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Ordnance Survey Collection

**Ordnance Survey Letters:
Westmeath, Volume 1**

O'Donovan, John, MRIA (1806-1861), et al.

1837-1838

Volume 1 of 2

14 G 13/1

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

**Letters containing information relative to the antiquities of County Westmeath,
collected during the progress of the Ordnance Survey in 1837: Title page and index**

O'Donovan, John, MRIA, (1806-1861)

1837

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Letters
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 in
 1837
 Vol. I.

14/6/13/1(1)

Westmeath Letters, Vol. I.

Index.

RIA

14/9/13/1(2)

Index.

Achadh buidhe at Tigh Bhuidhe, see Ardurcher or Mordelcap Ph. —

Aistia, hill, ¹¹⁶ see Enoc Aiste, Kilcumrrough Ph., 103 —

Archerstown (Castle of Delvin Ph. 7) — a tower, well there, sloped up in modern times — see legend about St. Eoghan's cross, 263-4-5 —

Ardurcher or Mordelcap Ph., 90 to 100 — Name, 93 to 97 — Description of

Mordelcap written by Sir Hen. Piers in 1682, — 90-1-2 — Sir Hugh De Lacy stated by him to have been slain whilst superintending the erection of the famous castle of Ardurcher, 90 — No remains of the castle but the two piers of the drawbridge, at S. side of the hill on which the castle stood, 92 — The tradition given by Sir H. Piers (91), about De Lacy's leap on horseback over the drawbridge, still in existence at Ardurcher, 92 — Marks resembling the impressions of a horse's hoofs, formed by the country people on the piers, to convince the traveller of the truth of the tradition — Masses of the walls of the castle scattered over the hill, 92-3 — Sir Hugh De Lacy said to have been nicknamed [Petite] Petite, from the smallness of his stature — The family of Petit, said to claim descent from him, 91 — References to Ardurcher (Ath-an-Urchair) from Ann. IV Mast., 93-4 — Mageoghegan's Ann. Clonmacnoise, 26 — The erection of the castle recorded at A.D. 1192, — 93 — Piers's statement, that it was founded or finished by Sir H. De Lacy, an error — De Lacy having been murdered by Gilla gam-ionathar O'Meara, in 1186, — 93 — (see De Lacy) — Fell, after the decay of the Lacys, into the hands of the Mageoghegans, chiefs of Kinel Finachach, 96 (see Kinel Finachach) — The castle of Mordelcap said to have been called by the Irish, Leim-an-eich — A castle of that name frequently mentioned by the Annalists, 97 — "A late built church [at Ardurcher] but on old foundations, the roof whereof is a

most

14/6/13/1(3)

Admurcher or Horselcap *Ph* continued.

"most curious frame" *Ph*, ment^d by Piers, & stated to be a mother church to sixteen or more churches & chapels in this and the Kings Co., 91-2 — The parish of Admurcher *Ph*, in latter ages, & still in a great measure, under the patronage of St. David, whose well springing in Ballinlaban^{is}, still held sacred, 99. But St. Kieran supposed to have been the patron in primitive Irish times — the ruins of an old Church called Teampull mhic a' t saoir, or the church of the son of the artificer, i.e. Kieran, still existing in the parish, in a townland to which it gives name — St. Kieran always called Mac an tsaoir by the antst Irish writers, 99, 100. — Achadh buidhe at Tigh Bhrighde, ment^d in Ann. IV Mast. — Tigh Brigde the name of a small chapel dedicated to St. Bridget, which stood at Bride's well, in Admurcher, 94. — Syonan (Suidhe Onain & Adhamhnain), ruins of a castle there, which belonged, according to tradition, to the Gabhagan family — Sy-Onan, in the country of Uinel-Tighe, stated by Connell Mageoghagan (Translation Ann. Clonmacnoise) to derive its name from the great St. Adamnan, 98. — Donora (Dun na bhair, area superbia), a castle there in good repair, in which Sir Rich^d. Eagle, who is the Mageahagan, sometimes resideth, 98 —

Arigle mount^m, see Muckish —

St. Phraoin (Phraonoid), see Drumreevy *Ph* —

Ath-Calgan, battle of, reference to it in Ann. IV Mast., 27 —

Ahtone ment^d in Ann. IV Mast., 61 —

Baile na ngall Dirghiallach ment^d in Ann. IV Mast., 207 & 231 —

Baile na Rathra in Rathconrath Bar^y, ment^d by Mr. Farber as one of the residences of the Dalatons, 102 —

Baile Portet, see Killucan *Ph* —

Ballyloughloe *Ph* —

Ballyloughloe Ph., 25 to 33 — Name & Situation — popularly called Calree,
 the ant. name of Mac Awley's country, 25-6 — Ballyloughloe Castle,
 site of, on bank of Loch Suatha, said by tradition to have been erected
 by Mac Awley, or Magawley, the Irish Chief of Calree, 26 (see 28) —
 Notices of it from Mageoghagan's Annals & Ann. II Mast., 26 — Ref. ^{ces}
 to Magawley, Chief, ⁺Calree, from the latter, 27 — Loch Suatha, drains
 & now nearly dried up, to N. of the old house of Mount Temple, still
 pours out a stream which turns a mill at town^d of Creene, & flows
 on to the Shannon, 27 — Site of a small Abbey shown not far from
 the site of Ballyloughloe Castle — & Tuara, a fine spring so called,
 to W. of site of Abbey — Tuara a general term for a cold spring through
 out the district, 28 — Grianan, a subdivision of Ballyloughloe,
 to E. of site of Abbey, & so called from a fort standing upon it, 28 —
Dunegau, now a ruin in town^d of same name, 28 — ^(see moat of Ballyloughloe below) Ruins of
 a small Chapel, near the Protest^t Church, said to have been built
 by the Magawleys, Chiefs of Calree, & remembered to have been roofed &
 covered with oak shingles, 29 — Calree (Calree an Chala), the ancient
 name of a territory comprising this Ph., as appears from sev^l evidences,
 29 — Chapel of Calree in Ballymurry (Moydun according to the field
 name book), 29 — Boyanagh Calree, 29 — The Hill of Tully-Mac-
Awley, probably the hill on which the Magawley was made, 29-30 —
Magawley of Calree, from whom descended — Two other tribes of the name in
 Ireland — The three tribes of different races, or Kinds, 30 — Popular derivation
 of

14/G/13/1(5)

Ballyloughloe Ph. continued.

of the ward Calree, 30 — List of Cattle said by tradition to have belonged to Magawley, whose ruins are still to be seen in the territory of Calree, ^{see Calree an Chalu territory in Vol. II.}
 31 (see 22) An Esker, or low ridge of sand hills (but not the celebrated boundary called Eskir Riada), running through this parish — In the town of Ballyloughloe, cut across, & formed into a large military moat (moat of Ballyloughloe), which is probably the feature originally called Baila Lochu Snathu, 32 (see 116) — ^{see the Crossed near this Esker notice in Vol. II.} The people on each side of the Shannon presumed to be of a distinct race, from the marked difference observable in their pronunciation of the primitive language, as well as in their physiognomy, 32-3 — Crosshill, on which there is an ancient cross, curiously sculptured, said to have been removed thither from an old grave ty in Jury — No trace of the grave ty now visible in the latter place — the cross, however, proving the existence of a church there at a former period, 68 —

Ballymore Ph., 76 to 80 — Ballymore Lough Sewdy town noticed by Mr O'Donovan — Description of it by Sir Hen. Piers, written in 1682, — 76-7 — Lough Sewdy (Loch Semhdidhe), the lough adjoining the town, now called Lough Shunderlin, from a Lord of that title, 78-9 — References to Loch Semhdidhe from Ann. IV Mast., 79-80 — Now corruptly called Loch Seimhdila by the Irish, 80 — The island of Loch Semhdidhe referred to in the Annals (80), now called Oilean Mor or Big island, 81 — A road of large stones leading from the nearest point of the main land over to this island, asserted by the natives to be still traceable under the water —

The

Ballymore Ph^e continued.

The town stated by tradition to have originally stood on the ground now occupied by the lake, 81 — No traces of walls on the island — A Crannag, or wooden house, supposed to have been upon it in old times, 82 — The Fortress or strong garrison of the English forces formerly seated on the skirts of Lough Sewdy, as stated by Sir H. Piers (76-77), still distinctly traceable at the southern extremity of the lake — Skeletons with arms about them — Drums, balls &c. often dug up by the tillers of the ground — The canal (graff, ditch), ramparts, fosses &c., & even the site of the drawbridge, pointed out by the people, 82 — A moat within the fort now a Coney burrow, 77 — The site of the Irish camp pointed out in Shingled (Shaulads), not far distant, 82 — Log a Chaitha (hollow of the battle) a FL. so called, pointed out as the site of a dreadful contest, 83 — Plary (Plairighe), the sites of the friary & monastery of, mentioned by Piers (77), still pointed out — A small round castle resembling a strong military tower, asserted by tradition to be a part of the monastery — This monastery of Plary supposed to have been, like some others, an erection for piety & defence, 83 — Maghera Tibbot, mentioned by Piers as the name of a field, which, he states, was so called from the defeat of Sir Theobald Verdon who fought a battle there against a party of the Irish, in time of Hen. VIII., who was slain therein, 78 — The name now forgotten — No tradition of Sir H. Verdon — The spot identifiable, 88-4 —

Ath Duine Calman on the river Inneoin, mentioned in Ann. III. Mast., 100.

Dungolman

14/9/13/1(7)

Ballymore Ph. continued

Dungolman Ph. named from this Dun Colman, i.e. the fort or dun of Colman or Colman — the river Innesoin forming the western boundary of same Ph. — Course of the river thence to Lough Ree described, 101 — the Innesoin river, now Dungolman river, in Vol. II.

Ballymore Ph., seemingly of English origin, dedicated to the B. V. Mary — Her pattern formerly celebrated there on big Lady Day in Harvest, 84 — An Abbey stated by Archdæl (on the authority of Conry) to have been founded there "A. D. 700, or probably before that time", 84-5 — A monastery stated by Ware to have been erected there by the family of De Lacy, in 1218, in honor of the V. Mary, &c. — which would seem to be the first monastery erected at Ballymore Lough Clewly, 85 — Rathconrath Barth the country of the Daltons, according to tradition, Orielius Improver, & Mac Firibis's Pedigree — Its territorial name not known, 101 — List of places given by Mac Firibis as the residences of the Daltons, & situated in this Barony, 102 — Baile na-Caradh (Ballincorra), Baile an luig (Ballinlig), & Muileann Midheachain (Mullenmeehan), situated in Ballymore Ph., ment. in Do. ibid. —

Ballymorin Ph. (Baile Mhoirín), 146 — Protestant Church said to be built on site of an old Church — A grave ph. there previous to the erection of the former — Tobar Cormick (Fons S. Cormaci) formerly frequented as a holy well — Mulla chatleibhe, whereon stood a cross at which stations were performed, &c. —

Ballynagall-Oriel ment. in Ann. W. Matt. 80 & 231 —

Ballyportell, see Hillman Ph. —

Bealach na gcor ghao, quarry at its situation &c., 313 —

Belvidere

14/6/13/1(8)

Belvidere Lake, see Lough Anninua (Connell) under Dunnasguth —

Brawney (Breaghmhaine) territory, the name retained in the modern barony of Brawney, which contained but one parish, i.e. St. Mary's —

The ancient territory conjectured to have been more extensive, 33 —

Abh Bhraoin (Breensford) stream traditionally regarded as the natural boundary between the territories of Quinque, Calree, & Brawney, 47 —

O'Brien the ant. Chief of Brawney, 66 — Magh Breaghmhaine mentioned in Ann. IV. Mart., 68 — see "Territories" in Vol. II.

Brughcan da Choga, see Drumrany Ph. —

Brusna River an arm of Lough Blair (Owells), 172 — See of the name of this river under Lough Ph. in Vol. II. —

Bunown Ph., 19 to 21 — Name, 19 — Old Church, said to have been built

by the Dillons, 19 — This parish dedicated to the B. V. Mary — Tobermurry or Lady well, to N. W. of the old Church, at which stations were formerly

performed on 8th Sept., now the patron day of Bunown & the other parish

united to it, 20 — Portlick — a castle there said to have been built

by the Dillons, repaired by M^r. Smyth, its present occupant, 20 — Of

the name Portlick, 21 — Quinfield, the residence of M^r. Ryan, 20 —

Calree an Chala, the territory of Mac Amhlaoibh (Mag Aulley), see it identified under Ballyloughlae Ph. —

Carbry island, see Lough Ree —

Carriack Ph.

