

14 F 8

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

O'Donovan, John, 1806-1861; Petrie, George et al.

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

ill. 1837; 169p.

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[Unknown]

Title page and index relating to the Ordnance Survey letters for Co. Roscommon.

1837

7p.

25 cm

RIA

714/8

R.R.
14
E.D.

Letters

Containing information relative

to the

Antiquities

of the

County of Roscommon

collected during the

progress of the

Ordnance Survey

in

1837.

Vol. 1.

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14 F 8/2

Kelly, D. H.

Letters, to John O'Donovan, fieldworker for the Ordnance Survey, from D. H. Kelly, written from Castle Kelly, [Co. Roscommon], in which he responds to O'Donovan queries regarding the early topography of Co. Roscommon, and his hopes of meeting with him during his forthcoming survey of the county.

31 May-3 July 1837

5p.

24 cm



1
Castle Kelly May 31
1827

My dear Sir

I am this moment in receipt of yours of
yesterday's date to which I reply by return
of post & hope I shall see you here. Whatever
day best suits your convenience as I shall
be at home the next fortnight and the only
engagement I have is for Saturday next
when I must in the morning attend the
adjoined sessions at Mt Kellie.

I am very sorry I did not know of your
being at Athlone as my carriage was there
yesterday & could have brought you here.

As long as you can stay I shall be
glad to see you & will forward you on
your way when obliged to leave me.

2

believe me

most sincerely yours

J. H. Kelly

Present paper of
 the book of Hyman
 Sir Thos Phillips Bart
 Middle Hill
 near Broadway
 Worcestershire

Peter Connor Roe
 Tomona
 Tulak

S. H. Kelly. (Castle Kelly.)

Carrickilly July 3 - 1837

My dear Sir

I did not get yours of the 30 June till this day or I should have endeavored to get you to come here for the Sunday we leave home for Dublin tomorrow morning & shall not be back till August many thanks for your very interesting communications I have not been able to do much but have ascertained the District of Criffon to have been the present parishes of Killygan-Kishoran & Athleague with part of Taghboy & Galway in which this house is situated. The District from thence to Dunmore is called in Irish Corcamne guese Corcamonagh of the Book of Lecan. The district to the north stretching up to Ballymoe in the same country is called Cloonconuigh and is I think referred to in the Annals. The Barony of Athlone is called Firmanie & Mweenmuigh is a district at St Peter's parish in the west of the same barony — Callow lies on the border of the

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Shannon between Lanesborough & Athlone —

Perhaps I can get no trace of a district it is the name of a townland near Caltha Co Galway and of another near Dysart Barony of Athlone Co Roscommon

St Mellane & St Cavan are traditionally collected as brother & sister Tubber Cavan is at Castle Gar Co Galway & a well in this demesne was formerly called Tubber Mellane There is another near Balinastoe close to the gate of Gorbally called Sales Gate

Glasnevin mills is now called Glasnevin in the Co Westminster about 3 miles from Athlone towards Mullingar

Your topographical identifications are most interesting & I shall certainly some day make a pilgrimage to where St Kierara distinguished himself as so clumsy & well paid a surgeon

I shall see Petrie in Dublin & tell him of your proposals which he will no doubt be much gratified it & on my return will prosecute the enquiries you desire

Cladagh - Clunuran - Barnadarog -

5

may let me hear from you occasionally as
I take a deep interest in your Employment
& don't forget our tryst for Clonmacnoise
by the time you reach Galway County
I trust I shall have some Antiquarian lore
collected for you and remain

My dear Sir
most truly yours

D. H. Kelly

Wm. W. Dismott of Springfield's Father near
Ballymore named a Miss Kelly an heiress
whose family were reputed to be of old standing
you might be able about Castle na h-ascantam
what house she was of the old stocks of O'Kelly
are Mullaghmore - Coolgart - Clonurran - Moylough - Gallagh -
Aghrim - Cullow - Pobelcaash - Clophur - Dune - Athleig -
Lecan - Gardentown - Liscon - Coolnagere - Smith
Bealagh - Moydonan - Lisdalon - Screen Aty nochan -
Clondara - Clonyly - Corymor - Belagad - Dundermot
Culespadden - Belafarin - Mucklon - Belanamor -
Cloony carby - Drinan - Traclery - Castegar - Belagaidan
Cloghan - Moate - Lisnapoltna - Castlebrin - Canow na
Munimeen - Clonsicahil - Rillyan - Bealagh - Beagh -
Belanastoe - Clontiashtut - Anaghagh - Tristam - Savally -

14/5/81 (14)

MOUNT TALBOT

COMMON
JULY 5 1897

COMMON
JULY 5 1897

John O'Donovan &
Partners

RIA

14/E/8/2(V)

MOUNT TALBOT

NOV 17 1837

NOV 17 1837

(Lootate)

John o Donovan &
Post office
Athlone

END

14 F 8/3

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Athlone, Co. Westmeath, in which he refers to the ancient territorial division in which the modern day parish of Forgney, Co. Longford was originally located.

1 June 1837

1p.

24 cm

RIA

Athlone June 1st 1837.

Dear Sir, I hope Honor has arrived safe; yesterday was a bad day for travelling and he was not very well leaving this town.

I am to-day employed in arranging the Popcommon historical extracts, and I find several things still wanting of which I shall send a list as soon as I see my way.

I have conjectured in a former letter that that part of the county of Longford lying south of the River Shry was never a part of north Teffia or Carbury O'Kiarey. The following passage will prove this conjecture.

"For St. Loman was of British origin
" and the sister of St. Patrick was his mother, for
" he was the son of Gallit. His brothers were Saint
" Munig Bishop of Forgmuidhe in the country of
" Cuircne in the northern part of Meath but the
" southern bank of the River Eithne." &c. &c.

Acta Ss. p. 362, Col. 2. C. 3.

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7
The place here called Forquidhe is the present parish of Forquney lying in the County of Longford, but to the south of the River Shannon.

Ciircne was a territory in South Lefflin generally supposed to be the present Barony of Kilkenny west, but of this when I came to Westmeath.

Is there no record of the division of Ireland into Baronies and Shires? How could one find this out?

Your obedient &c Servant
John O'Donovan

END

14 F 8/4

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Athlone, Co. Westmeath, concerning his examination of source material relating to the history and topography of Co. Roscommon.

1 June 1837

2p.

24 cm

Included are references to his examination of extracts relating to the 'rights and privileges of O'Kelly and his people of Hy-Many'.

8

Athlone, June 1st 1837.

Dear Sir,

I'm looking over the historical extracts for Roscommon I find a most curious tract "concerning the rights and privileges of O'Kelly and his people of My-Mang", but copied from an abstract ^{translation} of the ~~the contents of the~~ Book of Lecan made by the Revd. Patrick M. Loughlin for the Irish Brigade at Paris in the last century. I find it so garbled that I cannot understand the topographical references, and I earnestly request that Mr. Curry will copy ^{all} the original ~~from~~ tract from the Book of Lecan folio 92. The priest remarks that it is the most curious tract in the whole book of Lecan. It is wrong to call the well at Ardagh Tober-Bride; it should be Tober-Lupit. I send a letter to Dr. Farrelly, R. C. Dean of Ardagh, proposing him further questions about that parish. Please to have it sent to him under cover, and let me have his answer when he writes. Mr. Petrie will please to let me have a copy of Keogh's remarks on the

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9 county of Roscommon. Does not Dr O'Flanagan state that the family of O'Flanagan Roe is extinct? I wish to have his words (from the Memoirs of his grandfather) as I met a gentleman in Longford who is recognised as the O'Flanagan Roe. Let me have the pedigrees of O'Flanagan Don and O'Flanagan Roe as given by Mac Firbis, as also those of O'Hanley, Keogh, O'Mulvihill, ^{O'Donoghue} Mac Dermot, Costelloe and O'Hara.

Does the Dinnseanchus give any legends about Magh Naai, Magh Luirg, Cruachain, Kilfinn, Tuilce, ^{Duca} Buill, ^{Dionainn} Fionn-mhagh, Carn Fraoich, Tuaim nua, Tuaim Mona, ^{or Degled} Dumbha gloinn Ath-liag b'fionn or Ath-luain? Is it possible that it says nothing about Lough Allen?

What does Sir William Petty call that expansion of the Shannon now known by the ^{modern} name of Lough Forbes?

Your obedient humble servant

Let me also have all Archdall's account of Roscommon with his MS. additions from the B. I. A. copy. This is giving some work to those of Tegetrie!

John O'Donovan

RIA

Thos. A. Larcom Esq
Advance Sur: off.
Phoenix Park.

END

14 F 8/5

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Athlone, Co. Westmeath, concerning topographical, antiquarian and historical features of interest in the parish of St. Peter's, Co. Roscommon, in which he refers to his discovery of the 'situation of the celebrated Lathach Caichtubhil'.

4 June 1837

2p.

24 cm

Writing of his journeys in Co. Roscommon O'Donovan writes 'I am very much pleased with the intelligence of the people.'

10

Cragginalavin not known in the country
Lathach Caichtubil (a celebrated pass) situation
of pointed out. lying between the village of
Bellanagh and Athlone

Callan, a curious local word. meaning of. & -th
Athlone, Sunday. June 4. 1837.

Dear Sir, I have now entered upon a region
totally different from Longford, and am very
much pleased with the intelligence of the people.
Yesterday I traversed the parish of St. Peter
and ascertained all the names with satisfaction
with the exception of one, which is ^{either} not known
at present, or transcribed incorrectly into
the Name book. p. 7. This is Cragginalavin.
I was there yesterday ^{but} and could meet no person
who ^{had} ever heard that name for the townland,
it being currently called in the country either
Bail na beapa or Gort na ceap, a
name derived from a Keph or old Irish
^{wicker} Bridge which anciently existed there. Now
on looking over the authorities cited in the
name Book of St. Peter's p. 7. I observe
that they do not agree, and that at best

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they are but doubtful authorities. I therefore wish that some other written authority (say a lease) be procured before I decide upon a name not ^{known} current among the people and on the spelling of which the authorities cited differ so radically. Should not the boundary surveyor furnish his authorities?

I have discovered to my very great satisfaction the situation of the celebrated Lathach Caichtubil, but, that posterity, when the Irish language is forgotten, may not have to depend upon my dictum for the situation of this dangerous pass of the olden time, it is necessary that I should have all the passages in the Annals referring to it, that I may so connect them with the present ^{local} evidence, derivable from locality and living language, as will prove to my successors in this dry investigation, that I have taken all the fragments of Irish history to aid me. This Lathach or ^{glaw} Shough is now dried up but the ~~ancient~~ old men living near Athlone still point out its situation and exact extent. The name is still retained in that of a ^{and Townland} village, lying about $\frac{1}{2}$ a mile to the west

12

of Athlone, viz Béal-Lathaich, i.e. the as
mouth or entrance into the Lathach. ^{The name of} This
village is now anglicised Bellagh, and this
spelling is so established that we cannot restore
the more correct name of Bellahy, or Bellahagh.
Some make it Bay-lagh, and think it means
the lough of the Bay, but this must be rejected
as must also Bullock, another attempt at
refining it!

Tradition remembers that St. Ruth was caring
his mistress in ^{an old house still standing} the townland of Cartron in
this parish ^{where} ~~while~~ Athlone was taken ^{on} from
the Irish.

There are two old grave-yards in this parish, one
in the townland of Cloonown, ^{dedicated to St. Brigit} and the other in
Cloonakille. Both should appear on the map.

I find a very curious local word here which
the people take to be English, nempe. callow.
It is universally understood to mean fields on
the bank of a river or lake, and exactly corres-
ponding with the Strath or halme of the north
of Ireland. But I cannot suppose it English
as they call it cala in Irish. They point
out a territory in the County of Longford
14/5/8/5 (11)

lying at the opposite side of Lough Ree and called the Callows of Annaly, by which they understand the extensive straths verging on the lake. This territory is called cata' na hangaile by the Four Masters - and I was always under the impression that it meant the Ferry of Annaly. Please to ask Mr. Curry if he ever heard the word cata' used in the sense of strath, meadow or fields on the banks of a River or lake, sometimes inundated, but generally fertile.

Mo céas míle beanáct d'pear ^{ferry} cata' an Rogair.
 o'ré curr anún mé gan leat pinge an báid. ^{Rour}

There is a townland in this parish called by some Coill na manach, the wood of the monks, and by others cata' na manach, the callow or strath of the monks. The locality may answer either but the latter name is more current and seems more descriptive of the land. See Name Book, p. 12. where I have adopted the latter, but with a ?

I have been much pleased with the Connacians, and hope to obtain much ^{ancient} topographical information from them ^{during this summer}. Please to send me all the references to Lathach-Caichitubul.

Your obedient humble servt
 Direct next to Mr. Talbot. J. O'Donovan

END

14 F 8/6

Todd, James Henthorn^o, Rev. Dr.

Letter, to John O'Donovan, historian and fieldworker for the Ordnance Survey, from the Rev. Dr. J[ames] H[enthorn]

Todd, clergyman, antiquarian and lecturer, written from Trinity College, Dublin, in which he responds to O'Donovan's queries regarding the Irish language topographical terminology.

7 June 1837

1p.

33 cm

Todd alludes to the ongoing work on 'Peter O'Connell's Dictionary'.

14/F/8/6

Dear O'Donovan,

Pendergast is hard at work upon ^{Peter} O'Donnell's Dictionary - he is obliged to transcribe ten pages every day in order to get through the work in the time to which they have limited us - There are upwards of 1200 pages in your two volumes! I wish you would at your leisure write me a full account of the work & of your share in it, that I may insert it into it when I return it to the Museum -

I now send you the answer to your queries, as well as I can make them out -

1. ~~pop~~ popgnaide, not mentioned - but popgneagad is a building, to build
2. papadan not mentioned. papad a city, town, borough, fortress. papad plur. popda or popada, a seat-bench - papad na ffrion residence of the ffrion eirean
3. map treaga not mentioned - traigbale an old name for Dundalk.
4. map breacraige. the only thing like this I can find is breacraic "a territory in the C Leitrim, or C Longford formerly the estate of mac maol jora"
5. loe cisle. I can find no mention of this
6. dunclad, not mentioned under dun - clad is a bank or mound.
7. creic not mentioned.
8. cuppasc. not given with the double p. cupasc is given, but without any meaning -
9. potarp, a wood, forest, or grove.

I am making Pendergast transcribe the Dictionary on one side of the paper only, so as to leave every second page blank for additions - It occurred to me that you might be able occasionally to add some words in the course of your labours & thus considerably increase the value of the book.

I do not know that we have much amongst our MSS relating to Roscommon, but whatever we have shall be at your service - & you need never apologize for ~~not~~ giving me trouble, for you know I am always glad to give a helping hand towards the great work of making Ireland & Irish history better known -

To
Mr. John O'Donovan
Athlone

END

14 F 8/7

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Aughran Castle, [Co. Roscommon], concerning his requests for additional source material relating to the history and topography of the county.

7 June 1837

1p.

24 cm

**Included is a description of Aughran Castle, which O'Donovan notes as being 'surrounded by a chain of earthen fort, some of which are now destroyed.'
Referring to the Kelly family in Roscommon, O'Donovan describes them as 'high tories and high churchmen'.**

16
Inghraman Castle June 7th 1837

Dear Sir, I write to tell you that I am very well situated here, but that I intend moving to Ballinaplae as soon as I can get done in this neighbourhood. Mr. D. H. Kelly drove me yesterday thro' the parishes of Tigrara, Akleague, and Suerty, and I shall let you have the books to-morrow or the day after.

Mr. Petrie will please to let me know if he has identified any of the lands in Hy-Many granted by Garby Cron to Clonmacnoise, or if he could give me any assistance towards doing so. I observe plainly that there are some mistakes in the transcription of the topographical names. O'Keeffe should have copied the whole of that Registry while in England. He is perhaps the very best transcriber of those documents that could be found.

Mr. Petrie will please also to let me know what he knows about Cam. magh or Camacha. I have found it at last between the Duck and the

14/E/8/7

17 the Shannon, and under the tutelage of St. Bridget.
(Does Colgan mention it among the list of churches
dedicated to S.^t Bridget of Kildare? Let me have
all he says ^{and the Annals} about it.

Is this castle of Achadh Rathairn in Ky-shanny
mentioned in the Annals. It is situated in a
cloon of kidney shape in the centre of a bog
and ^{wall} surrounded by a chain of earthen forts, some
of which are now destroyed. The square tower of
the ancient castle is still inhabited and forms
the larger portion of Castle Kelly house, and tho'
it is (said to be) an erection of the 13th century
the rooms are of respectable height and extent.
It was first called Castle Kelly by the father of the pre-
sent A. Kelly, who was the first of the family that
embraced the Aristocratical religion of the State.
Now the whole family ~~is~~ are high Tories and high
churchmen ^{women} and detest popery and King (seen as
much as Sir Harcourt Lees.

Your obedient servant

John O'Donovan

END

14 F 8/8

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Castlekelly, Co. Roscommon, concerning topographical matters. Reference is made to the regularity of the term 'turlach' in the county.

9 June 1837

2p.

24 cm

Included are references to his attempts to locate the situation of the ancient territory of Munter-Kenny in Co. Leitrim, which he locates as lying 'south of Dartree and its coextensive with the Barony of Dromahaire.'

Castle Kelly. June 9th. 1837.

Dear Sir I have met here a very intelligent gentleman the Revd. Mr. Erwin, the Rector of this parish who is intimately acquainted with the Co. of Leitrim. He has furnished me with information about that Co. which I honor missed, but which is very important to know, viz

1. ^{about} The situation of the territory of Munster-Kenny. See my letter on the territories in the County of Leitrim, where I have made every exertion to fix the situation and extent of this territory, but in vain. Mr. Erwin tells me that the territory of Munster-Kenny lies to the south of Dertree and is coextensive with the Barony of Drama-haire. It lies principally to the west and north west of Lough Allen, and the universal name of it, at this day - a name known to every little boy - is Munster-Kenny.

2. The territory of Glenfarn anciently Clann Farnmhaigh stretches to the E. and N. E. of

14/1/8/8(1)

19 of Lough Allen, and comprises the whole of the
Barony of ? This, of course did ascertain, but
he missed Munter Kenny, famous for sixteen
Laws Maguire's and Ann Magaragham —

3. A rocking stone in the townland of Barmingagh
in the district of Baile na gcleareach, and not
far to the east of Lough Allen. It is of an
obeliscal form, and fifty feet high, and a child
could shake it with his little finger. It is most
remarkably shaken by the gentlest breeze.

The current name ^{of it} in the country is bod & piú
which is as much as to say in Latin, Penis regis
a name, which would have been worth gold
to Vallancey and O'Brien the Bodit. You will
recollect that the present name of the pillar
stone at Tara is bod feargúroff gúro sonat penis Fergu-
sui. Is bod & piú the Crom Cruach of the Tripartite?
No! But it is well worth examination.

I have a great mind when at Kilrowan to take a
race eastwards to Magsleacht to look for Crom
Cruach lest any other person might have the
very great honor of discovering his godship!

29

Can you let me know how soon you will want the names of Rapconnan for the engravers, and what County you wish me to go into next?

Let me have the ~~actual~~ extent of the Diocese of Elphin as settled at the Synod of Rath Breasail from Illan O'Mulconry's copy of Keating. Is it not said that it extended from Bpuzg col to Loch Ke? I have found Bpuzg col here. Is there any legend ^{given} in the Dinseanchus ~~in the~~ to account for the name?

I find the word Turlach very common in this County. It is not very different from Callow but still ~~the~~ ^{the} distinction is made and well understood. A Callow is on the bank of a river or constant lake, and is generally flooded in winter; a Turlach (gen captage) ^{marshy} is land, which in the winter is covered with water & presenting the appearance of a real lake, but which dries up in summer. Turlachs are generally found in lime stone districts.

Let me have all the notices in the Annals about places of the name Turlach.

Is there any account of Loch Fumpean or Prodbach in the Annals? Let me have O'Sullivan Bear's route from

14/F/8/8(ii)

21
Glengarriff to O'Rourke's castle as given in the
Annals, and by Philip O'Tullaghan Beare. I
find places in this neighbourhood which he
crossed.

Let me have the pedigree of Mac Branain, -
Who is the Tuathal from whom Tir-Tuathail
was named? The name of this territory is still
remembered, and its extent well known, but
of this when I go to Kilonan.

I have looked over Holingshed's Chronicle of which Mr.
D.H. Kelly has a fine copy. I find that Master
Hooker has translated only the Hibernia Expugnata
of Cambrensis. The description of Ireland is from Richard
Stanihurst, and in good sooth Richard was a very
queer fellow. "As fluent," he says, "as the Irish tongue
"is, yet it lacketh diverse words &c. I have apposed
" sundrie times the expertest men to be had in the country
" and all, they could never find out an equivalent Irish
" word for Knave." He makes the Plunketts, Danes
and says that Bater, a word in the English pale
signifying a lane leading to a road, is a corrup-
tion of an Irish word - boday of course, but
I think it may be Danish as it is confined
to Dublin and Meath. Your obed^t servant
J. O'Donovan

END

14 F 8/9

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Castlekelly, Co. Roscommon, concerning the history, topography and antiquities of the parish of Athleague, with particular reference to its holy well and the origins of its place name.

9 June 1837

2p.

24 cm

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

22

Athleague, two places of the name in Hyellany
one on the Dook, the other on the Shanahan
Tipara. Glen Patruig, holy well &c.

th
Castlekelly June 9th 1837.

Dear Sir, I send you the name books of Athleague
and Tipara with the names settled.
Since I came here my time has been spent in
conversing with old men about Hyellany and
the Co. of Roscommon generally, as well as in
traversing the neighbouring parishes. I have been
able to write very little here, and intend to go
away as soon as possible as in the house of
an Irish prince of large fortune too much
time is ^{wasted} passed at dinners &c. which is so
contrary to my habits of working all day and
night, that you would soon have to set me
down as an idler were I to remain here
many days longer. Mr. B. H. Kelly has a great
number of law papers relating to the estates
of his ancestors, but I find that the names
mentioned belong principally to the Co. of
Galway. I shall not therefore delay here to
make

14/5/8/9 (1)

make any use of them.

I find that the ^{celebrated} Athleague of the Irish Annals is not the Athleague on the Dook but the present Lanesborough, which I shall demonstrate when treating of the parish of Cloon-
traishirt. The Athleague on the Dook is the Ath-liag Maonagain of the Annals and the Calendar, as the following references will show.

"A.D. 1487 Mac William of Clanrickard (Ulick, the
"son of Ulick an fhiona) marched with an army into
"Hy-Many, and destroyed the Rawon of Ath-liag
"Maonagain. He also destroyed much corn and
"many Ballys throughout Hy-Many, and Maghery
"Connaught."

"1499 Hugh Olanor was expelled ^{his territory} the country by Mac
"Dermot and driven across the Shannon by consent
"of the Dil-Murray. But Olanor and the sons of
"William O'Kelly prevailed upon Mac William
"Burke to come to their assistance. The castle
"of Athleague was taken by him (Burke) and given
"up to the sons of William O'Kelly."

q. which Athleague was this?

"1573 The Earl of Clanrickard having been arrested
"in Galway by the president of Connaught, his sons

mustered an army and destroyed the strong castle²⁴
of Clannickard Ford plundered the district lying be-
tween the rivers Suick and Shannon, and also the
Feadha, and pillaged every person who was on
friendly terms with the English even as far
as the gate of Athlone: Afterwards, keep-
ing the Shannon on the right hand
they marched directly ^{recte Northwards} eastwards to Slieve Bagh
Ina na dtuath crossed over into the Callan
of Annaly ^{having} and burned Ath-league."

4 Masters

This is certainly Lanesboro'

"Mionacán Acla hág, Feb. 7." Irish Calendar
Tradition says that Ath-league took its name from
a large stone in the ford which was flung thither
from Slieve Murry by Fim Mac Cool. One of the
Athleagues is called Acla hág proin in the Annals
but I have not the passage here. Look at the
Index to the Annals for Acla hág proin and bet acla hág
and let me have all the passages before I decide
which is which.

The parish of Tigrara is said to be a misnomer
for Tiparat. Does any such name as ^{domus paradisi} teac páiridic
occur in the Calendar or in Colgan? Others

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say that it means *teic gáidh*, which is as much as to say
 the house of the straddle, because the bodies which
 were brought from ^{on chairs & benches} ~~Hy-chany~~ ^{two horses} to Clonmacnoise
 to be interred ~~at~~ were ^{laid} ~~waked~~ here for one night.
 In this parish is Chaim-acha leaga, a townland
 mentioned in the Registry of Clonmacnoise
 and a celebrated Holy well and stone
 in which St. Patrick left the impression
 of his knee and hence called Glen pha-
-trig. It is mentioned as a boundary
 in the account of Hy-chany given
 in the Book of Leacanfolgo.
 But of these when I come to identify
 the ^{names in} Registry of Clonmacnoise with
 the present townlands.

The writing in this County will be
 very heavy on me. D. H. Kelly has made every
 exertion in his power to assist me,

your obed^t servant

I, O'Donovan
 Let me have that part of O'Dugan's poem
 treating of Hy-chany - *Sil-illuireadh aigh*
Dealbna Nadhat, Teora Tuath, &c.
 and all the notices in the annals, Mac Firbis &c. about *Opurís-eol*,
 "o bpurís-eol go loch cé," Is it in the *Simpsons*?

END

14 F 8/10

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Castlekelly, Co. Roscommon, concerning the history, antiquities and topography of the parishes of Taghboy and Dysart, with particular reference to the origins of their place names.

12 June 1837

8p.

24 cm

Included is an account of the subdivisions found within the ancient territory of Hy-Many.

Taghboy and Dysart - parishes of - patron saints
of - Curious townland names in.

Brigh- Col, the boundary of the (Diocese) of
Confert -

Coillín Ullach, a recorded name, where.

Queries respecting Hy-Manie or Sir-Mainie.

Anmchadh still preserved among the O'Maddens
as the proper name of a man; how anglic-
-ised; how translated into Latin.

Spreen, Captle of queries concerning - a pure
ecclesiastical name

Down Survey - parochial maps of, necessary
to be consulted for the islands in L. Ree.

Hy-Manie, ancient privileges of

St. Grealan - his crozier, used in the standard
of O'Kelly.

Cach - a reliques about which Sir William
Betham knew so little.

Sir-Belga or Belga, queries about families
descended from.

(2) 27

Ard-an-choillín, note about.

Queries proposed by J. O'Donovan, ^{to} D. H. Kelly
of Castle Kelly on the ancient topography of
Hy-Manie - a territory lying mostly in the
present County of Galway.

Callow - a word certainly of Irish origin.
O'Donnellan, a very distinguished family
of Hy-Manie.

O'Kelly, pedigree of - puzzling
Drum Dreaptan, church of.

Cluain Emair, church of.

This altogether a letter of queries.

Castle Kelly June 12th 1837.

Dear Sir, I send you the Name Books of Taghboy⁽²⁾ and Dyppart⁽¹⁾ which are the last parishes I can do from this house. I shall therefore move to Ballinacloe on Wednesday morning, and work my way back to Athlone. I hope they are working at the Inquisition, but please to keep the Books in Dublin until I call for them, as I am now tolerably well loaded with papers.

The parish of Taghboy is called by the Irish Teach Buidé, by which is understood generally - yellow house. but old Ambrose Madden now aged 80 says that St. Baithin is the patron, and that Tagh Boy is probably a corruption or abbreviation of Tagh. Boyheen. I can't say whether it is or not as

14/6/8/10 (11)

S.

(4) ²⁹ have no historical reference to it, but there is a Teach Baoisín in the N.W. of this county which is not abbreviated to Taghboy - it being now anglicised Tagbohin.

There is a townland in this parish called Ath Feorainn or Beal. Ath-Feorainn, which I think is mentioned in the Annals, let me have the notice of it.

I have not been able to ascertain who the patron saint of Dysart is, but I should suppose him to be one of the Colmans from Ard Colmain, the name of a townland in the parish.

Brigh-eol. the southern boundary of ~~the~~ ^{an ancient propagation territory} ~~Diocese of Elphin~~ ^{as settled at the Synod} ~~of Rath Breasail~~ lies in the south of this parish. It is a very wild rocky townland well fitted to form a natural boundary, and I should not be surprised if it had been also the boundary between two of Glak-ricks or petty principalities of Hy. Manie.

Corlín uallach, a place mentioned in the Annals is now the name of a townland in the East of this parish.

30 (5)

Please to let me have a trace of the Abbe Ma-
geoghegan's map of the (Synthesis of Connaught.
Where does O'Flaherty place the territory of
Mainmoy which is so celebrated in Irish his-
tory.

Does O'Madden descend from Maine a quo
Hy-Maine. Let me have his pedigree that I may
see? The tribe name of the O'Maddens and
their correlatives was Diol Anmachadha, and
it is curious that Anmachadh now pronounced
Anmach is still common in the family as the
proper name of a man, but anglicised
Ambrose. It was latinised very correctly
Animopus by Colgan.

Is there any mention in the annals of the castle
of Derin in Hy-Maine or Dealbha Nudhat?

Skreen is a purely ecclesiastical name hav-
-ing its origin in some church, and it is more
than probable that there is some mention
of it in Colgan or the Irish Calendar. The
old church to be seen there at present is
said to have been dedicated to St. Thomas,
which I incline to doubt.

Could you get for me tracings from the
Down Survey parochial maps of those

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(6) 31

parts of the counties of Longford & Roscommon bordering on Lough Ree, that I may see what names the island in that lake were then called. The plan would be ^{to} send O'Keeffe to the Custom house to ascertain whether or not the names of these islands could be ascertained from the parochial or Baronial maps of the Down Survey, and if they could, it would be very desirable to make ^a tracing of the map of this lough and the townlands lying immediately opposite it. Without this, it will not be easy to identify the islands with the names by which they are called in the Annals. I would have visited them from Athlone, as suggested by Mr. Petrie, but that I found, from looking over the extracts, that I had not sufficient evidence to identify them; and that it was necessary, first to consult the people living in the adjoining parish - or before they should be visited, as those

living on the islands themselves may know very little about them.

Let me have that part of Leabhar na geart relating to Dirghialla Hy-Marie and Sil Muireadhaigh. It is stated in the tract relating to the customs and privileges of the men of Hy-Marie ^{that} the Connacians granted the same privileges to O'Kelly that the monarch of Ireland granted to the Oriel.

Has Mr. Petrie ever heard of the Crozier of St. Greallan? It is stated in the tract just referred to that the Bachall Greallan or some other relique of that ~~it~~ was placed in O'Kelly's standard. It was then like the Caah or sacred proliator of the O'Donnells of which Sir William Betham wrote so much and knew so little.

Does Colgan give a life of St. Grellan, if so, does he mention his bachall or point out where his church lay?

Does not O'Flaherty state that families, who boasted of their descent from the Firbolgs, possessed ~~handsome~~ ^{estates}

(8) 33

in Cornaught in his own time. What were their names and where does he locate them?

On looking over the extracts for Arda an chioillín I find that my note to it has not been copied. Does not old Charles O'Conor state in the margin that he himself was living there when reading the Annals, ^(no but at 60th Co. Wick)? I have procured a letter of introduction to the family of Ballanagare, who will be able to tell where this place lies, but let me have old Charles's very words.

I have translated the tract in the Book of Lecan about Hy-Manie and written out the following queries for Denis H. Kelly, who promises to do his best to get me answers to them.

" Are the family names of ^{or Doogan} Deegan, Gevenny,
" Mac Cahill, Mac Flynn, Murroughan
" and Egan or Mac Egan still to be found
" in Hy-Manie?

" N.B. It will be found that in speaking English the peasantry always reject
" the 'O' and frequently the Mac, but in speaking

Irish
"they always retain them".

34 (9)

"Are the names Mac Nevin, O'Sheffurley,
" O'Naghtan and O'Mullally or Lally still
" common in Hy-illanie?"

Where was the territory of Maimoy, and what
its extent?

What is the present name or names of the
territory inhabited by the Sheel-tnamach

What was its extent, according to tradition, or
the evidence of law documents?

Is the name ^{Sogam} Sowan still retained? It seemeth
to have been a territory of considerable ex-
tent as it is called a triocha shead, which
was ^{nearly} the same as the English Hundred or
Barony.

What is the exact extent of the district now
locally called Cruffash? and what are the
principal family names now to be found
in it? Are the names O'Mulronney, O'Mooran,
and O'ahill still numerous in it?

Callow was an ancient Cantred or Bar-
-ony extending from a place called
Moreen- Raideach to Cloon-toophert on

14/E/8/10(V)

the

³⁵
(10) the Shannon. Is the name Galadh still in existence up that of a territory is there any townland near the Dook in the parallel of Cloontaskeert called Maneen Raideach? Are the family names Gilduff and O'League still to be found between the Rivers Dook and Shannon?

Hy-Manie was anciently subdivided into ^{eight} ~~seven~~ Flah-ricks or little principalities known by the following names:

1. Clan-Dermot governed by Mac Egan
2. Clan Flahoola — Mac Gillenan
and Munter-Kenny.
3. Clan-Brassil — O'Donnellan
4. Munter-Boogan — O'Dugan
5. Dal-Drubny — O'Gowran
6. Rinn-na-keignidi — O'Doholan
7. Hy-Cormac in Blainmoy O'Donoghoe
8. Bredach — O'Mulbreeda

This last is called the noblest territory in Hy-Manie. Are the names of these districts remembered and these families to be still found in O'Manie. There were seven Coarbs in Hy-Manie (probably one in each Flah-rick, viz

1. The Coarb of Glanfert
2. _____ Kilmeane
3. _____ Kiltullagh
4. _____ Kilcommon
5. _____ Camma, where all the descendants
of Manie were baptised.
6. _____ Cloontookert on the Shannon
where the O'Kelly was inaugurated.
7. _____ Cloonkeen Cairill.

The situation of these churches will throw great light on the ancient extent of Hy-Manie.

Do they exist still as parishes, and if so, are there Coarb or Terman lands in each of them?

Are there old churches or parishes of the names Drum Breaptan, and Clon emain or Clon ewan still to be found in Hy-Manie?

epymcep.

Is St. Kedh the briffer or presbyter still remembered in Silannichia?

Is the celebrated St. Grelam still remembered?

Is his crozier called Bachall Grealain still preserved in the country? If not, is there any one now living ^{that} ever heard of it

(12)³⁴ Or know what became of it?

Is St. Caireall remembered at Cloonkeen Savill?
Is there a well there named after him?

