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

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

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of the  
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progress of the  
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in  
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Vol I

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*Queen's County Letters, Vol. I.*

*Index.*

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old natives to have been on the top of the hill at Rearymore, 203-4 —  
Ruins of the old Church of Reary, which was erected near the Rath by  
St. Trionan, 204 — Holy wells near the church, springing from  
rocks called Leac Trionan, with some white thorn bushes growing over  
them, 204 — Tinnahinch, containing the ruins of the principal  
castle of Hy-Regan, from which that territory received its <sup>baronial</sup> name,  
205 — This castle & its appurtenances were as belonging to the second  
division, in the account of the division in four parts, of the lands &  
chiefries in suite between Tadie Doyme (O'Don) & Chas. Doyme, 205-6.

Ridge of Maryborough, see Borris Ph. —

Rosconnell Ph., 103-4-5 — Name — Old Church — A patron for-  
merly held in the ph. —

Rosenallis Ph.

14/F/4/1(XVI)

Rosenallis Ph., 196 to 201 — Situation, 196 — Name, 196-7 — Was dedicated to St. Bridget of Kildare — A holy well bearing her name, in the village of Rosenallis — No remains of the Old Church — its site occupied by the new Protestant Church, 198 — One of the ancient Round tower belfries, or ecclesiastical castles, said to have stood opposite the door of the church — <sup>described by an old man who saw & examined it, 198 —</sup> its erection traditionally ascribed to O'Dum, chief of Dooregan — was pulled down some years ago by the minister, 199. (see 151) — Noted by Sir Chas. Geste, who did not believe it to have been one of the five pillars, 199-200 — Mountmellick town, the largest town in the Queen's Co., mostly in this parish — Not marked on the old map of Lea & Ophaly, nor on the Down Survey — Supposed to be a very modern town, 200 — Called Mountaghe Meelike (the boys on boggy lands of Meelike) in the documents relating to the O'Duns of Ky-Regan, to whom it originally belonged, 201 — Two streams flowing from Slieve Bloom thro' this parish, viz: Murglaide, & Abhainn sada (Oweness, the river of the ca-taract), so called from a small cataract on it called the Out-hole, 201 —

Ros-tuice, see Magh Ruighne —

Rothlaibh fort, see Moyanna Ph. —

Skirk Ph., 91-2 — Situation — Name — Old Church, remains of — Erris, remains of an old castle so called, in Castlequarter — Erris (Sarnes), a name which occurs in this parish — its true meaning proved by the situation of the place so called — see Erris in "Mayo Letters", & Erris Ph. in "Roscommon Letters" —

Slabh Mairge menti. by the scholiast of Angus, 130 — see the notice of Slabh Mairge (Slabh Mairge) in Vol. II —

Slighe Dala



Slighe Dala, set down by the Dinseannachas as one of the Five principal roads of Ireland, identified with Ballaughmore in Hyde Ph., which see.  
Smoil Mount likewise called Pladma according to O'Shaugherty, 118—  
Straboe Ph., 179-80—Situation & Name, 179—Old Church—Holy well at it as stated by Sir Chas. Coote, 179—Shane Castle, which stood on Shane (Sidhean) hill, stated by Sir Chas. to have been built together with other castles, by Lord Montimer, when Dunamase came into his possession—Orig<sup>ly</sup> called Lion or Sheehan—No part of the building said to exist at present, 179-80—Strabo Vallian both marked on the old Map of Lea & Ophaly—Shayne Castle & Straghly marked on the engraved map of the Down Survey, 180—See B. Shean in last ment<sup>d</sup> in Journal of Rebellion of 1641,—172—& the notice of Shean Castle from Gough's Camden, 176—  
Tobar a ghadaigh (the well of the thief) in Rathleague, in Straboe Ph. (Kilcolmanbane Ph.?), said to have been frequented as a holy well—  
Described by Sir Chas. Coote as a well issuing from the ridge of Maryborough, 164-5—The Great Heath in this Ph.,—see it noticed in connexion with Morell, under Coolbanagher Ph.—  
Stradbally River, 191—See Stradbally Ph. & River in Vol. II—  
Suire, Nore, & Barrow, the three sister rivers of Ossey, 126—  
Tecoin Ph., 261-2-3—Situation & Name, 261—Old Church, remains of, 261—St. Columbkille supposed to have been the patron, 262—  
This parish, now considered as part of that of Ballydrams(?), 262—  
Corbally the only townland contained in it at present, tho' ment<sup>d</sup> in an Inquisition as containing two townlands, 263—

14/F/4/1 (XVII)  
 Leg. sacra

*Teg-sacra* (house of Sacer) near the monastery of Tallaght, Dublin, 75—

*Tinnahinch* Barony, see *Rearymore* —

*Tou Mologan* territory, 240— see *Luia* in Vol. II—

*Tuath-da-mhuighe* (*Tithmoy*), one of the seven cantreds of  
*Ui Failghe*, 252—

*Tuath Egidille*, the territory of O'Mergin, one of the seven cantreds  
of *Ui Failghe*—now the barony of Geshill, 252—

*Uachtar Tire*, see *Moyanna Ph*—

*Upperwoods*, see *Coile Uachtarach*—

*Tinnahinch*  
see *Rearymore*

RIA



**END**

14 F 4/2

O'Keefe, Patrick

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrick] O'Keefe, written from Mountrath, Queen's County, concerning the history, antiquities and topography of the parish of Aghaboe, with particular reference to its early church, its abbey, the origins of its place name and its association with St. Caineach.

20 November 1838

19p.

24 cm

Included are related extracts from source material, including those from Edward Ledwich's 'Antiquities of Ireland', Lanigan's 'Ecclesiastical History of Ireland' and the documentation concerning landownership in Aghaboe in the 17th and 18th centuries.



103  
(1)

Maunstrath Nov<sup>r</sup> 25<sup>th</sup> 1838

Sir,

On Yesterday I commenced the work of the Queen's Bounty by visiting the Parish of Aghaboe, where with much ado I made out 2 old men who could speak Irish, at least when young could do so with ease. From these I got the Irish pronunciation of <sup>some of</sup> the names of the Townlands in the Parish, in which the language has now almost disappeared. Their pronunciation resembled that of the Northern part of the County of Wick, one of the greatest peculiarities being the pronouncing *p* slender almost like *gh* or *g* in *agure* thus the Irish name of the town of Boaris-in-Osary, which lies in this P<sup>h</sup> is pronounced almost as if written *brighary* [read *brigher*]; *b* and *m* aspirated, <sup>even</sup> when broad are pronounced like *v*, in the beginning of words, — *b* is sunk in the <sup>end</sup> of some words as *gapb* (rough) pron: *gapa*. Other peculiarities will appear in the pronunciation of the townlands as given in the name-book. If these things were not observed now, they would remain probably for ever unknown as a few years will see the Irish language completely

14/1/4/2(1)

2) 2

extinct in this part of the country. Even at present we cannot ~~always~~ expect to find a person in every parish who can speak the language.

The Irish name of Aghabae is Aicé bó by which name it is called in our historic documents. Adamnan in his Life of S. Columba L. 2. c. 13. calls it Achad-bae, "quod latine campulus bovis dicitur". Dr. Ledwich who was rector of Aghabae, and wrote in 1796 says it derived the appellation of Achad-bae i.e. "the field of a cow," from the uncommon richness of the pasture surrounding the church.

In the Irish Annals &c it is sometimes called Achadh bo Chainnigh i.e. Achadh bo of Chainneach, who founded a monastery here in the sixth century.

I here insert Dr. Ledwich's minute account of his Parish of Aghabae, which lies <sup>in the bar of Upper Glary</sup> about 5 miles S.W. of Mountrath, and of the ruins of the Monastery &c at Aghabae, as they existed in his time. In the margin I have noted the <sup>changes</sup> differences which I found to have taken place since he wrote.



3  
(3)

## Church of Aghaboe.

(From Ledwich's Antiquities  
p. 309.)

Adamnan, Abbot of the  
Culdean Monastery of Iona,  
or Iona, finished about the  
year 680, and writ the life  
of St. Columba. In this work  
our parish is named Achet-  
bou, very little deviating from  
its true orthography, Achad-bho,  
in Irish, the field of a cow, an  
appellation derived from the  
uncommon richness of the  
pasture surrounding the church.

St. Canice, probably the  
same as the St. Canice not  
mentioned by Giraldus Camb-  
rensis in his Irish Itinerary,  
was the intimate friend of St.

(1) (Pickerton, Vit. S. Ed. l. i. c. 4.)

14/8/4/2(n)

Columba; first (2) his residence here at the end of the sixth century, and formed an ecclesiastical establishment. On their conversion to Christianity, the great feudatories, who were styled kings and princes, endowed the Church with ample possessions. Aghaboe is situated in the principality of Ossory, which included the (3) whole county of Kilkenny, called Lower Ossory, and a great part of the Queen's County, named Upper Ossory, being coextensive with the Bishop's jurisdiction at this day.

The Princes of Ossory early embraced the faith, and were bountiful in an eminent degree to the clergy, for they gave two hundred churches; and hence they obtained the name of the Giolla-pladhric, or the Son of the Lorant of Patrick, which

R. 10  
Johnstown  
County Wick  
more of the  
proprietor of  
the family.

(2) H. H. Primord. p. 957.

(3) Ware's Bishops, in Ossory.



was changed by the English  
into Fitzpatrick. This name  
expressed their devotion to him  
whom the legends supposed to  
(Heavenly) be the first preacher of the  
Gospel here. Walsh and Keating  
give instances of the conspicuous  
piety of O'Canian and Donogh,  
Kings of Ossory in the tenth cen-  
tury; and Lynch, in his  
Cambrensis evansus, observes  
that our national writers  
pay particular attention to  
this race of princes; for they  
give a catalogue of the kings  
of Ossory, and then pass over  
the lesser princes. When the  
English adventurers landed  
here in 1170, Donald Mac-Fiolla  
Mac Ruic was King of Ossory;  
they found the country full  
of defiles, woods and marshes,

6 (6)  
and a brave people prepared  
to defend their country. As  
founders of the see and churches,  
these princes, for many ages,  
presented to both. The nobles  
representatives of this family,  
the present Earl of Upper Ossory,  
possesses the advowson of the  
churches of Aghmacart, Calier,  
Killocra, Killermogh and Coolkerry  
and a large estate in Upper  
Ossory; traditions descend  
to him through a long line of  
nobles, hereditary for more than  
a thousand years: an instance  
not, perhaps, to be paralleled  
in Europe.

The (5) *Provincia le Romani*  
*anum*, a catalogue of insertion  
date, preserves the names of  
fifty-three Bishops' Sees; among  
these we perceive that of Agh-  
shoo, under its appropriate title.

(5) *Geograph. sac. a Par. a S. Paulo*  
in Append.

(4)

of Ossinensis for Ossoriensis:  
this is distinctly mentioned  
from that of Gainick or Canick  
which was Kilkenny; and it  
proves that the princes of Ossory  
had not relinquished their ancient  
bishopric, but resisted the  
encroachment of papal power.

This circumstance convinced  
this catalogue to have been  
compiled after the year 1102,  
for at (6) that time, "Felix"  
of Dullany died; whose cathed-  
ral church was then at  
c. & ghahoe in Upper Ossory.  
It was not until the legation  
ship of Cardinal Paparo in 1152,  
that the old see of c. & ghahoe  
was extinguished and sunk  
in that of Kilkenny; so that  
reckoning from the age of St. Cruice  
to that of Paparo, it enjoyed the  
episcopal dignity for more than  
seven hundred years. & for some  
compensation for this loss, it

(6) Usset. Sup. p. 957.

14/12/4/2(14)



8  
8  
was made the head of a (7) rural deanery, and had under its (8) inspection the churches of Offertan, Bordwell, Rathasara, Rathdowny, Kildelgy, St. Nicholas, Killahy, Clomantigh, & Aghmacart, Donamore, Killernagh Skirk, Tubrid, Caher, Killeen and Cirk.

As a matter of curiosity Sir William Petty's Survey of the parish is here introduced with the names of the proprietors in 1640, the denominations, the quality of the land, number of acres, &c. This Survey is called the Down Survey, a technical expression, as Petty (9) explains it, of measuring by the chain and needle of the mile in length, and not by the thousand acres

(8) From Bishop Otway's Visitation-book.  
(9) Reflections upon some persons and things in Ireland. Lond. 1666, p. 74.

of superficial content. Or in other words, the bases of downs or hills were only surveyed; a method which he seems first to have used. This down survey of the Kingdom, which is in Dublin Castle, and resorted to as a legal record, receives some obscure light, if I may so say, from Petty's work last cited. It is the late Lord Chancellor Clare had reprinted at his own expense by Grucier in Dame Street, but unaccompanied with notes or illustrations: the consequence is, it is almost unintelligible to a common reader, for it requires an extensive and accurate knowledge of the civil and political affairs at the time, and of Petty's personal history, to supply either entertaining or useful information. The numbers refer to those in the Maps.

- 19 (10)
- 15 Proprietors A.D. 1640. Denominations
- 1 Duke of Buckingham Shandloph
  - 2 The Same Burrish
  - 3 The Same Derrinishanagh
  - 4 The Same Muncultipenan
  - 5 The Same Dermestough
  - 6 The Same Ballydeandery
  - 7 The Same Roads
  - 8 The Same Derryborgan
  - 9 The Same Bardsallagh
  - 10 The Same Ballyorgan
  - 11 The Same Ballykevan
  - 12 The Same Cappagh
  - 13 The Same Killyeg
  - 14 The Same Knockroe
  - 15 Mrs Pigott Magherinstart
  - 16 Thomas Patrick Lismore
  - 17 Duke of Buckingham Ardnamoy
  - 18 The Same Grangemore
  - 19 Mrs Pigott Grangebeg
  - 20 Duke of Buckingham Ballybroghy
  - 21 The Same Kilrotton



Quality of the Land Number of acres

Arable, pasture & Shrub	264.	A Bog
Arable and pasture	663	
Arable, pasture & moor	254	
Arable, pasture & Moor	223	
Arable, pasture & Moor	64	
Arable, pasture & Moor	63.	0. 20
Arable and pasture	37.	3. 0
Arable, pasture & Shrub	100.	3. 20
Arable, pasture & Shrub	80	0. 0
Arable and pasture	80.	2. 2
Arable, pasture & Shrub	72.	2. 0
Arable, pasture & Shrub	124.	0. 0
Arable, <del>moor</del> <sup>shrub</sup> pasture	177.	0. 0
Arable and pasture	49.	0. 0
Arable, pasture & Moor	124.	1. 29
Arable and pasture	69.	0. 0
	A Bog 89. 2. 0	
Arable and pasture	31.	3. 0
Arable and pasture	280.	A Bog 118. 0. 0
Arable and pasture	325.	0. 0
Arable, pasture & Shrub	304.	A Bog
Arable, pasture, moor & Shrub	219.	1. 2

12  
(372)  
No. Proprietors A.D. 1640 Denominations

22	Morgan Cashin	Carran
23	Parson of Coghlanoe	Keallaght
24	Mr Carpenter	Coghlanoe
25	Fitzpatrick & Ashlin	Knockmulla
26	Barnaby Fitzpatrick	Gurtebrooke
27	Parson of Coghlanoe	Tarranagh
28	Anthony Cashin	Cross
29	Mr Carpenter, part	Trialland
30	Thomas Goveniden	Boharard
31	Morgan Cashin	Coolhally
32	Mr Charles Coste	Palmer's Hill
33	Theobald Butler	Billigichane
34	Flurence Fitzpatrick	Loverrooe
35	Morgan Cashin	Ballygoudanbeg
36	Thomas Goveniden	Ballygoudanmore
37	Geoffy Fitzpatrick	Kilmulfoyle
38	John Fitzpatrick	Ballygilien
39	Morgan Cashin	Larab
40	Daniel Fitzpatrick	Knockfin
41	The Same	Kilencoseare
42	The Same	The Same
43	The Same	Corrinahandeg
44	Flurence Fitzpatrick	Simkinahamore
45	The Same	Kilceloga
46	The Same	Adygar

Quality of the Land		Number of acres
Arable and pasture		689
Arable and pasture		1576
Arable, pasture & Moor		295
Arable and pasture		96
Arable, pasture, wood, meadows		187
Arable and pasture		69.2.10 half bushels
Arable and pasture		177
Arable and pasture		50
Arable, pasture, Moor & Shrub		341
Arable, pasture, Moor & Shrub		260
Arable and pasture		113. A B of
Arable, pasture, Moor & Shrub		125
Arable, pasture, Moor & Shrub		12
Arable, pasture & Moor		50
Arable, pasture, Moor & Shrub		88
Arable and pasture		266
Arable pasture, wood, moor & meadows		1430
Arable and Pasture		124 A B of 11.2.0
Arable, pasture, wood & meadows		250
Arable, pasture, wood & meadows		248. A B of 25.0.0
A wood		
Arable, pasture & Moor		29. A B of 19
Arable, pasture & Moor		129. 3-0
Arable, pasture & Moor		184
Arable, pasture Moor and Shrub		303



14 14)  
 The Denominations in the  
 Vestry-book, the Number  
 of Acres, and the present  
 Proprietors, A.D. 1796.

Shanbogh	264	Chandos family
Burros	000	The Same
Derreen shingagh	257	The Same
Dunmurry and Cloncfat	237	The Same
Corraghmore	8	The Same
Barnasallagh	80	The Same
Cappagh	128	The Same
Kilbeg and Dromag Glenn	141	The Same
Kuscharoe	49	The Same
Clahernaskagh	125	Sir Erasmus Burrows Bart.
Lisamore	60	Rich? Grace Esq.
Ardraverry	34	The Chandos family
Grangemore	111	The Same
Grangebeg and Dromag Ballyriche	270	The Same
Ballybrophy	246	The Same
Kilcotton	219	The Same
Carran and Carracigh	680	Carran, Thos. Carr Esq. Carracigh Rev. Stables Esq.

Kildaregh Glebe 1574 The Vicar of Ashaboe  
 Ashaboe & Trierland 1415 Thos. Carr Esq  
 Kussamallow 96 Lord Upper Ossory  
 Gurnaden & its members 187 Lord Mountmellick  
 Tamm Exide Glebe 66 Part the Dean of  
 Ossory, part the Vicar  
 Cross 148 Thos. Carr Esq  
 Bohernard 215 John Cotton Esq  
 Coolbally 260 Earl Spencer  
 Palmer's Mill 106 Lord Mountmellick  
 Deligibawn 66 Robt. Mullock Esq  
 Tervigh & Tervigh 37 Peter La Touche Esq  
 Ballygadenmore 188 Henry Grattan Esq  
 Kilmunfoyle 103 Lord Upper Ossory  
 Ballygibawn and its members 1450 Part Henry Grattan  
 Esq. part Dr Dring  
 Laxah 50 — Doxford Esq  
 Baunage 40 Peter La Touche Esq  
 Kussafine 149 Lord Portlough  
 Kilmessy and  
 Clonkinalanah 249 Genl. Mordaunt Esq  
 Odylus & Clonkinalanah 259 Lord Upper Ossory  
 Park — 50 The Same  
 Ballycolla 57 The Same  
 New town 57 The Same  
 Ballygarrin 15 The Parson of  
 Kilmunfoyle

16  
16.  
Ballyhenade... 50. Lord Upper Ossory  
Garryduffe — 125 — Despard Esq  
Dermot Sollogh — 60 Chaudas family  
Mile to laque — 160 Lord Upper Ossory  
Coolfin — 36 Omliter since 1788.

It has been understood that  
the present Parish church of  
Aghaboe was the chancel of  
the cathedral. There are some  
reasons to induce this belief,  
for there is no west window;  
but a gothic arch of red grit,  
now filled up with red masonry,  
clearly marks a chancel or some  
such division of the church.  
The foundations of walls point  
out a continuation of that church  
to the west. The belfry, a small  
hexagonal building, is without  
the church, and on a line with  
the chancel. It is closed with a  
circular cap of masonry. The bell  
is placed distinct from it: the top  
of the belfry is not as high as the  
roof of the church. When you enter  
the church a few paces, to the



17

South is seen a door, imitating a transept. It is of stone, the arches concentric, and beautifully enriched with carving and foliage. The church is about forty feet long, and lighted by three long windows; two to the south and one to the east: the latter divided by stone mullions, and branched out into trefoils. - The northern wall is adorned with niches, canopies and concentric mouldings; and has a curious confession-box in the thickness of the wall, not far from the altar.

On this account, I shall only remark, the whole has the appearance of an old rural cathedral, but the pointed arches and other decorations savour of more recent ages.

There are no sepulchral monuments within or without the church deserving notice.

The Dominican Abbey was (10) founded in 1382 by Florence Fitz Patrick,

(10) Burke, Hibern. Dominicana, Supra.

Prince of Massy. It stands but a few yards from the parish church. It is one hundred feet long by twenty four wide, and has five pointed windows, three to the south, with the east and west ones. That to the east is

this door ramified. The western door has  
is now stopped  
up. the  
arches do  
not appear  
of this abbey are not ornamental.  
There is a small tabernacle  
for sacred utensils. On the  
south side of the abbey is a  
projecting building called

\* still exists  
but not  
known by  
that name  
to those who  
I consulted  
Philan's Chapel, yet connected  
with the abbey by a noble arch  
resting on a pillar of solid  
masonry. On the east side,  
above the altar, is a pedestal  
on which stood the statue  
of St. Canice. There are two  
tabernacles and an inverted

\* I could see  
nothing which  
would answer  
this description  
cone, with eight grooves for  
holding holy water. On the

north side of the abbey was  
a quadrangle of sixty feet  
square. In this were the monks  
entirely  
destroyed  
together  
with the  
N. wall of  
the Abbey.





supplied him with all his information concerning Aghaloo, he must have noticed some other authority.

Besides the mother church at Aghaloo, there are the remains of religious edifices at Kuskseera, Lismore and Kilmanoghy. These, with those before enumerated, seem to countenance our opinion. Delivered by the historian of the (11) county of Kerry, who thinks the inhabitants of Ireland prodigiously diminished, because in the barony of Corkaginn, there were anciently twenty parish churches, and now but nine places of worship. This writer knew but little of ecclesiastical antiquities, or the causes that retarded population, or even the state of the country in remote periods when he drew this conclusion. I shall endeavour concisely to throw some light on this subject.

Originally the Bishop of Catherdra, or church in which he resided, served as an altar and baptistery to the diocese: from

(11) Smith's Ancient and Present State of Kerry, p. 172.

this the eucharist was dispensed to  
 other churches, and in this the  
 Sacrament of Baptism was alone  
 administered at stated times, and  
 as in other churches it had the  
 right of tithes. When the lords of  
 manors built churches for their  
 families and tenants, a third  
 part of the tithes was allocated  
 to the poor. By the laws of Ethel-  
 stan, A.D. 928, a ceorl or husbandman  
 was raised to the dignity of Thane,  
 if he had five hides of land, a chapel,  
 a kitchen, a hall and a bell; and  
 in the laws of Ethel Reda, A.D. 940,  
 one is - if in a country-village the  
 king shall grant his licence  
 to erect a church, and if masses  
 are said there, and the poor be  
 interred in its cemetery, for him  
 thenceforth it shall be a free  
 chapel with particular exemptions.  
 The inducements to construct  
 churches, too soon, were numerous  
 and powerful; but the strongest  
 motive for multiplying sacred

(12) Πρελείαν ψυχῆς ἀνησεφορον την των δε μνημην ποιες διαι

structures is yet to be located, and that was, that the building a church was sufficient to save a soul and secure it Heaven; this point the clergy earnestly inculcated on the laity from the age of Constantine, and in times of predominant superstition it had its full effect in increasing the number of churches and clergy; so that an (13) excellent judge of such matters remarks, that the number of ecclesiastics in Chelmsford, at one time, was equal to that of all its other inhabitants.

Our small chapel, before named, seems to be included, in (14) Penate's fourfold division of churches, as expressed in his

(note concluded)  
 αυτω πιστευων. Euseb. Hist. Constantin. L. 4.  
 c. 60. Qui ecclesiam seu templum edificat  
 regnum Dei sibi preparat. Vincent. Specul.  
 L. 25. c. 25.

(13) Nicholson's Arch. Historical Library.

(14) Spelman. Concil, tom I. p. 540.



laws, A.D. 1036. 1. The Bishop's Cathedral. 2. The Parish-church, which had the rights of tithes, sepulture, and Sacraments. 3. Those which had only the right of sepulture; and 4. ~~Those~~ <sup>which</sup> The field-oratory, where the mass alone was performed. All these were Sanctuaries (another reason for multiplying religious edifices), and the violation of them was punished according to their dignity: the Discipline was the same on the (15) Continent and in Ireland, as far as we can collect from some obscure Irish Canons. (16) It presents Knocksecra, Lismore, & Kilmonaster are much resorted to as places of interment.

(15) Videat Episcopus, at ecclesia Dei suam habeat honorem simul & attaria, secundum suam dignitatem. Regino, p. 44. Edit. Baluz.

(16) Canon, Sti. Patricii, p. 34-35. Edit. Ware.

Dr. Lingard in his Ecclesiastical History vol II pp. 200, 201, 202, 203, 204 writes thus concerning the founder of Aghaboe:

"In the second class of Irish Saints next after St. Columba is mentioned, his friend Caineach, commonly called St. Kenney. He was a native of Kiennacta in the north of Ireland. His father was a celebrated poet <sup>Laidie</sup> Laidie of the sept of Mocudalan (Archdall) or the race of Dalan, and his mother's name was <sup>Mella</sup> Mella (Archdall). Caineach was born in the year 516, (67) and when arrived at the age of discretion, wishing to acquire learning and lead a religious life went to Britain and there placed himself under the venerated Abbot Wocus, with whom he remained for some years in close application to his studies and in the practice of Monastic obedience. Passing off a pretended tour of his to Rome, for which there is no sufficient authority, we find him afterwards at the school of Firmin of Clermont. Having left this school, he is said to have preached for some years in the Northern parts of Ireland.

\* \* \* \* "After some time Caineach proceeds towards the South of Ireland, and having stopped for a while in some religious house, wrote a copy of the four Gospels, which was preserved for

a long time, and was called Glaif-Kinnick, or  
chain of Cairnech. Thence he went to the country now  
called Upper Osory, and being kindly received  
by the inhabitants, founded the great Monastery  
of Aghaboe.<sup>(74)</sup> The time of its foundation is not  
known, but it was prior to the year 577.<sup>(75)</sup> Aghaboe  
became in course of time the residence of the  
Bishop of Osory, the See of Saigis having  
been transferred to it.<sup>(76)</sup> It is said, that Cairnech,  
being patronized by Colman Mac Teraidhe prince  
of Osory, formed some other Establishments in that  
country \* \* \* Cairnech was occasionally  
endowed with spiritual gifts, and was versed in the  
art of composing Works, so as to appear as  
a biographer and Poet. Having governed in person,  
as Abbot and Priest the Monastery of Aghaboe,  
he died in the 84<sup>th</sup> year of his age, on the 11<sup>th</sup>  
of October A. D. 599.

himself had  
from which  
he is said  
have died  
in his 84<sup>th</sup>  
year - quite  
this an error  
of the transcriber  
in a blank  
of the date?

Notes

(74) Osory, after the St. Matthew A. D. P. 170 and  
Gr. Ir. P. 182. The year marked by him is 515, which however  
following the rule often mentioned was the same as 516.  
Hisher has (P. 597) the year 527, which is that assigned  
also by Burke (Office, &c.) for the birth of Cairnech.  
This date cannot be reconciled with Cairnech's having been  
older than St. Eneas Bishop of Eldora; who was in all  
probability born about or not long after the year 520.



"(See above note 19.) Gaienech's birth must therefore be placed some years before 527, and we safely assign it to 516.  
 (74) Adamnan (L. 2. c. 13) calls it Achad-boll, "quod latine campus bovis dicitur."

(75) Gaienech had, as is plain from Adamnan (L. 3. c. 17) founded the house of Aghaboe, before he accompanied Brendan to Clonfert on a visit to St. Columba then in the Isle of Hyumbra. Brendan died in 547. Hence it appears, that Harris (Writers) and Burke (Office &c) were wrong in assigning that foundation to the time, in which Colman Mac Feraidach or Feraidhe ruled Ossory, whereas he could not have been sovereign of that territory until A. D. 582 (583) in which his father Feraidach was killed. See H. Masters and Tr. M. P. 450.

(76) Ware and Harris (Bishops of Ossory) say; that the See of Leighis was transferred to Aghaboe, perhaps in 1052. But, as will be seen in its proper place this translation occurred at a later period."

St. Gaienech, or as he is popularly called, St. Kenny, is still remembered by the people, as the founder of Aghaboe; and I have been informed that a well in the T. L. of Aghaboe, about 400 paces N. W. of the Abbey, still bears the name of St. Kenny's well. It is said that stations were performed there on St. Kenny's day; but I met no one who could tell on what day his festival falls, which according to the calendar is the 11<sup>th</sup> of October. A white thorn bush grows over this well; and it is said that there is in the T. L. of Agha (now a bush) another bush, called Kenny's bush, at which some devotion were performed; some say on Good Friday. I here insert a few scattered notices of Aghaboe & its founders, which occur in the lives of other Saints in Colgan's Acta SS. - <sup>(but see?)</sup> ~~St. Gaienech's~~ life is given in the Acta SS. book of Saints' Lives in Marsh's Library. we have not a copy of it.

Aghaboe;[MS. 1. 190  
col. 67]Notes to the Life of S. Gildas Badonicus XXIX January.  
[MS. 13. \* \* \* \* \*515. Canonicus is born, who died in the 84<sup>th</sup>  
year of his age, and of Christ 598. Four Masters.VIII. of March. Of S. Liber, or Liberius  
[MS. 1. 190<sup>2</sup>  
col. 27] Abbot of Achadhbo.There flourished in Ireland about the year 580<sup>(1)</sup>  
a man by name and name Liber [free] or  
Liberius, begotten of Aradius a noble man.\* \* \* \* \*  
He was vicious in his youth, but being converted became  
afterwards distinguished for sanctity &c. \* \* \* \* \*  
as the writer of the life of S. Cannech  
who was his Master, and the author, after  
God, of so great a change, <sup>relates</sup> in these words  
\* \* \* \* \*col. 6  
But S. Canonicus brought him with him into  
Britain, and bound his feet with a fetter,  
lest he might be a wanderer, and <sup>S. Canonicus</sup> threw  
the key of his fetter into the sea. After  
that son had remained seven years bound  
thus, S. Canonicus knowing what would happen  
to him, said to him; go again to Ireland, and  
in whatsoever place you find the key of your



fetter there remains. But he, according  
 to the instruction of his master, coming  
 into Ireland to the river Liffey in the  
 land of the Sagenians, where he found  
 fishermen; and asking of them he re-  
 ceived a large fish, and in the middle  
 of it found the Key of his fetter. But  
 afterwards in many virtues he remained  
 in the city which is called Teachth-Aebbe.  
 This is the son of Aadius a man holy  
 and wonderful before God and men  
 in heaven and [on] earth. This wonderful  
 man afterwards shone with so much fame  
 for the excellence of his virtues, and [for]  
 sanctity, that he appeared worthy to  
 succeed, in the government of the noble  
 Monastery of Achadh bo, S. Cannech  
 his Master who died in the year 598<sup>(2)</sup>  
 which office after he had for some years  
 discharged in a praise-worthy manner,  
 in the year of salvation 618<sup>(3)</sup> he exchanged  
 this life for that of heaven, renowned  
 for virtues and miracles: and pious  
 posterity have adjudged to him the honour



37  
29  
(29)

of the inhabitants of heaven), and has been accustomed to celebrate his Natalis on this 8<sup>th</sup> day of March.

[h. 568<sup>2</sup> col. 4]

### Notes

1. Solarit circa annum 580. It is so collected from the life of S. Cannech, whose disciple he was many years before <sup>the</sup> master died in the year 598.

2. Cannecho anno 598 vita defuncto. Thus the Four Masters in the Annals at the same saying.

[October according to Canine and the 11th calendar] S. Cannechus Abbot of Achadhbo died on the 11<sup>th</sup> day of September in the 87<sup>th</sup> year of his age.

But Mosher in his Chronological Index hands down that he died in the year 599.

[h. 568<sup>3</sup> col. 1 a]

3. Anno salutis 618. Thus the just cited Annals at the same year saying, S. Liber Abbot of Achadhbo died.

[col. 6.] 4. Natalis eius hac die 8 Martij. Thus Marianus Gorman with his scholia, S. Liber Abbot of Achadhbo of Saint Cannech. Also the Mart. of Tallaght, the Martyrology of Donegal, and Maguire at the same day. Rufus the Culdee also treats of him, in his opuscula lib. 1. c. 1. & 3. and in his book of homonymi. c. 1<sup>st</sup>.

30) Same day  
XXXI, March of S. Colman, Foilar  
and Gethadius Confessors

AAS. p. 799  
 [col. 11] <sup>most</sup> this day, which is more barren than other days not in the number of Saints, but their acts; to supply the place of this sterility it has pleased me to make mention also of three other Saints, the memory of whose <sup>death</sup> deposition many domestic Martyrologies hand down as celebrated on the same day.

Let the first be Colman of Cam-achadh.

[There is a P.S. in the Parish of Offendune discovered. There lies in the diocese of Ossory a Bishop Georgy in Leinster and a Church called Camchluain, Barony of Down and another in the Diocese of Derry in Ulster, Campclon, which the Martyrologies call sometimes Cam-bos, and in the Inquisi- sometimes Carnas, and they hand down that S. Colman, <sup>Abbot</sup> is venerated in it on the 30th of October. But if we are to give place to conjecture, I would rather conjecture from the affinity of the name that it is another Church in the Territory of Clam-uadach in Connaught, which is called Cammagh. For these Cam-

[col. 6] achadh, and Cammagh signify the same from the etymon of the word, the crooked plain. The second, S. Foilar or Foilar the son of Aidust.

The third S. Gethadius or Gethacius [\* \* \*] of whom our Annals speak thus. In the year of Christ seven hundred and eighty four [\*

[p. 500. n.] S. Virgilius Abbot of Achadh-bo, S. Gethacius the son of Corbinae Abbot of South, Slane, and Dulleck died. [\* \* \*]

AAS. p. 784, 360. & N. H. p. 633. See Your Masters.



For a List of the Abbots of Aghaboe, and  
a few historical notices respecting that place,  
see Archdall's Monasticon (at Aghaboe) and  
the Annals of the Four Masters at the years  
598, 618, 693, 774, 777, 784, 808, 820,  
835, 843, 853, 857, 874, 885, 901, 913, 914,  
926, 933, 969, 1003, 1007, 1008, 1012, 1014, 1045,  
1050, 1056, 1066, 1069, 1090, 1095, 1105, 1116  
1125.

The years here underlined are such as do not  
occur in our Extracts from the Annals, but  
at which Archdall refers as authority to  
the Annals of the Four Masters. These  
Annalists usually add the founder's name to that  
of the place, calling it Achadh-Bo bairneach.  
1. Achadh-Bo of bairneach; they sometimes call  
it merely Achadh-Bo.

Archdall (loc. cit.) referring to Ware's Bishops  
p. 398, at the year 1052, says - "In this  
year a church was erected here, wherein  
the shrine of the patron S<sup>t</sup>. Canice was placed."

At 1234. he has: "The great church  
was built by the abbot" and refers  
to Anonymous Annals.



Again at 1250. "The cathedral of Canice was  
 "translated to the town of Kilkenny, and in the  
 "same year as in the following, Fitz Patrick  
 "ancestor to the Lords of Upper Ossory erected  
 "a monastery on the site of the ancient cathedral  
 "under the invocation of St. Canice, for friars  
 "of the Order of St. Dominick (t)  
 " ("Burke p. 296.")

Ledwich (Supra) makes this translation occur  
 a century earlier, — his words are —

"It was not until the legateship of Cardinal  
 "Paparo in 1152, that the old see of Aghaboe  
 "was extinguished and sunk in that of Kilkenny."

D. L. also quoting Burke's Hibern. Dominicana  
 says "The Dominican Abbey was founded in  
 "1382 by Florence Fitz Patrick, Prince of  
 "Ossory."

How is this date to be reconciled with  
 that given by Archdall? Consult the  
Hibernia Dominicana.

In the Monasticon Hib. <sup>(same place)</sup> we also read: —  
 "1346. May 13<sup>th</sup> Dermot Mc Gilpatrick, a  
 "man remarkable for his villainies, burnt this  
 "town; the shrine and reliques of the blessed  
 "St. Canice were lost in the conflagration (w)  
 " (w) id [see Clarendon Ann.]



Also "10<sup>th</sup> April 43. Queen Elizabeth, this  
"Monastery with its appurtenances, and the advowson  
"of the rectory of St. Kennie of Aghaboe, was  
"granted to Florence Fitz Patrick, at the annual  
"rent of £5. 18<sup>s</sup> (x)  
"(x) Aud. Gen."

Monasticon Bib.

14/F/4/2 (xviii)

The following notices of Alasd bo occur in the Irish  
Calendar of the O'Clerys -

- 8 March 11ben abb act bo camdri. A.D. 618.  
(1. Liber Abbot of Achadh bo bairdigh A.D. 618.)  
5 Sept. Colang o act bo amg moppaig  
(1. Colang from Achadh bho bairdigh in O'fory.)  
11 Oct. Cairneach abb. act bo a pprimceall 7 aca  
Raglar aige 1 coll Righmanad in Albain. 846t  
a corp an can po proid a ppropad. A.D. 598.  
(i.e. Cairneach Abbot. Achadh bo is his prin-  
cipal church, and he has a church in bill  
Righmanadh [St. Andrew's] in Scotland. 84 years  
was his age when he rendered up his spirit. A.D. 598.)

Oct. 11. Cairneach me h. daland 1 me deo alaid he. 7 act bo a pprimceall 7 aca  
pecker do hi cill righmanad in Albain. Dia ndeochad Cairneach  
co finda. cor rap rap mad ambad. ni aicm and moppa ap finda  
uap po gab each pomas. 11 rap and ap camdech. [Irish text in margin: Irabap  
bneac  
(p. 39)  
fol. 39.]

Cairneach, mac hui Daland i.e. he was son of Aedh alaind; and  
Achadh bo is his principal church, and there is a church  
of his at bill Righmanagh in Scotland. One time Cairneach  
went to Findra and asked of him a place in which he  
might settle. I cannot grant it you now said Findra for  
all have come before you. May it be asolute then, said Cairneach.