14/9/13/1(9)

Carriek Ph., 182-3 — Situation — Name — Old Church in Carraic a raine
(Rock of the Dance) — The patron saint not ascertained — Inse Croisic
(Inula Crona), an island in Lough Ennell, belonging to Carriek Ph., on
which tradition says there was an old building, but without describing it as a
castle or a church — see Lough Kinnin (Ennell) under Dun na Sgiath — &
also Lough Ennell in Vol. II. —
Robinstown — ruins of a castle there said to have been built by Geoghegan of
Castletown Geoghegan — Tradition about same —

Castles supposed to have been erected by the Firvolgs wherever they settled themselves,
287-8 — see Moats —

Castletown Delvin village — Old Castle of the Kings there, anciently the seat of
the Baron of Delvin, 254 — see Castletown Delvin Ph. in Vol. II. —

Castletown Kindalen Ph., 308 to 314 — Name, 308 & 310-11 — Ruins of an old abbey
& Chapel in Church of Castletown, 308 — A subterraneous passage from the
abbey to Castletown moat, which is situated to S. of the Church — the entrance
to it said to have been opened on summit of the moat, 308 — Site of the
castle from which Castletown is supposed to have taken its name, 1/8 mile
to W. of the moat, 308 — A court which stood where a school house now
stands, at the Glala house, said to have been built about 200 years ago, for-
cupied by the Geoghegans, from one of whom it was purchased by a Capt. Dillon —
Anecdote in connection with the latter, 308-9 — The stones used in building this court translated
to the building of Jamestown house, erected 80 or 90 years ago by Mr. Dagh (Mr. Geoghegan, father to
Jack the buck (one of the Mr. Geoghegans so called from his notoriety for duelling &c.)), 309 —
Site of Castle Kindalene, in Glala, 309 — References to Castletown (Castletown Kindalene)
in Inquisition, 310 — Kindalene Cottage, the residence of the Ph. Priest, 310 —
Cell Bhrighde (Cella d'Brigida) Old Church, site of, in an old grave yard in Adamstown, 311 —
Brennanstown, remains of an old castle there, built by the family of Brennan, 311 — Killaleagh
(Gillalish) — A fort there, wherein there was an entrance to a cave, which is said to have extended by a
subterraneous passage to Adtown — anecdote in connection with same, 311-12 — 29th Sept., St. Michael's
day, the patron day of the parish, on which an anniversary patron is held, 313-14 —

Cast's rock.

14/6/13/1(10)

Cat's rock, see Ushnagh hill under Conry Ph.

Cearna hill a pagan cemetery, according to the Dinnseanchus, 130—

Churchtown Ph., 220 to 223— Old Church razed— Lady day, 15th Aug^t, the patron day of the parish, 220— Taghbogue (Teach Baoithin) so called from a church of St. Baoithin now in ruins there— Reference to this church from Colgan (A. H. S.), & Irish Calendar, 220-1— Tobar Baoithin (Tobar S. Baoithin) in Glameestown, 221— Croughal (Cornadh Choill), Dundonnell, & Oldtown, ruins of castles in, the two former of which are said to have belonged to the Kingents, 221-2— Rathcore fort, query as to its identification with the Rath-guaine ment. in the Annals (A. D. 1450), 222-3. See Rath-guaine identified with Rathwire, under Killucan Ph. (Gairbil Part.)

Clancolman ment. in Annals, 61—

Clonfad Ph. (Fartullach Part.), 268 to 277— Name— Identified with Cluain Eada Mac Fini ment. in the Annals, 268-9-70 (see also 189-90 & 273 to 277)— Old Church— Ref^{ce} to it from Ann. IV Mart.— Its locality pointed out by the Irish Calendar, 269— The patron saint and patron day of the parish, forgotten by the people, 270. (See 190)— Davidstowne & in the parish of Clonfad, in the barony of Fartullach, ment. in Inquisition of 1663, — 270— Templecorae TL. so called from Teampall Oshraim (i. e. Templum Oshraim) Church in ruins, 271— Fruiartown, ruins of the friary from which it was named, still observable in Shantlough, a subdenomination of the TL.— Of the name Shantlough 271— Newcastle— Walls standing close to Newcastle House, now converted into farm offices, probably the remains of the castle which gave name to the TL., 272— Tyrrrell's Pass, village partly in this parish— the situation of the pass (bealach), & not ascertained, 272— Ref^{ce} to Tyrrrell's Pass from Ann. IV Mart., 272-3—

Clonmagnoide
14/9/13/16(11)

Clonmacnoise stated by Sir Hen. Piers to have originally belonged to the Conn.
Westmeath, BB-4 —

Cluain an-Dilhair, in Co. Tipperary, one of the limits of Kinel Fincha
— its situation not yet ascertained, 143-4 —

Cluain fada Baitan abha of the Annals & Colgan, identified with Clonfad in
Killican
Ph. (Harbil Burt), which see —

Cluain fada Mac Fini, see it identified under Clonfad Ph. (Hartullach Burt).
Cnoc Aite, see Knockaisty.
Comraire, see Kilcummeragh Ph. —

Conry Ph., 117 to 125 — Situation & Name, 117 — Old Church, & cemetery, in which
seven bishops are said to have been interred, over whose graves were placed seven
stones of a rotund form, 117 — This parish united to that of Churchtown, in the
R. C. arrangement of parishes, & both dedicated to the B. V. Mary, whose festival
is observed at the Chapel of Loughanawally, on 15th Aug^r, 117 — Tober Mooney
or Moque's well, in Carn — St. Moque supposed to have been the patron of Conry
Ph., before it was transferred by the Daltons to the B. V. Mary, 117-18 —

Caislean a Charra & Strummingstown (Caislean Bhaile an Struinn) Castles,
remains of, in Carn — & Baile mhilis Castle in ruins, which gives name to
a subdenomination of Gagherstown — the creation of these Castles ascribed by tradition
to the Daltons, 125 — Uisneach hill (Cnoc iisnigh), on which the pagan mo-
narch, Fiathal Fenchtmhar, erected a longphort, in 2nd Century — Notice of
same by Keating (Hist. Ireland), 118-19-20 — General meeting of the men
of Ireland, called the Convocation of Uisneach, held there on festival of Beltaine
(1st May), at which the people used to barter their goods &c., & sacrifices were
offered to Beal — Two fires lighted on that occasion, in each parish in Ireland,

Conry Ph continued

& cattle driven between them, as an antidote against the diseases of the year, 119 — The festival celebrated in honor of the apostles Philip & James, stated by Keating to be called from this fire, Bealtaine or Bealtinne, i.e. fire of Beal, 119-20 — The King of Connaught entitled to receive from each chief who attended the meeting of Uidneach, his steel & battle dress, as a rent, &c., 120 — Sacrifices offered by the pagan Irish, on the Cromlech on this hill — Keating's statement about the ancient Irish worshipping Beal, questioned by Mr. O'Donovan, 120-1 (see 130-1) — The huge rock on the hill now called "the Cat's rock", 121 — Its Irish name Carriga Chait a corruption of Carrraig Choitig, by which name it is called in the Book of Armagh, 122 — Called by Keating Ail na mircan, or the stone of the divisions; also Leas na gcoigeadh, the stone of the provinces &c., because, as he states, it formed a point at which the quintuple divisions of the Kingdom met, 122-3 — The bishop of Meath stated by Keating to be called by Creuden, the Bishop of Ail-na-mircan, i.e. of Uidneach — No ecclesiastical establishment at Uidneach, to give name to a bishopric, 123 — The rock on the hill mentioned by Cambrensis (who calls it the meditellum or umbilicus of Ireland?), 124 — Described by Mr. O'Donovan, 69 to 72 — Cromlech at its S.W. face, 70-1-2 — Earthen forts (Three) to South & East of the rock, one of them having an artificial cave, 72 — Ancient road traceable to N. of the forts, & still used by the tillers of the hill, 72 — Notice of Uidneach hill &c. by Mr. Petrie, 73 — Cire, wife of one of the sons of the monarch

Cowry Ph. continued.

Carmoda, from whom Cerin, or Ireland, is said to have taken its name, killed there at the coming of the Milesians — The Cromlech suggested by Mr. Peltie to be, possibly, her tomb, 73 — A well called St. Patrick's well, said by tradition to have been on the hill — St. Patrick's bed also shown there, 124 (see 85) — Extract from Tripartite life of St. Patk., rel. to Ushnagh hill — The stones thereon said to have been cut by the saint, 150-1-2 — The barren appearance of the mountains Muckish & Avrigle, accounted for in Co. Donegal, by saying that they were exposed to the withering eye of Balor, who lives on Tory isth., 152 — A little church, or hermitage, built on the hill of Uisneach by a St. Cochy, according to Irish Calendar — A church 172 just effaced, mentioned by Mr. Fenwick, R.E., 124-5-6 — Kellybrook, a gentl^{rs} seat, 74 — Cormorant Isl., a name applied by some persons to Croi-inde — see Lough Annin (Connell) under Dun na Sgiath — Croi-inde Isl., see Lough Annin (Connell) under Dun na Sgiath — Crozier of St. Fechin, see St. Feighin's Ph. — Crnachan Bri Eile discovered, 149 (see margin) — See it noticed — See also the identification & historical notices of Crnachan Bri Eile, under Crighan Ph. in "King's Coll. Letters", vol. I. — Quarshan (Quashan), 13, 15 — Quircne (Kilkenny West Bar.) divided by the river Innesin from the Bar. of Rathconrath, 101 (see Ballymore Ph.) — The Barony of Kilkenny West remembered to have been anciently called Quircnesch, & said to have been the country of the Dillons, the ruins of whose castles are pointed out at Ballynaciffy, Littletown, Ballymakill, & Portick, 21 — Note on the family of Dillon, 21-2 — Bruiaghean da Choga, a celebrated fortress in territory of Quircne, 23 — See the notices of Quircne, Bruiaghean da Choga, &c. under Drumrany Ph. & also Machine Quircne under "Territories" in vol. II.

14/G/13/1 (14)

Dabhall.

Dabhall ment. in Ann. IV Mast., 155—

Dealbhna Asuil, see Fore Bar 4.—

De Lacy, Sir Hugh, murdered at Durrrow in 1186 — queries about same, 87-8-9.
 States by Cambresis to have been murdered by one of his own labourers, 87-
Gilla-gan-inathair O'Mee, the name of the murderer, who was sent by
 Foe of Jeffia to Durrrow, & fled, after accomplishing the deed, to the wood
 of Blar in Jeffia, 88. Horseleap made the theatre of the murder, by Sir
 Hen: Piers, *ibid.* — See Admircher or Horseleap Ph. & Durrrow Ph. — Also the var. ac-
 counts of this murder, ^{under} "De Lacy" in "King's Co. Letters" vol. I —

Delvin Barony — The names of places in this barony, which is nearly insulated
 in East Meath, almost all derived from the names of ancient Anglo-
 Norman families who settled there under the De Laays & Rugents, but who
 are now nearly all extinct, or were, more probably, driven into Connaught
 by Cromwell, 254 — Old Castle of the Rugents in Castletown, anciently
 the seat of the Baron of Delvin, *ibid.* — See Dealbhna mor under "Territories" in
 [Vol. I —

Dermot & Grania's Bed, see Seabaidh Diarmada agus Grainne —

Derry-Mc Egan, see Lickbla Ph. —

Diamor, Moat of, near Oldcastle, pointed out by tradition as the Dun of the Danish
 giant Turgedius, 198 —

Drumcree (Kilcumny Ph.), 198 — See Kilcumny Ph. in Vol. II —

Drum Deargaighe, battle of, reference to it in Ann. IV Mast., 142 —

Drumroney Ph.