Does the River Duck take its rise at the foot of a mountain called Sheive-Formoyle?

Are the following names of the Daor or unfree tribes of the Firvolgs yet remembered?

1. The Cahree of the Duck extending from Loom Cahree to Port Todigi and lying on each side of the River

2. The Corco-Monach

3. The Sab Brubnie

4. The men of Moy-Senchenel

5. Munter-Milchon

6. O'Mulfinn^{an}, a Milepian chief who was banished from his own patrimony and obliged to settle ^{with his tribe} in Hy-Manie as an unfree born man

Is there any tradition of this in the country? Do the old men of Hy-Manie remember from pure oral tradition anything about the Firvolgs?

Are there among them, any families, who look upon themselves as descended from the Firvolgs? In O'Shaherty's time there were families in Connought of this ~~desc.~~ blood who retained handsome estates.

Is there any long-headed old Shanaghee

in Hy-Manie that ever heard of a woody district near Athlone called the foada (Fada) Is there any family or tribe of the name Cannell or O'Connell in high manie? (Sane) Is there any townland or place called Lahugh gearr-lara or Cladh Caraidh? Is there in any part of Hy-Manie a family of the name O'Uran (O'Hوران)? or a townland called Srednagcno (the hill of the nuts)? or Mullen Glaprie (i.e. the mill of Glaprie)? Is there a family yet at or in the neighbourhood of Lughrim called Toohy or O Toohy? Are there districts known by the names "Echtge and Free-monach?"

I may be able to ascertain several of these myself in Roscommon, but by far the greater part of Hy-Manie lies in the County of Galway, and I thought it advisable to leave the Roydanna of Hy-Manie ^{hoping} those questions, that from his high Manie

(114) 39

for such researches he may be able to clear the road for me in Galway. He can bring the tribe together and question them about these matters.

I am satisfied that the word Callow, which is so general here, is an anglicising of the Irish calad, which means a harbour ^(Co. Kilkenny) a ferry, and flat fields on the banks of a river or lake. ^(Connacht)

le Dál n Druine imaicur a pína ó caladair an rairí
co hpradair an úd-pis.

"The Dal Druine have the carrying of the wines from the
" Callow (harbours certes) of the Ardr-Ré west to the
" residences of the Ardr-Ré." Lib. Lec. fol. 92.
of Doimnallán

The O'Donnellans were a very great family here. The ruins of their residence are visible in the town-land of Cloghan in the parish of Taughboy, but like all the ^{old} Irish families of high mainan blood they seem fast dwindling into peasantry. Deap Mac Firbis gives any pedigree of this family who were certainly of great importance in his time.

48 (15)

I don't well understand the pedigree of this family of Castle Kelly: they still hold a very considerably portion of Hy-Many by fee simple, and the father of the present A. Kelly sold that whole extent of Country from C. Kelly to Knockcroghery. The present family descend from Captain Denis Kelly who fought on the wrong side (as Myles O'Keilly styled it) at Augherim, but whose estates were secured unto him by a distinct clause in the Conditions of Limerick. Now the present family are about 90 years protestant, and if they be not of the senior branch, how came they in possession of the O'Kelly estates? And still I believe that the O'Kelly of Ticoaly is looked upon in the Country to be senior to Kelly of Castle Kelly.

Does Colgan make any mention of the Churches of Drum O'ceaptan or Cluain Emain? They seem to lie in the ^{south of the} County of Roscommon or immediately adjoining it in the County of Galway.

14/E/8/10 (viii)

(16) ⁴⁴
I hope I shall be able to find out some of the
Firkolgs or Belgic races about Slieve Bān
though I am told that it is so full of O'Hanleys
as scarcely to give room to any other race.

I have now asked as many questions as would
wear any man out of patience, and I hope
you will not give yourself the trouble to grope
your way through them. If you send this
letter to Great Charles St. they will be
able to let me have answers to their part
of them before I get back to Athlone.

Your obedient humble servant
John O'Donovan

You told me that my friend Mr. Broughton
is at a place called New Pass, but my
Lory friends here inform me that there is
no such place in the the Co. of Roscommon.
Perhaps you could tell me in what Barony or
parish New Pass is. (it is near Rathaven in the
county of Westmeath)
As soon as possible let me have the Index
made at Great Charles St. to the Co. of Ros-
common Named Books.

Recd R. O'Donovan, June 12th 1837:
midnight.

END

14 F 8/11

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Castlekelly, Co. Galway and Ballinasloe, Co. Galway, concerning the progress of his work for the Ordnance Survey in Co. Roscommon.

14 June 1837

3p.

24 cm

Included is a transcription of a letter, to the O'Connor Don, from Denis Henry Kelly of Castlekelly, Co. Roscommon, dated 12 June 1837, requesting assistance for O'Donovan in his survey work of the county.

Castle Kelly, June 14th 1837.

Dear Sir, I now start for Ballinaplae; Mr. D. H. Kelly is so very kind as to send a servant and a gig with me. He and the Rev. Mr. Irwin have also given me the following letters of introduction which will open every opportunity of procuring information through the whole County.

1. The Rev. William Blundell, D.D.C. reagh.
2. Mr. Tho. Brooks, Castlereagh.
3. Owen Young Esq. Castlereagh
4. Tho. Conry Esq. Strokestown
5. Rev. Peter Browne, Knockerochery
6. The Honble. and Rev. the Archdeacon of Ardagh, Ballinaplae
7. The O'Conor Don, Clonalis, Castlereagh
8. Edmund Kelly Esq. Ballymurry
9. Morgan Crofton Esq. Boyle.
10. The Dean of Elphin.

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11. Fitzstephen French Esq Frenchpark
12. Rev^d Joseph Seymour Ballaghadereen
son of the celebrated vicar of Kilroman
13. O'D. I, Grace Esq. Elphin
14. Rev^d George Knox (Dunamon Castle)
15. Doctor Kelly, Ballinasloe
16. Edward O'nonor Esq. Bellanagare
17. Jarrard C. Strickland Esq. Loughglynn

I also enclose a letter of introduction from a Mr. O'Shaughnessy to J. Tyrrell Esq. of Kinnarra who knows all about the O'Shaughnessys and Fort Lissi Quaire. It was procured for me by Mr. Kelly. Please to keep it for me until I am going to Galway.

The writing in this country will come very heavy upon me, but I am not easily frightened.

your obedient humble servant

John O'Donovan.

I enclose a letter to my very worthy friend Mr. Broughton, one ^{to} Mr. Petrie and another to Mr. Todd. Will you have the goodness to forward them.

Thos. A. Larcom Esq.

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Letters of introduction to the O'Conors Don
worth preserving.

Ballinacloe June 14th 1837

Dear Sir,

I have arrived here and am in a fair way
of getting on rapidly and well, for which I am deeply
indebted to Denis Henry Kelly of Castle Kelly, who though
a high Tory and a professed Orangeman, is the kindest
and noblest soul I ever met - a perfect Milesian gentle-
man with all the hospitality and pride of his ances-
tors, ^{but} softened down by English civilization and the
lessons of St. Paul.

The letter of introduction he has given me to the O'Conor
Don is worth preserving, and I therefore transcribe
it here.

"My Dear O'Conor,

"My friend Mr. John O'Donovan, the translator
of the second part of the Annals of the Four Masters
and now employed on the Ordnance Survey

14/F/8/11(11)

comparing the modern localities with their ancient names, is very desirous of being acquainted with the O'flonor Don, as one in whom the knowledge of Ireland and her ancient histories should be hereditary. If you are given a holiday from your parliamentary duties, whilst he remains in your part of the country, you will much oblige me by giving him any information or facilities in your power, and believe me, (Politics apart!)

Castle Kelly, June 12th 1837 } your truly sincere friend
D. H. Kelly.

But lest the O'flonor Don should not be at home he has given me the following letter to his brother, Edward O'flonor Esq. of Bellanagare.

"My dear friend,

"I have written to my friend, the O'flonor, to introduce Mr. John O'Donovan the translator of the second part of the Annals of the Four Masters and now employed by Mr. Colly in the antiquarian department.

ment of the Ordnance Survey; but as I ⁴⁶
much fear that he is likely to be detained
in London by his parliamentary duties, and
O'Donovan is most anxious to be introduced
to a family in whom the knowledge of
Irish history has been so conspicuous, I
trust you will excuse the liberty I take
in introducing him to you, and believe me

Castle Kelly

My dear Sir,

June 12, 1837.

very truly yours

D. H. Kelly.

I called upon Doctor Kelly in this town, but
he was dressed for dining out, and had no
time to spend with me, but between one
and two to-morrow he promises to do much
for me.

How very kind Mr. Broughton has been. I
declare I thought he had forgotten me
altogether. your obedient servant

Let me have the Pedigree of { S. O'Donovan
O'Riada or Mac O'Riada } 14/8/11 (III)

Thos. A. Larcom Esq

Ord. Survey Office

Phoenix Park

END

14 F 8/12

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballinasloe, Co. Galway, in which he refers to some of the topographical and antiquarian located within Kilbegly, Moore and Creegh (Creagh), Co. Roscommon and Ballinasloe, Co. Galway.

16 June 1837

1p.

24 cm

RIA

Ballinaploe June 16th, 1837.

Dear Sir,

Please to send me some square paper, quills, or pencil and a stick of sealing wax, as my stores are completely exhausted.

(now aged 74)

Old Doctor Kelly has spent a great part of this day shewing me the localities of Ballinaploe.

On turning to the extracts I find that I have only one reference to Dun leódha, the most ancient name of the place, and none to Beal, atha, na sluaigh the name of the ford on the Suick dividing the two Counties, and from which the town has been, I think, very improperly, named. What a pity it has not been called Dunlaw, for the greater part of the town, indeed I may ^{say} all, is in the townland of that ~~and~~ name. Dunlo Street ^{however} still preserves the name. "Dr. Kelly has taken great trouble to shew me the site of the ancient Dun leódha, which is now just effaced, but which

14/F/8/12

he

he saw in good preservation about thirty years ago. Its site is occupied by the R. C. Chapel, within and without the enclosure of which, parts of its ramparts may still be traced. It stood over and defended a branch of the Suik, and in Dr. Kelly's time the part of it which remained presented the appearance of a truncated cone. In levelling it many oak coffins were found, a fact which puzzles me as much as the moat of Granard being built of lime and stone!

I have a distinct recollection that the name ^{eat} ^{out} ~~but~~ ^{did not} ^{plunge} occur once at least in the annals though I cannot find it in the extracts now before me. Let me have it, and all the references to Dun-leodha as soon as possible.

"A.D. 1120, The Bridges of Athlone, Ath-Croich
" and Dun-leódha were built by Torlogh
" O'hanor." Quat. Mag.:

Carn Tree is a very important feature which has not been identified by any one, as far as I have discovered, in modern times, but lest I may be mistaken I am anxious that those of Great Charles St. should look at the Stone Catalogue where Dr. O'hanor speaks.

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speaks of the inauguration of Felim O'Conor on
Carn Free, and see if he points out whereabouts
it is. The O'Conor King O'Conaught was inaugu-
rated upon it wherever it lies, and it is
most desirable to have it marked on the
(See it identified in letter? it is near Tully)
Ordnance Map.

I travelled through the parish of Creegh to-
day but, (like St. Peter's) there is one townland,
Attycarry, set down in the name Book of it which
is not known to the people, but I ^{will} make further
inquiry to-morrow on my way to Togh Mac-
Cannell parish.

I find an ^{old church called} Kill-Begly in this neighbourhood which
is said to have belonged to the Seven Churches,
and near it an holy well now out of date, called
Tobar Beaglasich. Is there such a saint as Beag-
lach in Calgan or the Irish Calendar?

There is a Rath in the parish of Moore, ^{very close to the mering of Creegh} 2½ miles
from Ballinacree and on the left of the road
as one goes to Athlone called Rath na plúig
the rath of the multitudes. Is this marked on
the plan?

I am greatly in want of a general Index to the County: How soon can it be spared for me?

Have we any means of ascertaining whether or not Norden has made a map of Pop-common, and if he has, can you procure a copy of it?

Is there no record remaining of what ^{Triochas} ~~territories~~ were changed into Baronies? It is curious that, in the County of Sligo the Baronies retain the very names of the ancient Triocha chads - (Tir-cragh, Tir-fellill, Carbury, Leyney, Coolavin,) while in Popcommon all the names of the Triocha chads have been rejected, and the English Baronies named after castles or villages.

Your obedient servant

John O'Donovan

END

14 F 8/13

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballinasloe, Co. Galway, concerning the history, antiquities, traditions and topography of the parish of Taghmaconnell, Co. Roscommon, with particular reference to its burial grounds and holy wells.

18 June 1837

4p.

24 cm

RIA

Béal-átha-na-sleagh
June 18th 1837.

Dear Sir,

I travelled last Friday through the parishes of Breegh and Timacornell until I was nearly sick without being able to satisfy myself about the small names in the latter parish. In fact I cannot make sure of the names of many Raths and Trig hills without going to the very spots, for such small features are seldom known generally. The best plan is to walk from one extremity of a parish to the other and inquire as I go along for the longest headed old Milesians or Anglo-Normans who speak the Scotic language.

14/F/8/13(1)

I must fix myself for some days at Bride's Well and from thence visit the N. E. portion of Taghmacannell. This parish was the country of the Keoghs, and two very respectable ruins of their castles are still to be seen in good preservation ~~at~~ in the townlands of Cluain-Bigné and Dun Domh-naill!! Do these names occur in the Annals or in any other of our ancient historical authorities?

There is a very fine old name here which is entirely spoiled by being translated Ship-hill. It is Knoc Loinge ^{in Irish} and should be called Knocklong on the Ordnance map, unless we wish to perpetuate a silly error of the peasantry of Doohie-Keogh. Search the Annals for this, for it is certainly and

historical names.

Let me have the pedigree of the Keogh
of Lymarie as given by Dudley Furbish
Mr. Denis Kelly says that they are a
branch of the O'Kellys and descended
from a somebody baach (the blind) O'Kelly
but I know too much of Irish surnames
to swallow this without sauce.

Let me also have the pedigree of O'Neachtain
There is a ^{i.e. a man of landed property which is the real meaning} ~~gentleman~~ ^{of the name} of this name living in
the parish of Drum which was O'Neachtain's
country

Let me also have the pedigree of ^{bionaithe} O'Beanaith
a numerous tribe here. also O'Leary's genealogy
and history* as given by Peregrine O'Leary
in his genealogical MS. now in the R.I.
Academy. ^{The family are here in swarms but translated Clarke} and the pedigree of O'Fallon
(O'fallam) as given by the Duvalto Furbisse

* Report adopted on our 5th Spurreday for hollamacc & Donnell.
14/E/8/13(11)

The patron saint of Taghmaconnell is St. Roman
 (not Roman, as the Sappers have called him)
 and his ^{pattern} memory will be celebrated at his well
 in Braduff on the 23rd of this month. Who
 was this Roman? Consult Colgan and the
 Irish Calendar.

In the townland of Killiaglan (Killeglan)
 there is a burial ground ^{for unbaptized children} which was certainly
 the site of a church and should be marked
 on the map!! Is this church (cill prácláin or perhaps
 cill prácláin) mentioned by any of our hagiologists?

yesterday I visited the old nunnery of floom-
 Burren, from which I had a good view of Clon-
 macnoise. The following notice of it in the Registry
 of Clonmacnoise as translated by Dudley Fin-
 -lisse for Sir James Ware ~~is~~ excited my curio-
 -sity to examine the localities of that neigh-
 -bourhood.

" Genny (recte Máry) Mor O'Kelly killed
 " a child: the church forgave him and he
 " bestowed 12 daies in Kelyg na Keally in Liop.
 " bailles mor in Kylmaruigan to the cemeteries

" of O'Kelly in Cluain. And Lughlyn O'Kelly
" whence (i.e. from whom) are the O'Kellys called
" Dioght Lughlyn seeing these livings to have been
" long concealed from Cluain, went with this
" life of St. Kieran to the Bishop therein Cluain
" and delivered it unto the Bishop for which
" the said Bishop gave unto Lughlyn and to
" his heirs for ever six quarters of land
" under this rent: six cows and six fat
" hogges at every feast of St. Martin, and
" to repair the Togher ^{or canopy} of Cluyn Brigrynn
" from the cross of Carbre Crom westward
" to the Craich of Failte."

This togher still exists and runs across the
bog from Cloon Burren to the Craich or
hard ground of Failte, and the Cross of
Carbre Crom ^{now mutilated} stands nearly in the middle
of it. There was a holy well at the foot
of this cross, but it removed to the other
side of the togher in consequence of ~~the~~
an insult offered it by an imprudent woman

14/F/8/13(m)

who washed dirty clothes in it; and it has latterly been dried up by ~~a~~ draining sunk at both sides of the causeway to keep it dry.

A townland verging on this togher or causey is called by the O'Kennys and O'Kellys Cappantagher but by the boundary surveyor and the Sappers Cappadocia!

The legend connected with this Cross of Carbery Crom is wonderful indeed, but still as firmly believed as in the days of Loughlyn O'Kelly. It is briefly this: Carbery Crom, the great ancestor of the O'Kellys was killed and beheaded in a battle in some part of the west of Connaught and his friends were carrying the body and the head to inter them at Clonmacnoise, but they were met by St. Kieran just in the middle of the togher of Cloon-Burren and he asked them whose body they had. They answered that it was the body of prince Carbery who was killed and

beheaded in the battle of —

St Kieran then ordered them to lay down the
 bier, and he took the head and placed it
 on the body ^{no pain in the ear and the collar} commanded it in the name of the
 Triune God to stick on it, and then did he order
 the soul of Carbrý to come back to its ^{former} ~~ancient~~
 habitation of Clay (Rath); and lo! the soul
 of Carbrý came back and enlivened the body
 but when he walked about he found that
 the Saint ^{not at random} inter orandum, had not put on
 the head straight. A chaplain, a msc an tpoirn
 nroip cúirp mo cear opm díreac.

In memory of this grand miracle St. Kieran set
 up a cross in the middle of the together leading
 from Chlain Boiraun to Failler, and caused
 a fountain of living water to gush from
 the bog, which was for ages venerated under
 the name of Lohar Carbré, but now diverted
 from its fountain.

14/E/8/13(IV)

In consequence of Carbré's head having been
 put on crooked, he got the epithet of
Crom or the ~~stuffed~~ stooped postfixed to

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to his name. ✓

The church of Gill Beglaith is a very ancient one, but nothing is rem^{em}bered about it.

There is a heap of stones in the townland of Kilbegly from which the ⁱBarony of Moy-Carnan is said to have taken its name.

It was erected over a Shane or John O'Kelly the heir of Moycarnan, who was murdered there by, or at the instigation of, his rivals.

The ancient road of Esker-Kieda is pointed out near Cloon Burren. It runs over a low ridge in the middle of the bog from Cloon Burren to the road leading from Ballinaplace to Shannon Bridge. All these features should be marked on the map. I should like to see the plan if finished.

your obedient servant

Direct next to John O'Donovan
Athlone.

END

14 F 8/14

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballinasloe, Co. Galway, concerning the traditions and antiquities associated with St. Grellan.

18 June 1837

1p.

24 cm

Included is a description of the crozier of St. Grellan, held in Ahascragh, Co. Galway.

The Crozier of St. Grelan still
preserved. - legend about.

Bellanaplae June 18th 1837.

Dear Sir,

The Crozier of St. Grelan is still preserved in the little town of Mhasra lying between this and Castle Kelly. It is in the possession of a Shane or John Brannelly the present hereditary Mayor or keeper of the relic of St. Grelan. The crozier was described for me to-day by an old man who often saw it, as made of brass, crooked at the head and nearly the length of my umbrella. It is cased in silk, and used in the country to be sworn upon when people wish to clear themselves of theft, on which occasion if the deponent take a false oath, the violated Bachalt turns blue

14/F/8/14

66. and green and deponent's mouth turns
to his ear, or his neck turns the face
to look ^{prap} westwards! Shane O'Granaolaigh,
the present possessor of this heirloom, never
lends it out for any deposit, but he visits
the parties himself, and officially hands
the sacred relic of the truth-loving Grealham
to the deponent, for which he receives the
sum of 2⁵/₁₀ 6.

One anecdote connected with this crozier is
as worthy of credit as many others which
Fabulosa antiquitas has handed down to
us. One of the ancestors of the present
Shane did much business with Bachall
Ghrealham - so much, in fact, that he was
kept travelling about every day - and he,
being a man of much smaller stature
than Ghrealham, (his collateral ancestor) thought

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that it would do no injury to the saint
or his crozier to have a bit cut off the
top of it (for he used it as a walking
stick, which was considered no dishonor) and
accordingly, sir, he brought it to the forge
and got the smith to cut a few inches
off the top of it. The piece jumped off
the anvil, so it did, and remained very
quietly on the teallach, till O'brannelly
was crossing a large bog on his way home
when lo, and behold you, sir, the piece follow-
ed him - flying thro' the air and struck
him in the ham. and left ^{him} lame from that
till the day of his death; and not only
that, but every his direct dependant is
gifted with a hereditary lame step by
which the true heir and Mayor of the
Bachall is at once known. Whether the
piece cut off by the smith stuck on
again

or not. I have not been able to learn from my old informant.

Grellan's holy well (Tobar Greallán) gives name to a townland lying to the west of the Duck not far from Ballinagloe. The Saints Kieran, Ronan, Greallan & Coonan are said to be brothers. Does Colgan or the genealogy of the saints make them brothers?

Mr. Kelly of Castle Kelly would be the only person to procure it for Mr. Petrie, as it will take some time to storm Crannell's belief before it can be got from him for love or money. There must be also a decline in the market! I have no doubt but Mr. Kelly would exert himself to procure it for Mr. Petrie, as he is not a collector himself.

Your obedient servant

Monday

I visited Laughaconnells, got to-day again, but could not finish.

J. O'Donovan

END

14 F 8/15

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Athlone, Co. Westmeath, concerning the history, antiquities and topography of the parish of Drum, with particular reference to its holy wells, burial grounds and the origins of its place name.

20 June 1837

2p.

24 cm

Included are related extracts from the 'Book of Lecan' and relevant Inquisition from the 16th century.

Situation of Cluain Eamhain and Drum Dreastan discovered.

The Leadhas (les Hayes) & Naghtan's Country in the parish of Drum.

Athlone. June 20th 1837

Dear Sir,

To-day I traversed the parish of Drum and with much ado satisfied myself about the names. Some of the names given in the Books are not even the shadow of the correct names. One name Ardnawane for Ardağawna kept me half the day before I could believe that the people were telling me the truth. The townland, and house therein situate, are now universally known as Rock field, and the former as Ardağawna, but no one ever heard of Ardnawane since the landing of Geasair.

Dorsem Dreastani

This parish was anciently called Drum Dreastan as appears from a tract in the Book of Lecan fol: 92, where I meet the following words: "Dairdeas rí Máine do b'p'gí 7 sen co b'p'tear an bairdeas an comur ioinn bairdeas da tábac ag á comarb on a h'ameasab rín; 7 a poín an t'p' amuig; á t'p'án di fáin, 7 á t'p'án do d'p'um d'p'artan, 7 á t'p'án do cluain emáin. "St. Brigit has the baptism

14/F/8/15(1)

" of the race of Maíne, and although the children are
 " not brought thither (i.e. to Camach) to be baptized
 " still her Coarb there ^(has the power to collect) receives the Baptismal Penny
 " from these tribes (afore-said). This money is divided
 " into three thirds, of which she herself (rather her
 " Coarb at Bride's well) receives one third, (Drum & Dreas-
 " ton, the second and Glúain Camhain the other
 " thirds parts."

I was so fortunate to day as to discover
 the situation of Glúain Camhain, which gave me
 an electric shock of satisfaction not easily described.
 It is the old church of Cluon ^{cluon} own in the parish
 of St. Peter's, and it is still remembered to have
 been dedicated to St. Brigit. In taking down
 the pronunciation in the name Book of St. Peter's I.
 (which you have at present) I recognized that
 the last syllable of it was nasal, and still
 I believe I wrote it cluon ^{cluon} sin because I was
 told it might mean the Cluon of the River.
 The parish of ^{anciently Drum Dreas-ton} Drum, also belongs to St. Brigit and
 her blessed well is still to be seen springing out
 of a tree near the old grave yard of Drum.

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Kilmacormick in this parish is called by the Irish Kilmochalmoge, and the authorities quoted in the name Books should not be received. Does not Kilmochalmock appear in the Down Survey or the Inquisitions?

Does Colgan mention Truim Dreaptan or Cluain Camhair among the churches of St. Brigit?

This parish comprises a great portion of the Feosa (Le Foyes) O'Naughten's country, and there is one gentleman of the name still in the parish who is very-very r but a very black protestant, like most of the heads of Irish families. I know nothing of the history of this family. Did they ever forfeit?

In an Inquisition taken at Roxcommon on the 26th of October 1587, it appears that "Johannes alias Shane O'Naughten, the head of his name closed his last day on the 18th of May 1587 being seized in jure Capitaneatus of 2 grs in the country called Le Foyes alias O'Naughten's country, viz of Moynewer together with Carrigg O'Naughten, and of a gr called Carron Creggan - and that he was also seized jure predicto, of the annual

"rent of 20 pence out of every quarter of the
 "temporal lands in the country called Le Teyes."

Maynewer. is so called at this day; Carrigg-S-Nagh-
 ten. is also retained, and ^{Carrigg Uí Néicéidin, i.e. gr. of the Creggan} Carron Cregan is
 the present breggan, the Carron prefixed
 being only the Irish word for quarter of the

This gives us a pretty good idea of the
 situation of the Headha or woody district of My-Many
 which was O'Naughtens country, but ^{how or} when
 it came into his possession, or whether ^{or not}
 he was one of the My-Manians themselves
 are points upon which I am prepared
 to say nothing. I must pause till I see
 their pedigree. I am surprised that there is
 nothing about the O'Naughtens in the
My-Manie tract preserved in the Book
 of Lecan or in the Annals of the
 Four Masters. The head of the family, ac-
 -cording to tradition, lived at Fortaphinna
 in the townland of Lippadillure.

Your obedient servant

John O'Donovan

END

14 F 8/16

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Athlone, Co. Westmeath, concerning the history, antiquities and topography associated with the townland of Bridewell, Co.

Roscommon.

22 June 1837

2p.

24 cm

RIA

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Cartron house - Bel atha na mhuille
Bride's well and its Blessed trout,
Cann. parish ^{and now called} Canncha
Coarships in Hy-Manie. St. Brigit of Kildare
&c.

Athlone, June 22nd 1837.

Dear Sir,

Yesterday I walked to the wretched
little village called Bride's Well or Tober-
-Bride, and took another dine ^{Doohy-Keogh or} into the parish
of Taghmaccannell, the names of which have
given me much trouble. I have, I suppose, walked
60 or 70 miles looking for the features men-
-tioned in the name Books, ^{of that parish} but their names
are not curious nor ancient.

Great extent of bog every where! I had no idea
that any part of Rapcommon was so wild as
the district through which I wandered yesterday
over rocks, glens, currachs, creggans, turhags, callows,
Ards, sheeking, sloughs, cops, &c. &c. In the course
of my journey I met the following places ^{which are} worthy
of attention as connected with history, that is
if their history could be recovered. 1. On the
14/F/8/16 (i)

road to Bride's well about $2\frac{1}{4}$ miles from Athlone a bridge called ^{in Irish} Béal 'ad na mbuile (the mouth of the ford of Strokes) and in English, I am told, Stroketaken. This was certainly the site of a memorable battle, but I could find no tradition connected with it.

2. After crossing this Bridge, one sees to the right of the road in the townland of Cartron the ruins of a house (of considerable importance in its day, but not very large) which is pointed at as the banquetting hall in which St. Ruth was amusing himself while Athlone was being stormed by his enemy. I have not been able to learn ^{to} what family this house belonged at the time but I suppose there are ample records of it. Which is the best work to consult on this subject?

3. Bride's Well called in Irish Toban Bríde. This is a holy well of great sanctity at which stations are performed on Sundays, but the last day of summer ^(31 July) is the Patron day. From this it would appear that the Brigit of Cancha is not the celebrated Brigit of Kildare, whose festival is kept

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in every part of Ireland on the first of Febru-
-ary. The old church ^{with its cemetery} has disappeared, but the
natives point out the site of both, and state
that vast quantities of human bones have
been dug up in the place. There were two
blessed trouts in this well until about six-
teen years ago, when a boy caught and
eat one of them to his own destruction, ^{and} a
child caught the other ^{since} so that Coban bridge
is now totally uninhabited ^{unless by little water snakes}. These trouts were
wont to appear periodically, and suddenly
disappear again, and tradition hands down
that (one of them was taken in former times)
and put on a grid-iron to be roasted,
but ^{that} he had no sooner felt the heat than
he flew away and got into the well again,
where he was seen for years afterwards with
the marks of the grid-iron burned into his side!

Have we any document to prove whether the Brigit
of Ihy-Manie was the celebrated Thaumaturg of Kil-
-dare, or if ^{she was} not who she was? Perhaps by looking
into the Calendar at July 31. some other ^{brigid}
could be found. In the tract about Ihy-Manie
preserved in the Book of Lecan folio 92, the seven
14/18/16(ii)

170 of Hy-¹Manie are stated to be 1. Clonfert, 2. Kilmeane, 3. Kiltullagh,
chief Coarbships, ~~see~~ 4. Kilcommedan, 5. (now Camma or Camy) Cancha-Brighe, where the people
of Hy-⁶Manie are baptized, 6. Cloontookert on
the Shannon, the Coarb of which inaugurates
the O'Kelly, and the Coarb of 7. Cloonkeen-Cairde.
And after this enumeration of the Coarbships it
adds "St. Brigit has the baptism of the race of
" Manie, and although the children are not brought
" thither to be baptized her Coarb has the power
" to collect the baptismal penny from these
" tribes. This money is divided into three parts
" of which she herself (i.e. her Coarb or representative)
" has one part, Drum-Dreastan the second and
" Cluain-Cawain, the other third part."

I have now discovered the situation of all these
churches and shall point them as I go along.
They shew the extent of Hy-⁴Manie to a demon-
-stration. 4. Castle-Tampson is a ruin of which I
have no record. Do the Inquisitions mention it?
I have received the correspondence about
Carrigalavin and shall now proceed to the
spot.

If you sent any extracts to Ballinacloe
after my leaving it they have not been forward-
-ed. but I hope you have not. Your obt. Servt,
J. O'Donovan

END

14 F 8/17

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Knockcroghery, Co. Roscommon, in which he refers to the progress of his work for the Survey, his interest in the area and the location of Quaker's Island in Killinvoy, Co. Roscommon.

23 June 1837

1p.

24 cm

RIA

14/F/8/17

Send me fresh Books as soon as possible

Knockerochery June 23rd 1837.

Dear Sir,

At four o'clock this morning I started from Athlone for Roscommon; but finding, on arriving here, that I could make myself half comfortable for a day or two, I resolved not to go on to Roscommon because the sessions are going on there, and it would be with considerable difficulty that I could procure a lodging there at all. I am completely knocked up! for which you will have to blame myself. After my long walk through the parish of Taghmacormell, I felt an insupportable thirst, and with great imprudence, on re-turn to Athlone, I took a quart of ale in one drink, and am now so feverish that I can scarcely construct a single intelligible sentence. But still, I have such a dependence upon my stamina, that I am determined not

72
to lose a single moment. I will proceed to
the pattern of St. John's, which will be held
to-morrow, and call upon Gerald Fitzgerald
who, ^{I am told,} will give me every satisfactory informa-
tion about that parish and the islands
in Lough Ree.

I am very much astonished at this
fact, that Quaker's island is not set
down in any of the name Books. It
is said that it belongs to this County
and to the Parish of Killenway, and the
reason given for it, is, that the ^{flowing} ~~running~~
channel of the Shannon is between it
and the Co. of ~~the~~ Longford. Why has
it not been set down in the name
Books?

This is a most interesting neighbourhood, and
I must stop here at least for two or

73

three days, so that I wish that you
^{would} desire that all letters or parcels
for me will be kept at the Post
Office in Roscommon till called
for; otherwise the Postmaster will return them
or send them somewhere else.
I can learn from the black seal in
the letter that William IV. is no more.
Peace ^{opad do William} to his spirit, and may the reign
of his female successor prove more
peaceable and prosperous to old Erin
than the reigns of Elizabeth and Anne.

Mr. Nolan of Athlone, to whom I was
introduced by Mr. Sharkey, has been
most kind, and active in assisting me
in the neighbourhood of Athlone, and as
I have not a single moment to spare
to write a private note to my very good
friend, Mr. Sharkey, allow me to thank him

It in this hurried way in an official letter.
Mr. Nolan's son, Patrick, whom I know to
be a fine, talented boy, is now employed
by Mr. Lancey, and any attention paid
him through you, will oblige a very
diligent friend to the great national
undertaking - the Ordnance Survey
of Ireland. I hope I am not knocked up.
Your ob.^d humble servant
John O'Donovan.

I have not closed my eyes these 54
hours! The black seal on the letter
gave my nerves a great shock;
^{indeed} not from any very great regret at
^{finding} ~~seeing~~ a monarch die at the natural
age of dying. ^{but} ~~from~~ from a consideration
of the perishability of our nature.
Vanity of vanities and all is vanity!! But we must
as we are here, do our duty as best we can.

END

14 F 8/18

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Roscommon, concerning historical and antiquarian matters relating to Co. Roscommon, with particular reference to Randown Castle.

25 June 1837

4p.

24 cm

Reference is made to the continuing of a pattern, dedicated to St. John, held in the townland of Lecarrow, despite the opposition of the local priest.

Roxcommon June 25th 1837.

(Dear Sir,

yesterday being my sabbath day, I thought it no profanation of it to go to the Pattern of St. John's held at the little village of Le-carrow, and to say a few paters at the well. The priest has (God forgive him) ^{put back (local)} ~~abolished~~ the ^{stations} ~~there~~ but notwithstanding his desecration of the holy fountain which John blessed the people (and particularly those dwelling at the other side of the Shannon) perform their circumgyrations thereat with due devotion, and frequently, it is reported, receive the reward of their enthusiastic disobedience ^{to} of the commands of the present Coarb of St. John, in a restoration of sight and agility.

