: opdom) *na crosu*
da Eppin, Anglice. I direct these crosses to Ireland (^{his} translation) - This
Cross is the same height with Boynes - a third stands in
the east side (the three form a triangle) which is said to have
been broken by Cromwell and his adherents; its height does
not exceed seven feet, it is inserted ^{placed} in a stone, ~~which~~ the cavity
of which the cross does not fill altogether, by which means water
is continually lodged therein - This water is said to prove an effectual
cure to any person, to whom ^{new} ~~warts~~ are an inconvenience, provided

(all describes
from Christ
including the
inscription is
on the North
side of the cross.)

he does not come intentionally or for the very purpose of applying it, but if he chance in passing by the place to meet with it—
 this ^{case} is ascribed as a miracle to the water contained in this stone; but I have heard persons, who never knew of this, recommend others to wash their warts, if perchance any ^{one} complained of the disagreeableness of having them on their hands or feet, in water which they ^{might} meet with accidentally in the cavity of any common stone.

Such an allusion may perhaps be ^{irrelevant} ~~impertinent~~ to the intended purpose of this letter—The whole of the description hitherto given, excepting this last allusion, is given to us by Larsfield. He says, there is no tradition respecting, who the ^{builder} of the Monastery was, but a very frivolous, and insignificant story among the illiterate people, which story he could not credit. The story runs thus—That Goban Laon and his daughter erected all the building, that when the daughter was finishing the tower (it is never called round tower by the people here) she got ashamed of a little boy or some person who looked up at her, and that, in consequence thereof—she leaped down, leaving the Tower imperfect as it is this day. He says, that it is handed down by tradition, that Briem (ween) was the Saint who was head of that Monastery shortly after St. Patrick. It is not said he was abbot.

The old original walls, which environed the Monastery, were levelled almost with the ground, and houses—pigs—cows &c. had access inside the walls—but Larsfield, being a brave and forward man—

107

went to a vestry, which was held to regulate the church & C^{ep} of
the barony of Fennard, and made a courageous and warlike
Speech for which he got as much money as sufficed to re-
-build the old walls, which he got done, himself being overseer.

Protestants are not buried ^{ing} at Monasterboice. no more information
than what is already stated, can possibly be found con-
-cerning Monasterboice, for the people remember no more
about it. The Four Masters speaking of Mainistir Buithe
state the following -

Anno Domini " 521 - Saint Bute (Buite) son of Bronagh Bishop of
" Mainistir, died on the seventh of December."

" Buite (Buite) of the hastings fame, come
" each time to my protection,
" Thona of the fair house, of the musical voice
" and of the white knee, good son of Brona
- ch - son of Balor

and ⁱⁿ Acta Sanctorum. Page 190 - Col 2 - the authority of the Four
+ Masters is adduced - thus.

A.D. 521 " Saint Boetius, son of Bronagh, Bishop of a Mon-
" - astery in the Country of Breagh - ~~also died~~ 7th
" - December - — A. J. M.

Now there is nothing remembered about Bronagh or Balor, nor
is it remembered that the country ^{or any part thereof} went at any period under
the name of Breagh.

10
Coppa - a - Man's Name. It ill.
burtin seems to be a div. of Burtie.

102.

Neither are the names Burthe nor Boetius nor Bute remembered but the name Burtin only (Bween) which is said to be the name of the Saint of Monasterboice (mummepp burtin) (from muinistie ween) He is said to ^{have} ruled that Monastery after the time of Patrick, some say, it was not built ~~at~~ so early a period, Larsfield does not know any thing about the time of its being built.

So much for Monasterboice. If burtin be rendered into Latin it can be neither Buteus nor Boetius. but Burthinus. is there a Saint of the name? Cordoozan - the name of a town-land in the Parish of Monasterboice, is so named, as Larsfield says it is handed down by tradition, from a Pagan, whose name was Corr and Surname Doogan. He was converted to Christianity and tradition says that he was a very good and liberal ^{generous} man and expended no small share of his property ~~in~~ helping Burthin to erect the monastery and tower (clartieci). When he died, the recompense extended to him for his past expenditure and labour, was, that the Monks of Monasterboice would not allow him to be interred in the burial ground attached to the Monastery.

They kept an old white horse, whose employment, it was, to carry bread and other necessaries to the Monastery for their own use. White horses are in general stubborn, untameable and cross grained, there is an Irish phrase, which is applied to persons of a stubborn mind, and abrupt in answer, ~~as~~ - ca mórán d'án gearrán bán an or mte (fem.) litt - there is too much of the white

1.25

horse in him or in her,) (alluding to the stubbornness of the mind) -
 It may be naturally supposed that white horses were not more
civilized at the early period here alluded to than in ^{more modern} later days.
 The white horse was cunning and made some breach in order
 to relieve himself from the constant and severe office of Cadging
 bread and such other materials - and in addition, perhaps, ~~it~~ ^{he} might
 be, that he would not let the messenger ride him either out
 of home, or on his return. However the case may have been
 whether it was to punish the old horse for his stubbornness
 or out of hatred to ~~for~~ Corrdoogan, the poor fellow was
 placed on the white horse's back (or thrown across his back as
 Larsfield says) and the important duty of burying him was
 imposed on the whitehorse. They put him ^{on} his back, ~~became~~ ⁱⁿ
 order to have revenge for ~~his~~ ^{his} former faults, by wearying him out
 of patience, for as often as he kicked and threw the dead man off
 his back, he was put up again, because the Monks knew he
 could not kill Corrdoogan, (it may be supposed he was tied on
 the horses back). He at length found some means of pitching
 him into a Marl Hole in the townland now called Corr-
dooogan from that circumstance. The water was drained
 away from the pit, by Anthony - Jack - and Laurence
 Kierans, who are ^{tenants} proprietors of that Townland, and there is
 no trace of it remaining now. If this tradition have any particle
 of truth in it, it may be inferred from the first part that
butin was the founder of the Monastery, but this is the
 only instance in which he is pointed out as its founder. -

Mayappa
 was tied alive
 for his own
 faults -

Corrdoogan
 was put on
 horseback
 but it is uncer-
 tain if it
 be for his faults.
 the reason is
 not known.

14/12/25/26(vi)

Please, submit this name to Mr. A. Donovan. is Coor a man's name? there were no surnames at that early period. O'Reilly's Dictionary gives the word Copa signifying weir, or dam. Could it bear a similar meaning in the name of this townland, and signify the pool of Doogan i.e. in which a man named Doogan was drowned? This is the exact pronunciation Coḡḡuḡān as Iarsfield gives it without a between p & o or bhá - after u. if this be right - the orthography would be Coḡḡuḡiḡān - (gan in the termination is not attenuated according to the received accentuation)

báun - Iarsfield showed us a báun (bawn) lying at the rear of his house from which little enclosure, bawn-taffe takes its name - Taffe is a family name in this County - please, let Mr. A. Donovan, send us the correct Irish orthography of this name, we have no authentic orthography for it, the pronunciation is Táá (prámuḡ Táá - Máire Táá, James Taffe - Mary Taffe) -

Within the limits of this bawn, is contained very nearly $\frac{1}{2}$ acre of ground, Iarsfield knows the limits extent of it, - it is now divided into two small gardens and a street before the door of a farmer's house. -

The former use of báun, was to serve as an enclosure for Cows &c. hence it seems to be compounded of bá cows and uḡn enclosure (munúḡ) or from the verb ḡuḡm I enclose, imper. ḡuḡ - enclose thou. - Bawn-taffe is also called Cábán prác.

We have gotten some names of places in the Parish of Monaster-boice, which were ^{not} inserted on the name book, we insert them here, perhaps they may serve to explain something ^{difficult} in future time. —

Bill of the congregation?

Enoc an epeac darr (now called pleasure hill) adjoining Bawn Raffe was

109 13

so named because the Friars or Monks of Monasterboice were wont to frequent it very often. (Larsfield.)

Enoc moneac, so called because ^{all} the ^{all} inhabitants were stammerers.

Two important names were omitted above, Larsfield

Paddock - the name of a townland in Monasterboice Parish.

pronounced Paddock by Larsfield, who says it signifies a deer park, and is called dey that name as often as by the name Paddock - did Mr. O'Donovan meet with such a name? is this the signification of the word? -

Tullyoskar - a hill in the Parish of Monasterboice - part of the townland of ^{Tullaghoskar} Tullyhesker in Ballymakenny, gives name to that townland. It is so called from a great giant, who was called Osgar and was guarding the harbour of Drogheda, being buried ⁱⁿ it - His grave, however, is not visible now. He was such a huge Monster (*monstrum horrendum, ingens &c*) that he could sitting on this Tullagh, stoop and take a drink out of a streamlet which flows at the distance of about 100 perches from ^{it} that Tullagh. - The rivulet bears no name. Larsfield says that every Tully in Ireland is so called signifies a burying place, and is so called from some giant's grave. He is convinced the word Tully signifies a burying place, but he is far from having himself persuaded to the belief, that any giant was of such a huge size as Osgar is reported to have been. His pronunciation of it is - culag opgar, not culai or cula, and the terminational ap is not attenuated - his spelling of it - is - Tullyusker according to his own accentuation. -

14/10/25/2 (vii)

The people do not remember any other name for the County but - the County of Louth and in Irish Conda Lugh - this is the exact pronunciation - and Larsfield never heard any other name for it. Nor is the River Boyne known by any other name than Boyne - and Bóinn - any of the Queries about it met with no answer - Larsfield says - that the people say bap bóinne and bun bóinne, the former is applied to where it empties itself into the sea three miles east of Drogheda, and the latter where its source commences. He says - that the Boyne was never called by the name of Inbeap Colpa - but that another River was so called - in some part of Ireland at may be 100 miles away! - he does not know where! - He says Slab breis (pron. breis) is below Dundalk near Slab Gullinn - when we arrive there we will make every enquiry respecting it. The principle or most prevailing family names in the Parish of Monasterboice are - viz -

most numerous.	<u>MacCullough</u>	<u>Mac-cu-uláö</u>	pron. <u>Macúllám</u>
Second -	<u>Divers</u>	<u>Darbéanac</u>	pronounced <u>da</u>
third -	<u>Cooneys</u>	<u>Cúinná</u>	pronounced <u>da</u>
fourth -	<u>Branagan</u>	<u>bránágan</u>	pronounced
fifth -	<u>Mullens</u>	<u>máallán</u>	pronounced
sixth -	<u>McGuire</u>	<u>mácuibín</u>	pronounced <u>mácuibín</u>
7 th -	<u>Skelly</u>	<u>scalláíö</u>	pronounced
8 th -	<u>Larsfield</u>	<u>scáppál</u>	pronounced.

These are the most remarkable names in ~~that~~ ^{the} Parish - ^{both} for their number and respectability. Patrick Larsfield, who gave us so much information, is to the highest degree, extolled by

113 15

Mr. H. Jeelin in his history of '98, for his hospitality and intrepid soul. He gave us ~~his~~ an account of his pedigree, as far as he could beginning with his grandson, whom he was holding in his arms —

Patrick Garsfield aged $1\frac{1}{2}$ years — son of —
James ————— near 40 years — son of —
Patrick. ————— 80 ——— son of —
Thomas ————— 65 ——— son of —

Thomas — brother of General Garsfield of Lucan. This Thomas's throat was cut at the time of the battle of the Boyne, "medial" in Shop Street Drogheda. He left after him a wife and one child, who is the progenitor of the family of the Garsfields of which Patrick is one. —

He has in his possession an old gun, bayonet and a sword, which were used at the battle of the Boyne. He showed us the sword. — it is curved, not so long as the sword over Mr. Petrie's parlour door, in good preservation (actually bright). We enquired of him, would he sell it — he first consented, and in an instant he retracted and said he would not part with it on any account because, said he, the trifle I may get for it, will leave my hands in a short time, and moreover, these antiquities are preserved in our family this long time, and I'll not part ^{with} them during my life. — He cannot possibly get on without a map of the County to shew the relative situations of the Parishes. He also want Quills and Paper, for this ^{kind} is not strong or durable enough for preserving what may be entrusted to it.

14/D/23/2(vii)

✓ 16 114
beapn deapn - called Red gap hill by Larofield - a place ~~now~~
named in the town land of Bawntaffe ~~this~~ Cavan reach in the
Parish of Monasterboice. It took its name from a battle fought there
between Cromwell's ^{bud-deapn} men, in which much blood was spilled.

Providence caused a diffension between them for their violation of
Monasterboice by them, the carrying off of sacred things, & their breaking
one of the Crops - of which mention has been made above.

We get the Name books and extracts. We get many names
for little places - parts of Townlands - which are not inserted in the
books - Such as - names of hills - gaps - &c. will we take them?
all worth notice, that we met with hitherto are stated here.
We are well aware of the different divisions of Parishes - Townlands
farms &c. which prevail among the people. We fear this letter
is too long - we will be more acquainted with the method of con-
-densing for the future - The people are not willing to give
information suspecting it may be connected with tithe affairs.
but when we meet a sensible, intelligent man, it is easy per-
-suade him to the contrary. We hope, it will be made known
to us, how far this letter be satisfactory or if there be any thing
alien to our purpose, ^{said} in order that we may avoid such for
the future - ^{also} what opinion Mr. A. Donovan may have of it - how
far it may satisfy him. we cannot for a few days finish any
one name book perfectly because the Parishes contained in them are
too far distant from one another - we must take them in order,
as soon as we can we'll send it. - we will write tonight
about Drogheda.

Your humble Servants
P. O'Keefe
J. O'Donohue

Thos. A. Carson Esq.

END

14 D 23/3

O'Connor, Thomas; O'Keefe, Patrick

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor and P[atrack] O'Keefe, written from Drogheda, Co. Louth, concerning the history, genealogy, antiquities and topography of the parishes of Ballymakenny, St. Peter's and St. Mary's, with particular reference to their early churches, burial grounds, holy wells and the origins of their place names.

21-22 December 1835

12p.

23 cm

RIA

Drogheda 21st December 117/35

Sir,

^{2 1/2 miles N.E. of Drogheda.} This day, we directed our tour to Ballymakenny about
and got the names of the townlands in that Parish and of
the townlands in the Parishes of St. Peter and Philipstown. It
was not very laborious to get the names in Philipstown for itself
called the Parish of Philipstown is the only town in the Parish. -
Patrick Jones of Tullyskar, ^{in the Parish of St. Mary's, Drogheda} who was born in that townland,
pronounced the names in Irish for us and explained
the signification as far as he could. He says that in old
times - Philipstown (baile pihb) botterstown (baile cōclap) and Tullyskar
(tulais oigap) ^{parish} composed one Parish called the Parish of
Philipstown, and hence it is that this town still retains the
name. He understands what baile is applied to, but does
not know the signification of cōclap. He tells the same fable
about Tullyskar which Garsfield told us. He says he has
a right to know it well because he lives at the foot of
the hill ^{called} named Tullyskar. This circumstance could not make
him know it, but however his relation of the fable concurs
with that of others. He says he cannot believe their foolish
stories about Oscar - because he says - Pionn mac cumhail
was but 8 feet ¹⁰ inches tall - and how could Oscar be so
long as to sit on tulais and drink of the streamlet which
flows at the distance of 100 yards from it, whereas Pionn
was a far better man, even of greater fame, ^{Irish} he only 5 feet 7 inches tall.
He says by the word tulais the people ^{understands} means a cave in the hill
14/D/23/3(i)

This
must
be a
proper
name
of a man

182 called a grave, - we enquired if ^{Cogan's} ~~it~~ could be seen - no indeed
118 said he, and the people said that his bed was there too. we
asked if he at any time saw ^{it} no, said he - nor any other person.
They understand - as far as we can find out, the grave of a giant
by the word calais (Tully) some say it signifies a burying place,
but when a farther enquiry be made, they say, a giant is
said to have been buried there.

^{vide x}
^{infra} barntown (barle cáinne) a townland in the Parish of Ballymakenny
^{the} (pron. barle míc cáinnaió) the con-spon. en- and the two nn as n. In this townland
^{are} the ruins of an Old Castle, a description of which we reserve
^{all we} for our next letter when we will get more information concerning
^{can say}
^{about}
^{it is contained}
^{in this infra}

botan glap Green Batter called in Irish (lána glap) pron. lán glap) green
lane, the name of a townland in the Parish of St. Peter.

^{Hillineer}
ban glap Yellow Batter (botan bríde) lit. yellow road, - a townland in
^{Patrick Moore} the said Parish - in both these names - the word lána (pron.
^{of the}
^{of St. P.} lán) in the former - signifying a lane or narrow road, and the
^{Sunday's}
^{gate} word botan signifying a road in general - are ^{metaphorically} anglicized into
Batter - is there an example of this before?

Cones remembers to have heard, when a young man, the
County of Louth called maí murtéine by an aged man.
He also remembers to have heard the Boynes called mbean colpa.
but can say no more of them, - the people remember none
of these names except those who read Keating's history, or who
heard ~~it~~ from persons who read it; the Boynes to have been called
mbean colpa.

He also heard of Shiabh quillinn, Shiabh Breagh, and Shiabh bán (white mountain) is it in this County? L2d 2/19

- The principle family names in the Parish of Ballymakenny are - viz.
- 1st Jones - mac péorn or peomac - is this name more Irish? they in general call these clann Flann
 - 2nd Lynns - clann rine in phlann? linn pron: Jones says they are called birds.
 - 3rd Hurks (birds) clann mic gilla éipee - éipee? - must be from ceape
 - 4th T Healy - clann in il - pron (ee-eel) pron: mac roll éipee
 - 5th Lyons - mac il - pron: (mace-eel)
 - 6th Reed (Patrick) páide Ríeo (Ráeid)
 - 7th Murrys (not Morvays) no Irish - neither John nor James Murray
 - 8th Moonans - mínnam sinj: mīnan
 - 9th Corrans - Coppam sinj: Coppán
 - 10th Mc. Bullons - maccyllum -
 - 11th Lamb - lúan - corpdealliac ua bán
Terence Lamb

Jones is a Welsh name, some say - ?

Might this name be mac gilla éingeal? is there such a name? the people here pronounce éingeal - ee-ul -

Mr. O'Donovan will know this at once.

also several families of - the Heenys - mic ímnead or mic ímne - pron: mīkeeney - reamur mac ímne - James Heeney

throughout this letter - a man's name is generally prefixed to the surname to show whether it be a man's name or a woman's name.

We write these from the mere pronunciation in order that retaining them and having them Anglicized, we may hereafter attain to the development of the same Irish names, which are disguised under a far other veil in different parts of Ireland. If the mere orthography was given - the pronunciation would follow the method peculiar to every Province; and the utility arising, with respect to the discovery of the corrupt anglicising of names of families, would be, totally annihilated. is this method considered useful? if not, we will discontinue it. The Barony of Derard is by the

4²⁰ 122

people called *bapunaict pheaprou* (pron: *bapunaict eprou*) but they do not know the ~~signification~~ ^{signification} of *eprou*.

Jones says, there is a tradition that the Daughter of Golan Gaor built the tower at Monasterboice, with an apron full of stones; but he could believe no such impossibilities.

He says it was a Saint named Máoin (mween) that built the whole monastery, and as a proof of this he told us, that a woman invoked the Saint máoin to punish one of the soldiers of Cromwell, who, she saw, acted outrageously in destroying the monastery, and violating its sacredness (*videat commissentem divina et humana*) saying out - *a máoin buaíois, b'paeptáois, leas an máincaic* (pron. by him - *a máoin buaídea, b'paepta, &c*) O Mween (Moyné) triumphant, ^{worker?} performer of miracles, throw down the rider. As soon as these words were uttered, the horseman was raised aloft and dashed (to pieces) against the ground with such violence as deprived him in an instant of his life.

This is another instance in which the name of the Saint of that monastery *concoords* with the other received name, in its terminational letters; - the initial change is thus caused.

When the woman invokes the Saint - the name is put in what grammarians call the vocative case: now the first received name is *buaíen* (bween) the last - *máoin* (*muíen*) in the ^{state} case of addressing or speaking to - *b* and *m* become aspirated (as writers of Irish primers lay down) and are pronounced like w in the English language - e. *buaíen* and *muíen* (bween and mween) would be pronounced in such a case wween -

125 2nd 5

In restoring the name to the State from which it had been
commuted - m instead of b is adopted by some - hence the
Corruption of buyen into murien.

Continued on Tuesday 22nd.

We were forced to quit our description of the subjects introduced,
for two reasons - first, we found a great deal of difficulty in
finding out the true pronunciation of the names of I.L. in the Parish
of St. Peter and thought we could by enquiry discover more
concerning the Signification of them and collect all the tradition
we could about those things most worthy of notice in the
Parishes of Ballymakenny, St. Mary's and St. Peter's. By this
means we had the opportunity also of corroborating the received
pronunciation of the names of I.L. in those Parishes by asking several

* the second
reason
is - it was
12 o'clock
at night
and we
retired
from work

the pronunciation of ~~those~~ ^{these} ~~names~~ ^{names}, of which we entertained any doubt. This morning
we went to the Parish of Saint Mary, and got the names
of the I.L. from Michael Daly, who was for many years,
tithe collector and what is called by the people, Viewer, ^{of tithes} in that
Parish. He knows the Irish Names of the townlands in it perfectly
well - He knows more than the tithes of them. But previously
to making any remarks respecting that Parish, we will finish
all the remarks to be made about Ballymakenny as we com-
menced with it. we got more information to day respecting it.
After we got the names of the I.L. in the Parish of I.L. we
went to Ballymakenny Church and to the I.L. of Carntown
in that Parish, where ^{there} are the ruins of a Castle. —

6 22
126

We went to Mr. Patrick Reed, who, as the people say, lives in the Castle of Barntown in the Parish of Ballymakenny. He does not now occupy (i.e. live within the Castle) but did 4 years ago. Mr. Reed is a very intelligent man and gave us a good deal of information respecting what we asked him.

Ballymakenny: [baile mhc inneato] (pronounced baile m^{long} cinnio (masn)) joining Barntown, takes its name, as he (Reed) thinks from baile which signifies a town and mhc inneato (pron: cenny) and Anglicized in this part of the Country Keeny (pátrac mhc inneato (Paudric was cenny) Patrick Keeny. There are several families of the name dwelling in Ballymakenny. In other parts of Ireland this name is Anglicized Keeny. Mr. O'Donovan will be pleased to consider if this be correct. - the pronunciation is accurately given.

From this townland the Parish takes its name.

In this Townland is a Protestant Church, built on the site of an old Chapel, the ruined walls of which, Reed and Jones and several others remember to have seen. This Chapel is said to have been dedicated to Saint Nicholas

a festival is held in it on that day and was the 6th of this month.

of Lyra, as Reed says, - query if it be Saint Nicholas of Mira. His festival day is still remembered by the people. The 6th of December. - query is the 6th St. Nicholas of Mira's day in Butler's Lives &c. They know no more about it.

Barntown. in which the Castle stands, is named by Smith baile cáppn^{pron:} by Jones and Reed baile cáppne (pron:) Reed says, he heard the town was named from a man, who lived at the cross-roads in or adjoining that townland. In all the Irish names of men

(2) so called by the people.

We find no name to correspond to the pronunciation of this
~~name~~, there are two names which might be mistaken for it -
cácapnaic Gen. cácapnaic and Ccapnaic Gen. ccapnaic but there is
a wide difference between the pronunciation those names and
that of the name, in baile cáppne - the exact pron. but according to
their accentuation here - it might as well be cácapne, that is
in pronouncing they do not distinguish the i coming between the
Vowels - nothing will settle the orthography but the actual
knowledge of this being a proper name, please, let Mr. O'Donovan
see if such a name occurs. The name of this townland can
still be read on Christopher Chever's tombstone, which lies
in the Churchyard of Ballymakenny. The Castle in Carn-
town was built and occupied by Chever, - the year in which
it was built is not known, but the year in which he
died is written on his tombstone, the inscription on which
I Keefe has taken down, both ^{for the sake of knowing} ~~on account of~~ the ortho-
-graphy ^{of the name} of the townland, ^{at that early period} and the date ^{year} in which he died, for
it suggests very nearly the ^{year} date of the building of the Castle,
Chever is said to have been a warm adherent of King James
at the time of the battle of the Boyne and always had
an enthusiastic attachment to his Country, it happened
that having died some place abroad (~~we did not hear where~~ ^{could just learn})
he was brought and ~~is~~ interred in Ballymakenny Churchyard.
As it is said, that when his Coffin was laid down, previously
to his being interred, blood ran ⁱⁿ streams from it -

224
 130 Patrick Jones told us this, and being asked, why? he said,
 the Cause was, that James ^{was conquered in} the battle ~~at~~ the Boyne some
 short time before, (so the people said) in aiding him to sustain which,
 Chever ~~it~~ made every exertion in his power, - it was at his
 Castle that King James always got his horses shod and several
 other preparations ~~made~~ ^{made}, - his coffin is said to have ^{run} streams ~~with~~
 of blood, through regret that James did not come off victorious - but
 said Jones - God knows - may be, it was on account of the ^{topping}
 he was ^{his} corpse underwent, ^{suffered} whilst he was ~~being~~ ^{carrying} home - but the people
 being ^{carried} ~~carried~~ thought otherwise - he was buried in that Church ~~and~~ before
~~his~~ the present Protestant Church was erected in it - Jones says
 that when it was commenced to be built - ~~that~~ Chever's
 tombstone was removed and his grave dug up - but the stone
 lies in the grave yard yet on which is the following
 epitaph, as ^{copied} taken ^{down} by O'Keefe the stone is broken - it is not easy
 to distinguish the letters.

This Tomb was erected by ~~think~~
 Christopher Chever of CAR

NAGLETON ESQ

we think
 this is
 Carnaghton

now
 called.

Carntown

barle caryne (pron.)

the day of the month cannot
 be ^{found out} ~~discovered~~.

but the year of his death is

1687

the shading
 shows where
 the stone being
 broken does
 not lie
 closely together

AN DO

133 25 9

We have the authority of ^{Patrick} Need of ^{Ph. of S. M. K. R. K.} Carrington, Jones of ^{Ph. of S. M. K. R. K.} Tullygarra
^{Ph. of S. M. K. R. K.} Smith of Killineer and ^{Ph. of S. M. K. R. K.} Moore living at Sunday's gate Drogheda
 P. of St. P. for the names of the I. L. in that Parish. The two former mentioned
 are as well acquainted with names ^{of I. L.} in the Ph. of I. P. as with those in
 P. M. Kenny - because they live at the boundary between both Parishes.
 St. Peter's Ph. ^{Papayce} - ^{Teampull} Peadaig - they don't say ^{Teampull} Peadaig - some say ^{Teampull} Peadaig.
 Killineer - (^{Callan} ^{soadape}) from: ^{cilleán} ^{ae-ir} (Killan - a - ir) the ^{ll.} liquid ^{not profiting}
 the ^a - like, ^a in blade, and the ^{ir} - liquid, ^(like Gen. 11:10 of a man) a townland in the Ph. of St. Peter
 in which there is an old Church yard - where very few ^{families} are ^{now}
 accustomed now to bury - except the Moores of Killineer and their con-
 relatives? (relations). We made every enquiry possible about the founder
 of the ^{cilleán} - (little Chapel a church) but there is nothing known about him.
 We went to an old man named William Smith ^{(William in Goban) not in}
 the abovementioned Patrick Smith's Father. He is ^{more} than 100 years
 of age - is confined to his bed those many years - is deaf - does
 not answer the questions put to him, for about 15 minutes after
 he is asked. We requested of a woman, who was in the house - to
 ask him if he ever heard who was the founder of Killineer
 Church, ^{Chapel} he said he never heard his name, but he says,
 it was ^{in Killineer} there, The Chapel (church) was first in the Ph. of St. Peter
 and gave us the name as mentioned before. That afterwards ^{does}
 not remember the time, it was deserted, (or as he says removed into
 Drogheda) and the Church of St. Peter ^{Teampull Peadaig} ^{was} built in its stead, from which
 the Parish of St. Peter took its denomination (^{Teampull} ^{Peadaig}).
 We could not find any one who could tell us the signification
 of ^{soadape}, they know the signification of ^{cilleán} ^{thou} far - they call it a
 Church yard. from their pronunciation, one would incline to think
 it might be ^{Church of the Pastor} ^{but} ^{cilleán} ^{soadape}. They join the ^{an} - so quickly to ^{cilleán} - that
 one must think it is a terminational part of that word.

it was then
the old
Chapel
stood.

10 26 and they give the s a distinct sound in an not so long as in an water
134 and not with such force on the n as in the article an the certainly
according to their pronunciation, the termination could not be m for the
s is distinctly sounded, in that ^{degree} ~~measure~~, which we described as well as we could,
they do not pronounce the terminating e in the word sooap - they exactly
say cillan ae re - joining the an immediately to cill - it is called a small
church by every one - whether they signify the church yard or
the Chapel that was in it - by the term - small church. the whole
extent of the burial ground does not exceed one rood, part
of which ^{on the east side} was appropriated ~~for burial ground~~ to Quakers, who
did not ~~with~~ even when dead to mix with those, that living when
alive were of a different persuasion from themselves. - the people
do not remember that a protestant Church was ever built on the
ground - the fact is that there was not - ^{because} since it is said
that the chapel there was deserted, when temple peo peo peo
was built in the town of Drogheda. it may be that the
words small church, first took their origin among those
who saw the walls of the Chapel built on that ground -
and are as yet preserved among the people, because
it does not seem that people use these words as their own
signs of their ^{own} ~~ideas~~ of the church yard as it is at
present. Now whether cillan be their pronunciation of small church,
^{in thing} which requires more acquaintance with the ^{general} accentuation of the people
of this part of the country, than we have had as yet - or whether it
be cill and the article an - or not - one thing makes it possible that
by the word sooap (a shep^{herd} - Pastor) is signified St. Peter, because
it is said, as ^{old} William Smith told us, that this was the first Church
in the Parish now called the Parish of St. Peter, and it might be that

they could
not sym-
metrize
with the

137 11 27

it was dedicated to (or at least denominated from) that Saint -
under the name of Dooghe a Shepherd, Pastor. because he is acknow-
-ledged to ^{have} been the Pastor of the universal Catholic Church next after Christ.
and when it was deserted, (or as he says removed into Drogheda) then, probably,
^{in consequence of} a more magnificent Chapel being built there, it was called
Teampull, and it was dedicated to (or denominated from) the
Same Saint. not under the name of Dooghe but of Pedro, this
Teampull Pedro, ^{by} which name the Parish of St Peter is
now called in the Irish language, as mentioned above.

Now all comes to this point - Killineer, as tradition says, was the
first Church in the Parish of St Peter - the question then ^{may}
be put, why is the Present ^{Church} Chapel - denominated the Church
of Saint Peter, from which the parish is also named? the answer
must certainly be, because it was dedicated to Saint Peter - hence
its denomination - if the question be put again ~~why~~ was it
originally dedicated to that Saint? - without following the example
of some other Church - which had been dedicated to ~~that Saint~~ ^{him}.
it might be answered - that some Church ^{wherever} it
may ^{have} been by its being dedicated to Saint Peter - ~~has~~ set
the ^{an} example first, but we cannot suppose that this Church
of Saint Peter, from which the Parish takes its denomination -
was the first that set that example, because, it is improba-
-ble, that no Churches were dedicated to that Saint - ~~during~~
so long a space of time from the first ages of Christianity
until the present Church was built in Drogheda.

After the example of what Church they might it have
 been dedicated? of what other Church, could it be
 supposed, than of that which was the only Church
 and the original one in the same Parish - viz. Killineer -
 which, William Smith aged 100 years, ~~as is said before~~, remembers
 to hear, was deserted, (or in his words, was removed) ~~(memoria~~
 (memoria patrum, &c. i.e. curruine na pearnodomead) into Drogheda
 and in its stead, the Church, from which the Parish takes
 its denomination, was erected and dedicated to Saint
 Peter as appears from the present Irish name - teampull
Peadaig - that it was a custom to pull down or at least
 desert old Churches and build others on new sites ~~and~~
 often very convenient, ^{to the old ones} needs no other proof than to
 take a tour through the different ~~the different~~
 Countries and there see the many ruins of old Churches &c.
 which, the people, who are in the their vicinity will
 point out ~~to~~ have been deserted many years ago
 and new ones erected in their stead within the same
 diocese, Parish, or within a few town lands of the former.
 and they will point out them out - thus - saying "these are
 the old walls of the former Church in this Parish &c." or
 "that is the Church yard, where the former church of
 this Parish or of such a Parish was, before the new
 one was built - which is in such a place &c."

141 29 13

and moreover the ruins of Churches - monasteries &c are ~~one~~ for the most part contiguous to villages, of the origin of which they themselves were first the Cause, as is well known. and when the old Church is deserted the new one is built generally within the adjacent village. but then ^{the modern church} it is to serve for the same purpose of the former one, and it follows that its dedication is made to the same Saint, to whom the former had been dedicated. If then - the modern Churches are dedicated to the same Saints - each to the Saint, to whom, the former Church, instead of which the modern one was built, had been dedicated, it follows ^{with every probability} that ^{the} Parish Church of St Peter (Campull peadapp) is dedicated to the same Saint, to whom Killineer, ^{had been dedicated,} which, as is said before, tradition states, to have been the former Church in ^{the} Parish, ~~and instead of~~ before the modern one (St. Peter's Church) was built - but it is ^{evident} certain both from the testimony of people ^{and} from its name (Campull peadapp) that the modern one is dedicated to St. Peter. If, therefore, the modern church be dedicated to St. Peter, ^{it follows} that the former also was ^{also} dedicated ^{also} to this Saint.

Wherefore, whether in Killineer, the exact accentuation of which is shown above, which is the only clue to the signification, for there is no tradition whatever connected with it to disclose the veil of obscurity, which overhangs it - except the few remarks hitherto adduced, whether (we repeat) - the word Killineer, be one word

14/D/23/3(11)

14 and signing a small church, or whether it be cill and the article,
 142 an of the, or whether it be ^{really} cillm - corruptly pronounced cilleán,
 or not, it is evident from what has been premised ~~above~~
 that by the word sothaire (shepherd, Pastor,) is signified Peter,
 therefore - cillm or cilleán or cill an sothaire (Killeen 2. 11) pron.
 signifies the little church of - or the Church of the Pastor,
 signifying St. Peter. It may, therefore, be concluded, that the
 name was changed merely in letters and sound (pronun-
 - ciation) and not in signification, and that therefore - the
 term cill - cilleán (a little church) or cill an church of the St.
 was changed into Teampull (a scriptural name for a church)
 sometimes signifying Temple as Teampull Jerusaleim - the Temple
 of Jerusalem and what was more splendid according to what
 is said of it.) a name more suitable, because the modern
 church is ^{said} ~~supposed~~ to exceed the former, if not in every respect,
 certainly in extent, and the term sothaire (Pastor) in consequence
 of the initial change, which might not perhaps sound so
 gracefully, or for a greater distinction of the dedication, was
 changed into - Peadar, and the name made up Teampull
Peadar 'Church of Peter', from which the Parish is named
 as the con- as is said before. - and therefore ~~cillm~~ cilleán sothaire and Teampull
Peadar signify have the same significations and both were
 dedicated to St. Peter. We fear we have have trespassed too
 much on your patience, in dwelling so long upon this seemingly
 trifling name, but we are so curious in our attempt to
 discover the signification of names imposed on Churches

145-31 15

when newly built but disappearing in the same proportion as
their walls are decreased untill at last - (nomen cum re extinctum^{it})
(the name and the object disappear) perhaps there is too much scrupulosity
used with regard to some things, if so we hope it will be made
known to us - in order that we may chasten our enquiries and
divest them of superfluities.

Carntown, the name of a townland in Ballymakenny Pth - said
by every person of whom we enquired to be a name corrupted from
the Irish name Capurton - Cappar-ton - the termination - town
in every other name they call barle, and prefix it to the Irish name -
but they deny town in this name to signify barle - they do not
know what the ^{signification} meaning of it is but they say it was so called
since the beginning of time, ^{say} 300 - 500 - years ago - never was
called any other name. this is the pronunciation given by Jones, Reed,
and Smith and Moore, &c.

Carntown - a Townland in the Parish of St. Peter. Joining on the
west Carntown of in Ballymakenny Pth - which is mentioned above.
they pronounce the Irish name of it like Carntown in B.M.K.
but Reed says - the name in Irish was formerly psall etc.
pron: the ll very liquid - so much so that one would by no means
represent the sound. there was a fort in this townland, which
they called psic. it was destroyed by a man. O'connor
Madden O'Norden, Norden, Shortly afterwards a neigh-
-bouring man, saw four men with ^a Coffin coming down
from the psic and burying it in a river which runs
at some distance from it. Armies were often seen ^{there}

14/10/23/3 (viii)

yellow
Butter
is near
this

146

going on a nightly expedition (Knighly expedition - they were all Knights on the battler) there is a pool of water in this townland called Pol uahmpe. from a man named mpe, who went out one night to dig a pit in which he might hide his money - he concealed it someplace, but was unfortunately seen by some covetous villain who carried it off between that and morning - when poor mpe returned he could not find it, and because he could not he drowned himself in that pool - hence called poloh-mpe (Polhinsh) - pron:

Liscuwy - a townland in the Parish of St. Peter named from lor which they also call a fort or mote, and Crippai Gen of Crippai - bog - the bog is in the townland still - but the lor Port is destroyed - notwithstanding it is remembered by the people to have been in the townland.

Listoke - lor oubaise pron: lor oo-aise (lios do-aise) the fort in this townland was likewise ^{destroyed} pulled down - notwithstanding it is remembered to have been there. they do not understand oubaise ^{except} unless - it be signified ~~by~~ thereby, ~~that~~ the place, or ^{space} ~~lands~~ about the rising ground on which, as they say - the ^{moats} ~~moats~~ stood, which is a low marshy ground. - there is a place bearing the same name - (oubais) in the townland, ^{pron} ~~as~~ the people say distinct from it) of Greaghdrumit, in the Parish of Carrickmacross - barony of Farney & Co. of Monaghan. - it is almost the same quality of the place mentioned here and has the same appearance. the exact pronunciation is given.

Money more - a townland in the Parish of St. Peter - formerly called baile an locam (town of the small lake) there is a tradition that it was thus named, because, before Noah's flood, a town or village (baile) is said to have been swallowed by an earthquake. There was a very large bog in it, part of which remains still (the rest is under cultivation) from which it took the name of monagh niop (pron: by the people many more). In many instances it is very hard to learn from their pronunciation of some names, what the signification is, it is almost impossible to learn it from the mere pronunciation ^{except} by learning the quality of the places, ~~the~~ ^{the features} ~~situations~~ ^{objects} ~~in~~ ^{them} ~~the~~ ⁱⁿ ~~the~~ ⁱⁿ or contiguous to ~~them~~ ^{from} which they derived such names and that is ~~our~~ ^{one} principle reason for explaining as much we can learn by tradition from the people, the names of those townlands - places &c. which still retain the name, though ^{notwithstanding} the objects from which they have been named have disappeared. the people here - are inclined to change o - u - almost on every

occasion into a - they say monagh (pron: many) for monagh - they ^{pronounce} ^{alike} a meadow, a stream mae, mae Gen mae, mae leaving out the initial p. as well as ~~the~~ changing u - and o into a, which will be fully shown, when we come to speak of Townrath (J.L.) they say also - that mae is a fort and most commonly this ^{pron:} ^{is confined} ^{to the word} they pronounce - i like - mae in English - and the a - dwelling on it double the time of a in any other word - thus - mae - (raeath pronouncing th fully) they say Rath ^{or surname} Rath (pron: as before) is a man's name - but can tell no more about it. They likewise call meadow or level ground running along carries mae (short) leaving out the initial p. (the word is mae) 14/5/23/3(18)

Now tradition says a man named Kaath lived in this townland. which name the people think is the terminational part of Townrath (ounpaic). - now perhaps - this is sufficient proof - that some notable man lived there whose dwelling place (a castle) was called oun - if this be sufficient evidence we have a oun dwelling (castle) established there, from which the initial ^{part} of the name of the townland is formed - let us now search for the Post-fix paic. We have said before that tradition says, there was a fort (called paic and no other name by Reed-Jones Smith and some others of whom we enquired) ^{in Carnathun} which paic as stated above was destroyed by Madden. Carnathun ^{in G. B. 1804} as is said above is the boundary of Townrath on the north. further - a oun ^{dwelling} is said to have been in the latter, but in what part, we could not learn, a paic - fort or fortress in the former, but where, we could not learn. these things being premised, it is probable that the name might be compounded of both - thus - ounpaic - dwelling of the fortress. Mr. A. Donovan will please, to decide this - all mediums, which lead ^{to} ~~to~~ attaining to the true orthography - are laid down here as well as we can learn - there is one thing - the people cannot be much relied on in explaining any name, except the true signification be elicited from them either by the pronunciation, which is sometimes no easy task, or from some old story connected with it, which very often opens a wide road to the true signification of names, because they explain every name, according to the stock of words they are possessed of significant of the features which the ~~feature~~ object or place, which is called by such or such a name - presents before their eyes - the several attempts made to explain the signification of Townrath from the present features

they say
it was
a paic
and not
a hop
the paic was
not twice.

14/10/23/3(x)

24
154 which that town land wears is an evincing proof of this to one who reads what is stated concerning it in this letter. own is said to be a valley or low ground incircled (enclosed), with some rising ground because the appearance of the place is such in the same manner without paying any regard to the distinction of accentuation, páta is sometime said to be a stream or River - because a river runs in that low part of the townland, - but if this were true, it would be prota, as is shown above, again it is said to be the flat or plain through which the river flows runs - because there is a flat or plain there, which would correctly be prota. Let us conclude with this one remark, the fact seems to be from the pronunciation and stories connected with this name, that the ~~signification~~ orthography is own páta signifying - dwelling of the fortress even if it be admitted that páta from paath (raáth - as above) ^{is a man's name} still it is more probable, that the former is the true orthography - because the people pronounce the word páta signifying a fort - raáth. pronouncing both words with the same accentuation. Let it not be once ^{conjectured} imagined that Town in this name - signifies town (bottom) for the pronunciation, which is own, (o not t) excludes ^{totally} all pretensions to such a signification.

The Twenties - a townland in the Parish of Saint Peter - we can find no Irish name for it - many persons told us they heard it called by an Irish name. but they could not remember her it. Jones says - it is - neither Forties nor fifties, but twenties - in Irish na twenties.

Barnatten ^{gap of furze} beapn na h-arcme - beapn na h-arcme - Smith - a small place in the townland of Killineer - takes this name from having a gap or breach in it filled up ^{stopped} with furze. In it is a well called Tobap polap Tobap at-polap (lit. the well of light) but commonly called Holy well.

This well is said to have been first in the townland of Belgathoran
in the Parish of Mellogont (as they say in the Parish of Julljalluinn).
Butchers who inhabited that townland - washed ^{in it} the viscera of
some animals - which they killed (knocked down) - in consequence of which
pollution, the well accompanied with a great number of Candles
showing much light, was seen by all the neighbours removing from
its place to Barnatten where it is now is ^{to be seen} visible. Old William
Smith (of the 100 years) told us it was called St. Finan's well and says
the story about its ^{having} removal is downright truth. Persons afflicted
with sore ^{sickly} eyes ^{have} are much benefitted by making a Station at it.
Barnatten, where the well is, being in the townland of Hillineer and
the tradition that the well is called St. Finan's - may, perhaps,
suggest something about that Saint being connected with
the Church of Hillineer - is there any evidence of it? -
We, likewise, ~~told~~ got the question put to Smith, about the
founder of Monaster Boice - he said it was. mitern (mween)
that this is a corruption of butern. has been shewn before.
Reed said it was Boetus, but he found it in some book
for he said he never - heard the Irish name of Boetus -
he heard it always - called mynsrepp butern in Irish and Monasterboice in English.
He says Monasterboice, was dedicated to Saint Ambrose: his festival
is held on the 7th of December next following St. Nicholas
to whom, as is before said - the Church of Ballymakenny was dedicated.
We have not as yet ascertained whether the people assemble
at Monasterboice to hold what is called a Patron, a ^{term} ~~usual~~
given to the assembly - who convene on the festival day of a Patron
Saint to celebrate it (but the modern ^{mode of} celebration is very different.
at almost put an end to it & to many others, because there is so much of bad conduct shewn at such assemblies.

since writing this we got intelligence that our patron is usually held in Newtown Monasterboice on the 7th of Decr. - but the priests & parishioners have at almost put an end to it & to many others, because there is so much of bad conduct shewn at such assemblies.

14/12/23/3(x)

The clergymen have a different mode - far - on the day - which they call the Patron day of the Parish - they hold a station in the Chapel, and call the people to confession on that day - by this means - the people in every Parish know the day - called the Patron day of the Parish - and they know also that it is the same day, who was the Patron St.

looked upon by the sober Clap of the people as very different from the ancient - their conduct is detested - the assemblies ^{are} less frequented - ^{used} ~~part~~ by almost unnoticed.

This circumstance renders it difficult to find out whether such an assembly are wont to meet - except from those who live so near to the place where ~~the assembly~~ it is held, that they could not but know it -

Wallace's Row - a small number of houses in the T.L. of Dyellow Batter - built in the year 1819 - by Wallace of Drogheda in order to increase the number of ^{his} voters, when he was canvassing for a seat in Parliament - hence called Wallace's Row - the people call it in Irish - Róe an Oillynig. In this letter - the ^{terms} words church and Chapel are synonymous through-out except where - Protestant Church - is mentioned - and in one place - where - Peter is said to be the Pastor of the universal Church - signifying the Church of Rome. This remark, it is hoped - will prevent all ambiguity arising from these terms. We have stated in the last letter that Drogheda would be described in the next - we have collected as much as we possibly can about it - but we will arrange all tonight and write off as soon as we can - we did not wish to write about it until we ~~had~~ had all the information that could be gotten, because it is unpleasant to state one thing now and another again - it is better collect as far as ^{much} one can about the ~~same~~ ^{any} subject - before he begin to speak of it.

