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November 2006

REEL N 4034

THIS REEL CONTAINS

14 F 9 – 14 F 14/11

Letters; Roscommon (Vol. 2) - Sligo

14 F 9

Ordnance Survey of Ireland: Letters, Roscommon (Vol.2)

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; 165p.

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

24 cm (approx).

Includes outsize material.

Donated by the Ordnance Survey Office, 1861.

14 F 14

Ordnance Survey of Ireland: Letters, Sligo

**O'Donovan, John, 1806-1861; O'Connor, Thomas; O'Connor;
O'Keefe, Patrick et al.**

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

ill. 1836-1837; 254p.

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

24 cm (approx).

Donated by the Ordnance Survey Office, 1861.

14 F 9/1

[Unknown]

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

1837-1838

7p.

24 cm (i); 25 cm (ii-vii)



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Letters
containing information relative
to the
Antiquities
of the
County of Roscommon
collected during the
progress of the
Ordnance Survey
in
1837-8.

Vol. II.

141/9/1(i)

No Common Letters

Vol. 2.

RIA

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14 F 9/2

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 parish of Elphin, with particular reference to its Dominican Abbey.

1 August 1837

6p.

24 cm

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

Creeve and Kilmacumshy, little known of their history!
Elphin, derivation &c. of, - stone destroyed
Three Tuatha exact number of parishes in,
Abbe Mageoghegan, wrong in the extent of
Machaire Connacht.
some words about identifying localities &c. &c.

Elphin, August 1st 1837

Dear Sir, I have not received the name ^{books} yet and fear
that there must have been some mistake in the direction
of them. I have written every day, and I cannot under-
stand how any mistake could have been committed.

Herewith I send the parishes of Kilmacumshy and
Creeve of which I have no record nor does tradition pre-
serve any account of either of them, save only that in
the former there are the ruins of a monastery called
Caldragh, which is probably the Caldryulagh of
Archdall.

In those parishes are several names into which
the word Cáran enters, which is applied to a
mound of earth or stones. See name book of Kil-
macumshy, p. p. 5, 8, and 13, 33. I find the Inquisitions
most excellent authorities in these parishes, in fact
I may say, the only authorities, as the present inha-
bitants and proprietors only guess at the spelling

2
In the parish of Creeve there is a townland which preserves the name of a Firbolgian territory viz Moheedion, called in the Inquisition Mayteeden and at present in Irish Magh Taidionn.

I am pretty certain that all the names in the parish of Kilranan have not been inserted in the name Book and that we shall have more trouble with it hereafter when the plans are examined. The name Tober Laprach, a holy well near Keadeu and that of the River Arigna have been omitted, and most probably a dozen of others.

Of Elphin

Mr. John Keogh writes the following account of Elphin in the year 1683.

" Elphin the Bishop's see. Here besides the Cathedral
" was a monastery of Franciscans. It is for dwellers
" such another town as Roscommon. The name is said
" to be drawn from a stone said to be remaining
" there as a monument which hath the form of
" the letter L, and is reported to have been cast
" in that place by the great Irish champion Phuong
" Mac Coole. Whereupon from L, and Phuong

3

the place took its denomination Elphun
at first, and then corruptly Elphin."

This is a very fine specimen of the ^{kind of} legends got up by
illiterate people to account for the names of places.
and this very story is told at this day to account
for the name of Elphin; but the stone was broken
to pieces about 4 years ago by a booby of a
shop-keeper who conceived it was in the way.
It stood in the very middle of the town opposite
the window where I now write (Mr. Rampay's)
and it is said that Mr. Smith the bishop's agent
is going to set up another stone of the same size
and shape in its place. There was a ^{superstition} tradition
connected with it that if it were removed from
its place water would issue from the spot
which it occupied and inundate the town.

Roderick O'Flaherty states that this stone fell
in his own time; and that it stood over the
well of Elphin. But of this presently.

Let us now transcribe the account given of the
original foundation of Elphin as given in the
Tripartite life of St. Patrick originally written in
the seventh century, and we will see how much
the ^{derivation} account of the name given there differs
from the traditional legend now current and
written by Mr. Keogh in 1683.

14/F/9/2(11)

1. Then he (Patrick) came into the territory of Corca-
 2. ochland, which ^{lies} ~~country~~ between the country of the posterity
 3. of Ollda, and the mountain Baghna joining the latter
 4. on the south side and the former on the north.
 5. There he met with two brothers, who were of noble
 6. origin, and Druids by profession: the one was
 7. named Ida, the other Ouo. When Ouo saw that
 8. the intention of the man of God was to erect a
 9. church in this territory, he asked him what he
 10. would pay him for the land which he shewed him.
 11. The holy man answered that he would repay him
 12. a portion of the celestial country for that terres-
 13. trial one. But the other esteeming this exchange
 14. at a small rate refused to consent to the wishes of
 15. the man of God, unless he would first ^{receive} gold in
 16. which, he said, the man of God abounded. St.
 17. Patrick said that he himself had expended what-
 18. ever gold he had hitherto received, on the erection
 19. of Churches, and the necessities of the poor; but
 20. that his Lord from whom he had received all things
 21. would bestow even greater things upon him when
 22. necessity required it. Wherefore going immediately
 23. to an adjacent place rooted up by pigs, he found
 24. as great a mass of gold therein as Ouo demanded

5
"for his land, and which he instantly gave him for it.
"Whence that land is, in memory of the event, from that
"time even to this day, commonly called Tir Brotha,
"i.e., terra massa. And because Ono had thus tempted
"the Lord, and had preferred fleeting gold to eternal
"riches, Saint Patrick said to him "None of your seed
"shall ever reign". Ono, at this feeling very much com-
"punction, and shedding tears, asked pardon for his
"offence and promised satisfaction. St. Patrick com-
"miserating his tears, said "There will not be a king
"whom your progeny will not assist and promote
"to the throne." And experience proves this to be
"fulfilled: for the Kincl Mac Ceara prevail in
"power and strength amongst the Connacians, but
"kings are not taken from among them. This Ono
"was by his son Aengus, the grandson of the afore-
"said Ercus, surnamed Ruber, who was son of Brian
"and from him the country of Hy. Onach, and
"the family of the same name took name and
"origin.

"This Ono being, by the grace of God, changed into
"another man, voluntarily offered ^{to St. Patrick} his own
"ara (fort) which was formerly called Inbeach
"Ona, but at this day, on account of the church
"built there by St. Patrick called Ail Finn.

" This church is said to have obtained that name
 " because at the place where it was erected there is a
 " clear fountain which was produced from the earth,
 " at night by St. Patrick, and called Fionn, i.e.
 " lucid or clear, and at its brink a great stone, for
 " ail in the ancient Irish language, means a stone
 " or rock. Hence Ail-finn signifies the stone of
 " the ^{clear} lucid fountain (Saxum lucidi fontis).

" St. Patrick then blessed Ono, and his posterity on ac-
 " count of his penance and liberality, promising and
 " in promising, having the power of an oracle, fore-
 " telling for certain, that from his seed many men
 " distinguished in the arts of war and the sacred pur-
 " suits of peace would be descended." *Irish Trav. p. 134.*

Colgan adds in a note that St. Berach (now called St. Barry)
 was descended from this ^{Ercep} ~~Ono~~, and also the O'Hanlins
 and O'Brammays, who were formerly noble and powerful
 families in that tract; who for that reason are called
 Kinel Mac Erca, i.e. the race of the sons of Ercep.
 and in note 75 he says of Elphin " At present is to this day
 " an Episcopal see of ample extent in Connaught, of which
 " Baethius Egan of our order of Friars minor of the
 " strict observance a man venerable for his merits
 " is at this day Bishop."

This ^{Extract} ~~passage~~ is valuable though very much interpolated. It
 shows that the district of Corcachland originally extended

from Slieve Bāāne to the country of the dependants
of Oilill, now Tir Eilill ^{will} in the county of Sligo.
~~This~~ ^{It also} shews the antiquity of the ~~passage~~ passage for
at a very early period, the Clan-Mulroney conquered
the race of Oilill and extended their territories to
the very limits of May Navi, and deprived the race of
Eric the Red of all the rich plain of Mayburg.

O'Flaherty thus speaks of the Kinel-Mac Erca in 1680.

"The Kinel Mac Erca have deduced their origin
from Eric the Red. Eric had by his son Bengus
three grandsons Ida, Ono and Dofa, the dependants
of whom are the Kinel-Dofa, among whom was
O'Hanly and O'Braenain in the district of
Corcachlanda in the county of Roscommon
between Tir-Oilill to the north and the mountain
Baghna to the south." This is not correctly
stated nor true in its details.

This was the case when St. Ervin wrote, but most
certainly not in the time of O'Flaherty: for from
a very remote period Mayburg was in the posses-
sion of the Clan-Mulroney, and lay between Tir-
Oilill and Corcachland. But I shall make this
appear clearer in giving the pedigree of the
three chiefs of the three Tuathas.

The Abbe Mageoghegan not knowing where either the mountain
Baghna or the country of Tir-Oilill was ^{situated} places Corcachlan
where he should have placed Airteach, which is historically.

* The three Mac Dermots and Mac Donough of
Tirerwill, were the chiefs of the Clan-Mulroney

8
wrong for Airteach was a celebrated territory in the time of St. Patrick and retained its ^{name} down to the reign of James I. as it does to this very day.

To return to Elfin, there is not a vestige of any old building now traceable in it. The site of the castle is shown ⁱⁿ near the castle street, and of the ^{not Franciscan} Dominican abbey on the land called Abbey Cartron but there is not a feature remaining to be marked ^{Even on the Ordnance map.} The Sil finn or stone of the clear fountain, has disappeared, but it is curious that when it was broken, it stood several perches from the present St. Patrick's well at Elfin. ^{And} Either the stone was removed from the well when it fell in O'Flaherty's time, or the well must have emigrated like many others of its dignity in the province of Ulster, but the former is more probable as the well lies ^{now} directly opposite the Cathedral. It is now enclosed and supplies the town with ^{finn} fine water, but its original finness has suffered considerably from ^{the} ^{sewers} ~~phores~~ which pass very close to it under the street.

It is hard in this incredulous wicked age

of chemistry and natural philosophy, to be-
lieve that St. Patrick produced this foun-
tain from the earth by his prayers, and people
will incline rather to believe that the clear
fountain called Fionn, and the pillar stone
called Sil ~~was~~ had been long venerated by
the Gentiles in Ireland, before St. Patrick built
his Cathedral opposite them. ^{do jids, dzadob na h-asle aile hirtig, as a naor a masean na pasle an baidern a tipir.}
The axe or fort of the noble Druid Ono is
also levelled to the ground, and though
the spot it occupied is remembered
there is no feature to warrant its being
laid down on the map. All that re-
mains therefore of the Dinns of Elfin
is the well Fionn now called after Saint
Patrick.

Inquisition 27 Eliz: finds that the abbey of Elphin
belonged to the friars of the order of St. Dominic
with a church, cloister, and dormitory, with the
half cartron or eighth part of a quarter of
land adjacent thereto, &c. This is the land
now called Abbey cartron. What does De Burgo
say about this Abbey in his Hibernia Dominicana

I have to-day discovered the exact number of parishes in the three Tuathas from bolgan and the Liber Regalis visitationis. They are the following, and I had almost despaired of succeeding in this inquiry.

1. Aughrim
2. Kilmore
3. Cloonaff
4. Kiltrinstan
5. Kilglass
6. Bumlin
7. Termanbarry
8. Cloonfinlaght
- 9 & Lissonduffly
- 10 & Kilgefin "Kilgevinian ecclesiarum parochialium Diocesis Alfinensis
"in regione et decanatu de Tuatha" Tr. Th. p. 524.
11. & Cloontookert

The district therefore called the ^{na ceold Tuata} Three Tuathas was that part of the now County of Roscommon extending from ^{the northern point of} Lough Ree to Jamestown on the Shannon from Jamestown to Elphin ^{and thence} back again to Lough Ree. The Abbe Mageoghagan makes Machaire Chonnacht extend eastwards to the Shannon, but it never extended eastwards further than Elphin.

But the Abbe Mageoghegan never saw the land
nor the authorities from which the real extent of
those territories could be proved. The misfortune is
however that other writers have copied his mistakes
which are now so well established as facts that it
will require direct demonstration to refute them.
Moore is giving perpetuity to these errors in his nice
little language, and his fame is so long established
that every thing he says will be swallowed as truth.
Mr. Hardiman thinks that I lay too much stress on
identifying localities, but I insist that history is
vague and uninteresting until the theatres of the
events are pointed out. The editors of the Classic
authors have strained every nerve at the distance
of 1400 years to identify the localities mentioned
by those writers in order, if possible, to give
local as well as general interest to the events
recorded. I shall do likewise as far as regards
Irish history: I shall if possible, show each
lovely spot where Dagda ^{was living and Dagda} trod, Meva spoke or which
Patrick cursed! And if Irish history ever happens
to be fairly written, the inhabitants of each locality
will see plainly by events which took place at their

own doors how necessary it is to restrain the human race by strict laws!

I have now a great deal to write about the pedigrees, septs, races &c. of this county, but as the time is slipping over me so very rapidly and so much to be done I think it better to defer treating of them till some other time, though delays are dangerous! I often curse old Charles O'Conor of Belinagare for not having written something upon the topography of his native county. Kibronan was a very barren parish for him to take up, but he lived in it at the time and knew it, I suppose ^{better} than any other parish.

Your obedient servant
John O'Donovan

Elfin, August, 1st 1839.

Ed an pampas adaroce a lise a pampas.

END

14 F 9/3

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, in which he refers briefly to the progress of his survey work in the county and requests relevant source material be sent to him.

4-9 August 1837

3p.

24 cm

RIA

Elphin Aug. 4th 1837

Dear Sir, I have received the names of the
two Baronies Roscommon and Ballintober
North to-day, and am now all right again
I do not wish Honor to join me till I have
done here, which will not be long now

your obedient servant

John O'Donovan

Colpoth Monday Aug 6/37

Dear Sir, I want the original Latin of O'Flaherty's account of the stone of Bilpin, as the translation is certainly wrong. I want also O'Flaherty's account of Crabh Dathinis and the other celebrated trees, which fell in the reign of Aidup Slaine. I have now a great deal to write, but must hurry to a conclusion.

your obedient servant
John O'Donovan

Thos. A. Larcom Esq.

Rev. Survey Office

45
Elphin Wednesday - 1837
9 Aug^r

Dear Sir, you sent me half notes for
the last months pay, I returned the
receipt, but the other halves
have not reached me yet. I
hope that nothing ^{has} happened them.
I want them as soon as possible
as I must settle here and move
on to Strokestown, where I wish
all communications now to be directed

Your obedient servant

John O'Donovan

14/8/9/3 (iii)

Mr. A. Larcom Esq

B. E.

END

14 F 9/4

Todd, James Henthorn, 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 refers to his interest and research into the 'Annals of Kilronan'.

7 August 1837

1p.

24 cm

Included are references to an ongoing work on an Irish dictionary.

My dear O'Donovan

The R. I. Academy wish me to write them a regular paper on the annals of Kibronan, & before I do so I must get your assistance - There is one ~~the~~ link in the chain of evidence I would like to fill up - It is this - "The 4 masters had and used the annals of Kibronan - The 4 masters had and used our MS. Therefore our MS is the Annals of Kibronan" - Now I want to prove that the 4 Masters must have used our MS or a copy of it - & the way is 8th. I could like to prove this is, first to show how the 4 Masters used their authorities, by giving extracts in parallel columns from them & from the older annalists, as Tigernach, Misseall Ulster &c - then by giving similar extracts from the 4 Masters & our O'Duigenan MS, & showing that they transcribed from it in the same way. - In this you see I shall want your help, & of course you cannot give it to me effectually till you come to town - but you may perhaps from memory give me some hints as to the best parts to compare &c.

I have been in London since I saw you, & had the honor of being introduced to the Queen, & of kissing her Majesty's

14/E/9/14

hand - I found in the Brit. Museum (Egerton MS. 93) a MS. which I take to be ^{an early life of St. Patrick & his contemporaries} a Chronicle of some sort, on vellum, in a very good hand of the 15th Century - it is one of the MSS purchased from Hardiman - The following note occurs at the end - I will be obliged to you for a translation of it, as there are some words I cannot very well make out.

Andat. ierēna yra cū. mblā do rēb m
bā ro pā. 1211. [i.e. 1477] 7 anech laēma tār
7 ābāsh ī moimī atēg hī ēiēg do rēb ro
le dōnall albañ o tēgē. 7 deo gēgar ihe

The first vol. of the Dictionary is nearly finished -
When you are well this direct me to the care of the
Rev. Dr. Elrington - Kilscuran - Broadway - Co. Wexford.

Yours very truly

W. H. Lloyd

Trin. Coll.

Aug. 7th 1837.

P.S. Do you know any thing of the annals of Mulferran - ?

Mr. John O'Donovan

—

END

14 F 9/5

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, antiquities and topography of the parishes of Clooncraft and Kilmore, with particular reference to its early churches and religious foundations.

8-9 August 1837

18p.

24 cm

Included is a description of his travels in the ancient territory of Tir Briuin and related extracts from the 'Annals of the Four Masters'.

179 (1)

Beautiful territory of Tir ua Bríuin visited and boundaries of pointed out for the first time 3.4,

O'Monaghan - ancient chiefs of Tir-ua-Bríuin by Bríuin, their tribe names, i.e. the tribe of Brian.

Historical notices of this territory. O'Beirne, conquers O'Monaghan et in Tir Bríuin regnat

Local etymologies of Tirerowne, all false; - true etymology of.

Cluain Creamha, situation of, - not Cluain Cairpthe. Archdall, Beaufort and Linnigan wrong! Instances of Irish names anglicised, curious!

Cluain Creamha - a church of the name in Meath. The Connaught Cluain Creamha where and what now called.

Cluain Cairpthe kept out of sight for the present, and why.

Cluain Síthe identified?

Name Books very carelessly drawn up.

Cluain na hoidhche identified - still the property of O'Mulconry.

Present O'Mulconry - character of.

O'Mulconry how they were enabled to retain their property - what this family were originally. Notices of in the Annals - an officer of the name, a great favourite at the Court of England.

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(2) 18

Kilmore, notices of the church of
Archdall's notice of, criticized, wrong in
every way!

Kilmore parish old chapel in,

Kille Luncchain, where Archdall wrong!

Elphin, ruins of old chapels in the Parish of,
Imleach Oua, what now called. Some re-
marks upon ancient and modern divisions
of land.

Castle of Elphin, site of.

Abbey of, where abouts

Goldsmiths, where born.

A historical Rule!

Traditionary account of the origin of
the Goldsmiths of Connaught, to be sub-
jected to this Rule. *K.*

Alfin. August 8th 1837.

Dear Sir, I travelled yesterday through Liss Brinnin
"that sweet country," lying between Alfin and the
 Shannon, and ascertained the very boundaries of it.
 It is a very beautiful district interspersed with lakes
 and Turlaghs, and all its drump command a
 view of the blue range of Slieve in Jerin, which
 adds much to the sublimity of the scenery. Indeed
 it is a district very well worth fighting for, and
 I am not surprised that the O'Beirnes made such
 a mighty exertion to wrest it from the O'Monagh-
 -ans.

Muintir Bepn cróda an cáipál
 ar macaib' o' Mannachán
 Tré gleo, tre bri, tre bagar!
 Ar leo tír a dtáirgadar.

Shane More O'Dugan Oliver
 of Hy-Many, 1376.

Liss Brinn comprehends the parishes of Aughrim, Kilmore
 and Clooncruff: it is divided from Too-Hanley by

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(4) ²⁰ a chain of lakes now called Muckanagh and separating the parish of Kilglass from those of Kilmore and Clooncraff. It was divided from Corcachlan by the River Uar or Owen oor. Caradh na dTuath i.e. the ^{Tuadam} dam of the Tuathas, now a bridge on an arm of the Shannon and on the road from Roskeel to Drungna, divided O'Beirne from O'Hanley and the ford of Bel-a-nagrange, now spanned by a Bridge on the road from Strokestown to Drungna is the point at which the three Tuathas (M^{teopu} Tuath) met. This is the tradition now current in the country, and it is fully borne out by the ancient documents now to be quoted.

"A.D. 1251. The rain fell in such torrents in Hy-
" Brinin na Sianna that a large boat might
" pass through the ^{town} Barle of Kilmore na Sianna.
" 1398 A party of the Mac Dermots proceeded to 4 Masters

Aughrim Mac aodha in Tir Brinin na Sianna

1451. The three sons of Melagulin O'Beirne were 4 Masters
slain at Chaim Creamha by the Mac Rannals &
Donnell O'Beirne" 4 Masters.

From these passages it can be inferred that the three parishes of Kilmore, Aughrim and Clooncraff

were) in Tir-Briuin na Siomna or O'Beirnes Country, and that the tradition in the country concerning its extent ^{as given above} is correct.

The O'Monaghams were the ancient chiefs not only of this Tuath called Tir-ua-Riuin, but of the three Tuathas, (as we learn from Mac Firbis. page 195.) and from him Tir-Briuin i.e. terra Briani received its appellation

"Conall of the Black Knee, son of Brion, son of Coelb Maymahaine was the ancestor of the O'Monaghams, chiefs of the three Tuathas"
edipis na deny d-tudh

I abstract the following annals from the Four Masters to shew when the O'Monaghams lost this territory.

"A. D. 866 Flaithrí, the son of Conaing, Lord of all Bregia was killed in the battle of Killoneery by Monaghan, lord of Hy-Briuin na Siomna on which occasion a bard sung:

How great was Monaghan's sway
How great his glory on that day
When he cut off proud Conaing's head
And bore it off in triumph as it bled!
In his red right-hand, &c. &c.

This Mannachán was the ancestor of all the
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(6) ²² O'Monaghans, who are now numerously scattered throughout this county.

"1145. The people of Carbury O'Keary made a plundering incursion into Hy-Brinin, on which occasion they burned Daingean Bona Cuilinn, destroyed three large vessels and carried away many cows."

This Daingean Bona Cuilinn is the present Dangan castle where there is a fair held yearly on the 25th of May. In the Inquisition tempore Elizab. it is called Dangen-I-Birne, or O'Beirnes fastness or stronghold, and an Inquisition tempore Jac. I. finds "that Donogh O'Birne is seized of fee of the castle and half quarter of Dangen O'Birne"

1145, Same year. Morogh O'Melaglin entered Ler Brinin with a predatory force, but was repulsed by the Hy-Brinins.

Same year—"The Hy-Brinin with the party of Connacians made an attack on the fleets of the Sil-Murray and of the Tuathas on which occasion Morogh O'Mulrenin, chief of the Clan-Conor and Donogh O'Monaghan Lord of Hy-Brinin na Sionna were slain."

The aggressors here were the Hy-Brinin of Breifny or the O'Rourkes and their correlatives.

23 (7)

" 1159. Murray O'Monaghan Lord of Hy-Brinin
" of the Shannon, was killed at the battle of Ardee
" which was fought between Roderic O'Conor and
" Maurice Mac Loughlin, monarch of Ireland.

" 1196. Loduhaighe or Ignatius O'Monaghan, Lord
" of Hy-Brinin of the Shannon, died.

" 1218. The English of Meath made an irruption into
" Hy-Brinin na Sianna, but were repulsed and
" defeated by the Hy-Brinings.

1232. The church of Kilmore in Hy-Brinin na
Sianna was consecrated by Donogh O'Conor,
Bp of Elphin.

" 1249 Feige O'Monaghan Lord of Hy-Brinin
" na Sianna, died on the 16th of June, and was
" interred at Kilmore na Sianna."

" 1342 Hugh, the son of Felim O'Conor, and
" Donogh O'Beirne, chief of Tir-Brinin
" na Sianna, drove Torlogh O'Conor into the
" church of Elphin, when he went thither to
" obtain pledges for the reparation of the prey,
" which O'Beirne's people had carried away from
" Hubert Burke."

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(5) This is the first mention of O'Beirne as Lord of Tir-Brinin of the Shannon, but henceforward O'Beirne and not O'Monaghan is spoken of by the annalists as chief of this territory.

Inquisition temp. Jac. I, finds "that Brian Mac Connor O'Beirne of Cloonteamie is seized of fees of Shannagh-cormi Moyglass, 1 cartion in Tirerowne." Some of the Shanachies here think that the name of this territory is Tir a puin, which they translate the lovely country, but others will have it Tir cap abain, i.e. the country at the other side of the River, but this is all folly, for they pronounce it Tir-ua puin, which is evidently a corruption and not a very great one, of Tir ua Bpuin, the country of the Hy-Brinins, i.e. the Monaghans. O'Beirne is not of the Hy Brinin, but of the Sil Murray. Brinin is frequently made the genitive form of Brian.

25 (9)

Of the situation of the church called Cluain Creamha.

Archdally's blunder about this church has been clearly seen by Dr. Lanigan, who, however, was not able to correct him fully: he observes. "Archdall calls
" Cluain Cairpthe Clooncraft, and places it in
" the barony of Athlone. This is a mistake for
" Dr. Beaufort, a very good authority on those
" subjects (Memor. of a Map of Ireland, Topogr. &c.)
" has it under the name of Cloncraft in that
" of Roscommon. &c. Lanigan II. p. 323 & sequen.

This is very fine; but Cluain Cairpthe is neither Cloon-
-craft nor Cloncraft! Archdall is wrong in every
way; 1. Cluain Cairpthe is not Clooncraft, and 2.
Cluain Clooncraft is not in the Barony of
Athlone! Beaufort is wrong in calling the parish
in the Barony of Roscommon Cloncraft, and Lanigan
is wrong in supposing that the Cloncraft of
Beaufort is the Cluain Cairpthe of the writer of
the life of St. Berach. It was crafty in Beaufort
to add a t to make it look like Cairpthe, but
it is a forgery, and must be rejected with disdain.

"Spectatum admitti, ripum teneatis amici?"
Blockheads!

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10/ 26

The situation of Cluain Cairpthe I will shew in a letter from Strokestown, and will now keep it completely out of sight. Colgan places a Cluain Cremha, in Meath of which a St. Mellanus was patron, and that he is correct in so doing I have no reason to doubt, but the Clooneraff in the barony of Rapemore and ^{which} is now called in Irish Cluain Creamh, i.e. the cloon of the wild garlic, is the Cluain Creamha of the Irish Annals, and has nothing to do with Cluain Cairpthe.

"A.D. 748, Osbran, Bishop and anchorite of
" Cluain Cremha, died.

This may be the Cluain Cremha in Meath.

"810 Cluain Cremha was plundered and
" people wounded in it by the men of
" Breifny and Sil-Cathail."

"1451 The three sons of Melaghlín O'Beirne
" Seige, William and Donogh, were slain
" at Cluain Creamha by the descendants of
" Melaghlín Mac Rannall and Donnall, the
" son of Brian O'Beirne.

"1488 A great plague raged in Maghera Connaght
" of which died ^{by} Seungus O'Reachtadhain, Coarb

* and Galla-Bride O'Brien is Gilbert Brune, because a Colonel
Brune lived in Boyle!

of St. Finnen at Cluain Creamha" 2nd (11)

This is the ^{not Craft} Clooncraft lying in O'Beirne's
Country or Tir-ua-Riuin. Tradition does
not remember the ^{patron} saint, but supposes that
St. Patrick was the original founder of the
old Church. Does Colgan mention it in
the life of St. Finian?

The O'Hactagains, who are set down by Mac
Firbis as one of the five principal families
of Kinel-Dofa are still numerous in the
County but they Anglicise their name
Rhatigan. I saw it spelled Ragtigan
over a door in Gromard.

O'Bruchain another famous family of the
Kinel-Dofa are beginning to Anglicise
their ugly name to the equally ugly one
of Brougham! Brian Greighan is now Bernard Graham!!

Where is Cluain Cairpthe? I know it well
but will not anticipate here what requires
great research and ^{some} reasoning to prove.

I was able yesterday to identify the places men-
tioned in the following passage from the
Annals.

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- (12) "A.D. 1415, Tomaltach, the son of Teige O'Keirne
 "was slain in a nocturnal aggression by
 "Farrell, the son of (Dermot Mac Rannal,
 "at Cluain Sith in Baile Eile in the
 "house of Mac-an-^{now Denny} Donnanaigh, where also
 "the daughter of Loughlin O'Donley was burned."

The Cluain Sith here mentioned is Clonphee, a townland in the parish of Clooncruff, and lying between Lough O'Doonra, Lough O'Connellan and the Clooncruff River. The name Baile Eile does not exist, but it must have been the name of a Baile Biatach of which Clonphee was a subdivision. The Healeys are still numerous here, ^{Cloncruff} and Lough Eile is the name of a large lake on the borders of the townlands of Lecarrow, Cloonglasny, Cloongarvan and Curry. The name books of this district are very incorrect as far as regards the spelling of minor names; so much so that I find it difficult to believe the natives when they tell ^{me} the real names. Imnumerable errors have been committed by the person who transcribed these names; for example,

29 (13)
he has transcribed Lough Killeen for
Lough Ely. Ballygraughan for Bally^{vahan}raughan,
Lipp-na. Bilarig for Lippabitory, an English
square fort in Clooncuskier called after
the English family of Byton, ^{who committed} and count-
less other blunders. I also observe that many
of the descriptive remarks have been set
down ^{from} by looking at the plans and not
on the ground, which I conceive to be
a very wrong mode of proceeding. I make
these remarks with the fond hope that those
name books will be drawn up for the future
with more care and greater attention to
correctness, for in many instances they
do not give me "the shadow of a
shade of the true name" and the
descriptions are often so vague that
I cannot make my way to the spot nor
tell any one what feature it is I am
looking for! look at the name books
of Elphin and Clooncraft. I am sick
to death's door of lochawny, and it pains me

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(14) 30
to the very soul to have to make these remarks, but what can I do when I cannot make the usual progress? Here I am stuck in the mud, in the middle of Loughs, Turlaghs, Lahaghs, & Curraghs, the names of many of which are only known to a few old men in their immediate neighbourhood, and I cannot give many of them utterance from the manner in which they are spelled.

I was wrong in identifying Cleain na hoidhche the ancient seat of the O' Mulconrys, Olives of Sir Murray with a place of that name in the parish of Kiltewan, and it gives me much pleasure to find that I was wrong, for the place is still in the occupation of O' Mulconry, who, as well as his brother Bard, O'Daly of Dunsandal, has raised him^{-self} to the rank of an Esquire or Gentleman of landed property. The present O' Mulconry is on his travels in France and wishes to imitate the Irish nobility by becoming an aristocratic absentee! His name is Gilbert (Giolla Buidia) and I am sorry to hear that he is a dandy, a rake, and a fool, and that

he is very apt to let Cluain na hoidhechi⁽¹⁵⁾ slip out of his hands. His uncle is agent to the Mahons of Drogheda, the representative of which family ^(Lord Hartland) is a lunatic. There is a kind of a sheer awe over families of Irish name and blood, and it would appear that the curse of Saint Patrick or Cromwell or ^{of} somebody is over them!

An intermarriage with the family of King, and a change of religion enabled the O'Mulconry to retain Cluain na hoidhechi, which he originally held by right of his oliveship a situation under the King of Connaught somewhat similar to what Santhey holds at present in England. The Four Masters have preserved a good deal of their history:

"A. D. 1291, Durnin O'Mulconry, oliver of
"Sil-Murray, died.

"1400 Gregory, the son of Tany O'Mulconry. a man
"thoroughly skilled in his hereditary profession,
"the worthy successor to the oliveship of Silmurray
"was accidentally ~~killed~~, while in disguise, by one

(16) ^{threw} "cast of a lance from the hand of William
32 "Garue". One hundred and twenty cows were
"given as an eric or mulct for his death."

"1404, Donogh Bane O'Mulconry Oliver of
"Sil'murray in history and melic, died."

"1441, O'Mulconry (Mailin, the son of Tany
"who was the son of Paidin) Oliver of Sil'murray
"the most highly respected and honoured
"of all the poets in Ireland in his time
"died on the 13th of February and was
"interred with honour in the church of
"Cluain Coirpthe." (not Clooncruff)

"1468 Torna O'Mulconry, Oliver of Sil'murray
"in history and poetry, died in his own house
"at Lis-fearbain, shortly after Patrick's day,
"and was interred at Elphin: Grand O'
"Mulconry, then assumed the Olivership of
"Sil'murray."

1487. Sheegry O'Mulconry Oliver of Sil'murray
soul of ^{his} cheerfulness and jocularly of the
men of Ireland, ^{died} and two heads of the

"tribe were set up in his place, viz Donnell,
" and Mulconry, the son of Torna."

"1489, Donnell, the son of Torna O' Mulconry
" intended olue of Silmurray, died of the
" plague."

"1495 Donnell O' Mulconry, olue of Silmurray
" died, and two O' Mulconrys were set up
" in his place, viz John, the son of Torna,
" and Donogh, the son of Athairné."

"1519, Mailin, the son of Torna O' Mulconry
" olue of Silmurray, an affluent & learned
" man, who had been selected by the ge-
" raldines and the English to be their
" olue in preference to all the Arch-poets
" of Ireland, and who had obtained jewels
" and riches from all of whom he asked
" them died at Mainister (Serg (Abbeyberg)
" in Teffia."