14/5/8/18 (1)

76 Whether a fountain, which was consecrated by one
divine, will lose its healing powers by being
desecrated by another, is a question which
should be discussed by theologians of the
Peripathetic school, and ^{too} far removed into
the clouds of theology for my weak intellect
to comprehend ^{it}, but I am so far an infidel
as to believe that this spring had had its
healing powers before the Melepien St. John
~~and~~ ^{or even} his dethroner, John, the Baptist ~~was~~ ^{was}
born! But I must leave those questions to
Physicians and Theologians and proceed to
settle a point, about which I know more
than either party, viz Who the Saint John
of Teach Coin was, and when and why his
well and his Aragal were transferred to
St John the Baptist. Does Colgan say any thing about
St John, the son of Carlan of Teach Coin in My-Merry?
That the original John of this locality was an Irish
Saint could be inferred from a ^{story} legend, which is
current among the people, that as St. John and

his servant were crossing Lough Ree, a storm^{my} arose which agitated their curragh, and separated the servant from St. John, but St. John himself was saved, so he was Sir, and landed safe in Portleek. The servant was drowned because he used to be beating the horse very cruelly; yes, because he was very cruel to the beast. "This is all the story! They could put no ^{faintly} face on it for me." This glimmering of recollection of St. John, though others would laugh at it, has great weight with me in proving that St. John of Teach Coin was not St John the Baptist, a historical character, who certainly never crossed L. Ree. But I turn to the Calendar and find.

"Coin, the son of Barlan of Teach Coin Aug 17."

I have observed in my letters from the County of E. Meath that the early Anglo-Norman families rejected several of the ancient Mildgian Saints and set up ^{in their place} others of higher character, and that they were very fond of dedicating churches and Monasteries to St. John. This is another instance of such a transfer; ^{for} though both saints happen to agree in name, they certainly

14/F/8/18 (11)

* This is the St. John in whose name
of Down, J. P. P. Feb. 27, 1838.

78 are not to be considered the same person: The Pattern is now held in honor of St. John the Baptist on the 24th of June, but the Milesian John, the son of Carlan, who is the real patron, was originally venerated there on the 16th of August. Hence it appears plain that the Eng-lish family, ^{de Marisco} who erected the Priory of St. John's, re-jected the old patron and substituted John, the Baptist, in his place.

Archdall writes "A priory was founded at Rathdown (recte Rindown) or Teach-Con, commonly called St. John's for knights Hospitallers or for crossbearers in the reign of King John, and, as some writers say, by his express command."

And the Four Masters in recording the death of my old friend Shane O'Dugan, state that the monks of this monastery were of the order of St. John, the Baptist.

"A.D. 1372, Shane ^{olived of high mania} More O'Dugan, a learned historian and ollav of Hy-Manie, died at Rindoon among the monks of John the Baptist and

"having first received the sacraments of 79
"Extreme Unction and penance."

I ran down to see the ruins of the town of
Randown yesterday, and was much delighted
with the martial and pious appearance of
the place; ^(War and piety walked arm in arm in the ages of chivalry) The ruins are of very respectable
extent and the whole Rinn is defended by
a military wall with gates and towers. ^{but of far more ancient style and appearance} Like
the citte of Derrie; It extends from water
to water and cuts the Rinn from the main
Land." Is it not a pity that this Rinn or
point should now be called "The Warren"? I
should not have any objection to its being
called the War-Rin, but I grieve that
so important a warlike station of an-
cient military glory should, in those
days of the decay of military ardor should
be called ^{named} from the fortifications of Rabbity.
It is not my business to describe these ruins, but
I have one remark to make ^{on the locality} which is so connected
with the name that I should not omit ^{it} ^{viz} that
14/F/8/18(11)

"that Rinn-duin, signifies the point or promon-
 "tory of the Dun or earthen fortress, and that
 the Castle of Randown of which there is yet
 a great part up, occupies the site ^{of} (or rather
 stands within) the original pagan Dun
 from which the Rinn or point was ori-
 -ginally named.

That this was a military station from a most remote
 period appears manifest from the name Rinn Déin
 which Adamnan would have translated promon-
-torium munitionis; ^{still} but on looking over the ex-
 -tracts from the Annals I find no reference
 to it till the year 1199, when ^{Sir} John De Courcy
 was put to the pin of ^{his} collar at ^{it} by the Con-
 -naughtmen; but it does not appear from the
 passage that there was any ^{stone} castle there at the
 time. But

"In 1227 Geoffrey Mares and Torlogh, the son of
 "the King Roderic O'Conor marched with an army
 "into Magh Aoi and erected a castle at Rinn
 "-duin, and took the hostages of the Sheel-Murray."

4 Masters

81

"In 1236 All the cows of the country ^{were} driven inside
the enclosures of this island, but Felim O'Conor
and his army got over the ^{walls?} enclosures of the islands
and drove them off."

Let me have the ^{whole of the} original Irish passage from the
copy of the Annals in the Academy, as, when I was
translating it I did not know but Randawn was in Munster ~~though~~
"1256. The lord chief justice of Ireland and ~~Felim~~
^{Flough} O'Conor held a conference at Rinn diuin, and concluded
a peace, that is O'Conor made peace with him on
the condition that while that justiciary should
retain his office no part of the province of Connaught
should be taken from him" (O'Conor).
"1270. O'Conor burned the castle of Rinn diuin."

"1334. John De Funtayn was Constable of this Castle with
the annual fee of £40." Harris

This is all we know about it, which shows that our his-
tory has been much neglected.

There is another ruin of a castle at Kilmora close to
Rindoon of which I have no records. 14/F/8/18 (IV)

L? Should not this townland from the wall outwards
be called Rindoon or Rindown and not Warren?

The authorities for calling it Warren are all
modern. What does Petty in Down Survey call it?

82 I had a little parliament of old men assembled ^{yesterday} about the islands in Lough Ree, and they agreed that the most ancient name of the Quaker's island is ^{impro} ~~impro~~ Clostron, and that it belongs to the County of Longford. The ^{square} ~~round~~ tower ^{balcony} on it they call Closcap an oileán, and the island, before it was named from Mr. Fairbrother, the Quaker, went generally by the name of ^{Insula septem} Orleán na seaco ^{ecclesiarum} Dreampull in Irish, and the Seven-church island in English, sir. All this I believe to be true and capable of being historically demonstrated.

I am told here that the old house called Castle-Strange at Athleague never belonged to the L^d Estranges, and that it is only seventy years old. Denis H. Kelly ought to have known all this and to have told me. (*)

I shall have to walk much in this neighbourhood as there is not a single public conveyance ^{from this town} to the north of the County. (*) It is a mere fancy name and must be called Castle-Strange on the map. Correct ^{of the name Boggs} The Books of Westmeath will never be ready for me in time. I shall move now with gigantic vigor as my cold is gone, your obedient servant J. O'Donovan

END

14 F 8/19

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Roscommon, concerning the history, antiquities and topography of the parish of Killinvoy.

26 June 1837

8p.

24 cm

Included are related extracts from Colgan's 'Trias Thaumaturga' and the writings of Duald MacFirbis.

Killenny attempted to be identified with
the Finnhagh of the Tripartite.

Legend or perhaps true story about
the fountain called King of the waters
Fire and water, worshipped.

Ridiculous legend about Lough Ree
urged as a topographical authority.
The wine of an enchanted steed forms
a well - no parallel to it in the annals
of Metamorphoses.

Kilmeane, Rees's well in
Clann Uadach or the O'Fallons where
located.

Story about ^{Dermot their ancestor} The Kingdom of Connaught
originally in their hands - how deprived
of it. Curse of ^{one} saint counterbalanced by
the blessing of another.

14/E/8/19(1)

Roxcommon June 26th, 1837.

Dear Sir, I had been all along under the impression that Kill-Invoy was the Finvoy of ^{the life of} St. Patrick, but when I came to the locality I am sorry ^{to say} that I could not prove it. I shall however transcribe the words of the Tripartite here, and next urge all the other evidences bearing on the subject, which, though they may fall short of proving Killinvo^{to be}y ~~is~~ the church of Finvoy will nevertheless be very valuable in a general point of view as having reference to pagan customs.

" Finishing the solemnity of Easter ⁱⁿ at the church of
 " Achadh Gobhair, he (St. Patrick) set out to the country
 " of Corco-thumne, and diligently preaching the word of
 " God there, acquired much fruit of his preaching and
 " labors. For he there converted many thousands and men
 " to the faith of Christ, instructed them in the pre-
 " cepts of the Faith and baptized them with salutary
 " waters. He also laid the foundations of three churches
 " there which are commonly called Teora Tuath (that is
 " he ^{laid the foundations of} ~~erected~~ three churches in the three Tuathas or
 " Tweeds, one in each.)

14/E/8/19(11)

" When the holy man was traversing that country, che-
 " -rishing the sown seeds of the divine word he came
 " into a plain called Finnagh, to a certain fountain
 " which the credulous vulgar called the King of the waters
 " and annexing a name from the virtue which they be-
 " lieved to be in it, called it Plan, or Salutiferus. For
 " the untaught vulgar believed that there was some deity
 " in that well, or more truly that the fountain itself
 " was a deity; and hence called it the king of the waters
 " and worshipped it as a god. This fountain was, by
 " art, made in a quadrangular form, and a large flag of
 " the same square figure closed its mouth. It seems to
 " have afforded fuel (stimulus) if not foundation to this
 " superstition of the people, that a certain ^{Druid} Magus, who
 " worshipped water as the propitious deity, and held
 " fire as the destructive, ^{*} ^{ordered} caused at his death, that his
 " bones were laid up under that flag.

" St. Patrick understanding this superstition, convinced the
 " people of such an error, persuading them that neither that
 " fountain, nor other creature, but the omnipotent God
 " the Creator of the water and other elements was their
 " King and lord, as well as the king and lord of all
 " other creatures. Wherefore he ordered the flag to be
 " removed from the orifice of the fountain, which when

* i.e. that water was god and fire the Devil. So it ^(fire) _{is} when let
 loose, but

" Fire works for good with noble force
 " So long as man controul his course"

the people could not do by any art, the saint impressing
 the sign of the cross removed the flag with great fa-
 cility, and baptized Saint Cannech in the waters
 of the fountain, and enriched his race with the per-
 petual inheritance of his benediction. This saint Cannech
 who was afterwards ruler of the monks of St. Patrick, and
 a Bishop, erected in the same country of Corco-
 themne, a church, which is called Kealltag."

Triad. Shan. p. 138.

This Kealltag startles me a little, but it must be borne
 in mind that Kealltag was ^{not} erected by St. Caineach
 at the well called the King of the waters, or even
 in the plain of Finvoy, but in ^{some part} the country of
 Corco-themne, commonly called the three Treathas.

That Finvoy or Moy Fin was in the neighbourhood
 of Lough Ree ^{or at least not far from it} appears from a legend in the Dinn-
 Seanchus, which, though it has no parallel in the
 history of fable, necromancy, or silly nonsense, I
 have the effrontery to bring forward as topogra-
 phical authority.

"Lough Ree whence so named? ^{answered} Nin. The two
 sons of Maircada, Ree and Eochy, proceeded southwards
 from Tara to emigrate into Luachair, but they
 parted at Bealach Da-liag, and Eochy passed
 to Bruidh Mac Inag in Bregia, and Ree westwards

14/F/8/19(ii) to

guy
" to Moy-Tin which was the Tir chuichi of Benguey
" and Midir

" The land of Midir's fairs and meetings
curious! " Moy-fine of fair and spacious roads
" A tract ^{i.e., now occupied by ecclesiastics} now under saints

" The fair of Benguey being abolished."

" There Res settled with his people and cattle, but
" Midir came to them in the disguise of a Brocc ^{briggs 18}
" with his ^(enchanted) steed, whose bridle he held in his
" hand, and ordered them to quit his grassy
" fields, but they obeyed not his words. Upon
" which (the sorcerer) Midir brought ^{two} three
" great plagues among them. The first upon
" their kine, ^{and} the second upon their horses; and
" he came again ^{holding} ~~with~~ his steed by the bridle
" and commanded ^{them} to depart, or that he would
" bring a third plague, which would de-
" stroy the people at once. We have not, ^{said}
" the others, a single horse left of our horses
" to carry away our property. But Midir
" replied: here is a steed which will carry
" all your people and effects; take him with

curious
magic
this
no
doubt!

"you, but mark my words, that if at the place
 " you lay his burden down, he should ^{not} void
 " urine, all will be right, fold his bridle around
 " ^{his head} and he will return home, but should he
 " void urine on laying down the burden, woe
 " unto you. ^{Ri} Ree passed on till he reached
 " May Naierthen, where the steed mingere capit
 " and the urine passed through the earth, and
 " Ree was obliged to place a board over it
 " to prevent it from inundating the country,
 " and he built a house around the well which
 " sprung up in the place, and placed his bed
 " in the house. And he lived here for thirty
 " years, at the expiration of which period the
 " waters of the well issued forth in ocean
 " floods and overspread the whole plain
 " of May Naierthen. This happened 90 years
 " after the birth of Christ." Inde Loch Ree
 " dicitur." A nasp a m'ean na p'atb pep c'mta in p'eel l'icars h'ym!

Charles O'Conor grumbles at this story in the margin
 of the Book of Ballymore, but though it is a very
 ugly story composed by one who had but little in-
 tellect, I insist that he knew the relative situation

14/F/8/19 (iv)

89 of May-fin and Lough Ree; if this be granted
it will then appear that May-fin was to
the west of Lough Ree for the poem states
that the horse went home westwards to his owner
Midir, the Necromancer of May-Finn; and it is
stated elsewhere that it was in Hy-Elanie
Do mäch an t-each ríd. Síá thóig
Agur a íppán po éluaparb.

By the way, I hope that the (Simphenshus) will not
disgrace itself by many stories of this cast. For
my part I will not spare any of our documents!
where they are not able to bear the attack of the
critics let them sink beneath the dignity of
history ^{or even} respectable romantic lore.

There is no holy well in ~~Kill-inny~~ within the parish
of Kill-inny, but there is one very close to the
boundary of it in the parish of Kilmeane
called Tober-Ree-oge which is called after
the celebrated Rocus of Lough Ree. Might
not this be the spring lying in the plain
of Finny called the King of the waters?
It is a fine spring but ~~changed its~~ emigrated
some years ago in consequence of being
insulted by a woman, who washed dirty clothes

in it.

90

The parish of Kiltroom is said to be dedicated to Saint Patrick, whose well is near the old church, but I have no historical reference to that parish.

The parish of Kilmeane is called Cill mian in the tract about Hy-Manie preserved in the book of Lecan fol. 92, where it is made ^{one} of the seven chief Coarshippis of Hy-Manie; it seems to look to St. Recoge of Inishopin as its patron. The patron of Killenny is forgotten because in the Roman Catholic arrangement of parishes it is united to St. Johns, and John the Baptist now takes care of both parishes in conjunction with the Rev. Patrick Fitzgerald, the present parish priest.

14/E/8/19(V)

The entire of the parish of Cam belonged to the O'Fallons who bore the appellation of Clann Uadach which became also the name of their territory. The extent of Clann Uadach can be ascertained from the Inquisitions and the Irish documents, but I shall say nothing about its extent till I am taking a review of all the Flaithricks in the Co. of Roscommon. Briola in the parish of Dysart was in this territory.

Mac Firbis gives the following ^{odd} story about Conor, the
 consider son of Dermot, who was the son of Tomaltagh, son of
 this again Muireadhach, who was the son of Mada, the progenitor
 of this tribe.

"Conor, the son of Dermot was the father of
 " Mothtan a quo the O'Mothlans, and Sabia, the
 " daughter of Malrony of the race of Bruffan Red
 " was his mother. She had been for some time a bar-
 " ren woman, and the kinsmen and father of Conor
 " seeing that she bore no children, did not wish that
 " he should ^{adorn} adore a barren woman, and they would
 " persuade him to the putting of her away! But when
 " the Queen heard this, she repaired to Athleague,
 " Maenagan to consult the saint upon how she
 " could conceive children in order that no living
 " person might get between her and Conor. St
 " Maenagan went to pay her a visit that night
 " and said to her: "Go early to-morrow to the well
 " and bathe thyself in its water, take a drink out
 " of it, and whatever I may put into the draught
 " refuse not to take it." The queen rose early the
 " next morning and proceeded to Lober Maenagan,
 " bathed herself in its waters, and took a drink
 " from his (the saint's) chalice, and red mould floated
 " like bubbles on the water. The queen took this

“ drink, and proceeded to Dun-Conor which is⁹²
“ at this day called Kilbride, and lies in the
“ district of Liatha Feaghmanach, and she
“ slept with her ^{boe érin} own ^{husband} that night, and it being fit
“ time of conceiving she conceived and brought forth
“ a son at the expiration of nine months. He
“ was baptized by St. Maenagan out of his own
“ Green Bell (Éar clog Maonacáin) and called Mothlam
“ and the ecclesiastic blessed him and left goodly
“ blessings to him and his descendants, viz that
“ there should not be of the whole tribe a family
“ better than his progeny, and that one of them
“ should be attendant of the King's bed-chamber
“ for ever; that his descendants should be pros-
“ perous in cattle, and that none of his kinsmen
“ should be king in his presence unless by his
“ own permission. Conor and Sabia offered
“ the Mainchine (gifts) of this son and his descen-
“ dants to Maenagan, viz a screeball from
“ every Caidreach, the primh-idel of cattle, and
“ the descendants of Conor are bound to keep
“ Maenagan's Bell.
“ St. Foirdreoir of Onach mude is entitled to
“ receive no gifts from the descendants of
“ this Conor, because he was not the person

93
" that blessed them, though he blessed the
" daughter of Feradach Mac Duach, King
" of Ossory, who was the wife of Dermot, when
" Hilgile deprived the race of Dermot of the
" government of Connaught.

" Dermot was king of Connaught for sixteen
" years, during which time he fought four
" in defence of the province viz the battle of
" Moy-Murrough in Tireragh on the Moy a-
" gainst the Kinel-Connell, the battle of Rath-
" Ara in Moy-Manie (now Rahara) and the
" battle of Baghina (Blieve Baane) in the east
" of Connaught and the battle of Taroda in which
" fell Donogh, the son of Kineth, and Colga, the
" son of Donogh two princes of Breifny who had
" defied him to the battle. This was the battle
" which deprived Dermot of the kingdom of
" Connaught. It was effected thus: Dermot
" went to converse with Cathal, the son of
" Hilgile ^{King of Hy-Elmange} to solicit his assistance against the
" men of Breifny. But Cathal replied that
" he would never lend his assistance to de-
" fend his lands for any man without a reward

94

" I will give thee thine own award paid Dermot.
" I shall then go, said Cathal, for my own
" award. The award which Cathal demanded
" of ~~Cath~~ Dermot to deprive Silgile of the abbar
" -cy of Clonna-naise and establish Biothach
" the son of Flann Cathal own half brother by
" the mother. Dermot promised to comply with
" this condition, and he deppatched a messenger to
" Silgile telling him to resign the abbacy of St
" Kieran. Silgile said that he would not until either
" of the two kings who were harafering him, should
" force his hands from ^{abpts} ~~his~~ chair. (Dermot & Cathal
" set out together to expel him. And (Dermot ^{told} ~~said~~)
" Cathal to ~~take~~ force Silgile's hand from the
" abbatial seat. Cathal said that he should remain
" there no longer, and thereupon he seized him by
" the hand. But Silgile cursed Cathal, and thereby
" deprived his descendants of the government of
" Hy-Manye. And this was verified, and the Raths
" of Cathal and Achill are ^{lying in ruins} ~~waste~~ from that time
" to this day.

14/E/8/19(VII)

" Silgile proceeded to Foindresoir, who was the son of the
" ^{Neph} Caileach's mother, and told her how Dermot had deprived

95
" him of the abbacy. Then, said the ecclesiastic the
" sceptre of Connaught shall be wrested from the
" hands of his children. The Queen of Connaught
" was present in the house while the curse was
" being pronounced, and was at the time pregnant
" of Dathlaach, the son of Dermot, and she was or-
" dered out at the request of the nun. At my request,
" said the nun, destroy not the foetus which the
" Queen beareth in her womb, for she carrieth a
" son of renown. Foidreoir thereupon blessed
" that foetus Dathlaach (who was then in the womb
" of the daughter of the King of Osry) and left the
" descendants of Dermot goodly gifts in this his
" blessing, viz that their king should have the
" renown of the king of Connaught, and that they
" should always have a man among them who
" was entitled to walk by the King's side.
" Fain nero Dermot fought a bloody ^{paobap éir.} sharp edged
" battle at Tarvda ~~and~~ drove the enemy before
" him and slew the two heroic princes of Breifny.

P
" Uada, the son of Dathlaach and his sons and
" kinsmen proceeded eastwards across the Slack
" and slew the son of Madach guilefully and trea-
" cherously as he was drinking in a house in Corco.

96

" Corco. raidhe in Fiodh-monach; and taking possession
" of these lands, ^{they} defended them with bravery, for no
" one durst attack ~~ed~~ them and they attacked every
" one, so that all became their inveterate enemies
" for Hilgile left it to them (that is, appointed
" that it should be so) that every tribe around
" them should be their inveterate enemies. It was
" not tamely or weakly they ^{maintained} defended these lands
" and even to this day, no weakness or feebleness
" is recognised among them. The neighbouring ter-
" ritories had neither rent nor tribute from them
" nor jurisdiction over them. But none of the
" ^{race of the} five sons of Muireadhach were able to main-
" tain their lands against foreigners excepting
" ^{the} race of Dermot alone."

Comment on this is unnecessary. But it shews the
" awful power of the ecclesiastics and the silly
" notions of the people. The curse of one saint
" operating against the blessing of another and
" the Clan-Dermot kept, like Mahomets coffin
" between the two load stones, in a condemned
" respectable state of savage warfare: then

14/E/8/19(VIII)

9th Curse of one saint keeping all their neighbours ^{and} their
radical enemies, and the blessing of another
preventing them from falling into insignificance.
And still this was unquestionably the real
belief of the times. What a state of politics
and religion! And still some of us of the
nineteenth century believe in dogmas which
are equally ridiculous, but ^{apparently} more respectable
because they can be less understood, for re-
ligious dogmas must be always sublimely
obscure to please and awe the muddy mind
of the despicable animal called Man.

(Does Colgan mention St. Fairdeoir who blessed
the blann (Dermot), or St. Kilgile who cursed
them? I wish I knew as much theology as
Colgan to prove the notions of those times
pure Christianity. It is a pity that I do not
for really it is too bad to be so severe upon
the goodly religious superstitions of my warlike
ancestors, which then prevailed so universally throughout
all Christendom.

The following are the general ^{curses} swearings I heard this
evening among the Sheel-Muradhaigh. Hanm an deoul, do
oparceam ^{don} an deoul. Dap dra! with every sentence. Dap Cprore,
and never Dap tora, but By Laysus! your obedient servant
J. O'Donovan

END

14 F 8/20

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Roscommon, in which he refers to the progress of his work for the Survey in the county and the early religious history of the parish of Fuerty.

28-29 June 1837

3p.

24 cm



Roscommon, June 28th 1837

(Dear Sir, I am working here as well as I can, but the names of small loughans, and other small features are detaining me very much. I have now taken three jounies into three different directions in the parish of Tuerty without getting finished there, and must make a fourth this evening.

I am stopping here with a Mr. Thomas O'Conor who has spent all this day shewing me the Dignia of Roscommon: we visited the castle, the monastery, the church, the wells &c. and I shall write as soon as I have time to look about me. I have talked this day from 10 to 5 without ceasing - in fact until I got hoarse, and have certainly met a great number of the royal family! a great quantity of Royal blood here in low station. 14/5/8/200)

Let me have Colgan's notice of Cluain
Creamha. Archdall confounds it with
 Cluain Coirpthe and so has M. J. O'Conor
 in translating from Colgan. But does
 not Colgan give a distinct notice of
 Cluain Creamha and make it a distinct
 place from Cluain Coirpthe?

What County shall I have to go into
 after this? I have reasons for ma-
 king this enquiry before hand.

Your obedient servant
 John O'Donovan

Thos. A. Larcom Esq

Old Survey office

Roscommon June 29th 1837.

Dear Sir, I have identified the Fidhard of the Tripartite life of St. Patrick. It is no other than the old church of Tuerty or Tearty, which has given me so much trouble. The following are the words of St. Evin:

"The holy man came afterwards to the country
 " of Thua-Manie and preaching the divine word
 " there, converted and baptized all the people
 " of that country, and laid the foundation of
 " the church of Fidhart, over which he ap-
 " pointed one of his disciples by ^{re et nomine} merit named
 " Justus and by ⁱⁿ dignity a deacon. He left him
 " the ritual Book of the sacraments and ^{of} the sacred
 " ministry. The sanctity of Justus was not more
 " wonderful than his age: for it is said that it
 " was out of this ritual book left him ^{by St. Patrick} he read

14/5/8/20(n)

in the 140th year of his age, the form and the rite when he regenerated St. Kieran of Gluin in the salutary water of baptism."

that

Colgan says in a note, Fidart was in his own time a parish church in the Diocese of Elphin and in the Country of Maineach. He refers to the life of Kieran for more particulars about him, but he never publishes it. It is now always called in Irish propheete fiodarta, but nothing is remembered, as far I have yet learned, of the honest and longlived Justus.

Has Mr. Petrie ascertained any facts concerning the baptizer of his favourite St. Kieran? What is Justus ^{propheete} called in Irish? See Calendar for fiodarta.

The name fiodarta signifies highwood (fiod, being of the same radical with wood, and arta, a parallel with the word arduous) There are two other places of the name in Ireland both which are, to my own knowledge, exactly pronounced in Irish like this, but strange to say, they are both Anglicised Fethard as if those who first reduced the name to an English form had it in view to restore the radical sound.

102

of the Irish & perhaps — many instances of similar hardening of consonants could be produced, as Athlone for Ah! lone; Dub-lin, for Dur-lin Rath-one for Rah-owen &c. &c.

In other parts of Ireland Fíod, a wood has been anglicised Few, plurally Fews, as in Armagh; and if we follow the analogy of that name we must make this name Fewarty, but the real analogical Anglicising of it would be Feearty, though few ^{now} call it now by that name when speaking English.

The Lough overflows its banks in this parish, and there is a prophecy that it will yet drown Athleague, which will happen as soon as the waters cover the lag proñ which stands in the ford. The words of the prophecy are

báireáir áit lag, dóiríáir loch glíne
beid glínne na fáirach i r cluan álar gan dyne.
Athleague shall be drowned, Loughglin shall be burned
Glinsk shall be a wilderness and Clonalis left
without a ^{person} man. 14/F/8/20(m)

But it is not remembered what Saint delivered
this prophecy from his heaven-touched
lips - and stranger still I could not hear
a single word about Maonagawn at
Athleague or its neighbourhood? Hagi-
ology is much on the decline! But
what has become of the celebrated well
of this Saint? I hope it has not emigrated
to Ulster. But I shall be silent till I
visit the other Athleague, which now
goes by the name of Lanepborough.

Your obedient Servant
John O'Donovan

END

14 F 8/21

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Roscommon, concerning the history, antiquities and topography of the parish of Roscommon, with particular reference to its Dominican Abbey, castle, holy wells and associations with St. Coman.

29 June 1837

4p.

24 cm

Included are related extracts from the 'Annals of the Four Masters' and the writings of Sir William Petty.

Remarkable features of antiquity in the town and parish of ~~the~~ Roscommon which it would be curious to mark on the Ordnance Map.

Lough na n-éan or Lake of the Birds dried up, - was fed by two springs which still exist.

Ancient trees marking the boundary of the liberties of the Corporation 6 in number.

Remarkable wells in the town and parish.

John Keogh's derivation of the name Roscommon, pilly and peasant like in the extreme.

Real derivation "Boscus Sancti Comani" 14/F/8/21(1)

Roscommon June 29th 1837.

Dear Sir,

I think I have now sufficiently examined the names and localities of Roscommon parish to write about it. The following remains and features of antiquity are to be seen in the town and in its vicinity.

1. A very respectable ruin of the Dominican abbey in which is still to be seen the monument of Telim Ó'Conor, King of Conmaught, ^{but} much defaced.
2. The modern church is said to occupy the site of the more ancient abbey built by Saint Coman.
3. The Castle, a very extensive ruin in tolerable preservation, but in some places modernized by the insertion of large windows &c. To the west of this castle extended not many years ago a lake of considerable extent called Lach-na-néan, or the lake of the birds from the remarkable number of water fowl which used to frequent it. This lake is now entirely dried up, and might be called the cuplach of Roscommon.

14/F/8/21(ii)

106 Does not the following passage in the Annals refer to this lake and castle?

A.D. 1225 O'Neill marched a great army into Connaught to assist the sons of Roderic O'Conor. He arrived in the country of the Sheel Murry, whence he set out to the ^{fields} Foyes of Athlone (O'Naughtan's Country). He (afterwards) tarried two nights at Mullacum-guinnac and plundered Lough Nen from which he carried away O'Conor's jewels. He thence set out for Carnfree where Torlogh, the son of Roderic was inaugurated. &c.

2. Is ^{not} Lough Nen, this Lough na-neane lying to the west of the castle of Roscommon, and was the castle the place where the jewels were deposited?
 In the island of Lough na-neane -

4. Six aged trees on the boundary of the liberties of the Corporation which ceased to exist about 37 years ago. viz one thorn near a small green moat, lying about one mile from the town in the townland of Carnabrickua on the Castlereagh road. A second tree at Boher-garve on the road to Strokestown. a third

10th

in Cloamheirne on the road to Laneborough
the fourth called the Black stick in the
townland of Stradsallagh on the ^{one} Athleague
road and not more than $\frac{1}{8}$ mile from the
town. The fifth on a hill near the Barracks
of Roscommon, and on the road to Athleague
and the sixth ancient tree is on the road to
the little village of Fuerty. Would it be curious
to mark these on the map?

5. Tober Sheen, a remarkable well, which supplies
the town with water, lies to the back of the
church, and between it and the abbey.

6. Tobernaglog, ^{a well} in the townnd of Bellanagard
The bells of the abbey are said to be at the
bottom of this well.

14/6/8/21 (11th)

7. Dabach Comáin. i.e. St. Coman's vat or keeve - a
holy well lying east of the town in the town-
land of Ballypheasant. This is ^(June 29th) now completely
dried up, but it is said to be a good spring
in winter. The bushes growing over it ^{still} exhibit
a few ^{which at once denote its sanctity} rags. But St. Coman and his well
will soon be forgotten - for a different
era - the era of infidelity is fast approaching.

8. The Long Walk - ^{which} extended directly eastwards from the castle, is still traceable. It was about $1\frac{1}{4}$ mile in length and sixty yards in breadth. It lies in the townland of Cloony Beirne and has been lately called Capelstown by the Earl of Essex.

9. Tobernamonah near Tobernaglog, and not far from the abbey is a very remarkable well said to be a bottomless pit.

10. Feeding the lough-na-neane, to the west of the castle, were two wells called the lord's well and the lady's well from the lord and the lady of the castle. These still ^{but their waters are carried off in drains} exist, and may be marked on the map as curious features, if it be not too troublesome to attend to such small ^{objects} ~~features~~.

To attempt to clear up the history of this town, to shew when, and by whom the castle was first erected, or when it was ^{re-}built or remodelled, would be a foolish undertaking for me on this occasion, and you will allow that my chief business now is to point out all ancient features immediately connected

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with the map, and that other speculations must be reserved for some other time.

Indeed the delay of the publication of the first parish is so frightful that I never dare say a word about the Memoir to any one of intelligence.

Honor Don ~~is~~ has passed through this town to-day, and I shall move to Castle-reagh, as soon as I can possibly get finished here, to see him.

I shall transcribe the few words which John Keogh wrote about this town for Sir William Petty in 1683,

14/E/8/21(14)

" Roscommon, the county town named from Ros
" the same, I suppose, with the Latin Rup, ^{no! God} and
" Cauman, a crooked stick or hurlic: Caum signi-
" fying crooked. Near unto it is an abbey called
" Temple Inane dedicated to St. Inarius, ^{? who?} and
" inhabited by Augustinians; also a monastery named
" from the assumption of our Lady, and inhabited
" by Dominicans. This town is not populous, there
" being not passing two or three good houses in
" it besides the castle and the session house. The

"The rest are cabbins."

All this shews what a silly old woman John Keogh was! It shews also that he was not acquainted with the local traditions of the town, for it is even still vividly remembered that St. Coman was the first founder of a monastery there, and his well Dabach Chomáin has still some rags over it.

"A.D. 946 St. Coman, i.e. the saint from whom Roscommon has its name, died this year or the year after, and it is written of him that he was two hundred years old when he died. Annalists disagree about the year of his death." 4 Masters.

Again

"December 26th St. Comman of Roscommon.
It was from this Comman that Ros-Comman is named, for he was the first founder of a monastery there, of which he was the first abbot. He was the son of Faolchu (who was the son of Drethlann, of the Rudrician race,) and a disciple of St. Finian of Clonard. He was a young man in the year 550, but the year of his death is not known."

This shews that Keogh was but a bad Hagiolgist, tho' a good herbalist. Irish Calendar
Your obedt. servt
J. O'Donovan

END

14 F 8/22

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Roscommon, concerning the history, antiquities and topography of the parishes of Cluain Tuaiscirt (Cloontuskert), Kilbride and Kilgefin, with particular reference to their early churches, religious foundations, holy wells and castles.

30 June 1837

6p.

24 cm

Included are related extracts from Archdall's 'Monasticum Hibernicum'.

111

St. Faithleach, the patron of Cluain traiscirt still remembered. His blessed well where sit?

Cluain traiscirt in Roscommon called Cluain traiscirt na Sioman - another monastery of that name on the Suak in the Co. of Galway

Keogh's notices of this abbey - Archdall's.

Ath-liag, two places of the name in the County, one on the Suak and another on the Shannon - how they were distinguished in old writings.

Guirrin Connachtach where, and what now called

Kilgefin. now under the tutelage of St James, Kilmacnagh -

Kiltoom - notices of - St. Fachtna patron of Kilbride parish - Derrane abbey in (Dun-Conor, mentioned by Mac Firbis where

Notices of Cluain traiscirt from the Annals.

14/F/8/22(1)

112

Touching the parishes of Cloontaspart, Kilgefin,
and Kilbride. The two Ahleagues now dis-
tinguished in old writings

Roxcomman June 30th 1837.

Dear Sir, yesterday I went on the car to Lanesborough
and walked thence to the very foot of Slieve
Baghna, and got the names of the parishes of Kil-
gefin and Cluain Tuaiscirt with great satisfaction.
A considerable portion of the monastery of Cluain Tuais-
cirt is still standing, and it appears to be of
considerable antiquity. The patron saint is well
remembered to be St. Faithleach. His well springs in
the townland of Killaghy near the ruins of a cha-
pel about one mile west of Lanesborough.