"Teampulna Baileachdubh"

"Is said to have been a nunnery situate about  
"a mile east of Aghaboe in the barony of  
"Upper Ossory & on which two small chapels  
"depended, we cannot trace the founder  
"nor have we learned any anecdote respecting it.

"A round tower in fine preservation and  
"a few ruins of this monastery are still to  
"be seen"

*Monasticon Hibernicum*

See ~~above~~ Ledwich's description of this nunnery,  
above, where he refutes Archdall's assertion of  
the existence of a round tower there. See  
also his account of the old monastery at Ballygowden,  
and the remains of religious edifices at Knockseera,  
Lismore and Milmonfoyle (supra).

The people say there is an old church in Milnaseer T.L.



[Mason's Parochial Survey] (35)

Aghaboe

To the North of the Church is an artificial Mount in the form of a truncated Cone:

it was raised from the earth of the surrounding fogg. It is about 45 Feet diameter at top and a Stone wall ran round the summit.

The ascent to it was by an undulating Pathway. It is similar to the welsh Gorse-dole from whence Justice was administered.

it might also serve as some protection

to the Abbey: which suffered frequently in these Parts are not mentioned in the Name-book; but should be laid down on the Plan [P. 117]

At some distance from Aghaboe. but

still in the Parish is the Rath of Lora-olier,  
-wise called the Mote of Monacoghlan. This must be the large Rath or Mote in the T.L.

It is on a high hill equivalent to Pier in [Middlemore] of Aghaboe.

14/E/4/2 (XVIII)

Irish. Mote is from the Icelandic Mót  
a place of meeting which was always on  
elevated spots. Lord Syttleton in his Life  
of Henry II tells us motes were in Low grounds  
and their principle defence, water this is  
probably a mistake, so Spelman Skinner  
and even Kersey assure us. Rath and mote  
are of the same import, the former being used  
by the Irish the latter by the Anglo Saxons  
The Plate exhibits the ground plan of Sara  
and a view of it. The different fosses secured  
it towards the Bog which was Large and  
the upper and Lower Courts were protected by  
high ramparts. Palisaded

ibid vol. I. P. 42, 43.



At the town of Borris-in-Ossory in this Parish there is an old castle which is still inhabited, as I have been informed.

In the T. L. of Derrin it is said that there is an old castle in ruins; as also that there is one in Grangebeg, and another in Gortnaclea Q. L. S.

These castles are not mentioned in the Name-book.

We have discovered in this County the Church of Bluainfearta Moline, which Archdall has placed in the Kings' County. Please let us have all the references to this place in Colgan, Visher, &c. we shall want them immediately —

Your obedient &c  
Servant

P. O'Keeffe

J. A. Larcom Esq.

14/5/4/2 (XIX)



**END**

14 F 4/3

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Mounthrath, Queen's County, concerning the history, antiquities and topography of the parish of Cloneagh, with particular reference to its early churches, burial grounds and accounts of its monastery.

24 November 1838

22p.

24 cm

O'Donovan, refers to the recent death of 'Poor Dutton', possibly Hely Dutton, who he describes as a 'very useful man in Ireland, being of Malthusian principles, and a great improver of bogs'. Included are extracts from the life of St. Fintan, as taken from the 'Book of Kilkenny'.

38  
(1)

Mounthreath

Nov<sup>r</sup> 24<sup>th</sup> 1838

Dear Sir, I now return the last batch of the Galway books, and Dutton's Statistical Survey. Poor Dutton is twelve months dead. He was a very useful man in Ireland, being of Malthusian principles, and a great improver of bogs; and, dreading a superabundance of population in Ireland, even though he was fond of potatoes, not agreeing with the old English writer that they swell one's heels, he applied himself to making books instead of land improvers. "Libris non liberis procreandis operam dedit." Peace to his ashes for he was a good honest man, who believed that it was of little consequence whether the numbers of the human family were great or small so as they had potatoes enough to live on.

Bidding farewell to the County of Galway I now begin the Queen's County!

14/F/4/3(1)



39  
29  
of the parish of Clonenagh  
Situation.

This large parish, which according to our map, comprises the entire of the Barony of Maryborough west, is bounded on the north by the Parish of Rosanallis; on the east by Borris and Kilcolmanbane, on the south by Ballyroan and Abbey Leix and on the west by Aghaboe and Offerin-lan.

Name. The place, from which this parish took its name, is called in the life of St. Fintan, Cluain Ednech, which is rendered by the Latin, latibulum haderopum, the injured retreat. This is the correct interpretation, except that by latibulum the writer wishes us to believe that the place took name from the circumstance of St. Fintan having retired there from the world, which does not seem true, as there are dozens of

of chains around it in every direction <sup>(3)</sup> 40  
 which never received their names from any  
 hermits or ecclesiastics. The truth is, as I  
 have frequently observed in former letters,  
 that chain has nothing at all to  
 do with church, cell or hermitage or  
 religion, but is a topographical word  
 synonymous and cognate with the English  
lawn or plain; for in 99 instances out  
 of a hundred the chains of Ireland  
 are Bog islands. The following chains,  
 or, as they are now anglicised Clang, exist  
 in the parish of Clonenagh,

- |                   |                     |
|-------------------|---------------------|
| 1. Bogh-clone     | 11. Clondraglass    |
| 2. Clonboyne,     | 12. Clonadda-Cassop |
| 3. Clonkeen       | 13. Clonty-glass,   |
| 4. Clonadda-Boran | 14. Clangrowan      |
| 5. Clonard        | 15. Clonagh,        |
| 6. Cam-Clone      | 16. Clontusk        |
| 7. Clonshuck      | 17. Clondarry       |
| 8. Clonbane       | 18. Cloncourse      |
| 9. Cloncough      | 19. Cloncullen      |
| 10. Clonrud,      | 20. Clonbarrow      |
|                   | 21. Clonawoolan     |

4) 41 Most certainly all these clans are not of ecclesiastical origin. If they are, Ireland was once very thickly studded with churches or hermitages.

Eíoneach, the latter part of this compound name signifies irged or abounding in ivy, an epithet which is now, and to all appearance, was anciently applicable to the locality, for all the trees in the neighbourhood and the gable of the old church are clad in ivy of remarkable luxuriance: a circumstance which was sufficient at an early period to give origin to a name. We have no reason to suppose that the ancient Irish gave such names as the little villas near Dublin and other large towns, bear at present.

"The groves so called as being void of trees  
" (Like lucus from no light) the prospects named  
" Mount Pleasant, as containing naught to please  
" Nor much to climb.

" The Ranges most modestly called Paradise  
" Which One might quit without much sacrifice."



42 (5)

I have visited Clonenagh, but found that  
not a trace of the famous monastery  
remains at present. It appears from a  
map of Leix and Offaly preserved in  
the Library of Trinity College Dublin  
that the monastery of Clonenagh was  
situated to the left of the road as  
you go from Mountbath to Maryborough  
and the church to the right:

Ballycuskenny  
now Ballycuskenny

Clonenagh

→ N.

MARYBOROUGH

14/E/4/3(10)

43  
To the left of the road, <sup>as you go to Maryboro</sup> where the abbey stood there is now no trace of <sup>any</sup> building, but a burial ground of considerable extent. <sup>attests the former existence of one</sup> But to the right there is a small ruin of a church and another burial ground around it. This little was repaired at various periods, but there is not a stone of the primitive age left undisturbed in it. The part remaining is 45 feet long and 21 feet broad, but it was originally much longer. The choir arch still remains in good preservation and is in the Gothic pointed style. The East gable which is a Beam Eideadach, containing a window in the Gothic style. It is round and wide on the inside (the only part that can at all be considered ancient) and pointed on the outside.

I here insert what Colgan has scraped together about the St. Fintan, the patron of Clonenagh.

Cloneraugh;

XVII. February. The Life of S. Fintan  
Abbot of Cluain-ednech.

[A.A.S.S. 359] (I know the Book of Kilkenney.)  
[Co. C. 25]

I. The holy Abbot Fintan, a man of  
venerable life, sprung from the province  
of the Lagenians. His father was called  
Gabhrenus, and his mother Finduth.

\* \* \* \* \*  
[Col. 3] On the eighth day [after his birth] she brought  
him to a certain holy man, dwelling in  
a place which is called Cluain<sup>(1)</sup>, and he<sup>1</sup> <sup>Cluain</sup> <sup>in Cluain</sup>  
rejoicing baptized Fintan, and he [Fintan]  
afterwards read with him, and made a  
great proficiency in grace and letters.

II \* \* \* \* \*  
[p. 350. (Col. 2)]  
III. Afterwards saint Fintan having become  
a youth, was much replenished with the  
fear and love of God, and having received  
the blessing of his holy Master he proceeded  
to saint Columba the son of Crinthan<sup>6</sup>,  
who sprung from the Province of the  
Lagenians, who lies in his city, which is



called Gyrdaglaps, in the land of Munster  
near the river Shannon; and rejoicing  
he received him. And there were with  
him three holy disciples, that is, Coemhan,  
who is the holy Father of the Monastery  
of Enach triuin; saint Gintan, whose  
life I write; and B. Mocummin, who  
is with S. Columba his Master in the city  
of Gyrdaglaps. And these holy men had  
~~but~~ <sup>only</sup> one desire for God, and they sought  
here and there a place, where they might  
remain to serve God: and coming to a  
certain place in the territory of the Egonians,  
they said to saint Columba their master;  
Father we ought to remain here and serve  
God. Who said to them; this place is not  
prepared by God for you, but for a certain  
Saint, not as yet born, who will be called  
~~the child~~ <sup>the child</sup> Mobhij the son of Cumallda.

IV. Then they came to the place which is  
called Chlain-Ednech, and remained there  
an entire year; but when they were unwilling  
to bear with the multitude of men and.

of their friends who flocked thither from every direction, they left that place, and proceeded <sup>over</sup> by the mountain Oladhna; and there they <sup>found</sup> boys watching their cattle, one of whom named Sedna<sup>(10)</sup> was dumb from his birth, whose tongue S. Columbus blessed, and immediately he spoke. And Columbus said to him; reveal to us in the name of the Lord Jesus Christ the places, in which we are to rise again. And the other by the consent of God being filled with the spirit of prophecy indicated to each of them the place in which he was to rise again.

V. Then S. Columbus looking back from the mountain, saw the place, from which they departed visited in <sup>and visited</sup> crowds by holy Angels: and he was afflicted, because he had left that place. To whom his holy companions said; Father why are you so sad? The saint answered, because I see that the place, from which we have come, is full of the Angels of God;

47  
(10)

and between it and heaven the Angels do not  
cease to administer. And one of us ought  
to return to that place, that he may remain  
in it for ever. To whom saint Nintan  
says; whosoever Father you may bid  
to return, he obedient shall depart. And  
S. Columbus said to him; Go you o holy  
youth, in peace to that place, and the  
Lord will be with you. For it has been  
<sup>me</sup>revealed to you from above, that there  
you are to rise again. And then S. Nintan  
having received the licence <sup>leave</sup> and blessing  
of his holy Father and brethren, came  
to that place, which is called Cluain,  
and dwelled there, and led a most  
austere life, and immediately began to  
build a famous Monastery. But that  
Monastery <sup>is called</sup> by the aforesaid name Cluain-  
Ednech <sup>(1)</sup> which is rendered in Latin  
latibulum haderorum.

<sup>For having</sup> heard of <sup>the</sup> fame of the life and religion  
of saint Nintan being heard, many persons



from the different Provinces of Ireland came  
to him, and became holy Monks with him  
under [his] very strict rule. \* \* \* \*

[p. 351. col. a.] VII. Ye. \* \* \* \*

XII. There was a certain religious Monk with  
S. Nintan, by name Sinchellus whose father  
and fosterer <sup>murderer</sup> were living badly <sup>wickedly</sup> in the world:  
and B. Sinchell <sup>(14)</sup> sought leave from this  
Holy Father Nintan to go that he might con-  
vert his father and fosterer from error  
to repentance. But they remaining hard  
in heart, did not listen to his voice.  
Then blessed Sinchell returned to S. Nintan  
saying; O holy Father I have laboured  
a long time with them in vain. The  
Saint says to him; Go once more, and  
if you can, bring them to me, that I  
may see them. And they coming by the  
<sup>consent</sup> will of God, sat about the man of God,  
one at his right, and one at his left.  
But Father Nintan and B. Sinchell were  
in the middle. And when the holy man  
saw them persisting in wickedness, he said  
aside without disturbance; I tell you

[Aug.] son Simchell, that as these two men  
 are about us, one on the right and the  
 other on the left; so also shall they be on  
 the day of judgment. For your father living  
 wickedly until his death shall be on the  
 left with the goats, and after his death  
 Kings and Princes will unjustly divide his  
 substance among themselves, not caring about  
 his soul: but your fosterer, seeing the  
 unhappy death of your father, will turn  
 himself from error, and will perform  
 \*condign penance, and will divide his sub-  
 stance well among the Saints and the poor  
 of Christ; and will sit with the lambs on  
 the right [hand] of the judge the son of God.  
 What is to come we do not doubt, seeing  
 the past <sup>(15)</sup> fulfilled according to the prophecy  
 of the man of God.

XIV. \* \* \* \*

XV. On another day when S. Bainneach and  
 S. Fintan were in the same place videlicet  
 in the Monastery of S. Fintan of Clonuragh,  
 they suddenly heard the clamour and joyous  
 shouting of soldiers rejoicing after the

[\*used by English writers]

slaying of their enemies. Then S. Finian says  
to B. Bainneach; I hear in that joyous  
shouting the voice of an innocent sheep;  
for one of them will be my Monk in this  
place, and will die in a perfect life, and  
he is called Kyeran<sup>(16)</sup> the son of Tulchar.

\* \* \* \* \*  
Then Kyeran came thither and became  
a Monk, and died happily as S. Finian  
foretold.

XVI. \* \* XVII. \* \* \*

[p. 58 col. a]

XVIII. The King of the Northern Eagenians<sup>(17)</sup>,  
Coluin the son of Cormac, had in chains  
Cormac the son of Diarmuid [who was] King  
of Hy-Kinselach, & the Southern Eagenians,  
wishing to kill him; whom he apprehended  
in snares. The holy man Finian hearing this,  
took twelve disciples with him wishing  
to liberate that youth, and went to the  
aforesaid King, then dwelling in that town,  
situated in the plain of the Eagenians,  
by name Rathmôr, which is called  
in Latin Strium Magnus.

The saint succeeded in his purpose &c. \* \* \*

14/F/4/3( )



XXII. A certain religious youth by name

(25) Columbanus <sup>spring</sup> from the Province of the  
Lagenians, from the people, who are called  
Gaighis, who for the sake of praying  
and making a pilgrimage went to S. Columba  
in the Island of Hy, and remained for a  
time with him. And when he wished to  
return to Ireland, he said to B. Columba;  
ô Saint of God, how can I live in my  
country, and confess my sins to thee?  
to whom S. Columba says; go to that holy  
man, whom on every Sunday night, I  
truly see standing amidst the Angels  
before the tribunal of Christ. The blessed  
youth says to him, who and of what sort  
is that Saint? S. Columba answered;  
he is a certain Holy and handsome man  
in your nation, with a ruddy face, and  
brilliant eyes, having hoariness in a few  
of his hairs. The youth said; I do not know  
such a man in my country, unless S. Tintan.  
Then S. Columba rejoicing said to him;  
now my son, it is he, whom I see before  
the tribunal of Christ; as I have told you.

Go to him, for he is a good shepherd of the flock of Christ, and will bring with him many souls to the Kingdom of God. Then S. Columbanus having received the leave and benediction of his M. Father Columba, rejoicing returned to Ireland, and coming to S. Fintan related to him all things which the man of God Columba said to him. But the old man saint Fintan hearing these words, his face became, as fire, and he said to the youth; Take care brother, that you tell this to no person in my life[-time]: and this was not difficult for him; because the M. Father Fintan (26) died soon afterwards.

XXIII.

\* \* \* \* \*

XXIV.

When therefore his death approached, he called his people to him. Knowing the day of his departure, and with the permission and blessing of the brethren, and the Saints, who had come together to visit him their Holy Father, he himself appointed in his place, and seat after him a man noble by race and morals (27) Fintan Meldubhine named

by the same name). Then raising up his hand he blessed [his] people and having received the sacrifice of the Lord he slept in peace on the <sup>(28)</sup> thirteenth of the Calends of March: and his most happy soul was lead amidst choirs of Angels to eternal joys.

### Notes.

1. We give this from the Book of Kilkeny frequently printed: and the same is had in almost the same words in the Book of Salamanca, unless that the last and second last chapters are wanting in it. There is extant also another life of this Saint in the Book of the Islands, which we give at the 15<sup>th</sup> of November, on which another festival of his is celebrated, <sup>being</sup> a little more <sup>than this</sup> late, and more recent in style, in which however are wanting those things which are <sup>there</sup> handed down in Ch. 14. 15. & 23. The author of this <sup>life</sup> in ch. 13 indicates that he flourished in the same age with saint Vincent: for speaking there of a certain prophecy, by which the holy. man predicted concerning two obstinate men, that one of them would in a short time be slain by enemies, and damned for ever; but that the other seeing this, would do penance, and distribute his goods among the poor, indicates that he seeing a part of this prophecy fulfilled, did not doubt that the same would be completed. He therefore saw either <sup>that</sup> and of these was slain, or the other doing penance, and consequently flourished about the end of the sixth century in which these things occurred.



2. Pater ejus vocabatur Gabhranus Ye. c. 1. In the margin of the old Book is added, Gabhranus filius Sarcani, Echach, T. Bropalii, filii Denii &c. and others to be cited in the Appendix ch. 2. agrees. Whence I think that it has happened by the fault of some <sup>commentator?</sup> exeges, that in the Book of the island and of Salamanca is read thus; Vintanus sanctus filius Brimthani: since all others teach that his father was called Gabhran. see appendix ch. 2.

3. Mater vero Vindath. c. 1. In the book of the Island is hac Vinnathae; more correctly however Vindath or Vindathae: because the Irish word Vindath is derived from feinn <sup>white</sup> white, and dath <sup>colours</sup> y. colours. In the works of Marian and in the Martyrology of Talleght at the 11<sup>th</sup> of August is mentioned a certain Widow or Virgin, called Vinnethla, and in the book in the mothers numb. 85 is placed a certain saint Vindatha, whence when concerning this saint it is read that an Angel appeared familiarly to her, I do not know whether the discourse there be about this Vindath, or about the mother of S. Mocma, who is called Vinnathla, according to what is said in the appendix to his life c. 2.

4. Quicquid enim id quendam virum sanctum habitantem in loco qui dicitur Glavin Episcopus baptizavit Vintanum Ye. c. 1. In the book of Salamanca this place is called Glavin, which being: but in the book of the Island Glavin - mhic beain. I do not know whether this place be Pos-mhic beain, a celebrated town of Limerick, concerning which in the life of S. Ashan c. 23. of Moluan c. 13. or Glavin - chavin a Monastery formerly not ignoble, sufficiently near to the Monastery of Clonmacnoise.

5. \* \* \* \* \*

6. Perrexit S. Columbanus virum Brimthani Ye. c. 3. see the life of this Saint at the 13<sup>th</sup> of December, in which ch. 8. are related the same things, as in this chapter.

7. & 8. Merantzi; apud eum tres sancti discipuli & locum  
 qui est Palus sanctus Monasterii Enach-trium, S. Tintanus,  
 cuius vitam scribo; & B. Mochemin, qui est cum S. Columba  
 magistro suo in civitate Tirdaglaps. c. 3. These things were  
 handed down somewhat differently <sup>or differently</sup> in the Book of the  
 Island c. 3. thus; Merantzi cum eo tres isti discipuli  
 1. Bairmanus Enach-trium & Tintanus Mac Echach,  
 & Mochemin de Tirdaglaps. And the same is had  
 concerning his three disciples in the life of S. Columba  
 of Tirdaglaps c. 13. where you see a difference in  
 the [points]; for he who in this life is called the  
 son of Echach; and he who is here called Mochemin  
 is there called Mochemin. But in reality there is no  
 discrepancy between these. For the same Tintan who  
 is here called the son of Gabhrew, with reference im-  
 mediately to his father, is there with reference to his  
 great-grand-father called Mac-echach (that is the son  
 of Echach after the manner of the Irish who distinguish  
 families by O or Mac. i. grandson or offspring and Mac  
 i. son or offspring. that Echach or more correctly in  
 the rectus casus Echaidh was the great-grand-father  
 of Tintan, as appears from what is said in num. 2.  
 The same person also who is called Mochemin, is also called  
 diminutively Mochemin, as the same (Columba)  
Columbanus and Colmanus. But concerning saint  
Bairman of Enach-trium in Leinster, Marian and  
Angus increased treat of the 3<sup>rd</sup> of Keren h., but  
 concerning saint Mochemin (that Tirdaglaps see)  
 the same and the <sup>same</sup> Mac-echach of Challagh at the  
 first of May, by whom he is called at one time  
Nathereine, at another Mochoeme, which is in  
 fact Mochemin.

There seems  
 to be some  
 defect in orig.

of Guido and Savota, qui nomen suum est, qui vocatur  
Mobhi filius Gualde. C. 11. I think that we should  
 read not Gualde, but Gualmaide. For I never  
 read of any Saint of our country the son of  
Gualmaide, but indeed the son of Gualmaide, or  
Golumaides, who had both Mobhi and three other  
 sons, celebrated for sanctity, as Angus in book 1. of his  
Historia in the monastic genealogy of the Saints.  
M. C. 11. hands down. Isidore, he says, the daughter  
 of Sacmloga, [3] the sister of S. Geringus, was  
 the mother of four sons of Golumaides namely Pagan  
 of Inber-naid; Mobius, Mollius, and Mervius of  
Glen-faidh. Whence the Mobhi or Mollius, of whom  
 in the present instance, is not Mollius the son of  
Geringus, of whom Marion and others at the 2<sup>d</sup> of  
July, nor Molius the son of Beornus, of whom the  
 same at the 12<sup>th</sup> of October, but Mollius or Mobius  
 of Chraighiannabair, of whom Marion, Angus and  
 others at the 13<sup>th</sup> of December.

10. Quorum unus nomen Solus noster erat de Replis  
spiritu prophetia C. 11. This seems to be one who was  
 afterwards Bishop of Saighir, whose birth-day is  
 celebrated on the 10<sup>th</sup> of March, concerning whom in  
 the life of S. Moluise C. 35. See concerning other  
 Saints of this name, who are treated of at the 19<sup>th</sup> of  
March and the 16<sup>th</sup> of June.

11. At illam Monasterium predicto nomine vocatur  
Chraighiannabair, quod noster Latine latibulum  
haderatum. C. 5. the origin is so: for Chraigh is the  
 same as a sequestered, or concealed place: and Cithneach,  
 the same as ivy; and cithneach as abundant in ivy.  
 See him in the appendix C. 4. more concerning this very  
 celebrated Monastery.



12. Est Abbas Carnicus, Galii Sancti &c. c. 4. See the life of S. Carnich at the 11<sup>th</sup> of October.

13. \* \* \*

14. Est quæsit B. Sinchellus licentiam &c. c. 13. In respect of ~~the time place and other cir-~~ cumstances, he is different from S. Sinchell Abbot of Kill-achaidh, who died in the year 548, on the 26<sup>th</sup> of June. Nor does he seem to be Sinchell Abbot of Glammachind, living in the 13<sup>th</sup> of June, but a third, different, who died 20<sup>th</sup> June. B. does not in future non dubitamus, videtur preterita

completas, &c. The author in this place insinuates, that he lived at that time, in which these things took place, when he says that he saw part of that prophecy fulfilled, to wit either the killing of B. Sinchell dying wickedly, or his father doing penance; or at least both of these, although he did not see the punishment or reward of either in the life to come.

15. Est ipse Hieranus vocatur, filius Tulchanis. c. 15.

Adrianus in the life of S. Columba, l. 1. c. 10. } l. 3. c. 16. last, treats of S. Lugadius the son of Tulchan, and of S. Tintan the son of Tintan; but whether these and S. Hieran were the sons of the same Tulchan, is a matter not certain, but to be conjectured as probable; especially from the fact that Angus the Confessor in both 1. of his opuscula. c. 2. among many saints, who were brothers or sons of the same parent, numbers the sons of Tulchan. Concerning our present Hieran, there does not occur any thing further which I can say, unless he be the [saint] whose birth day Marian, Angus increased and the Martyrology of Killglait say is celebrated on the 5<sup>th</sup> of January, or 19<sup>th</sup> of May. By Angus l. 1. of Homonymi c. 15. he is called Hieran of Glavin edinech: whence he appears to be the [saint] who is venerated on the 5<sup>th</sup> of January, or 19<sup>th</sup> of May, since those who are venerated on other days, are excluded by their circumstances of place, or time.

17. Alex. Aguilonarium Lageniculusium, Colum filius  
ormaci C. 15. He who is here called Colum, is called  
 in Irish Colman; and he was not immediately the son  
 of Ormac, but his grandson by his son Colbaech,  
 and died King of all Leinster, in the year 546 according  
 to the Four Masters, in the Annals. And hence collect  
 that S. Finian flourished in the year 546.

18 \* \* \* \* \* 19 \* \* \* \* \*

20. Quidam juvenis Religiosus, nomine Columbanus,  
de Provincia Lageniculusium, ad plebe, quae dicitur  
Laighis, natus Est H. C. 22. The Irish life of S. Columba  
 cap. 158. says that this Columbanus was the son of Beagna,  
 whose Colibanus, is also everywhere called Colman  
 Elat. And the entire of what is said in this chapter  
 is faithfully related of him there. S. Adamnan  
 also, in the life of S. Columba l. 1. c. 4. speaks  
 of the sailing of S. Columbanus, or Colman Elat  
 to S. Columba in Britain. And in l. 2. c. 15.  
 he speaks of his return into Ireland which he says  
 happened in that year in which S. Columba died.  
 But it is no trifling objection to these things that  
 S. Colman Elat was not <sup>from</sup> the people of Laighis,  
 nor at all from the Province of the Lageniculus;  
 but his parents were of <sup>from</sup> Meath and himself [was]  
 born in Gleann Eichle in Ulster, as is said in his  
 own life, which you have at the 26<sup>th</sup> of September)  
 Ch. 1. and we show there in the notes. With  
 deference however to a superior judgment, it  
 appears to me that it was that Columbanus,  
 whose birth day Merin Gorman the Mart. of T. C.  
 the Mart. of Donega O, and Maymies places at the  
 10<sup>th</sup> of May; and call him Colman Mac Hua Laighse, i.  
 the son of Laighse: for he was of the posterity

of Laigheis, from whom the family and territory afterwards took the name of Lagisia, as is read in the *Sanctilogium genealogicum*, b. ch. 2. in these words: *S. Columba* of *Arinnne lougha*, i. e. of *Maadh chonglumbail*, the son of *Signad*, the son of *Eoghan*, the son of *Guairne*, the son of *Erc*, the son of *Beccan*, the son of *Leighadhb*, the son of *Laigheis*. &c. His opinion is confirmed from *Adamnan* in the life of *S. Columba* himself; whose disciple this *Columbanus* is said to have been, in which b. 3. ch. 12. this *Columbanus* is called *Bishop of the Laginians*, and *Mac Ruic Laighe*, another friend of *S. Columba*. Nor does it matter, that in this life he is called a youth when he went to *S. Columba*, and however in the life of *S. Columba* he is said to have died before *Columba*, being a Bishop; this I say matters not; for he could well have remained a long time [in *Iona*] as is here insinuated, and afterwards [could] have even flourished a considerable time in <sup>his</sup> country before his death. See the excellent testimony of *S. Columba* concerning his disciple in *Adamnan*, in the title ch. 12.

26. *Quintus Pater Tintanus* floruit circa aet. d. c. 82.

And you will collect that *S. Tintan* departed a long time before the end of the sixth century, since *S. Columba* died in the year 592, or at least 597, & *S. Columbanus* who lived many years before him, lived after the decease of *S. Tintan*, as is here related. Whence you will infer that with what foundation it was lawful for *Wendpoter* b. 6. of his *Eccl. Hist.* n. 507 to fabricate that he flourished in the year 821. 973.



27. Constitutio ipsa postea, in loco qd dicitur, circum-  
sandum, genere a. d. d. m., Pinterum Maculubum, eodem  
nomine nominatum, c. 21. This Pinter by cognomen  
Maculubh died in the year 620 according to the Chronicle  
of Glencar, and his birthday is celebrated in the Church  
of Wherragh in the territory of Udrach, on the 20<sup>th</sup> of  
October according to Angus, Marian, the Martyr of  
Fellaght and the Calendar of Cashel in which at the  
same day, the following is written of him; S. Pinter  
Maculubh of the territory of Eoghannacht Caisil, and  
the instructor of S. Fechin. That he is also sprung from  
the same territory of Munster, Marian and Angus in-  
creased testifying at the cited days.

28. Obdormivit in pace B. Cal. Martii c. ult. Thus  
S. Angus, Marian and others to be cited in the appendix  
chap. the last, although his principal festival, which  
is perhaps that of his translation is celebrated on the  
10<sup>th</sup> of November as the Book of Mullachy notes  
in the margin at which day therefore we give another  
life of him, from the Book of the Island, more exten-  
sive than the present and more concise.



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M. of Cashel and Maguire at the 17<sup>th</sup> of February  
agreed.

Chapter III.  
Of the disciples of S. Finian.

I could find but very few of the  
disciples of this most holy man; of whom  
it has pleased me to observe the following,  
mentioned in this life, setting down the chapter  
of the life in which they are treated of, and  
the number, in which we above in our notes  
have treated of them.

C. Sinchell monk, about C. 13. n. 14.

B. Ageran the son of Gulchan [one] of the  
first monks of S. Finian C. 15. number 16.

C. Feargna the son of Gablthach, <sup>who</sup> having left  
his very noble wife, a numerous  
family, and an extensive dominion, became  
a monk Ch. 19. num. 20.

S. Brendanus Bishop, who having resigned his  
<sup>Episcopacy</sup> Bishoprick, became a disciple of S. Finian  
in the monastery of Achadh - Finglaiffe C. 10.  
n. 23.

S. Columbanus [who] from [being] a disciple  
of S. Columb Kille [became] a disciple of S.  
Finian C. 22. n. 25.



S. Tintan Noelduell Abbot of Clonemagh &  
the immediate successor of S. Tintan. c. 24 & 27.  
This life mentions only these disciples. He had  
however one other most celebrated disciple,  
and who alone could be equivalent to a hundred,  
namely Congall the most famous Abbot  
of the Monastery of Bangor, as is read in the  
life of Congall c. 34 & 35.

### Chapter IV.

A. 36. c. 1. c. 2.

### Of the Monastery of Clonemagh and its Prelates.

Concerning this formerly famous Monastery  
of the Diocese of Leighlin in the territory  
of Leix, and its saints and prelates, some  
things occur to be observed, partly from the  
lives of the saints and the calendars [X] partly  
from the Annals of the Four Masters.

S. Columba the son of Crimthann the first  
Abbot of Clonemagh, and afterwards the  
first Abbot of Terredaghas, died in the year 548.

S. Tintan the son of Gabhren, Abbot of  
Clonemagh, flourished in the year 560, and  
departed on the 7th of February.

S. Tintan by cognomen Noelduellus, Abbot of  
Clonemagh died in the year 625.

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S. Fintan by cognomen Corack, Bishop of  
Cloufert, and Abbot of Clonenagh. 21  
Feb.

S. Munna the son of Gulchan, who is also  
called Fintan, Bishop and Abbot of Clonenagh,  
died in the year 634. on the 25<sup>th</sup> of October.

S. Aidan the son of Coneradius, Abbot of  
Clonenagh 21<sup>st</sup> of November.

These from the calendars and the lives  
of the saints, but receive the following  
from the Four Masters.

[See Extracts from Annals under Clonenagh]

\* \* \* \* \*

## Chapter V.

Elogies, and testimonies of divers authors  
concerning S. Fintan.

Some write that he was a Bishop, others  
that he was a priest and a Abbot. The Con-  
tinian Martyrology which they called  
Munardus increased, writes, but erroneously,  
that he was a Bishop, saying at the 17<sup>th</sup>  
of February. In Scotia [the feast] of S. Fintan  
Bishop and Confessor, a man of great virtue.

Maurilio: uses the same words at the same day. He is more correctly called by others priest and Abbot. The Roman Martyrology at the 14<sup>th</sup> of February [has] in Scotia [the feast] of S. Pinter Priest & Confessor. Usuardus at the same day. In Scotia [the feast] of S. Pinter Priest & Confessor, a man of great virtue. Galesinius at the same day. In Scotia [the feast] of S. Pinter Priest & Confessor renowned for his singular piety and great virtue. The Martyrology of Salisbury. In Scotia [the feast] of S. Pinter Priest and Confessor endowed with singular virtues. Edisius & Hermannus Green in their Martyrology have similar things concerning him at the same day. Chapman follows a dissertation in which Colgan shows that Scotia here is understood Ireland.]

\* \* \* \* \*

Let us further proceed to domestic testimonies. S. Angus in his testilogium writes thus concerning him at the 14<sup>th</sup> day of February. To-day [is] the festival of S. Pinter (the) Stationary, Abbot of Clonough. He calls him Stationary, because he continually prayed



with his hands expanded in [the form of] a cross. Also the Martyrology of Cellach, 14<sup>th</sup> of February the Birth-day of S. Fintan Abbot of Clonmacnoise. Marian at the same [day] speaks in the same manner. The M. of Cusack, 14<sup>th</sup> of Feb. the Birth-day of S. Fintan, the son of Gauren, the son of Carcan, the son of Eochaidh, the son of Breasal, the son of Oden K. who lies in Clonmacnoise in Leix a territory of Leinster. Angus increased or Cathal Maguire at the same [day] hands down the same his genealogy, and adds that he & S. Brigid meet in Breasal, as the progenitor or trunk of their genealogy. And afterwards he adds; <sup>the Irish</sup> Of Fintanus or Vintennus, for in a very old book is read Vindennus; and <sup>he is</sup> ~~it~~ <sup>is</sup> called from vinum, because he was the wine of doctrine and religion to the hearts of his monks: He adds also that he lived 139 years: of which I do not approve, since it appears from his life above ch. 2. and from our notes to these pieces that S. Columba was older than he, and survived him: but it is

known that S. Columba died in the 77<sup>th</sup> year of his age in the year 597.

In the life of his master S. Columb of Tyrdaugas C. 8. is had: | But having heard the fame of the life and learning of the man of God, three disciples came to him, namely, Mintan Macra Ethach and Kaymannus of Enach-Truim, and Mochuinn of Tyrdaugas.

And when they together, <sup>in saving the world of life,</sup> had passed the boundaries of the Lagenians, coming to place fit for the men of God to remain [in] the disciples said to him, it is good for us to be here, let us make our dwellings here. { In &

\* \* \* \* \*

Add to these things those which are written concerning him in the life of S. Congall, Abbot of Bangor in these words. C. 3. | Now the pious youth Congall, seeing that his master as yet remained in error, forsook him together with his Country, and directed his way to the Southern district of Ireland, and entered the Province of the Lagenians and came to S. Mintan, Abbot of the monastery by name Clonmac, ruling [it which was] situated in the territory of Seis,

in the Northern district of the Lagenians, beside the foot of Mount Bladhna; and S. Finian received Beccangall into his congregation. And in ch. st. follows.

S. Congall on a certain occasion was attacked with a severe oppression of mind, from which he was relieved by the prayers of S. Finian. In S. \* \* \* \*

For when saint Congall had prayed with tears <sup>in the</sup> near the Cross, which is in the Western part of the monastery of Clonenagh, a light from above shone around him, and his heart was filled with great joy, and from that hour in all his life weariness of spiritual things never attacked him.

\* \* \* \* These things concerning him the master of so great a man from the just-mentioned life. Moreover mention is made of this most holy man in the Irish [life] of S. Columba <sup>St. Columba is called</sup> - Kille. c. 106, Chapter 158 in which both the miracles performed by him, and his Elogies are more diffusely described. See another life of him at the 15<sup>th</sup> day of November.



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XXI. February. Of S. Gintan Abbot  
[Add. MS. A. 885. col. 42] and Bishop of Clonfert.

Domestic hagiographers every where <sup>make</sup> mention  
of a Saint Gintan surnamed Corach:  
and although no one has published his acts,  
which I could see; however many persons  
in a few [words] hand down concerning  
him those things, which sufficiently show  
him [to have been] a man celebrated for  
the important offices [which he discharged]  
and for his distinguished sanctity of life.

For it is read that not only in the office  
of Abbot, but also in the Pontifical Dignity  
he for many years had the care of souls,  
and ruled successively many Churches.

The first was the Church of Leamachill  
<sup>situated</sup> in Leinster <sup>(1)</sup> on the confines of the territories  
of Leix and Mindeach. The second, the  
noble Monastery <sup>(2)</sup> of Clonmacnoise lying  
in the aforesaid territory of Leix: in which  
it is known that he either dwelled during  
his life [time] or lay after his death;

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although it is known that also many other prelates <sup>(3)</sup> of the same name, and not unequal sanctity flourished in the same place. The third the Church of Clonfert in Connaught; \* \* \* \* Others indicate that also <sup>a</sup> fourth Church, namely that of <sup>(8)</sup> Cluainaithech in Leix was founded or governed by him. It is believed that he either having resigned that charge, returned to the Monastery of Clonenagh according to his promises; or at least that we was buried there. For it is said, that when he <sup>was</sup> first setting out for his travels in Connaught, he confidently promised in the Lord <sup>(10)</sup> or gave sureties, to his brethren, who were troubled at his departure, that living or dead he would return to them.

And from these causes it is supposed that he obtained that surname Corach. For the word Corach in the idiom of the country, under a different consideration, denotes many things, signifying at one time changeable,

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...not another a secret, at other times a  
melodist or modulator. Whence he is thought  
to have obtained that name either because  
he frequently changed the place of his abode  
and government, or because in the manner  
just mentioned he promised that he would  
return to his former place; or because  
he changed the method of chanting, or per-  
forming the divine praises which was usual  
with the old <sup>ancient</sup> Monks, and introduced a new  
method of singing.<sup>(11)</sup> For he is singularly  
praised for his special diligence and  
devotion in the Divine praises. And between  
these pious offices, he is said to have lived  
<sup>(12)</sup> one hundred and thirty <sup>five</sup> years. I do not find  
the year of his death observed: however  
it seems that he flourished about  
the close of the sixth <sup>(13)</sup> century: and  
his birth-day according to all <sup>(14)</sup> domestic  
calendars is celebrated on this 21<sup>st</sup> of Feb.



Notes.