Let me have the pedigree of this family as
given by Mac Firlis. There is an officer
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of this family, upon whom, I am informed
the Queen is going to confer some title.
He wrote to Matt O'Honor of Mount
Druid requesting him to make out his
pedigree, but O'Honor says that ^{that} is impos-
sible. He anglicises his name Conroy, but
all the rest make it Conry. The Mul
has been dropped there 120 years.
Cluain na hoidhche lies in the parish
of Cloanacraff, and is now anglicised
Cloonahée, but pronounced by the
people Cloonahēehā

The tradition connected with Kilmore
in Sir Brinin is that it was founded
by St. Patrick for st Colman, but I
have no distinct reference to ^{the saint of} it from
any Irish writers to prove this tradition.
The Tripartite life of St. Patrick makes
mention of it in the following words:

" Saint Patrick coming afterwards to a place
 " situated not far from thence (^{fill up this. T.O.B.})
 " commonly called Magh glais, raised
 " a church from the foundation on a
 " spot bestowed him by the pious devotion of
 " the faithful (^{believers}) which church
 " taking its name from the reality, was
 " commonly called Kell mor, Cella magna
 " great church. He committed the
 " care of this church to two of his
 " disciples." Their names not given.

In a note to this passage Colgan
 writes: "This seems to be the church for-
 " merly a monastery - lying in the territory
 " of Tir-Brinn in Connaught."

The Magh glais here mentioned is the pre-
 -sent townland of Mayglass in this
 parish, which was, of course a Baile
Biatach and comprised the present divi-
 -sion called Kilmore from the church.

20) The name
36 Moyglass then is as old as the time of
St. Patrick. Inquisition temp. Jac. I
finds it in the occupation of Brian
Mac Connor O'Birne, and in the territory
of Tirerawne. This corroborates Colgan's
opinion that the church erected by
St. Patrick at Magglass and called
Cell mor was the church of that
name in Tir Brinn.

Archdall referring us to Colgan says of
this very place:

" Kilmore. In this village on the
banks of Lough Ree situated six
miles north west of Athlone, are
the remains of a ^(there are only the remains of a castle there) priory and Abbey
which last was built by Saint Patrick
and is now says Colgan (Ir. Chan. p. 176)
a parish church in the Diocese of
Elphin."

Almost every word of this is wrong! First,

3rd (21)

the village of Kilmore is not on the
banks of Lough Ree nor within 17
miles of any part of the expanse of the
Shannon so called, and, secondly, the
village of Kilmore, is a little more
than 6 miles from Athlone. It is
6x6 miles from it! But the fact is
that Archdall, who ^{knew} nothing about
the extent or situation of Tir-Brinin,
confounded ^{the} Kill-mor ^{Ceffe magna} placed in that
territory by Colgan, with ^{sylva magna} Caill mor near
St. Johns in the Barony of Athlone.

From this it will plainly appear that
it is of importance to Irish history
to have the boundaries of Tir-Brinin
na Sianna accurately pointed out.
It is now done, and if it were neglec-
-ted for ten other years, it would
be out of the power of any investigator
to lay it down on a map.

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Where does Lanigan place Kilmore Sithreabh? Colgan said in one place that it was Kilmore in Breifny, but corrects himself again and places it in Connaught. Let me have his words and also Lanigan's. Where do they place Snámh futhair? Does not Lanigan make it Drum Snámha? Let me also have the notices of Snámh in redaigh and Snámh dá éan ^{and all the snámhs} on the Shannon to see which of them the present ^{Drum Snámha} Drumna may be. The tripartite certainly mentions Snámh dá éan. The extracts which I have at present from that work are too abrupt, and I cannot see the relative situation of the territories from them.

Besides Kilmore there are two other old churches in that parish, viz Kilbride, or Church of St Bridget and Kilcock or the church of the Virgin Cocha, the same old lady to whom Kilcock in Leinster was dedicated, but of two latter ruins I have no record. They seem to have been chapels of ease dedicated to these virgins, but not founded by them.

39 (23)

I have at last identified the Killunechair of Colgan, of which Archdall speaks as follows:

"Killukin. Four miles north of Elphin in the Barony of Boyle. St. Luncacharia, who was born before A.D. 637 is honoured in Killunechair (Acta SS. p. 780) This is now a parish church in the Diocese of Elphin.

Archdall says this positively as if there could be no doubt entertained on the identity or equivallence of Killukin and Kill-Luncachair, but they are too distinct names applied to two distinct but not distant places.

Colgan speaking of the virgin St. Luncacharia observes in a note. "This saint seems to be she whom the Catalogue of the churches of the diocese of Albany call Luncacharia and states to be venerated on the 7th of June in a certain chapel of the same diocese called Kill-Luncachair which lies near the Episcopal seat." A.A. SS. p. 792, Col. 1.

Kill-Luncachair is the present ruin in the townland of Killynaghmore, which is called Killynagher

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(24) ⁵⁴⁰ in an Inquisition temp. Jac. I. In the
name Book of Elphin (1. 34) the remain
in this townland is called ruins of an
abbey, but it never was an abbey, nor
any thing but a chapel of ease belong-
ing to the parish of Elphin. The natives of
this part of the country are in the ha-
bit of calling any remains of a church
or chapel "ruins of an old abbey or
friary"; but they are not to be depended
upon unless ^{when} their traditions are corrob-
-rated by written documents.

In the parish of Elphin, besides the Ca-
thedral church and Killoynagher were
also, 1. Cloonroughan, a chapel or cell
belonging to friars of the third order
of St. Francis, 2. Templemoyle in the
townland of ^{Kilryanooan} Loughteagh, which is a
ruin of a small chapel called an abbey
in the name Book, and 3. Loughteagh.
another ruin of a chapel.

The name of Imleach ona which was that of Elphin in pagan times is still preserved in Emulagh, a townland not far from the town.

This name Imleach ona must have been originally that of a Baile Biatach or 30 part of a Triochas chad or Barony and must have comprised Elphin and several of the present Carrows and Cartrons. There is no townland at present larger than a quarter of an original Baile Biatach, and the greater number of them are only Lecarrows and Cartrons. If the topographer does not bear this in mind, he will often fall into mistakes.

The castle of Elphin stood where the pound is at present, and the field lying to the east of it is called the castle garden in all the leases granted by the Bishops

(26)⁴² to the farmers who held and hold it. The site of this castle, and the name of its garden might be marked on the map. The Dominican Abbey stood not far to the north of it in the land now called Abbey Cartron, but after careful enquiry I found that there is no evidence to point out the very spot on which it stood. Elphin.

In the townland of Ardunagowan or Smith's hill is shewn a part of the house in which the author Goldsmith was born, but the poem, which is generally produced as evidence, does not prove it. In this poem he describes the village called Auburn, a parish clergyman, a country schoolmaster and a very respectable public house. Now I remember distinctly that Dr. O'Honor states that the clergyman described in this poem was the Rev. Thomas Contarine, who corresponded with his grandfather and who lived near Elphin, and that a pensioner described

It has been all ascertained - Pelly in St. County of
Longford is no village

in it was a Mr. Mac Dermot. But I doubt
all this, because I think the poem itself
bears against it, for in the first place
there is no village near Elphin called
Arbourn, unless it could be Arduagouna
which neither is now nor was then a
village. I do not however doubt that
Goldsmith was born at Arduagouna
but I incline to think that in this
poem he describes some place in the
County of Westmeath, where he went
to school when a child.

"Incredulity" says Aristotle, "is the foundation
of all wisdom" but the Irish proverb
says ^{Beatus ille qui credit et non vidit}
^{bedmuyje an te cneidean a'p na b-percean}
^{simplex potius}
is truly Christian, but still, if an investi-
gator of the truth of history follows the
latter dogma he will find himself
most generally deceived, and that Ais-
totle's rule is the best guide." Believe
nothing but the truth and receive no-
thing as truth until it is proved to

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 be true, and with respect to matters whose truth has not been proved by the evidences adduced, let them be received as doubtful until further evidence be discovered. This should be the amount of a historian's faith or credence. There is a tradition here that the Goldsmiths are descended from a foreign friar who came to Ireland about a couple of centuries ago, and ^{who} seeing every inducement to embrace the Religion of the state broke his vows of chastity, poverty &c and became a Minister legend. And hence the family were called by the old Irish in their own language phoet magairde an t-ream Bishop, which I avoid translating for the sake of decency. This may or may not be true, but it is worthy of remark that the family are remarkable for lasciviousness and ^{that} almost all the Goldsmiths now living here are illegitimate. Goldsmith himself was described by a snarling critic as a libertine. "Set fire to his head and set fire to his Tail."

All this has little to do with topography.

wrote all this today & your obedient servant
 am now tired. J. Adenreave

Inscription in the church yard of Kilmore⁴⁶
which is inexplicable - copied

O'Monaghan - vivid tradition of where
he lived.

Dear Sir,

Elphin August 9th 1837.

I have just arrived here after another long
journey through "the sweet country of Tir-Breain
of the Shannon". I visited the church of Kilmore
near which I read a long proclamation from
the Queen, from which I have learned that I
must work on Sunday no more. Hitherto it
has been my principal day of business, and as
I cannot pray all day, I intend still to work
on the same day, but so privately in a garret room,
that it will be very difficult for any one to know
whether I am making holes in the floor with my
knees or working by natural magic. It must be
acknowledged that there are habits of the mind,
and modes of occupying the attention, from which,
when we have been for a series of years engaged
in them, there seems a kind of physical impos-
sibility.

14/1/19/5 (XV)

47
-sibility of ever withdrawing ourselves. This being a
fact founded in the nature of the human mind,
I have no wish, at this period of my life, to resist
a temptation which affords me so much real
happiness and permanent satisfactions, as long as
I can possibly evade the law of the land!

I go to mass regularly and hear ^{some} very foolish sermons
but after my return home I don't say a single
pater or ave - May the Lord forgive me - but
begin to read about savages who cut off one
another's heads, and plundered each others lands.

This proclamation contains very little, is very
badly written, and will not have the slightest
effect upon the morals of the people, not
the slightest. ^{For} Nothing but an act of par-
liament put into effect by the strong arm
of the law, will ever affect the condition of
the people. ^{And} The suppression of distilleries
and public houses would do more good ^{at present} than
all the admonitions that the press could

circulates.

48

I found at the church of Kilmore a stone, ~~the~~
with an inscription which no one has ever
read! Dr. Hooley, (he who amputated Nelson's ^{leg} arm)
has given it up. The parson of the parish has
given it up, and a young gentleman, who knows
all the ancient and modern languages of
Europe, and the greater number of those of the
East, has, wonderful to say given it up
as inexplicable!! It has been ^{seriously} under examina-
tion these fifteen years, the cleverest men
in Connaught — Ministers, priests and
Doctors — ^{even Lord Maguire!!} have examined it carefully, and
they have all declared it inexplicable,
as being in the occult Druidical Hierogly-
-phics, the key to which has been lost
these many centuries. It is however supposed
that one parish priest who had some skill
in magic read it some years ago, and

14/F/9/5(XVII)

discovered from it that the Kilmare family
would soon become extinct!

It was fac-simile'd and published in the
Gentleman's Almanac 15 years ago, but
all to no purpose, no one can ^{now} or ever
will be able to read it. ^{But} if any
one could be found capable of explain-
ing it, he would be well rewarded
by the gentry of the neighbourhood
and by the parson of the Parish.
I wish Sir William Betham would
attempt to prove it Phœnician, or
at least Danish, as he has the stone
at Joneborough near Killybeg
in the County of Armagh! It
must be a curious monument of the
learning of the Irish (Druids, who
had a Pagan temple at Kill Mor

before Patrick the First visited;
 that place in the second Century,
 and it will be a great acquisition
 to the Phoenician scholar to
 have a copy of it. I therefore
 send a fac simile of it here and hope
 that you will have it copied and
 sent him, as soon as possible.
 (Sir William)

Å: D: M: AAA;

Anno Domini, M.ccc.

L: U II. 

l: vii, i.e., 1357

EATH EAN

Eathean.

GI: MGEAN

gi: - ingean, i.e. filia

marly
effaced,

M. BRANĀ

Mic Branán

OE FEAIT

14/F/9/5 (XVII)

Me fecit

the rest effaced, and a great part of the stone broken

It means simply, that Eolwina (a lady's name
 most common amongst the Aristocratic Irish
 in ancient times) the daughter of Mac
 Brannan, caused this stone to be erected
 in the year 1357. About one half
 of it is destroyed. The letters are very
 well and beautifully cut, and are evi-
 dently ^{Saxon characters} of the fourteenth century, as
 can be proved from various other
 inscriptions of the same age in the
 possession of Mr. Petrie.
 It requires ^{no} great learning, research, or skill,
 to decypher this inscription, and still see
 how much it has puzzled the literate
 or rather the illiterate of Cunnought!
 The old man who minds the church laughed
 at the idea of my attempting to decypher

52

it, and I laughed at him, and called
all the literati whom he enumerated as
having examined it, blockheads, fools,
and boobies! I am becoming a Pinkerton
for scolding and ridiculing.
O'Monaghan lived at Lippacurn the
residence of the present Mr. Ball, who
rose from a very humble station to be
a very wealthy man. Tradition says
that O'Beirne killed O'Monaghan in
the fort, (on the site of which this
house is built) with a blow of his
fist — under women — ^{fort of the fist,} ^{for a dursin} —

Tradition says that O'Flanagan's country
was the tract at present called the
Lahagh Rabbach, but of this I
shall ^{speak} more clearly to-morrow. I am
14/F/9/5(XVIII)
now very fatigued after having tra-
velled 17 miles to-day through the

country of O'Beirne, and it is now a
quarter after one o'clock at night
so that I must hasten to a close.

I fear that they will fail in opening
Mioscaun Maoy: I am almost sure
they will, but it is ^{certainly} very enthusiastic
and patriotic in Mr. Walker to at-
tempt exploring it. It may throw
some light upon history, but
I fear they have not sufficient
power to explore it properly -
I remember Mr. Lucker and the moat of Donagh
- adee!

Your obedient servant

J. O'Donovan

The well in the yard of Lissadown
house is called O'Monaghans well.

END

14 F 9/6

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 parish of Ogilla (Ogulla), with particular reference to its holy wells, abbey, the origins of its place name and Tulsk Castle.

10 August 1837

4p.

24 cm

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

Ogilla parish of
Honour Roe, the present
Tulsk ruins, annals &c of
Inaim mona, where
Carn-Fraigh, identified for the first time
to,

54 (1)

Alfin, Aug. 10th 1837,

Dear Sir,

I have written myself out of paper again
and want ^{also} a pencil and some sealing wax. You
are, of course, surprised at my tediousness, but I assure
you that I could not do more. Day and night
am I working with considerable rapidity, but the
names of Loughawns and other small features
are detaining me too long. There is a constella-
tion - a milky way of lakes in this parish
of Elphin, ^{and its neighbourhood} and to make sure of their names is
difficult indeed, but they are generally called
after families, as Lough-y-Moran, Lough-y-
Donnellan, Lough-y-Rory &c, or after townlands.
I traversed the parishes of Ogilla, Killuckin,
Kilcooley and Shankill, from which you will
observe that I am drawing to a close at last!

14/F/9/6 (1)

(2) 53 The parish of Ogilla (q hard) is said to have received that name from a Saint Oig-Gilla, to whom a fine spring lying near the old grave yard is dedicated, or at least after whom it is to this day called Tobar-Oig-Giolla, but I have no historical reference to such a saint or his church; ^{Does Golgan mention him?} There is another sacred well in the town-land of Annaghmore called after Saint Patrick.

In this parish also lies the celebrated abbey ^{& castle} and castle of Tulsk, which belonged to the O'Conor Roe. The Castle and abbey are still to be seen joined together as closely as piety and war ^{fare} were in the age of their erection. The abbey is small but beautiful, and the castle is nearly destroyed. The last representative of the O'Conor Roe is interred within the abbey, and on his tomb the following inscription:

"May the Almighty God be merciful to
"the soul of John O'Connor of Lomona
"Esq, who departed this life in June 1777
"in the 45th year of his age, and ordered
"this tomb to be erected for himself & family."

[illegible]

I abstract the following from the Four Masters:

"1407. Brian O'honor and the Mac Donaghy destroyed
the castle of Tobar Tuillce the well of Culph."

This well of Tulok lies near the Bridge at the foot of an old path, and is now called Tobar na Circe i.e. the well of the hen, but no one knows why.

It is, of course connected with an old legend which is now lost unless it be preserved in the Dimpeanchug—the only repertory of pagan Irish legends now extant.

" 1430. Con. the son of O'honor Roe took the cas-
" -tle of Tulpk from the sons of Lorlogh oge O'honor.

" 1485. Ulick Burke, Earl of Clanrickard, and heir
" of the Red Earl of Ulster, ravaged Maachaire
" Connacht, and among others burned and
" demolished the castle of Tulsk."

14/E/9/6Cij

4th May 1489. A battle at Tulph between the Honors.

"1490, O'Donnell goes to Tulse along with
"the dependants of Seige O'Connor and takes
"possession of the Castle.

" 1501. An arrow shot from the castle of Tulsk
" Killed Brian Mac Dermot.

1593. The Brave Hugh Maguire preyed Machaire
"Comaught, and came in contact with Sir Richard
"Bingham the Governor of Comaught, who was
"encamped on a hill near the gate of Tulph in
"the Barony of Roxcommon. A battle ensued between
"their cavalries; Maguire triumphs, and returns home
"loaded with ^{the rich} spoils of the Machaire. Spoliis campi onustus.

" 1595. The English garrisoned all the strong holds
" of Connaught, and among the rest Tulsk, which
" lies in the centre of May-ai, south-east of
" Cruachain." (See Carnfree *infra*.)

"1596. Sir John Norris, the Queen's general in Ire-
land, placed a garrison in Tulsk.

1599. Sir Coniers Clifford marched through Tully
"with an army of 28 standards, ^{? what?} which was routed
"and slaughtered by O'Donnell in the battle of
"Doonacerragh."

59 ⁶ etymology of the name.

In this townland are also to be seen the ruins of
a little monastery described in an Inquisition
Temp: Eliz. as "Ecclesia sine cellula fratrum
et tertii ordinis sancti Francisci vocata ^{ad} Loemona."

Archdall places Toemmonia in the country of O'hanor Dun, but this must be a mistake, and Burke states that the monastery belonged to his own order of St. Dominic. Let me have his words on this subject, as it is hard to depend upon Archdall, and also what he says about Tulgh.

In this parish of Ogilla is also Carrying House, the seat of Dan Kelly Esq, supposed to be the richest man in the Machaire, and universally esteemed as a worthy good man; but he has no male issue. He would not be so if he were a poor man!

I made every effort while at Castlereagh to connect the pedigree of Dominic Honor Don the last of the direct line of the Kings of

Connaught, with the line given by Mac Firis, but failed

60

~~The ferry ran west to the Bridge of~~
~~Castlerough~~ The following is all that tradition
preserves.

Dominic, the last O'Conor Don
Daniel or Donnell
Andrew

Daniel married to Lady Harriet
O'Brien.

Not to digress. In this parish also lies the celebra-
ted Carnfree on which O'Conor ^{used to be} ~~was~~ inaugurated
King of Connaught. Dr. O'Conor frequently speaks
of Carnfree, but does not tell where it lies. In
fact no writer has pointed it out yet, and I
^{confidently} can say that I discovered Carnfree. The Four
Masters state that Felim O'Conor was inaugura-
ted on it in the year 1461, on which occasion
Mac Dermot of Maybury handed him the white
straight wand, and put on his paddle in
token of being his humble servant.

^{One of} The stories given ^{about it} in the Sinnseanchus point out
the situation of Carnfree very clearly in the
following words "They conveyed the Body of
Fræech to Choe na dala (i.e. the hill of the meeting)

14/E/9/6(IV)

I made careful search for a stone with the inscription of a foot but could find none but there is said a tradition of the place that it was a wildfowl of the place at the place where it was not a stone but a piece of wood.

the 61
South-East of Crachain, and interred him
under the name that it is from him the Carn is named
"dicitur Carnfraich." Lib Lec. fol. 243. p. a. col. a
is a small carn of stones and earth situated
about 3 miles to the South-east of Craghan
and a mile S. from Tuloh
the townland of Carn, to which it and
a small moat lying to the east of it, gave its
name. This Carn though small, is a very
conspicuous object in the Machaire, and
Elphin commands a view of it and Rath
Craghan. The addition Free is no longer
remembered and the people call it simply
and Carn bairn
Carn, but its identity with Carn Fraich
of the Seanchus and the annals is beyond
dispute. It would be very easy
to dig Fraich out of this Carn and
ascertain whether he was buried with his
battle dress
arms about him, or burned and his ashes
placed under an urn. Easier than open mioban méidbe.
Not far from this Carn in the same field
is a long standing stone called doe padra na
3-cáinn, the long stone of the Carn, said to be dropped
there by the same giant who dropped the stones
of Elphin, Craghan and Mount Druid! What were
they for?
your obedient servant T. O'Donovan

END

14 F 9/7

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, genealogy and topography of the parishes of Shankill, Kilcooley (Kilcooly), Killukin and Kiltrustan, with particular reference to their early churches and holy wells.

10-13 August 1837

13p.

24 cm

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

62. (1)

Shankill. the Shan Donagh of the
Lipartite Life of Patrick

Fossa, the Sumha of the Irish

All the Irish words for church borrowed
from the Latin

Daimhliag - what.

Domhnach, meaning of

Clancabill, O'Flanigan's country
original extent of -

Ath-Sliscan, identified for the
first time, meaning of,

Abhainn Mac course of a sluggish
stream.

Kiltruistan legend in connexion with
Mac Brannan, pedigree of, traced to
Ona the noble druid

Corckachlann, where,

Killuckin, parish of,

Ard-an-Chaillin, where

2/
63

Ath - Daire choir. identified

Loch na fola meaning of

Elphin August 10th 1837.

Dear Sir, The old church of Shankill, of which but a very small corner remains, lies one mile to the west of Elphin, and the church ^{yard} is full of the tombs of ^{families who were the} the ancient chiefs of the district - the O'Morans and O'Flanigans. This Shankill is no other than the Shandonagh of the Tripartite life of Saint Patrick; and I have come to this conclusion after a most careful and enthusiastic examination of the localities around Rath Croghan. The name Shan-Donagh is perfectly synonymous with Shan-Kill, so that, as far as identity or rather equipollency of name is concerned, nothing stands in the way.

"Idem enim, nempe ecclesiam significant
" Kill et Donnagh."

14/8/37 (11)

(4)
65 This being clear, the next step in the enquiry is to shew that the relative situation of Shanhill to Rath Croghan, agrees with that of Shan donagh as described in the Tripartite life of St Patrick. The following are the words of St. Evin:

"The holy Bishop Patrick came afterwards to
"the fountain which is called ^{Cleghagh} Dabhach on the
"side of Cruachain contra ortum solis with three
"bishops and many clergymen to hold a council
"about ecclesiastical affairs. And they sat
"near unto the fountain. And behold two
"daughters of King Laoгаire, Bithne Alba and
"Fedlim Rufo came in the morning after the cus-
"toms of ~~their~~ women, to bathe in the fountain.

[After some conversation St. Patrick converts them]

Triad: Shan. p. 53. c. 2

Again

"After the days of lamentation and ^{the} mourning were over
"the holy virgins were interred at the place where
"Saint Patrick raised the church commonly called
"Seán-domhnach de Mhagh h'aoi." &c.

Triad Shan. p. 136.

And again

66 (5)

"Therefore the days of ^{the} morning of the daughters of
"the king being completed, they were buried near
"the fountain of Clebach, and there was made
"for them a round ^{Druid} foss in likeness of a cut stone
"which was consecrated by Saint Patrick together
"with the bones of the holy virgins, and their
"memory was celebrated by the same saint
"and the bishops his successors for centuries
"after him, for he ^{had} built a church for the virgins
"at the same place."

This is curious as shewing that the ^{Druid *} round foss was
a pagan sepulchral monument, ^{of the form of a conical stone} which the
relatives of the daughters of Laogaire wished
to have raised over them after the custom
of their pagan ancestors.

Now there is no other church near Rath Croghan
contra ortum solis but Shankill, and its
being 3 miles distant from it ^{does not prevent it} from being in
14/E/9/7 (10)

* Druid Spatio is Latinized fossa graia in the Tripartite

(6) 67 lateribus Cruachain contra ortum solis. Rath-Craghan is the highest point in the neighbourhood, and the land slopes to Shankill. By lateribus Cruachain the writer could not have meant the side of the Rath, ^{itself, for that would be nonsense,} but the side of the hill on which the Rath stands. It is now hard to say what well is here referred to: there is a well in the very side of the hill of Cruachain called, after one of the O'Connors, Lohar-Rory or Roderic's well, and another in the townland of Shankill not far from the old church. Neither is now accounted holy, but this does not matter, as there is no evidence that St. Patrick consecrated the well at which he converted the daughters of Laogaire, and ^{even} if there were, it might, like many others in the province have lost its sanctity, many years ago.

The strongest arguments then to prove the identity of Shankill with Shanbhaugh

are these:

1. The names Shan-Kill and Shan-Donagh are synonymous, both meaning old church.
 2. Shan-Kill lies to the east, or at least contra ortum Solis of Rath Croghan, as did the well Clebach near unto which Shan-Donagh was erected by St. Patrick.

3. There is no other church nor grave yard nor tradition of such lying between Shankill and Rath Croghan, and it is not probable that such would have been ^{totally effaced or} destroyed ^{in a plain so little cultivated, if it} had ^{ever} existed. Hence it is highly probable if not certain that the old church of Shankill is the Shan-Donagh of the lives of St. Patrick.

14/F/9/7(IV)

My object is to amass evidences and put them in syllogistic form, or at least make the most of them, but suppress nothing, so that all the ^{as proofs may appear.} seeds as well

(8) 69
It is curious to observe obiter that all the words in the Irish language to express church are derived from the Latin

They are:

Báisleac - - - - - Basilica

Hill Cill, call - - - Cella

Teampull - - - - - templum

Eclais - - - - - ecclesia

Regles - - - - - Regi ecclesia

an abbey church or one belonging to the Regular Clergy.

Domhnach - - - - - Dominica aedes

But Doimleag must be excepted from this list, a word which seems to have been formed from Irish roots - dom - a ^{domus} house, and leas, a stone - a compound, which, if literally taken, might mean any stone house, but which is always used by the Irish Annalists &c, to mean a large stone church.

"Doimleas" says O'Leary "i. teampull no eclais"
i.e. templum seu ecclesia.

Baisleac is clearly Basilica, and it is curious to observe that that Latin word which was ^{among the pagan Romans} originally applied to any ^{public building} large house, was, in the ecclesiastical style, applied to a church or Cathedral ^{*} only. This is hardly the case with Doimling, for I doubt that the pagan Irish ever had it in use, and I incline to think that it was coined by the Annalists to express an idea for which there was no word in pagan times.

Otherwise I don't see to what description of building they could have applied it before St. Patrick, (according to the prediction of the Druid in the Impartite) introduced the square, angular style of building. I may be wrong, but I don't yet believe that I am.

(70) 71

The name Domhnach is said to have been given by St. Patrick to those churches of which he marked out the foundations on Sunday. I doubt this, though it may be true. Usher thought that Domhnach was formed from the Latin Dominicus - i.e. belonging to the Lord, in the same way that Kirk, Chirch, church, have been formed from the Greek Kuplakn, i.e. Dominica or belonging to the Lord. But both ^{are} ~~is~~ uncertain, and must be received as etymological ^{conjectures} guesses. This much, however is beyond any doubt, that the Irish word Domhnach, whether ^{be} it _{is} derived directly from Dominica aedes, or from Domhnach, Sunday which is unquestionable formed from Dominica dies, was applied to many churches erected by St. Patrick in Ireland, and to no others as far as I have ascertained.

42 (11)

It is also very likely that in course of time, one synonymous word might be put for another, as Lamfull for Kill, ^{and} Kill for dombhach, as, I contend, has been the case in the present instance.

From the extent of the Lathach na bhach, said to have been O'Flanigan's Country, ^{from the present locality of the tribe,} and from many other evidences I could infer that before O'Flanor ^{had} crippled the power, and circumscribed the territory of O'Flanigan, ^{his country} ~~it~~ comprised the parishes of Kilmacumphy, Kilcorkey, Phankill, and the greater part of the parishes of ~~Adare~~ and Elphin. This territory was called Clan Cahill, and the following places are mentioned as lying in it: viz.

14/F/9/7(VI)

(12) ^{1/3}

1. Icor mor, now in the very centre of the district called the Lathach riabhagh.
2. Loch na nGajan; this name does not now exist; there was a church at the place but, as the name is ^{and as so many boughs have been drained and dried up} ~~is~~ lost, I cannot say, with any certainty, which of the many old ruins of churches at present existing in the district, it could have been.
3. Kilnegone in O'Flanigan's country did belong unto the Dominican abbey of Alphon: Inquis. 127 Eliz.
4. Bealldrach in the parish of Shankill. Inquisition temp. Jac I. finds "that Cormac O'Flanigan of bal-drach is seized of fee of the cartron of Cal-drach, Clowneboyo."
5. Ballyraddy. This was the seat of the O'Flanigan who was Mormaor to the King of Connaught.

~~This day~~ (Aug. 12) I discovered the situation of Ac piperan, a celebrated ford in Moy Nai. There is a bridge ^{of 4 arches} over it now, on the river Oor, ure, Uair or Luar, a silent sluggish

74 (13)

stream, which flows tantā lenitate. that one could scarcely know which way it glides. This bridge over the ford of Bea attha Slisear is on the road from Elphin to Strokes-town, about one mile from the former and four from the latter.

This stream up though an insignificant stream inundates large tracts in winter. It rises, as is generally said, in Lough Mye, in the parish of Shankill and serpentines its way in a most extraordinary manner, passing under the bridges of Bellapishen, Bellavahan and Bellagrange, enters Cloonaheehy Lough and then becomes a large lake now called Muiceanagh, dividing Toohanley from Tiraroin, and finally glides into the embrace of ^{the} parent Shannon at the celebrated trajectus called Caradh na dtuath, which in Holland would or might be called Luadam.

14/F/9/7(VII)

(14)¹⁵ The four Masters mention this ford frequently.
I abstract the following from their compilation.

1288. Manus O'hanor attacked his brother Cathal the King of Connaught at Ath Sliscean. A great battle ensued in which Manus defeats his brother, and then usurps the throne.

1309. William Burke came to a conference with Roderic O'hanor at Ath Sliscean, but the laws of a conference ~~was~~^{were} violated and a battle ensued in which O'hanor lost some of his people.

1342. Mac Dermot fought a fierce ~~battle~~ battle with O'hanor at Béal atha Sliscean, and crossed the ford in despite of him.

1595. O'Connell makes an irruption into Connaught and wastes the Maghery by fire and the sword. He sends marauding parties through every part of the Maghery and he himself proceeds to Elphin and thence moves along keeping Ath Sliscean to the right till he arrived in Liv-Brinn where he remained till his people had assembled with

their spoils and preys.

76 (15)

1597. O'Donnell made an irruption into Con-naught and left not a single head of cattle in the district extending from Ath-Sliscan to Bághna (Slieve Bāane) which he did not carry away.

1837. Aug. 12, J. Donovan visited Ái phrean and found that celebrated ford, which is, on the very boundary of Moy Naí and Corcachlaun ~~and~~ ^{and} ~~is~~ rendered ^{affinity} passable by a ^{good} bridge of four arches, and viewed the sluggish course of the river Glarpe Naí which overflows its banks and overfloods and fertilizes the plain every winter and spring, and often injures it by summer inundations. Women are still in the habit of beating clothes in this ford - and it is the belief in the country, that it received that name from the circumstance, and that Ath-Sliscan

14/E/9/7 (viii).

(16) ^{my} signifies the ford of the beetles; but to this it may be objected that the ancient Irish women never beetled nor otherwise washed shirts nor any other clothes for Spencer and Maryson hand down that the Irish in their time used to dye their shirts in saffron, and they never took off these shirts till they were worn, which made ^{them} so lousy. This objection may hold good as far as regards the plebeians, but not as regards the chiefs, Bishops, Brehons, poets and clergy, who certainly got their shirts washed, at least once a month.

Sunday, Aug. 13th

yesterday (Aug. 12) I traversed the parish of Kiltrinstan and visited the old church, of which a great portion is still standing. It is certainly very ancient, and was in its day a church of considerable extent and beauty. This is the

78 (17)

second of the three churches which Saint Patrick erected in the three Tuath or lordships, the first being Kill-mor or Cella magna lying in the Tuath called Tir-Brinn na Siomna; this called Kiltruistan was in the Tuath called Corcachlann, the third is still to be looked for in Kinel-Dofo. I think Colgan is wrong in translating the original Irish of St. Evin and his commentators ^{where they} speak ~~ing~~ of these three churches. This Tripartite life of St. Patrick was written in a most ancient Dialect, and used as a class-book in the Bardic Schools of Ireland and the original Irish of St. Evin was often glossed, modernized, paraphrased, and in many instances interpolated by later writers. So that it is not to be wondered at that Colgan should now and then mistake the meaning. I think also

14/F/2/7(1x)

18) ⁴⁹ That he has not translated the passage about Corcachland correctly, for I now see plainly from the lie of the country and the antiquity of the territorial names in this county that Corcachlann never took in any part of Magh Luirg, and that therefore it never extended so far to the north as Lir-Elill ^{arrill} in the now county of Sligo as Colgan's translation of the Tripartite would give up to understand.