We find that a St. Faithleach erected an abbey
here in the early ages of Christianity. But I
have not a single reference to it from Golgan or
the Irish Calendar. Is it not mentioned in either?

The tract about Hy-Canie preserved in the Book
of Lecan folio 92, calls Cluain Tuaiscirt na Sinda or
Cloontaspart on the Shannon, one of the seven
Coarbships of Hy-Canie, and states that ^{O'Meehan} the Coarb
thereof inaugurated the prince of Hy-Canie; dan ab
dual niasa pil gceallais, and again: "the blan Dermot
and the Hy Cormac of Mainmay, and the O'Meehans
14/F/8/22 (11)

"i.e. the Coarbs of Cloontaskest have the inauguration
" and deposing of the prince of Hy-Manie."

Of this abbey of Cloontaskest John Keogh (supra lauda-
tus) says in his notice of the County of Roscommon
drawn up for Sir William Petty.

"Between the Shannon and this mountain (of Slieve
" Bawn) is the Monastery of Clontaskest dedicated to
" St. Anna formerly inhabited by the regular canons
" of St. Augustine."

Archdall also says: "The records (what Records?) inform
us that an abbey of Canons regular existed here at the
" general suppression of monasteries and their possessions were
" found by an Inquisition taken VI. Eliz;

"Inquisition of 29th April VI. Eliz. finds that the site of
" this abbey, a stagn of land contained the walls of
" the abbey in ruins and of ^{what?} no value, a church which is
" now the church of the parish and a cemetery. The abbot
" was seized of the town of Clontaskest containing eight
" cottages, and of the town of ^{Boalake} Boalake (now Lanesboro. 1800)
" in which was a castle and six cottages, and ⁱⁿ the land
" of the said town 400 acres of arable, pasture, wood,
" copse, and bog annual value 40^s/0. The rectories of
" Kiltglap, Kilmahy (Kilgefin?) and Kiltoran (Kiltavain?) were
" appropriated to the abbot annual value besides
" reprises £3:0:0.

"A lease of the same was granted 8th May 30th Elizabeth

to Fryall O'Farrell for the term of 21 years at the
yearly rent of ^{£ 7 9 8} 11. 9. 8.

The castle of Boalalege (which is the name of that part
of Lanesborough lying on the west or Connaught side
of the Shannon) is still standing, and known by the
name of Castleán maol or Bald castle. It is very small.

That this was the principal Athleague of the Irish
Annals I have attempted to show in a former letter
The Athleague on the Suick was called Ái Irag fínd as
appears from the Annals at the year 1600 where it is
placed on the Suick page 22

"On the morrow O'Donnell marched across Áth
Liag Fíonn on the Suick (Ái Irag fíonn for Suca) and thro'
the plain of Nasi, the son of Algruba and in the evening
reached Seaghais (the Curlews), where he encamped for
the night on the north side of the river."

It appears also from a story in the Dimpheanchus
accounting for the name, and from the traditions
in the country which still points out the Liag fínn
in the ford - a stone which saves the town from being
inundated, for if the Suick could once cover it, she
would then inundate the town. The Athleague on the
Suick was also called Ái Irag Maonadán from St. Maona-
gan, of whom, to the great shame of local tradition,
nothing is now remembered.

The Ath-liag on the Shannon is simply called
Ath-liag in the ancient writings, and has never
14/F/8/22 (iii)

115 Finn or Maonacan postfixed to it. Thus.

"A.D. 1140, Torlogh O'Conor erected a bridge of
"hurdles across Ath-liag, and encamped in Moy-
"Jeffia to defend ^{guard} Conmaicne." 4 Masters.

"1220 Walter De Lacy and the English of Meath
"marched with an army to Ath-liag, where they
"erected the greater part of a castle. But Charles
"the Red-handed O'Conor at the head of another army
"marched eastwards across the Shannon into
"Caladh (the Callump of the Annake) and the
"English being dismayed at his appearance
"made peace with him." Id.

"1227. The castle of Ath-liag was erected by
"Jeffrey Mares.

"1244 Roderic, son of Hugh, who was the son of
"Charles, the Red-handed was drowned in Quirrin
"Connachtach ^{at} Athliag near the Shannon, and
"was interred in the monastery of Cluain-tuaiscert
"with great veneration and honor."

Quirrin Connachtach is now called Curreen. It is
the name of the southern extremity of the townland
of Ballyclare, which is often overflowed by Lough Ree.

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The following passage in the tract about Hy-Manie preserved in the Book of Leacan proves that an Ath-liag was on the Shannon.

"Dealbhu extends from Athliag to the Dook
"where it issues from the well at Slieve Formoyle."

The parish of Kilgefin is under the tutelage of Saint James, and St James well is still held in veneration there. But it occurs to me that James was not the original Saint of this parish, and it floats "like frog spawn" on the surface of my memory that Cill Guithbhin is mentioned by our Hagiologists as a very ancient church dedicated to a St. Guithbhin, but perhaps I am only dreaming. Does Cill Guithbhin, Gleaim Guithbhin or St. Guithbhin appear in Colgan or the Calendar?

There was another old church in this parish, (which and whose grave yard are now scarcely traceable) called Cill m^{ic} Dhnaich or the church of Mac(Dough. Perhaps he was the original patron?

There is nothing else in this parish to attract the attention of the ancient topographer but the old Castle of Mullaughnaphee or Fairymount. of which nothing is known but that the ^{shee}fairies would not ~~let~~ suffer it to be completed. It has an old church or chapel attached to it. St. James well & the site

14/F/8/22(N)

of the old grave yard of Kilmacuaagh should be marked on the map as well as this castle.

I said in a former letter that St. Patrick is said to be the patron of Kiltoom and that I had no record of it, but I have discovered a reference to it among the extracts, which I copy here. It is not certain however whether this is the Kiltoom in Roscommon or in Westmeath near Lough Derrymaraugh.

"November 14" On this day are venerated the three sons of Dubhthach (Buffy) viz Fachtina (Festus) of Kill-Toma. The other two were Gabhran and Eubel. (but their churches are not mentioned) Irish Calendar

That there was an abbey there at a very early period appears from the following entries in the Annals of the Four Masters:

"A. D 746. Eochy of Kill-Toma died

"763 Cardenach, abbot of Kill-Toma, died;

"808 Beallach, the son of Eochy. Abbot of Kill-Toma, died.

"883, Robhartach, the son of Colgan, abbot of Kill-Toma, died!"

The name is now locally pronounced ^{not Tuma} Cill Túmá, but old Patrick, ^{Hoare} the best Irish scholar in the Barony never heard who the patron saint of it was. "The well at the old church should be marked, and if its correct name could be restored, it would be Toberfachtina."

The parish of Kilbride lying to the north of Ros-
common was anciently dedicated to St. Bridget
but strange to say there is no old church now
within the parish called Kilbride, the only ecclesias-
-tical ^{ruins} being Doireán abbey and Ballinderry old
church. M^r. Fahy a very intelligent farmer living
in the townland of Kinkilly told me that it often
appeared strange to him that there ~~was~~ ^{should be} no grave
yard in this parish called Cill b'p'ide, and that he has
been always of opinion that the old church of
Ballinderry must have been originally called
Kilbride

We learn from a story given by M^r. Firth about
St. Maonagan and the wife of Conor, King of
Connacht, that that King had a royal Rath
in this parish.

"After this she proceeded to Dun-Conor
"which is at this day called Kil-Bride, and
"lies in the Liatha of Teadh-Manach."

There is a townland in the centre of the parish
still called Rath-Conor, in which, in all pro-
-bability this Dun of Conor stood.

Is there no mention of ^{to} Teadh ^{to} Manach in the
Annals?

14/E/8/22(V)

The ruins of a castle exist in the townland of
Leitrim, which belonged to the O'Shanigans

119 Let me have a trace from Octelins improved (of the Roscommon ^{part}) I am sadly at a loss for some guide of that kind as Speed is so very meagre.

The ruins of Derrane abbey are also to be seen in this parish but in bad preservation. This is the place called Teample Inane by John Keogh (Sapē laudatus) "Near unto it (Roscommon) is an abbey called Teample Inane, dedicated to St. Inanus and inhabited by Augustinians."

Ware finds that "A body of regular canons having resigned the priory of Roscommon, seated themselves at Derhan or (Derane which place was granted to them by O'Conor)." But no other particular has been discovered about it. I don't believe a word about Keogh's St. Inane. There is a well in Roscommon town called Tober-

Iheen, but it is not a holy well - nor is it remembered that Iheen was ever enrolled inter divos. Who could he be? There is another Tober-Iheen in Moore's Pth.

Your obedient servant

John O'Donovan

Cluain tuaiscirt signifies the northern Cluain; Cluain deiscirt or the southern one is in the parish of Kiltewan.

The O'Hanly's are interred ^{with} in this abbey, from which it will be inferred that they were the local aristocrats, but of the O'Hanly's when I get to Strokestown.

The following notices of it occur in the Annals of the Four Masters.

" 804 Baethan of Cluain tuaiscirt, died

" 1219 Maelseachlain, the son of Conor Mainmay was slain by Manus, the son of Torlogh O'Conor, after the latter had attacked and taken his house at "Cluain tuaiscirt"

This is probably Cluain Tuaiscirt on the Duck in the Co. Galway which is another abbey of more importance than this ^{on} near the Shannon.

" 1244 - See Athleague above

" 1489, The descendants of Laoighreach, the son of Roff (O'Farrell) plundered Cluain Tuaiscirt na Sionna in revenge of which the O'Hanly's triumphantly preyed Tib-licin, then in the possession of Laoighreach."

Tib-licin is in the parish of Drubhill not far from Ballymahon in the Co. Longford

14/F/8/22(vi)

END

14 F 8/23

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Roscommon, concerning the history, antiquities and topography of the parish of Kiltewan, with particular reference to its early church and holy well.

30 June 1837

2p.

24 cm

RIA

Parish of Kiltewan - holy well of Tobar na
gcreacht. Cluain na haidhche of the Four
Chapters. &c.

Roscommon June 30th 1837
Friday night $\frac{1}{2}$ past 12 -

Dear Sir, This evening I got the parish of Kiltewan
most satisfactorily done. The old church seems to
have been dedicated to St. Bridget as there is a
well named after her lying close to the celebrated
one called Tabernagreaughta. This latter well has
received its name from the great relief it affords
to ^{créaghta} wounds and sores inflicted on the bodies of
Christians, but it refuses to relieve any animal of
the unclean kind. A striking instance of this
refusal
is on record in the memory of tradition.

One day ^{as} the celebrated Robert Ormby of Toberanaddy
(who was generally known in the country by
the name of Roibeard na Gigeapnaige from the rattling
of his arms and armour,) was hunting in this
parish, the leg of one of his ^{favoured} grey hounds having
been broken, he was advised to wash it in Tobar
- nagreaughta, and he did so expecting that the medi-
- cinal powers of the waters might set the dog's leg!
14/F/8/23 (i)

but faith, he found himself very much mistaken, so he did, for the well did not do the leg of his dog the slightest service: and he then bitterly cursed the ~~superstition~~ of the church of Rome for her superstitions. He was a very great and cruel tyrant, so he was set up as governor of this part of Connaught immediately after the revolution, and he trampled upon the O'Kelleys, the O'Connors, Dan and Roe, and upon ^{all} the races of Manie Mor and of Muireachach Muilleathan, that is as much as he could you ^{know} - as much as the bad laws of the times would allow him, and sometimes he would not scruple to set all law at defiance - for he was the law himself you know, - and rob the Irish of whatever he wanted. But no matter sir, when he washed the brutes leg in Tobernagreahta, that well thought itself mightily offended, and lo, and behold you there was not a drop of water to be seen in it the next morning, for it dipped under the earth and broke out in another place where it is ^{ready to relieve all christians} now to be seen. That a curious

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notion this! If I were a holy well I would as willingly cure the leg of a poor dog as I would that of any sinner of a Christian, but when I am not I must hold my tongue.

The townland of Cloan-^{eight}eye in this parish, which is called in the Inquisitions Cloonehike and Cloonehike is ~~certainly~~ the Cloan-na-hifé Cloam-na-haidhche of the Four Masters.

"1488 Mulconry, the son of Tarna O'Mulconry, died of a short fit of sickness at Cloan-na-hifé Cloam-na-haidhche."

The townland called in the name Book Ruanny is called by the people ^{Rin}Ru-an-ny and must be carefully considered. It is a point of land running into Lough Ree, but still I do not wish to alter it without some written authority. The proprietor should be consulted, for I will not run there any more, as I intend to start for Castle-reagh on Monday morning.

Loughaunp and bits of townlands are giving me much annoyance. I have not done with Truety yet!

Your obedient servant

John O'Donovan

14/F/8/23(11)

END

14 F 8/24

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Roscommon, concerning the history, antiquities and topography of the parish of Oran, Co. Roscommon.

1 July 1837

5p.

24 cm

O'Donovan refers to local opposition to Griffith's division of 'several parishes into townlands' on the grounds that 'many of the divisions set down by him as distinct townlands are considered by the people as small divisions of real townlands.' Included are related extracts from the 'Annals of the Four Masters' and Colgan's 'Trias Thaumaturga'.

Roscommon July 1st 1837

Dear Sir, I now send you the following name Books with all the names settled with the exception of very few for which more written authorities must be procured before the orthography can be decided. Of these you find two striking instances in Cappadocia and Clooncash in the parish of Moore; but you will have to look carefully over all my remarks and queries written in the Books, and request the officers who surveyed the districts to procure the information required from the landlords or their agents. The Books I send are as follows:

Moore. Parish.	1 Book
Creeagh ———	1 ———
Loughmacanell —	2

14/F/8/24(1)

Drum parish	2	Books
Kiltoom	1	
St. John's	1	
Cam	2	
Bahara	1	
Killenny	1	
Kilmeane	1	
Roscommon	1	
Kilteevan	1	
Clontarf	1	
Kelgevin	1	
Kilbride	3	
tot: number of Books		20

Let me know how you like the orthography

your obedient humble
servant

J. O'Donovan

Rapcommon July 1st 1837.

Dear Sir, Please to send the Books of the Barony of Ballintober west to Castlereagh as soon as possible as I shall be ready for them immediately. I send you Frearty at last, and you will observe by my remarks in the book that it gave me no small trouble. One thing I have to say ^{is} that the people do not agree with Mr. Griffith in dividing the several parishes into townlands, and that many of the divisions set down by him as distinct townlands are considered by the people as small divisions of ^{real} townlands. If I were authorized by the Government to point out all the distinct townlands in every parish, I would summon the landlord, the parson, the priest and all the farmers in each parish and make them first agree among themselves upon the correct names.

14/5/8/34 (ii)

¹² and the number of the denominations, before I would lay down a single boundary. I would not depend upon any one or three or seven men in any one parish. I would, if I could, summon ^{men of} meeting of all the intelligence ⁱⁿ of each parish and make them tell the truth upon oath.

There is a place in the north of Fecarty called Stth Chiarain from the celebrated patron of Clannacnoise who was baptized in this Parish.

The next, I shall send you is the celebrated Oram, concerning which I shall first transcribe all the references before me and then elucidate them with some local remarks.

The first notice of this famous place is found in the Tripartite life of St. Patrick, Triad Thon, p 136. "Afterwards
" the man of God erected, in the same place, the noble church
" of Kill-Garadh called by others ^{Fons Garadii} Huaran Garadh. For
" St. Patrick elicited from the bowels of the earth a
" living and very clear fountain which was afterwards
" very dear to himself and gave name to the place and
" to the church built there. Huaran or Fuaran
" signifies among the Irish, a living fountain
" spring or ^{Fuan} cold water gushing from the earth. There
" Cethegus the Bishop and his sacred reliques lie"

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In a note upon this passage in the Tripartite Colgan says that this may be either of two Marans, but he inclines more to make it the Oranmore in the diocese of Kilfinn in the country of the Sil-Muire-Chnigh, which was in his time called Maran He Chlabaigh.

An entry in the Annals of the Four Masters under the year 1556 throws additional light upon this locality.

"A.D. 1556, Gilla Columb O'Chlabaigh Coarb of St
" Patrick at Maran in Moy-doi. the most
" distinguished for hospitality and affluence
" of the Coarbs of Connaught, and general suppor-
" ter of the indigent, died in Clarrickard
" after having been expelled from Maran and
" after his son Dermot Roe O'Chlaby had been
" slain by the Clan-Cumhnuigh."

14/F/8/24 (10)

This place is called Maran He Chlabaigh to this
very day. Patterns are held ^{here} there annually
on St. Patrick's day, 17 March, and on Garland
Sunday, ^{about St} 31, July; and not many years ago
the Senior of the O'Chlabys used to appear
at the pattern and shew the people the extent

129 of his Temon lands, and tell them how his
anceptors were deprived of them, on which
occasion the people used to make a collec-
-tion for his support. The O'flabys are still
in the neighbourhood but very poor - all
paupers.

I find the following reference to this place in
Keogh's account of Roscommon written for the
use of Sir William Petty:

"The priory of O'ron called O'anchlabby
dedicated to St. Dominick inhabited by Domi-
-nicans."

Archdall has ^{not} a word about a Dominican abbey
here! Has De Burgo in his Hibernia Domini-
-cana? Can Keogh be right? He seems to me a
very unlearned authority: nothing of the master
mind about him.

Doctor O'flonor has stated more than once that
Magh Choi or Machaire Connacht was bounded
on the east by the Shannon; on the ^{south and} west by the
Sucks and on the North by the Furlieu mountains.
But in this he is most radically wrong, and he is
the more to be censured for the mistake, as

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the plain described by him lies in his own
County of Roscommon, and is defined by
natural boundaries, and its extent so
well known in the country that it makes
one curse the nature of Roscommon who
would not know all about it.

Look at the lie of the country, and that's enough.
Mr. Keogh defines it in this wise, but I could
scarcely believe that Keogh could be right in
any thing.

"Here" (that is, in this county) "is Maughery
" Comaughtagh, or "the Maughery" an open
" country consisting of huge, wide, and spacious
" plains, extending in length twenty miles or more
" even from Roscommon to Abbey Boyle exceeding
" good sheep walks, and harbouring few other inha-
" ^{good!!} bitants but sheep. It hath its name from the
" Irish term ^{a mho} Maigh, signifying extra, without,
" apprehended to be outside of those woods, bogs
" and mountains wherewith places of narrow
" bounds are encompassed and hath the epithet
" of Comaughtagh, the plain of Comaught because

14/F/8/24(14)

131 "there is not the like of it in Connaught again.
"An excellent soil for corn, if made use of to that
"end, but the greatest part of it is taken up
"with flocks and for other products of this coun-
"try."

This definition of the extent is hardly right, but
his derivation of Machaire is entirely wrong:
Magh is the ancient Irish word for plain
but not for extra, without; the word for extra
being a muiḡ, which literally means in the plain
and is used in contradistinction to agatḡ which
means in the house. This goes some length to
shew that men first ~~are~~ made words to express
sensible objects, and that they afterwards formed
from a combination and modification of them,
^{other} words to express abstract ideas, and the relations
of external objects. Keogh here puts the car
before the horse: instead of deriving a muiḡ
from Magh, he derives mag from a muiḡ,
though the former is a simple word, and
the latter acknowledgedly a compound word,
or rather two words.

I will also shew in a letter from Boyle that he ~~confounds~~ unites Magh Aoi and Magh lying to form Maghery Connought, which no evidence from our ancient documents will support.

He is, however much nearer the truth than Dr O'Flaherty who would extend Magh Aoi ^{southwards} to Shannon Bridge and northwards to the Curliens, and, ^{in breadth} from the source of the Suir to Carrickanshannon.

The inhabitants of the town of Roscommon and its vicinity when speaking of the country generally call the tract ^{lying} between them and Athlone, the Barony, and the country between them and Cloghan the Maghery. but they say that you are not in the Maghery till you are two miles to the North of Roscommon. The following are the bounds of Maghery Connought as I am

14/E/3/24(V)

informed by a land surveyor who knows the
 country well: "Maghery-Connaught runs north-
 "wards to Lismaccoil in the parish of Rib-
 "campy, eastwards as far as Failsc in
 "the parish of Killukam, westwards as far
 "as Castlereagh and southwards ^{as far as} to within
 "about $2\frac{1}{2}$ miles of Roscommon."

I shall put this ^{account} to the test as I move along,
 but I think it is more correct than
 either Dr. O'Connor's or Keogh's account
 of its extent.

Now (Sunday evening 4 o'clock) I start for
 Castlereagh, and wish all communications
 to be directed thither. I shall then move
 on to Boyle and return to Lanesborough
 where I shall finish, and be ready for
 Westmeath sooner than those of Great
 Charles St. will have the Books of that
 County ready for me.

Walking is very severe in this sultry weather
 but cars are out of the question.
 your obt servant
 John O'Donovan

END

14 F 8/25

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Castlereagh, Co. Roscommon, in which he writes of the progress of his survey work in the county and the history, traditions and topography of the parish of Dunamon, with particular reference to its castle and the origins of its place name.

3-4 July 1837

6p.

24 cm

O'Donovan refers to his meeting with the O'Connor Don.

Castlereagh July 3rd 1837.

Dear Sir, I arrived here at 7 o'clock yesterday evening and called upon the O'flonor Don at Clonalis. He is an exceedingly kind gentleman, but having spent the greater part of his time in England and on the Continent, he is but imperfectly acquainted with the Sil-Muireadhaigh, so that I must not expect much information from him. He refers me to his brother Edward O'flonor of Bellanagarr and to his uncle Matthew O'flonor of Mount Drum who, he says, are well acquainted with the country. He pointed out to me ^{however} the situation of Bel Coille and satisfied me on several other curious particulars connected with his great grandfather, but he could not give me any information about his statistical account of the parish of Kilronan. Matt O'flonor is the man to consult about this. 14/F/8/25(i)

Charles O'flonor's statistical account of Kilronan is referred to by Mason in his preface to his Parochial Surveys, but I never ^{have met} could meet any one that _{saw}

saw it or heard of it! We must be on the look out for it as it would now be a great curiosity; and I am particularly anxious to discover in what plan he wrote it, or how far he carried antiquarian research into it.

I now send you the parish of Dunamon, a very small parish. I have no reference to this as an ecclesiastical place, but I have many notices of it as a castle. Tradition says that Dunamon was originally the residence of O'Sinaghty, whose territory consisting of 22 townlands lay to the west of the River Suir. This tradition is curiously corroborated by a notice of this family in Mac Firbis's pedigrees which I translate here as a most interesting document.

"Connmach, ^{was} the son of Muireadhach; and he was
 "his eldest son. ^{from} ~~for~~ this seniority the descendants of
 "Connmach (though of inferior power) are intitled to
 "to great privileges from the descendants of the other
 "sons of Muireadhach, viz to drink the first ^{cup} ~~cup~~ at
 "every ^{feast and} banquet of a king; and all the descendants of
 "the other sons of Muireadhach must rise up be-
 "fore the representative of Connmach i.e the chief
 "of Clan-Conway. O'Sinaghty was the royal chieftain

" of Clanconway and had 48 Ballys about the Duck
" before the English Invasion, but the Burkes drove
" him from his patrimonial inheritance, so that there
" liveth not ~~now~~ of the family of O'Finaghty at the
" time of writing this book, any more illustrious than the
" blessed and miraculous Priest James, whose brothers
" are William and Redmond, the sons of Cathal, son
" of Donogh - son of Hugh, son of Rory - son of Cathal -
" son of Teige oge, son of Teige, son of Cathal."

The territory of Clanconway comprized 48 Ballies, which
would make more than 192 of our present townlands
and lay to the west of the Duck and comprized
Dunamon and Glinch. That this is the real situa-
tion of Clanconway appears from several passages
in the annals of the Four Masters, from which
I select the following as conclusive.

" A. D. 1600. Redmond Burke having gone to the
" Irish of the North, and having hired a suffi-
" cient number of soldiers, led them across the
" Erne and passed along the borders of Breifny
" O'Rourke, through the Counties of Sligue and Ros-
" common, and across the River Duck into Clan
" Conway. He made a prisoner ^{of the lord} of the latter territory

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viz of Mac David (Triach, the son of Hubert Boy
son of William, son of Thomas) and afterwards
proceeded to Inath-an-Chalaidd in the upper
part of Hy-Maonie."

Mac David was a branch of the Burkes, who became
chief of Clanconway after O'Finaghty was expelled
(Mac David)
This chief is mentioned in the Account of O'Sullivan
Beares escape after the battle of Kingsale: Those
of great Charles St. have sent me the part of
O'Sullivan's route which I did not want, and
have not send me what I wanted that is
his route from the Shanman to O'Rourke's
Castle. It will be found ^{on detached sheets} in the Green Index
to the Annals, as translated by me.

I do not find any notice of the Castle of Dun-amon
having been built by either O'Finaghty or Burke.
The following are all the notices I have of it

A.D. 1144 Triernan O'Rourke plundered the
neighbourhood of Dun-amon. (no castle)

1154 Murtagh O'Laughlin plundered (Dun-
-amon. (No Castle)

1232, Adam Staunton commenced the erection
of a castle at Dun-amon.

1233 Felim, the son of Charles the Red handed
of Honor, demolished the Castle of (Dunamon
and others, which had been erected by the
power of the sons of Roderic, and Mac
William Burke.

1400. The Castle of Dun-amon was taken by
Mac An. abbot of Honor. Hubert, the son of
Hubert Burke was killed in it, and the
grandson of Edmund Skelly who was detained
a prisoner in it was set at liberty.

1446. Mac William Burk met O'Donnell at
"Dunamon."

14/F/8/25(III)

It would appear that Dunamon fell into the hands
of the Burkes at an very early ^{period}, and that poor
O'Finaghty ^{has been} a long time on the seachurán,
even though he is the senior of the Sil-
cluireadhough, and was entitled to take his
seat at the royal feast before of Honor.

The original Irish name, is ^{of Dunamon} Dún Iomdán, meaning the
Dun or fort of Immon, a main pagan name.
and the Dun is yet in existence, and will, of course

be marked on the map.

I send also the parish ^{of Clonnygormican} of which St. Kieran seems to be the patron, though some old men would swear that Ath-Chiarain is in the parish of Tuerty, but as it is not in ^{it} other name books I can't say any thing about ^{it}. The Registry of Clonmaenise however places "Ath-Kyran" in the parish of Cluindormacan in the lands of O'Conor. Ath-Kieran should be marked on the Ordnance Map.

I send also the small parishes of Drumatemple, Oran and Ballynakille, which are not now recognized as distinct parishes. I viewed the clochar and nobilis ecclesia of Oran-y-Clabey, but little of the grandeur of either remains.

The round tower ^{of Oran} is worn down to about 15 feet, and no features of the architecture of the church remain to point out its age. The ^{Spring} Uapán alone remains in all its original ^{clearness} brightness. There is a small stone cross over it, at which I saw two women praying yesterday. Traces of the foundations of houses are also observable in the field adjoining the church, which are not

unlike those of the ^{sites of} ancient towns of Fenagh^{Hill} and Grandard, but not so extensive as either. In the parish of Drumatemple there is a well called Tobar Mochaide, Tong Sanchi Mochai which would seem to shew that St. Mochoy was the patron of the parish but nothing is known about him.

The Druim na bfeadh of Balgan, one of St. Bridget's churches, was certainly the name of the parish of Drum near Athlone in his time, and called na bfeadh from Feada - Les Fayes - O'Naughton's country in which it was and is situated; but it is also equally certain that that parish was called Druim Dreaptan, as I have said before. Instead of Camma, he gives Tobar Brighde, which is now called Brideswell and situated in the parish of Cam or Camma.

The maps and extracts sent by O'Keeffe about the islands in Lough Ree, throw new light upon them. As I now intend to finish this County with these islands I will want the extracts about them which I had in the County of Longford, and if any additional references can be found in the Annals or Colgan about *mn̄r Énnáin* which is the present *mn̄r Énach*. The only difficulty now remaining is to find out *mn̄r Áingín* on which St Kieran first established himself. Does not Colgan settle this point? or Lanigan? Could any thing be found to prove the following conjecture of mine, viz that,

i.e. Bird's island

Incheanagh is *mn̄r Énnáin*

Quaker's Island — *mn̄r Clóppáin*

Saints island — *mn̄r Áingín* ? no! no!

Which of these islands did Turgesius the Dane fortify? Make diligent search for this.

I ask a great many questions!

your obedient servant

John O'Donovan

Let me have the notice in the annals about the place called Kirem: it certainly occurs. If Kirem be not in the Index look for Fiodhrona.

Castlerea July 4th 1837.

Dear Sir, I have remained within all this day looking over the historical extracts of which I have now no small mass, but still there are some points which I cannot ascertain from them with satisfaction. There were three cantreds in this Co. called Teórú Tuath which have puzzled me these six years, and of which I find no distinct account in the extracts before me, but I can infer from the families placed in them by Mac Firbis that they were the following

- Dofa
1. Kinel Dookha under O'Hanly
 2. Corcachlann — Mac Brannan

3. Tir-Brinn na Pionna - O'Monaghan.

Up to the year 1249 I find the O'Monaghans lords of that "sweete Countrie" Tir-Brinn na Sinda lying between Celphim and Jamestown, but from the year 1342 downwards O'Beirn appears to have taken his place. I have no pedigree of O'Beirne, but suppose from the following lines of O'Dugan that he is

14/F/8/25(V) not

of the Luathas rap ngenlach, but rap deamíde:

Muintir Bepn epóda an cat-pál
 An macaib' O' Maíachan
 The gléa, the bríe, the bágar
 An léa tír a dtáingadar.

"The great O'Beirney - that bright, brave band
 " Got over the O'Monaghans chief command
 " And since they came, their hands they hold
 " By fights, feays, threats and courage bold."

The Mannachans are very numerous in the country yet: Perhaps O'Beirne is of ~~the~~ the same tribe with the O'Flanagans. They might however have come from the east ^{side} of the Shannon. I suppose M^r. Firbis does not give a pedigree of O'Mannachain as he sunk so early; if he does let me have the pedigrees of both O'Mannachain, the conquered and O'Beirne, the conqueror.

I am looking over Mac Geoghegan's map of the Synasties of Connaught, and find it shamefully wrong! entirely wrong! But I will follow no guide but the original documents, of which I have more before me now than any one in Ireland.

I find that Kerry-ai, ^{which} was an ancient territory in Maghery Connaught, was called in O'Flaherty's times Clann Beithearnaigh. What does Mac Firbis say about this tribe? What families did it consist of? It certainly occurs in the Annals of the Four Masters but I have not a single reference to it.

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Let me also have the pedigree of O'Flanigan, chief of Clann Chathail mic Muireadhaigh, and of O'Flanigan of Tuath Ratha, that I may see where they meet.

What families did the Clann Chathail consist of? Without knowing this I can never ascertain their locality. Does O'Flaherty give any account of the situation of Clann Chathail?

In Mac Firbis's list of the breach tuisa of Ireland who were conquered by King Tuathal, what Aitheachs does he place in Hy-Many, Síol Muireadhaigh, in the Tuathas of Shiabh Ratha, in Clann Chathail, Magh Iuirg, Sísteach or Síe Tuathail?

Where does O'Flaherty place ^{Máenmá} Mainmoy, a part of Hy-Many, of which O'Neachtain and O'Mullally were chiefs? I had no idea that it extended as far to the east as Athlone, and if not O'Neachtain must have been removed early into the ^{Woods} ffayes? O'Brien makes Mainmoy the same as Claurickard, but he is not to be trusted.

What is the reason that the barony which comprises the town of Roxcommon should be named from Ballintober?

141/18/25(VI)

Does the Dunseanchus give any stories about Shiabh Ratha, az moza, tuisa, or Orlond?

Yours obedient servant
John O'Donovan

Thos. A. Larcom Esq

A. Engr

Ed: Survey office

END

14 F 8/26

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Castlereagh, Co. Roscommon, concerning the extent and topographical features of the territory of the O'Flynnns and the course of the River Suck.

5 July 1837

4p.

24 cm

RIA

Source of the Suck visited.

O'Flynn's country, extent of
The present O'Flynn.

O'Flynn's castle where,

O'Flynn's lough and mountain.

Slabh Formaili conjectured to be.
the present Slabh hi Fhlaimn.

Caisiol and Cave near the source
of the Suck.

Captlereaugh July 5th 1837.

Dear Sir, I travelled all this day thro' O'Flynn's country and traced the Duck to its very source. I had the very great good luck to meet O'Flynn ^(Edmond, son of Kellagh) himself who walked with me to the source of the Duck, from the Esper over which he shewed ^{me} his ancient principality, of which he now holds but a few townlands in fee tail. He knows every hugh in the parish of Kiltullagh, the names of which he pronounced for me sitting on Eiper Mi Mhaonagain over Bun Suicin in the townland of Cul-gearna, parish of Annagh and County of Mayo, from which we had an extensive view of O'Flynn's country - of Lach-Mi Fhlainn, Sliabh Mi Fhlainn and of the parish of Kiltullagh. As soon as O'Flynn had learned that I was one of the ulde stock, he commenced to give ^{me} a most curious account of his own family and of himself: the poor fellow is very much embarrassed - and, when I met him,

14/8/26 (11) was

(14th) was hiding from the Sheriff, who will arrest him for debt as soon as he can. He and I sat for five hours and a half over the source of the Duck examining the name Books of Kiltullagh and viewing the wild scenery of O'Flynn's territory. I arrived here at 8 o'clock - having lost my dinner and my appetite. I ascertained the following facts from him which are very valuable to me.

1. O'Flynn's Country comprised the entire of the parishes of Kiltullagh ^{and part of Kilkeevan in Roscommon} and a considerable portion of Ballyniskill near the village of Ballymac in the Co. of Galway. His territory met O'Finaghty's (latterly MacDavid's) at the Bridge of Glynok. O'Finaghty S. and S. E. and O'Flynn west, and N.
2. The Mountain at this day called Sliaoh Mi Fhlainn or O'Flynn's mountain contains 20 townlands and lies partly in the parish of Kiltullagh and partly in that of Kilkeevan.
3. Loch Mi Fhlainn ne O'Flynn's Lough most incorrectly (milkainously) called Lough Glyn by Meld and others, gives name to the fairtown of Ballinbough and lies about $\frac{1}{2}$ mile directly to the

North of it. It brings vividly to my recollection loc ¹⁴⁸ m^{re}
Uí Flann in Derry - which gave me so much trouble. Ballinlough
is called in Irish baile loca Uí Flann

41 O'Flynn's Castle - the foundations of which are still tracea-
ble - stood on the top of the hill between Ballinlough
and the Lake. This castle should be marked on the map
as it gave origin to a town in which there was a
very large fair to-day.