Our first and last letter was sent about 11 o'clock or a few minutes before it on last Monday, at least the Postmaster told us it would go at that time. Have you received it how did it please? is it to the purpose? is it too long? we have called at the Post office several times expecting to have the map sent us he said there were no letters for us even if there were he would not give ^{them} it out at the office until he sent ^{them} it by a letter carrier he said he is not allowed to give any letters out at the office. was the map sent we want it badly. the course we took is stated in the beginning of this letter. we are taken up yesterday (Wednesday 23) and to day. ~~Thursday~~ - till this hour 6 o'clock. writing it - the arrangement caused us to take more time than if it were mere copying - part of it was written on Monday night 21st Inst. - a page or two on Tuesday night 22nd - but we left it off - as we got a chance - of two men from the Parish of Collon - Mr W. McCormick, who is our Host's father, an intelligent man, and Native of that Parish, and Mr. Murphy - another Native of the same Parish - both of whom knew the ^{Irish} Names of the townlands excellently well - and from whom we got some useful intelligence about several other matters, which will be treated of when we speak of the subjects with which they are connected

14/10/23/3 (XII)

Thus we have made use of our time hitherto - the weather is very fine - we are like many in the world, who ^{though} they beg forgiveness for their faults nevertheless persevere to increase them, for in some places in this letter we attempted to excuse the length to which it was then carried, but no doubt ~~but~~ it was carried still farther since, we entrusted to it several things that were collected from different sources - we hope to be excused for not having ^{not} arranged every thing connected with each subject under itself without the intervention of another - this is owing to the different times, that we got more additional intelligence concerning subjects commenced and disposed with as much information as we had at first. That we could collect all at one time is impossible. for we may meet one man, knowing one thing - and another may have a different ^{story} according to the attention paid to such matters. every thing worthy of our notice in St. Peter's and Saint Mary's Parishes - will be included in our letter about Drogheda - as the town is contained in ^{within their} ~~these two~~ ^{pho}, and we have not room, without swelling this letter to too great a bulk, to take notice of any more. We will begin immediately as soon as we post this - to write about Drogheda. We hope this letter ^{will} be both useful and at the same time pleasing.

your humble servant
P. O'Keeffe & Thos. O'Connor,

Thos. A. Larcom Esq.

END

14 D 23/4

O'Keefe, Patrick; O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrick] O'Keefe and T[homas] O'Connor, witten from Drogheda, Co. Louth, concerning the history, topography and antiquities of the city of Drogheda, with particular reference to its early churches, abbeys, city walls and the origins of its place name.

24 December 1835

10p.

23 cm

Included are related extracts from the 'Annals of the Four Masters'.

165 41
Drogheda December: 24th/35

Sir,

14/D/23/4(i)

we find it almost impossible to get any information respecting Drogheda, that is calculated ^{to} convey even the slightest knowledge about the objects of antiquity, which stand as memorials of the early importance of this town, and invite the enquiring mind to an investigation of their origin, which when found, would scatter the murky cloud, that envelops the names of those, who have left to Posterity these marks of their having passed in the road of Time, so many leagues before them. We have used every exertion possible in searching out some old intelligent men, from whom ~~some~~ old stories tending to the communication of knowledge with regard to these matters, might be elicited - though we have made as yet but a very imperfect collection, in consideration of ^{perhaps} the time taken up with the enquiry, and the objects enquired after, however, we deem it to be more conducive to our design to arrange all we have got, particularly as we have mentioned in our former letter that Drogheda should be the next thing treated of and in our latter also; and, since we are now thoroughly convinced we can not get at least much more for some time, we will send our present collection, and during our tour through the County collect as much additional information as we can

42
166

It would cost us too much time at present and detain us too long from getting on with the names of the T.L. throughout the County, to remain here until we might chance to meet with any one adequate to give us the desired information, and there is another consideration, we may, with all probability, get more information relating to Drogheda, when we go out through the Country, i.e. farther into the County of Louth, than in its immediate vicinity. - we, then, commence first by describing the boundary of the County of the City of Drogheda, or in other words, of the liberties of Drogheda (^{liberty} ~~liberty~~ ^{an opoicic}) as it is given to us by Joseph Kearns - Surveyor for the Corporation of Drogheda, - (The famous Armstrong of this town is his Nephew by his sister.) - we first got the boundary defined for us by him, and then according as we were proceeding with getting the names of the T.L. in the adjacent parishes, we enquired, how far the liberties extended and by what townlands in each parish they were bounded, until by going the whole circuit, we proved the boundary given by Kearns to be the ^{correct} ~~real~~ one. - no one man in the Country could tell us the boundary, except of a short extent with which he happened to be acquainted. - we made

use of the instructions of Kearns merely as a clue to ^{1694³}
question several as occasion offered, and we find that
the boundary as given by him, concurs accurately with
that pointed out to us by several others, who from their
residing in the Townlands, which bounds it, or contiguous to
which its boundary lies, could be expected to be well acquaint-
ed with it.

That part of the County of the City of Drogheda lying on the north
of the River Boyne and adjoining the County of Louth, is bounded
on the west side of the town, ^{at} about the distance of 40 perches from
West Gate, by the lands of Mell ^{& Danerath (Angl. Hill of Rath)} in the Pth of Mellifont, for the
space of about 2½ miles - then the T.D. of Balgatheran in said Pth
completes its western boundary. It is bounded on the north by
the Parish of Monasterboice and Tullyoskar T.D. in the Parish of
Ballymakenny, and by Philipstown Pth. On the East - it is bounded
by Cartown as far as Blackstaff Bridge, ^{in Danerath T.D. Pth of S.P.} 3 miles from Drogheda
on the road leading from Bewly, and thence by that road for
about 1 mile, it ^{turns off} ~~winds~~ towards the west for ½ a mile, from
that it extends the distance of 1 mile to the Boyne at
Greenhills Bridge, bounded by Newtownstalan, ^(J. M. Pth)
of Lord Moore of Mellifont. On the South side of the Boyne,
adjoining the County of Meath, nearly opposite to Greenhills
Bridge, it is narrowed into a point extending about 40
perches, which lie on the North side of the hill; and ^{from that it} continues
14/10/23/4(11)

44. to extend southwards ¹⁷⁰ as far as the Balbrigan road (about 1 mile from Drogheda), which bounds it for the distance of 1 mile
^{in co: of Meath} also Beaheg T.L. (the Estate of Henry Smith, brother of St. George of Drogheda) and Beamore, which forms its uttermost Southern Boundary. On the West, it is bounded by Plattam T.L. and
^{in co: of Meath} by Rathmellin as far as the Boyne. The county of the City of Drogheda, on the North of the Boyne, ^{adjoining Co. of Louth} contains the Parish of St. Peter and Part of Ballymakenny P^h. viz- that P^h of Ballymakenny T.L. which is bounded on the North by Philipstown P^h, East by Bailly Park - South by St. and W. By Philipstown, and that portion, which is bounded on the North by Drumshallen & Termonfeckham P^h on the East by Carrtown T.L. on the South by Carrtown T.L. and on the West by Cottaristown T.L. and Drumshallen P^h, - and Carrtown T.L. in B.M.R. P^h. and On the South Side adjoining Meath Co. it contains the P^h of St. Mary. - It contains ^{about} 1830 Acres in toto, 500 of which lie on the South Side of the Boyne. The people speaking of Drogheda as divided by the River Boyne, always say that the part of it on the South Side of the River does not belong to the County of Louth but to Meath, placing the part on the North of the River in the County of Louth, - but when speaking of the Drogheda comprehensively, they say that Drogheda ^{together with the liberties attached to it} is a County in itself, and look upon the County of Louth as altogether distinct from them both. -

Drogheda situated on the River Boyne about 4 miles from the Sea to the west, is commonly called ^{Latin, Pons} Droicet (pron: dra-eth the a, like a in blade) literally signifying Bridge - or ^{Pons vadi} Droicet áda literally Bridge of the ford.

Droicet is the name most commonly used both by the Inhabitants, who speak Irish, and by those who live in its immediate vicinity - but if they be asked the name of Drogheda in Irish, they answer - Droicet áda, which they thus explain, saying, Droicet signifies a Bridge and áda (they never pronounce it áda in this occasion) signifies a ford - the Bridge built within the town over the Boyne gave the town the name of Droicet, because it is supposed the first houses ^{at} were built convenient to this Bridge - and the water of the Boyne flowing under the bridge is called áda - a ford, which is sometimes prefixed to Droicet, making the compound word ^{name} Droicet áda.

Those who live at a far distance from it call it always by the last name - there are other ancient names of it still retained by some persons - Garsfield, whom we have mentioned on our former letter - says - the ancient name of it was áda Dun parade, - and Jones - says - the ancient name of it was Dun Dub parade - and that of Dundalk was - Dun dealgan pron: not an - others say it was called Treda prior to it having got the denomination of Drogheda - if it was so called - Treda seems to have been the first Anglicized name of it.

are these names preserved in any document?

14/12/23/4(m)

46. Droichet atha (¹⁷⁴droicet ~~ata~~) occurs in several places in the Annals of the Four Masters, viz- the translation runs thus-
A.D. 861 "The Crypt: Letcha Abda of Mogh-dhorn (Mourne)
" the Crypt of Enoghbaori, the Crypt of Bodan over Dub-
" adh (Doath) and the Crypt of the Gobhands wife at
" Droichet Atha, were broken into and plundered by the
" Dames".

A.D.
1039 "Donncha the son of Giolla-Phadraic, led the
" people of Ossory into Meath and burned Enoghba
" and Droichet Atha".

A.D.
1166 - "The Dames with their forces attended Ro-dierick
" O'Connor to Droichet Atha, and Donncha O-
" Carrol and the nobles of Aighiall with him,
" came and gave them their hostages".

A.D.
1468 - "Thomas Earl of Desmond (the son of James, who was
" son of Garrett) who had been Lord Justice of Ireland, the
" most illustrious of his tribe in Ireland, in his time, for his
" comeliness and stature - his hospitality and feats of Arms -
" his Charity and humanity to the poor and ^{the} indigent of God,
" his bounty in bestowing Jewels and riches upon the laity, the
" Clergy and the poets - and his suppression of Theft and
" immorality, went to Drogheda to meet the English Lord
" Justice and the other English of Meath. They acted treacherously
" towards him, and although he had not been guilty of
" any crime they beheaded him. Upon hearing of which
" the greater number of the men of Ireland were filled
" with sorrow. His body was afterwards conveyed to

1777/7
rough Li, and interred in the burial place of his an-
cestors with great honor and veneration".

A.D. 1484 "Redmond Mac Mahon, Lord of Orriel died in cap-
"tivity at Drogheda".

A.D. 1489 "The sheep of that part of Meath verging on the Sea
"from Dublin to Drogheda, ran into the Sea, in ~~dispute~~
"of their shepherds, and never returned".

A.D. 1561 "O'Neill (John) then assumed the Chief Command
"of all Ulster from Drogheda to the Erne &c".

A.D. 1584 "With regard to the Lord Chief Justice he left Limerick,
"and forthwith issued an Order that all the men fit for
"service from the Boyne to Beare-haven should meet him
"at Drogheda &c".

A.D. 1592 "They (Red Hugh O'Donnell and his companion) rode forward
"by the straight roads of Meath, and by break of day ar-
"rived on the Bank of the Boyne, a short distance to the
"west of Drogheda &c".

A.D. 1597 "He (Thomas Lord Borough) then issued Orders to the men
"of Leinster and Meath, and to all those, who acknowledged
"the Queen's Authority from the meeting of the Three Waters to
"Dundalk to meet him with all their forces at Drogheda
"on the 20th day of June &c". — "on this expedition

"The Earl of Kildare (Henry the son of Garrett) in
"consequence either of his wounds or a fever was obliged

on an
expedition
to Tyrone

14/2/23/4 (14)

48 "to set out on his return home, but when he had gone as far
as Drogheda he died in that town &c."

178
A.D. 1598. "They (the Queen's soldiers marching ^{from Dublin} to Charlemont in the Co:
of Armagh) marched to Drogheda, thence to Dundalk,
thence to Newry and thence to Armagh where they re-
mained a night?"

A.D. 1599 "The Earl (of Essex) sent a garrison of soldiers
with all necessaries to Carrickfergus, to Newry,
to Dundalk, to Drogheda, to Wicklow, to Naas,
and to other towns?"

A.D. 1601 "The Lord Chief Justice of Ireland (Lord Mountjoy) having
left garrisons in Portmore, Armagh, Machaire na cranncha
Bealach na mhaighde, Carrickfergus, Newry, Carlingford,
Dundalk Drogheda &c."

These are all the occasions on which we find Drogheda
mentioned in the Annals.

In Acta Sanctonum page 652, col I. we find it
called Pontana "in Monasterio Mellifontensi (ant de Mellifont?)
Iuxta Pontanam." And again in Triad: Shaw: page 309
col I, where the Four Masters are quoted in support of
the assertion that a Synod was held in the year 1157-at
the Monastery of Mellifont-it is thus said-"Also the

"Four Masters agree every where concerning the same Synod,
 "writing thus under the same year" - "A Synodal convention
 "by the Clergy of Ireland, and some Kings and Princes
 "apud monasterium pontanense" (literally - at the monastery of
 "pontana (signifying - the town or city of the bridge) ("for so they
 "call the Monastery of Mellifont, because it is situated
 "near Pontanam" ^{Irish: (as above)} (by which is signified Drogheda) to consecrate
 "the Church of the same Monastery &c."
 Pontana would be thus explained by grammarians according
 to their rules - they would call Pontana, a noun substantive.
 because it is the name ^{of a} place viz. of a town, and they would further
 urge that Pontana is not properly a noun substantive, but what
 they call an adjective ^{in the feminine gender} - having a substantive understood (viz. civitas vel
 urbs) with which it agrees in gender, number, and Case. &c.

Though the rules of grammarians are often turned into ridicule
 because, as some say, they are indefinite and tedious, notwith-
standing they are of some little use on such an occasion as
 this - by their aid we found that urbs a Latin word, which
 signifies, a city - perhaps they who formed the name Pontana
 intended to have Civitas understood to it. which originally
 signifies - a State, sometimes - the freedom or privilege of a citizen, seldom city -
 any one acquainted with application of words - in the A. L. G.
 and Ir. Th: would be more inclined to think civitas was
 the word intended to be the associate of Pontana.

66. The signification of Pontana is of or belonging to a bridge, formed from Pons, which signifies a bridge - Hibernice Droicet, let us now ask what is of or belonging to the Bridge? (the is used in this query to limit or ~~the~~ rather point out one particular Bridge viz. pons urbis aut civitatis - the bridge of the town or city - from which Pontana is formed serving to describe the town or city thus - Urbis pontana aut civitas pontana Anglice the town or city of the Bridge called now Anglice - Drogheda, Latine Pontana, Hibernice ^{Pons} Droicet or ^{Pons} Droicet ^{vadi} &c. (bridge or bridge of the Ford i.e. the Town of).

So much for the name of Drogheda - we proceed now to take notice of what vestiges remain of the objects for which this Town from an early period is most notable & first of its walls - manica Pontana (de Drogheda)

The wall - commonly called the town wall, which formerly environed it, has almost disappeared - Some detached portions of it remain still in different ^{parts} ~~sides~~ of the town, where they serve to enclose partly - either a garden, or a yard attached to a house, or a church yard as may be seen at St. Mary's Church ~~at~~ ^{to} the South of the Boyne, where a portion of the so called town wall - encloses the Church yard to the South side. - The seven gates on this wall, said to be shut at the hour of 12 o'clock every night according to Custom

183-37

have all except Laurence's gate been destroyed as well as the wall - their names ~~and~~ situations are yet remembered - the four first mentioned here, are to the north of the Boyne, the other three to the south -

Laurence's gate is still in good preservation

- 1 West gate - *geata ppaioe na g-capall* to the west of the town
- 2 Newgate - *geata up* - to the north
- 3 Sunday's gate - *geata ppaioe na doming* to the N.E.
- 4 Laurence's gate - *geata pan labnarr* - pron: *laparr* - to the E.
- 5 Dublin gate - *geata baile atá chad* - to the E.
- 6 Duleek gate - *geata darrilias* - pron: *darlice* - to the S.
- 7 John's gate - *geata pan Seom* - to the W.

The principle Streets are -

to the north of the Boyne

- | | | |
|----------------|---|--|
| West St. | — | <i>ppaioe na g-capall</i> |
| Laurence's St. | — | <i>ppaioe pan labnarr</i> (not <i>up</i>) |
| Fair St. | — | <i>ppaioe an donat</i> |
| Shop St. | — | <i>ppaioe na ppaioe</i> (pron: <i>aro</i>) |
| Peter's St. | — | <i>ppaioe na b-proloped</i> - St. of the pillars |
| Dyer St. | — | <i>ppaioe na bpaio</i> |
| Stockwell Lane | — | <i>ppaioe a tobarr</i> |

in this St. there were pillars to which were fixed stocks (so called) where delinquents were placed as a punishment. Hence the Irish name

South of Boyne

- | | | |
|------------|---|------------------------|
| James St. | — | <i>ppaioe pan reum</i> |
| John's St. | — | <i>ppaioe pan reom</i> |

we would not have taken down the names of the Sts. but in order to get the Irish names of them when we had an opportunity.

14/10/23/4 (11)

52 To the north of the town near Sunday's gate is the tower
of a Church called (Mary) Magdalen's Steeple. — it is said
to belong to ^a Church dedicated to that Saint. There is no
remains of the Church except the Tower, the lower part
of which ~~is much~~ is somewhat injured, and near the summit
of the south side, is a breach, which, the people say, was
made by a cannon, that Cromwell planted on a mount in
the Parish of St. Mary to the South of the Boyne — this is
since called Cromwell's Mount.

We could find no more intelligence respecting this Church.

Old Abbey - situated in Abbey lane W. of St. Linen Hall St. about 15 Irish perches to the North of the Boyne - is called by no other name than that of Abbey - the Abbey - the old Abbey - an Abbey, an ~~pean~~ Abbey - an ocean abbey &c. - Its whole length, from the eastern gable, to a detached portion of a wall ^{at the west end} said to belong to it, is about 60 yards - its breadth is about 8 yards - the highest part of the side walls - is about 18 - or twenty feet - they appear to have been repaired in some parts - the summit of the eastern gable ^{and part of the northern sidewall} is demolished - on the gable to the west is a tower partly demolished - The space within the walls being accessible by two large pointed arches in the gables, has the same appearance with the rest of the lane. -

189 53 13

The tower, is said by the people, to have been used as a belfry. — There is no tradition among the people respecting the period at which this abbey was founded, nor is there anything relating to it now remembered, as far as we can find, for we have made all the enquiries possible about it. —

The first thought, it was this abbey was spoken of in the Annals under the following years. where it is said —

A.D.

1152

“ A Synod was convened at Droichet atha by the
“ bishops of Ireland &c.”

A.D.

1157

“ The clergymen and some of the Kings of Ireland
“ met at a synod in the Monastery of Droichet atha to con-
“ secrate the Church of the Monks &c.”

A.D.

1170

“ Woe to the Prince and ^{to} the Chieftains who committed
“ this deed at the instigation of a person, (Amlave) whom
“ the monks of Droichet atha had expelled from the
“ abbacy for his own crimes.”

A.D.

1193

“ Derforgaill (the wife of Tighernan O'Ruark)
“ daughter of Morogh O'Melaghlin - died in the Monastery
“ of Drogheda, in the 85th year of her age.”

A.D.

1297

“ Henry Mag-O'vraichtaigh (Geraghty) Bishop of
“ Connor, died and was interred in the Monastery of Drogheda
“ he had been a monk.”

14/10/23/4 (vii)

574
74 A.D. 1486 "A general chapter of the Province was held at
190 " Drogheda on the Ides of July, by the Archbishop of
" Armagh viz. Octavianus Stalicus, and the Bishops and
" Clergy of all the North of Ireland" --

please
look
to
pages
889
where
you'll
find
the 4th.
quoted
under
this year

but we find it said in Tr: Th: page 309-Col: I, which
is quoted in page the 8th and 9th of this letter - when we were
speaking of Drogheda - that the Synod here mentioned
under the year 1157 was held at the Monastery of Mellifont.
called - the Monastery of Droichet Atha under that year.

- We find the Monastery of Droichet atha mentioned on
every occasion - we hope Mr. A Donovan will be pleased
to examine this, and if all that is quoted here be referable
to Mellifont, to inform us - let him likewise look to
A. I. G. page - 655 - note 3^d where it is said -

"Id est in Monasterio Mellifontensi - so explained by
"Ware in the place last cited. But I think, that it is
"more probable, that in the MS. from which he copied
"it was Kell or Kella; for other authors already
"cited, say that the Council was held in a place,
"which is now called Kenamus, and we find to have
"been named Kell or Kella by the ancients" -

is it the Council (synod) that is mentioned in Tr: Th:
quoted above, to prove which to have been held at Mellifont
the Four Masters are quoted - under the year aforesaid, that
is doubted ~~if~~ in this last quotation to have been held there at all?

19355 15
did the Four Masters - by the Monastery of Droichet atha
signify that of Mellifont - which is nearly 4 miles to
the West of Drogheda? is the quotation in Ir: Th: wrong?
if not is ^{all that is} ~~the~~ ^{said} of the Monastery of Droichet atha to be
referred to Mellifont, or part of it, and ^{to} what part?
if all is not to be referred to it, the distinction is very
difficult - is there any more evincing proof than what
is said in Ir: Th: - that the circumstances mentioned
by the Four Masters occurred at Mellifont ~~or~~ or part
of them? is the Abbey within the town recorded at
all? - is it known when it was built? was it ^{built} before Melli-
font? was it at such a date that any of the circumstances
mentioned could have taken place at it? you'll find
in page the ninth of this letter - in the latter part of the
quotation from Ir: Th: - these words - "to consecrate the
Church of the same Monastery" - now the Synod, there,
is said to have been at Mellifont, and consequently the
Church of Mellifont was to be consecrated - no doubt
but ~~the~~ it was the Church of the Monastery at which
the Synod was held, that was to be consecrated, but
the Question is - was the Synod mentioned under the year
1157 - held at Mellifont - as is said in the Ir: - The Four
Masters do not mention Mellifont - they ~~say~~ merely say the
Monastery of Droichet atha (this is to be looked for in the Original)

14/10/23/4 (viii)

#56
194 To the South of the Boyne outside the Suburbs of the town is the Protestant Church of St. Mary's Parish - the South side of the Church yard is enclosed by a part of the old town wall, ^{as} which we have said above on a former occasion - within it to the south of the new Church are old walls said to belong to the old Protestant Church - or at least - it is said - it was used as a Protestant Church - but that the walls ^{were} originally belonging to the Old Chapel - which was also called Mary's Church Teampull Mhuire from which the Parish derived its name. The gable to the South is still perfect and has a chimney or some passage admitting light downwards - which circumstance occasioned us to think it was but a vestry. (so now called) belonging either to the Old Protestant Church, or to the original Chapel or Church of St. Mary - this is also said by many others - the side walls retain their original height - about 12 or 13 feet - but not their length - the gable to the North is totally demolished - the whole length, as it stood first - as well as we can guess - is about 21 feet - and breadth about 12 feet - there are ^{within the burial ground} no inscriptions or epitaphs earlier than the middle of the 18th century, Cromwell's Mount - Mota Cromm - in the T.L. of Bryanstown barle Bynam - to the South of the Boyne - within a few perches to the rear of where the town wall is said to have been, is

levelled almost with the ground and under cultivation as well as the field in which it is - this is the note from which Cronwell made the breach on (Mary) Magdalen's Steepse. 1973 17

The Boyne ^{now called} ~~an~~ ^{on} ~~both~~ or abain na bórne pron: o-urri o-uirm - is remembered by some, (as a Mr. McKenna - a native of Drogheda - who is an intelligent ~~traditionist~~ traditionist - informs us,) to have been formerly called inbear Colpa - a name, which it derived from the King of Spain's son, who was called Colpa, having been killed and thrown in a wicker hamper into it.

Colpa was taken up and interred in the Church yard of Colpe (pron: cope) ^{St.} in the County of Meath - which Church ^{having taken} ~~and~~ its name from Colpa's grave being there, gave Name to the Parish likewise. - this Parish is partly the boundary of the Parish of St. Mary to the South - the Church is about a mile and $\frac{3}{4}$ from Drogheda - ^a ~~a~~ ^{dumple} ~~rudle~~ Stone bearing no sign of the hero who lay under it - was placed over Colpa's grave - About 40 years ago a man ^{sur-} named Divens - a native of the Parish - who was a Stone Mason by trade and a ^{handy} ~~man~~ ^{with} man - summoning all the skill he was possessed of cut the Coat of arms of ~~this Country~~ (Spain); which in some measure rescues him from being totally concealed under the impenetrable veil of Oblivion. - this is all we can find respecting Colpa and the Boyne. We beg leave to remark, that by the words - "The present Church of St. Peter" mentioned in our former letter in speaking of Killineer - is signified, not the present Protestant Church in St. Peter's ^{St.} - but the old Church (or Chapel) of St. Peter. Teampall Peadar 25

14/12/23/14(17)

198
from which the P^h took its name and on the site of which the now
Protestant Church stands - No vestiges of its ruin remain now -
This letter - it may appear, occupied us too long a time,
but the Cause was this - it was commenced on the night
of Thursday 24th Inst. - On Friday we did no business - On
Saturday we went ^{to} Jermonfeckan - most commonly called
Jerfeckan or a teapmyn - and took a view of the Church
Yard, (there is a Castle in that I. L. - is there any record of it?
we can get no intelligence respecting it - but the name - Cayplean)
and ^{got} the names of the townlands in the Parish - and the
names of the townlands in the P^h of Bewly - berlin, ^{prop.} by
some - berlm by others - berlm bñ na g-cuac ap bñuac mapá
or berlm bñ na g-cuac ap bñuac na g-ais - an Irish phrase
among the people - descriptive of Bewly. Literally translated
thus - ^{timely} Vocal Bewly of the Cuckoos on the margin of the sea - ^{strand}
is there mention of berlm in any document? - after returning
we set to continuing our Letter about Drogheda - and when
we had all arranged - and the extracts from the Four
Masters given under the Monastery (abbey) of Droichet atha
we found ~~that~~ - in that part of the Dr. Th. quoted above.
that - under the year 1157 in the Annals - by the Monastery
of Droichet atha was signified Mellifont - we then ^{sup-}
-posed all was relating to Mellifont - to determine which
we have given as much aid as we can in this Letter. we then
had to arrange the letter on a new plan - which

occupied us yesterday - (Monday 28th) and this morning ²⁰ Tuesday 29th
 till 12 o'clock. This circumstance hindered us from being
 having time to write about Termonfeckham - but we go
 now to lougher which is about 6 miles from Drogheda
 to the N.E. and ^{to} get the names of the T. L. in the adjacent
 Parishes - in two or three days time we will return to
 Drogheda and arrange all we can collect and then after
 settling ^{finishing} Mellifont - we will go to Dunlucan - if there be
 any letters sent us - please - direct them to Drogheda -
 we wish to remark about the name of Mellifont - the
 people always call it mumfryteagh (mumfryteagh) mum na m-bryteagh.
 (pron. bra-ar) they know nothing about the significance of
 Mellifont - there is a town land - called the lands of Mell, the
 estate of the Moors of Mellifont - which is shown in the beginning
 of this letter to be ^{partly} the boundary of the Co: of the T. of Drogheda
 to the west (as far as the Boyne) this is called by the people
bell and they say - bell - is a ^{or a family name} man's surname - who
 formerly possessed this land - they say - jeon bell - John
^{are not} Bell. and patric bell - Patrick Bell. and when they
^{identically} applied ^{to Mell} omit the Christian name - they say bell bell bell - or bell
bell bell - they say. calam an bell bell - the land of Bell
 or Bell's land - and calam or. patric patric no seom bell - the
 land or field of Patrick or. of John Bell - &c. - this name
 is considerably prevalent as a family certainly in the Co: of South.
 One would be inclined to think this was first called - calam bell
 or most probably calam or bell na m-bell - or m-bell or m-bell
 the land or the townland of the Bells. (a family name) - 14/0/24/4(x)

these names
 are not
 identically
 applied
 to Mell
 J.E.

we give
 these ex-
 -amples
 merely
 to show
 how they
 apply
 towards
 on such
 occasions

202 repeating the words - talam - land - or baile a town. (a frequent
then by omitting the words - talam - land - or baile a town. (a frequent
custom)
the m - brought in to eclipse the ^b or "to mortify it" was still
retained - which accounts in our opinion for the name Mell
(mell - sounds sweeter - it signifies - honey in S. G. and in I. whereas Bell in
E. signifies a noisy thing - and in F. also.?) - is there any analogy between
this and Mell in Mellifont? we put this? - in order that
we have ^{sent us} any thing that may be calculated to aid in accounting
for the name of Mellifont. before we go there - we hope
Mr. O'Donovan - will consider this. and also - if by the
Monastery of Droichead atha - ~~be~~ in the Four Masters - ^{Mellifont} he always
signified - ^(obiter) We think - the first thing that gave origin
to the name - mutem - more probably ~~but~~ mbrtem - was
prefixing - mo - my - mine - to butem, which occurs several
times in the names of Saints - mobadog - for - mo - (mine)
and badog - a Saint's name - it would be mo - butem - (my -
(Boigne) contracted afterwards into mbrtem - the m - "mortifying"
the b - which name alone is now known among the people.
This may account for the name - mbrtem - with more probability
than what is said in the former - letters. - ^(obiter) Could
Ballymakenny be - Maigh - da - chainmeach - mentioned
in the Annals under the year - 1041? - We send the several
Name Book of Ballymakenny, Philipstown, Saint Mary's ^{other Parishes}
and St. Peter's phs - to be submitted to Mr. O'Donovan's ^{are finished}
decision - The names of the I. L. Anglicized by us - are followed ^{but being}
with the letters - O'K & O.C. - ^{in the same}
yours obedient Serv ^{book with}
P. O'Keeffe & J. O'Connor ^{others which}
Thos. A. Larcom Esq. ^{are not}
^{he could}
^{not send}
^{them}

END

14 D 23/5

O'Keefe, Patrick; O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Patrick O'Keefe and Thomas O'Connor, written from Drogheda, Co. Louth, concerning the history, topography, traditions and antiquities of the parishes of Bewly (Beaulieu) and Termonfeckin, with particular reference to their early churches, holy wells and the origins of their place names

29 December 1835

5p.

24 cm

ill; ink sketches of the wall attached to Feighen's Church, Termonfeckin.

2054
Drogheda December 29th/35

Sir,

We did not receive the paper, quills and map until today, we called very often to the Postoffice, the Post Master told us he was in the habit of giving no letters out at the Office but send them out by lettercarriers, we then left him a note telling him where we stop, and he said he would send any letters coming for us - but as we were not aware they would be sent in Care of Lt. Bordes - we always called for them in our own names - the answer was continually there was none for us, if there would, that they would be sent out to us, we waited still in expectation until, at length we resolved on going to Clogher, which we have stated in the Letter posted this day - but when we went to the Post office, and gave in the Letter, we asked, were there any for us - the P.M. told us - he sent them all to Lt. Bordes' office - we then went and got ~~them~~ the letter and all as mentioned above - in consequence of this Circumstance, we did not leave Drogheda this evening but we will go to Clogher tomorrow - we know now what course to take as we got the map - and as we have mentioned in this day's letter that we were in the Parishes of Termonfeckham and Bewly on Saturday we subjoin here all the intelligence, which we got respecting those places, and their antiquities -

^{is called} Bewly - Berlin by some - by others beiln - and pagarce beiln is about the distance of 1 mile to the east of Drogheda, and extends as far as the ^{mouth of} Boyne to the South -

14/12/35 (1)

206 we spoke of berlm in this day's letter, because at that time we supposed a letter could be here from Dublin, before we would have occasion to write about it, as was our determination to collect more previously to writing - the people know nothing about the signification of the word berlm - they have a phrase which we wrote before - berlm bñ na g-cuac ap bñuac na mára
berlm bñ na g-cuac ap bñuac na tñága
 Vocal Brewly of the Cuckoo on the margin of the sea

From the appearance of the place covered all over with trees of the strand to a great extent, which is called by the name of Brewly grove (the people seldom give Brewly grove any Irish name except ~~that name~~, that attempts to translate it - then they say coll berlm - but it is not commonly used) and from its situation verging on the ~~side~~ or mouth of the river Boyne it might be conjectured - that berlm signifies - the birch trees (^{wood} ~~tree~~?) or wood (grove) abounding in birch - situated near the sea shore - or entrance or mouth of the sea - if this conjecture be probable, the orthography would be berclm.

birchwood of the strait - if lm a straight - make lme in the gen; perhaps the letter - e might either be left out for ^{anaphoric cause} sound's sake or that custom left it out (norma loquendi) - perhaps lm - a straight makes gen. lñ - adding no final vowel - but having its initial consonant l aspirated - as in the vocative - of loc - a lake - which is a loc - certainly the l in berclm - has the same or very nearly the same articulation with the l in loc - perhaps the difference may be occasioned by the vowel a preceding l and by that change made in the emission of the voice in the case of address - whereas there is no address - intended to the word lm in berclm - for lm in the case of address has its l articulated as l in loc - this aspiration affects every aspiratable consonant in this case.

209/3

It sometimes happen to treat of grammatical analogies so as to create the suspicion that we are laying down some rules relating to that art; but our design really is to account for the composition of names of places - Townlands &c. which if we do with a tolerable degree of ^{modesty} moderation, we hope it will merit no censure. - We now return to our purpose - at all events - the word *lín* - whether it may make the Gen: *lín* or *línne* - has the same ^{letters &} accentuation with *lín* - in

Carphlín - *Carlingford* near Dundalk - ^{from} which name ^(town) ^{b. ford.} we are ^{yet} 17 miles - but as we are within a mile of *berchlín* - we hope to be nearer to its ^{signification} meaning - there is every probability that the terminational *lín* - is the same - in both these ^{names} words - and that both derived it from their contiguous situation to the sea - there is no greater evidence for the initial part of the name *berchlín* - than that *berc* - signifying - a *birch tree* - is applied in this name to the grove (as it is now called) or wood (probably it was more extensive at an earlier period) because it abounded more in this kind of timber than in any other - We hope Mr. O'Donovan will pass an immutable sentence of decision on this name and either confirm or condemn the derivation for it attempted to be given here - we have no other resource, not knowing ^{that} it is recorded in any document. - whether it abounds most in this kind of timber now - or not cannot be easily ascertained by us - but there is some of it to be seen there still - there is a ^{an old} Church yard in it - where the Protestant Church ^{the old} is now - but there is nothing worthy of our notice connected with it - the people say - they saw old walls there - but whether they belonged to a Church or chapel -

14/10/23/50

64 They cannot tell. 210

Terfeckanrd - sometimes called Termonfeckan though very seldom by the people - is distant about 3 miles to the N. East of Drogheda - The Protestant Church of Terfeckan stands where the people say there was formerly an Old Church or Chapel ~~which~~ ^{which was a saint} Peighen was the founder - They also say that Peighen is the Patron Saint of the Parish and that some time back, what they call a ^{Parish} patron used to be held on Peighen's day - ~~but that~~ but that it has of late ceased to be held as well as many others - The Clergemen hold Confessions on ^{Priests} his day - and call it the Patron day of the Parish i.e. the day of the Patron Saint of the Parish - it is known among them ^{by the name} of Peighen's day as well as ^{that of the} by Patron day of the Parish - the people could not tell what day of the month it is held - but they say - his day will be in about 6 weeks ^{hence} (they reckon time here by weeks) ~~hence~~ - about the latter end of January or the first of February - is his day about that time? - they say Peighen built three Churches - one - in Terfeckan - another they say as well as they can remember - at baile oir - this would be their exact pronunciation of baile Phabhair - or the town of Fore - which is called Bailliar Peishin in the Annals - they consider this place not in Louth but in some other part of Ireland (very far away) - they do not remember ~~the this~~ ^{either} where the third is - or its name

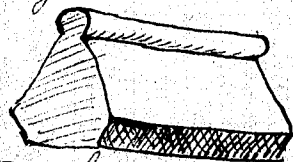
213

The people call the townland - Terfeckan - and in Irish Terfeighen and never by any other name - when they are asked - the name of the Church yard where Peighen's Church was - they call it teapmurn without any addition whatever - they do not ^{in general} understand the signification of teapmurn but say that is the only name they ever heard for it - however some of the more intelligent class ^{Read for one to be with} say it signifies Church Land - but can describe it no farther - teapmurn is the common name in Irish for it - i.e. for the Church yard or all the extent supposed to belong to Peighen's Church, which the people suppose ^{have} been no more than - the ^{that} present ^{present} extent of the Church yard - and Terfeckan - or Terfeighen - (it is hard to distinguish which) - it is rather Terfeighen - in Irish - for the Townland - but in English they pronounce distinctly - ck - - thus Terfecken - Parish - Townland - Church - They say - teapall Terfecken - (pron.) Terfeckan Church - ^{Parish of Terfeckan} teapmurn they also say - the teapmurn belonged to Peighen - and that it ought to be called - teapmurn Feighen pron: feighen but - however - ^{"we"} ^{we} they call it no other name but teapmurn - or teapmurn - There is nothing within the Church yard to recommend its antiquity except a few rude stones (the cross is rudely cut on some - and ^{scarcely} an attempt made to represent the names of the persons over whose grave they lie - by rude letters - ^{both done} such as an ungifted of Minerva would do with a pointed pencil of iron yet not so superficially ^(though unproportionally) - not to require some effort. -

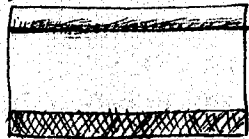
14/10/03/15 (11)

and a stone cross about 7 or 8 feet high - which stands to the South west of the Church, having ^{cut} on it images, (angels' faces), ornaments - & a representation of Christ suffering &c. a part of it - above the arms - it appears was broken, but it was refixed with cement. On the Churchyard wall on each side of the gate are a few stones, which the people say belonged to Peighen's Church - each about 15 inches long - the following is a representation of one of them.

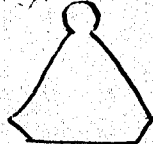
angular view



front view

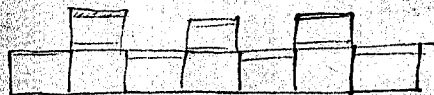


side view

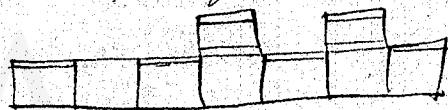


(three views)

and the following an exact representation of their position & number on left side - (facing church)



on right side



* viewing from outside the gate -

Peighen's Well - called by the people Toban Fecim - is in the townland of Terfeckan, within a short distance of the Churchyard to the S. west. - Over it is a shed built of stones covered with green sods (*cespite vivo*) as a defence against the summer's sun and the winter's storm. - its waters are contained in a metal pan, ^{around} which is a circular stone work raised a few inches above the ground. - the people say, there was formerly a station at it - but it is ~~there~~ now, few years back, discontinued. - its water is used the same as that of any other well. -

Parthes to the G. of this well- ^{in J. Dickson. J. L.} is another called Trinity ²¹⁷
well. Toban na tynonade - by the people - around which
is a stone work raised as high as the ground. - There is
~~still~~ a station held still at this - on Trinity Sunday. -
it is remarked in the last letter that there is a ^{to} Castle
in this Townland - there is no part of it - it appears from
an external view - demolished - It is said - that in the
year of the rebellion Captain Parabazon (or as they call
him Broopson) (but Cap: Parabazon's tombstone lies in J. High
Church yard - bearing his epitaph) - repaired this Castle
and kept his guard in it. - the people say it was
first occupied by a Bishop - they do not know his name -
Perhaps it is taken ^{by them} for Bishop Usher's Castle - but
we are told by others - that Bishop Usher - who was
Primate of Ireland, lived in a castle situated very
near Termonfeckan Bridge (the name ^{of the Bridge} ~~this or they~~ is, on the south E.
side of ~~the Bridge~~ cut on a stone) to the north - of which
there is not a vestige ^{now} remaining. - Can these things
be ascertained? There are the ruins of an old Castle
in the Townland of Glaspielle in the Pth of Clougha - which
we will visit ~~on~~ way to that place - is there any
mention made of it in any document? This is all
we can say at present about Feichen and his teap
- mon - mon: nat. mon - if any other thing occur ^{obiter} (en passant)
it will be remarked in our next letter.

14/10/23 / 5 (iv)

686
The persons we met with could not give a satisfactory account of the names of families in the list of 50. but were forced to leave this to another time.

218

When we go to Drumshallen - we will learn what the people of Machaire airghoil - understood by the word Caban - for caban mac (alias ^{in Monasterboice} house staffe) - is convenient to it. In yesterday's letter - we have told all we could learn about the Boyne and the hero Colpa - we have made a ^{another} ~~second~~ remark in the same - about beithin

That Coardogan - signifies - Dogan's pit - we are satisfied - we do not doubt so much about the signification of several names ~~at~~ which we remark ^{as it might appear from the manner in which we relate the story} but we wish to give the ^{accounts} ~~stories~~ relating to them as we get them.

bun and bapp when applied to a river by the people of this country signify - the former its source - and the latter its mouth or where it mingles with the ^{sea} Ocean - at least this is their application at least with regard to the River Boyne - for the people never call that part of it which mingles with the ^{to the S. of Bewley} sea - bunborne - but always ^{say} bappborne when speaking of where it mingles with the sea to the South of Bewley and that part of it is understood by no other name among them and they say also it is called bunborne where it takes its rise. This will be a subject of future enquiry for us. Gliabh breagh is continually enquired for by us -

In all the names of families taken down by us we have prefixed one or two Christian names - to show ~~how~~ whether mac or a - prefixed - would coalesce with them

221 69

we sent the name Book of
B. McGarry, Philistin, St. Mary's, W.
B. McGarry, Philistin, St. Mary's, W.
B. McGarry, Philistin, St. Mary's, W.

we will also enquire about admission in Gabann.
We beg leave to state here that on yesterday's letter
the 28th of Dec: is superscribed - we made an
error in calculating - we go now to Clogher -
continue to direct the letters to Drogheda -
we will call upon Lt. Bordes for them -
the time for writing this letter was too short but
we seized the opportunity of stating all the col-
lections made about the places mentioned in it.

your most obed^t
humble Servant
P O Kuffe
J A'Connor

Thos. A. Larcom Esq.

14/12/23/5(V)

END

14 D 23/6

O'Keefe, Patrick; O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrick] O'Keefe and T[homas] O'Connor, written from Drogheda, Co. Louth, concerning the history, antiquities, genealogy and topography of the parishes of Clogher and Termonfeckin, with particular reference to their early churches, religious traditions and the origins of their place names.

4 January 1836

9p.

24 cm



Drogheda January 4th 1836 ²²⁵

Sir,
On Wednesday 30th of December last, we went to the Parish of Clogher 6 miles from Drogheda to the East, and remained in the little village of Clogher situated near the sea shore to the east of the Parish - in the evening we got the names of the townlands in that Parish, pronounced in Irish by Peter Burke, a native and resident of the village - on the following day (Thursday) we went to the Parishes of Mayne and Parsonstown, and got the names of the townlands in the former, pronounced in Irish by a native of the Parish, whom Mr. McGuire, a gentleman farmer of the townland of Mayne, recommended to us, as the most intelligent man in the neighbourhood - and the names of the townlands in the latter by Patrick Casey (New Year's day) we divided the business, - as O'Keefe was apprehensive of some injury arising from his going out, he remained in the house making an Index to all the important places mentioned in the Annals, that demanded our enquiry, and I proceeded to Termonfeckham to seek out some intelligent traditionist, that could give more knowledge, than we had got, respecting that important place, and its adjacent Castle. - I met with a man, named Patrick Grosby (Pádraic a Gropán) who, if allowance be made for the ^{defective} deficiency of knowledge supposed to exist in ^{illiterate men} is not by any means to be despised for his traditional collections of all which, none pleased me so much as when the name Shiabh breagh came out, on which I laid hold, with as much joy, as he, who is said to have leaped out of the bath, and cried out eureka (εureka) ("let us clap our hands and cry out eureka". Byron's G.H.) - On Saturday, as we were returning from Clogher, we came by the road leading through

14/p/23/66

26 Carrickbogot parish and ^{got} the names of the townlands in it and in the parishes of Drumsallan, Rathdrummin, and Marlestown, pronounced in Irish by persons, who, are well acquainted with them, whose names will be mentioned hereafter ^{in their places} respectively, when we come to speak of these Parishes. Patrick Crophy says, he heard, that the whole tract of land included by Clogher head on the ^{N. E.} East, by Barteco hill on the ^{N. W.} North, and by Tullyskar in Ballymakenny ^{N. W.} North, by Mount Ariel in Collon, on the ^{N. W.} West, by Glane on the ^{S. W.} S. West, by the Boyne on the South and by the Sea on the East, was anciently called Ghiabh bregh (pron.) - This was satisfactory enough for the time, but since our return to Drogheda, we are told by others that there is an extensive mountain in the County of Meath, the eastern part of which lies about 2 miles from the Boyne to the north and 4 from Drogheda to the west, and receding ^{westward} gradually from the Boyne, its ^(western) end is distant about 4 miles from it, and 10 or 11 from Drogheda - its whole ^{length} extent is about 6 or seven miles, ^{and breadth about 2.} it lies almost in the shape of an "egg" from east to ^{its} west - it is divided into several ^{townlands} portions the names of which are - Mullyhircull, next to Drogheda, and the Boyne, Croystown, Newtownfortiscue, Ballymac-Cann, Clochstuca, Croickreig, Ghiabhnaigcáic, Mally-nad-tur, and Drominstown ^{which} its western extremity. we now will see how far the locality of this mountain may agree with Ghiabh breagh mentioned by the P.M. when speaking of Red Hugh O'Donnell's escape from the Castle of Dublin.

