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**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.**

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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. 2.

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**END**

**14 D 28/2**

**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, traditions, antiquities and topography of the parish of Burrishoole, Co. Mayo, with particular reference to its castles, forts and abbey.**

**17 July 1838**

**14p.**

**24 cm**

**Included is a description of the topography and history the ancient territory of 'Umaillia' and a pedigree of the O'Malley family.**

Slán go húmál le húmál ní málle  
na b'páirte gléanta ar pléite áille  
cuippead-ra a n-úmál do júnnael na peárla  
naic molab' coisíoe peap a cáile.

Круги на на на на

Clann Máille na mairbh  
 Saé tír in bair na g  
 No an iú ar óa Uíall  
 Dúine mairbh práin ní quíbe  
 o'ib máille ach na mairbh  
 fárd na ríne ríbe  
 Dine bárd na bpráichy-e.

B This is definitely  
comparable with  
the St. Louis copy.

"There was never a good man of the Cell Valley but  
(who was) <sup>right</sup> a sailor

"Ye are the <sup>the mind's eye</sup> prophets of the weather!

"A tribe of affection and brotherly love."

Thomas A. Simpson



Montpelier July 17<sup>th</sup> 1838

Dear Sir, I have come to the last part of  
 the matter, and you will say that it is time for  
 me to bid good-bye to the number of names in the book,  
 which I send you with great pleasure to think  
 that you will find. Some of them are as ugly as  
 any names in Hampshire & that, but they are all  
 beautifully significant and descriptive.

Yours faithfully, Wm. Lloyd Garrison

Situation. This parish is bounded on the north by  
 the parish of Helmingham in Essex from which  
 it is separated by a chain of considerable moun-  
 tains; on the north-east by the parish of Bress-  
 campton in the County of Essex; on the east  
 by the same parish and to the south by Helmingham in  
 Essex and the parish of Helmingham in Essex  
 on the west by Llandudoch and the parish of Helmingham  
 same. The name which has never yet been explained  
 by any of our historians or topographical writers

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(4) <sup>3</sup> is written by Donald M.<sup>o</sup> Firdis Buirgeir Unall, i. e.  
Burgum Unallia, Borris in Unallia. The word  
Buirgeir, though certainly cognate with the primitive  
Irish words bpor, bpor, bpor &c. is not of Irish origin,  
but borrowed from the Anglo Normans since the  
year 1172, for I find no Buirgeir on record  
in Irish history previous to that period. We  
have several places in Ireland, the names of  
which begin with Buirgeir anglice Borris as  
Borris-o-Kane, Borris-in-Ossary, Borris-Carra &c.  
all derived from small burga or Borough towns  
established at those places by the Anglo Nor-  
man families shortly after their arrival.  
I have not the passage in MacFirbis relating  
to this Borris of Unallia, but it certainly  
may be found, <sup>and</sup> if I mistake not, in the pe-  
digree of the Butlers who were the founders  
of this Buirgeir, and of the Dominican  
abbey near it. Let me have this passage  
and also De Burgh's account of the Domi-  
-nican Abbey of Burrischoole.

Of this Burgh in Umalia Downing writes  
as follows more than two centuries since.

"The Barony of Burryh Aule formerly  
" <sup>in burryh</sup> a corporation. In this barony a town so called  
" which is now since Queen Elizabeth's time, in the  
" hands of the noble house of Ormonde, who received  
" them from the conceits of Lord Mayo upon  
" a petition of right, or some ancient right  
" thereto, being as it was said, built by the But-  
" lers at the first coming at the Conquest.  
" There is a Dominican friary built by the  
" Butlers as Sir James Ware saith, near the  
" town."

The site of Ormonde Castle is now shown in  
the townland of Carrisheel, a short distance  
to the north of Burryhooke Abbey. A small  
fragment of one corner of it remains, but no  
idea can be formed of its original extent.

The Dominican Abbey is a very fine ruin  
in the Gothic style. A well dedicated to  
St. Dominic lies in the townland of Kiltac-  
-night.

14/10/28/2 (11)

Inscription temp Jac I mentions "manerium  
de Borecalle continet unum octilegium sive Castrum  
" ruinorum, in Baronia"



5  
From a legend current among the aborigines of this parish it would appear that Saint Marcain was its original patron saint. He was cotemporary with the great St. Bridget of Kildare, with whom, unfortunately for himself, he had a quarrel. When St. Bridget was going about, blessing Ireland, she came to this blue territory of Unhall or Urnallia and it would appear that she was not kindly received by St. Marcain, who had his church and habitation on the bank of a lake now called Lack Marcain, near the south boundary of the townland of Rogelane and about two miles from Kesh. The holy Cailleach became incensed at his conduct and pronounced a curse against him, saying "O Little man, the sea shall hereafter come over thy house, and thy fame shall be buried in oblivion, when my life and glorious career shall be published all over the world." This has been since verified: <sup>at</sup> this period the sea was a considerable distance from Lack Marcain.

but it has since actually broken into it  
and the house of St. Marcan is shown be-  
neath the ruins! A small saint has no  
business to contend with a Thaumaturg.  
But though Saint Marcan <sup>quarrelled</sup> contended with  
St. Bridget and received her curse, he was  
nevertheless blessed, and his lough is still  
reported to be pilgrims, who bring their  
cattle thither to be cured of various diseases;  
but in going to the lough of Marcan, they  
must <sup>not</sup> come near Kilbride's nor touch any  
of the places sacred to St. Bridget, lest the  
efficacy of their tuxas should be rendered  
null and void! for St. Bridget does not  
wish that St. Marcan should get credit  
for any miracles! This is a most extraordinary  
idea of the positive and negative powers of  
sacred places! <sup>the two saints is however equalled</sup> The quarrel between <sup>the present</sup> the two saints is however equalled  
animosity between the <sup>present</sup> men of the diocese of Kildare.  
Oscar, St. Marcan's or St. Marcan's church is  
still visible at his lake, but his house is in-  
undated up forested, by St. Bridget's <sup>to give miracle</sup> <sup>himself</sup> <sup>has</sup>  
a short distance to the feast of his church  
Kilbride or St. Bridget's church lies close to New

14/10/28/200

8) <sup>7</sup>port in a townland of the same name, but nothing remains but the grave yard and a holy well dedicated to St. Bridget.

There is an old church near the Abbey of Burry-  
dule called from the piece of land on  
which it stands Teamhull Cuib le Grain  
i.e. the church of Cuib le Grain, <sup>dorsum ad solem</sup> though  
some might be of opinion that this was  
the original name of the church itself because  
its back or Cuib was turned to the grain or  
Sun, or because it occupies the site of an an-  
cient temple dedicated to Lynceus Apollo,  
who was the grain mhaoil na gearbhach  
of the ancient Irish of Umhall!

There is a grave yard or Killeen in the Gl. of  
Gort-Killeen, but no name of a saint  
remembered in connexion with it, but as there  
is a holy well and an altar near it dedicated  
to St. Brendan, it is probable that it was one  
of the churches of that great patron of West  
Connacht.



My \* Day's journey or any of our authorities mention St. Bearag or St. Bearag.

In the Glebe of Aghadown there is a holy well called Lobar Bearaige\* or well of St. Bearag and also Sabur na sub or well of the eye, because it is resorted to by pilgrims for the cure of diseases of the eye; and a short distance to the south of it a green spot with piles of stones or penitential leachtas or monuments, at which pilgrims kneel, pray, and perform their turas or circumgyratory rounds. St. Bearag's bed - leabard bionnise is also shown here.

In the townlands of South Rosskeen there is a remarkable fort with subterranean chambers, and within it, is shown the site of a small chapel which was probably used during the times of the "mountain mappers".

At the N. extremity of Ross-Clunney island there is <sup>a hill</sup> ~~now~~ sandy, but in the memory of Robert. M. Walsh a beautiful green place called Diadh. Muirbhighe. This is the residence of the gentlest and most harmless of the fairies of Unnhall; for they

(2) 9  
were never known to hurt men or cattle.  
Blessings on them!

Sid mairbige na dtón

Sid prain na' deápnad' feall

Sid doibin na mbán prain,

"The Murree of the waves,

"A shee, which was never guilty of treachery

"A delightful shee of fairhaired damsels."

The people still <sup>firmly</sup> believe in the fairies here.

The fairies of Cnoc Meáidha near Tuam  
were very good neighbours, and used to  
borrow wines from John Kirwan of Castle-  
Hackett, and make him a return in some  
other way.

In the East of the townland of Carraig-  
a-Chabhlair - corruptly Rockfleet - are  
the ruins of a castle of the same  
name, said to have been built by

Graime na gcearbhadh ny-Mailey  
the wife of Tibbot na long Burke -

10 (11)

And Robert Mlick Walsh remembers to have seen another Castle in the town-land of Carrig an Caddaigh, but no trace of it is now visible.

In the townland of Cathair geal about  $\frac{3}{4}$  mile north of Newfort, are the remains of a Pictish fort called Cathair geal i.e. White Cair, and sometimes Cathair a Chairil.

The foregoing are the only traces of ancient civilisation now to be found in this parish. The two following are modern. 1. Furnace and 2. Barrack hills.

The former is so called from an Iron Mill established there by old Colonel Brown, the latter from a military Barrack, the erection of which had been prophesied by Brian Roe Carabine - the



(12) "Merlin of Umallia, many and many  
a year before they were thought of.  
The northern part of the parish of  
Burrigowke is called Tir an air, or  
the country of the slaughter, which  
seems to have been the name of an  
ancient Irish territory. Tir an air,  
according to Robert Black Walsh -  
the Mathusalem of Umallia, is  
bounded on the ~~north~~ south by  
<sup>of abain na Duirge Duibhe</sup>  
the Newport River; on the north  
by Ballycroy in Erris; on the  
East by Derrycooldrum, and on the  
west by Achill.

Is this mentioned in the annals or  
any of our other authorities?

12 (13)

There is a portion of the parish of Oileán Eadaigh isolated in this Barony of Birrigoole. I find nothing of antiquarian interest but Siodhán an ail iarach lying to the left of the road as one goes from Westport to Castlebar, and within a mile of the former. It is said to have been raised out of a hollow in which there is now a <sup>small</sup> lough lying to the west of it. This is a beautiful Siodhán, moat, or fairymount certainly formed of stones in the interior, but on the outside covered with earth, and a beautiful green sward. People <sup>in rooting for rabbits</sup> have removed a good deal of the earth from the summit, and exposed the stones of which the interior are formed. This is certainly a sepulchral tumulus and now - like every Síd and Sidhán in Ireland - belongs to the peith or gentry. It is said to be the first Irish ground seen by mariners sailing from America to Westport.

14/p/28/2(vii)

Having now done with the parishes, in Umallia or O'Mailley's Country, I shall next attempt to collect together, in something like historical form, an account of that famous <sup>country</sup> of mariners and pirates, a thing which has never yet been attempted by any of our historical or topographical writers.

## of Umallia or O'Mailley's Country.

### Situation and extent.

The territory of Umhall, which has been latinized Umallia by Colyer and O'Sullivan and anglicized the Duke by most modern writers, <sup>Southwards</sup> extends from Black God Bay to Killery Harbour, and from Inishkefn to Lough Beltran. It is bounded on the north by the Barony or Tiroche Ched of Carrig; on the North-east by Tir-Amhalgaidh; on the East by the territory of Ceara; on the South by the mountainous territory of the Cummaicne mara now corruptly Cannamara, and on the west by the Atlantic Ocean, all the islands in which from Inishphark to Black God Bay



belonged to it. It contained the parishes  
 of Achill, Burrisowles, Kilmeena, Kilmaclasser,  
 the isolated part of Islandeady just referred  
 to, Aghagower, Aghaval, and Kilgoover.  
 It was divided into two parts called Umhall  
 and Umhall Uachtair, or Oole upper and  
 lower. The upper Umhall comprized the present  
 barony of Murrisk, and the lower Umhall  
 the barony of Burrisowles, the Castle of Cathair  
 na mar standing on the boundary between  
 them. Previously to the formation of the  
 baronies the name Murrisk was applied  
 only to the level spot lying between  
 Croaghpatrick and Cleis Bay, and the  
 barony was named after the abbey  
 which stood upon and had received its  
 name from that ~~spot~~ level Murrisk  
 flat. The Barony of Burrisowles was  
 likewise according to the English custom,  
 named from the abbeys or Buirges called  
 Buirges Umhall or Borris in Umallia.

\* The barony of Kilgoover and all the parishes west of the  
 Meek is now called Kilgoover, and the barony of Achill is now called  
 Achill.

contains

14/D/28/2(VIII)

(16) Name. We have as yet discovered no historical  
or bardic derivation for the name of this terri-  
tory. The name Muirne is accounted for by  
the following story in the Dinnyean chip, which  
is as wild perhaps as any which fabulosa  
antiquitas has handed down to us. Lib. Le. fol 247  
" Mugh Muirne whence derived? Not suffi-  
" cult. A flood or shower of the fishes of  
" the sea was thrown upon it, and <sup>they</sup> filled the  
" <sup>papardi</sup> <sup>pan</sup> <sup>glacines</sup> milds and sloping valleys of the country for one  
" entire year without putrefying or rotting.  
" Or, as others say, it was the Ragnall (Levi-  
" athan) which had been foretold by St. Colum-  
" kille that came ashore there. He used to make  
" four pallies, or plaights or incantations. When  
" he invaded the land he brought the plague  
" on men and on <sup>in hoc anno</sup> cattle; when he invaded the  
" sea, he brought a plague on the land and the  
" birds ~~of the~~ in hoc anno; and when he  
" invaded the sea he drowned the barks and  
" Curraachs, and brought a plague on the

"natives of the sea i.e the fishes, in hoc anno  
 "It was he that brought the plague into the  
 "lands of Churisc? Or, it was named from  
 "Churipe the daughter of Againe more, de quo hoc  
 "Carmen."

1. Not in all copies. How many of the  
 a shower of stars was thrown on the land  
 in the memory of Louis Rattier, 2000 being  
 of water more thrown upon the land.

men of Churipe famed for mighty ships  
 against whose shores tremendous billows rush  
 whence has your beautiful plain received its name?  
 Now will I tell to you the cause from which  
 The plain of Churipe has received its name  
 In all the gaudy ornaments of verse!  
 Pity so great a truth should be concealed,  
 In the black womb of charmperscript or book!  
 A flood of fish was thrown upon the land  
 which covered all its vales and woody plains,  
 This was a shower of salmon, and remained  
 Unmolested on the land for twelve full months, -  
 The secret taken that a righteous prince  
 Then ruled the Owls; for then and only then  
 The ocean pour'd its bounties on the land.  
 From that time forth this plain of wealth & peace  
 Remained for warlike men and feats of arms,  
 Was called the name of Chur-ipe from this fight.  
 Yet other serious sages, deeply versed  
 In ancient lore, have written that the name

14/10/28/26(x)



Was first derived from that huge monster which  
 Was called Rognall, <sup>which</sup> and as a hellish pest  
 Infested this old tract of moor & isle.

\* Rognall  
 See O'Brien's  
 Glossary

It was a hideous monster, huge deformed  
 With perforated <sup>\*</sup> prout and rugged scales  
 Whose poisonous breath & fierce Balorian eyes  
 Spread depolation in the land around.

Destroying men and withering fruits and corn.

The coming of this Monster was foretold

By holy Columba when he came to Oule,

Who grieved that his dear parish Oughavaul  
 Should ever see so great a pest from hell.

Whenever this monster sallied o'er the land

He spewed a putrid plume upon the fruits

And his foul breath infected the pure air.

Which caused the plague to rage throughout the land

And when he spread his wings & flew on high

He struck the birds with dire infection, and

The hawk and eagle soon were seen to fall.

And when he roamed along the shore, or plunged

Beneath the waves, he smote the marine tribes

— The families of shell and fish — with plague!

From this infernal Muirnige, Muirnige has

Received its name, if we believe some bards.

But other grave historians — men of sense,

Hand down that Muirnige surely has its name

From lovely Muirige of the snowy hands,  
 The daughter of great Hungary the King.  
 She was a downright beauty, daring, bold,  
 And fixed her habitation near this bay  
 Beneath the base of Brachan Oigle; where  
 She ruled her hairy sailors and <sup>or</sup> ~~no~~ <sup>poor</sup> ~~great~~ men.

O Christ, great King of Kings and Lord of Lords,  
 Receive the glowing spirit of thy bard  
 Into the radiant realms of <sup>wisdom</sup> ~~wisdom~~, when  
 This fragile frame of earth has lost its fire  
 And do not suffer him to linger here  
 In cold old age, whose very life is fed  
 By that pure spark which wakes poetic thoughts.

Notwithstanding these three historical derivations of  
 the name Muirige, I incline to think that  
 it is synonymous with Muirshach, and  
 that it means a sea-plain, and that the  
<sup>traditional</sup> stories which found their way into  
 the Viscannach, <sup>in the 12<sup>th</sup> century</sup> are pure barbed legends  
 without any foundation in history. They are  
 valuable only as showing the manner in which  
 names were accounted for before etymology was  
 elevated to a science!

14/10/28/28

UmhallHistory.

The beginning of the history of this territory is lost in the <sup>clouds</sup> night of Irish <sup>romance</sup> history. The earliest reference to it is in the poem on Uiliach which locates the <sup>Danorian</sup> warriors Guirgenn at the foot of Brnachan Aigle, and if this be true history, Umhall was <sup>I. according to Irish synchronism,</sup> inhabited so early as the time of the great father of the Jews - Abraham. We have no other reference to Umhall until the second century, when Tuathal Teachtmar, a monarch of Scotch blood, is said to have conquered and enslaved a tribe of the Belgæ <sup>who had come lately from Britain</sup> called Clann Dumnair, who were located in this territory, and of whom Clodh seems to have been chief; but the Dimneach makes Clodh who gave name to Clon Macda or the Clew Bay islands, contemporary with its celebrated navigator Manannan, who flourished several centuries before the monarch Tuathal.



\* I have already observed in treating of Connacht that the Connacht people  
 - tion, any of the tribes of Connacht, but that he calls the people  
 "Connacht" several times. See O'Neil's Connacht.

O'Flaherty writes from Irish st. St. that the celebrated lady Magach, the mother of O'Neil, a Sammonian King of Connacht, who was married to the famous Queen Meave of Brughan, lived at "Mungca", where there is at present a convent of Augustinian friars on the verge of the ocean, near the foot of St. Patrick's mountain or in Umallia. Ogygia, vol II. p. 146.

These are the only references we have to the history of this territory while possessed by the Belgae, who seem to have held chief sway in Connacht till the time of St. Patrick.

After the conquest of the Clann Fhuaim \* the territory of Umhall came into the possession of the Milesian or Scotie ancestors of O'Maille, of whom however, we have no regular chronological history until the year 773 when the death of Flann-abra, lord of Umhall, is recorded by the Irish Annalists.

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In this territory are three families of great antiquity and celebrity, viz. the O'Flannerys famed for strength, the O'Fergus, renowned for medical skill, and the O'Mailles, the chiefs proverbial for dying like pigs.

The pedigree of O'Malley is thus traced by Mac  
Firbis, who wrote in 1666.

Donnell Mac Collmáin the son of  
Brian, who was the son of

He gives various  
other branches  
of the family:  
many of whom  
were lords of  
Umhall <sup>tho.</sup> not to  
be found among  
the ancestors of  
the last O'Malley.

- Donnell
- Uíreadhach
- Donnell Finn
- Uíreadhach
- Dubhdara
- Uíreadhach
- Dubhdara
- Uíreadhach
- Dubhdara
- Flannary
- Shanghneisy
- Maile a quo O'Maile
- Donnell
- Casgrach
- Flannary 798
- Cumascan
- Longy
- Shanghneisy
- Eachy Line
- Trathal
- Uíreadhach

Many of the persons  
mentioned here were  
never chiefs of Umhall,  
being the brothers or  
uncles of the chiefs.

Connell Orison

Brian a.g.o. the <sup>2</sup>g. Brian

Eochy Mayneam, monarch of Ireland.

The four Masters have preserved the following  
Annals of Umhall or Umalla?

773. Flannabha, lord of Umhall died

776. Dungal the son of Flaithnia, lord of Umhall died

779. Redgal, lord of Umhall died

782. The <sup>2</sup>g. Brian of Umhall were slaughtered  
by the <sup>2</sup>g. Fiachrach of <sup>2</sup>g. Murrige, and great  
numbers were slain together with their chief  
Flathghal, the son of Flannabha

807 The men of Umhall slaughtered the <sup>pirates,</sup> sea robbers,  
(these were probably Scandinavian rovers),

808. A battle was fought between the men of  
Umhall and the pirates, in which the former  
were defeated with great slaughter.

848. Loch Laoigh in Umhall, removed from its place.

This lough does not now exist or has lost that  
name. see Baron Index.

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1002. Canor, the son of M'cayllin, lord of Carra and Kiche O'Seightheigh, with many others, were slain by the men of Umhall.

1094 Giolla-na-minghean, the son of M'offey, lord of Umhall, died.

1123. Feige O'Maille, lord of Umhall, was drowned with his ship at sea.

1154 The men of Umhall accompanied King Torlogh O'Canor on a naval expedition into Ulster, on which occasion they plundered Tirconnell and Inishowen.

1177. Donnell O'Maille, lord of Umhall, died.

1248. The son of M'canor O'Canor and the son of O'Canor Khe. rose up together against the English, and burned the castle of Pierce, the son of Henry Paer, and took its constable prisoner. They carried the spoils of North Umhall with upon the islands called Inse M'adha (the Clew Bay islands). Jordan de Exeter (observing this) assembled John Butler, Robin Lawless, & many others, and they marched to Baile Tobair Phatruic (now Ballintober in Barra) and thence

24 (25)

to Achadh fobhair (now corruptly Aghagower)  
and on the next day they plundered Umhall  
north and south.

1273 Dannell-Errus of Enor was expelled from  
Umhall and Enug.

1352 Dabhuic (Davy or young David) Dillon  
the son of Ulick of Umhall, chief of the  
Kerns and Dillons of Connought, died.

1362. Owen O'Maille and Dermot, his son, lords  
of Umhall, died.

1401 Donnell O'Maille, lord of Umhall, died  
1415. A great prey was committed by <sup>the</sup> O'Mailles (Enug)  
on Dermot O'Maille. Dermot in retaliation took  
O'Maille's island, and <sup>the</sup> O'Maille pursued him,  
and a battle was fought between them in which  
Hugh O'Maille, lord of Umhall, was slain by  
Dermot and his son Conor and the son of  
Thomas O'Maille. After this the descendants of  
Hugh were deprived of the chieftainship, and Dor-  
mot became lord of Umhall.

1417. Roderic, the son of Urogh O'Flaherty, and Roderic  
the son of Dermot Duff O'Flaherty and sixteen  
others of the O'Flahertys were drowned in the  
bay of Umhall (i.e. Cuan Modha or Clew Bay)  
1410/28/2 (xiii)

- (26) <sup>25</sup>  
1427. Hugh, the son of Dermot O'Shaill, heir to the lordship of Unhall, sailed with a fleet to Tir-Cornell, but was slain by an arrow in the rear of his own people as he was returning to his ship.  
1429. Meiaghlin O'Shaill, heir apparent to the lordship of Unhall, was slain by the sons of O'Shaill.  
1545. Mac Suiceny Doe (Gwen) died in Unhall Uí Mhaill.

1583. The people of Sir Nicholas Malay and the sons of the Earl of Clanricard, marched with an army into Sachtarlion and Unhall Uí Mhaill, possessed themselves of innumerable spoils on the occasion and burned and totally destroyed Cathair na marb (the Castle of Westport).

1597. Mac William (Tibbot, the son of Walter Kiltagh) plundered Unhall. Doherty with an army

1598. O'Donnell sent O'N to the Unhalls to assist Mac William, who had the greater part of his cattle and other property there. They collected all the cattle in the territory excepting those on the small islands, and though the quantity of cattle spoils they obtained was prodigious they encountered no danger or difficulty on account of them, and they returned home in safety, Mac William to Tiransley and O'Doherty to Triphemen.

For an account of the encroachment of the Burkes, the Bullery and the Mac Philling on this country of the O'Shaills, and for an account of the forfeitures



from 1641 to 1690 no. 26 (27)

and restorations of property in it, the English documents must be carefully studied, especially the Strafford Survey and the Book of Survey and Distribution. The annals of the Irish Masters have also many other passages relating to the Mailles, which I have not here.

The most celebrated personage of this family that ever lived was Graine na g Ceabhach or Grace of the Gamsters O'Ny Maille, who flourished, according to tradition, in the reign of Queen Elizabeth by whom she was most graciously received, but the story about Graine's Mhael and Queen Elizabeth has been ~~too~~ already widely circulated through the medium of the Anthologia Hibernica and need not be transcribed here. She is now most vividly remembered by tradition and people were living in the last generation who conversed with people that knew her personally. Charles Connors of Ennis now 74 years and 6 weeks old, gave and conversed with Elizabeth O'Donnell of Newtown within the shire, who died about 54 years ago.

14/2/28/2(XIV) and

28) 27 and who had seen and intimately known a Mr Walsh, who remembered Grainne. na gcearbhaich. Walsh died at the age of 107, and his father was of the same age with Grainne, and a foster brother of hers.

The pedigree of Sir Samuel, the present O'Maillé, is thus traced by tradition.

Owen, who shot his brother, son of  
Sir Samuel, who shot his mother.

son of Owen Croach, who died about 64 years ago.

George (who was the first of the family who played at horse  
with spectacles. R. H. C. C.)

Owen more

Emon Bacach, said to be nephew to Grainne, <sup>change name to Owen, na gcearbhaich</sup>  
genealogical axiom.

The more atrocious a pedigree exhibits, the more noble the family: if you want to raise the nobility of a family to the stars, make their pedigree exhibit a thousand noble murders, robberies, de-capitalizations and egg-egg-ing.

I am a very flattering Bard, God bless me. I have commenced the Topography and History of Unhall, let others finish it. Adieu for Grace.

Your obedient servant  
John Donovan

**END**



14 D 28/3

O'Connor, Thomas

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Ballyhaunis and Castlebar, Co. Mayo, in which he writes of the progress of his survey work and topographical and antiquarian features located in Began and Annagh parishes.

17-30 July 1838

4p.

24 cm

RIA

Ballyhanna July 17<sup>th</sup> / 1838

Sir, I send you the name books of the  
parishes of Annagh - 2<sup>AK</sup> — and of Pekin  
2<sup>AK</sup> — I expect to get Clinghamore  
done tomorrow, after which, I visit  
Urian abbey ruins, and get the names  
of the lakes about the place. —  
If I had that much done, I could  
return to Slane —

Your obedient  
servant

J. O'Connor.

J. L. Larcom Esqr.  
" " " "

14/10/28/3(i)

Ballyhannas July 18<sup>th</sup> 1838

Sir, I return the name book of Killmoree parish, which I finished today. —

I went by Aughamore old church, to Ullar Abbey — and found it almost impossible to get the names of the lakes about Ullar —

I cannot send Aughamore books, as there are some names, which I could not obtain in the part of the parish, through which I found it necessary to direct my course.

Mr. O'Donovan has, with earnest curiosity, requested in a Letter dated July 3<sup>rd</sup> 1838 — that I would make every effort <sup>possible</sup> to ascertain the limits of a hitherto unknown Country called Slieve Lougha which lay in the present B<sup>y</sup> of Castle. And in the same Letter, he enquires about Ciarraghie Locha na Mairne & another territory in Castle. —

I have ascertained by local information that Slieve Lougha, was coextensive with the four parishes — viz. of Killmoree, Castlemore, Killbeg, and Killcolman. And that Ciarraghie, which is popularly called Ciarraghie naachtain, was coextensive with the four parishes of Aughamore, Black, Becan, and Annagh. —

14/10/28/3(W)



The name - Loughma nairneath is not known, as far as I have as yet examined.

<sup>22</sup> Loughagormaden in S. side of Cloonacurry J.L. in Bekan P<sup>h</sup> - is pronounced in Irish - Wian zopmoge which would be Anglicised - Loughangormoggy

<sup>23</sup> Crobery Lake in S. side of Brackloon J.L. in said parish, must be adopted, as I could not obtain it -

<sup>24</sup> Lissaneerum fort. in Leallynoe J.L. in Armagh P<sup>h</sup> - is called Uor an rapian, which would be Anglicised Lissaneeran -

<sup>25</sup> Lisgortnalass in ~~Bally~~ Ballinastokagh J.L. in said P<sup>h</sup> - is pronounced Uor zopz naley, which would be Anglicised Lisgortnalass -

<sup>26</sup> Clarnaderrane Isld in the Centre of Loughcaheen on P<sup>h</sup> boundary between Bekan and Bughamore is not locally known - nor is the central island known by any name. There is an island on some other part of the lake - called olan a'caca; because it is frequented by a great number of gulls - i.e. wheelanung. &c -

J. A. Larcom Esq<sup>r</sup> &c &c

Your obedient  
Servant  
J. A. Larcom

I have found no mention of these names in the books returned. I have also seen Larcom's book mentioned in the returns of the Ordnance Survey.

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Castellon July 30<sup>th</sup> 1835.

Sir, I arrived here today from Clare-  
-morris; and having called at the  
Post Office, found nothing for me,  
from which circumstances, I calculate  
that, Mr. O'Donovan intends to come  
without delay to this town; because  
he would have sent some name books  
since the 27<sup>th</sup> inst. - if he did not  
purpose coming himself. -

If we do not meet before we  
leave this country, an irreparable im-  
-perfection must take place, with  
respect to the historical description  
of Gallen, Castello, and Clannorris,  
relating to which baronies, I have  
<sup>or to the B.P. I am now to commence</sup>  
in my hands, no extracted passages,  
with the sole exception of the allusions  
made in two Letters written by Mr.  
O'Donovan from Westport 3<sup>rd</sup> Inst.  
- of one of which containing what  
respected Castello, I have disposed -  
As to the other, I find, it contains, &  
least for the most part what relates  
to Carra, which I am going to enter upon. -

14/0/28/3(III)

I can, at any moment, when I get the  
 extracts, write about all the places  
 I have traversed. As to remarking by  
 Letter, that such and such ruins exist -  
 I think it useless, till I have it in my  
 power to lay down the history of them; as  
 I found this much done in the  
 Name books. <sup>and</sup> particularly as it would  
 rather retard than advance my progress  
 in <sup>preparing</sup> getting names: and as to calling for  
 extracts, I could not know <sup>the whole of</sup> what extracts  
 have been made, all which together with  
 some that were not made, if they were  
 to be prepared over again, could  
 not reach me, till I left the locality  
 of their relation, so that it is better use  
 the ones already prepared, and get their  
 defects supplied as occasion may sug-  
 -gest. This benefit, therefore, arises, that those  
 who should be taken up with making  
 such extracts over again, can turn their  
 attention to some thing, that was not  
 touched upon before and is to be done



Two copies of the historical Notices  
should have been furnished, as we  
do not travel together. —

I send this, which will tell  
where I am located — my next  
Letter will describe Sadderpool  
Parish which is the only one I can  
write about, till more time passes.  
I got rid of all the name-books  
of Blannnonis before I left Clare. —

Your obedient  
Servant

J. A. Connor

J. A. Connor Esq. &c.

**END**

14 D 28/4

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballinrobe, Co. Mayo, concerning the history, traditions and antiquities associated with the parish of Ballintober, with particular reference to its Abbey.

20 July 1838

8p.

24 cm

RIA



Bullmaroke Friday July 20. 1783

Dear Sir,

I am hard travelling all day through  
 Partigies de laque, which is full of ruins of Anglo-  
 Norman buildings. I visited the abbey of Bal-  
 linacor, which is a beautiful specimen of  
 early Gothic architecture, and of the civiliza-  
 tion of Charlop the Red-handed O'connor. I  
 met within an old man of the name Henneley  
 who keeps a little school in the parish house  
 across of the friary, and who knows a great  
 deal of the traditions of the place. I ad-  
 dressed the old man with all the enthusiasm  
 of a knight-errant, and it is not improbable  
 that I impressed him with the idea, that I  
 was after visiting my way to out of one of  
 one of the *Quintus* & *ipsum* of the province.  
 Mr. Henneley says, you are a most distin-  
 14/P/28/46

-quished professor of literature, holding your college in the sanctum sanctorum of Ballinabreen.

Sir, Trinity College is but a pig sty in style or sublimity to your college. The sublimity of the place and the associations connected with it are calculated to raise the mind to heaven, and to cause that divine intoxication of the soul for which the poets of all ages have taken of the waters of the Pure-air-ian spring. The echo responds to your words and seems delighted with the symphony of your sentences.

You compliment me Sir, says he, the building is no doubt a finer one, but I am but an humble poor man, and have no claim to the praise which you have been kind enough to lavish upon me.

Sir, says I did you ever hear an account of the founder of this abbey. Yes Sir I did, it was founded by Charles the Red-headed or Cuthbert Croibhearsy O'Harro, of whom the following story is handed down to me by tradition for my ancestry.

have laid here for a day back. And then I  
told the following story.

Shortly before the English Norman invasion of  
Ireland, the King of Connaught, who was of the  
Royal family of the O'Garas, had no issue by  
his queen, but like Abraham, not wishing that  
his name should become extinct, or that the  
noble stream of his blood should be dried up  
and prevented from flowing into generations of  
kings and warriors, he took to his bed a young  
and beautiful girl from Wentworth by name  
bearing the surname whose blood, though not so  
noble as that of his lawful queen, was still  
sufficiently pure and red for the purposes of  
propagation. Garry soon exhibited all the sym-  
ptoms of fertility, and the queen now seeing a diminution  
of her own barrenness became jealous in  
the highest degree, and used every means in her  
power to persecute the concubine, and had re-  
course to all the witchery <sup>in</sup> the neighbourhood

14/5/28/4(N)

34 to see if they could by any means <sup>either</sup> destroy herself  
or deform her offspring so as to preclude the pos-  
sibility of ~~her~~ <sup>any</sup> offspring giving birth to  
a Kingdom; and shortly before the offspring  
of the King being thought it time to think of ushering  
him into the light of this bright world, one of the  
witches who lived at Bullinader presented the queen  
with "a string having three knots," telling her that  
<sup>long as</sup> she kept it in her possession Gearrog my Elthoram  
could not be delivered of a child. Before, however, the  
string was induced with the spell, the child had <sup>trusty</sup> his  
hand into the external world, but farther he could  
not move, for as soon as the last word of the in-  
cantation was pronounced he was fixed spellbound  
in that awkward position! He continued thus for  
several days and nights, and though Gearrog his  
mother wished for death, she could not die; such  
is the wonderful power of magic when properly un-  
derstood! At length a certain good man, <sup>foot</sup> whom the  
queen had a particular respect, and who was in-  
possession of all the circumstances connected with  
Gearrog's most pitiable condition, called at the  
palace, where he was welcomed by the Queen of  
Connaught, who asked him what news from the  
recept? He answered that the principal news of the



the day was that Gearrog ni elharain had brought forth a young son for the king of Connaught last night. The queen as if struck with a thunderbolt stood up in a rage a rage which I will not attempt to describe as it has been so well known already by general and his successors.

2. A tiger robbed a young, a leopard

on the interesting hunt of prey.

... & simply at hand for the address

• Ladies who cannot have their own way

— the white

It lasted it was like a short glimpse of hell.

.. thoughts more sublime than energetic life,

... I find it horrible to see what grows to hell

6. Lake ocean warring 'gainst a rocky shore;

And the deep passions flashing thro' her face.

made her a beautiful embodied storm.

" A storm it raged, and like a storm it passed -  
 " Brought with it a new day, and a new dawn -

Passed without words - in fact she could not speak.

But  
And after recovering the power of speaking she said in  
the Irish language "Seven thousand virgins attend this  
witch and her witchcraft. Go now peace mha meatha b'ias p'  
b'iaoun o mha p'm agas a curd p'p'leas) and she took the  
magic string and cast it into the fire.

14/P/28/4 (III)

No sooner had the last knot of the string <sup>been</sup> destroyed by the fire than the King's son, who had been kept spellbound, as already stated, by its influence <sup>was whirled upon</sup> the theatre of his future greatness; but his crook or the part of the hand from the wrist out, which he had thrust into the world before the magic string was perfected, was as red as blood, from which he was called ephoris or Red handed.

The Queen, who was of a most powerful family, continued to persecute the Redhanded child and his mother with all the perseverance of that detestable human being a jealous barren woman. <sup>success of boy!</sup> The boy who had all the characteristics of a goodly born child, was protected by the clergy of the province and when the queen discovered him lurking in one monastery, he was sent away secretly to another. He was protected in Cherrygarra in Boyle three years in Ballintober. Patrick and three years <sup>in small monasteries</sup> in Knockmoy. At this period the queen discovered that the clergy of Connaught were protecting the King's bastard son, who was an object of detestation in the face of creation, and she urged as a theological argument that they, by protecting a bastard child, actually encouraged the sin which gave him existence.

37  
She urged that <sup>the</sup> precedent shewn by Abraham and  
Cornac Mac Art would not hold good in this  
instance, because Abraham lived before Christ  
and Cornac Mac Art was a pagan, but the  
King of Connaught <sup>is</sup> a Christian and believes  
that an adulterer can never enter the  
Kingdom of heaven; that therefore the King  
of Connaught should put away his concubine  
and apply himself more sedulously to the  
propagation of Kings by his own lawful  
queen. The clergy heard her attentively  
and though they looked with great expec-  
tation <sup>to</sup> upon the promising genius and  
upspringing vigor of the Redmond boy  
they were too much afraid of the <sup>and her family</sup> Queen to  
risk their lives with protecting him any  
longer. He was then obliged to fly in  
disguise to Limerick, where <sup>he</sup> had to work with  
a farmer as a common labourer; and it was  
observed that he showed no appearance of industry  
or taste for agricultural pursuits; for the saint  
was too good to stop so low. How different  
the temper of the mind!

14/10/28/4(n)

" For he had heard of battles

" And longed to lead to the field some warlike troops

Time rolled on, and poor Cathal Craibhdhearg pined in the society of clowns and people whom his <sup>soul</sup> ~~whole~~ detested for he was of superior mould and could not enjoy the grovelling notions of slaves. At last a Connaught <sup>or</sup> Bollgairé, or bearer of public news passed, through Leinster, and came into the very field in which the fugitive was, in the <sup>meeting</sup> company of several others reaping rye. They immediately recognized by his dress that he was a Connaught Bollgairé and enquired of him what news from Connaught. He replied "in the set words of his commission" "The King of Connaught is dead, and the people assembled in Council have declared that they will have no king but Cathal Craibhdhearg his son."

I and several others have been this long time in search of him in different parts of Ireland but without success. Some have reported that the success



39  
got him secretly assassinated, but others think  
that he is disguised ~~as~~ in humble garb, and that  
he will return home as soon as he will hear  
of the declaration of his people. He will be  
known at once by his right hand which is as red as  
blood from the wrist out. The heart of Cathal  
bounded with joy at the news; the tears stood  
in his eye but dropped not, and he stood on  
the ridge almost petrified with joy. His  
comrades told him to get on with his work  
that he was always lost, and that there  
never was a good man from his country  
yet! With this Cathal took off the mitten  
with which he always kept the red hand  
concealed, and stretched it out with an  
air of majesty before the Bollsquire, and  
his eye beamed and his countenance <sup>glowed</sup>  
with all the brilliance of his father's when  
he mounted the throne of Cammagh.  
The Bollsquire <sup>who was once the Bollsquire</sup> recognized him at once  
~~as the~~ by his resemblance to his father,  
and fell prostrate at the feet of his royal son.  
18/10/28/4(V)

bathal cast the hook on the ridge, saying  
 glán leaz & cpopuín, anois an clóidín. Turned hook,  
 now for the sword! And from that day to  
 the present, glán chéirín faoi an <sup>has been</sup> ~~is~~ a  
 proverb in Connaught, that is, a farewell  
 never to return.

He returned home to Connaught and was  
 Crowned King of Connaught, <sup>of Connaught</sup> and after having  
 received the chief command he did not forget  
 his old friends, and tutors the friars,  
 for whom he built three splendid monas-  
 -teries nearly in the same form and style  
 viz Boyle, Ballintober and Knockmay.

The Abbey of Ballintober ~~which~~ was three years  
 in building. It was called the abbey of  
 the Blessed Trinity of Ballintober.  
 Cornelius O'Cluikín was the first abbot,  
 the order was Canon regular, and  
 her cell was in Erris. It was roofed and

41

shingled with timber, which was finally  
destroyed by fire.

Well Mr. Kenelly that is a fine story. Do  
you believe it is true? As true Sir, as  
if it had been penned down by a  
philosophic historian who saw the occur-  
-rence with his own clear eye. You  
see Sir, in the first place, it is purely  
preserved by tradition, which is as true  
a vehicle of historical knowledge as  
writing. Besides Sir, you must remark  
that writers of history generally paint  
and colour, and it is well known that  
almost every historian from Livy down  
to Hume, have so coloured their narratives  
and favoured one party more than the  
other, that it is impossible for us of  
the present day to see the naked truth  
among their colourings. But traditions

14/10/28/4(VI)

generally transmits to posterity, a pure and naked account of things as they were, without any artful colouring.

But Mr. Kennelly, I speak to you as a man of sense, and ask you as a man who knows a good deal of what the real nature of things is - Do you believe it possible that any knots put on a string, or any incantation pronounced over it would <sup>prevent</sup> keep a child from being born? The witch and her string, replied the chis-sapher, may be doubted by many, but any one that is conversant with the Irish and their manners and customs will perceive that they still retain many of their old heathenish practices such as the bewitching of men at their marriages and rendering them impotent. Rob-  
ling



being dairies of their butter and many  
 other practices. Some years ago in our  
 country there was a woman who had  
 what we call an iall steill by which  
 if she were as ugly as the devil, - <sup>she could</sup> make  
 any man fall in love with her. What  
 was the iall steill sir? The iall steill  
 sir, was a stripe of the skin of a dead  
 man raised out of the tomb! What part of  
 his body was it taken off? From the  
 forehead <sup>ingyne</sup> ingyne ad pubes! It contained a  
 part of the skin of the forehead, of the nose,  
 of the chin, of the skin and hair of the  
 breast, of the belly, of the pubes.  
 And how did the wicked woman use this  
 to make the man fall in love with  
 her? She stole into his room when  
 he was in a profound sleep, and  
 tied the iall steill around his

14/2/28/4 (VII)

being dairies of their butter, and many  
 other practices. Some years ago in our  
 country there was a woman who had  
 what we call an iall steill by which  
 if she were as ugly as the devil, <sup>she could</sup> make  
 any man fall in love with her. What  
 was the iall steill sir? The iall steill  
 sir, was a stripe of the skin of a dead  
 man raised out of the tomb! What part of  
 his body was it taken off? From the  
 forehead <sup>intymia</sup> usque ad pubes. It contained a  
 part of the skin of the forehead, of the nose,  
 of the chin, of the skin and hair of the  
 breast, of the belly, of the pubes.  
 And how did the wicked woman use this  
 to make the man fall in love with  
 her? She stole into his room when  
 he was in a profound sleep, and  
 tied the iall steill around his

44  
two legs, and then took it off quietly  
without awaking him and put the  
ball still up in a secure place, and  
as long as it remained in her possession  
she had absolute control over the affec-  
-tions of the man she had thus be-  
-witched. Is it possible that there  
can be a shadow of truth in this?

I could give, in time, name, and  
place where it happened. A gen-  
-tleman of rank and property abandoned  
a young and beautiful lady of his  
own rank in the world, <sup>to whom he was attached</sup> and mar-  
-ried a dirty, ugly, vulgar, ignorant  
brute of a woman, who controlled  
him, and even tyrannized over him! The

48

same old witch and her sister were caught  
in a church yard raising a corpse to  
take off an ill steill.

I could believe Sir, that women would  
be found wicked enough to be guilty  
of doing all this, but I don't believe.  
I can't believe, nor is it true, nor  
proved, nor known <sup>for certainty</sup> in any one instance  
that such fooleries have had the  
effect of leading a man's affections  
Capitve. Men will be guilty of gross  
follies and unaccountable irregula-  
rities in every age, and the country  
people generally get up stories to  
account for these phenomena in  
a supernatural manner. Believe  
me Sir, I would allow all the witches  
14/0/28/4(viii)



40

same old witch and her sister were caught  
in a church yard raising a corpse to  
take off an ill still.

I could believe Sir, that women would  
be found wicked enough to be guilty  
of doing all this, but I don't believe,  
I can't believe, nor is it true, nor  
proved, nor known <sup>for certainty</sup> in any one instance  
that such fooleries have had the  
effect of leading a man's affections  
astray. Men will be guilty of gross  
follies and unaccountable irregular-  
ities in every age, and the country  
people generally get up stories to  
account for these phenomena in  
a supernatural manner. Believe  
me Sir, I would allow all the witches  
14/10/28/4 (viii)

in Connaught to shance me asleep or awake with the most magical skin of man woman or beast that ever existed in the world, and I would not be afraid of being led captive by any of the fair or unfair among the sex unless she was possessed of real charms naturally calculated to lead the passions captive.

O Sir, you are getting quizzical. but believe me, and when you have a little more acquaintance with <sup>facts and</sup> the world, you will find it out by your own experience that there is such a thing as magic, and that it is practised even at this day in Ireland. Your obedient servant

It is now 2 1/2 at  
night

John O'Hara

**END**

14 D 28/5

[Unknown]

Notes, on the history and folklore associated with Ballintober Abbey, Co. Mayo.

Nineteenth Century

2p.

18 cm

RIA



Ballintober Abby

47

There was a King of Connought of the Royal Race  
of O'Connor who had no issue by his Queen  
<sup>got</sup> a girl named Garrongni Voran with  
Child which the Queen persecuted to the  
utmost of her power at the time the Girl  
was sick of her Delivery there <sup>was</sup> an old  
Witch in Ballintober O'Connor who presented  
to the Queen a String with Three Knots  
and told her Majesty that as long as  
the kept it Garrongni Voran would never be  
delivered of a Child.

Before the Spell was made in the String  
the Child's hand <sup>was</sup> in the world and continu-  
ed so for several Days and kept the poor  
Girl in Great agony a certain Goodman  
came to the palace was welcomed by the

14/10/28/50

Queen and asked what news he had he told  
her that Garroun Doran was Delivered of a  
Young Son Yennu Last night the Queen got  
up in a Rage and said Go mo shaught mill  
masa ves de Bleen orner O fein agus a Cuid  
Nipse Roy Bringing down the Fatal Stung  
and Througling it in the fire -

Garroun was immediately Delivered of a Son  
who had the part of the hand which was  
in the world Before his Birth as red as  
Blood his name was Charles o Connor Commonly  
called Cathul Cruadrog -

His Mother and he were Continually persecuted  
by the Queen the Priests were the only Shelter  
he had and Chiefly Boyle, Ballinboer

49  
in the Barony of Carra and Knockmoy in the County  
of Galway in Bollenober Carra he spent three  
Years three Years in Boyle and three Years more  
in Knockmoy after that he had to quit the  
Province of Connaught and went to Leinster being  
persecuted and distressed to disguise and provide  
Subsistance had to work with the Farmers in Lin-  
coln as a Common Labourer But in process of  
time he was one day in Company with other  
Labourers cutting Rye a Bulskere passing by  
the Men asked what news, the Bulskere said  
that the King of Connaught Died and as there was  
no Heir living But the poor Fugitive Cathul  
Cusdarog it was Decreed by the Council and willed  
By the King at his Death to give them the Crown  
of Connaught the Bulskere said he and  
14/10/28/51

Many ~~men~~ <sup>under where</sup> in Search for him their token  
 was the Crowderog Cahul stood up to hear the  
 News the workmen Checked him and said  
 You are always Last why do you Delay he  
 Stript his hand of the Mittens shewed the Red  
 Claw (the Claw is out from the nest) and said  
 Man eat throughing the Hook on the ledge  
 And that is a Common saying among Fish  
 Men ever since Man Cahul see as sayed  
 That is Farewell never to Return he Came home  
 And was Crowned King of Connought  
 after he ascended the Throne he Did not forget his Old  
 Friends, the Priests he Built the Monasteries  
 for them viz Boyle Ballinrober and Knock  
 Moy the Abbey of Ballinrober was three



57  
Years in Building it was called the Trinity  
Abbey of Ballinrobe Cornelius o Mullen was  
the first abbot the Order was Canon Regular  
her Cell was in Derris it was Roofed and Covered  
with Timber Burned at last

---

14/10/25/5 11  
perhaps the Curve Dog was given to  
Ca-hul as a Token by the Almighty to know  
them in this Banishment The Wick and  
her Ming might be Doubted by many But  
any One that is Conversant with the Irish  
and their Custom Come of the old Heathenish  
Practices are Still in Being viz the bewitching  
Men at their Marriages and Rendering them  
impotent Robbing Dairies of their Butter  
&c

**END**

14 D 28/6

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballinrobe, Co. Mayo, concerning the history, antiquities and topography of the parishes of Ballintober and Ballovey, with particular reference to their early churches, castles and Ballintober Abbey.

25 July 1838

14p.

24 cm (i-vii), (ix-xi), (xii-xiv); 25 cm (viii), (xii)

Ballinrobe July 25<sup>th</sup> 1838

Dear Sir,

I had a long journey through the territory of Connaught and was delighted with the beauty and fertility of the country. How different from Erris and Benhall! It is a great relief to me to be away from the splits and gubs on the coast.

I want O'Shaughnessy's references to Cartingia de Lacu and Cartingia de moute. Both names are still known here but I have as yet met no one who would take upon himself to point out the extent of mountain and plain comprised under these names.

Of the parish of Ballinrobe.

This parish which lies between Ballinrobe and Castlebar is nearly midway. It derives its name from an old church erected by St. Patrick near a well which he blessed and which for many ages bore his name. In the Irish Annals the place is always

14/10/28/6(1)

\* According to Gordon's map and MacArthur's map of 1847, Ballinrobe was  
anciently called Naile Craicthe. The adjoining townland is still called  
Craicthe.



(2) 53 called Baile Tobair Phatrúig is the Baile or town of St. Patrick's well to distinguish it from another equally famous place in the County of Kildare called Baile Tobair Bhride or the town of St. Bridget's well. It is curious to remark that in the Irish language when two substantives come together one governing the other in the genitive case, the article can never be used before the former noun. Thus we could not say Baile in Tobair-patrúig, but Bally-tobair-patrúig, but if we remove the governed noun, Patrúig. Then the article <sup>can</sup> will be used. This rule holds good throughout the language, and even as it is spoken at this day in every part of Ireland.

The well from which this place received its name is no longer esteemed holy and wonderful to say it is no longer called after St. Patrick; but I think that we <sup>might</sup> should take upon us to change its present name of Tobermore to its correct historical one of Tober-patrúig.

The old church which was erected by St. Patrick here still exists and lies close to the great

54 (3)

abbey to the west. It is certainly ancient, but repaired and remodelled in comparatively modern times. Near its eastern extremity on the outside are some ancient tombstones exhibiting beautifully sculptured crosses but I could not find nor hear of a single ancient inscription either about this primitive church or the great abbey.

The abbey of Ballintober is built nearly in the form of the letter t, but as it would require considerable skill to describe <sup>it</sup>, I shall leave that task to some better monastic mason than myself. I shall however get the names of the different apartments in it as preserved by tradition from old Kenelly who will call here on me tomorrow, and send them to you. I think however that this abbey has been already described by others so accurately as to render any description of mine useless. No descriptions of an edifice of this kind is worth any thing unless it be so perfect as that an architect could by its assistance, erect a similar building.

14/10/28/6 (11)

This abbey was defended by a castle, and contained

(4)

enjoins no more, my

50

\* I write in a manner which is my passion. for I take all Carolans little things in  
fact. I hate any thing in the shape of flattery, and I admit to the  
language of Carolans, praising fully myself, and the Bard  
of the Bard

prison and a courthouse.  
Hendry will write for me several stories connected  
with this abbey, such as the story of Tishoid, a long  
who was murdered here by Diarmuid O'Conor & his  
part who wore petticoats; the story of Grainne  
a gearbhach O'Maille; the story of Sheean  
a Saggart over whom the remarkable tree of  
Ballintober grows, &c.

Patrick's Causeway

curious old road called Lochar Phodrung ancient  
extended from the old church of Ballintober due  
west to Leacht Mionain <sup>a distance of twelve miles</sup> on Brough Patrick. It was  
traceable in Ballintober townland fifteen years ago  
but the progress of cultivation has lately removed  
every vestige of it in that townland. It is how-  
ever <sup>still</sup> distinctly traceable through the mountains  
and plains, but particularly in the lands of  
Clareen and Böhk. It runs in a straight line  
exactly east and west, and was about twelve feet  
in breadth and paved with large flat stones.  
In the townland of Copley Burke in the south-  
east extremity of this parish are the ruins of the  
Castle of "Lord Mayo" who figured in this part  
of Connaught about one hundred years since, and  
for whom Blind Carolan composed a song.

It mised durne shuapact so oim ceapt an fiond Sol



There is another ruin of a castle in the townland  
of Luffertain said to have been erected by the  
Burkes, but to which I have no historical refer-  
-ence. Luffertain is now pronounced in the Irish  
language *lúgortán* and old Henelly of Ballin-  
-loban is popular that it means "an orchard"  
*g.d. lúgortán*, but nothing is <sup>however</sup> more certain  
than that *lúgortán*, which is variously an-  
-glicised *Lortan*, *Laurton*, <sup>Lorton</sup> *Luffertan*, *Lorton*,  
<sup>see Kings Co. !!</sup> and *Lowntown*, means a garden or a little  
port of herbs. <sup>luby</sup> This *Lubyhortan* is mentioned  
by Gíolla Íosa Mac Máic Fíris in his  
topographical poem addressed to the  
O'Dauid in the year 1457, as a ~~com~~ con-  
-taining seven Ballys, the territory of Mac-  
an *Báinb*, and as extending from *Cullainn*  
to *Ullinn* *Cullainn*. It was called by the  
alias name of *Tuath na n-igh*, i.e. *Beithigh*  
or the *Tuath* of the plain of birches. *Tuath na n-igh* na  
*beithigh* f. o *Cullainn* go *h-illinn* *Cullainn* f. *pead* *máic* *lúgortán*  
*Dúard* *mec* *an* *Cámb*.

14/10/28/6 (m)



(6) 57

Mae an bairn na ceall coinept  
Fadp an phoibing pagán  
Tutú minge betúge bñ  
Cúpe ar fétúige bhinn.

all the fairies are  
on this earth, the first  
belong to this world but  
to the other.

Maon-Bannow of the knotty hazels

Dath occupies a fairy district in this world

The sweet country of the plain of Birches

Let me not omit that vigorous champion

There is an old church in the townland of  
Cagaula (Cuigeála) said to be <sup>coeval</sup> contemporary  
with St. Patrick. There is also a church  
on church island or Oileán a tampaill near  
the townland of Barn; also a church called  
Tampaill Caoch (Blind church) a quarter of  
a mile west of the old castle of  
and another <sup>old grave yard</sup> called Killevilly in the townland of

The only remains of Pagan antiquity in  
this parish are two: 1. A cromlech in the  
townland of south Cagaula in a sub-district called  
Lurgan. Old Henelly calls this a cromlech.

is the stooped stone, but upon examining  
him upon the source whence he derived that  
name, I found that it is from reading, not  
from pure oral tradition that he obtained  
it. The truth is that <sup>the name</sup> Cromlech ~~never~~ was  
never applied in Ireland to this descrip-  
tion of monuments, and even if it were  
it could be disputed that the name  
signifies the altar of Crom as Ballan-  
cy thinks, for it would well bear to  
be translated <sup>Crom</sup> stooped stones or flags <sup>lag + tee</sup>.

The second pagan remain is a Caisiol or  
Cathair called Cathair na gCanóinach  
the baker of the Canons - a name which  
is accounted for by a story connected with  
the canons of Ballintober. It lies in  
the townland of Knockáráha east of  
Ballintober, and is undoubtedly of pagan  
origin, but so destroyed that it is scarcely  
14/10/28/6 (14)

(3) If of any use to the lover of Cyclopean remains.

The townlands of Ballintober and  
Cugala in this parish are mentioned in the  
Book of the Hy-Fiachrach as belonging,  
the former to O'Haodha (Faulkner) and  
the latter to O'Fuathmhárain (Fioran  
Orchan)

O'haoda ó baile epnoibe f. baile an tobair. Dúchas ar n-áimhíarain  
f. baile cugál. i.e. May of Ballycreogy i.e. Ballintober. The County  
of Fionian is the townland of Riggan.

Baile na epnoibe gan éol

Rip a deap eua an tobair.

Fuair O'haoda le a peasair.

Epnoib fap cealonná ar cedpeapais.

O'Fuathmhárain na n-éol meap.

Fuair cacál le epu' clóidenn

Neap a lán, leabapra lán

Dleapap fap am a n-íompaí. f. S. mor allia Fionian. 1407.  
Literal translation.

Baile na crable without prohibition  
Which is likewise called the Tobair  
O'Haodha received with its tribe  
Hardy to protect us against <sup>bad people</sup> heresies



68 (9)

O'Horan of the swift horses  
obtained Ragaul by <sup>by blood drawn by swords</sup> blood of swords.  
The strength of his blade and the size of his hand  
Deserve to be <sup>always</sup> talked of.

Free translation.

In Ballycreed or Ballintober  
A hero here in a warlike way,  
No braver man ever stood <sup>the field</sup> in front of war  
To check the fury of invading foes.

O'Horan of the swift and war-trained steeds  
obtained Raggaul by <sup>drenching</sup> steeking his keen blade  
In the proud blood of his great predecessors!  
The strength of his huge arm which wields a sword  
Resplending in the fight demands from me  
That praise which bards are bound to laud on  
The firmest prop upon the battle field.

I find that the meaning of the old word  
jubnuch is well understood in this parish. It is  
the name of a wooden vessel formed like a  
pitcher, narrow at the top and broad at the  
bottom. It was used till very lately in this  
part of Connought.

14/D/28/6(V)



(10) 61

Downing writes of Ballintober as follows, but I can hardly believe that he ever saw the abbey.

" Next to that of Burriscarra is the abbey  
" of Ballintubber upon the same lough  
(Lough Cara!) where there is the ruins of a  
" very large and fair structure, the commander  
" of which was of the same order (but not of  
" the same rule) of St. Augustine. He was  
" styled abbot. Here is the sepulchre of  
" the family of Mayo, and several other  
" families of the Burkes and other gentlemen  
" of this county.

<sup>written</sup>  
What authority is there to prove that the  
great abbey of Ballytoherpatrick in Mayo was  
founded by Cathal Croibholman, or no?

The references to Ballintober which I have  
here from the annals refer all to the Ballin-  
tober in Roxcommon with the exception of  
<sup>two</sup>  
~~one~~ passages, and these do not mention it

erection by Cathal Croibhdhearg. These are  
 "A.D. 1248 Jordan de Exeter assembled an  
 "army and marched with them to Bally  
toberpatrick & thence to Schach Gabhain  
(Sachagamer) and on the next day plundered  
 "the hill north and south."

"A.D. 1505 John, the son of Richard Burke  
 "the chosen of the English youths of Ireland  
 "was treacherously slain by the sons of Wick  
 "Burke in the Monastery of Toberpatrick  
 "in the County of Mayo."

The abbey of Ballintober is described as falling by  
 the antiquarians who travelled through Connaught  
 in the year 1779 under the direction of the Right  
 Rev. William Burton, but it is not worth much.

"This abbey is situated on the road leading  
 "from Westport to Bullinade <sup>road 8 1/2</sup> at 7 miles from  
 "the last mentioned town. This was a noble structure  
 "of excellent workmanship and finishing. It was  
 "of much larger extent than it is at present."

"but (we) could not trace more than is shown in  
 "the plan. The chancel part is covered; also  
 "two chapels on each side, the groining re-  
 "maining entire in the chancel and spring-  
 "ing from canopies of a particular shape adorned with  
 "carvings. The east window is composed of three  
 "openings or rather windows under which is the  
 "great altar. There are also altars in the little  
 "chapels. The tower is quite down, but the  
 "noble arch, that supported it, remaining, and is  
 "equal in height to that of Bayle, being about  
 "45 feet. The principal door was also beautiful  
 "being a pointed arch supported by four columns  
 "with capitals adorned with carvings at pre-  
 "sent defaced."

This description of the Abbey of Ballindobee is  
 worth very little. The length, breadth and  
 height of each apartment should be given  
 and the characteristic features of its doors, windows  
 &c. minutely described; otherwise they might as



64 (13)

well describe it in general terms as Mac Parlan  
did the abbey of Mayno by saying "It is a  
charming ruin"!

In the Annals of Connacht ascribe the erec-  
tion of this abbey of Paul's Popu's Phruine to  
Cathal Craibhdherg? Does it appear from  
any of our Genealogical books that that  
great man was the illegitimate son of  
Gurlogh the Great? Who was the mother  
of Cathal Craibhdherg according to the  
account of the mothers of illustrious Irish-  
men preserved in the Book of Lecan?  
I <sup>hope</sup> think the traditional story is wrong in  
making him the Bastard son of Gearrag  
Ni Eithor ain.

14/D/28/6(vii)

The four Masters relate or rather transcribe  
from some other Annals that "Charles the  
Redhanded O'honor was born at Kala Locha  
Meagga\*, and fostered in Ely-Diarmada by  
Teige O'conannon." vide Ann. 1224. There seems  
to be no truth in the story, but I wish to have it fully examined

\* This place retains this name to the present day. See my letter  
on the parish of Baile an Chala.



Of the parish of Ballovey

This parish is locally called by the aborigines the parish of Partry, and comprizes the two famous Irish tracts called by O'Flaherty Partrigia de Monte and Partrigia de lacu, and by the more ancient Irish writers pátraiġe in tŕeġie and pátraiġe in loch. It is bounded on the north and north-west by the parish of Ballintober; on the east by the celebrated lake called Fionnloch Ceara; on the south by the bridge of Caol and the parish of Ballinrobe, the meridian between them running through Lough Mask; and on the west by the parish of Aghagower, where it meets the territory of upper Umhall or the Barony of Clurrough. According to Duald Mac Firbis, the last of the hereditary antiquaries of the Ry-Fiachrach the territory of Partry extended from Caol

The Church of Balloney is called by  
Solgon *Billea* *Leera*,



67 (15)

to Fal, and from a ford called Ath na mallachtan to Glaise Guirt na Laimne. The following are his words: "Tuatha p'arparise ó h'ath na mallachtan go Glais Guirt na Laimne, 7 ó Caol go Fál; agus ó Doirmallán 7 ó Dorcasóe a tuarastach. No tarraigéid n' Dorcasóe uimhín do péir leabair Shémur agus Giolla Iopa m'c Fírbairis."

"The Tuatha of Partry extends from the ford of Ath na mallachtan (ford of the curses) to Glaise Guirt na Laimne, and from Caol to Fal. Its chiefs O'gormellan and O'Dorcey, or O'Dorcey alone according to the book of James and Giolla Iopa MacFírbairis."

These limits are well known at this day with the exception of one, viz Ath na mallachtan.

Caol is now the bridge of Caol or Keel which stands over that narrow strait or Caol connecting Fionn loch Beara and Loch Meapca; Fal is the name of a town-land on the mereing of the parishes of Bal-lintober and Ballyoney; Glaise Guirt na Laimne is now called Glais Gort, and is a town-land.

14/10/28/6(12) in

(16). <sup>68</sup> in the <sup>parish</sup> ~~townland~~ of Ballintober. Alh na mal-  
lachtan above has lost its name, but it  
 can be easily identified as it must have  
 been a ford on the River of Alhainn na  
mallachtan on the boundary between the  
 parishes of Ballyoney and Aghagower.  
 Giolla Lasa mor ellae Firbis head of the ellae  
Firbises in 1417 thus mentioning O'Dorcey  
 chief of Partry;

Máire do éirí na fíor na bpeap  
 O'Doréide ar úd aigneas  
 Cúicé Páirpáige na ceall ceap.  
 le cpaí Albuidis in 10m 5m.

O'Dorcey hero of the lofty soul  
 Has well defended Partry, land of <sup>4. heroes</sup> men  
 A Cantred full of knotty hazle trees.  
 Long may he reign upon the bright  
 Lough Mask  
 And tread the mountains with that noble  
 stalk  
 Which marks the proudest chief in front of war  
 And the huge oak that shelters his brave tribe



It would appear that in Duaid Mac <sup>69</sup> (17)  
 Firlis's time the chief of the O'Dorceys  
 was a merchant in Galway. He traces his  
 pedigree thus.