1.2. Learncheill in Lagenia in confinibus & Monasti de Cluain-edhnech. Thus concerning the first, the Calendar of Cashel; concerning the second Marian Gorman; concerning both the Martyrology of Gallagh and Maguire to be cited in number. 14.

3. Licet plures alii ejusdem nominis. For the first Abbot of Clonenagh was S. Tintan the son of Gabhren, whose life we have given at the 17<sup>th</sup> of February, and who died before the year 590. as appears from the notes to his life n. 26. and the appendix to the same c. 14. The second S. Tintan called Moeldubh, as is had in the same life chap. 24. when the Four Masters in the Annals relate to have died in the year 625. it is however doubtful to me, whether this [saint] be different from S. Tintan Corach, of whom we treat here; since the same place, the same name, and the same time <sup>would</sup> sufficiently indicate that he was the same. But since the surname is different, and the day on which he is venerated different (for Tintan Moeldubh is venerated on the 20<sup>th</sup> of October) I dare not give a definite opinion. If we even believe the Irish life of S. Fincheuanus, or Fincheus, there was also there a third S. Tintan the son of Sennuadhat King of Leinster far different from the first and second, but of him elsewhere.

4. 5. 6. 7. \* \* \* \* \*

8. De Cluain-aithchin in Lagenia. Thus Maguire and the Calendar of Cashel below num. 14. indicate.

9. De Monasterium de Cluain-edhnech. Thus Cathal Maguire, and Marian Gorman below num. 14. indicate.

10. ~~Isid. Paterfamilias~~ ~~et paterfamilias~~ ~~vel sponsor~~ ~~dedisse~~.  
Thus the same Maguire and the Calendar of Cashel below.

11. Novumque introductum canendi modum. Thus under  
doubt Maguire indicates at the 21<sup>st</sup> of February.

P. Annis centum triginta quingus. Thus Angus at the  
21<sup>st</sup> of February, saying Fintan Borach lived a hundred and  
thirty five <sup>continually</sup> singing psalms by the brink of a fountain.

13. Floruisse post saeculi sceleris finem. For S. Senach his  
immediate successor [at Clonfert] died in the year 620,  
according to what is said in number 6.

14. Secundum omnia domestica fertilogia 21. Febr. Thus  
at the same day S. Angus. The Solemnity (he says)  
of Fintan Borach, after contempt of the world. The  
Martyrology of Tallaght; [the feast] of Fintan Borach  
in Leamchill or Llainneidhneach. The Calendar of Cashel;  
Fintan Borach rests in Leamchill, between Bhy. desach  
and Leighis, or in Llainneidhneach, or in Clonfert-Brandon.  
But he is called Borach, because [when] about to travel,  
he gave sureties that he would return either living or dead.  
Marian Gorman; Fintan Borach, Bishop of Clonfert Brandon;  
he is also in Clonemagh. The Martyrology of Donegal  
uses the same words, and Cathal under disjunction says  
that he is in Leamchill, or in Llainneidhneach in Leix,  
or in Clonfert, or <sup>veris</sup> more truly (says he) in Clonemagh.  
He adds also that that surname was given to him for  
some of the causes adduced above; or moreover because  
the Shrines in which his relics lie, were seen to move  
miraculously.

### III March Of S Sacer or Mo-sacer

[Add. D. p. 155.  
col. 2]

Abbot .

From various.

There lived in the territory of Leinster a man in reality and in name sacer, who is also called Mosacer,<sup>(1)</sup> and Mosacra. His father was Senarius<sup>(2)</sup> who was begotten of Euacharius [and] who sprang from the illustrious stock of Malaccocius the son of Roderic King of Ireland, [a family] of<sup>(3)</sup> ancient nobility.

\* \* \* \* \*

It can be collected that he lived about or before the middle of the seventh century.

But since we have not as yet seen the acts of this Saint, we collect his virtues and merits more from the diversity of his offices, and the height of<sup>the</sup> honours to which his virtues entitled him to be raised, than from any other relation of his actions. For it is read that either at the same time or more probably successively, he governed as father and ruler three Monasteries in different districts. The first erected by him and taking name from him, being called Tag-sacra, the house of Sacer, lies



(41)  
75

near the Monastery of Tallaght about three miles from Dublin. The second, the Monastery of Ginn-magh in the territory of the <sup>(?)</sup>Utharti in Leinster. The third the noble Monastery of Clonenagh <sup>(?)</sup> which lies in the western district of Leinster which is called Leix. But his Natus is accustomed to be celebrated with festivity [ & ] with the veneration due to the Qivi, in the three just-mentioned places on the third of March <sup>(?)</sup> according to six different domestic Martyrologies.

[p. 254. col. 67]

## Notes.

1. Sacer qui & Mosacer, & Mosacra: We find him called every where Mosacra, sometimes, Mo-thacra, and sometimes <sup>at times</sup> no letter being, Moacra. But his proper name although not his first (since that is of Latin origin, and unusual with the Irish) seems to have been Sacer: whence also his Monastery is called Teg-sacra.
2. Pater erat Senanus. Thus S. Angus and others to be cited below.
3. Senanus Luachanus natus, ex prosapia Mulerocii. Thus the Sanctilogium Genealogicum C. 25. where it hands down his genealogy put together thus; S. Mo-sacra the son of Senanus, the son of Luachan, the son of Rocrius, the son of Loga Lethinglas, the son of Conall Anglonnius, the son of Lochaid, the son of Fiach, the son of Vachtua, the son of Senchadins, the son of Ailid, the son of Mulerocius, the son of Roderic.
4. 5. 6. 7. 8. \* \* \* \* \*

14/5/4/3 (xix)

42)

9. 10. 11. Quia testis Martini iuxta sex Martyrologia. Item  
 at the same day Angus Mo-sacra, he says the  
 son of Senan, the Martyrology of Tallaght  
 Mo-sacra the son of Senanus of Deg sacra,  
 Maguire, Mo-sacra Abbot of Clonough in Leinster  
 and of Deg sacra, and of Trim magh in the territory  
 of the Rotharti. Marian with his scholia, Mo-sacra  
 Abbot of Clonough in Lein, and of Deg sacra  
 near Tallaght, and of Trim magh in the territory  
 of the Rotharti. The Martyrology of Donegal using  
 the same words, and the Calendar of Bachel,  
 S. Mo-sacra the son of Senan Abbot of Clonough,  
 and he lived in the time of Niall Glundubh.  
 But this [saint] did not live in the time of Niall  
 as I have shown above, but as I think, another  
 Mo-sacra, or Mo-sacra, the son of Bennanus,  
 that whose Birth-day is celebrated on the 8th  
 June the Martyrology of Donegal, Marian,  
 Maguire and the Martyrology of Tallaght  
 have down.

(43)

For a list of the abbots of this abbey  
see Colgan, and Archdall, and annals  
of the Four Masters under the years  
767, 808, 843, 866, 872, 890, 898, 909, 919, 922,  
927, 940, 965, 970, 991, 1071.

In this parish is situated the house of  
Ballyfin, formerly the residence of the Ode family  
of which some historical account is given in  
the *Anthologia Hibernica* vol 4, p. 1. The  
writer of this article asserts that "Ballyfin"  
"which signifies an habitation on a rising  
ground was a name given to this place  
by its first inhabitant Colm Crophie  
Bishop of Ardferth who was well skilled  
in the Irish tongue." of this statement,  
however, I don't believe a single word, be-  
cause, in the first place, Ballyfin does not  
signify "a habitation on a rising ground"  
and in the second place, it seems to be older

14/E/4/3(xx) than



(44)  
78 than the time of John Crobie, bishop of  
<sup>and</sup> Clonsfert, for it is shewn on the old map  
of Leax and Ophaley, which was made  
before Ely O'Farrell was reduced to Shire  
grounds.

In this parish is also situated the town-  
land of Cluain Caoin (Clonkeen) which  
is certainly the place described by Colgan  
as "sufficiently near" Clonenagh. It is shewn  
on the old map of "Leax and Ophaley" as  
'Clonkeyn' a large church, a few miles to the  
east of Clonenagh, but at present nothing  
remains to prove the <sup>former</sup> existence of any eccle-  
siastical building but a field called  
Churchfield, in which there was formerly, ac-  
cording to tradition a burial place.

For a list of the abbots of this monastery  
see Archdall's Monasticon and Annals of  
the Four Masters, at the years 830, 860, &c.

79 (45)

In this parish also lies Bó-chluain, the seat of a bishop of the primitive ages of whom or whose church neither Colgan nor Archdall have taken any notice. St. Bengus however at the 20<sup>th</sup> of November bids us pray to Epscon Froechan near Shiabh Bloom and his commentator adds that Eps Froechan lies at Bó-chluain in <sup>Leix</sup> Laighis to the east of Blonemagh. The commentator is very much puzzled to explain why this bishop was called Epscon, and after throwing out various conjectures he thinks that he received that soubriquet from his having killed the King of the Lagenians while he was enjoying the luxury of a bath at Nap. Epscon dicitur ex eo quod regem Lagenensium occidit. .m. tomad tuc pamp dra lurgce 7 se 1c Bóchluain 7 m pte 1 ndabatz pothpate oc nap, hic est. Epscon .i. epsca. tond uspey.

From this we may conclude that the Bishop Froechan was a great man, though "at this day his

name is forgotten at Baginbun, and nothing remains to shew us in what style he built his church. In short, nothing remains at his old establishment but a burial place. This Queen's County is very barren in old churches as I always expected.

Mention is made by the Commentator of the Festivity of Stengus at 1<sup>st</sup> November of Colman MacDimmair of Derry Mac Dimmair in the immediate vicinity of Clonagh, <sup>1794</sup> must be one of the Derrys in the parish of Clonagh, but I could not hear of an old church or burying place being in any of them.

There is an old church in Cromoge" of which I have no historical account.



I want the genealogical account of the families of Lear as given by Duaid Mac Firkis: it was copied before for the County of Kildare, so that if the book containing be sent me it will save the trouble of doing it over again. I want also the account I got last year from old Laurence Byrne about the extent of O'Kelly's country. old Laurence died soon after my visit to him, and with him died all the <sup>language</sup> Irish and traditions of the Queens County. His account of the Extent of O'Kelly's country and some other notices of places in the Queens County will be found in my first letter from Tullamore. I wish you could get them copied and sent me at once.

14/E/4/3(XII)

I want also the name books of all the

sent to Mary O'Kelly

48) 82  
the Queen's County immediately. We  
have finished Osage and Maryboro?  
West.

Your obedient Servant  
John O'Donovan

**END**



14 F 4/4

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Mountrath, Queen's County, concerning the progress of his work for the Ordnance Survey in the county.

28 November 1838

1p.

24 cm

Included are references to the decline of Irish in the county and the recent poor health of O'Donovan's fellow Ordnance Survey field worker Patrick O'Keefe.

RIA

Wm. A. Larcom Esq  
R. Eng.

Mountbath Nov<sup>r</sup> 28<sup>th</sup> 1838

Dear Sir, I return the name books of blon-  
-enagh parish which are not finished,  
and some names in which I cannot find  
in the country, because, as there are no  
descriptive remarks I do not know where  
to look for them. The officer who  
surveyed the district should obtain more  
local authorities, for I have every reason  
to suspect that some of the names given  
on the boundary Surveyor's sketch maps  
are incorrect. I would not however de-  
pend on the natives of this county  
to make a single alteration, as they have  
lost their old language. The books of  
copy are also very imperfect, but the

14/5/4/4 names

84  
names are plain and can be settled at  
once.

O'Keefe is getting into a very delicate  
state of health, and will never be able  
to get on. He is not able to travel  
through the country without carp, and  
he gets cold on carp. He is now una-  
ble to do any thing and I think it is  
unjust to keep him out any longer  
whatever will happen me or Conner.  
I think it my duty to let you and his  
father know the state he is in as  
he would not complain himself nor  
write. He can do more for the Survey  
in Dublin than here, and if he remains  
here another month his health will  
be inevitably sapped and undermined.

All now falls with a vengeance on Conner  
and me.

your obedient servant

John O'Donovan



Thos. A. Larcom Esq.

R. Enig

**END**

14 F 4/5

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Mountrath, Queen's County, concerning the history, antiquities and topography of the parishes of Rathsaran, Rathdowney, Sherke (Skirk), Erke, Aghamacart (sic), Bordwell and Donaghmore, with particular reference to their early churches, castles, burial grounds and the origins of their place names.

28 November 1838

5p.

24 cm

Included are related extracts from the 'Annals of the Four Masters' and Archdall's 'Monasticum Hibernicum'. O'Donovan alludes to the total decline of the Irish language in the Barony of Ossory.



Thos. A. Larcom Esq. Mountath Nov<sup>r</sup> 28<sup>th</sup> 1838.  
N. Eng.

Dear Sir, I have returned from the south of the Barony of Ossory where I suffered much from the rain and storms. The roads and fields are now very much flooded, and one must often strive to cross some districts.

The Irish language is just extinct in this barony, but it is spoken in the parish of Erke, whence to Waterford and Bantry Bay it prevails at present, but doomed to be consigned to oblivion in a few generations. One peculiarity in the pronunciation of it <sup>in this barony</sup> is remarkable, and apt to lead one astray in deciding upon some names, viz the p liquid or slender being <sup>nearly</sup> rounded like z, as m<sup>a</sup>i d<sup>a</sup>pe, - a plain - bran? Maghezia. The r however should be restored in the anglicised form

14/F/4/5(i)

(2) 86

form. This country is very barren in ancient remains, and more so in traditions, so that we have nothing but names to guide us in identifying old places.

of the parish of Rathparan

This very small parish lies in the south west of the Barony of <sup>upper</sup> Ossory in the Cantred of Glendonagh, and is insulated in the parish of Rathdowny. The name is not of ecclesiastical origin, being compounded of Rath, an earthen fort and Saran, the proper name of a man in pagan times in Ireland. There is no part of the old church of this parish now in existence. It stood in the townland of Eglish (Eaglais) to which it gave name, and there its grave yard is still to be seen.

The name grain is of frequent occurrence in this County. Does any of our Lexicographers explain the word?

of the parish of Bonaghmore

87 (3)

This small parish which lies in the cantred  
of Blandanagh and north <sup>East</sup> of Rathdowney  
is called by the few old people who still  
speak Irish in the Barony, <sup>Domnagh-mor</sup> Domnach mor, which  
signifies great church. The name is of very  
common occurrence in Ireland, and <sup>churches of the same name are</sup> often men-  
-tioned in the lives of St. Patrick, as built by  
that saint on Sundays. It is difficult to as-  
-ertain which of the Domnach mor's of  
Irish history the one in question, but it  
is probable that it is the Domnach mor  
Mac Laithir mentioned by Suald Mac  
Firdib and in the annals of the Four  
Masters at the years 843 and 1150,  
'A.D. 843. Robhartach, the son of Flann,  
" abbot of Domnach mor, died."

" 1150 An army was led by Torlogh O'Brien  
" to Dublin, so that the Danes submitted  
" to him. From thence he marched with a  
" great force to " and burned Domnach  
mor Mac Laithir."

144 F/4/5 (11)



(4) 88.

I was once of opinion that Donnagh mor  
<sup>mae</sup> Maighe Laithe, was the Donaghmore in the  
County of Meath near Navan, but I have  
found that that is called Donnagh mor  
Maighe Echenach in the Tripartite. Mention  
is made of another Donnagh mor in the  
same work ~~of~~ as situated in the plain of  
Magh Criadhae in Tby. Kinsella but that  
cannot be the one in question, as Ossory was  
at all times a distinct territory (from  
Tby. Kinsella). If therefore the Donaghmore  
in question be not the Donnagh mor<sup>mae</sup> Maighe  
Laithe of the annals, we have not yet dis-  
covered any historical reference to it.

I visited the village of Donaghmore which  
lies about one mile to the north of  
Rathdown but could not find a single  
monument of antiquity in it, nor any tra-  
dition among the people to throw any light  
upon its history. The natives assert  
that the present protestant church which

was

was built about 14 years since occupies the site of a more ancient church, and that is the sum of all I could gather from them.

In the townland of Castletown in the south of this parish are the ruins of a castle "which some say was built by the family of Cady, and others by the family of Griffin, but it does not appear that the Cady's ever possessed any part of the Queen's County, for the general tradition among themselves is that they were located in the Barony of Galnoy in the County of Kilkenny until the year 1691, when they forfeited. The truth seems to be that this castle belonged to the Griffins as it is called Castletown-Griffin in an Inquisition taken in the reign of Charles I. and Castletown-Griffin on Cahill's Map.

Gortnalee in this parish is not the Gort-naclee of the Inquisitions, nor the Gortnalee set under it in the name-book under the authority of Captain White

14/5/45 (m)

(6) 90

of the parish of Rathdowney

This parish lies in the south west extremity of the Barony of Ossory in the county of Llan-donagh. It is called in Irish Ráit Dáinnis, which means, the Rath of the church, from a small rath, situated near the parish church. From this it would appear that Rathdowney is one of the Dáinnachs mentioned in Irish history, but I have no data to prove or even to render probable which of them it is. The modern protestant church occupies the site of an older one, and not a vestige remains to give us an idea of the antiquity of the parish. Besides Rathdowney there are three other little burial places in the parish, namely, Cloneck, Ballybuie and Brill, to which I have no historical reference. There are also two townland names which suggest the former existence of churches, though none are now visible in them, viz Templegrain, the church of St. Cuán, and Kilcocke, which seems to be synonymous with Kilcock in Kildare.



In the townland of Ballaghacahin in this<sup>91</sup> (7) parish are the ruins of a large castle, the erection of which tradition ascribes to the Fitzpatricks. There is another castle in the townland of Clonburren, but nothing is known of its history.

There are old walls in the townland of Garrison which are supposed to be the ruins of a fortress, but the people know nothing of its history.

of the parish of Sherke

This very small parish lies in the north west of the centre of Clondonagh. I have no historical reference whatever to this parish, nor do I believe that any is to be found. The name seems to be identical with Sciric in the county of Antrim, which is mentioned in the lives of St. Patrick, but we know nothing of its meaning.

Only one gable of the old church remains, and from it one will infer that it is not very old.

There are some remains of an old castle called  
14/14/50 Garren

(3) <sup>92</sup> Garra in the townland of Castlequarter in this parish.

The name gorrap occurs in this parish, which corroborates my idea of its meaning, as expressed in my letter written at Binghamstown on the meaning of Erris in Mayo; that is, that it signifies a brink, border, or limit, and not western promontory, as is generally supposed. The Erris in this parish is not a promontory at all, but it is on the brink of the territory of Ossory, and from this situation it probably if not certainly received the name of Gorrap. See my letter on the parish of Creegh near Ballinacloe in the county of Roscommon.

of the parish of Erke

This parish lies partly in the county of Kilkeny and partly in the cantred of Clandonagh in the Barony of upper Ossory in the Queens County. It is undoubtedly the church called Arpe by the Commentator of Angus at the 2<sup>nd</sup>





(10) 94  
and Ware writes that O'Dempsey founded  
a Priory at the same place under the in-  
vocation of St. Tighernach for canons re-  
gular.

Archdall writes that "several ruins of  
" this building yet remain, but of which  
" there is nothing remarkable save a gate  
" at the entrance with a well turned  
" arch of good workmanship & stone  
" sockets for the gates to turn in. Through  
" the attention and care of Dr. Pococke whilst  
" he presided in the See of Ossory, parts  
" of these ruins were repaired for divine  
" service, which is now the parish church."

It is very hard to believe that the Priory  
of Aghamcart was erected by O'Dempsey  
from whose country it is at least 25  
miles distant, and it is more than proba-  
ble that Mac Giolla Patrick, lord of  
Ossory, not O'Dempsey, was the founder.

95 (11)

In the townland of Cullahill in this parish are the ruins of a square castle about 90 feet in height, which tradition supposes to have belonged to the Butlers. I find no other remains of antiquity in this parish.

The only notice of Achadh mac Airt occurring in the annals of the Four Masters is at the year 1156, when it was destroyed by fire. We have as yet discovered no record of its original erection, nor list of its abbots.

of the parish of Bordwell

This small parish lies to the east of Rathdowney and Donaghmore in the barony of Ossory. I have no ancient Irish authority for the correct orthography of the name, nor any English one older than the Down Survey in which it is spelled as at the present day.

14/E/4/5(v) Bordwell

(12.) <sup>94</sup>Bordwell. It is probably an ancient Irish name, but so disguised that we cannot see its meaning. Bórd means border, brink, &c. so that it might be Bórd-Báil, but this is far from being certain, and we must leave doubtful until some genuine historical document turns up to prove the original spelling.

Nothing remains but the ruins of a church of no great age <sup>in Bordwell T.D.</sup> and a large Castle in that of Grantstown generally called the Cloch, a name often applied to strong castles and old stone houses, as I have shewn in my letters from the County of Galway.

Your obedient servant  
John O'Donovan



**END**

14 F 4/6

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Mountrath, Queen's County, concerning the history, antiquities and topography of the parish of Durrow, Rosconnell (Rosconnell), Killermogh and Attanna (Attanagh), with particular reference to their early churches and the origins of their place names.

30 November-1 December 1838

6p.

24 cm

Included are extracts from Colgan's 'Acta Sanctorum' concerning the life of St. Fintan of Clonenagh.

Durrow, Attanna, Rossconnell, 197  
Killermogh parishes — described as to names  
and ancient monuments therein  
Mountrath Nov<sup>br</sup> 30<sup>th</sup> 1838

Sir,  
I went on Tuesday 27<sup>th</sup> Inst. to  
Durrow (town) in the Co: Kilkenny,  
from which I visited on Wednesday  
the parishes of Attanna and Ross-  
connell. Wednesday proved a  
dreadfully wet day; and when  
I was returning in the evening to  
Durrow, the roads by which I had  
to pass, were deeply flooded in  
various places. So that in addition  
to what I suffered from the awfully  
heavy rain, that continued with very  
little intermission the whole day, I was  
forced to make my way in the  
latter part of it, through these deep  
floods, which to my great annoyance,  
lodged themselves before me, di-  
rectly in my course. There was  
no means of avoiding them, for it was  
quite impracticable to walk through  
fields.

14/F/4/6(1)



On yesterday (Thursday), I came from Durrrow through the Parish of Killermogh and got into this town (Mountvath) last night.

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Dair Mag, of which Durrrow is the Anglicised form, signifies the plain of the oaks.

Doctor Lanigan in his Ecclesiastical History, Vol: II. p. 7. speaking of the Monastery at Dairmaigh, now Durrrow in the King's County, observes in Note 96 that the name signifies the oak grove of the plain — or the plain of the oaks; and says that Adamnan (L. 1. c. 29) calls it in Latin

'Roboretum Campi' — while Bede  
(*Histor. de L. 3. c. 4*) interprets it, 'Campus  
Roborum'

I flattered myself, when going  
to Durrow, that I could have the  
pleasure of seeing a considerably  
old Church there; but the contrary  
happened, there is not a vestige  
of any ancient Church at it. Tradition  
says that there was a friary on  
Castle hill, near where the parish  
Church now stands.

Bolgan remarks in Note 27. to  
Chapter 24<sup>th</sup> of the Life of St Fintan  
of Clonenagh, <sup>which Chapter will be found</sup> ~~given~~ under 17<sup>th</sup>  
February, A. A. S. p. 353 col. b. -  
that Fintan Moeldubh's birth-day  
is celebrated in the Church of

Dermagh in the territory of Oy-  
duach on the 20<sup>th</sup> of October  
according to Angus, Marcin &c.

Fintan Moeldubh died, as is re-  
marked in the same note, in the  
year 625.

Fintan's day is not, as far as  
I could ascertain, at present re-  
membered; — a well dedicated  
to him, is a short distance from  
Dunrow Bridge to the left as one  
leaves the town, on his way to  
Mounttrath. It was not discernible  
when I was there; for it was in-  
volved in the waters of the river,  
which overflowed its banks. An  
ash tree is, however, pointed out,  
which marks its locality;



102  
101

# Durrow.

6<sup>e</sup> Silkeny, insulated by Queens Co  
From the Life of S. Fintan of Clonmac  
17<sup>th</sup> February. MSS. n. 353. col. 6.

XXIV. When therefore his death approached, he called his people to him, knowing the day of his departure, and with the permission and blessing of the brethren, and the Saints, who had assembled to visit him their Holy Father, he himself appointed in [his] place and in his seat after him a man noble by race and morals, (27) Fintan Maeldubh named by the same name. *Am Am*

## Notes.

[p. 355  
col. 6]

27. Constanti ipse post se, in loco & sede sua, circum-  
stantium, genere nobilem, Fintanum Maeldubhum,  
eodem nomine nominatum. c. 24. (This Fintan  
by cognomen Maeldubh died in the year 625 according  
to the Chronicle of Clonmac, and his birth-day is  
celebrated in the Church of Dermagh in the territory  
of Udrach, on the 20<sup>th</sup> of October according to Angus,  
Marian, the Martyrology of Tallaght and the  
calendar of Cashel in which at the same day, the  
following is written of him; S. Fintan Maeldubh  
of the territory of Baginabate, bishop, and the  
instructor of S. Fechin. That he is also sprung  
from the same territory of Munster, Marian and  
Angus increased testify at the cited day.

14/5/4/6 (11)

Durrow

There is an old church in ruins in Ballinacree townland in this parish.

I got no opportunity of seeing the church - but I was informed the entire walls are still standing.

It is also said that the foundation of a monastery lies in Coarsewood near Durrow. I do not however find this Coarsewood on the list of <sup>the</sup> names in the four parishes I traversed.

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### Attanna Parish.

I could obtain no Irish pronunciation for the name of this parish; and therefore I have no means of stating positively its signification. The local sound of it is Attanna. Nothing old presents itself in <sup>it</sup> ~~this parish~~ - Tradition says there was

14/5/4/6 (iv)

an old Church, where the present Church is not situated.

## Rossconnell parish.

I could get no Irish pronunciation locally known, of this name. It appears however to be roy conall. i.e. the wood of Conall — (boscus Conalli) — That

Roy has frequently occurred, signifying a point of land, in Names is almost needless to observe.

The old Church of Rossconnell is still visible in ruins. On the East gable, is a window of chiseled stone, consisting of three openings (or inlets of light) in the external, each of which is formed at top with semicircularly undulating lines which meet in a point. Of such form,



104  
11

frequent specimens are met with. The middle inlet is a good deal higher than any of the other two openings, which are themselves of equal size <sup>with each other</sup>. The inside of the window is arched in the upper part, with masonry of Chiseled stones. On the South side-wall, there is a quadrangular window, and a small doorway of chiseled stones, and pointed. About the middle of the ruin, <sup>circular</sup> an Archway stands, which is 11 feet at the base, and about 15 feet in height; and is built with Chiseled stones. There was a quadrangular window on the North side wall, Eastward of this arch. The part of the church, Westward of the arch, was built, it is said in the year 1646. A Latin inscription telling this and giving the person's name, by whom this addition was built to the church, is shown on a stone placed in

14/F/4/6(v)

105  
There was a patron heretofore held at Massacrell,  
but in what season of the year, I met none who  
could tell me with certainty.

The outside of the South side wall.  
I was in such a desperately <sup>wet</sup> state  
with rain, that I could not detain  
for taking down the inscription, though  
short. There is a pointed door of chiseled  
stones on the South side wall of this  
latterly built portion: and on the  
North side wall are two windows,  
of which, the one next the west  
gable, is pointed; and the other  
is quadrangular. The western part  
of the walls of this late addition,  
is falling fast to destruction.

### Killermogh Parish.

For the spelling of this name, I have  
no ancient Irish authority; the local  
pronunciation is Ryle-ermis. Here we find  
also an old church in ruins. The South side wall  
of which is nearly destroyed - On the East  
gable, a small quadrangular window is  
observable. No other features remain perfect  
on the ruin. <sup>St</sup> Murcin - Murcin - Murrij -  
Murbin - was the patron-saint of Killermogh. These  
several spellings are given because the local sound  
is so indistinct as to seem conformable to any of them. Some  
document however; perhaps the Visitatio book might decide on  
the real name. St. Patrick 1890 1891 1892 1893 1894 1895 1896 1897 1898 1899 1900 1901 1902 1903 1904 1905 1906 1907 1908 1909 1910 1911 1912 1913 1914 1915 1916 1917 1918 1919 1920 1921 1922 1923 1924 1925 1926 1927 1928 1929 1930 1931 1932 1933 1934 1935 1936 1937 1938 1939 1940 1941 1942 1943 1944 1945 1946 1947 1948 1949 1950 1951 1952 1953 1954 1955 1956 1957 1958 1959 1960 1961 1962 1963 1964 1965 1966 1967 1968 1969 1970 1971 1972 1973 1974 1975 1976 1977 1978 1979 1980 1981 1982 1983 1984 1985 1986 1987 1988 1989 1990 1991 1992 1993 1994 1995 1996 1997 1998 1999 2000 2001 2002 2003 2004 2005 2006 2007 2008 2009 2010 2011 2012 2013 2014 2015 2016 2017 2018 2019 2020 2021 2022 2023 2024 2025 2026 2027 2028 2029 2030 2031 2032 2033 2034 2035 2036 2037 2038 2039 2040 2041 2042 2043 2044 2045 2046 2047 2048 2049 2050 2051 2052 2053 2054 2055 2056 2057 2058 2059 2060 2061 2062 2063 2064 2065 2066 2067 2068 2069 2070 2071 2072 2073 2074 2075 2076 2077 2078 2079 2080 2081 2082 2083 2084 2085 2086 2087 2088 2089 2090 2091 2092 2093 2094 2095 2096 2097 2098 2099 2100 2101 2102 2103 2104 2105 2106 2107 2108 2109 2110 2111 2112 2113 2114 2115 2116 2117 2118 2119 2120 2121 2122 2123 2124 2125 2126 2127 2128 2129 2130 2131 2132 2133 2134 2135 2136 2137 2138 2139 2140 2141 2142 2143 2144 2145 2146 2147 2148 2149 2150 2151 2152 2153 2154 2155 2156 2157 2158 2159 2160 2161 2162 2163 2164 2165 2166 2167 2168 2169 2170 2171 2172 2173 2174 2175 2176 2177 2178 2179 2180 2181 2182 2183 2184 2185 2186 2187 2188 2189 2190 2191 2192 2193 2194 2195 2196 2197 2198 2199 2200 2201 2202 2203 2204 2205 2206 2207 2208 2209 2210 2211 2212 2213 2214 2215 2216 2217 2218 2219 2220 2221 2222 2223 2224 2225 2226 2227 2228 2229 2230 2231 2232 2233 2234 2235 2236 2237 2238 2239 2240 2241 2242 2243 2244 2245 2246 2247 2248 2249 2250 2251 2252 2253 2254 2255 2256 2257 2258 2259 2260 2261 2262 2263 2264 2265 2266 2267 2268 2269 2270 2271 2272 2273 2274 2275 2276 2277 2278 2279 2280 2281 2282 2283 2284 2285 2286 2287 2288 2289 2290 2291 2292 2293 2294 2295 2296 2297 2298 2299 2300 2301 2302 2303 2304 2305 2306 2307 2308 2309 2310 2311 2312 2313 2314 2315 2316 2317 2318 2319 2320 2321 2322 2323 2324 2325 2326 2327 2328 2329 2330 2331 2332 2333 2334 2335 2336 2337 2338 2339 2340 2341 2342 2343 2344 2345 2346 2347 2348 2349 2350 2351 2352 2353 2354 2355 2356 2357 2358 2359 2360 2361 2362 2363 2364 2365 2366 2367 2368 2369 2370 2371 2372 2373 2374 2375 2376 2377 2378 2379 2380 2381 2382 2383 2384 2385 2386 2387 2388 2389 2390 2391 2392 2393 2394 2395 2396 2397 2398 2399 2400 2401 2402 2403 2404 2405 2406 2407 2408 2409 2410 2411 2412 2413 2414 2415 2416 2417 2418 2419 2420 2421 2422 2423 2424 2425 2426 2427 2428 2429 2430 2431 2432 2433 2434 2435 2436 2437 2438 2439 2440 2441 2442 2443 2444 2445 2446 2447 2448 2449 2450 2451 2452 2453 2454 2455 2456 2457 2458 2459 2460 2461 2462 2463 2464 2465 2466 2467 2468 2469 2470 2471 2472 2473 2474 2475 2476 2477 2478 2479 2480 2481 2482 2483 2484 2485 2486 2487 2488 2489 2490 2491 2492 2493 2494 2495 2496 2497 2498 2499 2500 2501 2502 2503 2504 2505 2506 2507 2508 2509 2510 2511 2512 2513 2514 2515 2516 2517 2518 2519 2520 2521 2522 2523 2524 2525 2526 2527 2528 2529 2530 2531 2532 2533 2534 2535 2536 2537 2538 2539 2540 2541 2542 2543 2544 2545 2546 2547 2548 2549 2550 2551 2552 2553 2554 2555 2556 2557 2558 2559 2560 2561 2562 2563 2564 2565 2566 2567 2568 2569 2570 2571 2572 2573 2574 2575 2576 2577 2578 2579 2580 2581 2582 2583 2584 2585 2586 2587 2588 2589 2590 2591 2592 2593 2594 2595 2596 2597 2598 2599 2600 2601 2602 2603 2604 2605 2606 2607 2608 2609 2610 2611 2612 2613 2614 2615 2616 2617 2618 2619 2620 2621 2622 2623 2624 2625 2626 2627 2628 2629 2630 2631 2632 2633 2634 2635 2636 2637 2638 2639 2640 2641 2642 2643 2644 2645 2646 2647 2648 2649 2650 2651 2652 2653 2654 2655 2656 2657 2658 2659 2660 2661 2662 2663 2664 2665 2666 2667 2668 2669 2670 2671 2672 2673 2674 2675 2676 2677 2678 2679 2680 2681 2682 2683 2684 2685 2686 2687 2688 2689 2690 2691 2692 2693 2694 2695 2696 2697 2698 2699 2700 2701 2702 2703 2704 2705 2706 2707 2708 2709 2710 2711 2712 2713 2714 2715 2716 2717 2718 2719 2720 2721 2722 2723 2724 2725 2726 2727 2728 2729 2730 2731 2732 2733 2734 2735 2736 2737 2738 2739 2740 2741 2742 2743 2744 2745 2746 2747 2748 2749 2750 2751 2752 2753 2754 2755 2756 2757 2758 2759 2760 2761 2762 2763 2764 2765 2766 2767 2768 2769 2770 2771 2772 2773 2774 2775 2776 2777 2778 2779 2780 2781 2782 2783 2784 2785 2786 2787 2788 2789 2790 2791 2792 2793 2794 2795 2796 2797 2798 2799 2800 2801 2802 2803 2804 2805 2806 2807 2808 2809 2810 2811 2812 2813 2814 2815 2816 2817 2818 2819 2820 2821 2822 2823 2824 2825 2826 2827 2828 2829 2830 2831 2832 2833 2834 2835 2836 2837 2838 2839 2840 2841 2842 2843 2844 2845 2846 2847 2848 2849 2850 2851 2852 2853 2854 2855 2856 2857 2858 2859 2860 2861 2862 2863 2864 2865 2866 2867 2868 2869 2870 2871 2872 2873 2874 2875 2876 2877 2878 2879 2880 2881 2882 2883 2884 2885 2886 2887 2888 2889 2890 2891 2892 2893 2894 2895 2896 2897 2898 2899 2900 2901 2902 2903 2904 2905 2906 2907 2908 2909 2910 2911 2912 2913 2914 2915 2916 2917 2918 2919 2920 2921 2922 2923 2924 2925 2926 2927 2928 2929 2930 2931 2932 2933 2934 2935 2936 2937 2938 2939 2940 2941 2942 2943 2944 2945 2946 2947 2948 2949 2950 2951 2952 2953 2954 2955 2956 2957 2958 2959 2960 2961 2962 2963 2964 2965 2966 2967 2968 2969 2970 2971 2972 2973 2974 2975 2976 2977 2978 2979 2980 2981 2982 2983 2984 2985 2986 2987 2988 2989 2990 2991 2992 2993 2994 2995 2996 2997 2998 2999 3000 3001 3002 3003 3004 3005 3006 3007 3008 3009 3010 3011 3012 3013 3014 3015 3016 3017 3018 3019 3020 3021 3022 3023 3024 3025 3026 3027 3028 3029 3030 3031 3032 3033 3034 3035 3036 3037 3038 3039 3040 3041 3042 3043 3044 3045 3046 3047 3048 3049 3050 3051 3052 3053 3054 3055 3056 3057 3058 3059 3060 3061 3062 3063 3064 3065 3066 3067 3068 3069 3070 3071 3072 3073 3074 3075 3076 307

Mountbath Dec: 1<sup>st</sup> 1838

Sir,

After posting yesterday's letter,  
I found the following notice of 'Killer-  
mogh' in Archdial's Monasticon  
— the words of which are —

'Situate two miles South of Durrow  
in the barony of Upper Ossory. St  
Columb founded an Abbey at  
Armuighe in Ossory (3) A.D. 558.

'It afterwards became a parish  
'Church, and is now in ruins'—

For the founding of the Abbey here  
he refers to Keating as authority.

I think, it need not be doubted  
that Armuighe, <sup>though changed somewhat in the Anglicising,</sup> is the designation  
in Killermogh; the Kill, being cill - i.e.  
Church. It was certainly cill Armuighe  
when Irish was spoken in this part of the Country.



115  
Is Killarmuigh among the Churches  
and Abbeys of S. Columb Kille, in  
the list of them, given by Belgan  
in Ch: Han: ? — We wish to have  
Keating's original words relative  
to this abbey — for we look on  
him as very good authority.

RIA  
Your obedient  
Servant

J. O'Connor

J. A. Larcom Esq. &c. &c.

**END**

14 F 4/7

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Mountrath, Queen's County, concerning the history, antiquities and topography of the parishes of Kildellig and Coolkerry, with particular reference to their early churches and the origins of their place names.

30 November 1838

4p.

24 cm

Included are related extracts from Colgan's 'Trias Thaumaturga'.



Mountath Novr 30<sup>th</sup> 1838,

Dear Sir, I want the Will of Cathaoir Mor,  
as translated by Peter Connell. It will  
be found among the Kildare extracts  
sent me last year. I want also the  
passage in Keating which states that  
<sup>or Slighe Dala</sup>  
~~Bealach Gabhrain~~ is the present  
Ballaghmore in Ossory, and the other  
which defines the territory of the  
Dalcassians as extending from Leim  
Concullainn to Bealach mor in Ossory.  
We have no such name as Ballaghmore  
or Ballymore in any of the name  
books of the Barony of Upper Ossory  
and still I cannot persuade myself  
but such a name exists\*. Where does  
Archdall in Nomenclatura Hibernica  
place <sup>or Slighe Dala</sup> ~~Bealach Gabhrain~~ or Bealach  
mor? Is its situation defined by  
14/5/4/70

\* I have found the name since. Ballaghmore is the  
name of a townland and old castle in the parish  
of Ryle in the Barony of Upper Ossory.