The patron saint of the parish is not remembered, but
the old church and grave yard exist; and in the
grave yard there are two round stones over the
graves of two ecclesiastics, which, if they were
removed a hundred times, would come back a-
gain to their original localities uninjured unimpaired

Cill tuáic^ó signifies the church on the hill, which perfectly
describes its situation; it is mentioned in the
tract in the Book of Lecan fol. 92 as one of
the seven baronships of Hy-Manion. There are
near 200 acres of church lands in it.

Let me have the pedigree of O'Flynn and all
that Mac Firbis says about him. Is he of the
Síol-Maolmáin? If so let me have all the
passages in the Annals referring to Síol-
-Maolmáin. The Comraught O'Flynn is to be
14/F/8/26 (iii) dis

distinguished from O'Flaoinn Arda in Munster
 and from the far more illustrious than either
 O'Flaoinn of Firlee and (Salaradia) the powerful
 opponent of Sir John de Courcy - the conqueror
 of Ulidia. This latter family go now by the
 name of O'Lyn (the ~~if~~ being entirely sunk up
 here in loc us floss and Shab us floss) and many of them
 out of mistaken pride, have made it Lindsay.
 Whenever any of the O'Flynns of Ballylough O'Flyn
 are on the point of death a Banshee is heard
 most plaintively lamenting on the banks of
 the lough

The following is all the pedigree he could
 give me from memory, but he promises to look over
 all his papers and carry it up for several genera-
 tions higher.

a R. C. Edmund O'Flyn of Newborough
 a R. C. Kelly O'Flyn

A Protest^t Edmund Dillon O'Flyn

A protest, ^t Colia or Columbus O'Flyn of Furlagh
 near Ballymac in the parish of Bally-
 -nakill - died about 1717 -

your obt^t servant
 John O'Donovan

In the tract about My-Manie (Lib: Lec: folio 92) it is stated ^{that} the River Suck ^{issues} flows from a well at Thieu Formoyle-dealind & it has co Sued map & mbpúcan ar a tobap ag Shabí popmash - but the River Suck does not issue from a mountain nor properly speaking from a well! Its source ^{which} is called Bun Suroin - ~~and this~~ is a small pool of dirty mountain waters lying ^{at} to the west side of Esker Mí Mhaonagain in the townland of Cul-ferma, parish of Amagh, Bar: of Castella & Co. of Mayo, and this oozes through the Esker and appears at the east side of it, not as a ^{tobap} well but in scattered tricklings of mountain water. From the east side of the Esker onwards a small mountain stream runs eastwards into loe Mí ploor, which stream is called the Suck. See Remark in Name Book.

Now my opinion is that Shabí Mí ploor was anciently called Shabí popmash and that by map & mbpúcan ar a tobap ag Shabí popmash - the Irish writers meant no more than, where the Suck rises out of the ^{in or near} well in the mountainous district of Shabh O'Flynn, then called Shabh Formaili.

14/E/8/26(IV)

Places have so changed their names, and Lands
 and wells so altered their features ~~and~~ that
 the Topographer has no grounds left him
 but vague conjectures. But in the present
 instance, unless the source of the Suck
 has shifted its position, or unless the writer
 in the Book of Lecan has made the
 stream, which comes from the parish of
 Lough Glynn, the real source, or finally
 unless that writer was in error - which is
 not probable - the mountain now called
 Shiabh Mí Fhloinn must have been then
 called Shiabh Formaili.

In the townland of Cashel (in Kiltullagh)
 there is a curious - Caisiob - which O'Flynn
 describes as a loose tower, in tolerable
 preservation, and in the Esker from which
 the Suck oozes there is an artificial crypt
 or cave running to an unknown extent
 under ground.

END

14 F 8/27

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Castlereagh, Co. Roscommon, concerning the history, antiquities and topography of the parishes of Tibohine and Ballintober, Co. Roscommon.

7 July 1837

4p.

24 cm

O'Donovan refers to the perceived rejection or disinterest displayed by the population towards their local Irish saints.

Castlereagh July 7th 1887.

Dear Sir,

Yesterday I travelled through the territory of Sirteach which comprised the parish of Tibohine, though now supposed to be only the western half of it; but as I have often remarked the traditions of the 19th century always circumscribe the boundaries of ancient territories, and cannot be depended upon. The only evidences now remaining to prove the extent of ancient territories are the legends of the saints the Irish Annals and the early English Inquisitions; and the points on which these fail to afford satisfactory evidence, must remain for ever disputable; but it is very few will ever bother their heads about them, for I don't meet a single individual that cares a pin about the extent or history of these territories, and they laugh at me for such an old fashioned

enquiry. The Irish saints are altogether out of fashion, and I ~~could~~ can not bring their names to my assistance in topographical research without being laughed at! Strange turn of affairs! the holy men who sanctified the very spot with their presence have been rejected, and foreign saints set up in their place.

The reason of this is simply that only three Irish saints have been lawfully canonized, and none of the others can be lawfully received as patrons of any one parish, because it was never tried by the ^{holy} sacred tribunal whether they are in heaven or not. And this, no doubt, is sufficient authority for the present ecclesiastics, to reject all the Irish patrons of parishes. Men are a strange herd of beings: and whatever the age happens to make fashionable, that and only that can ^{be received as} be right. | It grieves me to the very soul, ^(strange that I should say so) that I ever had any thing to do with the history of ancient or modern saints, as it
 (the modern saints can't bear the ideas of the old saints!)

has established in my mind a very low opinion of human knowledge and human nature. But still, let me be laughed ^{at} a thousand times I shall make use of every legend & every silly story that will throw the dimmest light upon Irish topography. I can now very nearly prove the very extent of the territory of Uirteach from the situation of churches stated to have been in it, but ^{as} it is too extensive a territory to traverse the entire of it from this town I shall take another drive into it from French Park, and then draw up my evidences into order.

Can any evidence be found to prove that ^{the} Cluain na manach ^{of Glgan} is the present Cluain Kilnamanagh lying north of the parish of Tibohine?

There are several old grave yards in the parish of Tibohine. 1. Kill Ruadhain, Ecclesia Sancti Ruani, 2. Kill Rodain, Ecclesia Sancti Rodani (d hard) - 3. Tagh-Bavithin, (Dormus Sancti Bavitheni) ^{4. Kill Chigle} Cluain Seanmhail, but of this last from French Park.

Does Galgan give any account of ^{not Roden} St Rodan different from Ruadhain? ^{10/11/27}

Is there any mention of Uirteach River in the annals?

14/11/27 (ii)

or of Magh Leinge or Abhainn Leinge?

There is a curious ^{Patrick's, cave} cave in the townland of Killybranks called unús Pádraig, at which stations were performed till very lately. The priests, I am very sorry to see and to say, inclining very much in this century to protestant notions, are putting an end to all those venerable old customs. ^{But} I would wish that they had delayed their reformation for six years longer till I had the territories traversed, and then—

There is a holy well called Tober Chonnell in the townland of Kill Ruadhain. What Connell could he be? Wonder it is not called Tober Ruadhain.

To-day I made a pilgrimage to the tomb of Dr. O'flonor ⁱⁿ ~~at~~ the Church ^{yard} of Ballintober, and offered a few ^{paters} prayers for the health of his soul. He lies interred in the family vault of O'flonor Don dated 1636— but no inscription tells that he rests there! The only inscription

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there, is in praise of the mother of the O'Conor
Don, which I read with a sort of morbid indif-
ference. They should have inscribed the histo-
-riary tomb stone with these words.

Here Rest the mortal remains
of Charles O'Conor D.D.
Founder of the Chapel of Castlepeagh
The vigorous opponent of the
local abuses of the discipline
of the Roman Catholic church
in Ireland

Be this his
monument

and

The most industrious investigator
of the history and antiquities
of his native country,
of which his printed works
are more lasting memorials
than this perishable marble.
He died — 1828 —

May he rest in peace.

I viewed the princely ruins of the castle of Ballintober. It was a little town in itself enclosing an area of about one Irish acre. It was nearly a square Bawn defended at the four angles by four towers of respectable strength and size. I spent my whole day climbing its walls and towers and must now pull up lost time by writing at this late hour (12 o'clock). I examined every hole and corner in it but as you will have a description of it from the Officer who surveyed the district my unmilitary remarks would be worth nothing. But I can throw out ^{perhaps} conjectures which might ^{perhaps} never occur to any military man, viz that the area enclosed by those martial walls was not altogether a blank space ^{or bawn} for the reception of cattle when the ^{surrounding} territory was invaded, but that several houses stood on it. Of this conjecture the following passage from my translation of the Annals of the Four Masters will afford abundant evidence, but I fear that I have not understood

1158
it perfectly. Let me have the original Irish.

A.D. 1434. O'Kelly, Mac Dermot, and Feige, the son of Honor
Rae marched to Ballintober and a battle was fought
between them and the inhabitants of that town (Baile)
in which many were wounded both within and without
the town. ^{Castle?} One of the men who were without took
a ^{match} match from the handle of his spear, and having
tied it to the end of his spear handle he set fire to
it, and then cast the spear into the Bawn. It
struck the side of a house, which taking fire
was burned, as was the next to it and the
greater part of the town. ^{Baile.}

14/6/8/27(W)

Now I infer from this passage that the walls of
the Castle of Ballintober, which are very extensive
indeed, contained several ^{streets!} rows of houses, but
I don't understand what sort of a match
^{the soldier threw} ~~was thrown~~ over the wall. Was it a mere
chip cut off the spear handle? or was ^{it a} furis
nitrate which he ^(and every other soldier) carried on the handle of
the spear for the purpose of setting fire to
places when it might be desirable to do so?

The number of rooms in the four towers was
about twelve, and some of very snug size.

The N.W. tower was built in ¹⁶²⁷ 1636 as appears
from

from a stone exhibiting that ^{dates} inscription and
 something like the name Rury, but ^{the latter is so} it is so
 high up that one could not be sure ^{of it} without
 procuring a ladder. The other ^{three} towers, accord-
 -ing to tradition were built as early as ~~early~~
 the reign of King John. ^{But} It would require
 some research to write the history of this castle;
 and though I have a great mass of historical
 references before me. I must pronounce them
 after all, meagre and unsatisfactory. In fact
 Irish history was never written, and we have
 only an odd reference ^{to places} now and again.

There is a well in Ballintober bog called Toban sprang
 or Ruadán which pours out a stream into the lake.
 There is a fort in Ballyfinigan called Rath maol
 with seven wells within and about it.

According to tradition, the castle of Ballintober was
 dismantled by that great warrior ^{Red Hugh} O'Donnell
 with one brass cannon, which he planted
 on the fort of Ballyfinigan East, which lies
 about 300 perches to the east of the Castle.

Please to direct next to French park.

Your obedient servant
 John O'Donovan

END

14 F 8/28

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, concerning the history, antiquities and topography of the parish of Kilcorkey, Co. Roscommon.

8 July 1837

2p.

24 cm

RIA

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Kilcorkey conjectures about the meaning of the name.
List of old churches in that parish.
Bea Coille where, mistranscribed by the 4 Master
"Cutting down a road" meaning of

Keshmoneagh, July 8th 1837

Dear Sir,

The parish of Kilcorkey which contains the village of Bellanagarr, and the hermitage house and Beala Coille mentioned by old Charles O'Conor, is the next parish to which I have directed my attention. It is called in Irish Cill a' coperais which would seem, from its present pronunciation, to mean, church in the bog, but it appears to me that there must have been an Irish saint of the name Dachorcach from whom this, as well ~~as well~~ as the parish of Cluain Dachorcaigh in Donegal took its name, though I believe we have made out nothing about him. But our Hagiology has not been written ^{at all} for the Calendar of Donegal is but meagre and seems to have never been finished, and Colgan ~~only~~ published the Calendar only as far as the last day of March. There ^{were} ~~are~~ many patrons of little churches not to be found in any of our compilations, and it is now impossible when the ordinary legends

D 14/F/8/28(1)

are not only on the decline, but despised to glean anything of their history at the localities where they flourished and were formerly venerated as prophets or men filled with the holy spirit of God.

Though Kilcorkey is but a small parish it contains the ruins of several old churches. 1. Kill Bheonchoo Ecclesia Vivacis Aidi: it is situated in a small townland of the same name adjoining Ballyconboy and Barrowreagh. 2. Killallashin in the townland of Ballynahanna. 3. Kill-Innig (perhaps Kill-Dhiomóg) an old graveyard lying in a townland - or rather part of a townland - to which it has given its name adjoining ^{astly} Caphelcole and Tully. Close to this church is a sacred spring called after St. Patrick, the apostle of Ireland.

4. Kill-Sister, lying in a townland of the same name. These must have been small chapels of ease and Bill Bhachorcaigh itself must have been the ancient parish church. It is said that Mount (Druid) was anciently called Gort-na-croise or Field of the Cross.

Bel Caille mentioned by the Four Masters and commented upon by Charles O'Conor in the margin of their ~~autograph~~ autograph retaining its correct name to this day; but is it not strange that the Four Masters and Charles O'Conor ^{who lived there} should have written the name wrong? The passage is this: "1489 Sluaice la hua cooncob go beal coille dra no geapp an beal 7 sea dzucpat lucht airtrech bnaide do." "O'Conor led an army to Bel Caille and cut down the ~~some~~ Ballagh, and obtained hostages from the inhabitants of Airtreach."

To this Ch. O'Conor appends the following note in Irish: "Bel Caille my residence in which I am reading this Book to-night, Nov. 13th 1775."

The place ^{and was then} is now called Bealach Coille, i.e. the ^{pass} road of the wood, and the ancient people have a tradition ^{among them} that there was an old road passing in that direction. It is the name of the townland in which O'Conor's hermitage stands. The Four Masters committed a mistake in transcribing from the Annals of Kilronan, which most certainly ^{have} ~~wrote~~ bet Coille, and the Four Masters who did not know where the place was, ^{wrote} in the hurry of transcription ~~wrote~~ beal for bet. The very passage they give explains the name most satisfactorily. O'Conor led an army to

"Ballagh Colles and cut down the Ballagh &c.
 This shews the value of the original documents
 from which the Four Masters copied, for
 it must be acknowledged that they have com-
 -mitted several errors of transcription, and
 that their judgment was not always the best
 in preferring the reading ⁱⁿ of one Book to that
 in another. And it must be still further ac-
 -knowledgeed that they did not know the topo-
 -graphy of Ireland. But the different Annalists
 from whom they copied, knew each their own regio well.
 I have anglicised this name Ballaghaculla
 which I maintain to be the correct one
 in opposition to the authority of O'Flaherty
 who possessed, and lived on, the Land-
 and of the Four Masters who knew nothing
 about it. It is on the eastern boundary
 of the territory of Airteach.

Ró gápp an bealach in my opinion, means that he
 cut trenches across the road in various
 places to make it impassible; it may also
 mean that he destroyed the different keshes
 and causeys across lahags and streams.
 But I may be wrong.

Your obt servant
 John O'Donovan

END

14 F 8/29

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Castlereagh, Co. Roscommon, concerning the history, topography and antiquities of the parish of Baslic (Baslick), Co. Roscommon, with particular reference to its early church, holy wells and the origins of its place name.

8 July 1837

2p.

24 cm

RIA

Baslic, parish of - meaning of the name;

Tobar Oilbhe where;

Maol of the Maghera, where - Kilmurry, where,

Tobar Bhrighde, gives name to Ballintober.

Maol, meaning of the word in Lannaught-
in opory.

Castlereagh July 8th 1837.

Dear Sir It is now precisely two calendar months
since I left Dublin, and the second county
is not yet finished! I have four months more
however before the hard weather sets in, during
which much will be done if the books be prepared
in time.

The parish of Baslic was anciently under the pa-
tronage of St. Sacel Bishop, but he is recognised
no longer, though his memory ^{seems to have been} ~~was~~ annually
commemorated there in the time of Colgan, as
we learn from the following notice of this church
in Triad: Shan, p. 177.

" Baisleac mor is a parish church in the diocese
" of Affinn in the country and deanery of
" Sial Muiredhuigh as the catalogue of the
" churches of that diocese shews, which was
" sent up by the most venerable Bishop of
" the place Brother Boetius Aagan, and there
" the birth day of St. Sacel Bishop ^{was?} is celebrated

14/F/8/296i)

"on the first day of August according to Marian
 "Gorman, Cathal Maquire and the Martyrology
 "of Donegal.

"In the Irish life of St. Berach of whom in the
 "preceding tome, February 15, mention is made
 "of St. Sacel or Socel."

The ruins of the chapel or cell of the brothers
 of the order of St. Dominic are still to be seen
 in the townland of Kilmurry.

The celebrated spring called Fober Oilbhe
 by the Four Masters and Fober Elbhe in
 the Registry of Clonmacnoise is still to
 be seen in the centre of a townland to which
 it gave name in this parish.

There is a townland in this parish in the
 E. S. E. end called in the name Book Lis-
 meentagh, but the ^{Parish} priest tells me that the
 real name is Lismurtagh, and that he is of
 opinion that meentagh is a mistranscription
 of murtagh. This I believe, and I therefore wish
 that more written authorities be procured before

the name be finally decided upon.

In the townland of Drishaghan in the same parish there is a hill which is said to be the naval-ceap lap - of the Maghera Cannought. This is probably more correct than what the Four Masters make it! viz Tober Tulisk, but of this hereafter.

The ancient name of Ballintober was Tober Tobair Brigda and received that name from a holy well called Tober Bhridge which is still to be seen ^{near} the church ~~at~~ the foot of an aged tree. But this well is no longer a blessed well for its waters are used for washing potatoes, old shirts and for every other ^{for which it is} purpose required in the village: and it is curious that it has removed some yards from the sacred spot which was its original fountain. It originally ^{stood} sprung at the very foot of the old tree, but when the due veneration for it ceased to exist, it removed a short distance to the S. W. This is curious.

14/F/8/29(1)

Within a quarter of a mile of Toberelva well in the Parish of Baplic there is an old stone in a field with a Latin inscription, said to have

16th have been placed there as the monument of an ecclesiastic. The ruins of old Castle Plunkett exist in the same neighbourhood.

The name Baplic is a shortening of the Latin Basilica, which in the ecclesiastical style means a ~~sanctuary~~ or distinguished church but the Revd. Mr. Dillon, P.P. of Ballintober says ^{that} the word is Gáir-leac, which when interpreted is sepulchrum mortuorum, and laughs at my Basilica. Perhaps he is right.

In this part of Ireland the word maol signifies ^{1.} level, ^{2.} ruined, ^{3.} flat and by a great stretch of the meaning ^{4.} bald, ^{5.} hornless; the ruins of an old house at Belanagarr, of which only one chimney remains are now known by no other name than famterp maol. With us of Ossory maol means, 1. bald, 2. hornless, 3. earless, 4. bare, 5. small, diminutive, in fear maol. maolacán. Were then, meaning of ^{the} Templemaoles in Ulster?

Cluain Camhain in St. Peter's parish is still called a half parish. "The half parish of Cluain Camhain lying along the Shannon" is well known.

your obedient servant
John Donovan

END

14 F 8/30

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Castlereagh, Co. Roscommon, concerning the history, topography and antiquities of the parish of Kilkeevan, Co. Roscommon, with particular reference to its early churches, burial grounds and religious foundations.

10 July 1837

4p.

24 cm

Included are references to his identification of the 'situation of Tearmann Caolainne, a very sacred spot in old times'.

Castlerough July ^{the} 10th 1837.

Dear Sir,

I have made considerable discoveries since; I have found out the situation of Tearmann Caolainne a very sacred spot in old times, but on looking over the historical extracts I find that I have not a single reference to it ^{as termen}. Pray let a search be made for it in the Annals, and for Caolainne herself in Galgan and the Calendar. "Her nunnery stood in the townland of Tearmannore (in the parish of Kilkeveen) and her well ^{- to be Caolainne} springs in the townland of elloor from which a road led across the bog to the nunnery". A pattern was held at this well for feil mairne and feil mairne moir. It appears from an Inquisition

14/F/8/30(A)

169 on the 27th of May 1617 that Termankeal and
belonged to the monastery of Roscommon, and
the Four Masters at the year 1050 mention
it in connexion with Roscommon thus:

"(^{Deapman} Daire baclainne and the ^{round tower} Cligtheach of
Roscommon were burned by the men of Bheffny."

I have also discovered the exact extent of
Kerry-ai or Clann bheithearnaigh. I was
directed to it by the following phrase which
I heard in the country "fé Semur Mac Gaffrúis an
feap in feap a 3-clon bheithearnaigh (asur air in'ndam
sur bē)"

"Clann bheithearnaigh extends from
the Bridge of Cloonalis on the Suak west
to Cloonean adjoining the County of Mayo;
from Cloonean to ^{Cloon} Crafffield adjoining
Airteach and thence in the other direc-
tion to Cloonaff adjoining Lord Mount-
Sandford's demesne."

James Mac Caffry.

"Airteach extends from the western extremity
of the parish of Tibshreen where it joins
the county of Mayo to the Bog of Belanagare

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" which divides Aiteach from the Maghera
" and from Clann Cheilhearnach to Lough
" O'gara." Patrick O'Keilly native of Belanagare

The old church of Kilkeevan is called in Irish
Cill Caoimhín (Cill Caoimhín) and the patron of it is
said to have ^{been} Chaoimhín ^{inde} O' Ceitceannúig. Who could he
be? Search for him among the Connaught
saints.

There is an old church at Emlagh in this
parish at which there springs a very sacred foun-
-tain at which patterns were held on the 15th
and 28th of August, but strange to say it has
no name but Tobairín in Irish. This is the Emlach
Each Brocadh of Colgan.

" The church of Emlach belongs to the
" Diocese of Elphin, and is in the Deanery of Diol-
" Muireadhúigh according to the same Catalogue."
i.e. the Catalogue of the churches of Elphin
sent Colgan by the Bishop Baethuís Mac Egan.

14/F/8/30 (ii)

171 There is another grave yard in the townland
of Killeen and another in Cloombarr.

There is not a vestige of the old castle of
Castlereagh, but its site is known. It is
said that it belonged to Mac Keherny, the
chief of Clann Keherny, which is very probable
as appears from these passages in the Annals

"1489, Honor Roe marched an army to
"Ballintober and demolished the Bawne
"of the Boile, upon which the chieftains
"of Slíoch-Teige, viz O'Flyn, Mac Keherny
"and O'Mulherman (now Mulrenin) went
"into his house and submitted to him."

"1595 O'Donnell (Hugh Roe) on an expedition
"into Connacht march through Moyburg,
"Moy-ai. He sent forth marauding parties who
"dispersed themselves through the Country:
"one party proceeded to the country of O'Conor
"Roe and O'Hanly, another to the Bridge
"of Bellamoe on the River Suir and a
"third party westwards beyond Castlereagh.

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"These troops were sufficiently concealed
" from the view of the inhabitants by the
" dense clouds of smoke arising from the
" conflagrations they caused in every direc-
" tion around Croghan. The party that
" had gone to Althrae, and those who had
" gone to Airteach and Clann-Kehermy
" returned to Croghan before noon loaded
" with immense booty."

This territory of Clann-Kehermy was first
called Kerry-ai and afterwards Kerry-
-chac-Kehermy as appears from the Annals
at the years 791 and 1468. I wish they
had restored the ancient names of these
Baronies instead of calling them after
the little villages of Frenchpark and
such others.

This morning I went to see a curious caisid
in the townland of Spirem, but it is very
much injured. ^{But} These parts of the walls which
14/F/8/30 (111)

Remains are well built and composed of masonry stones. It was but one circle!! This is the country of the Belgians, and it is full of Caishells. Almost all the townland names now anglicised Castle are Cashels in Irish, and, I think the correct names should be restored, whenever there is no modern castle or gentleman's house on the land. They are all Cashels in the Inquisitions, which are infinitely superior to all the other authorities given in the name Books.

I have ascertained the old ^{appellations} ~~names~~ of all places, which have lately got the fancy names and I think that they should be searched for in the Inquisitions, and both (old and new) given on the map. This would make the map a clue to the records, and would at any future period facilitate research; for in 50 years more the old Irish

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names will be forgotten, and the
fancy ones will prevail.

I have made every inquiry here for
the character &c. of Dr. O'Connor, but found
that nothing at all is known of his
literary character. He was parish priest
of Castleraght (Kilkeevin) till a short
time before the rebellion of 1798, was a
most polished gentleman, and could not
(as I often conjectured) speak Irish but
very badly. He used to tell the old
people "a gaele maí agam sa b'féadpáirí a tábairt."
You see, Sir, he used the word tábairt for
labairt. I often inferred from the nature
of the mistakes he committed in trans-
lating the annals that he could not
have had a real native Connought
knowledge of Irish. His grandfather
spoke Irish as well as any old woman
in Connought in his times. The old people
would never be tired talking of him.

14/5/8/30(IV)

170

The present O'gonor Don is looked up to here with the most affectionate regard, and I believe most deservedly. Whenever the poor people see him in the Court house their eyes glisten with joy at the very sight of his person, and from the idea that ^{tho' him} justice will be done. He would frank a letter for a beggar woman as soon as he would for Mr. Wills. They call him ^{in Irish} An t-O' Cnocúirí Don, and in English always "the Don", never O'gonor. In old times their followers must have had great veneration for the chiefs of their own race!

A man amused me yesterday giving an account of a speech made by Denis Kelly at Rapsammon against the "Don" in which he dwelt on his poverty &c. but the crowd were ready to spit in his (Kelly's) face.

The inhabitants of this town all say that O'gonor Don is worth five thousand a year, but Denis Kelly says that the greatest amount of his rents cannot exceed 1,000.

Your obedt. servt
John O'Donovan

END

14 F 8/31

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Belangare, Co. Roscommon, concerning his examination of the antiquities located within in the parish of Kilcorkey and the ancient monastery of 'Cluain Seanmhaoil'.

11 July 1837

4p.

24 cm

RIA

176

Dear Sir, Belanagare July 11th 1837

Yesterday I visited the abbey of Cluain Seanmhaoil, the ruins of which are in good preservation, but nothing is remembered of the period of its erection or of the holy man who first placed a religious establishment there. A curious cross ^{about ten feet high} stands in a field to the S.W. of it, which seems one of the crosses which anciently marked a tithing.

That there was an ancient church here appears from Acta S.P. p. 358 where it is stated that Comitus or Connedy, disciple of St Patrick was bishop of Cluain Seanmhaoil in the country of Airteach. No other notice of this occurs in our writers, until ^{about} the year 1385

14/5/8/31 (i)

171 when, as we learn from Ware and de Burgo, Mac Dermot Roe rebuilt the abbey, which he dedicated to the Holy Cross and presented to Dominican friars.

Perhaps the cross which still remains, was then set up to represent the holy Cross to which M^c Dermot dedicated the monastery?

Both Ware and de Burgo are ^{however} wrong in making Mac Dermot Roe the founder or re-builder of this abbey, for he never had any power or property in Airteach, as appears from the annals of the Four Masters and from the traditions in the country; for Mac Dermot Gall was chief of Airteach and Mac Dermot Roe of Tir-Phuathail lying to the west of Lough Allen.

"A.D. 1381. Feige Roe Mac Dermot Gall, who had the chieftainship of Airteach was slain by the Mac Castellans."

This is probably the very man who built the Dominican abbey at bluain Deamhail.

178
" 1416, Teige age the son of Teige Roe Mac
" Dermot Gall, lord of Airteach, died a short
" time after Michaelmas in the house of the
" friars at Roscommon and was interred in
" the monastery "

" 1465, Cormac Mac (Dermot Gall), lord of
" Airteach, died."

There were three Mac Dermots in this County
who sprung up about the middle of the 14th
century viz¹ Mac Dermot himself who was
the prince of Moylurg, Airteach and Tir.
Phuathail, 2. Mac Dermot Gall or the An
-glicised, who possessed Airteach but was
tributary to the Mac Dermot of Moylurg,
and 3. Mac Dermot Roe, who was chief of
Tir Phuathail, and tributary generally to
the Mac Dermot of Moylurg ^{but} and sometimes
to Mac Donogh of Tirerrill in the County
of Sligo, who was another offshot from the
same family. But I shall prove those things
more clearly in a letter from Boyle.

Tradition says that a continental friar who was
passing thro' this neighbourhood, visited Cluain

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179 Seanmháil some years since, and that at the first sight of ^{it} he pronounced it a Dominican erection; but he was puzzled at not finding a certain room in it which he said ^{was} ~~were~~ always in Dominican abbeys; and he immediately made towards the part of the edifice where that room should be, and calling for a crow bar he opened a passage through the wall and made his way into ^a the room of the existence of which the natives of the place knew nothing. I hope he found money also.

The most vivid recollection among the inhabitants is that the Davises drowned the Dominican friars of this abbey in a pool (See Name Book) called Poll na mbrathar and that whenever any ^{member} of that family is entered in the abbey, the whole building is seen on fire the next night, because the devil comes to take them away out of the family vault, and the Davises being all fat men, their lard holds burning a long time, for as soon as the Devil touches ^{any} ~~the~~ ^{corpse} body it takes fire!

I have made every inquiry here about old Charles O'ganor, but though there are several old men living who knew him, they remember very little about him. This is all they remember about ^{him}: that he always wore a three cocked hat, which was very fashionable in his day, and a very curious cloak with red fringes, which gave him a very romantic appearance; that whenever he walked out ~~all the little~~ he carried a cane with a whistle on the head of it and that all the little boys of the village used to be about him asking for a blow at the whistle. ~~cairp. ycal daimpe a mairprip.~~ and that whoever blew it best would be his favourite.

Old Cormac Brannan who knew him well says that if he would meet him seven times a day he (old Charles) would address him in these words:

b'í dhíne ^{agam} ~~ag~~ d'áirp, do fear áirp agur do áirp-áirp: b'í do áirp áirp póirta le x x do fear-áirp to x x ba d'áirp cneirpá macanta ad nile, agur b'í turpá map an gceadna.

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187
He was very fond of speaking Irish and of using similes and proverbs. such as *as rappat's* and *as rappat's* parloch. *as rappat's* ollatne a *deir* ^{son} gabar. He used to say the *paidyín papéid* for his family every night, and used often to amuse them by telling stories in Irish. He was born in 1710 and died in July 1790 in the eightieth year of his age. This is all that oral tradition remembers of this man 47 years after his death.

M^r. Matt O'flonor of Maunt (Druid) says that the Memoirs of his life by Dr. O'flonor are very badly and incorrectly done; that Dr. O'flonor has interpolated many of the letters and added things which the grandfather never wrote or thought of; and that he (Matt) himself was the very man who suppressed the book and caused it to be destroyed.

The name Maunt (Druid) was given to the house by M^r. M. O'flonor himself. It is a translation of *Drum Squad*, *Collis Magorum*, which was the most ancient name of

Rath-Craghan, and as he says, of the country as far west as his house. There is a Druidical pillar stone not far from the house which was another inducement in naming Mount Druid. The name however among the people was Gort na Craise as I have said before, and Mount Druid is must be considered (in a great measure) a fancy name.

The old church of Kilcorkey is said to have been an abbey but nothing of its history has been preserved.

The following legend is preserved in the country about the virgin St Caolainn of Sermonecaolainn in the parish of ^{Keevin} ~~Kilcorkey~~. St Caolainn was one day walking out from her nunnery and she was met on the way ^{by} a young man who told her that he liked her very much. What part of me do you like says Caolainn. your two eyes says the youth. With this Caolainn puts up her two hands and gouges out ~~the~~ her two eyes and threw them on the ground, saying. there they are for you. She then groped her way in the dark until she came to a certain spot

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183

St Columba's day was the 9th of September

in the present townland of Elloor where she found a tuft of rushes, and pulling two of the rushes she caused a well to issue from the earth there, and washing the hollows out of which she ^{had} pulled the eyes in this well she got them back again or new ones in their place. No matter which. This well continued to cure eyes for more than a thousand years until a profane protestant washed a child in it, at which this sacred fountain became so enraged that it removed several perches from its original locality. It emigrated under ground, leaving after it a deep hole, ~~in~~ in which no water is ever seen. Rains may fall in torrents, and snows may dissolve and melt thither from the hills, but cannot ^{lodge} place any, even the slightest drop of water in it. In the townland of Elloor are the ruins of a nunnery and church in that of Termon, of a church only; an ancient road runs across the bog from Elloor to Termon. In the townland of South park, parish of Kilkeavin is a remarkable glen called Gleann Bhealaigh Eireamhain: it is about half a mile long and said to be the site of a battle fought between the Milesians and Tuatha de Danann.

your obed^t servant
J. O'Donovan

END

14 F 8/32

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Belangare, Co. Roscommon, concerning the history, antiquities and topography of the parishes of Kilnamanagh, Kilcorkey and Kilcolagh, with particular reference to their early churches, holy wells and raths.

14-15 July 1837

12p.

24 cm

Reference is made to O'Donovan's having identified the boundaries of the territories of Airteach and Magh Naoi and his examination of the rath at Rathcroghan and the caves at Glenballythomas. Included are related extracts from the 'Annals of the Four Masters'.

Boundary between Kirtach and Maylurg

Extent of Kirtach

Kilach mor conjecture about,

Kilnamanagh Parish - ancient name of
Doire Gua, where,

Kilcolagh, ancient Irish orthography of
St. Patrick's Bed in.

Document on the formation of Baronies in
the County of Roscommon in the possession
of Mr. Honor of Mount Druid.

Kilcorkey old Church of,

Rath Craghan ruins of Dingna of,

185

Belanagare July 14th 1837

Dear Sir,

Is there any thing known of the history of the family of Lane from whom Lanesborough on the Shannon receives its name? Does Lodge or any other of our Familiographers say any thing about their history? Were they English?

I have now most satisfactorily ascertained the boundaries of the territory of Kirteach ^{also of} and Magh Nadi on this side. A stream called Nadin na pookoipe rising in the bog of Belanagare and falling into the Breedoge River divides Kirteach from the Magh, and the River Breedoge, which rises in Loch Beal aigh in the parish of Kilcolagh and falls into Lough Ogara is the boundary between it and Maghurg. Kirteach lies between the Rivers Lung and Breedoge, and is

14/F/8/32(ii)

bounded on the south by the parish of Kilkeevin and on the East by the parish of Kilcorkey. I enclose the extracts sent by O'Keefe about this territory. The church of Kileach Mor has lost that appellation but there are many old grave yards in the territory. Old Cormac Brannan who is a clever fellow at those things, thinks that Kileach more is the ruin now called Teampull dubh na m-Ultach, i.e. the Black Church of the Ultanians, lying West of Lough Glime near ^{cop & editg. of} Corrachagool.