"O'Dorcey of Galway"  
 "James Reagh and Dominic, <sup>the</sup> sons of  
 Nicholas, who was the son of  
 James Reagh  
 Nicholas  
 Connor  
 Patrick  
 Thomas

The Dorceys of Galway de-  
 scend from Gochy Breac  
 the son of King Dalu  
 according to the Mac  
 Firlises, but I find  
 no regular pedigree  
 of them."

Dr. Dorcey Walter Reagh, the first of the  
 O'Dorceys who came to Galway according to  
 the people of Galway themselves" 14/0/28/6(X)

How does Hardiman trace the pedigree  
 of the O'Arceys of Galway? I suppose he  
 makes them Anglo-Normans, knowing nothing of this

(18) 70

In this parish is situated the townland of  
Baile Uí Bhánáin, which is mentioned by  
 the Mac Fírbís as the property of O'Banan.  
 O'bánán ó baile uí bánáin. Duaid M<sup>c</sup> Fírbís

In this parish also lies the townland of Múine  
 which is mentioned by the Mac Fírbís as the  
 property of Mac Gillín or O' Gillín:

Mac Gillín ón múine. Duaid Mac Fírbís

O' Gillín ón múine meap

Cuipé cíníl náip cáinead. Giolla Lasa mor, M<sup>c</sup> Fírbís

And O'Gillín of Money hero bold

Who never yet deserved the lash of hardy.

This townland is still well known as "the Muine"  
 but the most usual name of it is beatha  
-camhad Muine, or the Quarter of  
Muine. See Name Book of Bally-  
 -oney Parish. p. 12.

71 (9)

Portugal house in the east side of this parish is a pseudo-translation of Partraighe, but the <sup>name</sup> is as much a translation of Partraighe as the house is a Port-Royal, q. d. Port-riogh. There is no end to the pride of the Connaught Counts! We would assure the proprietor that Partry house would be a far more respectable name for his regal residence than Port-Royal; but he has not only given the name to his house but also to the townland, which is ridiculous. But thank God that etymology has not to account for the names of

Those Ports to which no ships are wont to come  
 Those fields over which the <sup>castles & suburbs cut off mrc tope,</sup> nymphs will never roam.  
 Those groups so called as being void of trees  
 Those Mounts called Pleasant having naught to please

In the townland of Ballynaslee are the ruins of an old castle, but of which very little is known.

14/0/28/6(X)

In the townland of Ballingarry there is a holy well called after St. Columbkille and at which stations are still performed on Mondays and



(20) <sup>my 2</sup> Thursdays.

In the townland of Kilkeeran there are three old ruins of churches much destroyed, dedicated to St. Kieran, who is supposed to have been the original patron of the parish.

The parish itself is always called Partry by the natives but the townland in which the mother church stands and from which the parish receives its protestant name is always called in Irish Baile <sup>éime</sup> Cimke. <sup>But</sup> There is no tradition about the original St. or founder of the old church.

There is a holy well in the townland of Carheen, called Tobar-Caoile, or Tobar Caolach, supposed to have derived its name from a virgin St. Caol, of whom however tradition remembers nothing.



The church from which this parish is named is called Odhbha beara in Acta S.S. p 337 where it is stated that ~~the virgin~~ St. Libana and Fort Chern were venerated at it.

Ballovey, the present name of the parish is compounded of Baile, a town or townland and Odhbha, the ancient name of this church.

of the parish of Burris-carra

74 (21)

Situation. This parish is bounded on the west by the parishes of Ballyoney or Partry and Ballintober, the boundary between them running thro' the famous Finlough Lough; on the north by the parish of Drum; and on the east and south by the parishes of Louaghty and Robeen.

Name. The name Burris-carra is in Irish Buirghiar ceann, which means the Borris or Borough town of the territory of Lough. For the meaning and origin of the word Buirghiar, which enters so largely into the name of ancient Anglo-Norman towns in Ireland, see my letter on the name Buirghes Markhill, now Burriscoole near Newport.

On this place and name <sup>wrote</sup> Darwin writes as follows about two centuries since.

"The Barony of Scarra or Burris-carra lyeth next  
" to Kilmain, which standeth upon the brink of  
" a great lough called Lough Carra, by the ancients

14/6/28/6 (xiii)

Fionnlough Barra, which is said to have been  
 "one of the three loughs of Ireland that  
 "first sprung. On <sup>(it is)</sup> a small abbey or rather  
 "nunnery called <sup>na nennyead. 4 nunnery</sup> amagh or cny. It was  
 "founded and given by Thomas Burke (then  
 "chief of the Burkes of Mayo) to the abbot  
 "of Cong, upon condition that if any woman  
 "of his posterity would vow chastity, that the  
 "abbot of Cong should maintain her during  
 "her life, as appears by the several Inquisitions  
 "after the dissolution of Cong.

"Next place of note in this barony is the  
 "abbey of Burriscara of the order of St.  
 "Augustine standing upon the side of the  
 "said lake or lough."

Dawning is here wrong in calling this barony, by  
 the name Scarra, for it is always called  
Barra by the ancient Irish writers. Dawning  
 was wrong in separating the component parts  
 of the name Burriscara, having understood it to  
 be made up of Boro' and Scarra instead of

No (23.)

Burris and Barra). He is not to be blamed for no one is qualified to derive those names but an Irish scholar and historian acquainted with all the documents from which genuine information on the subject can be derived.

The little <sup>Burris</sup>borough<sup>Barra</sup> anciently called Buirghias Barra, is now called Baphtecarra and contains the ruins of a fine abbey, a castle and an old church; no one of which I shall attempt to describe as they are of Anglo-Norman erection and already well known.

There are two islands containing castles in this lough, neither of which are set down in the name books, although they are mentioned in our annals. These are Caislean na Cailliche and Caislean na n-enuighedh (now Dunies) and a third called Caislean na bice, which is mentioned by the Four Masters, although I have no extract from them respecting it.

14/10/28/6 (XIV)

"A. D. 1586. Sir Richard Bingham Governor of Connaught  
"hanged the son of Mr William Burke of the Temon  
"after having previously slain his brother Thomas Roe



(24) the <sup>77<sup>th</sup></sup> possessor of Baislean na Cailliche on Fionnloch Beara. It is so called at this day in Irish, but translated Castle Hag.

This extract from the Four Masters is afterwards given in a different manner and the castle here called Caislean na Cailliche is there called Caislean na menighedh. Let me have the original Irish at the year 1586. and also the reference to Baislean na Bierce, which lies in Fionnloch Beara, one mile to the east of Caislen na Cailliche. There are two castles called Caislen na Cailliche and two called Caislen na Bierce in this part of Connaught, but of these presently.

Lough Beara is always called Fionnloch Ceirne or the White Lake of Beara by the ancient Irish writers who state that it was one of the three lakes which Partholan found in Ireland on his arrival in Ireland about 300 years after the flood. The name Fionnloch is no longer locally applied to it, though it is very applicable as the white marble sand on its shores and bottom are nearly as white as drifted snow. We cannot however restore its original name.

July 27<sup>th</sup> 1838.

Your obt. servant  
J. O'Donovan

**END**

14 D 28/7

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballinrobe, Co. Mayo, concerning the history, antiquities and topography of the parish of Baile an chala (Ballinchalla), Co. Mayo.

27 July 1838

6p.

24 cm

ill; ink sketch of the north doorway of the abbey, located on Inis Eoghain, on Lough Mask.

78  
Ballinacobe July 27<sup>th</sup> (1.)

Curish of Caba Locha Meazza.

Quotation from the life of St. Cormac  
historical truth of suspected by a heretic!

Ruins on Lrip Medhain

Ballyboughmagh - an ancient townland  
so called: now the name of an  
ancient Castle

14/D/28/7C1)



Ballinacorney July 27<sup>th</sup> 1838.

Dear Sir,

I have travelled much by land and fresh water, and also under ground since I wrote last, having visited Long, May-Turey, Baile locha Mhara, Baile an Chala, Inis Aig, Inis Meadhan Inis Eoghain Baile, Cois locha, and Coislean na Cailligher - all places of ancient celebrity. I fear we shall never be able to keep up with the survey at this rate of moving!

Of the parish of Baile an Chala

Situation.

This parish is bounded on the north by the parish of Ballinacorney; on the west by the Co. of Galway (many of the east of Lough Mhara belonging to it); on the south by the parish of Long, and on the east by the parish of Kilmalara.

Name. The place at which the original church of this parish is situated is called in the annals 140/28/7 (ii) of

(4) <sup>80</sup> of the Four Chapters at the year 1224, Calalocha Mexca i.e. the Callow of Lough Mask! I have frequently stated in my letters from the County of Roscommon that a Caladh is there understood to mean the holm of a river, or a flat piece of land on the brink of a lake, generally flooded in winter. Here however the primitive meaning of the word is taken to be a landing place for boats, an explanation of the word, which perfectly agrees with Gratianus Lucius's translation of it - namely portus. Throughout the County of Kilkenny the word calas signifies a ferry, as calas a Robur, calas barle an Ugh, &c.

To this parish belongs the island of Inis Coghain which I was able to visit without a boat, the water of the lake being now about twelve feet <sup>sunk</sup> subsided. I made my way across to it over Inis Cig, Inis-meachain, over limestone rocks exhibiting millions of holes like those in honey combs. Oh! the beauties of nature! &c.

This island is the highest on Lough Mask and commands a most delicious prospect of the country.

81 (5)

around, and particularly of Lough Meage and its southern islands. To the west one sees the mountains of Partry and of Joyce's country; to the east the island of Inis Ard, the castle of Bally-lough Elash with its tall chimneys, the island of Inish Meadhan and part of Inis-Coag, and what elevates the antiquarian's soul to heaven - the lofty camp of Carn Boon and Carn Kill - our conspicuous records of the battle of the giants at Moy-Turey. To the north however one cannot see the Bagg castle which is a great defect in the prospect.

This island <sup>if I mistake not</sup> ~~contains~~ contains the ruins of the palace of Eogan Bél, King of Connaught from whom the island was named. The remains of this palace puzzle me very much though it is not very unlike Dun na Sciath at Lough <sup>Ennell</sup> Erinn in W. Meath.

14/10/28/7(m)

It consists of a low moat level at top surrounded with a ditch and one rampart. The ditch is  $1\frac{1}{2}$  paces in circumference, and about ten feet in depth from the level of the raised part of the fort. The one sixth part of the

6) the circumference of the ~~and~~ ditch and external rampart is destroyed at the east side? The diameter of the raised part of the fort is about 63 feet, and around the brink of it are very curious standing stones extending in a regular circle about 96 feet of its circumference. The tallest of these stones is <sup>feet with</sup> 6.6. ~~The~~ Sixteen nearly of the same height are <sup>still</sup> standing, and 5 of the same height are prostrated. There is no appearance that the circle was ever perfected. The interior of the moat ~~se~~ seems to have been formed of stones and to be a cave - no doubt of Beehive form.

Was this the place of Eogan Beil, King of Connaught in the sixth century? If so what were the standing stones for? It is mentioned in the life of St. Cormac that Eogan Beil, King of Connaught had his palace on Enish Meadhain, which adjoins



83 (7)

Inis Eogain, but I very much suspect that  
the Palace was transferred from Inis Eogain  
to Inis meadhain by the invagination power  
of the mind of the writer in order to  
fulfill a prophecy, which he invents  
for St. Cormac

Táinig don Cormac peinne a ndear co Dún Eogain bál sine  
ceallach me dillu must 7 n fúair pe páraim bas loir leir and  
pop 7 pop mill m baile conach fíle arpeab nís an o rin anall co pe,  
7 dún Eogain pop loe méiréa anm in dún rin, 7 po púid Cormac  
cabais arpeab ním 7 mae nealeas an po deors du ndalimiseoin  
pion 7 ri rin nuy méidion an loe méiréa anm.

Thus translated from Colgan's Latin translation of this  
very text.

"The (St. Cormac) came first to the palace of Eo-  
genius surnamed Bol, son of Mellach, King of  
Connacht, who at that time dwelt in a cer-  
tain fort called afterwards from his name  
Dún Eogain, lying in a certain lake in west  
Connacht which is commonly called Loch  
Keapea. But the servant of God was not  
received with that honor due to him nor with

14/D/27/7(IV)

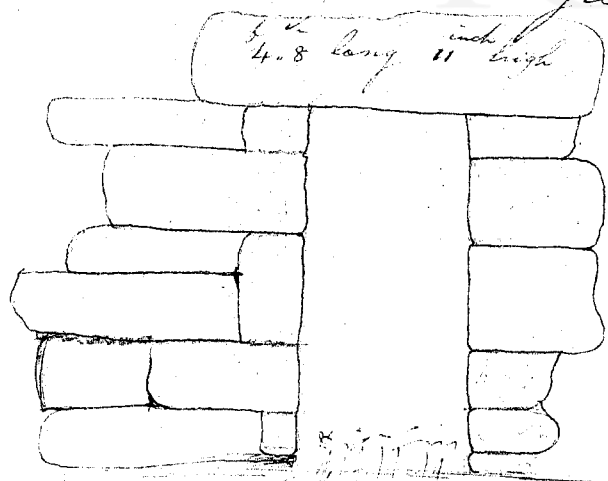
greatly admired by Colgan! no doubt!

8. <sup>St</sup> the offices of humanity. Wherefore the prophet  
of Christ with a prophetic and true prophecy  
foretold what he had foreseen by the inspiration  
of the holy spirit would happen that residence  
by the preordination of divine providence & for  
he predicted that that fort would not be hereafter  
the seat of kings but by the preordination of  
Christ, the supreme of kings and lord of all  
things, that a domicile of the servants of Christ  
and of monks was to be erected in its place. The  
truth of this prophecy has been proved by the  
event, for on that island commonly called  
Lrip Medhain, in which the vestiges of that  
fort, afterwards level with the ground are seen,  
a monastery was erected, which from that  
time remained the habitation of devoted  
servants of Christ.

Acta p. p. life of St. Columba  
translated from Guthrie Lekan

85 (9)

There is no vestige of a fort on Inis medhain now, and I suspect that Dun Eogain is the one on Inis Eogain, and that the story is one of these beautiful little deep bays which the saints of every age ~~are~~ <sup>were</sup> so fond of. On the Inis medhain here referred to, which is the next to Inis Eogain are the ruins of a beautiful little abbey, and of a small castle. but neither is, in my opinion older than the Anglo-Norman invasion. There is however one <sup>way</sup> door in the north side wall of this building which is very like the one in the old church of Bangor in Kerry.



Breadth of this doorway  
 4. inches  
 2.0 at top  
 2.2 at bottom  
 Thickness of the wall 2.8

There is a beautiful window in the east gable in the round ornamented style, but certainly not later than the 11<sup>th</sup> century.

14/10/28/7(V)

86  
It has only the two following references to this is-  
-land from the Annals of the Four Masters:

"A.D. 1223 Macisloga, the son of Turlogh O'Conor  
a Prior of Inis Meadhan, died."

"1227 Hugh the son of Roderic O'Conor and William  
a Burke marched with a great army to the north  
a of Connaught and burned Inis Meadhan,  
a plundered the country as they passed along  
a and took hostages."

In this parish in the barony of Ballyloughmash  
is the ruin of a castle of that name still in good  
preservation. Dunning speaks of it as follows:

"Next place of note to Cong is Lough Mask or Bally-  
a loughmash Castle upon another lough called  
a Lough Mask, which lough empties itself un-  
a der rocks into Lough Corb aforesaid: where  
a stands an ancient large pile of a castle and  
a manor house of the family of the Burkes called  
a Mac William Eighler or the Lower Mac William.  
a That castle was in 1641 the property of Sir Thomas  
a Burke, a noble servant in Queen Elizabeth's time  
a at Kinsale, and many other places, in her reign."



In the year 1412 Brian Honor destroyed the Castle of Baile locha Measca by fire; and in 1416 Edmund Burke plundered the territory of Blue Teories (Birmingham) and took himself prisoner, and sent him to Baile locha Measca to be confined there. We have no other reference to it in the Irish Annals.

There are two great Cairns in this parish not far from the Lake and about a mile asunder - one called Carn Killaur and the other simply Carn. The only tradition connected with them is that two haggs heited the stones of them at each other. One of these haggs was the erector of the Hag's Castle in Lough Chask and the other the builder of the Hag's Castle in Lough Carra, but tradition remembers no more about them!

14/10/28/7(VI)

(12) 88

Is there no mention of these camps or of  
Lough Mask in the Dinngeanching? I  
think there is, but I have not it here.

I want some square <sup>paper</sup>, as I have only two  
sheets more; also a map of the County  
of Galway as soon as possible.

Your obedient servant

Wm J'Donovan,

**END**

14 D 28/8

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballinrobe, Co. Mayo, in which he requests additional source material regarding the history of the county be sent to him.

29 July 1838

1p.

24 cm

RIA



Mr. J. C. Cavanagh

Ballinrobe July 29<sup>th</sup> 1838,

Dear Sir,

I send the name Books of  
the northern part of the Barony of  
Ceara by a messenger to Castlebar  
to be left at the post office  
there till called for by Mr  
G'onor. Please to send him  
also the following Extract from  
the book of Tiereragh on the  
territories in the north of that  
barony. Tell him to ascertain  
if the River of Castlebar be still  
called the Ginir as Mac Firhis  
states in the Pedigree of <sup>Dawd</sup> Burke  
it was,

14/10/28/8

90 Please to send me a map of the  
County of Galway as soon as possible  
that I may be able to see my way.

Will not Luan be the best town for  
us to meet in?

I want the account of the battle of  
Fruthair as given by the Four  
Masters. I have at last reached  
the East of the famous places in  
Ireland called Fruthair, and find  
that it is, as usual, anglicised  
to <sup>Brookhill</sup> Fruthill or Bruille the final  
r being changed to l for the  
sake of euphony or Cacophony.

your obedient servant  
John O'Donovan

**END**

**14 D 28/9**

**O'Donovan, John, 1806-1861.**

**Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballinrobe, Co. Mayo, concerning the history, traditions, antiquities and topography of the parish of Cong.**

**31 July 1838**

**42p.**

**24 cm**

**Included are extracts from related source material, with particular reference to the battle of Magh Tuireadh**

RIA



94 (11)  
tíuallam go cúil tolaó a n-deap.  
s'péicéam láríneac éat' na s-cuird.  
péicéam pop' na s-cuird glap.  
it' cuird' cuird' pop' na s-cuird.

Ballinacorney July 31<sup>st</sup> 1838,

Dear Sir

I visited Moy-Corney Bonga a second time yesterday, and examined it most carefully but find that all the monuments of the battle are removed except three which are very remarkable but likely to be removed in a few years. I am anxious therefore that they should be shown on the Ordnance map that their existence in 1838 may be witnessed by it before modern civilization shall have blotted out every <sup>field</sup> vestige of "the battle of the giants."

Of the parish of Cong.

Definition. That part of the parish of Cong lying in the County of Mayo is bounded on the north by the parishes of Ballychalla and Kilmolaura; on the east by that of Kilmurragh; on the west

14/10/28/9(i) by

95  
by Lough Mask and Lough Corrib, and on  
the south east by the parish of Struik.

Name. This place is called Conga or Tunga in all  
the ancient Irish annals and Ecclesiastical docu-  
ments. The meaning of the name has not yet  
been attempted to be explained, but the word  
is a living one at this day in the County  
of Donegal, and understood to mean a nar-  
row neck connecting two lakes or the river  
by which one lake empties itself into another.  
There is another place in this County called  
Subi-Tunga, which is also of a similar character  
with all the Congs of Ireland. <sup>The word</sup> It is com-  
pounded of the particle <sup>or com</sup> co (the con of the  
Latin) and ang, which is a primitive word  
entering into the compounds of many lan-  
guages and signifying narrow, as into  
the Latin angustus, angulum; into the  
Irish cum-ang, &c. &c.

This Conga however, though it may be said to be an

the <sup>pool</sup> Cool, feaspat or Cumhang, which connects Lough  
Measca and Lough Corrib is not exactly like  
those called Cuings in Donegal, for "Lough Measca"  
does not empty its superabundant waters into  
Lough Corrib by a regular river, but by various  
subterranean passages, the <sup>roots</sup> mouths of two of which  
emit its water into the millponds of bang.  
one of these mouths is called Poll a Chuairsteal  
and another Poll Leidin. Poll a Chuairsteal is on  
the County of Galway side of the pool west of the  
bridge, the water issuing from it feeds two <sup>large</sup> millponds  
one on the Galway side and the other on the Galway side. Where the  
water of Poll a Chuairsteal sinks is called Poll  
Twaithfill; the distance between them is only two yards.

Poll Leidin is in the County of Mayo, east of  
the bridge and close to the boundary of the  
County of Galway; <sup>here</sup> The water issues from the  
<sup>(of Lecapownacappa)</sup> rocks and feeds ~~and feeds~~ a small country  
mill and a tuckmill.

Another outlet of Lough Measca is a stream called  
Coishein na Paillighe. It runs four miles under  
ground and makes its first appearance at the  
well of Drumshell next at Doll na púcoog and next  
14/10/28/9(11) at

\* The feaspat connecting Cool bang with  
Lough Measca is called "an éal".

97 *Wat capais na báimís.* This stream flows by Cong keeping close to the country mill and lictmill already referred to, and so on to Lough Corrib.

Sanming writes of Cong as follows about 180 years ago:

"Next place (i.e. to Kilmayne) of note is the town of  
" Cong, where stand the ruins of an ancient abbey  
" or Commandary of the order of St. Augustine, the  
" Superior whereof was called Lord Abbot. He is said  
" to have had a mitres and crozier, though he is  
" not mentioned amongst the abbots that had  
" suffrage in Parliament before the Reformation.

*Sanming* Tho Sir James Ware makes no mention of him nor of  
" any other abbot in Connaght that had suffrage  
" in Parliament.

*Sanming* " This town is said by Johnson <sup>who?</sup> to be a Bishoprick  
" and by Doctor Keating also a Bishoprick.  
" In this town died Roderick, the monarch of  
" Ireland 29<sup>th</sup> November 1198, buried at Clonmacnoise.

" This town of Cong stands in an island at  
" the head of Lough Corb in brief account (for)  
" Lough Urbsphan, which extends upwards of thirty  
" miles in length from the said Cong to the town  
" of



" of Galway and about three leagues broad, in some  
 " places broader, and in some places narrower.  
 " In this lough stand several small islands  
 " about 365 or more. The aforesaid mentioned  
 " abbey is said to be built by Donald Mac  
 " Amery, or rather Hugh Mac Amherioy <sup>mac Arnmire</sup>  
 " of Ireland King. A.D. 628. 642. Reigned the  
 " 19<sup>th</sup> Christian, and did reign 14 years King."

Colgan speaks as follows of Bang in a note on the  
 life of St. Fachin, the patron, &c. &c. S.S. p. 141, col. a,

" This was formerly a noble monastery and  
 " town, the residence of the Kings of Connaught;  
 " and celebrated for diverse churches as their walls  
 " and remains at this day testify. It is in the  
 " Diocese of Tuam and County of Mayo."

The Four Masters have collected the following  
 historical notices of Bang.

" A.D. 1114 Bang was burned.

1127. Gilla-Kieran O'Roda, Erenach of Bang, was  
 " killed by the Fortutha.

" 1128 Gilla-Kieran, son of Gilla-dubh O'Draodo, Ere-  
 " nach of Bang, died.

99  
" 1137. Cong was burned.

" 1150. Muireadhach Duffy, archbishop of Con-

naught, <sup>the most famous old bishop</sup> chief senior of all Ireland, and illustrious

" for his wisdom, hospitality and bestowing of gifts

" and food died at Cong on the festival of

" St. Brendan in the 75<sup>th</sup> year of his age.

" 1168. Flanigan i' Gully, a Bishop and chief

" <sup>allave</sup> professor among the Irish in literature, history

" <sup>!! Case! Forgedal? Kind?</sup> prophecy, and every other department of wisdom

" that was known to man in his time, died at Cong.

" 1198 Roderic O'Flonor, King of Connaught, and of

" all Ireland both English and Irish died among

" the Canons of Cong after having performed

" exemplary penance and overcome the world.

" His body was carried to Clonmacnoise and

" interred at the north side of the altar of

" the great church."

" 1201, Charles the Redhanded O'Flonor and William

" Burke passed with an army through Moyburg

" and May-Nasi, and thence through West

Connaught

" Connaught and arrived at Cong where they spent  
 " Easter.

" 1223 Suffy O'Suffy, abbot of Cong, died.

" 1224. Mauricius, the Canon, son of (King) Roderic  
 " O'Anor, the most illustrious of the Irish for his  
 " learning, psalm-singing, and poetical composition,  
 " died, and was interred at Cong."

" 1225. Gilla-Coirpthe O'Muron, died, and was  
 " interred at Conga-Fechin.

" 1226 Nuala, the daughter of Roderic O'Anor, Queen  
 " of Ulster, died at Conga-Fechin, and was  
 " solemnly interred there in the church of the  
 " Canons."

<sup>and was</sup>  
 " Hugh, the son of Don O'Tochlachain, Crenach  
 " of Cong, a learned scribe, and a man skilled  
 " in many trades, died,

" 1245. Donnell O'Slanigan, abbot of Cong, died.

" 1247. Tynola, the daughter of King Roderic  
 " O'Anor died.

(A great charm here)

14/10/28/9(M)

1590. The Governor of Connaught, Sir Richard Bingham, and the Earl of Thomond, Donogh O'Brien -

(8) 101

"pitched their camp at Bang to oppose the Burkes.  
" 1596. The Russian General in Ireland, Sir John  
" Norris, placed a garrison in Bang.

The abbey of Bang is now much ruined, and difficult  
to be described. The French antiquarians, who  
made a tour through Connaught in 1779, under  
the direction of the Right Honourable William Bur-  
ton, speak of it as follows:

" The abbey of Bang situated in the town of  
" that name, was once magnificent, <sup>" as</sup> which one  
" must judge by the work on the finishing of the  
" door, from whence alone it can be inferred to have  
" been a noble building; all the rest that remains  
" are bare walls, no covering arch or tower re-  
" maining. We were at a loss where to take the  
" view, nothing but bare walls being to be seen; and  
" since this could not be remedied <sup>Ital?</sup> Now, Bigani  
" determined to shew the wall that has the  
" door, which is in the area, which we suppose  
" contained the cloysters."

There is no holy well or other feature now at  
Bang sacred to St. Fechin, nor is that saint  
remembered by common tradition in connexion  
with



with this place. The nearest place to Cong, sacred to St. Fachin is Douaghta, where his well is still frequented, and his stone turned against leaps.

There is a place in the village of Cong about 30 perches to the north of the abbey called Cois a Chiepleain i.e. bottom of the Castle, which indicates where a castle stood of which there now remains no other memorial.

The only other feature in the town bearing a name is clochar na haithe where there is a bridge leading into the mill on the County Mayo side of the village, <sup>town?</sup> and where, before the erection of the bridge there was a clochar or row of stepping stones in the water leading over to an ath or corn kiln.

There are many curious natural caves in the neighbourhood of Cong as "the Lady's Buttery; 2, Poll Deirgin a limestone cave looking like a chandler's shop; 3, Kelly's cave in Nymphsfield; 4, Poll na g columb, or the Pigeon hole, in the townland of Cluain na marbh in the County of Galway about  $\frac{3}{4}$  mile from Cong. This is a splendid cave through which Lough Mask pours a rapid stream, which is inhabited by trout that ~~must~~ take no bait, for which

14/10/28 (9V)

103  
(20) reason the untaught peasantry believe them blessed.  
From the <sup>level</sup> ~~mouth~~ of the stream to the mouth  
of the cave is about 70 feet, and artificial stone  
steps now facilitate the ascent <sup>from</sup> and descent into  
it; they hang from the mouth down nearly as  
low as the stream! I got an old woman to light  
straw below in this cave so as to get a view  
of its roof and extent. It is gorgeous!

There is another cave in Nymbsfield called  
"Captain Webb's hole" into which people are accus-  
-tomed to throw wicked dogs, cats or things  
of that sort. The tradition connected with  
this cave is scarcely credible though as  
firmly believed at Long as any other his-  
torical truth which cannot be questioned. It  
is this: A captain Fitzgerald, who was nick-  
-named Webb, and who was a gentleman of great  
influence in this part of Connaught about  
70 years ago, was accustomed to ravish  
women married and unmarried, young and  
old (for he was known at times to care  
but little about beauty; but this was ac-  
-cording to the mood he was in! one day he

would have a beauty, the next a deformity  
(c. c.) and after having satisfied his appetite to  
throw his victims into this hole so as to preclude  
the possibility of meeting them a second time!  
He continued this practice for a long time with  
impunity for there was no active law to punish  
him, for at this period the law was entirely  
in the hands of his own cousins or comrades  
or fellowdevils, who were all anxious that  
the gentry should at all times be at liber-  
ty to ravish the daughters and wives of  
their tenants without any fear of punish-  
ment. And the tenantry had no power to  
prevent them; for they had no leases, and  
even if <sup>some of</sup> them had the landlords had it in  
their power to punish them in various ways\*.  
The sons of a Connaught landlord and their  
visitors were at this time wont to walk out  
through the country among the tenants  
to make a selection of some handsome  
daughters, who being so much afraid <sup>14/10/28/9(VI)</sup> of  
the landlord scarcely ever refused to com-  
ply with the wish of their young Honors  
in dishonouring them; and whenever the

\* such as to make them free greyhounds, litters of pigs, &c. &c.  
for their Honors.

they did refuse, or the father or brothers made resistance, they were sure of being turned out; and a family with females of easy virtue established in their place.

Old Jennings, sez I to my informant: Is it possible that this was the case so late? It might be the case in the time of Balby, Beman or Torges, as seventy years ago. God help you sir, says he: Was it the case in my own memory? or would it be the case now only for the Police? There is the Magdalene Asylum at Westport attacked the other night by three young gentlemen of this County! But thank God, the law is not in their own hands now; for they were fined £500 each! Well sir, Captain Webb at last met the fate which he deserved; for one day he took a married woman to this hole to dishonor her and after having effected his purpose he told her to prepare herself to be sacrificed; and she told him that she was very willing to die now, as she could enjoy



no happiness for the future, but requested of his Honor that His Honor would be pleased to turn his <sup>Honour</sup> face from her while she would be dressing; that she wished to go into the presence of God dressed though disgraced. His Honor's honor was moved at this and he actually turned his face from her, and amused himself looking down into the hole into which he would soon have the pleasure of hurling his victim; but the woman pushed him into it with all the force which revenge adds to the <sup>ordinary</sup> strength of a <sup>Country</sup> woman.

And thus ended poor Captain Webb Fitzgerald of the family of Innagh, who was as <sup>contagiously</sup> gentlemanly a man as ever drove a ball through another's lungs.

This is what made the Connaughtmen such a bastard set as they are. I remember I was one day speaking to a very learned Connaughtman upon the subject now

14/10/28/9(VII) in

in question, and I was puzzled very much to  
account for how much he differed with  
me, but I have since, with all the research  
of a genealogist, discovered that his own  
mother was the illegitimate daughter of  
a loose character like Captain Webb.  
Whole families in this County are illegitimate,  
but I believe that in four generations  
the blood is purged of all the foulness  
and faeces received through illegitimacy!  
In four generations more, therefore, the  
Connought peasantry will be something  
like decent! Bad luck to Captain Webb  
and his hole that made me waste so much  
time and paper in speaking on a sub-  
ject, which my soul loathes. I should  
not wish to have it imposed as a task  
on me to write the manners and customs  
of the Natives of Mayo for the last  
150 years.

- " To mend the people's an absurdity
- " A jargon, a mere philanthropic dream
- " Unless you make their betters, better!

So said Byron, but I say if you educate the people they will make their better be better; as they are now fast doing, - Active, allsearching, unbiased unbreakable law is what will make all classes good. Any thing else is jargon!

There are several <sup>small square</sup> castles in Conn of the erection of which I have no record, nor does tradition afford any clue to their history excepting that they were all built by the Burkes. There is one in Aghalshard, one in Ballykine, one in Caherduff, & one in Castletown. There is an old grave yard in the townland <sup>of Carheen</sup> and an old church and grave yard in Dubhach East. There is a cave in Breewagh north called Muilleann Lubrachain or the fairy's mill, because the waters passing through it form a noise exactly like that of a mill when grinding. It is said that the fairy of this mill was very kind to the natives before they

they became so cunning as they are, <sup>now</sup> and that any corn left in this case would be found <sup>with</sup> ground in the morning.

In the townland of Creggaree to the right of the road as you go from Bang to the Pigeon hole there is a countless number of piles of stones, which were erected up honorary monuments for people buried at Bang and among the rest one large one which exhibits this inscription.

IHS

Pray for the soules of John Joyce and Mary Joyce his wife who died ye. 6<sup>th</sup>. of August 1712.

This is called a Druids altar in the field name Book of Bang!

This is usually called leicea mape big; all the rest of the stones leachtas are nameless, though each family recognise and name their own, after the persons for whom they created them.



110 (17)

# Of the Battle of Moy-Tury-Longa

According to the present tradition in the country  
this battle was fought at <sup>in the parish of Long</sup> ~~Nymphsfield~~, where  
there are still remaining monuments of great interest  
to the antiquarian. It was commenced at Cathair  
mhic Toirc, a magnificent Cyclopean Caer, which  
was destroyed about 18 years since, by Mr. Brampton,  
who erected Nymphsfield house on its site, and  
ended with the defeat of the Belgae at Turlogh  
a. Gallainn, in the townland of Drumshel, within  
a mile of Long. The only names now remembered  
in connexion with this battle are, Batra, Pergin, and  
Righ mhada Conchin, and there is no one now liv-  
ing who could describe the manner in which it  
was fought, nor name the monuments raised  
over the fallen chiefs; but it is asserted that the  
grandfathers of the present generation were accus-  
tomed to recite the story of the battle of Moy-Tury  
at their fire sides, and to astonish the rising ge-  
neration by descriptions of the valor of Bator, and  
the dreadful property of his eye, by which he  
metamorphosed a line of warriors drawn up  
in a circle into stones, where they remain to this

14/10/28/9(X) day

day. There is no one now living however, who could repeat the story called the Battle of Moy-Tury nor name all the great men who were slough-tered in it; and the whole amount of what is now remembered by tradition is that as Balor stood on the walls of Caher mic Torc he saw the battalions of the enemy committing great slaughter in the <sup>adjacent</sup> opposite field lying to the east, and that fearing for the fate of his party ~~he took~~ he removed the cover from the Basilisk eye which he had in the middle of his forehead (for Balor had three eyes) and looking over fiercely at his enemies he converted them into stones, and they are to be seen to this day in the field opposite Nymphsfield House. That Righ-in had a Conchin was killed in this battle and buried under the "long stone" at the Neal; <sup>That</sup> other <sup>whose names are now forgotten</sup> chieftains were also slain in this battle and interred in the 'Neal' where their monuments were pointed out within the demesne by the old men who lived 50 years ago, but no one living could now name them!

and they are all nearly effaced!

Fortunately however a good old Bard committed the story to writing while all the monuments of the battle ~~of the~~ were in existence, while their names were vividly remembered, and while the traditions of the battle of Moy-turey, were as <sup>on the minds of the bards</sup> fresh as those of the war of Troy were on the mind of Homer and his contemporaries.

The Annals of the Four Masters refer the battle of Moy-Turey so far back into the night of Chronology as the year of the World 3303, but Fighernach and the other annalists, who were less credulous, make no mention of this battle <sup>at all</sup>, as they deemed that there could be no certainty in the Scottic monuments which recorded it. It must be granted that the year of the World 3303 is a mere calculation of after times by technical Chronologists; but as long as the Cir-Cor, — tury-tor\*, or circle of circles remains on the plain I must believe that a battle was fought there at a very remote period, even though I should not pretend to be able to calculate the year, or even go within five centuries of it.

\* It appears however from the written account of the battle of Moy-turey that the plain did not receive its name from the tor-thief or round fort of stones but from the twirls or twistings formed by the other logins to the tor.

The Annals of the Four Masters thus briefly record the battle of Moy-Tury.

"A.M. 3303 The tenth and last year of the  
 " reign of Eochy, the son of Erc, the Tuatha  
 " de Danann came to take Ireland from the  
 " Firbolgs, and a battle was fought between  
 " them in Magh-Tuireadh in Cunmaicne Guile  
 " Toladh in Connaught, in which King Eochy  
 " was killed by the three sons of Menich, the  
 " son of Badhrasi, of the Tuatha de Danann.  
 " Beaparb, Luamh, and Luachair were their names.

"A.M. 3304. This was the first year of the  
 " reign of Breap, the son of Calathair <sup>over</sup> in  
 " Ireland; for the Tuatha de Danann gave  
 " him the sovereignty after the overthrow <sup>of the Bidge</sup> at  
 " Magh-Tuireadh-Conga, while the hand  
 " of Kradhad was under cure."

"A.<sup>M</sup>.D. 3450. This was the last year of the  
 " reign of Eochy Ollathair over Ireland. He  
 " reigned 80 years, and died at Brugh na Boinne  
 " of the effects of a wound which he received  
 " from Kethlend (the wife of Balor!) at the <sup>very second</sup> first



# battle of Magh Tuireadh.

I shall abstract the following account of the battle of Magh Tuireadh from an ancient Irish account of the Firbolgs and Tuatha De Danannys preserved in the MS. library of Trin. College H. 2. 17, beginning at p. 91.

"The Tuatha de Danannys, a people who were celebrated all over the north of Europe for their knowledge of the arts and sciences, especially magic (natural magic) sailed to Ireland, and after having landed, burned their ships and barques, and set out to Sliabh Rein\* in the territory of Breifny in the east of the province of Connaught, where they pitched their tents, and began to ponder upon the best means by which they could conquer the land. News of their arrival soon reached <sup>Temur</sup> the palace of Eochy, the son of Orc, then King of the Firbolgs, and report stated that the invaders were a beautiful race of best <sup>features</sup> countenances; that they were well attired, musical, intellectual & magnanimous. And all who saw them declared that they were the most determined, and fearless people that ever came to Ireland. The Firbolgs said that it was a terrible thing to

\* latterly called Slieve Donard from the Iron mines raised there; but this Rein is the true original name; and this Rein is the name of the place where the battle was fought.

115  
See such a numerous army encamped in the country  
without knowing whence they came or what was their  
intention, and they agreed that Preng, the son of  
Pengan, who was a huge, fierce and fearless man,  
should go <sup>to view and</sup> explore their numbers and hold converse  
with them. Preng consented and putting on his  
battle dress; a firm shield, two thick handled  
spears, a sword, a Cathbhar or helmet, and a heavy  
<sup>gorica</sup> Long of iron, he proceeded to Thabh Rein.  
When the Luatha De Danann perceived this tall  
man approaching them alone, they said, "Here  
comes one man, who has been certainly sent as  
an ambassador; let ~~a man~~ <sup>one</sup> be sent to converse  
with him. Then Breas, the son of Calagan went  
<sup>from the camp</sup> forth to converse with him, having on his shield,  
holding his helmet in his hand, and carrying two  
large spears. They approached each other until  
they <sup>were</sup> within conversation distance, when they sur-  
veyed each other with the most prying and  
penetrating looks, each admiring the arms  
and personal form of the other. Preng ad-  
mired the large spears of Breas, and he thrust  
his shield into the ground fronting his body  
and sheltering his countenance. Breas did like-  
wise

116 (23)

so wise thrust his shield. Breag saluted Drengr,  
so and Drengr returned the salutation, for they spoke  
so the same language and were of the same race of  
so people. A long conversation then ensued be-  
so tween the two chiefs, in which they communica-  
so ted to each other the names of their Kings, people  
so &c. &c.)

Then said Drengr, "far is the distance I have to tra-  
so vel, and it is now time to depart. We shall  
so hurry says Breag "Take this my second spear  
so with thee as a specimen of the weapons of the  
so Luatha De Danann," and he received in exchange  
so the second <sup>lance</sup> Craipeach which Drengr had with him,  
so as a specimen of the weapons of the Firbolgs.  
so Tell the Firbolgs says Breag, that we demand  
so the one half of Ireland or a battle. &c. &c  
so Drengr then set out for Temur, and on his  
so arrival there <sup>being</sup> ~~he was~~ asked what news from the  
so Invaders, he replied that they were a race of  
so heroes, warriors and soldiers, well skilled in  
so war and most wonderfully armed & that they  
so demanded half the country or a battle. And he  
so suggested that it was better to divide the  
country

14/2/28/9 (XII)

24/ 117  
Country with them as they demanded, than run  
the risk of losing all by venturing on a battle  
with so formidable a people. Not so, exclaimed  
the chiefs of the Fir-volgs, Not so! for should  
we grant them <sup>one</sup> half of <sup>the</sup> country, they would soon  
seize upon the whole of it."

"Breap returned to the camp, and was asked  
about the characteristics of the man with whom he  
conversed. He replied that he was a huge, fierce,  
strong man having <sup>the</sup> terrible, <sup>dreadful</sup> wonderful weapons;  
a rough, tameless man who feared no man in  
the world. Then the Tuatha De Danann said  
to each other; "let us not remain here, but let  
us pass to the west of the Island to some  
<sup>locum naturâ munitum</sup> fastness, where we shall be more secure from  
<sup>of the inhabitants</sup> the attacks. They then passed westwards over  
plains, mountains and rivers until they reached  
the plain of Nia, the son of Nemidh (mag ma)  
and to the head of a black <sup>now</sup> mountain called  
Slieve Belgadain. Upon arriving here they said;  
this is a good position; it is ~~fast~~ an impregna-  
<sup>fastness</sup> ble; let us make our predatory excursions and  
war out of it, and here let us decide upon our  
battles and attacks. On this <sup>their position</sup> the poet wrote as  
follows:



o phab Beulgudurn do beán <sup>now Benveng near</sup> at bang 118  
áps in beán in airmatgeam  
D'a mullach no sabrac spem.  
Tudra de duman ap Eprn.

(25)

" The Firbolgs on learning their position, assembled  
" their forces together <sup>on a plain at Tenny</sup> and many a brave man and  
" bosom that beat high for heroism and blood  
" joined the host. Thither repaired the provincial  
" Kings, and first of all Drengh, Semne & Dithbhugh  
" & the three sons of Bengam, the son of Deala, who  
" was the son of Leth, at the head of the forces  
" of the province of Conry. Thither repaired the  
" three sons of Buan, the son of Rury, namely  
" Epea, Egeonn and Kiro, with the forces of the  
" province of Concular; <sup>(Ulster)</sup> also the four sons of  
" Gann, namely Ulla, Emón, Ingaeth, and Aithrin  
" at the head of the forces of the province of  
" Eochy Mac Luchta (Ulster). Thither repaired  
" the four sons of Plaing, the son of Deala,  
" namely, Mella, Epe, Ferb and Faebhar with  
" the forces of the province of Gaillian (Leinster)  
" Thither went the chief monarch himself  
" Eochy, the son of Ere, the son of Rinnal, at the  
14/10/28/9 (XIII) head

" head of the forces of the province of Connaught.  
 " The Firbolgs then marched from Temur, un-  
 " til they arrived at the <sup>eastern</sup> head of Elloy-Via,  
 " they were eleven battalions strong. The Tuatha  
 " De Danann occupied the other end of the  
 " plain; they were seven battalions strong.  
 " Then <sup>(King)</sup> Nuada said to the Tuatha De Danann  
 " let messengers be sent to the Firbolgs to demand  
 " the half of Erin from them, and that an equal  
 " division be made between us. Who will go, said  
 " all. The professors of poetry, replied the King. viz  
 " Cairbre, Ai, and Eolain, i.e. Eolain, the daughter of  
 " Dianceaht, Cairbre, the son of Eolain, and sti  
 " the son of Ollamh, son of Deluay. These pro-  
 " ceeded to the tent of the monarch, Eochy, the  
 " son of Ere, who asked not a word about  
 " their embassy until he presented them with  
 " jewels and precious articles, and then he en-  
 " quired what they had to communicate. We  
 " come said they to demand an equal division  
 " of land and territory, the exact half of Erin  
 " from you. The chiefs of the Firbolgs hear

" what you say, replied Eochy. We do paid his  
" chiefs but we shall never comply with the  
" demand. We then demand a battle, said the  
" poets. (The Firbolgs then demanded respite  
till they were prepared to give battle, which  
the others granted them)

" The Druids (poets) then returned to the Tuatha  
" the De Danann, and told the result of their  
" embassy: that the Firbolgs refused to divide  
" the country with them or give them peace  
" or friendship. The Tuatha De Danann were  
" much agitated at the news.

" After this, Ruadh, the son of Mogarn came  
" with three times nine youths, magnanimous  
" sons of heroes, to the end of Moy-Via to  
" challenge the Tuatha de Danann to a  
" game of hurling; and three times nine  
" others came to meet them. They commenced  
" the hurling-game; the contest was terrible;  
" shins, arms and other bones were broken, and the  
" Danonian heroes were stretched on the turf  
" and the grass and afterwards beheaded



"The cairn raised on the spot where they contended  
 "is called Carn an chluithes, the cairn of the  
 "game, and Glen-mo-aillen is the name of the  
 "place where they were interred.  
 "Ruadh then went to the King Eochy and told him  
 "the result, and Eochy rejoiced to hear how the  
 "Danonian youths were killed. "Go, O <sup>Druid</sup> Fachach!  
 "said the monarch Eochy, and ask the chiefs of  
 "the Tuatha de Danann how the battle is to be  
 "fought on tomorrow morning; Whether in one  
 "day or in many days? The Filea walked forward  
 "and asked the chiefs of the Tuatha de Da-  
 "nann how the battle was to be fought, viz  
 "Nuada, Dagda, and Breas; and they replied  
 "that all the forces should engage at once.  
 "The Filea bore back the message, and the Fir-  
 "volgs were sorrowful at the choice made by  
 "the Danonians; and they held a counsel, and  
 "resolved to send messengers for Fintan<sup>\*</sup>, request-  
 "ing that he would come to give them advice,  
 "and Fintan came to them.  
 "Then Firvolgs then <sup>laid</sup> sunk a royal rath, called Rath



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" Rath Cuanarta, or Rath Crophorta, and formed  
" a panative pool, which they filled with herbs  
" to cure the wounds of the heroes. The Dano-  
" -mians also sunk a royal rath called Rath  
" Fearainn, and formed a panative well to  
" heal the wounds.

" I <sup>tell you</sup> ~~said~~ <sup>the</sup> ~~will~~ <sup>arrangement of the battle on tomorrow</sup>  
" ~~the son of Buan asked what would be the~~  
" ~~order of the battle on the morrow. I will~~  
" go in front of the battle; and Ellogarn, the  
" son of Buan, Ruadh, the son of Ellogarn,  
" Laige, the son of Senach and Senach, the  
" son of Buadhach said, "we will join him  
" with four battalions".

" Six weeks of the summer quarter had passed  
" when the day on which this battle was  
" fought, (that is it was fought on the 11<sup>th</sup> June)

" The troops <sup>of the Firbolgs</sup> rose up early in the morning, at  
" the rising of the sun and armed themselves  
" for battle, and marched forth from the eastern  
" head of Lough Nea to meet the Tuatha De  
" Danann, and Fathach, their poet walked  
" in front of them to witness their martial ardor  
" and to record their exploits. He raised a

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" a hard pillar stone which he fixed firmly  
 " in the ground in the middle of the plain  
 " against which he rested his back, and this  
 " was the first <sup>capit</sup> pillar stone raised <sup>on</sup> in the  
 " plain, and it has been called Cairthi Fathaigh  
 " from that forward. Here Fathach poured forth  
 " showers of bitter tears, and sorrowful wailings  
 " for the noble heroes to be slaughtered in the  
 " battle, and he said:

" How proudly now our martial troops advance  
 " Upon the plain of Moy-Mea! See how bold  
 " The fierce Danaians and the Belgians stalk!  
 " But soon the ravenous ravens shall rejoice  
 " To view the valor of our noble chiefs  
 " For many a stately body shall be left  
 " All Pierced and <sup>mangled</sup> ~~wounded~~ on the bloody field  
 " And many a noble breast shall <sup>with</sup> spend its fire  
 " In useless anger on this fatal day!

The Tuatha De Danann were well armed, and  
 fought in close, compact and well arranged  
 lines, and the Firbolgs were not deficient in  
 courage nor military skill. They approached

"each other and a most furious contest ensued  
 "in which it was grand to observe the animated  
 "countenances of the heroes & their dexterity at the  
 "sword and spear, and to hear the clash of  
 "swords and the shouts of warriors. Many  
 "were wounded on both sides. The Dagda  
 "cut his way through the lines in various direc-  
 "tions making gaps through them by hewing  
 "down an hundred in one place and fifty  
 "in another. Kirb the son of Buan, observing  
 "this, commenced his work of destruction among  
 "the Danonian lines, and made great slaugh-  
 "ter among them by hewing gaps of one hun-  
 "dred and of fifty through the battalions!  
 "The chiefs came to single combat, and many noble  
 "heroes fell during this day. A combat ensued  
 "between Adleo, the son of Allai, of the Danonians  
 "and Martchu, the grandson of Semeon of the  
 "Belgians in which wonderful valor was shown  
 "by both; they fought first with swords till their  
 "shields were shattered and their swords bent  
 "and broken, and afterwards with lances; but



" at length Adleo fell by the hand of Nertche.  
 " At the close of the day the Danonians were  
 " routed to their <sup>longhouse</sup> camp, but not followed by  
 " the Belgians. The Belgians returned in exulta-  
 " tion to their tents, taking <sup>each man</sup> a stone, and a  
 " head of ~~each~~ <sup>a</sup> slain man, with them, in the  
 " presence of Eochy Mac Erc, and erected them  
 " into a great earn. The Tuatha de Danann  
 " erected a pillar stone in commemoration of the  
 " fall of Adleo, the first of their heroes, who  
 " was slain, and it is called Cairthi Adleo.

" The Physicians of the Tuatha de Danann  
 " now assembled, namely, Miach, Airmed, <sup>Fifez</sup>  
 " Dian ceacht and Edabar; and their own  
 " physicians were also brought to the Firbolgs  
 " namely (Dubga, the blacklegged, Caban Con-  
 " cigneach, <sup>Fifez</sup> Fingin the <sup>Holeagach</sup> medical, Maine Mingrea-  
 " pach and Aengus Polytechnical. They brought  
 " healing herbs with them, which they rubbed  
 " and squeezed on the pools and wells, already



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" mentioned as prepared for the purpose,  
" until the <sup>clear</sup> waters became thick and green;  
" and into these pools they brought the wound-  
" ed who were quickly healed by the juices of  
" the herbs.\*

" The morning <sup>of the</sup> next day <sup>shone</sup> came, and  
" the monarch Eochy went forth alone to  
" wash his hands in the well, and when stoop-  
" ing to the well, he beheld over head three  
" beautiful, <sup>comely</sup> proud youths with their shields  
" of valor upon them, and they challenge  
" him to combat. Give me time replied  
" the monarch till I get my army. We  
" will give thee neither time nor respite said  
" they, but thou must fight this instant. While  
" the King was in this jeopardy a vigorous  
" youth sprang suddenly between them, and  
" facing the three he said. you shall re-  
" ceive combat from me in the King's stead.  
" They lifted their hands at once, struck at  
" each other, and the one killed the three.

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" but fell <sup>dead</sup> himself immediately after from the  
" venom of his wound. At the close of this  
" combat the Firbolgs came towards them and saw  
" what had happened; <sup>And</sup> the King <sup>having</sup> informed them  
" how the three had attacked him and how  
" the one came to fight in his stead, they  
" brought each a stone to the well and raised a  
" great carn over him, which <sup>has been</sup> is from that time  
" forward, called Carn in enphir i.e. the one man's  
" carn, and the hill is called Tulach in tria,  
" the hill of the three.

" Then three physicians, the three sons of Earg, the  
" son of Nar, and three brothers of <sup>Cairn?</sup> (Dianceacht, viz  
" oll, Forus and Fir came to spy the <sup>with leting</sup> physicians <sup>before under one?</sup> of  
" the Fir Bolgs, and they found Eochy, the King alone  
" washing his face. (\*some defect here)

" The battalions of the Tuatha de-Danann were  
" now drawn up in battle array in the western ex-  
" tremity of the plain, and the Firbolgs marched  
" from the eastern side against them. The chieftains  
" who commanded the Tuatha de-Danann on this  
" day were Ogma, Midir, Bodhbh <sup>Boar</sup> Searg, Dianceacht  
" and

" and Aengabha of Norway; and the heroines  
 " Badhbh, Macha, Morgan and Danann went  
 " along with them. The following Firbolgian  
 " heroes commanded on the other side, viz Mella,  
 " Ege, Ferb, and Faebhar, four sons of King  
 " Slainge. (A furious contest ensues which is  
 described in a flood of words without any very  
 definite meanings, but <sup>it appears</sup> that prodigious valor  
 was shewn on both sides; - shields were smashed,  
 spears were shivered, swords were broken in hacking  
 bones, youths were slaughtered, veterans were  
 left gasping in pools of blood &c. &c.)  
 " Nemid the son of Badhrui came to the front  
 " of the Firbolgian phalanx and spirited  
 " youths came around him there, and at  
 " last Slainge Fionn, the son of King Cochy  
 " Mac Ere met him in single combat, and  
 " they fought with spears and swords until  
 " ~~they~~ <sup>slainge</sup> cut through their shields, they buried  
 " their weapons in each others limbs. Nowbeit  
 " Nemid, the son of Badhrui was slain by Slainge.  
 " and his grave was deep, and his pillar stone



" was raised, which is from that day to this called  
 " Lia Nemhidh.

" The four sons of King Slainge now press the  
 " battle on the Danonians, and the <sup>four</sup> sons of  
 " Cian of the Danonians, viz Balladh, Talladh,  
 " Morann and Merughadh met them in single  
 " combat, but were slain by the sons of Slainge.  
 " After which the four sons of swift Lodaen, namely  
 " Morann, Cairbre, Collamin Riach, and Riaga  
 " attacked them, but these were also slain by  
 " the same heroic four. Now Scengadha of  
 " Norway <sup>proceeded</sup> commenced to slaughter and con-  
 " fuse the <sup>Belgic</sup> lines, but Ruadh, the son of Mogh-  
 " aen hearing of his <sup>promess,</sup> advanced towards him,  
 " but he was stopped by the three sons of  
 " Dolad, viz Cian, Tairki and Torbthach. He  
 " exerted his anger upon them, and they fell  
 " by his mighty arm; But he was soon met  
 " at the other extremity of the <sup>army</sup> battalion, by the  
 " three sons of Telle, the son of Kat, namely  
 " Caichir, Neachtain and Enna <sup>tell</sup> ard, but they



" likewise fell beneath his ponderous sword.

" "The two sons of Gaelchu, namely Lamh-  
-re-dolamh, and Cas-ar-Conaire fell by

" slains<sup>Finn</sup> near the margin of the <sup>lodi-taob'</sup> lake, where <sup>70c</sup>

Ch " seventeen flag-stones were stuck in the ground

" in commemoration of their death. They had been

" routed and pursued up to the <sup>70c</sup> lake (L. Mask)

" At length Ruadh the son of Uogarn and

" Kengubha of Norway met face to face!

" and they raised shield opposite shield,

" and sword met sword. The combat was

" furious, the fire of the heroes unquench-

" -able, their dexterity wonderful. At last

" the vigor of Kengubha gave way and

" the Red Ruadh inflicted twenty four

" deep wounds upon his body, <sup>by</sup> ~~from~~ the

" venom of which and the loss of that

" mighty stream of blood which propped

" his noble courage, he fell exhausted at

" the feet of his antagonist. The strength

" of Ruadh also began to fail; which Indair

" observing, he beheaded him (Buadh) and took  
 " up Aengāva's place in the battle till night.

" Now Ogma, the son of Eithne Eithne  
 " commenced slaughtering the <sup>Belgie</sup> lines and he  
 " spilled streams of <sup>reddest</sup> blood as he passed along,  
 " and Kerb mac Buain passed eastwards  
 " through the lines and proceeded to hew  
 " down the hosts. He slew three hundred of  
 " the Luatha De Danann! Howbeit at the  
 " approach of night the Firvolgs were  
 " routed, but each man, <sup>notwithstanding</sup> however, took with  
 " him a stone and the head of a slain per-  
 " -son in the presence of their King Eochy.  
 " Were you routed in the battle this day, O!  
 " youths? said Eochy. We were indeed, replied  
 " Kerb, but they have not much to boast  
 " of.

" On the next day it became the <sup>rice</sup> turn of  
 " Preng, Samne, and Pithburgh to com-  
 " mand <sup>in</sup> the battle, accompanied by Kerb mac  
 " Buain. They rose out early the next morn-  
 " ing

" morning, and made a beautiful scell of  
 " their shields over their heads, and placed  
 " their <sup>battle</sup> spears like trees of equal thickness, and  
 " thus marched forward in tirtha's of battle.  
 " The Tuatha De Danann seeing the Firbolgs  
 " marching in this <sup>for indur rin</sup> wise from the eastern head  
 " of the plain. observed "How pompously these  
 " Tirtha's <sup>of battle</sup> march towards us across the  
 " plain? And hence the plain was called Magh  
 " Tuireadh, or plain of the tuireadh?.

" The Tuatha De Danann then asked "who will  
 " take the command of the battle to-day? I  
 " will replied the Dagda, for I am your  
 " Daigh-dia?. Then the Dagda with his sons  
 " and relatives press the battle against the  
 " Firbolgs. The Firbolgs thrust their Co-  
 " lambua, and their Coirtedha in the ground  
 " and <sup>arrayed</sup> arranged their battalions on the middle  
 " of May-Nia, thenceforward called Magh  
 " Tuireadh. Both parties rushed <sup>to the conflict</sup> to the conflict. Treng, the



" son of Fengan slaughtered multitudes. The  
 " Dagda shook the battalions, caused hosts  
 " to give way, and drove bands from the  
 " fields of slaughter. Kirb Mac Bruain moved  
 " westwards through the hosts slaughtering  
 " youths and distinguished men as he  
 " passed along. The Dagda heard how  
 " Kirb shook the battalions, and Kirb heard  
 " of the mighty blows of the Dagda, and  
 " they rushed towards each other. Terrible  
 " was the conflict; dire the clash of swords;  
 " manly the heroes in resisting each others  
 " mighty passes; but at last Kirb fell  
 " by the vehement blows of the Dagda.

" Frenn, the son of Fengan, drove the  
 " battalions of the Danonians from the ~~same~~  
 " field; but he was met by the three  
 " sons of Garbreí Cap, namely Ogma, Fap, and  
 " " <sup>who were however attacked</sup> ~~Tramain,~~ and by the three sons of Ordan, the son  
 " of Ruadh, namely Bedg, Redg and Rinne. The three



" sons of Cairbre has fell by the three sons of Ruadh.  
 " and Preng routed all before him. (\*\* some defect here)

" After the fall of the hero Kirb the Firbolgs  
 " were routed to their <sup>long pass</sup> camp but were not pursued  
 " by the Tuatha De Danann, so that they were  
 " able to carry each a head and stone with  
 " them, and among the rest the head of Kirb,  
 " which they buried in Carn-Kin-Kirb. The Fir-  
 " bolgs neither exulted nor rejoiced on this night,  
 " and even the Tuatha De Danann <sup>were sorrowful and dejected.</sup> Fintan  
 " and his sons <sup>reached</sup> approached the Firbolgs on this  
 " night, and they all rejoiced at seeing him, for  
 " his dexterity and counsel were invaluable.

" The next morning rose in the East, and the Fir-  
 " bolgs rose out on the extensive borders of their  
 " camp, their heroes panting with the desire of  
 " danger, blood and glory! Out came the arch-  
 " King Eochy Mac Ere, and Slainne Finn his  
 " son, attended by the soldiers and Urrias of the  
 " province of Connaught. He was also joined by  
 " the three sons of Bengann, with the forces of  
 " the

" the province of Curai Mac Daire, who placed  
 " themselves in the breast of the battle, and by  
 " the four sons of Garm, with the heroes of  
 " the province of Cochy Mac Luchta in the  
 " ~~breast~~<sup>wing</sup> of the same agmen. The two sons  
 " of Buan, Ecca and Egconn with the her-  
 " oes of the province of Concubar, formed  
 " the other wing. The four sons of Slainge  
 " with the troops of the province of Galian  
 " (Leinster) formed the rear of the same agmen  
 " A Croghaite of the most furious, bloodthirsting, dexte-  
 " rous heroes and of the most ardent and spirited men  
 " in the world, was then formed around the King  
 " Cochy, in the very centre of that <sup>army</sup> agmen. The  
 " thirteen sons of Fintan were brought before  
 " him. They <sup>were</sup> well-proved men in battle, capable  
 " of bearing any labor, hardships and fatigues,  
 " A most furious conflict ensued on this day.  
 " The Firbolgs marched westwards across the plain  
 " of Moy-Turey. (A most fiery description here follows)

" Their pages and wise men stood <sup>cairtheach</sup> on <sup>benches</sup> racks and  
 " platforms to perform their magical feats, and  
 " their poets were present to enumerate their ex-  
 " ploits and write their histories.

" King Nuadha was in the <sup>agmen</sup> middle of the battle  
 " surrounded by his chiefs and supporters, and a-  
 " mong the rest his own thirteen sons from whose  
 " blows no person recovered. These however were  
 " killed by the thirteen sons of Fintan, but the  
 " latter died of their wounds. &c. &c.

" Towards the end of the conflict <sup>of Mary</sup> Faithach, the  
 " poet of the Firbolgs, came to his <sup>standing stone</sup> Cairthe  
 " and proceeded to view the hosts to the east  
 " and to the west, and raised the strain.

" How fiercely now these mighty hosts contend  
 " The Danaans and the Belgians of green swords!  
 " Methinks 'tis certain that my brethren soon  
 " Must yield the contest to their Danaan foes;  
 " Many a body, many a noble head  
 " Are now laid prostrate on the bloody field.  
 " Though these have fallen, they fell not unrevenged  
 " For many a furious hero they've cut down.



" And though I see their certain overthrow  
 " They still are firm to mow more chieftains down.  
 " My brave Firnvolg I see you must give way  
 " That all your shields will never now defend  
 " Your mighty hearts, for dreadful magic skill  
 " Is used against your simple human force.  
 But do not yield as long as one proud spark  
 Of Semeang's fire remains within your breast.

I am proud Fauhagh, <sup>in pale open</sup> glowing, mighty bard.  
 My cheek grows pale to see the brave laid low.  
 To see my nobles shed their blood in vain!

of shant from the Tuatha de Danann. is next  
 described, which is reached by the <sup>all's</sup> rocks, the  
 at Cong\*  
 Cataracts and the canes! and then a list of  
 of the names  
 their men of science and art is given.)

" The T. D. D. fixed <sup>erected</sup> pillar stones in the ground  
 " to prevent their people from flying <sup>fleeing</sup> until these  
 " stones should take to flight."

(Then a most furious conflict ensues, nearly as  
 terrible as Milton's battle of the angels)

" All was prepared (the spears, the sword, the men  
 " To wield them in their terrible array.

\* City stream and shore

Resounding! and the clouts which close

With the king canopy the conflict dead

vibrate to the eternal name! It is through

all's and it pierce all! All! All! All!



- " The army like a lion from his den  
 " Advanced with nerve and sinews bent to slay—  
 " A human hydra issuing from its fen  
 " To breathe destruction on its winding way  
 " Whose heads were heroes, which cut off in vain  
 " Immediately in others grew again!

