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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.

24 cm (approx).

Donated by the Ordnance Survey Office, 1861.

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[Unknown]

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

[1838]

17p.

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Letters
relating to the
Antiquities
of the
County of Mayo
containing information collected
during the progress of the
Ordnance Survey
in
1838

Vol. 1

14/D/27/1(11)

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14 D 27/2

[Unknown]

Plan of Ballintubber Abbey, Co. Mayo.

[1838]

1p.

31 × 37 cm

Indicated is the burial place of Lord Mayo.

RIA

14 D 27/2

Outsize map

Filmed at the end of this reel

END

14 D 27/3

[Unknown]

Notes relating to the career of Grace O'Malley.

[Nineteenth Century]

7p.

19 cm

RIA

14/10/27/36

.2

Grana na Garragh alias Grace (Muley) from
 uli Valley was married to John Bourke of Glan
 Nam. She was a great pirate and plunderer from
 her Youth it is ^{transmitted} transmitted to us by Tradition
 that the very Day she was brought to bed of her
 first Child which was called Tubbod na Long that
 a Turkish Corsair attacked her Ship and that
 they were getting the better of her Men a word
 was brought down to her She said Go mo=
 Mhaigh mafa ves sir bleen o mhaigh dig.
 Live a Veb en do a wean go maise She got up
 put the Quill about her and a Shing about her
 neck took two Blunder Buses in her hands came
 on Deck began dancing and capering about her
 monstrous Size and odd Figure surprised the
 Turks their officers gathered together talking
 of her this was what she wanted stretched both
 her hands fired the two Blunderbuses at them
 Destroyed the officers She said Beef there put
 a Lev Gun for you (as she was not Church)

Grana used to brag greatly of her Men used to
 say go mar like Lan long go Lan con lee
 agus go Lan vic nalle na Lan Ling go Or —
 At another time she brought her Men up to
 Breen in the County of ~~the~~ Clare and Besieged O
 Longfin Bore's Castle a Cannon ball tore up the ground
 under her feet she said go no straight maps a vest to
 bleen o nu as ma nar say to me the Men of Breen gathered
 to the relief of O Longfin she ^{saw} the rocky hills of
 Breen white with men coming swift to their shirts
 she retreated home she made great conquest ~~of~~ the
 whole country from askelan in the west of uli valley to
 Slieve Don and from Barney na Gecke to Ballinrobe
 in making this conquest she was aided by her son
 Dubhd at Carrick a Cholly she was first settled and
 went from that ^{to} Slieve Don then there was two brothers
 of the ~~Barons~~ ^{Barons} one of them named crevan in Kenturk
 the other Mule in Castle Bouskit it was he who but it
 crevan got jealous with his brother Mule complained
 of his wife that the bed was too long she said nu
 Vista lum go nu Mule is Hada anti he understood

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The Meant his Brother he sent an invitation to
Mele to Dine with him at Kentuck went up to meet
him in the way to Kill him But instead of the killing
him it was the Brother ^{that} killed him at place called
Lence Grewan unto this Day for Grewan being killed
by Mele his Brother who took possession of Kentuck
Grana turned Mele out of Kentuck came from Shive
Coun and lived there had all the Country under Tribute
of Barrel Lustrian Mele a Flat peg and an Ose every
Year she sent up to Hobbert Bourk of Luffertane
a fiddle for the Tribute who said I am here and
she is below I will give her nothing she sent
a party of Men to bring her this Head they came
to Luffertane Hobbert's Three sons was to the East
of the Castle ploughing with a Mehel when Grana
s men came in and asked for Hobbert they were told
he was up stairs saying his prayers and that ^{he} should
not be disturbed until he said them up they were
going and out went one and bawled and called for
the sons who came running Grana's men made off
But Ourni Cegan who had the Watch to cut the
Head of Hobbert ran back and leapt over the

5
River behind the Castle leaving the Hatchet after him
Hobbert's three Sons followed them and the youngest
outran the other two followed Owen began taking
up the Hatchet and came up to him at Bell Bush
on the Mountains call Proe Owen began and
there cut of Owen's Head with the ~~the~~ his own Hatchet
Grana asked no more of Hobbert until her son
Thubbod turned him out of the Castle afterwards -
Thubbod sent a pipe of wine to the Friars in Ballin
tobberabbey ~~afterwards~~ a Cask of Spirits a Barrel of
Strong beer made them his friends and then made
a claim to Castle Bourk site & made Mandoon to the
Court at Ballintober the Friars adjudged the Castle
and Demain to Thubbod who turned Meale out
then Meale said -

Heen ni Potter a Fla his

Iske baha na ^{strong} Beer

Thucky La os appeal

Beeth na Karaugh go Thubbod

When Miles Stanton went back to the Mountain
his wife and two Daughters left his curse and
his tears on Castle Bourk it is always said
that there was a Drop down Thubbod's room ever since

Neel's wife was Heart Broken for Leaving
Castle Bourk Neel said thus to her
Anner *Ura na Gien*

Va beore *sear ort* / ee an *caslan* young
Ophel to *Tivnas* a bar na *Uud*

Duman Lie ^{Lietrim} agus an *Balla* new

Hubbod got O'Connor of *Uligo* daughter in
marriage and brought her up to Castle Bourk she
had but little comfort of Hubbod

There was a Boet brought out to be changed in *Ball*
robe one day and seeing Hubbod in the road
called out to him in the following words

A Hubbod na song as *Glan i San*

Ayenna ni Garbad da Glachta must *Heen da all*

Deen Duffer go Tappa agus Barry go mo Harall

Uud an Maygu *bahtoo ma phibbane*

Hubbod answered *Nata agum agh na Clousee*

O *Vaster* *yeelis ma heen* *Modach agus*

Beuve *the O Chluag* *Prubol agus*

Hubbod cut the cord and let him go

7
Thubod was one Day at Castle Bourk Breaking
a Marrow Bone with a Carving Knife his wife
sighed he asked her what ailed her she
said nothing you must Tell me said he I am
think of my Brother John ^{she} said who used to
Break such Bones with his Fist he must
be a Better Man than me he said and I
will not stop until I know it off he
goes to O'Connor of Sligo and sends in a
Challenge to John O'Connor who came out and
did not stand long against Thubod who hit
off his Head made the man bring it up
to Castle Bourk Thubod lifted it on the table
before his wife and asked her did she know
that Head she said she did who is
the Best Man now said he You are was
the Answer she had another Brother named
Dermun a Fool when he heard Thubod kill
ed his Brother he went home left Castle Bourk

8
 1100 Years after he was one Day in his
 Fathers Kitchen near Uigo and one of the
 Servants said Ingh lak ort is mariy vi
 Fir Lat mur Yarvraher Pa ma Far in
 Hona ve anud van la Vasu go Hubbo
 Na Longy Banni mypa manghe said
 he taking a longy Knife and Hastening
 it under his Bed coal sets off to (Este
 Nowrk —

When Dermur came, Hubbo had great welcome
 for him one ^{Day} after he said to Dermur Come to
 Ballinoberry Abbey when they were near the Abbey
 Dermur said to Hubbo has Kil do Cusee & Chiee
 go Ri he me a mangh attor he did tog Yours do
 Skirto go De me mangh pee he did so he was
 washing Hubbo until he saw him look
 ing off then took the Long Knife from under
 14/10/27/3(IV)

I Mrs Bettonot struck it up in Shubod Bay
There fell Shubbod at Knockan hubbod above
the abbey of Ballinloba Carra
it is a Common Curse in the Country ever since
Theres Shubbod ^{no} Long sat go Ballinloba
There is a Grand Tomb at the abbey where Shubbod
was Buried I Saw nine palaph on a Small
Carved Stone lately broke by some wicked
that spoiled the way the Inscription was
There lies the Body of Sir Shubbod no Long
Bourk first Lord Viscount
in which Tomb all his Posterity
was Buried whereof Four were Lords and Earls
When Grana na Garrigoe Died she was Buried
in Clear Island abbey among her Ancestors

Beside other Tribes no Long or the Mantini
 Came to Castle Bourk there was a strong suspicion
 from there and small town in which lived the
 Greatest Tyrant that ever was in the Country
 Called Charles Steward he had gallows in
 Knock na Cisti hanging every poor man he did
 Like he never paid Labourers their Wages they
 should work no thanks his crop at every har-
 -vest was bad he made that remark one day
 to the Men one of them Answered
 Allus a Gova in sa Gceir
 Allus a Geir in sa Cran
 Allus na Var in sa Voed
 Near the House a Horse
 A Widow woman one day complained of her
 Son then present he put him in to the stable
 Desired her to go into the Kitchen he ordered her

14/10/23/3(V)

to
2
"Something to eat when she had done the
bid her come out behold her something
out of the Gallare he said you wont
complain no more of him

I heard a great deal about him
He got very singular Death east side
of the Castle on little Hill there came a pure
Goat out a Bush frightened his Horse the
Horse threw him and broke his Heart he
Died the Day after Before this man
again it was One Flaherty loved him
which was the real owner of the place

One of the Lord Mayo of Shubbs case was to Escort the
Judge of Connaught Circuit when he came near there called
Cardeen die he kept there did not give him up to the Lord
Galway nor neither did Lord Galway come to the Meeting
Multitude of the Country people came and Murdered the Judge
and his attendance for which Lord Galway was hanged and

Lord Mayo was shot But the party that ordered to
 shoot him fired the first volley in the air and the second
 then he fired in Hanum gun Dowl in Rusta Mather to
 Anum then he was shot all Subbed posterity were
 terrible warriors his whole race is ~~Colonet~~ ~~crow~~

144 in which he was, then at Traff Carton
and drowned him, and his grave is shown
at this day near ~~that~~ shore on the
farm of Gort-Maile; it is an oblong
and tall stone at ^{each} end and some smaller
ones at the sides - about 3 perches
from the strand.

Donnell returned to his cattle but on his
attempt to enter was killed by Fergus
who took away his wife & children and
all the property of Erris but on
~~crossing the river~~ ^{Crossing the river} which flows out
of Carranmore lake over which there
was a stick ^{bridge} he cast her into the
river - which received ~~her~~ ^{her} from
her. When passing ~~by~~ ^{near} the hills
of Corshlack north east of Bangor
a giant called Ronadan Barrooky who
had been for a long time making badly darts
pursued him and killed himself and all
his retinue at Tammy beach Targavin
at the eastern extremity of the parish of
Sheshin where his monument ^{was} ~~is~~ ^{is} said.

END

14 D 27/4

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballina, Co. Mayo, in which he refers to his plans for the forthcoming survey of the county.

12 May 1838

2p.

24 cm



Ballinaltra, Sligo,
May 12th 1838.

Dear Sir,

We have travelled over a considerable tract of Tirawley since our arrival here, and met some very curious features of antiquity but we have not yet received a sufficient quantity of historical matter to write upon them with any satisfaction. My plan shall be during this season's excursion to work on without waiting for any answers to queries from Mr. Petrie's, but proposing as I go along such historical questions as the antiquarian names and remains may from time to time suggest. In this manner I shall be able to finish Mayo in about ^{ten?} ~~six~~ weeks and Galway in ^{two or} five. I hope therefore that the name books will be prepared without any delay, and the Inquisitions and other historical references relating to the County of Galway copied.

1. Let me have the reference in Tirechan, ~~and~~ the Tripartite, ^{and Usher} to the Wood of Fochluth (Caill Fochluth) where St. Patrick, in a vision, saw the Irish with out-stretched hands, beseeching him to come to their assistance.

(14/D/27/40)

16 Usher states that it was in the barony of Tirawley, in the Co. of Mayo, and it is added in other authorities that Patrick afterwards erected a church there.

2. Tirechan's reference to Hartigis near Killalla.

3. Reference is made in the Tripartite, Tirechan or Usher to a cross set up by St. Patrick somewhere in the Barony of Tirawley, on which he inscribed the words, Solar ator, ^{salvator} ~~creator~~. Let me have this passage immediately, for I think it refers to the old church of Cross-patrick near Killalla, which I have visited.

Could you let me have a copy of Trotter's ^{bro's} ~~Walter~~ through Ireland, and the State Survey of Mayo by ^{pt.} ~~Barlow~~. Is there any map of Connacht by Norden or Jobson?

I want the Book of Erris as soon as possible, as I shall ^{go} to Balmullet in a few days, while the celebrated Father Lyons is at home. He has promised to give me every assistance. Is there any reference in history to Donn briste ^{at} ~~at~~ at

Dunpatrick's head in the Barony of Tirawley, or to Dunamoe at Erris head? Let me have from the Book of Lecan and Duaid Mac Firbis a list of the Attic tribes, who were located in Tir-Amhalghadha, Corrag, Gaileang, Muirrigg, Par-traighe, Umhail, and Cumhaicne Cuile Loda, previous to their conquest by the Scotch monarch Ruathal Teachtmar.

Mr. Petrie promised me some letters of introduction, I hope he is getting strong.

17
Capt. Stothard thinks that the Galway names
cannot be ready in six weeks; if not what shall
I do? The topography and family history of
Galway and Mayo are so closely connected
that I should, if possible turn into the former
when the latter is done, and I wish you could
^{manage} ~~procure~~ to have the names in as complete
order as the time would admit. Could not
perfect lists of the townland names be
given at once from the sketch maps; and
could not the minor names be added from
as many of the plans as are drawn?

I expect to effect much this season and
I am sure you will do every thing in
your power to facilitate my progress.
You will hear from me immediately when-
ever I shall meet any difficulties.

your obedient servant

John A'Donovan

14/10/27/4011

END

14 D 27/5

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Ballina, Co. Mayo, concerning the history, topography and antiquities of the parishes of Ballynahaglish and Kilgarvan, with particular reference to their holy wells, castles, early churches and the origins of their place names.

14 May 1838

6p.

24 cm



18⁴
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Ballynaghaghlish Parish.

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Name of — explained, and shown
how; it was formed from
Ecclasroog mentioned by Bolgan.

Archdall — mistake of — in identi-
fying Ecclas-roog with
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The probable cause of
this mistake shown.

Kilroe (Aldchurch) situation of — as given by
Doctor Lanigan. (from Stat. Survey)

—— Patron Saint of. Maceraca,
and no other, according
to the same writer from Bolgan.

Doctor Lanigan — appears not to have
read the passage in
which Ecclasroog occurs,
or the Note appended to it,
in which Kilroe occurs.

Archdall, — appears to have read it, and
to have been led into error, by
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Kilroe, of which Maceraca was Patron. — Situation of —
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—— St. Pechin — not connected with it in any way.
Ballynaghaghlish — shown on the highest probability,
to have been formed from Ecclasroog.

Lisaniskhyff (J.L.) Church and a stone cross in
which Ecclasroog is mentioned.

Ballina May 14th 1838

Sir,

Ballynahaglish, the name of a parish in the Barony of Slawley, signifies the town of the church. Baile na h-eaglaise in Irish, which is the same with villa ecclesie. This name, as will hereafter appear, was formed from eccles roog, which is mentioned among the churches founded by St. Pechin, *in d. d. S. l. p. 134. Col. 1. c. 8.* - by prefixing baile (town) and rejecting the termination roog, which frequently happens ^{on many occasions}. Of the omission of the termination of names, two instances are found in Cluainfada maí finne, now Clonfad Parish in the Barony of Heartullach in the County of Westmeath, and in Cluainfada-baotan abha, now a townland containing the ruins of a church in the Barony of Parbille in the same County. Neither of the terminations of these names are retained in the Irish or Anglicised form of them. The prefixing of baile to a name is generally speaking optional.

In d. d. S. l. (loc. citat.), it is stated that 'Saint Pechin now promoted to the Priesthood and sent by the Father (S. Kathirius) to acquire many souls for Christ, erected several churches, first in his own native Country, called Lugnias (Leyney). But first he built the notable Church of Eas dara, (Ballysadare), which

'the Lord of the Country of Lugnes, gifted with
 'much land. For, he consecrated, for ever, to it,
 'the whole tract from the river flowing by that
 'Monastery, as far as the sea. He erected
 'afterwards in the place in which he was born,
 'a church which is called Bile Téchin, and
 'the Monastery of Killnamanach, i.e. Cella
 'Monachorum. Also the Churches of Drum
 '-ratha, and of Kill-gharbhan, and
 'of Edarguidhe, which is at this day
 'Called Ecclastroog.'

Note 4. p. 141. col: 1.

Eccleriam de Bile Téchin, dictam. c. 8.

'At this day, it is without addition,
 'called Bile, and is a Parish Church in
 'the Diocese of Achad (Achoury) in the
 'Country of Lugne (Leyney), in which, is
 'also Killnamanach; but Kill-na gharbhan
 'is in the Country of Galeanga; and Kill-ro
 'in the Country of Tipramhalgaidh, and
 'Diocese of Killalladh, alias Elie (Elensis).

Killmagharbham mentioned in the Note just quoted, is now, Killyarwan Parish, in the Barony of Galen, with which, the description of Killmagharbham exactly agrees, when it is placed in the Country of Galeanga. The contiguity of this parish to Ballynahaglish, both being separated by the intervention only of ^{part of} Killmoremoy parish, and of the parish of Sttymas, makes it strongly probable that Ballynahaglish is the ancient Ecclasroog.

The ruins, indeed, at Ballynahaglish, are those, apparently of a modern Church, but it may have been a re-erection.

It seems very strange that instead of Ecclasroog occurring in Chapter 8th to which Note 4, is appended; Killro is found in this very note. This mistake, probably, led Archdale, to confound Ecclasroog founded by St. Fechin, with Kilroe, of which, Macerca ^{baptised by St. Patrick,} was ruler, when he says, under the heading 'Kilroe' - 'The abbey of this name in the barony of Chrouley was elected either by St. Fechin, or St. Patrick.' -

Doctor Lanigan in vol. I Chap. V. p. 256, 257 of his Ecclesiastical History, treating of Kilroe, states in Note 122. "In part. L. 2. c. 97. It was a church situated within a Mile of Killoola (Stat. Survey of Mayo. p. 147), of which some ruins still remain. Archdall is right in placing it in Mayo, but wrong in converting it into a monastery, and still more singularly wrong in saying that it was erected either by St. Tichin or St. Patrick. Colgan whom he quotes for that purpose has no such thing; nor does he mention any Patron Saint of Kilroe except Macerea."

It appears from these words, that Doctor Lanigan did not read what Colgan says respecting Ecclas roog, which is given above: for if he had read it, he would, very likely, make some observations on Kilroe in Note 4, above cited; and endeavour to reconcile it, or expose its incorrectness.

Archdall, as is obvious from his decision, having read as well about Ecclas roog as Kilroe, and having found St. Tichin connected with the erection of the one, and St. Patrick with the ruler of the other, being led as I

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have above stated, by Kill. ro. occurring in Bolgan's note (4), came to an indeterminate conclusion respecting them, in making both one, and stating it was erected by St. Pachi or Saint Patrick, as is quoted above.

The words of Tr: Th: p. 142. col: 2. c. 97. are — 'And the man of God, (St. Patrick) baptiz'd in those parts, the seven sons of Drogenius, and elected one of them for himself, as a disciple, by name MaKerca, whom, seeing that he was beloved very much by his parents, because he durst not bring him into distant parts, he gave over to be instructed by Bishop Bronius. And he is the person, who ruled the Church of Killroe mor in the Country of Amalgadia &c.' —

Notes 144-145. p. 180. col: 2.

Septem Drogenii filios, unum ex iis, MaKerca nomine c. 97.

These sons of Drogenius, are venerated on the 15th of April in the Church of Killroe in the Country of Tir amalgaidh, and Diocese of Killala, according to the Martyrology of Tamlact, Marion Gorman, and the Martyrology of Donegal. &c. —

We find a small church in ruins called Killroe, which name it has imparted to the townland in which it lies in the Parish of Killala, and about a mile distant from the town of Killala to the East; a situation exactly agreeing with Doctor Lanigan's description of it, from the Stat: Survey of Mayo p. 147. adduced above. A description of the present state of this church will be given when the Parish of Killala will be written about. Of this Church, according to the just cited words of Doctor Lanigan — 'Nor does he (Colgan) mention any Patron Saint of Kilroe except Maccrea' — Saint Pechin was not the Patron but Maccrea. Neither does Colgan say that St. Pechin was founder of Kilroe but of Edarquinicke, which is at this day called Ecclarrogg; and Killro in the Note (4). is evidently a mistake as has been before observed. Therefore we conclude that St. Pechin had nothing at all to do with Kilroe near Killala, either as founder, or patron.

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But he was founder of Ecclastroog,
 which as it is mentioned in connection
 with Kill-gharbhan, ^{of which he was also founder} must be supposed
 to have its situation some where in the
 neighbourhood of that Church. But
Kill-gharbhan is described by Colgan
 himself as lying in the Country of
Galeanga (Note 4 Supra) — with which
Killnagarvan, a parish in the Barony
 of Galen, exactly agrees in situation, as
 has been noticed above. Having identified
 this place, we must look for Ecclastroog
 in its vicinity: for in the same note it is
 said that Killro (recte Ecclastroog, as St.
 Fechin is not connected with Killro, as has
 been shown), lies in the Country of Tipp-
amhalgairioth and Diocese of Killaloe
alias Eile (Eilensis). Now we find Bally-
nahaglish in the Barony of Tirawley
 and not far distant from Killnagarvan
 in Galen as before observed. We, therefore
 come, to the conclusion, that the highest
 probability is that Baile nahaglaise was
 originally called Ecclastroog; and that the

name was formed by respecting roog
 and prefixing baile, as in the instances
 before adduced; which was the position
 we set out with. For this respecting of
 the terminational part of a name, we
 need refer to no higher authority,
 than Colgan himself, who states
 in his note (4) given above, that 'Baile
 Techin, was in his own time, without
addition, called Baile.

In the Church yard of Ballyna haghish
 there is a small stone cross, with the cruci-
 fixation sculptured in relief on it, over which
 are sculptured also the letters. I. N. R. I. —
 This cross is about 3 feet high. The arms
 are about 16 inches in extent. The shaft
 is about 8 inches broad and between 3 and
 4 inches thick. It was fixed in a pedestal,
 but it now stands unfixed, against a
 small piece of a wall to the S. E. of the
 old church.

Tobera Brighde, a holy well, at which
 no Stations have been performed, those few
 years back, lies in the townland of
 Lisamisky West in this Parish. —

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Kilbelfad Parish.

Kilbelfad, which is used only as a barochial name, is pronounced in Irish cill beil fada, which is the same with cill beil áta fada. i.e. Ecclesia ostii vadi longi - the church at the mouth of the long ford. áta is omitted by the people, as in the name beul hce (Belleek) which, from its signification: ostium vadi baei - the mouth of the ford of the flag, would be pronounced in Irish beul áta hce.

There is a church in ruins in Newtown Cloghams, which, the people call teampall na 3-cloán - Church of the Cloghams, which signify - stepping stones across a ford.

In Runa Killeen townland, there was formerly a little church, called cillín Copimac - cellula Cormac, of which, it is said, no portion remains at present. There is still a burying place for children here. "Runa Killeen - run a cillín - signifies the point of the little church i.e. a point of land on which a little church stood: whence the name of the townland.

An old church lies in ruins in a burying ground on Illan na glaise, which lies in the south part of Lough Corn, and

belongs to this Parish. The name of the island in Irish is oilean na glaise, which signifies the island of the green cow, as Inisbofinne signifies the island of the white cow.

An Inislee, my lough - the island of the Calves, which lies in the North end of Lough Corry, it is said, there was formerly a burial ground, which fell into disuse.

A holy well, called tohap curmin - Sons S. Cumini, lies in Knockree townland.

Tradition retains no knowledge of the founders of the establishments, which are here enumerated; nor of the time in which they were got up. The Patron Saint of the Parish is likewise forgotten.

An old Castle stands in ruins in the townland of Bloghams, which was erected by the Burke family, according to the information of some persons, but by the Barret family according to that of others. It was latterly occupied by the Arnsby family; and is now in the possession of the

Barl of Limerick.

Castle Kelly, which lies now in ruins, and which
the people place in ^{cluin ceallaig} ~~Cloontally~~ townland in
this parish, was according to tradition built
by one of the Kelly family; but at
what period, it was built is not re-
membered.

Your obedient
humble Servt

J. O'Connor

J. A. Larcom Esq
18th Dec

END

14 D 27/6

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballina, Co. Mayo, concerning sources material relevant to his survey of Co. Mayo.

15 May 1838

1p.

24 cm

Included are references to a relic of St. Tighearnan preserved in Rappacastle.

Thos. A. Larcom Esq.

Ballina May 15th 1838

Dear Sir,

I have spent two days making an index to the extracts sent by Mr. Curry who should have made it himself. I do not wish to remain within ^{for one} ~~a~~ moment while the weather remains so fine, and I have again to request that the Books of Curry will be sent me as I want to call on Dean Lyons while he is at home.

I want Sheffe to read the life of St. Cormac and extract the references to the Ruix Moy to the church of Mugh Gambnach and other places in the Country of Ti-Amalgaidh.

Is there any reference in our Hagiologists to St. Dabhearog whose church lies near Loch Can?

Does Colgan give a life of St. Tighearnan of Arith on Loch Can? If so, does he

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31 make any mention of the relic called m. dy
tíseanmáin or St. Tiernan's dish? It is still
preserved at Rappa Castle, and was
used to be sworn upon till very lately.

I wish you could get Capt. Stothard to
make a drawing of it before he removes
from Ballina.

Is tíseanmáin Oipid mentioned in the Leabhar Breac?
He seems to have been the great saint of
this neighbourhood.

Your obedient servant

John O'Donovan

END

14 D 27/7

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballina, Co. Mayo, concerning the history, antiquities and topography of the parish of Killala, with particular reference to its church, graveyards, castles and round tower.

15 May 1838

13p.

24 cm

Included are related extracts from Colgan's 'Acta Sanctorum' and 'Trias Thaumaturga'.

Parish of Killalla
 Churches and grave yards in,
 Meelick, of the lake, historical
 notice of,
 Moyne Abbey the origin of ancient
 written never proved before

Donnack mor, where
Rath Branduibh one of the towers
 of the Cl. Tiachrach in Tirawley
 identified.

Extraordinary story about the Barretts
 and Lynots, and of the establishment
 of the Burkes (the Mac Williams Bochtan)
 in Tirawley.

Claghreach or Steeple of Killalla.
 Some wells in Killalla parish.

Ballina-Lirawley
May 15th 1838,

Dear Sir, Having now all my papers and extracts arranged and indexed, I shall begin to identify the ancient localities, and point out the extent of the ancient territories as well as I can; but as time presses, it must not be expected that I can exhaust the subject or even notice all the rivers with which this county is ^{in many places} studded. I shall ^{however} translate the documents, and lay a sure groundwork for future research. Of the large abbeys and castles, whose situations are already well known to the public, I shall take but little notice, and will confine myself almost entirely to the clearing up of the history and situations of the primitive little churches and Duns of which

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(4) ³⁴⁴ others have taken little or no notice. I am induced to adopt this plan from the consideration that the history of the modern monasteries, ^{be} can be cleared up at any period, whereas no one but an Irish scholar and practical investigator of ancient topography, could with any degree of certainty identify the sites of the primitive ones, as ~~one~~ ^{we} ~~will~~ have the clearest evidence to conclude from the writings of Archdall, and all ^{the} Dublin Society investigators, who have either omitted noticing these ruins altogether, or come to the most puerile and ridiculous conclusions concerning their names and origin. I shall not have time during this scapish excursion to enumerate the errors of this class of writers, but will content myself by stating in as few words as possible what I conceive to be the truth, excepting now and again, when the subject shall demand a full disquisition to elicit the truth.

This is the most primitive part of the world I have yet visited, and I trust that I shall be able to add much curious matter to our already considerable collection of ancient topography and history. But to the main point.

of the parish of Killalla

This parish, which is one of the most ancient in Ireland lies in the N.E. of the barony of Tirawley, and is bounded on the north by the parishes of Kilcummin and Templemarry, on the West by Rathreagh; on the south by Ballasakeely, and on the east by Killalla bay, where the River Moy mingles with the ocean.

The Tripartite life of St. Patrick thus speaks on the origin of this church:

"The holy man afterwards journeying through the same
"country (Tir-Amalgaid) came to a delightful place
"where the River Muadun ^{fertile} disemboques itself into the
"ocean. In that place which was given him by the pious
"liberality of the chiefs of the land, at the southern
"bank of the river, he erected a noble church, and af-
"terwards an Episcopal see called Killaladh, over
"which he appointed one of his disciples, Muredach
"by name, as first bishop." Triad. Shan. p. 141. col. 1.

Dr. Lanigan ^{however} suspects the accuracy of the Tripartite on this point, and attempts to prove that ^{St.} Muredach was not born in the time of St. Patrick. See his Ecclesiast. Hist. of Ireland, vol I pp. 253, 254.

Be this as it may (and Dr. Lanigan is not to be depended upon) St. Muircadhach became the patron of Killalla, and is referred to as such in all our Irish documents.

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The h-Brenachs of Killalla were the Dei-as-fauers, who afterwards took the name of Mac Hale ^{now Mac Hale} and supplied many illustrious bishops to the diocese of Killalla and archdiocese of Tuam. See Annals of the Four Masters at the year 1235, 1257, and 1254.

One of this name was Archbishop of Tuam in the time of Colgan, who mentions him in the following flattering terms: "The illustrious Doctor Malachias Qualeup, Lord archbishop of Tuam an excellent ^{lover} zealot of the antiquities of the country and of the Catholic interest." &c.

Acta, pp. p 604.

This distinguished ecclesiastical family of Killalla, are of the tribe Hy-Ethack of the Moy, and descend from Laogaire the son of Eochy Breac, who was the son of Dathi, the last pagan monarch of Ireland, who was killed by lightning at the foot of the Alps. Mac Firis thus writes concerning this family. "From Laogaire (grandson of the monarch Dathi) are descended, the Hy-Ethack of the Moy with their correlatives, and the O'Maolfaghmhairs "Coards of Killalla in Tir, or Hy-Ethack of the Moy, "of whom were the seven holy bishops, ^{viz} Mockels & Mad "favar, (from whom are descended the Mac Hale "of Killalla) Bp Angus, Bp Muireadhach, Bp Adh, "Bp Ainmtheach, Bp Maolan, and Tlann Lector, "a Bishop, from whom the Clann Cole are descended."

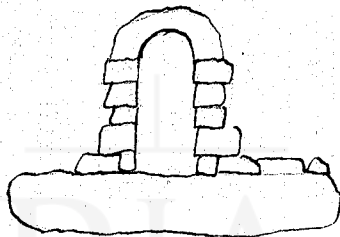
In this parish is situated the church of Kil Rea which is one of the oldest ruins in Ireland not excepting even the church of Bishop Mel at Ardagh. It is about 24 feet long and 18 feet broad. The west

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* It is doubtful that he was a Mac Hale;
It appears from a list of the R.C. archbishops of Tuam
that his name was O'Badhla or O'Keily.

J. O'Donovan, Feb. 24th 1847.

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gable and south side wall are nearly destroyed but the north side wall and East gable are in good preservation. They are nearly in the Cyclopean style, being faced of large squarish stones, and ~~filled~~ their interior filled with small pebbles cemented with very hard mortar of lime and sand, as appears from the S.E. corner where the character of the masonry can be clearly seen. One stone in the external face of the north side wall is 5 feet long & 20 inches high, and another near it about ^{but inches} 3' 8" square. The east gable contains a window in the primitive round lancet style, of which the following rude sketch will give some faint idea.



This little church stands on a rocky hillock in the town-land of Kilroe, about one mile to the east of Killalla. The hillock commands a beautiful view of the sandy island of Bartrigia, of the bay of Killalla, and of the Craigtheach and Spire of the church of Killalla. I find the following reference to this church in the Tripartite Life of St. Patrick, Triad. Thom. p. 142, col. 2, "And the man of God baptized in those parts, the seven sons of Drogenius, and selected one of them ^{Mac Erca} to be his own disciple; but seeing that he was very much beloved by his parents, and that he durst not bring him to distant parts he gave him over to be instructed by Bishop Bronius. He is the person who ruled the church of Kilroe mor in the 14/10/27/7(V)

8) "Country of Amalgadia."

On this passage Colgan writes the following note:

"These sons of Trogenius are venerated on the
" 15th of April in the church of Kilroe in
" the country of Tir Amalgaidh and diocese of
" Kill-aldaoh, according to the martyrology of
" Samlacht, Marian Gorman, and the martyrology
" of Donegal."

On Archdall's mistake in supposing this church to have been built by St. Fechin, the critical Doctor Lanigan writes;

"It was a church situated within a mile of Killalla
" (Stat. Survey of Mayo p. 147) of which some ruins still
" remain. Archdall is right in placing it in Mayo,
" but wrong in converting it into a monastery, and
" still more singularly wrong in saying that it was
" erected either by St. Fechin or St. Patrick. Colgan
" whom he quotes for that purpose has no such
" thing; nor does he mention any patron saint
" of Kilroe except Mac Enea."

Vol. I, p. 256, 257.

Archdall confounded this church of Kilroe with St. Fechin's church of Eclair Roog, which is probably the present Baile na h-Eclair in the south east of the same country of Tir Amalgaidh. See Honoré's letter on Ballynahaglish in which he shows how Archdall mistook Colgan, and how Lanigan has overlooked Colgan's note on Eclair Roog.

On this subject one thing is certain, that Kilroe near

* In Irish M¹⁵¹⁷, which signifies *convent* or *little plain*
a name truly descriptive of the beautiful little plain
between Ballinacorney, in which the abbey stands

Killalla is not the Eclais Roog built by St. Fachin⁴⁰ (9)
and that if ~~that~~ Eclais Roog be not the present
Baile na h-Eclaise lying east of Lough Cor, it
does not ^{now} exist in Tirawley.

In this parish are the following old grave-yards
which should be marked ^{as being sites of ancient churches} on the map: 1. Crosspatrick
the right of the road as one goes from Ballina
to Killalla and within a mile of the latter 2. Kilgob-
ban in a townland of the same name, 3. Killogromra
which gives name to a townland in the south of
the parish. 4. Killybrone, not now traceable

In this parish is also situated the beautiful abbey
of Mayne^{*} which is so ^{well} known already that I need
not attempt to describe it. The present abbey was
built by the Mac William (Burke) Lochair or the
lower Mac William, in the year 1460, as we learn
from the Annals of the Four Masters:

"A. D. 1460 The Monastery of Maighin in Tir-
Amhalgaidh in the Diocese of Killalla, was
erected by Mac William Burke at the request
of Neheuias O'Donnachadha, the first Irish
provincial vicar of the Order of St. Francis
de Observantia."

It appears from the Irish Calendar at the 4th
of March that there was a primitive Irish
church here, ^{ages before the erection of the great abbey} for St. Muicín is said to have
been venerated there on that day.

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(10) ⁴¹ Colgan writes of this Saint as follows:

“ Of Saint Mucna, who is also called Muicinus
“ and Muckna, we have but few things to observe
“ because we have not as yet seen his acts (if
“ such exist) He is said to have been a disciple
“ of St. Patrick and associate of his labours and
“ journeys in the propagation of the faith through-
“ out Connaught. And at length after some labours
“ piously gone through on that holy work, being
“ consecrated Bishop he ruled a church, which
“ is called Domhnach mor, - Ecclesia magna. - late-
“ ly erected in that territory of Connaught common-
“ ly called Sir-Amalgaidh. Hence he flourished
“ about the year 470, at which time it is evi-
“ dent that St. Patrick was labouring in propa-
“ gating the faith and erecting churches through-
“ out those and other ^{territories} countries of Ireland;
“ and the author of the Tripartite Life of St.
“ Patrick shews that he was living about the
“ year 520. Finally, he flourished with that
“ holiness of life and praiseworthy virtue,
“ that he merited to be enrolled in the Cata-
“ logue of the saints. That his birth day is
“ celebrated on the 4th of March in the
“ church of Magin ^{Magim de Magin} in the Diocese of Killarney

" could not, ~~unless~~ ^{without} impropriety say: "ubi est
 " Episcopus Mucna, unless he (St. Patrick) came
 " at that time. Add what he, speaking of another
 " disciple of Patrick, viz. Eicus and his church, says:
 " ubi est hodie &c.

" 3. Die quartā Martii &c, at that day the Martyrology
 " of Tamlact saying " St. Mucin of Magin, Marian
 " Gorman & Muirinus Magnus de Magin, ^{Mucin to Magin} the Martyrology
 " of Donegal "Muirinus de Magin". Whence it appears
 " that he is interred in the church of Magin and not
 " in that of Domnach." (non sequitur, I'd)

Dr. Lanigan here criticises Colgan most ably, and before
 I make a single remark upon the subject, I shall
 quote all his remarks:

" St. Muckin of Magin (in Tirawley) is mentioned
 " in the Irish Calendars at the 4th of March; but
 " there is no account of the time in which he lived.
 " He was probably the same as Mucna, whom the
 " Tripartite (Lib. 2, c. 83) makes mention of, not as
 " having been placed by St. Patrick over Domnach
 " mor, but rather as having been buried there.
 " Archdall however (at Domnach mor in Mayo)
 " reckons it among the abbeys founded by Saint
 " Patrick, although even Colgan (Triad Thau, p. 271)
 " following the Tripartite speaks of it as simply
 " a church. As to Mucna having been placed a

" Bishop at Domnach mor, Colgan indeed so
" states it (Acta S. P. Mart.) but without any
" sufficient foundation, and then finding himself
" puzzled about the time that Mucna lived
" he throws out a conjecture that his appoint-
" ment took place A. D. 470, although it is clear
" that St. Patrick's preaching in Tirawley was about
" thirty years prior to that date. Colgan assigns
" as a reason for this conjecture that the Tripar-
" tite seems to indicate that Mucna was alive
" about the year 520, for it has (loc. cit:) "Ve-
" nit Patricius ad ecclesiam de Domnach mor
" ubi est episcopus Mucna." He imagined that
" est referred to Mucna's being alive at the
" time the Tripartite was written, which he
" most uncritically thought, was in the sixth
" century; and thus, not to make Mucna live
" too long, he fixed his appointment as
" Bishop to the year 470. But he should
" have known that nothing is more common
" in some of St. Patrick's lives than to use
" est for requisite, so that the meaning of
" the passage now quoted is that Mucna's
" remains were at Domnach mor, but at
" what time they were deposited there we have

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" have no means of discovering. At any rate
" there is not the least foundation for the
" assertion that he was made Bishop by
" St. Patrick; for the Tripartite the only au-
" - thority on the occasion, says nothing a-
" - bout it. vol I, p. 253, 254.

My idea on this subject is that we have no
right to assume that St. Muicin, who is
set down in all the Calendars as the
patron of Maighin, is the same with
the Mucna mentioned in the Tripartite
as being (^{ubi est} living or dead) in the church
of Domnach mor; and I conceive that
it does not require much thought to
prove it, for Muicin (the little pig, Porcus
sen Porculus) the patron of Maighin ^{moiney} is never
called a Bishop in any of the ancient
or modern Calendars, which would not
be the case if he were the Mucna Ep
of the Tripartite. Add to this that he

is never called Mucna in any of the
Calendars, and that the identification of
him with the Mucna of the Tripartite
is a mere conjecture of Colgan's.

One thing seems very strange to me
that neither Archdall nor Lanigan
knew the exact situation or modern
mode of spelling the names of either
Magin or Domnach mor. They did
not know that Magin is no other than
the place which afterwards became so
celebrated as the Abbey of Moyne, or
that Domnach mor is the present
Donaghmore, an obscure townland
near Killalla, - which now - ^{and} as Colgan
remarked near two centuries since, con-
taining neither an episcopal see nor even
a parish church.

It is probable that it was the sanctity of
the spot on which St. Muirio's ^{church} stood
in ruins, ^{that} induced the Mac William Iochtair
to select it as the site of his noble mo-

14/D/27/7 (IX)

monastery in the fifteenth century. Inquisition
taken at Cong 1603, finds a castle and mill at Chorne.

In this parish of Killalla also
lies Milinc an locha, i.e. Meelick of the lake
in which the ruins of the celebrated castle
of the Barretts are yet visible. I find
the following curious reference to this place
in Mac Turbisse's pedigree of the family
of Walshe, of which he thinks the Bar-
retts ^{of Tirawley} are a branch.

"Of the Walshe of Tirawley-Mac-Trachrach,

"An extract from the ^{books of} the Clann-Tirbis.
(called)

"Walsh, the White Knight, who was the brother of Wil-
"liam Finn of Kilcommon (in Erris) who was called
"William More of Moyne, Lawless, ^{the} Clann-an-t-hailghe,
"the Joyces of ^{Wexford} Car-Connaught, the Clann-Heil, the
"Mac Quilling of the Route, the Mac Bhailgeach,
"the Barretts of Munster, Mac Watin Barrett (from
"whom are descended the Barretts of Tirawley,) the
"Clann-Tomlin of Erris, the Clann Andrew (now the
"Mac Andrews) of Ba^{*}, the Clann-Ricin, who descend
"from Ricin og, the son of Ricin; Tomlin, from whom
"the Clann-Tomlin; Hoistegh, the son of Membric
from

* An Da Bhac lie between Loch Con and the Moy. App. 8

^{from}
 "whom the Clann Hoisdegh, came all to Ireland
 " at the time that the Gall-Parsons came to the
 " assistance of Dermot Mac Morogh, King of
 " Leinster. They landed in Tir-Awley-Mac-
 " Fiachrach. The four tribes of the Cusacks,
 " Petits, Moors and Brownes had likewise landed
 " in the same territory, and these four tribes had
 " ^{assayed} attempted to wrest it ^{by force} from the race of Fiachra
 " (and another authority states that they suc-
 " ceeded in so doing). ^{For} A long time previous to
 " their arrival, William Fiamh of Kilcommon
 " was placed as ^{usurpation} Captain over Tirawley to main-
 " ^{or, to guard it} tain possession of it, and the people of the
 " Country complained to him of the oppression
 " of those tribes; whereupon William sent letters
 " to those Galls, telling them to desist from
 " their evil deeds and to quit the country or
 " else to meet him in battle. The result of
 " this was the great battle of Maighim (Moyné)
 " in which the aforesaid Galls were defeated,
 " and Busack and many of his family and at-
 " tendant Galls were slain; and hence this
 " William was called William More of Moyné.

(18) 49

" After this, William attacked a place where a party
" of these Galls were fortified to maintain possession
" of the country, namely, the ^{Cippe mór} great Court of Meelick
" of the lake, took the house from them, and drove
" them all out of it, and afterwards divided the
" country between his own kinsmen. He gave to
" Mac Mátin Barrett the ^{castle} Court and all the country, and
" it remains in his possession from that period to
" the present day, for Mac Mátin is the chief and
" lord over the country (Tirawley) to this time.

" Another authority calls the aforesaid William
More of Moyne
" by whom the aforesaid Cupack was slain, William
" Walsh, (and states that) when he erected Caislen
" na gein, he divided the country between his own
" relatives. He gave, in the first place, Gleann
" Oistigh to Oistigh, the son of Meric (Membic or Mebic)
" and Gleann Mefinn to Ricin (little Dick) and
" the "Two Bacs" to Sir Maigin of Bac, from
" whom the Clann Andrew Barrett are descended.
" He gave the tract extending from Fearpad
" Trepi to the shore of Murbhach to Sir William
" Lawless, and the Captainship and command of

" Ennis to Lomin and Philip or Philbin. This
" Philip or Philbin was the fraternal nephew
" of Lomin, and from him the Mac Philip or
" Philbin are descended. He is not to be con-
" founded with another Philbin, who was one
" of the Buckes. The Sir William Lawless to
" whom William More of Moyne gave this tract
" extending from Fearsat Tresi to the strand
" of Murbhach was William, the son of Robert,
" who was the son of William, who was the son
" of Nicholas."

In this parish also lies the old Castle of Rath
Branduibh, ^(now Raffrany) which is set down in the Book of Tir-
-eragh as one of the Bailte Púirt or chief towns
of the race of Fiachra, and mentioned by Mac
Firbis as the seat of Stephen Jordan de Exeter;
thus: Stephen Jordan of Rath Branduibh in Tirawley

- son of Thomas Duff
- Hubert
- Walter
- William
- Thomas duff
- Stephen
- Jordan age
- Jordan More of Galway
- Richard
- Sir Richard de Exeter

14/0/27/7(XI)

** Artiller's Improved places the Lynots between
 Local Con and the way.

* well known here

In this parish also is Castlereagh, said ^{by tradition} to have originally belonged to the Barretts but afterwards to the Burkes; and, that tradition is ~~partly~~ correct on this point we learn from the following extraordinary story transcribed by Duaid Mac Fíris from the records of his ancestors who were the hereditary historians of the district.

" The cause of the settlement of the Burkes
 in Tirawley.

" When the Barretts had the upper hand in Tirawley
 " (as we have said) they sent their steward, who
 " was called Sgornach Bhuid Beartha (^{Helio} Gula penis
 " abrap!!!) to receive rents from the Lynots; but the
 " Lynots* killed this steward, and cast him into a
 " well called (from that circumstance) Tobar na
 " Sgornaighe (^{Gulae} fons helionis) which lies near Garrán
 " -aid to the west of Caislen Carna in Tirawley.
 " As soon as intelligence of this reached the Barretts
 " they assembled, armed themselves and went to attack
 " the Lynots, whom they totally subdued. They
 " gave them their choice of two punishments to be
 " inflicted upon them, viz to have all their men either
 " blinded or castrated! The Lynots, by advice of
 " some of their elders chose to be blinded, because
 " blind men can propagate their species, where-
 " as castrated men cannot (rectius because blind
 " men can produce men with eyes, whereas castra-
 " ted men cannot beget even blind men)

" The Barretts then pierced the eyes of the Lynots
 " with needles, and they compelled each man after
 " having his eyes pierced to cross Clochán na
 " mdall (Causeway of the blind men) which is
 " near Carna, to see if he retained any power of
 " seeing, and if any of them passed across the
 " Clochán directly, he was blinded a second
 " time (rectius his eyes were pierced again)
 " For a long time after the Lynots remembered this
 " to the Barretts, and a determination of revenge
 " existed in their minds, ^(for generations) They had received advice
 " from their ancestors to foster one of the sons
 " of a powerful man of the Mac William Burke
 " family, who were then located south of the
 " ^{of the} ~~mountain~~ ^{quap} ~~(of Nephin)~~. For this purpose ^{they} Lynot
 " fed a spirited steed, which the Lynots took
 " with them to bring home the ^{alumnus} Dalta, and
 " on this horse they brought home Theobald
 " Burke to be fostered. He was afterwards
 " killed by the Barretts; so that the Barretts
 " gave in Eric (i.e. as mulct or reparation) for
 " him to the Burkes, eighteen quarters of land,
 " and Lynot ~~demanded~~ the fosterfather of Theobald
 " demanded of this Eric the privilege only of
 " distributing it; and he distributed it ^{including all divisions} all over

"Tir-Amalgaidh (that is, he selected one quarter
 " of land here, and another there in such a
 " manner that he located the Burkes all over
 " Tirawley) in order that the Burkes might be
 " every where as ^{doings} pests to the Barretts, and to
 " wrest the country from them. And thus the Burkes
 " ^{invaded} came over the Barretts in Tirawley and deprived
 " ^{them} of almost all their lands. At length however
 " in the year 1652 the Saxon heretics of Oliver Crom-
 " well deprived both of their lands, as ^{it} is now
 " well known that neither Barrett nor Burke
 " (not to mention the Clann Fiachrach) has
 " any ^{part of} claim upon them." O. 841. Pedigree of Walsh.

and again

" Richard, ^{Burkes} the eldest son of Edmond na ^{Burba} Feasige
 " and who was generally called Picard O'Cuairce
 " was the person, who took ^(the greater part of) Tir-Amalgaidh by force
 " from the Barretts, viz Inis-Cua, Crosmolina,
 " Caerthannan, Ballappakeely, Bailer-an-Ruibhin,
 " also called Bailer-an-Chaigill, and thus an-
 " thority adds Ardnaree, but this does not
 " really belong to Tirawley."

Mac Firdis in the pedigree of
 Mac William Lochtar.

I find no antiquarian remains at Killalla but the round tower which is called by natives ⁱⁿ Irish Claisreach cille eataid and in English the steeples. It is thus described by the antiquarians who travelled through Connaught in the year 1779 under the direction of the Right Hon^{ble} William Burton.

"The tower of Killalla seems well built, the roof damaged; it is 84 feet high, 51 in circumference and the walls $3\frac{1}{2}$ feet thick. There is a hole in it towards the middle of the height which was made by lightning. The door is plain, $5\frac{1}{2}$ feet high by $2\frac{1}{2}$ wide and 11 feet from the ground."

This tower is now very well repaired. It retains its original ^{conical cap} Bencover, which seems never to have been much injured. The hole in the middle of its height above referred to, is well stopped, and the whole tower pinned and plastered, so that it may last till the end of the world! ^{A.D. 2000.}

The only tradition the natives retain about it is, that it was built as a light house to guide ships! They understand the word

24) 55 Claitheach to mean simply a steeple.

I find nothing else of antiquarian interest in the parish of Killalla, but some wells which should be marked on the plans, viz one at Killalla called Tobar na bille another in a field near^{it} called Tobar a chraim, and a third in the townland of Meelick, not far from the old church of Crosspatrick called Tobar Phadruiq.

Has Mr Petrie found any historical reference to the Claitheach of Killalla?

I wish the name books of Erris to be sent me whether they are compared with the Inquisition or not, and also those of ^{the parishes of} Killybegs and Kilgarvan, which can be visited from this town. We intend now to divide our labors. I intend to move to Belmullet in Erris while Honor goes to Ballycastle in the north of Tirawley. We shall meet again at Westport.

I want that part of O'Dugan's poem relating to Mayo and Galway

your obedient servant
John O'Donovan

END

14 D 27/8

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballina, Co. Mayo, concerning the history, antiquities and topography of the parishes of Ballysakeery and Kilmore-Moy (Kilmoremoy), with particular reference to their old churches, castles, raths, holy wells, religious foundations and the origins of their place names.

17 May 1837

16p.

24 cm

ill; pencil sketch of part of the high cross of Kilmoremoy.

Included are related extracts from Lanigan's 'Ecclesiastical History of Ireland' and Colgan's 'Trias Thaumaturga' and a pedigree of the Barrett family of Belleek.

Ballysakeery parish, correct ancient name of
Crotte, of said to have belonged to the Barretts, who
were dispossessed by the Mac Williams Lochtar de
Burgo.

Fonrach mac n-Amhalgaibh, in this parish.

Loch Seala situation of pointed out for the
first time.

Loch-ellay Bawn attempted to be identified.

Roggerth abbey of, on the site of a primitive Irish
church.

Rath Brannuibh in the parish of Killeala mentioned
in history, as the seat of the head of the Clann
Fiachrach, to be further examined.

Kilmore Moy - origin of the name.

Lia na monach identified for the first time
ancient cross at, one of the most ancient Christian
monuments in Ireland!

Leart Coitra identified to a demonstration; lies
opposite a ford and the holy well of St. Patrick -
Old church of Kilmore, one of the primitive
Irish churches but disfigured by modern repairs.
Large Bramble near Ballina, the grave of four
noble murderers! proved by induction.

14/10/27/80(1)

Ballina, May 17th 1838.

Dear Sir,

The quantity of writing for this County will be immense, if we attempt to go into the history of all the churches and castles, but I think that we will find ^{this} it impossible.

of the parish of Ballysakeery.

This parish, which merges on the River Moy near its mouth and lies between Ballina and Hilliska, is now corruptly called Balle exra caope by the natives Irish, but written Balle exra caottle by Mac Firbis in the pedigree of Mac William Bachtair or the Lower Mac William De Burgo, and not incorrectly anglicised Ballyphikilly in the Down Survey. This affords ^{any} ~~another~~ instance of the commutation of r into p, the reverse of which presented itself so frequently in the County of Westmeath. The name signifies town of the cataract of caol, ^{word} ^{a name} which from its inflection appears to have been ^{that of} a woman ~~name~~; and it is not unreasonable to assume ^{Gracilia} that Caol was the patron of the parish, but

14/10/27/8 (11)

** It is however far more correctly written Ballysakeery and Ballysakeilly in the Stafford Survey, and Balle-appa-killy in an Inquisition taken in the reign of James I.

(4) 58
I have no historical evidence, nor does tradition afford any to prove it. The cataract of Casille, Cataracta Keelias is on a stream which falls into the sea near the mouth of the River Moy, and ~~a~~ ^{is} immediately under the hill on which the old church of Ballapakeely stands. This ruin is not at all ⁱⁿ the style of the primitive Irish churches, and does not appear to be more than three or four centuries old, but it may, like most churches of the middle ages, occupy the site of an earlier church. The site of the castle of Ballapakeery is shown ^{here} close to the strand but no part of its walls are now standing. Tradition states that it originally belonged to the family of Barrett, ^{and} but after them to the Burkes, and this is ^{corroborated} ~~proved~~ by MacFirbis's pedigree of Mac William Eochtair de Burgo, in which he writes:

!!
" Richard Obuairce, the eldest son of Edmond of
" the heard (de Burgo) was the person who
" ^(the greater part of) took Tir-Aulley by force from the Barretts.
" ^{from his Irish name} namely, Inis-Cra, Baile-sapa-Casille, Baile
" an-Ruibhin, also called Baile-an-Chaisill
" and this authority adds Ard-na-riagh

59 (5)

“but this does not in reality belong to Sir-Swley.
“It was the same Rickard, who took the Lord
“of Ben-Hedar (Hawth) prisoner, and brought
“him to Sir-Swley. All he demanded for set-
“ting him at liberty was that he (Lord Hawth)
“should keep the door of his ^{mansion} Court open during
“dinner time.”

The names of places in this parish afford the strong-
est evidence to prove that the Forrack mac
n-Amhalgaidh mentioned in the Tripartite life
of St Patrick is in it. ^{The Forracks} ~~It~~ is thus spoken of:

“Having advanced from Kill-Thorclann Saint
“Patrick came to the place, which from the pub-
“lic assembly there held by the sons of ^{king} Amalga-
“dus and their subjects, is called Forrack
“mac n-Amhalgaidh. And on that day
“he gained over to Christ the seven sons of
“Amalgadus with the king himself and twelve
“thousand men, and baptized them all in a
“fountain, which is called Tobur Enadhare”

Triad. Shan. p. 141.

The name of this place is still preserved in the town-
land of Farragh in this parish, and it is curious

14/12/27/8 (iii)

* We can form a very clear idea of the situation of the meeting place of the assembly from a passage in the life of St. Cormac which states that that saint met them where the River Slaney goes into the sea. Tíomh Cormaic neimh co tairle do dhéanamh pé meec dec Ainleagadh mic Fíneach in éin mad an bail i téir in muid and na muid, úr-leidigh in mare ^{transfúndit} ^{all. Seanfol. 60.}

but there are two hills in its neighbourhood whose names clearly indicate their having been places of assembly in ancient times, namely, Mullach Pappaís, and Enoc a t-ionóil, the former signifying "summit of the assembly" and the latter "the hill of the meeting". My idea on this subject is that Farrach mac Amalgaídh originally gave name to a large Irish Ballybetagh, and that Mullach Farraidh, ~~and~~ Enoc a t-ionóil and others of the present town-lands are subdivisions of it, and that Mullach-Farry* is the place referred to in the Tripartite life of Patrick as the ^{Senate-house} ~~place~~ where the sons of Amalgadh or Awley were wont to assemble their subjects. But of this more hereafter. In the townland of Farragh were the ruins of a castle and Bawn, the site of which should be shown on the plan.

In this parish of Bal-appa-Keely is situated the famous lough called Loch Deala, which none of our topographers have ever yet identified. It lies in a townland (in the S.W. of the parish) which has received from it the name of baile locha Deala, in the same way as Ballyloughlae in Westmeath has been named from Loch Luatha. The name

of

of this townland is now, in its anglicised form, shortened to Ballaghadally, but in the Doron Survey it is called by its full and correct name of Balla-lagh-dally. This Loch Deala is ^{distinctly} referred to in the Tripartite life of Saint Patrick thus:

"Turning back towards the south (i.e. from below
 "the church of Killalla) Patrick came to a cer-
 "tain ford near the lake called Loch-Deala
 "where he determined to erect a sacred edi-
 "fice; but it was the land of the wily Kengu-
 "ping, who opposed the man of God, and, mani-
 "festing by word and deed the depravity of
 "a crafty mind, declared that he had re-
 "ceived the faith and baptism, not with
 "a sincere mind, but with a feigned and
 "disturbed one. On hearing these things Pa-
 "trick fulminated against that perverse
 "man and his posterity the bolts of
 "his malediction, praying and predicting
 "that the abode of him and his posterity
 "should be but humble, and that his de-
 "pendants should be notorious for the
 "evils of sedition and homicide."

(8) 62

It is very pleasing to find these places retain their names uncorrupted to this day.

It is very probable, if not certain that Ballybroony in this parish is the Loch-Mhuighe Bron mentioned by Mac Firbis as belonging to the families of O'Dugan and O'Kirmeadhaigh. This townland is called ^{baile' locha bryon} Ball' lughu-brone in the Strafford Survey, and it is mentioned by ~~Mac~~ ^{in his list of the tribes of Bredach} Mac Firbis next after Kilmore-Moy, thus:

" The tribes of Bredach.

" O'Loghtha is the chief of Bredach ^(all)

" O'Luacain in the west of Bredach

" O'Gilin and O'Glainin of Rath-na-ngoirmghiall

" O'Gaibhthearchain and O'Malina ^(of Crossmalina)

" two chiefs of Calree.

" O'Flyn is Broose of Moy-h-Cleag.

" O'Lachtua, chief of the two Bacs ^(between Loch Con and the Moy) and of Glen-^(well known, top) Neshin.

" O'Flanelly of Loch Glin, with its land.

" O'Flyn in Diremh ^(now Erew) of Loch Con.

" O'Mulroy at Ardagh and Kilbelfad

" O'Heimeachain at Baile-Mi Eimeachain

" O'Lechaile at Baile Muike fuara.

" Mac Conlena at Kilmore-Moy.

" O'Dugan and O'Kirmeadhaigh at Loch Mhuighe Bron.

" The Clann-Firbis, parts of Tir-Awley, at Ros-Erk ^{Je.}

He begins in the south of Tirawley and proceeds northwards to Kilmore Moy, Ros-Erk and Kilcummin. and I find no name in this tract corresponding with Loch Muigha Bron, but the Baile-Locha Bron in this parish. I have also come to the conclusion that Magh Bron was the name of a tract in Tirawley which comprised this townland of Baile-Lochar wee. Brón in this parish, and Kill wee Brón (Killybrone) in the parish of Killalla. This plain was, if we believe the (Dinnsean-
-chug, cleared of wood, ^{and named} so early as the time of Bron, the son of Alloid, ^{and} the brother of the famous Manannan, and also of Ceide, from whom the well known and celebrated plain of Moy-Cedne is named.

In this parish also stands the ruin of the abbey of Popperth, which belonged, according to Sir J. Ware, to the third order of Franciscans, but the date of its erection is unknown. The present abbey is not very ancient, but it occupies the site of a primitive Irish church as we can gather from Duval Mac Firbis's notice of the branch of his own family who originally possessed the place.

here insert
at page 61

inserted

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(10) 64

"The Mac Firbisys pasts of Tir-Awley resided at
" Rop-perce. This place is called Rop-perce from
" Searc, the daughter of Carby, the son of ^{Chulsey} Amalgach
" who blessed the bally and the Rop which are situa-
" ted ^{quite near} at the mouth of the Moy. This Searc was a
" miraculous Saintess, and it was for her the Regles
" and Quirtheach (the church and penitentiary)
" which are situated at this Rop (or in this Rop)
" were erected." f. Rop Épc."

In the townland of Baile an tSiódhain in this parish are the ruins
of a ^{or a} Episcopal.
Is this Searc, the grand daughter of Amalgach, ~~man~~
or her Regles at Rop-perce, mentioned in any of
the Irish Calendars? viz Annals of the Four
Masters, Colgan's Calendar of the O'Learys
and the Leabhar Breac.

Is the Dominican Abbey of Rath-Branduibh, now
Rathfranny in the parish of Killalla mentioned
by the Four Masters, Colgan or De Burgo?

It is mentioned in the ^{Libri Triachrum} Book of the Hy-Triachrach as
the head ^{one} of the ancient towns (bailte puir) of that
famous tribe, and by ^{Duall} Mac Firbis as the seat of
Stephen Jordan.

Rath-Branduibh ar main puid
Jordan ar an áid puid

"Ná dopt comnuide ag O'Cuinn.
Dopt pán mongbuid mogall.

Rath-vranniv of prosperity
The grand mansion of the arch-
-chief

Is the dwelling ^{part} of O'Cuinn
Field of yellow-haired clusters.
Mac Firbis of Leam, 1477.

mogall, is what encloses
the seed of a plant

65 (11)

In another place he calls O'Dawd. King of Rath-Bhrannuibh

"mairbtear ri Rátha Bhrannuibh" "The King of Rath-Bhrannuibh is slain"

"le O'Cuinn do éopp-lañuibh" "By O'Quinn with sharp swords"

"mar do bá a mbalogail-beanna" "Because the lord was unprotected"

"na donair epá an tigeanna." "Alone in the gap of danger?"

"Sóimna mac Tomáir dubh (mac-Siurtáin) ó Ráit Bhrannuibh i d-epá Analtáir"

Duald Mac Firbis p 803. O'Reilly's copy.

Loch Deala in this parish of Ballysakeery is also set down in the same poem of 1417, as one of the ancient towns of the Fy-Fiachrach:

Loch Deala ná ^{dealaín} ná deall epáob
* Now Imp cúa ná mbreac mball chám
English. Dá poirt ele do'n peádam
at Loch Nár doct ^{close} épe do mpoedailib.
Conn.

Loch épa. O'Dugan
doct epá, close refusal black refusal

"Loch (Deala not ^{dealaín} void of buphes

"And Imp-Cua of the fair spotted bronts

"Are two other ^{ports} ports of the tribe

"That gave not ^{close} refusal to strangers."

The ancient and modern remains at these places shall be presently examined that we may see how far history is proved by existing monuments.

Of the parish of Kilmored Moy.

This parish, which contains the town of Ballina, and lies on both sides of the River Moy, from which the name has received the adject Moy, is written Cill móir Muirde, i.e. the great church of the Moy, by Mac Firbis, and Cill Mor uachtar Muaidhe, in the Tripartite life of St. Patrick, but ridiculously Kilmoremoye by Dunning and Archdall

14/D/27/8 (vi)

The following are all the early historical notices we have of this parish, but they are amazingly interesting.

(From Loch (Dee) (Dee))

1. "Turning towards the east Patrick came to the place
" called Leac-gionmhaille, which is above the church
" of Kilmore ^{near} at the upper bank of the River Muadup
" and there ^{erected inscribed} erected the cross of Christ, the triumphal
" banner of our religion. But that began afterwards
" to be called Lia-na-manach, petra monachorum
" from the monks ^{who} afterwards possessed it."

(at Lia-na-manach)

Trip. in Triad. p. 141.

" There (in Tirawley) also St. Patrick baptized* a chief Cocho-
" ding, son of (Dathi or David), who was the son of Fiachra,
" and at the ford, which lies before the door of the church
" of Kilmore, restored to life his wife Ectra by name, who
" had a short time before departed from the living. This
" ford is called from her name Ath-Ectra, - vadium Ectra.
" and at it lies the sepulchre of this woman, which
" also taking name from her is called Fest-Echtra, -
" tumulus Echtra, as those skilled in the antiquities of
" the country relate from constant tradition."

Id. in ed. p. 137.

The patron ^{and} founder of this church according to the
Tripartite was St. Olean ^{to}, whom its site was pointed
out by an indication from heaven, as indeed, if we
believe the puerile legends of the all-believing writers
of Irish Hagiology, the sites of almost all the primi-
tive Irish churches were. The spots, intended by the
Almighty for the erection of one ^{of them}, was pointed out by

* The well is painted, on the side of the road near Kilmore, in which he baptized him.

67 (13)

the ringing of the saint's bell in his pocket, that of
a second by a deer, who carried the saint's book on
his horns & that of a third by the flight of birds;
but the site of Kilmore of the Moy was indicated
to the saint by the falling of an axe from his shoul-
-der! He was, it appears, directed by his master
Saint Patrick, to walk forth at random with
an axe on his shoulder (*quā te via ducit diri-*
-ge gressum) and ^{that} wherever it would fall
off, it was the will of heaven that he should
fix his church there.

"Saint Olcann, hearing these ^{words} things went forth, and
" ignorant of whither he was going, or where he
" should fix his foot (? direct his steps) and when
" he came to the place afterwards called Kill-mor
" Uachtair Mhuaidhe, the axe fell unexpected-
" -ly from his shoulder, as if thrown off by
" heavenly power. The man of God then per-
" -ceiving that that was the place designed
" by the lord for himself, began to build;
" and with much labor, ^{built a monastery,} where he was made
" into a great family" (i.e. where he esta-
" blished a great family of monks)

Tripart: in Triad: p. 142.

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Belgan' has attempted in Actus sanctuarum, p. 376, to
manufacture a life of St. Olean, the patron of the
parish; but not leaving an original life of him
he labors very much in the dark. ^{but he may as well distinguish him from St. Olean,} What he has
collected ^{on this subject} however is well worth transcribing
here that we may have all the historical notices
^{hitherto known} of the parish collected under one head, and
be prepared to add any others whenever they
may turn up.