A.D. 1592 "Hugh Roe, the son of Hugh, who was son of Magnus
 " O'Donnell remained in Dublin in prison and in chains from the
 " period of his recapture until the winter of this year, when he es-
 " -caped from the Castle with his companions Henry and Art the
 " sons of O'Neill (John). They proceeded through the city, and moved
 " on by the most unfrequented ways until they arrived at the
 " borders of Gliabh Roe. In the darkness of the night however, and
 " the hurry of their flight, Henry O'Neill the elder of the two brothers
 " became separated from his companions. On that night the snow
 " was heavily falling, Art was greatly exhausted. They proceeded
 " on their way until they had crossed the mountain of Gliabh
 " Roe, and they stopped to rest under the shelter of a high
 " cliff. From thence they sent * the guide to Glenmalur to Fiach,
 " the son of Hugh O'Byrne, who was then at war with the English.
 " The guide delivered his message to Fiach, and described the
 " condition in which he had left the youths. Fiach upon this
 " immediately ordered some of his chief servants to repair to
 " their assistance, and bring a man to carry viands and another
 " to carry beer and ale. This was done, and they arrived at where
 " the men were. Alas! their condition was deplorable! - Art died
 " on the spot. Hugh's feet remained benumbed, swollen and
 " blistered by the frost. The men carried him to the valley of
 " Glenmalur where he remained under cure until a private
 " messenger from his brother-in-law, the Earl O'Neill, came
 " to visit him. As soon as the messenger arrived Hugh set
 " out with him on horseback. Fiach dispatched a vast
 " number of horse troops with him to convey him in safety
 " by night across the River Liffey, on which there were many
 " snares laid for him.

* a trusty friend who met them when escaping from the Castle.

17D

The youths who ~~escorted~~ escorted Hugh, were obliged to cross
 the River Liffey at a deep ford near the City of Dublin, and
 they proceeded on their way until they came to the green
 of the Castle unperceived by the English. They bade him
 farewell and he left them his blessing, upon which
 they parted. As for Hugh he had now no one to accom-
 any him but the youth who had been sent for him to
 Glenmalur. They rode forward by the straight roads of
 Meath, and by break of day arrived on the bank of
 the Boyne, a short distance to the west of Drogheda. Being
 afraid to pass through the City, they rode on along the side
 of the river until they perceived a little fisherman with a
 small boat in which he sometimes ferried people across.
 In this little boat Hugh crossed the Boyne, and his friend
 having amply rewarded the ferryman, went round with
 the horses through the City, and brought them to Hugh on
 the other side. They then mounted and rode onwards, a
 distance of 2 miles from the river, when they observed at
 some distance on the way before them a grove surrounded
 with a rampart presenting the appearance of an enclosed
 garden. On one side of this grove stood a fine building, the
 residence of a celebrated English Youth, a particular friend
 of Hugh O'Neill. On reaching the enclosure they halted, and
 entered the grove, for Hugh's companion was well acquaint-
 ed with the place. The latter having left Hugh in the grove
 entered the house, where he met with a warm reception
 and procured a private apartment for Hugh where
 he was attended to, and provided for with all necessaries.

The eastern
 and of the
 black
 distance
 miles to the
 N. of D.

The eastern
 distance
 2 miles
 from
 the river
 the western
 4 - 6

The com-
 ment leant
 the situ-
 ation of
 camp, the
 place.
 There is
 not a
 vestige
 left
 known
 now

233 74

"Here they remained until the evening of the following day
"when their horses were saddled for them and they rode on
"across Shiabh breagh, and through the territory of Machaire
"Chonail, and before morning had arrived at Sraigh-Bhail
"mhic-Buain. (Dundalk) &c."

Mr. A. Donovan, we hope, will be glad to hear of this dis-
-covery of Shiabh breagh; and will decide, which of the
two pointed out to us, appears from the locality and other
circumstances connected with them, to be the Shiabh breagh
spoken of in the Annals. — The land lying immediately
to the north of the Booyne is certainly more Shiabhambail
than the rest of the district between it and Dundalk.
which merits the denomination of māg or māscape.
māg is pronounced here by the people. — Mooy

please,
amex.
this detache
sheet, as
closely
as possible
to the
letter in
which
we formerly
treated
of Termon-
feckam
we had
not this
collects

there
was a
Teighen
Rath
and
some
parents
call their
children
after the
Bathom
of that?

Some
invisible
power
pulls
plows
plows
each
day
with it,

there
was a
Teighen
Rath
and
there is
a
Teighen
Panning
in
D. D. Feckam
p. 16

He (P. Crosby) says, that Termonfeckam, is never called by
any other name than teampull, ^{teampull} ^{pron: teampull} ^{commonly by him} ^{even the townland is called}
by no other names. teampull & teampull (pron: teampull) ^{the conf} ^{in Donmagall}
the pronunciation of this word by the people is such, that the sound of
e is almost drowned by that of a, but here the contrary takes
place, for the a is ^{separately} distinguished in the pronunciation, the only
use it does, is to lengthen the sound of e and make it some-
what broader than if it were written tepull.) is applied,
as when the people speak of the Church built by Feighen
yard, which will appear more fully hereafter when we
come to speak of Blogher &c. He says - ^{that} St. Feighen began
to build the Church ^{first} on Castles hill in the townland
of ylaspustol in the parish of Blogher and when part of the
walls were built, a raven came and taking the
Overseer's hat off his head, carried it to the ^{place now called} teampull,
which when Feighen saw, he ordered the Church to be
built there. This is said in general among the people.

It is also said, the Church of Termonfeighan and the Church
of Pore (baile phabair) ^{pron: ope} were built at the same time
by Feighen and that a white horse leaving no leader,
carried in a basket (fixed on his back) provision from the
Church of Pore, to the workmen at Termonfeighan. It
happened one day that some person desiring to see what
was in the basket attempted to open it whereupon his
hand became fastened to ~~the basket~~ ^{it} and he was dragged along
by the white horse to the end of his journey.

There is a trunk of an old tree at the cross-road in Termonfeckam village, could it be
the place - it is remarked by the people for its great antiquity. ^{which} ^{call it} ^{cross} ^{road}

the house
in which
St. Feighen
was born
is on the north
side of
Castles
hill
now
occupied
by one
Johnston
a cousin
of that
family

14/p/23/6 (1)

No human skill could loosen him. ^{set him at liberty} St. Feighen was sent for, from Fore, and set the knave at liberty. There say that, Feighen was president of a monastery at Fore, and having determined to build another, he ordered a horse having ~~two~~ ^{two} hampers filled with stones to be sent out without a leader, and wheresoever the horse would lie down to rest, he would make it the site for the intended monastery. - The horse was let out and he ambled about until at length he rested where the Church was built by Feighen, hence called Feighen's Church or a ceagmunn.

In the north side of the church yard, is a stone (we forgot to mention this before) which the people say, was the baptizing stone belonging to St. Feighen's Church - the hollow for containing the water, is about 16 inches deep and at the bottom about 3 feet square - there is another stone placed ^{lying} very near the old crop on the north side, which is circular and gradually decreasing upwards has a small cavity in its top, the use of which we could not learn. Thomas Carolan, a stone mason by trade, who together with others, was ~~sent~~ making a stove in Termonfeckan Church a few weeks ago, says, that, as they were breaking down the wall on the north side of the Church, they happened upon a ^{pointed} door-frame of stone, the height of which was seven feet - the breadth at foot 4 feet, and the ^{reveal} ^{the} ^{last} ^{clergyman} ^(Priest as Brosly says) ^{that was in Feighen's} ^{Church was of the name of Mullholland.}

*
What is
the orthog.
of this word?
they pronounce
it reale

- 241 7/4
- St. Feighen's festival day, we have learned, is on the 20th of January. We find Termonfeichin mentioned under the following years in the Annals.
- A.D. 1013 "Ronan comharba of Feighen died."
- 1025 "Termonfeichin was plundered on Christmas eve,
" by the Hy-Briochain."
- 1045 "Gormac the grandson of Ruadhrach ^{Erruach?} Erenach
" of Termon Feichin died."
- 1056 "Dubne the grandson Logan, Erenach of Termon-
" Feichin died."
- 1149 "The people of Maghbreagh (Bregia) plundered
" half of Termon Feichin and carried away
" a portion of the Cattle of the Monks."
- 1164 "Maolcharaighin the son of Gorman, Teacher
" (Professor) ⁱⁿ of Louth, the chief wise man ⁱⁿ
" Ireland, and Abbot of the monastery of
" Canons at Termon Feichin at that time,
" died."

This is all we can say with regard to Termonfeighen.
The people say - there was a nunnery at the ceapmon
and another at or near Trinity well of which we
have spoken before, and a church, which gave
name to the well. —

14/12/23/6 (✓)

+ proprietary whose father likewise called Mallop Brabazon, destroyed about 20 years ago the
 part or mote of the castle (mote capleam an ceagmunn) which was situated to the south of it
 the castle between it and a little river which runs at the distance of but a few perches from it.

242 The castle in which Primitive Asher is said to have lived (capleam an primair) is demolished totally, only 4 years ago.
 The principle family names in the parish of Temonfeekam are -

- | | | |
|-----------------------------|--|--|
| 1 st MacNallys | - clorn mi' nollam - | name and surname pron.
Paiors mac' nollam - P. McNally |
| 2 nd Brosans | - clorn mi' cpopan - or na cpopam - | Paiors a cpopan - P. Brosly |
| 3 ^d Bradagans | - clorn mi' bradagan, or na bradagan - | Paiors a bradagan - P. Bradagan |
| 4 th Pannings | - na pinnis - | Paiors pinnis - P. Panning |
| 5 th Carolans | - clorn mi' caplan - or na caplan - | Paiors Caplan - P. Carolan |
| 6 th Berrils | - na beirpil or is (added) - | Paiors beirpil - P. Berrill |
| 7 th Hoys | - na h-oi'caña - | Paiors a h-oi'is - P. Hoys |
| 8 th Garveys | - clorn mi' garpie - | Paiors garpie - P. Garvey |
| 9 th Martins | - na martinis - | Paiors martinis - James Martin |
| 10 th McKeever's | - clorn mic' robair - | Paiors mac' robair - P. MacKeever |
| 11 th Leeches | - they say - | Paiors Leech, to be fair - no Irish felt to be fair |
| 12 th Corrigans | - na coppagán - | according to pron: compacain - P. Corrigan - Paiors a compacain, to represent this sound |

we have taken the pronunciation in all its variations in every name - it would fill volumes to set down the various pronunciation of names among the people. Here - they say - mac n nollam - in the sing. & clorn mi' &c. in the plural. they say - mac cpopan - and clorn mi' &c. other names cannot be preceded by these words - for instance - an paimneac sing - na paimnis pl. also the same surname - is preceded by ^{sometimes} a-o - or na-misc - or whatever is peculiar to it, and sometimes these are omitted owing to the Christian name that precedes. they say - eamur a Caplan and paiors Caplan. the same change takes place with regard to other names. Crosby says that the Castle in Temonfeekam called (capleam an ceagmunn) was built about 600 years ago by a Priest Taffie. that it afterwards belonged to the family of the Dowdals - who were related to the Laffies and from them to the Brabazons one of which families the Rev. Mallon Brabazon is

Clogher (Clocay, a rocky place - the people say) ^{called} Papayce Clocay
 is situated six miles ^N eastward of Drogheda. there is an old ^{church yard} ~~cemetery~~
 a few perches from the village of Clogher to the east, which is
 still used as burial ground, and within which are ~~the~~
 old walls said by the people to be the walls of a Chapel
 dedicated to St. Denis. - they say it was never used as
 a Protestant Church - the length inside is about 18 yards;
 the breadth ^{the height of the side walls about 10 feet.} about 14 feet, in the middle stands a gable
 having an arched ^{entrance} door about 6 feet high, the apartment
 to the east of which, is called by the people a ^{queregin. of earth} ~~chancel~~ ^{there was a cancell in Clogher}
^{who} ~~Daig~~ to be a sure sign, that, wheresoever, such is attached
 to any old Church, persons of higher order in religion
 presided there. - On the west and east side walls of the part
^{called a} Chapel are two ^{pointed} doors - one on each, about 5 feet high, and
^{3 1/2} 4 broad at the foot - on the west side wall of the chancel
 near the south gable, is a double window frame ^{of stone} con-
 siderably large. - there is a circular stone having a cavity
 about 2 feet in diameter, and a ^{foramen} hole perforated downwards
 through the middle, lying inside the walls - the use of which
~~we could not learn.~~ ^{it bears some resemblance} ~~to a quern~~ ^{to a quern} ~~it has the appearance of a~~
~~part of a quern.~~ Some say, the Patron day of the parish
 is celebrated on the festival of Michael the Archangel,
 and hence that the Church was dedicated to Michael &c.
 others say, St. Denis is the Patron St. of ^{the} Parish and that
 his festival falls five days before Michaelmas day,
 they say - he was born in Clogher, studied abroad and
 is interred in Killartry, now a ~~town~~ the name of a townland.

14/10/23/6(v)

80
246 in the Parish of Mayne; there is a well to the North of
the church yard near the sea shore, call^d Dennis's
well, to which people are wont to assemble to per-
form a station on St Dennis's day; but it is not so
much frequented now as formerly especially by the
neighbours. — some persons who were ~~from~~ some time
ago sinking the well (deeper) ^(lest it might run dry) when digging up the bottom
found a beads and Crucifix having a plate inscribed
on them, which could not be ~~read~~ ^{understood}, and a slate on
which a name was in letters ~~readly~~ ^{cut} made; but in con-
sequence of its being broken, the name could not be
known. — the people recollect nothing more, that is worthy
of note respecting this Church of Clogher called by them
teampull (teaspull) Cloagh. — it may be supposed because there
is a burying place ~~at~~ ^{at?} in it. — for they never (at least in these times)
apply teampull to a R.C. Chapel, yet they say, ^{if} teaspull
Cloagh, was never used as a Protestant Church.

This Clogher cannot be the Killclogher mentioned in
the Monasticon Hibernicum p. 465. — where Ir. It. p. 230
is referred to. — for it is said there, that Killclogher is on
the banks of the River Boyne, and that it was anciently
called Kil-finnabhair — it is not remembered that
Clogher was ever called by that name. — and besides it
is more than 4 miles ^{distance} from where the Boyne empties
itself into the sea. — being at this distance from the Boyne,
it may be supposed, it could not be said to be on its
banks.

But there is a place, within 30 perches of the Boyne to the South, and within a quarter or half a mile of Slane - called by some Penad, by others Penard and Penor, (it is very hard to distinguish in their pronunciation, the letter r, and we met none who would venture to tell us the present orthography of it.) there are in it the ruins of a church, which as we are told, has every mark of antiquity equally with those we have seen in the Co. of Louth - the church yard is still used as a burial ground. ^{by a few families} - the name Kil-clogher is not retained by the people, which as being the later ought ^{to} be retained rather than Kil-finnalhair its ancient name according to M. H. - under the year 1157 - in the Annals - it is thus said, "He (Muirheartagh the son of Lachlain) gave them (the clergy) also a Baile (town) in Droicet atha called Finnalhair ^{the daughters} na ningeann." It may seem strange here, that Finnalhair is placed in Droicet atha, which, if it be the same ~~with~~ the place now called Penor, is to the South of the Boyne 6 miles distant from Drogheda, but perhaps it is said in the same sense with that of Monasterium Pontanense, ^{Monastery of Drogheda} the Monastery of Mellifont according to Colgan, so called because it is situated near Drogheda, - the ^(Mellifont) latter is three miles and an half or four, from Drogheda to the North, the difference (2 miles) could make no great scruple in the minds of persons, who were accustomed (as is evident with respect to Mellifont) to define one place by another ^{though} at no small distance from it.

Since this was written, a man who is well acquainted with this place - pronounced it in this manner Pionair which is the pronunciation of the name as given here and give it the name of P. S. as well as of this old Church called Penair Pionair

the place ⁸⁹ In the Calendar it is thus said - 250
now called

Clogher May 2 Heccean deir ghabal paopac o cill nise reomallib
is not remem- Huptermine 7 o fronabian alba for bpu boine me volamiam
berca to be called Siup paopac e.
Hionnalchaira
nor is Penow

rememb. to be Mr a Donnan will decide this - we think the latter is
kille - clogher according to its locality, the place mentioned in the writings
alluded to
just now cited.

about 1/4 of a mile Glaspiistol called Glapportol is a townland in the ph of Clogher,
from the village in which stands Castleco in the possession of Charles Markey
of Clogher gentleman farmer - Patrick Brosby remembers to have heard
to the north of the road it, about 50 years ago - called baile portol. ^{the people} they assign
leading this meaning for the words - Glap a lock and portol a pistol
from Drogh. but they say, they do not know whether there be the
that village words composing the name or not. the people call Castle-
say that - co caplean co ^{nothing} pioun but no one attempts to assign a meaning
Castle-co for co - it was formerly called caped co, the walls appear
of the hill outwardly perfect except that a part of the summit of the
and that the tower is demolished, and ~~now~~ the foot is greatly injured.
Glaspiistol it is now used as a pigeon house by Charles Markey.

known by that name of P. Brosby says - that it was built at the same time with
Germanfeckin Castle, by another Priest Taffe - brother to
the man, who built the one at the German. In gander's
-town (baile an gander) ^{it} called by the people, but ~~all~~ is included
under the name of Glaspiistol. It was a fort or mote called
mota caplean co, about a quarter of a mile to the south
of the Castle on the same side of the road (on the north), which
was destroyed by ~~one of the Markeys~~ ^{John Markey} about sixty years ago -
Brosby says, that at the first attempt made to plough
it, the leader's leg was broken by a fall, the ploughman was

Severely hurt, & several horses fell dead. After the mote was destroyed, a call came ^{by night} to Markey's door, upon which he got out of bed, a man appeared to him, saying that he pulled down his mote, which was his dwelling - Markey replied to him saying, that he would erect it again, but the man told him it would afford no shelter, since the plough share entered it - Can you not, then, go to castle Co. ^{continued} said Markey - no said he, for I would rather go to Bonnaught than live among the scrub of castle Co.

Clougher head (^{is called} Ceann Clough) - on its top, which commands an extensive view of both the sea and land around, are some ridges ^{of considerable length}, which never experienced the hand of cultivation, said to be the beds of the giants. Fionn mac Cumail, or Cairn, or Cairn Dea, in the rocks, which are sometimes washed by the tide, is a ^{spelunca} cave wide enough to afford room for 50 or sixty men, which is called the red house - ^{is} uis dea from the slaughter of a great number of people who ^{had} attempted to conceal themselves in the time of Cromwell, but were unfortunately discovered by means of a little dog being along with them, which began to bark as he saw a vessel approach the dry land.

14/10/23/16 (viii)

Callaghstown (baile na g-callieac) town of the nuns, is a town-land in Clougher Pth, where it is said, there was a nunnery formerly - hence the name. - the people say - that part of the land belonging to that nunnery, is in the Pth of Jermonfeekam, which they call the nunnery land. & which they say belonged to the same nunnery at that of Callaghstown.

* druggmen
somel say

there is a park of the village of Colonsay in this Pth

perhaps it may be longer than the nunnery land

84 The principle family names in the Ph of Clougher are - 254

1st Kiwans — na ceapbanaig-sing-ai — name and surname pron: padraic a ceapban
 2nd Gormans — na gormanaig-sing-an-ai — James Gorman Seamus ma gorman-not
 3rd Smiths — Gabanaig-pron: gonaig-sig-an-ai — padraic a gona-pron: P. Smith
 4th Raths — — — — — Dennis Raths Donca na ca-pron: padraic

Some say Ralph is the same name William Burke
 5th Bourkes — na buiceag-sing-ai — William a buice
 6th Kirks — clom nire gilla cipe — a buice buice, was never heard in any other part of Ireland.
 — mi-oll cipe pron: Dennis Kirk
 mac gilla cipe sing: Donca ma-holl cipe
 ma-holl cipe pron: —

in other parts they are called — Nensons
 7th Fitzpatricks — clom nire gilla padraic
 — mi-oll — pron: Padaly Fitzpatrick
 mac gilla padraic-sing: — Padraig ma-oll padraic
 ma-oll — pron: —

8th Freemans — clom nire an t-paor — Thomas Freeman
 — mi-an — pron: —
 mac an t-paor sing: —
 — ma-han — pron: —

9th Markeys — na marcaig-ona marcaigeana-rather an pron: very numerous and independent
 1^{re} marcaig an buicall-sing: not ai
 these are called Ryders — padraic a marcaig
 in other places —

10th Kings — clom nire a pias — Tho. King
 mac a pias sing: —
 — — — — —

11th Larrels — na fir gillairis — Sean a Firallairis

- 12th Whiteheads — na ceanabán — Thos. Whitehead 25/8
re ceanabán abraicill. sing. — Tomás a Ceanabán
- 13th Banans — na bánán — bánán sing. George Beman
peoppa bánán
- 15th Marrons — na meappanaig
meappanaig sing. — Thos. Marron
Tomás a meappan
- 16th Lynches — na loinríg — James Lynch
Seamur a loinríg
- 17th Sharkey — na searcatig — Luke Sharkey
Luca a searcatig
- 18th Wards — na baipdaig
clana baipda
a baipdaic sing.
mac a baipda sing. — James Ward
Seamur baipda
Páris Ward
Páris a baipda
- 19th Carolans — na capalán
na ceapamílán pron. in the places Peter Carolan
ceapamílán sing. — Peadar a ceapamílán

We attempted here to give the various changes of the names — there are yet other changes caused by prefixing the names of women — instead of mac it will be na — pron. and in some names where mac does not appear according to the common custom of pronunciation, na comes in after a woman's name — as — James Ward
Mary Ward
Maire na baipda — Maire baipda might be said but however it is not the custom — William Burke
William a baipda, Maire baipda, according to custom — here the a is after the man's name, and the word na (contracted) does not follow the woman's name, — one should think the a ought to be repeated too in this name. it would be too tedious to enumerate many more changes relating to family names. — 14/10/83 16(18)

86 It may seem too long a time that we have sent no letters; we could not possibly write in the house, in which we were forced to stop in Clogher; because there was ^{no} convenient place for writing in it, and on Saturday night we were too much fatigued after coming by so long a road (b. bogot. ye) to Drogheda. We will describe all other notable ^{things} we have collected, in another letter, and go to Mellifont tomorrow and when it be finished, our ^{next} remove will be to Dun-
leer, where we expect to get on with greater speed because there are not so many old Monasteries or Abbeys - or Round towers to take up our time,

Your obedient humble serv^t
P O Keefe J. G. Honor

Thos. A. Larcom Esq.
14

END

14 D 23/7

O'Connor, Thomas; O'Keefe, Patrick

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrack] O'Keefe and T[homas] O'Connor, written from Drogheda, Co. Louth, concerning the history, folklore, genealogy, topography and antiquities of the parishes of Mayne, Carrickbogot (Carrickbaggot), Rathdrumin, Druimshallon (Drumshallon), Marlestown and Parsonstown, with particular reference to their early churches, burial grounds and the origins of their place names.

7 January 1836

12p.

24 cm

Included is a description of the remains of Mellifont Abbey.

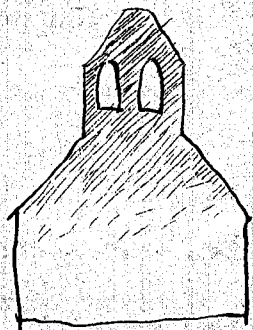
Drogheda January 7th 1836. 261 ^{sq.}

14/D/23/7(1)

Sir,


On yesterday we went to Mellifont and got the names of the townlands in it pronounced in Irish by John Fallon a native of the Pth, every thing relating to which will be treated of in its proper place. We think it more to our purpose to speak first concerning the Parishes of Mayne - Parsonstown, Drumshallow, Carrickbogot, Rathdrummin, and Marlstown, which we reserved for this next opportunity.

1. Mayneth Draining the Parish of Clogher to the north, is called by the people ^{Karya planities} ~~Maigh~~ (from Maigh) for which they assign no meaning. In the townland of Mayne ^{the name for 3 P.} are the ruins of an old church within a few perches of the road to the south, leading from Clogher through C. bogot to Drogheda, which the people call Ceapull Maigh, yet they say it was never used as a Protestant Church. - the walls are perfect - the length inside is 17 yards, and breadth 75 feet; ~~and~~ height of the sidewalls 10 feet. On the E. East gable is a double window-frame of Stone, the north western gable terminates as here represented.



On the sidewalls are two pointed doors, the western one of which is 6 feet high and 3 feet broad - the Eastern one 5 ^{feet high} - 6 ^{feet high} and 3 feet in breadth. on the former are two ^{small apertures} air holes and on the latter one.

+ They resemble those in the tower of old Castles

262
In the bottom of a little recess, which is in the eastern side wall, is fixed a stone pot, about 8 inches in diameter, — and (inside) on the ground is another stone pot, having two ears (ansa) opposite each other, and at an equal distance from these opposite each other are two small ^{bulges} which seem to be for ornament. 

Protestants are not interred in Mayne Churchyard — it is still used as burial ground. — We have taken down an epitaph, which attracted our notice not for its antiquity, but for the quaintness of its design. —

"Beneath this stone here lieth One
"That still his friends did please
"To heaven I hope he's surely gone
"To enjoy eternal ease
"He drank, he sung, whilst here on Earth
"Lived happy as a Lord, ~~and~~
"And now he hath resigned his breath
"God rest him Paddy Ward
"He departed this Life, Sep^r the
"12th 1792, Aged 65 years." —

In Mayne T.L. convenient to the old church, is a mote called by the people the mote of the black pig — ^{monumentum} ~~mota~~ ^{porci nigri} ~~mota~~ ^{morce} ~~morce~~ ^{dybe}, a name derived, they say, from the following circumstance, which is thus related. —

About 2 or 300 years ago at least, a Schoolmaster in Drogheda, whose name is not remembered, having metamorphosed two of his pupils into

dogs, set them to fight, in which engagement one of them was killed. The Father of the boy, who was killed, impatient because his son did not return from school at the usual hour, went to look for him, and having first questioned the Schoolmaster concerning him, and meeting with no satisfactory account, except some pedantic reproaches and menaces, of being treated as his son had been, he ^{being} enraged, changed the Schoolmaster into a black pig. — The pig pursued by the Metamorphoses and his hounds, directed its course to Monally ^{near Kells} in Co. of Meath. and thence to Maighin a bhradain, ^{where} near Castlebellingham, where having changed ^{himself} itself into a trout ^{it} crossed the river Mayne, (hence ^{the place} called Mayne) ^{name of} (Maighin) a bhradain, ^{which} empties itself into the sea at Anagasson. After crossing this river it resumed its former shape (of a pig) and ran as far as Mayne I.L. where it was overtaken and killed, and a mote raised over it, hence. Mayne I.L. is called ^{Porca planities porci} Maighin na mge and the mote mote &c as before. The course taken by the pig is called the valley of the black pig (^{race of the} peccaminosa ^{or be} chirus nigri porci) over which, it is prophesied, a great slaughter will be perpetrated, but is to end where the pig was killed. —

note Mayne place near B. Bellingham

With regard to this old church we have no documents to be referred to, and all we can learn from tradition is, that it was deserted in the time of, or shortly after Cromwell. And that it was dedicated to St. Nicholas — whose festival, as accurately as we can learn, is on the 10th of November. —

14/10/23/7(n)

266
The principle family names in the Parish are —

1st Johnstons Clon mic seom - an seomac sing. na seomac plural
Patrick Johnston

2nd Macquies - Clon mi' guror - mac guror
or — mic doror - mac doror pron: seomur mac mior
James Maguire

3rd Markeys - na Mapcais -
James Markey
seomur a Mapcais

4th Gourans - na Gabran - Gabran sing. -
P. Gouran
parois a Gabran

5th Murrays - na Murparis seon: sing. and plu. seon a Murparis
John Murray

6th Carrols - na Ceapbaillic plu: an Ceapbaillic
P. Carrol
P. a Ceapbail

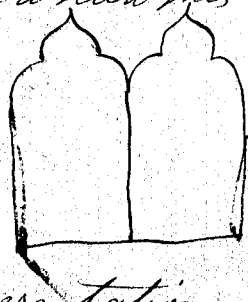
7th Philips - Clon mic Phip - plu. mac Phip
P. Mac Philip
P. mac Phip

8th Garagans - Clon mic Garagan - na - an
James Garagan
seomur mac Garagan

Mayne Pth contains no other things, that deserve
our notice. —

Parsonstown Pth - called paiparce baile pieppon is situated
to the north of Mayne - In the townland of Parsonstown
called baile pieppon (by Patrick Casey, a resident (of that T.L.).
~~Unit~~, about 20 perches to the rear of (Casey's) house, are
the old walls of a church, which are yet perfect,
and have sustained scarcely any injury whatever either
from storms or from any other cause tending to the
demolishing of them. The length ^{inside} between the gables
is about 18 yards - the breadth ^{there} from sidewall to the other
is about 15 feet and their height about 12 feet —

On the eastern sidewall is a single ornamented window-frame of stone, on the western wall is a double one of which this is a representation. — There are two



windows in the gables, one on each — the North gable has a similar form with that in Mayne Old Church,

a representation of which has been given above —

There is no burial at this Church those 40 years, ^{at which period} when the families to whom it was appropriated became extinct; neither are there any tombstones nor ~~no~~ signs of graves to be seen within ~~the church~~ ^{yard}.

The people say, it was never used as a Protestant Church, yet they call it ceipull baile peadron. It was

dedicated to Mary Magdalen; the festival day (Casey says) is on the 22nd of June. There is no document in our hands, to which we can refer concerning this Church. — The principle family names in

Parsonstown Pth are —

14/10/23/7 (iii)

- | | | |
|----------------------------|--|--|
| 1 st Casey | — na Ca ^{ra} pa ^{ra} & na. Ca ^{ra} pa ^{ra} & na. | Patrick Casey |
| 2 nd Reillys | — na Reillys & na Reillys & na. | Patrick (or) Reilly |
| 3 rd Collins | — na Collen & na Collen & na. | P. Collins |
| 3 rd Laffes | — na La ^{ra} is & na. La ^{ra} is & na. | Peter Laffes |
| 4 th Gallaghers | — clom m ⁱ Gallen | Patrick Gallagher |
| 5 th The Jones | clom m ⁱ c Feun | Papa' m ^a Gallen |
| | | Feunm ^a m ^a c Feun |

themselves that this is the signification of the word, it is to be feared, in consequence thereof, changed the pronunciation from boēōīōīē to boēōōōē; for the former is the more prevalent among the people. This, we know by having asked several something relating to the parish, and ^{hearing} heard the pronunciation, they not being aware that our attention was directed solely to the accentuation of boēōīōīē. - Thus we essay to steal wisely, which is all that a preacher without invention can do. - Could it be cappitice bocōīōīē - Petræ maculosa aut loca petris sparsa, que mutte stant in hoc agro? we only suggest this, sub s. d. d. l. is est.

In this townland ~~is~~ is an old Church (Chapel some say) in ruins. The walls are very much shattered. - it is almost of equal size with those of Mayne, Parsonstown &c, and ~~its~~ ^{it} does ~~in~~ ^{take} the same form. As burial ground, it is not used now but by very few families. The people say that the ^{church} Chapel was dedicated to Columb Kille, Patron Saint of the ph. - His festival, as well as we could learn, is either about St. Peter's - or sometime in August. - what day is Columb Kille's festival? - There is also in this townland a well dedicated to St. Columbe, called Tobag Colum Cille, to which ^{some} persons still ^{yet} assemble to perform a station. -

The principle family names in the Parish are -

14/10/23 / 7 (14)

[illegible]

Rathdrummin ^{ph} Joining Carrickbogot on the east and N.E.
is called by the people - pat dnyrmm and most commonly
papapce an pata. The townland of Rathdrummin is called
by Peter Walsh and George Howell both of that townland, ^{munitions} pat
^(narrow dory - taxis) dnyrmm ^{port of the great tree} to bap - or dnyrmm an rubap (^{munitions dorsi taxis}) they could
assign no meaning for the words except the two first - pat
and dnyrmm (a back (according to them) but this is the exact pronunciation,
though it cannot be distinguished whether m or an intervene.
In the Inquisitions Temp: Lac: I - it is called "Rath-
-drommeure": "Rathdrommeure" "Rathdrommeure" - yet
pat dnyrmm is the common name now. There is a fort
in the townland which the people call ^{aggr. munitionis} mota an pata.
The fort in Rathdrummin is differently constructed from the
motes in this country - it has the same form with
the forts in the North: it is hollow in the centre,
whereas the motes are level at the top. St. Peter
is the Patron Saint of this Parish; his festival is still
celebrated in it. The ^{prot} Protestant Church is now built on
the site of the Church ^{chapel} dedicated to St. P. The people ^{clame} the old walls.

The principle family names in it are — name surname

1st Livers' na h-binnig pl. ^{an} -eac sing: ^{Lamey Livers} reamur na h-binn

2nd Howells - clom m' camial pl. mac &c. sing: ^{James Howells} reamur mac camial

this name is Anglicised - Campbell in Killamy ph.

3 - Malshes - na h-peanais these before
and in other parts of Ireland.

4th Quins - na Cumais pl: an Cumais - ^{James Quin} reamur Cum - Quins from

5th Fitzpatrick's - clom m' ol' paoparc - these before

6th Macphils - clom m' phib - these before -

Druimshallon ph. to the south of Rathdruim,
is called drum ^{realan - pron:} peatlan by the people, who say
the meaning of the latter part of the name, is a watery
or wet marshy ground, bearing affinity with piolam - a rill.
If foolig were a word significant of a rill, in different
degree from piolam - the to inflection, would be-
come ca, which shows some affinity existing between
both words. There is a lake in the ph. ^{which} the people call
Mads Lough (loc a ^{is a man's name} badais) - and they say it is from
the land around the lake being somewhat ^{watery} marshy
that it is called drum pealan (the exact pronunciation ^{not. an})
This is the only meaning assigned to the word.

2778 In the townland of Drumsallan are the ruins of an old Church. There is no burial at it now; it is this long time deserted. Richard Lamb, who gave us the names of the townlands in this Ph^y could tell nothing concerning it but that it is thought of equal antiquity with the other ruined Churches.

The Patron day of the Parish is on the 8th of Sept^r, the festival of ^{the Nativity} the Virgin Mary. —

The principle family names in the Parish are —

1st Lawless — lo'laip — peamap a lo'laip — James Lawless

2nd Kale ⁱⁿ Catail — peamap ^{ma'} Catail — James Mc. Kale

This name in other places is Aug:

3rd Trainor — ma'peirindap — ^{Mc. baul.} pron: peamap ma'peirindap — James Trainor

4th Kelly — ceallaig — Nicolaop a Ceallaig — Nich^l Kelly

5th McGinn — ma'ginn — peamap ma'ginn

6th Carrol — ceapbailig ^{pl.} caic siu — Tomap a ceapbail — The Carrol

7th Branagan — bpanagan — jeun a bpanagan — John Branagan

8th Kirwin — ceapban — jeon ceapban — John Kirwin.

We find no other thing in the Parish, worthy to take notice of —

Marlestown Pth - to the west of Carrickbogot Pth - ²⁸¹ ⁴⁹
is called by ~~some~~ the people baile meaplaig - papapce baile
meaplaig, who say that meaplaig is a man's name -
others attempt to ^{derive} call its name from Marle, in
which sort of Clay - the townland of Marlestown, abounds,
but still they pronounce it exactly baile meaplaig not maipia -
meaplaig is a family name very numerous in ^{most} all the
Parishes we have traversed. Their accentuation certainly
admits ^{the I.L.} to be no other than baile meaplaig. Marlestown
under modern Barrochide.

There is a well in this I.L. Called tober bridge - Bridget's
well, at which, some say, there is yet a station here;
others say not. It is also called the Spa-water well.
The Patron day of the Parish is (on) the festival of
St. Bridget. There are no old family names to
be found in this Parish, because the people in it
have lately settled as tenants, some of whom very often
remove to other places - the only resident name (in
it) is Dolan Dolan or Dulan - reamur Dolan - la. Dolan.

See early numbers in Vol. 1 of the Dublin Penny Journal where drawings of these interesting & beautiful monastic remains are given. — I can speak of them with feelings pleasing to recollect, having spent some of my boyish days hereabouts.

I remember penetrating the caves to a distance of several hundred yards, provided with a lantern, & in company with other boys; at its entrance, it would not admit a fox without crouching, but it gradually enlarged to a height of about 5 feet. —

J. C.

there is a station at this well

Mellifont, situated 4 miles from Drogheda to the West, ^{with the G. & N. of the Mattock} is called by the people ^{that the name Mellifont} Mamrteip mion and $\text{Mamrteip mion na m-bpazip}$. Fallon says ~~it~~ is derived from the French words Miel-fonte signifying honey-well, and that the Establishment was so called from a well ^{situated} in the centre of ~~the~~ ^{Mellifont} Park about $\frac{1}{4}$ a mile from the ruins in the land of James Curran called by the people ^{hystens} zoban a laban . They say it was called (^{Mellifont} honey-well) from its sweetness, and that pipes ran from it to the Monastery, & that the Monks used to wash themselves with its waters under nomew Hib.

Mellifont Park, is now called in Irish páirc na mamrteip ; they say it was anciently called cosh na mamrteip and that there was a wood there formerly. There is a cluster of trees a little to the N.E. of the well which appears to be a part of it.

The only parts of the ruins now remaining are, 1. part of an octagonal building which ^{is called} ~~is called~~ the laban or baptizing place. It is situated about 5 or 6 perches from the Mattock River. 14/10/23/7 (vii)

10 It is ²⁸⁶ more than 20 feet high; each of the sides of the building is about 10 feet wide).

There ~~appears to have~~^{were} been two stories in it. Part of the ~~first~~^{first roof} is observable. On each of the sides of the building are arched ^{semicircular} entrances ~~round~~ at the top nearly 9 feet high; only $\frac{1}{4}$ and $\frac{1}{2}$ remain, the part of the building containing the remainder being destroyed; The top of the walls (wall) are shattered a little.

It is evident that zoban a laban got its name from its waters being used here in baptizing, & not as stated above (a lavando) from the monks washing themselves with them.

2. The Chapel (as they call it) situated to the East of the Labhair, is the wreck of a beautiful building. It contained two stories; the ^{floor} ground of the first apartment is ^{sunk} nearly 6 feet below the surface of the surrounding land, & its ~~roof~~^{roof} though somewhat injured is entire; the inside is ornamented

289
with ~~stone~~ arched mouldings of stone meeting in
a point at the roof in 2 compartments; another
pointed arch of moulding runs across between
these 2 compartments. There are four semi-
arches in each compartment running from the
corners and ^{the} centre of the side walls. It is about
27 feet long, ^{but} 18 broad and the roof is about
18 feet high. There is a large entrance about
12 feet wide and extending to the roof on the
N.W. end, and in the opposite end an opening
about 8 feet wide & 12 feet ^{high} in length. On each
of the side-walls are ^{arched} two pointed openings each
12 feet in length & 5 feet in breadth; they are
about 7 feet from the ground (inside).
There are sixteen ^{*}feet of walls above the roof
except on the N.W. end, over the large entrance,
where the wall is destroyed. On the S.E. end is
^{round} a door 14 feet high on the N.E. a chimney rising
a little above the wall. On the S.W. is a large

* they appear to retain their
original height

14/10/23 (viii)

opening having merely the appearance of a breach in the wall and on the same side an arched recess 5 feet high by 3 in breadth.

3. At a short distance to the S.W. of the Chapel are two arched vaulted passages of some extent resembling in front the arches of a bridge; ^{they are 6 feet high;} on the other end the ~~passage~~ openings are considerably smaller.

4. About 20 feet from the Chapel to the N.W. is the entrance to a Cave said to extend from this establishment to Drogheda. The aperture at the surface is not above a foot every way. It is said that the monks used to pass through this Cave to Drogheda, and that on one occasion as they were so passing some of the ^{who were at Drogheda} foremost recollected that they had forgotten a book on their setting out, which they communicated each to the person next him until the word reached the last monk in the train who was

at Mellifont, and brought the book ²⁹³ with him
to Drogheda. Others say it was by the road they
passed. This story shews that there was believed to
be some connection between this monastery and
that of Drogheda, for which reason perhaps Colgan
calls it Monasterium Pontanense or the Monastery
belonging to Drogheda.

5. Several detached parts of the old Park-wall
are yet to be seen.

In A.A. S.S. p. 652, Col. 1. we thus read;

"About the year 1146 flourished in Ireland a man
"by deed and by name Christian. He was first a
"disciple of S. Malachy, Archbishop of Armagh, and
"having afterwards embraced the sacred Cistercian order
"was the first abbot of that order in the Monastery of
"Mellifont near ^{Drogheda} the City of the bridge (Pontanam)
"in Ireland. And finally he was a bishop famous
"by his merits and virtues, as the Author of the Martyrologium
14/P/23/7(12)

294
"Anglicanum writes at this 18th of March, 'On the
'(same) day, he says' in Ireland took place the burial
'of S. Christian, Bishop and Confessor, who was born in
'(the same) Island, was then made monk of the Cistercian
'(Order), and was disciple of that famous Malachy, Arch-
'bishop and Primate of that Kingdom, and afterwards
'Abbot of Mellifont, and finally Bishop: in which office
'in great holiness of life, he closed his days with a
'blessed end about the year 1148, and his memory
'is as yet celebrated throughout all Ireland.'"

Also in Tr: Th: p. 309. Col: I.

"Anno 1154 - S. Gelasius held another synod within the
'limits of his own ^{Metropolis} See, in the Monastery of Mellifont; in
'which in the presence of the Apostolic Legate, some Bishops,
'Kings and Princes he consecrated the Church (Basilican)
'of the same Monastery. So in the Life of St. Gelasius Cap:
'119. also the Four Masters agree every where concerning the
'same Synod, writing thus under the same year - A
'synodal convention by the Clergy of Ireland, and some
'Kings and Princes apud monasterium Pontanense (for so
'they call the Monastery of Mellifont, because it is situated
'near Pontana (Drogheda) to consecrate the Church of the same Monastery

Golgan in A. S. p. 655. note 3. writes
 "Id est in Monasterio Mellifontensi. So explained
 by Ware in the place last cited. But I think that
 it is more probable, that in the MS from which
 he copied it was Hell or Hella; for other authors
 already quoted?
 cited, say that that council was held in a place,
 which is now called Kenanues, which we find to
 have been named Hell or Hella by the ancients?"

^{q. u. i.} What synod does this note allude to?
 This Monastery is mentioned in the Annals
 under the following years —

A.D. 1152. A synod was convened at Droichead Atha
 by the Bishops of Ireland, with the Comharba of
 Patrick, the Cardinal Johannes Papiro, together with
 three thousand Ecclesiastics, Monks and Canons,
 where they ordained many moral rules, to wit, to
 banish concubines and female (unlawful) favourites from
 men, not to demand payment for extreme unction, or
baptism, at the same time that it was not good not to pay
 if a person was able — not to receive payment, (by way
 of compromise) from idle ecclesiastics, and to pay tithes
 punctually.

14/12/23 / 76

106
A.D. 1157. ²⁹⁸ The Clergymen, and some of the Kings, of Ireland met in Synod at the Monastery of Droichead Atha to consecrate the Church of the Monks. — There were present seventeen Bishops, with the Legate and Comharba of Patrick, together with members of every other ecclesiastical order. — The Kings present were, Muircheartach Mac Lachlain, Tighearnan O'Rourke, Rua h Eochadha and Rua Gearbhail. — After the consecration of the Church by the Comharba of Patrick, Donncha the ^{O'?} son of Maileachlain was excommunicated by the clergy, and expelled from his Kingdom of Meath by the Kings, and his brother Diarmaid was set up in his place. — On this occasion Muircheartach Mac Lachlain bestowed one hundred and forty cows and sixty ounces of gold on the Clergy as an offering for the good of his soul. — He also gave them a Baile (Town) in Droichead Atha called Fionnabhair na ningen (of the daughters). — Rua Gearbhail gave them sixty ounces of gold also, and the wife of Tighearnan O'Rourke, daughter of Maileachlain as much more together with a chalice of gold on the altar of Mary, and vestments &c for each of the other nine altars that were in the Church.

A.D. 1170. An unheard of and horrible ³⁵⁷ deed was
perpetrated by Magnus the son of Eochadha, King
of Ulidia, and the monk Anlaff Comharba of
Findhinn of Maighbille assisted by the Ulidians.
namely the expulsion of a congregation of regular
monks with their Abbot, who was ordained by
Maolmaadhoch O'Morghair, at Samhal Phatraic,
from the monastery which they had built and
ornamented themselves. — Woe to the Prince
and to the Chieftains who committed this deed
at the instigation of the person whom the
Monks of Droichet Atha had expelled from the
Abbacy for his own crimes.

A.D. 1193. Derforgaill (the wife of Tiernan O'
Rourke) daughter of Morogh O'Melaghlin, died
in the monastery of Drogheda in the 85th year
of her age.

A.D. 1297. Henry Mag-Breachtair (Geraghty) Bishop
of Connor, died, and was interred in the monastery
of Drogheda — he had been a monk.

14/10/23/H(XI)

108
A. D. 1486. A ³⁰² general chapter of the Province
was held at Drogheda on the Ides of July by the
Archbishop of Armagh, viz Octavianus Italianus,
and the bishops and Clergy of all the north of
Ireland.

In the Townland of Mellifont at a short distance
to the North of the Monastery are the ruins of an
old Protestant Church this long time deserted.
^{A little} further to the N. is an old Castle which Fallon
(from some history) says was built in 1142; it
is now much injured.