(There is however nothing very definite in the description of this conflict, though looked upon by the Irish <sup>as the</sup> Master-piece of Irish prose writing but the <sup>modern</sup> reader will find himself lost in a chaos of words expressing terror, fury, fiery force; death, <sup>dealing</sup> dreadful, daring, dauntless heroes; terrible, terrific, tremendous onslaughts; spears, swords, shields, shivered, smashed, shattered; streams of blood, blinding the bright, starry eyes of the combatants! After this flood of words describing the general terror of the battle, the writer comes to describe the exploits of individual chieftains, which I like)

" Then <sup>quoth</sup> ~~came~~ Breas, the son of Calathan, the son  
 " of Delway, against the Firbolgian army, and  
 " having slain three times fifty heroes, made  
 " his way to Eochy the monarch and <sup>struck</sup> made  
 " nine blows <sup>on</sup> at his shield, but Eochy inflicted

" nine wounds upon his body, and made him re-  
 " treat. Also Irenq, the son of Seingann faced  
 " the Danonian army, and having slain three  
 " times fifty of their heroes struck nine  
 " blows at the shield of their monarch Kua-  
 " -dat, but Kuadhat inflicted nine wounds  
 " upon his body. A spirited combat <sup>then</sup> followed  
 " between them, in which they inflicted deep  
 " wounds upon each other by mighty blows,  
 " and their spears, shields and helmets be-  
 " came as brittle from the blows of their  
 " swords as the branches of trees when hewn  
 " by the hatchets of <sup>strong</sup> slaves. They bent on the  
 " one side and the other; they stared at  
 " each other; they surrounded each other  
 " watching for an open; <sup>as gaps & breaks</sup> they lifted shield  
 " opposite; <sup>shields</sup> their passions rose to the  
 " highest point, and they stood erect  
 " like two pillars of fire; they lifted their  
 " blades on high, and made rapid blows  
 " at each other's heads, endeavouring to  
 " shatter the helmets. The other heroes

who were wearied from bodily exertion cleared  
 the way for them; the soldiers retired from  
 their positions, & the lines withdrew for a  
 time from their respective places. The  
 battalions trembled at the sight of the  
 combat. As a <sup>charged</sup> whirlpool throws its spray  
 afar ~~far~~ by the vehemence of its  
 ebullition, or as a torrent overflows  
 the banks of a river, so the Royal field  
 of contest was cleared for the Kings. The  
 heroes left their places <sup>to</sup> them, the common  
 soldiers their positions; the youths retired;  
 the <sup>servants</sup> Calanes fled trembling. They were  
 left alone in the contest! The earth  
 trembled under their feet, the green sward  
 was softened by their mighty trampling!  
 Each warrior inflicted thirty wounds upon  
 the other. Drengr <sup>at length</sup> made a mighty blow  
 at the monarch Nuadat, by which he  
 cut through the bile of his shield  
 and the right hand <sup>separated</sup> ~~from~~ the shoulder, so  
 that the hand and the third part of the

\* This  
 figure  
 is bad

As a whirlpool throws its spray afar by the  
 vehemence of its ebullition or as a torrent overflows  
 the banks of a river so the contest commenced be-  
 tween the Kings cleared the field.



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the shield fell to the ground.  
Then the monarch raised a <sup>loud cry</sup> stream of distress,  
which Sengapha of Norway hearing, he sprang  
to the spot to protect his king, and took  
up the contest. Each inflicted an equal  
number of wounds upon the other, but  
they were now no match for each other for  
Gheng was exhausted from his combat  
with Nuadhat, and was about to receive  
his death-wound from the broad blade  
of his antagonist's lance, when the Dagda  
hearing the <sup>corresponding</sup> <sup>their</sup> clash of swords, rushed  
with a bound to the <sup>place of the combat,</sup> ~~scene of action~~  
and Gheng had to contend with both.  
some defect here?  
(Gheng escaped) and although Sengavä  
of Norway did not fall on the spot  
(i.e. of the wounds received in)  
it was of the venom of the contest he  
afterwards died.

The Dagda then stood over the monarch  
Nuadhat, and the Inatha De Danann  
advised with each other to see what was to be  
done. Fifty heroes and his physicians were  
brought



" brought to the king and they removed  
 " him from the battle, and the hand was  
 " raised on the cro-ghaile of stones, which  
 " was under the King on which the  
 " blood of the hand dropped."

" Then Breas, the son of Calagan charged  
 " the army of the Firbolgs to have re-  
 " venge for his King, and forced his way  
 " to the spot where their King Eochy  
 " Mac Ere was supporting the battle,  
 " animating the nobles, exciting the heroes,  
 " closing the warriors, and directing the  
 " battalions. Each raised shield to shield,  
 " and the soldiers panic-stricken at the  
 " sight of the combat, soon cleared  
 " the way for them. At length Breas  
 " fell by the hand of Eochy Mac Ere;  
 " but the Dagda, Ogma, Allad, and Selway,  
 " came to revenge the death of their relative

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" on the King. The King was uniting the  
 " lines and animating the heroes, but there  
 " four Danonian nobles cut their way thro'  
 " the lines to the place where they recog-  
 " nized his voice. They were met by the  
 " four sons of Slainge, Mella, Ese, Teb,  
 " and Faivar, and a furious conflict en-  
 " sued in which they laid the sword on  
 " each other with animation and dexterity,  
 " and their long ringlets were cut off  
 " by the sharp edges of their weapons.  
 " At length the four sons of Slainge  
 " were slain by their four antagonists.  
 " The place where they were interred is  
 " called Leuca mbac Slainge, the flag of  
 " the sons of Slainge.

"The four sons of Gann charged the Danonians  
 " and they were met by Govenen, the Smith,  
 Lucy

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" Lucy the <sup>artifer</sup> carpenter, Diancaacht, the physician  
" and Bengabha of Norway. Dreadful was  
" the conflict which ensued between them  
" with their inveterate weapons, but the  
" four sons of Gann was slain by their four  
" Danonian antagonists. The place where  
" they were interred is called Dumha mac  
" tumulus filiorum Ganni  
" Gann, the mound of the sons of Gann.  
" The three sons of Orddan, viz Bedg, Redg, and Rinneg  
" Danonians, and the battalions trembled  
" at their exploits, but they were met by  
" three sons of Gáinte, who slew the three  
" sons of the <sup>ordan</sup> druid. The place where they  
" were buried is called Dumha na ndruada  
" tumulus Druidum. The three sons of Tuir  
" inn Bigreand, namely Brian, Suchar,  
" and Sucharba, charged the Firbolgs  
" and they were met by the two sons of

" Buan, the son of Rury ~~and by~~, and by Garbri  
 " the son of Des. The sons of Buan were slain  
 " by the sons of Turend Bigrend, and the <sup>leach's</sup> ~~place~~  
 " <sup>into</sup> which they were interred are called Leaca mac  
 " Bruain, and the grave of Garbri's lies outside  
 " their leach's or monuments.

" Eochy Mac Erc and his son Slainge  
 " Finn charged the Tuatha de Danann  
 " and cut off countless numbers of them.  
 " and Eochy observed, " our nobles have been  
 " cut off and our people slaughtered, and  
 " it is therefore our duty to fight valiantly  
 " and they passed again through the lines  
 " slaying men, slaughtering soldiers, hewing  
 " down hosts and confusing the battalions  
 " with their onslaughts. At this time  
 " the monarch Eochy became fatigued &  
 " exceedingly <sup>ing</sup> thirsty from these <sup>long and</sup> violent  
 " exertions



" exertions, and he said let Sreng be sent  
 " for," and when Sreng arrived he told  
 " him, " Do <sup>thou</sup> you and Plainge Finn com-  
 " mand the battle, that I may go to  
 " seek for a drink and water with  
 " which to <sup>cool</sup> cool my face, for I cannot  
 " endure the thirst which oppresses me.  
 " We will courageously support the battle  
 " replied Sreng, although our numbers  
 " are but few at thy departure. Then  
 " Cochy went forth from the battle  
 " attended by one hundred well armed  
 " soldiers, and he was pursued by the  
 " Luatha De Danann; but Plainge Finn  
 " King Cochy's son came up with them  
 " charged them, and prevented them  
 " from following the King. In this

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" skirmish he had to engage with  
" Loee, the strong, the son of King  
" Nuadhat, and a sharp, fierce, spiri-  
" -ted and bloody conflict ensued  
" between the two kings' sons. When it  
" was perceived that Slainge was get-  
" -ting the upper hand, his people assist-  
" -ed Loee so that both were killed  
" on the spot. The <sup>grave</sup> place where Loee  
" was buried is called Lia-Loee, the  
" grave of Loee; and the mound in which  
" Slainge was buried is called Dumha-  
" Slainge.

" When the Danonian Druids had  
" perceived that the monarch of Erin  
" was thus attacked with insufferable  
" thirst

" thirst they concealed all the rivers  
 " and streams of Erin from him until  
 " he arrived at Traigh Eothaile.

" The three sons of Nemid, the son of Badhrui  
 " pursued him with one hundred and fifty  
 " heroes. And when they reached the shore,  
 " a contest ensued between the forces of  
 " both parties in which the two bands  
 " <sup>of attendants</sup> mutually fell by each other. A con-  
 " flict then followed between King Eochy  
 " and the <sup>three</sup> sons of Nemid, in which the  
 " King proved a match for the three!  
 " Venemous the contest! violent their  
 " struggle, vigorous their exertions, power-  
 " ful their blows! Their bodies were  
 " mangled, their blood vessels were opened  
 " and the flood of life gushed from  
 " 14/10/28/9 (xxviii) their

" their wounds, as gusheth water from  
 " the fountain! At last the three youths  
 " sunk exhausted from the King's irre-  
 " sistible efforts, and the King poured  
 " out his life thro' his wounds!

" Thus fell the mighty Eochy! A lofty  
 " carn was raised over his body, which  
 " is to this day to be seen at Traigh-

(3) " Eathuile, and called Carn Eathach  
 " from his name; and at the west-  
 " ern extremity of that strand still  
 " exist the monuments of his slayers,  
 " called Leaca mac Nemidh, the  
 " flaggs of the sons of Nemidh.

" As for Fergus he continued the whole  
 " day till night fall engaged in the  
 " field



" field until at length both armies  
 " were exhausted, and scarcely able to  
 " hurt each other from the feebleness  
 " of their blows, the number of their  
 " wounds, the amount of the slaughter,  
 " the dispirited state of their minds,  
 " the multiplicity of their misfortunes.  
 " Their minds were dejected at seeing the  
 " awful amount of the slaughter, and  
 " they separated from each other;  
 " the Tuatha de Danann went to  
     Caput montis                      Vallis sanguinis  
 " Kim-slevé, ~~and~~ Glenmafola, and  
     turning lachrymarum  
 " Dumba na ndéar, and the Dagda  
 " pronounced a eulogium on the  
 " valiant character of the Firbolgs.  
 " King Nuadha asked the Dagda  
 " "what are your losses in this last  
 " day's battle? The Dagda replied

" and said: (Here a poem is put into the mouth of the Dagda: pity he was not able to speak as follows

" great monarch view the slaughtered on the field  
 " All caused to raise thy name & grasp at land,  
 " Wouldst thou not now at once all Erin yield  
 " To get the wonted use of thy right hand?  
 " Behold the varying bands which multiplied  
 " Until their very number made us hard  
 " By the infinities of agony,  
 " Which met our gaze, whatever side we turned  
 " The groan, the <sup>quivering</sup> writhing limb, the all-white eye  
 " Turned back within the socket, still we spurned  
 " To pity or to spare, to raise thy fame  
 " We mangled all, and build ourselves a name.

The Dagda <sup>however much</sup> spoke more rationally, and replied to the King as a noble cousin and man of feeling should have done, as follows:

Dagda Cecinib (See Homer's list of ships)

"Oh! noble Nuadat, I will now relate, (59)

"To thee the tidings of this dreadful fight,

"And first the woes & then the great exploits,

"Oh! son of valor, worthy of thy sire!

"Our bravest chiefs have fallen on the field

"By that fierce people of terrific blows;

"Our losses are so great that I can scarce

"Enumerate the mighty souls that fell!

"First Breas that tower of heroes rushed to fight

"With all the strength of Eletham his size

"And hewed three <sup>cagars</sup> fifties of the Bolga down,

"And forcing <sup>making</sup> way with valor to their King

"He struck nine blows against his strong broad  
shield.

"But that huge King, brave Cochy did inflict

"Nine wounds upon bold Breas's mighty frame

"Then furious stream of huge gigantic size

"Attacked our lines and mowed 300 down!

"And struck nine blows against their own broad shield

"Oh! Nuadat of the high and fiery soul!

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" But thou, O' Nuadhat of the lofty mind!  
 " Didst sink mine wounds into his mighty frame  
 " But that fierce warrior, alas! Oh King!  
 " Did from thy shoulder sever thy right hand.  
 " Thou didst then raise the loud wail of distress,  
 " And Norway's hero sprang to thy relief.  
 " And then a fierce and furious fight ensued  
 " Between the heroes Hengava and Freng.  
 " But soon Hengava felt his mighty blows  
 " And quickly raised the shriek of great distress  
 " By which attracted, thy own Dagda rushed  
 " Unto the spot, and Freng <sup>did fight</sup> attacked us both  
 " But though no match to cope with his great strength  
 " I checked his spear from piercing thy brave heart.  
 " Mella, and Esé, Ferb, and Féver fierce  
 " Fell by our sword in this tremendous strife.  
 " The four brave sons of Gaim were soon laid low  
 " By Gárenán the brave smith by that great chief  
 " Hengava, by Luchry and by Dianceacht.



" The valiant sons of Ordan, men of spells  
 " Bedg, Kinde and Kedg were slaughtered in the fight  
 " By Canty's beautiful and noble song.  
 " Their King great Eochy and his mighty son  
 " The <sup>pride</sup> fair-haired Slainge slaughtered & laid low  
 " The fiercest chiefs in our Danonian line.  
 " But that fierce King at length being much oppressed  
 " With drought and thirst, he left the battle field  
 " To seek for water, but our skillful druids  
 " Enveloped all the rivers, streams and lakes  
 " With magic mist, and Eochy met no drink  
 " Until he reached old Eochilly sandy shore.  
 " The King was followed by three valiant youths  
 " The sons of Kemid, grandsons of Badrai  
 " Who overtook <sup>him</sup> on this shore: a fight ~~ensued~~  
 " Ensued upon the sands, in which the King  
 " Deprived the three of life; but soon his wounds  
 " Poured out the flood of life, and he expired!  
 " Thy own proud son Oa, Nadab, let me tell  
 " Has fallen a victim to fierce Slainge's lance.

" And Maingé too though fierce has met his fate  
 " From some Danonian sword as yet unknown.  
 " The Belgian Euse and Egon, Carby too  
 " Were slain by Turenol's three puissant sons.  
 " By Inchar, Incharba' and noble Brian.  
 " Then Drengr received the full and chief command  
 " Of all the Belgian soldiers - men whose strength  
 " Has been exhausted from protracted fight.  
 " And tho' we have contended now four days,  
 " The battle still in even scale is hung.  
 " Oh! King we are exhausted on both sides  
 " What judgest thou is meetest to be done?  
 " I've now described most faithfully O King!  
 " Each man's exploits, as with those eyes I've  
 " Seen.

Oh! noble Madhat, &c

ref. poetry

" Sorrowful, fatigued, wearied and dismayed  
 " were the Tuwols on this night. Each interred  
 " his own friends, relatives, and associates, and they  
 " raised <sup>tumblers</sup> Dumba's over the nobles, <sup>levied</sup> flags over  
 " the heroes, <sup>peered</sup> graves over the soldiers and <sup>engaged</sup> bulls  
 " over the champions.

" After this the sons of Denam, namely Drenq,  
 " Semne and Sheoru held counsel with the  
 " three thousand, which was the number that  
 " survived the <sup>fourth</sup> third day's battle, to see  
 " what was proper <sup>meet</sup> to be done; whether to  
 " leave Erin to the enemy, to renew the battle,  
 " or to divide the country with them;  
 " And the resolution they came to, was, that  
 " the Luatha De Danamp should be chal-  
 " lenged to fight man for man.  
 " They then took their broad and firm shields  
 " their envenomed spears, <sup>and</sup> their keen green-edged

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" sword, and thus rose out, a terrible formidable  
" army, each man a hero breathing fire, anger  
" fury and revenge, and determined to suffer  
" all toil and extreme fatigues sooner than yield.  
" Sreng challenged King Nuada to a single  
" combat, as they had fought before, and  
" Nuada sprang up to meet him as if  
" he were scathless, and said to Sreng: "If  
" thou demandest single combat, I call  
" upon thee to tie up thy right hand, as  
" I have lost mine, for then our combat  
" will be equal. I am not bound to do  
" so, replied Sreng, for we were equal in  
" ~~the~~ <sup>our</sup> first combat, and as thou hast lost  
" thy right hand by the force of mine,  
" I am not now obliged to tie up mine  
" to give thee the invader a chance of  
" subduing me."

" The Tuatha De Danann then held  
counsel



" counsel, and they came to the resolution  
 " to give Ieng his choice of any province  
 " in Erin and to establish peace, friendship  
 " and sociability between themselves and the  
 " Firbolgs. And a peace was then ratified.  
 " Ieng took the province of Connaught  
 " as his choice, and the Firbolgs flocked around  
 " him from every quarter, and they took  
 " possession of the province, which they  
 " were determined to defend against  
 " the Tuatha De Danann.

" The Tuatha de Danann elected Breas,  
 " the son of Balathan, who was son of  
 " Neid as their King, and he reigned  
 " seven years when he died at Shiabh  
 " garbh at a <sup>selg</sup> chase. At this time the  
 " hand of Nuada was cured and he  
 " resumed the monarchy. So far the  
 " battle of Moy-Turey-Conga."

The copy from which this was abstracted was transcribed in Moy-Enne (near Ballyshannon) by Cormac O'Guinnin for his comrade Shane O'Guinnin, but no date appears.

It appears from various evidences that this is a comparatively modern version or edition of the battle of Moy-Turee, but particularly from the language which though in some instances and sentences, obscure enough, is still sufficiently tangible to be translated with great certainty; and we have not stopped for a moment to pause <sup>on</sup> at the difficulty of interpreting any passage in it, being encouraged by the example of those who find no difficulty in explaining Cugubian.

Tablet and Egyptian Hieroglyphics,  
which are about 5000 years older  
than it.

That the Irish had a very ancient historical  
tale entitled The Battle of Moy-Lury  
appears from Cormac's Glossary a work  
of the tenth century in which reference  
is made to the wanderpart of Govenen  
the Smith, Lucy, the Carpenter &  
Credne the brazier, of which incident  
no reference is made in this version  
of the tale. In fact this edition (as  
I may so term it) seems to have been  
much purged of the marvellous  
and to have been to a great extent  
adapted to the taste of the war-  
riors for whose use it was re-  
modelled. This appears from the  
reference

(68) <sup>161</sup> to helmets and iron lorica which we have every reason to believe the Irish had not in use at so early a period of their history, and from several other notices of "mixed modes" which smell very strongly of modern times. No mention however is made of Canon, musquets, or arrows, which shew that the Bard was not altogether asleep, if he wrote in the reign of Elizabeth, which is, <sup>however</sup> to be doubted. The truth seems to be, that he drew this account of the battle from a more original copy, the language of which had become so obsolete that it was unintelligible to the chiefs at whose feasts the story was repeated, and that he purged it of various marvellous narrations, in which as we must infer from Cormac's Glossary, the original <sup>account of the</sup> Battle of Moy-Lury abounded.

One thing is to be particularly remarked



on the subject of this written tale, namely  
 that all the monuments enumerated in  
 it were in existence and their names  
 known in the time of the original writ-  
 -ter and perhaps <sup>also in that of the</sup> remodeller. What a  
 prodigious number of pillar-stones, graves,  
 tumuli, cairns &c there must have been  
 on the plain of Moy-Turey before  
 the people began to cultivate the  
 potatoes! Cursed roots, so destructive  
 to the monuments of history, and so  
 augmentative of the miseries and population  
 of the present Tirvolgs of Cannought!

The following monuments were then on the  
 plain of Moy-Turey before the time of  
 Sir Walter Raleigh, who introduced that  
 cursed root to destroy the martial  
 vigor and increase the number of the

<sup>men of bellies,</sup>  
 Tir-Bolgs:

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1. Carn an chluicthe, where the hurlers were <sup>killed</sup> interred.
2. Glen mo aillem, where they were buried.
3. Rath-Cro-phorta, the royal rath of the Belgians.
4. Rath-fearamn, the royal rath of the Danonians.
5. Cairthi Fathaiagh, the pillar stone of Fathagh, the poet.
6. The Carn raised by the Firvolgs after the first day's battle.
7. Cairthi Adleo, the pillar stone of Adleo.
8. Carn an enghir raised over the youth who protected the Belgian King.
9. Tulach an-trir, where the three who attacked that King were interred.
10. Lia-Nemhidh, the grave and pillar stone of Nemid.
11. Seventeen flag stones stuck in the ground near the margin of the lake <sup>to mark</sup> to commemorate the death of the two sons of Baelchu.
12. The Carn erected by the Firvolgs after the second day's battle.
13. The Carn erected by the Firvolgs after the third day's battle.

14. Carn-Cinn-Cuib where the head of the furious  
hero Cuib was interred.

15. Pillar stones <sup>fixed</sup> stuck in the ground by the  
Tuatha De Dananns to prevent their people  
from taking to flight.

16. The monument of the hand of King Nuadat.

17. Leaca Mac Slainge, where the four sons  
of Slainge were interred.

18. Dumha mac Gairn, tumulus filiorum  
Gairn, a mound in which the four sons of  
Gairn were interred.

19. Dumha na nDruidh, tumulus druidum  
where the three sons of the druid ordan  
were buried.

20. Leaca mac Buan, where the two sons of  
Buan were interred.

21. Fheart Cairbre lies outside the monuments  
of the sons of Buan; it was called  
from their comrade Cairbre Mac-Dein.

22. Lia-Loae, the grave of Loae, the son of King  
Nuadat.

23. Dumha Slainge, the mound of Slainge  
the son of King Eochy Mac Ere.

This battle is also referred to by Shane O'Mulconry  
in his ode to Brian na Murtha O'Rourke, prince  
of Breifny, who was hanged, according to Lord  
Bacon, "with a gad" in the reign of Queen  
Elizabeth. The Bard asks "Why should not  
the exploits of my Brian be recorded as well  
as those of the bravest heroes who fought  
at Moy-Tury?" It is probable that he  
had both versions of the story. But the old-  
est writer that I know of who mentions the  
Battle of Moy-Tury Conga is Cormac Mac  
Cullenan, whose reference to the <sup>sappers</sup> artificers  
and incantations of this battle is worth  
attention. For his authority on this subject  
Cormac refers to Senchus na nGaedal, i.e. the  
history of the Gaels or Scots; but the truth  
is, the Belgae settled in Connaught, and



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- were powerful there in the time of St. Grealán, but they became so incorporated with the Scots ~~and~~

~~Downy~~ that their names and pedigrees were lost, their names being assimilated to those of the conquering Scots just as the present plebeians of Connaught are metamorphosing theirs to aristocratic English or Scotch ones, as O'Leichtnam to Loftus, O'Maolfábhaill to Luvelle, O'Hargadon to Hardiman, O'Maolfaghmhair to Milford, <sup>O' Deeskeen</sup> O'Discin to Dixon, O'Conmhachain to Conway, O'Cluire to Clarke, O'Teuthalain to Thulij, Mac Paudeen to Peyton, &c. &c. &c. &c.

It is curious that no mention is made of Balor in this account of the Battle of Moy-turey, but the truth seems to be that Balor was not in the first Battle or Battle of Moyturey South, and that he  
14/10/28/9 (XXXVII) assisted

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assisted the Belgæ in the Battle of Moy-turey  
 N<sup>o</sup> north only. Does not the MS. from which  
 this account of the battle was copied, also  
 give also a description of the battle of  
 North Moy-turey in Tir-Osilla? Was  
 it not <sup>there</sup> the Fomorian giant Balor first-  
 joined the Belgæ against the Danaans?  
 The present <sup>remains</sup> ruins at Nymphsfield are only  
 three circles of standing stones



(a) This was called Cathair maic Toire, but is now  
 destroyed and Nymphsfield house built on  
 its site. There are many persons living who re-  
 member it distinctly, but none of them remem-  
 ber its diameter. Its walls are said to have  
 been ten feet <sup>10</sup> high and 13 feet thick. Its  
 extent was noble!

108 (75)  
wall

(b) This circle is now enclosed by a stone ditch, and planted. It is 50 feet in diameter and consists of 32 standing stones, of which some are either broken or sunk deeper in the earth than they were originally.

(c) This circle is 51 feet in diameter and consists of seventeen standing stones, each of the greater number of which being about 3:6 <sup>feet inches</sup> in height, 3:0 <sup>ft inch</sup> in breadth, and varying in thickness from 12 to 7 inches.

(d) This is much larger than <sup>either of</sup> the other two circles, being 105 feet in diameter. It is much injured but its circumference is perfectly traceable. The number of stones remaining is 21, which are of the same character with those of circle (c) but more displaced and broken. About the  $\frac{1}{3}$  of this circle is destroyed on the south side. Three other circles of the same <sup>character</sup> were to be seen in the field lying to the south of

14/5/28/9 (xxxviii) circles

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(b) and (c) but they have been lately removed  
by the progress of cultivation. The Bolap  
of Connought must now get the potatoes  
whatever will happen the monuments  
of the battle of Moy-turey, and unfortu-  
-nately for the antiquarian the scene of the  
contest was more attractive to the agriculturist  
than any other spot in the neighbourhood, for  
the plain of Moy-Turey is surrounded by rocks  
which the hand of cultivation will scarcely  
ever succeed in removing. The plain itself has  
been therefore cultivated with more than com-  
-mon diligence.

There is a curious cave <sup>in a tumulus</sup> in the townland of  
Leckapiuna (white flag-stones) which may  
have been one of the <sup>Belgian</sup> monuments of the bat-  
-tle. The name of the townland of Caher-  
-duff (Black Caher or stone fort) also refers  
to the former existence of a military station



of the period of the giants. The <sup>name of the</sup> townland <sup>177</sup>  
of <sup>to</sup> Carheen (small pillar stones) is also  
a record of the existence of sepulchral  
pillars there at the period in which  
<sup>such a</sup> that name was imposed, though a  
person may now perhaps look for  
them in vain. The name Disloghery also  
refers to the existence of an earthen  
fort. In the townland of Cloopughoga  
there is a earn called Cailleach Shuibh  
which is certainly in the plain of Moy-  
turey and one of the monuments of  
the battle.

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There are also various forts which cannot  
be supposed to be all as ancient as the  
period of this battle, but erected when  
the population was very considerable.

The two earns near Lough Mapk in the  
parish of Baile an Chala, viz. the earn of

of Killamer<sup>town</sup> and Carn Booin are most certainly two of the monuments of this battle. I had implied to be ~~was~~ of opinion that this Carn Booin might be the Leaca mac Buain mentioned in the "battle of Moy lury" until I was convinced by the testimony of men of truth that this Carn was called Carn Booin from a farmer of the name <sup>Bowen</sup> who occupied the land on which it towers about thirty years ago, and that until about that period it was called Carn Rath-aird from an adjoining Rath named Rath aird or the high fort. It would be therefore wrong, by any antiquarian trick to push the name so far back into the night of chronology as the year of the world 3303, when there are men still living

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who knew and conversed with the  
honest Bowen, who gave the name  
of Carn Brain to this magnificent  
monument of the battle of Moll-murcy.  
How remarkably names sometimes a-  
gree, and how cautious the antiquarian  
should be in drawing inferences from  
similarity of words! Hear this ye Phanicians!

There are very curious <sup>lime</sup> stones in this neighbour-  
hood, shaped into the most chimerical forms  
by the action of water and of the weather.  
I have been almost tempted to examine  
every one of them (though they are in  
myriads). Some look like honeycombs,  
some like half decomposed druids, and  
some like old fashioned bishops!

But finding that they are all shaped by  
the hand of nature I judged that  
the examination of them belongs to  
the

14/10/28/9 (x)

(80) <sup>173</sup>  
the natural antiquarian or geologist.  
A stone shaped into any form or thrown  
into any position by the hand of nature  
is a monument of natural history only;  
but as soon as it has received any  
shape or modification  
form from the hammer or chisel of a  
Rogue or Garman or has been placed  
in any particular position for any pur-  
pose by the <sup>strength or</sup> ingenuity of man whether  
savage or civilized, it then becomes  
a monument of artificial history, and  
a subject of antiquarian speculation and  
study.

It is curious that men in general, and  
not unfrequently men of sound sense and  
learning look upon antiquarians as  
a race of maniacs\*. This will be the case  
as long as the world exists and still there  
will

\* See Scribblemania by Chas. Pennington



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the antiquarians as long as the hand  
of cultivation has left a single trace of  
the barbarity or civilization of the  
"olden time" on the surface of the  
earth; and when every trace is re-  
moved from the earth - which will  
be the case some time or other, - they  
will then seek for historical monu-  
ments in the clouds!

What is the reason that man always  
wishes to know how his ancestors lived?  
That he burns with curiosity to find  
out how they built their houses, thatched  
their cabins, cut each others throats,  
and peeled the potatoes? Why would I  
feel inclined, if I had money, to set  
out for Alexandria to request the Ma-  
gician Mangraby to shew me the Dagda

14/10/28/9(x/1/1)

\* Such and so different are the tastes of men, formed by  
circumstances and original temperaments. That is all we  
are told of philosophy on the subject.

+ so Charles is said to  
have written on the  
strength of a tradition  
2000 years old, and  
by the way, in a  
very short time.

reflected in a drop of ink? And why would  
another laugh me to scorn\*? These are  
questions which will never be satisfacto-  
-rily answered, but people will be always  
found ready to refer them to mental  
phenomena in such a manner as to  
enlighten some and confound others.

Antiquarian research is of no importance  
to mankind in general, but still such  
is the variety of human pursuits result-  
ing from modern civilization, that there  
will be always a number of people found  
<sup>willing</sup> to devote their whole time and study  
to the investigation of the condition of  
from the period at which he  
turned out of his garden for  
eating an apple<sup>+</sup> until he built

a steam packet, and formed a theory which accounts for the appearance of the Aurora Borealis. Whether such people will ultimately benefit mankind or not, is a question on which Dugald Stuart has not thrown much light, but whether they will or will not, <sup>no one</sup> ~~none~~ but a man of <sup>dwindled</sup> refined civilization will ever set a value upon their labors; for he looks upon every <sup>branch of</sup> knowledge as connected <sup>2</sup> ~~mediately~~, immediately or remotely with general science, — and knows that he cannot <sup>draw</sup> form a perfect portrait of man until he is able to get a view of him in every state of civilization, and for that <sup>reason</sup> ~~purpose~~ he will set due value upon any kind

(84)<sup>144</sup> of research which will afford him a glimpse  
at man in any condition or under any  
circumstances.

"Ten thousand thousand bright ideas such  
As never mingle with the vulgar dream  
Crowd fast into the philosophic mind."

The Utilitarian, however, will always look upon  
the cultivation of the potatoe as the summum  
bonum of life, and laugh at laugh at any  
philosophy except that which teaches him how  
to make two blades of corn grow where only one  
had grown before<sup>+</sup>. But from the present confor-  
-mation of society it is found <sup>recte</sup> pleasing necessary to have  
dancing masters as well as farmers, and antiquar-  
-ian and Historical as well as Horticultural  
and Agricultural societies.

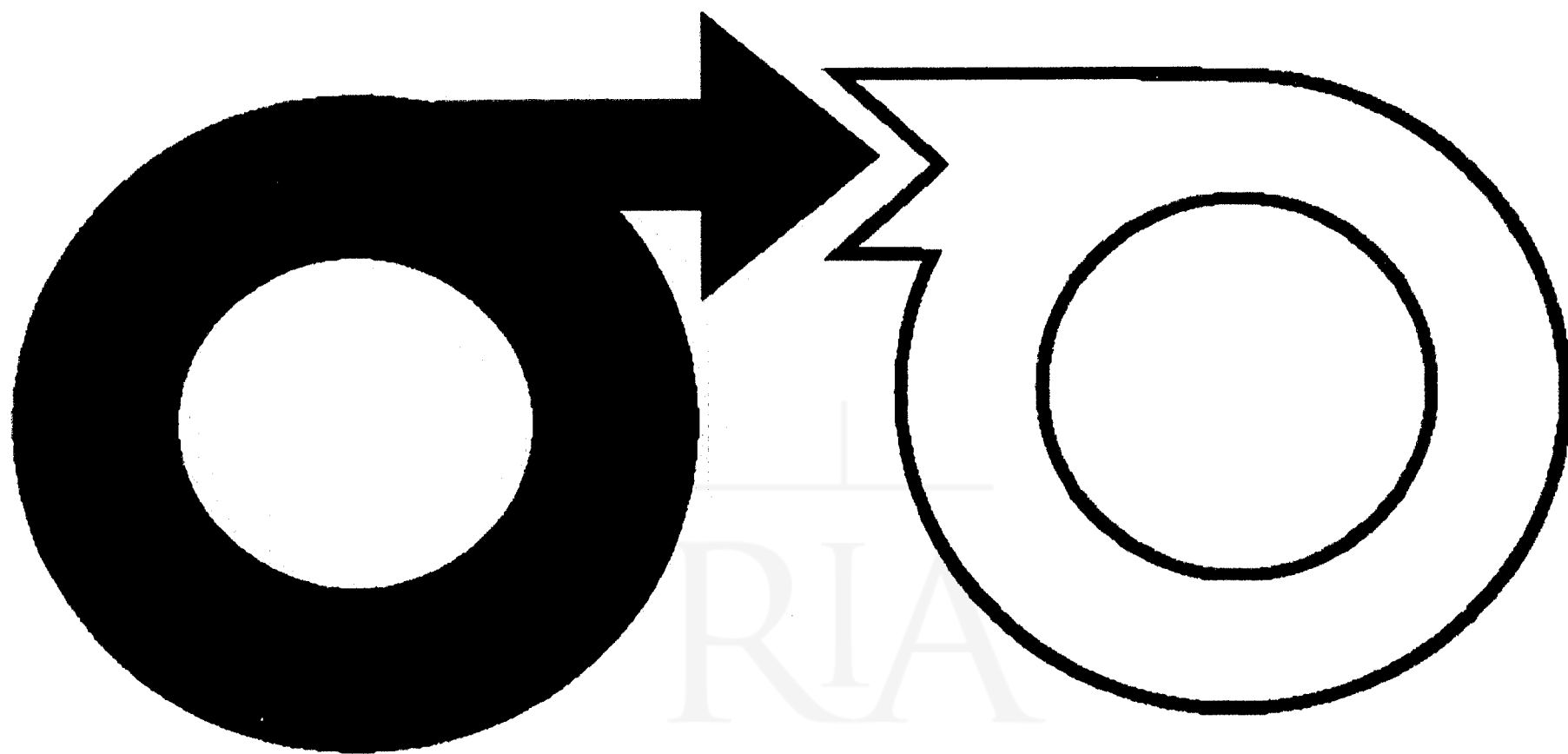
I <sup>have</sup> said all this, merely to fill up the <sup>spare</sup> pages, and  
to mutter a kind of excuse for dwelling so much  
on the "Battle of Moy-turey, which was fought so  
early as the year <sup>A.M.</sup> 3303.

your obedient servant  
J. O'Donovan

+ Half that opinion is also mine!



**END**



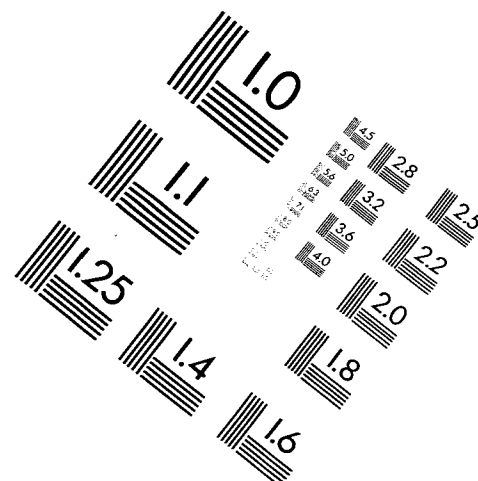
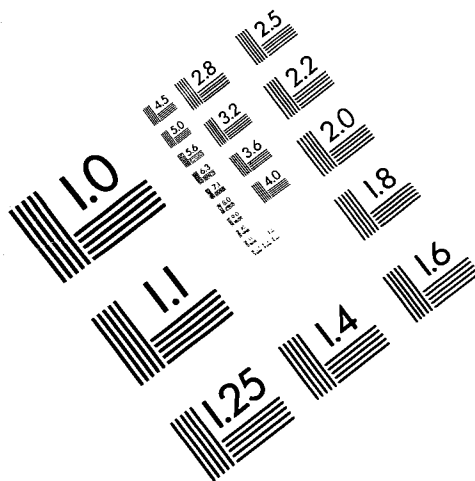
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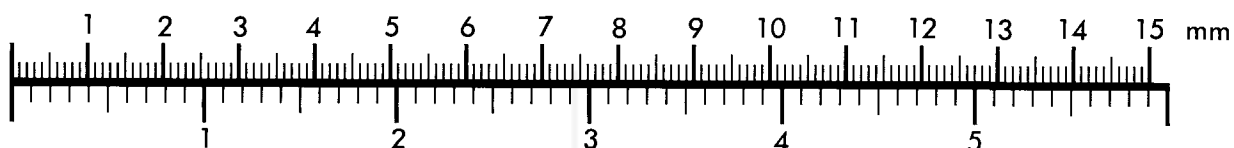
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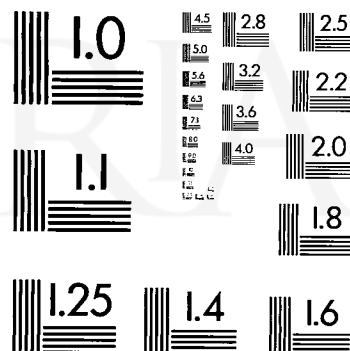
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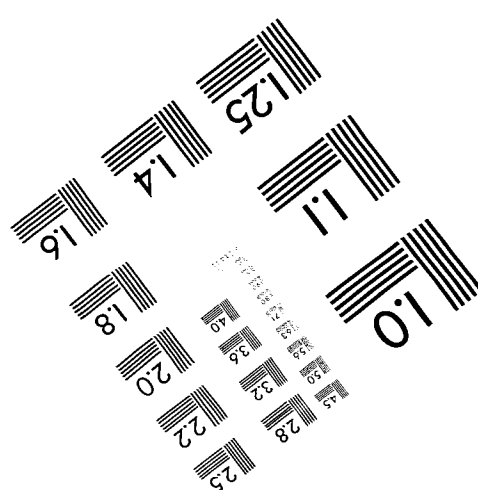
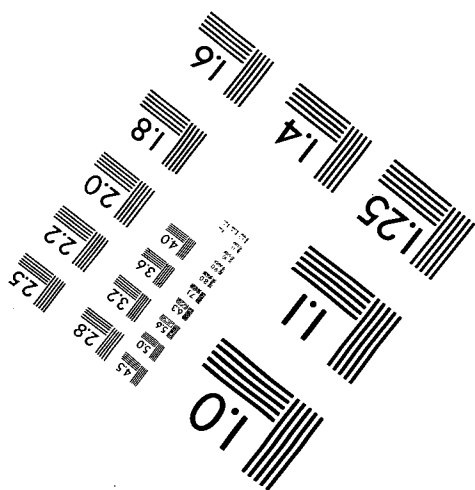


Inches



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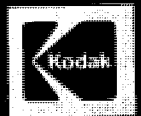




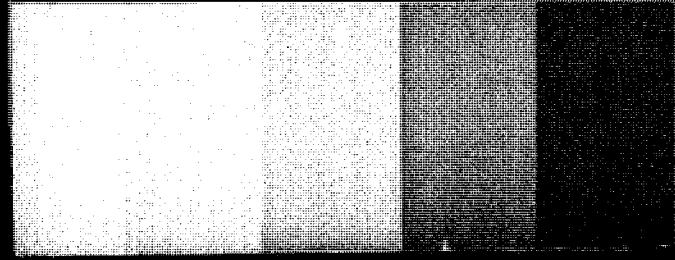
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# KODAK Gray Scale

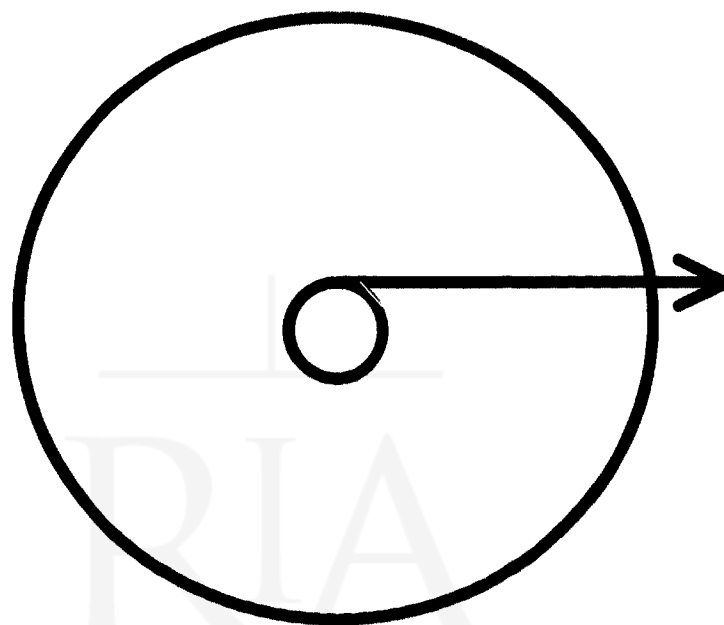
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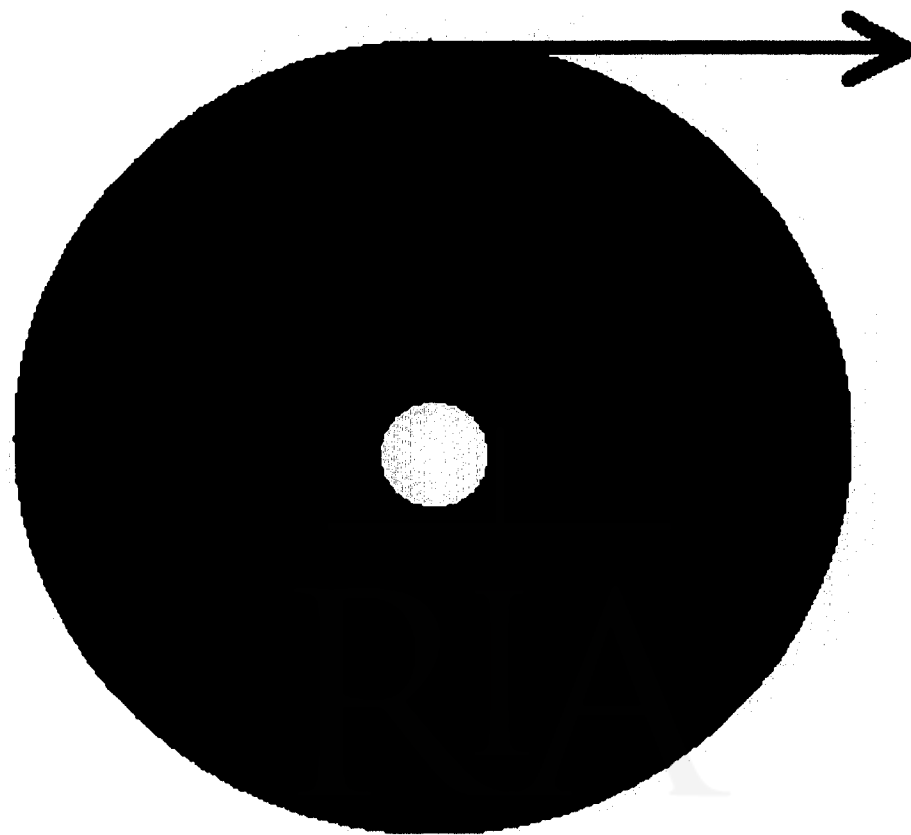
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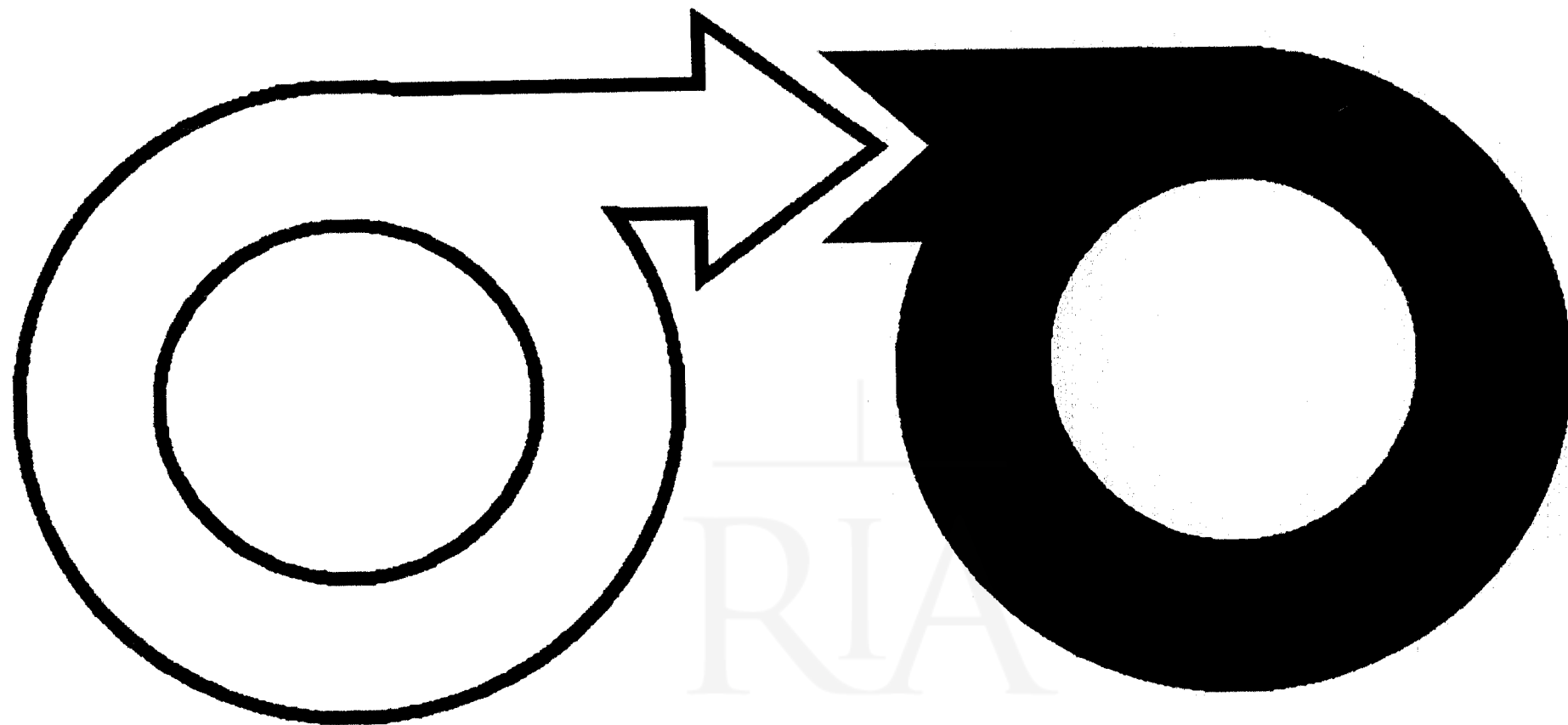




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START OF REEL



CONTINUED FROM  
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**November 2006**



REEL N 4030

THIS REEL CONTAINS

14 D 28/10 – 14 E 2/7

Letters; Mayo (Vol. 2) – Meath

**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 E 2**

**Ordnance Survey of Ireland: Letters, Meath**

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

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

**ill. 1836; 189p.**

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

**24 cm (approx).**

**Includes outsize material.**

**Donated by the Ordnance Survey Office, 1861.**

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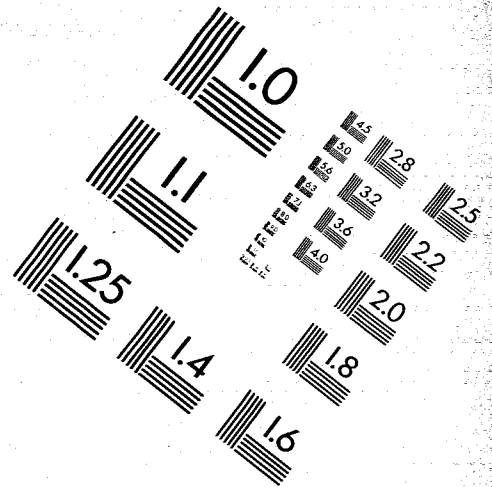
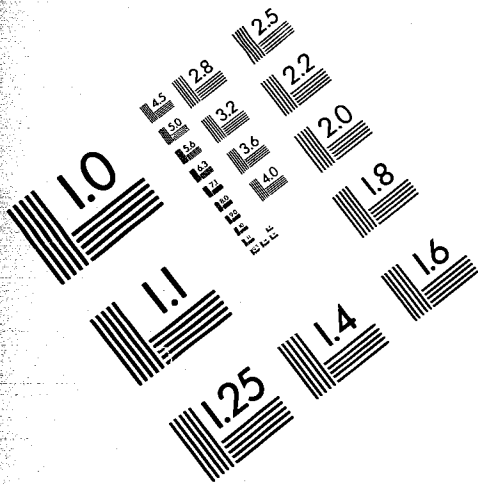


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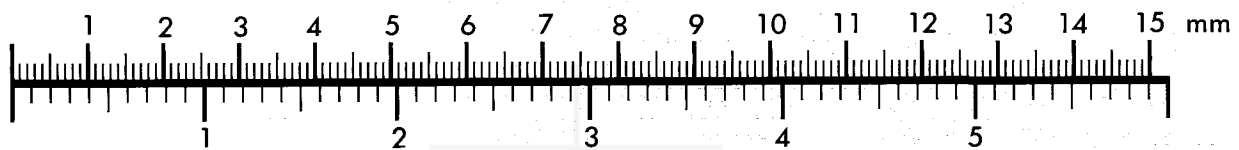
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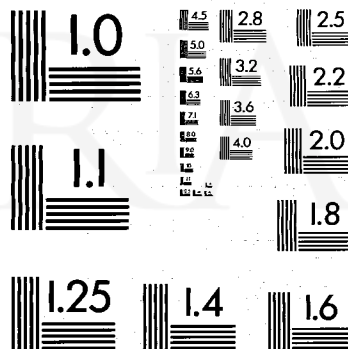
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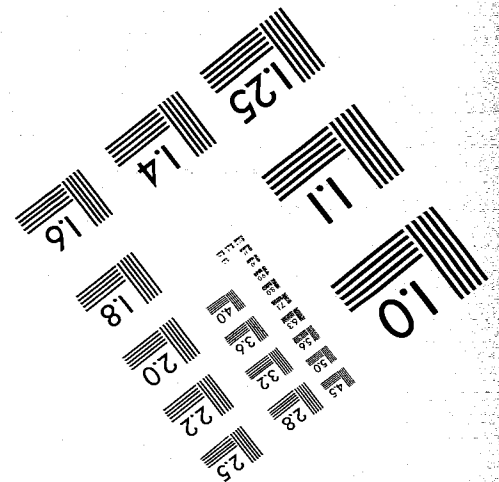
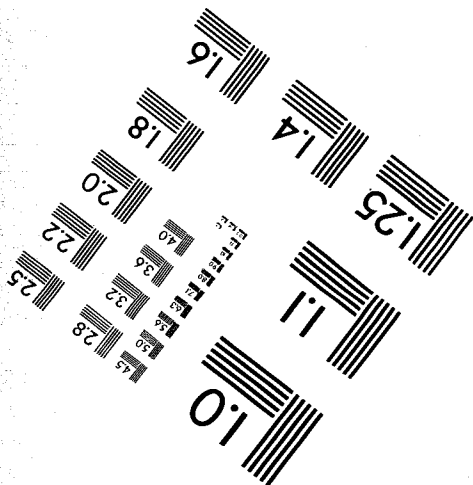


**Inches**



## IMAGE EVALUATION TEST TARGET (QA-3)

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# REDUCTION

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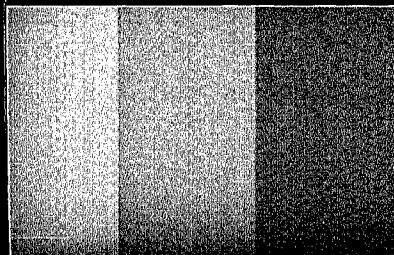
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Operator: Ms C. Waterloo  
Original: black & white

KODAK Gray Scale

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14 D 28/10

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Castlebar, Co. Mayo, concerning the history, antiquities and topography of the parish of Addargool (Addergoole), with particular reference to its early church, castles, holy wells, abbey and the origins of its place name.

1 August 1838

4p.

24 cm

ill; ink sketch of the doorway of Addergoole abbey.



178

Addargool Parish — Name of the place  
notable objects in — adverted to  
Castlebar August 1<sup>st</sup> 1838

Sir,

Addargool is pronounced in Irish Cudap  
gabul, signifying 'inter faciem'; a name given  
to where the old Church, from which the Parish  
took its denomination, stands in ruins; being  
a point of land, intermingling itself into the Loughoon,  
and surrounded by the waters of the lake on each  
side, making them present to the view, the form  
of a gabul (face), — between which it lies, whence  
the name. —

Addargool Church in ruins, is 19 yards  
long inside, and 8 yards broad — the East  
gable is nearly destroyed. There is a small  
stone cross, lying at it on the inside, but a  
modern one. On South side wall near  
this gable, is a breach, originally, it is very  
likely, a window. There is an opening  
on West gable, the form of which is  
concealed from the eye, by a very thick  
coat of ivy, which the gable bears. —  
The door on South side wall near W. gable,  
being made of cut stones and inclining  
somewhat to a point, is 8 feet high by 3  $\frac{1}{2}$  ft.  
broad.

14/10/28/100)



There are patens held and Stations performed at Faldargool on St. John's day, on S. S. Peter and Paul's day, and on Lady day. Also St. Kiaran's day, who is said to be the founder of Faldargool Church, and a cotemporary of St.ighernan of Erroo, is celebrated here on the 9<sup>th</sup> of September. Is there any history of the St. Kiaran whose festival falls on the 9<sup>th</sup> of Sept<sup>r</sup>?

1<sup>st</sup> The Station monuments existing here are Dabac Eapdry - Lavatorium St. Kiarani which was a well surrounded with a stone wall of Mason work. The wall exists, but the water of the well, <sup>which it encloses,</sup> disappears as often as those of the lake of Dughcon recede, and are supplied again when the lake is high. - Between this Dabhoach (Dawagh) and the lake, and just on the shore, is St. Kiaran's well, different from the Dawagh.  
 2<sup>nd</sup> To West of the Dawagh, stands an ash tree called St. Kiaran's tree.

3<sup>rd</sup> On the South side of Kiaran's well but mentioned (2<sup>nd</sup>), is to Day Whipe - Lady well.

4<sup>th</sup> Among the monuments, there is St. Brigids station monument, which is a small heap of stones with a very rudely made wooden cross standing in it.

To West side of the Davagh, is Saint  
<sup>Munedach</sup> Munedach's Monument, who was appointed  
 as Bishop over the Church of Killalla  
 by Saint Patrick its founder (Rt. Tripartit.  
 S. Patrick's pass 2<sup>nd</sup> ed. Cr. Shaw: p. 141. Cap: 85/-

- On South side of the Davagh, lies Saint  
 Patrick's Monument, at which is a  
 rude stone cross of small size, with  
 the dates on one side of it, 1759, <sup>(S.E.)</sup> and  
 on the other 1714. <sup>(S.E.)</sup> -

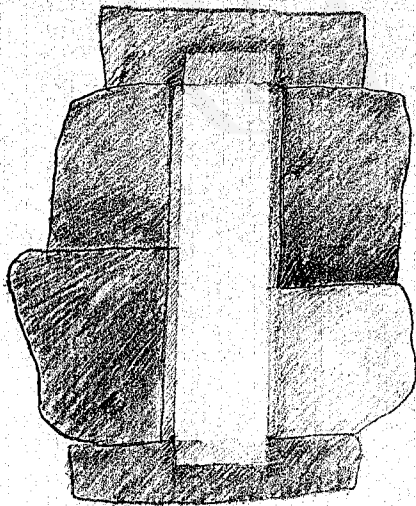
South of S. Patrick's is Saint John's  
 Monument, a heap of stones around  
 the foot of an ash tree, at which is  
 a rude stone cross, small in size, on which  
 is the date 1704. <sup>(S.E.)</sup> and on the <sup>opposite side,</sup> back of  
 which is made the <sup>form</sup> figure of a cross.

Then to South of S. John's is S. Peter  
 and Paul's Monument, consisting of stones,  
 among which grow some lupines.



In this parish, stands in ruins Bokfreeman  
old Abbey. Bot Fædrián; the remaining  
 edifice of which, is 21 yards long, by 4 yards  
 broad. E. East and N. West side walls remain.  
 On N. W. side wall near S. W. gable, is  
 an opening (originally an entrance?), 4 feet  
 wide. There is a breach (originally a doorway?)  
 on E. E. side wall near N. E. gable. On  
 S. W. side wall near N. E. gable, is a  
 window not more than 2 feet high and  
 $\frac{1}{2}$  a foot broad. —

outside.





On the East gable, there is a window of cut stones which is about 5½ feet high by 2 broad, and of a quadrangular form.

To the South of this ~~remains~~ stands a gable of another edifice; and about 10 perches N. East of it, is a well <sup>well of the Monastery</sup> called Tobap ni māmnyēdā, at which <sup>take place processions</sup> stations were heretofore performed on Saturdays.

I have no other account of this abbey, than what Archdeacon in his *Monasticon* says under the heading 'Bonifin' — whose words are — 'There was a friary here, which did belong to the Conventual Franciscans, and by an Inquisition taken 12<sup>th</sup> May 1608, it was found that the prior of Bosbury man in the Barony of Cirencester, was seized of four quarters of land with their appurtenances, &c. &c. (m).?' —

By (m) he refers to Chan. Rolls. —



188  
There is a burying place called Amrin (Lisheen) in Drumbride (Dun Brugde) J.L. -

I have mentioned in the Letter, in which Enniscorthy is spoken of, that the site of the Castle of Caorthanan lies at Mr. Malahes New house in Keerhaman J.L. which is also called Castle hill -

Tradition says there were two Castles here occupied, the one by William, and the other by Richard Barret. Both fell in after times into the possession of the family of the Cormacks, who became extinct.

We learn in the Annals of the Four Masters at the year 1526<sup>A.D.</sup> that this Castle and the Castle of Crossmolina were demolished by O'Donell - the words are - 'O'Donell marched an army into Connacht at the request of the descendants of Richard Burke.

In this army were the Chiefs of O'Connell and Maguire (O'Connacht) with the forces of Fermanagh; and these nobles delayed not until they arrived.

at Sligo. O'Donnell then marched his army into Ginawley, where he took the Castles of Gaorthanan, and Crossmaoliona, in which he obtained many hostages and spoils: he threw down and totally demolished these Castles in order that they might be no longer habitable. He afterwards established peace between the descendants of Richard Burke and the Barretts? -

The ruins of a castle lie in Cherrybawn (cupparig bawn) townland, and in Ballyduffy (baile n doicti) townland, are some remains of a castle

In Bohadown townland, are two forts, one of which is called parc Dúin Múinníon - Rawecloonyminnow

There are, it is said, stone circles and some monument (Cromlech) on



Knockfarnagh hill - (Cnoc Farnácht)

Finding among my memoranda,  
the extent of Glenhest (Gleann-Disdey)  
as given to me by Thomas Daly near  
Keshin, though laid down in a  
former Letter, I think it, however, useful  
to enumerate here the quarter lands  
composing it inasmuch as, I was not  
certain of the name of one of them  
before. - viz. Gortelappan. -

Glenhest contains Ballytyree,  
Bracklagh, blaggernagh, Gortna-  
helly, Gortelappan, and Cloondaff.

Are the two last mentioned, the  
same, - or is one, a part of the  
other? -

The whole is considered the half-  
parish of Glenhest, in which there  
is a Chapel. -

J. A. Larcom Esq.  
F.R.S.

Your obedient,  
humble servant  
C. J. O'Connor



**END**

14 D 28/11

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballinrobe, Co. Mayo, concerning the progress of his and O'Connor's work on the Ordnance Survey.

2 August 1838

1p.

24 cm

O'Donovan, while describing the area as 'the most interesting part of the County of Mayo', finds that the historical references to the district are 'very meagre'.

Wm. A. Lacombe Esq.

Baltimore 2 August 1838

Dear Sir, I did not go to meet Eleanor in Castlebar but I sent some name books to him, which arrived in Castlebar 3 minutes after ~~Mr~~ <sup>he</sup> Eleanor had called at the Post-office. I have too much tea so here yet to attempt moving to Castlebar, and I propose that we meet at Tram and <sup>there</sup> peruse the historical accounts of Mr. Eleanor's Barrenies, of which I am sorry to say we know but little.

This is by far the most interesting part <sup>historical</sup> of the County of Mayo, and still the <sup>re-</sup>ferences to it are very meagre. I shall send you the "battle of Moy-Lurg" to-morrow with some remarks upon the monuments still remaining on that memorable field.

Wm. A. Lacombe



187) but I have to regret that the tradition  
of the battle is but faint, and the  
monuments nearly effaced by modern  
civilization.

I wish the extracts could be managed  
in a different manner, but the progress  
of the survey is so rapid that shall  
scarcely have time to look about us.

Your obedient servant  
John O'Donovan



**END**

14 D 28/12

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballinrobe, Co. Mayo, concerning the history, antiquities and topography of the parishes of Ballinrobe, Touaghta (Touaghty), Kilmolara, Kilcommon and Robeen, with particular reference to the origins of their castles, holy wells and origins of their place names.

6 August 1838

18p.

24 cm

Included are references to the relic the Black Bell of St. Patrick.

Ballinrobe  
Aug. 6<sup>th</sup> 1838,

Dear Sir,

You will soon see that two will never be able to traverse the parish and write about the antiquities, so as to keep pace with the survey, and particularly in consequence of the imperfect state of the name books. It is impossible to draw up the name books till the plans are drawn, how soon then can we get the name books of Connamara? How soon can O'Keeffe be spared to assist us?

of the parish of Ballinrobe.

Situation. The parish of Ballinrobe is bounded on the north west by the parish of Partry, which it meets at the Keel which connects Loch Kera with Lough Mask; on the north by the parishes of Burren Kera and Robeen, with which it meets in Lough Kera; on the east by the parishes of Kilcummin and Kilmaine; and on the south by the parishes of Kilmolaura & Ballychalla.

14/10/38/12 (1)



2. 189

Name. The name of this parish which it borrows from the town is called by the four Masters and other Irish writers Baile an Ródhba, which signifies the town of the Ródhba, which is the name of the river on which the town stands. This River is mentioned by the Mac Firbis as the southern boundary of the country of the Hy-Fiachrach and which divided them from the other great race called Conmaicne of whom much hereafter.

Ó Ródba ar púimh a plem  
Tugur do crioú an cúlpeim  
Do coónaig ar cúl tula  
Fógnur do bárr bópuine

Giolla Iosa Mor Mac Firbis  
A.D. 1457.

And again in giving the boundaries of the territory of Kera, which was the most southern in the Kingdom of the Hy-Fiachrach.

Ó Ródba do Rádaín puat  
Crioú coúpa coúna na pluaig  
Ó fionnóglur do a púatú coú  
Do máiteóis ucharó Sabáir



We have not <sup>had</sup> the good fortune however to meet with the Dimpeanchie of this River, which would tell us what its name was at the period of the battle of Moy-turey, and until the Lady <sup>1. no. 10. 10. 10.</sup> Ró-báidh the daughter of Ferganaim was drowned in it from whom it received its present beautiful name. If we do not meet this important piece of etymological history - we can easily invent an etymological one ourselves which will make the name expressive of the serpentine and sluggish meander of this most important boundary stream between the noble bibles of the Wj. Fiachrach and Gormáine.

The illustrious and irritable St. Cormac crossed this weedy stream on his way from Dun Eogain Bél on Lough Maek, which he cursed, to Fert Lothair, a regal residence in Kera. We shall translate this passage from the Life of St. Cormac as given in the Book of Lecan fol. 60, for two reasons, 1. because it gives the original Irish orthography of the name of this famous River, and 2. because it gives us a glimpse at the state of the human mind at the time of the writer. It shows that it was the belief in Ireland at that time that

4) 191

In distinguished saint could extinguish the glory of  
a little saint, though both were blessed and the  
prayers of both acceptable to their God.

" St. Cormac proceeded to the Dun of Eogan  
" Béal, the son of Kellach, who was son of  
" Oilill Molt, but not having received what  
" he <sup>had, long long</sup> considered to be sufficient honor there  
" he <sup>with</sup> spoiled the Baile (i.e. ictu maledictionis)  
" so that there has been no regal residence there  
" from that day to this. This is Tín Eogain  
" on Loch Measca. And Cormac said that  
" the residence of saints and ecclesiastics wd  
" be there at last in despite of them (that is  
" of the people who received him with no honor)  
" This is <sup>called</sup> Luis Meadhain on Loch Measca at  
" this day. Cormac then came on before him  
" down (i.e. northwards), <sup>cap. Rósbu</sup> across the Rósbu, un-  
" til he reached Heart-Lothair, where he  
" met the two kings of the province, the two  
" sons of Eogan Béal, by name Oilill Eubanda  
" and







193  
"being the inventor of <sup>sur-names</sup> surnames in this kingdom,  
"for in his time <sup>it</sup> ~~it~~ <sup>they</sup> began.