14/9/13/1(15)

Drumroney Ph., 37 to 49 — Lines in Dan Dirach measure by Mr. O'Donovan, in imi-
 tation of Shane O'Dugan, 37 — Bruihean da Choya, a conspicuous hill in Droom-
 raney Ph. — its situation pointed out for the first time, 37 to 43 — Originally gave
 name to a Ballybetagh, which in latter times has been subdivided into the four
 divisions (now townl^{ds}) of Bryanmore, Upper & Lower, & Bryanbeg, Upper & Lower, 37 —
 The Bruihean (Breen) itself, in Bryanmore Upper, described — Ruins of a castle
 within it, whose erection is ascribed by tradition to the Dillons, lords of Quircneash.
 from the period of the English invasion — A circle of large stones orig^{ly} surrounding
 the Bruihean, 38 — Brinemore shown as a castle on Petty's printed map of
 Westmeath — its situation according to same, *ibid.* — Notices of Bruihean da
Chocca from Mr. Firbis, 39 — from O'Flaherty's Ogygia, 40-1 — from Ann.
 IV Mast., 42 — ^{signification of Bruihean (Breen), 42-3 — Bannagh na Bruihean, the queen of the pains, *ibid.*}
Quircne erroneously made coextensive with the barony of
 Kilkenny West, by O'Flaherty — The Church of Torgney situated in Quircne,
 according to the life of St. Munis, 41 — ^{scale} Caill Chairche, 40 — Notice of
 the Dillon family from Mr. Firbis, 43-4-5 — Ath-Phraoin (Bresford) stream
 regarded by tradition as the boundary between the territories of Quircne, Cabree,
 and Breaghmhaine (Brawney) — its source &c., 47-8 — O'Braoin's (O'Brien)
 country, extent of, according to tradition, 48 — The family name O'Brien now
 corruptly Anglicised O'Brien — Tigernach the Annalist, an O'Brien — The family
 to which he belonged made a branch of the Silmurray of Connaught, by the Annals
 of Innisfallen, 49 — The O'Malones also said to be a branch of same, 49 —
 St. Winoc the patron saint of Drumroney Ph. — His day celebrated there on 18th
 Sept^r. (His pattern was held on the Sunday following) — His well called Tober Enain, rectus Thionain,
 in Drumroney, near the old Church, 46 — Carrick-a-neaha *ibid.*, a large rock there — tradition
 in connexion with same — Signification of name, 46 —

Dun-donnell (Churchtown Ph-2) ment^d by Mac Firbis among the residences of the Daltons (Daltons), 182 — See Rathconrath Bar^t. under Ballymore Ph —

Dun Dorbheid, 193 — See it noticed in connexion with Corjesius in Vol. II —

Dun na sgiath, the last residence of the Irish kings before the final destruction of the monarchy — its site pointed out — Lough Ennell & Lough Owel identified with their ancient names, 149-50, & 153 to 172 — Lough Sinninn, celebrated by the anc^t. Irish writers as having on its brink Dunna sgiath, the palace of the monarch Maelseachlainn; & in it, the island on which he died — identified with the present Lough Ennell (now generally called Belvedere lake), 153 to 159.

Derivation of Lough Sinninn according to the Diarmdeanchus, 154-5 —

Notices of it in Ann. IV Mast. showing it to have been situated in Westmeath,

155-6 — Anglicized Lough Innill by Connell Mageoghegan (Ann. Clon-

macnoide) — & called Lough Enyn at Lough enyll in Inquisition of

See: I, 156-7 — The great Island, Robyn's Island, & Crowgevice (^{Yenae} Croi-

inse), ment^d in d^c as the three islands within this lough, 157 —

Croi-inde set down in field name book of Dyhart Ph as Cormorant

Isl^d, a name lately applied to it by some persons, from the circumstances

of Quibheans, or Cormorants, perching thereon; but always called Croi-inde

by the old inhabitants, &c., 158-9 — See 323-4, & also M^r. O'Connor on the name

of this isl^d, 244-5, & 255 to 261 — Inde Oisire (Indula Oronce) an isl^d.

in Lough Ennell, see Carriack Ph — Dun na sgiath, the fortress of

shields, in which Maelseachlainn lived when Brian Boru made an attack

upon him, supposed by M^r. Petrie to have been a wooden house within an

earthen

Dun na Sgiath continues.

earthen dun, &c. — Of its situation, 127-8-9-30, 134, 147-8, & 323-4. — Its site discovered by Mr. O'Donovan — identified with a green fort in Dysart, called by the inhabitants the Fort of Doon, in the f^o name book of Dysart Ph., called incorrectly, Kilcooly fort, which is the name of a cattle ruin lying to the east of it — The fort described, 153 to 161 — Poem on Dun na Sgiath, composed by Grat Mac Cosie, poet Laureate of Ireland, after the death of his patron, Maolseachlain (M. S. R. J. Acad. H.) — Irish, & translation by Mr. O'Donovan, 161 to 164 — Human bone found on one of the islands of Lough Ennell, regarded as the skin bone of O' Maolachlain (Maolseachlain), 260-1 — Lough Uair (now Lough Owel) celebrated as the lake in which the tyrant Fergusius was drowned by the Irish monarch Maolseachlain — Of its situation — Derivation of the name from the Dinn-seachlain, 153-4, & 164 — References to it from Ann. IV West. 164-5 — ment? by Maecoghegan (transl. Ann. Glomacnoide) as a pool adjoining to Moelyngare, 148, 165, & 167 — The word pool, believed by Mr. Petrie to have been commonly used to express a lake, among writers of Maecoghegan's time, and even to a later period — Some of the largest lakes in N. Wales called pools to this day, as the Plantle pools near Snowdon, 127 — The identification of Lough Uair with the present Lough Owel proved by a ref^o to the former in Irish Calendar of the O'Clerys, 165-6 —

Portloman of Westmeath named from St. Loman of Lough Uair, according to same — Ruins of St. Loman's monastery of Portloman situated close to the W. shore of the now Lough Owel, 166 — The great lough called Lough Uaire at Lough Moyle, ment^d in Eng. Temp. Jac. I., &c. — Summary of the evidences adduced by Mr. O'Donovan for identifying Lough Uair (Owel) with the Loch Uair of the early writers, 167-8 — See under Mullingar Ph. the ruins of a small ant^e church in an island on Lough Owel — Two ballies (spots) abstracted, & a metal one as taken out of Lough Owel, in a fishing net, & now in possession of the Grannan family, 186 — Lough Uair & Lough Uaire a larger lough than Lough Uair, tho' the two loughs are described by the Dinn-seachlain, as of equal extent &c., as also by Sir Hen. Piers, who calls the latter one Lough Uaire, & tells a story about its having been first situated in Co. Roscommon, &c., 169-70-71 — River Brosna, an arm of Lough Uair, 172 —

14/6/13/168)

Durrow Ph

Durrow Ph., 303-4-5 — Name, 303 — St. Columbkille said to be patron of the parish — His day celebrated there on 9th June, 303 — Old Church — its walls said to have ^{been} repaired for the erection of the parochial protestant Church — Stone cross in the Church y^d, said to have been brought from the North of Ireland by St. Columbkille, 303 — St. Columbkille's well (Tobar Cholum Cille), near the Church, till lately, very much frequented — Tradition about it, 303-4 — Castle of Durrow, remains of, at the erection of which Sir Meryo De Lacy was slain — The local account of the murder said to have been taken from Keating, 304-5 — See "De Lacy" in this Vol., & the further notice of Durrow Ph. in Vol. II. —

Dysart Ph., said by tradition to have been dedicated to St. Maoltuile, whose memory was formerly celebrated at his holy wells, on 28th or 29th May — These wells called Multinny wells in f^o Name book, 152 — Tobar Feanta (Fons S. Fintani) well, in Bryanstown, 221 — Nure, ruins of old Church in, 313 — Fort of Doon, a green fort in Dysart, so called by the inhabitants — In the f^o Name book, called incorrectly, Kilcooly fort, which is the name of a Castle ruin to the east of it; — identified with Dun-na-Agiath, which see — Cormorant Id., see Lough Annin (Connell), under Dunna Agiath — see further notice of Dysart Ph. in Vol. II. —

Cire, wife of one of the sons of the monarch Carmada, & from whom Cirin, or Ireland, is said to have taken its name, killed at Uisneach, which see under County Ph. —

Cirin, or Ireland, see preceding —

Cithne River, ^{see} Inny —

Enack briin
14/9/13 /109)

Enach Briin in territory of Muscry, in Munster, ment. by O'Logan as one of the ^{churches} places under the patronage of St. Aidan, III —
 Eker (Garve-Eker) ment. in Ann. of Munst. 26. — see the Eker under Ballyboughlan Ph. —
 Family names occurring in this Vol. — Adams, 216 — Barnwall, Sir Pat. L.

7 — Beer, 199 — Blaquiere (de), Lord, 177 — Bone, 219 — Boyle, 309 —
 Brennan, 176, 311 — Carby, 29 — Carney, 305 — Carolan, see O'Carolan —
 Chapman (Sir Thos.) 252 — Clinton, 194 — Coghlan, 60 — Mr. Terence
 Coghlan, the worthy & of great expectation gentleman, to whom Connell Mac
 geoghegan dedicated his translation of the Annals of Clonmacnoise, 34-5 —
 Constantine (Sir Geoffrey), 200, 202 — Crammy, Sir Mich. L., 319 — Cullers,
 265 — Dalton, 65, 68, 101-2, 106, 114, 116, 118, 125 — Dalton of Mullen-Meehan,
 story told of him by Sir H. Piers, 107-8 — His pedigree by Mr. Firlis, 109 —
 Daly, 267, 319 — Deade, 194 — De Lacy, 85, 254 — Sir Hugh De Lacy, 87-8,
 90-1-2-3, 96, 197, 210, 304-5 — See Ardurcher on Horseleap Ph. — De Lamer,
 185 — Devine, 192 — Dillon, 15, 20-1-2, 47, 54-5, 107, 309 — Dillons lords of
 Cuircue, 38 — Notice of the family from Mr. Firlis, 43-4-5 — Archdals account
 of their origin questioned by Mr. O'Donovan, 147 — Lochan Diolmuin, the supposed
 ancestor of the Dillons, who is said to have fled to England after killing the King,
 79 — Donlevy, 83 — Duffy, 12 — Dukes (Duke), see O'Lochain — Fagan, 194, 263,
 265, 291 — Fay (a Fair), 300 — Fitzgerald, 265 — Fox of Jeffries, 88, 96, 192,
 226, 280 — Fox, the Sionach O'Gatharnaigh, 65 — Furnival, Lord, Justiciary of Ireland
 in 1415, — 42 — Gahagan (Geoghegan), 98, 183, 320 — See Mageoghegan —
 Glenon, 193 — Hanly, 35 — Hogan, 20 — Holton, 194 — Kelly, 305 — Kilduff, 138 —
 Killeen, 13, 15 — Lacy, see De Lacy — Lambert, 319 — Lennon, 46 —
 Mac Brady, 285 — Mac Coghlan, 320 — Mac Cosie (Crane), poet Laureate of Ireland,

in

Family Names continued.

in time of King Maelseachlainn, 161. — ^{Macbriain, 67.} Mac Farnain, 80 — Mac Laughlin, 255 — Mac Loirinan, 256 — Magy Awoley, 22, 25-6-7, 29, 30, 47 — See Bally-
 loughloe Ph. — Mageoghegan, 44, 80, 183, 206-7, 308-9-10 — Mageoghegans
 chief of Kinel Triachua, 94, 96, 97, 142, 143, 144 — Mageoghegan
 of Laragh, 104-5 — Sir Rich^d. Nagle the representative of the Mageoghe-
 gan family, 86-7 — Maguire, 212 — Malone, see O' Malone — Martin,
 47-8, 194 — Merriman, 193, 291 — Might, 270 — Mortimer, Earl of
 March, 249 — Notice of him by Sir Hen. Piers, 297-8-9 — Murphy, 211 —
 Naghtan, 11 — Nagle, Sir Rich^d, the representative of the Mageoghegan
 family, 86, 98 — Nangle, 193, 208 — Netterville, Lord, 77 — Nugent,
 181, 183, 221-2, 246, 254, 290, 295 — Nugent of Lochan Garra — his pedigree
 by M^r. Fierbis, 209-10 — List of places ment^d by M^r. Fierbis as seats of the
 Nugent family, 211-12 — Nugent of Streamstown — his pedigree, 300 —
^(Baron of Delvin?) Nugent's seat, & the tomb of his ancestors discovered, 246 — see 254 — O'Brien,
 the anct. Chief of Brawney, now corruptly written O'Brien or O'Bryan, 47-8,
 49, 66-7 — Tigernach the annalist, of this family, 49 — O'Brien, 80 —
 O'Carolan, 284-5 — O'Coaffey, 114 — O'Connor, 26, 80, 115, 210 — O'Connor Italy
 — Monument to one of his descendants (Hugh O'Connor) within the Church
 of Killiney, 206 — O'Donnell, 26 — O'Farrell, 67, 80, 181, 263, 265 —
 O'Farry, 64 — O'Garvan, 40 — O'Hanley, 229 — O'Huran, 13 — O'Lochain,
 a numerous name in Westmeath, translates Dukes about 50 years ago, but
 now called Dukes — The Dukes of Westmeath, the O'Lochains of antiquity, 79 —
 O'Loughlin, 100 — O'Madden, 206 — O'Malone, 49 — O'Malone (Crenach of Clonmac-
 nois), the lawyer & father of Lord Sunderlin, 206 — O'Maloughlin (now Anglicized Mac
maloughlin), 26, 44, 60-1-2-3-4, 80, 116, 156, 206 — O'Mee, 88, 93, 114 — O'Mochoim, 64 —
 O'Mulloy, 44, 206 — O'Neill, 206 — O'Rourke, 80, 272 — O'Toiaing, 22 — Piers, 199, 202,
 203 — Petitt, 65, 91, 208 — Pollard, 194, 290 — Raynall, 186 — Reynotes, 216 — Rozen, 304 —
 Scully, 193 — Shane, 320-1 — Sheil, 10 — Smyth, 20 — Talbot, 295 — Tuite, 56, 65 — Tyrell, 270 —
 Vendon (Sir Theobald), 78, 84 — Webb, 158 — Widdsbrough, 105 —

Farbill Post.