The Patron day of the Parish is the 15th of Aug^t
one of the festivals of the B. V. Mary, & the Catholics
call the Chapel of Tullyallen * tempull ghr. n. ^{principal} The
Catholic Chapel is in the T. L. of Tullyallen, hence they
call the P^h the P^h of Tullyallen; & the Catholics say that
the Parishes of Tullyallen & Mellifont are now united.

* they call the P^h parayce-zularj alrn or p. tēmpull ghr. n. The latter
is never used except in allusion to the first ^{chapel} Church that was established there
which they call tempull ghr. n.

The principal family names in the Parish are,

305¹⁰⁹

1. The Branagans — na branazán — Peter Branagan
pédaí a branazán.
2. Pentonys — na pentilínig (sing. gé) — P. Penton
a pentilín.
3. M^r Quillins }
Cullins } clon m^r C — P. M^r Quillin
fiac Cúilín.
4. Bandans — na banicínig — P. Brandon
a banicín.
5. Brodigans — — P. Brodagan
a brodazán.
6. Leonards — na leanan — P. Leonard
fiac léanán.
7. Sulleavans — na S — P. Sulleavan
a S^r leacán.
8. Keenys — fiac n^r lonarig — Seumur ah-tonarig
9. Moonans — na M — — a Múnán
10. ^{Berrils} Beards — beapatac — — bepat
11. Carrolans — na C — — a Ceapballán
12. Murphys — na M^r p^rcaid — — a Murphy
13. Stafford — Scaforpdaic — — a Scaforp
14. O' Briens — ct m^r b — — O' Brian
fiac brian
15. Moores — M^r p^rac — — Seumur M^r p^r.
16. Mahees — fiac n^r Caicaid — —
17. Scots — na Scozarig — — Scoza
18. Sorraghans — na S — — a Sopacán
19. Nugents — Humphondaic — —

14/D/23/17(xii)

306

We have now finished all the Parishes in the vicinity of Drogheda - We received the letter containing the half-notes yesterday at 11 o'clock and returned the receipts immediately. We are now ready to go to Duneen, as soon as we receive our pay in full - we cannot proceed till then - please direct ^{all letters &c.} to Duneen

Your obed^t humble
Serv^t

P. O'Keefe &
J. O'Connor

Wm. A. Larcom Esq^r

END

14 D 23/8

O'Keefe, Patrick; O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrack] O'Keefe and T[homas] O'Connor, written from Dunleer, Co. Louth, concerning the history, antiquities, traditions, genealogy and topography of the parishes of Dunleer, Dysart and Clonmore, with particular reference to their early churches, burial grounds, castles and the origins of their place names

15 January 1836

11p.

24 cm



309¹¹¹
Dunleer January 15th 1836

14/D/23/8(i)

Sir,

On last Saturday 9th Inst. we sent our last Letter, and, the receipted having been returned on the day before (i.e. Friday) we expected to have the remaining half notes on Sunday morning and proceed to Dunleer in the evening; but finding that there was no Letter for us, we supposed, if even there had been, the Postmaster would not have sent it to Lt. Bordes on that day, and remained in the greatest certainty of getting ^{on} the following day (Monday), on which we, having got none were forced to continue in Drogheda because we had no place within any moderate distance, which could be gone to. On Tuesday, I (J.O.) determined to lose no more time, proceeded to Dunleer, having left O'Keefe and his half notes as pledge for damages, ^{being more responsible}. It was stated ^{or something to this effect was said} in the Letter that was sent, "the only delay in Drogheda, was waiting for the remaining half notes, and then we should be off - to Dunleer", whether it was said so plainly, I ~~now~~ do not ^{now} remember, but we were almost certain, that our half notes were ^{at least} half the way coming, when our Letter was posted. On Tuesday evening I got the names of the Townlands in the pth of Dunleer, pronounced in Irish by Simon Finigan, a native of the pth, who gave all the intelligence that can now be got respecting it.

310 On Wednesday - I went to the Pth of Duffart and
Blonmore, and ^{got} the Irish names of the townlands in
the former from John Mathews, a native of the Pth;
and of the latter from Laurence Kelly, who was
born in the Pth and is a respectable resident farmer
in it. Whilst I was thus employed O'Keefe, learning
from Mr. Sharkey's Letter, that the half-notes had
been sent to Dunleer, broke out and having
received them, returned in the evening to Drogheda
and released the Namebooks &c. On yesterday
(Thursday) I went to the Pth of Cappog and got
the names of the townlands in it, pronounced
in Irish by Mr. ^{Joseph} ~~Pth~~ McKenna, an intelligent
man and native of the Pth. The rain began to fall
so heavily, and the wind to blow so furiously that
I could not proceed farther than McKenna's -
being intended to go to Inomin Pth where they
give a 'regular welting' ^(common term) ^(with sticks) to every one, whom they
suspect to be a tithe proctor. On my return
to Dunleer, the rain fell so heavily, that my
clothes became wet through, in consequence of
which I could not write last night - I found
O'Keefe before me with all his redeemed accoutre-
ments - he was also ⁱⁿ ~~disposed~~ fatigued - after coming from
Drogheda. he is aiding me, to arrange to day all

my collections. we expect to get on well now -

Here follows a description of the Parishes mentioned above and what relates to them.

Dunleer Parish is called parapree dūn leppe -

Dunleer Town is called dūn leppe by the people, all of whom say that it was so called from the following circumstance having taken place at it; and Simon Finigam, who gave the names of the townlands states the same. 14/10/23/8 (ii)

St. Bridget, when a young woman, was very fair and handsome to such a degree as to attract the notice of all. This was the cause of several to pay ^{their} addresses to her, and of some to attempt by force even to violate her Chastity: but she, having resolved to lead a life of celibacy and continency, actually blinded herself, that it might be the means of averting from her person the admiring eyes of lecherous youths. She afterwards got her eyesight restored to her, by praying to God for that end, at a well, ^{which was} in Dunleer town about 5 perches to the East of the road leading to Daugheda, which was thence called tobay byside Bridget's well. From the restoration of her sight, ⁱⁿ the town, was called dūn leppe oppidum visus - Town of sight. Dūn is said here in

314 ~~was since~~ general to bear the signification of Town). This name
was since contracted into Dunlepp, which is the now common
name of it. Simon Dunigan says - it was anciently Angli-
cized Dunclerry. St. Bridget's well is ~~now~~ ^{at least 32 years} closed,
but the people remember where it was. The people tell
this story in various ways; but the way in which it is re-
lated here is more common and more consistent. It
is said by some, that on her journey from Faughart
near Dundalk, to (they suppose) her Nunnery in Kildare
(or up some place that way) some abandoned wretches made
an attempt to treat her with violence, whereupon
she pulled out one of her eyes and prayed to God
to render her deformed so as to become despicable
rather than admirable in their eyes, and having ob-
tained her request she escaped with safety of her person.
When she came as far as the town of ^{anticipation} Dunleer
she prayed to God at the well, which was called
from her name, (as above), to restore her eye, and the
request was granted - hence the town Dun, was called
Dunlepp (as before). However this may be the accentuation
given by the people precludes all pretensions to its being
Dunlepp, ^{the later} (a name of a King of Ireland as stated in the
namebook by J.O.R.) for if this be the orthography
the pronunciation is lost. Tradition says - there was
a convent dedicated to St. Bridget near Bridget's
well, from which circumstance, it is ~~more~~ ^{more} probable

2 The well derived its name, than from that stated ³¹⁷ before. Simon Finigan says, that in this Convent, Brian Boroinke, who fought and was killed ^{together with his son} in the famous battle of Clontarf ^{on Good Friday} in the year 1114, was waked. In the Parish two festivals are celebrated - the festival of St. Bridget - 1st of February, and the Festival of St. Comghall (from Coo-al) sometime in the latter end of June (it is impossible to learn the day of the month from the people, they have a peculiar way for reckoning time) - It is called - la ffishil Comgall (pron: la n gwal). Simon Finigan says - there are two titular Saints of this Parish (but this titular ought to be tutelar, though Simon says - he would not give up to any man living in referring to Virgil - Homer, Seneca &c. for his memory is so tenacious, that he never forgot any thing he read: but he ~~only~~ ^{only} read the translations of these books). There is a well immediately to the West of the town called tohap Comgall (pron: as above) ^{Com-hall's} well at which there was formerly a station. 14/10/23/8 (117)

No ruins of a Church are in this Parish, or remembered to have been in it: there is a Castle in the townland of Ath Clare - at clapp, at present occupied by Widow Plunket. Immediately to the East of the town of Duncree, is a mote called mota Dún Leipe occupied by a family, the dread of whom, has kept many a timid hearted person immured on

318.
The long winter nights. Several stories are told about them but, no names are remembered neither gollan nor gollan-si. There was an artificial Cave connected with the mote; it is now closed. There was another Cave about 20 perches distant to the north of the mote, where James Bolton a Resident of Dumbleer found a pot and griddle both which he has as yet - and several pieces of Silver for which he got seventeen shillings. This Cave also is closed.

The names of the ancient families of Duncker
Ph are -

1. Bizels - na pporcor - ^{name - surname} comar pporcor - ^{tho.} Bizel
2. Townlys - na coirleis - ^{the} sing: ^{peun} trilis - John Townly
3. Brides (now extinct) briðeac sing: ^{15 pl.} bhaitear briðe ^{Walter Brides}
4. Macnames - clon mac meite ^{mo} te, ^{James Macnames} peamur mac na hioe
5. Mohans (extinct) - na hoear - ^{James Mohan} peamur hoear
6. Moores - na huipar ac sing: ^{John Moore} peun huip
7. Molloy's - ha'l' uair sing: ^{Thos. Molloy} comar ha'l' uair
^{plural. by placing before it. na}
8. ^{no one says this} Trainors - ^{James Trainor} clon mr treunfean peamz u treunfean.
^{not in. not fix once}

Cappog ^{Ph} Cappog - about 1 mile N.W. of Dunleer, is called Cappog in general which seems to be the pronunciation of the Anglicized name; for J. McKenna pronounced it Cappog which he says is the real Irish name of both ^{Ph} Cappog & Cappog . Cappog is also said.

In Cappoz town lands are the ruins of an old Church called *ceapull Thipe*, which was dedicated to the Virgin Mary, ^{15th of August} whose festival is the Patron day of the Parish. The old Church is 19 yards long inside and 6 broad, the side walls 11 feet high. It is almost covered over with turf. On the Eastern gable is ~~an~~ a pointed door about 12 feet high by 5 broad, on the Southern sidewall is also a pointed door about 5½ feet high by 3 broad; the western gable bears at top the same form with the other old churches which we visited, of which form a representation has been given on several occasions before, even in this Letter there is one of ~~that~~ the same form, in the description of Drygart Church. On this gable about 12 feet from the ground is a pointed aperture ^{cir.} 2 feet high by ^{cir.} 15 inches broad - of the Northern sidewall, only a few detached pieces are standing.

The people say it was never used as a Protestant Church - the grave yard is used as a burial ground, no Protestants are interred in it.

14/10/23/8(W)

In this townland is also a well dedicated to the Virgin Mary, which is called *ceapall Thipe*. In it was also a castle called Castle Moyle Cappozan. Built by a man named Hoolegh. No trace of it now remains.

Ballymageragh - a town land in Cappoz ^{ph.} called by J. O'N. *baile na g-caopac* - Sheep town - but McKenna calls it *baile mic Seipach* Gregory's town - a family name very numerous in the Parish.

322
 This and several other instances shew that L.A.M.
 thumped his brains for the signification of names of
 townlands and did not travel to ^{hear} get them pronounced
 by persons well acquainted with them.

In this townland is a moat partly destroyed, which
 is called ^{or: nae} mota barle mic geupach.

The family names in Cappoge ^{ph} are

- | | | |
|-----------------|---|---------------------------------------|
| 1 Mc Buillins - | clom m' cuillm - <u>mac & sing</u> | James Mc Buillin
Seamur mac Cuillm |
| 2 Reillys - | na Reillys - an - <u>each sing</u> | Laurence Reilly
Ladpar a Reillys |
| 3 Hands - | na n' laime - | Nicholas Hand
Mocolap a laime |
| 4 Fords - | na popoars - an - <u>each sing</u> | James Ford
Seamur fop |
| 5 Woods - | na 'oll' coillead ^m <u>plur singular</u> | Lady Woods
Taos na 'oll' coillead |
| 6 Kings - | clom mic a Rigs - <u>mac & sing</u> | James King
Seamur mac a Rigs |
| 7 Gregorys - | clom m' geapac - <u>mac & sing</u> | Peter Gregory
Peoap mic geapac |
| 8 Carnels - | clom m' Carnal, <u>mac & sing</u> | Peter Carnel
Peoap mac Carnal |
| 9. Crolys - | Crua' lais - <u>sig lae sing</u> | John Croly
Seun Crua lais |

In other places - this is called ^{crolys} crolys - same pronunciation
 in English & Irish -

- | | | |
|----------------|-------------------------------------|------------------------------------|
| 10 Mc Kennas - | clann Ceana - <u>mac Ceana sing</u> | Joseph Mc Kenned
Jo - ma' Ceana |
|----------------|-------------------------------------|------------------------------------|

This family are originally from Truick in Co. of Monaghan.

Clonmore ^{Ph}, situated 3 miles East of
 Dunleer, is called by the people *Cluain mór*
 pronounced *Clu^{short}ín mór* (Cluinn woor). In the Townland
 of Clonmore are the ruins of an old church
 called by the people *teá'pull Cluain mór*. Laurence
 Kelly who gave the names of the T. L. ^{ds} in Irish
 says it was used as a Protestant Church. It is about
 30 feet long, and 15 broad: ^{& about 14 ft. in height (i.e. the inner walls)} part of the Northern
 side-wall is gone, the rest seems to retain its original
 height; and part of the Eastern gable ^{above the square}
 is off. On this gable is an arched ^{door} entrance now
 stopped up with stone-work which is about 12 feet
 high and 9 feet in breadth. On the Southern side-wall
 are 4 large window-places reaching to the top of the
 wall and therefore now appearing open above.
 It was dedicated to St. Columb-kille who is the
 Patron-saint of the Parish and whose festival is
 held on the 9th of June. The burial-ground is com-
 mon to Catholics & Protestants. 14/P/23/8(v)

120 326

A few perches from the Eastern gable stands the new Church, the yard of which is separated from the old church-yard by a wall in which there is a gate common to both;—there is no burial in it.

In the annals of the H Masters (A. D. 829) we read
"Robhartach son of Carey, Erenach of Cluain mhór.
"airde died" and in the Calendar.

Jan: 1. "Oírean mc celt o cluain móir b'f' n'gda."

About 10 perches to the East of the new Church and in a straight line with it and the old one are the ruins of an old Castle said to have been ^{latterly} occupied by a man named Verdon. The only part remaining is part of the walls forming the northern angle (a right angle). It is called in Irish carleán cluain móir.


329

The principal Family names in the Parish are: — the

Harmons	doim in' deacayn in other places anglicized Hardys —	Seamuy ma' S —
Rodgers	clain in' zRuapioe	Semz ma' zR —
Kellys	na ceallairiz (sing. — aizeac)	p — a Ceallairiz
Livens	na libiniz (sing. — eac)	S — libin
Harlons	na harpliniz	Tomar harplin
Lawles	na lalairiz	T. lalair
Butterlys	— pronounced thicker in Irish.	

There are three moats in the Parish — one in the T. L^d of Killybeg called móca oit éallairiz, one in Ardaballon T. L^d called móca aipis báram, the third in Clounmore T. L^d called móca ^{prons} d'yn mup.

14/10/23/8(VI)

Dygart is situated $1\frac{1}{2}$ mile East of
 Dunleer is called *dygart* by the people, and also
papádyrt an *dygart*. In the Townland of Dygart
 are the ruins of an old church which Jack
 Matthews who gave the names of the *GL*^{ds} calls
tea'pull *Hamperion* & *tea'pull* a *dygart*; it is about 17
 yards long, & ^{the side walls are about 12 or 13 feet high} 15 feet in breadth. On the Northern ^{side} wall
 is an arched door 6 feet high and $3\frac{1}{2}$ wide; this
 wall is almost demolished, there are two detached
 portions of it standing. The Western gable is slightly
 injured, it is shaped at the top thus  (a *ruide skéit*)
~~the opposite side being a little higher & better (not square).~~
 There was a vestry at the Eastern end of the church
 7 yards in length, no remains of which ^{now} appear,
 unless a detached portion of a wall with an arched
 door or window 4 feet high, standing at the Eastern
 end of the church, may be a part of it. Inside
 the ruins near the Southern wall is part of the
 walls of a tomb erected by the Livers' who were the
 proprietors of Dygart before the Bellevs.

Jack Matthews says the old church was never used as a Protestant church — no Protestants are interred in the grave-yard. It was dedicated to ^{St. Mary} Maup crol, the Patron saint of the Parish; they say Maup crol was a woman; some call her ^{Maup} crol & say that she lived where Jack Matthews's house now stands. About 100 yards to the North of the Church is a well dedicated to this saint, which they call Toban Maup crol, at which there was a station, but they perform it now in the chapel on the patron-day of the Parish, which Jack Matthews says was 11 days after the 1st of November. —

This agrees with the calendar which says
 "12 Nov: Merceal crol oꝝ o'irrege merce crole iſcſn qdā."

Maup crol is evidently a corruption of merceal crol, whose ^{stated} Dygart is ~~said~~ to be iſcſn qdā, i.e. in the ~~Bay~~ of Ferrard, in which Dygart is situated.

124 334

Barmeath T.L. in which is the residence of
 Mr. Patrick Bellew M.P. is pronounced by the Irish-
 speaking people beayne beaza, the former part of
 which they say signifies a gap, & the latter
 bullrushes; when they pronounce it after giving
 this explanation they say beayne bpeada, pronouncing
 ea like e short, & is guttural. Some say there was
 formerly a gap in this T.L. called beayne headia
 i.e. Meva's gap, hence the name of the T.L.;
 this is probably the true origin of the name, as the
 letter m ^{appears} is in the Anglicized form of it. Could it
 be beayne ^{middle} inada? Within Mr. Patrick's demesne
 are the ruins of a chapel, the walls of which are
 entire, it merely wants the roof. From the time
 of its erection ^{the deceased members of} the family of the Bellews have been
 interred within its walls. It is 10 yards long, 15 yards
 broad on the outside, the side-walls are 12 feet high.
 On the S.E. ^(S.) gable there is an arched door which is kept
 closed, to prevent strangers from entering; it is 8 feet
 high


high and 4 feet wide; over this door is the following
inscription —

This chappel was built
by Mary Dillon relict of
John Bellew Anno Domini 1671
may their soules through
the mercy of * * * God
rest in peace amen.

337 125
* the figures 71
are not entirely
legible on account
of a chip ^{being broken} off the
stone.

On the N. (N.W.) gable there is a pointed window-frame.

A little to the West of the Chapel is a
small hut which they call a Hermitage; the
walls consist of large ^{the branches of} trees, which being bent
so as to meet one another compose the roof.
The large trees are but few in number, the spaces
between them are artificially filled up with branches
of trees cut and adapted into them; some of the small spaces
between the branches ^{he} on the W. side-wall ^{and a few in convenient} are glazed
(filled with glass). ^{The remaining spaces are filled with coarse cement with} ^{rough} ^{places off the rest of the work} ^{which the entire of the walls are covered inside and outside}
The entrance is on the S. side-wall
14/10/23/8 (VIII)

closed with a door of this form ; to the N. is another door of the same form. The floor is paved with little round stones ^{which appear to have been} gathered on the strand.

Around the walls inside are seats made of the branches of ^{trees affixed to one another} ~~the~~ ^{so as to present the appearance of having grown in their present form;} ~~the building~~ is divided into two apartments by a wall of the same materials as the rest of the work, having a passage ^{on it} common to both. In the Eastern side of the Southern apartment is the Hermit's bed as they call it. made of the same materials with the seats. In the N.W. corner is a chimney ^{rising from the ground} about 5 feet high ~~is~~ outside; the ground is raised ^{about it} on the outside considerably in some places so as to give the inside floor the appearance of being sunk. The roof is kept thatched outside; ^{and inside} it is covered with the same coarse cement with the walls and roof ~~inside~~ are ~~dashed~~ ^{dash} with lime and sand mixed with pebbles. Mr P^r H and family sometimes dine in it in summer-time.

5
341 on the beauties of Barmeth, 12
The following fragment of a Poem, as given
by Simon Finigan of Dunleer, which was composed
by Michael Cavanagh ^{of the King's County} ^{in 1795} ^{a beardless young man}
may throw some light partly on what is remark-
able in it.

Hail pompous morn whose soft transcendent sway
Unfolds the glories of approaching May
Displays the splendour of the vernal reign
And crowns the charms of every beauteous scene.
Aurora's virgin blushes gently flee
Before bright Phoebus in full majesty
Superbly mounts the horizontal ring
Whilst tuneful birds in gladden'd chorus sing.
Whilst joy abounds o'er nature's smiling face
And ^{roseate} ~~rosed~~ pearls each rural beauty grace
Like pendants hanging from Nectarian flowers
Or drooping branches of ambrosial bowers
That's rendered lucid by the solar ray
Shines bright and lovely as the rising day
Oh! happy morn how can I now dictate
The joys ^{that} ~~doe~~ my swelling mind elate

14/2/23/8(x)

128 ³⁴²
What raptures flow unto my crowded breast
By such luxuriance of charms possessed
But yet from amidst Barmeth's fair charms I
The wide expanse of the distant sea ^{survey}
Where foaming billows thunder to the shore
And warring elements for ever roar.

*Carlisle
Mountains*
Hemmed on one side by mountains vast that rise
Their towering summits to the azure skies
That, augustly overlooks the tumultuous main
And constitutes a grand uneven train
Hence I proceed beneath a hedge of thorn
That did a long and lonely walk adorn
Interspersed with flowers in full bloom
And the triumphant branch of ancient Rome).

* *a pause* * —!!! I strike upon a gloomy hermitage
Sequestered up in silent solitude
That does all vocal cheerfulness exclude
Well might the holy hermit live at ease
In dreary dolours and celestial prayers
And contemplate his God both night and day
And holy saints and angels for him pray.

345
Ah! Sweet Barneath whose aspect is delight
Wherein all pleasing rural charms unite
But how can I aim in struggling lines
To paint the fair excellency that shines
Or vent the ^{legacies} things that crowd upon my tongue
Or sing the thousand things I should have sung
[pars deest]

This arch still exists
A Gothic arch whose wondrous structure names
The greatest type of grand romantic scenes
Rude and unpolished but securely thrown
In strength perfect but beauty lies unknown

[cetera desunt.]

Simon Finigan had the entire Poem in MS. it occupied
7 large folio pages. He lent it, but the borrower
never returned it; he repeated the part given above
from memory.

Jack Matthews says there was an old moat in
the T. Ld. of Gallagh, which they called mora gallagh,
& mora baile gallagh, none of it now remains.

14/10/23/8(x)

346
The principal Family names in the Parish are
the

Campbells	clon in' Cairn	— peadap a cairn
Henrys	— na Ceannair	Seumz Ceannair
Tiernys		Seumz a Tizerpnan
Exelys		Hiocolap a Cpelair
Butterlys		Tomas Butterly
Dolans	— na D —	Seon a Dolan
Matthews'	na H —	Seon mairganna
		<small>these are called M. Mahons John Matthews of Pygart N. L. d.</small>
Kellys	na Ceallairig	— a Ceallairig
McConins	— clon in' Coinin	— mac Coinin
Doogans	— na Dubaganair	Seumz a Dubagan

We send the name-books of the Parishes of
Clonmore & Pygart, Dunleer, Drumshallon
Carrickbaggot & Rathdrummin, Mellifont
and Temonfeckin, Clogher, Beaulieu Marlstown
and Parsonstown. We have other P^{hs} finished, but being in the
same books with P^{hs} which are not, we cannot send the name-books.

In consequence of sudden transitions from heat to cold, getting wet sometimes, & sometimes standing ^{when heated} for hours on a road-side ^{when we could not take men from their work} getting names together with bad accommodation in Clogher, and no better in Dunleer, I (T. O'Le.) am deplorably bad with cold from which if I do not get somewhat recovered before Monday, we purpose to go to Ardee rather than to Castlebellingham as we are sure of meeting with a more comfortable place which in some measure may relieve my cold; but if on to-morrow I find myself able to go towards Castlebellingham we shall set out on Monday for it. However continue to direct any letters to us to Dunleer until we write again, as we will be only three or four days at Castlebellingham until we return to Dunleer for Ardee. — Our paper is out — We hope the name-books will be found satisfactory; on our return we can let Mr. O'Donovan have the pronunciation viva voce.

your obed^t humble Serv^{ts}

J. A. Larcom Esq. 14/12/23/80
B. O'Keefe & J. O'Donovan

END

14 D 23/9

O'Connor, Thomas; O'Keefe, Patrick

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrick] O'Keefe and T[homas] O'Connor, written from Castlebellingham, Co. Louth, concerning the history, family history, topography and antiquities of the parish of Port and Dunany, with particular reference to their early churches and the origins of their place names.

18 January 1836

4p.

24 cm

RIA

353/39
Castlebellingham January 18th 1836

Sir, We set out today from Dunleer and directed our course through the Parishes of Port and Donny, the names of the townlands in which we got pronounced in Irish — in the former by — Mr. Mally, a native of the Pth, and in the latter by Owen Finigan and Mr. — Seg — the former a ~~native~~^{resident} and the latter a native and a respectable farmer in the Pth. It was very late when we had taken a view of the old Churches in these Parishes and not having time to visit any other, we proceeded to this little village (Castlebellingham) — the district around which we expect will not detain us long.

1 Port ^{Pth} — Situated $\frac{1}{2}$ miles to the East of Dunleer and 5 of Castlebellingham to the S. East, is called pöpt and when Parish is prefixed — papapöpt pöpt seldom — pöpt, the signification of which the people do not venture to explain. The Parish lies along the sea shore, hence its name pöpt may signify a harbour.

Port Village (or former village) is also called pöpt. In it are the ruins of an old Church called ceapull pöpt; It is ^{cir.} 12 yards long and 6 broad; on the ^{S. side wall} Eastern gable, a great part of the top of which is thrown off, is a ^{entrance} door round above, ^{cir.} 7 feet high by 5 broad; on the S. side wall is another of a similar form, ^{cir.} 7 feet high by 4 broad; the western gable is pulled down as far as the square; on the N. side wall is a square

14/12/23/9(1)

13.3 door is ³⁵⁷⁴ 3 1/2 feet high by 3 1/2 broad, also a long but narrow
 at the eastern aperture between the door and the eastern gable, and an
 of the church of the same shape and size opposite it on the S. side wall.
 two of the same shape and size opposite it on the S. side wall.
 we could find ^{today} no traditional account concerning it; however
 on a former occasion, we have learned from the tradition
 that it was built by a Priest named - Bárra (Barry)
 and also that there was a nunnery opposite it, on the
 site of which, a man named Michael Heeny has ^{now} his
 dwelling house; it was destroyed by Cromwell and the
 monks were killed. In an apartment of Heeny's house
 where the monks (nine in number) were killed (part of the
 walls of the nunnery were said to be included in
 the house) an earthen crock was found, in which there
 was lace; when it the lace was touched it was like dust
 retaining the appearance of lace. Some give a good signi-
 ficant of some money being found in it too, but the Heenys'
 displeasure would be incurred by blabbing it out. -
 the church) - Patron day - Corpus Christi day, a moveable feast.

There is a still family names in this Parish are -
 at this church

1 Heenys -	clom m'c donag -	mac n'g -	peon n'g -
2 MacDaniels	clom m'c donag -	mac n'g -	peon n'g -
3 Lawless -	na la' lappie -	mac n'g -	peon n'g -
4 Conlans -	na conallan -	mac n'g -	peon n'g -
5 Harmons -	clom m'c donag -	mac n'g -	peon n'g -
6 Mc. Neons -	clom m'c donag -	mac n'g -	peon n'g -
7 Bartons -	na n'g -	mac n'g -	peon n'g -

8. Bealby - na Ceirde - ceirde - dy - ^{mae - ceirde - ceirde - dy} ^{from a Ceirde}
 9. Bealby - na Ceirde - ceirde - dy - ^{mae - ceirde - ceirde - dy} ^{from a Ceirde}
 10. Bealby - na Ceirde - ceirde - dy - ^{mae - ceirde - ceirde - dy} ^{from a Ceirde}
 11. Bealby - na Ceirde - ceirde - dy - ^{mae - ceirde - ceirde - dy} ^{from a Ceirde}

We can find no more intelligence from the people respecting Port, nor have any document to refer to. —

Dunamy P^h situated 7 miles S.W. of Chalkinham
 called by the people Dun and, then say, and was a female fairy,
 from which circumstance it is probable that it is the celebrated Dun
 that is alluded to. In this Parish on the sea-shore is a stone
 which they call in Irish ^{chair} cazlop and ^{seat} puideoz and to which they
 say that all insane persons steer their course from every part of
 Ireland, & they believe that who ever sits on this "chair" continues
 for life possessed of the ^{same} degree of sanity or insanity which he had
 previous; this causes the friends of the patients to watch them
 carefully & keep them confined lest they should indulge the
 fatal propensity. Finigan says there was formerly a whitethorn-
 bush on the rising ground immediately ^{above} the chair & commanding
 a view of it, called puideoz and; no traces of it now remain.

In the Township of Dunamy is the ruin of an
 old church called in Irish tea pull Dun and; it is 17 feet long
 & about 16 feet broad: the Western end which is 10 feet is
 entirely covered with ivy which reaches nearly 30 feet above the ground;
 the Southern part of the E. gable is destroyed; in this gable there
 is a ^{pointed} window ¹⁴ feet high by 1 foot in breadth; the N. side

B360

almost level with the ground, & likewise the S. side walls & the small part of the N. side high. ~~It is~~ ~~made of stone & some built.~~ It is and the latter are all interred in common in the grave yard.

~~The~~ ~~Account of this Church at page 145~~ They hold no tradition concerning the church.

The Patron day of the Parish is the 27th of December the festival of St. John the Evangelist.

The principal family names in the Pth are; — the

Segraues	—	p. Segraue
Hollands	my nzi n Ollan	p. a hollan
O'Rourke	na n uapp	Tomar & Rourke
Jones'	Seonac na S — na	Peadar Seon
Bellinghams	—	—
Hughes'	na n nyo 2lo6	p. a h-2lo6
Harmore	na n nyo	p. na' Seacay
Carrolls	na n nyo Ceapballi	T. na Ceapballi
Murphys	na n nyo	p. a Murphy.

363²⁷

We go to Kilsarn & Ballerstown tomorrow;
we sent a letter yesterday, with 5 name-books the
names of which are specified in the letter; - please
to superscribe on the letters (if any) sent to Duncree
"to be kept at the Post-office till called for"
that we may get them on our return.

Yours obedient

humble servants

P. O'Keefe &
J. O'Connor

Wm. A. Larcom Esq.

14/10/23/96(v)

END

14 D 23/10

O'Keefe, Patrick; O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrack] O'Keefe and T[homas] O'Connor, written from Castlebellingham, Co. Louth, concerning the history, antiquities, religious traditions and topography of the parish of Salterstown and Drumcar, with particular reference to their early churches, burial grounds and the origins of their place names.

19 January 1836

5p.

24 cm

RIA

36738
Castletellingham January 19th 1836
14/12/23/10(1)

Sir, We, this day, went to the Parish of Caltersdown and got the name in bill (as it is comprehended the Parish, there is no other townland in it) and all the traditional account, we could, respecting it, from Bernard Byrne a native of it. The Parish is called pápaíre báile an t-páilín - báile an t-páilín being the name of all the land in it. The only signification assigned for the latter part of the name is, that, it might be so named from it lying along the sea shore.

In this Parish are the ruins of an old church called Ceapull báile an t-páilín - the length inside the walls is nearly 12 yards - the breadth 6 - the eastern gable is levelled with the ground - ^{only} two detached parts of the S. sidewall, ^{ca. 8 feet high} on one of which next the eastern gable is an air hole, remain; one third of the western gable to the south ~~is down~~ has fallen off to considerably near the ground; on the top is a square opening about 2 feet high by 1 broad - reaching the extremity - the northern sidewall does not exceed 5½ feet in height -

There is a burial in the Church yard - Protestants are not interred in it - the People say it was never used as a Protestant Church.

Patron day of the Parish is the 7th of June -

Kálamos is the Patron St. - we have no account of such a Saint - this is the Pronunciation - J. O'Donovan will be pleased to lay down the Orthography. There is a well called Tobán hálamos, situated near the sea shore about ¼ of a mile to the N. East of the Church, at ^{which} a Station is performed by persons having ague or otherwise afflicted, as a remedy -

it may
be called
-mos
bala
-mos
from
as
opium
-as
for
6. capn

The family names in the Parish are —

1. Lawlesses — these before
2. Delaghans — na dōileácaí — an sí — Seon a dōileácaí
3. Byrnes — na beinní — an — eac — Brian a beinn

2. In the letter we sent today we stated that Gatterstown and Kilsarn Parishes would be visited (today) by us, but as we were returning from Gatterstown — and were going through Drumcar Ph on our way to Kilsarn, we seized the opportunity of getting the names of the townlands in that Parish and examining the old Church in ruins. This occupied our time instead of Kilsarn, not knowing when we wrote that our course would be directed through it. —

Drumcar Ph situated about 2 miles S.W. of Castlebellingham is called in Irish 'druim éapad', pronounced 'druim éappad' (Drum harrow); when 'Parish' is prefixed they say paparrce 'druim é' — for the latter part of this name there is no meaning assigned. In the T. Ld. of Drumcar are the ruins of an old Church within the demesne of ^{John M^cCl. Esq} M^cClintock's house, which is called by the people 'eapall é' — James Verdon who gave us the names of the T. Lds. says that it was erected before any other church in the neighbourhood, in proof

371 140
of which assertion he states that when the Church of
Kilsarn was built, the people ^{of Kilsarn} attempted to establish
a new burial at it; it seems that some ^{inhabit^{ts} of Drumcar} who were
rather inclined to continue the burial at Drumcar Church
were opposed to them; upon which occasion the inhabitants
of Kilsarn attempted to steal away some of the clay of Drumcar
church-yard being consecrated, and convey it to Kilsarn.
They employed a ^{white} horse to carry it which belonged to a
man named Larn (Steepan), but were pursued by the
Drumcarians and a great battle took place near the
church of Kilsarn. — The old church of Drumcar
is 25 yards long, & $6\frac{1}{2}$ yds broad; the top of the E.
gable has fallen off; on the S. side-wall which is 14 feet
high is an aperture (window?) 6 feet high by $2\frac{1}{2}$ broad reaching
to the top, next to that a large open round above ^{which is} 6 feet in
height & breadth. & $4\frac{1}{2}$ ft from the ground, then a pointed
door 6 feet high by 4 broad, then 3 openings 6 feet every way
& $4\frac{1}{2}$ from the ground; the western gable which is all
14/10/23/10 (11)

141
372
covered with ivy seems to be perfect and, well as we could observe through the ivy seems to wear a form similar to those which we have attempted to sketch in former letters, about $3\frac{1}{2}$ yards of the N. side-walls next the Western gable forms part of a modern building, apparently one of the offices belonging to Mr. M^c Clintock's house, then a detached piece about 3 yards in length, ^{& retaining its original height (14 feet)} stands next to this, the remainder joins the Eastern gable, ^{14 ft. from the ground} in it, there is an opening 2 feet broad reaching to the top, there is also a recess in it 2 feet every way. There are no walls round the burial ground.

There is a tradition that there was a fairy about 40 perches to the W. of the Church, which Verdon says existed until about 140 years ago, — not a vestige of it now remains. A few gardens around the place where it stood ~~was~~ called by the Irish-speaking people páirc na m-brázaí.

375-

In the annals of the four Masters we read;

A.D. 811. Beallach the son of Muirghius Robt of
Drumcar died,

A.D. 868. Conla Anchorite of Drum Caradh
Drum Caradh died.

The Patron-day of the Parish is about the middle
of December, we could not ascertain the date; it
is called *Na' il fíneam*, ~~finan~~ *finan* is the Patron
saint. The people have an Irish phrase significant of the season of
the year in which the festival falls. "*Na' il fíneam fion' re eiz pin an nair*", i.e.

In Corstown T.L. ^{the hard weather begins on Finan's day} there is a well dedicated to
this saint, it is called *to ban fíneam*; the station
practised at it is discontinued.

In ~~the~~ part of the townland of Drumcar which part
the people call Cashelstown (*Cashelán Zomán*) is a moat
called *Noy peize* (Ham's fort); there is another small
moat in Sheaghmore T.L. called *moza S*.

14/12/23/10 (11)

44² 376
Ballynagasson T. Ld. situated on the
sea-shore, contains the small village commonly
called Anagasson; it ^(the T. Ld.) is called in Irish. ^{both}
baile na z-capan and ^{the village} ~~baile~~ na z-capan, the signification
assigned by the people for the latter part of which name
is "passes",— it signifies ^{baile} Town (or ford) of the ^{si} passes,
and they say it was so called from the number
of passes leading to and from it. Could it mean
town or ford of the winding waters or meeting waters
(since ^{from capas} cap signifies 'to turn, wind or meet' and an signi-
fies 'water')? ~~at the distance of about 4 or 5 miles~~
~~from Anagasson to the North~~ ^{(to the N of the village) flowing under Anagasson bridge (Baile)}
~~three rivers joining~~
empty themselves into the sea; they are called by
the people Ardee river, Deuleer river and Mile-stone
river the last of which they say has its source at

Ballyhoe itcapminige — we did not as yet ascertain the
real names of these rivers, the people call them the river of every T. Ld.
through which they pass — we find the rivers Dee & Glide mentioned in the name-books of

379
 Kilsarn, the former bounding the Ph on the E.S. and the latter on the North. The river Dee is that which is called the Ardee river by the people because it flows by that town, but which of the other two (the Dunleer river & the Milestone river) may be ~~the~~ river Glide we have ^{See page 151} yet to ascertain. We have suggested this merely for the purpose of investigating the origin of the name Ballynagasson.

The principal family names in the Parish are the

Verdons	na Beapdonariz - (eac)	James Verdon Seamur Beapdon
Burns	na bpanariz - (ac)	James Burn S — abpyn
Reeds formerly Readys	na Rendariz - (ac) —	John Reed Seon a Rendariz
Clintons	na Gleanzonariz - (ac)	Matthew Clinton Matu Gleanzon
Markeys	(antea)	
Fords	na Fúndariz - (ac) —	James Ford S. Fúnd

14/5/23/10(v)

Gilmer	—	clon in' oll' fume	P. Gilmer p. ma' W' fume
Grogans	—	na zpuzam	P. Grogan p. a zpuzan.
Kearns	—	na Ceapnatz	— a Ceapnatz
Rodgers'	—	clon in' ^{inc} zkuapide	— ^{Rodgers} ^{mac} ma' zkuapide
Kands	—	clon laime	— ^(extinct) mac kandin
Lawlesses	—	these before	—

Please insert in our last letter where we speak of Dunany ^{old} Church "it is situated in the demesne belonging to Dunany house occupied by Lady Belingham; no walls enclose the burial ground. Within the walls of the old Church there is a circular stone about $2\frac{1}{2}$ feet in diameter & about 8 inches thick having a hole in the centre 6 inches in diam: at the surface & gradually narrowing itself downwards; it is not continued entirely through; a small part of the stone is severed from it, but not disturbed from its place." Perhaps it is better to retain this till our return when we will insert it

383

ourselves, in order that it may be in the same
hand-writing with the rest of the letter.

The part of this letter relating to Salterstown
Pk. was written last night after we returned
from Drumcar which was at 7 O'Clock P.M.; we could
not sit up to finish it. Yesterday's fatigue and
attempting to sit up late last night writing ~~forced~~
has increased my (J. O'G's) cold, so that we
remained within today (20th) & employed ourselves
finishing this letter, settling the names we have
gotten &c.

your obed^t

humble servants

P. O'Keeffe
J. O'Connor -

Thos^r A. Larcom Esq^r

14/2/23/10(V)

(turn over)

147
B.L. Since we finished this we got the names in ^{of the F.L.} in
Kilsarn and Gernonstown Parishes from John Leonard
a native of Castletellingham an intelligent man;
on tomorrow we will visit the old church of Kilsarn,
and then we will write concerning both Parishes.

END

14 D 23/11

O'Keefe, Patrick; O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrack] O'Keefe and T[homas] O'Connor, written from Castlebellingham, Co. Louth, concerning the history, antiquities and topography of the parishes of Kilsaran and Gernonstown, with particular reference to their early churches and the origins of their place names.

21 January 1836

2p.

24 cm

RIA

Sir,

In yesterday's letter we stated that we would visit the ruins of Kilsarn old church to-day:—

see also page 108
Kilsarn ~~Old~~ situated immediately to the South of Castlebellingham is called in Irish Cill Sapan and papiaiteo Cill Sapan; in Kilsarn T. L^d was the old church which they call tea'pull Cill Sapan, of which there are no remains now except parts of the N.W. & S.W. corners, and part of the Southern side-wall; they are all about 10 feet high and covered with ivy; ^{also a small part of the E. gable;} the N.W. corner is 3 feet thick both ways; the S.W. corner is 5 feet broad at bottom & 6 feet at top in the direction of the S. side-wall, & 3 feet at bottom & 5 at top in the gable direction; these corners are 8 yards asunder which was the breadth of the church inside. The part of the side-wall remaining ^{the nearest part of which} is about 10 yards from the S.W. corner ~~is~~ is 10 feet in length and as before mentioned 10 feet high. The part of the E. gable remaining ^{nearly} is 2 1/2 yards from from the corners (the length of the church inside), 4 yards long and from 8 inches to 2 feet above the ground. 14/2/23/11(1)

There is as yet burial in the church yard 386 a wall
149 About 4 yards to the E. of the ruins stands ~~the~~
~~dated 1499~~ 17 feet long & nearly 5 feet high having a tomb-
^{marked}
^{date 1729} stone fixed in its Eastern side, which wall is said to be
built ^{with} of the stones of the old church.

A story prevails among the people relative to
the building of this church - it is said that, when a
site was choosing for its erection, a white horse laden
with some ^{stones} burden was sent forth, to determine by his
resting when fatigued (ṣapvize) the spot whereon to build;
it happened that becoming fatigued he rested where
the Church was afterwards built, - unde nomen cill ṣapian
We gave another reading of this story in our last
letter.

In the annals of the 4 Masters we read
A. D. 991 Diarmaid lecturer of Cill Sara (Kilsarn) and
Abbot of Gluain Bidhne died.

The Patron-day of the Parish is the 8th of September
the festival of the nativity of the B. V. Mary.

Greenmount T. L. This is a modern name;
the ancient name was *Drum ceta* - pronounced *Drum cā*;
it was called Greenmount from a moat in the T. L.,
which the Irish-speaking people call *mota Drum ceta*.

Gernonstown P.^h in which is the village of
Castlebellingham, is called in Irish *bale zeaplanas* which
is also the Irish name of Castlebellingham. The Patron-
day of Kilsarn P.^h is common to both Parishes, and is
celebrated in Kilsarn.

The principal Family-names in these two Parishes are:—the

Dolaghans	na Dulseacán	James Dolaghan Seamus a Dulseacán
Drumgooles	—	Peadar Drumgoole
Magraths	—	Tomás na Ráe
Mulroys	clóin m' 'oll' nuas	P. na' 'll' nuas

Carrolls

Seamur a Ceapball

Conors

James Conors
Seamur a Ceapball
mon: cró-whá

Cavanagh

na caománais
sing: -ac

Míocolar cíoimán

The river called Mile-stone river in yesterday's
 letter ^{Page 144} ought to be Milestown river as we find in
 the name-book that it bounds Milestown T. L. d.
 (Ph of Milsam) on the N. and E. We not knowing
 that they called it from this T. L. gave the name
 according to the pronunciation of the people, who
 call it exactly Milestone river, retaining the old
 English name (Myleston - Inquis: temp. Car: I.). This river
 is said by the people to have its source at Ballyhoe
 and is called in the name-book the river Glide.

We go to Drumiskin tomorrow.

your obed^t humble serv^tThos. A. Larcom Esq^rP. Keefe &
J. Conors.

END

14 D 23/12

O'Connor, Thomas; O'Keefe, Patrick

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor and P[atrack] O'Keefe, written from Castlebellingham, Co. Louth, concerning the topography, history and antiquities of the parishes of Dromiskin, Darver and Mansfieldtown, with particular reference to their early churches, burial grounds, holy wells and the origins of their place names.

22 January 1836

10p.

24 cm

RIA

Gratzebellingham January 22nd 1836

Sir, We went, today, to the Parishes of Dromiskin, Mansfieldstown and Darver, and got the names of the townlands in the first pronounced in Irish by Thomas Duffy a respectable resident farmer of Dromiskin townland; in the second by Matthew Kennedy, a resident farmer in Woodlawnstown townland in said parish; and in the last by Mr. O'Keilly a resident in same (Darver).

Dromiskin ^{ph} situated one mile to the N. of Castlebellin-
ham, is invariably called by the people - ^{opium} ^{ronap} ^{drin}.
^{papapete} ^{opium} ^{de} - Thomas Duffy says - the name is - ^{dorsum} ^{opium}
^{insule} ^{lactis} ^{mi} - literally "the ridge, or rising ground of the island of the lake" -
^{1m1p} ^{1m1} because it is evident from the townland of Dromiskin being sur-
-rounded with low marshy ground, that it was formerly insulated
by water. Perhaps it is so called from its being surrounded with
even boggy ground. He gave also another name ^{dorsum} ^{opium}
^{insule} ^{deceps} ^{chram} (^{claram} he says - signifies a church or resting place) but
this last name he acknowledges to have been taken from the
Abbe Mageoghagan.

