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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.

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Meath
 Antiquities

Letters

Containing information relative

to the

Antiquities

of the

County of Meath

collected during the

progress of the

Ordnance Survey.

in

1836

Index to Meath Letters.

Abbeyfield, see Hells Pt. —

Abba Dubh River, see Sele —

Abhainn Righ (the King's River), in which the Monarch was drowned, now called Rye Water, identified for the first time, 282-3 —

Abhainn ruadh (Owenroe, or Moyrally River), see Moyrally, Pt. —

Achad Aldui, Crypt, or Cave of, 156 —

Adammun, St., see Tara —

Adam's hill, see Killary Pt. —

Aedh Luirgneach, son of the Dagda, his grave at Brugh na Boinne, 204 —

Aengus, son of Grandmael, his Castle at Brugh na Boinne, 204 —

Aengus oge, see Brugh na Boinne —

Aileach, the Royal residence of the northern Hy-Nialls, 276 — See the Hist. notices of Aileach in "Londonberry Letters" —

An Bhrugh at Brugh na Boinne, which see —

Angus, see Aengus —

Archdal, included in the references to Irish writers of the last century, — see Irish History —

Brugh Pt.

Ardagh Ph. — Name — Remains of old Castle ¹²⁰ — Site of an old Church occupied by the present Church — Stone Chapel like a Crucifix, which belonged to the former Church, yet remaining in the grave yard — Patron Saint of the Ph. not ascertained, 120 — Ballyhoe Lake called Loe-boul & Loe — Loe-tan, a point of land so called, running into the centre of the lake, 120 — Bellahoe in Farney (Co. Monaghan) mentioned in extract from Annals, 171, 180 — See Ballyhoe Bridge, Lough, 9.

in Armagh & Monaghan Letters — Family names in the Ph. 120 — Ardbraccan, Charter of, refers to, 84 — Ardbraccan Ph. — Name, 161 — Ment. in Journal of Rebellion of 1641, — 239, 247 — Tobhy Ul-tam well, near the Church of Ardbraccan, 161 — The site of Donnach-Tortan, which must have stood near this place, not now known — No clue to discover the site of the celebrated tree called Pile-Tortan — No ancient inhabitants or traditions in the neighbourhood, 161 —

Ardcath Ph. — Name — Old Church in ruins built by Hugo de Lacy in 12th Century, & dedicated to the Virgin Mary, whose day (8th Sept.) is celebrated as the Patron Day of the Ph. — A well said to be near the Church, called Tobhy Spyno, 163 —

Ardee (Co. Louth), 121 — The town called Ardee by Sir Rich^d Cox, called by the W. Mast. Ath-phirdhise, 190 — See it ment. in extract from the Annals, 171 — From Journal of Rebellion of 1641, — 245 —

Arduelchan Ph.

Ardenmulchan Ph. — Name, 137 — Tobacco pipe well in Ardenmulchan,
about 300 perches to the W. of an old Church in ruins, called Toban-
pal Ardenmulchan, 137 — Patron Day of the Ph. formerly held on 1st Sun-
day of August, which is called Domnach Eupm on 8 — but since the new
held on 15th Augt., 137-8 — Reilley and Smiths the most numerous
family names in the Ph., 138 —

Ardallagh Pl — Name — Old Church in ruin in Keenastown — St
Bridget's Day, 1st Sept, the patron day of the Pl — Tobay by 8 or
well in Ardallagh — Family names in the Pl, 158 — Gallera
river received by the Boyne at Ardallagh, 144 —

Aimaghtreague meets in Journal of Rebellion of 1641 — now a little
fair village to the north of Stells, 239, 247 —

Act, see Yellow Pine —

Ashbourne, see Killcragh Ph. —

Ath an Brogha, see Brugh na Boinne —

Ath an Chomair, 217—

Ath-Beacain, -72-

Atkroy, Pl. of English erection, under the patronage of St. James, 176 —
of the name — called *lit buyse* *thietzh* by the IV Masters, 176 —

Blackthorn the celebrated Hill whereon the Druids lighted their sacred
fires — of its name & situation, 176 to 180, 281 — Now called the hill
of Ward, from a family of that name, who possessed the townland [Wardstown] in
which it lay, before the Rebellion of 1641. — Remarkable fort on its summit, &c., 177, 178 —
The fort lately (tradition to have been cut up into a Foxlongphort by Owen Roe O'Neill) 184.
Description of the hill &c., 181-2 — Erroneous statements of Beauclerc & Laingian as to the
situation of Blackthorn, 164, 178 —

Alt. thirdie
14/2/21(m)

Ath fhirbhia, see Ardee —

Allumney Ph. — Name — Old Church in ruins — St. James's Day, 27th —

July, the Patron Day of the Ph., 141 —

Ath na dairbhighe, where a synod was convened — identified with Serv

vor, in the Ph. of Loughan at Castlekeeran, V., 62 (see 59) —

Ath-mag-cannaidhe, the ford of the merchants. see Baile alba-mag-cannaidhe under
Ath righe, 217 — (Old Castle Ph.)

Ath Truim, see Trim —

Bachall Reodaide (St. Rado's Crozier), see Girley Ph. —

Baile an bhothair, see Willacunnigan Ph. —

Baile an ghearlainaigh, see Gernonstown Ph. —

Baile an Righ, see Newtown Ph. —

Baile an Seampall, see Churchtown Ph. —

Baile Chlaicthighe (Steeplestown), see Trim Ph. —

Baile Chruis, see Cruisestown Ph. —

Baile Chuidiri, see Cushinstown Ph. —

Baile Cor (Cortown), see Balrathaleague Ph. —

Baile Inodhan, see Painestown Ph. —

Baile Follaigh, see Follistown Ph. —

Baile Mhura, see Moorechurch Ph. —

Baile nuadh Mainach, see Monkenewtown Ph. —

Baile orthaidhe, Baile Dirlhix (Baile Opta, &c. &c.), the present Irish name
of Orestown — see Teltown Ph. —

Baile Phiarais

Baile Phiaraid, see Piercetown Ph. —

Baile Slaine, see Slane Ph. —

Bailicboro (Co. Cavan), 251. —

Ballyboggan Ph. — Patron saint not known — Supposed to have been dedicated in honor of the Holy Cross — Tobh m'c'p'c'ndag' in [well of the holy cross] in Harritstown, at which stations were formerly performed, 213 —

Ballygarth Ph. — Name — Old Church in ruins, 132 —

Ballyhoe Lake, see Ardagh Ph. —

Ballymacad, see Killeagh Ph. —

Ballymagarvey Ph. — Name — Remains of old Church — Patron saint of the Ph. not known —

Ballymaglassan Ph., 292 — Name, 294 — Ruins of an old Church in Ballymaglassan before the erection of the modern church, 294 — This Ph. united with Rathcryan Ph. in the R. Co. division — A common patron day for both Phs. (8th Sept.), 294, see 293. Forts — two in Big Blackhall, one in Syneghtown, & one or two in Ballymaglassan, 294 — No trace of the old Castle which stood in Big Blackhall, 294 —

Ballymore (Ratoath Ph.), 290, 291 —

Ballynagalliaugh (Callinaghtown), 7 —

Ballynakill, see Rathcore Ph.

Ballyvor, see Villacannigan Ph. —

Balrathboyne Ph.

Babrathboyne Ph. — situation, 42 — Name, 42-3 — St. Broithin the patron — site of his church pointed out near a moat, or fort, in Babrathboyne, 43 — Ruins of another ancient Church in lower town (barricade), which seems to have been also dedicated to St. Broithin, though not the mother church of the parish, 43 — Tobac na baogtinn (fons Baithenis well) — Cnoc na baogtinn (Collisculus Baithenis), in same T.S., 43 — The fort of hill called a Knock in Meath, called in Dairtree, a Magh, 43 — Clár na gceitín an t-úrna, i.e. the stone that killed the men, — on the left of the road from Cortown Castle to Ash — anecdote about it, 43-4 — Tobac na gceitín, i.e. fons gloriosus, about 50 paces to S.W. of the stone, at which stations were formerly performed, 44 — Barnesmore, Glen of, 24 — Baronies, list of, named from their head castles or mansions — & the names of ancient territories sunk in them, &c., 2, 3 — see Meath.

Balleristown, see Killaconnigan Ph. —

Baytown, see Kilbride Ph. (Dunboyne Part.) —

Bealach Duin, 217 —

Beauford's Topography of Ireland — Chas. O'Connor's opinion of, 202 — Mr.

O'Donovan's opinion, 218 — see 189 —

Bectiff, 183 —

Bell of Tary, allusion to, 81 —

Bellahoe in Farney, see Ardagh Ph. —

Bellaloe (bá na loe) mentioned in Journal of Rebellion of 1641 — 248 —

Ben Bulbin, 24, 79 —

Benignus, the servant of Patrick, see Tara —

Betagh's Castle, see Moynalty Ph. —

Big Twize, see Dunboyne Ph. —

Big Tree of Rathregan, see Rathregan Ph. —

Pile-Tortan tree, see Adbraccan Ph. —

Black Bush, see Rathbeggan Ph. —

Blackhall (Big), see Ballymagladdan Ph. —

Black Water (Abha Dubh), see Sele — ~~7, 12, 57, 75, 728~~

Blundelstown, see Templekeeran Ph. —

Boinn (Boyne) the wife of Neachtainn, from whom the Boyne received the last of its five names — her grave at Brugh na Boinne, 203 —

Boltown, see Idleskeer Ph. —

Bonestown, see Dunshaughlin Ph. —

Book of Kells, see Kells Ph. —

Boundaries of Parishes & Townlands alluded to, 213-14 —

Boyne River, 15, 75, 93, 155, 171 — Plan of, as laid down by Sir Wm. Petty, 173.

— D^c D^c showing the relative situations of the places of pagan celebrity, 198 — References to, in connexion with Brugh na Boinne, Cletty, Rosnaree &c., 272, 274-5, 277-8-9 — From whom named, see Boinn —

Brackagh, Bog of, see Castlejordan Ph. —

Bradystown (Ratoath Ph.), 291 —

Bray Bridge, see Brugh na Boinne —

Bregia

14/E/2/1(V)

Bregia (Magh Breagh) — Error of Doctors Sanigan & O'Connor as to its situation;

83, 153 — Allusion to its extent &c. 157 — List of parishes forming the best portion of the fines Bregium, 270 — Mac Lilla Seachlainn, King of East Bregia, 67 —

Brian Boru, the Monarchy dissolved by, 276 —

Brideswell (Cabhobh), see Donoughmore Ph. — Brideswell well & Bridge, see Pinestown Ph. —

Broad Boyne, see Brugh na Boinne —

Browstown, see Balinath Ph. —

Bruff bhuí na dora [in Limerick?], 194 —

Brugh na Boinne (An Bhrough) — The place now called Broad Boyne and Bray Bridge, near Slackallan, proved by Mr. O'Donovan to be the Brugh na Boinne (the name of a territory, & Pagan cemetery, 93.) of the ancient writers — The statement of Archdæl (Hib. Norm.), that Brugh na Boinne was the present Trim, refuted, 193 to 205 — Allusion to Beauclerk's description of its situation, 218 — Plan of the Boyne &c's vicinity, showing the relative situation of the places of pagan celebrity, with their ancient & modern names, 198 — Of the name & situation of Brugh na Boinne, &c. 193 to 196 (see 182-3.) — the name to be adopted on the Ordnance Map, 280 — Se bhóga, the name of the ford before Bray Bridge

Brugh na Boinne continued.

was erected, 194 — Angus oge, well known to the bards and

Shanachies as Amgyn Imbrozd — his name now forgotten, 196

Relative situation of Broad Boyne to Rosnaree (Knockcommon

Ph.) where the body of Cormac Mac Art was interred, 196 —

Story from Keating about the death & burial of Cormac &c.,

196 to 199 — The House of Olety in the immediate vicinity of

Brugh na Boinne, 200 — Refers to &c. from the ancient Irish

romance, the "Death of Moriartach Mor Mac Crea," 271 to

275 — Samuli at Brugh na Boinne the tombs of the Pagan

monarchs of Ireland, 201 — Amgyn, or remarkable remains,

visible there in the days of St. Kenneth O'Hartigan, 202-3 —

&c. &c. in time of Mac Nua Mac Dea, 203-4 — Why Cormac

or Neill the great was not interred there, 203 —

Brugh na Deise, now Bruff (in Simerick?), 194 —

Bruinechu (Brunseckham) the Virgin, see Killyon Ph. —

Bualac Bec — the Dere (Cave) of, at Brugh na Boinne, 204 —

Bunmuckny (bun mucnysie), see Yellow Ph. —

Burora River (Bhainne-ruada), see Mosnally Ph. —

Burry Ph. — dedicated to St. Ultan whose well was situated near

the Kennell in Tobor-Ultan at Irishtown — the drain which

carried it off running from that point into the stream called

the River of Tobor-Ultan, 25-6 — The Tiobraid Ultan in

Meath visited by King John, not identified, ib. —

Butler's notices of *Trin* referred to, 190—

Cuilleach Bhearttha (i.e. Culín), see *Loughcrew Ph.*—

Cairbre-Gabhra, 72, 95—Mac Domáin, Chief of, 67—

Cairbre, O'Ciardha, Chief of, 67—

Cairchí, see *The two Clancharts under Tara*—

Cairnigban, see *White Rock*—

Caislean an Uabhair, see *Robbers*—

Caislean na cloch-riabháigh, an old castle in *America* so called, 120.

Calliaghstown (Ballynagalliaigh), 7—

Cal-Tríim (now Galtrim?), 218—

Cappaboggan—of its situation, 213—

Carbre, 54, 55, 56—

Carbry [son of Cormac Mac Art], see *Gabhra*—

Carbry Sifficar, the *Caumat* (Sleeping-place of, at *Rough na Boine*, 213—

Carlingford mentioned in *Journal of Rebellion of 1641*,—251—

Carnbane, see *Loughcrew Ph.*—

Carn-na-macry, see *Sheskin of Temur* under *Tara*—

Carrickdexter, see *Slane Ph.*—

Carricleck, 19—

Carrickspringan (*Moynalty Ph.*), 28—

Caskel, *Psalter of*, 191—

Cashels, see *Rath*—

Castle Chapel, see Moorechurch Ph. —

Castlehaven, Earl of, mentioned in Extract from Journal of Rebellion
of 1641, — 247 —

Castlejordan Ph. — seems to have been orig^{ly} called Kilkeran —
a townland in the Ph. containing an old church called by that
name — from which it is inferred St. Keran was the patron,
216 — P^{re} O'Doran supposed to have also had some connexion with
the Ph. — Tobhán O'páin (son of O'Doran's) holy well near the edge of the
bog of Brackagh, in Clonmore, 216 — Of the name Castlejordan,
it. —

Castlekeran, see Soughan —

Castle of the Sough, see Killaugh Ph. —

Castle Park, see Sidden Ph. —

Castle rag, see Duleek Ph. —

Castletown-Kilpatrick old Church, see Drakestown Ph. —

Cathaoir, King of Ireland, see Dunlong —

Cathaoir na Caillighe beurtha (a stone chair), see Soughcrew Ph. —

Caves, see Moats —

Ceall-aillche, see Killekine Ph. —

Cesnyde, meaning of, 89 —

Ceananas, Ceanandus, see Kells —

Cella Baurrige, see Cill Bearraighe —

Cellach, son of Maicobha — his monument at Brugh na Boinne, 204.

Chapel Hill, see Donaghmore Ph., Ratoath Parth. —

Churches

14/E/2/1(vii)

Churches, ancient Irish, see Raths —

Church Meadow, see Dunboyne Ph. —

Churchtown Ph. (castle in town) — Name — Old Church in ruins —
Patron day, not ascertained — Two old Castles formerly in Church-
town — one of them belonging to — Sudlow — Old family names
in the Ph., 159 —

Cianachta Breagh, 82 —

Clill Bearraigh — Cella Bairrigh mentioned by Colgan; & later to be Cella
Bairrigh on the banks of the Liffey, in Magh Liffey, in the County of
Diocesis of Kildare, 72 —

Clill Siadhain, 191 — see Killyon Ph. —

Clill Teidhill, 282 —

Clady, see Cletty —

Clanfearta (The two), see Tara —

Clan Colman, 56 —

Clanmahon Bar. (Cavan), see Oldcastle Ph. —

Cletty (Cleitach), House of, over the Boyne, where Siv (Shoen) caused
the death of Moriartach (Mor Mac Crea, Monarch of Ireland, 81, 182.
of its situation, 183, 200, 201, 218, 238, 270 to 276, & 280 — Said by
tradition to be the place now called Cladyesh, a hill over the
north bank of the Boyne, about 1 mile to the north of Becciff,
183. [see Clady on plan of the Boyne p. 198] — Was in the immediate
vicinity of Brugh na Boinne, according to the ant. Irish

romance

Cletty continues.

romance, the "Death of Moriartach Mor Mac Erc" — passages from same, with remarks by M^r. O'Donovan, 270 to 276 — Cletty cured by St. Cairneach, after which it ceased to be the residence of the monarchs, 4th, 272-3, 275-6 — See the account of Moriartach's death 4th, 185 to 188 — Sheen a beautiful Banshee (or Fairy), according to the poets — but a real woman according to Tigernach, 186 —

Climate of Ireland, see Cold —

Clloch mharbhtu an duine, see Balrathbogue Phth —

Clloch nuadh, see Killary Phth —

Clougherhead, in Cott. South, 116 —

Clonabreany, see Dianor Phth —

Clonalvy Phth — Name — Old Church in ruins — St. John's Day, 24th June, the Patron Day, 134 —

Clonard Phth — under the patronage of St. Finian, who is said by tradition to have taught St. Columbkille for some time, 207 — No remains of antiquity in the Phth — The old Church said to have been pulled down to build the modern Protestant Church, 207-8 — of the name Clonard (Clon Crard, Cluain Craind), 208 to 212 — Meeting of the rivers at Clonard, 282 —

Clon Crard, see preceding —

Clonfert, see The two Clonferts under Tara Phth —

Clongill Phth

14/E/2/1 (viii)

Clongill Ph. (Cluain-a-ghaill)—of the name—St. Patrick the
patron—Tabary Cillín (well of St. Killin?), 71-2—

Clonmacnois (King's County)—of the name, 209 to 212—

Clonmore, see Castle Jordan Ph.—

Clontail, see Mitchellstown Ph.—

Cluain Conrach, 282—

Cluain Creamha, 211—

Cluain-Choirpthe, 211—

Cluain-Damh, 211—

Cluain Eois [Clones, Co. Monaghan], 211—

Cluain Graird, Cluain Sioraid, 191—see Clonard Ph.

Cluain Hamha, 211—

Enoc a teampuill, see Loughbrackan Ph.—

Enoc at-Sagairt, see Siddon Ph.—

Enoc Smotain hill, see Inishmot Ph.—

Enodhbha, where there was a cave plundered by the Danes (93), celebrated
in the Irish Annals, poems, &c.—now known, not far from
Dowth in Monknewtown Ph., 152—

Cobdenach, the son of Fídgael, 57—

Coill Fochla, 217—

Cold, extraordinary, in month of July, 1836—great change in the climate
of Ireland, 73-4—

Colgan (the author of A.A.S. V.) truly learned in the Irish language, & assisted by some of the most profound scholars to be found in Ireland in his day, 208 — See him alluded to as an investigator of ancient history, 83-4 —

Colp Ph — Name — said by some to have been taken from St. Colpa, a Scotchman, 128 — Of Colpa of the Sword, who is said to have been buried in the Church of — & of the stone with the arms of Spain sculptured upon it, 129, 130 — A Monastery said to have been at Colp — but no remains of it now, 128 — St. Columbkille said by some to be the patron saint of this parish, which is united with some other ph, 128 — Old Church in Stagreenan, said to have been erected by Crianan, 148 — Dunagarny — a monastery said to have been there, 128 — A Castle said to have stood immediately to the N. of Colp Church, 128 — Matthews & Daly the only ancient family names in the Ph, 128 —

Columbkille — his house &c., see Kells Ph —

Columbkille's well (Tober Columkille), see Kilshawan Ph —

Comhair, 217 —

Con of the Hundred Battles — Difficulty of finding out the localities of the saints descended from him, 154 —

Conall, Prince, 55, 56

Bookstown Ph

14/E/2/1(IX)

- Cookstown Ph. — Irish language almost extinct there, 265 — Name
 — Patron saint not remembered — Remains of old Church, 78; 267
 Bush, banks up with a mound of earth &c, in Cookstown, house
 which they used to carry bodies about holes interred in the old grave
 up, 268 — Ballylein — two townlands of that name — one in
 Cookstown Ph. — the other in Patoath Ph. — of the name &c, 268 —
- Copper Book, the, see Moynalty Ph. —
- Cor a tairbh (cor & tairbh), 80 —
- Corballis, in Kildalkey Ph. — of the name, 188-9 —
- Corcá — Adam, the lordship of O'Daly in Meath, 94, 167 —
- Corcalaigde a túte in the southern district of Munster, 252 —
- Corca Raidhe, 93 —
- Corick, meaning of, 155 —
- Corkey Sand & River, see Eniskinnit Ph. —
- Cormac Gailiang, see Gailiang —
- Cormac Mac Art, see Gabhra, & Brough na Boinne —
- Cormac, House of, in Rath na riogh, see Tara —
- Cormac's Glossary referred to, 101/2, 63 —
- Cortown, see Balrathboyne Ph. —
- Creeve — A sacred tree of widely extending branches, planted for the
 purpose of inauguration, or to commemorate the death of
 some famous personage, originally in every place in Ireland
 bearing the name of Creeve, 97 —

Crickstown Ph. — Irish language almost extinct there, 265 —

Situation — Name — Old Church, 266 — St. Bridget the pa-
tron saint, on whose festival (1st Feb^y) stations are held in
the R. C. Chapel, 266-7 — Kilbrew & Crickstown Phs — a Union in
the R. C. division, and generally called the Ph of Lurragh — the
R. C. Chapel being in that T.S., 267 —

Crimthann Míá Mór, R. Hb. interred at Brugh na Boinne — his
Place there, 202 —

Crioch na g cedach, the territory of O'Fallon, 157 —

Cro-inis, an island in Lough Connell, in Westmeath, the Royal seat
of the Southern Hy-Níalls after Cléddy was curted by St. Cairneach,
276 —

Croppy Hill, see Thara Ph. —

Crossakeel, see Kilskeery Ph. —

Crossmaccooll, see Cushinstown Ph. —

Cross Street, see Kells Ph. —

Crovar, see Killeagh Ph. —

Cruicetown Ph. (bale ^{Er} purr) — Name — Old Church in ruins — St. James's
Day, 25th July, the Patron Day of the Ph., 160 —

Crundmell, see Angus —

Crypts (uaimh), see Moats —

Cuchullin, the hero, the Carn-aíl (stone heap?) of, at Brugh na Boinne, 202 —

Cuirell, the wife of the Dagda — her lives at Brugh na Boinne, 204 (see 202) —

cul a'mhotu
14/E/2/1(x)

Cul a' mhota (in Ph. of Diamon), see Longherew Ph. —

Cumber, meaning of, 155 —

Currachs (small portable boats) — how used by the ancient Irish, 75 —

Curraghia, see Crickstown Ph. —

Cushinstown Ph. (bkle cymjii) — name — Old Church in ruins in
Crossmacool — Patron day of the Ph. not known, 162 —

Dagda, grave of, at Brugh na Boinne — & the two Paps of his Queen [i.e. two
mounds representing them?], by whom he begat Hermod Milroic,
203. (See 202.) —

Dagobert, Prince, see Slane Ph. —

Dairbhreach (Dairbhreach), meaning of, & how Anglicized, Ph., 59, 62. —

Dalach, the ancestor of O'Donnell, 94 —

Danestown Ph. — name — Old Church — subsequent typography well? — Trinity
Sunday the patron day of the Ph., 149 —

Deabhna, O'Findellain, King of, 67 —

Dealgan, see Dundalk —

Dece Barony, 133 — Deide Teamhrach now Dece Barony, 2 —

Deerpark, see Monkstown Ph. —

Deide Teamhrach, see Dece. —

Demi-Fore Barony, 85, 95 —

Derrinydaly from Derrinadaly (Thim Ph.), 217 —

Derrysherridan (Hillsagh Ph.), 90, 91 —

Dertheach (Deytch), or Penitentiary, see Teach, Coligny Cille under Kells Ph. —

Dévor, see *Atk na daibrighe* —

Derwy, see *Loughan Ph.* —

Diamor *Ph.* — of the name — The pattern formerly kept on the festival of the Holy Cross — No remains of the mother Church or its grave *yd.* — their site now a fertile spot — Old Church in Clouna-breany, near which springs Tobar Caomhan well — *St. Casim.* *ghin* (Kevin) of Glendalough not the patron, 100 —

Dinnseanchus referred to in notes, see *Tara Ph.* —

Disert Ciarrain, Disert Kieran (*Tortar Ciarrain*), see *Loughan Ph.* —

Disert Colum Cille at Kells, 72 —

Dochar (*Docku*), meaning of, 84 —

Dollardstown (*Painestown Ph.*), 139 —

Domnach Chruim Duibh, see *Admulchan Ph.* —

Domnach mor, Domnach mor Muighe Echnach, *V.* — see *Donaghmore Ph.* —

Domnach-Tortan, see *Ardraccan Ph.* —

Donaghcloney *Ph.* mentioned in Journal of Rebellion of 1641 — now

Magheracloney in Monaghan, 239, 247 —

Donaghmore *Ph.* (*Lt. Navan Bk.*) — Donaghmore near Navan, well known to antiquarians for its beautiful Round Tower, the *Domnach mor Muighe Echnach* of Irish writers — a fact unknown to Colgan or Archdal, 156, 244 — Extract rel: to *St.* from Tripartite life of *St. Patrick*, 244-5 — The present Barony of Lunn (Lunn) & the whole of the baronies of *Up. & Lt. Navan*, originally comprised in

Donaghmore Ph. (St. Pawan Ph.) continues.

territory of Linnia, 245 — St. Eadan not now remembered at Donaghmore, nor any memorial of him there, 245 — A well called Tobber-patrick said to have been near the church, the well in which St. Patrick baptized Quagmorum populum, 246 — The Round Tower called Claitheach in Irish — tradition about it, 246 — Domnach Mor Muighe Bchnach not Domnach mor Muighe Saithfe, 246 —

Donaghmore Ph. (Doneymore), Ratoath Ph., 284 — Name & foundation of Old Church, 286 — A well called Brideswell, in Irish Tobber, formerly in Donaghmore, 285, 286 — Chapel Hill in Little Fleestown, whereon are the ruins of what the people call an "Old Trinity", 286 — St. Patrick the patron of the Ph., 286 — Great Fleestown — arched gateway the only remains of a castle which stood there, 286 — Muckerstown, where there is a large fort, 286 — Irish not spoken in the Ph., ib. —

Donaghmoyne Ph. [Co. Monaghan] mentioned in Journal of Rebellion of 1641, — 239, 247 —

Donaghpatrick Ph. — Situation, 53-4 — Name, 54 — Site of the ancient church occupied by a modern protestant one, which is believed by the natives to be of the same size & form with the church erected by St. Patrick, 53 — Account of the apostle's visit to ^{Tellenia} Teltnam & erection of Donaghpatrick, from Trip. life of St. Patrick, 54 to 58 —
The

Donaghpatrick Ph. *continued.*

The statement in the Tripartite, that the church was erected on the site of Prince Conall's palace (which was a wooden structure surrounded with earthen mounds), supported by the locality of Donaghpatrick, 59, 60, 61. — A fort lying near it, from which a subterranean passage is said to lead to the church — Story about 2^d, 60, 61. —

Donchad, King of Ireland, 57. —

Doneymore, see Donaghmore Ph., Ratoath Bar. —

Donore Ph. (Dun Mabhair) — Name, 82, 137. — Old Church in ruins in Sheephouse, 137. — Tobar na mairne well, in Staten, called by people speaking English, St. Anne's Well, 137. — Old Church in ruins said to be in the 14th, & called temple na h-ice, 137. — Patron day of the Ph., 5th July (St. Maines day) according to some — but according to others the 9th Oct^r, 137. —

Doolough — Felton, see Felton Ph. —

Dowdstown Ph. — Name — Old Church in ruins — Patron saint not ascertained, this Ph. being united with another. — Tobar na mairne well (not holy), 143. —

Dowth Ph.

Dowth Ph — Name, 108, see 65 & 151 — Ruins of old Church called
 Tempall baile du-ss, 108 — A well called Tobay Sechnachin (St. Senachen's well)
 said to have been moved from within 4 perches of the church, to a distance
 of $\frac{3}{4}$ of a mile south of it — its orig. situation pointed out in a place
 called the Meskes under the Fern hill, &c., 108-9 — St. Senachen's
 (the oblation of the Ph) day still celebrated in the Ph 8 days before
 Christmas day, 109, 152 — Family names in the Ph, 109 —
 Dubh's (Dubhadh ^{now Dowth, Lord Ketterville's residence}) mentioned in Ann. of West. as burned & plundered
 by Dermot Mac Morogh, 65 — A Cave at Dubh's robbed by the Danes
 in 9th century, 157-2 —

Drakes town Ph — a union of three small parishes — St. Patrick the patron
 — Tobay phopurg well in a field S.W. of the old Church of Cradleton —
Kilpatrick, 76 —

Drogheda (Pontonium) mentioned by Colgan, 171, 173 — in Journal of
 Rebellion of 1641, — 251 —

Drum Craigh, 257 —

Drumbriggs Old Church, see Stillary Ph —

Drumcondra Ph — of the name, 118 — St. Peter's day the patron day of the
 Ph, 118 — The Ph supposed by Mr. O'Donovan to have been formerly
 dedicated to St. Columbkille or some other Milesian saint, 152 —
 Tempall Spurnbryge old Church in ruins, in Drumcondra, 118 —
 Leamand n-zhu, a flag so called, said to have the impression of a saint's
 hand

Drumcondra *Ph* continued.

knees in it— about 30 perches from the Church, to the W., 118—
 Tobay Connymelle well, at which a station was formerly held— si-
 tuation of— manner of performing the station, 118— Of the mounts
 in Drumcondra, 119— Small moat (fort) on a hill to the
 E. of the village, called Adam's hill from the proprietor, 119—
 Cloemuss, an old castle in ruins so called, in the 18th— named
 from it Newstone— the castle said to have been built by
 Fleming, who was proprietor of all the lands from Slane to
 Ballyhoe within the Co. Meath, 119— Family named in the *Ph*, 119.

Drumdoon (*Drum dūgn*) ment^d in Journal of Rebellion of 1641, — 251—

Drumineasclinn (*qu*: Druminiskin, Moynalty *Ph* 1), 102—

Druminiskin, see preceding—

Duairseach, daughter of the King of Connaught, & Queen of Moriartach
 the monarch, 272—

Dubhath, see Dowth *Ph*—

Dubhdaeth, see Kineth—

Dulane *Ph*— Situation & Name, 26, 65— Tynlen (Dulane) mentioned
 in Ann: IV Mast. as burned & plundered by Dermot Mac Morogh,
 65— St. Eunan the patron of the *Ph* according to tradition,
 26, 65— but St. Baicneach according to O'Flanagan & other writers,
 27, 272— No holy well nor any remarkable remains of antiquity
 in the *Ph*, 26—

Dulake
 14/E/2/1(xiii)

Duleek Barony, 2—

Duleek Ph.— of the name, 135— Remains of the first house built of stones in Ireland— said by tradition to have been built by St. Patrick or St. Kenan, & called St. Patrick's Chapel— situation & description, 135-6— Abbey in ruins in Duleek, called Mainistteair Dhu'lice. & said by some to have been built by St. Kenan, the Patron of the Ph., whose festival is celebrated on 24th Novr.— a portion of the building called Castle Raz, 136— St. Kenan's well in Keenoge, 136—

Dumha na ngiall, see Tara Ph.—

Dunagarnney, see Colp Ph.—

Dunboyne Barony, 2—

Dunboyne Ph.— Name, 295— Church Meadow & Relic-Field— two fields in Jarratstown, both which together are called by the people ^{the} "p^{er}h^{er}h^{er}"— formerly a burial-place— unbaptized children said to be yet interred there— stump of a wall said to be about 20 perches from it, 295— Vedingstown, a p^{er}h^{er}h^{er} there, now a meadow, in which tomb-stones are said to be seen, & in which there was burial formerly, 295— No remains of the old castle in Vedingstown, which was occupied by a Mr. Crooks— its site occupied by Major Hamilton, 296— Loughsallagh— stumps of the walls of an old building without

Dunboyne Ph. continued.

a name, in a parish (or barony ground) there, 295 — Saledstown,

where there is also a burial ground, much in use at present,

295 — St. Peter's day (29th June) the Patron day of the Ph., 296 —

Luststown, a fort (or moat) there, 296 — Tolka or Tullaghanoge

River — of the name, 296 — Hamwood, said to have formerly been

a part of Grange — of the name, 296 — Big Forge, held by Mr.

Garnet, said to have also been a part of Grange, 296 — Piercetown,

— the old castle, which stood there now level with the ground, 296.

Dun-keithern now Lunnagern in Derry, 177 —

Dundalk (Dundalk), Co. Louth — ment. in Journal of Rebellion of 1641, —
(24th, 25th) —

Dunderry Bridges, see Patricia Ph. —

Dunlong, King of Seintex, who slaughtered the virgins at Tara, the
son of Enna Mada, and great grandson of Cathair King of Ireland, 236 —

Dunsany Ph. — Name — Old Abbey in ruins — St. Nicholas's day, 17th —
Aug^r, the patron day of the Ph., 165 —

Dunshaughlin Ph. — Name, 263 — Remains of the walls of an old
Church in the graveyard attached to the modern Church — the old

Church said to have been built by St. Patrick, who left St. Seachlain

to preside over it, 263 — St. Seachlain the patron of the Ph. — his fes-

tival about 25th Nov^r — Toboy Dunt Seachlain (St. Seachlain's well) in Bones-

town, where stations are said to have been formerly performed, 263 — A Fort

or moat, in the immediate vicinity of the south end of the Town of

Dunshaughlin, 264 — Hynds and Foxes the principal old families in

the Ph., 264 — Very little Irish spoken there, 264 —

Dun Taid
14/E/2/1(XIV)

Dun Tais, 217—

Dun Uabhair, see Donore—

Eucharico Sobrain, 217—

Eamhan (an), Palace of, see Kavan fort—

Elmair de Burgo (Brugh), 195—

Elgerstown (Ratoath Ph.), 290—

Emlogh Ph. — the Imleach Fia of the Irish Calendar & other authorities which is stated to have been situated in the territory of Feara-Cul in Bregia, 153— The territory of Feara-Cul nearly coextensive with the Barony of Kells, 153— Totally different from Feara-Beall, 156— Bregia not situated between the Boyne & the Liffey as stated by Dr. O'Connor, 153— Of the name Emlogh — old Church &c, 63+4 — St. Pagan the ancient patron of this Ph., which is now dedicated in honor of the Conception of the B. V. Mary, 8th Dec^r, 153/166—

Enna Niadh, see Dunlong—

Esclam, the Brehonn (judge) to the Dagda, the Dumha (mound) of his grave — called Fert-Patrick at this day — at Brugh na Boinne, 204—

Etymological Speculations unsupported by historical evidence, effects of, 169—

Evlin (Cuilleach Bhearta), see Longherew Ph.—

Eye (the) of Midir, the road of, at Brugh na Boinne, 204—

Fairy House, see Ratoath Ph.—

Family Names — But few of the Milesian names are now retained in Meath, the natives having assimilated their names to English ones — Examples of *D.*, 103 — The modern names of townlands in Meath most generally formed from those of families, by the addition of town, 139 —

Family Names occurring in this Volume:—

Adams, 119, 124 —
 Allen, 128 —
 Barnwell, 154 — *Mr. Barnwell*, 96 —
 Barry, 142 —
 Berford, 268 —
 Bernice, 107 —
 Bowles, *Mr.*, 269 —
 Brady, 119 —
 Brannon, 125 —
 Brian, 109 —
 Burnes, 144, 146 —
 Butterly, 146 —
 Cadell, 154 —
 Callaghan, 115 —
 Camel, 131 —
 Casey, 125 —
 Casey, *see O'Callaghan* —
 Confield (same with Camel), 131 —
 Coheovers, 154 —
 Clarke, 139, 263 —
 Cosmanon, 106 —
 Coulson, 115 —
 Cronin, 139 —
 Conway, 109 —
 Coots, *see*, 219 —
 Corbally, 292 —
 Corcoran, 263 —
 Courcay (see) *see John*, 57 —
 Crinius, 104 —
 Cromwell, 162, 182 —
 Crooks, *Mr.*, 296 —
 Cruice, 154 —
 Cunningham, 113 —
 Cusack, 142, 154 —

Daly, 128, 141 — *Mr. Daly of Bohernascun*, 161 — *see O'Daly* —
 Darcy, 154 —
 Doonan, 109 —
 Dory, 148 —
 Dows, Andrew, who states he is a first cousin to the great
O'Dows of Connought, 295, 296 —
 Dowdall, 154 —
 Dowling, 265 —
 Downes (O'Dubhain), 103 —
 Downy, 105 —
 Drew, 107, 109 —
 Dunne, 292 —
 Eglison, *Mr.*, 182 —
 Eccleston, 159 —
 Farrelly, 106, 139 — *Brian Farrelly*, 26 —
 Fay, 119 —
 Finigan, 117 —
 Fitzpatrick, 158 —
 Flanagan, 146 —
 Fleming, 115, 119, 143, 154 —
 Flood (O'MacEille), 103, 292 —
 Flynn, 264 —
 Fox, 264 — *Fox (O'Sionagh)*, 103 —
 Gornel, *Mr.*, 296 —
 Gowan, *see O'Gowan* —
 Geronon, 154 —
 Gibbon, 265 —
 Gilsinan, *see Maguilsinan* —
 Gilson, *see* *D.* —
 Goodwin (Mayniggin), 103, 115 —
 Gorman, 107 —
 Gower (Maguilsinan), 117 —
 Greenan (Grendon, Green), 265 —
 Grehan, 105 —

Family Names continued.

Grendon, see Greenan —
 Guiltherman, 125 — see Magilltheman —
 Halfpenning, 115, 119 —
 Hamel, 119 —
 Hamilton, M^r, & Major, 296 —
 Harro, 144, 265, 267 —
 Haughey, see Kells Pth —
 Heary, 117 —
 Healy, 105 —
 Hercowitz, Simon, Kent., 249 —
 Herveren, 140 —
 Hickey, 119 —
 Hillcock, 109 —
 Hooey, 119 —
 Hughes, 119 —
 Jones, Colonel Theophilus, 249, 250 —
 Kealy, (Keely), 106, 115, 117 —
 Keigally, 109 —
 Kelly, 117, 139, 140, 158 —
 Keenan, 268 —
 Keling, 268 —
 Kierman, 292 —
 Lacey (see) Sir Hugo, 163, 241 —
 Lamb, see Swan —
 Langan, M^r, 284, 285, 286 —
 Larkin, 139 —
 Leonard (the gille finen), 95 —
 Loult, 124 —
 Luan, now Anglicized Lamb, 103 —
 Ludlow, 159 —
 Lynch, 140 —
 Mac Priestrick, 57 —
 Mac Leary, 139 —
 M^r. Buffrey, 120 —
 Mac Comidha (Maull), 117 —
 M^r. Connin, 126 —
 M^r. Cormick, 159 —
 Mc Coy, 265 —
 M^r. Daniel, 125 —
 M^r. Dermot, 158 —
 M^r. Donnel, 119, 194 —
 M^r. Evers, 120 —
 Mac Egan (Prothius Rex) compiler of the O'Reilly
 pedigree, 75 —
 Mac Gannan, 104 —

Mac Gilla Seachlainn, King of East Breigia, 67 —
 Mac Gille Thimere (Leonard), 95 —
 M^r. Guiras, 104, 107 — Maguire, 176 —
 M^r. Henma, 106, 120, 146 —
 M^r. Houma, 148 —
 Mac Loughlin, King, Mautagh, 62 —
 Mac Mahon, M^r, 233-4 —
 Mac Morogh (Quinn), 65 —
 Mac Ronain, Chief of Airbre Gabhra, 67 —
 Mac Senain, Chief of Galange, 67 —
 M^r. Tierman, Tho^s, 247 —
 M^r. Tuathal (Toole), Col^l. Dublin, 249 —
 Magaghram, 91 —
 Magauran, 105 —
 Mag Carragmhua (now Anglicized Carron in Kells),
 who governed Muinter Maol Donn, 94 —
 Magrath, 127, 141 —
 Maguiggin changed to Goodwin, 103 —
 Maguillinan, M^{rs} M^{rs} Maguinn, an ^{ance} ecclesiastical
 family of Donegal Breigy — now changed to
 Gilsenan, Gildon, & Nugent, 103 — see Notice of
 Laurence Gilsen under Oldcastle Pth —
 Maguire, see M^r. Guira —
 Mahon, Col^l, 294 —
 Marten, 59 —
 Mason, 268 —
 Matthews, 125 —
 Maute (Mac Comidha), 117 —
 Monaghan, 104 —
 Mayle, 103 —
 Murray, 106, 119, 159 —
 Rangle, 154 —
 Happer, M^r, 97, 249 —
 Hellerville, Lord, 65 —
 Nugent, 139, 154 — Baron Nugent (an baymab), 90 —
 see Maguillinan —
 Paulty, 140 —
 O'Drain, Chief of Laignia (Lunia), 67 —
 O'Brien, 154 —
 O'Brien, 52, 119 —
 O'Callaghan, 131 —
 O'Casey, see following —
 O'Clairough (Casey), Chief of Laignia (Lunia), 67, 93, 154 —

Family names continued.

O'Leandhu, Chief of Cairbre, 67—
 O'Lonnells, not of the Kinell Connell, 98—
 O'Lonnelly, 154—
 O'Lonor, 119, 148— *What O'Lonor, refers to his letters*
 3, 48— *King Roderick, 62—*
 O'Leinidhean, 154—
 O'Daly, Lord of Lonsa. *known in Meath— but little*
known of his family— various tribes of O'Dalys in
Ireland— none of them connected with the clan
O'Donnell
 O'Daly, 247— *Poster O'Daly a descendant of the*
family of Kilconnell (in Co. Galway)— his pedi-
gree, 167-8—
 O'Dogherty, Sir Eubir, 44—
 O'Donnell, Magnus, 170— *see O'Daly—*
 O'Dowd, *see Dowd—*
 O'Dubhain changed to Downed, 103—
 O'Duwan, 154—
 O'Fallon, Chief of *Bríoch na gcedach, 157—*
 O'Findellain, King of Deabhina, 67—
 O'Gannha, Chief of the *Scots, 67—*
 O'Gowan (Smyle), Dan, 51— *O'Gowan and Gowan*
distinct family names, 92—
 O'Hart, 154—
 O'Hane, Shane, 249—
 O'Kelly-Bra, 154—
 O'Lochan, 154—
 O'Masleachlainn, *see O'Melaghlin—*
 O'Masleachlainn changed to *Esso, 103—*
 O'Melaghlin (O'Masleachlainn), 154—
 O'Melaghlin King of Meath, 62, 67—
 O'Masleachlainn, Torna, 183—
 O'Neill, 119, 120— *Brian naadh, 248— Con,*
170— Con Macaich, 180— Owen, 247— Owen
Rae, 182, 184—
 O'Regan, 154—
 O'Reilly, 148— *O'Reilly Pedigree, ref. to, 78,*
88— see Reilly—

O'Rourke, Tiernan, Lord of Breifny, 62, 180—
 O'Sionaigh changed to *Joan, 103—*
 O'Volair, 154—
 Plunkett, 23, 79, 154—
 Porter (Gray), 46—
 Reilly (O'Reilly), 105, 117, 124, 138, 139—
see O'Reilly—
 Roche, 115—
 Rochford, 104—
 Rody, 140—
 Ryan, 162—
 Sallory, 124—
 Saul, 119—
 Seery, 292—
 Seyre, 120—
 Sheekey, 119—
 Shields, 124—
 Shekilton, 120—
 Sheridan, 106, 158—
 Smith, 109, 138, 284— *Smyle (Dan) 28, 52—*
see O'Gowan—
 Springan, 154—
 Stifford, 23, 109—
 Stapleton, 135—
 Stokes, 127—
 Swift (Dean), 51—
 Tiernan, 105—
 Toole, *see M^{rs} Thallat—*
 To'Don, 125— *McDon, 115—*
 Wall, 104—
 Walsh, 264, 268, 288—
 Ward, 166—
 Wildon, 115, *McDon, 125—*
 White, 107—
 Wogan, 115—
 York, 139—

Feara Ceal & Feara Cui, *see Emulagh Oth—*

Felim, the Saw-giver— his grave at Brugh na Boinne, 202—

Fenagh (Co. Leitrim), Church of, within the Castle of King Fergus, 61—

Fennor

14/E/2/1(xvi)

Finnox Ph. — Name — Old Church in ruin — Patron day the Sunday following

Michaelmas Day, 140 —

Fergal, prince of Meath, 57 —

Fergus Foga, King of Ulster about 326, — 102 —

Fernhill, see Dowth Ph. —

Fert-Patrick, see Clclam —

Fiacha Fionailches (Fíach Fionhilc) monarch of Ireland A.M. 3991 — several
fortresses erected by him, &c., 47 —

Fiacha Sciairtinne, the Thullact of, at Brugh na Boinne, 203 —

Fidgal, 57 —

Finac, Finna, 705 km 67, — at S.W. extremity of Lough Sheelion, ment^d in
Journal of Rebellion of 1641 — alleged to have been the Earl of Meath's
town, 248, 250 —

Fingal, the, of Mac Pherson, see Fin Mac Gail —

Finian, abbt., 70 —

Fin Mac Gail, the Fingal of Mac Pherson, see Rathgraine under Tara Ph. &
also Gabhra — & Lough new Ph. & Rathkenny Ph.

Fiooth un atha, see Finac —

Fionnabhair abha & Fionnabhair na ningeam, 51 —

Fionn Fochla, 93 —

Fleenstown, Little & Great, see Donaghmore Ph., Rathfriland Ph. —

Fleet — Moyn Cobla, big fleet, — explanation of the phrase as used by the Annalists, 75 —

Tollistown Ph. (Barlo poll 143) — Name — Old Church in ruins — A well within 30
 perches of it, to the North, called Tobynoffane — 8th Sept^r, Lady day, the patron
 day of the Ph. — Daly's & Magrath's the only 2 families in the Ph. 141 —

Torrath (ruins of), see Tara Ph. —

Torrann, the Song (see?) of the daughter of, at Brugh na Boinne, 202 —

Tore (Towre) Barony, 2 —

Tothad Rath Graine, see Tara Ph. —

Trench Mill, ford of the, 282 —

Tuadh on the Boyne — whence the name, 199 —

Gabhra (Gabhra Aichil) — where a most tremendous battle was fought be-
 tween Fin Mac Cool's militia, & Carbery the son of Cormac
 Mac Art — in which the former were defeated. — Oscar, the son of
 Ossin, slain by the sword of King Carbery, 182, 183-4 — Gabhra (Gaura),
 said by tradition to retain its name to this day, — a valley to the North
 of Tara, thro' which a river of the same name flows, 184 (see 218) —
 erroneously dated by Holiday, in a MS. of his now in Mr. O'Donovan's
 possession, to be the present Garritown in Co. Meath, 82 —

Gabhra Kinceda, the son of Sigalach — his monument at Brugh na Boinne, 204 —

Gabhra River, 184 — see Templekeeran Ph. —

Gailenga

14/E/2/1 (xvii)

Gaile^{na}nga stated by Sanigan to be in the Co. Alder, & S. of the Liffey, 82.

— Gaileanga in Midia, 1. — Three territories of the name Gaileang
 supposed by Mr. O'Donovan to be in Meath one of them containing
 Glas Davidkann (Glasnevin), 83 — Gaileang (Morgallen) ment^d
 in extract from Ann. W. Wadd., 75 — Mac Senain Chief of Gaileanga,
 67 — Gormac Gaileang & his father's badgers — allusion to the story of,
 (98 —

Gallrim, see Gal Truim —

Garistown, see Gabhra —

Gernonstown Ph. (bailo km zanghankz) — Name — Old Church in ruins (Temple
 bailo km zanghankz) — 8th Sept^r, the nativity of the B. V. Mary, the patron day of
 the Ph. — List of family names in the Ph., 104 —

Girley Ph. (zpollle, lrelleg, lreilleach) — Situation, 41 — Name, 41-2, & 56 —

St. Raed the patron, 42 — his festival 19th Sept^r or Dec^r, 23 — Reo
 & his crozier, bachall Reo^{ba} (Baculus Reodii), mentioned among the
 sureties & guarantees in a charter in the Book of Kells, 42 —

The Crenach of the Ph. called Eychonnedh Zpollle in same, 42 —

Glaishin, see The two Cluenparts under Tara Ph. —

Glascarn, see Ratoath Ph. —

Glasnevin, see Gaileanga —

Glas Termhrach, see Tara Ph. —

Glen Toghers, 24 —

Gobban's well, see Ratoath Ph. —

Gormanstown, see Ratoath Ph. —

Port, 304c. of the same origin with the Latin hortus, a garden, 68—

Portnadrolie, see Moylagh Ph. —

Portnashallog in Templemore (Londonderry?), 68—

Graine, the daughter of Cormac Mac Art, V. see Rathgraine under Tara Ph. —

Granard (Co. Longford), 248—

Grange, see Dunboyne Ph. —

Grange, River of, 114—

Grangegeeth Ph. — name, 114 — Old Church in ruins called Tedmpall

ḡrānḡeeth nā ḡrānḡeeth or Tedmpall nā ḡrānḡeeth — 8th Sept. the patron day of the Ph., 114 — A castle said to have stood about 50 perches to the Sth.

of the old Church — A remarkable cave to Sth of the castle —

the entrance to the cave now stopped up, 114 — Anecdote in connexion with the castle, 114-15 — Family names in the Ph., 115—

Greanach, 72—

Greenan-hill, see Grianan Ailigh

Greenhill, see Ratoath

Greenoge Ph., 284 — Name — St. Nicholas the patron — his festival the 2nd (4th?) Decr. — Ruins of St. Nicholas' Church — A moat in

Greenoge, 287—

Greille, see Gixley Ph. —

Grianan, see Boole Ph. —

Grianan Ailich
14/E/2/1(xviii)

Grianan Ailigh, now Greenan hill, ^(in Co. Donegal) 1777 — see the historical notice of
Ailigh in "Londonderry Letters" —

Grimwald, Mayor of the Palace, 112 —

Hamwood, see Dunboyne Ph. —

Hand-fasting, the marriage contract of the Highlanders, similar to that
made at Taillteann by the ancient Irish, 35-6 — see Lagan amairg
under Tellown Ph. —

Haristown, see Painsestown Ph. —

Harmonstown, see Stackallen Ph. —

Headfort, see Kells Ph. —

Hermitage of Circ, see Slane Ph. —

Hill of Ward, anciently Thachtga, see Athboy Ph. —

Mi-Loegaire (East Meath), 164 —

Hoarstown, see Killary Ph. —

Holy Cross, see Ballyboygan Ph. —

Hua-Fiach, Dymna the chief of, 253-4 —

Imleach Fia, see Emleigh Ph. —

Iniskmot Ph. — Name, 121 — Ruins of old Church on a small spot of
ground which was formerly an island, but now surrounded by a great
extent of low marshy ground — said to have been built by St. Mot
(Mocht), 121 — No saints day celebrated in the Ph., 121 — Grandistown, where a castle
formerly stood, 121 — Corky River, running between the Counties of Meath &
South — called from the farm of Corky Land in Meath Co. — of its source see, 121-2 —
Enoch Imotion hill on same farm, 122 — No old Irish family names in the Ph., 122 —

Inishmurray, 61—

Iostar Biarcain, see Loughan at Castlekeeran Ph.—

Jagalach, King of Bregeia, 228— see Gabhra Kinceda—

Irish History or Topography— of the comparative merits of the writers on that subject, 83-4— Irish writers of the last century, V., 191, 201,

202, 205-6, 208-9-10-11— Ancient Irish Romances written by the very best Irish scholars & Topographers, V., 270—

Irish ^(Scottic) Language totally extinct in the S.W. angle of East Meath, & the ancient traditions entirely forgotten there, 207

Irish Saints rejected for foreign saints, as patrons of parishes which came within the English Pale, 152-3-4— Difficulties of discovering the localities of the saints descended from Con of the Hundred Battles, 154—

Irish towns, see Burry Ph., Kildreaw Ph., & Moonechurch Ph.—

Irish Writers, see Irish History—

Jarrattstown, see Dunboyne Ph.—

John (King), see Burry Ph.—

Journal of the Rebellion of 1641— Extracts from, with notes by Mr. O'Donovan showing the situation & present names of the places mentioned therein, 247 to 251—

Julianstown Ph.— Name— no ruins of a church— Patron day, 8th Sept^r,

Lady day— A Patron said to be also held on Patrick's day— Old family names in the Ph., 131—

Keenaghan
14/E/2 (XIX)

Keenaghan, see Killallon Ph.

