

**14 F 14/1**

**[Unknown]**

**Title page and index relating to the Ordnance Survey Letters for Co. Sligo.**

**[1836]**

**8p.**

**25 cm**

**With instruction to binder. Author unknown.**

RIA

Sligo Letters  
1 Vol.

RIA

14/F/14/1(i)

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Toomour

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Irish name & meaning. Old  
Church. Patron Saint. Holy Wells  
Mountains. Caves. Cormac  
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River Ros. Road from  
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Parishes

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Notices from Annals & Irish names

" " "

" " "

" " " Irish name

" " " " " "



Allye Lott

Dear Papa to the interest of the young of the

RIA

14/7/14/1 (viii)

**END**

14 F 14/2

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Sligo, concerning his examination of a cairn found on the summit of Knocknaree, reputed burial place of Queen Maeve.

2 July 1836

2p.

24 cm

RIA

Sligo July 2<sup>nd</sup> 1836,

Dear Sir,

We arrived here this morning, and having nothing else to do we visited Miosgan Mervä on the summit of Knocknarey. It is a vast <sup>loose</sup> <sup>irregularly piled</sup> cairn of stones, about 200 yards in circumference at the base. Imagine a cone whose base is about 66 <sup>yards?</sup> feet in diameter, and whose height is 20 feet; then cut off 5 feet of its sharp top so as to form a level of <sup>of about?</sup> 15 feet; then get Master Flanigan to erect a Trig. station upon it, and you will form a tolerably correct idea of the present size and shape of Queen Mab's Miosgan or heap on the summit of Knocknarey.

14/F/14/2(1)

It commands a panoramic view - a prospect wide and various of the Country in every direction especially of the mountains of Bannagh in Donegal and of the very beautiful Beann Gulban in Carbury.

I remember to have seen with Mr. O'Reilly a letter written by old Charles O'Honor of Bellinagare to his friend J. C. Walker of Dublin, describing his



2  
travels in the north of Connaught and his visit to  
this remarkable hill. I shall write to him to see  
if I could coax him to let us have a copy of it.

In this letter Ó'Conor tells his friend that the Irish  
name of the hill is Enoc na pé, which means the  
hill of the moon, and he conjectures that it de-  
rived such name from the circumstance of the  
ancients having performed their Neomenia or  
devotions to the New moon on the carn on its  
summit. I am surprised that so acute a writer  
as old Charles, has committed such a blunder, for  
in all our best authorities (in fact in every auto-  
-rity which we have) this hill is always called  
Enoc na p<sup>ra</sup>g, i.e. the hill of the executions, not the  
hill of the moon! and in the work called  
Dinneenachas or the History of Dins and Dunes  
is to be found a legend connected with this  
hill which proves the name to be na p<sup>ra</sup>g  
of the executions.

Let me have this legend as soon as possible  
and also all the passages in the Annals and



in regard concerning the following places:

1. Buil-Torra and Baisiol-Torra
2. Broc na riagh
3. Eas-mac u-Eric and Buill (Ab na Buirle,)
4. Uis. or Tir-Biliolla
5. Cairbre
6. Rath-Nioghbaire
7. Gill Casing-Bróin
8. Loch Techet. and Loch ni Ghadhra
9. Loch Be.
10. but Maile

I fear you will not be able to keep us going?

I cannot get on without a map of the County & those extracts.

To-morrow, we shall pay a visit to old Fergus the Crenach of Rossinver, and be back on Monday when we expect to meet your orders in the Post-office. I hope our pay will not be delayed. A rolling stone gathers no moss!

Your obedient &c. Servant

John O'Donovan

14/F/14/2(ii)

**END**

14 F 14/3

O'Donovan, John, 1806-1861.

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

4 July 1836

5p.

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

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

Ligo  
 the  
 July 4<sup>th</sup> 1836

Tyallam tymeall na Fódla  
Circumabulemny Hiberniam

14/5/14/3(1)

Dear Sir,

We proceeded yesterday (it being Sunday) on the mail-car to Manor Hamilton, and from thence to Rossinver, where, on the southern shore of L. Melvin we met, and held a long conversation with Hugh O'Fergus, the grandson of the Herenach of Rossinver.

In a former letter I fell into an error respecting the two termans in the Parish of Rossinver, having stated that the Coarb O'Meehin had his house and church at Rossinver. The fact was otherwise; there were two termans lying to the south of Lough Melvin: of these one, <sup>comprising 16 cartrogs of land</sup> was called the termans of Rossinver, and of this O'Fergus was the Coarb; the other was called Béalach Mí Whithidheir, and lay eastwards of the former, and was held under the bishop by O'Meehin: the former was, <sup>(according to tradition)</sup> conferred on the family of O'Fergus by St. Mogue, their blood relation, the latter was given to O'Meehin by St. Molaisius, their relative and patron. O'Meehin's termans still

2) <sup>5</sup> retains its ancient name, being now a Roman Catholic parish called Ballagh O' Meehin.

The protestant parish of Rossinver - a very extensive tract of country - is divided into three R. C. parishes, viz. Gleneade, Bartree and Ballagh O' Meehin; the first forming the western, the second the middle and the third the eastern third of the protestant parish of Rossinver.

The grandfather of the present Lough held all the tithes of Rossinver under the protestant Bishop, and might have been properly styled the last Coarb. The present Lough holds about 50 Irish acres, for which he pays the Bishop only 10 shilling an acre, and as it is very good land he is very snug and well off, but his direct line will become extinct, as his only son, being now an old bachelor, has taken



to whiskey drinking, which <sup>has</sup> driven him to the  
insanity of hating the fair sex, and to the  
determination of suffering the senior branch of  
his family to become extinct. In this however  
he has <sup>but</sup> followed the example of St. Moque  
who would not suffer a woman to enter  
the same house with him!

The father is a very gentlemanlike, venerable  
well-educated old man now in the 74<sup>th</sup> year  
of his age, but sinking fast on account of the  
conduct of his son!

He showed me the life of St. Moque, which is  
at present in the possession of a — Ward, the  
bard of the district. I looked over it with  
some care, and found that it contains some  
very curious topographical notices. Ferguson would  
not let it out of the sermon test, I suppose,  
he might incur the censure of the patron  
of his family, but he would get Ward to  
copy it for Two pounds, which I consider  
too much for us to give as Colquhoun has pub-  
lished the greater part of it. I offered

14/E/14/3(11) him

4) <sup>my</sup> one pound, but he would not consent to copy it for so small a ~~sum~~ sum, as it consists of 106 <sup>\*</sup> quarto pages. the copying of which would occupy him 26 days. If you wish to have it copied I can drop him a line to that effect. Ward would copy it faithfully though he is only what I call a peasant scholar.

O'Meehin's church and house stood in the townland of Derrynahimmerka on the road leading from Garrison to Manor Hamilton which road was <sup>in ancient times</sup> the only Bealach through the district, and gave name to O'Meehin's termow, viz Bealach Ui Mhithidhein, or O'Meehin's road or pass.

The little stream which passes through the Glen of Ballaghmechin is ~~now~~ still called Abaym an bealaig or the River of the pass.

That this was, as it now is, the only pass through

\* There is a very good copy of this life in  
the College Library I.O.D. Sept<sup>r</sup> 7<sup>th</sup> 1837.

RIA

the east of  
Dartree, the following passages from the Annals  
will shew: 9 (5)

" 1595 O'Donnell (Hugh Roe) marched  
" an army into Cannought. The first  
" crossed the Erne, and then moved on  
" keeping the lake of <sup>King Melvin who was</sup> Melghie, the son of  
" Coffey to his right, until he arrived  
" at Bealach Mithithein, where he stopped  
" for that night." 4 Masters

A.D. 1439, O'Meehin of Bealach, Coarb  
of St. Malaige, died. 14/F/14/3(IV)

The eldest son of the Coarb of St. Moque  
of Rossinver generally, if not always  
married the daughter of O'Meehin of  
Ballagh. The present Hugh Fergus's grand-  
father was married to the daughter of  
O'Meehin, who then held a considerable  
part of the tithes under the protestant  
Bishop.



There are two families <sup>numerous</sup> in this district whose names posterity will confound viz O'Meaghaw and O'Meeheen. The former belonged to Fermanagh, the latter were the Carles of Molaise in Dertree.

I find a family of the name Cullen near Rossinver, who are very respectable, though of Irish origin. viz Colonel Cullen of Screeny. What brought him here into Mag Blaney's Country? I am completely in the dark for the want of the Leitrim Inquisitions. We are not half prepared for Sligo either, ~~so~~ and there is no appearance of our procuring any satisfactory documents for Carrnought as the Inquisitions are not published! Could you not employ a man to copy the originals. I feel another inconvenience which cannot be easily remedied, ie, O'Keefe and Curry will never be able to copy the extracts from the Annals accordingly as we shall require them. I have not met any one in my travels whom we could employ with advantage, and I have been so sickened with old Quins' elucidations, that I will not easily be

<sup>again</sup> prevailed upon to recommend any one but a learned man, i.e. a man acquainted at least with the elements of literature.

There is a tradition in the barony of Dartree that Mag Blancey was of Munster origin which wonderfully agrees with the pedigree of him given by Mac Firbis. It is also said that the Magawans, <sup>now</sup> a most numerous fighting family in Dartree came with him as Clansmen.

<sup>(see no.)</sup> Fergus remembers from the traditions of his ancestors that St. Moque was born on <sup>Edin</sup> ~~Inter~~ <sup>breachin</sup> ~~Colm~~ <sup>side</sup> ~~4750~~, an island in a lake in the parish of Templeport. This name is not remembered in that parish, as the traditions there are dying and dead. Does this name occur in any of our ancient authorities?

Fergus <sup>gives</sup> ~~tells~~ a curious account of his own brother who was parish priest of Dartree for several years. He <sup>first studied 17 years</sup> ~~was educated~~ in the College of Prague.



8/12  
where he continued until that college was abolished,  
he afterwards passed to France, where he studied  
14 years in Paris during <sup>a great part of</sup> which time he laboured  
under a sore leg, which was finally cut off. He  
was then refused ordination by three popes in  
succession until at last, Ganganelli, who is  
generally styled by bigots the protestant pope  
conferred upon him the order of priesthood.  
He afterwards returned home to Draïd  
where he found himself rather polished for  
the society of the natives, who gazed upon  
him as a rara avis, a priest with a  
wooden leg!

I have not heard a single word from  
you since I left Mohill, which makes  
me fear that your letters have gone  
astray.

Your obedient servant

John Macarwan  
Let us have all O'Donoghue's verses on Connaught  
and M<sup>r</sup>. Furbis's families of Hy-Niobolla and  
Tír-Fiaohrach Mhaicke. But they will never  
arrive in time.

**END**



14 F 14/4

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Sligo, in which he refers to the progress of his work for the Survey.

5-8 July 1836

3p.

24 cm

RIA

Sligo  
July 5<sup>th</sup> 1836,

Dear Sir, I find that the name Books of Sligo are in a very imperfect state, for as the parishes are not surveyed <sup>have been or</sup> no names can be inserted but those which appear on the Boundary sketch maps or on the County map. If therefore I go on with Sligo now, the result will be that the names of hundreds of glens, rocks, hills, points, causes &c yet to be surveyed will be omitted, and this cannot be remedied as the small names cannot be procured until the country be minutely surveyed. I would for this reason suggest to you that the only rational plan is to finish Meath first and then return to Sligo, thus giving the officers <sup>near</sup> <sup>(say 6 weeks)</sup> two months to finish their name Books by collecting all the small names that will appear on the plans. I would advise you not to give on the maps names of Loughs and places called after farmers now living or people gone many years since to America.