" But because it has not yet been in my power
" to see the life of this most holy and at the same
" time most wise prelate, which, beyond all doubt, is
" worthy of public light, and which I think also
" is still extant, for Joceline, already cited seems
" to have read it, I could make no more observa-
" tions respecting him unless I wished to con-
" found him with St. Olean or Bolcan, disciple
" of St. Patrick, who at the order of his master
" erected and happily ruled the church of Killmor at
" the bank of the river ^{may} Muadh in Cannought and
" closed there his life famous for miracles as is
" stated by the author of the Tripartite life of
" St. Patrick, part 2, c. 92, and Joceline in the life
" of St. Patrick c. 141. But although both lived
" at the same time and were disciples of St.
" Patrick, they are, nevertheless, ^{easily} discovered by
" certain arguments to have been different. For
" St. Tirechan in the Acts of St. Patrick enu-

"merates them among his disciples as different. Sengus
 "in Lib. 1. Opusculorum c. 1 and 2. places the one of whom
 "we speak here among the bishops and the other among
 "the presbyters or abbots. Finally their festivals and
 "places of veneration are pointed out as different
 "by Hagiographers, for Olean, the Bishop of whom
 "we now treat, is venerated on the 20th of Februa-
 "ry in the church called Airthernmighne (Armoey)
 "in the country of Dalriada in Ulster but Olean
 "or Bolcan, the presbyter on the 4th of July in
 "the church of Kill-Chuile (Kilcooley) in Connaught.

This shews that our Olean of Kilmore may had
 another establishment in Connaught, at which he
 was more particularly venerated even though
 Kilmore was his first establishment.

Before I make any remarks upon these valuable
 passages I shall quote the words of the learned
 Dr. Lanigan on the same subject, that I may
 have an opportunity of shewing how necessary it
 is to be acquainted with the local monuments of
 history before he attempts historical criticism.

"Galgan (Irish Trav p. 271) and after him Archdall
 "at Lia na manach, rock of the monks) have changed
 "this rock into a monastery founded by St. Patrick.
 "The Tripartite however, which they are pleased
 "to quote does not mention either church or monastery

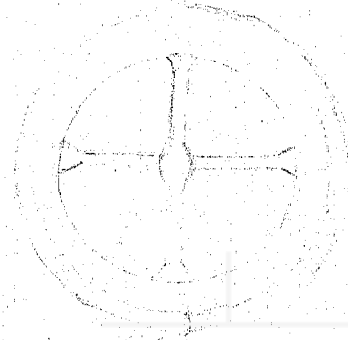
14/D/27/8(VIII) there

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there, but describes it as a spot forming part of
the estate of some monks in later times, and as
having got its name "as manach, postea possidentibus."
(Lib 2, c. 90) These monks were probably those of Kilmore
or Kilmoremoy (Kilmormoye!! Strickdall) that is Kilmore
near the Moy; for Lia na manach is stated to have
been above the church of Kilmore. A monastery
was erected there, ^(at Kilmore) it is said by ^{a saint} one Olean, whom the
Tripartite calls a disciple of St. Patrick. There
is an Olean in Tirechan's list and also an Olchan.
The founder of Kilmore Moy was certainly another
person (See Olean's Acts. Act. pp at 20. ^{the} Febr); and
whether or not he was Olchan of the list, I am
not able to determine". Vol I. p. 253 et. seq.

There was no doubt: who else could he have been? But "with
respect to Lia na manach, Lamigan does not know what
authority Colgan may have had for making it a church
erected by St. Patrick. The very cross inscribed by
Saint Patrick on ^{is a} this rock is still to be seen, and
the grave yard ^{within} which the rock is shown proves that
there was an ancient church at the place. It lies
immediately on the hill above the ancient church
of Kilmore to the south west, and is now called
simply Liaq, or the church yard of Liaq. The Liaq
or Leac itself is a very large irregular flat rock, having

* above here means to the south, below to the north. From the mountain it means south of Moy.
from the mountain down, north of Moy.

on its south west face, which is smooth and nearly per-
pendicular a beautiful cross, ^{well} sculptured! This cross
is one of the oldest Christian monuments in Ire-
land, and will remain here as a perennial a genuine
^{evidence} witness, which no scepticism can invalidate, of the truths
of Irish history. It nearly resembles the ancient cross
which is sculptured on the stone over the door of the
old church of St. Fechin at Fore, but it is larger
and better executed.



The figure of the cross is
surrounded by two concentric
circles of which the exterior
is about 16 inches in diameter.
The cross itself is 11 inches
in diameter.

Lanigan ^{not} does ^{not} believe that there was a church here, but I do not
remember any instance of St. Patrick's having erected or inscribed
a cross in any place, where either he or one of his disciples
did not erect a church. Be this however as it may, certain
it is that there was a church at Lia na manach
now Lia ^{lying} immediately above the church of Kilmore Moy.
Is this Lia na manach or Leac Fionnshail mentioned
in Tirechan or the Leabhar Breac?

The Feart Echtra or grave of Echtra mentioned in
the Tripartite as lying near a ford opposite the
doors of the church of Kilmore is still in exis-
tence! It lies in the townland of Kilmore to the right
of the road as you go from Ballina to the old
church of Kilmore about 20 perches from the latter.

* and we must not let the necessary eye come to the conclusion that the wife of Eochu was a pagan, way near, and out of it by the great of antiquity.

The holy well of Lobar Patraig lies on the side of the road directly opposite it, and the stream on which ^{is} the ford of ath Eochra flows at the foot of the hill on the side of which the grave is to be seen. This grave is now much destroyed, but as much of it remains as will satisfy the antiquarian that it is of that class of sepulchres which ^{were used} ~~existed~~ in Ireland in pagan times, such as the bed of Calann ^{east} ~~near~~ near Sheive Calann in Derry. Only the ^{side} of this grave remains; ~~the~~ it is formed of large stones laid perpendicularly. The west side and the flags which were laid horizontally ^{from side to side} have been removed and the interior is filled up with stones and rubble. It is now called Laaba Liabadair, and believed to be the grave of a giant called Lia-badair, who was killed by another called Conan; (but this is a fabrication of the story tellers of modern times).

Ua ni manúe
 Toban
 póatnús
 All mór Muirde
 Eochra
 Laaba Liabadair
 antiquary poat Eochra.

Ballina

The old church of Kilmore is now so patched up with repairs of various ages that it is not easy to learn what its ancient size and form ~~was~~. The greater part however of the south and north walls are in the primitive style of the ancient Irish churches, being

See first in enumerating the families of the town
- by of Woodard place MacConlene in this parish
of Kilmacshilly

formed of masonry square stones, and resembling in every particular the walls of Kilroe near Killulla & Bishop Mel's church at Stradagh. The door which is placed in the south side wall, and the parts of the wall which are ^{immediately} on each side of it and over it, are at once recognizable as the work of later ages, the door being in the rude pointed style, and the masonry around it being of inferior character. The church has been much disfigured by the addition of small apartments which were used as cemeteries by private families. But the antiquary can have little doubt that the semi-cyclopean parts of it are as ancient as the time of St. Declan.

At Piper hill immediately to the south ^{west} east of the town of Ballina there is an immense Cromlech of a different character from any that I have yet seen. It is supported by three standing stones, and fixed nearly as horizontally as a sundial. It is now called the table of the ^{gigantic} giants, by the natives when they speak in English but clock a togbhala in their own language, which means the stone of the raising. There is no tradition in connexion with it which would throw any light on its origin, but I shall presently attempt to connect it with history.

In Col. Gore's Demesne on a hill rising over the River Moy there is a ^{or sepulchral?} Druidical circle of stones. There are three upright stones on the summit of the hill which evidently supported a Cromlech, which was long since removed. The circle is ^{as usually} at the base of the hill. Col. Gore has erected an Ice house in the

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same hill, which future antiquarians will be apt to make a part of a Druidical temple.

In this parish about a mile north of Ballina and on the west bank of the Moy is shown the site of the castle of Belleek-Moy, a considerable portion of the ruins of which ~~were~~ was visible in the memory of the old natives, but no part of it is now traceable. It stood on the hill over the Moy between Mr. Howley's house and the River. The meaning of the name Belleek I have fully explained when treating of Belleek on the Erne near Ballyshannon. It signifies ^{which will give me some trouble here} mouth of the ford of the flag, and is equally applicable to this Belleek on the Moy as to every other place of the name in Ireland which I have ^{seen}; the ford across the river consisting of ^{a bridge of} flat rocks which the Irish invariably call Tedc.

This Belleek on the Moy is mentioned in Mac Fir-bis's Pedigree of the Barrys as the seat of a branch of that family, thus:

"The Barrys of Belleek (Bél lece) over the Moy."

1. Captain Dominic Barry, James and Michael, sons of

This Capt. Do. 2.

Minic was the

son of Eleeph. 3.

the daughter

of Teige Reagh 4.

Edward son of 5.

Teige Boy 6.

Cornamach 7.

Ellanay

Teige Boy. 8.

&c. up to King 9.

Dathi.

John Roe, son of

William

Thomas ^{na} Ginelagh

Richard

Thomas

Henry mer,

Robert

Maigin

10. Martin

11. William oge

12. William More of Moyne, called also William Walsh.

13. William Finn of Kilcommon

14. Sir David, who was son of the King of Wales.

75 (21)

We have the following notice of this place in the
annals of the Four Masters at the year 1595.

“Theobald Burke (the son of Walter Kiltagh
“ son of John, son of Oliverus, son of John) laid
“ siege to Bel-Tece, a ^{town} castle in the Barony of
“ Tirawley in the County of Mayo, then defended
“ by the Governor's Warders. As soon as the Go-
“ vernor had received intelligence of this, he ordered
“ his brother Captain John Bingham, Captain
“ Foal, Captain Menni, also the son of William
“ Bay Lites and many other gentlemen to take
“ provisions and arms to the castle; but before
“ they could assist the warders Theobald
“ had obtained possession of the castle. They
“ then returned home dejected in mind, and
“ were pursued by Theobald, who having
“ surrounded and attacked them slew great
“ numbers of them, and gained possession of
“ many valuable things - arms, accoutrements, &c.
“ which they left behind.

Colonel Gore's house which stands in this town-
-land is fantastically called Belleek abbey.
I find no authority for placing an abbey or
any religious establishment in the townland;
all our authorities mention the Castle of Belleek
but none of them make any reference to an
14/10/27/8(x1) abbey.

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abbey. Norden's map shows ~~the~~ a castle and allonap-
-tery ~~of~~ ^{city} Andnared, but a castle only at Belleek.
Gentlemen are very fond of calling their houses ab-
-bies, ^{this} they may be any thing but abbots themselves.
- to show their aristocracy in turning church lands
into lay, and this is pardonable ^{and correct} ^{ly} when abbies have
had existence at those places, but it is
highly pedantic to call a house erected
on a spot where there was never an eccl-
- siastical establishment, by the name of
abbey. This vanity of calling modern
buildings abbies has been carried to
such a degree among the Connaught
County of this County, that one of
them has actually metamorphosed
Gort-na-raibe Rake-field, or
field of the rape, to Gortner-Abbey.
but of this presently.

Of Belleek abbey I have only to say
that if Colonel Gore wishes to have that
made the name of his house he must
look upon it as a fancy name invented

by himself, and not one of historical interest.

I find nothing of antiquarian interest in this town of Ballina⁺, which is now the best in the County of Mayo. It was not in existence at the period that Norden made his map of the County of Sligo, nor even so late as the time of Downey, who mentions Ard-narry only, which is the part (now by far the more insignificant) which lies on the east side of the River Moy, and which was never accounted a part of Tirawley by the ancient Irish. (Ní do thír Amalgáirí áps na ríagí rár Éiríon) On the East side of the River Moy Norden shows^{Mac Gorthy} the Castle and Monastery of Ardnares, but no building whatever on the west side, from which it can be safely concluded that Ballina did not exist as a town or village in the reign of James I. The^{remains of the} abbey of Ardnares is still in good preservation, but the castle has totally disappeared. It is amusing to see Mac Parlan, the author of the Statistical Survey of the County of Mayo write of this ruin as follows:

"Ballina.

14/D/27/8 (xii)

- "Here are still entire the walls of a small church;
- "no account of it or tradition; it is probably
- "one of the heathen temples so beautifully de-

+ It is mentioned in a poem quoted by Mac Gorthy as a proof on the western boundary of Edessa Cislema gém, and called best Míreá op aráid, which is its name at this day.

scribed by Virgil templum; reception, as
 "are perhaps many more, of which not a trace
 "of written or verbal tradition can be dis-
 "covered."

This church is not in Ballina, but in Ardara, and
 it is not 500 years old. It is far from being a small church.

Mac Firbis has the following very curious account of
 the origin of Ardara, which, though it properly
 belongs to the County of Sligo, I shall trans-
 late here, as I conceive it will throw some light
 upon a monument I have already noticed.

"Eoghan Bél (King of Connaught) had two sons, viz.
 "1. Kellach, who was treacherously butchered by his
 "own four foster brothers at Ard-an-fhenedha
 "at the instigation of Guaire, the son of Col-
 "man, who envied him for his having obtained the
 "government (of Connaught) and, 2. Ca Congelt
 "the ^{other} second son, who killed the foster brothers of
 "Kellach for their crime of parricide. These were
 "Maolcroin, Maol-sheanaidh, Maol-da-lua, and
 "Maol-deoraidh; but others say that these were
 "executed at Ard-na-riagh, a hill over the
 "River Sal protha deing, which is called the
 "Muaidh, and that it was from them the
 "hill was so named. They were interred at

"Ard na masl, a hill on the other side
 "of the River."

The Dinneenachy states positively that Ard na riagh was named from the circumstance of these four noble youths having been riaghed or executed upon it, and that, previously to that period, the place was called Enlach na fairceana, the hill of ^{viewing} watching.

"The brave Cu Congelt chased these long-haired youths
 "And seized them at the ancient flood of Moy.
 "He led them captive to the Kingly Port
 "Which stands upon the margin of that stream
 "And on the ^{Tuise na pinnceand} hill of watching ^{an na cnoic in coididh} hanged the four!
 "And hence the hill received the dreadful name
 "of Ard na riagh, or Gallows hill. The Bards
 "Are wont to view it, and the mappy rock
 "Which ^{riball n' elect le cich m. b. p. d.} (poised on pillars) on the opposite hill,
 "Point out their grave, and tell a mournful tale.

The large Cromlech above referred to as standing on Piper hill on the west side of the Moy opposite the summit of Ardnarea, may, without any breach of the rules of true antiquarian research, be assumed to be the monument of these unfortunate young nobles. ^{Blodysgrunds} Mac Firbis writes that they were interred on the other side of the Moy, opposite

14/10/27/8 (XIII)

* City that this is not in the original!!

id na riagh of course, and the poem in the Dinneanchus adds that their Leacht or monument occupies "a lofty situation"

A leacht a m-inn up-ápd!

Eorum monumentum in situ valde alto.

Let any one view the situation of the two hills and the position of the Cromlech called the table of the giants or Cloghatalgal, and say, whether it is the monument here referred to?

The only objection which could be raised against this assumption is that these youths were Christians, having lived about the year 537, and that they would therefore be interred in consecrated ground in their family church yard, but this objection may be met by urging that the four were hanged for ^{the} crime of Fiongail which was deemed the most atrocious and ominous among the ancient Irish, and that this may have been sufficient to exclude them from consecrated Cemeteries. Add to this that they were not left to be interred by their friends. Why then, it may be asked, was so conspicuous a monument raised over them?

Ans, The ancient Irish seem to have been accustomed to erect monuments for all men of noble

birth, and more especially whenever they met ~~came to~~ an unfortunate or unexpected death.

These are my notions on this subject; they may appear foolish to many, and perhaps to myself hereafter, but let them stand until others will have collected so much information as will prove them baseless.

I wish Capt. Stothard would open this and the grave of Ectra near Tolerspatrick; in the former might be found the military weapons and some ornaments belonging to the four foster brothers of Ceallach, King of Canaught; and in the latter some gold ornaments of the Lady Ectra, who was certainly a woman of distinction in her time. I am perfectly serious, as I think the exploring of them may throw some curious light on history.

Of the River Moy.

14/10/27/8 (vv)

This river is celebrated in the Bardic histories of Ireland, as the most fertile in fish of which the island can boast. On Partholan's arrival in this island 300 years after the flood he found only nine rivers in the whole kingdom, and fish in this river Moy only, for

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which reason he called it Inver Muaidhe
which the Bards interpret as Inbhear mbuadh
the River of virtues or powers, from its remark-
-able fertility in fish. In the life of Saint
^{Cormac} the ex-patron of this Country of Tirawley
the following historical and antehisto-
-rical personages are mentioned as ha-
-ving blessed this ^{buadhach} excellent River of the
Clann Fiachrach.

"This is a river of great ^{excellence} virtues, for it was
"in its Inver that Partholan first found
"fish in Ireland. It was at Inver-m.Bua-
"dha that the first fishermen ~~that the~~
" ~~first fishermen~~ that ever came to Ire-
" land put in. These were Capa, Laigne
" and Sheapad; and they blessed the
" harbor, and Partholan also blessed it.
" It is the mouth of the old rivers of Ire-
" land, and it was blessed by the saints
" Columbkille, Brigit, Canice and the
" son of Drogen (of Kilroe) and it was
" also blessed by Bishop Muireadhach ^{of Kiltalpa}."

This account of the great man of antiquity who blessed the eloy shews the childish innocence of the writer; and his great want of critical skill in the nature of blessing the objects of nature. Blessings on his learning and on his soul the poor old man! it is little he thought that such jeerers as we are would take an interest in studying his puerile production. How different his strain from that of the historical O'Flaherty, who was a perfect child in every respect but ⁱⁿ historical research:

"The River Muadus called Moda by Adam-
 "namus, Moadus by Giraldus Cambrensis;
 "Muadus by Calgan, in English Moy; where-
 "fore it is called Moyus by Ware, flows
 "from Lugnia (Lyny) a district in the
 "County of Sligo into Galenga in the
 "County of Mayo, and entering the ocean
 "divides both Counties (for some miles towards
 "its mouth) Tiffacia being on the County
 "of Sligo, and Tiramalgadia on the County Mayo side."

(50) ⁸⁴

The next great man who noticed this excellent
ruin of the Clann Triachrach is Downing, who
seems to me to have been as puerile as any
of his predecessors: he writes:

"Here (at Ardnamoy Castle) is a most
" delicate river navigable up to or near
" the Castle for indifferent vessels."

We are not in the train for working
yet, but we must now make a gigantic
exertion.

Your obedient servants

John O'Donovan,

I want the pedigree of O'Leary as given
by Peregrine: they are a branch of
the Hy-Triachrach Muaidhe; also
O'Flaherty's notice of Inis Gleoin
and the account given of the same
island in the Book of Ballymote
"Wanders of Ireland".

We want square paper, as we have used all that was sent in
arranging & indexing our extracts.

Yesterday I visited the abbey of Rosserk, not for the purpose of taking any notice of the modern abbey but to ascertain whether or not there are any ruins of the old Regles and Duntheach mentioned by Mac Firbis as having been erected ^{there} for the virgin Searc; but there is not a trace of either.

The modern abbey is a beautiful ruin, evidently of the same age with the abbey of Adnarea, and somewhat (but no much) older than the abbey of Mayre. The letters IHC Jesu hominum ^{in the Gothic character} salvator, appear over the principal door in each of these abbeys, but I could find no ancient ^{sepulchral} inscription in any of them. They are all evidently of the 14th or 15th century;

A short distance to the south of the abbey of Rosserk is the holy well of Tober Murry over which a little house well built in the year 1798 by John Lynott of Rosserk Esq^r who caused the following inscription to be

M/D/27/8 (XVI)

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cut on a stone in the wall.

"This chapel" (meaning the little house enclosing the well)
"was built in honor of the Blessed Virgin in
"the year of our Lord 1798 by John Lynott of Roseth
"Esq."

Pax et { a Dove here } Amor

"Dixite iustitiam moniti et non temere divas.
" Mortem non timeo, Mors est in limine nostris."
" Dicessem a monte velut unct a solis." (effaced)

On another stone placed under this is another more
ancient inscription, which had been over the well
before Lynott built the enclosure:

In honorem Dei omnipotentis, Beatissimæ Virginis
sine labe conceptæ et omnium sanctorum celestis
Curie me fieri fecit Pater Moriartus CREHN
Aug. ✠ 30 ✠ 1684.

About half a mile west of the abbey of Rosperk
in the barony of Rosserk there is a standing
stone about 12 feet high which is a very conspic-
-uous object in the district. Of this stone I
shall speak hereafter as ^{standing} on the
boundary of the country of the Hiberni-
which is described as extending from Ros-perce
northwards
to Feargus & Cregin.

END

14 D 27/9

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballina, Co. Mayo, concerning the history, topography and antiquities of the parishes of Ardagh and Crossmolina, Co. Mayo, with particular reference to their early churches, castles, holy wells, religious foundations and the origins of their place names.

22 May 1838

10p.

24 cm

Included are related extracts from the 'Annals of the Four Masters' and a description of Ardnarea Castle, Co. Mayo.

Dublin May 27/38(1)

And na riagh, site of the castle of painted ant.

And na maol, Cromlech on the monument of
the four Maols.

Crossmolina, meaning of the name, belongs to I'stalina
one of the two chiefs of Celree of clay. Kelas.

— passed next to the Barretts, and from them to
the Burkes (the Mac William Eshtair)

— Castle of destroyed by O'Donnell

Crew - anciently Biremh Locha Con, patron saint of
now well known to be Tiernan - Crew -

— O Flynn of, the relative of the saint.

Enig-lua on Lough Con, - connected with history
for the first time

— The seat of the chief of the Clann
Fiachrach - afterwards of Burke (the lower
Mac William)

Daoil, meandering river of, - mentioned by
Mac Firdis

Crossmolina - old church yards, castles, caves
ke. ke. in.

Andagh, parish of -

Two Bacs, extent of the territory so called?

— Sub-chiefs of according to ^{the} Mac Firdis
of 1457.

Sir-Awley - the seven subdivisions of painted
ant.

14/10/27/9(i)

(Ballina) May 22nd 1838,

Dear Sir I find that the site of the Castle of Ardara
 is well known, and ^{that} some fragments of the walls ^{are} still re-
 -maining. It stood on the top of the hill, which is situated
 immediately ^{over the alley} to the south of the church, and which is
 generally called Castle hill. This hill is the Tubich na pappena
 and the Árda na mág of the ancient Irish writers, and it has all the
 appearances of having been the site of an ancient fort be-
 -fore the modern castle was created, and seems to have de-
 -served the appellation Doort mág, ^{best of a thing} applied to it in the
Dimneanchus:

Tuc co Doort mág dá mágá
 ná hpmóil dá mpmóil
 á n no chpocháis in ceithrúap
 Fá rocap a pípéechpaó
 Árda na mág de ná téadarch
 Snáthgáirteap ac gaeiöelarb
 Sibál ír cleét le cáich m-báir;
 A leet á n-múo up-áir.

Cu-chomgela mac Eógáin ar é por
 mapb comdaltasá Cheulláig tper
 an prongarl 7 maelpoin, mael-Senag
 mael-sa-lua 7 mael-deopuis; no,
 aré á mágas do ponas ag Sal
 Spota depts ppr á n-baprup
 muaró; agus ír uasáir á n-áir
 ná mág ar an tulug ómuaó;
 agus áir ná maol árm ná túléd
 mapb h-úsláiceas ná leat túll dón
t-puut.

Book of Inveragh.

On the opposite side of the alley 1 n-múo up-áir you can view
 from this hill the immense flag raised on three pillar
 stones which marks the grave of the four noble youths
 who were executed on Tubich na pappena. It is one of
 the most curious monuments hitherto discovered in con-
 -nexion with written history!

Has the site of Ardara Castle been shown on the
 Sligo state? If the name Castle hill has been written
 on it, it will preserve its site well enough.

14/5/28/9 (11)

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of the parish of Crossmalina

This ^{large} ~~extensive~~ parish lies between those of Moygarranagh and
Addergaole and extends from Lough Conn to the boundary
of Erris. Its name is written Cross Malilionna by the
Four Masters at the year 1526, but Cross us Malilionna
by the MacFirdrises of Lecan in the compilation called
the Book of the Hy-Fiachrach. It signifies the Cross
of O'Malina, who was the ancient ^{Irish} proprietor previously
to the arrival of the Barretts and Burkes, as we learn
from ^{the} MacFirdris in 1417: Thus after having described
the families of the two Bacs, Kibbelfad, Stradagh, Kilmore-
Moy and Rosserk, he proceeds westwards over Lough Conn,
and comes into ^{Glencorring and} Calree, of which he writes:

Glencorring be-
longed to O'
Lachtna: and
Calree of Moy-
h-Eleag lies to
N. west of it.

Táir loch rian dá reolaí mé
ní raic uide búr faroe
ná geárr an lárnaí bñe
Táir gléann náraíoch Neméinne
1 Maolíóna náir éur peap
1 Gáibteacháin ná n-éir-íleat
Ag dúil éndoiríoch don cúpe
Dá éndoiríoch cláir Calraige.

Across the lake next westwards
should I pass
Nor journey farther, but at once proceed
Beyond the beautiful glen of
(Two hospitable chiefs would greet me there)
O'Malina, who refused no man
O' Gavhechan of sharp lances
Who distribute spears to the hand
The two chiefs of the plains
of Calree

This ^{would be} ~~is~~ sufficient evidence to shew that the territory of Calree
was situated west of Lough Conn, and that O'Malina
one of the two chiefs of that territory was located in and
gave name to the present parish of Crossmalina; but
Donald, the last of the MacFirdrises, in his pedigree of
Mac William Burke, actually calls the place name
anglicised Crossmalina by the Irish name of Cross us
Maolíóna, or O'Maleenagh Cross. This is sufficient

90 (5)
to prove the inaccuracy of the present tradition which
prevails in the neighbourhood that the place took its
name from one Malina Barrett, who erected a cross
and built a church and castle in it. "That the
Barretts ^(however) got possession of this parish, and of al-
most the entire Barony of Tirawley, and built a
castle here can be proved from history," but the ori-
gin of the name must be referred to an earlier
period than that ^{at which} the Anglo-Normans ^{invaded} ~~invaded~~
the Clan-Fiachrach. Duall Mac Firbis enu-
merates the seats of the Barretts, of which Richard
Burke deprived them as follows:

"Richard O'Cuairce, the eldest son of Edmond
" na feaivige Burke, was the person who took (the
" greater part of) Tirawley ^{by force} from the Barretts, viz
" Iris-Cua, Cros-Ui Mhaasilfhiona, Caorthannan
" Baile-Eapa-Caville, Baile-an-Ruibin alias Baile,
" an-Chaigill, and this authority ^{i.e.} (from which I tran-
" scribe) "adds Ard na riagh, but this ^{does} not in
" reality belong to Tirawley."

The Four Masters ^{make} mention of the castle of Cros-Masil-
fiona at the year 1526:

"A. D 1526. O'Donnell marched an army into Connought
" at the request of the Clan Richard Burke. In this

14/10/27/9 (iii)

(6) Of ^{all} the chiefs of Tirconnell, and Maguire (Cen-
Comaught) with the forces of Fermanagh; and these
nobles delayed not until they arrived at Sligo. &
Donnell then marched his army into Tirawley where
he took the castles of ^{Caorthannan and} Cross Macilionna, in which
he obtained many hostages and spoils; he threw
down and totally demolished these castles in
order that they might be no longer habita-
ble. He afterwards established peace between
the dependants of Richard Burke and the Barretts."

A part of this Castle is still standing opposite
the church of Crossmalina: it is of mean architec-
ture and does not appear to have been extensive
or of much importance.

In the south east extremity of this parish on a promontory
stretching into Lough Cor stand some of the ruins of
the abbey of Crew, of the history of which but little
is known. Archdall was not able to discover ^{even} who
its patron Saint was, but it can be collected from
the tradition in the country, and from the following
^{curious} passage in the annals of the Four Masters.

"A.D. 1413, Henry Barrett was taken prisoner in the
church of Airech Locha Cor by Robert Mac Watin
(Barrett) who led him captive; but because of his
violation of the church of the patron Saint of
the place (Tighearnan Airigh) appeared every night to

* It is said to have been found in Loch Con, where, after having remained for centuries at the bottom it floated on the surface. It was afterwards thrown upon the natives; and before the establishment of the police Mr Knox found it an efficient peace-maker, and a most powerful director of truth. I do not say old.

to Mac Wartin in a vision, requesting him to restore the prisoner, which request was finally acceded to; and Mac Wartin bestowed a quarter of land on St. Tigh ^{mult} earnan Kirigh for ever, as an Eric for having profaned violated his church."

The holy well of this saint - obap tigeapnarn - lies in the south of the townland of Killeen, and a relic, which was preserved at Erew*, is now in the possession of Knox of Rappa Castle, which are sufficient monuments to prove that St. Tiernan is the patron. Colgan certainly mentions this famous saint, but, if I remember rightly, he was not able to discover his locality. Let search be made for him in the L. Breac.

In the Irish Calendar of the O'Learys mention is made of St. Laoghaire Bishop of Loch Con, and of St. Tigh. earnan of Kircadh Locha Con. Archdall sets down both under Erew, but I think that Bishop Laoghaire's church was on one of the islands.

The Four Masters have the following references to Erew

A.D. 899, Joseph of Loch Con, Abbot of Clonmac-noise, who was of the tribe of the northern Hy-Fisachrach died." This may or may not refer to Erew.

"A.D. 1404 Thomas Barrett, Bishop of Elphin, the most illustrious man in Ireland for wisdom and profound knowledge of Theology, died, and was interred at Kircadh Locha Con."

14/10/23 (9/12)

Agnes, written also Agnes, the same as Agnes and Agnes, Co
as and of short are pronounced in Gaelic as Agnes & Agnes

93
The other (and only) notice of this Church, which occurs
in these annals ^{at the year 1473} has been already quoted.

The Book of the Genealogies of the Hy-Fiachrach states
that Amalgandh (Chulley) had a second wife, Muireann,
the daughter of Dublthach, King of Hy-Chany, and
that by her he had Carbery, the ancestor of St. Tighe-
-earnan Airidh Locha Con, and Bengus Fionn, the
ancestor of O'Gaibtheachain and O'Slynn and
O'Maleena the chiefs of Calree of Moy-kelag.

In enumerating the families of Calree, the Book
of the Hy-Fiachrach locates ^{O'Flann in O'Flann Locha Con,} O'Slynn at
Oireamh (Crew) He was probably the Crenach
of the place as being the relative of St. Tiernan.

Archdall finds (but where I know not) that in the
year 1463 an act passed enabling the friary of the
house of Crew to receive the sum of 5/- annually
out of the lands of Ballymoy. He also quotes two
Inquisitions, one taken on the 8th of September 27th
Eliz: and the other on the 23rd of October 3rd James.
which find that this friary was possessed of one
quarter of land.

Tradition states that the friars remained in this abbey
until the time of Cromwell, when they were driven
out by the ancestor of Mr. Jackson of Carrowmore,
which is scarcely true.

~~In the south east of~~
~~Belonging to this parish,~~ ^{at} and running into Lough Con⁽⁹⁾
 is the celebrated Inis-Cua, which was one of the ancient
Buile puirt (head towns or fort-towns) of the Foy-Tiach-
-rach, and of which we have the following notices in the
 Books of the Mac Fhirbis and in the annals of
 the Four Masters.

"The Buile puirt of the King of the Foy-Tiachrach are,

1. Dunha Charchain in Lerap
2. Inis-cho-chua at Lough Con!
3. Canach Dubhain
4. Rath Branduibh in Tír Eile
5. Castle-Conor
6. Lochar Ratha
7. Dun-binn-treathain
8. 9. The two Draighneachs
10. Bun Thinn, in Tír Eile

In the County
 of Sligo

In the topographical poem of 1417 composed by the
 Mac Fhirbis of the day Inis-cho-chua (no. 2 above) is
 called ^{simply} Inis-Cua; thus;

Ráe b'annuib' ar pán nátha
 fada i' an árd-pláta
 'Na f'ort coinnide ag O'Cuinn
 F'ort fáin m'onguib' mozuill,

(10) 95

loch Deala nach Dealam cnaob
Inn cna na m-bneac m-bull-cham
Da port ele doon peisam.
Nac doct ena do doideagab.

- The ^{gorgeous} affluent mansion of the highest chief
1. In prosperous Rathfranny now possessed
As his paternal dwelling by O'Quin
Around this fort, the rich irriguous fields
Shower in abundance on their righteous lord
All kinds of mellow fruit and ^{Doon pa'n mangbuidie mozull} golden corn.
2. The next to this is that conspicuous fort
Which stands o'er bright lough ^{Deala} lake of ^{shrubs} trees
3. The next is Inish-Cua by Loch-Con launed
A mansion well supplied with ^{largest} ~~spotted~~ trouts
of fairest ^{bath-cham} spots. In these no death is known,
In these the strangers find themselves at home!

In the pedigree of O'Dowd Mac Firbis (Donald)
mentions Inish-Cua, as the seat of Taithleach
More O'Dowd, King of Tireragh and Tirawley
who was the last year comlarm oed of the Irish, ^{but} and
"who was murdered treacherously in his own house
at Inish-Cua by O'Gloinin, in consequence of a
dispute about a greyhound whelp!!"
The next notice of Inish-Cua in Mac Firbis is in

the pedigree of Burke (Mac William the Lower)⁹⁶¹¹²
where he sets it down among the Captles taken
from the Barretts by Richard Shuairce Mac
William, Iochtar De Burgo; and ⁱⁿ the last notice
of it in his works, it is made ^{called} the seat of Thomas
Roe, the son of John Moore, who was the son of
Oliver Burke or De Burgo.

It appears from the annals of the Four Masters
that this place was in the possession of the Burkes
so early as the year 1368.

"A.D. 1368, William Passonach, the son of William
Burke, the heir of the Mac William died of the
small pox on Inis-Cua."

"A.D. 1386, Donnell, the son of Mortogh O'Garra,
the Mac Donogh, O'Dowd, and the O'Garra
marched with a great army into the territory of
Mac-Watten (Barrett) which they totally plundered
and devastated. On that occasion numbers
were slain, among whom was Robert of Dun
Domnan, ^{or Jellac} the son of Meyler of Corran & Maigeag
& Galla. Lynot's Castle was taken, and the orchard
of Caorthannán, and the orchard of Inis-Cua
were cut down." Quat. Mag.

The name signifies the "Island of St. Mochoa."

14/10/29/9(VI)

(12) 97

Through this parish flows the meandering Daoil, which is mentioned by Mac Firbis in the pedigree of Walsh of Tir-shuley. It rises south of the townland of Glendunolagh, and flows through the centre of the parish, through the town of Brassmoleena and falls into Loch Ban at its northern extremity. I have met three Rivers of the name in Ireland, viz. this of Tirawley, 2. the celebrated Daoil of Tircornell, and 3. a stream in Inishowen which gives the name of Gleann na Daoile to the glen through which it glides.

"Ignorant genealogists have asserted that the
"Clan Mac-Robert are of the race of Donnell
"Erug Glonor, but Mac Firbis (James, the son of
"Dermot) says that they are not, but descended
"from the ^[Robert] grandsons of William, who was the son of
"William ^[Walsh] More of Moyne. Their country lies along
"the Daoil in Tir-shuley."

Duald MacFirbis, ped. of Walsh.

^{the North-east of}
In this parish also lies Garran ard near which is Tobar na Sgornai mentioned by Mac Firbis in his account of the manner in which the Burkes subdued the Lynns Barretts. (See a former letter p. 51)

In the townland of Konack mor (Knaghmore) in this parish are the ruins of a castle. Konack signifies a fair and fairs must have been held there formerly, but there is no tradition of it at present.

Gortner Abbey in this townland should be Gort-
 -ma-ráide; ^{however} but if the proprietor be so foolish as to
 insist upon Gortner-Abbey as the name to be a-
 dopted for his house, let it stand; but we must
 call the townland Gort-ma-ráib.

In the townland of Kildaree (Cill dá n-í, church of the
 two Kings) in the south east of this parish, there is
 a grave in which two Kings, qui ceciderunt se invicem
 are said to be interred. In the same townland
 is Knock-a-Marga (Cnoc a mairg) ^{on} which a market
 was not long since held. It would be curious to
 mark these features on the map that their names
 may be preserved.

In the townland of Kildarroge near Lough Ban
 in this parish are the ruins of a very small old
 church, of which I have no account, ^{nor} ~~does~~ does tra-
 dition preserve any except that it was founded
 by St. Davarroge.

In the ^{in the p.e. of this parish} church townland of Killeen (Cillín, cellula) ex-
 -isted a small church, which seems to have been dedica-
 -ted to the great Saint Tiernan-Erew as his holy
 well - tobán tígheanáin, lies near its site.

In the townland of Kilmurry ^{more}, also in the south east
 of this parish are the ruins of a small church dedicated
 to the virgin Mary, and a fort in Kilmurry-beg, bears

(14) ⁹⁹ also the name of that most distinguished of the human family - Ráimse, which is a very strange name for a fort. But it is only a name transferred to the fort from the townland in which it stands.

South of the townland of Thuplé springs a holy well called Toban Patruig.

In the townland of Binard or Glen-Eween was lately discovered an ^{artificial} cause of Cyclopean architecture. It lies opposite the Mill of Rath-Creevy on the other side of the River Duail. It is rounded at the corners and formed of very large stones. About 100 yards of the same Mill of Rath-Creevy there is a natural cause called Dun-bripte.

I have but little hopes of discovering Carn-Awley which seems to have been the most remarkable feature in Tir-Awley. Can Mr. Petrie give any hint? I think it does not ^{exist}. There is a ^{large} Carn on the top of Kephin Mountain, but I cannot satisfy myself in identifying it with ^{the} Carn-Anbhalgaich of the Dimpeanchup. We shall try Carn near Lackan.

How does P. Connell define the following words? Lárde, míruic or míleac, muine, feudán, gappán, orpéim, arpeim, arpeach, orpéach or orpéad, máirteóg. Muine here means a marsh, it is softer than the ppat or holme; Gappán, a place full of scrubs or shrubs; and feudán is almost the only word for a stream.

enudap, ^{meine} méne, ? prod-enudap?

Of the parish of Ardagh, i.e. Highfield.

This is a very small parish lying between those of Kilmore-
lloy and Cruggmalina. I have no reference to it as a
church or monastery now any at all except one in the
Book of the Clann-Tiachrach, in which O'Mulroy is
mentioned as the ancient Irish proprietor.

"These are the descendants of Muiradach, the son of
Fergus, viz the families of the half-Tiachrach of Bac
and of Glen-Melin; and those of the half-Tiachrach
of Breadach. These are the hereditary tribes of Bac
viz O'Lachtin, chief of the two Bacs and of the Glen; of
O'Dugan and the Clann-Firbis parts of Tir-Auley and
Tireragh; O'Mulroy of Ard-achadh, and O'Guinn
at Lis Guinn on the shore."

Again

"O'Mulroy at Ard-achadh and Cill Béalad (Kilbelfad)
It is mentioned in Mac Fierbis's poem of 1417 as the pro-
perty of O'Maolruain (not O'Maolruaidh, in the prose
list.)

Fágam bpréid na ngort nglár,
Do channam d'iong d'an dúteal;
Déanam quap isin m-bac mbinn,
Ar papap a cnuap map éunim. —
Táorígeat us lachtad lán,
Cáip a maoideam yd mórdáil,
An dá bac 7 an gleann glan,
Dap lat ar teann a doquas.
Uro-aeat ar doibh fíod
Cill beulat, bprúg na bpríod
D o' maoil-quap naip etis peap
Re heetb pluas as rínead.

14/10/27/9 (viii)

* may always mean to the south; in this poem, and it agrees with the phraseology of the present day.

(16) 101

Ó bairle úi Éimeacháin uill
O' hÉimeacháin puair uirgáin
Na bpuáirí fá bairí san bpuir.
Sluaíó ó n-a éulaíó teatáíó.
O' laochaille, laoch gan léan
bpuáirí do bairíó bpuir-éan
Tuaíó maíó ^{puairí} ná b-pleaíó
Cuire cuina náir cáineáíó.
O' lior Éimín na nsoir ngeul
Uí Éimín, epóda an Éineáíó
bpuáirí náir feall an aicme.
Cáiríó ceann na clannmáine.
Mac Conlénaí na lann sean
Uí Dubáilín na ndéíó fearí
Ó chíll móir maíó na maíó
Poirí po ba epuáiríó cunghaín
Uí aipmeaíó ná neach maíó
Uí Ronáin do puairí aipmeín
Ó maíó mbuáirí na scall scorpua
Náir gan an plóíó roinleá.
Clann fipbíríó náir luáíó loet
Ollamun éóiríó chonnácht
Ó Ror sepe éóiríó na deaíó
Ní cóir celt a gcineadairíó.

M. B. I have adopted the present tense in this translation, but the past would be more correct, as the Burrells and Burkes were established in Tipperary in 1457, when the poem was written. The high families were certainly driven out at that period.

From Bredach of the green, luxuriant fields
Now let me pass: I have sung of all her tribes;
And make ^{denym} my way, next, southwards ^{puair *} up to Backs
In which, I hear, rich fruit and nuts abound.
And here it is but just to speak with pride
of great O' Lachnas' pomp: his wide domaine
Embraces both the Backs and all the Glen
Which stretches far and wide round Nephin's bay.
Think you not, this a ^{tract} tract of vast extent
And rich productions to support a king?

Here under chief O' Luchtina, O' Maolruain

102

(17)

13

Holdp wide ex-tales, - Ardagh of ^{ardagh} beautiful woods

And Nihilfad', the festive hall ^{na h-éirí} of Bards;

This chief though proud when ^{na h-éirí} marching with his troops

Is kind and tender to the poor and weak,

And never yet refused the face of man

At Bally-Emaghan, distinguished house

O' Hemaghan, ^{puar} respected Brooe, dwells

To whose wide hall ^{phair} great hosts repair to feast

O'er fair Moy-feara famed for sports ^{na h-éirí} and feasts

Resides O' Lacchaille, without a stain

A Brooe, affluent to feed the hawk ^{na h-éirí} (the warrior)

And comely chief for heroic deeds renowned

Who ne'er deputed the ^{na h-éirí} censure of the Bards.

At Lij-Kimneen, above the flowery bank

Of the dark rolling river of the Moy

Resides a valorous tribe - the O'Kimeens:

Their head, a man most worthy of his race

Is Brooe there and faithful to his trust.

Mac Conlena, chief of ancient sword

And the O'Dugan, - men of sterling worth

Reside at Kilmore-Moy of vivid plains,

A hardy people to defend their chief.

O' Harney of the fleet, and warlike steeds

And the O'Ronan, men of high esteem

Poppoy Moy-Brone, a plain so famed in books

As cleared of wood by old Dedannite Ron

It now abounds in brawny ^{na h-éirí} trees

Though thickly peopled by a ^{phair} worthy race.

The sage Mac-Firbix for truth renowned

The O'Leary of this province of the west

Reside at Ropp-Berk o'er the stream of Moy.

'Tis just to trace them to their noble source. M. F. 1417

{ Kimneens
in the prose
account -

14/0/27/9(IX)

From this poem the extent of the country, called the
 Two Bacs will at once be evident. The people have a
 tolerably correct idea of its extent at the present day,
 and define it as follows. "The ^{two} Bacs commonly called
 " cúl bac and béul bac comprize two R.C. parishes and
 " contain three chapels. They are bounded on the East
 " by the River Moy and on the west by Lough Con.
 " They begin at Rathduff and extend to a place called
 " Kehing near Ballina; then along the Lough to
 " Clopham and to Fraheen hill in Ballina Kilbel-
 " fad parish. Lissinisky is on the east boundary and
 " Rinmore and Castle Kelly are in them."

I find but one reference to this territory in the
 Annals of the Four Masters, but it is valuable
 as showing its situation.

" A.D. 1180, Morogh O'Lachtina, chief of the
 " two Bacs was drowned in Lough Con."

In the parish of Ardagh are two Castles, ~~captain~~
 na Dúorle and ~~captain~~ and captain 'a' Ropard said to have
 been built by the Barretts. Mac Firbis mentions Ropard's
 as the seat of Edmund Burke, whose pedigree he gives.
 A curious traditional story is told of this Castle in
 the country which has been inserted into the field
 name Book. One of the Barretts took possession of
 it during the troubles of 1798, but he was taken and
 hanged at Ard-na-riagh.

The Barony of Tir. Awley was anciently divided into the following territories as we learn from the poem of Mac-Fhiribh dated 1457.

1. The Lagan, the patrimonial inheritance of O'Munn. This territory still retains its name, and its extent is tolerably well known to the natives who define as follows:

"The Lagan forms the northern part of the Barony of Tir. Awley. It is bounded on the north by the sea, and on the west by the Barony of Erris. It comprehends the parishes of Duncelmy and Kilfian and a part of the parish of Moygawnagh, and stretches eastwards to the Castle of Luchan (near Killala,) the seat of Mr. Knox. Tober. Bhridge ~~on the~~ near Farranard, on the road to Ballycastle is on its boundary."

2. Bredcha, the lordship of O'Foghda, ^{lay south of the Lagan &} comprised (according to the poem) Moygawnagh, and a part of the parish of Croismolina. This name, as far as I have yet ascertained, is forgotten.

3. Cabree of Maagh. n-Elaag, lay south of Bredcha and West of Lough Cor, and comprised the greater part of the parish of Croismolina and perhaps? a part of Caddergoole.

4. Cuille anciently Cuille Fochlut, lay between the Lagan (No. 1) and the Bay of Killala.

5. My-Nathach ^{or bridge} ~~or bridge~~ of the Moy extended from Fearsat Treiper at Rafranny to Bopserk on the Moy, and the standing stone in the town.

14/10/27/9(X)

(20) ¹⁰⁵ land of Ross-Brk marked the boundary between it and
6. The Backs, which extended from Rosserk to Readeasa
(now Foxford) and lay (and lie) between Lough
Con and the May.

7. Glen Stefan lies west of Lough Con, and com-
prised a part of the parish ^{es} of Crossmolina and
Addergole.

But these territories shall be more distinctly defined
hereafter, when the county is finished.

I shall start for Balmullet tomorrow morning to
see Dr. Lyons R. C. Dean of the Diocese. Honor
will move to Killala to do the north of the
Barony.

May 24th
1838

Your obedient servant
John O'Donovan.

This Barony of Tiraneen seems to be as large as the County
of Louth. It will take more time to traverse it than
I had anticipated.

END

14 D 27/10

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Ballina, Co. Mayo, concerning the history, antiquities and topography of the parishes of Killgarvan and Attymass, Co. Mayo, with particular reference to their early churches, holy wells and burial grounds.

22 May 1838

17p.

24 cm (i-xiv), (xvi-xvii); 25 cm (xv)

Included are related extracts from Colgan's 'Acta Sanctorum'.

Ballynaghy 106

Kilgarvan Parish.

Kilgarvan - Irish name of -
Church yard in -

Founder of the Church - No traditional recollection of
St. Pechin, *see* J. G. p. 134.

Rathneelawn T.L. St. Pechin's well. in -
Blaghbeg T.L. Tobbar Breunna in
Carrawaleam T.L. Tobbar Biorreen. in
Carrawbleagh T.L. Killbride burial ground in
Mr. Howley's House. in Carrawcum T.L. Standing Stone near
A Covenant made between Faithach of the Moy A'Dowda
and Donnogh mor A'Dowda in the year 1302.
Lib: Lecan: Vol: 86.

Translation of -
A poem following same - Translation of -
The Names of divisions of land laid down
in the Covenant - identified with T.L.s.
in the Parishes of Kilgarvan.
and Attymas.

Attymas - Parish -

Attymas - Local name of
 How written in the Annals.

Killdermot old Church - on N. Margin of
 Ballymore Lake.
 Kullgella T.L. Old burying place in.
 Glendavoo - T.L. Killcen burying place in.
 being, probably, the Killyn of
 Archdale.
 Triamlaw T.L. Tobhar a cloon, holy well in.
 Curroneer T.L. Tobhar Patrick in -
 ? Tobhar Athraichta. or
 Atty's well. -

At the Meeting of Attymas Oph. with Breach.
 - mhaigh T.L. - An ancient sepulchre
 lies.

Cuil-chearnadha, - Name of an ancient
 territory - well
 known as yet among
 the people.

extent of according to the
 inhabitants.
 Situation of proved, from
 written authority.
 limits of - laid down
 from the translated Irish poem,
 on the authority of Mr. Pirie.

Ballina, May 22nd 1838.

Sir,

Killnagurran Parish is popularly called cill
na nazar Bhán —

In Killnagurran Churchyard there is no feature to indicate its antiquity at present: the church has been destroyed; and the only work referable by its character to any period far back, is a portion of a wall enclosing the church yard to the North East, which appears to be of ancient erection.

This churchyard is situated in a craggy spot of land in the barony of Gallen, about 4 miles from Ballina to the East, and not far ^{from} the foot of Gleabha Gannh. Its surface appears all overspread with stones of various sizes, for the most part, round, and thrown in disorder and in confusion, with which kind the district around the place, plentifully abounds. There is not a single inscription within the precincts of this burial ground, on a tombstone, with exception of one, within a tomb erected in 1836 by — Bowly of Belleek Castle, Esq. — which is said to stand where the old Church was situated.

It is curious that there is no traditional recollection of the ^{historical} original founder of Killnagurran Church, who as we are informed in A.D. P. p. 134. Col: 1: c. 8. is no other than

The tradition is, that it was
Kilian created
this church.
St. Kilian, a
Saint, mentioned
in connection
with it.?

14/D/28/10 (11)

St. Pechin, who was a native of Lugnia (now Leyney, a barony in Co. Sligo), and died in the year 664.

Saint Pechin's well, called in Irish tochar féicín, i.e. Pons S. Pechini, which is a holy well and lies in the townland of Bathreelawn in this parish, stands as a testimony of this Saint's Connection with Killgarvan.

In S. S. S. G. (loc. citat.) it is stated that Saint Pechin was promoted to the priesthood and sent by the Father (S. Nathinius) to acquire many souls for Christ, erected several Churches first in his own Native Country, called Lugnia (Leyney). But first he erected the notable Church of Gasclara (Ballypadare), which the Lord of the Country of Lugne gifted with much land: for he consecrated to it for ever, the whole tract from the river flowing by that Monastery, as far as the sea. He erected afterwards in the place in which, he was born, a church which is called Kille Pechin, and the Monastery of Killmainash. Also the Churches of Drumratha and of Killgharbhan, and of Gasclarynitha, which is at this day called Gasclarynitha.

It is stated in Note 4. to Chapter 8. of p. 141. vol. I. just cited. that Killmagharlhan is in the Country of Galeanga. With this description, Killgarvan, which lies in the Barony of Gallen, a name of which Galeanga is the Latinized form, and which, probably, ~~agrees~~ comprehends the extent of that ancient district, perfectly agrees. —

There is a holy well called cobap breunial in Elaghbeg townland.

Is there any record of a Saint of this name? He is St. Brendan, as is evident from the manner in which his name is pronounced at Irish Glencaire. Tobber breun another holy well, called by the people cobap breunial, lies in the townland of Carrowlabawn. —

Killbride (burial ground) all bprisde, lies in Carrowbleagh townland.

At the distance of little more than a quarter of a mile from Mr. Rowley's house in Carrowcum townland, to the South East, stands on a craggy rising spot of ground a stone which is about 12 feet high & of unequal breadth: it might be taken to be on an average 22 feet broad and 1 foot thick: about 1 1/2 feet ^{at the base} but the top is scarcely 1 foot broad. —

14/10/27/10 (110)

111

This was very probably a terminus, that is a boundary stone between some two territories. The limits of which remain as yet to be investigated. Of stones of this character, there is notice taken by Homer and Virgil, who describe them, as ^{used for} missile weapons in battle. The former (Iliad. P. V. 403) makes Minerva attack Mars, with a huge stone, which had been, in former times, set up as a Landmark.

Ἡ δ' ἀναχαιτομένη, λίθον εἶλετο χειρὶ παχείῃ
 'Κείμενον ἐν πεδίῳ, μέλαν, τρηχέλιον, μέγα τε,
 'Τὸν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεκαί ῥον ἄρβυρος.
 Τῷ βάλε θυρὸν Ἀρνα κατ' ἀνέκα, λυθε δὲ γούνα.

This passage translated closely, and un-
 - ornamentedly, runs thus.

Retiring, she (Min.) took up with her
 powerful hand, a stone that lay ^{was} in the
 plain, black, ^{sharp} rough, and huge, which
 the ancients had placed to be a terminus
 of land. With this she struck impetuous
 Mars on the neck, and relaxed his members.

The latter writer imitating this passage in his 12th Aeneid (V. 896) describes Turnus as having used a stone which was a land mark; as a weapon against his enemy.

Nec plura effatus, saxum circumspicit ingens
Saxum antiquum, ingens, campo quod forte sacrat
Limes agro positus, litem ut discerneret arvis:

Having said no more, he (Turnus) looks around, upon a great stone, — a stone, ancient, of huge size, which by chance lay, in the plain, having been placed as a limit to land, that it might decide agrarian disputes:

In a covenant made in the year 1302, between
 Taiskloch ^{of the} Moy, O'Dowda, and Donoch mór O'Dowda,
 which is given in the Book of Leacan Fol. 86. b., -
 we find enumerated several quarters of land,
 which being made over, according to the Contract, to
 Donoch mór and his sons, became in consequence
 the patrimonial inheritance of their posterity, and
 with which, can be now identified town lands
 as well in this Parish of Killygarvan, as in that
 of Attymass.

This contract preceded by an explanation
 of its Cause, is followed by a poem probably
 composed by the Mac Firbisdes of Leacan, which
 describes two territories - Guil Chearnuga (in Mayo)
 and Guil Cnamhach in Tir-éragh (in Sligo).

This is a literal translation of the prose,
 which is followed by a translation
 of the part of the poem relating to these territories.

Maolruanadh son of Donnchadh, who was
 son of Aodha, who was son of Taitteach,
 who was son of Aodha, who was son of Muir-
 cheartach, had a very numerous family (among
 whom) were Taitteach Moy and Donnchadh and
 Cosmanach, who was Archbishop of Tuam, -
 Taitteach Moy was killed at Bel itha Taittigh,
 in Cailtíbh Lughna mac Fírtí, by the English.
 Donoch mór O'Dowda had a very numerous
 family, by Honóra, the daughter of Mac-Katten

Barrett — who were Donnchadh og,
(according to some) and Muircheartaich and Eithleach who
was styled ^{the raven} Enaimhfiach of the sons, on
account of his size and heroism. Others say
that he was a natural son, - that he
was found in a state of being eaten by ravens,
- that he was taken from the rushes, into
his own house (by Donochmor), and nurtured by
him; - and Lochlainn, and Aodh of Corraim,
and Cormac, who was bishop of Killelde,
and Aodh Ruadh, and Conchabhar of the
Kern.

'Faithleach ^{of the} ~~Moy~~ seized the Lordship ⁱⁿ despite
 of Donoch and that senior branch. Donoch
 'Mor and his sons commenced to plunder, to be
 rebellious, and to destroy the lands of Kua
 'Diachrach (Tireragh) and Kua Keshmalyaidh
 (Tirawly), so that, people were destroyed and
 tribes were thinned (in the struggles) between
 them. Their adherents agreed in Council
 between themselves, that the territory should
 be divided and equal considerations and
 extensive lands, should be given to these
 sons of Donoch Mor, and that the Lordship
 should be in the hands of Faithleach ^{of the} ~~Moy~~

14/0/27/10(V)

and should remain with his posterity after
 him, This is the ^{arrangement} division - The Seneschalship,
 and the Service of the law of the King, was
 given to Donoch og, the son of Donoch mór,
 and the Command of the Kern, and Congbails
 were given to Conchabhar of the Kern, and
 the superintendence of the churches, was
 given to Millicum, the Bishop: and rent
 and law over the fourth part of the territory
 were given to Donchadh mór himself,
 and the mir murra (freehold) lying at the
 upper ^{or} ~~southern~~ extremity of the territory was
 given to Donoch mór, viz. the seven ballys
 of Buil Cearnach ^{of the word} ~~Peaccha~~; and the
 expenses and the defence of the territory were
 imposed on Donoch mór, and on his sons after
 him, with the exception only of the Mir
murra of free land, which he Donoch mór
 obtained. I will mention each quarter
 of them, respectively, lest their patrimony
 should become unknown. viz -
 Baile Cairg in chuide, which consists of
 Ceathramadh in Cairtí itself; Ceathramhadh
 Aingilin, and Ceathramh ^{na} g. cloch, and
 Ceathramhadh Pílli brighdi, for that

Baile, was the share of the division, which
belonged to the posterity of Aodh Ruadh,
son of Donogh &c.

' Ceathramh ^{is the} rather raodain, and Ceathramhath
 ' beag muine Conallain, and Ceathramhath
 ' mor muine Conallain, and Ceathramhath
 ' an labain, is the Baile fearaim (Bally of land)

of the posterity of Blinheartach, son
of Donoch Og, who was son of Donoch

Ceathramhall Chilli na ngarbhán, Ceathramhall
- ramhall ríobhach, Ceathramhall

Conin, Ceathramh^{ach} na h-oiligh, is
the Baile of land, of the posterity of
Aodha of Corran.

'Ceathramh ^{adl} Lisardmor, Ceathramhadh
'mhic Carra, Ceathramh ^{adl} na greillighe,

Ceathram^h I. Dubhagain, is the Baile
of Conchabhar of the Kern.

'Baile na Brothluigh) — Ceathramh
mor Caislain, and Ceathramh ^{-adh} beac

Caisleain, and Leath bhaile Gleanna
da dubh, is the Baile of Tiltach mo

(styled)
 who was the Gnaimhfiach of the sons, -
 ' Leathbhaile Rusgaighi, ^{the half town of} vi - Ceathramh
 ' na Cairgi; Ceathramh ^{gadh} na Corra drisighi,
 ' Ceathramh ^{adh} Arma squal, Ceathramh ^{adh}
 ' mhic Geirbli, and two ^{other} quarters, which
 ' are not mentioned here, and which the
 ' descendants of Taitteach, wrested from
 ' the other sons (i.e. Donogh's) in spite of them,
 ' and two ^{other} quarters together with these, - vi -
 ' Ceathramh ^{adh} isgorra and the Ceathramh
 ' - Chaol.

The contract and Covenant of Taitteach
 ' ^{of the} Moy with respect to Bua Piachraich
 ' (Fineragh) with Donogh Mór, was, -
 ' that he (Donogh) was to be humble
 ' submissive and obedient to Taitteach Moy
 ' on account of Taitteach, having given
 ' the fourth part of the territory to Donogh
 ' and to his posterity - That a submissive
 ' and obedient rising out was to be given
 ' to Taitteach Moy, on account of his
 ' having given the fourth part of the
 ' territory to Donogh and to his posterity.

'A submissive and unfeigned rising out,
 'was to be given to Taitteach-Moy, on
 'account of the nobility of ^{his} Name and
 'Wealth; and whenever an invasion
 'would be made on the ^{1. Taitheach} O'Dowda (i.e.
 'the O'Dowda's territory), Donoch and his
 'Sons were to give him as much
 'assistance as lay in their power. —
 'Donoch ^{and his posterity} mor himself had (full possession of)
 'the ^{own} ports and harbours. If English or Irish
 'were committing devastation in the territory
 'of O'Dowda, Donoch mor and his sons were
 'to give hands ^{of their own} belonging to themselves, to Taitteach
 'Moy and to his sons; and they (Donoch and his
 'sons) were to receive in turn, from the others
 '(Taitheach and his sons) a similar assistance.
 'Of this, the Leanchaidh says. —

Calparge ciste na cneadh,
 Racad imte dá háineamh;
 Cúl ceapmoga na ccall ceap,
 Neanidh na dhiongdán dúicéap;
 Ceap na tairis is tair tuar,
 Iccallparge na ccaom énuar;
 Coindeam cóid fáil ceap tne,
 Cóm plomnead na faoplaime.

ua-cuimh is ó Roelám pedh,
 ó h-áinmá na náim n-áigimé;
 as d-íobáil don gléire gall,
 ó fionnám méne mói-clann.
 ó bél-eafa na neaf n-ílan,
 fead na tuarite náir túbadh;
 do b-íonmáir ar teann tuile,
 fáir^{daí eopáin} cobairis ceann Callmáir.
 Ó bél áta in feadán anall,
 ára fáirirí na b-íonmáir;
 Máir táim ó a deapóill uile,
 go t-íarís álom eóthuille.
 Donchaídh mói n-íarí n-íarí,
 Cúil cnáma, Cúil cheapmáir;
 a máiríúil is fáiríúil,
 in cúil is áille d-íarí.
 Ó b-íonmáir na n-íarí n-íarí,
 ná bíd don na áinmáir;
 Cúil cnáma in feapmáir ar pad,
 t-íarí n-íarí d-íarí do deapmáir.
 do deán don fionmáir eólar,
 in dá cúil as eomóirí;
 Cúil ar zúe ceann don t-íarí,
 a n-íarí o zúe cúil do clom.
 Tairteach^m fá mói n-íarí,
 t-íarí na ar fionmáir o b-íarí n-íarí;
 áta á clann ó fionmáir,

a gceann donnachada ra cloinne.
 Ceatpamao casd do'n t'ip tair,
 Fuair donnachao ó Dún Dúplair;
 Tac laoi a gceill da gcuir,
 mar táoi ra réim n'isruí.
 Míle bhádán nochá breá,
 umála chruírt ne coméad;
 Tui ceud do bhádanab brapa,
 mar píao m'pencara,
 a'gar a dó, ne deapíao d'air,
 ra lo pái ceanglaó cunpaó.

h. d.
1302

Sweet Calree Quile, which abounds in nuts,
 Now will enter, and survey its lands;
 Sweet Calree of Quil Kearney, which abounds,
 In Knolly hazles, - happy are its tribes!
 Four Chieftains o'er this Country of the South,
 Hold sway in Calree plentiful in fruit;
 A tribe, who in our Charter claim a place,
 And merit notice, being a noble race.

(1) O'Quin, and Kind O'Rollin, Chieftains fair,
 O'Kiernan, hero of the dreadful arms;
 Which menace strangers with destruction,
 & O'Piman, tower of potent offspring.

From Bel-easa of the clear Cataracts
 To Broomach river, of impetuous torrents,
 Extends this Inath, which never was subdued,
 But bravely held by Calrees noble chief.

14/0/27/10 (VIII)

*The Broomach
 rises at Bearnas
 Locha Tailt, and
 falls into the
 Elloy at Binnree
 opposite Belleek
 Castle. It is sub-
 ject to tremendous
 mountain floods
 up its wide, rocky
 channel indicates
 The Bridge across
 it at Binnree con-
 taining 7 arches.

(1) O'Quin prevails in the country, as a family name,

(2) O'Rollin, prevails as a family name, and is sometimes made Rowly.

4. O'Piman, prevails - Of which name is the present R. B. Bishop of Killala.

† as lying
 south of
 Cuil Chumla

† Now
 Fromford

I must survey the whole of this fair land
of alders, from ^a Beal ^{and} ah ^{an} an ^{and} ce, across,
to Crawshelly's ^{along} grand extensive shore.

* Cuill, i.e.
angular

The doughty Donogh more took this as choice;
This tract, embracing both the far famed Gulls;

Cuile chnámha North, Cuile Kearney to the South.
 The loveliest sight, ^{disigne pull air palme trim} our eyes have e'er enjoyed,
 Is this most beautiful ^{in cuile, my little or Eymon} of Erin's Cuils!
^{na m'eadh, polar}

Is this most beautiful of
 From Borraigh of the brightly rolling streams,
 (Let no one in existence doubt my word,) ^{na ppeab polor}
 Extend the lands of Cuil - Cnamb to the Shore;
 A Country which I ought not to omit. ^{na blos san na kindpey}
^{on na dhiam do beannad.}

Now further Knowledge to you. I'll impart;
One Civil of these, once with the other ried,
And stood in arms, the North against the South,
And Faithleach Moy, on whom kind fortunes smite,
Obtained full sway o'er all the land of Hiachra;

Donogh is
here called
of Dun Don-
-Lois, as being
the senior
of the family

From that time ^{to form all} down his heirs retain Command,
 O'er all the progeny from ^{a Gaelic Donaghall} Donogh sprung.
 But Donogh, Lord of ^{to the Duke of} Durlas lofty fort,
 Obtained the fourth of Fiachra's fertile land;
 As all the records of our bards attest;
 - As clearly stated in the Regal poem.

The day this Covenant was ratified
 Was two above three hundred rolling years.
 Beside one thousand, as by records proved.

Now give the names of the quarters of land mentioned in the prose above translated, in the same order as they occur, and confront to them as many names in the list of names of townlands in the before-mentioned Parishes, as I find to correspond with them.

^{1stly}
baile ^{canon} capta m cyle
consisted

- The quarter of — of —
- 1 Ceatpamao m capta (Rem) ^{1stly} Corha T.P. in N.W. of Killgarvan Ph
 - 2 Ceatpamao am silm = Not identifiable: Lough Killeen
 - 3 ceatpamao na g-cloc = ^{perhaps the name} Carrownaglogh in N. of D_g Ph
 - 4 Ceatpamao cill bprid = Killbride, or Carrowleagh in N. of D_g Ph

- Quarter of —
- 1 Ceatpamao rata pasdám = Rathreedawn in W. of the Ph
 - 2 Ceatpamao beas m hne conallám } Bunnyconnellan East 7 in Centre of the Ph
 - 3 ceatpamao mór m hne conallám } West 7 in the W. of the Ph
 - 4 ceatpamao m labám = Carrowlabawn in W. of the Ph

- Quarter of —
- 1 Ceatpamao cill na n-garbán = Killgarvan in the E. of the Ph
 - 2 m ceatpamao ma bac = Carrowreagh in W. of the Ph
 - 3 ceatpamao m comh = Carrowconeen in W. of the Ph
 - 4 ceatpamao na horlió = Ellagh-beg & more in E. of D_g

- Quarter of —
- 1 ceatpamao bprad mór = Lissar more in W. of the Ph
 - 2 Ceatpamao mic capta = not identifiable
 - 3 ceatpamao na gprellíó = Not Known ^{7 there is a} near Gruffy which belongs to Jordan.
 - 4 Ceatpamao i'ubadám = Carrowgowaun in N.E. of Athymas Parish
Sometimes Carrowmagowaun.