"There was likewise a small cell or abbey  
"of the <sup>? who?</sup> Goonitars called Teaghawen or Paint

"John's house, now altogether gone to ruin.

"There was likewise a small cell near the  
"said town, called Killerana. It was a small house  
"of nuns." There is a fair, large, and good house,  
"therein now belonging to Francis Cuffe, son  
"of Sir James Cuffe, Knight, deceased."

Is there any <sup>or any respectables</sup> cotemporary authority that ascribes  
the erection of Ballinrobe abbey to Tubbally  
or Tuathal O'Malley, who flourished in the  
reign of Brian Boru? Ballinrobe was never  
<sup>in</sup> O'Malley's country, and I strongly suspect  
~~that~~ this account given by Dawson is drawn from  
a vulgar tradition! What does Ware say or  
Brichdall? I fear very much that our anti-  
quaries have been grovelling in the dark upon.



the subject of Irish surnames!

The ruins of these churches mentioned by Downing are still <sup>extant</sup> visible and should be shown on the map. The small cell called, Killeenah by Downing is now called Killeen-a-brava, and a small part of the ruin is to be seen to the west of the church.

In this parish of Ballinrother lies the castle of Cluain na g-caisil, which is called, Cuil na g-caisil by the Four Masters and Kul-na-Gasil by O'Sullivan Beare, who translates it angulum murorum. The castle is still in good preservation, and a good specimen of the kind of fortresses erected in this province by the Burkes in the reign of Queen Elizabeth.

The Four Masters have the two following notices of this place:

"A.D. 1592 Those Burkes, who were leagued with Mac William, aided by all their adherents, took up arms to defend themselves, of which



195  
To the Governor Sir Richard Bingham had no  
sooner heard than he proceeded into the Coun-  
ty of Mayo, and took possession of all the  
towns whether uninjured or ruined that were in  
the country, namely Dun-na-mona, Gul-na-  
g-Caisiol, <sup>now Gaoisidean</sup> Gaoisideach and Glucainin. The Burkes,  
however, made an attack upon the Governor,  
at Gul-na-g-Caisiol but they sustained  
a more injury on this occasion than they were  
able to inflict on him."

O'Sullivan Beare who wrote before the Four  
Masters, gives an account of the battle of Kul  
na-gasil in his history of the Catholics p. 136.

Let me have what he says.

Tradition says that the Bingham on this  
occasion killed fifteen <sup>each of whose name</sup> women of the name  
<sup>Mary</sup> Burke and that they were buried in a hollow  
near the castle now called Coll-na-marbh.  
Rushes now grow on this spot, but all the grass



196 (9)

in the world <sup>not</sup> make <sup>any</sup> one of them light.  
This townland is now highly cultivated and I have looked for  
the sites of castles in it in vain.

To this parish belongs the island in Lough  
Mask on which stands the celebrated Caislean  
na Cailleghe or the Hag's Castle. It is not  
mentioned by Downing but I find the  
following description of it in 1826 by A. C.  
Lambert in a communication to Mr. Petrie.

- "The cement used in building Castle Hag ~~is~~ was
- "grouting, that is boiling lime poured <sup>among</sup> upon the
- "joints of the stones after they are placed.
- "It was called Castle Hag, because two old
- "animals of that description last lived in it.
- Success Lambert!

This is perhaps the oldest castle in Ireland, and is  
very like a Cyclopean Caher with curient. It is  
92 feet in diameter, and the highest part of  
the wall is about 30 feet. The <sup>off the eastern</sup> part of the circle  
is destroyed where the Castle faces Breegh town-  
land. <sup>The western side is also much injured.</sup> The highest part of the wall is where it faces  
Aughinish point. The thickness of the wall is 8.6 <sup>feet</sup> inches.

14/12/28/12(V) st



10 197  
at the top, and <sup>it</sup> gradually increases to 9 feet towards the bottom.

Tradition says that the stones of this castle were quarried at Creegh and brought across in small boats to the island. There is no appearance of any door, window or gateway in the part of the wall which remains, and it is probable that there was never a window in any part of it. The door or gateway was probably on the east side, where the E. of the circle, as already observed, is destroyed.

This circular fort certainly was never roofed, and there is no appearance of any habitation within it, except one round Por-thugh or little tower of Beehive formation, which is very puzzling and therefore amazingly curious. And here a question offers itself to the antiquarian. Was this a Cyclopean Cathair erected in the time of the giants, the wall



of which was afterwards remodelled by the  
Burkes that is heightened\* and cemented.

This Beehive tower <sup>touches</sup> adjoining the northern part  
of the circle and is cemented with lime and  
sand mortar, but in every other particular  
<sup>except the cement</sup> it is like the Tor thigh on Enis glory  
in Creup. It is  $10\frac{1}{2}$  feet in diameter, 12 feet  
in height from the level of the floor to the  
vertex of the Cone <sup>and</sup> from the level of the  
floor till the cone commences to be formed is  
8 feet. It has holes all round at the height  
of <sup>5.6</sup> <sup>feet inches</sup> from the floor evidently for the sup-  
port of joists; and <sup>immediately</sup> under these are two larger  
holes through and through the wall, one due  
east & the other due west. They are 14 inches  
high on the inside and 12 inches wide,  
but gradually narrow towards the outside.

What use did the Burkes make of this Torry?  
Was it built by the Burkes or only remodelled by them?

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\* I say heightened because there is no evidence  
that the wall of any Caithness was more than  
18 feet.



129  
The inside part of the circular wall near this little  
tower is very rough and Cyclopean like, and appears  
exceedingly ancient. It is certainly an original  
Irish Castle, being in existence in 1195, and the strongest  
fortress in Connaught in the year 1586.  
Mr. Petrie in his Essay on military architecture  
in Ireland, has classed this and Cloch Locha  
h Machtair in the County of Cavan under  
the same head, but if he had seen the latter  
he would have come to a different conclusion,  
for there is no <sup>one</sup> characteristic save only that  
of rotundity common to both. The Cloch of  
Lough Angiter is a <sup>slender Anglo</sup> round Norman castle  
with beautiful Gothic windows, and was roofed;  
and history ascribes its erection to the Red  
Earl De Burgo. The Rag's Castle is a massy  
circular wall more than 90 feet in diameter  
not half the height of the former;  
and was never roofed. We would therefore advise  
that first antiquarian that <sup>this</sup> island has produced  
to alter his opinion, or, at least, to compare  
both



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both fortresses more carefully before he publishes his valuable Essay, which will be a text book to future investigators. If he does not, some Sir Richard Bingham in antiquarian criticism will be apt to attack his argument with crow bars and pick axes.\*

every  
line  
figure  
so much  
the better

To this parish also belongs Inis Rodda, an island in Lough Mask on which there is an old grave yard. This island is mentioned in the Annals of the Four Masters in connexion with Caignean na Caillighe.

"A.D 1195, Cathal, the son of Dermot (O'Conor) marched  
" from Munster into Connaught, and passed vic-  
" toriously through the province until he arrived  
" at Lough Mask and Inis Rodda, where he  
" seized upon all the <sup>boats?</sup> vessels of Charles the Red-  
" handed O'Conor and brought them to Cais-  
" lean na Caillighe, <sup>whence</sup> where he proceeded to commit  
" great ravages on every side until Charles the  
" Redhanded, accompanied by a party of the  
" English and of the Seol-Macilnuana (O'Flynn)  
" arrived and made peace with him, although he

14/10/28/12 (VII) has

"committed great injuries."

"A.D. 1586. The Governor of Connaught, Sir  
 "Richard Bingham, attacked Caislean na  
 " Caillighe (the castle of the Hag) which  
 " was the strongest fortress in Connaught.

"The following were those who guarded it on  
 "the occasion, viz Richard Burke surnamed  
 " an Chorrain <sup>"the Devil's Hook" old MSS</sup> (of the reaping hook) (the son of  
 " Richard, who was the son of Richard, who was  
 " the son of Ulick, who was the son of Edmond,  
 " who was the son of Richard nicknamed Shuirpce),  
 " and Walter the son of Edmond, who was the son  
 " of Ulick, who was the son of Richard Shuirpce.  
 " They had betaken themselves to this castle  
 " that they might not be obliged to attend  
 " a Session, and for their own protection.

"The Governor proceeded to lay siege to the  
 " Castle and sent the crews of four or  
 " five vessels of the flower of his army to  
 " attack it in the middle of the day, but their



" efforts were fruitless for numbers of them  
 " were slain and they lost one of their vessels.  
 " The rest returned in dismay to their camp.  
 " After their departure the Burkes resolved that  
 " they would not defend any castle in future  
 " against the sovereign of England, and they  
 " sailed in two ships accompanied by their  
 " wives and children to the other side of  
 " the lake opposite the Governor's camp;  
 " upon which the Governor destroyed the  
 " Castle."

It <sup>certainly</sup> was not with Cañon that the Governor  
 destroyed Caisleana Caillighe on this  
 occasion, for he had too much sense to waste  
 his ammunition in vomiting balls against a  
 rock. no, he evidently had the east side  
 of it pulled down by Crow bars and  
 pick axes. The Castle remains as he left  
 it to this day, and will probably for ever.

The names of many townlands in this parish in-  
 -dicate the former existence of Cahers or round  
 forts of stone, as Caher, Cahernallankee, Caher-  
 14/10/28/12 (VIII) Edmund



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Edmond, Cahernabudoggy, Cahercriheen & Cahernamallacht; the sites of some of them are traceable but the progress of cultivation has removed several.

There is an old castlelike building in Cushlough, and there were small old churches and grave yards in the townlands of Kill-o'-Shayeen and Kill Kierau, of which scarce a trace remains. There is <sup>an old church &</sup> a holy well called after Saint Patrick in Carrownalecka and another <sup>Patrick's well</sup> in Caher Edmond.

The following passages from the Tripartite relate to St. Patrick's travels in this neighbourhood.

"St. Patrick came into the country of Conmaicne to the place called Guil Toladh, and there baptized the <sup>converted</sup> inhabitants with salutary water, and instructed them in the mysteries and precepts of the faith, and enriched them with a manifold benediction. There he erected very many churches all in a quadrangular form, of which the church of Ard Uscon is one." Triad: Thum. p. 137. col. b.

This name is not to be found now in any part of Guil toladh (which is that angle of the Barony of Kilmaine lying between Lough Mark and Lough Corrib), nor is it easy to identify it with any old church there as so many changes have taken



taken place in names, and so many re-erectations  
in churches.

"Turning his way from kuil-taladh in Can-  
" maicne St Patrick went into another (adjoining)  
" Country in Canmaicne called Bera, and there  
" in a plain which is called Magh Bera he  
" preached a sermon to the assembled mul-  
" titude, & the people of Bera, who were of a  
" pliable and docile mind, embraced the pa-  
" rity doctrine, and the faith of the pa-  
" rity. The saint built a church in a  
" place called kuil Chorra, and in it he  
" baptized an infinite number of people  
" emulously flocking round him."

Irish Chan. p. 137. col. 6.

" There is in these territories a plain commonly  
" called Magh Toimnean, to which the holy man  
" coming found there two <sup>full brothers</sup> brothers German, unlike  
" in manner and like. The one was named  
" Luchta, the other Berglann. <sup>+</sup> Luchta willing  
" to embrace the heavenly doctrine of Patrick  
" without reluctance, and to receive him with honor.



" but his brother, a blood thirsty man of <sup>wicked</sup> evil  
 " morals, bearing the omen of an evil name, <sup>denotes</sup> <sup>Iain</sup> ~~which~~  
 " denotes bloody hand, ordered his servants that  
 " they would receive him with a bloody hand  
 " and kill him. Nor did the man Belial, though  
 " checked by his brother, desist from the con-  
 " ceived crime, until after the holy man had  
 " subjected him to perpetual malediction. He  
 " blessed his brother Luchta and predicted that  
 " many presbyters and bishops, celebrated for  
 " piety and learning, would spring from his  
 " loins.

" Leaving there one of his disciples, presbyter  
 " Conan by name, he turned aside to a soli-  
 " tary place; and there near a fountain  
 " commonly called Lobar Stingle, ap-  
 " plying himself in this opportune recess to  
 " celestial contemplation, he made a stay  
 " and celebrated twice the sacred festivity  
 " of the Lord's day."



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(This) Lobar Stingle is in all probability the well at which Charles the Redhanded erected the celebrated abbey of Ballytoberpatrick.

There is a holy well in the townland called Ballinrobe demesne, dedicated to the virgin & named Tobermurry. This must have been blessed after the arrival of the angle Normans as we have every evidence that the ancient Irish never dedicated wells to any but their own saints.

In the townland of <sup>near Ballintearin</sup> Lavalley in this parish of Ballinrobe lives Hugh Geraghty the present Maor or Keeper of the Relique called the Clog dubh or black bell of St. Patrick's. I had a long conversation with him about it last Sunday, but he could not shew it to me as it is now at Croaghpatrick on duty; it being an indispensable ceremony in

14/10/28/12(x) the



20) 209  
the station of the Reek that each pilgrim should kiss a cross which is engraved in it, and to move it with his hands <sup>three times</sup> around his body in the direction in which the sun moves.

The Maor of the blog Dubh still receives a small sum from each pilgrim, and some seasons it brings him in seven pounds, & during a good season, when the weather is favourable and the Christians penitent he would make not less than ten pounds of it! As long <sup>as</sup> it is in such requisition at the Reek, I think it is in vain for the antiquarian to attempt to coax it from him for love or <sup>a small sum of</sup> money.

This Bell was manufactured in Heaven, and when sent down to St. Patrick was as white as snow and brighter than polished silver; but by the continual pelting of it at the demons of the Reek, it was gradually blackened, from which circumstance it received its present appellation of blog dubh or the Black Bell. (During St. Patrick's



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Patrick's <sup>conflict</sup> struggle with the demons in which  
this ball was shot against them like a  
thunderball, he broke the heaven-sent Cym-  
-balum or tintinnabulum which was ori-  
ginally called Clog geal or the white  
bell, and an angel was directly sent  
down from heaven to repair it, and  
the piece is still shewn which this celestial  
tinker rivetted to it!

It has been in the possession of the family  
of Mag-Oireachty these 1400 years!

Of the parish of Robeen,

Situation. This parish is bounded on the north  
by the parishes of Burris<sup>Kera</sup>carra, Louaghty and  
Mayo; on the East by those of Tangheen  
and Kilcommon; on the south by the Pa-  
rish of Ballinrobe, and on the west by Lough  
Carra, some of the islands in which belong  
to it.

Name. The name of this parish is spelled

14/10/28/12 (x) Bairden



Róibín by Gilla-Lava Mór Mac Fuirb in his topographi-  
-cal poem addressed to the O'Dawd in 1417.

Ó tócar cillín na ngar  
Do h-áe Seir na raor-báir  
A gar Róibín nín anár.  
— Fóidín ar spín né Salluib. !!  
Ó Síóin éiríam na scolg  
Do Tobar lúgna lánbog  
Fuair o'birn an <sup>fon</sup> fleasach  
Dár fill coll fa ísleasach.

"From the <sup>Causeway</sup> tower of Killeen nan garq  
" To Atle Seir of the noble bards  
" Robeen being to the east <sup>Burkes</sup>  
" That Fodeen so delightful to the gally,  
" From Widhin Kiergín of the sword  
" To Lobar Lughna of limpid waters  
" O'Beirne has received that festive land  
" Which much abounds in knotty hazles."

<sup>The name</sup>  
Robeen signifies the little Robe and seems to have  
been given to this locality to distinguish it from  
the more important <sup>one</sup> called Ballinrobe, although  
the exact contradistinction is not observable.

The church of Raidhobín, from which this pa-  
rish receives its name, <sup>not</sup> does appear ancient. It  
is 27 feet in breadth and 57 feet in length. No  
door



door or window is now visible, and only a part of the south side wall, and two small fragments of the East and West gables remain, from the masonry of which it appears quite manifest that the edifice is not ancient. It was probably built by the Burkes, who also built the neighbouring Castle of Boheen. This castle stands on a small <sup>but conspicuous</sup> hill not far from the <sup>north bank of the</sup> River Rode, where that sluggish stream winds southwardly towards Ballinrobe. It measures 33 feet in breadth and 40 feet in length. The east side is entirely down, but a small part of the west side is standing. The side walls are in tolerable preservation. They are built of small stones and rather in an inferior style of architecture. It is mentioned in an Inquisition taken in the reign of Elizabeth.

To this Parish belongs the Munery and Castle of Amys <sup>is</sup> of which I have spoken in a former letter treating of Trillick Beara.

To this parish also belongs Caislean na Cailligh in Lough Beara, which is mentioned by the 4



Masters. (See letter on Fiann-loch-beara)

There are two castles in this lake one called in Irish Caislean na Caillighe, and the other Caislean na Circe. The former is set down in the name Book of Roheen as castle Bag, but I do not find the latter in the name book of any parish bordering on this lake. The name should be Anglicised Castle Kirk.

In the townlands of Carrowkilleen, and Kib-taugheraun, there were small churches and graveyards, which are now just effaced.

The natives say that there was a Cashel or round fort of stone in the townland of Cashel, which the progress of cultivation has removed. They also state that there was a Bawn in the townland of Lagher which they always call Bawn-a-together. The sites of these remains of the olden



time should be shewn as memorials  
of the population of the district in  
the olden times.

of the Parish of Tuaghda.

Situation. The parish of Tuaghda is bounded on  
the north by the parishes of Drum and Rosslee;  
on the east by the parishes of Mayo and Robeen;  
on the south by the parish of Robeen; and on  
the west by the parish of Borris-Keara.

Name. The name of this parish or Tuath  
is spelled Tuath aitheachda in  
the Book of the Hy-Fiachrach, and it is  
said to have been first called Tuath Ruipen.

Tuath, the first part of the compound signi-  
fies cantred or district, but the meaning of  
Aitheachda, the second part does not appear.  
It was a part of the territory of O'Caomhain  
after O'Dowd had gotten the upper hand  
of him.

Fuidir O' Caomhain na goilg rean  
Tuath Ruipen ar rean noimean  
Tuath caoirioe reapon na bpeap  
Seapon o'caoirioe ar clersaim. G. Isaacson M<sup>c</sup> Fiehl

14/10/28/12 (xii)



" O'Keenan of ancient swords obtained  
 " Tuath Ruipen as rian roimhean?  
 " A tuath of chieftains, <sup>Feagdan</sup> land of heroes  
 " Old <sup>poth</sup> sail of lances and swords."

It appears however from the Book of the Hy-Fiachrach as copied by Donald Mac Firbis that the name Tuath Ruipen or Tuath Aitheachda originally comprized more than the present parish which preserves it, for Tuath Ruipen, O'Keenan's country in Keara, is described as comprising the seven Ballys of Kopplee extending from Glun leapa Nellan (Lisnolin in Moynulla) to Béal-atha na lub, and from Béal-atha-na-garr (Ballynagarraha) to Muilleann-Tiormain (now Mullencromau in the parish of Drum)

" Keenan, the son of Connach first obtained this  
 " tract from Dowda, his brother, and it was  
 " afterwards confirmed to Hugh O'Keenan  
 " by Hugh, the son of Kellach O'Dawda  
 " King,



" King of the Hy-Fiachrach. for there  
" was not a tuath of the possessions of  
" the race of Ere Giulbhuidhe without a  
" hereditary chief to defend it excepting  
" only this Tuath aitheachda <sup>? meaning?</sup> called  
" Tuath Ruisin. From that period forward  
" it, together with various other tuathas  
" or Cantrachs has been the <sup>perhaps</sup> fee simple  
" inheritance of <sup>the</sup> O'Keenans."



## of the parish of Kilcommon

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Situation. The parish of Kilcommon is bounded on the north by the parish of Tangheen; on the East by the barony of Canmurragh; on the south by the parish of Kilmaine more; and on the west by the parishes of Ballinrobe and Robeen.

Name. This parish is called in Irish by the natives cill chomáin, which they understand to mean the Kill or church of St. Comaun but there is no monument of him in the parish. The old church of Kilcommon is not at all of the primitive age or style but it probably occupies the site of a small church which was erected by or dedicated to St. Comaun, the patron of Roscommon, and several other ancient churches in Ireland. I never met any old Church



church dedicated to this saint, which I could look upon to be of his own erection. There are two Kilcommons in this County, one in the mountains of Erris and the this in the barony of Kilmaine but <sup>both</sup> the churches are modern, that is erected since the arrival of the arrival of the Anglo-Norman and Welsh families into Con-naught. There is not a vestige of St Caman's church <sup>even</sup> in the present town of Roscommon nor any memorial of the saint except a holy well called (Dabhach Chomáin) which is nearly dried up.

The old church of Kilcommon in the barony of Kilmaine is in the Gothic style, and was probably erected by the Burkes. The Kill-Chomáin mentioned by Donald Mac-  
Firbis as the residence of William of Maene Walsh, the ancestor of the Barretts of Tirawley and Erris, is <sup>certainly</sup> the Kilcommon in the Barony of Erris as I have already remarked.

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There was anciently in this parish a little church called Bill a Ghlapáin giving name to the townland in which it stood, and near it a holy well resorted to by pilgrims. The old church and even its grave yard have disappeared, but the well remaining <sup>in</sup> with all its original sanctity, and stations are now being performed at it. It is called Lobar a Ghlapáin (pronounced as if written Lobar a Lopáin) and is said to have been <sup>blessed</sup> by a saint Glaspar, who was one of the early saints of the Irish church. Is his name given in the Irish Calendar or in Colgan? I fear not.

In the townland of <sup>Bun-a-craoier</sup> Bun a Chreabháin, there is a small fragment of a castle, to which I have no historical reference. There are also <sup>the</sup> ruins of a castle in the townland of Lecarrow, but naught of its history has



218 (31)

been recovered. The people say that there were churches in the townlands of Kibrough and Killeenreagh, but the hand of cultivation has removed them and their <sup>grave yards and</sup> bones. "The living must live", and in a couple of centuries more they will manure the potatoes with the bones of their ancestors and drive the fairies out of <sup>all</sup> their forts and crypts to make room for a less gentle race; and I am most anxious that the Ordnance Survey should record the existence of as many <sup>as possible</sup> of the monuments of the lazy old times, before modern industry shall have destroyed them all.

There are no other antiquities in this parish excepting earthen forts, which are very numerous indeed, but there is nothing peculiar or interesting about <sup>them</sup>. They should be all however marked on the map as monuments of the ancient population.

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## Of the parish of Kilmolara.

Situation. This small parish is bounded on the north by the parish of Ballinrobe; on the East by the parish of Kilmaine; on the South by the parish of Cong; and on the west by the parish of Baile an Chala, or Cala Locha Measca.

Name. No original Irish authority has been discovered for the orthography of the name of this parish, nor is it probable that any such exists. It is called by the natives, who speak Irish very well, Cill Molána, the meaning of which they do not, however, understand. To my ear it sounds the Kill or church of a Saint Mo-Laura, but I could find no tradition or memorial of such a saint <sup>in the parish</sup>. The old church is modern and of but little interest to the antiquarian. Is Mo-Lara or Mo-Labria given in the Calendar? The only remains of antiquity in this parish are earthen forts <sup>all over one almost in every townland</sup> and one castle in the townland.



townland of Breewagh.

There were Cahers or stone forts without cement in the townlands of Caher She-mugh, and Cahernagry, but the natives, <sup>having</sup> informed me that they are no longer in existence, I did not go to search for them. Perhaps the examiner of the plans could make out their sites.

14/10/28/12 (XVII)

There is no holy well in the parish called after a saint Mo. Laura or any other old soldier of the word of God; Tobar na Shee <sup>fontain genioir</sup> is named after the fairies, who were the gods of the Earth, and dwelt in Shee's mountains and haunted streams and wells (as <sup>1 - Fauni</sup> minor gods) until Saint Patrick destroyed their divinity; since which period they have been looked upon by some as the souls of the departed, and by others as some of the fallen angels, who expect still



34) <sup>221</sup> still to be recalled to their original place of bliss, and therefore are sometimes kind to mortals. The generality of the peasantry, however, especially those who know nothing of theology or the theogony, look upon the fairies in the same light as the Mahomedans do upon their Genii; <sup>and things</sup> ~~which~~ was probably the pure pagan Irish belief before the Christian religion introduced the idea of fallen Angels and <sup>human</sup> souls wandering on this earth to be purged of their sins by the storms, the rain, and the lashes of aerial demons.

It is a pity that that little fairy Elf, Crofton Croker, is not better acquainted with our ancient Irish Mss. to give us the <sup>old</sup> history of the fairies of Ireland. for he seems to be well acquainted with their modern habits.

I know the Crathes tolerably well in this County, having conversed with them in most of



222 (35)

of the Sheearna of Corrag, Umhall and  
Counaione Cúik Taladh, through which  
they have suffered me to pass unmo-  
-lested, and this is not to be wondered  
at because <sup>a band</sup> ~~an army~~ of the fairies of  
Lough Allen have attended me  
these four years at the request  
of their friends and associate  
Shaddan O'Flynn of Drumkeeran  
surnamed of "the fairies". As long  
as this band shall attend me I may  
venture any where - into caves, caverns,  
haunted glens, church yards, hags' Castles,  
monastic prisons, devils' holes, Poll  
-a-phuca's Lugnandemons, penitential  
beds, Coire Bhreacain. &c. without  
any fear of being murdered by demon  
man or beast, or elphot by any of  
the Connaught gentry, <sup>or</sup> ~~nor~~ struck with

14/10/28/12 (xviii)



paralysis or madness, but as soon as  
 Thaddaeus of the fairies & Flynm dies,  
 I shall have no further security for  
 the attendance of this faithful life-  
 -guard, but must then run the  
 chance, like all other mortal beings,  
 of being choked by the devil, or  
 of having the source of thought tainted  
 with horrid phantasms and dire  
 illusions, by the Balorian eye or  
 envenomed shaft of Sioguidhe Chnuic  
 Meadha. Long therefore may O'  
 Flynm enjoy health and happiness.

Your very obedient  
 Servant

John A. Donovan.

I have had a  
 visit here from  
 the Rev. Mr. Gildea  
 Rector of Kilmaine  
 who promises to get  
 me access to the  
 archives of Inam.

**END**



14 D 28/13

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from  
T[homas] O'Connor, written from Ballinrobe, Co. Mayo, concerning the early  
ecclesiastical history of the county.

11 August 1838

4p.

24 cm

RIA

Baltimore, August 11<sup>th</sup> / 31

Sir,

In the Life of Saint Conbinn, translated by Colgan from an old Irish MS. (entitled of Lecan, (see SS p 751). it is stated that the Saint having visited Deen-cogain on Loughmash (Loch-mesgay (Page 752), and having crossed the Kike (Kodhla) to a place called Fert-Lothair (Cap. 7), departing from Kill-finan, which lay in the County of Ara, (same chapter), came to Ulagh-gambhach (Moygownagh), where he met with the Virgin Daria, (c. 8), from whence, he proceeded to a place, where the river Moy (Meastig) empties itself into the Ocean (Chapter 9) and having obtained, through the influence of Bethleming with his brothers, who was the son of Amalgandus by Dressia, daughter of Kadfrach, King of Munster, and at that time held the principality among his brothers, whatever place he might choose (in his dominion) for the building of a monastery which was to be afterwards liberally gifted with lands and possessions. (c. 10)

14/10/28/13(i)



selected a delightful place at the bank of the Moy, where it precipitates itself with a vast current into the ocean, a place truly excellent, being abundantly gifted with the clemency of the air, with the fertility of the soil, and of the sea, and with various benefits of Nature and of fortune. For the river washing it is one of the seven principal rivers in Ireland, and exceedingly rich ~~a source~~ for the emolument of its fisheries, <sup>and no less</sup> in whose mouth three fishermen that were called Cappa, Lagne, and Leasat, being driven there by adverse winds, <sup>& being</sup> ~~was~~ said to have been the first, who discovered that land, till then unknown, ~~and~~ took fishes ~~there~~. Also <sup>117</sup> Cartholan, the first inhabitant of Ireland after the flood, and after him Nemeth, whose posterity held a principality in Ireland, are said to have first fished there.

<sup>117</sup> So also Geraldus Cambrensis in his Topography of Ireland, distinct: 3. Cap. 2. Neting. lib. 1. The Four Masters in the year of the world 2520, and other Irish Historians in common. —



The same harbour is said to have been consecrated and enriched, ~~and enriched~~ by the benedictions imparted to it by various <sup>several</sup> Saints, especially S. Patrick, S. Brigid, and S. Columba, S. Canmach, son of Lugaidius, <sup>(18)</sup> S. Muredach, <sup>(19)</sup> Bishop, and the Saints called Mic Droigin. <sup>(20)</sup>

<sup>23</sup><sub>23</sub> 18. 19. 20. See the Life of S. Canmach, son of Lugaidius at 11 October. The Life of S. Muredach, bishop in the Country of Tir-Amalgaidh, at the 12<sup>th</sup> of August.

That the seven Saints, who are called Mic Droigin i.e. Sons of Drogen, were baptized in the same Country, S. Evin (*supra*) par. 2. c. 97. states, where he writes that S. Mac Nerca one of them, was the disciple, and <sup>only</sup> individual companion of Saint Patrick.

(literally)



227  
In Chapter 13. following, it is said  
that the holy man fixed his seat  
among the sons and posterity of  
Amalgaid.

I looked out for the establishment  
of Saint Cormac, when I was at Killallan  
and could learn no more about it,  
than that the name <sup>Saint Cormac</sup> cill cormaic. Called  
Cormac, was mentioned by a man, who  
when I was at Crosspatrick Old Church,  
enumerated all the names of the  
ruined churches in the neighbourhood  
for me. As I had the reference to this  
Saint's establishment, as now laid down,  
I got the man to point out the site  
of the church called after him, which he  
said stood on the lands of Killallan, about  
 $\frac{1}{4}$  mile from the town to the left of the  
road leading from it to Crosspatrick,  
and at a well called by him <sup>Saint Cormac</sup> today  
Cormac - Pont St. Cormac, that lies im-  
mediately at <sup>the mouth of</sup> Killallan bay. A man who  
was in the habit of working in the field  
in which the well lies, stated to me that  
he often dug up a great number of human  
bones just at the well, and said that there  
was without any doubt a burying ground  
in it. -



This is all the local information I could collect respecting Saint Cormack's Church, the site of which, as just now described, can be said to agree in every particular with the place selected for the building by the Saint himself, as may be seen from the part of his Life, referred to on the present occasion —

In order to show that, inasmuch as it may be concluded from the Life of the Saint that the place chosen by him, was close to the Moy, there is however no inconsistency in the identity of the locality of Kill Cormac with it, we need only refer to the Tripartite Vita, par. 2. page 141. of Ir. Thes. C. 85, where Killalla is placed at the bank of the Moy — The words are — 'The holy man (S. Patrick) traversing the same country afterwards came to a delightful place, where the river Moy abounding in fish empties itself into the Ocean. In that place which was bestowed to him by the Spious



'liberality of the Chiefs of the land,  
'he erected, at the Southern bank  
'of the river (ad ripam fluminis  
'australem), a noble Church, ~~and~~  
'and afterwards an Episcopal See,  
'called Kill-alash.' —

There is, not far from Cross-patrick  
to the Left of the road leading by it,  
from Killallen to Ballina, a stone  
at a well, in which are, <sup>it is</sup> said, the  
impressions of the knees of the ass, that  
Saint Patrick rode on, when he was  
traversing that part of the Country.  
From this circumstance, it is called  
term an ass - The ass's leap. —

I omitted to mention in my Letter about  
Doonfeeny, that there is a large sepul-  
-chral monument lying immediately



to the Right of the road leading from Ballycastle to Doonfeeny and not more than  $\frac{1}{2}$  a mile from the farmer. — It is composed of large stones, which are placed, standing in the ground.

2.3 In Rathreagh parish, are standing the walls of a Church, which is apparently of a modern date. —

I think, I can now write respecting the districts, which I have traversed.

Your obedient  
Servant

J. A. Larcom Esq. &c. J. O'Connor

14/12/28/13 (iv)

**END**



14 D 28/14

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballinrobe, Co. Mayo, concerning the history, antiquities and topography of the parishes of Sruille (Shrule), Kilmaine beg (Kilmainebeg.), Kilmaine more (Kilmainemore) and Moorgaugagh (Moorgagagh), with particular reference to their early churches, holy wells, castles and the origins of their place names.

12 August 1838

8p.

24 cm

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

Ballinrobe Aug. 12<sup>th</sup> 1838,

Dear Sir,

O'honor joined me here on Friday and we are now employed in collecting the songs and rhymes of history connected with this territory. When this is finished we move on to Inam at once.

Situation. Of the parish of Struile?

This parish is bounded on the north by the parishes of Kilmaine more and Moorgagh; on the east and south by the County of Galway which it meets at the Bridge of Struile; on the west by Lough Corrib, and on the North-west by the parish of Cong.

Name. This place takes its name from the river which runs under the bridge and divides the county of Mayo from Galway. It is written Squidary by the Four Masters at the year 1590, and by Mac Firbis in his pedigree of Mac William Lochtair de Burgo. For the meaning of this name

14/10/28/10 (1)



(2) <sup>282</sup> and for the several celebrated places in Ireland  
so called, see my letter from Ballymahon on  
the Droghilla or Druille on the border of the  
County of Westmeath and Longford.

Dowling writes of this place as follows  
about 180 years ago.

"There is in this barony (Kilmained) upon the  
" extreme bounds thereof an ancient fair castle  
" and manor house ~~belonging~~ called Shroule  
" now since the beginning of King James's reign  
" belonging to the Earls of Glancard, but till  
" then since the English invasion to another  
" family of great note formerly of the said  
" Burke called Burke of Shroule and of  
" late years of Cloughan, who is said to be  
" the eldest of the Burke of Mayo."

There is in the village of Druille close to  
the boundary of the County of Galway a  
Castle ~~of~~ in good preservation, which is  
certainly the one mentioned by Dowling, and  
which held out a siege of which the 4 Masters speak  
<sub>as follows:</sub>



*D* 1570 Truthair 4 Masters <sup>235</sup> (3)

"The same President (Piton) and the Earl of  
Clanrickard (Richard, the son of Ulick na ge-  
ann, who was son of Richard, who was son  
of Ulick of Inoe Tuagh) laid siege to Inithair  
in the Summer of this year. In the president's  
army on this occasion were the most distin-  
guished chiefs, heroes and champions of  
Upper Connaught, from <sup>(Campus Connaught)</sup> Magh Aoi to Echige,  
and from Galway to Athlone. In his camp  
there were great numbers of captains with  
their soldiers, and two or three battalions  
of Irish Giomanachs as also Calbhach,  
the son of Torlogh, who was son of John  
Carragh, who was the son of Mac Donnell,  
his two sons and their forces, a party of  
the descendants of Donall, who was son  
of John, who was son of Owen na Lathaighe  
M<sup>r</sup>. Sweeney, viz: Hugh, the son of Owen,  
who was son of Donnell age and Donnell,  
the son of Moragh, who was son of Rory  
More attended by choice battalions of Gall-  
owglases and likewise a battalion of

14/0/28/14 (ii)



(4) 204

Gallowglashes of the Clan Donnell: He had ordnance and forces which had been brought from Galway, and He had also a body of vigorous Cavalry, to the number of three hundred accounted in armour and coats of mail.

As soon as Mac William Burke (John the son of Oliverus, who was son of John) had heard that the president and the Earl assembled this great army around Trillick his heart became sorrowful and his mind confused. He immediately however summoned to his assistance the Lower Burkes, and the descendants of Meyler Burke, as also the Clan Donnell Gallowglash, and Morogh of the battle axes, who was son of Teige, who was son of Morogh, who was son of Rory O'Flaherty. These crowded <sup>to</sup> his standard attended by as many as they had been able to procure of hired soldiers and youths both Scotch and Irish, and never halted until they had arrived on a hill which was convenient to the president and the Earl's Camp there they held a consultation to consider in



what way they could best disperse or scatter those choice and unconquerable forces, who had invaded their territory. At length having by common consent converted their horsemen into infantry, ~~and~~ they marched onward in order and regular array and promised one another that they would not disperse, or depart from that order whether they should defeat the enemy or be defeated by them. They all likewise resolved that if the son or relation of one of them should be slain before them they would not stop for him but pass him by at once as though he were a stranger. In such state they advanced towards the other army.

As to the President and the Earl, they placed their Ordnance their archers, their halberdiers and their mail clad horsemen on foot in the narrow ~~the~~ defiles through which they supposed the enemy would pass, placing by their side the clan Sweeney, the clan Donnell, the clan Dowell and all the



other infantry of their army, while they themselves and the powerful body of energetic cavalry they had with them stood nigh ready ~~ready~~ to support the fight when occasion should require. It was wrestling with peril and facing destruction for the youths of West and Lower Connaught to attempt to pass this dangerous road; nevertheless they marched onwards, but had not advanced far before their sides were pierced and their bodies wounded by the first volley of large shot discharged at them from guns and of arrows from elastic bows.

It was not however fear or terror cowardice or dastardliness that these wounds produced in them, but rather a magnanimous determination of advancing directly to the contest in which they soon tried the temper of their Samhthachs the hardness of their Swords, and the heaviness of their battle-axes on the heads of their enemies. Their enemies did not long withstand these vigorous onslaughts for a numerous body of them



took to wild and precipitate flight upon which they <sup>(the others)</sup> advanced and took their places and stations they then proceeded to kill those who stood before them, and with vigor and swiftness to pursue those who fled for the distance of two miles from the camp, during which pursuit they slew and disabled great numbers.

As the people of Mac William Burke while thus following up the pursuit were passing by the Cavalry of their enemies which stood apart, they were attacked in rear by that numerous body by whom numbers of their troops fell and a still greater number would have been cut off but for the closeness and compactness of the battle array which they had agreed that morning to preserve. They afterwards returned home victoriously and triumphantly. They had committed however one great mistake; as they had cleared the field of battle by putting their enemies to flight, they should have remained that night in the camp for in that case no dispute could arise as to whether they had routed their enemies, and they would have obtained the name and

14/10/28/14 (v)



renown of having gained that battle. As to the president and the Earl of Clanrickard on the other hand, with <sup>the</sup> descendants of Donall Mac Sweeney (those who had not maintained the field against their enemies on that day) and a party of their archers remained in the Camp that night. They afterwards stopped to search for and inter their slain friends and to relieve the wounded throughout the field of slaughter.

Little Patrick Cusack was slain in this battle by the English, and his death was generally lamented. In this battle were also slain on the side of the Earl Galbach the son of Torlogh, who was son of John Barrack, and many others not enumerated. On the other side were slain Walter, the son of John, who was the son of Meyler Burke, who was usually called Cluas le doininn (Ear to the tempest) Randal the son of Chao Donnell Galloglack and the two sons of John Brenach, two constables of the Clan Donnell of Scotland. On the field were also left dead countless numbers of Irish and Scotch auxiliaries, of the Macdonnells,



the Mac Sweenys and the adherents of the Burkes.

The victory was claimed by both sides those who had put the army of their adversaries to flight but who had not maintained the field, thought that the victory was theirs, while on the other hand those Lords who remained during the night in the camp considered that they only were entitled to the fame of having conquered."

There is an old church near the village of Droghda, but it is not one of the ancient Irish churches, but in the Gothic style, and <sup>certainly</sup> built by the Burkes.

In this parish is also situated <sup>head</sup> Bannock <sup>fisher</sup> Locha now Anglicised Kinlough, where there is an old castle and church, ascribed by tradition to the family of Burke. This place is mentioned by the Four Masters at the year 1596 as in the Country of Mac Williams Lochair Burke.



See the Extracts for Mayno p. 67.

Besides that of Brulle?

There are two square castles in this parish the erection of which is attributed to the Burkes, but of which no history is known. There is one in Ballynahyney & another in Ballycorra.

There are two holy wells in the parish, one in the west side of the townland of Rath-moling, called Tobar Chiarain, fons Sancti Kierani, and the other, in the other in the demesne of Belgam called the well of Lough Lee, but the name of the saint who originally blessed it, is forgotten.

The tradition of the battle of Brulle is still <sup>vivid</sup> distinct in the country, and the name is accounted for by a fabrication that a stream of blood or pruth-guil



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ran by the castle at the time. See  
somewhat  
a similar legend in my letter about  
Struille in the County of Down-  
of the parish of Moorgangagh.

Situation. This very small parish is bounded  
on the north by the parishes of Kilmame-  
beg and Kilmame more; on the east by  
Kilmame more and Struille; on the south  
by Struille; and on the west by Kilmamebeg.

Name. No ancient Irish authority has  
been discovered for the orthography of  
this name. It is pronounced at present  
Múr gágach, which sounds in English  
the chinked or split wall. It is supposed  
to be the original name of the old church  
which stands in ruins in the townland  
14/10/28/14 (W) to



(12) 242  
to which it gave name". Mur, which is cognate with the Latin murus, was used by the Irish to signify a house, as múr Uaimín, the house of the Bards at Tara; múr na mbpádr, the house of the friars at Donegal. It would be hard to know why the latter epithet gáragh <sup>chinked</sup> was added to this, as the church so called is just destroyed; but some will tell you it was because the stones were split by the sun!

In this parish is also the ruin of the abbey of Kill in tolerably good preservation". Archdall takes no notice of this, but Downing mentions it as Killinbrenan: "There is likewise another abbey in this Barony (of Kilmaine) called Killinbrenan of the third order of St. Francis's rule said Sir James Ware, founded (\* cetera desunt) What does Sir James Ware say of this abbey?



of the parishes of Kilmaine beg & more

These two parishes seem to have been originally one. They lie between the parish of Bang and the county of Galway.

The name is in Irish bill Meádhain, which means Middle church supposed to have been originally imposed from the central situation of the primitive church, which is Kilmaine-more.

Downing writes of Kilmaine as follows:

- "Next town of note in this barony is Kilmayne
- "aforesaid, which was an ancient Burgess
- "town as appears by the ancient Rent
- "Roll or Court Roll of the See of Tuam.
- "the Lord Archbishop of Tuam being
- "Demise Lord thereof. In this town
- "stand two parish churches called
- "Kilmaynmore and Kilmaynbeeg."

In the townland of <sup>in Kilmaynbeeg</sup> Kilkeeraun, are an old church and holy well dedicated to St. Kieran, and stations are still performed

14/6/28/14 (vii)

\* These churches were built by the Anglo Normans as appears from the remains of Kilmaynmore.



<sup>244</sup>  
In the townland of Kilmacduagh also  
in Kilmainsbeg there is a graveyard  
in which a small old church dedicated  
to St. Mac Duach had stood, and which  
gave name to the townlands.

In the parish of Kilmainmore are several  
square castles said to have been built  
by the Burkes. There is one in Turin,  
one in Cregduff, one in Ellectron  
one in Killernan. We have no history  
of these castles in the Barony of Kil-  
maine, anciently called Commaicne  
Guile Toladh except the following  
meagre notice in Duval Mac Forbes's  
Pedigree of Mac William Lochair  
de Burgo:

Walter  
"The son of Thomas (the son of Edmund  
" Albanach, son of Sir William oge, son of  
" William, son of Richard more, son of William  
" the Conqueror, Fitz-Adelin de Burgo)



"dwell in the Baile puirt of Bonnaicne  
" Guile, viz <sup>1</sup> Roba, <sup>2</sup> Bruthair, <sup>3</sup> beann lacha  
" <sup>4</sup> Muc Rogan and the <sup>5</sup> Clochans."

This passage at once shews that the territory  
of Bonnaicne Guile is the Barony of  
Kilmairn; for the Baile puirt or chief  
residence here called <sup>1</sup> Roba is the now  
Ballinrobe (where however I find no  
castle) 2. Bruthair is the present Bruille  
as I have already remarked 3. beann lacha  
is Kimlough, already referred to, 4. Muc-  
rogan is the present MuckRopann, in  
the parish of Baile an Chala near  
Lough Mask and 5. Clochans are the  
Cloghans beg and more in the parish  
of Kilmarnmore.

The Court Rolls of the See of Tuam  
should be consulted for the history of  
the Buirdies of Kilmairn, but I am  
told that they would not give access  
to



16) 246

to any of the ecclesiastical documents  
there without an enormous charge.

We have not force enough in the field  
and all my time is consumed in  
walking and writing names of town-  
-land and small islands.

Your obedient servant,

John O'Donovan

**END**



14 D 28/15

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballinrobe, Co. Mayo, concerning the history, topography and extent of the ancient territories of Iorras (Erris), Ciarraighe, Kiarraighe Iochtair (Kerry Lower), Sliabh Lugha, Umhall, Hy Fiachrach and Conmaicne Cuile Toladh.

13 August 1838

54p.

24 cm (i-ix, xi-liv); 26 cm (x)

Included are extracts from a letter, from O'Donovan, dated 9 [August] 1838, copied by Eugene [O'] Curry, concerning references to Crom Dubh in the Book of Lismore, a pedigree of the MacMaurice family and a list of the kings of Connaught.

Ballinrobe Aug. 13<sup>th</sup> 1838,

Dear Sir, I have now completed the parishes, and all that remains to be done to finish the County of Mayo, is to show the extent of the territories into which it was divided before it was formed into shire ground, and to collect together all the rhymes and rags of history connected with each. I have already gotten over much of this task for I have painted out the extent, and written the history of Loreas and Unhall as far as it was possible, from the present state of Irish literature. Much, however still remains to be done before the history of either of these important territories can be considered as complete & all I boast of is that I have made a

14/10/38/15(i) beginning



(2) <sup>245</sup> beginning and pointed out to my <sup>followers</sup> followers  
the sources from which information can be  
drawn, when the Records of England and  
Ireland are published. As however I  
wish in the present letter to take a retro-  
spective view of all the ancient territo-  
ries of Mayo, I shall include Lorras  
and Umkall in my present list, and add  
some additional facts connected with  
the history of those interesting and  
sublime territories, the tour through which  
has afforded me so much romantic plea-  
sure. Now to my task.

### I. Lorras.

This territory extends <sup>in breadth</sup> from Inis Geidhe, <sup>i.e.</sup> the is-  
land of St. Geidh, now Iniskea in the Atlan-  
tic Ocean to Corick Bridge, where it meets  
Sir. Anley, and in length from Dubh. Chaill,  
where it meets the Territory of Umalla, or  
Umkall.



Unhall northwards to the stage of Broad<sup>249</sup> Haven in the Atlantic. I have already<sup>(3)</sup> given all the history, at present recovered, of this territory.

## II. Unhall

The exact extent and ancient <sup>annals?</sup> history of this territory I have already given; but I have rather inadvertently stated that we have no historical reference to Graime Mhael or Graime na gcearbhaich, for I find that she is mentioned in a poem addressed to Shane O'Doherty, (the father of Sir Cahir,) in the reign of Elizabeth.

Graime na gcearbhaich do cneach 14/12/28/15<sup>(10)</sup>  
1r clann gíobúir na n-éiríoch n-uiséiríoch

"Graime of the gamblers be plundered,  
And the Clan Gibbon of proud steeds."

I shall here give some traditional accounts of this famous heroine of Unhall as written for me by old Hennelly, the present professor

See annals of the 4 masters  
as ann. 1598 where mention is  
made of O'Doherty  
plundering Unhall.

(4) <sup>280</sup> of Mathematics and ancient traditional  
lore in the abbey of Ballintober.

Grace O'Mailley generally called Gráinne  
na gcearbhaich or Grace of the gamesters  
or gamblers, so called from the many pro-  
fessional gamblers (aleatores) she al-  
ways had about her, was married  
to John Burke of Glan-Ilan (Glenn  
paolán) in the parish of Islandeady, for  
whom she brought forth the celebrated  
Tibbot na long, the Theobaldus Navalis  
of Philip O'Sullivan Beare. It is trans-  
mitted by tradition that she was a  
pirate and plunderer from her youth,  
and that she remained so to an advanced  
period of her life, and it is said that  
on the very day she was brought to bed  
of her first son, the aforesaid Tibbot,

\* Grace O'Mailley, the daughter of John O'Mailley



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a Turkish Corsair (or rather a French Privateer) attacked her ship, and that her men perceiving that they were in danger, sent <sup>her</sup> word ~~to her~~ down to the Cabin, when she was just after her delivery. Upon hearing which, the heroine explained  $\zeta\omicron\mu\beta\alpha\varsigma\ \rho\epsilon\delta\epsilon\tau\ \mu\epsilon\alpha\pi\alpha\ \beta\iota\alpha\varsigma\ \gamma\iota\beta\ \beta\lambda\alpha\varsigma\alpha\tau\eta\varsigma$   
 $\acute{o}\ \eta\mu\iota\ \nu\alpha\iota\ \delta\epsilon\tau\iota\varsigma\ \lambda\iota\beta\ \alpha\ \beta\epsilon\tau\epsilon\ \acute{\epsilon}\nu\ \lambda\acute{\alpha}\ \alpha\mu\acute{\alpha}\rho\eta\ \alpha\mu' \upsilon\pi\epsilon\alpha\gamma\beta\alpha\tau\epsilon\varsigma$   
"May you be seven times worse this day twelve months, who cannot do without me for one day!" Springing out of bed with all the vigor of a convalescent heroine and throwing the blanket about her which she fastened with a string about her neck she took a brace of blunderbusses and appearing on deck she commenced dancing and capering about to attract the notice of the enemy. The Turkish (French) officers being struck with surprise at the gigantic size and strange figure of the Queen of Umhall assembled  
14/10/28/15 (m) together



(6) 252  
to laugh at her. This was all she want-  
ed; she stretched forth both her hands  
and fired <sup>the two blunderbusses</sup> at the officers exclaiming  
Bíodas rin púp ó láim gan cárpeagan, "Take this  
"from unconsecrated hands" alluding to  
her not being "churched"; for it was then  
and is still the belief in Unhall that a  
woman is unlucky and calculated to de-  
stroy the fertility of rivers and to blast  
the fruits <sup>of the earth</sup>; until she is churched or  
purified (See old Testament) She  
killed all the Turkish officers by the  
heavy slugs scattered among them, after  
which, her men being animated at her  
presence and the Turks being dismayed at  
the loss of their officers, she captured  
the ship ~~and~~ led the sailors captive, &  
hanged them all at the castle of Cathair  
~~na mar~~ Carrigaholt.

Graine was very proud of the bravery of her men and was often heard to say  
 "Go mb' feápp léi lán lornge de dom Conroy agus de dom  
 "mic an allas ná lán lornge de óp, that she would  
 rather have a shipfull of the blan Conroy  
 and blan Mac Anally than a shipfull  
 of gold.

Another anecdote is related of her  
 having brought her men up to Burren  
 in the County of Clare and laid siege  
 to the castle of O'Loughlin Burren.  
 On this occasion, a Cannon ball, which  
 was aimed at her, tore up the ground  
 under her feet, and she was heard  
 to say a ndor do mátar ná parb tu is marc nár'  
 leas tú mé, or according to another who was  
 present go mbad peáir meapa a bíd tu bhádán  
 bhádán a nu is marc nár leas tu mé, "May you be  
 "seven times worse this day twelve months  
 "it is well you have not knocked me down."  
 14/10/28/15 (iv)



(8) <sup>254</sup> <sup>clan</sup>  
Her men assembled to the relief of O'Laughlin, and  
when she perceived the rocky hills of Burren white  
with men stripped to their shirts, she retreated.

At home in Cannought graine subdued the  
whole Country from Umball Uí Mhaille to Sliabh Carn and  
from Bearna na Gaoithe at Beltraw Lake  
to Ballinrobe. She was enabled to effect this  
conquest through the aid of the Burkes of  
U Mayo or the Mac William Luchtair who  
elected her son Tibbot na long as the Mac-  
William.

She first resided in the castle of Barraig or  
Chabhlairigh near Newport and in the castle  
of Clare island where she was Queen of the  
Western Ocean! but anxious to push her con-  
quest into the plains of Mayo she after-  
wards fixed her habitation at Sliabh Carn  
to watch the motions of the <sup>warlike</sup> clan of the Mac Aweleyp  
or Staunton, who were then commanded by two  
rival chieftains, of whom <sup>the</sup> one named Erevon  
lived in the castle of Kinturk, and the other <sup>named</sup>



\* This sentence is a bit long for it might signify either I should not care if it were a single long or I should care if Meely or Erenon was in it altogether!

named <sup>mile</sup> Meely who lived in the Castle afterwards called Castle Bnake, though built by Meely. Graine received no formidable resistance from these brothers for Erenon ~~was~~ <sup>got</sup> jealous with Meely in consequence of a pun which dropped from his wife one night. He observed to her that the bed in which they slept was ~~too~~ long, she replied in Irish *Thoir m'pá dom dá mberdeas Mile an fás m'ce!* Erenon understood that this was an indirect mode of telling him that she preferred his brother Meely to himself, and instantly <sup>duis coruna ex capite crescent</sup> *d'fais doine doine ar a ceth*. and he sent an invitation to his brother to come and dine with him at Kinturk. Meely set out for Kinturk and Erenon lay in ambush in a bush on the way to <sup>Graine</sup> ~~way~~ and kill his brother. Erenon when he saw his brother passing by, sprang from his ambush to stab him, but Meely, who never ventured out without being well armed and clad in mail, was prepared to meet any attack. A combat ensued in which Erenon was killed. The tradition does not go on to say whether he made his brothers bed a mile long, but it states that he instantly took

14/10/27/15(V) Possession

possession of the Castle of Kinturk.

The place at which the brothers contended on this occasion is to this day called Léana Eneamhán, or Heremon's holm or meadow.

Graine afterwards turned Meely Staunton out of this castle by a stratagem altogether unworthy of a heroine, and removed thither from her residence at Sheue Barn. After having subdued the Stauntons she had the whole district of country above defined, under tribute, which was a Barrel of <sup>Lupterian</sup> Lupterian meal, a fat pig, and an ox, every year from each <sup>clan</sup> family. She sent her steward to Robert Burke of Luffertan Castle for this tribute; but Robert, who looked upon himself as too great a gentleman to pay tribute to a woman of the O'Maille's, said to the steward, "I am here and she is below. I will give her nothing." The steward bore back this message to Graine, who presently sent a party of men

# Graine was a woman of great courage and valour. She served her son Gildart's cause, giving him on one occasion when he went behind her to shelter himself from the enemy. But Graine expressed those sentiments to him as a being unworthy of her aid. She was the daughter of a King and a Queen, and she was the daughter of a King and a Queen.



to bring her his head. These men proceeded to Liffertoun and asked for Hobbert, but they were told that he was up stairs saying his prayers and that he could not be disturbed till he had finished them. Grainey's men were determined not to be disappointed, and they attempted to go up stairs to Hobbert in spite of his servants, but one of the servants called out to Hobbert's three sons who were in a field to the east of the castle with a meib of men ploughing, who perceiving that there were enemies at the castle immediately ran to its relief. Grainey's men seeing this took to their heels; and Owen Mac Egan, who carried a hatchet to cut off Hobbert's head ran back and leaped over the river which flows behind the castle leaving the hatchet behind. Hobbert's three sons pursued Mac Egan the youngest of whom took up the hatchet and outrunning the other two overtook Mac Egan at a hill in the mountains called Ruadh Eoghain <sup>and</sup> mhic Aodhagain there cut off his head



(12) 258  
head with the same hatchet which he <sup>(Mac Egan)</sup> had carried to Liffertown with the intention of beheading his father Robert. Grace did not trouble Robert for some time after, but her son Tibbot na long, who afterwards obtained great sway in the County of Mayo, finally succeeded in turning him out of Liffertown Castle.

This Tibbot surnamed na long Navalis or of the ships, <sup>was</sup> were a very pious and politic chieftain. He sent a pipe of wine, a cask of Wynebaugh and a barrell of strong beer to the friars of Ballintober to bias them in his favor against the Meely Stainton (already referred), who held possession of Castle Burke. Tibbot cited Meely to the Court then held at Ballintober in that apartment in the monastery called Quirt na mbr'athar, and the Lord Abbot, who presided over the Court (for the English had no power in Mayo at the time) adjudged the Castle and Demesne to Tibbot, who instantly turned Meely out.

Meely, who was convinced that the Lord abbot was on this occasion, biased in his

decision by the pipe of wine and other drink-  
-ables, which he received from Tibbot, com-  
-posed a very bitter lampoon for Tibbot and  
the fathers of Ballintober, of which the  
following is a Rann:

Fíon ní hótar a bpláiceap  
Ní ce beata ná sean-geoir  
Trocpair an la gur arimeal  
Upret ná n-ditpeach do Throboird.

No wine is drunk in heaven  
Nor unwholesome nor fresh?  
The day will come on which the fathers  
Will repent them <sup>of</sup> their sentence in favour  
of Tibbot.

Miss Stanton then retired to the mountains, and  
his wife and two daughters left their curse and  
tears on Castle Burke, and it is a constant  
tradition that there was a constant drop <sup>falling</sup> down  
in Tibbot's room in that Castle ever since, which  
no power could stop.

Behold a drop, which naught could stop  
And flows from source unknown!  
Behold it <sup>here</sup> ~~leaps~~ throughout the year  
An emblem of the tears  
The wrong, once shed as hence they fled!  
K. L. 14/12/28/15 (m)



(14) 260  
Meely's wife was heart broken for the loss of this  
Castle, and Meely attempted to console her by  
poetry, but in vain, as he did not know what poetry  
was!

Aindeap b'péúg ná g-craib  
na h-ideas opt cumas páor in g-cupleán cuming  
Cail tu tigeapnaip a b'péúpp'na pud  
Spumán hat, lúcpum agup in baile nua.

To follow up Tibbot's history. He got married to O'  
Conor Sligo's daughter with whom he lived in  
Castle Burke; but she had but little comfort  
with Tibbot, as he was proud, rude, tyrannical  
and barbarous. Many anecdotes are still re-  
membered of him, which show that he was  
a very rude warrior and in every particular  
worthy of his mother Graine.

One day a poet was taken out, <sup>at Ballinrobe</sup> to be  
hanged for lampooning a gentleman, but on  
his way to the scaffold he observed the noble  
face and figure of Tibbot among the crowd  
and addressed him in the following words:

A throbóro ná long ar gleas páolán  
A dume ná g-capas ó a g-cleatdmuip pión do páúúú  
Dean díppu so tapá agup tapas dom' tápcáú  
Súúú in magas táctas mo píoóáú.

Tibbot answered Tá tú agam a grolla ná cluair. A máigiririr éirir,



261 (15)

says the poet na b'fearas boide agas, b'fearas ré agas ó cluasp' go  
pábal! With their Tibbot cut the rope and let him go, for  
not one durst say a word against him in whatever  
he was pleased to do.

As Tibbot was one day at Castle Burke breaking a  
marrow bone with a carving knife, he remarked  
his wife sighing, and asking her what was the  
matter, he received no reply. <sup>but that she had no cause</sup> You must tell me  
says he, for you could not have drawn so  
deep a sigh for nothing. "I was only think-  
ing of my brother Shane," said she, "who was  
accustomed to break such bones with his  
fist." You must think then, that he is a better  
man than I, said Tibbot, and I will go  
instantly and put that to the test. He pro-  
ceeded to Sligo, and sent a challenge to  
Shane O'Conor. They fought with swords,  
and Tibbot soon slew O'Conor, cut off his  
head and ordered his servant to carry it  
home. On their arrival at Castle Burke  
he placed the head on the table and asked  
his wife if she knew that head! Now who  
is the better man? said Tibbot, and the wife  
was obliged to confess that Tibbot na lang  
was the best man in Antrim. 14/10/28/15 (VIII)

(76) 262  
She had an only brother remaining who was an idiot and named Diarmeen or little Parby, & generally stopped with her at Castle Burke; but as soon as he heard that Sibbot had killed his brother, he would not stay with her any longer, but went home to Sligo. In two years after, he was one day in his father's kitchen in Sligo, one of the servants who lamented the death of his brother, remarked to him with a sneer, that the family was gone to the devil when Diarmeen was the only representative: *Spóic náit opt, is mairg a ta taob leat mar deapbriárar! dá mbas fear ar foghais berdeas ionad bainpás pápúgas de tro-bóis na long.* Diarmeen replied *bainpís mife pápúgas amháin*, and taking a long knife which he fastened under his petticoat (for he wore no breeches) he set out for Castle Burke. On his arrival Sibbot welcomed him with great joy delighted at the idea of hearing all the droll stories which Diarmeen had to tell, for like all great men, he was very fond of fools, idiots, buffoons, merry andrews and jackanapes. Diarmeen was



was as jovial and as full of insignificant laughs  
and idiot tricks as usual, and Tibbot was  
highly delighted with all his sayings and  
tricks. One day both set out to see the good  
abbot of Ballintober and Diermeen went  
on with his tricks as usual. When they  
arrived at a hill near the abbey Diermeen  
said to Tibbot *Forcaíl do corp ó a cearl go mór  
me amáid eadappa*, i.e. shen out your legs that  
I may run out between them. Tibbot did  
so. *Tóg suas do pórta go dtéid mé amáid fág*. Tibbot  
did so. At last Diermeen took the long  
knife which he had concealed under his  
petticoat and stuck it to the hilt into Tib-  
bot's belly, crying out *páruiged a mbáir Sheáigáin!*  
Tibbot fell dead on the spot and the place  
is to this day called *crocán t'ibóro* i.e.  
Tibbot's hillock. It lies above the abbey  
of Ballintober.

14/10/28/15 (12)

It has been <sup>ever since</sup> a custom among the natives of  
this part of the County, whenever one of  
them wishes the other a bloody end to say  
*Tuairp Throbard na long go barle an tobair leat*. i.e.  
"Tibbot na Long's journey to Ballintober to you."



78) 264

There is a grand tomb at the abbey, in which Tibbot was buried. Old Hennelly saw his epitaph on a small carved slate lately destroyed. It ran, thus: "Here lies the body of Sir Tibbot na long Burke first Lord Viscount Mayo."

In this tomb all his posterity were buried, of whom four were Lords Mayo. The family is now altogether extinct.

Graine na g-leabhach, the mother of Tibbot, was buried on Clare island. She died a natural death notwithstanding all the battles and skirmishes she was in.

The following poem addressed to Cuath the son of Conor O'Mailley, chief of Umhall evidently in the reign of Queen <sup>Elizabeth</sup>, is very well worth preserving. In this poem the Bard styles O'Mailley Manannan O'Mailley in allusion to his naval exploits, and states that his countenance commands the winds! which is a truly poetical allusion to the lord of the isles of Inse Modha.

Duine mairt pram ni nairt  
O'ib mairt deir na mairt. Dugan.



THE BODY OF THE KN  
TIBBOTT. NAZON'S  
FIRST LORD VISCOUNT

This stone in existence  
1883-

14/D/28/15(x)







Do čerņicav blaž p' mumiyl. mo čean do čas' azkolav.  
mat' de q' b' rloř da rym. dližim o-o tior' e orum.

Cneato hoſa no ʒ hpaoh. mri cneato coriē ʒ an caomeaō.  
o aō eloy mri ope a luo. do bi an ʒaō ʒope ʒ aoiō.

Thall ad deagh m' d'ana. pa cean accorm n'ona.

[illegible]

6 puzone or boni suo campib. par cori crume do cleari.

do bi ane kin do hrumb. clj hrumb je je egrb.

U null a et pa tyme. cumāz le cūc acoma.

memice aprin anul deabza. in beapna nat' n'z orza.

Таси тунатл пао тполз патиас. ни эах на ндоит нбанас

יִשְׁבֵּי אֶדְוִינָהּ וְאֶדְוִינָהּ. מִלֵּעַ עַד מִלֵּעַ.

14 i b'm an zomruu san zrent. pozlato do ru da plobal.

1 de aca azeis na t<sup>ra</sup> polain. p pot p<sup>re</sup>l ban jomro.

1<sup>a</sup> place v. small unwell. do put arms some more till 2.

ⲉϥⲣⲓ ⲛⲗⲉⲟ ⲡⲁ ⲥⲱⲣⲓ ⲛⲧⲥⲱⲙⲏⲧⲓⲃⲓ. ⲡⲱⲙⲉ ⲛⲧⲥⲱⲙⲟⲩ<sup>ⲗⲉⲟ</sup> ⲛⲧⲥⲱⲙⲏⲧⲓⲃⲓ.

Da no unall opþor boðne. mo up erminnð ofþor aþeðe.

Дістор до сѣмъ о шалле. еанъ тѣмъ шалле брѣмъ брѣмѣ

Ἡ οὖν ἀρετὴ ἀπὸ τοῦ ἀδελφοῦ. περὶ ἧς μοι ἀποστόλῃς

1. <sup>мѣсѣ</sup> лѣтѣ по<sup>сѣ</sup>лѣ<sup>н</sup>и. зѣла кнѣзюмъ до до<sup>б</sup>рѣ.