(2) <sup>109</sup> Seward or Carlisle?

<sup>109</sup> of the parish of Kildellig.

This very small parish lies to the west of Aghaboe and between it and Donaghmore in the cantred of Clandonagh and Barony of Upper Ossory. There are at present no remains of the old church—nothing but the grave yard; and the people retain no tradition about the original founder or patron of the place.

The original Irish name is Kill Deilge which is to be distinguished from Kill Dealga now Kildalkey in the west of the County of Meath.

I here insert what our Historians or Magiologists have handed down about this church.

Kiledelig;

In the barony of Upper Ossory, two miles south-west of Aghaboe. We meet with a St. Sillan and St. Cuannan of Kildelge, the latter of whom died A.D. 721 (u)

866. Died the abbot Congal Mac Feadaigh. (w)

885. The abbot Donough Mac Maoileidun was slain by the Ostmen. (x) This afterwards became a parish church, but is now in ruins.

(u) H. H. p. 381, and Act. S.S. p. 251. (w) Ann. & Masters. (x) id.

Monasticon p. 594.

Notes to the Fourth, (Adamnan's) Life of S. Columba. Book the 2<sup>nd</sup> H. H. p. 381. col. a7

3. Ad Monachum nomine Syluanum, filium Nemanis Don, Mocer Sogin. Cap. 4. He who is here called Syluanus by Adamnan, is by Magnus O Donnell in the Irish Life of S. Columba called Syllan, which name is so very familiar to our [saints] that it is difficult to define, which he was of the about eighteen saints of the same name; of whom the chief ones are of Tullagh, Donegal, Bachel, Marian Gorman and Cathal Maguire on the following days. For Sillan of Kildelge is venerated on the 31<sup>st</sup> of January; Sillan Bishop of Glendalough on the 10<sup>th</sup> of February. For 4<sup>th</sup> of 2<sup>nd</sup>

Act. S.S. p. 251. notes to the life of S. Cuannan. n. 2. in a list of S.S. of the same name we find S. Cuannan of Kildelge died in the year 721.

[from 4th 2<sup>nd</sup>]

14/5/4/7 (1)



[In the Index to the Annals of the Four Masters at the name <sup>DEALGA</sup> Cill-dealga, Mr O'Donovan writes.

"This is now anglicised Kildalkey, but always called 'Cill dealga by the Irish speaking people. It is a parish in the Co. of Meath extending from the parish of Trim to the Co. of Westmeath. It was dedicated to St. Dáimnat called in the Irish Calendar Dáimnat, whose festival was celebrated there on the 15<sup>th</sup> of May. The ancient well called after this virgin is now nearly dried up, but it still retains the name of Toban Dáimnat."

Yet as some of the notices of Cill dealga in the Annals may possibly refer to this Kildalkey in Queens Co. it may not be improper to extract all the passages in the Annals in which the name occurs. (P. O'Keefe,)

A. D. 721. S. Cuana from Cill-dealga [died]

753. Fedbadach of Cilldelece died.

774. Blucainmhór Macdhag and Beall dealgi were <sup>burned.</sup>

794. Suibhne of Cill dealga, died.

836. Fedach Abbot of Cilldelece died.

837. Ecnesech of Cill-delece Bishop Abbot and Scribe was together with his people slain by the [men of] Gaileang.

866. Conghal the son of Fedach Abbot of Cill dealga, and a choice scribe died.

885. Donnchadh the son of Maelduin Abbot of Cill dealga and Beall maile [i.e. other churches] [died].

(i.e. other churches) [Died  
(Donnch. mo. Maelduin Abb. Cille dealga 7 Beall maile -)]

[31<sup>st</sup> of January] Siollan Cille dealga. Irish Calendar]

The notices above given at the years 721, 753, 774, 794, 836 and 837 refer to this church, and those at the years 866, and 885 relate to Hill Dealga now Kildalkey in the west of the county of Meath.

of the parish of Coolkerry

This very small parish lies in two detached portions in the north west of the Cantred of Clarmalagh in the Barony of <sup>upper</sup> Ossory.

I have no historical reference to this parish, nor could I meet any one to give me the original Irish pronunciation of the name. It does not appear to be a parish of much antiquity as it is not mentioned in any of the old Irish Calendars or Festivities. The <sup>walls of the</sup> old church stand

(6) 111

over the River Eirkin <sup>but</sup> ~~and~~ they  
bear no appearance of age, other-  
-wise I would be tempted to  
make this and not Erke, the  
church of St. Mainchine Cirge men-  
-tioned in the Festiloggy of Angus  
at the 2<sup>nd</sup> of January

Aband prl oca chrl y amc tharm, Comment,

This however must remain for future  
investigation when the fragments of  
Irish history shall in better order  
than they are at present.

I want the annals of Dunamase  
as published in the Irish Penny  
Magazine by John Dalton Esq.  
48 Summer, to see if he has  
scraped together any notices of  
it that we have not from other  
sources. J. D. is a hardworking  
and



112 (7)

and indefatigable collector of old English documents relating to Irish history, and though I know he has given no authorities for any thing, published in that Magazine, I am anxious to see what kind of annals he has put together for Dunamase.

Has Mr. Petrie any descriptions or history of the round towers of Rospar-mallip and Timahoe. Colgan has some notices of both places but we have not them here.

Is there any account of the Queen's County similar to Piers's account of Westmeath or Downing's of Mayo to be found in the MS. Library of Trinity College.

I want Sir Charles Coote's statistical account of the Queen's County if you have got it or can spare

14/5/47 (14) spare

(8) <sup>113</sup> spare it for a few weeks.

We shall move to Maryborough on  
Tuesday morning, where <sup>whether</sup> we wish  
all communications to be directed  
till we give further notice.

your obedient servant  
John O'Donovan

**END**



14 F 4/8

O'Keefe, Patrick

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrick] O'Keefe, written from Mountrath, Queen's County, concerning the history, antiquities and topography of the parish of Kyle, with particular reference to its early church, castle, graveyards, the origins of its place name and its association with St. Molua.

1 December 1838

2p.

24 cm

RIA

Mounteath Dec<sup>r</sup> 1<sup>st</sup> 1838.

Sir,

On Thursday 23<sup>rd</sup> ult<sup>o</sup>: I visited the Parish of Kyle, which lies in the Barony of Upper Ossory, <sup>of Diocese of Killaloe</sup> County of Clandonough, and being at the foot of Slieve Bloom Mountain is bounded on the W. by the King's Co. & on the S. by the Co. of Tipperary. Kyle [now pronounced almost according to the English powers of the letters] is the local pronunciation of *CH* a church.

In a grave-yard in the T.L. of Kyle  
\* called in this Parish are the ruins of a sacred  
 in Names  
 Book edifice, of which there remain but one  
 "Kyle Abbey" gable and portions of the side-walls.

On this gable there is a large pointed window, which widens inside, and is injured in parts. The building would appear to have been about 42 ft. long & 20 ft. wide (inside); the walls are nearly 3 ft thick. There are stones variously ~~mounted~~ carved throughout the church-yard.

14/E/4/8(i)

The original founder of this establishment is said traditionally to have been S. Molua, who is the patron saint of the parish, & whose festival, as my informant believed, falls on the 4<sup>th</sup> of August. (but qu:?)

mentioned  
in Name  
Book

S. Molua's grave is pointed out by the people; it <sup>occupies</sup> ~~is~~ a space about 10 or 11 feet long between two stones standing erect, the one about 2<sup>ft</sup> - 6<sup>in</sup>, and the other about 3<sup>ft</sup>. above the ground in the grave ~~of~~ of Kyle.

A quadrangular stone about 3<sup>ft</sup> by 18 or 19 inches, hollowed out in the centre, and lying (according to the Name-book) "in the S.E. end of Kyle grave yard", is called "S. Molua's Trough".

"It is said to be never without water however dry the season might have been, this water is used to cure sore Eyes Head aches &c."

Name - Book

\* Name Book "About 5 chains S. West of Kyle's Grave yard", is a large stone almost buried in the ground, the part above ground <sup>measuring</sup> ~~being~~ about 5<sup>ft</sup> by 4<sup>ft</sup>. It has in it five holes  
"tradition says that they are the impression



"off the saints knees head and elbows when  
"at prayer?" (Vanna book)

3  
118

The Life of S. Molua quoted by Usher,  
states that he founded the Monastery of  
<sup>Cluain piped</sup> Clonfert Molua, situated on the confines  
of Offory, Mele (Ely & Carrol formerly in  
Munster) and Leix, at the very boundary  
between Leinster and (the ancient) Munster.  
See Lavignans Ecclesiastical History notices  
the Monastery of St. Molua, and states that  
Clonfert Molua was in Shible-bloom,  
and that according to the modern division  
(i.e.) of Munster and Leinster) Clonfert-  
mulloe is in the Kings County, and is  
now a parish.

St. Molua was of this Country, and  
of the family of Corcoiche; and Sean,  
a famous disciple of St. Congall, who  
founded the noble monastery of  
Clonfert in the Queens County, at  
the foot of the mountain Smoil, which  
is likewise called Bladma.

Part III. vol 2  
Aggyea Chap. LXXXI. Transl. p. 382

14/F/18C)

149  
In the Regal Visitation Book of 1615,  
Cloufert mullae is set down as a Parish  
in the Deanery of Ely, Diocese of Killaloe.

Though the name Cloufert mullae is now  
lost, still its being placed by O'Flaherty <sup>in the Queen's Co.</sup> at  
the foot of Slieve-Bloom, and by the writer  
of S. Moluag's Life, <sup>on the confines of</sup> between Opsory, Ely (that  
part of the King's Co. adjoining the Bar<sup>y</sup> of Upper  
Opsory in the Queen's Co.) and Leix, (which  
comprised that part of the Queen's Co. East of  
the Bar<sup>y</sup> of Upp<sup>r</sup> Opsory, including part at least  
of the parish of Offerlane as will be shown  
hereafter), and in the Deanery of Ely in the  
Diocese of Killaloe; — together with the  
tradition and monuments of the founder Moluag,  
sufficiently identifying it with Kyle, which  
is situated <sup>at the foot of St. Bloom</sup> in the Bar<sup>y</sup> of Upper Opsory, adjoining  
the King's Co. & Tipperary, and is the only Parish  
in the Queen's Co. in the Diocese of Killaloe.

Carlisle in his Topographical Dictionary identifies  
Cloufert mullae with Kyle in the Queen's  
Co.; but Archdall and other writers following  
him place it in the King's Co. Perhaps he

(Archdale) thought that it was the church of Kilclonfert, King's Co. (near Phillipstown) which, however, ~~is~~ <sup>is</sup> the Cluainfearta Mughaine mentioned in the Feilice Aengus as in Hy-Failghe (see Sept. 3.). It is probable that Clonfert Mullac was also for some time called Kil-clonfert and that in course of time every appendage was dropped, and Kyle alone retained.

Colgan, I think, <sup>translates</sup> explains the name Cluainfearta Molua, by Latibulum Mirabile S. Molua. I have asked before for the historical references to this place, but have not received any thing on the subject.

It is said by the people that there was formerly a burial-place in Kilmartin I.L. the site of which is <sup>still</sup> pointed out, though under cultivation: it is noticed in the Name Book.

Heating says that bealach moir in Osory was the ancient phige-dara which the Dum-  
seanchus sets down as one of the Five principal roads of Ireland; and in the

14/E/4/86 (H)



126  
Book of Lismore (h. 174) it is said that St.  
Patrick on a certain occasion passed from  
Achadh bo (Aghaboe) to Shigid dala mc  
uinon and thence to Roscrea. &c.

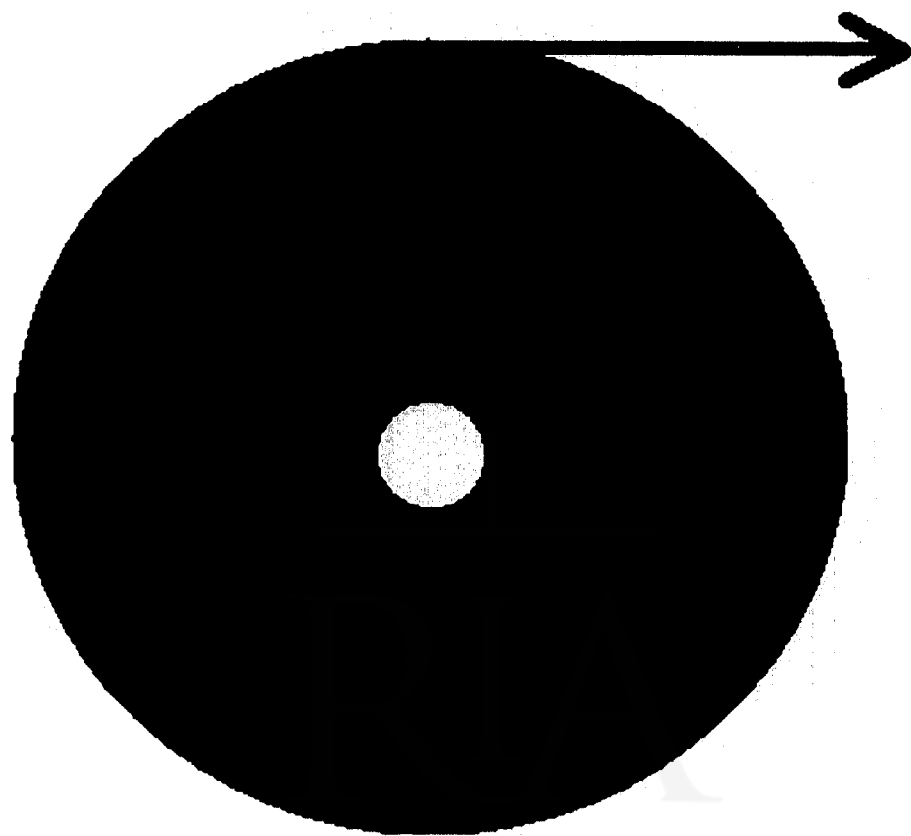
The Townlands of Ballaghmore, upper & lower,  
in this Ph, in the latter of which is an  
old castle, retain the name as given by  
Keating: they lie almost in a direct  
line and perhaps nearly midway between  
Aghaboe and Roscrea. Ballaghmore  
castle is mentioned in the name book,  
as also the old castles in Castle town  
and Glencourse.

Your obedient &c  
Servant

P. O'Keeffe

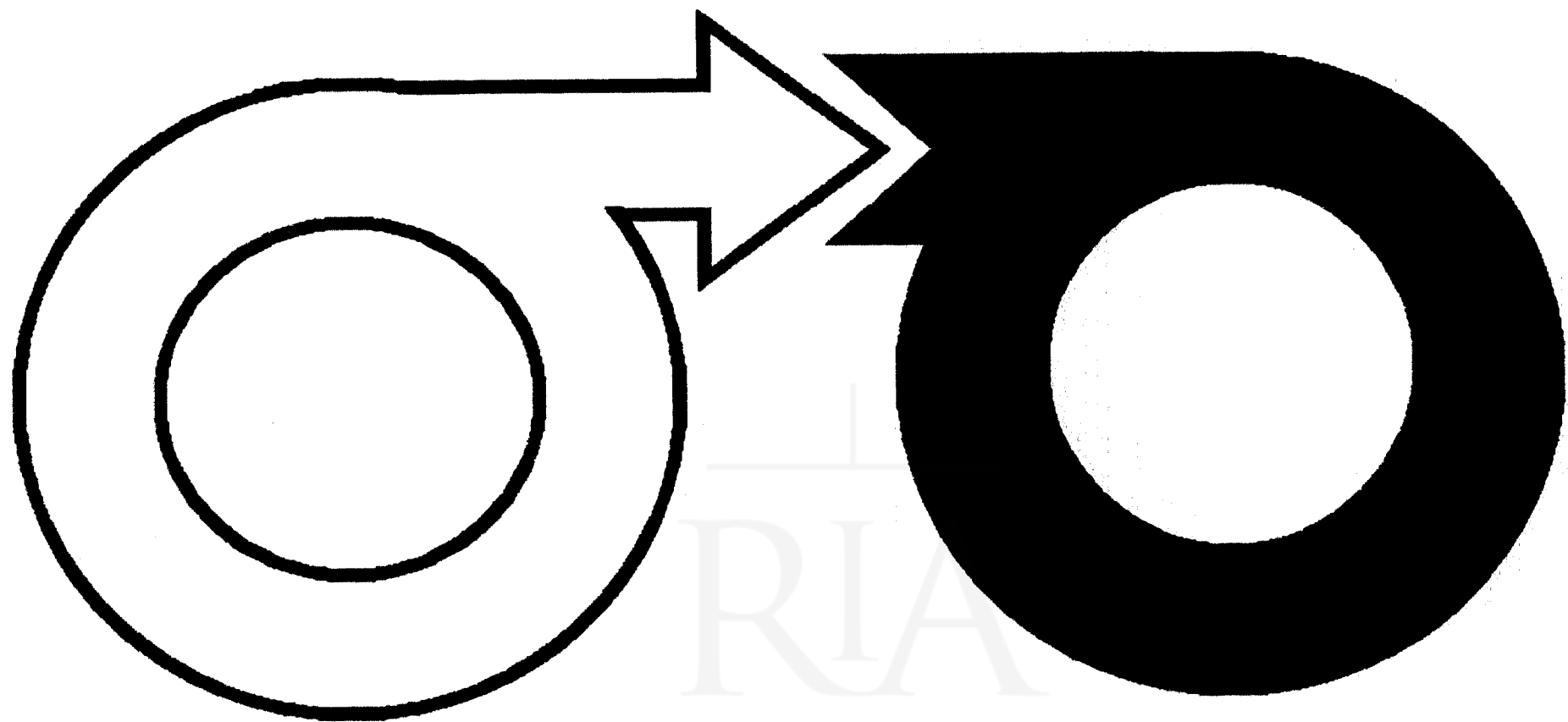
J. A. Larcom Esq.

**END**



START OF REEL





CONTINUED FROM  
PREVIOUS REEL

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**November 2006**

REEL N 4032

THIS REEL CONTAINS

14 F 4/9 – 14 F 5/6

Letters;

Queen's county (Laois) (Vol.1) – (Vol. 2)



**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.**

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

**24 cm (approx).**

**Includes outsize material.**

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

**14 F 5**

**Ordnance Survey of Ireland: Letters, Queen's county (Laois), Vol.2**

**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; 169p.**

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

**24 cm (approx).**

**Includes outsize material.**

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

**BLANK PAGES  
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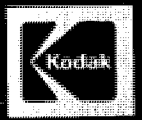




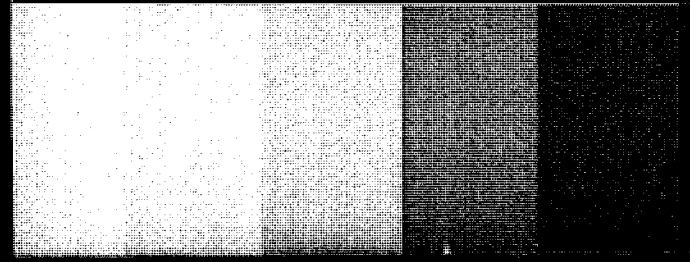
1982 Kodak Color Guide, 1982

# KODAK Gray Scale

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# REDUCTION

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



14 F 4/9

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Stradbally, Queen's County, concerning the history, topography and antiquities of the parish of Offerilan (Offerlane), with particular reference to its early churches, holy wells and the origins of its place name.

6 December 1838

18p.

24 cm

Included are related extracts from the topographical poetry of O'Huidhrin and Colgan's 'Acta Sanctorum' and notes, compiled by Patrick O'Keefe.

Stradbally, December 6<sup>th</sup> /38,

Dear Sir,  
Having now wandered much  
through the Queen's County, I sit down  
to put my notes in some order

of the parish of Offerrilan

This very large parish, forms the northern  
portion of the Barony of Upper Ossory  
and is coextensive with the cantred of  
Upper woods. It is bounded on the  
north by the King's County and by  
the Barony of Linnahinch; on the east  
by the parish of Clonenagh; on the  
south by the parish of Aghaboe  
and on the west by Aghaboe ~~and~~ Kyle &  
part of the King's County.

Name. As a cantred the extent occupied by this parish is called upper woods, which is a translation of its old Irish name Coill Mactarach, and as a parish it is called Offerrilan, which however is not of ecclesiastical origin, but the name of an ancient tribe located there. We learn from O'Ruidhrin's topographical poem that Coill Mactarach in Ossory was the ancient territory of O'Delany. (a family name still numerous enough in the parish and its vicinity)

Tuall tair bearta na ppeab' sean  
 Tair éir' laochruide laigeán  
 Co cuan clár puin mo éiríde  
 Co plus' áluin Orpaige  
 Mac Giolla Phátruis priot bneas  
 Iáit Orpaige ar do ar' éiríde  
 O Ólómá amach tar an mair  
 Calma a' cáit or na cáitib'



Uirjoga ir tairrigs troma  
 labrom, pa laoch, latdroma  
 O Beatha co mhn Muman  
 le Rigs Teampul a tathusaio  
 apd-tairreac tuarthe an topaid  
 O'n choill <sup>plaine</sup> doibind uachtoraig  
 O' Dublaine, -rial an peap  
 On -phab ar alle inbeap.

Pass o'er the Barrow of the ancient <sup>stream</sup> floody (a)  
 After (having visited) the heraes of Leinster (b),  
 To the people of the level land <sup>even</sup> of my heart (c)  
 To the beautiful host of Osory.  
 Mac Giolla Phatrung of the fair <sup>proper bread</sup> mansion (d)  
 Is entitled to the land of Osory.  
 From Blauma (e) all along to the seaff,  
 Brave his battle above battles (g)  
 of the urriaghs and heavy chiefs  
 Under this hero of Liathdrum, let us speak  
 From the Barrow to the plain of <sup>in Leinster</sup> Muman.

125  
(47)

Who unite with the king of Temur (h)  
anglicé, headlandlord!  
The arch. chief of the fertile productive country  
of the delightful Coill Uachtarach (i)  
Ep O'Delany - hospitable the man  
of the mountain of fairest river."

### Notes.

(a) na fneab'ean, alluding, perhaps, to the  
many floods to which this river is subject  
or to the many mountain streams which  
Shieve Blaume pours into it.

(b) cap esp Laochuide Lárgean. It is curious that the  
men of Ossory were not considered by the  
Bards to be genuine Leinstermen, as they  
were not descended from the monarch  
Cathair mor. O'Dugan in a poem  
describing the extent of Ossory, says  
that the inhabitants should be called  
Fair Munstermen!

Cóir prón Múirne do pád prón  
lár d'prón-buighe agus úd-clú. O'Dugan

notes.

- (c) Co cuan cláir fúth mo ipoidé. <sup>upper</sup> Ossory is so level that it is still called "the table of Ossory." The word cuan is certainly used here to signify tribes or people.
- (d) port breagha. The Irish word port, as I have frequently remarked, signifies a fortified residence or a fort. Thus, the large fort erected by the English between Lough Key and Lough Arrow in Roscommon, was called by the Irish writers port, while the English writers of the day called it Fort; and the Fort of Leix, was always and is still called Port Laoighise by the Irish. See my letter from Boyle on the meaning of Port. Port Breagha is sometimes made a poetical appellation of Tara, as being the great Fort of Bregia, but port breagh as applied to the residence of the chief of Ossory, can have no allusion to Bregia.
- (e) Ó bláidh amach fúth an murr i.e. from Sheue Bloom, which divided Ossory from Ely O'non and Offaly, to where the three sister rivers of Ossory mix with the sea. The river Siuir

14/5/4/9 (m)

Nov



- (6) <sup>127</sup> Nore and Barrow rise at the northern ex-  
-tremity of the ancient Ossory and fall  
into the sea at its southeastern boundary.  
O'Dugan states that in ancient times the  
territory of Ossory extended from the  
Barrow westwards to the Suir, and from  
Blacma i.e. Slieve Bloom southwards  
to the sea.

O'beáirba co Súir prapúir

Fon Oppuitge ánd-ápnáit

O bládmabuit co páile

Cuid do'n Banba ar bpaonáille. O'Dugan

"From the Barrow to the Suir westwards

As the sunny lands of Ossory"

& "From the soft Blacma to the <sup>sea</sup> Brine

"The most beautiful, irriguous part of  
Banba."

- (g) or "brave his battalion above battalions."

- (h) The meaning of cuíod here is doubtful;  
it generally means to join, cement, unite, con-  
solidate.

(i) Coill Nachtorack, now unquestionably the  
 Centre of Upperwoods in the Barony of  
 Upper Ossory, and Queen's County. Here  
 it is necessary to correct an error fallen into  
 by Charles O'Conor of Belanagare in his  
Ortelius Improved, and by Attorney Cooke  
 in his Picture of Birr, namely that O'De-  
 lany was located in Ely O'Garroll, and under  
 O'Garroll, the chief Lord of that territory.  
 I have stated last season in my letter from  
 Birr that there was no <sup>original</sup> Irish or English  
 authority for placing O'Delany in Ely O'Garroll  
 to the west of Shene Bloom, but at that  
 time I did not know where to place.  
 But the poem above quoted, and the pre-  
 sent existence of the Delanys as a clan  
 in the barony of Upper Ossory is suf-  
 ficient to prove that their original coun-  
 try was Coill Nachtorack (now trans-  
 lated Upperwoods) in the Barony of  
 Upper Ossory and Queen's County; and it

129  
(8) can be proved that this cantred was  
never a part of Ely O'Farrell.

" Mire Doimnall O'Dubláine nár' lap a puim le náipe  
" ar' geóba tú a Slab bládm me no an' na  
" Gléadta n' mó ceó. " old song.

It is my opinion that Mi Foircheallain  
was the tribe name of the O'Delany's  
but I have no pedigree of that fa-  
mily to put this opinion to the test.

Is there a pedigree of them given by  
Mac Firbis or in the Books of Lecan  
or Ballymote under the head Oskaigne?

The territory of Ely-Foircheallain is  
referred to by the Scholiast of Chenuis  
at Sept. 3, where he gives the following  
story about St. Longaradh, of the white  
feet! and St. Columkille, which while  
it proves that the territory of Mi Foir-  
cheallain is the present Offerrilan in  
the north of Osory, will afford us  
a peep



\* Was he the original institutor of the White-foot association in this County?

a peep into the philosophy of the  
writer.

Sep. 3,

" Colman Droma fearca

" Longaradh Grianalaibh.

Text of Angus.

" That is, Colman of bluain fearca Mughaine in

" Offaly (now Kilclonfert near Philipstown).

" Longaradh Grianalaibh, i.e. Longaradh of Sliabh

" Mairge or of Magh thuathat in the north of

" Osory. N. B. Longaradh Coisfind of Magh

" thuathat in the north of Osory, that is in

" Ui Foircheallain, that is of Magh Garadh in

" Disert Garadh, and of Kill Gabhra in Sliabh Mairge

" in Lep Longaradh.

White-foot\*!

" He received the epithet of Coisfind from

" white hair which grew on his legs, or, (according to

" others) from having <sup>very</sup> white feet. He was a <sup>sav.</sup> page

" in literature, history, <sup>jurisprudence</sup> judicature, and poetry. It was

" to him St. Columbkille went on one occasion, on

" a visit as a stranger, and Longaradh concealed

(19)

"his books from him, for which reason St  
Columbkille left a <sup>to be</sup> curse on his books. 'May  
not, said he, that thing, concerning which one  
commits a breach of hospitality, adhere to  
him. And this was <sup>fulfilled</sup> verified for the books are  
still extant, and no one reads them\*. When  
therefore St. Longaradh died, as ~~soon~~ the  
learned relate, <sup>wallets</sup> packs of the books of Ireland  
fell that night; or it was the wallets which  
contained the books of those persons who  
were in the <sup>agical</sup> house in which St. Columbkille was,  
that fell on that occasion. And Columbkille  
and all who were in that house started  
and were struck with silence by the fall of the  
books. Upon which Columbkille said, Longaradh  
of Ossory  
said he, professor of every science, has <sup>just</sup> now ex-  
pired. This has been a long time prophesied  
and not fulfilled until now, said St. Baithen.  
Does our representative live in it says Colum-  
bkille, and he said (i.e. burst into this strain)

\* O'Keefe did not find these books in the parish, what is here prophesied

"all Irish books  
is nearly true respecting  
as much as Longaradh

" Lon is dead!

" To Kill-garadh great the loss;

" To Erin of the many dwellings

" He was the chief <sup>TOILEY</sup> of learning and schools

" Lon is dead!

" To Kill-garadh great the <sup>+ misfortune</sup> loss

" He is loss of learning and schools

" To the isle of Erin from shore to shore

The tribe of Hy-Faircheallain are also mentioned by the Four Masters at the year 950. <sup>having</sup> joined with the men of Leix against Tuathal, the son of Ugaire, (ancestor of the O'Tooles of Hy-Muiredhaigh)

" AD 950. The people of Leix and Hy-Fair-  
" -chellain were defeated by Tuathal, the son  
" of Ugaire; on which occasion numbers were  
" killed, and Coilen, the son of Gupan, was  
" captured. 4 Mag.



(12)<sup>133</sup>

In this parish near its centre, and about  $4\frac{1}{2}$  miles west of the town of Mountalk is situated the townland of Annatrim <sup>weh</sup> which is celebrated in Irish ecclesiastical history as containing a monastery erected by St. Pulcherius about the year 550 and resigned by him to St. Caomhan (the brother of St. Caemgene of Glendalough) who became the patron of the place.

St. Sengeus in his Feilire or festilogium places the festival of this St. Caomhan on the 3<sup>rd</sup> day of November, and the Scholiast places his church in the territory of Laigis <sup>(and from other reasons presently to be adduced)</sup> from which we must infer that a considerable part of the parish of Offerrilan or Cantred of Upper Woods, though now in Osery, was at an early period in the territory of Leix.

I here insert what Colgan has scraped together about Enach truin.

From the Annalium.

Life of S. Mochoemoe of Liath-moe

XI. March. A.A.S.V. p. 590. col. b. <sup>586</sup>

XII. Saint Pulcherius also with his monks came to a place by name Enachterius<sup>(15)</sup> which is in Mount Bhadrma in the territory of the Eagenians, and began to build a church [cella] there. But a certain secular man came to him saying, Do not labour here in vain: because this place will not be yours. To whom S. Pulcherius said: now I will remain here until some person seizing my hand, holds me expelling me by force. Then <sup>he</sup> the other held the hand of the man of God, meaning to expel him. S. Pulcherius says to him; by what name are you called? <sup>cf. col. 2a</sup> He says; my name is Bronach which is in latin tristis. To whom the holy Man said; you have an appropriate name, for you shall be sad here and hereafter.

Now you and your generation by the <sup>mighty</sup> will of God shall be expelled hence by the thief of this district: but I will be in this place until a Man of God <sup>(16)</sup> Coemhamus by name, <sup>will come</sup> comes to me, to whom I will leave this place, who will be <sup>agnominatus</sup> surnamed from this place, whose

resurrection will be here. That man hearing such a prophecy, and knowing his guiltiness against [his] chief withdrew in anger without repentance after the injury done: and forthwith all things, which the holy Man<sup>had</sup> predicted, befell him. And when B. Coemhan had come thither to S. Pulcherius, he left that place to him; who remained there in great sanctity until his death. but Saint Pulcherius proceeded to the district of Munster. [ends chapter]

## Notes:

[f. 59<sup>v</sup>. col. a.]  
1584/6... *Ad locum nomine Enach - truin qui est in monte Bladhna* &c. donec vir Dei nomine Coemhanus ad me veniet &c. c. 12. The church of Enach truin is in the territory of Leix [Lagala] in Leinster, according to Marian, and is now a parish [church] of Upper Ossory: in it is celebrated on the 3<sup>rd</sup> of November, the natalis of S. Coemhan, according to S. Angus, Marian, the Martyrology of Cashel, and Angus increased, where Angus increased and the M. of Cashel says that he is the brother of S. Coemgin Abbot of Glendalough & of S. Natchomius Abbot of Dyroglaf. Of whom see more in the notes and appendix to the life of S. Coemgin at the 5<sup>th</sup> of June.



1.2.D.  
1879 (15)

From the Life of S. Vintan of Clonenagh.  
XVII. Ver. MSS. 1. 350. col. a

III. Afterwards Saint Vintan having become a youth, was much replenished with the fear and love of God, and having received the blessing of his holy Master he proceeded to saint Columba the son of Cerinthus, sprung from the Province of the Eagenians, who lies in his city which is called Tyrdaglass, in the land of Munster near the river Shannon; and rejoicing he received him. And there were with him three holy disciples, that is, Loemhan, who is the holy Father of the Monastery of Enach Truim; Saint Vintan whose life I write; and B. Mocum, who is with S. Columba his Master in the city of Tyrdaglass. And these holy men had <sup>but one</sup> the same desire for God, and they sought here and there a place, where they might remain to serve God: and coming to a certain place in the territory of the Eagenians, they said to saint Columba their Master; Father we ought to remain here and serve God. Who said

14/E/4/911

134

(16)

to them; this place is not prepared by God  
for you, but for a certain Saint, not  
as yet born, who will be called Mollig  
the son of Eumalda.

IV. Then they came to the place which is  
called Gluain - Eduech, and remained there  
an entire year. In. V - 82

For Disert Chindham in Lavighis see  
Mundee's copy note

138 (17)

The text of Aengus and the additions of his Scholiast concerning this place, run as follows:

"Nov. 3. Lá Coemáin Enaig.

Text of Aengus,

"That is Coeman of Canach truin in Laignis  
"in Leinster, the brother of Coemgin of Glen-  
"dalough. Coemlog was the name of their  
"father, and Nátcaim of Tir-da-glas, was  
"another brother of theirs."

The situation of this place was well known to Archdall, who seems to have been well acquainted with this County, as he was  
rector of Sttina in Osory. (See Sir Charles Coote, Stat. Acc't. p. 114.) His words are.

"Innatrim is also in the barony of Upper  
"recte 4 $\frac{1}{4}$  Osory three miles west of Mountrath.  
"St. Mochaemoig, alias Pulcherius, founded  
"an abbey here about the year 550, when  
"he resigned to Coemhan, brother of St.  
Caemgene



(18)<sup>139</sup> "Boemgene of Glendalough (Act. PP. p. 591,  
+ 597. Usher, p. 498) "This is now a parish  
"church in the Diocese of Ossory."

I have not visited the located called Anna-  
trim. I shall here copy O'Keeffe's notes  
though I cannot understand them [See the orig. 153 to 157.]

"Offerlane P<sup>h</sup> pron<sup>d</sup> U<sup>h</sup> ferralan  
(accent on 2<sup>nd</sup> syllable)  
"frequently called the <sup>i.e. parish</sup> ph of Upper-woods  
"by the people."

"Anatrim T. B. see descriptive remarks  
"in Name book p. 1. p. 8,

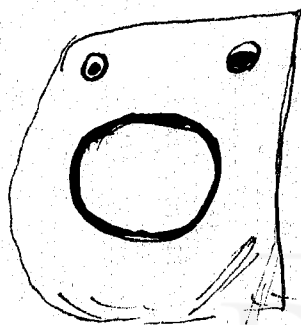
"The only old buildings are the late-deserted  
"Prot. Church, and a small building to  
"the north of it, arched (vaulted like) <sup>inside</sup> within  
"over the door of which is inscribed "Erected  
"by Anthony Sharp Esq. A. D. 1776. The founda-  
"tion of walls (perhaps of older building)

" would appear to the west of the west  
 " wall. The east wall seems as if broken off  
 " at the south, and looks as if it extended  
 " beyond the present south gable, which  
 " however, is very close to the deserted  
 " church. Obs. The gables face north &  
 " south. There are tombstones on the ground  
 " inside...

" The inhabitants say there was an old  
 " monastery at Antrim but now out of the  
 " memory of the present generation."

" St. Kevin generally pronounced Kavin  
 " is still remembered at Antrim. his day  
 " is not vividly remembered. I have been told  
 " the 23<sup>rd</sup> of June (disagrees with Calendars).  
 " St. Kevin's well still exists at Antrim  
 " (I saw it) outside the churchyard. Beside  
 " it is a large flat stone called Saint

"Reving stone, with a ring 3 feet in  
"diameter cut on it and two hollows  
"above said to be the impression of  
the saints tears, and two "marks" (hollows  
(like) said to be the marks of his feet"  
Thus:



"It is said that there were also holy wells  
"bearing this saint's name in Whitefields  
"and Sernapeeragh, both of which are  
"now stopped up."

"An old man at Antrim told me when he  
"heard me pronounce *Chomán* that that was  
"the old Irish name of the saint."  
"A phaddy in Chománach march is Dick Reeves?"



42 (21)

In this parish near the S. W. end and about one mile S. E. of the village of Borris in Osory, is situated the townland of Mondrehid, which is celebrated in Irish ecclesiastical history, as containing the monastery of St. Laipren. I here transcribe what Kengus and his Scholiast have said about this Saint

Sept<sup>r</sup> 16, In hn laiprén ponar.  
Lá laiprén mór Menar.

Text of Kengus.

"That is, Mén nomen amnis, which flows  
" between Dalaradia and Kinel-Owen  
" <sup>узр</sup> as they say, and Molaise dwells on its  
" bank, or, Molaise of Mena Droichit  
" i.e., Mén nomen amnis, which is in Laighis;  
" or Mene-droichit, i.e., mn dporchet, ad nos em-  
" net isti, et quidam dixit that Min droi-  
" -chet is the name of the bally, i.e. town,  
" or residence." Scholiast. 14/5/4/9(x)

The River Mén here referred to  
by the scholiast of Penguas "as be-  
tween Dalaradia and Kinel Owen  
is the River Mayne in the County  
of Antrim, which falls into Lough  
Neagh near Shane's Castle.  
It is probable that the true name  
of Mondrechid is mena-dporofe i.e.  
Menai-Bridge or the Bridge over  
the River Menai as there is a small  
River flowing by the old church. I  
do not however believe that the bridge  
which gave name to this place was  
a great work of human ingenuity  
like the present Bridge which  
bears that name, for we have no reason  
to believe (and we should not believe  
it without evidence) that the Irish  
at this period built any bridges which  
might

144 (23)

might be called public buildings or  
any at all, but <sup>clockairs</sup> ~~classrooms~~ and ~~Irish-~~  
~~disposit~~. The word Droichead however, is  
given in Cormac's Glossary, and derived  
as if signifying "that by means of which  
you get across a river from the one side  
to the other".