* This information is collected from the people. Greallach is not given in the list of names.

14/D/27/10 (IX)

- 1 *baile na bpochláirí* ^{there is a} = Loughbrolly, S. W. Kilgarvan (1)th
 2 *ceathrannad mór cáspleáin* = Carrowcastle, W. of D.
 3 *ceathrannad beag cáspleáin* = ^{gleann dá dain na dia?}
 4 *leat baile gleanna da dub* = Glendawoo, East of Athymas ^{ph}
Half bally of
leat baile nírzaíirí = Roosty in East of D.^{ph}
 1 *ceathrannad na cásirí* = Carrick, Centre of D.
 2 *ceathrannad na cásra dypirí* = Carrowdrissagh, Centre of D.
 3 *ceathrannad dromá rguaba* = Dromacoba in S. of D.^{ph}
 4 *ceathrannad inic terrybh* = Carrow Kervilla in W. of D.

- 3 *ceathrannad ríogha* } not in either of the Parishes of
 4 *An ceathrannad caol* } Kilgarvan, or Athymas.

(1) Loughbrolly, now pronounced in Irish *loc bpochláirí*, is said in the name book of Kilgarvan Parish to lie in the townland of Graffy and Lissmore. It certainly took its denomination from *baile na bpochláirí*, which is not now known as a townland name.

From this document, we learn, what the exact extent of a Baile, was in this part of the country. We see that the Baile fearainn (Bally of land), consisted of four Ceathramhachas (quarters).

It is Curious also to observe that the Ceathramhade which means quarter, is retained in some instances and omitted in others, in the Anglicised form of the names. The same happens with respect to Cathbhaile, — half-bally.

Of Attymas Parish.

The name Attymas is applied to the parish only. The local pronunciation of it, is At t'is meap —

There is no traditional information of any worth to be had respecting the object or even the locality to which this name was originally attached: Neither is its signification known in this part of the Country.

We find it written at t'is m Meapais, which signifies the Lord of the house of Measach, in the Annals of the Four Masters at the year 1225, where it is said that 'O'Neill marched with a great army into Connaught, to assist the sons of Roderick O'Connor, viz. Dirloch and Hugh, at the request of Domoge Maguireachtair, Chief of Siol Muireachtair. The son of Charles the red handed then went over to the English, who held their Court at Athlone. He was welcomed by them.

with great joy, and they entertained him for
 some time among them with much kindness.
 He then brought to his assistance, the Lord
 Chief Justice, and as many of the Chiefs of
 the English of Ireland as he thought sufficient.
 When the inhabitants of Magh-aoi and of
 the Quathas of Connaught, had obtained
 intelligence of this muster, they fled into
 the territory of Syney, with their Cows and
 accoutrements, and left the sons of Roderick
 with only a few troops. The sons of Roderick
 O'Connor afterwards set out to kill Bealluigh
 and placed themselves behind their Cattle.
 The sons of Roderick were at this time stationed
 near Loch-mac-Fearachach in Gleann-
-ma-mochart. Hugh having consulted with
 his English, resolved to march through the
Quathas and plunder them. Accordingly
 they passed on ^{by} ~~through~~ a way, through
 which, it would never occur to the English
 to pass &c. through Kioth-gathlaigh,
 until they arrived at Ath-tighe in Messiaigh
 and plundered Luil-Cearnach, after
 having destroyed its people, some of whom
 fled to Dulhcanga and were nearly all
 drowned. —

As the ^{exact} locality of St. Tighe in Mheasigh cannot be ascertained from any local information, for the only local knowledge of it is, as the name of a parish. It is necessary, if it occur in the course of making Irish extracts, to look down ~~extract is said of it; the passage from the 'Annals' just given,~~ is not definite enough.

In the North of the Parish and on the North Margin of Ballymore Lake (Loe a Baile mór), stands ^{within a hurling ground,} a small Church in ruins, called Killedermot, which in Irish, is locally pronounced cill drymat —

Cella Dermotii. The western gable has been totally pulled down, but its foundation is traceable; the side walls and eastern gable remain. It is 6 paces in length inside, by 4 in breadth. —

18 feet by 12 — There is a lancet window on the eastern gable, which is ^{outside,} made of rudely cut stones so irregularly fixed as to leave its breadth, ^{which does} unequal, not exceeding eight inches in general. It is at least $3\frac{1}{2}$ feet high on the outside. Under the stones composing its sides, is laid

— a rudely cut ^{stone} flag, with an incision of three inches in depth, and 6 inches broad, corresponding to, and forming the lower part of the opening of the window. And over these stones is placed on its edge, a rudely cut thin ^{stone} flag, with an incision 3 inches in the deepest part, and of an arched form, and of a size corresponding to the breadth of the window. —

+ excision
gives a
better idea

The inside of this window is 6 feet high, and $3\frac{1}{2}$ feet broad, in the lower part. It commences within 2 feet of the ground, and is continued in the same breadth, to an equal height with the side walls; then it is arched over with 6 stones, cut but rudely for the purpose.

The door way must have been on the western gable, as there is none on the part remaining. The vestiges of another building, to the West of this little church, are traceable. It was $10\frac{1}{2}$ yds long, and somewhat wider than the church. The demolished building is said to have been an Abbey and the Kill in ruins, a chapel attached to it.

Though this is looked upon as an old establishment; there is no account to be had of its founder. Is there any mention in the Life of St. Dermot, of a Church erected by him, or dedicated to him in Guil Cearnadha or Galeanga in Comaught.?

An old burying place lies in the townland of Bunnafinglass in the West of the Parish, where it is said there was formerly an Abbey. This is the ^{most} only frequented burying place in ~~the~~ parish.

There is also an old burying place in Killegella townland in the North of the Parish. It is called cill gëlle in Irish, and gave name to the townland. "What gëlle" I don't understand; I conjecture, however, that it may be a corruption of gëlle, the p being left out; and that therefore it is probable that ceatpamað na gëlligi, mentioned in the Contract above given, was the former name of cill gëlle.

In Gleann darwoo townland (now in Irish Gleann da dár) in the East of the Parish, lies ^{cill} Killeen burying ground, where unbaptized Children are ^{now} interred.

It is set down in the Name book of the parish, that in this grave yard there is a standing flag stone with a cross cut on it, and another covering a small grave with a cross rudely cut on it.

Archdall in his Monasticon, under Killyn, places it in the Barony of Tirawley and says - "This Abbey was seized of the 'Chapel, or Church of Atthinness, and a quarter of land called Droma Rowlog, and Carrowne cary with the tithes of the same -

+ The probability is that it was at the Killeen mentioned here, this being the one that Archdall should have placed in the Barony of Galway, for Atthinness, is most undoubtedly Atthinness, and Carrowne cary is now Carrowne townland in the Barony of Tirawley. Droma Rowlog, does not find in Atthinness, it must be in Carrowne and adjacent Parish.

^{nachuaná?}
Tobberachloona (called tobap-í-chín), a holy well,
 lies in Trianlaur townland in North of the Parish.

Tobber Patrick (tobap-pá-páic), a holy well
 lies in Currower townland in the North extremity
 of the parish.

I was informed there was Atty's holy well
 in Irish, tobap átpáctá in the parish,
 but in what townland I cannot tell.
 It lies as well as I could learn, not far
 from the parish Chapel, somewhere towards
 the Mountain.

The people
 place ^{the} Breach
 mhaighne T.L.
 in Kilmoremorey.

There is on
 T.L. called
Bealach Breach
 -mhaighne.
 in Castle
 -corner B.L.

are they
 the same?

At the meeting of the Parish of
 Attymas with Breachmhaigh townland
 in the Parish of Kilmoremorey in
 the County of Sligo, and immediately
 to the S. East of the road leading from
 Ballina to Attymas, there is an ancient
 sepulchre. Stones are set in the ground
 on each side, and at the ends
 to fence it in, on ~~on~~ the part
 to the West, there lies a great stone
 horizontally, supported by others set
 under it. The manner in which it is
 placed, gives it, at a short distance,
 the appearance of a Cromlech. But it
 is not suspended in pendulo; it is placed, like
 the great stone of the sepulchral monument
 at Ardnamaol, at Ballina. The name
 for the sepulchre, is Capán, which signifies (a heap).
 There is here a white thorn bush called peacín-dála. The
 white thorn of the Dalys, a family, who lived formerly at the place.

Of Cuil Chearnadha

This ancient name is very well known in every part of this Country. It is in general agreed upon by the tradition of the people here, that ~~the~~ the ancient district of which it was the name, is now comprised in the two parishes of Killgarvan and Sttymas, both which are said to be ^{exactly} Coextensive with it.

We learn in Note 145 in p. 188. col: 2. to Chapter 100, ^{par: 2} of the Tripartite Life, that Calrigia of Cuilchernadan (^e Calrigia of Cuil-
-chernadha) lay to the East of the Moy.

The words of the Note, giving a description of the Western Bertlaic, and of the Bertlaic of Calrigia of Cuilchernadan, are -

' Bertlaic occidentales, (the Western Bertlaic)
' are the people of Connaught, about the
' mouth of the River Moy, (Muadhi fluminis),
' and the Bertlaic of Calrigia of Cuilcher-
' -nadan, who with respect to those, are Eastern,
' (are) at the Eastern bank of the same river,
' where it runs (down) into the ocean, as
' is collected from the same author (Localine)
' speaking of the former i. e. Bertlaic occidentales)
' Par: 2. C. 93. — of the latter (Bertlaic de
' Calrigia de Cuilchernadan) Chapter 100. —

14/D/27/10(xii)

It is necessary to remark here, that Calrigia of Cuilchernadam, as given in this note, is compounded of Calrigia a Latinized form of Calraighe, the name of the inhabitants; and of Cuilchernadam, an incorrect form of Cuile chearnadha, the name of the district inhabited by the Calraighe, who were descendants of Lughaidh Cal.

Cuilraighe the name of the inhabitants might be frequently used, as the name of the district; but when it was necessary to distinguish it from other Calraiges (Calrees), the real name of the district, that is, Cuil chearnadha, was postfixed to it. The same may be supposed to happen to other Calrees, and other names of similar origin and formation.

We have no document, which would let us know, who the Bertlaui were; - Does Mac Firbis mention the Bertlaui, or trace them to any origin? —————

We now collect from local knowledge, and written authority, that Beul chearnadha lies to the East of the Moy. And from the observations made we collect that Calree, and Beul chearnadha, applies to the same extent of Country.

We collect two other grand features from the Irish poem just quoted above viz-

- (1) 'ó beul-casa ná neap n-glán,
 'Fead ná tuarce náin' tuibid
 'Go brosnach is n' teann tuile
 'Fáin ^{to b'p'p'p'p'} cobaid ceann callpáige'
- From Beul-casa of the clear Catavacts,
 'To Brosnach river of impetuous torrents,
 'Extends this Innath, which never was subdued,
 'But bravely held by Calree's noble Chief.'

The prose account prefixed to the poem of M^r Pirie of 1417, defines Beul chearnadha

- thus. (2) 'ó beul a'ca ^{na} midhead
 'Go bealach breuchmurge'

'From Beul a'ca na midheadh.
 'To Bealach breuchmhurige.'

(1) Belt-easa is now the ^{Irish} name of Foxford town, 3 miles, due South of Attymas Parish. And the Brosnach river rises near Bearnas Loch Tuilt, and falls into the Moy at Bunree opposite Belleek Castle.

(2) Beul atha na midheadh, is a ford on the Abhainn bhuidhe (yellow river), at Moorbrook in the Parish of Toomore, and about a mile from Foxford. This river is said to have its source in Glandawoo lake in the East of Attymas Parish, and to join the Moy at Brunnasinglass in the West of the same Parish.

Bealach Breachmhuighe is ^{now} the Name of a townland in the Parish of Castleconor, and lying East of Arnaree.

We have now ^{from the Poem} Foxford on the South, and the Brosnach on the North, two remarkable features limiting this district.

And we have next ^{in the Prose account} Beul-atha midheadh near Foxford, and Bealach Breachmhuighe to the North. —

Though ^{the} names in these descriptions, differ, there is, however, very little difference, if any, in the extent defined by them, as is to be seen on considering their situations of the places.

(2) This ford lies on the river where it crosses a road, which though old, is still much frequented, and leads from Foxford to Ballina in that direction. Large stepping stones are placed in it, which the people cross from one side to the other. Its exact situation is at Moorbrook to the S.E. of Moorbrook House. Benl-atha-na-nidheadh is known as the name of this ford over all the country.

Having fixed these limits, we adduce from the Poem of M^r. Pilibis of 1417, an unquestionable evidence of the western boundary.

O beul atá cunga cruaid
na fearúin siar go sean nuaid
atá o' cuin' is o' moram meap

From Beul-atha-cunga, to the Moy
Westwards, lay the lands of O'Quin,
and of O'Moran. —

Beul atha, cunga is now the name
of a townland Anglicised Bellacong,
which lies in the Centre of the Parish
of Attymas, $\frac{1}{4}$ mile North of the Village
of Munnyfinglass.

O'Quin and O'Moran are enumerated
among the Taoiseachs (chiefs) of buil, chernadha,
whose territory, the words just quoted clearly
define. —

The Moy was therefore the western
boundary of buil chernadha (buil Karry),
which probably extended in the opposite
direction, as far as Legney in Sligo. —

In the tripartite Life par: 2: C. 100. p. 2 it is said that When Patrick was bringing to an end, and journeying through the circuit of Connaught, the men of Gallogia of Eulechamadan (Galree of Connaught) laying snares for him, met him, and by the clanging of their arms, and shields, and by the noise and clamors raised by them, endeavoured to terrify the holy man of God, and his companions, and expel and rout them from their own territory. To whom the holy man said, what he saw in spirit, because you raise up in arms against the unarmed, and you endeavour to put to flight from your territory, the messengers of peace and salvation, you yourselves and your posterity, shall in the day of ^{battle} war, be driven, like sheep to flight, and turn your backs to the enemy.

They hearing these sayings, were very much astonished, and doing penance for their temerity, all excepting five, falling

on their knees, asked pardon. The compassionate man was silent for a short time as if deliberating, and by and by, he says to them, with a presaging and consolatory oracle, what the Lord has spoken through my mouth, will remain fixed. But, however, because you humbly demand pardon for your error, beyond the number five of you, although all the Connacians - pursue you, shall fall in no conflict. - And the event proves that that this oracle is continually fulfilling -

We find another notice of Cuibearnaidha in the Annals at the year 1412. —

For the notice of it at the year 1225 see it given above.

1412. Richard Barrett made a predatory incursion into Cuibearnaidha, but the Noble-men of the Country overtook him and drove him into the river Moy, in which he was drowned; and many of his people were also drowned, and others were taken prisoners.

I have made extracts for myself, relating to the North part of Circumly; I shall, therefore, proceed to Killeala on Monday, and afterwards pass on to Ballycastle. I shall write as soon as possible again.

Your obedient, humble
Servant

J. O'Connor

J. A. Larcom Esq.
K. H.

END

14 D 27/11

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from
T[homas] O'Connor, written from Killala, Co. Mayo, concerning his examination of
antiquities at Crosspatrick and Bartra Island, Co. Mayo.

30 May 1838

7p.

24 cm

RIA

139
Kilala May 20/88

Index.

Cross-patrick - described
occurs in Tripartite Life of S.P.
C. 79, —, 81 - 86 - par: 2.

Kill-phairclann - not discoverable.

Ail-an-druidh, not known

Coille Fochladh - a district - extent of,
not yet ascertained.

Inlach na Ndruidh - not known
by the people.

Disert Patrick - not known &c -

St Patrick's well - situation of shown.

Wachtar Charthuim, a place not identifiable.

Domhnach-mor - not known.

Cross erected by S. Patrick - not discoverable
on Bartra island.

Killean May 30th 1838

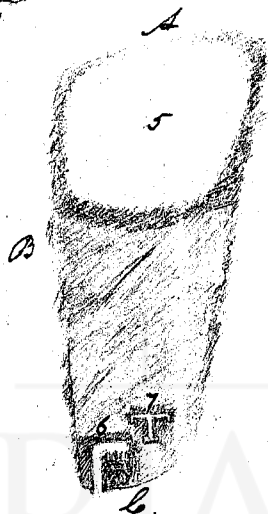
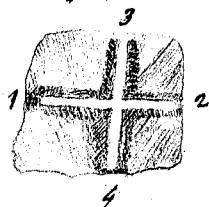
Sir,
I came here on yesterday, from Ballina, and examined the locality of the old Church of Cross-patrick, which stands in ruins immediately to the East of the road, leading from Ballina to Killacla, and within a short mile of the latter.

Within 20 perches of the old church, to the South, I found a stone measuring about 14 inches by 12, and 6 inches thick on one side, and 4 on the other. On this stone, there is a cross inscribed, the two lines composing which, are each about nine inches in length, and very little more than one inch in breadth. They are not deeply cut, being sunk not more than $\frac{1}{4}$ of an inch. At this, lies a flag stone, about 3 feet long, which at the smaller end is about 1 foot broad, and gradually increasing is about 18 inches at the middle, and still continuing to increase, is twenty inches at the broader end, which lies next the Cross. On the broader part, there is a Cavity, not deeply sunk, but taking up very nearly the whole breadth, and more than a foot in length, where, tradition says, Saint Patrick sat. There is an incision about ^{3 inches long} an inch broad, ^{nearly} one half inch deep, representing, though perhaps imperfectly

the form of the upper part of a crozier, the part of the incision, which ^{curved} turning, forms the appearance of the Crook, is one inch long, at the very point of which is cut in ^{small} fine but ^{visible} distinctly lines, the form of T: each line of which is one inch in length. The former of these incisions, is said to be the mark of Saint Patrick's pipe, and the latter is not in general described, as it, though ^{evidently} artificial, may be passed, unobserved by most persons, excepting the curious, or those, who go to examine the marks on the stone. There are some, however, who, suppose it to be the impression of a small cross, such as is attached to a beads. Both these stones lie horizontally, and the thickness of the flag stone, which lies, a little sunk in the earth growing about it, cannot on that account be well ascertained; at the broader end, where it is not covered, it does not exceed 6 inches in thickness.

I give an outline of the form and position of both, with respect to each other, which cannot be expected to be correctly done, but may serve to convey a more collective idea of them, than description by words, would do.

επιγραφὴ π. π. e. Crux Patricii



At 1-2. breadth of the Stone is 14 inches; at 3-4 - it is 12 inches -

At 2. it is 6 inches thick, and at 1. it is 4 inches; - at 3. it is nearly the same thickness, as at 1, and at 4. it is less thick, than at 2. -

The lines of the cross, are nine inches, each in length, being not deeply sunk, and, not more than 1 inch broad, as is above observed.

The flag stone is from A. to C, 3 feet long. At C. it is 1 foot broad; at B. ~~it is~~ scarcely 18 inches broad, and at A. ~~it is~~ 20 inches broad, where it is 8 inches thick.

The cavity is shown by 5; the impression, according to tradition, of the pipe by 6, which is 3 inches long; ^{about 1 inch broad, and $\frac{1}{2}$ inch deep} the curved part is one inch long.

By 7. is indicated the impression ^{of the small} ~~the small~~ cross. + curved as ~~used~~ used here in its original measuring, bent, crooked.

This representation cannot show any accuracy of proportion, as to the dimensions of these stones; it may, however, have the effect of imaging to the mind, better than words could do, the marks on them, ^{as well as} the position of these marks; and also of making better understood, the dimensions, just given.

The distance between them, as shown here, must be too great. ^{they are to be set} They both look towards South by N.E. & S.

The stone with the cross on it, is not sunk in the ground, and is supposed to have been attached to the flag stone. To the eye, however, nothing appears to indicate its having been broken off.

+ Conall, son of Ende Crom, being excluded at Tara from the King's presence, went to Tiprad-Misatrine, where St. Patrick was going to celebrate the Annunciation, and calculated upon killing him. The Saint after some conversation said, 'I will go with you into your country to baptize, to teach, to preach.' See Chapter 77. The King also agreed to go, and advised him to go to Dergus, son of Kelly, who obtained leave for him to preach his faith before the King (Laogare).

We read in the Tripartite Life of St. Patrick, part. 2nd page 140. Chapter 79. That, 'when the contention (viz. between the sons of Amalgadius, (from whom ^{the name} Tirawly) about the Kingdom) was decided, (viz. before Laogare at Tara, where St. Patrick was at the time) the sons of Amalgadius, all of whom being not well contented, return into their own Country; then, and particularly his beloved Conall, Saint Patrick about to preach the faith to that Country, accompanies. But Dergus very much displeased with Conall, and his favourite Patrick, determined to murder both, being ^{stimulated} urged to it by the treacherous King Laogare. He communicated the impious ^{intention} conception to Dergus, and Hedling, his brothers, soliciting them to the same crime. The place ^{appointed} for committing which, was Corann, a Country of Connaught. But his brothers refused to consent to so impious an act, saying that they themselves were unwilling to commit the crime of sacrilege against Patrick, who was innocent, and a holy man of God, and that they were unwilling to commit the crime of ^{parricide} ~~parricide~~, against Conall, their ^{own} nephew. But Dergus did not thus return to a sounder mind,

but ~~persecuting~~^{persecuting} in his ^{intended} conceived impiety, took
 in as advisers and associates of the crime,
 two Magi, Roen, and Rechet of the progeny
 of Poelan, the soldier, and proceeding with
 two ^{troops} bodies of malefactors, lay in wait before
 them, and (planned) the snares of death for them,
 on the way, by which, they were passing, where
 also Roen the Magus, animated the associates
 of the crime, promising, if he himself
 should look at Patrick, that ~~performed~~^{performed}
 worker of miracles, that ^{he} ~~he~~ should
 become extinct on the spot, by the evil
 effect of his own (the Magus's look). Which
 impious devices, and diabolical designs
 of the evil-minded waylayers, when the
 man of God, recognised in spirit, being
 as yet, at the distance exactly of one
 mile (from them). - (for he was at the time,
 in the place, which is now Called Cross-
Patrick (ubi nunc est Crux Patricii dicta)
 and the waylayers in the place, in which,
 stands the Church of Kill-fhoirelann)

18

Vide infra.

14/10/27/11(IV)

at the instigation of his Lord, ^{he} said to the Magus;
 'it will not be so, son of Belial (fili Belial)
 'but I will see you first, and the earth which,
 'you threaten, will swallow me, will first,
 'swallow yourself alive, unless you begin
 'to be of a sound mind (nisi resipiscas). As soon as

'Patrick came on sight of him, the earth
 'began to gape, and ^{having opened} began to swallow up
 'the Magus, Roen. The Magus, at these things,
 'being struck with terror, and asking pardon,
 'and promising penance, is ^{cast up again} reflected by the
 'earth vomiting him out, into the air among
 'the winds, and is thrown down afterwards
 'half dead. In like manner also his im-
 'penitent associate, Mechet ^{being thrown}
 'on ^{aloft} high, by the earth spewing him forth,
 '(and) falling again head foremost to the earth,
 'dashed his head against a ^{stone} stone, and
 'being afterwards ^{stricken} struck with lightning, was
 'destroyed. That ^{stone} stone against which, he

2. ^{vide infra} dashed his head, is commonly called, dilandruadh
 'that is the stone of the Druids (lapis druidis). And
 'there is a Church, in that place near Boille, Pochladh,
 3. ^{vide infra} to the East, which is called Gros-phadruic.

'Also the place, in which, the way lay, were at
 'that time, is commonly called Kilach na Ndruadh
 4. ^{vide infra} that is the hill of the Druids (Collis druidum), and
 'lies adjacent to the aforesaid Church, to the West.

Chapter 80. Senguss admonished by so terrible a
spectacle, was very much terrified and asked
and ^{obtained} ~~entreated~~ pardon, and embraced the faith
of Christ, which was proved by so great miracles.
He also earnestly entreated the man of God,
to whom he thought nothing impossible,
that he would design to restore to life, his sister
by name Pelinnia. Patrick assented and
having poured forth prayers to God, presented
to her brother, her, that had ^{been} dead, (now)
restored to life.

C. 81. A certain person, who ^{was deprived of} ~~had not~~ the use
of the sight of his eyes, hearing of the miracles,
which were worked through the wonderful servant
of God, hastened his steps to meet Saint
Patrick, who was passing by; and because
he wanted his sight, the director of the
way, as he ^{was} ~~ran~~ ^{running} through places difficult to
pass, he fell. A certain person of the Clergy
P. 141 of the holy Prelate, seeing him, laughed,
and without Compassion derided the stum-
blings of the blind man. Which the holy man
taking to heart, was moved with indignation
and said - 'You deserve to be deprived of
the use of your eyes, with which, you
^{made} ~~wickedly~~ see; and that blind man full
of faith, who sedulously seeks a remedy for

for his misfortune, deserves that the
 son of Justice would gift him again
 with the use of his sight, which he
 lost. And scarcely did he finish
 these words, when behold, ^{the} clergy-
 man being immediately ^{struck} struck with
 blindness, lost the light of his eyes;
 and the darkness being cleared ~~away~~^{off}
 the blind man's eyes, he was restored
 with his eyesight, and began to see
 clearly all things before him, and to
 exalt Divine goodness with the highest
 praises. The blind man's name was
 Roan, the son of Conchunha, and
 was a servant formerly of King Amalgadius,
 and the place in which he ~~was made~~ whole,
 from that time forward, being called
 58 Rae Roain, was afterwards bestowed
 to S. Patrick. But the Clergyman
 was called Midgna, and he himself
 and another disciple of Saint Patrick,
 by name Donnmalus, were left
 6 in a certain hermitage called Desert
Patrick (desertum Patricii), and lying
 beside the ^{well} fountain, (which is) ^{near} the
 Church called Cros-Phadruic.

C. 82. In the place called Muachtar -
 7³ Charthrimn, two lame persons came
 to Saint Patrick, in presence of whom,
 in order that, they might move him
 to compassion, they complained very
 much, that they themselves, though destitute
 of the ^{facultate} power of walking, by reason of their
 lame feet; were, however ~~obliged~~, on
 account of the care of ^{the necessities of life} their private affairs
 (rei familiaris), obliged ^{very often} to make their way
 through rugged places, difficult to pass,
 between ^{the} mountain and plain (inter montem
et planitiem). Whose miseries, the compassionate
 man, commiserating from his heart, raised
 them ^{by} Divine power, and sent them away
 gifted with the power of walking speedily.

C. 83. After these were thus restored with
 the power (officio) of walking, Patrick
 8³ came to the church of Donnach mor
 where rests (³⁴) Bishop Mucna, and
 from thence to the Church of Cros-phadruc,
 where there came to him, another lame
 person, of noble extraction, whose name
 was Ailus, and Cognomen, Longus, grand-
 son of Engus, by his son Eochadius, to implore
 and expect the like favour.

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The holy man restored to him, according to his expectation, and the merit of his faith, the office of his feet and the power of walking ^{justa} at (or near) the aforesaid fountain, which lies adjacent to the Church of Bros. Phadruc to the west.

Note 134. to this Chapter. (83)

Uhi est episcopus Mucna. These Latin words are inserted between Irish words of the same signification with them; and indicate the great antiquity of the author in whose time, lived several disciples of Patrick, as S. Mucna of whom here, & S. Guasact, S. Laorn, S. Piceh, of whom above par. I. cap. 20. 52. & 61. He, who is here called Mucna, seems to be, the person, whom, Marican Gorman at the 4th of March, calls Muckin of Magin (^{now} Moyné); on which day, also the Martyrology of Tumbact and the Martyrology of Donegal, place his Nativity therein: for the Church of Magin is in the Country of Xiv. Amalquidh in which Patrick was: and perhaps it is, the Church which is here called Domnach. mor q. Ecclesia magna? —

1 ~~C~~ Kill-fhoirchlann, Chapter 79. quoted above.
 We learn from ~~the~~ words of this Chapter,
 that Kill-fhoirchlann, was exactly one
 mile, distant from Cross-patrick.

And we learn from c. 86, *infra*, that it was
 situated ^{directly} near the Way to the West. -

Kill-fhoirchlann, is entirely forgotten; there is not
 found even any old burying place, corresponding with
 the description of it with respect to Cross-patrick, where
 it might be supposed, the church had its situation.

2 ~~C~~ Silandruadh. (Lapis Druydis). c. 79. above given,
 is not retained, as far as, I can learn,
 among the people of this part of
 the Country.

3 ~~C~~ Coille Dochladh. c. 79. - is a district, of
 which, I have not yet ascertained the
 extent; and which we learn in the passage
 given in this Chapter, had its Eastern extremity
 near Cross-patrick Church.

4 ~~C~~ Inlach na Ndruadh. c. 79. This name is
 not known in this neighbourhood. There
 is a hill in the townland of Meelick, not far
 distant from Cross-patrick old church, and to the
 East of the Road, between it and Killalea, which
 is called Ridepuad i.e. collis ruber = red-hill -
 I mention this name here, not as identifiable with Inlach -
 - na Ndruadh, but in order to have it retained.

5. & Rae Roain. C. 81. - *Supra*. There is a name similar to this in Ballysokeery Parish; but I cannot ascertain the particulars of it, till on my return to Ballina. -

6. & Disert-Patrick. C. 81. Desertum Patricii
^{at} near the fountain ^{prop} near the Church Called
Cros-Phadruc.

The name Disert Patrick is not remembered. The only object to indicate its situation is the fountain mentioned here, which is now called St. Patrick's well, and lies about a quarter of a mile to the West of the old Church of Crosspatrick, and immediately to the West of the road, leading from Killalea to Ballina.

The situation of this well agrees with that of the fountain mentioned in C. 83. above given, in as much as 'it lies adjacent to the Church of Cros-Phadruc to the West.'

They are doubtlessly the same.
 A wall of stone-work encloses it.

7. & Uachtar Charthuinn. C. 82. This name I cannot find, known in this country.

8 & Domnach-mor, — I should suppose, Mr. O'Donovan has decided on two particulars relative to the Church of this name — 1st — that the words 'ubi est episcopus Mucna' of C. 83. import the meaning of 'where Bishop Mucna rests' (i.e. where he is interred), as Doctor Lanigan in his Ecclesiastical History, thinks; and not of 'where he is as bishop'; which interpretation would indicate the writer, from whom these words are taken, to have been cotemporary with Bishop Mucna, as Colgan thinks in note 134. above cited.

2^{ndly}, that the conjecture made by Colgan in this same note, is not true, viz. — that 'perhaps Magin (Moyné) is the church, which is called Domnach-mor & ecclesia magna', —

The question is now, where is Domnach-mor, which appears from C. 83 *supra*, to have been in the neighbourhood of Cross-patrick. I am making every endeavour to discover its locality, and see myself ^{not} as yet having succeeded. I conjectured that Lawnaghmore (V.L.) in the parish of Killelala, might have been a corruption of Domnachmór; but even tradition does not remember that there was ever a church, or churchyard within the lands called by this name.

14/D/27/ii (vii)

See. I examined them as carefully as possible as they are placed, and could discover no antique stone among them. On one stone, which certainly belonged to either an entrance of a window of an Abbey of the 12th or 14th century, or most probably of later date, I saw the figure of a person in high relief, represented as kneeling, and covered with a loose robe. The right side is presented to the view, and the face looks directly upwards. The two hands are represented as holding a hammer of modern shape. I am very sure the cross of St. Patrick does not exist there.

I'll try however
to find the Captain
at home and
make more
enquiry.

+ Signaculum might be
rendered figure.

I went to Bartra island, and made the strictest enquiry and search for the cross set up by Saint Patrick in Bertrigia, but my attempt proved unsuccessful.

We are informed in Tirechan's Life of Saint Patrick (Sir William Betham's Irish Antiquarian Researches Vol: II p. XXXI) ^{filiorum} that Saint Patrick returned from Ros Mac Caitni to the river Muaid ^{Moy} Denectrige in Bertrigia^m, and raised there a stone ^{+ in signaculum} as a sign of the Cross of Christ &c. —

Now, I made every possible enquiry about this cross, but could not get the least information about it. I have consulted men, who frequented the island for seventeen years of their lives and never even heard of it to have been there. There is no one now residing on the island who is more than 4 or 5 years ^{old}. I found in it a great Carn of ornamented and curiously cut stones, which Myles John O'Reilly Esq^r, as the people told me, got conveyed there, from the Abbey of Moyne and from Ardarae. I was desirous to examine them one by one, but Captain Kirkwood, who is now proprietor of the island and resides on it, happened to be in Ballina when I visited the island, and I was informed that he might be highly displeased if I attempted to move them, without first asking his leave. See.

J. A. Larcom Esq^r
Jcth

Your obedient
Servant
J. O'Connor

END

14 D 27/12

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Binghamtown, Co. Mayo, concerning the history, antiquities, folklore, genealogy and topography of the parish of Kilcommon, Co. Mayo.

30 May 1838

8p.

24 cm

Included is a list of Irish topographical words, indigenous to the area.

Benghamton May 25/57

Tynallam, Tyn ob seun popuio
O'n tyni papius. eaplomais
So h-joynur' nari hoileuio jnn
Cioinnur' na n-onneur n-aoibinn.

O mhuio sean-spuio moir-choirio *Widder's paper mill, 1417.*

Tynallam, Tyn ob tynall popuio--
Pagan ponn na n-ainalgaro,
Shuiprean so h-joynur' na ngleann
D'fior a peapojnn 'r a puoi-elann.
As so tyni mch aoibinn ponn
Tyn na n-dumach 'r na moir-choirio
Tyn 'n mch b'patear epann na blach
Tyn 'n mch gclumpear cuach so b'pach.
Tyn 'na peapgan pisle arspoir
Eapcal mapal ar puat an deir
Dach epaob' da gclumpear' na epie.
Tuath is tyni. p'apamail gne.
Anoir cid epespear an b'ard,
Mac p'ubirig do mol so hapd
Tyni joynur' 'r aoibne pynn
"as r'geit sac topas na tyni".?

P'apm'gear an feallham anoir
Ca b'pail aoibnear p'ain joynur' ?
Ca b'pail an p'ioo glar na p'ear ?

Cid elumtear an aet p'ear p'p'ear ?

Cid cidtear an aet p'leibre p'p'ear ?

No g'ainedm b'ain da p'erdeuio o'n n'g'aoit ?

Widder's paper mill, 1417.

14/10/27/12(1)

Binghampton, May 30th 1838.

Dear Sir, This is the wildest part of Ireland I have yet visited. The extent of Boree is greater than that of the Counties of Dublin or Louth, and it will be with great difficulty I will be able to get through it.

I went thence of Great Charles St. to search Colgan and the other ancient and modern Irish writers for any reference to the Churches of Enisbe and Enisgluir. Does Colgan give a life of St. Brendan? If so does he mention Enisbe or Enisgluir ^{among} his churches? Does Martin O'Donnell in his life of his patron Columbkille state that he erected a church on Enisbe or in any part of Lorrain Donaghmore. One of the island whom I met here on the 20th inst told me that the ^{old} Church on Enisbe is named after Saint Columbkille, and O'Donnell speaks of that saint as having sailed from the country which is situated beyond the River Usser, called Boree Donaghmore. Perhaps O'Donnell, who gives a more minute account of St. Columbkille's proceedings than O'Donnell, mentions his having erected churches in Boree.

A colony of the Henel-Cannell were established here about two centuries since, and it was among them the Crach of St. Columbkille was found. Who were the Keepers.

of the Cash and Red stones of St. Columbkille according to the Danegal inscription?

I want a copy of Platney's map of Ireland to see ^{where} he has laid down the Danoniis. The one published by Dr. O'Sonor is the best.

Of the parish of Kilcommon

which is the largest in Ireld
This parish is named from the old burial ground of Kilcommon lying in the N.W. extremity of the townland of Pallatomish, which is sometimes also called Kilcommon. Of the old church itself only a part of one gable remains, from which but little can be learned of its style or age. I have no authority for the ancient orthography of the name of this parish, unless it be the Cill Chomáin mentioned by Mac Firbis ^{in the pedigree of Walsh}, which it most probably is, but I have nothing to prove their identity. The name unquestionably signifies "the church of St. Coman" but we are completely in the dark about the history of the parish.

In this parish in the valley of Glencaple, and about 4½ miles S.E. of Belmullet stands a very remarkable conical hill on the summit of which there was a ^{*}square building of lime and stone, which is now scarcely traceable. This fortified hillock, ^{which} is now called Dún Domhnail, is believed by the natives to have been, in ancient times, the residence of a giant named Domhnall Duál-bhuidhe or Donnell of the yellow hair, who here closed nightly the gates of Errop against ^{all} intruders, and made every passenger pay turn-pike! Here also are shown his corn stack and turf

* oblong
set
40 by 20.

14/10/27/12(11)

stick, and at the base of the hillock, a stone which marks the foot of his grave, but the head stone has been removed.

This Dun Dornnail is no other than the Dun Dornnainn mentioned in the annals of the Four Masters at the year 1380^{as an original}. I have frequently observed before that many names which anciently terminated in nn are now made to terminate in ll, as instanced in Lough Anninn in Westmeath which is now written and pronounced Lough Ennell. Even in the absence of this analogy in the corruption of Dun Dornnainn into Dun Dornnail could be easily accounted for, from the fact that it is a constant habit with the Irish when they have aboriginal names of men no longer in use among them, to change them to those ^{to which they nearest approach in sound} ~~they~~ still retained; and in this manner Dornnainn would be at once changed to Dornnall. It is the firm belief of even sensible men in this barony that a distinguished personage named Dornnall held his residence on this hill which commands the only pass into Ennos from the east side, but they can form no

no idea of who he was, or when he lived; nor have
 a single historical passage to throw any light
 upon the subject. Conjecture, the antiquarian's ally
 and friend, can alone pronounce an opinion. I
 shall therefore state her suggestion: This remarka-
 ble conical hill, which commands the pass into most
 of the ^{eastern} Erris, was originally crowned with a cyclopean
 fort, which was erected by one of the chiefs of the
 Domnonii, who held sway in this part of Connaught to
 a comparatively late period, and whose name it bore. This
 Domnuann is the giant whom tradition remembers
 as vividly here as it does Balor ^{Béirneann} Boyman at Tory
 island, and whose grave is shown at the base of
 his tower. For, tradition generally remembers a per-
 sonage who figured at a remote period more vi-
 vidly than a less famous hero who flourished
 in modern times. Thus every one heard of Meave
 Croghan, Manannan Mac Lir, Balor Béirneann
 Fionn Mac Cumhail and Brian Boru while ^{the memory of} ~~at~~
~~most~~ ^{the memory of} all the rest of our great heroes of
 modern times are buried in oblivion. This
 Domnuann was succeeded in this fortress of Erris
 by the Milesian ancestor of O'Baithniadh, who
 became chief of Erris after the ^{or conquest} expulsion
 of the Domnonii. The O'Baithniadhs retained

^{shortly before}
 the chief command of Erris until the period of the
 English Norman invasion, when Damhnall-Erris
 O'Conor (who is believed to have left a numerous
 progeny in Erris,) conquered them and erected a
 house in Dun-Damhnainn, which thence began to
 be called, from his name Dun-Damhnail - a name
 which ~~is the name~~ it retains among the pea-
 -santry to this day. The king of Damhnall O'Conor
 did not maintain possession of this important
 military station for any considerable period
 for Sean Bhrian, the son of Taichleach Moy
 O'Dawd expelled all intruders from the King-
 -dom of the ^{regno. Tiachroim} Hy Tiachrach, and established
 either the original proprietors or some of
 his own relatives in their place. After the
 death of Sean Bhrian, however, his tribe
 lost ^{much of} their vigor, and the English fa-
 -milies of Walsh, Lynot, and Barrett a-
 -gain poured into Tir-Awley and Erris,
 and in the year 1386, we find Robert Bar-
 -rett (or Walsh) resident at Dun-
 -Damhnainn, and pursued from it.

1580. Donnell, the son of Mustagh O'Garra, the Mac Do-
 -noghys, O'Dowdys, and O'Hanag marched with a great
 army into the territory of Mac Watten (Barrett) ^{at the time of the} which
 they totally plundered and devastated. On that
 occasion numbers were killed, among whom were Robert ^{Barrett}
 of Dun Donnadaim, Mac-Meyler of Corran, and Maig-
 -eog Gallda. They cut down the orchard of Caor
^{both} thannan and the orchard of Inis-Cua.
 (p. 166)

Mr Knight in his Little Book on Erris gives a legend about
 Donald, ^{Dunlough} the giant of this Dun and his wife the daughter
 of the chieftain of the reeky (Barle cnuisee) but it is a pure
 invention, and worth nothing to the antiquarian or historian.

In this parish are several old grave yards some of which con-
 tain the ruins of small rude churches of whose history nothing
 is known or will ever be discovered: one of these is situated
 in the townland of Chuaime Gille (the cloons of the hill or
 church) about 11 miles S. E. of Belmullet; a second in the
 townland of Gill U. Ghaidheagain (O'Galligan's church) about 8½
 miles N. E. of Belmullet, and a third ^{which contains a rude old church} in the townland of
Gill Teine about 9 miles S. E. of Belmullet. Mr Knight
 mentions the ruin of a chapel at Fakey in the southern dis-
 -trict of Erris called Ballycroo. ^[See it described below] These little churches are
 not ancient as the architectural antiquary will at once
 pronounce, but they are curious monuments to show that
 the mountainous parts of Erris were inhabited some

14/0/27/12 (IV) centuries

back. On this subject Mr. Knight remarks: "In the
 a maintaining the ruins of the chapels of Kilcommon, Kiltena,
 and Fahan in Ballycroagh show little architectural orna-
 ment in their constructions, but serve as marks to
 shew that inhabitants ^{existed} in their era in those parts, suf-
 ficient to support and fill them, though at this
 day they cannot boast so many houses nor so
 good, (with one late exception in Glencastle) in the
 whole parish of Kilcommon."

Erin in "the High Highlands," p. 113, (1836)

In this parish about 8½ miles north-east of Belmullet
 in the lowland of Kilgalligan are still to be seen the
 ruins of the fortress of Duma Éocháin. It stands on a project-
 ing cliff half a mile west of the coast guard station of
 Rinroe, in the northern part of Erris, which from it, has de-
 rived the appellation of Dunkeeghan. This fortress is
 mentioned by Igiolla-Lasa mor m.x.c. Fírbis in his topo-
 graphical poem dated 1417, as one of the Bailles pairt
 or chief residences of the Flu-Tiachrach. This poem
 is perhaps the most accurate ^{Irish} topographical document
 now extant, and almost the only historical monument
 to throw light upon this sequestered district of
 Ireland. It was addressed to Feige, the son of Don-
 nell Ó'Dawd, chief of the Clann Tiachrach in

1417 *be* *Gialla Sapa* *Mor Maca* *Firibig*, head of his own
tribe and chief poet of the district.

literal translation.

Ionaid aiséine in each tuast tñen
Sloinnpead do'n pèidoin porpèd
Teann a línne each leabair.
In dñe ar pèair do doideagair.

The first ^{hall} place in each powerful territory
it will name to the tribe of smooth land;
conspicuous in the ~~the~~ line of each brook
(Shine) the tribe, the best to strangers

Oileach na pios tñar 'S on tuinn
Dúinn chaochain map éannam
Uisbéach pñile a ngort ngeannam
Da pñort áille ór inbeannam.

Oileach of the kings westwards at the wave
Dunha chaochain, as I sing.

Ar deact dñm a h-oiriur fñar,
Sloinnpead áruar na n-áiríur
Dun pñe na pños pñeáich
S'on dñe moir inbeannam.

sublime this phadown on the green
corn fields!

Two beautiful forts over Duncep.
After my coming from cold Erreg
I will name the habitation of the high-hoys
Dun-Heeny of the hoys of Lances
Possessed by the great & numerous tribes.

The festive halls of all these mighty ^{territories} *Luathp*
Now will I number for the tribes of plains.

In party ^{test a línne} *Sapa* ^{each} *leabair* high sound the praise of all
These hospitable mansions, which receive
The roving ^{ar pèair do doideagair} stranger and the lowly poor.

The regal Oileach westwards on the sands
And proud Dun-Keeghan which withstands the shocks
Of old Atlantic's loud and angry waves,
Are two most beautiful forts which stand aloft
Stupendous o'er the sandy bays of Erreg.

Sublime their shadows when the western sun
First dips in ocean's waves its golden hair
And paints the fields with shadows and with light.
Departing from ^{Erreg} cold Erreg, I proceed
North-east to Lagan, proud O'Murray's land
To view Dun-Heeny frowning o'er the waves.

14/12/27/12 (✓)

Which thunder at its base and lope its brow?

This is the fortress of the truly brave.

The numerous tribe of lances and bright swords.

This Dun Caochán, now popularly and correctly Dún Caochán is nearly destroyed by the waves, but as much of it remains up will show that it was a castle built in the modern style of lime and stone. The present ruin therefore I look upon as having been erected by Donnell Errag O'Conor or by one of the Barretts, but it is highly probable that previously to its erection ~~there was~~ a Dan-norian Dun, Cathair or Cairiol ^{had occupied} ~~on~~ its site.

On the west side of Tullaghmore bay in the northern extremity of the townland of Fáice or Fahey stand the ruins of Dun atha castle, which is stated by Mr. Parlan and Knight to have been erected ^{in the reign of Elizabeth} by the celebrated Grace O'Malley, a woman not noticed by any of our English or Irish writers of the 16th or 17th centuries. Dr. Mac Parlan thus describes it.

"(Dunah Castle.

"Lies on the west side of Black Sod harbor in the
"mountain of Erris. These walls are almost entire
"thirty feet square, seven feet broad, with a great
"many apurtenant compartments all strong and

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" extensive, surrounded by the remains of a
" strong wall seven feet broad. The love of the
" fondness for sailing became proverbial, and
" her love for marriage, having had six husbands;
" it was for her the famous Irish ballad called
" Graonnya Mael ^{booby} had been composed."

Mayo. 138.

Erigh also notices this castle in the following words,
" Dunaa castle is said to have been built by the
" celebrated Grace O'Malley, the chief ^{or} of the power
" ful sept of the O'Malleys, lords of the baronies
" of the two "Oalep" that is Burrishoole and Murriagh.
" She was noted not only for her great energy, and
" power by land, but for keeping a small fleet
" at her disposal; and to her is attributed the build-
" ing of many castles along the coasts of Mayo
" from Erris to Connemara in Galway. Among these
" Dunaa is said to be one; and this would seem
" to be another confirmatory proof that Ballycroy
" once did belong to Burrishoole. Grace O'Malley
" was contemporaneous with Elizabeth.

Erris p. 114/115.

Mention is also made of this castle in the Rev. Mr.
Maxwell's "Wild Sports of the West" 14/10/27/12(vi)

Though these two historians agree in attributing the erection of Dunah castle to Grainne Óg Shuille, an old gentleman of the name Cornick of very respectable family and long standing in Erceg informs me that it is the constant tradition in the country that it belonged to Brian Ruaigh O'Kelly, who was married to one of the Barretts and flourished here in the reign of Elizabeth.

This parish of Kilcommon is divided into four districts, viz

1. Dunkeeghan (Duna Ciochán) to the north,
2. Glenamay (Gleam na Múid) to the N. East.
3. Ballymanally (Bailé na Manáiste) to the East.
4. Ballyeray (Bailé cnuice) to the south.

The two latter districts were colonized by tribes from Tirconnell about two centuries ago. Ballymanally was colonized by a tribe of the Dohertys who came ^{hither} as tradition says, under the conduct of Monacille ^{Macangaire} Doherty, from whom they have been named O'Moneelys, and Ballyeray, by several fami-

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lies from the same country who settled under
O'Donnell. The principal surnames among
these are Mac Sweeney, O'Clery, O'Gallagher
Conway, Mac Menamon, and O'Hriel. These
still speak the Ulsterian dialect of the Irish
and are called by their neighbours ^{na} Mithyjs - i.e.
the Ulstermen.

The period at which they emigrated from Tir-
-connell into Ballycrag can be calculated from
the following pedigree of Maney Mac Sweeney
of Ballycrag.

1. Maney, the son of

2. Edmund, who was the son of

3. Maney

4. Emon Roe

5. Loughlin

6. Murry Duff

7. Loughlin Garret, the first of the
name who remained to Ballycrag

8. Loughlin hath, who died in Tirconnell

The following is the pedigree of Sir Richard, the son
of Sir Neal O'Donnell, preserved by tradi-
-tion in this country.

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1. Sir Richard, the son of
2. Sir ^{beas} Neal, who was the son of
- 3 — Miall Garne
- 4 — Hugh More
- 5 — Col. Maney
- 6 — Rory, the first who removed to Ballycroy
- 7 — Col. Maney
- 8 — Miall Garne, the first who came
to Ballycroy.

The following explanation of local Irish topographical words have been furnished me by Dr. Lyons Rector of this Diocese, and old Cornish already mentioned.

Muing, a sedgey ^{quaw} morass. This word is of frequent occurrence in this parish, and has hitherto puzzled me very much

My Eoich, a shallow stream into which the tide flows and which is always fordable at low water, as Eioic parte, in this parish, Eioic a port near Killalea and Eioic doir and Eioic ceapá in Donegal.

Scuidán, a small cascade. An euf is formed by a river, a scuidán by a stream or feidán. When (I never knew the meaning of this before)

riars decrease in summer their eaves become boardings.
 Múnnach the ruin of any house. Any building whether
 square or round if it be without a roof is called
 a múnnach. The town of Binghamstown is
 full of múnnachs!

Táinnach "a fine field in which daisies and sorrel
 " and sweet grass grow, is called a táinnach. None
 " but fine fields are so called." Connick
 put any field that was ever enclosed and tilled.

Túr an enclosure where cows are milked; also bleaching.

Páirc "a handsome piece of level ground" Connick

Ruide, red coloured mineral water that generally has a
 scum ^{on} it.

Inbeap is the same as cahn, a bay or harbor, as

Inbeap móir now Broad Haven where the Dan-
 nianic landed.

Tuá is the generic term for strand

Peóinn, a sandy plain on the brink of the shore

Tuirlín ^{a high stony shore} a stony descent; where the stones roll against
 each other by the operation of the tide; hence the
 proverb "cóm hromdánair le cloic na tuirlíne."

Cladach, a flat stony shore; the only difference
 between the Cladach and the Tuirlín is that
 the latter is higher

Term, the rush of waves between two rocks or clefts

14/10/27/12 (viii)

176 The only other places in this parish to attract the notice of the antiquarian are Dun-Cartain and Dun-Vinealla, the former at the east entrance of Broad Haven, and the latter at the entrance of Portacloy on the north coast of Erro. The tradition connected with Dun-Cartain is that it belonged to a giant Kirtaan who was killed and buried on the strand of Tra-Kirtaan and from whom the Dun and the strand have been named. He must have been one of the Demonii.

There is a holy well in the townland of Rathmuragan but I could find no name for it.

Is it certain that the Beauchar of the Dawn Survey is the present Bangor in the vale of Glenco in this parish? I doubt that it is, for all the people there state that Bangor is a name given to that fair-town, about 15 years ago by Major Bingham, the proprietor, and that till then the name of the place was Coinéadach. Compare the situation with the Dawn Survey map.

The names of creeks, rocks, holes, clefts, dumb-chaps, glens, munggs, quays and alts on these coasts have nearly worn me out of patience. How is Flanor getting on or does he write

Please to send me the name books of your obedient servant
J. P. Donnan

END

14 D 27/13

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Killala, Co. Mayo, concerning the antiquarian remains located within the townlands of Mullafarry and Farra (Farragh), with particular reference to their holy wells and association with St. Patrick.

3 June 1838

6p.

24 cm

RIA

1
Mullafary June 7/17

Index -

The square mud-wall church, said in Tirechan's Life of Patrick, to have been raised by him at the place called Porrach, not possible ~~possible~~ to be traced, even through the medium of tradition - in Mullafary or Parra (J.L.S.).

Tobber-enadharc, or Oen-adharc, not now identifiable.

Carnawley - not ⁱⁿ at Mullafary ^{nor} in Parra J.L.S. -

Mullafary - locality of meeting (Porrach) - need not be doubted.

Carnawley - several observations made, showing the possibility of its not being where the Porrach visited by Saint Patrick, was held. - The Carn therefore, is to be looked for in some place different from ~~the place~~ Mullafary or Parra.

14/D/27/13 (1)

Killalla June 3^d/1838

Sir,

I traversed Mullafary, and Farra Townlands, in search of those features which if discovered, as existing, or even through the memory of tradition, would tend to certify the identity of the place with Porrach mhae namalgaide, called in Tirechan's Life of St. Patrick (^{Irish} Sir William Betham's Antiquarian Researches Vol. II p. XXXI), Foirgea filiorum Amolngid.

The words are - 'And behold Saint Patrick went (after having baptized Mac Dregin's ^{seven} sons, and having blessed a place ^{above} the wood of Tochlethe for his daughters (i.e. filiae) who received the pallium from his hand) to the land (agrum) which is called Foirgea of the sons of Amolngid, to divide between the sons of Amolngid, (ad dividendum inter filios Amolngid), and he ^{raised} made there a square wind. wall Church be-
1 cause wood was not near at hand.

(et fecit ibi ecclesiam terrenam de humo quadratam quia non prope erat sylva)

We collect from the tripartite Life that he went to the Porrach, from Killalla.

14/D/27/13(ii)

for in Chapter 87 page 141. of part 2nd. we read
 that 'having advanced thence (from Killalla) he (S.P.)
 'came to the place, which, ~~was~~ ^{is}, from the
 'public assembly, in which, the sons of King Amal-
 'gadius, were congregated with their subjects,
 'called Torrach mhae namalgaidh. Finding
 'a great multitude of people there, the Apostolic
 'man went into the middle of the assembly, and
 'for the cutting away of idolatry, he unsheathed
 'the sword of the spirit, and with the words
 'of God, as it were with a two pointed javelin
 '(romphaia bis acuta), penetrated the hearts of
 'the whole multitude, and led them voluntary
 'into the embrace of the Christian faith and
 'doctrine. On that day he gained over to
 'Christ the seven sons of Amalgadius, with
 'the King himself, ⁽¹³⁸⁾ and twelve thousand
 'men, and baptized them all in the well
 'which is called Tobur-enadharce. Over
 2 the newly converted people he appointed
 'as Master of the faith and doctrine, Manchem,
 'who was surnamed the Master, a holy
 'man and excellently versed in the Scriptures.

(138) Colgan in the Note of this number doubts
 whether by the King himself, is to be understood
Amalgadius, or his son Enola, eldest of his brothers.
 He then adduces authorities to show that Amalgadius
 was alive ^(or about) ~~mean~~ the coming (sub advent) of Patrick.

C. 88. 'In the same land. S. Patrick performed
two great miracles. He restored to life one
woman, who was dead, and he gifted another
(woman) ^{together} with her ^{prole} offspring ^{as yet} borne in her womb,
with life both mortal and eternal. But
the man of God, resuscitated this woman
together with her fetus, below the Church
of Killaloech (*infra Ecclesiam de Kill. alach*).

And when he was going to resuscitate her,
Pelimius, the son of Amalgadius, and
Conall, his nephew by his brother Enda,
and also Abinguss, brother of Pelimius, who
went by another ^{upper} way to the sepulchre
of the dead woman, accompanied him.
He baptized ^{with holy water} in the fountain above mentioned,
the mother together with her ^{prole} offspring, who were
now resuscitated. And ^{being} ~~the~~ resuscitated, he
preached to the crowds on the pains of hell
and the rewards of heaven, and with tears
entreated her brother, that he would,
through Patrick, believe in God; which
was done; and he was baptized. And
on that day twelve thousand were
baptized in the fountain Ben-adharca,
as we have already related above.

1. Note, must signify the fetus here, as it did not then become an offspring, and is used
relatively to its being offspring afterwards brought forth.

14/10/27/13 (iii)

183. he raised ~~there~~ a square mud-wall church - &c. -
C. 31. of Livenessham's Life &c. *supra*.

There is no vestige of an old burial ground, much less of an old Church either in Mullaghfarry or Parra. - Neither does any tradition exist, that there ever was one or the other within these bounds.

The present Protestant Church on Mullagh-farry does not occupy the site of an old Church.

28 and baptized them all in the well Called Tobur-enadhara.
C. 31. of Chipant. *Wit. supra.* - and in C. 88. the fountain
Oen. adhara.

I made every search possible for this fountain, not only in the above mentioned place (^{see} 1), but in every part of the Country about Killalla, as far as I traversed, and can find no well bearing this name, or any name similar to it. If I found even a Tobur-patrick in Mullaghfarry, or Parra, I would be inclined to think that the old name became disused, and that posterity substituted Tobur-patrick in its stead: but there is no well called after S. Patrick known ^{to exist} about the place.

The only wells bearing names to distinguish them are cobapmote, or as some persons call it, cobapnrimte, the former of which, would signify, according to the popular explanation of the word mote, the well of the weathers (thus cobapnamote) Fons vervecum, and ^{the} latter the well of the weather - fons vervecis.

This well is at the village of Cloghan at Mullafarry, and is said to have been a holy well. Its waters, it is said, were polluted in some manner, or other. The place of ^{the} well dried up, or the former place of Tobar mott, is there still to be seen. So it is thought to have moved itself. I was informed there is a well in Mullafarry, called cobap carylin (Tobar cashleen). At Mullafarry Lough, are two wells, one of which is looked upon as a holy well, but it cannot be well ascertained, which of them it is, as the people of Mullafarry seem to know very little about remarkable wells.

This is all I could collect about wells in this part: and I put this collection together to show the amount of information to be had respecting such fountains ^{here} and ~~at~~ principally to show that Tobar enadharc, or - Ben-adharc does not, at least as to names exist in this quarter of the district of my present investigation.

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Having quit hope of obtaining the name
and situation of this well, which, if
ascertained, would in the greatest
measure, indicate the locality of the
Farrach and of the square mud-wall
Church, built by Saint Patrick, I
turned myself to look for other features,
which might indicate the locality
of the Farrach (assembly). I looked
out for such a fort as is in Tellton
between Kavan and Kells in the County
of Meath, at which a fair might have
been held, according to the custom of the
period of the erection of that fort; and
also for a Carn such as crowns
Knocknarea in ^{the} County of Sligo.

Finding similar features ^{to the latter} or a similar
feature even to the latter, I could at
once conclude as to the locality of
Farrachmhac Mamhalgaich: as I
found that according to Dimmaseanchas,
Book of Leacan, Folio 267. A. A. - a
Carn - was erected by Amhalgaich, for

three purposes, 1st to hold the Fair of Barra, Ramhalgaith (Sirawley alias Sirawley) around it, every year; 2nd to view his ships and his fleet from it; 3rd - to have himself entered therein.

Now the only artificial earthen works, I found in Mullafarry, are two forts, one of which lies about a quarter of a mile to N. by W. of the Dissenting Presbyterian Meeting House of Mullafarry, and measures 32 paces in diameter = 96 feet. and 100 paces around the parapet = 300 feet. It appears to have been surrounded with a ditch and foss, but the foss is very nearly destroyed, there is a small remnant of it on the South side.

14/D/27/13(V)

There is another fort of the same dimensions, lying to the Right of the road running between Barra and Mullafarry. I. L. to Killalla, and nearly opposite this fort, on the Left side of the road, is a protuberance in a field in Barra I. L. - called the Sheam (Pideam) (little hill, or hillock) of Machaire breac.

The view of Killulla bay, commanded by the situation of the fort next the Presbyterian Meeting House, though it commands the more extensive view, is very inconsiderable. Hence we may conclude that it was not the place laid out for the fair of the Bua. Samhalgaith, especially as a place could be selected, that would afford a better prospect of where Samhalgaith's fleet might be supposed to remain. For Killulla bay would be the most favourable situation, as one can get a view of it from the most ^{of the} exalted localities in this Neighbourhood. From these observations we can collect that Tohar-enadharc & cen-adharc is not known within the extent of this my research, and that none of the other features described, seem to correspond with the Carn ^{an} amhalgaith of

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of two conditional claims relative to the exigency of governing. The seniority of his father's family, who was the eldest of his brothers is put forward as the right, and consequently is defended as the most efficient for obtaining the government of the Kingdom. He

are but if there he regard had, for youth and ^{blooming age} ~~blooming age~~, which could defend the ^{patrician} ~~kingdom~~, that the government was to be conferred on himself who surpassed in this particular all the rest of the aspirants, but if there be regard for ^{seniority} ~~seniority~~ and justice, that his father was to be preferred to all as he was superior to the rest of his brothers by the title of ^{primogeniture} ~~primogeniture~~ and maturity of judgement. — ^{Alas! Justice and maturity of judgement are involved as consequences of seniority.}
previously to their attempt to divide the principality, among themselves, and should more forcibly impress on the minds of all, the considerable error of the disturbers in not obeying the ^{custom authorizing} ~~law~~ enforcing the right of succession to the government of the Kingdom by seniority.

I made all these remarks to show that the assembly visited from Killoallan by the Saint, might be in a different place from where the Carn was, and I think there need be no doubt entertained that Killofarry was the locality of the Forrach, though nothing can be collected, from any remains of old monuments about the place, which would indicate that it is, — the name and its contiguity to Killoallan are the strongest proofs we have to come to this conclusion. I did not quite hope yet of finding the Carn, but expects it to lie somewhere else.

The local tradition here is, that Saint Patrick baptized Swley and his sons together with nine hundred persons in Pahill in the Parish of Killeummin, just at the strand where the fair of Luckan is held: but more of this place when I describe Killeummin parish. I had a conversation on yesterday for 5 or 6 hours with the Rev^d. Mr. Corkran P.P. of Killoallan, and two other Clergymen, a Rev^d. Mr. Moyles and a Rev^d. Mr. Timlin, who know a great deal about the Country in general. They tell me that this tradition is fixed among the people here, and say that Dr. Lingard in his ecc. Hist. makes curious observations on the Forrach, or where St. Patrick baptized the sons of Swley. — I wish to know what he says about it sent me. I visited the very old Church of Killeummin. St. Cunnin's day is held on the 26th of August. Therefore Colgan, I suppose has not given his Life, but I wish to get whatever he has said of this Saint for it cannot be that he is not noticed by him, on some occasion as his establishment is very old and exceedingly curious. Let me have what is said of him, also in the Calendar. your obedient servant
J. A. Brown Esq.

END

14 D 27/14

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Killala, Co. Mayo, concerning the history, antiquities and topography of the parish of Templemary (Templemurry), with particular reference to its abbey, ancient burial sites and the origins of its place name.

4 June 1838

2p.

24 cm

RIA

Templemary — name of explained
 Rafran Abbey — Church-yard of Archdall's description of. (From Mr. Petrie's copy of the original)
 St. Dominick's day — mentioned by Mr. Dorney — formerly celebrated, and not now
 Rafran. local name of — Mr. Kirlied's ^{Dr. Kirlied's} notice of.
 Druidical monuments — notice of.

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Sir,

1 Templemary Parish to the North of Killalloe is called in Irish teampall Mairé, templum S. V. Marie, and received this name from a Chapel that was dedicated to the Blessed Virgin, and stood where there is as yet a burying place in short distance to the East of Rafran Abbey in ruins.

Of this Chapel there are no remains, but its site is ^{observable} traceable. It belonged to the Abbey.

The Abbey ruins are ^{immediately} on the North side of Rafran Channel, and directly N. of Killalloe town, of which a full view is had from that place.

The inside of the Abbey, is at least 24 paces = 72 ft. long, and 10 paces = 30 ft. broad.

Archdall from War. Mon. states, that the family of Dexter (viz De Exeter), who afterwards took the name of McJordain, founded a Monastery here for Dominican friars in the year 1274 — and referring to Burke p. 280, says that 'other writers give this foundation to Sir William Burgh surnamed the Grey-headed, who was for some time, Lord Justice of Ireland.'

Do the Annals of the Four Masters, notice the founder of this Abbey?

14/D/27/14(5)

In an extract headed County of Mayo (From Mr. Petrie's
by Mr. Downing Collections)
the 'abbey of St. Dominick's Order of Rath-
branna' is taken notice of; but there is
nothing more said of it, in the portion I have.

St. Dominick's day was formerly celebrated
here, but ^{its celebration} has been discontinued now some
years back.

Rafraun is now the name of a townland
~~and~~ is pronounced in Irish rác fíámmas.
It is called Rác fíámmas by the Mac Pírlis
in 1417; but I want to ascertain some other particulars
before I say any more about it. The ^{Rath} fort from
which it took ~~this~~ name is pointed out in
Rafraun park within a short distance of
the Abbey to the S. West. — There is another
which is partly destroyed convenient to this one.
In the same field close to the East of the
road leading from Balmerstown to Mullagh-
macroise village, there is a monument of
large stones artificially placed. There are
four in number on each side, forming as it were
two walls, within the space enclosed by which
there is a quadrangular hole sunk in the
ground with large stones fixed inside enclosing
it ~~on every side~~ ^{some of which} rising a little higher, ~~and~~
~~some~~ ~~lower~~ than the surface of the ground. Between
these two walls on the S. West end, is left an opening
perhaps for an entrance.

As a continuation of these walls towards the N. East side, there are isolated stones, placed in a circuit, which enclose a wide space not separated from that enclosed by the two walls just mentioned. This is thought to be a Druidical temple, where Druidical worship was formerly practised.