Kells Barony, 2 —

Kells Ph. (Ceannap na mboj) — Name, 16, 47, 48, 65 — Town of Kells (Columbkille's great city in Meath) called in O'Her's time Kenlis, which is now the name of a fort (a rude earthen fort in the Demesne) from which Kells fort house & Demesne were called, 47, 52 — Ruins &c yet to be seen at Kells, 49 to 52 — The Clagg-teach, or Round Tower — of its name &c, 49 — Teach, Coluim Cille, i.e. Columbkille's house — a stone roofed house of very great antiquity, described, 49, 50 — supported by Mr. O'Donovan to have been what the Irish dramatists style a Sep-teach, or Penitentiary, 50 — a subterranean passage said to lead from it to the church, ib. — Stone crosses (Three) — the largest & most remarkable standing in Cross St. — said to have lain prostrate there for a long time until Dean Swift got it raised to its present position, 51 — Legend connected with these crosses & those of Lougshan or Castlekeran Ph., 19 to 22 — The Castle of Kells, erected by Sir John de Courcy, said by tradition to have stood opposite the cross — but no remains of it, 51 — Small round tower near Abbey facts not the stump of a Round Tower, or Claghteach, but said to have stood on the town wall, 51, 52 — Abbey &c at Kells, 16 — Book of Kells, a document of 700 years old, &c, 17, 18, 47 — Disert Coluim Cille at Kells, 72 — The family of Raughy & S. Columbkille, 66, 7 — Coluim Cille, Keenaghan (Kells), mentioned in Mur. IV. Made. as burned & plundered by Dermot Mac Morogh, 65 — in Journal of Rebellion of 1641, — 239, 247, 248, 249, 250 —

Konanus (Ceananus na Míse), see Kells Ph.

Kenlis, see Kells Ph.

Kinnastown, see Ardallagh Ph.

Kermus Milveoil, see Dagda.

Kiernait, by whom the first mill was erected in Ireland [see?], 261—see 143-4 & 220-1.

Kilbeg Ph. now dedicated in honor of the Nativity of the B. V. Mary (8th

Sept^r), 154, 166—The name Cylbeg, ment^d in Irish Calendar under the 15th Jan^r & 21st Feb^r, 154-5—

Kilberry Ph. (Coil Bearaigh)—Situation—Name—Patron saint not remembered, 72—

Kilbrew Ph.—Irish almost extinct there, 265—Situation & Name, 266—A stream running thro' the middle of Kilbrew Division, where there was also a spaw formerly, 266—No ruins of an old Church in the Ph.—Patron saint not known—This Ph. unites with Crickstown in the R.C. Division, 266—The Union generally called *Cunnaphu*—the R.C. Chapel being in that Ph., 267—Forts in Kilbrew & Crickstown, 266—

Kilbride Ph. (Dunbogue Ph.)—Name, 284—St. Bridget the patron saint—her festival (1st Feb^r) a holiday in the Ph., 284-5—Ruins of an old Church called Kilbride, in Braitown, 285—A well called Bride's well, in Irish *Coapbep*, said to have been in Donemore [Donaghmore Ph.], 285—Ruins of a ^{church} chapel in the grave y^d in Priest-town, 285—No Forts in the Ph. besides those mentioned in the Field Name Book, 285—

Kilbride Ph.

Kilbride Ph. (Fore Burth.) — of the name — dedicated to St. Bridget —

Her festival & pattern formerly celebrated there on 1st Feb^y, 85 —

Kilcarn Ph. — name — Old Church in ruins — St. Stephen the patron

— his day the 26th Dec^r — Barrys the only O's family in the Ph. 142

Kilconnell (Co. Galway), 167 —

Kildalkey Ph. — Situation — Name — The Virgin Darnet the patron

saint — Site of her old Church, & near it her well, today drains

now nearly dried up, in Rathcormac — Her memory said to have

been revered in the Ph. on 15th May, 174 —

Kildare, see Breath —

Kilkenny, Council of, mentioned in Journal of Rebellion of 1641, — 247 —

Kilkieran, see Castle Jordan Ph. —

Kill Abbain (Ceall Abbain), 70 —

Killaconnigan Ph. (Ballynor) — Name, 174 — St. Kinelth (Cioneth) the

patron, whose day is said to have been the 16th Nov^r, 174 —

Barlow Boggy, Batterstown — of the name, 174-5 —

Kill-aillbhe, see Kilshine Ph. —

Killallon Ph. (Cill Daluain) — of the name, 101, 103 — St. Bartholomew the

present patron, but St. Daluan originally the patron, 101 — Of the dif-

ferent saints Daluan, — from Colgan Tr. Th., 101, 102 — Moluam
or Daluamus not in its name of St. Molua of Killaloe, 103 — Luan the
name of a Pagan chief, & still the name of a numerous tribe in Ulster, who
anglicise it to Lamb, 103 — Tobernabool well (not holy), in Keshingham,
so called from its power of curing sore eyes, 102-3 —

Killam

Killan (Cill na), woods of, ^{mentioned} in Journal of Rebellion of 1641, - 251 —

Killary Ph — Name, 116 — Templecillepe old church in ruins, 116 — Tradition about it, 122 — Patron day not ascertained, 116 — Tobac Sóncoz well, within about 200 perches of the church, to the N. 116. — Ruins of a castle in Killary, 116 — Tobac bryzoo well in Sobinstown (Sower), 116 — A patron held on 10th July in Hoardsdown, anciently called phapoi na cloic puchaz, from a stone called cloic puchach, which stands on a small moat in the S.E. part of the Ph? — the patron now generally called phapoi & t-phob, 116 — Slieve Breagh also phab na z-cadye mount, — the western part of it called phab bryagh — extent of the mountain — retains its original name in this Ph, 116-17 — a part of it called Shiabh Dubh, 117 — Family names in the Ph, 117 —

Kill big (Cill ^{bacc} big), 64 — see Skilbeg Ph —

Killeagh Ph — Situation & Name, 89 — St. Triach the patron — his festival formerly celebrated there ph Shrinan, or on the 1st Nov^r, 89 — His well, Eberfiach in Ballymacar, 89 — Derrysherridan, 90, 91 — Capltown Aota, Castle of the lough, remains of, on an island in N.E. point of Lough Sheelion, 90 — Castle of Lough Sheelan mentioned in Journal of Rebellion of 1641, - 250 — Ross Castle, not far distant, which belonged to a Baron Nugent — tradition about the latter, 90 — Laz & epochye, or the hangman's hollow, in Ross, 90, 91 — Legend about the original formation of Lough Sheelion, &c., 91 — Tobac Shiloban locht, the well which gave it origin, in which lay in the Ph? of Corovax (Ballymacshugh Ph, Co. Louth), 91 —

Killeen Ph

14/E/2/1(xx)

Killeen Ph. — Name — Old Abbey in ruins — Tobin's well near it —

Patron day of the Ph. either 15th Aug^r, or 8th Sept^r, 165 —

Killegland Ph. — Name — Not subdivided into townlands — Old grave y^d.

called teampall Cl. [Chapman?] — No remains of an old Church there —

No burial there at present — a Castle in the Ph. — The names of

M^r. Bourne this baile, Ashbourne, corrupted by the people into

Boden & Ashboden — The village called Ashburn, 269 —

Kil-Siadhain, see Killyon Ph. —

⁶
Kill Teidhill [Kiltale Ph.], 282 —

Kill-Tailtean (Kill-teallachan), see Teltown Ph. —

Killyleagh ment^d. in Journal of Rebellion of 1641, — 251 —

Killyon Ph. not the ⁶Killiadhain [the church of Siadhain, mother of St. Marian]

of Usher & Colgan, which is the present old Church of Killyon

near Seirkieran in the Barony of Ballybritt and King's County,

214-15 — This ph. of Killyon (Killician) in Meath probably de-

dedicated to St. Siadhain, 215 — Holy well in the Church y^d, at the

gable of the old Church, said to be dedicated to the V. Mary, 215 —

Extracts rel: to Beall Siadhain from Colgan [A. A. S. Vit. S. Kieran],

252 to 254 — from Usher's Primordia, 255 — of the Virgin

Bruinecha, &c., 252, to 254 — M^r. O'Donovan's Comments on

same, 242-3-4 —

Kilmainham

Kilmairham Ph. — St. Maighneann (Maccenau) the patron — no tradition of him 80 — Tobar alt an easa (the well of the precipice of the waterfall), at which stations are performed on the first Sunday of every quarter of a year — Cattle driven to it from many parts of Clavan, to the cure of their distempers, 80 — The site of St. Maighneann's Church (Call Maighneann) occupied by the Protestant Church, 80 — Tobar hat, Bokerlea, of the name, 80 —

Kilmoon Ph. — Name — Site of the old Church occupied by the Protestant Church — Patron saint not known — a Patron formerly kept in the Ph. — but the day not remembered, 162 —

Kiloharwan Ph. — Name — Old Church in ruins — Patron day 11th June, 131 — Columbkille's well, to be Columkille, in Shalloon, 131 — No old Irish family names in the Ph., 131 —

Kilshine Ph. — Name, 69, 71 — Called Seagha Sinche in time of Colgan, who suggests that it was probably the ^{cause} Hill-aillche meant in life of St. Alban, 70, 71 — Site of the old Church of St. Sinche (Toompall Synce and Call Synce) now occupied by the Protestant Church, 69 — St. Sinche now called Jenny by the natives — Tobar-jenny, rectius Tobar-Shinia, well, about 40 perches to the S. E. of the Church, 69 — References to St. Seignich (Sinche) from Colgan, St. St. — Irish Calendar, 70, 71 — Five saints Sinche, 70 —

Kilskkeer Ph — Situation, 44 — Name, 44-5 — St. Sciaw the patroness
 — Her well, Tober Skeer, said by some to be about 5 perches
 Sth of the old grave y^e in Kilskkeer — but by others said to spring
 in Polbrown, 45 — Her festival day the 28th Sept^r according to tradition,
 but the 24th March according to the Calendar of Cashel & other antⁱ
 Festivities, 45 — refers to S^c from Colgan (A.H.D.) & Irish Calendar,
 45-6 — see also the allusion to Kill-Skeer from A.H.D. at 164 —
Kilskerry Ph in Eyrone also named from her, 46 — The Breach
 of Cill Scipe & the Crozier of St. Scipe set down among the witnesses and
 vouchers in the Charter preserved in the Book of Kells, 47 — Cill Scipe
 (Kilskkeer) ment^d in Ann. IV Mast. as burned & plundered by Der-
 mot Mac Morogh, 65-6 — Tobay na b-peapt, i.e. fons miraculorum,
 60 perches to the N. of the old Church — & Tobay loc mine, fons lapidis car-
testis, in Crossakeel — both wells said to have cured various diseases

in the olden times, 45 —
Kilskerry Ph in Eyrone, see preceding —
Kiltale (Cill Teidhill), 282 —

Kineth & Dubhdaeth, the sons of Fergal prince of Meath, 57 —

King's River, see Abhainn Righ —

Knock & Magh — the hill called a Knock in Meath, called a Magh in
Dartree, 48 —

Knockanbroithin (Knocknabroithin), see Balrathboyne Ph —

Knocka teampuill (Cnoc a teampuill), see Loughbrackan Ph —

Knock at sagaint

Knock at Sagairt (Cnoc at-Sagairt), see Siddon Ph. —

Knockcommon Ph. — Name — Old Church in ruins — 15th Aug. the
patron day — Family names in the Ph., 140 —

Knocklough, see Loughcrew Ph. —

Knocksmotain (Cnoc smotain), see Irishmot Ph. —

Knrowth, see Cnothbha —

Ladywell, see Slane Ph. —

Lagachrochaire (lagachrochaire), see Killaugh Ph. —

Lagarigh, see Brugh na Boinne —

Lagore, Big, (Ratoath Ph.), 290 —

Lagore, Little, (D² —), 291 —

Lamach, or Mand, by whom the first mill in Ireland was erected
for King Cormac, 221 — see 144 —

Lan (lan) — of the meaning of, 84 —

Lanigan, D² alluded to as a writer of Irish history, 83 —

Laoigaire, King, 56 — see Tara Ph. & Teltown Ph. —

Leac na n-glun flag, see Killary Ph. —

Leatán, see Ardagh Ph. —

Lecain (in Meath), 217 —

Ledwich alluded to as a writer on Irish history, 189, 191 —

Leganenry (lagachrochaire) see Teltown Ph. —

Leyney, see Laignin —

Siadhain, Ph., see Killyon Ph. —

Lia Fail (Stone of fate), see Tara Ph. —

Lia n-aillbhe, 72, 282 —

Liath mac Ae, the Carcaire (prison) of, at Bhugh na Boinne, 204 —

Liffey River near Leilip, 283 —

Lismahon, see Rathragan Ph. —

Lismullen Mill, see Templekieran Ph. —

Lismullin Ph. — Name — Patron saint not ascertained — this Ph. being

united to another Ph., 145 — A monastery said to have been near where

Lismullin House now stands — Sunday well, Tobóg Donnóg, about 40

perched from the site of the monastery, to the C., 145 —

Lisnagarvey mentioned in Journal of Rebellion of 1641, — 251 —

Lloyd's obelisk, see Mullach Aidi —

Lobinstown, see Killybeg Ph. —

Loch Bheul attha hua, Ballyhoo Lake, see Ardagh Ph. —

Loch Craoibhe, see Loughcrew Ph. —

Loughford ment^d in Journal of Rebellion of 1641, — 247 —

Song na m-ban (Each Míobhchuart), see Tara Ph. —

Looe (Lugaidh) of the Song hands, 8 — see Teltown Ph. —

Lorra, St. Rodanus abbot of, 185, 228 —

Loughan at Castlekeeran Ph. — Situation, 18 — Said by tradition to have been originally two Phs — the southern portion of it having been dedicated to St. Kieran, & called Sostar Ciarrain — & the northern, Loughan or Derwy, & dedicated to St. Anna, whose well is still pointed out near the mother Church of Loughan, 18 — C. Keran and Derwy marked as two distinct Phs or Churches on a map of Ireland published in London in 1711, — 18 — Of the name of the two phs united, 22, 23 — Castle-Kieran said to have been named from a Castle belonging to the Shaffards or the Plunkets which stood near the old Church, 22, 23 — Cypre Cypain (Desert Ciarrain) mentd. in Ann. W. Mast. as burned & plundered by Dermot MacMurray (65), now Castlekeeran, corruptly pronounced for the Cypain, 66 — Ruins of the mother Church of Castlekeeran still visible on the banks of the Abain Dub, or Blackwaters, 18, 19 — Ornamented stone crosses in the burial ground — Legend, in connexion with them, about St. Kieran & Columbkille, 19 to 22 — The stolen crosses mentd. in the legend, yet to be seen at Hells, 22 — Tobain Cypain has well, at the Church, 22 —

Loughbrackan Ph. — Name — Loch breachain Lake, 125 — Old Church in ruins on a small hill called Buoc a teampuill — No burial there now — Patron day of the Ph. said to be the same with that of Drumcondra Ph. [St. Peter's Day], 125 —

Soughcrew
14/E/2/1 (xxii)

Loughcrew Ph. united to Moylough Ph. in the R. C. Division of Phs, 96 —
 of the name, 97 — the village of Loughcrew (b. l. i. c. f. o. b. e.) ment^d in
 Journal of Rebellion of 1641 — situation of the lake, 249 — Loughcrew
 the residence of Mr. Napper, it — Islands in Loch Cuske planted with
 large willow trees, 97 — Tobor Keeran (St. Kieran's well), near
 the church, the only clue to the name of the Patron Saint of the Ph.,
 96-7 — Three Hills about a mile asunder: — Carnbane, Slieve Na-
cally, & another hill, having three ^{heaps} cairns of stones on their summits
 — legends in connexion with them, 97-8 — Caillach Bhearta (Cal-
 liagh Vera), the "Hag of antiquity" ment^d in the legends, the same
 whose shade still haunts the lake & cairn of Slieve Gullion in
 the Co^t of Armagh, i. e. Colin (Eph^m b^o p^o d^o 11311 31111) — legend about her &
 Fin Mac Cool in connexion Slieve Gullion, 98 — Quatrain of her po-
 etic composition yet repeated at Carnbane, 99 — An eminence called
 Slieve Gullion, in Knocklough — A stone chair called Caisleán na
 Caisleáin (Calliagh Bera's Chair) on summit of Slieve Na-cally, 99 —
Patrickstown in Ph. of Diamor, where Colin fell & broke her neck,
 98 — Her grave to be seen, not many years ago in the field called
Cul as mhota, about 200 perches to the E. of the moat in that Ph.,
 198 —
 Lough Muir-Reamhar, see following —
 Lough Ramor in Co. Cavan, 44 — Lough Muir-Reamhar; with its 167,
 ment^d in Ann. IV Mast. the present Lough Ramor which yields the
 River Shele, or Blackwater as a tributary to the Boyne, 75, 44 —
 Loughsallagh

Loughsallagh, see Dunboyne Ph. —

Lough Shcelion, see Milleagh Ph. —

Suan, the name of a pagan chief — & still the name of a numerous
tribe in Ulster, who anglicise it to Saml, 103 —

Sucad the Bald, the Druid of King Soguire, see Tara Ph. —

Sugaree, see Rosnaree —

Sugnia —

Suicchne, } see following —

Suignia, Hibernice Inisno — Two territories of this name in Ireland,

viz: One in Sligo, Anglicised Seyney — the other in Meath Anglicised

Sune, 2 — O'Brien chief of Sugnias now Sunia, 67 — Suicchne

ment. in Ann. IV Mast., 75 — The present barony of Sune & the

whole of the baronies of Upper & Lower Navan, originally comprised
in the territory of Sunia, 245 —

Sunias,
Sune, } see preceding —

Sunnagern, see Dun-Beithern —

Sufstown, see Dunboyne Ph. —

Synaghstown, see Ballymagladdan Ph. —

Mac Bressuil, 57 —

Macetown Ph. — Name — Old Church in ruins — This Ph. united with

Rathfeigh Ph. — 15th Aug^t the patron day of both Phs, 149 —

Magh, see Knock —

Magh-Breagh, see Bregia —

Magheracloney
14/E/2/1(xiv)

Magher^{ic}clooney in Monaghan, see Donaghclooney —

Magh Eionrath, see Moyferath —

Magh Gartchon ment. in extract from Annals, 62 —

Magh-lacha, 72 — Moylagh ~~Ph~~ not one of the Magh Lachas ment.
by Colgan, 96 —

Magh Mead, 185 —

Magh n-aillbe, now Moyvalley — the name of a river & ~~Ed.~~ in
Kilmore ~~Ph~~, Upper Decca Barony, 282 —

Mailcobha, see Bellach —

Mailgen the Druid, & Cormac Mac Art, &c., 197 —

Mairiseo, House of, see Tara ~~Ph~~ —

Mandistown, see Inishmot ~~Ph~~ —

Maiperath, i.e. Ræd. Mæth, 7 —

Marriage ceremony observed by the ant. Irish at Tullteann — &
derivation of the word popple, marriage — see *Wynsong* under
Teltown ~~Ph~~ —

Martyn, see Teltown ~~Ph~~ —

Mata the giant, the monument of, & valley of, at Bragh, see *Boinne*,
202, 204 —

Maudling (Moulden) Bridge, &c. — see Katoath ~~Ph~~ —

Meath—Difficulties presented by, to the Irish Historical Topographer, 1—Of the manner in which the names of places there have been Anglicised, 7, 8—Great difficulty in identifying them with their original appellations—The County divided into baronies long before the Inquisitions were taken—No clue to the ant-territorial names of the Baronies of Kells, Navan, Duleek, &c. &c., 95—The situations of Churches & Saints the only clue to discover the extent of the ancient territories, 100—Irish names of places mostly generally formed from the names of men & families—Of the attempt of the "Triumviri",—Sedwich, Vallancey, & Beaumont, to prove the contrary, 189—Keating's account of the boundaries of ancient Meath as established by King Tuathal Teachtmar, erroneous, 191—(See this account in "Annagh & Monaghan Letters")—Its boundaries with Kildare not at all altered, 283—O'Maoileachlainn, King of Meath, 67—Of the agricultural richness of Meath, & starving condition of the people, 24—Comparative dulness of the Meathians attributable to the stupid, rich flat on which they live, 79—

Mentrim, see Snishmot Ph.—

Meshes, the, see Dowth Ph.—

Midir, the road of the Eye of, at Drogh na Boinne, 204—

Mill, the first ever erected in Ireland, & by whom, &c., 143-4, 220-1, 261—

Millbrook, in old castle Ph.—

Mill Hill, see Rathreegan Ph.—

Mill Sand.
14/E/2/1 (XXV)

Mill Sand. (Rathbeggan Ph.), 293—

Mitchellstown Ph. — Name, 126 Patron day, not known, 126 — Clontail, of the name &c., 126 — Stokes said to have had a castle there, which he used as a nursery, for his children — its site pointed out, 127 — Old Church in ruins in Clontail, 127 — see the tradition about Mitchellstown Church, 122 — Caislean baile Stokes old castle in Stokesstown, 127 — Magraths the only old residents in the Ph., 127 —

Moats, Crypts, or Caves, mainht, 155-6 — Tradition in Meath connected with moats, 152 — The moat near Kavan not the origin of the name Kavan, which see —

Monarchs, Irish, residences of, 275-6 —

Monarchy, Irish, dissolved by Brian Boru, 276 —

Monknewtown Ph. (basle-mad na mairich) — names according to tradition from a monastery formerly erected there, 106 — Old Church in ruins called Chompaill-b-n-na-m., 106 — Tobar dratha bairie well, within 20 perches of the Church, — formerly frequented on 1st Sunday of Harvest until the erection of a mill near it — of the name, 107 — Lady day, 15th Aug^t, the patron day of the Ph., 107 — Family names in the Ph., 107 —

Monkstown Ph.

Monkstown Ph. — Name, 145 — Old Church in ruins, 146 — Old
 Castle in ruins in Monkstown, said to have been occupied
 by a man named Dowdal, 145 — A monastery said to have for-
 merly stood near the Castle — Another monastery said to have
 been in Deerpark, 146 — 15th Aug^t. the patron day of the Ph.
 145 — St. Patrick's well, Tobar Patraig, in Cusackstown, at
 which there was a flag bearing the impression of the saint's
 knees & Crozier, & now to be seen in a drain into which ^{it} was re-
 moved, 145 — Family names in the Ph., 146 —

Monument Rush, see Rathregan Ph. —

Moorechurch Ph. (bale mura) — Name — Patron day, 15th August —
 Old Church in ruins called Teampall bhaile muraigh, in
 Moorechurch, 132 — Castle Chapel, an old Church in ruins so
 called, in Irishtown — St. Patrick's well, Tobar Patraig, in
 same Ph., 132 —

Moynabach (Big fleet) — explanation of the phrase as used by the Annalists, 175 —

Morgallen, see Gaileanga —

Moriertach Mor Mac Circa, see Cletty —

Moulden Bridge, see Ratoath Ph. —

Mounds, see Rath —

Moybolgue, the house of, (v. m. 130/1013) ment^d in Journal of Rebellion of 1641 —
 where situate, 251 —

Moyferath
 14/E/2/1 (xxvi)

Moyferrath Barony, 2 — Magh Fionnath, 192 —

Moylagh Ph. — Situation, 95 — Name, 96 — Under the patronage of the B.
St. Mary, according to tradition, & the inscription on the new chapel in
Gortnabolia, 95 — Ruins of a castle on the hill whereon the orig-
inal church stood — & part of the walls of a Court (manor house) on an
other eminence close to it — said to have been built by a gentleman
of the name Barnwell — tradition about &c., 96 —

Moyliffe, see Rathnoline Ph. —

Moymet Ph., see Uisce Ruadhain —

Moynelly Ph. — Situation, 28 — Ancient Church, site of, occupied by the
modern Protestant Church, on N. bank of the river called by the
natives Abhainn Ruadh, but by the English, Burora (Burrow
or Moynelly River ?), 28 — Site of the Castle of the Betagh, to whom
this district belonged, still pointed out — but no remains of the
building, 28 — Of the Copper Book of Dan. Smith (Eggaran), of
Carrickspringan, 28, 29, 30, 52, 81 —

Moynealvy, see Magh-n-aillbe —

Muckerstown, see Donaghmore Ph., Rathath Barth. —

Muine Brocain, 217 —

Muintir Maoildionna, a tribe & territory in Meath, governed by Magh
Carraghambha, now Anglicised Carron in Kells, 94 —

Mullach laidi ment^d in Ann. IV Mast. — query as to its being a mistake for Mullach laid, which is the name the Irish still call the summit of Loys, whereon stands the obelisk [Sloy's obelisk], in Stiles Ph., 76 —

Mullach ^{Saiten} Saiten, see Celtown Ph. —

Mullingar, County of, see Westmeath —

Mur Damhan (the Bog of Ratoath), see Ratoath Ph. —

Mur na mbrathar, see Slane Ph. —

Names of places in Meath — how anglicized — How Irish names of places were most generally formed, &c. — See Meath —

Na Saithe (Saithe), the lordship of O'Ensey, 93 —

Navan Barony, 2 —

Navan Fort. — the ancient palace of An Caunhan, in Armagh, now so called, 176 — See "Armagh & Monaghan Letters" —

Navan Ph. — Navan identified with the Nauid chongbhuil of the Annals, & Corgan, 169 to 173, 190 — Plan of the River Boyne illustrating the identification, 173 — Of the name Navan [not connected with the crypt, or moat, near the place], 170-1-2, 239 to 241, 251 — Called Ennabym in Journal of Rebellion of 1641, — 239, 251 — See the erroneous conjectures as to its derivation, 155-6 — Navan reckoned the best town in Meath, &c. 207 — said by tradition to have been fortified & walled by Sir Hugh de Lacy, who formed a corporation there, of which the

charter
14/E/2/1 (xxvii)

Navan Ph. continues.

charter is said to be yet in existence — & the Corporation lands yet pointed out, 241 — The present barracks on site of a monastery, 241 — Obber-Oran — the performance of stations at, not remembered — its name suggested to have been derived from Uran, a cold spring, rather than from Ooran, the name of a saint — The name of Oranmore in Connought, derived from a cold spring there, which is celebrated in the life of St. Patrick, 241 —

Neachtainn, see Boinn —

Neamhnach (Newnack) well, see Thra Ph. —

Netterville, Lord, see Dowth Ph. —

Newgrange [Monkenstown Ph.], erroneously stated by Beaupre to have been Elachtgha, 178 —

Newry mentr in Journal Rebellion 1641, — 251 —

Newstone, see Killary Ph. —

Newtown Ph. (Paile an Righ) — Name — No remains of an old Church — 15th Augth the patron day of both this Ph. & Moynalty Ph., which are united, 159 —

Niall the great, see Brough na Boinne —

Niall of the Nine Towers, Vallancey's Account of, alludes to, 257 —

Nobber Ph.

Nobber Ph — of English erection — a pattern celebrated there on 24th June, in honor of St. John — & another, in 8 days after, in honor of St. Peter, 77 — The village of Nobber, now celebrated for its one fair of heavy cattle in the year, seemingly a town of considerable Anglo-Norman antiquity, 77 — Of the name, 77-89 — Anecdote in connexion with it from the O'Reilly Pedigree by Mac Egan, 78-9 — A moat at the W. end of the village, apparently the work of a primeval people, V^e, 79 — Caislean an Uabhair (qv: Nobber?), 82 — Spiddal — of the name, V^e, 79 —

Nomenclatura Hibernica of Archd. — Mr. O'Donovan's opinion of, 2 — Naachongbhail, a city lying between Drogheda & Ennisk, 82 — identifies with Clavan, which see —

O'Connor, Charles, of the letters of, 3, 202 — Dr. O'Connor alludes to, as a writer on Irish history, V^e, 83 — Roger O'Connor D^e D^e — „ 91 — King Roderic, see Teltown Ph —

Oobha (Ova), 93 —

O'Hartigan, Kinneth, see Tara —

Oldcastle Ph

Oldcastle Ph. — Situation of, 85 — was otherwise called Colonyne, 89
 St. Bridget the patroness, 85 — Holy well in Boles the only one
 in the Ph. named after St. Patrick (Toberpatrick ?), 86 —
Tubride (Toibhín) — of the name — No tradition of any ecclesiastical
 house having ever been there, 86 — Notice of Laurence Gilson
 (Magilsinan), a native of Boles, who bequeathed £35,000 — for
 the erection & support of schools in the neighbouring parishes,
 86-7-8 — The school at Oldcastle described in F. Name Book, 88.
 — Magilsinan (Máel Uilliam) or Gildinan, an ancient ecclesiastical
 family of Breifny & Donegal, 86 — Beulatha na g-ceanaidhe
 (Ballynaganny), mouth of the ford of the merchant — now called
Millbrook — ment. in O'Reilly pedigree as anciently belonging to
 the barony of Clannahan (Co. Lavan) — of the name &c., 88-9 —

Olympic Games of Looe, &c., see Teltown Ph.

Oranmore in Connaught — the name derived from a cold spring there,
 which is celebrated in the life of St. Patrick, 241 —

Orestown, see Teltown Ph.

Oriel ment. in Journal Rebellion 1641, — 251 — see Oriel in Amagh Shamagh
Letters —

Oscar, the son of Ossian, see Gálhra

Ossin, see Gálhra

Ossoy the Western district of Scinster so called — Sygnest, the father of St.
 Kieran, of the nobles of the tribe of Ossoy, 252 — The true convert to Christen-
 anity by St. Kieran, 255 —

Ova (Odhba), 93—

Owenduff, Albain Dubh, see Bele River

Painestown (Ph. (Baile Taidhán)) — Name, 138 — 'The present Church

said to occupy the site of an old Church, 138 — Patron Day 15th Aug.,

the same with that of Warfistown (a Ph. name in the Catholic

division), 139 — Tobar Scartha well in Thurstonstown, 139 —

Brideswell Bridge, on the Navan road between Dollardstown &
the Ph. of Ardmulchan, named from a well called from St.

Bridget Tobar brighde, 139 — Family Names in the Ph., 139 —

Patrickstown, in Ph. of Diamon, see Loughcrew Ph. —

Penitentiary (seppoch), see Touch Column Cph. under Kells Ph. —

Petrie, George, Esq. alludes to an ^{an} antiquarian &c., 176 —

Piercetown Ph. (Baile Phiaras) — Name — Old Church in ruins — Ph. —

Peters Day celebrated as the Patron Day of the Ph., 162 —

Piercetown Ph. — see Dunboyne Ph. —

Polecastle, see Liddan Ph. —

Pontonium, Drogheda so called by Colgan, 173 —

poppho, marriage, derivation of the word, see Sagan amaigh under Teltown Ph.

Portchester (Killaconnigan Ph.) mentioned in Journal Rebel^l 1641, 239,
247 —

Prantstown (Skreen Ph.) — Source of the River Loughra in a bog
there, 144 —

Priest-town, see Kilbride Ph. (Dunboyne Bar^y) —

Dupall-Damman
14/E/2/1 (XXI)

Pupall-Adannan, see Rath-na-scanad under Tara Ph. —
 Quilkeaghs, 24 —

Rabane (Mognally Ph.), 52 —

Ramor (Lough), see Lough Ramor —

Ralvine Ph. — name — Old Church in ruins — 15th Aug^t. the
 Patron day, which is called the Patron day of Dunderry Bridge 158

Rath-Airthir (Drestown), see Teltown Ph. —

Rath a' Mhabaidh (Maperath), 7 —

Rath Adha mic Bric, 217 — now Rathnagh in Westmeath, 287 1/2 —

Rathbeggan Ph., 292 — Patron day of the Ph., 15th Aug^t. (Assumpt. B. V. M.).

293 — Mill Sand, adjoining which is Mill Hill in Rathbeggan

said to have been so called from a mill, which formerly
 stood there — the hill said by some to be a moat, 293 —

Sen Mile Bush village so called from a bush ^(that grows?) growing there,

10 miles distant from Dublin — Called incorrectly Black Bush
 in Name Book, 293 —

Rathboyne, see Balrathboyne Ph. —

Rathcore Ph. — dedicated to St. Ultan, now Anglicised Hoult — his

well, Tobar Ultain, in Ballynakill — the Ph. called

Rath Cuitha by the Irish, 212-13 —

Rathcormack, see Kildalkey Ph. —

Rathdubh, see Teltown Ph. —

Rathfeigh

Rathfeigh Ph. — Name — Old Church in ruins — 15th Augst —
the patron day of the Ph. — Tobar Muire well at the
old Church — Ryan & Cronwell the old family names in
the Ph., 162 —

Rath-Elisc [Rathflesk in Rathmoline Ph], 191 —

Rath-Graine, see Tara Ph. —

Rathhugh, see Rath Aodha mic Brice —

Rathkenny Ph. — Said to have been called from a man of the name
Kelly or Kenny who, according to tradition, occupied the old castle
(in ruins) in Rathkenny, 104 — No remains of the old Church
— its site occupied by the Protest^t Church, 104 — Patron day, 8th
Sept^r, Nativity of the B. V. Mary, 105 (see 104) — Two large stones near
Rathkenny House, described in Name Book as part of a Cromlech,
said to be stones thrown from Tara Hill by Fionn Mac Cumhail,
105 — Rathkenny in Meath stated by Mr. O'Donovan to be more
probably the Rth Cent^o of the Annals — the Rathkenny in Carrow a
much more insignificant place than the one in Meath, 150 —
see Rathkenny in "Breifny Letters" —

Rath-Seary & Rath mo kiogh, see Tara Ph. —

Rath-Sugha, see Rathwiles under Tara Ph. —

Rath-Martinraw, see Teltown Ph. —

Rath Meave, see Tara Ph. —

Rathwiles
14/E/2/1 (XXI)

Rathmiles, see Tara Ph. —

Rathmoline Ph. dedicated to St. Michael, whose patron day is celebrated there on 29th Sept. — & not to Maethatius of Moyliffe (now Anglicised Michael), whom M.^r Petrie suggests to be the patron of Dublin, 212 —

Rathmore, Bog of, 194 —

Rathma-riogh, see Tara Ph. —

Rath-na-seanao (fort of the dynods), see Tara Ph. —

Rath Oghra (Rathogha) in Meath, 64 —

Rathregan Ph., 292 — Remains of old Church, 293 — Patron day of the Ph. 8th Sept. (Nat. B. F. M.), 293 — see Ballymaglassan Ph. —

Lismahon, so called from a fort in the Ph. at which a Col.^l Mahon was killed in a battle, & buried, in the "times of the wars," 294 —

Monument Bush, in same Ph. — & the Big tree of Rathregan, at which funerals stop to bring the dead bodies round them, 294 —
Mill Hill, in Rathregan, said to have been so called from a mill which stood there formerly — the hill said by some to be a moat, 298 —

Ratho & Cashels — Many ancient Irish Churches erected within the Rings of pagan Ratho & Cashels — And mounds & Cashels raised around their monasteries by the early Christian Converts, in imitation of the mode of fortification practised by their fathers, 61 —

Ratoath Bar. 4, 2 —

Ratoath Ph. —

Ratoath Ph — Name, 264, 288 — Moat called Sport Ratoath, from which the Danes are said to have been routed, 288 — Old walls of a building in the church before the erection of the modern church, said to have been used as a vestry to the old church, which was originally dedicated to St. Thomas a Becket, and afterwards to the Blessed Trinity, 289 — Trinity Sunday the Patron day of the Ph — No patron saint remembered, 289 — Maudling (Monday Bridge, at which the "Maudlings" or "Mondlans" (said to have been a great pattern "consisting of kicking football") were held every Easter Monday, 289 — Remains of Crosses (Market Cross and White Cross) in village of Ratoath, round which funerals of the villagers used to go, 289, 290 — The Red Cross Tree about 1/4 mile W. of the village, on the Dunshaughlin road — no tradition of a cross having been there — funerals in padding go round it, 290 — Glascearn, a fort in, 290 — Fairy House (toisín phóios) in Gormanstown, occupied by a farmer — said to have been called from a fort near it, which originally bore the name, 290 — Yup Obin bog, called in English the Bog of Ratoath — of the name, 290 — Gobawus (Gobban's) well, Topp Goban — of the name &c. 291 — Greenhill, in Brownstown, at the foot of which (i.e. at Greenhill Bridge) four townlands meet, 291 —

Rebellion of 1641, see Journal —

Red Cross Tree
14/E/2/11 (XXXI)

Red Cross Tree, see Datoath Pl.—

Relic Field, see Dunboyne Pl.—

Rivers, meeting of, how named by the ancient Irish, 155—

Robertstown— The "Pl. of Robertstown" dedicated to St. Bridget, 166—

[No Pl. of this name in Parish & Barony Book of Meath or Meath Ind. Co.]

Roderick O'Connor, King, see Teltown Pl.—

Romances, ancient Irish,— see Irish History—

Rosairthir (Rossory) in Germanagh— of the name, 59—

Rosnaree, where the body of the monarch Cormac Mac Art was interred—the Irish having prevented the burial of it at Brugh na Boinne, because Cormac had been a believer in the true God— of its situation See, 182-3, 203, 218, 276 to 279— Rosnaree now the name of a townland in Shuckcominon Pl.— A round mound levelled there some years ago, 278— A church dedicated to St. Columbkille stated by Heating to have been there in his own time, 183, 278-9— See the story from Heating, about the death & burial of Cormac Mac Art, 196 to 199— No old Church yet in the Co. at present— a R.C. chapel there from which the peasantry call a considerable portion of the surrounding country the "Pl. of Ros-na-ree," 279— The tradition among the natives, that a King was buried there, derived from Conerford's hist. Ireland, 279— Refer to Rosnaree from Shineth [O'Hartigan], 203— Sag-a-riogh (Sugarcoo) on the river (Boyne), most probably the place pointed out as that at which the monarch's body was torn from the carriers, 201, 280—

Ross Castle, see Killeaghy Ph.—

Rosses, etc., 24—

Rossorry, see Rosairthin—

Rosstrevor mentioned in *Journale Rebell*: 1641, 251—

Round Towers, see Donaghmore Ph. (S. Navan B7)—Kells Ph.—Grinph.

Ruizill or porzill—of its meaning, 84—

Rye Water, see Abhainn Righ—

Saighir in *Cly O'Carroll*, 252—

St. Abban—extract from life of, 70-1—

St. Adamnan, see Tara Ph.—

St. Anna's well, see Saughan Ph.—

St. Anne's well, see Donore Ph.—

St. Banan, 107, 151—

St. Bartholomew, see Killeallon Ph.—

St. Becan, see Enlugh Ph.—

St. Biorrain's well (*Gobar Biorrain*), see Liddan Ph.—

St. Blaau, 243 [note on margin]—

St. Bridget the daughter of Dubhthach, King of Seimster, V, 243—

Referred to her in Mr. O'Donovan's remarks upon the extracts rel.

to the Virgin Bruneach, 242-3-4—see Carickstown Ph.—Kilbride

Phs— & Quinestown Ph.—

St. Brunecho (Brunsecham), see Killigon Ph.—

St. Cairneach, see Dulane—

St. Caomhan

14/E/2/1 (xxxii)

- St. Caomhan (Kevin), see Diamor Ph.* —
St. Casan, see Donaghmore Ph. (St. Kavan Bartr.) —
St. Catherine, see Skeltown Ph. —
St. Colmoge, see Glaholmag Ph. —
St. Columbkille, see Skreen Ph. & Kells Ph. —
St. Columb's well (Kells Ph.), 25 — see Fober Columbkille —
St. Conallus, see Trevet Ph. —
St. Daluan, see Killallon Ph. —
St. David, see Siddan Ph. —
St. Davnet, see Kildalkay Ph. —
St. Fiach, see Killeagh Ph. —
St. Finian, see Clonard Ph. —
St. Januarius, 101 —
St. John, see Nobber Ph. —
St. Kenan's well, see Duleek Ph. —
St. Kevin (Caomhan), see Diamor Ph. —
St. Kieran, see Castlejordan Ph. — Killyon Ph. — Loughan Ph. — Lough-
crew Ph. — & Ossory —
St. Killin, 71-2 —
St. Kineth, see Killaconnigan Ph. —
St. Macthralius, see Rathmolyon Ph. —
St. ^{Mweenan} Maighneann, see Kilmainham Ph. —

- St. Maine, see Donora Ph.
 St. Michael, see Rathmolyon Ph.
 St. Moluamus, see Killallon Ph.
 St. Odram, see Castlejordan Ph.
 St. Patrick, see Tara Ph. & Teltown Ph.
 St. Patrick's Chapel, see Dulceek Ph.
 St. Patrick's well (Tobar Patraice) see following Phs: Ardmacshan
 Drakestown Monktown Moorechurch Slane Travet
 St. Peter, see Dunboyne Ph. & Nobber Ph.
 St. Rued (Reot) of Grellech, 26 see Girley Ph.
 St. Rodanus, Abbot of Lora, see Miske Raddhain
 St. Sciar, see Kilskeer Ph.
 St. Seachlainn, see Dundhaughlin Ph.
 St. Seanachan, see Dowth Ph.
 St. Sinche (Segnick), see Kilsthine Ph.
 St. Thomas a Becket, see Ratoath Ph.
 St. Ultan, see Ardbraccan Ph. Burry Ph. & Rathcore Ph.
 Saints, see Irish saints
 Saitlinda (Na Saitlne) the lordship of O'Leathedaigh (O'Leady), 67, 93
 Salestown, see Dunboyne Ph.
 Saman's day, 1st Nov., 237

Scologs

14/E/2/1 (XXXIII)

Scologs, O'Gambra, Chief of, 67—

Sone, Abbey of, in Scotland, mentioned in connection with the Sin Fhil, 224—

Scottic Language, see Irish Language—

Screedog Bridge (Ciddan Ph.), 121—

Sele, now Blackwater River (Albawuff, Owenduff), 4, 19, 25, 39, 53, 75, 155, 173,

198—Of its source, &c., see Feltown Ph.—

Shallon, see Kilsharvan Ph.—

Shcen, the beautiful Banshee, see Cletty—

Sheephouse, see Donore Ph.—

Sheskin of Temur, see Tara Ph.—

Siar-dubho ma bo, see Tara Ph.—

Siddan Ph.— Name, 122, 123— Site of the Old Church still traceable

within the Church of?— tradition about it, 122— St. David

said to be the patron of the Ph.— his day celebrated there on

1st March, & called Sa'it: Daibhidh, 122— Lady Day, 15th

Augt., said to be also celebrated as Patron Day of the Ph., 122—

Tobar Biorain, St. Biorain's well, in Woodtown Upper—

called Ladywell in Name Book— tradition about it, 123—

Enocat-sagaint, Priest's hill, lately called Siddan hill

1/4 mile to the N. W. of Siddan Village, 123— Site of Siddan

Castle (built by Fleming & pulled down by Cromwell) called

Motaran t-sidhain, 123— Polecastle &c., called by the people

Bairca chaisleoin, Castle Park, where a castle formerly stood, 124.

Family Names in the Ph., 124—

Sidh can in Gualth [Siddan], 152—

Sin (Skeen), see Cletty —

Skene River, 144 —

Skreen (Skryne) Barony, 2 —

Skreen Ph. — Name, 147 — Old Church in ruins on the hill of Skreen — said by the people to be the very building erected by St. Columcille — Site of a Protestant Church ^{which} was erected Eastward of it, still shown, 147 — St. Columcille the patron of the Ph. — his day the 9th June — Tobar Cholumcille well, within 40 perches of the old Church, to the N. W. — tradition about it, 147 — Stone with St. Columcille's image sculptured upon it, & stone cross 7²/₃ in the Church of, 147-8 — Family names in the Ph., 148

Slane Barony, 2 — Li Chreamhthainn (72) now the Barony of Slane, 82 —

Slane Ph. (Baile Slaine) — of the name, 109 — Slane ment. in Ann. IV. Mast., 65 — in Journal Rebell: 1641, — 251 — Ruins of old Church called the "Hermitage of Ciro" — & by the Irish speaking people Mur na mBrathar (^{habitation} mur na Brathar), in Slane Castle Demesne, said to have been erected by St. Ciro, who was bishop there, 109-10 — Flag found like a coffin, with images sculptured on it, at short distance to N. W. of the ruins — tradition about it in connection with the Castle of Slane, 110 — Lady well, Tobar Meire, at which Stations are performed, about 1/4 mile N. W. (N. by N. E.) of

Slane Ph. continued.

of the ruins — Lady Day, 15th Aug^t, the patron day of the Ph., 110 —
 Monastery in ruins called by the people, Muinistear, on the hill
 of Slane, said to have been built by St. Patrick about 1300 years
 ago, 111 — Tobar Patraice, St. Patrick's well, midway between the
 ruins of the seminary, or College, & those of the church, &c. 111 —
 Stone placed over a grave near the old church, bearing the Royal
 arms of France — tradition in connexion with &c., 111, 112, 113 —
 Prince Dagobert said to have lived in the monastery, when he
 was banished into Ireland, &c. — A subterraneous passage
 supposed to have connected the monastery & the Hermitage of St.
 Ciriac — An entrance into a cave discovered 100 perches to S. of the
 monastery — the cave supposed to have been made for a place
 of protection, at the same time the moat on the hill of Slane
 was built, 111 — Old castle in ruins in Carrickdeater, said to
 have belonged to Fleming, who had an estate there before Cum-
 mingham got possession of it, 113 — The present inhabitants of the
 Ph. not of the ancient families of the place, 113 —

Shiabh Dubh (Slieve Breagh), see Hillary Ph. —

Shiabh na g-cearc (Slieve Breagh) see Hillary Ph. —

Slieve Breagh at Shiabh na g-cearc, see Hillary Ph. —

Slieve Quillion, in Co. Armagh — & an eminence in Meath, ^{also} called
 Slieve Quillion, — see Loughcrew Ph. —

Slieve Macally.

371
371

Slieve Macally, see Loughcrew Ph. —

Slieve Snaght, 24 —

Sochur (Soeny), meaning of, 84 —

Solomon's Stone in Westminster Abbey, not the Sia-Trail 224 —

See Tara Ph. —

Spiddal, see Nobber Ph. —

Stackallan Ph. — Name, 105, 151 — Query as to Sanigan having stated that Stackallan was anciently called Teach Telle, 151 — 1st Sunday in Aug^t (Autumn) the patron day of the Ph., 105, 151 — No remains of the old Church — its site occupied by the Protestant Church, 105 — Stone over the door of the latter, with armorial bearings & inscription, 106 — Tobar Muire well, in Harmond town, 106 — Family Names in the Ph., 106 —

Staffordstown Ph. — Name — Old Church in ruins — A man named Busack said to have built a castle in Staffordstown, of which there are no remains, 142 —

Stagreenan, see Leap Ph. —

Staholmog Ph. — originally under the patronage of S^t Colmoge — but now dedicated to S^t Michael the Archangel, 153-4, 166 —

Stamullin Ph. (Toigh Maoilin) — Name — Old Church in ruins — S^t Patrick's Day the Patron day of the Ph., 133 —

Steeplestown, see Trim Ph. —

Stokestown

14/E/2/1(XXXV)

Stokesstown, see Mitchellstown Ph.

Stone Chair (Cuthaoir na Cailloghe beirthe), see Sougherew Ph.

Suaineamh, meaning of, 155

Sunday well, see Lismullin Ph.

Taillteann, see Teltown Ph.

Tara Ph. — Refers to Tara (Teamhax), 38, 144 — Earthen works there,

169 — Tara mentioned in Extract from Annals, 170 — Is one of

the old Irish palaces which have retained their ancient names more or less corrupted, 176-7 — Identification of the remains on

hill of Tara, 219 to 238 — Plan of Tara as described by Kineth

O'Hartigan, 230 (Engraving, ~~draw~~ Map, 229) — Croppy hill (the fort on which the rebels were buried), the most prominent feature

on the Rath-na-riogh of the Diinseanchus, the original site

of the Palace of Temux, 219 to 222 — Rath na riogh, the fort

of the Kings, an after enlargement upon Tea-mur, when the

hill became the seat of government, 222 — Description of it

from the Diinseanchus — its situation with respect to Rath-

Seary (plan of the two raths) — Ruins within it, 222-3 —

House of Cormac — ruins of the Forradh — Teo-Mur, 222 —

Dumha na-riogh (the mound of the hostages) — Liar-dubha na-riogh

(the western mound of the Cow called glas Teamhrach) — & Fal

(the stone of fate of healing), the stone on which ^{the King} was inaugurated

Tara Plth continues.