14/F/14/4(1)

Because such names will give way to others in a very short time. by return of post

Let me know what you wish me to do and I must earnestly request that you will not insist upon my doing Sligo now, when nothing is ready. Keep Curry and O'Keeffe copying in Dublin, and you will find that we shall have the two Counties finished before they have the Extracts ready.

I have read Mr. P. Kenney's letter and think it very judicious, but you will observe that his acquaintance with Irish Topography is not considerable and that his orthography is incorrect. Is not this the Kenney who wrote so much in the Donegal books? I know by his orthography that he is a native of Ulster. If he be the Kenney from Letterkenney he is a good classical scholar, but whoever he is, he seems a clever fellow, and if he could be converted into a vagabond, and would take as much trouble to ascertain the correct names of tribes, townlands and crags, as he states in his letter, it would be necessary to do, I would advise you to employ him, though I would advise him<sup>self</sup> to do any thing else in the world before he accepts of a situation which will oblige him to stop one night in Boyle,

3 in Sligo—2 in Ballysadare, 1 in Glengaulen. a <sup>15</sup>  
perfect stranger every where, and every one wishing to  
run away with his money! In offering him this wander-  
-ing situation you should clearly explain to him the  
nature <sup>of it</sup>, and ~~the~~ probable period of its continuance.  
If he be a man of family he will never be able  
to get on; but if a single man, and, as such people  
generally are, an old bachelor who, like old Leyden,  
has passed through various transmigrations, and is  
a little touched with the madness called amor patriæ,  
he may be very willing to devote the remaining  
fifteen years of his life to elucidate the topo-  
-graphy, and preserve the list of massacres com-  
-mitted in the Island of Saints. 14/E/14/4(11)

Nothing can be done here yet, and I  
think it a pity to spoil so amazingly interesting  
a County by working in the dark. I hope there-  
-fore that you will consent to let us go into  
Meath, and that you will write to the  
officers now engaged at the Survey <sup>of Sligo</sup>, requesting  
them with some earnestness, to have all the  
names of the townlands, Mountains, Streams, Craggs,  
Carns, Miggins, Rathes, Cromlechs, glens, Caves,  
Loughs, points, clefts, gorges, bolls &c. &c. &c. in the  
the County of Sligo inserted into the Name Books



16 accompanied by descriptions shewing the exact parish town-land, and ~~position~~ part of a townland in which each is situated, with the names of the persons living in the County from whom such names were got, and this before the 10<sup>th</sup> day of August to meet the time at which we shall have death finished.

your obedient servant,

John O'Conovan

(36)

To-morrow unless the rain prevents, I shall visit Enis Murragee, as it will save a voyage hereafter when the weather may be stormy.

Let O'Keeffe and Curry collect all the extracts from the Annals and from Colgan relating to

10. All Colmain 1. Loughne, now Lerny
11. bill Athraeta 2. Carrlean Conciubair M<sup>r</sup>. Fiske describes the fort here in page, I think, 9 of the preface to his book,
12. Coran.
13. Drum chab
14. Enis Muirach let me have all he says about it.
- aigh 3. Capat, and Erepp abann
- and any others 4. Cill mór on the banks of Lough Sealge.
- that will 5. Achadh Chonaire
- appear to be 6. Scrin in Tirragh. Colgan, Dún aille
- in Sligo, 7. bill Capboig Brain
8. Inleach fada
9. Cluain. Eochail

Sligo July 8<sup>th</sup> 1836,

Dear Sir,

We shall start for Enniskillen as soon as possible, and proceed from thence directly to Kelly. I see no use in going to Dublin as there is no time to be lost. Should we go on the coach from Sligo it would drop us in Kinnegad, which would be too far from the intended point. Send all therefore to Kelly to be kept at the Post office till called for.

Tomorrow you shall have my voyage to Irishmurray which will amuse you and the Thauma. Tur. gus.

your obedient Servt

John O'Donovan

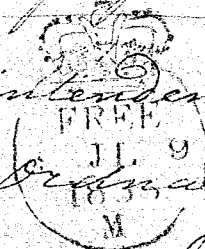
I hope that no time will be lost in collecting the extracts for Meath.

14/E/14/4(m)

1186  
JUL 10  
1836

On His Majesty's Service

The Superintendent  
of the Ordnance



Survey of Ireland

Phoenix Park

Dublin

Gligo  
July 8<sup>th</sup> 1836

**END**



14 F 14/5

O'Reilly, Myles J.

Letter, to John O'Donovan, from Myles J. O'Reilly, written from The Heath House, in which he informs O'Donovan of his having sent him manuscript material ('copies of autograph letters of the late Venerable Charles O'Connor') relevant to the history of Co. Sligo.

7 July 1836

2p.

24 cm

Included are related notes, made by O'Donovan, concerning the letters to Charles O'Connor, said to be in the possession of 'Messrs Hodges and Smith of College Green Dublin who will not easily let them out their hands'.

The Beak House July 7. 1836

My Dear Sir

I avail myself of this opportunity  
transmitted through Mr. Larcom to thank him for his  
very obliging letter of July 4. accompanying 2 M.S.S. of  
mine returned to me from you through his attention  
and very rapidly received by me. He informs me of your  
present labors and that you are engaged in your  
investigations of C. Stego in order to get over them  
in this good season. Mr. Larcom is also to kind  
as to suppose will allow me the perusal of your  
antiquarian correspondence on this point he to learn  
as your researches in Stego shall have been  
completed, a matter which will afford me much  
satisfaction; and be an additional proof to  
others I have received from the Survey Department  
through his & Colonel Colley's disposition to oblige  
me.

I have here this day received your letter  
from Stego dated the 4. and I in consequence send her

Mr. Geo. Donovan p

14/5/14/5(i) p. 14

18  
knowing My M.S. copies of autographs letters of the late  
venerable Charles O'Connor. The one you particularly require  
is the <sup>2d</sup> in my collection, and I should send you a copy in prefe-  
rence to sending the M.S. were it not that I wish you to again  
send the collection to Mr. Larcom. (at his last  
leisure) to take some the collection for his amusement,  
and to offer to him free permission to make any copies he  
may please of the whole or any part which he may interest  
himself in. They are <sup>otherwise unobtainable</sup> the productions of a most amiable and deserving  
man; deserving better of this Country, than most of the  
"Patriots" <sup>Patriots</sup> whether of ancient or modern days; and the con-  
cluding sentence of the letter you allude to (dated Aug 27.  
1761) seems to me to embody a Philosophy as necessary in  
the present times as in those in which he wrote it.

My family are well & remain

Respectfully

Very sincerely yours

Wm L. O'Neil

\* The originals are in the possession of  
~~Mr~~ Mr. Weale Commissioner of the Woods  
 and Forests. A larger collection of  
 O'Connell's letters is at present in the  
 possession of Messrs. Hodges and  
 Co. College Green Dublin  
 Smyth, who will not easily let  
 them out of their hands, as they  
 set a very high value upon them.

L. O'Donovan



**END**

**14 F 14/6**

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

**Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Sligo and Kells, Co. Meath, concerning the history, topography, history and traditions associated with the island of Inishmurray, with particular reference to its statue of St. Molaise, churches, holy wells, crosses and 'pagan cashel'.**

**7-12 July 1836**

**14p.**

**24 cm**

**ill; ink sketch of the doorway of the Cashel at Innishmurray and sketch plans of the cashel, indicating the location of the churches found within its walls.**

Sligo July 7<sup>th</sup> 1836

" I salute thee glorious creator, of whom the sun is but the  
" shadow. Master piece of the Lord of human creatures  
" great star of justice and religion! The sea is not  
" rich and liberal but by the gifts of thy munifi-  
" cent hands. The angel treasurer of heaven reaps  
" his harvest in the fertile gardens of the purity  
" of thy nature. The primum mobile would never  
" dart the ball of the sun through the trunk of  
" heaven were it not to serve the morning out  
" of the extreme love she has for thee. The angel  
" Gabriel, messenger of truth, every day kisses the  
" groundsel of thy gate. Were there a place  
" more exalted than the most high throne of God  
" I would affirm it to be thy place, O master  
" of the faithful! Gabriel with all his art and  
" knowledge is but a mere scholar to thee."

Address of the Persians to their  
Prophet Hali. Chardin's Travels,  
p. 402.

Dear Sir,

Having often read about the famous wooden  
god, Father Molash of Inishmurray, I was driven by  
irresistible curiosity to make a pilgrimage to his  
shrine, and kneel before him with due reverence. The  
canting hypocritical set called swadlers have reported  
so many diabolical falsehoods concerning this

14/6/14/6(1)

2) Wooden figure that I felt it my duty to question the inhabitants on the extent of their belief concerning its essence, virtues, and antiquity, and <sup>having</sup> found that it is a repetition of the same old story known all over Christendom. This wooden image of St. Molaise, <sup>who was</sup> the tutor of Columbkille, and the patron of Devenish, Bealach O'Meehin and of the diocese of Ferns in Leinster, is stated to have been formed by the chissel of a celebrated artifex who flourished in <sup>the 6<sup>th</sup> century</sup> ~~his time~~ and to have been preserved on Inishmurray since Molaise's time. The natives, who are greater rogues than fools, pay it the same veneration that untaught P. C. have paid to the reliques & pictures of the saints at all times. <sup>certainly</sup> but not divine worship. Upon questioning them about their idea of God, I learned that they know just as much about him as I do myself, viz that he is always <sup>in</sup> in it; that he can do whatever he likes, that he is in every place, that he knows what every body is doing and thinking of. But when asked about how God is every where they can't decide, whether it is because he is so big as to fill the whole arch of the sky with his body, or ~~be~~ that he is only of the size



of a man, and goes about so fast that he <sup>25</sup> leaps <sup>(3)</sup>  
in every spot while a body would be looking about  
him; but the latter is the general belief because  
the priest told them that God made the first  
man like himself; now like himself never will  
sound any thing in the ear of a sensible <sup>unmetaphysical</sup> man  
but that he put a head, and two eyes and a  
nose, and two nostrils and two ears, and a  
mouth and a set of teeth, and legs and  
a belly <sup>an an durne</sup> on man such as God himself had  
always. Molaise was a faithful servant of God, and God  
granted him any request he asked for.\*  
It is stated <sup>(in the Protestant Penny Journal)</sup> that this image now called that  
of St. Molaise, ~~was~~ <sup>is</sup> an image, once represented  
Neptune on a merchant's vessel, and which after  
the ship had been wrecked near Irish Murray  
was cast a shore by the waves which lashed  
it for its superstition, and that when the inhabi-  
tants saw ~~an~~ a figure looking so very like  
that of a Saint they deposited it in the chapel  
of St. Molaise, calling it Molais's figure.  
I examined the figure carefully, and questioned the  
oldest man on the island respecting its age  
and history, but could arrive at no satisfac-  
tory conclusion. It is an oak figure, about  
14 1/2 ft / 14 1/6 ft the

\* Whatever can be conceived to be done, a man in their state, appears  
to be possible, and whatever is possible, he believes to have been done by the true  
servants of God, and this is as rational as a thousand beliefs now fashionable.

height of a man, with a long emaciated face; the hands, which the natives say, were placed in the position of thanksgiving, were broken off by some pious protestants who visited the island and thought it their duty to destroy this from Cruach of Enishmurray, as St. Patrick did from Moy-Sleacht. The back of it was also hollowed by the unhallowed hands of the same canting scoundrels, so that the Historical Antiquarian, artist or painter has few features left, but the face to ~~be~~ guide him in his decision whether this image be a production of the 7<sup>th</sup> Century and executed by the chisel of Mo-gob artifex or a neptune that split the waves from Sligo to America.