There is beside it another monument, which does not appear to preserve its original form. The stones of it, are not so huge as the ones just spoken of.

There is a great number of ^{such} ~~these~~ large stones, to the West side of the road, in Barhead town-land, some of which form, it appears, ^{a group of} ~~several~~ sepulchral monuments, (not, ^{as} Crom-leck, but of grave appearance); some of them seem to have been partly destroyed: there yet remains here a circular temple, composed of large round stones, with an open space, apparently for an entrance on the N. E. side of it. If this was ~~the~~ entrance, it is curious to find it, on directly the opposite side to the ingress on the temple, I first spoke of. About half a mile from Mullaghnaacroise to the West of the road leading to Killcummin, lies another monument of these large stones, which seems to have been a sepulchre, and on Summerhill, to the rear of the House of Thomas Palmer Esq^r, lie a few more (monuments). At Mullaghnaacroise village, is a very large grave made of huge stones and earth.

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For these, I could find no ^{particular} names, I gave the ^{general} names introduced here, from the tradition connected with them, viz. that some are places of ^{prayer} worship, and some were set up to shew where persons were interred.

No description can attempt to convey an exact idea of the form and extent of them; the only way to effect this, is to get them drawn by one, who can lay them down in both respects correctly. It would be a great consumption of time on my part, particularly as I have no history connected with them, to take any further notice of them, than to point out their locality, and ascertain whatever tradition can be collected relatively to them.

This paper is not strong enough, and I can procure no better here; I wish to have some sent me. I also wish to have the extracts relative to Kilcummin, as soon as possible, so that I may finish the district as far as Traigh Ceall, before I lose sight of the collections, I have made for this purpose.

J. A. Carcom Esq.
9th Dec.

Your obedient
Servant
C. O'Connor

END

14 D 27/15

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Killala, Co. Mayo, concerning the history, antiquities and topography of the parish of Killcummin (Kilcummin), with particular reference to its early churches, holy wells, castles and the origins of its place names.

5 June 1838

8p.

24 cm

ill; pencil sketches of the doorway and windows of Kilcummin old church and the carvings located at St. Cummin's grave and well.

Killallen June 5th 1838

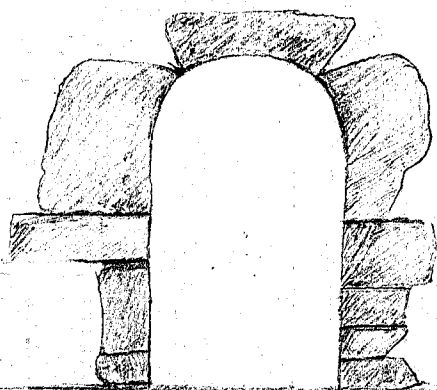
Sir,

Killeummin Parish got this name from a very old church, which is said by tradition to have been erected by S. Cummin, and stands (according to the description in the Memo book,) within the townland of Bullinena, which is bounded on the N. by Killeummin Park, on the E. by the Atlantic ocean &c. - The name signifies the Church of S. Cummin, - being in Irish cill Cummin. Cella S. Cummin.

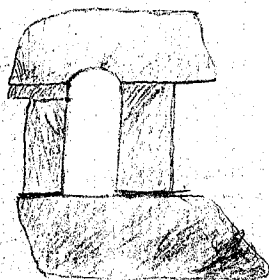
The walls of this Church, which are built with very large stones for the most part, and are very strong work, remain still in very good preservation. Though I have no history of its erection, I would, yet, by a comparative Conjecture, refer it to a period not so late even as the eighth Century. The extent of the inside of the Church, is about $12\frac{1}{2}$ Yards by $7\frac{1}{2}$ ^{yds} = $37\frac{1}{2}$ feet, by $22\frac{1}{2}$ ft. - It has an arched door on the West gable, which is, on the outside 5 feet high and 3 feet broad at the ground. The inside view of the door presents a height of $5\frac{1}{2}$ feet, owing to the ground being lower ^{on} than the exterior. I attempt to give an outside view of it here, as closely as I can represent the form.

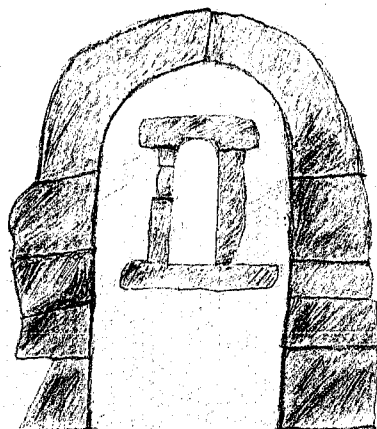
14/D/27/15(1)

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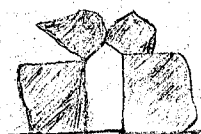


On the East gable, is a small window, at least 9 feet from the ground, and about 2 feet in height, and 1 foot broad, which is arched at top. This is the outside form of it.





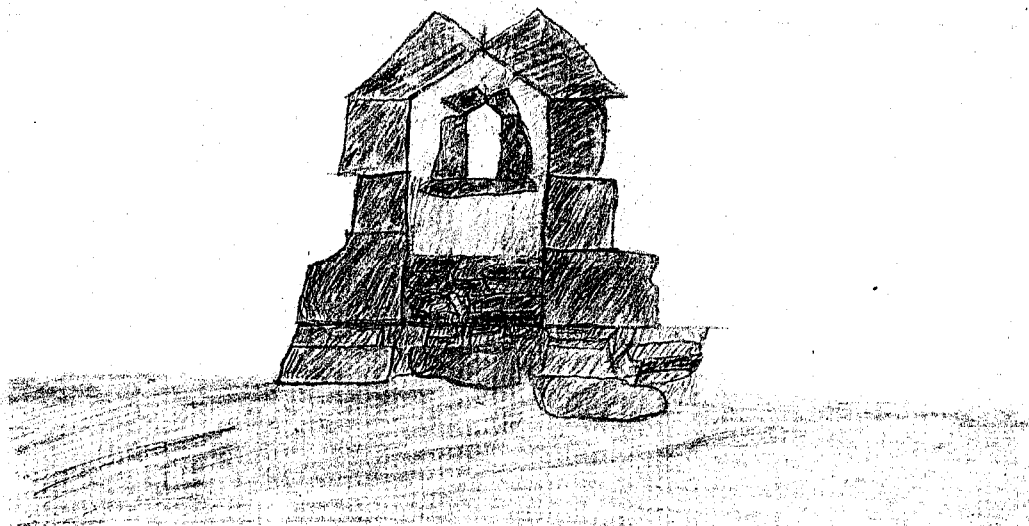
This is the inside form of the East window. The height of the arch is about 6 feet; the breadth at the bottom is 3 feet, and it commences within 3 feet of the ground.



This is the outside form of a small pointed window on the South sidewall, near the East gable. It is about nine feet from the ground, $1\frac{1}{2}$ foot high, and 10 inches broad at the base.

14/2/27/15 (11)

On the inside this window is $4\frac{1}{2}$ feet high, and 2 broad at bottom; and commences at $4\frac{1}{2}$ feet from the ground.

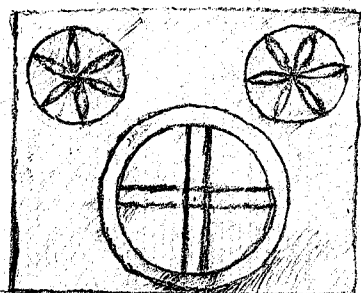


RIA

14/02/15 (m)

Saint Cummin's grave lies to the North of the church. In it are said to be interred some other Saints along with him, either his disciples or some, who lived at his establishment. On the West side of the grave are two flag stones standing, the one of which is 7 feet high, 1 foot broad, and not more than 3 inches thick; the other is $5\frac{1}{2}$ feet high, 8 $\frac{1}{2}$ inches broad, and 4 inches thick. There stands between these, a flat stone, about 14 inches over ground, and scarcely 18 inches broad, on which are formed three crosses, enclosed each in a circular line. Around the largest there are two lines drawn.

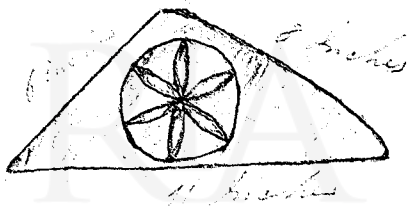
14/D/27/15 (iv)



The deeply pencilled
lines of the crosses
represent the lines
set in the stone
to receive the cross
on it. See fig. 1.
See in the section
exact cross as applied.

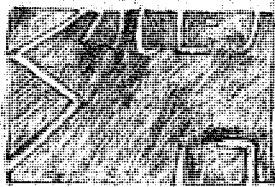
The diameter of the external circle of
the large cross is 10 inches, that of the
inner-circle containing the cross is 6 inches,
which is the length of the lines of the cross. — The
diameter of the circle enclosing the small
crosses is 4 inches. —

There is a small stone of a triangular form, lying at the same side of the grave, with a cross similar to the small crosses first described, cut on it. It is supposed ^{from its small size} to be a portion broken off a larger stone, which contained ^{some} crosses cut on it, for its longest side is only 11 inches another side is 8 inches, and the third is six. Its thickness is $2\frac{1}{2}$ inches. —



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Saint Cummian's well. is within a
 few perches of the church yard to the
 North side, and is enclosed with
 walls, ^{roofed} in form of a house. Large flat
 stones of ~~but~~ little thickness, laid loosely on,
 form its roof. In a small recess in
 the S. side wall on the inside, lies a small
 stone, which is 6 inches long, 4 broad, and
 1 inch thick. On one side of this stone
 are curious ^{sculptures} indentations, which are said to
 be letters; but, ^{which} as an inscription, are said not
 to be understood by any one. I represent
 them here as well as I can as to ^{their relative} position,
 with respect to ~~one~~ another;
 and their form.



14/0/27/15(VI)

I got some of the neighbours to search the Church yard for any ~~other~~ curious inscription, ^{or cross} on any old venerable stone, and I could find no more than I have laid down here. There formerly was a stone in this Churchyard, on which it is said there was some inscription, and which the people were accustomed to turn or get turned, when they imprecated curses against any one of the ^{or} enemies. There was a man of the name of Mochan who used to turn it for pay, it is said, as he knew the particular way in which it ought to be done, so that the curse might have the effect. He is said to have turned it once against a man of the name of Maldrom, who in consequence of this, as is said, got mad in a short time afterwards. A young man, the son of Parson Little of Lacken, having heard the cause of his intimate friend, Maldrom's madness, broke the stone. But his father coming to know what his son had done, got the different pieces of the stone, and replaced them, fixed together, so that it

nt/d/27/15 (2110)

END

14 D 27/16

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Binghamstown, Co. Mayo, concerning the antiquarian remains located on the islands of Inis Gluaire (Inish Glora) and Inish Key (Inishkea), Co. Mayo and within the barony of Erris.

5 June 1838

10p.

24 cm

ill; map, drawn in ink, indicating the location of antiquities on Inish Glora. Pencil sketches of the tower house and St. Brendan's church at Inish Glora. Included are related extracts from O'Flaherty's 'Indexes of Ogygia' and a description of Leacht air Iorrais.

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Braggman Co. Jan 5/37

City Square

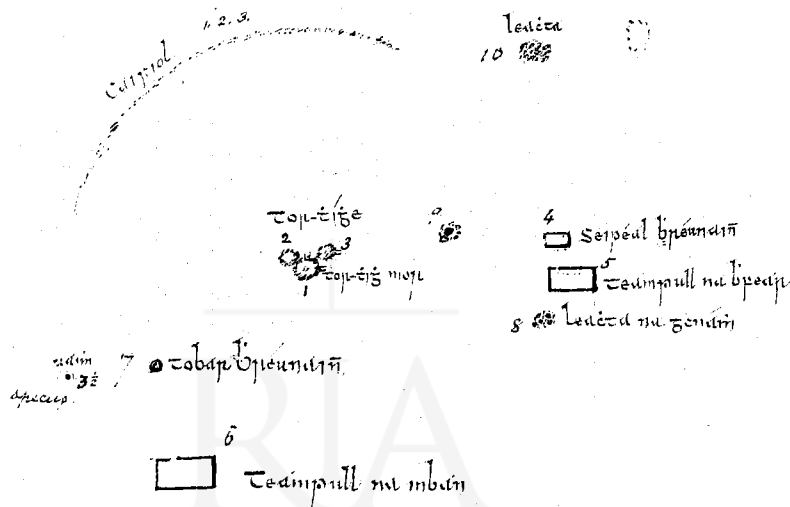
Sepulchral monuments of Bragg, Co.

RIA

14/D/27/16(1)

Being on the eastern extremity of Ship Glacière,

"Cornere Inisgloriæ est, pelago, quod prospicit Oras
 "Insulæ uxor, atavæque polo post fata sepultos
 "Effigies servare suas, regisq; vigere)
 "Unquibus, atque comitis Nominum: caro nulla
 "putrebit." *Ogygia* p. 297.



Distance from 3. to 9. 17 paces or 51 feet

9 to 4 - 13 - 39 -
 1 to 7. 19 - 57 -

Dr. Lyne says that the large For-thigh had two smaller ones attached to it with each of which it communicated by a door, but that the one on the east side was destroyed within the last few years, but the door-way is still to be seen on the outside. Those doors which lead from the interior of the large For-thigh into the smaller ones are not so wide or lofty as that which leads into the former from without.

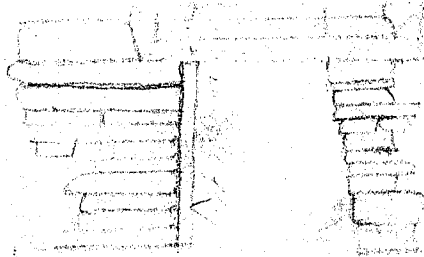
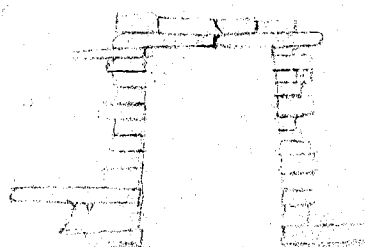
14/D/27/16 (u)

1. A Tor-thigh, i.e. tower-house. It is of beehive form and in the Cyclopean style. Its circular floor is $16\frac{1}{2}$ feet in diameter from east to west and 15 feet from north to south and in height from the centre of the floor to the apex of the cone, which was originally closed with one stone, about 15 feet. Two doors originally opened on this Tor-thigh, one ^{on the} north, and the ^{other on the} east side, but the latter is now closed. The northern door is wide on the outside and gradually narrows towards the inside, it being 4 feet wide on the outside and 3 on the inside. It is covered overhead with 3 large flags, and you descend by stone steps now covered with sand, till you enter the house. The form of the doorway on the inside was curious but the stone which traversed it overhead was taken away and a piece of wood placed in its stead, which disfigures the door very much. The stone however was not removed, but lies inside the house. It is 4 feet long, 18 inches broad and 5 inches thick. After having entered this large top-tig, you turn to the right and meet another door ^{way} leading into.
2. Tor-thigh-beg. West. This doorway is ^{feet inches} 4.3 high, ~~and~~ and ^{feet inches} 3.10 in breadth. The lintel which traverses the top is broken in the middle by the weight of the fabric.

Exact number of
stones shown

view from top-tig map

Inside appearance,



This top-tig beg is in diameter from east to west 10 feet, and from north to south 8 feet, and in height from the centre of the floor to the apex of the cone about 10 feet.

3. Top-irg beag East. This is not connected with the other two by any door or apparent subterranean passage, though it immediately ^{top-irg moq} adjoins to the N.E. The greater part of its conical roof has been destroyed but from the part remaining it appears manifest that it was of bee-hive formation, though it is curious that at present the rib of a whale is placed across from the north to the south side and fixed as regularly as if it formed a part of the original roof. This however I consider as a modern addition, ^{made} since the ^{stone} roof fell in. It has three square holes in the wall, the use of which it is not easy to conjecture. This tower-house is a little larger than No. 2. Its height from the present level of the floor to the vertex of the ^{rib} whale, placed bridgelike over head about 8 feet, but the floor is now certainly much higher than it was originally.

3½, Mouth of an uigh or artificial canal said to communicate with top-irg moq. It is now stopped and I did not attempt to enter it.

These Tor-thighs or tower-houses exactly resemble the ones called Torangs or little towers on Sriey Murray, and prove that I was right in my view of the signification of the word top-irg, that is in making it a diminutive of the word top a tower, and not forming it from top-irg an oratory as the natives seem to do. Here the name is distinctly top-irg tower-house.

The only tradition now remembered in connexion with these Tor-thighs is that it has been the custom from time immemorial that all visitors to the island should break bread with one another,—a custom the origin of which is now inexplicable, being lost in the night of time and not to be explained by the historian or antiquarian, unless he dis-

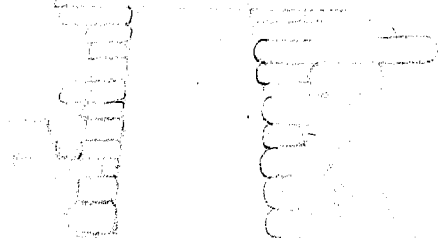
some analogy with it in existing customs or in those within the grasp of history.

1, 2, 3. Trace of a Caipiol (or circular stone wall without cement) which originally surrounded the Tor-thigh. The apex of the Tor-thigh now seems to have been originally the centre; and if so, and if the Caipiol formed a regular circle, it could be calculated to have been 50 yards in diameter. Its foundation is still traceable to an extent of 56 yards.

I am of opinion that this Caipiol and its central Tor-thigh are of pagan origin, but that they were afterwards used as penitential cells by St. Brendan and his monks on the island? It ~~may be~~ ^{is} possible that they may have been imitative Turkeys erected by St. Brendan for the use of his monks, but it is not probable. Are they not the houses of the Damnonii of Inup Damnoni?

4. St. Brendan's ^{called} in Irish Séipéal Bpenninn. This is a most curious specimen of primitive Christian architecture in Ireland; the first effort at laying aside the round form! It is Cyclopean in every particular with the exception of its quadrangular form. At present its side walls are much injured and distorted, but the west gable which contains the door is nearly perfect. This little oratory of St. Brendan is 12 feet long and eight broad, and was originally roofed with stone but no part of the roof now remains. The door-way in the west gable, which ^{appeared} ~~is~~ the only entrance to the saint and the light is as primitive and rude in its construction as that already described, as leading from Tor-thigh now into Tor-thigh head west, with which however it is not coeval. It is 4 feet high, ^{2.3} ^{ft. high} broad at the bottom, and

f. Inch
 1.9 at the top. The lintel stone is better than any of
 those in the Tor-things. I shall attempt to give an idea
 of its style with all the ignorance of a natural artist.



At the N. E. corner of this little chapel there is a wooden figure of St.
 Brendan about 4.3 ^{feet incl.} in height. The face is now nearly effaced from
 the action of the weather, and the hands which were in the position
 of thanksgiving are nearly worn away. The neck was bare. This
 is certainly a figure of the most remote antiquity and one of those
 wooden images of the Irish saints referred to by Geraldus
 Cambrensis. The resemblance which it bears to father Molais on
 Inishmurray is striking, but the latter is better preserved as being
^{placed} in a roofed chapel. Are these Neptunes once placed on ships
 and washed ashore to form gods for the natives, according to
 Wangle and his associates? I don't believe they are, because
 the natives of these shores and islands know too much about
 the wrecking and plundering of ships to take any thing be-
 longing to them for a god. These preachers are greater fools
 than the islanders themselves: but unfortunately they are many also.
 The person who takes this figure of Brendan three times in the name
 of the three persons of the Blessed Trinity is believed to receive
 the power of relieving a woman in labor by touching ^{with his hands} her. This re-
 minds us of the following passage in the annals of the 4
 May 1444. "Mhorbair mór do déanam do dól Murré d'Én Trín
 "a púile do tábairt do dól, a ténal do amairt, a cora do sláinreach, a lám do
 "púneas do neoch aza púibe pú ceangailte ora éabí, 7 ^{facile bairt} ~~cais~~ do mairt corraig."

14/D/27/16(14)

In this chapel also there is a small leaden ^{crifix} placed in a little niche in the east gable but it is evidently modern.

5. Teampull na bfeair, Ecclesia virorum. This chapel is about 23 feet long and 10 feet broad. The door way is destroyed. It is ^{evidently} several centuries more modern than St. Brendan's chapel. See my account of Teampull na bfeair on Brigh Murray.
6. Teampull na mban. This is somewhat larger than Teampull na bfeair. The door way is 5 ⁶/₄ in height and 5 ¹/₂ in breadth. It has none of the characteristics of the primitive Irish churches, but it is several centuries old. Tradition says that it was a nunnery, whence its name. See Brigh Murray for a similar name and church.
7. Tobar Bheanainn or St. Brendan's well. It is descended to by many steps and enclosed by a little ^{top} of great antiquity. It sends out no stream and yet the water is said to be very good. No woman is allowed to draw water from this well, and should any of them ^{either} through ignorance or infidelity, dip a vessel into it, it will instantly turn into red worms! There were many monastic establishments in ancient Ireland into which no woman was allowed to enter, but I find no reference to wells from which that sex were excluded.
- 8, 9, 10. Penitential Stations, of which the names are forgotten. No. 9 is a pillar stone about 9 feet high with a small heap of stones around its base. There are 4 other Leachtas or stations.

at the other extremity of the island; and about 20
 perches north of No. 10 there is a large rock with two small
 heaps of stones upon it, called "doe na hūcūnge," at which the pilgrims
 after having completed the station ^{repeated} of psalms, & a creed
 in honor of God and the saint of the island (a n-onoff de y naqin
 an ofēdm), after which they ask ^{some} request of God, whence the name
 "doe na hūcūnge" or the stones of the request.

11. Small enclosures within which garlic grows spontaneously
 from time immemorial. It is said that these little gar-
 dens belonged to the monks of St. Brendan and
 that the garlic will continue to grow within them
 for ever.

So late as the year 1616 a monk of the name Walph
 lived on this island; ^{who} it is said ~~he~~ was supported
 by the monks of Galway. The island is now entirely ^{uninhabited and} uninhabited.
 It is looked upon by the inhabitants of the
 opposite shores as a very blessed Island, and they
 believe that all ships when passing by it, lower their
 top-sails in honor of St. Brendan, ^{a famous old soldier of Christ} who seems to have
 been the most distinguished saint of these islands on the
 west coast of Connaught.

All the holy wells which I have met in Ireland bearing the
 name of Tobur Unéunall are called after this saint, the ^{name} being
 changed to U as occurs in many other names.

With respect to bodies not putrefying on this island, many
 demonstrations of the contrary are scattered about, to mean
 human bones bleached by the weather. The people however

14/10/27/16 (V)

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state that many bodies were found fresh and fair in graves on this island after they had been several years interred. But they are now convinced from the number of bones they see scattered about, that human flesh actually rots and decays on Inis Gluaise or the island of purity; but whether this was or was not the case from the period of St. Brendan till the friars were expelled from the island, no monument remains to prove.

Does Sambois mention the wonders of this island in his Tahacachia? Or does any mention of it in the Romance of Ógíis Éloíne pp? A romance still repeated here states that the children of Lear were transformed into ^{the shapes of} p^{re}swamp by the incantations of their step-mother and doomed to frequent the three most rapid streams in Ireland (nú t^uí p^{ro}cháin n^o déne a n-Éiríⁿ) which are Snuth na Maoile in Ulster, Snuth mada Con in Dumha Chaoch uir and Snuth Chinn Acla in Unhaill. They were afterwards restored to human form by St. Brendan, and buried in Inis Gluaise where their graves were pointed out till the ancient inhabitants of the island died. Are the names of these three streams mentioned in the written Romance about the children of Lear?

Snuth na maoile is often referred ^{to} in ancient Irish poems but I have never been able to find out where it is.

Carraig Éodha the name of a rock in the ocean immediately to

the north of Iniskey, is said to have derived its name ²⁰⁷
from Adh, the youngest son of Lear.

South of Inishglora, and, about 3 miles west from the
main land lies the island of Inishkey, to which I have no
reference from our ancient MSS., but that some notices of
it are to be met in some of our old writers is evident from
the following passage in O'Flaherty.

- Glusac Iniskea scriptis ut sumus priorum
"The Iniskea as credulous ancients tell
Credula commendat, regio qua prominet inas
"From Earth's foundation, one lone crane doth dwell;
Occupi influctus, pons est ut origine rerum;
"Where Suras' brows sea ocean's tide imband;
Univa pyderibus minimis consumpta coavis.
"Caeral stars his happy life attend."

orig. p. 290

Ogygia, Ogygia, vol II, p. 176.

Is not this island mentioned in the book of Ballymore
under the head "Wonders of Ireland"? I could not
learn from the people whether the name is Iniskey or
Iniskee, but the former is the more probable.

This island is divided into two North and South. On
North Iniskea are the ruins of a small church dedicated
to St. Columbkille; ^{it is} about 16 feet long and 12 broad
and presents all the characteristics of a primitive Irish
church. At some distance to the east of this church
there is a burial ^{place} (named after the same saint), and
within it an upright flag stone with a Greek cross
sculptured on it.

On South Iniskea are traceable the ~~ruins~~ foundations of
a small church, and a short distance to the west of it
lies a holy well called after the virgin St. Iorinda. There is a
heap of white stones over it from which the little creek is called Port-a-bachta.

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On North Sniskea the Revd Dr. Lyons discovered a curious
 group of ~~square~~ ^{extending east and west} ~~aligned~~ graves of oblong form with a cir-
 cle ^{of an inscribed cone} about two feet in diameter at the foot of each.
 He opened one of these graves and found a perfect
 skeleton with ^{the mouth turned under and in the circle at the foot he found a spear} the sides and ends ^{of these graves} were formed of slender
 flags placed in their edges, and are about six feet long by
 two wide, and had been for ages covered by the sand. They are
 probably the graves of the crew of a curragh who were
 washed ashore here.

It is the custom in this part of Ireland to raise a heap
 of stones not only where a person was killed or fell
 suddenly dead, but also on every spot where they lay
 down a corpse, when carrying it to the church yard.

Southeast of Sniskea lies Dub-oilein or Black Island
 on which there is nothing to attract the notice of the
 antiquarian but a ^{a kilreen in which the graves are interred in the centre of which is} green cross inscribed in a circle
 on ^{on the other side of the same flag there is a crucifixion} a large upright granite flag. This and the cross on
 Sniskea were probably inscribed as the triumphal
 banners of Christianity by the great St. Columba
 Kille, who paid a visit to Inny or Enny as
 we learn from his Biographer Adaman.

Referring to these crosses Knight writes: "In Sniskea and
 Dub-oilein islands there are some curious long stones having
 "hieroglyphic inscriptions on them"; but, whether belonging
 "to the pagan or Christian ages I have not been able to
 discover." !!

which was 209

Dr. Lyons discovered a skeleton in a mound of earth, partially covered with stones in a field of his on the sea shore at Beal dorcha. It was in a sitting posture and said by tradition to be the skeleton of a Munster prince who was slain in the battle commemorated by the monument called Leac an poppall to be mentioned presently. On this subject Knight writes in his Little Book on Brie, p. 109.

"Other Cairns have been discovered, a very particular one by the Rev. Mr. Lyons in his farm at Cross, which having the appearance of a somewhat conical earthen mound he had the natural curiosity to examine and there found a skeleton placed erect!! denoting as of ancient Scandinavian customs that it belonged to a king or chief of notes."

That the custom of burying bodies erect ^{in an} position prevailed among the ancient English as well as among the northern nations, we have the testimony of Irish MSS. and particularly of the Book of Armagh to prove satisfactorily. And he (St. Patrick) went again to the city of Temoria to Loigaire, the son of Neill, because with he had ratified a league that he should not be slain while he was king. But he would not believe for he said, Neill my father did not ^{permit} suffer me to believe, but ordered that I should be buried on the summit of Temoria like men standing up in war for the Gentiles are accustomed to be

14/10/27/16 (viii)

"entombed armed with their weapons ready face to face
 "in which manner they remain among the Magicians
 "even to the day of Endatha. Ego filius Neill Etthe
 "filii Dumlango in Mailein in Camho Libhi odisi
 "ut est hoc." which ant. Researches Appendix. p. xxii.

This passage which is very obscure in the original and
 wrongly deciphered by the antiquarian, is explained
 by an account of the death of King Loiquere, which
 is preserved in Labhar na h-Idhri. It states
 that after the king was struck dead from heaven
 between the two hills called Ere and Seba in
 the territory of Hy Faalain on the frontier
 of eltheath and Leimten, that his body was
 carried to Temor where it was entered ^{dressed in} ~~with~~
 his ^{upmagnifying battle dress} ~~arm~~ of valor, in the external rampart
 of his ^{the gloaming} ~~Rath~~ and with his face turned towards the
 south, as if bidding ^{separation} to the Lagenians his ene-
 mies. "Ego filius Neill Etthe filium Dumlango odisi."

It is very possible that this skeleton found at
Beldarragh by Dr. Lyons was that of a Pagan, for
 the tradition which makes it belong to a Ulinster
 prince who contended here on the shore with
Honor Sligo is not worth ^{at least as to time} attention. There
 was a kind of choir formed ^{of stones} in the interior of the mound
 in which the skeleton was placed sitting with the face turned

towards the great monument of Leacht air Lorrain, ^{and top of the} ~~The~~ head ^{surface of the} ~~was~~ very near the apex of the tumulus.

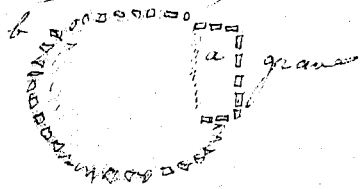
Tradition says that this was the skeleton of a Munster King; and that as being a Christian he was buried here apart from his enemies, who were pagans and were interred at Leacht air Lorrain about half a mile to the East-North-East in the townland of Knockanbane ~~Hyte~~. This mound was of an irregularly triangular form and consisted of three kinds of soil in different strata; sandy, moory and clayey, which the shanachie produce as proofs of its having been ^{the burial place of} a Christian not a pagan; the triangular form and the three kinds of soil being intended as double symbols of the Trinity. I am not antiquarian enough to be able to contradict this opinion.

Leacht air Lorrain, i.e. the monument of the slaughter of Lorrain lies in the townland of Knockanbane. It is a very conspicuous object in the middle of a wilderness of sand, about $\frac{3}{4}$ mile N. W. of Binghamstown. Of this Knight speaks as follows: "Of the monuments which have left no trace behind to tell their story, we find besides the doon, several cairns called Laghtas; meaning the sepulchral mounds reared over where probably a chief or a man had fallen in battle, or to commemorate some deed of great enterprise over the thousands whose bones now whiten the plains beneath. Such is Laghta Ard or the high monument, which, in the memory of many now living had been entirely buried

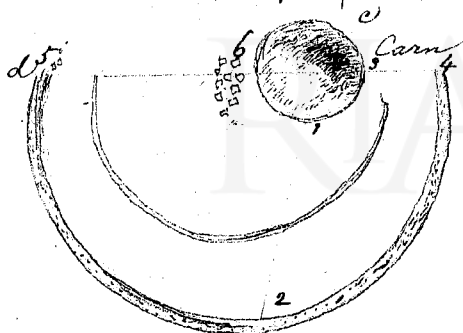
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"buried in sands for ages but still bore the name. One exceedingly stormy night unfolded the tradition of the name to be true; for the whole sand sail to the depth of many feet, at least twenty (for I was often since on the laghtas it is on the lands of Knockbaan joining South Embury) was swept away by the storm, and a rough, rude, but very large laghta or cairn stood revealed, resting on the primitive rock or firm ground on which the storm prevailed not; and the adjacent plain showed the exposed bones of thousands scattered promiscuously through the sands, on a firm earth having in many places the marks of ridges."

Exs. p. 108. 109.



Leacht Air IORRAIS.



- (a) A grave formed of large stones standing on edge. It is 14 feet long but the breadth cannot be exactly ascertained as the west side is destroyed.
- (b) An irregular circle of stones now much displaced measuring 36 yards ~~from the~~ in circumference from the northern, round to the southern extremity of the grave.
- (c) The large conspicuous cairn called the Leachta of the plougher of Bann. It is formed of large and small stones piled over each other without any apparent attention to architectural order. It is 35 yards in circumference at the base, and about 15 feet in height, and was originally of a conical shape.

shape, but its form is now very irregular in consequence of many of the stones having been removed from its sides either by the storms, which are almost eternal on this coast, or by antiquarian investigation, none of whom however, have explored the centre to discover the pagan chief who was interred within it.

- (d) A circle formed of gravel and stones which seems to have originally embraced the carn, which however, was not any way ^{near} its centre, as will appear from the opposite ground plan, the distance from 1 to 2 being 23 yards, from 5 to 6, sixteen yards, and from 3 to 4 only six yards.

Human bones are scattered around this carn in every direction.

About 230 yards northwards of Leacht air Iorrais, there is a large grave formed of stones placed on edge in which several were evidently interred together. I measured it with the skin bones of a man, and found it to measure 21 feet in length and 7 in breadth. Human bones are scattered about it in sand which is as white as themselves. It is altogether a wild and poetical spot, but there is no ^{local} Homer to celebrate it.

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To the North west of Leacht air Lorrain about half a mile on the lands of Emlybeg Vagh there is another cairn or Leachta, but not so large, and still farther on in the same direction on the lands of Carn a large grave nearly square formed by very large stones standing up right. It is called by the natives Thund carlisse

On the lands of Fallmore in the southern extremity of the peninsula within the Mullet there is an old church and grave yard dedicated to the virgin St. Derivla whose remains were interred there, according to tradition, in a small enclosure apart from the church. To the north of the church at the distance of about 10 or 14 perches is a well called Tubach Dimpble "St. Derivla's vat or keeve", which was much frequented as a place of penance; and a patron was held there on St. Derivla's day which falls on the 1st of the month of August until it was suppressed by St. Lyons on account of the abuses which were the consequence.

Q Where do the Calendar place the principal church or churches of this virgin?

The island of Inis Gluaise is frequented by a curious kind of black birds called in Irish Topdubán, which do not appear any where else on these coasts. It is they are the stormy Petrel of Ornithologists, and are said to be found no where in Ireland excepting on Inis Gluaise and Shellig Mithid in the County of Kerry. They build in the walls of the old churches on the island, and I took the croaking of their young for that of frogs, but I was informed that neither frogs, rats nor mice could exist for a moment on Inis Gluaise, the sand or clay of which is said to have the peculiar property of killing rats and mice, and some add in ^{preserving} ~~keeping~~ the house it is in from ^{being burned by} fire, and its inhabitants from fever &c.

I hope that all these features will be carefully laid down on the plan. It has cost me much time and trouble to examine them.

Your obedient servant

John A'Donovan

14/D/27/16(X)

END

14 D 27/17

Petrie, George, 1790-1866

Letters, to John O'Donovan, from George Petrie, head of the Topographical Section of the Ordnance Survey, written from 21 Great Charles Street, Dublin, concerning the Cathach of Colum Cille's traditional association with Co. Mayo.

11-12 June 1838

2p.

24 cm

Petrie refers to his interest in the islands located off the coast of Mayo due to their wealth of antiquities.

RIA

21 June Charles. Stuart

11 June 1848.

My dear John,

I hope will send you the passages from the Ulsterian collection to the Kings of the Cathach - the Mac Neill, or Mac Neill, and St. Columba's stone. But I wish to remove any erroneous supposition into which you have been led by your own informant - that the Cathach was brought into Mayo by the O'Donnells. This is very far indeed from the fact at least in respect to time for the first of the Mayo O'Donnells who got it was Sir Paul the father of the present Sir Richard. The true history of it is this. One of the O'Donnells who accompanied James II. to France brought it with him and eventually to his death deposited it in an Irish Monastery in Flanders with an order that it should be given up to the Chief of the name when applied for. Here it remained for a long period till accidentally bought an Irish priest - Father Pendergast, abbot of Cong - visited this monastery when he was shown the reliquary and informed of the circumstances connected with its locality there. On his return to

J. O'Donnell Esq.

14/10/27/17(i)

Ireland in a few years afterwards the Board collecting
 the facts stated them to Sir Isaac's female who
 was proprietor of the house and Sir Isaac went to
 his mother for all the money he was then on the
 continent to apply for the withdrawal in his name
 as chief of the family. But it was not given
 at to him till Sir Isaac Betham gave a certificate
 in right of his office to substantiate the statement of
 Sir Isaac's claim. Now then, this certificate was
 given you yourself judge - but thus the withdrawal
 was obtained. Sir William got a thousand
 guineas from Sir Isaac for his genealogy which
 was also him chief of his name. and I may add
 should have cost 5000 more worth Sir W. a sharp
 letter denying his right to do so as contrary to
 historical truth, and the common tradition of
 all the great who are conversant with the history
 of the family. The great relation to the withdrawal
 I have given you as detailed ^{to me} by Sir Isaac's brother
 himself, and Sir William Betham, acknowledging
 to me this truth!

Between me and
 my dear father

Have you seen the Lynton book
 with the Chaworths' names in it yet?

Yours faithfully
 George Petrie.

END

14 D 27/18

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Killala, Co. Mayo, concerning topographical features and place names in Co. Mayo.

7 June 1838

8p.

24 cm

Included is a list of the 'Tribes of Hy-Eachach Muaidhe' and 'Caille Conaill' and a description of the antiquarian remains at Rafran and Summerhill.

RIA

Index.

^{vol}
† RathasbranduibhFearsad Thesi. identified. -My. Gachach Muaidhe - bounds of identified,
whereby the extent is described;^{vol}
† Gaoille
Gaille Conaill, — bounds of identified.Tribes of both territories — names of laid down,
and present local names
identified, as far as
discoverable, with them.Gaille Conaill — territory of - given
by William Mor of the Moyne
to Sir William Lawless. -Rafran — fort of described.
no old Castle etc.Summerhill — druidical monuments
on — described. -

Kilbulla Shinn 7th 1838

Sir,

Lawsal Nathfranny is well remembered in this Country, and is pronounced in Irish feaprad pát' fpaumais. The word feaprad in Irish, is popularly translated into the English word ferry, ^{as a name} This Irish word is applied to the whole Channel of Rafran as far as Palmerstown bridge, very frequently among the people. But it applies also to any passage across the Channel, where persons can go from one side to the other at low water. This seems to be its original meaning. The English word ferry is used in the same sense here, and designates the same feature, when it is introduced on any occasion and spoken of in the English Language. It may be useful to remark for the elucidation of the popular meaning of the word feaprad, that it is used in Sligo town and in its Neighbourhood, as a name for a passage cut by a stream of water in the sand, which is observable in the absence of the tide. This use is made of it also about Rafran, and I may calculate on finding the meaning thus explained (as in this remark), also in other places, whether it be an improper definition of it, or not.

I got all the Pearbads about Rafran, pointed out to me, to ascertain if possible, where Pearbad Fresi lies, which is not now distinguished by this appendage, among the people, who are generally inclined to forget the additional postfixes of names, as I remarked on other occasions.

I describe them here so as to make them discoverable to any one hereafter.

First, there is a fearad, where it is passable at low water from Summerhill to Cartoon in Killealla Parish. This is called Templenary ferry as Templenary graveyard is the nearest remarkable object to it: the distance between them being about 40 perches, at which distance to the East of the grave yard, there is a small black thorn bush on the bank, serving to mark the locality of the ferry on that side of the Channel, and on the Cartoon side, lies a round stone of considerable size, just at the Eastern ^{termination} end of a wall of mason-work enclosing a small plantation, which stone answers the same purpose there as the bush does on the opposite side.

The second Fearad, (Anglice Ferry) crosses, at the distance of, about 10 perches to the South of Tobar tighernain, a well, lying just at the East side of the stream, that divides Rafran, and Summerhill, & falls into the Channel here. This one has no distinguishing name, and runs across ^{also} to Cartoon on the opposite side, where I saw no mark serving to show its direction thereto.

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+ Tobar Tighernain. Tons T. Tighernain, was not pointed out to me when I visited Rafran Abbey — It is called after T. Tighernain, who was Patron of Crew Loughcon,

Tearsad Rathfrannaigh ^{t.d.} (Rafanny ferry) is the third, and lies just under the Abbey of Rafann. There are two round stones on each side of the Channel to show its position. —

Also a fourth one lies farther on towards Palmerstown bridge; but it is not of much importance.

Now one or other of the three first mentioned must be Tearsad Treisi; but we learn from the Book of Leacan, Dimmsearchus Folio 247. a. c. where the name is accounted for, that it was, at the period in which the account was given, called Tearsad ratha branduibh — (now Rafann) — The account runs thus, —

Tearsad Treise, took this name from the circumstance of Treisi, daughter of Kadfrach, (and) wife of Amalgaid (Auley), who was son of Piachrach, who was son of Echach, having been drowned therein — it is at this day ^{viz.} (when this account was written), called Tearsad. ratha. branduibh.

That Treisi, the daughter of Kadfrach and wife of Amalgaidh, who was son of Piachra ~~was~~, was drowned in Tearsad treisi, is also mentioned in the Book of genealogies, of Dubhaltach Mac Tírlé, p. 247. where it is laid down as the boundary

on one side, of Baile Bonaill - The words are.

Comaig ^r ar uada ataid uí d'pneadon^{ty}
 Inic caille Conaill atuid^z 7 ó t'paz^z Murba^z 7 o'feap^z
 t'rep^z at ar ba^zead t'rep^z in^zean Ma^zffroic^z bean
 d'na^z 7 a^zo m^zc f'ia^zcp^zraic^z. -

From Bonaig, are descended the Uí Air-
 mheadoigh ^(or Uí Air), the people of Baile Bonaill
 to the North, which extends from Craigh
Murbhaigh to Pearsad Treas, where Treas
 the daughter of Madfroich, (and) wife of
Amhal^{ghair} gair, son of Piachra ~~was~~, was drowned.

This is the history we have of the name, with
 which, being at so early a period made Pearsad
rather branduibh (Lib. Leacan. loc. citat.) can with
 the greatest Certainty be identified, the Pearsad
 rather Frannaigh (pronounced Pearsadrafranny), of
 this day, the situation of which, is above described.

Though this evidence is sufficient to establish
 the identity, there are however, ^{two} other
 points which may give more ample satis-
 faction to any one, who may in the
 least, doubt the fact.

The first is this, - In the prose account
 prefixed to the Poem of the Mac Fírlis of 1417,

14/0/27/18 (m)

Pearsad Tresi is made the boundary of Myneachach Muaidh, as will be immediately given in describing the extent of this ancient district, and in the Poem, Rath-brannuibh (hodie Raffran, or Rafframny), is made the same.

The second is - In the passage just quoted from the Book of genealogies, relative to Pearsad Tresi, we see that it is made the boundary on one side, of Baille Conaill, and in the just mentioned poem Rath-brannuibh is made the same boundary, as will be seen, in laying down the extent of that ^{ancient} district.

Now we find from the prose accounts here referred to, that Pearsad Tresi, was used to mark the same bound, which Rathfran mentioned in the poem just alluded to, marked, therefore, they must be contiguous, and therefore Pearsad Tresi, which was at a very early period called Pearsad Rautha branduibh, as is shown above, must ~~have~~ ^{therefore} its situation at Raffran, and must ^{therefore} be the one just identified.

We further collect from these boundary descriptions, that as these features served as the same boundary not only to one district, but even to two, in this form viz. (the one was used one time, and the other another time to designate the same limit, as well to one

The bound described ^{by} the Pearsad, in the prose, was described in the poem by Raffran.

as to both territories, that, both territories met at them and necessarily in the one place.

Having now identified the locality of Pearsad Chesi, and fixed the Common boundary of the two ancient districts now mentioned, I lay down the limits first of Ey-Eachach Muaidhe, and Next of bailees Bonaille.

First in the prose account prefixed to the poem already cited (vi. of 1417) - Uí Eachach ^{+ (of the Moy)} Muaidhe, is said to extend from Ros. Serce (now Rosserk) to Pearsad Chesi, and its tribes are said to be Uí Maoilfoghmhair, Comharls of Bill - h. Allaidh (Pillala), and Ua Leandain, Ua Briadhchen, Ua Laithile, Ua Mochain, Ua Maoilcithghin, Ua Broduibh and Ua Maoil Breannma.

The portion of the poem relating to this, is to come in here. I must only leave space for it, as I have not an extract containing the words. —

14/0/27/18(IV)

+ There is a tradition that the Moy formerly flowed near Killallen, that it is only about 200 years ago, it broke its present ^{present} ~~way~~ ^{course}, that hence Killalla is said to be on the banks of the Moy. To insert this may not be of much use, but such a tradition is curious.

Space for the name

RIA

The prose account relative to Gaille
Conaill, goes on thus. viz — 'These are
 the tribes of Gaille Conaill, — and the
 extent of the Gaille is from Pearsad
Trepi to Traigh Murbhaigh viz. Traigh
ceall, and Northwards to Cill-chuimin. —
 viz. Ua Deirig, Ua-h. aodha of
Ard-ua. N. aodha, Ua. Maol Chonair
 and Ua. Flannabha, and Ua. Seagha,
 and of them, are Ua bongachain,
 or Ua bonnagain of Muigh Gamhnach
 (now Moygawnagh)

Of the poem, I have merely what
 describes the extent of this territory. —

Ó Rath branduibh r' binn cluig
 go traigh ceall conair t'gmuir
 cruic an caille nap báid blas.

The literal translation runs thus —

'From Rath branduibh, whose bells sound sweet,
 To Traigh Ceall, a road we ^{(or) travel} journey
 The ^{territory} boundary of Gaille, whose fame is not extinct.'

224
⁴
Traigh Ceall is well known throughout the whole Country here; the people who live about it are called Muintir Traigh Ceall that is the people of Traigh Ceall (pronounced Trawee Keall). I crossed this Strand yesterday to Rathlacken village which is immediately to the West of it: the R. C. Chapel of Lacken, stands just at its West side, as one goes on to the village now mentioned, it is frequently called Lacken Strand and the fair of Lacken is held on its western side and not far from where the Chapel is. —

We see in the translation of the prose account relative to Baille Conaill that Traigh Murbhaigh, and Traigh Ceall are made the same: but the former is not now remembered. —

We can now satisfactorily and with the greatest Certainty Collect from the evidences just adduced, that

(of the Moy.)
 the territory of Hy-Eachach Muiadhe
 extended from Rosserk, along the
 bay of Killalla as far as Rafran,
 and that the territory of Gaille (Gaoille)
^{extended from Rafran}
Gonaille, to Trawee Keall (the situation of
 which is already laid down), and to Kill-

-Cremmin. This territory is surrounded by water
 on all sides, excepting between Rafran and Trawee Keall.
 I hope now that Fearsad Thesi and

the other features showing the limits of
 these two distinct, ^{but contemporaneous} territories are satis-
 factorily identified; which was the object
 of bringing together all the evidences adduced.

The next thing I have to advert to, is, that
 the Hy-Eachach, were, according to the
Book of Genealogies, of Dubhaltach (Dudley)
Mac Firbis, p. 247, descended from Eochaich
breac, whose pedigree I have not formally
^{in my extracts}
 laid down, but who, I can collect from
 what is said, in the place just cited, was the
 son of Dathi, who was son of Piachrach.
 This Dathi, it is said in the same place, was
 King of Ireland, Alban, Britain and as far
 as the Alps, and succeeded Nell of the nine
 hostages in the sovereignty, which he enjoyed, 27 years.

(written)
 + Uí Eachaidh (loc. citat:)

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The record of the Life of this Oathy, has been, I am led to suppose, in ~~Common~~ translated in connection with Larnachan in Roscommon, which is the place of his interment.

I find also from this Book of Genealogies, (same place) that Conaing, from whom the Ui Airmheadaigh ^{(or) and} viz. the people of Baille Conaill, were descended, (the passage is referred to, before, on another occasion, vide supra) was the son of Férgus, who was son of Amhalgaisle, by Earca, daughter of Echach, King of Leinster.

Having made these observations, I now proceed to show how far I have succeeded in identifying present names under their Irish and Anglicised forms, with the names of the tribes of those territories as above given; and first I commence with those of Uy. Echach. —

Tribes of Hy. Gaachach Mnaisthe.

1st ^{Bishops} ¹³ Ua Maolghobhair, Corn Harbo of Cell. Albeoch,

2 Ua Leandair,

3 Ua Briadhach,

4 Ua Laiithe,

5 Ua Mochair,

6 Ua Maolcathghin,

7 Ua Brodubh,

8 Ua Maol Breannuim.

1 not identifiable, unless it being taken for Maolmochaire, is now translated

The name is now anglicised ^{into Early} Lilford Lod a name existing here.

2 not identifiable, here.

3 I could not find this name in this Neighbourhood, ^{any} people of the name of Croith, anglicised Green in Enil Rarry near Ballina.

4 not identifiable,

5 Ua Mochair, exists ^{as} a family name; some of the name live about Moyne, and very many throughout the Lagan.

6 not identifiable

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7 The name Rodrig anglicised Ruddy prevails, here. There are some of the name in the town of Killalla. It may be a corruption of this old name. In Templemory Parish, P. of Rappan & L. is a village called Rodrig - baile munnep Rodrig - munnep brodaig or?

8 The name Brennan prevails here. Is it the same?

+ baiville
 Tribes of Baiville Conaille.

1. Ma Deirig,
2. Ma-h-Aodha of Ard-na-n-aodha, Ard-na-n-ee.
3. Ma Maolchonaire,
4. Ma Flannabhra,
5. Ma Seaghta and.
6. Ma Congadhain } of Moygawagh. -
 Ma Connagain } or.
7. Δ Δ

1. Ma Deirig — not identifiable.

2. This name is now made Hughes, and is prevalent — There are A'Hees, also.

As to Ard-na-n-ee, I could get no information.

3. There are Connys, in this Country.

4. I could find no similar name. There are Flannerys enough elsewhere.

5. This name is made Loyce, and is known in the Country.

6. Of this hereafter.

To ascertain these names is in some instances extremely difficult.

It is curious to observe that in p. 841. of D. Mac Firbis, where the Walshes (Breathnaigh) in Ky. Amhalgaioch ^{son of} me Piachraich (Tirawley) are treated of, we find stated that William ^{magnus} (mór na Maighne, (Big William of the Moyne), when he divided the country among the relatives of his own tribe, he gave the territory from Fearsad Chesi to Traigh Murbhaigh to Sir William Lawless (Lawless) viz - The Lawless ^{some} an Laoighlesioch. - And we find afterwards in the ^{same} place, that Sir William Lawless, & Mac Robert, Mac William, Mac Nicolas, was the name of the Lawless, to whom, William mór of the Moyne gave this territory, viz - from Fearsad Chesi to Traigh Murbhaigh. - 14/10/27/18(VIII)

This territory is the ancient Baille Conaill, ^{the} Cuille the limits of which are above laid down.

I think Mr. O'Donovan translated, when in Ballina, what is said in ^{the} place now referred to, with ^{see 47 to 50} respect to William mór of the Moyne. His translation, therefore, will tell all about him. What is said of him is ~~with~~ with reference rather to the whole of Tirawley; it would be therefore foreign to my present subject to introduce any more about him here.

Mr. A. Donavan has left me a query relative to Rafran, in which he says -

'Examine the locality of Rafran, and see if there be the ruins of an earthen fort there; or if the present Castle be erected within it. This is called Rath Bhramuibh by the Mac Firbis in 1417, who states that it was the chief residence of Rex Fiachrum. -

I have accordingly examined the fort of Rafran, and found no traces of any building ^{in it, or} about it. This is the rath, which the people say gave name to the place. Even there is no living tradition ^{in the neighbourhood of} ~~about~~ Rafran, that there was a Castle in it. I stepped the diameter of the fort inside the parapet, which is 37 paces, = 93 feet; and the parapet, ^{which is much better than the one at P. B. side,} is at least no less than 80 paces = 240 feet, around it. - There is no appearance of an entrenchment.

I have stated in a former letter that there was near this one, another fort partly destroyed, but I found when examining this one, it is not a remnant of a fort, -

I examined also the top of Summerhill, expecting to find some vestiges of a castle about it. I found none; but saw two monuments ^{which} are considered to be Druidical, to which as ^{existing} ~~being~~ there, I made allusion in a former letter.

The one is quadrangular, made apparently of earth, and enclosed with stones of considerable size, set about it; but not placed in a contiguous position with one another. Its extent from E. to W. is 11 yards; and from N. to S. 8 $\frac{1}{2}$ -

The other is circular, sunk inside like a fort (110 ft.), and has a few large stones, rather of a round form, set at some distance from one another about it. Some vestiges, as it were of a parapet, are observable. The diameter inside these vestiges is 22 yards, the guess measure, which is my mode of taking lengths, whereas the thickness I cannot therefore be very accurate. -

J. A. Carson Esq. &c. &c.

Your obedient Servant
C. Donor.

As I was returning from Craigh Ceall, I saw on my going up the hill to Mullaghmacraicise, a monument of three large round stones which appears to have been circular, but is now put out of form, lying in a field to the E. of the road.

END

14 D 27/19

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Killala, Co. Mayo, concerning his examination of the early churches located in the townlands of Killybrone and Killygobban (Kilgobban), in the parish of Killala.

8 June 1838

6p.

24 cm

RIA

Index.

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Killeshin

Kill. fharclann - locality of, identified
from historical description

Kill-gobhan old church - site of, described.

RIA

Killallua June 8th 1838.

Sir,

Having collected some evidences, which when arranged in order put beyond doubt the situation of Kill-fhorclann mentioned in the Tripartite, I first premise, that, it is stated in the 2nd part of the Tripartite Life, Chapter 79 (Ir. Thom. p. 140), the way-layers (viz. Abenguss, the Magicians Roen,

+ the church
was after
wards erected
in it.
For the then
name of
the place
see infra

and Reshet, and their associates), were stationed in the place, in which lies the Church of Kill-fhorclann, whilst Saint Patrick was, where is now (the church) called Cross-patrick.

I also lay down that in the same place it is said, that, the holy man, when he recognised in spirit their diabolical designs, was exactly (uno iusto milario) one mile, distant from them: that is-

he was where Cross-patrick Church is, and the way-layers, where Kill-fhorclann lies.

The distance, therefore, between both these Churches, was exactly a mile. But

farther on, in the Chapter, we read that the place in which the way-layers were

was commonly called Dulach, na. n-druadh, that is the hill of the Demuels, and that it lay to the west of the aforesaid Church, that is, the

14/D/27/19(11)

Church of Cross-patrick, as is read in the same Chapter.

Observe Now, we have fixed the distance of Kill-fhorclann from Cross-patrick to be exactly a mile; we further see that as Kill-fhorclann stood where the way-layers designed to take S. Patrick's life, and as that place was called Tulach-na-Nadruaith, which ~~also~~ is said to lie to the West of where the Saint was at the time viz. ^{near} at Crosspatrick; The church of Kill-fhorclann must be on a hill (Tulach) and also to the West of Cross-patrick.

We may now safely lay down according to this collected description, that, the Church of Kill-fhorclann, had its situation, exactly one mile from Cross-patrick, and on a hill to the West of it.

Having here laid down the exact situation of this ancient Church with respect to Cross-patrick Church, which as yet exists in ruins, I next proceed

to lay down the locality of an old church which of all the old churches or sites of old churches, I met with in this neighbourhood, I find to correspond most closely with this situation.

I mean to describe the site of the demolished church, which was called Killybrone, Anglicised Killybrone, and gave name to the townland where its site is pointed out, in the Parish of Killaalla. This church was entirely pulled down about 5 years ago, its site is pointed out on a high ground, which very well merits the name of Tulrach (collis), about a half a mile from Killaalla and about 60 perches to the Left of the road leading from that town to Palmerstown. The man, who was at the clearing away of the last part of its rubbish, in order to prepare the spot whereon it stood, for tillage, says that he calculated it was 60 ft. broad and 80 ft. long!!! The spot occupied by it, lies about 6 perches to the N. of a fort, which is nearly destroyed, and occupies the highest part of this rising ground. One of the Corner stones of the East gable, and a stone belonging to the North side wall remain as yet in the ground, unremoved from their original place in the building. —

So minute a description is given merely for the purpose of making the spot easily discoverable, in case, any one goes to look for it, if there be necessity, to have it marked on the plan.

Observe



This place commands a very clear view of Mr. Knoxes' residence and lands about Cross-patrick, and of ~~the greatest~~ part of the field in which, the old church lies in ruins. This circumstance also conduces to the proof, of this ground being the place where Kill-phorelann was, for we read in the Tripartite (loc. citate.) that, 'when the Saint, seeing in spirit the evil designs of the way-layers (he being at Cross Patrick & they at the place, where lies Kill-phorelann, as is above stated), being instigated by his Lord, said to the Magician, it will not be so; Thou son of Belial; but I will see you first, and the earth, which, you threaten, will swallow me, will first swallow you alive, unless you return to a sound mind. But as soon as Patrick came on his sight, the earth began to gape and making an open passage, began to swallow up, the Magician, 'Roan.' —

Remarks From these words we learn that the Saint, who was at Arax Patricii, when he saw in spirit the evil designs of his enemies, was not at that moment within view of them; because it is said afterwards, as soon as he (S. P.) after seeing those things in spirit, came on his (the magician's) right &c. --

I brought forward these remarks to show that Tulach-na-N-druadh, on which, the Saints enemies were at the time, came on which, afterwards was this ancient Church whose site, I have in view to point out, commanded a view of the Neighbourhood of Cross Patricii, though not of the very place ^{nor of some parts immediately} where that Church stands. ^{from some side of it.} Hence we may conclude that the view of Tulach-na-N-druadh and of Killybrone-hill (high ground) is the same, for you see all the lands bordering on the old Church of Cross-patricii, even ^{from it} the very field, as I have before remarked, in which it stands, but yet ^{neither, even} the Church, nor its very locality can be ^{distinctly seen} observed.

I bring now to one view all the circumstances connected with Inlach-mo Kilmadh, afterwards, the site of Kill-phorclann, as they are laid down in the references made; and see how far the circumstances connected with Killybrone-Inlach agrees with them. —

14/0/27/19(V)

Note
3

The first, is, the distance the Tulach was from the locality of the Cruix Patricii - was one mile.

The next is the direction, in which the Tulach lay with respect to this place. — ^{now} to the West.

The third, is the view commandingly the Tulach, with respect to this place; which view, I have shown, it commanded not exactly of the place itself, but of its neighbourhood. —

Now I find the locality of Killybrone to correspond with those circumstances; with sufficient accuracy for ^{proving their} identity. — for in the first place, taking the line of distance by Killalea, there can be no great difference; for, Killybrone is only half a mile from it, and Cross-patrick about $\frac{3}{4}$ of a mile; ^{this would make $\frac{1}{2}$ mile, — which is no considerable difference} then we must grant that the ancient writers did not always lay down the exact distances of places, so that their miles would correspond with our present ^{measured} ones. — ^{slight} The people here define ^{short} distances not by $\frac{1}{4}$ or $\frac{1}{2}$ mile, or 1 mile but by the acre — a place is $\frac{1}{2}$, or 1- or 2- or 5 acres from another is a common saying here. — Omitting any further observation on distance the next circumstance is — the direction — (the West). —

In this, the site of Killybrone, though it inclines ^{according to} common observation rather Northwards, not directly, but N. W. or N. by W. may, however be said to agree, for we find in the topographical descriptions in the Latin the words — ^{to the east} ad orientem, ^{to the west} ad occidentem. ^{used generally} We ^{without} without any further distinction; from which we must suppose that some places, where their direction was not exactly to either the one or the other of the four points, but lying so as to incline towards two, and

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and to one more than to the other, were described as lying towards that point to which they inclined most, viz. ad occidentem &c., though there might be a little deviation from that point - to either N. or S. —

Now granting this, which is a very fair inference, from the descriptive phrases here laid down, we may calculate on this place agreeing, ^{with Culach na n-~~Druid~~} in both distance, and direction with respect to Cross-patrick. — Here we have two of the circumstances to bear out our position.

With the third, which is a complex circumstance, that of this place agrees, for, it is a high ground, and as I said before merits the name of Culach, (collis) and commands a view of the localities about Crosspatrick, just the same as the hill of the Druids did according to the description of it from the Tripartite, above given. —

Having now put beyond doubt the situation of this hill, as far as local appearance agrees with historical description, which was necessary to be done for preparing my way to lay down the site of Killphorclann, my main object, I now make some observations to obviate the objections, that may be made as to the non-existence of this old name, which when made will close the subject. —

14/2/27/19(V)

Two remarks will meet such an objection. First - the name might be changed from Kill-fhorclann to Killi-bron; by substituting bron - perhaps the name of a ruler of this church in after times, for fhorclann, out of high esteem, or veneration for him.

The next is that a person of the name might have ^{built} established a church for himself on the site of that ancient Church, which is the most likely, if the extent of Killybron, as given above, be within one third of being correct. ^{The extent} It cannot, however, be better ascertained at present.

It is unnecessary for me to remark here, that I do not want to impose this place as the site of that old Church of the Tripartites; I do not, nor I should not have gone so far in making observations on it, for I could have compressed them into a few lines of writing, but that I preferred to give expression to every step that would lead to the identity, and to leave nothing that would tend to this, covered in the veil of 'understood', 'im-cluded', or 'implied'. — All this, I did, in order to give every opportunity of having ^{the} discreet judgement of others exercise itself correctly on the matter. Mr O'Donovan desired me to examine the locality, and accordingly I did, and the result is to be seen.

I make one reference more which may strengthen what is said on it. We read in Chapter 80. p. 147. of the first cited, 2nd part of the Tripartite, that the sacred relics of Crenea, and Lusina, virgins of ^{celebrated} ~~excellent~~ sanctity, are preserved in the Church. ^{+ the name} ^{the Parish} ^{Church} ^{place.} of Kill-phorclann, near the Moy to the West. -
 'in Ecclesia de Kill-phorclann, juxta Muadun
versus Occidentem' -

Now in Note 136. to C. 85. preceding this, - The Church of Killalla is placed at the bank of the Moy. the words are: - Ecclesia de Kill-alla,
 'qua crux in hunc diem est sedes episcopalis'
Sacet ad ripam fluminis Muadi in Occidentali
Connacia regione Tir. amalgaich vulgo dicta -

The words juxta (near) and ad ripam (at the bank) are to be taken into consideration.
 If Killalla be ad ripam: the site of Killybrow, might be set down as juxta - the Moy. -

From this description of the locality of these churches, we would be led to suppose them lying contiguous to each other.

These passages may in no small degree assist a correct decision on the subject.

I lay down my own opinion, however, and say, that from my acquaintance now with the different localities in the Country, Killybrow must be the place where Kill-phorclann stood. -

of Killgobban.

About half a mile farther on towards Palmerstown, to the right of the road, is pointed out in Killgobban townland, the site of St. Gobban's Church. Killgobban is pronounced in Irish. cll a góbán - ecclesia S^{ti} Gobbanis; the townland took its name from it. "Near it is also pointed out, the remaining portion of his lime-kiln, and at this, is seen the site of the lime house." Tradition says this Saint, who built the church there was Gobban Saer, the celebrated Artifex, and that it was he erected the steeple (round tower) of Killalla.

In corroboration of this, "there is pointed out near the site of this old church, the stone which was to be laid on the top of the steeple, and was never put in the work," in consequence of some ~~difficult~~ dispute arising between Gobban and his assistant at the building. - Tradition adds, that the original name of this Gobban was Leachra.

The stone is 2 feet high; nearly of a round form, but of uneven breadth, being much broader at bottom, than at the top, where it measures no more than 20 inches across in the broadest part.

There is a circular cavity of an inch in depth, and a foot in diameter, artificially cut in the top. ^{the stone} It appears to have been touched in various parts with a chisel, which was, I think the occasion of getting up the tradition as told here of its being intended for the steeple of Killalla. I would not notice it, ^{as} had not there been such a tradition afloat, which is sheer nonsense, ^{as} far as it relates to the stone. The site of Kill-gobban, can have no pretension to be the place where Kill-sharclann was. Your obedient Servt,
J. Q. Connor
St. A. Lucan Aug. 14. 46.

END

14 D 27/20

O'Donovan, John, 1806-1861.

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

9 June 1838

7p.

24 cm

Included are related extracts from Archdall's 'Monasticum Hibernicum' and John Bernard Trotter's 'Walks through Ireland'.

RIA

Is inbead Maude mile plan
 Spuz na mibpente yna moe bpuadan
 Gluagream co hippay na nglean
 Tip na ndumle yna ndub-bean
 Tip na n-dipead yna n-ard-jirab
 Dumaequibay pome pram
 Pecam pap cee dumanich ban
 Fopi cee aill ar dub-lagan
 O compite co tpuis Eopetam
 So cleat co bpu an lagam
 Deapicam pap cee ren-dapleat
 Fopi cee loe ar glay dleat
 Fop gae glay ar glay prapdan
 Fop gae aile ar epur apdan
 O Suma Caidem co nam tomay
 So gleat Culpuze co tom amay
 Na puzam an dob na gleat
 Turplm, peorpm enoc na ceat
 Dan nle catap puch na pps
 Cen popudad le pur pquarde

S. O. D. *manuscript*

Binghampton June 9th 1838.

Dear Sir,
Having now described as well as I was able the ^{ancient} sepulchral remains in Western Erris, I shall next treat of the name and modern ruins in the parish of Kilmore and of the general history of Erris, and then hasten to Umalia.

Of the parish of Kilmore.