223— Fal probably the stone now standing in the Church of ^{St. Patrick}, which is said to have spoken in time of St. Patrick, which tradition erroneously states, marks the grave of Cormac Mac Art, 223— The Sia Fail not removed to Scotland in 6th

century, as stated in Keating's Account, 223 to 226— Mr. O'Donovan's opinion as to the orig^l position of the stone now in the Church of ^{St. Patrick}, 226— Neamhnach (Newnack), the well to the

N.E. of Trea-mur, the source of the stream that turns the mill which is said to occupy the site of the first mill ever erected in Ireland, 4th, 220, 221, 222, 261— ^{See Legend about the Mill, 143-4—} Teach Miodhchuarta,

or the Banquetting house (Long nam-ban)— also called Thirth-tighe fola, the long house— where it is said the Fais Eamhrach (meeting of Tara) was held— Description of it from the Dinnis chus, which agrees with the present Hall, or Kitchen, of Tara, 4th, 221—

Rath-na-deana (fort of the synod), situation of, 4th— from the Dinnis chus, 226— St. Patrick, St. Rodanus, & St. Adamnan states by Cuau O'Lochain to have each held a synod there— Upon what occasions, 227-8— Papall-Adamnan (Adamnan's pavilion, ruins of, within the fort— his Cross opposite the fort— his seat & mound to the south of the Cross (see Church of Tara on plan), 226— Site of the house which was burned over the heads of Benignus, the servant of Patrick, & Enead the Bala, the Druid of King Sogairis—

Tara Ph. continued.

a short distance to the S.E. of Cross Adamnan, 227— Of the miracle performed there by St. Patrick, 227, 232— No church on the hill in time of the writer in the Dinnis Chus, 226-7— The Church & its enclosure supposed by Mr. O'Donovan to occupy the sites of the cross, seat, & mound of Adamnan, & of the house which was burned &c.— The ruins of the house of Mairiso supposed to have been effaced at the erection of the Church, 233— St. Patrick, & not Adamnan, selected as the patron saint of Tara when erected into a parish— Uwhy, 227, 232, 233—

The Sheskin of Temur, close to Long na mban, or Crach Miodhechuanata, to the North West— & South of Carn-na-maery

— its situation ascertained, 233-4— Rath-Graine (Gruin's fort), West of the Sheskin, on the height of the hill— & Fothad—

Rath-Graine to the South (i.e. the Southern fort in the wood),

234-5— Graine the daughter of the great monarch Cormac

Mac Art, & wife of the celebrated Tin Mac Cuil, the Kingal of Mac Pherson, 235— The two Blasenfearts (Sloping, or inclining,

lands), to the West of Rath-Graine, 236— The virgins slaugh-

tered in the Northern Blasenfeart by the Sagenians on Saman's Day (1st Nov^r)— The false sentence pronounced by Looe in the

southern Blasenfeart, for which he was afterwards murdered

at

Tara Ph. continued.

at Iglaisin by the Cairchii, 237— Of the name Clauferit— erroneously made Clonfert by the translator of Ogygia, also in the translation of the Annals of Inishfallen by O'Hanigan & Cha^r. O'Connor, 236— Account of the Slaughter of the Virgins from Ogygia, ib.— Rathmiles, a fort to the north of the Hill of Tara, called by the Irish Rath lugha— probably from the Breton Loos, who pronounced the false sentence in the Southern Clauferit, 237— Rath Meave, to the south of Tara Hill, not connected with it in the Dinnsenchus, 237-8. The present position of the fort on the hill, easily reconcilable with ^{Euan} ^{Lochain's} Stineth & Hartigan's description of them in 10th century—
(The prose description in the Dinnsenchus, drawn from the poem of O'Hartigan & O'Lochain, 258.)
 Queries respecting same, V. & 4th, 256 to 258— Memoranda for Tara, 259 to 262.— Tara cursed by S^t. Rodanus, 228, 275— see 185-6-7—

Teach Cletigh was Boim, the house of Cletty over the Boyne, 81—
 see Cletty—

Teach Colaim Cille, Columbkille's house, see Kells Ph.—

Teach Miodhechuarta (Song-na-m-ban), see Tara Ph.—

Teagh Bretan, the house of the Britons, Church of, 102—

Teagh Sinche, see Kilshine—

: Teallach

14/E/2/1 (xxxvii)

Teallach Modharain, 93—

Teampall Ighraindigh na Gaoithe, or Teampall na Ighraindigh, Church,
see Ighraindigh Ph.—

Teampall na Lice, see Donore Ph.—

Teampall Sinche, see Kilshine Ph.—

Tech Clétigh, House of Clétigh, see Clétigh—

Telcha-ard, 72—

Telcha-cach, 72—

Teltown Ph.— of the name of the Ph.— otherwise called Orestown, 4, 5, 16—

Identification of the name Locality of Tailteann, 6, 7, 8, 16— see

Plan of the Boyne, 198— Rath Dhulh (the Rath of Tailteann) an
earthen fort there so called, 6, 8— (see 4, 16.)— described, 34—

Doolough (Dubh-loch) which lies to the E. of the Rath, 4, 5, 16—

St. Patrick said by tradition to have condemned the shade of
Saugaire, King of Tara, who was never converted to Christianity,
to remain in Dubhloch until the day of judgment, 12, 34—

This tradition not founded in truth, according to Tirechan's state-
ment in Book of Urmagh, 231-2— Two small loughs, now
nearly dried up, between the Rath & the road— apparently artificial
lakes— & may have been used while the Olympic games of Tailteann
were celebrated by the Irish, 6, 7— The loughs (b. c. h. on plan,
p. 32.), said to have been formed by the Firbolgs, &c., 34, 38— The

identity

Teltown Ph. continued.

identity of Taillteann & Teltown conjectured by Sanigan — the latter called Taillteann at this day, & pointed out as the famous place of antiquity where the Irish met for various purposes, 7, 8 — Roderic O'Honor the last King that celebrated the Wasse of Taillteann, according to the W. Mast, who state that on that occasion his people covered the country for some miles around, 8 — See Extract from the Annals, 76 — Mullach Tailten [qv: Mullach Tailten?] ment'd in D^o, 76 — Lusen Tailteann [from whom the name?], the daughter of Mamores, 8 — The sports of Taillteann said by tradition to have been celebrated so lately as 30 years ago [counting back from 1836], 9 — & the Fair to have been transferred to Orristown, which is set down in old almanacks as a fair town, 31 — Rath-Airthir mentioned in Tripartite life of St. Patrick (56), concluded by M^r. O'Donovan to be the present Orristown ^(Baille athair) — Of the name, 58-9 — The Fort of Orristown yet in existence but now called Rathmartineau — Dohy, 59 — An annual pattem formerly held (but not in honor of any saint) on Sth side of the River (Sele now Blackwater), opposite the fort of Teltown [qv: at Marley, whither the sports were transferred? — see B.T.], on 1st Sunday of the Month [Aug^r?] now called Lughnafadh in every part of Ireland, from its having been the month in which Lose of the Soughards celebrated the

Teltown ^{Ph} continued.

games [~~Nasa~~] of Tailteann, 10, 11 — The Nasa of Loos, which had continued to amuse the people for more than 2000 years, abolished by the clergy & magistrates — Irish, 10, 11 — Nature of the sports carried on there in latter days — & purposes for which the Irish and ^{the} assembled there, 11, 12 — Sag an aonigh (Saganagh) i.e. the hollow of the fair, where, according to tradition, the marriages were celebrated in pagan times — Ceremony observed on the occasion, 35 to 38. (see 11) — The word poob, marriage, derived therefrom, 11 — Tulach na coibliche (hill of buying, or Market hill) states in Cormac's glossary to have been at Tailteann, probably the mound lying to the North of the road, on which there is a Trig. stat., 10 1/2 — The eminence on which the Trig. pole stands, believed by the natives to be the highest ground in Ireland, 34 — St. Patrick's visit to Tailteann described by Jocelyn, 13, 14 — Do. ^{Ph} from Triad: Thaum: (bolgan) — Direction of Donaghpatrick, 54 to 58 — Sala, the river into which Jocelyn states the companions of St. Patrick were driven, ^{Ph}, asserted by Bolgan to have been called Alba Dubh, i.e. Fluvius Niger, in his own time (1647) — I now called the Black Water, 14 — Of its source ^{Ph}, 14, 15, 75 — The fort, river, & lough of Tailteann now bearing the epithet of out, black viz: Rath dubh, Dubh-loch, and Alba dubh, 16 — Plan of the remains at Teltown — & Trace, 32, 33 —

Descriptive

Teltown P^h continued.

Descriptive notes to P^h, 34 to 39 — Teltown believed by the natives to be the oldest place in Ireland excepting Tara, 38 — A pile of stones round a tree called Bun mucnaidhe (i. on plan) said by tradition to have been placed there to commemorate the death of a Christian warrior named Art, 38 — Part of a road made by Cromwell still traceable from Segareeny to Bunnuckery (q — i. on plan), 39 under 32 — The old grave of St. at Chilleann yet pointed out, & St. Catherine remembered as the patron saint, 39 — Bill-Chilleann mentioned in Ann. IV Mast. as burned & plundered by Dermot Mac Morogh, the church of Teltown lying S. E. of the Rath, to see Trace, page 33 — Teltown in that part of Meath taken from Meath, 178 —

Templekeeran P^h — Name — No remains of the old Church, 143 — Patron Day of the P^h not ascertained, 143 — Old Mill in Blundelstown, on the River Galbra, commonly called Lismullen Mill, said by tradition to be the first mill built in Ireland — Legend about same, 143-4, (see Mill) — St. Ailiran said to have lodged there while building the church, 143 — Source of the River Galbra, 144 —

Temur, see Tara —

Ten Mile Bush

14/E/2/1 (xxix)

Seven Mile Bush, see Rathbeggan Ph. —

Territory — No mutilated or blemished person qualified to rule a territory, according to the laws of Cormac, 78 — Territories, see Meath.

Three daughters, see Tullaghanoge Ph. —

Shurdstenstown, see Painestown Ph. —

Timoole Ph. — Name — Old Church in ruins — No patron day, 163 —

Thachtgha, where the Druids lighted their sacred fires, — see Athboy Ph.

Tobar alt an easa, see Kilmainham Ph. —

Tobar Baithin (*fons Baithani*) well, see Balrathboyne Ph. —

Tobar Bear (Brideswell), see Donaghmore Ph. (Ratoath Ph.) —

Tobar Biorain (*St. Biorrain's well*), see Liddan Ph. —

Tobar Brighde well, see Ardallagh Ph. — Killary Ph. — Painetdown Ph. —

Tobar Caomhan well, see Diamon Ph. —

Tobar Cillín, see Clongill Ph. —

Tobar Colum Cille (*St. Columbkille's well*), see ^{Killary Ph.} ~~Killybeg~~ ^{Killybeg} Ph. — &
 Screen Ph. —

Tobar Damhnata, see Kildalkey Ph. —

Tobar-Jenny, rectius *Tobar-Shinia*, see Killyshina Ph. —

Tobar Kiarain, see Loughan at Castlekieran Ph. — & Loughcrew Ph. —

Tobar leic' nimhe, see Keshker Ph. —

Tobar Muire ^(Sally well) ~~well~~, see ^{Drillettstown Ph.} ~~Andcott~~ ^{Killemore Ph.} Ph. — ^{Killemore Ph.} ~~Rathfeigh~~ ^{Killemore Ph.} Ph. — ^{Killemore Ph.} ~~Stackallan~~ ^{Killemore Ph.} Ph. — &
 Slane Ph. —

Tobar na bh-feart

Tobar na bh-feart, see Kilskeer Ph. —

Tobar na gloire (*fons gloria*), see Balrathboyne Ph. —

Tobar na mias, see Dowdstown —

Tobar na Trionoide, see Danestown —

Tobar nuadh glas, see Tullaghanoge Ph. —

Tobar Odhran, see Castlejordan Ph. —

Tobar Patraic, see St. Patrick's well —

Tobar saint Seachlainn, see Dundhaughlin Ph. —

Tobar san Mana well, see Donore Ph. —

Tobar seartha, see Painestown Ph. —

Tobar Seúcoig, see Hillary Ph. —

Tobar seanachainn, see Dowth Ph. —

Tobar shile an locha, see Killeagh Ph. —

Tobar Shinnia (Tobar-Jenny), see Kildshinn Ph. —

Tobar Sratha bráine, see Monknewtown Ph. —

Tobar Ultán, see Ardbraccan Ph. — & Rathcore Ph. — *Tobar Ultáin well,*
River, &c. see Bury Ph. —

Toberfixch, see Killeagh Ph. —

Tober-Fin, a well formerly at Tara, 233-4 —

Toberkeeran, see Loughan & Castlekieran Ph. — & Lougheraw Ph. —

Tobermurry, see Tobar Muire —

Tobernadool, see Killallon Ph. —

Tober-patrick, see Donaghmore Ph. (St. Mavan Ph.) —

Tober Skeer, see Kilskeer Ph. —

Tober Ultáin
14/E/2/1(X)

Tobar Ultain, see Tobar Ultan. —

Togher, Glen Togher, 24 —

Toigh Callain, see Stackallan Ph. —

Toigh Maailin, see Stamullin Ph. —

Toigh Mocolmog, 64 —

Tolka, or Sullaghanooge, River, see Dumbogne Ph. —

Tory, Bell of, alluded to, 81 —

Traditions, ancient, see Irish Language —

Trevet Ph. — Name — Ruins of Old Church, near which is a well called

St. Patrick's well (Tobar Patraic) — 17th March, St. Patrick's day,

the patron day of the Ph., 165 — Extract from Colgan (A.D.)

rel. to St. Conallus, Abbot of Trefoe, 164 —

Trián Congail ment'd in Journal Rebellion 1641, — 248 —

Trim Ph. — Name, 175 — St. Patrick the Patron, 175 — All the tradi-

tions, history &c. connected with the town & Parish of Trim con-
tained in a little book, ^{published} in 1835 [qu. by Mr. Butler? see 190], 175 —

The ruins of the Castle, Abbeys &c. described in the Name Book,

175 — Query as to there having been a Round Tower at Trim,

175 — Baile Chlaicthighe, Steeplestown — of the name &c.

— the steeple said to have been standing there in 1757, — 175-6 —

Appearance of ancient importance at Trim, 169 — 4th Trim

(Trim), 82 — Ment'd in extract from Colgan, 173 — borle &c. quary
in Journal Rebellion, 1641, — 249 — Trim, not the Brough na Boinne of the Irish writers,
see Brough na Boinne —

Tuathal, King, 191, 236—

Tuath tighe fota (Seach Míodhchuarta), see Tara Ph.—

Tuilen, see Dulane Ph.—

Tulach na coibhche, see Teltown Ph.—

Tullaghanog Ph. — Tobar Muadh-glas well in Tullaghanog, at which stations are performed on first Sunday of ^{Autumn} Harvest — the saint to whom it is dedicated not known — The Church of Tullachanog (Tulach na nog) said to have been built by three sisters, V. 188 — No three daughters to be found [in the Palace] in the month of Aug^r, 250 —

Tullaghanog^(Colke) River, see Dinkboyne Ph.—

Tyrconnell ment^d in Journal Rebellion 1841, — 248 —

Uaimh (an), a crypt, see Moats —

Uí ccreamhlthain, see Slane Barony —

Uí Saoghairce, 23, 72 —

Uisce Ruadhain (qu: the Water of St. Rodanus?), a very curious well, in Moyvet Ph. — of the name V. 185 — St. Rodanus states to have cured the Palace & hill of Tara, V. 185-6-7, 228, 1, 275 —

Uisneach now in Westmeath, originally, in that part of Meath taken from Connaught, 178 —

Usher alluded to as a writer on Irish history, V. 83-4 —

Valancey alluded to as one of the Irish writers of the last century, 189, 191, 205 —

Virginia

14/E/2/1(x/i)

Virginia, in Cavan, 15— A historical MS. preserved in the neighborhood, 81—

Virgins, slaughter of the, see The two Blackhearts under Tara Pl.
Ward, hill of, see Athboy Pl. —

Ware alluded to as a writer on Irish history, 83-4 —

Westmeath, County of, called the County of Mullingar in Journal

Rebellion Vesp., — 249 —

Westminster Abbey, see Solomon's Stone —

White Rock (Carnig lean) ment'd in Journal Rebellion Vesp., — 249 —

Wine in Ireland in 6th Century, 186 —

Maps—Traces, &c. — see "Meath Extracts," Vol. I. —

The Monaghan letters
are in the
Armagh Volume

RIA

14/2/2/14x(ii)

END

14 E 2/2

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kells, Co. Meath, concerning his arrival in the county, his expectations regarding the estimated length of the survey work and his queries relating to the availability of historical source material pertaining to Meath.

10 July 1836

2p.

24 cm

In his description of the county, O'Donovan writes 'Meath is a rich cultivated plain covered over with ancient churches and fortresses'.

1
Kells, July 10th 1836,

Dear Sir,

We arrived here at 2 o'clock last night and procured a bed by much ado. We have received the name Books and are now ready to start upon the Kingdom of Meath. What a vast territory! If we get through it in two months, I hope you will not set us down as idlers; it is true we traversed ^{a few barren regions} Tircconnell in three months; but the greater part of Tircconnell consists of waste mountain, while Meath is a rich cultivated plain covered over with ancient churches and fortresses; it is true also that Meath is better known and its localities better described than those of Tircconnell; ~~still~~ but after all the ancient localities of Meath have never yet been examined by any one acquainted with the ancient Irish Annals, historical tales and romances, so that to the Irish historical Topographer it is an unexplored region presenting more difficulties of investigation than if it were a desert waste. ^{There are certainly many of the} The greatest inconvenience I feel with regard to Meath is that the historical Anecdotes, tales &c. are not collected, so as that I might identify the localities of ancient forts, palaces, fairs or the sites of battles, the extracts from the Annals.

14/E/2/20

can never be sent me in time if Mr. Curry has but the first part extracted: but why do I say the first part, he cannot possibly have known the 10 part of the localities of Meath, so as to extract the passages connected with that ancient Kingdom. I cannot get on at all without the historical notices connected with the following places:

1. Gaileanga, in Midia. Let me have O'Hallerty's description of its situation and extent, and also that account of it in Nomen: Hib. a blundering compilation of Archdall's, scraped together without taste, knowledge or judgment.

2. Luignia Hibernice Luigna. There are two territories of this name in Ireland, one in Sligo now Anglicised Leiny, the other in Meath Anglicised Lunes.

3. Deise Teamhrach now Deese, Bar.

Let me know if it appears from the Inquisitions what the territorial Irish names of the following Baronies, Fowre, Kells, Slane, Skryne, Sulcutt, Navan,

Ratoath, Dunboyne, Maynooth. All these barones, ^{with the exception perhaps of the first} are named from their head castles or manors, and the names of ancient terri-

3
-teries are sunk in them. Is there any record of
how, when and upon what occasion Meath was divided
into Baronies? Has it been recorded what territories
were dismembered to form the baronies in the Co. of
Meath? Let me have the extracts from the book
of Kelly and the Genealogical accounts of the
Gailengs and Desii.

I am glad you like the Honor letters,
for I always thought they breathed a great deal
of sincerity of enquiry and serenity of temper.
How different his strain from that of mine
on Christopher Murray! and still I could show you
several of his letters as severe as mine, but to these
he never subscribed his name. He lived in an
age when the sect to which he belonged were
in actual slavery, and he was often afraid to
speak out; but when he saw rapacity carried too
far he broke through all bonds of timidity. Look
at his Counter-reply, and his powerful ridicule
of Mac Pherson. I wish I was possessed of his
qualifications, but as I am not - as I don't love Ire-
land or the Irish people ^{as ardently} as Charles did, I must
content myself ^{with} loving truth and honesty, and hating
hypocrisy and guile, and with turning myself to a useful
drudge to the future antiquarian.

14/2/23 (W)

Your obedient servant
H. J. Murray

From A. Loomis Esq

END

14 E 2/3

O'Donovan, John, 1806-1861; Larcom, Thomas A., Lieut

Correspondence between Lieut. Thomas A. Larcom, Superintendent of the
Ordnance Survey, and John O'Donovan, examining the origin of the place name of
Teltown, Co. Meath.

14-15 July 1836

1p.

18 cm

RIA

I have search- It is in the
ed the Plans for Parish and
the Rath and Lough Townland of
at Castleann without Tailteann Anglin
Success: Telton or Toll-

You must tell -town: the Rath
us the Parish, at is so conspicuous
least, in which an object that
it is, and the it could not
Townland if you have been possibly
can: - or name omitted: it lies
some object near near the west of
L. by which we the townland
can identify it of Teltawn, between
with certainty the road ^{and} the river
Wm. Kerisall Selen or Black
14th July 1876 - water.

W. O'Donovan

I fear however
14/E/2/3

5 that Doolough is omitted
as it is nearly dried up: it
lies between the rath and
the road about 200 paces
from the former.

The parish of
Tailltann is otherwise called
Orestown which is probably
the name you have got
on the plan. Teltown is
however a townland and
must be on the Plan.

L. Donovan

Kelly

at
July 15th 1836,

END

14 E 2/4

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kells, Co. Meath, concerning the history and topography of the locality of Taillteann (Teltown parish).

12 July 1836

2p.

24 cm

Included are his thoughts on place names within Co. Meath, of which he writes 'The names of Meath present a very strange aspect to the Irish Etymologist: they have almost all assumed an English appearance and the most ridiculous transpositions have been made to Anglicise them ... Fortunately however, it happens that the Irish language is still spoken in the neighbourhood'.

6
Keannanup

July 12th 1836.

Dear Sir,

To say no more about Molaise and
the ^{wantering} Methodists whom ^(not Molaise) I most heartily detest
as a set of immoral, lying scoundrels, I shall
now go on with my own business, which has
a good deal to do with old saints but no-
thing at all with those who see angels
and converse with them in the 19th century.

I have visited Tallyteann, and identified
its name and locality. It lies about 4 miles
S. E. of Kells, to the right of the road as one
goes from Kells to Donaghpatrick. Nothing
is now to be seen there but an earthen
^{called Rath Dub} fort, 112 paces in diameter, but presenting no
peculiar features. Between this Rath and the
road is to be seen ^{two} small ^{two} boughs now
nearly dried up, ~~and in which it is said~~
~~St. Patrick confined a chief and enjoined~~
~~upon his spirit to remain in it until the~~
~~day of judgment.~~ These have the appearance
of being ~~was~~ artificial lakes and may

14/E/2/4(1) have

have been used while the Olympic games of Taillteann were ~~celebrated~~ ^{celebrated} ~~carried on~~ by the Irish.

Have this fort and ^{these} Lough been shown on the plan? if so, what names have been given them?

Lunigan throws out a very bold conjecture that Teltown in the Co. of Meath was the place called Taillteann by the Irish writers, but it need not remain a matter of conjecture, as it is called Talltean at this day and pointed at as the famous place of antiquity where the Irish met for various purposes.

The names of Meath present a very strange aspect to the Irish Etymologist: they have almost all assumed an English appearance and the most ridiculous transpositions have been made to Anglicise them: town has been struck 'as a tail to the greater part of them, and the word rath instead of being placed first as is the Irish custom has been placed last, which frequently gives a name a very exotic look. Ex. gr. Maperath ^{Calliaghstown for Ballymagaffliagh.} for Rath & Mabard.— To comply with the general

custom of sticking town as a tail to as many^s
of ~~their~~ names as possible, the ancient name
of Queen Taillteann, the daughter of Uamore
was changed to Telltown, as if it were
to make it impossible to tell what town
it ^{the name of} anciently was! Fortunately however
it happens that the Irish language is
still spoken in the neighbourhood, which
enables me to put ^{it} on record that the
place which the English speaking ^{people} call
Telltown is invariably called Carthmann by the
Irish, which, joined with the traditions con-
-nected with the Rath, and with its description
by Colgan, as near Donaghpatrick, perfectly
identifies it with the Olympic games of
Looe.

We are informed by the Fair Masters
that Roderic O'Conor was the last king
who celebrated the Nappa of Taillteann, and
that on the occasion his people covered
the country for ~~xxx~~ ^{some} miles around. of this
more hereafter.

your obedient servant

John O'Donovan
14/E/2/4(11)

END

14 E 2/5

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kells, Co. Meath, concerning the ancient traditions, topography, antiquities and history associated with the locality of Tailteann (Teltown parish), Co. Meath.

13-17 July 1836

11p.

24 cm (i), (iii-vi), (viii), (x-xi); 25 cm (ii), (ix); 23 x 33 cm (vii)

ill; trace map, with annotations by O'Donovan, of 'Orestown alias Teltown' dated 19 July 1836, indicating the location of Teltown's rath, artificial lakes, Teltown House and its church and chapel.

Included are references to St. Patrick's association with Tailteann, as described by the monk Jocelyn.

Kernanup

July 13th 1836,

Dear Sir,

I hope that in the course of next winter we shall be able to prepare for the ensuing summer's excursion, as this has proved a perfect failure. If you want names for the Engravers you can draw upon me instantly as we have not lost a minute since we arrived in Steath; but should there be no immediate call for names I shall keep the name-Books until the Extracts from the Annals &c arrive that I may be enabled to speak with more confidence and decision upon the names of wells and other remarkable features of antiquity.

Traditio de Salteniâ appervata.

In my last letter I mentioned that the fair of Tailteann was celebrated by Roderic O'Conor the last Milesian King of Ireland. I now can state on the authority of several old

14/E/2/56(1)

natives that the sports of Tailteann were celebra-
 ted ^{at} ^{a period} so late, as thirty years ago! An annual
pattern was held on the south side of the
 River opposite the fort of Tellon, on the
 first Sunday of the month, which the
 Irish at this day in every part of Ireland
 call Luignas, from its having been, according
 to Cormac's Glossary, the month in which
Loose of the Long hands, celebrated the
 games of Tailteann. It was the month of
 August, which is called by the Irish the
month of Loose's Nasa, or sports or games.
 About thirty years ago, the Meathians, carried
 the Nassa of Loose to such a pitch of
 violence, after they had introduced Potteen
 instead of Metheglin, that the clergy,
 the Magistrates and all those, who con-
 sulted ^{for} the welfare of the people thought
 it advisable to abolish the sports of Tailte
 and thus put a stop to Olympic games, which
 had continued to amuse the people for a

RIA

14/E/2/5(n)

* We learn from Cormac's Glossary that there was a hill at Tailteann called Eulachna corbice, which he explains, hill of buying or market hill. This is probably the mound lying to the north of the road, on which there is a Trig. Station.

period of more than 2,000 years! What a pity that they were not able to let them continue by re-introducing Methy-
-lin instead of whisky!

What I consider very curious in this pattern is that it was not carried on in honor of any Saint as is always the case in every other parish, and that it ~~should be~~^{was} held in the very beginning of the month which derived its name from the Sports of Tailteann. The usual sports carried on in latter days were dancing, wrestling and boxing - sports congenial to the Irish temperament of Constitution. In ancient times the Irish met at Tailteann for various purposes - viz. to contract marriage, which they did by the simple ceremony, (if we believe the Book of Fermoy,) of kissing and shaking hands (undé porad marriage); for buying and selling, and

*
74/E/2/5 (11)

for exhibiting feats of edginess, - dexterity at
arms and buffoonery - (I suppose gaining
 through horse collars as in England!)
 But these are facts which must be
 hereafter cleared up from the Book
 of Fermoy. My present object is to
 identify the sites of ancient places:
 to clear up the history is another business
 which cannot be done in a letter written
 from the force of memory in a country
 town where there is not a single book
 to be consulted on the subject.

Tradition says that St. Patrick
 condemned the shade of Laogaire, King
 of Tara to remain in the ^{Dublin} ~~artificial~~ ^{which lies to the east of} ~~ough~~
 near the fort of Taitteam until the day of
 judgment. Laogaire never believed that
 Christ was the son of God. for which he
 is condemned by all the melismatic writers of
 the Christian era. - of this, hereafter
 your obt. servt. L. O'Donovan

th.
Kelly, July 14th 1836

Dear Sir, My Paper is all out: please to send me some as also some quills. for death will consume a good deal of both.

✓ Let me have St. Patrick's travels through Meath as given in the Tripartite and Colgan's notes upon the same.

St. Patrick's visit to Tailteann is thus described by the monk Jocelyn:

“ And on Monday Patrick came to Saltonia
 “ where the royal fair, public games and contests
 “ were accustomed to be held yearly. In this place
 “ he met with Carbrí (the son of Niall and
 “ brother of King Laoaire) who was like the King
 “ his brother in ferocity of mind and cruelty.
 “ When St. Patrick was preaching the word of life
 “ unto him, and was laying before him the way
 “ of salvation, that man of adamant heart not
 “ only refused to believe ~~out~~ in the truth preached
 “ unto him but even plotted death for the preacher
 “ of the way of life, and drove with a scourge, the
 14/E/2/5(IV) companions

14
"companions of the holy man into a neighbouring river
" called Sele because Patrick had called him an enemy
" of God. Then the man of God seeing that he was a
" man of inveterate malice and a reprobate, said
" unto him " Because thou hast opposed the doctrine
" of the King of heaven and refused to bear his sweet
" yoke, neither Kings nor rulers shall be descended from
" thy seed, but thy seed shall be subservient to the
" seed of thy brothers. nor shall the neighbouring
" river, into which thou hast driven my companions
" and which now abounds in fish, ever yield any
" henceforward."

This passage is curious, but I am anxious
to have the words of the Tripartite, as Jocelyn
has obtained the character of "Jocelyn of the
"dark ages, prince of legendary writers." and
thus without deserving it more than St. Augustine
or any other of the same imaginative class of
writers.

Colgan says that the River called
Sele by Jocelyn was called Abia or i.e. Fluvius
niger in his own time (1647) It is now called the
Black Water. sic a river which rises in Lough Ramo

15

near Virginia in Caanan and pays its tribute to
the Boyne ~~at~~ the town of Navan (~~Conner~~)
but I guess that it has shaken off the curse
of St. Patrick as I crossed a stone carry or
weir upon it, which makes me suspect that
fishes venture up it in this age of general
liberty and universal benevolence, when
men never carry their indignation so far
as to wreak vengeance on rivers and other
impercipient objects, which as they have no
power of volition cannot become ~~the~~
accountable for any transgressions. I shall
follow St. Patrick through ^{every} glen and over
every river, and find fault with him
wherever he becomes haughty - for which he
will probably keep me out - but if St. Patrick
shuns the truth I have no wish to go into
the same palace with him. He had his
whims and his faults as well as modern preachers
who would curse rivers now as well as in the
days of Patrick if they could gain any
point by ~~it~~ so doing.

14/E/2/5(V)

It is curious that the fort, river and Lough of Tailteann, ^{now} bear the epithet of Dub black, being called Ri Dub, Dub-loch and aba Dub. Let these be carefully marked on the plan of Tailteann parish. Should we not venture to Anglicise this Telton, as it is so spelled by Usher in his Primordia (Page) and in the Inquisition taken in the reign of James I.? Teltown is a very vulgar modern corruption, supported by no ~~an~~ respectable authority.


Let me know the lands belonging to the abbey and other establishments at Kells according to Archdall and the Inquisition. Is there any record of Headfort near Kells, which is called Kenlis by the Irish, and supposed to have given the name of Kenlis to Kells?


your obedient servant
John Donovan

2/32
North


Remains at Teltan


Dingna Talteann,
Trig. pole Δ e


cnocán a epáinn
f  mound
antig: talac na corbice

g  Lag an do.
Donnell's road
† i


Road to Donoghpatrick

artificial lake
h 

artificial lough
b 

e  artificial lough

a  Rat Dub

d  Dubloch

Black-Water alias Selen Fluvius

31
+
Nawan Sunday

July 17th 1836,

Dear Sir

This being an idle day we again visited Telton, and went over the ground carefully with the most intelligent of the natives, who pointed out some additional features. They say that the fair of Telton was transferred to Orestown where it was held till 30 years ago: Orestown is set down in old Annals as a fairtown. The Sports of Telton were transferred to Martry opposite the Rath on the south side of the Blackwater river. Perhaps you could send me a trace from the fair plan of Telton or Orestown parish that I may see if all ^{are} marked

14/E/2/5(VI)

14 E 2/5 (vii)

Outsize map

Filmed at the end of this reel

- a. The great Rath of Tailteann measuring 112 steps in diameter. It now consists of one ring only, but there was a second ring which was levelled a few years ago by the ^{present} proprietor.
- b. An artificial lake 191 paces in circumference: it is nearly circular.
- c. An artificial lake 130 paces in circumference.
- d. A blind lough called Doolough lying two fields east of the Rath. Tradition says that St Patrick confined the shade of Laogaire in this lough.
- e. A Trig. Pole lying north of the road. The eminence on which this pole stands is believed by the natives to be the highest ground in Ireland! Is it 2800 feet above the level of the sea?

35

- f. Remains of a mound, now a rabbit warren.
- g. A hollow called Ido an donat's, i.e. the hollow of the fair. Here according to tradition marriages were celebrated in pagan times. A well springs in the centre of this hollow, a short distance ^(i.e. after yard) to the south of which a wall ^{a-b} (now a ditch) was erected, and in this wall there was a gateway closed by a wooden gate in which there was a hole large enough to admit a human hand. This is the spot at which marriages were celebrated according to the odd manner following: A number of young men went into the hollow to the north side of the wall, and an equal number of marriageable young women to the south side of the wall which was so high as to prevent them from seeing the men; one of the women put her hand thro' the hole in the gate, and a man took hold of it from the other side, being guided in his choice only by the appearance of the hand! The ^{two who} ~~hands~~ thus joined, by blind chance were obliged to live together for a year and a day*, at the expiration of which time they appeared at the Rath of Teltan and if they were not satisfied ~~to~~ with

RIA

* This agrees with the hand-writing of the High-landers.

14/E/2/5(VX)

each other, they obtained a deed of separation, and ~~they~~ were entitled to go to Leganeeny again to try their good fortune for the ensuing year. This tradition has given rise to a phrase in the Country "they got a Taitteann marriage" by which is meant that they took each others word for nine months. The natives of Telton think that there was a great deal of ^{fair} play ~~play~~ in this marriage, for which opinion Paley would condemn them as Savages and Milton would applaud them as men of sound ethical principles!

Whether this tradition be right or wrong or

(14/E/2/5(X))

partly right and partly wrong we must ascertain hereafter not now.

The natives believe that Telton is the oldest place in Ireland excepting Sarah.

(h) An artificial lough just dried up. The tradition in the Country is that these ^(b, c, h) ~~place~~ loughs, were formed by an old race of men called the Firvolg, but for what purpose they know not unless it was for watering their cattle!

(i) A pile of stones around a tree called bun mucnárde. Tradition remembers nothing about this monument, but that it was placed there to commemorate the death of a christian warrior of the name Art who was a very good man, and on whose fall several poems now forgotten, were composed.

39

Cromwell ran a road through the country in this direction, a part of which is still traceable from Leganeem to Bunnuckny. (vide g-i)

The old grave yard of Tailteann is yet pointed out, ^{and} ~~but~~ the patron Saint is ~~not~~ remembered to be St Catherine.

I hope that all those features are marked on the plans: if not I think you should have them marked.

Let me know how soon the ^{name books of the} Barony of Navan will be ready. Direct to Navan, as I find it a better town and a more convenient centre than Kells. St. Patrick does not allow much fish up the Black water.

14/e/2/5(x1)

Let me know if Mr. Petrie has heard
of the Copper book found near May-
nally, and sent to Dublin?

your obedient servant

John O'Donovan

Sunday
July 17th 1836.

RIA

END

14 E 2/6

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kells, Co. Meath, concerning the history, traditions, antiquities and topography of the parish of Castlekeeran, with particular reference to its early church, holy well, stone crosses and the origins of its place name.

14 July 1836

2p.

24 cm

Included are accounts of the local traditions concerning St. Kieran's association with the parish.

17
Kelly July 14th 1836

Dear Sir, I have received the Extracts at last and am now somewhat satisfied as having some ground to work upon. I have no wish to go to Dublin as Mr. Petrie suggests, as the short days will ~~soon~~ soon come on, and as I am satisfied that I shall be able to identify all the ancient localities if my queries be answered in time. I do not think it necessary to transcribe all the annals relating to Meath; let me have a list of the places and such passages from the annals as throw light upon their relative situations, and I shall do the rest myself. I do not deem it necessary ^{for example} to have all the notices of Tara. I only want such passages as mention forts, streams, wells, mounds or other features at or near it. We must lessen transcription as much as possible this summer, but I hope that for the next we shall be amply prepared.

The extracts from the Book of Kelly are very curious, and I find them of immediate
14/E/2/6(1)

practical use). The document is 700 years old! I shall make a very careful translation of it, either here or in Dublin, just as you please.

Let me know what Parishes in Meath you will want first for the Engravers.

Of the Parish of Castlekeeran.

This parish lying to the west of Kells and extending northwards, into the County of Cavan, is now generally called Loughan Parish. Tradition says that the parish now called Castlekeeran alias Loughan was originally two parishes; the southern ^{portion of it} was dedicated to St. Kieran, and called Torcan Crapán, and the Northern that of Loughan or Derwy and dedicated to St. Anna, whose well is ^{still} ~~not~~ pointed out near the mother church of Loughan. This tradition is corroborated by a map of Ireland published in London in 1711 by Lenox and Maxwell, on which C. Keran and Derway are marked as two distinct parishes or at least churches.

Almon The ~~on~~ ruins of the mother church of Castle Keeran are still visible on the bank of the

19
Abam Dub or Blackwater about $2\frac{1}{2}$ miles W and by N
of Kelly. Only a small part of the church walls
are standing, from which one would be inclined to
think that it was but a small church, and
still tradition says that the Square Belfry of it was
so high that it was considered a great feat
to throw a finger stone over it. This however
I can hardly believe. The church yard presents
all the appearance of primitive ages: three
very beautiful ^{ornamented} stone crosses ~~stand in it~~ about
6 feet ^{in height} from their pedestals stand around the
church at irregular distances from it.

The legend connected with these crosses is
laughable, but perhaps not altogether unworthy of no-
tice as affording an example of the extreme sim-
plicity of the minds of the people by whom it
has been handed down. St. Kieran got these &
many other crosses sculptured at the free-stone
quarry of ^(it is supposed) Carrickleek and carried to his church
on the banks of the ^{lake} Owenduff, a distance of
about 3 miles. They ~~remained~~ were left for
some time near the ~~near~~ church before Kieran
had determined upon the situations in
which they should be placed around the
14/E/2/6(11) ~~the~~

20 the church; ^{yard} In the mean time, St. Columbkille who was busily engaged at the erection of Kells, happened to be passing by, and he took a great fancy to the crosses, - they looking so new and well sculptured, exhibiting various hieroglyphical emblems of the founder, and preacher of Christianity; his mind was so taken up with the workmanship, and with the desire of emulating and exceeding St. Kieran in ecclesiastical pageantry and splendor, that he was determined to come at night and steal the best ^{part} of them! Oh! the corruptibility of human nature! He came at night and stole three or four of the most beautiful and elaborately sculptured crosses that Kieran had at his church. It would appear that Columbkille had made several trips during the night; for the crosses are very massy & if he were not assisted by an angel in this act of sanctified theft, he must have brought several men to his assistance. However when coming for the pedestal of the last cross he unfortunately made some noise which ~~awoke~~ ^{alarmed} St. Kieran who was then probably at his midnight

21
matings and who immediately rushed out, ^{Satan}
fired with the imagination that the Devil might
be so bold as to make an attempt at destroying
his newly raised walls, and lo! to his great
surprise he caught the pious Colum with the
pedestal of the Cross raised on his shoulder
and ready to start with it for ^{Kells} Kermurug!

A struggle ensued between the two saints, and
Colum, who was a younger ^{and} stronger man would
not give back the sculptured block, but ad-
-vancing to the brink of the river, ^{Sele} he told
Kieran, that he would not give him the
satisfaction of returning it, but throw it into
a place where it would be of no use to
either man or beast; and with ^{this} "my dear,"
he flings ^{it} into the Black Water, where it
is yet visible. aye in truth!

These stolen crosses are yet ~~at~~ to be seen
at Kells, one in the very mouth of Cross St.
another near the base of the round tower
in the Church yard and a third stretched
close to the west wall of the church. but
they are much finer crosses than those at

Loftar. Kieran and evidently the work of a different age and artizan. Let this tradition stand on record against the honesty of St. Columbkille. Indeed great a Thaumaturgus as Colum was, it would appear that he was as wild a youth as ^{the sporting Tom} Tom Maguire: he waged war with St. Finian about a little ^{book}, and ~~he~~ was the sole cause of two other battles for which the heavenly Molaise condemned him to transpor^{!!}tation for life to Scotland, where he became a very good and pious man.

There is a holy well at this church called Tobac Crípiárn, - see it marked on the plan, and if not have it put on it.

Now with respect to the name of the two parishes united into one, we must be guided by general custom. otherwise I would think Castle Kieran, the most distinguished name to adopt. It is curious to observe how names of places will become corrupted: the old ecclesiastical name of Loftar-Kieran gave way to

23
that of Castle-Kieran from a castle belonging
according to some to the Staffords, and according
to others to the Plunketts, which stood near
this old church: but can any combination
be more incongruous than Castle-Kieran?
There is no chemical (etymologically-historical)
affinity between the two words!

Deposit

Tell O'Keeffe to look for Soptar-Kierain
under every shape and form in Colgan and
the Calendar

Let me have all the Passages from
the Annals relating to Ui Laoghair and
Colgan's note on its situation. Who was St.
Ríot whom I find here called Raéd, and
whose festival fell upon the 19th of September or
December. Does Colgan say any thing about
him?

The parishes of Meath are very small
and will detain us a long time; but as we are
ready for the Engravers and up with the Survey
I am anxious to pay every attention to so

224 so important a region as Meath. What a rich country! I feel myself suffocated with the closeness of trees and the strong odors of meadows, so that I would rather see a part of it elevated into a Quilagh or a Slieve Donagh, than be oppressed with a dull level covered with meadows and trees. I think a level country is too stupid to live in, and that the inhabitants will become stupid! I would rather take one view of Ben Bulbin, ~~or~~ the Gap of Barneymore or the deep valley of Glen Lougher than enjoy the scenery of the plains of Tailteann for years; and still I can see that a native of Meath would feel himself miserable at the Rossep or in Glen Gavlen!

You see rich meadows, luxuriant fields of potatoes wheat and oats in every direction. and still the people are starving - "Starving they say" in the midst of plenty." There is something wrong in the organization of Society, but to set it right is the difficulty.

Your obedient servant
John O'Donovan

END

14 E 2/7

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kells, Co. Meath, concerning the history, antiquities and topography of the parishes of Burry, Doolane and Moy-Nalty (Moynalty) Co. Meath.

15 July 1836

4p.

24 cm (i), (iii); 25 cm (ii), (iv)



Kells July 15th 1836,

Friday

Dear Sir,

Saint Patrick has not suffered one fish to pass up the River Sele to-day, which makes me suspect that he has something in for me, as they pass up in multitudes on other days.

Has St. Columba's well appeared on the plan of Kells? It lies to the west of the town.

The Parish of Burry is dedicated to St. Ultan whose well was situate in the townland of Tober-ultan alias Irish_{-town} in the S. E. extremity of the parish. This well is no longer in existence, for the hand of cultivation, a constant foe to antiquities, has sunk a drain in the boggy field in which it sprang and thus diverted its hallowed waters from the spot which they had hallowed for many hundreds of years. King John visited a place in Meath called Tiobraid Ultain but there are so many places of the name

14/E/2/70) that

I hope you will examine the plans to see if all the features mentioned in my letters are marked upon them.

that I have not yet discovered any data to determine which of them he visited. This Tobar Ulltán was situated near the Kennell in the townland of Tober-Ultan: the drain which carried ^{it} off runs from that point into the stream called the River of Tober-Ultan. It cannot appear on the Ordnance map, but this memorandum will hereafter enable me to lay it down on an ancient map if necessary (if I ever do it) if not it will remain a memorial of the situation of the feature which gave name to the townland when posterity will have forgotten that there was ever any well at Tober-Ultan.

of the parish of Doolane

This parish which lies to the N. W. of the parish of Kells, is called by the Irish Dublaen, and ^{is} under the patronage of St. Luan [†] according to old ^{Brian} Harrelly, who lives near the old church and who is the only man in the parish who remembers his name. There is no holy well nor any remarkable remain of antiquity in the parish. Is this St. Luan of Doolane mentioned by Colgan or in the Irish Calendar? Is St. Rest of Grellech or Saint Ultan of Bury mentioned?

† This tradition is certainly wrong, for this parish was dedicated to St. Calineach, as appears from Colgan and other writers - see another letter.

This parish lies to the north east of Kells and extends from the northern boundary of the parish of Newtown to the County of Cavan. The ancient church, whose site is occupied by the modern Protestant one, stood ^{by the natives} on the northern bank of a river called Abarnpuad, but by the Sappers Burora, but nothing remarkable remains of its ^{or monuments} headstones. This district belonged to a family of the Betaghs the site of whose castle is still pointed out but no remains ^{of it} are visible.

I travelled to the townland of Carick Springan in search of Dan Smith and his copper ^{Book}; I made out his cabin and conversed with his mother who told me that he had sent the copper book to Dublin a couple of years ago. I called upon Dan himself who works near the village of Moynally, but he told me that he

14/E/2/7 (iii)

29 I never got such a book at all. Dan
is touched in the head. leviter tactics-
and I could get no good of him. "I did
not get it all, Sir." I had not it this
long time"! is all I could get out of
him. Every one in the neighbourhood ^{however} believes
that he got it, but what he has done with
it they know not. It is probable that
he has sent it to Dublin; if not he
has given it back to the fairies of Rath-
baun, who scratched at his door many
a night earnestly requesting him to
give it back. If he has sent it to
Dublin (which is more than probable) he
is a great rogue. ^F

Let me know what features of
Telton are marked on the plan.

Direct to Navan till
you hear from me again

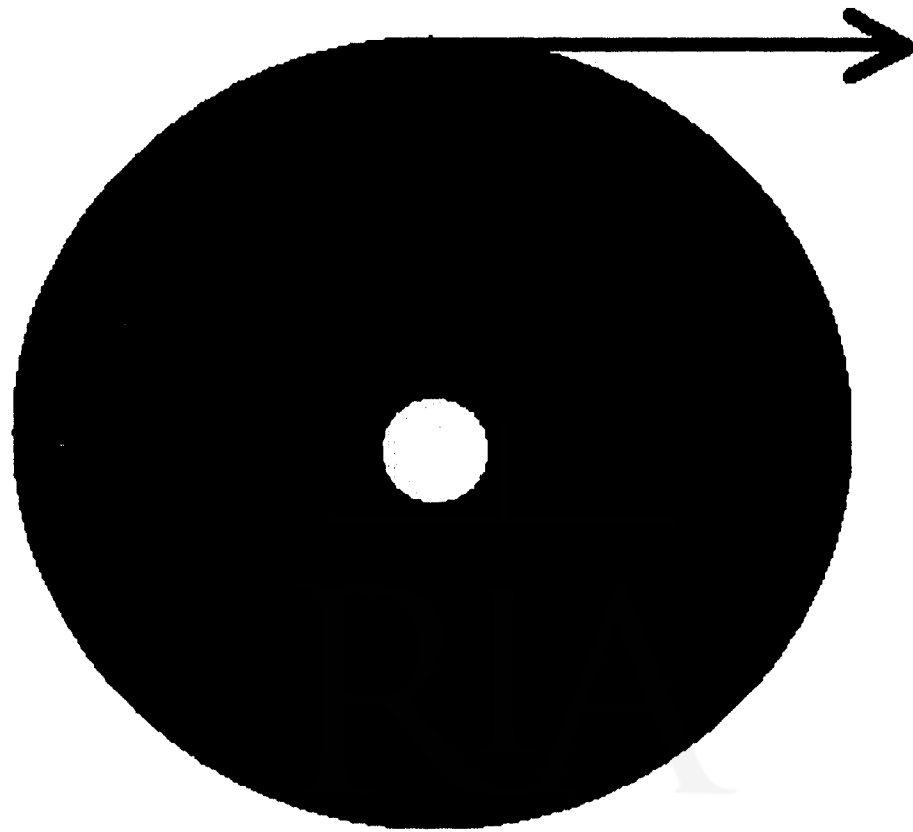
Your obedient servant
John O'Donovan

† I have been since told that this was nothing
but a brass button with letters.

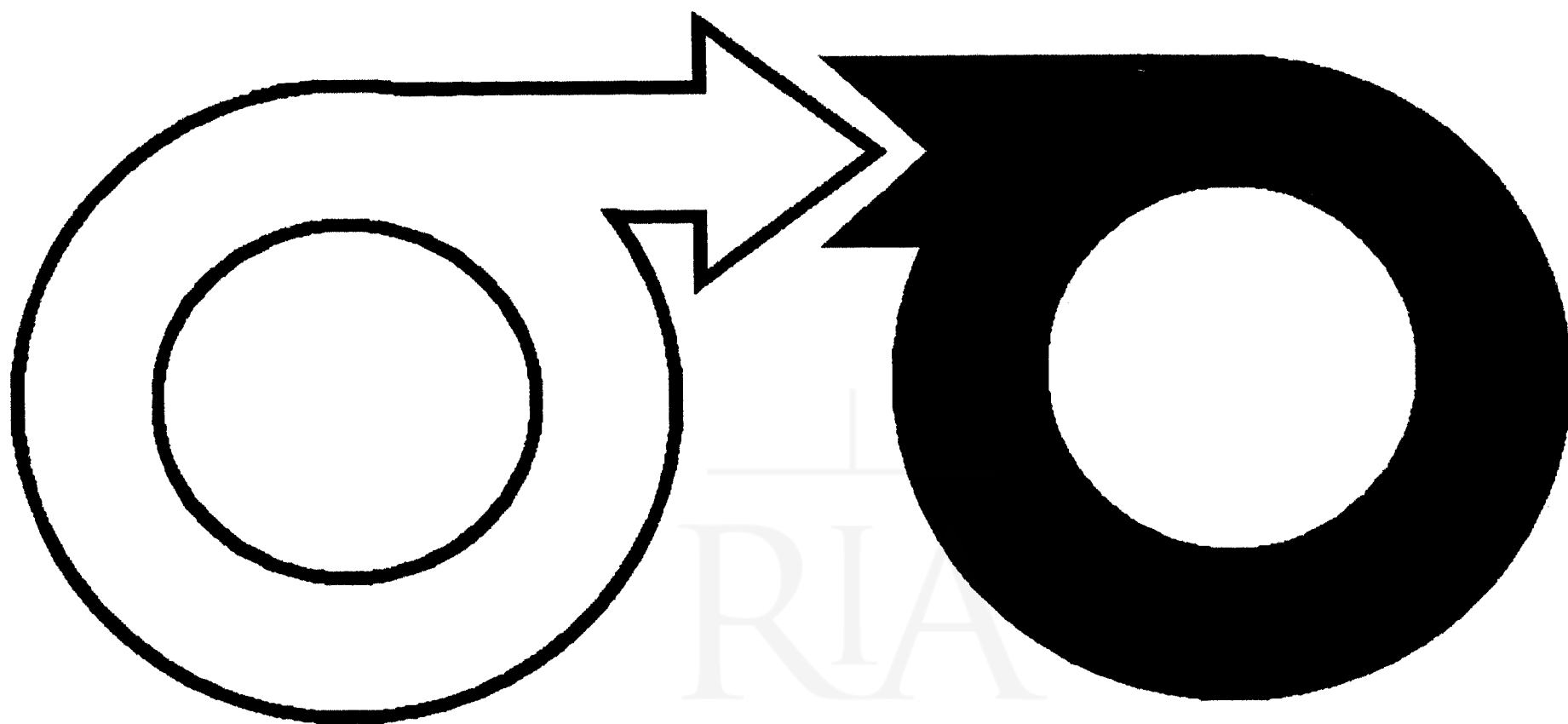
Las. Oct, 24th, 1836,

14/E/2/7(IV)

END



START OF REEL



CONTINUED FROM
PREVIOUS REEL

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November 2006

REEL N 4031

THIS REEL CONTAINS

14 E 2/8 – 14 F 4/8

Letters;

Meath — Queen's county (Laois) (Vol.1)

**BLANK PAGES
NOT
FILMED**

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.