14/6/13/1(21)

Farbill Barony, see Killmacan Ph. — Valley of the Bille territory in Vol. II. —

Farkell ment. in Ann. IV. Mast., 155 —

Fartullagh Barony, 273-4 — see Trana Dubach territory in Vol. II. —

Faughalstown Ph., 249 to 257, & 296 to 301 — Situation, 296 — Name, 249 & 296-7 —

Old Church of Kiltourn (of which there is now not a trace, & whose grave yard is nearly effaced) said by tradition to have originally been the parish Church, which was, in comparatively modern times, removed to Faughalstown, 296 (see 249-50) —

St. Dermot the present patron of the parish — but St. Faghtna of Kiltourn ment. in the Martyrology of Donegal — & a Bishop Kennidius of Kiltourn spoken of by Colgan, 296 — See St. Germanus set down as patron of this Ph. in Inquisition of Hen. VIII., 295 — The name Faghtna or Kennidius not remembered in the neighbourhood, monumentally or traditionally, 296 — St. Dermot's holy well (Goban naomh Diarmada) not far from the old Church (of Faughalstown?), at which his memory was annually celebrated, a few days after Christmas, 249 & 296 —

The Bell of Kiltourn alluded to by Mr. Geraghty (see 194), states by the old men residing at the place, to have been a bird which rode toftly over funerals, &c., 250 —

The Bachull ment. by Mr. Geraghty (see 128, 182, & 194), not known to the old men of Faughalstown, 251 — Faughaltia described by Sir H. Piers as the retiring place of Mortimer, Earl of March, who married Philippa, daughter of Hen. of Lionel, Duke of Clarence, third son of Edw. III., &c. — Remains of Mortimer's Castle

in town of Bigwood, a part of that of Faughaltia, 297 to 300 — See the tradition about an old Castle at Faughalstown, alluded to by Mr. Geraghty, 194 — Templandstown, ruin of a castle there, 300 — Doira na g-cuirtheach (the Robberies of the rocks) & Baila an t-athra (Streamstown), ment. by Mr. Girbis as seats of two branches of the two families of Nugent & Fay, or a Fair — Pedigree of Nugent of Streamstown traces up to the first of the family who came to Ireland, 300-1 — Loch Dairbhreach, of the name, 301-2 — Knock Eyre hill named from St. Eyre, or Hayon, whose pattern was held on the 1st Sunday in August, 173 — Remarkable for its ore mine, 194 — See Knock Eyre notice under Faughalstown Ph. in Vol. II. —

Forc Barth

Fore Barony the Dealbhu Anuile of early Irish times, according to a passage in Tripartite life of St. Patrick, 295. (see 291) — see Fore noticed under "St. Neighin's Ph." in this vol. & also in Vol. II.

Foyran Ph., 281 — Situation — Name — Egan the patron saint of the parish — (see Egan set down as patron of Foyran, in Eng. temp. Hen. VIII., 295.) —

Finey town, called in Irish, by the natives & the IV Mast., Fiodh an albae (the wood of the ford), situated in this parish —

Freamhain (Frewin) Mountain, see Portloman Ph. —

Friars' island, see Lough Ree —

Fuaran, the general term for a cold spring throughout the district in which Ballyloughloe parish is situated, 28 —

garvarry (The), or short crozier of St. Barry, see Friars island, under Lough Ree —

garve-Esker ment^d in Ann. IV Mast., 26 — see the Esker noticed at Ballyloughloe Ph. }
glaisi Bearramain (the stream of the Barraman) the original name of Inny River, which see —

glassan River rising in Loughmuckeyan, 19 —

Glore River, 193, 289 — see Lough Glore —

granard, great moat of, 198 —

great Island, ment^d in Eng. Soc. I. as one of the three isl^{ds} within Lough Ennall, 157 —

Hare Island (Inis Kingin), see Lough Ree —

Horseleap, see Ardurcher Ph.

Imper ment^d by Mr. Fierbis as one of the residences of the Daltons (Daltons) — ment^d by Mr. O'Donovan to be situated in Rathconrath Barony, 102 — see Imper under Kilmaconnor Ph. in Vol. II. —

Inch Anceen

14/9/13/1(23)

Inch Anneen (Inis Ainín — Hare Island), see Lough Ree —

Inis Croan (Crois inis), 128 — see Lough Minninn (Connell) under Dun na nGrioth

Inis Uachtair Island in Lough Sheelin [shown in E. Meath, Pl. of Hillcough, as Church Island], 281-2-3 — Of the name, 281 — Ruins of one of the celebrated Bishops Carthach's Churches on it, according to the Irish Calendar — Notice of same from Calendar of the O'Learys — Notices of St. Carthach & his Churches collected by Colgan (Act. Scl.), 282-3 — Carthach of Iniscarthach at Lismore, a different person from this Bishop Carthach, 283 —

Inneoin River, see Ballymore Pl. —

Inny (Eithne) River, the famous river of Irish history, the boundary between North & South Feffia — Derivation of the name according to the Book of Lecan — Was orig.^{ly} called Ghaidi Bearramain (the stream of Barnaman) — Its source V., 195 & 213 —

Inse Cloithrin (Inis Clothran), the Quaker's island, see Lough Ree —

Inse Enach (Inis Endaimh), see Lough Ree —

Kilbeggan Pl., 318 to 321 — Name, 318 & 320 — St. James's Day, 24th June, the patron day of the parish, 318 — Kilbeggan old bur.^{l.} ground — Site of the monastery of St. Beccan, which stood at this bur.^{l.} ground, now a green meadow — & Gobar Beccan well, which lay at the monastery, closed up some years ago, 323 — Site of the Monastery Chapel occupied by the Protestant Church, the old walls of the former having been repaired for the building of the Church, 319 — The lands of this monastery granted by Queen Elizabeth to Oliver Lambert, ancestor of the family located here, a deed of which was given by Pat. 1st — Chas. Lambert the present proprietor, 319 — Reference to the monastery from Annals of the Bann, 320 — Grianan — remains of ancient edifice there a few years ago, said by tradition to have been occupied by the families of O'Hane & O'Geoghagan — Sir Arthur O'Hane, who lived about 90 years ago, the last person of the former family characterized by any distinction, 320-1 —

Kilbixy Ph., 196 to 207. — Situation & Name, 196-7. — Was originally dedicated to the Virgin St. Bidsseach, whose festival was, according to the Calendar, celebrated there on 28th June, but of whom there is now no remembrance — Cruimin (the ^{little brown} stooped little man) who was patron of the neighbouring church of Seacain, & whose day also fell on 28th June, the only saint whose name has been preserved — a well lying in the Commons of Tuar, being still called after him, but not regarded as a holy well, 197. — The patronage of the parish transferred, seemingly, from the Irish saint Bidsseach, to the B. V. Mary, shortly after 1172, about which period the great Galfrius de Constantine erected at Tristernagh, on the banks of Lough Iron, in this Ph., a priory for Canons Regular, which he dedicated to the mother of God, 197. — Traces of a town, supposed to have been erected by Galfrius or his immediate successors, around St. Bidsseach's Church, whose site is now occupied by the protestant Church erected by Lord Sunderlin (Malone). — List of the features, 197-8-9. — I. Traces of the streets. — II. Considerable ruins of a house called a Lazar house or Lepor house. — Now used as a turf house. — Built by Sir Hugh De Lacy in 1197. — Much information about this Lepor house, & Kilbixy in general, to be found according to Mr. Beere, in the Consistorial Court of Down, among the collections of Milo Twentymay, who was Bishop of Meath about 1641, — 197. — (The Lepor house not ment. by Sir M. Rieu, see below). — III. Some few vestiges of the Castle, 197. — IV. A large moat surrounded by one circular fosse, & having on its top the remains of a small square building — conjectures concerning moats. — All the large mortar-built moats concluded by Mr. O'Donovan to be of modern erection, 198. — V. A piece of land called Buryage land. — VI. A place on the banks of Lough Iron, called the Heaven of the Market. — VII. A town called Baile na Croiche, the town of the gallows. — VIII. Traces of a road from thence to the Church of Templecross, called Boithrin na Marbh,

14/9/13/1(25) ^{the}

Kilbixy Ph. continued.

the little row of the door, by which the bodies of the persons executed were conveyed to the interment, 199 — Notice of Kilbixy, & Christernagh Monastery, written in 1682, by Sir Hen: Piers, 199 to 205 — Christernagh the seat of Sir Henry, 199 — Of the name, 200 — The abbey and all its lands said by tradition to have been granted to the Piers family, 201 — Rev: Mr: Beere making researches to show that that family are bound to pay the representative of the abbot, or prior, of Christernagh, for the cure of souls, 202 — Sir John Piers, now living in France, ^{See the Charter of Foundation of Christernagh Priory, translated, with notes, by J. O'Donovan, under Kilbixy Ph. in Vol. II.} the representative of the family, 202 — The remains of an ancient & well built church in town of Kilbixy" ment: by Sir H. Piers as "the mother of many churches & chapels about it" &c., 204 — The Leper house not noticed by Sir Henry, 205 — A house built at Waterford for the reception of lepers, not many half centuries ago, known as hospital for the cure of diseases in general, said to have been built near a well by whose waters Prince ^{John} was cured of the leprosy — No historical monument to prove that King John was afflicted with that disease, or was cured of it at Waterford? — A cure for the leprosy prescribed in all the medical MSS., in which Scumy & various other cutaneous diseases are made species of it — The prevalence of leprosy among the Irish of the middle ages (many of the early saints having been lepers), attributable to the kind of food they used — The Potatoe & Whisky admirable exchocys (preventatives) in the present age, 205-6 — Notices of Kilbixy from Ann. IV. Mabt, which show it to have ~~been~~ a town belonging to the English, 206-7 — Erection of the Castle of Gill Priory as recorded at 1192, 206 — Monument to the memory of Hugh O'Connor, one of the descendants of O'Connor Faly, within the Church of Kilbixy, 206 — O'Malone (Cremach of O'Connor), the lawyer & father of Lord Clunderlin — His property now disputed, 206 — Rathmarthy, 200 — See further notice of Kilbixy Ph. in Vol. II. —

Kilcleagh Ph.

Kilcleagh Ph., 59 to 64 — List of Antiquarian features in the Ph., 60:—

- I. Bally Cahill Roe castle in ruins, said to have belonged to Red Charley Oaghlan.
 — II. Clonlunan Castle in ruins, said to have belonged to the O'Melaghlin —
 III. Fearnach Castle in ruins, said to have belonged to the O'Melaghlin, Kings of
 Meath — A stone pointed out here, exhibiting "the nick of an axe" — tradition
on the significance of Fearnach (Fearnach) in Vol. II.
 about same, (60) — IV. Kilbilloagh Castle — No part of a castle visible
 there now; but tradition stated there was a castle of the O'Melaghlin so called
 V. Castletown — VI. Newcastle, 60 — Reference to Cluain Lonain & Newcastle,
 from Ann. IV West, 61 — Killclieshaugh (resting Killcliatagh, now
Kilcleagh) & Kilbilloagh, ment^d in Registry of Clonmacnoise, as given
 by Myldexchlyn among other lands in mortmain to Clonmacnoise, 61 —
St. Muimhneachan, the patron of Kilcleagh — His pattern celebrated
 on 29th Sept^r — but removed from the Church of Kilmoyngagh to the
 modern Chapel, 61 — This Church called Killomilehon in Inquisitions, 62
 It said by tradition to have been one of the six brothers of St. Kieran —
 Representation of his head, in a stone in the Church of Kilmoyngagh,
 62 — Kilmoyngagh Ph. in this Co., & that of Seamanagh, ^{Drumilly,} in King's
 Co., named from this St. Muimhneachan (Muimhneachan) — St. Muimhneachan
 of Maathail the friend of St. Daillin, 63 — Stone in Baggagh Ferry, stained
 with blood — Tradition about it, 62 — The name O'Melaghlin now an-
 glicised Mac Loughlin — Pedigree of the family not locally known, 62 —
 List of towns^l in this parish, forfeited by the O'Melaghlin in 1641, — 63 —
 Moat Town — The moat from which it is named, now enclosed & planted, & called by the
 Irish Prota ghine bige, or Gormin junior's moat, from a Munster lady of that name, married
 to one of the O'Melaghlin, 64 —

Kilcumragh Ph.
 14/9/13/1(27)

Kilcumreraugh Ph., 102 to 105 — Situation & Name, 102-3 — St. Thomas the patron of the ph., 103 — Kilcumreraugh asserted by Mr. O'Donovan to be the church of Comraire, near Uisneach, where, in the primitive ages, St. Colman was venerated on 25th Sept. — References to Colman Comraire from Irish Calendar & A.A.S., 103 — Tobar Amhail (supposed to mean St. Avel's well), springing from Enoc Aitte hill, at which stations are performed on Fridays, but especially on Good Fridays, 103 — Kilcatherine, where there was a church called Cell, Caitine, from its having ^{been} dedicated to St. Catherine, 104 — Saragh or Serha, remains of Mageoghegan's Castle of. — Ref. to Thos. & Hugh Mageoghegan of Serha, in Inquisition of 1610 — Conla Boy Mageoghegan ^{gahagan} said to have been the last occupier of the castle — Tradition about same, 104 — Windsborough bridge, near the centre of Cavan's Ballinag, named from a M^r. Windsborough, 105 —

Kilkenny West Ph., 50 to 57 — Name, 50 to 54 — Ruins of St. Canice's little oratory — & remains of the castle from which the barony of Kilkenny West was named, 54 — Tobar Chaining well near the ruins of St. Canice's (locally Kenny) Chapel, 54 — Ruins of monastery in Kilkenny West, stated by Sir Henry Piers to have been an establishment of the Knights Templars, & founded, according to Lodge (Peerage), by Thos. a priest (the great-grandson of Sir Hen. Dillon who came into Ireland in 1185), who was interred therein, 55 — Ballymakill, Littletown, & Ballynacloffy Castle, & Bethlehem Nunnery, in ruins — Ballynacloffy Castle & Bethlehem Nunnery noticed by Sir H. Piers, 55-6 — See Kilkenny West Part. under Quirans —

Killare Ph.