The oldest man on the island says that it <sup>stood</sup> ~~was~~ there in his grandfather's time, and <sup>that it was</sup> ~~then~~ believed to have been in the chapel from the times of St. Molaise, the most holy Bishop.

Having said so much upon this image, which is to me a mystery, I shall next proceed to describe my journey and the ruins on the island, which are the most perfect Cyclopean remains perhaps in the world.



24 (5)  
It is astonishing how preachers and ignorant un-  
educated rascals of that description have been  
able to say so much about the figure of Moloch  
and pass over the most curious remains of antiquity  
on this island which will yet attract the notice of men of real learning  
and true piety, when hypocritical cant shall be con-  
demned as a science having a worse tendency  
than phrenology and Molais's image preserved  
as a curious specimen of the art of No-God.

On Wednesday morning we got up at 4½ o'clock  
to secure a seat on the coach to Grange, a small  
village about 8 miles from Sligo and ½ mile  
east of the nearest coast to Irish-Murray, but  
being able to procure only one seat I was obliged  
to leave O'Conor in Sligo, and proceed <sup>alone</sup> to Grange  
where I arrived at 7 o'clock. Here I met a  
labourer whom St. Chaytor had sent thither  
the evening before to guide me through the  
country. After some time we procured a  
boat and four very wild men to ferry us  
across, and indeed it was not without difficulty  
for when they observed that I was determined upon  
going across, they were determined to take as  
much money out of me as they could, there being no  
other boat within 3 miles of the place.  
They ferried me across in one hour and twenty five  
14/E/14/6(11)

6/25  
minutes, a distance, they say of nine Irish miles, but  
it is not so many.  
On effecting a landing on Muireadhach's island,  
I proceeded to the house of the Schoolmaster of  
the island, whose history and circumstances I  
had previously learned. He is a native of Con-  
naught, though an O'Brien, speaks Irish well,  
and has some acquaintance with arithmetic, mathe-  
-matics and English literature, all which he seems  
to have acquired in Munster. He is a protestant  
as to his religion, resembles Thady Connellam in  
the rotundity of his body, and in that very agreeable  
tranquility of disposition and soft roundness of  
Connaught Bloss, which renders Thady so acceptable  
to the English Bullocks and so capable of  
sleawdering their money from them for the purpose  
of giving the bread of life to the starving pea-  
-santry of Ireland; this Schoolmaster is in fact  
the Wiggin of Thady in every particular - a perfect  
specimen of a good natured Irish protestant, who  
is too well acquainted with the doctrines and  
faults of both religions to be at all a bigot  
or a zealot. The islanders, however, say and believe  
that they have not had a day's luck since  
he first came among them, that the land  
has lost that fertility which distinguished it  
During



during the golden age, when they had no school-  
masters, and when a visit from the priest once  
in the three months was sufficient to teach  
them all the circle of their duty to God, to  
St. Molaise and to one another. That <sup>the</sup> still  
refuses to give <sup>that fishes have forsaken their shore</sup> the usual quantity; in short  
that the island and its 102 inhabitants  
have felt the withering influence of his presence,  
and it is not improbable that the effigy of  
St. Molaise made some signs of its prototype's  
displeasure on the landing of this strange  
character who was to prevail upon them to  
send their children to learn how to read  
their prayers, and <sup>thus</sup> destroy their memories. It spread  
among them (when some of them had sent their  
children to his school) that he was teaching them  
prayers, the like of which they had <sup>never</sup> heard before  
and this created a sensation of alarm! The priest  
soon received intelligence of it, <sup>and he</sup> ~~who~~, it seems, un-  
dertook to reconcile the islanders to him, <sup>(O'Brien)</sup> on  
this condition, that he <sup>should teach</sup> ~~teach~~ them, reading  
writing and all the other learning of which he  
is possessed without attempting to teach  
them protestant prayers, or to exclaim <sup>14/5/14(6/6)</sup> against  
the authority of the christian religion as taught  
and explained by the mother church. On these con-  
ditions, he is permitted to live in peace on Murray's

8/27 island, and to teach as many of the children as will attend. It happens, however, that the islanders think no advantage can ~~be derived~~ <sup>be derived</sup> from reading or writing, and that they very seldom send their children to him. They also frequently fall out with him and keep their children at home. O'Brien, however, does not care much about the number that attends as long as he gets the 36 allowed him yearly for living on the island with the expectation of being able to make protestants of the natives. This, I guess, cannot be easily effected, and even if it were it would be no great acquisition to the protestants to have these Disfillers reckoned amongst the elect.

There are 102 inhabitants reckoning men, women and children on this island: they are of indolent habits and are supported by ~~the still~~ <sup>illicit distillation</sup>. The inhabitants of the neighbouring shores supply them with Barley potatoes and other articles of food for the stomach and the still, for which the islanders give them in return a defined quantity of *v. ice beata*. There is but a small portion of the island cultivated the people being so very indolent, and depending altogether <sup>for support</sup> upon the produce of the still and the success of a few fishermen. The Revenue police however, sometimes circumvent them, and reduce them to a woeiful state by seizing upon large quantities of the mountain <sup>deu</sup>, yet, notwithstanding

the danger, they will continue to distill ~~rather~~ <sup>and</sup> and  
invent new methods of evasion, rather than be driven  
to annoy the surface of Molaise's island, or their own  
lazy limbs by ~~cultivating~~ using the loxy or the spade.  
I saw yesterday a group of them stretched in the  
sun, with as little care as if this world were a  
paradise; as if Adam had never been ordered  
to earn his bread <sup>by</sup> with the sweat of his brow!  
There are five family names on this island, viz  
O'Fleraghty (not Geraghty as is generally said) O'Hart,  
O'Burret, Brady and O'Boyle, to which add O'Brien  
their teacher. It is said <sup>that</sup> fifty years ago they were  
the most peaceable people in the world: at this  
time they had no stills, but lived by fishing  
and tilling the most fertile spots of the island;  
<sup>at which time no mouse was seen on the island.</sup>  
After <sup>the</sup> introduction of the civilised practice of  
distillation (that irritamentum malorum, the discovery  
of which is attributed by Boerhaave to Paracelsus)  
the islanders began to quarrel and to commit  
~~bad~~ crimes displeasing to God and St. Molaise  
and one of them went so far as to stab his  
neighbour's mare! This is about 50 years ago  
and the natives of the island <sup>and of</sup> the neighbouring shores  
who frequently visit them, assert that the first  
mouse ever seen on the island was observed  
coming out of the dead Carcass of this mare!!  
14/E/14/16(4)

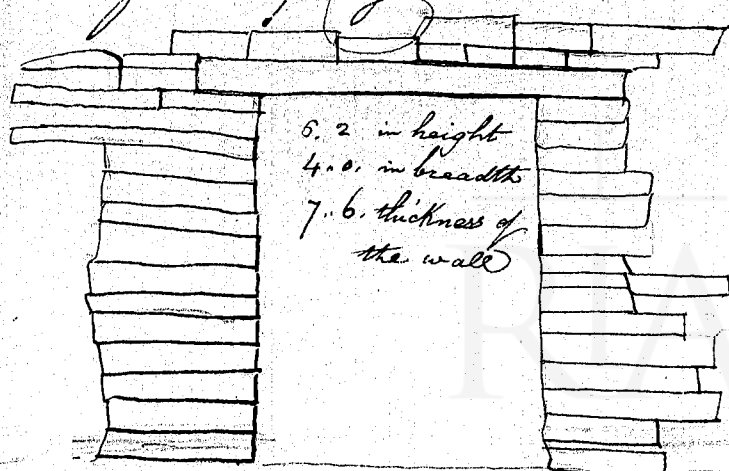


10 <sup>29</sup> Now I come to the heart's <sup>blood</sup> marrow of my subject, viz. the ruins on Inishmurray.

1. It contains the ruins of a large Pagan Cashel of wonderful dimensions, and enclosing several ancient houses, penitentiaries and churches, which I conceive to be the work of later ages. The most curious feature in this Cashel is a perfect Cyclopean door <sup>way</sup> spared by the hand of envious times and ~~by~~ protected by the superstitious veneration of the natives, against the fury of the religious zealot and the savage utilitarian to indulge the madness of the antiquarian! I viewed this door with great veneration looking upon it as a work more than 2,000 years old, <sup>and as</sup> existing long before the most enthusiastic patron of Ferns placed his ecclesiastical establishment <sup>inside</sup> ~~within~~ it. It also brought so strongly to my recollection the less perfect ruins of Kiteach that I immediately set it down as probable that there <sup>in Ireland</sup> may be yet discovered a perfect specimen of Pagan Cashel. This door is about 6.2 <sup>but, inch</sup> in height; ~~7.6~~ <sup>of the wall</sup> in breadth, <sup>on the outer front</sup> and in thickness 7.6. It is closed at the top (exposed) by a very beautiful flag-stone.



measuring about <sup>but but but much</sup>  $6 \times 2 \times 0.4$  - on the inner front by 30  
 a similar one, and in the middle by others of the same  
 length but <sup>of</sup> less regularity of shape. The Cashel  
 itself is much more extensive than that of Kileach  
 and contains much more remarkable features, but as  
 you can send a more expert draftsman to make  
 a plan of it, I shall only give such directions  
 as I conceive will send him on the right  
 scent for enquiry.



No cement appears;  
 the work is tottering;  
 it bears all the  
 marks of most remote  
 antiquity.

The greatest ~~average~~ height of the wall 15 feet.  
 This will give us a tolerably correct idea of the  
 original height of the Cashel of Kileach.  
 The stones were evidently those on the shores of  
 the island which can be <sup>easily</sup> quarried and  
 separated into such blocks as compose the wall  
 of this Cashel.