The parish now called Killnamanagh is called Cluain na manach by Colgan, who makes Dabonna, a Bp and disciple of St. Patrick, the patron of it

- " St. Dabonna Bp, the fourth son of Reptitus by
- " Darerca, bishop of Cluain na manach in the
- " country of Connaught called Airteach."

Triad. Thau. p. 230. col 2.

Colgan thinks that Dabonna is the same as Bona or Beona, and it is probable that Deo-dod is another reading of ^{the name} Deo-dod and that he may be the person after whom Deo-dod in the parish of Kilcorkey has been named.

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The old church of Kilnamanagh is still visible and not far from it a well named after St. Patrick. - pádraig.

There is a large district in this parish bordering on Lough Ogara called Caladh; it is divided into several townlands. I thought this was the Caladh na Cairge of the Annals, but I find it can not be assumed; ^{as that I have nothing to prove yet} O'Keeffe was in this neighbourhood before; where does he place Caladh na Cairge?

Daire Cu, a place mentioned by the Four Masters at the year 1487, is now the name of a townland situated in the N.W. part of this parish of Kilnamanagh.

"A.D. 1487. Hugh Roe O'Donnell marched into a Mayburg with an army by which he destroyed
" corn and burned many castletowns, and a-
" mong the rest burned and demolished Baile
" na Chiamha (town of the cave) the castle of
" the sons of Mac Dermot. O'Donnell himself
" and a strong body of his forces sallied forth
" privately by night and committed great de-
" predations in Daire Cu. &c

It is now invariably called Daire Cuach, & the people understand it to mean the grove of the Cuckoo. map a Seappá Dorpe na cuach

14/E/8/32(11)

The parish of Kilcolagh is called in Irish Cill Comlach, and nearly pronounced when anglicised Kilcomlā. There is nothing ~~more~~ remarkable in this parish but the old church and grave^{-yard} lying in the townland of Kilcolagh, and St. Patrick's bed in the townland of Rois na bpoll at which stations were performed on Garland Sunday. It is said that there was a lough ^{near this Bed} called Loughpatrick which is now dried up.

Doep Sgáic na bpeapc appear in the Annals?

Mac Firbis locates the family of O'fannatin in this parish of Cill Comlach but unless the name has been altered, that family is ^{now} extinct in the neighbourhood. An Inquisition taken in the time of James I. places this parish in "territoria de Moylurge in Baronia de Boyle". This perfectly agrees with the boundaries now pointed out by tradition between Mac Dermot's country & Maghera Cornaught or as it is now called here the plains of Rath-Croghan.

There is a Law document in the possession of Mr.

of Honor of Mount (Druid) which shews that Mac
Dermott's country was called the Barony of Boyle
of Honor Keir's country the Barony of Keshcommon
and of Honor Davis's country the Barony of
Ballintober. The modern ~~names~~ of Baronies
called after Castlereagh and French Park
are only grand jury arrangements, and
they should not appear on the Ordnance map.

The old church of Kilcorkey which ^{stands} near Mount (Druid)
house is said to have been a nunnery, but no saint
is remembered in connexion with it. ^{nor is there any of its history preserved} A considera-
-ble part of the church is still standing, but
all the doors, windows and other architectural
features which would point out its age, are
destroyed. There is a cavity in the wall about
7 feet long and two feet in breadth and two
in height, which is said to have been a peni-
-tential prison, but it is to be doubted that it
ever was: if it were it was a very severe one.

Gort na Craise (rectus Gort na geras) is the name
of a field in the east part of the townland
of Kilcorkey. On three small mounds in this

190 field stood three crosses close to one another in the shape of a triangle. A market was held at these crosses until about 70 years ago. About 30 yards from them were found coins to the amount of 200 guineas. They ~~were~~ ^{are} of the reigns of ~~John~~ ^{James} Charles I and II, and James II but none later, & are now in the possession of Mr O'Connor of Cliff Road. In the bog near the church in the same townland were found a curious brass candle-stick and a ^{carving} shell ^{which is} supposed to have been used for holding water on the altar.

In the N.W. part of the townland of Kib-cockey is a very large stone, ^{called Cloí A' Tionnain} measuring about ten feet in height over ground, eight feet in breadth and 3 in thickness: it is six feet sunk in the ground as discovered by people who dug under it for money. It is great stone, and must have been placed here artificially & brought from some distant ^{ce} place. It is a very remarkable object and by far the largest stone in the neighbourhood. By what power could the ancient Irish move such stones?

and 4 of his family yesterday Mr. Matthew O'Conor, accompanied me to Rath Cnuachán, the royal palace of Connacht and we examined every feature of the land with great enthusiasm and interest; but Mr. O'Conor is the greatest historical sceptic I ever met.

Croghan may be described as the ruin of a town of Rath. Rath Cnuachán itself standing in the centre like the sun in the centre of the planetary system! Must not this be one of the towns mentioned by Ptolemy? The following are the Singna of Cnuachán:

1. Rath Cnuachán, the large central Rath. This is very much effaced by cultivation: all its circumvallations are levelled and nothing remains but a flat moat, the height and extent of which will appear from the fact that no man in the country is now able to drive a ball over it with a hurly; but old Cormac Brannan who remembers when the men were strong, saw a man puck a ball completely over Rath-Croghan with a hurly.

This moat exhibits air holes all around

It, and it is said that they admitted air to those who lived in the round Castle which is inside the moat, and now inhabited by Queen Mab and her attendant bands of fairies.

Standing on this central moat, which the natives call the Rath Cruachan ^{& other objects} I saw the following Raths around me:

1. Rath Screig, to the North in Loherry townland. Behind this is Buist mhaol but cannot be seen.
2. Cárán fort, in the same townland. This fort contains a cave.
3. Rath Beag, in the townland of Rathcroghan and lying to the North-west. Rathmore lies about 500 yards to the North-west of this.
4. Crockam Stanly, a fort lying about $\frac{1}{4}$ mile N.W. of Rath Croghan. Crockam Stanly is certainly a modern name.
5. Rath na dtarbh, the fort of the bulls, lies due west.
6. Rath-na-ndealg, lies to the west of Rath na dtarbh about $\frac{1}{4}$ mile. This gives name to a townland.
7. Rath fuadach, lies to the S.W. of Rath Croghan in the parish of Bally, and gives name to the

townland in which it is situated.

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8. Baisiol Mhananain lies S.W. about $\frac{1}{4}$ of a mile from Rath Croghan in the townland of Glen-ballythomas. This is now just level with the ground but the circular foundation of it can still be traced.

9. Roilig na Riogh lies exactly ^{$\frac{1}{4}$ mile} to the south of Rath Croghan. This is the Royal cemetery of Connaught: it is enclosed ^{by} with a circular mound like a Rath, and exhibits several little tumuli much effaced by time. One of these was opened by the uncle of the present Matt O'Flannery and he found in it a square chamber and some bones. This chamber is now to be seen. Close to the North of Roilig na Riogh is a small hillock called Crocan na gcorp where they used to lay down the bodies while the graves were being dug or opened.

About 200 paces to the north of the circular enclosure now called Roilig na Riogh is to be seen a small enclosure with a tumulus in

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in the centre, and on the top of the tumulus
 a very remarkable Red^{sand} Stone, which marks
 the grave of Dathi, the last pagan monarch
 of Ireland and the ancestor of the O'Dowds.
 This stone stands perpendicularly: it is seven feet
 high $4\frac{1}{2}$ feet broad at the base and 3 near
 the top: it gradually tapers and is nearly
 round at the top.

The history of this monarch is given in the
 Books of Lecan and Ballymote and by Dudley
 Firkisse in the pedigree of the O'Dowds, the
 descendants of Dathi and the patrons of the
 Mac Firkisses of Lecan. It is stated that
Dathi ~~can~~ plundered Gaul and destroyed
 the hermitage of Formenius or Parmenius
 a Royal Recluse who had shut himself
 up in a tower on the Alpis: - that the
 hermit pronounced a curse against Dathi
 and prayed that no splendid monument might
 perpetuate his memory. The curse had its
 effect: Dathi was killed by a flash of

lightning and his body carried home by his people who interred it at Lo Roilig na Riogh near Rath Cruachan; and Mac Tiribiz adds that the Lia Dearg or red stone which marked his grave was to be seen at Roilig na Riogh in his own time. It happens however that the Lia Dearg is now the most remarkable monument at Roilig na Riogh, and that although it is not as conspicuous a monument as Carn Oilill or Meapcan Meine on Knocnarea, that it is as lasting a monument as either. The Lia Dearg is sunk deep in the earth, and has occupied its present site since the burial of Dathi, and will remain on the tumulus — monumentum are perennius, until the Cows and Sheep of May Cruachna shall have worn it by scratching themselves against it.

10. Lathair
Rath na Babhaloede, understood to mean the Rath of the feasting party, lies about $\frac{3}{4}$ mile East

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196 of Rath Croghan: it is said to have been the kitchen of the palace of Rath Croghan.

11. Carn Ceit lies 1 mile S.W. of R. Croghan: it is a tumbling ^{raised} over Keat mac Morna or Umoire - a giant. Is he mentioned by Mac Firis ~~among~~ in his account of the Clann Aua-moir who emigrated to Carmaught in the time of Oilioll and Meive?

12. The celebrated Carnfree on which the Oponois were inaugurated is situated 3 miles to the south of Rath-Croghan: but of this more from Elphin.

^{ancient} A road can be traced leading from Rath-Croghan in the direction of Strokestown, and another to the west.

There are two large stones lying flat about 100 paces to the N.W. of Rath Croghan: the one a large square rock called Millen Meive. the other measuring 9 feet long, 2 feet broad and ^{feet} 2, thick, is called Mioggan Meive.

197

~~South~~^{North} part of the
In the townland of Alloneylea ^{is a} remarka-
ble cave, ~~one in the south part~~ called
Roll na g. columb by some, uindid cropm
poole by others and uindid an n. poe by others.
It extends in a N. W. direction about
300 yards.

11/1/8/32 (VII)

There are two remarkable caves in the
townland of Glenballythomas, of which
the more remarkable is called uindid na
scat because wild cats used to hunt rabbits
in it. I walked into this a considerable
distance and saw its fine roof and hanging
spang like icicles, but will leave the descrip-
tion of it to geologists. The country people
say that a woman followed a calf into
this cave, and that she could not stop
him till he came out at Keish Corran.
I went as far into it as any one could, that
is until it terminated in a cleft not
wide enough to admit my head, but perhaps the
^{woman} ~~cave~~ metamorphosed herself into a wall.
This, according to tradition, was the Banks
of Ireland in the time of Queen Mab!

198 but if it was the drops from the gutter roof
of the edifice must have injured the Bank
notes very much. A true tradition connects
with it is that one Brogham, a rebel, hid
in it after the rebellion, and by so doing
saved his neck from the halter.

This is a great district for fairies: Mr. O'Conor
herd used to see ^{them} at night kicking foot
ball on the plain, and going through various
other exercises. But he'd be afraid to tell
what they did lest they might injure his persons
or property. This is a very Irish country, but the ^{natives}
can all speak English, and the rising generation
are beginning to forget the Irish.

Mr. Arthur O'Conor tells a story of the country
people here which I can scarcely believe:
that a negroe was one day passing through
Belanagare, and that the people taking him
for the Devil followed him with pitchforks
to kill him. They might have done this
300 years ago, but scarcely now

3 Direct next to Boyle

Belanagare

37

your obedient servant
Edm O'Donovan

Belanagare July 15th 1837.

Dear Sir, I forget whether I have written that the family of Mac Dermot Gall are interred in the church yard of Cloonard ^{in Tibohine} in which they have a separate square enclosure to themselves in which they would allow no one to be buried but a M^c Dermot Gall - not even their wives when of a different name.

I now send you the name books of Kiltullagh (3) Kilkeevin (2) Ballintober (1) Baplick (1) Kilcorkey (1) Tibohine (3) ~~and~~ Kilnamanagh (1) and Kilcolagh (1). I keep Kilmacumshy and Creeve for further investigation. Please to send me the books of Moyburg (or whatever new name there is for the plains of Boyle) to Boyle where

14/F/6/32 (1X)

200

This left blank in the hurry of
transcribing. turn over

RIA

14/F/8/32(X)

201 I intend to go this evening.

The townland of Cloontatteeve is the northern extremity of Sheue & Flyn, and there the territory of Siol-Mulrony ^{also} seem^d to ~~terminate~~ have joined Clankesherry in the time of the Taviseachs.

In this townland of Cloontatteeve there is a flag on which a celebrated Lory (Robber) Brian Rábach & Crochubhair used to reckon his money.

The townlands of Cloonfellie and Creggamen are also in Sheue Mí Fhlaim and never belonged to Clan-Kerherny.

in the old church of Kilcorby
Mr. M. Honor of Mount Druid has erected a monument to his grandfather, father and son on which the following inscription appears:

Carolo Honor

Linguae bellicae unice perito

^{recte Anglice}
Britannica scriptori disertissimo

Qui non tantum obrutas Caligini seculorum

Et Danorum et Anglorum peritate

^{recte primordis}
Hiberniae origines & restituit

Suam regii sanguinis nobilitatem a regibus
qui Hibernia ultimi liberis populis
imperaverant rectâ lineâ deductam
perpetuis erga servientes officii, studiisque
vindicavit.

Item filio ejus nato maximo
Dionysio Honor

Qui abdicari se per ferales leges a patrimonio
maluit quam ut avitam poluerat sacro-
rum fidem, pauperiem forti anima
tulit.

Dein opes innocenter acquisite
modeste habuit

Dando, sublevando, largiendo
gratiam apud omnes adeptus est

Pranepoti quoque ejus
Carolo Honor

Innocentiâ, candore animi, comitate morum
forma pulchritudine inigni.

Quem ante vigesimum primum ætatis annum
ab amore parentum speque plebis
Mors fato, prope arripuit

RIA

Avo, patri, filioque
Mathaus O'Conor

Heac monumentum posuit.

A. D. 1834.

Mr. Matt O'Conor is a very clever man; an excellent lawyer; an acute critic and a very worthy man though somewhat distant in his manner. He has more property than all the rest of the family put together, and his family may succeed O'Conor Sen. who has no heir as yet.

Please to let me know in what state the Westmeath Books are.

Your obedient servant
John O'Donovan

END

14 F 8/33

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Boyle, Co. Roscommon, concerning the history, antiquities and topography of the parish of Boyle, with particular reference to its early churches, Cistercian Abbey, round tower, holy wells and the locality's associations with St. Patrick.

16-24 July 1837

16p.

24 cm

Included are related extracts from Lanigan's 'Ecclesiastical History of Ireland' and the 'Annals of the Four Masters'.

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Boyle, July 16th 1837,

Dear Sir,

My time has been so much occupied in examining the localities about this town and conversing with the natives that I have not had time to write, and I am beginning to feel that I have spent too much time in this county, having now been in it a month and eight days. You have not yet told me whether the Books of Westmeath are ready or whether or not that is the county which I am next to traverse. The summer is going passing rapidly over, but I cannot get on more speedily, because this county is so thick set with churches and historical difficulties.

I have now examined the localities of Boyle, with great care and have (with the eye of Balor Beaman, ^{Balor Beaman}) seen the mistakes of Colgan, Archdall and Dalton. They are all wrong, and none of them ever sound the locality but before I put my proofs into shape let me have

14/F/8/33(6)

what O'Donnell says about Eap mac neire on the
 the River Buellia, and Colgan's note upon the same.
 I am aware that there were two cataracts of the
 name, one on a river, which rises from the side
 of ^{Slab Snice} Mong Nivium in Inishowen and discharges
 itself into Traigh Breige, the other on the River
Blyle in Connaught. In taking the extract from Colgan
 let not the one be confounded with the other!
 Colgan makes Eap mac neire, the same as the Abbey
 of Buellia, than which there never was a greater
 mistake! This is the first pelt I ^{have} got at him
 since I came into this Co., and I shall not spare
 him, though I agree with Dr. O'Honor that he was
 one of the most honest inquirers that ever lived.
 Archdall supposes that Eap mac neire and Inis mac neire
 were one and the same place, but it is not worth
 while to dispute with Archdall, because he
 was as ignorant as a horse upon the subject. I call
 Archdall an ignorant man, ^(i.e., as an ecclesiastical writer) but by no means dis-
 -honest, and Colgan a truly learned literary anti-
 -quarian, and a man who never fabricated a single
 syllable.

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Lanigan, who was no doubt, a mighty ecclesiastical scholar, agrees with Colgan that Cap mae neirc was the ancient name of the great Abbey of Boyle. Let me have his very words.

Let me also know if Mr. Petrie has examined the abbey of Boyle. Dalton in the Irish Penny Magazine which was shown me here, states that there is a stump of a round tower at the abbey. If there be it will more than puzzle me! Is it mentioned in any of the lists of Irish round towers given by any of our modern antiquarians?

What does Lanigan say about Inis mae neirc? Does he make it an island in Lough Key? What does Ware say about it? Nichol was a very careless inquirer, but Lanigan had the eye of Balch in discovering mistakes, and nothing was wanting to him but a knowledge of the localities and of the Celtic or vulgar Irish language.

Tomorrow I shall visit Tir Thuathail, and I expect to be done in this Co. in a very short time.

Yours obedient servant

14/8/33 (11) John O'Donovan

233(1)

The Cistercian abbey of Boyle proved not to be the Eap-mac-neirc of ancient writers, which was never before disputed. Colgan, Ware and Larigan quoted, and refuted Eap-mac-neirc, real situation of proved on the authority of the Annalists, and the locality of the River - now Eap ni Shluinn; reason of the change of the name.

Abbey of Boyle inhabited by the Cistercians, how called by the Annalists placed opposite a ford not a Cataract, and called Ath-da-laarg ^{ford of the two fords} Cataract of the sons of Ere, not Eap-mac-neirc.

Existence of a round tower accounted for Cistercian abbey when founded - founded on the site of a more ancient ecclesiastical establishment.

Eap mac nere and Ath-da-laarg proved to have been two distinct

2.) ²²³ ecclesiastical establishments under the patronage of two distinct saints.

Inis mac M-erin real situation of - patron of - now called Church island and lies in Lough Key - priors of.

River Boyle, cursed by St. Patrick's ath-carbuid on the Boyle lost that ~~his~~ name.

Whether the ancient Irish travelled in chariots discussed, and left undecided - Ancient Irish Roads classed from the Brehon laws and Cormac's Glossary.

Bohar Bwee, where, its alias names - Clifford's Monument, where by whom erected - Boyle derivation of Boyle, seriously discussed and proved incorrect. Most probable derivation of Boyle.

St. Patrick's well in Ternow.

Drum Church. a caisiel in Carrickmore - Large fforte between Lough Key and Lough Aragh, no trace nor tradition of.

Pope, what the Irish Annalists meant by it, proved from the evidence of their contemporary English writers.

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14/F/8/33 (IV)

Boyle July 23rd 1837, Sunday

Dear Sir,
Let me now prove that Eas mac neire is not the great abbey of Boyle a fact never hitherto disputed, the only dispute being whether Inchmacnerein was Eas mac n-Eir. First of all. I see the authority of Colgan standing prominently against me! In page 449 of Triad: Shan, he writes ———— "Monasterium ordinis Cisterciensis quod nunc Monasterium Buellense dicitur priscip Eas mac neire dicebatur." *note 16.

But Ware who knew the history of the modern Abbey of Boyle could not bring himself to believe that it was the Eas mac neire of the ancients, and therefore threw out a conjecture that Eas mac neire might have been the ecclesiastical island in Lough Ke called in his time Inchmacnerein; but in venturing on this conjecture he betrays his ignorance both of the Irish language and the locality of the river

* And that Monastery of Boyle in which still remains a
"and his other brother had a cell might be called
"Eas mic n-epic from perhaps Erc, their ancestor."

Kepp, p. 160; note 20.

Boyle: for an app is never an island. But Ware was not aware of this.

Colgan, on the other hand, could not possibly have committed such a mistake, because he had seen very large appes in Ireland before his departure, one of which Eas Aodha Ruaidh on the river Erne he very well describes; and speaking of another Eas mac nire on the river which has its source in the side of Sliabh Sneacht in Irishness, he translates it Cataracta filiorum Erci. All therefore that Colgan required to ^{have} avoided this error was a knowledge of the locality of Monasterium Buellenpe, and if he had written to Dr. Boethius Egan, then Bishop of Elphin, and ascertained from him whether or not that monastery was situated near a cataract ~~of~~ on the river Buellia, he would have come to a different conclusion.

The next & investigator of penetrating research who touched on this subject is Lanigan, who, not knowing the locality of the river, and not suspecting Colgan's mistake, followed in the old track and gave perpetuity to the blunder. He writes as follows:

"Ware thought (Antiq: Cap: 26 at Roscommon) its

"O'Donnell relates that St. Columba having dedicated that place to God, left there as superior 'Sachsfuna'."

" might have been the same as Inchmaenerin
 " an island in Lough Ree. This cannot be reconciled
 " with the older writers, who never speak of it as
 " an island, and agree in placing it on the bank,
 " of the River Buell or Boyle. According to Colgan
 " it was the very monastery, which, many centuries
 " later, fell into the possession of the Cistercian order, and
 " became so famous under the name of Abbey of Boyle?
 " The foundation of it is assigned by O'Donnell &c. &c.
 " to some time previous to ^{1st} Colum Killen's departure for
 " Britain, and here it will not be amiss to observe that
 " whatever monasteries were established in Ireland
 " by himself in person, they were as well as I can
 " discover, all prior to that epoch."

II, p. 133, 143,

So far so good. Lanigan has shewn that Eap mac neire
 is not Inchmaenerin in Lough Ree, but he agrees with
 Colgan that it is the celebrated abbey of Boyle.
 Now I say that Eap mac neire is neither Inch-
maenerin in Lough Ree, nor the great Abbey of
Boyle on the River Boyle. And why?

Let any one but view the river and the ground
 opposite the ruin of the Cistercian abbey of
 Boyle, and he will conclude that there neither
 is now, nor never was, an App or Cataract.

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6) 23rd
or, it opposite, or near that abbey, and then he must
conclude that that locality was never called "The
Cataract of the song of Ere".

Where then shall we look for "Eap mac neirc", a
monastery on the bank of the River Boyle oppo-
-site a waterfall? The Annals of ^{these all together of} the O'Duignan
and the locality of the river will immediately an-
-swer this question:

"748 Turpa of Eap mac n'Erc, died."

"Eap-mac-neirc on the Búill called at this day."

"Eap Uí Fhlóinn."

Now "about an English mile ^{6 furlongs?} up the River Búill, there
are the ruins of a monastic establishment which took
~~its name~~ ^{take} from a cataract lying opposite ^{to} the name
of Eap Uí Fhlóinn i.e. O'Flynn's Cataract! This is the
real Eap mac n'Erc of the old writers, and the
reason of its having exchanged the addition of
mac neirc or, of the ^{son} song of Ere, for that of
Uí Fhlóinn, or of O'Flynn, will appear from the
following entries which shew that that family
were anciently Coarbs of the place.

"A.D. 1209, Flaherty O'Flynn, Coarb of Dachonna
& of Eap mac neirc, died."

"1222 Maviliopa O'Flynn, Prior of Eap mac neirc, died."

4 Mayler

It was called Eas mac nere from the family of Mochonna Mac Erc, the first abbot placed there by St. Columbkille after the erection of the monastery ~~there~~, and Eas Ui Thlainn from O'Flyn, his Coarb or ^{hereditary} successor.

This sets the question beyond ~~any~~ dispute. The ruins of Afeylin are still of considerable extent, and I am informed by Mr. Connelly, a land surveyor, that he traced the foundation of a round tower there not many years since. There was also a small village and a market held at the place, which prove ~~the~~ ^{its} ancient importance ~~of the place~~ ^{beyond any doubt}.

In the ancient lists of the parishes of ^{the Diocese} Elphin now before me, I find, no parish of Boyle; ~~but~~ ^{and} Afeylin seems to have been the parish name at the time, tho' the people have a tradition among them that Drum was the ^{ancient} parish church.

This point being settled, another difficulty would seem to present itself, viz by what name did the Irish call the abbey of

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8) ²²⁹Boyle erected for the Cistercians? Was there
^{monastic}any establishment there before the erection
of that great Abbey? If not, how can
the existence of a round tower be accounted
for? The stump of a round tower is still
in existence, and we have the authority of
an Inquisition taken I. Jac I. that there were
at Boyle "certain stone walls, one church,
"one ^{turris}tower, one ^{campanil}belfry, one cloister, one
"hall, one dormitory, one cemetery."

The turris and the campanile still remain
the latter is in good preservation, / and square
the former (turris) is round but so disfi-
-gured by the repairs of the late Captain
Robinson, that I cannot be sure whether
it is an ^{ancient}round tower or not. I incline how-
ever to think that it is a real round tower,
Belfry, Cloacas, or Cloigtheach, but that
it was not erected at the same time
with the great Cistercian abbey, and

I shall now proceed to clear up the difficulty, and "disperse the mist with the wand of a magician"! (O'Brien)

Mare informs us that the abbey of Mellifont sent out a swarm, who ^{had} settled in several localities before they procured a permanent settlement on the banks of the River Boyle. In August 1148 they settled at Grelachdinach where ^{Petrus O'More} Peter O'Morda became their first abbot. He was ^{afterwards} promoted to the see of Clonfert and was succeeded in the abbacy by Hugh O'Maccain, who removed the convent to Drumconaid. He was succeeded by Maurice O'Buffy, who remained there nearly three years when he removed to Brinsbury (Co. Sligo) and after residing there two years and six months at length fixed his family at Boyle in the year 1161, where this abbey was

This ford must have been on that part of the River over which the old Bridge now stands.

founded as a daughter of Mellifont, and was dedicated to the Virgin Mary."

Ware Canon Cister.

Now the Four Masters in recording the death of ^{this} Maurice O'Duffy ^{at 1174.} call him "Abbot of the monastery of Ithda Laarg on the River Boyle." Here then we see clearly that the Cistercian Abbey was opposite a ^{Ath}ford and not a ^{Eas}waterfall; and hence it follows that the great Cistercian abbey of Boyle is the one called Mamregh Itha Salnape by the Annalists and not Eas mac Merc

2. E. D

It can be also shown that there ^{had been} ~~was~~ a more ancient ecclesiastical establishment near this ford before the Cistercians ~~got~~ established themselves at it; for the Calendar of Donegal mentions an early Saint in

connexion with the place. viz

"Decemb. 1. The holy Bishop Mac Cainne
of Ath-da-lairg."

^{M. C. Kanny}

This Mac Cainne is certainly different from Do-
chonna or Mochonna, for the same Calendar
mention him also, and ^{give} ~~place~~ him a different
^{and title} day, viz

"March 8. Mochonna Mac Eirc, abbot
of Cap mac n-Eirc, Co. Roscoman."

Hence Cap mac n-Eirc and Ath-da-lairg
or the Cistercian abbey of Boyle, are
two distinct places, under the patronage
of two distinct Saints, L. E. D.

Another inference which may fairly be drawn
from this fact is that the Turris is a part
of ^{Bp} Mac Cainne's establishment, which the
Cistercians left standing as being useful
to them for various purposes. The Cam-
panile is certainly the ^{square} modern belfry erected
by the Cistercians. Another instance, exactly

Similar to this is found on the island of
Devenish near Enniskillen; ^{where} St. Molaise's
Clraigtheach or round tower Belfry
was left untouched after the erection
of the square Belfry in the modern
abbey.

Mr. Connelly, the land surveyor tells me that he often
heard from his father that the present Church-
island, in Lough Key was called by the old
people ^{mac} ~~mac~~ ^{neipin} or Inchymacrewin. The ^{name of the} patron ^{St.}
~~and nearly the name~~ of this island ^{is} ~~are~~ forgotten by
the present generation, and the next ^{name} ^{either of the Saint or the island} ^{line} will not
remember the ~~one or the other~~. But we learn
from the calendar that Bairbhionn Mac Ernin
^{and his brothers were}
~~was~~ the patron Saint.

"Sep. 22. Bairbhionn Mac Ernin

"The son of Ernin of Chris mac n. Ernin in
"Lough Ke."

The Four Masters however call it ^{mac} ~~mac~~ ^{neipin}
~~not-mac n-ernin~~, but it is highly probable that is a
clerical mistake of theirs, and that the real name
is ^{mac} ~~mac~~ ^{neipin} - insula filiorum Ernini."

clerical! they were Clerks or transcribers - Cleric and Clerics! The name
is now always made Clankes in this County.

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The O'gormleys, ~~were the~~ ^{it} would appear from
the Annals, were hereditary priors here.

"A.D. 1229 Muiredach O'gormley, prior of
"Inis-mac-nerin, the most renowned in
"Connaught for piety and wisdom, died
"1234 Macilioga, the son of Daniel O'gormley
"prior of Inis-mac-nerin, died?"

4 chapters

The family of gormley exist here yet, but
they are different from the O'gairmleys
of Tiramen.

It is stated in the Tripartite Life of Saint
Patrick that he cursed the lower part of the
River Boyle, that is, the part of it, ^{flowing from} ~~between~~
Lough Key ^{into} ~~and~~ the River Shannon, which
part he damned to eternal sterility because
when crossing a certain ford on it, his cha-
riot broke down and his own sacred person
was thrown into its waters. It is added that
he would have cursed it all the way up

14/8/8/33(IX)

to Loch Techet, which is now called from
Oghara, had it not been that he had
^{seen} foretold that at no very distant period
the blessed St. Columbkille then in the
womb of nonentity, would erect a monas-
tery on the upper part of it at
the ataract of the song of Eric, and
he wished to let that part of it remain
fertile in good fish for the use of the
monks of that establishment; but on the
lower part he had no mercy because
no monks were ^{ever} ~~about~~ to establish them-
selves ^{on it.} ~~on that part of it.~~

Why didn't he take care of himself? In
those childish ages, the very grass grew,
and fishes spawned, and rain fell, for
the use of monks only! And still they
were a very worthless class; but if
we don't have monks we'll have something
worse. No matter! the upper and lower
parts of the River Boyle, notwithstanding

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~~the~~ its bad conduct in melting the apostle of
Ireland in the fifth century, are ^{now} fertile in fish
which it yields for the use of all classes.

I shall transcribe the words of the Tripartite:

(when in the western regions of Connaught)

" Patrick having resolved to visit Mayburg passed
" through Bearna-hua. maille and moved
" onwards to the River Boyle which takes its
" rise in Lough Techet, but on crossing this
" River his Chariot was upset in a certain
" ford upon it, and himself thrown into the
" waters, which ford is for that reason
" called Ath-Carbuid, or the ford of the
" Chariot and lies near the waterfall
" of Cas-mac-neire." &c. (no matter for the cursing)

This ford is not now pointed out, but Mr. Connelly
says that, if there be any truth in the story
he must have crossed it between the cataract
and the Cistercian Abbey, but he denies
that at that period, St. Patrick could
have driven a chariot from the western
regions of Connaught as far as the River
Boyle, because there was no road; and he
doubts that there was a chariot either!

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16) 237

What does Mr. Petrie think of these objections?
Had the ancient Irish roads passable by chariots?
It is a question now hard to be answered, but
historical evidences can be collected to shew that
many ancient roads crossed Ireland in va-
rious directions; and in the Brehon laws and in
Cormac's Glossary the roads used by the ancient
Irish are classified as follows.

Insert the whole
passage from
Cormac's Glossary
on a blank sheet

1. Séd, semita unus animalis
2. lám-pod. bridle road?
3. Tust-pod. the people ^{whose country it} passed should keep it in repair
4. bócar a road for cattle
5. Ráimdo

It is stated in Cormac's Glossary and in the Brehon
Laws that the Ráimdo should be so wide as that the
chariot of a king and the chariot of a bishop could
pass by each other upon it without touching.

It may ^{perhaps} be urged that these documents are modern
and that they refer to the state of Ireland
in the 15th century, but no one can deny the
authority of the Book of Armagh which
mentions a superstitious or religious procession
of the pagan Irish in a junction of 3 times 3
chariots, secundum Deorum traditionem. If they
used chariots with wheels they certainly ^{must have} made roads
to run them upon. I think however that these

correct
this

Roads were confined to the plains (*bealaí gíó réim dí ríge*)
na míde bealaí gíó réim dí ríge (*Múige Naí*) and that they extended from
 one fort to another or from one church to another; &
 that the ^{ancient} ~~very~~ seldom brought chariots across mountains
 or mountain glens intersected by streams. *qí qí?*

The celebrated pass through the Curlicus anciently
 called Bealach Bhuidhe is now generally
 styled Bothar Buidhe and Bothar
an Iarla Ruaidh, or the Red Earl's road.

It was the ancient Road to Sligo, and is still
 traceable ^{in many parts} and passable through the townlands
 of Dunaverragh, Mountgafney, Ballinacrad, Car-
 -tron, Ballaghboy (which retains its name),
Garroo (where the Governor Clifford was killed)
 and Spafield. By the Red Earl ~~that~~ must be
 meant Red Hugh O'Donnell (who was never an
 Earl) ^{tho' the contrary is supposed} as there is no historical account of the
 famous Red Earl of Ulster (de Burgo) in connexion
 with the Curlicus.

In the townland of Garroo very close to this
Boherbuee, or Red Earl's road is shewn one
 standing stone called the Governor's Monument
 about which some person wrote the following foolish
 remark in the field Name Book of the parish
 of Boyle (2. 42) "A Remains of a monument
 erected by the Triph in commemoration of
 14/F/8/33(XI)

a a victory gained over the English under the command
 a of Lord de Clifford and Col Weir in which the latter
 a was killed. The Irish were commanded by the
 a celebrated Owen Roe O'Neal."

Every word of this remark is wrong! This monument
 was not erected by the Irish; it was not erected
 in token of the victory; Clifford was not Lord
 de Clifford; if it be the latter (Col Weir) that
 was killed there, why should the monument
 be called Clifford's monument? and finally
 the Irish were not ^{on the occasion} commanded by the cele-
 brated Owen Roe O'Neal!