Deomyn anamur rane. eot orpu na pbanne.

az bratni cypio do cean tpe. bez mile q myz osb mylle.

Արդ Եւ Կայ ի Կորնթեց. թ ուրեւ քոցիւմ արժար.

Եւ ամբի Երւն ան ծարրօ. շարրօ 14. Երբի և Երծարր.

[illegible][illegible]

2 mag' onth'loic q' a'ho'io l' or' n. q' ar'ho'io m' r' p' r' q' e' r' m.

cat beapra om be om. teige xhacnll fm deqll.



Mho do meo toimear nī hiontunio. do moimē aois poltēr.  
 sib aš leim do bīn bīemīn. pā pēmērī emēpēil arēūr.  
 Maš mīm do cois pāo ceantib. m an tīr op boim bīhō.  
 ionao meo accaim cat. coill tapao do tēm opēhō.  
 Slois meā do tōt toīa. tneada m luoī alonza.  
 t mō fēhō anōiōt. mōta tēm ašerlō corpa.  
 b eom pā pēoth doo tōiōt. do beā le pēil bīoth.  
 pēla līb do bīc mbelōt. q bpech tēm sīl tēmāyō.  
 p rī aš pōmōt leamīa q lōmīy. aš brām pēoma dā eacī.  
 tne tēōne pīl do atēmō. atēmō pē anōe anpēēēr.  
 S lāt meo pī nōibīn bīatq. m oīll opēm cūacīan.  
 luoī nq clēp tōm dā tēōt. pōtō doib tēp do tūacīal.  
 M rī tām lāt aš leim tīe. umā mīm meo do moīe.  
 cūan bīn do bīc i qīalle. līn nāc aīlle br n bōmē.  
 N i pīacēm m dā pēacīa. ambī tūacīal dā tēpā.  
 doo tēlōs m tēat do tōt. clōo oīla q aīch dā mōb.  
 N iōp lōnāo lōnō anōiōt. t pōlīm ionao do pīoib.  
 pōpēan tēan ēm q tēdōt. aš pēēm pēanō lōm lūō.  
 S iōlla pīal nq blōo bīerēm. rman mōt tēp do tūacīal.  
 tēmō nāc tād cōp do tēacīn, blōo tūacīal bīor t bīq.

bratāp doo iochē a tēnēc.



little

The following poem written in Umball in the summer of 1838 is better than any ever addressed to Graine na g-Cearbhach, and much more practical and intelligible than the foregoing ode addressed by his Bard to Tuathal O'Maille.

"And oh! that quickening of the heart! that beat!  
"How much it costs us! yet each rising throb  
"Is in its cause as its effect so sweet  
"That wisdom ever on the watch to rob  
"Joy of its alchemy and to repeat  
"Fine truths; even conscience too has a tough job  
"To make us understand each good old maxim!"

Byron.

"Cred aet cre monuap' ipi?  
"Tpuag a' d'orne nae d-tuigip-pi!"

Daly Fin, the Divine.

Chám Eógáin óig (mic Eógáin móir) uí Chompuide, pópáin-écep  
h-Eirend hí penéup 7 hí n-ollamnaet, ó na capuid ionmáin, epom dub,  
o bun Chpuacháin óig hí n-úmall uí mháille, troálaic teap an laoi-pi.

A chapuid cléib cúp, cuatú tú  
Dap epom an dub ro ip bán  
Aip penic a' tabairt do deapad duba  
Na mbé hí d'ap Domnán?

11



269

Extract of a letter from Mr O'Donnovan dated  
Westport July 9. <sup>th</sup> 1838

" Can Mr Lenny find in the lives of St.  
Patrick preserved in the Book of Lismore or the  
Leabhar Breac, any notice to distinguish berom  
Dubh from berom beruach who stood as  
Mayor Sleacht in the County of Carrow <sup>7c</sup>

There is no mention of berom Dubh  
in the lives of Saint Pat<sup>k</sup> in the books here  
referred to - but there is in the Book of  
Lismore a legend preserved which says  
that berom Dubh was a man living  
in West Connaght, who by the wickedness  
of his life was thought to have forfeited  
his soul to the Devil; but when the date  
Mary came <sup>with his troops</sup> to take possession of the trust  
he found Saint Patrick with a troop of angels  
guarding the soul, it having been found  
that berom's good actions overbalanced

14/10/28/15 (xii)



This misdeed, especially in his heart of prey, for  
for the prayers of the Sincere disciples. Battles  
ensued between both parties in which the  
devils were routed and the tone of brass  
Dubh was carried in triumph by the victorious  
hosts into Heaven—

I copied the above article the  
moment I had discovered it, and sent it  
to the Ordnance Survey Office Phoenix  
Park—say about two months back

If it has not reached Mr. O'Donovan,  
or cannot be found I am ready to copy  
it again—

Lugna Lunny

My friend Leard, traditionally, that brass  
Dubh was a great admirer of the interesting  
black eyed girls of Iorras Doona in—

Ed—



Memorandum for Mr. Barry.

The above account of Crom Dubh has not been found among the extracts sent me to Mayo, and I have been able to discover no tradition about Crom Dubh and the Black-eyed girls of Iorras Samhán. The Dark Lady of Doonah and Munchaom or Maingfern of Dun Dambhain are remembered by tradition but not in connexion with Crom Dubh. Was it in Corca Bhaiscine E. C. heard this tradition? It may be interesting <sup>as</sup> throwing some light upon the aborigines of Eris and Umhall.

J. O'Sullivan

Westport July

14/8/28/15 (xiii)



*per aptae per Deo* 272 (25)  
Mí fíor an rḡéal, dár brís na nḡal  
aet fḡr ír fíor ḡo deó  
Dúr cḡom an dub na bán a n-úmall  
le ḡean air bé ḡan ceó, —

Dá bḡail a porḡ cḡm ḡorim le búḡ *by aint*  
a folc mair eite an fḡic *maneris aint*  
A cner mair lile, a beól mair pub  
'S a ḡnúr mair roillre an laé; —

Dá bḡail a tḡife cúmpa, fḡr  
mair tḡm, no bláe an úbail  
No mair anáil na pub ír na fḡr  
'S a ḡlḡr mair puam rḡo-ḡúil.

Ír mḡre an cḡom, a cḡairḡ cḡeḡ,  
do leaḡaḡ rḡor ḡo h-úmal  
le mḡorabúil na ḡnḡre ír fḡim *natural miracle*  
'S do claorḡeaḡ ḡo léir a n-úmall.

Ír <sup>mḡ</sup>monuar! an cḡom dub cḡuach

Dár cuḡeaḡ a n-úmaḡl a n-úmall  
Má d'ímtḡḡ dḡaḡḡeaḡe na n-deamḡon óḡ ḡ-cḡuach  
nár ímtḡḡ dḡaḡḡeaḡe na rḡl!

Tá lapair nḡinneach laḡta am cḡroḡe  
am cḡarḡaḡ a'í am' ínḡe  
do cḡroch mo neaḡe, do laḡ mo bḡḡe  
'S do mḡll mo cḡall ír mo ḡnaḡ.

(24) 273

Tá dháimhir céo ór cion mo fúl  
Tá foigeada nime am' éndas  
Ó rcairar leat, monuair! a n-úimall  
a doib-bean aingiltíde!

Uim mair mac coiri d'éir uí Ruairc,  
mar eist d'éir a laoiḡ  
mar feabac d'éir a éoin, do duairc  
aḡ cadoinead leir an nḡasíḡ!

Níl laḡ ná <sup>Cairc</sup> dháoi o ḡleóir do h-úimall  
ó mair ḡluair do muaró  
nár píreair-ra le cpoide fíor-úimail  
aḡ rarradó urcórḡ uairó.

Níl tobair náoiḡ, ná ḡlar fíodán  
Níl fíod-bhuíḡean, lior, ná ráḡ,  
Ó Rósbu fíor doctí an laḡán,  
Nár' píreair fíor le bárd, —

aḡ loḡḡ luibean aneairḡ ná rḡeáḡ  
aḡ comrád leir an nḡasíḡ

'S aḡ cur mo ḡuise do dhóḡraireáḡ  
do chum ḡáḡ árd-fíoguisse.

áir



Aibárr ná cruáice amháid na néal  
 do éimear fóir mo gúide  
 Chúm fáláidí naomta in árd-íospéal  
 le dútraíet léir ó éiríde.

"A naomh, aib me, " féach orm ánoir  
 " a g pleáit' aib fóir do glúin  
 " aib m'í ná cruáice óir' ionáidíoir  
 " m'írluáig d'áiríart aib díumáin; -  
 " A eapláin m'írluáig náomta m'írl!  
 " noir m'írl ná gáir roir teó  
 " Na ceáir péirte, fáirte ánoir,  
 trem éiríde ir trem' áirí, am' dóir."

Do seirídear fóir, duáin ánoir m'írl  
 Tá lán de céir, ir de gáir  
 Aib seirídear a m'írluáig bláirte b'írl,  
 do éirídear óir' ó b'írl.

'S é deir an fáir ir ionáirde éiríde  
 lem' glóirte éirte a óir  
 Na bí aib fáirte a náomta le m'írl,  
 'S ná eapláin don fáirte ná fáirte.  
 Monáir! n'írl n'írl áirte ná fáirte;  
 náirte eapláin! a fáirte?  
 A fáirte fáirte ir fáirte fáirte,  
 h'í fáirte fáirte do fáirte!



(26) 275

lem' glóir-ra éir-ri, a dongair fin,  
ní peallpaín coir tu féin,  
'S sió blara bin a labrair ln  
ní fuarslair air mo pheir.

a dongair fin, ní fioir dur ce  
mo neanon-ra a n-umall  
aict peapla beodugte le ppre  
ó timpe de na n-dul.

fiappugim a pile naointa, a puoi,  
an ce umain an truil,  
a duopuo gaeta anun trem' épooe,  
'S a lonpugear mar peale juil?

ar fiappugim oiot a pir le luar  
an peoir dur ó ce  
a. tig an lure a luar puar  
le tugrin éaoin, a gné?

li fioir dur ce an anoear peim

'S tra éagpaio ri, ní ce

a deapuo oi; aict paepa a peim

'S a hanam puar chum de

ar lugri an pprao a gluar a ceoe  
le nauit air puo an aer

Do peimugas pioi 'r do tabure deig-buge  
Do éaoim anuil na ppéir'.

*Thup when a monarch or  
a monarch dies!*

*Species, forma seu individualis  
spiritualliter assumpta*

*viz vite*

U'p gluaippi a réim anáil mar ríó  
a ngleanta a meurg na mbláé,  
aó réidead cúmpaéit tre na deofóe  
'S o'á lapad ruar le gráó.

<sup>breeze</sup> Oh! Masig!

see *Lines of the*  
*Plants by Darwin.*

A-tá mo éroíde o'á ríop éuargoin  
le polár, r le dolár

mar bhrís ppsóibiuilteach eleactroin  
beir beó ip truaís an cáir!

*attractive, repulsive!*

<sup>vain</sup> Djoimáoin, monuáir! Djoimáoin gac guróe;  
Djoimáoin gac lup. gac luid,

Djoimáoin gac íc o'á o tug én dnuáir  
Do inúcháó gráó **CRÓIM** duib!

Djoimáoin náoin-tadgáirg alongáir pín  
Djoimáoin do a ráó sup. cré

Séim-ghnás aingléise mo déiríre drití,  
Do inúcháó na beó-rpóiré!!

A cháirid éleib an eól duit féin  
an bfuil én íc le fáigail

A táirad puairad real ó phéin  
<sup>deir.</sup> D'fíop tairtib íhre fáil?

A cháirid éleib. 7c



### III. Conmaicne Buile Toladh

#### Situation and extent.

Downing writes that the barony of Kilmaine was anciently called Conmaicne Buileagh, but O'Flaherty (*Ogygia* p. III. c. 10<sup>211</sup>) only states that Conmaicne of Buile Toladh was in the barony of Kilmaine. It can be proved, however, that the ancient Irish territory of Conmaicne Buile Toladh was not so extensive as the present barony of Kilmaine, for we learn from the book of the Foy-Tiachrach that all the country north of the River Robe originally belonged to their Kingdom and to the territory of Carra, and also that Robe which is now included in the barony of Kilmaine was originally in the territory of Carra. We have then sufficient data for inferring that that part of the barony of Kilmaine lying north of the River Robe originally belonged to the territory of <sup>Carra</sup> Kiarra, and that the territory of Conmaicne Buile extended from Lough Mask <sup>south-</sup> eastwards to the River Druithair now Drinille and from the River Robe southwards to Lough Corrib.

\* He states elsewhere however, (*Ogygia* p. III. c. 106) that Conmaicne Buile was called the Barony of Kilmaine.



According to O'Flaherty that part of the territory of Conmaicne Guile Toladh containing the abbey of Cong and the plain on which the first battle of Moy-Turey was fought was called Patrigia de Lacc, but I never met any older authority for this than O'Flaherty, and there cannot be a shadow of doubt that he is wrong. The earliest historical reference to this territory states that it and all the <sup>other</sup> Conmaicne of Connaught which extend from Ath Mogha, now Ballymae on the Duck to the sea, were inhabited by a tribe of the Belge called Tuath Trepin, who were conquered and enslaved by the Scotic monarch Tuathal about the year of Christ 130.

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This tribe were gradually deprived of their possessions by the illegitimate descendants of the celebrated heroine Queen Meave of Braghan, who was first married to Tinne a Belgic King of Connaught, but who afterwards had several children in adultery by the great Sergus Mac Raigh ex-King of Ulster, who fled to her for protection. On this subject O'Flaherty's words are amusing.

"Mauda (Meave)" having lost her consort  
 "Tinne", after leading a life of celibacy for  
 "ten years at Brachaim, the palace of  
Connaught

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"Connaught, married, in compliance with the  
" desires of the Connacians, killed the great  
" the son of the Damnonian lady Magach by  
" Ropp the Red, who was related by his mo-  
" ther to the kings of Connaught of the  
" Damnonian line, and that Leinster and  
" Connaught might, by a strict alliance,  
" be united against all oppositions and  
" attacks. But she first entered into a con-  
" vention with him, that he should not upon  
" any account be tormented with the spirit  
" <sup>nach iongnas nap cupp ri péine usape dip!</sup>  
" of jealousy, if she, by living according to  
" the licentiousness of her former celibacy,  
" should indulge herself bestowing favours  
" on whom she pleased. In conformity to this  
" preliminary, she publicly had a criminal con-  
" nexion with Fergus Roigy, King of Ulster,  
" by whom she had Kier, Core, and Connac,  
" the progenitors of many families of dis-  
" tinction. From Connac are descended all  
" the tribes of Conmaicne in Ireland. &c.



He then enumerates the different tribes in Ireland called Conmaicne, and among the first "Conmaicne Cuile Tola in the County of Mayo called the Barony of Kilmair". I have however proved from sufficient authority that that part of the barony of Kilmair lying north of the River Robe was never <sup>included</sup> in the territory of Conmaicne Cuile. Mac Firbis from the Records of his ancestors, places the castles on Baille point of Roba (Ballinrobe), Druthair (Druille), Beann Lucha (Kilnough), Mucrogan, (Muckroghan) and the Clochans, (Cloghans) in this territory, which gives up a very clear idea of its situation between the rivers Robe, Druille and the lakes Mask and Corrib.

The notices in the Irish annals to this territory are few, but curious.

A.M. 3303. The tenth and last year of the reign of Eochy Mac Eir, the Tuatha De Danann came to take Ireland from the Fir Bolg; and a battle was fought between them on the plain of Moy-Turey in Conmaicne Cuile Toluah in Connaught, in which

14/10/28/15 (xviii) King



32) 281  
"King Eochy was killed by the three sons of  
" Kemidh, the son of Badhraic, Coyparb,  
" Luamh, and Luachra".

"A.D. 680 Kenfaela, the son of Gulgán, King  
" of Connacht was killed by the men of  
" Conmaicne Cuile at the taking of a  
" house on Derg na Caillighe".

Is not the Derg na Caillighe here  
mentioned the island in L. Mapk on which  
Caigleán na Caillighe was afterwards e-  
rected?

The annals of Ireland give no list of the chieftains  
of this territory, nor even inform us what family  
ruled it, but we learn from Shane O'Dugan  
that previously to the arrival of the English  
O' Talcharain was the name of the chief of  
Conmaicne Cuile:

For Conmaicne Cuile do clor  
O' Talcharain do t'raictor.

For the tributes paid  
by the Conmaicne to  
the Kings of Con-  
naught, see territories  
in Galway.

In the year 1238 the English erected castles in ~~the~~  
~~the~~ Conmaicne Cuile <sup>and in the territories</sup> called Minister Mus-  
chadha, but we are not informed what castles  
were erected on the occasion.

" A.D. 1412 Brian, the son of Donnell O'Connor marched  
 " about the first of August this year, with a great  
 " army into Gaileang, Blann-Bluain, Cèara, and  
 " Cannaimh Buile toladh, into which latter ter-  
 " ritory he brought the Blann-Maurice na-  
 " m Brigh (i.e. the Blann-Maurice of Bryes)  
 " and their breahty. <sup>the Mac Williams Burke</sup> The sons of William Burke,  
 " O'Flaherty, the O'Sailleys, the Barretts, and  
 " the Costelloes, assembled to oppose them. They  
 " however refrained from coming to any engagement  
 " with Brian, but he in despite of them, conquered  
 " their territories by fire, destroyed their fields, &  
 " <sup>(three of)</sup> burned their fortresses viz Caislean a Bharragh,  
 " Leith-inis and Baile Locha Measca. He <sup>? established</sup> left  
 " the Blann-Maurice and their breahty in their  
 " own country, and after having obtained terms of  
 " peace from the English, he returned home in  
 " safety."

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The <sup>names of the</sup> fortresses here mentioned as burned by Brian  
 O'Connor in 1412 still exist, but the fortresses them-  
 selves have disappeared with the exception of  
Baile Locha Measca, which, however, is not the  
 very edifice which existed in 1412. Caislean a Bharragh



Bharraigh is the present Castle-Bar, which signifies Barry's Castle. Leithinis is the present <sup>in the north of the parish of Kilcomgron</sup> Lehinch, the Demesne of Spencer Lindsey Esq where there is no remain of a Castle at present

"A. D. 1412, Mac William of Clanrickard, Mac Donogh of Tirerrill and Brian O'Honor led an army into Counmaicne Cuile, where they burned many places and killed Hugh the son of O'Honor Roe, and Garby the son of Brian O'Beirne, after which they returned home triumphantly."

"1446, O'Donnell came into Counmaicne Cuile with a great army to assist his friend Mac William Lochtair.

"1475, O'Donnell marched through Counmaicne Cuile.

"1497 Hugh Roe O'Donnell was taken prisoner by the O'Donnell (son) and sent to Counmaicne Cuile with Walter the son of Richard Burke to be <sup>imprisoned</sup> confined in Counmaicne Cuile?

"1503, Mac William of Clanrickard gained a great victory over O'Kelly and a party of the inhabitants



"-bitants of Cannamora Guile, where the great  
 "or part of the Gallanglasses of both  
 "were plain."

The English Conquippers ~~and~~ the Book of  
 Survey and Distribution and also Straff-  
 ord's Survey must be consulted for  
 the modern history of this territory

#### IV. Clarraighe, upper & Lower,

Mac Firbis informs us that there were two  
 territories in Connacht called Kiarrighes, which  
 had received another name Gairdeallachas, and  
 were situated in the County of Mayo, and his  
 pupil Modern O'Shaherty states nearly the  
 same: "Kerry of Loch Airne in the County of Mayo  
 "called the Barony of Costello"

I think however that the present Barony of  
 Costello does not include the two Kerrys, but  
 only one of them, viz Kiarrighes Sachtair or  
 Lower Kerry, and that Kiarrighes Machtair or the  
 upper or more southern Kerry is included in  
 the present Barony of Clanmorris. I have come  
 to this conclusion, <sup>for this reason</sup> because if Clanmorris be not  
 14/2/28/15 (xx) Kier

26) the 28<sup>th</sup>  
 Kiarraighs upper of the ancient Irish writers  
 no record remaining to shew what the name  
 of the Barony had been before it was called  
 from the <sup>old English family of</sup> Clan Maurice na mBrigh (the  
Clan-Maurice of Bryer). It must be also  
 inferred from the extensive tribute which  
 the Kierriagans of Connaught paid to the  
 King of that province that they comprised  
 a far greater extent of country than the  
 present Barony of Costello

Cóir fichit bo co mbláir	100 cows
Cóir fichit dam do damáir	100 oxen
O Chriapáirib éiríar in pmacht	
Do thabairt do m' Chondacht	
Tu fichit bpat deapir naí dub	60 red brats
Tu fichit cóir taeib leabair	60 hogs
O Chriapáirib éiríar in bpeacht	
Sa tabairt m' ar uen leacht.	

Darwing who wrote nearly two hundred years  
 ago is an authority to shew that the Barony  
 of Clannorris was, at least then, considered  
 by the Irish Shanachies, whom he must have  
 consulted, as one of the Kiarraighs, for he ac-  
 tually calls this Barony "Kerry-<sup>more</sup> Clannore formerly  
 called"







(38) <sup>287</sup> Downing writes as follows of capteán na m-bpús, the  
Castles of Bryes from which this branch of  
the Geraldines was called na m-bpús, i.e. of the  
Blaes or hills.

"The next town to Mayo is the "Bryes" being  
"an ancient manor of one of the Fitz-  
"Maurices, now and since Queen Eliza-  
"beth's time in the possession of the  
"heirs of John Moore Esq deceased."

## V. Kiarrraighe Socktair

The Kerry Lower of the ancient Irish writers is  
certainly the present Barony of Costello, though  
Downing makes it ~~the~~ Kerry Oughter or  
Kerry Upper, for if Clannorris be Kerry at  
all, it would be upper ~~not~~ in relation to  
Costello and not Lower, for present usage  
and the ancient Irish writers always call the  
South up and the north Low or down,  
because the sun comes to <sup>his</sup> its highest point  
at the south and sinks towards the north.  
And this is so universally the custom, that  
the

the inhabitants of Lanep<sup>-baro in Roscommon</sup> would call the direction of Lough Allen down the Shannon even though they see the river flowing southwards!

Dowling speaks of this territory thus:

"The Barony of Castellane alias Kerry-  
"Army land Kerry <sup>Lighten</sup> oughter. In this Baro-  
"ny stands an ancient castle called  
"Castlemore in Castellane, from the bootel-  
"lowes, lords thereof from the Invasion,  
"of ancient English or British, till about  
"the latter end of Queen Elizabeths reign  
"one John Mac Castellane alias Shane Mac  
"Castellane, chose Captain or head of that  
"family, gave his interest therein to Captain Theo-  
"bald Dillon, afterwards Sir Theobald Dillon  
"and last of all and afterwards Lord<sup>visc.</sup> Dillon  
"of Castellane and Gallen.

"I find that Queen Elizabeth in Anno Domini  
"1587 in the time of Sir John Perrotts government  
"of Ireland, and Sir Richard Bingham of

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"Counaught, did grant all the said Barony  
 "to the said John by the name of Shandell,  
 "Castellane. This family is said anciently to  
 "have been Lord Barony of the original of  
 "their name Nangle or de Angelo, bearing  
 "the same arms as doth the ffederal Baron  
 "of Navan in Meath. It is believed they dis-  
 "continued the title and dignity by fol-  
 "lowing the Irish Camp as did their neighbour  
 "the Lord director.

"This Country was sometime in the possession  
 "of the Sept of Cayr or Ker\*, a quo the County  
 "of Kerry, the upper four parishes thereof  
 "is said at the first invasion of the English  
 "to belong to an ancient Sept of the race of  
 "the said Ker, called Loughnane, who gave  
 "several lands to the See of Tuam, though  
 "the same since the Reformation, is lost.

"There is likewise a small lough in the Barony  
 "called Lough Army in former times. In the west end  
 "thereof stands an ancient ruin of a castle called Mannin."

It appears from the annals of the Four Mas-  
 ters that the O'Kerins were Lords of this  
 territory previous to the coming of the English &  
 for some time after.



A.D. 1155, <sup>Kerrin</sup> Fiacha, the son of Kehernagh O'Keirin  
 "lord of Kiarraighe Locha na nairned died."

"1224, Mahon, the son of Kehernagh O'Keirin,  
 "lord of Kiarraighe Locha na n-airnedh, died."

"1263 A great prey was taken by Flaugh, the son  
 "of Felim O'Anor from the English of  
 "Shiabh Lugha and of Kiarraighe, on which  
 "occasion he slew many of the English."

"1266 Mahon, the son of Kehernagh O'Keirin  
 "lord of Kiarraighe was slain by the English."

"1316, Cormac Mac Kehernaigh, lord of  
 "Kiarraighe was slain. (This is Kiarraighe soi)

"1468, Felim Finn O'Anor plundered the ter-  
 "ritory of Kiarraighe Mac Kehernaigh."

The Kerrys of Canmaught certainly <sup>extended beyond the limits</sup> ~~comprised~~  
<sup>that of</sup> ~~was~~ the present Barony of Castella. They were  
 three in number, viz Kerry uppers Kerry lower  
 14/10/28/15 (XXIII) and



29  
and Kerry-asi, which lies, as I have shewn in  
a letter from Castlereagh, between that town  
and the Barony of Castells in the County  
of Mayo.

The Kierregians as well as the Cammarians  
are descended from the famous Queen Meave  
and the ex-King of Ulster Fergus Mac Roigh  
as we are informed by all the ancient Irish  
genealogists and O'Flaherty, who thus em-  
merates the Kerrys.

"Fergus had another son called Kier  
"surnamed Mogataeth from whom the  
"Kierregians are descended, who possessed  
"Kerry-Luachra, a western County of Mun-  
"ster held by O'Flaherty-Kerry, Kerry-Ai, now  
"Clann Kebern in Roscommon, and Kerry  
"of Loch Vairne in the County of Mayo  
"called the Barony of Castells; besides  
"Kerry-Quirke, Kerry-Coneand; the Kerries of the  
"three plains, all which have been possessed  
"by his posterity."



Where does Mac Turbis or the compilers  
of the Book of Lecan place the Kerry  
of the three plains?

It would appear from Shane O'Dugan's Topographical poem that O'Beirin who was  
chief of Kiarragh Loch na n-airneadh  
was of the same family as McCherny of  
Kiarragh Sai, or Blann. Kcherny adjoining  
Kerry of Loch na n-airneadh.

Up Chappaisé mím maise  
Mac Certeapnaig cullais  
Bán ar an olíges prín dib  
Don éine prín clán Chéipín.

## VI Siabh Lugha. Mountaine.

This celebrated mountainous territory is generally  
called Mount Lowe or Shieu Lowe\* by the English  
writers. Its name is still <sup>well</sup> remembered in the coun-  
try in consequence of a prophecy which exists in  
connexion with it "that when the war comes  
Siabh Lugha will be the best fastness."

It is said to comprise the northern or mountain-  
ous half of the Barony of Castella, and to

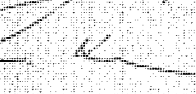
\* In an inscription taken at Castlemore on 14 July 1607  
it is written Shieu Lowe.



contain the parishes of Kilmoney, Killeagh, Kilmacoman and Castlemore, which are <sup>nearly</sup> divided from the four southern parishes of the Barony by a chain of Lakes.

Previously to the settlement of the Castles in the territory of Kerry Locha na n-~~skirteach~~ shabh Lougha belonged to O'gara, but he was afterwards driven by the Castles into May O'gara in the County of Sligo. The four <sup>historical</sup> chapters have collected the following references to this mountainous territory of Shabh Lougha, which was the northern half of Kiarraighe Lochtair or Kiarraighe Locha na n-airneadh.

A. D. 1206. Rory O'gara, Lord of Shabh Lougha, died.

1227. Donlevy O'gara Lord of Shabh Lougha, was slain by Gillarac; his own brother, Don 

A. D. 1228. The sons of Rodric O'Garra devastated all lower Connaught excepting a small district about Shabh Lougha, and the territory of skirteach.

(The territory of skirteach as I have shown in a letter from the County of Roscommon, lay between Shabh Lougha and Kilmanagare, or between the



the Rivers Lung and Ashainna na Foraise  
near Belanagare )

" 1256. Rory O'gara, Lord of Shiabh Lugha, was  
" slain by David, the son of Richard Crispin.  
" (the son of Feliks)

" 1259. Hugh O'Conor devastated Shiabh Lugha  
" and took Gilbert Costello prisoner, but Gil-  
" bert delivering up his three sons in his own  
" <sup>stead</sup> place O'Conor set him at liberty."

" 1262. Hugh O'Conor marched with his troops  
" to West Connaught, and plundered the whole  
" country westwards from Mayo and Balla.  
" Besides which he burned Ballys and corn  
" (in the other direction) as far as Shiabh Lugha.

" 1263. Hugh O'Conor plundered the English  
" of Shiabh Lugha and Kiarraghe, slew  
" great numbers of their men, and drove off  
" many of their cows."

" 1270. The castle of Ath. Anghaile (in  
" Corran) the castle of Shiabh Lugha, &  
" the castle of Kilcolman were demolished  
" by Hugh O'Conor."



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"1285 Rory O'gara Lord of Shiabh  
" Lugha, was slain by Mac Jordan, son  
" Lough O'gara.

"1330 Gilbert Costello was Lord of Shiabh Lugha.

"1366 John Costello, lord of Shiabh Lugha died.

1487 John Duff Mac Costello, Lord of  
Shiabh Lugha died, and two Lords <sup>(rivals)</sup> were  
established in his place.

"1536 Seize O'hanor made an incursion into  
" the territory of the Costellos, where, having  
" obtained no booty, he encamped around  
" Kilcolman, the mansion seat of the son  
" of Rory Mac Costello, who came in person  
" to O'hanor and delivered himself into  
" his hands in order that O'hanor might  
" spare his residence."

"1595. O'Donnell laid siege to Bostmore-Cos-  
" tello, then in the possession of the English  
" and the warders were obliged to surrender it to  
" him."



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On the early settlement of the Barrys and  
Clan Maurice in the baronies of Costello &  
Blannorris (Downing writes:

" There is an Augustinian friary or prio-  
" ry in this Barony (Costello) at the east<sup>south?</sup>  
" part thereof called Bella Hawnus, built  
" by another sept or tribe of the same fa-  
" mily called Sleight Jordan Duff, that  
" is the children of Black Jordan Cos-  
" tellor or Nangle, who had large posses-  
" sions about this priory. It stands on  
" a fair hill over a small river. It is  
" said to have been before the foundation  
" thereof a manor house belonging to the  
" Lord Barry about the beginning of the  
" English invasion. Certain it is that upon  
" the beginning thereof the Fitz Gerald's  
" ancestors of the Earls of Desmond and  
" Kildare, the Lord Barons of Kerry, and the  
" Barrys had large possessions in the Counties  
" of Mayo and Sligo till they were driven there-  
" out by one Burke."

14/6/28/15 (xxvi)



## Gaileang.

Situation and Extent.

It appears from the Book of the Hy-Finchach preserved by Donald Mac Firbis that the ancient Irish territory of Gaileang was not as extensive as the present Barony of Gal-  
 -len which preserves its name; for the terri-  
 -tory of Cuil Kearney which comprised the  
 -parishes of Kilgarvan and Athymag, was in-  
 -cluded in the kingdom of the Hy-Finch-  
 -rach and never a part of the Country  
 of the Galangi of Cannaught. We may there-  
 fore, rationally assume that when we cut  
 off the territory of Cuil Kearney from the  
 present Barony of Galen, the remaining  
 part of that Barony will be equal to the  
 ancient territory, and that it comprised the  
 parishes of Killasser, Toomore, Templemore, Mee-  
 -lick, Kilcanduff, Baha, Killeadan, and the  
 greater part of Kildacorney &c.



Name and History. -

We learn from the Lecan Records that previously to the period of the Scotch monarch Cormac Mac Art, that the whole extent of country from the river Robe to the bouney at Drumcliff was in the possession of that tribe of the Bolgae called Damnonii, but that this Scotch monarch granted this Galeng in Connanght and two other districts of the same name lying in Meath to a Munster chieftain called Cormac Galeng from whom the territories were, after the ancient Irish custom, named.

O'Flaherty writes on this subject as follows:

" Cormac O'Quin was patronymically so  
 " called because he was the grandson of King  
 " Con, and Cormac of Corann as being  
 " born in Corann at Ath-Cormaic, near the  
 " mountain Keig to the south, and there edu-  
 " cated with his stepfather Lugny. The coun-  
 " try called Corann formerly comprehended  
 " Galenga in the County of Mayo, and Lugny



"and Corann in the County of Sligo.

"King Cormac gave Lugny" (Leyny) "to  
 "Cormac his uncle's son; he gave Galeng to  
 "the sons of Lugny, who were equally related  
 "to him, and Galenga in the County of Mayo,  
 "a neighbouring Barony. We read that those  
 "places and a part of Corann were inha-  
 "bited down to this period by the Damno-  
 "nii and Galeni. Cormac Galeng had three  
 "sons; <sup>(1)</sup> Lugny, from whom the inhabitants of  
 "Lugna (Leyny) and Galenga are descend-  
 "ed; <sup>(2)</sup> Glaprad, the descendants of whom are  
 "the Saithne (O'Caseys) of Meath & Sepcad  
 "Sengad, the proprietor of smaller Galenga  
 "in <sup>in Baggia</sup> <sup>(3)</sup> Meath. Fidcur, the grandson of Lai,  
 "from whom are sprung the O'Haras of  
 "Leyny (Leyny) and the O'Haras of Co'lasinn  
 "founded another Lugnia (now Loone <sup>Bari</sup>) for  
 "his posterity in Meath."

Ogygia p. III. c. 69.







Downing writes on the same subject thus:

"This Barony is said to have taken the name  
 " of Gallen from one Cormac Gallenagh,  
 " ancestor of O'Hara in the County of Sligo.  
 " O'Hara and several other mere Irish in  
 " Sept, their followers and underlings who were  
 " proprietary or possessors thereof till the  
 " invasion in Henry the second's time; so  
 " that all the lands contained in the  
 " (Diocese (of Acherry) before the invasion  
 " aforepaid, did appertain to the said  
 " O'Hara\*. This O'Hara is descended from  
 " one Kean or Keen, third son of Ohioll  
 " Olum King of Munster. He was one  
 " of the three sons of the said Ohioll Olum  
 " that the King of Connaught called for  
 " his aid to help him in some war against  
 " the neighbouring King, and gave him <sup>this?</sup> their  
 " Country for a recompense. Kean O'Hara Esq,  
 " being it is said, head of that family, the

only

\* This is very curious: see also Book of the O'Haras. In the time of the great O'Hara (Dermot) the son of Finbar, ancestor of O'Hara, was King of the three Leinns, Corco, Clann-Maithe, and Gaileanga. Downing must have confused the old O'Hara with the new O'Hara.



"only mere Irishman that kept his estate  
in the late times."

The derivation of the name Gaileang is given  
by Cormac in his Etymological Dictionary  
and by Donald Mac Firbis in his Pedigrees  
and Genealogy of the Galengian fami-  
lies, but as it is only a story about Cor-  
mac Gaileang and his father's badgers  
it is scarcely worth the attention of  
the serious investigators of Irish his-  
tory, though it might be very interest-  
ing in a serious work intitled "Bard-  
ic fables of Ireland and Wales".

It was, however, religiously believed in  
Ireland in the time of the Four  
Masters, who make the following reference  
to it <sup>in their Annals</sup> under the year 1558:

"The Scots then proceeded through the territory  
of Gaileang, where Cormac Gaileang, son of  
Teige, son of Nian, son of Oilioll Olum exercised  
dominion after having wounded the hospitable  
feelings of his father."

14/10/28/15 (KRX)



The Four Masters have collected the following historical passages relating to the territory of Gaileang, which shews that it was the country rather of O'gara than of O'Hara to whom Downing ascribes it.

"A.D 711. Fiailbe Beag, abbot of Clonmacnoise, died; he was of the tribe of Gaileang  
" of Corann

" 993. Congalach, the son of Laidgner, i.e.  
" O'gara, Lord of Gaileang, died."

" 1412. Brian O'honor marched through the  
" territory of Gaileang and was opposed  
" by the inhabitants of that and some of  
" the neighbouring territories in Conmaicne  
" Buile."

" 1512. O'Donnell marched into the territory of  
" Gaileang and laid siege to the castle of Beel-  
" -an-chlair, which he took."



"1514 O'Donnell committed great depredations  
 " in Gaileang: he burned and plundered  
 " the country as far as Bruachain Gaile-  
 " eang, and slew O'Ruadhain with  
 " many others."

"1530 Hugh Boy O'Donnell plundered Gaileang."

"1537. Died O'Donnell (Hugh) to whom the  
 " territories of Moyburg, Machaire Connaught  
 " Clann Conway, Costello, Tirawly, Gaileang  
 " and Conmaicne Cuile &c. had been tribu-  
 " tary."

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"1553, The sons of Thomas Bacach Burke and  
 " the inhabitants of Gaileang, defeated Mac William  
 " Burke, (<sup>Lochtair</sup> Richard of the iron). Richard himself  
 " and 150 of his men were slain in the conflict."

"1558, A strong body of Scots (Redshanks) under the  
 " conduct of two of the Mac Allens (Campbells),  
 " marched through Gaileang into Ter-Awley  
 " where they were hired by Mac William. They  
 " were afterwards slaughtered at the <sup>River</sup> May by the



(56) <sup>305</sup> the Earl of Clanricarde.

"1586. Brian, the son of Kian, who was the son of  
" O'Neill O'Hara of Gaileang in Connacht, was  
" executed at Galway."

"1596. O'Donnell marched into the territory of  
" Gaileang, to aid the Irish of Connacht a-  
" gainst the Queen's General Sir John Norris  
" who was encamped on the banks of the River  
" Robe."

The district of brachan Gaileang above re-  
ferred to at the year 1514, extends from the  
townland of Balla in the parish of Killassey,  
eastwards to the boundary of the County of Sligo,  
and from thence in a south direction to the town-  
land of Cloongullan on the road from Fox-  
ford to Swineford. It is nearly coextensive  
with the parish of Killassey. The name of this  
district is still vividly remembered in the coun-  
try, and there is a hill in the townland of  
Carrisnaden called Iron cam Chruachain  
and under it to the north west a small



lake called Loch Cruachain. The Es. <sup>396</sup>  
estate of Col Jackson in this parish is also <sup>(57)</sup>  
still locally called the Estate of Cruachan.

# Kingdom of the Hy-Fiachrach

## Situation and extent.

The principality of the Hy-Fiachrach extended from the River Robe which divided it from the Country of the Canmaicne to the river Gauney which falls into the sea at Drumcliff in the County of Sligo. It comprised the Barony of Carr (which then embraced that part of the Barony of Kilmaine north of the River Robe) and also the 24 Ballys consti-

14/12/28/5 (1855)



stituting the Terman of Balla, and also that isolated part of the parish of Mayo on which the Abbey stands); the territory of Cuil-Kearney, which comprises the parishes of Attymagg and Kilgarvan, the Baronies of Sorrag, and Sir-Auley in the County of Mayo, and the Barony of Sireragh and all the country as far as the River Cawney at Drumcliff in the County of Sligo. This appears from O'Dugan's topographical poem and more clearly from the Book of the Hy-Fiachrach as preserved by Duall Mac Fhirbis. O'Dugan writes.

O Cošnaig ar cuairt ríche  
Comáireá na coisgíche  
Co topaíñ Róšba ne páis  
Ar popba álaíñ iomlán  
Ní fuil ní ar cumá ná rom  
Ag ó ndúba do duthoró

From Cawney of the gentle course  
The sign of the boundary  
To <sup>the</sup> bank of the River Robe.

A beautiful and perfect territory,  
No narrower district than this  
Hag O'Dawda's of his Country



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Again, Giolla Lasa Mor Mac Firbis in his poem addressed to the O'Dowd of 1417, states the same thing, after having enumerated all the minor subdivisions in his principality:

O Róda ar páinín a péim  
Tugár go cróda an cáipéim  
Go coónaig ar cam túile  
Fognaid do báin bóruime.

From the Róda of prosperous counsels  
I have described the warlike tribes  
To the Cauney of <sup>i.e. winding stream</sup> crooked flood

Duall Mac Firbis, the last of the hereditary antiquaries of Lecan has given the following short Annals of the Kingdom of the Hy-Fiachrach. I shall translate his words as literally as possible.

" The princes of the O'Dowd's called Kings in  
" Historical Books, and though this appears  
" strange at this day it was not so an-  
" ciently with the Gaiels <sup>to the nations which prevailed,</sup> according, at the  
" time. This custom also agrees with that of  
" other nations; as for example, before the Jews  
" came to the land of promise, there were  
" thirty kings <sup>under</sup> in one King, over that country  
" although it was not more than 200 miles in

14/10/38/15 (XXXII)



" in length and 50 in breadth. This country  
 " was called Tir-Canaan from Canan, son of  
 " Cam, son of Noah; "the land of promise"  
 " because God promised it to Abraham and  
 " his seed; Israel afterwards from the sons  
 " of Israel, and Judaea from the Jews; Peles-  
 " tina from the Philistines, and the holy land  
 " from the work of our salvation having  
 " been effected in it, viz the birth and  
 " Crucifixion of Christ. &c. &c.

" Understand the years underwritten refer  
 " to the deaths of the chiefs.

" <sup>xpi</sup> A. D. 983 Hugh O'Dowd, King of all north  
 " Connaught, died.

" 1005 Malronay O'Dowd King of the Hy-  
 " Fiachrach-Murresh.

" 1096 Murtagh O'Dowd, King of Tirawley

" Tireragh and Barra, occisus est

" 1126 Donn O'Dowd, King of Tirawley, Tireragh and Barra was  
 " crowned as he was carrying off a prey from Tirconnell.

" 1143 Hugh, the son of Murtagh O'Dowd

" King of Tir-Awley, and of the north Hy-

" Fiachrach; & Rory Mear, son of Faichleach,  
 who



" was son of Mall, King of the country  
" extending from the Rode to Cowney.

" 1162. The Cornavagh O'Donnell lord of  
" Tir-Shuley occipus est.

" 1180. In this year died Sabia, the daugh-  
" ter of Maunee, who was son of Feiga  
" O'Mahoney, the wife of Feichleach  
" O'Donnell, lord of the country lying  
" between the Rode and the Cowney."

" 1181. Capnavagh, the son of Cornavagh  
" O'Donnell, here apparent of Tir-Shuley  
" occipus est.

" 1213. Donogh O'Donnell sailed with a fleet  
" of 56 ships from the Ince Gall (The  
" brides) "and put in at Inis Raithin (now  
" Inis Raithin) "one of the Ince allas <sup>Clew Bay islets</sup> in  
" Unallia, and compelled Charles the  
" Redhanded <sup>O'Connor</sup> to give him his own lands  
" free without tribute."

" 1242. Brian, Seang O'Donnell (the son of  
" Donogh) King of Tireragh, Tirawley and  
" Garra occipus est.



(62) 311

" 1282. Taichleach, the son of Maloney  
" O'Dowd, King of Tireragh and Tirawley  
" occipus est."

" 1291. Conor Conallach O'Dowd, Lord  
" of Tireragh was drowned in the Shan-  
" non."

" 1337. Donogh Mor O'Dowd, heir appa-  
" rent of Tireragh, died."

" 1350. William O'Dowd, Bishop of Kill:  
" ala, died."

" 1354. Brian O'Dowd, King of Tireragh,  
" and Tirawley, died in his own house  
" after having enjoyed the lordship  
" 84 years!!

" 1380. Donnell Cleireach, the son of  
" Brian O'Dowd, King of Tireragh and  
" Tirawley, died after a reign of <sup>26</sup> 36  
" years."

" 1417. Rory, the son of Donnell Cleireach  
" King



312 (63)

" King of Tireragh and Treamley, died at  
" Dun Neill (in <sup>the Co. of</sup> Sligo) after a reign  
" of 37 years."

" 1432. Teige Kevagh O'Dowds (the son  
" of Donnell Cleireach), King of  
" Tireragh, died at Eiscir Abhann  
" (now Esker in Sligo) after a reign  
" of 15 years. The daughter of O'Mailley  
" was the mother of the two last princes  
" (Rory and Teige)

" Maloney, the son of Rory O'Dowd lord  
" of Tireragh 18 years. The daughter of  
" Mac Costello was his mother. He was  
" made O'Dowd (or O'Dowdeds) in 1432

" Donnell of Ballycottle was O'Dowd 7  
" years. He was made O'Dowd in the  
" year 1447-

" Teige Boy, the son of Teige, 3 years

" Illane Glas, the brother of Teige Boy 14 years

" Edmond, the son of Copnawagh 6 months and  
" 5 weeks.

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(64) 313

"Donnell Ballach or Brian Cam, the son of  
"Casnawagh, 2 years.

"Eoghan Mac, the son of Rory 14 years.

"William, the son of Donnell Ballach  $\frac{1}{2}$  year

"Brian age,  $\frac{1}{2}$  year

"Donogh Ultach or Munnus the son of Teige

"Boy or Felim, the son of Teige Boy 19 years

"Connor, the son of Dermot, who was the  
"son of Maloney, 30 years.

"Eoghan, the son of Conor, 7 years.

"Cathal Duff, the son of Conor —

---

How the O' Dawd was inaugurated

It is stated in the Book of the Hy-Fiach-  
rach that the O'Caomhain (O'Keearns)  
the senior branch and  
were originally the chiefs of the Hy-  
Fiacharach until they lost their title  
to that dignity by incurring the wrath  
of the illustrious Saxon St. Gerald, who  
transferred the chieftainship to their  
relatives, O'Dawds. I shall translate the  
account of this transfer from the works of  
Donald Mac Firbis.



" According to the ancient learned writers  
 " and the Leabhar Balbh (Dumb Book!)  
 " of James Mac Firbis, the wife of C  
 " Caomhain turned the Saxon Saint Gerald  
 " from the door of the Caher, <sup>of Obaomhain</sup> which is  
 " called bathair mor, one evening; whereupon  
 " that Saint and his 300 associates pronounced  
 " a curse ~~a curse~~ on Caomhain and his  
 " posterity, that there should be no kings  
 " of them for ever.

" When Hugh, <sup>son of</sup> the grandson of Caomhain  
 " heard this he got sorry that his grand-  
 " father should be cursed by an <sup>angry</sup> angry  
 " Saint in consequence of the evil deed  
 " of a <sup>crazy</sup> cruel woman, who had issue;  
 " And he went to Gerald to pacify  
 " him, and although he succeeded in  
 " pacifying him, it was of no avail  
 " to Hugh, for Gerald would not agree  
 " to make peace with any of the des-  
 " cendants

14/10/28/15 (XXV)



(66) 315  
"endants of the woman who turned him  
" from her door, but he consented that  
" the lordship of O'Caomhain <sup>might</sup> should be  
" transferred to the posterity of Dermot,  
" the son of Cathal, who was the son  
" of Caomhan, that is, the son of the  
" lunial or handmaid of the woman whose  
" posterity were cursed.  
" They afterwards received the following consi-  
" derations from their elevated brethren the  
" O'Dowdys, viz a tuath in every country  
" in the principality extending from the  
" River Robe to the Lowney; the privilege  
" of sitting first at the drinking house,  
" and the marshalling of the troops for  
" battle. O'Dowd also should always stand  
" up in the presence of O'Caomhain, and  
" give him the first drink and the first  
" bath. And every one in his (O'Dowd's) coun-  
" try who takes arms for the first time  
" must take them from the hand of the  
" the



" the representative of Dermot, the son of  
" Cathal, who was son of Oaomhan.  
" Oaomhan was also entitled to the  
" Luach Leapa of each King's daughter  
" and to the steed and battle dress of  
" each King of the O'Dawds after his  
" inauguration, and M.<sup>c</sup> Firbis, the ollave  
" was entitled to the same from Oaomhan.

The following account of the manner  
in which the O'Dawd was inaugurated  
is translated from the book of Lecan  
fol. 82, p. a.

" When the O'Dawd is inaugurated  
" Oaomhan receives his army, battle-dress, &  
" steed, and Mac Firbis receives the army  
" and battle-dress of Oaomhan. And it is  
" not ever lawful to inaugurate O'Dawd until  
" Oaomhan and Mac Firbis be present, to  
" call him the name, and until Mac Firbis brings  
" the <sup>corp na place</sup> body of the rod over the head of O'Dawd.

Then



(68) <sup>317</sup> " Then every ecclesiastic and every Court of  
 " a church, and every Bishop and Chief  
 " of a territory pronounce the name after  
 " O'Gaomhain and Mac Firbis. There are  
 " two barns in which O'Dowd may be inau-  
 " -gurated, namely barn Amhalghaidh in  
 " the territory of Tirawley, and barn inghine  
 " Bhríain east of the Moy in the territory  
 " of Tíraraigh. Should the O'Dowd happen  
 " to be in Tirawley at the time of his  
 " being about to be inaugurated, he <sup>might</sup> ~~should~~  
 " go to barn Amalg to have his title  
 " conferred on him, so as the chieftains are  
 " present; and should he be near barn  
 " inghine Bhríain, it is not necessary for him  
 " to go <sup>westwards</sup> over to barn Amhalghaidh; and sh<sup>d</sup>  
 " he be at barn Amhalghaidh it is not  
 " necessary for him to go eastwards\*, for it  
 " was (his ancestor) Amhalghadh (i. e. Awley) the  
 " son

\* The Mac Firbis write down "Amall" relatively to O'Gaomhain where they themselves were located.



Aug 31<sup>st</sup> (69)  
2001

" son of Fiachra Mgaide who formed the capn  
" for himself, that he himself and his follow-  
" -ers might be inaugurated Lords upon  
" it. It is in this Carn that Amhalgadh  
" himself is interred, and it was from him  
" it received its name. Every king of the  
" race of Fiachra who will not be inaugura-  
" ted after the manner aforesaid, shall have  
" shortness of life, his seed shall not be  
" illustrious, and he shall never see the  
" Kingdom of God". Amen."

Subdivisions of Hy-Fiachrach  
lying in the County of Mayo.

## 1. Beara.

14/10/28/15 (xxxvii)

Situation and extent. We have the testimony of  
the Book of the Hy-Fiachrach to prove  
that



that the limits of the ancient territory of Beara were different from those of the present Barony which preserves the name. The territory of Beara is described in the Book of the Hy-Fiachrach as extending from the River Robe northwards to Rathain (now Rahany in the parish of Island-easy) and from the stream called Fionnghlaig <sup>(now the Kille River)</sup> at the east to Maiteog, at Aghagower.

Ó Róda do Raian puaró  
 Críoc éada cornuó na pluais  
 Ó Fionghlaig do áccuís corn  
 do Maiteóg ácharó gabair.

This territory was subdivided into several minor Tuathas as specified in the letters about the <sup>respective</sup> parishes. It contained the 24 Ballys constituting the Terman of Balla, and the isolated part of the parish of Mayo, on which the abbey stands.

History. The earliest notice which occurs of this territory in Irish history, is that previously to its occupation by the Scoti, it was inhabited by that race of the Bolgae called (Damnonii, evidently the



the same people who were located in, and gave name to Devon-shire anciently called Damnon-shire or Doman-shire. The Leean Records preserved by the Mac Firbisces distinctly state that the Damnanii were located in the territory of beara, in Tirawley and Tireragh, and possessed all the Country lying between the Rivers Robe and Conny, that is the very Country which the representative of the Scoti chief Fiachra Algaish afterwards governed.

For the tributes which this and the other territories in this County paid to the King of Connaught, see page 285-

The Four Masters have collected the following historical references to this territory

" A.D. 544. The battle of Cuil Conaire in beara

" was fought by Fergus and (Dormell, two sons of

" Moriastagh Mac Eric against Ailill, Aodh

" and the forces of Connaught. Ailill and Aodh



<sup>321</sup>  
(72) Godh were killed.

A.D. 1094 The Erenach of Achadh Tabhair  
(Aghagower) was killed by the men of Beara.

" 1206 Hugh O'Goirmghialla, lord of Partry  
" of Beara, was slain by the men of Beara.

" 1227 Torlogh O'Conor and the English of  
" Meath marched into Beara and forced  
" hostages from the son of Murtagh O'  
" Conor, and carried off a number of  
" fat cows from every triocha chead in  
" his possession.

" 1238 The barons of Ireland went to  
" Connaught and commenced erecting castles  
" in that province. They erected Castles on  
" this occasion in Cumaine <sup>Kilmaine Pass</sup> Guile and in  
" Beara.

" 1247 Torlogh O'Conor after having burned  
" Galway marched into Beara, where Jordan  
" de Exeter, the Blann Adam and the English  
" of



322  
(73)

"Beara assembled to oppose him, and  
"Torlogh perceiving that he had not an  
"army numerous enough to fight them, depart-  
"ed and left the country to them:

"1273, Flaann O'Sienny, Lord of Beara was  
"slain by the O'Murrys in a dispute a  
"bout the lordship of Beara, through the  
"intervention of Hugh, the son of Felim O'Honor.  
(Shane O'Dugan informs us that there were  
three rival chiefs in Beara viz O'Murry,  
O'Gormog and O'Tierney)

"1385 The Mac Donogh's committed great de-  
"predations in Beara, but the sons of Ca-  
"thal oge O'Honor, the Stauntons and  
"many others who were along with them over-  
"took them, and the Mac Donogh's were  
"defeated, (many people killed,) and forced  
"to go into Kill Conduff afterwards.

14/0/28/15 (XXXIX)

"1412 Brian O'Honor made an incursion into the  
"territories Gaileang, Clann Cuain, Beara and



(74) and Conmaicne Guile. Taladh, and destroyed them  
by fire and sword.

" 1587 Lahn oge the son of Rickard who was  
" son of Lahn of the Sermon (i.e. Balla) was  
" slain in a nocturnal aggression by a par-  
" ty of the Clann-Donnell on an island  
" in Finn-loch beara called Oilean na  
" m. Bannighe dh (now Annies)

Giolla Iosa More Mac Firis thus speaks of the  
three (rival) Kings of Keara in the poem addressed to  
the O'Dowd in 1457.

Ar Ceapa na gcoll gceopa

Trí rís uairle ionnolta  
feòna san cló ó ceannib  
meánna móir 's a míleáuib

O' Tígearnaib na d-creab péis

O' Sorunáil náir túill toibem

Slois san deaíal re deaburó

móir meánuir o' m'urpádaib.

The name which  
Mac Firis calls  
o' Gormhaill is  
called by the  
Four Masters

(an. 1206) o' Gorm

ghialla, and

by o' Dugan

o' Gormóg.

The name is now

o' Sorunós in Irish

but Gorman in English.

Thom o' Dugan thus:

O' m'urpádaib co meánmáin

O' Sorunós, o' Tígearnaib

Deáiméin ar deata do'n Spurnis

Ar Ceapa d'impéirí Aluis.



## II. Clann Bhuidin

I have been this long time on the look out for the situation of this territory, and have at length found a clue to its situation, but I must study the English, <sup>Irish</sup> documents better before I can attempt to define its limits. I shall however place the Irish evidences which bear upon it in as tangible a form as I can, and be on the look out for more evidences. Duaid Mac Firbis speaks of this tribe and territory as follows

"The Clann Bhuidin here"

"The Clann Bhuidin are next to the men of  
"beard as far as regards genealogical rela-  
"tionship, for both are of the race of  
"Ere Bulbhuidhe, the son of Fiachra.

"O'Quinn, O'Molina, and Mag Flanigan  
"are the three chieftains of Clann Bhuidin.  
"They (the tribe of Clann Bhuidin) were other



76<sup>th</sup> - <sup>called</sup> Fir-thire, and also Fir-suire from the  
 " River called suire, which flows by the place  
 " at this day called Castletar.

" Cuan (the son of Eochy Glann, son of  
 " Feradach, son of Ross Daimthigh, son of  
 " Maine Muimric, son of Ere Culbhuishe,  
 " son of Fiachra) is ancestor of the clann  
 " Cuain and their tribes as stated in this  
 " Rann:

" Cuan mor, the son of Eochy the hospitable  
 " From him the clann Cuain are sprung  
 " And the Fir-thire of tribes  
 " A tribe without fault since they received  
 " the faith.

" The cause for which the clann Cuain and  
 " Fir-thire were taken from the race of  
 " Fiachrach is as follows. Rory near, the son  
 " of Taichleach, who was the son of Niall  
 " Odawd, a king, who possessed the whole  
 " country from the Roche to the Lawney,  
 " went



" <sup>went</sup> on his royal visitation to the house of  
 " Donnell O'Quin, chief of the Clann  
 " Cuain. At this time O'Quin had a  
 " beautiful, marriageable daughter, whom  
 " O'Dowd took to his bed by force  
 " that night. O'Quin killed him  
 " by treachery the next day, and then  
 " fled to the protection of the Clann-  
 " Maheony, viz of Tomattach Mac  
 " Dermott, and gave himself and his  
 " territory up to him, which remains so  
 " to this day. The Clann Cuain are  
 " the Fir-puire <sup>upper</sup> ~~at the south side~~  
 " and the Fir-puire <sup>Lower</sup> ~~at this side~~ of  
 " the River as we have already said.

The same territory is thus most distinctly  
 mentioned by Donald Mac Firbis in his  
 pedigree of De Burgo.

14/D/28/15 (x11)

" From a different compilation.  
 " Thomas the son of Edmond Albanach



78. " had five sons among whom he divided  
 " his territory. He placed Walter in Con-  
 " - <sup>Kilmamoy</sup>maire <sup>of the beard</sup>Guile, Edmond na Treasige  
 " in Clann Cuain, Richard of Turlach  
 " in Tuath Truim John in Muintir -  
 " Chreagain; Thomas oge in Pobblegarr;  
 " N. B. Tuath Truim was called Fir-  
 " thire before the English Conquest;  
 " O' Quin was its Lord at that time;  
 " the Red Earl possessed it after  
 " O' Quin; Goggan after the Red  
 " Earl, and Sir William Burke after  
 " Goggan. Edmond Albanagh had  
 " it afterwards."

This compared with the description of the  
 extent of Carra makes it appear at  
 once that the territory of the Clann  
-Cuain comprised the parishes of  
 Aghish, Islandeady and Turlough. <sup>in</sup>



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[79]

in the present Barony of Keara.

This shews that the English in forming Baronies altered the boundaries of the ancient Irish territories as suited their convenience. They cut off a large piece from the southern part of the territory of Ceara and added Clann Cuain to the north of it to form the Barony. They also cut off the 24 Ballys <sup>in</sup> of the tennan of Balla, from this territory and added it to the Barony of Clannorris. (See letter on the parish of Balla.)

Giolla Rosa Mor Mac Fhirbis thus writes upon the manner in which the O'Dowd lost this territory of Clann Cuain.

14/10/28/15 (x/111)



Do cloin Ene cúlbuíbe do clár  
 fíor chíre ná ppeabí polar  
 agas clán cúdaín gan còll  
 nárí gan urán ar ollam  
 ar cloinn chuidín na gcreadé d-rom  
 trí tadoirís do cleadé comloñ  
 b'abha do tuill dá toga  
 O' Cuir calma a céudróga  
 Maí lánagán ná celedé ocorp  
 leir h-áirgead oipear eadéron  
 O' Maol-sona t'all ná t'is  
 fa éran díona dá d'adoinb.  
 Do gab O' Cuir uair ele  
 tadoirisedé ar d-tíre-ne  
 fa cruais a comloñ fa cém.  
 Eoinnall, no do b'ruair oibém.  
 'S O' d-Cuir tápla 's a t'úga  
 ingear álarí doncúma  
 noíar gab ri comá cruais  
 Ir i dá toga as t'radéuib.  
 Tápla ne a lín ir tír t'ear  
 Ri o b'-fíacraich fuair doibnear  
 Ruairí mac t'arclís ná d'treab  
Slat dáir díenís dáé inb'ear!  
 Do t'ach ur chuirí ná d'treab d-te  
 téo O' d'áda ó d'ín d'uirpe  
 méne mói fionnáiige fáil  
 ar rós iongaile d'págbail.



Do égo Ruaidrí na ríad mear  
 an ingean ceán-dub cner-geal  
 Indorur an **Émānān** glōn  
 -polur an ciab-nāir cobparō!

Émānān Ruaidrí an ríad cūrr  
 an ingean adōa ālūn  
 ar tréun túpla ar a āpe  
 Dānna déur don deāgbāle

Do ní o' dūbā a dūn cūn  
 ālndeoru ingene Dhomnūll  
 le tréun ó táinīs ir teach,  
 Rāinīs an ríad go ríadteach.

Marbēar ní Rāta brānūib  
 le o' d cūn do cōrrlūib  
 mar do bā a m-bāozāl beārnā  
 'na aomur trā an tīgeārnā.

Tād go moch ar na mārūch  
 O' cūn na ríad rōgrāōach  
 díol gach féāōnā 'na féarūib  
 Do ríol meārōa mārēāōg  
 Tomaltach mōr na dtrēāb d-te  
 Māc Dārmāda ó bīuē bōīne  
 fā a mār do cōrō an cīneāō  
 Dāib do fāōm dēur ālndlēāō.



(82)

atáio o'n b'poin á le  
 clán chuain p'p'p'p'p'p'p'  
 San lúas carpa ná gcednub  
 up' p'luaz máicne m'up'p'p'p'p'  
 clán m'aoilpuand ná p'udg medp.  
 Dé p'udp'p'p'p'p'p'p'p'p'p'  
 a leanimín n'í du d'ó'n d'p'p'p'p'  
 deasluaz a cnu p'e c'p'p'p'p'p'.

Giolla Iosa More 1417

- " The great Firthiré, of the limpid stream <sup>na p'p'p'p'p'p'p'p'</sup>  
 " Descend; tis known, from Orc of yellow hair, <sup>cul b'uidé</sup>  
 " As the brave Clann Cuain without a stain  
 " For whom the ollavs have composed much song.  
 " The great Clann Cuain of heavy prey <sup>na c'p'p'p'p'p'p'p'</sup> are ruled  
 " By three illustrious chieftains <sup>so cleat' comlo'n</sup> used to war,  
 " Of whom O'Quin is first and most renowned,  
 " A warrior worthy of great Banba's throne;  
 " Mag-Lanigan, the next, of polished spears  
 " By whom the lands of strangers oft are <sup>preyed</sup> spoiled  
 " And next to him is O'Malina, who  
 " Is sheltering tree to people at his house.



" One time the brave O'Quin assumed command  
 " O'er all this country: Donnell was his name.  
 " His courage, dignity and name were high  
 " Until at last misfortune <sup>no so broad or better</sup> stained his fame.  
 " This Donnell had a daughter, lovely, fair,  
 " For whom the neighbouring chieftains sighed,  
 " But sighed in vain, for she rejected all  
 " Their ardent wooings <sup>could</sup> great rewards, and tears!  
 " At this same time a great and happy King  
 " Ruled o'er Hy-Fiachria: Rory was his name  
 " (The son of Fiachlach) lord of numerous tribes.  
 " A <sup>late</sup> rod to whom the <sup>the is calling a man a fishing rod</sup> Invers all were known!  
 " O'Dawd, distinguished prop of Erin's plain,  
 " Set out from his great fort, Dun Guaire, and  
 " Soon reached O'Quin's fair house of fiery tribes  
 " To claim his royal prerogative - a feast;  
 " And Rory of the rapid onsets viewed  
 " The blackhaired, brightkinned daughter of O'Quin  
 " As she at the door of her bright Greenan stood.  
 " Her mien tho' modest was emitting light!



(84) 333

"And Rory of the fiery glances loved  
"This comely daughter, beautiful and soft,  
"And would not check his Keen, but <sup>soul</sup> desire  
("The cause of tears to Donnell's guiltless house"),  
"Until he gained possession of the fair  
"And honourable daughter of O'Quinn  
"By violence; and soon the story spread.  
"O'Quinn on hearing of this foulest deed  
"Became enraged to madness, and he took  
"A keen-edged blade & murdered the O'Dowd,  
"Who being left without protection, in  
<sup>baizal beapna</sup> <sup>victim</sup>  
"The gap of danger, fell an easy prey.  
"And on the morrow early, proud O'Quinn  
"Of worthy, high-souled and indignant hosts,  
"Set out for Silmureia, and applied  
"To Tomattach Mac Dermot, named the Great  
"And under his protection placed himself  
"And his great tribe; declaring that from thence  
"Mac Dermot, not O'Dowd, should be his King.



" And from that day till this, the Clann-Mathruam  
 " Have lorded o'er Firthire and Clann Cuinn  
 " But they've no right from Charter, blood or sway;  
 " And these brave people should again unite  
 " With their own chief: O'Dauid is their true lord  
 " And they're cut off from his parental care  
 " Like mutes removed from their <sup>seidoluis a cnu ne cpoiburng</sup> congenial oak."