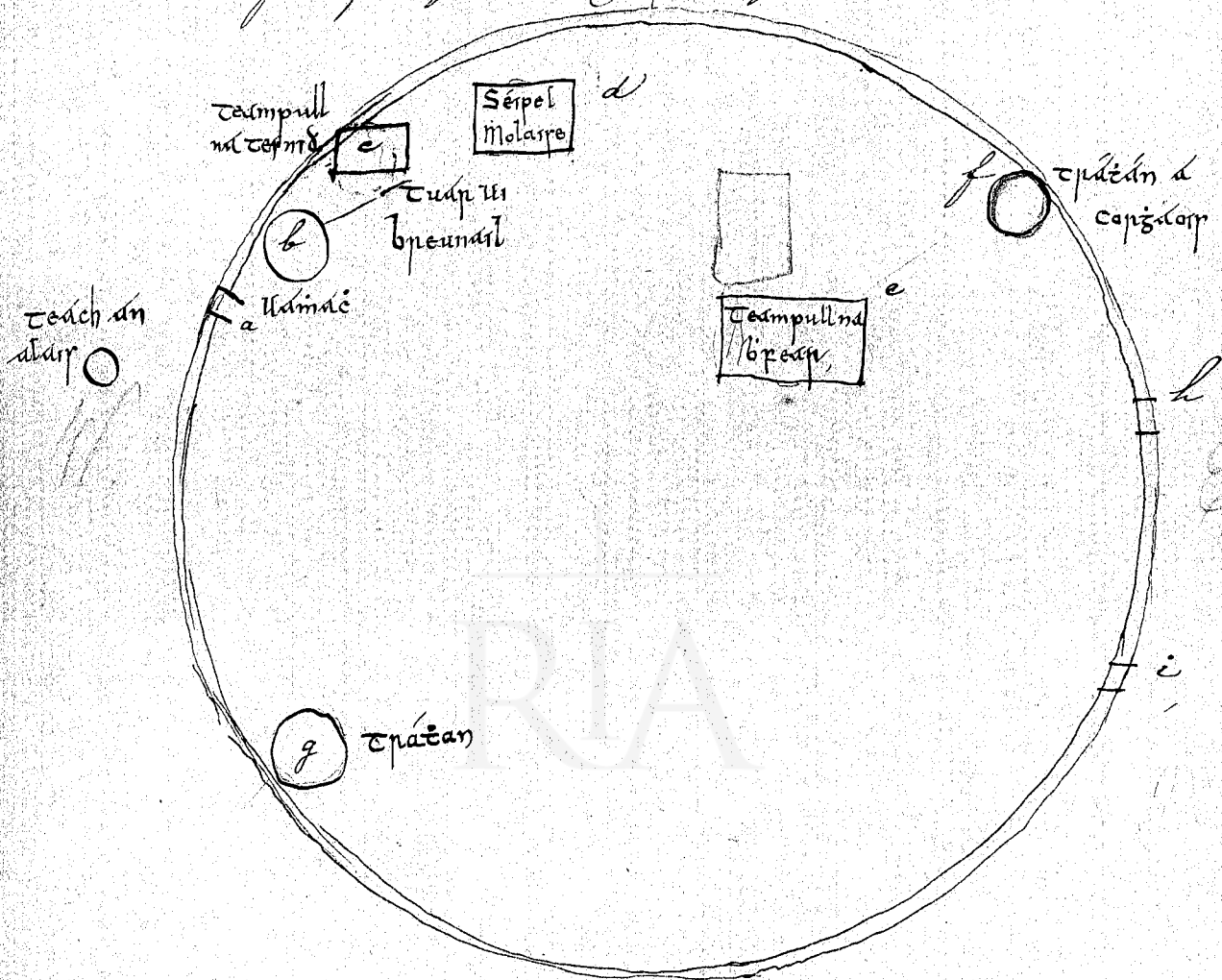
Within this Cashel are several small churches and  
 houses.

14/E/14(6(V))

12/  
31

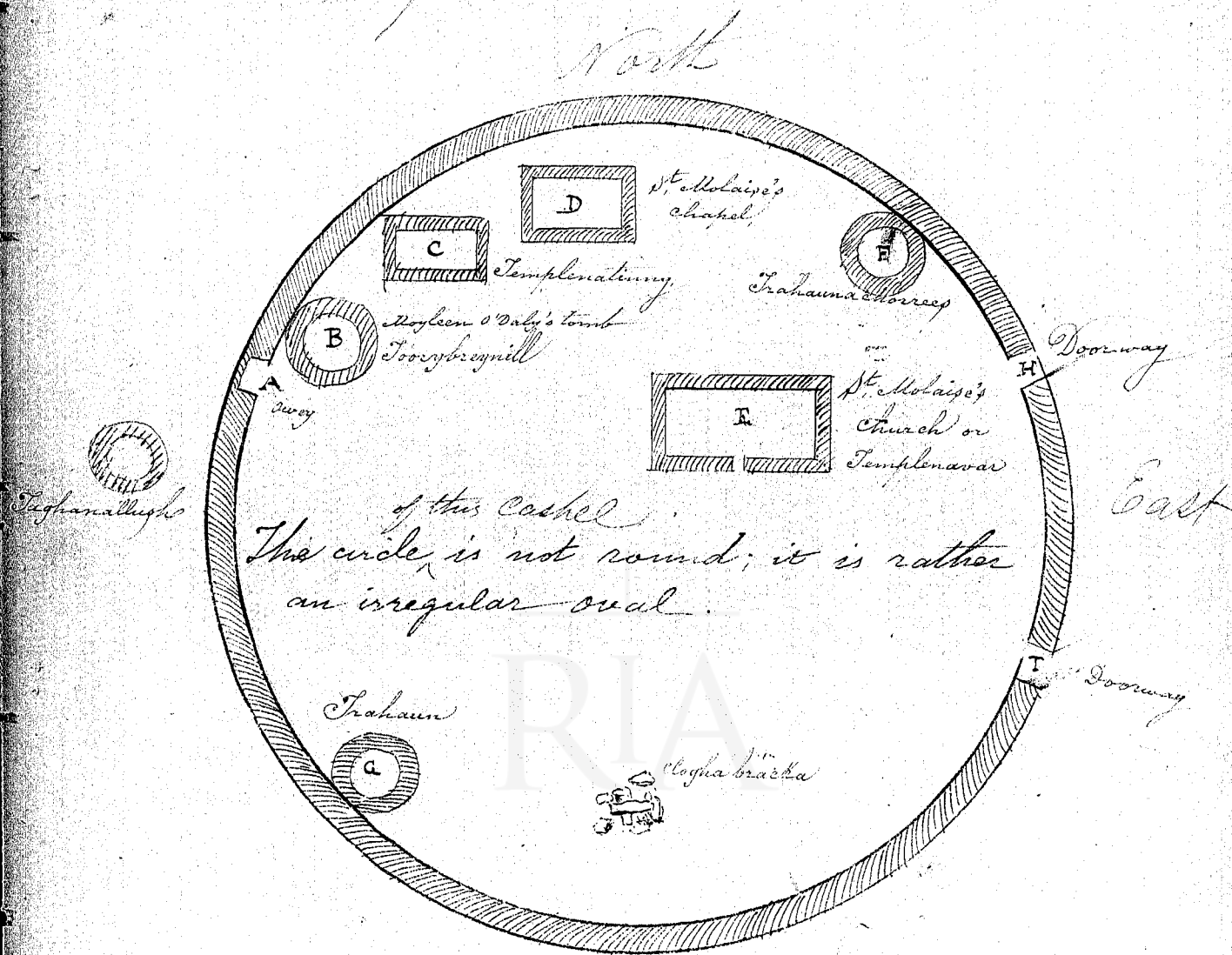
# Cashel of Inishmurray.

The ring is far from being a perfect circle.



This is done from memory and has no foundation  
whatsoever to be sure of.

Compare this with the correct plan and see how far the names agree -



the cashel in  
The churches and Trahaun inside this sketch  
are certainly out of their proper positions  
but a comparison of them with the correct  
plan will enable one to identify the  
names -

Lo S

14/14/6 (vi)



A list of the names of Crosses, Stations, Carnes  
 &c. on Inishmurray

1. Ohamurray
2. Trahananarear
3. Laghtanasaggart
4. Croppmore
5. Trahanee
6. Laghtapatriek
7. Laghtacolumbkille
8. Greenode
9. Laghtacolumbkille
10. Relickoran
11. Roo
12. Teernaneane
13. Pellnaphantunmy
14. Tobernacoraugh
15. Claphymore

a second



- a. A cavity in the wall, supposed by the natives to have been a place of punishment and confinement. I expected to find a gallery leading from this through the thickness of the wall, but there is none.
- b. A small stone house constructed exactly like a Beehive, ~~it~~ about fifteen feet in height, and exactly like the stone houses of Aran described by Mr. Petrie. It is called by the natives *tudg m b'neunast*, i.e. O'Baenals Tuar or Towers.
- c. A small stone church called *teampall na tennid*, i.e. the church of the fire. There is a <sup>flag</sup> stone in the floor of this little church called *leac na tennid*, on which, it is said by some, fire was always kept lighted for the use of the Islanders, but others say that whenever the fire went out on the island, a sod of turf or a piece of wood ~~was~~ was brought to this flag, to which as soon as it was applied it took fire! Not many years ago (if oral tradition can at all be depended upon) a protestant had the profane assurance of defiling this flag by sitting on it to drop those excrescences 14/5/14/6 (viii) which

44 35  
which proved to Alexander the Great that he  
was not a god, but to! the pure Molaise  
<sup>implored</sup> ~~caused~~ his God to work a miracle to confound  
him and his companions! for a supernatural  
fire issuing forth in swelling flames caught  
his flesh and penetrated to his marrow, so  
that he was <sup>consumed</sup> ~~burned~~ to the horror of his  
companions, who had accompanied him thi-  
ther to insult and destroy the sacred  
reins of the saint's churches and places  
of mortification!

(d.) A small stone church in which the natives use  
at present as their chapel. In this is  
treasured up with great veneration the  
famous wooden figure of the saint which  
~~it~~ has been reported as worshipped with  
divine adoration (by Canting hypocrites)  
of this see Protestant Penny Journal. In  
this little chapel were several tomb  
stones with inscriptions, but they have been  
all destroyed except one, which no body

succeeded in reading before me

36 (15)

Pray for Muredach  
OĀ DO MURDACH

grandson of Comocan.

hu Chomocáin

he sleeps here.

hic dormit.

Another small stone beautifully ornamented with  
a cross is inscribed

OĀ DO R \*\* but the rest of it is  
seen in fragments, <sup>scattered</sup> about the chapel.

It is probable that the above Muireadhach is the  
person from whom the island took its name of  
Inn Mupendach, insula Muredachis, but this we shall  
be able to ascertain <sup>hereafter</sup> from various sources.

(c) Ruins of a stone chapel built with cement, and  
evidently the work of later times. It is called

14/E/14/6 (viii)



34  
Teampull na b'pear, i.e. the church of the men to contradistinguish  
it from another chapel of similar construction lying outside  
the Cashel to the east and called Teampull na mban,  
or the church of the women. In the former men only  
are interred and in the latter women only, and  
the islanders believe that if a man should be  
buried in Teampull na mban, he would be <sup>supernaturally</sup> removed in  
the night to Teampull na b'pear, - a thing which frequently  
took place in the <sup>recollection</sup> memory of tradition\*. The real  
name of T. na b'pear is Teampull Molaise or church of St  
Molaise, and of T. na mban, Teampull Muire or the  
Church of the B. Virgin Mary.

(f) A small stone house constructed like a Bee-hive  
and called T'páán & cōpáōp, i.e. the Lent Trahan  
or place of prayers - vide (b) supra. The natives  
say that the word T'páán signifies a place where the  
monks sung their T'páa or vespers:

An dream do cleacáid áberí canáid na d-T'páán  
An dream maol do gésí do'n ípááid.

I think however that it is a corruption of T'páán, and  
means a little tower: the present pronunciation is  
T'páán. In this I am borne out by T'páan r, b'pennáit  
where the word appears in its primitive form  
T'páan. the other is formed by adding the diminutive



RIA

4/F/14/6 (IX)

RIA

a kind of  
Turkish leather

3

38 (179)

termination in. - I also think that these stone houses  
of Beehive form are of pagan origin, but  
that they were afterwards used by the monks  
of Saint Molaise for dear teachs, or places of  
prayer and penance.

(g) Another Epáda, or Beehive like stone house

(h) A perfect Cyclopean door <sup>way</sup> facing the East.

(i) A doorway destroyed

(j) A very small house of Beehive construction  
lying outside the Cahel to the west and  
called Teach an Darr, i.e. the Sweat-house.

Tradition says that people went into this for  
the purpose of undergoing a course of perspi-  
ration, the house <sup>having</sup> been previously heated: but  
whether for the purpose of atonement for sins  
or of improving health, tradition does not  
now remember.