14 F 4

Ordnance Survey of Ireland: Letters, Queen's county (Laois), Vol.1

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

Assorted notes, extracts, maps and sketches relating to the history, topography and antiquities of Queen's county.

ill. 1838; 113p.

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24 cm (approx).

Includes outsize material.

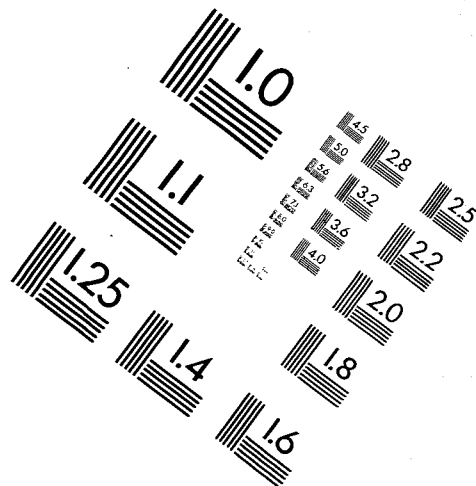
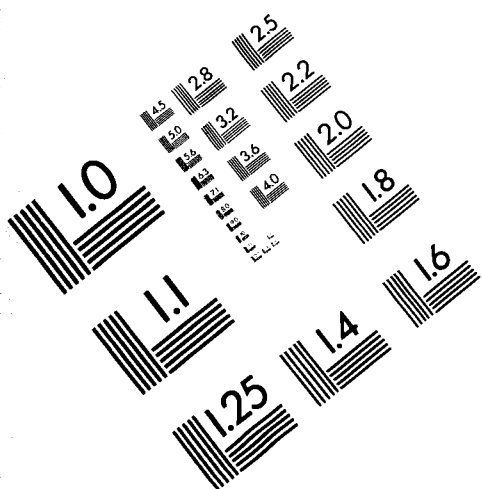
Donated by the Ordnance Survey Office, 1861.



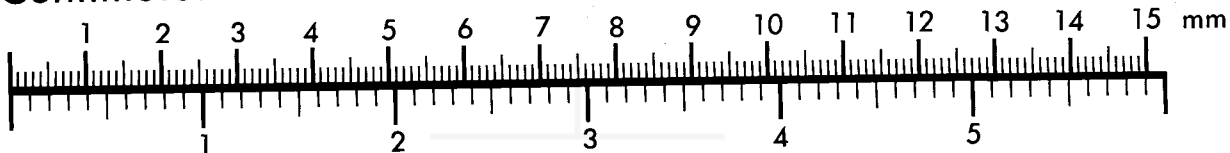
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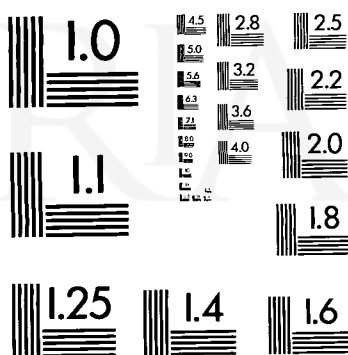
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Centimeter

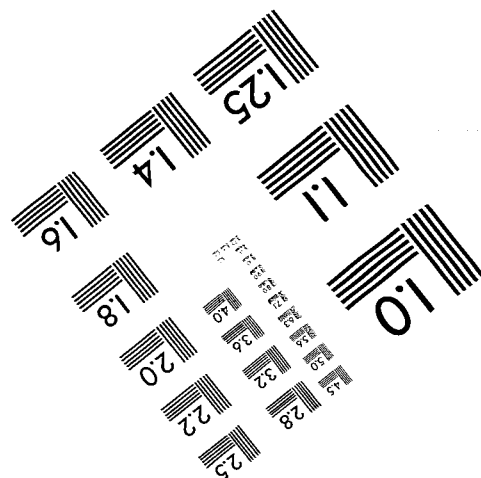
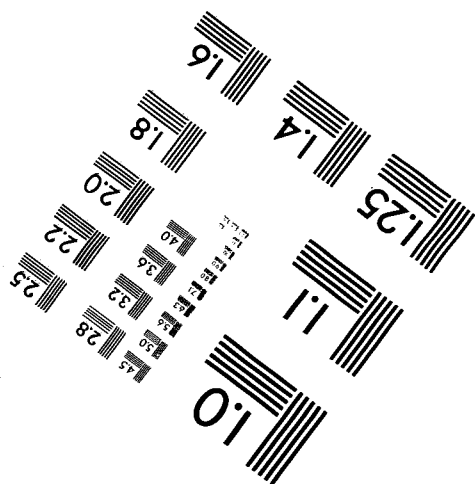


Inches



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REDUCTION

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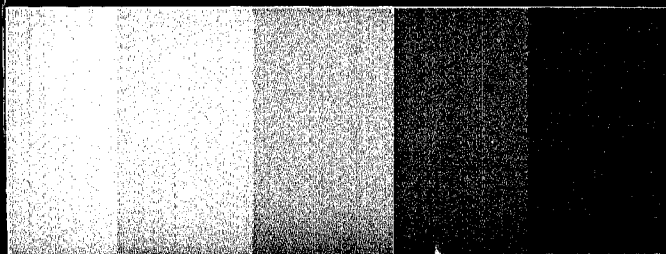
Filmed: October 2006
Operator: Ms C. Waterloo
Original: black & white

KODAK Gray Scale

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14 E 2/8

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kells, Co. Meath, concerning the history, antiquities and topography of the parish of Girley, Kilskeer, Kells, and Balrathboyne, with particular reference to the origins of their place names.

15 July 1836

6p.

23 cm

Included are descriptions of the round tower, stone crosses and 'Columbkille's house' located within Kells.

41
#

Kelly July 15th 1836,
14/E/2/8(i)

Dear Sir,

Direct all to Kelly, as I shall make it a centre for some time. To-morrow I intend to move to Navan whence I shall move northwards towards the County of Monaghan, while O'Conor moves in the direction of Slane and Drogheda. We shall again meet at Kelly to settle the names and write some remarks upon the ancient localities.

Of the parish of Gixley

This ~~tract~~ is the most southern parish in the barony of Kelly and adjoining the County of Westmeath and the barony of Lugnia in Eastmeath. It is called by the Irish by the more correct name of Spelle which gives us a clue to discover its history and founder. Its patron Saint, according to tradition, is St. Raed, who seems to have been a very distinguished old soldier of Christ.

2/4²
Christ, as he and his crozier, are among the
sureties and guarantees in a charter in the
Book of Kells. In this charter the saint is
called Reóc ~~or~~ his crozierbachall Reódaíde (Baculus
Reodii) and the Erenach of the parish Enchennech
Trillege. This affords a clue to the original
name, for by reducing Grellege, the genitive form to
the casus rectus we shall have ^{i.e. Litus capillis} Grellagh, a name
with which Ulster ^{has} made up quite familiar.

Girley is anglicised by a metathesis or transpo-
sition of letters which frequently takes place, as
the peasantry style it, by the turn of the tongue
in English, and still I cannot conceive how
Girley is more agreeable to an English ear
than Grilly.

of the parish of Balrathboyne

This lies immediately to ~~the~~ the south of Kells and
adjoining the baronies of Luggina and Navan.
It is called by the Irish baile Ráiz Báoríen. i.e. the
town of Rathboyne, but pronounced according to

their dialect as if written bol Ráje báorjén. It has derived this name from the Patron St. Baoithin who placed his church near a moat or fort which is now to be seen in the townland of Balrathboyne. The church has disappeared but the natives can still point out its site.

In the townland of Cortown (Baile Cor) in the same parish are visible the ruins of another ancient church which seems to have been also dedicated to St. Baoithin, (though not the mother church of the parish) as I find a well called ^{fons Baitheni} Tobair báorjén lying about 100 perches S.W. of it, and about 60 perches North of the well is a ^{Knock} hill (i.e. what in Meath would be called a knock, but in Dartree it would be a Magh) called Cnocán báorjén i.e. Colliculus Baitheni.
14/E/2/8(11)

On the left of the road as one goes from Cortown Castle to Kells and about 100 perches from the former lies a stone called Cloic mairbta an Dúine, i.e. the stone that killed the man but it is remarkable for neither form nor position nor history, save only that a man

24/148
who was carrying a basket of turf on his back
rested the ~~the~~ basket on this stone, ~~and~~ but the
Sugaun by which the basket ^{was carried and which was thrown} ~~was tied to his~~
^{rough his} breast slipped under his neck and choked
him. This stone does not even stand on any
boundary, though the people say that it must
be mentioned once a year in the Court house
of Trim! like Sir ballir o'Boherty's name in Derry!

About 50 perches to the south of this
stone is a well called Tobar na Glorpe, i.e. fours
glorias, at which stations were formerly per-
formed, but the period at which or the reason
for which they were discontinued is not now
remembered. This well should be marked
on the plan (See Cortown parish of Balrath-
boyne)

Of the parish of Kilskeer.

This is the most western parish in the barony of
Kelly; it ~~some~~ extends from the N. western bound-
ary of the parish of Gyrley down all the way
to Lough Ramor in Cavan, and still it is by
no means a large parish as its breadth is
very inconsiderable. It is called by the Irish

* Some say that Iher-keer springs in the townland of Ballymore and that this at the grave yard has no name.

Cill Scéirne, who remember that St. Sciar is the patroness. Her well lies about 5 perches south of the old grave yard in the townland of Kilskeer*. Her festival, according to tradition, was celebrated on the 28th of September, but this does not agree with the Calendar of Cashel and other ancient Festilogies which place her festival on the 24th of March.

There are two other holy wells in this parish besides the one named after Sciria, the patroness, viz Tobair na b-peairt, i.e. fons miraculorum and Tobair Ierc' nime, fons lapidis celestis: the former lies 60 perches to the North of the old church, and the latter in the townland of Crossakeel about a quarter of a mile S.W. of the village of that name. Both are said to have cured various diseases in the olden times.

In a note on the 7th Chapter of the Life of St. Fiacannanus, Acta SS. p. 337, Colgan says of this virgin and her parish: "The festival of this virgin is celebrated on the 24th of March in a church ~~which is~~ named from her and situated in a western region of Meath, according to St.

“Senegus, the Martyrology of Tallaght and the
“Calendar of Cashel in which her genealogy
“is thus given: “St. Schiria of Kill-Schire
“in Meath, the daughter of Eugenius, who was
“the son of Canannanus, who was the son of
“Alildus, who was the son of Fergulius
“who was the son of Eochodius Moimedonius”
“and the genealogy of the saints and
“Festiloggy of Senegus give her pedigree in
“a similar manner.”

In the Irish Calendar she is mentioned
under the 24th of March as

“Scire, virgin of Kill Scire in Meath.”

There is another parish in Tyrone (where
Gray Porter is the saint at present) which
has derived its name from her, viz Kil-
-Skeery, and if it were possible this name
should be made to agree with it, but I
fear that custom is too strongly opposed
as I find the Kill Scire in Meath always

called either Kilskeyes or Kilskeer.

117 (7)

In the charter preserved in the Book of Kells I find the Crenach of Cill Scípe and the crozier of St. Scípe set down ~~among~~ ^{among} of the witnesses and vouchers.

14/E/2/8(IV)

of the Parish of Kells

This parish which contains the town of Kells is now corruptly called Ceannadap by the natives of Meath, though in the South of Ireland it is still known by its correct old name of Ceannadap na Míde i.e. Kells of Meath.

Ceannadap is the name of several ^{other} places in Ireland as well as of Columbkille's great city in Meath. We are informed by the Four Masters in their annals that ^{each} ³⁹⁷¹ monarch of Ireland in the ^{century} before Christ, erected several fortresses to ^{every one} ~~each~~ of which he gave the name of Ceannadap which Dr. O'Flonon translates Caput Refugii.

48
This may or may not be the correct interpretation of the name for all I know at present, but I suspect that he is wrong in this as well as in almost all his other explanations of old Irish names. This town went in Usher's time by the name of Kenlis, which is now the name of a fort, which gave name to ^{Ken-lis} Head fort house and demesne, but I cannot at all believe that Kelly was ever called Ceán-Trop by the Irish, even though the general belief is that Kelly took its name from the Kenlis or Head fort now to be seen in the Headfort Demesne. This, however, must be settled hereafter when I have time to consult the ancient Irish glossaries which explain names of places in Ireland; all I can say at present is that Kelly is not called Ken-lis in any Irish authority that I have ever seen, though Bolgan following Usher, & to gain a point seems to rest satisfied that it was so called by some very ancient Hag-iologist.

The following ruins are yet to be seen at Kells

1. The Clag-teach or round tower. This is called by some of the inhabitants of the town "the clozóar" which they understand to mean Belfry but always clag-teach by the inhabitants of the surrounding parishes, who understand the word to mean Steeple. It is of great height but has lost its ben-cóiar (or top-shield). I see nothing peculiar in its construction: the stones are much inferior to those in the towers of Devenish and Drumlane, and the tower has a very rough appearance on the outside.


2. Teach Colarm Gille i.e. Columbkille's house.

This is a stone-roofed house obviously of a very great antiquity. It seems to have withstood the wasting hand of invidia ætas from the sixth century, and is now firmer and likely to stand longer than any house in Kells.

It is about 19 feet long, by 15 broad, and 25 feet

14/E/2/8(V)

* It is said that in the upper dark apartment there is a stone bed exhibiting the impression of St. Columba's knees.

from the level of the floor to the highest part of the arched ceiling. Over this arch there is another apartment which is lighted only by a hole in the top of the roof resembling a chimney, ^{to which} a similar square hole is observable in the arched loft which separates the lower from the upper apartment, and this communicates light to the lower room. The lower ~~large~~ room is also furnished with air and light through a small window over the door, of this form . The door itself presents no remarkable features.

A poor family inhabited this house until a few years ago, ^{when} they were suspected of sheep-stealing, and upon searching the sacred domicile, it was found that some dead sheep were concealed in the upper dark apartment. Since which time St. Columba's house remains uninhabited. It smells very strongly of recent smoke and soot.

I should suppose that this house was what the Irish Annalsists style a *Déiréach* or *Penitentiary* ^{*}. It is said that a subterranean passage leads from it to the Church

3. Three beautiful stone crosses about which I have given a legend in a former letter. of these the largest and most remarkable stands in Cross St. It is most elaborately sculptured and it would require the knowledge of a historical artist not even to draw but to describe it. It stands as grey as a ghost presenting all the features of ~~the~~ ^a ~~most~~ remote period of Christianity, when the Roman instrument of torture was substituted for the Roman Eagle. It is said that this cross lay prostrate in the street for a long time, until the famous Dean Swift got it raised to the position in which it now stands.

Tradition says that the Castle of Kelly which was erected by Sir John de Conacey stood opposite this Cross, but there is not a trace of it visible.

- 14/E/2/8(VI)
4. A small round tower stands ~~on~~ near abbey field. This is supposed by some to be the stump of a round tower or Claigethach, but it is evident to any one that has any skill in the history of

72/52
of towers (I mean one who ^{like O'Brien} knows the characteristic features of all the towers from that of Nimrod down to the Beshine) that this is not ancient. Besides the Citizens say that it stood on the town wall. If you look at the Pacata Hibernia you will find a plan of the City of Limerick shewing towers on its walls resembling this in every shape and form aperture, hole and crevice. It is not a clay-teach!

5. Kenlis in Head fort ^{Ken. lis} demesne is merely a rude earthen fort presenting no features worthy of remark. This is said to have given name to the town of Kelly.

A copper Book consisting of twelve leaves was found by Daniel Smyth, a labourer in the townland of Rabane in the parish of Moy-nalty. No one can read it, and Smyth, who does not wish to tell any thing about ^{it} is apt to deposit it in the same spot where he found it, for it appears, that he cannot sleep at night with the shade of the owner coming to his door to annoy him! This must be a curious relic but I fear Smyth will not shew it to me. as he has refused shewing it to the Priest
your obedient servant
Lo'sonnan

END

14 E 2/9

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Navan, Co. Meath, concerning the history, traditions, antiquities and topography of the parish of Donaghpatrick, Co. Meath.

18 July 1836

8p.

24 cm

Included are related extracts from Colgan's 'Trias Thaumaturga' and the 'Annals of the Four Masters'.

RIA

53 (7)
Navan July 18th 1836,
Tuesday

Dear Sir,

The map of Meath which you sent us is wrong, and we have been often set astray by it; I hope you will be able to send us a more correct one, that is one shewing the relative situation of the parishes and all the villages. The parishes of Meath are very small, and will for that reason occupy much time; and much time will also be consumed by going away from Navan and Kells without finishing the parishes lying around them. What time will it take to finish the name Books of the barony of Navan? Let me suggest that unless the Inquisitions be compared immediately we shall soon be knocked idle for want of N. Books of the parish of Donaghpatrick.

This is a very small parish lying to the East of the Rath of Teltin and ~~about~~ midway between the towns of Kells and Navan. The site of the ancient church is occupied by a modern protestant church, which the natives believe to be of the same ^{size and} form with the one erected by St. Patrick. It stands near the northern bank of the River Sele or Black water. The situation of Domnach. Padraig is described by Colgan

14/E/2/9(i) thus

thus: "Donnach-padruiig is called by that name even
 "to this day: it is a church in the diocese of Meath
 "near Talteria" (juxta Talteriam)

Quint in the Tripartite Life of Saint Patrick gives
 the following account of the apostle's visit to Teltin and
 of the erection of Donaghpatrick:

Triad: Shan. p. 129, col. 2, c. 4.

"And on Monday Patrick came to Talteria where
 "the Royal Fair, Public Games and ^{contaminar} contests were
 "accustomed to be celebrated yearly. Here he met
 "with Carbre (the son of Miall and brother of King)
 "Laogaire) who like the King his brother was fierce
 "and cruel. When St. Patrick was preaching the word
 "of life unto him and was laying before him the
 "way of salvation, that man of adamantine heart
 "not only refused to believe in the truth preached
 "unto him, but even blotted death for the preacher
 "of the way of life, and with a ^{whip} scourge drove the
 "companions of the holy man into an adjacent river
 "called Selle, because Patrick had called him an enemy
 "of God. Then the man of God, seeing that Carbre
 "was a man of inveterate malice, and a reprobate in
 "sight of God, said unto him: "Because thou hast
 "opposed the doctrine of the King of Heaven
 and

" and refused to bear his sweet yoke, neither
 " Kings nor chieftains shall be descended from
 " thee, but thy seed shall, for ever, be subservient
 " to the seed of thy brothers; and this adjacent
 " river into which thou hast scourged my
 " companions, although now abounding in fish,
 " shall never yield any henceforward. "

Cap. v.

" Patrick having left Caric the son of perdition
 " proceeded to Conall, his brother, whose residence
 " was then at the place where the Church of
 " Domnach-Adruig was afterwards erected. Conall
 " received with joy the herald of truth, as an an-
 " gel of light, and behaved towards him with
 " due respect and reverence, and adapting his ears
 " and minds to his doctrine, was by him instructed in
 " the mysteries of faith, regenerated in salutary
 " baptism and added to the family of Christ.
 " The man of God gave him his benediction, saying
 " at the same time: "the seed of thy brothers shall
 " serve thy seed, and this sacred patrimony
 " obtained by hereditary right shall pass to thy
 " posterity from father to son, that they may venerate
 " my successors, respect them with homage, and

14/E/2/9(11) (Defend)

" defend them with their patronage. † In that
 " place where his ^{aula} palace stood, Conall laid the founda-
 " tion of a church for God and St. Patrick, which
 " was 60 of his own feet (*quod pedibus ejus LX pedum erat*).
 " and he ~~himself~~ removed his own palace to another
 " place not far distant.

" Patrick then said unto him, whosoever of thy pos-
 " terity shall rashly attempt to injure this church, ^{he} shall
 " not enjoy a happy or long reign. Whilst likewise the
 " holy man was marking out with his crozier and measuring
 " for Prince Conall, a place on which to build a
 " fort (Arx) which is called Rath Airthir and was

† This part of the Tripartite Life has been very much interpo-
 " lated, as Colgan himself acknowledges, saying "all these and
 " what follows them in this chapter appear to be suppo-
 " sitions and to have been ~~added~~ foisted in by some
 " commentator of the latter age. We have, therefore, thought
 " it proper to have them printed in a different type
 " ~~to~~ to distinguish them from what we conceive original.
 " For it is evident from what we have said in the
 " notes 1, 6 and 42 that the author of this Life flourished
 " before or about the middle of the sixth century."

Is it not evident that all this was written to
 flatter the pride of the blan Colman, who ~~was~~
 sprang from this Conall after it was known that
 the descendants of Laogaire and Carbet were laid
 aside, and ^{when} the line of Conall became the familia Regia

77. (F)
" was afterwards blessing it, he said with a prophetic
" mouth that only one person was to be killed in
" that place until the day of judgment"
interpolation

" This prophecy, it is evident from experience has been
" fulfilled, for only one person is known to have been
" killed in that place. As Keneth and Dubdaleth
" the two sons of Fergal, prince of Ulster came
" on a Sunday to that place, a certain man named
" Mac Brepsuill met them outside the door, and one
" of them for some reason pierced him with his sword
" whereupon, one of them betook himself over Tallenia
" and the other into the church of Donaghpatrick^{Donnaghpatrick}
" and thus saved their lives by committing themselves to
" the protection of flight.

" Another accident also happened which
" affords a sufficient proof that no other person
" could be killed in the place. In the time
" of Donchad, King of Ireland, Cobdenach, the son
" of Fergal, an illustrious man together with three
" other troops engaged boldly and dexterously with
" his enemy on that plain, and when the battle
" which was prolonged till evening at length
" ceased, Cobdenach found that his own
" right hand was much injured and gashed
" by lances and other weapons, yet not one
" fell on either side, and he acknowledged that
14/E/2/9(III)

"that during the ^{battle} ~~conflict~~ he could not inflict
"the slightest wounds on any one."

I have made every ^{search and} enquiry for this
Rath-airthir, and have at length come to
the conclusion that it is no other place
than the present ^{Orient. dun} Prestown! How different
the names and still they are the same!
Prestown is a ridiculous anglicising of its present
Irish name basle Opairde, by changing Orby to ~~say~~
ore, adding s for the genitive case as if orby
were a family name, and translating basle to
town and to the end of the name to agree with
English analogy. Now basle Opairde is a Meathian
corruption of basle Ópáirde which is a modernization of
Ráir ópáirde by substituting basle for Ráir, and Ráir ópáirde
is the same name as Ráir árpáirde both meaning
Cast. fort.

This is placing etymology on the rack in
earnest, and still it is more than probable
that it will turn out the truth. The
following similar corruptions will corroborate
the assumption.

59 (7)

Roy arpi in Fermanagh near Enniskillen is angli-
-cised to Rossory and Hibernicised in modern
times to Roy oppard which is according to the
Fermanagh mode of corruption. If Rossory
were in Meath, it is ten to one but it would
have been Anglicised Orystown! 14/E/2/9(IV)

Ai na Sarpibpise in Meath is now pronounced Sarpibise
the p at the end being totally rejected. and
Sarpibeach in Louth is also corrupted Sarpibise by
the Irish though correctly Anglicised Servor.
From these analogies in corruption I conclude that
Orestown is a translation of barle arpi and
that barle arpi is a modernization of Raz arpi.
Orestown

The fort of Orestown is yet in existence. the
shades of its ancient inhabitants, now called
the good ^{gentle} people, carried away into its subter-
-anean abodes, a man of the name Martin
who lives there still and from whom the
fort is named Rath-Martinraw. (See Plan)

The locality of the Church of Donaghpatrick
will support the account in the triplicate
of its having been created on the site of

of prince Conall's palace. A fort lies near it
 from which a subterranean passage leads ^(it is said) to the
 Church. It is believed that there is a vast trea-
 -sure of gold laid up in this crypt, but none
 have courage enough in these days to explore
 the gloomy mansion. Not many score years ago a
 number of young men and women entered this
 abode of gold and the fairies for the purpose
 of searching every hole and corner in it for
 the treasure, and in order to inspire themselves
 with real Irish courage they took with them
 a piper and some whiskey. They set
out or rather in on their journey like Aeneas
 going to the Elysian fields & the piper was
 heard ^(by those offside) playing until he had come under
 the church after which the animating
 notes of his instrument were hushed to
 silence. Not one of the party ever returned
 they were all either choked by the fairies
 or smothered in the foul air of the gloomy
 passage!

61 (7)

This story may or may not be true, but the passage under ground exists according to tradition and the testimony of some old men, who saw it opened, which affords a strong corroboration of the statement in the Tripartite Life of St. Patrick, that the church of Donaghpatrick is on the site of the mansion of an Irish prince, which was certainly a wooden structure surrounded with earthen mounds and having about it various caves and places of defence and concealment.

14/E/2/9(v)

That many ancient Irish churches were erected within the rings of pagan Rath and Cashels cannot be doubted, as Fenagh within the Cashel of King Fergna ^{and perhaps} Inishmurray &c, but it is also certain that the early christian converts raised mounds and Cashels around their monasteries in imitation of the mode of fortification practised by their fathers. The following passage in the Life of St. ^(Endeus) Fainchea will prove it:

"Capit ergo Novus athetha Christi quod mente con-
"cepit, opere complere: terram enim manibus propriis fodiendo
"fossas profundas circa monasterium faciebat.

Acta. S. I. Jan.

of the situation and present name of
Atth na dairbrighe. where a synod was convened

"A. D. 1160, ^{King} Murtagh Mac Loughlin led the forces
 " of the north of Ireland to Atth na dairbrighe
 " for the purpose of making captures of the chiefs
 " of Meath and Breifny. Roderic O'Conor led
 " another army to Magh Gartchon to relieve
 " Tiersman O'Rourke, lord of Breifny and
 " Dermot O'Melaghlin, King of Meath, but
 " they separated without coming to battle or
 " skirmish &c. 4 masters.

This place is no other than that now called
Dervor and lying on the confines of Meath
 and Breifny in the parish of Loughan,
 alias Castlekeeran. How have we spelled
 Dervor in Louth? This is certainly the same
 name and should be spelled like it.

The word dairbriac is used by the Four
 Masters to signify an oak grove or a cluster
of oak trees. It might be analogically angli-
 -cised Dervory.

Yesterday we set out from Navan to view the locality of the old church of Emblagh, but were entirely set astray by our map on which it is marked as East of Donaghpatrick and close to Navan! When however we were at Emblagh we found ourselves close to Kelly and 8 miles from Navan! Thus we travelled 16 miles! whereas if we had known that it lay near Kelly we could have visited it from that town and thus save a journey of 9 miles. 14/E/2/9(VI)

The word Emblagh (Imleach) is very important in Irish nomenclature as it enters into the names of several distinguished places. It is explained in Cormac's Glossary thus: Imleach quasi Im-loch. i. loch Ime Imd Genapic, i.e. Imleach quasi Im-loch, i.e., a lough around it on every side." In giving this explanation

of the word Cormac certainly had in view the locality of his own Imleach Iohann, now Emly in Munster as well as the apparent etymology of the word.

The old church of Emblagh in Leath is situated in a bog (see Plan, Great Red Bog) and there are people still living who remember to have seen the spot on which it stands entirely surrounded with

with water. The natives understand the words to signify a spot surrounded by a lough, which is the unquestionable interpretation borne out by the locality of this as well as ^{by} that of Emly in Munster (See Harris's description of Emly in which he states that he did not understand the word)

There are many Imleachs mentioned in the Annals and in Colgan's works but I have no data to determine which of them is the Meath one. I recollect Imleach iséal, Imleach eich, Imleach fia, but do not know where they lie. Let me have a list of all the Imleachs mentioned by Colgan and in the Annals with such notices from the former as may throw any light upon their situation? Is Imleach in Meath mentioned in the Calendar?

Is Rūz ōpīa in Meath mentioned by Colgan or in the Annals? Does cill ^{oce} b₁₅ or cill a b₁₅ occur?
 or Topg Maccolmog in Meath?
 Colmog or Docolmog.

The following passage in the Annals of the Four Masters under the year 1170 throws great light upon the original names of the parishes with which we are now acquainted. It is worth a crock of gold to the etymologist.

"Vernot Mac Morogh accompanied
 " by the English knights marched an army
 " into Meath and Breifny and burned
 " and plundered ¹Ceanánar, ²Cill Dallteam, ³Dubao, ⁴Slárne,
 " ⁵Túilén, ⁶Cill Scíne & ⁷Dírept Cíocpáin."

notes

1. Now well known as the ancient name of Kelly.
2. The church of Teltin lying S. E. of the Rath.
 see Plan.
3. now Douth, Lord Kettervilles residence also the name of a small parish.
4. Well known as the ancient name of Slaine.
5. Túilén, now Doolane lying N. W. of Kelly.

1. Túilén, i.e. "at Doolane" is pronounced "a Doolane" which accounts for the change of t, to d.

St. Luamus is the patron of this parish. Is Túilén mentioned by Colgan? Does it occur again in the Annals? 14/E/2/9(VII)

6. New Kilskeer.

7. New Castlekeeran. This is corruptly pronounced *poprur Crapán* at present, but there cannot be the slightest shadow of doubt that *Dírepc Crapán* is the correct name. Is it mentioned by Colgan? Does it occur again in the *Annals*?
have

If I told you that *Grelleg* was a saint I have fallen into an error of no small magnitude, for *Greilleach* is the name of a parish now Anglicised *Girley*, and the saint of that parish is ^{Retup} *Reot*, who, and whose crozier are mentioned in a little charter preserved in the book of Kelly. Does it appear from the Inquisitions what were the family names of the Orenachs of Kelly, Girley and Kilskeer? There is a tradition in Kelly that St. Columbkille cursed the family of *Haughey*, promising

67 (15)

them at the same time that they would remain in his city of Kenannus until the end of time.

Let me have the Pedigrees of the following families as given in Lord Roden's Copy of *Mac Firbis*.

1. of Mac Deraim, chief of Galenga.
2. of O'athapaigh (Casey) chief of Saithne
3. O'Brain^{ain}, chief of Lugnia, hodie Lunia
4. O'biardha, chief of Cairbre.
5. Mac Gilla Seachlainn, King of East Bregia
6. O'Findellain, King of Seabhna
7. Mac-Ronain, chief of Cairbre Gabhra
8. O'Maoileachlainn, King of Meath
9. O'Gambra, chief of the Scologs. 14/E/2/9 (viii)

All these are set down as the witnesses to a charter in the Book of Kelly.

#6) 68

Remark to Mr. Petrie that the Irish word ^{gort} ~~gort~~ and the Latin hortus, a garden look to the same origin, that he may insert it under the name Gortnashallog in Templemore.

I earnestly request that all my queries will be immediately answered; if they be not, several important things must be necessarily omitted.

I hope that we shall never go into any other County so unprepared as we are for Meath. I expect a goods deal from next winter's work in Dublin.

your obedient humble servant

Navan
July 18th 1836,
Tuesday.

John O' Donovan

P.S. You have not told me what parishes you will want first for the Engravers from which I infer that you are not in any very great hurry with them

END

14 E 2/10

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Navan, Co. Meath, concerning the history of the parish of Kilshine and Clongill, with particular reference to the origins of their place names.

20 July 1836

2p.

24 cm

RIA

Navan July 20th, 1836,

Wednesday,

Dear Sir,

I send you the Name Books of Loughan, Burry, Kilpkeer, Donaghpatrick, Bal-rathsayne, ^{Liscarton} Moynally, Doolane, Gireley, Telton, and Kelly. Please to have the usual watch over my decisions lest any mistake may be committed by the hurry of transcription or want of due consideration. I certainly know a good deal about Irish nomenclature now after five years hard work, but still I feel very diffident on some names especially in such a County as Meath where almost every name is ridiculously anglicized.

14/E/2/10(1)

I have discovered the locality of a famous old lady of antiquity who is mentioned in the life of St. Abban. Her church, which lay about 6 miles North of Navan was called Teampall Sínce and cill Sínce, gave name to a small parish now called Kill-Shine! The natives of her parish now style her Jenny because Sínce is no longer recognised as a woman's name amongst them. The site of her church is now occupied by the protestant church, but there is a well about 40 perches to the S.E. of the church which retains her name Tober-Jenny, recte Tober-Shinia. This should appear in the map.

The following passage from the Life of St
Abban will throw ^{some} light upon this subject. Acta SS. p. 617.

" At another time the holy Abban
" visited his acquaintances ~~who~~ dwelling in the
" region of Meath, ^{who} ~~and~~ when they heard of his arrival
" into his own country ~~the~~ rejoiced exceedingly, and
" many of them went forth from their habitations
" to meet him, and to request that he would
" make a stay amongst them. For he had erected
" two monasteries in the same region, one in the
" Eastern part of Midhe called Beall Ailbe in
" which the holy Virgin Signich under the care
" of the holy father Abban nurtured ^{holy} virgins for God.
" and the other in the northern part of the same region
" called Beall-Abbain in which very great miracles
" are wrought by God. He afterwards visited the most
" blessed Abbot Finian by whom the holy Senior
" was most honourably received."

On the name Signich Colgan writes the
following notes: "Signich more correctly Sinecha or Sinchea
" for one virgin of the name Sinecha is venerated on
" the 22nd of August and another on the 9th of
" November. Five virgins of the name Sinchea are
" revered on the 14th of February, 28th of September, 5th
" of October, 9th of November and 4th of December, of
" whom I think the present one is the saint Sinecha
" a virgin who sprung from the race of Maine, son of Niall

70
"and who is held in veneration on the 4th of
"December in the church of Teagh-Sinche in
"Meath, and as Kill-aillbe is said to be also
"also in Meath, it is probable that the church
"which was anciently called Kill-aillbe was
"afterwards called Teagh-Sinche."

In the Irish calendar this Jenny is set
down under 4th of December as "Sineach
from Tigh Sinche of the race of Wiall of the
Nine Hostages."

The place which was called Teagh-Sinche
in Colgan's time is now called by the
Irish Cill-Siniche and Anglicised Kilphine
and Kil Shinnie. What should we make it?
Perhaps Kilphinn, as Kilphine is too
^{too} shining and plain a corruption.

14/E/2/10(ii)

The Parish of Clongill is called by the
Irish Cluain-a-ghaill which signifies the pas-
turage or Clon of the foreigner. Does this name
occur in the Annals or in Colgan-St. Patrick
is the Patron. There is a well in the parish called
Tobac Cillm, which seems to mean the well of St. Killin.

Is there any such saint mentioned by Colgan or in the Calendar as connected with Meath?

Does Colgan or the Calendar mention a parish of the name Gill Bearraigh?

Colgan mentions a place church called Bella Bairigh, but he states that its Baile Bairigh on the banks of the river Liffey in Magh-Liffe in the county and diocese of Kildare. Does he mention a Gill Bearraigh in Meath?

Kilberry is the name of a parish lying to the north of Navan: it ~~is~~ is unquestionably a corruption or rather correct anglicising of Gill Bearraigh or the Church of St. Bearach, but the patron saint is not now remembered, because a union of parishes has taken place in the R. C. divisions.

Let me have all the passages in the Annals relating to Mi Laoghaire, Mi Chreamhthainn, Bairbre, Gabra, Telcha-ard, Telcha-casl, Magh-lacha, Greanach, St. Beacain, Domhnach mor (in Meath), Disert Colum Cille at Kells, Imleach in Meath, Lia n-aillbe

your obedient servant,

John O'Donovan

END

14 E 2/11

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Navan, Co. Meath, concerning the history and topography of the parish of Nobber, Co. Meath.

24 July 1836

4p.

24 cm

O'Donovan also refers to local features of topographical, traditional and historical significance, with particular reference to Lough Ramor and St. Patrick's association with the parish of Drakestown.

73
Navan. July 24th 1836.

Saturday

Dear Sir,

I have travelled a good deal through the northern part of the County since I wrote last, which accounts for my silence. I now send you the Name books of Drakestown, Nobber, Enniskeen, Kilmainham and Moybolg with such remarks upon them as will enable those of Great Charles Street to collect for me some ^{historical} notices concerning them.

Honor is at Slane and I shall not hear from him until the 1st of August by which time we shall have finished the baronies of Upper and Lower Slane, Morgallen, Kells and Fore. I expected to meet the Books of Lune here this morning, but have been disappointed; if they be not sent before the 1st of August we shall certainly be knocked idle, which is a thing I don't like, not from a fear that these names will not be ready time enough, but from a wish of being able to finish Sligo before the storms begin to rage on its mountains and Coasts.

Chris Pap. ms. 30.10.
I never felt a colder July than this: I am actually trembling with cold while writing this in the beginning of the dog days when Sirius was formerly wont to render the air too warm with his beams. I cannot

14/E/2/11(1)

agree with those who assert that the climate of Ireland has not undergone a change. I myself, who am not yet half a century old, remember to have seen in Ireland during the months of June, July and August, bright, warm and sun-shining days, and a sky as clear as ever shone on Italy, but since I left Dublin on the 10th of May, I have seen but two days during which the sky was cloudless! It has remained ^{cur-}tained with dead, ~~heavy~~ ^{large} dark clouds which render the face of the day cheerless and heavy, and, by preventing the rays of the sun from falling directly upon the earth, have much impeded the growth of the crops. This seems to verify the prophecy of the saintly Columba, who predicted, that "towards the end of time, the winter would run far into summer".

Did not O'Reilly offer some conjectural explanations of names about Spain? If so will you be so good as to have them inserted into the name-Books, that I may lose no hint derivable from any source.

In the extracts from the annals sent yesterday I meet the following passage which has enabled me to identify a famous lake of antiquity, but I am afraid Mr. Curry's translation ^{of it} is too sublime.

A.D. 845. The island of Lough Muin-Beamhar
was taken by (King) Malachy in despite of a great
maritime force of the people of Luichne (Lune)
and Gaileang (Morgallen) who were plundering
that country at the instigation of the Danes
and he (Malachy) drove them from the island?

This Lough Muin-Ramor is no
other than the present Lough-Ramor which
yields the river Sele - or Black water as a
tribute to the Boyne, but I doubt the transla-
-tion maritime force as the tribes mentioned had
no connection with the sea. Perhaps the word
in the original is ^{big fleet} mop coblach, which the annalists
frequently apply to a collection of small portable
Currahs, which the ancient Irish carried with
them from territory to territory for the purpose
of plundering by means of them, the islands of
lakes?

The following passage is very curious but I
fear that there is some mistake in the spelling of
the names committed either by Dr. O'Flaherty in printing
from the original or by Mr. Curry in the hurry
of transcription:

14/E/2/11(1)

76
“ A.D. 1168. The fair of Tailltem was celebrated
“ by (Roderic) King of Ireland and by those
“ of Leath Chuinn on that occasion, and
“ they quartered their horses from Mullach
“ Aidi to Mullach Taiten.”

I am anxious to see the original of this
passage. Should not Mullach Aidi be Mullach
Laidi, which is the name the Irish still call
the summit of Loyd whereon the obelisk stands?
Is not Mullach Taiten a mistake for Mullach
Taiten?

The parish of Drakestown which is a union
of three small parishes, has Saint Patrick for
its patron, whose well - to be paid for - Springs in
a field lying S.W. of the old church of Castle-
town-Kilpatrick - This should appear on the map.

I am sadly at a loss for Patrick's travels and
acts in Meath, for it seems a spot in which
he took peculiar interest. O'Dugan's enu-
meration of tribes and territories would be required
and found useful in every part of the County.
Let me have these two as soon as possible.

Explicare Nöbber hoc opus, hic labor est.

77

The parish of Nöbber seems one of English erection as no Irish Saint is found in connexion with it. The English were very fond of the patronage of St. John (under John Bull I suppose) for I have met him as the patron of several churches of English or Anglo-Norman origin. A pattern is celebrated in honor of him in the parish of Nöbber on the 24th of June and another in 8 days after in honor of St. Peter.

This village now celebrated only for its one fair (of heavy cattle) in the year, seems to be a town of considerable Anglo-Norman antiquity, but the natives retain no tradition of the family by whom it was erected. It is always called by the Irish An Obarr, which means "the work" but why it originally received such a name no body now remembers. The name is thus inflected

An Obarr to opus

na hoibne, to operis

o'n Obarr, ab hoc opere

14/E/2/11/10

The N which is the initial letter of the anglicised name is but the n of the article an. Similar to, Newry

78 Negg, & Nanan, &c.

In the pedigree of the O'Reilly's drawn up by Baething Roe cillac Egan there is a little story about Niall boeing O'Reilly, which attempts to account for this name, but it seems to me that it savours too much of the legend to be historical truth. After O'Reilly had lost his eyes in Dublin he was permitted to return home to Breifny where as being blind he had no longer power as a chief for according to the laws of Cormac no mutilated or blemished person was qualified to rule a territory. On his return home ^{wards} accompanied by a great number of his clan he attempted to plunder the English town afterwards called "The Nobber". When the English Churly (Buddaghs) heard that a blind man was determined to plunder their town they cried out ^{in derision} "Behold a blind man attempt to plunder us - sin an obarp, hoc opus est!!". The Gaach however did actually succeed in robbing their town, and on going away cried out loudly and frequently sin an obarp, that is

79

is the work !! From this period (1296) the Breif-
nions called this town, which was hitherto
called - Churkets-town ^{??}, by no other name
than An Obarry.

In speaking Irish the people play upon
the word - such as I was working at the work
&c. &c. - Can any historical record be procured
respecting it? There is a moat at the western
end of this village which seems the "work" of
a primal people, who flourished on
the locality long before the English had
erected any works there to be destroyed by
the bold work of a blinded chief.

Spiddal is the name of a townland in
this parish, which favours ^{the former} of an Anglo-Nor-
man establishment upon it, though the
tradition in the country about is very vague.
The Meathians are a dull ^{cornleaps} people with
very bad memories and big heads and regular
Gothic faces, the natural consequence of the
stupid rich flat on which they live. A Connacht
herd in the mountains of Ben Bulbin or a
native even of Crishmurray has ten times
their life animation and intelligence.

14/E/2/11(14)

Murcanan
 St. Maighneann is the patron of Kilmainham
 but tradition remembers nothing about him.
 There is a ^{holy} well in the parish not named
 from any saint, but from its locality *cobsp*
 at an *gap*, the well of the precipice of the waterfall
four altitudinis Cataractæ at which stations
 are performed on the first Sunday of every
 quarter of a year. Cattle are driven to it
 from many parts of Cavan to be cured of their
 diseases - Let me have all the passages in
 Colgan and the Annals relating to *cill maighnean*.
 The site of St. Maighneann's Church is occupied
 by the protestant church.

bósp lúe, or grey-road, a townland in this parish
 has been Anglicised Bird-lea! Boher-lea, ^{was} first
 made Bore-lea; next Bor-lea next Bir-lea next
 Bir-lea, and lastly Bird lea. They should have
 made a Bull-crane of it, as Quin has of
Con & carps.

your obedient servant

The Navan
 July 24th 1836,

John O'Donovan

END

14 E 2/12

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Navan, Co. Meath, with particular reference to the topography and history of the ancient territory of Magh Breagh in Co. Meath.

25 July 1836

2p.

24 cm

Referring to the topographical information available concerning Co. Meath, O'Donovan writes 'all our County historians have been grossly, shamefully ignorant of ancient Irish Topography'.

RIA

Nevan

Sunday July 25th 1836

Dear Sir,

I shall go on to Oldcastle to-morrow; please to direct all letters &c. to Kelly "to be left at the Post office till called for!"

I will go on the Coach to Virginia as I want to see a historical MS, preserved in that neighbourhood. I have set some persons on the scent of the Copper book, but I know it is useless as Dan O'Gowan will tell nothing about it, for it is more than probable that some Lincolns has used it! like the Bell of Troy.

I feel myself in the dark for ^{want of} historical matter, but it cannot be ^{now} helped. Let me however have the references to the following localities, which I set down from memory.

1. The house of Betty over the Boyne teach O'Leary's map bóin.
2. Fionnabhair abha, and Fionnabhair na ringeam Consult Colgan and the Annals for this.

14/E/2/12(1)

82 3. Nuachongabhair, a city lying ^{midway} between Drogheda and Trim. Send me Colgan's words describing its situation, and all the passages in the Annals in which it is mentioned.

4. Caislean an Uabhair. Is not this Nobber.: also (Dun Uabhair, now Donore)

5. Gabhra, and Gabhra aichil near Tara. Haliday says in a MS. of his, now in my possession, that Gabhra, the site of the battle in which the Angellians were finally suppressed, is the present Garistown in the County of Meath; but he is most unquestionably wrong.

6. Ath Truim.

7. Mi Creamhthainn, now the barony of Slane.

8. Bianachta Breagh

9. Lanigan's note on the situation of Gaileanga in which he states that it was in the County of Kildare and south of the Liffey. I fear that

83

Lanigan has taken this from an ignorant
writer of a County history. I say ignorant because
all our County historians have been grossly, shame-
fully ignorant of ancient Irish Topography.
I think however that there were three territories
of the name Gaileang in Meath, nempe, Gaileang
mor, Gaileang-beg. and Gaileang Collambrack
Glas Navidhean was in one of them.

14/E/2/R(ii)

10. Magh Breagh. Dr Lanigan and Dr O'Flanagan
have asserted that this territory lay between
the Liffey and the Boyne, but they are
undoubtedly - as will appear from the places
mentioned as situated in it. - Lanigan was
a most unmerciful ^{clear minded} pedant, but Dr O'Flanagan was
a fool or very nearly a fool. though a very
learned man; but a man may ^{be} very learned, and
at the same time a very great Amadour.
I never can take up any book upon Irish
history or topography without being excited
to such a degree of madness as to pitch it either
in the fire or violently against the floor. but let
me except with honor, ^{the works of} Usher, Ware and Colgan,

84 for the two former were men of learning and honesty, and the latter a sincere believer in ^{but not profound} Christian miracles, and a most honest investigator of ancient history.

Tell Mr. Curry to Consult the Irish Dictionaries and glossaries for the meanings of the following words;

1. puirill, or poirill: peapán, do puirill. Land was mortgaged? Does this ^{phrase} occur in Mardinian Deeds?

2. lan, acú mór and lanar 7. fríolanar - i.e. Aghamore together with its lanns & fríthlanns (? houses and out-houses?)

3. Sócúr, what is the Munster meaning of this word? In the Charter of Stradbrecan it is certainly used as the opposite of doicúr: Sócúr means freedom, doicúr, the contrary.

ap an Uaimh,

Sunday evening,
6 o'clock.

Your obedient servant

John O'Donovan

END

14 E 2/13

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kells, Co. Meath, concerning the history, antiquities, traditions and topography of the parishes of Kilbride, Killeagh and Oldcastle, Co. Meath.

29 July 1836

4p.

24 cm

Included are references to a Laurence Gilson of Bolies, Co. Meath, who bequeathed 'the sum of 35,000 for the purpose of erecting school houses and supporting schools in the neighbouring parishes' and an account of the local lore associated with Lough Sheelin.

Kelly July 29th 1836.

Dear Sir, I have just arrived in Kelly after travelling through the barony of Demi-Fore and received your letters, &c. It has continued raining every day since I left Navan, which leaves me quite dull and exhausted. I fear that O'Conor is knocked up somewhere, but I shall not hear from him till the 1st of August.

I have no wish to go home till I finish Meath and Sligo, as I am now in the proper train of motion but if you wish me to go to Dublin I must of course go, though I confess to you it will be with great reluctance as it will put me out of my orbit of exertion: but say you the word and I shall obey.

of the Parish of Kilbride

This parish is dedicated to Saint Brigit, the great Thaumaturga of Kildare, and her pattern was celebrated there about a century ago. The parish is called by the natives (who know very little English) Cill Bhrigde or Brigids Church. Her festival was observed there on the 1st of February. This removes every doubt about the name being Kilbride.

of the parish of Oldcastle

14/E/2/13(1)

This parish which forms the North eastern part of the barony of Demi-Fore is also under the patronage of St Brigit

Brigit, though the only blessed well in the parish is named after Patrick. It springs in the townland of Bolies and ought to be called Toberspatrick on the map. The only name in the parish which appears connected with St. Brigit is ^{domus Brigide} ~~tois~~ ^{by} ~~of~~ ^{the} ~~the~~ a townland near the townland of Oldcastle now Anglicised Tubride but I could find no ruin or ^{hearth} tradition of any ecclesiastical house having ever been in it, tho' the name must have been originally given from a little church erected by, or dedicated to St. Brigit.

In the townland of Bolies in this parish was born Laurence Gibson who bequeathed the sum of 35,000 for the purpose of erecting school houses and supporting schools in the neighbouring ^{parishes}. I have made every enquiry after his history but could learn nothing satisfactory about him.

His father was a farmer named ^{Maguire} Magilpian or Gilpian an ancient Ecclesiastical family of Donegal and Breifny. In his youth this Laurence neglected his farming business and applied himself to learning (for which he was despised by his brothers and relatives) and sold that part of the land which was gavelled to him at the father's death; after which he supported himself by teaching a school. He was then neglected and despised by the whole family of the Magilpians, who looked upon Schoolmasters as a despicable set of men altogether beneath the dignity of farmers.