In the townland of Dromiskin is an old grave yard, which is still used as burial ground. There are no old ruins within it except a deserted P. Ch. in which part of the walls of the old Ch. of D. Iniskilum is said to be included. In its N. W. Corner stands a tower (top as some call it), which is perfect and about 50 or 60 feet in height.

146/23/20

14/0/23/12(1)

153 On its S. side is an entrance about 5½ feet high and 3 broad at bottom, which is much shattered outwardly on both sides; - on its S. E. side about 20 feet from the ground is another about 7 feet high by 2 broad - the cut stones around its borders have partly fallen off - There are four openings immediately under the Cap (of the building) towards the E. W. N. and S. which are about 4 feet high by 2½ broad; and to the N. side of the W. one is also another small pointed opening about 18 inches high by 10 ^{inches} broad. There is a bell hanging inside, which is considered to be the bell belonging originally to the tower. It was used until some time ago the Chain by which it was rung, was broken.

The common name for the tower is Clözár, because, as Duffy says - it was used as a Belfry.

The tradition is that both it and the old Church, ^{to which it belongs} ~~which~~ were erected by St. Patrick.

Within the Church yard lie the arms of an old cross, which is said to have been taken from ^{an old} ~~the~~ Monastery, ^{which was} at Battray (Báile ^{an} ~~an~~ ^{ceirge}) on the sea shore, This (Battray) is now included in the townland of Bromiskin.

In the annals of the four Masters, we find Deuim in esglais mentioned under the following years: —

A.D. 788. Cummhaol of Deuim in eaglainn,
Abbot of Glonard died.

A.D. 876. Tighearna the son of Muireach Bishop
and Abbot of Deuiminesglainn died.

A.D. ^{same year} 876. Godh (Hugh) Fimiliath son of Niall
Boille, after reigning sixteen years as monarch
of Ireland died at Deuiminesglainn in the country
of Conaille, the 20th of November. In evidence
of which event Gothadh said.

"Five years over seventy, ten hundred and five thousand
"From Adam the beautiful, to the death of Hugh may be numbered
"Seventy, and eight hundred, and six years numbered,
"Without error, since the birth of Christ, till the death of Hugh
"The sweet twelfth Calend of December, after repentance, ^{of his death}
"Died the great hero, Hugh Biligh, supreme King of the Gaels."

A.D. 887. Coebmac the son of Fianamhail Abbot of Drom-
inesglainn died

A.D. 908. Muiredh the son of Cormac Abbot of Dromaines-
clain, & Garvey the son of Maoilmorda Tanist of Conaille
Muirtheimhne, were murdered in the refectory of Dromainesclain
by Congallach the son of Garvey the lord of Conaille Muirtheimhne.

¹⁵³398 Same year (908) Coughallach the son of Garbhith Lord of Coraillidh Muirtheimhne was killed by the Conallians themselves in the ninth month after his having plundered the Abbot's house in Drominis glain, after having plundered it on Maolmordha, and Muireadhach the son of Cormac the Abbot of Drominis glain.

misplaced
by translator
in this copy

A.D. 978. Louth and Drominis glain were plundered on the Wanes by the King of Kileach, that is by Morteogh the son of Domhnal the King of Ireland.

A.D. 908. Louth and Drominis glain were plundered by glunollan (of the Eagle knee) that is Murchadh O'Hakerty.

A.D. 976. Maonach the son of Muireadhach Abbot of Drominis glain died.

A.D. 978. inserted above.

A.D. 1043. Arnuadh the son of Ruarc, plundered all Lughnadh, and Druimneasclean and Conaille, but the saints Mochta and Ronan, revenged this, for Arnuadh was himself killed in three months after by Aoinfhers the son of Art Beg.

There are three Patron saints of this Parish, viz. Margaret whose festival is held on the 20th of July, Catherine whose festival is held on the 22nd of November, and Ronan whose festival fell 8 days after St. Catherine's day, i.e. on the 30th of Nov^r but is now discontinued. In the Townland of Dromiskin is a well^{*} dedicated to this saint and from him called today Ronan; it does not retain its original situation which was in a bog, for when the bog was cut away, the spring losing its hemming banks, broke out in another direction.

In the Calendar it is said. —

Jan: 15. Diarmuid Sazze o' drom nír glan m' croíghy 7 do b' 6
 S'pazq na n'omr' a'z q' b'ozin o' nír b'p'zen. C'nan. 3⁴ b'ian o'
 chuan f'n bo lappen o' mana. Ruanan. o' Ráz 7 f'nican o' Dub'ceac ab.

Nov: 2. Luzh m' conzza o' d'p'm m'fclain. 14/12/23/12(11)

Nov: 18. Ronan m' b'f' o' d'p'm p'ionapclamec p'conall' b' m'ceinne.

* In the Townland of Dromiskin there is a stream called in Irish *ppuzara Gabaz* (or ^{Agbez} stream) which flows from today Ronan through the Commons into the river Foyne.

Tradition says that the Pimate had a Palace in Dromiskin T. L^d the ruins of which were discovered a few years ago, about 40 perches to the East of the Church in clearing the place for a garden wall.

It is also said that there was a manor-court
in this Townland, & that ^{any man} by an order from the Seneschal
could arrest all persons living in or passing through the
Townland on whom he might have a claim, and seize
^{their} property, also that all the fishing from Anagasson to Lisc
green and half the fish of the River Gayne from thence
as far as the Commons (inclusive), belonged to the Lord
of the Manor, to whom likewise belonged all wrecked vessels
driven into the vicinity of the Townland.

driven into the vicinity of the Townland. ^{near Carlingford.}
There, was another such manor in Drummin T.L. (in Drummin P.) also another somewhere

Walterstown T. L^d is called in Irish basht-bastorp;
in this Townland ^{near the river Feymy} is a Port (Wop) occupying a hood⁴ of ground,
which was formerly surrounded with a high fence, ~~the~~
~~which was formerly surrounded with a high fence, the~~
~~which was formerly surrounded with a high fence, the~~ except on the North side
where the river comes up to it. It is now under cultivation.
* no person could be arrested without such order.

405¹⁵⁸

Commons; called in Irish *cúimín*; in this T. & Ld. there is a moat which the Irish-speaking people call *cnocán* ¹⁷⁹ *179* ¹⁷⁹ *179*, it was partly cut away to make a new passage for ^a ~~the~~ river; it was surrounded with three large trenches ~~14~~ or 15 feet wide, the traces of which are now visible.

Milltown; in Irish *Baile na mÍleán*. In this Townland, (Milltown Grange?) on the banks of the River Fayne is a Fort (No. 1) called in Irish *in' an Dála*.

14/10/23/12(11)

Fayne River takes its rise in loc *erjir* (*Uchúna*); there is a bridge on this river within $2\frac{1}{2}$ miles of Ardara to the N. which they call *Opiora aza na b'fanaib*, regarding which name there is a story told of Cuchullin having singly fought against the *Fiana* who were enchanted at that bridge, — unde nomen. We could get no person to tell the story in full, Matthew Kennedy of Mansfieldstown Parish recollects from M.S. a few scattered scraps of it, which are not worth the telling, as no important names appear in them; he lent the M.S. and the story with it.

159

406

Gallowshill, in Irish ^{collis crucis} cnoc na cpoice, a hill in the
 T. L. of Dromistim so called from a gallows being
 erected there in the time of Cromwell, upon which
 many were executed; it stood near where the present
 Glebe-house is built. Not long ago the foot of this
 gallows (as they supposed) was found by a man who
 was digging there. Near this is another hill called
^{collis fletus} cnoc na gpeadraig which received this name from the women's
 cries during the execution on the other hill.

White Rath T. L. Mib: bare an Ráda. In this townland
 there is a stone called Doic'haz (grey stone), about
 which there is nothing remarkable except its being
 distinguished by that particular name.

The principal family names in the Sh. are: the

Ginitys	doimie gionatag	James Ginity. Seamurid' gionatag
Gallans	na Caclain na Caclanaig	James Callan. S. a Caclan
Nerys		James Nery. S. a Neryig
McGuinnesses	doimie Qionzura	James Mc Guinness. S. a Qionzura pron: qa zinkora.
Boyles	na bhoizillig	James Boyle. Seamur bhoizill
Coffeys	Hib. idem	
Conors	na Cnoimigig cnoimigig	Thomas Connor. Tomag a Cnoimig 'O' is generally prefixed in writing to the name in English.
McNellows? McNellos }	doimie n Uille	P. McNellow P. mac an Uille
Faugys	na fázag	P. Faugy P. a fázag
Martins	na Harzimig	J. Martin S. a Harzim.
Robinsons		J. Robinson S. a Robim
Conlons Connellans }	na Conallain	J. Connellan S. a Conallan.
Conollys	na Conallag	James Conolly S. a Conallag 14/2/23/12 (v)

W/ 410

Linn, in Irish baile na lín. In this townland there were two Gorts, the remains of one of which exist. — we had not found this out when writing of Kilsarn Parish in which the G.L. is.

Mansfieldstown Parish. — situated about $1\frac{1}{2}$ mile West of Castlebellingham, is called by the people in Irish baile na h-ann. — The Patron day of the Parish is the 8th of September, the festival of the nativity of the V. Mary.

Derrycarragh G.L., in Irish doine cámaic; in this townland there is a moat, which they call in Irish móra doine cámaic.

The principal Family-names in the Parish are: — the Reillys. — these before.

Nerys. — d.

Cadlans

Spau a Cahan.

Durnius na Durninij

413 162
S. a Durnin

Wards na bapdaiz
sing! — ac

p. bapda.

Carolans

S. a Cearballan.

Mc Daniels cloin in z-Doinnall — p. ma z-Doinnall.

Ryders — same in English and Irish in this Ph

Matthews's na ffa'zainnairz S. mac zainn.

Smyths

S. ffa' zaban.

Mc Stees cloin inc a z

— ffa' a z

Johnstons cloin inc Sean

— ffa' Sean.

Camels cloin inc camall

— mac camall.

Mulligans na ffa'leazarn

S. a ffa'leazarn.

Roeyes

S. a hoy.

Matthew Kennedy has a few Irish MSS. in his hands; he shewed us two, one of which was entitled *na z-cupda*, in which a good deal is said of Cuchullin.

14/12/24/12(VI)

Y¹⁶³ 414
Fear dhia Mac Domair and others. Matthews had
a MS. in which was the history of Cuchullen's birth,
the origin of his name, his life and death; he remembers
a considerable part of the story, but not the names
of the persons and places connected with it. All he
remembers respecting Cuchullen is this:—first with regard
to his name, he says ^{con-collann (pron:)} ~~com~~ Callan is his proper name, &
that he had originally another name which he does not
remember, the name con-collann was imposed on him from
the following circumstance. Conchabhair King of Ulster,
^{being} ~~was~~ invited by some potentate (name not remembered) whose
habitation was ^{at} Sliabh Guillinn, left Cuchullen (then
a ^{minor} youth) behind him in his palace. Cuchullen filled with
an adventurous desire of knowing what was going on at the
feast, ~~first~~ on a resolution of following the King
~~thither~~, which he accordingly did. There was a dog
guarding the palace where the feast was held, which

165 418 ^{having received the mortal wound}
its waters after he had swam it over. He saw a
dog licking the blood on the water, and enquired
what the dog was drinking; it was answered that it
was his (Cuchullen's) blood, upon ^{which} he said that it was
prophecied that he should gain his fame by a dog,
and that a dog should be connected with his exit.

Matthews says there is a place near Thabh quillinn
called zám bó cuailgne, which we have yet to ascertain.
All this we have inserted to shew that Cuchullen is
well remembered even in this part of the County.
We always hear that the entire story is to be had of
some, but we have met none yet who could give it.

421

Darver P_{u}^{h} . situated about 3 miles to the N.W. of Castlebellingham, is called in Irish 'Dairén, 'Dairéapac, they say papáir-ce 'Dairéapac, & some say papáir-ce 'Dairén; the townland of Darver is always called 'Dairén to which is sometimes added bábari (of Babe) from ~~the~~^{the} former proprietor, thus 'Dairéap & bábari. There is a tradition that an oak-grove covered this townland and the remainder of the country between it and the sea; can the name be any way connected with this? no one attempts to assign a signification for it. The exact pronunciation is given

In the townland of Darver are the ruins of an old church, it is ^{called, con'pull 'Dairéapac} 28½ yards long & 5 yards wide. A very small part of the Northern side-wall remains, it is covered with ivy; the Eastern gable is much injured especially towards the South side, in it is an opening ^(about) 4 feet every way; three small parts of the S. side-wall are up.

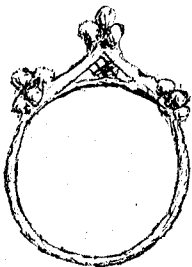
14/5/23/12 (VIM)

167
422
The half of the W. gable towards the North is demolished to within about 5 feet of the ground, the top of the remaining part is covered with ivy. The graveyard is still used as burial ground. — The patron saint of the Ph is St. Michael the Archangel. Patron day, Michaelmas day.

In the ^{same} T. L. there is a castle now occupied by a man named Booth, between which and another castle in Killincoole a cave is said to run; the ^{entrance} opening of it has been discovered in Killincoole.

Christianstown T. L. in Irish is called Cúirtín. In this T. L. there is a moat which the Irish-speaking people call móta capnám móir.

The principle family names in the Parish are: — the
Lamb — na luain — zomar a luain
Hoey — — — — — peadur Hoey
Butlers. — na buirleapáir — — — burleap.

Mr^r Duffy, has in his possession a ring^{the silver} which he found near his house, and of which the following is a representation.  (the dimensions are pretty accurate). He is anxious to know what might have been the use of it.

We left Castlebellingham on Saturday intending to get to Ardee that evening, but were disappointed in the procuring a car, without which we could not remove our travelling necessaries from Dunleer; — no stage-car runs between these towns; yesterday we endeavoured to hire a car, but the only one in Dunleer was previously engaged. We pre-engaged it yesterday, and got to Ardee today at one o'clock.

We had this letter nearly finished in Dunleer; O'Connor was able to write but a very small part of it, which was written at Castlebellingham; he found it very distressing to perform the circuit around Castlebellingham, he feels better to-day & intends to remain in the house tomorrow.

14/12/24/12(X)

p. 169
in view 426
as he has an old traditionist residing in the town,
from whom he expects to get some information respecting
the town and adjacent country.

We are still making enquiry about the old
names of places, ^{persons} &c required of us; we send all
we can get about them without mentioning what we
cannot, until we arrive at the places more intimately
connected with them.

We send the name-books of the Parishes of Port
and Dunany, Drumcarra and Salterstown, Kilsarn
and Gernoinstown, Dromiskin, and Mansfieldstown.
We hope that the books sent from Dunleer and the
letters from Castlebellingham have arrived safe. We
are doing, as much as the length of the days will admit,
yet we are apprehensive of our progress being deemed slow.

your obed^t humble servants
P. O'Keeffe & T. O'Connor.

Thos. A. Lacom Esq^r

429 77
We received the paper sent us, but as part of this
letter was ^{then} written we wished to finish it ~~on~~ the same paper.
we ~~also~~ send the receipt for the paper.

14/2/23/12(1)

END

14 D 23/13

O'Keefe, Patrick; O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrack] O'Keefe and T[homas] O'Connor, written from Ardee, Co. Louth, concerning the history, antiquities and topography of the parish of Shanlis, Killdemock (Kildemock), Ardee and Smarmore, with particular reference to their early churches, castles, forts, holy wells and the origins of their place names.

27 January 1836

9p.

23 cm

RIA

Indec January 27th 1836

Sir,

On yesterday we went to the Parish of Ghan-
lis and visited the old ruins of Ghanlis Church - we
called on Mr. Byrne a farmer to give us the names
of the townlands in Irish; but he acknowledging not
being well acquainted with them, we got them from
several persons, who reside in the P^h, convenient to his
place. - Today we got the names of the townlands
in Ardara P^h from Mr. Mathews a resident in same,
and of those in Inarnew P^h from Mr. Murphy
who was well acquainted with them.

Shanli's Ph situated 2 miles to the South of
Ardee, is called ^{vetus munitio} ~~jean lope~~ — papayee jean lope.
In Shanli's town

In Shanli's townland is an old church yard, which is still used as burial ground; of the old church there are no remains except about 5 or 6 feet high by ^{cir.} 12 feet broad of the western gable: it is called *Templum veteris munitionis*
Teapull jéan hóp
 H. B.

The Patron day, we could not really ascertain; some told us - St. Patrick Patrick is the Patron Saint of it and St. P.'s day, the Patron day, because, on that day there is a Station of Confession held in the Parish.

There is also a well in it. Called ^{Peters Dominical} Toban Dominical
14/12/23/1361

14/0/28/136

172 at which there was formerly a station on the first Sunday of the quarter; but especially on the first Sunday of August.

In the townland is also a fort ^{aggers veteris manitionis} ~~gor~~ ^{mota} ~~gor~~ - and from which, with every probability it derived its name.

The Principle family names in this Parish are -

- | | | |
|---------------|--------------------------------|--|
| 1 The Dawps - | ^{Tribe} na dabairis - | ^{name} ^{Peter} ^{Daw} ^{Surname} ^{peadar} ^{dabairis} |
| 2 Millens - | na Mallan - | = ^{Lames} ^{Shillen} ^{Sermur} ^{Mallan} |
| 3 Yores - | na yoraigh - | = ^{Rathick} ^{Yore} ^{padraic} ^{Yore} |
| 4 Burns - | na bpanairis - | = ^{Lames} ^{Burns} ^{Sermur} ^{a bpanairis} |
| 5 Corballys - | na Corballairis - | = ^{Peter} ^{Corballis} ^{peadar} ^{Corballairis} |
| 6 Bradys - | na bpadairis - | = ^{Lames} ^{Brady} ^{Sermur} ^{bpadairis} |

these are also ang: Byrnes

Inarmour Pth Situated 2 miles to the South of Ardee is called Smeapmaro in Irish. - papairis &c. In the townland of Inarmour (pmeapmaro) is an old grave yard still in use as burial ground, - the traces ^{only} of the old church are to be seen. it is called teapull pmeapmaro.

The Patron day of the Parish is All Saints' day.

^{there are very few inhabitants in it -} The family names in this Parish are the same with those in the neighbouring Parishes. no strange name occurs.

435-173

Kearlstone - a townland in this P^h is called by some *baile na claise* but the general name is *rylupton*. — There is a stone in ^{the N. part of} this townland having a hole (foramen) in it; into which a soldier in the time of the wars, is said to have thrust his head, which he was not able to retract, untill it was cut off. From this stone the townland is supposed to have taken its name.

In the S. East part of Inmarrow D.L. is a large fort called *Yor mop* - Jas. Murphy - who together with others gave us the names of the townlands. calls it *Yor a t-yhab barn* —

Killdemock P^h Situated 2 miles from Ardee to the S.E. is called *parapete cill deomog* (pronunciation)

In Millextown D.L. (*baile miolag*) are the ruins of an old church called *ceipull baile miolag*. The length from the western gable to where a gable stood in the middle, the part of which next the Northern sidewall remains, is ^{ca.} 17½ yards - the breadth 6½ - and thence to the eastern gable the length is 12 yards. Very small part of the eastern gable remains. Separated by a wide opening in the middle, one detached piece of the S. sidewall remains. - the western gable partly stands declining towards the South - it has removed inward 2 yards from its first foundation. of the ^{N. side} wall. 9 yards in length ^{towards the S.} which is 12 feet high, remain.

14/10/23/13 (11)

174 The people say, that a man, who was excommuni-
-cated, having died was by force of arms interred within
this Church immediately at the western gable; and that
the gable miraculously moved from its foundation so far
inward as to leave the grave outside the walls of the Church.
The ^{original} foundation is to be seen 2 yards outside the gable, and
over the grave ~~is~~ (or where it is pointed out to have been) a tree
stands to the outside of the gable. From this circumstance
it is commonly called the Jumping Church.

The people say it was never used as a Protestant
Church; the church yard is used as burial ground common
to Protestants and Catholics.

The Patron Saint is not remembered.
Rahust - I.L. is called ^{munition combusta} Rat lopte. In this I.L. ^{to the N.E.} was an old
Churchyard, which is now under plantation; the Church
was dedicated to St. Catherine - hence some say, St. C.
is the Patron St. of Killelmoock P.L. Others say that
as this Church was situated almost on the boundary be-
-tween Rahust and Killpatrick I.L. it was dedicated to
S.P. and hence Killpatrick I.L. took its name. which is called
Cill paopta - they likewise say that in this I.L. (S.P.) is a
stone, on which that S. (P.) having knelt to pray, left
the impression of his knees; the stone is at S.P.'s well
toban paopta which is in the N.E. part of the townland
at which there was formerly a station held. Some say
it is the impression of S.P.'s foot, hand and crozier.

Hacklin I.L. is called in Irish Mullat's ⁴³⁹ ~~ghim~~ - on the ¹⁷⁵ Mullat's from which it took its name is a fort - called Garret's fort - ^{top} ~~top~~ ^{geapparo}, beside which is a well called Garret's well ^{top} ~~top~~ ^{geapparo}. In this fort - which is on the northern declivity of the mullat's and from which a ^{subterraneous} ~~subterraneous~~ cave is said to run to the summit southward, is the habitation of the famous ^{geapparo} rapla and his forces, who are said to be enchanted there waiting the time (of the war). No one in the neighbourhood ever saw him except - one Matthews a very old man, who certainly "in sum oculi vani pefellipent" saw him. Some other old fellow, whose name we could not learn, is ^{also} said to have seen him. The people also tell a story in which there is not a word a lie, that a man named Ginnity, who lived in Panghanstown I.P. was going to the fair of Mullacrew to sell a colt; he was met by Garret on the road near his habitation, who having offered a price for the colt, desired ~~the~~ Ginnity if he could get no more at the fair that at his return, the ^{payment} ~~money~~ was to be had in readiness: it happened that he could not exceed at the fair, the price offered by Garret, so he brought the colt back - and was met by Garret on the same spot, who brought him into his cave, where ~~the~~ Ginnity delivered up the colt safe and sound and received payment in as good and as honest coin as he could get from any one.

14/10/23/13 (m)

176 On ⁴⁴⁰ another day it happened there was a football
near the place, by the shouts at which, Garret
was roused out of his dwelling, asking in person was
it the time — an par an t-amán? a o-táim an uisge?
but finding himself disappointed he retired to where
he is still believed to remain. This is all we can learn
about Garret and the famed Mullagh's Elm.

Roughanstown T.L. is called baile pócan (pócan). In the
N. of this T.L. is a well called Trinity well - tobair na
Tríonóide, at which there was formerly (some say there
is ^{still} ~~at present~~) a station on Trinity Sunday. It is situated
in a green - called Trinity Green - bánpeac a tobair
Kibi. In the S. part of this T.L. is also a fort called
Agh baille &c.

Drakestown T.L. is Irish baile an d'pácais. In this
T.L. is a hill called onoc gáirte con collis clamationum
canum. a name which it retains from the time
of the Picts.

The principal Family names in the Parish, are: — the

Matthew's	na Ma'zaimaiz	— S. Ma'zaima.
Randels	— na Ronazain	S. Ronazain.
Monaghans	— na Ma'neazain	— p. d. Ma'neazain
Lawless's	na Lalair	pa'paiz Lalair
Bregys	na Brouzair	Ryze. Brouzac.
	^{singl. — ac}	

Ardee Town, is called in Irish base *á a fip óad, mon^l*
bal' á maó (p broad), for which name the people account thus:

Sioun Mac Cunnhaill, they say, kept his castle at *Wacklin*
 (*gullarj ailm*)

the *Fear dhiadh* hearing
 of *Fin's* fame came to challenge him to single combat,
 which *Fin* was aware of ~~by~~ ^{chewing} ~~by~~ ^{to the marrow} his thumb, his usual
 way of knowing what was going on ^{the present and the future} & was to happen, and
 at the *Fear dhiadh's* approach got into the cradle ^{having previously acquainted his wife with the whole matter} 21

that he (the *F.dh.*) supposing *Fin* to be only a child,
 might be deterred from encountering with his father
 to whom the *Fear dhiadh's* imagination would give a
 size proportionable to the father of such an offspring.
 The day was very stormy, the wind blowing against the
 door of the house; when the *F.dh.* approached he enquired
 whether any of the men were at home — no, says *Fin's*
 wife, for if they were I would not suffer so much from
 the storm, as one of them would turn round the house
 and prevent the wind from blowing in upon us;
 this made the *F.dhiadh* cool upon the business. He
 14/23/13 (v)

178 ⁴⁴⁻⁴⁴ asked for something to eat, and she made a cake with
the griddle enclosed in it; ~~and~~ he ate hard as he
was very hungry, after which he called for a drink; the
woman told him that her men would not be content
with any quantity of water but could be conveyed
to the house, but went themselves to the Pi there below
and satisfied themselves. The Fear dhiaidh accordingly
went, but as he was drinking Fin's wife by preternatural
means sent an enchanted poisoned dart ($\overline{3} \alpha \overline{6} \vee \overline{1} \overline{3}$)
after him, which despatched him on the spot; from
this circumstance the Pi (ford) was ever after called
Pi p m d i a d or the Ford of the Fear dhiaidh.

James Dolan a native of Ardee went with us to
the Ford, and pointed out where Fear dhiaidh was killed,
and also his grave which is about 14 yards long, and about
9 or 10 feet broad; about 3 yards of the tumulus in the middle
is cut away so as to be level with the ground — it lies
immediately to the West of the River Dee about 80 perches
W. of Ardee.

44^m 129
14/2/23/13(V)

Qdolan told the story of his death thus: when
the Fear dhiadh flourished, Conchubhan was King of
Ulster, he lived near Armagh, his territory extending to
near Drogheda; Conall Cearnach was his grand-master
or defender of his territory, & Cuchullen his Lieut. grand-master.
Cuchullen's residence was at Castle-town (called in Irish
Dun Dealgarn) near Dundalk; he (Cuchullen) encroached upon
or did some injury to the Territory of the Queen of Connaught
(Meabha an Cnuicarn) who employed Fear dhiadh ^{though} an intimate
friend of Cuchullen's. to revenge the injury on him.
They met at the place now called Ardee within 80
perches of Ardee to the West, where an engagement took
place between them, in which the F.d.h. was overcoming
Cuchullen; but Cuchullen had with him a dart called
the ga-brig with which he was accustomed to make an
unerring aim when standing up to his middle in water.
His page who was brother to Fear dhiadh's page was now busily
employed in stopping the ford (Ardee) so as to raise as much
water in it as would cover Cuchullen to the waist, but
a T.L. yet retains the name, it is called in the name Ardee.

~~448~~ 448.
not having it done speedily enough to ^{meet} avert the danger
in which his master was, Cuachullen cut off his head,
and with it dammed the water so as to suit his purpose.
He then gave Gear dhíadh a mortal wound with the
ga bróg of which he immediately died; whence the ford is
called Ái píp díad - and the town Baile Ái píp díad.

Ái píp díad is mentioned in the Annals of the Four
Masters under the following years: —

A.D. 941. Muircheartaich na geoichal geroiceann (of the
mantles of skins or hides) the son of Niall Glundubh
(of the black knee) Lord of Ulster, the Hector (hero)
of western Europe in his time, was killed at Athfirdiadh
by Blacaine the son of Gofradha Lord of the Danes,
on the twenty-sixth day of March.

A.D. 985. The Shrine of Patrick was carried away
by Maolseachlainn from Ath Firdhiadh to Athsighé
on account of the war with Mac Cairélainn. They
afterwards concluded a peace and Maolseachlainn

451 ~~187~~

raised a tribute (by way of restitution) from all Meath, both from ecclesiastics and laity to be paid to Patrick (i.e. his Comharba), and this tribute consisted of a feast to the Comharba &c. And Maolseachlainn himself gave a general feast, and paid also seven Cumals (or seven times three cows) and became amenable (to the Comharba) in like manner.

14/10/23/13 (vi)

A.D. 1075. ^{the son of Brian} ~~Yoidhealbhaich~~ O'Brien marched at the head of an army composed of the men of Meath, the men of Connaught, the Danes, the men of Leinster, the men of Ossory and the men of Munster, till they reached Athfirdhiadh, to demand hostages from the Airghialians and the Ulidians; The nobles of the Country rose up against them, and they were face to face with each other, and the battle of Ardmonamm was fought between the people of Airghiall and Muirheartach ^{the O'Brien?} the son of Brian the heir ap-

182 ⁴⁵²
parent of Munster, in which Muirheartach was
routed and a bloody slaughter of his men fol-
lowed. - and those nobles retired to their homes
without hostages or pledges at that time.

²
A.D. 1132. Conchobhar the ^{Mac} son of Lochlain led an
army to Athfirdhiadh and Tighearnan O'Rourke
came into his camp and gave him hostages.

A.D. 1128. A victory was gained by the horsemen
of Conchobhar the ^{Mac} son of Lochlain, over the
horsemen of Tighearnan O'Rourke at Athfirdhiadh.
in which many were slain in revenge of the violation
of the reverence due to Patrick.

A.D. 1159. Roderick O'Conor (attended by the men of
Connaught &c) marched into Meath till they reached
the lake of Lemdide - and they went from that to
Athfirdhiadh.

At the same time Muirheartach the ^{Mac} son of Lochlain
marched another army composed of the nobles of Conel Chonail
and of Conel Cogham and of the Northerns likewise to the relief
of Oirghiall to Athfirdhiadh.

455 ~~188~~

A.D. 1452 The Earl of Ormond and the Lord
^{also} Justice of Ireland after various transactions were
said to have marched to Fubhar and Maghmaine,
and the O'Reillys came and made submission to
them. From thence into Machaire Oirghiall (16th
Louth) where Mac Mahon submitted, after which
he marched against the sons of O'Neill & Co.
After which they marched to Baile atha Fhirbhia
mic O'Damain, where they remained between the
two vigils of the B.V. Mary (i.e. from the 15th
of August to the 8th of September) having performed
the entire expedition in half a quarter of a year.

A.D. 1539. O'Neill (Con) and O'Donnell (Magnus)
^{14/D/23 p3 (vii)}
also actuated by one mind and sentiment marched an
army into Meath, and plundered and burned before
them as far as Tara, the possessions of all those who refused
to submit to them. * * * After having laid
waste and destroyed Ardee and Nua Chongbail they
carried away from them several spoils consisting of
gold, silver, copper, iron, and every sort of goods and riches.

184. 466
A. D. 1575. Intense heat and drought prevailed in
the summer of this year, there was no rain for one
hour by night or day from the first of May to the
first of August. By this heat were generated many
loathsome diseases, viz: the plague, which raged viru-
lently amongst the Irish and English in Dublin, Naas,
of Leinster, Ardee, Mullingar, and Athboy. In con-
sequence of this plague many a castle was left
without a guard, — many a flock without a shepherd
and many a noble corpse without interment.

O' Flaherty writes thus concerning the name.

"Septendecim annorum erat Cuculandus, determinis
ante caput ara Christiana cum praedam Cualgrianam
insectando primum virtutis suae specimen exhibuerit.
In illo bello Cuculandi manus cecidit Ferdia, filius
Damani è Damnonio Connaught, a cujus exidii loco
Ath-firdia nunc contracto Ardee seu Atherdee
alias de Atrio Dei oppidum inter Louthianos nomen de-
sumpsit." — Ogygia Domestica p. 280.

*has incorrectly Latinized by Usher in his Book on the origin of British Churches.

In Ardee town there are three Castles, respecting the erection of which no one could give us any information; one of them is now used as a session-house, Court &c. the other two are occupied by private families; one of these is on the borders of the Town.

Ardee Parish is called in Irish *paríste baile ára pín díad*, the Patron-day, is the 15th of August, the festival of the Assumption of the B.V. Mary. The principle family-names in the Parish are: the

Callans ——— these before

Boylans ——— *na bBoirzeallan* — S. *Abuirzeallan*.

Keenans ——— *na Cionanairí* — S. *a Cionán*.

Millens ——— *na Gallan* — S. *Gallan*.

Hayles ——— *na hEalairí* — p. *hEalairí*.

Mc. Kibrick ——— *clon nige Sígnuc* — p. *mac Sígnuc*

Lees ——— *na Lígí* — sing. *ligeac* — S. *Lí*

Hatches ——— *na hAcharí* — S. *Hatch*.

Rang *H* ~~Rockstons~~ ——— *na Ruipzonairí* — S. *Ruipzon*

Barrons ——— *Kib: idem* — *Kib: idem*.

Norris's ——— *na Mopairí* — S. *Mopair*

Odolans ——— *na Diolain* — p. *Diolan*.

Swinburns ——— *Kib: idem* — *Kib: idem*

Peppers ——— *na Probarairí* — *Seamus Probar*

Corrigan ——— *na Coppazain* — *a Coppazain*

Mc. Canas ——— *clon Ceana* — *mac Ceana*

Currans ——— *na Coppain* — *Coppain*

460

Dawson's Demesne T.L. in this Townland, in the immediate vicinity of the town of Ardee, and about 25 perches S. of the road from Ardee to Dunleer, is a moat called Dawson's moat, and in Irish *Mozá an Dawsonaiz*; it is also called Castle giard.

Ragora T.L. in Irish *Raiz guame*; in this Townland there is a moat called by the Irish-speaking people *Mozá Raiz guame*.
Mullanstown T.L. (*bailé iníolam*). In this T.L. is a Fort which is nearly defaced; it lies about 40 perches S.W. from the road from Ardee to Carrickmacross; they call it *Yor Eippin*.

Riverstown T.L. (*bailé na hábna*): in the S.W. part of this T.L. about $\frac{1}{4}$ mile N.E. from Ardee is a small Fort, called the Lips (*an Yop*).

On Wednesday, the severity of the weather prevented us from going out, but on that day we got some of the information in this letter, and commenced writing it; on yesterday (Thursday) we went to Kildemock *P.* and got

463 18th
the names of the Townlands from Thomas Meath
whose house is on the road near the old church.

This day (Friday) being continually raining & stormy,
and snowing at intervals we could not venture out,
we only finished this letter; for the remainder of the
day we will employ ourselves in settling the names
we have received.

Yours obedient

humble servants

P. O'Keefe & J. O'Connor

14/0/23/13(IX)

END

14 D 23/14

O'Keefe, Patrick; O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrick] O'Keefe and T[homas] O'Connor, written from Ardee, Co. Louth, concerning the history, topography and antiquities of the parishes of Stickkillen (Stickillin), Richardstown, Drumin (Dromin) with particular reference to their early churches, burial grounds and holy wells.

30 January 1836

4p.

24 cm



465-88

Indee Jan. 30th 1836

14/0/23/14(i)

Sir,


*
accnt
not
pious
fads

This day, we went to the Parishes of Gickillen, Richardstown and Drummin*, and got the names of the townlands, in the first from Mr. Norris's men (Mr. Norris's house is just beside the old church); Richardstown comprises the entire Ph., Joseph Divins gave us the Family names &c. — the names of the T. L^{ds} in the last were given by George Yaffet who resides immediately at the old church.

Stickillen ^{Ph} situated one mile E. of Ardee, is
called in Irish ^{domus cellula} ~~toig cillín~~ ^(no; I do not know it is well known) ~~toig cillín~~.

In the Townland of Tickillen are the ruins of an old church called in Irish *ceispull* $\dot{\text{c}} - \text{c} -$; the length inside the walls, is about 10 yards, and the breadth $5\frac{1}{2}$ $7\frac{1}{2}$. The N. side-wall is almost level with the ground, about 15 feet in height of the N.E. angle stands; the E. gable is demolished; the part of the S. side-wall next the W. gable remains, it is 7 feet high & has on it a pointed door $5\frac{1}{2}$ feet high by 3 broad: the W. gable is almost perfect, except

186 466

a small part towards the N. which is off, on the top is a ^{rectangular} square opening over which a slate is placed, which terminates the gable above. 

The people say that St. Patrick was the founder of this church, he is the Patron saint of the Parish. There was a well about 10 perches S.E. of the old church, called tobay pádpáiz; it is now closed, some of the men who gave us the names remember to have seen it. It is also said that the old church was never used as a Protestant church; the Church-yard is used as burial ground common to Catholics and Protestants.

The principle family-names in the Parish, are, the


Greens	na Greenaiz	p. Green
Boyles	na Broizilliz	S. a Broizill
Meaths	clom mje na qide	S. a qide
Currans	na Coppam	S. Coppam
Murrays	clom m'oll' qirpe	p. ma' ll' qirpe
McEntees	clom m'iz	p. ma' iz
Brannagans	these before	
Matthews	de de	
Devins	na Dfiniz	p. Dfin

469 ~~470~~

Richardstown ^{Ch} situated about $2\frac{1}{4}$ miles E. of
Ardee, is called *Baile Riptesyd* - *papáirce b* - R.

Within the demesne of Richardstown Castle are the
ruins of an old church called *ceánpull Baile Riptesyd*;
the inside length is 13 yards, breadth 6 yards. The Southern
side-wall does not appear to retain its original height, it
is now only 12 feet high; on it towards the E. is a window-
place open to the top, also towards the W. is a large opening
2 yards broad reaching to the top. The Western gable wearing
a heavy cover of ivy cannot be distinguished by the eye
as to its being perfect, it has a narrow opening on it
which is scarcely discernible through the ivy. About 7
yards of the N. side-wall towards the E. remains; on it
is an opening 3 feet broad reaching to top, the borders of
which are much battered. The E. gable seems perfect, on
it is an arched opening about 4 feet high by 20 inches broad.
The remainder of the Church as well as the W. gable is covered
with ivy. Inside the Church near the W. gable is a


14/12/23/14 (11)

470
stone formed thus , it is about 3 feet long
outside & 2½ feet broad; the centre which is hollow is
filled with human bones, amongst which grass is growing.
There is yet burial in the grave-yard.

The Patron Saint of the Parish is S^t George,
whose festival falls on the 20th or 21st of April ("5 days
before May day").

The principle family-names in the P^{re} are: the

Mullans	—	na Apolam	—	p. Apolan.
Kierans	—	na Chapam	—	S. ma'll Chapam
McGees	—	clom me Qoda	—	S. inde Qoda.
Brolys	—	na Cpolariz	—	p. Cpolariz.
Tiermys	—	na Tizeapmariz	—	S. Tizeapmariz.

+ they spell Crawlers


28 473 ~~72~~

Drummin Ph. situated about $2\frac{1}{4}$ miles E. of Ardee, and $1\frac{1}{2}$ mile N.W. of Dunleer, is called in Irish *Drummin*, *paraphrased* in the townland of Drummin are the ruins of an old Church called by the people in Irish *tes pull Drummim*; the entire length inside is 25 yards and the breadth ^{about} $5\frac{1}{2}$ yards. The top of the E. gable is destroyed; on this gable is a wide opening about 5 feet from the ground reaching to the entire height which ^{now} remains. On the S. side wall, ^{which is about 12 feet high} between the E. gable and a middle gable which stands about 12 yards from it, is an opening ^{about} 7 feet high by about $3\frac{3}{4}$ wide; the middle gable is perfect, it is covered with ivy; about 13 yards ^{12 feet high} of the S. side wall from this gable to where the W. gable stood, remain; on it is an arched door 6 $\frac{1}{2}$ feet high by 4 feet wide, and a window-place 6 feet by 10 inches. About 2 yards in length of the N. side wall to the W. of the middle gable remain, it retains its original height which was about 15 feet; ^{on} the part of the N. side wall between the middle & E. gables ^{which is about 15 feet high} is a pointed door 6 feet high by 3 feet broad, and an arched opening about 5 feet high by 3.

14/10/23/14 (vi)

They say it was never used as a Protestant Church; there is yet burial in the grave-yard common

~~43~~ 44
to Catholics and Protestants.

The Patron-saint of the Parish is St. Finbar, whose festival falls on the 8th of October. — they pronounce the name Fiondan in Irish. There is a well about 30 perches to the North of the old church, called in Irish Toban Fiondan.

In the Townland of Drummin near the old church is a moat called móra órim fín, close by which is the new chapel which was built A.D. 1825. between two showers of rain! it was built in the space of 40 days during which time it never rained, but a shower fell immediately before its ^{erection was} commenced, and another just as it was finished.

Goberdonny T.L. in Irish ^{fons Dominica Diei} Toban Doimnag. In this Townland there is a Fort, called Uof Toban Doimnag.

Rathcoole T.L. called in Irish Raí cúl; in this Townland there is a moat called móra Raí cúl. This is mentioned in the Tripartite Life of St. Patrick in Triad; Traumat Knockdinnin (Cnoc Dinnin). in this Townland is a moat called móra cnoc Dinnin.

457 1914

The principle family-names in the Parish are:-
the

Taffes	these before	} Both of Danish origin - see Brien's Dictionary
Dromgoolles	Mib: idem	
Stokes	na Stocazg	
Kierans	these before	Seamus Stoc.
Halfpennys	máinip Alprín	S. mac Alprín
Wards	na bárdazg	scarcely Irish. S. bárd.

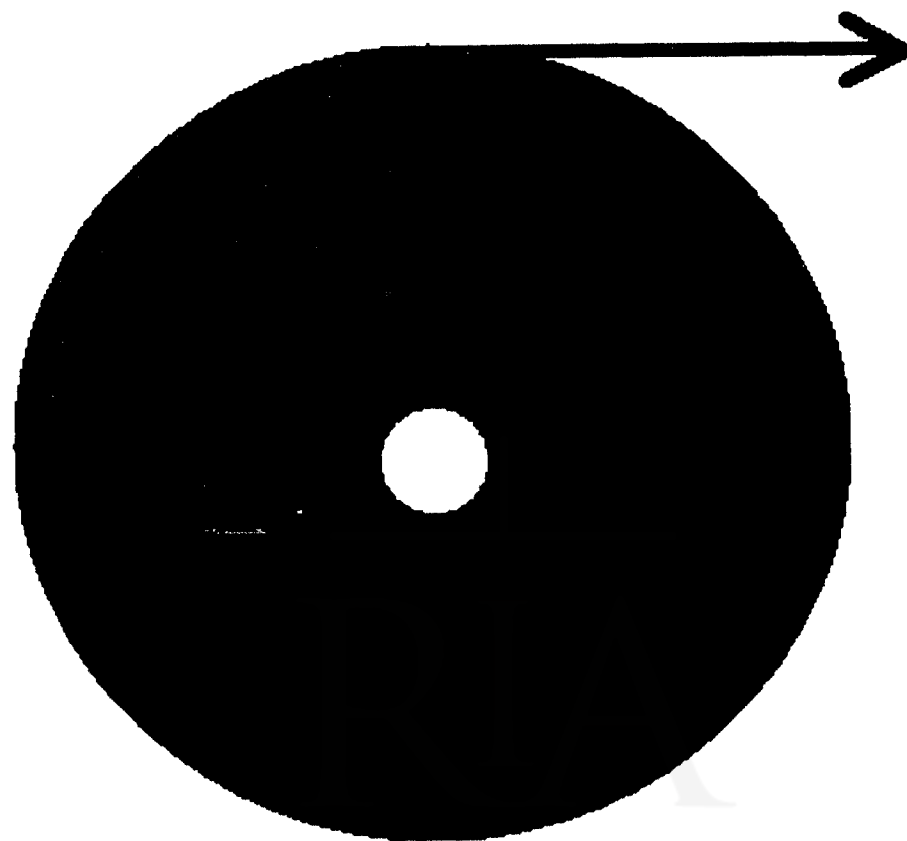
We send the name-books of Ardee, Dromin & Cappoge, Killyderock, Shanlis & Innamour, Tickillen, and the remaining name-book of Ternonfeckan; the last having remained unnoticed amongst the rest of the Name-books, escaped our notice when sending Ternonfeckan &c. we kept it now in order to send it with the others.

Tomorrow we go to Stobannion
and Maplestown &c.

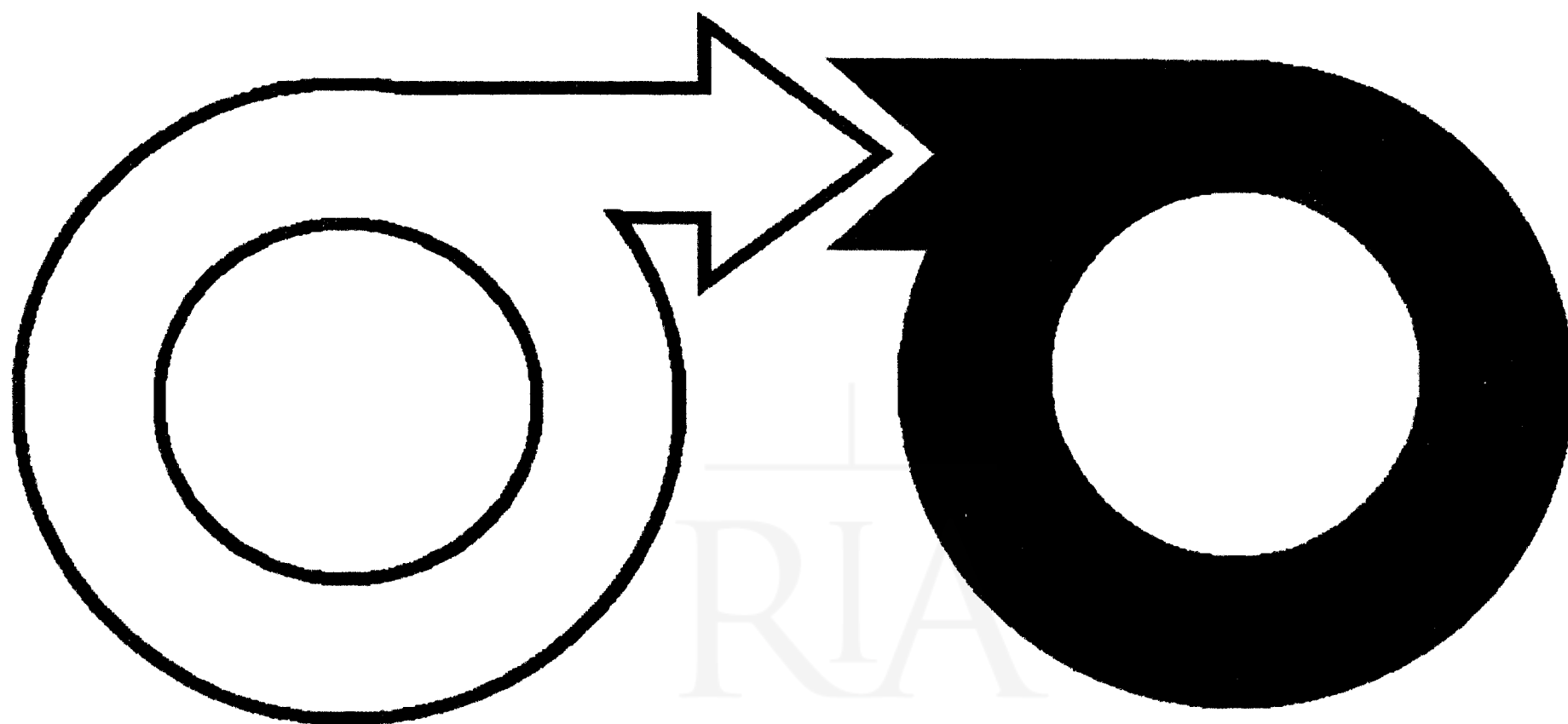
Yours obed^t
humble Servants

P O'Keeffe & J. O'Connor
14/P/23/14(IV)

END



START OF REEL



CONTINUED FROM
PREVIOUS REEL

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November 2006

REEL N 4028

THIS REEL CONTAINS

14 D 23/15 – 14 D 27/20

Letters; Louth – Mayo (Vol. 1)

14 D 23

Ordnance Survey of Ireland: Letters, Louth.