14/F/14/6(x)

Under Inar Ui Bhreunail is a grave called  
Tumba Mairin M Dala, i.e. Moyleen O'Daly's tomb, over  
which is shewn a ~~star~~ flag with a round hole ~~in it~~  
which Moyleen made by forcing his head through  
the

18/39 Stone, when he was confined in this tomb for his sins!

A list of the names of Crosses Stations, Cairns &c, to appear on the plan of Inishmurray.

1. Ollá mure,
2. Tpacán ná mío-pear, i.e. Trahan of the chiefs
3. leachra ná pazap, monument of the priests
4. Cross mór, the large Cross,
5. Tpacán doóá, The Trahan of Hugh,
6. leachra Pácpais, Patrick's monument.  
The leachra, is a square pile of stones, on the top of which, an ornamented stone cross stands.
7. leachra Cholasm cille, Columbkille's monument,
8. Tríonóid, i.e. the Trinity. There are 3 crosses here, a symbolical representation of the Tri-une Godhead
9. A second leachra named after Columbkille



10. Ráiste Odhráin, St. Odhrán's church yard
11. Carpeal mop, is the name of the large Cyclopean wall surrounding the little churches and stone houses above described.
12. Cloch breach, i.e. the speckled stones. They are round stones of various sizes, and arranged in such order as that they cannot be easily reckoned, and if you believe the natives they cannot be reckoned at all. These stones are turned, and, if I understood them, rightly, their order changed by the inhabitants on certain occasions when they visit this shrine to wish good or evil to their neighbours.

The west end of the island is called Ceann a. Baste, i.e. head of the Bally; the east end is called Rú. Inglicé Roo. A part of the N. E. is called Tír na méin, i.e. the land

of the Birds, because that part of the island is more frequented by birds than any other part. To <sup>the south</sup> of the island a rock runs into the sea, & called Cpuacán, from its resemblance to a stack.

On the North west is a cavern in a rock into which the waves rush with great violence. it is called Poll na sean tóinne, i.e. the cavern of the old wave. A similar name existed at Berry in the time of Martin <sup>1520</sup> Dornell, but we have not been able to find it.

On the Northern Coast of this island is a well called Tobar na cōrach. i.e. the well of aid or assistance. When the islanders or the inhabitants of the opposite coasts are too long detained on the island by tempestuous weather, they drain this well into the sea and repeat certain prayers, by which the storm will immediately subside through

There is one at Springfield, Mass. 1899

RIA

42 (2)

the miracles of St God and St Molaise  
who blessed this well to such a degree  
of sanctity that its waters might allay the  
anger of old ocean!

A similar name to this appears in the Annals  
of the Four Masters. It was that of a well  
near Balleghan in the parish of Ryemoghy  
in the Co. of Donegal. - I searched for it <sup>there</sup> in vain  
but think that it <sup>is</sup> the one now called  
Tobar glán, fons sanans.

The safest landing place on this island  
is called Clapd' moir.

14/E/14/6

I have now secured all the names  
on this island, and think myself fortunate  
in having got done there before the returning  
of the stormy season, for the natives say that  
the inhabitants of the opposite coasts  
are often detained on the island for  
weeks before the storm subsides, even  
though they have often drained the well  
of assistance (Tobar na Cóbúac<sup>Cóbúac</sup>) to assuage the



32/43  
fury of the storms! But it appears that St  
Molaise does not pray for them as fervently  
now as he was wont to do before the intro-  
-duction of the unsaintly art of distillation.

They are governed with arbitrary  
and absolute sway by their King Patrick  
O'Heraghty, a nobleman now in the 37<sup>th</sup> year  
of his age. He derives his power not from  
primogeniture or seniority <sup>of family</sup>, but from his  
muscular strength and possessions in cattle  
~~but particularly from his being employed a sub. sub. agent by Mr Wynne~~  
tillage and Potteen. He is tall and athletic,  
of a morose, implacable disposition, & can  
kill a sheep and dissect a goose with  
more than common skill. An idea can  
be formed of his absolute authority from one  
act, which Mr Wynne should check:  
he has contracted a dislike to a few  
families on the island, and to prevent  
them from passing by his door he has  
built a Cyclopean wall to stop up the  
pass against <sup>them</sup>, thus putting them to a round.

a quarter of a mile in going to their houses, 44<sup>23</sup>  
This is a most unjust and tyrannical act  
as O'Raghty has no right to the land on  
which he has built this barrier. I would  
think <sup>it</sup> the duty of any honest man to make  
this known to Mr Wynne, but I fear that  
if O'Raghty be prevented from indulging  
his tyrannical disposition in this com-  
paratively harmless manner, he may  
give vent to it in a more violent  
channel. I can plainly see that the  
Schoolmaster is afraid of him, and not  
without cause as the King could prevent  
the children from attending his school, or  
report him to the priest as instilling poisonous  
doctrines into the minds of the growing  
generation. Howbeit Mr Wynne finds  
him so useful that <sup>I guess</sup> he will not be willing  
to swallow any complaints made against  
him unless his conduct becomes reprehensible  
by Law. ~~But~~ and the islanders know so little  
of

24/ 40  
of the liberties which the Law of England allows  
them, that it is probable they will lie in  
passive obedience under his iron rod, as did  
his clan under O'Neill in the reign of  
Queen Elizabeth.

Let all the notices of this island of  
Inis Mucneadag be collected from the Book  
of Lecan, Mac Fuirbis and the Annals of  
the Four Masters, as also those referring  
to neiprñ, luygne, cut o' bprñ, mas u' gaspa, loc n-urpopeac  
loc Tecet, Dpr, m drab, &c.

✓ your obedient humble servant  
John O'Donovan

Ligo July 8<sup>th</sup>, 1836



4<sup>th</sup>  
Kelly, July 12<sup>th</sup> 1836.

relating to  
Irishmurray  
co. Mayo

Dear Sir,

I have received your communications of yesterday, and have to regret that no historical extracts have been sent. I also regret that the first part of my remarks on Irishmurray has displeased you, but I cannot help it. I shall tell the truth and defy contradiction!

Why should falsehood be told to effect any vile purpose? or why should the lies of any man be allowed to pass <sup>as truth</sup> through Christendom, upon a very curious and important point of human knowledge?

I wish I could prevail upon you to send my remarks on Irishmurray to Mr. Todd and ask his opinion upon the subject: if not you must not condemn <sup>me</sup> too hastily. Are you aware of what has been published about this island? if not Mr. Smyth of College Green will send you a pamphlet in which a drawing of God Molaise is given, and

14/E/14/6(XV)



an account of the Divine honors paid it by the islanders. Read this and then read my remarks and see with what feelings you might then be affected. I have no wish to write upon such subjects at all but father Malaise was too remarkable a god to be passed over in silence.

I hope the historical Extracts for death will soon arrive, for I am wearied with expectation, as I am passing over very curious places without knowing what to enquire about.

your obedient humble

Servant

John O'Donovan

Thos A Larcom  
Lt. Royal Engineers

Phoenix Park

**END**

**14 F 14/7**

**O'Connor, Thomas**

**Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Thomas O'Connor, written from Sligo, concerning the progress of his work for the Survey, his hopes of securing related maps and source material relating to Sligo and work on the Survey name books.**

**30 August-22 September 1836**

**6p.**

**24 cm**

RIA



49  
Sligo August 30<sup>th</sup> / 36

Sir,  
Having started from Dublin at  $\frac{1}{4}$  before six - on yesterday morning - I arrived here at  $\frac{1}{2}$  past 10 - last night - I expected to have - a Map of the County, and extracts &c. - this morning, I called <sup>at</sup> the Post Office and found nothing sent. I called to L. Chaytor's office and got some name books from C. Berry<sup>a</sup> -

I hope all necessaries for our excursion will be sent as soon as possible, so that our progress be not retarded - I can do nothing without Map - and Extracts

Your Obedient-Humble  
Servant -

Thomas A. Sarcum Esq<sup>r</sup>

Thomas Connor -

14/F/14/7(1)

On His Majesty's Service  
The Superintendent of the  
Ordnance Survey

~~Sligo Aug. 30-736~~

Phoenix Park

Dublin

TOO LATE  
SLIG  
AUG 31  
1836

SLIG  
AUG 30  
1836

Sligo Sept. 1<sup>st</sup> /36-<sup>50</sup>

14/E/14/7(11)

Sir,

I have called on Mr. Boteler <sup>to-day</sup> expecting both Maps and Extracts, but neither has come to his hands -

I expected O'Keefe would be here on yesterday, and strongly hoped he would have these things with him.

I am getting on with the names in the neighbourhood of Sligo (Town)

but I can write nothing respecting them without the extracts - except the mere remarks with regard to the Parishes, Neither can I identify any important name - place &c -

I'll do the Northern part of the County first  
i.e. Chaytor's part.

Your Obedient Servant

Thomas A. Larcom Esqr. -

Thomas Connor

On His Majesty's Service  
The Superintendent of the Ordnance Survey

Phoenix Park

Sligo Sept. 1<sup>st</sup> 1836

Dublin -





Sligo September 3<sup>d</sup> /36<sup>58</sup>

Sir,

O'Keefe joined me this morning, having with him extracts from the Tripartite Life of St. Patrick. I received also this morning, from Lieut. Boteler, a parcel containing - a county map, several tracings from old maps, paper for writing, a list of Names in the Barony of Carbury - Shall we sign them 'Down Survey', as authority in the Name books.

I have traversed the Parishes of St. John - Kilmarowen - Kilma Kilaspigbrone - Cabrag and Drumcliff - collecting my usual minute remarks, which I have written out, and to help my memory, whenever I should get the extracts from the 4<sup>th</sup> M. &c. - It belonged to no small labour to collect any information respecting the names of small places - ~~and~~ &c. along the Coast in some of the above Phs., as they are known to no one except to those residing on the very spot -

14/F/14/7(10)

59 I send the receipt signed, for the stores received,  
and a Letter for Mr. O'Donovan, including a  
list of expenses in Meath - - please - send  
some quills and sealing wax -  
you'll have a letter as soon as I  
look over the received extracts -  
which will contain as much as  
I have been able in statu quo to  
discover -

Your obedient  
Servant -  
Thomas O'Donovan

Thomas A. Larcom Esqr

281  
Ballina 22 Sept. /36-

Sir,

I send the name Books of the Parishes of Lieut. Boteler's District. I mentioned in the Letter written last night and dated outside - 22<sup>nd</sup> 4 - that I should keep them till I, & write about something remarkable in that district - I took an memorandum of the important names - which will answer as well - Bellasadda is the place for O'Keefe to meet me - I fear he'll not get my Letter.

Ballynakill Ph<sup>y</sup> of - 1 Book N<sup>o</sup> 254

Ballysummaghan Ph<sup>y</sup> of - 1 Book N<sup>o</sup> 223

Drumcollum Ph<sup>y</sup> of - 1 Book N<sup>o</sup> 252

Killery Ph<sup>y</sup> of - 1 Book N<sup>o</sup> 222

Killmacallen Ph<sup>y</sup> of - 1 Book N<sup>o</sup> 224

Killmorgan Ph<sup>y</sup> of - 1 Book N<sup>o</sup> 253

Killcross Ph<sup>y</sup> of - 1 Book N<sup>o</sup> 321

Clannagh Ph<sup>y</sup> of - 1 Book N<sup>o</sup> 225.

which are as complete as it is possible to render them - The Anglicising of the names is left to Mr O'Donovan. -

14/2/14/7 (14)

I wish to know by Letter, when they  
 he received - please send ~~the~~ all other  
 Letters to Bellasadore. for I know of  
 no other Post town on my course thereto.  
 - Sealing wax and Quills are out -

Your obedient  
 Servant  
 of  
 Thomas Abner

Thomas A. Larcom Esq.