84

After some time poor Laurence took it in head to leave the neighbourhood of Oldcastle, and God put it into his heart to go to London - that great Theatre of Irish Talent, and there he got into some business (not now known by his old acquaintances) at which he remained for 7 or 8 years during which time he accumulated a considerable sum of money. He then returned to Oldcastle to see his friends. He was a man of peculiar notions concerning friendships and friends; held that a man is respected in this world ^{in proportion} according to his rank and wealth, and not ^{according} to his mental qualifications.

Previous to his arrival among his relatives, he said to himself: "these people who despised me when a poor Schoolmaster will now receive me with honor and respect, because I wear a good suit of clothes, and have some money, but I will not suffer them to make an exhibition of hollow friendship I will put their sincerity to the crucible". He borrowed a suit of old clothes from a poor country man ^{putting them} and then on he appeared first at his brother's house, but the brother instead of rejoicing at ^{this} arrival frowned at him saying "Kimis tu a bairle a' do baidic, "you came home a beggarman"". The other answered "It can't be helped, fortune has proved unfavourable to me". He went round among all his relatives in the same manner and they all gave ^{him} a cool reception. But those who were poor and dressed in similar clothes to those Laurence had on, welcomed home an old acquaintance with ^{all} the warmth

68
of sincere friendship. After having thus satisfied himself ^{put on} regarding the hollowness of friendship, Laurence, a rich
suit of clothes and appeared at Oldcastle with all
the majesty of a man of money, and walked up and down
with the step of a man of independence. When this was seen
he received several imitations from rich neighbours, but
he rejected them all; for while he had the old grey clothes
on ^{had} ~~these~~ ~~would~~ not recognised him in the street.

He returned to London where he married a very
rich old lady, whom he survived, and who left him all
her fortunes. He died ^{at the disposal of Mrs. Lenox, Myddelton and Bease} without issue, and placed 35,000 for
the support of schools. One has been already ^{established} ~~built~~ at Old-
castle which will do a vast deal of good in the neigh-
bourhood. It is curious that Laurence's nephews who
are now poor labourers did not get a day's work at
the building of this Schoolhouse! I should like to
see Laurence's will as I am sure it is a very curious docu-
ment. See this School at Old Castle tolerably well described
in the Field name Book of that parish p. 38.
He has immortalized his name and done more good to society
by establishing this school, than he would have done
by making a gentleman of one of his nephews.

of Beul áid na gceannáide, i.e. Mouth of the ford of the merchants
This place is mentioned in the O'Reilly Pedigree as belong-
ing anciently to the barony of Clannahon. It lies ^{lies} in
the South of Tubrid townlands and is now called Millbrook
from flour Mills now turned by its stream. The Irish
still.

89
still call it Ballymaganny, and say that it received
that name from a yarn market ^{anciently} held near the
ford. Cednaide with the Irish means a buyer or
any merchant in trade. I was not able to
find out the situation of this ford while in Cavan.
I find from the list of authorities quoted in the
name Book that the parish of old castle was
otherwise called Blomlyne, but that name is
now forgotten in the country. Does any name re-
sembling it appear in bolgan or in the Culen-
dar?

of the parish of Killeagh.

This parish verges on Lough Sheelion and forms the
North western part of the barony of (Deeni-Fore).
It is called by the Irish Gill Fiach i.e. Ecclesia Fiachi
from the patron St. Fiach, whose festival was celebrated
there for Schindin or on the 1st of November. This will ena-
ble us to ascertain what Fiach he is. Was he
Fiach, the disciple of St. Patrick and Bishop of
Bletty? His well springs in the townland of
Ballymacad and ought to appear on the map
as Loberfiach.

I conversed for a long time on the banks
of Lough Sheelion with an old man of the name
Mageaghraan, who told me that the boundary of

14/E/2/13(m)

90 Derrysherridan was marked wrong by the ^{surveyors?} sappers; that is, the wrong boundary was pointed out to them, but as I took no interest in this (being convinced that such things ^{must} have frequently occurred) I asked him if he knew where Caiplean & loca lay? This is the only Castle of Breifny of which I had not ascertained the situation. It is so called at this day by the Irish and ~~lies in~~ stands on an island in the North-east point of Lough Sheelion. A considerable part of it is yet standing, but as I had no opportunity of landing on the island, I can say nothing of its features or probable age.

Ross Castle, ^{which} is not far distant, was a much larger pile than the Castle of the Lough. It belonged to a Baron Nugent whom tradition styles an bairín Dub, i.e. the Black Baron, of whom nothing is remembered but that like the rest of the Irish Great men he was cruel and haughty. He destroyed the monastery of Ford and hanged a man for a piece of bread in a hollow in the townland of Ross called from the circumstance

has a crook or the hangman's hollow 91

The legend about the original formation of Lough Sheelah is exactly similar to that about Lough Neagh and most other large lakes in Ireland. The well which gave it origin was in the townland of Crovar and called Toban Shile an Tocha. Sheela the daughter of the enchanter Mannanan was the name of the woman who neglected closing the door of the well. She walked from Crovar at the north of the lake to Granard where some person, seeing the lough following her, knocked her on the head and killed her, upon which the waters flowed no further having followed her $6\frac{3}{4}$ miles Irish measure. The lake is enchanted even to this day: Magaghan says that there are herrings and breem in it in great abundance, but the fishermen cannot take them. Magaghan wore out my patience telling me how Sheridan lost the townland of Derry-Sheridan, but it is so like the story about

14/E/2/13(IV)

⁹² ^{and the Bulls hide}
Carthage, that it is not worth preserving.

Is the Legend about Lough Sheelion given
in the Wimpeanchus? If so let me have it
that all the old rhymes and rags of legends,
romance and history may be preserved and
illustrated for posterity, who will ^{altogether} forget the
old language of Ireland.

The two family names O'Gowan and O'Gavan
are, contrary to what I had thought quite dis-
tinct: the former is called O'^{Gowan}Gavan ^{Gavan}by the latter
O'^{Gavan}Gavan by the Irish writers and speakers - both
are very numerous in this County.

I fear I have not written sense I feel
so dull after the severe meetings I have suffered
during my rambles through Demifore. I shall
write again immediately.

your obedient humble servant

John O'Donovan

Please to send me some sealing wax as
I cannot get good wax here -

END

14 E 2/14

O'Donovan, John, 1806-1861

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kells, Co. Meath, concerning the history, traditions, antiquities and topography of the parishes of Moylagh, Diamor and Lough-Crew (Lough Crew), with particular reference to the origins of its place name.

30 July 1836

4p.

24 cm

Included are references to the impact that anglicisation has had on local place names.

14/E/2/14(1)

Kelly July 30th 1836.

Dear Sir,

I have received this day's batch of books and extracts and now feel myself quite satisfied with historical foods. Let me however, be always on the look out for new places. Let me have the notices to be found in Colgan, the Annals and in Nomenclat. Hib. concerning the following places:

1. Fionn Fochla: is it mentioned in any of our authorities in what part of Meath this was situated?
2. ^{orá,} Odhbha
3. Enodhbha: there was a cave here which was robbed by the Danes of its treasures
4. Na Daithne: does not Colgan tell where Daithnia, the lordship of O'Casey was situated?
5. Gaileng: let me have the story about Cormac Gaileang and his father's badgers.
6. Teallach Modháráin
7. Corca Raidhe; where?
8. An Bhrugh alias Briugh Na Bóine: this was the name of a territory and Pagan Cemetery near the River Boyne. Does it appear from any of our authorities on what part of the Boyne it lay? Let me have Keating's account of the burial of Cormac Mac Art in which he says that there is a church dedicated to Columbkille near this place.

9. Muintir M-aolpionna was a tribe and territory in Meath governed by Mag barghamhna. now anglicised Garroon in this town. Where were they located?

10. Corca-Adam. This was the lordship of O'Daly in Meath. Does Mac Firbis give his pedigree? Let me have all the passages from the annals relating to it. But very little is known of this family, and that little altogether mistaken. I believe Sir William would however take upon him to scrape together a pedigree for them up to Dalach, the ancestor of O'Donnell and to Connell of Ben Bulbin! There were various tribes of O'Dalys in Ireland, but not one of them had any connection with the blan-Daly or O'Donnells. To infer from the name blan-Daly that the O'Donnells and O'Dalys were the same would be similar to the assumption that the ^{Steele Connell Bulbin} Kinel-Connell were O'Donnells and located in Kerry. A distinction must ^{be} always made in Irish pedigrees between the Clan name, and the surname. thus: Red Hugh O'Donnell was of the northern Hy-Niall of the people of Kinel-Connell, of the tribe of Clan-Daly and of the family of O'Donnell. If these distinctions be not actually known to the genealogist, he will commit a thousand blunders and confound the different tribes in Ireland.

ni paoi, ni dain, ni peanacrae,

O'Dugan in Foras Focail.

Meath has been so long in the possession of the English that a great ~~part~~^{number} of the ancient names is obliterated, or so oddly Anglicised that it is ^{now} almost impossible to identify them with their original appellations. The County ~~was~~^{had been} divided into baronies long before the Inquisitions were taken, so that we have no clue to the ancient territorial names of those baronies called after the towns of Kells, Navan, Duleek &c. Is there no record of the division of Meath into baronies, that would show what territories were broken up to form them ~~baronies~~?

Of the Parish of Moylagh

This parish which forms the western portion of the barony of Demi. Fore is under the patronage of the B. V. Mary whose festival was celebrated there on what the peasantry style Big Lady day in Harvest. This I learned from the tradition in the parish and from the following inscription over the new Chapel in the townland of Gortnabolia:

Optimo at Maximo Deo hoc
Templum edificatum erat. A. D. 1834.

Patrona Sancta Maria

Pastore Rev. Georgio Leonardo.

by Mac Gille Finén

Finiano!!

14/E/2/14(ii)

96 I had thought that Moylagh was one of the Magh Lacha mentioned by Colgan, but I have learned from the Irish pronunciation and locality that it is not: Magh Lacha signifies the plain of the lake or Lakefield, but there is ~~and~~ not now and there never was a lake in the locality called Moylagh, and the Irish name is Maolach, which means a bald hill and alludes to the hill on which the original church stood. On the same hill stand ^{the ruins of} a Castle and close to it on another eminence ^{part of} the walls of a court (manor house) said to be built by a gentleman of the name Barnwell, who selected that hill to be far away from lakes, having been told by an astrologer that his little son would be drowned. His placing his mansion on Moy. lough hill, however, far away from loughs did not alter the will of the fates for his little son and heir was drowned one morning in a washing tub. This little story which every one in the neighbourhood believes to be true is sufficient to convince the etymologist that Moylagh does not mean Lakefield: we must therefore spell it Moyl~~a~~agh not Moy-lough.

of the parish of Lough-Crew

In the Roman Catholic division of Parishes this is united to Moylagh, which has thrown the patron Saint of it into the shade, for when a union takes place, the more distinguished Saint is retained. I had therefore

no due to the name of the saint of Lough-Crew. but ⁹⁴
the holy well which retains the name of the great
St Kieran. It lies near the church not far from the
residence of Mr. Napper, and should be called Tober
Keeran on the Ordnance map. The parish has derived
its name from a lake called Loch Cruaibe, i.e. the
lake of the hugh or tree. It contains one island
planted ^{with} ~~on which~~ ^{large} beautiful sallow or willow trees, but the lake
has not derived its name from these: every place
in Ireland bearing the name of Creeve ^{had} originally ~~had~~
a sacred tree of widely extending branches, planted
for the purpose of inauguration, or to commemorate the
death of some famous personage. Loughcreeve would
be the most analogical spelling of this name, but
custom has too well established L. Crew ^{for us} to attempt
a change of it.

There are three hills about a mile asunder in
this parish, having three ^{carns} ~~heaps~~ of stones on their
summits with which the following wild legend is
connected. A famous old Hag of antiquity called
Baileach Bhearthra (balliagh Bera) came one time
from the north to perform a magical feat in this neigh-
bourhood by which she was to obtain great power if
she succeeded. She took an apron-full of stones
and dropped a carn on barnbane; from this she
jumped to the summit of Slieve Macally and a
mile distant and dropped a second carn there;

14/E/2/14 (11) from

98th this hill she made a second jump and dropped a cairn on another hill about a mile distant. If she could make another leap and drop the fourth cairn it appears that the magical feat would be accomplished but in giving the jump she slipped and fell in the townland of Patrickstown in the parish of Diamor where she broke her neck. Here she was buried and her grave was to be seen not many years ago in the field called but a mhoita about 200 perches ^{the East of} to the moat in that townland, but it is now destroyed.

This is the very old Lady whose shade still haunts the lake and cairn of Slieve Gullion in the County of Armagh. Her name was Evelin and it would appear from some legends about her that she was of (De Dannite) origin. She is now a Banshee in some parts of Ireland, and is represented in some Elegies as appearing before the deaths of some persons. I know nothing more about her but that ^{on one occasion} she turned the celebrated Fin Mac booil into ^{a grey} ~~an~~ old man, but his soldiers dug thro' the mountain ^{of Slieve Gullion in Armagh} until they drove her out of her cave and forced her to restore Fin to his former beauty and symmetry. Does her name Eibhlin ^{leu} brocca in gullion appear in

the genealogies of the Tuatha De Danann? 99

A quatrain of her poetic composition is yet repeated at Carnbane, but, I calculate, it is a post-original.

Míre Carlleach Béupia bóic
Iomda songnaí d'áiníocap, nárín
Conarcead cáin bán na loch
Díó do bífuil anoir na rhab.

I am Cailliagh Bera, poor,
Many a wonder I have seen
I ~~have~~ have seen Carnbane a lake
Tho' now a mountain green!

What a pity that she is not alive now to throw ^{light} upon geology! Could Mr. Curry, from his vast knowledge of Fairyology and Hagiology give me any account of this old hag who left her name on this range and on Slieve Quillion?

There is an eminence in the townland of Knocklough called Slieve Quillion; and a rude stone chair on the summit of Slieve Macally called Carchoop na Carrilise Béupia, i.e., Cailliagh's Bera's Chair. It is a large ^{stone}, about 2 tons weight, ornamented with a cross ^{cut} sunk into the seat of the chair, in which three might sit together. This hollow seems to have been made in the stone with a hammer; the cross is probably the work of a modern stone-cutter. The back of this chair was broken by some human enemy to old Colin. 11/E/2/14(V)

of the Parish of Diamor.

This parish is called by the Irish Diamor, which signifies a solitude.
 ("Solitude" O'Sullivan Beare's)
 Is it mentioned by Colgan or in the Calendar?
 The pattern was held on the festival of the holy Cross.
 The ruins of the mother church of the parish and its
 grave yard were visible about 80 years ago in the
 townland of Diamor, but both are now levelled, and their
 site is a fertile spot in a field close to the road
 from Lough Crew to Killallon. There is another old
 church in the townland of Clonabrian near which springs
 a well called Tobar Caomhain, from which one would
 suppose that St. Kevan is the patron. Does his name
 or his ~~church~~ church of Diamhair appear in Colgan
 or the Calendar? He was not St. Casimbhghin
 of Glendalough.

I am particularly careful about ascertaining
 the situations of churches and saints, because when I have
 once proved the situation of a church, I may meet notices
 of the territories in which they were situated, which is now
 almost the only clue to discover the extent of ^{the} ancient
 territories of Meath, as the Inquisitions are too modern.

Honor joined me here to-day; let me know
 immediately if I am to go to Dublin, that I may
 not be kept in suspense.

Yours obedient humble servant
John O'Donovan

END

14 E 2/15

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kells, Co. Meath, concerning the history, antiquities and topography of the parish of Killallon, with particular reference to its holy well and the origins of its place name.

31 July 1836

2p.

24 cm

Included are related extracts from the 'Tripartite Life of St. Patrick'.

Kelly,

Sunday, July 31st 1836,

Dear Sir, I now send you the Name Books of the Parishes of Kilbride, Oldcastle, Killrack, Loughcrew Moylagh, Diarmair and Killallon, which complete the barony of Demii-Fore.

The parish of Killallon is called by the Irish Cl. Dáluan, i.e. Ecclesia Daluanis, and still the patron saint is Bartholomew, not St. Daluan! This puzzles me, but I believe that there are several instances of saints having been laid aside and others selected ^{in their place}. St. Januarius, if I remember rightly, was originally the St. Patrick of Italy but was laid aside for not stopping an eruption of Mount Vesuvius after being duly invoked. Can this have been the fate of St. Daluanus?

In the 40th note to the second part of the Tripartite Life of St. Patrick ^{origin} scrapes together as much as he could about ~~this saint~~ and ~~this~~ the different saints of this name.

"Daluanus de Croebach, c. 12"

"Whether this saint Daluanus be the saint venerated on the 4th of June ^{or 15th of October} under the name of Mahuan (for Mahuanus and Daluanus are synonymous) or whether he be the saint venerated on the 7th of January

14/E/2/15(1) under

"under the name of Daluarnus, is doubtful and
 "cannot be easily ascertained: for among many other
 "saints of this name of which the genealogy of the saints
 "(C. 8, 22, & 38) speaks, there flourished at this time another
 "disciple of St. Patrick called Moluanus Peregrinus, a
 "native of Britain, who, I therefore think, was the saint
 "whose nativity is celebrated on the 7th of January in
 "the church of Teagh-Bretan, i.e. the house of the
 "Britons. And hence it is probable that this Daluarnus
 "of ^{Croesbach} may be a different person from those already mentioned
 "(to wit those who are venerated on the 4th of June
 "and 15th of October) and ^{very likely} the person of whom ^{in my opinion} the
 "genealogy of the saints c. 24 speaks saying: "Moluanus
 "the son of Carthacius, who was the son of Dagreus, who
 "the son of Corcius Ocha, who was the son of Fergus Foga.
 "For this Fergus was King of Ulster about the year 326,
 "and hence this Moluanus seems to have lived in
 "Ulster in the time of St. Patrick, and the person
 "whom he left in Drumineapclim (Dromiskin).

I could find nothing about his history or
 festival day at Killallon, as he has been dethroned
 by Saint Bartholomew. There is no holy well in
 the parish but one in the Townland of Keenaghan
 and it derives its name neither from Saint Daluarnus
 or Bartholomew, but from its own ^{sanative} medicinal powers
 in curing sore eyes. It should appear on the Ordnance

map under its well established name of Tobernaspool¹⁰³
which means font oculorum.

I do not believe that Moluanus or Daluanus
was an alias name of St. Molua of Killaloe, as
those of Great Charles St. have suggested to me,
as lua and luan are distinct names of men differing ma-
terially in sound and signification.

The best spelling of the name of this parish
is Killallon, that it may agree as nearly as possible
with the name Alth-lone, which is derived from
a pagan chief of the name Luan.

It is curious to observe that Luan is still
the name of a numerous tribe in Ulster, who now
anglicised^(v) it to Lamb. ^{uan, is a lamb}

Lapis - tolle caput et volabit. ^{i.e. apus.}

But very few of the Milesian names are now retained
in Meath. ^{either the people} they have been totally destroyed, or their names
have been assimilated to English ones; ~~and~~ but the latter
is the ^{most} probable as we know that the Maguillshinans
have changed their name to Gilson and Nugent!
the Maguiggins to Goodwin, the O'Dubhains to Downes
the O'Maolhuileys to Flood, the O'Gionaighs to Fox
&c. &c.

your obedient humble servant

John O'Donovan

14/E/2/15 (v)

END

14 E 2/16

O'Connor, Thomas

Unsigned reports, made by Thomas O'Connor, concerning the history, topography, genealogy and antiquities of the parishes of Gernonstown, Rathkenny, Stackallan, Monknewtown, Dowth and Slane, with particular reference to their early churches, patron days and holy wells.

[1836]

4p.

24 cm



barle gearlan & 10th

Gernonstown Ph. is called barle an gearlaning
 in Irish, and Garlanston in English by the people.
 In the T.L. of Gernonstown is an old church
 in ruins, which is called Teampall barle an gearlaning.
 The Patron day of the Parish is the same with
 Rath Kenny Ph. - which falls on the 8th day
 of September, the Nativity of the B.V.

The Family names in this Parish are

- | | |
|---------------|-----------------------------------|
| 1 McGuire — | Tomar nige gribir |
| 2 Walls — | padra niala - ^{Pth} Wall |
| 3 McGannans — | Seopra niae ganai |
| 4 Grinings — | 41 — niae cunear |
| 5 Rachfords — | S — Ryeceapio |
| 6 Monaghans — | p — a Ryeceapio |

Rath Kenny Ph. is called rat ceannagh
 from a man named Kelly - some say Kenny,
 who, tradition says - occupied the old castle,
 which is now in ruins in Rath Kenny T.L.
 In this Parish no vestige of the walls of the old
 Church remains. The Protestant Church of
 Rath Kenny occupies its site. 14/E/2/16(7)

Patron day is mentioned under Gernowstown ^{here}
Near Rathenny House - are two large stones, which
~~though~~ described in 'Name book' page 23. as part of
a Cromleac, are not known, however, by that
name among the people. They are sometimes
called large stones, and said to have been
thrown from Sarah Hill by Pionn Mac-
Cumhail.

The Family names in this Parish are

- | | | |
|-------------|---|--|
| 1 Magaurans | — | Peadar mac ^b Samuiri - Peter Magauran |
| 2 Tiernans | — | Seorpu mac Tigheanain - G. Tiernan |
| 3 Grehans | — | P — Speacan - P. Grehan |
| 4 Keelys | — | P — a h- ^h lig - P. Keely |
| 5 Moyles | — | P — a Maol - P. Moyle |
| 6 Reillys | — | Tomay - a Reil ^h g - J. O'Reilly |
| 7 Downys | — | Seumay a d ^h ring - J. O'Dowry |

Stackallan ^{ph} is called in Irish ^{toig} Callag^h.
Domus Gallani,

Patron day of the Parish is the first Sunday of
Harvest i.e. of August.

There is ~~no~~ no vestige of the walls of the
Old Church of Stackallan now visible.
The Protestant Church stands on its site.

Over the door of this Church, is a stone bearing a ~~coat of arms~~ ^{armorial bearings} very curiously sculptured having an inscription under it, for which see same book p. 24-

In the T.L. of Harmonstown, is a well distant from the Church, about 1/4 of a mile to the S.W. which is called Toban Mpe.

The Family names in the Parish are

- | | | |
|-------------|-------|------------------------------|
| 1 Keelys | _____ | P. a Caoimh - P. Keely |
| 2 McKennas | _____ | P. a Mac Ceara - P. McKenna |
| 3 Murrays | _____ | P. a Mpeadair - P. Murray |
| 4 Sheridans | _____ | F. a Fipidean - P. Sheridan |
| 5 Connors | _____ | P. Connors - P. Connors |
| 6 Farrells | _____ | F. a Fipideall - J. Farrelly |

Monknewtown ^{name} is called baile nua na manach - which it obtained, according to tradition from a monastery, which was formerly erected there & did it belong to Mellifont Abbey -

In the T.L. of Monknewtown is an old Church in ruins, which is called campall-b-n na m.

1812/16 (ii)

Within 20 perches of this Church to the South, is a well called Tobay ywca bânne, which was frequented on the 1st Sunday of harvest, until a Mill was erected convenient to it, since which period, the people have ceased to perform stations at the well on that day.

Some persons say it derived its name from its being dedicated to Saint Baran. Miom Bânian but I think it is called so from its being situated in a low ground or strath, which, in all probability, was formerly waste and uncultivated, on which account it would be called ywca bân, or the lay strath, since ywca bân signifies a lay field - whereas if it was named from St. Baran, it would have been called Tobay Bânian, or even with the word ywca - it would be Tobay ywca Bânian not bânne or as some pronounce it Bân.

Patron day of the Parish is Lady day. 15th of August.

Family names in the Parish are -

- | | | |
|------------|-------|-----------------------------------|
| 1 Druers | _____ | Peddor Druis - Peter Druer |
| 2 Gormans | _____ | Tomor a Gorman - Tho. Gorman |
| 3 Berriels | _____ | Rydeard Berpeall - Richard Beriel |
| 4 McQuires | _____ | |
| 5 Whites | _____ | Seimay fawt - James White |

Dowth ^{Pk} is called Du'ud, for which name there is no signification assigned by the people. I conjecture it is Dumaid, a name frequently to be met with which frequently occurs in places along the sea shore, signifying sand banks. Hence the C.L. of Dowth extends to the Boyne river forming ^{the N.E. boundary.} ~~an~~ its banks - some appearance like the dumaid along the sea - there is likewise another name given by the people, to that part of this townland which joins the Boyne water viz. ^{marshes} Meshes, a name, which is frequently given to ^{watery} ~~land~~ along the sea coast - (Vide Donalack Parish - Co. of Louth) - of which ^{sort of land} there are 21 $\frac{1}{2}$ acres in this T.P. (Vide N. Book p. 87) 14/E/2/16 (iii)

In the T.P. of Dowth are the ruins of an old church called ~~tenmpall~~ ^{tenmpall} Du'ud - Within 4 perches of the church there was a well called Toban ^{Seanicam?} Seanicam, St. Senachem's well. in which, a woman is said to have washed some dirty clothes, after which pollution, the well remained a distance of about $\frac{3}{4}$ of a mile to the South of the old Church. It together with the same trees which overshadowed it in its former situation, are pointed out in a place called the Meshes under Fern hill.

very near the Boyne River, to the N.

St. Seanachan's day is still celebrated in the Parish - 8 day days before Christmas day - i.e. 16th or 17th of December

The Family names in the Parish are

- 1 Doonans _____ Seanan a Duinn James Doonan
- 2 Keigeltys _____ Mathew Cough's - M. Keigeltys
- 3 Killecks _____
- 4 Smiths _____ M. Lydon - M. Smith
- 5 Conways _____ M. Connors - M. Conway
- 6 Drews _____ J. Dwyer - J. Drew
- 7 Bories _____ T. Mac Brien - J. Bories
- 8 Staffords. _____ T. Stafford - J. Stafford

Glane Ph. is called 'but' aine. for which name tradition is not able to account. it is said by the people to be - but for baird a town and aine a person's name: but the correct name is baird Slaine i.e. Slane's town.
see Keating's preface.

In the S.E. part of Glane Castle demesne, on the North bank ~~to~~ on the Banks of the Boyne to the North. are the ruins of an old Church, called - the Hermitage of Eric - by the Irish speaking people it

is called *múir na mbpácair* - ^{habitation} *muris Fratrum* 110
a short distance to the N. W. of the ruins. lies a
flag about 7 feet long formed like a coffin, and
having 6 images sculptured on each of its opposite
sides, representing, the people say, the twelve
Apostles. When the Castle of Glane was
being built, this flag was fixed in the wall
for an ornament, but the wall ^{gave} fell the following
night. it was repaired several times, and the
wall continually fell. at length ~~the~~ it was
brought back ~~to where it now lies~~ and left
~~there~~ where it now lies. - N. by N.?

about $\frac{1}{4}$ of a mile to the N. W. of the ruins
is a well called Lady well *Cobair mór*
at which stations are performed.

The Patron day of the Parish is Lady day
15th of August.

The people say this Church was erected
by St. Eire, who was Bishop there.

[illegible]

whoever wrote the descriptive remarks in the
monach book of this St. gave the following account
of this monastery. "This abbey of Canons Regular was founded
"in a very early age on a hill at some distance from
"the Hermitage, and was for many years the residence
"of a Royal Prince" - here he broke it up to

make the description appear as taken from tradition
but it is more than probable from the very words
of the description, that it is not tradition, and that
therefore, it is a quotation from ~~the~~ some written
account of this Monastery. I have met with the
very identical passage from which the above lines
have been taken, in what is entitled 'The Post
Chaise Companion', or 'The Traveller's directory
through Ireland' - the remainder of which
story is thus continued. 'for Dagobert, King of
Austrasia (part of France) when only seven years
old, was taken by Grimwald, mayor of the Palace,
and by his direction was shorn as a monk, rendered
unfit to hold the reins of government, and banished
into Ireland: he was received into this abbey, where
he received an education proper for the
enjoyment of a throne. He continued here
20 years, when he was recalled into France
and replaced in his government. 14/E/2/16(IV)

Now tradition says, ^{that} one of the Dagoberts died in this monastery, and the stone of which mention has been made above is pointed out as bearing ~~his~~ the arms of his ~~country~~ ^{and} place over his grave, bearing a representation of the arms of ~~of~~ his country. — as to family name, I could not get any of the ancient stock of this P^{sh}, pointed out to me, — they say the now inhabitants are not of the ancient families of the place. —

In Carrikkdexter I. L. is an old castle in ruins, which, the people say, belonged to Heming who had an ~~and~~ Estate there before. Cunningham, got possession of it —

END

14 E 2/17

O'Connor, Thomas

Unsigned reports, compiled by Thomas O'Connor, concerning the history, antiquities, traditions and topography of the parishes of Grangegeeth, Drumcondra, Ardagh, Inishmot, Syddan (Siddan), Loughbracken (Loughbrackan) and Killery (Killary), with particular reference to their early churches, patron days and holy wells.

[1836]

6p.

24 cm



114

Grangegeth P^h - is called *Sparrig na Gaite*.
In the T.L. is an old Church in ruins. which
is called *Teampall Sparrig na Gaite*. or *Teampall*
na Sparrig -

Patron day of the P^h is, ^{the} 8th of September, the
Nativity of the B.V.

There is a tradition that there was a Castle at
the distance of about 50 perches to the South
of the old Church, immediately to the S. of the
road leading from Glane to Ardree, at the
distance of about 2 miles from the former.
part of the walls ~~were~~ ^{was} standing about 50 years
ago. A very remarkable Cave 8 perches
long, and arched ^{above} ~~over~~ head, having a few additional
^{sufferaneous} apartments connected with it, ^{lies?} ~~lay~~ to the South
of the Castle, between it and the river of Grange
which crosses the road here. The entrance
to this Cave is now stopped. 14/E/2/17(1)

A man, who resided in a house adjacent to
this Castle, shortly after it became ^{was} deserted, ~~was~~
had the honor of breakfasting one morning
together with a ~~small~~ very little old man,
who came into his house a few minutes before
breakfast. —

after his report he took ^{up} his leg and put it in such a position as to rest his head on the sole of his foot or rather on his big toe which was as broad as the palm of any Meathian's hand. —

The principal family names in the Ph. are

Kealys

S. mál-ceilé

Weldons

p. balatan

Roche

p. Roite

Halpennys

mac n. alprn. p. a halprn

Hogans

S. ugan

Goodwins

p. a gñgn

Callaghans

F. a Ceallhian

Conlans —

S. - / conallan —

In Killery I.L. is also the ruins of a castle.

Killery Ph. - is called cill eipe (pron.)

In Killery I.L. there is an old Church in ruins, called ~~ceaspull~~ cill eipe.

The Patron day of this Ph. I could not learn -

There is a well within ^{about} 200 perches of the Church to the N. Called tobap Seacog.

In Lohinstown (Lower) - there is a well called tobap bridge. 14/2/17 (ii)

There is a patron held on the 10th of July in Hoardstown I.L. called patron na cloice ^{from} from a stone called cloic parach, which stands on a ^{small} moat in the I.L. part of the I.L. - about 3 1/2 feet in height of the stone is visible above ground - the moat has been partly removed.

This is the ancient name of this Patron - it is now generally called patron a t-pleibe

Slieve Breagh. alias shab na s-cape - the western part of the mountain called shab breagh. it extends from Rathkenny in the Co. of Meath - to Clough-head in the Co. of Louth. the description of this Mountain has been given in the Louth. Letters. as received there. here we find, this part of the mountain

117 retains the original name. — There is part
of it called yhab dub — ^{this is sometimes called} ~~and part yhab na g-cape~~
or at least part of it is so called.

The Family names are —
Meath — ^{recte mac Connide,} mac na mide — ^{John Meath} Seon mac na mide

Heary — mac. yohapais

Finigans

Kellys

Keelys

Reillys

Governs,

a refinement of Maguaxan of Lifford.

118

Drumcondra Ph. is called Drumcondra -
This name is not explained by any one, whom I
met with. The explanation the people give for it
is foolish and unworthy to be noted.

Patronday of the Ph. is Saint Peter's day.
In the T.L. of Drumbride is an old church
in ruins called campull Drumbride -

There is a flag about 30 perches from the Church
to the N. having, ^{as} the people say, the impression
of (some) Saint's Knees in it, which is hence called
leac nanglúin - (from) leac ma glúin - The people say
it has in it the impression of the Saint's Knees,
but when asked, who the Saint was, they cannot
tell.

At the distance of a mile from Drumcondra
Village, to the R. of the road leading to
Carrickmacross, is a well called Coluacille -
there was a station held at this
well formerly - the performers of it were obliged
to go on their knees from this well to Drumbride
Church, in consequence of the difficulty of
doing which, it is said, none ever performed
the station, except one person. 14/E/2/17 (m)

The principal mount in Drumcondra T.L. lies about ^{60?} 100 perches distant from the Village to the N.E. - the other lies at ^{30?} the distance of about 40 perches to the W. - There is another small mount ^{foot} on a hill, ~~in~~ a mile to the East of the Village, which is called Adorn's hill from the Proprietor. -

In newstone T.L. is an old castle in ruins - called cloinnad, from which the T.L. is denominated. Fleming is said to have built this Castle, who was proprietor of all the Lands from Lane to Ballyhoe within the Co. of M.

The Family names are

Kilpennys	O'Brilars
Kannels	O'Kells
McDonnells	O'Conors -
Sauls	
Hickey	
Hoey	
Hughes	
Murrays	
Papp	
Sheekeys	
Pradys	

§ 10.

§ 11.

RIA

before
11/12/17 (iv)

There is an old stone belonging to the former church, yet remaining in the gravel yard, which is shaped like a Chalice

Ardaugh Ch. is called ardaugh -

In Ardaugh T.L. are about 5 feet in height of walls, the small remains of ^{the ruins} Ardaugh Castle. It stood on a small hill or rising ground.

The present church of Ardaugh stands where an old church was built, of which no trace is now visible.

I could not learn who the Patron Saint of the Parish, is

Ballyhoe Lake is called *Loe Beulata hoo*, which the people call *Loe can*,

There is a point of land, running into the centre of this Lake in a N.W. direction, containing about 15 Irish acres, ~~about~~ surrounded by water excepting that 34 perches in breadth of it connects it with the dry land; it is called Leisley

The Family names are

The Kettons
O'neills
McKennas
McCaffreys
Allens
McEvers
Seagraves

Mr Brides
Mallones
Smiths
—

There is an old Castle ⁱⁿ America, which is called *Capplean na cloe* *ppabais* —

Irishmot Ph. is called ^{moct (recte)} canay moct - The people
 say it signifies the island of ^{Moct} Moct - who was
~~the~~ Saint, that built the Church, the ruins of which
 are still visible on a small spot containing about
 2 acres of ground - which was formerly an island
 and is now surrounded by a great extent of low marshy
 ground, which is ~~often~~ flooded over every winter
 giving the place still the appearance of an Island.
 It is also said ~~he~~ ^{it} was ^{from} the same Saint
 who presided over the Monastery of Louth, this
 place took its name.

His day is not celebrated here, Nor could
 I learn that the ~~date~~ day of any Patron St.
 is now celebrated in it.

A Castle stood in Mandistown T.P., ^{immediately} to the
 R. of the road leading from Drumcondra
 to Ardree, and about half way - between both.
 I could learn nothing as to its builder or
 last occupier.

There is a river called by the people Corkey river,
 running ^{partly} between the Counties of Meath and Louth,
 from Screedog Bridge to Corkey Bridge and
 thence to Ardree. It ~~takes~~ derives its waters
 from the hills around it - and its

1248

Polecastle T.P. - In this T.P. at the distance
of 4 miles from Ardee, to the L. of the road
leading from that town to Kibber, there stood
a Castle, but who the builder, or occupier
of it was I could not learn - the people
call the T.P. parc & capleam - Castle Park.
yet I could not ascertain whether they apply
the name to the whole T.P. or to the field
wherein the Castle stood, nor do they know it
themselves - but there is, however, no other
Irish name for the T.P. -

The Family names in this Parish
are

Reillys

Louths

Adams's

Gallers

Sheils's

S. & Luth

who are a French descent. - Fairleagh - p. Sailer.

S. a fair

Loughbracken - *Rh.* is called *loc breacarn*.

In Loughbracken T.L. is on a small hill called *choc a tcamproll* - is our old Church in ruins - there is no burial now at it.

The Patron day of the Parish is said to be the same with that of Drumcondra *Rh.*

In this T.L. is also a Lake, called *loc breacarn*, which gives name to both T.L. & *Rh.*

The Family names in this *Rh.* are

McDaniels

Veldons

Guilshenans

Careys

Brammons

——— caggaris.

name from a ^{small} farm of land in Mentrin¹²²
I.L. called Corky Land

on this farm is a hill called enoc-jmochin.

As to Family names I could
not find any of the old Irish stock
here.

14/E/2/17(V)

Syddan Ph. is called papayte an t-¹²²phidh
The site of the old Church is still traceable
within the Church yard of Syddan Ph.

The people say, that three brothers, whose names
were David, Nicholas, and Inathal, built
the three neighbouring Churches. of Syddan,
Killery, and Mitchelstown. David built Syddan
Church, Nicholas built Killery Church, and
Inathal built Mitchelstown Church.

Hence it is said St. David is Patron St. of
Syddan Ph. his day is celebrated there on the
1st of March. it is called la'it dabið

Lady day - 15th of August is also celebrated here
as Patron day of the Parish according to what some persons
say

129
The name Syddan has been, in all probability derived from
this little hill, which name, I think, was applied to the hill, before it was called
Syddan. The name Syddan is a corruption of the name Syddan.

In ~~upper~~ ^{about 1 mile N. of Syddan village} Woodtown upper, is a well, called by
the people tobay bropain - St. Biorrain's well.
This in the descriptive remarks in Name Book
is called Lady well. I have met with
an one, who called it by ~~that~~ ^{such a} name.

Tradition says, that a cripple ~~was~~ carried to it
on a ^{Litter} ~~crutches~~ in order that he might perform
a station there, he was able to walk back
and left the ^{Litter} ~~crutches~~ behind him at the well,
it struck root and grew a large tree, which
is pointed out even at this day at the well.

There is a little hill $\frac{1}{4}$ of a mile to the N.W.
of Syddan village, called in Irish cnoc at-pas-
aige - Priest's hill, - It lately obtained the
name of Syddan hill, but it is never called
by the latter name, by the Irish speaking people.

Site of Syddan Castle, is called mota an t-
-fidam - The Castle, which stood on this mount
was built by Fleming, and pulled down by
Cromwell.

END

14 E 2/18

O'Connor, Thomas

Unsigned reports, compiled by Thomas O'Connor, concerning the history, antiquities, traditions and topography of the parishes of Mitchelstown and Colp, Co. Meath, with particular reference to its early churches, holy wells and patron days.

[1836]

3p.

24 cm



126

Mitchelstown Ph is called - Caste Hyneal
from a former proprietor of the lands in
the Ph.

Patron day of the Ph I could not ^{learn} ascertain

There is a division of these lands called
Clontail, which name is known to very few
persons in the Parish - Johnny McConnin, a
land surveyor, and one more know the name
they call it Clun toll for which, they could assign
no signification, though Johnny is an Irish
Scholar, and they say it was always spelt
Clonteel in old Deeds.

Johnny says - the Boundary given of Clontail
is wrong - that that division which is called
Mitchelstown T.D. in the Name book, was always
understood among the oldest residents of the
Parish, to be Clontail - and that, what is
called Clontail in the N.B. - is the Mitchelstown
of the inhabitants. He himself could point
out the boundary of every inch of both town lands

14/E/2/18(i)

As a corroboration of this - he says - that ^{he heard} the
old men of that place, ^{often} telling
that Stokes - had a Castle in Clontail
which he used exclusively ^{as} a nursery for
his children - he pointed out ^{to me} the field
where it is ~~said~~ to have stood. It is about
 $\frac{1}{4}$ of a mile from the ruins of the old Church
to the right of the road, as one goes ^{from that place} to
Lobinstown - This land, though ^{lying} ~~placed~~ according to
the description of the old people of the place, in
Clontail, is placed according to the boundary
given in the Name book - in Mitchelstown.

There is an old Church in ruins in Clontail
as ~~the~~ remarked in the N.B. -

In Stokestown T.L. there is an old Castle
in ruins - called Casplean barle poocay
could clun toll - be clun toll as there
is a tradition that Mitchelstown Church was
built by a man of the name of cariall.
Vide Sydolan P. Supra - ? -

Magraths - are the only old residents in
this Parish -

128

Colp ^{Ph} is called by the Irish speaking people. colp, colp, and colpa - This name is said by them to have been taken from St. Colpa, who was by nation a Scotchman - a fellow countryman of St. Patrick - There was a monastery, it is said, at Colp - though there are no remains of it now. I could not learn ^{who} the Patron Saint of the Parish is, as it is united with some other Parish - Some say, Saint C. Cille is Patron Saint of it -

In Shagreenan T.P. is an old Church in ruins, which is said to have been erected by Lycianan.

It is also said - there was a Monastery in Dunagarny T.P.

Tradition says that a Castle stood immediately to the N. of Colp Church -

The only ancient family names in the Parish are - Mathew and Daly -

14/E/2/18 (11)

129
In our enquiry about Colpa of the Sword, when we were
in the County of Louth, we received information, that he
was drowned ^{by force} in the Boyne, that his body was taken up
and interred in the Church yard of Colp, which name
has ^{ing} been taken from his ~~name~~, became ~~the~~ name of the
Parish. It was also said, that his grave was still visible,
having a rude stone over it; that some time ago, a
Stone-Mason ^{sculptured} cut on it the Coat of Arms of
Spain.

Now I made all the enquiry possible about the truth
of this story, and I find no part of it clearly borne out.

There are some men in Colp village immediately at the Church
who think, they have heard something respecting it. One of
them went along with me into the Church yard, and pointed
out to me where he thought, Colpa of the sword was
interred: the place is within a few yards of the Church
to the North. There is a stone ^{lying horizontal} over his grave, which stone
is sunk in the ground and covered over with green sods,
excepting two small parts, which are visible. There is no
Coat of Arms ^{sculptured} cut on this stone, neither could I see any
stone bearing a Coat of Arms ~~cut on it~~, within the
Church yard, except one, the half of which appears
to have been broken off - Coat of Arms on this stone ^{is}
It is handed down by tradition here, that the stone
bearing the Coat of Arms of Spain, was placed over
a Priest's grave, and that when the New Church was

130

(being) built, the remains of the old Church was pulled down, that this stone (bearing the Arms of Spain) being fixed in the wall of the old Church, was, on its being loosened, put into the Priest's grave, and covered over with ~~the~~ earth.

How very easy it is to arrive at any satisfactory conclusion respecting the origin of the Name of this Parish, amidst such broken, patched and conflicting tradition!!!

END

14 E 2/19

O'Connor, Thomas

Unsigned report, compiled by Thomas O'Connor, concerning the history, traditions, antiquities and topography of the parishes of Julianstown, Stamullen, Clonalvy, Ballygarth, Duleek, Moorechurch, Ardmulkin (Ardmulchan), Painestown, Knockcommon, Fennor and Killsharvan (Kilsharvan), with particular reference to their holy wells, early churches and patron days.

[1861]

5p.

24 cm

Included is an account of the local lore concerning St. Patrick's association with the parish of Stamullen.

Indianstown ^{Pd.} is called *bale mharj*.

14/E/2/19(1)

There are no ruins of a church in this Parish.

- The Patron day is on the 8th of September -
 Lady day.

I am told, there is likewise a Patron held
 in Indianstown on Patrick's day -

This causes some doubt respecting the Patron
 Saint.

Old Family names in this Parish are
 O'Callaghan

O'Connell

O'Connell - same with O'Connell:

Killsharvan Pd. is called *cll yehbarj* -

it is said Sharvan - was a Saint.

There is an old Church in ruins in this
 T.L.

The Patron day of the Parish, I am told,
 is the 11th of June, I could not learn
 the name of the Patron Saint.

There is a well in Shallow T.L. called
 Columbkille's well. - Tobay Coluym cille.

I could find no old Irish Family names in this Pd.

Ballygarth Ph. is called baile garth.

In Ballygarth T.L. there is an old Church in ruins -

I could learn no more particulars respecting it, as there are none of the old ^{Garrigis} Irish Stock residing in it.

Moorechurch Ph. - is called ~~camp~~ baile murray.

Patron ~~day~~ ^{day} - is 15th of August.

In the T.L. - is an old Church in ruins - called ~~camp~~ baile murray.

In Irish town T.L. is an old Church in ruins which the people call Chapel Castle.

In this T.L. ~~th~~ on the Sea shore is a well called St Patrick's well - tobair patraic.

Family names ?

Stamullen P^h is called - ṛeá'maoilín - This name
 is accounted for in various changes of the story,
 got up for its explanation, It runs thus for
 the most part, - St Patrick having yoked a
 bullock in a dray laden with stones and other
 materials calculated for the erection of
 a Church, determined to build ~~the~~ ^{it} Cha wherever
 the bullock stopped. The bullock, which was
 a maoilín (i.e. without horns) stopped where the Church
 was afterwards built, hence, it was called
ṛeá'd maoilín - (maoilín-stopped) - all a damned
humbug!!! for the name is, if it were known,
ṛoig'h maoilín - Domus Mailini, but all the Irish names
 are corrupted in this part of Meath. - It has
 been manufactured into English, just as Stickillen
 in Louth, which is called ṛoig'h cillín, Domus Kelleni
 and Stackallen - in Meath, called ṛoig'h callán
Domus Callani.

There is an old Church in ruins, in the
 P.L. of Stamullen, called ṛeá'maoilín.

The Patron day of the P^h - is on St Patrick's
 day -

14/E/2/19(ii)

Clonalvy is called - Luam Abia -

There is an old Church in ruins in Clonalvy
which is called teampal-é-n
The Patron day - is St-Johns - 24th of June

Duleek is commonly pronounced du'lice
 which is, a strange corruption of *Dulm-lige, domus Lapidea*

There is not one person found able to explain the signification of this name except a few who ^{having} read it in some History of Ireland, say that it signifies Stone House.

The people point out the remains of the first house, that was built of stones, in Ireland.

Tradition says- it was built by St. Patrick.

Some say it was built by St. Kieran.

however it is called by a few, who pretend to know its name, St. Patrick's Chapel.

It stands at the distance of about 6 perches from the Church yard of Duleek, to the West, in a garden belonging to Richard Stapleton.

14/E/2/19 (iii)

One of the Stapletons, who was a Chandler by trade, fixed the old walls and made use of it as a work-house. This circumstance obliterated every appearance of its supposed antiquity. There is, however, on the S. E. Wall wall, a pointed door about 6½ feet high and 3½ ft. broad - inside to the right of this door, is a Cistern on this wall.

The length of the house, as it stands at present, is 16 yards, and breadth 5 yards - a gable stands at the distance of about 7 yards from the N.E. gable, dividing the building into two apartments.

There is an abbey in ruins at Dulce called Mary's camp & Co. Three detached portions of it remain - the first portion, that presents itself, as one enters the demesne within which it stands, is called by the people Castle rag -

Some persons say it was built by St. Kenan - who is Patron St. of the Parish - his day is celebrated in the Parish on the 24th of November -

There is a well in Steenage T.L. called

St. Kenan's well; ^{it is} overshadowed by a large thorn bush.

Donore ^{Ph} - is called dun uadap -

In the T.L. of ~~Sheep~~^{house} is an old church in ruins. called campat. d-u.

In Staleen T.L. is a well, called tobap pan Maia. which the people speaking English call St. Anne's well.

campat
na tye

~~I hear~~ I am informed also that there is an old church in ruins in the T.L. called

some persons say. The Patron day of the Parish - is 5th of July, which is St. Maie's day. - Others say it is 9th of October but do not know the name of the Patron Saint.

Ardmulkin Ph is called ard mullaican -

There is a well in the T.L. of ardmulchan called tobap patpare - It is, as well as I could learn, distant about 300 perches to the W. of an old church which is in ruins there. called campat ard mullaican

The Patron day of the Ph was held on the 1st Sunday of August. which

14/E/2/19(U)

is called domnach Ćpxm dñb —

It is said - the Patron day - is now held on the 15th of August. But I am inclined to think, and that on some good authority, that the Patron day is still held on the 1st Sunday of August.

Reillys and Smiths are the most numerous Family names in the Ph

Painestown Ph is called balle faddon. I could not learn whether this is an original Ph or not - there are no ruins of an old church in it, nor are there any marks of antiquity about the churchyard, where the Protestant church now stands. neither could I learn from the inhabitants whether the present church ~~is~~ stands on the site of an old church or not. — I have heard from an old man since I wrote the above that there was an old church in this Ph, and that the present one is built on its site.

139

The Patron day - is the same with the
Patron day of Harvestown (this is a Pth Name in
the Catholic division) which is on the 15th
of August - (This is a confusion of the Patron days, as they are
united Pths)

There is a well in Thurstenstown T.L.
within 80 perches of Thurstenstown House,
to the South. called Toban ycapid.

There is a bridge on the Maran road
between Dolandstown T.L. and Pth of Abel-
mulkin, which is called Brideswell bridge
from a well called from St-Bridget -
Toban bridge

The Family names are -

Reillys

McCaes

Yorks

Larkins

Kugents

Farrells

Clarks

Kellys

Conors

14/E/2/19(V)

Knockcommon Ph. is called cnoc cumán

In Knockcommon T.L. is an old church
in ruins, called ceampal cnoc cumán

The Patron day of the Ph. is 15th of
August

The Principal Family names in it are

Reverens

Nuttys

Kellys

Rodys

Lynches

Fennor Ph. is called fronarr

There is an old Church in ruins
in the townland of Fennor about 40
perches to the South of the Boyne

There is no burial at it at present
The Patron day of the Parish is the Sunday
following Michaelmas day. —

END

14 E 2/20

O'Connor, Thomas

Unsigned notes, made by Thomas O'Connor, concerning the history, antiquities and topography of the parishes of Athlumney, Staffordstown, Kilcarn, Dowdstown, Templekieran (Templekeeran), Lismullen (Lismullin), Monktown and Follistown, with particular reference to their early churches, holy wells and patron days.

[1836]

3p.

24 cm

Included are references to the mill at Blundelstown, Templekeeran, Co. Meath, known locally as the 'first mill built in Ireland'.