This relieves the character of the Irish  
 a good deal, and to my very great satisfaction  
 for I had been under the impression that  
 the daughter of O'Quinn would feel her-  
 self honoured in being deflowered by the  
 King of the Hy-Fiachrach, her lord  
 and master; but this poem which is as  
 genuine a historical document as any  
 extant in any language, proves that  
 O'Quinn had high and honourable feel-  
 ings, and acted in the same way that  
 I myself would under such circum-  
 -stances. I do not believe however that

14/10/88/15 (1/10)



86) 335  
a peasant would have the same feelings at  
that period (1213).

Giolla Tapa mor Mac Firbis the author of this poem, after having enumerated the tribes and territories in the Country of the Hy-Fiachrach extending from the Roke to the Cawney, thus concludes by a truly Bardic address to the O'Donnell then reigning, - an address which throws great light upon the adoration then paid to a king of a territory, and is well worthy the consideration of the philosopher. (This however is not so extravagant as the address to Soleiman the Sultan whose spittle would sweeten an ocean of gall.)

Now having reckoned all the noble branches

Which widely shoot out from the stock of *Triachra*,  
 2. *gynanthum* sup of *gynanthum*

<sup>εμμελῶς</sup> <sup>ὁμοίως ὅτι εμμελῶς</sup>  
 " Let us proceed, — may luck attend our footsteps, —

" To greet o'Dawdd their great lord at Durlas

44 Where we shall find the noble hand of bounty

outstretched to give rewards like Conn and Cowry

In thy good reign O. Teige! who ne'er refused  
나쁜 친구를 near

The face of man, than much esteemed. O Sarda!



I wish we had a worthy O'Donnell in Tin Chibach at pre-  
-sent to stop the dam, but we fear that the present O'Donnell  
of Buncormilow, who is Feige also, is not worthy or capable  
enough to make the dam shine. He is brother to the attorney of Mullin  
and to be far from being a good lawyer enough to influence the regiment!!!

The fragrant kernels of the nuts of hazles  
have been as large as any full-grown apples! <sup>(1)</sup>

In thy good reign no floods or mountain torrents  
destroy the fields. No, no, my righteous chieftain! <sup>(2)</sup>

But 'neath thy <sup>eye</sup> all things are seen to flourish.

And as thy steward goes round among thy subjects  
He finds them wealthy, vigorous and happy.

O King of radiant face, <sup>and</sup> dark brown eye-brows

In thy good reign the grateful earth is showing  
In lavish floods, its fruits upon thy people.

For thou hast caused the goodly <sup>days</sup> ~~plains~~ <sup>(3)</sup> of heaven  
To fall in time\*, to fertilize its bosom.

And cause the kine to yield their milk in river!

O son of Donnell of the fort of Guaire

How oft hast thou relieved the weak & needy,

" How oft hast thou bestowed upon the poets

" The rents of Barra for their compositions,

" Which now the earth and fertile trees acknowledge. <sup>(4)</sup>

1, 2, 3, 4. It was firmly believed by the ancient Irish  
that when their King was righteous <sup>worthy</sup>, God <sup>sent</sup> ~~gave~~ favour and  
ble seapong; but that floods and rainy harvests like  
the present were the surest signs of the unwor-  
-thiness of the monarch. See Cormac's Instructions  
to his son Garbre, and Feige Mac Dary's address to  
Donogh 4<sup>th</sup> Earl of Fermanagh.

14/10/28/15 (5)



" Stand oft at thy bright Brugh, fair-fingered tower  
 " Who dwellest at the Lanney's rapid river  
 " How Bayle's good abbot gotten kine and treasure.

" Shall I advise thee, son of regal parents!  
 " To march to Croghan and assert thy just right.  
 " <sup>store</sup> Renew the splendors of that ancient dwelling  
 " Disperse the gloom which now sits brooding o'er it  
 " And prove thyself the worthy heir of Dathy?  
 " Shouldst thou attempt to gain this ancient palace  
 " The tribes that dwell along the May old river  
 " Would all spring up like griffins to support thee  
 " But no! do <sup>not</sup> ~~apart~~ abandon old Sir Fiachrach  
 " of princely mansions for the house of Cuachan.  
 " For though the plains of May-nie are the brighter  
 " 'Tis better still to dwell here at the ocean  
 " In Maicnia's ever celebrated region"<sup>(1)</sup>  
 " Do not abandon the old fort of Durlap  
 " Round which are aged trees and flow'ry meadows  
 " Resort of Bishops, saints and learned poets  
 " For all the honor of the house of Cuachan!

(1) This is a sound advice of the Bard's, because he knew very well that iDawda, even though he was the heir of Dathy would never succeed in making himself master of Croghan.



" \* \* \* \* \*

" \* \* \* \* \* <sup>catch</sup>

" O! Griffin of the battleport of Conry

" In vain may foreigners invade thy Kingdom

" For noble hosts shall spring up to defend thee

" The chieftains of this spacious land of Tiachra

" Whose lion hearts expand with joy to view thee -

" The senior representative of Dathig.

" The chiefs of Corra will be seen upbounding

" The hosts of Erag, men <sup>do cap comlan</sup> so fond of fighting

" And thy Ely-Auley, men of spear, shall rise up

" To drive thy foes like flocks of sheep before them!

" Oh! son of Donnell, heir of Donnell's daughter,

" The blood of both the Donnelly is united

" In thee, who hast the courage of thy father

" And ~~the~~ lion strength, and vigor of i'Donnell \*

13 " The plain of Moy alone is not thy Kingdom

" Nor all the lands which once belonged to Lemur

" For all the Books preserved by my forefathers

\* Reginalda, the daughter of i'Donnell of  
Derry was his mother.

14/10/28/15 (xlviii)



" He proofo that the O'Dowda is entitled  
 " To all the lands as far as the Alk-mountains!!  
 " Once conquered by his anceptor King Dathy.  
 " When'er the great and warlike clan of Fiachra,  
 " March forth commanded by their noble chieftain,  
 " The May-Navi tribes being panic struck to view them,  
 " They quickly gain the heavy spoils of Cruachan.  
 " And they will go, may luck attend their footsteps  
 " To Cruachan <sup>Path</sup> now held by the clann Connor  
 " To take possession of that ancient palace.  
 " In right of their descent from Tuahal Techtmar.  
 " The large faced grandson of great Brian O'Dowda,  
 " The rightful heir of Temur and Dinn-Leary.  
 " To now like all the kings who came before him  
 " For ever on the watch to take possession  
 " of the old hill <sup>of Tara</sup> on which was Tuahal's mansion.  
 " And of the ballys round the rath of Cruachan.  
 " His face which beams with all the pride of Dathy  
 " His noble stature, skill, and might in action  
 " His eloquence and powers of observation  
 " Command respect and deepest veneration



" And all the bards, and those who seek for presents  
 " Well know how Teige doth lavish all his riches  
 " Which he receives in copious golden showers  
 " And which he scatters <sup>'mong</sup> on the literati  
 " The poor, the rich, the weak, the strong and needy  
 " As chaff is scattered by the winds of heaven.  
 " The western Bards do not more eloquently  
 " Bestow their praises on the son of Connell  
 " The furious Griffin of the land of Galian<sup>(1)</sup>  
 " Than doth the produce<sup>(2)</sup> of this western region.  
 " Had not a great and truly learned poet  
 " Already sung of all his great relations  
 " I would here sing his pedigree's wide branches  
 " For the O'Dowda whose true seat is Temur.

(1) Galian: The Damnonii and Galianii <sup>had</sup> occupied  
 this district before the Scotti family of  
 the Hy-Fiachrach drove them out.

14/D/28/15(x/III)

(2) The produce of the land shows the worthi-  
 -ness of its King: when the produce is rich it  
 lauds the righteousness of the King! Curious figure



92) 141

" But I have sung, what all the rest omitted  
" of all the chieftains, Brooses and their catreds,  
" And all the Doons within his wide dominion  
" From Roba's margin to the stream of Cowney.  
" From that blest year in which the saviour Jesus  
" Was born of Mary in the town of Bethel  
" Until this poem was built by me Mac Firbis  
" In honor of the noble clan of Fiachra  
" One thousand years four hundred, ten and seven  
" Have rolled from time into the sea eternal.



344<sup>93</sup>

The following list of the Kings of Connaught of the Hy-Fiachrach race will throw some light upon the foregoing address to the O'Dowda in 1417.

"The kings of Connaught of the Hy-Fiachrach  
" race. (the monarch)

12. "Fiachra, the son of Eochy Mlaguaine, governed Con-  
" naught 12 years having succeeded his brother  
" <sup>Brian</sup> who was killed by the Lagenians. After the  
" death of Brian his brother King Niall of the Nine  
" hostages selected Fiachra as his general. And on  
" the occasion of Fiachra's having gone to Munster  
" to <sup>force</sup> receive the rents of the king, the Memonians met  
" him in battle at Kenry, <sup>camp, die</sup> in which he defeated them,  
" and <sup>obtained</sup> seized upon the hostages of Munster. ~~But~~ Fiach.  
" <sup>however</sup> was wounded in this battle by Maighe Meap-  
" cora, one of the Ernaans, and regardless of  
" his wounds, he ~~returned~~ set out for Temur in  
" triumph with the hostages of Munster. But  
" the hostages of Munster observing the feeble  
" state to which he was reduced by the venom of  
" his wounds acted treacherously towards, and  
" 14/12/15 (1814) buried



(94) <sup>343</sup>  
" buried him alive in the ground in My-ellac-  
" Maig in Bregia. And thus he fell a victim  
" to Romanian treachery.

" 2. Dathi, the son of the aforepaid assumed the  
" government of Connaught, and the monarchy of  
" Ireland in Connaught which he retained for  
" 23 years when he was killed at the Alps  
" by a <sup>saignean tinge</sup> thunderbolt.

The Book of the Hy-Fiachrach thus speaks of  
Dathi:

" Dathi, the son of Fiachra, succeeded Niall of the  
" Nine hostages, and was 27 years <sup>Emperor</sup> monarch of  
" Ireland Scotland, Britain and of all the countries  
" as far as the Alpine mountains. He fought the  
" following battles in defence of Ireland: viz the bat-  
" tle of Ath-Talmaidhe, the battle of Bodaighe, the  
" battle of Kath Cruachan, the battle of Moy-Silve; the  
" several battles in Albain (Scotland); the battle of  
" Moy-bircain, and the battle of Brath."

" After this Dathi set out with the forces of Ire-



"land across the Italian sea with the intention  
 "of going to Italy" (and like another Hannibal  
 "thunder at the gates of Rome)" and he pursued his  
 "course" <sup>to revenge the death of all of the 9 hostages</sup>  
 "to the very foot of the Alps. This was the time  
 "that Formenius or Parmenius, King of Thrace after  
 "having abdicated his crown, set out on a pilgrim-  
 "age to the Alps where he erected <sup>as a hermitage</sup> a Tor-Cathruch  
 "of sods and stones, sixty feet in height, in the  
 "middle of which he <sup>lived</sup> resided, being eleven feet  
 "from the light" <sup>\*</sup> and never seeing a ray of the  
 "light of the sun or any other <sup>luminary</sup> light. When the  
 "King's <sup>troops</sup> saw the tower they went to destroy it, and  
 "they demolished and plundered it. When Formenius  
 "perceived the wind blowing in upon him <sup>he</sup> God raised <sup>him</sup>  
 "up <sup>one thousand paces</sup> from the tower of sods in a <sup>fiery chariot?</sup> globe of fire, and  
 "he (Formenius) thus poised in the air and raised <sup>one thou-</sup>  
 "sand paces over the heads of the gentile Scots <sup>prayed</sup> that  
 "King Dathi's reign might <sup>continue</sup> ~~last~~ no longer; and he also  
 "prayed that his tomb or monument might not be  
 "magnificent. And Dathi enjoyed life only while they  
 "were destroying the tower, for after its destruction a  
 "flash of lightning came from heaven and struck him  
 "dead."

\* The tower was 22 feet in diameter. There is no tower  
 like now in Ireland

14/10/28/15 (C)



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" When the men of Ireland <sup>had</sup> perceived this they placed  
" a lighted <sup>cigar?</sup> sponge in the King's mouth that the people  
" might suppose him living, and that it was his breath  
" was coming out of his mouth."

" The learned assert that it was the same flash  
" of lightning by which Niall of the Nine Hostages  
" was killed, that God sent at the request of Hor-  
" -mening to kill Dathi."

" Aulay, the son of Dathi then assumed the  
" command of the Irish forces, and carrying the  
" body of the King with him <sup>his father</sup> (with the sponge light-  
" ed in his mouth as already mentioned) by means of which  
" he gained nine battles by sea and ten by land  
" for the sight of the body of the King so animated  
" the people that they drove the <sup>popping</sup> forces before them. The  
" following are the names of the battles gained on  
" this occasion, viz the battle of Corpar, the battle of  
" <sup>to Kinne</sup> Kinne, the battle of Colom, the battle of Fail, the  
" battle of Miscal, the battle of Lundon, the battle  
" of Coirté, the battle of Moile, the battle of Gre-  
" minis, and the battle of Fermir. These battles  
" were gained by exhibiting the body of Dathi  
" when dead! (repetitio)



The body of Dathi was carried to Ireland  
 and interred at Relig na Riogh <sup>in</sup> Cruachan  
 where the greater number of the Kings of the  
 race of Hereman. he buried. Dungal, Flannag,  
Tuathal and Lomattach were the names of  
 the four servants of trust who brought home  
 the body of Dathi, and buried it on the  
 middle of <sup>the</sup> Monach of Cruachan, where at this  
 day (1666) the Cairthe deary <sup>+</sup> (Red pillar stone)  
 marks his grave near Bath-braghan.  
Awley, the son of Dathi, died in Deisi Breagh  
 (Dece in death) of the venom of the wound which  
 he received in the aforesaid battle, and his  
 dependants settled in Bregia or Breaghmhaigh  
 where they are called Kinel mBecon.

3. Awley or Amhalghaidh (son of Triachra, son of  
Bochy Moyvaine) was the first King of Connaught, who  
 believed <sup>for</sup> in St. Patrick. It was from him Tur-Awley re-  
 ceived its name. He reigned 32 years and died a good death.



(98) 347

4. Oilioll Molt, the son of Dathi reigned first  
20 years king of Connaught, and 20 years more  
monarch of Ireland, when he was killed  
in the battle of Ocha, fought against Loee,  
the son of Laogaire, Moriartach Mac Erca  
Fergus Keirbheoil and Fiachra Lonn, King of  
Dalaradia.

5. Eoghan Bel, the <sup>son</sup> of Kellach and grandson  
of Oilioll Molt reigned 36 years, King of Con-  
naught, when he fell in the battle of Sligo  
by Fergus and Donnell, the two sons of  
Moriartach Mac Erca.

6. Oilioll Lombanna, the son of Muireadhach,  
who was son of Eoghan Bel, was nine years  
King of Connaught.

7. Colman, son of Coffey, son of Goivnéen, son of  
Connell, son of Eoghan, son of Eochy Breac, son  
of Dathi, 21 years



"8. Largnén, the son of Colman, 7 years,

"9. Guaire Sidhne, King of Connaught 13 years, when  
 "he died penitently, and was buried at Clon-  
 "macnoise with honor and veneration.

10. Donogh of Murreph, son of Tiobraide, son  
 "of Maldoon, son of Fiachra Balgy, son of  
 "Dáithe was four years King of Connaught  
 "when he fell in the battle of Corann by  
 "Fergus lord of Kinel-Carbie."

"11. Fergal Sidhne, the son of Artgal, who  
 "was the son of Guaire Sidhne 13 years; reigned.

"12. Indrechtach, the son of Donogh of  
 "Murreph, two years, when he fell by Fergal,  
 "the son of Loingneach, lord of Kinel-Connell  
 "and Fergal, the son of Maldoon, lord of  
 "the Kinel-Owen.

"13. Pilill, the son of Indrechtach, was 8 years  
 "King of Connaught, when he died after having  
 "spent a good life.

14/5/28/15 (60)



"14. Donogh, the son of Cathal, son of Ailill  
 "son of Donogh of Murregh. 15 years, when he  
 "died a natural death.

"15. Flaithri, - the son of Donnell of the  
 "race of Guaire reigned four years  
 "... King of Connaught, and died penitently.

"16. Another Flaithri, two years, but he  
 "resigned the government for the sake  
 "of God, and made a pilgrimage to  
 "Hy-Columbkille to apply himself  
 "to devotion, and where he died, on  
 "his pilgrimage after having gained  
 "victory over the world and the devil."

After this list of the provincial Kings of  
 the Hy-Fiachrach race, Donald Mac Firbis  
 has written the following very curious note

"The Clann Fiachrach, of whom we have treated  
 "above were illustrious for their prosperity, for their  
 "kings and saints, as is evident in this book, until  
 "foreigners, <sup>exteri</sup> and the Irish themselves invaded them;



" an occurrence which happened by the just  
 " <sup>deserve</sup> vengeance of God who hurly down from their  
 " regal thrones proud tyrants, who exercise their  
 " power in cruelty, according to the old proverb

ceper, cays and a noep  
 eper a ngabaro slop paogata  
 agur neam slop neamda

" There is a striking instance of this afforded by  
 " the history of the conquerors of all the Gauls who  
 " were at war with their neighbours, and who not con-  
 " tent with taking Scotland from the Picts and  
 " Melph, seized upon many other Kingdoms as well  
 " of the Nine hostages and others, and also (Dathi  
 " aforepaid, who conquered Scotland, Britain,  
 " France, and as far as the Alps, as we find  
 " at this day <sup>an account of</sup> his triumphs in these countries  
 " and of his death and burial written as left  
 " on record by Torna Egeas who lived in the  
 " <sup>time of Dathi</sup> and as written in different ages by other  
 " learned men his successors. It was I. I. I.

14/10/28/15 (Cm)

and



(102)" and Eochy <sup>learned</sup> Eolach O'Muiri who collected these  
 " things from the Book of Eochy O'Flanigan  
 " of Armagh, the Book of the Monastery, &  
 " many other select Books such as the Leabhar  
 " Buidhe which was taken out of the prison  
 " of Armagh and the Leabhar fearr <sup>of Kente</sup>  
 " of the Monastery, which a reader took  
 " away by stealth, and carried over sea.  
 " and which has not been since discovered.

" I am Donald Mac Firbis, who wrote  
 " those authorities from the <sup>handwriting</sup> Letter of Loach O'  
 " Glegy "of the Controversy"

" It is a living sermon how the Irish were  
 " at this ancient period conquering the  
 " neighbouring Countries far and near  
 " and that the one hundredth part of the  
 " Irish nobility have not as much of  
 " their patrimonies as they could be buried  
 " in



" in, though they expect it in this year  
" 1664. This is not the year of compiling  
" this work, but I have inserted this note  
" some time after the completion of the  
" Book."

(Donald Mac Firis)

The other subdivisions of the country of  
the Hy-Fiachrach within this County  
are Ter-kwley and Torrap, of which  
I have spoken before.



**END**

14 D 28/16

O'Connor, Thomas

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

13 August 1838

4p.

24 cm

RIA



Ballinrobe August 13<sup>th</sup>/98

Sir,

Zoomore is pronounced in Irish *tuat mór* which signifies large country. In the parish, are the ruins of a church called by the same name with it. An abbey, it is locally said, stood where these ruins remain. In the Name book, it is remarked that, Shoneagawna is the name of the ruin of a Castle on an island in the Moy, the only Irish name I could find, most closely approaching on which, is feanáic mór, which lies, I was informed, at the junction of the Moy and Gweesolin rivers, containing the remains of some ruined edifice.

Foxford town in this parish, goes in general throughout the country by the Irish name of bel eafa, signifying the mouth of the Cataract; but when the name 'Foxford' is locally explained, it is said that the old name was bel aia fionais, signifying the mouth of the ford of the fox, which originated from the circumstance of a stone presenting to the eye, a form apparently like that of a fox, which lies near the eel-weir, in the river to the North of Foxford bridge. —

14/10/28/16(i)

And Bel eaga is said to be really, the name of a village in the Parish of Ballinshaglish, and immediately on the other side of the bridge, opposite Foxford town. In this village, there was formerly, tradition says, a Castle called Caisleán na Cnise.

It appears there is no true local knowledge of the period, or of the circumstance <sup>originating</sup> ~~of~~ the name - 'Foxford', in attempting to account for which as to its signification, the local explanation, as already given, was, it must be acknowledged, got up. —

That Bel-eaga was its ancient name, is sufficiently certain, from its being still, constantly used by the Irish speaking people, as the name of the town on every occasion, excepting solely on that of laying down the meaning of Foxford.

To corroborate this observation, I refer to an extract headed 'The County of Mayo — by Mr. Downing [From Mr. Petrie's Collections]', in which we find written, Foxford olim Ballagea.



The words of the passage are -  
 ' Next to that town or Castle of  
 ' Athlahan now called Bellaugh-  
 ' -lahan, was lately built or erected  
 ' by John Birmingham Esq. A new  
 ' plantation of English and Scots,  
 ' and Iron works about two miles  
 ' from thence upon the same river,  
 ' called now Foxford olin Bellasea,  
 ' which occasions a great deal of good  
 ' and quiet in that country, which had  
 ' their buildings in dark woods, where  
 ' as man so late as 1672, could not  
 ' travel that road without danger  
 ' of being killed or robbed by wood  
 ' kern or out layers, of late years  
 ' called Torrs, which haunted  
 ' or frequented them, <sup>there?</sup> and made it their  
 ' head quarters, so that under ten  
 ' men well armed several times  
 ' it was dangerous to travel there,  
 ' which the said Mr. Birmingham's  
 ' plantation made one of the  
 ' civilized parts of the province of  
 ' Connaught -

## Of Killasser Parish.

The Irish name of this parish is *Call Lassar*, which signifies the Church of *S. Lassar* - *Calla S. Lassar*. This Saint's festival is not <sup>now</sup> celebrated in the parish, and the day of the celebration is forgotten. What is said of *Lassar* in *A. A. S. G.*? - Does the name occur in the Calendar?

Only the West gable of the old Church of Killasser remains, there are no architectural features to be seen on it -

There is another old Church called *Call Searnagh* <sup>Searnagh</sup> Church of *Bisnean* <sup>Bisnean</sup>, in ruins in a townland, to which it gave name in this parish. Its extent inside is in length 18 yards, and in breadth about 6 yards. The two gables remain and about  $\frac{1}{3}$  of *S.* side wall <sup>next</sup> East gable.

On the *E.* gable is a window battered every where, excepting a part of the *S.* side, which consists of rudely cut stones. -



The tradition respecting the founder of this Church is that, he was called Caisnean O'Rean, who was a beautiful person ~~in~~ and very gay when young. He happened to have the misfortune of having a daughter by his own Niece, which was of course looked upon as very culpable. The Niece as well as he himself from a feeling of shame left their native country, and went off, each to a different quarter of the Kingdom. Their separation took place whilst the Niece was pregnant, and when the child, which she afterwards brought forth, grew up to the years of maturity, she proved a beautiful girl. Caisnean, whilst he did not yet lose the gaiety, for which he was from his early days remarkable, met accidentally with his daughter, and having no knowledge of her as such, he worked upon her youthful feelings so that she yielded to gratify him in his desires. But having afterwards questioned her as to who she was, and how she was brought up, he recognised, by comparison

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of circumstances of time and other matters, that, she was his own daughter with whom he had connexion. Having taken the whole career of his past life into consideration, he regretted much that his other aberrations were most prominently marked with two most censurable errors - which were - that of having got ~~the~~ his own niece with child; and afterwards, that of having criminal intimacy with the offspring of his own body. - Agitated by the enormity of such crimes, he went off to Rome, with the <sup>expectation</sup> intention of obtaining pardon from the Pope; - he got admission to see his Holiness. When he went before the Pope; as he was a well looking man, who had great confidence - an idea of self sufficiency, founded upon his having been descended from the distinguished family of the C'Brains, his Holiness regarding the external expression of the man, as indicative of high notions, requested, with condescended kindness, that he would be pleased



to take a chair, and sit down. Upon which, Caisnean O'Brian replied that he would neither take a chair nor sit down, till he should first explain to him, the occasion of his coming from Ireland. The Pope, then, asked him the reason of his undertaking the journey, and receiving a candid acknowledgement from Caisnean, enquired minutely into the circumstances of the facts. His Holiness asked him what he did to his niece Cécilca-rp-périn): Báinne clann arce says Caisnean to the Pope. - <sup>Seastnam</sup> Caisnean, then, further told that, he had connexion with the offspring - his own daughter afterwards, upon which declaration, The Pope enjoined on him to return to his own country, and build a church in it, of which he was to become superintendent himself. Caisnean accordingly obeyed, and built the church, within the ruined walls of which, he and his daughter, it is said, are interred, whose graves are distinguished by two trees, one grown over each grave. —

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Within 20 perches of teampall maol  
burying ground in this parish, there is  
a holy well called tobar a' d'uin. *Taken down*

The Patron day of the Parish, is Saint  
Patrick's day - 17<sup>th</sup> of March. -

In Carrowanedin townland, are the  
ruins of a chapel, which is about 60, or  
80 years old, and which <sup>was</sup> built with  
stones and earth, without lime and  
sand mortar. The ruins stand in a  
fort, in which, is a cave with an entrance to it  
in the Centre of the fort. This chapel  
is commonly called the Chapel of  
Spóirín Cam; (of the crooked nose), which name,  
is obtained from its situation at the foot  
of a hill called Spóirín Cam cnuicám  
- the crooked nose of Carrachan.

*24/3* Carrachan was a territory in Gullen;  
the local extent of which, I have  
given before. I shall next collect  
what is said of it in our extracts. -

*24/3* There was a castle, called Chyplean  
a puball occupied by one Durkan, and  
situated between Loughogira and Lough  
an wellbail, in this Parish. -

J. A. Larcom Esq. 1849

Your obedient  
Servant  
J. A. Connor



**END**

14 D 28/17

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Ballinrobe, Co. Mayo, concerning the history, topography and antiquities of the parishes of Templemore, Killdacammogue (Kildacommoage) and Bohola, with particular reference to their early churches, religious foundations, holy wells, castles and the origins of their place names.

14 August 1838

6p.

24 cm

ill; pencil sketches of the window of church at Keeloges and doorway of the church at Carrownacross, Co. Mayo.



Templemore Parish of — <sup>described</sup> notable objects in — remarked. 361  
 Bohola Parish of — <sup>described</sup> notable objects in — remarked.  
 Hill of Camogue Parish of — <sup>described</sup> notable objects in — remarked.  
 Hill of Camogue Parish of — <sup>described</sup> notable objects in — remarked. Bullinroche. August 24<sup>th</sup> 1838

Sir

Templemore parish in the Barony of Gallen has taken this name from an old Church, called *Templemore* — *templum magnum* — great Church; part of the South side wall of which is still to be seen; with the traces of a window on it. — At the burying ground is a pointed gateway 6½ feet in height, and 5 feet in breadth. — Tradition says. This Church was built 250 years before the Abbey of Ettrale, which lies in ruins a short distance from it to the South.

Archdall in his Monasticon, speaking of Ettrale, on the river Moy in the barony of Gallen and near Athlatham, <sup>referring to Mon. Mon.</sup> says that 'The Sept of Mc. Jordans founded an house here under the invocation of the Holy Cross for friars of the Order of Saint Francis, but it was given to the Dominicans in the year 1252, by Jordan of Exeter, Lord of Athlatham, or by his son Stephen at the particular request of Bagilla his wife, daughter of the Lord Meiler de Birmingham.'

Friar Clarke of the order of St. Dominick lives at present at this abbey. —

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Tradition says that, it was built by the M<sup>c</sup>. Jordan, who erected and occupied Ballylahan Castle, which is now in ruins, near the abbey.

Ballylahan is in Irish pronounced  
bleat'leatan - recte baile atá  
leatan - Town of the broad ford.

There are 12 arches on Ballylahan bridge over the Moy here. —

In an extract from Mr. Petrie's Collections, I find that Mr. Downing, in his County of Mayo, states that 'In this Barony (Gallen) stands the ruins of a fair Dominican Priory of Strade built by the Lord Baron of Athlahen at M<sup>c</sup>. Jordan de Exeter, and Basilica de Birmingham his wife or Lady, daughter of the Lord Baron of Athruvy, in anno - ?

She persuaded her husband after the foundation and building thereof and dedicating it to St. Francis, to obtain a bull from the Pope to alter it to St. Dominick's order &c. &c. —





There is in the townland of Carrow-  
galda in this parish, an old  
Church in ruins, called Teampall  
Móinuc.

KA

Bohola parish. -

The <sup>local</sup> Irish name of this parish is Boi tuala  
recte Boi tuala. i.e. Donnys Tole - a name  
certainly in existence previously to the erection  
of the Church, to which it was transferred. -  
The ruins of the Church lie in Bohola Town-  
land. -

There is a hutt of a castle, it is said,  
in Carrowcastle townland, where there  
lie also, as is remarked in the Name book,  
the ruins of a Church, with which the  
people are not acquainted, as such.

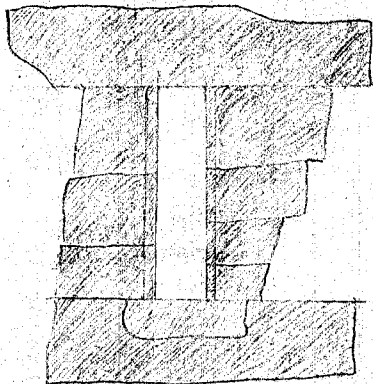


# Killdacamogue Parish.

The Irish pronunciation of the name of this parish, is *cill ía cámoz*, recte *cill dá cámoz* - *Cella S<sup>ti</sup> Dacamog* - the church of St. Dacamog, whose festival is not remembered. Is his Life given in *A. S. G.*, or is his name mentioned there on any other occasion, as connected with a church in the Country of Galenga? -

The ruins of the church, which gave name to the parish, lie in the townland of Keelogue, consisting of East gable in a perfect state, North side wall to Near West gable, which is entirely demolished, and part of South side wall near same gable.

There is a quadrangular window on the East gable about 2½ feet high and 1 foot broad. - outside



There is also in Keelogue, a holy well called locally teoban dúnann - Fons S. Domnani alius. Domnani. What is said of Saint Domhnán, in the A. A. S. G. ? Does the name Domnán occur in the Calendar? -

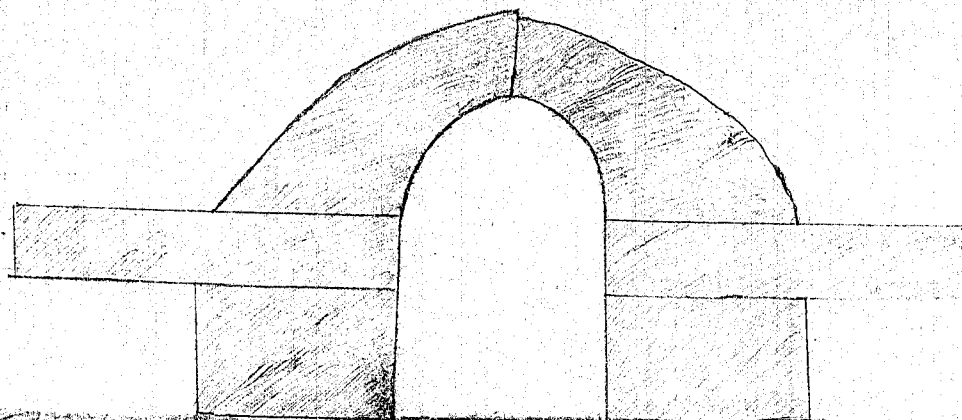
The most remarkable church, I saw in this part of the country, is an old one near Lough Keeran, which Lough lies in the S. W. point of the townland of Garrowmacross. The Church is commonly called teampall a leicín - the church of the little flag; or teampall éatáinad an leicín - the church of the quarter of the little flag. - The walls are very strongly built, and in good preservation. The extent of the building inside is about 10 yards long and 5 yards broad. On the East gable is a square window of cut stone, 3½ or 4 feet high and 4 feet from the ground. There is a square window on South side wall, 3½ feet from the ground, 5 feet high and 2 feet broad inside; it is battered on the outside, and not more than 16 inches broad, and is crossed at top



by a flag stone.

On North sidewall near East gable is a square opening, 1 foot every way, and on the same wall near West gable is a similar one, 14 inches broad and 1 foot high. There is an opening on West gable to North of <sup>the</sup> door, 1 foot broad and 6 inches high, and an opening on same gable to S. of <sup>the</sup> door. On South sidewall between the window on it, and W. gable, is one, originally 1 foot, or 14 inches high. and on the same wall between the window and E. gable is an opening 1 foot every way.

The door on West gable, is made of cut stones, and is 4 feet high and 3 feet 2 inches broad. — outside



Tradition does not remember, who the founder of this church, was, but the circumstance of Lough Keerara, Loi Crapan, so near it, being designated by the name biaran, would suggest that, one of the Saints of that name, founded it. At this Lough, which is a small pool in a bog to the Left of the road leading by the old Church, to Bohola, and nearly opposite the ruin, there is usually a patron held on the Sunday commonly called Garlick Sunday, but recte Garland Sunday; a name assumed from <sup>the circumstance of</sup> Ceres the Goddess, of corn, being worshipped on that day, on which occasion, garlands made of the stalks, of corn with ears on, ~~of corn~~, were worn in her honour. — This Sunday is in Irish called Dominic Cnóm du'B, — Crom Dubh's Sunday,

This is a slight deviation from the main object of our observations, but to resume — The people, it is said, swim their horses in the lake on that day, to defend them against incidental evils during the year,

(This is rank folly; but as I found the name thus accounted for, I took the opportunity of introducing it here, to state what was said respecting it.)



and throw spencels and hatters into it, which they leave there on the occasion. They are also accustomed to throw butter into it, with the intention that, their cows may be ~~and~~ sufficiently productive of milk and butter during the year. The clad me - lump of butter thrown in at a time, does not be more than a quarter of a pound weight. After the crowds have gone away, the poor, who have not the necessaries of life, otherwise than by obtaining them, by alms from liberal or charitable persons, assemble and carry off as much of the butter as they can gather out of the lake. There was formerly a tree at this place, around which the people were in the habit of fastening by a rope, buapaga Corals, that were used in tying Corps.

The Roman Catholic bishop, who was predecessor of the present bishop of the diocese, in which the parish containing, the old Church, and Doreigh, is situated, got the tree cut down, in order to prevent the people from getting on with such ceremonies. —

The priests have dissuaded the people from getting on with their ceremonies at the lake; so far that they are altogether giving them up. The stations are still practised on the patron day, but the people are ceasing from throwing butter into it, or going on with their other practices at it. —

Let it be ascertained, if possible in the A. A. G. L. which of the Saints Kiarans, had his establishment here?

There is a burying place, now for children, in Curraun T. L. where, it is said, there was formerly an Abbey.

In Lecarrow townland, there is an old Castle in ruins, which was occupied by the Fitzstephens family.

There are also the ruins of some building in Dangan Dangan, in the West of the Parish.

In Moyhenna (Maighenna) townland in West of the parish, there is a portion of a wall remaining at the site of an old Castle. —



The people point out the ruin  
of Carrigan Castle, but I could  
not ascertain with certainty from  
them, whether it was the same  
with Lecarrow old Castle, or not.

Your obedient  
Servant

J. O'Connor

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

**END**



14 D 28/18

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Ballinrobe, Co. Mayo, concerning the history, antiquities and topography of the parishes of Killmovee (Kilmovee), Kilcolman, Castlemore and Killbeagh (Kilbeagh), with particular reference to their early churches, castles, religious foundations and the origins of their place names.

15 August 1838

6p.

24 cm

Included are related extracts from Archdalls's 'Monasticum Hibernicum' and the 'Annals of the Four Masters'.

Killmoe, Killbegh, Kilcolman and Castlema<sup>372</sup>  
Parishes — described, with the notable objects therein  
remarked. —

Ballinrobe August 15<sup>th</sup> 1838.

Sir,

The name of Killmoe parish, is pronounced  
in Irish. cill mób<sup>1</sup>, which signifies the Church of  
Saint Móbhi (<sup>about</sup> Móree) who is also patron Saint  
of Ardcarra near Boyle in Roscommon —

What is the principal locality of this Saint  
according to the A. B. L. I. and Calendar? —

The old church of Killmoe is still to be  
seen in ruins — On the East gable of which  
there is a window <sup>which appears comparatively modern and is</sup> about 6 feet high and bristles  
broad. Part of the side walls remain, the  
West gable is perfect. —

Does Colgan make mention  
of Móbhi (Móree) m'áoda b<sup>1</sup>. — (Nomi.)

Maodias revere (<sup>(in addressing)</sup> Mi áoda víve) gu? —  
as having an establishment in  
Shiabh Lugha in Ciarraighe, or in  
Ciarraighe itself. — ? —

14/p/28/8(1)



In this parish is the abbey of Urlane (uplān) in ruins, which, Archdall states in his Monasticon, was founded by one of the family of Kingle, for Dominican friars, and dedicated to St. Thomas. — (he cites Mon. mon.)

He further says that, 'this family afterwards took the name of Costello, and became Lords of the barony'. 'The followers of St. Dominick seated themselves here in the year 1430, without a licence from the Pope, but they obtained one from Eugene <sup>the</sup> IV, who made a grant of the same by a bull bearing date 18<sup>th</sup> — March 1434. Urlane, or in Irish Orlane (recte Urlane, or Orlane) which signifies an area, is in a retired situation, and was therefore appointed ~~reception~~ for the general reception of Novices throughout the province of Connaught. We are told that, in ancient times, there was a town here, but at present, there is not a vestige of one to be seen, and the ruins of the abbey alone preserve this place from total oblivion. (Bourke p. 312, and 314.)

By an Inquisition taken 12<sup>th</sup> May 1608, it appears that the prior of Orlane, was seized of the site &c. and of twelve acres of arable land with the tithes &c. thereunto belonging. (King p. 96) —

And in an Inquisition taken 24<sup>th</sup> of May 1670, the prior was also found to possess twenty four acres of land in the Barony of Ballyhauness.

(Chan. Rolls.)

'Inquisition 28<sup>th</sup> Sept. 1. R. Charles, finds that, Theobald Lord Dillon viscount of Costello Gallen was seized of this Mon: with 12 acres of land, and the advowson of the Churches of Killecorlman, Templemore, Templemarry, Kilbeagh, Kilmoy, Milucke, Boholy, and Killeston, all parcels of this Monastery, and in the barony of Costello (Not: Chan.)

'On the dissolution of Monasteries, this friary  
'was granted to Lord Dillon.' (Harris's tale.)

Mr. Downing in the extract from Mr. Petrie's  
Collections, speaking of the Barony of Costelloe  
alias Kerry army and Kerary oughter, states that,  
'There is a Dominican friary in this Barony  
'Called Carlare or Monasternolare, situate  
'on the brink of a fine Lough about - miles  
'from Castlemore aforesaid, where the sepulchre  
'of that family is. It was built by the  
'said family viz. by Edmund Costelloue  
'and Fincola Cusa (Crisa?) the daughter  
'of O'Connor Dren, his wife.' —

This follows his description of Castlemore. See infra

The remaining walls of this Abbey are  
apparently in tolerably good preservation. It  
is situated on the Eastern Margin of Ulster  
Lake, St. Dominic's day is celebrated here  
on the 4<sup>th</sup> of August, on which, a patron  
is held. —

Priar Sharkey of the order of St. Dominick,  
lives at present at this abbey. —

There is in ruins, an old church in Kill Kelly  
(cill ceallary) in this parish — Kill Kelly is now  
the name of a village. —

14/D/28/18(11)

He find it recorded in the Annals of the Four Masters at  
1225 \* \* \* When the inhabitants of Magh aor, and of the  
Baronies of Connacht, had obtained intelligence of the muster (?)  
they fled into the territory of Leynery with their cows and accoutre-  
ments and left the son of Roderick with only a few troops.  
The sons of Roderick O'Connor afterwards set out with all  
the troops, they had to bill - beallaigh, and placed them-  
selves in front of their Cattle to defend them. —

13 In Killcarril Conll ceallary in this parish, there is a Carlar (Castle) with a cave in it.



375  
Killbeagh Parish

The Irish name of this parish is *cille beircead* which sounds as signifying the church of the birches. Of this church there is not a vestige now traceable. The Roman Catholic Chapel of the parish, stands within the old Church-yard, where it is said to have been.

At the village, which is at the old Church-yard there is a well called tober <sup>depar</sup> adict, the well of S. Atract, or Atracta, on whose day, 11<sup>th</sup> of August, a patron is held here.

Is this day the same with that of Atract, or Atracta, of Killaraught, near Boyle? What is said of S. Atracta? —

There is an old grave yard in Temple townland, which lies in N. West of the parish, and in Killeen townland, there is a burying place for children. —

# Kilcolman Parish

Columbán, i.e. bella Columbani.

This is called cill colmáin in Irish, and signifies the Church of S. Colman, whose festival is not now remembered in the parish. The N.E. and S.E. Corners of the old Church, are still to be seen in a grave yard, which lies about  $\frac{1}{4}$  of a mile from Ballaghaderreen, to the North (E.)

Can it be ascertained from Colgan, who was the Saint Colman located here?

There was a castle here formerly, but there is not ~~at present~~ a vestige of it to be seen at present. —

In the Annals, we find it recorded at 1270, that, 'The Castle of Ath. angaile, the Castle of Uliabh Luagha, and the Castle of Bill Calmain, were demolished by O'Connor. — Roscommon, Rinduin, and Millin Manach were also burned by him.' —

1284 'The Castle of Kilcolman was raised to the earth by Cathal the son of O'Connor Roe King of Connaught.'



1536 'Seige oge, the son of Seige, who was  
son of Hugh, who was son of Torlogh  
Carrach O'Connor, was styled O'Connor.  
He was the first man of the descendants  
of Brian Luighneach, who obtained  
the appellation of O'Connor, in lower  
Connacht; for he who previously  
enjoyed the Chieftainship of that tribe  
was styled Mac Donnell, the son  
of Martogh; and it was for the sake  
of the honour and in order to outshine  
the Chieftains, who had ruled that  
tribe before him, that he Seige made  
that change in the name. This new O'Connor  
and the son of Cathal oge O'Connor, made  
an incursion into the territory of the Costelloes,  
where however his people obtained no booty.  
They then encamped around Kilcolman  
the mansion seat of the son of Rory  
Mac Costelloe, who came in person  
to O'Connor and delivered himself  
into his hands, in order that  
O'Connor might spare his residence?

There is another Tohararacht at Mr.  
Holmes's Demesne, 4 miles from Ballagh-  
aderreen on the road to Boyle, at which  
there is a patron held on the 11<sup>th</sup>  
of August. —



This is called cill colamain in Irish, and signifies the Church of St. Colman, whose festival is not now remembered in the parish. The N.E. and S.E. Corners of the old church, are still to be seen in a grave yard, which lies about  $\frac{1}{2}$  of a mile from Ballaghaderreen to the N.E. —

Can it be ascertained from Colgan, who was the Colman located here?

There was a castle at this place formerly, but there remains not a trace of it at present. —

There is another Tobacwraught at Mr. Holmes's Demesne,  $\frac{1}{2}$  miles from Ballaghaderreen on the road to Boyle, at which there is a patron on the 11<sup>th</sup> of August.

In the Annals of the Four Masters, it is recorded at 1270<sup>A.D.</sup> that 'The Castle of Abbingaile, the Castle of Shiabh Luagha, and the Castle of Bill Calman, were demolished by O'Connor.'

## Castlemore parish.

This name in Irish carleanmór, signifies great Castle; a small portion of the remains of which Castle, is still to be seen about  $\frac{1}{2}$  a mile from Ballaghaderreen to the South. Tradition says it was built by Baron Loftus. A short distance to the East of it, and on the opposite side of the road leading by it, from Ballaghaderreen, there is an old Church in ruins, on which the architectural features have been destroyed. It must be looked upon, however, to be of modern date.

The Four Masters record at the year 1595, that O'Donnell assembled all his forces and hirclings, and conducted them across the Erne, and successively across the river Drogha, Druff, Sligo, Bas-lara, across the Mountains called Shalh frank into Leyney, and from thence into Castelloe, in which territory the English had at that time, possession of, and dwelt in Castlemore Castelloe. O'Donnell with his army laid siege to the Castle, and the warders were obliged finally to surrender it to him.

Castlemore in Co. Mayo, is mentioned on the occasion of an Inquisition being taken out it XIV day of July 1607, in which Gleabh Leegha, is Anglicised Glewlae. —



11

Mr. Downing, as I find in an extract from Mr. Petrie's Collections, speaking of the Barony of Costelloe 'alias Kerry army and Kerry oughter' - states that, 'in it stands an ancient Castle, called Castlemore in Costellowe, from the Costelloes, Lords thereof from the invasion of Ancient English, or British till about the latter end of Queen Elizabeth's reign, one John Mc. Costellowe alias Shane Mc. Costellowe, chose Captain, or head of that family, gave his interest therein to Capt. Theobald Dillon afterwards Sir Theobald Dillon, and last of all and afterwards Lord Vis. Dillon, of Costellowe and Gallen.

I find that Queen Elizabeth in Anno Dom: 1587 in the time of Sir John Perrot's Government of Ireland, and Sir Richard Bingham's of Connaught, did grant all the said Barony to the said John by the Name of Shane Mc. Costellowe. This family is said anciently to have been Lord Barons of the original of their Name Mangle or de Angulo, <sup>Angelo?</sup> bearing the same arms as doth the feudal Baron of Navan in Meath. It is believed, they discontinued the title and dignity by following the Irish laws, as did their Neighbour the Lord Director.

Mac Parlan in his Statistical Survey of Mayo says of Castlemore that (it is) 'a ruin of no note within a mile of Balladerrin (now Ballaghaderreen), built by the Dillon family, others say by the Castelloes.'

In Killvanloon townland (all <sup>the</sup> meanluarín) there is a burying place for children. -

Does a Saint named Meanluarín, or Beau-luarín, appear on the list of Irish Saints?

The four parishes just described, are, it is locally said, coextensive with Shiabh Leagha, as I remarked on a former occasion, which Shiabh was the name of a Lordship according to the Annals at the years, <sup>A.D.</sup> 1206, 1227, 1256, 1285 during which period, the O'Garas are set down as Lords thereof.

It continued in like manner a lordship in the years <sup>A.D.</sup> 1350, 1366, 1487, during which period, the Castelloes were Lords thereof, according to the same authentic records.

Of the Castle of Shiabh Leagha, which is mentioned at A.D. 1270 in the Annals, as may be seen at this year above referred to under Kilcolman, I could obtain no local information -

J. A. Larcom Esq<sup>r</sup>, J.P.

Gorm O'Beoliant  
Servant  
J. O'Connor



**END**

**14 D 28/19**

**O'Connor, Thomas**

**Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Ballinrobe, Co. Mayo, concerning the history, antiquities and topography of the parishes of Meelick, Killconduff (Kilconduff) and Killeaden (Killedan) with particular reference to their early churches, holy wells and the origins of their place names.**

**15 August 1838**

**4p.**

**24 cm**

RIA



Meelick, Killconduff, and Killeedan Parishes <sup>383</sup> 7 -  
— Notable objects therein. remarked. —  
Ballinrobe August 12<sup>th</sup> 1838

Sir,

In Meelick parish (Milioe), there is an old Church in ruins, bearing the same name with the parish. Two portions of the South side wall remain; The part of which Eastward to a breach on the middle, appears to be coeval with the round tower which stands within the Church yard, to N. West of the church; as does also a part of the Western portion appear to be of the same age.

At the height of 15 feet from the ground, on the South side, there is a door on the round tower, which is circular at top, is 5 or 6 feet high, and 3 feet broad; and at the height of 15 feet above this door, a little to the West, is a pointed opening  $2\frac{1}{2}$  or 3 feet high, and a little more than a foot broad. There is at the same height, another pointed opening to the North of the door. And North, of this last mentioned one, is a square opening 1 foot every way, which is much higher on the tower, and exactly on the North side of it. —

14/10/28/1901

Near the top at S. (E) side, is a square <sup>+ quadrangular</sup> opening  $1\frac{1}{2}$  foot high, and 1 foot broad; and on the East side entirely at top, there is a square opening of the same size with the latter. There is another of the same size, not altogether so near the top. —

This tower, <sup>which is at least 60 feet high</sup> does not retain its beann-cobhar: and the stones are loose over the doorway. There is a floor, it is said, inside, to which there is an entrance by this doorway. —

In Ballintemple townland (Baile an Teampall) there is a small portion remaining of an old church, which was, it is said, <sup>but</sup> of little extent.

A Caphel (capul) remains as yet in Cashesbarnagh (capul beannac) in this parish. —



We find in the Annals of the Four Masters, at the year 1231<sup>A.D.</sup> that, 'Felim, the son of Charles the Redhanded O'Connor, was taken prisoner by the son of William Burke at Miline, in violation of the guarantee given by all the English Nobles in Ireland'. — And at the year 1235<sup>A.D.</sup> it is recorded that 'the Castle of Miline was demolished by Felim O'Connor' —

### Killcondriff Parish.

The Irish name of this parish, is Clle Conn durb — The side wall of Killcondriff old church as yet remains.

At the year 1385<sup>A.D.</sup> it is stated in the Annals of the Four Masters that, 'The Clann Donogh committed great depredations in Carragh; but the sons of Cathal oge O'Connor overtook them, the Sturtons and many others were along with them. The Clann Donogh

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'were defeated; and many people  
'were slain; and themselves (w<sup>e</sup>re) put  
'into bill-chonduibh, afterwards?—

Is a Saint — see. dubh mentioned  
by bolgan, or in the Irish Calendar,  
or by any of the Ecclesiastical  
writers — if so — is there any  
particular locality assigned him?

In Newpark townland, there is  
a holy well called tohar byrde —  
St. Brigid's well.

Swineford town in this parish, is  
called beul áda namuice, — the  
mouth of the ford of the pig.

No tradition exists in the Neighbour-  
hood, which accounts for the real  
origin of this name. — The local  
explanation is that, the name was  
given the place, having taken the  
post fix namuice, from a stone  
lying in Swineford river immediately  
to the North of the bridge, and resembling  
in form, <sup>it is imagined,</sup> the back of a pig. —



## Killedaden Paraph.

The name of this parish is pronounced in Irish cill madam, church of Lidam, which was, it is said, built by <sup>one of the</sup> ~~the~~ family, who <sup>posterity</sup> ~~are~~ now called Lydams; and was, therefore, named from him.

Archdall, referring to Rot. Chanc. states in his Monasticon, that at Killedam, there was 'a friary of Conventual Franciscans, which by an inquisition taken 12<sup>th</sup> of May 1608, was seized of divers lands and tenements with four quarters of land, the tithes of the same &c.'

Killedam is now a Canonry.

There is an old church which is called cill em ruban, the church of the head, or hill of the geese, in ruins within a grange yard in the townland of Oxford.

In Causton townland, there <sup>is</sup> ~~was~~ an old church in ruins. —

There is in Linnamaneagh townland  
a holy well with a wall surrounding  
it, called tobap curime, which is  
locally explained as signifying the  
well of memory; but really means  
St. Crimhne's well. Where was this  
Saint's locality? —

A tradition exists that this well  
removed from its original situation,  
which was near the Church of  
Kilkevine, (cill curime), of which  
only the vestiges, as I could learn, are  
now traceable.



<sup>14/3</sup> The old Church of Killeadan is in  
 but very bad preservation - the  
 west gable is down ~~to~~ as far as the  
 square - (to the same height with  
 the side walls) - the doorway  
 on the South side wall near  
 the West gable <sup>has</sup> now ~~a~~ become  
 a breach - It appears to have  
 been six feet high. There was  
 a window on this wall near  
 East gable, which is now broken  
 at top, and battered on each side  
 outwards. - On the East  
 gable at the height of 4 feet  
 from the ground, there is a  
 narrow window about 4 <sup>1</sup>/<sub>2</sub>  
 feet high, and made of cut  
 stones. —

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In the church yard, towards the N. East Corner, are two <sup>(so called)</sup> vaults, the building of the ~~most~~ Northern one of which, is ascribed to the Lydan, from whom the church was named.

Thaddens A. Flaherty, who was 43 years, Parish priest of Killeadams, built the one to the South, and is interred himself therein. - Within this vault at the East end, is a tomb with a modern inscription on its side, which was not however readable when I was there, as it was ~~a dark rainy day~~, and too late in the evening of a rainy, and dark day.

Both are roofed with mason work and have on the West ends, each a circular <sup>extremity</sup> ~~slab~~ built with cut stones - about 3 feet high, and 2 feet broad.

Altogether contrary to my anticipation, I find that, there are not many historical notices of the parishes in my district, as far as I have progressed with their description.

Has Mr. Petrie found any historical reference to the clozar (round tower, or <sup>rectory</sup> bell-fry) of Miline (Meelick)? - Is Miline <sup>in Gaileang</sup> mentioned in the Leabhar Breac, or in any other of the old ecclesiastical records, as an ancient ecclesiastical Establishment?  
 F. A. Larcom Esq. &c. Yours the devout  
 servant J. O'Connor



**END**

14 D 28/20

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Ballinrobe, Co. Mayo, concerning the history, topography and antiquities of the parishes of Annagh, Aghamore, Began and Knock.

16 August 1838

8p.

24 cm

ills; pencil sketches of the doorways of the early churches at Aghamore and Knock.



Sunagh, Beshan, Aghamore, and Knock parish <sup>239</sup>  
described, with the interesting features of antiquity  
therein, remarked. - Ballinrobe August 16<sup>th</sup> 1838

Mr. Sunagh (Sunagh), a name in Irish,  
ednái, which word is always locally  
described as signifying low, marshy  
ground.

In Church Park, in this parish  
are the ruins of a church, and in  
Hollywell (recte Holywell) townland,  
is St. Patrick's well. St. Brigid's  
well lies in the townland of Killlara  
cill dapa - cella <sup>gregorius</sup> roboris - the church  
of the oak tree, a name derived from  
an old church, a small portion of which,  
it is said, remains in a church yard  
in this townland. <sup>just mentioned</sup> Does this church appear  
in the Catalogue of those <sup>said to appear</sup> founded by, or dedi-  
-cated to St. Brigid? -

There was a castle, I was informed  
in Tulrahan (tul' ríu'án) townland -  
of which there are at present  
no remains.

## Bekan Parish.

The name of this parish is in Irish beucán, an old church bearing which name, exists as yet in ruins —

In this parish, is the village of Bally-<sup>hawn</sup>hawn, and close to the east of it, stand the ruins of the Abbey of the same name, — beul áda h-ainny —

The chapel of this abbey, has been roofed again through the exertion of the Rev<sup>d</sup> Mr. Kelly, of the Augustinian order, and a native of Westport in this County. —

He and the Rev<sup>d</sup> Mr. Flynn, a frater from Ballyhawn, live at the abbey. Mr. Kelly, who is a very intelligent, and excellent man, and is not in the least bigotted, says that, the repairing of the old walls of the abbey-chapel, and the roofing of it, cost, 415 £ —

The original door is retained, and looks exceedingly splendid: and magnificent.



of the ruin,

In an apartment, attached to the South of this Chapel, is over a tomb, a stone fixed in the wall, with the crucifixion rudely represented on it. And to the West of the Chapel and between it and the River of Ballyhannys, there is lying a stone cross, with the representation of the crucifixion, better executed on it, than on the one first mentioned. The part of the cross above the arms is broken off, which does not, however, interfere with the representation of the crucifixion on the stone: and the lower part of the shaft, is broken off, so that half of the legs of the figure, are severed.

In the extract from Mr. Petrie's Collections, we find that, Downing speaking of the Barony of Costelloe, states 'There is an Augustinian friary, or priory in this Barony (Costello) at the East part thereof, called Bella Hannys, built by another sept or tribe of the same family (Costello) called Shiocht Jordan Duff, that is the children of black Jordan Costelloe or Kangle, who had large possessions about this priory. It stands on a fair hill over a small river. It is said to have been before the foundation thereof a Manor

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house belonging to the Lord Barry, about the  
beginning of the English invasion: Certain it is  
that <sup>upon</sup> in the beginning thereof the Fitzgeralds  
(ancestors of the Earl of Desmond and Kildare,  
the Lord Barons of Kerry), and the Barrys had  
large possessions in the Counties of Mayo  
and Sligo till they were driven thereout  
by one Burke. —

<sup>states</sup>  
Archdall, in his Monasticon. under the  
heading 'Ballyharnes' <sup>(written in orig. over the printed name.)</sup> — that (it is) 'a village  
in the barony of Costello, where a monastery  
was founded for Augustinian friars by  
the family of Kangle (f) who dedicated  
it to the Virgin Mary' (g).

'By an Inquisition taken 24<sup>th</sup> May  
1690 this house was found in possession  
of twelve acres of land with the  
tithes &c in this barony'. (h)

'Inquisition 28<sup>th</sup> September 1<sup>st</sup> Charles  
'I find that Theobald Lord Dillon N<sup>t</sup>  
de Costello Gallen was seized of this  
& mon<sup>y</sup>. (\*) —

(f) was: mon: (g) & Lemane (h) Rot:  
can: (\*) Chry. Rolls —



At the commencement of the Irish  
 rebellion, a Company of friars took  
 possession of the priory, since which  
 time, we have found nothing par-  
 ticular relating to it. (c). Lodge vol: 2. p. 331.

In Killmannin townland, there is  
 an old burying ground. —

Downing further states that 'There is a  
 small lough in the Barony called Lough army  
 in former times, in the west end thereof, stands  
 an ancient ruin of a castle, called Mannin,  
 which is said to have taken its name from  
Mannans. Mac Lair (Sir) <sup>from whom</sup> de quo Mona insula,  
 the isle of Man, who was the only man in  
 that age, famous for the necromantic art.  
 There are several loughs in that Country, one  
 by or near the Abbey of Orlary called  
Loughmonoge from ~~Orlary~~, one of the discip-  
 les of the said Necromancer, called Oga;  
 another fine lough called Loughglinn from  
Glina another of his daughters. —

Mannin Lake being set down in the  
 name book of Beken Parish No. 2, <sup>p</sup> 23, and  
 in that of Aughamore No. 2. p. 32, must  
 therefore, be on the common boundary of  
 both parishes. —

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The ruin exists as yet on Mannin Lake, but the name Lougharmy is not, as far as I was able to ascertain, remembered either as the former name of Mannin Lake, or as the existing name of any Lake within the Barony of Costello. And we have, as yet, only Downing as authority that Lough army was the name in former times, of the lake in which this ruin is, and which is now called Mannin Lake.

We are however certain that Lochna n-airne + Lochna n-airneadh — Loughna n-airne, or Loughnamarny, signifying Lake of <sup>the</sup> Sloes, existed, and was a designative of the Lordship, called Biarraigh, according to the Four Masters, who record in their Annals, at 1155 that 'Fiachra M<sup>o</sup> Bethernaigh O'Beirin Lord of Biarraigh Locha na n-airne, died? 1224 Mahon, the son of Kearnach O'Beirin, Lord of Biarraigh Locha na n-airneadh, died? — 1155 —

That Biarraigh was <sup>in after times</sup> called Castello, we learn from Donald M<sup>o</sup> Pihiss' pedigree, —  
— where it is stated that 'there were <sup>(Biaries)</sup> Biarraigh in Connaught, of which are the two Countries called Biarraigh upper and Biarraigh lower, which have obtained another name viz — Goisdel bhacha (Chodie (Costello) in the County of Mayo? —



bádar crappaiḡe 1 3 conaḡtaib, ar-diob an da  
 'tír da ngorḡtear crappaiḡe naḡtar áḡu.  
 Crappaiḡe iocḡtar áta ar b'raḡail anma  
 eile 1 3orḡdelbaca 1 3 condae Muḡe Eo.

Does Mac Firbis in his pedigrees, speak  
 at greater length, respecting Crarraighe  
naḡtar, and iocḡtar, or Crarraighe Locha  
naḡtaime &c.

*Only his words relatively to Kierragia Arna  
 are. It appears that, therefore, the country formerly called Kierragia  
 Arna, is that which is at this day, called the barony of Bel-athannais, or  
 Costello.*

But O'Haherty expressly states in  
 his Cyggia vol. 2 - part 3 - p. 154 - Chapter 46,  
 that Kerry of Loch. naime in the County of  
 Mayo, is the barony of Costello. — His  
 words are — 'he (Fergus, who was ex-King  
 of Ulster, and had three sons, in adultery by  
 Maunda, Queen of Connaught) had Kier  
 another son called Mogataeth, (second son of the  
 three by Maunda) from whom, the Kierragians are  
 descended, who possessed Kerry Luachre,  
 a western county of Munster held by  
 O'Conor Kerry; Kerry Si, now Clann  
 Kethern in Roscommon; and Kerry of  
 Loch-naime in the County of Mayo;  
 Called the barony of Costello?

*Costello?  
 See Note 116  
 to C. 58 of  
 vol. 2. as  
 cited under  
 the barony of  
 Sghannore  
 (infra)*

We see now with sufficient certainty that, the Lough, ~~now~~ at present called Merrin Lake ———— anciently bore the name of Loch na-na-ir-ne, or ni-air-neadh, which was used as a distinguishing descriptive of Ciarraighes, a territory, doubtlessly, as we may <sup>calculate, as far as is yet known,</sup> co-extensive with the ~~barony~~ barony of Costello, its present name. —

2  $\frac{1}{3}$  Lough monoge is written in the 47<sup>th</sup> page of the Parish Namebook of Killmouree. Lough-an-monogue, which is locally pronounced in Irish Loe na m-ban o'g signifying according to the sound the lake of the young women

Lough glinn, is in the parish of Tibohin in the County of Roscommon. —

An old burying place lies in the townland of Killmammie, in this Parish. —

*John. B. B. B.*



## Aghamore Parish.

The name of this parish is locally pronounced in Irish - *aca mór*, which signifies large, or great field. - *ager magnus*. -

We learn from *Irish Trav. Shaw. p. 137. col. 2: Chapter 58* that Saint Patrick founded a church here, of which, he appointed Saint Laorn. as ruler. The words are - 'Saint Patrick journeying from *Kierragh Artech* (*Kierragiah Artechensi*), ~~came~~ to *Kerry Arne* (*Kierragiam Arnensam*) <sup>met with</sup> ~~founded~~ <sup>(116)</sup> *Ernasces*, and his son *Laornus* sitting under the shade of a tree; with whom, on their receiving with intent ears and minds, the doctrine of salvation, he together with twelve disciples remained for one week; - instructing, in the same time, *Laornus*, for whom, he also wrote the Alphabet, in the rudiments of literature and piety. He laid there the foundation of a church, which he committed to the rule of *Laornus*, a man afterwards of celebrated piety, and full with the grace of the Holy Ghost. -

*Note*  
 (116) p. 178. *Ernasces* ejusque filium *Laornum* c. 58.  
 Two Saints *Laorni* are mentioned by Marian Gorman in the *Martyrology of Farnlast*, the *Martyrology of Donegall* and *Maguire*. They call one *Presbyter*, who, they say, is venerated in *Schadh-mór*, 30<sup>th</sup> of August: the other (whom they call) *Bishop*, is venerated on the 11<sup>th</sup> of September, and both lived in the time of Patrick. For the former, *Presbyter*,

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who is venerated in Achadh-mor, is, it appears, he, who is here called the son of Ernasclus, and is said to be the <sup>ruler</sup> provost of a certain Church in Kierry — Arne (Kierragia Arnenis) in Laonnaught: for the Catalogue of the Churches of the Diocese of Tram places the Church, at this day, Parish Church of Achadh-mor in the same Diocese, and in the Deanery of Mayo (Mag-eo) and Barony of Ballyhamraes (Bel-ath-amhnais or Costello (Costelach)). It appears that, therefore, the Country formerly called Kierragia Arne, is that, which is at this day called the Barony of Bel-ath-amhnais, or Costelach.

But the latter Laornus, who is venerated on the 11<sup>th</sup> of September, is, it appears, Laornus, Bishop of Bretan in Leth-Cathail, a Country in Ulster, of whom the Second Life of Saint Patrick, above, from the Manuscript of Hubert. c. 31, and Quarta ex Arnenis c. 37, and we in the notes to that (Life) Nr: 54, and to this (one) 31. (speak). — Whence I think, this latter is he, whom Angustinus in Book 41 of his opuscula, calls Bishop, and son of Dareca, sister of Saint Patrick — viz. by Restitutus, or at least by Conis, since it is not read that she had other husbands. Whence he must be different from Laornus, son of Ernasclus, of whom we here treat.