The original church from which this parish has received its name lay buried in the sands (in the townland of Tain a mhúis) for years until it was at length exposed to view by the great storm which also swept away the heaps of sand which concealed the great Cairn of Leacht Air Corraig, already described. The names of both, and their whereabouts in the sandy plains were vividly remembered by tradition though they had lain buried in the sands for an unknown number of generations. No part of the fabric of the church remains but the outline of the grave yard and many of the graves can be traced in the

14/10/27/20 (11) sand

211) sand. The name of this church, as it is now pronounced by the oldest natives is Gill moir Madaig, which they understand to mean Great Hill, or church of Saint Mathias or Matthias. Others, however, assert that there are two old churches in the parish called Kilmore; one in the townland of Tearmann-hias and the other in Tain a mhaig just referred to, and that it ^{is not} known which of them is the mother church of the parish, nor who the original founder or patron of either was. The general opinion however, and the more probably correct one is, that Kilmore Mathias is the one from which the parish was named, but there exists not the dimmest glimmering recollection of the life or period of St. Mathias to afford the historian a clue to discover who he ^{or when he lived} was. My idea on the subject is that Kilmore in the townland of Tain was erected by the Barretts in the 12th or 13th century and that they dedicated it to St. Matthias, & that previously to that period St. Brendan, ^{St. Blaine} and the Virgin St. Derivla were the patrons of Erus. I have shown in my letters from Meath and other counties situated within the English Pale, that when the English families re-created (on a large scale) the primitive Irish churches, they ^{always} rejected the original Irish patron saints, and dedicated the churches to more distinguished saints of the Continent.

In the townland of Cross Bayd in this parish are the
ruins of an abbey of which Archdall writes as follows:
"Cross."

" In the Mullet; a peninsula in the half Barony of Eirip
" on the point to the south of Ballinacurigh strand, and
" opposite to Ennigglory island; here we find the Monas-
" tery or religious house of the cross or the Holy Cross,
" dedicated to the Virgin Mary, it did belong to the
" abbey of Ballintubber, and the prior of Ballintubber
" always appointed a brother of his abbey to be sub-
" prior in the house of the cross, who was to pay to the
" mother church (in the name of a chiefry) the sum of
" twenty ^s~~s~~ras of silver or 30^s 4d, and the sub-prior was
" to expend a further sum of 3 sras or 5 being the
" remainder of their income, in the support of him-
" self and convent, and also in defraying the expenses
" and necessary repairs of their house" (King)

"By an Inquisition taken 27th Queen Elizabeth, this
"monastery was found in possession of three quarters of
"land with the tythes of the same, each quarter being va-
"lued at 13.^s 4^d sterling annually." *Monasticon*, p. 501.

A considerable part of this church is still standing within a very extensive graveyard. The building does not appear very ancient neither is it ^{very} modern but as having been erected after the abbey of Ballintober, which was founded by Charles the

the Redhanded Olanor in 1216 it must not be expected to exhibit any of the characteristics of the primitive Irish churches. The east window however, the only one which remains, is ~~the~~ ^{headed and decorated} round, which seems to prove a notion which I have got into my head, that the Irish continued to build in their own primitive round style long after the introduction of the Gothic style among them by the Anglo Normans.

Arch. Hall also mentions some old walls of a church at Tarmacarra in the peninsula of the Mullet, ^{said to have belonged to a nunneroy} but he finds no authority for its having been a Nunnery but Pocockes Journal. They still exist. There is ^{also another Terman in the sp. of the Mullet containing} another old ruin of a church

~~at Terman in the south part of the peninsula called "within the Mullet"~~ but I can find no historical reference to it. Tradition makes it the Terman of the virgin St. Deriula, of whom I at present know nothing.

^{quoad nomen} I find no place in Eray at all identifiable with the Oileachs of Mac Tirkeis, one of the ancient Bailte Poirt or chiefs residences of the familia Fiachrum, but Elly within the Mullet now remarkable for the treeless mansion of the ^{of the name} notorious Major Bingham. It present however

^{then points}
 no trace of any ancient Doon, Cairiol, Cathair, Rath
 or round castle, or any other remain, which could at
 all be identified with a primitive Irish lordly
 residence, which existed before the period of the arrival
 of the Anglo Normans. If any such ever existed
 at Ely, and that there did but little doubt
 can be entertained, it was long since buried
 in the waters or in the sands, for it can be
 directly demonstrated that the ocean has
 encroached to a considerable extent upon
 the western coast of Eros. That an Ely
 or Oileach (Stonehouse) anciently existed in Eros
 "west ^{at} over the sea" we learn from the celebrated poem
 of Giolla Easa mor Mac Tirbis dated 1457 weh
 is as genuine a historical record as any nation
 can boast of.

* I still agree that there was a church here.

Oileach na ríís éirí 'don tuí
 Dúna Chaochain map chanuim
 Arobreach rúile a ngorc ngeamair a. arobreach a fáil á ngorc ngeamair
 Dá ríort úille ór inbeairt.

" Oileach of the kings met at the waves
 " Dúna Chaochain, as I sing.
 " Sublime their phadams on the corn fields
 " are two beautiful ^{ports} over Inverp."

14/D/27/20 (14)

There is a little hill immediately to the south of Major Bingham's house, called an it-st-ye. May this be the Olench of Gialla-gara-shoy?

Dumha Chaochain (so pronounced distinctly at this day) is the name of the northern district of Erroa lying to the North east of Kroad Haven. The Doon of this district, within which a castle was erected since the arrival of the Anglo-Normans, is now called Dun an Iarainn, a name which is ridiculously supposed to have been derived from a gentleman of the name Iarainn (Ferreolus) Barrett, the builder of the castle of lime and stone within the primeval fort of Dumha Chaochain. No trace nor tradition of a fort at Elles now remains. It is buried ^{as Dun (Dumha) Chaochain, nearly now is and} in the ocean, as Dun Kengis will be in the course of years! There may be a recession of the ocean generally speaking, ^{in relation to the entire globe according to Linnaeus} but there certainly has been a gradual encroachment of it on these coasts for some centuries back, and there is no probability of its discontimancing.

The only fort within the Mullet at all exhibiting any of the characteristics of the primitive high buildings is Dunnamoo ^{lying} opposite Eagle island and about 4 miles N. N. W. of Binghamtown. The name is locally pronounced Dun na m-bó.

as if signifying "Doon of the cows" but it is not im-
probable that the correct ancient name is Dun modha, and
that it derived this name from modha, one of the Ciann
Buennor Beige from whom also Ciann modha, now
Clew Bay, Enns modha, the island in the same bay,
Bel-atha modha near Castlereagh and Corea modha
a territory in the same neighbourhood, have according
to the Irish histories, derived their names. Of this
ancient remain the imaginative but honest Mr. Trotter
writes as follows in his Walks through Ireland.

" Our walk this day proved very interesting. The shores of
" Erris Head are sublimely grand! Great gulphs and per-
" pendicular precipices of dark mappy rock here meet the
" fury of the Atlantic wave, which in winter storms, be-
" comes tremendous casting great plumes and flags on
" the grass above, and tearing and raking the whole sand
" with its mighty surge.
" Doonamoe point presents to the curious the spectacle of
" a very old and mappy wall drawn across it, with an en-
" trance left, and a kind of large guard house within
" one side. In front stone stakes of great height &
" size had been driven in, in manner of the Chevaux
" de-frize. The nature or cause of this antique for-
" tification is unknown to all the people of Erris.

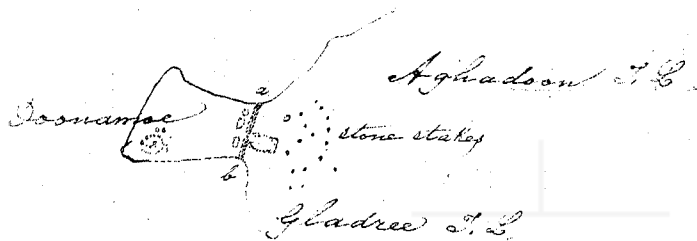
14/10/27/20(V) Conjecture

" Conjecture, the antiquarian ally and friend our column
 " pronounced. To us, we do not forget our visit to the memo-
 " rable Bay and Binn on the eastern Coast of Ire-
 " land; this seemed something of a similar entrench-
 " ment as there, but far more ancient and much
 " stronger. It may have been formed by the Danes
 " in their early invasions, and exhibit the strong kind
 " of building they used; or amongst the many more
 " distant invasions, may have proved a temporary
 " shelter against the fury of the disturbed inha-
 " bitants. Near it may have been performed actions
 " worthy Greece or Troy. On the level plains adjoining
 " many battles may have been fought, and Baldurrock⁺
 " or some other ancient city may have sustained many
 " an assault from the foe entrenched here. Warlike her-
 " oes have doubtless fallen in contests worthy of re-
 " cord; but the green turf covers them; their names
 " and deeds are lost in the gloom of the past; no bard
 " sings them ^(How do you know? &c.) or his verses are lost & the same grave
 " entombs all, and the swelling Atlantic in his wintry
 " rage, washes the forgotten spot where their bones moulder
 " to dust!" Walks through Ireland p. 503, 504.

+ Baldurrock was once a city, as it never contained a castle, English or other
 " place. It was only a modern high village in which we little suspected it.
 " church were situated. A Roman name.

for this is wild in the extreme, but still I like every word of it, as it is the production of a humane and benevolent soul divinely interested by the sepulchral remains and splendid scenery on the coasts of Breas
 cūm dū nū n-ōpōdū n-dōbīn.

The fortification on the Rinn or Ross of Dunamae puzzles me very much as I never seen any monument of a similar character elsewhere.



The wall extends across the neck of the Rinn from water to water, ^(a.l.) so as to fortify it, just as Randown in the County of Kapcommon is fortified, with this difference, however, that the wall which defended Randown is no mean specimen of Anglo-Norman architecture, while the military wall of Dunamae is in the secondary Cyclopean style, that is, built of ^{rough} stones without cement, but not of that masonry character which distinguishes the age of the giants. It is eight feet thick, and seems to have been originally 15 feet high. It had a door or gateway in the middle, which is now entirely disfigured and destroyed, and on the outside there is a trench ^{of considerable depth} ~~in the earth~~ immediately under it and parallel with it. Inside this wall there are three small enclosures of oblong form built of stone and lime and sand mortar, but they are not ancient nor casual with the large

14/D/27/20(VI)

wall (a.b.)
 Near ~~the~~ the Southwestern extremity of this Rim are some slight traces of what I conceive to have been a round stone fort, but its stones are so displaced by the Atlantic storms, which have thrown ^{among them} up a vast quantity of rocks and flags torn from the cliff beneath, that it is impossible now to form the slightest idea of its original extent or character, or even to decide with certainty whether it was square or round!

The stone stakes of great height and size mentioned by Trotter, are now nearly worn ^{down} to the stumps by the intruding Atlantic, which dashes upon them not only water and sand but sometimes pebbles and stones of some weight! The Atlantic here is as great a destroyer of antiquities as the Utilitarian in the interior and more fertile parts of the island!

With respect to the age of this rude fortification it is not easy to pronounce a sound opinion. The angular little buildings are decidedly modern, ^{the stone stakes,} but the Cyclopean wall and the trench may be of considerable age. But let this remain for future consideration when other ^{remaining} of a similar character may be discovered of which some history may have been preserved. We must often grovel in the dark on these subjects but as antiquarians we must ^{be as vigilant as Lynceus to} take advantage of every ray of light which written or architectural monuments afford us to streak the Cimmerian gloom which lies brooding over the abyss of the past.

Broad Haven, which divides the northern part of the parish from that of Kilcommon, is now called in the natives in Irish Cuan in Inbhe the harbor of the inner and by Down-
ing Invermore and by O'Flaherty, all the ancient Irish writers Inbhe Domnan or the harbor of the Domnani.

Downing speaks of Erisk in the following ^{very} brief manner, and indeed he could not have said much about it, as it was ^{very} little inhabited, and but of little importance in his time.

"The half Barony of Erisk formerly called Erisk Downon in this barony stands the abbey or cell of the Erisk said to belong to the St. Anthony."

"In this half barony is one of the largest and best har-
bour in Ireland called Black Rodd Harbor by some others
is called Broad Haven, and in Irish Invermore. Within
this country is very good land, our own being an arm
of the sea and passeth the Mullet; but between Burroughs
and the Mullet aforepaid for sixteen miles is one of the
worst ways in Christendom!

"In this half Barony are two parishes, viz Kilcommon and
Killmore."

14/10/27/20(VII)

Downing is here entirely wrong in making Black Rodd Harbor the same as Broad Haven, for they are distinct as to name and situation; the former is called Cuan an fheid Smith or the Harbor of the Black Rod and extends from Achill to Belmullet and the latter from Belmullet to Dunha-Caochain, and is called Cuan in Inbhe by the natives.

According to the tradition of the best Shamachies I could meet here, the following castles existed in this parish; at present many of them are destroyed, but the sites of them all are traceable.

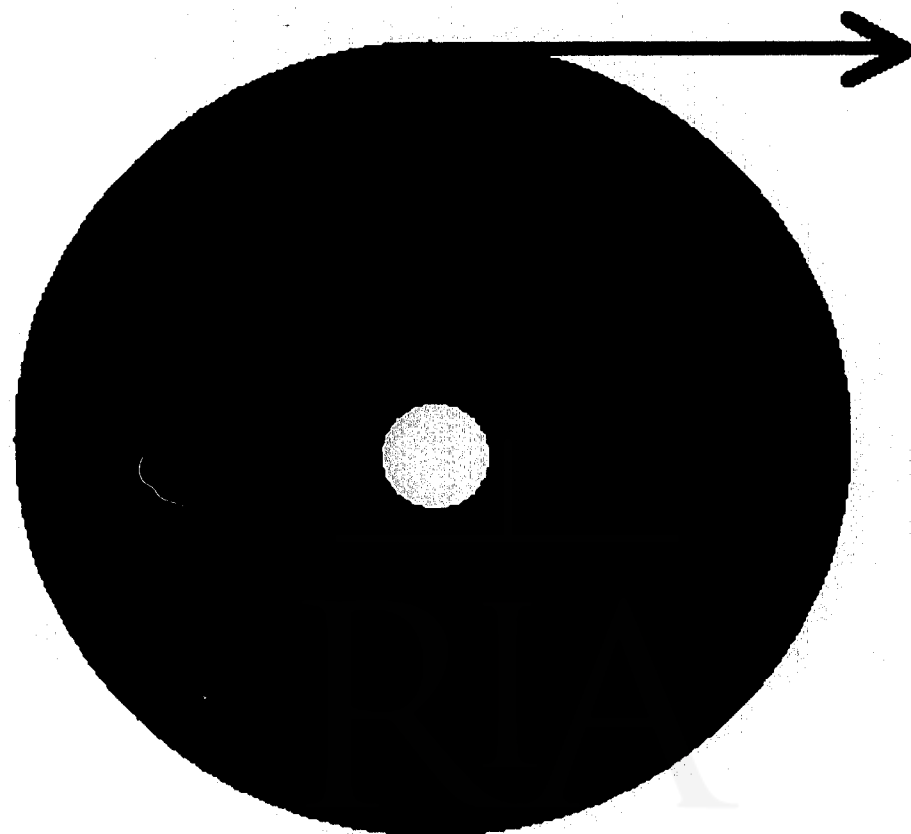
1. Knockmalina. belonged to Miles Barrett. very small Cas.
 2. Barrunagh ————— Dooney Barrett
 3. Corcloagh belonged to the family of Burke
 4. Liridan ————— Redmond Barrett. lately intended to build a chapel.
- And on the east side of Broad Haven is Inver castle. ^{the sites of} All these castles should be shown on the Ordnance maps.

At the foot of the hill of Tarrmon there is a stone with a cross cut in it called Leacht mic Chaithin Lorrain, i.e. the monument of an ^{offspring} of Erras whose house was said to be the most western in Connacht in his time. His name is well known in every part of the County though the poor man was renowned for nothing at all but for living ^{to the} extremity of ultima ^{Spule} terra.

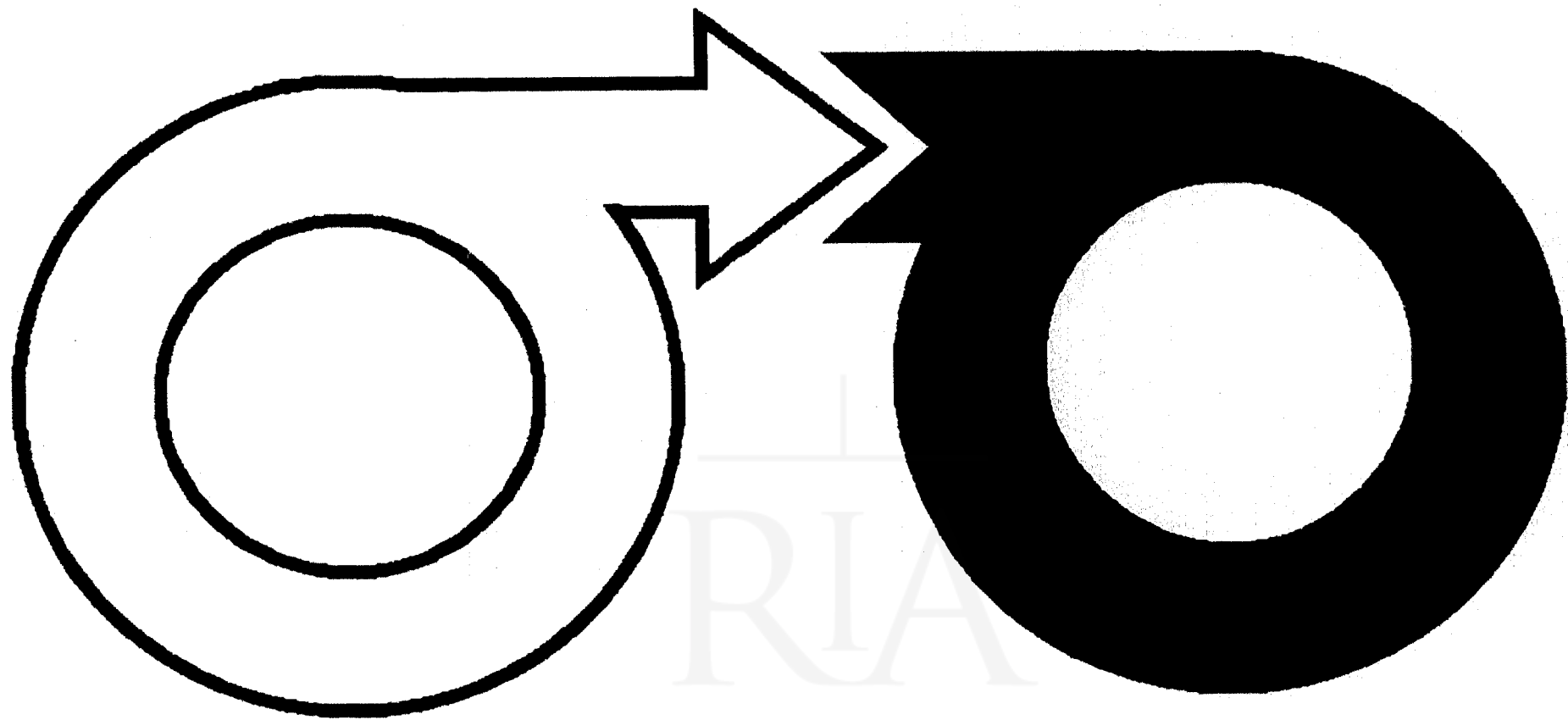
Where is the island of
O'Brazil said to have
been situated?

Your obedient servant
John O'Murrough

END



START OF REEL



CONTINUED FROM
PREVIOUS REEL

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November 2006

REEL N 4029

THIS REEL CONTAINS

14 D 27/21 – 14 D 28/9

Letters; Mayo (Vol. 1) – (Vol. 2)

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.

24 cm (approx).

Donated by the Ordnance Survey Office, 1861.

14 D 28

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

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. 1838-1841; 295p.

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

24 cm (approx).

Includes outsize material.

Donated by the Ordnance Survey Office, 1861.

14 D 27/21

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Ballycastle, Co. Mayo, concerning the history and antiquities of the parish of Ross, Co. Mayo, with particular reference to its early churches and holy wells.

13 June 1838

2p.

24 cm



Ballycastle June 13th 1838.

Sir,

It is stated in St. Patrick's Life of Saint Patrick (Sir William Betham's Irish Antiquarian Researches, Vol. II. p. XXXI,) that ^{the} Saint erected a church at Ros-filionum Caitni (or Ros-mac Caitni i.e. the Ross of the Sons of Caitni (pronounced baik-nee). — The words are 'et edificavit ecclesiam quamdam apud familiam in sinu maris id est Ros-filionum Caitni' —

And he erected a church with a certain family in sinu maris that is Ros-mac Caitni.

He built this Church after the ^{to quadrangle or} square mud wall one was erected by him at the Forrach of the Sons of Awley, where also an infant in the womb of his infirm mother, was baptized by him. It is said ^{in the same chapter} ~~there~~, that the seat of the Saint is near the Church even to the present day; —

About this mud-wall Church, I have ^{or anything connected with it} not been able to arrive at any information whatever, as I have said in a former letter.

The Ross just mentioned is the Ross, at Killulla to the North of it, and opposite the island of Bartra.

14/D/27/21(V)

The epithet Mac Caithni, which gave way long ago to some similar designation, is not now remembered. The post-fix Mac Padin, which appears to be fast falling into disuse, is the only one known among the people, serving to distinguish this point of land, formerly possessed by a family of that name, and for that reason denominated from them, and called Ropmac padin, as was also the island of Bartra, called Beartrach mac Padin from the circumstance of its being ^{in like manner} in the possession of the same family. —

Bartra is frequently called also Beartrach. Shine Anmhaidh is Beatrach of Tirawly, to contra distinguish it from Batrā, opposite it, in Sligo, which is called Beartrach ni Dhubhda, Beartrach of O'Dowd. —

I have been informed by tradition that there was a church called ceampall pinedm at Ross, the site of which is now covered with sand. It was exactly opposite Bartra, and was called by this name from its being situated at Rinnann point.

There is also a well at Ross, called cebaige, which was formerly used as a holy well and is now almost covered with sand.

I have been silent this time back respecting Carn-awley, which, I think is not discoverable within the precincts of Sir-awley; calculating on my presumed idea of the Carn itself, derived from the description of it, which I will lay down here after, and on the impossibility that, I should not, through my very minute and careful enquiry after this monument, have discovered its situation, if existing within the limits of my investigation.

To afford myself the utility of examining all the places bearing the name Carn, that I knew to exist, and thence to be able to judge, ^{how far} the locality so called, and the feature from which, the name was given it, could be reconciled with the situation and form of Carn-awley, necessarily, as will be seen, presumed from description, was the sole cause of my not having said any thing on the subject. My next letter will show the result of my enquiry after this old Monument. —

Your obedient Servant

J. A. Carson Esq.
St. K.

J. O'Connor
14/10/27/21 (i)

END

14 D 27/22

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Ballycastle, Co. Mayo, concerning the topographical and antiquarian located features within Co. Mayo, with particular reference to the parish of Lackan and Carn Awley.

13 June 1838

6p.

24 cm

ill; pencil sketch of a high cross located at Carn townland, Co. Mayo.

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Subject: 2. Carn-an-awley.
 Mullach-chaim, near Millalla } describes and compared with Carn-an-awley
 Carn — in Lacken Parish } according to its description in the Dimmesneach.
 Carn in Moyounaghth }
 Lacken — parish of — describes.
 Ballycastle June 13th 1838.

Sir,

In the Book of Leacan, Dimmesneach, Folio 217^v, we find that, Carn-an-awley, the name of which is there accounted for, was built by Amalgaidh, for three purposes, 1st to hold meetings at it, 2nd to view his ships from its summit, and 3rd to be interred there in himself.

This is a literal translation of its history as given in the place already referred to. — 'Carn amalgaid' (Carn-an-awley), was erected by Amalgaid, son of Fiachrach Elgaid, who was son of Dathi, who was son of Fiachrach; in order to hold the Fair of Ura — M-Amalgaidh (By-awley) around it, every year, and to view his ships and his fleet therefrom, and to be interred himself therein.

It is necessary to remark here that we find premised in the place just cited that, the Carn lay in Cir-an-awley. —

One would naturally according to the description now given, look for a locality commanding a view of where a fleet might lie, as also a monumental feature presenting the form of a Carn, such as ^(a carn) one is generally found to retain; and one would also expect to find the name still applied to the object, or otherwise to an extent of land around it: for instance, a hill, a field, or a townland.

14/10/27/22(1)

The first locality to which, therefore, I advert, as taking its denomination from a Carn, and commanding a very extensive view, which I will describe for the purpose of showing ^{how} for this situation will conduce to establish its identity with that of Carn. Awlay, is the hill of Mullach Chaim, lying about half a mile from Killalla; over which hill ran the old road from that town towards Castlerea.

It is called in Irish Mullaċ ċairn, that is, the ^{top of hill} height of the Carn. The monument does not, however, exist ~~there~~, according to my anticipation of its form. There is, still, a very curious monument on it, a short distance to the left of the old road. This is built like an ^{earthen} fort (407) and has round stones of very great size, placed circularly on its border, where the parapet of a fort would occupy. The diameter within this circle of large stones, which are placed ^{very (not closely)} contiguous to one another, is 267 yards = 78 feet; and around the circle immediately outside, measures 80 paces = 240 feet. It may be observed here, that between this, and the old road are the remains of a fort, and of some, perhaps, sepulchral monuments. There are more large stones to be seen to be seen in the second or third field from this large one, first mentioned, to the South, which belonged to some of those

ancient monuments so numerous in the Country in general. - All ^{such} those Stones are called cloca bpeaca - Speckled Stones: and any field ~~in~~ in which they lie, is ^{usually} ~~generally~~ called parc na cloca bpeaca that is the ^{field} ~~field~~ ^{fence, or enclosure} of the Speckled Stones, which shows that the people have no idea for what purpose, they were so placed; inasmuch as, there is retained no distinct name relative to the various forms of the monuments, they compose. No name distinguishes this remarkable feature just described; tradition thinks it is Druidical, but is silent as to the use made of it. The hill is, however, as I have remarked before, called Mullagh-harm; ^{ex. i. (Dr.)} a sufficient testimony of a Carn, at least having been on it. The next important circumstance is the view commanded by the place, which is defined by the following enumerated features, recognized by me from within the stone circle.

First looking towards the East, one sees Shabbagh bounding the view, and carrying his eyes from that part of it possible to be viewed ^{where} as it inclines from Green towards Colloony ^{to the South} Sligo, along its summit towards Foxford, he sees next some mountains that lie about Foxford, and even to Nephrin, which appears

conspicuously rearing his ~~his~~ Carned head ^{open} above the adjacent ranges of uneven ridged mountains on each side; then the eye is carried along the range of these comparatively low, but stark and unevenly topped Shiabheens (little mountains) till it next dwells upon a long range, which is divided by a valley from the range, which is called by the Killallians, the bound on that side, of the Lagan; and which being ornamented at ~~St. Malague hills~~ ^{with} Guilhe Fann (the seat of Donal), and at Lacken hill, with a gazebo (commonly called Dazybo! by the Country people), and ^{with} the residence of Charles Knox Esqr. of Castellacken, runs on to the ocean — along the Western side of Tr. aigh Ceall, ^{anciently} Tr. aigh ^{Heall} Tr. aigh ^{Tr. aigh} Tr. aigh. Then the view being carried across Tr. aigh Ceall, ^{without} ^{Northwards} reems, without bound, along the surface of the dark, receding ocean, till on inclining Eastwards it meets Sluibhte na Cealla beagga (the Mountains about Killybegs in Donegal), and next Bin Bulkin overlooking Maachaire cabha in Sligo, with its whole range of mountain running into Litrim. The next conspicuous object appearing near is Knockmaree discernibly carrying Meabh's Meascán on its summit, and then Commences Shiabh-ghannh, running towards Foxford as is already remarked;

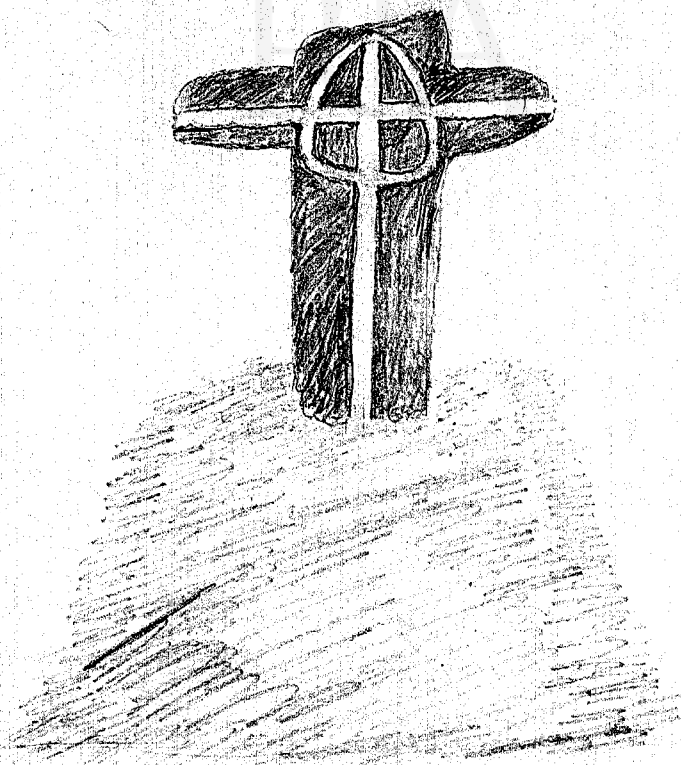
This is a very respectable view commanded by this spot, I describe. I confine myself now merely to observe as it is the most pertinent remark to my subject, for the sake of which, I adduced such a description, that, all the bay of Killallan, and as I observed before, a great portion of the sea to the North, can be fully viewed from this place; which circumstance, as well as its name, goes very far to make it correspond ^{with} ~~to~~ the Carn, ^{it} ~~our subject~~, in respect of the purposes, for which ~~the~~ Carn was built, as already described. For, first we have the name retained, - in the next place, - a fleet, if lying in Killallan bay can be clearly and fully seen from this spot; two very important circumstances tending to ^{establish} the identity. And as to the Carn, we can say, it might have been the one, from which the denomination of the hill; ^{was taken} though such a one does not now exist on it.

Having observed so much about this feature, I next advert to Carn in Carn townland, in the Parish of Lackan. In this townland are two spots similar in form to the sites of churches, called by the people na carra. the Carns, and used as burying places for unbaptized children.

14/10/27/22 (11)

On one of them, which is 37. paces = 111 feet ^{in length}, from N. E. to S. W. and 29 paces = 87 feet ^{in breadth}, from N. W. to S. E. (the breadth is uneven for it is broader towards the N. E. than on the other ^{end} side), is a round pile of stones of small size, more than 5 feet high, which has a stone cross on the top of it, and is called in English, the Monument of Carn, and in Irish Leice an Carn. —

The cross is about 18 inches long, and the arms extend 14 inches. Though the stone itself is cut in the form of a cross, there are lines cut on it to represent a cross. I give the form of it here. It faces to the N. East.



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In this Carn, there is a Cave having the opening to it on the N. E. end, where it is 2 feet high and 2 feet broad. It goes on, as far as the centre of the Carn, where a man can stand with ease. A person who entered it about 10 or 12 years ago says, there was then a bone found at the very extremity of it; but whether the bone was that of a human being or not, he does not know.

To the East of this, lies another burying place of the same kind, which is the second Carn, and is 33 paces = 99 feet long, by 16 ^{paces} = 48 feet broad. — The tradition is that the Church of Lacken was to be built ^{at Carn} there first; and that it is for that reason these old burying places were laid out in it. —

It is likely there was a Church at this place, as appears from Trafford's Survey, which mentions Carne at Carne Killey-haghy, if it be Carne of Lacken that is so called in this Survey. —

+ See Carne Kermass Castle infra. —

14/10/27/2204

excepting

+ when
the Mountains
about Kilgobbin
are left, the
view is bounded
by the lands
of Kilcummin
and across
Gumma hill
to the sea at a
distance,
Bishulbin.

The view from this place, which is level ground, and not abruptly rising into any remarkable hill, for some distance around, is bounded by the same features that bound the view from Mullagh-harn. So much extent of the ocean across Trawee/Kcull to the North is not ^{seen}; nor is the town of Killalla seen from the spot; but the bay is distinctly observable.

Having made all the remarks that relate on this occasion to this Carn, by which it appears not to correspond with Carn Swley in all circumstances; for though the situation might agree, as it commands a view of Killalla bay, where Swley's fleet might lie, ~~the~~ none of the features called Carns seem, however, to be Carn Swley, according to the observation made, when I spoke of Mullagh-harn Monument. I now turn to the place called Carn in Moy-gownagh, which is the last place of the name, I have at present to make any remarks on. Of the two localities mentioned, ~~any~~ each could have

greater pretension than the last, to be the site of Swley's Carn: for there is in it, no trace of any monument, ^{similar, and} that might be referred to so early a period as that of the erection of Swley's. There is no view from it, of any water, where a fleet could rest. The name is certainly indicative of the existence of a Carn there, though there is no feature, nor a vestige of any, now remaining that could be identified with, or referred to ^{as is just now observed} one. ^{There} stands here a tower of defence, which is called ^{επιείκοις εαπν} ^{and} is thought to have been erected either in the year 1641, or in 1798. It is circular, built of stones with lime and sand mortar, and has a conical roof of the same work. On the West is an entrance 6 feet high and 3 feet broad: the diameter inside is 9 feet: and the height to the top about 14 feet. There are two watch holes on the roof, one looking to the East and the other to the South. Two rows of loop holes are placed on the body of the tower, 4 or 5 feet from the ground, one of which, on the East ~~side~~ has been battered so much on every side as to form a small breach. ^{two small} portions of a battery ^{wall} lie at this tower; tradition says there were originally seven towers in the place.

14/12/22/22(V)

In the S. of this Turcoid, about a quarter of a mile distant is a beautiful earthen fort called Dumblop - black fort: which is 47 yards - 131 feet in diameter, had a ditch and foss surrounding it, ^{but} now destroyed on the S. E. - E. and N. E. side. The parapet is levelled.

I have now enumerated, ^{& described} all the features that could at all attract notice, in those places, which I found denominated from, or retaining the name of Carr; and find myself unsuccessful in the discovery of any object that could merit to be noticed as Carr-wholey. I have also described the view commanded by those localities, of which, as is seen, only two would answer the purpose of viewing a fleet from them; and of the two, Mullagh-ham over Killalla affords a far more commanding and striking view of the bay of Killalla, and I may add, a far more extensive view of the ocean to the North, as has been above observed, than the locality called Carr in Lacken, also which contains no existing monument, or ruins of one, qualified to establish the conclusion that, it is the looked for, place.

This, therefore, is the result of my look out for Swley's Carr; which, though not now existing, occupied, I think, Mullagh-ham, a situation in every respect suitable to the purposes, for which it

was erected (vide supra). It must necessarily have commanded a view of some extent of water; it is likely to have occupied a hill, inasmuch as Cairns are known ^{of ancient times} to occupy generally (always) not only hills but Mountains (Eilialhs)

After giving my own opinion on the subject, and explaining the reasons that led me to form such a one, I forbear saying any more relating to it, and enumerate here the places deserving on my part to be noticed, which lie within the Parish of Lacken - and first, therefore, Of the Name of the Parish.

All I can say at present of it, is to lay down the local pronunciation, which is ledcam. ^{which though} ^{not} originally the name of a church, but having a Castle, ^{in the place} that stood there, called after it, - a name as yet retained in Castlebacken, the residence of Sir Chas. Knox Esq., occupying the site of the old Castle as I am informed, ~~became~~ independent of the prefix Castle, became a parochial name.

The old Castle I am told belonged to the McEgan family.

Cill ó gema now Anglicised Killogeary, which is still the name of the ^{old} burial ground, was the name of the original church of this place, after which a townland is called. -

I have no reference whatever to this church, which was demolished; so that its architectural features do not remain, to afford a clue for judging whether it was ancient or modern.

14/10/27/22 (v)

In Carrowcullien (locally pronounced cedipainad & gllip), &c. L. there is a burying place called Uppin. — For Carns, see them above described.

Mac Parlan in his Statistical Survey of Mayo, states that, Carrieknamass Castle, about one mile west of Basterea was built by the Burke family.

The name Carrieknamass, in Irish. Cáppaic an Édpa, signifies the rock of the waterfall, which waterfall must be said to be on the river flowing by the site of the Castle, and subject to very heavy floods in winter. On its N. W. bank, is to be seen the site of the Castle, at which there remains still a part, I should suppose of the wall belonging to the bawn, or enclosure.

Strafford's Survey mentions Carrieknamass at the quarter of Killagh, — and the third part of the Castle and Bawn of Carrieknamass: — and in another place. — Castle, town & lands (of) Carriggnaffie.

This will serve as a reference, there is nothing more about the castle inserted in the Name book, in which, it was the main object to insert the Orthography, ^{of the name} and in which are crowded so many observations as leave no room for inserting any thing but what is essentially necessary to that object.

These observations are necessarily useful; I make the remark merely to show a reason for having laid down the references just made, in so isolated a manner.

The tradition in the Country is that, this Castle belongs to the Raddelin (Mac Raddelin) family, and that it was destroyed by Cromwell, who must have had the organ of destruction very largely developed.

J. A. Larcom Esq.

Your obedient Servant
J. A. Conner

END

14 D 27/23

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Ballycastle, Co. Mayo, concerning the history, antiquities and topography of the parishes of Moygawnagh and Kilfian, Co. Mayo.

15 June 1838

2p.

24 cm

RIA

2573
Moy gorenagh Parish - Name of explained from
St. Cormac's Life.
Remarkable features in noticed
Killicum ^{ph} described. Ballycastle June 15th 1838

Sir,

14/12/27/23(1)

We read in Chapter the 8th of the Life of Saint
^{Abbot,} Cormac, given under 26th of March in A.D. 912, p. 752,
which is translated by Colgan from an old Irish
Manuscript (entitled) ^{place} of Leccan, which, Note 1. p. 755
following, locates in Connaught, that the Saint, after
having gone to Gum-Cogain, in Chismedhoim in Loch-
mesge (Chapter 6.), and having passed through Rodhba
to Pert-Cothair in the Country of Kera, where Kill-
-Dinan was situated (C. 7); 'going from thence, came
to a place afterwards called Magh-gomhnaich,
where he met with a certain virgin, who was
devoted to God, and was the mother Abbess of
her nunnery, and was named Daria.¹² She
was by his son Cathair, the grand daughter
of Lugadins, who was chief of this Country.
Having treated the Saint very hospitably, she
received him most humanely in the ties of
Charity. The holy man grateful for the kindness,
gave his blessing, on his departing thence, both
to the holy Virgin, and to her place (of habitation)
and praying, and ^{during prayer} by prayer, foretelling that,

+ Licken
Mae Tirleis
in Tireragh
in Sligo.

(3. Inishmain
(island) on
Loughmash
in Larea
(p. 31) —

Notes

12. 13. So also the Genealogy of Saints. c. 9. which says, Saint
Daire, who likewise is called Lochbell (that is the
fair, or the beautiful), the daughter of Cathair, who
was son of Lugadins, who was son of Ledna, who was
son of Amalgadius, &c. - This Ledna son of Amalgadius,
(and) great grand father of this Virgin, as he lived
in the time of Saint Cormac (according to what
is said above in this Life. c. 9.) must, therefore, be an
old man, when Cormac came to him and to his
brothers, as he really was. For I have related that he
flourished in the time of Saint Patrick, the first Bishop
of Ireland, who died in the year 463, according to the Martyr's

that place, the true allude of Charity, should
 abound with cows, herds, ^{whit meat} made of milk
 Which prophecy, being afterwards proved true,
 left name to that place: for it is from thence
 called Magh-gam-mach, which ^{he interprets (literally)} is inter-
 preted the plain of the cows, with calf, or the
 cows yielding milk' - (Magh-gam-mach, quod
campum fecundum sine lactescens maccarium
interpretatur, eumodo appellatur)
 This Magh-gam-mach has become a parochial
 name and is now locally pronounced Muio Samnd
 (Muee Gawona). but the Virgin Daria (^{same} Daire) is
 not remembered, nor does a well or any other feature
 in the parish, exist as memorial of her, by retaining
 her name.

The old church yard of Moygownagh, lies
 South of Knockacollin (enoc a collin - collis sylve parve).
 No vestige of the old Church is observable therein.
 On the great river of Moygownagh, which
 runs by it, on the South side - is a clochan
 (stepping stones) called clochan feolm - the
 clochan of Feolm.

In Killeennashack (townland) is another
 grave yard, called cillm na peare, which gave
 name to the townland.

On Knockroe hill in Ballyglass townland,
 are several remains of Druidical monuments:
 consisting of great round stones, spread over
 the hill, among which are seen, two of huge
 size, that evidently crowned a druidical
 altar. To the West of this hill, at the next village,
 are seen at a gravel pit, 5 large stones placed
 round an earthen mound, which is looked upon also
 as Druidical.

Killfian Parish.

The name of this parish is pronounced in Irish cill fíadain, which signifies the Church of Saint Fian, whose day is not now celebrated nor remembered; but whose well, called zobay

+ this well is frequented on every day

fíadain (St. Fian's well) lies in Ballinglen townland, to the right of the road leading from Garranard in Moygounagh, to Ballycastle, and nearly opposite ^{it} on the other side of the road, stands Ballinglen castle in ruins.

+ Ballinglen is a very fine ruin. It is said the well was originally a kiln for the church, and that it remains in consequence of being pulled down by a woman who was afraid to enter it.

Killfian grave yard is in Sheeaghban townland, the church belonging to which has been demolished.

Is there a Life of Saint Fian given; if so, what is said about his church here?

With respect to the Irish name of the church, it might as well be written cill adain, in which case the Saint's name would be Adrianus, vel Adrianus; but considering its Anglicised form viz - Killfian, I think the name must be Fianus.

Bride's well = zobay byrde. lies in Ratheskin townland on the side of the road to the right, as one comes from Garranard in Moygounagh, to Ballycastle. At this there is a patron held on the 1st of February, St. Brigid's day.

To the Right of the same road, and between Garraon and Bristedwell, close to Killeen river are some remains of Druidical monuments, some of which may be considered as ^{having been} circular; others of sepulchral form. Then as one comes on towards Ballycastle, he crosses in a short time, Clachan, Cillín Cloiche on the Killeen river, and immediately after he sees Killeen cloiche burying place to the Left. — which gave appellation to those features. — Again as one advances as far as Creeves townland, there is, to the Right, on the side of a rising ground, a Rath — (called ráiz i.e. raíse) by the people, the circle of which is composed of earth, and stones of such size as are generally found in Druidical monuments. The diameter inside this circle, is 10 yards — 30 feet. There are one or two sepulchral monuments lying attached to the West side; but they are concealed under little bushes, and small stones thrown in heaps over them, at various times, ^{so} that it is difficult to take proper observation of their form.

The field, in which these are, and in which, were some others, as is evident from some ruins of them as yet to be seen, is called pal na g cloich bheaga — the enclosure of the speckled stones. —

In Rathroe J.R. is an old castle, said to be built by the Barret family. —

Your obedient, humble
Servant

J. S. Barrow Esq.

J. C. Barrow

Not the river
you? —
Killeen is the
local name at
this spot. —

of the form
of graves. —

+ some persons
pronounce this,
Killeen cloig
cillín cloig
not cloig or
cloice. —

+ Rathroe
is
N. of Carron
Rathroe.

For no. 107

END

14 D 27/24

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Ballycastle, Co. Mayo, concerning some of the topographical and antiquarian features located within the vicinity of Killala, Co. Mayo, with the building and traditions associated with St. Patrick.

17 June 1838

8p.

24 cm

RIA


27/1


1

Baile an Cairil June 17th 1838.

Sir,

Mac Parlan in his Statistical Survey of Mayo, under the heading - 'Ancient Buildings', says "In this class, has some right to be enumerated, a singular phenomenon, which 'ten miles below Killala presents itself.' After travelling 'from Killala, about nine miles due West, then, for another 'you gradually, ascend upon a neck of land, which stretches into the ocean, narrowing to a point, till you arrive

1  "at a precipice, three hundred measured feet —

2  "— from bottom to top, upon which the sea is always rough, and dashes in tremendous billows, about

"the same distance of three hundred feet into the sea.


"stands a rough perpendicular rock, of the same

"height of the main land and precipice; it is of a

"triangular figure, and terminates conically from

"a broad base to the top, the surface of which

"is about sixty yards round; on this, appear

2  "to the naked eye, the ruins of some building."

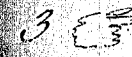
"There is in the mainland precipice, an angular

"indenture, and an angular prominence corresponding

"with it, in this opposite rock; not only the

"prominence and indenture of the fracture, but

"the colour and quality of the precipice, and

3  "rock seem to correspond. Within one hundred

"and thirty yards of the extremity of the neck

"of land, a strong grouted wall seven feet broad


"and nine high runs across the point from sea

"to sea about sixty yards; the gateway is very

4  "narrow and strong. Every thing indicates the rock

"and the building on it to have originally be-

"longed to the main land, and the cross ram-

5  "part to have been the fortification of the castle."

14/0/27/24 (i)

"I can find no account, written, or traditional, of the
 "phenomenon, it certainly, was a residence of extent,
 "and, a fortification of importance, and as neither its
 "use, time of building, founder, or separation from the
 "main land, is any way, recorded, it may well be
 "supposed to be, one of those ancient buildings
 "which, the invasions and rebellions of Ireland, that
 "particularly of the first century of the Christian
 "era, swallowed into eternal oblivion. In approaching
 "this point, one passes, within a quarter of a mile of
 "the extremity of it over an arch formed by the
 "curving of the sea water, an hundred and fifty feet
 "broad, and an hundred feet high, through which
 "the waters of the ocean rolls, and which one sees
 "into, by an aperture on the top of the arch twenty
 "feet in diameter.

"This place is called Downpatrick, in Irish
 "it is called Dunbriste, or broken fort. Hither, the Com-
 "mon people resort to do penance about a number
 "of stone crosses, going round and round again, and
 "dropping beads nearly, as at Lough derg, with this
 "exception, that, here, they come to pray but one day
 "in the year, that is on Good Friday, where the
 "Priest on that day, attends to read the passion
 "of our Saviour.

"In different parts of the neighbouring shores, are
 "miniature caverns and apertures representing the large
 "ones, owing probably to veins of decomposable lime stone.
 "To look into the large cavern, one must creep as the Croats
 "fight, on their belly; and, even in that position,

"the sight is so frightfully awful, it is necessary
 "to have the feet held by ^{to make sure of not} tumbling in, while you
 "view the rolling of the ocean just beneath, the
 "reiterated, howling of the noise, and the picturesque
 "winging of flocks of pigeons and other wild, and
 "foreign birds."

"Here also stand the ruins of a small
 "chapel and a steeple said to have been
 "built by Saint Patrick."

1. As to what is said in this portion of this description
 I have no observation to make, that could be looked
 upon as more accurate than the description itself.

2. But in the next place I have to observe that,
 though ^{the} distance of what he calls the rock into the
 sea, he accurate, it does not however stand directly
 opposite this point; for it is to the Westside of it.
 When he says, that it is of the same height of
 the main land, he is correct, at least
 apparently; and that it is ^{the} triangular figure,
 he may be said to be correct as to the appearance
 from the head (of Downpatrick), for it seems
 angular, looking to the South. but when he says
 that it has a broad base; his description does

not convey an accurate idea of its present form; for it seems now to be of less extent in the lower part, than in the upper. This might arise from deception in observation; but no observer, from the ground, I viewed from, could calculate that the lower part is broader than the upper, by the doctrine of allowances he might admit an equality of extent in the lower and upper part. I do not intend to impugn Mac Parlan's words here, for some of this 'rock' might have been by detrition ~~been~~ worn away since his time.

That its surface is sixty yards round, may be very correct; the calculation is too difficult to be made by observation; for from the nearest spot, from ^{which} this 'rock' can be viewed, it would put the strongest man in the Laggan to his test, to drive a finger stone, not such as Diarm Mac Cumhail's, but the smallest Meirag, that could be found; and there is no possibility of ascending this singular phenomenon.

The ruins of the building, are clearly visible. Small flat stones, apparently from a quarry, lying in a confused position, ^{in an unintelligible heap,} cover the whole of the S. West side, and across in the direction from East to West runs a piece of a ^{stone} wall, on which is observable a doorway, or gateway.

The original breadth of this passage cannot be well ascertained, for the portion of the wall on the West side of it, which is only about 3 feet long, and 3 feet high, does not retain the original form at this entrance.

The portion to the East, by ^{means of} which a person can discern, there ~~was~~ ^{is} an entrance, is no more than 4 yards long and 3 feet high. It is impossible to know whether there is any cement or not in this ruined wall; even were the ruins of Saint Patrick's Church, which lie on the head land, at the same distance, or let me say, a far shorter distance from one, nothing could be observed but merely the stones of the walls, though there is some kind of sand to be seen among them, when closely examined; as will be hereafter observed.

Behind this wall to the North, is seen a great height, I suppose, of rubbish now covered over with green sod.

33 What is said here respecting the rock corresponding with the indenture as its original place, and in colour and quality with the precipice, is very judiciously remarked, and will be agreed to, by any one who takes the same circumstances into consideration. For were it possible to replace it in the indenture, its supposed locality originally where the sea water makes its way under a natural arch into the head land, as will be hereafter fully described, every stream of color, would find a reception from a corresponding one in the prominence around the indenture, in which the rock itself would likewise find room sufficient to receive it.

14/10/27/24 (11)

- 4 ¹/₃ Some of this strong grouted wall as yet remains, it appears not ^{to} have been 7 feet broad, - 5 feet would give a more exact idea of its breadth, for it was very little more. The cement, it appears, was made of coarse gravelly sand (apparently sea sand) and broken shells of various kinds. Though the wall has been pulled down on each side of the gateway, its breadth can, however, be well ascertained, which did not exceed 3 feet - 2 inches. The extent of the wall as far as is now traceable, is about 80 yards. If it remain 7 yards about 4 feet high, and 29 yards about 8 feet high in one place and 5 feet high in another.
- 5 ¹/₃ It appears that Mac Parlan here takes it for grouted the ruins on the 'rock', are those of a castle, and that the long wall was the fortification of it. For his other remarks here see ³/₃ -
- 6 ¹/₃ I will give the traditional account told me on the ground, where I examined the phenomenon, when hereafter it will be proper to lay it down.
- 7 ¹/₃ As to the breadth and height of the arch, he may be very correct - it is, however, said that the height is more than one hundred feet. Under this arch, which is, I think no less than 300 feet long to the aperture on it, ^{which is} said by him to be 20 feet in diameter, boats are frequently brought, so as to remain observable through the aperture.

This opening, which is popularly called poll
na sean tóin, might be better described as to
extent, by saying, instead of its being 20 yards
in diameter, that it is 35 yards long and
18 yards broad, for it is not naturally cir-
-cular, though it may, by the power of
imagination. (i.e. when one is cracked too)

8 { ³ The place is called Downpatrick head "dun ^{Down-rick} pátráir
+ ceann ^{Down-rick} dun pátráir by giving a translation of it into
Irish. "But the isolated 'rock' is called dun ^{Down-rick} byrrce i.e.
broken fort according to Mr. Mac Parlan. This name
has been given it, as the opinion is that it was separate
from the mainland as will be noticed when
I state the tradition concerning this Dron.

The people still frequent the station of
Downpatrick occasionally; there is a pation
held yearly on Garlick Sunday which is
in Irish called by the name of domnái gormdúib.
i.e. the Sunday of ^{black} Crom dubh, in the latter
end of July about the 25 or 26th of the month.
But there are no stone crosses there now, and
it is a question whether there ever were any for
if there were, why should not at least some
of them remain since Mac Parlan's time. The
respect in which they would be held from the
circumstance of the station being continually
frequented makes it more than probable
that if such ever were there, they should still
remain. But it appears Mac Parlan, if he saw

the place as the rest of his description seem to indicate that he wished when adverting to this station to introduce stone crosses to strike some interest into the scene. He goes on, comparing the manner of performing the station with that of performing the station of Lough derog - but it appears he knew very little about either. Though his name ^{was} foreign to the performing of stations. Nor ^{do} his chollitions of genius seem to segregate him from the Common as to make it appear, he was possessed of such expansive ideas and such greatness of soul, as he attempts to display, in giving an incorrect No - description of the station of Downpatrick, placing stone crosses there which, there is no likelihood, ever existed in the place. He alludes to the people 'going round and round again' in making the station. This is form. He himself says, ^{which} will be immediately adverted ^{to} that 'to look into the large Cavern one must creep as the Croats fight on their belly; and even in that position, the sight is so frightfully awful, it is necessary to have the feet held by, to make sure of not tumbling in' -

Now if he looked into this poll na sean zonia, he must, according to his own words have crept on his belly, and to have the feet held by to make sure of not tumbling into it, for had

he tumbled in; the world, I am certain, should have never enjoyed the benefit of his observations. Was not this going through a form, which was very necessary, and I may say, useful too, at least to the individual, whom, it was the means, of keeping from falling into this frightfully awful hole.

In the exception of the form here, from that at Lough derog, he says. They come here to pray but once a year that is on good Friday where the Priest on that day attends to read the passion of our Saviour. -

It is more than probable the people went oftener than on Good Friday, for it may be very well supposed, the place was at the time of MacParlan, ^{more} frequented occasionally than ~~now~~ it is now - when persons go frequently, not waiting the day of the general Concourse, which ^{has} been mentioned. The Priest of Killbride used to go formerly there to read Mass for the people, I am told, but the custom has been laid aside.

9 ^{are} Among the miniature Caverns here alluded to, there ^{are} two to the South of Poll-na-shantóna, which are called poll beaga, signifying small holes, being apertures through which are seen the waters coming from the just mentioned great aperture.

10 $\frac{2}{3}$ So to the looking into the large cavern, already alluded to in § 3. a full view can be had by standing on the brink; either at the sides or ends; and a person sees this picturesque mingling of flocks of pigeons and other wild and foreign birds, mentioned by this writer. And if a person further wishes to have his eyes amused with the rolling of the ocean and the reiterated hellowing of the noise, he can enjoy all, by lying on the brink, of course, on his belly like the Croats fighting, with this exception, that there is no fight here, to be made, unless perhaps with yeangam, which might attack the unwary beholder whilst absorbed with rapture in the pleasures afforded by this most gratifying scene of playful nature, who delights in laying such decoys for attracting the notice of men, who act very prudently when they provide against being precipitated into them, by, according to M^r. Parlow's mode, having the feet held by.

When a person puts himself in a suspended position, which some can do without being held by the feet; but the contrary is the surest way of safety; so as to let his head hang down, looking into the cavern, the noise of the rolling waters, drowns the voice of all external nature, no emanation from which could create the least sensation tending

to avert the attention, whilst at the same time, the eye is fixed in awful admiration of the regular construction of the rocky walls, built by that power, - inimitable by art, to the height of perhaps 180 feet, confining on both sides, the angry waters, which boiling up in disaffected ebullitions strike against these batteries, menacing not only their destruction; but the tearing up even of the whole headland, which quakes at every attack made by these internal commotions, that tend to undermine the very marrow of its strength, whilst it is beaten in all sides externally, by the huge waves of an expansive Northern ocean, that has worked its way under the arch above mentioned, no less, as before, ~~between~~ ^{between} them 300 feet long to Pollnashan tona, which I am describing here. As a further entertainment to engage the attention the scene is enlivened by wild pigeons and various other birds, which associate with one another, and do not appear to be Irish, for though they may be for all I know, divided into Tribes and Clans, having regularly inaugurated Taoiseachs (chiefs) and perhaps ^a Monarch, they seem to agree very well, and enjoy the goods of Nature, about this their dominion.

This much for Coll-nashantona.

11th 3

Saint Patrick's Church in ruins, is 16 yards long inside and 6 yards broad. Of the East gable only 2- or 3 feet in height remain; of the North side wall 4 feet high, remain; and of the West gable, one foot in height to be seen, near which the North side wall is 4 feet high, and 3 feet near the door-way, which height it remains thence to the East gable. The door-way, which was on S. side wall as is observed, can be ascertained to have been 3 feet broad. No features ^{remains} of the building which would indicate ^{the} antiquity. The walls were built with flat stones taken from a quarry; at a distance there is no appearance of cement; but the interior of the walls contain some apparently of the sandy clay of the head-land itself, which from the quantity of it, and the manner in which, it is laid between the stones, appears to have been used in the building of the Church. We may however reasonably calculate that some ^{of} this sandy-clay was at various times, insinuated by the stormy winds, into the openings between the stones, which were so loosely laid.

In the S. West Corner of the Church, are to be seen, the stones of Saint Patrick's altar now lying loosely in a heap, on the top of which is a curious stone said to be used by him as an anvil. Near the N. side wall and in

W. end, are two stones, ^{also} which are said to be a block and anvil used by the Saint.

From E. to W. in the Centre of the Church, lie consecutively three station monuments, the East one of which, is a heap of small stones, approaching on being circular; the other two are likewise made of stones, which are now covered with green sod. They were all, it may be supposed originally circular.

These are, I suppose, ^{among} the stone crosses of Mac Parlan.

The next object I turn my attention to is one of the most curious, as being the only one of the kind I ever saw attached to a church. What its use was I cannot learn. Some call it steep, others carleán ^{Lawrick} padraic, which signifies Saint Patrick's Castle; and others say it was an altar, which he ascended, occasionally to pray on. Its form, indeed indicates that it was used as such. The stones are of the same kind with those in the Church; and the form, which I describe as accurately as I can from observation, is in this manner.

14/10/27/24 (vii)

1st There is a square whose side may be said to be 10 feet, and height no more than 6 inches; over this is a square whose side is about 7^{feet} 7^{inches}, and height 12 inches. Over this 2nd square is a third, whose side is 6 feet 10 inches, and height 6, or 7 inches; and over this 3rd one is a fourth, whose side is 5 feet, and height 12 inches; over which 4th one is a fifth whose side is 4 feet 3 inches, and height 2 feet. On this 5th one is placed a sixth, so as to have its corners fixed on the middle of the sides of this 5th square; this forming four triangles of equal size with one another, two sides of every one of which is each 18 inches; whilst the third made by the side of this sixth square, is 2 feet, which is the length of the side of the square, as well as its height. On this last square is placed what is popularly called a 'Coping', a number of stones rudely placed together and inclining to come to a point, whose height is about 14 inches. — The whole height may be said to be seven feet and a half, or eight feet. — In the 4 lower squares are observable a few specks of cement among the stones; in the 5th and sixth a considerable quantity is observable. There is some laid under the 'Coping' on the square, but none in itself. This cement consists of lime and sand mortar. —

The tradition connected with this Curious Monument is, that Saint Patrick was accustomed to ascend it, when occasionally going to prayer; that at that time, there was a great Tyrant residing on Dunlrista which was then attached to the main land. This Tyrant is by the people, called Geodruisg, or Geodruisg - geodruisg, no Deodruisg, who used to come to annoy the Saint, whenever he ascended this altar to pray. The Saint being wearied out of patience by him, on one day, prayed earnestly to God, to put some barrier of desperation between this tyrant and himself, which prayer had the effect, for on the following morning the Doon with the Tyrant's residence was found separated from the main land, and in the very place it lies at this day, from which circumstance the name dun bryce broken doon, was given it. This was a complete excommunication, which placed the residence of Geodruisg in such a position, that he had no egress from it till he perished. — As Geodruisg, & Deodruisg a historical character like the famous pirates Manannan mac lir, or Palor Beinnion.

For Geodruisg is said to have been a pirate, and there are ^{other} two versions ~~same~~ of the tradition connected with him and the Doon: the one is that, on an inland plundering excursion

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There is opposite to the main land a small head of land, which is a circular spot of the ground with a slightly hump form of all the monuments about some Patrick and some some of Mac Rarlan's stone crosses, which might give rise to the number of 100 to 1000 and after some time I met the monks of Gullen and Cistercians.

he took off two cows belonging to a widow, who followed him to his door, entreating him to return them to her; but to no purpose he was so cruel that he would not consent to her entreaty. She seeing his insurmountable obstinacy, turned the other side of the card, for kneeling down on her bare knees, she cursed him from her heart out, the consequence of which was that the door with the robber, was placed at such a distance from the main land as it is at this present day: ^{and} under such circumstances he perished.

The other version is that Geodruing went out to plunder by sea, and that at his return he found the door separated from the main land, in consequence of which he went off, and never returned to the neighbourhood. This version has impressed the people with the supposition that there is a vast treasure in the door, ^{which} if there was any access to it, ^{might be found} but the general opinion is that no one ever attempted to ascend it, since its separation from the main land at whatever period it took place, as I observed before.

This, all that can be collected about Door briste, respecting the ruins on which, as it is inaccessible, I cannot decide with certainty as to their being the remains of a Cyclopean building, or a building, which might be pronounced as more modern, ^(as above remarked).

There are two heaps of small stones to the East of the old Church, and one to the N. W. which appear like station monuments as to size and form, but which, I was not able to ascertain, are such, as the guide I had was not certain of it.

Saint Patrick's well, which is covered over with stone flags, lies in the low ground to the South of the Down. It is a station monument, a heap of stones placed on a mound of earth with a thin stone flag 5 feet high, 4 foot broad, standing in the center.

J. A. Larmon Esq. K. G.

Your obedient servant
J. A. Larmon

END

14 D 27/25

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Ballina, Co. Mayo, concerning the history, antiquities, topography and traditions associated within the barony of Tirawley.

19 June 1838

4p.

24 cm

Included are references to the Barrett family and their ownership of lands in Tirawley.

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Dear Sir,
I returned here this morning from the Logan,
and cannot for some hours call upon Capt. Hether
for the same books in consequence of having got wet
as I come on from Killarney.

14/D/27/25(i)

underwent a second picking. He goes on then to relate that, the Lynots devising a means of taking revenge for this cruelty exercised against them, took as a foster child, Theobald Maol Burk, afterwards killed by the Barrets, who were obliged to give 18 quarters of land as an eric for this crime. Lynot, the foster father (oidc) of Theobald, claiming as his own share of the eric, the distribution of these quarters of land, portioned them out in very small divisions, which lay in separate places throughout the whole extent of Chrawley, in order that the Burks might be planted in as many different spots as possible, to annoy the Barrets, and to, by degrees encroach on their ^{estate} property.

This does not pretend to be a translation of the story word for word, which is unnecessary on my part, as Mr. O'Donovan gave it before, when in Ballina. I only designed to adduce the sum of as much of it as would place the localities mentioned therein before one's eyes, to afford myself the means of treating of those objects mentioned in connection with them.

That, therefore, this punishment inflicted by the Barrets on the Lynots, is well remembered by tradition in the country, is sufficiently

certified in those words, which are well known
to every one throughout Moygownagh, Kill-
fian and the whole of the Lagon, as well
as many other parts of the country.

táimc bairne d'ige am á típe
pneadap ^{d'páiseadap} smom nac parb ceapt
d-^{d'páiseadap} faizeadap hono d'ige caoc
á gur Teapoid maol
as fiodan caol cop na fac

The Barrets came into the country;
They committed an act that was not right;
They left the Lynots blind
And Theobald Maol, ^{the bald}
At the ^{small stream} Fiodan Caol of Cornasac

Instead of the last three lines is frequently said,
dorpt siad fúl b'uairle na fíon
as fiodan caol cop na fac.

They spilt blood, which was more noble than wine
At the ^{Rally} Fiodan Caol of Cornasac.

And the whole is some times finished with
curp siad Teapoid maol an a fac.

They put Theobald ^{maol} Maol in a sack.

This Fiodan caol is a small stream of water in
the townland of Creeves in Rathreagh Parish, running
across the old road that led from Garranard to Ballycastle.

There was
a bridge
made over
the stream
which, it is
said, the
stepping stones
were on it.

The tradition in the neighbourhood of Bally castle, is that, it was at this stream the Barrets overcame the Lynots, and that on it was the Clocham na ndall, which was so called from the circumstance of the former, having blinded, and afterwards compelled the latter to pass over it. Which tradition goes so far as to say, that, the blood of the Lynots could be seen on a stone lying at this stream, but now covered with earth.

This locality, however, disagrees with that assigned to Clocham na ndall by Mac Pirlis, who certainly knew it well; for he places it, as may be above seen hard by Carn (Tamle capna), which place is in the Parish of Moygownagh, and was spoken of in the letter treating of Garinawley. Here formerly stood a castle, ^{at the spot} where the Cupcord (lower) mentioned in that letter, is now seen. To the N. West of this Turcois about 60 perches, there is on the Carn river, a Clocham, of the period of which being placed on it, no living tradition can give an account.

This, therefore, must be Clocham na ndall. Even, though the designative na ndall be forgotten, there is still a tradition about Carn, that it was over this Clocham, the above mentioned Clan forced the other to pass. It is hardly worth while to advert to that, tradition varying with some, places the Clocham of Mac Pirlis about ten perches to the S. W. of the site of the Castle, a spot now entirely dried up, but where there are some stones, which were used as stepping stones, formerly when the place being low ground, was overrun with water. I mention this, merely to give every fair play to the judgment, in deciding the locality the Clocham of Mac Pirlis.

I made every enquiry possible in Carn
and Garranard about Clochar na Lgornagh
which Mac Pihis places Táim pypín gápan apd taob
trap do cáplean capnd ^{as far as} heard by Garranard to the
West of the Castle of Carn, as is given above; and
I find that, the name is altogether lost.

There is, however, a well in Carn townland,
in a sragh (flat) to the North of an ^{old} high road,
leading through Carn ^{as far as} to Garranard Clochar, and
within 20 perches ^{of the meaning} of Garranard and J. L. with Carn, which
some persons say, went by that name, as they
heard from their fathers, whose saying, after
having passed through the medium, that com-
-municated it, is at best but a faint evidence
on the present occasion; unless, ^{that,} combining
with the locality, which agrees accurately enough
with the description just given from Mac Pihis,
it might become of some additional use, in
establishing the identity.