1448
Athlumney Pth is called Ardymneach
In the T. L. of Athlumney, is an old
Church in ruins - called Teampal n. l.
The Patron day of the Parish is -
St. James's day, 27th of July -

Follistown Pth is called baile follait.
In the T. L. of Follistown is an old
Church in ruins called Teampal baile
follait - within 30 perches of it to the North,
there is a well called coban n. r. p.
The Patron day of the Parish is on
the 8th of September - Lady day.
The only old Families in this Parish
are the Dalys and Magraths
14/E/2/2001

142 *Staffordstown* th is called *basle an y tafardais*
In the *T.L.* is an old Church in ruins -
called *campal b-y-*

Patron Saint - ?

It is said a man of the name of
Cusack built a Castle in this *T.L.* no
trace of it remains now.

Kilcarn th is called *cille capn*

There is an old Church in ruins
in the *T.L.* of *Kilcarn* - called *campal*
c. c.

St. Stephen is the *Patron Saint* of
this Parish - his day is on the 26th
of December.

The *Barrys* are the only old
family in this Parish.

Dowdstown^{ph} is corruptly pronounced Duycan -

In the I.P. if Dowdstown is an old church in ruins,
called teamphal Duycan

I could not learn the Patron St. of this ph
as it is united with another.

There is a well (not a holy well) in the townland,
which is called tabar na mpar

Temple Kieran^{ph} is called teamphal Crápan

There are no remains of the
old church in this Parish. Yet
there is a tradition among the
people, that, when St Kieran, was
building his church, at this place, he
lodged at the old Mill in Blundelstown
at the river Gabhra. 14/E/2/20(11)

I could not learn that Kieran's day
is celebrated here now; neither could I learn
what ^{day} is the Patron day of the Parish.

In Blundelstown I.L. is a Mill, which tradition
says, is the first mill built in Ireland -

It stands on the North side of the River Gabhra which supplies it with water. The common name for it now among the people, is Lisnullen Mill.

This mill is said to have been erected by a Scotchman named Hand, who was brought to Ireland for that purpose by the King of Tara, in order to liberate a Concubine of his from hard labour, condemned by the Queen (of Tara) to grind as much meal with a ^{Quern} cloe inori, as would be consumed in the Palace, when she discovered her intrigue with the King. The mill ~~is~~ was always hereditary in the family of the Hands. The name (Hand) became extinct, with respect to this family, in the Mother of the present proprietor of the Mill, whose name is Christopher Burnes.

The River Gabhra, takes its rise in a bog in the Towland of Prantstown in the Pth of St. Green, receives a tribute from Tara hill, joins the Shene, at Dowdstown, and disappears in the Boyne at Ardsallagh.

145

Lismullen Pth is called Loynimlin - Monastir Moleneni

I could ^{not} learn who the Patron Saint of this Parish, is, by reason of its being united to some other Parish.

There is a tradition, that there was a Monastery in Lismullen T.L. adjacent to where Lismullen House now stands. There is a well called Sunday well tobair domnaigh ^{sons tabairthe}, about 40 perches from the Site of the old Monastery to the East.

Monkstown Pth is called in Irish baile na h-annach, wherefore it ought to be Anglicised Monkstown. The Patron day of the Parish is 15th of August.

In Cusackstown T.L. there is a well called St. Patrick's well - tobair patraig - at which there was a flag, bearing the impression of his knees and Crozier - It is still to be seen in a drain, into which it was removed by some person.

There is an old Castle in ruins in Monkstown T.L. which was occupied, tradition says, by a man named Dunval.

14/E/2/20(M)

It is said, a Monastery formerly stood near this Castle, and that, there was another Monastery in Deerpark T.L.

There is an old Church in ruins in the townland of Monkstown, called **teampall baile na Mandach** -

Family names are

Butlerys { who came together with Dowdal, ^{who was} the proprietor of Monkstown Castle, _{now in ruins}

Flanagan

McKernan

Burnes's

END

14 E 2/21

O'Connor, Thomas

Unsigned report, made by Thomas O'Connor, concerning the history, traditions, topography and antiquities of the parishes of Skreen, Danestown and Macetown, Co. Meath, with particular reference to their early churches, holy wells and patron days.

[1836]

2p.

24 cm

Included are accounts of the lore and traditions concerning St. Coumbkille's associations with the parish of Skreen, Co. Meath.

147

Shreen ph is called Scrinium, and very often ~~called~~ Scrinium
Colum cille - Scrinium divi Columbae by the people.

On the hill of Shreen, is an old church in ruins, called ~~Teampall~~ Teampall na Soghie. The people say, ^{these are} the very walls built by Columba Cille, and that, at the time of its being demolished, a Protestant Church was erected eastward of it, the site of which is still shown.

St Columba is the Patron Saint of the Parish - his day is on the 9th of June. 14/E/2/21(1)

Within 40 perches of the old church to the N.W. is a well called Cobair Colum cille - Fons divi Columbae.

The tradition is that when Columba was building his Thrine, there was no fountain near the place - he caused, by virtue of his prayer, that a fountain of clear water broke out here - as a memorial of which, he fixed iron nails in a flag, which is still visible at the well, having protuberances about the size of the heads of ~~large~~ nails - It is said, they were often attempted to be cut with a Chisel and were found to be Iron or Metal. i.e. pot-metal.

There is a stone in the S.E. part of the grave yard, bearing Columba Cille's image. Sculptured on it - it was first fixed over the door on the Southern sidewall of the old church - it now stands at the head of a grave.

There is also an ancient stone Cross -
 standing in the N.E. part of the Church-
 Yard; and to the S.E. of the old walls there
 is a long stone lying horizontal - having sculptured
 on it - the form of a Cross extending ^{nearly} its whole
 length which is about 6' ^{ft} - at the top ^{the cross} ~~it is~~ ^{turned}
 into the shape of a ^{human} face - and at the foot
 to the one side of it, there are apparently
 these figures 111108 -

There is, in the S.W. part (of the Church
 Yard) a circular stone, 18 Inches in Diameter,
 having a hole in the middle, which the
 people say, is a part of a Græm, used
 when Columkille was building the
 Church -

Family names - are

McRowne

O'Connor

Duffy - Seamus & Deapath

O'Reilly

Macetown th is called baile mápp - 149

There is an Old Church in ruins in it.
Called temple b-m-

This Parish is united with Rathfeigh, and
therefore - the Patron day ^{of both} is the same - 15 nth
of August,

Danestown th is called baile d'áine -

In Danestown there is an old Church
in ruins. Called temple b-d-

There is also a well in it Called
tobar na trionorde Fons Trinitatis

Trinity Sunday is the Patron day of
the Parish —

END

14 E 2/22

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kells, Co. Meath, concerning the history, antiquities, religious traditions and topography of the parishes of Rathkenny, Staholmoge (Staholmog), Emlagh, Kilbeg and Stackallan (Stackallen), Co. Meath.

1 August 1836

4p.

24 cm

Included is an account of the topographical origins of Navan's place name.

Kells, Monday, Aug. 1st 1836.

Dear Sir,

You observe that the 3 summer months are over, and Meath not half finished. I now send you the Name Books of Gernonstown, Rathkenny, Stackallan, Slane, Grangeeth, Loughbrackan, Monknewtown, Douth, Colton, Lullyallan, Killery, Ardagh, Drumcondra, Inishmot, Colongill, Dunmoe, Syddan and Mitchellstown with Honors observations on the singular or remarkable remains in each of them; also the parishes of Staholmoge, Enlaga and Killeeg.

of Rathkenny.

It is more probable ^{that} this Rathkenny in Meath, lying 6 miles to the North of Navan is the Rathkenny of the Annals, and that I was mistaken in making it the Rathkenny in the S. E. of the County of Cavan. See Letter from Bailieborough. The Rathkenny in Cavan was a much more insignificant place than that in Meath, as will appear from the remains at both places. Let this, however remain for future consideration when we are (if ever) forming an ancient Map of Meath.

14/E/2/22 (i)

The parish of Stackallan is called in Irish Top's Callan, i.e. the house of St. Callan. What a dreadful corruption Stackallan is for Teshallan or Tecallan?! In the County of Meath and throughout Ulster, and in Leinster, the word top's, ti's, or teach is regularly anglicised, Te, Ti, or Taugh, as Tedavnet, Teshallan, Taughboyne, Timahoe, Timoling, &c. but in Louth and Meath it is barbarously anglicised Stick and Stack, as Stickillan, Stackallan, Staholmoge for Tikillan, Ticallan, Ticolmoge. The reason of this is not to be traced from reason! It is one of those monstrosities ^{which} that etymology cannot reduce to any rule, and which must be regulated according to the whim of custom.

The Pattern day of the parish of Stackallan falls on the 1st Sunday of Autumn. Is St. Callan mentioned by Colgan or in the calendar? Does not Lanigan say that Stackallan was anciently called Teach Telle? Let me have his words, for I feel satisfied that he is mistaken.

Does a Saint Banan of Baile mna na Manach, appear inter Sibos?

Dōn.wā

The Parish of Dowth is called Dubao by the Irish which identifies at once with the Dubae of the Annals

152
where there was a cave which was robbed by the Danes
in the 9th Century. Is St. Seanchan, the old pa-
tron of this parish mentioned by Colgan or in
the calendar?

^{called by the Irish Knó-wá}
Knóth, a place not far from South, in the
parish of Monknewtown is celebrated in the
Irish Annals, poems &c. under the name of
Knodhba. There was a cave here also which
was broken into by the Danes who searched and
robbed it. There is a tradition in this County
that all these moats have caves within them
in which bags of gold are laid up, but it
would be dangerous to open them as evil spirits
are watching the treasure!

Is Druim Conra, mentioned by Colgan or in the
Irish calendar? The parish is now dedicated to
St. Peter, but I fear he has been set up by the
inhabitants of the English pale instead of St.
Columbkille or some other old soldier of Milesian origin.

Is Sidhean in Meath mentioned in the calendar
or Colgan?

Is St. Bioran's name inter divos?

14/E/2/22(ii)

of the Parish of Enlagh in Meath

This is the church which is called Enleach Tia and Enleach Tiache in the Irish Calendar and other authorities. It is stated that Enleach Tia was situated in the territory of Feara-Cul in Bregia, the same territory in which the parish of Moybolg was situated. From these data we can infer that the territory of Feara-Cul was nearly the same as the barony of Kelly, and that Bregia, did not, as ^{Donor} Doctor states, lie between the Boyne and the Liffey.

St. Becan was the ancient patron of this parish, but he has been dethroned and a more illustrious ^{being} person set up in his place. for the parish of Enlagh is now dedicated in honor of the conception of the Blessed virgin Mary mother of God. which has hurled the fame of St. Becan into the gaping gulph of blank oblivion.

The Parish of Staholmoge, which bears on its very front an evidence of its having been originally under the patronage of St. Colmoge, viz

now under the care of St. Michael, the Conqueror
of Lucifer. a far more famous being than
the Milesian St. Colmoge.

My opinion on this subject is one that
may hereafter be proved, viz that the Plunketts,
Flemings, ^{Cruiques} Dandalls, Gernons, Darcey, Cadells, Cusacks,
Nugents, Barmwalls, Kangles, Cheevers, ^{Springgays} those great
families of the English pale who conquered and
totally eclipsed the great men of Tara and
Bregia - the O'Melaghlin, O'Harts, O'Regan, O'Kelly-Bras.
O'Connellis, O'Guindelvan, O'Greens, O'Duans, O'Caseys
O'Lochans, O'Tolairs - also expelled many of
their Saints and placed themselves under
the protection of more glorious advocates at
the celestial Court. Now the former are
conquered in their turn, and other aristocrats
flourish in their place, who have rejected
every Saint. From all this you will observe
with what difficulties I have to struggle to
find out the localities of the Saints descended
from Con of the hundred battles.

St. Killeg Parish

14/E/2/22 (III)

This parish is now dedicated in honor of the Salvator of
the B. V. Mary Queen of all Saints. The name St. Michael

appears in the Irish Calendar under the 15th of January and 21st of February, but as it is not mentioned where it lay, I cannot be sure that it is the Kilbeg in Meath until I meet more evidences to point out the territory in which it lay.

Navan is called by the Irish An uaim, which means the Crypt or Cave, though O'Reilly says that it means na hAine, i.e. the Rivers. This was a fair conjecture of O'Reilly's because the River Selle meets the Boyne at the town of Navan, but still the natives of Meath never call Navan, na hAine the rivers, but An uaim, the Crypt, and there is no evidence that the ancient Irish ever called a meeting of rivers by the name na hAine, but on the contrary we have authority to state that they called the meeting of two or more rivers either a cumber, Corick or puineamh. It is my opinion that the moat near Navan was the locality originally called An uaim or the Crypt, but before I decide upon it, let me have the passage from the Annals of Ulster which mentions the plundering by the Danes of the

A.D. 878

Crypts or Caves of Achad All-dai of Crookbba,
of — over Dubhath (Dowth) &c. &c.

I do not find that mota is an original
Irish word, and I am therefore of opinion
that they were called Haimhs (Hawans) before
the coming of the Anglo-Normans into
Ireland.

Let me have all the passages in the Annals
relating to the following places:

1. Domhnach mor minge ^{Echenach} ~~Lathke~~
sometimes called (Domhnach mor ^{Eachenach} ~~Mag Lathke~~)

I find that this is the (Donaghmore near Naunton
at which there is yet remaining a round tower
or Clashtench in good preservation. Was Archdall
able to see this? I hope not.

2. Feara beal: this was a territory nearly co-
extensive with the barony of Kells, as I have
discovered from churches situated ^{within} it. It is totally
different from Feara beal, which I have
confounded it in the Index to the Annals.

14/E/2/22 (IV)

¹⁵⁷ 3. Where was Briach na gCedach, the territory of O'Fallon situated?

Do the Inquisitions throw any light upon the Church lands or ancient Milesian families of Meath? I fear not, because they sunk very early under the great families of the English pale.

Upon looking over the Extracts from the Annals I find that I have not all the references to Magh Breagh, but it is necessary that I should have them all that I may lose no hint respecting its extent and the places that were in it.

If I do not hear from you tomorrow I shall move southwards to Athboy, and Honor will go to Navan.

your obedient humble
servant

Aug. 1. 1835.

John O'Donovan

END

14 E 2/23

O'Connor, Thomas

Unsigned notes, made by Thomas O'Connor, concerning the history, topography, traditions, family history and antiquities of the parishes of Ardsallagh, Newtown, Churchtown, Cruicetown, Ardbreccan (Ardraccan) and Ratain (Rataine), Co. Meath, with particular reference to the early churches, patron days and holy wells.

[1836]

2p.

24 cm

Included are initialed notes, made by John O'Donovan, due to the loss in traditions associated with the 'tree and church of Tortan' in the parish of Ardraccan.

Ardsallagh Ph is called in Irish ardsallach - e-e-
Collig luteus

In Kenna'stown T.L. there is an old Church in ruins -
 called redmpall baile ceana.

The Patron day of the Parish is St Brigid's day -
 1st of February - In the T.L. of Ardsallagh, there
 is a well called tobair bryjde - within 2 perches of
 the Boyne river, to the N.W.

The Family names in this Parish are -

Kellys

Mc. Dermots

Fitzpatrick's

Sheridans

Ratain Ph is called Raé tairéij, by the Irish speaking people -
 In the T.L. of Ratain, is an old Church in ruins. called tairéij -
 pall raé tairéij -

The Patron day of the Parish to which this Parish is united
 is the 15th of August - It is called the Patron day
 of Dunderry Bridge.

Churchtown P^h is called in Irish Baile an tEampall
In the townland of Churchtown is an an old church
in ruins -

I could not learn the Patron day of this P^h.
There were 2 old Castles in Churchtown town land
the ruins of which were cleared away about 17
years ago; one of them belonging to — Sudlow
stood within 20 perches of the old Church to the
West.

The old Family names in this Parish are
McCormicks
Murrays
Ecclestons

Newtown P^h is called, not Baile nuad, which is the
literal translation of the name, but Baile an R^g
Villa Regis -

There are no ~~the~~ ruins of an ~~old~~ church in this
P^h - the Patron day is on the 15th of
August - which is the Patron day of the
Parish of Moy natty, with which it is united.

Cl

Crinictown Pth is called baste Crinictown,
 There is an old Church in ruins in Crinictown &
 called Teampall baste Crinictown -

The Patron day of the Parish is the 25th of
 July - St Lamm's day, who is the Patron
 St of the P

END

14 E 2/24

O'Connor, Thomas

Unsigned notes, made by Thomas O'Connor, concerning the history, genealogy, traditions and antiquities of the parishes of Rathfeigh, Kilmoon, Cushinstown, Pearcetown (Piercetown), Ballymagarvey, Ardcath, Trevett (Trevet), Killeen, Dunsany and Tymoole (Timooole), Co. Meath, with particular reference to their early churches, holy wells and patron days.

[1836]

4p.

24 cm (i), (iii-iv); 25 cm (ii)

Included are related extracts from Colgan's 'Acta Sanctorum' concerning St. Conall and notes, made by the Rev. Ward, P.P., concerning the patron saints of the parishes of Kilbeg, Robertstown and Emlagh.

Rathfeigh Parish is in Irish called pat fáit
i.e. arcis planities

In the townland of Rathfeigh, there is an old church in ruins called teampall pat fáite. Cemeterium arcis planities.

The Patron day of the Parish is on the 15th of August - There is a well at the old church called tober nafe - The old Family names are Ryan and Cromwell.

Kilmoon Parish is called cille mán

A Protestant Church now occupies the site of the old Church - I could not learn ^{who} the Patron Saint is - There was a patron formerly held here, though it is ^{not} now remembered on what day it was celebrated.

Cushinstown Parish - is called baile cinn
i.e. Villa Cusini.

In the townland of Crossmaccool, there is an old Church in ruins -

The Patron day of the Parish is not known by the people.

Pearcetown - P. is called baile praparr
i.e. Villa Piarasii - There is an old Church in ruins in the townland of Pearcetown called - teampall baile praparr. Cemeterium villa Piarasii. St Peter's day - is ~~the~~ celebrated here as the Patron day of the P. -

14/E/2/24(i)

Ballymagarvey Ph. took its name from the townland of Ballymagarvey - Baile mac Zambé - Villa filii garvii - where there are the remains of an old Church -
 I could not learn ^{who} the Patron Saint of this Parish, is.

Tymole Ph. is called τοῖς μὲν -

There is an old Church in ruins in Tymole townland.

There is no Patron day held in this Parish.

Ardcath Ph. - is in Irish ~~and~~ ard cath Collis prælii. - In the townland of Ardcath. there is an old Church in ruins - which was built by Hugo de-Lacy in the 12th Century and dedicated to ^{the} Virgin Mary whose day (8th of September) is celebrated here as the Patron day of the Parish.

I am not certain as to the existence of any holy well ~~in~~ near the old Church. ^{but not by a good authority} I am however informed ^{that} there is a well near it - called τοῦ ἀγίου.

RIA

14/E/a/24(n)

A. A. S. S. p. 784. Col: 1

There flourished in the territory of Meath before the middle of the ninth Century, a man illustrious by his race and virtues, by name Conall, or (which is the same) Conald. He was descended, eighth in generation, from the seed of Doegare, King of Ireland, being son of Piachna, who was son of Malduin, Prince of the Eastern Country of Meath (East Meath), which is called Hi-Doegaire i. posterorum Doegarii. Whence he is, not without ignorance, both of time and race, confounded with our Saint Conall, the very celebrated Martyr, who was son of Muedan, and was in the year 724 Crowned with martyrdom, as our Annals observe. Nor should he, with less error, be confounded with Conall Abbot of Trefod, although both lived in the territory of Meath and in the same Century. For the Abbot of Trefod was the son of Tomdech, and died in the year 808. but this Conall, son of Piachna, survived for many years afterwards, and exercised the office of Abbot, not in the monastery of Trefod, but in another noble one, called Kiliskirre, and situated in the territory of Meath, in which also, he is said to have first and perhaps the only person, said to have exercised Episcopal care, (office of Bishop) to which he had been promoted for the prerogative of his merits and virtues, been promoted. For we find very many prelates (Antistites) of that Church, before and after him, who are entitled only Abbots (Abbates), but no body, who is called Bishop, excepting him. Note 5.

Conallus Trefodensis Abbas anno 808. denatus est. Ita Annales proxime citati. Anno, inquit, octingentesimo octavo & 16. Ididi (nempe sexti cognomento Ardmidhe), Conallus, filius Doanthechi, Abbas Trefodensis; Peradachus filius Doanbani, Chronographus & Achadus, natus & Congalachus filius Ethanni, Abbas

prior de Cluainfearta
obierunt

808. J. Conallus filius Doanthechi, Abbas Trefodensis, obiit. 784. p. 784. Col: 1. Index Secularis Chronologus.

Trevett Parish - in Irish - Tri-foid -
i.e. Tres Cospites. In the townland of
Trevett - are the ruins of an old Church -
near which, there is a well called St Patrick's
well - tabar patrasc - Pons Sancti Patricii.
whose day - 17th of March is the Patron day of the
Parish.

Kilkeen Ph - in Irish cillín - Cellula
There is an old abbey in ruins
in Kilkeen T.L. - near which there
is a well called tabar mpe - The
Patron day of the Parish - is either on
the 15th of August or on the
8th of September.

Dunsany Ph - in Irish - dun
Samnaig, i.e. Saman's fort.

In Dunsany townland. there is an old
abbey in ruins. The Patron day of
the Parish is St. Nicholas's day - 17th
of August.

The Parish of Killybeg is dedicated in honor of the
Nativity of the B. V. Mary the 8th Sept.

The Parish of Rathfriland is dedicated to St Michael

The Parish of Robertstown is dedicated to St Brigid

The Parish of Donaghadee is dedicated in honor of the
Conception of the B. V. Mary - the 8th Dec.

Rev. Ward OP.

2015 inc/colms

14/E/2/24 (11)

END

14 E 2/25

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kells, Co. Meath, concerning his attempts to locate the 'situation of Tlachtga' and other sites of archaeological interest located within Co. Meath.

3-15 August 1836

13p.

24 cm (i-iv), (vi), (viii), (x-xi), (xiii-xv); 25 cm (v), (vii), (ix), (xii)

ill: sketch map of the Boyne and Blackwater Rivers, indicating the locations of the archaeological sites and monuments in the Boyne Valley and Rosnaree, Tara, Tailteann and Tlachtgha, by O'Donovan.

Included are accounts of his meeting with a local schoolmaster, named O'Daly, a descendant of the Col. Dermot O'Daly 'who fought against Crowell at the battle of Kilconnell', the folklore associated with a holy wells located within the parishes of Kilbride and Tullaghanoge and the traditions relating to Brú na Bóinne, as given to O'Donovan by the local people.

Kelly August, 3rd 1836

Dear Sir,

I now move on to Athboy to discover the situation of Thachtgo: I was in search of it yesterday, but found nothing definite except that there are traditions about it near Athboy. I find nothing in the name Book of Athboy ^{however} to give me any hint about it.

Lanigan says that Thachtgo was a hill near Dublin, but he is most unquestionably wrong as it lay in that part of Meath which was taken from the Province of Munster. The site of Thachtgo has never yet been pointed out which shews what indurtrious Topographical Antiquaries we have had in Ireland!

I called yesterday upon a very intelligent Schoolmaster of the name O'Daly from whom I expected to find something satisfactory about the family of Corco. Adam, but he has a pedigree which traces him to the O'Dalys of Kilconnell in the County of Galway. It runs thus, Peter, the son of Luke, who was the son of

14/E/2/25(1)

168 William the son of Luke who was the son of John, who was the son of Donnell the son Donogh, who was the son of Owen Moore, head of the O'Dalys of Kilcunnell in 1656, and relative of Colonel Dermot O'Daly, who fought against Cromwell at the battle of Kilcunnell.

This Peter would be of great use to us but as he has a large family, I should be very sorry that he would leave his house, school and potatoe fields for our uncertain speculations. He is certainly a very clever fellow.

Please to direct now to Trim as I shall arrive there in a few days.

Your obedient servant

John O'Donovan,

Authrumia; Aug. 8. 1836.

Dear Sir

yesterday (Sunday) I travelled about 16 miles in search of traditions about Thachtgha, but was very much disappointed as very few of the aboriginal Methuans are now in the neighbourhood.

I visited the hill (accompanied by an old soldier who was as anxious as myself to discover the site of Thachtgha) and was puzzled for a long time about the shape of the fort, until at last we observed that the original palace of Inathal had been variously dissected and modelled into a modern ~~camp~~ entrenchment. The original fort consisted of four (perhaps five) concentric rings with a moat in the centre. ^{now much deeper} The diameter of the outer circle, (as well as I could ascertain from the irregularity of the ground) is 136* yards. The internal circles have been so much broken up to form the fosses, walls and redoubts of a modern ~~camp~~ fortification, that no peculiar features can be ^{now} observed as belonging to the original fort except deep hollows, and one ^{is one not well acquainted with the mode of entrenchment used in 1641} should not too hastily assume that these were not formed during the rebellion of 1641. This hill, the highest in the neighbourhood, stands over the town of Authrumia and like Tailteam corn

14/E/2/25(n)

It is 14 miles to the S.W. of the hill, as far as the remains of the fort, which I now assume to be Thachtgha, it will appear that several of the rings of the fort of Tailteam have been levelled: the circle remaining there at present seems to have been one of the external ones. Thachtgha looks quite clear to you, it is one not well acquainted with the mode of entrenchment used in 1641, and one should not too hastily assume that these were not formed during the rebellion of 1641. This hill, the highest in the neighbourhood, stands over the town of Authrumia and like Tailteam corn

2/ 182

mands an extensive view of the Country around.

After carefully viewing this fort, which ^{now} stands in the middle of a field of oats, and ^{after} listening to a long lesson from my military guide upon the nature of entrenchments, redoubts and other things of which no doubt, I knew but very little, I set out in search of the chief Antiquarian of the district, a Mr. Eaglison (mac an tOlláin) who lives on the margin of the bog of Rathmore. I found him by chance at home and questioned him very cautiously about the hill of Ward. He said that tradition has handed down very little about it except "that it was a place of meeting established for Bards &c. by Tuathal Teachtmar; that ^{the fort} it was formed into an entrenchment by Owen Roe O'Neill during the war of 1641, and afterwards by Cromwell." I then asked him where the following places are situated according to the tradition amongst the ancient people; viz.

1. Ros na Riogh

tr/ 3. The house of Cliteach over the Boyne, where Sin caused the death of Moriartach mac Mac Eora Monarch of Ireland.

2. Brugh na Boine

4. Gabhra.

All these ^{queries} I have given O'Connor, but if he does not succeed in making them out I must visit the ^{places} myself. Eaglison says that the following are their situations as he often

heard from old Shanachie, who are all now dead and gone.

1. Ross na Riogh, is on the south bank of the Boyne, between Slane and Drogheda, 2 or 4 (he forgets which) miles from the former

2. Brugh na Boinne, a famous pagan burial ground lies between Slane and Stackallan. Tradition says that the pagan Irish attempted to ^{inter} enter the body of Cormac Mac Art at Brugh na Boinne, but when they were carrying ^{the body} across the Boyne ~~the body~~ it slipped off the Bier into the River, and was carried off by the waters of the Boyne until it was cast on land opposite Ross na Ree. Keating adds, that St. Columbkille, the 9th in descent from Cormac, afterwards erected a church at Ros na Riogh, and prayed there for the noble soul of his great ancestor, who opposed the religion of Druids. Let me have Keating's words which will be found in the 2nd Volume of the MS: in the handwriting of ^{"column"} Torna O'Mulconry at Mr. Petrie's.

3. The house of Cleiteach over the Boyne: Tradition says that this is the place now called Chideach, a hill over the north bank of the River Boyne about one mile to the north of Bectiff.

4. Gabhra.. here a most tremendous battle was fought

14/E/2/25 (iii)

184
between Jim Mac Cosil and his militia and Carby
the son of Cormac Mac Art, in which the former
were cut off with dreadful slaughter, and their
power finally destroyed. In this battle the most heroic
bear, the son of Osgin fell by the sword of King Carby.

Tradition says that Jacobia retains its name to this
day and lies not far to the north of Tara. It is a
valley through which a river, or large stream of the same
name, flows.

If O'Connor does not ascertain the situations
and present names of these places, I must visit them
and it is more than probable that he will not
as the traditions are forgotten in that side of
the County.

I have just thought of a document, which I
hope will enable me to place the situation of Thactga
beyond dispute, viz. the Journal of the Rebellion
of 1641. As Tradition says that the General
Owen Roe O'Neill cut up this fort into a
Star-fort it is more than probable that
it is on record in that Journal that he
encamped on the summit of Thactga. If
this turns out to be the case I shall rejoice

1855 (5)

exceedingly though I am at present satisfied that the identity of the hill of Wardstown with Thachtgha is beyond any question.

Let O'Keefe read over this Journal carefully and send me all the passages in it relating to Meath. Is not Duadcongbarl or uiscongbarl mentioned in it?

Does Mis me's appear in the Annals as a place in Meath? (or in Colgan?)

In Moymet or Kilbride parish there is a very curious well called Uisce Ruadain, which the natives understand to mean "reddish water", but I think it means agua Rodani or the water of St. Rodanus. (Does this name occur in the Calendar or in Colgan. This Rodanus, who is a relation of my own ^(look at his pedigree) seems to have been a powerful saint, for it is on record that, when he could not prevail upon the Monarch Moriortagh Mor Mac Enea to put away his beautiful Courtesan, Sin, ~~he~~ he deemed it his duty to fulminate the malediction of the Church against him, and he accordingly marched his monks in solemn procession from Lorrak to Tara and pronounced such an awful curse against the palace and the hill, that no monarch had ever since

Since the courage to dwell in it. Moriartach then removed to Cletty, and at last took it in ^{his} head to put away his beautiful but sinful Sin (Sheen) who, when she understood that the saints and the King were ^{stubbornly} against her, meditated revenge: She burned the house of Cletty over the head of Moriartach who, when he felt the heat, plunged himself into a ^{Telúirín Píonk,} Punchon of wine in which he was drowned and burned at the same time! Tigernach quotes a few verses of very old poetry as historical evidence of the truth of this transaction, and Dalton quotes Tigernach, ^(or rather D. O'Conor) as evidence of the existence of wine in Ireland in the Sixth Century.

The Irish Bards have fabled that this Sin was a ^{or fairy} fairy, and not a corporeal being, but Tigernach gives ^{us} to understand that she was a real woman; Mageoghan ^(Hill) calls her a fairy woman but by this he did not mean such old hags as are called ^(who bury sheaves of corn for people) fairy women now-a-days, for she is described as a most beautiful being - a fairer thing than ever was formed of clay.

Charles O'Conor was ashamed of telling this story in his Dissertations on the History of Ireland, but Moore gives a very faint sketch of it. I wish to have it fully explained on account of

187
All this is a mistake: it was Saint Cairneach
that cursed Cletty. St. Rodamus cursed Tara
which is the circumstance to which O'Conor
and Moore refer. fallax memoria!

L.O.D.

October 25th, 1836.

14/E/2/25(W)

189

a townland called Corballis in all the written authorities and yet the Irish natives call it ^{in English} Corbale in Irish, and Corbally. What ballis can mean I know not, as it cannot be for ballies, the plural of bally. Shall we make ^{this} Corbally as pronounced by the common people or adopt cor-ballis as corrupted by written authority?

The names of townlands in Meath are ^{most} generally ~~called~~ ^{formed from those of} families by the addition of town; and to agree with this, that is to make as many names as possible terminate in town, the most ridiculous changes have been made, such as Ballynaclogh into Stoneistown; Poptawn (a little bank) to Port-town; Taillteann to Tell-town and countless others. I have often spoken bitterly against ^{Lidwich} Vallancey and Beauford, the Triumviri as they printed themselves of Irish history, for their dishonest attempts to prove that ^{Irish} names of places were ~~not~~ ^{never} called after families. such as Irish-Owen-Tirconnell, Ballumeill, Rathcornuck &c. ^{But} Why should not the ancient Irish families leave their names upon the lands possessed by them as well as the Anglo-Normans of Meath, upon, ^{have left their} Germontown, Drakestown, Criceptown, Carriick-Springan, Stokes-town, Painestown? I hope we shall never have any antiquaries to derive these names from Baalgardanapalus or Holigabalus. Your obedient servant
J. Bonovand

193 (7)

Navan, August 15th 1836.

Dear Sir, yesterday you saw Brugh na Boinne, and the trees "like spectral things" growing over the tombs of the ancient monarchs, who were laid up in their last beds after the pagan manner. To-day I shall collect all the evidences which convince me that the place now called Broad Boyne and Bray Bridge near Stackallan is the Brugh na Boinne (Briu na Boinne) of the ancient writers, and draw a rude little map of the Boyne and its vicinity to shew the relative situation of the places of pagan celebrity. Before entering upon my proofs, ^{however} let me remark that Archdall and others have published or at least written in MS. that Brugh na Boinne is the present Trim; in Nomenclatura Hibernica, he has:

"Brugh na Boyne a royal cemetery of y.^e antient Irish: hod: Trim."

I believe Beauford agrees with this.

The first argument I shall produce against this is that derivable from ^{similarity} ~~identity~~ of name, for Broad Boyne would appear to any one, a most probable

14/E/2/25(VII)

2/ 194
 anglicising of Brugh na Boinne, 2. This ^{similarity} is demonstrated
 by the tradition in the west of the County, viz that
Brugh na Boinne, the ancient burial place of the
^{pagans} Kings of Ireland, is immediately at Stackallan Bri.
 (See my letter from Trim dated Aug 8th in which I
 give the situation of Brugh na Boinne from the
 tradition at the brink of the bog of Rathmore), 3.
 It is demonstrated from the ^{Irish} names of the ford
 before Bray Bri was erected, viz de an bpoğa, i.e.
 the ford of bpuğ; na bóinne was not added in the
 immediate vicinity of the place, as it was not
 there found necessary to distinguish it from any
 other Brugh, but when the place was talked of
 in Munster, the distinguishing definitive phrase
na bóinne was added to distinguish it from
bpuğ na Déise (now Bruff) and bpuğ riğ (now Brure
 in the County of Limerick: thus Mac Donnell (sic).

Do hual bpoğ bóinne dongall riğ

"I visited that glorious dome ^{de. de.} that stands
 By the dark rolling waters of the Boyne
 Where Angus Oge magnificently dwells."

* The classical Irish writers always wrote bpoğa as
 the gen. form of bpuğ: in the Book of Rights
 & Donnán, chief of Bruree in Limerick is called
riğ bpoğa riğ. Vide Lib: Lec. and Vallancey's
 Collectanea.

Clarence in Dublin
 Penny Journals
 vol I. p. 132.

RIA

14/E/2/25(vin)

+ This is not properly quoted: O. F. Maherty speaks
not of Aengus but of Elcmair de Burgo.
Aengus was the son of (Dagda), and the
relative of Elcmair.

Lod. th
October 25th 1836.

196 (7)

This Senegus oge was well known ^{as Senegus in Glogu} to all the bards and sheanachie of ancient and modern times, but now in the decline of ancient romance his very name is forgotten even at his "glorious dome by the dark rolling waters of the Boyne", though ^{it is} still retained in the poetical parts of Ireland. O'Flaherty calls him Senegus de Burgo, i.e. Senegus of Burgum (for Burgum in Latin and Borough in English, are of the same signification, and referable to the same parent language with the Irish Bpurg ^{Bpurg*} and its diminutive Bpurgan), but his blundering translator, who has shewn himself ignorant even of the syntax of the Latin tongue understands him as if he intended de Burgo ^{of Burgo} for a man's surname q. d. Burke!! Our old history has certainly been elucidated by very nice fellows!

4. That Broad Boyne is Bugh na Boinne is still strongly corroborated by its relative situation to Rognaree, a place which still retains its ancient appellation uncorrupted. The following story written by Keating about the death and burial of the monarch Cormac Mac. Art will enable me to ~~enable me to~~ urge this argument with some force. I shall give a hard literal translation of it.

* not the Irish Bpurg?

14/2/25 (6)

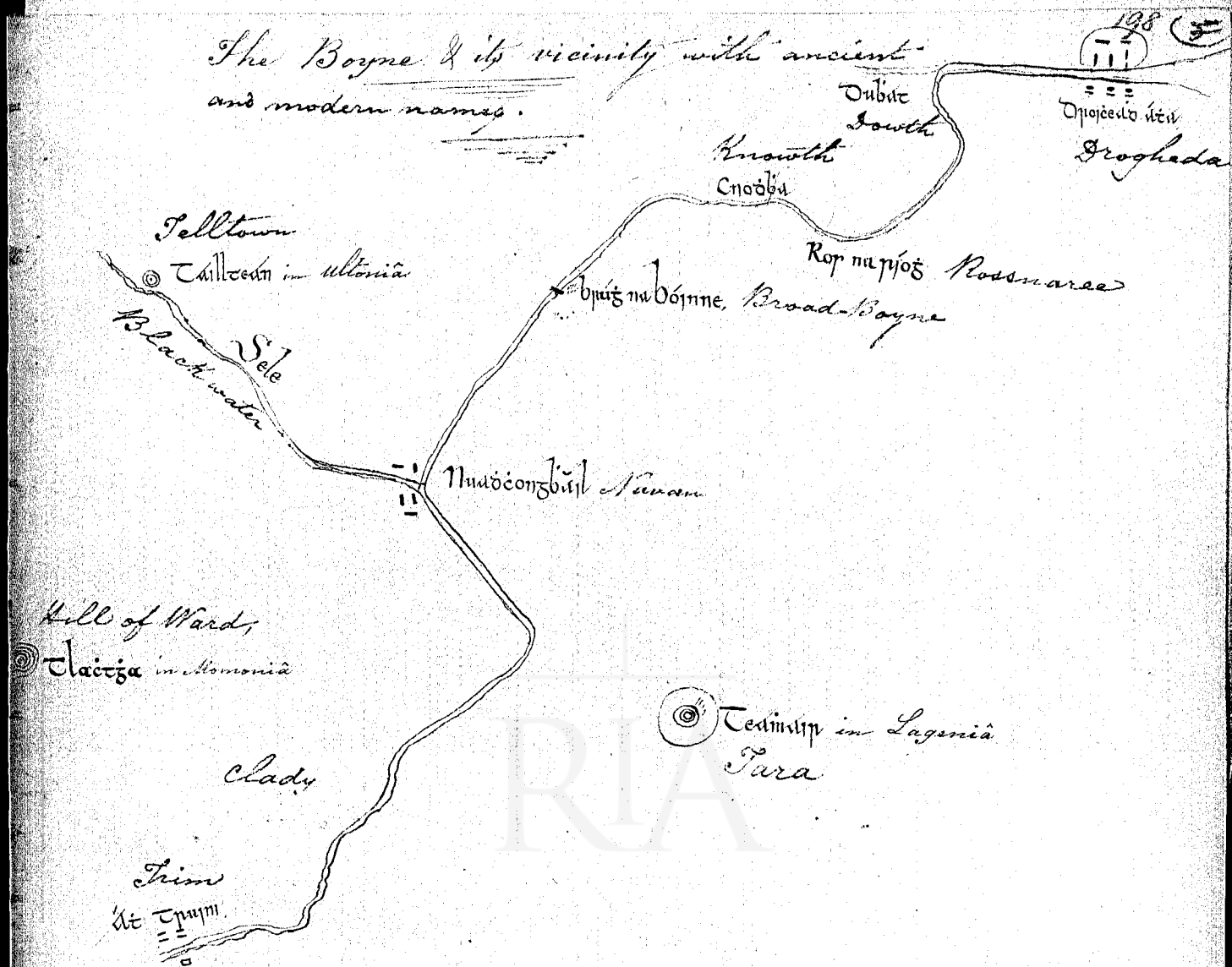
4/197

"One day as Cormac was in the house of Bletty and
the Druids ^{and others} before him adoring the Golden Calf,
Mailgen the Druid asked Cormac why he would
not adore the Golden calf and the gods as well
as every one else. I shall not, says Cormac, adore
the block formed by mine own ^{shaped} artizan; I would
rather adore ~~adore~~ the artizan ^{master} than the block for
he is nobler. Mailgen excited the Golden Calf so
that it bounced before them. Decept thou that
O Cormac! said Mailgen? What do I see said
Cormac? I shall never worship any but the God of
heaven, of earth and of hell."

"His supper was afterwards prepared for
the King, and he began to eat a piece of a Salmon
taken in the Bayne; upon which the Sheevree
(genii) at the instigation of Mailgen, came, and
killed the King. Others there are who state that
it is the bone of a salmon that stuck in his
throat and choked ^{him} because he was eating
fish at the time that the druids choked
him."

"When the symptoms of death came on the
King, he ~~said~~ told his servants not to inter his
body at Brugh, where his predecessors the Kings
of Lemur were interred. ^(This order was not however obeyed and) When they were bringing
his

The Boyne & its vicinity with ancient
and modern names.



his body to Brough to be interred there, the sheevree
 caused a great flood in the river three times to
 prevent them from crossing it, for they (the sheevree)
 did not wish to have his body entered in a pa-
 gan Cemetery, for his having believed in the true
 god. The fourth time, they brought his body into the
 river, but the swollen flood of the Boyne carried
 the body and the bier away from them as far
 as Rop-na-ree where the body was separated
 from

6/199
from the Bier (Fuadh) from which circumstance Fuadh
on the Borne received its name. The Body was
where stopped, & a grave ^{being} ~~was~~ made, ~~and~~ it was interred
at Ros-na-ree. A long time after this Columkille
came to the place, and ^{finding} ~~found~~ the head of King Cor-
mac ~~and~~ interred it, and delayed at the place
until he said thirty Masses over him. There is
a church there at this day."

Heating in the reign
of Cormac Mac Art

Whether this story be true or false in its details, it
does not belong to a topographer to determine,
and it has but little to do with the inference
which I intend to draw from it. I allow that
it was originally only a flying tradition, after-
wards committed to writing, and variously mo-
delled from time to time - that the introduction
^{into it} of the golden calf is a fabrication of latter
times, probably not many centuries before the
time of Heating ^{himself}; but I must ^{observe} ~~state~~ that it
will be granted that the original writer
of the tradition was well acquainted with
the relative situation of Brugh na Boinne
and Ros-na-riogh. This being granted, a
peep at the other side of this page, and a
knowledge of the direction of the flood of

RIA

14/E/2/25(x1)

I have since ascertained that the house
of Cletty was in the immediate vicinity
of Brugh na Boinne

I. O. O.

October 25th, 1836,

the Boyne connected with the three arguments ^{and the appearance and traditions of the place} urged above, will satisfy any ^{one} on this head.

The place in the river called Lag-a-riph between the Bridge and the mill, is most probably, the ^{pointed out by tradition as that at which} place ~~where~~ the body of Cormac was first torn by the swollen flood from the hands of its carriers.

† Here it is to be observed that the house of Cletty ^{was on a hill (now called Claddy) somewhere on the north side of the Boyne about 3 miles from Trim. They kept on the North side of the Boyne until they came to St. Bróga. Here they intended to cross the river, as the Cemetery lay on the South side. Now let any one skilled in the ^{character & form of the} pagan tombs of antiquity view the ground at the South side of the Boyne opposite the place called Broad-Boyne by those who speak English and Bpung na Boinne by the Irish in the western part of the County, and he ^{cannot avoid the conclusion} will certainly say that the tumuli congregated there are the tombs of the Pagan Monarchs of Ireland.}

I cannot at all conjecture what induced Archdall to suppose that Bugh na Boinne was Trim, for he is not borne out by history tradition or even similarity ^{of name}. I must therefore say that it was a wild guess like many others of his.

positive statements. which will hand down his name to posterity as a laborious, honest, blunt, careless investigator. Beauford will receive a far different sentence. Charles O'Conor of Belanagare, ^{a clever man of veracity and truth} has stated in one of his letters that Beauford's Topography of Ireland is "the most flagrant imposition ever imposed on the public."

But to proceed with the Royal Cemetery of Bruis na Boinne "where Angus oge magnificently dwells
Tho' never seen at present to inspire
The bard's wild fancy or the peasant's awe
By drawing forth his grand terrific lines
To show the majesty of ancient chiefs."

In the days of Kineth O'Hartigan the following Dingna or remarkable remains were visible at Bruis na Boinne.

1. The ^{bed?} Long of the daughter of Forram.
2. The monument of the Dagda
3. The ^{well} Mur of the great Queen (of ^{the} Dagda)
4. The monument of the giant Mata
5. The ^{ship?} Barc of Crimthann Nia Nao, R. Rib, who was interred there.
6. The grave of Feling, the Law Giver.
7. The ^{stone heap?} Carn ail of Cuchullin, the hero.

8, The ^{Keeping-place} Cumat of Barbery Liffecan

9 The Fullact of Fracha Draintinne.

Kineth says that Cormac was not interred here, on account of ^{his having} embraced the truth; "his body rested on the strand at Ros-na-riogh, " where it was interred. Niall the great was not interred at Brugh na Boinne, because he undertook an expedition to the Alpian mountains where he was assassinated and interred ~~there~~. " After Niall pure religion came to the plain of Faile (Ireland) and Brugh ceased ^{ing} to be a place of burial, ^{the kings were interred in} ~~and~~ consecrated church yards."

Besides the poem of Kineth O'Hartigan the Simpeanchus gives another ~~poem~~ composed by Macnia, the son of Oen. "De quibus Mac-Nia Mac Oen. cecinit". He enumerates the following Druid at Brugh na Boinne.

1. The ^{Beque?} Bed of Bagda.
2. The two ^(i.e. two mounds representing them) Paps of his Queen by whom he begot Kernad Milveoil (of the honey-bird)
3. The grave of Bainn (Boyne) the wife of Neachtain. From her the Boyne received ~~to~~ the last of its five names. M/E/2/25(XII)

40/204

- 4, The Dumha (mound) of the grave of Eoclann,
the Brehoon (judge) ^{to} of the Dagda. This is
called Fert-Patrick at this day.
- 5, The birid of Cuirell, the wife of ^{the} Dagda.
- 6, The grave of Aedh, Luingneach, son of the Dagda.
- 7, The Dere (cave) of Bualce Bec,
- 8, The monument of Cillach, the son of
Mailcobha,
- 9, The monument of Gabhra Kinseda, the son of
Ergalach,
- 10, The barcain (prison) of Liath Mac Ae,
- 11, The valley of Mata.
- 12, The mound of the bones (Duind na g-cnám)
- 13, The basel of Bengus, son of Grundmael
- 14, The ^{Road} Road of the Eye of Eilidir.

The poem enumerating these things is
extremely ancient and obscure, but there is a
prose explanation prefixed ^{to it}, which enables one
to arrive at the meaning ^{without} much difficulty.

These notices more than sufficiently shew
 that neither Archdall, Beauford nor Vallancey
 have taken sufficient trouble to illustrate
 the ancient Topography or history of Ire-
 land. We, in Irish Antiquarian research,
 like Lord Bacon in natural philosophy,
 shall have to strike out new modes of
 investigation. We must pursue the inductive
 system, that is, first amass a large collec-
 tion of facts, and then draw such con-
 -clusions as these facts, ^{will} warrant. Truth
 will never be illustrated in any other
 way. Hitherto we have had two parties
 of Irish writers of diametrically opposite
 feelings and notions. The one were Milesian
 to the back bone, ^{learned} vain and pompous
 but altogether want^{ing} that acumen of in-
 -tellect and that intimate acquaintance with
 facts which qualifies one for an investigation
 14/E/2/25 (XIII) of

of ancient history. These may be compared to the old Seraphic Doctors of the Peripatetic philosophy so beautifully ridiculed by Moliere. The other were English or Scotch, learned, ^{acute} sharp and severe and prejudiced. It was ^{often} their employment to turn every thing connected with Ireland into ridicule, in order that the conquered Milesians might become lessened, not only in the view of their conquerors and other nations, but also in their own estimation. In this they have most admirably succeeded. These latter writers were also unqualified for enquiring into the real state of ancient society in Ireland; many of them have wilfully falsified ~~the~~ originals; others have distorted them, and others have been so blinded ^{by} ~~with~~ prejudices as to draw wrong conclusions.

Both parties had first formed ^{certain} theories and ~~with those they~~ distorted facts to agree with such theories.

Your obedient humble servant
John O'Donovan

END

14 E 2/26

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Trim, Co. Meath, concerning the history, antiquities and topography of the parishes of Kildalkey, Killyconigan (Killaconnigan), Athboy and Trim, with particular reference to their early churches, holy wells and the origins of their place names.

6 August 1836

3p.

24 cm

ill; sketch map of the Boyne and Blackwater Rivers, also indicating the location of Drogheda, Navan and Trim by O'Donovan.

Also included are notes, concerning his researches into the 'the situation and present name of Nuadhchongbhail' or Navan, Co. Meath.

Trim, Aug. 6th 1836,

Dear Sir, I hope the weather will ^{now} continue fair for a few weeks; since I wrote last I have suffered a great deal from wet which I fear will end in pain in my limbs. But let me not complain as I shall soon come to the end of this summer's excursion.

On the 3rd instant I set out for Athboy ^{from Kells} and upon arriving there I found the inhabitants preparing for a Fair, and the Inn keeper would not let me have the smallest room in his house for less than five shillings per day! I left Athboy and Thalgo for future investigation and came on to Trim where I have remained since.

If Tara presented the same appearance of ancient importance as Trim the antiquaries might argue some claim to ancient civilization, but I fear that nothing will be found at Tara but earthen works. Will Mr. Petrie be able to meet me at Tara on the 13th of this month?

Of the situation and present name of
Nuadhchongbail

Since I came to the years of understanding I have seen that etymological speculations unsupported by historical evidence, always divert the minds of historians from the truth, and I am now determined never to offer any conjectures upon the

14/E/2/26(1)

170
signification of any name until I discover whether or
not there be any historical record to bear me out.
I have criticised O'Reilly's derivation of the name of
Nanan and though I had seen the place and heard
the local pronunciation, I offered another, ^{which is} as far
from the truth as O'Reilly's! Nanan turns out
to be no other place than the Nuadhchongbail
of the Annalists and Bolgan, but who could
think it possible? I ~~have~~ thought, guessed, conjectured
by day, and dreamed by night of Nanan, and asked
myself "Is it possible that the Irish Annals make
no mention of so ancient and important a town
and still it never occurred to me that it could be,
^{possibly} the Nuadhchongbail of early writers until I con-
-versed with an old man of the name Mac Su
(in the parish of Kildalkey) who told me that
the name of Nuadh or Nanan was the same
as Newtown ^{Nuadh Congbail} in English. This set me imme-
diately to enquire, and on returning to Trim
I looked over the historical references, and first of
all the following passage in the Annals, at the
year 1539.