In connexion with the old church of Kil-truptan there is an old story still current in the country from which it can be inferred that St. Patrick was the founder of ^{it} ~~this~~ church. When that apostle was converting the pagans of this part of Connaught he met here, ^{in Corcachlann} a pagan named Proptan whom he converted; and when baptizing him

(Patrick), 80 (19)

in the open air, he wanted to stick his pastoral staff in the ground but, by some mistake or blunder, instead of sticking it in the ground where should ^{he thrust} ~~fix~~ the spike of it but in Troptan's foot in which it remained firmly fixed. He went on with the ceremony asking the convert, if he believed, in the unity, ^{of God} trinity, incarnation of Christ, in the unity, infallibility, &c of the Church. Poor Troptan all this time had the spike of the Troptan fixed in his foot and he bore it patiently & with the enthusiasm of a Hindoo, believing it was a part of the ceremony of baptism to have the Troptan or staff stuck in his foot. When the ceremony was over, St. Patrick discovered his blunder, and expressed his admiration of Troptan's patience and religious fortitude, and on the spot where such an instance of Christian

14/5/9/7(X)

(20th) 81
patience occurred, ~~and~~ ^{thought} he ~~thought~~ it should
bode well to the future prosperity of the
faith, to erect a sacred edifice, which he
thought prudent to name Kill-Troisdain
from the name of the convert, which
happened, by some curious chance, to
be the Irish word for a staff. dimb ap for m pile.

" For Thrustan had Patrick's Thrustan, thrust in

" His patient foot, from which the blood was bursting

" While Patrick, with the water of the fountain

" Made him a saint who could remove a mountain.

The same story is told in the lives of our glorious
apostle about Kenzaep, King of Munster, and
a similar story is told at Struile, near Saul
in the County of Down but of a different person.

Trostan was certainly the name of a man
among the ^{Irish} pagan, and I did expect to find
that name in the Pedigree of Mac Braman
chief of Corcachland in which this church is
situated; but no such name occurs in it. for
Mac Braman descends from Ono, the noble

82 (21)

Druid who granted Imleach-Oua to St
Patrick, where he erected the church of
Elphin. The following is the senior line
of the pedigree of Mac Brannan up
to Oua, as given by Dudley Furbisse:

- | | |
|--|--|
| 1. <u>Conor</u> | 14. <u>Adith</u> |
| 2. <u>Shane</u> | 15. <u>Uroon</u> |
| 3. <u>Echmarcach</u> i.e. <u>Horseman</u> | 16. <u>Mulvihill</u> |
| 4. <u>Dermot</u> <u>Bacach</u> , 1377. | 17. <u>Kuadat</u> |
| 5. <u>Echmarcach</u> - 1319. | 18. <u>Llahmia</u> |
| 1295. 6. <u>Con</u> - <u>Randal</u> , 1256 | 19. <u>Oua</u> the noble |
| 7. <u>Echmarcach</u> | 432. <u>Druid</u> <u>cujus</u>
<u>frater</u> <u>Ida</u> |
| 8. <u>Gilchreest</u> - <u>Brannan</u> 1159. | 20. <u>Oengus</u> |
| 9. <u>Brannan</u> , a quo
<u>Mac Brannan</u> , died 1129. | 21. <u>Eric</u> , the Red |
| 10. <u>Dunphee</u> | 22. <u>Brian</u> , ancestor
of all the <u>Hy-</u>
<u>Brining</u> , and
brother of <u>Niall</u> of the
holy <u>holy</u> |
| 11. <u>Morogh</u> 1088. | 23. <u>Eochy</u> <u>Maynam</u> |
| 12. <u>Gilchreest</u> | <u>Monarch of Ireland</u> |
| 13. <u>Echtierna</u> , lord of the
horses | 14/E/9/7 (X) |

The last notice of Mac Branain in the Annals of the Four Masters is at the year 1396. - O'connor Roe seems to have seized upon ~~this~~ his territory shortly after this period.

There is a holy well in this parish which gives its name of Loherpatrik to a town-land, which affords another evidence that Kiltrustan was one of Patrick's churches. Inquisition 34. Elizabeth finds that the Rectory of Corcaghlane in the Barony of Roscommon extended into all the town-lands of the parishes of Kiltrustan, Clonfinloghe, and Templereogh, but I have not yet been able to ascertain what parish it is that is called Templereogh in this Inquisition.

The parish of Killuckin forming the south-eastern part of the Barony of Roscommon is called by the Irish Kill & quin, but I could not find out its patron saint.

84 (23)

In this parish lies Ard an Choillín, the hill of
the little wood, where a branch of the O'
Conor had a mansion seat, but ^{no ruins} ~~nothing~~
~~is to~~ are visible there now but Rathis.

I abstract the following references to this
place from the Tamh Masters:

"1368 Seige O'Conor was treacherously taken
" prisoner ⁱⁿ ~~at~~ his own house at Ard-an-Choillín
" by Roderic, the son of Turlogh, i.e. the O'Conor.

"1388 Donnell O'Conor made an incursion
" into Machaire Camacht and burned
" Ard-an-Choillín and the Island in
" Loch Cairgin. (lough of Cargin)

"1489, A dreadful battle between the O'Conors
at Ard-an-Choillín."

In this parish is also Failpe said to have
been the boundary between Magh Naoi and
the Thuat.

The parish of Kilcooley is called by the Irish
bill Cúile (Cella Anguli) but I could
14/5/97 (XII)

24/85

find no monument to throw any light upon its history. Tradition makes it a church of St. Patrick's, but vague tradition can not be received when there is no monument, such as well, or stone, or even ^{regular} any legend to render it probable.

I find no locality in this parish celebrated in history but Doire Chiire, Roboretum Corci, where the English came to a conference with Felim O'Honor, King of Connaught in 1262.

" The English of Ireland marched with
" a great army against Felim, the son
" of Charles the Red handed O'Honor.
" upon hearing of their approach O'Honor
" sent off the greater number of the
" Camp of Connaught into Tircornell
" and remained himself on Inis Daimher
(at Ballyshannon) " to defend his cows
" and his people. The English afterwards

86 (25)

"despatched messengers to him and his
"son with offers of peace, and they came
"to a conference with them at Ath-
" derryquin, where they made peace with
"the English, but no hostages or pledges
"were given or received on either side."

4 Masters.

There is a lough at Saire Choire called
Loch na fóla, i.e. lough of the Blood
from which it might perhaps be in-
ferred that people did not at all
times keep the peace or come upon
terms of peace at the place, but it
may have received such an appellation
from its having, like the Lochan Doire
near Elphin, assumed the colour of blood
to forebode war and desolation to the
inhabitants.

267-⁸⁰⁰
I have received the other half of the notes
and am all right again.

Now for Kinel-Dofa,

your obedient servant
John O'Donovan

END

14 F 9/8

O'Donovan, John, 1806-1861.

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

12 August 1837

2p.

24 cm

RIA

All 88

Keshrim, parish of, meaning of the name
Haliday censured, Colgan criticised
Bamboon or castle, ruins in this parish.

Bellanamullia or Strokestown
Aug. 12th, Saturday, 1837.

Dear Sir,
I am most anxious to hear about the success
at opening Miaggaun Meava, but I have no hope
of success! I have not received the other half notes
yet which alarm me a little, not that I would
care about the loss, for no human losses would
unnerve me, but as it would be a loss, which
I could not pull up before the survey is finished
it is rather serious to me in the way of business.
that is, if it be lost, I must give up. But it can
not be, of course.

I traversed the parish of Keshrim and visited
the old church-yard ^{yesterday}, but there ^{is} nothing in it to
^{the antiquarian} interest, excepting, a grave-yard called Keshrim
and the ruins of a small building called now
14/F/9/8(1)

89 Beech Abbey, but anciently Kill Ceanurán.
Does Colgan or the Calepas mention this?
Of the old church of Aughrim not a vestige
remains, nor is there a single curious
tomb stone or other monument in the
church yard. The name Aughrim is written
in Irish by the Four Masters Ech-drum,
which is the same as if one said in English
Horse-hill and the shortening of it to
Aughrim would resemble Horpill for
horse-hill. In translating Echdruim,
the celebrated place in the County of
Galway, Colgan renders it Equi Mons vel
Collis, but I fear he was wrong in render-
ing Druim by mons, as I never met a
Drum that could be called Mons, the
word always meaning a low ridge, and

90
as I am told that the Aughrim in the
County of Galway is not a mons. Haliday
in his ancient map of Ireland spells the
Aughrim in Galway Aigyrusm, but this is a
mere guess and every Irish authority is
against him, ^{they all} making it Eack-dhrum
or Horse-hill ^{Equi Collis}. This Aughrim near Elphin
is not a mons, but it is a beautiful Drum
or dorsum which commands a ^{pleasing} ~~beautiful~~
view of Cul-na-hinse lough, of the steeple
of the Cathedral of Elphin, ^{it is not very little but is a pig sty to Lord Lortons,} of the Bp's
little palace, and of a very lovely tract of
the country of Tir-Brinin.

14/E/9/8(ii)

The 4 Masters call this the church of
Eack-dhrum Mac n Aodha which means
the Aughrim of Mac Kee or Mac Hugh
^{of a family}
the name still existing in the country, who
were, of course, the ancient herenachs of the

9th place.

The patron saint of the parish is now forgotten and ~~if~~ there ^{is no} ~~any~~ record or monument of who he or she was, but a well in the townland of Liap-na-muibhrán called Lobar Brighde, from which it can, with some safety, be inferred that St. Bridget was the patroness, while the Irish believed in such mediators.

In the townland of Loomore in this parish are the ruins of a Bawoon or Bawn, which, of course, belonged to O'Béirne during the time of Creagh's and incursions, but tradition preserves nothing about its history. I have written every other remark which I thought necessary, into the field name book. I shall soon be done in this co. and the Lord knows its time
your obed^t. servant
J. O'Donovan

END

14 F 9/9

O'Donovan, John, 1806-1861.

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

16 August 1837

2p.

24 cm

RIA

92

The heat of this weather is killing, but
it is better than wet weather

Béal na mbúile

Bélnambullia or Strokestown

Aug. 16th 1837.

Dear Sir, I have received the two letters from
Boyle, and am all right now.

I have made most glorious discoveries since
I wrote last, and Mr. Petrie must not call
me a dry topographer any more as I have
discovered a new (rather old) round tower
for him; and where? At Cluain Cuirpthe
that hitherto unknown or rather blundered
place. Do any of our topographers take
notice of a round tower at St. Barry's
church in the parish of Lerman-Barry?
14/8/9/90

I have travelled nearly a hundred miles on foot (since I wrote last) through the ^{three} Tuaths or regiunculae of Shieve Baane, and have succeeded in tracing the boundaries Trium Tuatharum to my very great satisfaction, and found that all the families placed there by Mac Firbis, as well as by the writers of the Books of Lecan and Ballymote are there still undisturbed; and what astonished me more than all is, that a Mr. Hubert Brannan or Mac Brannain, has still a remnant of the estate (a fee simple property) which belonged to his ancestor, the nohle (Druid ona in the time of St. Patrick - one of the oldest estates in the ^{western} world)!

I want the life of St. Berach word for word as given by Colgan, as Louigamy

94
epitome of it is too much garbled. O'Conor
will translate it in a short time. It
must be a valuable document be it ever
so fabulous; and let me remark that the
fabulous part is often the most valuable
to a topographical historian! There is
a stone at the brink of the Shannon
in the townland of Cluain Cairpthe
or Kilbarry still exhibiting the impression
as it is believed, of Barry's knees, which
(stone), as all the old men there would
swear, was used as a boat to ferry
people across the Shannon while the
natives of Shiakh Baghna retained their
original innocence; but in this iron
age it would be impossible to make
it float, it being about 5 feet long,

14/6/9/90

95 4 broad, and 3 thick. "It lies on
the brink of the Shannon, in the North
extremity of the townland of Kilbarry, and
is generally covered with water." I hope
St. Berach's life mentions this. St. Moque
had a similar stone in Moy Sleacht.
I expect an answer this letter as soon
as possible. I shall now proceed to
commit my topographical discoveries
to paper, and to give Larnigan and
Archdall a rough handling, for which
I can be justly censured, but I cannot
restrain my propensity to snarling, being

"Lost in a lofty disdain of any thing
& looking like folly."

Tho' I may be very foolish myself, still I
can see other people's follies better than
my own -
your obedient servant
John O'Donovan

END

14 F 9/10

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Strokestown, Co. Roscommon, concerning the extent, boundaries and traditions associated with the locality of the 'Three Tuaths ... of Sliabh Baghna na dTuath'.

16 August 1837

9p.

24 cm

Included are related extracts from Colgan's 'Trias Thaumaturga' and the 'Annals of the Four Masters' and references to the Roscommon botanist John Keogh.

Boundary line between Kinel-Dofa and
Corcachlann drawn for the first time

Slieve Baan extent of
Historical proofs of the extent of
Corcachlann,

Kinel-Dofa exact extent and boundaries of

Rev'd John Keogh of Strokestown tradi-
tional recollections of

RIA

9th

béal na mbuille,

Strokestown Aug. 16th, 1837.

Dear Sir, I shall first point out the exact boundaries of the Three Tuaths (trium regimencularum) of Sliabh Baghna na d-Tuath, and ^{then} proceed with the churches.

I have already pointed out the very extent of Tir-Brinin, but was not able to draw the boundary line between ^{* & Kingl-Dofa} Doohy-Hanly and Corcachlann or Mac Brannais country. Kingl-Dofa called in latter ages Doohy-Hanly extended along the Shannon from Cara na d-Tuath (Carranadose Br.) to Drumdaff in the southern extremity of the parish of Kilgefin (where Mr. Sighy lives)

14/8/9/10 (n)

* The contraction for i.e. and I with a stroke across it means vel i.e. or

98 It was divided from Corcachlam by the ridge of Shieu B'áane, the west face of which belonged to Mac Brannan, and the East face to O'Hanly. ^{& crosses on the top pointed out the mares.} The following are the townlands of the mountain which were in Corcachlam,

- " all east
" of these is
" in Doohy-
" Hanly?"
J. F. Hallor.
- | | | |
|------------------------------------|---|------------------|
| 1. Aghadangan | } | in Bumbin Par |
| 2. Corrahauagh | | |
| 3. Cloongcaran ^{cloongin} | | |
| 4. Carroward | } | in Liffonuffy |
| 5. Ballymore | | |
| 6. Ballybeg | | |
| 7. Leckan | | |
| 8. Aghalahard | } | in Cloonfinlough |
| 9. Reagh | | |
| 10. Killultagh | | |
| 11. Aghaclogher | | |

No other townland of the Mountain belonged to Corcachlam: Theanacreeva at Scramoge Bridge divided it from Kinel-Dofa

The following townlands are also a part of the 99
mountain, but they all belonged to Kinel-Dofa.
2. Corrameen

13. Aghamuck

14. Mullanaphee & Fairymount a conspu-
cuous hill, where the good people have
fady & only yet.

15. Cooltacker

16. Gortaline

17. Cloonageeragh

18. Brundaff

19. Carracrin

Here Shieve Baane ends at the S.W.
All the parish of Kilgefin was in Kinel-
Dofa. The ridge of Shieve Baane divides
the parish of Lissomuffly nearly into two
equal parts, of which the east belonged to
Kinel-Dofa and the west to Corcachlam.

Kinel-Dofa or Doohy-Hanly comprised ^{all} the
parish of Kilglass, all Termanbarry, ^{only} one
townland of Bumlin called North yard

14/5/98/10 (iii)

106 the east half of Lissonuffry (as already parti-
-cularized) all the parish of Cloontaskert, and
all Kilgefin.

This is the present vivid ^{oral} tradition in the country
as told me by Mr. John Fallon of Glanna-
-meeltoe of Midgafield, a worthy, honest,
and clever old man. ⁶³ Let us now see how
far this tradition is corroborated by written
tradition - I -

St. Evim writes in the 6th century

" Then Patrick came into the territory of Core-
" ochlanda, which country lies between the country
" of the race of Olilda (Sir. Errill) and the
" mountain Bagna ^{joining} the Latter (Shiabh
" Baghna) on the south, and the former
" (Sir. Ellill) on the north side)

Triad Th. p. 134-

This proves beyond any doubt that the ridge of
Shieve Baane was the southern boundary of
Coreachlann as now vividly remembered by oral
tradition. It is possible ^{this doubtful} that in Evim's time

~~that its~~ Corcachlann did extend northwards
to the Curliens, but in the latter ages, it ~~is~~ did
not extend farther to the north than the
famous ford of Atth plishen now Bellashiken
Bridge near Elfin, and the probability
is that it never extended much farther
and that the plain of Moylurg which now
lies between Corcachlann and Tirerrill
was ~~then~~ in the occupation of Nepotes
Olilda in the time of St. Evin. The
race of this Olilda were afterwards con-
-quered by the Clann-Mulrony or the
Mac Dermots, Mac Donaghs and their
adherent Clans, who made themselves
masters of Corran, Tirerrill, Moylurg
Aiteach Tir-Tuahill, and Clann-Fearr-
-mhighe. and finally so extirpated the
race of Olilda. that Mac Firis was
not able to find a single family
descended from him, ~~being~~ ^{being} extant in his time
Corcachlann, however, certainly comprized

1656,

14/E/9/10(IV)

Elfin in the time of St. Patrick for it
 was the Noble Druid Ona, who is
 at present represented by Hubert Braman
 of Bellinount, that granted Inleach
Ona, now Elfin to St. Patrick.

II.

We have the evidence of the annals that the
 townland of Cloanphammagh (ridiculously
 called Cloanphammor by the boundary surveyor
 and Lissonuffly were
~~now~~ in Corcachlann. (See letter 17th Augth)

"A. D. 1410, Feige, the son of William, who
 " was the son of Conor Mac Branan, chief
 " of Corcachlann, died on the first of
 " November, after extreme unction and praise-
 " worthy penance at his own house at
 " Coill Mor of ^{Big wood} Cluin Deancha and was
 " interred in the Monastery of the friars
 " at Roscommon, in the tomb of his fa-
 " ther and grandfather"

Kilmore

This Coill mor is the present Cuilmore in the

parish of Bunnlin. This is direct evidence.

III.

Inquisition taken on the 1st of June 34: Eliz: finds that "~~the~~ the Rectory of Corcaghlan, extended into all the townlands of the parishes of Kiltruptan, Clonfenlaghe and Samplereagh. " Samplereagh was the name of an old church at Ballinafad in the parish of Lissanuffy. to which it would appear the west half of the parish of Lissanuffy belonged. The present old church of Lissanuffy is a monastic one, and was not the original parish church. This may be doubted but it cannot for a moment be doubted that the west half of the parish of Lissanuffy was in the territory of Corcaghlan of which ^{fact} it is no weak evidence that Hubert Branan at present possesses 56 acres of it as a remnant of the estates of his ancestors. The family had 300 acres

14/E/9/10(V)

104 till they were cheated out of ^{them} by a rogue
of an attorney some fifty years ago.

Corcachlann ^{ergo} then comprised all the parish
of Kiltrustan, all the parish of Bunnlin ex-
cept one townland (as already ^{stated} ~~shown~~)
all Cloonfinlough and the western half
of Lisson-Duff. John Fallon says
that this is as certain as that the Shannon
divides Connaught from Leinster. He would
swear it on the Gáar Barry without
fearing for his mouth!

The mountain of Slieve Báane is still called
Slíabh Bagna na d-Tuath i.e. Slíabh
Baane of the Tuathes (Mons Bagna
Reginularum) and a great part of
the country is also called ^{by this name} and tradition
says that Slíabh báina na d-Tuath extends
from Carranadee bridge at Lough Bo-
derg to (Drumcuff in the southern extremity).

1865

ty of the parish of Kilgafin. The ridge
of the mountain is about 7 miles in
length. (See letter dated 17th ^{Nov} 17)

I copy the following from Keogh's account of
Roscommon, which bears on this subject

" Connaught (and I suppose other provinces)
" ^{i.e. divided} was anciently distinguished into countries
" called Dookie or Tyre (Tuath, Tire) ^{i.e. tribes} named
" from such and such families or nations
" as in the Barony of Athlone Dookie Keogh
" the country or nation of the Keoghs.
" In the Barony of Ballintubber, ^{i.e. north} Dookie
" Hanly, the country of the Hanlys, and
" between Elphin and Jamestown that
" Sweet Country Teer O'Ruin ^{i.e. alias} and
" Teer O'Byrn, the country of the Beirns.
" These countries ~~was~~ were subdivided into
" townlands (in some parts of Ireland known
" by the ^{i.e. name} denomination of ploughlands) which

14/5/9/10(VI)

106 are called Ballys. as in Doobie Hanly
" Bally na ngulluh. Gylltown; Bally gilleclinne
" the town of the Clinnes. Ballyfeeny &c.
These townlands are all in the parish of
Kilglass, but Keogh has spelled them in a
very slobbering manner; they should be
spelled thus:

Bally-na-ngulluh. balle na ngiolla. now Gylltown
Bally gille clinne. balle mte giolla clain now
called Bally Kilcline, but most correctly
in the Inquisitions Ballym. Gillechlene.

Ballyfeeny. balle m frónig. now Ballyfeeny
The three families after whom these townlands
were named exist in the country still &
now Anglicise themselves, Gill, Cline or
Kilcline (not Clinne short) and Feeny.

The Feenies are very numerous here but
they are not of the ^{original} tribes of the Three
Tuaths. for Mac Firbis places them in
the Tifages of Athlone.

10th

Mr John Keogh the writer of the tract
on Rascommon now before ^{me} was a protes-
-tant clergy ^{man} and lived at Cloonslanor
within $\frac{3}{4}$ mile of Strokestown, where his
family had some purchased property but
which has since passed out ~~out~~ of the
hands of the Keoghs. Tradition says
that John Keogh was a great Bo-
-tanist, Zoologist and Aptrologer;
that he wrote a book on ^{Irish} botany
and fishes and that he is more than
100 years dead. It is added that
When his wife was brought to bed of
his first son, Keogh consulted the pla-
-nets to see if all was right; but
he found that mercury presented no
very benign aspect, and he told the
midwife to delay the birth until

14/F/9/10 (vii)

the planet should put on a more smiling disc, but all the exertions of the midwife could not prevent the lad from ushering himself into light. All is wrong says the father: he will be a rake! and so he was! and squandered all the little estate.

Astronomy was studied at this period: I saw a work written on the ^{about this period} science by a Dr. Whaley ^{of Dublin}, which he entitled "Ptolemy's Tripartite" - a very learned piece of nonsense.

And Goethe, ^(who was born about 90 years ago) in his own life ridicules astrology by telling a curious story about the attempt to delay his own birth. How long is astrology obsolete? you know this well. I have now done with the territories in this County, and ^{to my own great satisfaction} have secured information, which, if neglected for ten ^{& longer} years more, could never be recovered and I may style my researches in that way, "Restitution of Deceit intelligence"

your obedt servant
John O'Donovan

Belongs to page 96
 Extent of Kinel-Dofa or Banly's
 country according to tradition - this
 corroborated by History.

Sheive Báane ridge off, divided
 Kinel-Dofa from Corcachlan

Rev. John Keogh of Strokestown
 traditional recollection of
 Corcachlan - exact extent of
 and limits off pointed out to
 a certainty

Sheive Báane, various references to
 and notices of the extent of -

286

I foretold that Misgarn Mēvā
would not be opened - It would
be very hard to make me believe
those fooleries - Queen Mat
will never be disturbed, because
no one will ever go to the
expence of digging her out -

Mr. Walker and Mr. Petrie have
laughed at me for expressing this
opinion before, and I have laughed
at them - and do now, and will till
I die!! folly - the earn is too large.

The warmth of this day is killing.

14/E/9(100x)

END

14 F 9/11

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Strokestown, Co. Roscommon, concerning the history, antiquities and topography of the parishes of Cloonfinlough, Clooncraft and Lissonuffy, with particular reference to their early churches, forts and associations with leading Gaelic families.

17 August 1837

15p.

24 cm

Included are related extracts from the 'Annals of the Four Masters', Lanigan's 'Ecclesiastical History of Ireland' and the topographical poetry of Seaán Mór Ó Dughagáin.

Pity that Miss Joan Mewa was not opened.
I cannot believe that she is buried there, but
of this now soon, as I am fast approaching
the spot where that famous queen of
Connaught was killed!

Has Mr. Petrie returned?

Clonfinlough parish of, etymology of,
Lissonuffly, tradition about

Marble monument at Lissonuffly

Families interred in.

Other church yards and churches
in that parish now levelled and
totally effaced.

Clonfree site of palace in,

O'Hanly's country and pedigree

Cluain Cairpthe identified
Ruins at,

Archdall and Lanigan censured

Strokestown Aug. 17th 1837.

Cloonyfinlough

Dear Sir,

I visited the old church of Cloon-
finlough which is situated in a cluin
~~bounded~~ ~~surrounded~~ on one side by bog and on another
by a lough called Fionn Loch i.e. white lake &
under women. The church itself is a small
ruin building evidently of great anti-
quity, but all its features are destroyed.

Tradition makes it a church of St. Patrick's
but no reliance can be placed on this
tradition. The townland on which this
little church stands was originally called
Cluin Fionnlocha, and gave name to
the parish and church, but now, strange
to say, that name is forgotten, and

4) 112

the townland called Baile an tampaill from the church.

I visited Lissonuffly, a very curious church said to have been built within the ring of an earthen fort by the O'Duffys and Carlos's, in the 6th century; all which is, I am convinced, true, except the date, which is unquestionably wrong as the name O'Duffy was not in existence in the 6th century, and the church, of which a great portion is standing, is in the Gothic style, of which the oldest specimen now in existence is dated 1126.

The O'Duffys and Carlos's are interred in great numbers in this church yard, and it would appear that they were the ancient Eremachs of the place. According to tradition the O'Duffys, ~~he~~ came hither from the county of Louth in the sixth century and possessed the townlands of Tullyvarran, Ballyduffy, Carroward, Caggalkeenagh,

113 (5)

and Ballintemple in the parish of Lissoduff.
The ring of the fort was nearly levelled about
fifteen years ago, when the present wall
enclosing the church yard was erected.
Until then the Lis, ^{which was planted with white thorns,} was the only enclosure
and prevented the pigs from disturbing the
bones of the O'Duffys, which the present
wall does not. (because the gate is left open)
Besides this church, there were two others
in the parish; one called Teampull
riabhach which stood within 8 perches
(to the S. E.) of the present church, and
another in the ^{ie south} upper part of the town-
land of Ballinafad on the summit
of the hill, and about $\frac{3}{4}$ mile ^{south} from
the present church of Lissoduff.

We learn from the annals of the Four
Masters at the year 1471 that the true
name of this place is Lios na n-Dubhthaigh
that is, the fort of the O'Duffys, and

14/E/9/14(10)

(6) 114

that it was in Mac Branain's country:

"A.D. 1471, Donnell (son of Cormac, son of
"Mam) Mac Branain, was treacherously
"slain at Lios na n-Dubhthaigh, in viola-
"tion of the guarantee of the lords and
"chieftains of the Sil-Murray, by son, the
"son of Teige Mac Branain, who had
"submitted to him some time before." &c.

The marble monument, to which Dr. O'Honor
makes the following reference is still to be seen
in this church yard:

"The O'Honors Roe and O'Honors Sligo
"who branched from this family in later
"times are extinct. The last of the O'Honors
"Roe was Governor of Civita Vecchia, the
"principal sea-port town in the Pope's do-
"minions, and a place of great confidence.
"From that he sent to Belanagare the
"monument of Carrara marble, which has
"been erected to the memory of his family

" in the church yard of Ballinacree (rectius
" of Lissonuffly near Ballinacree) " and also
" his portrait, a striking likeness, which may
" be seen in the parlour at Belanagare.
" The last of the O'Conors (Don, who possessed the
" Castle and extensive estates of Ballintober
" was Hugh O'Connor Don, who died in 1662.

Mem. Ch. O'Connor, p. 303,

Let me here correct a tradition which I
received at Ballintober. The Bawn of that
castle was destroyed by O'Donnell with
one brass cannon which he planted
on the hill of Ballyfinnigan, and
not by Cromwell, as I was told at
Ballintober.

~~Shortly~~ A short time before the year 1798
a brother of the late Dominic O'Connor Don
of Cloonahis collected the country people
and entrenched himself in the Bawn
of Ballintober with a view of keeping
forcible possession of it, and the magis-

14/E/9/11(V)

8. ¹¹⁶trates were obliged to bring some regiments of
soldiers thither to dislodge him. Ch. O'Connor
of Belanagare censures the folly of this youth
in one of his letters to J. C. Walker of Dublin.
The following is a copy of the inscription on the
monument of Carrara marble in the churchyard
of Lissonuffy.

not on the
marble.

Hoc Monumentum erectum a Dion. O'Connor
de Belanagare, A.° 1734,

P. O. M.

Parenti optimo Hugoni
ac Genetrici suavissimae
Mariae O'Connor

Pulcique bis geminae proli
Superstes, Rogerius O'Connor Roe
Chiliareus et arcis centum cellarum
praefectus

Hoc sui filialis, fraternisque amoris
perenne popuit monumentum.

Anno M.D.C.C.XXIX.

this is lead
English, and
cut in the
marble.

Re-erected by John, Luke and Charles
O'Connor^(Roe), who are the fourth generation
descended from Hugh O'Connor, the twin
who this monument was first erected for, him
and his posterity. A. D. 1818.

117 (9)

There are many tombs here preserving the names of the ancient families of Slieve Bawn as of the Brannans, Suffys, Verhens (M^c an Airchinnigh), Lyons, &c.

no prayer
for the first!!
and still the
second part
begins with
an also!

" Here lyeth the body of
" Robert Lyons who died
" the 27th day of January
" A.D. 1726.

Now called
O'Wiggin

" Also for the soul of
" Peter Lyons Esg
" late of Ashbrook
" who died 27th Feb^y
" 1827.

I think this is the O'Lyons of O'Flaherty who, he says ^{possessed} ~~held~~ a handsome estate in Ky. Many in 1680, and considered himself as descended from the Fir Bolgs.

The name Cluain fionnlacha occurs in the annals of the Four Masters at the year 1141. but it would appear to be a different place from the parish of that name near Strokestown.

" 1141, The Coarb of St. Kieran was
" plundered by the Dil-Ammchadha, and
" by Conor the son of Conor Mac Coghlin at
" Cluain-fionnlacha."

In this parish of Cloonfinlough within a mile of Strokestown and to the right of the road as one goes to Tulsk is still to be seen the enclosures of O'Conor's palace of Cloonree referred to by the Four Masters at the year 1306.

" 1306 A great war broke out between Hugh
" (son of Owen) O'Conor, King of Connaught, as-
" sisted by the chiefs of the Dil-Murray, and
" Hugh (the son of Cathal) O'Conor, who was
" assisted by the sons of the chieftains of

119 (11)

" Connought, and the tribes of Breifny.
" The armies remained four months encamped
" at both sides of the Shannon, and some
" of Hugh's people made an incursion into
" the Tuath and committed great
" depredations there. Flann, the son
" of Fiachra O'Flyn, heir apparent of
" Sil. Masilruain, and Brian, the son of
" Donogh Reagh Honor together with
" many others were slain on this occasion
" by Munter-Arly, who pursued them for
" their spoils. These chiefs however marched
" off with the prey and as many of their
" people as had survived until they arrived
" at O'Fonors fortress, and set fire to the
" palace of the King of Connought at Cluain
" fragh. But Hugh, King of Connought
" overtook them after they had burned the
" Royal town, and despoiled them of their booty.
John Reagh thus speaks of Cloonfree in 1683.

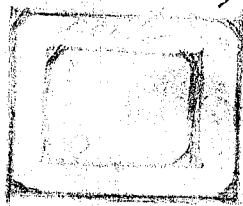
(12)¹²⁰ " Clounfree within a mile of Strokestown. Here
" is a kind of Fort four square, which
" anciently was the king of Connaught his
" palace, but so long ago that the very
" ruins of the building, if there were
" any considerable are defaced, and
" no remainder of it to be seen but
" the said fort, the walls whereof
" is only a green bank together with
" some broad pavements annexed to it.

" Racroghan is a ^{no! no! no!} like fort in the
" midst of the shanghery, 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 Sanchedium."

121 (13)

From this description I can hardly believe that Mr. John Keogh ever saw Rathcroghan for it is not like Cloonfree fort; Rathcroghan is round and Cloonfree is square the former is a pagan erection and the latter a christian erection! Keogh never saw Rathcroghan.

This fort of Cloonfree should be marked on the ordnance map, ^{See also page 1724171} and I trust it is though there is no notice of it in the name book of Cloonfinlough. I visited it to day, and it was with great difficulty I could get into it in consequence of the quantity of trees shrubs which grow upon it. It is surrounded with a ditch of water of considerable depth in some places.