Killare P^h, 110 to 116 — S^t. Aidus patron of Killare — No mention of Killare in his life as published by Colgan (A. S. S.) from an ancient Hilkeny M. S., 110 (see 142) — Another life of this saint in possession of Colgan, but not published, taken from a M. S. belonging to Saints island in Lough Ree, 110 — A stone with a hollow, &c. stated by Colgan to be in the church of Killare, in Meath, on which S^t. Aidus was born, and at which stations were performed in his (Colgan's) own time — & a fountain called Tobar na bfeare, fons vicorum, produced from the earth by the prayer of the saint, stated to be at the same place, 110 — Story about the birth of the saint as taken down from the mouth of an old native, & resembling the account published in the A. S. S., 138 to 141 — Note to the life of S^t. Aidus (A. S. S.) in which are summed up the authorities for the history of the saint; & his churches enumerated, &c., 110-11 —

S^t. Aodh Bishop of Kill air in Meath, ment. by the IV Met. (A. D. 588), 112 — Is still vividly remembered on Slieve League, in Sean Ophleann, in Donegal; & not yet entirely forgotten in this ^{town} parish of Killare, tho' S^t. Bridget, his friend & contemporary, is now patron thereof, 112 (see 137) — S^t. Aodh's day & Candlemas day now confounded by the people, who say that Aodh's festival & that of S^t. Bridget fell on the same day, 141 —

Three Churches in village of Killare, ment. by Colgan as dedicated to S^t. Aidus — The P^h Church, The Church of S^t. Bridget, & the ^{aula} house of S^t. Bridget, 111-12 —

The wells & mill ment. by Colgan, still in existence; but no name remembered except that of Tobar Brighde, a well springing near a very ancient little church called

14/9/13/1 (29)

Killare Ph. continued.

called Temple Brighde, 112 — Remains of St. Aidan's Church, 112 — St. Aidan, patron of the Magroghagans, of the Kinel-Stracha family — Killare anth situated in, or on the boundary of Kinchtrach, according to Ann. IV Mast. (passage cited), 142 — Extent of that part of Kinel Stracha comprisedⁱⁿ Westmth 143-4 — Killare placed by Colgan in anth territory of Magh-Adhuil — Query as to Magh-Adhuil being the anth name of Rathconrath Barony, &c. 113-14 — Killare (Gill Air) confounded by Auchdal, seemingly, with Rath Adh (now Rahugh, to the E. of Kilbeggan), another distinct establishment of St. Aidan, 137 — A castle erected by the English at Killare, in 1184, according to Ann. IV Mast. — No remains of the building, 115 — The O'Meys — one of whom killed the Earl de Loxian — numerous in this Ph. — Clony-Mey named from them, 114 — The O'CoFFEys also numerous here — ToorcoFFEy named from them — O'CoFFEy (Melaghlin Mac an Chladaigh) slain by Edmond, son of Mulbert Dalton, in 1429, according to Ann. IV Mast., 114 — Clare Castle (Cairdean Claritha), ruins of on a very conspicuous hill, said by tradition to have been erected by the Daltons — Ment^d. by the Ann. IV Mast., A.D. 1544 — Anecdote in connexion with same, 115-16 — Teampall Fhlainn, i.e. Templum Flannii, old Church, remains of, in Rathkeogh — No bur^l there at present, 142 — Tobar Odraoin (Fons L. Odraoin) holy well, in Ballymacarton, at which stations are performed on St. John's Eve, 145 —

Killua Ph.

Killua Ph., 252-3-4 — Name, 252-3 — Pattern of the ph. held on the Sunday before Michaelmas Day — No. well in the ph., now bearing the name of St. Luamus, 252 — Killua Castle stated by Sir Thos. Chapman to have been once called St. Lucy's Castle, 252. — ^{See Killua Ph. in Vol. II —} The names in Delvin Bar. which is nearly indeluted in E. Meath — almost all derived from the names of Anglo-Norman families who settled there under the De Lucys and Nugents, but who are now nearly all extinct, or were, more probably, driven into Connaught by Cromwell, 254 — Old Castle of the Nugents in Castletown Delvin, and ^{the} the seat of the Baron of Delvin, 254 —
Kill Haileach Church, query rel. to, 248 —

Killucan Ph. (Coextensive with the barony of Farbill), 226 to 244 — Name, 228 — Old Church, remains of, at which there was formerly a well, called Mionad's well (Tobar Mionad) — Tradition about the latter, 228-9 — St. Miodan's Day (La' il Mionad), which falls on 18th Novr., still kept as a holy day in the parish — St. Miodan said by tradition to have come from Shalbhawn Ph. in Co. Roscommon, & succeeded a St. Willine at Killucan — St. Willine's Day not remembered in this Ph., 229-30 — "St. Lucien" stated by Archdial to have "built an abbey here, where his festival is observed on 27th July" — A nunnery said by tradition to have been at Killucan, 230 — Reference to Killucan (Gill-Sucan) from Ann. IV Mast., 231 — A monastery said to have been where the parochial Church now stands, ibid. —

Cloufas in this Ph. identified with Cluain-fada Baiten Abba of the Annals —

Killucan Pth *continues.*

& of Colgan, 227-8, & 232 to 236 — Name & situation of Clonfas, 232 — The old Church called Teampall Chluain fada — References to Chluain fada from Colgan (Ad. St.), Ann. IV Mast., & Irish Calendar, 232-3 — Six bishops said to be interred at the old Church — tradition about same, 234 — The grave of a seventh bishop contiguous to the burial-ground, *ibid.* — St. Etchen's death recorded in Ann. IV Mast. 233 — His name not remembered here now, 235 — Kill-Phadreac (Cella Patricii), a church of so called, in Corbetstown (Baile Choirceit) — & St. Patrick's well in Scardantown (whence it is called Scardan naomha, holy, or sacred Scardan), supposed to be a popular subdivision of Corbetstown TL., 235-6 — Griffintown (Bally Ghriffin) Church TL. — no remains of the Church — a castle in ruins there, 236 — Knockmant (Cnoc marda) burial-ground, & remains of old Church — Seven castles said by tradition to have been in Knockmant, of two of which portions remain yet visible, 236 — Tobar Sastrach holy well, in Edmontown, commonly called Blazing well, 236 — Corbally Church TL. — remains of old Castle, 237 — ^{mentioned Ann. IV Mast., 231.} Rath Guaire, now Anglicised Rathwire, a TL. & fort — of the name & situation — the fort described — Traces of Rath Guaire Castle near south side back of it, 237-8 — Tradition in connexion with the Castle, 238 to 241 —

The name Guaire changes into Mire — manner of the change accounted for, 241-2 (publ.) Porterstown Castle (Caidlean bhaile poirtet) in ruins, 241 — Reference to Baile poirtet in Ann. IV Mast., 231 — Keerinstown (Baile Cheirinn) — an old castle there formerly, 241 — Clonecullen (Chluain na Chuilcain) — ruins of castle there, 241 — Rinnegar town, of the name, 243 — Knockerville (Cnoc a bhile, hill of the old tree) village, said to have derived its name from an ancient white thorn bush standing on a green spot at the junction of four roads, &c. — Query as to this bhile of Cnocabhile being connected with the bile of Feenabile, 243-4 — See further notes of Killucan Pth in Vol. II —

Kilmanaghan *Pk.*, of the name, see Kilclough *Pk.* —

Kinel Fiachach (Anglicised Kinelaghe), the country of the Magesaghans, ment^d in Ann. IV. Mast., 94 — Of its extent, 96-7-8 — Extent of that part of it comprised in Westmeath, 142-3-4 — Extract from Tripartite life of St. Patrick, showing the situation of Kinel-Fiachach, 150-1-2 — see Kinel-Fiachach territory in Vol. II. —

Knockaistly (Quoc-kiste, Aistha hill), 46, 103, 116 —

Knock Beyon hill named from St. Egen or Keyon, whose pattern was held on the first Sunday in Harvest, 178 — Remarkable for its ochres mine, 194 — see it noted under Thughultown *Pk.* in Vol. II. —

Lann Seire, see Lynn *Pk.* —

Seabaidh Diarmada agus Graine (Dermot & Grania's Bed), a name applied by the peasantry to all the Cromlechs in Ireland, & to many excavations & caves — Origin of the name, 286 — The Dalway Letter &c. —

Seim an eich, see Admurcher or Mordaleap *Pk.* —

Seprody — A house built at Waterford, for the reception of lepers, not many half-centuries ago, & now an hospital for the cure of diseases in general — Said to have been built near a well by whose waters Prince John was cured of leprosy — No historical monument to prove that King John was afflicted with that disease, or was cured of it at Waterford? — A cure for the leprosy prescribed in all the Medical MSS., in which Scoury & other diseases of the skin are made species of it — The prevalence of leprosy among the Irish of the middle ages (many of the early saints having been lepers), attributable to the kind of food they used — The potato & Whisky admirable exchodys (preventatives) in the present age, 205-6 —

Lickbla *Pk.*

14/9/13/1 (33)

Sickbla Ph, 283 to 286. — Situation, Name, & Old Church — No remarkable flag near the latter, 283 — This parish, ^{namely} dedicated to the Virgin Mary, whose holy well is still to be seen near the old Church, ibid — Loughble (Sickbla) Ph set down as under the patronage of the B. Virgin, in Ing. Men. VIII., 295 — A moat surrounded with a fosse, to the E. of the Church, 283 — Castletown old Castle in ruins — A moat near it, similar to the one near the old Church, 284 — Carolanstown (Baile Uí Cearbhallain) said to have been the seat of the Lord Clare from whom Clare island in Foyran Ph (and ^{the} called Derry M^c. Egan) seems to have been named, 284 — Query as to the precise locality of the O'Carolan family — Carolanstown in Catt Meath stated by some of the biographers of Turlogh, the hero & Harper, to have been the seat of his ancestors — which statement is denied by O'Reilly, who makes the O'Carolans a branch of the Mac Braddys of Cavan, whose true name was Cearbhallach, 284-5 — Mullach na masile or Sliaibh na masile, a remarkable hill & rocky precipice so called, in Corry, described, 285-6 (see Meale hill mentioned by Mr. Geraghty, 192) — Poll gear, a pool so called, to the east of the hill, over which is an excavation called Seabaidh Diarmada agus Ghraine (Dermot & Graine's Pool), a name applied by the peasantry to all the Cromleachs in Ireland, & to many excavations & caves — Origin of the name, 285-6 —

Loch Sinnin not Sinn-Singin, as erroneously supposed by Dr. Sanigan; but it, according to Mageoghegan's translation of Annals of Clonmacnoise, the lake now called Lough Ennell, in Co. Meath [Westmeath], 9 — see Lough Sinnin identified with Lough Ennell, under Dunmadraigh —

Loch an Ighair

Loch an Ghair, see Lough Gair under Russagh Ph.