I was on the look out for it, the whole
way from Carn to Ballycastle, and could
hear of no well bearing the name. There
is to the East of the road leading to Ballycastle,
near Mr. Pance's residence in Ballinglen, but distant, however,
3 miles, it is said, from Garranard, ^{in Ballycastle} a field (midcarpe)
called zopna zopnars, in which there is a well
called taoap balgoize from the water, as is alleged,
breaking up the surface of the ground, where

some streams run out of the well. This locality, however, does not apparently correspond with the description by Mac Píolá, but the field retains the name just mentioned from whatever circumstance, it was given.

I think now that, Carn Clochan may without the smallest shadow of doubt be identified with Clochanna na malla; but the well is not, unless with a great deal of uncertainty identifiable.

It is curious to find it retained by tradition that the Barrets ^{of Ennam, in Lorrain} also killed at Headam Caol ^{Keel} Chornasac, the son of Ennam na ^{of the} Feenavoge ^{that, as,} Burk. It is his blood, ^{some say,} ^{was} ^{on} the stone at the stream, where he was murdered. I suppose he was the Dattar (foster child) of the Lynotes.

Brendach, or Brendcha, the name of the territory in which long Moygownagh is not remembered as an ancient district name. There is a village called Brendagh, in Doonfeeny Parish.

The Lagan is a very common name for the whole tract of land extending from Killyalla on the one side and Crossmolina on the other as far ^{as the ex-} ~~the~~ ^{the ex-} tremity of Doonfeeny to the North, all lying within Tirawley Barony. In the part looked upon as the original and real extent of the Lagan, ^{and from whence the name} lies Ballycastle. This is a valley, or a hollow tract of land, denominated from its natural appearance, Lagan, signifying the little hollow, which is surrounded on the East by the hills of Killbride, on the South by Athleague hill in Lacken, and thence by a range of hills as far as Ballinglen, ^{from} that place, by the mountains of Doonfeeny as far as the sea, ^{which forms} its northern boundary. The Parishes of Doonfeeny and Killbride are considered to be coextensive with the original ancient district of this name.

I have ^{no written} evidences at present which would show the exact bounds ^{of} those territories, but I expect to be able ^{to} define them when I meet Mr. O'Donovan, who has the extracts, where such evidences are to be found. —

I must at present only remark that, I could find no account of the ^{family} name Murray, ~~now~~ ^{to} exist at present in the Lagan. The name was, I am told, in it formerly. The prose account prefixed to the poem of Mac Firth's (1417) states that Cillmireadhagh (Bil Murray) was Chief of the Lagan. Now there are two names known to have existed about this part of the Country, which are Murpeasat's and Murpeas; ^{can} of the former name, I could not find, where even one person lives, bearing the latter, it appears, there are some persons, in Lacken.

That O'Toghda was Chief of Breindach, and O'Luacain was in the Western part of Breindach, is ~~also~~ ^{is} likewise mentioned in the same place. The name tua'at's as now pronounced which is Anglicised Toohy exists as yet in Moygowagh. There are two of the name, Augustin and John Toohy, but the family I am told came originally from the Backs, ^{and district} said to comprise now the Parishes of Killbelfrad and Ballymahaglish. I could learn nothing about the name O'Luacain. —

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

Your obedient
Servant
J. O'Connor

END

14 D 27/26

O'Connor, Thomas

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Ballina and Foxford, Co. Mayo, concerning the progress of his survey work in the county.

21-23 June 1838

4p.

24 cm

Included are references to the Ordnance Survey's policy of 'anglicising' Irish place names.

RIA

Ballinac June 21st 1838.

Sir,

Having arrived here on yesterday morning, I was since finishing as fast as I could the district I have just traversed, wishing to have it off my hands before I should undertake the other. I was certain the name books of Gullen and Costello were lying ⁱⁿ Captain Stotherd's office, waiting for me. Having got a desperate wetting, as I came on from Kibbulla, I could not immediately call to the Captain's office, and when I turned myself to writing a letter, and afterwards inserting the remainder of the Names, I continued so the whole day. I called this morning to the office and found the Name books were not there, but I got them in the Post Office. I am very sorry that I was not altogether aware of the names being so soon wanted: for were I, I should have, of course, gotten the names, and omitted my other researches, excepting what could be done during the progress of a rapid motion. Now I had so many things to look after in the North of Tipperary, independent of getting Names, that I could not possibly ascertain the certainty of them in a shorter time. The journeys were very severe in the scorching weather I had, and small names in the mountains cost me more labour, and hard walking than the townland names of a barony would: and still with getting the most satisfactory information respecting them, for

14/10/27/26(i)

very few persons are acquainted with such names, none at all in fact, but those who live just on the very spot of their locality.

The distance between two small streams (Rios) in the Parish of Elroy yomach, or Hillforn might be ~~eight~~ ^{say} 10 miles from where a person might happen to consult or ^{who might have never heard the name of such a} man about the names in general; then one must necessarily go and ascertain it on the very spot where it lies.

Where there is a district replete with such names, it consumes more time ^{than would}, I believe, be worth losing with ^{them} ~~such~~, but which must be consumed to have them correct. Under such circumstances, I could proceed exceedingly more rapidly, were I not retarded by the minute enquiries I necessarily made about other things, which, though not so ^{very} interesting ^{as} many ^{of them} were not ascertainable, took up, however so much time, perhaps, more, than if ^{all} ~~they~~ were possible to be discovered. It is unnecessary for me to say more about this matter. I am very sorry I could not have done more in both respects; I shall get on henceforward as rapidly as possible with the names and at the same time, collect as much of other matter of interest as can be put together as I go along. The names will be supplied without delay.

I send you the name books of Ballysheery,
 Crossmolina and Killybegga Parishes, which
 Mr. O'Donovan left settled before his going
 to Limerick. I kept the books as I wanted to look
 out for some antiquities in these Parishes.
 The rest of the name books I have be-
 longing to the Bureaux of Trillick will
 follow immediately.

Your obedient
 Servant

C. O'Donovan

J. A. Larcom Esq.
 45 7 1/2

14/P/27/26(11)

Ballina June 22nd 1838

Sir, As the system adopted for Anglicising the names, has never been made known to me, which was not necessary, as Mr. A'Donovan was always at hand to perform this part, if I have, in ~~any~~ of the names Anglicised by me, deviated from the letters adopted - for instance in putting i for e - as Ben for Bin - or vice versa, or e for i - as poll for pull - or vice versa, or in a similar manner with respect to other Letters - The Indexes must correct them.

I send you the Name books of Ardagh, Ballinahaglish, Kilbelfad, Killeummin, Kilmoremore, Lackan, Rathreagh, Templemore parishes: and those of Athy and Killegarvan parishes in Galles Bay -

Your obedient
Servant
J. O'Donovan

T. A. Lecom Esq.
J. O'Donovan

14/2/27/26(11)

Forford June 23^d 1838.

Sir,

I came here yesterday from Ballina, by the mail car after I sent off all the Name books I had prepared, which I expect contain a good supply of names. I send now the Name books of Killfryan and Moygownagh Parishes, each consisting of two books. I go today to Keshbegone Parish, which is a very large one, and will I suppose finish the Barony of Tirawley. I am certain that afterwards, ^{than} I can get the Gallen names done sooner or at least as soon as they be called for.

But I have not one single historical account relating to any place in Gallen. All the extracts I made for myself, from the body of extracts, related only to Tirawley, as time did not allow me to make any more, before Mr. O'Donovan's leaving Ballina. The sealing wax is all out: and I can get none here to buy.

Your obedient
Servant

J. O'Donovan

J. A. Larcom Esq^r
H. H.

14/10/27/26(14)

END

14 D 27/27

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Westport, Co. Mayo, in which he writes of the progress of his survey work in the county.

23 June 1838

1p.

24 cm

RIA

Westport June 23rd 1838

Dear Sir,

Thanks be to God that I have seen
a tree at Lapt and that I have done with
Jenny and Achill. Now I shall move with gi-
-gantick strides over the south of the County though
there are as many names on the coast as would
confuse any one.

What parishes is O'honor working at now? When
does ^{he} reach Castlebar? I have settled the names
of many of the parishes in Tirawley, and I think
you ought to let me see the whole of them before
they are engraved, as there are names on the
Coast wch it is almost impossible to anglicise.

You shall hear from me ^{again} immediately. I have
now a good deal to write, but I think it is bet-
-ter to settle the names first.

your obedient &c servant

John O'Donovan

14/10/27/27

Thos. A. Larcom Esq.
R. Eng.

De d. Survey Office

END

14 D 27/28

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Westport, Co. Mayo, concerning the history of the O'Cleary family and their association with the county.

25 June 1838

10p.

24 cm

RIA

Ais iysbeair muidhe mfe pluin
 rruet na mbeirde y'na moir b'pulaon
 Gluayream so h-foirruir na n'gleann
 Tuir na n-dunmach y'na n-dub-beann,
 Tuir na n-oppedair y'na n-ard-phab
 Du' nat pabair naime piam.
 Leudam fop zachth duimach bain
 fop zach aili ar dub-ligán
 O comrac so t'páig éanream
 y' o deull so b'pú an ligán.
 Deapream fop cech ren-cáirleán
 fop zach loch ar glay-orleán
 fop zach saise ar glán-páirleán
 fop zach alt ar c'puit áirleán; —
 O dúm-cáirleán so mán-tomáir
 'fó gleann cáirleán so toin a máir.
 Ná páigam an sob ná gleann
 Tuirliñ, feóirynn, enoc, ná cedann,
 Dún na cáirle, páth na yfo.
 Dán p'púat le púil p'púat.

Sheehan O'Donnabhain.

14/2/27/28(i)

Westport June ^{the} 25th 1838.

Dear Sir As the O'Flerys originally belonged to this County and returned to it again after having remained for many centuries in Fircornell as bards to the O'Donnells. I shall here translate what Peregrine O'Flery wrote about them in his genealogical compilation. Though numerous at present in the district of Ballycray which forms the southern part of Erris, there is none of them of any consequence or celebrity, and the only excuse I can offer for taking up so much room with the genealogy of ^{a clan} so insignificant at present, is that they contributed more to the preservation of Irish literature than all the other bardic families put together, not excepting even the Mac Fircipes. This will at once appear from the fact that they compiled the Annals of the Four Masters, the Leabhar Gabhalas, the Calendar and genealogies of the Saints, ^{the life of Ned Eugene O'Donnell} a book of genealogies the most accurate extant, and the first Dictionary of the ^{genuine} Irish language ever attempted. This being ^{the} fact, they have every claim to the atten-

tion of the genealogist, and they are as closely connected with the history of Ireland as O'Donnell, their lord and patron. They are of the Clann Tiachrach and of the same stock with the O'Donovans, and were lords of a *triocha chad* previously to the arrival of the Anglo-Normans.

" When the English adventurers (the Burkes of the
" race of William ^{the Fitz Godwin} the Conqueror) had subdued, the de-
" pendants of Eochy Breat, the son of Dathi,
" who was the son of Tiachra, the latter were sepa-
" rated and dispersed into various territories. Mac
" gillar-Kelly to western Erris, and some of the O'Learys
" to Tir-Awley-Mac-Tiachrach, others to Munster
" where they ^{settled} dwell in the neighbourhood of Kilkenny
" and others to Brefney-O'Reilly, where they are
" called the Clann-Clery. After some time, also,
" a wise and learned man of the O'Learys passed from
" Tir-Awley-Mac-Tiachrach to Kinel-Cannell, Mac-Neilly,
" his name was Cormac-Mac-Dermot O'Leary, and he was
" ^{master of} skilled in the two laws, civil and canon. The monks
" and seniors of the monastery of St. Bernard called
" ^{esteemed} Apparac loved him for his learning and good morals,
" for his wisdom and intellect, and they kept him along
" with themselves for some time. He was a young stranger
" at the time. For a long time before this period, the

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" O'Sgingin, who had come originally from Ardcarna
 " in Mayo-burg-an-Dagda, were historical ollavs to the
 " O'Donnells lords of Kind-Cannell; and when the afore-
 " said Cormac came to Tirconnell, Niall Garra, the
 " son of Hugh, who was the son of (Donnell) oge,
 " was lord of the country, and O'Sgingin (Matthew)
 " was his ollav. At this period there lived not of
 " O'Sgingin's children, nor yet of his ^{name} ~~tribe~~ ^{race} in the
 " country, but one beautiful daughter, whom he mar-
 " ried to Cormac, on this condition, that as his (O'Sgingin)
 " race had become extinct ^{except himself and his daughter} in the country, whatever
 " male child would be (first) born to him, he should
 " be sent to learn history, (i.e. should be educated
 " so as to be qualified as a professional his-
 " torian). Cormac promised to fulfill this condition,
 " and performed his promise too. Cormac had ~~son~~
 " by this daughter of O'Sgingin, a son, whom he called
 " Giolla Bhrighde, in memory and commemoration
 " of Giolla-Bhrighde O'Sgingin, his (the child's)
 " maternal uncle, the ^{abbey, Ollamh} intended ollav of Tir-Cannell,
 " who died a short time before in the year of
 " the age of our Lord 1382. This Giolla Bhrighde
 " O'Leary had a son, Giolla Riabhach, who had a
 " son Dermot, ^{who was} surnamed of the three Schools, he

" because he kept one school for reading, one for history, &
 " one for poetry. It was to him O'Donnell (Lough
 " an fhiona) granted the land called Creevagh
 " on which he resided for some time close to
 " the lands which O'Donnell's ancestors had grant-
 " ed some time before to O'Gingin^{and}, which were
 " inherited by Dermot as being qualified in his
 " profession (of history).

" This Dermot of the three schools had a son
 " Teige Cam, who had the three illustrious sons
 " Tuathal, Giolla-riabhach and Dermot, by whom
 " the stone houses were erected at Kilbarrin (near
 " Ballyphannon) for they and their ancestors were
 " the erectors of houses at Kilbarrin from the pe-
 " riod of ~~the arrival~~ Cormac, the first who came
 " to Tir-Connell. They were also the builders in
 " Beathramhadh na Cachtrach, and in Beathramhadh
 " an tigh Cláiche of the lands of ^{the abbey of} ~~exparae~~.
 " They had also from O'Donnell, Beathramhadh
 " Bille, Domhnaigh, Beathramhadh Cuile re muir
 " and Beathramhadh, Droma an chroinn in Moy-Enc.

" Tuathal, the son of Teige Cam, who was the
 " son of Dermot of the three schools, had issue, viz
 " Giolla-riabhach, Mahon, William^{and}, Teigeam (who died with-
 " 14/10/27/28 (11))

"issue except one daughter Celia, Giolla-riabhach, the
 "second son of Tuathal, ^{left} had issue, viz Tuathal, Mahon,
 "Ce-Mumhan, Mahon the son of Tuathal had a son
 "Dermot, who had a son Macmurry, who was past
 "to Torlogh Luineach O'Neill. William, the son
 "of Tuathal, who was son of Feige Cam, had issue
 "Donogh, Conary, Donnell, Conor. Giolla-riabhach,
 "the son of Feige Cam, who was the son of Dermot of
 "the three schools, had issue Donnell & Maurice."

Pedigree of O'Flery

- 1, Dathi, monarch of Ireland, father of
- 2, Eochy Breat
- 3, Eogan
- 4, Connell
- 5, Goisneun
- 6, Cobhthach
- 7, Colman
- 8, Guaire Aidhne, R. L.
- 9, Adgal
- 10, Fergal
- 11, Torptha
- 12, Cathmogh
- 13, Cumagach
- 14, Cedadach

- 15- Cleirach, a quo the O'Learys
 16- Maolfabail, died, A.D. 887,
 17- Maolcerada alias St. Lann, A.D. 950,
 18- Comaltan, 960
 19- Giolla Kelly, 1003,
 20- Cu Guala, 1025,
 21- Braon- 1035,
 22- Eogan
 23- Donnell
 24- Giollarna-naomh
 25- Tighearnach
 26- Muireadhach
 27- Feige
 28- Giolla Cloa,
 29- Donnell
 30- Shane & Giamhach
 31- Dermot
 32- Cormac, the first, who came to Tirconnell
 33- Giolla Brighde, born shortly after the year 1382
 34- Giolla Riabhach
 35- Dermot of the three schools
 36- Feige Cam
 Dermot

37 Tuathal — Cicogry
 38, Donagh — Mac-Con

39, Bernadin — Lughaidh or Dc Cicogry, Giolla-Brighde Duigan
 or Mahmury Michael, the glossographer & scribe
 who was called in the world
 Tadhg an t-leidhe until he
 became a friar of the order
 of St. Francis the observant,
 when he assumed the seraphic
 name of Michael.

14/10/27/28 (iv)

30 x 8 = 240
 1622, when
 Michael
 of lery flour-
 ished

fceige ar a talam. Is fceall go mba fceide d'armaithe, ^{l. rize} m'p'galea an
 fear po. do th'ompois naom p'duigis o na d'omur. agus a n'oeis is m'ceat ar
 p'p'ceat na d'oloch, do e'lis e p'ain ar a d'laib ar an d'curp'is, a b'pogur do'are
 rin, iona b'pail loig a d'luine p'or, agus do d'uit dia or a'is d'p'p'ceat'is e'ur e'dip
 bunas an t'ine agus an Robu'itoe reo; agus t'ailuig sur e'it dia le na d'loir' agus
 do d'uz t'or'is ar a d'cun'itoe; or an a'ies cedna rin do d'p'p'ad c'airle' an
 d'od'p'ur o'n d'ceat t'ine, amach ra b'p'p'isge n'or p'ide na a'p'ur m'p'itoeisge,
 agus ta mar rin do p'ail' o'n la rin do d'et n'um na la'eda l'ue'at'ail ar
 d'p'p'at'ar de ar m'ceat'at' d'od'p'ur. agus ni d'ceat' neach do p'ail p'ur
 o'p'at'. agus re p' d'ois na p'at'is do b'p'ach: or p' o'p'ide i do m'p' ar c'ionn
 p'p'p'isge na c'p'at' neach l'ing'e-cog'is; agus p' d'at'ach an p'p'p'isge b'e' com
 b'p'is rin nach p'ed'p'acht do h'annam le b'ad na c'p'p'ach o'p'at'. Se p'ad na
 c'p'p'isge t'p'p'oll t'p' no c'at'at' do d'p'p'p'at'ide, agus a'le' t'p' b'at' an p'ad rin.
 Ta c'uid do b'alla an t'isge agus d'ail a d'omur le fceall p'or, agus ni p'ail re
 a b'ad o d'p'p'at'is an t'p'p'p' an t'ad'at' a'is na p'earan an t'ep' na c'at'at', agus b'
 com d'ail le p'neat'at' o'n a'p'p'p'. Se a b'p'p'at' ar a'omur do d'at'ach, or
 c'ionn a n'dub'p'at' na m'ite agus na m'ite p'at'leod, c'p'p'p'p', d'p'p'isge agus c'ail-
 -leach d'at'at' b'ideat' m'p' p'p'p'at'ide p'p'p'p'at'ide t'p'p'at'at' p'ad' at'. p' p'ad a
 fceall ar a d'p'p'at'is reo o m'ur p'o t'p', agus re a c'p'p'at'at' t'p' no c'airle' an
 c'ep'p' d'p'p'p'.

ar a d'ceat t'ine or com'p' na c'p'p'isge reo ta p'at' a b'p'ad p'at' t'at'at' ^{u'at'is} na'is
 iona p'ceat' an p'p'p'isge, agus t'p'p'oll l'at' m'le a'p'at'ach ta beal p'p'p'at'is o'p'at'
 ar b'at'at' poll na p'at'at'ine. iona iona m'p'p'at'at' m'p'at' c'ailm p'at'at'ine agus a'at'ide
 eile a'p'at'at'at' at' p'at'at'at'. agus p' p'p'p'at'at' am'p' p'or at' ar a b'poll at'p'at'at'
 po, ar a b'p'p'p'isge at' o'p'p'p'at'is at'; agus a n'a'p'p'p' p'ine t'p'p'at'at'at' an t'at'p'e,
 com t'at' rin do p'at'at'at' re p'ad at' ar a p'p'p'at'is reo a b'p'ad a'p'at'
 or c'ion t'at'at'at', agus p' na'is rin p' d'ois a t'p'at'at' poll na p'at'at'ine ar.

le c'at'ine com'at' ar an m'p' m'p'p'at'at' p' do p'p'e dia ar d'at'at' a p'at'p'p'at'
 at'at'ide do b'at'at'is naom p'at'p'is an d'at' agus do c'ur t'p'at' le m'p' lo'at' ar bun
 at', agus ta mar rin do p'ail; agus p' e p'at'at' do'n at' o' p'ion d'at' p'at'p'is,
 agus do'n c'p'p'at'is p'at'at'is ar a p'at' an c'airle' an t'at'at' d'od'p'ur. Dun
 b'p'p'at'.

Scriobta p'or o'beal an at'ar Seon ^{do'at'at' d'at'at'at'} Lyon, p'at'at' p'at'at'at'
 c'ille m'p'p' a n'p'p'at' agus
 14/P/27/28(V)

An rcel cedna an na a'pugad a rcan Scoire le Seagán O'Donnabáin
fean r'pobda na h'ere y agur pánaide r'ion eairdíl o lóc do lóc.

Tua no boi noeb p'atire o'c po'ugad domhac 7 cluighis chills
helard at beir co m'ne h'irín a'isí euid dia a'pneir ar a'buailis. O'Ro p'idiu p'atire inn
h'irí, loipger po'chán in e'rlada 7 no h'irín n'do co posb' po'gluade ma' co'pogur drán h'irín
Deodp'ur 7e, do fi c'ed c'oplaín, a'puc a'ng f' a'buail. P'hr 7 Deodp'ur f' n'at posb' m'
agt de na d'um, 7 no p'raduigh m'agur a' c'op'p'ur p' cen m'ne e'ne no a'p'ic do e'ab'ic in'g.

O'Ro clor po do p'd. e'p'ull' d'ia r'io'g'd, do com'ic de an b'p'ir cor b'e' e'neach a'buailis. Le
p'ur col'p'ur' a'p'ic a' e'p'od 7 a' c'at'p'ur, no m'na p'ob'p'ur p'oin h'irí p'ne'p'ur' o'c Deodp'ur
e'ne p'ud'ic, 7 bo'p le m'ne'g' co c'at'p'ur' a'p'ur do e'p'ur' 7 m'ir 7 e'p'ed in c'at'p'ur
7 c'at'p'ur 7 m'ic'at'p'ur. 7 e'p'ur' 7 d'ep'ic 7 e'p'ur' 7 d'ep'ic. m'ar p'ud'ic in d'ub'ic a'bu
ma' in o'c p'ap'ic f' e'ab'ic, 7 m'ar in c'at'p'ur do bo'p Deodp'ur ma' d'um f' b'p'ur m'ur
o'c p'ep'ic 7 o'c p'ap'ic c'ed e'p'ic f' a'buail m'ar f' m'ir na p'or e'p'ic. Ro p'at' in e'p'
u'ic ma' a'p'ic m'ic'ic 7 7 m'ar ma' bo'p m'ar'ic o' m'ep'ur' co t'at' t'at'ic p'or n'at d'ing
a' o'm'ic. P'hr d'ar'p, p'io'm'ar p'ep'ur' d'ig'at'ic in Deodp'ur h'irín.

7 an po'chán do p'd. ma' do'um t'at'ic an p'og'ad d'ia a'g'at'ic, o'p' e'p' d'ap'ur an d'um:
7 at beir p'd. p'ur a' Deodp'ur d'um p'ug'ic mo' b'os'ic, e'p'ic p'ur b'p'ur'ic na p'ic'at'ic, 7
me t'at'ic de do m'ir do p'at'ic e'p'ur' d'at'ic p'or p'ur'ic o'c p'ic'ic m'ic'ic
7 t'at'ic 7 t'at'ic e'ab'ic f' in c'at'p'ur c'at'p'ur do c'at'p'ur o'p' n'at'ic, an e' e'an do
c'op' 7 e'ug t'at'ic do t'at'ic in'ic p'at'ic'ic c'at'p'ur 7 m'ic'at'ic, 7 p'at'ic'ic p'at'ic 7
e'p'ic. A' Deodp'ur e'p'ic t'at'ic an de c'at'p'ur h'irín 7 t'at'ic e' e'ug at an'p'ur
o'c p'at'ic'ic p'ur a' n'at'ic do e'p'ur'ic'ic t'at'ic p'or e'p'ur' 7 n'at'ic e'p'ic, 7 f'
c'at'p'ur 7 n'at'ic b'p'ur, p'or e'p'ic 7 n'at'ic a'p'ur 7 p'or p'at'ic e'p'ur'ic p'ic na n'at'
7 n'at'ic d'ap'ur d'at'ic d'at'ic. A' Deodp'ur a'c'ur'ic f' a' n'at'ic de
do e'p'ur'ic'ic, a'p'ic mo' c'at'p'ur, no e'ne p'ud'ic.

Ro l'ar p'ur an a'p'ic'ic'ic t'at'ic na p'ep'ic o'c c'at'p'ur p'ur p'at'ic d'um in
noeb' 7 p'or p'ep'ic'ic co p'ep'ic: a'lm m'ic'ic p'or t'at'ic a' b'at'ic. na p'at' co
c'at'p'ur'ic m'ic'ic do m'at'ic f' b'at'ic 7 f' p'at'ic m'at'ic'ic m'at'ic, 7 p'ur d'um
c'at'ic p'at'ic at m'at'ic'ic d'um l'at'ic h'ep'ic. T'at'ic a' b'at'ic p'ur na m'ep'ic
7 m'at'ic! 7 b'ep'ic c'at'p'ur'ic d'um d'at'ic o'c b'at'ic! t'at'ic t'at'ic a' p'ic na
n'at'ic! no p'at'ic'ic t'at'ic le t'at'ic'ic o' e'at'ic o'p' n'at'ic! t'ic p'at'ic'ic e'at'
an p'at'ic! a' b'at'ic'ic m'at'ic p'at'ic'ic a' an d'ia c'at'p'ur'ic p'or a' b'at'ic o'c p'at'ic 7 m'at'ic
m'at'ic'ic'ic e'at'ic na n'at'ic e'at'ic p'at'ic b'at'ic a'p'ic na d'at'ic. m'at'ic e'at'ic co b'at'ic n'at'ic p'at'ic 7 f'
na p'at'ic'ic'ic n'at'ic p'at'ic'ic. 7 a' b'at'ic'ic m'at'ic p'at'ic at d'ia p'at'ic o'c p'at'ic b'ep'ic p'or
d'at'ic do p'at'ic'ic'ic do e'at'ic o'm'ic p'at'ic'ic, a'p'ic o' n'at'ic c'at'p'ur'ic o'm'ic do e'at'ic in e'p'ur' p'ur

"ing off his neighbours' property without any
 "intention of giving Eric or restitution for it."

"When Patrick heard of this, he set out to
 "ask of this man, if the account were true,
 "and should he acknowledge its truth to try and
 "receive restitution from him, and moreover to
 "attempt to convert him to honesty and
 "Christianity, and thus defend not only his
 "own, but the property of his neighbours around
 "him. For this man stood in his Doon as
 "doth a spider in the ^{eye} door of his net
 "to watch flies coming from every direction,
 "and plundered every one accordingly as oppor-
 "tunity offered. The saint set out on his
 "journey and after having arrived at the
 "Doon, he set a message to Deodrig, who
 "quickly came to converse with him from
 "the tower over the gate of the large Bawn

" and thus replied to the messenger of peace, who
 " had explained for him the moral duties of man
 " as taught by Christ the son of God: I know
 " not the God of whom thou speakest, nor
 " fear I any one in existence, visible or invisible.
 " If I succeed in obtaining riches and pleasure
 " here I care not what may be my fate here-
 " after, for it is folly to reject present good
 " in expectation of superabundant happiness
 " after death. For I believe that after death
 " our sleep is eternal, and therefore I shall
 " not only retain the property which I possess at
 " present, but shall also acquire as much
 " more as it is possible for me by the strength
 " of my hand and the edge of my sword with-
 " out any fear or terror of thee or thy God
 " now or hereafter; and if thou dost not fly from
 " this place I shall hurl thee and thy people over
 " the cliff into the waves. With this he cast
 " a huge rock from the top of the Bawn
 " in the direction of the saint, but it reached

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" him not, but ^{struck} ~~fell against~~ the cliff, and
 " fell into the swollen waves beneath, and
 " by its fall from rock to rock in its descent
 " it caused the shore to reverberate.

" Observing that this was a ^{lawless and} incorrigible monster
 " St. Patrick turned away from his door, and
 " after escaping from the rock aimed at him
 " he cast himself on his knees on a rock
 " which is near the place, and which to this
 " day retains the prints of his knees, and loudly
 " prayed to God to cause a separation be-
 " tween this robber and the converted inha-
 " bitants of the country. And behold God
 " received his prayer and attended to his
 " supplication, for on the same night the
 " Castle of Deodrig was separated from
 " the main land by an eruption of the
 " ocean, to the distance of a bowshot ^{and}

" remaining so from that day ^{to} ~~till~~ this a
 " daily monument of the vengeance of
 " God ^{upon} against Deodrigg. And no one
 " has ever since been able to go up on it
 " nor never will till the end of time; for
 " it is higher above the waves than the
 " ^{main} cloud-mast of a ship of war, and the
 " sea around its base boils with so much
 " fury, that neither ship boat nor currach
 " can approach it. The length of this
 " rock is about four perches and its breadth
 " a little less. A part of the walls of the
 " house and the jamb of the door are still
 " visible; and it is not long since the storm
 " ^{swept} blew away the timber which had stood
 " there for ages bleached by the elements
 " to the whiteness of snow. Beyond what
 " has been said the traveller usually sees upon
 " this rock thousands upon thousands of gulls,
 " Gurogues, Crossauns and Cormorants, which

are often ranged upon it like ranks of
 soldiers. This rock can be seen at a great
 distance by land and sea, and it pre-
 sents the appearance of a square castle.

Into the headland lying opposite
 this rock extends far under the earth,
 a cave into which the sea runs, and
 about ~~a~~ half a mile into the country
 a mouth opens upon it called Coll
na Seantunne, in which wild pigeons
 and many other wild birds build their
 nests. It is terrific to look down
 into this hole at the impetuous boiling
 of the ^{sea} ~~waters~~, and in time of storm the
 waters are driven up through it with
 violence, and its spray spreads far
 and wide upon the country around
 the mouth of this gaping barathrum

" from which circumstance it has
 " received the name of Poll na pion
 " tuinne meaning the hole of the
 " stormy waves.

" To commemorate this great miracle
 " which God wrought at the request
 " of his servant, ^{Blessed the Doon and} St. Patrick, estab-
 " lished a ^{living} pilgrimage with peculiar
 " indulgences there, which remains to this
 " day. And the name of the place from
 " that day to this is Doon Patrick
 " and of the Rock disrupted from the
 " main land, on which stands the house
 " of Deodrig - (Dun. Briste), which is
 " as much to say in English "the
 " broken down or fort."

Has Mr. Honor noticed this Dun Bristle?
 From what I could hear of it it would
 appear to me to have been an English
 Castle, but it is also very probable
 that there was a primitive Irish
 Doon or perhaps Cuthain upon
 it just like Dun Sabhairce in the
 County of Antrim. I am told that
 it is impossible to ascend the rock
 on which this legend places the house
 of the pirate Deodrigo. Dr. Lyons
 attempted to get on it in vain. Have
 the Sappers landed on it?

Your obedient Servant

John O'Donovan

I now send you the name books of
Kilmore and Kilcommon comprising
all Erris.

RIA

END

14 D 27/29

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Westport, Co. Mayo, concerning the antiquaries located in Fallmore and Ballycroy, Co. Mayo, with particular reference to their churches, castles and holy wells.

25 June 1838

6p.

24 cm

ill; pencil sketch of a window at Doonah church.

Included are pedigrees of the O'Donnell and O'Cleary families.

Westport June 25th 1838.

Dear Sir, Before I begin at Lambhill I had better draw up into some form my notes on Ballycrag and Achill while the places are vivid on my memory otherwise I should forget them.

I visited the old church of St. Derivla situated in the townland of Tallmore near the southern extremity of the peninsula of the Mullet, and found it one of the most ancient churches in Ireland. It is 48 feet long & 21 feet broad, and in the primitive style. It is built of most excellent granite stones which the townland affords in abundance and what is rare in Ireland, in strata! West of the church about $\frac{1}{8}$ mile springs from the sand the beautiful well of St. Derivla, at which a pattern was held annually on the 3rd of August till it was abolished a few years ago by Dr. Lyons.

In the brink of the strand of Feorin in the town

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Land of Tearmainne is still traceable the site
of an old grave yard called Bill beg, in con-
tradistinction from which some say the church
of St. Scrivla just referred to was called Kil-
more, but others are positive that the origi-
nal parish church called Kilmores lies in
Toin a mhaig nearly in the centre of the parish.

Ruins in Ballyeray.

I travelled a good deal through this district, and
had long conversations with the descendants of the
Northern Colony, whom the Connacians style "Ka
h Mltaigh bradacha. The following are the ruins
I have seen in this district:

1. Doonath, Castle. This was a castle of considerable
extent, but no tradition connected with it can be
depended upon, some stating that it belonged
to the Barretts, others will have it one of Grania
Michael's fortress, a third party of Siodnachies at-
tribute its erection to one of the O'Kellys, while a
fourth will push its origin so far back as
the time of Domhnall Duálac, who flourished

before the birth of Christ, and was of Sammonian family. It is ^{however} not situated within a Doon to far - now this last tradition, nor is the name ^{Doon of} Doon the ^{ford} athra, as one would be apt to suppose at first sight ~~of the name~~, but Sub²ath, black ford. The descendants of the Kinelconnell colony state that when their anceptors came first to Ballycroy the sea had not encroached on Galby and that there was a ford across the river (now an arm of the sea) which then flowed into Tullaghann bay, and that ^{this} ^{roots and} is in a great measure true will appear from the trunks of trees now to be seen on the shore there.

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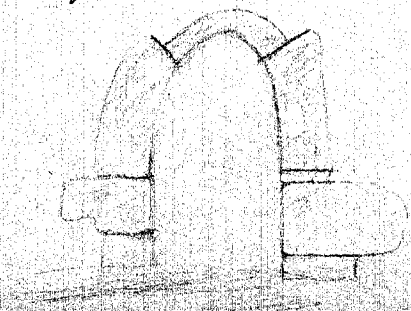
2. Doonah church. This is in the Gothic style and about 5 or 6 centuries old. It is said to have been a nunnery, but I have no historical reference to it, nor does tradition (which is here much interrupted as the inhabitants are of northern origin) remember any thing satisfactory. It is 50 feet long and about 20 broad. It has two doors facing each other, one in the north, and the other in the south sides and ^{also} two windows within

5.4 of the west gable, similarly facing each other. These two windows however are modern insertions ^{made} by a protestant lady who lived here in the time of rebellion (1641 or 1680).

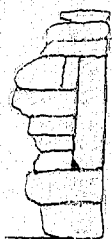
In the south wall immediately at the S.W. corner there is an angular hole or niche 1.2 high, and 1.10 broad, now filled with ^{the} skulls of ^{the} Kinel-Connel tribe, differing in a remarkable manner from the Carnacian skulls; the foreheads are higher, but the skulls not so long.

Under the ^{modern} window in the north side wall there is another one coeval with the original building. It is perfect, and ^{of a narrow quadrangular form} ~~in the square-headed style~~, measuring 2 feet, 8 inches in height and 1.10 in breadth on the inside, and 1.8 in height, and 4 inches broad on the outside.

The earth is raised to a considerable height inside and outside this church. The doors are at present ^{2.5 broad} only 4 feet in height but they were originally much higher.



3. In the townland of Bunmore about 5 miles to the east of Doonah Castle are the ruins of a primitive Irish church called Teamhull Bunna, or the Church of St Endrus, but so destroyed that no description of its ^{original extent or form} could be given. One side of the south doorway is standing but all the other features are destroyed. It was ^{very rudely} built of large stones and ^{is} certainly of great antiquity. The stones are thus placed in the side of the doorway which alone remains.



About 30 paces S. E. of this church lies Lobar-Bunna ^{in all} at which stations are often performed but there is no fixed day for the celebration of the Saints' natalitia. Is there any account of this church in the life of the celebrated St Endrus, the patron of the Arpan isles?

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4. In the townland of Claggan, there is a kiln or small grave yard, and outside it near the strand the track of a small church called Leach Friortaine, or the house of St. Frintan, of whom tradition knows nothing but that he lived longer than all Jerusalem, and was cotemporary with the very old ^{Lady} woman called Cailleach Bheatha. Within about 4 perches of the grave yard lies a holy well called after the Irish Mathusalem, the venerable, hoary, antediluvian Frintan, the author of the pagan history of Ireland.
5. In the townland of Kildun (Cill & Duyn) is also the track of a grave yard "with an upright flag exhibiting the triumphal banner of Christianity.
6. In the townland of Knock a Chaislain now Castlehill the foundations of a castle are shewn, and there are some old men living who have seen considerable portions of it standing, but I could find no tradition of its founder or last occupier.

Coast 332

Having such an enormous quantity of names to write, I must hurry over these notices, else I shall never have done. I have consulted the most intelligent of the Clergy and Con-
-ways of Ballyeroy about the pedigree of the O'Donnell with whom their ancestors emigra-
-ted to Connaught, and find that they have a vivid recollection of every thing connected with him. The pedigree of the present Sir Richard O'Donnell runs as follows:-

Sir Richard, the ^{or Swaddling preacher} Darbyite son of
Sir Neal Beg and Catherine Connolly
Sir Neal ~~and~~ Mary Coman, grand daughter
of James Moore. He purchased Achill
and Ballyeroy and turned protestant

Hugh Mor. by ^{maid} Margaret Browne

Manus, Colonel by Evelyn Maquire of Fermanagh
Colonel Manus was killed in 1736 14/10/27/29(V)

Ruadhri or Roger by Margaret Sheile, the daughter
of a rich farmer, by whom he got her own
weight in gold, notwithstanding which
the O'Donnells felt their pride humbled

by such a marriage, and some of them prevailed
on Rory to abandon his wife to whom he was
lovingly joined in the hallowed bands of
matrimony by ^{one of} the friars of Burrishoole
but he did not live many months after
his separation from her. He was the first
who removed from Tirconnell to Mayo.

Manus

Riadhri (not correct here)

Niall (i.e. Niall Garbh)

Conn

Caffar recte Calbhach

Some generations wanting here.

Torlogh an phiona

Does this agree with the pedigree of the O'Donnell given by Sir William Betham?

All the old men in Ballycroy concur in
affirming that about 70 years ago there
was a relic in Ballycroy called Cochall
Cholinn Chille on which the people were
in

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the habit of swearing, that it was in the possession of two old men of the name Clery and Treel who looked upon themselves as the hereditary keepers of it. that it was a box with some gems inserted into its cover, which resembled glass eyes and that whenever any one perjured himself these eyes were wont to turn round - to roll like human eyes, and make signs of melancholy disapprobation of the conduct of the profane perjurer; - that these two men left Ballycray and took the Cochall (Cucullus) with them, and that no one heard of it nor of any thing like it until some years ago Lady A'Donnell got a relic somewhere called the Ca-thack of Columbkille, but that there is no certainty of its being the same with

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the Cochall taken away by the two old men about 60 years before.

The genealogical line of ^{the branch of} the O'Learys, who removed to Ballycroy with O'Donnell runs as follows:

present head of the tribe
Martin Clery, son of

Michael

Tedy

Flann

Cucogry, the first who
came to Ballycroy

Mrs Conway of Doonah Castle, alias

Mary, ^{Clery} daughter of
Patrick Clery, son of

Loose

Loose who was the brother of Cucogry the first who came to Ballycroy.

The Clerys of Ballycroy believe that their own ancestor Cucogry was the senior of the

Donegal Clergy, the hereditary Chroniclers
to the O'Donnells who were located
at Kilbarrin and near the Monas-
ty of Assaroe not far from Ballyshannon
in the County of Donegal.

Who does John Cery of Dublin descend
from? He had ^{many} the books of the
4 Masters in his possession, and seems
to have inherited them as heirloom.
and yet I believe he is a native of the
County of Cavan. I am most anxious
about the history of this family as they
have done more to preserve Irish litera-
ture than all the other Bardic fami-
lies of Ireland, not excepting even
the Mac Firlises.

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I want a copy of the will of Peregrine O'Leary
which is preserved in the Genealogical book

of the O'Learys now in the Library of the R.I.A.
 It is scarcely now legible but John O'Leary of
 Dublin - the lineal descendant of Peregrine -
 has a perfect copy of it, and will let
 Mr. Curry copy it. Was Cucogry the Anna-
 list the Cucogry who removed with
 O'Donnell to Ballyeray?

John O'Leary will also tell Mr. Curry where
 the places mentioned in Peregrine's will are
 and what they are now called. I send
 a translation of the pedigree of the
 O'Learys as given in the genealogical book
 already referred to, and I am anxious
 to know if we have given the names of
 the lands mentioned in it, on the slip.

They lie in the parish of Kilbarrow near
 the sea

Your obedient servant

John O'Donovan

END

14 D 27/30

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Westport, Co. Galway, concerning the history, topography and antiquities of the parish of Achill, with particular reference to its cahirs, burial grounds, holy wells and the origins of its place name.

26 June 1838

6p.

24 cm

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

RIA

Westport June 26th 1838.

Dear Sir. This day I attempted to ascend Croaghpatrick but before I could reach its shoulder the clouds collected and fell in a terrible shower which wet me to the skin. I shall try it tomorrow. *Deo volente* of the island of Achill!

Achill which is the ultimate Shule of Ireland is called in Irish Eucull ^{or Acull} as it is pronounced at this day by the natives, and as I find it written in a poem addressed to Tinalthas O'Mailly the celebrated Manannan of Umallia who flourished in the reign of Elizabeth

Smaic on gaoi ar a gmaid leat duih
 ar a gaoi mui puih eim
 Calas beir b' b' b' b' b'
 Tege ah Acull pin d' eim

And again in a poem written by Teige Dall O'Higgins on the dignity and history of the Burkes.

M b'pail mac gaoi na Jorll
 O and Ulas so h Eucull
 leat lan d' eim gaoi vilham yle
 Pa elap p' eim b' an Ulasme.

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It occurs also in the annals of the Four Masters

339 at the year 1235.

" A.D. 1235 Felim, the son of Charles the Red-hand-
" ed O'Honor, resolved upon taking with him to
" O'Donnell all the coms belonging to those who
" would take his advice in Conmaicne Mara,
" and Conmaicne Guile, together with the son
" of Mannus and Honor Roe, the son of Murlagh
" Meimhneach, and leaving the whole country
" desolate to the English. After this the English
" came to Dun Mungdord, and sent messengers
" to Mannus, the son of Murlagh Meimhneach
" to demand hostages from him but Mannus
" refused to give them either hostages or peace.
" The English then sent from Dun Mungdord,
" a numerous army against the son of Roderic
" which plundered Euill and carried great spoils
" to Druimni. Hugh O'Flaherty and Owen
" O'Keyne came round with a great army who
" brought boats with them ^{as far as Lionan Cinn maird} and thence to Druimni
" to meet the host
" Justice at the ferry of Tris-Donaigh. Mannus
" at this time was with his ship on the lake of
" the island, where ^{he} and the English had fre-
" quent

"quent engagements," &c. &c.

What the word Cacill means I have no authority to say, and I will not conjecture that the island was called after Achilles, the Eagles, or Nangle.

We have as yet discovered no historical references to this island though it will appear from the following traces of ancient inhabitation, that it was a place of some celebrity at a very remote period.

- 1-2-3. On this island there are three Cyclopean Cairns, ^{but} their stones ~~of which~~ have been nearly all removed to build the modern little houses, which are nearly in as rude a style as the cairns ever were. One of these is on the summit of a hill in the townland of Caphel, and is called Cathair a Chairil. I could trace the foundation only, but I met old men who saw the own height of the wall standing. It was 75 feet in diameter. The second lies in the townland ^{of Doin a tsean bhaile}, on a point of the island called Rinn na leanbh lying

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341 exactly opposite Dashaoma point in Erump.
The stones of this were also removed, and
the ring of it is but faintly traceable.

The third lies at the foot of the mountain
of Shiab mor, and is thence called by the
natives Cathair a tleibh moir. The best part
of the stones have been taken away, but enough
remaining to shew its ancient extent and
character. It was 60 feet internal diameter
and the wall was 12 feet thick.

4. A short distance to the south lies a regular
Pagan cemetery, but unfortunately also much de-
stroyed. It was originally a group of square
graves formed of large standing stones, and sur-
rounded with a circle of similar stones. One ^{of these} graves
remains in tolerable preservation, ~~with~~ but wants
the flag by which it was originally covered
over head. It is 9 feet long by $5\frac{1}{2}$ broad.
Nine stones of unequal breadth ^{and height} form it, the lar-
-gest of which is 5 feet in height over ground.
North and south of this are two groups of graves
but so broken that no dimensions of them could
be given.

5. Northwest of this cemetery about 8 miles, on the lands of Doogort, and about 9 perches from the mering between Doogort and Dookinallie Caluy is a most remarkable large grave formed of high thin stones. This ^{has been} ~~is~~ also injured both by the fury of the Atlantic's storms, and the impiety of man. It originally consisted of six large flags, of which one ^{called the Liagaan} is 8 feet high, and 4½ broad & another 4½ feet high and 9 feet broad (or long). Another large flag, which was probably a part of the covering, measures 10½ feet in length and 9 in breadth. An impious miller commenced to make a millstone of another, but he did not succeed, the stone having proved unfit for his purpose; and he died exactly in twelve months after!

6. North west of this giant's grave (which is usually called the Liagaan) about 8 mile and on the lands of Keel is the track of a cloidhe or stone ^{wall} ditch, called an cloidhe Lochlannach or the Danish Ditch from an idea that it was built by the Danes. This cloidhe leads to a very curious Cromlech lying about 11 yards west

of the mering between Keel and Doogort. It consists of a small irregular circle formed by 16 standing stones. It is 12 feet in diameter, and immediately south of this a large flag covering a square grave and placed nearly in a horizontal position. Around this flag are some small pillar stones.

7. Westwards from this Cromlech the (Danish) ditch becomes again traceable for about 20 perches when it terminates in another cemetery of a similar character, but much disfigured by the natives who have converted the square graves into fiatauns or lamb houses. ^{At} The west ^{side} ~~part~~ of this group of graves is a small tumulus hollowed at the top, and containing a few ^{small} loose stones in the hollow. This is said to have been a kiln in ancient times, but I think it a sepulchral tumulus.

8. In the townland of ~~Kel~~ Shiabh mor there is a kiln or small grave yard, which contained a church dedicated to a St. Colman. In the north east part of it stands a mutilated cross, the arms of which are said to have broken

off by four tyrants - Coman, Cuimin, Henry, and Puca - who made an incursion into Achill and at the same time burned down the house of one ^{non Duple} Dubhdara O'Mailley, who stood near the western extremity of this church yard; but I could get no account of who they were or where or when they lived.

9. North west of the Killeen and at the other side of the road is the holy well called Tobar Colman at which stations are still performed. It is now enclosed and run dry. Some time ago there was a hollow flag here in which the pilgrims used to put some of the sacred water of the well for the purpose of washing their face and hands, but I could not find it, nor could my informant - Conor Patten - the most enlightened of the natives, tell me what has happened it

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10. In the townland of Kildavnet, there is a grave yard and a holy well called after St. Damhnaid, the virgin patron of the place. Her church has been remodelled and converted into a Roman Catholic (little) Chapel. Here also is the Castle of Kildavnet" erected according to tradition by the celebrated Grainger Abhael, of whom I shall treat hereafter. I could hear of no other trace of antiquity on Achill, but the Dangan a fort in upper Achill which I did not visit having learned that there was nothing curious about it.

I have nothing more to add except a few words about Nangle and the stone god of Achill. There is no such thing, and Conor Patten tells me that Nangle invented it out of his own head

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Who could believe him, says Conroy, when he stated publicly that there are 365 islands in Achill, in which the word of God was never heard?

The present inhabitants of Achill ^{mostly of} are the descendants of the Kinel Connell family who emigrated with O'Donnell about two centuries since. They are shrewd and intelligent, and are well able to understand the motives of Kangle in telling lies of them.

Mr. Mac Laughlin is making some improvements, and is apt to teach the natives the use of the plough, of which they know nothing at present. He is also of the northern stock, but a traveller and a man of great intelligence.

I wish you could get me Maxwell's Novel entitled the Dark Lady of Doonah. I am anxious to see whether it is a pure

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347 legend or founded on tradition. The
Lady of Coonah told me a good deal
about the legends of the country and
of Mr Maxwell, who seems to be a most
excellent character.

My time is entirely taken up with the small
names on the coast, and I can spare
but very little time to write letters -
Many of these names are arbitrary
and known to very few only, and most
of them are modern. The same may be
said of many of the internal names
which are frequently called after
people still living. Many of them
are not names at ^{all}, and in my opinion
should not be given as they may
be changed in a few years.

I now send you the name Book of
the parish of Achill, which gave

348
me more trouble than any I have
yet visited.

Your obedient Servant

John O'Donovan

I am out of paper.

Wm St Patrick

Deodrigg, was the name of the
place where he lived in Dun Bristle
near Dromphilly R.

Fin Bheara Croc Meadha near
Lucan to the south ~~and~~

END

14 D 27/31

O'Connor, Thomas

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Foxford, Co. Mayo, concerning the history, antiquities and topography of the parish of Addargool (Addergoole), Co. Mayo.

27 June 1838

9p.

24 cm

Included is a description of Errew Abbey, Co. Mayo and related extracts from the 'Annals of the Four Masters'.

Account of my excursion since Saturday 349
Enniscorthy — Abbey of description.
Enniscorthy Foxford 27th June 1838

24. This is the first opportunity, of writing about what is notable in the remaining part of Enniscorthy, that offered itself, since the last time I wrote from Ballina; for my time was totally taken up, solely with the names of the barony, which is completely finished in Adargool Parish, sent off to day. To this parish, I went on Saturday, with the design, if I possibly could make my way in time to Stephen Mountain, of ascending it, and noticing the monuments, which I am told, lie thereon. In this my purpose, I was, however, disappointed, for it was too late, when I reached the place, where I could procure a guide; whom I could look upon as tolerably well acquainted with the situation and number of notable objects on it; and the distance to the summit, was, from that place, as I was informed, at least 3 miles — there was one mile to the foot, and two from thence to the top, to travel which, ~~is a most difficult task to be traversed,~~ would occupy a great part of a day. The place I allude to, is Bohadloon, on my way to which, I saw the ruins of Boh-fuendron Abbey; whose claim for description is, under the present circumstances, precluded, until by and by, the order of my research, will give it admittance. I called upon Thomas Daly of Bohadloon, of whose place I had previous knowledge from Captain Stothard, who had made a stay there on some occasion. The walk from Foxford to Daly's, was exceedingly distressing, particularly because

Lucas, after having turned off the road to see
 the abbey just mentioned, obliged to traverse
 an immense distance, sometimes by old
 by-roads, rough and hard, and sometimes by
 through wet and marshy ground, soft and
 distressing, which variety did not afford
 much of the agreeable. Thomas Daly would
 have sent one of his servant boys with me,
 to the mountain to point out the monuments
 were it not too late as I before observed.
 I remained in his house that night, with the
 intention of effecting my purpose on the
 next morning, which, however, I relinquished
 for two reasons, first, the whole mountain
 was covered with so thick a ^{mist} fog, as would
 prevent not only the advantage of a
 prospect, but even that of satisfactorily
 examining the summit, whereon, a person
 could not but be wholly enveloped in
 darkness, at the time. In the next place,
 if I attempted the ascent, so much of
 the day should have been spent in the
 act of going and coming back, that I
 could not have sent off any Name books
 on Monday, which was the main and
 necessary point to attend to, and which,
 accordingly, was attained. For effecting
 my purpose in this respect, having got the
 names in the parish of Addargool, pronounced

in Irish for me, by Galy, who is an exceed-
 -ingly intelligent man, and knows the names
 as well, if not much better, than any other
 resident in the parish, I proceeded to
 Crossmolina, where I prepared most of
 the names of the parishes sent therefrom.
 Besides this object of attending the Post,
 I had another great inducement to
 go to this town, in order that on my return
 to Foxford, I could have the opportunity
 of seeing the old abbey of Erroo, to have
 visited which, I had not, on any occasion
 theretofore, ~~been~~ been able! This design
 proved very well. Accompanied by the
 Rev^d John Barret, who was heretofore sus-
 -pended by Bishop O'Donovan, but looks upon
 himself now^{as} restored on good grounds, as Parish
 priest of Crossmolina, though the Rev^d Mr.
 Murray claims the parish, on the authority
 of Bishop O'Donovan, I examined, ^{on Monday} the abbey
 and the old Church of Addargool and
 in the interim discovered the site of the Castle
 of Keerhanaron (Baorthanar), which was,
 together with the Castle of Crossmaoilina
 (Crossmolina), thrown down and totally
 demolished by O'Donnell in the year
 1526, according to the Four Masters in
 their Annals at that year. —

At the site of this Castle, which lies close by Mr. Walsh's New house ^{in Keerhamann alias} Castlehill Townland, there is to be seen a good deal of the rubbish of its foundation, dug up, since the commencement of this ^{new} building.

I was, when at Killallan, introduced to the Rev. Mr. Barret, by the Rev. Mr. Corkoran, P. P. of Killallan, who is an exceedingly intelligent man, fond of antiquities, and did not only impart to me every information, he himself was possessed of, which is a great deal; but ^{also} conveyed to me what he collected from the oldest men; he happened to converse with, respecting that neighbourhood. He learned by tradition that there was a monastery called Mamreapladraig near Killallan: of which, he will point out the site, to any one, who may go look for it. I had no time to go see it, when he told me; as I was on my way from the Laggan to Ballina.

+ might
be English
Monasterladdy
which will
bring home
the pronunciation
to the Irish ear.

The Rev. Mr. Barret used the same exertions, on the day he travelled with me, to procure me the information of the oldest, and most intelligent men in the neighbourhood, we went through.

After seeing the Church of Addargod, I parted with Mr. Barrett, and proceeding towards Foxford, was obliged to call to the Pontoon Hotel, where I turned in at 8 o'clock, and remained that night.

Intending to settle the names of Addargod Parish there, and to be in Foxford the next morning in time for the Post (9 o'clock), I was forced to give up the attempt, being entirely overcome by the fatigue of Saturday, Sunday, and Monday's walking. As I came on from the Pontoon on yesterday morning, I got a dreadful wetting, which occasioned my nerves to remain in an uneasy state of excitement the whole day afterwards.

Falling into an annoying state of mind, under such circumstances, which I could not possibly avert, I cannot but acknowledge that I felt much consolation in the opinion expressed in the communication of the 23rd Inst. - for, there is nothing, that should give one more happiness than to contribute to the object in view, in that manner, which would be acknowledged to be useful. It was a wish approaching upon being sanguine, if not really so, of making

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Such contributions, that caused me to investigate with so much minuteness, the territory of Tirawley; a field, which abounds, not only on the page of domestic history with ^{to be properly studied} matters of interest; but, should time allow them, calls for the opinion, even of foreign history, respecting many monuments of antiquity spread over its surface, which remain as testimonials of the state of the mind of man in the period of their being erected, and the use of which, would be most gratifyingly learned by any one, who interests himself in the study of the progress of man in the different ages.

Though, therefore, it may have been a fault to have spent so much time in this district, being indispensable on the part of the Orthography; no inconvenience, however, it is hoped, has been occasioned, and a proper exertion in a more uninteresting barony, may advance the orthography in so short a time as will, it is expected, make ample compensation for the overplus, which may be considered to have been exhausted here.

Having now laid down in detail, my progress since Saturday, during the explaining of which, several observations occurred to be made, being partly useful, and partly not improperly, it is presumed, introduced, I proceed to advert to what is more immediately connected with the object of my excursion. And first I speak relatively to the Abbey of Erro, of which no occasion would hereafter elicit any notice. I have first to remark that, the abbey ^{of Erro} is in but considerably bad preservation, particularly as to its architectural features, the best guides to indicate the antiquity of the building. The extent of the edifice inside is 30 yards, = 90 feet, by $7\frac{1}{2}$ = $22\frac{1}{2}$ ft. —

On the East gable is a (window of cut stone, complicated by ornamental,) the mason-work, over which appears inside pointed. A small circular door of Cut Stone no more at the highest calculation, than 4 feet high, and scarcely 3 ^{ft} broad, gives admittance from the Abbey, on the North side wall near East gable, into a floor of mason-work which covers an apartment attached to the just mentioned side of the Abbey; being, ^{formerly} it is probable, a penitentiary. Near East gable on the same side wall, is a ~~an~~ circular

14/12/27/31(N)

at top, about $2\frac{1}{2}$ feet high and $\frac{1}{2}$ a foot broad.
 There is on the South sidewall near East
 gable another ornamental window of cut stone
 pointed outside. No other features on the
 Abbey retain their primitive form without
 suffering, at least partly a privation of it,
 as may be supposed, by the hands of time.
 The doorway near West gable on S. sidewall
 is very much battered on the outside,
 and appears to have been ^{originally} square at top, -
 near ~~the~~ the S. W. Corner on West gable
 is an opened breach, and on the North
 sidewall near N. West Corner, is another
 opening, formerly, as it appears, a doorway.
 There are two small inlets of light and air, on
 the East side of the apartment to the North
 of the Abbey, towards the East; and between
 them is a breach. To the North end of the
 apartment, is an arch way, separated from
 it by a wall, at the end of which on the inside
 to the West, is an entrance into the apartment.
 On the West side are also small inlets
 of light and air, and at its end, ^{on the W.} where it
 joins the Abbey, is an entrance, through
 which when one passes, he can get an
 egress out of the apartment by a circular
 door of cut stone, in good preservation, not
 exceeding 4 feet in height, ^{with a base width} and ascend up to
 the floor before mentioned. The archway

extended originally to another edi-
-fice, the ruins of which stand attached
to North of the Abbey at the Western
end. On the west side wall of this
building, was a narrow window of
rudely cut stone, the sides of which
only, remain; the top having been destroyed.
There are other opened breaches on this ruin,
which, as they do not retain their ^{primitive} peculiar
form, are not worth noticing on the present
occasion.

The site of a nunnery is shown a short distance to the North of the abbey ruins; where there can be traced the foundation of a small edifice, which did not exceed 7 yards in length and $3\frac{1}{2}$ yds in breadth.

The name of the establishment, as now retained was ^{Templum} ~~tempsall~~ naz. called also dubia n.e. templum Monialium.

Samit Tigherman is well remembered as the founder of Orsoo, but his festival is neither remembered, nor consequently celebrated.

14/0/27/31(v)

Mr Barret brought me to a man, surnamed Gallagher, who is eighty years of age, was born at Erris, and never spoke any language ~~other than~~ ^{but} Irish. After enquiring of him, relatively to various matters, I was glad to seize the opportunity, which afforded me the means of settling decisively on many objects of investigation, that shall be observed hereafter, each in its proper place." The place of the original situation of Saint Tighearnan's well, lies 5 or 6 perches to the South East of the Abbey. It is stated by tradition that, the Jacksons, proprietors of the lands, ^{formerly} prohibited the performing of stations at the well, that it changed to Killeen (townland) in Crossmolina, where a well at present retains the Saint's name, being called tober tighearnan. Fons S^{ti} Tigernani. This tradition, as is seen, keeps still alive the name of the founder and patron of Erris. There are some other traditional stories in existence, about this Saint and Saint Nivran of Adclaragool, but the only one respecting Tighearnan, with

which a monumental relic is connected is that told of Mias Tighernain

Anay Tigeapnain - dish of Saint Tighernain, which is said to be as yet preserved, in Mr. Knox's, I think near Crossmolina on the Ballina direction. There was formed on it, the figure of a head, which, now wants, I am told one eye; but whether it always did, or not I am not certain. Some say it did not. The people were accustomed to swear on it on certain occasions; and it is said that whoever swore falsely ~~on it~~, inevitably lost the use of one eye; which tradition would go to show that, the eye was left wanting originally to the figure, to make the impression on the person going to swear, of the consequence in case he should forswear himself. This is, however, not the object of my introducing it here; for I only want to show that such a relic is known to exist, which is designated by the name of the Saint. -

Gallagher's son told me a very curious occurrence that took place, once

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when some persons took oaths on it, to clear themselves from a charge of having stolen sheep. The relic was presented to many persons on the occasion, who were innocent; but when it was presented to the persons, who were guilty of the theft, the wool that had been plucked off the sheep, it may supposed, was representatively seen growing from under the woman's arms, who had taken it, and the lambs, belonging to the sheep, were heard bleating under the man's arms, who was sharer in the act of carrying off the stolen property. —

I have now shown by these traditional accounts, that the name of Clighernan as the founder of Erris, is yet living in the minds of the people. Whose explanation of the name of the place, is, however, by no means satisfactory, when they say that, it signifies ṛaob ṛap do ṛput i.e. westward of a stream, being after some time ~~time~~, contracted into Erris. — Just as if the monastery had been originally called Ṭamapceap ṛaob ṛap do ṛput i.e. the monastery westward of the stream, as it lay, I suppose west of some stream, or perhaps Lough Cor. A tradition exists accounting for this name, but is not worth introducing.

I shall now adduce all the notices
I have relating to the Name in Con-
nection with the establishment of
this Saint. And I take the first from
the Four Masters, who state at the
year ^{A.D.} 1413 in their Annals that, 'Henry
' Barret was taken prisoner in the
' Church of Aireach Locha Con
' by Robert Mac Watin, who led him
' Captive after his violation of the
' Church. The Patron Saint of the
' place (Fighernan of Aireach) appeared
' every night to Mac Watin in a vision,
' requesting him to restore the prisoner,
' which request was finally acceded to,
' and Mac Watin bestowed a quarter
' of land on Fighernan Aireach, for
' ever as an eric for having violated
' his Church.'

This is what Archdall says under the heading Erew — 'His friary was erected at the extreme end of Erew, a peninsula stretching from the barony of Tirawley, into Lough Conn.

'St. Leogar was abbot of Lough Conn, and his feast is held on 30th of September.' (re)
(re) from Hardy.

Of what, this writer says, relatively to Erew, only this part is worth noticing at present. I have learned nothing about the Saint, he mentions.

This Saint was, perhaps, connected with the establishment on the island in Lough Conn, which is commonly called Inny Laois - (Innislee), and has on it the ruins of the ^{religious} edifice, as yet, as I am informed. These ruins have been remarked in Mr. O'Donovan's letters from Ballina; the remark may perhaps, be likewise found in the Name book or Name books of the parish, to which this island belongs. —

I have also from Mr. Petrie's Collections,
 (^{headed in my extract} ~~from~~ County of Mayo by Mr. Downing'), among
 other abbeys enumerated, mention made
 of the Abbey of Saint Augustine
 'order of the Mendicants of Errew. —
 ' S. Fernandus Errew founder?

I have likewise made the attempt
 to learn from old Gallagher, where
Inis Amhalgaidh (Inis Awley) lies on
Lough Cor; but he does not remember
 to have ever heard of an island bearing
 such a name on ^{the lake} Lough Cor; and he
 thinks that, Inislee above mentioned might
 be the one, because the name Amhalgaidh
 might be compressed into lee (laio), in
 the same manner as Cross mhaoliona
 is now commonly pronounced in Irish —
cror 'Mona. i. e. Cross'leena: the initial
 part being omitted. But why does not
 this happen also to the Barony name,
 when pronounced in Irish — cr mhaol?

I am finding no story favorable for Stephen's point. it is 364
always raining

16

One circumstance, however, goes very far to prove that the island on Loughcon on which the ruins of the religious establishment, are said to be, is Inis Awley, inasmuch as, it is stated in the story, which accounts for the designation of the island, (Book of Leacan, Simsenhus Folio, 247 a. a.) that it was then (at the time the account was written) - a holy habitation. The words thus translated are - "Ruadh, ^{who was} the daughter of Sixtig Uchtleathain, son of Firchoa ^{and} who was the wife of Dathi, ^{son} of Fiacrach, went to bring forth issue, on an island in Loughcon, and gave birth to a son, who was Amalgaidh, ^{Awley} son of Dathi. From him the island was called Inis Amalgaid (Inis Awley), which island is now a holy habitation."

I suppose Mr. O'Donovan has identified this Inislee with Awley's island.

I make merely one observation more to show another mode in which the Irish name of Corrao is written. It is stated in the prose account prefixed to the poem of Mac Firbis (1417) that "O'Duinn was Chief in

Cireamh Lochu Con" - that the name Plynn exists in the country, though I got none of the tribe, particularly pointed out to me, may be useful to observe here.

Your obedient servant, O. A. Lynam Esq. O'Connell

Foxford June 27th 1838

Sir,

I send you the same books (2) of Ad-
-dargool; and return the receipt signed for
the sealing wax and Letter paper. As
I wish to have the books returned to you as
soon as possible, I forbear saying any more
here: at the same time I will take the advantage
of writing more about Orisueby, till Mr. O'Donovan
sen. sends the extracts relating to Gallen, from
Westport. This, perhaps, may be too much liberty
with time, as Names are so pressing wanted;
but I shall venture, for I think the Gallen
Names cannot be a long impediment to me,
and it would be a complete spoiling of the business,
to go on, without, if possible, the use of historical
notices. I have Anglicised the Parish name,
as closely, as I think, it can, without violence to authority;
be referred to the original; which form, however,
if it appears inconsistent, is not to be retained;
but on the contrary, is to give way to any other,
that seems better borne out by authority.