50 paces in the side of the external rampart

14) ¹²² Was it a wooden house the King of Connaught
had inside this in 1306? Perhaps not,
as Roderic had erected the castellum mi-
rificum at Tuam a long time before.
I could not trace any of the broad
pavements mentioned by Keogh, as the
place is now a wilderness of shrubs
and weeds.

Ballinacfad in the parish of Lios-o'-nduff
is called Beol-atha-fada, or Long-ford-
-mouth by the Four Masters at the year
1482.

" Roderic Mac Dermot, Lord of Moy-
" burg, and Teige Mac Rannall, Lord
" of Conmaicne Moyreim in violation
" of their treaty led an army into Kinel-
" Dofa, burned the house of O'Hanly, and
" slew Donogh, the son of Diarus, and the
" son of Conor, who was the grandson of Cormac
" (O'Hanly) The inhabitants of Kinell Dofa
" routed them as far as Beol-atha-fada

"But Felim Finn (O'Connor) marched thither
"with his troops to oppose the pursuers
"and support the pursued."

There is another Ballinacred near the
Curlews in the Co. of Sligo 14/E/9/11(18)

Doohy. // Dútaíð do'n féadain ariðer
Hanly. // þu na ndúttíðo ndúttáiríðo:
bí cormíearne um íríd
þu oípeæc ó n-árlíðe. Shane O'Dugan Bard of Hyman

"Between Corcaichland and the Shannon lies
"The land of ^{Kinel-Dofa} Dofa's race, whose mountains rise
"With dark blue aspects o'er ^{i.e. the chagery} Connacia's plain: -
"O'er these O'Hanly long is known to reign,
"A chief in whom my heart ^{bí cormíearne um íríd} and soul rejoice:
"Long may he reign, - long may his warlike voice
"Awake the echoe in the dark deep wales
"Of Bagin's Mount. Till Barach's blessing fail,
"Till Barach's ^{i.e. the Gaar Bardy} crozier ^{i.e. never} cease to make his tribe
"Confess the truth, and dread to steal or bribe,
"May ^{i.e. O'Hanly} Dofa's heir retain this ancient land
"Support his Clan, and wield supreme command."
Shane O'Dugan paraphrase

(16.) 124

The following pedigree as given by Dudley
Furbess will show how O'Hanly descends from
Dofa

Loughlin, the son of 1297 Manus Hurly
|
Flugh, who was the son of Ivor Maldoon
|
Conor Cluhecarr
|
Donnell 1287 Furiis
|
Ivor
|
Donnell
|
Simlaff
|
Ivor mor

various

Murtagh: he it was
who fought the white steed
which Feige O'Conor had,
|
Randal, who fought at
Clontarf
|
Morogh
|
Feige
|
Donnell
|
Feige
|
Murtagh
|
Anly - a quo.
|
O'Hanly

Dofa, the great
progenitor of the Kinel-
Dofa

Angus
|
Eric, the Red

Brian the great ancestor
of all the Hy-Briuin families
| and brother of Niall G. Sallach
Eochy Moyvain monarch of
Ireland

Mac Furbis gives various other
branches.

125 (77)

I have now cleared the way unto myself to
prove that Clooncraft is not Cluain Corpthe
and I can bring all my gunp to bear upon
the slender fortifications, in which Archdall
and Lanigan entrenched themselves. I will
not mention Beaufort because he knew nothing
about the matter. Lanigan was a man of
penetrating judgement, but he had not know-
ledge enough of Irish topography to see
the ignis fatuus that led him into bogs
and mires in which he was often swallowed
up and lost. From this I will make it
appear that it is of vital importance to
Irish history to have the very boundaries
of the ancient territories distinctly painted
out, though Mr. Hardiman ^{has} told me repeatedly
that it is of no importance whatever! that
is because it does not happen that he
is able to do it; therefore, it is of no
importance! that's all

14/E/9/1162

126
How then do I shew the importance (to history) of pointing out the limits of ancient territories? The following affords a striking instance of it: as soon as I was able to fix the limits of Kinel-Dofa, I was able to walk straight forward, and without hesitation, to St. Berach's monastery in that territory; and by knowing the situation of that monastery, I was able from the language and the existing monuments to prove that a round tower existed there 6 years ago, and also to discover various other particulars, which I would never otherwise think of enquiring after.

First then let us hear Archdall, (a most laborious but unqualified investigator

124 (19)

of ancient Irish topography) on the
situation of Chain Cairpthe. He
heads it

"Clooncraff

recte Berach

" St. Patrick founded the monastery
" of Chain Cairpthe or choirpthe in
" the desert of Kinel-Dabtha, and
" Barony of Athlone. A. D. 580, or 600
" Died the founder, whose festival is
" observed on the 15th of February
" 1155, Died Maobruain O'Hainley, a priest
" of this abbey" (4 Masters)

" Clooncraff is now a parish church in
" the Diocese of Elphin."

Here he takes for granted that Clooncraff
is Chain Cairpthe, and that Clooncraff
is in the Barony of Athlone; ~~and~~ But to
64/F/9/11(xi)

(20) 128
refute him in the barbarous form of the
law. let me assert, and swear on the
Gáar-Barry, ^I that Clooncruff is not
Cluain Cairpthe, and ^{II} that neither
Clooncruff nor Cluain Cairpthe nor
the desert of Kinel-Dabhta, ^{nor any part of Kinel-Dofa} is in
the Barony of Athlone.

Next comes Lanigan, a mighty
critic no doubt, but still not
qualified to write an ecclesiastical
^{History} of Ireland, but a great deal more
so than Dr. Mac ^{Mac Ceile} Hale, who
told me that Lanigan's book is
written in a very bad style!

Lanigan went to work in earnest and
wrote as follows:

The Life of S^t Berach, which Colgan gives at the 14th of February is thus epitomised by Sanigan

[Ecc. Hist. Vol 2, p. 323
(seq.)]

"In these times [the latter part of the sixth century] was also St. Berach⁽⁸⁰⁾ abbot of Cluain-Cairpthe in the now county of Roscommon. His father was Nemnald a descendant of Brian, formerly prince of Connaught and brother to Neill Neigilliach,⁽⁸¹⁾ his mother was Ginnaithe, sister of a celebrated priest called Moech.⁽⁸²⁾ Berach was born at a place called Gortualuachra, belonging to Moech, near Cluan in the territory of Cummaeie,⁽⁸³⁾ and, when only seven years old, was sent to the school of St. Dagaenus, of Iniscasin in the now County of Louth.⁽⁸⁴⁾ Having there distinguished himself by his piety and learning he removed to Glendaloch, where he placed himself under the direction of St. Coengen, and embraced the monastic state.⁽⁸⁵⁾ It has been thought, that he spent some time with Columbkille in Hy. (86) Be this as it may, Berach formed an establishment for himself at Cluain-Cairpthe in the desert of Kinel-dobtha.⁽⁸⁷⁾ As to a cell attributed to him at a place called Disert Beraigh (Berach's desert) alias Dubberaithe

Nothing should be said

in Bregia, (E Meath) it is useless to inquire. (It is not. L^{sd}).
The year of his death is unknown; (88) but the
day of it was a 15th of February. (89)

Notes

(80) Colgan has published (at 15 Feb.) two lives of this saint. The first is from a M.S. of the Island of all Saints in Loughree, and was most probably written by Magraidin. It abounds in fables. The second is from an Irish M.S. and though short, is fabulous enough.

(81) A.A.S.S. p. 346.

(82) Cruinther Mroech, al. Graech, that is priest Mroech, founded a monastery, once very famous at Cluan in the district of Muinter-eoluis in the now County of Leitrim. (A.A.S.S. ib.) the place is now called Cloon in the barony of Mohill. He lived in the 6th century and died on a 20th of December, the day on which his memory was revered at Cloon.

(83) Second Life, cap. 2. It cannot be doubted, that the Cluan here mentioned was the same as that of the preceding Note. The author's placing it in Coumaenie does not contradict what Colgan says of Muinter-eoluis. For Coumaenie was a territory that comprized several districts; (See Not. 135 to Chap. X.) and one of the Coumaenies was in Leitrim. (Harris. Ant. cap. 7.)

(84) See Chap. X. § 14. (85) First Life. Cap. 6.

(86) Adamnan (L. l. c. 19.) makes mention of a monk, Berachus, as sailing from Hy to the island of Edllica, after having received St. Columba's benediction. Colgan (not. ad loc.) thinks it very probable that he was the Berach that we are now treating of. It is, however, to be observed, that in neither of his Lives does anything occur, not even the names of St. Columba, to indicate that he was at any time a member of the community of Hy.

(87) Archdall calls Cluain-cairpthe Clouncraft, and places it in the barony of Athlone. This is a mistake; for Dr. Beaufort, a very good authority on those subjects (Memoir of a Map of Ireland), (Topogr. &c.) has it, under the name of Cloucraft, in that of Ros-common. Archdall says, or seems to say, that this monastery has been founded by St. Patrick, for which he refers to King (M.S.) in whose papers I have not been able to find it. Then he adds that the founder died in 580 or 600. Did he mean St. Patrick? Yet, to do him justice, I believe that Patrick is an erratum for Berach. He ought, however, to have given us a table of errata.

(88) Archdall says, that the founder of Cluain-cairpthe, meaning Berach died in 580 or 600, and refers to Colgan, who has no such thing. All that Colgan states, and that in Ind. Chron. to Act. S.P. is that Berach flourished in 580. As to A. 600, he is silent, and on the contrary, expressly

(24) 132

Says (ib. p. 347.) that the year of Berach's death is uncertain (89) Berach's name is marked also at this day in some foreign calendars, and with the title bishop. This is a mistake; for neither in his Lives, nor in the Irish calendars, does he appear as more than an abbot.

Calgan's Notes - [A.S.S. p. 346]

2. Nomine Berachus. In vita Hibernica c. 5. habetur quod primum nomen ejus fuerit Justinus, quodque ab infallibili virtutum & signorum efficacia dictus sit Berach, id est directe & punctualiter ad scopum colligans vel quasi alicuius mucrone punctum attingens. A quibusdam Beragius, ab aliis Berasius corrupte vocatur; propriè Berachus vel Berachius appellandus: Nec alium ab ipso esse existimo, quia Gelasino ad 24 Feb. Arnolfo Wion, Hugone Monardo, & Martyrol. Anglicano ad eundem diem perperam vocatur Berectus: Unde male Martyr. Anglicanum dicit obisse anno 714. & Camerarius anno 720; cum ex propriis actis constet ipsum floruisse circa annum 600 iuxta dicenda infra.

The cell erected by St. Barry in Bregia is well known to those of Termanbarry and to me: it is Kilberry lying about 4 miles north of Newan in East. Meath.

Loo

He is also the patron of the parish which is now commonly Edgeworthstown in Longford

I have already shewn that Clooncrafft is not Clooncarpthe and all I shall add here is that "Cluain Carpthe" is the present old church of Kill-Barry, or St Berach's church, lying ^{in a Cluain or Bog island} in the middle of the dreary wilderness of Kinel-Sofa, about two Irish miles to the north of the little village of Temonbarry Br. This was St. Berach's great monastery, and it presents at this day the appearance of its having been an ecclesiastical establishment of great importance. The following are the remains at present visible there.

I. The Teampull Mor or Daimhliag, a very ancient looking ^{having 2 principal windows} church, as it is the Daimhliag mentioned by the annalists at the year 1151.

" The Daimhliag of Cluain Carpthe
 " was projected by Couchaille, the son of

14/E. 9/1162 IV

Mac Scolaige, and by Giolla Chaimde, the
 "son of Lestor O'Hanly, chief of Kinel Deaf.

II. Teach Dorcha or the dark house. This ^{4 masters}
^{is} ~~was~~ a der-teach or penitentiary, of very
^{without a single window} ancient architecture. St. Barry is said to
 lie interred in the doorway half in
 and half out; wherefore the clay in the
 doorway is taken up, and used for curing
 belly aches, ^{head-aches} and various other maladies.
 Within this house there is a litter of straw
 like a pig-stye in which, if insane
 people would sleep with a pious inten-
 tion for three nights, Thursday, Friday
 and Saturday, and hear mass on Sunday
 morning, they would get a restoration
 of the blessed gift of reason. I wish
 the old idiot Lord Hartland would
 try the experiment. ^{and} Perhaps I would
 want to sleep there myself for three
 nights!

135 (27)
III. The White house, an teach geal. This

was also a penitential prison in which the penitent was allowed to see the blessed light of the ^{thru a window} day, after he had suffered in the dark house, as the holy fathers ^{had} did in Limbo before Christ released them therefrom.

IV. A chapel at present bearing no name except St. Barry's chapel

V. The stump of a round tower between 9 and 11 feet in diameter stood about 15 feet west of this chapel. The stump is still in the ground. It was levelled ^{procure materials for} about 6 years ago to build the wall which, at present, encloses the church yard.

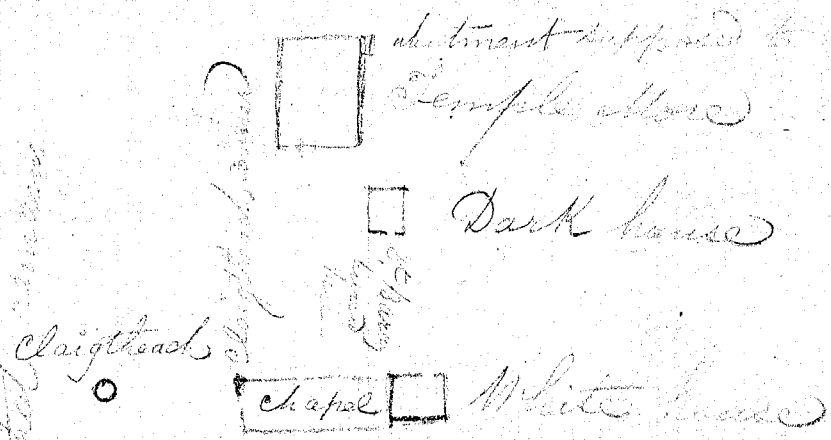
About 60 years ago, this tower was very high but ^{about that period, it was prostrated} ~~it was then~~ knocked down by a storm, and by its fall it knocked down

14/F/9/11 (xv)

a great portion of the gable end of the chapel which stood within fifteen feet of it. A corner of this gable is still standing ^{and} ~~which~~ is called the Craigtheach corner from its having stood fronting the Craigtheach or round tower Belfry.

VI. A Logher or Causey of huge stones extended ^{a distance of 1/2 mile} across the bog from Newtown to Kilbarry. Where the bog is soft the stones have sunk thro' it and disappeared but they can be felt with a slane. This Logher should be marked on the map.

It is not that fine
 more dense than the
 but this is all
 that remains



I shall finish about Chain Cairn tomorrow
 It is now half past 1 at midnight
 Your obedient servant
 John O'Donovan

END

14 F 9/12

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Strokestown, Co. Roscommon, concerning the history, antiquities and topography of the parish of Kilglass, with particular reference to the locality's association with the O'Hanly family.

18 August 1838

9p.

24 cm (i-vi), (viii-ix); 10 x 18 cm (vii)

Included is a related undated note, signed by George Petrie, in which he responds to O'Donovan's assertion that he owned the crozier of St. Barry.

137 (1)

Journey into Kilglass - the Gaar Barry.
 Character of the people &c. &c.

Bí cóiríearc um éiríde
 Ar oipeáct o'n-Anlúge. Shane O'Sugan

Sé oipeáct o'n-Anlúge
 An t-oipeáct naomhú anglúge, S. o' d.

Strokestown Aug 18th 1837.

Fionnlab is
 made Finly

Next let me visit that proud chief O'Heanly
 Who with a voice so warlike fierce and manly
 Commands the Kinel-Dofa, brave ^{Mac} O'Shanly
 The lion-hearted, raven haired O'Brady
 The bloody handed fiery-eyed O'Ganly
 The stately statured bright-blackeyed O'Manly
 With many others, Cranly, Conly and Lee
 That range the glens and lofty hills of Ban-lie
 The heir of Dofa and enemy of Stanly!

* the Stanlys
 are a very ancient
 English family
 who were sent to
 Ireland at an
 early period against Canaught

Dear Sir, yesterday I traversed the parish of
 Kilglass, which is proverbial in this part of
 the County for its wickedness, ^{and other Lees were mentioned} and fearing for
 my safety among the Heanlys, I employed a car
 and got M^r. Kelly of Strokestown to come with me.

14/F/9/12 (1) wa

We proceeded through Bumlin and Kiltruptan, keeping the house of Thomas Charles Mac Dermott of Toberpatrick Esq. to the left till we arrived at Gillstown (Bally na ngulluh); then did we face a steep hill and a very bad road on the face of Slieve Baan (where it begins to lag". Keogh) over which it is not easy to bring a ^{tax Cart} jaunting car. We made our way over it, however, and on gaining the top we had a beautiful view of Lough Lagan which nearly insulates "the County of Rib-glasse". It was ^{the} market-day of Strokestown and I was struck ^{with} the prevalence of black hair in the district - "hair black as the raven's wing": Dubicep Spym in daíl cec findpa d'fápar tura a ccendáib. - Are these the Firvolgs of Baghna who ^{have} assumed Gaelic names? It is very probable they are; for a similar process ^{the} is now going on with regard to the Gaelic names being assimilated to those of their

139 (3)

conquerors; as in Sheue Baan, Quilly to Box!
Mac Nipeoige to Lark! Mac Shane to Johnston
Breen to Brune! O'Braochain to Brougham!
so that in 700 years hence, if the world should
exist so long, an enquirer into the different
races of mankind, observing the difference
of physiognomy between the Johnstons of
Ireland and ^{those of} England, will ask, as I do
now about the Bolg-thuath Bagluna, 'are
these Irish families who assimilated their
names to those of their conquerors?

We passed ^{on} in a N. E. direction thro' the parish
and when we had arrived at the foot of the
hill of Mullaghmacormick, we met on the
road a respectable looking old man of the
name Mac Shane or Johnston, whom as
soon as Kelly ^{knew} ~~knew~~ at a distance, he said
to me "This is the man for you: he knows
"more about Kilglass than any man
"now living." He told Kelly not to take
the horse any farther, that the road was
too steep and rough, but to put him

14/F/9/12(11) into

4) 146
his own stable, and that he ^{would} shew me the
parish from the summit of Mullagh
-macormick. This was done, and old Mac
Shane or Mr. Johnston shewed me the town-
-lands and pronounced the names of all
the features in north Kinel Duffa ^(He knows every single foot of the parish) very sa-
-tisfactorily. He then pointed out the prospect
wide and various which that hill com-
-mands; I here transcribe the names of the
heights which terminate the view, as taken
down from Mac Shane's lips on the spot.
I never trust my memory with any thing
being convinced that

"Vox audita perit, litera scripta manet."

West— Croagh Patrick in the dim distance
robed in colours of the sky.

and N.E.
North— Slieve Gaobach, Slieve-an-ierin and
Slieve Russell forming a boundary line
of a curved form, to the view

East— Broose hill (Shab binn) in Cavan,

and

For the bridge was built in the year 1741. James Lawless of Milmore Esq, and
"Richard Nugent of Milford Esq: oversaw and had the bridge undertaken."
I thought there was nothing there but an old church Carolan.

& Sleeve Pairbre in Longford ^{but the latter 41 (5)} at no great
distance.

South. The four mile house (Roscommon) and
the tip-top of Sleeve Baan.

What an irregular boundary line!

To the East, and lying between you and the
Shannon you see the extensive Bogs of
Ternon Barry, and St. Barry's Monastery,
just hidden in a clump of trees; and to
the west a constellation of lakes, the "biggest"
of which is called Lough Lagen by Keogh,
but now generally ^{of that name} Thickanagh Lough from
a piece of land ^{of that name} running into it. This
extensive Lough was the boundary between
Tiers Brinin na Sianna and Kinel Dofa.

Mac Shane then walked with us up to Cara
na & Tuath Bridge* to shew me the
islands in Lough Boderg. All this he
did cheerfully and most willingly, ^{but} ~~and~~ then
returned to me saying "I would not go with you

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(6) one foot nor tell you one word, were it not
for Mr. Kelly's sake"

He shewed me the house of O'Hanly of Lavagh
now in a most wretched condition, tho' the
O'Hanlys should be very well off, having 360
acres of excellent land free of rent, but
the curse of St. Patrick is still over
them and it is said that they obtained
this little property by murdering a man
of the name Igoe or Mac Igoe. Tradition
in Kilglapp, ^{observes} that notwithstanding the sanctity
of St. Barry, O'Hanly his brother, was
cruel and barbarous, and made very little
scruple of hanging a man for nothing,
and there is an island in Lough Lagan
called Prisun an Dubhaltigh, whereon
Dwalto O'Hanly used to confine people till
they were starved to death.

There are three brothers of them at present
in Lavagh, William (qui est an t-o'háinlís)

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Allen, and ^{Malley} Malby (strange name for
an O'Hanly) by Malacky re. - No Malby

They are great rakes and sublime rascals!
There is not an assize or Court held in
Roscommon or Strokestown or Carrick-
on-Shannon, to which they are not sum-
-moned for debt or some ^{piece of} misconduct.

They are ^{now} members of the aristocratic religion
of the State, "because", as Mac Shane remarks,
"they were too wicked to belong to the
true Church." But he told me, that if
he thought I had any notion of writing
down one word of what he told me
"one word he would not tell me".

The Hanly's brought out the tongs and
the pot-hangers one day to murder
Mac Shane because he called a friend
of theirs a turn-coat.

One of them ^{Malley} (Malby) was drinking whiskey in
a Sheebeen house on the side of the road
when we were passing by, and when he saw
14/F/9/12 (11)

(8) ^{14th} Mr. Kelly, he hid, because he was not sufficiently well dressed to shew himself.

Having got so much information from Mac Shane I offered to give him a glass of grog (a word which I never wrote before) in the Sheebeen house, but he said that he could not drink any whiskey since he was drunk one night when he broke a man's collar bone with a loaded whip, ^{for which he was still to stand his trial.} "But I can take some at home" says he, "and well mix it with milk". And so he did and had some bottles of his own, of which he drank very freely, and swore by St. Barry's Crozier and by other far more sacred things that we too should drink, and he shewed up a long pitch fork, a blunder buss and two bulldogs to convince us that it was dangerous to say a word against him. I would ^{have} given three

shillings at the time to get out of his
clutches, but finding that I was in the
County of Kilglass" I thought it better
to let him get on his own way. Only
for it is Friday, says he, I'd kill some
of those geese for you" (I have 35 of them) and I'd shew
you that I could drink whiskey for
twenty four hours without getting drunk
or sick. I made every effort to keep
the conversation upon St. Barry and his
Crozier, and Mac Shane told me the
following story about St. Barry

"When Barry was blessing this country
and the Henlys (and they are not a whit
too well blessed now!) there was a huge
serpent an Alphias or a ^{large worm} ~~serpent~~ used
to infect Shieve Baan, and Barry chased
it from Kilbarry to the brink of Lough
Lagan where it jumped into the water
from him, but he made a thrust of the
backall at him and with the vehemence

* Lady Mary of Chancillan, an honest upright man
says that the Henlys of Lough were always a contentious
people for of law and whangly and dog and

(10) 144

"of the thrust he fell on one knee at the
"brink of the lough. He pierced the warm
"through, and the blood gushed from
"the hole made by the top of the ba-
"chall in such copious stream that
"the whole lake was coloured red, and
"from ~~the~~ ^{marked} spot touched by his left knee
"when he fell a clear spring well
"issued which ^{he} (St. Barry) blessed and
"which to this day retains his blessing.
"Eight years ago ^(that is, four years before the cholera morbus began) I was drinking whis-
"key here, and what do you say, but I
"was on a sudden attacked with a
"fit of wretch-ing and purging, and
"this was followed by violent cramps.
"I was afraid of my life, and my
"wife set off ^{out} for Loberbarry near
"the old Church of Kilglass at

14th (11)
"the brink of Lough Lagan, and, myself does
"not know whether she went through the
"Station or not (Did you Dony? Indeed
"then I did.) but she brought ^{home} a bottle
"of the water and I drank it and
"the vomiting and purging stopt
"and I was well the next day

"All things must drink or else will die

"And man must not! I wonder fie?

"Jenking advised people to drink when they are
"thirsty, but the way it is with me, I generally
"drink when I am ^{not} thirsty at all, to make myself thirsty
"and still I'll live till my wife will be tired of me."

"But Sir, says I, will let the drinking alone now
and talk about St. Barry" Well Sir whatever
"you like, Barry was a blessed man, and some
"said he was a ^{i.e. highly} Hanly, file others contended
"that he was a ^{Cock's comb} Cox, and for that reason
"both families used to contend for the
"Gearr Barry. Hanly saying that Saint Barry
"left the bachall to his ancestor, ^(whose brother he was) and Cox con-
"tending that his ancestor was the suc-
"cessor of St. Barry at Kilbarry, and that ^{it}

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"it was to him it was left. They used to have
"it by turns, but latterly neither ^{of them} thought much
"about it, and they gave it to a poor man
"of the name Murragh, who used to kill
"the worm and the fairies and to cure
"the blapt, and he ^{himself} used to carry it about
"himself, but it is said that he lent
"it to a man about six years ago who
"sent ^{it} to Mumster, where it is at present.
"It was not in Shew Rean these
"six years." ^{a nice intelligent man} A Mr. Cox confirms this account.

I think Mr. Petrie has this
Crozier already: he has one which is
called Barry's Crozier which was got
in Mumster, and I think Mr. Petrie
is under a mistake in supposing the
st. of that Crozier to be Finvarra of
Cork; at least I would like to see
what evidence he has ^{for shewing or proving} that the crozier
in his possession called Barry's crozier

All in same of his letters asks has Mr Petre
got this Garbharry (or St Rannys Casier) - the Extract
below is to be copied opposite to the query
H.P.

O'Donovan is quite under a mistake about my
having the Garbharry. It is in the possession
of Mr Pat Hanly an attorney in Athlone

(signed) J. Petre 677

14/F/9/12 (vii)

belonged to Cork. How long has he it? ^{150?} (13)
How did the person from whom he got
it obtain it? How long had it been
in his ^(that man's) possession before it was deposited
in Museo-Peturriano? If it be not
the Garr Beardaigh or short Crozier of
St. Barry, that crozier is still in Munster
and must be looked for there and not in
Steve Baan, where it ^{was not} certainly has not
been these six years.

Not to digress, Mac Shane gave us a good
dinner, and came with us as far as Kilglass
town, the capitol of the county of that
name, where he should get more drink.
Here he got beer which was as sour as cider
and I resumed the conversation ^{Barry and} about the
families of Steve Baan. Mr Johnston
says I did you ever hear of ^{Capt} Becket
of Kilglass, who used to ^{that celebrated man} shoot the
Minister's hens and ^{put his} pigeons in pound
^{having first} set them drunk? (Kelly whispered ^{to} me)

14/F/9/12(VIII)

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"if you say any thing bad of that man here
"you'll never bring your head safe out of
"Kilglass) O'yes! says Mac Shane, "that
"man was a fool. I am a better captain
"myself than that man ever was. He
"got drunk here four years ²ago, and
"he was drowned in a lough of water
"which was about six inches deep."

He came out and shewed me where Glaisne
(also Kill-glass)
"was drowned in Lough Lagan, "and it is
"strange to say, that he had swam all
"the lakes in Ireland before he visited
"Kilglass, but it was prophesied that
"he would be drowned in some lake
"and so he was: he couldn't escape it."
"He was buried where the church yard
"of Kilglass is now; and the old people
"used to say that he was so big, as
"to reach from one end of the grave yard
"to the other. And still he was drowned

in Lough Lagan, which is a good deal
deeper than the lough in which little
Becket was ^{died} drowned.

We got rid of him at last, and Kelly
has not stopped damning him ever
since. On our return ^{we} met the Fir-
volgs returning home ^{from the market}, staggering; men
and women drunk!

Of all the ^{+ Counties} parishes in which the mass
Is read and sung; of all, in which the glass
Is drunk and ^{smashed} broken, in which ^{each} ~~it~~ ^{each} lad & lass
Can swear and swill (and many ^{of} them, —, alas!
In Erin's isle, are wicked), none surpass
That Hanly's curst ^{+ parish} country of Kilgarry.

The Good People

The following families are mentioned by Mac
Firbis as descended from the noble Druid Oma
who granted Clphm to St. Patrick. He
placed them among the families of the
Tuathas.

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- O' Cairnen, now anglicised Curneen
O' Larran
O' Bonallain ——— Conlan
O' Dubhthaigh ——— Duffy
O' Balbhain, supposed to be Balf. sed q?
O' Feodhaigh
O' Siunnain ——— Shannon (common i.e. numerous)
O' Gorman ——— Gorman,
O' Ruaidhri ——— Roynne and barbaricé Ryan
O' Mithidhin ——— Mechin
O' Maoluidhir ——— Mulleery
Mac Shomly
Mac Gilkeevin
Mac Gilbarray now Barry, and Kilbarray
O' Mulvihill now Mulvill and Mulvihill
Mac Ugaire now Mac Egoe. These are Picts
O' Baoblain ^{of Baana Bweean} now Boyne
O' Cairnen ^{numerous} of Clooningreach
O' Leydant, now numerous here

} These three families
are of Firvolgian origin
according to Mac Firkin

John O'Donovan

END

14 F 9/13

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Strokestown, Co. Roscommon, concerning history and topography of the parishes of Kilbarry and Strokestown, with particular reference to their early churches, the origins of their place names and associations with leading Gaelic families.

19 August 1837

13p.

24 cm

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

Cluain Cairpthe, proved to be Kilbarry) 154 (1)

Doinmliag of Cluain Cairpthe, what now called
Cuillip or Cois of Termonbarry, the an-
cient coarbs of the Termon from whom
descended conjectured.

Mac Conchobille meaning of.
Some thoughts on names, pedigrees and
nobility.

Specimen of a poem addressed to Cuconnaught
Maguire, chief of Fermanagh.

Doonmore, no remains of a church at. legend
about St. Barry. Well at. Name book
fused wrong in the names.

Notices from the Annals proving that
Cluain Cairpthe was in O'Hanly's country
O'Flaherty censured and corrected

Keogh's notice of Shieu Baun and
Termonbarry transcribed and ^{briefly} commented
upon,

Shieu Baun. Keogh's derivation of wrong
Weld censured.

The Gaar Barry, Keogh never saw it.

Brookstown, removed from its original position
14/E/9/13 (1)

Macahonig of Strakeplaw, traditional stories
of their origin here.

Edar druin, where?

I. O. D concludes with a few lines on Mac
Bramon in the style of Shane O'Dugan

Strokestown, Aug. 19th 1837,

Dear Sir, It was ^{so} late at night when I wrote the notice of Cluain Cairpthe, that though it is certain that Kilbarry is its modern name, still I have not proved it. Cluain-Cairpthe has lost that name, and before it be taken for granted that it is Kilbarry, some proofs of their identity must be given. I shall then sum up the arguments.

1. Cluain Cairpthe was a cluain or Bog island in the wilderness of Kinel-Dofa, and Kilbarry meaning Berach's church is in a cluain in the wilderness of Kinel-Dofa.

14/E/9/13(ii)

2. Mac Firbis in giving the names and pedigrees of the saints descended from Dofa, the ancestor of O'Hanly, mentions among others Bearach o'ipni na Spionk, i.e. Bearach from the brink of the Shannon

(4) ^{15th} and no other place ^{of Berachy} will answer this situation but Kilbarry

3. There is no other church nor trace nor tradition of any church or monastery in Kinel-Dofa that belonged to St. Berach, but Kilbarry, and Kilgla but the latter was never of much importance, and ~~could~~ ^{cannot} not be the principal establishment of that saint.

4. The name Cluain Coirpthe is now forgotten; so is Eas-da-Chonna, Clonmacnoise, and Eas-mac-neise, Ath-da-laarc, but they can nevertheless be identified.

5. Clooncraft, which Archdall supposes to be the Cluain Coirpthe of Calgan, is not in Kinel-Dofa but in Tir-Brinn, ^{and Clooncraft is not the same name or a synonymous name with} therefore Clooncraft is not Cluain Coirpthe.

6. The following passages from the Annals ~~will~~ ^{show that} Cluain Coirpthe will show that Cluain Coirpthe was in the country of the O'Hanly's.

"A.D. 916, Daniel of Cluain Coirpthe, a renowned Shanachie
"died."

"1128 Giolla-Cuiffece Mac Scoloige Coarb of Berach of
"Cluain Coirpthe, died."

"1146. Chaim Cairpthe was plundered, but the
 "plunderer, was killed soon after for his
 "sacrilegious darings."

"1151. The Daimhliag of Chaim Cairpthe was
 "projected by Cuchaille the son of Mac
 "Scaloige and by Giolla Ciindhe the son of
 "Mac an Lestair O'Hanly, chief of Kinl Dofa.

This is the present Teamfull Mor at Kilbarry
 What is the original Irish word for the
projected in this sentence?

It is my opinion that the Coley or Quilleys
 now ridiculously made ^{Cocks} Cox are descended
 from, and named after this Cuchaille

There are two tombs of this family at Kilbarry;
 one to the west of the dark house dated
 1666, exhibiting a hammer, a cock and an
 anvil, and inscribed for Cuillie

"Pray for John Coley
 "and ^{same} Aney Coley."