Loch Dairbhreach — Of the signification of the name, 301-2. — See Vol. II.

Loch Luatha, see Ballyloughloe Ph.

Loch Uair near Mullingar, the lake in which Turgesius was drowned —

see it identified with the present Lough Owel, under Dun na Sgiath —

Lough Crew, 194 —

Lough Derravaragh, see Loch Dairbhreach —

Lough Ennell, see Loch Ainnin —

Lough Foyle — Lough Owel (Uair) so called by Sir Henry Piers, see Lough Uair,
under Dun na Sgiath —

Lough Gair, see Russagh Ph. —

Lough Glore famous for its beautiful trout, 193 —

Lough Iron, present Irish name of, 212 —

Lough Lene — Legends about it by the country people — Brass pot taken
from the bottom of it, & preserved at M^r. Scully's of Gillardstown, 193 —

Lough Owel, see Lough Uair under Dun na Sgiath —

Lough Ree — Of the name, 20 — The islands in Lough Ree identified with
their ancient names for the first time, by M^r. O'Donovan, 3 to 19 —

Ware, Harris, Archdal, & Lanigan, reviewed &c. — Extraordinary blunder of

Lanigan, 3 to 9 — Inis Aingin (Inch Anncen) not the Island of All
Saints (in which there was a modern monastery), as conjectured by Ware &c.

6 to 9 — Lough Ainnin not Inis Aingin as supposed by Lanigan; but is,
according to Magee's translation of Annals of Clonmacnoise, the lake now
called Lough Ennell, in Co. Meath (Westmeath), 9 — Of the name Inis Aingin —

called
14/G/13/1 (35)

Lough Ree continues.

called Hare ill^d by persons speaking English, 12, 15, 16, 17— Large Cottage on the island, belonging to Lord Castlemaine, 11— Small Church of the primitive age, 12— Holy well (name unknown) near the shore, now nearly closed up V^d, 12, 13— Stations said to have been performed there, 15— Stone with ant^t inscription to Snathat O'Huran, 14, 15— This island said to have ceased to be a burial place about 100 years ago, 12— "Hare Island in Lough Ree" V^d mentioned by Archd^{al}, who, quoting Lodge, states that the family of Dillon built an abbey there, 15— Three lords of the name Dillon said to be interred in the grave of itid— Inchigin at Hare island ment^d in the Down Survey— & Inishingine or Inishingym facens in Lough Rey, V^d, in Inquisition, 17— The three islands identifiable, retaining their names to this day, viz:— I. Inis Endaish (Inse Enach) near Lanesboro'— II. Inis Cloithrin (Inse Cloithrin), the Quakers island— III. Inis Ainghin (Inse Ainin), Inchanna, alias the island of the ^{hairs} hares, 17— Carbury island containing nothing but a cottage belonging to Mr^t Maghtan, 11— Triars' island— "The Garraully, a stone talisman" V^d stated to be on this island, not known there— Garraully, a blunder for Gar^barry, or St^t Barry's short crozier, 18, 19— Which is now in possession of Mr^t Manly, 35— No trace of a monastery on the island, 19—

Lough Seodg, see Ballymore Pth—

Lough Sheelin, see Inis Nachtoir—

Lynne Pth— Not identifiable, by means of local information, with the Sann Seire of the

Annals, & of Colgan (Dr. Th.)— The patron day of the parish not remembered, See Lynne Pth notice in Vol. II. (19)

Machaire Chuire (Cuirene), see Cuirene—

Magh-Abdail territory— Killare placed therein by Colgan— Query as to Magh-Abdail being the ancient name of Rathemath Barony, 113-14—

14/G/13/1(36)

Magheradernon

Magheradernon Barony, query as to its ancient territorial name, 174—

Maghera Sibbot, see Ballymore Ph.

Mayne Ph., 291 to 295— Situation & Name, 291— The ancient Church noticed in Tripartite life of St. Patrick (Dr. Th.), 291-2-3— Its site occupied probably by the present modern Church of Mayne— ath Maighne, or ford of Maighne, ment. in the Tripartite, conjectured to be the one over which the present bridge of Cam-ath (Camna) stands, 293-4-5— This Church remembered by the annotator, or interpolator, of the Tripartite, to have, in his own time, fallen under the patronage of St. Columbkille, on account of the negligence of the disciples, or successors, of St. Patrick, 294— St. Nicholas set down as patron of Mayne, in Eng. Men. VIII., 295— Query as to St. Nicholas being a corruption of St. Dichoill, as St. Germanus, of Taghly is of Dermittus 295— The Barony of Fore, the Dealthna Aduil of early Irish times, according to the Tripartite, 295— Sios an phubail, the fort of the tent, or pavilion, ment. by Dudley Mr. Finkis as a part of the dowry which Wm. Oge Nugent received with his wife, the daughter of Fallot, 295—

Moats— Conjectures concerning them by Mr. O'Donovan— All the large moats built moats concluded by him to be of modern erection, 198—

Moat town (Mota Graine Oge), see Kildare Ph.

Moy-Corran ment. in Ann. II. Mast., 61— See Moy Corran territory in Vol. II.—

Muckish & Arrigle mountains, in Donagall— their barren appearance locally accounted for, by saying that they were exposed to the withering eye of Balor, 152— See Uohnagh Hill under Conry Ph.—

Mullackma

14/9/13/1 (37)

Meallach na Maoile or Sliabh na Maoile, a remarkable hill & rocky precipice, see Lickbla Ph.

Mullingar Ph. — Balsan-atha (Ballina) menti. in Ann. IV Mast, 61 — Ruins of small ant. Church on an island in Lough Dowl (Loch Hain), called by the various names of Inis-mór, Church id., & The island, conjectured to have been erected by St. Loman, 181 — see Loch Hain identified with Lough Dowl, under Drumadysgith — see Mullingar Ph. in Vol. II.

Old Castle — St. Bridget menti. as patroness of a parish of Old Castle, amongst some parishes in Westmeath enumerated in Ing. Hen. VIII, 295 —

Oughtier Raha hill, 116 —

Parishes — No parishes designed by sacred bounds in time of St. Patrick — The crowds of small parishes in Meath & Westmeath, consisting of a few townlands each, of modern formation, 296.

Pass of Kilbride Ph. — Bealach Chille Brighde, now Pass of Kilbride, the name of a parish, menti. in Ann. IV Mast, 272 — See notice of this Ph. in Vol. II.

Pictet's Memoire — Mr. O'Donovan's remark upon it, 135 —

Plary, see Ballymore Ph.

Pool Geir, see Lickbla Ph.

Pool, supposed to have been a word commonly used to express a lake, among writers of Maguaghgan's (translator of Ann. of Lommacnoise) time — see Lough Hain under Drumadysgith —

Portloman Ph., 176 to 181 — Of the name, 176-7-8 — Earthen mound, & hollow rock within it called Leas Lomairi (Lacum Lomairi), described, ibid. — Old Church (Scampall Phort Lomairi, i. e. templum portus S. Lomairi) — Tradition about it, 178-9 — Its locality stated by Mr. O'Donovan, to be the place originally called Port Lomairi, or St. Loman's port &c., not the locality called Leas Lomairi, 175 — see the ruins of St. Loman's Monastery &c., 166 — Patron formerly held in the parish on 7th Feb., St. Loman's Day, according to Irish Calendar, 179-80 — Ruins of a small ancient Church on an island in Lough Dowl (Loch Hain), called variously Inis-mór, Church id., & The island, conjectured to have been erected by St. Loman — stated by Mr. O'Donovan to belong to Mullingar Ph., 181 — Reference to Portloman from Ann. IV Mast, 181 — Old Castle in ruin on brink of Lough Dowl, stated by tradition to have been erected by one of the Pigent family — Mount of Portloman (Mon phort Lomairi) near it, 181 —

Freemhain (Freewin hill, Enos Fkreamhain), called by O'Flaherty Bronn Fkreamhain in Irish Occidentali, & frequently menti. by the Irish Annalists as the site of battles &c. its situation pointed out in this parish, 172-3, 181 — see Portloman Ph. in Vol. II.

Portnashangan Ph., 184-5-6 — Name & Old Church, 184-5 — Patron saint not remembered, 185 — Loughanstown — Site of a castle which belonged to a Doct. DeLamer, pointed out there close to the Loughan, or pool, from which the townland is named, 185 — Two Skillets — a brass & a metal one — taken out of Lough Dowl in a fishing net, & now in possession of the Grattan (Grubbs) family, 186 — Ballinagall Ed., called in Irish Caisteann Dubh (Black Castle), & written in English, till very lately, Castle Reynall, conjectured to have contained a castle erected or occupied by one of the Reynall family, 186 — see Portnashangan Ph. in Vol. II.

Quakers island, the, (Inis Clathrin) see Lough Ree —

Rakeen, cave of, see Rathgann Ph.

Rabugh Ph., 306-7 — Name, 306 — Rabugh Monastery, site of — Notices of it from Colgan (Ad. Ad.) & Ann. IV Mast, 306-7 (see III) — Confounded by Archde. with Killara, 667, 1137 — St. Hugh generally called Cuspyr Hugh (Bishop Hugh) by the Irish speaking people throughout the country — this festival still celebrated in this parish, 307 — Caisteann Chille tobair (Castellum cellae fontis), ruins of a castle so called, in Kiltobber — Ruins of another castle in Monrath, called Caisteann Chille ratha (Castellum Cellae arce), 307 —

Rathaspick Ph.

Rathaspick Ph., 207-8 — Name — Was under the patronage of Bishop St. Dun Glas, whose festival fell on 16th February, according to the Calendar, 207 — Old Church Ygrane yz — No remains of the fort, or rath, which gave name to the Church — The name Sodh Glas entirely forgotten — Ruins of a square tower traceable close to the ^{grave yz} of Rathaspick — Kilmacashill (Kilmacashillium Cathedra) Church or abbey, ruin of — Notice of it written by Sir H. Piers in 1682 — Was founded by the family of Petit, according to Ware (the date not discovered) — Granted, at the suppression of monasteries, to the Knights, the ruins of whose manor house are still to be seen near the Bridge of Ballycorky (Bal with Conaigha) in St. of Kilbree — See St. Dunmott's Well in Baronies, notes in Vol. II.

Rathconnell Ph., 214 to 217 — Name, 215 (see 223-4); ^{see Rathconnell Ph. in Vol. II.} — The rath in Rathconnell now under plantation, contiguous to Mr. Adam's residence — Old parochial Church in ruins, at which there was a holy well, said to have been dedicated to St. John, patron of the Ph., 216 — Balkreagh (Bail riabhaich) — grave yz there, close to the E. of the moat of Balkreagh, & remains of Church, 216 — Killyman (Kille Shionainn, Cella S. Finianis) Church, site of, occupied by Mr. Reynolds's Court, 216 (see 223-4) — Croisheara (pronounced Croisheara) — qv. Crois and righ? where there was an old Church — The church yz still used as a burial-ground, 216 (see 223-4) — Lidh Chonnell, the hill of Connell (qv. Connell Caernach?), a division of Killyman so called, 217 — See Rathconnell Ph. in Vol. II.

Rathconrath Bar. the county of the Dalton, according to tradition, Settled Improved & Mr. Stirling's pedigree, &c. — Its ant. territorial name not known, 102-2 & 106 (see 113-14) — List of places given by Mr. Stirling as the residences of the Dalton, & situated in that Barony, 102 — Death of Philip Mac Ricol Dalton, Lord of the Barony of Rathconrath, recorded A.D. 1397, in Ann. Clunnae-naide (Man geography & travels), 106 — Dalton of Mullin Meehan, story told of him by Sir H. Piers, 107-8 — His pedigree by Mac Stirling, 109 — See Rathconrath Bar. & Ph. in Vol. II.