"O'Neill (Con) and O'Donnell (Magnus)
"actuated by one mind and sentiment marched an army
"into Meath and plundered and burned ~~the country~~
"before them as far as Tara the possessions of
"all those who refused to submit to them. They

178 (3)

" obtained immense and innumerable spoils on
" this expedition. The Irish had not, in latter
" times, assembled any army to oppose the English
" that destroyed more property in Meath than this
" plundering army; for after having laid waste and
" destroyed ^{the towns of} ~~the~~ Ardee and Nua-Chongbail they carried
" away from them much spoil consisting of gold
" silver, copper, iron and every description of goods
" and riches". &c. An English army went in pursuit
and defeated them at Bellahoe in Farnes. &c.

Next from the Life of Saint Feichin C. 20,
" on one occasion ^{as} ~~while~~ the holy man was at a
" certain place which is called Nuadhchongbail
" that is the New habitation, a certain man
" Faclanus by name, came to prevent his
" settling in that place. The holy man, reprimanding
" him for his impiety, said ^{with a prophetic mouth} from a true oracle
" ^{from the cruelty against the servants of God} Neither thy posterity, yea, nor thy family shall
" ever increase beyond nine persons."

To this passage Colgan appends the
following note.


"Nuadhchongbail is a ^{oppidum.} town in Meath
" on the banks of the River Boyne, ten
" miles distant from Drogheda and five
" from Trim".

#174
I have often observed that Calgan's miles turn out to be $\frac{5}{6}$ greater than the present Irish miles: here he makes the distance from Trim to Drogheda only 15; now it is reckoned 18. Let us now reduce Calgan's distances to the present measure

as $15 : 18 :: 5 : 6$ distance from Trim to
Nuadhchonghail

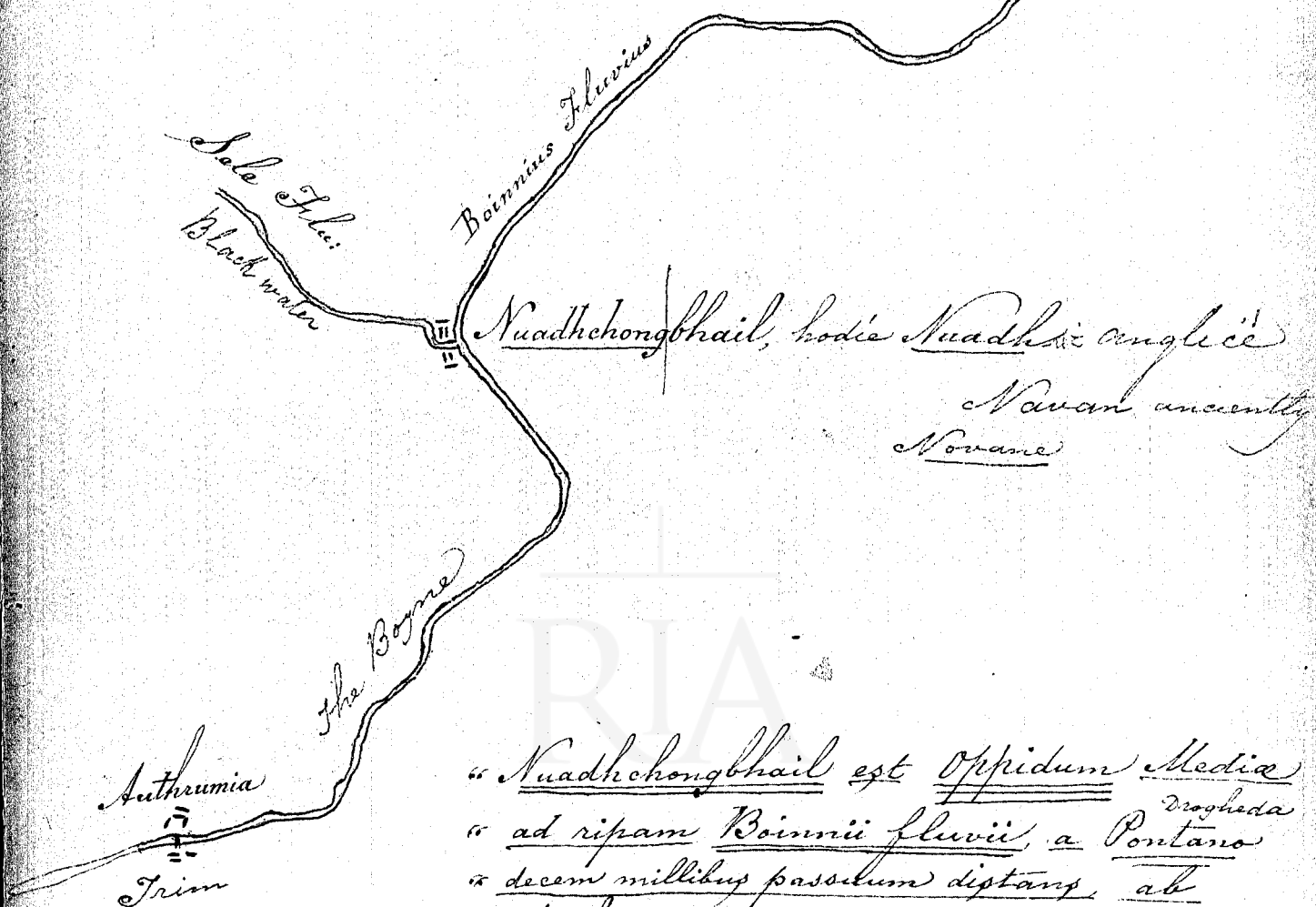
as $15 : 18 :: 10 : 12$ distance from Nuadhchonghail
- hail to Drogheda.

Now take a pair of Compasses and lay one leg on the bridge of Trim and extend the other 6 miles in the direction of Drogheda, and describe a semicircle on Petty's map until you intersect the Boyne. Then look to the point of intersection and you will find that you have the town of Navan!

Conghail the latter part of the name is now omitted and Nuadh only retained. Navan, the Anglicised name was anciently shortened from Nuadh. chong. What a lesson this to Etymologists! Look at O'Keilly's derivation of Navan, and my letter about the Crypts, and say that etymology is a Will wi' the wisp.
Look at the next page 

The Boyne as laid down by Sir
William Petty

5 Pontarium
173
Drogheda



"Nuadhchongbhail est Oppidum Media
" ad ripam Boinnii fluvii, a Pontano
" decem millibus passuum distans, ab
" Authrumia quinque."

Colgan Acta SS. p. 135.

I hope this is no etymological delirium!
The most plausible derivation of the name of
an Irish place is sure to be wrong!

14/E/2/26 (m)

5/174

of the Parish of Kildalkey

This parish which extends westwards from the Parish of Trim to the County of Westmeath, is called by the Irish Cill Dealga. The patron saint is the Virgin Darnet, but whether ^{or not} she is the same as Darnet of Slieve Beagh I could collect nothing to determine. The ^{site} ~~ruins~~ of her old church and near ~~them~~ ^{it} her well - today Darnet now nearly dried up - are still to be seen in the townland of Rathcormick. Her memory was revered here on the 15th of May according to the memory of the oldest men I could get any good of. Is St. Darnet of Cill Dealga mentioned in the Calendar on the 15th of May?

Killyconigan Parish

In the Country, this parish lying to the south of Kildalkey, goes by the name of Ballivor in Irish Cille Chonacáin and Baile joináir. The patron saint is Kineth (Cionát) whose day is said to have been the 16th of November. Does St. Cionát of Cille Chonacáin appear in the Irish Calendar under any day?

There is a townland in this parish called by the Irish Baile an bóidair, which means Road-town, and in English Batterstown, batter being understood to mean a road. It is sometimes ^{also} called Booterstown, which is perhaps the same thing. Do you know what Booter means in English? was it ever used to signify a road? Free-booter

1757
might mean a high-wayman originally.
Boft. y. bon. upbóeap! = body, i.e. that prey obtained on the
Trim Parish highway. ^{manus.}
14/E/2/26(10)

This is called by the Irish St. Truym, which means
the Ford of Trim. St. Patrick is the patron saint.
There was a little Book published in 1835 which
gives all the traditions, history &c connected
with this town and parish. If you have
not got a copy of this already I will pur-
chase one here, if you wish, and send it
to you. The ruins of the Castle, abbies &c
^{near} this town are described in the same
books, certainly not well, but as well as
I could describe them. No person is qua-
lified to describe such ruins except an
antiquarian artist or architect like G.
Petrie whom O'Brien styled the antiquarian
priest of the R. I. A. There is one thing
however, which ^{now} comes immediately under my
peculiar enquiry, viz. Is it generally known
that there was a round tower at Trim?
There is a ^{from the tower} ~~round~~ and in the parish of Trim lying
 $\frac{1}{2}$ on both sides of the road to Kells, which
seems to have ^{anciently} a round tower in it.
It is called by the Irish Bast Clapige and in
English Steepletown - a name which would hardly
be given to any other description of Steeple, but
a round Tower Belfry. This Steeple was standing in

But it is probable that Mr. Petrie knew all
about this Steeple - "a Bast Clapige"

3/176

the year 1759 as I am informed by old Michael
Maguire of Trim who was born in the year
1750. and who saw this steeple in his childhood
but he could not tell the kind of steeple
it was. Let me know if Mr. Petrie is
aware of this.

Athboy parish a parish of English
erection and placed under the care of Saint James.
This town and parish are ^{now} called by the Irish
bl^e buidé, by which they understand the town of the
yellow ford, the town being situated on a
stream of considerable size, which is tributary
to the Boyne. It is called by the Four Masters
Ait buidé Thactga or the Yellowford of Thactga
which proves that the celebrated hill of
Thactga was not far distant. ^{It proves in fact that Athboy was in a division of land called Thactga} The name
of this celebrated hill whereon the Druids
lighted their sacred fires, is now forgotten, and
nothing remains to identify it but the
Annals and the Tradition in the Country.
The greater number of the old Irish
palaces and forts have retained their
ancient names, ^{more or less corrupted} such as Carrhan, now
Navan fort in Armagh. Taillteann now

I could not make them pronounce Clactga now
giving the i and g their guttural sounds

174

Telltown - Teamhair. Tara. Grianan
Siligh. now Greenan hill. Sun. Bertheim
now ~~Sun~~ Lunnagern in Derry. &c &c
Clactga, ^{almost} alone has lost its name: and why?
because of the difficulty with which a
Methman could utter the word: ^{correctly} in the first
place he would pronounce Clact., as if written
Clac, and in the second he would pronounce ga
like h, and in the third place it is more
than probable that he would reject the
initial c. and make the name Lacta.
I should feel satisfied if I even met the
name in that ^{vague} form - but there is not a
trace of it. The famous hill of Clactga
~~is~~ is now called after a family of
the name Ward, who possessed the town.
^{in fact it does} - and, before the Rebellion of 1641. - It
is called the hill of Ward, and is
crowned with a very remarkable fort
^{resembles the one at Tellen and}
which commands a view of the whole
Country in every direction.

I shall visit it to-morrow and
collect all the traditions connected with
it: until then I shall say no more, but only
assert with emphasis that the fact of

70/178

Athboy, being called the Yellow Ford of Slachtgha by the Annalists is sufficient to establish beyond question that Slachtga which was in the Munster part of Meath was situate in the immediate vicinity of the Town of Athboy. Tara was in that part of Meath taken from Leinster, Teltow in the Ulster part, Wineach (now in Westmeath) ~~from~~ in the Connaught part, and Slachtgha in that part of ancient Meath taken from Slumpet. Yet Beauford, that bare-faced impostor of Athy - that incorrigible fool - that audacious ^{rogue} maniac, says with all the confidence of a lover of truth that Slachtgha was New Grange!

I am sorry that the fine old custom of scolding and calling names, is like the more pernicious one of fighting banished from society in the present artificial age of hypocrisy, in which it is fashionable to address a man in words of angel meekness, and to call him a ^{rogue} fool behind his back. Many fine specimens of scolding and calling names

179 (#)
appear in the old and New Testaments.
in Demosthenes, Cicero, Luther, Rabelais, &c. &c.
and in our own time Lanigan has immortalized
himself by calling Ledwich names.

Chilicians are very fond of scolding and
if one of them represses the propensity it must
be by ^{hypoc}hypocrisy in order to gain a point.
Howbeit as soon as I prove the situation of
Flactgha, I shall call Beauford no more harsh
names; ^{Tho'} when a man comes forward with
a front of brass and puts ^{vague}conjecture in
the shape of demonstrated truth, he
deserves to be called as many names
as Friar John called his friend in Rabelais,
that is a string of names forming nine
columns of a book.

To resume; Is the derivation of
Flactgha given in the Book of Dinneachur?
It is, no doubt, and it will throw light upon
its situation. Let me therefore have it as
soon as possible, that I may preserve it
for posterity by turning it into English as
well as I can.

O'Conor set out for Drogheda on the
2nd in order that he may keep as close ^{as possible} to
Lenth and Monaghan. ~~as~~ I appointed to meet.

1836

him at Navan on the 13th of this month.
We shall be then a month and three days in
meath, and it will take about ten days
to finish it afterwards.

Your obedient humble

Servant

John Donovan

Anturumia

Aug: 6^o 1836^o

ad ripam Boinnii
Fluvii in territorio
de Ine-Looghair
in Mideia.

Does Colgan mention Slachtga
in any part of his work?

Does Leland tell where
Tiernan O'Rourke was killed.

Does Fox tell what towns ^{had been} ~~were~~
plundered by Con Bacach
O'Neill in 1539, when the
Lord deputy defeated him at
Bellahoa?

Answers; to these would help me
very much.

Lanigan mentions Stackallan in Meath
in some part of his book. What does he say
it was anciently called?

END

14 E 2/27

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Navan, Co. Meath, concerning the history, religious traditions antiquities and topography of the parishes of Clonard, Killine (Killyon), Castlejordan, Rathcore and Rathmalign (Rathmolyon) and Co. Meath.

15 August 1836

7p.

24 cm (i-iv), (vi-vii); 25 cm (v)

Of Navan O'Donovan writes 'This is reckoned the best town in Meath but it is full of extremely poor people and of rogues for whom there is a splendid Nua-chongbhail erected at Trim into which Navan sends more inhabitants than all the rest of the County'.

190
Trim Aug. 11th 1836
3 o'clock, P.M.

Dear Sir,

I have just returned from Castlejordan and shall proceed instantly to Navan that I may prepare to meet Mr. Petrie at Tara on the 13th. I send you two copies of Butters notices of Trim, which I purchased for one shilling each at Griffiths Printing Office opposite the old goal of Trim. All the notices of Navan prove that it is the Nua Chonghaile of the Irish Annals. I find in Butters notices (p. 14) that it was originally anglicised Novane, which is evidently the Nova habitatio of Colgan, and the New-Connall of the Irish. No one will ever deny this: it is actually demonstrated by the fact that the towns which Sir Richard box calls Adee and Navan, ^{are called by} the Four Masters call Ath fhiridhia and Nua Chonghaile. And is it not strange that no one ~~was~~ knew this since the days of Colgan; and why? because

14/E/2/27(1) our

191 Irish writers of the last century have been a set of ignorant and dishonest scribblers without one manly or vigorous idea in their heads. Vallancey, Beauford, Ledwich, Roger & Honor &c. were all either fools or rogues who were by no means ^{qualified} fit to demonstrate the truths of ancient or modern history.

Let me have all the notices in the Annals of Cluain-Forairde, Rath-Flaice, Gill Liadhain. Let me have Colgan's and Usher's words about Gill Liadhain.

Cannot the boundary of ancient Meath as established by Tuathal Teachtmar be found in any other authority but Keating? This is most unquestionably wrong, as I shall shew in a future letter. Cannot the authority from which Keating copied be now found? I think we have ^{in Dublin} every MS. he ever saw, with the single exception of the psalter of Cashel, and I think we have every word of the contents of

that Chronicle.

192

The extracts from the *Vinseanchus* are very curious.

I shall write from Navan immediately after my arrival and send you the names Books of the South western portion of Meath. Does the name Magh Fionnath appear in the annals or in any of our ancient authorities?

your obedient humble

Servant

John P. Donovan

Nua-Chongbhuil

Novanex or Navan.

Recd at O.S.O 15 Aug 1856

Dear Sirs This is reckoned the best town in Meath but it is full of extremely poor people, and of rogues for whom there is a splendid Nua-Chongbhuil erected at Trim into which Navan sends more inhabitants than all the rest of the County.

I now send you the name Books of the parishes of Clonard, Castlerickard, Kilcooly, Bective, Rath-malign, Ballyboggan, Castlejordan, Clounacduff, Rathcore and Killiney, which completes the baronies of Lune (Lubne) and Moy-ferrath.

The Gaelic language has totally disappeared in the S. West angle of ^{East} Meath where it joins Kildare the King's County and Westmeath, and the ancient traditions are entirely forgotten, which caused me to get done in that neighbourhood as soon as possible.

The parish of Clonard is under the patronage of St. Finian but the natives know nothing at all about him but that he taught Columbkille for some time. There are no ruins

14/E/2/270)

nor even a holy well at Clonard, and all I could learn about it is that the old church of St. Finian was pulled down to build the modern protestant one.

In all the ancient Irish authorities this Place is called Cluin Iopard or Cluin Epard, which Beauford Seward, and all that class of ignorant conjecturing writers translate "the hermitage on the western height" but Colgan, who was truly learned in the Irish language and assisted by the most profound scholars ^{to be found} in Ireland in his day has told us that Iopard or Epard, was a man's name anciently common in Ireland and signifying Noble or distinguished, and among others he produces as an instance the Crard from whom Clon-Crard, the Monastery of Saint Finian derived its name. I do not believe that Cluin means a hermitage, though it is a fact that many hermits dwelt at places called Cluin, much less do I believe that it ever meant a resting place as Beauford, and following him Dr O'Flon, have, without proof, asserted: These writers, imagining, it is to be supposed, that posterity would never be able to examine their veracity

have put ^{vague} conjecture in the shape of demonstrated truth, and have thus much injured the cause of truth, because posterity will receive their assertions for facts. Thus Dr. O'Conor translates blonmacnois the resting place of the sons of the chiefs, and who will have the hardihood to assert in this age that he, who spent all his life at the examination of Irish history, could be mistaken in the meaning of Clonmacnois?

These considerations induce me to expose the errors of Dr. O'Conor in every instance that I can, for when it is likely that a writer will descend to posterity as an authority, it is meet that all his errors and failings should be pointed out, not by assertions, but by such demonstrations as such subjects admit of, that is, by analogy, reason and authority; and in historical enquiries authority strengthened by facts and probability must be taken as the principal guide. Now I assert from authority that Clon Cluain Muc Nois was the name of the place long before the sons of chiefs were interred there, and when this is established

Honor's explanation will instantly appear conjectural, and when it was a conjectural explanation he is blameable for putting it in the shape of a true one. Cluain muc nois, means the Clon or pasturage of the swine of Nois, who was the son of Liodhach, and it has no reference to the monastery afterwards erected there by St. Kieran, nor to ~~the~~ its royal cemetery: it is in fact, like many others, the pagan name of the place.

I maintain ~~that~~ it does not follow because it is on record that three or four hermits retired to places called Cluain, ^{that} ~~that~~ word meaning a hermitage; there are, I suppose, ² a thousand places in Ireland called Cluain and its diminutive Cluainín, and when one has compared their situations, he will certainly come to the conclusion that the word means a fertile insulated spot having no reference to hermits or druids, but looking to the same origin with the English word lawn.

Before Beauford had translated Clon Crad the hermitage on the western height, he should have learned whether or not St Finian's Church was on a height. There is no height ^{at Clonard} except the moat, but this was never raised by a hermit or a stylite, and it ^{will be proved} is a fact that it is the locality originally inhabited by Crard who left his name on the beautiful Clon lying around it.

Cluain Crard, Cluain Muc nois, Cluain namha, Cluain Eis, Cluain Creamha, Cluain Choirpthe, Cluain damb &c, were the pagan names of these places and have no references to the churches or Monasteries afterwards erected upon them.

It may be objected here that this is bare assertion, and that I refute the assertions of others by making others equally groundless. I answer that when it is shewn that these

places had their name of Cluain before the erection of Cells or churches upon them, it follows that Cluain is not a word of ecclesiastical ^{or eremitical} origin: I can also shew several Cluains that never had a church Monastery or hermitage upon them.

The parish of Rathmalign is dedicated to St. Michael, he who distinguished himself by commanding the Imperial forces against Satan. His ^{patron} is celebrated there on the 29th of September, a clear proof that he is not the Macchalin of Mayliffe, whom Mr. Petrie suspects to be the patron of Dublin - now Anglicised Michael. On what day does the festival of Mac. Thail of Mayliffe fall?

The Parish of Rathcore is under the patronage of St. Miltan now Anglicised Houlb, whose blessed Well called today Warm Springs in the townland of Ballynabill. The parish is called

by the Irish Rath Curtha. Does it appear
in any of our old authorities?

The patron saint of the small parish of
Ballyboggan is not known, but it can be in-
ferred that it was dedicated to the Holy Cross
as there is a holy well in the townland of
Barristown called Tobair na Croice Naomh, at which
stations were formerly performed in honor of
that instrument on which God was put to
death. Mr. Macnamara, a very respectable
farmer in this parish says that Mr.
Griffith is decidedly wrong in placing
the townland of Cappaboggan in the
parish of Castle-Jordan, ^{for} ~~that~~ it belongs
that of Ballyboggan. With this, ^{however} I have nothing
to do: I have only to observe that I
cannot get the people to agree with
Griffith's names or subdivisions. They
say that he got Gentlemen's stewards, who
were often not long in the Country, to
point out the boundaries, and that

these frequently by ignorance, and not seldom by intention set him astray.

Griffith may say that the Ordnance map is not an Ecclesiastical map: ^{but} if not what is the use of laying down the parish boundaries in such solid black blocks of lines?

The Parish of Killine^{lian} seems to me to be the bill-Lidhain^{liam} of Usher and Colgan, but before I put in any shape except that of a mere conjecture, let me have all the notices of Kill-Lidhain^{liam} to be found in the Annals of Usher, Colgan and the Calendar. There is a holy well in the church-yard at the gable of the old church, said to be dedicated to the Virgin Mary, but as the traditions are just extinct in the district I could not place any

† Killashain is the present old church of Killyon
near Deiskieran in the Barony of Ballybritt and
King's County. This parish of Killyon in Meath
was probably dedicated to her.

S. O'D. February 14th 1838.

reliance upon them.

216

The parish of Castlejordan ~~is~~ seems to have been originally called Kilkeeran as there is ^{in it} ~~an~~ a townland containing an old church called by that name. From this it can be ~~inferred~~ ^{inferred} that it was dedicated to St. Kieran.

There is ^{however} a holy well called coban Óspáin - fons Odram - near the edge of the bog of Brackagh in the townland of Clonmore, which makes one suspect that St. Odram also had something to do with this parish. The name Castle-Jordan is evidently modern and not of Ecclesiastical origin.

14/E/2/27(VI)

In the parish of Trim spell Derrindaly
Derrindaly as it is universally so pronounced.

Let me have all the notices in Cogan
Archdall &c. concerning the situation of
the following places in Meath.

1. Combrair
2. Rath aodha mic Bric (~~no doubt~~ ^{now} ~~Rataath~~)
3. Gaill Tochla
4. Lecain. Gen. Lecra
5. Muine Brocain
6. Ath Sighe
7. Bealach duin
8. Dun Taig.
9. Ach Eucharud Lobrain
10. Ath an Chomair
11. Drim priagh

12. Gal Truim now surely Galtrim?
 Let me have all the notices in the
 Annals respecting this last place -

Let me have Beauclerk's words
 (1th number of Vallancey's Collectanea)
 describing the situation of 1. Bog na
Riagh, 2. Bugh na Boinne, Cliteach,
 and Gabhra. I have discovered them,
 and I shall lash him with a whip
 of scorpions - with a pen dipped in poison
 and gall. I shall have no mercy upon
 a barefaced liar - a presumptuous historical
 charlatan, a flagrant impostor.

I have met his work here with honest
 innocent men who swallow every word
 he has written, for historical truth

14/E/2/27 (viii)

your obt^d ser
 J O'Donovan

Wrought to Peter
had succeeded
that

RIA

END

14 E 2/28

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Navan, Co. Meath, concerning the location and archaeological monuments found on the hill of Tara, Co. Meath.

17 August 1836

16p.

22 cm (i-iii, v, viii, x, xi, xiii-xvi); 24 cm (iv, vi, ix, xii); 25 cm (vii)

ill; manuscript plan of the complex of monuments located on the hill of Tara, drawn in ink by O'Donovan. Manuscript plan of the hill of Tara, indicating the sites as described by Kineth O'Hartigan, drawn in ink by O'Donovan.

Included are references to accounts of a stream, located north east of Temur, said to turned 'the first mill ever erected in Ireland.' Also included is an extract from a printed six inch proof map, indicating the monuments of the hill of Tara, with annotations by O'Donovan.

Denám ar cup co Temuráys
Co pártche an murr mindelbáys
O'Bryan, Shannan

219 (7)

Navan August 17th 1836

Quæ nunc latent, in lucem proferentur ulterioris
avi diligentia. (Seneca).

Dear Sir, The failure in identifying the remains on Tara hill was altogether the result of ^{a want of} due consideration. The very moment I saw the fort on which the Rebels were buried I came to the conclusion that it was the original site of the Palace of Temur, because it occupies the apex of the hill and is enclosed by a ^{ambled} fosse of vast extent like Aileach, Emmania and all the other ancient Irish forts of celebrity. This being established it will be immediately seen that it is the Sea-mur and Rath-na-Rioch of Kineth O'Hartigan. It may, however, be, at first sight, denied that the Croppy fort is the original Sea-mur; but its occupying the high est summit of the hill, and its being the most remarkable fort on it, affords a strong presumptive proof that it is the original site chosen the Mur of Sea and the house of Bormac. We tried various theories last Saturday to identify these forts, but lost our way by not paying ^{the} attention to the grand features on the hill. I have

14/E/2/280) since

since tried various theories and failed in every one of them until I set it down hypothetically that Croppy hill was ⁱⁿ Rath-na-riogh, the ^{near} Mur of Tea and the house of Gormac. Every thing then followed as clear as noon-light. See Ordnance plan (5, a, b, c, d, e, f)

"That theory, in natural science, by which the greatest number of phenomena can be accounted for, must be received in preference to any other" Belsham - The same must be allowed in Topographical investigation, which is not yet elevated into a science.

Now let us ^{for a moment} grant, that Croppy hill ^{is} the ^{the most prominent feature on} Rath-na-riogh of the Dinneaneach, and we shall instantly see that it will admit of demonstration. We shall then have the ^{two} following data to work upon, viz:

1. The well lying to the N. E. of Tea-mur the source (or at least one of the sources) of the stream that turns the first mill ever erected in Ireland.

The Dinneaneach says that this well "lies north-east of Tea-mur." By Tea-mur here cannot be meant the hill of Tara in general, but that part of it on which the Tea-mur or original palace of Tara stood. Now it will be at once seen that this well, the source of the stream, lies exactly to the North-east of Croppy hill, ^{but} and not from any other remarkable features on the hill. See Ordnance Plan (Neamhnach 5.)

221 (2)

2. The certain situation of Teach Miodhchuarta or the Banquetting house. The present name traditional name and the ^{lie} situation of the site of this house are sufficient to identify it with the Teach miodhchuarta described ^{in the above tract} by MacCarthy thus:

" Long na mban, i.e., Teach Miodhchuarta lies to the North-east of the eastern mound. Its ruins are situate thus: the lower part to the North, and the higher part to the South, and Mur ^{Moor} are raised about it to the east and to the west; the northern end of it is ^{place} enclosed and small. The lie of it is from North to South. This house which is also called Teach Tige poth, i.e., the long house has upon it twelve doors, (or fourteen) seven to the west and seven to the east. It is said that it was here the féir Tedimnach (meeting of Tara) was held, which seems true, as so many men would fit in it as would form the choice part of the men of Ireland." (i.e. all the Irish nobility)

This description perfectly agrees with the present "Hall" or "kitchen" of Tara. See Ordnance Plan (17). This Hall is 200 paces in length and the six doors seen by the writer of the Dinnseanchus are yet traceable in its western Mur.

We have now three points ascertained, viz the real unquestionable site of the Banquetting hall. 2, the real situation of the well, ^{newly} which is the source of the stream that turns the mill which is said to occupy the site of the first mill erected in Ireland by Lamach or Hand for King Cormac.

14/2/28 (11)

3. The demonstrated or inferred situation of Tea-mur to the N. E. of which the well Newnach lay. Finding then that the Mur of Tea i.e. the original site of the palace of Tara certainly lay to the S. W. of Newnach, ^{we can infer from} the following description that Ráe ná. mōg, i.e. the Fort of the Kings, was an after enlargement upon Tea-mur, when the hill became the seat of Government.

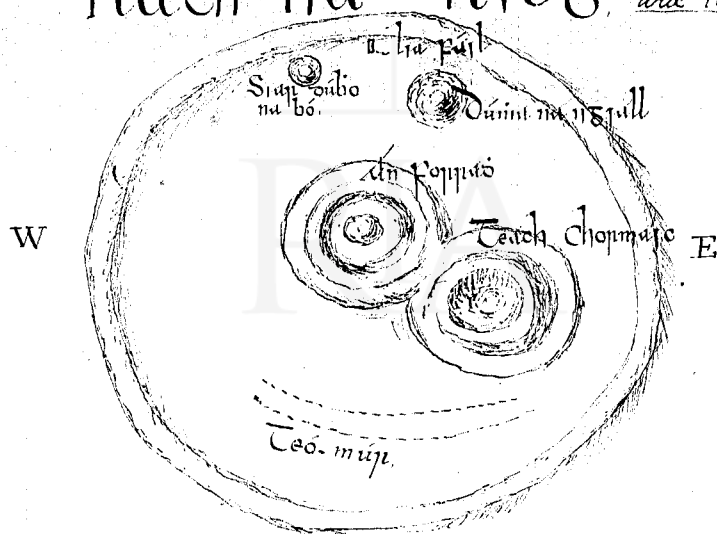
" Rath Riogh lies by the side of Rath Leary to the North."

" There are three deera in it, namely the ruins of the house of

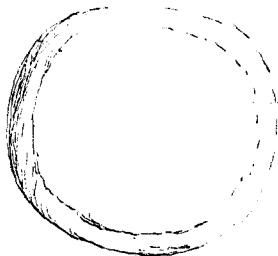
" Cormac in the South-east of the fort facing Rath Leary ^{which is} to the

" South. The ruins of the Forradh alongside the ruins of the house of Cormac, which is to the east. Teo-mur in the south side."

Ráth ná Ríog, ara tōv Regum.



Ráth laogaire



" Dumha na ngiall (the mound of the hostages)
" lies (in Rath-na-riogh) to the north east of the
" ruins of the Forradh" (See Ordnance plan 5, e)
" Siar-dubho na bo (the western mound of the
" cow called ylap Teamhrach) lies to the west of Dumha
" na ngiall." (5, d)

" Fal (the stone of fate of Keating) lies by
" the side of Dumha na ngiall to the north. This
" is the stone that used to roar under the foot of each
" King that took possession of the throne of Ireland.
" Fal, the name of this stone signifies fo-ail i.e. the
" under-stone i.e. the stone under the King." (i.e. the
stone on which the King was inaugurated)

This is probably the stone which now stands
in the Church yard and which is said to have
spoken in the time of St. Patrick. Tradition says
that it marks the grave of Cormac Mac Art
but this cannot be true, as Cormac was interred
at Ros-na-riogh in the Boyne.

Keating says that the Irish Colony who
emigrated to Scotland in the beginning of the
6th Century took with them this stone, and he
" or rather translates from Hector Boece
quotes an old rann from which he believed that

6) 2241
the Scots would obtain monarchical sway in whatever
Country they could bring this stone. Keating after
giving up a full account of the virtues, history, &c. of
this stone says that the above prophecy was fulfilled
in the then reigning monarch of Great Britain
(Charles I.) who was of Scotch origin, and who found
the Lia-Fail at Westminster Abbey.

The rann above referred to runs as follows:

"Cine Scuit prap an fine
"Man ba bréag an páirtine,
"man a b-fuigio an lia fáil
"Oligio plaiceap do gabáil."

But this rann is nothing
~~more than~~ else but a
translation of Hector Boece's
Latin: "Nō fallat fatum,"
by Keating himself

"The Scotch tribe, a noble race
"Unless the prophecy be false
"Wherever they find the Lia Fail
"Are entitled to supremacy."

It is said that ^{in the reign of Edw. I.} this stone was removed from the abbey
of Scone in Scotland to Westminster, where it is
now to be seen, ~~and~~ but called by the name of
"Solomon's Stone" (see Hardiman's Minstrelsy)

I never could find an older authority for the
removal of this stone to Scotland in the 6th century
than Keating's, and I therefore have not believed
it since I began to question the divine authority of
Irish history. Keating does not ^{quote} ~~give~~ any authority.

Unless the Father's faith be found
And Prophets voice be vain
Where'er this Monument is found
The Statue here shall reign
See Ballinacall -

* We have also the authority of another Kamm or
quatrane quoted from Kineth O'Hartigan by Keating
himself where he treats of the name *Lia Fail*.

An cloic^{ro} tá fáim sa fáil
naicé pústeap mór fáil.

This stone which is under my two heels
From it is named the Isle of Fail.

It is clear that he was standing on the *Lia Fail*
at the time. But it might be urged that Kineth
was in Scotland at the time: granted that it is
possible, but ^{it is} not probable as the poem of Sean
O'Lochain states that the *Lia Fail* was ^{at the time} at Tara.
Is it not more probable that O'Hartigan was on the
hill at the time examining the ruins, which he
was describing?

and as we have the authority ^{the poem of Cogan O'Lochain 226} of the Dinnseanchy
that ^{the Lia Fail} it was at Tara in the time of the writer,
(10th Century) ^{we must reject} Keating's story as a silly
fable, or at least as founded upon oral tradition
or perhaps drawn from the fabulous writings
of Hector Boece and other Scotch historians of
the same description.*

I am of opinion that this stone origi-
nally stood, or perhaps lay stretched near Dumha
na ngiall (S.E.) inside the external septum of
Rath-na-Riogh, and that it was afterwards
removed into the church yard to mark the
grave of, perhaps, some distinguished Regulus
of Meath, who was interred in the church yard.

The site of Rath-Riogh being thus clearly
ascertained, ^{by its agreement with the description in the Dinnseanchy} we shall next proceed to the North, and
find ^{that} "Rath-na-Seanad (fort of the ^{Synod's} meeting of
~~the slings~~) lies opposite Dumha na ngiall and
to the North of Fal" (See Ordnance plan 10)
"The ruins of Papall-Adannan (Adannan's pavilion)
are within this fort, and his Cross is opposite the fort
to the east, and his seat and his mound are to the
south of the Cross." (See Ordnance plan, Church
of Tara). Here it is to be remarked that the writer

§ 227 makes no mention of a church on the hill in his time, a feature which he certainly would not have omitted if it were then in existence, as it would be a prominent point to assist him in his description. It is also curious to observe that the spot which was hallowed by the cross and mound and sessio of Adamnan, was afterwards selected for the site of the church in preference to any other part of the hill. One may therefore wonder that Adamnan was not selected as the Patron Saint of Tara when erected into a parish, but ~~this~~ this wonder will cease, when one goes on with the Catalogue and finds that the most splendid miracle ever recorded as having been performed by St. Patrick, was in a house which stood near the same spot:

"The site of the house, which was turned over the heads of Benignus, the servant of Patrick, and Lucad, the Bald, the Druid of King Laogaire, lies a short distance to the South East of Cross-Adamnan, i.e. at the side of the fort (Rath-na-Senate*) which is to the North."

Benignus and Lucad exchanged clothes lest there might be any geasa or charm in them (d'edzla do mbrad geasa na n-edach fionpatard bpuiz le na céile) but mirabile dictum

14/E/2/28(VI)

* Rath na Denadla, signifies the forth of the Synods. Cuan O'Lochain informs us that St. Patrick, St. Rodanus and St. Adamnan held ^{sacha} Synod in this Rath. We have not yet learned upon what occasion St. Patrick held his Synod here, but we read in the Annals of Clonmacnoise as translated by Mageoghegan that Rodanus, abbot of Lorrain held a synod there to curse King Cermad and his palace, and Cuan O'Lochain informs us that Adamnan held a synod here to curse Chgalach King of Brega.

230 (9)
gan (7)



* It is also called Clonfert (Cluain fearta) in O'Flanigan's and old Charles O'Conor's translations of the Annals of Inishfallen; and Dr O'Conor in his Latin version of the same Annals renders Clauferet, peccatus miraculorum!

It means either the sloping land, or the land of treachery, and one would be inclined to think that the latter is the real meaning as Brian O'Lochain plays upon the word thus.

Clonfert na Clonfert.

In the latter compound Clon certainly means treacherous.

Alluding to the treachery committed here O'Flaherty says: "Dunlang, King of Leinster (the son of Eirias Niadh, and great grandson of Cuthaon, King of Ireland) attacking with more than savage cruelty as boarding school at Clonfert, most inhumanly butchered 30 young ladies of the first distinction with their 300 maids, whereupon King Cormac put to death twelve dynasts of Leinster, who were associates in this assassination of the virgins; and exacted the Boar's head mullet of King Inaithal from the Lagenians with an additional increase. But in the original it is correctly made Clauferetam" p. 335

Ogygia p. IV, l. 69

RIA

14/E/2/28(xii)

RIA

14/E/2/28(IX)

* This tradition, however, has no foundation in truth, for
 Tirechan, tells us in the Book of Armagh, that
 Laugaire reigned 2, or 5 years after the ~~same~~ death
 of St. Patrick.

Wetmore's Irish Researches

1835.

Lucad was burned within the clothes of Benignus whilst the fire touched not the clothes, and the clothes of Lucad were burned about Benignus whilst the searaching element scorched not his blessed skin.

After seeing this stupendous miracle King Laogaire was convinced that Patrick was a blessed man greatly favoured from on high, but he told him that he had promised his royal father Niall of blessed memory, that he would never abandon the gods of his ancestors. Meantime he gave the saint full permission to convert his subjects to the worship of that God who favoured him (Patrick) so much." See Tripartite.

Notwithstanding this generous conduct of Laogaire tradition says that Patrick sent him body and soul ^{*} into the ^{Black bog of Teltown} Doolough Teltan, where he must remain till the day of Judgment to be judged by Patrick and Jesus, and condemned on account of the great amount of evidence rejected by him. It is curious that in some old lives of St. Patrick it is said that he obtained permission from Christ to judge the Irish on the last day; but these lives are certainly of no antiquity or authority.

When one considers the traditional belief
14/E/2/28(x) in

In the above miracle, he will not be surprised that St. Patrick, & not Adamnan was selected as the patron saint of Lara when ^{it was} erected into a parish after the 10thth Century.

I am of opinion that the church and its enclosure occupies the sites of the Cross, seat, & mound of Adamnan & of the house which was burned over the heads of Benignus and Lucad and that the ^{ruins} ~~site~~ of the house of Mairipo, were effaced ^{at} in its erection.

The next ^{important} ~~feature~~ feature to be ^{identified} ~~ascertained~~ is the ~~the situation of the~~ sheekin of Temur. The prose says

"The sheekin of Temur lies close to Long na
" m. ban or Leach Miodhshuarta to the north west.

" This dirty ^{miry} little sheekin lies south of Carn-na-macry."
See Ordnance Plan 26.

This spot extending from the ash tree under which there was a well called Tober-Tim to southwards to the road, was spewy land in the memory of W. Mac Mahon a farmer who holds the adjacent ^{farm land} and who fought on the hill in '98 with all the vigor of his ancestor Colla ^{of Lichish} ~~thair~~ shortly before 1798 the proprietor of the land.

2314 (73)

to reclaim this "Spewy Spot," stopped up Lober-Fin with fuzze and rubbish; and to carry off its fountain he sank a drain of remarkable depth from a short distance to the west of the well ~~south~~ northwards to the road, where the land ^{inclines} slopes. See Ordnance plan (hedge from 27 to ^{near} 34)

Mac Mahon told me all this without knowing to what my enquiry was directed.

Now look at Teach Miodh-Chuarta or Hall of Tara (26) 17) and you will see that this "Spewy Spot" lies "close to the North-west of it."

The situation of the Sheekin being thus ascertained, we next look at the description in the Dinnseanach and find:

"Rath-Graine (Grania's fort) lies west of
the Sheekin on the height of the hill."

If you stand in the hollow a short distance to the north of Lober-Fin and the ash tree and look westwards, you will see a very remarkable fort on the hill above you, now planted.

"Tothad Rath Graine lies to the ^{South} North ~~under her Cashad (chariot) and near the northern~~
~~Chamfer to the West~~"

Here I maintain that North is an error for South

14/E/2/20 (K)

#235
Exactly as in the description of Rath-Laogaire. This
fort is certainly the southern fort in the wood, ~~and~~
~~Grainia's character is some feature lying between~~
~~them, which tradition has called Grainia's chariot~~
~~just as tradition now calls a little mound in~~
~~Rath-na-Senato (ordnance place) by the name~~
~~of the King's Charnel. The remains of some artifi-~~
~~cial features are plainly discernible between the~~
~~two forts in the wood, but now so effaced~~
~~that one cannot form any idea of what it~~
~~was in the time of O'Martian.~~

Having thus most satisfactorily ascertained
the position of Rath-Graine, it may not be out
of place here to say that she ^{was} wife was the
daughter of the great monarch Cormac
Mac Art, and the wife of the celebrated
Fin Mac Guil, the Fingal of Mac
Pherson.

After Rath-Graine, the next features
described in the (Sinseanchus) are the
two Clanferts - sloping or inclining
lands. "The two Clanferts lie to the west
of Rath-Graine. It was in the northern

" Claenfeart that the virgins were slaughtered
" by the Lagenians on Saman's day (1st November)
" and it was in the southern Claenfeart that Loee
" pronounced the false sentences for which he was
" afterwards murdered at Glaisin by the bairchii "

These blaenferts (ridiculous thought to be Clonfert
by the translator of Ogygia*) were nothing more
than the very grand slopes ~~or~~ extending from
Rath-graine to the green fields west of the
plantation. See Ordnance plan, 27, 30.

I conceive that the northern Claenfert or slope
was divided from the southern by the road
which ran westwards from Tara.

Rathmiles, a fort lying to the north
of the hill of Tara (35) is called by the
Irish Ráí Vígá. It is probable that it received
its name from the Brehon Loee above
referred to as having ~~not~~ pronounced a
gu-bhrecht in the southern Claenfert.

Rath-meave which lies to the south

14/E/2/28. (xii) of

of Tara hill is not connected with it in the Dinneen chip.

I was wrong about the situation of the house of Cletty, but as I ~~had~~ ^{have} not yet come to an examination of the evidences that point out its site, my account of it is that derived from vulgar tradition led astray by similarity ^{but not identity} of names.

When the situation of one place is ascertained, that of another can be inferred from it like a proposition in Euclid. I am anxious to hear O'Reilly's ^(Ed.) opinion of the situation of Cletty, but I am unwilling to receive the dictum of any modern writer. Show me the authorities and evidences and then I will believe you, but I will receive no assertion, conjecture or opinion as demonstrated or even illustrated truth.

I sent O'Keeffe to Katoath (where he has some friends) to do some parishes in that neighbourhood. I promised in a former letter to be done with Meath on the 23rd of this Month, but Tara has put me several days out of my way. I shall, Deo volente, visit Cletty and Rapna-ree to-morrow.

Ap. M. M. M.

19. Lá de Mí Tuimpeas

1836.

Your obedient humble servant

John O'Donovan

Navan Aug. 17th 1836.

Dear Sir,

I have studied the hill of Tea-mur
and I think that the ^{present} position of the forts
can be easily reconciled with ^{Edm O'Lochan's} Kineth O'Harti-
gan's description of them in the 10th century.

I shall write a full dissertation upon my
view of the subject. Get Mr. Curry to look at
the original Irish of the following passage.

"The Bath of Leary, son of Niall
lies to the north of the house of Mariseo."

This is certainly an error either of mine
in translating, or of the transcriber of the
original. It should be compared with the book
of Ballymote, and with the copy of the Dinn
-seanchus in the College Library. It will be found
that the passage should be "The Bath of Leary
"the son of Niall, lies southwards of the house
"of Mariseo." And even if they should all
agree in making it north, I will demonstrate

14/E/2/28(XIV)

from ^{some} certain data, that it must be an error in as much as it will contradict itself.

Let Mr. Curry examine all the Irish glossaries and dictionaries for the meaning of the word *fozao*, e.g. "*fozao Ráir Éiríne*". Is it a moat?

Was the *Teach Míodhchuarta* that in which the *Féir Teiripach* was triennially held? Consult for this Keating and O'Honor's Dissertations.

Let me have Keating's account of *Grianan na Ríne*. Was it a distinct house from *Teach Míodhchuarta* or a separate apartment in it? If the former, does its relative situation to *Teach Míodhchuarta* pointed out by Keating or any of our Irish writers?

What was the length, breadth, height, &c. of *Teach Míodhchuarta*? according to Keating and O'Honor. No information, I fear, is to be derived from Ballancey's account of *Míall* of the Nine Towers. Try, however, his description of *Tara*. *Collectanea*, vol. 1. Copy in the Royal Irish Academy.

I shall not visit Tara till I get answers to all these queries, I hope therefore that they will be attended to immediately, as I want to remove from Navan in a few days.

I conceive that Teach Miodh-chuarta and the northern forts are more modern than Lea-mur and Rath-Rioch of which I shall point out the situation to a demonstration, that is, taking O'Hartgan's descriptions as axioms I shall pursue such train of reasoning as must be acknowledged logical inferences. I am greatly elated at the unexpected success.

your obedient humble servant
L. O'Donovan

O'Keefe arrived here last night. I shall take him to visit Tara. I have written myself out of papers.

Memoranda for Tara.

The description of Tara affords two grand features or clues for the discovery of the relative situation of the remains on Tara hill; viz Neamhach - the well and Leach ^{Bagguetting} Míochchuarta, the description of which exactly corresponds with the extent and lie of what is at present called the Hall of Tara.

What is the meaning of the fothadh of a Rath? Fothadh Ráid
Spáine g? the moat

14/E/2p8 x1

In this sketch the situation of the dínga depends upon the position of the theskin

Was Teach Miodhchuarta and
 the house in which the Feis
 Teambhrach was held, the same
 Consult Keating and O'Garra's
 dissertations

Keating's account of ~~Teach~~
~~Miodhchuar~~ Griannán na nGineán
 was it different from Teach
 Miodhchuartá, or a part of it?
 Is its relative situation to Teach
 Miodhchuarta given by Keating?

Position of Rath Righ and
Tew-mur proved by the actual
 existence of the well called
Neamhnach, the source of the
 stream that yet turns the mill
 which is said to occupy the site
 of the first mill erected by
 Kiernart. Adamnan's Cross gave origin
 to the Church.

Fort's were originally placed
 on the highest acumina of
 hills. from this it can be inferred
 that the ~~larger fort~~ two forts and
 two mounds enclosed by the large
 external fosse is the original
 site of Tewmur, and that the forts
 lying to the north of it are after creations.

Three certain points now
 gained, viz. the demonstrated
 situation of Teach Modhchuarta
 The real situation of Neamhmad
 and the demonstrated situation
 of Teamur, from which that of
 Rath-righ follows ~~for~~ to a
 certainty - and this being gained
 it will appear to a demonstration
 that Rath Leary could not be
 north of the house of Mairiseo, ~~and~~
~~North of~~ which is north of Neamhmad.

END

14 E 2/29

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Navan, Co. Meath, concerning the history, traditions, topography and antiquities of the parishes of Navan and Donaghmore, with particular reference to the origins of their place names.

16 August 1836

4p.

24 cm



239 (#)
th
Navan August 16th 1836

Dear Sir, I find that in the Journal of the rebellion of 1641 this town of Navan is called by the Irish name which is prevalent at this day, to wit, Udym: thus:

" 1644, May 30. " A commissary nomine Thomas
" Mac Kiernan, the companion of (Donagh More
" O'Daly came to the friars in the parish of
" Donaghcloney (Magheraclooney in Monaghan)
" Thence he proceeded to the parish of Donagh
" moyne, and thence ^{S.W.} westwards to Armagh
" breage* to the Creaghts at Kells and
" into the Uajin, ^{Navan &} to Ardbrackan and
" Portlester.

Again: 1644: Aug. 5th

" These forces proceeded to Kells to the Navan
" Uajin and to Ardee" &c.

This is certainly the name of Navan at this day, but it is a corruption and shortening of Uachongbar. This we learn from Belcan who

14/E/2/29(1)

* Now a little town village to the north of Kells.

240
describes its situation and from the Annals of the
4 Masters illustrated by Cox. at the year 1537.

The writer of this Journal was altogether ignorant of the true orthography of the Irish language, and he wrote names of places according to his own ^{pronunciation and} dialect, which was Ulsterian, such as boile for baile; an easa for an ^{boile plaine for baile plaine} pessa; &c &c. There is no doubt however that he wrote the name of Navan as it was pronounced in his time, from which one will conclude that the Four Masters and Colgan called this town Naachongbail from a knowledge of its true original name, ~~and~~ not from its being commonly so called in their time. The present inhabitants of this County do not pronounce the Irish name of Navan alike; in the neighbourhood of the town itself and in the direction of Nobber and Moynalty they pronounce it An uaim, which perfectly agrees with the name given in the Journal of the year of 1641; ^{and signifies a cave} but in the neighbourhood of Trim, Kildalkey and Athboy they pronounce it Nuad-~~at~~, by which they understood New-ford. From this disagreement of

241 (F)

pronunciation I infer that its true original name of Kuachongball was first abbreviated to Kua-chong, that then, (the signification of the name being ^{obscured} destroyed,) custom corrupted it according to the peculiar jargon of each district. The ^{"nova habitatio" only} Touane its original English form is rather a translation than an Anglicising of its Irish name.

There is a tradition in the Country that this town was fortified and walled by Sir Hugh de Lacy, who formed a corporation here. This however is to be doubted, but it is said that the Charter of the Corporation is yet in existence and the ^{Corporation} Lands are yet pointed out. There was a monastery here of which the present barracks occupy the site. Can this Charter be found in Dublin?

It is not remembered that stations were ever performed at Tober-oran: may not its name therefore be derived, ^{rather} from Uaran a cold spring than from Ooran, the name of a Saint? Oranmore in Connaught derives its name from a Cold Spring there which is celebrated in the life of St. Patrick.