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

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

ill. 1836; 180p.

Disbound, conserved and boxed by the Delmas Conservation Bindery. Conservation funded by Atlantic Philanthropies, December 2005.

24 cm (approx).

Donated by the Ordnance Survey Office, 1861.

14 D 27

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

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

Assorted letters, drawings, maps and extracts relating to the history, genealogy, antiquities and topography of County Mayo, with particular reference to its early churches, abbeys, burial grounds, holy well, forts and the origins of its place names.

ill. 1838; 292p.

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

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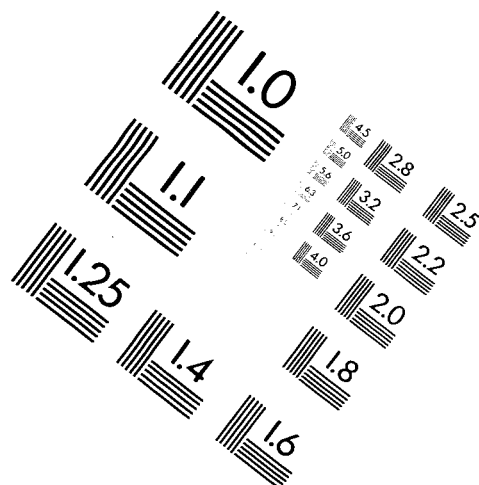
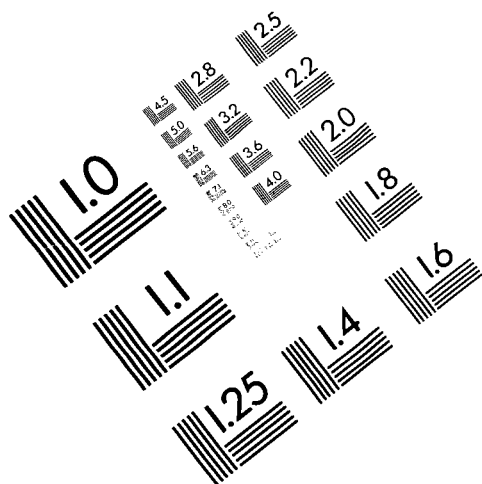
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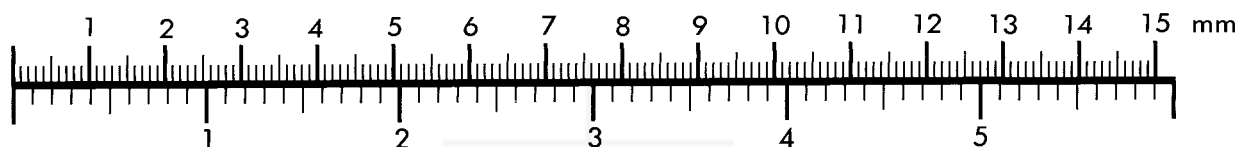
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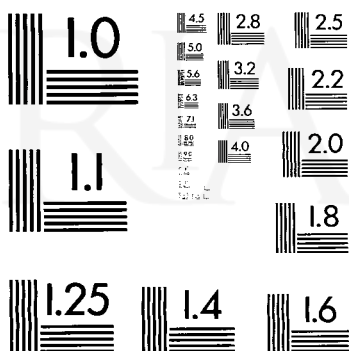
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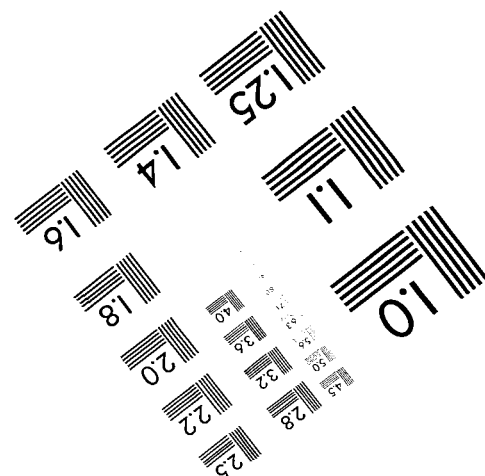
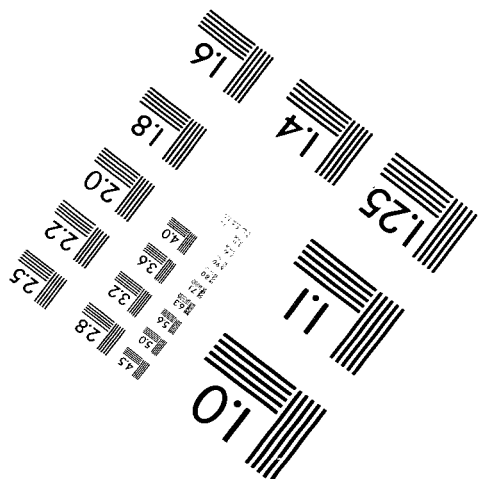


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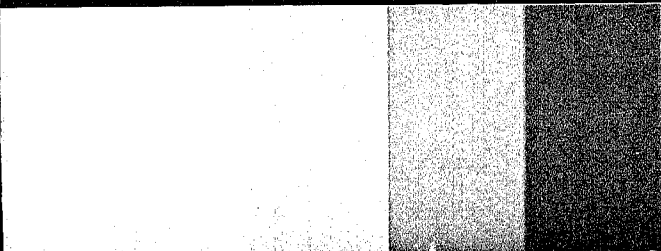
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14 D 23/15

O'Connor, Thomas; O'Keefe, Patrick

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrack] O'Keefe and T[homas] O'Connor, written from Ardee, Co. Louth, concerning the history, antiquities and topography of the parishes of Maplestown (Mapastown) and Charlestown, with particular reference to their early church, burial grounds and castles.

2 February 1836

2p.

24 cm



Sir,

Ardee Feb 2nd 1836

479

This day we went to the Parishes of Maplestown and Charlestown, and got the names in the former from Thomas Mcarty a native and resident of the Ph., and in the latter from Patt Rooney a native and resident of the Parish (Charlestown).

Maplestown Ph., situated about 2 miles N.E. of Ardee, is called in Irish *parapco-baile-ghaparaiz* and *p.baile ghumparaiz*; they say that the Parish retains the name from being the landed property of Bumparac (some say *ghaparaic*) who was the man that slew the famous Robert Bruce who, the people say, is interred in Faughart Church-yard.

In Maplestown T. L^d are the ruins of an old church called by the people *ceapull baile gh*. About $5\frac{1}{2}$ yards in length by 8 feet in height of the Southern side-wall remain; this part is covered with ivy. Then there is a large breach, and another detached part of the same wall towards the W. gable, 2 yards in length and the same height as the other. (opt)
14/10/23/15 (C)

480.
Detached again from this stands the W. gable, it is 17 feet high apparently its original height, both its sides are much shattered; on it about 10 feet from the ground is a little opening 2 feet high by about 8 inches.

They say it was never used as a Protestant Church. There is yet burial in the graveyard, common to Catholics and Protestants.

The Patron Saint of the Parish is not remembered; the Patron-day is celebrated in Ardee & as they both belong to the same Parish Priest.

In this Townland (Maplestown) is a moat called móra báile Áj—.

In the Townlands of Bristtown (báile na n-grodal) and Dowdstown (báile an Voda) there were two old Castles, the latter of which Hearty remembers to have seen; they were called caplén báile na n-g— & caplén báile an Voda.

483 1/2

The principle Family-names in the Parish are:-
the

Byrnes — na berpnig — S. a berpn.

Matthews? these before.

Meartyr — na haepzaij —

Gallans } these before
Carrolls }

Tomar a haepzaij.
Meartyr says that in other
places they are called gehartys
and that in Drogheda he is
called haepzaij. In the Co.
Monaghan there are many
gehartys, whom they call in
Irish na cello, which they
sometimes Anglicize Widow.

Charlestown Ph situated about 1½ mile North
of Ardee is called in Irish Baile an t-Siaphlaig, pappatce
baile an tS —.

In the Townland of Charlestown are the walls of
a ~~deserted~~ Protestant Church deserted since the year
'28 when a new Church was erected, which stands at a
short distance to the South of it; it is said that the
old Church was built on the site of a Chapel dedicated
to Michael the Arch. angel, who is the Patron Saint
of the Parish. ^{the S. E. part of} In the grave-yard which is still used
as burial ground is a well called Michael's well (toobar t'phoib)

14/10/23/15 (11)

128 484
The Patron-day is Michaelmas-day.

In the T.L. of Pepperstown (baile hubapaz) there is
a Fort called in Irish Uor baile h—.

The principle Family-names in the Parish are the
O'Neals ——— clann n, Meill ——— S. a Meill

Shekelltons ——— they say the proper name — S. ma' tacandaz
of Jekesol is tacandaz.
M'Donnells ——— clann m, -z Donnall ——— S. ma -z D ———.

O'Haras ——— p. mac n, Qpa

Roes ——— na R^{aw}odaz p. R^{aw}os .

Rooneys ——— m, n, z R^{aw}na p. R^{aw}na .

We found this morning that going to Stobannon would prevent
us from visiting Maplestown old Church; so we seized the
opportunity of visiting the two Parishes described in this letter.

Your obed^t
humble servants

P. O'Riaffe &
J. O'Connor }

Thos. A. Larcom Esq^r

END

14 D 23/16

O'Connor, Thomas; O'Keefe, Patrick

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor and P[atrack] O'Keefe, written from Ardee, Co. Louth, concerning the history, genealogy, antiquities and topography of the parishes of Clonkeehan and Stabannon (Stabannan), with particular reference to their early churches and castles.

3 February 1836

3p.

24 cm



487 129
Index February 3rd 1836

Sir,

I received, this morning, your very kind and indulgent Letter stating that I might return to Dublin and that Mr O'Donovan should come out to finish the County. I find, since I wrote to Mr O'D, considerable improvement in my health, especially from yesterday's and this day's fine, clear air. I am glad, that my present state encourages me to say, that I shall be able to finish all we have to do and not disturb the order of things by Mr O'Donovan's coming, moreover as we go to Louth on Friday, the district around it will be finished before he would arrive; for I am well acquainted there and know what persons to call upon. Since I find writing more disagreeable to me at present than even walking out, O'Keefe is kind enough to write the Letters not exceeding one sheet, the writing of which cannot be divided, whilst the subject is arranged by us both.

On this day I went to the Parish of Clonkeehan and got the names of the townlands in Irish from Constantine McGuinness a native and resident of the Parish; O'Keefe as being now well acquainted with the Louthian accentuation of names, went to the Parish of Stobannon, and got the names of the T. L. in Irish from

14/D/23/16(i)

290488

James Birch a native and resident of the Parish.

We deemed this method more speedy as the distance between both Phs could not be gone over by us both (being together) in one day.

Clonkechan; (Ph situated 3 miles N.E. of Ardee) is called in Irish Anan clocan, for the latter part of which name they account thus; they say that this is the place where St. Bridget on her passage from Faughant prayed to God to make her blind &c. — we have given the entire story when speaking of Dunleer Town.

In the Townland of Clonkechan was an old church called ceaspull chuan clocan, of which there remains now but the Western gable which is much shattered on both sides; it is about 15 feet high and has ^{near the top} 2 openings ^{round above, which, are} 3 feet high by 2 wide. No person living recollects any burial at it, nor are there any vestiges of graves or tomb stones.

The Patron saint of the Parish is not remembered, the Patron day is the same as that of Tullonstown Ph (St. Peter's day 29th June), as they are under the same Ph Priest.

The principle Family-names in the Parish are
the: 4911 24/

Gallans — these before —

Clarks — na clarpiz — Eozam ma' clarpiz

Cassidys — na Caspidiz — Lucar a Caspid

McDaniels — clom miz g'donnall — Seamus ma' g'd

McGuiness's — these before

Duffys — miz miz Durbiziz — p. a Durbiziz.

Stabannon Ph. situated about 2 miles N.E. of
Lisdee is called in Irish $\tau oiz \bar{b} \bar{a} n \bar{a} n$, papapete $\tau oiz \bar{b}$ —
There are no ruins of an old church in this Ph.

The Patron-saint is St. Nicholas whose festival the
people say falls on the 27th of November.

In the Townland of Drumcassel (Drum caspal) 14/2/23/16(ii)
is a moat called in Irish moza mop Drumm C —

In the same Townland there is another little ^{fort} moat in a
field called Millfield (milibin); the ^{fort} moat is called mop milibin.

2007 492
In Stabannon T.L. there is a Fort called Hop na
pericean and also Hop-gar.

In Roodstown T.L. (Baile na quaise) there is an old
castle now uninhabited, said to have been built by
one of the Taffes, who are believed to have built a great
number of castles in this County; it is slightly injured.

There is a tradition that in the T.L. of Stabannon
near the modern church there were 4 Castles and a
great orchard, belonging to the Taffes; they say
that men in digging sometimes meet with ~~parts~~ of the
foundations of the Castles.

Drumgoollestown T.L. (Baile Spumgoole). Tradition
says that the man ^(by name Daving cool) from whom this T.L. was named
was hanged at his own door for his religion (R.C.) in
the time of Cromwell.

The principle Family-names in the Parish are: the

Birches	na bea ^{ti} g ⁱ	Seamur bea ^{ti} g ⁱ
Forcorans	na Cuapcain	Seamur a Cuapcain
Clummins	na Durnm ⁱ g ⁱ	brian a Durnmin
Plunkets	na phyngeada ⁱ g ⁱ	— phyngead
Promgooles	Aib: idem	
Gastons	na zarceana ⁱ g ⁱ	Seamur zarcean.
Tisdals	na Siptioha ⁱ g ⁱ sing: — ac	— Siptioh.

They say that ^{in Kilsarn P^h} there was a college (called in Irish cuppe ban), in which there were 700 men, belonging to the Knights Templar, who it is said, though ^{Religious} Ecclesiastics used to go about at night robbing; and had a pass from their Establishment to Adee, part of which yet remains running from the River glide near C. Bellingham for about $\frac{1}{2}$ a mile towards Bragganstown in this Parish. This is a ^{passage} ~~road~~ about 20 feet wide banked up on both sides to the height of a man, so that they could

14/10/23/16(III)

26/496 on their
not be seen in passage. It is said that they changed
their horses shoes every night, in order that the tracks
in the passage might not agree with them.

your obedient

humble servants

P. O'Keefe &

T. O'Connor

Thos^r A. Larcom Esq

END

14 D 23/17

O'Keefe, Patrick; O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrack] O'Keefe and T[homas] O'Connor, written from Ardee, Co. Louth, concerning the history, topography, antiquities and genealogy of the parishes of Collon, Mullery (Mullary) and Mosstown, with particular reference to their early churches and the origins of their place names.

4 February 1836

4p.

24 cm

ill; ink sketch of a brass head of a hunting spear found near Ardee.

Included are details of a recent archaeological find made in the county.

507 205
Andover Feb. 11th 1836.

Sir,

14/D/23/17(i)

On Monday we went to the Parish of Colton. Mofstown was Mullery; We had the same name in Colton since we were in Douglas from Mr. McConish a native of the Parish, but unable to visit the old burial ground in Dunshog T. L^d; and got the Family names before Michael Quinn a native and resident of Dunshog T. L^d. Michael Keegan a native of Mofstown gave us the names of the Townlands in that Parish, and Bryan Maguire who lives on the verge of Mofstown. ^{Ph} at Gibber's Bridge which spans the White River the common boundary of the ^{Ph} of Mullery and Mofstown, gave us the names of the T. L^s in Mullery, ^{Ph}. We attempted to get the names in the two latter Parishes when at Chancery, but every one upon whom we called actually refused to give us any information as a few tythe-processes were served the week before to some persons in these Parishes; However we lost no

206, 502

day, in attempting to get them, as it was on the Sunday evening previous to our coming to Ardee, in order to save the labour of a longer journey.

Collon (P^h situated) 3 miles S. of Ardee is called by the people in Irish Collan, p: c—.

In the townland of Hunslog (Funnreez) in this P^h was an old church called tea'pull p^hreeorge, the only part of which now remaining, is about 14 feet in height by 2 feet in breadth of the Western gable; there is no burial at it, nor any vestiges of graves. The Eastern part of the grave-yard being surrounded with a low ditch accessible to cattle, is used as pasture ground; the remainder has been encroached upon.

The Patron-day of the Parish is the 8th of September the festival of the nativity of the B. V. Mary.

There are two Bords in Bellpatrick C. L. (barlepadparz) the one called dun mop, the other mallagz ay.

There is a hill in Gollon called Mount Oriel, from which the people say Lord Oriel takes the epithet; others who say that the County Louth was anciently called Oppigall think that from it this hill retains the name Oriel.

In the Annals of the Four Masters we read—
A.D. 1042. "Ailcath of Mucnainn (Mucklow) head of
"the monks of Ireland died at Gollon."

A.D. 1052 "Braon the son of Maolmordha King
"of Limerick died at Gollon."

14/10/23/17 (ii)

The principal Family-names in the Parish are:—the

Planagans	na planagam	Seamus planagan
Bellews	na belleazarz	— belle
Griffins	na grippiniz	— giffin
Finnigans	na fionagam	— a fionagan
Dunns	na dunniz	— Dunn

208 606
Branagan — na branagan — p. a branagan

Moorens — na Hunan — 12. Hunan

Quind _____ na Curing _____ official Curn

Carolans - na Ceapballam - p. a Ceapballam

Fays — na feizig — pilip a feizig

Carboys — na Carboys — S. a Carboys

Mofstown P^h situated about 3 miles S. E. of
Ardee is called by the people in Irish Bate Bunn, p. 6. 6.

In the Townland of Mosstown there is an old church
yard still used as burial-ground, in which stand about
6 feet in height of the W. gable of an old church; it is
called *teápuill baile buir*. The people say it was never used
as a Protestant Church.

The Patron day of the Parish is the 18th of June,
we could not ascertain the Patron Saint.
In the Catholic divisions of Parishes there is a town called the parish of St. Kevin in which
Philipstown is included; there was an old church at which there was a festival called the pull croimín.
There is a moat in the townland of Mollstown
called moza baile binn.

The principle Family-names in the Parish are, the

Burns — na bpanariz — S. a bpan

McLoakes — clom inye Caba — S. inac Caba

Rodgers's — } these before

Divins —

14/D/23/17(III)

Dowds — na Dubdariz — p. Dubd

Kierneys — na ceapnariz — p. a ceapnariz

Mc Daniels — these before —

Keenans — na Gionan — p. Gionan

Mc Cormicks — clom inye Copmarc — S. inac Copmarc

Gregorys — clom inye Gearyc — S. inac z —

Mullens — these before —

Powderlys — na pudaplariz — pudaplariz

Halligans — na halagan — a halagan

Mc Goozins — clom inye Guizen — inac z —

Kellys — na ceallariz — S. a ceallariz

Fingans — na fionagan — S. a fionagan

570 Mullery Ph. situated about 5 miles S. E. of Ardara,
and 1½ S. of Dunloca, is called in Irish Bullapa,
by some Baileapa. — The Patron day of the Parish falls
a few days before the 1st of November, we could not
ascertain the precise day or the Patron saint.
In the Townland of Castlelunney (Cairtén Iomnóiz)
there is a well called Toban Dorinnáiz, at which a station
is held on Easter Sunday.

There is a fort in Bantlerstown S. E. (p. 101) called
There is a Fort in Bantlerstown S. E. (p. 101) called
called 101p Koy Bríde. There is also a Fort in Rattidonnell
S. E. (p. 101) called 101p Ráiz Síneail.

The principal Family names in the Parish, are: the

Mc Daniels	these before	
Bodans	na bódánáiz	S. bódan
Brannagans	these before	
Ushers	na h-Éiperníze	S. Éiperníze
Boylans	na bóiáizcallam	p. a b — am.
Shirwans	na Caeptáin	S. Caeptáin
Carrolls	these before	
Reillys	na Réillíáiz	S. Réillíáiz
Moynans	these before	
Doghertys	na Dócáizáiznáiz	p. a Dócáizáiz
Heinys	na h-Éiníáiz	p. h-Éiníáiz
Mc Geoghs	Clóin mic Gíóiz	Peadaig mic Gíóiz

The head of a hunting spear, very neat,
called in vris. large in pialza



12/10/1883

12/10/1883

Adm. M.
page 185

was found near the bar of the Green about
1000 and is a specimen of the late Punic (discovery
of the late Punic is now in the possession of the
of Redhouse.

There was a number of horse bones near the Green
about 1000 and is a specimen of the late Punic (discovery
given here in pencil, according to the writing.

In St. Paul's garden of Leptis there are
the firsts produced from across it in the bottom of
the hole; he also saw them building before the sun,
saw them for the first time, which proved effective.

* The doctor stated that one of his men, who opposed Eneas
on his arrival in Italy.

14/10/23/17 (IV)

514
The rebellion also found an altar in the museum,
12 feet between the horns; in Mr. Pichey's part is where
there is another measuring 14 1/2 ft.

There was a diamond found in 4 vols. of
near a mine, with a weight of 18 pounds.

There was also found at the foot about 3/4 of a
mile to the W. of Sides by a man named Clarke a
gold ring, with the initials of ^{*}George Thomas
name engraved on it; it is supposed it had a diamond
on it, which was not found. The persons who told us about
it say it was sent to London.

We sent the names of the persons
Charlestown, Clontarf, Mansfieldstown, Napierstown,
Monasterice Collon & Mayne, Mohelown, Mullingar,
and Stabannon.

*one of Cromwell's men

Yours truly

James Stewart

Thos. N. Larcom Esq. & Co.

Do. Keefe & T. J. Conner

END

14 D 23/18

O'Keefe, Patrick; O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrack] O'Keefe and T[homas] O'Connor, written from Louth, concerning the history, topography, genealogy and antiquities of the parishes of Louth, Philipstown, Killencoole and Tallanstown, with particular reference to their early churches, burial grounds, castles, forts, religious foundations and the origins of its place name.

7-8 February 1836

17p.

24 cm

Included are related extracts from the 'Annals of the Four Masters' and Colgan's 'Acta Sanctorum'.

517 South Feb. 7th 1836.

Sir,

We employed ourselves yesterday viewing the old Monastery, and investigating traditions respecting it, Knock and Redpatrick. We met none yesterday who could undertake to give the Irish of the townland names, the Parish being so extensive; but all referred us to Mr John Hughes of Castleknock, ex-collector of the Parish; ~~where~~ we fortunately met ^{him} today evening, from the Chapel and got the Irish pronunciation of the ^{names} from him.

South village is called by the people in Irish Lúgh, and the Parish paparrze Lúghmarze (Loo-ee). They say, it was called Lúgh from Lúgha's Lám-phádh ^{"one of the angels of Sarah" (1)} whose territory was the County of South; he was killed (they say, by Toll Affac Horne. ^{The site of his grave which existed till destroyed by the plough some a few years ago, is as yet pointed out about 4 miles to the north of Seapall Mote de quo infra (prolepsis).}

In the Townland of Priorstale (ourice na móráir) are the ruins of a religious Establishment which the people call South Monastery (Amarrzip Lúghmarze). It is 55 yards long and 8 yards broad. The Eastern gable which is

14/10/23/18(1)

24 ft. 5 1/8 in. ^{about}
perfect is ³² feet high; on it is ^{pointed} window place origi-
nally, 4 feet from the ground; it was 24 feet high, 16
wide, and close to the wall 22 ft. (16' from the wall)
by a modern wall; it is now from a ^{modern} ^{stone} wall.
The ^{modern} ^{stone} wall retains the original height
(about 22 feet); on it ^{4 ft. from the ground} is ^{pointed} window place, 15 feet
high by 10 feet broad, 3 feet of a modern wall reduce the
opening to 12 feet in height. Next to this is a square recess
12 feet both ways commencing at the ground; it appears
to have been an altar place; then ^{8 feet from the ground} are two pointed
window-places 12 feet in height and breadth, next to
which ^{14 feet from the ground} is an obtuse-pointed window-place 10 feet high
by 5 feet. Next to these is what the people call the
altar-place; it is a space included between two
projections of the wall to the extent of about 15
inches, they are about 16 feet high, 10 inches broad,
and about 5 feet from each other; they were arched
above, as appears from the traces of the arch remaining
on the wall. Then there is an ^{entrance} ~~window place~~ differing from the

best described only in its extending to the ground; also
an arched breach 10 feet high and 6 feet broad at bottom.

The top and section of the N. wall ^{is} ~~are~~
injured; there is a large window ^{of stone} on it which
was 16 feet high and 12 feet from the ground; a modern
curtain, the opening about 3 feet. - it is similar
to the window-place in the opposite gable. In the
N.W. corner outside, the people say, there was a castle;
it was said to belong to this castle, attached to the
corner of the ruins, yet remains. 14/10/23/18(11)

About 12 feet in length of the N. side-wall
immediately next the modern gable, is demolished to within
4 feet of the ground; about 14 yards of it retain the
original height (22 ft), ^{then} 18 yds in length is pulled
down to about 4 feet from the ground, the remainder to
the E. gable retains its original height. On this part were
two pointed openings 8 feet high, the one 5 feet at bottom
and the other (next the E. gable) shaltered to the breadth of 10 feet;

2 and in English Artoney Bog, from the name of the
 Ground in which it is situated. Whither the Friars
 used to retire for the purpose of praying; it happened
 on one occasion that *Qpoc* was so absorbed in con-
 templation that he forgot to return at his usual
 hour, and remained praying 400 years, at the expiration
 of which time he returned to the Monastery, but
 not being recognised by the then inhabitants, was not
 admitted, ^{thence} Upon which he told his name saying it was
 enrolled in the Books of the Monastery; the Friars searched
 the records and found that there was a person of the
 name *Qpoc* there 400 years ago, and not since, and
 refused to receive him. *Nocht* then went and slept
 where *Qpoc* now stands, and was found dead
 the next morning, with this building erected ^{in situ} over him;
 from which circumstance it is sometimes called
Fay na hson Qpoc, or the one-nights-growth.

It is believed that if any sick person be placed in this house, he will surely recover; they
 say the experiment has often been tried with success, the openings being stopped with straw.
Fairuck Woogun of South village, a very old man
 says he heard that *Fay Qpoc* was somewhere about
Loe Qpoc, but does not know whether it was on the lake or not.

In Manastown N.Y. in the Parish of St. Peter,
about 1 1/4 mile to the N.W. of Town, are the
remains of an old church called * Anap-poz at dis-
tance is a building that was once a church but
only a small part of it now remain standing in an open
field. What at first it could have been is not known. It is
in the shape of a cross with a square tower at the top.
The church is mentioned in the Annals of the
Four Masters under the following years.

A.D. 534. Muiradach the Bishop of Louth and Abbot
of Saint Patrick died his death took place on the 11th
day of August.

A.D. 673. (Muiredach of Louth died).

A.D. 737. Finachua the son of Anduigha, an An-
choirte, and Cuidgeall Abbot and Scribe of Louth
died.

A.D. 753. Muircadhach the son of Cormac Maene
Abbot of Louth died.

same year. Gormac Comharba of Mochara of Louth
died on a pilgrimage at Clonmacnois, he was the
father of Torba Comharba of Patrick.

A.D. 754. Coissetach Abbot of Louth died.

*the name appearing for Muiradach Mochara was in fact a mistake. It was in fact Muiradach who was in fact.

529
A.D. 770. Fiachra and ^{9th} Donghal M'Neudhad
Abbot of Louth died. 1410/23/18 (W)

A.D. 784. Feoluch son of Cormac Abbot of Louth,
Droghda, and Dulcech died.

A.D. 797. Cosgrach the grandson of Feolach, Abbot
of Louth died.

A.D. 810. Macchianich Anchorite of Louth died.

A.D. 820. Cachas the grandson of Tuathal, An-
chorite Bishop and Abbot of Louth died.

A.D. 823. Cuanael of Louth a wise man and
Bishop died.

A.D. 830. Louth and other churches (Mucknoe) and
Kinn. Mith and Druim mac-Lad Dubh and
other churches were plundered by the Danes.

A.D. 831. Colman the son of Torbaigh Abbot of
Louth died on a pilgrimage at Monmaurais

A.D. 837. Louth was devastated by the Danes of Lough
Neag, and they took many prisoners, many Bishops,
and many wise and learned men, and they carried them to
their camp after killing a great many more.

~~227~~ 530
A.D. 862. Muireadhach the son of Maelle Abbot of Louth
and of other churches died.

A.D. 871. Muireadhach the son of Maelle Abbot of Louth
died.

A.D. 898. Brodachmora of Lisc Island of Louth
Bishop and Abbot of Louth died.

A.D. 903. Macmurtada Abbot of Louth died.

A.D. 926. Lorc O'Gallain Abbot of Louth died.

A.D. 932. Muireadhach that is the son of Brodach
Bishop of Louth died.

A.D. 945. Siunmacha the son of Muireadhach Bishop
Scribe and Abbot of Louth died.

A.D. 968. Louth and Lisc Island Monasteries
were devastated by Laidchunrag the King of
Aileach son of Donnchall the King of Ireland
on the Lanes.

A.D. 978. Louth and Lisc Island were burned
by Muireadhach the King of Louth that is Murchad
O'Flaherty.

A.D. 986. A great and unusual wind which pro-
trated many houses and among the rest the Porteach
(Lageretto) of Louth.

A.D. 1011. Martin Abbot of Louth died.

A.D. 1043. Emmet the son of Ruairi, rendered
all his lands and possessions (Grunistruin)
and Councils, but the King. For the Roman
emperor the year Ruairi was himself killed
in the year 1043. By King Ruairi the son of King
A.D. 1043. Martin Abbot of Louth died.

A.D. 1050. Emmet the grandson of Giordubhan Corn-
arba of Mochte of Louth died.

A.D. 1067. Gillea. Molaisse Abbot of Louth died.

A.D. 1068. Gillea. Molaisse Abbot of Louth died.

A.D. 1076. Louth with its church was burned.

A.D. 1081. Edmund the grandson of Rorcan the illustrious
Priest of Louth died.

A.D. 1083. Gillea. Molaisse the Abbot of Louth died.

A.D. 1102. Muireadhach the grandson of Giordubhan
Abbot of Louth died.

A.D. 1111. Louth was burned.

A.D. 1123. Edmund the grandson of Muireadhach
Abbot of Louth died.

14/10/23/18(V)

222-534
A.D. 1125. The men of Connaught made a predatory incursion into Fermanagh (Farnsey) and laid waste the country and South also, and some of them were killed by Gochu the son of the son of Genard and by the men of Fermanagh & Farnsey.

A.D. 1133. The grandson of Muirbhíne Ekinach of South died.

same year. South and Roserea were burned.

A.D. 1147. Kierua the son of Muireadhach Ekinach of South died.

A.D. 1148. The Church of Croc na Seangan was finished by the Bishop Ma Caoláin and by an O'Carroll, and consecrated by his Morganier combarda of Patrick and a Sineadh of it, and to it in South same year. South Clonard and Landkeir were burned.

A.D. 1149. The son of Siad ^{grandson of?} O'Lochlan at the head of the horsemen of Gual Boyhain made a royal journey to South and Tighearnan O'Rourke came into his camp and left hostages with him.

A.D. 1160. South and Leamchoa were burned.

537²²³

A.D. 1164 Maolchaoimhghin the son of Gormen,
Master (Teacher) of Louth, the chief wise man
of Ireland and Abbot of the Monastery of Canons
at Louth, died at the time, died.

A.D. 1166 Louth Lord of Columbkille and his
were burned.

A.D. 1164 Louth was burned for the greater part
in the conflict between Donogh O'Carroll Lord
of Bingham and Mordach the son of Niall King
of Leinster and the allies of Genel Coghain, on
account of the profanation of the Bachol Rosa
(Staff of Jesus) A.D. 1166. vide supra

A.D. 1212. A great Chapter was held by the Primates
of Ireland and by the Abbots of the monasteries
of Ireland at Louth; many relics of saints, brought
from Rome by Saint Mocho, were at this time exhibited
to the people.

A.D. 1328. Sir John Birmingham Earl of Louth, was
treacherously slain by his own people, viz: by the
English of Ormel.

A.D. 1423. An army was led by O'Neill (Donnell),
 and O'Donnell (Donnell) towards the south, by
 the other side of the river against
 the English. They first reached the high point
 of the mountain, and then descended to
 the base of the mountain, and then to the river.

A.D. 1483. O'Donnell (Donnell) and his army, pursuing
 and winning the battle, and the surrounding country
 proceeded to Boine-Lugannagh with his army,
 and he was not long, although he was not
 received great rewards for his services, and for his aid.

A.D. 1507. Thomas the son of O'Neill, was son
 of O'Neill. He was the son of O'Neill, and was
 known by the name of O'Neill, and was
 the son of O'Neill, and was the son of O'Neill.

In the year 1114, the year 1307, the year 1307.

"Qui Lutha, Lutha" - 1307 - Lutha is in the Lutha
 part of the river, and is called Lutha, and was
 called Lutha, or Lutha-magh, by the ancients.

229 542
which seems to be named more properly Lugh magh
i.e. Lugi campus the plain of Lugus, if it may
not be more properly called Luth magh i.e. Herbiter
campus the green or herb plain which is now com-
monly and for shortness still called Luthie. It lies
in that delightful and extensive plain of Southern
Ulster which was called by the ancient Cornmille, and
is now called Maachinis (original), that is, the plain
of the Logisthi and in it is a splendid monastery of
the order of Canons Regular; and it was formerly
a bishop's See according to what is ⁱⁿ said in
the appendix. From it the best of country around
it is called the Country of Luth.

Again in B.C. page 2. vol. 1. cap. 1.

B. Maachinis alias Maachinis (Ugorman), which of
Lughmagh (Lough) in Ulster composed in this new time
a very rare and elegant piece, & nearly 4000 in the line
of Heaven's Archbishop of Down about the year 1167, when
it is held and ought to be held in great esteem as well on
account of the high ^{human} credit to be given to the work, as also

545-266

the singular character of its style. He collected the
most of it from the Martyrology of Camlacht, as in the
preface to his Martyrology (see a note on the testines); and
intentionally procured the names of saints as well of
as of sinners, who were of the same name.

Acta SS. p. 799. col. 2 —

The church of St. Kethadius, or Kechacius, whom the
Martyrology of Camlacht calls *Leioroni Murmagensis*
(the Presbyter of Murrmagh?) Therefore since the Irish
word *Murrmagh* signifies a maritime plain, it is not
without probability, it may be conjectured, that he is the
Kethacius, who was Abbot of Loughmash near the mari-
time plain of the County of Conalix Murrthemne (Co-
nalix Murrthemnensis) in Ulster, commonly called Mag-
murrthemne, of which our Annals make mention thus,
— in the year of Christ seven hundredth and eighty-fourth,
in the nineteenth year of Conchad, son of Donnad King
of Ireland, S. Kechacius Bishop of Cluain-dolcain died.
Also S. Murgal Abbot of Cluain-mac-nois descended from the
stock of Kechadius Mogmedonius, S. Virgil Abbot of Achadh-
cho; and S. Kethacius son of Kechacius, abbot of Lugmash
(Abbas Lugmagensis) Slane, (Slaneensis) and Damkierg (Dam-
kiergensis) died."

14/P/23/18 (viii)

27 546 Tripartite Life of St. Patrick Irish p. 161 col 2 chap 65.

"The most Holy Prelate returning home, he was con-
"versing with Coenad, King of Ulster, when he suggested
"and began to measure out a piece of land for building a church
"in Devinmore (96) near which on a hill and being that
"site is situated the Queen of Ireland's court Devinmore.
"For, to Patrick, he was showing out its site for building
"a church on the site marked out there, but he then appears
"admonishing him, that it was not the place in which he had
"was pleased he should erect his church, but in another
"place, known as the Devil's Glen, as commonly called
"Macla (98).

"The Holy man delighted with the amenity of those
"parts of the country, replied that that low ground pointing
"with his finger to Devinmore, was pleasant and an
"elegant site for a church, the King made an affirmative
"answer, and said that a church would be erected there,
"which should be called Devinmore and pleasant or
"delightful were; but at the same time (Patrick) said that
"reigns in this island of Britain, and in process of time
"it would devolve to his (Patrick's) successors."

vide notes 96 & 97 Supra.

227 550

Chap. 5, In the last place, the Emperor
"marked out a cemetery; but when he perceived
"consequently, that the fire would not be
"lighted a fire, which, when the Magi saw, they said,
"if this fire be not speedily quenched, our city will burn;
"and this will endure for ever. Therefore they made
"poured water on it, but the more they poured on, the
"more it lighted; For instead of the water quenching
"it, on the contrary, it served as fuel. They being
"convinced that all their efforts would prove inef-
"fectual, went away. Moreover, they began to raise an
"edifice, and erected a most ^{handsome} noble Monastery."

vide notes by Supra.

Triad: Thar: Chap: 140. h. 96.

note 148.

"Diuillus dictus c. 140. There were several Abbots and
"Hermits celebrated for sanctity in Ireland, named Diuilli,
"or Diicola, whom the Four Masters mention in their

553 230

"Annals at the years 700, 709, 747, 871 & 887.
"Also Martyrol. Sam. Marian form, Cathaldus
"Angus and Martyr. Bangall. 28 of February, 15
"of March, 1 of May, 12 of June, 19 of November,
"19 of December. Of whom it is not easy to
"determine, when this (the) may have been
"when in the Tripartite Life, it is said in page
"8. c. 9. and 95. he was Abbot of Ernatiensis,
"and afterwards Abbot of Lughmagna or Luth in
"Ulster. But since the circumstances in the afore-
"said Martyrologies, together with the days and places
"cited exclude him from other days, he seems to be (the)
"Dicallus) of whom they make mention under the 1st
"of November or more probably under the 1st of
"May, on which day, they say, S. Dicallus is venerated
"in the Church of Gluainbraoin, which is situated near
"the Church of Luth (Louth) in Ulster, and perhaps it is
"the same that is called Ernatiensis in the Tripartite Life,
"since it is said to be in the same part of Southern Ulster,
"where the Churches of Luth (Louth) and Ernatiensis are situated"

223 558

vide Extract concerning Loughmash 11 Masters. P. B. 1148.

at A. D. 1181 the 4 masters, i. e. Mallonire, O'Dunnin,
Abbot of Croagh - na - Se - gan * died.

vide Extract concerning Loughmash 11 Masters. P. B. 1148.

Ard Patrick, a hill about 2 miles to the S.E.
of the Monastery, called in Irish Ard phádraig (and is, in fact,
the highest part of the country) on the S.E. declivity of
which near the top are the vestiges of an old church called
Tea'pull and na - Se - gan; inside of which there is a cross
in length and breadth. The building of it is
ascribed by the people to St. Patrick; it is said there

* "Quoc na seangan, since called Tea'pull, was
"Louth. It was founded and endowed for Augustinian Canons,
"by Donogh O'Sullivan, Prince of Ulster and Edmund Reilly
"or O'Sullivan, Bishop of Clogher. (vide Irish Trav. page 300.
"Ware, Antiquit. cap. 16. art. Louth, near Bishop of Clogher.
"at the name Edan."

note to Annals

was formerly buried at it, which was latterly con-
signed to unprincipled children. Immediately to the N. of
it an old Indian house was a small plantation
made by the Indians; the plantation was made 60th
years ago; but a corner of the hill is this year
under pasture. All goes now to a plantation which the

Indian name is Chapter 66 in read.

"On leaving this Patrick gave thanks and retired
to a certain hill not far distant towards the East. On this
hill he founded a church called from his own name
Patrick's Church in the hill of Patrick. The inhabitants
of the hill, a people, who were called the Ruinians,
were much wiser, that the man of God did not build
a church amongst themselves, followed him to the
certain place, and, according to their law, back to
persuade him to return to their own territory. To them

14/D/23/18(XV)

*The preceding chapter is given under South, 77 pages bulk.

"the Bishop, though he had not granted their request, was in a dilemma how to dispose of the 1000 monks and presided that he should be able to supply them with food. The foreign rulers, there would be executed a great number both of soldiers and ecclesiastics."

"During the time that St. Patrick stayed in the Monastery, it was, and always by motion of doctors, built a monastery in a neighbouring place, commonly called Lugubur.³⁴ Between him and Saint Patrick frequent conversations, mutual visitations, and several other duties of spiritual friendship were exercised. They were wont to meet each other ^{now} at certain places, commonly called Leach Moeth in the place of Moethaus, and to discourse of things and times to come. The Angel of the Lord appearing to them on a certain day as they were sitting in that place gave them an epistle, in which Patrick, on his reading it, found the admonitions or not now recollected.

565 ~~34~~

"rather precept of the Lord, that he should stand the
"fasting which he had a strict regard to things appertaining
"to the Saint's fastings, and times of fasts, which
"were not only observed by the monks, but by the great
"Cathedral Church and Metropolis of the Kingdom
"of the See of the Archbishop of Ireland). The Servant
"of God did as he had been ordered and left to be supported
"by St. Patrick and so united to the great twelve lepers,
"who by the himself ^{love} of Christ afforded sustenance."

Louth Parish (paparce lúghmaige): the Patron
day is St. Patrick's day, he being the Patron saint.

In Clannawood T.L. (cap'naz-canonac) there is a well
called Saint Patrick's well (cobap páopar) at which there
is a Station on the first Sunday of every ^{year} quarter. ^{St. August}

In Clannawood T.L. (Op'm guleán) is a well called
Altair's well (cobap Ulcam).

14/2/23/18(XIII)

* they pronounce all capparaz, cap or cappa.

237

576

In Kilcerony T.L. (cill a cpona) is a well called Sunday Hill (Zobap Dominaz) at which there is a Station on the 1st Sunday of ~~the~~ ^{the} quarter.

There is a tradition that there was formerly a vicar in Kilbride T.L. (cill a bnyde) and that he was the vicar.

In Kiltoney T.L. (Dipmop) there was a moat called Kozá cölun cille, ^{it is} now under cultivation.

In Big Hill T.L. (dipmop) there is a moat called Dipmop which gives name to the townland.

In Newtown T.L. ^{also} ~~there is~~ there is a moat called Kozá cölun cille. The T.L. is called Kiltoney & Kiltoney.

In Kilcerony T.L. (cill a cpona) there is a moat called Kozá cölun cille.

The principle Family names in the Parish

579 238

Staffes	na Tloarj	Laparj tas
Marmions	na Herptomán	Hiocotar Herptomán
Mullens	na Miotam	p. a Miotam
Reillys	na Keilij	p. a Keilij
Mac Daniels	these before	
Thorntons	na Oporizmeán	S. a Oporizmeán also: a Ogeádn
Mr. Grangys	donim neundij	R. ma' neundij
Matthews's	these before	
Bellews	na Belleazaj	Tamar Belle
Doogans	na Dubzám	S. a Dubzám. They were originally Carrols, but got this from being blacksmiths by trade (Dub-zabán)
Carrols	these before	
Hoegs	manep Oiz (man: oiz)	l. a h. Oiz
Lannans	na leannanaj	S. a leannan
Kellys	these before	
Fedigans	na fendazám	S. a fendazám.
McLeakes	} these before.	
Callans		
Conlans		

14/5/23/18(XIV)

574
The Galinstown Bridge is called *opóice* baile an Gallanais.
it ^{anciently} formerly bore another name. *bert a opóice*.

In Galinstown T.L. is a ^{mountain} ~~mountain~~ called *moat* baile an T.
South Hill, a modern name given to part of Galinstown
(T.L.) it was anciently called ^{via sacra} *doitap a mór* (Thomas)
(road of the town)

On the lands of South Hill is a place called Spring
hill (anciently called *baile n-geirg*) where there is a
cave in which a man could stand almost upright.

The principal family names in the Parish are
The Kierans — *clóirín n-íol' c'áin* — Patrick Kieran
— Plunketts — *na plúnceatais* — Thomas Plunkett
— McCullochs — *clóirín n-íol' a'laó* — James McCulloch
— Fants — *ni Foint* — James Fant

(Philipstown T.L. situated 1 mile S.W. from Louth
village, is called in Irish *páip* baile Páip —

In Philipstown T.L. (baile Páip) on the South bank
of the *Uyde* river, which is here called *baile*
páip, as is said above, are the ruins of an old
Church called *ceiprill* baile p —

About 22 yards in length by 5 ft high, the North
sidewall remains; the East gable to the same height
remains; there was a window in it at 4 feet from
ground, as appears from the traces of window place on
the middle; 7 feet long by 6 ft high of the South side-
wall as far as the door place remain.