We read of the erection of no bridges in  
the Irish annals but of those of Bel-  
fast, Athlone, Balinacloe, Athleague,  
and Ballyleague (now Lanesborough), but  
no materials are mentioned, but hurdles,  
as entering into their construction.

O'Keeffe visited this place also, but he  
does not say whether or not there  
is any ancient or modern bridge  
upon the little River which glides by  
the old church. I here copy his notes.

There is  
a modern  
bridge and  
it is  
crossed  
by the  
River

14/5/49 (X)



(24) 145

"Mundrechid (name book N<sup>o</sup> 3 p. 28)

"In Mundrechid are the ruins of an  
"old church, about 40 ft long by 21  
"feet <sup>broad</sup> wide. 2 gables and a little of north  
"wall remain. There is rather a large  
"window on the East gable. I could not  
"ascertain its shape with precision  
"as it is battered and covered with ivy.  
"The south side wall is completely  
"down.

"Stones rather small (except some at  
"bottom) and mis-shaped and not  
"entirely filled up (that is the  
"chasms between) with mortar

"(St. Laisren forgotten) (No burial at  
"the spot)

"An old man on the spot told me the  
"name meant Bog Bridge, and that  
"he heard the building called <sup>the church of</sup> Temprill na  
"headrip.

"The River of Loortain runs close by it. The  
"name Mene, (arm aban) lost."

O'Keefe has the following notes on a sheet of paper which he left for me at Maryborough.

I cannot attempt to alter them, because I cannot

- " 2: Could Campclone (Name Book 1. 32) be the  
 " church of Cam. chluain in ofsory mentioned  
 " by Colgan. There is no church <sup>How do you know?</sup> there now - 1870  
 " I heard at Antrim that there was an old  
 " church there (i.e. in Campclone in an island  
 " surrounded by a bog." (I don't understand this. Ed.)

There was a church called Cam chluain in ofsory in Colgan's time," as he tells us in Acta Sanctorum p. 799, col. a, where he attempts to identify it with Cam achadh, the church of a St. Colman, but although no reliance can be placed on that identification, we must infer from his words that there was an old church at <sup>a place called</sup> Cam chluain in ofsory in his time. "Has the officer who surveyed the district marked an old church on the plan of the townland of Campclone in this parish?"

(26) 14<sup>th</sup>  
O'Keeffe goes on:

"Comroff (1. 45) Is not Ard camrois <sup>208</sup> men-  
tioned by some of the Hagiologists? The  
present parish church is in this town-  
land. no old church.

"In Cogh hill (2. 1.) there was an old  
church and burial place, now entirely  
removed." I spoke to those who saw in-  
terments there.

"In Shrahane (4. 4) was an old castle.  
Some say it is down - others that they think  
a portion of the walls remains.

"I could not identify the names  
from the Feilire inserted in the end  
of the name Book No. 4. though I en-  
quired several times."

I here insert Colgan's conjectures about  
the situation of St. Colman's church  
of Cam. achadh, about which he has  
nothing conclusive.



154  
1448 (27)

Church of Cam-chluagh in Offory  
 (Same day) XXXI March of S. Colman, Fairlan  
 and Fethadins Confessors.

[MS. A. 1. 1. 799  
col. 25]

On this day, which is more barren than most  
 other days not in the number of Saints, but their  
 acts; to supply the place of this sterility, it has pleased  
 me to make mention also of three other Saints the  
 memory of whose <sup>death</sup> deposition many domestic Martyrologies  
 hand down as celebrated on the same day.

Let the first be Colman of Cam-achadh.  
 But where that place is I have not sufficiently  
 discovered. There lies in the Diocese of Offory  
 in Linster <sup>una</sup> a Church called Cam-chluagh,  
 and another in the Diocese of Derry in Ulster,  
 which the Martyrologues call sometimes Cam-bos,  
 sometimes Camas; and they hand down that S.  
 Colman Abbot is venerated in it on the 30<sup>th</sup> of  
 October.

\* \* \* \* \* But if we are to  
 conjecture, I would rather conjecture from  
 give place to the affinity of the name, that it is  
 another Church in the Territory of Clann-Uadach  
 in Connaught, which is called Cammagh. For these  
 [col. 6.] Cam-achadh, and Cam-magh signify the same from  
 the etymon of the word, the crooked plain. The second  
 S. Fairlan or Fairlan the son of Aidus V.C. \* \* \* \*  
 the third S. Fethadins or Fethadins [\* \* \*] of whom our  
 Annals speak thus. In the year of Christ seven  
 hundred and eighty four [\* \* \*] S. Virgilius Abbot of  
 Achadh-ho & S. Fethadins the son of Corbmach Abbot  
 of Louth, Slane, and Dulceek died. \* \* \*

\* This won't do, because the church of Cammagh  
 in Clann-Uadach is dedicated to Saint  
 Bridget. See Roscommon Letters.

[MS. A. 1. 1. 799  
col. 25]

1449  
(28)

The places above referred to in O'Keeffe's observations as not to be found in the parish of Offerrilau are

1. Magh thuathat, concerning which see pages 9 and 10 of this letter

2. Gleann Delmhaic in Magh Raighne in Osory, the church of St. Colman.

3. Inis Mocholmoe in Hy-Fenechlaig in the west of Leinster

4. Bill Finche at a hill called Dorn in Magh Raighne in Osory,

5. Ros-tuirc in Magh Raighne in Osory.

6. Bluain Imorchuir in Osory.

The first of these places is certainly in the district of Offerrilau but

but there is no name at present in the parish with which it could be identified. The other five places mentioned as situated in Magh Raighne, are probably in the Co. of Kilkenny, all which was comprised in the ancient Osory.

Does bolgan or any other of the Irish topographers define the exact extent of Magh Raighne? It appears to be an extensive and celebrated plain in Osory, as the chief of Osory is sometimes styled by the bards King of Magh Raighne.

I want the original Irish of the "will of Cathair Mor" transcribed from the copy in Peter Connell's handwriting



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(30)<sup>151</sup> in the Library of the Royal I. Academy  
and to be compared with the copy pre-  
served in the Book of Ballymore.

C Does not Colgan make mention  
of a church called Ros-Finnglaise  
in Ophaly? He certainly does, but  
he did not see that it was the  
church, the name of which was cor-  
rupted to Ros-an-aluis in his own  
time. I want the passage relative  
to Ros Finnglaise. Has Mr. Petrie  
a drawing of the round tower which  
was at Rosanallis? or Does he be-  
lieve that the steeple which stood  
there some years ago was a Chogau.  
The Minister pulled down a round  
slender steeple which stood opposite  
the door of his church, because he

found it was in his way, and converted the stones to a more useful purpose than they had served, <sup>while piled together in the shape of a steeple</sup> since the time of St. Bridget, that is to indulge the curiosity of a number of cracked people called antiquarians and to serve as a habitation for Jack-Dawp.

14/F/4/9(XV)

Several documents have been sent from those of Great Charles St. me about the Dump of Hy-Regan without being signed by any one as compared and without any reference to the Library or office in which they have been found. Every one of those documents should be compared and signed as compared by a competent judge, and the name of the Library, office or Archive in which each has been found should be

(32)<sup>153</sup> be written at the head of each. If this  
be not done we shall have an accumu-  
-lation of documents without any au-  
-thority.

Your obedient servant

John O'Donovan.

I could not stop in the hotel of this  
town, and I was obliged to take a room  
for which I must pay <sup>is</sup> 20 a week. It  
not this very severe upon me. Nothing  
to be met with here but roguery and  
imposition. Every thing adulterated but the  
potatoes!! If I cannot get out of this  
town soon I shall be poisoned!



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Upperland The pronounced Ufferralan  
accent an 2<sup>d</sup> syllable  
frequently called <sup>haris</sup> El ~~Ph~~ Upperwoods  
by the people.

Matruin - T. L. see Description Remarks  
in Name Book - No. 1. 4. 8

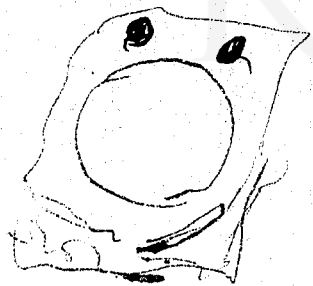
The only old buildings are the late-deserted Prot.  
Church, and a small building to the North of it.  
arched (vaulted-like) <sup>inside</sup> within, over the door of  
which is inscribed "Erected by Ant. L. Sharp Esq<sup>r</sup>

A. D. 1776." The foundation of walls (perhaps  
of older building) would appear to <sup>the</sup> W. of the West  
wall. The E wall seems as if broken off at the  
South end looks as if it extended beyond the present  
S. gable - ~~to~~ which however is very close  
to the deserted church - Obv the gables  
face North & South - There are  
tomb-stones on the ground inside.

<sup>The people</sup>  
~~They~~ say there was an old monastery at  
Matruin - but now <sup>out</sup> of the memory  
of the living generations -

S. Kevin generally known? Kevin is still  
remembered at Aratrin — the his day not  
<sup>anvily</sup> remembered — I have been told — the 23<sup>rd</sup> of June  
disagrees with calendars)

S. Kevin's well shall exists at Aratrin  
(I saw it) outside the church-yard; besides  
it is a large flat stone called S. K.'s stone  
with a ring 3 ft. in diameter cut on it  
and two hollows above said to <sup>be</sup> the impressions  
of the Saints tears & two marks said <sup>hollows (like)</sup> to be  
the marks of his feet. Thus



It is said that there were <sup>also</sup> holy wells  
bearing this Saints name, ~~also~~ in  
Whitefields and Derraseeragh, both  
of which are now stopped up.

Old man at Aratrin told me when he heard one  
pronounced Chomán that that was the <sup>Irish</sup> name of a Saint.

Mundelid (Name Book N<sup>o</sup> 3. p. 28)

In Mundelid are the ruins of an old Church  
2 gables and a little of North wall remain.  
there is a rather large window on the E.  
gable - I could not ascertain its  
shape with precision as it is battered  
and covered with Ivy - The S. side  
wall is completely down.

The building is about 40 ft long by 21  
ft <sup>broad</sup> wide, stones rather small (except  
some at bottom) and mis-shaped  
and not entirely filled up (i.e. the chasms  
between) with mortar.

[S<sup>r</sup> Laisren forgotten]

[No burial at the spot]

An old man on the spot told me  
the name meant Bog Bridge  
and that he heard the building called  
"Campall na h-aghtr." 1415/1419 (1419)  
The River of Toortan runs close by it  
the name Spene (again) lost.



15] I'm: could Camp Clone (N. Book 1. 32)  
be the Church of Camp Cluan is spoy  
mentioned by Logan — There is no Church  
there now — I heard at Antrim that  
there was an old church there (~~in Camp Cluan~~)  
(i.e. in Camp Clone) in an Island surrounded  
by a Bog.

2

Comtrops. 1. 45. Is not Ad-  
Cam <sup>ros.</sup> ros mentioned by some of the  
Haywards? The present Parish Chapel  
is in the S. E. no old church.

In Cash Hill 2.7. There was an  
old church and burial-place, now entirely  
removed. ~~I spoke to those who saw interments~~  
I spoke to those who saw interments  
there.

There. ~~There~~  
In Shrahane - 6.4. was an old castle -  
some say it is down - others that they think a portion  
of the walls remains.

Ma na Mure in the Parish of  
Corril Co. Tipperary about  $1\frac{3}{4}$  miles  
 from Roscrea.

On a small spot of rising ground banked  
 round with a stone wall (a lipid poin) surrounded  
 by bog - is the ruin of a Religious Edifice  
 called the "Mens church", there was a building  
 there called the "womens church." It was  
 formerly called the Holy Island - now only  
 the Island, On my putting the question a  
<sup>at some distance</sup>  
 (man agreed with me that it was called the  
Living Island - The tradition of men  
 not dying there is forgotten on the spot -  
 but not spoken - ~~It was~~ Here was  
 made formerly a pilgrimage considered (they  
 say) the greatest pilgrimage in Ireland - aye  
in the world Sir! - It is said there  
 was a subterr: passage for the monks  
 from this to Roscrea.

14/5/49 (XVIII)

159 The place is still ~~as has~~ used as burialg.

The island was formerly surrounded by a Lough, which Capt. Birch the Prop.<sup>r</sup> drained. It is said that when the channels were cut, the water would not flow until some person would strike it — all the men were afraid — The Capt. himself struck the waters with a spade, upon <sup>which</sup> they sunk but he was immediately seized with nervous convulsions and expired.

The Lough had no name but (they say the Finch Lough because "Finch" (what is finch?) grew there.

I visited this place for the purpose of making sure that the Irish ancestors of history was not in the Queen's County — P. H. K. —



**END**

14 F 4/10

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Stradbally, Co. Laois, concerning the history, topography and antiquities of the parishes of Borris, Killinny (Killenny), Kilcolmanbane, Moyanna and Straboe, with particular reference to their early churches, graveyards, holy wells, castles and the origins of their place names.

6 December 1838

16p.

24 cm (i-xiii), (xvii); 42 x 12 cm (xiv)

ill; included is a trace plan, drawn in ink, of Maryborough Fort, Co. Laois

Included are related extracts from the 'Annals of the Four Masters' and William Camden's topographical studies.

Borris, Straboe, Killynny, Kilcolmanbane, 160  
Moyanna Parishes — notable places & monuments  
therein — remarked  
Gradually Dec<sup>r</sup> 6<sup>th</sup> 1838

Sir,

Borris townland in Borris parish, which lies in the barony of Maryborough East, had formerly, it is said, a church situated in it, none of which, as I was informed, remains at present. A heap of the stones belonging to the building is the only index to point out its site. There was also a Chapel in Kyle — townland, the site of which is now marked by a heap of the stones, which were used in the building. This townland lies to the left of the road leading from Maryborough to Mountmelick, and about one mile from the former. It is <sup>locally</sup> known by the name solely of Kyle, without any terminational designation to distinguish it from any other Kyle in the parish.

On the engraving above of the Down Church, the first mention — 'Little Burren' — 'the first name is doubtless correct' — 'Great Burren' —

14/E/4/10(1)



At Maryborough town, there is a burying ground, <sup>denominated from the ridge,</sup> ~~on which it is situated~~ Sir Charles Coote in his Statistical Survey, of the Queen's County, - p. 106, says, <sup>The Ridge of Maryborough</sup> is a great 'Curiosity', composed all of limestone gravel, <sup>(and)</sup> runs above eight miles uninter-ruptedly, and above twenty, with small Chasms, towards Tullamore town, and beyond it. —

It is useful to observe here, that, from this and the local description of the extent of this ridge, given by the people, who say, that it runs ~~from~~ the whole way, from Dublin, it might be supposed to be a part of the Esker Riada, which running from Dublin to Clavin Bridge, five miles to the South of Galway, <sup>divided</sup> ~~separated~~ Ireland into two parts.

But the inaccuracy of such a supposition will at once be obvious, when the <sup>lie</sup> direction of the Eas Ne is taken into consideration: which is most clearly marked by four places that dot out the line, and rank among the most notable places of antiquity in Ireland. Its extremities were according to Tigernach, <sup>at 160°</sup> defined by 5th. ciath. Duibh-line (Dublin) and by 5th. ciath. Meadh-raiothe (now - Claren Bridge). The account of the battle between Mogha Nuadhat and Conn of the hundred battles, testify to these two terminational points of the line, and locates on it, two well known places, which are Clonmacnoise in the King's County and Clonard in the County of Meath. The account of the battle of Moylena (Magh-léna) - preserved in a MS. belonging to Messrs. Hodges and

Smith:-- College Green, states that the Esker extended across the plain of Moylena, now the local name of the parish of Kilbride in which, the town of Tullamore is situated.

It is now clearly seen from the authorities just referred to, that, Dublin, Clonard, Moylena (or Kilbride parish in which is Tullamore), Clonmacnoise, and Clarin Bridge point out the direction of the Esker.

Now, if the ridge of Maryborough, be considered as a part of the <sup>celebrated</sup> <sup>road</sup> Esker, it must be <sup>set down</sup> ~~considered~~ as a deviation of no less than seventeen miles <sup>to the</sup> South from the most southern part of the line, that develops itself, which is at Tullamore. But this would



Rathleague is described in Name book of Straloe Parish, p. 14, as bordering the parishes of Barris and Kilscolman Lane, and is the barony of East Maryborough.

be altogether at variance with its direction as marked out by the places already noticed. The ridge of Maryborough cannot therefore be set down, as it would appear from Sir Charles Coote's, and the local description, to be a part of the Esker Riada.

Sir Charles Coote further says -  
 "a fine well, which is esteemed holy by the peasantry, issues from the ridge, near Rathleague, and is greatly frequented by pilgrims."

Rathleague is the name of a townland in the parish of Straloe. The well either at or in it, is said to have been formerly frequented as a holy well; though its name



in this high Country, to the garrison town of Maryborough, which yet had the vestiges of its strong holds and towers; one round tower is still preserved, and part of a square one, which was very strong; here the governor resided and had a grand Court, the gardens are yet taken Care of &c. -

The Castle called Maryborough fort was entirely destroyed. The last part of it was cleared away by Mr. Graves, about 3 years ago. The place where it stood is pointed out, which is about 200 feet to the rear of Mr. Coleman's house in the town. From the garden attached to this house, there is a view afforded, of a part of the <sup>wall of the</sup> round tower that belonged to the fort, and remains standing near the National School.



At this well, is to be seen  
 'a draw well' that belonged  
 to the fort. The ground plan of this  
 fort is to be affixed to page - 7. at the foot.

That the ancient name of Mary-  
 borough, was Port Laoighse (Port  
Laoighe) - is sufficiently attested,

The few old persons, who re-  
 -tain some knowledge of old  
 Irish names; having heard them  
 mentioned on frequent oc-  
 -casions by their parents when  
 alive, are at present in poss-  
 -ession of this fact. Mr. O'Donovan  
 in a Note to the Annals at the  
 Year 1580 states that, - Port  
Laoighse was the ancient name  
 of Maryborough. Mr. Laurence  
 Byrne of Fallybeg in the barony

'Of Maryborough, says that, in  
 'his time, the old inhabitants  
 'of the County (when speaking)  
 'Irish, Called Maryborough  
 'by this name Port - Port,  
 'town, Laoighise, of Laoighis,  
 'a territory which formerly  
 'Comprehended the greater  
 'portion of the present  
 'Queen's County.'

The Four Masters in the  
 Annals record at 4-2  
 1580 -  
 that - 'Port Laoighise was  
 'plundered - a party of its  
 'Keepers Killed, and armour, arms,  
 'horses and other property  
 'carried away, by John, son

'of the Earl of Desmond.

AD 1597 'Captain Tyrrell, Captain  
'Nugent, The Cavanaghs,  
'O'Conors Faly, O'Mores,  
'and the Gaval Randall (i.e.  
'a branch of the O'Byrnes)  
'were in a state of open  
'rebellion this year, [\*\*\*  
\* \* \* \* \*

'On the seventh day of  
'December, they slew two  
'bands of soldiers, that were  
'stationed in <sup>port</sup> Port Leix  
'(Maryborough).



\* a line left out by the transcribers from the  
translation of the annals

1598  
1600 The Earl of Armond  
led a great army to bring  
provisions to Maryborough  
Port Laignish  
when he had advanced  
a certain distance on his  
way, he was met by  
Queny, the son of Rory  
Oge, who was son  
of Rory Oge <sup>caugh (O'More) and by? \*</sup> who  
was son of John,  
who was son of James,  
who was son of  
Richard Lagonachy <sup>(Buzke)</sup> and  
by Captain Tyrrell (p. 2)

Richard, the son of Thomas  
(Age). On this expedition,  
The Earl of Armond  
lost more than the  
value of the provisions  
in men, horses, and  
arms and being wound-  
-ed himself he  
had but a narrow  
escape? -

Vide p. 16 infra. In the townland of Clonreher  
in this parish, a Castle stands  
in ruins, which appears  
marked on an old map  
of Leix and Ophaly of earlier  
date than the year 1608.

In the Journal of the Irish  
rebellion of 1641, it is said  
that the General (Quen Roe O'Neil)  
'gave up the Castle, the town  
(Kilkenny) and the hostages  
'into the hands of the munsie  
( ). Every thing  
'being arranged they received  
'his blessing and all the  
'troops marched on Monday  
'(Sep<sup>r</sup> 28<sup>th</sup>) to — (ordered a det<sup>ch</sup>  
'and to — (b. *peum in laoy*) where  
'they staid four nights.  
'From thence they proceeded to  
— (colled a *laoy*) and

of Henry O'Neil, and five others of the  
of the castle in the Statute of Henry 8. 111, speaking of *Dunmore*  
downs - 'This was one of the forts, which  
Quen Roe O'Neil, and said Chief took it by assault, together with the fort  
of Henry O'Neil, and five others of the

Note 14/E/4/10(VII)

\* *Coille* a townland about two miles Eastward  
of Ballinakill where there had been an oak wood  
the last of which had been cut down in the year  
1794. Joining said place there is a mill, an old church



(Capt na on len<sup>n</sup>on). The general  
 treated the Captain of the place very leniently,  
 and placed a garrison of his own  
 there. From this, they went to Maryboro  
 (port laojir). Before surrendering  
 the town, Sir Pelim the Colonel of the  
 Horse, called on the garrison to  
 surrender. They replied that they would  
 not, until they saw the general and  
 the cannon. The troops now arriving  
 a drummer was dispatched  
 to demand formally the  
 surrender of the place. The  
 governor demanded hostages  
 from the general, and  
 accordingly, Brian O'Neill,  
 Mr. Henry, Mr. Turlogh of the  
 Few G, were sent. Sir William  
 Gilbert then came to the army, and

Note { called Dressart Glen and the remains  
 of an old Castle on a hill over it,  
 continued

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on seeing the force and the  
Cannon, he agreed to Cap-  
-tulate, receiving permission for  
the garrison to carry away all  
their moveables. Port Loughse

(<sup>now</sup> Maryborough) was given in charge  
to Felim O'Kell, M<sup>r</sup>. Donnell,  
M<sup>r</sup>. Henry?

Note { Called Enoc and a gun: it is said that, this  
continued Castle was built by Margaret  
Lalor as it was always called Cripple an  
affiliated in Jean O'Brinnall a Curio?

The whole of the information  
given in the note which is  
partly here adduced, will  
be given, when we reach  
Ballinacilly alias Daypartgallen  
in the barony of Cullenagh, to which  
part it particularly relates.

14/F/4/100

In the townland of Clonreher  
in this parish, a castle stands  
in ruins, which appeared  
marked on our old map  
of Leix and Ophirly of  
earlier date than the  
year 1608.-



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7

To be placed opposite to where Sheam  
Castle is noted in the letter  
beginning with  
Barry

Sheam Castle is situated on  
one of those high Conical hills  
which are so Common in its vicinity  
and was a place of Considerable  
strength. Sir Robert Preston held  
it 1397 of Roger Mortimer, as of  
the Castle of Dunmaske. It shared  
the revolution of that fortress: but  
being neither so strong nor tenable,  
escaped demolition, and con-  
tinued for Centuries in its pristine  
state till it Came into the  
hands of the present occupier  
Dr. Charles Coote Dean  
of Kilfenora, who has re-  
vived it with new Splendour  
and adoted at vast expense

14/E/4/10(VIII)

177  
(Such embellishments to its  
(fine Situation as make it  
(an ornament to the Country  
(and a delightful residence.)

(Camden's Britannia.)

Gough's Edition  
Vol: 7 p. 3

RIA

178

It is placed in the Letter treating of  
Barvis's <sup>17</sup>, Just before Strachan's is introduced

Maryborough or Queens town a  
borough and assize Town so called  
in honour of Mary, Queen of England,  
who reduced this part of the  
Country to Shire Ground, by  
act of Parliament 6 and 7 Phil.  
and Mary, lies on the Barrow,  
and has an ancient Castle  
said to have been built by  
Bellingham, of which there  
is a Constable, It has a  
barrack for a troop of horse;  
It ceased to have representatives  
at the union.

Camden's Britannia ~~17~~  
Geographical Edition  
Vol: 3 / p 2



Mr Charles Boote says in p-137. "At Straboe, are also the ruins of a church, and a farmstead well known as Straboe parish. I enquired whether there was any notable well about the old church or in the parish; and got no information as to the existence of name of any holy well, or as one remarkable for any other property."

# Straboe Parish

in Maryborough East Bz.  
The name of this parish, is locally pronounced with the accent on the last syllable, - thus Strabōe, which is in its original form - Spat bō, - signifying the Strath, or holme of the Cow.

The church of Straboe remains yet in ruins and ranks among the modern class of churches in Ireland.

On Shane hill in Shangan townland (Sidean), there was an old Castle formerly.

\* Mr Charles Boote notes in p-112. that at the time of the Dissolution of the Lord Martin, he found it necessary to acquire the English property of the day to establish a tenantry of soldiers about 1700 for his Protestantism, and some quantity land left the Convent of Straboe, and Ballymacnisc and its fine trees etc. of Straboe.

after  
43 The Church also in p. 136, speaking of the ruins of the Church and Castle of Cool-  
-lough, remarks - 'Near to this are the venerable ruins of  
'Shane Castle, which is a tower, and was originally called Shion, or Shashan,  
(and built soon after it) it was originally called Shion, or Shashan'

It is remarked in the Name-  
book of Straboe parish - p. 23 -  
that the ruins of the old Castle  
(Shane Castle) are still traceable.

I had no time to go  
to Shane hill, when I  
was in the parish, to ascertain  
whether any of the Castle  
remains or not. I have  
been informed, however, by  
a creditworthy man, that  
no part of it exists.

Strabo and Shian are both  
marked on the old map  
of Leix and Ophaly. Just  
referred to. Shayne Castle  
is marked on the engraved map  
of the Down Survey, on which is also  
written - Shraghboe.

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## © Killinny Parish.

This <sup>small</sup> parish is situated in  
the barony of Staudhally.

Its Irish name is probably  
Gill Eithne — i.e. — The Church  
of S. Ethne. The primitive Irish  
Church of Killinny, near Kinvara  
in the County of Galway is  
of the same name and signi-  
-fication. And several other  
Killinny's, throughout Ireland,  
are doubtlessly, the same  
in meaning.



The Church which is found in ruins  
at present <sup>on the verge of the Great Heath</sup> in Killynny, <sup>J.P.</sup> is a small  
and rude one of no antiquity  
that deserves notice. Its inside  
length is 36 feet and breadth 16  
feet. On the East gable, <sup>in the middle</sup> is a  
small window place of rude  
masonry. The South side wall  
is nearly destroyed.

We find in an old document  
headed 'Tempore Eliz: Regine' —  
Marborough 17 June 9<sup>th</sup> Year,  
preserved (where) ? — in which  
<sup>in mortgage</sup> are enumerated the lands held  
by Rory O'More at the time of his death  
in quiet possession as well those gotten  
by himself as by his father, Connell  
McMelaghlin O'More — That his  
father had from MacGilpatrick.

183  
27

that then was, Killenye for myne  
Score marks."

This 'Rorye O'More was' according  
to the same document, 'appointed  
'Capten of Leyse and upon certaine  
'Controversies depending betwixt  
'him and his brother Patricke  
'O'More, the said Patricke for  
'his mayntenance dyd procure  
'a great nombre of the Conors  
to come to the Countereye of  
'Leyse aforesaid, and was spoilinge  
of the same and the said  
'Rorye resisting them in the de-  
'fence of the Country, was slayne  
'by his said brother and the Conors  
'in a place within the said Countrey  
'Called Killnesperokye."

We find Killern marked on the  
old map of Leix and Ophaly.

On the Great Heath of Mary-  
borough, there is a path  
called pat Seagán i.e.  
Shane's Path, which consists  
of one ring, 43 yards in  
diameter.



**14 F 4/10 (xiii)**

**Outsize map**

**Filmed at the end of this reel**

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## Kilcolmanbane parish.

The name of this parish, which is situated in Maryborough East, byr, is pronounced *cill Chumamban*. (recte *cill Colmanibán*) - i.e. the Church of Colman, the white.

The Church of Kilcolmanbane has at present in ruins. It is marked on the old map of Leax and offaley as in the County of the <sup>of the</sup> ~~of the~~ <sup>Lalors</sup> ~~Lalors~~. This rectory was appropriate to the priory of Conall in the Co: of Kildare, to the prior of which, belonged the presentation of a vicar to the Church of Kilcolmanbane, as we learn from an Inquisition (taken) at Maryborough, 7<sup>th</sup> September, 1607 - which says

14/E/4/10(XIV)

1874

[The 1.]

Robert Pigott of the Disarts  
'in the Queen's Co: Esq: by force  
(of) his patents from our late  
'Sovereign Queen Elizabeth  
'bearing date at Dublin, the  
'18<sup>th</sup> Oct' in the 19<sup>th</sup> year of  
'her reign, is seised in fee  
'of the Castle, towne and hamlets

'of Desert al' Disert &c. &c. &c.  
'all which the said Robert Pigott holdeth from his Ma<sup>ty</sup> by  
'virtute of the said Patentes before mentioned. &c. - That

'The said Robert by indenture  
'bearing date the 2<sup>d</sup> May 1605,  
'hath together with his feoffees,  
'demised unto Thomas Allen,  
'all his and their Castles, howsoever  
'situate, lying and being &c. -  
'\* \* \* for 61 years. —



- ' To H N W & L L & Y, late  
 ' prior of the priory of Connall  
 ' in the Co. of Kildare [

1 [ of fee, in right  
 1 of said priory, of the rectory  
 1 of Diserteneels, and of all churches  
 1 tiethes &c. thereto belonging &c.

\* \* \* \* \*

\* \* \* 'The rectory of Kilcolman -

- 'have together with all churches  
 1 chapells &c. to the same be-  
 1 -longing, and also the presentacon  
 1 of a vicar to the Church  
 1 of Kilcolman have aforesaid  
 1 to whom belongeth, the third  
 1 part of all the tiethes of the  
 1 said parsonage.

Kilcolmanbane is written  
Kilcolmaban on the old Map  
 of Leix and Ophaly, and  
Kilmanbane on the engraved  
 map of the Down Survey,  
 on which latter, appear Balleknockan  
 — now <sup>balle cnochán</sup> Ballyknockan; and Cappaly —  
 now <sup>ceap bualle?</sup> Capally — townlands in  
 this parish.

Ballycarney in this parish, is marked  
 on the old Map of Leix and Ophaly  
 often referred to, as Ballycarman  
 and placed in the Country of the  
 O' Lalors called Feran Lalor;

## Moyanna Parish -

This parish is in the barony of Stradbally, and is bounded on the North by the parishes of Coolhanagher and Lea; on the East by the Barrow<sup>River</sup>; on the South by Curraghmore & Stradbally, and on the West by Dysart End & Kiltail parishes.

The name of it is locally pronounced Mwee-annah (Maí Eanda - i.e. the plain of Eanda ?)

We have here no historical notice relative to this name, either as to its original meaning, or as a parochial designative. It is shewn on the old Map of Leax and Sphaly as Moyanna



A church stands in ruins in Moyanna townland, which appears to be of very modern date. There is a circular door-way of masonry on the West gable; and a window whose form is not clearly visible, is placed on the East gable which is clad with ivy, encroaching on the window so as to become matted within it.

The townland of Garrymaddock in this parish is shewn on the old map of Leax and Ophaly as containing a castle or <sup>large</sup> manor house, and the old natives still point out the spot where it stood. (It should be ~~shewn~~ <sup>shown on the map</sup>) The townland of Derrybrook in this parish is also shewn on the same old map; and this parish of Moyanna and all that tract lying between the river of Doonally and the River of Strad.

fully is called <sup>under the name of</sup> Eughter Air. <sup>from the drink</sup> J. O'Brien

**END**

14 F 4/11

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Stradbally, Queen's County, concerning the history, topography and antiquities of the parish of Ardee (Ardea), with particular reference to its religious foundation, churches, graveyard, castle and the origins of its place names.

8 December 1838

2p.

24 cm

RIA



Ardee Parish — notable places  
and monuments therein  
Gradually December 8<sup>th</sup> 1838

Sir,

Ardee is described in the Name book of that parish, as one of the parishes which constitute the union of Coolhanagher, in the barony of Portneinch.

I could find no such name as Ardee or Ardea locally known as that of a parish, even one forming a union with others. I got all the townlands set down in the Name book, pointed out to me about the neighbourhood of Mountmellick, within one mile of which to the East, there is shown a hill called Ardra, the only name that occurred, approaching nearest <sup>to</sup> the name of the parish just mentioned.

It is written in the Name book, — Ardræ on the Authority — H: C: Pop Ret 1821. — This throws some doubt over the name, if it be correctly inserted: but there is, however, no local information, as far as

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I know, to be had, which might in the smallest degree assist in deciding on the correct orthography.

The following old monuments are found in this parish -  
An old Church in ruins in Danganstownland.

A friary (so called in N.B.) in ruins in Kilmainham townland.

An old Church in ruins in Portnechurch townland.

The ruins of a church in the Commons of New Church.

Joy Church (Chapel locally) stood in the townland of Aeragar. There is now scarcely anything of the building remaining.

An old burying place lies in Killreen townland, where there is also a well called Caravan's well.

a name not in general  
known among the neighbouring  
inhabitants.

There is an old Castle in  
ruins in Fine Kill town land.

Tenachelly, (now Fine Kill) Kilmay-  
-man (now Kilmainham), and Acaragar  
(now Scaragar). appear on the  
old Map of Leix and Ophaly,  
on which is also shewn not far  
from Kilmainham to the South west  
a church called Killugay, which I  
cannot identify with any of those  
above mentioned, nor with any name  
nor feature now existing in the  
parish. Perhaps it is the church  
which, having lost its ancient ap-  
pellation, now goes by the modern  
name of Grey Church?

14/F/4/11 (ii)



In the Northern portion of this parish, is situated Portneinch - port na h-mre i.e. the fort of the island, & to the South of the Barrow.

Though this name became the name of the barony, and its signification would suggest the existence of a Castle, or fortress, yet it is not even traditionally known that there ever was a Castle within the townland at present bearing the appellation. Nor does Portneinch occur as a notable locality, in any of our documents. Sir Charles Coote, though he treats of the barony, does not at all advert to Portneinch, as a place of note, either at the time he wrote or before it; - On this particular, he says not a word.

J. A. Larcom Esq. &c. &c.

Your Obedient  
Servant  
O. O. Bonor

**END**

14 F 4/12

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Stradbally, Co. Laois, concerning the history, antiquities and topography of the parishes of Rossanallis (Rosenallis), Kilmanmon (Kilmanman), Castlebrack and Rearymore, with particular reference to their churches, castles, burial grounds, holy wells and the origins of their place names.

8 December 1838

10p.

24 cm

O'Donovan quotes from Sir Charles Coote's description of the round tower in Rosenallis and alludes briefly to a Quaker burial ground in the locality.

Parishes of the territory of  
Dooregan or Hy-Kegan

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Stradbally December 8

Thos. A. Larcom Esq.

1838

Dear Sir,

Having finished Osory I  
now proceed to Hy-Kegan in Offaley  
anciently, and at present the country of  
the O'Duns.

of the parish of Rossanallis

This parish forms the south east portion  
of Hy-Kegan, now the Barony of Tinna-  
hinch. It is bounded on the north and  
north west by the parish of Rearymore;  
on the east by the parish of Castlebrack;  
on the south by the parishes of Ardea  
and Clonenagh, and on the south-  
west by the parish of Offerrilan.

Named. Rossanallis, now corruptly pro-  
nounced. Rose-in-allie, seems to be  
14/E/4/12 (1) the



(2) 19<sup>th</sup> Church called Ros-Finnghlaise by the ecclesiastical Irish writers, though this never occurred to Colgan who gives this church, <sup>as Ros-an-afuig</sup> in the list of churches and monasteries erected by St. Bridget. If the original name be Ros-finn-glaire, as I suppose, it signifies <sup>Fionn-glaire</sup> the <sup>boscos</sup> wood of the Finglas or clear stream, - an appellation which would be applicable enough to the town-land in which the original parish church stood. Ros-an-aluis, the name given by Colgan in the list above referred <sup>to</sup>, is only the local pronunciation, as sent him by Dr. Mageoghegan, the <sup>1647</sup> then Roman Catholic Bishop of Kildare. It seems to have been formed from Ros fionn-glaire by a metathesis to which the Irish

198 (3)

language is very subject, as I have  
very frequently shewn in treating of  
other names.

This parish was dedicated to St  
Bridget of Kildare as we learn from  
Colgan, and as we may infer from a  
holy well in the village of Rose-anallis  
which bears her name. No part of  
the old church is now in existence,  
its site being occupied by the new  
Protestant church.

It is said that one of the ancient  
Round tower Belfries or ecclesiastical  
Castles, stood here opposite the door  
of the church. It was described  
for me by an old man who often  
saw and examined it as "a narrow  
"steeple of rough masonry not so  
"high or well built as the steeple  
14/F/4/12 (ii) "of

4<sup>199</sup> of Limahoe". Tradition ascribes its erection to O'Dun chief of Dooregan.

It was pulled down some years ago by the minister."

Sir Charles Coote, who saw and examined this tower did not believe <sup>to be</sup> it one of the ancient fire pillars about which the antiquarians of the last half century have written so much. His words are:

"The Quakers have a large burial  
"place, well enclosed, near the village  
"(Rosenallis), and on the rise of the  
"hill, which is all a vast rock, stands  
"a very neat and handsome church,  
"and the walls of a round tower are  
"contiguous to it, but not one third  
"as high as those circular towers  
"seen thro' the kingdom, nor evidently  
"was it built for the like purpose.

"The walls of a wind-mill stand at  
 "some distance from the village, and  
 "bear strong resemblance to the tower  
 "just described, but the former has  
 "no entrance."

Stat. Survey of the Queen's  
 County, p. 149.

Has Mr. Petrie seen this tower, or  
 does he believe that it was one of  
 the Claiatheachs? I fear it was not,  
 though I should not be surprised  
 at finding a round tower near  
 St. Bridget's church at Rosemallis.

14/F/4/12(m)

The town of Mountmellick, the largest  
 and best in the Queen's County is mostly  
 in this parish. I have no history of  
 its origin, but as it does not appear on  
 the old Map of Leax and Ophaly or  
 on the Down Survey, I conclude it must  
 be a very modern town, owing perhaps its  
 origin, and certainly its flourishing condition to



(6) 201

to the money-making followers of George Fox. In the Documents relating to the O'Dump of Hy-Regan to whom this place originally belonged, it is called Montague Melicke i.e. the <sup>or boggy lands</sup> bogs of Mee-  
-licke. See Division of lands and chiefrie

in suite between Tadie Doynes and  
Charles Doynes. <sup>O'Dump</sup> page, 1.