I sent the books of Doonfeeny and Willbridge O'Riordan
from Crossmolina on 25th inst.

Your obedient
Servant

J. A. Parcom Esq.
H. H.

J. O'Donovan
14/D/27/31(N)

END

14 D 27/32

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Westport, Co. Mayo, concerning the history, genealogy and topography of the ancient territory of Irras, in Co. Mayo.

29 June 1838

19p.

24 cm (i-xvii), (xix); 25 cm (xviii)

Included are related extracts from O'Flaherty's 'Indexes of Ogygia' and the poetry of Giolla-losa Mor Mac Firbis.

Westport June 29th 1838

Dear Sir I should have attempted to write a few historical notices of Erris, but I cannot spare time to do much in that way as I am employed day and night at the consideration of the coast names which are troublesome in the collocation of

of Erris

Names. The general belief of the literate of this county is that ~~the name~~ Erris is a corruption of Iar-Rop, i.e. the western Rop or peninsula, and that the name was originally confined to that portion of the present barony of Erris lying inside the Mulllet or Belmullet, and this receives corroboration from the fact that even at this day the natives assert that the mountains are no part of Erris. The inhabitants of the eastern part of the county call it Erris ^{Dundogaidh} Dun Damhnach, which is also the name that appears on a map made in the reign of Henry VIII. The addition of Dun Damhnach is from a fort of that name which commands the entrance into the western part of the territory. This addition however, is ^{certainly} a peasant corruption of Damnann, for in all the Irish written monuments of authority, this territory is called Erris Damnann, and even the fort just referred to is styled Dun Damhnach by the authentic Annals.

I have great doubts upon the accuracy of the established and plausible interpretation of the name Erris, ^{viz} namely Iar-Rop or west peninsula, for there are several other places in Ireland bearing the name, which are not peninsulas or promontories at all; and as their situations are to be taken into consideration as well as that of this Erris of the Damnanis, we must pause before we hand it down to posterity as our opinion that the name signifies west peninsula. The word is, no doubt, is to be found explained in some of the old Glossaries, but I have no recollection of ever having seen any meaning assigned to it in any older authority than Peter Kennell's M.P. Dictionary in which it is explained as borders, margin, limit; land on the margin of the sea or lake. This explanation will well agree with

all the *Erras*'s I have yet seen, and it is curious to observe that Giolla Iopa Mac Mac Firbey describes this western *Erras* as "*cuinnas na n-oipne n-oipne*" "The border with delightful harbors" giving us, though not intentionally, to understand, that *poppar* and *cuinnas* (*margo*) were synonymous. The words *poppar*, *proppar*, *poppar* and *proppar*, as Peter Canall well remarks, signify, a border, margin, rim, or brink; and this will be hereafter proved to be the meaning of the name of this territory when Irish literature becomes a little more developed. The name was never written *pop-pop* *occidentale promontorium*, and even if it were it would be a misnomer for all of the other *Erras*'s, with the single exception of the promontory or peninsula within the Mullet. Sed cum de hoc nihil certi scio nihil etiam assertivè adhuc determino.

According to the best Irish authorities, a colony of the Belgæ, called *Damnonii* put in at Broad Haven and established themselves in *Erras*, which was called after them *Erras-Damnan* - a name which was retained to the time of O'Silaberty, and of which *poppar Dagh Domnach*, the present appellation is but a peasant corruption. Of the landing of the *Damnonii* here O'Silaberty writes as follows from the best authorities:

MS. B. 2. 32. 61

(4) 369
 " Damnonii, duobus Gannos, Gananno, et Bergananno
 " ad Inverdomnan appulerunt. Duo sunt hujus no-
 " minis portus duae Hiberniae ferè quae lata est, ab
 " ortu ad occiduum extremitates: Uterque Inverdomnan
 " & Invermore appellatur; Unus ad austrum Dublini
 " in orientali Lageria, nunc Archloa[†] dictus, ubi Dam-
 " nonii tum primum applicuerunt, & ab eoque ibidem aspicitur
 " Inverdomnan appellatur: alter in ipsa Occidentali Hi-
 " berniae extremitate in Erras-damnonia Cornactiae
 " regione mari prominente, ubi Damnonii longa post
 " tempore late dominati nominis arcam dederunt."

Again.

Ogygia p. 171.

A chain Allat Errasdamnoniam a Galvia fluvio ad
Dubium^{Dregneptines} & Dracipium fluvios in Confinibus Ultoniae

But

Ogygia p. 269

In making Erras so extensive O'Flaherty is certainly
 wrong, for the Mac Firbisep from whom he copied do
 not speak of it as extending from the River Galway
 to the Boff and the Drowes which would be a very
 inaccurate mode of setting down boundaries, but
 describe the Damnonii^{Erras Damnonii} as located in the territories of
Carra, Tirawley, Tireragh, and ⁱⁿ the whole extent of territory
 from the River Robe to the River Corney* which falls
 into the sea at Drumcliffe. Following the same mis-
 take O'Flaherty elsewhere (Ogygia p. 164) makes
 the barony of Carra, a part of ancient Erras.

* It is not to be taken from the river as
 called the Boff not from Bregneptines

+ New Ireland in the opposite extremity of
Ireland.

RIA

* This river is no longer called by its ancient
name. It is certainly the river or stream which
falls into the sea at Drumcliff about
4 miles to the north of the town of Sligo.

* Erris also gave birth to Eochy, the Royal poet. The luminaries of Erris are mentioned in the following Quatrains preserved in the Leabhar Breac fol. 40 a.

Tu corndle Condaet na claid
Cnipez a h huplup Domnand
Eochard níz écep on páiré
Froech ip fepdja muc Damain.

- " The three great lamps of which Connacia boasts
" Were born in Erris, Domnand, lord of fame
" The royal poet Eochy from the ^{judicial} ~~Raigh~~ Roy
" The hero Froech and Ferdia, son of Daman."

It is still famed for poetry, the scenery being calculated to soften and sublime the soul, but it can boast of no heroes excepting those who ^{wrecked} plunder vessels; indeed there is no encouragement for heroism at the present day in this part of Ireland!

372 (7)

"Finloch in Kearà agri Maganempis, baronià qua olim ad
 in Irrad ammoniam spectasse videtur, jacet."

O'Maherty took up this notion from an old poem given
 by Mr. Firdis in which the Damnonii are mentioned as
 in Irag only; and finding from other authorities that the
 country of the Damnonii extended from the River of
 Galway to the Rivers Duff and Droney, he came
 to the conclusion that Irag was anciently that extent.

Tuath Rappin i ceisochasb ceapa
 Calomán cuoglle, Glan a Gupit
 For IORRUS, Domnannasb déirda

comlann ced !

Re comlannasb cenda cypso. (Donald Mac Firdis, p. 54.)

The old Tuath Rappin ruled in Carrá plains
 That land of beautiful creeks and verdant fields
 O'er Irag swayed the brave Damnonii
 of whom one chief would fight an hundred men.

Tuath péap n-Domnannach i ceisoch ceapa 7 in íb ámalgais 7 in íb fíachpuach
 in Tuathpípt. ó Rodba 50 Coomaisb Dromic clab. *Ibids.*

The Tuath or people of Domnannii (were located) in Carrá, and
 in Tir-Énaly and in Tir-Éragh from the Robe to the
Cowry of Drumcliff"

14/10/27/32(IV)

Another very famous tribe of the Belgae is referred to
 in the ancient Irish histories as located in Irag, namely
 the Gamannradii (Gámanpuide IRRUIP) celebrated by the Bardic writers
 as the creators of the regal mansion of Cruachain, and
 for the valor of their King Filioll, the son of Magach, who
 was slain by Conpell Keannach, one of the Ulsterian herops.
 Of this tribe also was Ferdia, who is immortalized in the
Tain Bo Cuailgne. He met Cucullain in single combat at
Ardee, where he fell, and gave name to the place.

8) 373

Notwithstanding the concurrence of the old Irish writers in placing the Damnonii between the Rivers Robe and ^{Coonagh} Carony, I find no such tribe mentioned on Ptolemy's map, on which indeed none of the sub-tribes of Connaught are at all shown; for no people are marked on the space between the rivers Bann (the Saverus or Erne) and Senu (or Shannon) which includes this western province, but the Nagnatae, ^{who} ~~which~~ are no others than the Cannagtae or the Belgic families of Ol-Negmact. That the Damnonii, the hamannadii and men of Ol-negmact existed ^{in this province} ~~here~~ not only so late as the period of Ptolemy, but even to the days of St. Patrick, we have evidences of considerable antiquity and ^{good} authority to prove, and their non-appearance on Ptolemy's map can not be rationally brought forward as a proof of their non-existence in his time, for it will appear to any one who will take the trouble to study the Geographer's rude, pictorial representation of Ireland that he has not marked any of the tribes of this province, and that by Nagnatae he must mean for Ol-negmact the appellation which the Belgae of Connaught bore in his time.

374 (9)

We are told that the Scoti monarch Inathal Techtmair who mounted the throne of Ireland about Ptolemy's time (A.D. 180) expelled or expelled these tribes, but no record remaining to show what Scoti families he established in their place in Ir. as; the probability is that he could not have the power to drive them completely out, and we must conclude that Inathal's conquest of the Belgae ^{as a people} but little affected those tribes who were then located in Ir. and lived principally by fishing and robbing their neighbours, and this will appear quite plain from Mac Firbis and the early writers of the lines of St. Patrick ^{and St. Gallanus}, who state that Connacht (^{the province of the} ~~the~~ ^{Negmatia} ~~Negmatia~~) was governed by Belgic Kings in the 5th century. It will appear however from the whole stream of Irish history that the Scoti or Milesians gradually obtained the upper hand and established chiefs of their own blood in almost every territory in Ireland, so that in the time of O'Flaherty there were only two gentlemen in Ireland who acknowledged themselves descended from the Belgae, namely ^{now Lyons} O'Layn and O'Beunachan.

"Denique Mag-Sachnoliam, hodie Hy-Elmiam in agro
"Galviciensi post Sancti Patricii adventum impederunt; atque
"ibidem O'Layn, & in agro Oligensi O'Beunachan ad
"nostra usque tempora non spernendi latifundii dominus,
"ad us originem derivantes reperiuntur familiae."

origina. p. 176.
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(10) 375
We have, as I have already observed, no record to show when the Damnonii ceased to rule in Errap nor what Scottic family was established in their place. Adam-nan calls it Errap-Domnon in the seventh cen-tury, but unfortunately he does not inform us whe-ther the Damnonii were there in his own time. On this passage ^{in Adamnan mentioning Errap} the learned O'Flaherty writes:

"I. Adamnanus in Vita S. Columbae (Lib. I. c. 6) habet;
" Enavigare incipit ab illa regione, qua, ultra ^{etiam} Thodam
" fluvium pita, Errap-Domnon dictus: Quae regio
" ultra idem flumen pita ad hunc usque diem Errap
" domnonum vocatur, quam Errapdamnoniam uero,
" in qua olim Damnonias a Galvienti Optio ad
" Drobipium fluvium late dominatus impedit et
" traditio et historia confirmant."

Ogygia p. 15.

The compiler of the history of Errap will be very fortunate if he be able to fill up a dreary void a gaping chasm in its history from the period of the Belga till it is ^{first} noticed in the annals. I, who have felt deep interest in the history of Errap these seven years, and who have studied a great part of our "rags and rhymes of history" have not yet discovered any notice of it from the period of the Belga till the year 1180,

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the *Fisichian*
 when *O'Caithniadh* is mentioned as the chief of it.
 If we could discover a pedigree of this *O'Caithniadh* ~~and~~ it
 would throw some light upon the time that the *Dam-*
nonii were driven from Erris, but I have not any
 genealogical line of his ancestors nor any genealogical ^{notice}
 of him whatever, but that ^{he} and his sub-chiefs in Erris
 were of the Kinel-Teliny and descended from Telim
 the son of Amalg, who ^{was} the son of *Fiachra*, the great
 ancestor of the powerful *Uí-Fiachrach*, of whom *Ida*
 was chief though not senior, *Idamhain*, the senior
 having lost his title to the chieftainship in consequence
 of having incurred the wrath and received the curse
 of St. Gerald, the Saxon, patron of Mayo.

Before I give the notices of Erris given in the annals I
 shall transcribe and translate that part of *Giolla-Iosa Mor*
Mac Firdis's poem ~~which~~ relating to Erris, which will throw
 some light upon the annals. This poem was addressed to
 the O'Dauid of 1487 by the head of the *Mac Firdis's*
 the historians of the territory, but it appears from several
 passages in it that ^{all} the families enumerated were
 not then in power.

Tuallam sup ob péun popaio
 O'n tsi papping euploaio
 Do h-oppuy : na h-olao qnn
 Cúmar na n-oppay n-olao qnn

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O' Ceathrúad nárí cósáil cíos
 Urra iorruir nárí huorúad
 Torúad an tíre na tairn
 Molúad do'n líne labraim
 Tmí taorriú is tír íl éirí
 In iorruir ar ur iorruir
 Slóis ar mpe fá meadóib
 Fine ar cóir do cíosdeamóin.
 O' Ceallacháin ceán an t-rlóis
 O' Muinneacháin an mfoóóil
 Mec Coirín nárí ceadn na cuir
 Róirín an tpeam me dáinúib
 Uí Coirminde cóir a cúma
 Mez fíonáin rian ándrulla
 Mec Conbóirne luasó go leap
 Fóirne do cúasó ó cóirneir.
 I Séarúáin na ngruáig méó
 Feabán ar cíosá cáspeim
 Don éarrúad ar móir meadóir
 Cobrasó rlóis fá a fíonpíleasúib
 Mar rin ar léir nárí leabair
 Sluas iorruir san cleagad
 Ar cóir áiréam na haisme
 Slóis nárí cámeas cláimáine
 Fágáim iorruir an fíon slóin
 Tmíallam dur an tír dútoró
 Deunam go ruair ar ríobul
 Feúgam uair sách olláin
 Mar a desr leabair loma
 Follpéóas na fearóna
 Ó dúir fine go muiró moir
 Ní epúas an líne labraim.

Now let us pass, ^{Sup ob poun poun} may luck attend our steps
 From this extensive land of grassy plains
 And move to Erris, which to us is dear
 As being the land with which we associate
 The tenderest feelings of our early days
 The land in which our foster-father dwells;
 The western margin of ^{cuindar na n-oistari n-aq-bin} delightful bays.
 O' Baithnia here is chief and Lord supreme,
 A hero who was never known ^{na p 20181 V 20180} to hoard
 His wealth; who ne'er ^{na pi haonad} deserved the lash of bards
 And let me laud the glory of his line
 On whom the soil ^{tonad an tpe ncl tur} poured out in lavish floods
 The richest produce to maintain their ^{state} pomp.
 In this resplendent country of the west
 Three Uria's rule, obedient to this chief
 Whose tribes ^{* Tais up mine pa maudab} though oft excited from rich mead
 Are famed for honor and inviolate truth.
 O' Callaghan ^{cead an t-rlaig} commander of the hosts
 O' Moynaghan renowned for feasts ^{an mios-ol} and mead;
 Let none ^{in an 5cead na cup} remind us of the third, for we
 Should know him well - Mac Conin - who to bards
 At all times shews a kind and generous face.
 Here let me not omit the other tribes
 Who dwell in Erris, not as mighty chiefs
 But affluent ^{burghers} Brooers: Mac Camyna first
 And next Mac Fynan in the roll ^{ranand pulla} appears
 And Mac Conborney of prosperity
 Tribes ^{Loinne do eadab} who ^{o cormear} have gone beyond comparison

The O'Gearáns too are here, whose numerous bands
 on well trained steeds march bravely to the field;
 These men though at the banquet kind and mild
 are firm and daring in the front of war,
 where oft their noble ^{raon, pleanais} lances I've admired.

Such are the tribes of Erus, as set down
 In all our books, - pure records of the truth,
 And I, Mac Firlis, name them here with pride.
 I've read the works of all our Fiachrian bards
 And found, that since the race of Felim fixed
 Their seats in Erus, none of them have been
 Attacked by bards for ^{want} lack of aught which makes
 A chief deserving of his lofty place.

Farewell beloved Erus, land sublime
 Whose coasts and vales oft set my soul on fire,
 And first impressed me with a glowing love
 For nature's beauties - wonderful and wild!!

I next proceed to my own natal soil
 To view the lands and number all the tribes
 (Set down in records famed for ^{leabair, ioma!} naked truths)

From old Dunfeeny see Atlantic's verge
 Unto the smoothly-gliding stream of Moy.

Some of these families are still in Erris, as the O'Mahonagh-
-ans, one of whom is a merchant in Belmullet, also Mag-
Shionain, but now corruptly anglicised Gannon
also O'Geran, but wrongly anglicised Kerran, for
the Irish peasantry scarcely ^{ever} prefix O' to their names.
All the rest are driven out or extinct, or have changed
their names. Mac Conbairne is now a numerous
name in Tirawley and Tireragh, but most villanous-
ly anglicised to Burns! It is astonishing to
see how the old Milesian families of this part
of Connaught have changed their names from a
mere wish to make them sound English. As, the
famous name O'Maolfabhail, which in Ulster
is rendered Mulfaul, is here metamorphosed to
Lavelle! O'Maolfaghmhair to Milford! O'Lachtina
to Laftus!

14/D/27/32(VIII)

There is not an individual of the name O'Mallaghan at
present in the territory of Erris, nor any name
which could be at all identified with O'Faithniadh
but O'Fathain, a name which, though nearly synony-
-mous ~~with it~~ ^{with it}, is not identical; and the probability is
that though one of the name (O'Fathain) is at pre-
-sent King of Iniskea, all those bearing it at
present in Erris, descend from one of the (Derry)
O'Gahans who emigrated hither under Niall Garra.

(16) Donnell about two centuries since. Some of the old natives of Erris retain a kind of dim tradition that there was formerly in Erris a tyrant of the name O'Ceitaniadh (O' Cah-nea) but they have no idea of when he flourished, or where he held his residence, ~~line~~. The only great men ^{by tradition} visibly remembered, as connected with Erris are the Barretts, a list of whose Castles I have given in a former letter; and it will appear from a passage to be quoted immediately from Mac Fierbis's (Donald's) notice of the families of ~~the~~ Fiachrach, that even so early as his times many of the families mentioned in this poem had become extinct; ^{and their very names disappeared} and he could not have been mistaken on this point, though I might at the present day, because in his time there was no metamorphosing of Irish names, as there was then no English spoken in the country, whereas in my time such ^{violet} changes of this description have taken place in names, that I have to prove that the Lofties of Erris are the Milesian O' Lachtra's, the celebrated chiefs of the Two Backs and Glen Nephin!

The following are Donald Mac Fierbis's remarks on this subject; they are very curious for the classical purity of the language, if not for the soundness of the philosophy.

"Ro d'bréadair na d'foll t'na na d'aoibh n' d'á n-áitib' bunús (noch na d'urmeánair) na d'ur
 "Beán yéan d'páin mac t'achl'is m'uidé u' d'abod an t'ip (so h-áirgíte t'ip Fiachrach) amic"

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" driven the powerful from their territories, ^{in other countries} as well
" as the chieftains of whom I have treated. That they
" were in possession of the aforesaid territories is evident
" from the celebrated poem of Giolla Easa *Uor Easa*
" *Firdia's* beginning " Many are the branches of the race
" of Con," and containing 231 Raig or Quatrains."

That the O'Caithniacs were the lords of Erris
till at least so late as the latter end of the 13th century
we have the testimony of the authentic Irish annals to
prove, and although they then disappear from history as
chiefs of Erris, it is certain that they must have remained
a long time in the country afterwards in an humbler ca-
pacity, and it is more than probable that they are in the
territory still under another name.

123 " A.D. 1180, Hugh O'Caithniadh, lord of Erris was
" treacherously slain by O'Callaghan at ^{Hilcolman} Hilcolman.

" 1242. Brian Derg, the son of Donagh O'Dowd, Lord of
" Tirawley and Erris was killed on the road on his
" pilgrimage to the abbey of Boyle.

" 1206, Caithniadh O'Caithniadh, Lord of Erris, died.

" 1273. Donnell-Erris, the son of Manus, who was the
" son of Murtagh Muimhneach (O'Conor) was expelled
" from Umalia and Erris.

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"1274, Fergal O'Gaithniadh, Lord of Erris, died in
"Hua-Mac Caochain." Treat. Mag:

The place here called Hua-Mac Caochain is the territory now called Doo-Caochain, which forms the northern portion of the Barony of Erris.

After this year (1274) the O'Gaithniadhs disappear from history, and we have no direct evidence to show who succeeded them; but it can be inferred from the annals of Tireragh and Tirawley, and from the ^{writings of the} Mac Firdigis that Sen Brian, the son of Taichlach O'Dauid, who flourished about the year 1303 recovered by his valor the entire of the ^{the Hy-Fiachraigh} principality of his ancestors, extending from the River Robe at Ballinrobe to the River ^{Coghans} Lowney which falls into the sea at Drum-cliff in the County of Sligo; and Duaid Mac Firdigis conjectures that he did not restore the original chieftains, who had been driven out by the English, but established his own sons and ^{peers} kinsmen in their place. Sen Brian was succeeded by his son (Donnell) who maintained possession of Tirawley and Tireragh only, and after his death in 1380, the Lynots, Barretts and Burkes poured into his kingdom and became masters of the whole territory lying west of the River Moy. It was at this period the Barretts established themselves in Erris, and we find one of them located at ^{and}
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surnamed from Dun Domhnaism, which commands
the pass into the western part of Erris, viz Robert
of Dun Domhnaism, who was slain in Tirawley, fight-
ing against the Irish in the year 1386.

Notwithstanding that Haitiada is mentioned by
the authentic annalists as chief of Erris at
the period of the English invasion, it appears
from the genealogical compilation of Donald Mac-
Firbis, that William Fin Walsh, (the son of Sir
David and grandson of the King of Wales) was
located at Kilcommon in Erris immediately
after the arrival of the English adventurers
and that his son William Mor of Moyne
conquered Erris and placed over it his rela-
tives ^{the Trigcha ched of} Tomin and Philip, who became the found-
ers of families. ^{But} Be this as it may, it is certain
from the Irish annals that the ^{O' Battleg's} Haitiada
were never subdued, that is ^{so as near to be able to rise again} finally put down,
until after the year 1274, when they sunk
under Sen. Brian O'Dawd, the chief of all
the Hy-Fiachrach.

After the arrival of the Anglo-Norman and Walsh
families into Ireland, they made mighty exertions
to subdue the Irish, and succeeded very well the
first century, after which the Irish chiefs especially

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in the north and west became more than a match for them, (redit in praecordia iuris) and O'Neill and O'Donnell drove them completely out of Donegal, Tyrone & Derry, Maguire out of Fermanagh Mac Mahon out of Wick. excepting the Macchairs and O'Dowd out of Hy-Fiachra, &c. &c.

To return to Erris, ~~which~~ it would appear that it remained in the possession of the Barretts from the year 1386 till the end of the reign of Queen Elizabeth when they certainly forfeited, ^{a great part of it} but I have no document to prove how much. The ^{Documents} Strafford Survey and the ^{papers} in the state paper office connected with the history of the Bingham of Connaught, will however clear up this point. The Book of Survey and distribution will also throw some light on the subject.

A considerable portion of the territory of Erris was purchased in the reign of James I by Dermot or Darby Cormick a Munster lawyer, whose descendants are still in Erris, and ~~from~~ whom the late Major Cormick of Castlehill is the heir. The period of this purchase will appear from the following genealogical line of two branches of this family who for a long time held great sway in Erris:

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1. Charley, my informant, aged about 65, son of
|
 2. Patrick, who was the son of,
|
 3. Thomas
|
 4. Michael, who embraced exile with his lawful
| monarch James II.
 5. Michael
|
 6. Dermot, the first who came to Erris
|
 7. James
|
 8. Edward.
-

1. Major ^{Michael} Cormick of Castlehill, the son of
|
2. Charles, who was the son of,
|
3. Thomas
|
4. Richard
|
5. Michael Roe
|
6. Richard of Barranagh Castle
|
7. Dermot who purchased Erris: He came hither
from the lands of Leale near Abbeyfeale
in Munster.

The blood of the Cormicks is ^{still} considered to be very precious
in Erris, so much ^{indeed} so that an Erris girl would not
consider herself disgraced by bearing a bastard

child for one of them, who has no property (23.)
 whatever or nothing in the world to recom-
 mend him but the ^{unimpaired & fold} quality of his blood.

The head of the Cornicks of Erris seems to
 have forfeited the greater part of their purchased
 lands in that barony for in the reign of
 Charles II. we find a grant made of the entire
 of the half barony of Erris, the parish of Dun-
 feeny in Tyrone and the parish of Tarmun-
 barry in the County of Roscommon, made
 to certain citizens of London in trust for Sir
 James Shane Knight and Baronet, who, as
 appears from a document in the Library
 of Trinity College, farmed with others the
 revenues of Ireland. The Indenture of this
 farming is dated 8th April in the 28th
 year of the reign of Charles II AD
 1676. He is therein called "His Majesty's
 Surveyor General of Ireland".

It would appear that Sir James Shane took
 no active part in improving Erris but his son
 Sir Arthur followed a far different course:
 He introduced into the peninsula called Withen

24th 389
the Mullet a protestant Colony to whom he gave certain allotments of land in the land peninsula where they fixed their residences, and certain Bancs or grazing lands in the mountains outside the Mullet, with leases of lives renewable for ever at very trifling or nominal rents. This colony was accompanied by a ^{Rev^d Mr. Talbot} clergyman of their own religion (established Church) who was made also a magistrate. They set about building comfortable houses and enclosing vegetable gardens from the fury of the Atlantic storms and clearing the farms of the aborigines for the purpose of turning them to the rearing of other stock.

The following petition addressed to Sir Henry Bingham Governor of Carmaught is curious as throwing light upon the ~~the~~ state of Corrup in the reign of Queen Anne.

" The Humble Petition of the Subscribers in behalf of themselves and others the protestant inhabitants in the Half-Barony of Erris, most humbly offered to the Honourable Sir Henry Bingham.

" Sheweth,

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" That your Petitioners (Her Majesty's most loyal
" subjects) however, since their coming into the country, met
" with several discouragements by the wicked combinations
" of those that are no friends to the Protestant interest.
" For, not to mention the many depredations committed
" by privateers, (which, though the laws in that case do re-
" dress, yet have been a great uneasiness, and the trouble
" and expence in recovering the same has been no little,) the
" Papists have since taken since measures as might escape
" your Petitioners, and now effectually ruined us; and that is
" by the most secret artifices of stealing our cattle to the
" number of 75 within the space of nine months, besides
" sheep without number, not to mention the plundering
" of our gardens, stealing our corn, both out of the
" field and haggard &c. The natives had carried
" off all so privately, and the plot so well laid, that
" it was by mere accident that the late discoveries
" have been made; and they are since closely confined
" by your Honour, which service has laid your Peti-
" tioners under the greatest obligations imaginable.
" And your Petitioners most humbly beg that your
" Honour will be pleased not to bail them for
" such reasons as the bearer will make known to
" your Honour, and which would be too tedious
" here to insert. We humbly beg your Honour's pardon
14/12/27/32 (xiii) for

(26) ³⁹¹ for this trouble, which our great grievances, however,
" forced us to, and do entirely throw ourselves on your
" Honour's protection, not doubting but Sir Arthur
" Shoen will make a grateful acknowledgment
" of all your Honour's good offices & services, as
" do your Honour's Petitioners and will ever
" pray for your Honour's health and prosperity

" Thos Higginbotham

" James Maxwell

" John Demistours

" Will Linney

" Clement Langford

" Josiah Tollett

George Haughton

Peter Haughton

Phil Parker

Henry Gamble

Sam. Caldwell

Sam. Lon."

Sir Arthur Shoen left no male issue, having
only two daughters; the second of whom was mar-
ried to Henry Boyle Carter Esq. of Castlema-
rtin in the Co of Kildare, and the eldest to
John Bingham Esq of Newbrook in the County
of Mayo, the property was left in equal
shares between them. The Carter half still
remains entire in the possession of the present
proprietor Mr. H. Carter Esq. but of the
Bingham half part is now held in fee by

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Counsellor Everard, Knox of Rappa, Mr. Mac
Donnell of Carnacon, Kirkwood of Cattleptawen
Miss Nash of Carn within the Mullett: Major
Bingham still retaining a considerable
part.

Major Bingham, the grandson of Sir Arthur
Shaen, ^{built a castle and} fixed his residence at Elly within
the Mullett, where for several years he led
the life of a regular Bator, plundering every
wreck that God sent in his way, and
oppressing his tenants in a most barbarous
manner. A true life of Major Bingham
written by a philosopher capable of ascribing
effects to their true causes, and of unfolding
the springs of action in semi-barbaric so-
ciety, would throw great light upon the
history of Mayo, and of the Barbaric
parts of this country in general, into
which neither law nor equity, nor reli-
gion had, until lately, penetrated. The
manner in which he paid his yeomen, and caused
each of his tenants to feed a pig and some-
times a family of pigs yearly for ^{the use of} his
kitchen

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(28) kitchen savours very strongly of primitive
ages, and is well worthy the consideration
of modern historians, if not of antiqua-
rians. And the privileges allowed his
bastards and the factions formed by
his kept women will afford me a
great clue to the meaning of our old
Brehon laws so dark to us of the pre-
sent day because we have not lived
for any time in Erish.

When Dr Lyons, the present Roman Catholic
Dean of the Diocese of Killala went first to
to the parish of Kilmore he found it in a
most deplorable state of ignorance on every
subject and immersed in almost incorrigible
the place having been at all times a retreat for run aways & sinners of
wickedness. There were only seven in the parish
who could repeat the Lord's Prayer cor-
rectly and still fewer who could read. What-
ever ploughs or harrows the natives had
were all yoked by the tail, and they ~~sub~~
looked upon the priest as highly importu-
nent when he told them that he would
not allow them to treat their horses
in

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in that manner, and asked him, for what way
the tail put on the horse but for having
it yoked to the plough or harrow.

At present there are but few farms divided
in the peninsula within the Mullet, the usual
system being Commonage both in tillage and
pasture. In the tillage lots are cast
every third year for the number of ridges
each person is entitled to after the usual
rotation is over. Potatoes the first year
then oats or Barley, after which new lots
must be cast for the new potatoes ground.
The holdings are by sums or Collops, which
originally meant the number of heads of
cattle the farm could rear by pasture
but as tillage became afterwards neces-
sary, they divided the crop-ground
into Collops also as well as the pas-
ture, and each farm then had its num-
ber of tillage Collops and grazing Collops.
The tillage Collop is supposed to be capable
of supporting one family by its produce.

14/10/27/32 (x1) Lm

In many instances poor families have no pasture to correspond with their tillage Collops, and even of this they may have only a half or quarter, called a Temple. This may be placed in different parts of the farm so as to equalize the quality among the whole - a ridge in a good field, one in an inferior and one in a worse one.

The prices of these Collops vary according to the quality of the farm; the average is about one guinea. The pasture Collop is the grass of a horse or a cow or two year old heifers or six sheep.

There is always a head man or ^{Ris} Ring appointed in each bailie, who is deputed to cast the lots every third year, and to arrange with the community what work is to be done during the year in fencing or for setting the Rin as it is called, that is the number of heads of cattle of each kind and for each man, that is to be put on the farm for the ensuing year.

year according to the stock of grass or ³⁹⁶ (311)
pasture; the appointment of a herds-
man also for the whole village
cattle, if each person does not take the
office on himself by rotation which
is not unfrequent. The Righ takes care
generally to have the rent collected &
apports the proportion of taxes with
the other elders of the village. He
is generally the adviser and consultant
of the villagers, their spokesman on
certain occasions, and a general man
of reference on any matters connected
with the village. This King is elected
for his affluence and good sense
but particularly for the former quali-
fication, with which the latter is most
likely to be concomitant.

I have heard all the versions of the story about Domhnall Dualbhuidhe, and his wife Muinchin or Munchaoin, the daughter of Maonghal, and think that Domhnall was no other than Daman the father of Ferdia, the hero of Tain bo Cuailgne. All the Shanachies agree that Domhnall was slain by Fergus Mac Roigh King of Ulster, and that Munchaoin lived in the castle of Doonah which induces them all to believe that that Castle was built before the birth of Christ notwithstanding its apparently modern style! I suppose Munchaoin is the Black or Dark Lady of Doonah the heroine of Maxwell's legend? It is said that she was drowned in the River Muinchin near Dun Domhnall, on which she left her name.

I have no ancient Irish reference to Bally-croy unless it be the Baile fhiodh Cruaiche of Mac Tirbis, and that it is will appear more clearly hereafter when I come to treat of the Barony of Barra, and to shew the exact limits of the Kingdom of the Iby-Tiachrach. All I can say at present to prove their identification is that Baile fhiodh Cruaiche would naturally anglicise itself to Ballycroy, which is at present called in Irish Baile-i-Cruaiche by the Conacian aborigines, but Baile Cruaidhe by the Ulsterian Colony (na hOileag Bradach) who settled there about two centuries ago, & who differ very much from the Iby-Tiachrach in their pronunciation of the Irish.

Knight supposes that Ballycroy originally belonged to the Ouley or the country of O'Hailley, but the Shanachies of that dis-

(54) ³⁹⁹
- trict, ~~and if it be the Baile~~ deny that it
ever was included in Umallia; and if
it be the Baile fhiadh Cuaiche of Mac.
Fibis — as I trust I shall be able to
prove hereafter — it certainly was not
a part of Umallia, but included in
the kingdom of the Hy-Fiachrach
and originally containing three Bally-
-betags of land. The next argu-
-ment which can be brought for-
-ward in favour of their identity
derivable from
is the name and locality. The name
signifies Bally of the wood of the reek,
and the tradition of the existence of the
wood of the reek is vivid among the nor-
-thern colony, who state that there was
a large wood in Ballycroo when their an-
-cestors emigrated thither about 6 genera-
-tions back; and that one of the O'Learys

* It is not. L'O'Donovan, April 20th 1841

who accompanied them returned home to the north again and after having remained 40 years there he came to Ballycroy to see his old friends and that he found them all dead, and that the large wood which stood there 40 years before had disappeared, and that the sea had much encroached on the lands of Faly. The trunks and roots of many trees ^(oak, fir, ash) are now to be seen on the strand near the old castle of Doonah.

I must shorten my letters for the future as I have so many names to write into the books. They are endless!

Your obedient servant
John O'Donovan

14/10/27/32 (XIX)

36, 401

I want some vouchers and quills as
soon as possible

END

14 D 27/33

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from
T[homas] O'Connor, written from Foxford, Co. Mayo, concerning the topography and
traditions associated with Lough Deala.

29 June 1838

2p.

24 cm

RIA

London 29th June 1838.

Sir,

In Chapter 89, page 141, par. 2: of the Tripartite Life, it is stated that, 'Saint Patrick turning from ^{hence} ~~thence~~ towards the South (i.e. from ^{below} ~~infra~~ the Church of Killculla, where he performed two great miracles, having restored to life, one woman, who was dead, and gifted another woman together with her ^{offspring} ~~fruit~~ borne in her womb, with life both mortal and eternal. On the same day there were baptized twelve thousand men in ^{Irish} ~~Irish~~ Con-na-hara, which, I have stated before, is not now identifiable. (C. 88. p. 100.) 'Came to a certain ford ^{near} ~~near~~ the lake, called Loch-leala, where he determined to raise a sacred edifice, but the land belonged to the cunning minded Leagas, who opposing himself to the will of God and showing the depravity of a ^{simple} ~~simple~~ mind, in word and deed, said that, he himself had ~~not~~ ^{and received baptism, not} believed, from a sincere, but a feigned and disturbed mind. Patrick hearing these sayings, fulminated against the perverse man, and his seed, the sentence of anathema, praying and foretelling, that neither his, nor his seed's ^{domicilium} ~~domicilium~~ should be but humble and that his posterity, should be noted with marks of wicked seditions and manslaughter?'

14/p/27/33(i)

This lake called Loch-deala lies in the
 townland of Ballaghadalla in the
 Parish of Ballysookeery; and out of it
 rises a river, which flows by Mr. Nieldon's
 of Parva, and falls in, at Palmerstown
 bridges. On this river are several fords
 (uada) the principle one of which is, I am told,
 at Meedoon in Ballysookeery Parish. Over
 any of these fords, one can cross, when
 there is not very high flood in the
 river, one of which, of course the most
 remarkable one, must be the macdam
quoddam iuxta lacum Loch-deala,
usatum (C. 89. supra.) :

¹⁶
 Loch-deala naí dealam cpaob, not scarce
 in bushes, was, we are informed in the
 poem of Mac Philis (1417) one of the Bailte
poist (Chief residences) of the Hy-Fiachrach.
 I have not the words of the poem
 to adduce here.

137 - not now notably remarkable for bushes -
 there are, however, some to be seen about it.

Mr. Donovan has left me the following queries about Lough-Deala

Is the lake in Ballaghadalla in the parish of Ballysokeery, now remarkable for ¹³ bushes? Is there any remarkable fort on any hill or hillock over it which could be assumed to have been the Baile priort above referred to?

I went on the day before my coming from Ballina to Foxford, through the Parish of Ardagh, and took a view of Lough-Deala in Ballaghadalla. The day was teeming with the heaviest showers of rain, which fell constantly from my going out, till my return, very late in the evening.

I met with a great number of men on the way towards the lake, who pointed out to me a green spot of ground, which lies in a low flat at the lake, and was called by them, the island on the lake of Ballaghadalla. There was according to tradition, they told me, some building on this island, which is by some said to have been the residence of a priest.

I wish, I had some envelopes sent me.

Among the sacred establishments of Saint Brigid, does the
Cathedral of them, annexed to her life give place to Killbride
in the Legation (Sungá Vágn), or is there any mention of John Brighde?
John Brighde, also an Callan (Callan) in Gloucester.

the locality of

But these men pointed out, the residence
of the priest, some distance from the island
to the N. and called it nit tise an t-fagant =
the place of the priest's house.

It would be worth while to have
this island examined, and to ascertain, whether
it was a Castle occupied it, or not. —
It may be yet traceable, I could
not at all have examined it,
under the circumstances, as I
was detained, looking for names
of villages in various places through
Ardayh, which were not known
but to the residents — and also some
names in Killmoremore; till it was
very late; and I could not lose another
day —

The only remarkable fort
near it is Rathmabheart nit na
breat — i.e. the Rath of the wonderful
steeds — or of the sepulchres? —

It lies in Ballaghadulla, I think, and is
340 feet in diameter and 1140 feet in
circumference, as well as I remember.
The townland where it lies, and, ^{the diameter} the diameter
and circumference, will be found pencilled
in the Parish Book of Ardayh Parish, at the end.
There was a gallows ~~at~~ here, formerly and
sessions held at it — and this was the
place of meeting, ^{occasionally} where all the people of
Tirawly convened, as tradition states.
Yours servant J. O'Connell

END

14 D 27/34

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Foxford, Co. Mayo, concerning the history, antiquities and topography of the parish of Kilbride and townland of Ballycastle, Co. Mayo, with particular reference to early churches and castles.

30 June 1836

5p.

24 cm

ill; pencil sketches of the doorway and window of Kilbride old church and the standing stone located on Kilbride hill.

456

Killbride Ph — Remarkable monuments and notable objects in —
Joxford June 30th 1838 described.

Sir,

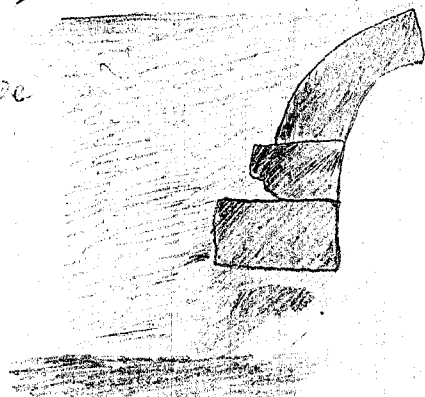
I traversed on yesterday the parishes of Tempismore, Killdacomogue and Boholoe, and intended to go to Keshim on this day, but its being unfortunately so very wet renders the journey even should I go, useless in the extreme. It is also very unfortunate that, a person cannot keep pace in writing about what is notable, with his progress in getting names, to obtain which, without bestowing any consideration on other matters, would not take up much more time, than one third of the time that is necessarily spent when other things must be adverted to, in conjunction with them.

I could have merely enumerated at once the ruins of Churches, I have observed in my passing through the Country, without giving any idea of the architectural features that characterise them, but as I find no history, that has not omitted to take notice of perhaps the most ancient and the most interesting of those, which came under my observation, I deemed it advisable to represent as well as I could, the features, that serve as guides for coming to a decision as to the exact period of their erection. Some such features have been on other occasions laid down —

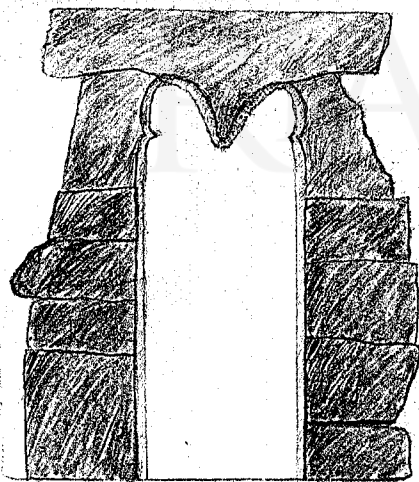
14/D/27/34(i)

I will first now take notice of Killbride old Church in the Laggan, which, though it merits, for its antiquity, a considerable portion of attention, I do not look upon, however, as ^{very} ancient date. The extent inside the walls, which are in tolerably good preservation, is 17 yards in length by 7 yards in breadth. There are in the sidewalls on the inside near the East gable, two recesses, one in each wall, which being pointed at top were originally about 5 feet broad at the ground, and 6 feet high. The doorway, which is on South sidewall near West gable, was originally about 5 feet high and three feet broad at the ground. The side to the East is destroyed, and that to the West remains in but a very imperfect state. To the eye it appears in this manner.

West side



⁴⁷ There is on the East gable, a window, which is about 4 feet high, and 20 inches broad, and differs in form from the windows, usually seen on old Churches. A similar one has not presented itself to me here before, for which reason I can say nothing respecting the period of time, in which, it indicates the Church to have been erected.

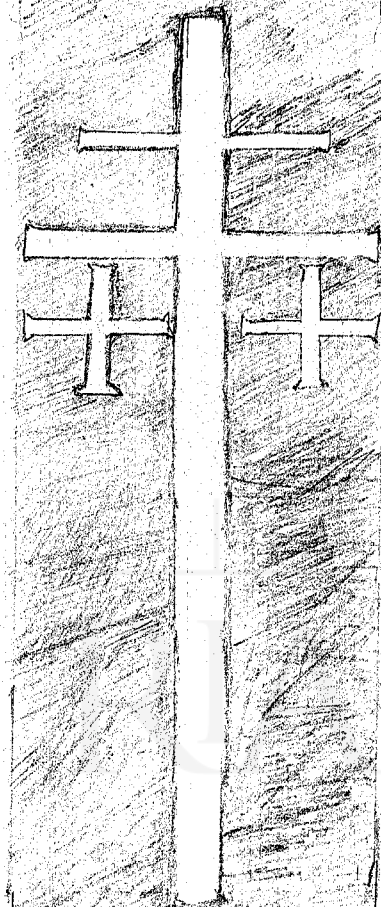


This window, as was very naturally remarked by a man, who came into the Church yard, out of mere Curiosity, to ascertain what was my object in looking at the old ruin, has a tongue in it, a name suggested to him by similarity excited in his mind merely from appearance.

^{There was a small window on}
 South side wall near East gate.

On the side of Killbride mill, there is standing a stone 5 feet, 4 inches high, and $1\frac{1}{2}$ foot broad, on which are inscribed Crosses in this manner. It is about $\frac{1}{4}$ of a mile to the East of Killbride Village.

Henry H. Howard



Near

At this cross, was originally, it is said, Bride's well, which now lies about the distance of 100 yards to the S. West of the old Church, and is surrounded with a wall of stone work, that supports a great heap of stones loosely placed over it as a tegument. There is at the well a station monument, - a heap of stones thrown loosely together, with a stone about 3 feet high, and not exceeding 8 inches every other way, placed in an inclining position in the centre of it.

About $\frac{3}{4}$ of a mile ~~South of~~
South of Downpatrick
head, there stands the North side-
wall of an edifice, which was called
teampaill na g-cillead omha =

Templum Monialium. - Temple of the nuns.

There remains on this wall, a window of rude construction, which is, on the outside, about 2 feet high and 4 inches broad, and appears on the inside, between 4 and 5 feet high, and 3 feet broad. -

I remember to have seen in the same book of Killbride, where the townland name Killeen is inserted; Killynatrinody (I don't remember exactly the orthography) written under it. This would sound in Irish, Cillín na Tríonóide = Cellula S^{te} Trinitatis; which name is not locally known for the establishment now mentioned.

Archdall in his Monasticon, under the heading Killetrynode, is very vague as to its locality, when he says - 'He find a cell, or chapel named as above in this County, which was endowed with a quarter of land adjoining: it was afterwards united to the Abbey of the Holy Trinity in Loughkee, County of Roscomon, which see'.

Not having a sufficient amount of evidence to prove the identity of this Killeen with the one mentioned by Archdall, I can at present only presume it on the strength of two ^{conditional} circumstances, the first of which is; if Killynatrinody be correctly inserted under Killeen; I mean, if it be its place for insertion; and the next; if Cillín na Tríonóide be not found elsewhere in the County, within which, according to Archdall now cited, it was situated. How very definite he is !!!

Mac Parland's Statistical Survey of Mayo states that 'Portnachally Castle lies one mile west of Downpatrick, and was according to tradition, erected by the Barnet family'.

A portion of this Castle (which is in Irish, called Carlean port na h-aile, is as yet remaining), and the tradition that, the Barnet family erected it, is still living. Port-na-haille is explained ^{in the country} as signifying 'the Port, or Harbour of the steep, or precipice'.

Mac Parland in like manner says that, 'Ballycastle Castle is about a mile and a half South West of Portnachally Castle.' —

In Ballycastle town, within the Church Yard, and to the North West of the Church, there is pointed out the site of a Castle, which was, tradition says, erected and occupied by one Mac Donnell.

Ballycastle, which is in Irish, called Baile an Carril i.e. the town of the Carril = i.e. stone fort, would, according to the Irish name, be Anglicised Ballycasshel.

The very spot where the ^{Carril}Casshel, which has been totally removed, had its situation, is still shown to the North of Ballycastle, about half way between it and the sand banks, at the meeting of Carrowanishky and the lands of Ballycastle, ^{and} in a field to the Right of the road from the town towards the sand banks. There are potatoes planted now on its site, where there are to be seen two small heaps of the stones, that composed it.

Immediately to the South of Millbride ^{old} Church, is seen the site of Millbride Castle, ^{also} which was built, tradition says, by the Barret family.

Your Obedient
Servant
J. O'Connor

J. A. Larcom Esqr
4th 4th -

END

14 D 27/35

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from
T[homas] O'Connor, written from Foxford, Co. Mayo, concerning the antiquities and
topography of the Nephin Beg mountains.

3 July 1838

4p.

24 cm

RIA

Neppin

Carn and other monuments on, Noticed

Forford July 3^d 1838

415
Rotted
in *Irish* *land*
whether *it* *was*
to *say*

Sir,

On yesterday, I went to the summit
of Neppin, from which, ^{there was a very satisfactory view} as it was free from
mist, and the day, though without sunshine,
was, however, clear of any clouds impregnate
with rain, and very agreeable for walking
^{on account of} by its hard and cooling breeze, that blew
as a very strong wind on the top of the
mountain. I was never so overcome with
fatigue, as I have felt myself since my
return, which was very late last night.
I employed a guide, who knew the easiest
way of ascent, which is on the South
West side, for it is inaccessible on the
side looking towards Crossmolina, and
for some distance around on every other
part till one comes to where I was
directed by ^{my} ~~the~~ guide, who having
no shoes, but wearing a pair of trawheens,
made his way as speedily as a little
goat would, up the side of the
mountain.

+ 2715 1/2 mds

When I gained the highest part

14/D/27/35(1)

Ugghy

I found the Carn, which is called
Leadit fenn. i.e. the grave, or sepulchral
monument of Fionn, very much put
 out of its original form. This hap-
 -pened, it is said in the Country, when
 at the commencement of the Survey
 a tent was placed there. It is difficult
 for an observer to know, whether it
 consisted totally of stones, or not. If
 there was any earthen mound, it appears
 to have been from the commencement,
 covered with a great quantity of
 small stones thrown in a heap
 around and over it. In the centre,
 in its present state, there seems to be seen
 some sods of earth trampled together,
 but which might have been brought
 from another part of the mountain,
 and placed there, at the time, it is
 stated, the Carn was partly thrown
 down. From this Carn, which is exactly
 over Na3 an 3eapam/bam = the hollow
 of the white horse, ^{lying} on the inaccessible
 side, a person has a clear view of
 the Sea to the S. W. and N., and sees
 under him all Clirawley, which appears

Ugghy

an exceedingly level tract, presenting to
 the eye, the work of art and culti-
 -vation, a scene wonderfully heightened
 by beautifully winding rivers; various
 small sheets of water, interspersed through-
 -out the country, at regularly irregular
 intervals, by the disposing hand of
 nature, who boldly threw in, as the
 complete ornament of all, that ex-
 -pansive and beautiful sheet, called
 Loughcon. A person can distinctly
 discern the mountains about Killybegs
 in Donegal, Carbury in which stands
 Binnbulbin in Sligo - Knocknarea,
 the tract of country called Tír na n-
 -Óg, part of Slíabh Ghannmh, and an
 extent of Country, reaching to
Cronach Patrick, to the one side
 of which, is seen a very wide district,
 and to the other, there is a view of
 the whole of Lewis, all overspread
 with Chains of dark mountains,
 and bounded by the sea, which is,
 as has been observed, seen from the
 top of Neptun.

In various places on the mountain, as one approaches the Carn, are to be seen, very contiguous to one another, circles generally not exceeding 3 feet in diameter, and formed with very small stones set ~~around~~ ⁱⁿ the surface of the ground. The whole of the inner space of some are as it were paved with small stones so thickly placed as to form the appearance of a little heap. Very many of them are seen near the Carn, as well as in several other places. Any further description with a pen would be useless. It is requisite to have a few specimens of them taken with the pencil; and great care must be ~~taken~~ ^{used} by the describer, lest he should mistake some modern get-ups, of various forms, for ~~any~~ these ancient monuments.

It is altogether a most curious spot, which well deserves to be examined with care. If these monuments be proved to be of remote antiquity, their great number and their peculiarity, both as to their

own size and to that of the material
I mean, of the stones which compose
them, will create no small degree
of additional interest: inasmuch as
they are of smaller extent than any
such I have seen, and made
of very ^{comparatively} small stones: which circumstance
indicates them to be of a peculiar species.

That Kings and great men were
^(I do not say originally)
anciently buried in mountains, or
immediately under them on the low
ground, we may be persuaded from
alone two instances, which are

— Aventinus Syllius was interred in
the ^{F. Mountain} hill, which received name from
him (Aurelius de Orig. Gent. Roman.)

— Fuit ingens monte sub alto
Regis Darcenni terreno ex aggere bustum
sings Virgil — which words run
literally thus — Under the lofty
Mountain, was the ^{huge} great-sized
tomb of King Darcennus, (consisting)
of an earthen mound.

As to the materials ^{generally used in constructing the} ~~the~~ mound, we are taught in the instance just brought forward, that it consisted of earth; and we ^{that the monument} are further instructed by what Thesens ^{said made} in Euripides tells Hercules, — that, the Athenians would honour his Corpse

— Λαῖνοισι τ' Ἰογχιόμασι.

With highly raised monuments of Stones.

I have premised these observations for the purpose of showing that, although the situation of the Carn on Kephin, would correspond in every ^{respect} with Carn-awley according to the description, about which I have said so much on a former occasion, with the sole ^{particular} exception of one, that is, the one on the mountain, as far as ^{at least principally} an observer can perceive, was built of stones, whilst Carn-awley was, ^{according to} the words ~~of the words~~ of the description, made of earth; for it is said therein that, it was dug by Awley, and it may be concluded, that nothing can be dug, as far as our knowledge,

of digging goes; but rather the reference to the Book of Leacan, sim-
-seanchus, Folio 247, a. a. was made before; the words wherein are —

23 ¹¹ lary no toiled an capn cum lenais h.
Namalzaid do denam, na tinnicell caia bland, 7
do feic a long 7 a cablaid ap, 7 id 7 dia adnocol
booth.

Which words being literally translated,
run thus — It was by him (Swley), the Carn
on as dug (raised by digging) for the pur-
poses of holding the fair of Hy. Awley
at it every year, and of ^{viewing} seeing his ships
and his fleet from it, and of having
himself interred in it.

We may now conclude from the instances adduced that, the Carn on Nephin, is that of some Chief man, but is not with any certainty, the one raised by Swley; as may be collected from the just cited description, as far as we can infer from its implied mean-
-ing.

The names, at which is pencilled 'reserve', in the Name-book of Adalagool, are — those of two hills in Balligknock townland, called in Irish, cnoc na n-^{na}g (bea 3-) and do (mor) — which are to be, I anglicised Knocknaareenoreg and Knocknaaremore, and that of a village, called Coill mullaig, which would be anglicised Willmullaghi.

In the Name book, it is also written that, at the village of Garragher, or Garragher, there is an old stone fort. The former of which, I have ascertained, is called baile na 3-carpedid — Ballinagarragha, and the latter na 3-carpedid (fort).

Forbearing to say any more about the Carn, and at the same time being exceedingly anxious to ascertain, if possible, the use of the monuments annexed to it, which have been just now adverted to; I have to observe what is most curious in connection with Erroo of Loughcon, about which I said so much before. It was the family of the name of Plinn, or in other words, the Plinns, that had in their possession, the relic called Mias Fighernain, which occupies some space in the Letter respecting Erroo Shbeg. One of the family, was, in a dear summer (as the phrase goes), obliged by necessity, to pledge the relic for a quantity of meal, or other provision to Frank Knox of Rappa Castle, who never returned it, and in the hands of whose family, it remained afterwards, being as yet in Rappa.

My chief reason for adducing this, was to show that it is stated in the prose account to the poem of Mac Firbis (1417) — 'O'Plinn was chief in Circumh Loch Con' — to which reference was made in the just mentioned Letter — Plinn is the anglicised form of the name O'Plinn.

J. A. Lanyon Esq.

Your obedient, humble
servant
J. O'Connor

END

14 D 27/36

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Westport, Co. Mayo, concerning the history and antiquities of the ancient territory of Sliabh Lugha, Co. Mayo.

3 July 1838

3p.

24 cm

Included are references to his interest in source material relating to St. Patrick.

RIA

Mr. A. Lacombe Esq., Westport July 3rd 1838

Dear Sir

On looking over the extracts I find that I have no reference to Cruach an bigh or Cruach Patrick worth any thing. Is it mentioned in any of St. Patrick's lines that he expelled serpents or demons from this mountain?

Is it not mentioned by Jocelyn that pilgrimages were performed on this mountain in his own time? What does Tirechan or Adair say as to it in the Book of Armagh?

Let me also have Leinganis account of St. Patrick's proceedings on and about this mountain.

I often heard in Leinster of the place at

14/10/27/36(1)

Croaghpatrick where St. Patrick drove out
all the dragons, and where they are still
to be seen petrified? But I could find
no such petrifications near this moun-
tain. Has Mr. Petrie ever heard of any
such?

Has Mr. Petrie any account of et gha-
gamer? Does not Vallancey and others
give some extraordinary account of the
^{hot-an-fire!} ^{Acha-fire}
fire of fires of et ghagamer? Is there
any reference to it in the lives of St.
Patrick given in the last of Kilmore
^{in the} Leabhar Breac?

I shall now be away in the mountains for
some days: please to direct all to West-
port where I shall return as soon as
I can. I fear it will be with great
difficulty. I can send an Eusebius
your obedient servant
John Donovan

425
14/0/27/36(W)

Wickham July 3rd 1838

Dear Sir It would take me too long a time
to copy all the references to the eastern baronies
for Mr. Stanor. The best plan for him is to pro-
pose such questions about the respective places to
those of great Charles as will occur to him. I
am anxious, ^{however} that he should have ^{immediately} all the re-
ferences to Slieve Lugh a territory comprised
in the present barony of Castleloe and adjoining
Clirtach in the County of Roscommon; and I
therefore transcribe them here, hoping that he
will make every effort possible to ascertain
the limits of that hitherto unknown country.

It is mentioned in an inquisition taken at
Castlemore Castle on the 14th day of April
1607 and there called Sliewloe.

Before the arrival of the Anglo Normans, and for
some time after, Slieve Lugh called also
by the

by the old English writers Montlome was
 Ogaras country, and hence I infer with
 great confidence that it adjoined May
 Ogaras in the Co. of Sligo and the territory
 of Airteach in Roscommon.

- A.D. 1206. Rory Ogaras, Lord of Shabh Lugha died.
1227. Donlevy Ogaras Lord of Shabh Lugha
 slain by Githaroe, his own brother's son. &c
- 1228 The sons of Roderic O'Anor set Comaught in
 a blaze, and destroyed in particular the tract of
 Country extending from Cas-dara westwards to
 the river of Ky-Trachrach (the Boy?) excepting
 a small district about Shabh Lugha, and the
 territory of Airteach (Tibohine ^{parish})
1256. Rory Ogaras, Lord of Shabh Lugha, was slain
 by David, the son of Richard Cuisin.
- 1259 Gilbert Castello was taken prisoner by Hugh
 O'Anor by whom also all Shabh Lugha (i.e.
 Castello's Country) was devastated. &c.
- 1262 Hugh O'Anor marched into West Comaught
 and plundered all the Country lying westwards
 of Mayo and Ball. Besides which he burned
 the ballys and the corn in the other direction

as far as Sliabh Lugha

427

1263 Hugh O'Conor preyed the English of Sliabh Lugha and Kiarraigne (both territories in the present barony of Costello).

1270 Hugh O'Conor destroyed the castles of cdth Anghaill, Sliabh Lugha and Gill Calman.

1285 Rory O'Gara Lord (yⁱ ex Lord) of Sliabh Lugha, was slain by Mac Feorais (Birmingham) on Lough O'Gara.

1330 Gilbert Costelloe was lord of Sliabh Lugha at this time, and active in opposing the O'Conors of Connacht.

1356 John Costelloe, Lord of Sliabh Lugha, died.

1487 John Duff Mac Costello, Lord of Sliabh Lugha, died, and two Lords were established in his place.

I wish O'Conor to ascertain what part of the present barony of Costello was called Sliabh Lugha, and what Kiarraigne.

14/10/27/36(m)

428 and whether or not they still retain those names like Cuil Kearney. They Kiarraigh was styled Ciarraigh Loch na hair-neadh to distinguish it from many other territories of the name in Ireland. Does Lough na hairneadh still retain its name?

Please to send this to Mr. O'Flannery and tell ^{him} that he is very safe ⁱⁿ being away from the islands and the crags, the names of which are taking up all my time, so much so that I have no time ^{left} to write letters.

Your obedient servant

John O'Donovan

I shall now face the wild mountains of Kilgeever and attempt to learn an Irish Cúther and Irishbopine. May the holy St. Colman protect me.

END

14 D 27/37

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from
T[homas] O'Connor, written from Swineford, Co. Mayo, in which he writes of the
progress of his survey work in the county.

9 July 1838

1p.

24 cm

RIA

Swineford July 9th 1838

14/10/27/37

Sir,

I return you the same books of Killconuff, Killcaden, and Black parishes, which close the Barony of Galien. I intend to go on tomorrow towards Ballygishreen, and expect to be able to proceed on the 12th to Claremorris, where Mr. O'Donovan wishes I should meet him. He has made mention of having our meeting in Castlebar, but Claremorris is the most advantageous to me, because I have to proceed from ^{it} to Ballyhannas, ^{from} where the part of Costello about that place must be examined. I do not find it possible to visit the ruins of ^{all} the Churches, even of those, which might be expected to be of some interest; and the kind of description of them, that can be obtained, other wise than by going and seeing them is of no use, to be attended to. I must, therefore, only go on with the names, and ~~some~~ examine only as many as may fall in my way, where I find it necessary to direct my course. —

Your obedient
 Servant
 J. O'Donovan

644

L. A. Larcom Esq.

END

14 D 27/38

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Westport, Co. Mayo, concerning the history, antiquities and topography of the parishes of Oughaval and Aghagower, with particular reference to the traditions associated with Croagh Patrick.

9 July 1838

17p.

24 cm (i-xiv, xvi, xvii); 25 cm (xv)

Included are references to James Hardiman's association with the area.

Westport, June 1863

Dear Sir, I find it almost impossible to find out
names of the small rivers given in the names of the
this district. They are so widely spread that I cannot
pronounce them, and many of them are known to no
very few. I have in a letter of with them that
I can scarce write any longer.

of the parish of Ouphual

The parish which contains the town of Westport and the
celebrated ^{peak of} Canadian river or French-furrier is bound-
ed on the north by the bay of Westport, on the
west by the parish of Régouar, and on the East
by that of Chagamer. We have as yet discovered
no historical reference to this parish though it is
scarcely probable that such does not exist. The old
church of Ouphual or as the aborigines pro-
nounced it adcombit is still in existence to the left
of the road as one goes from Westport to the
Rock of St. Patrick, and about one mile from
the former. The present walls of this church are
not ancient, and they are so disfigured by the
repairs of various ages like a beechy branch

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that it is impossible to judge of their original material and characteristics. This machony chapel of Umalla, according to tradition, was built by St. Columbkille, and a holy well blessed by that saint lying close to the church, is still reported to have the cure of diseases. It contains three blessed brants which are ever at pet; with the pilgrims, to whom they always appear when the waters of the well are about to afford relief; but should a pilgrim be incurable it is said they always hide themselves at the bottom of the well. There was also a flag at this church called Leac U. Chaimb Chille which the people were in the habit of "turning" I have met several churches of this name in the land, as Faughanail in Derry, Faughanail in Wexmouth; it was also the ancient name of Navan in Meath, and I am told that there is another church of the name in the county of Clare. The name has been translated Nova habitation by Colgan in the life of St. Fechin which is in all probability the true interpretation though we have conjectured in our account of the parish of Faughanail in Derry that it would also bear to be translated, either habitation of the Cave or solitary habitation.

Let the life of St. Columbkille compiled by Don-
nell be examined to see if a change of

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of Unihall be mentioned as one of the four churches. Does Colgan mention it in his list of St. Columba's churches?

In this parish about five miles westwards of the town of Westport stands the beautiful peak of Crnach patrick which I ascended twice without being able to obtain any satisfactory view of the prospect which it commands for its peak is almost eternally capped ⁱⁿ with a white cloud. I have been thinking of putting into some form some historical notices of this celebrated "Peak of Teneriffe" of Connacht but on looking over the historical extracts I find that I have only one reference to it. I shall therefore only mention the few notices which I retain by the power of a teacher's memory.

The first reference we have in Bardic Irish history to this peak is that in the poem on Silsach in which it is said that the warrior Cairgead who murdered the Rogda's youngest son, had his residence near it, for he is called

Cairgeann Spaillich Oig

and

Cairgeann Spaillich Cairgeann bith

Cairgeann of Crnach Bith

and

Cairgeann of the ^{eternal} bold eternal peak.

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the left of the road as one goes from the Peak to Mullagh-an-urra. The road is very narrow and is often very rough. The road is very narrow and is often very rough. The road is very narrow and is often very rough.

I were allowed to conjecture where this Cogen lived, or at least what place the fact had in view, as his residence I would venture to state that it is the place now called "Cathair na Reanna" or the Cathair of the point or promontory, a Cyclopean Cathair or Castel of which a good deal still remains on an irregular point of the townlands of Carrowkeel which juts into the sea at its N. W. extremity, and may be said to lie exactly at the foot of Cruach Uigli.*

The next notice of this peak is in the Tripartite life of St. Patrick published by Colgan. Triad. Shan. p. 138. Col. 1. in which it is stated that the apostles of Ireland fasted forty days on its summit in imitation of the Lord Jesus. In a note on this passage, Colgan translates Cruachan Achille, Mons aquila or Mount-Eagle, and it is curious that a part of the ridge extending eastwards from the peak or rock is still called Mount Eagle.

I have remarked in a letter on Lough Dearg in the County of Rosgal that that was a place never mentioned in history as a resort of pilgrims, or as yet well celebrated for sanctity till the establishment of the monastery of the Canons regular of St. Augustine there at a comparatively modern

period, that St. Patrick never was there, and that
 this mountain ^{in Wexham} had been the regular Mecca ^{of Ireland} from
 the period of the apostle himself. This I still
 insist to be the truth. Jocelyn mentions Cruach
 Patrick as a report of pilgrims in his own
 time, while he takes no notice of Lough Derg.

Statuings are still performed with great
 devotion on this aerial peak on which the body
 and mind of the enthusiastic Patrick were elevated
 "towards god and celestial things" for forty days
 and forty nights in continual prayer, indefatigable
 watching and inexorable maceration of the flesh
 amidst the tortures of the stormy winds and penetra-
 ting cold and the infesting powers of the demons
 of the air who flocked around him in the
 shapes of ^{blackest} birds, admitting in the mean time
 no nourishment from corporeal food or earthly
 comfort.