RIA

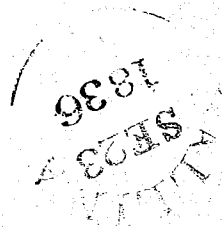
14/E/14/7 (iv) 5

On His Majesty's Service  
The Superintendent of the Ordnance Survey

Phoenix Park

Ballinacorney  
Sept. 22<sup>nd</sup> 1836

Dublin



224  
Ballina Sept. 21<sup>st</sup> /36

Sir,

I send you the Name books of the  
Parishes in the Barony of Carberry - viz -

Ahamlish <sup>parish</sup> - 2 Books - Nos 229 & 259

Cabry <sup>parish</sup> - 2 Books Nos 246 & 261

Drumcliff <sup>parish</sup> - 3 Books Nos 231, 232 & 260

St John <sup>parish</sup> - 1 Book No 247

Killaspoigbrone <sup>parish</sup> - 1 Book No 248

Kilmacavon <sup>parish</sup> - 1 Book No 249

Rossinver <sup>parish</sup> - 1 Book No 230

all which are as perfectly prepared as it was possible  
to send them - I leave the anglicising of the names to Mr. O'Meara.

The Books of the <sup>parishes</sup> of Tirrill will follow  
immediately - I want to keep them till I write  
a Letter about some places which are marked  
in them -

14/F/14/7(V)

I just send a Letter to O'Keefe desiring  
him to meet me on Saturday at Skreen as  
I will <sup>expect my</sup> ~~take~~ <sup>place</sup> ~~on~~ course to that, doing all before  
me, that is - going through Kilmoremoy <sup>parish</sup> - Castleconnor  
Kilglas <sup>parish</sup> - Lashy <sup>parish</sup> and descending through Kilmacshole  
<sup>parish</sup> and Templeboy <sup>parish</sup> to Skreen - I told him if I  
could not stop there, that I should go to Bellasadda  
where he would surely meet me -

I directed my Letter to Boyle - perhaps  
 he may not be there - I wish it be  
 made known to him that I'll meet  
 him in Kreen on Saturday or certainly  
 at Bellasaddone. if there is no entertainment  
 at Kreen - <sup>only</sup> a few days will be taken  
 up in getting the names <sup>of all the place names</sup> - it is the search  
 for localities and striving to settle Queries  
 satisfactorily that occupy most time -

If a person was not scrupulous in these  
 things he could soon traverse the Country -  
 I find it a <sup>intolerable</sup> desperate <sup>orthography for</sup> ~~ones~~ to have to  
 stick in old names in the books - in these  
 disagreeable Country places - where one  
 meets every annoyance - not having  
 even an Index made to the name book -  
 making the matter a thousand times worse  
 It is too bad to be forced to be making  
 Indexes amidst one's greatest hurry - delaying  
 him from his proper business - It is  
 certain that the person who traverses the  
 ground can get these names in with more  
 certainty of being correct, but it is impossible  
 that any one can do both in the same



limited time he could collect <sup>proper</sup> orthography 226  
(for names) -

These names should be got into the books first  
before setting out to settle the orthography or at  
least ~~a few~~ an Index to <sup>the</sup> names ought  
to accompany ~~the~~ books. an Index to each book  
is not sufficient to guide speedily enough  
to the page where the name is -

The Books of O'Keefe's district require to be  
compared with the old documents which  
I have - and also there <sup>are</sup> several important  
places to be identified where he travelled  
most of which I communicated to him  
in a Letter but <sup>whether</sup> it reached him or not  
is mere chance -

As soon as I arrived here, I went and  
gave Notice to have the Name Books immediately  
ready - in order that if any thing was wanted to  
be done to render them more complete, there  
might be a little time given, as I had to finish  
and send off the books in my hands -

I'll get them all tomorrow - and when I  
send off the remainder of the Namebooks I'll  
set out on the Course described above - to meet  
O'Keefe -

14/E/14/7(VI)

Thomas A. Larcom Esq.

Your Obedient  
Servant  
Thomas Abnor

**END**

**14 F 14/8**

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

**Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Great Charles Street, Dublin, concerning his hopes of obtaining information regarding the history of the O'Donnells, the battle of Moy Tuireadh and tract of land anciently known as Eabha Tuaith Eabha.**

**2-3 September 1836**

**2p.**

**18 cm**



14/F/14/8G)

51

21 Great Charles St.  
September 2, 1836

(Dear Sir,

While at Sligo make every  
enquiry for the situation of  
Feardad Beanna an Liain, a  
famous vadum or ford at the  
mouth of some river near Sligo.

J<sup>r</sup> Darnell used to cross  
it on his way to Caillitra, which  
is a district bounded on the N. E.  
and East by the river Sligo and  
Lough Gill and on the west and  
S. W. by the river and Strand of  
Ballacaddere. Do you find any  
old Shanaghies near Rinsullivan?  
Get if possible the traditions about



5<sup>th</sup> the battle of Moy Turadh where  
Loose Longimanus slew his grandfather  
Balor and the site<sup>tion</sup> of both the  
Moy Turadhs.

Do you find any place  
in Buil-Supra called Caigiol-iorra?

Do you find a Caigiol-lahideum  
at the old church or site of the old  
ambitum ~~the district~~ church of Killasney-Dronee.

Is not the name Buil-iorra  
yet retained? It is probably  
that its extent will be varied  
like Taraid and glengutis.

For O'Donnell's march to  
Farsat Beanna an Liagan see  
Extracts from the Annals  
of the Four Masters under  
the head Tu-ghlacarach church  
A.D. ~~1300~~ 1536 under which

53  
you will find a conjecture  
of mine that this Farsat  
was at the mouth of the  
River Sligo. Perhaps you  
could find out some old  
Shanaghe who is familiar  
with the name and situation  
of this tractus. You must  
always put your questions  
in a cautious way or they  
will say that you are far  
from right.

Remember me to Mr  
Donagher.

yours &c

for Corolly of  
Betty Caer

Lodowick

Chas. H. Jones

Rich

Rich

to

not

Rich

21 Great Charles St  
 Septer, 3<sup>rd</sup>, 1836,

Dear Sir,

Let me direct your attention to the following places, and I request that you will use your utmost diligence to ascertain their situations ~~of~~ and present features natural and artificial.

1. Magh Cabha. ~~Twelfth~~ Cabha  
 or Cabha. This is certainly  
 the lost tract now called <sup>μαχαίς</sup> ~~and~~ lying in the  
 barony of Carberry Co. of Sligo  
 ad radices Pinnae bulbani, and  
 verging on the ocean. Idem  
enim, nempe Campus significant  
machaire et Magh. 14/F/14/86

We are informed by the Irish  
 annalists that, a mysterious intrusion



of the sea, to happened, which,  
separates this from another  
tract called Rop Cotte.

Is there any tradition of this in  
the country? Does the name

<sup>céide</sup>  
Rop-Kette yet exist? I suppose  
it must as it was well known in  
1257. long-long - after the  
múir-bhríde had separated it from  
míchipe eaba (Maghar-on).

Somewhere in this level tract of ch-cathie  
was a fort called Dún Péich, which  
O'Rourke succeeded in <sup>razing</sup> to grailing in  
the year 1257. Does the name  
of this fort exist as Doon-fay?

Is there any trace of it remain-  
ing, which would tell us how by  
what description of walls the inhabi-  
tants of Maghar-on defended

themselves in the 13<sup>th</sup> century. 56

I send herewith O'Fla-  
herty's account of the  
Battles of Moy-Luireath.

Yours, &c. Servant

John J. Donovan

a river. Can you find the  
name mentioned in the  
a channel at the mouth of  
the Ropes. <sup>or rather</sup> ~~the Ropes~~ <sup>the Ropes</sup>  
Ropes in the  
now O'Rourke's island  
a peninsula



at the River ...  
 ...

...  
 ...

...  
 ...

...

Mr. Thos. Honor

Ligo

...

...

...

...

...

...

...

...

**END**

14 F 14/9

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Thomas O'Connor, written from Sligo, concerning the history, topography and antiquities of the parishes of Killmacowen and Killaspoigbrone (Killaspugbrone), with particular reference to their early churches.

4 September 1836

6p.

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

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

Sligo Sept 4<sup>th</sup> /36 - 60

Sir,

Killmacown, which is called in Irish <sup>eo. gail.</sup> cill mhic Eoghain i.e. Cella filii Eugenii, is the name of a Parish adjacent to Sligo town to the S.W.

In the townland of Killmacaven, is an old church in ruins, called teampall cille mhic Eoghain - at which there is a well called coban patrisc i.e. Fons Patricii. At this well there is a stone having on it the impression of Saint Patrick's knee, and retaining on it apparently the Saint's blood, as the people think, from its presenting a red (rustlike) colour.

As to the Saint under whose patronage this Parish, is I could get no information.

I find the following family names in it - viz.  
(1) Goorawan — ma-guamary — (2) Bree — brin  
(3) Kilfeather — golla peadarr — (4) Gilllin — agob  
-alan.

Killaspoigbrone <sup>Ph</sup> is called in Irish - cill cap-  
-pats bróm - Cella Episcopi Broni - from an old church, which is now in ruins in the townland (of Killaspoigbrone) close to the sea shore.

14/5/14/96(i)



In Chapter 35<sup>th</sup> of the Tripartite Life of St Patrick we find it said — "And, he (St Patk) baptized Saint Man-cus, whom Bishop Bronus, <sup>the</sup> son of Ignis, ordained, who <sup>was</sup> (est) in Cassel-irra, the servant of God, & disciple of Saint Patrick."

72) "Episcopus Bronus filius Ignis Cap: 35. Of this most holy man frequent mention is made in this Life of St Patrick par: 2! C. 42. 43- 52 & 96. And in the Life of Saint Brigid by St Ultan, Cap. 39-40-41. He died according to the Annals of the I.M. in the year 511. and is venerated on the 8<sup>th</sup> of June according to Domestic Martyrologies, <sup>at</sup> which <sup>day</sup> we give his Life. But why this holy Prelate is called <sup>son of</sup> filius Ignis has not yet occurred, unless, that, perhaps, the name of his father was. Aodh, or Sedh, which signifies fire (ignem)."

And again in Chapter 96 -

"St Bronius Bishop of Cassel-irra." (142)  
 "And I heard (says an old author) from another, that in that place, he (St Patk) gave a tooth out of his own mouth to Bishop Bronius."

(44) St Bronius according to the I.M. in the Annals, died "in the year 511 - and is venerated on the 8<sup>th</sup> of June in Cassel-irra in the Country of Tir-Fiachra."

x Bonaile Fiachraie

Also, we find it said in Chapter 117—

"Then, likewise, the holy man laid the foundation  
 " of the Church of Capel Irre, in the <sup>atrio</sup> yard of which,  
 " is the stone, upon which fell his tooth mentioned above."

The people do not know the Patron Saint, or the  
 Patron day of the Parish, which, they say, has been discon-  
 tinued this long time. In the Townland of Scardanbeg  
 there is a well called Lady well to ban ~~impe~~, at  
 which there was formerly a station held on the  
 15<sup>th</sup> of August. In Grange South, there is an  
 old nunnery in ruins, called campall na g-calla de  
Duba - and in Grange lower, there is, it is said, a  
 Castle in ruins, respecting the builder or occupier of  
 which, I got no information.