Rathgarve Ph., 287 to 291 — Situation & Name, 287 — Old Church, & earthen moat opposite to it, 287 — This district as remarkable for moats as Roscommon and Donegal are for Castles, and would seem to have been the country of a people different from the Gervoyds, who appear to have erected Castles wherever they settled themselves, 287-8 — St. Michael set down as patron of this parish, in Ing. Hen. VIII., 295 — Rakeen — remarkable cave there believed by the natives to be an artificial one; but supposed by Mr. O'Donovan to be one of the natural caves so common in lime stone districts, 288 (see 192) — Millcastle, ruins of a castle there which gave name to the Ph., on S. side of the river Glore, & near which stood originally a mill from which it (the castle) was named, 289 — Millcastle called by Sir H. Piers a town — But little appearance of a town there at present, &c. — Square tower, not far from the ruin of Millcastle, of same age & style, with the castle itself, & not one of the old round towers as supposed by Mr. O'Garrahy, 289-90, (see 193) — Tromra meant by Mr. Stirling as the seat of one of the Pignets (Jeffrey, son of Richard, who was son of Jeffrey) — Short, & every other branch of the family meant by Mr. Stirling, now extinct, with the single exception of the line of the Baron of Delvin, 290 — Hinturk, a hill in the lawn opposite Mr. Pollard's hall door, celebrated in the romance of Dermot & Grania, as the locality where Dermot lost his life — & near it, as well of equal celebrity, 290 (see 194) —

Rathgiscire identified with Rathgiscire, under Killmacashill Ph., which see —

Robyn's Island, see Lough Kirrin (Connell) under Pinnadgicthe —

Russagh Ph., 209-10 — Situation — Name — Old Church, remains of, & grave yz within an earthen rath — Green moat adjoining the Church yz, said to be built of lime & stone — (See Mr. O'Donovan's conjectures concerning moats, 198) — Lough Gurr, containing a small isle, in Co. Fingh, seemingly the Lochan Glas meant by Andley Mac Stirling as a seat of a branch of the Pignets family — (see pedigree, 209-10) — Lough Gurr is Rathgiscire as Mr. O'Donovan in 1827, to be more probably the Lough Glas, which is St. Michael's — Castle St. Michael's, a small square fort so called in Irish, & in English, Castle St. Michael's — Suggested to have been the site of a wooden Irish house of the square age, like the palace of John O'Donovan at Clonfree, near Strokestown, 210 —

St. Thelmin's Ph.

14/6/13/1 (39)

- St. Feighin's Pk — St. Feighin said by tradition to have been a maiden by trade, not a miller, his crozier (Bachal) described — Legend about it, 263-4-5 — It now in possession of the St. Feighin — said to have never belonged to St. Feighin, it has never borne any name in the country but that of Bachal Gholain, or Cholmain, 265-6 — See "a Bachal" stated by Mr. Petrie to have been — "preserved by the Mounts of Daughaldstown — every Bachalstown? — near the church of Wayne, I thought to be probably the staff of St. Feighin, 131-2 — St. Feighin stated to have cutted a stream to flow thro' the centre of a hill — This stream said to be a great natural curiosity, 173-4 — St. Feighin, meaning of its name according to Mr. Geraghty, 192 — The four great curiosities or wonders to be seen there — An abbey built on a bog, a mill without a stream, an anchor in a stone, & a well whose water never boils, 192-3 — Remains of three old churches hanging over the town, which was formerly walled — The old gateways (arches) at each end of the town — Remains of an ant. stone cross in centre of it, 193 — Collins — town, also Maypole, 193 — See the notices of St. Feighin, with Mr. O'Donnovan's remarks, under St. Feighin's Pk in Vol. II.
- St. Mary's Pk — Quasam (Coosan) & Garrycastle — Castles erected according to tradition, by the O'Breens — Edward O'Brien of Darroge, near Ballymahon, the present senior of the name — Garrycastle & some of the adjoining country, formerly held by his father, who was called "the Cornet O'Bryan" — [i.e. O'Brien] — Quasam (Coosan) Castle so called from a curious cave lying near it — Garrycastle — seemingly the castle called by the Annalsists Laidleam Barrechu, see extract from II. Matt., 67-8 — St. Mary's Pk (from St. Mary's), see Vol. II.
- Shannon River — A distinct race of people on each side of the Shannon, 32-3 —
- Slialla na Maoile, see Mullach na Maoile, under Slialla Pk —
- Slieve Bane, 11 —
- Slieve Farin ment. in Ann. II. Matt., 155 —
- Slieve League in Sean Ghlacann, in Donagall, ment. by Colgan as one of the places under the patronage of St. Aidan — who is still vividly remembered there, 11-12 —
- Slieve na Malla, the hill of the old hag — Druid's Chair, Atta, &c. there — Three heaps on top of the hill, said to be marks where the old hag leaped, 194 —
- Street Pk, 210-11-12 — Situation & Name, 210 — St. Feighin's old Church, in that part of the parish lying in Co. Longford, supposed to have been the orig. parish Church, 211 — Kenard's Nunnery, in Clonmore, ment. by St. Hen. Piers & Arch. Dal., 211 — Not date discovered in Clonmore, a subdivision of Clonmore, & called at this day Minister Chindin, 279-80 — Tradition connects with it — St. Feighin, patron of the Pk, said to have been interred there — but no trace of a grave now visible at it — Of the name Kenard, Kenard — Moat built of stone & mortar, which gives name to Kenard, a subdivision of Kenard, 211 — See Mr. O'Donnovan's conjectures concerning moats, 192 — Coolembur Castle in ruins, which belonged to the Pugents, in the Longford portion of this Pk — Not ment. by Mr. Herbert in his pedigree of that family — List of places noticed by him as seats of the Pugents, 211-12 — Prostitute's stone cross inscribed to Thos. & Rose Pugent his wife, stood on a hill near this castle — The castle, said by tradition to have fallen in modern times, into the hands of a Colt Maguire, 212 —
- Taghmon Pk, 218-19 — Name, 218 (see 275) — Old Church, site of, occupied by the present protestant Church, whose walls are said to be those of the old Church repaired, 218 — St. John's Day the patron day of this Pk, which found a union with that of Rathconell, 218 — Part of an old castle said to remain attached to the present Taghmon Castle, the residence of Mr. Bone, 219 — Tubberagull (Tobairt a Choill) Is., site of old Church in St. Talbot's Glacann, the holy well of Glacann, to S. W. of it, at which a station was formerly performed on 1st Sunday of Harvest, 218-19, (see 223-4) —
- Teffia (E. & W.) ment. in Ann. II. Matt., 27 — See Teffia Principality, in Vol. II —
- Templeoran Pk, 219 — Name — Old Church — Tobar Odhrain (Tobar S. Odhrain) well — Patron day of the parish not ascertained — St. Odhrain's day not celebrated there —
- Templepatrick Pk, 145 — Name — Old Church — Patrick's Day the patron day of the Pk —

Tigh Bhrighde

14/6/13/1(40)

Tigh Bhrighde, see Admurcher or Hordelagh Ph.

Tully-Mac-Awley hill, see Ballyloughlae Ph.

Tyfarham Ph, 187-8. Name (see Ph. & Bar. Name Book) — Ruins of a church in Tyfarham, at which none but unbaptized children have been interred for a long time — Kilmalish (Cille Molais) old Church of the bur. ground of the parish — The old church which stood there suggested to have been built by, or dedicated to St. Molais — A few fragments of walls the only remains of the building — Tobar patrúis well, near S. W. boundary of Kilmalish Ph. — The patron saint of the parish not remembered — Ushnagh (Uisneach) Hill, see Cowry Ph.

END

14 G 13/2

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Athlone, Co. Westmeath, in which he requests related source material to aid his survey of Co. Westmeath.

O'Donovan, John, MRIA, (1806-1861)

30 August 1837

3 p.

23.2 cm.

Pagination in original binding was 1-2;

1
Athlone, August, 30th 1837,

Dear Sir, The map of Westmeath sent me is
very meagre, and I ~~hope~~ you will be able
to get me a copy of Petty's or a trace
from some map which gives the river,
lakes (large and small) ^{villages} and mountains.

Vallancey has published a Statistical account
of the County of Westmeath, ^{written about 200 years ago} which appeared
to me, when I read it about six years ago
curious and valuable. If you could lend
me the volume of the Collectanea which
contains it I would take every care
of it, but if not, you will much oblige
me by sending me a copy of it.

It may direct my attention to some curious
particulars.

I also expect some ancient maps of Westmeath,
and if Mr. Petrie ^{has} any tracts on this county
similar to Keightley's account of Bog common
or if he knows where any such may be.

14/G/13/2(1)

2 I hope he will have them copied (if accessible)
and sent me. The extracts look very meagre.
Westmeath is a county in which Mr. Petrie has
made considerable research, and he may be able
to save me a great deal of trouble by pointing
^{out} at once where Archdall and others have erred
as far as he has ascertained. What am I to
look for at Uigneach?

There are several places ^{in W. meath spoken of} in the (Dinseanchus -
^{the prose and metrical account of}
all which I am anxious to have as soon as
possible. These have been already copied for
East Meath.

Is there no map of this county by Norden
Johnson or Sheed shewing the situation of
Castles and families?

Your obedient humble servant
John J. Danaher

as
Chas. F. Larcum Esq

15-6

14/G/13/2(3)

END

14 G 13/3

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Athlone, Co. Westmeath, concerning the history, antiquities and topography of the islands of Lough Ree, Co. Westmeath, with particular reference to their early churches and holy wells.

O'Donovan, John, MRIA, (1806-1861)

1 September 1837

22 p.

23.2 cm.

Pagination in original binding was 3-24;

Included are related extracts from Archdall's 'Monasticum Hibernicum' and Lanigan's 'Ecclesiastical History of Ireland'.

Islands in Lough Ree identified with their ancient names for the first time.

Ware, Harris, Archdall, and Lanigan reviewed and compared.

Lanigan — terrible blunder of!

Inis Ainin known by that name to this day among the Irish — not the island of All Saints as conjectured by Ware.

Called the Hare islands by those who speak English. contains an ancient church ^{a stone exhibiting} and an inscription which proves it to have been an ancient ecclesiastical island.

Garrailly on the Friary island. No such thing either is now or ever was in existence ^{there}.

Bunowen parish — meaning of the name.
patron St. of St. De

Cuirene territory of still remembered, but called Cuireneach.

14/9/13/3(1)

Queries about Brighean-da-choga.

Athlone, September 1, 1837.

Dear Sir,

After having studied the islands in Lough
Rees, day and night, for three months, I succeeded at
last in identifying them all to a demonstration. It would
have been much easier to do so if nothing had been
written upon them since the days ^{of Colgan}, but the writings
of Ware, Harris, Archdall and Lanigan, from which
I have ^{extract} very carefully made by O'Keefe have
bewildered me like so many Igneis fatui.

Is it not astonishing that so really profound an
investigator as Ware was, did not take a ride ^{no coach?}
to Athlone to see what evidences he could collect
about those islands from the Cuiraniacs! Instead
of doing so, he went on conjecturing that one is-
land was another just in the same way as if
he had said that Athlone was Mullingar!

I ~~had~~ considered these islands until I got sick
of them. I dreamed of them. I gave them up,
but yesterday I employed a boat at Athlone, and
visited several of them, and got evidences of
their ancient names which nothing can ^{invalidate} contradict.
14/9/13/3(2)

(4)⁵ But that my dictum may not ^{be} given as authority - (for should I say that this island was that island, ^{and that island} this island without proving it, such saying would not be worth a hell's pin) I shall begin with Ware and shew how the error has been copied by all his successors. Indeed with the exception of Lomigan, all his successors were ~~mere~~ transcribers, who had no opinion of their own, and it must be also acknowledged that Lomigan can have no claim to originality, for his ^{history} ~~work~~ is almost entirely drawn from the works of Usher, Colgan, Ware and Archdall. No one can have any claim to the name of an original investigator in antiquities or history, but he who examines original MSS Inscriptions, tombs, styles of architecture &c. and who traces the limits of ancient territories, which had not been previously known. In this sense of the word Mr. Petrie is the only original antiquarian that Ireland ^{ever} produced, and any skill that I have in making discoveries of this kind, has been derived from my contact with him. As, however, the evidence which prove the situation of ancient localities, rest so much upon names and Irish traditions, much ^{now} devolves upon me, and ^{it} becomes my duty to put my proofs together in as clear a manner as I can; But as I am really diffident of myself, I should

6 (5)

feel much obliged if Mr. Petrie would peruse
all my letters (at least all those in which I
enter into a war with all our writers) and tell
me his opinion of how far I may have succeeded
or when I become weary.

The difficulty which presented itself to me from the
commencement was to identify these three islands

1. Inir Endúsin
2. Inir Clótiann
- 3 Inir Anúsin

} what are their modern
names? The remaining
islands retain their ancient
names to this very day.

Ware (Antiq. Cap. 26 Longford) threw out a conjecture
that the islet Inir or Inis Inir was the same
as the island of All Saints in which there was a mo-
-dern monastery, and thus the matter remained doubtful
until the time of Harris, who in his Monastic Ta-
-bles, states positively that Inis Inir is the
Island of all Saints in Lough Ree; and a next
after him, Archdall, who could doubt nothing
has:

"Island of All Saints"

"In Lough Ree; where St. Kieran built a noble
" monastery in the year 544. In four years
" afterwards he procured a very large endowment
" for the support of its poor, and having
" appointed St. Conman or more properly
" Conman to be his successor, he forsook

14/9/13/3(4) then

(6) ^{my} this island, and erected the abbey of Clon-
macnoise. &c.

This abbey was granted at the suppression to Sir
Patrick Barnwall.