There <sup>are</sup> two streams flowing from Slieve  
Bloom through this parish, the one  
called Murglaise and the other  
Abhainn <sup>overpass</sup> capa, the river of the  
Cataract, so called from a small  
Cataract on it called the Cat-hole.

of the parish of Réarymore

situation.

This parish forms the central portion of the territory of Hy-Regan<sup>+ Dooregan</sup>. It is bounded on the north by the Kings County; on the east and south-east by the parishes of Castlebrack and Rosenallick; on the south by the parish of Offerrilane in Ossory and on the west by the parish of Kilmarman.

14/F/4/12(IV)

Names. According to a very ancient vellum MS. in the Library of Trinity College Dublin Class H, 2, 18, (which O'Reilly supposes to be an ancient copy of the Book of Glendabugh) there were two Réarys or Roesarys in Leinster, one in the territory of Hy-Muireadhaigh (O'Tool's country) and the other in Offaley. The former I have already identified with the fort of Reelinn opposite Mulla

- mast

-mast in the county of Kildare, (the p being changed into v, which is of frequent occurrence in the names of many places in Ireland); the latter <sup>must certainly be</sup> ~~is~~ certainly this Reary in Offaley. The Roserin in the County of Kildare seems to have been the <sup>more</sup> ~~most~~ distinguished, as it is mentioned in the Irish Annals as one of the royal residences of Leinster. We are not told what the Reary in Offaley was, but it is more than probable that it was a fort or residence of a chief. The old natives of the parish say that there was formerly a Rath on the top of the hill at Rearymore, but I have not examined it as I could not cross the Barrow the day I was in the parish.

parish, as the bridge had been carried <sup>204</sup> away by a flood some time before. Has the officer who surveyed the parish marked a fort on the plan of Rearymore on <sup>Reary</sup> hill in the townland of the same name.

The name Reary (more being merely added to distinguish this townland from Rearybeg) seems to have been first applied to a fort, and afterwards to a little church "erected near it by St. Fionán," which was finally applied to the parish belonging to that church. The ruins of the old church of <sup>Roegru</sup> Reary are still to be seen in the townland of Rearymore and near it a holy well springing from rocks called <sup>Leacht Fionán</sup> Teac Fionán with some white thorn bushes growing near them.

14/10/12 (v)



In this parish is situated the townland of Timahinch, which contains the ruins of the principal castle of Hy-Regan from which that territory received its baronial name). The <sup>present</sup> ruins of this castle are ~~now~~ very trifling, but it was certainly, when perfect, a castle of considerable importance and extent. In the account of the division in <sup>four</sup> ~~three~~ parts of the lands and chiefries in suite between Tadé (<sup>O'Don</sup> Doyme) and Charles (Doyme) this castle and its appurtenances are mentioned as belonging to the second division, in words which give up a clear idea of the importance of the building.

“ The Castle of Tenahinsie, the hall,  
 “ the chambers, at the end of the  
 “ hall, the stonewall of an hall,  
 which

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" which joyneth to the castle, the  
" kitchen, the Brew-house, the back house,  
" the stable, the porters lodgings, and  
" all the houses within the Bawen; the  
" two gardens, the four orchards, the  
" park and the meddow on the south  
" syde of the castle, the myll and  
" all the houses on theaste syde of  
" the river of the Barrow in the  
" towne and fieldes of Tenahingie  
" in the territory of Iregan in the  
" Queen's Countie."

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of the parish of Kilmanmon

Situation.

This parish forms the northwest portion of the territory of Hy-Regan, it is bounded on the west and north by the Kings County; on the east by the parish of Rearymore, and on the south by an angle of the said parish of Rearymore and by that of Offerrilan in the barony of Upper Ossory.

Name. This parish is now usually called Clonaplee - Cluarn na plíge - the Clon of the <sup>way</sup> road or pass, from the village of that name <sup>in</sup> which the modern protestant church stands; but the true original name is Kill-Meanman, i.e. the church of St. Meanman, and this it received from a small old church which now stands in ruins in a townland of the same name about  $1\frac{1}{2}$  <sup>mile</sup> to the west of the

\* Is this saint mentioned in any of the Calen-  
-dary. Leabhar Breac, Small Hailire, Colgan  
or MacCarthy

208 (13)

the village of Clonastee. I have  
seen this church, but it is not old nor  
worth describing. It is probable however  
that it occupies the site of the church  
of a primitive Irish saint, as there  
is near it a holy well called after  
St. Manmon\*, the patron of the  
parish, whose festival was formerly  
celebrated near his well, but I met  
no one to tell me the day or month,  
on or in which his pattern was held.  
In the townland of Ballymakill  
a short distance to the east of  
the village of Clonastee, are the  
ruins of a castlelike mansion  
house of the family of O'Dun, called  
"Ballymakill castle" but it is not a  
castle of any antiquity as appears  
from its style, and as no reference  
to it is found in the documents  
14/F/14/12 (VII) relating



(14) <sup>209</sup> relating to the O'Duinnis of Hy Regan.

There is another ruin of a similar castle-like house in the townland of Castle-Cuffe <sup>in this parish</sup> near the borders of the Kings'. It is not mentioned in the Regan documents nor does it appear to be older than the year 1641 or perhaps 1680. I have no historical reference to it, nor to the family whose name it bears, and by whom it must have been erected. Sir Charles Coote ~~merely~~ mentions its existence, in his Statistical Survey of the Queens County. p. 153, but he does not tell us when or how the family of Cuffe got possession of the lands on which it was erected.

Does the Book of Survey and distribution throw any light on this subject? It appears from the Regan documents now before me that the territory of the O'Duinnis was divided into four parts.

210 (15)

parts between 4 brothers of that family  
in the reign of James I. Does it  
appear from the Book of Survey  
and Distribution that any gentleman  
of this family was implicated in the  
of Civil wars  
Rebellions of 1641, or 1688. Tradition  
says that Donnell oge O'Duinn, the  
chief of the family was implicated  
in the Rebellion of 1641, but that  
he did not forfeit. Some of them  
however, must have forfeited for  
General Dunn of Brittas in this pa-  
-rish, <sup>the present representative of the family</sup> is not now possessed of the  
 $\frac{1}{4}$  of the territory of Hy-Regan.  
His neighbours say that his property  
is worth nine thousand pounds per  
annum, but that he is over head  
and ears in debt, like all the old  
Irish chieftains. It is said that he  
14/5/4/12 (viii) sold

\* under the conduct of Garrett Byrne

(16)<sup>211</sup> sold out a good part of his estate to purchase the Commission of General, which rank was of little avail to him, as he refused to go into the battle of Waterloo, for which, it is said, he had to stand his trial in England, when he proved, or attempted to prove, that the letters which ordered him to prepare for the battle, were intercepted by his wife. This, however, is I believe, not considered as proved, and some suspect the <sup>then</sup> <sup>an Irish</sup> attribute of General of Cowardice, and this suspicion is strengthened in the minds of some, <sup>by</sup> ~~from~~ the well known fact that he suffered the rebels <sup>of Wicklow\*</sup> to be fired upon and <sup>massacred</sup> murdered on the Curragh in '98, after they had laid down their arms, while, about the same period, he received his own rebels of Dooregan to mercy at Tullamore!

212  
17

There is a small graveyard in the  
Demesne of Brittas near the stream called  
Clodagh, but I could find no name  
for it. Who furnished the name Kilcann  
inserted in the name book? (2.27). There  
is another containing the ruins of a <sup>little</sup> church  
in the townland of Ballynashown.

It is said that there was an old castle in  
the townland of Ballynahimny, the founda-  
-tions of which are still traceable, but  
I do not believe that it was ever of  
any importance. It is not mentioned  
in the Iregan documents, which shews that  
it must have been built since the year  
1608.

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### Of the parish of Castlebrack.

This parish forms the eastern portion of  
the territory of Hy-Regan. It is bounded  
on the north and East by the King's County  
and on the south and west by the parishes

14/E/4/12 (ix) 5



(18) <sup>2/3</sup> of Rosenallis and Rearymore.

Name. The name Castlebrack is not of ecclesiastical origin, nor does the parish appear to be of any great antiquity as it had no patron saint. "It is my opinion that this parish was originally divided between those of Rosenallis and Rearymore, and that the old church which now stands in ruins in the townland of Castlebrack was only a chapel of ease to the castle from which it received its name". Castlebrack is an anglicising of the Irish caisleán breac, which signifies a bracket or particoloured castle, which seems to be a kind of a fancy name. It is my opinion that such names as Green Castle, Redcastle, <sup>White Castle</sup>, Caisleán breac, Caisleán Riabhach, were fancy names of castles similar to our present.

"Groves so called as being void of trees."

"Lucy from no light"

but others are of opinion that they received

214 (19)

such names from their having been painted  
or plastered on the outside with green, red  
or variegated colors.

The account of the division of Cregan  
into four parts, places Castlebrack and  
its appurtenances in the first division.

"The baste of the towne of Castlebrack,  
" the hall, the parlour, att the end of  
" the hall, the kitchen, the brewe-house, the  
" back house and the rest of the houses  
" within the <sup>ie. babbun</sup> Bawen, the haggert, the barnes,  
" on the south syde of the castle, the garden,  
" the orchard, the park, the stable, and  
" the houses for cattell on the west  
" syde, and all other the houses and  
" tenements for tenements and other  
" uses situated on the north and west  
" partes of the said towne of Castlebrack  
" in the territorie of Cregan in the  
" Queenes countie &c.

14/F/14/12(x)

(20) 2/5

There is another ruin of a castle of more modern <sup>period</sup> date in the north of the townland of Roskeen, to which I have no historical reference.

I have now done with the parishes in the territory of Ely-Regan or Dooregan. This territory is shown on the old map of Leax & Ophaly as a part of Ophaly lying to the north east of Ely O'Carroll ("O'Carroll's country is no shire ground") and comprising a part of the Slieve Blos range. The source of the Barrow is shown ~~at~~ in it. It is called on this map "YREGAN, - O'dun, <sup>part of the Queen's County</sup> and Bawn." Regan is written across it near the source of the Barrow - a name which is not now to be found in any part of the territory. Perhaps it is intended to represent the Bawn and Castle of Tinnahinch, above noticed, from which the territory afterwards received the name of the barony of Tinnahinch. See account of the territories in the Queen's County to be hereafter written.

your obedient servant  
John O'Donovan

**END**



14 F 4/13

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Stradbally, Co. Laois, concerning the history, traditions, topography and antiquities of the parishes of Coolbanagher, Kilcolmanbrack, Decolumn (sic), Fossy and Lea, with particular reference to their early churches, forts, castles and the origins of their place names.

9 December 1838

31p.

24 cm

ill; pencil and ink sketches of architectural features of the early church and the round tower at Timahoe.

Included are related extracts from Sir Charles Coote's 'General view of the agriculture and manufactures of the Queen's County, with observations on the mean of their improvement, drawn up in the year 1801', the 'Annals of the Four Masters' and the topographical poetry of O'Huidhrin.

Stradbally, December 9<sup>th</sup> 1838.

Dear Sir,

Having finished the territory of Dooregan or Hy-Regan, the country of O'Donn in Offaly, I next move into South Clannmalier, the country of his neighbour and relative O'Dempsey. This country comprises the parishes of Ardee Coolbanagher and Lea. North Clannmalier which belonged to the Clan Dermott O'Dempsey is situated on the other side of the Barrow, and comprises the barony of Upper Philipstown in the Kings County.

of the parish of Coolbanagher

Situation.

This parish forms the central portion of the territory of South Clannmalier, and

14/F/4/13(1)

extends

(2) 217

extends from the River Barrow to the Great Heath of Maryborough. It is bounded on the north by the River Barrow and the King's County; on the east by the parish of Lea; on the south by the parishes of Moyanna & Killinny, and on the west by those of Straboe and Ardea.

Name. This is one of those names which all our ingenuity, skill or research has not been able to explain satisfactorily. In the Gloss on the Festiloggy of Kenigus preserved in the Leabhar Breac fol 36. it is called Cuil Bendcharp, i. e. <sup>the word</sup> the Cuil or angle of Bendchar. For the meaning of Bendchar see our account of the parish of Banagher in the County of Londonderry, where we have attempted to make it signify ~~it signify~~ a conical hill, as being compounded of beann, a peak, gable, and cop a word which seems to signify "round" in the primitive family of languages, though not used in that sense in the Irish dialect.

The Scholiast of Aengus places cuil  
Bendchair in the territory of Offaly, and  
the old Map of Leax and Ophaly, often  
already referred to, places it on the borders  
of Clannmalier and Leix. The words of  
Aengus and his Scholiast are:

Oct. 6<sup>th</sup> Eppcop lugdach lach

Text of Aengus,

"That is, Bishop Lugdach from Doire na fland  
" in Eoganacht paisil, that is Lugdach, bishop  
" of Cluain Aithchin in Leix, or of cuil  
" Bendchair in Ui Failghe (Offaly), and  
" the same bishop is also (venerated) at  
" cuil Bendchair in Lurg (now the Barony  
of Lurg in the County of Fermanagh) " on  
" the margin of Lough Erne. He is also  
" venerated at Rath Muighe tuaiscirt in  
" Biarraigha Luachra, that is, at Doire  
" - Mochua on the banks of the (River)  
" Freale." Scholiast

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4)

This bishop Lugdach is not now remembered at his church of Coolbanagher. The ruins of a church are still visible at this place, but they are of no antiquity.

The ruins of a castle are also still to be seen at Coolbanagher, the erection of which tradition ascribes to the family of O'Kelly, who must have been the O'Kellys of Leighe in Offaly and not the O'Kellys of Magn Druchtan. (See parish of Lea *infra*)

The old natives of this parish point out the track of an ancient road <sup>extending</sup> leading from this castle of Coolbanagher to that of Morett, both which they say belonged to the family of O'Kelly.

Morett, the name of a castle, and according to some, of a Manor lying in this parish, though often mentioned by our topographical writers has never yet been identified with its ancient Irish name. Morett is no other than the celebrated Magh Riada or Maigh Retai of the Irish writers, as can be proved from the Irish pronunciation of the name and from the form of the name given in the English Inquisitions in which it is called Moyritt, Moyrattie and <sup>mag</sup> <sup>Reta</sup> Moy-Rettie, which last is as near the original Irish name as could be expected. Moy Reta or the plain of Riata, was the name of an extensive plain in the country of Leix comprehending the entire of the great Meath of Maryborough

(6)<sup>221</sup> and probably the entire level country extending to the foot of Dunamphse and the round hills over the Lheaths.

This plain was anciently also called Laoigh-  
-is Keta, and on it there was a stone  
called Leac Ketae at which the bound-  
aries of the seven cantreds of Leix  
anciently met. (see account of Territories)

A fierce battle was fought on this  
plain of Moy-Ketta in the middle  
of the third century between the  
people of Leinster and Munster, in  
which the latter were defeated with  
great slaughter. It was after this  
battle as the Irish histories inform  
us that Laoighseach beannmor, the  
ancestor of O'More, formed the terri-  
tory of Leix, to which he gave his  
own name. Until this period Laoighseach  
had been located in the province of Ulster.

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For the ancient Irish accounts of this battle  
see my letter on Mullamast and Athy.  
I shall here transcribe Sir Charles Coote's  
account of it, merely for the purpose of  
laughing at him and Beauclerk, who fa-  
briated it for him.

" Small silver coins, belonging to the early  
" Irish princes have been found at  
" Dunamase; there is one in the collection  
" of the Revd. Mervyn Archdall, Rector  
" of Attier, Attanagh in the Diocese of  
" Ossory, that is a great curiosity; it is  
" the size of a silver fourpence but thin  
" -ner; on the face is this epigraphic -  
" Re Morrah, King O'Mora or O'More" and  
" on the reverse is "Nadunegh or rather Dun-  
" adh,<sup>(a)</sup> of the fort," expressing the place  
" of Coinage, and the residence of the  
" chief. The letters are the ancient ogham  
" Croabh characters, and the same with  
" those, that appear on the coins of

14/E/14/13(IV) O'Loole



(8) "O'Toole, found at Glendalough in  
 "the county of Wicklow. This coin was  
 "struck in the eleventh century; for  
 "subsequent to the Norman invasion,  
 "the native Irish princes coined no  
 "money, though before that period  
 "the practice was common."

"The great Height<sup>(b)</sup> or Heath, former-  
 "ly was called Magh-Riada, or the  
 "tribe of the plain or savannah, or  
 "rather the inhabited plain, from  
 "Magh, a plain or open in a wood,  
 "and Riada, a tribe, or vassals of a king  
 "or chief.<sup>(c)</sup> This was the original de-  
 "mesne of the O'Mores, chiefs of Laoigh-  
 "ois or Leix, on which was fought a  
 "memorable battle between the people  
 "of Munster and those of Leinster  
 "under the command of Laoighois  
 beam

" Beann Mordha <sup>(d)</sup> about the middle  
 " of the thirteenth century; the bones  
 " of the slain being found on the bor-  
 " ders of the heath. This said Laoighois  
 " headed another army of Leinster  
 " against the people of Munster, and  
 " having defeated them drove them  
 " from Maistean to Athbrodain <sup>(e)</sup> now  
 " Athy in the County of Kildare, and  
 " pursued them into Leix where the  
 " battle was renewed on the plains  
 " of Magh Riada, the same Heath  
 " where Laoighois obtained a second  
 " victory in his own demesne, <sup>!! (f)</sup> and  
 " drove the fugitives into their na-  
 " tive Country.

" By this account from Keating  
 " Laoighois must have been the same Laisagh  
 " that usurped the surname of O'More <sup>(g)</sup>

" as just before related (in the latter end  
 " of the reign of Edward II) or his imme-  
 " diate successor, who soon after his  
 " usurpation of Dunamase and the  
 " lands of Leix, had the quarrel with  
 " the King of Munster, which terminated  
 " as in the battle last described."

Stat: Account. Queen's Co,  
 p. 114 and 115.

This piece of historical information is  
 truly laughable. I shall criticise it in  
 notes in imitation of Dr. Lanigan, who was  
 a mighty critic.

(a) I don't believe a word about this  
 epigraph, nor the Ogham Croabh  
 characters. Ledwich and Boote must  
 have been imposed upon by Beauford  
 who was a great fabricator of inscrip-  
 -tions.

(b) It was never called the great Heath but always great Heath which is a translation of its Irish name ppaoch mór. There is a field adjoining it in the Heath House Demesne called at this day ppaoch beag, that is, "the little Heath". In the old Map of Leax and Ophaly often already referred to, this common is called "Frough More", which is intended for Freeghmore - ppaoch mór.

I do not believe that the name Magh Riada or Magh Reta, was confined to the present commons called the great Heath, as the name is preserved in that of the townland of Morett or Moy-Rettie, which lies outside its limits. The truth seems to be, as I have before remarked that Moy Rettie was the name of the entire plain which stretches to the foot of Dunamase and the Killomen hills or Sugar loaves as they are sometimes called.



(c) This is not the true derivation. According to Keating and the Bardic historians of Ireland, the plain of Magh Reda in Laoighis was cleared of wood in the reign of the monarch? and Dermot O'onnor, (who seems to be one of the O'onnors of Italy) who published a <sup>faulty</sup> English translation of Keating's history in the year 1723, states that Magh Riada is the Great Heath of Maryborough. This set Beauclerk Vallancey and all the other fools of the last century to romance about its name and origin. The name Magh Riada, or, as it is called by Mac Firbis Mogh Reta is certainly the present Moy-Rett and the Moy-Rettie of the Inquisitions but most unquestionably this name was

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not originally confined to the large  
townland which bears it at present,  
nor to the great Heath. I do not  
believe that there is any evidence to  
prove that this Heath was the de-  
mesne land of Dunsamase, nor do  
I think that it ~~is~~ <sup>has been</sup> a Common for many  
centuries, as the marks of the ridges  
still remaining prove that the entire  
of it was tilled. I have however  
no historical authority to shew when  
or why it was first made a common.  
It cannot be looked upon as a pri-  
mitive Irish common like the Cur-  
ragh of Kildare for the curragh  
exhibits no appearance of tillage.

(d) According to Keating, Connell Ma-  
Geoghegan and all the other Irish  
historians the battle here referred to  
as fought by Laoighseach Beannmor  
occurred in the third century. What  
an

14/5/4/13 (vii)

an accurate investigator Sir Charles must have been!

(e) Ath-trodain is here a mistake for Ath-trosdain, which however, is not Athy as I have proved in my letters on Mullamast and Athy.

(f) Laoighseach beannmor, an Ultonian prince and an adventurer in Leinster having the Great Heath as his demesne in the third century!

(g) This is most careless investigation of history. The Lysagh O'More mentioned by Baron Finglass and Camden as having destroyed Dunamase and recovered all the territory of Leix, flourished in the latter end of the reign of Edward the II, but his ancestor Laoiseach of the Bighead defeated the Munster forces in the third Century!

I cannot at all understand what Sir Charles means by Lysagh usurping the name of O'More unless he wants to prove that prefixing the O. the symbol of the sun, - was high treason according to law. Perhaps he wants to deny that this Lysagh who shook off the Lord Mortimer was ~~not~~ of the Irish family of O'Mordha! If not perhaps he was one of the Moors of Drogheda, or like the present O'More of Cremorgan, one of the Moors of Africa!

The present Castle of Magh Keta Moy-Kettie or Morett looks more like a dwelling house than a military castle. It is about 50 feet long and 36 broad (measured on the outside) It contained three lofts as appears from the windows and the holes in the

14/F/4/13 (viii) the



(16) 281  
\* Near this castle there is a small church in ruins which seems to have been a chapel of ease to it.

the walls which supported joists. It has four tall chimnies which are very firmly built. The walls of this castle are six feet thick; the windows are much battered on the inside, where the walls exhibit all the appearance of having been injured by fire. This corroborates a tradition in the country that it was burned during the wars of Ireland by the country people who hurled <sup>lighted</sup> faggots and sheafs of straw into it. \*

Tradition says that this castle and the neighbouring one of Coolbanagher were built by the O'Kellys, and that two sisters of that family were the last who dwelt in them. But this tradition is hardly <sup>without qualification</sup> true, for it appears from an inscription within the little church of Timogue (to be given in the letter about that parish) that the castle of Morett belonged to one of

of the Fitzgeralds in the reign of Queen Elizabeth, when it was burned by the rebels. I am of opinion however that there is some truth in the tradition, and that this castle was in the country of the O'Kellys of Leighe, who were put down by the O'Dempseys and Fitzgeralds of Ophaly.

Tradition says that this castle of Morett was one of a circle of castles which lie around, and were dependent on the great fortress of Dunamase. These castles were Dysart, Pallis, Shean, Coobanagher, Morett, Ballymanus, Kilmarter, Garrymaddock, and Ballyknockan. Are all these castles marked on the plan?

The townland of barn in this parish is called Carryne in an Inquisition taken in the reign of James I, and Burhan in the Down Survey, and I am of opinion that it is the place called

Comptin myze Red

14/E/4/13 (ix)

(18) 238

- Corhin of Moy-Reta, in the account of the battle between the Munster forces and Laoighseach Beannmor, in the third century. According to this account, which I have already given in my letters about Mullamast and Athy, the first battle took place at Ath trodan, a ford near Mullamast, in which the Munster forces were defeated and pursued to the Barrow, where they rallied again and struggled with Laoighseach and his forces in a second battle, but they were again routed and forced to fly before the victory across the ford of Athy (Ath-aoi). They were <sup>thence</sup> pursued to a place called Corpínne Muige Réta, - Corhin of Moy-Reta - where they rallied a third time, <sup>but</sup> where they were a third time defeated, and forced to resign their conquests in Leinster to the King of that Province and his ally Laoighseach Beannmor, to whom for his services the King of Leinster granted

234 (19)

a territory, which was called Laoighis  
from his name.

I see no other place in the plain of  
Elloy-Reta, of which the name will  
agree with Coirthinne, but the  
townland of Barn, which is called  
in the Down Survey Burhan, and I  
have no doubt that it was the site of  
this battle.

The following curious reference to the  
plain or territory of Magh Riada  
occurs in the Tripartite life of St.  
Patrick which has puzzled me these  
eight years and continues still to puz-  
zle me as much as ever.

"The sacred festivity of the Lord's day  
arriving, St. Patrick delayed in the plain  
of <sup>Magh Riada</sup> (Magh Riada) and in a place which  
afterwards from the church, which

14/F/4/13(x) he



(20)<sup>285</sup>

"he erected there, is called Domnach mor  
"i.e., the Great church. About that time  
"the <sup>arch</sup> Royal Rath of that territory, which is  
"called Rath Baccain began to be erected  
"from the foundation in the neighbourhood  
"the continuation and completion of which  
"building after the holy man had often  
"and in vain dissuaded, foreseeing in spirit  
"what was to happen to the place, he says:  
"That <sup>arch</sup> Rath, which will be infested, as appears,  
"by an evil spirit, will not stand long, un-  
"less every day the sacrifice of the Mass  
"be <sup>celebrated</sup> offered in it; nor will it be inhabited  
"by any one until wind shall come from  
"hell"

This very obscure prophecy about the  
"wind issuing from hell" is thus explained  
by a commentator. "The holy man alluded  
to Goithin, the son of Rinaidus, who when  
Fledhlimidh and Conchobar reigned at Tara  
rebuilt

234 (21)

"rebuilt that <sup>are</sup> Rath, for Goithin, an Irish  
word from its etymon denotes windy."

This Goithin flourished in the middle of  
the 9<sup>th</sup> century. His son Kennedy and  
his grandson Kenneth are mentioned by the  
four Masters at the years 860, 875 and  
886 at which last year Kennedy the  
son of Goithin is called King of  
Rath Bacain.

"A.D. 860. The fort of Rothlaibh was  
devastated by Kennedy, the son of  
<sup>Gweeheen</sup> Goithin, lord of Leix, on the 5<sup>th</sup> of  
September, on which occasion Conall  
Ullach and Lairguen and many others  
were killed."

The fort of Rothlaibh is in all pro-  
bability the present fort of Dunrally  
in the parish of Moyanna, <sup>near the place</sup> where the  
river of Moonsanan falls into the  
Barrow.

(22) 237

" A.D. 875. Hy-Kinshellagh was plundered by  
" Kennedy, the son of Gaithin, Lord of Leix  
" on which occasion numbers were killed  
" by him."

" A.D. 886, Kineth, the son of Kennedy,  
" Roydamna of Leix was killed. of  
" him was said:

" Alas for the offspring of Cathal the mild!  
" The fruit of Sil-Beraich is plucked  
" Son of the King of Kath-Bacain, the strong,  
" Kineth the valiant of powerful arrows!

I could not find any church in the  
district of Magh Reta called Donagh-  
more, nor any one which could at all  
be identified with it. The little church  
standing in ruins near the castle of Morett  
bears no name but that of the town-  
-land in which it stands, and it was  
evidently a chapel of ease to the castle.

I had always thought that this fort of Rath Bhacain mentioned in the annals and in the Tripartite life of St. Patrick as in Magh Reda was the Rath which is situated on the middle of the Great Heath of Maryborough, and called Rath Sheaghain i.e. Shane's Rath, but I am now of a different opinion, for that Rath was never of any extent or consequence and it is the opinion of some people that it was formed in modern times when horse races were first established on that Common.

The Rath Bhacain of Magh Reda is in my opinion no other than the large Rath of Doon lying in the townland of Morett, which while it stands on the land, still retaining the name Magh Reda, exhibits all the importance of a

14/E/4/13 (xii) royal



Royal Rath.

There was another fort of this name in the territory of Latharna (Larne) in the County of Antrim, which is now by transposition of letters called Rathcavan.

There are no other antiquarian remains in this parish <sup>some grave yards of whose history nothing is known</sup> but an old grave yard in the townland of Morett called Skeagh na Killy, which is set down in an old list of the parishes of Leix published by Seward at the end of <sup>his</sup> Topographical Dictionary, as <sup>the name of</sup> a distinct parish. Could this be the Domnach Mor Muighe Reda of the Tripartite?

2) There was also an old church within Lord Portarlington's Demesne for which I could get no name.

3) It is said that there was another little church called Killeen a-toagher <sup>little church at the causeway</sup> in the same Demesne.

On the old Map of Leix and Ophaly, the castle and church of Culbancher and the castle of

of Murets are shewn as in the territory  
 of Glanmaliry, and close to the  
 margin of the <sup>Fpuloi</sup> Frugh <sup>mop</sup> More, or  
 Great Heath, which is not placed  
 in Glanmaliry but in the territory  
 of Lou Mologan.

of the parish of Lea

This parish forms the eastern part of the  
 Country of South Glanmaliere. It is bounded  
 on the north and East by the River Barrow;  
 on the east by the County of Kildare; on  
 the south by the parish of Moyanna;  
 and on the west by that of Cool-  
 banagher. The Eastern portion of this  
 parish, <sup>lying along the Barrow</sup> is shewn on the old Map of  
 Leax and Ophaly, as one continued  
 wood called "The great Wood," The

(26) 241 <sup>= bittas both in this parish</sup>  
Lea and Bally, are also shewn on the same  
map as in the territory of Glammalire.  
This parish preserves the name of a fa-  
-mous and beautiful territory of ancient  
Offaly, which was broken up in latter  
ages and divided between the O'Dempsey  
of Clannalire and Fitzgerald, Baron  
of Ophaly in Kildare, as I have at-  
tempted to make appear in a letter dated  
Portarlington December 20<sup>th</sup> 1837. I have  
shewn in that letter that ancient Offaly,  
was dismembered by the Fitzgeralds of  
Kildare, who cut off it that part which  
now forms the Baronies of upper and lower  
Ophaly in the County of Kildare, which might  
with propriety be called the English Offaly.  
I have also shewn that two cantreds or  
Triocha chead's of the ancient Irish  
Offaly (which originally consisted of seven)  
were, all to very small portions, comprised  
in

in this Geraldine Offaly, namely the <sup>242</sup> (27)  
Country of Magh Moiré, the ancient  
patrimonial inheritance of O'Murchadha  
and Tuath Leige, the country of O'Kelly  
of Offaly, the former comprising the  
northern half of the Geraldine Offaly  
and the latter the southern half.

The words of O'Fluinn describing these  
two territories are very curious.

Ór Mág Moiré na leaigí oir  
O' Murcháin tairpíoch tuaithe  
An fearm fídh fáilte glar?  
An cion gar dainge dúicár?  
Aobhán an éiríoch - cian ro clor -  
Tuath leige na leaigí ríol  
O' Ceallatóg o'n tparóg thar  
Céile an clair éanagóg íubratóg.  
Déir O' b' fáilte na b'pón fearn  
Druideam ne laogáir laigeán.

14/5/14/13 (XIV)

"Over Moy-Befal of the warm plains  
" O'Murcháin is a lord of a Tuath.  
" Hero who dwells near green Fídh Fáilte  
" What country is faster against incursions?



(28) 243

+ a far  
"Delicious the land as heard of old  
"The tuath (cantred) of Leighe of bright plains  
"O'Kelly of Leighe on the east of the <sup>strait</sup> strand  
"Is the <sup>chief</sup> spouse of this plain of dells & yaws."

I have shewn in the letter already referred to, and now before me, that Magh Aoife comprised the entire of lands of Feranomurraghan shewn on the old Map of Leax and Ophaly as lying west of Monasteravin, and also the half of the Barony of Ophaly in the County of Kildare extending to the hill of Allen and Feighcullen. This is corroborated, if not proved, by the passage in O'Fluiddhrim, which places the famous wood of Fiodh Gaibhle on the frontier of, or perhaps partly in the territory of Magh Aoife to which it formed a fastness against predatory excursions. This great wood of Leinster is often referred to by the Bardic historians, but none of  
our

244 (29)

our topographical writers have thrown  
any light on its situation. It was the great  
wood of Leinster, and according to Keating  
tree for making the  
a mast of a ship taken from it caused  
a dispute between Maolmordha, King  
of Leinster and Brian Boru, which  
was one of the causes of the battle  
of Clontarf.

This <sup>F108</sup> wood was according to O'Huidhrin  
a fastness to Magh Boife, a territory  
which I have found by induction to be  
the northern half of the Barony of Ophaly  
in the County of Kildare; and if my inference  
be correct it must have been situated in  
the neighbourhood of Feighcullen, and  
the Hill of Allen. The following pas-  
sage in the book of Lismore, page 194.

will throw great light upon the situation  
of this famous wood. It is an old story  
about St. Patrick:

(in Moy Breagh)

"St. Patrick and his wife were not there long)

14/E/4/13 (xv) <sup>14/E/4/13</sup> before

(30)<sup>245</sup> "Until they saw seven huge youths approach-  
"ing them. Whence have ye come, O youths?  
"said Patrick, and who are ye? We have  
"come <sup>for you</sup> from Eogan Lethathair, the son of  
"Aengus, King of the two provinces of  
"Munster, (said they) O' Saint Patrick. We  
"will go with you, said Patrick. &c. &c.  
"Then Patrick set out on his journey  
"and the route he took was by Fidh Gaibhle  
"and Drum Briadh, which is now called  
"Kildare (Beall dara) and across the  
" Smithium in Dermagh, and across  
"the Barrow and by the causeway of  
" Leigh, the daughter of Cuatnan, (where  
" Liagh was killed) and by old Magh Roiched  
" (called after Roiched, the daughter of Dian,  
" the son of Dileann) which is called the  
" Red plain of <sup>Morgett</sup> Roiched, and by the old  
" plain of Neo, which is called the  
" plain of Lais (Leix) by the in-salmon abound-  
"ing <sup>chaism morig</sup> \*\*\* river, by <sup>Aghaboe</sup> Achadh bo ban \*\*\*

246 (377)

" which is now called Achadh bo, by  
1. Ballagghmore in Ossory.  
" Slighe Dála (the road of Dala, the son  
of Ilmor) and by Ros an churadh, which  
is now called the beautiful Ros Cre.  
He. He.

This passage proves that the wood of Fidh Gaibhle  
was situated north of Kildare and between  
it and the plain of Bregia: but <sup>as</sup> we  
learn from O'Kuidhrin that it was in  
the country of Offaly on the frontier  
of the cantred of Magh Aoife, which  
cannot be extended beyond the limits of  
the barony of Ophaly in the county of  
Kildare, we cannot <sup>place</sup> suppose it, more than  
five or six miles to the north of the  
town of Kildare. It is very rational  
therefore to suppose that Fidh Cuillim  
near the hill of Allen was a part  
of it, and that it is the present wood  
of Allen.  
We have now seen from an old Irish au-  
thority that Fidh Gaibhle ~~was~~ lay  
to the north of Kildare, and as we learn



from O'Flaithin that this great wood  
was on the frontier of, and served  
as a fastness to the territory of  
Magh Roife, the conclusion is  
unavoidable that Magh Roife  
must have comprised the northern  
part of the Barony of Ophaly  
which extends northwards of Kildare.  
The position of Magh Roife being  
thus ascertained, we must next look  
out for the situation of the beau-  
tiful territory of Leige, the  
patrimonial inheritance of O'Kelly  
of Offaly. That this comprised the  
present parish of Lea which retains  
its name, and the present half barony  
of Ophaly in the County of Kildare  
(that is the southern half of Geraldine  
Ophaly) I have proved or made appear  
probable

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in the letter from Portarlinton already mentioned. I now defend the same inference by the following arguments.

1. The territory of Leighe is described by O'Kuidhrin as a most beautiful Country:

Doibín an éiríoch — cran na d'or  
Tuath léighe na leapaí rólor.

clap eangach jubrúch.

The parish of Lea, (which still retains the name of the territory) and the southern half of the Barony of Ophaly in the County of Kildare will correspond with this description

2 The tradition in the country that the castles of Morett and Coolbanagher belonged to O'Kelly corroborate this situation of his Country.

14/5/4/13 (xvii)

3. The passage in O'Kuidhrin  
o' ceathair léighe o'n tráig éirí

seems to suggest that O'Kelly Ley dwelt on the east bank of the Barrow.

4. The last argument to prove the position (and extent of the territory) of Leighe is the following, which I have used in the letter already alluded to: The chief clue to the discovery of the position of this territory is the name Lea which is still applied to a large castle and parish in the Barony of Portmahinch. This castle has been named after the territory in which it was built in the same way that <sup>the</sup> Castle of Moretto is called after the plain of Moy-Keda or Abbey Leix after the territory of Laoighis. This castle of Leighe is mentioned by the Four Masters at the year 1452, and it will appear from it that a considerable part of the territory of Leighe fell into the hands of the O'Dempseys and merged into their territory of Blannahere in which <sup>this</sup>

this castle is shewn on the old map of Leax and Ophaly often referred to. It is also certain that by far the greater part of O'Kelly's beautiful territory of Leighe merged into the Barony of Ophaly in the County of Kildare, after the Fitzgeralds and O'Dempseys had put down the O'Kellys (of Leighe) and the other minor families of the district. The following passage in the annals of Clannacrisse as translated by Connell Mageoghegan will give some idea of the period at which the O'Kellys had possession of this territory.

"A.D 1389 Morishe, the Bald O'Connor  
 " of Offalie, was killed with  
 " an arrow by one of the O'Kellys  
 " of Leax (in Clongowan) <sup>4. Mastrs</sup> in Clannacrisse."



(36) The conclusion then I must draw, in the absence, I must acknowledge of direct evidence, is that the territory of Leighe contained the castle of Lea, and that it extended from some boundary near that castle, so far into the County of Kildare as to embrace the southern half of the Barony of Ophaly, for it can be proved that we have room for it no where else in Ui Failghe.

The kingdom of Ui Failghe before the arrival of the Anglo Normans consisted of seven cantreds or treucap, the situation of all which I have demonstrated with the exception only of Lea and Magh Aife, which, having merged into the English Ophaly lost their names as territories. The situation of Luath Geisille, the territory of O'Mergin, is certain, as its name and extent are preserved by the barony of

252  
(37)

Barony of Geshill; the situation and extent of Doohy-Regan are beyond any question as tradition and Law documents demonstrate them. The extent of Clannahere—at least as it stood before Leax and Ophaly were formed into Shire ground—is preserved by the old Map made before the year 1608, and accurately enough by tradition also. The extent of Tuath-da-mhuighe, anglicised Tethmoy is unquestionably preserved by the Map, and that of Clann Colgan, which bordered on the hill of Broghan, is clearly obtained by induction. Two territories still remain to make up the seven placed by O'Heerin in ancient Mi Failghe, Trin, gellagh Boife and Tuath Leighe. The old Map preserves a fragment of one of them, but nothing of the other because it had evidently

merged into other territories. We have seen that Magh Soife must have been situated in the north of the Barony of Ophaly in the County of Kildare because the wood of Fiodh Gaibhle which lay to the north of the town of Kildare was in it. Where then was the adjoining territory of Leighe? Where could it have been but around and embracing the parish and castle which preserve its name? But as it was a territory of some importance and extent, we cannot suppose it coextensive with the parish which preserves its name.