14/E/2/29(11)

Upon looking over the Extracts from Colgan and
 Usher relating to the Virgin Liadhan, the mother
 of St. Kieran, I find that her church called
Bill-Liadhan is unquestionably the one now
 Anglicised Killian. The extract is very curious
 but I must condemn the fanaticism of St.
 Kieran who destroyed a fœtus in utero by the
 sign of the cross! St. Brigit is reported to
 have done the same, and Colgan attempts to
 defend her conduct by asserting that the
soul had not then come from the sky to
 inhabit her nondum ^{and other theologians of the dark ages} habitable terrestrial
 mansion. This reasoning might do for Denz, but
 it would never satisfy Doctor Darwin, who asserts
 that the fœtus in utero is indued with vitality
 from the very beginning. It is ^{no doubt} hard for theolo-
 -gians to fix the periods at which vitality com-
 -mences, or at which the terrestrial domicile
 becomes fitted for the reception of an
~~is fit to be inhabited by an~~ immortal spirit,
 and I would argue against Denz himself, that
 in this instance St. Brigit either destroyed
 a human being or a mansion of clay that was
 already inhabited or purely destined and intended
 to be inhabited by an immortal spirit, or at

(Should any one deny the existence of a spirit)

least, intended to be ushered into light to play his part on the theatre of life.

The question ^{however} may be viewed in another light. - Whether it would be a greater evil to destroy the fetus in utero than to have the nun disgraced by giving birth to a bastard*? I answer: it would be a greater ^{sin} evil to destroy a ^{guiltless} human being, because the nun had already suffered as great a disgrace as possible, by being deflowered and detained by a king until she became pregnant. St. Kieran or Brigit therefore, if they had been possessed of the Organ of benevolence or true Christian feeling, should have allowed the fetus to come forth to life and light; and then if the nun who had been torn from them against her will were satisfied to remain a nun, they should by all means receive her as guiltless.

14/E/2/29(m)

The Civil Judge destroys the life of a human being when he conceives that he has committed ^{and is likely again to commit} a greater evil than the destruction of his life would be; but Kieran and Brigit destroyed life from a selfish feeling that the ushering of the being into life and light would disgrace their order. The general shoots a common soldier for sleeping on his post and puts men women children and idiots to the sword to do the work of

* Saint Brigit was a bastard, and so was St. Brigit herself, being the daughter of Dubhaltach, King of Leinster, by his Cunnal or bond-maid!

of the Lord, that is to say, to facilitate his conquest, and magnify his own name and glory. View but an army at the sacking of a town!! ^{all is play great works of the Lord according to Cromwell!!} This may very little to do with Topography or historical Chorography; but I have ^{taken} advantage of the name Killian to pour out my disapprobation of the conduct of St. Kieran and St. Brigit on this occasion, and ~~perhaps to shew that I had studied more of modern~~ ~~ethics than modern~~ ^{civilization} ~~manner of Prynne of Chesterfield!~~

I send back the extracts from the Journal of 1641 with notes shewing where the places mentioned are situated, and what they are now called. Please to have them bound with this letter, and also the extracts about Killian.

of the parish of Donaghmore.

We learn from the following passage in the Tripartite Life of St. Patrick, ^{Lib. 2, c. 10} that Donaghmore (near Navan), which is well known to antiquaries for its beautiful round tower, is the Domnach mór Muige Echnach of Irish writers. a fact which neither Colgan nor Archdall were able to see.

“ ~~While~~ As the man of God was sprinkling the people of Luagnia with the waters of salvation (baptism) at a place where the church of Domnach mór of the plain of Echnach now stands, he called unto him his disciple

245
cure (2)

" Cassanus, and, committed unto him the care
" of the church lately built there, observing, and
" with a prophetic mouth, predicting that that
" would be the place at which he might expect
" his resurrection, and that the church committed
" to his care would always remain small in its
" extent and structure, but ^{domníc mór beg!!!} great and distin-
" -guished for its honor and title to veneration.
" That this was a true prophecy the event has
" proved, for his reliques are visited there with
" the great veneration of the people, and
" are distinguished for great miracles so
" that scarce one of the visitors goes away
" without a recovery of health or other
" gifts of grace sought by them." Fr. Flan.

From the situation of this church it and
other evidences, it can be inferred that the
territory of Lunias in Meath originally com-
prised the present barony of that name and
the whole of the baronies of upper and lower
Navan. St. Casan is not now remembered at
Donaghmore, nor is there any memorial of
him - either well or indented stone or lomb.
The inhabitants remember that there was a well
14/E/2/29 (14)

#246
near the church called Tober-patrick - but it has
been stopped up. This was the well in which
he baptized Inagniorum populum -
of the round tower they tell nothing, but that
it is called Claiatheach in Irish, and that
it was built by the daughters of the great
Artifex Gobban Saer; but as this story is
told about every Claiatheach or Round Tower
in the north of Ireland, it is worth nothing.

Are there any notices in the Annals of
Domnach mor Muighe Ceshnach? I have
committed a mistake ^{thru} of hurry of transcription
in a former letter by setting this down as
Domnach mor Muighe Lathfe, which lies else-
-where.

I find that I have a great quantity
of names to write and that I cannot be home
in the course of seven days as I told you
last Sunday. I hope Mr. Curry is working
at Sligo. Your obedient humble
servant

John O'Donovan

END

14 E 2/30

O'Keefe, Patrick

Unsigned reports, made by Patrick O'Keefe, concerning the Rebellion of 1641.

[1836]

3p.

24 cm

RIA

247 (7)

From the Journal of the Rebellion of 1641.

May 30/1644. A Commissary, namely Thomas M'Ferman, the companion of Donaghy mor o Daly came to the Friars in the Parish of Donagheloney (Domnaic cluain) thence he went to the Parish of Donaghmoyn (Domnaic m-zen) and then ^{eastward} westwards to Armagh-breague (Apdm. bize) to the Breaghts at Kells (ceannanur) and into the ^{Nearby} ~~canal~~ (uain) to Ard-brackin (Apd brescan) and Port-lester (port leasr) (q)

July 2. 1644. The Earl of Castlehaven arrived from Dublin unknown to the Salsenaghs, for he was a Catholic, and joined the Irish, who welcomed him joyfully. The Council of KilKenny sent under his command 2,000 foot & troops of horse to the assistance of the General of Ulster against the Scotch-men: and they reached the place in the County Meath where Owen O'Neill, & the Breaghts were. The Earl was informed of the enemy's movements: that all the Scotch, English, & such Irish as had received quarter from them in the province were assembled in one body in order to banish the Irish natives completely: that they were now in Longford and had burned it

248 * Flora Finnae at the S.W. extremity of
Long Sheehan

Belcher

together with Granard and [^] (bel at 1605);
that their number amounted to 19,000 men,
& that they were now advancing to Pinac ^{pod an d'ick} (pid n'ic).

1644 The General and the little Earl sent three
Aug⁵ troops of horse, and 200 foot soldiers to guard
the bridge of Finde (fionn an tigh) commanded
by Brian mac (the red-haired) O'Neill. McQuinn
mac M^{son of Ferdinand} Art mac an riu dopca. The Scotch ad-
vanced to the (guarded) roads, and succeeded
in forcing their way. However in the contest
Captain Graham & eight of his relations
were killed. On the other side, Brian O'Neill
was wounded and two of his troopers slain,
and Gerald garb (the rough) from Meath
was also killed.

Ginae (ḡōd an aṭ) was the Earl of Meath's town.

These forces proceeded to Kells (ceannadun) to the ^{Navagh} ~~Cave~~ (udim) and to Ardee (Aipin Dia) and separating from each other at Dundalk (dealgan) part went to (Epian congall) to the O'Han's country (Caicand) to Oyreconnell, to Enniskillen to Drogheda, and to ~~Stradally~~ (gnad boile) Dundalk.

1641

249

14/E/2/30(11)

May Charles Coote, the accursed scourge,
& merciless persecutor of the Gaels, fell
in the town of Trim (Boile de Trim) It is not
known by whom he was slain, whether friend
or foe.

Feb^r Also the bloody tyrant Simon Harcourt,
knight and third commander of his ^{company} regiment
(ex. de ar.) was wounded at the White Rock,
(Capp. 5 ban) and died the following day,
breathing forth blasphemies against God and
the Saints.

1647.

Jan^y 26. Shane O Kane, the Sergeant Major
General and Lieutenant Colonel (Selim Mc
^{Loops} Guathal) came to the County of Mullingar
along with 3,000 foot, and a number of
horse. They arrived at the village of Loughcrew
(B. lock Corbe) & next day had a rendezvous.
They resolved to attack the garrison of Kells
(ceamantur) where Colonel Theophilus

* so called at this day. It is a beautiful lake about 2
miles to the south of Oldcastle in Meath. It is the name of
a parish and of the residence of Mr. Pepper.

Jones was stationed with 300 men. They travelled night and day till they reached Kells (Ceannacay) The foot-soldiers scaled the walls, while the cavalry remained outside. Those of Colonel Jones's soldiers (about one hundred and thirty) who asked quarter were spared; upwards of two hundred were killed. The people of the town itself were spared. The prisoners were taken to Finae (Fiað a naic) & Theophilus to the castle (c.) of Lough Sheelan*.

* See my letter from Kells on the name and situation of this b.

We can find no "three daughters" in the month of August.

In a poem beginning thus "Hearm plúing neorinrí fad" we find

Rígnac ír Cáin ír crom
 Trí hínílna lodá mór
 Do írl máne mór míadair
 Hic eile neill neorí gíall.

July 5. H. cumán oí. iníln lod mór m. gúge-dorlíor
 March 15. Trí hínílna elcín. Calendar ^{n.n. 5.} Calendar

* a g° fírl teatla M. Xírbis.
 † the writer has been speaking of Fiað a naic neill.

1646 Journal of the Rebellion V.

Sept. 28. Let some mention be now made
of the people of Lisnagarvey, Millybragh,
Newry, Rostrevor (c. ^{rep}) of Carlingford,
of Dundalk (^mzb.) of Drogheda and of
Glane (borth plaine). They all assem-
bled, & fell on the people of Oriel who
fled to the woods of ^{FOIEN} Drumdoon (oprim dūm)
They then plundered & burnt their houses
& haggards (a ^{qz}) as far as the woods
of ^{Killan} ~~Killing~~ (cill ana) They burnt the house
of Moybolgue (c. ^{ivige} bolg) and destroyed
hundreds of pounds worth of produce.

We cannot find Mua conglial in this
Journal. it is called An udsm throughout
but by abbreviation and corruption.
Moybolgue on the confines of Meath and
Cavan about 4 miles S. E. of Bailieboro.

Loe
14/E/2/30 (m)

END

14 E 2/31

O'Keefe, Patrick

Unsigned notes, made by Patrick O'Keefe, concerning the early history and traditions associated of the parish of Killion (Killyon), with particular reference to its association with Saint Kieran.

[1836]

1p.

24 cm

RIA

Cell Liadain, now Killian
in the south-west of the County of Meath.

A. 9. 55.
p. 450

Die V. Martii
Vita S. Kierani Episcopi et Confessoris.

cap. I. The most blessed Bishop Kieran the first
born of the saints of Ireland, ^{originally first} sprang from
the Western district of Leinster, which is called
Opory. At the time of his birth, all the Irish
were pagans. His father was called Lurgneus,
who was of the nobles of the tribe of Opory;
and his mother was called Liadain; who
sprang from the southern district of Munster,
i.e. from the tribe, which is called Borcálaigde.

cap. X. The Mother of S. Kieran came to him
[he being at Leighlin ^{in the place}], and was made a
faithful Christian and a holy servant of God
by her son; and S. Kieran built for his holy
mother Liadania ⁽¹⁷⁾, a cella apart in a
neighbouring place, & there collected together
holy virgins to her; among whom was a

14/E/2/31

certain very handsome virgin, by name ^(p. 181) Buinecha,
the daughter of a certain Chief of Munsu: ^{gugu} her
the holy mother of Mieran loved exceedingly, because
she was her foster-child, and of good morals.
But the Chief of the district of Hua-Tidch
by name Pymma hearing the report of the
beauty of that virgin, came with his soldiers,
and snatched her away by force from her cella;
and she was with him in his Castle for many days
^{dominus} sleeping with him as his wife, and he loved her very
much. After this S. Mieran went to the chief Pym-
ma, to seek his foster-child: But the Chief
would by no means or for any reason let her
go, ^{paying to} telling the man of God through derision; I will
never dismiss her to you, unless at the beginning
of the following day the voice of the ^{ciconia} stork shall
have wakened me from my sleep. For it was
then a severe winter. On that night there was
a great fall of snow. but in the place in which
Mieran the man of God was with ^{suus} his, not
one drop of snow fell. But when morning ar-
rived, although contrary to nature, the stork

* Here the Castle (or) meant the whole fort enclosed by a mound and fosse, each house refers to the small forts and wooden apartments within it. (257)
79

by the will of God sang over the top of each house in the Castle*. The Chief Dymone hearing this came, and prostrated himself before S. Kieran, and gave him his foster child, who was then pregnant. But the man of God seeing that the belly of the woman began to swell with the fetus, blessed her womb with the sign of the holy cross, and immediately the belly sunk, & the fetus vanished in her womb: and the holy man returned bringing her to her cella, which in the Irish language is called Beall-Liadhain.

Note

(17) Built for his holy Mother Liadania, a cell &c. This holy widow is venerated on the ^{14th} August ⁱⁿ ^{page} ⁶⁷² ^{col. 2.} in the Church called from her name Kill-Liadhain near the Monastery of Seir. See more concerning her at that day.

(18) a virgin by name Brunsecha. Perhaps this is she whom St. Mart. Dang: Maguire, Mart: Iland: & Marian Gorman call S. Brunsechan, and say that she was venerated in Mag-trea on the 29th of May.

*in
cal-
endar
where
the
saints
name
is
mentioned
in
the
book*

From Usher's Primordia p. 792.

The Collect which was formerly read in his Office, praises Kieran himself, thus: O God, who hast sent B. Kieran the elder thy Confessor and High Priest. before other saints into the island of Ireland &c. and from this his just-mentioned Biographer calls him the first-born of the saints of Ireland: then moreover adding, that he not only made his mother Lidadana a faithful Christian & a holy servant of God (having built for her in a neighbouring place, a Cella, which ^{is called} ~~in the~~ ^{Scotic} Scotch Ceall Liddain;) but also that he converted his tribe, that is Osory, and many others from the error of gentility to the faith of Christ. &c.

* i. e. Johannes Cluennus Kilkeniensis ad annum 1254.

+ Not the Erse but the ^{Irish} other. POK POK from Content

END

14 E 2/32

O'Keefe, Patrick

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrick] O'Keefe, written from Ratoath, Co. Meath, concerning the history, traditions, topography and antiquities of the parishes of Dunshaughlin, Crickstown, Killegland, Cookstown and Kilbrew, Co. Meath, with particular reference to their early churches, holy wells, graveyards and place names.

20 August 1836

3p.

24 cm

O'Keefe refers to the almost total decline of spoken Irish in the locality.

Ratoath Aug. 20 1836

Sir,

Yesterday I left Navan at $\frac{1}{2}$ past One O'Clock, and came on the Coach, to Dunshaughlin, where I got the Irish names of the townlands in the Parish of Dunshaughlin from ^{Mr. & Mrs. J. J. Clarke} Pat^r Clarke, a native of Galtrim, but who has resided these 50 years in this Parish, and Thomas Corcoran a native of the Parish.

^{I can assign no meaning - never do in the S.}
Dunshaughlin is always in Irish called Dún Seachláin (or Dún S.) for which they say there is a very small part of the walls of an old Church. This Church is said to have been built by St. Patrick, who (they say) left St. Seachláin to preside over it. This Corcoran told me in party, but indeed I was obliged to help him out with it. St. Seachláin is the Patron Saint of the P^r, his festival falls "just a month before Christmas", i.e. (we may presume) about the 25th of November.

In the V.L. of Bonestown there is a holy well called Tobair Sainc Seachláin (St. Seachláin's well) where they say stations were formerly performed, but not within the memory of the living. An Ash-tree grows over the well.

*from Shoghlin

14/E/2/31(i)

In the immediate vicinity of the South end of the Town of Dunsheughlin about 3 or 4 perch E of the road, is what the people call a fort or Mount. I am not skilled enough in such matters to decide whether it be one of those ancient forts so common in Ireland; yet it appears to me to be too flat at the top, & too low to be considered one. They call it by no Irish name.

The Principle old families in the Parish are the Glynn - *clann imre a. clann - mac n. floyin* and the Foxes - *mr. m. r. p. foxa; s. - pron. m. Wey*

There is very little Irish spoken in the P^{arish}.

Having left Dunsheughlin at about 1/2 past 4 O'Clock ^(Sunday), I walked to Ratoath, where I got the names of the Townlands, ^{in Ratoath P^{arish}} in Irish from Nicholas Walsh a native; but as it was too late when I saw him, ^{he had not time to give me sufficient information - so} I will defer any remarks I may have to make on the name &c. till some other time.

To-day Saturday I visited the Parishes of
 Kilbrew, Crickstown and Cookstown, where
 Irish has almost disappeared; however I have
 been able to get a great part of the names
 in Irish. In Kilbrew I got the Irish names
 &c from ^{Patrick} ~~Patrick~~ ^{Duncan} Dowling a native of the P^h
 and others; in Crickstown from Mary ^{*}Greenan
 a native of Rathfeigh, residing in Crickstown P^h
 3 years, and Honor Gibbon, who has resided in
 the P^h 4 years. In Cookstown P^h I got the
 Irish names, English pronunciation &c from
 George Hand, a 40 years ^{who was born near Drogheda} resident, and from
 Thomas ^{Thomas} ^{a Ceis} Mc Coy a native of Innismagrat
 Co. Leitrim to whom Hand referred me as to an
 oracle, and who did his part more satisfactorily
 than the Lagenians. They both work with
 the same Farmer. From them I got the
 pronunciation &c. of Killekland, P^h

* She says the Irish of the name is Spianan, that in Fingall they call
 them Greendons; & that the P. P. of Carristown a man of the same name is
 called Green - John Greenan would be Sean a Spianan. ^{A Connachtman told her} they were called Sean Spianan in Connacht.

Kilbrew Ph situate about 2 miles to the N. of Ratoath is called in Irish cill bhu for which they assign no meaning — (obs: a stream runs through the middle of the Oheremone of Kilbrew, in which there was also a spa formerly.)

There are no ruins of an old church in the Parish — I could not ascertain the Patron saint particularly as the Ph is united with that of Crickstown in the R. C. division. They say ^{that} the present division according to the Established Church is a modern one, i.e. that ^{formerly} there was no church in the Ph.

There is a Fort in Kilbrew T.L. for which there is no Irish name. There is another in Crickstown which belongs to the Oheremone of Kilbrew.

Crickstown Ph situated about 1½ mile N.E (N?) of Ratoath ^{was} is called by the people in Irish Cricioron (for w^{ch} no meaning).

In Crickstown T.L. are the ruins of an old church called Teampall Cricioron in Irish; the builder of which is not remembered. ^{They say the walls are perfect except a very small portion} The Patron - Saint of

264

the Parish is Saint Bridget on whose Festival
(1st Feb?) "stations" are held ^{at} in the R.C. Chapel

In the R. Catholic division this Parish and
that of Kilbrew form a Union which is ge-
nerally called the Parish of Curragh, as the
Catholic Chapel is in that Townland.

Cookstown Ph. Hib: Bayla Ócáirpe;
this is probably a translation of the English name
There is no Patron Saint remembered in the Parish

In Cookstown T. L. are the ruins of an old
Church a very small ^{portion only} of which remains; this the
Leinster man (Band) who gave the names &c. calls
Teampall Bayla Ócáirpe but the Comaughtman
distinctly Teampall B. C.: The builder of this
old church is not known.

14/E/2/32(ii)

In a field in Cookstown T.L. there is a bush banked up with a mound of earth (covered with grass, round which they used to carry bodies about to be interred in the old grave-yard. Very few are buried here at present.

Ballybin T.L. There are two Townlands of this name, the one in Cookstown Ph, the other in that of Ratoath. In the "Orthography" column of the Name-Books the 1st is called Ballybin Major and Ballybin Masor, the 2nd ^{Ballybin minor or Aug. temp. Carill.} Ballybin Miner. The men from whom I got the names in this Ph. could tell nothing about this distinction, but a man whom I met on the road as I was going home, told me they used to be distinguished by the addition of Keonard & Keting, the names of the Proprietors who held them 50 years ago, No 1 being in Cookstown, No 2 in Ratoath Ph. Nicholas Walsh who gave me the information respecting Ratoath says that a more modern distinction was Ballybin Mason & B. Berford, from the same circumstance.

Killelland P.^h is invariably pronounced by the people Clegland (potius Cleglan); in Irish Claznán - the 1st a being pronounced like ě - I have written it with a as the l preceding it is broad. They assign no meaning ^{for} to the name.

In this Parish (which is not subdivided into Townlands) is an old grave-yard which my informants say they would call teampull Cl: although there are no ruins of an old church in it. There is no burial at it at present.

In this P.^h there is a Castle for description of which see Name Book.

14/E/2/32(11)

The people corrupt the names of Mr Bourne and his base Ashbourne into Bōden and Ashbōden they also call the village Ashburn.

The pronunciation bōden is general as I ascertained by paying the village a visit on Sunday. It is situated in this Parish. The McCarson Esq. your obed^t humble servant P. H. H. H.

END

14 E 2/33

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Navan, Co. Meath, concerning 'the situation of the house of Cletty' and 'Ros na Riog', Co. Meath.

21 August 1836-10 February 1837

7p.

24 cm (i-vi); 25 cm (vii)

RIA

The Navans

Augst 21st 1836.

Dear Sir,

I now send you the name Books of Navan, Tara, Dowdstown, Templekeeran, Athlumney, Quinestown, Fennor, Moorechurch, Stamullin, Ballygart, Donore, Clonalvy, Duleek-abbey, Ratain, Ardspallagh, Churchtown, Cruicetown, Newtown, Duleek, Colp, Julianstown, Kilsharvan, Ardmulchan, Lismullen, Kilearn, Tollystown, Staffordstown, Brownstown, Kentstown, Knockcommon, Donaghmore, Donmoe, and Ardbrackan - (which form the best portion of the "finis Bregarum".) and O'Conor's remarks upon them.

of the situation of the house of Cletty

In order to ascertain the sites of ancient Irish forts of celebrity, we must read over all the Irish romances; for these were written for amusement, (like our present Novels,) by the very best Irish Scholars and Topographers, at a period when the situations of places of ancient fame were well known. These Romances, though often ^{childishly} ~~of a~~ ^{of a} fabulous character, must be received as Topographical evidences, in the same way as in this quarter of the 19th Century, we receive the fairy tale of the mountaineers, whose narration of the wonderful and wild we reject, as not borne out by truth or probability, but whose enumerations

14/E/2/33(1)

271
of mountains, glens and townlands we receive, as these
are ^{tangible} objects with which he is intimately acquainted, and
of the relative situation of which, he is as good a judge
as a most profound philosopher. Thus we believe that
the writer of an Irish Romantic tale was perfectly ac-
quainted with the situations of Tara, Emania, Aileach
Croghan &c and we therefore receive his description of their
situations as historical evidence, while we reject his
description of their splendor and his ^{introduction of} supernatural
characters as offsprings of his own wild imagina-
tion.

In this light I produce the following passages
from an Irish Romantic tale entitled, "Death of Mori-
tagh More Mac Enca" as evidence of the situation
of the house of Cletty. The language is of considerable antiquity.

Dra mbu' Muircheartaigh mac Muireadhaigh inic Eógair
na's Eneann, 1715 Cletys op ur boinne in Brugh.

"As Moriartagh, (son of Muireadhach who was
the son of Owen) King of Ireland was in the house
of Cletty over the margin of the Boyne of Brugh"

From my acquaintance with the writer's mode
of expressing his ideas, I would infer from this pas-
sage that the house of Cletty was over the margin
of the Boyne in the immediate vicinity of the
place called Brugh na Boinne.

Again

272 (2)

Thine an r18 r1n amach oen do lár do miltas pa imell an bpoğa
"This King came out one day to hunt ^{chase} along the borders
of Brugh." This corroborates the former passage.

bú mair púirínádo in tísí r1n trá, ór úr na bóine brádanáisi
bictille. 7 ór úr an bpoğa bápp-uaine, p. 3, line 6. u. (of bletty)
"Good was the situation of that house, indeed,
"over the brink of ^{the} salmon-bearing ever-beautiful
"Boyne, and over the ^{verge} margin of the green-topped
"Brugh."

Page 4.

It is stated that when King Moriartach had taken
in Dheen, the beautiful Banagher, that his Queen
Duairseach, the daughter of the ~~Queen~~ King of Connaught
went to her spiritual adviser Cairneach of Tuilén
to complain of the King. This shows that Bolgan is
right in making the holy Bishop Cairneach, the
patron of Tuilén, now Dulane to the north
of Kells.

Page 5.

St. Cairneach comes to the house of Bletty, but is refused
admittance to the King, whereupon he becomes wroth
and filled with holy indignation; he erects a monumental

14/E/2/33(11) mound

"At my brethren fear the two-edged sword
that sleeps in terror with your
clergy." R. Richard Hayes in the life
of St. Patrick.

for the King, declares that his reign is at an end,
ascends the monumental mound and curses
the house of Cletty in the following words:

(a)

- "The mound of Belly shall this be named for ever
- "All shall know it.
- "It is the monument of the ^{heroic} mighty Mac Erca
- "The of the mighty exploits.
- "A curse be ^{upon} this hill
- "upon Cletty, ^{of the blacks} the beautiful, the fair.
- "May not its corn nor its milk be good.
- "May it be full of hatred and misery;
- "May neither King nor chief be on it;
- "May none depart from it grateful.
- "I shall remember during my days
- "This monumental mound of Crisp King."

Beganes
(a) Cairneach rang his belly on the mound. This is
a striking evidence of the power of ^{the} ancient Ecclesiastics.
I would allow the Bishop to curse the King; but why
damn the beautiful hill of Cletty to eternal sterility?

Patrick's cursed rivers, probably to imitate the example
of Christ who cursed the Fig tree, but perhaps it is
too much for any human being to curse any thing. God
may do whatever he pleases.

27/1/5

This curse had ~~all~~ the intended effect as far as regards the regal splendor of the house of Cletty. Not one King ^{had} ever since ~~had~~ the courage to fix his residence there. its very name is forgotten but we hope that its corn and milk are good and wholesome notwithstanding the curse of the heavenly-angered Gairneach.

"Gairneach then cursed the Dun and rung his bell at it, and then departed from it sorrowful and dejected."

Page 10.

It appears from a very fabulous part of this romance that the house of Cletty was in the immediate vicinity of Brugh-na-Boinne. The King requests the Banshee to shew him some of her magical powers. "I will, said the Banshee." They then went out to the house, viz King Moriartach and all his hosts and the Banshee made blue men of the stones and others of the heads of goats, so that she placed four large battalions in arms before them on the "Green of Brugh." certainly the spot between the Canal & the river now called Broad Boyne.

This is positive evidence that the writer of this fairy tale placed the house of Cletty

14/E/2/33(mf) and

275
and Brough na Boinne in the immediate vicinity
of each other.

I travelled last Saturday along the
banks of the Boyne to see if I could discover
any fort which I could set down as the ^{site of the}
house of Cletty, but I found nothing unless
it be one of the forts on the south side
of the River at Broad-Boyne Bridge.
If this fort be the house of Cletty, the
Pagan Cemetery of Brough na Boinne
must have been on the other side of
the river, as the body of King Cormac
when carried from the house of Cletty was
attempted to be brought across the River
to be interred in Brough.

I must correct a former letter in which
I confounded the cursing of the house of Cletty
by ^{Bairneach} ~~Godann~~ with the cursing of Tara by
St. Rodann. After Tara had been cursed by
Rodann Cletty became the residence of

276 (7)

the monarchs until the time of Moriartach
when it received a similar condemnation.
After the cursing of Cletty the royal seat
of the southern Hy-Nialls
seems to have been fixed at Co-inis, an
island on Lough Ennell in Westmeath
and that of the Northern Hy-Nialls at
Aileach, both which remained uncursed
until the dissolution of the monarchy
by Brian Boru.

of the situation of Ror na Rjóð.

We learn from Keating and from a poem of
great antiquity preserved in the Leabhar
Dinnseanchus, that the Druids and their
invisible agents the Sheevree prevented
the body of the monarch Cormac Mac Art
from being interred in the Royal pagan
Cemetery of Brough na Boinne because he
had believed in the true God, i.e. in the
God which Keating and the ^{ancient} poet (not the
Druids) thought to be the true God: that

14/E/2/33(IV)

8/277

when the carriers of his body attempted to bring it across the Boyne the Sheevree or invisible ~~genii~~ ~~raised~~ swelled the waters of the River to such a height that they could not cross it. The waters soon subsided and the royal funeral made a second attempt. but the waters ^{were} raised to the former height by the invisible agency of the Sheevree. The waters subsided again and the carriers of the royal remains of the philosophic Cormac plunged into the Boyne to cross it before it could have time to swell; but the Sheevree, who would not suffer the sacred Cemetery of Brigh to be polluted by the remains of one who had abjured the infallible religion of the Druids, raised a magical storm on the Boyne which tore the Bier from ~~off~~ ~~the~~ the shoulder and the grasp of the carriers and carried it with rapidity on the surface of the swollen flood. The funeral followed it

278 (7)

but were not able to recover the body until
the storm subsided when ~~the~~^{it} ~~was~~ separated
from the bier and thrown ashore at Ros-na-
ree. Here the Shceeree, it seems, wished to have
it interred, and the ^{royal} ^{servants} of Cor-
mac, who were as yet Pagans, not wishing
to oppose the will of the Shceeree ^{states} any
longer, dug a grave near the spot
where ~~it had~~ the body had been cast
ashore and buried it there according
to the custom of burying a monarch.

This place fortunately retains its
Pagan name of Ros-na-ree to this
day. I visited it last Saturday, but could
find nothing in it but the name and
situation agreeing with the old accounts.
There was a round mound in ~~the~~ to it, but
it was levelled some years ago. Ros-
na-riogh is now the name of a townland in
the parish of Knockcommon. Keating says
14/E/2/33(V) that

20/279

that there was a church there in his own time (AMM) but there is no old church yard at present in the townland of Ros-na-ree. There is a Roman Catholic Chapel in it about 100 perches to the south of the Boynes, from which the peasantry call a considerable tract of the surrounding country the parish of Ros-na-ree.

The natives have a tradition among them that a King was buried in the land of Ros-na-ree, but where they do not know. This tradition however is not handed down from the time of Cormac but learned from Comerford's History of Ireland, which renders it worth very little as a local tradition for if there happened to be another Ros-na-ree in the County of Kerry the same story would be linked with it by the peasantry.

Let me have that passage in the Annals
of the Four Masters which relates to
Magh n. aibhe and Lia. n. aibhe.

Magh n. aibhe is now anglicised Moynahy.
it is the name of a river and townland
in the parish of Kilmore, Bar. of upper
Deeces.

Let me also have all the passages
in Colgan, 4 masters, Lavinian &c. relating
to Bill. Teidhil.

I have at length, after six years
search ascertained the situation of the
famous river called Abairn Rí. (the King's river)
in which the monarch ? was drowned.

It was never identified before! It was on the
southern boundary of ancient Meath as we
learn from Keating's description of its boundaries.
"From Dublin to Abairn Rí, and from Abairn Rí westward
to bluain Conrach, to the ford of the French
Mill and to the meeting of the rivers at
Clonard." &c. &c. Die hodie.

14/E/2/33(VI)

This river is ~~also~~ the southern boundary of modern Meath (for it does not appear that the boundaries of ancient Meath with Kildare have been at all altered); it is now called Rye Water, and forms for several miles the boundary between the County of Kildare and the Barony of Deece in Modern Meath, and pays its tribute to the Liffey near Leixlip. It has been set down as Wry Water (quasi Crooked Water) in the field Name Book of the parish of — but it is much more accurately spelled Ryewater (Abans pi's) on Petty's engraved map of Meath.

Tomorrow I shall send you all the Extracts ^{for Meath} properly arranged for binding, and I must earnestly request that they be bound in the order in which I send them. You may expect me home in two or three days — You will hardly get any additional features for Tara. The poem by Euan O'Lochain does not mention any feature which we have not in the ^{gross description in the} Dinneenachur, which is drawn from O'Hartigan's and O'Lochain's poems.

Your obedient & devoted

Wm. Wm.

Send no more to Meath

I shall finish Meath at St. Charles

J. J. Donnan

Dear Sir

Feb. 10th 1837.

We must adopt the Anglicised Broadboyne for Brugh na Boinne as custom has fully established that form, but we can use brugh na Boinne on the ancient map.

The spot in the river should be called Lugaree.

The situation of the house of Clitty is not yet clear to me and we must reserve it for the ancient map. I do not wish to have any name laid down on the Ordnance map, which is not demonstratively identified. When I shall have made my way through the College MSS. I have strong hopes that such evidences will turn up as will place the sites of those ancient places.

14/2/33 (vii)

beyond dispute.

The hill of Ward to the N. of
Athbar is certainly the site of
Kachtgha where the Druids
lighted their sacred fires
and should be laid down on
the Ord: map. I think

Hill of Ward
anciently
Kachtgha -

I am anxious to see the hill of
Sara engraved.

your obedient
servant
John O'Donovan.

END

14 E 2/34

O'Keefe, Patrick

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Patrick O'Keefe, written from Ratoath, Co. Meath, concerning the history, topography and antiquities of the parishes of Kilbride, Greenog (Greenoge) and Donaghmore, with particular reference to their early churches, holy wells and graveyards.

22 August 1836

1p.

24 cm

RIA

Sir,

Rutouth Aug^t 22 1836
(Monday)

Today I went to the Parish of Kilbride, enquired for some old native or resident ^{who} could speak Irish and give me the pronunciation of the Townland names. I was referred to a man by name James Smith; but when I went to his little dwelling I found that he lived in the Parish of Doneymore, and was not at home; however ^{in the house} an aged woman who called herself ^{Katty} Catherine Smith pronounced ^{for me} the Townlands in the P^{arish} of Doneymore. Owen Donoghoe at present a resident in Kilbride P^{arish} who happened to be in Smith's house while I was there, assisted by Mrs Smith and others gave me the pronunciation of the Townlands in Kilbride Parish. I then went to Greenog P^{arish} and got the pronunciation of the Townland names, &c. from Mr. Pat^{rick} Langan a native and resident of the Parish.

Kilbride P^{arish} - ~~the~~ Mrs Smith remembers to have heard this Parish called in Irish cill Bhríde, páraíre c. b. of which she does not know the meaning! - The Patron Saint of the Parish is St. Bridget - On her Festival (1st Feb^r.) Mass is said in the Parish and the day is a holiday, but I believe it may be as much on account of the Feast of

~~of whom I suppose to be his mother. She is a native of Ballylough P^{arish} Co. Meath, and has resided~~
*he has a farm at the village of Greenog. ^{then 30 years in Doneymore P^{arish}}

14/E/2/34

the Purification of the B.V. Mary (which falls either on that day or the day following), as in honour of the Patroness. Mr. Langan of Greenoy says that the ruins of an old church in Baytown T.L. (Kilbride Ph) are called Kilbride (no Irish or meaning) - vide Name-Book at Baytown.

He also says that there was ^{is} a well in Doneymore Townland called Bride's well - in Irish ^{Bar} Toban beap, about which he knows no more. (He does not speak Irish.)

In Priest-town T.L. (Kilbride Ph) in the grave-yard are the ruins of a ^{church} chapel, which are nearly perfect.

There are no Forts in the Ph. beside those mentioned in the Name-book - there are no Irish names for these.

Doneymore *Ph* from *Donny moor*, in Irish
Domnác mór from: *donác mór* *th* (o like u in but;
 and *th* is guttural) for which the people give no meaning.

In the burial-ground in the Townland of
 Doneymore may be traced the foundation
 of an old Church. *Mr Langan Greenog*

On Chapel Hill in Little Greenstown are the ruins
 of what the people call an "old Friary" - (*Idem*) -

In Doneymore T.L. there was a well for des-
 cription of which see opposite page.

The Patron-Saint of the Parish is St Patrick (*Postscript*)

In Great Greenstown T.L. there was a Castle,
 but it is now level with the ground, ^{with the} exception of
 an arched gate-way *(Mr Langan Greenog)*

In Muckinstown T.L. there is a Fort which
 the people say "takes up about $\frac{1}{2}$ an acre" - *vide N. Book*

Irish is not spoken in the Parish except by some
 old person who may speak an odd word in it.

Greenog Parish (pron: Greenogue) or Greenog
the o long like o in hole.) The people give no meaning
for the name.

The Patron Saint of the Parish is St Nicholas
whose Festival falls on the ^{7th?} 2nd of December.

In Greenog T.L. are the ruins of an old church
called St Nicholas's Church.

There is a moat in Greenog T.L. (no Irish name)

your obed^t. humble
servant

P. O'Keefe

Wm. A. Lareau Esq.

END

14 E 2/35

O'Keefe, Patrick

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrick] O'Keefe, written from Ratoath, Co. Meath, concerning the history, topography and antiquities of the parish of Ratoath.

23 August 1836

3p.

24 cm (ii-iii); 25 cm (i)

RIA

RIA

14/E/2/850

287 1/2

RIA

≠ Rath Aocha mic Bric is Rathhugh in neptineally,
J. O. &
October 26, 1836,

S. m.

Ratobath Aug^r 23rd 1836
Tuesday

Today I remained at home to collect information about the Village and Parish of Ratoath, to write this letter, and write in ink in the Name-Books the Pronunciation &c.

I got the Pronunciation & Irish names of the Y.L's, and ^{the} other information from Nicholas Walsh, a native of the Parish, as was also his Grand-father.

Ratoath village & Ph. pronounced in English according to the English powers of the letters, but in Irish R'āz too - the a like a in father, the o by some like o in hole, by others like aw. z in too not aspirated. If you ask the meaning of the name they tell you it was ^{called} ^{king Phō} from R'āz too a Danish king ^{who lived here} - (de quo nihil ullerius).

There is a Moat in the Town called Fora Ræd
from which they say the Danes were routed.

No more information can be got concerning
the name; — they laughed when I asked if any^{one}
ever heard Ratoath called [†]Kat Qoda mic ^{mic} ^{mic}
pron: Ra ^{Hec}Way Mc Buic. No such name they ever heard of.
^{Hec}or Roy Mc Buic —

In the Church-yard of the village before the erection of the modern church (19 years ago) there were ^{the} old walls ^{of a building} which they used to say served as a vestry to the old church, which was originally dedicated to St. Thomas a Becket, and afterwards (not known when) to the Blessed Virgin.

The Patron-day of the Parish is Trinity Sunday; no Patron Saint is remembered.

At the Mandling Bridges (Moulden Bridge in Name-Book) every Easter-Monday there used to be held "the Mandlings" or "Mouldens" as called by the people in common. They say it was "a great Pattern" (patron) & consisting of kicking foot-ball &c.

In the village of Ratona at the meeting of the Dublin and Dunshaughlin roads, stood a cross, which was called the Market Cross. None of it now remains except a stone, which was originally square each side being about 2 feet, ^{perforated} ~~with~~ in the centre by a circular hole about 7 or 8 inches in diameter. it is sunk in the ground so that the upper surface ^{part of it} is level with the road, and is broken. [54]

290

The bodies of those who died in the village, ^{are} used to be brought round it.

A little further ^{in village} on the Dunshaughlin road are the remains of what they call the White cross, and which they say was a fine cross before it fell. Funerals go round this likewise.

About a $\frac{1}{4}$ of a mile W. of the village of Ratoath on the Dunshaughlin road stands the Red Cross Tree. There is no tradition of a cross having been here; funerals passing by it go around it.

There is a Fort in Glasheen T.L.

In Gormanstown T.L. is Fairy House (TOIG an fíozó) occupied by a Farmer. They say it was called from a Fort near the House, ^{the name} which originally bore.

⁶
Gur Dáirán a bog adjacent to the GLDs of Big Lagore, Ballymore, and Elgerstown. ^{mún} they interpret a bog, Dáirán an ox; but the English name of it is the Bog of Ratoath.

14/E/2/35(m)

Goban's Well. (Buggan Well in Name-
Book). is called in Irish Toban goban, from the
celebrated goban reop, who being dry as he passed his
way struck the earth and caused the spring to flow.

Greenhill a little hill in the T. L. of Brownstown,
about $\frac{1}{2}$ mile from the village of Kilsall
at the foot of which (at Greenhill Bridge) 4 Rds.
meet. i.e. ^{little} Lagore, Brownstown, Brackystown & Ballymore.

your obedient
humble servant
P. Keefe

John J. Larcum Esq.

END

14 E 2/36

O'Keefe, Patrick

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrack] O'Keefe, written from Dunboyne, Co. Meath, concerning the traditions, antiquities and topography of the parishes of Rathbeggan, Ballymaglasson (Ballymaglassan), Dunboyne and Rathregan, Co. Meath.

25 August 1836

2p.

24 cm



Dunboyne August 25th 1836.
(Thursday)

Sir,

Yesterday I set out from Ratoath and walked to Dunboyne through the Parishes of Rathbeggan, Rathregan and Ballymaglaspoun. In Rathbeggan Pth I got the Pronunciation of the Townland names from John Seery a native and resident; but on my way I met a man named Christopher Corbally a native of Rathregan Pth, now residing in the Parish of Dunboyne, who gave me the Irish names of the Townlands in the Parish of Rathbeggan. He said he knew the Irish names of the Townlands in the Parish of Dunboyne, but unfortunately was in a great hurry, & so could not delay a sufficient time to do them justice. In Rathregan Pth I got the Irish names of the Townlands from Mary Dunne a resident, and from Nicholas Flood a native of Dunboyne Pth ^{but who has resided there} 40-years resident in Rathregan Pth. In Ballymaglaspoun Pth I got the English Pronunciation &c from Christ^{ph} Kiernan a native and resident of the Parish; and afterwards I got the Irish names of the Tth from Tho^s Corbally a native and resident.

24/E/2/36(1)

The Patron-day of the Parish of Rathregan is the 15th of August (Assumpt: B.V. Mary).

Mill Land T.L. I have been told that in the T.L. of Rathregan adjoining this T.L. there is a hill called Mill Hill from a wind-mill that stood there formerly. Some say that Mill Hill is a moat.

Ten Mile Bush (village) so called from a bush that ^{grew} there, 10 miles distant from Dublin. It is called the Black Bush in the Name Book, but without authority; the people always call it "the Ten Mile Bush" & say that they never heard any one call it "the Black Bush", but travellers from the North.

In Rathregan T.L. (H. P.) are the ruins of an old Church called in Irish Teampall Ráe Ríegán there is not much of it remaining.

The Patron-day of the Parish is the 8th of September (Nat: B.V. Mary)

Lismahon T. L. *Mib: lep m'agaima* (from *maim*-
 accent on the last syllable *u* like *u* in *but*.) so called
 from a ^{moat} fort in the T. L. (vide name Book) at which
 a Colonel Mahon was killed in a battle & buried,
 in the "times of the wars" — (no date "hundreds of years ago"
 they say) . —

At Monument Bush (Lismahon Townland)
 and The Big tree of Rathregan (T. L. of Rathregan)
 funerals stop to go round them with the ^{dead} body.

Ballymaglason T. L. called in *Irish* ^{any old} *bail ma' glapam* (vide name-book)
 (the latter part of the name was ~~the~~ name of a family)

In Ballymaglason T. L. before the erection
 of the modern church were the ruins of an old church.

This Parish and that of Rathregan being united
 in the R. Catholic division, have a common Patron day.

There are 2 Forts in Big Blackhall T. L.; one
 in Synaghstown; and one or two in Ballymaglason T. L.

In Big Blackhall T. L. there was an old
 castle, the foundation (even) of which cannot be
^{traced} seen at present.

This morning (Thursday) I got the Irish names of the Townlands in the Parish of Dunboyne from Andrew O'Dowd, a native and resident of the Parish, as were his father and grand-father. He says he is a first cousin to the great O'Dowd of Connaught.

Dunboyne Pth in which is the village of that name is called in Irish papapra dun boine for which I could get no meaning.

In Farrattstown V. L. are two fields, "Church Meadow" & "Relic Field", both of which together the people call "the perlicin". This was formerly a burying place, & they say that as yet unbaptized children are buried here. I asked were there any old walls of a church, & was told that there is a stump of a wall about 20 perches from the perlicin, about which no one knows any thing.

In Kessingstown V. L. is a perlicin. It is a meadow in which they say, are to be seen tomb-stones, and in which there was formerly burial.

There is another perlicin (or burial-ground) in Loughsalough V. L. in which are the stumps of the walls of an old ~~church~~ building without a name. There is burial in it as yet.

In Salestown V. L. there is also a burial-ground, much in use at present.

The Patron day of the Parish is St Peter's day
(29th June).

There is a Fort (or Moat) in Lupton N.L.

Tolka or Tullaghanage River. Woud says the Tullaghanage River is not in this Parish; he never heard ~~of~~ the name Tolka. This river is entered in the Name-Book of Dunboyne Parish, yet I could find no such name for the river so called, although I enquired for the space of $1\frac{1}{2}$ mile along its stream. In each T.L. through which it flows they call it by the name of that Townland.

Hamwood T. L. Andrew Dowd says that this T. L. was a part of Grange T. L. until Mr Hamilton the present proprietor's father called it Hamwood. He (Dowd) say that Big Forge (an ^{iron} mine) held by Mr. Garnet is ^{also} part of Grange).

In Westingtown N. S. there was an old Castle, which was occupied by a Mr. Brooks; none of it now exists. Its site is occupied by Major Hamilton.

There was another old Castle in Piercetown, which is now level with the ground.

Thos. A. Larcom Esq. 14/2/236(11) P. O'Keeffe

END

14 E 2/37

Clark, J. H.

Printed map of Co. Meath, drawn by J. H. Clark, of the Ordnance Survey Office.

1836

1p.

28 x 36 cm

Indicated are the baronial and parish boundaries of the county. Scale given as four miles to one inch.

RIA

14 E 2/37

Outsize map

Filmed at the end of this reel

END

END OF

14/E/2

Outsize maps

part of

14 E 2

Meath

REDUCTION

8 ×

RIA

Filmed: October 2006
Operator: Ms C. Waterloo
Original: black & white

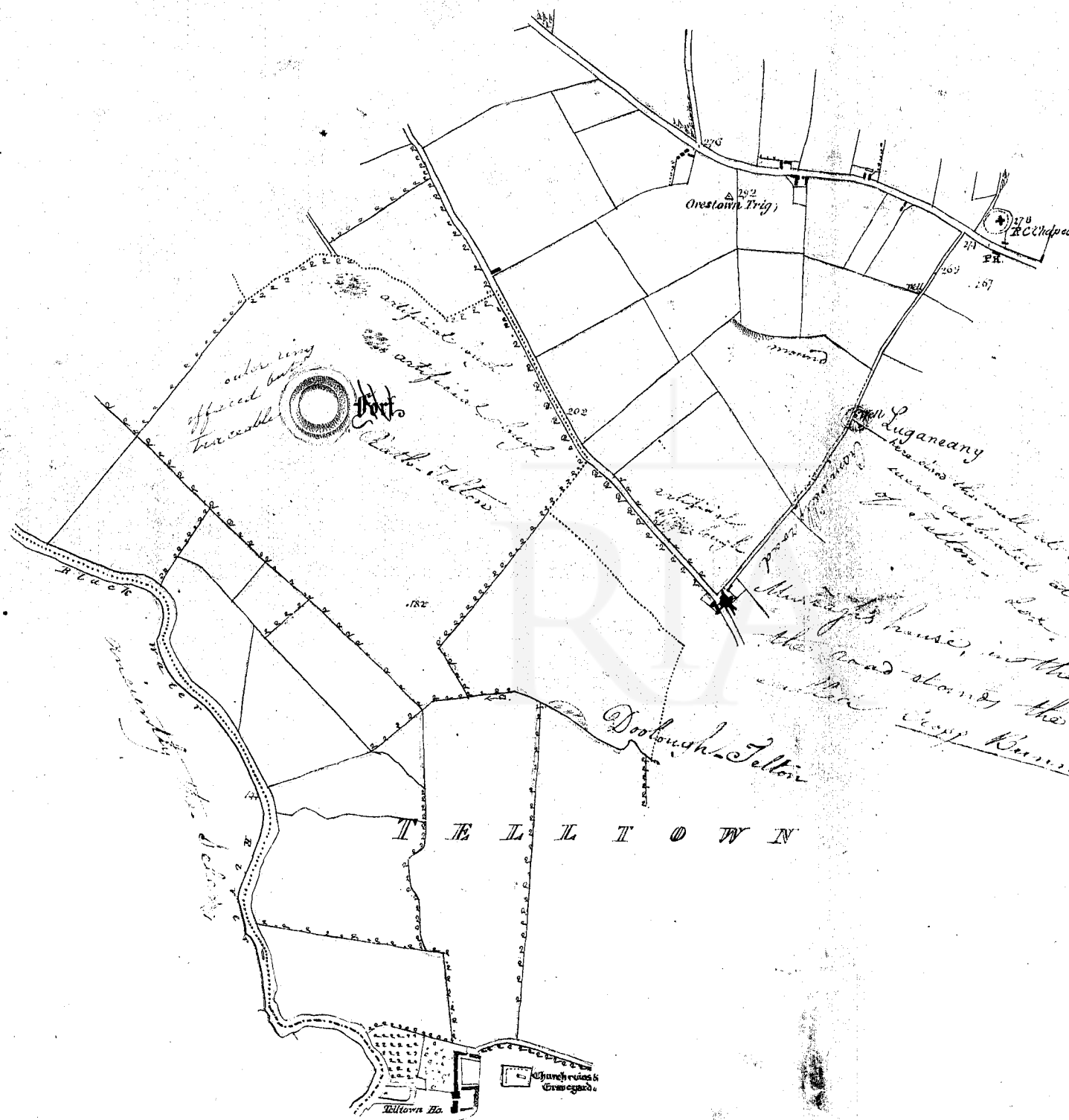
Outsize map

14/E/2/5 (vii)

24 x 34 cm

RIA

Trace from the Plan of
 ORESTOWN alias TELLTOWN
 B.226. Part 1
 July 19th 1836



Handwritten notes on the map:
 Luganeany
 here stands the wall at which marriages
 were celebrated at the fair
 of Tellton -
 Murtagh's house, in the enclosure between which and
 the road stands the monumental pile of stones
 called Carrig Bannuakny

14/E/2/5(vii)

START

OUTSIZE MAPS

Outsize maps

part of

14 E 2

Meath

Outsize map

14/E/2/37

28 x 36 cm

RIA

DRAWN BY J. H. CLARK,
O. S. O.
1836



REFERENCE

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b Dillo
c Dorsetton 1st of
d Templeside 1st of
e Balsam
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