Doonan Patrick, Dunanpatrick, is a small, round  
 island in Dorrins Strand, a short distance to the East  
 of Coney island, which, tradition says, was built by  
 Saint Patrick, when he resided on Coney island, alias  
Inishmulclohy. imf maol ch'ce. in order to have both  
 an egress from the island, and an access to it with  
 safety at all times.

14/8/14/96

St Patrick, whilst residing there, received some offence from the Tholócrae, after whom the island was named, in retaliation for which, the Saint Cursed him and his posterity; in consequence thereof, the people say, his descendants are so few, and so scattered over the land, that four of the name, are never met with at a funeral.

Cassel. irra is not now remembered among the people - In the townland of Temple bree in the Parish of Kilmacowen, there are ruins of some old edifice which, I conjecture from its name ceampall na brugh to have been a Church. Every one in the neighbourhood, whom I met with called it Cassel, whether it was so called, or that this be a corrupt pronunciation of Castle, as some think it to have been a castle. Perhaps the name Cassel applied to it, is the first part of the name of Cassel. irra.

It receives the latter part of its name, viz- na brugh from brugh <sup>3</sup>map, an extensive Marsh, which is covered at high water, and gives name to the townland of Bree, in the Southern part of which it lies.



64

brugh is the name for a Marsh in this Country -  
and the genitive <sup>form</sup> of the <sup>word</sup> is pronounced brooceagh -

Obliter, If we, for argument admit that brugh in  
brugh na boyne, was not applied to the habitation there  
but to the flat or meadow, which retains the  
Name Broadboyne, there might be no doubt  
entertained with regard to Broad Boyne, being brugh  
na boyne, - flat of the Boyne - pratum Boinnie -

~~is~~ No! it certainly means the Burgum fort or habitation  
of the Boynes.

Cuil-irra <sup>see page 45</sup> is still retained in the Country, as  
a name applied to a district of land lying  
to the West of Sligo town, and comprising the  
Parishes of Killmacowen and Killaspigbrone.  
The people say Cuil-irra extends from where  
Killaspigbrone is bounded by the Parish of St. John  
to the N.E. & S.E. to Ballindroichet to the S.

Knocknarea lies in this district, in the  
Parish of Killaspigbrone - it is pronounced  
cnoc na reub - in Irish - the people think it  
signifies the Hill of Kings, and say that on it  
the ancient Kings of The Province, were Crowned.  
but their own pronunciation of the name is sufficient  
to shew the incorrectness of this <sup>interpretation</sup> ascribed  
to it. -

MS. E. 1.14.26 (m)



The orthography of this name in the Down Survey, which has been found to be very correct on several occasions before, is KnockKnearew.

I know Mr. O'Donovan has written about KnockKnearew, I thought it, however, my part now to give the local meaning for the name.

KnockKnahur. the name of a Townland in Killmacowen P<sup>th</sup>, which is pronounced in Irish cnac na h-urra, and in the Down Survey is spelt KnockKnahin and KnockKnahiri; seems to me to retain the urra of Cuil-irra.

At the year 1536 in the Annals, we find mention made of Cuil-irra -

"These Troops-(i.e. O'Donnell's army joined by the Mac  
"Sweenies and O'Boyles) marched from Ballyshan-  
"non in the afternoon, and pitched their camp  
"that night between the rivers Duffe and Droghda."

\* \* \* \* \*

"... O'Donnell marched forward as far as  
"Pinfor". A party of Cathal o'g O'Conor's

" cavalry, composed of the O'Harts, marched to Bragh-  
 " ait Chhuillighe; a troop of O'Donnell's Cavalry marched  
 " likewise to oppose them, and they met at Bealach  
 " duin iarrain, where a skirmish ensued, in  
 " which a distinguished horseman of the O'Harts  
 " was slain, upon which both parties withdrew  
 " for that time. O'Donnell remained within  
 " his own camp that night, and on the morrow  
 " marched on to Fearsat reanna in Liagair,  
 " intending to make that his passage into Cuil-irrae.  
 " O'Connor was at the same time in Gligo and  
 " preparing to lead his forces against O'Donnell  
 " to the same Fearsat to prevent O'Donnell  
 " from passing it. During the flow of the  
 " tide, both armies were engaged reconnoitring

+ Braghait Chhuillighe, is called Bradhilly and marked  
 as a castle on Norden's Map - in the Bar. of Carbury  
 S. M. of Benbolkin.

The name Broadcullen, in Irish brad cōllín, occurs  
 in the name book of Drumcliffe Parish - it is said to  
 be in the N.E. part of the T.L. of Ulster, but of what  
 it is the name is not mentioned. It agrees with the  
 + it is the name of a subdivision of Ulster.

by " and observing each others motions. O'Connor  
" finding that his forces were unequal to those  
" of O'Donnell, and being as well as his army  
" dismayed and terror-stricken, at the sight  
" of the arrangement and array of O'Donnell's  
" troops, and the position of his cannons and  
" other military engines on the borders of the  
" <sup>crack</sup> Pearsat, resolved not to engage him in that  
" place, but to wait until he ~~found~~ <sup>should</sup> find him self  
" prepared somewhere else. O'Donnell, therefore  
" crossed the <sup>crack</sup> Pearsat, without meeting any  
" opposition, it being left undefended against  
" him? —

Situation given of Bradhilly, and is spelt in the Down  
Survey - Bradbullium.

X Pearsat Keanna an Liagain - This name is not now known  
among the people - it certainly must have been a  
tractus, at the mouth of the River rising in Loughgill  
and flowing through Sligo town, and emptying itself into  
the Ocean - we are informed however that the river

RIA

14/E/14/9(V)



Obs: In amantissimo Sligoensis latus Oppidi  
 'Loco super ripam Fluminis Gilly, & ad  
 'Ostium Maris, extant adhuc Muri perpul-  
 'chrarum Aedium Sacrarum sub Vincupatione  
 'S. Crucis, perpulchrique Cœnobii, cuius Claustrum  
 'ferme integrum vidi Anno 1748.  
 De Burgi Hibernia Dominicana  
 p. 247.

In the Parish of Killaspigbroune, I find  
 the following family names viz- Fiachrey -  
 - na fíachnaigh - Breen na brígh - Flannery  
 na flannairí - Flannelly - na flannallaigh -  
 Odonor - na cíochnaigh - Devanny - na d'obannairí.

We set out now for machaire <sup>caha</sup> ou to ascertain  
 the places, requested by Mr. O'Donovan.

Your Obedient &c.  
 Servant

Thomas A. Larcam Esqr.

Thomas Odonor

is fordable on that part between the Town of  
 Sligo and the Sea - It is called by some  
 the Sligo river - In Irish - it is called garbóg  
 and in English, very often Gitley, a name given it  
 the people say, from having its source in Lough Gill.

**END**

14 F 14/10

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Thomas O'Connor, written from Grange, Co. Sligo, concerning the history, antiquities and topography of the parish of Calry, with particular reference to its holy wells, churches and traditional association with St. Patrick.

5 September 1836

3p.

24 cm

RIA



Grange Sept<sup>r</sup> 5<sup>th</sup> / 36 — 70

Sir,

We moved on from Sligo today, as O'Keefe was very anxious to travel with me a day or two, in order that he might form his ear for the reception of the Connaught accentuation of Irish names, before that he go to traverse any part of the County, by himself, I deemed it advisable to introduce him where he could get a tact of the Machaire ou blas, which is the purest Irish in the Province.

In as much as I have made some collections of remarks respecting the places I traversed before I got the extracts, my determination is to write a portion of them off, according as I find time, and not to lose whole days in arranging: seeing that it is necessary to get on very speedily, as the weather is beginning to become very unfavorable.

De Calregià

Calry calparish is the name of a Parish to the East of Sligo town, and comprising that part of it, which lies to the East of Gitty etc. Sligo river — In this Parish there are ~~two~~ old churches in ruins, one in the town land of Blogherbeg

14/5/10 (1)

This island  
belongs to  
Clochmore  
townland.

on the N. W. brink of Lough Colga, called teampall  
a chloagh, and another on an island in Lough Gill, which  
is called ing mór by the Irish speaking people, and Church  
island in English. Tradition says this was a nunnery  
erected previously to the Church in Clogherbeg.

The Patron Saint of the Parish is not known among  
the people. - there is a well <sup>near</sup> on the Northern shore  
of Lough Gill, called to bag Conall Pons Conalli. and  
on the Lake there is an island called St. Conall's  
island or lean Conall - insula Conalli. - both which  
names suggest that St Conall is the Patron St.  
for. ~~tradition~~ <sup>tradition</sup> says, his day was <sup>formerly</sup> celebrated  
on the 2<sup>nd</sup> of June at the well. is there mention  
of St. Conall or his day in the Calendar? -

Respecting the name Calraig, the people cannot  
communicate the least information - We find,

according however, in the story of Lughaidh Cal, (as given  
to the reading  
extract by Mac Firbis) <sup>descended from Lughaidh Cal, and were</sup> that the inhabitants of this tract  
were, called Calraigians, ~~and~~ descended from

I cannot  
know  
whether  
Cheefe  
took the  
story, as  
given by  
Mac Firbis.

Mr. A. Donoghue  
will know  
when he  
sees the  
story.

" Daire the plunderer, of the line of Stu, by his son  
" Lughaid the father-in-law of Herimon, had six sons. viz.  
" 1<sup>st</sup> Lughaid Laid the Grandfather of Mac Con  
" King of Ireland, 2<sup>nd</sup> Lughaid Cal, from whom  
" are descended the Calraigians of Lochgile in  
" Barbry in the County of Sligo, and not far  
" from the inhabitants of Darrigry, the Lord of which

"was Maglanchy".

Oggia Val. II p. 229  
part-3<sup>d</sup> - ch. XXVII.

In the Tripartite Life - par-2. Chap. 100 -  
we find mention made of Calregia de bulecher-  
madan.

"When Patrick ~~was~~ had, nearly traversed  
" Corinaught, the men of Calregia of bulecherma-  
" -dan designed destruction for him, and by the  
" Clashing of shields, and by tumultuous clamours,  
" deterred, and expelled from their territories, the  
" Saint, and his disciples."

In Chapter 103 - it is said -

" Saint Patrick returned to the already mentioned  
" Country of Calregia, and in a place, then called  
" Driim daire, baptised Maccaerthen. And the  
" same place being bestowed to him for sacred use,  
" he erected the Monastery of Driim-lia there."

Also in part 3<sup>d</sup> Chapt. 100 -

" quod fieret. annula navigatio a Bert-lacis  
" Occidentibus ad Bert-lacis <sup>(14<sup>th</sup>)</sup> Calregia de bul-  
" chermadan " - which in English - is -

" that a sailing match was performed from <sup>by?</sup>  
" the Bert-lacis of the west, <sup>14<sup>th</sup></sup> to the Bert-lacis of  
" bul-chermadan?"



43  
From Chapter 100-supra- it may be collected that St. Patrick was expelled from Calregia of Cuile-  
-chernadan, and from C. 103-following that he  
returned to that Country and built a church there  
called Drumlias, which is now the name of a  
Parish in the Co. of Leitrim, and joining Calry <sup>the</sup>.

A question arises now, whether Calry of Loch gile  
mentioned by O'Haherty, as being in Carbury in Co. of Sligo  
was anciently included in Calregia de Cuile-echernadan,  
having the epithet of Lochgile ~~to~~ to distinguish <sup>as a subdivision</sup>  
or a distinct Calry. — If Calregia of Cuile-echernadan,  
of which the Eastern Berrlacii were inhabitants (Vide infra  
note 145) be the same in which Drumlias is placed,  
it follows ~~it follows~~ that the extent of Calregia of Cuile-  
-chernadan <sup>was</sup> from Drumlias included (from near Derry) to the part  
(included) which was inhabited by the Eastern Berrlacii.