In the west the East gable, is an opening arch ^{5/7 ft} above and
and below about 2 1/2 feet high by 16 inches broad; and near
the door place, there is a water pot fixed in it 2 feet from
the ground, having on it the form of a human face;
the water cavity being circular, is 16 inches in diameter and
3 deep.

The door place is 2 feet 10 inches broad at the ground.
5 1/2 yards of the wall from the door place towards the
west end encloses the sick house, which is covered
over with greenbuds, and enters into the church to the
extremity of the aisle at the door, where a modern wall
4 feet high and 2 canal broad to with the church,
encloses it on the East side. At the wall in the N West
corner is a square stone having a water cavity in it,
which being square is 15 inches both ways, the thickness
of the stone on each side of it being 2 1/2 inches.
^{The depth cannot be known, it being filled with clay & water.}

There is a burial still in the Church yard, no
Protestants are interred in it - one Protestant man
was buried in it about 40 years ago.

There is a station at this church the 1st Sunday of
the quarter viz of May and August.

The Founder of it is not remembered. The Patron
day of the Parish is on the 29th of June, St. Peter's day,
and is celebrated in Tallowtown Pa, as they are both
under the same Priest. - There is a moat in Philipstown I.L. called

In Achint I.L. (beal ^{moat} ata clanta) - as a moat called
moat beul ata clanta.

In the I.C. part of Edmestown I.L. ^{beal rine} is Martin's fort
top a thapmto.

14/10/23/18(XVII)

In S. W. part of Reaghstown baile an gabairt is Liscalgua fort called Gop na cailig - having a cairn in the East side of it.

Site of Knock Abbey in the S part of Thomastown T.L. (baile tomair) is called in Irish Cnoc an Erbro. This is the exact pronunciation; the people assign no signification for Erbro, there is a tradition that there was a burial in this place, no one now remembers to have been a burial in it; the field which is pointed out as the place where the church yard was, is now under pasture. The people have (in their division) a townland under the name Cnoc an Erbro. Erbro must be an Anglicized pronunciation of Abbey - giving A. the sound of B. and the pronouncing the be Irishlike.

Tradition does not give the slightest hint of this being the Knock mentioned by Wickelake - or enochimpe lugmaig mentioned in the Calendar under R. Hugh.

This, we have discovered, and is described in the former part of this letter under the word Knock.

The Principal family names are

The Brians —	ná briaideim	James Brien
— McKennas —	clom m' ceana	S. — a briaideim
— Murphys —	clom m' oll' timpe	S. — mac ceana
— Gernons —	na gcaplan	P. — mac ceana
— Conallans —	na conallan	P. — mac ceana
— Laafes —	na tla-ait	Jack — gcaplan
		James Conallan
		S. — a conallan
		Richard Laafe
		R. — tla

Killencoole P^h situated about 2 miles to the E. of South Village is called by the people papayze-illina a cile. In the Townland of Killencoole are the ruins of an old church until about 40 years ago when they were pulled down and the stones used in building a new Protestant Church.

The Patron Saint of the Parish is St. Nicholas whose festival falls on the 6th of December.

In the Townland of Killencoole is an old Castle which appears to be perfect; it is not now inhabited. The Earl of Essex is said to have built it.

In the same Townland there is a Fort called Moy cillina a cile. It is about 7 feet high and 5 perches in diameter at the top.

The principal part of the inhabitants of the Parish are new settlers - the only old families in the P^h are the
 Hollands - na hOllainig - Anca hOllain
 Curtis's - na Cprizimig - Aficeal a Cprizim.
 14/10/23/18(XVII)

Finishing 24/4

582

This letter together with settling the names we have received occupied us yesterday (Tuesday) and today. On tomorrow we will go to Clonkeen and Millany, and another day, employed in visiting Inishkeen will finish the South circuit.

Your Obedient

humble Servants

C. J. Keefe

A. J. Connor

Chas. A. Larcom Esq^r

END

14 D 23/19

O'Keefe, Patrick; O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrack] O'Keefe and T[homas] O'Connor, written from Louth, concerning the history, topography and antiquities of the parishes of Clonkeen, Inniskeen and Killanny (Kilanny), with particular reference to their religious foundations, burial grounds, forts, early churches and the origins of their place name.

12 February 1836

8p.

24 cm

Included are related extracts from the 'Annals of the Four Masters' and the 'Irish Calendar'.

387. ~~245~~Louth Feb^{ry} 12th 1836.

Sir,

Yesterday, O^{Reilly} went to the Parish of Clontarf, and got the names of the townlands from George St. Donnell, a cutler and resident of Clontarf T. L.; and I (O^{Reilly}) went to the Parish of St. George's, and got the names of the townlands from James Burke a cutler and resident of William St.

Clontarf T. L. situated about 4 miles to the S.W. of Louth village is called by the people in Irish *Adam Caocarn* p. it *caocarn*, and even in English, ^{it is} invariably pronounced Clontarf (never Clontarf). They account for the name saying that St. Bridget on her way from Dundalk, being pursued by a gentleman who was captivated by her beauty, knelt down at a Thorn-bush which grew near where the remains of the old church stand, and with her own hand plucked out her eye; and afterwards recovered her eye-sight at Clontarf as mentioned in our former letters. They say the name signifies "^{the} blind ^{deceit}", and was imposed on the place because *St. B.* deceived her pursuer by making herself blind.

14/10/23/19(C)

246

588

In the T.L. of Clonteen immediately to the W. of
the road from Bundalk to, Adee, which runs through
the space formerly occupied by the church-yard, is the Wych
of an old church called by the Irish-speaking people
"craicín". It is 21 ft. high, with battlements on both sides
and a pointed stone above.



the upper openings are 4 feet high by 2
the under one is 2 feet high by 18 inches inside, narrowing
itself to the breadth of 6 inches outside; the people say
it was used as a bell-chamber.

The Patron^{1st}-spirit of the Parish is St. Bridget, the
Patron-day the 2^d of February, her (St. Br.) festival, on which
day, there was formerly a Station at the old church.

The principal^{old} Family names in this part of the
Parish adjoining Clonteen T.L. are the

Callans — (these before)

Youngs

na Fágairí

E. Fágairí

Pollockmans

na Duileacán

S. a Duileacán

all the rest of the inhabitants are new settlers.

* Mr. P. would not undertake to give the Family names of the entire P.

Gluain Gaoimh ^{is} mentioned in the Annals
of the Four Masters under the year 836.

A.D. 836. Martin Bishop of Gluaincain died.
860. Gionn Bishop and Anchorite of Gluaincain
died.

878. Cruinnmáol Bishop and Anchorite of
Gluaincain died.

1113. Donnchad the son of Mac Lochlainn together
with the nobles of the North of Ireland
marched to Gluaincain in Fer Ross where
they remained for one month face to face
with the men of Fer Ross until Ceallach
Comharba of Patrick, with the Staff of Jesus
made peace between them for one
year.

248. And in the Calendar,

592

Feb: 7. Piontām Sazgē Cluana cōm

Apr: 26. Minnō Cluana cōm (?)

Apr: 26. Diamoz Cluana cōm

May 11. Piontām Cluana cōm

May 24. Onian o Cluana cōm (?)

June 6. Clgenecō Cluana cōm

Aug: 1. Rhyrā fyp Cluana cōm

Oct: 6. Colman abb Cluana cōm. Vicedall no go mō
o Cluana mō nōp dō.

Dec: 9. H. mōmōnōg o Cluana cōm. fypōm cōm fypōm.

Qu: do these refer to Clontarf, which is
now the name of a Parish, or to the Cluana cōm
mentioned by Colgan which he says was another
name for ^{Lough} Clontarf.

vide Extracts from Colgan in our letter
concerning Louth

Shillany, Ph. situated about 4 miles to the W. of
 Louth village is called in Irish by the people *all Eanáid*,
 p. *all Eanáid*.

14/2/23/19(m)

In the S. E. of Shillany are the ruins of a
 religious edifice called by the people *hamazur all Eanáid*;
 the entire length of which is about 24 yards, and the entire
 breadth about 14 ft. or 2 feet. The part of the E. gable which
 may be properly so called is about 8 ft. long, at the N.
 side of which exist traces of a side wall.



a very crude representation

In this part of the gable about 8 ft. from
 the ground there is an opening round above (approaching
 a point) 7 ft. high by 3 on the outside, diverging inwards,
 and injured below; the remaining part will be described
 when speaking of the N. side wall. The Southern side wall
 is 11 ft. high apparently the original height; on it about
 5 or 6 feet from the ground is an opening more than 20
 inches wide reaching to the top where it is injured, appearing
 to have been ^{originally} closed above. Under this about 16 or 18 inches nearer
 the E. gable is a recess [about 12 inches deep; 3 feet W. of
 which is another recess [E W] injured towards the W. at bottom.

About 6 yards from the E. gable there is a breach of about $2\frac{1}{2}$ yds² reaching from top to bottom; then 8' of a detached part of the wall; and another breach $2\frac{1}{2}$ yds² at bottom, considerably wider at top towards the W. then another detached part of the wall 4 yds² long, retaining the original height in the centre.

Detached at the distance of about 4 yds² from this is about 8' in height and 3 yds² in breadth at bottom, of what appears to have been the W. gable, it is much injured on both sides.

About 18½ yards of the E. side wall towards the E. remains; at the W. extremity of which, where the wall is about 4 feet high, is about $3\frac{1}{2}$ feet of a wall ~~4 feet~~ ^{4½ feet} high at right angles to it, i.e. in the direction of the gables. To the E. of this, where the wall is about 4 feet high, about $2\frac{1}{2}$ feet from the ground, is an opening, 3 feet wide reaching to the top, where being much injured it is considerably wider.

* the S. end of it is in a straight line with the inside of the S. side wall

599

The rest of the wall is of the same height with the S. wall (11 ft.); on this part about 2 ft. from the ground is an ^{and 6 inch pipe} opening 5 ft. broad, greatly shattered above. The part of the S. wall which joins this wall is of an equal height with it; on it 4 ft. from the ground is an opening 3 feet wide reaching to the top where being much injured it diverges considerably. Between this part and the remainder of the wall, are the traces of a wall, as we have said before.

They say the establishment belonged to Friars, and that the rents of it belonged to Mellifont.

Immediately to the W. of the ruins are three tombs without roofs, the walls of which resemble the walls of the monastery, and which some consider to be of an equal age with the monastery, but this cannot be the case as on a stone fixed in the W. end of one of them it is said to have been erected in the last century (17—). They belong to private families.

14/2/23/19(14)

256 600

There are of an equal length 46 yards, the average breadth being about 4 ft. and the length of the side walls 15 ft. ^{measures} those of the little not being common to the other two. The W. gable of the Monastery forms the E. gable of this or vice versa, for which purpose it could not have been intended originally, as it extends beyond the space which the gable of the tomb would occupy if built for that purpose.

There is another similar tomb about 10½ yds. to the S. of the ruins.

The graveyard, in which there is yet buried is surrounded by a wall, except on the E. where it is bounded by a very small part of the wall and the R. C. Chapel.

"Maraig Sodna cille arna" — O'Connell

The Patron Saint of the Parish is Michael whose festival (Va' Ulzam) falls on the 5th of September.

In the T.L. of Killany there ^{formerly} was a well called Tobay Ulzam.

In the same Township there is a road called
 "Aill Eanáid".

In the Tith. of Woodcut Mason (Dubm type)
 there is a Post called the Black Post, Vel. hof dub

The principal Family names in the Parish are, the
 Holys ——— these before

M. Malone ——— na gpat-zaimnairg ——— Seamus inac zaimn

O'Connell ——— na beirmg ——— a beirm

Burns ——— na bpanairg ——— a bpan

"Beirmg ar bpanairg
 "Ar Dabairt Aill Eanáid?"

M. Googins ——— na zinzmg ——— Tompeallbác na zinzm

Brennan ——— na bpcanairg ——— Tomas a bpcan

Walshes ——— na bpcanairg } ——— gpcat bpcanairg
 na Welchairg } ——— Welch

Clarks ——— na Cleirg ——— Seamus a Cleirg

Shevelins ——— na Seibleanairg ——— bpan a Seiblean

Boyles ——— na Boirgillg ——— Eozam a Boirgill

Curtis ——— ——— there before ——— 14/10/23/19(V)

283 604

This day (Friday) I (S. L.) employed myself writing this letter; D. Q. went to the Parish of Iniskeen, and got the names of the townlands from John and Robert Noel, and several other natives of the Parish, who happened to be in Mr. John O'Hagan's of Iniskeen. The names of the townlands were gotten before by Mr. O'Hagan from James O'Hagan, brother to John, but as opportunity offered, they were procured over again by other men.

Iniskeen ^{Ph} Situated similar to the N. of Louth village, is called by the people in Irish papair ^{to} Canay corm; they ~~people~~ say that Canay corm is not the proper name of it, but ^{Canay} Canay ¹⁷⁵⁶⁰¹³, for which name they account thus:— there is a small island on the river called Iniskeen River about 20 perches to the S. of the Church, on which there was an old tree whose trunk being excavated became the habitation of rats; in order to banish them the people set fire to the tree, upon which they all made their exit into the river — unde nomen (^{gradum gregis} at na ¹⁷⁵⁶⁰¹³ — or ^{Insula gregis} Insula gregis ¹⁷⁵⁶⁰¹³). — Whatever be the origin of the

607⁵⁵
name, carry one point to this island as the place
connected with it. It appears certain that the signification
of the name is maroon island (^{insularis} ~~maroon~~ ^{caorn}); it is curious
that there is no Caornland of this name in the Parish,
the name being confined to the Parish alone. The people
never pronounce the word caorn with the proper accentuation,
but always canay. But could the name be ^{natum colorata tenuis} at aneyra caorn?
there was a bridge across the river, a small part of which
is yet visible, on the S. end of the island; it was carried
away by an overflowing of the river. The people think,
but they do not assert, that there was a water-fall near
the bridge.
14/10/23/19(VI)

In Innisteen's Church-yard to the S.W. of the Church,
is a round tower, which the people call a Steeple; they
also call it claystone. It is built with very large stones,
and is 62 feet in circumference and the same in height.
On the South side of it where there was a large opening is now
fixed a door about 6 feet high by 2½ broad, the breach on
each side of the door being filled up with modern building.

MS. 608

The lower part of the tower is converted into a coal store for the use of the church. About 15' from the ground was a large opening, reduced by modern building to the height of 5 feet by 2½ broad. On the left wall is a circular window is fixed a modern bell for the use of the church. The tradition is that the tower was built before the birth of Christ in a room with three apron-falls of stone; her name is not known but they say she was fasting, praying, and such. It is said it was used as a prison; others say that it was originally a bell-tower, and that there was an old bell in it.

In the townland of Drumcull was found about 14 years ago, in a grave, a coffin containing a skeleton on whose feet were shoes uninjured; over the coffin was a stone with an Irish inscription on it part of which was "Uaig Bpáin nBpógáin". Some say that this Brogue is the Patron Saint of the Parish; the question "who is the Patron Saint" seems strange to the generality of the people, his name could not be learned. They say

611 258

Patrons were held on Easter Monday and ~~the~~ Monday.
We find no day in the Calendar to agree with these
unless that Easter Monday might fall on the 18th of April
one of the days mentioned in it.

Inis caoin, (and Inis Casindeagha) is mentioned
in the Annals of the 4 Masters under the following years
A. D. 766. Columba the son of Brachad Abbot of Inis -
Casindeagha (Inis caoin) died.

777. Maun the wise Bishop and Abbot of Iniskeen died.
853. Robertack Abbot and Scion of Iniskeen died.
871. Maughad the son of Maona, Abbot of Iniskeen died.
879. Duithinisi Abbot of Iniskeen died.
881. Conallan the son of Maillteimhen Abbot of Iniskeen ^{Jaist.}
930. Tuacharta Abbot of Iniskeen died.
961. Cosgrach son of Dunachan, the wise Bishop of
Iniskeen died of old age.
1085 Mac Poillich Principal of Iniskeen died.
1387. The Vicar of Inis caoin (Iniskeen) died.
1490. Fergus, the son of John, who was son of Matthew,
and Anchorite of Inis-caoin ^{4th died?} 14/2/23/19(vii)

612 And in the Calendar under

Jan: 10. Doman nre coom

Apr: 13. Hocamog nre coom

July 13. Eymn nre coom

Aug 18. Daz me cph hpp o nre coom secondly from the

Jan: 10. 180.

There is a Fort in the Township of Ballintra Ben
(and an ^{epph}) called ^{happ} hpp

In Carrickacloghan T.L. there is a Fort called
^{capare} hpp capare cloom (from)

In Carrickahilly there is a Fort called ^{ceallag} hpp capare

In ^{happ na geannad} Candelfort T.L. is another Fort which gives it name.

There is another in Cornaghy T.L. called hpp na geannad.

In Cornagorrog T.L. there are 7 Forts having
caves, they are called from the names of the Proprietors
of the Land in which they are situated.

In Cromore T.L. is a Fort called hpp dprymore.

In Drummond T.L. is a Fort called hpp na dprymore.

In Drumboats Upper & Lower are two Forts each called hpp dprymboats.

In Killebolagh T.L. is a Fort called hpp cille bolagh.

In Mayney T.L. is a Fort called hpp hpp na geannad.

In Meathmore there is a fort called na hGraigín
 In Ecclesham there is a fort called na hGraigín

The principal family names in the Parish are the
 Nevels — na hGraigín — Seon hGraigín

Callans — there before

McMahon — na hGraigín — na hGraigín

Wiggins — there before

McMahon — na hGraigín — na hGraigín

McMahon — } there before

Carroll — }

McMahon — na hGraigín — Seamus hGraigín

McMahon — na hGraigín — na hGraigín

Boylans — there before

McKullys — na hGraigín — na hGraigín

McMahon — na hGraigín — na hGraigín

Quigleys — na hGraigín — na hGraigín

Hicks — na hGraigín — na hGraigín

Gerrys — na hGraigín — na hGraigín

McMahon — } there before

McMahon — }

14/12/23/19 (viii)

28 616

As the Post car is going immediately to
Dundalk we must attend it; therefore not having
finished the same books of the South district, we will
send them immediately from Dundalk. Please direct
all letters to Dundalk.

Yours obediently

Wm. H. Bennett

P. O. Freeke & Co.

T. O'Connor

Thos. A. Larcom Esq^r

END

14 D 23/20

O'Connor, Thomas; O'Keefe, Patrick

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrack] O'Keefe and T[homas] O'Connor, written from Dundalk, Co. Louth, concerning the history, topography and antiquities of the parishes of Dundalk, Faughart, Haggardstown, Dunbin, Ballybarrack, Haynestown and Castletown, with particular reference to their early churches, castles, holy wells and the origins of their place names.

15-17 February 1836

19p.

23 cm

Included are related extracts from the 'Annals of the Four Masters'.

Dundalk Feb. 15th 1836

Sir,

619

On Saturday evening, we arrived in Dundalk; on yesterday evening we got the opportunity of conversing with Dennis Murray a resident of Dundalk and a native of Castletown, whose occupation obliges him to go to every parish, not only in the Parish of Dundalk, but also ^{in those} united with it in the Catholic division; by which means he is acquainted with almost every field in these Parishes. From him we got the Irish names of the Townlands in the Parishes of Dundalk and Castletown.

Dundalk Town is called in Irish Spáid-baile, it was anciently called Spáid-baile-Dún Dealgain. Now it took the latter part of the name, will be described when we are speaking of Castletown.

In the Annals of the Four Masters we read,

A.D. 1001. Brian and Maelseachlainn marched at the head of the men of Ireland, i.e., the men of Meath, the men of Connaught, the men of Munster, the men of Leinster and the Danes, till they reached Dundealgain (Dundalk) in Connacht
14/0/23/206

620
Muntheimans, where they met Hugh the son of Donnall
the son of Milla the vice-governor of the Kingdom of Ireland,
and Godaich the son of the former King of Ulidia and
the Ulidians, and Gerald Condill and Gerald Cogan, and
the people of Airghiall, together, in the same places, and
they went no farther, but parted in peace, without hostages
without spoil, plunder or pledges.

A.D. 1252. The chief justice of Ireland came to Armagh
with a very numerous army and proceeded thence to Breagh from
which he marched back to Cruach-fachna. Brian O'Duill and
his brother made submission to him, and Rory O'Neil was in
of to him as a hostage. In the course of this expedition a
riot happened between the men of Meath and Munster in the camp
at Dundalk, and many of the Normans were killed.

A.D. 1260. The dignity of Bishop was conferred by the
successor of St. Patrick upon Mac Seaghdha O'Conor at Dundalk.

A.D. 1297. La Uille of Banham lord of Prior, Ranges
Mac Mahon and many others of the chiefs of his people were
killed by the English of Dundalk on their return home from
the Earl.

A.D. 1318. Edward Bruce the destroyer of the people of Ireland fell slain and his body was taken by the Earl of Ulster (son of James and Henry, of Dundalk) where also was the Lord of the Isles (son of the Lord of the Isles) MacDonnell Lord of Argyll and many others of the chiefs of Scotland were slain.

A.D. 1321. Ailbhe O'Hanlon Lord of Breck was treacherously slain by the English of Dundalk.

A.D. 1372. Ailbhe O'Neil King of Tirone, joined by the chiefs of the whole province, marched at the head of a great army against the English of Traghda-braide and Lundagh; he acquired dominion over them on this occasion, and slew Seamus (little) Jeffrey, Walter, and his attached him in his combat.

A.D. 1399. The sons of Henry O'Neil marched against the English of Traghda-braide; one English was slain and defeated them, took Donald, the son of Henry, prisoner and killed great numbers of his people. Donald was sent to England the following year, his people having refused to ransom him.

A.D. 1421. Owen O'Neil was taken prisoner by the son of O'Neil Boy while on his way to Dundalk to oppose the Earl.
* this is our sea ghar now Castletown - &c. &c.

14/D/23/20 (A)

265 A.D. 1123. An army ^{62th} was led by O'Neill (Donall) O'Donnell (Niall Owen, the son of Niall) and by all the other Irish chieftains of Ulster against the English. They first marched to Traigh Bhaile (Dundalk) from thence through Machaire Biorghiall to the town of Louth, and from thence into Meath. &c.

A.D. 1131. Owen the son of Niall & O'Neill, marched with a great army into Machaire Biorghiall, and totally plundered, despoiled and destroyed by fire the English of that territory. He also burned the fortresses of Traigh Bhaile (Dundalk) and having made the inhabitants of the town tributary, and subservient to him, he then returned home in triumph.

A.D. 1134. O'Neill (Owen) and O'Donnell (Niall) with the whole forces of the Province, marched to Meath to destroy and plunder the English there. The English of Traigh Bhaile (Dundalk) came to O'Neill and paid him his rents, besides presenting him with many precious articles. O.N. & O'D. proceeded to burn Machaire Biorghiall. &c.

A.D. 1144. O'Neill (Owen) ^{probable} plundered the town of Dundalk, and obtained sixty marks and two tons of wine, on condition that he should not burn the town.

A.D. 1483. A great war broke out between O'Donnell (Hugh Roe) and O'Neill. (Con) O'D. marched directly to Traigh Bhairne of Dundalk, and plundered and burned that town and the surrounding country. The Lord Chief Justice at the head of a great English army, overtook and charged O'Donnell's army, who, however undismayed at this attack made a fierce resistance, and routed the English. O'D. afterwards proceeded to Baile Lughmhagh (the town or village of Louth) which he burned. &c. &c.

A.D. 1492. John, the son of Garret O'Neill, was slain by the sons of O'Hanlon and the sons of Redmond O'Hanlon at Dundalk.

A.D. 1557. John O'Neill (the son of Con, who was son of Con) assembled and mustered a very numerous army to march into Ticonnell, viz all the inhabitants of Briel and all the English and Irish from Traigh Bhairne Bhairne (Dundalk) to the River Liffey.

A.D. 1592. Red Hugh O'Donnell in his escape from the castle of Dublin, rode over Gliah Breagh, and through the territory of Machaire Ghonnail and before morning

14/10/23/20(10)

17628
had arrived at Hugh Smith's house. Donald
As the gates of the town were open from an accident
in the morning they all escaped without any harm
it, which they did in safety.

(1792) As to the Earl of Eglinton when he perceived the danger
that his own time was to O'Donnell (Hugh) and he went
to the Lord Justice William Fitz William to request him to
grant protection to O'Donnell that the latter might go to
Dundalk to come with him. Having obtained his request
the Earl went to Donegall to O'D. and brought him to
Dundalk where both appeared before the Lord Chief Justice
who was rejoiced to see them and forgave O'Donnell his
escape. They entered into leagues of friendship and amity
in all possible forms and having bid the Lord Justice
farewell and given him their blessing they all returned
to their respective homes.

A.D. 1596. When the Lord Chief Justice and the Council
of Ireland saw the great power and bravery which the Irish
exerted in opposition to them they consulted together and came
to the resolution of sending Ambassadors to O'Neill and
O'Rourke, and requesting them to agree to terms of peace.
The Earl of Ormond ^{(who together with} the Archbishop of Cashel) was appointed
ambassador) went to Tralee (Admiral's) where he halted,
and sent messengers to O'Neill to apprise him of the purpose
of his journey, upon which O'Neill sent intelligence to O'Rourke,
who thereupon joined him with a body of cavalry and both
set out for Loughard (Northwich) where they were met
by the Earl and the Archbishop who stated the object of
their embassy, and that the proposals of the Chief Justice were
as follow: that the entire province of Connaught (ie. Ulster)
with the exception of that tract of country extending from
Dundalk to the River Boyne which was now inhabited
by English people for a long time before, should be given
up to them O'Neill & O'Rourke. They rejected the peace.
The L. Justice sent intelligence to the Queen, who sent over great bodies of troops
^{for expunging on the paper}

~~1597~~ 1597. The Lord chief Justice, Thomas Lord Borough,
gave orders to the men of Linster and Meath, and to all
those who acknowledged the Queen's authority from the Meeting
of the Three Waters to Dundalk to meet him with all their
forces at Drogheda on the 20th day of June.

A.D. 1598. When news arrived in Dublin of the want of
provisions in the fort of Charlemont occasioned by O'Neill's ^{late} siege,
4000 foot and 600 horse were selected out of the most loyal
and best tried in war of the Queen's soldiers in Ireland, to convey
batteries and necessaries. They marched to Drogheda, thence to Dundalk,
thence to Newry and thence to Armagh, and proceeded on till
they came to this hill which overlooks the ford of Bel-an-atha-huaidh.
Here when they saw the Irish ^{marshalling their troops to meet them} ~~marshalling them~~, they poured on them with violence;
and an engagement took place in which the Marshal of Newry
(Sir Henry Bagnall) their General was slain. ~~He was killed~~

A.D. 1599. The Earl of Essex ^{Robert Devereux} sent a garrison of soldiers with all
necessaries to Carrickfergus, to Newry, to Dundalk, to Drogheda, to
Wicklow, to Meath, and to other towns.

A.D. 1600. The Lord chief Justice of Ireland Lord Mountjoy,
mustered an army to go into Tyrone. He marched first to Drogheda,
thence to Dundalk and Bealagh ^{amhaigire}

*Moryson calls this place Ballinemoyses and says that it was situated between Dundalk and the Newry
vol. 1. p. 77 Dublin Edition

encloses it 636 in a line with
 surrounds the ~~grave~~ ^{grave} yard, running in the direction of the
 Southern wall towards the W. although it joins the N. extremity
 of the E. wall. It appears to be 2 or 6 yards long and
 about 12 feet high with an arched ^{similar to that of the wall} recess coming within about
 18 inches of the top; the wall is covered with ivy. There is
 yet burial in the grave yard

The Patron day of the Parish is the 29th of June
 the festival of Saint Peter - who is the Patron saint.
 In Dundalk town there was formerly a mill called Toban ggeann;
 it is now closed, and a wind-mill erected on its site.

Immediately to the S. E. of the town there is a well
 called Lady-well (Toban ggeann) at which there is a station
 on the 1st Sunday of August.

The principal family-names in the Parish are

Pages no Irish

Kierans (na cianam clann in oll' cianam) S. ma'll' cianam

Russels na Rur g' Ma'z R. Russell

Lees na Lij'z sing' g' gae S. L.

Devits	clom mic Eibair	p. mac Eibair
Tallons	na Tallanairg	E. Tallan
Martins	these before	
Caseys	clom mic Caizairg	S. mac C.
Coraghans	na Suapacain	p. a S.
Byrnes	na bpanairg	S. a bryn
Concannon		

14/2/23/20(vi)

On Monday we visited the old Church in Castletown and took a view of the Moat in the G.L. of Castletown.

640

Castletown Ph^y situated 1 mile N.W. of Dundalk,
is called in Irish papayze Durn'dealgam, from the Irish
Castletown which in Irish is called Dun Dealgam and for brevity's
sake the people often call it a Dealgam. In the S.W.
are the ruins of an old Church called Red-pull Durn'dealgam;
it is 23 yards long inside and nearly 57^{ft} broad, the side-walls
are 18 feet high. The S. gable which is covered with lime, appears
perfect; on it 4 feet from the ground there is an arched opening,
5 ft high by 3 ft broad outside, widening to 4 feet at bottom
inside. Under this is an altar-piece of stone 6 feet long and
2½ ft broad, supported by a stone-work 3 feet high, around
the borders of which is the following inscription.

Rev Walter Belkew Priest erected this

St. John's Chapel

the first of January, Anno Domini 1631.

Altar in honor of

4
64/3 ~~24/1~~
Beside it to the South is a stone in the gable $2\frac{1}{2}$ feet
from the ground; it is nearly circular and projects
about 1 foot from the wall. It was used for supporting
the sacred vessels belonging to the altar. On the E. side wall
about 5 feet from the ground is an opening circular above,
the border being of moulded stone, which is $\frac{1}{2}$ foot high by
 $1\frac{1}{2}$ broad. Under it is a recess 2 feet every way, at the lower
corner of which to the E. there is in the wall a stone which
was used as a holy-water-pot: it is worn so much that
the cavity almost disappears. Then there is a large recess
5 feet from the ground narrowing itself as it recedes;
it is broken down at top to the length of 3 feet; under
the breach there is a square opening 1 foot both ways.
Under this recess to the East there is another $1\frac{1}{4}$ inches
every way. Next to this near the top of the wall is an
opening reaching the entire height, which is 1 ft wide at
bottom. Then there is a large breach where the door-way
14/0/23/20(VII)

275
was, 8 feet broad, ⁶⁴⁴ much shattered on both sides.

The West gable is reduced to the same height with the side-walls (18'); the part next the N. side wall is broken down to the height of 4 feet.

Two more of the North side wall is reduced to the same height (4 feet). On this wall are three openings ~~2 feet high by 1 foot broad~~, one of which towards the W. is 3 feet high by 1 foot broad, the middle one is 3 feet high by 14 inches, the one to the E. is 4 feet high by 6 inches broad. Near the E. gable is a window-place open to top, 5 feet high, 2½ feet wide outside, widening itself to 4 feet inside.

The Patron day of the Parish is the 24th of June, the festival of St. John the Baptist, who is the Patron saint. In the Townland of Sateira (Σατερά) there is a well dedicated to this saint; it is called τὸ βάσιον ^{*} Σαντῶν.

In the grave yard there is a tomb stone bearing the following inscription:

^{*} In Greek where we were on Friday. They told us that this well is called τὸ βάσιον Ρωμῶν and hence that Roman ought to be the Patron-saint.

"Captain Byrne's Monument 647
"Neptune's waves and Boreas' blasts
14/10/23/20(viii)

"Have lost me to and fro

"Until now I am come at last

"To harbour here below

"Where my body shall be at rest

"Till the judgment day will be

"All good Christians who read this

"I beg you pray for me."

Immediately to the West of the Church is a castle
apparently perfect, called Bellow's Castle (captain Belle);
it is uninhabited.

About 200 paces to the South West of the Church there
is a ^{moat} ^{Emozh Ozhagn} called Moza Ozhagn, surrounded by a
foss and rampart, both which together with the sides of
the moat are planted with trees; a ditch ^{vallum} built with
stones encircles the rampart on the outside. The ascent
to the top of the moat is by a path-way beginning on the E.

+ there is another adorning by North Westward.
side, and advancing by South Westward). The ^{mount being of earth} moat is considerably high, & runs extensive on the top, which is a perfect green plane. In the centre of it stands a castle called Castle-folly, having a stone over its Western door with this inscription:

" Erected by
" Patrick Byrne
" Esq^r of Castle-town for his
" Grand-nephew Patrick
" Byrne son of B^r Henry
" (Byrne) Esq^r of Seaton
1780"

This is the Captain
Byrne, whose epitaph
is given above - he
was a famous pirate.

* the last figure
obscure.

It is said that there is a cave in this moat the entrance to which is on the West side.

From the top of this moat, which commands a very extensive view on every side, we took notice of the following phæna: beginning westward of that chain which runs from phæbi-gulm to Carlingford Bay, the nearest to

the moat ^{on the N.W.} is Cpor phab; to the S. of this is ⁶⁵³ Jackston's
(Deer-park, paipc pias an Jackstonaz), to the N. of
which is phab gashn; to the East of this is Carrickbroad
(cappac bpadac). On the E. East side of this stands Trughart
(pocapd); to the N.E. of this is phab pias (now called)
Feed Mountain by the people and in Irish pias, to the
N.E. of which are the mountains of Ravensdale for
which there is no Irish name. To the rear of these on
the E. phab pais raises his head, which is now pronounced
by the people phab pe; to the North of this we are
informed ^{the territory of} O'Heiz now called O'Meath, and in Irish
the people have a common phrase deic m-bale O'Heiz.
The extent of this we will learn when we go to
Carlingford. The Mountains running from phab pais
to Carlingford are called Carlingford Mountains.
Cooler can be discerned from the moat, as also the
vessels entering Carlingford Bay. 14/10/23/20 (18)

27
654
It also affords a plain view of rhab Muldorn in $\tau\alpha\tau\alpha\tau$
in the 4th Canon.

About 4 or 5 furlongs to the N. of this moat is a stone
standing erect in a ^{field of wheat} wheat field, called 'Dealz pñ' (Dun's brooch);
it is cylindrical 10 feet over ground and 10 feet in circumference.
From this stone the people say 'Dealz-jann' took its name.

The people do not retain by tradition that Buchullán ever
made this his pppom. ámu; they think that Finn Mac Cumhaill
had more to do with it. I have ascribed the name of the
'mount' to the Danes; nor in all our inquiry through the
County did we meet any person who knew that this was Buchullán's
habitation, except a few who read his story in Manuscript.

The following is a translation of an old Irish legend
concerning Buchullán.

On a day that the brave Buchullán was on the lawn
before his palace, the royal and popular O'Dan dealgáin,
which was his dwelling, he looked towards the four quarters
of the globe in West and East, North and South, and saw the
beautiful country of Conaigine which of all the countries in the

world was best known to, Cuchullen; ~~there~~ it is thus
 situated by the murmuring ocean in the most fertile and
 lofty mountains abounding in sweet crystal springs, in
 beautiful green side ridges, fringed with smooth, ~~low~~
^{equal height} woods on the other side and numerous were the
 long horned wild cows, hapless wild horses, and other
 kinds which inhabit that country, and abundant was
 her Salmon, and every species of hunting and fishing.

And as Cuchullen was viewing, the scene he
 perceived a small canoe with an only lady in it approach
 the shore, and when the lady landed he saw a large ship
 approaching, the shore in the same direction, and when
 he expected to see her filled with a numerous company,
 he saw only a black man of monstrous size rising on
 her deck, armed with a huge iron mace to which were
 attached 50 raffine balls of iron, each the size of the
 stoutest hero. And on coming close to the shore
 the ship struck on a rock whereupon the monstrous man
 14/p/23/20(X)

281
raised his club and dealt with it a terrible blow to the
lofty rocks that obstructed him, by which he moved it
from its place, and opening a passage for his ship, formed
the harbour which is now known by the name of the
Harbour of Carlingford.

And while Cuchullain was viewing the extraordinary
scene before him, his charioteer, Eoic Mc Roid Thadree was
in search of him through Thadree Fiddel and Thadree Fiddel in
Carlingford.

And Cuchullain being wounded over sea was mortally
wounded in battle by a point of great strength and deep
knowledge in necromancy, and on this occasion Cuchullain
received friendship and assistance from a source quite
unexpected at that time namely from the Sísteunne or fairy
bands of Ireland. For there was not a fairy, or a fairy,
congregation in Ireland, and particularly in Ulster, that
was not his friend and his companion, because they all
gave him their friendship on account of his knowledge
of necromancy and arms, his fidelity and liberality in be-
stowing gold and wealth, and for that reason they usually

gave him their assistance in time of great need and trouble and he advised and consulted with them as is evident in that true history named *penpedd brenhig* ap Iambo enallgwe where Cu Chulainn was from the Thursday before the first of November (November) till the Wednesday before the festival of St. Bridget (1st of Feb.) fighting against the men of Ireland without taking any sleep but what he got by placing his face on his hands and resting his hand on his knee, until one of his fairy friends interposed and stopped the hosts for three days and three nights, until he had slept enough during that time.

And also Dolan and Soudolun two of the fairies were assisting him against Ferdiasch at the battle of the ford until Ferdiasch killed them by a cast of his javelin over the shoulder of Cu Chulainn; and also the fairy that assisted Ferdiasch wound himself around Cu Chulainn's legs in the shape of an eel in the ford so that while he was extricating himself from him Ferdiasch gave him three dreadful wounds - So that if they gave him their assistance they, when at home

even if this is an objection to the story of the eel

They were more imperatively, called upon to assist him in his trouble in a foreign land.

As for the following fairies, namely, Lillanall of Muish; Carthann Casdubh of Uisce Meadha in Gaigis; faire greine of Uisce Meadha between Corunna and Abhan Nor. — Solian and Jordanian of Uisce Dubh; Cuinn Comnath from Slabh Tuaidh; Dinbell of Slabh Tuaidh; Saoileannach of Loch Liscann; — Ealybannigh of Slabh Mho; and Eithne Biorra of Slabh Tuaidh; when they learned (through necromantic knowledge) that Cuinnallan was in this great danger, they gathered from all parts, and met at Fionnaghn na Poppaige (i.e. the white watching Cairns), on Slabh Tuaidh (i.e. Mountains of Antrim) where they were joined by Kingin Taidhliagh (the wise Physician) Cuinnallan's own Physician, and the most distinguished in his profession in the world; such was Kingin's Skill, that he knew on view of any wound, by what sort of weapon it was inflicted, and whether the person who inflicted it was young, or old or brave.

[†] Baillanach Bhiorra is well remembered by the people — her house is pointed out at the foot of Slabh Tuaidh; it is a heap of stones rudely heaped together without any appearance of a

In the Annals of the Four Masters we read:

A.D. 1392. Mael Milla, King of Tirone, joined by the chiefs of the whole province, marched at the head of a great army against the English of Tralee - Guile and Lundeloun, he acquired dominion over them on this occasion; and slew Seffius (little Jeffry) White, who had attacked him in single combat.

A.D. 1521. Rory (or Roderic) the son of Egnecchan O'Donnell, was slain at Bund Dealgar by the English while he was in the company of O'Neill (son of Conn).

The principal family-names in the Pt. of Castletown are:

Castwoods	no Irish
Lawlesses	} these before
Murphys	
Martins	
O'Hagans	} d. d.
Duffys	
Howlans	

This we have been told by persons who saw it — As will it be necessary for us to visit it or Slieve Guillem?

285
Tuesday we went to the Pt. of Faughart, and got the Irish names of the Town Lands
from Michael Murphy, a native and resident of the T.L. of Faughart.

Faughart Pth situated about 1 mile to N. of
Dundalk, is called in Irish *faicape pronisfaizepe*. 666

In the T.L. of Faughart, ^{in the summit of a rising hill} are the ruins of an old
church called by the people *zeapull apud*; it is also called
zeapull bpiзде na h-apde moipe. Its entire length ^{inside} is 24
yards, and the breadth 7 yds. The inside gable stands
at the distance of about 10 yds from the E. gable; it
has a wide opening on its arch above, of great height &
breadth, commencing at the ground. The E. gable is
demolished to within 3 ft of the ground in the middle
part, the sides being lower; only a small part (in height)
of the S. side-wall towards the E. gable remains, the re-
mainder to the middle gable is level with the ground.

The N. side wall is reduced to about 7 feet in height ~~towards~~
E. of the middle gable; about a yard in length in the mid-
dle retains the original height (14 ft); it becomes lower
towards the E. gable.

The length from the West to the middle gable, is about $14\frac{1}{2}$ yards; the height of the side walls in this part is about $14\frac{1}{2}$ ft. On the S. side-wall there is a breach next to the middle gable; then $7\frac{1}{2}$ ft from the ground there is an opening reaching to the top. The height is reduced to the level of the side-walls; there is a breach on it $3\frac{1}{2}$ ft wide reaching from top to bottom. On the N. side-wall about $7\frac{1}{2}$ ft from the ground there is an opening reaching to the top; there is another next to the middle gable, of the same height; it is much battered.

14/10/23/20 (XII)

The people say that this Church was built by St. Bridget; they point particularly to the additional Western part of it, as having been built by her. No one in the Parish retains the tradition that Trenchard is her birth-place, nor can any one of the inhabitants assign a significance to the word place. A few who read St. Bridget's life say that she was born within $2\frac{1}{2}$ miles of Dundalk, on a green ^{meadow}.

1814 670
the old road leading from Bundack to Slieve; she was afterwards (they say) a servant-maid with a man named O'Reddy. She then founded this Church where she remained 2½ years, after which she went to the mountains at Bundack. They say she lived in the year 1432 when St. Patrick first preached in Ireland; and that she survived him 30 years.

St. Bridget is the Patron Saint of the Parish. In the grass-yard to the N.W. of the Church, there is a well called Saint Bridget's well (= aban bprigoe).

It is said that St. Bridget and her sister lived in this churchyard but it is also called Cill Bhrigde; that some young gentleman fell in love with St. B. and on his declaring that he would use every means to obtain her in marriage, she set out one night from this Church for Bushmown Church, which they say was also called Cill Bporm. She directed her way along a small river, which takes its rise at Hiach Gurn at

*Bellacina na madad, is 7 miles S. of Bellacina in the Bay of Islands; it is not a stream, but a large, rising ground. In it there is a big carved copper bellacina na madad.

673²⁸⁸

the place called bellacina na madad, and flows down the mountain; it runs in a S.E. direction between Fingert Hill and Castle Hill, and falls into the Bay of Islands. She was coming along the stream, she finding that the young man was in pursuit of her. She hid down at a bush on the bank of the little river, and plucked out her eye; by which means she not being recognised by him escaped the danger. At the place where it is said that this happened, a great ^{repeatedly} station used to be held; until the proprietor of the land anxious that no part of it should be wasted, cut down the bushes about the banks of the river, & altered the appearance of the whole place by building an artificial surface over the river, in order to unite its banks and increase his arable land.

It is said that after this circumstance St. Bridget remained at Cill bhíon while her sister continued to live in Cill Ghuine (Fingert)

14/10/23/20 (xiii)

1874

There is burial stile in the grave-yard of Finghart in which about 4 yards from the W. corner of the church lies the grave of Edward Bruce; about 2 feet by 1^{ft} of his tomb-stone is to be seen on the W. end of the grave, the remainder being concealed in the ground; it does not stand erect but lies nearly horizontal, sinking slightly towards the E. side. It is said that it is covered with notches, one of which appears on the part visible. The hollow space between Finghart hill and Carrickbroad (Cappagbroad) is pointed out as the spot where Bruce having gone out unguarded from his camp, was killed.

In Triad: Thren: page 617, Chap: 5 Col: 2 we read

" Of the birth-place of S^t. Bridget.

" Martyrolog: Anglicanum at the 1st of February, as we have seen above in Chapter 3^d and some others. say that S^t. Bridget was born in a place in the County of Sildare, which is called Fochart. But there is no place called Fochart in that County, and though Bridget may

have been conceived either in that County, or in any other part of Leinster yet, it is certain she was not born there, but in a certain village ^{page} called Fochart in the County of Louth and Dioceses of Armagh in Ulster, which is affirmed by, Usher de Primord. Eccl. Britan. pages 627-705. and 706. & David Rothus in his Disputatio de Brigidâ page 151. also in vitâ Hibernicâ S. Brigidæ cap 3. S. Bernard in the Life of S. Malachy cap 8 says There came three Bishops to the village of Fochart, which, they say, is the birth place of S. Bridget Virgin &c. Conchobranus in the Life of S. Monenna writes, that she (S. Monenna) first erected a church at Fochart in nativitate S. Brigidæ. Also Animosus above book 1st chap. 4. says The village, in which she S. Bridget, was born, is called Fochart Murthemne, and is in the province of the Ultonians, viz. in that part, which is called Conalle Murthemne &c. This tract is now commonly called Machaire Airgiell, and

678
Thence the ^{vicus} ~~vicus~~ of ~~the~~ ^{that} village or ^{vicus} ~~canton~~
Gochar Bridge, i.e. Bridget's Gochar.

And in Tr. L. p. 564. note 14.

*Spem villam modo habit S. Brigide, in ejus
honore Monasterium Canonicorum in ea est cap.*

The Author in this place shews that he is very ancient
since ^{because} there was no monastery of Canons in that place,
three ^{centuries} many ages back, nor does it seem to refer to
the one erected in honor of S. Bridget (ad institutum S.
Brigide) about at least six hundred years ago, for
there is ^{here}, as I have already said, only a Parish Church.

In p. 566. note 13.