The account of this battle is already at the Ordnance
 Survey office, as given by the Four Masters
 and ^{by} Dr. O'Flaherty in the memoirs of his grand-
 father. The Irish were commanded by the celebra-
 ted Red Hugh O'Donnell, and the English
 by Sir Conyers Clifford Governor of Con-
 naught, who was killed, according to tra-
 dition on the spot where the monument
 was long afterwards erected by the great
 grandfather of the present Lord Lorton, who
 was, like his present representative, a man
 of refined taste. The standing stone, which now
 remains, is not, as stated in the same Book,
 a any part of the original monument; it

having been ^{carried and} placed there not many years ago by Mr. Smallman, Lord Lorton's agent.

In its original form, this monument was an octagon ^{of chiselled limestone} about 8 feet in each side. Four feet of this octagon was standing about twenty years ago but the stones were ^{since} removed by — who used them in building a house in which they can now be seen.

In the year 1683 John Keogh wrote about Boyle as follows: "Boyle, or Abbey Boyle, is the fairest and
" best inhabited town in the County next to
" Athlone, whereof but part lies in this County
" and the only town therein having a noted cor-
" poration. The Irish in their language call it
" Monaster-na-Breoly, Breoly being the name of
" the River adjoining to it. but why the River
" is so called I can only guess. vizt. er bully
" signifying mad or in a fury, the furious
" hasty stream of this River might occasion
" the name. The great Abbey of Boyle is dedica-
" ted to St. Benedict, and inhabited by Benedictines.
" To this abbey belonged large possessions of lands
" and appropriations, and is the most noted in
" the whole County."

Was the abbey of Boyle inhabited by Benedictines in Keogh's time, - 1683? As to his derivation of

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the name of the River from er bully, it is too bully or mad a derivation, and is objectionable, for two good reasons, viz: 1. The current of the river Boyle is not remarkable for its fury, madness, or impetuosity, and 2. The name is not bülē, ^(in which the ü is very short) which does signify madness but búill, in which the ü is very long. And hence it follows, that búill is not bülē, no more than mad is made.

If ^{we} took Buill for Buile, the following passage would bear a very laughable translation: ^{the mad abbot!}

" 1280 Máda mac Mágnusa Uí Conchobair, abb. na búille, d'eccl.

An búill, mairtíon na búille, ar bpuach na búille, will show ^{4 masters} the viva voce pronunciation at this day.

If we had the (Dinseanchus) derivation of the name of this river, we would be told that Buill (Buellha)

the daughter of King — was drowned in it as she was crossing the ford near Cas mac n-Eirc, and that posterity called the stream after her name in memory of such a mournful occurrence, which caused the men and women of Ireland to lament for nine days; but as the writers of the (Dinseanchus) have not been so kind as to hand down the story for the use

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use of posterity, we must derive the name from the adjective búilleach, which Magrath in the Wars of Turlogh applies as an epithet to a most lovely ^{phantasy} sylph, who presented herself to Turlogh and who, after winning his heart by all the allurements of personal beauty, declared to him that her name was the Monarchy of Ireland, and that he should make every exertion to carry her away from her present husband! From the frequent ^{application} ~~occurrence~~ of this word in the Irish Romances, to describe female beauty, I have come to the conclusion that it must mean comely, fair or beautiful, and that it looks to the same origin as the French Belle, the Latin Pulcher, and the Italian Bello. Peter Cornall translates it courteous in rendering the passage above referred to.

Although St. Patrick pronounced ^{a curse} against the lower part of this búilleach or Beautiful river, it appears that he blessed a well not far from the ford in which he was thrown into the water. It still remains ^{in the bogland of Ternyon} and bears the name of Ioberpatrick but ^{having} ~~has~~ latterly lost a great portion of its sanctity, its water is now made use of in the

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22) ^{2nd town} of Boyle
for every purpose required. There were blessed trouts
in this also as well as in Bride's well, and it
is said that one of them exhibited the impression
of the grid-iron. But all these notions are dying
rapidly, and in fifty years hence, the Connaught-
men will not believe in giants, fairies, ghosts,
blessed wells, stations, or prophecies. This however
will not make them one degree happier, nor more
honest.

The church of Drum, which tradition points out as
the original parish church of Boyle, must be the
Drum-Conaille of the 4 Chapters.

"A.D. 1487. O'Donnell (Hugh) went to Mayburg in
autumn and burned many houses and much corn.
The church of Drum Conaille was, on this occasion,
without O'Donnell's permission, burned by Farrell
O'Hourke, and O'Donnell not being able to capture
Farrell to punish him for that evil act, he de-
livered up (his relative) the grandson of Tiernan
(O'Hourke) to the clergy of the church, to be detained
by them as a pledge till reparation should be
made for the burning."

There is another old church in the townland of
Erris in the parish of Boyle of which the
foundations only are traceable and of which I
have no record. It must have been a small
chapel of ease.

In the townland of Carrickmore in the same parish there is a very large Caisiol or stone fort. some of the stones are seven feet long.

I have travelled a great deal in search of a large fort erected in 1590 by Sir ^{Richard} ~~Conings~~ ^{Bingham} Clifford between Lough Key and Lough Swagh but I have not yet satisfied myself about it. The English and Irish ~~evidences~~ authorities agree on its situation. First the Four Chapters hand down that in

"1590 The governor erected a large Fort
"like unto which none had been erected
"for a long time before between Lough
"Key and Lough Swagh."

"1592 A large garrison of the English was
"stationed in a Monastery on the bank of
"the River Boyle, another in Tulsk, in
"the centre of May-ai panthe east of
"Croghan, and another in the New fort
"which had been erected by the English
"themselves between Lough Key and Lough
"Swagh."

Again in an old Map of the Co. Roscommon made by L. Browne I find "the fforte" marked

24) ²⁴⁵ centrally between Lough Key and Lough Armagh. I visited the locality, and conversed with the natives residing on the lands lying between Lough Key and Lough Armagh the whole distance not being fully a mile - and they told me that they never saw a trace, or heard a tradition of such a Fort; and that they would not believe that there ever was such, because it could not disappear in so short a time, as the tract lying between the two lakes is not much cultivated.

The only remains of any thing like fortifications now to be seen in this district are the small castle of Drumdae, said to have belonged to the brother of Mac Dermot Roe, who used to hang ever stranger that he caught passing the way, and an old Irish fort in the same townland of Drumdae called Caldrach ^{English pentagonal} fort. There is a remarkable fort over the ~~townland~~ town of Boyle, called the Bulmark but it could not be said to lie between Lough Key and Lough Armagh, and the tradition is that it was erected during the troubled times of Cromwell.

What the Irish Annals call Pope is called Fort by their contemporary English writers, as

1. Pope moor on the Blackwater, the one now referred to and the three ^{3, 4, 5} Popes erected by Doekwa. They were all of earth and called Forts, and there is not a vestige of any one of them now remaining - ~~your old servant John O'Donovan~~

Boyle, Monday. July 24/34.

Dear Sir,

I have just now visited the Caisiol in the townland of Carrickmore: it is a very remarkable one built of large massy mountain stones; the walls 12 feet thick; internal diameter of the circle 120 feet, that is 30 feet more than what remains of Aileach. But so much of the stones have been removed that it is a mere ^{fragment} ~~sum~~ in many places entirely levelled. On examining the names of the localities in Lord Lorton's demesne, I find that the names of all Mac Dermot's houses are still preserved in the names of divisions of land there, but before I decide upon this subject

24th I want to know how Connell Mageoghegan translates Caladh na Cairge. I have a vivid recollection of what the passage is, but I do not find it among the extracts now before me from which I infer that I have not all the passages in the Annals of the Four Masters relating to Cala na Cairge. If Mr. Curry will look over Mageoghegan's translation of the Annals of Connacnoise from the year 1187 to 1408, he will find that he translates Cala na Cairge, the ferry of Lough Key, or the ferry to the Rock of Lough Key. Mac Dermot had three houses at Lough Key, one on the Rock, another at Cala na Cairge, and a third at Loughphort, now the hill of Longford near Rockingham house; but not a trace remains of any of them. The house which

7/1/49
now stands upon the Rock of Lough Key²⁴⁸
and ^{which is} inhabited by Lord Lorton's Chaplain
is said to contain no part of Mac Dermot's castle, but to have been an erection
of the King family. But Mr. Petrie knows
all those facts already better than I
can now ascertain them. If I
had been here even two years sooner
I could have met a man who knew
a great deal about Lough Key and
its neighbourhood, but all the old
Seanchies are now dead and with ^{them}
the traditions are interred in the
tomb!

14/5/8/33(XVI)

Tomorrow will be a fair-day in this town
and I could not procure a room in
any part of it, so that I must move
to Carrick-on-Shannon in the morn-
ing. But I must return the day after

249 and wish that all letters for me be directed to Elphin whither I shall move on Wednesday next.

Mr. Petrie would wish that I should delay longer than I seem inclined to delay in this County of the Fierbolgs, but though, I allow that he is perfectly right, I must make one general remark which will account for my general hurry. I must keep the main point in view, that is the orthography. I could speculate for months upon the Caisiob, lathacks, curreachs, glens, moneyys, Raths, lisses, duns, doos, Knockans, Creggans, &c. of one barony, but I must keep up with the Survey; and if I can grasp at the most prominent features and his torical ^{very} ~~disputes~~ ^{correct} connected with our localities, I shall feel satisfied that I ~~shall~~ have discharged my duty. to
your obt. servant, A. O. O.

END

14 F 8/34

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Boyle, Co. Roscommon, concerning the history, antiquities and topography of the parish of Ardcarra (Ardcarra), with particular reference to its early church and religious foundations.

19 July 1837

4p.

24 cm

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

Ardcarn, Kno-Muiccar

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Killeisim, identified for the first time;
Mayburg, exact extent of proved from ancient
documents - The Mac Mageoghagan wrong!

Boyle July 19th 1837.

Dear Sir, On Tuesday I visited Ardcarn, and spent a long time
examining the localities, but was much disappointed at finding
so few remains of antiquity there. The site of the old church
is occupied by the modern protestant one and there is
nothing curious about it but an old tomb of the Mac
Dermot family with their arms elaborately sculptured
and a latin inscription so effaced that I could
not read it. All I could make sure of is Mac
Dermot, and the date 1668.

In the field lying between the church and the high
road are still to be seen some of the ruins of
the abbey of Ardcarn, but there is not a single
architectural feature (such as door, window, arch) re-
maining. All over this field the foundations of
houses are traceable, and tradition says that there

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was formerly a town there which was ~~at~~ removed to Boyle.

Archdall calls Ardcarne^a an abbey of Regular canons but adds "We know not to whom this foundation should be given but are told that Beaidh bishop of Ardcarne died in 523."

I have not a single reference to this place from Colgan but I should suppose that as he wrote the life of Bishop Beo-Adh, Kidus vivax^{us} at the 8th of March, that he must have made some reference to Ardcarne his principal establishment. I have met some wells named after this bishop, one of which lies near Belanagare in the parish of Kilcorkey, about which (well or church) I have committed some mistake which I now forget.

In the Irish Calendar Bishop ^{Beo-ee} Beo-Adh is set down as if he were the patron and founder of Ardcarne
 "March 8. Beo Adh ó Ardcarne 1 cconactaib a. d. 523,

Let me have what ~~Archdall~~ Colgan says about Ardcarne
 Allemange places here ^{also a Benedictine} a minery which was a cell to the abbey of Kilcremata in the Co. of Galway, and

an inquisition taken on the 2nd of May, 32 Eliz:
finds that it was built on a piece of land called
Feran-ne-Calliagh. The site of this nunnery is still
pointed out, and should appear on the map. "The
place is yet called Feapann na gCilleach - which means
the land of the nuns prædium sanctimonialium."

There is a nice moat on the hill to the east of Ard-
carra Church, which is of course marked on the
plan. The name Books of this part of the County
are not at all finished. How does that happen
and the surveyors left the country?

In the west of this parish is ^{Killeigin} Cill Téirim, a place for which
I have ^{been} six years searching maps and Topographical works
without success. The Annals confirm the tradition now
connected with the place, namely that the Bishop
of Elphin's palace stood there in old times

"A.D. 1253. A palace was erected by Tomaltach
" O'Conor, Bishop of Elphin at Killeigin

"1258. The Bishop's palace at Elphin and
" the palace at Kill-peigin were demolished by O'Conor."

No ruins now, but there is a mound in the place
called Fuidh an eapboig - the Bishop's seat - near which
it stood. The site of this palace should be marked

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on the Map.

I viewed Knockvicar which the Annalists call
Cnoc an Brocáipe and ~~then~~ O'Sullivan Beare translates
"Collis Vicarii", and Archdall "the hill of victory"!!

But Archdall is no authority. I could find no
remains here. Ware says that "a chancel or cell
"for friars of the order of St. Dominic was
"founded on the summit of this hill of which
"there are now no remains." but Inquisition 26.

Eliz: finds that it belonged to the third order of
Franciscans. "Quod est alia capella ejusdem tertii ordinis
"Sancti Francisci vocata Knockvycary in dicta Baronía
"de Boyle." What does De Burgo say?

There was a bridge here in 1595 as appears from the Annals
of the Four Masters, but the present Bridge of
Knockvicar is not so old.

"1595. O'Donnell, on his way to Coillte Canchohair ordered
"his troops to halt that they might be drawn out in
"array and reviewed. &
"After having been reviewed his forces marched on to the River
"Boyle and crossed it by the Bridge of Cnoc an Brocáipe early in
"the evening. They proceeded from thence through Mayburg and
"May-Nuoi, and next morning by break of day arrived at
"Cruachain, and set the country on fire round about it."
glorious!

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Let me now define the boundaries of Moyburg, which has never yet been done, and first I shall set down such passages from the documents before me as will support my view of its extent and limits.

In the Dimneanchus I find an old story attempting to account for the name, but it is worth very little. It states that Maigh luing, which signifies the plain of the track or pursuit received that appellation ^{from} the circumstance of the hero Connall Cernach having been pursued from Cruachain thro' it, but there must have been any version of it as the Four Masters called it Maigh luing an Dagda i.e. the plain of the track, road or pursuit of the Dagda. It is added in the Dimneanchus that Connall was pursued to Moy Sleacht in Bregny where at the ford of Ath-miana on the River Maighin ^{he was killed and beheaded}. There is a tradition in the County of Cavan that the town of Bel-atha-Chonail (Ballyconnell) on the river? received that name from Connall Cernach one of the Knights of the Red Branch, who was killed at the ford over which the present Bridge stands. This is curious. 14/E/8/34 (14)
There is an old Irish Romance entitled Dearg-Ruathar Chonail Chearnaigh, and I wish Mr. Curry would read ^{it} and see if it states that Ballyconnell in Bregny

was the place where he was beheaded, or that he was pursued from Cruacham through Moy-
 -lurg. ^{7. 501 p. 102} ~~7. 501 p. 102~~ Chonall, 18 Cruacham seems to have been the scene of another tale. Has M^r. Curry ever seen it? This story only proves that Moylurg lies between Rath-Croghan and Moy Sleacht, but the following passages will shew more.

"St. Patrick passed through Bearnap-hup. Noille
 " (the gap of Tirerrill at Coloony) having determined to
 " visit Magh lining. When he was crossing the river
 " Buellia which takes its rise ⁱⁿ Loch Sechet, his
 " chariot was upset in a certain ford on that river
 " and he himself thrown into the waters, &c
 Trip. life of St. Patrick

"1446, O'Donnell marched a great army into Connaught
 " to assist his friends: he passed first through O'Rourke's
 " Country, and from thence through Magh Nisi, and across
 " the Dhannon into Moylurg &c 4 Masters

"1595 O'Donnell crossed the River Boyle into Moylurg by
 " the Bridge of Knockicar."

"1601, The Earl of Clanricard was ordered by the Lord chief Justice
 " to march with all his forces to the abbey of Boyle, and thence, if possible
 " to proceed to Sligo. In consequence of this order the English soldiers
 " whom the Queen had stationed in Athlone, Galway and other places
 " joined the same army. They marched across the Duff and along the

" straight roads of Maghera-Connought until they arrived
 " at Elphin which is situated at the conterraneous boundary
 " of Moylurg. Hy-Brizin na Sionna, Clann-Chatthail
 " and Moy-Nabi. And thence they marched to Boyle.
 " the arrival of this numerous army at ^{Boyle} Elphin, he assembled
 " his forces to meet them and marched without delay over
 " the Curleus, and crossing the River Boyle into Moylurg
 " pitched his camp directly opposite the enemy's, and
 " thus both parties remained for some time face to face
 " watching each others motions. Many conflicts, skirmishes,
 " affrays and camp-plunders took place between them
 " while they remained here, until at length the English
 " resigned the contest and returned home in sorrow."

From these data as well as many others ^{derivable} from the English
 Inquisitions and other documents, as well as from the
^{natural} extent of the plains of Boyle, I infer with much certainty
 that Moylurg was bounded on the north by the river
 Boyle; on the east partly by the Shannon, and partly by
 the territory of ^{now in the Rym} Sir Brizin; on the south by the Machaie
 which it met at Elphin and at the northern boundaries
 of the parishes of Shankill and Kilcorky; and on the
 west by the River Brideg, which divides it from
Kirteach. Moylurg extends from Lough Gara to Carrick
 on Shannon, from the Curleus to Elphin, and from Lough-
 Ray to Turlagh in the parish of Shankill.

The Abbe Mageoghgan makes Moylurg extend northwards to Lough

Lough Allen and the County of Leitrim, but that is
 a great ^{*}mistake as the country between the River Boyles
 and the Lough Allen was anciently called Sir Tuthail
Mac Dermot was chief of Mayburg, Stirteach and
Sir Tuthail, and at the time of dividing this
 County into Baronies these three territories were joined
 in one and called the Barony of Boyle. Latterly
 however, by a grand jury arrangement, the S.W.
 part of the Barony of Boyle has been called
 the Barony of French Park. I wish they had
 called it the Barony of Dungar, which would
 sound better. Dun Gar is the original Irish name of
 the place now called French ^{Park}, and the people say
 that a title is going to be conferred on French, and
 that they'll have to call him Tighearna Dún Gar.

your obedient servant

John O'Donovan

* It could not extend so far because that district is not
 maidmoorish enough to be a part of mag lurg, but of this
 to-morrow.

END

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O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Boyle, Co. Roscommon, in which he refers to the history and topography of the village of Croghan, location of the ancient palace of the Kings of Connaught.

21 July 1837

10p.

24 cm

Included are references to O'Donovan's findings regarding the Irish word for moat and thoughts on the difficulties in securing accurate accounts of the oral traditions that are not 'fabrications from the oral and written accounts'.

Valley of the Black pig near Granard called locally "The Duncla"

Meaning of the word Dun proved.

Mota not an original Irish word

Moot, military and sepulchral

Dun, how it differs from Rath, and Lip.

Quinn na miag, tradition connected with,

Coolavin, not the principality of allac (Sernot but of O'gara).

Crogham, village of, said to be the site of the palace of the Kings of Connaught. Doubtful but worth enquiring into

John Keogh quoted and censured.

Boyle July 21st 1837.

Dear Sir.

(in Longford)

The local name of the rampart you allude to is Dúnclad, and it should be so called on the map. What name has been given it in Down and Armagh? Dúnclad, which means a rampart of earth, may be anglicized Duncld.

I have just ascertained, that the Irish word for a moat is Dúinid from ^{places} two ~~townlands~~ lying to the south of this town, called Dúinid na mair and Cnoc na Dúinid. There is a moat in each which the natives call Dúinid, but they seem to be rather sepulchral tunnels than military works like the moats of Granard in Longford and Dromore in Down. The Irish always call such large moats móra, but this is not an Irish word, at least it does not ^{appear} ~~look~~ very Irish to my eye, and I think it is of Danish or English introduction. Our most ancient MSS. makes frequent mention of Dúinid's as Dúinid Glór, Dúinid Sealtga, but móra does not occur in them. These questions then

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217 naturally present ^{themselves} to the antiquarian: what name did the ancient Irish call such large military moats as those of Cloney, Granard, and Dromore? Was it the same people ~~that~~ who erected the Cashels and Rathes, ^{that} erected ^{the moats}? I think that the large moats with circumvallations ^{and were military purposes} were called Dunp, that the smaller moats without circumvallations were (and are still) called Dúin's and sepulchral tumuli not fortifications. But I may be wrong, and I will not come to any conclusion till I examine more of them and ascertain their local names. Mayo will prove a fertile field for further examination of these monuments of ^{past and} ~~past~~ ^{infant} society.

Mr. Croghan of Catteragh who knows the Irish language better than any man I have yet met in Connaught and who has a very good knowledge of this county and its ancient features, says that a Rath or a Lis may be on low ground, but that a Dun is either ^{and fortification} a hill naturally fortified, or ^{with a bawn or earthen wall on its top} a mount, artificially raised and surrounded with ditches and ramparts. If this be true the large moat at Granard was called a Dun by the Gaels, before they borrowed the word moat from the Danes or English.

With respect to the word Dúin now pronounced Dooá (nasal) and ^{properly} ~~established~~ to mean a small moat or tumulus, it is found to enter into the names of innumerable townlands in Connaught and to be anglicised dow, doo and dooley; and we have the most direct evidence ~~that~~ from very ancient Irish MSS. that Dúin's were raised

in pagan times as monuments for the dead, and I have no doubt but urns or bones would be found in them if opened. Another question here presents itself; were ~~they the same people~~ ^{those who} burned their dead and deposited their ashes in urns over which they raised doos, the same people and of the same superstition or religion with those who buried their dead standing upright with their ~~own~~ battle dress upon them?

If you transpose Duma it will not be very unlike moat, but this mode of derivation is too like the ~~opened~~ ^{opened} ~~topography~~ of Cormac's Glossary to be received in this quarter of the 19th century in which Sir William Betham has raised Irish Etymology to the dignity of historical science.

I have the word dúin among the extracts sent me from Peter Connolly's Dictionary ^{I am glad} and that Peter nearly agrees with my view of its meaning:

"Dúin, a moat or mount, a hillock. Welsh gwydfa."

I don't believe that the word ever means a natural hillock and must insist that it is an artificial small moat or sepulchral tumulus, until I see further evidence to prove the contrary. Peter ought to be a good authority, but I fear that he has not paid sufficient attention to topographical features to be sufficiently

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accurate in his definitions of topographical words.

The little diund or moat on the hill of Duind na mair has an aged ash tree growing by the side of it, and has all the appearance of being a sepulchral tumulus. Tradition says that it received the appellation of Duind na mair - or moat of the dishes from the circumstance of the friars of the abbey of Boyle having taken their last dinner upon it when they were driven from the monastery. Some person has written in the field name Book that the friars were banished on this occasion by "a M^r. Dermott, prince of Coolavin, and that all the friars joined in cursing the Mac Dermott family who have never prospered since."

I have to remark that whoever wrote this remark, knew nothing at ^{all} about the ^{all} Dermotts, for they never had an inch of Coolavin, ^{which was Ogar's} until 1691, when the ancestor of the present M^r.c. Dermott of Coolavin was removed thither. I conversed with several intelligent men about this ^{on the subject} ~~town~~, and they all deny that it was M^r. Dermot who banished the friars, but they state that a poem appeared in the Newspaper some years ago which contained something to that effect, but they deny that that poem was founded upon the tradition among the old people.

A Mr Brian M^c Dermot of this town informs me that
 the village of Croghan lying nearly midway between
 this and Elphin is the real site of the palace of
 Eochy Faileach and queen Maib, and not Rath
 Croghan in the Maghery. This I don't believe but
 he tells me that the situation, the lake, ^{the well} and every feature
 agree with Keating's account of Croghan. To this
 I must direct my attention earnestly, but upon examining
 the extract, I find that I have nothing to guide
 me. Let me therefore have as soon as possible Keating's
 account of the erection of this fort for Eochy Faileach
 and also the story he tells about the warrior who
 practised to throw ^a stone with a ^{spas cabull} sling across the lake
 of Croghan, that he might be able to kill the Queen
 who used to bathe in a well at the other side every morn-
 -ing. All from O'Mulconry's copy not from any transla-
 -tion. Let me also have from Jocelyn and the other
 lines of St. Patrick, the account of that saint's meeting
 with the three daughters of the King of Connaught
 who were bathing at sunrise in the fountain of
 Claback* which springs from the side of Cruachain.
 There is no lake at Rath Cruachain now, but there was
 a lake ^{now dried up} near the feature which the natives call
 the Barracks of Croghan, ^{also} or carrigol inmanam.
 But I cannot judge till I see the reference and exa-

* If my memory was not tedious of those things must be unavoidably
 omitted

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mine the localities of the village of Croghan.

Mr Honor of Mount Druid says that the village of Croghan is ^{certainly} ~~is not~~ the site of the ara regum, but still it will be curious if it could be discovered that it is the Cruachain mentioned by Keating and in the lives of Patrick.

The village of Croghan is in Mayburg, but the Cruachain which was the palace of the Kings of Connaught is always referred to as in Magh Naoi, and we have the authority of the Four Masters to shew that Magh Naoi met Magh Liing at Elphin. I shall be uneasy till I settle this point, and I trust that the extracts will be sent me without any delay.

Let me quote Mr. John Keogh on this subject. After ^{describing} the four-square fort of Clonfree near Strokestown, he says:

"Racroghan is a like fort in the midst of the Maughery
"where a general assembly of all the principal men
"in Connaught was wont to be held to consult about
"the affairs of their state. We may term it the King
"of Connaught's parliament house or the Connacian
"Sanchedrim."

All I have to say on this point is that Keogh seems to have known very little about Racroghan when he called it a four square fort like Clonfree. your obedt sero
John O'Donovan

Traditions purely oral, and mixed distinguished
 Crogham village not the site of the axe regum Conacia
 Hill - Molappog discovered

Two Castles discovered - Easter Drow, a Irish corruption
 A town said to have existed there

Boyle July 27. 1837.

Dear Sir

I have a letter from Mr. Petrie complaining
 that I am becoming a dry topographer. I agree with
 him entirely, but I do not understand how he
 conceives I could do more than I am doing: all
 my time is consumed looking for ^{townlands} lochan and
~~bits~~ and nores of townlands to ascertain their
 correct names: this is what I conceive I am em-
 ployed to do and nothing else. I don't look
 upon the letters I write as any part of my
 business. Be this as it may I have made every
 inquiry for traditions connected with the mo-
 numents he alludes ^{to} and have found that there
 is not the faintest trace of a tradition in
 existence relative to a single fort, Rath,
Caisial or Cathair except that they were
 built by the Danes. Any thing else the natives
 know about them has been acquired by
reading. I could at once distinguish between a
 story preserved by pure oral tradition and one

manufactured from "an older history." Several stories have ^{been} told ^{by me} about St. Patrick, Maue of Croghan &c, but I have learned upon enquiry that they were not preserved by oral tradition, but read out of Keating, and Lynch's life of St. Patrick. The only traditions connected with ^{now} and perhaps for the last thousand years Cromlech, is that they are giants' graves or the Beds of Dermot and Grania. Not a word more! I deny that there is a single word more preserved by pure oral tradition; ^{about them} but in this age, when there are so many men that can read, it is not easy to discover whether a tradition be simply oral or partly fabricated from ^{the} oral and written accounts; ^{and} if you mistake the one for the other, you will arrive at very wrong conclusions. A Mr. Mac (Dermot of Boyle) would fain persuade me that the round hill near the village of Croghan is the site of the palace of the Connaught Kings. This notion he has picked up from reading Keating and O'Halloran and from hearing old people say that Croghan was the name of the palace of the Kings of Connaught, and if I was such a ninny as ^{him} to believe, I would have written that it

was the constant tradition in the country that the round hill near the village of Croghan on which the fair bees held, is the real site of the palace of Queen mab and the spot which Saint Patrick rendered so remarkable by converting two daughters of the King at it. But never was there a greater mistake! The hill is not artificial; there is no well, nor lake, near it, nor fort nor appearance of any ^{raised} ~~field~~ works on the hill itself nor in any field around it! and there is no tradition connected with it as a fort, house, palace or other description of ancient residence, the constant tradition being that the ancient palace of the Kings of Connaught was at Rath-Croghan in the Slaghery, many miles farther to the south.

The one is called in Irish Cnuachán (Croogháun) the other Ráic Cnuachán (Racrooghán); the former signifies a round natural hill, the latter the fort of Croicheann, who was the mother of the famous Queen Mab, Mand or Mave.

MS/F/8/35(VI)

While in the neighbourhood of Croghan I discovered the site of the church of an old monastic gentleman whose name I have often admired, viz Bill ^{or Do} Mo Lappogue. The surveyors have taken no notice of it, but the grave yard exists and should be marked on the plan. This name certainly occurs in the Annals, but I have no reference to it. Does Colgan tell who this My Lappog or Thy Lappog was? Anciently, as I have often remarked the pious people of Ireland were used to prefix to the Monastic names of holy monks the possessive pronouns Mo and Do out of respect as the polite people of the present period prefix My to Mie Lord, Lady, ^{Mine heart} &c. This was called the honnour, or name of affection, and it is well explained in Cormac's Glossary and

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by Colgan! In this century however they have rejected the Mo from the name of My Lappog and made him simply Lappog^d. This is the ugliest name for a saint I ever heard: lappa is a paw or the webbed foot of a duck or goose; and I should suppose they called My Lappog that name from his having been a squat little divine with spread feet. I believe there is a species of fairy of this name, with whom Mr. Curry is well acquainted.

The only tradition connected with St. Patrick in this neighbourhood is that he turned two serpents into two ^{large} stones which are still to be seen on the hill of Ardcaigh in the parish of Ardcarra. They used to leap from hill to hill and devour every one they met, and when St. Patrick was passing through Mayburg, he was desired not to pass in the direction they used to frequent, but that man of God who was neither afraid of the Devil ^{himself} nor of his satellites, passed that

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way with real Christian fortitude and encountering with two demons in the shape of two serpents, succeeded in transubstantiating their spiritual and assumed corporeal essence into stone! And they must remain on the hill of Ard-Éph until the day of judgement comes, when they are to be judged by Christ and Patrick. That's all.

Yesterday I traversed the parish called Easter-Drow, and ascertained the sites of two castles which the sappers have taken no notice. These are 1. the Castle of Moyburg, and, 2. the castle of Baile na huamha, now called Cavetown, from a very remarkable cave near it.

The Castle of Moyburg, of which the foundations only are now traceable, stood on a remarkable rock, which was anciently almost surrounded

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with water; it lies opposite the remarkable
stone called Clagh-a-stuakeen^{and} ~~and~~
immediately to the right of the road as
one goes from Boyle to the village
of Croghan. The people of that
neighbourhood ~~think~~^{thought} it ~~would~~^{was}
the celebrated "Castle of the Rock"
but I have satisfied them that it
could not be, as ^{or Carrig-Mac Dermot} the Rock, the very
celebrated fortress of Moyburg is
always spoken of as a rocky is-
land in Lough Key. The situation
of this castle on a rock nearly sur-
rounded with water has given rise
to the mistake, and, though it is locally
called the Castle of Moyburg, I fear
it would be an error to call it
"Moyburg Castle" on the Ordnance Map.

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2. The Castle of Baile na huamha, or town of the Cave, (so called from a remarkable cave, which goes, according to vulgar tradition all the way to Kesh Corran) was situated between the lakes of Clogher and Caven-town and within about seven perches of The fish house. But very slight traces remain now. The tradition in the country is proved by the testimony of the Annals that there was a Castle at Baile na h-^{na hūmha}umbach, which belonged a branch of the M.^o Dermots - now vulgarly called the Bundoon family in consequence of their poverty and pride, and in contempt for their having lost the fertile plains of Moylurg.

" A.D. 1487, Hugh Roe O'Donnell marched
 " into Mayburg with an army, by which
 " he destroyed corn and burned many
 " castles towns, and among the rest
 " burned and demolished Baile na
 " huamha (Willa species) the castle
 " of the sons of Mac Dermot. O'Donnell
 " himself and a strong body of his
 " forces sallied forth privately by night
 " from their camp and committed great
 " depredations in Doire Gua, &c.

" 1492, The castle of Baile na huamha
 " was rebuilt by the descendants of Hugh
 " Mac Dermot.

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" 1513. Garrett, Earl of Kildare, lord chief jus-
 " tice of Ireland marched with an army
 " across Athlone into Connaught; and he
 " plundered and burned Clancunee, took
 " Roscommon and left warders in it, and

" afterwards proceeded to Mayburg where he
 " took the castle of Baile na huamha after
 " having destroyed a great portion of the
 " country.

" 1527 O'Donnell (Hugh son of Hugh Roe) must-
 " ered an army and marched into Connaught.
 " on this expedition he took the castles of
 " Meandoda, the castle of Cala, Baile na
 " huamha and Castlereagh, all which ^{he} they
 " demolished after having taken them."

These passages prove the tradition in the country
 that there was a castle at Baile na hua-
mha or Causton. The castle of Cala
 mentioned under the year 1527 is not
Cala Point na Cairge, but the ruin ly-
 -ing in the parish of Kilnamadagh
 on the shore of Lough O'Garra and
 now called ^{The Ruins of Callac} Gibinn & Callac. All these
 defences of the olden time should ap-
 -pear on the Ordnance map.

What an extraordinary corruption Easter
snow is for Dixent Noone! It is written
 at Dixent Quadam by the Four Masters at the
 year 1330. and now very corruptly Emr Quadam
 The original site of the church is still occupied
 by the protestant one, and there is a holy
 well not far from it called Toban Quadam
 which is said to have been blessed by a
 monastic old gentleman of the name Noone
 (- a surname numerous in this country of
 Mayburg) but at what period no one
 remembers. The well is fast losing its sanctity
 and is now but seldom resorted to for cure.
 When it was in vogue, it was visited by
 great numbers, and when the patient was
 not to recover from his malady, the
blessed troughs of the well, when he came
 to drink of its water, turned their bellies
 up, and seemed to be sickish and languid.

261 but when he was to recover through the blessed powers of the well they looked healthy, and swam about briskly.

There is a tradition in the country that there was a town here of which no trace now remains, and the following extract from an Inquisition taken in the reign of Elizabeth would seem to corroborate it in some measure

"Quod est quoddam ^{a forum or market} form sine mercaturum in
"die sabbatis quolibet septimana quando non est
"guerra in patria juxta templum Sancti Wogani
"vulgariter Temple. ^{dipert nuadam} Ispetnoone in Baroniam de
"Moyburg." ^{yisertnoone,}

In Meath they corrupt Dipert to Ipter by a fair ^{dicted and} metathesis, but ^{in Moyburg} here it is mangled to Lirp in Irish and Capter in the Anglicising. If it were Ispetnoone itself, it would be something like the thing! But there is no accounting for ^{the} freaks of custom.