Whether these were a distinct ~~tribe~~ <sup>tribe</sup> from the inhabitants of Calregia  
de Cuilechernadan in which Drumlias lies, remains to be  
investigated — if <sup>they were</sup> a distinct tribe — there were two tracts called  
Calregia de Cuilechernadan — one in Tyreragh — and another in  
Carbury.

145 "The Western Berrlacii, are the people of Connaught  
"who reside about the <sup>ostia</sup> mouth of the river Moy <sup>Moyadie flu.</sup>  
"and the Berrlacii of Calregia of Cuile-echernadan,  
"who with respect to those are Eastern at the Eastern  
"bank of the same river, where it runs into the  
"Ocean, as is collected from the same Author concerning  
"those in in par. 2 - C. 93. and these in Ch. 100 —



However this may be it is evident that Calry 7/11  
Ph took its name from Calry of Loch Gile, which  
lake lies to the S. of it, <sup>forming a boundary &c.</sup> retaining still the same  
name i.e. Loch Gile.

Among the Calrigians (parishioners of Calry) I find the  
following family names - viz - <sup>1st</sup> Feeny - a hñie - <sup>(2)</sup> Brannon.  
- a bñanán - (3) Comber - a Crapcan (4) Cunningham  
- a cñeacán - (5) Rooneyan - o Kínnarígan (6) Lcanlong -  
ua rcanlam - (7) Kargadan - ua haríadan - (8) Karto  
ua haríto - (9) Píachney (now Hunt) - ua frachnáríth - (10)  
McDonogh - 'ac domácaid - (11) Kelly - ua ceatháríth -  
(12) Obarrol - ua ceagbáríth - (13) Durriq - u deríth -  
(14) Maglochlin - mac lochlám - (15) Conolly - a epolláíth  
- (16) Oonor - o cñóíth - (17) Henry - mac énríth - (18)  
Deranny - o mbéanáríth. —

When I began to write this Letter - I thought  
there was a Post office in Grange. I now understand  
there is one in Cliffing - which is on my way, as  
I go to ascertain some names of Rocks along  
the Coast, and some other names of small places  
near Cliffing - I will therefore drop ~~this~~ it there.  
We return to Illig to day.

Your Obedient  
Servant -

Thomas A. Larcom Esq.

Thomas Oonor

14/5/14/10 (iii)

**END**

14 F 14/11

O'Donovan, John, 1806-1861.

Letters, to Thomas O'Connor, from John O'Donovan, written from 21 Great Charles Street, Dublin, in which he refers to historical references concerning his examination of historical source material relating to the locations of historical and topographical interest in Sligo. Reference is made to Dun Calree, a fort located in the vicinity of Sligo town, accounts of a carn found near Ballysadare and traditions associated with Ben Bulbin..

5-7 September 1836

4p.

24 cm

ms 5

21 Great Charles St

September 5<sup>th</sup> 1836

The following references may guide you to the place.

"A.D. 1208, Amblasibh Kothlain, chief of  
'Cades Cuda Carnatan, was slain by O'moran."

Donald M<sup>c</sup>. Firth, the last of the hereditary  
Shanachies of Lecan near the May, who <sup>certainly</sup> knew the  
situation of places in Sligo, informs us that Calree  
Cuile Carmadhan is in Tírénagh close to the River  
May, and that in an angle (cusp) of Calree Laithinn  
there was a Dun-Calree, which was also popularly  
called Griann Calree Calree lying near Sligo  
in the lower Curranagh.

Is this Dun-Cabree yet in existence? Does it retain its alias name of Brianaw-Cabré-Cabree?

What sort of a fort is it?

Fiori e paja - Luigi Romano



The large strand which extends from Belasadaire to the church of Beltraw or Tóin pé zó (<sup>magis</sup> pader ad <sup>venitum</sup>) is called in all the old Irish authorities tráis Éótarle.

O'Flaherty says that there is a carn of stones on this strand, which was never covered by the tide. His words are: "maigh an éirinn; bodie maigh Éótarle in Sligacúis agro littus marinum, ubi <sup>carn</sup> congeries lapidearum <sup>Cumh. tráis an darrg dictum videtur</sup> etiamnum conspicitur in medio littore semper fluctibus mirabiliter eminerit."

This translator makes this "wonderfully towering over the waves." but the carn was no more than 3 feet high! <sup>Cochy mac Eirc, the last King of the Firlolgs</sup> This carn of <sup>but</sup> Kings was one of the 13 wonders of Ireland, not because it was "wonderfully towering over the waves" but because it was considered a great wonder that that carn which was so low should never be covered by the tide. I heard someone say that this <sup>congeries</sup> wonder was removed. Is it true?

Is this strand now called tráis Éótarle?

M<sup>r</sup>. Owen Connellan, Irish Historiographer & his assistant a native of Tivernagh on the alloy, says that this strand is still called Tráw-ee-Ohelly. Is he right?

Is there any name for the carn?

n/ny

Do you find a townland ~~or~~ tract or district  
at the foot of Bin Bulbin called ceatpáin d na  
máda. or as it may be <sup>Connaciter</sup> analogically anglicised  
Carraw-na-maddoo? 14/E/14/11(11)

What is the local or legendary interpretation  
of Bin Bulbin? Are the natives aware that the  
ancient and correct name is beag Gúlbin?

I am informed that some learned Schoolmasters <sup>in or</sup> near Sligo  
transliterate it "the point for dividing the storm." I suppose  
they mean Tóin pé garé or Tóin pé gó !!. The same class of  
learned Etymologists derive Tírara from Tír dérach, i.e.  
the airy country!

The Magh Tuireadh in which Balor was killed by  
Loog Longimanus <sup>is</sup> situated in the barony of  
Tír-oillill (Tír-aghrill) <sup>errill</sup> as appears from a passage  
in the Annals of the 4 Masters at the year  
1398. It must have been in that part of the  
barony of Tír-aghrill <sup>errill</sup> bordering upon Lough Gill.  
I am told that the site of the battle is still painted out  
in the country, and that there are graves and other mo-  
numents still to be seen there to prove that it was  
a scene of a bloody contest. Does tradition remember  
any details of the battle of Magh Tuireadh na b'omáphach?

78 There were two ellac-Turiss in Connacht; one near  
Long in the Co. of Mayo, famous for a battle  
fought there between the Firdolgs and Tuatha-de-  
Dannang; the other near Lough Gill in the Co.  
of Sligo, famous for a dreadful battle between the  
Fomorians headed by Balor, and the Tuatha-de-  
Dannans commanded by Loee of the long-hands.

There was a written account of this battle  
but I never saw it. Do you find any MSS  
in the Country? Do you meet any old  
Shanachie who remembers to have seen a  
written account of the battle between  
Loee <sup>of the long-hands</sup> and Balor <sup>of the</sup> <sup>batle - Gémmeach</sup> <sup>strong-sword-blows?</sup>  
<sup>Röhlän.</sup>

Does the name Rothlain still exist in Sligo?  
The Fomorians are a numerous tribe in Leitrim ad-  
joining Sligo and Boycammon.

Your Ec. Servant

John J. Fennell

Do not destroy any MSS  
which contain historical  
references

Thos. O'Connor  
Sligo

21 Great Charles St.  
DUBLIN, 11th 1846.

19

Dear Sir,

You have stated that *bprig* or *bprig* is understood in Connacht to mean a marsh but I fear that this is an inference of your own. Is *bprig* universally understood to signify marsh? Is it the Connacht Irish word for marsh?

With us of Ossory the word to express marsh is Eanach, and I am informed that in Connacht the word is cuprach, which with us means a shrubby moor, - a meaning which is well borne out by the features of all the Curraghs in Leath-Mhacha:

We must not follow the example of Vallancey who not only made <sup>critical</sup> Irish words but also invented new, ~~and~~ and till his times unheard of meanings for them. We must first show that the words exist and next what meanings are at present attached them in the country not in one parish or barony but throughout the whole Kingdom: and when the meanings of old words are wholly or in part forgotten ~~we must then~~ or incorrect ones invented, we must then have recourse to the rhymes and age of Irish history and to the authority of glossographers for their ancient significations.

Note  
Letter  
from  
Sligo  
12th  
1846

14/F/14/11(11)



80 What do the Connacians understand by the word  
peapd, <sup>dimin:</sup> peapdán, and peop, in Skurmore? In ascertaining  
this you must be careful to distinguish between a  
local, natural meaning, and one derived from printed  
books and Dictionaries; and you will observe that  
a countryman will often tell <sup>you</sup> that he does not  
know the meaning of a word when in reality  
he uses it in common conversation, it being  
a fact that he does not know what meaning  
means! you must therefore put the question  
in his own language, that is to say in his  
own <sup>style</sup> manner of expressing his ideas.

Does the name Bealacoh Dúsh papash still exist?  
What is the extent and natural boundaries of  
Maeduppe Eabae according to the natives? As it is  
a natural territory I am driven to hope that  
it does not vary like Oae and Finnaid

I am not yet satisfied that <sup>the names</sup> peapd peand an  
Uagern does not exist, and I think it may not  
be across the Sligach or Shelly River. There is  
another river which rises in Glenbough in the Co. of Leitrim  
and falls into the sea at Duncannon. May it not be  
on this river near its mouth?

What <sup>names</sup> have the Shanachies of Ben Bulbin <sup>81</sup>  
for the mountains lying between them and Lough Melvin?  
Do they remember Sluibh O'neacodh the name which the  
4 Masters call these mountains? The Revd  
A. A. Beaufort, who published his ecclesiastical  
Map of Ireland in 1797 calls these mountains  
Sluibh Brene. Is it possible that the name is  
lost since his times? ~~for~~ there are men now  
living near Ben Bulbin who were hardy  
shepherds in 1797.

Is the river Sligo remarkable for <sup>pliseach</sup> shells?  
With respect to the site of the battle of Moy-Turey  
it must be looked for <sup>somewhere</sup> in the barony of Fir-errill  
and most probably in that northern part of it lying  
between Lough Gill and the Avonmore or River  
of Ballasadaine

Norden shows Bradhillie immediately under  
the S.W. brow of Ben Bulbin. The Church of Drumcliff  
being on the southern side of the river and Bradhillie  
on the northern between Drumcliff and Ben Bulbin.  
Are there any ruins of a castle at Broadluthan?  
Are there any ruins of a castle at Grange a  
miserable village where you must stop for some  
time in the house of an honest man named  
Allen?

14/E/14/11(14)

Are there ruins of Castles at Ardaraunon a short distance to the N.W. of Lissadill? or at Lissadill itself?

Gordon sticks a Castle on the top of a <sup>mountain</sup> hill about 5 miles due East of the face of Ben Bulbin. He calls it Derilighan by which he no doubt means Derryglahan. <sup>Whether</sup> Is this in Lectrim or Carbury?

Gordon places the O'Harts between Bundrowes and Grange <sup>and bordering on Maglanachie & north of Ben Bulbin</sup> (Dip Dub asur Dnabidorr) Are they numerous yet in that district?

He places O'Hamley as a chief of no great power immediately to the north of the Church and Castle of Grange bordering on the sound of Lishmurray. Does that family still exist? Should it not be rather O'Hanley?

Your obedient servant

John O'Donovan

I send some Currier papers

Are the walls at Teaninfull-na-Rees like Laura Livers Castle or are they cemented with any sort of mortar?