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The other is more modern and erected since the family, out of pride (wishing to make their name sound ^{very originating in} England, that being the conquering nation) changed their nice name of Cuilly or Quilly to the ^{little,} unmeaning and ridiculously spelled name of Cox; though in my opinion Mac Concille, or the son of the Dog of the wood, is a more noble name than Cox (Cocks) for the more barbarous a name is, the more warlike and therefore the more noble, and the greater the catalogue of crimes which any a pedigree can boast of, the more noble the family. From this consideration, if my name had been Archus Mac Conchonnacht ~~I~~ i.e. the slaughter-dog, the son of the dog of Connaught, I should not feel inclined to change my name to Archy Constant. In the reign of Queen Elizabeth, in Ireland the most flattering epithets which could be bestowed on a chief ^{were} ~~was~~ dog, hound, Bear, lion.

^{Bull}
raven, wolf, eagle, &c. and there is still
 extant a poem addressed by O'Hosey to
^{Conaig, Canis}
 Cechnaict Maguire (chief of Fermanagh)
 in which he plays on his name with
 great effect. and calls him

^{Cu}
^{Canis}
 A dog accustomed to no trifling chases
^{collaún}
 A whelp descended from the noblest sires
 A dog who ^{searched} ~~searched~~ each forest & each mountain
 For prey and fight - who from the purest fountain
^{deduxit}
 Derived his blood - a dog of mind sagacious
 A dog of keenest scent, of soul audacious
 Who's chased the foreign mongrel from his land
 And has himself assumed supreme command.
 Collaún páige o t'is t'áirí. I could not translate!

It is stated in the name Book that there are
 two churches of St Barry's in this parish, one
 in Kilbarry and the other at Cloonmore.
 I visited Cloonmore but could ^{find} no sign of a
 church in it, and the tradition in the country
 is

Toigín cuinne Cechnaict

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(8) that St. Barry commenced the erection of his church in this townland, but ^{that} he never finished it, the chief of the Country having driven him from ~~the~~ place, on which occasion ^{that's} a greyhound carried his book to ^{the Cloon} whereon Kilbarry now stands and made signs unto him that there was the spot "in the middle of a boggy wilderness where neither man nor the demon would disturb him, and in this latter Cloon he fixed his church and monastery. I could see no remains of any building at Cloon ^{him} - more but the ring of a ^{now called Caldrach} Caisiol of great size within which St. Barry is said to have commenced the erection of a church, ~~but~~ which he never finished. There is also very near this Caisiol a ^{holy} well called Lobar Achuma, over which an aged tree grows and at the foot of the tree a heap of stones piled by pilgrims ^{each} of whom, when they used to perform stations at it used to add one stone to the ^{earn} heap. This well is very incorrectly called Tubberaugher-nagh in the name Book!

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To go on with the notices from the annals
(Sunday Aug. 20th 1837)

"A.D. 1155, Malony O'Hanly, noble priest of Gluain
"Coirpthe, died."

"1238 Donogh Mac Dermot plundered the district
"around Glúain Coirpthe and slew numbers of
"the men of the Tuath, who pursued him for the
"spoils."

"1406 Hugh O'Hanly, chief of Kinel-Dofa, died
"and was buried at Glúain Coirpthe."

"1441, O'Mulconry olive of Sil-Murray was
"interred in the church of Glúain Coirpthe."

"1451, Gilla-na-naomh, the son of Hugh O'Hanly
"chief of Kinel-Dofa died at Glúain Coirpthe
"where he had been blind for a long time after
"having resigned his lordship."

This places the situation of Glúain Coirpthe beyond
any doubt. I would not sum up arguments
and evidences in this manner had I not been
disgusted with the loose assertions and false
assumptions that disgrace the pages of Irish
history. Let me next correct O'Flaherty's notice

14/E/9/13(V)

(17) ¹⁶³ of Kinel Dobhtha and make some remarks on
Keogh, and then have done with St. Barry.

O'Flaherty writes: "The Kinel Mac Ercá have
" deduced their origin from Eric the Red.
" Eric had by his son Hengus three grandsons
" Ida, Ono, and Dobhtha, the dependants of
" whom are the Kinel Dobhtha, among ^{i.e. Kinel Dofa} whom
" was O'Hanly and O'Broenain in the district of
" Corcachlunda in the County of Rapcommon
" between Tir Bilill to the north and the moun-
" tain Baghna to the south."

This statement is incorrect in ^{many} instances:

~~I deny the following parts of this statement~~

1. O'Broenain is not of the Kinel Dobhtha
2. O'Hanly was not located in Corcachlunda
3. The Kinel Dofa lay between the mountain
Baghna and the Shannon and not between
that mountain and Tir-Bilill. But some of
these blunders may, perhaps, be attributed to the
translator. But q.

Now to disperse the beé from Keogh. He writes
about ^{Slieve Bawn and} Termonbarry as follows:

" The mountain Slieve Bawn, whose name
 " in two words is Slieve, a mountain and
 " Bawn, white,^(a) not so much, I think from
 " the continuance of snow upon the top of
 " it, it being not so notable for that, as for
 " the many patches of corn it bears, which
 " looking white towards harvest, it holds
 " up to the view of the country about
 " it. It is a profitable mountain for pasture
 " and for some sorts of corn as Rye and
 " oats, yielding also wheat in some parts
 " of it. It is situate not far from the river Shan-
 " non and is extended in length from within
 " four miles of Lanesborough where it is highest
 " towards the north west on which it is more
 " declining for the space of six or seven
 " miles^(b). Between the Shannon and this moun-
 " tain is the monastery of Clontarfert de-
 " dicated to St. Anna formerly inhabited
 " by the regular Canons of St. Augustine.
 " Lough Lagan^(c) is one of the biggest loughs
 " neighbouring to the said mountain, lying towards
 " the north-west end of it, and on the north west

"side of the foot of it, where is a place called
 " Lagan, so called because there the mountain
 " lags ^(d) or declines.

"This lough is navigable and is replenished with
 " pike and eel, with bream, and is not destitute
 " of trout &c. It would be more profitable if
 " capt. or industry were expended that way, for
 " a mill race runs into ^{it}, and out of it a water-
 " course but wide of the north end of the said moun-
 " tain round into the Shannon.

"The woods, the chiefest in the county of Ros-
 " common are lodged about the said mountain
 " situate most upon the north east side of it; and ^(e)
 " beyond the north part thereof ^{Mountech} Montaugh is an ag-
 " gregate of many and great bogs several miles long,
 " and, in some parts thereof, two miles in breadth
 " intercepted betwixt the said mountain and the
 " River Shannon, interspersed here and there with
 " some little islands of profitable land interrupted
 " one from another by interpositions of the said bogs. ^(f)

" Tearmon Barry is a parish consisting of none
 " other but these same islands encompassed for the
 " most part with these bogs and partly bounded
 " with the River. Whence the first part of the name
 " is derived I know not except it be from Terminus.

" The mountain Slieve Bawn, whose name
 " in two words is Slieve, a mountain and
 " Bawn, ^(a) white, not so much, I think from
 " the continuance of snow upon the top of
 " it, it being not so notable for that, as for
 " the many patches of corn it bears, which
 " looking white towards harvest, it holds
 " up to the view of the country about
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 " pike and eel; with bream, and is not destitute
 " of trout &c. It would be more profitable if
 " Capt. or industry were expended that way, for
 " a mill race runs into ^{it}, and out of it a water-
 " course but wide of the north end of the said moun-
 " tain round into the Shannon.

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 " some little islands of profitable land interrupted
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" Tearmon Barry is a parish consisting of none
 " other but these same islands encompassed for the
 " most part with these bogs and partly bounded
 " with the River. Whence the first part of the name
 " is derived I know not except it be from Terminus.

But Kilbarr is a monastery or rather an habitation (as it was used in former times) now appearing a ruined edifice in one of these solitary ^{cham, secessus,} islands, named, it is said, from Saint Barry the founder of it and first inhabitant and last ^(g) also, for none since him ever lived in it, none ever undertaking to live up to that holiness and strictness that he exemplified as president of it.

Gawirbarra is a holy relic of St. Barry, being a kind of crozier or staff with a crook or bent upon one end of it: the matter of it is massy (being of, or, at least, overlaid with gold and silver, as I was informed ^(h)). The inhabitants of this parish, and not they alone but the natives of the greater part of the country neighbouring unto it, make very devout use of it for to swear by it whenever any difference of importance happens between party and party, and nothing is so dreaded by them as to swear falsely by it; and they produce an instance of one, who, having taken a false oath upon it, immediately thereupon his mouth was suddenly wry, and so continued as a spectacle of perjury! This and such other miraculous operations they attribute to this Gawirbarra. It is buttoned about with green cloths

14/F/9/13(vi)

(14) 16^y
and deposited with ⁽ⁱ⁾ one whose office it
is to be keeper of it, and who has a great
from every one who borrows it to swear by.

"In the said parish of Tarmon there is
little else of any remark to be seen besides
some sluices and a bottomless pit ⁽ⁱ⁾ being a
little pit of narrow compass in the midst
of a plain field some half a mile distance
from the River. This is constantly affirmed
that no bottom of it could be found by any
means that ever yet hath been used to sound
it, and because young cattle pasturing about
the brink of it have often been lost there
endeavours have been used to fill it up,
but that labour being judged endless, a quick-
set bank was raised about it to bar the cattle
from falling in."

This description of the country is not bad, but the very
moment the writer turns his attention to antiqui-
ties, he commits the most childish mistakes.
In this instance let me become Keogh's scholiast

(a) The name of this mountain is not Slíabh Bán
White mountain, but Slíabh Bágma, the mountain

168 (15)
of Baghna, which was probably the name
of one of the Firbolgian chiefs of the
district. That Shiabh Baghna not
Shiabh Bán is the true name we have
the authority of the most ancient Irish
writers to prove, and we have besides the
authority of the ^{sullen} aspect of the mountain
itself to demonstrate that it could not
be White Mountain. The reason given
by Keogh is childish in the extreme! he
never considered how ancient the name
might be, or how many patches of
oats it held up to the view in the
time of the Firbolgian family. Weld
agrees that the name signifies the
White Mountain, but says that it received
that name from the white veins running
along its sides. But I contend that
it is a black mountain

- " Between Corcachland and the Shannon lies
- " The land of Dofa's race whose mountains rise
- " With dark blue aspects o'er Conacia's plain.

(b) This is very correct no doubt.

14/E/9/13 (viii)

(16) (c) ¹⁶⁹ Only a small part of this lough is now called Lough Lagan, that is that portion of it lying opposite the townland called Lagan: the great body of the lough lying between the parish of Kilglass and those of Cloncruff and Kilmore is now always called Muckkenagh lough.

(d) The mountain does decline or sink here, but Lagan is not derived from the English ^{verb} word to Lag, but from the Irish lag, a hollow of which lagán is a diminutive. I am told that Lagoon is a valley in some of the eastern languages. g? which of them?

(e) These woods are now all cut down. Old Mac Shane of Mullaghmacormick says that his own ancestor who first settled in Dine Baan was a carpenter and that he was employed at cutting down this wood. Slíabh Bada bhna is now desolately naked of timber, but not of corn.

(f) This sentence is very verbose, incumbered and confused, but if the words were more clearly arranged it would convey a clear idea of the extent and appearance of these bogs. the progress of cultivation has since ^{much} intruded upon these bogs.

170 (17)

(g) That ~~St~~ Barry was the first inhabitant ^{the monastery in} of this solitary bog island cannot be doubted but that he was not the last inhabitant of it will clearly appear from the extracts alone given from the annals of the Four Masters.

(h) From this it appears that Keogh never saw the Gáir Barry, and that he knew very little about it.

(i) This was Mac Bonchaille, the coach of St. Barry at Chúain Coirpthe. The name is now most barbarously anglicised Coar.

(j) This bottomless pit ~~is~~ or rather fathomless pit, (for nothing on this earth can be bottomless) is now called Bog St. John, and it is believed that it communicates with the Shannon, as a dog cast into it, was afterwards recognised floating ^{dead} on the surface of that river.

14/F/9/13 (1X)

These are all the remarks I have to make on Keogh's description of Slieve Bawn. Who is Weld? I have enquired about him

(18) him in every part of the county, but have not yet met one that ever heard of him!

~~Runter 1773~~

After the most minute research I could discover no antiquities about Strokestown but the site of the palace of Cloonfree. The town of Strokestown has been ^{see page 101} removed from its original position, as appears from the following description of it in 1683 by the Revd John Keagh of Cloonplanor.

"As for Strokestown it is in Irish called ^{bél áic} Belawoh
" ^{nambulla} nambully, word for word the ^{note mouth} pass of the ford of strokes
" there having been some strokes of battle given here
" heretofore, which gave denomination to the place.

" There was not long ago to be seen a round fort
" of stone, the wall whereof was ten foot in thickness. Next
" to this fort, a small stream but ^{pretty} deep (rising out
" of a little lake not far from the town) is swallowed
" up into the ground and passing underneath of the
" street, bubbles up again in several places out of
" the ground in great quantity, making a fair
" pond in the town, and serving to turn three or
" four mills. There is in this town no considerable

172 (19)

" building, only next the sailpond (whereinto the
" waters spring out of the ground) where for-
" merly was a little old castle. There is now
" a bawn with flankers &c. &c.
" While I was writing this news was brought
" me Mistress Mahon the landlady of the place
" was dead."

From this description it appears at once that
the town has been removed from its original
position, for the sailpond here mentioned
is now enclosed in Lord Hartlands de-
-meane, and the town now stands not in
the townland of Belnambulia but that
of Licroyne (See plan) 14/5/9/13(X)

There are now no remains of the round Firbolgian
Caisiob, nor of the small castle nor Bawn
with flankers; nothing but the house of
Lord ^{i.e. Deerpark} Hartlands. The small lake, ^{lying in Farnbeg Townland} in which
the Strokestown River has its source is said to
be a fathomless pit. Several attempts have
been made by scientific men to fathom it
but in vain. It is a huge spring well!

(20) 173

Do any of our Familyographers give any account of the noble family of Mahon of Strokestown? No man of talent has hitherto appeared amongst them; ^{the people here hold them in great contempt} and a young man of the name Verhey (Mac An-Airchinneigh) whose ancestors held the lands on which Strokestown stands, has more ^{publ-} influence in the town than any of the Mahons!

Is Mahon an English name? as the agent Mr. Thomas Conry told me? Mr. B. Kelly of Castle Kelly, the relative of the Mahons, says that the tradition existing among the family themselves some years ago was that they were a branch of the MacMahons of Oriel, who joined King William's army. There were two brothers of the MacMahons of Ireland, who resolved to gain

* John Hallam says that the first of the Mahony was
certainly a captain in William's army. 9?

property by hook or by crook and one
of them joined the army of James while
the other joined William, having
previously agreed that whatever should
be the chance of the war, the one would
share with the other. William con-
-quered, ^{of course} and the brother who was a
drummer* in his army got some trifling
property, and shared with the ^{other} brother.
D. H. Kelly says that they ^{had} ~~were~~ ^{large} afterwards
Millers, and ^{they} by industry they crept ^{up}
up to be Squires of Stroketown. The
grandfather of the present lunatic was
the first upon whom the title of
lord was conferred. and, strange to
say, it becomes extinct or rather
obsolete after the death of the
present lunatic.

(22) 175

Can Mr Petre give me any clue to the history of this family? The old people here call them Mac Mo tóna's when speaking Irish but this is scarcely a sufficient evidence to prove that they are of the race of the Collas.

I could not ascertain who the patron saint of the parish of Bumbin or Stokes-town is, nor have I any record of it except the following reference in the Annals of the Four Masters at the year 1255.

"Mahon & Melaghtin was slain at ^{Bumbinn} Bumbinn

A very ^{meagre} slender record! But how can we have a record of every place? No nation in Europe has, and it is hard to expect that the wild Irish should!

176 (23)

The small village near the Bridge on the townland of Ballytooney is now always called Termonberry in a curious way. First the Bridge across the Shannon there was called Termonbarry Br. and the village was called Termonbarry Br. for a long time, but now they call simply Termonbarry though strange to say, it was never in the termon being built on the townland of Ballytooney (meaning lay-town) which is the only one in the parish not Bishop's land. How strangely names are often transferred.

Kilbarry is the real locality of the Termon of that Saint.

I have made every possible search for the church anciently called Edardruim in Hanly's country, but have not succeeded in identifying it to a certainty. John Fallon of Shadysfield who has just called upon me, says that it can be no other place than Drumdruff in

14/6/9/13(xii)

(24) ¹⁷⁷the parish of Kilgefin, where there is an old church in ruins. Colgan speaks of it thus in Acta SS, p. 312.

" Eadardruim (the church of St. Deórading) formerly a monastery is now a parish church in the diocese of Alfin in the country of Tuath-Ainlihe, as is stated in the catalogue of the churches of that diocese which was sent me by the Right Reverend father Beething Egan, Bishop of Alfin, a most zealous lover of the antiquities of his country, and a great patron of pious causes."

It would appear from the list of authorities sent me for the spelling of Drum near Athlone, that Archdall supposed it to be the Eadardruim (i.e. Middledrum) here mentioned by Colgan, but I can now demonstrate from my knowledge of the very extent and boundaries of Tuath-Ainlihe that it could not, for Drum near Athlone was in O'Neughtan's not O'Hanly's country.

and it was called anciently Druiim Treastan
and Druiim na bfeadh (not Cadardruiim). 1778 (25)

Hubert Brannan of Bellmount has
called here twice to see me but I
was unfortunately away into the coun-
try each time. His father has 1500
acres for $4\frac{2}{3}$ an acre, but all they
retain as fee simple property is
56 Irish acres in the parish of Liss-
muffy in the country of Corcachlan.
Hubert, though not so wicked, is
nearly as unfortunate as the O'Hanlons.
He got a very considerable fortune with
his wife, and has very good land; but if
he were ^{possessed of the} riches of Rothschild, and
got a restoration of all Corc-ach-land
he would be able to ^{squander all} spend all! having
so far retained the qualifications for which
the Bards praised the Irish chieftains

Dí d'fíl mór éadach dra éirígnam

1778 upgnam dra éirígnam, O'Mulconry

14/5/9/13(XIV)

26 ¹⁷⁹⁰ ~~March~~ I translate briefly thus:

Had he the riches of the gorgeous East
He'd squander all ^{at once} great glorious feasts.

Brannán
signifies a
crown

** the top
of these
Baán

* St. Barry
cursed this
family &
his curse
remains

oration

+ *Ida, Oua*
and *Dofa* were
the ancestors
of the three
Luathys.

I have not
the line of
Ida.

Long live the great and brave Mac Brannan
The noble chief of old Corrachlan
Who from his ^{**} frontiers views the Shannon
Around whom flock the tall O'Shannans ^{as Stendain,}
The pious Doohies and the Banans ^{*}
The fierce Mac ^{oggers} Goep and the Fanans.
Until the noble Shannon cease to flow
Until old Baginap mount shall sink below
The level of Conacia's rich green plain
May *Oua's* heir be ever seen to reign.
S. O. D.

Clann Brannán beóda go mbuís
Iir uí Máolmóirída go mór éntom
Cúir molta ná b-peádnach b-poll
Ar Corca iadlách Seachlonn. Shane O'Dugan

There were two families of Laynes in this country -
one English, and the other Firbolgian. The
former left their name on Lanesboro, and the
latter left a property to John Dalton Esq (48
Summerhill) which he lost by his own folly.

your obedient servant
John O'Donovan

END

14 F 9/14

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, folklore and topography of the parish of Lanesborough, with particular reference to the genealogical associations with various Gaelic families, most notably the O'Connor and O'Hanly family.

24 August 1837

15p.

24 cm (i-iv), (vi-xiv); 25 cm (v)

Included is a related letter, to Larcom, from George Petrie, head of the Topographical Section of the Ordnance Survey, dated 8 September 1837, in which he refers to O'Donovan's description of a bell tower (belfry) or clogas located on Church Island, Co. Roscommon.

188 (27)

Never did I see such profusion of Black hair as in Shive Baan, and it is very curious to remark that Mac Firbis quotes from a very ancient poem, which describes the Firkolp as Black-haired.

I have now done here (at last!) and wish O'onor to meet me at Athlone on Monday next. I shall visit the islands of Lough Ree on my way thither, which are properly speaking a part of Longford or Westmeath, but the most curious of them can be better visited from Lanesborough and Knockcroghery, than any part of the other two counties.

O'onor will never have money enough to answer his purposes till the next pay day arrives. I wish he could buy me a portmanteau of good strong leather and bring me all the clothes I left in Dublin. I am now as naked as the person left by Ulysses in the woods near Mount Etna. torn by the thorns and thistles

14/E/9/14(1)

(28) 187
of the plains and the mountains. The delay
here was frightful, but from the quantity
of paper I have written ^{on} it will plainly
appear that I have ^{been} at work. Whether
I have succeeded in throwing light upon
ancient topography, let others now
judge.

Please to send me some vouchers by
Honor to Athlone.

Yours friend of

Pedigree of Denis O'Conor Roe of Lanep-
borough traced to the last O'Conor
Roe of Cloonfree.

List of families now residing on the S. East
face of Slieve Beane furnished by Denis
O'Conor Roe.

Caislean maol at Lanepborough, the only
castle in O'Hanly's country.

Leachta or monumental stone of Rory
O'Hanly, not a boundary.

Inis Clothrann, vulgarly Quakers island
visited - ruins on. Grianan Mēvā, seven
churches, &c.

Story about the death of Queen Meave
from heating - same vividly remembered
on the island.

Clogás or Belfry - a square tower, a
puzzle! probably though not apparently
a modern addition to the church, or a
^{rebuilding} remodification of the original Clogás.

Group of six churches near the Quakers
Cottage, should with their names be
marked on the map.

(2) 1833

Legend connected with one of them.

Legend about the Quaker and the Clagas

Legend of a man walking on the Lough,
Dogs island, why so called.

Gaily or Gáil's Castle, much ruined and
threatening to fall.

Kelly, different families of the name
in this neighbourhood.

Life of St. Berach - how far valuable.

Buamlinn, Patron Saints, &c.

Families descended from the Druid Ida, still
in existence.

Saints descended from Dofa.

Kilmeane, pedigree of the patroness of
Families descended from Dofa, of
which the greater number still exist.

Tribe names in Kinel Dofa.

Lough Dura, where -

Next let me visit that fair lovely isle
 Which lies in bright Loughree, about a mile
 From Anally's shore - an isle on which St. Parby
 Erected seven churches, and a steeple
 In which he placed a Bell to call the people -
 An isle on which the brave fierce champion Forby
 Despatched ^{in his} old Meave, that warlike Connaught Queen
 Who proved herself to be as great a queen
 As ever the isle of Druids and Saints produced
 Who was, 'tis said, by Fergus Roe ^{Rogue} seduced
 Or vice versa ^{*}. Forby with a pling
 Did cast a stone - (it was a mighty fling)
 From Anally's shore to Clothra's fertile isle
 By which the stone (let modern sceptics smile)
 This warlike woman - noble queen and Queen
 And ended thus that furious war between
 The thrones of Croghan and Enmania. So
 The Bards have sung and ancient records show.
 And this is random rhyme, as critics must allow.

Athlone August 24th 1837.

Dear Sir, On Tuesday last I left Strokestown and
 passing over the moun^{ts} of Slieve Baan, arrived at
 Athleague on the Shannon now called Laneborough

14/5/19/14 (m)

outrageous
rhyming!

* i.e. he by her

* Tain Bó Cuailgne.

4) 18th where I called upon Denis O'honor Roe, who supposes himself the senior branch of that family, but it would be very hard for him to prove it. He is, however of a very respectable branch of it and has the forehead, the nose and the pride of a man of goodly blood, and all the vanity and hospitality of a reduced Irish chieftain. He took great pains to tell me all about the O'Hanly's, and other families of Slieve Bane, but I got nothing new from him.

His pedigree runs as follows:

John a small Boy,

John aged about 40. married the daughter of
Castello of Gorteen near Coolavin.

born 1765.

Denis O'honor Roe aged 72,
married to the dau
of Plunkett of Ard-
keenagh, who is now in
the 90th year of her age.

born 1726

Thaddeus married the dau of Forster of Esker
in the Co of Dublin. died in 1795. aged 69
and was buried in Cloontookert.

born about 1690

Denis married the dau of O'Hanly of Sheehaun,
lived to the age of 70, and was interred
in the church yard of Lissonuffly.

born 1660

Thaddeus or Tige lived at Cloonfree and was
styled O'honor Roe. He was dispossessed by
Cromwell of Cloonfree and all its appendages.
He married the dau of O'Brannan

born about 1630.

Shane or John O'honor Roe, seems to have
been the O'honor Roe dispossessed by Cromwell.

The Honor Roe who sent to Belanagare the marble mon-
ument now to be seen in the church yard of Liss-
nuffy near Ballinacfad, was not ^(according to Honor of Laneboro') the eldest son of the
Honor Roe of the day, but this remains to be proved.

Mr Denis Honor Roe gave me the following list of the names
of families on his own side of Slieve Baane, some of whom
are his own tenants.

- Barlum (Barlorm)
- Bailey
- Banaghan
- Cox (Quilly)
- Walsh
- Lynch (O'Larkin)
- Harvey
- Dally
- Cunninghams (O'Connington)
- Gill
- Coye
- Rhatigan (numerous)
- Harley, lads!
- Freem
- Murray
- Slavin
- *Erwin, noble O'Erwin
- Keegan (Mac Egan)
- Magaghran
- Fallon
- Green (Mac Groidin)

- Mulléady
- Cunnaghtan
- Cappurly (Cappulard)
- Lolunston (Mac Shane)
- Spacerman
- Figue (O'Leige!)
- Kelly
- Davis (?)
- Wall
- Capey
- Byrne
- Merkeny (Mac an Airchinneigh)
- Lynagh now made Lynam
- Haughy
- Loe
- Flunnagloo (made Darcy)
- Laffy O'Lamint
- Finnigan
- Duffy
- Bush
- Shannon

*Erwin is a Celtic name.
Erwin Mac Dwyne

By god you have them all now! By god Mr. Honor he has all
the vagabonds now!

14/1/9/14 (14)

(6) 189

Tradition says that the Caislean Maol of Laneshborough was the only Castle in O'Hanly's Country.

There is a long stone on the Killeevan or Beechwood road about 4 miles from Laneshborough and 3 from Roscommon, exhibiting the name Rory O'Hanly. This is supposed by some to have been set up as the boundary of O'Hanly's Country, but by others to have been a beacht set up to commemorate the death of a man of that name. The latter is the more probably, as it is certain that O'Hanly's Country never extended so far to the south.

On Wednesday (23rd) I hired a boat at Cruit not far to the east of Keshcroghery, and was rowed across to the Quaker's island to ascertain if I could prove it to be the Imr clorin of the Annals, and have succeeded to the utmost satisfaction. The inhabitants of the country on both sides of it always call it Quaker's island, but the natives of the island itself ~~never~~ who know the Quaker so well and that it will soon pass out of his hands, never call it Quaker's island but Imr Chloirín, Clorina's island. This Clorina was the sister of the famous Queen Mab, and it is curious that while the former is most vividly remembered on the island, all recollections of the latter have been lost - and have perhaps those three centuries back. The story about Forby's killing Queen Meave on this island, is vividly remembered, and

For other letters on this subject (Quakers' Sol^y)
See "Longford Letters", —

14/E/9/14(V)

the spot ~~pointed out~~ ^{she} where ~~Meave~~ ¹⁹⁰ was bathing ⁽⁷⁾
when the stone struck her in the forehead,
pointed out with great ^{traditional} confidence; but in
this age, when reason is beginning to assume
a very unusual vigor among the lower classes,
it is becoming ~~a~~ a matter of doubt whether
it was possible in that age to cast ^{with a sling} a stone
across Lough Ree from Effect castle in the
County of Longford to the field called Beor-
Laghionn (Beorlyon) in Inishcleighrin - a dis-
tance of one English mile. They are satisfied
that a musquet would ^{and shoot a man dead} carry a ball ^{and} that
distance, but they cannot conceive how any
arm (be it ever so muscular) could with
any machine, cast a stone a distance of
one English mile. The Quaker does not doubt
the historic fact, but he supposes that Forby
must have been on the island itself, or
must have come in a Curra so near it
(Inishcleighrin) as to be able to ~~to~~ fling the stone
to the spot pointed out by tradition; or if
either be not the case, that the Cran to hill
must have been some other machine different
from a sling. O'Flaherty only supposes that it
was a sling.

(8) 191

The story is thus told by Keating, and it has been repeated by O'Flaherty and others, but none of them knew the situation of the island or its distance from the land, so that they could not have seen the amount of fable in the story or whether it contains any thing fabulous.

"The following was the cause of the
"death of Meave of Croghan.

"After Dilioll (the husband of Meave) had been killed by
"Conall béarnach, Meave went to reside on Inis Clothe
"roinn in Lough Riv, and while there, it was enjoined
"upon her to bathe herself every morning in a well
"which is in the ^{door of the} entrance to the island. When Forby,
"the son of Conquobar (of Ulster) heard of this he came
"alone one day to visit the well, and ~~he~~ measured with
"a thread the distance from ^{the brink of it} (the well) to the op-
"posite shore of the lake, and this measurement did
"he carry with him to Ulster. He then fixed two stakes
"in ~~the~~ grounds at both extremities of the thread, and
"on the top of one of the stakes he ^{fixed} an apple
"He then took his Cramm tabhuill, and, standing at
"the other stake practised shooting ^{firing} at the apple
"until he became so expert as to ~~strike~~ ^{hit} the apple
"at every shot (till he made every shot good)
"phraseology on the island)

192 (9)

" Shortly after this a meeting took place between the
" Ultonians and Conabians at both sides of
" the Shannon opposite Enis Clathraun and
" Forby went to the east side ^{to} the meeting of
" the Ultonians. One morning, while there, he
" ^{recognised} perceived Meave, bathing herself in the well ac-
" -cording to her custom as beforepaid, and there
" -upon he fixed a stone in his Crown tabhuill
" and ~~firing~~ making a shot towards her aimed
" her directly in the forehead and killed her
" on the spot. This happened after she
" had been eighty eight years in the govern-
" -ment of Connaught.

" Cochy Feileach had three sons and three daugh-
" -ters, viz Breas, Nar, and Lothra the three sons
" and Eithne, Clathra, and Meachbh of Cruachinn
" the three daughters as the poet sung in this
" Rann.

Cochy Feileach had three daughters

Beauties famous 14/E/9/14 (vii)

Ennia Uahach famed for slayings
Meave of Cruachinn

The third was Clora, a lovely Flora

* she used to eat
children by advice
of a Druid.

F. B.

(10) 193

This island is about one English mile in length and various in breadth from ? to ?

The highest point of it lying towards the north west is now called Spianán Meadóia, and tradition says that she had a Castle on it, but the remainings of it are very nearly effaced. James Moran, the oldest native on the island says that there was ^{certainly} a fort on this hill, but he could not shew me the ring of it. He says it was of stone, and that the stones of it are in a ^{hedge} ditch, which now ^{extends} runs across the hill. In a field situated about 40 perches to the East of this Greenan hill lies the hollow in which tradition says Meave was killed with a stone cast at her from the County of Longford side. There is no well in this hollow at present, nor has the hollow itself any name but "the place where Queen Meave was killed!"

As you have a plan of this island you will be able to identify this Spianán Meadóia with every facility as it is unquestionably the highest point of the island. Close to the North west of this hill lies a church called Clogás i.e. the Belfry. It is a beautiful little church with lancet windows

194 (11)
exactly resembling those of the old church of Banagher
near Dungiven, ^(evidently) and of the same age and style with
the church of Kilbarry, and the older churches on
Devenish island near Enniskillen. Tradition says
that this was the first church erected by Saint
Dermot on Chris clathrim, and that the Bell
in the Belfry was so loud sounding as to be
heard at Roscommon - a distance of seven
miles. At certain times the monks of this
island used to meet those of Roscommon
at a river called from the circumstance
the Banew^{beathuad} river, which is as much as to say
in English, the River of salutation.

Now, one fact connected with this Belfry more
than puzzles me; it is about 30 feet high
and Square! Whether this Belfry be a modern
addition (during the Gothic ^{from} ages 1100 to 1600)
I am not mason enough to be a judge; but
I would swear that the rest of the church
is as old as the church of Banagher.
Why is not this a round tower? It is
called a Clog áq, and this is the general
term for a round tower throughout Connaught.

14/11/9/14 (viii)

* Dr. O'Sullivan translates Dear-thach Spicarium, an error on rather a fabrication to which there is scarcely a parallel to be found in the annals of literature.

195

Moving on from Grianan Mheá in a S.E. direction ^{of a group} you come upon the ruins of six beautiful little churches of the primitive ages of Christianity. They are situated in a field called the Moor, i.e. Moyrup. Some of them are very small and much ruined but three are in tolerable preservation. The largest occupies the middle place, and is in very good condition. It is all in the primitive style with the exception of one gothic window of comparatively large size and exquisite workmanship placed in a north gable, which is evidently of modern erection. In this church I also observed a Dearthach* or penitential prison but it is not separate from the church like the ^{Tech Soidh} Dark house at Kilbarry.