Let me now have the remainder of the name-book. I also want quills, one pencil and two or three large sheets of brown paper.
Your obedient servant

John O'Donovan

Does Colgan mention this St. Nuadamus, whom the Inquisitors have corrupted to Woganus?

END

14 F 8/36

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Elphin, Co. Roscommon, with particular reference to the topography, antiquities and history of the parish of Killukin and the Rockingham estate in Co. Roscommon.

27 July 1837

8p.

24 cm

Included are related extracts from the 'Annals of the Four Masters' and Colgan's 'Acta Sanctorum' and an account of the tradition of Cailleach na Carriage, a witch associated with Lough Key.

Legend about the witch Cailleach na Carraige
just forgotten.

Story about Una Mac Dermot and Costello,
who died of the disease called Love!

Song said to be composed by Costello, not now
remembered is very foolish, and ^{contains} ~~possesses~~ no
poetical touches.

Port na Carraige, now Rockingham, market town
at, in 1232.

Port na Carraige called Rockingham so early as
1683.

Cala na Cairge or Cala puirt na Cairge, where.

Longphort Mac Dermot, where, and what?

Lorton, a hill in Rockingham demesne.

Four Masters have intentionally shortened many
passages - How this is to be remedied

^{Carrig Lochas Ce.}
Rock of Lough Key, now occupied by a modern
house

Boyle River called Boe by Adamnan, but perhaps
incorrectly. Bede's character of Adamnan

Killukin, not the Killmechair of Colgan,

14/E/8/36(1)

Meaning of the word Cartha proved from a
 remarkable stone on the hill of Cnoc
 - a chartha in Killurkin

Leagmhagh identified

Ath Bígert Muadhain a ford at Easter Snow.

Cairthe liag fada, what.

Elphin, July 27th 1837.

Dear Sir, The church and Cromleck referred to in Mr. Petrie's letter lie ^{in the Co. of Sligo} out of my present territory, and I have not visited them. I am getting an old man now, and I can see plainly that unless I keep one object in view I will overshoot the mark - this object is the keeping up with the Survey. Every other object ^{of should} must _{now} be secondary.

I have made every exertion to get in some tangible shape two traditions connected with Lough Key, one about Cailleach na Carrige, a witch who annoyed Mr. Dermot; and another about Una Mac Dermot, and a Mr. Castello who fell in love with her; but they are told in such a variety of ways that nothing can
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he now gathered with certainty from faint tradition about them, but that a witch annoyed M^o. Dermot, and that Costello fell in love with Una, the daughter of Mac Dermot that he asked in marriage, but was refused that the girl then died, that Costello got married to another, but that he used to go every day to lie over the grave of Una. *quam unam unicam nobilem et formosam fervido desiderio amavit; ea quoque eum.*

Not Macdermitio Maylurga princeps non consentiente ut in matrimonio conjuncti^{essent} sint, ambo perierunt. Ambos, ceca libido ^{sen} aut amor platonius Veneris altari immolavit!

It is said that Costello or some body for him composed a song immediately after the death of Una, which was very plaintive in its air, and beautiful in ~~its~~ the sentiments and soft sympathies to which it gave expression; but no one has the whole of it, and it is so mixed up with other songs that

it looks ridiculous and foolish in the extreme. I have a copy of it at home, but it is a very foolish production. The air is plaintive. He tells her that she maddened his sense, that she went between him and God, that it would have ^{been} better for ^{him} to have ^{had} no eyes when first he met her.

"Better for me a ^{gentle serene} drop serene had quenched
 "Those visual orbs e'er they had seen thy charms
 "And that those ears so sensitive to sound
 "Had lost the power of hearing e'er they drank
 "The magic strains by thy fair fingers, smothered
 "Or the far sweeter accents of thy voice"

He curses her father and his relatives who would not allow them to be joined in holy matrimony before have had consumed the vital principal in both; and finally he tells poor Ungis shade that he would rather be kissing her than enjoying the beatific vision of the blessed Trinity in heaven! This is a climax indeed!

It is a pity but I was a poet to translate those ditties, and hand down their mad contents

26th to prosperity. I am getting drier drier and drier every day, and the drier the better for the examination of topographical and historical facts. ^{or can do} ~~what~~ I am doing, ^{ambition to do, deering my} hurried ^{rambles thro'} Ireland, is to connect history with topography, and thus give it a particular or local, instead of a general interest. I have now demonstratively identified a great number of places and refuted the absurd statements of mad writers; but if I were to do six times as much I could not satisfy Mr. Petre, who wishes to exhaust every subject before he is satisfied. I say he is right - perfectly right, ^{on this occasion} but we must not dwell ^{too much} on fairies and Cromlech while far more important things press on us ^{so} urgently.

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The extracts from the annals of Boyle are exceedingly valuable and curious, and they prove the notion I formed of Lough Key, the very first day I saw the localities and heard the names in the Rockingham demesne. viz that Mac Dermot had a town in the southern shore of Lough Key. The following passage proves it:

"1231. Cormac mac Tomaltach incepit balli
"margaid du dénuib 1 port na cairgi."

"1231. Cormac, the son of Tomaltach began
"to erect a Market town at Port na
"Cairgi."

What is now called Rockingham* is invariably called Port-na Cairge by the old men who are acquainted with the ancient divisions of land in Lord Lorton's demesne, and we have the testimony

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* It is probable that Rockingham is an attempt at translating Port na Cairge.

269 of John Keogh who wrote in 1683 that
~~Port na Caille~~ Carrig Mac Dermot was
the ancient name of Rockingham. He
writes as follows:

"Carrig^{Mc Dermott} newly named Rockingham is not
" now noted for many dwellers of which
" I doubt not but Sir Robert King
" will give a true account." &c.

But I rest no confidence whatever on
Keogh's knowledge, as I find to a cer-
tainty that his acquaintance with
the places he describes was very
imperfect and limited; for even
in this simple statement he happens
to fall into an error! Carrig Mac
Dermot is not the place called Rocking-
ham, but Port or Cala puirt na Caille
certainly is.

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Carrig Mac Dermot is the island now called the
Rock of Lough Key, and Rockingham is the name
of the townland, or division of Lord Lorton's demesne
on which Rockingham house, a ^{superb} gorgeous residence - now
stands. This townland of Rockingham is now called
in Irish Port na Carraige, and the low level part
of it verging on the lake is the locality called
Cala na Cairgi, i.e. the callow or straths of
the Rock, by the Annalists.

Another division or townland in this demesne lying
to the east of Port na Carraige, still preserves
the name of a celebrated fortress of Mac Dermots
called Longphort Mac Diarmada, by the Four Masters
and translated "Mac Dermot's mansion seat by
old Charles O'Sonor. of Belanagare. But I doubt
that mansion seat is the real meaning, and
I now think that it should not be transla-
-ted at all, but that it should be ren-
-dered Longford-Mac Dermot, as well as
Longford in the Annals is made Long-
-ford O'Farrell. It is now always called Longford
hill, but no one knows why as there is not
a vestige of the Long-phort upon it

14/F/8/36(V)

2nd /

Not far from Longford hill in the same demesne
 is Lughbhardan hill. the locality from which
 his present Lordship takes his title. [The
 family of King have named themselves from
 several localities in the demesne, since the
 time of Sir Robert King. The first title was
 I am told Lord Kington from the ancient
 family seat, the second Lord Erny, from a
 townland of that name, ^{now enclosed in the demesne} and the third
 Lord Loortan, shortened to Lorton, but
 pronounced Lurton by the common sort of
 people. Why did he not call himself
 Lord of Moyburg, as being the Coarb of
 Mac Dermot?

These two places Rockingham, or Port na Cairge
 and Lorton or Lughbhardan are mentioned
 in the Annals of Kilrenan so early as the
 year 1235.

" The English plundered and devastated
 " Umalla by sea and land, and marched with
 " their spoils to Lughbhardan; and went from
 " thence to Cola Phirt na Cairge ^{on} at Lough Key.

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to attack a party of the people of Felim O'Conor
"who were keeping ^{defining} that place!"

Do the Four Masters give any account of the
taking of the Rock of Lough Key at the year
1236 by ^{the} Lord Chief Justice and the English of
Ireland? The account given of Gavail na Cairgi
in the Annals of Boyle is very interesting, but
I fear printed incorrectly by Dr. O'Conor. How does
the Dr. translate the passage. Does Mageoghegan give it?
Let me have it as given in the Annals of Kilronan
which are written in a far better style than those
of Boyle. Mr. Todd will show O'Keefe where to
find it. I find that the Four Masters have
intentionally shortened many very interesting passa-
ges and that it is still necessary to have
recourse to the local Annals for more copious
accounts of the localities in the vicinity of the
place where each were compiled.

Is it not astonishing that the Four Masters,
if they had the Annals of Boyle before them,
have not transcribed the account of the
erection of the Cistercian abbey?

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The island called the Rock of Lough Key is ^{now occupied} by a modern house inhabited by Lord Lortons Chaplain, but some say that this house is only Mac Dermot's castle repaired and remodelled by the King family, while others deny that it retains any of the style or form of it.

In the angle of Lough Key, where it receives the Upper River Boyle, there are 13 trees growing upon very small little islets called the Hag's leaps, and the legend connected with Cailleach na Carraige states that when she was departing from the Rock she leaped from the one to the other ^{of these islets}, before she reached the land, and in ^{each} ~~the~~ spot touched by her feet a tree sprang up which vegetates in full bloom to this day! That's all!

I find that Adamnan translates ^{the name of} this River which falls into Lough Key, (and now and in his ^{time} called An Buill) by the Latin word Bós, which means a cow or an ox. Adamnan was a great man

his authority was very high as he
and has been styled by Bede "Vir bonus
et sapiens et scientiâ scripturarum no-
-bilissimè instructus." He took care in writing
the life of Columba to avoid giving ugly
Irish names as much as possible in
order that his language might flow
smoothly, and sound agreeably upon the
ears of his continental brethren. It is
possible that he looked ^{upon} the name of this
stream to be compounded of Bó and tuille
q. d. Bó-tuille which might certainly mean
Bourn flowing, but I could not believe it is
any more than a ^{mere} conjecture of his, and
I could sooner believe that the River was
named from a woman of the name Buill.
The ^{name of the} River Boyne is also ~~now~~ said by modern
etymologists to mean Cow River, but the
Dinseanchus derives it from the name of
a famous lady called Bóand. We of
this century laugh at the Dinseanchus
for deriving the names of places from

those of men and women of distinction and still we must acknowledge that the same custom prevails at this day - for example in this county - Keoghville, Kellybrook, French-park, Kingston, Frybrook and ^{almost} innumerable others. Did they not do likewise in the old times when men were ^{living in} distinct clans, tribes and little nations in themselves?

The parish of Killukin is now called in Irish *cill eibjeín* pronounced Kill-Eivkeen. of this I have no record as I do not believe that it is the church called Kill-Luncheon by *Colgan*. ^{there} ^{yesterday}

" This saint seems to be the person whom the catalogue of the churches of the Diocese of Elphin calls Luncharia and asserts to be venerated on the 7th of June in a certain chapel of the same diocese called Kill-Luncheon which lies near the Episcopal see. *Act. SS. p. 792.*

I do not believe that Kill-Eivkeen anglican Killukin lying near Carrickonhamon to be this Killuncheon. There is no vestige of antiquity now in this parish but a grave yard, in which a small modern church is built. The old inhabitants point out a well near this church (which was once holy, but which has latterly lost all its virtues) called *cóige Chonadlánaigh*, or Connellany well, but I never heard of

of a saint of that name but the modern St
Thadgeus, the apostle of lower Cornwall.

On the top of a hill in a townland in this pa-
rish is a large stone said to have been
thrown by a giant from a distant hill. The
townland is called from this stone Cnoc Aicpih,
i.e. the hill of the rock. The rock itself is now
called cloe ^{crook} cam by some, and cloe ^{steeple} inom by others, both
which names are nearly synonymous, but
the latter is better as the stone stands plant-
-wise in the ground. The giant has left the
impression of his four fingers and thumb
in that side of this stone which he held
when he cast it hither! This is the only fea-
-ture I have ever met to prove the meaning
of the word Cartha pronounced Cárthá, and
as such it is a curious monument of the meaning
of a topographical word, and of the strength
of the giants of ancient days (before men had
learned what nature or truth really was), and
should be marked on the Ordnance map.

The following passage in the Annals of the
Four Masters mentions places which I have
identified with the names in this neighbourhood
14/E/8/36 (viii)

A.D. 1248, A great war broke out in Connaught between
the two sons of Roderic O'honor, Hugh and Turlogh

A.D. 1330, Turlogh O'honor, King of Connaught made an attack
upon the camp of Walter ^{Mac William} Burke at Leagmhagh in
Moylurg and forced them to retreat from thence
to Cairthe lag-fada Gilbert Costello, at that time
Lord of Slieve Lugh came with all his forces to
aid Mac William, and Tomultach, the son of Do-
nagh, and his people having turned against
O'honor came also to Mac William's assistance.
Both these armies attacked O'honor, and a battle was
fought between them at the Ford of Dipert Nuadhain
where Donagh, the son of Donnell Mac Mahon, Mac
Gillacondan and a few others of O'honor's people were slain.
O'honor and the chiefs of his people effected a re-
treat from them by force into the Tuathas. Mac
William pitched his camp at Kill Lomad near
O'honor."

The Leagmhagh here mentioned is the present ^{leis-imge} Legvoy
a townland in the parish of Killutkin, and I have not
discovered any name or feature to correspond with
Cairthe lag-fada so well as the giants stone above
referred to as having given name to Cnoc a-chartha
in the same parish. The ford of Dipert Nuadhain
(Dipert Noone) was at the place now ridiculously
called Easter-Snow.

your obedient servant
John O'Donovan

*Cairthe lag-fada is always anglicized Furroy
ergo Legmhagh, by Leg-voy

END

14 F 8/37

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Elphin, Co. Roscommon, concerning the history, antiquities and topography of the parishes of Toomnaa (Tumna) and Kilronan, with particular reference to the origins of their place names and associations with early Irish saints.

28 July 1837

4p.

24 cm

Included are related extracts from the 'Annals of the Four Masters' and O'Donovan's findings regarding the extent of the ancient territory of Tir-Tuathail.

Toomna, patron of
 Dearg-Rath, where situated.

Keann Bo, castle of
 O'Donnell of Greyfield, pedigree of uncertain.
 Kibronan. little known about.
Tir Tuathal, limits of.

Elphin July 28th 1837.

Dear Sir, The patron saint of Toomna is ^{the virgin} St.
 Heidin, or ^(Edith in Irish) Eedin, and her grave is pointed out
 in the church yard with curious stones over
 it called dejinabarr or decades. I have ^{never} heard
 of this holy ^{wo} man before, and the only reference
 I have ^{as a church} to Toomna is the following from
 the Annals of the Four Masters

"A.D. 1249. MulKieran O'Lennaghan* a noble
 priest of Tuaim mna died on his way to
 Ardcarne and was interred with pomp
 and honor on Trinity island in Lough Key."

Does Colgan or the Calendar mention this St.
 Heidin of Tuaim mna? 14/6/8/37(i)

It is believed in the country that the meaning
 of Toomna is tuaim an rio, the noise of the ford
 because it lies near the ^{lower} river Boyle, but if

* The tradition in the country is that the
 chapel of Toomna was built by the
 Lennaghan.

the orthography given by the Four Masters
 be correct, it cannot admit of this interpreta-
 -tion, for Tuaim mna means the ^{the} tomb
 of the woman, and seems to have been the
 name of the place before there ever was
 a church ~~near~~ ^{at} the locality. Is there any
 such names in the annals or in any other
 list of ancient names as Tuaim mna
 and Dagda?

Let me have the reference to Dearg-Rath from the
 Four Masters. I have found it at last in the
 northern extremity of Lomna parish but most scan-
 -dalously anglicised (Derry-gra!

I have not been able to discover who the patron saint
 of Killummod was unless he be St. Lappaq. Does Colgan
 or the calendar mention ^{the abbot of} St. Lappaq? There is
 a castle in this parish called Keams Bo (which Adam-
 -nan would have called Caput bovis) said to have
 belonged to Mac Dermot's brother. It is in tolerably
 good preservation. I have no reference to it from
 the Annals.

~~Has~~ Did O'Keefe identify Baile Mí Eilidhe, or
 Kill Dubdúin in the south of the County of Sligo?

The former is now called Mollybrook and lies in the parish of Aughanagh, ^{and} the latter is now Anglicised Killa doon.

Let me have the pedigree of O' Maolunha. A branch of the family is yet respectable, but he is not, I think of the O' Maolunhaids or Molloy's of Feara Beall, as I always thought.

I visited the parish of Kilronan and called upon the O' Bombaill of Greyfield, the supposed heir of Tirconnell, who has a most princely, - imperial nose, and can swear ^{and drink port} as well as any of his magnanimous ancestors. He gave me the names of the townlands with great satisfaction, but he could not satisfy me at all about his ^{own} pedigree though he is positive that he is the grandson of the Earl of Tirconnell. His pedigree runs thus:

Hugh, popularly styled Earl of Tirconnell
and addressed as such by Carolan
Con, died about the 45th year of his age.

Hugh, now living at Greyfield aged about 80,

Con of Larkfield, lately deceased

Con age? "They are going to make a
Minister of him!"

Robert, Hugh
Both gentlemen
farmers and
dealers in cattle
and living at Greyfield

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But he could not tell whether this Hugh who was styled, or rather addressed as Earl of Tirconnell by Old Carolan, was descended from Red Hugh, or Rory, the first and last Earl or Kiallgarne, or carry up the pedigree higher. Mr. O'honor of Clonmel Druid says that he saw a letter from the present O'Donnell's father or grandfather to Charles O'honor of Belamagare requesting that he would, if possible, make out a pedigree for him; and he says that Hugh O'Donnell's pedigree is not known, and that the one manufactured by Sir William Betham for Sir Neal O'Donnell is entirely wrong.

A saint Ronan is the patron of Kilroman, but I have nothing before me to prove which of the many of that name this patron of the O'Duiginans was. It is probable, ^{however} that he will be found to be of the same stock with the O'Duiginans ^{themselves}, but I have not materials enough here to clear up

this point, though I remember to have once ~~to have~~ made out his day, race and place.

Mr. Mat. O'Flonor thinks that his grandfather's account of this parish of Kilronan could be found in the Library at Stowe, where, he says, the late Dr. O'Flonor deposited it as well as the rest of his grandfather's books and MSS. without the permission of the family. Does he mention it in any part of the Stowe Catalogue? It is possible he does, and if so, every exertion should be made to procure a copy of it.

The following are all the references to Kilronan that appear in the Annals of the Four Masters,
 "A.D. 1339. The church of Kilronan was erected
 " by Farrell O'Duigenan surnamed the Mononian
 " 1347. The church of Kilronan was re-erected by
 " Farrell O'Duigenan.

" 1354 Clement O'Duigenan, vicar of Kilronan
" died.

" 1362, Cucommaght O'Duigenan vicar of Kilronan
" died. (There is a townland in the parish still
called Doirín-a-vicar.)

" 1432 O'Duigenan of Kilronan (Mathew Glas) a
" learned Olav in history, died

" 1466, O'Duigenan of Kilronan (Farrell) died.

" 1495 O'Duigenan of Kilronan (Duffy the son
" of Melaglin, son of Mathew Glas) Olav of
" ^{Kilmac Dermot and M. Donogh}
" Muintir-Maolruain, a learned historian

" who had maintained an open house of
" hospitality, and who was the richest in
" flocks and herds of all the literate of
" Ireland, died in his own house at Kil-
" ronan.

" 1578 O'Duigenan of Kilronan (Doh, the son
" of (Duffy) Olav of ^{the Grille} Tir-Oill, a learned his-
" torian, who had maintained a house of
" public and extensive hospitality, and a

"cheerful, affable man, died, and his son
"Malinury assumed his place."

Under the year 1586 the Four Masters states
that Kilronan is on the ^{compoenarb} confines of Breifny
Mayburg and Tirerrill. But, ^{or} ~~compoenarb~~ must
here mean neighbouring on, in the neighbour-
hood of because those territories did not meet
at the church or locality called Kilronan.
It is probable that the annals of Kilronan in
Trinity College library contain more references
to Kilronan and the O'Duigenans.

The territory of Tir-Tuathail, which was the country
of Mac Dermot Roe is now supposed to be co-
extensive with the parish of Kilronan, but
it was anciently much more extensive, for I see
nothing to contradict the assumption that it
~~plac~~ lay between Lough Key and Lough Allen, and
that it was bounded on the East by the Shannon, on
the south by the lower part of the River Boyle,
and on the west and north by Tir-^{Erill} Bilill in the now
County of Sligo, and by Munster-Kerry in the now Co.
of Leitrim.

This territory, (or at least the northern ^{part of it} which is shown on L Browne's map as very woody) was also called Coillte Chonchubhair, as appears from several passages in the Annals. It was the territory of Mac Dermot Roe, who is yet respectable ^{in it} and retaining the distinction of Roe to this day. He lives at Alderford in the parish of Kilranan.

I received your letter stating that Mr Petrie wd be at Boyle on Friday, but the day was too wet here to attempt returning to Boyle. It was also late when I received your letter, and I am in such a hurry considering the names of townlands, loughans &c. and writing letters upon ancient topographical divisions that I do not wish to waste any time. Add to this that I do not see that I could be of any use whatever to Mr Petrie at Boyle, a locality which he knows far better than I. and any historical etymological or topographical discoveries ~~that~~ I had made there, I have already ^{fully} communicated to you by writing. I have been too long in this county!

your obedient servant
John O'Donovan

END

14 F 8/38

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Elphin, Co. Roscommon, concerning the history and traditions associated with the parish of Kilmacumsey, Co. Roscommon, with particular reference to his attendance at a pattern in the townland of Scormore (Scor More).

30-31 July 1837

8p.

24 cm

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

Elphin, Sunday July 30th 1837

Dear Sir,

I have not received the books of the two last baronies yet, and I do not understand why they have not been sent to Elphin as I requested.

Let me have O'Flaherty's notice of the stone of saxum lucidi fontis Ail-finn, which, he says, fell in his time.

I shall go to the pattern of Seormore to day, which is said to be the place where Saint Patrick finished his labors in Connaught. It is in the territory of Clane-shill, and is almost the only name ^{now} remaining to point out the position of that country of the O'Flanigans, who were Mormaors to the Kings of Connaught.

I am now knocked idle for want of the books, but I can write about Elphin to-morrow. 14/5/8/38(1)

your obedient servant
John O'Donovan

289 (1)

Tobor-an-scur in Claneahill - probably not the one mentioned
in Patrick's lives as near Cruachain.

Claneahill, extent of according to tradition
Abbe Mageoghegan, censured.

Na Teora Tuatha, the three Tuahs, the countries of O'Hanly
Chac-Braman and O'Beime extent of pointed out for the
first time!

Tir Bhriuin still retains its name though somewhat corrupted
in Tir-na-Bhriuin, pronounced Teer-o-reeoon. Keogh quoted.

Al Finn. July 31st 1837.

Dear Sir,

Yesterday I went to the pattern of Scormore, a
place formerly celebrated for pilgrimages, but now for drinking
whiskey and fighting. There is a very fine well there
which is said to have been blessed by St. Patrick
who called it Tobor-an-scur, which means, it is said,
the well of the cessation, because he ^{cessed} ceased from all
his labors there! But of this I believe not a word!
There is a collection of round stones on a hill
not far from the well to the North east, and
in one of these stones is shewn a hollow formed
by the knee of St. Patrick while he prayed there.
I knelt on one of these ^{round} stones yesterday while

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some old Shanachies were pronouncing the names of the townlands in Kilmacumphy for me, and I must confess the truth, that instead of my knee making a hollow in it, it formed a hollow in my knee. So much have things changed their nature since the time of St. Patrick! No stations are performed here now, nor have been since a man was killed at a quarrel there several years since, which caused the clergy to condemn, or deprecate the place. While this place retained its sanctity (which it does yet if men will lay aside their wickedness, for the blessing of St. Patrick will never be rendered null and void) the pilgrims used to pray on the hill above referred to, and inter or andum took up in their hands the round stones, ^{one by one} and laid them down again in the same order in which they found them, ~~and~~ repeating a pater and ave ^{again} for every stone. Hic lapides na doinead ^{again} appellati sunt, quod Latine sonat idem quod decades. They might be called the heads of the hills.

cursed

The parish of Kilmacumshy in which this sacred locality lies is called cill o'g Coimrig in Irish, but I have no historical reference to it. Could this well be the one at which St. Patrick converted the daughters of King Laogaire, which is described as lying on the sides of Cruachon contra ortum solis? I shall transcribe the account here as given in the Tripartite but will not come to any conclusion till I examine the localities to the east of Rath Cruachain.

" The most holy bishop Patrick came afterwards
" to the fountain which is called Dabhach on the
" sides of Cruachon-contra ortum solis. to the east
" with three bishops and many clergymen to hold
" a council about ecclesiastical matters; and they
" sat near the fountain. And behold two daughters
" of King Laogaire, Eithne the ^{alba} fair and
" Fedlim the ^{rufa} Red, came according to the custom of
" women in the morning to bathe in that
" fountain, and found the holy synod of the
" bishops together with Patrick near the fountain;
" but from whence they were, or of what people, or
" a country they knew not, deeming them priests of
" terrestrial gods, or a phantasy, wherefore they
" asked of them saying " from whence are you

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* In the other version of the story it is said that they took them for the Viri Sidh, i.e. fairies or gods of the earth.

4) 290
"and whence have you come"? St. Patrick answered
"in words which do him very little credit!"
"it was better that you should confess our God
"than to enquire about our race!" The eldest
"daughter said; who is God? or where is he? where
"is his habitation? Has he sons and daughters,
"gold and silver? &c. &c.

Patrick made a very nonperiphrastic reply: and from
the whole tenor of it as the story is given in the
book of Armagh, it seems to me that it was
manufactured ^{by a man of very weak understanding} several centuries after the time
of that apostle. Of this, I feel at least certain, that
the reply he is said to have made would not con-
vert me to Christianity were I a worshipper of
fire or water; and moreover I do not believe
that the ^{royal} Lady Brong could have possibly caught
the slightest glimpse of meaning from some
of the words which he strung together, such as
the unity of the church, the ^{and indivisibility} consubstantiality of
the three persons of the Trinity. These are terms
which were invented long after in the mystic schools
of Theology - and I fear that they will detract
much from the antiquity of the Book of Armagh.

It is stated in the Annals of the Four Masters at
^{the year 1468}
 that Scop mór was situated in the territory of

Clann Chathail which was O'Flanigan's country.
 and it appears from another passage at the
 year that a part of this territory which was
 held by Mac Dermot as a portion of his terri-
 tory of Moylurg, was recovered by O'Honor.

The tradition in the country is that O'Flanigan's
 country extended from Belanagare to Elphin
 and that he resided at Mointeach now
 refined to Mantua. This tradition agrees
 with the position of O'Flanigan on Ortelius
Improved, and is corroborated by the annals
 of the Four Masters which, at the year
 1601, speak of Elphin as on the frontiers
 of Moylurg, Tir-ri Brinn, Clann Cathail and
 Moy Nais.

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The abbe Mageoghegan in his Map of the
 Synaptics of Cornacie makes this territory
 extend all the way ^{from Elphin} down to Lough Arrow
 which is shamefully wrong, for Moylurg lay between it
 and even Lough Key. Dr. O'Honor calls Mageoghegan's
 history of Ireland, a work below mediocrity.
 Mr. Moore will ^{also} sprinkle his history with innumerable

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petty blunders in topography and history, as he
will swallow all Dr. Honor's misstatements
and wilful fabrications.

I now find that I must cut the parish of Kil-
maccumphy off Moyburg and add it to the
territory of the Dill Murray. It is true that
Mc Dermot possessed a great part of this
parish, but Mc Dermot's extension of his
territory by conquest would not extend
the plain of Moyburg. In the list of
parishes from the Liber Regalis visitationis
1615, the following parishes are placed in the
Deanery of Moyburg. but by Moyburg is there
meant all Mac Dermot's country, of Moyburg
properly so called (now the plains of Boyle)
Tir-Inathail and Skirteach.

1. Kilnamanagh
2. Ardcarne
3. Killumod
4. Moylin, now Boyle
5. Taghboin, now Tibohine

6. Kilcolough
7. Kilewekin, now Killukin Kikerné Kell-Euckeen
8. Kilrudan, Clonard and Killeenaw, belonging
(as they now also do) to Taghboyne.

In the Deanery of Silmurray, are placed the parishes
of,

1. Elphin
2. Kilmacumshy
3. Shankill
4. Ballinakill
5. Kilcorkey
6. Baglick
7. Kilkingan, g. Kilkeevin. Kell Coemgin
8. Ballintober
9. Kilcooley
10. Killukin
11. Ogulla
12. Roscommon
13. Fuerty
14. Drumtemple

This does not give a complete list of all the
parishes in either territory for it omits parishes
belonging to monasteries, and those the tithes
of which were ~~in~~ the possession of laymen.
But the list, as far as it goes, answers
my purpose very well, for it proves where
the territory of the Sil-murray met Moylagh.
The parishes of Shankill, Kilmacumshy and
Kilcorkey were in Silmurray, Kilcolough
and all to the North ~~of it~~ ^{between it and Boyle} were in
Moylagh.

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Now to point out the extent of the three Tuathas which has never yet been done!

In the Royal visitation Book ^{of} 1615 I can plainly see that ^{just} as the Country of the three Mac Dermots is set down as the Deanery of Moyburg, so are the three Tuathas set down as the deanery of Tranlugh (Tir Anlugh) or O'Hanly's Country. This is pretty correct, as I believe O'Hanly was considered the senior of the three tribes, who occupied na teoird tutha the three territories called the three Tuathas of Connaught. Thus in the Annals of the Four Masters at the year 1475!

"Edmond, the son of Melaghlin O'Hanly
"worthy of becoming the chief of the three Tuathas
"died 14 days before the festival of St. Michael."

This much being cleared up, another difficulty presents itself, for the Royal visitation Book does not give up all the parishes in the Deanery of Tir. Anlugh but only such as were ^{then} occupied, the monastic parishes and such as were usurped by laymen being omitted.

The number given however will afford a great

due to the extent. viz

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1. Temonberry

2. Kiltrystan

3. Aghram

4. Clonfelagh, now ~~Clonfildagh~~ ^{infongh} ~~Clonfildagh~~ ^{Clonfildagh}

This list shows that the Deanery of Tiraneigh extended from the parish of Bingham to that of ~~Clontarf~~ ^{Finghagh} ~~Clontarf~~ and included both.

So far the stream of the inquiry is clear. Next we learn from the annals and Mac Firbis's pedigree that the three ^{principle} chiefs, who ^{ruled} inhabited the three Tuathas, were.

1. O'Hanly over Kind-Dofa

2. Mac Brannan, over Corcachlan

3. O'Beirne over Tir Briviu

Now there are many ways for discovering the ^{very} ~~extent~~ of the extent of country called the three Tuathas

1. We learn from the whole current of the Irish annals that the Tuathas were completely defined and bounded on the East by the Shannon; on the

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north by the Shannon and Moylurg, on the west by Sil-Murray, and on the south by ^{modern} Tir or Ky-Mahy.

2. From the list of parishes in Moylurg, it appears that the parishes of Killurkin and Killumod bounded the Tuathas on the North and from the list in Sil-Murray, that the parishes of Elphin and Killurkin bounded them on the west.
3. It appears from Inquisitions 32 and 34 Eliz: that the Rectory of Corcoghlan in the barony of Roscommon extended into all the townlands of the parishes of Kiltruptan, Clonfinlagh and Templereogh. This at once gives us the extent of Corcachlan the country of Mac Brannan. Next we want the situation and extent of the other two Tuathas, viz Kinel-Dofa and Tir-Bruiin
4. Tir-Bruiin retaining its name to this day, and is said to extend from Elphin to Jamestown, and we have the testimony of John Keogh, who wrote in 1683 for the same.

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Writing to Sir William Petty he says "Connaught, and
" I suppose other provinces was anciently distinguished
" into countries called Dookie or Egeere (Tuath, Tire)
" named from such and such families inhabiting them;
" as in the barony of Athlone Dookie Keogh, the country
" or nation of the Keoghs. In the barony of Ballin-
" tober Dookie Hanly, the country of the Hanly's and
" betwixt Elphin and Jamestown that Sweet Country
" Teer-O'Ruin ^{alias} Teer-O'Byrne, the Country of the Beirnes."

This country of the O'Beirnes was called by the Irish Annalists
Uí Bhríúin na Sionna, and Tír Bhríúin na Sionna, or Hy-Brinin and
Tír-Brinin of the Shannon to distinguish it from
other territories of the ^{not Ruin} name in Connaught. It is
now called Tír Ua Ráin - the ^{by corruption} *i* being ^{entirely} suppressed
in the pronunciation. The tradition in the country
is that Tír-na-Rinin is coextensive with the
parish of Aughrim but it can be proved from
the Annals that it also comprised the parish
of Kilmore.

" 1232 The church of Kilmore in Hy-Brinin
" na Sionna was consecrated by Donogh O'Conor
" Bishop of Elphin, and Canons were ^{appointed} ordained
" in the same town (Baile) by Con O'Flanagan
" who was prior there."

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12) ²⁹⁸~~In 1398~~ At the year 1398, Hughrim Mac Naodha, now
Hughrim is mentioned as lying ~~to~~ in the territory
Tir Brinn na Sianna, which corroborates
the tradition now current in every part of
this County that Tir-na-Rinn lies between
Elphin and Jamestown. and it is as sweet a
country as ever men contended for. The O'Beirnes
are getting up there again.

The probability is that Tir Breicin comprehended
the parishes of Aughrim, Kilmore and Cloonall
^{that} Corcachlann, comprised those of ^{Cloonfinlagh} Kiltinstan &
Templereagh, and Kinel Vafa or O'Hanly's
Country, Termounbarry, Lissonduff and Cloon-
topshert. But of these ^{second Tuthag} three Tuthags, I have
much more to write, and many other proofs
to bring forward to show their real situa-
-tion and very extent. The three summer
months are over, and Ragcommon not yet
finished!

Your obedient servant

I am getting drier and ^{more} topographical John P. Sanborn
every day, but if I do not clear ^{up} those
points now they'll be for ever neglected.

RIA

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