Archdall says in his *Monasticon* that,  
 'Saint Patrick erected the Monastery of Achadh-  
mor, (which he places in the Barony of Costello)  
 'for his disciple St. Loarn; and says -  
 'This also is now a parish Church in the  
 'Deanery of Mayo.' - He refers to *Irishan*;  
 p. 178. -

Does Doctor Lanigan in his *Ecclesiastical*  
*History*, speak of Achadh mor? I have  
 nothing relating to it, in the extracts from  
 this work. A <sup>somewhat</sup> similar remark with that  
 which is made respecting Achadh-folhuin  
 (Aghagower) in Note 101 to page 245 of Vol. 1.  
 might be expected, where this writer says  
 'Ecce iterum Crispinus! Archdall places a  
 'Monastery under Cenach at Aghagower,  
 'although in whatever account we have  
 'of him no such thing is mentioned, and O'Gorman  
 'more than once (*Ir. Th.* p. 178. 271.) calls Agha-  
gower merely a Bishop's Sec<sup>y</sup> -

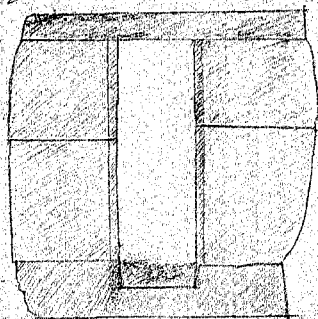
Loarn Sazant o Acad mor <sup>that is.</sup> 30<sup>th</sup> August.

Loarn Priest from Achadh mor. 30. Aug.

Neither the name of this Saint, nor his  
 festival, is remembered, as far as I could learn,  
 within the parish of Aghamore. -

14/12/28/20 (vi)

In Aghamore townland, there stands the ruins  
of a church, on the East gable of which, is a  
window of this form. — and about 4½ feet high  
and 10 inches  
broad. —



This is left  
for remarks  
on the antiquity  
of this window.



In Booleybucc townland (Brakebride) there lies a burial ground called Cealopac - Anglicised. Baldragh: the foundation of the old Chapel of Killronan (Cill Rónáin), is, as I was informed, still observable in Barrowanedin townland. (Cealopac an eadain) -

The ruins of a Castle, lie in Rath townland. -

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## Knock Parish

The Irish name of this parish is Enoc, a hill - collis. -

There is a Church in ruins in it, on the South Sidelwall of which near West gable, is a door <sup>way</sup> constructed with cut stones, which is <sup>the</sup> 5 - 10 - <sup>inches</sup> high, and 3 feet broad. -

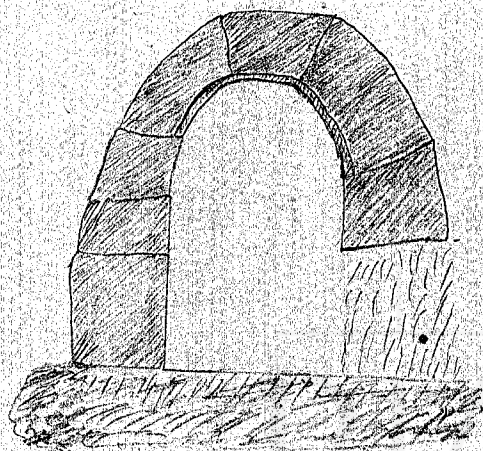
In Baldragh townland, is Tobar Keelane holy well (tobar caoláin) at which Stations are performed on Garland Sunday.

An old Castle stands in ruins in Ballyhowly townland (bealac cōbla) -

This page is left for any historical  
notices that may turn up, relating to Kneek  
parish.



outside view of the door in  
Knuck old church



battered

14/10/28/20 (viii)

The four parishes herein described, are,  
 it is locally said, the extent of the ancient  
 territory called Crannai<sup>Tosa na n-aigneas,</sup>ge na<sup>na</sup>ctan —  
Cisnraighe repper, which name is still  
 remembered. — I have stated this, in  
 a former letter. —

Your obedient  
 Servant  
 J. O'Connor

J. A. Larcom Esq. 7/6 76



**END**

14 D 28/21

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from  
T[homas] O'Connor, written from Mountrath, Co. Laois, concerning the early history  
of Connaught.

2 December 1838

3p.

24 cm

RIA



464  
Mountrath Dec: 2<sup>nd</sup>/1838

Sir,

The following is an account of the first coming of <sup>the</sup> Gaedragians from South Munster into Connaught, which has been taken from a M.S. preserved in Trin. Col: Dub: H. ? - p. 875.

It is accompanied by a literal translation — the sermon ~~now~~ mentioned in it, which was given to Caellaind the pious, lies in the parish of Kilkeevin in the barony of Castlereagh in the County of Roscommon.

I met with a tabar Caellind in the parish of Knock in the barony of Costelloe, in Co: Mayo — of which I have given notice in a letter. It is now called Keelan's well in English. —

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Cum tancatari crappairgi a Conactaib. mñ. mñ amrpp  
 deda mic eacach tuncapna. Cia dib tamic ar tair. mñ. 1.  
 Corbri mac Conarpe tamic amirmin an deap rair na  
 indarba eirri. Tamic tra con amirmin uile co haed  
 mac eacach tuncapna. Bai mgean deapraideach  
 la corppu. no chumois aed ar a hatan hi. Tamic si  
 peact don do tig a hatan. Ro gab a hatan fein tom-  
 pi moir na fionnar. no fappaid m mgen de cid dia  
 mbai. Alo beir gan fearann for deapraideact an re. Tangar  
 on nuz ar ceann na mngne rairm. Ro eind, lomoro, an mgin na  
 mazad tra bithu co tarota fearann marc dia hatan.  
 do beapra do ar aed, do neoc a tuncpa tunccheall m gen  
 lo dona raitiribredair y do beapra Caeland cnaib=  
 =teach fur na dilp. Tunccealladon rairm, comon an tuncp  
 amail a dubrind fur y do raitir padearg dia tig. beirid amirmin=  
 =tr. rna fearand air. Caruigio conacta comon an t  
 aed ar amet leo do rap o fearand do Chorbr y ar beap-  
 =atar Corbr do marbut. Hi fectraidear ym an aed  
 ar ata Caeland undilp fur fein y fur fearand.  
 aet ceana dentar lind agab do y tabar deoch neire  
 do a com lind ym tuncob marb de. do tuncdear rairm amila  
 ym an plead fur bo uplam. foillrigtear rairm on comind  
 do Caeland m nirm. Tigrode do rairgido na fleig. Cid  
 dia rum rairaidir a aed ar si. rairaidpetra tura fod  
 nigi ind. T'ois rair dunt ind ar an nuz. gebad ar  
 Caeland. beirid obreit dno ar an nuz. beirid ar si.  
 ar rtra lind no foibyr amairbad ar si, anieach  
 no eaz firtmarig ar si y m Conact dia neaba lind  
 Crappairge co brat, conad derin na denaid Crappairge  
 lind do nuz Conact do grear. fearann dam fein ol m  
 Cailleac. Razaid ar an nuz. do beapra m teapmard  
 moir di rairm, conad and kil 1 ceall anru.



'When first <sup>did they</sup> Ciarragians Came into  
 'Connaught? (It is not difficult (to tell). (It was)  
 'in the time of Aedh Mac Eachach Īirmcárna.  
 'Which of them Came in the beginning, (It is) not  
 'difficult (to tell). It was Gairbri Mac Conaire,  
 'who Came from the Southern part of Munster  
 'after he had been expelled from it. He  
 'Came therefore with all his tribe to Aedh  
 'Mac Eachach Īirmcárna. Gairbri had  
 'a celebrated daughter. Aedh asked her, of  
 'her father. She Came one time to her father's  
 'house. Her father conceived great grief  
 'in her presence. His daughter asked him,  
 'from what Cause, it arose. My being without  
 'territory in exile, said he. The King Came after-  
 'wards to see the daughter. The daughter de-  
 'termined, therefore, that she would not during  
 'life select him, till a good portion of land  
 'should be given her father. I will give  
 'him, says Aedh, as much of the wooded  
 'lands to the West, as he can walk around  
 'in one day; and Gaclaind the pious, shall  
 'be given as guarantee of it. He went round,  
 'afterwards, a great extent of that Country, as he

'was directed; and finally, <sup>returned to</sup> ~~reached~~ his  
 'own house. He brought his tribe into  
 'these lands. The Connacians greatly rebuked  
 'Aedh, concerning, as they deemed, the too great  
 'an extent of land given to Cairbre: and said  
 'that Cairbre ought to be killed. That is im-  
 'possible to be the case; said Aedh, Since  
 'Caclaind is a guarantee for himself and  
 'for his land. But let ~~me~~, however, some  
 'beer be made by you for him, and  
 'give him, a poisonous drink in that beer  
 'that he may die of it. There was ~~afterwards~~  
 'therefore, a feast prepared. This thing was after-  
 'wards revealed from God, unto Caclaind.  
 'She came to attend the feast. Why did  
 'you violate me (i.e. my pledged word) said she,  
 'to Aedh; - I will violate thee as regards  
 'thy Kingdom. Receive a full Compensation  
 'in it (the violation of the pledged word) said the King.  
 'I will said Caclaind. Pass thy award  
 'then, said the King. I will said she. - Since  
 'it is through the medium of beer, thou attemptedst  
 'to destroy him: May, the King of Connaught  
 'meet his decline or death, if ever he ac-  
 'cepts of the beer of the Ciarragians. And



'hence it happens that the Ciarragians never  
 'brew any beer for the King of Connaught.  
 '(Prepare) land for myself, said the Nun.  
 'Select it, said the King. The Sermon mor  
 'was, afterwards, given her, where her  
 'Church is at this day'.

Please, have this inserted and bound  
immediately, before the letter about the  
 parishes in the barony of Costelloe  
 in the County of Mayo. -

Your obedient  
 humble  
 Servant  
 J. A. Connor

J. S. Larcom Esq. &c. &c.

14/10/28/21 (m)

**END**



14 D 28/22

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Ballinrobe, Co. Mayo, concerning the history, antiquities and topography of the parish of Balla, Co. Mayo, with particular reference to its early church, abbey, round tower, holy wells and burial grounds.

17 August 1838

5p.

24 cm

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

Sir

The name of Balla parish is locally pronounced in Irish Balla, which signifies a wall. The origin of this name is explained in the following account of St. Mochua, taken from A. A. I. G. p. 790. Col: 1. C. 8.

This Saint having left Benchor in Ulster, and having proceeded so far as to have 'crossed the Rodha, (Roe) - being then aged 30 'years - into the <sup>territory</sup> principality of Meara, came 'into a town, which was called Dóire 'Darlbrech, (Nemus Derlbrechram) -

There the fountain ceases to appear under 'the appearance of a cloud, as it used (to 'do during the journey). A husbandman 'met Mochua and his disciples, who 'were in anxiety, on this occasion, and in 'search of the fountain throughout the 'fields; - (and) tells them that there 'was a fountain not far distant, which 'had never been seen there before, sur- 'rounded with a wall (balla) i. e. loricâ '(a wall, or shed). Whence the town re- 'ceived the new name Balla, and 'also Mochua (received) the cognomen 'of Ballensis (i. e. of Balla). And he 'and his disciples, because the fountain, 'which had removed from Benchor in Ulster, 'promised, by resting, a quiet settlement 'to them, extol God with praises. -

Summary of the promises to the account introduced -  
It is necessary to observe here that, on Saint Mochua's leaving Benchor in Ulster, which was at the place, named Balla, it is said, he was destined to establish himself, and in fact, as it appears, the locality by resting itself there. -



'Hic 30 Martii' - 'In S. Congussius in the Festology'  
 'at the same day.' - 'S. Mochua of Balla' - And  
 'Maquire' in his 'Echolvin to the same place': -  
 'Balla, (he says) that is, the spring (or rising up)  
 'of the fountain, which was derived from Benchor  
 'into the Country of Kera'. - 'Martyrology of  
 'Samuel' - 'S. Gorman of Balna in Kera, a  
 'Country, of Connaught'. - 'The Calendar of  
 'Cashel' - 'S. Mochua of Balla in Connaught'. -  
 'Marian Gorman? "Mochua <sup>P</sup>Balla in the  
 'Country (cf.) Kera in Connaught, was abbot,  
 'and is called, by another name: Gronamus'. -  
 'The Martyrology of Donegal' - "Mochua  
 'Abbot of Balla (Abbas Ballensis) in  
 'Kera in Connaught, first called  
 'Gronamus. -  
 'S. Congall of Benchor, blessed him,  
 'being then a boy, who was lame, and  
 'despised with his parents; and brought  
 'him up and educated him with himself,  
 'and so formed him into a perfect  
 'man, that having afterwards set  
 'out into Connaught, he there erected  
 'a monastery - the monastery of  
 'Balla, in which, he died in the  
 'year of Christ 637.' -

Moena abb Balla icearra icearraice. Aye no  
beaonized la Comgall beaichar an can do bi  
namiac beaz ar meat aza currigib, aza  
po oil aza po leayoz comgall rapam zo  
po feoid zo Coarraice sup curridanig eas-  
-larr ann .j. Balla a hiamm. —

30<sup>th</sup> March. Calendar.

Moena — abbot of Balla in Lecara  
in Connaught. Who was blessed by Comgall  
of Beannchar, when he was a small, and  
delicate little boy with his parents.  
And Comgall brought him up, and  
<sup>educated</sup> improved him afterwards, so that  
he set out into Connaught, where  
he erected a church, which was  
called Balla —

30<sup>th</sup> March)

Archoball says in his Monasticon that St  
Moena, — who was more generally called  
Cronan, died 30<sup>th</sup> March, A.D. 637 at the  
Age of 75 years. (b), and his commemoration  
is held on the first of January. — (c)

2<sup>nd</sup> 1179 H (Ballagh) was destroyed by fire (d.d) 2<sup>nd</sup> 3<sup>rd</sup>. See Annals  
(b) Annal. 4 Masters. act: J.G. p. 791-792. cited. infra

(c) Calendar — Can this be truth?  
14/10/28/22 (11)

(d.d) 4 Masters —

Let the extracts be made from these authorities  
here referred to, at least, <sup>if they be any thing</sup> that I have not at  
present to lay down. —



Neither Sanit Mochua, nor his festival is now remembered at Balla. In the Chapel yard, at the millage of Balla, the North East Corner of an old Church, remains - at the East gable is a stone altar but in bad preservation. There is also in the grave yard, a round tower locally called Alozay Balla, - the belfry of Balla, which is at the greatest calculation, no more than 35 feet high. On the North side within 2½ feet of the ground, commences the door way, which is arched above, 5 feet, 8 inches high, nearly 3 feet broad at bottom. On the East side of the tower, near the top, is a quadrangular place, ~~opened~~ for a bell, 6 feet high and 2 feet broad - The tower is used at present, as a belfry for the Chapel. The bell used, was, however, placed therein <sup>late</sup> about 5 years ago. It is not remembered that this tower was ever higher than it is now, though it must have been much higher, as it will appear, to any observer, that no small portion of it has been destroyed. -



There is also a holy well called cabape  
Murpe - Lady well - at the village to the  
West of the <sup>old</sup> Church. There is a stone wall  
built around it, with an opening on the  
East (S.E.-?) side. Stations are performed  
at this well on the 15<sup>th</sup> of August, on  
which, a patron is held here. On this  
wall on the West side of the well,  
there is placed a stone with this  
inscription written in Latin -

"Sub tuum presidium"  
are the first words  
of the Litany of Loretto.  
In English it usually  
begins "We fly to thy  
patronage O holy  
Mother of God &c."

Sub tuum presidium, confugimus,  
Sancta Dei genitrix &c. Parochus  
Pontis de Ballah, me apponi  
Curavit 25 Mar: 1696 P R D.  
that is -

Under your protection, we fly,  
O Holy Mother of God &c. - The  
Parish priest of the 'Fountain  
of Ballah' - i.e. of Balla, caused  
me to be set up, 25<sup>th</sup> of March. 1696. &c. -

At the well, there is ~~a~~ <sup>the</sup> unroofed walls of a  
'house', for the sheltering of the lame  
and blind, that frequent the place  
on the patron day.

14/2/28/22 (11)



There are also two little pillars, of mason work, called  
 by the people, station <sup>leasts</sup> monuments, and used as such,  
 On the top of which, are two small stone crosses,  
 one on each, and <sup>in the work of which are placed</sup> in which are fixed two stones,  
 one in each, with ~~an~~ inscriptions on them, dated  
 1733 — both are written in English, and under  
 one of them are the words 'Sub terram pre-  
 -sidium ferimus, Sancta Dei genitrix —'  
 that is —

'Under your protection, we fly, Holy Mother  
 of God.' —

We find it stated in the Book of the Hy- Fiachraich, preserved by Donald Mac Firbis that, the tennon of Balla comprised 24 Ballys, or ancient Irish townlands, and that it was included in the lordship of O'Kearney —

Giolla Iosa mor Mac Firbis in his topographical poem addressed to the O'Dowd of 1417, also states that the Tearmon of Balla was included in the Lordship of O'Kearney, but does not specify the number of Ballys. His words are curiously interesting —

Tearmon balla fán brí cluiz,  
fón blar do beandair padraig;  
thair ó tearmaid <sup>choosing, etc.</sup> za toza, <sup>(literally)</sup>  
fuair ó Cearmaid cend roza.  
<sup>closely literal</sup>

The tearmon of Balla, where are sweetly sounding bells,  
Flowery land, which Saint Patrick blessed,  
(Though) holds from Tara, contended for its  
O'Kearney obtained, as the first choice.

A family of the Burks, afterwards got possession of this tearmon, and got the epithet — 'of the Tearmon' — from it. See Annals of the Four Masters at the year 1586. —



Is it mentioned in the Tripartite Life that, St. Patrick was at Balla, as Grolla Iosa mair's poem just now referred to, seems to indicate? What does Doctor Lanigan say in his Ecclesiastical History, say respecting Balla?

See this -  
quoted in the  
hereafter -  
The Four Masters in their Annals, record at 1226 that 'Hugh O'Connor assembled his troops, with whom, he marched into West Connaught and plundered from Mayo, and from Balla westwards, besides which, he burned towns and Corn as far as Slough-Luagha. Many persons were killed by his people. He sent his Chiefs and young Nobles into Upper Connaught, who burned from Enam to Athlone, and killed all they met, who were fitted for service. The English afterwards despatched messengers to O'Connor, and his son with offers of peace, and Hugh came to a conference with them at Ath-doiré-Chuire, where they made peace with the English, but no hostages, or pledges were received, or given on either side' — — — — —



The Four Masters in their Annals, record at the year  
637<sup>A.D.</sup> that St. Mochua, Abbot of Balla, died on the  
30<sup>th</sup> day of March.

1179<sup>A.D.</sup> - Larragh, Sidfert, Brennain, Cashel, Inam,  
Disert Keallaigh, Kill Meadhain, and Balla  
were burned in this year?

1236<sup>A.D.</sup>. Mac William Burke proceeded to Balla,  
and remained one night there: thence to Inam.  
he spread disorder and disturbance through  
the Province of Connaught and left no  
provision in any Church or territory through-  
out the province?

1236<sup>A.D.</sup>. Hugh O'Connor assembled his troops,  
with whom, he marched into West Con-  
naught, and plundered from Mayo,  
and from Balla westwards; besides  
which he burned towns and Corn  
as far as Shiabh-Luagha. Many persons  
were killed by his people: He sent his  
Chiefs and young nobles into upper  
Connaught, who burned from  
Inam to Stthlone, and killed all  
they met, who were fitted for service.



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The English afterwards, despatched  
messengers to O'Connor and his  
son with offers of peace, and Hugh came  
to a conference with them, at Stth-  
doire-chuire, where they made  
peace with the English, but no  
hostages, or pledges were received  
or given on either side—

Has Mr. Petrie any Historical notes  
collected about the Clugas of Balla?

Your obedient  
Servant  
J. O'Connor

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

**END**



14 D 28/23

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from  
T[homas] O'Connor, written from Ballinrobe, Co. Mayo, concerning the history,  
topography and antiquities of the parish of Mayo.

18 August 1838

14p.

24 cm

RIA

- Mayo, - meaning of according to Colgan,  
 — formerly a Bishop's See. 14/D/28/23(i)  
 — Monastery of — by whom founded.  
 — Monks of — Order of —  
 according to Colgan, with whom,  
 Doctor Lanigan differs in opinion  
 on this subject.  
 — Calithria, not a name of —  
 as Archdall states.  
 — Inuigo, not a name of —  
 is an erratum.  
 — Mauguntia, not a name of —  
 It was erroneously read, for  
Maggo, or Mageonia,  
 according to Colgan.  
 St. Gerald — not a Bishop — according  
 to Doctor Lanigan.  
 St. Colman — not a Benedictine, according  
 to the same writer.  
 Mayo — recorded in the Annals of the  
 4th cent.  
 — noticed by Downington.  
 Brees castle — date of — pointed out —  
 — noticed by Downington, and by  
 Mac Rannan.  
 Mayo — Saints of — according to the Irish  
 Calendar.  
 — One of whom, is mentioned in Tr. Th.  
 Magheo re. — mentioned in Tr. Th.  
 Mayo abbey, an village — remarks on the present  
 Killbride — old burying ground in — state of — Brigid's well.  
 Brees - mabpi - meaning of — explained.  
 Clann Mair's name in Irish — 4. Mair's Annals.



Ballinrobe August 18<sup>th</sup> 1838.

Sir,

In chapter 3<sup>d</sup> of an Appendix to the Life of Saint Gerald, A.D. 1174, p. 604, we find the name of Mayo, which is now pronounced in Irish Maíeo Maí-ee-ó, explained by Colgan, who lays down the history of the origin of the church of Mayo (Mageo), ruled by this Saint. This writer, before entering upon the history of the Saint and his establishment, premises these observations: 'In favour of this most Celebrated Prelate, it pleased us to subjoin to what has been said before, some (account) respecting his festival, the year of his death and the Church of Mageo which he ruled, and its Saints?'

Of the meaning  
of

Maíeo

Maí-da-éo?

The words of the Chapter just referred<sup>to</sup>, are 'There was formerly in the Western parts of Connaught, a very noble Monastery erected, and for many ages (centuries) an Episcopal See, by the Irish commonly called Mageo, i.e. Campres quercus, the plain of the oak tree, or according to the first etymon of the word, Mag-da-éo, i.e. Campres acuarum quercuarum, the plain of the two oak trees, called one time Mageo by Latin writers, and another time Maio.

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Of Mages being  
at  
Bishops  
See

2  
Mages

This afterwards grew into a town which is the head of the County, lying around, and from which the County of Mages Comitatus Mageonensis is denominated. In this Monastery and town there was for many <sup>centuries</sup> ages, an Episcopial See, which commenced almost with the founding of the monastery about the year 670, and continued nearly nine hundred years, until the time of Henry the eighth, and the English Schism after the year 1559, it was united to the Metropolitan See of Exeter. For it is read that, Eugenius Macbrethon was bishop of Mages in that year, as Usher hands down "De primordiis Ecclesie Britannice C. 77 page 984; "Mages (he says) (for so the Roman provincial calls it, which we commonly call "Maio) is an Episcopial See, situate in the nearest part of the main land, and at this day, annexed to the Archbishopric of Exeter. when in the year 1559 - Eugenius Mac-Brethod was said (to be) the last bishop of Mages"

Of the found-  
ing

Maio  
Monastery

3  
423

For that the monastery of Mages was erected by Saint Gerald, the author of his life c. 9. alone shows; but it is more true that the first founder and erector of this monastery, was S. Colman our Bishop of Lindisfarne, although Saint Gerald increased it afterwards, and made it from a small monastery, grand and magnificent. For that Saint Colman founded it for English monks, who accompanied him from Britain, Bede testifies



lib. 4. hist. Eccles. c. 4. " In the meantime,  
 " (he says) Colman who was a bishop from Scotia  
 " leaving Britain, brought with him, all the Scoti  
 " whom he had collected in the island of Lindis-  
 " arorum (<sup>Anglice</sup> Anglice); but about thirty men of the nation  
 " of the English, both of whom, were full of (well acquaint-  
 " - ed with) Monastic <sup>living</sup> conversation. And leaving, in his  
 " own Church some of the brothers, he came first to a  
 " small island, which lies to the western tract, se-  
 " - perated far from Ireland, called in the Scotic  
 " (Irish) language 'Inphorcinde <sup>i. insula vitulae</sup>.  
 " abba, - the island of the white <sup>cow</sup> heifer'. Coming,  
 " therefore, into this, he erected a monastery <sup>therein</sup>  
 " and placed therein the Monks, whom he had  
 " brought, having collected them from other Nations.  
 " Who, when they could not mutually agree, because  
 " the Scoti in the season of the Summer, in which,  
 " fruit (corn) was to be collected, leaving the  
 " Monastery, went about, dispersing themselves  
 " through the places known to them: but they  
 " returned in the succeeding winter, and  
 " desired to use in common, what the English  
 " had procured. Saint Colman sought  
 " a remedy for this dissension, and going  
 " around all parts, near or far (literally)  
 " (far and near) (custom), he found a place  
 " in the island of Ireland, fit for erecting  
 " a monastery (in it) which in the language  
 " of the Scoti (Irish) is named Magio:

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" and bought a small part of it from the Chief  
 " to whose possessions it belonged, for building  
 " a monastery there: that condition being added,  
 " that monks dwelling there, should also offer  
 " prayers to the Lord, for him, who accommodated  
 " them with a place. And he immediately  
 " built a monastery there, being assisted by the  
 " Chief and all the Neighbours, and placed  
 " the English therein, leaving the Scoti (Irish  
 " monks) in the above mentioned island. Which  
 " Monastery is even to this day, possessed by English  
 " (monks) who dwell in it - viz. to the year 731.  
 " in which, Bede finished his history, as he himself  
 " testifies lib: 5. of the same, in the last Chapter  
 " in the end. Whence in the Calendars, and in the  
 " Irish Annals, that Monastery is always called  
 " Ma geo. na Saxon i.e. Ma geo Saxonum —  
 " Ma geo of the Saxons, from the Anglo-Saxon  
 " monks, who inhabited it for many years.  
 " He shows also that - That monastery was  
 " afterwards rebuilt in that place, and from  
 " being small, was made <sup>large</sup> great (viz. by Saint  
 " Gerald, as the Cited author of his life, states,  
 " subjoining therein - 'for it is (the monastery),  
 " 'which being made <sup>large</sup> great from being small  
 " 'is called Inirgeo (more properly Ma geo:  
 " 'all being converted to better order, it con-  
 " 'tains an excellent company of monks,  
 " 'who being collected therein from the province



" ' of the English, live according to the example  
" ' of the venerable fathers, under rule, and  
" ' a Canonical Abbot in great Continence  
" and sincerity, by the labour of their own  
" ' hands? -

(f the order  
months in  
this monastery.  
4/11/3  
That this monastery, was in the latter ages,  
of the order of Canons Regular, the Catalogue  
of the Churches of the Diocese of Exeter, cited  
above in the notes, shows. But two, or three  
arguments incline me, even against my will,  
1/10/ that I think this monastery, to have been  
before of the Benedictine order. The first is, be-  
cause Saint Gerald, who was before, Abbot  
of Winchestre, or Wintonia in England, was  
the first (abbot), or among the first abbots  
of the monastery, of Mages. But there was  
in that age hardly another abbot of Win-  
cestre, or in all England, than (one) of the  
Benedictine order, as well because the  
monastery of Hy, of which he was abbot  
for many years, was of the same insti-  
tution for many ages (from many ages  
back?); as because Trithem. de viris  
illustribus Ord. Benedict. L. 2. C. 7. L. 3.  
C. 153: H de scriptoribus Eccles: expressly  
states so. Also Arnoldus Wion in Ap-  
pendice. Hugo Menard: in Append:  
at Mart: Benedictinum: Oyses in  
Chronie: Bened: - Edwardus Machew  
in suis Trophæis Bened: ad 23. Sept: &  
others (state so). Thirdly because Saints  
Echert, Vvillebrod, Adalbert, Aeca,  
Vvichertus, Suribertus, Godelm, Cedda,

(Winchester)

4127 8.  
" Beadda, Idda, and other innumerable Anglo-  
" - Saxon Monks, who at the same time with S.  
" Gerald applied themselves to piety and learning,  
" in Ireland, were of the Benedictine order,  
" as the just cited Authors, and others in com-  
" mon state: and as we will, by treating of each,  
" show. Add that, S. Colman the tutor of S.  
" Gerald from his Childhood, was of the  
" Benedictine order? -

Chapter 4<sup>th</sup>  
Of the Saints and Prelates of the Church  
of  
Mageo

" We have seen in the present Chapter, the  
" illustrious testimony of Bede, respecting this  
" Monastery, and its first Monks: but there  
" is a much more illustrious testimony of another  
" Saint, and ancient writer, respecting the  
" <sup>great number</sup> multitude, and sanctity of the monks  
" of the same Monastery; viz. of Angussius  
" Kiledei, who in the eighth Century  
" the same in which Bede flourished,  
" and in lib: 5. opus: - thus writes concern-  
" ing the Saints of this Monastery; "The  
" three thousand, and three hundred who  
" with S. Gerald, Bishop, and fifty Saints  
" of Lugnia Comacians, who inhabited  
" the Monastery of Mageo, through Jesus  
" Christ, I invoke &c." -



I do not, however, think that so many Saints  
lived together in that monastery, at <sup>any other time</sup>  
great and magnificent, but either succeeded  
at different times, and under different Abbots,  
or at least at the same time in different  
monasteries subjected to the same monastery,  
under the same supreme Abbot viz. Gerald  
whose life above states that, three thousand  
of the English came with himself from  
<sup>Britannia</sup> England. For it is certain that, English  
monks inhabited in the time of S. Gerald,  
diverse monasteries and Cells in Ireland  
as, Mageonense virorum (Laxonum?) - the  
monastery of Mageo - the monastery  
of Clithria, Teigh na Laxon, Kill-an-gaill  
- Cellam Laxonis - that is the cell of the Laxon  
Kill-an-clithir i.e. Cellam peregrini -  
that is. the cell of the foreigner, of which  
above in <sup>the</sup> notes. There was also, formerly)  
in the town of Mayo, (Mageo) a nunnery  
(monasterium monialium) in which, was  
the sister of S. Gerald with some hundred  
Virgins. There is also near Cong, a certain  
island, which is called Inis an Gaill -  
Chrabbhagh - the island of Laxon  
devotion, and on which there are two  
Chapels, and many sepulchres of

See  
note 11.  
p. 603-  
col. 1.  
addendum  
infra  
the letter.

Saints, as the registry of the Churches of the  
 Diocese of Inam, contains. Also the monastery  
 of Rath-mefige, and <sup>several</sup> other monasteries, as  
 Bede testifies, lib. 3. hist. Eccl: C. 27. saying;  
 "But this plague oppressed also the island of  
 Ireland with equal destruction. There were  
 there at that time many nobles, and also  
 of the middling Class of the nation of the  
 English, who leaving their native island  
 in the time of Piran and Colman, bishops,  
 retired <sup>there</sup> thither, for sake of Divine  
 reading, or a more <sup>chaste</sup> continent life. And  
 some indeed afterwards bound themselves  
 over faithfully to monastic living, others  
 delighted to apply rather to reading, going about,  
 through the Cells of Masters (Teachers), all of whom  
 the Scots receiving most willingly, took Care to give  
 them daily food without Charge; also books  
 for reading, and gratuitous teaching. There were  
 among them two youths <sup>(possessed of great minds)</sup> of a great mind, of the  
 Nobles of the English, viz. Edalhun and Ecbert:  
 the former of whom, was brother of Edihun, a man  
 equally beloved by God; who also went in the  
 following <sup>Century</sup> age to Ireland for the sake of studying;  
 and being well instructed returned to his Country,  
 and being <sup>appointed</sup> made bishop in the province of Lindesse,  
 ruled a church most nobly for a long time.  
 When these, therefore, were in the monastery, which  
 in the language of the Scots, is called Rathmel.



"fige, and all their companions were carried off  
 "by the plague, or dispersed through different  
 "places, they both were seized and grievously  
 "afflicted with the disease of the same mortality."

Clitheria  
 (abbacy)  
 not a name  
 suggested as  
 Archdall states  
 See also  
 Cap. 9. infra.

A. S. G. L. p. 600. col. 1. c. 7

'But the holy abbot Gerald (he was after  
 'restoring the son of a king to life) desiring  
 'to encrease more the worship of God in that  
 'land, says to the King, O King, because  
 'a useful and great gift was, through our  
 'prayers, granted to you by God; it  
 'behooves you, lest it happen that you  
 'be reproved by the giver of all good,  
 'to provide the servants of the Most High,  
 'with a place where they could com-  
 'modiously serve God. And the King  
 'says all my seed and that of my  
 'successors, I confer on your service  
 'for ever. And also the resuscitated  
 'son says, O most holy abbot, I  
 'confer in my lands, for ever, on you  
 'and your successors, the place of a  
 'monastery together with three towns  
 'and the tithes of my friends. And  
 'when these (donations) were preordained  
 'and arranged into a decree; Saint  
 'Gerald filled up excellently the said  
 'abbacy which he called Clitheria  
 'in consequence of this circumstance.

14/10/28/23 (v)

'When a certain Christian bestowed a milch cow  
 'with her calf on the man of God for the use of his  
 'Monks, behold a wolf' came unexpectedly and  
 'killed the calf. The cow destitute of the comfort of the  
 'calf, refused to yield, as she was wont to do, her  
 'milk. Gerald, then says to the brothers let the killer  
 'of the Calf come in its place, and fill its office, which  
 'also was done. For, the wolf complying with the  
 'order of the holy abbot, and hastening to the cow  
 'conducted himself after the manner of a calf,  
 'the cow yielded plentifully, milk to those milking  
 'her in his presence. But because the fierceness of the  
 'wolf, bore ill the office of tameness, his nature being  
 'different, or rather the spirit of God suggesting it, he  
 'went up the nearer upland places and taking  
 'a fawn from <sup>his</sup> down, placed <sup>him</sup> alive, as a substi-  
 'tute instead of himself, with <sup>the</sup> cow. The hind  
 'considering that her beloved son was carried off  
 'from her, following his steps, came to the  
 'monastery, and there stopping, remained to the  
 'end of her life. Whence that Abbey was named  
 'Eliteria from that hind remaining miraculously  
 'therein, for Cervæ (hind) in the Irish language  
 'signifies, Elith - (elith + elith)

143  
 No. 3.  
 infra

Note 11 - p. 603. CD: I.

143  
 No. 3.  
 infra.

Unde a cervâ illâ ibidem miraculose permanente,  
 nominata est illa abbatia, Eliteria. &c. -

Although, as it is here observed, Cervæ (a hind)  
 'is in Irish called Elith, I doubt (however) whether  
 'that name Elitheria be derived from that word,  
 'or rather from Elithir, which denotes a foreigner.



Since that place, it seems, obtained its name  
 rather from I Gerald a foreigner, and his other  
 fellow foreigners, Anglo-saxons. For I find no  
 Church in those parts of Connaught, which seems  
 to have taken name from a hind, excepting  
 one in the County and diocese of Galway; which  
 being translated into latin, can be interpreted the  
plain of the hind (Cervae Campum): but this Church  
 is not now called Clit-magh, but commonly  
Agh-magh, though both words denote Cervae  
Campum - the plain of the hind. There is, indeed,  
 in that Diocese, another Church of our Franciscan  
 order, which is commonly called Ros-irial and  
 perhaps corruptly. For some (writers) think it  
 ought to be called Ros-riaghla - promontorium  
since Collem-regulae, - the promontory or hill  
of the rule. Nor can it perhaps <sup>on these grounds</sup> with less foundation  
 be conjectured that, Ros-elitheir ought rather  
 be called, and is that monastery which  
 is here called Elitheir since this monastery  
 is neighbouring enough on the monastery of  
Mageo in the same Diocese, in which  
 It afterwards dwelt. There is also in the  
 same diocese a church called Tech-Saxon  
 according to what has been said in Number 6 -  
 and another called Pill-an-gaill - i.e. cella  
Galli since Saxones. For the Irish commonly call  
the Angli (English), or Anglo-saxones, Gaill  
(gall) and an Englishman (Anglum) Gall (gall);  
 although this from its etymon, denotes rather  
Gallus - a gall.

There is also in the same diocese a chapel called at this day Kill-in-el-their i. e. cell of the peregrine - the cell of the foreigner, with which therefore the name of the Church of El-their well agrees.

### Chapter 9 -

Monastery  
of  
Mony.

erected by  
Saint Gerald  
according to  
the writer of  
his life in this  
chapter.

But not its  
first founder  
See Note 13.  
to this C. 9.

The famous King of the Connaccians, who was called Ragallagh, when the fame of Saint Gerald and his mode of living was heard of, sent messengers to him, (requesting) that the holy man would deign to come in his presence, promising him lands and every necessary, for erecting an abbacy for himself and Monks. When the messengers brought the sayings of the King, to Saint Gerald and the rest of the College of Saints, who entering upon counsel, present themselves before the King. The King received them kindly and with great reverence, and fulfilling in effect, what had been promised by the messengers, offered land for the erecting of an abbacy (thereon) which was afterwards called Magiona.

Note 13. p. 605. col. 2

*Terram pro abbatiâ Construentiâ obtulit,  
qua postea Mageonia dicta est. C. 9.*

In the copy sent me Maguntia, was erroneously read for Maggo, v. Mageonia.



for in that monastery, Saint Gerald was  
 Abbot, and died according to the author of this  
 'Life' about c. 12, and the Martyrologies to be  
 hereafter cited. But Saint Gerald was not  
 the first founder of the Monastery, but Saint  
 Colman, as is evident from Bede l. 4. c. 4  
 and what is to be said below in Appendix-  
 'c. 3'. (See this c. 3- translated in the beginning of this  
 Letter)

1/3 As to the various names of Mayo, Archdall  
 remarks in his Monasticon that it was formerly  
 'called Inuigeo, Muigeo, Mageo, Maguncia,  
 'Magrenensis, Eletheria, and also Temple. gerald  
 'from the abbot Gerald'.

1 With respect to Inuigeo, Doctor Laminan in his  
 Ecclesiastical History (vol. III. c. VIII p. 79) observes  
 in Note 12 that. In the old editions of Bede, we  
 find, instead of Muighao, Inuigeo, which Usher  
 has p. 964. But he observes (Ind. Chron. A. 665) that  
 the true reading is Muigeo; and so it appears  
 in Smith's edition. It is evident that Inuigeo  
 was an error of a transcriber, who  
 mistook M for In, and Archdall had  
 no right to say, that Mayo was sometimes called  
 'Inuigeo'.

2 Regarding Maguncia, see the words  
 of Colgan in Note 13 p. 603- col. I. just given.

14/10/28/23 (VII)

3. As to Clithria, it was different from Mayo.  
See the words of A.D. I.G. p. 600. col. 1- C. 7, as  
above given - See also the words of note 11  
p. 603. col. 1- to the same Chapter, which  
also are given. —

Doctor Linnigan (Eccles. Hist. Vol. III Chap. XIX. p.  
166. 167) expressly states that 'Gerald is said  
to have, on his arrival in Ireland, and before  
he was placed at Mayo, presided over  
some monks at Clithria,<sup>(90)</sup> which at this  
time was probably a cell belonging to  
the house of Mayo? — And in note 90  
he refers to the Life of the Saint C. 7, which  
see above translated in this letter. —

In the same note, he says: Colgan  
"observes (A.D. I.G. p. 603) "that there was in the  
"Diocese of Tuam, to which that of Mayo  
"has been annexed, a Chapel called  
"Kill-an-clithir, that is the cell of the  
"pilgrim, or foreigner, and that this might  
"have been what in the life is called Clithria  
"It was perhaps a cell depending on  
"Mayo, and was probably also a church  
"in the same Diocese called Teach-Lassam,  
"the house of <sup>the</sup> Saxons or Englishmen". —

See Colgan's observation.

Note 11. p. 603. col. 1.  
given. Supra



2 1/2 The Doctor in the very front of his work just  
 3 1/2 <sup>lastly</sup> referred to states that - 'In some British  
 documents, St. Gerald is called Bishop, but  
 it is very doubtful, whether he was entitled to  
 such an appellation'. (94) And his words  
 at 94. are - 'Some Calendars quoted by  
 Colgan (lib: c.c. ap. Act. S.G. p. 604) give him the  
 title of Bishop, and we have just seen (p. 92)  
 that he has been called pontifex. Yet in the  
 Life, notwithstanding the great things said  
 of him, he is styled merely Abbot. The Four  
 Masters say no more of him than St. Gerald  
of Mayo. According to their statements  
 he could scarcely have been a bishop,  
 for they place his death in 727 the very  
 year to which they assign that of St. Muredach  
 whom they expressly call Bishop of Mayo.  
 Surely there were not two bishops there at the  
 same time. Bede speaking of the monastery  
of Mayo, as it was circumstanced, when  
 he was writing his history, and accordingly  
 down to 737, says (lib: 4. c. 4) and the English  
monks lived there under a Canonical  
or regular abbot. He has nothing about  
 their having among them a Bishop,  
 although in all probability Gerald was  
 their abbot at the time of his making  
 this observation. I am inclined to think that

(The word of)  
 Note 92 'The Chronicle of Abbot in which he is called Gerald Pontifex Laconum  
 'Compare the (Chron. Scot.) place his death in 731. c. e. 732 to which year  
 it is assigned also by Legemach in these words - "Pontifex Abbat. Scot."  
 "Laconum Gerald Abbat" in

See C. 3.  
 Act. S. G.  
 p. 604.  
 Colgan  
 where  
 Bede  
 is quoted.

his having been called pontifex, pontiff of the English, gave rise to the supposition of his having been a bishop. But <sup>why</sup> did not Tigernach, or the Compilers of the Ulster Annals call him episcopus. The title pontifex has been often used in an equivocal manner, and sometimes in the same sense as president (See Spelman's Gloss. and Ducange, at pontifex and pontificium). It may be that, as the English were strangers in Ireland, the abbot of Mayo, enjoyed some particular privileges as protector of his Countrymen?

3<sup>rd</sup>

Doctor Linnigan follows the account of the founding of the monastery of Mayo by Colman, as given in this letter. —

4<sup>th</sup>  
an

But in his observations on Bede's words cited in Vol. 3. Chap. 18 - p. 79. of his work so often referred to here, he says - 'Bede lib. 4. c. 4. By saying, that the English Monks of Mayo had adopted better regulations than they had at first; *Conversis jam claudum ad meliora instituta omnibus*; he alluded to their having received the Roman Cycle, &c. — which as will appear from what will be seen hereafter, they did as early at least as the year 716. — And he differs in opinion from Colman as to the order of the monks inhabiting Mayo Monastery,



when he says. 'Colgan pretends (A.D. 9. p. 605)  
 that this monastery was of the Benedictine order, and  
 asserts, I am forced to say, most ignorantly, that even  
 Colman belonged to this order, and that the monks  
 of Hy, had already received its rule from ages. He  
 conforms subsequent ages in which Hy adopted  
 Benedictine regulations, with much older ones.  
 How he could have imagined that, Colman  
 was a Benedictine, may appear unaccount-  
 able; but he found that, Trithemius, Yepes,  
 and some other Benedictine writers had so,  
 and had made all the Columbians, Bene-  
 dictines. This was enough for honest Colgan,  
 who believed almost every thing that he met  
 in books, without caring what he found in one  
 were, or not in opposition to what he read in others.  
 The fact is that, wherever the Irish system main-  
 tained by Colman, prevailed, there were no  
 Benedictines; and Wilfrid was, as he boasted  
 of it, the first that introduced the Benedictine  
 rule into the Northumbrian Kingdom after the  
 departure of the Irish (See Note 237. to c. 12).  
 If Colman had been a Benedictine, would  
 he have opposed the Roman practices as to  
 Easter, &c. which were strictly adhered to by  
 that order not only in Italy, where it originated,  
 but in England and every where else? —

14/10/28/23 (x)  
 (viii)

' Or, would the English Monks, who followed  
 ' him to Ireland, have done so, had they been  
 ' Benedictines? Poor Archdall in obedience  
 ' to Colgan, has (at Margo) followed these strange  
 ' mistakes. Osher observes (p. 964) from the Book  
 ' of Ballymote, that in Solomon's time, about  
 ' the latter end of the seventh Century, there were  
 ' 100 Saxon (English) Saints at Margo. From the  
 ' English establishment in that place it has  
 ' been called Maigeo na Sas-an i.e. Margo  
 ' of the English. It became in course of time  
 ' a very respectable town and the see of a  
 ' Bishop, but is now reduced to a petty village,  
 ' situated a few miles to the S.E. of Castlebar,  
 ' in the County to which it gives name'. —

The Four Masters in the Annals state that;  
 A.D. 726 'Saint Garalt of Magh-keo died on the  
 ' 13<sup>th</sup> of March'. —

786. 'Adham Bishop of Magh-keo, died.

778 'Magh-keo was burned by lightning  
 ' An Saturday night precisely on the 4<sup>th</sup> of  
 ' the Calends of May. —



905- The penitentiary of Magh-co was burned.

1169. Magh-co of the Saxons with its recles,  
' was burned

1176. 'Donell, the son of Turlogh O'Connor, Lord  
' of the North of Connaught, the glory - the  
' ruler, and the Chief adviser of the Irish  
' people, died, and was interred at Mayo.

1209 'Lele O'Duffy, Bishop of Magh-co na Saxon  
' died

1225 'The sons of Roderick O'Connor, held Counsel  
' at Lochmac Fearaidhaigh, and determined  
' upon separating from each other under the  
' impression that the English troops then would  
' leave Hugh. Donn Mag. Aireachtuigh  
' and others of their Chieftains were sent to  
' O'Flaherty, their friend and partisan.

'The sons of Mortagh O'Connor, and  
' Tiarnan the son of Cathal, placed  
' themselves in front of their cows, ~~to defend~~  
' ~~them~~, and their people (to defend  
' them), and made peace on condition  
' that the English should leave (Hugh)  
' the son of Charles the Red-handed  
' who was at that time stationed at Mayo.

whether the sons of Mortogh Muimhnach went  
to him under protection and guarantee.

<sup>A. P.</sup>  
1231 Stephen O'Brien Archinseach of Mayo  
died -

1236 Dermot, the son of Magnus O'Connor,  
Magnus the son of Mortogh O'Connor, and  
Mac William De Burgo marched to Inam  
and thence to Mayo, and left neither  
stack nor basket of corn in the large  
church yard of Mayo. They after-  
wards went to Turlock, which they  
treated in the same manner. They  
then sent an army to plunder the people  
of Dermott, the son of Magnus; the  
people of O'Connor Roe, and the inhabi-  
tants of Turlock met them; but Mac  
William's army plundered and routed them,  
and Magnus was compelled to expel  
and banish Dermott's people from him.

1262. Hugh O'Connor assembled his troops, with  
whom, he marched into West Connaught  
and plundered from Mayo and from Balla  
westwards besides which he burned the towns and  
corn as far as Thialbh Lughha. Many persons were  
killed by his people. He sent his chiefs and



'Young nobles into upper Connaght, who  
'burned and plundered from Dream to Athlone.

1487 'O'Miggin, Bishop of Mayo, died'—

Mr. Downing writes, 'This County took its  
'name, or denomination from the town therein  
'so called together with the abbey thereof  
'which was founded by Saint Geraldine  
'or Gerald about the latter end of the  
'Seventh Century 665. of Christ, who is said  
'by bolgan, and many others to be the first  
'abbot thereof. This town was likewise  
'a bishop's seat, a little before the sup-  
'pression in Henry 8<sup>th</sup> time, and then  
'united to the Arch bishoprick of Tuam,  
'and still so enjoyed thereof. It is said that  
'there were several Colledges in the town. It is  
'called in many ancient histories, Civitas de  
'Magio, or Mayo, it being anciently sur-  
'-rounded with walls, whereof part sunk  
'into the earth, being grown boggy, and  
'most part thereof fallen, nothing of  
'note remaining, other than the ruins  
'of several old Structures, and not one  
'house therein now remains. —

It was built in a most fertile country,  
 granted to John Burke fourth son of Ulrick  
 Earl of Clanrickarde. Out of this town, was  
 also the Lord Viscount Mayo dignified the  
 title being granted by King Charles to Theobald  
 Burke Knight in the year of his reign.

The same writer speaking of Towns, or places  
 of note in the County, says. 'First is that  
 of Mayo in Clanmores <sup>Clanmoris</sup> aforesaid first  
 mentioned, next to that is the Bryes, being  
 an ancient manor of one of the Fitzmaurices,  
 now and since Queen Elizabeth in the possession  
 of the heir of John Moore Esqr deceased'—

Mayo Parish

5 m. 3

Wick  
 infra

I stood on <sup>in bpi</sup> the site of Breize Castle,  
 which lies on a rising ground to the Right  
 of the road from Clanmoris to Baal,  
 3 miles from the former and two from  
 the latter. — It gives name to a townland.

Mac Parlan in his Statistical Survey  
 of Mayo, describes - 'Breize Castle  
 about 3 miles from Baal, one of those  
 square ruins? —————



43 The Irish Calendar says -

garate moige eo <sup>that is</sup> abb & Cypoz - 13. March.

Saint Gerald of Mayo, abbot and Bishop - 13. March.

Mocono moige eo — 27. March.  
<sup>that is -</sup>

Mochoonna of Mayo - 27. March.

Aedan <sup>the wife (or the inspired)</sup> ingeld moige eo - 20<sup>th</sup> October.

Aedhan Ingeld of Maige eo - 20<sup>th</sup> October

Triad: Shan: p. 178. Col. 1.

Note  
115. Mochoonna of Mag-eo - 27<sup>th</sup> of  
March - (died) -

And p. 634. Col. 1.

'Maghea, or Maghesia was consumed  
by fire in the years - 778, 908, 1169' -

See 4<sup>th</sup> Vol. at  
these points - above  
referred to - 908  
instead of 908 in  
the Annals. —

Mayo village is at present wretchedly poor, there is nothing at all remarkable about the old abbey, the <sup>cathedral</sup> church of which stands in ruins in the grave yard, where there is also a Roman Catholic Chapel, which is in very bad condition. On the west gable of this old building belonging to the Abbey, is a circular door, which appears very low, not more at most than 5 feet in height. This church yard stands to the right of the road leading through Mayo village to Balla, and to the left side of it, stand more of the ruins, it is said, of the Abbey.

St. Gerald, or his festival is not remembered. Nor is the festival of any other Saint, as far as I could learn, celebrated in the parish of Mayo.

<sup>an</sup> In Killbride (cill bhríde) townland, lies an old burying ground, in which are no ruins of a church — There is also a well called <sup>Lake of Bríde</sup> "cobair bhríde". Does it appear in the Catalogue of St. Brigid's Churches, that there was one here?

There is a Castle in ruins which is called Cnoc an Acoil, in Knockamakil townland. The Burks possessed, it is said, this and Brees Castle. —



5<sup>th</sup> Brees Castle, in Irish na bpi retains the epithet given to Clann Muiris, who ~~was~~ <sup>were</sup> called clán nínnyr na m-bpi, a name transferred to their country, and finally put into the Anglicised form of Clannmorris, the name of the Barony in which the Castle stood. brae

bpi - (bpi is) signifies a hill, and therefore clán nínnyr na m-bpi, signifies Clann Muiris of the hills, or braes. It is very remarkable that the surface of the country around the site of Brees Castle, is all thickly over-spread with hills. The castle itself stood on a rising ground, or on a bpi - as I remarked above. —

The Town Masters record at the year 1584 that 'Ceige the son of Morthogh O'Flaherty sailed with the crew of a ship to the island of Arpan in pursuit of the descendants of Owen O'Flaherty, he came up with them at the break of day, and found them unprepared, between waking and sleeping, at both sides of the stern of their vessel. He set them a very hostile example on this shore, and indeed, the island was not worth all the fighting that took place for the possession of it on that day; for Morthogh, the son of Edmond Age, who was son of Edmond <sup>son of</sup> Mac Hugh of Leitir Mealcain, who had joined the

descendants of Owen O'Flaherty, also  
 the son of the Seneschal of Clannmaurice,  
 who was with them on this predatory excursion,  
 and Morogh Lalach, the son of O'Flaherty  
 (Teige) were slain.

A.D. 1597. Mac William (Theobald the son of Walter  
 Kittingh) returned to his territory this  
 year, about the first of November  
 and remained in the fastnesses of his  
 country in despite of his enemies.  
 During this time he plundered the  
Oules. His brother Thomas was slain  
 in Clann Muir-na-m-brigh  
 on the same occasion.

Your obedient  
 Servant  
 J. O'Conor

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



**END**

14 D 28/24

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Tuan, Co. Galway, concerning the history, antiquities and topography of the parishes of Kilcolman, Tagheen, Crossboyne and Kilvine, with particular reference to their early churches, abbeys and holy wells.

21 August 1838

4p.

24 cm

ill; pencil sketch of the doorway of a Carmelite abbey at Ballinsmaula.



468

Kilcolman, Kilvine, Longheen, and Crossboyne  
Parishes described. -

Ireem August 21<sup>st</sup> 1838.

Recd. of J. Morris

Sir, Kilcolman parish is pronounced in Irish  
all Colamán, - the church of Saint Colman.

Who is the Saint Colman, that had a church  
built by him, or dedicated to him in biarraighe  
nachtair ? -

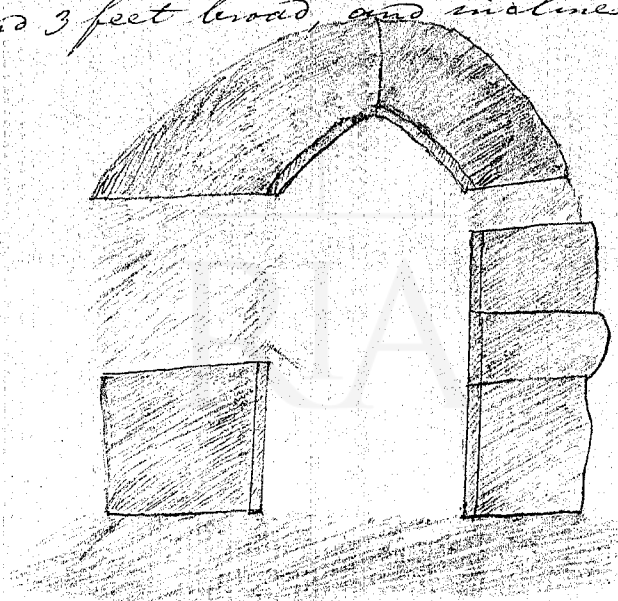
Of Kilcolman old church the North side-  
wall to near East gable is still standing.  
On it is a great breach near West gable.  
North East Corner remains.

There is a holy well at the foot of  
under an ash tree  
to the West of the ruin, called the well  
of Kilcolman. At it, Stations are per-  
formed on Good-Fridays -

Saint Colman's day is not re-  
membered.

In this parish, lie the ruins of Mallemasmore  
 Abbey, which according to Archdale in his Monasticon,  
 was founded for Carmelites or White Friars in the  
 13<sup>th</sup> Century (A.D.) under the invocation of the  
 (RR) Virgin Mary by — Prendergast (l) Donogh  
 (l) McDonogh (l) O'Gorman was the last prior?

The doorway, on the West gable is 6 feet  
 high, and 3 feet broad, and inclines to a  
 point.





The Rev. Mr. Lavin, a Carmelite friar, lives at the abbey at present.

Downing writes, 'There is likewise another 'abbey' in this Barony (Clannacrae - recte Clannorris) called Ballinamulla, before the dissolution of the order of Carmelites, built by the family of the Orendergasts. See Sir James Ware. -

## Killvine Parish.

The name of this parish is commonly made Killvine. — The Irish name would be represented cill mīdeáin, or cill mīteáin — Is there a Saint Míolhean, or Mithean ? —

The west gable of Killvine old Church, remains, and also a part of the North side wall attached to this gable.

There was a well near the Church, called Tobair mīdeáin mīteáin, which is now dried up —



## Loughreen Parish.

The Irish name of this parish, is *teac Éadan*.  
*tectum amaranum* ?

The east gable of the old Church, as yet remains, but in a state, that indicates, speedily its total ruin. There was a window on it, which is made now into a large breach. Two portions of both side walls, stand attached to it, on each of which, there is a breach, where there were, it is likely, <sup>originally</sup> ~~heretofore~~ windows. A small portion of the west gable is still to be seen.

There is a well called Bloomnag-cross holy well on the lands of Garbhlagh on Lord Sligo's estate, at which is a remarkable stone, it is said, with a hole made in one end of it.

There was a patron held here formerly on Garland Sunday - *Dominic Épm dmb.*

A patron was also held formerly at Loughreen *loc dion.*

In Bloghermore townland, are the ruins of an old building, called the ruins of Bloghermacadam. And in Shana townland (*at h-euna*), lies a Castle in ruins, bearing the same name.

14/10/28/24 (m)

## Crosshayne Parish.

The Irish name of this parish is Crois Baithen that is the Cross of St. Baithen. There are no ruins at Crosshayne village; a church and chapel stand there at present.

Is there any mention in the 4th Ed. of an establishment of St. Baithen, Latin: Baotines, or Baetines, as lying in Clarraige Macaitian?

Downing, under the heading 'Baronies in the County', says & "A quo the same <sup>there is, it appears, some mission here,</sup> in the barony of Kerry, - Glanmore, formerly called the Barony of Crosshaine where the ancient shire town stands,

In this parish <sup>in garryduff West</sup> are the remains of St. Illernan old church, all cupnam; the church of St. Illernan. Does Saint Illernan appear in the 4th Ed.?

The church appears to have been originally 13 yards long, and 7 yards broad. A small portion of the N.E. corner, ~~remains~~ and a small piece of South side wall at East gable, are still to be seen.

In Diggoo town land, stand, 4 feet, 6 <sup>ft</sup> and 10 <sup>ft</sup> in height, of the walls of the old Church of Glanmore.



At this ruin is gearanaspread that is  
the gate of the screams, so called from the  
 circumstance, tradition says, of a memorable  
 battle having been fought here, between  
 the Irish and the Danes. —

There is pointed out to the South of the  
 ruin and near this gate, a spot where there  
 was formerly an entrance to a cave, that  
 ran under ground as far as Doonard in the  
 County of Galway, where <sup>from Mac Curran</sup> ~~the~~ <sup>of Mac Pherson</sup> ~~the~~ <sup>is</sup> sup-  
 posed to lie interred. The entrance is now  
 closed, and all that is memorable as con-  
 nected with the Cave, is that, a school-  
 master, it is said, taught in it, when  
 schools were suppressed in Ireland,  
 and that a priest was wont to celebrate  
 mass for a congregation therein, when  
 persecution was exercised against priests  
 in this Country. —

In baltragh townland, are, —  
Knocknacatragh (cnac na ceatragh) <sup>the recte</sup> burial  
 ground, wherein Children are interred;  
cillín mór - Killeeneshree, and cillín  
feolín, Killeenfeolín. —

Maguire's fort and burial ground lie  
 in Esker townland. —

The ruins of Castlemagarret, stand in Castlemagarret Park old, which MacParlan describes, as lying within one mile of Ballindangen (locally Ballinang) also 'a square ruin'. And in N.E. end of Castlemagarret Park new, are the ruins of Castlekeel in Irish - Carplean Caol.

To the rear of the Concerns of Martin Glin and James Garry, in Ballindine, is shown the site of a Castle, where a stone quarry is at present. The Castle, it is said, was as old as 1412.

The fort of Danganmore, Damgean more, great fastness, from which the town of Ballindine (Balle and Damgin - town of the fastness), it is stated, took its name, lies, a short distance from the town to the N.E. It is a very large one, and has the ruins of a 'battery' on it.

Another Letter will, I think, bring to an end what is to be written on my part, with regard to Co. Mayo -

Your obedient  
Servant  
J. A. Larcom

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



**END**

**14 D 28/25**

**O'Connor, Thomas**

**Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Tuam, Co. Galway, concerning the history, antiquities and topography of the parishes of Manulla, Drum, Ballyhean, Aglish, Turlough, Islandady (Islandeedy) and Rosslee.**

**22 August 1838**

**14p.**

**24 cm**

**ill; pencil sketches of the doorway of Islandeedy old church.**

**Included is a description of the round tower at Turlough, Co. Mayo.**



Breafy, Manulla, Drum, Ballyhean, <sup>the</sup> ~~Lylish~~  
 Churlough, Islandady, - parishes described, with the  
 historical notices referable to the Cham August 22<sup>nd</sup> 1838.  
 Notable objects therein, given, as far as I have these notices  
 collected.

The name of the Parish of Breafy, in Irish,  
 is Breadamary.

Three small portions of the walls of the old  
 Church, are to be seen within Ch. Browney,  
Dromoneel. They appear old.

In Carm Townland, is a well at which  
 stations were, some time ago performed. I  
 could not obtain any information as to the  
 nature of the stations.

### Manulla Parish

The local Irish name of the parish is Manulla,  
 the correct orthography of which is Manz fion-  
-dalba, for in the prose account to the patron  
of the Parish of 1417, we read -

Tuaidh fiondalba cois baile x  
i dteaid uiceapmags o crannan topnaisge  
to capul. Cambric. dteaid i conediam  
epi baile fionna cnocaisge, i epi baile  
knazam i baile an epocan bnde, i baile  
an smocan, i baile na zpreallia, i epi  
baile fiond cruaisce, i baile u. Rudric, i  
baile na leapz an moire. dteaid u.  
crannazam baile beal na lece. dteaid  
u. coisligz baile <sup>noian</sup> crannan topnaisge.  
dteaid de zolla fionlam i baile  
muzge moire. dteaid n. cuacampul  
baile u. uiceapmags adearap  
baile an pebler. dteaid i

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Thaonraite an t-oirceam, γ an bpaon-  
-nos, an t-omairpe, γ cul an damhain.  
Duaid uifazartais tri baile  
tulca Spealam

24013 2eact u ceapnaig for ceire  
 baile picead ceapman balla.

do duitaid i caomán reccar  
 seacht mbairle Rora laoz 7 ó éluam  
 h<sup>leasa</sup> mellm gobair aza na lub, 7 ó  
 beir aza na ceap go mulean  
 troimam rap na pazbail do caomán  
 me Commair 7 ó dubda ó na deapbrat-  
 ar, 7 do adó ó Caomán ó adó me  
 ceallair 7 dubda do Rir na  
 pfracrae; uair n ppror tuat  
 gan dundear do clannur epc  
 cialbunde gan adion do dundear  
 aice aet an tuat eolac arceada  
 im 7 tuat purpen a h-amm, conid  
 purdih dundear do id caomán 7  
 ó pen alle gen-mota iol tuata  
 ele ol ceana.

ταοριζεαιτ υν κιναιδην ο βεα1 ατ  
να λυβ 3ο τοσαρ ειλιν να η-ζαρ 5



7 ar da nduicir in cuálaíam.

taoisiúeait in binn ó toicir cillín na  
n-zariz go beul áta na seirid, 7 Robín  
beaiz don leat toir, 7 ó zúigim ciáram  
go tobair luína.

taoisiúeait in zormúolla ó tobair  
luína go beul caoil partraiz, 7 ó  
Róba go Raitlean 7 Seait mbaile  
zaileit.

tri baile an éirairiz dúaid in  
Mail-cana 7 an zolla bride ó cillín  
na mbuidean ya éirairiz. Dúidúiriz  
ceara go sin. zolla an zoll maz-nell  
miz de zeanac no zab Ceara ó zandabub  
melm zairtiz nioir in aoda idubda  
no zab ó Róba go codmiz, 7 a adnacal  
imbaile tobair padraiz.

1 The <sup>estate</sup> of Magh Phionnalbha contains  
15 ballys and extends from Crannan  
Tornaghe to Gaisiol Cairbre.

2 The estate of O'Heidhneachain comprises  
the three ballys of Magh na Bnocaighe  
and the three Baile Riagains, viz. Baile  
an Criocain-bhuiche, Baile an Imotain  
and Baile na Gnealtcha; and the

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three Ballys of Fiadh Cruaiche viz  
Baile in Ruairc and Baile na hEagan  
moire.