Where then shall we extend it?

We have no room for it any where but in the southern half of the Barony of Ophaly in the County of Kildare, and that half Barony it comprised before the Geraldines

2574 (39)

had wrested it from O'Kelly and his  
King O'Honor Faly.

For a description of the extensive castle  
of Lea see Sir Charles Roote's Sta-  
tistical account of the Queen's Co  
p. 135, and Ledwich's antiquities  
p. 294 et sequent. where all the  
English references to it are collected.  
The only notice of it occurring in the  
Irish annals is at the year 1452,  
but I cannot find it among  
the Extracts now before me.

I have no notice whatever of the  
church of Lea from the Irish an-  
nals. It is not in the primitive  
Irish style but was probably built  
by the Barons of Ophaly. A good  
new church ~~was some years ago built~~  
in a <sup>situation</sup> more central in the parish. 14/F/4/13 (xx)



D'éir o' b'fáilge na b'fon sean  
 Druideam re laoiḡir laḡean.

of the parish of Kilcolmanbrock

This very small parish lying to the north west of Timahoe is called by the old natives Kilcolmanbrock, - brock, being added to distinguish this from the adjacent parish of Kilcolman baun. It is generally supposed that these two parishes received their names from two Saints of the name Columban, or Colman, one of whom was Ban or fair, and the other breac or the freckled, and this supposition is rational, but we have not

as far as I know any reference  
 in the Irish Calendars to two  
 Saints Colman, distinguished  
 by the epithets ban and  
brec. That there was a St  
Colman, a distinguished and much  
 venerated old soldier of Christ  
 in Leix at an early period  
 we learn from a passage in  
 the annals of the Four Masters  
 1069 where mention is made of a  
 reliquary sacred to St. Mochna,  
 Fintan and Colman - who seem  
 to have been the three principal  
 patrons of the people of Leix.

Is this Colman mentioned by the Scholiast of Kenney?

This parish contains only one town-land, namely, Greemorgan, on which there is a small old church and grave yard, and a handsome seat belonging to Lewis Moore Esq., who is the most respectable of the family of O'More now in the County. Some think that he is not of the ancient O'Mores of Leix at all, but a branch of the Drogheda family, or, as an old man told me with great gravity, one of the Moors of Africa! I can believe however that he is of

of the sept of O'More, as I have  
 the testimony of the late Laurence  
 Byrne of Falybeg, and of old Walsh  
 of Timahoe, that his name is Lavighseach  
O'Mordha. Both these old men  
 knew his grandfather, who was a shop-  
 keeper at Leighlin Bridge, and  
 who, being a sensible industrious  
 man saved money and left his  
 heirs a handsome property. This  
 Lewis Moor or Lysagh O'Mordha is  
 however not the head of the  
 family - for all acknowledge that  
 More O'Ferral is the present chief  
 of the O'Mordhas of Leix - neither  
 is he the Tanist or heir presumptive



for Garrett O'More Esq. of Cloughan Castle near Banagher in the King's County is of a senior and far more respectable branch of the descendants of Conal Cearnach.

There are many other families of the O'Mores in the Queen's Co. but they are all poor, and know nothing of their pedigree. The last old man of the name who knew his pedigree, died since I was at Portarlington last year. I am sure that Lewis Moor of Breemorgan does not know his pedigree, and I should doubt that Garrett O'More of Cloughan has any knowledge of

260 (45)

of his own unless Ulster has  
manufactured one for him; but  
I am confident that More  
O'Ferrall knows his own  
pedigree, he being the grandson  
or great grandson of James  
O'More of Ballina in the  
County of Kildare, who corres-  
ponded with Charles O'Honor  
of Belanagare.

---

of the parish of Decolumn  
Situation

This very small parish is bounded on the East, North and West by the parishes of Ballyadamp and Tullamoy and on the south by that of Rathaspug.

Name, This name is very incorrectly given Decolumn in the name book, for the local name is Ticolumb, and it is written Tecolme in an Inquisition taken in the reign of Charles the 1. The original Irish name is <sup>certainly</sup> Tigh Cho-  
luim, the house of Columb, or Columba but I have no historical reference to it. The old church is all down excepting the west gable, which contains  
 an

262/49

a pointed arch about 7 feet in height  
It is generally supposed that St. Colum-  
Kille was the patron of this church,  
but there were so many <sup>not Columbs</sup> Columbs that  
it is not certain which of them gave  
name to this place as there is no  
well or other feature bearing the  
name of the patron at the church  
nor no patron day held in  
the parish.

Doeg Bolgan in his list of the  
churches and chapels dedicated  
to St. Columbkille mentions a Tigh  
Colum in Leix-?

This parish is now considered as  
a part of that of Ballyadams.



48) 268

This ~~is~~ parish contains at pre-  
sent only one townland <sup>namely Corbally</sup> in this  
parish, though it is stated in an  
Inquisition taken on the 13<sup>th</sup> of  
October that it contained two.

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of the parish of Fossy,

Situation. This parish is situated in the Barony of Cullenagh in the ancient territory of Leix. It is bounded on the North by the parish of Stradbally; on the east by those of Timogue and Tullamoy; on the south and south west by the parish of Dysart-Gallen; and on the West by the parish of Ballyroan.

Name. This parish receives its name from the townland of Fossy in which the old parish church is situated. The name seems an anglicising of the Irish word *fáspach*, a wilderness, though such a name is not now applicable to the townland in which the old church stands. It is probable, however, that it was wild enough to merit the name when a church was first erected there, and even at present there is a wild looking hill over the

14/E/4/13 (XXV)

South-east. The present old church of Fossey is a building of no antiquity. It measures on the inside about 38 feet in length and 18 in breadth. The East gable contained a large pointed window now nearly reduced to a breach. The west gable seems to have contained the doorway which is now reduced to a formless breach. The north and south walls contained windows which are all reduced to breaches except one square window in each, which is of no interest. I should say that this was a little chapel built or perhaps rebuilt or remodelled about the year 1608. No patron is remembered.

<sup>on</sup> In the old map of "Leax and Ophaly and in an Inquisition taken at Maryborough in the 9<sup>th</sup> year of the reign of Queen Elizabeth, <sup>the land comprised in</sup> this parish is called Teranoprior or Prior's land from a family of that name

still respectable in the country.

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(51)

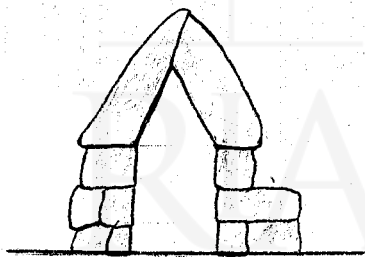
In this parish is situated the village of Timahoe, which is well known to antiquaries as containing the ruins of a monastery and Round tower. I examined the localities of this village to-day, but was much disappointed at finding no ruin of a primitive Irish church near the round tower.

Nothing at all of antiquarian interest is to be seen here but the tower itself, for the fragment which remains of the monastery is nearly featureless containing only one pointed arch in the east gable which is stopped <sup>up</sup> with masonry and much disfigured. But I look upon the round tower as a curiosity in consequence of its very beautiful and exquisitely finished doorway, which differs widely from any that I have yet seen.

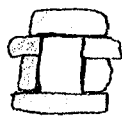
This tower (according to the natives of the village of Timahoe, who saw it measured) is 96 feet in height, and measures (I measured 14 1/4 / 4 / 13 (XXVI) it



52) 26<sup>th</sup>  
it myself ) 57 feet in circumference at the base.  
There are six offsets on the inside, each of which  
seems to have supported a loft. The two  
first stories were not lighted by any window,  
orifice or aperture. The third story was  
lighted by the doorway, the base of which  
is exactly 16 feet from the ground. The  
fourth story was lighted by a window  
placed in the south side, <sup>projecting a little</sup> and of this  
form:



The fifth story received light from a small  
square window placed exactly in the north



The sixth floor was lighted by a square window  
(now much injured on the outside) placed in the  
west side of the tower. The highest story was

illuminated by four triangular headed windows about 7<sup>feet</sup> in height, nearly facing the four cardinal points, and placed immediately under the conical cap. The conical cap or Beamschobhar of this tower is very much injured.

Dorgench Tse Mochud,



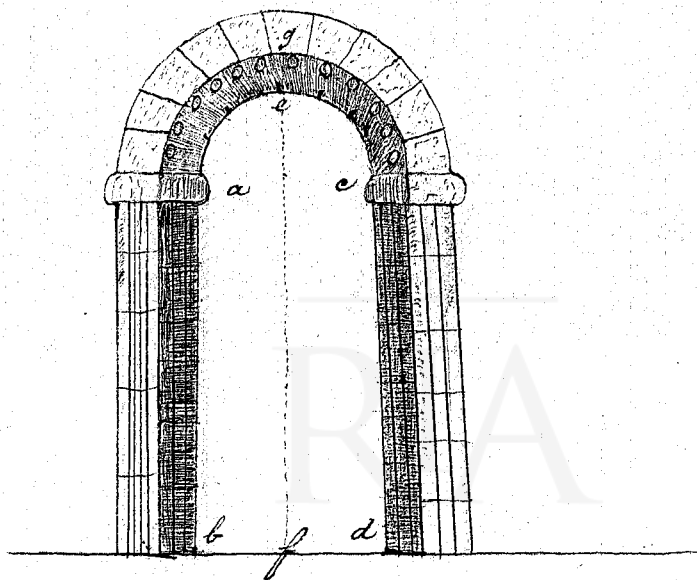
The doorway of this tower is the most curious of its features. It is on the east side (or very nearly so) and exactly 16 feet from the ground. The outer part consists of two concentric arches the internal one of which is elaborately ornamented. The internal arch which spans the top of the doorway is ornamented with diamond <sup>tracery</sup> which looks very beautiful to one standing in the doorway and looking up. It springs from columns with capitals orna-

(54) 269  
mented with heads and <sup>also with</sup> spiral ornaments somewhat resembling what is commonly called true lover's knots.

This doorway exhibits one of the characteristics of the ancient Irish doorways, namely its being narrower at the top than at the bottom, but not in the same degree which I have seen in other towers and old churches. It is <sup>ft inch</sup> 2.7 in breadth at the capitals of the columns, and <sup>ft in</sup> 2.9 at the bottom. Height to head of capitals where the arch springs, <sup>ft inches</sup> 5" 10. Height to vertex of the concentric arch, <sup>ft in</sup> 7" 2. Height to vertex of the outer arch <sup>ft inch</sup> " 7" 9. Thickness of the wall <sup>ft inches</sup> " 4" 2. Projection of doorway <sup>ft inches</sup> 0" 4. Entire thickness of doorway <sup>ft in</sup> " 4" 6.

The following figure will give a mathematically correct idea of the form and dimensions of this doorway. It would take an artist more than a day to copy all the ornaments on the sides of the doorway in the thickness of the wall.

Donar cloist'ise Thise mochu.  
h1 laoi'sir



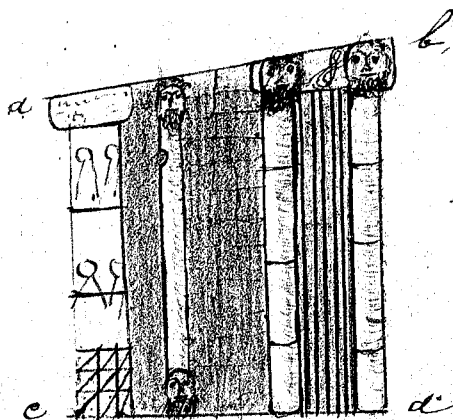
ft inches  
a b... 5... 10  
a c... 2... 7  
b d... 2... 9  
e, f... 7... 2  
g, f... 7... 9,



(56) 27/

The internal part of this doorway where it opens upon the inside of the tower is narrower and lower than the external part. It consists of two columns from which an elaborately ornamented semicircular arch springs. Height to top of capitals where the arch springs "5" 0. <sup>ft incl</sup> Breadth above "1" 9 <sup>ft incl</sup>  $\frac{1}{2}$ . Breadth at the bottom "1" 11. <sup>ft inches</sup> The two capitals of this internal part of the doorway <sup>have</sup> no heads <sup>sculptured</sup> carved upon them (~~that~~ like those of the outer part). <sup>But</sup> The lower parts of the columns exhibit very curious <sup>gyral</sup> spiral and lozenge ornaments, which are very well worth the attention of the antiquarian architect. Between the internal and external parts of this doorway on each side there are two little flutes or staffs projecting from the wall (and exactly the height of the columns of the internal part of the doorway) which exhibit very curious faces, two on each, one at the top and another at the bottom - which are also worth the

14/E/4/13 (xxviii)



view of thickness  
of wall, north side  
of doorway -  
(gyrals not shown)

Heads a good deal  
effaced.

ft inch  
a b, 4.6  
a c, 5.0  
b, d, 5.10

I cannot understand how the door was  
fastened in this doorway.

The whole of the tower is built of  
freestone which is not the stone of the  
district. A considerable part of the  
west side is better built than any other  
part, and it would appear to me that  
the whole building was remodelled.

I think that the doorway is one of the 9<sup>th</sup>

(58) <sup>273</sup> or 10<sup>th</sup> century, as it differs so materially in size and other characteristics from all the doorways of the other towers that I have seen.

There is no well nor other feature now at Linnahoe called after the patron saint.

Annals. Archdall, quoting Magesoghan and annals of Munster, states that the monastery of Teach Mochae in Lux was built by St. Mochae, who died in the year 497. 654, A.S.M.

The Four Masters have collected the following references to Teach Mochua.

"A.D. 880. Focharta, son of Dubh da cheall, abbot of Teach Mochua, died.

"928 Maol-Caoimhin, son of Sganlan, abbot of Teach Mochua, died.

"931. Cograch, son of Maolmochairge, bishop of Teach Mochua and the Connamara, died.

" 936 Finguine, son of Sublaid, son of Donna-  
 gan, son of Fogartach, son of Duneachaidh  
 " son of Berach, son of Mepcell, <sup>vice abbot</sup> seach. abh  
 " of Teach Mochua, and Lord of Magh  
 " abhna, died; of whom was said:

" Finguine of the fair & bright aspect  
 " With the jewels of a king; of noble onslaughts  
 " As gold is to the orange color, his golden deeds,  
 " The Lord of Magh Abhna of lasting fame

" 951, Gormghal, Lecturer of Teach Mochua  
 " and Imo Robhartaigh, died.

" 969, Finguine, grandson of Fiachra, abbot  
 " of Teach Mochua, died.

" 1001, Conaing, grandson of Fiachra, abbot  
 " of Teach Mochua, died.

" 1007. Finsneacht, grandson of Fiachra  
 " abbot of Teach Mochua, died.



1069. Giollamaire mac Dub, flait Crimthannán do  
 marbhad do mac raic na Mórdá i ndorur deiríge- tísí  
 mochua, i ar eomluisí doib pán cáimmin ar tur, agus  
 an cáimmin i bparpad inro Dub, do bfuil fuil me  
 Dub beóp agus do mbia tpe bité síor forpán cáimmin.  
 Mac Raic hua Mórdá iartam do marbhad as muleán  
 na ceorán i bairl achand bó agus daen an cáimmin  
 ina pappad i n-enech frontam mochua 7 colmáin.

Thus translated by Mr. Curry:

"Giollamaire, son of Dubh, lord of Crim-  
 thannan, was killed by Mac Raith o'  
 "Mordha, in the door of the (deiríge)  
 "of Teach Mochua, after they had  
 "first mutually sworn by the Cáimmin  
 "and the Cáimmin (being) in the possession  
 "of the son of Dubh, under the command  
 "of the son of Dubh moreover, and  
 "which (command) was to be perpetually  
 "over the Cáimmin."

" Mac Raith O'Mordha was subsequently  
" killed at Mulleam na Crossan at  
" Achadh in revenge of the violation  
" of Fintan, Mochara, and Colman."

But he has entirely mistaken the mean-  
ing of this passage in consequence of  
one letter misprinted by Dr. O'Lonor!  
The following is the correct translation.

" Gilmurry Mac Duff, chief of Ky-  
" Crimthannan, was killed by Magrath  
" O'More in the doorway of the Peni-  
" tentiary\* of Timahoe, after they had  
" first mutually sworn on (the reliquary  
" called) the Cairnin, which Mac Duff  
" at the time held in his hand, so that  
" the Cairnin is yet and will for ever  
" remain stained with his (Mac Duff's)  
" blood.

\* No part of this Penitentiary no remaining unless indeed  
that the Penitentiary is the round tower which I  
never believe

(62) <sup>entry</sup> Magrath O'More was afterwards killed  
at Mullen na cropan in the vicinity of  
Aghaboe, having the Caimin <sup>there</sup> in his  
possession, in revenge of his having  
violated (the reliquary of) the saints  
Fintan, Mochua, and Colman."

What this Caimin was, which in the time  
of the writer of the above entry was  
stained with the blood of Mac Duff,  
I have nothing to determine; but I  
think it was a crozier, from the  
signification of the word which means  
"a crooked little thing", which might  
become a local name for a crozier,  
which had belonged to <sup>either</sup> the three local  
saints Fintan, Mochua and Colman.  
The Irish still believe that <sup>the stain caused by the</sup> blood of  
a murdered person can never be removed.  
See O'Sullivan Beare's account of the  
murder

2<sup>nd</sup> 8 (63)

murder of the Earl of Desmond.

"They saw at Canterbury the Cathedral  
"Black Edwards' helm, and Becket's  
bloody stones." Byron.

I could hear nothing of any reliquary  
belonging to Timahoe now existing in  
the country. Has Mr. Petrie ever  
heard of the Cairn? or determined  
what it was?

Tradition says that friars dwelt in  
the abbey of Timahoe until the  
year 1650 when Colonel Hewson  
and Reynolds overran the Queen's  
County, ~~where~~ <sup>and</sup> among other acts of  
cruelty and devastation, unavoidable in  
time of war, ~~they~~ <sup>and</sup> murdered all the  
friars of this abbey and dismantled  
their houses. The place where they were  
14/F/4/13 (XXXI) were



(64)<sup>279</sup> were massacred is still called Boher  
a wurther or murdering road.

Please to direct all letters &c  
now to Carlow.

Your obedient servant  
John O'Donovan

**END**

14 F 4/14

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Stradbally, Queen's County, concerning the history, antiquities and topography of the parishes of Dysart (Dysertenos), Curraghclone (Curraclone) and Kiltaile (Kilteale), with particular reference to their early churches, the origins of their place names and the history of Dunamase Castle.

9 December 1838

40p.

24 cm

Included are related extracts concerning the life of St. Aengus.

1 280  
Shadhall, Dec. 9<sup>th</sup> 1838.  
P.O. 17

G. Sir,

The parish of Dysart is situated about two miles South East of Maryborough. Its name in Irish, is Diseirt, which literally signifies a wilderness - i.e. - Desertum vel desertus locus, and in the Ecclesiastical sense, when explained in relation to a Saint, or one who led a life in retirement, is defined as meaning, retreat i.e. - secessus vel latibulum.

Desertum is the word invariably used by Colgan to represent the Irish - Diseirt, one instance of which, is evidenced in Disert Anguis being translated, - Desertum Angusii by him, as may be seen in Note 6 - to C. 3. of the Life of S. Angus, the



Festiologist, Bishop and Confessor,  
 collected from various authorities  
 and given at XI March A.D.  
 G.L. p-57<sup>5</sup> Col: a. — Extracts  
 from this Life will be annexed, as  
 the name of Dysart parish of  
 which we treat, was originally, as  
 will be shown, Dyfert Denyry,  
 which under the Anglicised form  
 of Dysart Enos is still locally  
 known. In addition to this local  
 knowledge of the name, ~~all~~ the  
 authorities adduced in the Name  
 book, in support of the orthography,  
 make it — Dysart Enos &c. — (B. L. P. Ketch)  
Dysart Enos &c. (County Map) Dysart  
Enus or Enos (Archdall, Mon: Kili: p. 592.)  
Disertdenys — (Inqui. 29 mo. Hen VIII. Archdall)  
R. de Dysarte Ennyys — Inqui. 28 mo. Eliz: 20.)

Disert. Senquus (Lanigan Ec. H. Vol. III. p. 245)

It is a loss here not to have Doctor Lanigan's words relative to this Dysart. They are not given in the Extracts made from his Ecclesiastical History.

It is written Dysarte - enerys - in a document headed Tempore Clif. Regine. - Maryborough 17<sup>th</sup> June 9<sup>th</sup> Year.

In an Inquisition taken at [Lac: I] Maryborough, 7<sup>th</sup> Sept<sup>r</sup> 1607, which will be hereafter cited, the vicar-  
-adges of Kittleale and Disertenees  
Of the advowson of which, Robert Piggott of the Disarte in the Queen's Co: Esqr, was <sup>they</sup> seized, are mentioned.

Note 6 to the Life of Senquus, which will follow, contains the remarks of Bolgan, who was not certain of the locality of Disert. Senquus. The words

+ Disert - Bethach is now Disertbeg, a townland in the West  
of the Parish of Clonenagh. It is shown as Disertbeg  
containing a church, on the Map of Leix and Apharney.

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are — 'Disert Anguis - disertum  
Angusii. - The Anonymous  
Scholiast — calls it Disert  
Angus. The other Angus mentioned  
in Num: 5. (calls it) Disert.

Bethach, and indicates that it was  
not far distant from Clonenagh,  
or perhaps that it was not different  
from it, inasmuch as he says that  
in the first mentioned Desert, (and he  
does not add that <sup>not</sup> in Clonenagh)  
S. Angus was both educated and  
buried. Therefore that Desert <sup>was</sup> either ~~was~~  
no other than Clonenagh; or at least  
Angus perhaps died and was buried  
in the first place, and from thence  
translated to the second; and buried  
there. Certainly our Annals indicate  
that the Desert of Angus was  
different from Clonenagh.

'inasmuch as they say that  
'Constantin Brenach of Desert  
'Aengus, and Mungaire, died  
'in the year 1033. —

— Desert Enos is placed in the barony of Maryborough  
and described as having had a religious foundation in 'Gough's  
Now on the strength of all Consider  
vol. IV p. 315

The authorities adduced, it can  
safely be concluded that Disert  
Aengus was the Ancient name,  
and is still the name but some-  
-what modified by the influence  
of English sound, of the parish  
of Dysart. Though Colgan  
was not sufficiently decided  
on this fact, as appears from the  
note just referred to, it must  
certainly be admitted that it  
was for want of such materials  
as would be calculated to lead  
him to a true conclusion on this point.



But the most clever man  
 may under such circum-  
 stances, fall into error  
 or at least may not ar-  
 rive at a correct con-  
 clusion. Archdall who  
 was never known, to designedly  
 establish error, and who was  
 too sincere to run into it, ex-  
 cept through except through  
 want of sufficient knowledge,  
 when such happened, states in  
 his Monasticon that 'Disert Enos'  
 in the barony of Maryborough  
 and two miles South East of  
 that town, — is called Disert  
 and is a parish Church in  
 the Diocese of Leighlin.

He also says that 'St. Angus having resigned the government of Clonenagh retired to this desert where he founded an 'abbey' which for some time retained his own 'name' - .

I must remark here that as Archdall took interest in looking after old monasteries, he must have been thoroughly well acquainted with the locality. Called Dry desert; since he was Rector of Attanagh in the Diocese of Ossory (See Sir. Charles Coote p-114) - He could at least have very easily learned the local name prevalent in his time, the distance

14/E/4/14 (IV)

between it and Atlanma <sup>being</sup> not far.

It is useful to remark here that there is a necessity for retaining locally the addition - Enos to this Dysart, in order to contradict distinguish it from Dysart Gallen in the neighbouring barony of Cullenagh, and from perhaps several other Dysarts though less notable.

Let not the circumstance of the Contiguity of Dysert Aengus to Clonenagh, be kept out of sight, - See Note 6 to the to the Life Aengus, above referred to and to be here annexed.

Now, the local knowledge and use of the name; - the written <sup>Anglicised</sup> form of it in all the authorities adduced, which agrees with the local form; the contiguity of the place to Clonenagh; the very correct opinion of Archdall in the identity of it, with that mentioned in the A. A. G. now referred to;

all combining place beyond any  
 doubt that Dysart, <sup>our present subject</sup> is The Desert  
Aengus at the XI of March in the A. S.  
 and that therefore my position is fully  
 borne out, which was that Dysart  
 was originally called Dyrent Aengus.

Dysart Parish

There are at present no remains  
 of any ancient, <sup>ecclesiastical</sup> buildings at  
Dysart, nor is there any thing  
 in the <sup>place</sup> to attract notice, excepting  
 'Dysart Church,' which Sir Charles  
 Coote p. 117, says, 'stands on the  
 summit of one of the lofty hills  
 of the same name, with a  
 square tower or steeple, which  
 has a very picturesque ap-  
 pearance:-' and some of the  
 walls of the house within which  
 stood — Piggott's Mansion."

14/E/4/14(V)



This will be spoken of hereafter  
in <sup>its</sup> own place.

Beaufort in his list of  
Round Towers given in the Me-  
Moir to his Map, places one  
at Dysart, of which, if such  
ever existed, there is now no  
part ~~of~~ ~~the~~ (remaining). It  
was levelled with the ground.  
The site of some circular building  
is still recognisable here, but  
Lawrence Byrne, who often saw  
the building before it was destroyed,  
stated in a letter about 4 years ago  
to Mr O'Donovan, that it was  
a wind mill, and not an  
<sup>ecclesiastical</sup> Round Tower.

Here follows an extract from A.D.  
L.G. at XI of March, in which, some  
particulars relative to I. Angus, are given.  
This has been occasionally above referred to.

XI. March. Of S. Angus the Hagiographer,  
Bishop and Confessor. From various.

I. There flourished in Ireland when the eighth age was drawing to a close, a man renowned for the ancient nobility of his race, and the splendour of his virtues, called in the language of the country Angus, in latin Aeneas and Angustinus: who by his holy works and writings, procured for himself eternal memory, and eminently ennobled his country. Angus's father was Angaranus<sup>(1)</sup>, his grandfather<sup>(2)</sup> Hoblenius who was begotten of Vidhrass and who sprang from the royal blood of the Dal-aradii in Ulster, and he refers the series of his race through grandfathers and fore fathers distinguished men to Coelbadus<sup>(3)</sup>, the last King of Ireland of his family.

II. He from his very boyhood having aimed at superior graces, <sup>enlightened</sup> inscribed his name in the warfare of Christ, having made his profession as a Monk in the noble monastery of Clonenagh in the territory of Leinster called Mifalgia: where he made a wonderful progress equally in the studies of virtues and letters under the holy Abbot Mal-athgen: \* \* \* \*

[\* the pagination corrected this in orig.] \* the word is used in the same sense in the old English deeds.  
14/5/4/14(vi)

294 p. 378<sup>5</sup> col. 1

III. From his early age being addicted to the greatest austerity, he repressed the sense of his own flesh by continual castigations. Not far from the Monastery of Clonenagh he dwelled in a solitary place, called from his name Disert Aengus (6) that is, the Desert of Aengus. \* \* \* \*

576  
p. 580 col. 1

[Text]

IV. \* \* \* He determines upon going to the Monastery of S. Maclmarna at Tullaght. When he had entered upon the conceived journey, he turned on his way to the Church of Cuil-beuncheir in the territory of Ri-falgia. In In In \* \* \*

VI 8 - \* \* \*

of virtues followed him from then

him flying XVI. \* \* \*

that he was both the father and

Most of many monks and moreover that

he was raised to the height of the

Episcopal dignity. We seem to have

exercised the office of Abbot in the

Monastery of Clonenagh (9) is

at least in the Monastery of Disert

Aengus; and also the authors who buried in the Monastery of Clonenagh; we

call him Bishop; do not express

of what see he was Prelate, I

think that he exercised that office in the same

place, as he also discharged the office of Abbot

of what

of what

of what

of what

of what

of what

of what

of what

[p. 578 col. 2]

And although we

do not find the year of his death observed,

however from the fact that his natalis

celebrated on the 11<sup>th</sup> day of March (15) and

that he departed on Friday according to

the other Aengus, who adds that he lies

buried in the Monastery of Clonenagh; we

can conjecture that he departed in the

year 819, 824, or 830: as in those years

the 11<sup>th</sup> day of March fell upon Friday.

SI \* \* \*



[p. 582. col. a]

## Notes;

1.2.3. Angus pater erat Angarus, socius  
Hoblerius, qui generis seriem ad Coelbadiu[m] h[ab]et.  
 Thus the anonymous Scholiast to the Festilogium of  
 Angus above mentioned, and the Sanctilogium  
 Genealogicum c. 23. where his genealogy is produced  
 in these words. Angus the son of Angarus  
the son of Hoblerius, the son of Gidraus, the son  
of Diarmait, the son of Annmireach, the son of Colbarius,  
the son of Angus, the son of Natsluagius, the son  
of Coelbadius, the son of Cennet Badhrui, the son  
of Cochaide Colha, the son of Lughaidh, the son of  
Rop, the son of Imchaide, the son of Fethlenidh,  
the son of Capius, the son of Meiche Acaidh, from  
whom the family of the O'Balacadii are named.

4. Sub S. Abbate Moctogenio. The Four Masters in  
 the Annals relate that he died in the year 767,  
 saying; Moctogenius Abbot of Clonenagh died.  
 he is venerated on the 21<sup>st</sup> of October according to  
 Marian. Since that other Angus, who wrote the  
 praises of this saint in elegant verses, hands down  
 that he from his boyhood studied in the Monastery  
 of Clonenagh, <sup>that</sup> and afterwards when he had already  
 become famous for miracles he was in the Monastery  
 of Tallaght before the death of S. Malman who  
 died in the year 787, it follows that he studied in  
 the Monastery of Clonenagh under the aforesaid  
 Abbot.

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5. \* \* \* \* \*

6. Disert Angus p. desertum Angusai. The anonymous  
 scholiast just cited calls it Disert Angus; the other  
 Angus provided in num. 5. [calls it] Disert-Bethesh

+ See remark on this name supra (p. 288.)



and indicated that it was not far distant from Clonough, or perhaps that it was not different from it inasmuch as he says that S. Angus was in the just mentioned desert; (and he does not add that not in Clonough) S. Angus was both educated and buried. Therefore that desert was either no other than Clonough; or at least Angus perhaps died and was buried in the first place, and thence translated to the second, and buried there. Certainly our Annals indicate that the desert of Angus was different from Clonough, inasmuch as they say that Constant Grenach of Desert Angus, and Mungaird, died in the year 1033.

7. 8. Multorum Monachorum pater & Abbas, & ad Epis-  
copalis dignitatis apicem. He is called Abbot by the other Angus, Bishop by the Martyrologies to be cited.

9. Munus Abbatis in Monasterio de Chainedhnech  
vel saltem in cenobio de Desert. Anguis. The Angus just-cited indicates both; but he rather indicates that [it was] in the monastery of Desert, which he calls Cathedral or a monastery of great devotion and of a numerous community.

10. \* \* \* \* \*  
[A. 583, col. 6.] 15. Die XI. Martii thus on the same day the Martyrology of Tallaght. [the feast] of Angus Bishop, the grandson of Hoblen. Marian, the great Angus, grandson of Hoblen, Bishop. The Martyrology of Donegal. Angus the grandson of Hoblen Bishop. it is he who composed the festilogium. Also in the very festilogium of Angus in some copies his birth day [natalis] is placed on this day: but that is an absurd addition: which therefore is not found in the older copies.

The find in the document headed  
Tempore Eliz. Regine.

Marborough 17 June 9<sup>th</sup> year,  
referred to in the letter in which  
Killing parish is described; — that  
Rory O'More 'Captain of Levee' who  
~~was~~ fighting in the defence of the  
country, was slain by his brother  
(Patrick O'More) and ~~his party~~ the  
Conords, had at the time of his death  
in his own seisen of his own proper  
inheritance and not as Captain,  
these townes following that is to say  
Derrybroke<sup>(1)</sup> and the great wood  
with the appurtenances, Derrylogh-  
comer,<sup>(3)</sup> both the Collenaghies<sup>(4)</sup> viz-  
Collenaghe & Colenaghmore,<sup>(5)</sup> Dysarte  
- eney & -

### Notes

14/F/4/14 (viii)

- 1 Derrybroke — now Derrybrook townland in Moyanna Parish.
- 2 The great wood &c. — The great wood is shown on the map of Leix and Offaly, and must have been in the 17th of Leix.
- 3 Derryloghcomer — ? where
- 4 Collenaghe &c. — The Cullenaghs is Cullenagh by

Inquisition  
at

Marborough, 7<sup>th</sup> Sept<sup>r</sup> 1607

[Fact] Robert Piggott of the Disarts in  
the Queen's Co: Esq<sup>r</sup>, by force  
(of) 'tres p'atents from our late  
Soveraign Queen Elizabeth, bearing  
date at Dublin, the 16<sup>th</sup> Oct<sup>r</sup> in the  
19<sup>th</sup> Year of her reign, is seized  
'in fee of the Castle, towne and  
lands of Desert al' Disert, and  
of the hamlet of Rathhegg and  
'Rahinboylley, parcell of Toud  
'towne and lands, and also of

---

1 Rathheg,

2 Rahinboylley,

'the townes and lands of Kiltte  
 'clogh al' Kiltteale, Bally-  
 'kerrold al' Ballycarroll,  
 'bowlarne, the hamlets of  
 'Rahintowghan, Ballinreigh,  
 'and Ballipettecisk, Mollene-  
 'Knewar al' Mullinne Knew, the  
 'hamlet of Kilcromen, the townes  
 'and lands of Carrickneparke  
 'al' Barryneparke, the hamlet  
 'of Clonedamphe, the townes and  
 'lands of Boolkey, al' Bowlechreigh,  
 'and the hamlet of Keilnebrone,

- 3 Kiltteclogh al' Kiltteale, See 20 & 31. infra.  
 4 Ballykerrold al' Ballycarroll, — now Bally-  
 5 bowlarne, — Carroll J. L.  
 6 Rahintowghan, in Kiltteale<sup>th</sup>  
 7 Ballinreigh,  
 8 Ballipettecisk  
 9 Mullinne Knewar al' Mullinne Knew  
 10 Kilcromen 14/F/4/14 (ix)  
 11 Carrickneparke al' Barryneparke  
 12 Clonedamphe, 13 Boolkey al' Bowlechreigh,  
 14 Keilnebrone,



the towne and lands of Dirry  
 al' Rainaspoke al' Rahinaspick-  
 ure, and the hamlet of Bally-  
 moyne, the towne and lands  
 of Rahinapeske al' Rahinisk-  
 dugh mullegan, & Ballyclay-  
 der; the advowson <sup>of</sup> the  
of the vicarages of Mittleale  
and Desertenees, all which  
 the said Robert Pigott holdeth  
 from his Ma<sup>ty</sup> by virtue of  
 the tres p<sup>re</sup>sent<sup>es</sup> before men-  
 tioned, and by the Yearly rent

There is a  
 Dirry P.R.  
 in the  
 Straloe  
 P.R.

- + 15 Dirry al' Rainaspoke al' Rahinaspick-  
 ure. A townland called Dirry lies in Dysart lands P.R.  
 16 Ballymoyne - There lies a townland called Ballymoyne  
 in Straloe P.R.  
 17 Rahinapeske al' Rahinisk dugh mullegan, - See 26  
 18 Ballyclayder. - Ballyclayder townland  
 is in Straloe P.R.

of 9. M. 6, and four horsemen  
and other services in said tithes  
expressed, and also by  
Knights' Service. — The said  
lands are meared and bounded  
as followeth in the arigi —

The said Robert by Indenture bearing  
date the 2d May 1605, hath  
together with his feoffees, demised  
unto Thomas Allen all his and  
their Castles, houses &c situate,  
lying and being within the  
villages of Carricknaparke,  
Kiltelagh, Ballecarrol,  
Cawlanane and Roughin  
for 61 years. — To H. N. W. G. =  
L. B. Y., late prior of the priory  
of Connell in the Co. of Kildare

19 Carricknaparke,

20 Kiltelagh, — now Kiltails in Kiltails ph. *vide infra.*

21 Ballecarrol, — See H. supra.

22 Cawlanane,

23 Roughin,

14/E/14/14(x)

[ of fee, in right of  
 'Said priory, of the rectory of  
'Disertene and of all Churches,  
 'tiethes &c thereto belonging  
 ' (which said Rectory, extendeth  
 ' into thirde partes of all the  
 ' tiethes and utterages issuing)  
 ' out of the several townes and  
 ' lands of Disert, Gra[ ]  
 ' Rahineduff, the old mill  
 ' Ballinegarbane, Rahineneweke,  
 ' Loughticoge, Loughdruddrie,  
 ' Munnegnane and Boolekregh)

- 
- 24 Rahineduff, — <sup>parish of Disert</sup> Raheenaduff townland. is in Dysart End <sup>ph</sup>  
 24 1/2 the old mill, — Old Mill. T.L. is in the same <sup>ph</sup>  
 25 Ballinegarbane,  
 26 Rahineneweke, — <sup>parish of Annapra</sup> Raheenariska T.L. lies in Dysart End <sup>ph</sup>  
 27 Loughticoge, — <sup>A townland of same name lies in Dysart End</sup> A townland called Loctog — <sup>ph</sup>  
 28 Loughdruddrie, Loughteogue in Dysart End <sup>ph</sup>  
 29 Munnegnane,  
 30 Boolekregh,

and of the presentacion of a  
 vicar to the Church of Disert  
 - enes aforesaid; the rectorie  
 of Kittale (which said rectorie  
 extendeth itselfe into the two  
 third partes of all the tiethes  
 and utterages issuing out  
 of the several towns and  
 villages of Kittale, Garrick-  
 kneparke, Ballicarroll, Boolarne,  
 Kilmartire, Kilpatrick, Killmurry,  
 and Ballymaddocke), and also  
 the presentacion of a vicar to  
 the Church of Kittale &c. —

31 Kittale, — identified - supra

32 Garrickkneparke,

33 Ballicarroll,

34 Boolarne,

35 Kilmartire,

36 Kilpatrick,

37 Killmurry,

38 Ballymaddock,

14/6/4/14(x1)

Killmurry T.R. in Kittale or  
 The townland of Bally-  
 maddock in the same  
 p<sup>ch</sup> —



The Journal of the Rebellion of 1841, which was quoted in the letter, that treated of Maryborough, states that - The army went from thence (Port Laoighise i.e. Maryborough) to Dysart (Disport). Here Pigot (Impiceadach) was ordered through a drummer to surrender the Castle, but he replied that he would not, nor stir a foot. The General then Commanded Colonel Farrell and Colonel <sup>Maguire</sup> Rory, to begin the attack. The out works outside the gate were first burnt. They then scaled the ramparts and made their way into the area, where they burnt the great

hall, the stables and the  
 great Haggard. Upwards  
 of eighty were killed along  
 with the Captain and Pigot  
 himself. Colonel Ross  
 had one Captain killed,  
 namely Druggald  
 McQuillan and 5 soldiers.