The natives have forgotten the names of these churches with the exception of three, viz. The Clogán, already referred to, Teamfull Muire or Lady's church and Teamfull Diarmada or Desmot's church.

This last ^{was} ~~is~~ a very small one ^{of which} with only one gable now remains.

I thought I could trace the rings of forts to the west of this group of churches, but the tradition on

14/F/9/14(IX)

196 (13)

the island is that those field works were the enclosures of the gardens of the monks. Some of them were probably enclosures of their houses. 9? little houses of timber and earth? I hope the plan of the island will shew ^{the relative situation of} all these churches accurately, and that the highest point of the island, on which gmanán Meadba stood, is pointed out by figures. Perhaps the island is already engraved? If not, I think it would be very desirable to write the following names on the plan.

- This story is told
of the dying church
marked (f) on plan
& not of Templemurry
1. Clogás or Square Belfry ✓
 2. Greenan Mevā ✓
 3. Templedermot ✓
 4. Templemurry ✓
 5. Innadmarfasc Mevā ✓
 6. Beórlyne, a field so called; ✓

A superstition existed, ^{not many years since} that no woman could enter Templemurry or Lady's church without ^{dying} within the circle of twelve months after entering it, but a certain heroine—a second Méave in

(14) 19th

for ever

courage put an end ^{for ever} to this superstition
by venturing the church and living to a
^{fine} goodly old age afterwards. What a strange
break of the human mind to believe that
the woman in whose womb God took upon
himself the nature of man should be so
^{unreligiously} vindictive as to kill one of her own sex
for entering a little chapel dedicated in
her name! There is little in this world but
folly and nothing has been discovered to
clear up ~~the~~ ^{and so universally} mystery, why this folly has
reigned so long, or why one folly has from
time to time given way to another ^{equally childish} in regu-

Jupiter
Temple
of the cat in Egypt
Juggers
-haunt-
fairies
monas.
the legends
well-
worship
prophe-
cies-
witches-
sorcerers
miracles working
other
lar succession, according to the genius of each
age ^{and climate}. Those stories were truth itself in
their time, ^{and} but they are not in any degree
more ridiculous than others ~~which~~ which
are still in honour.

When Mr. Fairbrother, the Quaker was build-
ing the present little cottage in which his

* On dogs and mules the infection first began
* When his father
but himself follows
up the hill: he is
near 80.

song live during the summer seasons he
the tasteless follower of the Coddler George
Fox, and who was himself originally a
greasy weaver from the north, had the
audacity to pick the beautiful corner
stones out of St. Dermot's Clog-dig
and to yoke an entire horse ^{i. a peast, or stone, horse} to carry
them to where he intended to build
and did build his little cottage; but
St. Dermot was none of those tame
listless saints ^{care nothing about the monuments of history or} who would allow such
sacrilegious darings to pass unrevenged!
for after the second load, he ^{smote} struck the beast
with the bolt of his holy ^{vengeance} which
caused him to run furiously, untameably,
~~irresistably~~ ^{irresistably} terrible, outrageously ^{fearful} mad, and
the Quaker ^{fearing for his own safety} was obliged to shoot him!
All the beasts on the island ^(from the cow down to the mouse) also exhib-
-ited symptoms of madness, but it subsided
soon, when the Quaker had formed a fixed
resolution of touching no other stone of St.

(16) St. Dermot is said to have blessed all the islands in this league except one, which is for that reason called *my Seannamh* ^{Drum's} *and in English "The forgotten island."*
 Dermot's *Clógáir*. He never attempted ^{now} to pull ^{down} any of them. It is a wonder that Parby did not pour his vengeance on the Quaffers own head! ^{make him ghastly shake!}
 Brannan, the man, who ferried me across declared upon his veracity, that about six weeks ago, ^{and two others,} he saw ^{their six} with his two open eyes, clearly, plainly and distinctly, a man of tall stature walk upon the water from this island in the direction of Athlone. They looked at him with admiration, and perceived him tread the waves with noble step until he disappeared in the dim distance ^{near Athlone}. He supposes that he was St. Dermot, or some other early Saint, who came to visit his old habitation on earth. It would be useless indeed to talk to Brannan about the phenomena of optical delusions to account for this appearance, which he saw so plainly in ^{the} broad glare of meridian sunshine.

We returned to Connought keeping a small

rocky island to the right, which is called
Dogg's island, but not from Bulldogs ~~was~~
^{or foxes but} wolves, from the ottars, which the Irish
 call Water dogs and which used to be
 seen amusing themselves on the rocks
 of this ^{island}, but Brannan says that
 they are seldom seen now, and he is of
 opinion that these dogs are nearly
 extinct in the neighbourhood of Loughree.
 He put me ashore at the little harbor
 of Gaily, a beautiful castle, said to have
 been built by the O'Kellys and inhabited
^{last of all} by the celebrated Robert na Gliggery O'moby.
 It is much undermined, and looks to a person
 standing at its base terrifically projecting
 and threatening to fall every moment. It
 is of beautiful and ~~strong~~ strong workman-
 ship, and has in its present very ruined
 state ^{sustained the shock of} resisted many a storm, but unless
 some of the Kellys build up the chasm at its
 base it will certainly tumble in a few
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(18) 201

years. There are several families of Kellys in this neighbourhood, as Kelly of Scragg, Kelly of Kellybrook, Kelly of Ballymurray, Kelly of Churchborough, Kelly of Kilbarnock or Rockwood, but they are all unfortunate, and reduced except the last mentioned who is as rich as Seymour, but truly unfortunate in as much as he is married to a lady whom he took out of a brothel, and has no heir!

Kelly (or rather the Kellys) of Churchborough are fine specimens of Irish rakes and fools. One of them pledged his own child for a muggin of whiskey - a curious hostage! Ex ^{But Kelly of Scragg is a respectable man and so is Kelly of Ballymurray the poor.} mo disce omnes. I would not have deigned to mention those particulars were it not that I am most anxious to point out the present state of the remnants of the ancient Irish nobility. ^{3rd ed.} Dean Swift would

Attorney Henry of Kellone was called in Shene Baane, the Whight of the Gearr Bearaigh.

I have looked over the Life of St Bearach, but was much disappointed to find it contained so little matter of any value. It however, clears up my view of the meaning of Gearr Bearaigh which I ^{had} translated, as will appear from a former letter, the short crozier of St. Barry, before I saw Colgan's explanation of it. The Irish life of the Saint of which Colgan has published an abstract translation, calls this crozier Bachull gearr, which Colgan translates baculus brevis. It was presented to Barry by his master St. Dagaup.

It can be also learned from this life of Barry that his sister Midabaria was the patroness of the church of Buimlinn, which lies within a mile of Strokestown.

"Peperit praeterea Timmathia marito suo Nimaldo, filiam postea sanctitatis fama per celebrem, nomine Midabariam, cui dicata est ecclesia de Buimlinn." Acta SS. p. 344.

Barry is a very common Christian name and surname in Shene Baane, the former being an anglicizing of Gilla-Bearaigh, and the latter of Mac Gilla-bearaigh.

(22) ²⁰⁵ 4, Mac Gilla Comain, now anglicised Kilcommon.
 There is a very eloquent priest of this name
 in Knockroghery. Gilla-Comain, signifies the
 servant of St. Coman, (the patron of Roscommon)
 From Dofa, the ^{brother of Ida and Onda and} ancestor of Thany the following
 7 Saints descended:

1. Coincheann of Killaghy
2. Crimther of Beala Tuama, (Kiltoon?)
3. Fionchu of Bri-gowan, in the C. of Cork
4. Rairiu of Inaim Bruthra (Taghrara, certainly)
5. Faluy Finn of Rath-Faluy.
6. Dachua of Killoe
7. Fintan afterwards called Bearach from the
^{opp} Bank of the Shannon.

These saints had a brother, who, although, he did
 not give himself up completely to religious contem-
 -plation, still sanctas ^{meis} gignendo operam dabat, for
 he was the father of the three holy virgins, viz
Methen, the slender, Methen, the fair, and Meprada.

The pedigree of Methen, the slender, the patroness
 of ^{Cillmheen} Kilmeane near Knockroghery is thus given:

St. Barry was Methen Caol, the daughter of
 the uncle of Cana, who was the son of

Kemall

Fintan

Maol

Dofa, the ancestor of the Kinel Dofa
 &c.

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From Dofa are also descended the following families

1. O'Hanly the senior and chief of Kinel-Dofa
2. O'Anach or O'Enigh, now Heany.
3. O'Feeny of Coaleoffy - ^{fine, mild men} very numerous at present
4. O'Emy
5. O'Gadan, now Caudan
6. O'Dupachain, extinct or name changed.
7. O'Camdun
8. O'Flaundpin, now Flanphion
9. O'Maolcainnigh, Kenny,
10. O'Feeny of the Fages
11. O'Doherty, still exists and different from those of Enighowen
12. O'Maolbrighde, now Mac Bride
13. O'Goley - ^{Black hand}
14. O'Lamb duibh, now Laffy - numerous,
15. O'Conaingen now anglicised Cunningham!
16. O'Gathpaign, now Casey, - numerous,
17. O'Brachain now Brougham!
18. O'Moran - numerous,
19. O'Fhoran, numerous,

(24) 20th

The twelve principal tribes in Kinel-Aosa were

1. Muinter-Cannigh
2. Clann-Caomhcon
3. Muinter-Feeny
4. Muinter-Corcoran
5. Muinter Allmaic
6. Muinter Finigan
7. Muinter Ainlique
8. Muinter Macibbighde
9. Hy-Roherty
10. Sil-Cuirre consisting of the O'Banans
O'Katingans, O'Maccoluigh
11. Muinter-Muldoon
12. Hy-Aindgin.

all these tribe
names comprised
several family
names.

There is a small lake not far from the old
Castle of Gaily, called according to tradition
from Odhra, the daughter of the enchanter
Mannanan, Lough Odhra, pronounced Lough-Our-a.
Is this on the plain of the parish of
Kilmeane?

My square paper is just out again!

your obedient servant
Stirling, Friday
Aug. 25th 1837. John O'Donovan
shall I ever have done?

1884

My dear Sir,

Mr Donnan's excellent letter amused and interested me very much, and has satisfied me about the clogas. It is I have no doubt of an antiquity equal to any of the round towers - a genuine clogas but of a form unusual in Ireland as it was in Scotland. Pinkerton accounts for the square form of the ancient Belfry at St Andrews by ascribing its erection to Roman ecclesiastical

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185

The round form seems evidently
to have had a Grecian origin
and hence the perpetuation
of it in the Minarets, which
we know historically to be
imitation, or rather adaptation
of the Greek temples to Mahomedan
worship.

I hope to send you the
map in tomorrow. but I
am not very well today
and may be unable to finish
it.

Yours ever

George Edmund

8th Sept. 1837.

I send you more extracts for
Odonovan.

END

14 F 9/15

Larcom, Thomas A., Lieut; Lancey, W.

Correspondence between Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, and W. Lancey, concerning their work in gathering information relating to Church Island, Co. Roscommon.

29 August-6 September 1837

2p.

18 cm

RIA

My dear Sir,

I send you a letter
(dated 25 Aug 1897)
of O Donovan - & some
plan of Quaker Settlement.

Will you have the ancient
names written to the
respective objects. &
the remains of houses
never put down in its place
any more?

Thos. A. Varcoe.

29 Aug. 97 / 14/F/9/1501

My dear Lincoln

I sent Supt Cooke to
the Island to supply all
the fields and ⁷return
you the plan corrected
I revised -

(he refers to Greenan Rev.
The names of the church
are referred correctly -

The fort is so called
by the people but it may
be a garden only -

I return you the copy
 of Hornum's letter, and a
 new trace of the Island
 which I hope will
 give you every information
 see my remark on
 page 13 of B's letter

Yours faithfully

Waring

6 Sept 1837

14/E/9/15011

Greenman Thru is about 3 or 4
 feet higher than base of Clogas

END

14 F 9/16

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 antiquities located on Church Island, Co. Roscommon.

8 September 1837

4p.

24 cm (i), (iii-iv); 32 cm (ii)

Included are related notes, concerning the quarrying of stone in Cashel, Co. Roscommon, which was used in the construction of the churches and a letter, to O'Donovan, from Larcom, concerning his thoughts on an appropriate place name of the Island.

Athlone, September 8th, 1837.

Dear Sir you may depend upon this fact, that the inhabitants of Inishclothran cannot be depended upon in giving the names of the ^{several} churches. The following is the list as agreed upon before me by the most intelligent of the natives and some of the inhabitants of Roscommon and Longford who were on the island at the time.

(a) Clogas or Square Belfry

(b) Templedermot

(c) no name remembered

(d) Lady's church or Templemurry

(e) No name except Templemore

(f) Church of the dead

(g) No name remembered

exp. no certain of
this from its being
printed out as
the church into
which women
saw not enter
the impurity

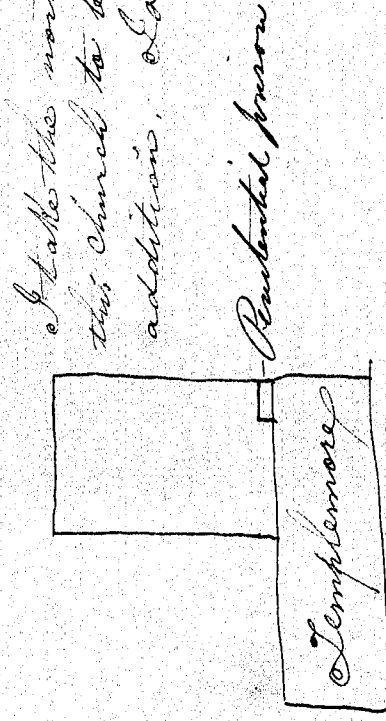
124/F/9/16 (1)

In putting my arguments together in refuting
some Irish writers, I have too faithfully
followed the Milepian style; but for the
future I intend to enter upon no argument
with any body, which will save me a
good deal of trouble. I shall state facts
in as few words as possible, and leave
the argumentations to some other person
who has less to walk than I. The best plan
would be to write no letters at all, but insert
all into the

Yours obedient servant
John O'Donovan

Harvest 1843

The largest of the old churches noted in page 12 2114
as occupying the middle space - & has evidently been
two distinct churches - as there is no communication between
them internally, and the Deanthack or pententual house
is partly on the partition wall between them as shown
below -



The Foot as called by the inhabitants - South^{west} of the
moor. has much more the appearance of having once
been a garden & I would not call it a fort - because
it certainly is not one, L.A.D.

Tradition says that all the stones used in
building the Churches were quarried on the opposite
shore in Cashed and conveyed across on a large flag -
which had itself propelling power but on one occasion
the man who was going across for cabbage to the garden
of the monks - was taken suddenly ill - and obliged to perform
an office of nature on the flag which instantly sank
and the man was drowned - The people in Cashed
called Hopkings are the descendants of the man and
one of whom it is said has the power to throw one a candle

London

28

RIA

Amongst the names
on Inishclothan are these,
(see enclosed tracing) on
the orthography of which
I request your opinion,
they are

by return of post

Cloone Wood ————— correct. C.O.D.

Corroforthanarla Point Corroforthanarla, C.O.D.

Curnahinch Point Curnahinch C.O.D.

J. G. L.
12 Sept. 37

W. O'Hanovan

14/E/9/16(m)

Thos. A. Larcom Esq.,

Ed: Survey office

Am recommended
Knockdawn as the
 spotting of Quakers Island
 formerly—

but in your letter
 describing your visit
 to it you call it
Knockdawn.

Which is the best,

Ta
 29 Aug 37

Mr O'Donnell

In order to preserve the ancient name
 accurately, I would now recommend it
 to be Knockdawn, which
 the Irish will pronounce Knockdawn
 Quakers Island is no name for it. — Lord

END

14 F 9/17

[Unknown]

Trace map of Church Island, Co. Roscommon.

[1837]

1p.

33 x 25 cm

With indication of the location of the ancient church and bell tower found on the island.

14 F 9/17

Outsize map

Filmed at the end of this reel

END

14 F 9/18

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Taylor's Hill, Galway, concerning his discovery, among the papers of James Hardiman, of a fourteenth century poem concerning the River Shannon and Lough Ree.

9 July 1839

3p.

24 cm

Included are transcriptions of a poem on Lough Ree.

10

21^{ny}

Taylor's hill Near Galway
July 9th 1839.

Dear Sir,

In looking over Mr. Hardiman's papers I found an Irish poem of 1320 lines describing the Shannon and its tributary streams from its fountain to Loophead. This would be exceedingly valuable to me, but I could not possibly spare time to copy it, as I have so much still to write about West Connaught. I shall here translate that part of it which relates to Lough Ree, as it proves what I have laboured to prove that Ware island in that lake is the Loch Singin of Irish history.

- " When the Shannon escapes from those islands
- " It flows not in one collected channel.
- " But spreads out like an arm of the ocean
- " Upon the callows, brinks and borders.
- " For fifteen miles in extent
- " This expansion of the noble Shannon
- " Is called Lough Ree, a name befitting
- " Its size, its islands, and brilliance of its waters.
- " Its breadth in parts exceeds not three miles
- " In others it is fully five
- " And near its middle, where it most expands
- " It measures full nine miles in breadth.

14/5/9/18(1)

- " Throughout its length and breadth are scattered
 " Seven and twenty beauteous islands
 " Which I shall name in proper order
 " According to their size and dignity.
 " And first of all, ^{I would like to mention} those famous islands
 " In which I find, as authors mention
 " That holy men placed sacred dwellings,
 " Therein to worship the King of glory.
 " But for other ancient ~~reasons~~ causes
 " Which in their time much injured Ireland
 " I shall first visit Inis Cloithrin
 " Which exceeds all the others far in beauty.
 " It was on this isle of grass and beauty
 " That Meve of Croghan, ^{queen} queen of Connaught
 " Fell by the son of the King of Uladh
 " In time of war and bloody murders,
 " The Clanna Rory, ^{and} the sons of Misneach
 " Mighty men of strength and courage
 " Rose up to war and emulation
 " For one fair damself ycleped Deirdre.
 " Five hundred years after the Saviour
 " Had suffered for the sins of mankind,
 " The holy Dermot here erected
 " Seven churches and a steeple,

- "The also placed on Inis Cloithrim
 "That beautiful, fertile, airy island
 "Two Convents, of which the ruins
 "are to be seen still on the island.
 "About this same time the holy Rioc
 "Erected on Bofinne's island
 "A noble abbey and a convent
 "Of which the ruins are still remaining
 "It was this same saint, in his devotion
 "Who blessed the spring called Tobar Rioc
 "In the grassy parish of Kilmechan
 "Where woods and wild flocks are abundant.
 "In the same century Saint Liobun
 "Erected another sacred convent
 "On Inis mor; of which you see now
 "But one small house there now remaining
 "About the year six hundred, forty
 "As many ancient writers stated
 "The holy Kiaran of Cleain, commenced
 "To teach divinity in this convent.
 "On the isle of saints in ^{within an} ~~an~~ arm
 "Of this great lake, not far from the border
 "Of Ballow, a part of the west of Longphort
 "A compact and rugged district, -

220 Is a high steeple; and many churches
Have been demolished on that island
Which in Kieran's time
Were famous, distinguished and venerated.

On Inis turk of impassable border
Are two other ancient churches
In which nuns of old resided
And another in the middle of Inis éan
Which in Cormorants abounds.

Twenty one is the number of the islands
On which no churches ever were placed
Nor the houses of distinguished Clerics
But which we must now enumerate.

The bushy isle which you neglected
O' mild, O learned holy Dermot.

1117 Seapmard Drapmard,

The rugged Tior-inse, Inis Gabhair,
And Inis Canacha, now inhabited.

Blagh inse of the black sloes ^{na n-arnpach & ybá}
Inis Mí Ruairc near Port runa

Mhic-inis, and Inis Ruinn Canaigh
Which is not far from the point of Breacnach.

- " Pair-inis of the truds and cranes
- " Inis Diaige of the xxx Inis Dubhadh,
- " Inse Duil (Daimh) and ^{Inge an tSmaro} Timber island
- " Which is not great in length or breadth
- " The three Coiribh and garbh farthaidh
- " Which is near to Carraidh; Ceibh na Cornaidhe
- " ^{oileán an tEagair} Island of the thare or Insi Innin
- " Islands on which sheep and rabbits are fat.
- " ^{an tOileán buide} The yellow Island beside Bearaidhe
- " And Inis Cairbié near Ballaidh,
- " And Athlone of towers and castles
- " Memorable in history finishes all.
- " Many of these islands
- " Are long extensive, grassy, beautiful
- " Their habitations respectable without want
- " of household convenience, food or cattle.
- " Should this lake be cured and improved
- " And not cut down its great woods
- " Neither Loch Lein nor Loch Erne
- " Nor Loch Key would exceed it in form or beauty.
- " The number of hills and rising grounds
- " Which are on each side of it as guards
- " And in its glassy waters mirrored
- " Look like fairy islands under water.

C3

- " Whoever would stand, about the end of April,
 " Or in summer time, on Knock Sciahann's top
 " Or St. John's near the centre of Bealaich
 " Between Athlone and Athiliag of Callow.
 " Would find that it would restore a sick man to health
 " To look upon the many islands
 " And on the beauty of the sheet of water
 " Which extends fully twenty miles.
 " To view the ruins of the ancient bulwark
 " And of the abbey which is clad in ivy
 " Which King John raised, the disobedient son
 " Of Henry, on the peninsula of ^{Loe teag, Co. DM} Mandarion.
 " Randawn point is a ^{long} narrow piece of land
 " Which is so surrounded by the Shannon
 " That neither steward nor master has to enter it
 " But a very narrow neck or Isthmus.
 " This lake is not more aërial, beautiful
 " In tranquil weather, than when the storm rages,
 " From the waves, which swollen roll along
 " And strike its shores like hills of vast dimensions
 " Like packs of wool or many camp pavilions!
 " Each wave successive strives and struggles
 " No one could know which of them is the loudest,
 " They fill the glens of water, roll and bounce
 " And strike each other in succession

"Each foaming champion struggling with rage 223

"To rise above and murther his companion!"

The ^{the} ~~author~~ ^{author} of this laborious and most accurate piece of Topographical poetry ^{declares} ~~describes~~ his own name and place of abode in the following extraordinary manner.

Sin tuairim le callann,
map éreóruigeap an t-Seannann,
ppíom-abáinn na h-Éireann,
ir líon iníde bpeatán,-
ó cum loig a' coirpe
ceann tobair a tuile
tré mar garbó gac peapáinn
do h-iaitap locha Aillinn;

'S ar pm gan coit peadma
do h-áit-énoe Cinn léime
map noibpean a h-urce
gan h-ocopa gan leirge,
do tonnabí na mapa
gan impeap, gan pála.
Iospóinte Chiappáige
'n ar páp-élae plíde,
a' r Enapac Cinn léime
'n ar lonpac gac gnéne
a m-bápp peapáinn Contae.
Chláir tuatnómarr-tír aimpéio.
a n-ámpyr Concculáinn
Mérob' Éruachan ar Chonastl.
Ar Conpoí mrc Dáire
tríat Muimneac gan táire
le Miceál O'Bráonáin
a m-bail leapa Gobáin
a n-gan do Rop Comáin

So far the description
sublime in its diction
of that noble Shannon
on which the land Cannon
oft rattled and roared.
In which oft was poured
The blood of the lord
and rascally horde.

&c. &c.

14/5/9/18

αδ-ερινχαριβ ἑλλ' ταβίαν
 ὡρ μαμπερεαί δορρεάη
 'n ἑρρεαί σλεῖβ' βάγαν ^{na δ-εραχ} na δ-εραχ
 'n ap παρνεῖρεαί πλεῖ ^{na δ}
 λυετ ριανπα ἀγυρ κυδεαίτ
 λαν δεαβόδε ὡρ δαονμαίτ
 δαοινε ὑαίρλε ἀγυρ εαγλαίρ
 1ρ διονζιμάττα τεαγάρτ.
 μαίρ τοῖλ λεό-ραν μίρε
 le h-aen-ḡut ρευν ρεαῖτα
 μαρ τὰ μέ πο ιαῖταῖο
 α γ-εαῖ ρεαίμα μοβροῖαίγ
 ἑαν αἰḡνεαῖ na ταγῖαδ
 So ερῖοενῖγῖαδ na h-eaίττα.

Free translation!

So far I've carried down this rich description
 of that old nobly flowing stream of Shannon,
 The chief of Irish and of British rivers,
 From that deep pool in which it has its fountain,
 Beneath west Brefsny's elevated mountain
 I've traced its course thro' bogs and moors & callows
 Until it mingles with the broad Lough Allen,
 And thence to old Loop head, with due precision
 Where rolling deep and smooth a mighty volume
 of limpid waters, it offers to the ocean
 One grand libation of the many tributaries
 Which it receives from minor streams and rivers,

Between the point of Kerry, famed for poets
And Knappagh at Kenléame, where shine the sunbeams
In th^e upper part of that most famous county
Which takes its name ^{from} Clare, a town of Thomond.
'Twas written in the time of famed Cuchullin
Of Meave, the queen of Cuachain, and of Connell,
When Curoi, son of Daire's noble hero
Proved himself the bravest man in Munster, -
By Michael O'Braíman of Ballyhigobban
Lying quite near to the town of Roscommon
The lands of Kiltewan and abbey of Derrane
Near ^{Sláib Búina na d'Guath} Shiele Bana's brow where poets are chatty
The Minstrel's melodious, the clergy most pious
And learned and steadfast in their ancient dogmas
Where the gentry are generous humane and wealthy.
If they ^{these} with one voice desire me to finish
This protracted song on the old stream of Shannon
I'll here drop the pen ~~and~~ without further dispute
Having finished a monument which shall endure
As long as the Shannon shall roll to the ocean.

^{this part of his poem}
This extraordinary man, who would feign make
us believe that he flourished in the time of
Curoi Mac Dary, still had the honesty in the

14/F/9/18

last quatrain to declare his true era.

Séice gcéad déag an aga ar pad

Ceire blasna a'p naogad

Doir Chriord sup progar Sion a n-dán

le míceál GRINN O'BRONÁIN.

Please to let me know if the 27 islands mentioned above as situated in Lough Ree are shewn on the ^{ordnance} map under the same names.

Mr. Hardiman promises to get the entire poem copied for me, but he will never think of it.

your obedient servant
John A'Donovan

Please to have this inserted into my account of Inis Aingin alias Hare's island.

END

14 F 9/19

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 thoughts on the early histories and source material, relating to topography, history and genealogy of Co. Roscommon.

26 August 1837

16p.

24 cm

Included is his assessment of the scholarship of Dr. Charles O'Connor and the pedigrees of the O'Naghtan, O'Beirne, O'Flanigan, O'Flynn, MacDermott, O'Fallon and Keogh families.

22nd

I, O, & give 4 reasons for enumerating the errors of
Archdall and others with arithmetical accuracy

Pedigree of O'Naghtan

_____ Keogh or Mac Keogh,

Mayfin where, and how extensive

Pedigree of O'Fallon

_____ Honor Son, continued to the
present day.

_____ O'Flynn,

_____ O'Flanigan,

_____ O'Beirne

_____ Mac Dermot of Moyburg

_____ Mac Dermot Roe

_____ Mac Dermot Gall,

_____ Airteach otherwise called Tir Enda
contents of

Topographical farewell to the County
in which God shows his great skill

14/F/9/19(i)

in rhyme in Irish - written in Kirk White's
metre of

"Maiden wrap thy mantle round thee
Cold the rain beats on thy breast."

In this rhapsody 'gom' is used as the optative
form of 'yr', and 'fíl', throughout means
noí áca, i.e., quod opt. or quæ sunt.

Pugno pugnas pugnari. Hoole,
pugnationis.

Athlone Aug. 26th 1837.

Dear Sir, It may be necessary in this my last letter on the county of Roscommon to give my reasons ^{having} for enumerated with such careful minuteness the errors of my predecessors in this seldom-trodden field of antiquarian or antiquated research, and I shall therefore number my reasons with figures as I have their errors.

1. Very few know any thing about the subject, but ^{as} this will not be long the case, ~~and~~ I wish to point out distinctly how much had been done before this survey.
2. Many persons have told me that Arch-^{Darby} Dall, ^{O'Brien} Lanigan and ^{already} Moore have done as much as can ^{possibly} be done in ^{Irish} historical and topographical research, and that it looks vain and ^{& Coombeish} audacious in me ^{now*} to attempt to contradict them, or ^{pretend} to throw any additional light upon the subject.

* It is urged that the language of Ireland is not, cannot be so well known now as in the time of those writers, but I distinguish and deny.

14/E/9/19(11)

after men of such fame, real learning and extensive research in the prosecution of which ^(research) they have had such ^{favorable} opportunities. This looks very plausible, ^{no doubt} and if it were submitted to the literati of Ireland, and even England, it would elicit universal applause. The consideration of this fact has roused me to vigorous exertion in searching for all the faults of those writers. With respect to their knowledge of topography, I deny that they ^{had} any considerable or accurate and of the language they knew still less. But who would believe those assertions from me? No one! ^{often are stubborn & even dishonest in the defence of their own notions} I prepared a list of names to a Cornaught priest, which were spelled as accurately as Athairne or Ferkertne or Kinghaela could have represented them, ^{in Gaelic letters} and still he told me that they were all wrong, & I consented, until I discovered that he did not know the letters; ^{but} then I laughed gently at him! It is astonishing to consider the dishonesty of men. Seeing that this is the state of ^{historical} knowledge in Ireland, I am determined to bring all my military engines to bear upon the writers* for the sake of truth, and the honor of the country, and perhaps to indulge a pug-

* It may be said that Ledwith did the same; but Ledwith was a liar, was unqualified, and what is worse hated the people of the country and was looking for a disapprobation.

- nacity of disposition which preponderates over all my other good and bad qualities; for I feel that I must have always some thing to contend with, and some difficulty to surmount, else my life becomes listless and monotonous. Indeed I often think, that when the survey is ~~over~~^{finished}, I might ^{profitably} lawfully become a pig-jobber as I shall know the fair towns so well, and as the wandering habits which I will certainly have acquired before that period (which may now be safely calculated as $3\frac{1}{2}$ years) will become so much a second nature ^{to me}, that, in all probability, I can never bring my mind to lead so quiet a life as that of a hedge schoolmaster.

3 It is universally believed ^{among the literati} that the late Dr Charles O'Conor, under the auspices, of the last and present Duke of Buckingham, has thrown into the hands of the public translations of all the Irish documents of any value, which he found in the Stowe Library, which contains the finest collection of Irish MSS, now in the world; and

14/E/9/19 (iii) that

that it is not possible, much less probable
 that Ireland will ever again produce any
 one so qualified to make use of them as
 Dr O'Conor was. This was powerfully
 urged against me three days since. I re-
 plied that Dr O'Conor has not translated
all ^{the} valuable documents, and that what
 he has translated, he has in a million
instances translated incorrectly. I instanced
^{and other terms to the translation of}
 p^{is} nemed^s which Moore has consented; but
^{after urging strong reasons}
 the impression I made^s is, that it is the ex-
 treme of vanity in me to object to the
 translation of ^{any one single} a word printed by O'Conor,
 and acquiesced in by Moore. I left the
 matter so, and ^{resigned} gave up the contest, ^{seeing} ~~for~~ there
 was no use in reasoning with gross igno-
 -rance. I had long ^{ago} ~~forgotten~~ all this.

But I will, if I live, remove this impression by heaping
 evidence on evidence and fact on fact, to
 show clearly and doubtlessly that Dr O'Conor
 has not done all, and that by what he
has done, he has thrown many squares in
 the way of such ~~an~~ ignorant Irish writers

as Moore, Crofton Croker and others ~~unquestionably~~. It was at
 Stowe that Dr. O'Sonor acquired the slight
 knowledge (and slight indeed it was) he had
 of the Irish language. His brother Matt
 of Mount Druid told me that ^{he} (Dr. O'Sonor)
 did not ^{well} know the Irish letters when he went
 to Stowe.

I am most anxious to give Dr. O'Sonor his
 full merit (and he has merited much no
 doubt), but we are not to seal up the
 MSS, and receive ^{his translations as infallibilities or} his mistakes as his-
 torical truths. The writings of Dr. O'Sonor
 are ~~very~~ valuable (especially his letters of
 Columbanus) but his mistakes are worth no-
 thing, and ^{to make a rough calculation} I should suppose, that at
 an average his accuracies and errors would
 stand in this proportion.

Errors 99 - accuracies 199.

14/F/9/19(IV)

4. To give a fourth reason for my pugnacity:
 If I were to go on tamely like Valerius
 stating in the most mild and gentle terms
 what I conceived to be the fact, without
 noticing ^{numbering} and refuting the errors of others

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* Very few know or care how much has been done or how what has been done was done
Such is the ignorance* of people in general on the subject that no one would know that they had committed any errors, and, ^{therefore} no one would give me credit for removing from the face of historical truth, the veil, which others had lent their aid to ^{draw and} keep over it.

I have other reasons to add, but I deem the foregoing sufficient until I discover new ones from my contact with the Society of Country historians and amateurs.