*Villa illa in qua nata est Gochar Murthemne vocatur
cap.* Gochar is a Parish Church in the Diocese of
Armagh in Ulster, between the town of Bundalk and the
Church of Lill-slev, at the distance of about 2 miles
from each — Of which see more in Chapter 7 of
Appendix 4th.

In the Calendar Tochart is mentioned under
 first. "Módan mo Dercoll o chuan pronalipac y o ill sin 101;
 "Azzuar do poezz."
 Sept. 4. "Sgbile o poezz."

Tochart is mentioned in the Annals of the Four
 Masters under the following years:-

A.D. 248. A battle was fought at Tochart, in
 Meirtheimhne by, Goshnach (the monarch),

A.D. 732. The battle of Tochart in Meirtheim-
 hne was fought by Hugh Alard and the Northmen
 Hy-Mall against the Ulsterians in which Hugh Roin King
 of Ulster was killed and beheaded on a stone called
 'Cloch an Chomhachairge' at the door of the Church
 of Tochart, and also Goshnach the son of Gushnach
 chief of Goshna and many others. The cause of
 the battle was the profanation of Cill Cuinn by the
 Segain one of the people of Hugh Roin. 14/10/23/20(XV)

292 682
A.D. 1146. Fochard in Magh Muirtheimhne was
totally burned.

A.D. 1595. When the English were satisfied that the
Earl of Ormonde had risen to assist O'Donnell in the war,
the Lord Justice and Council sent a thousand soldiers
to Subhar (Crima) (Magh) to check the proceedings
of the Rebel Queen, and the Lord Justice promised to follow
them and to pillage and ravage the country.

O'Neill sent messengers to O'Donnell requesting
him to repair to his assistance against the forces that
had come to oppose him; neither was O'Donnell in-
attentive to the entreaty, for he assembled his force and
marched through Tirone until he arrived at the
place where O'Neill was, upon which both proceeded to
Fochard in Muirtheimhne. This was in the month
of May.

The Lord Justice, having heard that there were
awaiting him there in conjunction remained in Dublin
for that time.

A.D. 1596. vide Extracts from Annals for Dundalk town (same year)

There are three moats in Upper Boughart, one called mozt pácapt, the other mozt an t-rian-dúine, the third has no distinguished name. There is a moat in Lower Boughart call Ráiz píteac.

In Roskeagh T.L. (Ráiz píteac) there is a moat called mozt Ráiz píteac.

The principle Family-names in the Parish are: the

Heungs
Hagans
Murphy's

} these before

those of Scotch descent are the

Mr. Allisters	-	clain ino Mardam	-	p. mac A	—
Mr. Neills	-	clain ino Heill		p. mac H	—
Mr. Donnellis	-	clain ino Donnall		S. mac S	—
Mr. Phersens		same in Irish			

* Upper & Lower Boughart = a division made by the people.

687 29.5

To collect names of places we went to the Parishes of Haggartstown, Haynestown, Dumbin and Ballyharrish and got the Irish names of the townlands in the first from Mr. Murphy a native and resident of Haggartstown T.L. in the second from John Malone a native and resident of Haynestown T.L. in the third from James Nígan a native and resident of Dumbin T.L. in the fourth from Terence Coleman a resident of Ballyharrish T.L. —

Haggartstown P^h situated 1½ mile to the South of Dundalk Town is called pagayce barle ^{h?} pagayce.

In Haggartstown T.L. — (jean barle pagayce) are the ruins of an old church called ceiprill jean b — j —.

The Eastern part of the church is 5½ yds long to where a gable stood inside, and 4 yds broad; about 12 feet ^{height} of the E. gable remain. There is on it a window place opened at top, ^{reaching to the ground} ^{inside} the holes of a stone window frame 1½ foot broad and 4 ft high still remain in it.

14/10/23/20 (xvii)

The sidewalls in this part of the edifice are about 12 feet high except in a small part next the E. gable where the S. and N. walls are injured and do not exceed 10 feet in height. In the E. one ^{next E. gable} is a narrow window place reaching to the ground inside; which is 4 feet high by 2 feet broad at bottom and a pointed one westward of this, of the same height and breadth.

The N. part of the building is 11 yds long - to middle gable and 6 yds broad; the sidewalls are 12 feet high.

On the S. Sidewall E. of door place, is a narrow opening 3 feet from the ground, which is 4 feet in height by 1 ft broad; the door way is now a large breach reaching to top, and much shattered on both sides; it is 5 feet broad.

The W. gable is about 30 feet high, having an arched door way, ^{5 ft high & 3 ft broad} now closed with stonework; this is said to have been an entrance into a cellar. About 22 feet from the ground, there is on it an arched opening about 1 1/2 feet high and 10 inches broad.

The gable terminates in a square having 2 openings arched above, 5 feet high and 3 ft broad; the people say it was a well fry, and that the bell of St. James was formerly used in it.

On the N. Sidewall next this gable is an arched opening much shattered on both sides, 10 feet high and 1 ft broad, it was originally a door place. There is still a burial in the church yard; Protestants are not interred in it.

The Patron Saint of the Parish is St. Pwice; his festival day - La 1^{re} prwy falls on the 16th of January.

In Haggardstown I.L. are also ~~the~~ ruins of two ⁶⁹¹ old castles - one about 20 perches to the N. of the old church and the other about 80 perches to the N.W., the former is called captean raetpae baele jégapet and the other captean joetpae b-j-; the people say, they were built in 1700 years ago.

There is a moat in this I.L. called enoc pjo
In 'black rock' - (cappareada orba black rocks) is well called Columbkille's well (tobap colom cille) at which there was formerly a station held.

The Principle family names in the Parish are -

The Kellys	na ceallais	_____	N - a c -
- Crolys	clon mic-epolais	_____	S - a c -
- Murphys	na Mhugneacais	_____	C - a M -
- Burmes	na bpanais	_____	p - a bpan
- Mlycoghs	clon mic-eogais	_____	e - mic eogais
- Edwards	na ceapbailis	_____	T - a ceapbail
- Lawlesses	na lallais	_____	S - lallais

Haynestown ^{ph} situated 2 miles from Dundalk to the South, is called papapete baele hejne, from the townland (baile hejne). the people do not understand the meaning of the latter part of this name.

There are no old ruins of a church in this Parish.
The Patron I.L. is - Saint Nicholas, whose festival falls on the 6th of December; there is a well within Portisue's Demesne called Saint Nicholas's well Tobap jien Mrocalapp. there is no station held ~~at~~ now at it.

In Dammahon I.L. there is a Castle called captean orn macan, which appears outwardly perfect; it is not inhabited.
14/10/23/20 (xviii)

There is in it also a remarkable hill, which is called ^{enoc} ^{tanabrows} ^{Dopca} by the people. 692

The principle family names in the Parish are .
The Malones, — clon mī-ʼil eom — — S-ʼa-ʼil eom
— Murphys — these alone — —
— Lorraghams — na Críapácaín — S- a Críapácaín.

* In Drumcáh I.L. in South Pth — joining Haysnestown Pth, are the traces of the walls of an old church, at which there was formerly a burial; it was called ^{tea prll} ^{dyrm bñe} ^{cata-cáa}

Dumbin, is situated 12 miles from Drumcáh, is called in Irish ^{pápaíte} ^{dyrm bñe}; the people do not understand the signification of ^{dyrm bñe}.

They say, there was an old church in Dumbin I.L. at ^{tea prll} ^{dyrm bñe}, at which there was a burial, but no one remembers to have seen the burying place used as such. There are no traces of it now to be seen.

The Patron day of the Parish is the 8th of September, the nativity of the Virgin Mary. The day is not celebrated now in this Parish, as it is united with Haysnestown Pth in the Catholic Division.

In Dumbin I.L. is a meal called ^{mota} ^{dyrm bñe}.

The principle family names in this Parish are

The Keadans — — na Críapácaín — — S- ʼol- Críapácaín
— Hughes — — clon mic Aoda — Doimall- a h- aoda
— McKeadans — — clon mic Eoin — T- mic Eoin
— Gummings — — na Connagáin
— Connors — — ^{Críapácaín} ^(cácaícaín) p- a Connagáin
— — clon mic Connagáin — S- mic Connagáin

Ballybarrack pth situated 1 1/2 miles S.W. of Ann. Lark
is called in Irish pth Baile Bappace, the name, some
persons say, is took its origin from a barrack having been
in the thousand of Ballybarrack in King William's time.

In Ballybarrack tth (Baile Bappace) there was an old
church called Teapull b- b- about 5 or 6 feet
in height at some parts of the walls are still remaining;
the length and breadth can be distinguished, it is 15 yards
long inside and 5 1/2 yds broad. There is no grave yard now
attached to it.

There was a well in this tth which is now closed; its
name is not retained by the people; but the hill, at the
foot of which it was is called Enoc Tobar Domnag; this
was, very probably, the name of the well, having become
the epithet of enoc. There was a station held at it ~~before~~
formerly.

He could not leave the Patron day - or P. S. of this
Parish.

There is a fort in the tth called 1704 enoc a fenne.

The principal family names in the Parish are -

the Colmans	—	na Calámanag	—	p- a Calaman
— Smiths	—	—	—	p- gábia - (from go)
— Brennons	—	na Bpámanan	—	S- a Bpámanan
— Castellos	—	na Corpteallag	—	T- a Corpteal

696

The cause of this letter being detained so long, is that
 we went out every day except Thursday, & not names,
 and when ever returning, part of it was written; this explains
 this took some time, as only one could write the portion
 belonging to the one subject. Thursday we employed ourselves
 in writing and settling some accounts, on Friday we
 went to the Parishes of Carronstown, Clonkeen and Killybeg,
 (see in our notes)
 to-day we go to Ballymacanaban and Ballyboys. P.M.
 On Monday, we go to Roche and Craggan, and then
 Banbridgeford will finish the County.

On Tuesday we sent from
 Dundalk, the name books of
 the Parishes of —

Clonkeen

Darver and Killyencooke

Inishkeen

Killyanny

Couth (3 books)

Gliffishstown

Tallons town -

Your obedient
 humble servants

P. J. Keefe J

M. J. Connor

Thos. A. Larcum Esq.

END

14 D 23/21

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Dundalk, Co. Louth, in which he notifies Larcom of his arrival in the town and efforts to locate his fellow fieldworkers Thomas O'Conor and Patrick O'Keefe.

23 February 1836

3p.

24 cm

RIA

Dundalk, February 23rd 1836

Dear Sir

I arrived here at 2 o'clock P.M., but, as I had anticipated, met neither O'Keefe nor O'Connor. I suspect that they have moved from Dundalk, and I should not have left Dublin until I had an assurance from them that they had received your letter of last Saturday, were at Dundalk, and would meet me at such a place, at such an hour. I called at the Post office and enquired if the Post master knew where in town they lodged. But he knows nothing about them. I left a note telling them where to find me, which will bring us together immediately if they be in town, or lodging in its vicinity; but if they have moved from Dundalk, and have not received your letter ordering them to meet me to day. I cannot join them, until I hear from you. You see now that all the objections made by me last Saturday are borne out correct by the result. They may have moved in the direction of Newry, or in that of Carlisle.

W/P/23/2/36

700
and if they have taken up their abode with any
of the farmers of Shesh Cuailgne, 't were as
difficult to find ^{them} as Redmond O'Hanlon when
a reward was offered for his head.

As it is probable that you have received
a letter from them since I shall be on the look out
for an answer to this, and shall remain impatient
until I receive it.

your obedient servant

John O'Donovan.



RIA

OFFICE
1836

702

On His Majesty's Service

The Superintendent of the
NY PO

Ordnance Survey

Phoenix Park

Dublin

DATA



Dundalk, February 23/36

Dear Sir,

I met the two O's last night.
 I have decided the names of Ballyboysbeg & more
 (1 Book) Ballymascawson, (1 Book); Castlebar,
 Haynestown and Castlebar (1 Book); Dunlin
 and Ballybarrack (1 Book); Dundalk (1 Bk)
 & Philipstown and Barronstown (1 Book)

We now move to Carlingford, whence
 I shall write immediately. I hope the
 Engravers have not been kept idle.

your obedient servant

Lo. Doonan,

END

14 D 23/22

O'Connor, Thomas; O'Keefe, Patrick

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor and P[atrick] O'Keefe, written from Dundalk, Co. Louth, concerning the history, topography and antiquities of the parishes of Barronstown, Kane, Ballymascanlan and Philipstown, with particular reference to their forts, holy wells, burial grounds and the origins of their place names.

20 February 1836

5p.

24 cm



409 (Munich) 26/11/36

L.

On yesterday, we went to the Friends of Barronston, Philipstown and Haver, and got the Irish names of the townlands, in the first from Michael Connor, a native and resident of Barronston T.L.; in the second from M^{rs} Heagy, a native and resident of Philipstown T.L.; and in the third from Francis Ryan, a native and resident of Haver T.L.

Today we went to the Parishes of Ballymorescandlan
and Ballyboys (beg. & more), and got the Irish names of all
townlands in both the town Bernard Harrigan, a native and
resident of Ballyboys P.D.

Barronstown Pth situated about 3 miles
W. of Dundalk, is called in Irish by the people ^{properly Barron's} Ballybarran.
They say that Barronstown, Philipstown and Bally Robbin,
were named after three brothers who were proprietors of them,
viz: Barron, Philip and Robbin.

There are no ruins of an old Church in this Parish, nor do the people name any Saint as being the Patron of the P.^{ch}.

In Barrowstown T.L. there is a Port called Hop na nryja; there is another in Connickar T.L. called Hop na cumrygeada.

14/0/23/22(1)

710
The principle Gorty names in the Parish are the

Luigys — na Corghy — S. Corghy
McWoogys — dom ync Cumagó — P. mac C —
ricks — these before.

Philipstown Ph. situated about 3 miles W. of Dun-
stall, is called by the people in Irish Baille Philip papayeeb

There are no ruins of a church in this Parish, nor
is any Patron Saint remembered by the people.

In Philipstown Ph.
Immediately to the N. of the Protestant Church there
is a small ^{stone structure of the prehistoric} ~~shot~~ presenting the appearance of the sides of
some old building; the people say, there were human bones
found around it, and hence that there was a Church ^{first}, at which
there was a burial.

In Rathmore V.L. there is a Fort called ^(Dane) Hop & Dorn;
we find Lisudevan Fort mentioned in the name-book under
Barronstown Parish. Whether this latter one be the same
with the former, we cannot ascertain, for the people of
Barronstown Ph. know no Fort of the name in that Parish;
neither is it specified in the name-book, in which V.L.
it lies.

4/13 1876

The principal Family names in the Ph. were the,

Rodgers — these before

Kearneys — na Ceapnaig — S. & Ceapnaig

Clarkes — na Cléimig — S. & Cléimig

Kirks

M^r Goceys — } these before

M^r Croatts — clom imo Eabairt — p. mac Eabairt.

Karne Ph situated about 2½ miles N.W. of
Dundalk is called by the people in Irish ceun,
papairte ceun. This name is formed from the pronunciation
of the genitive case of Sean (John) which is immorially
pronounced by the Irish speaking people ^{as to Sean} Céan as toig Céun,
the house of John, talam Sean (pron: talam Céun) the land
of John or John's land, &c. However in the name of the
Parish the final un is not attenuated. The people say
the Ph took its name from Sean mac Cairte, Shane
who was son of Cairte and one of the Giants of former
days. It is said that this Sean was buried on a hill in Killeen
T. Co., which hill is called by the people im-énoc Sean (Céan) imo Cairte.

14/12/23/22(1)

W/ 714
There were several graves found on this hill, and
human bones in the earth, from which circumstances and
the name Ellen, it appears there was formerly, a church
here.

There is an Irish song, composed about Seán mac Cumáin
the words of which we are endeavouring to get.

In House T. L. there is a graveyard in which there
is still buried, called Capall Ceun. Within this stand
about 2 ft in length by 5 ft in height of the E. gable, and
about 3 ft in length by 5 ft in height of the S. side-wall
of the Church, forming an angle with the former.

About 20 years ago a cave was found in the
S. side of the Church-yard, in the middle of which
was a beautiful spring well; it is now closed.

The Patron Saint of the Parish is St. John the
Baptist whose festival falls on the 24th of June.

In the same T. L. there is a Port, which has no dis-
tinguished name, but merely the Irish Nop, & Nop.

In Glencor T. L. (Munster) there is a hill called cnoc Aoda,
on which light is frequently seen at night.

717

Knocknaghtin is called enoc eac, for which most
the people account thus: a man wearing a three-
cocked hat was seen riding a white horse (eac), who
when he came to this place, leaped on the hills and sunk
into the ground leaving, behind him the three cocked
which is visible to this day, on the surface of the hill.
The object pointed out as the hat is three spots resembling
in form to an imaginative mind a three cocked hat.

The only old family remaining in the Parish is
that of the McShanes — clann na Seann — p. mac Seann.

Ballymacanulan Ph — Situated about 1½ mile
N.E. of 'Dundalk' is called in Irish by the people ^{baile} ~~baile~~
Seánlan; the Townland from which the Parish is called
took its name from Seánlan O'Neill, who had a castle in
it, part of the wall defending which, is to be seen within
the demesne attached to Wolfe McNeill's house.

There are no ruins of an old church in the Parish.

14/5/23/22 (W)

Aug 718

The Patron-day of the Parish is the 15th of August:
the Festival of the Assumption of the B.V. Mary.

In Bennetstown in this P.^{arish} there is an old burying
place, (not now in use), in which in the year 1826 a man found
a golden handle of a coffin for which he got $\frac{1}{2}$ a guinea.
In it there is also a Tomb distinguished by no particular
name but the mere Irish name.

In Mount Bagnell there is a well called ~~Oban~~ ^{Oban} Drinnis
at which there is a station bell; there is also a moat
in it, for which we could get no distinguished Irish name;
it is only called moat.

In Proleek T. L. (parish) is a Gaults grave 7 yards
long, $2\frac{1}{2}$ yds broad at the shoulders and $1\frac{1}{2}$ yds at the feet.
The head points to the S. and the feet to the N. Large stones
fixed in the ground defend the grave on every side;
there is one large stone across the feet which

— scarcely ten men could raise
"Such men as live in these degenerate days."

*There is no such name in the name-book; we could not learn in what T. L. of our division it lies.

There says it is the grave of papa byde moy mac Seoidin,
 a Seoid spirit who came to challenge the other two, and
 of whom they tell a story similar to the story of the Seoidin.
 Pura which was asked this night where he (Pura) would eat.
 Pura said that when he was hungry, would kill one of those
 bullocks (pointing to the ^{boast him and eat him} bullocks). Pura went and did this, namely
 the spot on which he ^{roasted} roasted and ate the bullock is pointed
 out yet; it is a hollow in a green field a little to the South
 of the grave. When he had eaten he went to the river which
 runs near the spot, to satisfy his thirst; but Pura threw poison
 into the river by which means he despatched him.

A little to the North of the grave there is a large
 stone computed by the people to be 60 tons weight, supported
 on three smaller ^{ones} stones. It is in some places 6 ft. from the ground, in others it is
 said to have been fixed by
 Pierre Mac Cumhail and Pura brother more than Seoidin.

24
The principal family names in the Parish are the

Hartigan	na haparzin	b. haparzin
Haynes	clom me Corn	p. mac Corn
W. Hanlon	mac a hlanam	p. a hlanam
McC. Murphy	na hpeacacag	S. mac a hpeac.

J. Haynes }
M. Donnell } these before

Keane's clom me Cpeunap S. mac C.

Ruddys na Rudar S. mac a Rudar.

Mc. Hesters clom me Allardpam Jack mac Allardpam.

Almost all the male children of the family are called Jack.
to which for sake of distinction some epithet is always added as:

Jack a bre kilin }
Jack the hill } called from their place of dwelling
Jack the bush }

Mr. Uncle Jack - uncle to another branch of the family
Jack me mac

Heor na g. capps is Jack son of Niece who lived near the
Jack o the ford church yard.

Jack a prap - high lifted Jack.
Hector's Jack - the son of Hector. } humble serv^t
P. Keefe and T. O'Connor

These are all relatives.

723

RIA

4/5/23/22(V)

On his Majesty's Ser-
vice
The Superintendent of
the Ord: Survey
Phoenix Park

Dublin

11/2/71

END

14 D 23/23

O'Connor, Thomas; O'Keefe, Patrick

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from
T[homas] O'Connor and P[atrack] O'Keefe, written from Dundalk, Co. Louth,
concerning the history, antiquities and topography of the parishes of Roche,
Carlingford and Creggan, with particular reference to its castles and forts.

24 February 1836

4p.

23 cm



July 12

Clondalkin? Feb. 21st 1836

Sir,

On Monday we went to the Parishes of Roche and
Garrygan, and got the Irish names of the townlands from
Queen Bluff, a native and resident of Roche T. L.; and in
the latter from Jack Castwood of Glasdrummin T. L. in the Co.
of Armagh immediately adjoining the Co. of South.

Roche Parish, situated about 5 miles N.W. of Clondalkin
is called in Irish by the people paparza Dun gal from
the townland of Roche which is called Dun gal in Irish.

There are no ruins of an old church in this P.; the
Patron day is St John's day (24th of June), as it is united
to Castleblown P. in the Catholic division.

In the townland of Roche ^{on a high rock} there is an old castle
in ruins, called Dun gal, and sometimes caplean Dun gal;
the tradition is, that it was built by Ror inop in garbe
hence the name Roche. They say that she promised
herself in marriage to the Architect if the building should
please her. When the building was finished he demanded that
14/2/23/23(1)

72
She should fulfil her promise; but she ordered that
he should be ^{precipitated} thrown from a window in the N. end of
the Castle, whence from that circumstance is called *frineo*
a murder.

They say, that the Castle in Sea-town in Dundalk
was also built by her.

In Drumville T.L. (Drim bily) there is a well
called Toban Doimnas, at which there is a station on
the 1st Sunday of the quarter.

In the same T.L. there are two Forts, one called
Iop melle; - the other has no particular name, it is
called merely, Iop. There were formerly 5 Forts in the
T.L. three of which have been destroyed.

In Edenkell T.L. ^(Edan castle) are 3 forts, one called Iop mapozim,
the other two have no particular name.

In Doocavan T.L. (Dut oabany) is a fort called Iop S-c-
In Tatebane ^(Tarcebane) is a fort called Iop inabany.

731

The principle family names in the Parish were the

Whiffys	these before	
Camels	clon mjo Camail	p. mac C
M ^c Shanes	} these before	
M ^c Guinesses		
Mullens		
Flinus	na flosm ^g	S. flosm.
O'Durnins	na Duipninn ^g	R. Duipninn
M ^c Ardes	clon mjo Ardail	p. mac A
* } Maudevilles	na Minda ^g nad	p. Minda ^g
* } Reillys	these before	

* The ancestors of these families came from the Co. of Cavan about 100 years ago.

Breggan Ph. situated about 6 miles N.W. of Dundalk is called by the people, cpeagan, papayra an cpeagan.

There are no ruins of an old church in the

14/12/23/23 (11)

732
Irish. The Patron Day is the same with that of
Castletown Pk.

There is a Fort in Courtham T.L. called *Uoy*
na chipt & bame.

In Donaghmore T.L. there are 3 Forts, called
each *Uoy na Tainnaig moipe.*

The principle Family-names in ^{the South part of} the Parish are, the:

M. Mahons — these before

O'Neill — clana Meill — S. & Meill

M. Shanes — } these before

Carrols —

Gallaghans — na Ceallacain — p. a Ceallacain

Kierans —

Rodgers —

Murphys —

} these before?

Slab prioz is in the Parish of Ballymascanlon,
about 1 mile N.E. of Tangier Hill; it gives name
to the Townland of Teedo in this P.^h. vide description
of Dun Deagham in Castletown Parish. Page 348

In the letter in which we speak of Ballymascanlon
P.^h, we stated that there were two Torts and a
Station-wood in Mountbagnell T.L. which we mentioned
to be a division made by the people in Ballymascanlon
P.^h; but we find a Townland of this name in the
name-book of the Parish of Carlingford, which the
people call O. barl-mas. In this T.L. there is an old church-
yard still used as a burial ground; it is called tea-pull
barl-mas.

James C. C.

inserted here after the description of Ballymascanlon P.^h

44th 1796
On yesterday we, accompanied by Mr. O'D. went to
Carlingford where we remained last night; this morning
we got the Irish names of the Townlands in the Parish
from Thomas Mackin a native and resident of the
Parish, and some others who were present.

In Carlingford Town and the ruins of an old
church called by the people Tedpull Caplin.

In Templetown T.L. and the ruins of an old church
called by the people all quipe.

In the territory of ^{and in the top of Knockingran} B'Meath, and the ruins of an old
church which the Irish-speaking people call all a cām.
The Parish of Carlingford is divided by by ^{Booby} ~~distances~~ into two Parishes viz. Allpath and Coolen.
The Patron-day of the Parish is the 25th of July the
feast of St. James who is, the Patron-Saint, to whom
is dedicated a well in Mill-Grange called St. James's well (cobir Din Deum)
The Patron-day of B'Meath is St. Lawrence's day,
the 10th of August.

The Patron-day of Riverstown is the 15th of
August, the Assumption of the B.V. Mary.

In the Town of Carlingford are the ruins of 2 Castles, one of which is called King John's Castle. The people have no tradition concerning them. There is another in Castle-town-Booley called Cooley Castle or Capleau Castle; another in Mullatee T.L.

In Whitestown T.L. there is a Fort called Hopbult-Hedge. In Rath T.L. there is a Fort called Hop & quia.

The principle Family-names in the Parish are these.

Murphys	So far the most numerous in the Parish	
Kearneys	na ceapnaig	S. ceapnaig
Finigans	na fionagan	R. a fionagan
Garlands (German)	there before	
Parks		
M'Guiggins	clon m'c Guigim	S. mac Guigim
Kellys	there before	
Toals	na tuatalaig	S. tuatal
Hanlows	na hanluam	P. a hanluam
O'Neills	there before	
McGuire	clon m'c Uibip	S. mac Uibip
O'Hanpheys		S. a heocaid
Hillens	na Cillins	R. Cillin

14/2/23(14)

Ms. 740

The remainder of the description of Carlingford is
contained in Mr. Dainton's letter.

Your faithful
humble servant

W. R. Dainton
R. D. Dainton

RIA

Thos. A. Dainton Esq.

END

14 D 23/24

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Dundalk, Co. Louth, concerning the ancient territory of Cuailgne in Co. Louth.

24 February 1836

3p.

24 cm

Included is an account of a legend associated with Cuchulainn and his association with the territory of Cuailgne.

RIA

Dundalk, Feb 21, 1876.

Dear Sir,
 I am very anxious that I should find
 some old history of Ulster with great
 hesitation respecting the situation of the
 mountains of Quailgne and the territory
 of Hy-ekinn-ecinn or the maritime Hy-ecinn.
 But I speak with certainty of the situation
 and modern name of both.

In an old Irish legend about Cucullin
 the hero of Dundalgan and Quailgne, the
 following description of Quailgne is given which
 is no bad authority to determine its situation.

"One day that Cucullin stood on the green
 of his palace Dun-Dealgan he viewed his own loved
 country, Quailgne, which is bounded on one side by
 the Sligero and looking ~~over~~ sea, and on the
 other by land and high mountains." &c.

Undoubtedly after this Carrigford Bay is
 mentioned as in Quailgne, again: "While Cucullin
 was observing the scene before him his charioteer
Laci, the son of Don of Gann was looking for him
 through the mountains of Shinn Edin and Shinn
Edin in Quailgne." 14/5/23/24(1)

3rd 744

Now when this legend is of no historical authority, it is certainly gives the real situation of Cuailgne and the mountains Slieve Donard and Slieve Donard claim their names to this day. The former is now Anglicised Slieve Donard and lies in the parish of Ballymacarthur, one mile to the north east of the hill of Fronghast; the latter Slieve Donard lies in the parish of Carlingford & immediately over the town. Here then we know that Cuailgne extended from Carlingford Bay to near Fronghast.

The following passages in the annals of the four Masters corroborate the foregoing.

A.D. 3500. Cuailgne, one of the Ulsterian chiefs, was killed by the Eboracians on a mountain in Ulster which was called Slieve Cuailgne from him. His grave is still on the mountain.

A.D. 1131, Tiernan MacRath and the men of Breifny made an incursion into Cuailgne and plundered the Donard.

But how is Cuailgne now Anglicised? It is disguised in the name of the district immediately west of Carlingford Bay - Coolen!! and in Irish Cuailgne. It is to be remarked that throughout this the sound of 'n' is changed to 's', as Feanagán

to read an a psalm; psalm to psalm a strong;
and in like manner cuilgne to cuilge according to
analogie. But does cuilid and dao in Rebannid,
cuilgne, which was anciently a territory of considera-
ble extent* is now only a small district comprising
the southern half of the parish of Carlingford.

By cuilid the more modern name of cuilgne is
now called cuilid, (since in the cuilid) and
comprises only ten townlands in the north of
the parish of Carlingford.

The same the books of Carlingford (2)
of Greggan and Langhast (1) and of
Roche and Hane (1).

We shall be some tomorrow

your obedient servant

J. P. Curran

* On Norden's map of the Country between Langhorne
and Dundalk the whole County tract from
Dundalk to Stewary is called Roche.

14/10/22/24 (1)

749 ~~12~~

Dundalk Feb 25. 1836

Dear Sir,

I have caught a very severe cold the consequence of my sudden transition from the foggy air of Dublin to the thin and cold air of the Canadian mountains. I however tomorrow will prove a fine day, and if I feel any better I shall venture home, though in addition to the cold I have a severe attack of what Physicians call Dysentery. The weather is dreadfully cold here, and doubly felt by one who had been roasting for three months before a coal-fire.

I tremble for Francis's health, and request that you will allow him on his return to Dublin to change his hours of attendance viz from 10 to 5 instead of from 9 to 4.

A skillful Physician should be consulted on the state of his lungs, which seems to me much worse than he himself is willing to acknowledge.

324

450

I must beg of you to read and forward the enclosed letters.

Your obedient servant

John J. Deane

RIA

END

14 D 23/25

[Unknown]

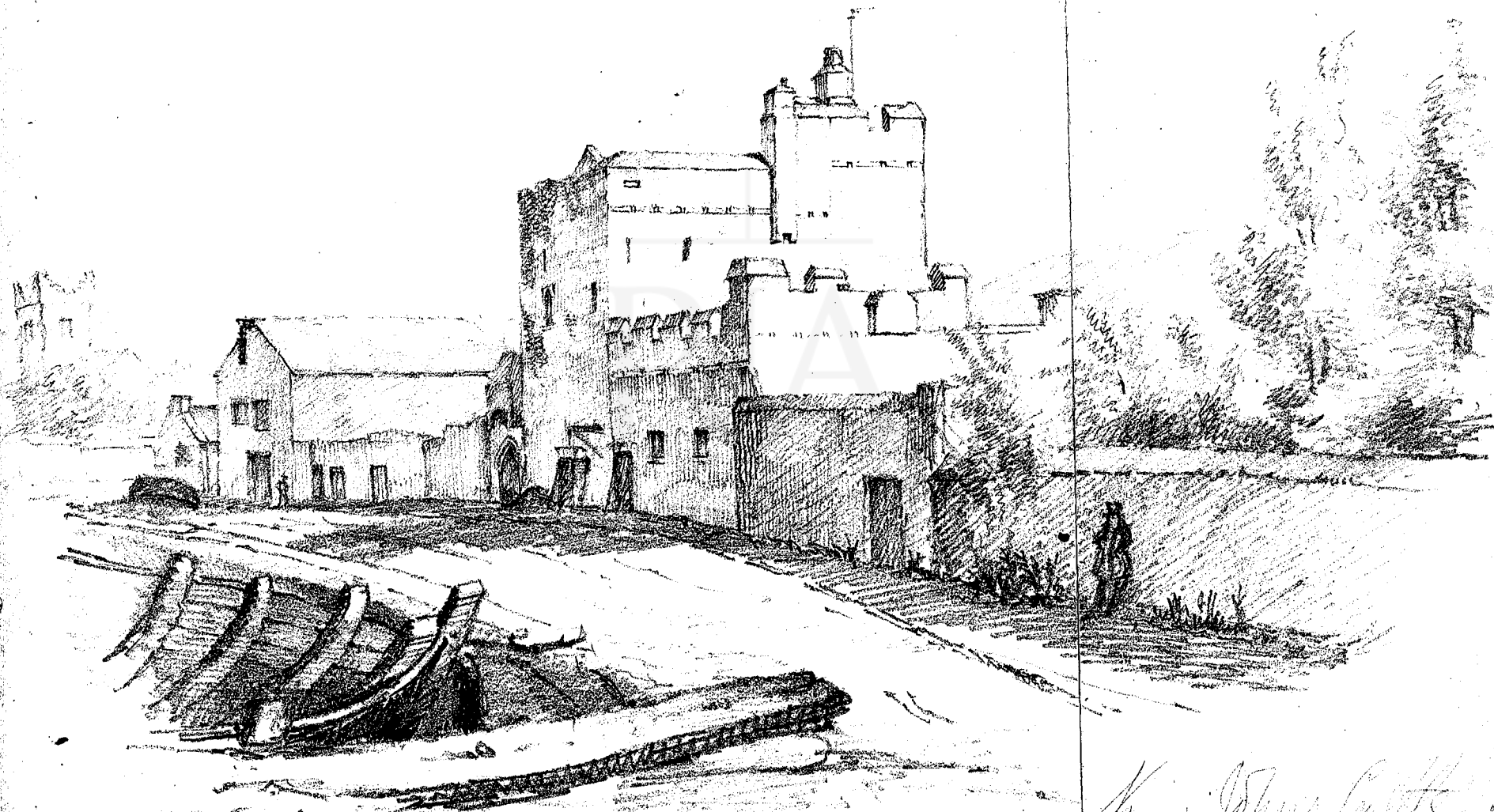
King John's Castle, Carlingford, Co. Louth.

[1836]

2p.

19 x 25 cm

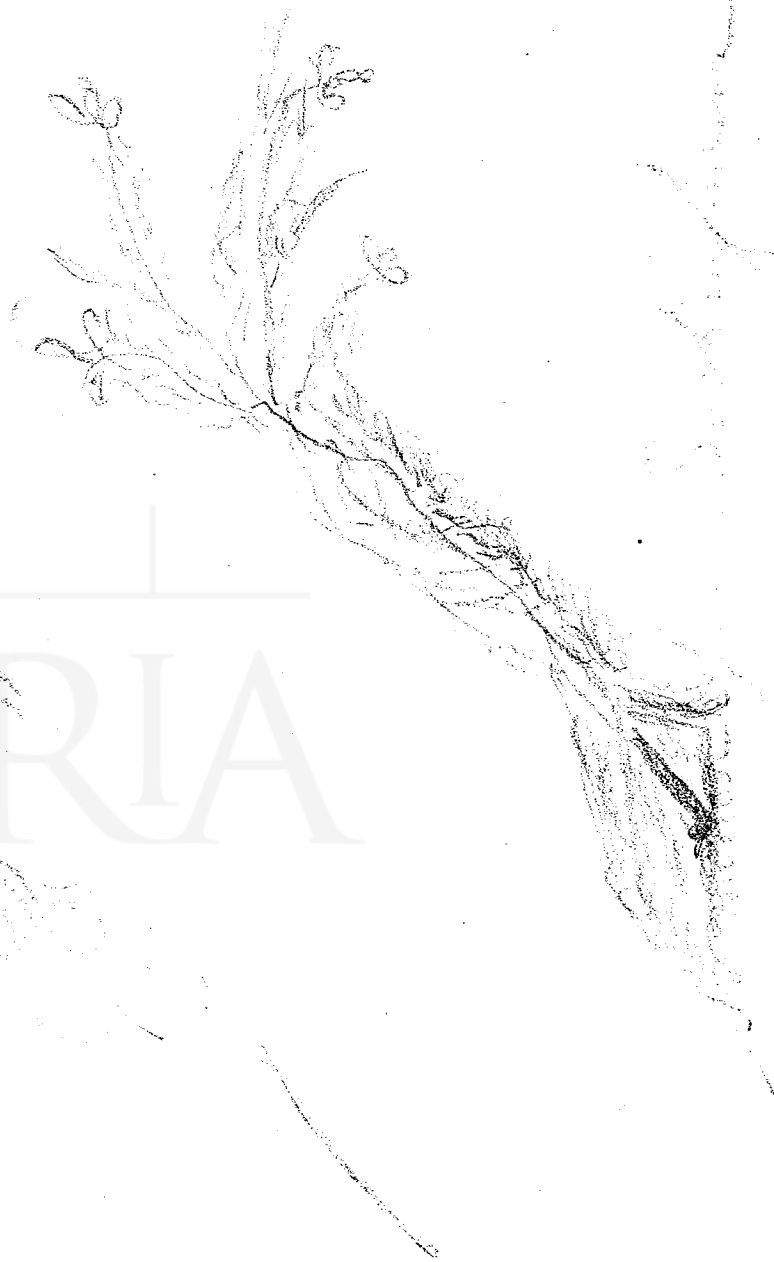
RIA



King John's Castle
Cardiff

325

326



14/10/23/25(1)

759

Thos. H. Larcom Esq
C. E.

Montpelier Barracks,

707

RIA

10/10/23/25(11)

END

14 D 23/26

[Unknown]

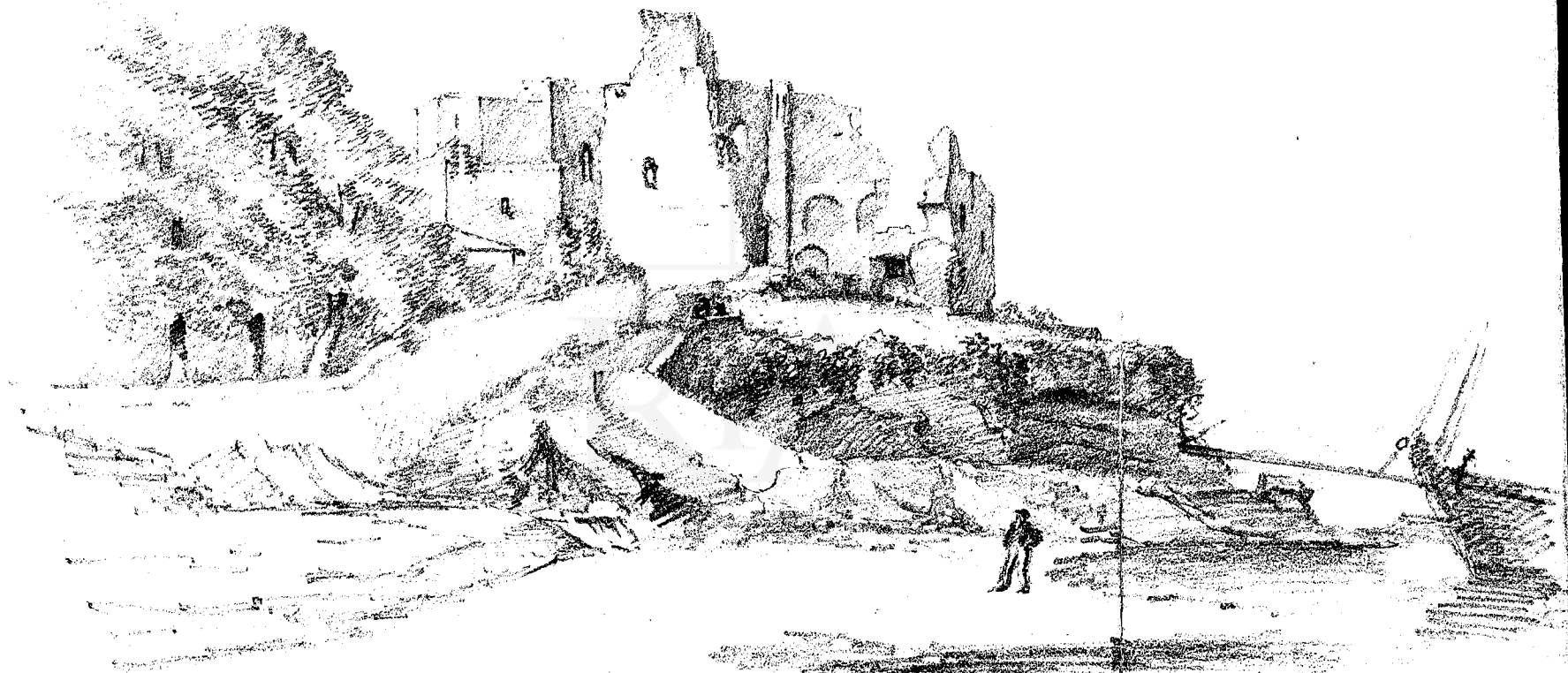
King John's Castle, Carlingford, Co. Louth.

[1836]

1p.

19 x 25 cm

RIA



St John's Castle

Carlingford

327

328

RIA

14/0/23/26

END

14 D 23/27

[Unknown]

Printed map of County Louth.

Nineteenth Century

1p.

43 x 26 cm

Indicated are the baronial and parish boundaries within the county. Scale is given as three inches to one mile.

RIA

14 D 23/27

Outsize map

Filmed at the end of this reel

END

14 D 23/28

[Unknown]

St. John's Friary, Carlingford, Co. Louth.

[1836]

1p.

19 x 28 cm

RIA

14 D 23/28

Outsize map

Filmed at the end of this reel

END

END OF

14/D/23

START

OUTSIZE MAPS

Outsize maps

part of

14 D 23

Louth

Outsize map

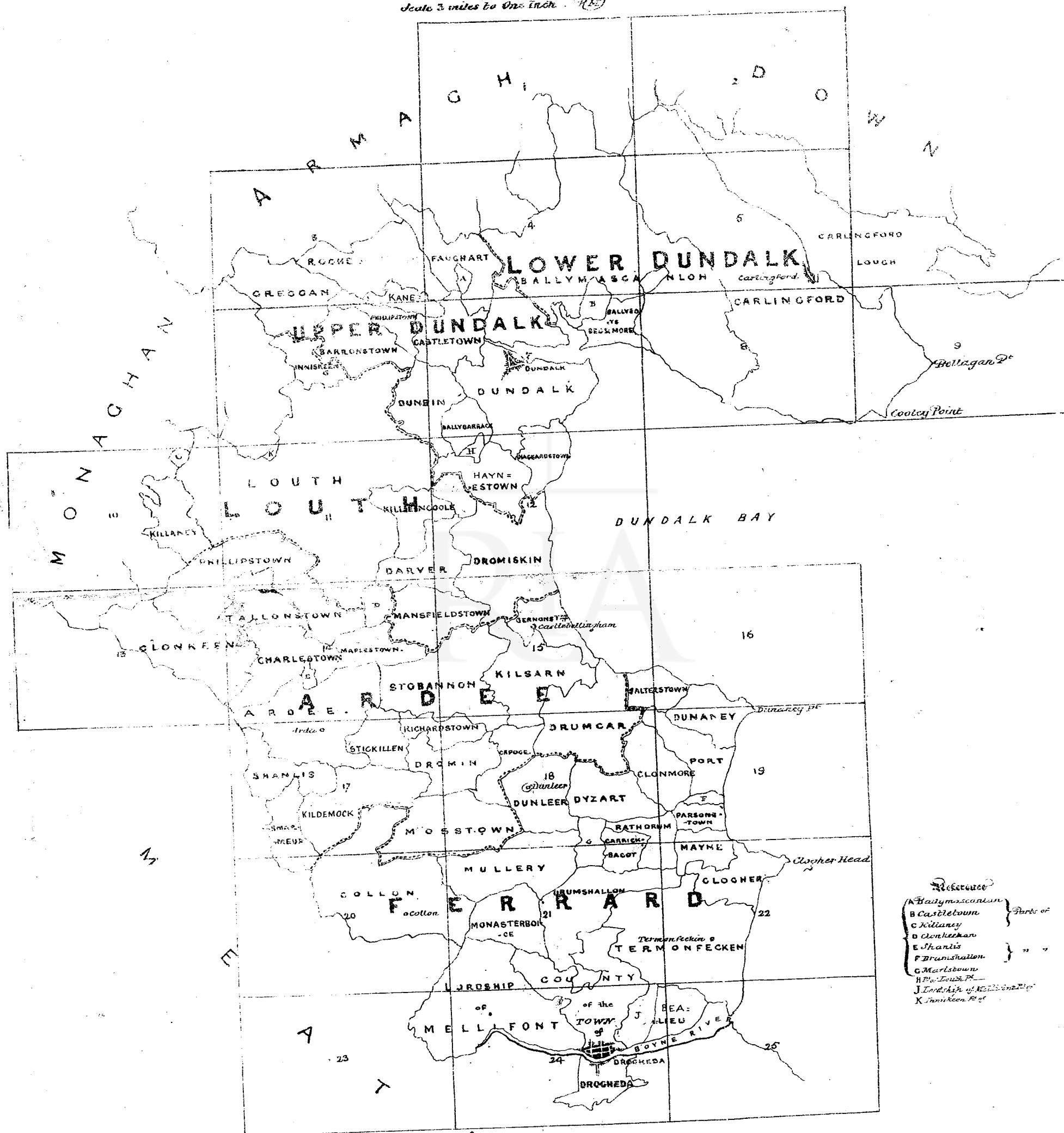
14/D/23/27

43 x 26 cm

RIA

LOUTH

Scale 3 miles to One Inch. (R.E.)



Reference
 (A) Ballymascanlon
 (B) Carrlingford
 (C) Killaney
 (D) Donkerhan
 (E) Shantis
 (F) Drumshannon
 (G) Carrlingford
 (H) Drogheda
 (I) Drogheda
 (J) Drogheda
 (K) Drogheda

14/12/2023

RIA

To the memory of
the late Mr. John
D.
... ..

note in Kelly's

Outsize map

14/D/23/28

19 x 28 cm

RIA

330.

757



Remains of Saint John's Church
Minneapolis