The Pilgrim begins his prayers at a heap of
 stones situated at the east base of that part
 of the mountain which rises up in the form
 of a cone and which is said to be the part
 properly called the Cruach, stack or ^{wick} reeky.

This heap of stones is called Lucht Ullannain.

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or more properly Leucht Mo. ^{Benignus}, i.e. the mo-
-numents of St. ~~Benignus~~ or ~~St. Benignus~~
(~~St. Benignus~~, as I, and others have often remarked,
being prefixed through veneration, to form
what Cornac calls an immense, or name
of affections) At this Leucht or penitential
monument, the pilgrim repeats seven paters
seven Aves ^{and walks round the Leucht seven times,} and one creed after which he
walks up the precipitous path called Capan pa-
trius - semita Patrisii, leading from Leucht
Benignus ^{Benignus} to the apex of the Cornac
and having gained the top ^{repeats on his knees 7 paters 7 Aves and 1 creed} enters the little
chapel called Sanctus Patrisii, which is 16 feet
long, ^{and} 8 feet broad at the east end, where the ^{stone} altar
is placed and ^{only} 5 at the entrance. Its east gable
is 8 1/2 feet high and many robes robes and
robes are thrust in between the stones. By
advice of my guide I left a rag of my own
coat here, though ^{God add 30} Patrick forgive me, I am
but a weak believer. This little chapel is
surrounded with an irregular circle of stones.
In this church built on the mountain, and almost

constantly in the region of the clouds, the
pilgrims kneel ^{before the altar} and repeats 15 paters, 15 Aves
and one Credo, after which departs from the
house and walks ^(circumfected all through) 15 times around the ^{a wall} ~~circ~~
~~which runs round the singular uprise of the apex of the~~
~~cliff of stones, which, as I have already remarked~~
Cruach seven rounds of which amounts to a mile
~~to surround it~~, praying as he goes along.

After being gone through, he then
Phatnig - ^{being introduced to the south of the chapel} Leachy Patricia, where he repeats on
his knees 7 paters, 7 aves and one Credo. This
done, he walks ^{seven times} around ^{the range} ~~a path~~ ^{kept} which is
of small dimensions and remembering a drift up well
~~the circle of the range as a part of the Cruach~~

~~which is about 700 ft. in circumference~~
praying as he goes along. These rounds
being gone through, he ^{then} descends by another
^{precipitous} path leading from the summit to the
south west extremity of the cone or Cruach
where the most important of the penitential
Leachy or monuments is situated. It is
called Doilig Mhuire, i.e. the virgin's con-
-terry by some, and Garrad mor ^{some} or the great
enclosure, by others. It consists of three distinct
circles, at each of which the pilgrim repeats
seven paters seven aves and one creed.

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around each of which he travels on his knees seven times. The turas or pilgrimage is then finished.

The most particular or solemn day in the year for performing stations on this mountain is what the peasantry call in English Garlic Friday, and in Irish Chaine ^{about the 15th August} Chaine Dubh it being the day on which the great St. Patrick defeated ^{the enemy} Crom Dubh, who is generally said to have been a pagan Irish god, though at present ^{strange to say!} tradition states that Crom Dubh was prince of Umallia, and the ancestor of O'Malley! The story here preserved by tradition about the conversion of Crom Dubh by St. Patrick is identically the same with that told of St. Patrick and Donnagard at the foot of Slieve Donard in the County of Down, for which see a letter of mine from Castlewelland.

Can Mr. Curry find ~~anything~~ in the lives of St. Patrick preserved in the Book of Lismore or in the Leabhar Breac, ^{any notice} to distinguish Crom Dubh from Crom Cruach; who stood on Maypleacht in the County of Cavan? Was Crom Dubh a god?

Where was he located? Does Colgan any where distinguish
between ^{Crom} Cruach and Crom Dubh?

Besides the Chapel and Bed of St. Patrick already
mentioned as situated on the summit of the ^{rock} ~~rock~~
there are several little enclosures of stone ^{at all} not dedi-
cated to ^{St. Patrick or} the purposes of penance, but rather to
Bacching, and built for sheltering whiskey drinkers
from the asperity of the weather, and the fury
of the Atlantic blasts in the day of the pat-
tern, which is held on the ^{of} August on
the road at the base of the rock and near the
Abbey of Clurnish, and one very conspicuous
Leacht built by the papists for a scientific pur-
pose. "I am anxious that the Chapel and Bed
of St. Patrick should be shown on the map; the other
erectious give me but little concern."

At the north base of the Cruach or conical part of the
mountain there is a remarkable deep hollow called Lug na
n-Deamán, i.e. the hollow of the demons into which St. Pa-
trick is said to have driven the cacodemons who
attacked him on the top of the rock. He drove
them into the ground ^{by casting his black Ball after them} and placed large Rocks over
their graves!

Near the south base of the Cruach there is a
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lough called Loch na Corra into which the saint drove another demon called Corra. Before Patrick's conflict with the demons there was no lake here, but he drove Corra, one of the fiercest of them into this hollow with so much violence that he caused the lake to spring forth. *Comúdm loch coppa t'na m'phúit phát'pasc do bíteas an Saínam d'na d'háin Coppd.* This spirit remained a long time in this lake but at last ^{the scally} ~~he~~ flew out of it and went to Loch Dearg in the north, to annoy the pilgrims!

^{near} At the foot of this Reek on the margin of Westport bay stands in good preservation the ruin of the abbey of ellurisk, of which Dowling writes "that it was an Augustinian Mendicant Priory built under the foot of the great hill called Croaghpatrick or St. Patrick's Reek by the family of O'Mahony. Of the Reek itself he says: "In the hill called Croagh Patrick there is a chapel dedicated to St. Patrick upon the top thereof, where many come from far in the summer season merely to do pilgrimage and penance there. It is a very high and steep hill."

A relic called the Black Bell of St. Patrick's (doz onli phatjurs) was preserved till lately at the foot of this mountain in the possession of a man named Geraghty, to whom it descended as an heir loom. I was told that it is now at Ballinrobe in the possession of a gentleman who bought it from Geraghty.

Celebrated as this mountain certainly has been as a place of pilgrimage, I have no historical reference to it as such but one in the annals of the Four Masters at the year 1351.

"Hugh O'Rourke on his return from (the pilgrimage of) Cruach-Patrick was taken prisoner by Mac Philbin and Mac William Burke. In consequence of this capture Maguire took up arms against the Mac Philbins and great ravages and depredations were mutually committed between them on the occasion."

The Mac Philbins were located in the parish of Aghagawee where their castle is shown in the townland of Doon.

Stations are also performed at the holy well of Glaig-Patrick lying a short distance to the S. E. of the Rock.

In this parish stands the handsome little town of Westport anciently, and still in Irish called Cathair na mairt, i.e. the Caher or Cyclopean fort of the Beeves. I have made every enquiry and search for the Cathair from which this town took its name, but could find no trace of it. Its site is shown within Lord Sligo's Demesne, ^{opposite the church and} nearly midway between that Lord's house and the entrance to the Demesne on the Westport side, but no trace remaining except a round hillock. In Dawning's time Culhair na mairt was only a castle belonging to O'Mahy.[†]

" In the Barony of Murrist stands an ancient
" castle of O'Malley called Cahireremore near
" the sea shore. Small Barks came up to it
" This O'Malley was, before the English inva-
" sion, lord of these western countries of Mayo
" and the only ancient Irish family that re-
" tained any lands in that country of Mayo
" till 1641. being it is supposed, enfranchised
" by some of the Kings of England ~~after~~ after
" the conquest. Owen O'Malley, chief or Captain
" of that family about the year 1596 dealt
" most kindly with Queen Elizabeth's soldiers
" that garrisoned in his castle, by carrying them

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"away by sea to the County of Clare when the
"rest of the country were up in an insurrection
"against the Queen."

This castle stood about 4 perches S.W. of Lord Sligo's house.
~~Lord Sligo's house occupied the site of this Castle.~~

This town gave birth to James Hargadon rector of
Hargadon Esg. author of the history of Gal-
way and compiler of the Irish Elliptical.

He was born ^{about 60 years ago} in a house opposite which I now
sit and which is now occupied by his cousin
Eleanor Hargadon. He was first intended for
the priesthood but having by accident received
a hurt in one eye, ^(at the age of two years) which much disfigured it
and finally either entirely destroyed or very
much dimmed the sight of it, he was dis-
qualified for receiving Holy orders without a
dispensation from the Pope. Such however
was his character for virtue and intellectual
powers that Dr. Lynagh then parish priest of
Oughaval or Westport, who was afterwards
raised to the see of Acherry, wrote to the
Pope requesting that his Holiness would
grant a dispensation for ordaining this young
man of most excellent moral character and
extraordinary powers of mind. But this was

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period at which Napoleon was in his glory: when
he had acquired such extraordinary power in
Europe as to be enabled to imbricate the sove-
reign pontiff himself! Before Dr. Lynam's
letter reached the Court of Rome, the Pon-
tiff ^{had been} dragged from his spiritual throne
and cast into a dungeon and Dr. Lynam's
letter remained unanswered for six years,
but at the expiration of that period he
received a letter from the Court of Rome
signed by the prefect of the Propaganda
granting the archbishop of Tuam license
to ordain Mr. James Hargaden, quoniam luscus.
In the mean time however, the father of the
materies sacerdotis removed to Galway, where he
set up a poor but respectable shop, and in
that town famed for classical lore the
young man applied himself very closely
to study, but as his destination for the sa-
cred profession was changed in the acci-
dent which destroyed his eye, ^{after some time} he went to
Dublin and applied himself to the study
of the Law of England; and after having
been employed as a first rate Attorney's

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Clerk for some time at a salary of £200
a year and having during this period acquired
a superior practical knowledge of the law,
he saw that ^{he} might aspire to the rank of an
Attorney himself. ^{Being a man of great firmness & steadiness} ~~In this~~ he persevered and
succeeded; for I find by an old Galway News-
paper that James Hardiman was sworn
an Attorney ^{in Dublin} in the year 1815; that is 25 years
ago.

In the year 1827 the writer of this letter was intro-
duced to Mr. Hardiman in Dublin, and was em-
ployed by him for ^{the} two years ^{according} at the publication
of the Irish records and at other literary stu-
dies. ^{and is intimately acquainted with his "characteristics"} He is possessed of much sound informa-
tion especially in Chappie, general history, and
the records of the English and ^{Anglo} Irish Law;
but his knowledge of the ancient Irish lan-
guage (in which he is generally believed to
excel) is very slight and imperfect, and he
has not a sufficient acquaintance with the
written and architectural monuments of
Irish history to deserve the name of an antiquary
but I doubt not ^{that} he has sufficient knowledge
to become an excellent historian, & I believe ^{that} his
history of Galway is but a rude specimen
of what his more mature mind is now capable
of accomplishing.

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There is an earthen fort on a beautiful hill over
 this town of Westport, ^{to the N.} which commands a most beau-
 tiful Panoramic view of Clew Bay, and its islands
 and islets as also of the blue mountains of Erris
 Croaghpatrick and Achim. This I first took
 to be the primitive Caher na marb, but upon
 enquiry I could find no name for it nor that
 there were ever any stones used in its con-
 struction so as to entitle it to the name of
 Cathair. There is a curious little story remem-
 bered in the country in connexion with this
 fort, which, though time and names are for-
 gotten, is not unworthy of preservation.

When the Penal Code was in vigorous force
 against the Roman Catholics of Ireland, it
 was death by the law for a P. C. priest pe-
 culiar or regular to marry a Catholic and
 protestant. During the rage of this persecu-
 tion a protestant gentleman ^{of this name} fell in love
 with a R. Catholic lady who was as proud
 and of as red a blood as himself, and who
 would not consent to be married by a
 heretical minister. The protestant gentleman
 perceiving that her prejudices were too strong
 on this point, went secretly to one of

the friars of the abbey of Buirgeis
Umbrail (the clergy of which were at this
period sheltered ^{from the penal code} by O'Malley and some
distinguished families of the Mac Wils
liam Burke, who had not become
protestants, -) and promised him a purse
of gold if he would marry him to this
lady clandestinely. The friar though fear-
ing for his neck in case of discovery, was
nevertheless or notwithstanding tempted by
the sound of the words "purse of gold"
which is the bait with which the Devil
is fabled to fish for the professors of
the Civil and the Canon law, and pro-
mised to marry them in the most solitary
part of the country to be found. And
the three agreed that this part at
Cathair na mara was the most solitary
and least frequented spot in all Unalia.
They therefore repaired to that spot, and
the friar married them in the usual form
save only that he did not trust his neck to
any witnesses excepting the three angels

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so the priest
in the presence of
the other three
was married to
the lady

(18) ⁴⁴⁴ guardians of the right hand and the three
angel guardians of the left hand. When
the ceremony was over the good friar demand-
ed the purse of gold and the Bridegroom
handed him a purse ^{containing pieces} of coin, upon receipt
of which the good father desired them to
go in peace giving them his blessing, and
praying that they might be the parents
of warriors of piety and prayers, and of
prayers of their enemies. The married
couple departed, and the friar began to
take out of the purse the massy pieces
of gold with which he intended to pur-
chase some Spanish wines, but lo! the
first piece he got out was a rap!
upon sight of which his holy soul was
agitated with indignation against the
lying heretic, and spitting on the piece
he cast it on the grass exclaiming
in Irish Rath a íora an an bpoías! The next
proved a rap also and he added a similar
prayer. The next, the next, and the next and
all proved bad pieces and the friar as he
took each of them out of the purse said

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ardently Ragh a íópa aru a bpoíao, which is as
much as to say in English "May the piece
and the marriage prove equally lucky or
prosperous: and this saying has now become
proverbial ^{in proverbial usage} in this part of the Country.

To this parish of Bighnal belongs Slip
Donagh, one of the New Bay or Inps
Modha islands, which is mentioned in the
Annals of the Four Masters at the year 1235
as the site of a battle between the Irish, &
English.

A. D. 1235. Toim, the son of Charles, the Red-
handed resolved upon taking with him to
O'Donnell all the camp belonging to those
who should be willing to take his ad-
vice in Counaíene mara (Counamara)
and in Counaíene buile together with the
son of Eamus and Conor Roe, the son of
Murtagh Muimhneach, and leaving the
whole country desolate to the English.
After this the English came to Dun-Ingdon
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" and sent messengers to Mamus the son of Mur-
 " tugh Uimhneachs to demand hostages
 " from him; but Mamus refused to give them
 " either peace or hostages. The English
 " then sent out from Dun-Mugdord
 " a numerous army against the son of Rode-
 " ric, which plundered Eacuil⁺ (Achill)
 " and carried great spoils to Druimui.
 " Hugh O'Flaherty and Owen O'Heynes
 " came round with a great army who brought
 " boats with him as far as Lionán-Chinn
 " mara, and thence to Druimui to meet
 " the Lord Chief Justice at the ferry of
 " Inis-Donaigh. Mamus was, at this time,
 " with his ships on the lake^{*} of the island,
 " where he and the English had frequent
 " engagements. The English now gave him
 " rest; they carried their camp with them
 " and put out their boats upon a large
 " stream near that place. When Mamus
 " perceived this he landed on Inis-rathin
 " (now Inis-Buithin) and sent a party of his
 " people to the island of Inis-Donaigh. As

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"soon as the English perceived Olanney and his
" people landing on these islands they immediately
" shot and killed them. They immediately filled with
" a numerous force consisting of troops of well armed
" and mailed soldiers, and landing upon the
" islands on which the people of Olanney were
" and also upon Ship-killin, where Olanney
" himself was, they killed all the people they
" found on them. But Olanney, and the per-
" sons who were along with him on Ship-killin
" went into their ships and fled from the
" islands. There was not a cow upon one of
" ^{insulae Modii} Cape-Modha (Clew Bay islands) which the
" English did not carry off to the main
" land on that (one) day."

The Islands in Clew Bay are still called Modha
in the islands, Modha by the natives Irish, and
the Bay itself Clew-Modha, i.e. the Bay of
Modha, who was a distinguished man of the
Belgae of Connaught, from whom also Bol-
-atha Modha on the Duff, and Gorca Modha

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a territory lying west of the same River in
the County of Galway received their names.
The islands here mentioned as the scene of
the contest between the English and the
Honors of Connaught, are still well known
and lie in the Bay not far asunder.
The former ^{one} Inis-Aonigh, i.e. the island
of the fair or assembly of the people, pre-
serves that name pure, without any cor-
ruption whatever, to this day, but
the latter Inis-raithin, the island of
the fern, is now corrupted to Inis-
raithin, which is one of those corruptions
that frequently happen in names of
places in Ireland by ^{the} substitution of one
liquid ^(Inp.) for another; for more instances
of which see my letter on Lough Mininn
now Lough Innell or Lough Ennell
in the County of Westmeath.

The people in digging some parts of Inis-
Aonigh find human bones in great a-
bundance

abundance from which they infer that a battle must have been, at some period, fought upon it, though they have no traditions of such a battle ever having taken place.

Of the parish of Aghagower.

This parish which adjoins the barony of ^{Keena} Keena on the east, and the parish of Oughanaboul on the west is now corruptly called by the aborigines in Irish deòs gabarr which they take to be a corruption of deòs gabarr, the field of assistance or relief, a name which, as alleged, it received from the pilgrims who ^{were} relieved here of their afflictions and sins by the sanctity of the place where they performed stations. But this is one of those ridiculous derivations which peasant story tellers invent to account for the name in such a manner as to please and instruct their auditors. Vallancey in like manner has travelled into the wild regions of fancy for a derivation of the name of this place, for he states, ^{and} not in a conjectural but positive form

that Aghagamer signifies the Fire of Fires but how he wrings that signification from it, I cannot comprehend for agh is not fire and gamer is not fire. The truth however is that Wallancey never saw the original Irish orthography of Aghagamer and that he was as ignorant of the ancient language of Ireland, and of her ancient history and topography as I am of those of China, though ^{being} like Betham, he had a front of brass to publish any foolish nonsense that came into his head, calculating for success on the general ignorance of the public on ^{the subject of Irish antiquities as well as with} the Mysteries of Greenapony, Buddhism and Sabagins!

The correct original name of this place as we learn from the writer of the tripartite life of St. Patrick is Achadh fobhair and it has nothing to do with the god fire, but relates to his antagonist waters for Achadh fobhair signifies field of the Spring. That fobhar and fofar signifies

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a well or spring we have the authority of
an ancient Irish glossary called Seirbh
-thinn don Reyna an Eigsi to prove, for
it is ^{there} interpreted by the cognate and
synonymous word Tobar. This is the
true derivation - Campulup fontis! - and still
Walker ^{exclaims} "as long as the round
tower in Fire of Fires exists at Aghagower
I will not believe in any other belief but my own
belief that the round towers of Ireland were
fire temples! But when Aghagower does not
mean fire of fires nor water of waters nor
app of appes, where is the vis consequentie?
Sic probo principia! Corrucais dre caburp dre pnet g'aburp!

The following notice of this place occurs in the Tri-
partite Life of St. Patrick as published by
Colgan Triads: Shan. p. 137 col. 2.

"St. Patrick journeying forward came into
a Urrallia, which is a maritime country of west-
ern Connaught. He appointed over this church
of Achadh-fobhair erected there, and committed
St. Senach as Bishop, who was a man of innocence
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of life and very celebrated for submission of mind;
 and whom for that reason he called the
 "Lamb of God." He is mentioned in many Irish annals
 as a monk of great wisdom and piety.

In this Catalogue writes the following note.

"The Church of St Chad's fobhair is in the Diocese
 of Ferns and County of Mayo in Connacht. And
 although it is at this day only a parish church
 and the head of a rural deanery it was formerly
 an Episcopal See."

Chad's Chan. p. 178, note 118.

The remains of Aghagower are. 1. The round tower
 which is called in Irish Claiitheach schaidhgha-
bhair. It is much destroyed, as tradition says, by
 lightning, which blew ^{off} the top of it to Treenish, a
 distance of about half a mile, where it was to
 be seen firmly stuck together until a few years
 ago, when the stones were taken away and burned
 into lime. Tradition says that this ^{was} the Belfry
 of the adjoining church, and that the Bell is
 still under the bog of Scampull na h-Éisc
alias Knockadoon, where the old people used to
 hear

hear it "giving tongue".

456 (27)

The church of Aghagower has been a good deal modernized and enlarged, but still I think I could recognize some of the primitive work in it. But as Mr. O'Brien has fully examined it I need say no more about it here.

To the west of the tower and at the base of an aged ash tree is Leaba Phatraig or the "Bed of St. Patrick," at which pilgrims commence the station of Aghagower, which was anciently considered a necessary supplement to that of the Rock of Patrick. I saw an old woman pray at this sacred spot, and I can never forget the enthusiastic glow of devotion to which her eyes gave expression, and I challenge all the philosophy of modern infidelity to produce an equal degree of religious compulsion, with that ~~which~~ which she derived from prayer at this sacred shrine.

At the east of the tower outside the graveyard is the enclosed holy well called Dabhach Phatraig or St. Patrick's Vat or Kettle. And

14/2/27/38 (XV)

125) 457
to the north east of the tower is situated
another enclosure called Tobar na ndeochna
i.e. the well of the drinks, so called because
the pilgrims drank of it when perform-
ing the Turas, but at present it contains
no water.

A short distance to the south of the church
stand the ruins of one wall of a church
called Teampull na bfiacal, which when
interpreted means the church of the teeth.
It is said to have been the original church
of Aghagower, and the one erected ^{there} by St.
Patrick, but this is much to be doubted.
About $\frac{1}{4}$ of a mile S.W. of this Teampull na
bfiacal lies a heap of stones called Leacht
Tomaltaigh, or the Monument of Tomaltach
who is said to have been a great man
that came to Aghagower to laugh at
the folly of the pilgrims; but the vengeance

14/12/27/38(xv)

The Cave of Alle in this parish is the
Wainb Alla grec of the 4 masters A.D. 1863

of God overtook him before he got beyond
this spot, where the hand of Christ smote
him for his infidelity, and this cairn
was raised to commemorate his mis-
fortune, and to remain a monument
of terror to infidels.

In the centre of the townland of Cushin-
shenan, there is an earthen fort in which
children are interred. There is another
burial place for children with a ^{stone} al-
tar near it in the townland of Carrow-
revagh and a third in the townland
of Cordarragh called ^{Cellula Coelestis} Killeen nimhe
over which a very ancient tree grows.

In the townland of Donnacyle there are the
ruins of a castle said to be built by Garret
Mac Philbin the head of the Mac Philbins
in the reign of Queen Elizabeth. This is in
all probability, it not certainly the Dun-
lugdord mentioned by the Four Masters

(30) 460
at the year 1235 as an English ^{fortress} garrison.

of Clew Bay

I never met any authority to show what this Bay was called Clew Bay as there is no castle, promontory town or village near it called Clew. The Irish name is Cuan Mhodha but with this Clew Bay has no affinity whatever either as to form or significance. The name Cuan Mhodha and Cuse Mhodha are derived from Mhadh a distinguished chieftain either of the Danorian or (Dannorian) people, who lorded over these islands and western territory of Connacht at the very time that the great invader Otharinn arrived at ^{Bois Esch} Loch Shapin. This Mhadh is referred to in the story, preserved in the manuscript showing the origin of the names of Loch Can and the adjoining lake of Loch Cuilinn.

loc con epa nae pidiy? Lib. Lecan. fol. 246. a b.

31.
461

At here in life a man who never heard 14/D/27/38 (KVI)
of the cause which gave to bright Loch Lom its name.

or to Loch Cullind, lying by its side?

Let any such should be, or that a time

Should ever arrive, when men would all forget

This tale of ancient days so well now known,

At here commit it to immortal verse.

From Snig Moadh, prince allow one day let loose

His furious hounds, which kennelled in the tower
of ^{top timber} Lofty Turb, to chase the fierce wild boar

Which haunted all the plains and woods of ^{sol} Winkill

And they were joined by Chamarran and Sierce pack.

Both chased him through the ^{daylong bulge} thickets & the woods

Until he reached this Lake, in which he plunged

And swam across unto that isle which

Now bears his name Thie-inn. Here he stood

With eyes on fire and dreadful light to fight.

His hounds pursued him, but he was not to be

Thence one by one, as they could gain the land.

From that occurrence the old Lake is called

Loch Lom or Lake of hounds, as all confess.

Mac ^{to mairly then} Albany Winkillman Winkill, crouched by shift

Upon that lake which joins it at the south

To aid his dogs or guide them in the fight

But in vain, the boar upset his boat

And drowned himself: so hence that lake was called

Loch Cullind. For my tale will rise no more!!

In the prose account prefixed to the poem in the Book of Leacan it is stated that the allied Leacan island in the sea of Leacan where the three Madha were resided, but it says not any where about his pedigree or race. Compare Mo's Oide Indry Mo's.

Is there any written account of when Leacan Madha began to be called Clear Bay, or when Cathleen island began to be called Westport?

Is there any account in the Irish annals or in any other kind of story of the kind of that kind of transactions in the island or at the same location there with Crane Barth or with the chief of the territory?

Yours obedient servant

John A. Deane

END

14 D 27/39

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Swineford, Co. Mayo, concerning the history and topography of the lands located within the barony of Gallen, Co. Mayo.

10 July 1838

2p.

24 cm

RIA

Crochan Galeng — local extent of — laid down 463
Glennephlin } — " extent of — described
Glennest }

Swineford July 10th 1838

3
Sir, ^{on yesterday} I stated in a short Letter, which accompanied the same books of the parishes of Skillicanuff, Killeadlan, and Kellick that, I was to direct my course today towards Ballinghadreen; not having calculated at the same time that, there was anything to be received by Post on yesterday, for I never receive any Letters, or other communications on Mondays; and I was expecting the receipt of the remaining half Notes of my pay, which arrived today. —

As Mr. O'Donovan has alluded to territories in the Barony of Castello, I wish to have in like manner, notice from him respecting what territories lay in the present barony of Galeng, there is one tract in it known among the people by the name of Crochan Galeng, which extends according to the description of it, obtained by me, from Balla D.L. (W.) where there is a Roman Catholic Chapel in the parish of Killeadlan to the County of Sligo on the East; from whence also on the North side, it extends Southwards as far as Clongullan, on the road from Clongullan to Swineford. —

This description is heard from a very intelligent man, a native of the parish of Killarney, but even so, must be regarded as liable to be not entirely correct; though at the same time serving to assist in laying down the exact extent of this indubitably local district. The names of which is vividly retained in the Country as most strongly appears from the circumstance of its being a designation of a hill in the town land of Carrumane which is called ^{from its apparently relative form} ppon cinn cquacinn - the crooked nose of Carrumane; and of the small lake just under it on one side, called loc. cquacinn - Carrumane Lough; ~~and~~ ^{that is} frequently called also loc. mi ppon, ^{taking the nose} because it lies so close to this hill, named the Crooked Nose; and from the very curious circumstance of the estate of Colonel Jackson, being this called the estate of Carrumane.

Since I commenced with territories is subject, I lay down the extent of two very important ones, according as I have learned from the people, who describe Glenmerrin town from Loughcon on the East, to Karnanageary.

in Addegool, during which distance it is
 bounded by the river of Addegool: from
this wind out it goes then to Bentra,
 and thence it goes in a Westward direction to Binnicora &
 to Lawnagh Kesh and Jaiste, from which place
 it comes to Ballyhenogue, Croorthanan
 (Meehanan), and the lake just mentioned (mean
Loughcom).

The next territory is Glenhest ^(formerly) Gleann
Lisadug which is said to be bounded on
 the N. by B. tra lake, then S. W. by the
 river Skioideagh, next by Glandoruck
 and Glen Carack to the Mountain of
Glen-collage, from whence it is bounded
 by the river of Bogha-doon to Bentra,
Lough. —

In Glenhest, there is a Roman
 Catholic Chapel and it is a name for
 a half parish — being commonly called
the half parish of Glenhest.

I find on examining 'Parish of Addegool
 &c. — reduced from Sketch Map —
 that it contains the two just described territories.

The extent now called Glen West, consists of
Ballylique, Claggernagh East, and West,
Gortnahallia, Cloondaff, Brackley,
townlands. — All the rest
of the parish is taken up with Glennephine.

I have pencilled the names of both
glens, on the 'Red'; from S.K. Whap's, which
I send herewith. The enumeration of the
town-lands, which compose the one, will enable
to lay down the boundary between both. I
have merely pencilled the names of these
glens, in order that they may be rubbed out,
if it be not allowable, to have them written
in the same place, with ink, and to denote
the limit common to both territories marked.

In the above account to the Hon. J. C. Davis
of 1847, it is stated that - "Col. Putnam was a high officer in the
Bucks, and a gentleman."

8. Leanna Henriette Olacna tanjeac andu bac azu.

The same disease has been noticed in the same
family for several generations, and is now the most
common disease in the family.

And in Dr. Hodge's list, p. 841, under the heading
Breathnachig, p. 841, under the heading
said that "Gleinn mor Breathnachig" of the country among the mountains of his own first
first (see Gleinn Bristle) as Bristle directed
(Gleinn) and Gleinn Bristle to Gleinn, and the two
(Gleinn) and Gleinn Bristle, from whom, are Spring
(Gleinn) and Gleinn Bristle, from whom, are Spring

Do poitirfe, malla n' mair, breacúidí poitirí thairgí, lán t'irí edir a
b'iaitíneáca bunúsfaí, - tug ar t'irí gleann Oirde. do Oirde me
Heim do Heim, do Heib, do gleann Heimenne do Rí, do
da'bae da'fir thairgí an baic, do p'ent clann amóir baicé. —

Amerson, E. J.

your obedient servant
C. A. Davis

END

14 D 27/40

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Westport, Co. Mayo, concerning the history, antiquities and topography of the parish of Kilgeever, with particular reference to its early church, holy wells, burial grounds and the origins of its place name.

13 July 1838

6p.

24 cm

ill; ink sketch of the doorway of Kilgeever old church.

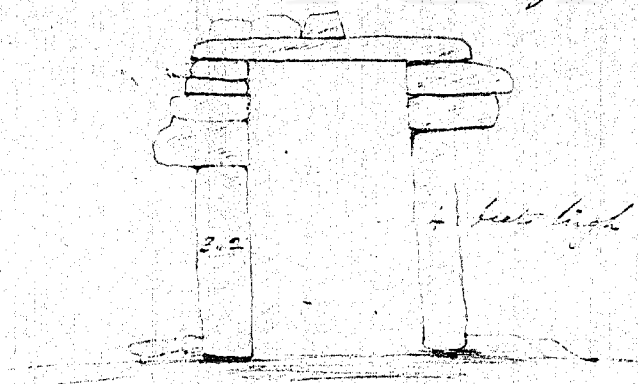
Wexford July 13th 1838,

Dear Sir, I was very much out when I thought we could do this easily in six weeks, but as I am working as hard as I can I cannot blame myself.

of the parish of Kilgeener

This parish lying between Dughanah and the ocean, and Killary harbor and Clow Bay, is called by the Irish ^{St. Geger} Gill a Ghaobhair, which they understand to mean "the Church of St. Geger who is believed to have been a Scotchman, but I could discover no monument of him in the country. I visited the old church of Kilgeener and found that its holy well is not called after a saint Geger but after the great lord of the Sabbath. It is a good spring and much frequented by pilgrims especially on Sundays and ^{more particularly} on the 15th of July when a pattern is held now at Doniborough but which was formerly held at this well about 1 mile to the west of it.

2) 1468
The old church of Kilgreener is not one of the
primitive Irish churches, but evidently an erection
of the 13th or 14th century. It is in the Gothic style
and measures 48 feet in length and 21 in breadth.
There is a door-way in the south side wall now
six feet in height and formed in the Gothic
style of beautiful lime stones while the rest
of the building is of rude ^{slaty} maintain stones.
There is however in the west gable a very rude
doorway built in the primitive style. It is
now stopped up and has been evidently so
since the formation of the Gothic door in
the south side wall. It is now ^{but into} 5...4 high and
2...4 broad and built thus of rude slaty flags



I incline to think that this door is part of a
more ancient church which was remodelled and
enlarged in the 13th or 14th century, but I leave
this to be discussed by historical masons.

In the east gable there is a rude ^{roundheaded} ~~hexagonal~~ window ⁴⁶⁹ ⁽³⁾
5-6 high on the outside, and not more than
6 inches in breadth. It is thus formed at the top:



very rude and rough

In the south side wall there is a lowest window 3.2
high and 3 feet wide on the inside, and on the
outside only 2.11 high and 3½ inches wide.
On either side of where the altar was placed there
is a square niche in which pilgrims deposited ^{tokens} rings
and nails; - one in the south east part of the east
gable within 4 inches of the ^{south} side wall; and the
other in the north side wall within a foot of
the East gable. The side walls are now about
4 feet high.

Besides Kilsnoo there are the following burial places
in the parish at which, it is probable, there were
formerly chapels of ease.

1. Dumbach mor (great sand bank) situated on
the lands of Napierland near the old Anagging.
The cemetery is now just covered in the ground.
2. Killeen in the townland of Cloonlaurance. ¹²
ruins of a church at present. 14/10/27/40 (W)
3. Kill Bhrighde, an ancient burial place but
no trace of a church at present. There is
a holy well adjoining it, called Tobar Bhrighde
the Bitten ^{is}

4) 270
four Brigida at which stations are performed
with great devotion.

In this parish, on the lands of Carrawmore
stand the ruins of a castle called Caisleán Spíne,
because it ^{was} built, according to tradition, by the
celebrated Grania or Grace O'Malley, who
flourished in the reign of Elizabeth, ~~that~~ of
whom I have ^{but slight} historical accounts.

I find that the word caisin which often per-
plexed me in Cormac's Glossary is well under-
stood here and in Achill. It is the name
of a bird which visits these coasts between
the 15th of October and 15th of November
and sometimes earlier. When he comes
before this ^{part} ~~period~~ of the year, the people say
that he brings storms and hurricanes along
with him, and the general belief is that
he comes from Holland. Gr. Terquis
a native of Dunha Ciocham, told me that
he shot hundreds of ayans and that
they are barnacle ducks in size mid-way
between a duck and a goose. Cormac
writes of this bird caisin? When does he
live? Whence does he come? No one knows!

The Barnacle fish is also called a castron, but
his shell is always called a Siupios. 14/5/27/40(ni)

It is this point of view being the very blessed
island of Cuher which is called by the Irish Óileán
na cteipach, castron na ndoin and castron Pháidriug. It is at
present entirely uninhabited but I got all the tra-
ditions connected with it from Mr Toole, the pro-
prietor, and Thomas Geraghty of Barrow -
Mr Loughlin, the grandson proprietor of St
Patrick's Black Bell, who often performed
stationing upon it. Mr Toole who is a very
enlightened man, states that there is no Cathair
or stone fort on this island, and that the
natives of Inghitirke and the opposite coasts
understand its name to mean the "city of
the saints", or the City of St. Patrick" and
that it was called Cathair or City in the
same way as Armagh and Leighlin and
other distinguished ecclesiastical places.
It contains a small church in the mediæval
style, which is called Seampull na naomb
by some and Seampull Pháidriug by others.
There are several penitential leachtas or
manuments around it, at which the pil-
grims pray and go through their circumgyration

472
rounds much in the same way as they do on the
Reek, but neither Mr. Loole the Proprietor, nor
Geraghty, the Oracle of the Reek, could tell
me the names of those ^{men} monuments.

East of the East end of the church there is
a stone inscribed with a prayer called Te Deum
Phidjings ecclij Patricii - which is prayed at during
the station:

Molenbard is ceapionll epuad
marp a epize a euad na peill !

Within the church, and laid on the altar, there
is a far-famed stone called "Leac na naomh
is the "flag of the saints." It is of a roundish
form, ~~and~~ about 2 feet in diameter, and
composed of different kinds of stones, which
appear as if they had been artificially
cemented together; but the compound
is however the work of nature. St. Patrick
and his contemporary saints impressed this flag
with a degree of sanctity which the rain, ~~and~~
^{and improvements} storms of 1400 years have been unable to re-
move; and the most profound discourse ^{of any} of the
enlightened champions of modern reason and
infidelity, directed against the miraculous
virtues of it, would vibrate without effect
upon the ear of Thomas Geraghty of the Reek.

273

Whenever any one on the west shores or on the islands in the vicinity of Caher, find themselves aggrieved or scandalized openly and wrongfully, they have always recourse to the miraculous powers of this stone to elicit the truth. They first fast and pray at home for a fixed time, imploring that God through the intercession of St. Patrick and the other saints who blessed this flag would bring about some occurrence, which would shew that they were wronged on such occasions, and after the fasting and praying are over they sail over to Caher and turn Leac na naomh.

After the flag is turned, the weather immediately becomes unfavourable, and storms and hurricanes most frequently ensue, to the great destruction of boats and curraclis, and some event is, ere long, brought about, which shews clearly to the eyes of all the neighbours, that the character of the person who turned the Leac, had been unjustly and wrongfully attempted to be blackened. This may be shewn in various ways, such as some great misfortune happening to the scandalizer, or in

14/10/27/40(N)

(8) 474
in case of theft, the real thief, being discovered,
He.

In vain will the philosopher reason with the
pious believer on this subject; for vain will
he ask him: is it possible that the great
ruler of the universe ^{would} raise a hurricane to
destroy the boats of honest men to shew
his anger at the conduct of any one in-
dividual? for the good believer will
ask him in turn, why not, as well as
stop the sun in his course to give Joshua
time to kill his enemies?

When the boatmen are passing by this island
they always take off their hats and
say:

Unluzimdo do Sru mop na n-ute. éimácu agup do
pádpung míoipúitreach. i.e. We bow submit or make
reverence to the great God of all powers and
to the Thaumaturges, Patriarch."

Mr. Toole would wish that this flag were
destroyed; but I hope that he will let
the stone remain and destroy the super-
stition, for I am heretical enough to
call it a superstition, though if I were
born in the 16th century at the foot of
the Rock I would perhaps have said

475 (9)

down my life in defence of this stone!

On the N. W. side of this Cultrach or Cathair
islands there is a hole well called Taber
^{Brighde} ~~Brighde~~, the well of St. ^{Brighde} ~~Brighde~~, which is
also prayed at, and held in great veneration
by the pilgrims.

With the exception of Enis Gluair this island
is by far the most esteemed for holiness
in this part of Connaught. No rat can
live on it for a moment, and its clay
or sand would destroy ^{the} rats or mice of
any other place.

It has also another property which is
exceedingly useful to the men of Con-
naught: any man, woman or child sub-
ject to Epilepsy or falling sickness
would be immediately and for ever, cured
of it after sleeping for a few minutes in
the ^{Church of St. Columba} ~~little~~, but more especially on Saint

Patrick's Red outcrops, and many pray on any
^{part of the island.}
A kind of Cloghan or road is shewn
under the waves, leading from this blessed
island in the direction of the Reef. It
is called Boher-na-veene, *via sanctorum*
14/12/40 (V)

(10) ¹⁸⁷⁴ because it was passed by St. Patrick, ^{by} his
charioteer Bionnag, the widows son, (who
was buried on the Peak.) by St. Bridget
and other Saints who were along with
the apostle.

To this ^{Parish} also belongs Inishturk on which there
is a hill dedicated to St. Columb, and some
slight traces of a Doon. This island is said
to be in the possession of the O'Tooles for
an unknown number of centuries. Some say
that they came hither from Leinster, but Mr
Owen Toole the present occupier of Inishturk,
says that he always heard from his father
and the old Shanachie that the O'Tooles
of this island are descended from Tuathal
O'Mailley. Mac Firbis says something
on this subject in the pedigree of the
Lagenians O'Tooles. Let me have his
words.

To this parish also belongs the island of Cliaira
now always called Clare Island celebrated
by tradition as one of the fortresses of
the Irish Amazon Graine Mhael.

1477 (11)
This, containing Grains Castle, ^{which was} lately repaired by Sir
Samuel O'Malley, and also the ruins of an
abbey, of which Downing writes:

"In the Barony of Clunick on an
" island called Cliera, about two leagues
" from the main land, stands a small
" abbey of St. Bernard of Cliera relic
" Knockmoye built by Dermotus Ouladup
" O'Maly for the order of St. Bernard.
" This Dermotus O'Maly and Morte O'Mory
" is there ~~interred~~ buried, and all or most
" of his family buried there till of late,
" Since 1641. It and the isle of Bophin
" was the property of the said O'Maly till
" King James his reigns."

There are two holy wells on this island, which
belonged to the modern abbey of St. Bernard:
one called The well of the festival of the
Virgin Mary, and the other the well of the
festival of St. Bridget.

In the parish of Kilgeason there is another
very celebrated place of pilgrimage called
Loch Cathapaigh or the lake of St

12) ⁴⁷⁶St Catha^{ach}, where there is also preserved a
sacred stone of a similar character with the
one on Caher island. It is called
Cluidhkin Chathapaigh or St. Catha-
-ach's little sword, and it has proved
^{two-edged}
a sword of justice in vindicating the
character of many an innocent native
of the weals against the virulent slanders
of slander. Long may it be drawn in
defence of honest fame and may no
modern unbelief blunt its edge
until he establishes the force of mora-
lity on such ^{a firm} bases as to need its aid
no longer.

Yours obedient servant

John A. Barrow

Does Colgan give a life of this Catha^{ach}?
Is there any reference to Caher island in any
of our Ecclesiastical documents.

I have been writing names & holes and
corners since 5 o'clock, and I can now scarcely
hold the pen.

END

14 D 27/41

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Ballaghaderreen, Co. Mayo, concerning the progress of his Ordnance Survey work.

15-16 July 1838

2p.

24 cm

RIA

Ballyphaderreen July 13th 1838.

Sir, I send the Name books of Killbeagh Parish, being 2 in number. I have Killmoree finished with the exception of the names of lakes in the townland of Ular and its neighbourhood, which were not at all known where I traversed, and which I can get done when I go to Binghammore, and thence to Ular Abbey ruins. I am making every effort to be ready as soon as possible to leave this place for Claremorris.

Your obedient
Servant

J. O'Connor

J. A. Larcom Esq. p.p.

14/10/27/41(c)

Ballaghaderreen July 10th / 98

Sir, I send the Name-books of Castlemore and Killecolman parishes, and together with them the Name book of Milltura, the names of which have been, I find, prepared ^{heretofore} by B. Keefe. —

I was obliged to hire a car here to convey me to Claremorris, where I can locate myself, and make excursions to the Neighbourhood on every side, the first of which will be to Ballyhaunis where I can finish the remainder of Costello. —

Your obedient Servant

C. J. Conner

C. J. Conner Esqr.

14/10/27/4(11)

Unrecorded by binder

END

14 D 27/42

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Westport, Co. Mayo, concerning the history, antiquities and topography of the parishes of Kilmeena and Kilmaclasser and the island and parish of Inishbofin, Co. Mayo.

14 July 1838

8p.

24 cm

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

RIA

Woolport July 14th 1838

Dear Sir

The following is all we know of the history of the island or parish of Inishbafin lying in the Atlantic S. and by W. of Lisburne and opposite Killybeg harbor. St. Columba an Irishman having quarrelled with Wilfridus ^{the monastery of} at Lindisfarne, left that establishment where he had been Bishop for three years, and returned to his native country, "taking with him (as we are informed by Venerable Bede in his Ecclesiastical history, Lib. 4, c. 4) all the ^{Irish} ~~poop~~ whom he had congregated at Lindisfarne, and also about 30 of the English. With these he settled at Inis Bafinne or the island of the white cow as we are informed by the same Venerable historian "In parvâ insula, quæ ad occidentalem plagam ab Hiberniâ procul secreta, germane Scoticæ Inis bo finde, id est insula vitula alba, nuncupatur." Lib. 4, c. 4,

14/10/27/42(1)

Notwithstanding this very definite passage in Bede

2) 483
Dympster attempts to prove in his Scottish History
Lib. I, c. 15 that the Irish be finde or island of
the white Carr on which St. Colman settled is in
Ibbera or Scotland; but Usher writes that his at-
tempt is fruitless. "Eam in hodiernâ Scotiâ frustra
quaerit Dympsterus; quoniam ^{of Comairn} ~~in regione~~ Maionensis litoris
in Cannaciâ positum nomen adhuc integrum re-
tinere, comperimus habeamus." (Primordia, p. 824)

On this island St. Colman erected a monastery in which
he placed the monks both Irish and English
who had followed him from Landisfarhes. But
some time after a disagreement having occurred be-
tween the parties St. Colman deemed it advisable to se-
parate the members of the two nations, and having
found a spot fit for the establishment of a mo-
nastery at Chagh eo, he purchased it from the
chief of the territory, and by the assistance of this
great man and the neighbouring inhabitants he soon
completed the monastery. To this St Colman removed
the English monks leaving the Irish on Irish be finde.
Of Colman's further proceedings no account is preserved,
but he seems to have chiefly resided on Irish
be finde ^{till his death} which happened on the 3rd of
August in the year 676, under which year
the Ulster Annals record his death as bishop

of the island of the white Cow.

3
483

There are two other islands of this name in Ireland - one in (Donegal County near Tory island, and the other in Lough Nea. in the Shannon, with which Smith, and even Usher (on one occasion) confounds this island of the west, which is by far the most celebrated of the three.

The following notices of Inis Bo finne occur in the annals of the 4 chapters, and it is highly probable that they all refer to the one true consideration:

"A.D. 667 Colman the Bishop, accompanied by other saints went to Inis Bó finne, and founded a church there.

"A.D. 674. St. Colman Bishop of Inis Bó finne died."

"A.D. 711. Baethan, Bishop of Inis Bó finne died."

"A.D. 804. Blathmac, foster-son of Colgan, abbot of Inis Bó finne, died.

"898, ^{æm}Beanncomhrace na nuadh, i.e. of the new, in Inis Bó finne, died.

14/0/27/42 (11)

I have not been able to get over to this island yet, but I expect if possible to visit it from Clifton ^{dis.} in Connemara to which it is nearest.

But I met here a very intelligent natives of it... Mr John Morran who gave me the names of all its subdivisions, creeks and rocks with great satisfaction. The following are the names of the old places ^{or places} on this island according to him.

1. A church and burial place in the town-land of Knock, called after St. Colman.

Morran says it is a very old and curious little church.

2. Tobar St. Colman is the well of St. Colman, a holy well lying immediately to the S.W. of the church or St. Colman's church. John Morran says that it is the tradition among the islanders that there was also a holy well called after St. Colman; but that no one now living knows where it is.

3. Ait Lige Guairim is the site of the house of Guairim, the son in the band of St. Colman's quarrel, and Guairim after whom it was named is said to have been contemporary with St. Colman.

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4. (Dún Grainne), i.e. Grainne's Doon, said to be named from the celebrated Grainne Mac Ní Máile. John Moran says that it was a castle, and that it is still traceable.

5. There was a fort in Westquarter townland called Doonmore. (dún mór, are magna) which was of earth, but now just effaced.

6. The old Barrack erected in the time of Cromwell and called after him.

7. Lough Bo-finne, the lake of the white cow (Lacus vaccae albae). It lies between the townlands of Westquarter and Traanmore, and is said to be the lake from which the enchanted white cow, after which the island was named, used to be seen emerging.

Q. Is there any reference to St. Flannion of Lough Bo-finne in Colgan or any other of our ecclesiastical authorities?

A. Immediately to the south-west of Lough Bo-finne lies the island of Inish-Flann, sacred to Saint

14/10/27/42 (iii)

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Leo of whom I have no historical account. Do any
of our Hagiologists mention him?

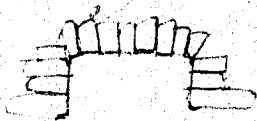
The island containing, according to John Moran, a very
enlightened nature of Brighafin.

1. A stone cross called Leac Leó or St. Leo's flag.
This lies a short distance to the S. E. of Leo's
little chapel, and is of a similar character
with Caidhannin Chatharigh, and Leac
ua naomh, of which I spoke when treating
of the parish of Kilgoose.
2. Trampull Leó, a primitive little chapel on
the S. E. end of the island.
3. Uaim Leó, or St. Leo's Cave, on the south shore
of the island. St. Leo is said to have spent much
of his time in meditation in this cave.
4. Tobar Leó or St. Leo's well. It is situated in
his cave.
5. Iséan Leó or St. Leo's stone house. This is of
a circular form, and if I understand Moran's
description of it, it must be a cyclopean ^{house} fort.

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Of the parish of Kilmeena

This parish which lies between Westport and Newport and Kilmaclapper and Glen Bay, is called by the Irish cill mheena or the church of St. Meena. But of this saint I could learn nothing which would afford a clue to the period at which he flourished or who he was. Of the old church of the parish, which is situated about 2½ miles to the north of Westport, only the west gable and about 9 feet of the north side wall remains. The gable is of considerable height, and contains a doorway, ^{which is} about 6-6 in height, and forms a round arch at the top on the outside, but on the inside it is far from being round, but formed thus:



This church was about 16 feet in breadth, but its length cannot be known. It was very rude in its construction, but certainly not the original cell of St. Meena as now generally supposed. There is no well near it bearing the name of the saint.

8p. 448

In the townlands of Capheroffy there is an old
castle in ruins called in Irish ^{call post Larcine} ~~call post Larcine~~ ^{call post Larcine} ~~call post Larcine~~. It is said
to have been built by James MacCarthy. Cella-
-leg, was destroyed in the reign of Queen Elizabeth.

On the island of Moyrigh situated in Clew Bay
there was formerly a small old church, but
it was destroyed some years ago and a group
of houses were built at the place. Robert Wick
Walsh now in the 95th year of his age often
saw this church.

On the island of ^{in a town} ~~in a town~~ ^{in a town} ~~in a town~~ situated in Clew
Bay and belonging to this parish, are the
ruins of a church in a grass ^{yard}, but no name
is remembered.

To this parish of Kilmeena also belongs the
island of Ship Railin, which is mentioned in
the Annals of the Erasm. Masters at the year
1235 under the name Ship Railin. See quo-
tation from these Annals in the letter ^{upon} ~~about~~
the parish of Nachongahail. [pp. 448-9-50.]

Near an inlet of Blew Bay, at the west boundary of the Margins of Oligia, Domesne is shown the site of an old Castle called Bádubhóin or Bauvoon, which according to the two oldest men in Umallia - Robert Wick Walsh aged 94 and Patrick Gaughan aged 91 - belonged to the Mac Philling, a branch of the Burkes.

About the centre of the townland of Rossbeg, in this parish are two huge standing stones inclining towards each other, called Leabaídh ^{Robert & Thomas Red} Thiarmada ages framed. These are probably the remains of a pagan tomb which generally goes by such a name at present among the peasantry. 14/10/27/42(V)

Near the Eastern boundary of the townland of Maighne - there is an enclosed holy well called Tobar Breunaimh or St. Brendan's Well. It is curious that there is no holy well

13) ⁴⁹⁹ In the parish bearing the name of St. Eilidhna
the reputed patron! Does Colgan or any of
our ecclesiastical writers make any men-
tion of St. Eilidhna or Cell Eilidhna in
Innalla?

On the island of Chit lighe Cliaith near the
townland of Cushlogart there is a fort
which is said to have been a Danish
fortification, but which was more proba-
bly a (Sannanican one).

I find a number of places on this coast
called after the ^{bird} Guroge, which Robert
Ulrich Walsh describes as a small
seagull with a black head, but he
has no English name for it. Others
assert that the Σινπος is the shell of
the barnacle fish, but the Guroge after
which so many places on this coast are

named, is certainly a small sea gull well known to all.

| Of the parish of Kilmaclosper

The parish which lies immediately to the north east of Kilmenna is called by the Irish aborigines Cill mic Glaise, but probably corruptly for Cill mic Laispe. I visited the old church but it is not ancient nor the original structure called Cill mic Laispe. It is a rude building, ^{about 60 ft.} 54 feet ^{long} and 16 feet broad. All its features are destroyed except one ~~window~~ doorway in the south side wall, which was very rude, and in the pointed or Gothic style. This church is evidently of the same age and size with the mother church of the adjoining parish of Kilmenna. Robert Ulick Walsh tells the following little story about the patron saints of these two parishes viz Mac Glaise and Elliodanna. 14/10/27/42 (vi)

These two saints agreed to divide the middle district of Umallia between them by each going to the opposite extremities, Meena to the western and Mac Glaise to the eastern, and moving in a straight line towards each other on their knees, and wherever they met was to be a point of separation. St Meena however, who had all the roguery of a primitive and modern saint, got up on his feet and took to racing, which when St. Mac Glaise perceived he became so wroth that he stooped down to take up a stone to ~~strike~~^{hit} the other with it on the head. But his hand was stuck to the stone! And recognizing that this was the intention of Providence he agreed that St. Meena was right in playing this piece of roguery upon him, and consented to fix the boundary between their parishes there.

Near this place - in the lowland of Rock Kilmeena

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there are three stones level with the surface of the ground in which are the prints of the two knees and hand of St. Mac Glaise, impressed in them on this occasion as an eternal memorial of God's approval of the little holy trick of his favourite St. Cleena. This story accounts for the great breadth of the parish of Kilmeena in comparison with Kilmaclasper!

In the townland of Brockagh in this parish of Kilmaclasper are the ruins of a castle, ^{which is} said to have belonged to the Mac Donnelly, the last of whom was called Randal oge na Brocraighe. This family of the Mac Donnelly were probably Gallowglass to the Mac Williams Tachtair de Burgo.

Near the boundary of the townland of Gort na clagach in this parish, the

14/10/27/42 (vii)

a holy well called Tober Coyne, at
 which there was a ^{little church} ~~chapel~~ in the memory
 of old Robert W. Walsh. Does ~~any~~ ^{any} of our authorities
 make any mention of these saints - Liudhna
glynn? Mac Laiger, or Guanna?

* It is a heap of stones at the east base of the
 conical part of the mountain, where the pilgrims
 come to rest.

It is very curious to find that the Leacht or
 monument of St. Lioman, which is still to
 be seen on Broagh Patrick, is mentioned
 in the Book of Broagh, which is now
 allowed by Callographists to be a copy
 of the seventh century:

"And Patrick proceeded to Mount Egli
 and fasted there forty days and forty
 nights in imitation of Moses and Elias
 and Christ, and his charioteers, died
 at Muirice Aigli, that is the plain
 between the sea and ^{the rock} Aigli, and they
 buried that charioteers wholly naked,"

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and he collected stones for his sepulchre
and said "Let it be so for ever"

The plain of Clurriok retaining its name
to this day, and lies as it is here
described, between Croagh Patrick
and the sea, ^{north of the former}. The name Clurriok
was not extended to the barony
till Umalla and the adjoining
territories were reduced to
Shire ground in the year?

The baron of Mullagh near the foot
of Croagh Patrick gave birth to the
late Mr. Lavelle recte O'Mullanville
(O'Muallphádhail) the late Editor and
proprietor of the Freeman's Journal.
He was intended originally for the
priesthood, but changing his mind for aught
14/10/27/42 (viii)

496 to prosecute his studies in Maynooth
of means, he entered Trinity College near
Dublin as a sizer, and became one of
the most distinguished scholars that
Cormac produced since the esta-
blishment of that College; and among
other ancient dialects he acquired a
profound knowledge of his own native
Irish. But ^{hereditary} decay lurked in his lungs, and
he died — a great loss to Cormac —
before he reached the 40th year of his
age.

Your obedient servant,

John O'Donovan,

I intend to move to Castlebar tomorrow.
Where is O'Honor now, and what is he
doing?

END

14 D 27/43

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Claremorris, Co. Mayo, concerning the history, topography and antiquities of the parish of Doonfeeny, Co. Mayo, with particular reference to its early church, holy wells, castles and burial grounds.

15 July 1838

6p.

24 cm

RIA

Doonfeeny Parish - remarkable objects in Ireland
Doonfeeny - old Church of Doonfeeny
Killar Luff - site of identified
(Bille Ardubh)

49th

Clonm. July 15th 1838

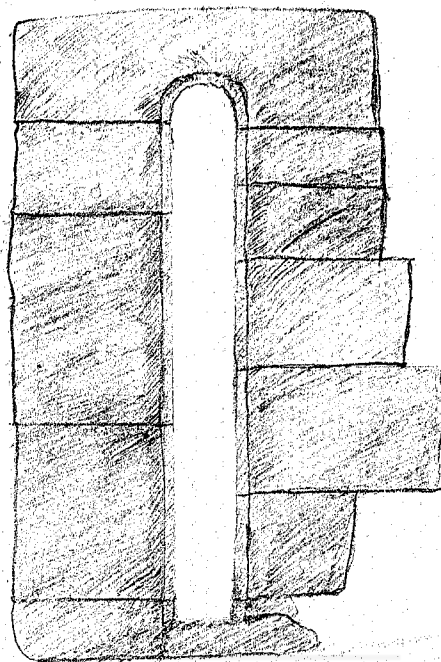
Ch.

Old church in the Luggan, has, through
my being so constantly engaged in getting names, been
left as yet unnoted, which is that of Doonfeeny,
and is of some interest as to antiquity.

It is 14 yards long, incl. 8th broad, and the
clearing, which is square, is 5th 6th or 6 feet
high, incl. 3th 4 inches broad; being placed on the
South side wall near the East gable. Two flag
stones cross it, at top. - The stones, which formed
the outside, have been, it appears, taken out of
the wall, on both sides. - The church is altogether
in bad preservation. The South side wall from
within 2 yards of the door, to the East gable,
being entirely demolished; and about 13 feet
in height for the length of 14 yards, of the North
side wall near the East gable, have been
thrown down.

There is at the height of 10 feet from the
ground, a window in the East gable, which
is no less than 6 feet high; and no more than
6 inches broad. The form on the outside
is represented on the opposite page.

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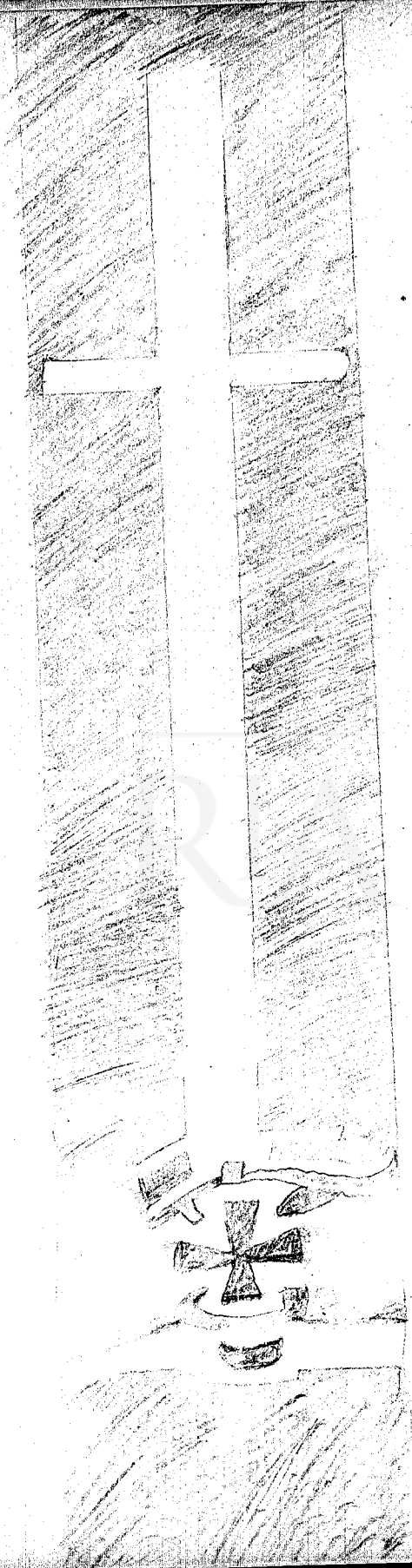
RIA

14/P/27/43 (ii)

An inside view would take up more of my time than I can at present well bestow on it; in so much as it is very complicated. The interior commencing at the height of 3 feet from the ground; is about $4\frac{7}{8}$ inches broad at bottom and 12 feet high: the sides are built with cut stones, and the top is mason work of pointed form. —

In a hanging ground lying immediately to the South of the Churchyard where ⁱⁿ stands this old Church; there is a stone 18 or 20 feet high, and 9 inches thick, fixed in the ground, and inclining to the East; on North West side of which, is cut the form of a cross, about 2 feet long. — with a small cross, 10 inches long, ^{near top} ~~under it~~, and some ornamental incisions, under it —

500



14/02/23/14

This burying place was surrounded with a Clach;
(Goss) in form of a fort. (1197); as may be concluded
from the circumstance, of the South West part of it
being still ^{observable} ~~traceable~~; the part to the North being
removed to give way to a road, which runs between
this and the grave yard of Doonfeeny, to a neigh-
bouring bog.

There are two holy wells near a large fort called
part n dubda (the Path of A'Dowd), which lies $\frac{1}{4}$ of
a mile to the North West of the Church. One of
the wells, which is a short distance to the North
of the fort, is called tobap ^{†3} Derpbill, S. Dervill,
or Gervill's well; and the other lying not far to the
South side, is called tobap ^{†11} Breundam — S.
Breundain's, or Braundail's well. — At these wells
stations are still performed.

The diameter of this fort, and the circumference
of its parapet, will be found remarked in pencil
in the Name book of Doonfeeny. There are to be
seen within it some traces of a building, which,
tradition says, was a house occupied by a
man of the Clan Inathail. — 14/p/27/43(v)

Within the Church yard of Doonfeeny,
to the South of the Church, are, ^{also} observable
the traces of some building, respecting which
tradition is silent; but which may be the vestiges
perhaps of a tomb some time back destroyed —

The next thing that offers itself for enumeration is the site of Killyduff Church, which lies immediately to the West of Mr. Harding's house (commonly called Teac Cille apdub), a mile North of Ballycastle. The foundation is still traceable, and the extent within it is nearly 13 yards by 7 ⁴/₈ — The common name by which the ruined building went, is Teampall na cailleach duba. i.e. the Church of the nuns. —

Within Mr. Harding's garden, lies a flag stone, 10 feet long, and 2 ^{ft}/_{in} broad at one end, and 18 inches, at another, with a cross, cut on it, 5 inches long, and 2 ⁱⁿ/_{or 3} inches broad. —

The cross is not at present visible by reason of the stone being ^{partially} covered over with some earth. — I got the description from an man who saw the flag, before it became covered with any earth. If I had time to go on the following day (it was on Sunday I found out the flag), it would have been a triumph for me; but I had, on that day to remove from Ballycastle to Killybegs, having at the same time calculated that, in as much as there was no inscription on the stone, it was not worth losing time with examining it, since we have collected various copies of crosses, found inscribed on stones. —

Doonfeeny is now pronounced in Irish dun'fne (don-ene).
 but ^{respecting} as to the feature originally bearing that name, there can
 be but little information obtained; whether Rauce doudas
 above-mentioned could have any pretension to it, I do not
 presume to affirm. I assert here, yet for future consideration
 that, it might have been Doonsena that was converted
 into the burying ground wherein stands the high stone
 already spoken of. — An Doonfeeny hill, there
 is a knoll built of stones and earth, of considerable
 size nearly equal to that of Rauce doudas, — which
 is called Caripín geal dun'fne — the white Caithreen
of Doonfeeny. — the hill itself bears the name of Knoc
doo rauce (Cnoc dub raic). — i.e. the hill of the black
rath. These are all the existing features about
Doonfeeny, that might have borne the name
 of Doon. —

The hereditary possessors, or trille of Doonfeeny, were,
 according to the prose account prefixed to the poem of
MacPíobis of 1417, Mi Cuinn, and Mi Dithuain, and
Mi Com Udain, and Mi Duibhleanza, and Mi Beanza,
 and Mi Mle, and Mi Duannmarige.

243 O'Radubhán from Baile an ghléanda, Nec
on leatrec from Baile Mhic Conleatrec; O'bon
ghaile, and O'Catnapaigh ^{Creanaght} Sirhínigh of Cille
ardubh. —

Du'cupaig Duna fine & u Cuinn azur Mez Odpaín
azur u Comdaín, azur u Duibhleanza, azur u Beanza azur
u Mle azur u Duannmarige.

O'Radubhán o Baile an ghléanda, Nec Conleatrec o
Baile Mhic Conleatrec, O'Conzale azur O'Catnapaig, apcinnig
cille ardubh. —

14/10/27/43(vi)

I could not refer any of these names, to any now existing in Dromfeeny, or its neighbourhood, as far as I have been informed on enquiry.

O'Radulham, I should think the name now Anglicised Rewan, or Rowan, pronounced in Irish ruan - which is very prevalent in the country. -

Baile an ghléanda is now Ballinglan in Dromfeeny Parish - wherein there is a Castle in ruins, of which Mac Parland says - under the heading 'Ballynglen Castle'

'A square of about 30 feet, and 50 high; the walls, as usual in those buildings, very broad and grouted.'

It is situated in the Glen of that name in Tirawley, about two miles from the sea. On the top of the Castle is an altar, the part of the Castle in which it is, is called 'the altar room' -

The castle is now falling rapidly into utter ruin - the altar has fallen into obstruction, and the North side of the Castle threatens ruin in a short time.

Baile mhie Conla Traich is Ballykinlough in Killfegan Parish - in which there is, as I was informed, nothing remarkable.

O'Longhaile and O'Bathusaigh, remnants of Gille Ardubh, which has been above described, are not reconcilable with any names now in existence in the neighbourhood of the place.

Your obedient
Servant
J. O'Connor.

J. A. Larcom Esq.
to Mr.

These names, at the distance of 3 miles to the North of Dromfeeny church, at a distance 12 feet high, are near a few hours at bottom, which is called Keap/bp/tee i.e. a field, or counterfeet more, and an old tradition says must have been a land mark at a period, when the country was wooded, and some cultivated.

END

END OF

14/D/27

Outsize maps

part of

14 D 27

Mayo (Vol. 1)

Outsize map

14/D/27/2

31 × 37 cm

RIA