I shall now take notice of the pedigree of some respectable ancient families not already given, and of the extent of some territories, after then bid farewell ^{for ever} to Roscommon and its plains & lakes.

Previously to the sixth century the whole extent of country lying between the Suck and the Shannon, and bounded on the north by a boundary ^{line} drawn from Athliah on the Shan-non (now Lanepborough) to the point where the Suck springs out of Shene Uí Fhlaimm anciently called Slíabh Formail, was called Dealbhna Múadhgab. This territory was originally in the occupation of a tribe of the Firbolgs, afterwards in that of the race of Fiacha Dealbh, but in the sixth century it was conquered by the race of Maine, in whose

possession it remained for a long period until at
 last the Dil Murray, cut off it and added to their²³⁵
 own territory. Pithat portion lying northwards of the
 present Bar;
 of Athlone.

O' Naghtan

Anciently chief of the half of Mainmoye in the Co.
 of Galway but in latter ages located in the Fayes
 (na fada) a woody district lying to the west of Ath-
 lone and comprising the parishes of Drum and St.
 Peter's.

1. Donogh son of

2. Hugh

3. William

4. Rory

5. Gilchrist

6. Amalaff

7. Cahill

8. Cucrechmael

9. Amalaff

10. Melaghtin

11. Conor, who fought
 at Clontarf

12. Hugh

13. Teige of Longfreach

14. Melaghtin

15. Melaghtin

16. Amalaff

17. Amalgry

18. Conor

19. Fergus Finn

20. Forbaltach

21. Fintan

22. Hugh

23. Neachtan, a quo
 O' Neachtan

24. Mulkeare

25. Fergus, at whom O' Neachtan meets
 O' Mullally

26. Dilill

27. Tuathgal

28. Luec

29. Condalach

30. Amalgry

31. Fiachra Finn

32. Breapal

33. Maine mor the
 great ancestor of
 the Hy-Maniagh
 of whom O'Kelly was
 the chief

14/E/9/19(V)

1014
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In the year 1587 Shane or John O'Naughten ~~was~~
 was chief of his name, and was found seized
 by right of his captaincy of two quarters in
 the country called le ffayes alias O'Naughten's
 Country, viz of Moynewer, together with Carrig
 S. Naughten, and of a quarter called Carron-
 Creggan, and that he was also seized by
 right aforepaid of the annual rent of 20, d
 out of every quarter of the temporal lands
 in the country called "the Fayes"

No historical evidence has been yet discovered
 to shew when or by what revolution O'Naught-
 tan was removed from Mainmoy to the
 Fayes or Woods of Athlone. The present
 O'Naughtan holds a very considerable portion
 of the territory of his ancestors, and lives
 in the parish of Drum not far from Ath-
 lone. His property is worth about £2,500 a
 year. I have not yet seen any ^{document} authority by
 which his pedigree could be connected with the
 aforepaid Shane who lived in the reign of

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Queen Elizabeth, nor even to connect the pedigree
of that Shane with the line given by Mac Firdis.

Pedigree of

Keogh or Mac Keogh

Mayfin afterwards

Anciently chief of Inath-Keogh which comprised
the entire of the parish of Tanghamacconnell in the
Barony of Athlone. They are a branch of the O'Kellys.

Donogh Keogh

Nicholas Keogh

Edmond son of

Nicholas O'Kelly

Thomas O'Kelly

Cochy, a quo Mac Keogh

Dermot O'Kelly

Donnell O'Kelly

Teige Teltown O'Kelly

Conor

Dermot

Conor

Teige, who fought at Clontarf: 1014.

There was another
family of Makeoghs
in O'Byrne's country
where they are still
numerous, but they
are of a different
stock from the
Makeogh-O'Kellys
of the race of
Maime.

His patrimony was the 40 grs.
of Mayfin afterwards called
Inath-Keogh

It is stated by O'Farrell in his Linea Antiqua that this territory of Moyfin, which became the patrimony of the Keoghs, was situated near Elfin, but this is most unquestionably a mistake for the territory of Hy-elany ^{even in the days of its greatest glory} never extended so far to the North, and Moyfin was no other place than the country of the Keoghs. Before the O'Kellys had multiplied ^{so wonderfully}, this territory of Moyfin was the principality of O'Mulbride, as we are informed by Shane O'Dugan, who died in 1372.

Taoiseach m'ise p'is p'ortuail
 Da d'ez b'p'sid beandacraim
 Plaz an t'p'laig' f'adma do re,
 O' maol-buain-b'p'eat da b'p'side

The chief of fair May-Finn
 To whom Brigit gave a blessing
 A chief of vigorous hosts - to this day
 Is O'Mul - constant - splendid - Bride!

This is the very Finnway ^{or Moyfin} where St. Patrick met the fountain called King of the Waters. q. Is it not the fountain now called Bride's Well? Is there any account in any of the lives of St. Bridget, of her blessing Moyfin or any part of Hy-elany? Is there any account of her travelling into Hy-elany at all? One of the Keoghs is still living at Keoghville in the original territory but his property is very slender.

Pedigree of O' Fallon

chief of Clann Madach, a territory comprehending
the parish of Cam and a considerable portion of
the country around it.

Teige, son of
Teige, who was the son of
Hugh Ballach
Donogh—
Teige
Hugh oge
Hugh more
Donogh of the combat
Flann
Maelseachlainn
Dermot
Hugh
Dermot
Murtagh
Flann
Fearchair
Fallon, a quo
O' Fallon

Flann
Kennedy
Madach, a quo Clann
Hugh Boy Madach
Insrachtach
Muireadhach Muir,
leathar, the ances-
tor of the pil-
-muireadhairs of
whom O'Fonov was
the chief.

Various other branches of
this family are given
by Mac Firbis, and
Charles O'Fonov continues
their pedigree to his
own times. See his
Memoirs, p.

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The O'Fallons were not of the Race of Maine though located in their country, and it is not easy now to discover at what period or by what power they were originally able to establish themselves in it. The Annals of the Four Masters prove that they were there in the beginning of the twelfth century, and preserve the following record of the deaths of their chieftains:

1130. Dermot O'Fallon, chief of Clann Uadach, died.
 1151. Hugh, son of Mac Ruair O'Fallon chief of Clann Uadach was killed at the battle of Mam mor.
 1159. Kehernagh O'Fallon, chief of Clann Uadach, was killed at the battle of Ardee.
 1161. Fallon Fionn O'Fallon, chief of Clann Uadach, died.
 1169. Ferchair O'Fallon, chief of Clann Uadach, died.
 1225. Flann, the son of Amclaff O'Fallon, chief of Clann Uadach, was slain by Felim, the son of Charles, the Redhanded O'Conor.
 1337. John O'Fallon, Lord of Clann Uadach, died.
 1425. Teige O'Fallon, chief of Clann Uadach was treacherously slain by his kinsmen in his own castle.

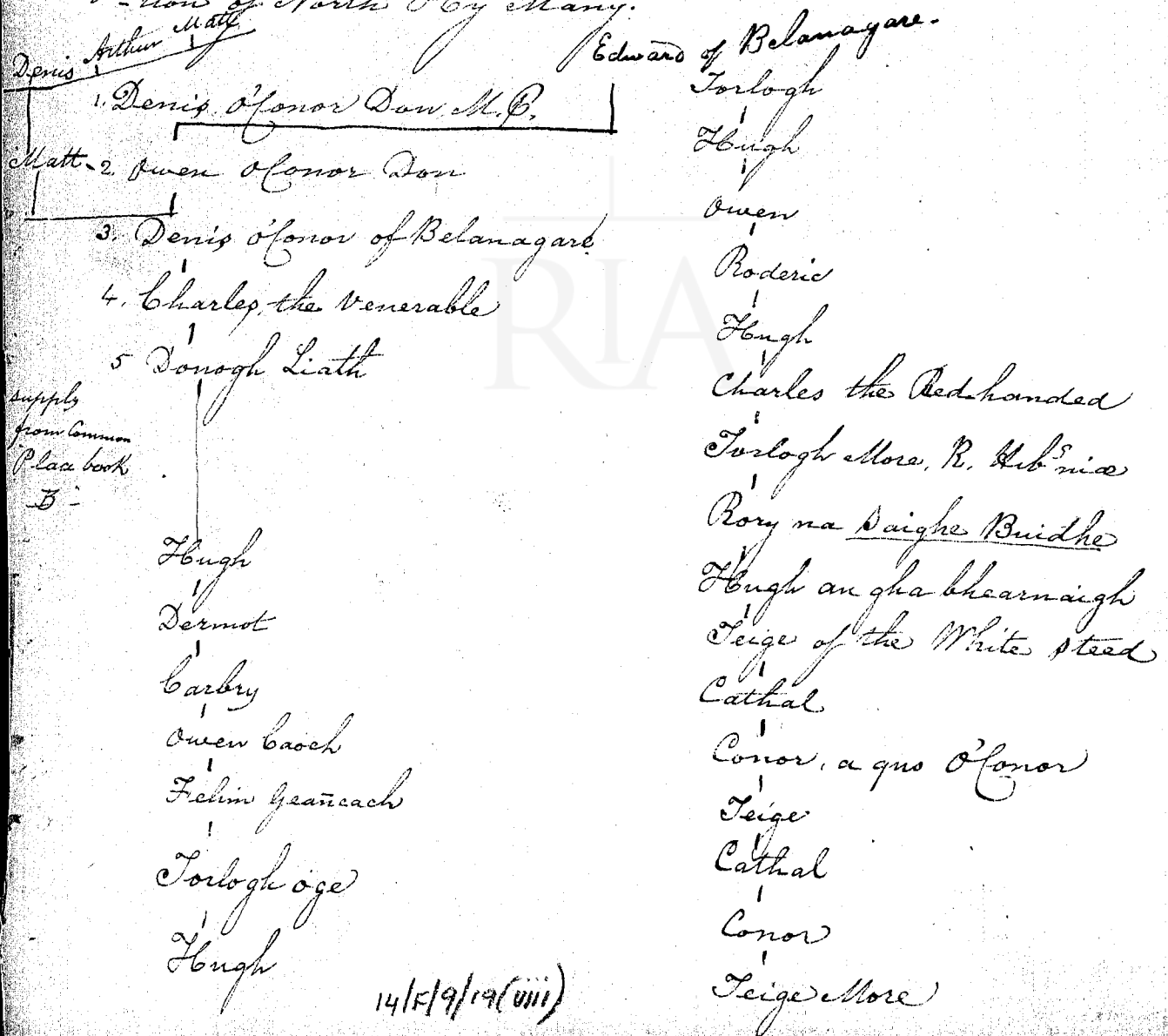
The O'Fallons are still respectable, but they have lost Poim a Mhota.

Mr. Lawrence Fallon of Mount Prospect and Malachy Fallon of Ballynahan both in the Baron of Athlone are the representatives of this family.

Pedigree of

O'Conor Don

Chief of Silmurray, a territory comprehending the entire of Machaire Connacht, and, in latter times, a portion of North Hy Many.



14/E/9/19(VIII)

Shirges

Tomaltach

Murgaile

Sonrachtach

Muireadhach Muilleathan, great ancestor of
the Sil-Muireadhaigh.

The present O'hanor Don (Denis, son of Owen) lives at
Clonalis near Capltreea and is universally respected.
His property is worth about £2000 per annum.
At present he has no male issue.

O'hanor Rae meets O'hanor Don at Lough the 4th in
descent from Charles the Redhanded. Dr O'hanor in
the memoirs of his grandfather, Charles O'hanor
of Belanagare (p. 303) states that O'hanor Rae
is extinct, but by this he must have meant the
senior branch of that family, for there are
countless families of the O'hanors Rae in the town
and barony of Raycommon. Peter O'hanor Rae Esq
of Turnova near Tulse is the present acknowledged
senior of this family, and Denis O'hanor of Lanep-
borough, a very respectable ^{Gentleman} ~~farmer~~ is a member of it.

* But they must be understood in a certain sense. The document is well worth examination

~~the same family~~ They are perhaps more numerous than the
O'Conors ^{Don.} Mac Firbis gives various branches of this family
which will be found in the accompanying extracts.
It appears from a law document in the possession
of Matt O'Conor of Mount Druid, that, at the
time of the formation of baronies in this County,
the Country of O'Conor Roe was styled the
Barony of Roscommon.^{*} (We must get a copy of this.)

The Annals of the Four Masters and the English law
Deeds, ^{and other English documents} are the best authorities to draw the history of
this family from. M^r O'Conor of Mount Druid states
that their history as written by J^r O'Conor is very
incorrectly given, and that he himself, ^(Matt.) not the
Duke of Buckingham, as is generally thought, was
the suppressor of the work.

The Abbe Mageoghegan places Sil-Morey to the North
of Sligo, but what induced him to do so, I have
no idea unless that he thought the country of
O'Conor Sligo might be called Sil-Morey, but
it could not, and the Abbe is wrong in this
as well as in many other particulars. 14/F/9/19(X)

Pedigree of O'Flynn

Chief of Diol Masilruain, a territory lying principally in the County of Galway, but comprising the parish of Kiltullagh and the southern part of that of Kilkeevin in the County of Roscommon. The mountain Slieve O'Flynn, and the lake Lough O'Flynn, still ^{retain} preserve the name of this family.

David, the son of
Gillomene
Fiachra

Echtigern

Eochy

Fiachra

Fohy

Flann a quo O'Flynn

Donnell

Beollan

Murray

Morogh

Donogh

Amy

Fergal

Maolruain, a quo Sil-Maolruain

Curran

Adh Flaitheamhdha

Eochy Tirmcharna

Fergus

Muireadhach Mal

Eogan Trév

Duach Galach

Brian, the brother of Niall the Great

Eochy Moyrain, totius Hiberniae Rex

Edmond O'Flyn, who lives near Ballinlough is the present O'Flyn, but he retains but a very small portion of the territory of Sil-Maolruain.

Pedigree of O'Flanigan

Chief of Clann Cathail, a territory comprising the parishes of Shankill, Kilmacumphy & Kilcorkey and about the northern half of the parish of Elphin. O'Flanigan was Maormor to Honor King of Connaught.

Donnell, the son of

Murray

Murtagh

Sugranda

Cathal

Murray

Flanigan, a quo

O'Flanigan

Morogh

Kineth

Cathal

Cathal, a quo Clann Cathail

Uireadhach, Uilleathan, a quo Sil-Uirran

Cathal

Randal

Cathal

Giolla

Cathal

Shanly

Mughron, a quo O'

Moran

There are various branches of this

family at present

living in Clancathal

but they are all

poor with the

exception of one

who accumulated

a large fortune

by dealing in

Cattle, which is at

most the only mode

by which the milician

families can again

rise to importance.

Old Jack Farrell by this trade realised a landed property worth twenty one thousand a year, which he left to his nephews

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The O'Morans were chiefs of Clancabill before the O'Flannigans: they descend from two brothers who, as appears from the above table were the 4th in descend from Cathal, the great ancestor of the Clancabill. The O'Morans or Morans as they call themselves now (for the Irish do not wish to add the O' till they get rich) are also numerous in the neighbourhood of Celphim. One of the name was Captain in Dillany's regiment and distinguished himself in the battle of Fontenoy.

Pedigree of O'Beirne

Chief of Tír Bríuin na Síonna a beautiful
Country lying between Elphin and Jamestown
and comprising the parishes of Keshrim, Kilmore
and Cluain Creamha (Clooneraff)

Donnell

Gillenneue

Cucconought

Murtagh

Siava Gorma

Murtagh Mantach

Birn. a quo O'Beirne

Kineth

Urban

Uadach, &c. up to Mureadhach Muilleathan

See my letters
on Tír
Bríuin

Pedigree of MacDermot

Chief of Mayburg, now the plains of Boyle.

Torlogh
|
Brian oge
|
Brian
|
Rory
|
Teige
|
Rory oge
|
Rory Caoch
|
Hugh
|
Conor
|
Tomaltach gearr
|
Malrony
|
Gichreest
|
Conor
|
Cormac
|
Tomaltach
|
of the Rock.

Conor
|
Dermot a quo et Mac Dermot
|
Teige
|
~~Malrony a quo Clan Malrony~~
|
Teige
|
Murtagh
|
Malrony Mor, the ancestor
|
of the Clan Malrony
|
Teige
|
Cathal
|
Conor
|
Teige Mor
|
Muirges
|
Tomaltach
|
Tomaltach oge
|
Tomaltach oge
|
Tomaltach
|
Teige

14/F/9/19(xii)

Mac Firbis writes: "Brian Dorogh Mac Dermot
(son of Owen Grouma, son of Owen)
who was drowned in the Erne in the year
1603 was the maternal uncle of the writer of
this book, i.e. Donald Mac Firbis."

The branch of that race of Cormac oge who are
in Mayburg at this day, is

Rory the son of
Dr. O'lorin Owen Grouma
the life of
his grandfather Rory
carries this Cathal
pedigree down Brian -
to his own
time. Charles Cormac oge
Mac Dermot Cormac Mor.
of Coolavin, com Tomattach na gceach tinnell
mostly called
"the prince of Malrang
Coolavin", is
the ^{living} representa-
-tive of the prin-
-ces of May-
-burg. He is married
to the daughter of the celebrated
Hyacinth O'Rourke.

Of the country of this branch of the race of Cormac oge
are Baile phait na ^{deir} ~~deir~~ lying east of Loch Teched
(now Lough O'Hara) Baile na gceall near the bridge
of Knockvicar, the half Bally of Rinn na bpoll.

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"the Trien of Ard an choiré & Triennamarbh
"Laogh. The aforepaid Rory, the son of Owen
"Grana was in possession of these twelve
"quarters ^{in 1608} when O'Sherty was killed."

"The race of Fergal of which there are some
"in Mayburg and some at Grange Mor in
"Lireragh.

Lorlagh, the son of
Dwalto

Leige

Rory

Conor

Rory

Conor

Fergal

Tomattach gearr.

Their Country consisted of the half Bally of
Cor na bfiach, Carrownacreevy, Carrow-
nafinnanagh, Carrowtullaghantawa, Carrowchoon,
Carrowardmoyle, Carrowkeel, Carrow***
(the rest effaced in the original)

14/E/9/19(xiii)

Pedigree of Mac Dermot Roe

Chief of Tir Luathail, a country lying
between Lough Allen on the one side and
Lough Key and Lough Arrow on the
other.

Dwalto, the son of

Conor

Bathal

Mac Tirbis

makes of rowley Mann

a branch of Teige

the Mac Dermots, Melaghlin now Lackey

Corinac age

Dermot Roe a quo Mac Dermot Roe
who died in 1320

Corinac

Dermot Ball

Conor died 1251.

Corinac

Tomattach of the Rock vide M. Dermot

Pedigree of Mac Dermot Gall

Dermot, the son of
Malromy who was the son of
Cathal

Malromy
Teige Oge

Teige Roe, Lord of Airteach

Dermot Gall a quo Mac Dermot Gall

Conor
Faichly,
Dermot

Conor

Dermot, a quo Mac Dermot, ut supra
Mac Dermot Roe was the chief of Airteach
a territory comprising the parishes of Tibohine
(i.e. Tibohine comprising Lough Glin) and Kib-
namannah. According to the Tripartite
14/E/9/19 (XIV) life

Airteach comprised fifteen Ballys or ancient Irish townlands, from which it can be inferred that it was half a Tirocha cheath or Barony or Hundred. It appears from the same very ancient authority that Airteach was called also Tir-Enda, from the same Enda, who left his name on Tir-Enda near Derry, and it is very curious to find Teach Baoithig or Tangboynes in both districts.

Sonaid roir do h-Alban uaim, Deirdre
Ceileabpas uaimr d' Aruinn, St. Colum Kille

Slán d'a móintib, plán, d'a phlúasib. Keating

Slán ar píce léisim le ceudasb de miltib. Thane O'Suama.

A topographical farewell to Roscommon.!

Slán óm éiríde go tír na máine

'Slán de móintib phlúcha; plán

ar ropas cúigir na a ghráine

O túsar uair mo éora plán !!

Slán le díograp riap tair Sionáinn,

Slán tair Sueda fup an áit

A lonuigeap péile, fáilte ar pomeann

fiop-fuál uairal — leatán púist.

Good thee well O Land of Manie!
Where I suffered from the rain
There thee well my blooming granite
Thou art the maid without a stain

Sopaid uaim go hoighe Máine
Croidé na péile- gnuir gan gnuaim
Dom' fada buan, dom' plan pulláin é
Ag déanam cipe na tip le pnuaim.

Slán uaim ríor go epioasí Meidhe
Slán go tuilg a lár moighe naor
Slán tap buill go bappi coirprléibe
Mile plan go dnuim na n dnuar.

Sopaid uaim go buidin ríeibí báina
Ríog-puill óna ar tpeaibí Anlize.
Ríu n' píoemáir leogánta, dánd,
Da mbí reape ar báid um éiríe.

Slán go cruacáin ar go cruacáin
Sopaid uaim go cruacáin Aor
Slán le bpuacáibí chineil luacháin
bednaict uaim go capin ppuariz.

Slán cum phappayz Charlesn puabaz
Jonas pialmáir lúim le bappi ^{river of the sedge country}
na Suae lúabize, bpu-glár-éiribáize,
Slán ar rin go h-áit na g-Cápp.

Slán gohimir doibhinn éloirpinn
^{du deaz diarmad beannaict ríor}
Sopaid uaim ar rin go'n g-Cloirpinn
^{'dúir píocepe coimlun teagayz ríor.}

Sopaid uaim ar cugat-ra n' Dhomnuill
D'aytígear ^{ríor} a g-cill Román
Ríu an mor éiríe a píoipuz ó'n puil
Ríogda móir. - Dom' buan tu plan.

Sopaid uaim do gac ^{silently stream} pío-glár
Ríu a g-conae Ror Chomáin
O pnuatnain Sionna ar Suae pío-glár
Sior go epioir ptabí éill' Román.

Slán da haidnibí aasbne píoipáir
Slán le Sionna ppub-glár puair
Slán le Suae ar abainí píoipáir
Mile plan le habainí Uair.

The heir of Maria

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Tulph

Curlew,
Mount Druid

Slieve Bawn

Chas Brannan, Chaslyp

Croghan, Rath Croghan,
Kerry-ai.

Kinch-Inachain

Carnfree?

Castlereagh near the
head of the Duck

Belanagare

Inis Clohrain

St. John's

Rilronan

Confluence of the Duck
and Shannon.

River, Shannon, Duck
Feorigh, Owen oer.

14/F/9/19(XV)

bí coimpece um éiríe
ar Oipéice o' n-Anlize.
Sh. O'Dugan

2
Now for the O'Melaghlin! I am anxious 257
to hear if Mr. Petrie believes that the Barry
Crozier he has in his possession, is the
Backall Gearr of St. Barry commonly called
the Gearr Barry? one of the Dulllys ^{Coop} promised
to trace up the history of the Gearr Barry
for me. That is to find out who in Munster
has or had it

your obedient servant

John O'Donovan

14/F/9/19(XVI)

END

14 F 9/20

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 his completion of the names books for Co. Roscommon.

26 August 1837

2p.

24 cm

RIA

Athlone, Aug. 26th 1837.

Dear Sir

I have now done with the name Books
and I herewith return the books of

1. Lissaniffy — 1 ✓ Books
2. Ogilla — 1 ✓
3. Shankill — 1 ✓
4. Kiltrugtan — 2 ✓
5. Clonfinlough — 1 ✓
6. Elphin — 3 ✓
7. Clooncraft
and Creve — 1 ✓
8. Aughrim — 2 ✓
9. Kilmore — 2 ✓
10. Kilglass — 2 ✓
11. Kalluckin — 1 ✓

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12. Kilcooley ——— 1 book

13. Bunnlin ——— 1

14. Termounbarry ——— 1

 14 ^{or 15} parishes 20 books

I also return the name book of the parishes and baronies, which I hope you will find pretty satisfactory. One remark I have to make is that as I do not depend upon the authority of any one without examining it fully, you will watch all my decisions closely, and object whenever you see any room for objection. I have been plagued with the name books of the district about Elphin, which were very rudely and, in my opinion, very carelessly done.

With respect to those names ^{which are} not known to the people and which are preserved in old leases and maps, let me remark that it is my opinion that they are frequently taken down wrong. Let me instance Vesnoy in the Strokestown demesne a name not known to any one by the agent Tom Conry, who could not produce a single authority for the spelling except the County Book a

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very rude document. I strongly suspect that this
name should be Lisnoy, as no original Irish
word can begin in its nominative form with a
V. Several ^{obsolete} names of this description have occurred
throughout the County, and I have been very diffi-
-cult in settling their orthography.

One recapitulating glance ^{more} at the ancient terri-
-tories in this County and I have done.
I caught cold on Lough Ree (or rather
coming through the ^{wet} potatoe fields to
Knockcroghery, and sitting in wet clothes
on the rail car to Athlone) and
am this moment in a fever.

your obedient servant

John O'Donovan

I have spent a long time
in Ragammon, and worked
fourteen hours every day, &
given Archdall and the whole
of them some Pinkertonian
abuse.

14/F/9/20(11)

Thos. A. Larcom Esq.

END

14 F 9/21

Petrie, George, 1790-1866

Letters, to John O'Donovan, from George Petrie, head of the Topographical Section of the Ordnance Survey, written from Great Charles Street, Dublin, concerning scholarly and antiquarian matters, with particular reference to the survey of Co. Roscommon. Reference is made to his having arranged an introduction for O'Donovan with Mathew O'Connor and his interest in the antiquities found at Boyle and Hare Island, Lough Ree.

19 June-4 September 1837

9p.

24 cm (i-vi); 18 cm (vii-ix)

Included is a related letter, to Petrie, from Thomas O'Connor, concerning his having examined manuscript material relating to the early Irish saints.

261
21 Great Charles Street
September 4th 1837.

My dear John,

I sit down to write to you, with very great pleasure, though I believe I should scold you well for the disappointment you inflicted on me by not joining me at Boyle, where I had ^{no} doubt I should have met with you, and where I had promised myself the pleasure of an excursion with you to the great battle-field of Moytuira. But I am in too good a humour with you now to give expression to any other feeling than regret for the loss of your valuable assistance in walking over that most interesting locality, and noticing its remarkable remains. I suppose O'Connor has informed you that I had the good fortune to discover the remains of the great towers - cashiers or cahers - from which the place derived its name. And as I had the similar good fortune to discover the towers in the Southern Moytuira I cannot help coming to the rational conclusion that fate, having determined that I should discover these also, kept you purposely away, that I might have the double glory to myself! It is no wonder that in both instances these towers should have ^{been} discovered.

14/F/9/21(c)

worthy of such celebrity, for their magnitude was extraordinary and their construction truly Cyclopean. I have dotted these Northern ones on the map - but I want your advice in giving them a name, for unfortunately, I was so occupied with their construction &c that I did not think of making such enquiries as ought to have been made relative to their Irish names, and which you would not have neglected to make. The whole of the information which I obtained was this, that the field or enclosure, in which they are situated is called in English - "the Fire field" - and that there are the only stone forts or castles in the Barony. The question then which I proposed is - should "Fire field" be inserted on the map? or if not, what would you suggest? It is curious that I learned this name quite accidentally and by a singular good fortune, for the owner of the field - a man of English family - though he brought me to look at the Towers, had never heard any name applied to them or the place in which they are situated. But on asking an old man - one of the Mac Donaghs - if there were any stone forts in the district, his reply was, "none but those two in the Fire field; and on enquiry as to their locality he pointed to the spot

when the Towers are - greatly to my delight, as you may suppose, and to the astonishment of the owner. I have discovered some other remarkable caskets in Signs of which you shall hear an account when we meet for our winter labours, and I have seen "wonderfully towering above the waves" the Cairns of Eochy in Traigh Eo Thail. But the most extraordinary sight which I ever saw or which can be seen in the way of Pagan antiquities in great Britain is the assemblage of sepulchral circles and cromlechs, commonly called Druid temples, in the townland of Larrowmore, and peninsula of Lintirra. I examined their remains day after day with an untiring patience, mapping their situations and noting their features, till I left nothing to be discovered, and secured an accurate record of their present state before barbarian ignorance has finished its work of destruction. Only imagine that when while I was on the spot two of those circles with their cromlechs were destroyed by a gentleman, whose duty it was to preserve them, for the paltry value of the stones to build walls. It is said, however that even good always springs from evil, and in this

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instance of the destruction of the Cromlechs and circles of bar-
rowmen, it has established the fact that the antiquarians
of Europe have been all wrong in supposing such remains
to have been Temples and Altars - a romantic theory - like
that of the few temple round towers - the discovery of bones
and urns in every cromlech proving that they were no-
thing more or less than tombs. This I consider as a fact
of great importance; for it will destroy for ever one of
the most bewitching themes of antiquarian fancy and fadery
and will add a valuable and steady ray of light
in exploring the indistinctly outlines of early European
history. Of these circles, placed contiguously, and often
touching each other, I have ascertained the existence
of no less than Sixty three, and it will not admit of
doubt that before the work of destruction commenced
to clear the ground, as they cut down the trees in America
there could not have been less than one hundred, and
possibly if not probably, double that number.

But there is too much of myself in all this. The object
of my writing is to give you such hints as my ac-
quaintance with Wiltshire can furnish and to
reply to one or two queries which you have put

to me in your recent letters. And now I must tell you that I have read the said letters with great pleasure and interest, notwithstanding their Pindaromanism of style, which I cannot help thinking a deformity. However this is a matter of taste and character - and you cannot help ^{indulging} ~~what~~ perhaps thought ^{you} desired to do so, an Irish pungency of expression in criticism - the Shillalee style - which is certainly the most striking in effect, as it is the natural demonstration of energy and power. You knock down with such admirable force that it would be unkind to restrain your arm - the more power to it!

And yet you can sometimes err yourself! What could have put it into your head that I had Mr Barry's short staff? You state it as a fact! Now the fact is that I have it not. Oh "you have blundered!" You may see it, I dare say, whenever you please in Athlone by requesting permission of its owner, Mr Patrick Hanly or O'Hanly, attorney who resides there. My dear John what defence will you make for yourself. Have you been dreaming or has the ghost of the Saint been quizzing you while

14/E/9/21(m)

you were exploring his ancient domains? But seriously,
 you saw the crossier with me, but it was only sent me
 for inspection by the Dean of the Patriarch to whom it was
 offered by Mr. Hanby on condition that he would get a
 good situation - such as Chief Constable of Police or
 some such thing - for said Hanby's son or brother,
 I forget which. And this the Dean ^{disdained} declined with
 proper patriotic spirit as a thing unworthy of a
 gentleman, and besides that he had not the power
 to do so under the present government. as to Mr
 Port. Hanby, I do not know what his saintly re-
 lation will say to him at the other side for
 this offer of an exchange of his blessed staff for
 the sword of a profane man! Don't you think he'll
 be apt to give him a crack spit on the head as
 he deserves?

Your pedigrees of the Roscommon families are
 extremely valuable by your notes, and I only regret
 that it was not in your power to add the names
 even to the present times. I regret also that it was
 not in your power to visit all the estates of any one.

26th

portance in Slough Rev. Some of them have ruins on them
 of much interest, and your discovery of the valuable
 Irish inscription on that island is a striking proof
 that much secret might be obtained in such "desert
 isles forlorn". I had hoped that you would have sent
 us some account of the Clogha. Are you certain
 it is a Round Tower? I have heard of a remarkable
 figure being of great antiquity on one of the islands
 but never of a Round one. I would yet that you would
 enquire about this if you have any uncertainty on the
 matter.

You have now interest in a new field of discovery
 and I am doing my best to have you supplied with
 historical pegs to digest on the journey. But I fear
 after all it will not be in my power to send you such
 a plenty or variety of provisions as you get on the
 other side of the Shannon. However, you shan't want.
 You are now among the descendants of the Kings - rich and
 fallen low enough but still retaining something
 noble in appearance, as well as a vigor of mind not
 unworthy of Royal descent. At least so I found them.
 Twenty of them would beat five hundred at a fair fight

14/F/9/21(IV)

any day, and would not desire greater sports. You may I think get much information among them, for they are still numerous in Clontarf, and Ballyboghla. And I wish much that you could find out the representation of the name. Art O'Melaghlin was the chief in Dublin during the time but I believe he died without issue at Belinahone the house at Ballinacorney. Murrough was next and his line is extinct on the male side - he resided near Mott. But there were several other branches as the Melaghlin of Castle-town and of Castleknock &c of whom I know nothing. The enquiry is worth making - for if this pedigree could be completed to the present time, it would be the most perfect and best supported by historical evidence of any in Europe.

Though I visited the celebrated hill of Marston, I have but little to direct your attention to upon it. I was here in August at the time - in the first year of my apprenticeship, and I only recollect its greenness - being green myself - and its wonderful boundary stone as large as a house. You should examine this and the hill generally, with care.

I would recommend you also to call upon Sir Richard May the representative of the Macgeoghegan, as I have no doubt but he has the MS. of Connell Macge. and you would also see the Duvon Cross of St. Colman. My space is out but I shall write again soon.