We have noticed in a former  
 part of this letter that there are  
 some remains of the haun  
 of the mansion of —  
 Pigott still existing at  
 Dysart. For further infor-  
 mation, see the Inquisition  
 of 1607 sub quoted.

On the old map of Leix  
and Aphaly, Disert is marked  
and placed in Feran O'Leary,

## Dunamase

In the parish of Drypart Ends  
Namebook p. 22. is set down  
'The Park alias Dunamase' - and  
under the heading Orthography,  
is written Dunamase - Dun-na-mas  
(authority - Irish Penny Journal).

James Fraser in Guide  
through Ireland, page 135 -  
remarks - 'But by far the most  
interesting and conspicuous ruins in  
this district' (viz. about the Heath of  
Maryborough) 'are those on the  
'Rock of Dunamase, which is situated  
'about a mile to the left of the  
'of the road, and not far from  
'the Heath of Maryborough. This  
'rock although insulated, forms  
'a part of a chain of low hills



which spring from the flat lands  
 near Athy, and run west  
 towards Abbeyfeix, and how  
 though they are, serve to vary  
 the monotony of the plain,  
 through which, the road from  
 Monastereven to Maryborough  
 lies. The summit of the rock  
 is crowned with the mouldering  
 ruins of what was once the  
 Castle of Strongbow, Earl of  
 Pembroke, who obtained it by  
 his marriage with the daughter  
 of Mac Murrough, King of  
 Leinster. Being a place of great  
 strength, the possession of the  
 fortress became a matter of  
 great importance, and in

the subsequent rebellions, was  
 the source of many a bloody  
 fray. It was however finally  
 demolished by Cromwell's  
 Army.

---

Sir Charles Coote in his Statistical  
 Survey of the Queen's County, al-  
 ready on other occasions often  
 referred to, states in page  
 107 that 'The Rock of Donamase'  
 1 'or Dun-na-maas, which signi-  
-fies, in the Irish language, the  
fort of the plain, is certainly  
a great Curiosity, which nature  
and art had Combined to render  
of the most formidable strength,  
before the use of artillery had been

Known. It is one of those hills,  
 which so peculiarly stand  
 separate from the neighbouring  
 chain, and being extremely  
 steep, was naturally in-  
 accessible on all sides  
 but the South West, where  
 was the entrance. The plain  
 alluded to in the original tongue,  
 is the great heath, or height  
 of Maryborough, which lies  
 to the North East of the  
*Dun*\*, being a flat of con-  
 siderable extent, and was  
 2 the Commonage, that be-  
 longed to the port, after it  
 became a manor. p. 108

\* The word Dun always signifies  
 or fortress in the Erse language.

3 'This isolated rock was formerly  
 the residence of the Princes  
 of the Country, who had a  
 Dwelling on its Summit, and  
 we find, that on the first ar-  
 rival of the English in the  
 reign of Henry II. anno. 1167,  
 it was the principal residence  
 of Dermot Mac Murrough,  
 King of Leinster &c' - 14/F/4/14 (XV)

\* \* \* \* \*  
 \* \* \* \* \* - 'The western - p. 109  
 bounds of the English pale being  
~~being~~ contiguous, it was judged ad-  
 -visable to build a Castle on this  
 advantageous position, which  
 was accordingly done, and its  
 date is agreed to have been at  
 the same time ~~with~~ as the  
 building of the Castle of Ley,\* which  
 was about twenty years after the  
 Commencement of the thirteenth century.

\* See Ledwich's Antiquities of Ireland.



It appears in p-110 that the Castle  
(of Dunamase) came into the possession  
of Lord Mortimer, who espoused the  
daughter of William de Bruce,  
Lord of Brecknock — that he  
lost possession of it after wards.

4 Lacsagh, one of the Lord's Vassals,  
who ~~was~~ in the words of Sir Charles, usurped  
the <sup>sur</sup> name of O'More, having surprised  
the English garrison in it, dismantled  
and destroyed it, as <sup>then</sup> being the principal  
house of the Lord Mortimer in Leix.

The English, it appears in the same  
page recovered possession of it —  
but the numerous armies of the  
O'Mores, whilst the English interest  
was <sup>yet</sup> too weak in the Country and  
not <sup>long</sup> able to withstand them, re-  
took it in 1344 (p-111), but  
only held it for two years after, for  
it being repossessed by Lord Mortimer

together with his estates in  
 Leix, he determined to secure  
 it if possible, from future  
 attacks, and then executed such  
 numerous works as made it  
 a place of impregnable strength.

Thus it lay for several  
 Centuries in the hands of the  
 English, and we are told  
 that, in that interval, the  
 Vallanceys\* were the Ullaghs  
 or Lords of this territory; These  
 were the Ancestors of our present  
 General, to whom this island  
 is so indebted for his inde-  
 fatigable exertions, and abilities,  
 which have acquired him im-  
 mortal honour in recovering  
 the Knowledge of her ancient  
 history, her language, arts and  
 sciences, which another Century

\* Goff's Antiquities

might have sunk into eternal  
 oblivion, and are now incontro-  
 vertibly proved by this ingenious  
 antiquarian to have flourished  
 in an eminent degree, at a  
 period when all the neigh-  
 bouring nations had not  
 emerged from a state of  
 barbarity; -

This territory of Leix and its  
 Castles, had thus been in the  
 possession of many masters  
 who resided at Dunamase  
 until in the reign of James  
 I. it was again repaired.  
 In the rebellion of 1641, it was  
 secured by the insurgents, as  
 being a principal strong  
 hold, from which they were  
 dispossessed <sup>200</sup> by a small body  
 of English troops, who seized  
 the fort and defended it

with great bravery, though  
 they were in distress for  
 provisions, till Sir Charles  
 Coote relieved them after a victory  
 he had gained over the rebels

This was one of the forts  
 which afterwards capitulated  
 to General Preston, but was  
 retaken by the royal forces,  
 and held by them till 1646,  
 when Owen Roe O'Neill  
 an Irish Chief, took it  
 by assault, together with  
 the fort of Maryborough,  
 and five others of lesser note.  
 In two years after, O'Neill  
 made some overtures of resignation  
 which were not accepted  
 and the next year, he was  
 driven out of the Country.



by Lord Castlehaven. In  
 July 1650, soon after the ex-  
 pulsion of O'Neill, Dunamase,  
Maryborough and all the  
 dependant garrisons were  
 surrendered to the forces  
 of Colonel Hewson and  
Reynolds, who were Crom-  
 well's Officers, and by  
 them, this important fortress,  
 and some of the lesser  
 ones were dismantled  
 and blown up.

I should have noted  
 that at the time, it came  
 into the possession of the  
 Lord Mortimer, he found it  
 necessary, agreeable to the  
 English policy of the day,

# while in that ~~Dunamase~~ <sup>Dunamase</sup> is still called "Hewson's Hill"

Rt. L. W.

to establish a tenantry of  
 soldiers around him for  
 his protection, and Conse-  
 quently built the Castle  
 of Theam, Moret, and Bally-  
mannis, with five others  
 which were always garrisoned  
 to be ready to repel an  
 insurrection, and were circum-  
 facent to and dependent  
 on Dunamase, it being  
 the residence of the lord,  
 who made this the seat of  
 civil as well as military  
 jurisdiction, discharging  
 official duties in person, and  
 occasionally was represented  
 by a Seneschal\*; thus it be-  
 came a complete manor.

14/E/4/14 (xviii)

\* Sir John Davis's Historical Tracts.

The Castle being constantly  
guarded by a numerous  
garrison, had all the  
internal appearance of  
power and pomp, and  
nothing was wanting  
in outward show to  
complete its pre-eminence.  
Such was its consequence  
and situation, after it been  
recovered from the Ai Mores  
and so it remained for  
many years, the princi-  
pal support and de-  
pendance of the English  
interests.

1. The first observation to be made with respect to this description of Duncannase by Sir Charles, is relative to the name, the meaning of which will be considered hereafter.

14/E/4/14 (xix)

2. As to the Great Heath of Maryborough, being the Commonage that belonged to the port there is nothing to be said on the point here, for it would be foreign to my design at present to introduce any such investigation.

What probability, however, is there of this? Is it because the Heath is at present a waste, we must suppose it a Commonage that belonged to this Castle? It was tilled and at no far back period as is obvious to any one who views it at present. — The *Anthologia Hibernica* vol. i. p. 3. tells us that, it appears to have been 'under agriculture' — and that 'being in former times part of the domain of the ancient Manor of Duncannase' it was also in the domain of the ancient Manor of Duncannase



3  
\* It appears with more probability that it as well as  
several other fabrications were got up by Beaumont  
who was a Schoolmaster in Athy, in 1780. <sup>as we see in the course of this letter that this opinion was held by others also. See Sir Charles giving here</sup>

If the Heath remains waste  
in consequence of its having  
been a Commonage to  
the port, why do not the  
canals immediately around  
the Rock of Dunamashie  
as a Common, waste?

I put these queries here in order  
that they may hereafter be the  
occasion of having this matter  
fully investigated. \* It is  
very likely that Sir Charles took  
what he says relative to the  
heath as a Commonage, from  
General Vallancey, whom  
he praises so much as the  
ingenious antiquarian, who  
incontrovertibly proved that Ireland  
was characterised by all the  
appendages of civilisation in  
an eminent degree, at a period

when all the neighbouring nations had not emerged from a state of barbarity.

Ireland ought to be very much obliged to the General who however appears not to have sufficient force of Character to persuade the belief of what he has, <sup>as is said</sup> incontrovertibly, proved.

But Sir Charles should have given some authority for his statement, and not have presumed so much on the readiness of his readers to swallow any little tale that might lengthen out his book.

3 What authority shows that this isolated rock was the residence of the prince of the Country, or even <sup>the principal residence</sup> of Dermot Mac Murrough King of Leinster? Sir Charles refers to none. vide infra

4 When Sir Charles says that Laisagh, one of the Lord Mortimer's vassals, usurped the name of O'More, it must be understood that Laisagh was summoned O'More; that he held possessions of land &c. under the Lord Mortimer; and that when he committed the breach of confidence, he assumed the title of 'The O'More', and set himself up as the chief of the tribe. —

I here quote what Ledwich in his *Antiquities* - p 294. tells us about Dunamase, which he says is situated in the Queen's County, about four miles East from Maryborough. In records in Birmingham Tower, it is written Dunemaske, by Sir John Davis, Duamase; by Mare, Dunemaase; by Baron Tinglas, Dunnemaase. Its name which imports the Port of the Plain, evinces it to have been considered and used as a place of strength in the earliest ages: the Plain is what is called the Great Heath nearly surrounding it. Mare<sup>(a)</sup> following Ptolemy, makes the Dunum of the latter

(a) *Disyris*: p. 51. - 14/5/4/14 (XXI)



(Dunamase, but Camden more  
 truly Downpatrick: Stokely's  
 information was but imperfect  
 as to the interior of our island  
 but tolerably correct as to  
 what respects the sea coast.  
 This rock is an elliptical Conoid,  
 and inaccessible on all sides,  
 except to the east, which in  
 its improved state, was defended  
 by the Barbican. On each  
 side of the Barbican, were ditches,  
 and ~~here~~ here they could not be  
 continued for the rock, walls  
 began; to the S and S.E. ~~was~~  
 two towers, the latter protecting  
 the Barbican. From the Bar-  
 bican you advance to the  
 gate of the lower hallum;

it is seven feet wide and  
 the walls six thick; it had  
 a parapet, Crenells and  
 embrasures. The lower ballium  
 is <sup>three hundred and twelve feet</sup>  $3\frac{1}{2}$  feet from North to South  
 and one hundred and sixty  
 from east to west. You then  
 arrive at the gate of the upper  
 ballium, which is placed in  
 a tower, and from this begin  
 the walls which divided the  
 upper and lower ballium.  
 The former is a plain of one  
 hundred and eleven feet  
 from east to west and  
 two hundred and two feet  
 from north to south where  
 broadest. On the highest part  
 was the keep, and the apart-  
 -ments for the officers: there was

\* This is glaring error of Ledwich. Walter de Middleford obtained the  
 country of O'mordha which was O'Toole's country in Ulster  
 called O'Uireadhaig. See O'Leary's Regalia visitations  
 and letters on O'Toole's country.

a sally, fort and a prison.

Dermot King of Leinster,  
 marrying his daughter Eva  
 to Strongbow, Earl of Pembroke,  
 made him his universal  
 heir, whereby he possessed the  
 province of Leinster, of which  
 he was <sup>(a)</sup> after enfeoffed by  
 Henry II. To his followers he  
 assigned large portions and  
 particularly to Walter de Middleford,  
 that <sup>(b)</sup> part held by the Irish  
 Chief O'Morathie. This O'Morathie  
 is also called O'Mordha\*, O'Morgha,  
 O'Morchoe, O'Mordris and lastly  
 O'More, as may be seen in  
 Camden's annals and other

(a) Davis p. 85 - 96

(b) Regan, p. 41

+ This is another great error. O'Mores  
Country never extended beyond the Barron  
see shape of Leas and of Leas, O'Mores

writers. His property extended  
from Abbey leix where it  
joined the Mac Guil Phadrigh  
or Fitzpatrick's, to Dunamase  
and from that to <sup>(a)</sup> Mullaghmast,  
and took in part of the barony  
of Glennmargah: his Castle  
~~and~~ residence were at Leix  
or Leas, called Abbey leix from  
a Cistercian Abbey founded  
there A.D. 1183 by one of the  
O'Mores. <sup>(b)</sup> Here also Hugh  
Lacy constructed a Castle <sup>(c)</sup>  
to curb this powerful sept in 1174.  
The Earl of Pembroke dying  
in 1178, left an only daughter  
Isabel, who espoused William  
Marshal, Earl of Pembroke

(a) Malsh p. 113

Archdall's? 14/E/4/14 (XXIII)<sup>m</sup>

(b) Archibald's Mon: Hist. p. 586

(c) Girard: Cambrens - *supra*.



by whom she had five sons  
 who succeeded to his great  
 estates in Linster. Upon the  
 death of the last in 1245, his  
 possessions gavelled among  
 his sisters. She who married,  
 says Finglas, William de Bruce,  
 Lord of Brecknock, had the  
 manor of Dunamase in  
Leix with other lands in the  
 County of Kildare. Dunamase  
 was now erected into a Lordship,  
 barony or manor, by Bruce.  
 This was to be his residence;  
 here he held a domestic or  
 Court-baron and to it the  
 tenants resorted for suit  
 and service. Accordingly

1. Sir John Davis tells us, Dunamase was the principal House  
 2. of Lord. Mortimer in Leix. A  
 3. Castle was Constructed on the  
 4. rock, and a military tenantry  
 5. formed round it, ready to appear  
 6. in arms for the defence of the  
 7. realm, or the Service of their  
 8. Lord. Thus the Castles of Dysart,  
 9. Callis, Shean, Coolhanagher,  
 10. Bally Knockin and others, were  
 11. held as of the Castle of Dunamase  
 12. The same tenure was universal  
 13. in France. In 1264, Maurice Fitz-  
 14. gerard took Richard de Rupella,  
 15. the Lord Justice, Theobald de  
 16. Butler and John de Cogan  
 17. prisoners, and Committed  
 18. them to the prisons in Leix  
 19. and Donemub, or Dunamase,

A wide waste, the Constant  
Concomitant of baronial  
grandeur, lay about the  
Castle; this is now Called the  
Great Heath, and was Common  
to the Tenantry; the Castle  
was Crowded with armed  
men, the terror of the Neigh-  
bourhood and the bulwark  
of the pale. Such was the  
state of Dunamase when  
it was made a manor  
by Lord Brecknock, and so  
it remained for some  
years. Whilst the British  
Settlers preserved their original  
manners, the fickleness  
of the Irish and their proneness  
to rebellion were effectually  
restrained; but when the pride

of power without any of the  
 virtue that acquired it was only  
 found among them; when cor-  
 ruptions had degraded the  
 National Character, they then  
 were looked on with Contempt  
 by those who formerly created  
 them, and instead of Masters  
 became Sutors for protection.  
 "Taking advantage" (says Davis)  
 of those <sup>weak</sup> times, the Irish usurped  
 those seignories that were in  
 possession of the English,  
 setting up a perpetual Claim  
 to those great lordships, they  
 were employed by the English  
 Noblemen for protection,  
 but seized them as their in-  
 heritance when opportunity



offered. Thus about the end of Edward  
 II's Reign, Lysagh O'More,  
 the ancient proprietary of Leix,  
 being intrusted by Lord Mortimer,  
 who had married Lord Brecknock's  
 only daughter, with the Care  
 and protection of his estates,  
 assumed the name of O'More,  
 took eight Castles in one  
 evening, destroyed Dunamase,  
 and recovered the whole Country.  
 "De servo dominis, de subjectis  
 princeps" - Saith Friar Clynne  
 in his Annals.

In a <sup>(a)</sup> patent roll of the  
 17<sup>th</sup> of Edward II. we find  
 O'More summoned as a  
 powerful Irish Chief to  
 oppose Bruce and his Scots.  
 here we see he held his

(a) Pat. 17. Edw. 2. m. 7.

land by feudal tenure, but  
 he performed the Conditions  
 no longer than he was  
 Coerced by Superior power.  
 For in 1346, throwing off  
 all subjection, Lord Walter  
 Bermingham and the Earl  
 of Kildare collected their  
 forces, destroyed his Country  
 with fire and sword, and  
 obliged him to acknowledge  
 at Athy, that he held  
 his manor <sup>(a)</sup> of Bellet and  
 his other lands in Leix, of  
 Roger Mortimer, as of his  
 manor of Donnaske (Duna-  
mase). For two Centuries  
 very little is recorded of  
Donnaske, the English

(a) Harris's Hibernica. p. 74  
 14/E/4/14 (xxvi)

during this interval frequently  
losing this old fortress, and  
as often recovering it from  
the O'Mores. In the beginning  
of the Irish Rebellion, 1642,  
the insurgents secured  
Maryborough, Dunamase,  
Carlow and other strong  
Castles and holds. The  
Earl of Armond arriving  
at Athy from Dublin,  
detached parties to the  
relief of these.

On the retreat of  
Armond, the Castles in  
the Queen's County sub-  
mitted to General

(Bristol, but were taken by the King's  
 forces. In 1646 Owen Roe O'Neil appeared  
 and committing every act of outrage  
 and Cruelty in the County, seized  
 Dysart, <sup>(a)</sup> Maryborough, Cullenbrack,  
 Sheehan or Sheam, Bealavoyne  
 or Ballyrone, Castlerham, &c.  
Dunamase within a mile of  
Sheam, and Dysart Castle  
 did not escape. In July 1650,  
Maryborough, Dunamase, and  
 other places of strength, surrendered  
 to Colonels Hewson and Reynolds  
 and were dismantled, in which  
 state they have continued to the  
 present time.

14/F/4/14 (xxvii)

(In Camden's Britannia (Goff's edition)  
 Vol. i. ? p. ? 'Dunomane' is remarked  
 as an 'ancient Castle situate in very  
 rich land, which came long in heritage  
 to the Breofas Lords of Brecknocke

(a) Desider. Cur. Kil: p. 506.



by Eua Youngest daughter of  
 of William Marshall Earl of  
 Pembroke &c.:-

Afterwards it is said that  
 the fortress of Dunamase  
 (or as it is also written Dunemask,  
Dunomase, Dunemause, Dun-  
namause Corrupted from  
 the Celtic Dun-na-mas,  
 i. e. the fort or dun of the  
plain, near Maryborough, is  
 a Considerable hill of lime-  
 stone, exhibiting a very singular  
 appearance, and before the use  
 of artillery, almost im-  
 pregnable. It was early  
 made a manor by the  
 Pembroke family, after  
 the reduction of Ireland  
 by the English, and a Castle

erected which figured in the different periods of the Irish history till it was blown up and dismantled 1650. The entrance is South west facing the road to Stradhall, - the outer walls and those of the Keep, remain with their towers &c. -

Having now collected together from the documents in my hands at present, as much information respecting Dunormase as I thought would suit my purpose, I now proceed to make my observations upon those points which respecting this place, are of present Concern.

In the quotations, many notices have been brought in, some of which can be for the time being but slightly adverted to and some of which cannot now be taken into consideration at all.

These notices to which I allude happened to be retained in the quotations in order that, there might be no interruption, or at least as little as possible occasioned in the tread of the Cited writer's narration of any circumstance connected with the locality. For, some passages, though they may not immediately

claim a place - as far as regards the object of the person who takes them into his Collection, would, if they were omitted, make his steps to a Conclusion appear too isolated, or at least could not give any amount of satisfaction in detailing the several vicissitudes affecting the state of the place - the subject of investigation; - from whatever period, it might have become in any degree deserving of notice.

It might appear useless to refer to several documents for the same passage, which



even if not expressed in the same words in each, at least convey the same information. But this circumstance will show that, inasmuch as such an agreement of opinion exists among the writers of these documents respecting perhaps the most important point, which when taken in an erroneous light, was the source from which sprang a mistaken view of many other matters of no small moment, they either derived what they wished to impose as truth, from the one and the same tutor, or slavishly copied what was propagated as mere fancy-knowledge

by some individual who  
fancied that there was  
not a word of lie in it  
because it was all his  
own invention.

I now come first to  
consider the origin and  
signification of the  
name of Dunamase.

We are informed that Masg  
one of the 13 sons of Augen,  
the son of Seolna Liathbac,  
King of Leinster (and of all  
Ireland ?) gave name to  
Dun Masg in the Country  
of Hy-Croimthaim.

Duald Mac <sup>Twiss</sup>  
p 434.

Seudna Siothac. n. asleir do ponad iatc na dun allinne.  
 bro gurba catá motha pome ym r. a der ptoet de  
 gurab e art theardealmond do ymne mup allinne.  
 o domam tocat na hurre aza deundam mun <sup>2 ob</sup> <sup>7</sup> <sup>ab</sup> <sup>da</sup>  
 garpmead domnanaiz do laizuib. 7 garthoin dinn ele doib.  
 fmo na nza. Muzen ruzmud an crepam ad mac deu  
 ona Siothac. 13. mecleir. 1. Roaid pletim dundimig tri tpe  
 ferigene. <sup>1 m</sup> <sup>2 m</sup> <sup>3 m</sup> <sup>4 m</sup> <sup>5 m</sup> <sup>6 m</sup> <sup>7 m</sup> <sup>8 m</sup> <sup>9 m</sup> <sup>10 m</sup> <sup>11 m</sup> <sup>12 m</sup> <sup>13 m</sup> <sup>14 m</sup> <sup>15 m</sup> <sup>16 m</sup> <sup>17 m</sup> <sup>18 m</sup> <sup>19 m</sup> <sup>20 m</sup> <sup>21 m</sup> <sup>22 m</sup> <sup>23 m</sup> <sup>24 m</sup> <sup>25 m</sup> <sup>26 m</sup> <sup>27 m</sup> <sup>28 m</sup> <sup>29 m</sup> <sup>30 m</sup> <sup>31 m</sup> <sup>32 m</sup> <sup>33 m</sup> <sup>34 m</sup> <sup>35 m</sup> <sup>36 m</sup> <sup>37 m</sup> <sup>38 m</sup> <sup>39 m</sup> <sup>40 m</sup> <sup>41 m</sup> <sup>42 m</sup> <sup>43 m</sup> <sup>44 m</sup> <sup>45 m</sup> <sup>46 m</sup> <sup>47 m</sup> <sup>48 m</sup> <sup>49 m</sup> <sup>50 m</sup> <sup>51 m</sup> <sup>52 m</sup> <sup>53 m</sup> <sup>54 m</sup> <sup>55 m</sup> <sup>56 m</sup> <sup>57 m</sup> <sup>58 m</sup> <sup>59 m</sup> <sup>60 m</sup> <sup>61 m</sup> <sup>62 m</sup> <sup>63 m</sup> <sup>64 m</sup> <sup>65 m</sup> <sup>66 m</sup> <sup>67 m</sup> <sup>68 m</sup> <sup>69 m</sup> <sup>70 m</sup> <sup>71 m</sup> <sup>72 m</sup> <sup>73 m</sup> <sup>74 m</sup> <sup>75 m</sup> <sup>76 m</sup> <sup>77 m</sup> <sup>78 m</sup> <sup>79 m</sup> <sup>80 m</sup> <sup>81 m</sup> <sup>82 m</sup> <sup>83 m</sup> <sup>84 m</sup> <sup>85 m</sup> <sup>86 m</sup> <sup>87 m</sup> <sup>88 m</sup> <sup>89 m</sup> <sup>90 m</sup> <sup>91 m</sup> <sup>92 m</sup> <sup>93 m</sup> <sup>94 m</sup> <sup>95 m</sup> <sup>96 m</sup> <sup>97 m</sup> <sup>98 m</sup> <sup>99 m</sup> <sup>100 m</sup> <sup>101 m</sup> <sup>102 m</sup> <sup>103 m</sup> <sup>104 m</sup> <sup>105 m</sup> <sup>106 m</sup> <sup>107 m</sup> <sup>108 m</sup> <sup>109 m</sup> <sup>110 m</sup> <sup>111 m</sup> <sup>112 m</sup> <sup>113 m</sup> <sup>114 m</sup> <sup>115 m</sup> <sup>116 m</sup> <sup>117 m</sup> <sup>118 m</sup> <sup>119 m</sup> <sup>120 m</sup> <sup>121 m</sup> <sup>122 m</sup> <sup>123 m</sup> 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(literal translation)

6340

It was by Leudna Giuthbaic the Rath  
or Dun of Hillinn was built; - though  
it was a royal seat before that. (another  
authority says) that it was set  
by Measdealmond, who built the fort of  
Hillinn, and that it was from the  
deep delving of the earth in its  
erection at that time, the Lagenians  
were called Dammnonians. (and  
they were otherwise called Gailions,  
i.e. the tribe (or people) of the darts) -  
Anigen Urgneich the fourth son of  
Leudna Giuthbaic, had thirteen sons  
viz - Echaidh Fergin after whom Tir-  
fergene is called. Fin<sup>or camg</sup> teach from whom  
Dun Fin<sup>or ing</sup> tigh is denominated. Ucha<sup>or a</sup>  
from whom, are Kinsaul Ucha. Ereach<sup>or a</sup>  
from whom Tir Merigh takes its name.  
Orb Alba from whom Silbe is named,  
or Orb Silb, after whom Tir Naille,  
and Magh naille, are called. Raighen  
Ruadh or Raighne from whom, Magh  
Raighne and Rath Raighen take their names.

14/5/14 (xxx)



- 1 Dornhall who gave name to  
 1 Dorn Dornhall <sup>Doingde or Doigde</sup> — Cair or  
 1 Cair Cam from whom Duncuair  
 1 or Dun Cair is named. Kar  
 1 who gives name to Ros Cair.  
 1 Done Cain from <sup>whom</sup> Raith Cain  
 1 in Ky-haviche, takes name.  
 1 It was this Cain, who beheaded  
 1 Edergel son of Ma Lair  
 1 King of Ireland in the battle  
 1 of Killinn by the hand of  
 1 Maada Neacht King of Leinster.  
 1 Kue <sup>or from</sup> whom Raith Kue in  
 1 Muigh Rethed is called, as well  
 1 as Raith Kue in Ky-garchon.  
 1 Masg from whom Dun Masg  
 1 in Ky-brionthann takes its de-  
 1 nomination. Larand or Laghra  
 1 who gives name to Ard Ladran.

\* Raheen fort near the Heath House  
Demesne ? —

Now, I bring forward the several forms in which this name appeared written in the documents referred to, as well as the meaning assigned to it, in them, and compare both, - the first with the <sup>exact</sup> form of it found in the just quoted, authentic record, or with the analogical Anglicised form suggested by this Irish one; and the latter with the signification ascribed it in the same document.

The first form therefore laid down in this letter, is Dunamase. Dun-na-mase (authority - Irish Penny Journal)

Next - James Fraser, writes 'Rock of Dunamase'. In the third place,

Sir Charles Coote writes the Rock of Donamase, or Dun na mase, and assigns it the meaning of the fort of the plain. He notes that the word Dun always signifies a fortress in the Irish language.

+ in page 97 he has Rock of Donamase

The Anthologia above referred to p 37 has the name written Dunnamase 14/F/14/4(XXXI)

Ledwich in his antiquities, says that in records in Birmingham Tower, it is written Dunemaske, by Sir John Davis, Duamase, by Ware, Dunemause, by Baron Pinglas, Dunnemaude. He also says that its name imports the Fort of the Plain. He then remarks that the Plain is what is called the 'Great Heath' -

In Gough's edition of Camden we find Danemaus, \*\*\* - the fortress of Dunamase (or as it is also written Dunemask, Duamase, Dunemause, Dunnemaude, corrupted from the Celtic Dun-na-maes, q. d. the fort or dun of the plain.

344  
1.3

Among all the forms here adduced  
we find that only Dunemaske as  
written in the records in Berming-  
ham tower according to Ledwich,  
and Dunemask in Gough's Camden,  
where seemingly ~~the~~ forms of  
the name, given by Ledwich, are  
copies, agree analogically  
with the Dun. Masg. Dun Marys  
of the Irish document above quoted.

The records referred to by Ledwich,  
which he says lie in the Berming-  
ham Tower, ought to be con-  
sidered the best authority of  
any adduced here, for the Angli-  
cised form of Dun Marys, with  
which latter, the former as written  
in these records, is perfectly analogical,  
as has been just now observed.



I give this opinion for this reason that, the records alluded to, were doubtless, rewritten at a period when the Irish name was not only known by memory but in general use in the Country. . . All the other Anglicings are therefore to be considered as either corrupted deviations, or originally incorrect in themselves, — perhaps partly as both, that is some deviations, and some primarily incorrect.

That the word Dun (Dunn) signifies a fortress is sufficiently attested by those writers who were most intimately acquainted with its meaning and transmitted

to ~~posterity~~ a translation of it  
 in Latin. I refer to Adamnan  
 who translates dūn Cētrp  
Munitio Cetherni i.e. the fort  
of Cethern; to Alcaranus,  
 the Wise, who translates dūn  
Cēalramp - Castellum Callari;  
 and to Colgan, who renders  
 it arx as in dūn Cruine,  
 which he makes arx Cruithneorum.

Several other instances might  
 be collected but these adduced  
 will suffice for the present.  
 It may be useful, though it is  
 not necessary for our purpose  
 here, to add that, Colgan in  
 contradiction of Usher and Loceline  
 states that dūn, never signifies  
a hill i.e. Collis.

3478

As to the latter part of Dun-na-ma-ae, signifying a plain, as Sir Charles Coote says, it signifies in the Irish language the fort of the plain, now already twice remarked; or mae in Dun-na-mae, as given in Gough's Camden before referred to, we must remark that it has no such meaning. Ledwich huddles all the Anglicisings of it, collected by him, together, and then assigns the same meaning as laid down here. Now is it not more rational to think that Dunamase, Dunamass &c. is a corrupted Anglicising of Dunmasq; a mere attempt at making it Dun mae, the g being omitted, and no other letter to represent its sound - even analogically, being substituted.

But this was not the case at an early period, for we see that K is brought in, as in Dunemask of the records referred to by Ledwich.

Besides there is no word in Irish signifying plain, which would be represented with the letters maes or maes, in even an inflected state as it must be in this name. It is needless to remark that Maigh which signifies a plain, being always translated Campus by Colgan, and which occurs so frequently in the names of places, is the only Irish word that bears the closest similarity to this maes - maes &c. But this word is inflected. Nom: <sup>sing</sup> an Maigh. Gen: na Maigh. Dat: ' Maigh &c. Gen: plur: na Maigh, which



latter however signifies of the plains  
and not of the plain. The letter S  
does not come in the primary or inflected  
forms of the word Ma<sup>o</sup> - a plain.

We find it written Dun Masce  
at the year 843<sup>AD</sup> in the Annals  
of the Four Masters - where it is  
recorded that 'Dun Masce was  
'plundered by the Danes who  
'upon that occasion Captured  
'Knigh, son of Dubh-da-Chrioch,  
(7) Abbot of Chirdaglas and  
'Caluain - Aidhneach, whom  
'they carried into Munster, where  
'he suffered Martyrdom at  
'their hands'.

The cc in Masce here has the  
same power with g.

We have above laid down the orthography and signification of this name on the authority of Duvald Mac Firbide, with whom, the Book of Leacan, and that of Bally-moat, and all the other pedigrees of Leinster agree on this present particular. We have seen it Anglicised Dunmaske according to the Records from which Ledwich copied, from whence work, as is before observed, it seemingly was transferred under the form Dunmask in Gough's Camden. Having lastly adduced the orthography of it on the authority of the Four Masters, we now state in conclusion that Dun Masq signifies as before laid down, the dun (fortress) of Masq, a man's name as has been also shown, and that it would be correctly Anglicised Dunmask.

It is very easy to see at once that the contiguity of the Great Heath to this rock on which stood the Dun as the name imports, was the occasion to the expositors of the name, of having corrupted it, by fabricating a meaning for it, in support of which, not a single authority was adduced by any one of them. Whoever was the originator of this fabrication, did no good.

As to the great Heath being a commonage to the foot after it became a manor, it is not my part now to investigate whether it was or not. This is left to another time.

It is necessary to have recourse to some authentic records to support that it was the principal residence of Dermot Mac Murrough, King of Leinster, whose royal seat at Ferns was, according to the Annals at 1171<sup>A.D.</sup>, ~~was~~ destroyed by Roderick O'Connor, Monarch of Ireland.

The ruins on the rock of Dunamase, are in ~~the~~ same state at this day as Ledwich describes them. Sir John Parnell, the father of the present Sir Henry, who is proprietor of the ~~land~~ <sup>land</sup> on which the ruins are, commenced to repair the old fabric, and intended to restore it to its original appearance. But, on finding that his design



would be attended with enormous expenses, he relinquished it.

There was a well on the rock, which was closed up. Sir J. Parnell intended to have this well opened, as Sir Charles Coote states.

- See - p. 116 + 117. -

Donnemase is shown on the old map of Leix and Ophaly; and Dunam C. is marked on the engraved map of the Down Survey.

## Killaile Parish

The name of this parish signifies the Church of S. Feidhil, being in Irish Alt Feidhil, which is mentioned in the Calendar. We have not the passage. Let it be extracted.

The old Church of Killaile is in ruins, and not far distant from Dunamase. One gable and two portions of the side walls attached to <sup>it</sup> are visible. Its erection cannot be; from its appearance, referred to a period farther back than <sup>about</sup> three hundred years ago.

Killealy is shown on the engraved map of the Down Survey.

Respecting Killaile - See Inquisition at Maryborough 7<sup>th</sup> Sept. 1607 - quoted in p. 16. of this letter.  
Supra.

In this parish, there is a townland  
called Kilmurry, which from its  
having had a Church in it, is I  
think All Murpe - in Irish, which  
signifies the Church of the B.V. -

Have the ruins <sup>is this I.R.</sup> been marked  
on the plan?

Kilmurry appears on the  
old Map of Leix and Ophaly.

## Curraghclone Parish.

This parish lies in the barony of Stradhall, and about  $2\frac{1}{4}$  miles to the N. East of Stradhall, town.

The name seems to have been compounded of Currach, signifying, marsh, hog, or fen, and Cluain, "a hog island, and would therefore sound Currach Cluain in Irish." Of the old Church of Curraghclone, there remains one gable, which was repaired, as it appears, in order to preserve it from falling totally to ruin. There is on it, a doorway exhibiting



35 my  
/ 8

in the external, two concentric  
<sup>circular</sup> arches at top. The materials  
which compose it, is concealed  
by the late plastering put  
on the wall in the repairing.

In this parish, is Ballymanus  
<sup>Castle Maignan</sup>  
townland, the Castle bearing which  
name, was built at the same  
time with those of Ihean, Moret  
yc. and runs together with the  
others, dependent on Dunam  
-mase. See what is taken  
from Sir Charles Coote  
p. 35. of this letter - Supra.

A townland called Black-  
-ford is situated in this parish.

This name is a translation  
of Ath-dubh, which occurs  
in the Annals of the Four  
Masters at 1404 where they  
record that 'The victory of  
Ath-Dubh, was gained  
by Giolla Patrick O'Mordha,  
lord of Leix, over the English;  
on which occasion, many (of their)  
people were killed, and  
a spoil of horses, arms and  
armour (was taken) from them.

Blackford is marked  
on the old Map of Leix  
and Ophaly.

And on the engraved Map  
of the Down Survey, are shown  
Inchy<sup>1</sup>, Mun<sup>2</sup>garick, Carrans<sup>3</sup>, Baune<sup>4</sup>,  
Ballykilkavan<sup>5</sup>, Blackford<sup>6</sup>, Cardone<sup>7</sup>,  
and Ballyduff<sup>8</sup>. We find in this  
Parish, townlands bearing correspond-  
-ent names. — Inch<sup>1</sup>, Monasterick<sup>2</sup>,  
Bawn<sup>4</sup>, Ballykilkavan<sup>5</sup>, Blackford<sup>6</sup>,  
Carraghclone<sup>7</sup>, which is made  
Carclone in Inquis; Temp: Car: I,  
and Ballyduff<sup>8</sup>.

I have identified as many  
of the townlands in the Inquisition  
of 1607 - quoted above, as I could  
at present, the rest can probably  
be identified hereafter — Your obedient

J. A. Larcom Esq: &c &c

Servant  
J. A. Connor

**END**



END OF

14/F/4

START

OUTSIZE MAPS

# Outsize maps

part of

14 F 4

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

# REDUCTION

10 ×

RIA

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



**Outsize map**

**14/F/4/10 (xiii)**

**42 x 21 cm**

RIA



1821