3 The estate of O'Biaraigain is the Bally  
 of Bel-na-leice.

4 The estate of O'Boigligh is the Bally  
 of Garnan Tornaighe (or Ran Tornaighe)

5 The estate of Mac Giolla Phaolain, is  
 the Bally of Magh Moisen.

6 The estate of O'Brachain is the Bally  
 of Lis Ches, which is called Baile an Regles

7 The Estate of O'Mulraute is Circumh  
and Braonrap, and Iomraie, and bul-  
an-daingin.

8 The estate of O'Fagartaigh, are the  
 three Ballys of Tullach Speallain.

9 The lordship of O'Bearnaigh, moreover,  
 is the 24 Ballys in the Terman of Balla

10 Of O'Caomhain's estate in beara, are the  
seven Ballys of Rosbrough viz from

11 Cluain his Mellin to Bel atha na hule  
and from Bel atha na g-carr to  
Muillenn Tiormain



- 12 The estate of O'Ruaidhlin extends from Bel atha na lula to the tochar of Cillín na ngarg.
- 13 The estate of O'Buin stretches from the tochar of Cillín na ngarg to Bel atha na Sesidh, having Roibín beag on the east side and from Sighín Chiarain as far as Tohar Lughna.
- 14 The estate of O'Goirmghialla extends from Tohar Lughna to Berel Chaoil Partraigh, and from the Rodhba to Raithleann. It contains seven ballys and a half.
- 15 The estate of O'Maoil Cana Mac Giolla bhuidhe from Cillín na m-buidheam in Briathnach.

So far the estates of Beara

Giolla-an-ghoill. Mag Kell was the last King of Irish blood that governed Beara and this was in the time of Luithléach Mór, the son of Hugh O'Dowd, who governed the Country extending from the River Robe to the Cowney (at Dromcliff). He was interred at Ballytober Patrick.

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- 1 Enaith Mhuighe Fhiondalbha, hoodie -  
Manella, the name of the parish,  
 which is the present subject of description.  
Crannan tornai ghe

Craisiol Cairbre - Cashel in Islandaddy?

- 2 Magh na - knocai ghe

The three Baile Riagair

Baile an cruicain bhuidhe - Cregganboy

(J.L.) in Manulla Parish

Baile an Imotain - Smattinagh (J.L.) in

Manulla Ph. - ? - There is Gortna -

- Smattam in Ballyhean Ph. -

Baile na gceallcha - Grahilly (in Irish  
gceallac) in Aglish Ph.

Fiodh bruaiche -

Baile in Mraire

Baile na leargan moire

- 3 Bel - na - leice - Ballynaleck in Ballintober

- 4 Crannan Tornai ghe (or Ban Tornai ghe)



5. Maigh Moideen — Rushcens in Drum.
6. Lis<sup>ai</sup> Chedd, which is called now Baile an Regles
7. Circamh, — Ennoo in Ballyhean  
Braonros —  
Iomaire — French Hill in Ballyhean,  
 which is in Irish - iomairpe  
Enil-an-daingin - Cool Lodge in Ballyhean
8. Tullach Speallain — Tully in Drum }  
Tully in English }
9. 24 Ballys in the Terman of Balla. — See Letter  
 describing Balla P<sup>h</sup>
10. Seven Ballys of Ros-laogh — Roslee Parish
11. Glucain his Kellin — Lisnolin in Mamilla
- Bel atha na keb —  
Bel atha na g-carr  
Muillenn Tiormain — Muillenn Cromain in Drum  
 pronounced also, locally  
Muilean Topmain

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12 *Lochar of Cillín na m-garg* — There is a  
Killsen in Bally-  
hean.

13 *Bel atha na Sesidh*

*Roibín leag* ————— *Roheen Parish*  
*Sighín Chiarain* — *Lion hill in Aglish?*

*Lochar Lughna*

14 *Bent Chaoil Partraighe* — *Coast of Partry*  
*Keel bridge*

*Modhba* ————— *Rohe River*

*Raithlenn* —————

15 *Cillín na m-bríodhean in Briathrach.*

*Killboyne in Ballyhean.*

*The seat of Sir Samuel Villaville*

*Briathrach* — *Greeragh in Ballyhean.*



tuat muige hiondaill na neac,  
 curpe gluaid leibneac;  
 'so cceasnaiz nar can eura,  
 blac a'ceaglaiz torzeuba;  
 tu baile an Riza gan nom,  
 tu baile an enocam canum;  
 'r fion fiodcnuice na pflead,  
 fan ciot luanice coll emzeal;  
 cabraid zac cruac fa cleatfal,  
 tuat appuid u e'edacain;  
 baile an bealaiz ar beait leam,  
 'so crapa gam m cealfeam;  
 noca com celte a caduap,  
 berpe p'roll zac Seanapup;  
 ar baile ep'nam gan coll,  
 bpuizaid 'r bupba comlon,  
 na coiglid f'azla na p'feap,  
 u coiglid calma an cmeao;  
 'hec ziolla padlam gan feall,  
 bpuizada uaple appmeam;  
 de gleur ap'arlog p'leazac,  
 pa pe gleur mior mupneapac;  
 cul damgin 'r bpadompor ban,  
 opneam ionnarpe ionmlan;  
 'so dlat. p'arte fial anfeap,  
 ler b. aite clap 'r comneam;  
 tu baile na tulca tear,  
 'so b'pocan do'puam doibneap;  
 'so fo'ganraiz tuatiz za t'atiz,  
 no moltan in uap donatiz;

Teapmón balla fan bñ cluig,  
 fón blait do beandorís padraig;  
 fhuairís ó tēamraig sa tōga,  
 fuair ó Ceapraig ceud nōga;  
 fuair ó Caomraim na ccōlz sean,  
 tuat fhuairm ar fhuair nōimear;  
 tuat tōmraic fēapān na ffeap,  
 Seanfōn cōmraic nō clōdeam;  
 fuair ó Ruaird na puaz meap,  
 ó at na lub mar luaitēap;  
 do fōn cille na ngarz ngeal,  
 pme do hārd dā nāpēam;  
 ó tōcāp cillm na ngarz,  
 do hāt sepiō na fāpōbard;  
 a fhuair Rōbīn pūn an aip,  
 fōidm nō fhuairm nō gullāib;  
 ó fīdhm cōpām na ccōlz,  
 do tōbāp luignā lānboz;  
 fuair ó bīp an fōn fēadāc,  
 dāp fīll cōll fā cōpēadāc;  
 ó n tōbāp do caol na ccāt,  
 Rōdā nō Rātām fā dōnāc;  
 ó fōp mīgīallā fuair a fōn,  
 fhuair fā fhuairgīallā fāc fhuairm;  
 tūa bāile an cōpācraig fān cēal,  
 nō ó Māil - cāna nāp Cāmead;  
 nō fūe gille bīde bīn,  
 cūpē nā cille cāmm; -



A prose translation which is closely literal.

The people of Muigh hiondubh of the horses,  
 Troops, who pronounced mature decisions,  
 Are ruled by O'beannagh, who did not love refusal,  
 Who supports the splendor of his house hold,  
 The three bally Riagans without division  
 The three ballys of Enocan, I sing  
 And the territory of Fiodh Cruaiche of the feasts,  
 Where the white harked hawks shower their nuts,  
 The old estate of O'Cotheachan,  
 The bally of Badough, Certain I am,  
 Is in the possession of O'biaragan, I do not conceal  
 It is improper to conceal his honor,  
 Over Baile Crannan without blemish,  
 Brooses of the fiercest Combat,  
 Conceal not the acquirements of the men  
 The O'Quigleys, brave the tribe,  
 The Mac Golla Phadlaigh without deceit,  
 Noble Brooses I reckon  
 Whose good order over his host armed with spears  
 (is exercised) At the Begles mór of the great family  
 Bul daingin and Braon ros the white,  
 Ciceamh and the even Comaire,  
 Are possessed by O'huilraite a generous man,  
 For whom are acceptable the cheer and feast,

The three bullys of Tullach to the South,  
 'Belong to O'Broccan who obtained delight  
 And to O'Fogarty, who, North at his house  
 Is praised in the time of meeting<sup>fair</sup>

The tearmon of Balla where are sweet hells,  
 'Flowery lands blessed by Patrick,  
 Though hosts from Tara, contended for it,  
 'O'beamy obtained as his choice,

'O'Caomhán of the old lances  
 'Obtained truth Muise, vigorous his Career,  
 A country of chiefs, land of heroes,  
 'Old soil of Spears and Swords,

'O'Ruaidhín of the rapid pursuits,  
 'Obtained from Áth-na-hub, <sup>as is reported (plainly)</sup> as is known,

'O' the land of Bill-na-ngarg the fair,  
 'He loudly naming them,

'From the tochar of Billin-na-ngarg,  
 'To Áth-seisde of the noble bands,  
 And Roilin being to the east,

'Little soil, which foreigners delight in,

'From Eighin Biarain of the lances,  
 'To the soft Tobar Lughna,

'O'Binn obtained the land of feasts,

'For whom the hazle weaves in hundred tendrils,

'From the well (Tobar Lughna) to Caol of the bottles,

'Roohla and Raithain at the extremities



'Cilgoimghialla obtained the land,  
 'Hosts, now under the subjection of foreigners,  
 'The three Ballys of Briathrach with concealment,  
 'Belong to Billeil. Cana, who was not dispraised,  
 'The hosts of the bill, I sing.

At Mamulla village are the remains of a  
 Castle locally called Castle Burke from Sir  
 Tibbot Burke, who, it is traditionally said, lived  
 in it. We having the following notice of this  
 Castle in an Inquisition, which says, that said  
 'Blam. Mc. Evilies released the town, Castle, or  
 'Manor of Moynulla with four quarters to  
 'said Captain William Bowen, by deed dated  
 '18<sup>th</sup> December 1592 which said Moynulla  
 'is now in the possession of Sir Tibbot Boorke.

There is likewise a tradition that Sir Tibbot  
 lived in Prison in Mamulla parish, where the  
 ruins of the house occupied by him, are still  
 shown. He was in the local phrase ri gearna  
Maizeo — Lord of Mayo. —

Teampallaskinneen (teampall a gcinn), a  
 burying place for children, lies in Rinnahully  
 townland near Mamulla village. There was  
 a church, tradition says, in Briaghambree  
 (cyraican bride) where is at present a burying  
 place for children.

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Drum (Drum), the meaning of which, when used as the name of a place, is a ridge of land contains the ruins of a church, which, as the remains indicate, was considerably extensive. But we have no record showing it to be an ancient one.

There is another church in ruins in <sup>Drumna-habna</sup> Cheshall which does not appear to be of any notable antiquity.

In <sup>Lisnagismore</sup> Looneymore townland, is a grave yard wherein stood a church, near which, originally lay the well called to-bar ligna, the well of Saint Ligna, a name still retained, but now applied to a well lying at Walsh-pool Lough, <sup>1/2 of a mile to N.W. of Looneymore</sup> and said to be ~~real~~ the one, that was primarily at the church, and bore the same name.

From this well to the Coast of Partry (Keel-bridge) extended the territory of O'Gormaghialla. See the prose account of Mac Fihlis, and the part of the poem above translated.

An old burying place lies in Killreen townland, wherein is also a holy well called to-bar mac <sup>duich</sup> ~~duich~~ (commonly pronounced to-bar uide cuic), which happens by aspirating the d in duich -

The ruins of a church are to be seen at Garrisdun Castle.



In this parish, stand in ruins, the Castles  
of Doonamona, (dun na mona), and (gaorpean)  
(pronounced gweshdan), which we find recorded  
in the Annals of the Four Masters at the  
year 1592, as having together with other Castles,  
been taken possession of, by the Governor Sir  
Richard Bingham. The account runs in  
these words — 'Those Bourkes who were  
' league'd with Mac William, aided by  
' all their adherents, took up arms to defend  
' themselves, of which, the Governor Sir  
' Richard Bingham had no sooner heard  
' than he proceeded into the County of Mayo,  
' and took possession of all the towns, whether  
' uninjured <sup>or</sup> ~~and~~ ruined that were in the country  
' namely Dun na mona, buil na g. Gaisiol,  
' Gasipsleach, and Bluninin. The Burkes,  
' however, made an attack upon the Governor  
' at buil na g. Gaisiol; but they sus-  
' tained more injury on this occasion  
' than they were able to inflict on him —



There stood, tradition says, a castle in <sup>Buinnafinne</sup> ~~Binnafinne~~ townland, of which there are now no remains to be seen.

Liss-robert townland has the alias name of Mullin Cromain locally pronounced mullion cromain, but corrupted by for mullion cromain, according to the local explanation of the name, which is said to signify the mill of the great noise. There was here formerly a gig mill: mullion tóin le Vápi which was enchanted, and used to make a most extraordinary noise at night, when working. Through the power of the enchantment, it ground twice as much by night, as it could grind by day.

Muileann tiormán was one of the limits of O'Caomhán's estate. See prose account of Mac Fírlis prefixed to the poem above given. —

### Roslee Parish

In the parish is a church yard wherein no ruins exist. Castlelucas Old Castle stands in ruins, commanding a view of Gaoisdean, and Dun namona Castles. —

The local pronunciation of Roslee is in Irish roa' laoz — the point, or promontory of the Calves. The seven ballys of Roslee (reacim-baile roa' laoz) belonged to the estate of O'Caomhán in bara — See the prose account and the poem last referred to. —



The Irish name of this Parish is beul aia reu

In it is an old ruin called <sup>Temple na gail</sup> campall  
na gailleacas duba - the temple (church) of  
the Muns, near which is a well called  
Tobar Muipe - <sup>to be pronounced</sup> Lady well, enclosed with  
 a stone wall.

In this parish are the following places  
 mentioned in the prose account and poem  
 already so often referred to, -

- 1 Billean na m. buidhean in Criathrach, - now  
Bilboyne the name of the residence  
 of Sir Samuel Bilbailley, in Begganabell  
townland, where there is a small, but  
 old burying place.
- 2 Criathrach, - a townland retains  
 this name at present, and is Anglicised  
Greeragh.
- 3 Baile na smotain - <sup>?</sup> Gortnasmuttain  
T. L. in this parish.
- 4 Baile <sup>or Rann</sup> Carnan Tornaighe - There is Rann  
Lough in this parish - Qu? - Does it  
 retain the name from Rann tornaighe
- 5 Circamb - now Cirroo townland.
- 6 Domaire - There is a hill in the townland  
 of Carrownamaree, now called French hill,  
 and in Irish cnoc an romaire - the hill of Domaire.

Killean burying place lies on the North shore of Buncrana Lough at its Eastern extremity.

In the townland of Kinturk (Gronn turg) stand the ruins of an extensive Castle, which tradition says, Diobod na long, (Theobaldus navalis) Burke, took by force from the Mac Esceles, a family name now prevalent in Ballyhean. The most respectable man in the parish, is, I am told of this name.

Downing says, 'Next to Ballintubber within half a mile thereof stands Castle - Burke one of the houses of the aforesaid Lords of Mayo (the Burks) upon the same Lough (From Lough - Corra) - Next to that is within four miles thereof a place called Kinturk, and the Chief house of the said family' -



19  
English Parish

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This parish is commonly called in Irish, eaglaire, or papayce na h-eaglaire, which is locally explained as signifying, the parish of the Clergy, from the circumstance of their making choice of fixing a residence therein, in preference to any of the Neighbouring parishes. But the name in reality signifies Church = ecclesia and papayce na h-eaglaire, signifies the parish of the Church - that is Parochia Ecclesiae.

Near Castlebar town in this parish, and opposite the new jail, <sup>and</sup> to the west of it, there is a Church yard, wherein are no ruins to be seen.

A church lies in ruins in Ballynew townland, where there is a holy well called cobur u tpiun, at which a patron is held on Garland Sunday.

Castlebar town is in Irish called Cayplean u bappais - the Castle of Barry, who was the man that built the Castle, from which the town took its name. The site of the Castle is pointed out in the yard of the new barracks, on a rising ground, ~~the foot of~~ which is washed at its base the river of Castlebar -

A small portion of the foundation, from which the earth has been cleared away, can be seen. —

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The Four Masters in their Annals record that  
 A.D. 1412 Brian, son of Donnell who was son of Morthogh  
 O'Brien, marched about the first of August  
 with a great army into Gaileanghlaun  
Canain, heara (Barra) and Con maierie  
leuile Boladh into which latter territory, he  
 brought the Clann-Muiris na m-brigh  
 and their Creights. The sons of William  
 Burke, O'Salahy, the Rikailley,  
 the Barretts, and the Costelloe assembled  
 to oppose him: they however refrained  
 from coming to any engagement with Brian,  
 but he in despite of them consumed their  
 territories by fire, destroyed their fields  
 and burned their fortresses, viz. Caislean  
an Bharruigh of Leithinis, and Baile  
Locha Measca; he left the Clann Muiris  
 with their Creights in their own Country  
 and having obtained terms of peace from  
 the English and Irish on the expedition,  
 he returned home in safety.

A.D. 1576 Edmond the son of William Burke,  
 went forth from Caislean an Bharruigh  
 to assist the sons of the Earl of Clanrickard  
 (whom the Lord Chief Justice had taken  
 prisoner and conveyed to Dublin), and  
 the consequence to him (Edmond) was that  
 the Lord Chief Justice took Caislean  
an Bharruigh, and banished himself  
 with his wife and children into  
Clanrickard.



1582

The sons of Walter Padda, the son of David who was son of Edmond, who was son of Ulick Burke, 13 - Theobald and Mervin repaired to Sirawley in search of booty, at the instance of the Mac William their paternal Uncle (i.e.) Richard an icairiun, and possessed themselves of some Cattle. Richard Burke, the son of Edmond who was son of Ulick from ~~some~~ Caislean an Bhurraigh set out in pursuit of them and overtook them. A sharp and fierce contest ensued between both parties in which, Richard, and the greater number of those around him, were slain, and the sons of Walter Padda carried away the Spoil in triumph.

Downing gives the following account of Castlebar, in these words—

'Next to this town (Bellcarrow - now Belcarra in Drum Parish) four miles distant, stands Castlebarry a Corporation; it is called in the King's writ, the most western Corporation, and a very fair large lawn and two round towers or Castles therein and a good large house in the possession

of Sir John Bingham and his heir,  
the youngest brother of the three Knights  
Binghams, that a. commanded since  
Queen Elizabeth's time, that is, he left  
it to Sir Henry Bingham's Nephew,  
having no issue of his own body:  
This Castle did likewise formerly  
belong to the Burkes; first of all  
after the invasion it is said to have  
belonged to the Barry's of whom it  
took its name.—



The ruins of a religious establishment, said to have been an abbey, stand in this parish. Attached to the ruins, stands a round tower, on which there is, at the height of 15 feet from the ground an arched door-way, 5½ feet high and 2½ feet broad; and under it, at the ground there is an entrance (now a breach) into the foot of the tower. It appears there were 3 floors inside this tower, ~~into~~ which receive a light through small quadrangular openings placed opposite them. At the top under the Conical Cap, are four pointed openings, the largest of which is no more than 3 feet high and 1 foot broad. The stones are giving away on one side of the N. side, (forming) by ~~the~~ reason of which, it is becoming narrowed. Part of the N. W. side of the Conical Cap is destroyed.

Tour through Connacht in 1779 under the direction of R<sup>t</sup>. Hon<sup>ble</sup>. W<sup>m</sup>. Barton, describes the Round tower of Charlough in this manner,

'This Tower is 70 feet high and exceeds in diam<sup>r</sup> the generality of this kind of buildings, since the diameter within is 9 feet, the walls 5 feet; thus the whole diameter 17 feet. The door is 14 feet from the ground and out of reach for measuring. — The church seems more modern and has the date 1625 on it. It is built touching the Tower, both of a brownish stone. It lies in the Barony of Carra 4 miles from Castlebar.

A stone in form of a tombstone, lies in an apartment of the ruin, attached to the west of the tower, having raised on it, the Crucifixion, with the figures of two

9 1/2 ft. x 1 1/2 ft. x 1 1/2 ft.  
4 1/2 ft. x 1 1/2 ft.

virgins, one on each side. Tobarpatrick holy well lies within less than 100 yards of this ruin. At this well there was heretofore a patron held on Garland Sunday, which is now held in Ballynew in Aglish. —



## Islandaddy Parish.

The name of this parish, is pronounced in Irish — *Oilean Eadraig*, —

On an island of this name in Islandaddy Lake, — which is connected with the main land, by a road constructed in a shallow part of the lake, stands a church in ruins, built, tradition says, by *Eidm*, *Eidlin*, from whom it is erroneously thought, the island took its denomination —

The spot where he is said to be interred, is pointed out immediately at the North side wall near the East gable of the Church. —

On the East gable is a large ornamental window; and on the South side wall, near East gable is a window, about 4 feet high and 8 inches broad; in the same side wall near the doorway, is ~~for~~ placed, a holy water font.

The door is near 6 feet high and 3 feet 2 inches broad —

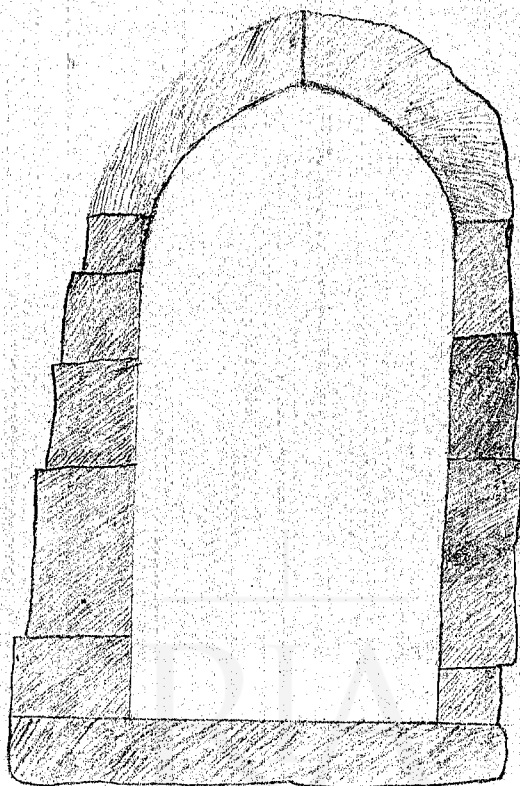
There is a window on the West gable; but ivy conceals its form from the eye. —

The extent of the Church inside, is 20 yards long, by 7 1/2 yards broad. —

481

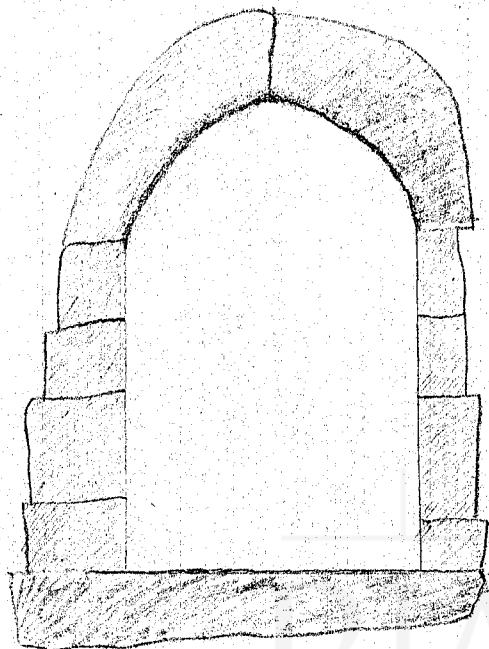
26

*inside of doorway*



*too large*





inside of doorway  
representing  
to the eye the  
appearance  
some correct  
as to size.

This is very badly  
done - but I cannot  
mend it at present  
I have other things  
forcing themselves  
upon me - the  
doorway is not  
printed —  
nor does it approach  
to a fault —

The outside of the door is too  
complicated to be represented within  
time - could be better done in it

Between the doorway and west gable on South side wall, is a small window, now opened at top, which was quadrangular, and under it a quadrangular window 2 feet high, 4 inches broad, and 3 feet from the ground. —

On the South sidewall is also a window, near the East gable, which is constructed of cut stones, and pointed with undulating lines at top. —

This letter finishes Maya on my  
part. It was detained so long a time  
for this reason that, since it was com-  
menced, I was out occasionally  
in the <sup>some of</sup> neighbouring parishes of Guam.  
I feel very much disappointed in having  
detained the progressive description of my  
district, till I met with the extracts  
which were in Mr. O'Donovan's hands;  
in as much as they did not furnish me, with  
as many historical notices relative to the  
places I investigated; as I was under the  
impression, they could; but we must hope  
for the future. ✓  
Your obedient  
S. L. Larcum Esq. & Servant  
J. Larcum



**END**

14 D 28/26

Petrie, George, 1790-1866

Letter, to John O'Donovan, from George Petrie, written from 21 Great Charles Street, Dublin, concerning antiquarian matters, with particular reference to his interest in a bell and crozier, then located in the locality of Ahascragh, Co. Galway.

7 September 1838

1p.

24 cm

RIA



21, 4th Charles Street  
7 Sept 1832.

My dear John,

I thank you with the all warmth  
I possess for your kindness in looking after the  
bills and crosses.

My authority for the fact of Mr Kells having  
gotten the letter was, I believe, the Draw. yet he  
did not state that Mr K. had gotten it, but that  
it had been purchased for a gentleman. to Mr  
K's knowledge but that he would not or was not  
at liberty to mention his name. And so I jumped  
to the conclusion that he was the gentleman himself.

However when you come to Rhuacraig, you might  
get a sight of it, and report accordingly; and I  
then should be able to form an opinion of its value.  
Sometimes you know these things are so mutilated  
as to be worth almost nothing to a colonial  
animal of an Antiquary, if such a creature is to  
be found. Mrs Bellin would I am sure give  
me very assistance in her power. In haste

Believe me ever  
faithfully yours  
George Bellin

14/D/28/26

J. S. Donovan Esq.

I shall keep Mr K's letter for you.

W. O. Johnson



**END**

14 D 28/27

[Unknown]

Map of County Mayo 'Traced from a prospect of the most parts of the World  
performed by John Speed Anno, 1620'.

[1838]

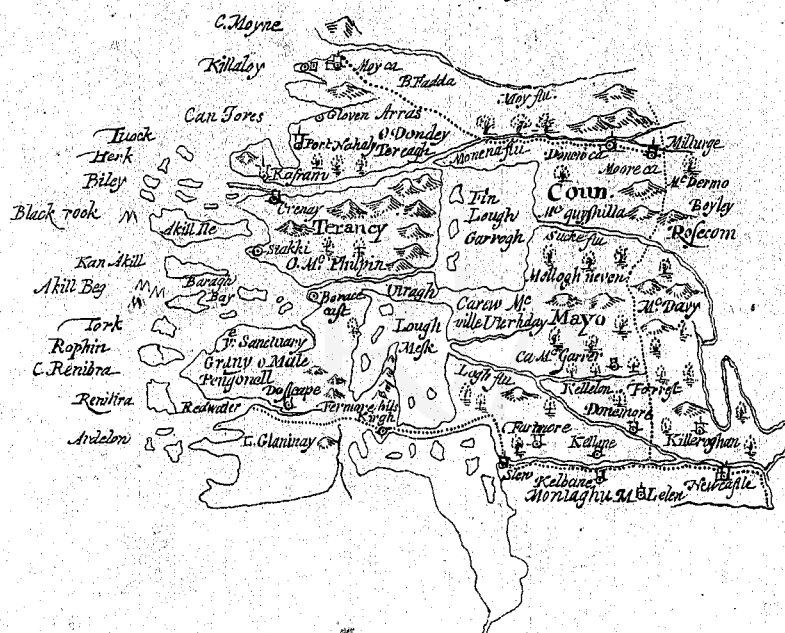
1p.

19 cm

RIA



Maryo  
Traced from  
A prospect of the most famous parts  
of the World performed  
by  
John Speed  
Amro, 1620



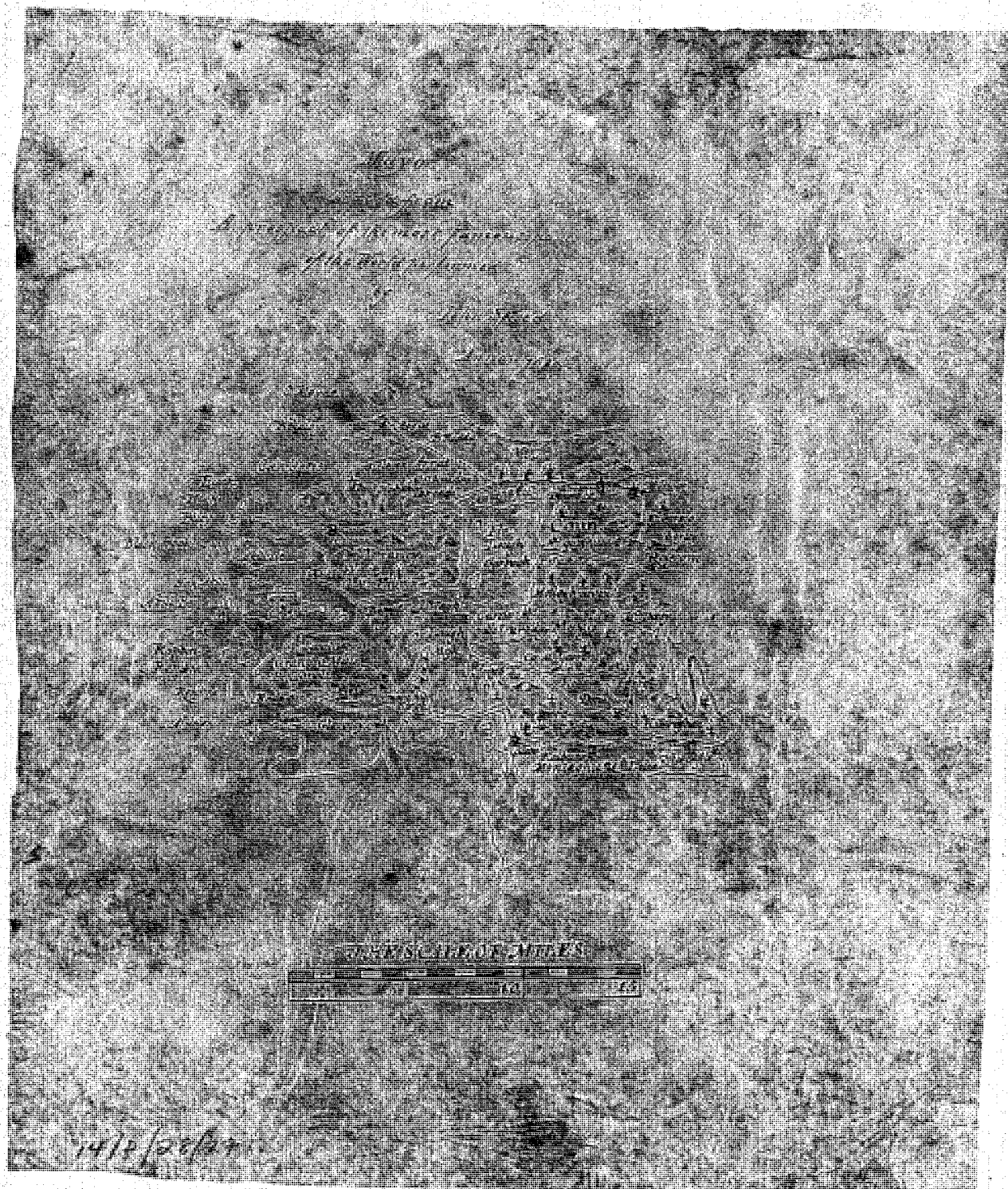
## THE SCALE OF MILES



14/5/28/27

14/D/28/27

486



14/12/28/27



**END**

14 D 28/28

[Unknown]

Map of County Mayo 'Traced from a prospect of the most parts of the World  
performed by John Speed Anno, 1620'.

[1838]

1p.

21 x 18 cm

RIA







**END**



14 D 28/29

[Unknown]

Trace map of County Mayo, as taken from Mercator's Atlas, 1636.

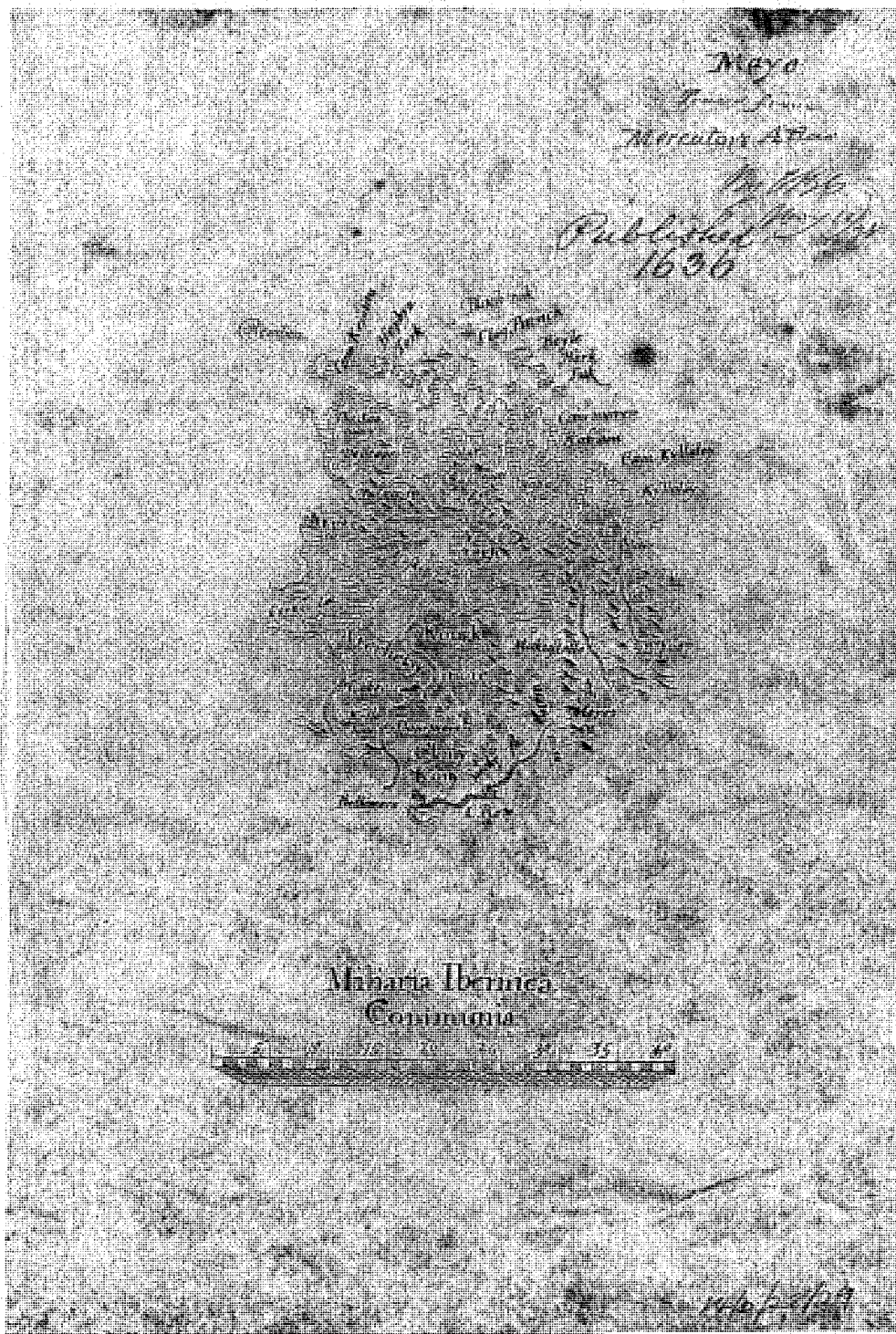
10 May 1838

1p.

19 x 13 cm

RIA

489





**END**

14 D 28/30

[Unknown]

Traced map of County Mayo, as copied from Mercator's Atlas, 1636.

[1838]

1p.

16 x 18 cm

RIA







**END**



14 D 28/31

[Unknown]

Traced map of County Mayo.

[1839]

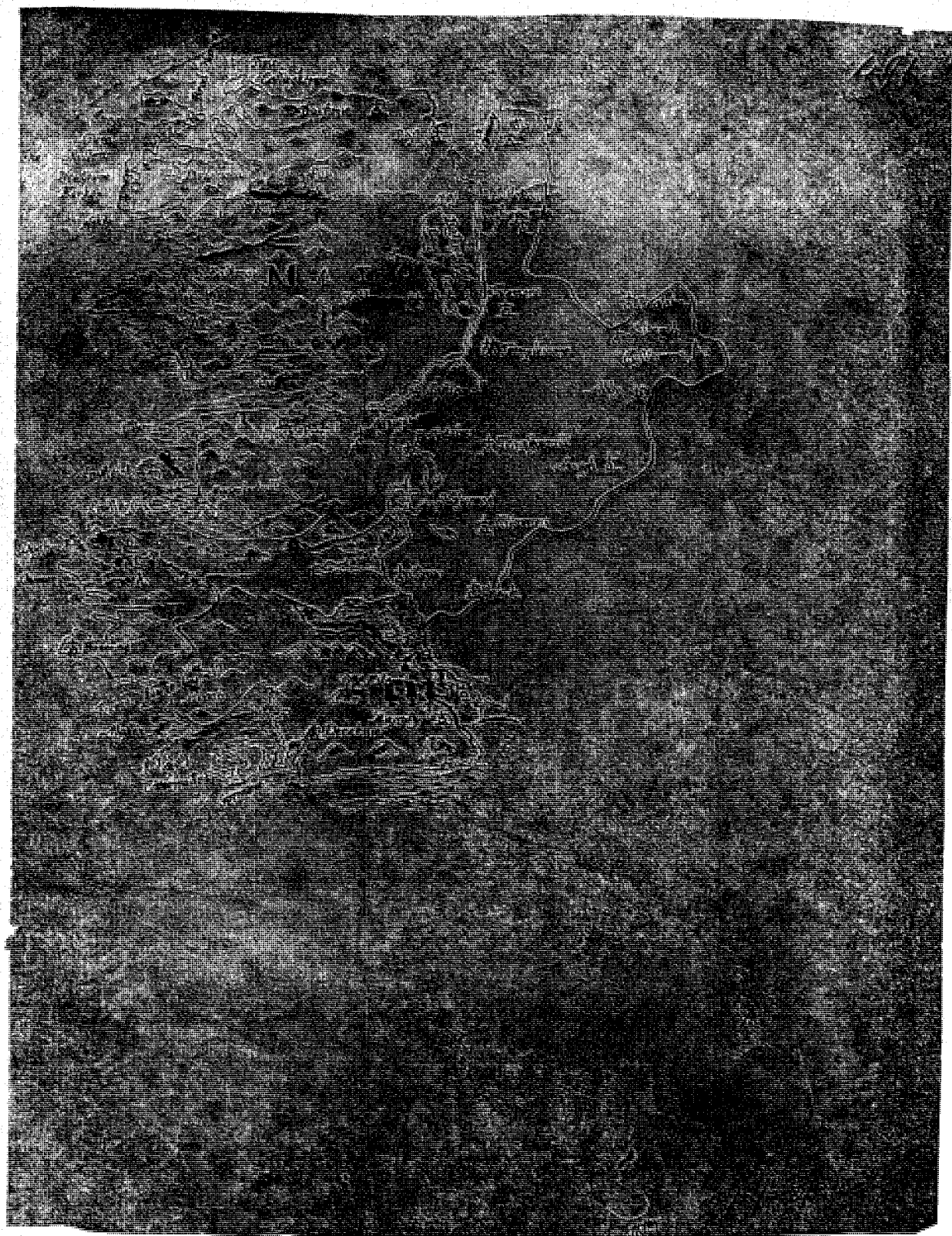
1p.

21 x 16 cm

Indicated are the parishes of the county.

RIA

491





**END**

14 D 28/32

[Unknown]

Copy map of Co. Mayo, traced from an original by Abraham Ortelius.

[1839]

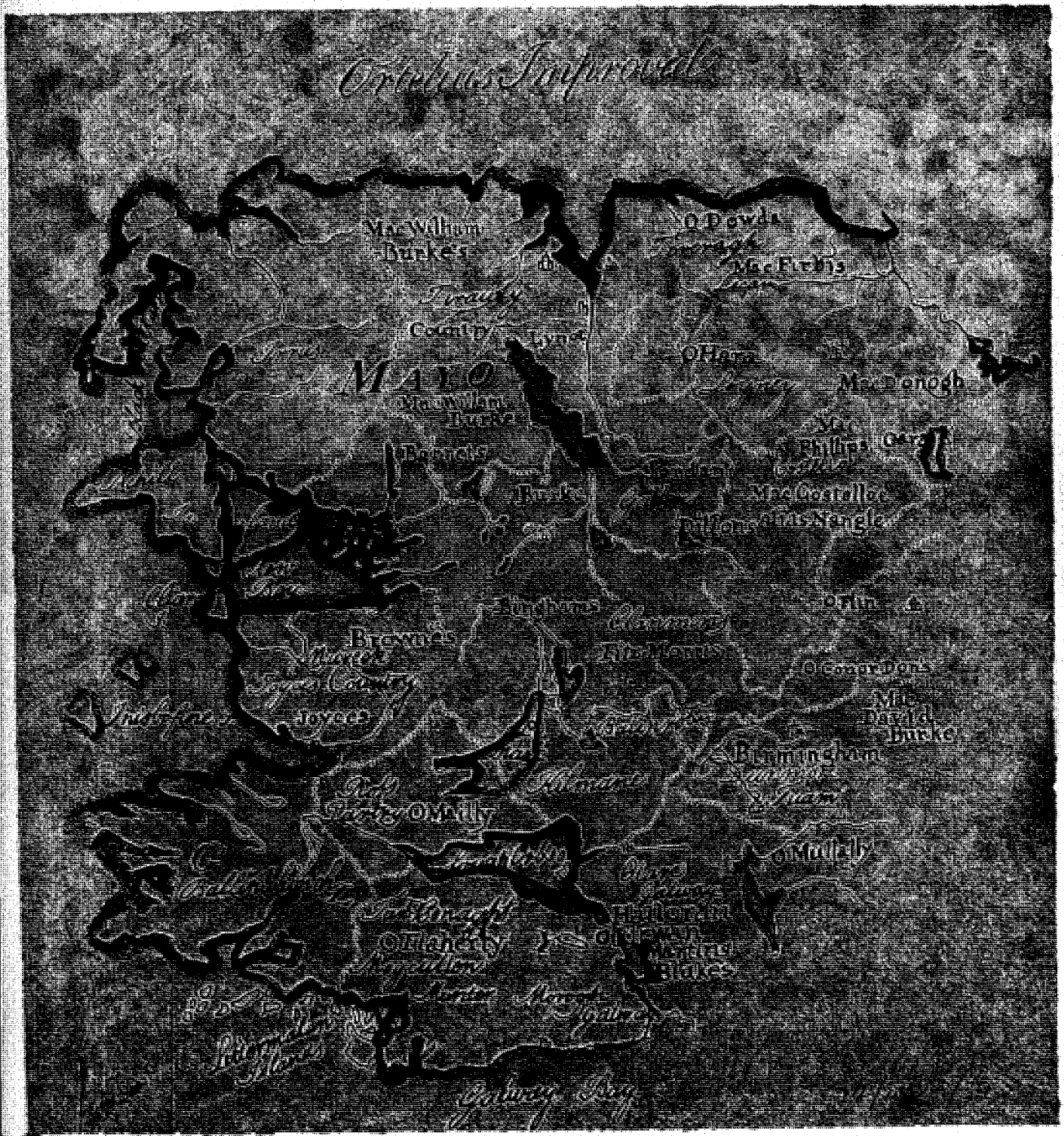
1p.

19 x 18 cm

Indicated are the baronial boundaries and the main landowners within the county.

RIA





**END**



**14 D 28/33**

**[Unknown]**

**Copy map of County Mayo.**

**[1839]**

**1p.**

**56 x 64 cm**

**Indicated are the baronies, parishes and townlands within the county.**

RIA

**14 D 28/33**

**Outsize map**

**Filmed at the end of this reel**



**END**

14 D 28/34

O'Donovan, John, 1806-1861.

Notes relating to the ancient territories 'constituting the County of Mayo in the province of Connaught'.

15 May 1841

6p.

24 cm

RIA



Of the ancient territories constituting the County  
of Mayo in the province of Connaught. II

This county comprises parts of the countries of several  
distinct <sup>tribes for</sup> races, namely the greater part of the country  
of the Fly-Tiachach, the <sup>entire of the</sup> country of the race of  
Conall Orison embracing the two <sup>seuilings</sup> Umhalls, a great  
portion of the country of the Galenigi embracing the  
present Barony of Galleen and Belene Lugh in  
the Barony of Costello; the greater part of the  
Country of the Kierragii and one subdivision  
of the Country of the Conmaicne. The history of  
these tribes has already been given in the Mayo  
letters, and I have therefore only to add here the  
evidences for proving the situation and extent of  
the territories which I have laid down on the an-  
cient map. I shall begin at the N. W. of the County.

## I. Iorrus Domhnann.

It is supposed by some that the name Iorrus was  
originally applied to the peninsula within the Mullet,  
but it appears from the number of families located  
in the territory of Erris by Giolla <sup>Proppa</sup> Mac Mac Fierbis, that  
it was coextensive with the present Barony. It also  
appears from the annals of the Four Masters <sup>at the year</sup> 1180  
that the church of Kilcommon was in Iorrus, and at  
the year 1274 that the district of Fly-lac Caechain  
now Dumba Chaochain <sup>in the north of the parish of Kilcommon</sup> was in it. We have every  
reason, therefore, to assume that the present Barony  
of



of Erris preserves the exact limits of the ancient territory of Eorvus Domhann.

## II.

### Umhall Lochtrack.

This territory, the name of which signifies the Lower Owle is exactly coextensive with the present barony of Burrisbroole, according to the present tradition in the Country, which is perfectly correct. The present baronial name is derived from the Castle or Abbey of Buirghis Umhall i.e. the Borough of the territory of owle or Umhall it having been customary with the English to call the barony after the head residence situated within it.

## III

### Umhall Uachtrack.

This territory is exactly coextensive with the barony of Murresk, according to the present tradition in the Country, which is certainly correct. The name of the present Barony is derived from the abbey of Murresk which was the principal house within the territory when the Barony was named.

These two territories comprised the principality of O'Malley called Umhall Uí Mhaille; and that part of the barony of Murresk lying westwards of the mountain of Croagh Patrick is to this day called Sar- Umhall i.e. West Umhall. This is sufficient to shew that the Barony of Murresk is a part of the territory of Umhall. The church of Aghagower, anciently called Achadh Tobhair is placed in the territory of Umhall by the early writers of the life of St. Patrick, which is an additional evidence of the extent of this ancient territory.

I have already given as much of its history as is known to me in the letters on the County of Mayo written at Ballinrobe, but much still remains to be done, tho' it cannot be done at present, nor until the contents of our ancient Irish Manuscripts are better digested.



## IV. Conmaicne Cuile Toladh.

It is generally assumed by the writers of ancient Irish topography that this Territory is coextensive with the Barony of Kilmaine; but it can be proved from the most genuine records that it was not originally as extensive as that Barony, for we learn from the Book of Tireragh, that all the Country lying northwards of the River Robe was a part of the territory of Ceara, the name of which is now preserved in the Barony of <sup>Slap</sup>Carra. I have, accordingly, laid down on the <sup>Map</sup>ancient, the territory of Conmaicne Cuile Toladh as comprising all the Barony of Kilmaine excepting that part of it lying northwards of the River Robe, which part I have added to the territory of Carra. The territory of Conmaicne Cuile Tola is therefore that district lying between the River Robe and Lough Corrib and between Lough Mask and the stream of Snuthair now the Black River which divides the Barony of Kilmaine from the County of Galway.

According to O'Flanagan's topographical poem this territory was the patrimonial inheritance of <sup>the</sup>O'Tolcorans but this family must have sunk at an early period as I find no mention made of them in <sup>the second part of</sup>the Annals of the Four Masters, and they are now either altogether extinct or they have translated or assimilated their name to some English or more smoothly sounding Irish one; for I am satisfied that there is not one of the names now living in Conmaicne Cuile Toladh.

## V. Tir Amhalgaidh.

The name of this territory is derived from the celebrated Amalgaidius whose sons were cotemporary with St. Patrick. It signifies the land or country of Amalgaidius or Amalgaid. The name of the famous territory is still preserved in <sup>that of</sup> the present Barony of Tirawley and there is every reason to believe that its extent is also preserved in it. It extends in length from Lough Beltraw northwards to Downpatrick head, and in breadth from Corick Bridge where it meets Erris eastwards to the River Moy which separates it from the country of the Galengie. following

This country was originally subdivided into the districts:-

1. The Lagan: this district still retains its ancient name and comprises the northern and north-western portion of the Barony.
2. Braadach: lies in the west of the barony and was bounded on the North by the Lagan, on the west by Erris, on the south by another district called Cabree of Moyheleg, and on the east by the country of the Hy-Bthach-Moy. This district comprised the parishes of Moygownagh, and Kilfian. Its name is now forgotten by the natives, but its situation can be distinctly determined from the poem of Giolla-Iosa More Mac Firdis written in the year 1417.
3. Casille Conaill: This was a very small territory extending, according to Giolla-Iosa More Mac Firdis, from Fersat Treisi to Traigh Murry, the former situated near the abbey of Raffran, and the latter at Castle Lacken. Its western boundary is not given, and therefore I have not attempted to draw a boundary line between it and the Lagan. It is very likely however that it met this latter territory at the Castle of Carrickanagh.



498 (5)

4. Hy-Eathach-Moy or Ineagh of the Moy. This territory was called "of the Moy" from its lying along the western bank of that River. It is described by Golla Lopa More Mac Firbis, as extending from Rosserk northwards to the trajectus of Fiersat Treisi, which extends across the strand opposite the abbey of Nafran. This was the ancient patrimonial inheritance of the O'Mul-lovers, who afterwards took the name of Mac Hale. The west boundary of this territory has not been defined by the ancient writers, but it is pretty clear that it extended westwards as far as the boundary of the parish of Moy-gawnagh, which is a part of the district of Breadach.

5. An Da Bhac, i.e. the two Backs. The name of this district is still well remembered, but its ancient boundaries are forgotten by tradition. It was bounded on the East by the River Moy, on the South and West by Lough Con, and on the north by Ineagh of the Moy which it met at Rosserk. There is a remarkable standing about  $\frac{1}{2}$  mile to the west of Rosserk, which was probably placed here to mark the boundary between these two territories.

i.e. the Glen of Nephin

6. Gleann Nephthinn. This territory is still well known in the county of Mayo, and its exact limits are laid down in the Mayo letters. It is my opinion that this territory originally comprised Glenhest which is now considered as a distinct territory which took its name from Hosty, the son of Membric, a Melphman. Previously to the arrival of English the territories of Glen Nephin and the Two Backs constituted the lordship

of O' Lachtna, a chieftain who sunk under the Barretts at an early period.

7. Calry Moyheleg. The name of this territory is now forgotten; but its position can be determined from the Book of the Hy-Fiachrach in which the monastery of Errew and Crossmalina are mentioned as in it. It was bounded on the North by the territory of Breadach, on the East by the Northern part of Lough Conn and the Two Barks, on the South by Glen Nephin, Glen Moyty and Tir-an-air, and on the west by Erris.

## VI. Ceara.-

The name of this territory is still preserved in that of the Barony of Carra, but its extent is not; for we learn from the Book of the Hy-Fiachrach that this territory extended southwards as far as the River Robe, which shows that it was anciently much more extensive than the present Barony. I have therefore laid down the territory of Ceara, on the ancient map, as extending from the River Robe northwards to Glen Nephin, or in other words I have added to Ceara that part of the Barony of Kilmair lying northwards of the River Robe. I have also added to it the parish of Balla, which though at present outside the limits of the Barony of Carra, was originally a part of the <sup>ancient</sup> territory, for we learn from the Book of the Hy-Fiachrach that the 24 ballys constituting the Tenthon of Balla was a part of the Country of the Hy-Fiachrach, and therefore of Ceara. It is also distinctly mentioned in the life of St. Mochua, that Balla was in the territory of Ceara in Connaught.

This territory was originally divided into several small divisions which have been already specified in the Mayo letters. The northern part of it was called Clann Chuidin, which was the territory of O' Quin. This portion of Ceara is well defined, being bounded on the south by the lakes and River of Castlebar anciently called the



the Suir, on the N. W. by Lough Beathra, on the North by Glen-  
 -Nephin, and on the N. E. by the lakes of Lough Cron and  
 Lough Cullin. The inhabitants of this district were often  
 called Fir Suire from their situation near <sup>on</sup> the River Suir  
 which flows through Castlebar.

The S. W. portion of the territory of Beara was originally called  
Partraighe, a name which is still retained. The district now  
 called Partraighe is coextensive with the parish of  
 Ballyovey, anciently called Odhbha Bera, but it would  
 appear from the Books of the Hy-Fiachra that  
 it was originally more extensive.

## VII. Gaileanga.

The descendants of Cormac Gaileang, son of Feige, son of Ciar, son  
 of Oliall Olum, King of Munster were called by this name  
 wherever they settled, and it appears that they settled in various  
 parts of Ireland. But the territory which they obtained in  
 the province of Connaught was the most important and  
 that in which they obtained permanent footing. The  
 territory of the Galeingi of Connaught originally com-  
 prised the entire of the Diocese of Achonry, and was  
 known in latter times as the country of the O'Haras and  
 O'Hara's; but after the Anglo-Norman invasion it was dis-  
 membered and divided, among several families not  
 only of English but also of Irish origin, so that in  
 the 13<sup>th</sup> century there remained, to the original families  
 but two districts namely Leyny in the now county of  
 Sligo, which remained to O'Hara, and Slieabh Lugha  
 in the present Barony of Costello, which remained to  
 14/2/28/34 (11) Q.

(8) <sup>501</sup> to O'gara. The name Gaileanga, however, was retained in that of a Barony in the County of Mayo, but this was only a subdivision of the ancient Gaileanga.

The northern part of this Barony is called Calree of Cuil Carney which extends from Boal alha na n idheadh near Foxford to the River Brosnach, which falls into the Elloy at Bunree Bridge opposite Belleek. The O'Dowds drove the ancient Galeugi out of this territory at an early period.

Another part of the ancient Galenga was placed in the Barony of Costello after the formation of Baronies in 1585. This part was called Sliabh Lugha and was the country of O'gara in the thirteenth and fourteenth centuries. Its name is still retained, and its boundaries may be thus determined: It was bounded on the N. and E. by the County of Sligo, <sup>and</sup> on the S.E. by the Co. of Roscommon. The next thing to be determined with respect to its extent is, how much of the barony of Costello did it originally comprise? That is a question which has been puzzling me this long time, and which I often thought impossible to be answered, but I think now that it can be answered with great satisfaction.

Colgan took for granted that the Barony of Costello which, in his time, was often called the Barony of Ballyhaunis, was coextensive with the ancient territory of Kerry-Lough na n airneadh, and he has been followed by O'Flaherty; but they are both wrong beyond a question. This may be proved in various ways:—in the first place the territory of Kerry Lough na n airneadh never formed any part of the Country of the Galeugi, but we know that the northern half of the Barony of Costello is still called Sliabh Lugha, which was the name of O'gara's Country, and we know that O'gara was



was one of the principal chieftains of the Galenigi. Hence the northern part of this Barony never was included in the territory of Kerry Locha na n-airneadh. How then shall we run the boundary between the territory of Sliabh Lugha and that of Kerry Locha na n-airneadh, which joined it on the S.W.? If we believe tradition the territory of Sliabh Lugha which is still well known comprises the parishes of Kilbeagh, Kilmonee, Kilcolman and Castlemore forming the northern half of the barony of Castello, while the remaining parishes of that barony constituted the territory of Kerry Locha na n-airneadh; and it is no small proof of this that the lake of Loch na n-airneadh from which this territory received its distinguishing appellation, is situated in this southern half of the barony. This fact is still curiously corroborated by the boundary of the diocese of Achonry. We learn from Downing that the country of the Galenigi was exactly coextensive with the diocese of Achonry. If so the boundary of the diocese of Achonry must run in such a manner as to separate Sliabh Lugha from Kerry Locha na n-airneadh; and what is the fact? The boundary of the diocese of Achonry runs across the Barony of Castello dividing it into two almost equal parts. Therefore Sliabh Lugha or the northern half of the barony of Castello was never a part of Kerry Locha na n-airneadh, and hence both Colgan and O'Flaherty are wrong

14/10/28/34(V) Jm

in making the territory of Kerry Locha na n-airneadh coextensive with the Barony of Costello.

I have accordingly made Sliabh Lugha comprise the northern half of the barony of Costello, that is, as much of that barony as is comprised in the diocese of Achonry; and I have made the southern half of the same Barony coextensive with the territory of Kerry Locha na n-airneadh.

## VIII. Ciarrraighe.

There were three territories of this name in Connaught, namely Ciarrraighe Locha na n-airneadh, Ciarrraighe Uachtair and Ciarrraighe Aoi, otherwise called Ciarrraighe Mhic Ceithearnaigh. The last of these is comprised in the present County of Roscommon, and the other two in that of Mayo. The present barony of Costello, as already observed, comprises two territories, namely Sliabh Lugha, the ancient patrimony of O'Gara, and Ciarrraighe Locha na n-airneadh, and the boundary between them is defined by that of the diocese of Achonry with that of Tuam. The territory of Ciarrraighe Uachtair comprises the entire of the present barony of Glanmorris with the exception of the Terman of Balla which comprised 24 ballys or ancient Irish townlands, and which belonged to the territory of Geara. I have therefore added the parish of Balla to the territory of Geara, and made the remaining part of the Barony of Glanmorris the same as the territory of Ciarrraighe Uachtair.



50th (11)

The authorities for these boundaries have already been given in the Mayo letters, but I thought it necessary to add the foregoing remarks on the manner in which I laid down the territories on the ancient <sup>map</sup> that it may be seen how far the boundaries are proved.

John O'Donovan

May 15<sup>th</sup> 1841.

**END**



**14 D 28/35**

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

**Correspondence between Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, and John O'Donovan, concerning O'Donovan's preparations for the compilation of an 'ancient map of Mayo'.**

**13-21 April 1841**

**2p.**

**24 cm**



Capt. Larcom N.E.

Dear Sir,

I have just completed the ancient map of Mayo  
but I have yet to add the River Breanagh which  
Bunree which <sup>as I said told</sup> rises at Barmas Long Ball in the County  
of Sligo and falls into the Mayo about a mile  
below Ballina. This was the ancient boundary  
of Barlry of Bealcarney and it is necessary to  
show it on the map to mark the natural boundary  
of this famous territory. I also want to mark  
Slieve Boka, a mountain mentioned in the life of  
St. Columba; it does not appear on the ~~index~~  
map, but I am much mistaken, if it is not <sup>set down</sup>  
one of the field name peaks. Perhaps a reference  
to the general Index of Mayo <sup>names</sup> would discover its  
situation at once?

I could make a very interesting map of the Barony of  
Cera or Cera, if I had a skeleton map of it  
on a larger scale than the Index showing all  
the streams and townlands: the materials for  
a map of this territory are remarkably copious  
and curious, and I am most anxious to see it  
done.

Would you lend my offer a few days the thing is done  
14. 10. 1881 (51)



of Burke's history of Eminent families in Ireland. It contains a good deal of historical matter relating to the County of Cork, which I am anxious to extract. I believe the work is rather expensive. I bought a copy of Smith's Cork for my own use having got it for 4 shillings! I believe that Burke has collected several documents relating to the South which Smith never saw.

My next task is to prove the boundaries which I have laid down on the ancient map of Mayo, which I hope to have done in a very short time, and then I shall be ready for Galway, for which I have also very ample materials.

Your obedient servant  
John O'Donovan

If you send Mr Mayo's sketch out, we will transfer the Banna to it from that of Vige -  
In the County Carra. Parish Rathfarnham. Sheet 29 is a mountain called Meir Bhaan. May not that be the Meir Bha you are in search of? I send an unfinished outline of Mayo - a scale somewhat larger than the other - which perhaps will answer your purpose. I want try to get Burke's history printed. In the end I do not know it - Yours J. O'D. 30th Sept 41



April 13<sup>th</sup> 1841.

Capt Larcom, R.E

Dear Sir,

I send you the ancient map of Mayo with all the ancient territories shown. Please to get the River <sup>Unormach</sup> Breisnagh marked on it. This river rises at Barnas Lough Talt in the County of Sligo and falls into the May under the Bridge of Bunsree, about a mile to the north of the town of Ballina. This river was <sup>the</sup> ~~the~~ <sup>an</sup> ancient boundary of the territory of Cabry of Coolcarney and should be marked to show how much of the County of Sligo that territory embraced. Please also to mark the mountain of Sleach Bohann in the territory of Partry now the parish of Odulla Ceara, or Balloney.

Your obedient Servant

John O'Donovan

MS.A.1.8.1.25.101



The Bureau added -

it falls into the bay near  
its mouth - but the river  
which rises in C. Salt  
is not the Bureau's  
will see -

H. B. Ragan also  
added of

W. A. Ragan  
21 Apr. 44

W. A. Ragan

**END**



**END OF**

**14/D/28**

**START**

**OUTSIZE MAPS**



# Outsize maps

part of

14 D 28

Mayo (Vol. 2)

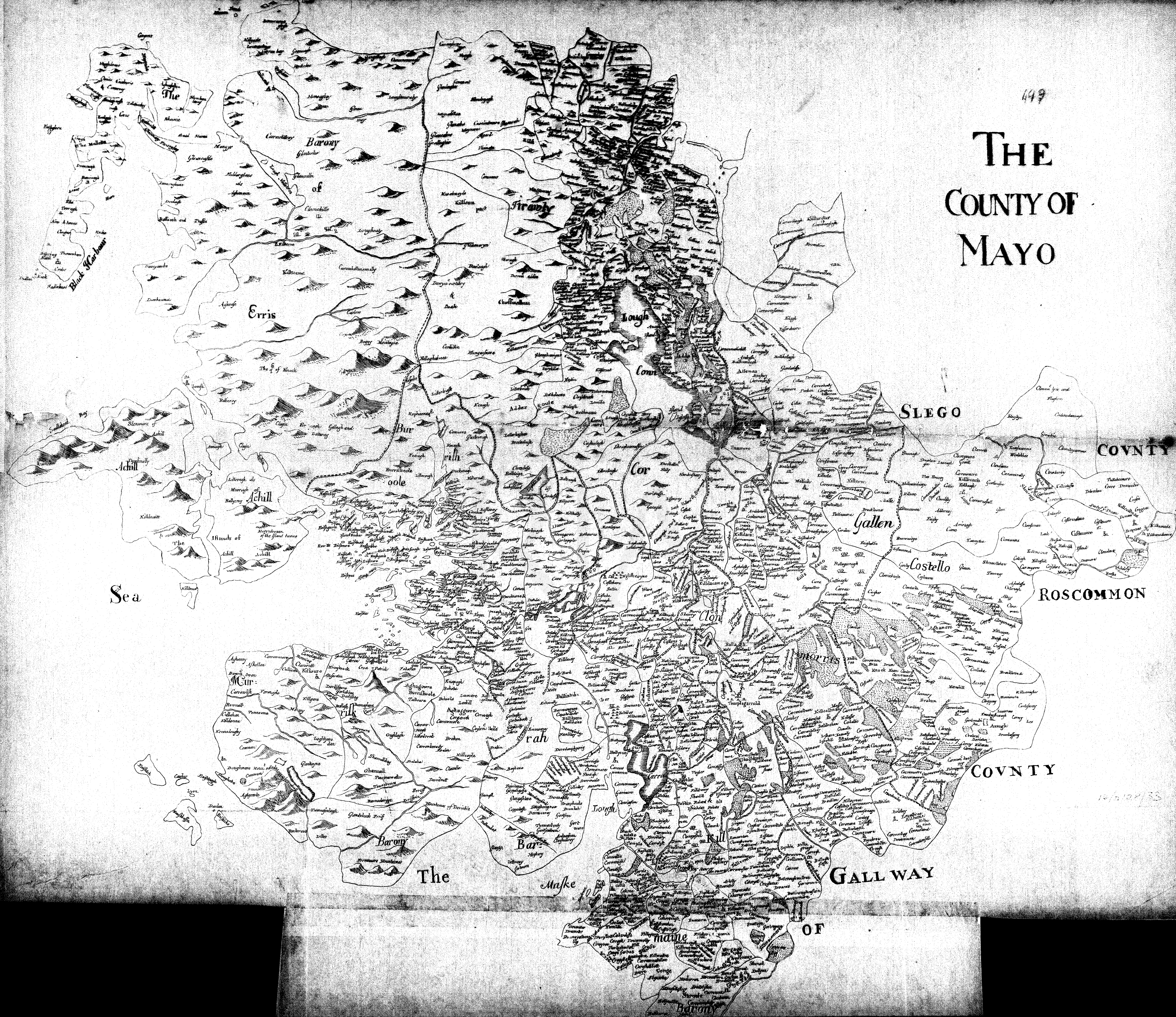
**Outsize map**

**14/D/28/33**

**56 x 64 cm**

RIA







[illegible]

14/02/24/33