Believe me ever my dear John
most faithfully yours
George P. Lewis

21 Great Charles Street

June 19 - 1837

My dear John,

I have thought it prudent to have my copy of the O'Kelly genealogy transcribed for you, as, though the O'Kellys are more connected with Galway than Roscommon it will be useful to the historical collections for the latter, and particularly in the district where you now are. It will show you in what way Mr D. H. Kelly claims the title of chief of the name, a claim which is not generally allowed him; on the contrary, Mr Festus O'Kelly of Sicooly (a count of the Roman Empire), is the generally acknowledged person to whom the title of O'Kelly of Gallach. Denis Kelly is O'Kelly of Sreen. you will find both lines in the pedigree

Mr John O'Donovan

14/F/9/21(v)

2nd 10

and you can easily complete them. Included
as far as it should come in ^{your} way, it would
be well to carry down all the branches.

While you are in the neighbourhood of
Ballinasloe, pay a visit to Cluan Barron,
and examine the Moat there, and the
ancient road from Clonmacnoise to it
and thence to Clonsilla. A few years ago
there was a rail road found in a portion
of this road which ran through a bog.
Collect what you can about this, and
I think you ought as well cross the
shannon from Cluan Barron over to
Clonmacnoise for an hour or two, and
enquire if they have discovered any
inscriptions lately, and if so copy them -
for they may not be forthcoming when
you get to Westmeath. These inscriptions
are often destroyed within a month or

24/1

two after they are found. Curry and
O'Keefe are hard at work for you, and
will have a good budget to forward to-
morrow or Wednesday - Parker, is also
working for you so that I think you will
be well provided for this country.

Dear Dr. John

Yours faithfully,
George Selous.

14/E/9/21(VI)

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J^t Charles Sumner

July 7, 1837.

My dear John,

I have the pleasure
 of sending you a note of in-
 troduction to M^r Mat. O'Connor
 the head of his race according
 to the old Breton law—and
 whose acquaintance I was
 so fortunate as to make
 lately. I have no doubt,
 but you will find ^{him} as willing
 as he is able to give you
 aid in your researches, for
 he is in every respect, a fit
 representation of the house of O'Connor.

MS. A. 9. 2. 1 (vii)

273

I read your Rosemount letter with great interest, and I have no doubt but they will be more valuable than those from any of the preceding countries. Be not hasty - but try to get as much of every thing as you can - manners, customs, traditions, legends, songs &c &c - The opportunities at present afforded may never occur again.

You blame "those in great Charles Street" for sending you the wrong extracts from O'Sullivan's History. The fault-

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of fault there was - was O'Connor's - But he denies the charges! however, it is no matter now, as you will get "the real Simon Pure" with this. You will also get some more valuable extracts made by O'Keefe, who deserves to be affectionately remembered to you -

Believe me ever
Sincerely yours
George Petrie

J. J. Donnan Esq.

14/11/92

From J. M. O'Donovan 275

7c -

Sir,

Having not seen you yesterday evening nor this morning, I think it better to give an account of my success in the Library. I got admission without any difficulty by means of the note, and got the M.S., of which there was mention made - viz. a volume M.S. - the date or writer of which cannot be known, as the beginning and end of it is defective - Its contents can be learned from the sheets I leave - I first took down the pedigrees of the Saints, which are generally given at the foot of the pages, each where the Life of ~~the~~ ^{person} Saint, commences, but finding on yesterday evening by comparison, they agreed with the pedigrees given in the genealogies of Saints, I discontinued writing out any more of them. If there was time to read the M.S. minutely through, there might be some useful information acquired from it. 14/F/9/21(viii).

Another sheet which I leave will tell the contents of a very curious document written in Latin, which would have been of great assistance, if fortune put it in the way, when the names of Co. of Meath, were settling, and may be of very great use in settling those of Westmeath, particularly as it

276. it says so much about the state of
the Parishes &c.

The same sheet gives the contents
in general of another MS. written
in English, the minutes of which
I had not time to take notice
of before 3 o'clock.

^{Repertorium parochiale written in Latin}
The 3. MS. of the contents of which
I'll take notice when I go
again - contains a most curious
description of the Parish Churches
&c. in as well as I understand
the City and its precincts - and
~~in the~~ some in Wicklow Co.
I am not sure, whether it is a
description of the diocese of Dublin
or not.

Yours

Richard, Junior
Servant

Thomas O'Connor

G. Petrus Esq.

14/F/9/21(viii)

Geo. P. Quincy

RIA

27/7

My dear John,

Beaufort, Archdale
and all the rest who were
not Arch or Archd, state
that there is the stump of
a round tower at Boyle.
There is certainly a small
round tower or turret near
the abbey - but it did not
appear to me to be a true
clockwork. I wish however
you would examine it
carefully. I shall send
you tomorrow a curious

14/F/2/21(IX)

and most important Inquisition in which it is mentioned. The Island of Lichmaenon is well worth visiting. The old church is in fine preservation, and is a beautiful example of the church of the 6th century. By the way, by whom you are in the neighbourhood of an ancient church you should inquire and search for foundations of a round tower.

I am sorry to find you are getting fidgety to be

out of Roscommon. But this is your usual habit. you exhaust your energy and long to be on new ground. Have you examined the castle near Strokestown?

I hope to see you before you are out of the county yet, and we shall have a day or two together.

Believe me
ever & for
ever
yours
J. P. P.

July 20. 1837.

J. P. P.

END

14 F 9/22

Petrie, George, 1790-1866

Letter, to John O'Donovan, from George Petrie, head of the Topographical Section of the Ordnance Survey, written from Great Charles Street, Dublin, concerning scholarly and antiquarian matters. Reference is made to his interest in some of the Roscommon antiquities, notably the old church at Kilronan and the Lane family's connection with the town of Lanesborough.

22 July 1837

3p.

24 cm

Petrie refers in passing to O'Donovan's meeting with Matthew O'Connor, with whom he visited Rathcroghan.

21 Great Charles Street

22 July 1897.

My dear John,

Though it is quite unnecessary to have any introduction to Captain Robinson of the Abbey to obtain permission to see the venerable ruins which he preserves with such judicious care, yet you may like to have a recommendation, and I am glad of the opportunity which it affords me of requesting you to present my kindest compliments to the Captain and all his family, and to express my most sincere hope that they are well and happy. I can never forget, in the middle of the ^{mid of} wearry care of life the pleasant evenings I spent under his most hospitable roof.

I have had the pleasure of seeing Mr. Brat O'Connor lately, and heard from him

14/E/9/22(1)

what a pleasant day you had together at
 Net Creghan.

There is a curious little church called Kill-
 Ronan, or rather Temple Ronan, on the shore
 of Long garr which is worth visiting, as it
 has been for a long time I believe, the burial
 place of the Mac Dermots. Have you seen it?
 And have you seen the great Cromlech, in
 the same neighbourhood on the west side of
 the road going from Boyle to Coolanure?
 you tell us but little of your discoveries
 in such matters to my great regret, for
 you are qualified in a way that no other
 investigator is, or will be, to collect the
 traditions connected with ancient monuments
 and turn them to account. I have stated
 this to you before - but in vain. Topography
 alone absorbs your mind: yet I cannot help
 lamenting the necessity, if it be so, of this

contraction of your powers, and that your
 Reasoning letters, valuable and important as
 they unquestionably are, should yet be wanting
 in the variety of research which gives such
 deep interests to your letters from Berry and
 Termanage and Bonyat. You are becoming
 a dry topographer! I know you will say
 you cannot help it. If so it is a pity,
 for you ought to help it if possible.

I propose starting for Lige in a few
 days, and hope to have the pleasure of
 spending a day with you on the way.

Believe me ever

very dear friend
 most faithfully yours
 George Peck.

J. J. Donovan Esq.

14/E/9/22 (ii)

Beyond a doubt the family name of Lane is English. In Mooryson's list of the army at Kinsale, the 20th November, 1601. Captain Lane, is mentioned as one of the captains of companies sent thither in the Queen's ships. This captain was the first of the name settled in Ireland. The connections of the family with Lannetboroughs, and origin of the name of that place may be gathered from the following notes of Lodge in the genealogy of the Fitzmaurices, Earls of Kerry: Speaking of Edmund the 11th Lord, he states —

"He is said to have had a daughter Catherine who was grandmother to Emeline or Amy, daughter and heir to Cormac O'Farrell, who was married to Captain George Lane, and was mother of Sir Richard Lane, of Tulse, Kent, and Bart. who died 5 October 1668, father of George,

created Viscount Lansborough, by his first wife Mabel, daughter and heir to Gerald Fitzgerald, Esq. who died 10 November 1630".

At what time this family of Mabel became extinct, I cannot find from any of the pedigrees books in my possession, or in what way the property passed, as I suppose it did, into the family of Butler, originally of Bullisbets, of whom Brinsley the second Lord Newtown-Butler, was advanced to the dignity of Viscount of Lansborough, by proxy writ, dated at Hampton Court 20 July, and by Patent 12 August 1728.

Lodge.

Humphrey the 2^d Viscount Lansborough was created Earl of Lansborough 20 July 1750

"Syriath na bhfeart" is not in the Annals.

The situation of Caladh na Cairige remains yet to be discovered.

END

14 F 9/23

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from 21 Great Charles Street, Dublin, concerning his having discovered a sixteenth century document concerning landownership in Co. Roscommon. Included are related extracts from the document.

10 April 1838

2p.

24 cm



Thos. A. Larcom Esq
R. Esq.

21 Great Charles St.

April 19th 1838.

28th

Dear Sir,

I begin to grow uneasy about the all my books
but I hope you will make every exertion to have them ^{all} sent
hither in the course of this week.

I send you a copy of a very curious document con-
-cerning the county of Roscommon, which I wish to
have bound up with my accounts of the territories in
that County. I got from Mr. M. Honor of Mount
Druid.

" Upon search made in the Auditor General's
" Office, I find that by Indentures of Composition dated
" 3rd day of October 1585, and in the 27th year of the
" reign of Queen Elizabeth made betwixt the Right
" Honourable Sir John Perrott Knight, Lord Deputy Ge-
" neral of Ireland, for and in behalf of the Queen's most
" excellent Majesty of the one party, and the Lords chieftains,
" Gentlemen, Freeholders and inhabitants of the counties ^{veteries} or
" territories of Maylodge, alias Mac Dermott's Country,
" Connor Roe's Country and Connor Dunis Country
" viz the Rev^d. fathers in God William, Archbishop of
" Tuam, John Bishop of Elphin; Hugh Connor of
" Ballintubber, otherwise called Connor Dune, chief of
" his name, ^{Seige?} Terga Macfurin Shanly of ^{now Knochmashess alias} Knochmashess,
" chief of his name, Thomas le Strange Knight, of ^{Fairy mountain} Athleague.

* Hence the name Castle Strange at Athleague. How has this
been spelled on the Ordnance map.

14/F/9/23(1)

1. Done
-gonn
Castle
2. in
L. Key

3. In
Tir-
Inathail
4. Gall

(1) Carbis O'Birne of Dynagan, chief of his name,
(2) Brian Mac Dermott of the Carriek, chief of
his name; Teigh Mac Tommullage of Broghan,
gent: Tommullage oge of Ballackellin gent; Two-
mullagh Mac Hough of Dromeharleggh gent;
Dene Enney of Lenjor; Ferrall Mac Dermonde
Roe, chief of his name; Connor oge Mac Der-
(3) mott of the foreste; Cahall oge Mac Mulruony
of the Eden gent; Mulruony Mac Dermot Gald
(4) chief of his name; Tommullagh Mac Toole Honor
of Bracklone gent; Cahall Mac Toole of Castle
Reagh gent; Teage O'Shyme of Bleaulyme, chief
of his name; Cahall O'Shyme of the Cladaghe
gent; Turrelagh Reagh Mac Swiny of Knockne-
taghty gent; Teige O'Honor Roe, chief of his
name; Hugh Mac Tirrelagh Roe of Clonybire
gent; Briene O'Shamegane of Balloghter, chief
of his name; John Crofton of ^{new Kintoe or Cantoe} Canroe gent, of
Ballingilly gent, and Edward White of Ballynderry
gent of the other parties, witnessing that where the
said countries and territories be divided into three ba-
ronies viz the Barony of Boyles otherwise called
Moylurge, the Barony of Ballynstobber and

"the barony of Roscommon, which contain in
" themselves as well by ancient division as by
" late Inquisition and presentiments thereunto
" annexed the number of LXX quarters esteeming
" every quarter with its pasture, meadow, wood,
" and bog at CXX acres as by a more partial lay-
" ing down of the same in manner and form
" therein mentioned; and in the said Indentures
" are the following clauses, viz the said Ld
" chieftains &c, have in consideration thereof &c
" for them, their heirs, successors and assigns
" given and granted back, and thereby they do
" give and grant to the said Right Honourable
" the Lord Deputy and heirs to the use and be-
" half of the Queen's most Excellent Majesty
" her heirs and successors for ever one yearly
" rent charge of ten shillings sterling of goods
" and lawful money of England going out of
" every quarter of eight hundred quarters of the
" aforesaid LXX quarters of land &c. And further
" it is condescended, concluded and agreed as
" well by the said Right Hon^{ble} the Lord Depu-
" ty for and in behalf of the Queen's most
" excellent Majesty, as also by the said William
" 14/E/2/23(n)

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" Archbishop of Tuam and in manner and form
" following viz that the names, stiles and titles
" of Captainships &c, heretofore used by the said chiefs,
" kings and gentlemen, together with all elections
" and customary divisions of land, occasioning great
" strife and contention amongst them shall from
" henceforth be utterly abolished, extinct, renounced
" and put back within the said Mac Dermott, O'Conor
" Roe, and O'Connor Donnell's Countries for ever, but
" that their lands shall lineally descend from the fa-
" ther to the son according to the course and order
" of the Law of England, in consideration whereof &c.
" the said Right Honble the Lord Deputy for and in
" behalf of the Queen's most excellent Majesty, doth
" promise, covenant, grant and agree — and
" that also John Crofton shall have, hold, possess and
" enjoy to him and his heirs six quarters of land
" freely and discharged of — from this
" composition as a demesne of his house and Castle
" Bragado, alias Canvoe in the barony of Boyle
" and shall hold the same of the Queen's Majesty
" heirs and successors as of her said house or
" Manor of Boyle by like tenure and services

"as is aforesaid."

291

"Certified 21st December 1821.

"Roden Sur. Genl."

My health is beginning once more to fail, and I fear
that another winter will kill me - no matter

your obedient servant

John O'Donovan.

RIA

14/F/9/23

END

14 F 9/24

Petrie, George, 1790-1866

Letter, to John O'Donovan, historian and Ordnance Survey field worker, from George Petrie, head of the Ordnance Survey's Topographical Section, written from Boyle, Co. Roscommon, concerning his hopes of meeting with O'Donovan in the town.

Copy map of County Roscommon, as traced from an original compiled by the Down Survey.

[1837]

2p.

23 cm (i); 58 x 37 cm (ii)

Indicated are the baronial boundaries, parishes and main townlands located with the county.

Boyle Sunday Morning

My dear John.

When I am, greatly disappointed at not finding you! I want to see you on many accounts - particularly to come with me to the May Fair - Do start over here as soon as possible - You'll find me at the Boyle Hotel -

Yours ever

Most faithfully

George Eliot.

14 F 9/24 (ii)

Outsize map

Filmed at the end of this reel

END

14 F 9/25

[Unknown]

Copy map of County Roscommon, as traced from the original compiled by Ortelius.

[1837]

1p.

22 x 13 cm

Indicated are the main the location of lands held by prominent Gaelic families of
Co. Roscommon.

RIA

297

braced fears

ORTELIUS IMPROVED.



14/10/9/20

END

14 F 9/26

[Unknown]

Copy map of County Roscommon, as traced from an original by Mercator.

[1837]

1p.

19 x 13 cm

RIA

The County of Roscommon
from Mercator's Map of
Leath-Chuinn



14/E/9/26

END

14 F 9/27

[Unknown]

**Copy map of Co. Roscommon, traced from an original map of Connaught, compiled
Speed in 1610.**

[1837]

1p.

49 x 34 cm

**Indicated are the locations of Loughs Ree, Derg and Eske, the county baronies,
mountains and forest lands, and territories held by the main Gaelic families.**

RIA

14 F 9/27

Outsize map

Filmed at the end of this reel

END

14 F 9/28

Mason, John S.

Map of County Roscommon, reduced and drawn by John S. Mason.

[1837]

1p.

45 x 39 cm

Indicated are the location of the county's parishes, its lakes and islands and the boundaries of the ancient territories. Scale is given as a half inch to twelve miles. Included are handwritten annotations in Irish, concerning matters of topographical or antiquarian interest, made by John O'Donovan.

14 F 9/28

Outsize map

Filmed at the end of this reel

END

END OF

14/F/9

START

OUTSIZE MAPS

Outsize maps

part of

14 F 9

Roscommon (Vol. 2)

REDUCTION

9 x

RIA

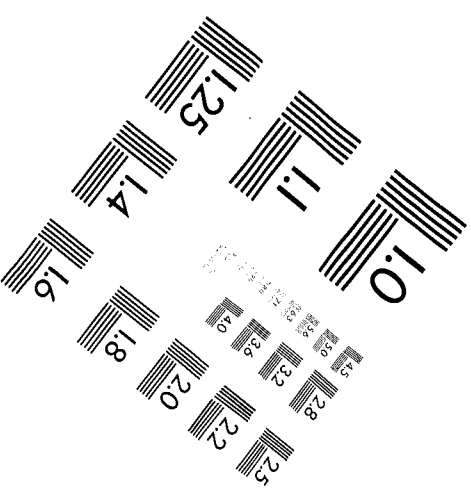
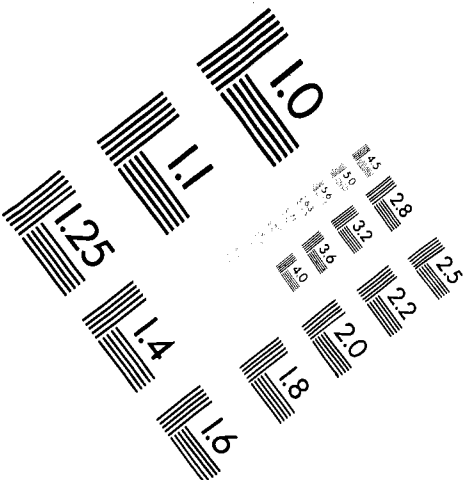
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Operator: Ms C. Waterloo
Original: black & white



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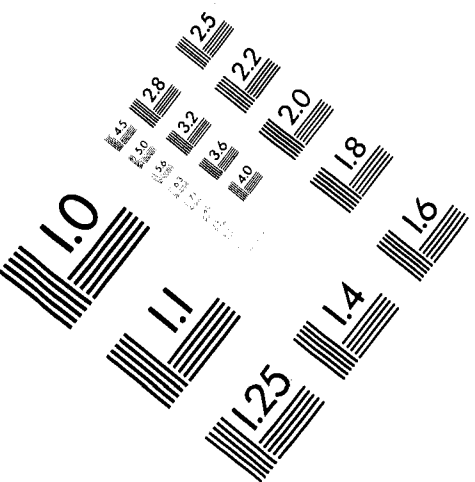
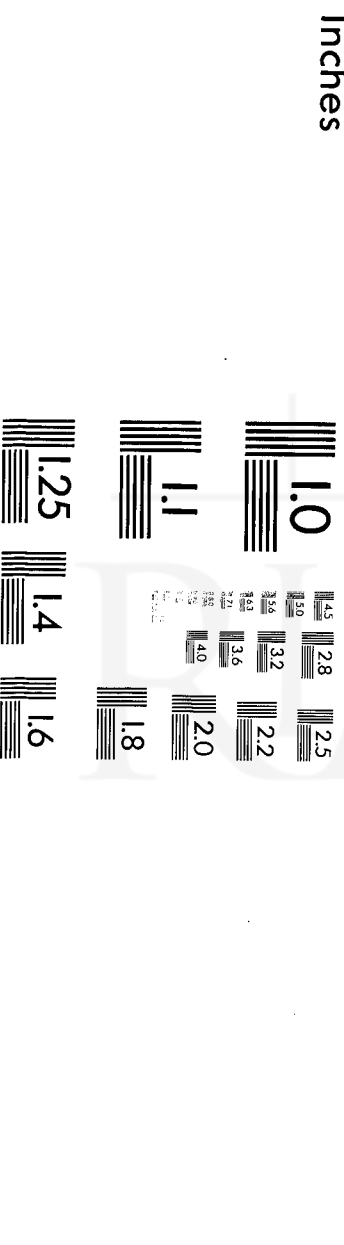
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301/587-8202



Centimeter

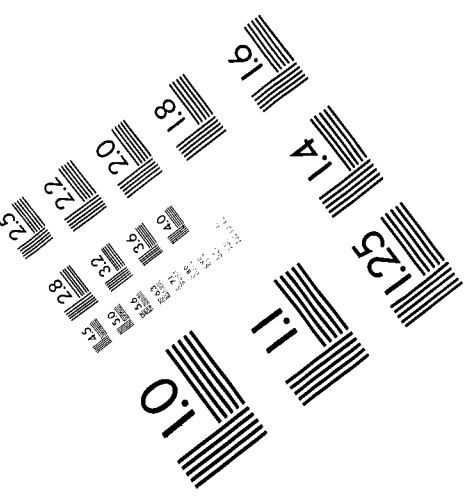


Inches



**IMAGE EVALUATION
TEST TARGET (QA-3)**

MANUFACTURED TO AIM STANDARDS
BY APPLIED IMAGE, INC.

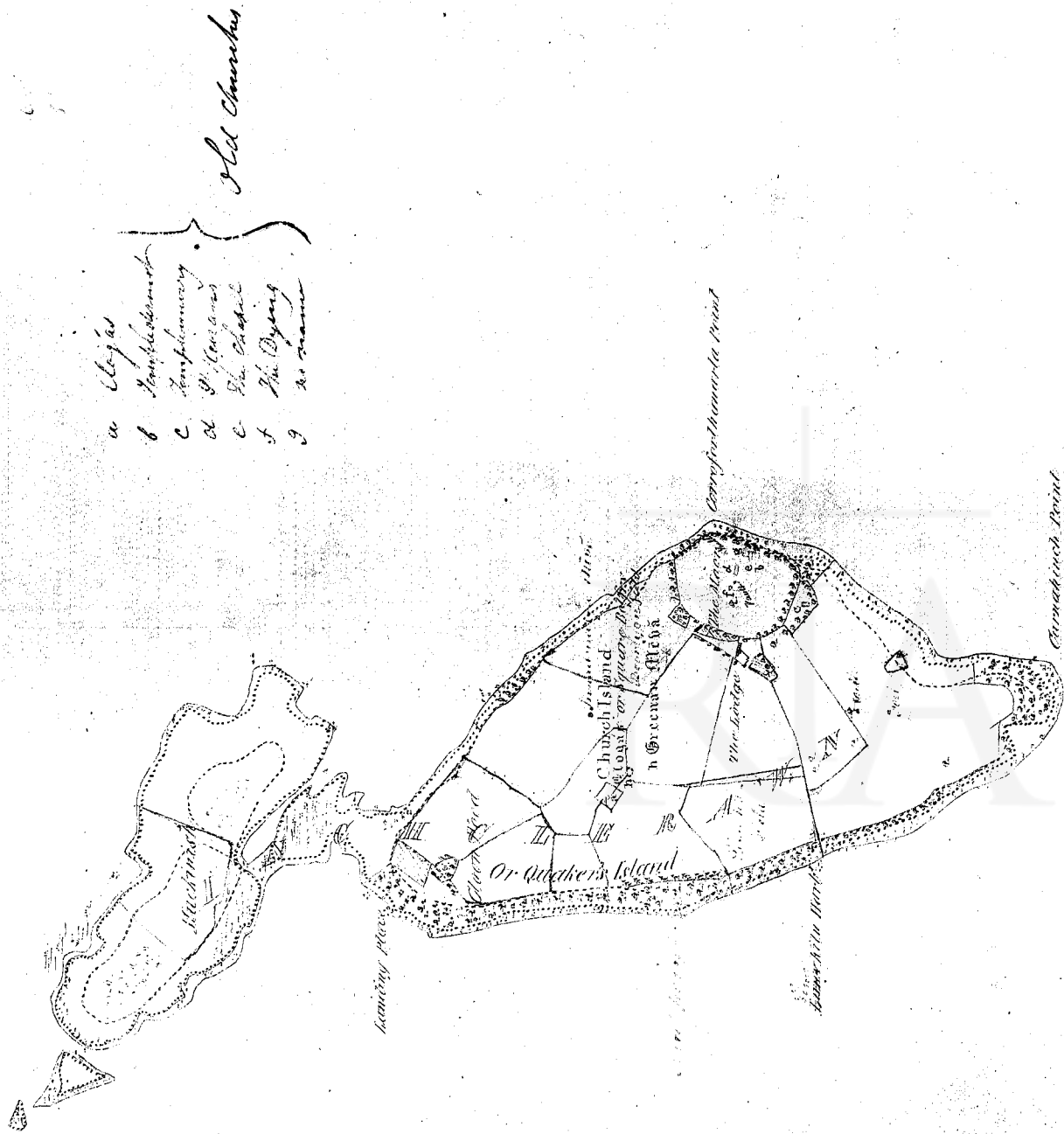


Outsize map

14/F/9/17

33 x 25 cm

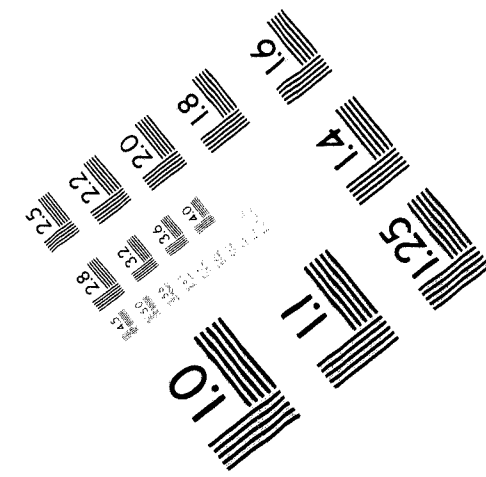
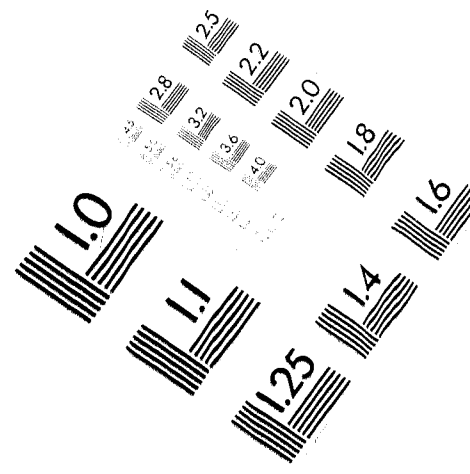
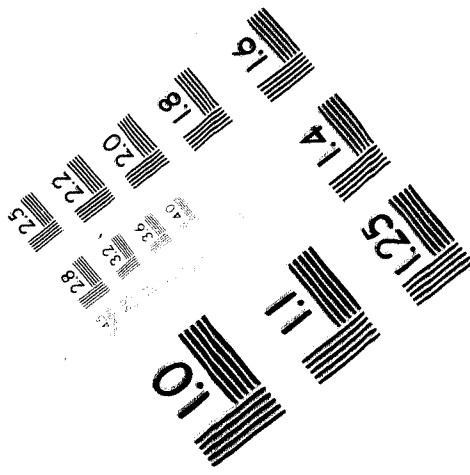
RIA



REDUCTION

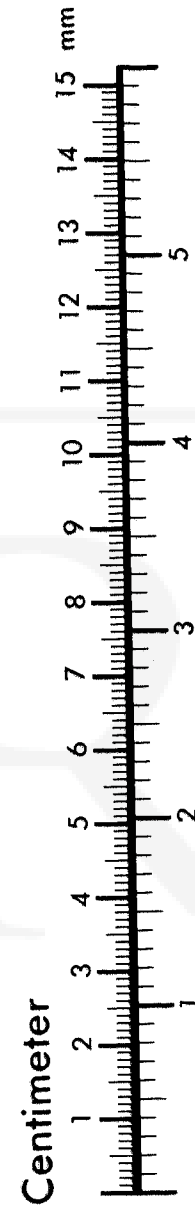
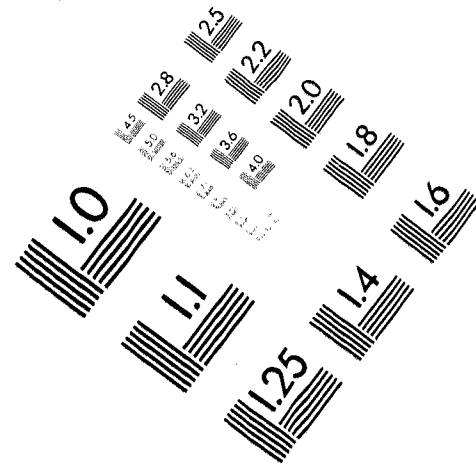
15 ×

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



AIM

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Silver Spring, Maryland 20910
301-587-8202



Inches

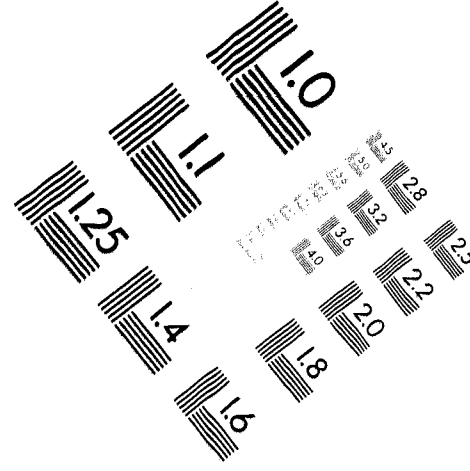
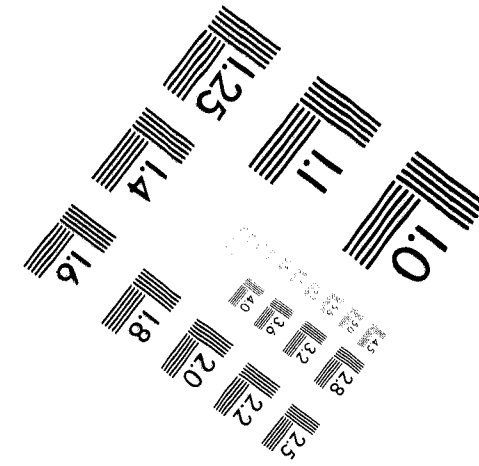
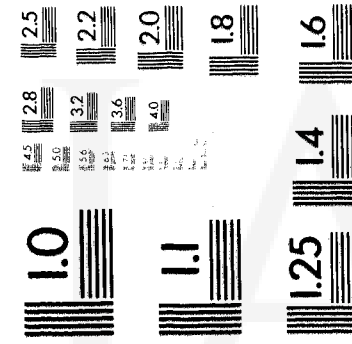
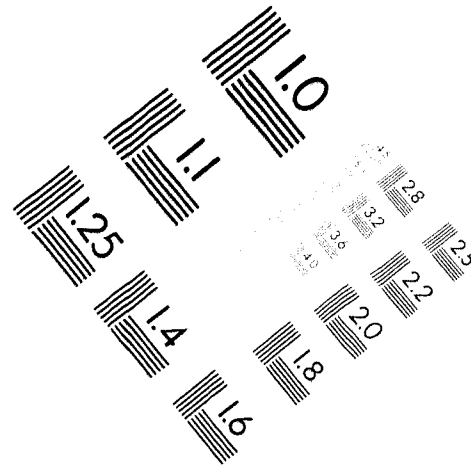
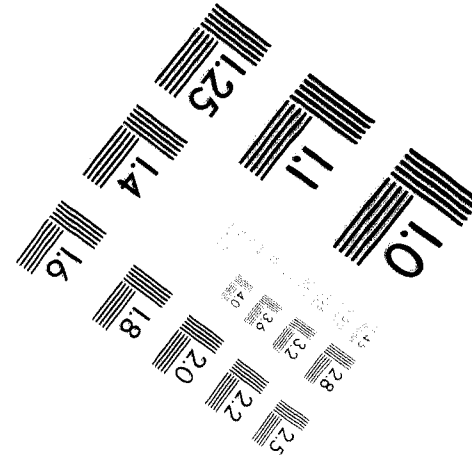


IMAGE EVALUATION
TEST TARGET (QA-3)

MANUFACTURED TO AIM STANDARDS
BY APPLIED IMAGE, INC.



Outsize map

14/F/9/24 (ii)

58 x 37 cm

RIA

820

10/17/24 (1246)

Septentrio

SLEIGOE

COUNTY

STRIM

COUNTY

MAYO

BOUN

TY

Oriens

LONDONDERRY COUNTY

THE

COUNTY

WEST

Lough

Ree

MEATH

COUNTY

THE

KINGS COUNTY

GALLWAY

MARDON



Scala . Milliarum . Sclerorum

Scala . Milliarum . Anglorum

Outsize map

14/F/9/27

49 x 34 cm

RIA

Outsize map

14/F/9/28

45 x 39 cm

ROSCOMMON.

Reduced & Drawn by John Mason



Scale

14/F/9/28

RIA

Tipped to map 14/E/9/28.

ROYAL
BOSTON
1837

L

J. J. Donovan Esq.

Elphinstone

Geo. Pittman



END