Next comes Lanigan, that clear headed vigorous
minded Capuchin, who though he at once saw
the error of Harris and Archdall, was not
able to correct it, but fell into a greater
~~error~~ ^{one} himself. In the life of St. Kieran, he says:

" On quitting the island of Iniscattery he (Kieran)
" proceeded to an island of Lough Ree called
" Singin or Singina, where having erected
" a monastery he was soon surrounded by
" a vast number of excellent monks. This
" was his first establishment, the commence-
" ment of which is placed by Usher in the
" year 544. I should rather place it in 542
" as thus we will have the seven years du-
" ring which, as we are told on good authority,
" that Kieran was an abbot. He governed
" that establishment until the year 548
" when, leaving the care of it to Adomnan
" or Donnán a Munsterman, he removed to

8 (7)
"the ^{eastern?} western bank of the Shannon and on a
" site granted to him by King Dermot, founded
" the great monastery of Clonmacnoise"

Ecel. Hist vol II, p. 52,


In ^a note on page 57 of the same volume he
says: "Ware threw out a conjecture that the
" islet Singin or Inis Singin was the same
" as the Island of All Saints, in which there
" was a monastery long after the times of
" St. Kieran. Perhaps it was, but Harris and
" Archdall have gone further, stating with-
" out giving us any authority, as a fact
" what Ware proposed by way of conjecture."

This would have done him credit, had he not
in Vol III p. 426 exposed ^{in a striking manner} his gross ignorance
of Irish topography.

" In the year 1022 Maelpeachlin (monarch
" of Ireland) died on the 2nd of September
" in the monastery of the island of Inis
" Singin, after having some time before
" retired from the world to do penance
" for his sins and make his peace with God."

14/9/13/3(6)

(8) In a note to this passage on page 427. of the same volume he ^{quotes} remarks:

"4 Masters apud Acta SS. p. 313. and Ware (Antiq. Cap. 24. and in the next note (88) he quotes 4 Masters ^{i.e. as quoted by} apud Triad. Thuan p. 298 and Annals of Inisfallen at AD 1022 which have Lough Aingin, that is, I think Inis Aingin or the island of all Saints in Lough Ree." This is a frightful blunder!!  oh!

Lough Aingin is not Inis Aingin and Inis Aingin is not the Island of all Saints! I have ascertained seven years ago from Connell Mageoghegan's translation of the Annals of Clonmacnoise that Lough Aingin is the lake now called Lough Ennell in the County of Meath, and I have ascertained from a man who often wandered on its banks that Lough Ennell is called Loch Ain [#] by the Irish when speaking their own language. How is it possible that such a clear headed man as Lanigan could have thought that mp Aingín in Lough Ree could

14/G/13/3(7)

* How could you think so?

See their identity proved in a letter from Mullingar.

10 (Vainin)
have been, by any chance, called Lough Kingin?
of Loch Kingin hereafter when I intend to make this
error of Lough Kingin appear ten times more silly.
Enough this, to shew the deplorable state of our
ancient topography!

I remember when at Enniskillen that I received
great censure from the Revd. Mr. Shield, P.P. and
Eps in fieri, for having asserted that Dr
Lanigan did not, could not have used
the Annals of the Four Masters, because
he had not access to them, and a better
because, because he could not understand
the original. "He would not have quoted
from them Sir, says the Dr. if he had
not them before him." "But see how ^{he} has,"
replied I, "Did you ever hear of a quo-
tation from a translated abstract quotation?"
It would not do! He thought I was too
presumptuous, and I thought he was too
ignorant on the subject, and therefore
a great fool for exposing not only
his ignorance on that subject, but also
on the manner in which ^{Books are misquoting and} authors garble
their quotations.

14/4/13/3(8)

(10) Had not these writers thrown such difficulties in my way I could have identified these three islands at once because they retain their ancient names to this very day (at least ^{did} so late as yesterday, the last day of August).

Yesterday being a glorious day Honor and I hired a boat ^{at Athlone} and we were rowed down (rectius up) Lough Ree with considerably rapidity. The scenery is magical, but tame and tranquil, Slieve Bann being the only object which adds a little sublimity to the scenery. Lough Ree is thick set with very beautiful islands "sparsely scattered" in it, here a cluster, there a solitary island. We landed on Carbury Island to see if it contained any thing of antiquarian interest, and to learn if possible who the Carbury was from whom it receives its name, but it contains nothing but a cottage belonging to Mr. Magilton. From this we proceeded to the Mare island, a large island (150 acres) wooded with native timber and containing a good ^{large} ~~cottage~~ ^{house} belonging to Lord

14/6/13/3(9)

Castlemaine. This said I to myself ~~would~~
~~have been~~ ^{was} very imposing to an early saint
 to settle upon it, let us try if we could
 discover any monument of its early
 inhabitation by God's blessed people. We
 landed, and were struck forcibly with the
 civilization of the place. Mr. Duff, who,
 and whose husband take care of the house
 and the island, at once showed us a small
 church of the primitive age, but with its
 lancet
 windows very much injured. I asked her
 how long she was living on the island, and
 she said 40 years.

Did you ever hear any name on the church? No.
 Did you ever hear any name on the island
 but Flare island? No.

Why was it called Flare island? From the
 number of hares and rabbits that used to be
 on it, but there is not one on it now.

When did it cease to be a burial place?

About 100 years ago, as the old people
 say.

Is there any holy well on the island? There
 is. And she walked to the place, and

14/9/13/3(10)

(12) ¹³ shewed it. It lies near the shore, and is now nearly choaked up with briars and rotten branches.

Has this well any name? No.

How do you know then that it is a holy well? When I came to live here about 40 years ago I saw rags tied on the bushes which then grew over it, and the old woman who had the care of the island before me told me not to use the water of it for washing or boiling potatoes, that it was a blessed well, and that it might not be proper to use it.

Is that old woman still living? She is. She lives in Cuargan just opposite my finger, on the other side of the water. Her name is Rose Killen.

Do you think she knows the old names of the island, the church and the well? It is very likely she does, because she, and I believe her father before her, was born on the

island, and she knows Irish which I¹⁴¹³
do not.

14/6/13/3(12)

Did you ever hear that there any old
stone with old letters and crosses on
it? Indeed then there was, and I
saw many gentlemen striving to read it
but no one ever did or could. I was
looking for it here the other day but
could not find it.

Do you think that any one would
steal it? No.

I looked for it, and found it. It is
exactly like Petrie's Clonmacnois stone
and inscribed thus:

OR ^{offhand} OO R
tuath thur
AN

broken here

(14)¹⁵

It means "Pray for Tuathal O'Flann."

This, said I to my self is positive evidence
that Archdall must ~~be wrong~~ ^{have been groping in the dark} when he
wrote:

"Hare Island"

"In Lough Ree bordering on Kilkenney west
the family of Dillon built an abbey
here, but we know nothing of its history"
(Lodge vol. 1, p. 146). Does Lodge quote any authority?

We got across to ^{reote cuapin} Cuarpan and made
out Rose Killen, whom I questioned very
cautiously:

What was the name of the holy well
on the Hare island? I never heard,
but I often saw people make stations
at it.

What used the people call the Hare
island in Irish? Inne d'Inn

That's all right, said I.

She then went on to tell me that three
lords of the name Dillon are interred

14/6/13/3(13)

in the grave yards, and that she often heard it said that the Dillon built a priary on the island.

Honor has found that the old people living in the parish of Bunawen all remember that Ench Anneen is the Irish name of the Mare island.

Now the only question remaining to be settled is. Can there be any doubt as to whether inne Anín be the innr Anígn of the old writers? Here then the skill of the ^{language man} linguist must be exercised to prove whether ^{or not} Anígn would be pronounced Anín (anneen or enneen) and it will be seen at once from analogy that it would; for ^{nom. vivis} Chóirígn is pronounced chóirín at Castlereagh and Fíngin (Florence) is pronounced fínín in every part of Ireland; hence the man's name Anígn (noble offspring) will be similarly

14/4/13/3(14)

(16) 17

*The local plural for Éan, a bird is Éanna, no nennid, and the natives imagine that this means Birdy is Éanna, pronounce it Inpe Éanna instead of Inpe Éanna.

pronounced Anín. There is no doubt about this, and no one will ever now question it.

The Down Survey calls this Inchigin at Hare islands, but is not Inchigin here a mistranscript for Inchigin^{ingim}? The Inquisition make frequent mention of Inghingine or Inghingyn jacent in Lough Key containing "Cartron," which is certainly the Hare island.

The three islands are then at once identifiable and retain their names to this day.

- | | <u>ancient</u> | <u>modern</u> |
|----|----------------|---|
| 1. | Inpe Endam | is Inpe Enac, near Laneshoro |
| 2. | Inpe cloépan | is Inpe cloépin ^{the} Quaker's island |
| 3. | Inpe Anigin | is Inpe Anín, Inchanneen okay
the island of the hare |

I might have said in a few words that I proved that the Hare island is the Inis

18 (17)

Singin of the ancient writers, but I do not want to impose my dictum for truth: if I have not proved the fact, let it still remain "sub judice", and if others had done the same they would have saved me much trouble.

From the Hare island we proceeded to the Friary island to see if it contained any remains of a friary and to look for a chimerical relic which never existed, though it was appear from a reference to it now before me, that the writer of that reference saw it. It is this:

"Inquire on Friary island which
" is near Athlone at Corlaping lake
" about the Garraally a stone talisman
" used for discovering thieves. Term $\frac{2}{16}$
14/G/13/3(16)

(18) ¹⁹ for home consultation, one pound when
or lent out." ^{L1}

No one on the island ever heard of
such a thing: in fact there was
never any such thing; and I see
as plain as day light that Gar-
-vally is a blunder for Garvarry or
St. Barry's short crozier, which cer-
-tainly is not of stone.

There is not a trace of a monastery
now to be seen on the friary island

The parish of Bunowen is called in Irish
ban abann signifying Rivermouth, a name
originally given to the townland in which the
old church* is situated from its position at the
mouth of a small River called ^{the} Glassane
river, which rises in Loughmakin, near

14/6/13/3(17)

* This church is said to have been built by the Dillon

Hogan's residence off Sunfield.

20 (19)

The parish was dedicated to the B. V. Mary, ^{Johermury or Lady wlf} as appears from a holy well, (situated close to the northwest of the old church,) at which stations were ^{formerly} performed on the 8th of September, which is now the patron day of Benamen and the other parish which is united to it.

In this parish, in the townland of Parthick, there was a castle said to have been built by the Dillon, and repaired by a Mr. Smyth who occupies it at present.

Vulgar tradition ^{here} says that Lough Ree which means lake of the Kings, derives that name from 27 Kings of the name John who lived at St. John's, but this is not worth attention, it being one of those fooleries got up by ignorant people to account for names in the absence of history.

14/6/13/3 (18)

20) ²¹ Portlick, which means the Bank of the
flag is said to have received its name from
on the bank of the lough
a flag on which women used to beetle
clothes. One of the Kings John landed here
and gave name to the place; but it is said
on the other side that St. John was the
man who was driven a shore here and
christened the place Port lice or the
bank of the flag when he had effected
a safe landing on it. His servant was
drowned because he used to be beating
the horses of his master. And ~~that~~ is
all that is in the story!

The people here ^{and} remember that the ancient
Irish name of ^{the Barony of} Kilkenny west was Guireneach
and that it was the country of the Dillons, the
ruins of whose castles are ~~still~~ pointed out at
Ballynaciffy, Littleluna, Ballynaskill, & Portlick.
Let me have the pedigrees of the various branches

14/6/13/3 (19)

22 (21)

of this family at full length as given by Mac
Firbis. Also the pedigree of O'Solairg and the
other families who reigned in Quirone before the
Dillons. If I remember rightly Mac Firbis
attempts to shew that the Dillons were a
branch of one or other of these families
who passed ^{at an early period} to France or England ^{whose descendants} and returned
to Ireland at the time of the English inva-
sion, and settled by chance or design in the
territory of their ancestors.

Let me also have, as soon as possible the
pedigree of Mac Amhlaoibh (Mag Awley)
chief of Cabree an chala, the situation of
whose territory is still vividly remembered,
and the ruins of whose castles are pointed
out at Ballyloughlae, ^{Dunegan} Carn, Creeve and
Cloghawarechall in the parish of Cabree
or Ballyloughlae.

Let me also have all the references in Mac Firbis

14/9/13/3(20)

(22) 23

22) 23 ^{and} the Annals, Heating &c. to Bruigha and La Choga, a celebrated fortress in the territory of Cuirone, that I may make every possible exertion to identify it.

Doas bolgan mention Brighean da choga

I have only one reference to Cuicenia
from Colgan. Does he not mention the
Kenny in Cuicenia?

Is there not an ancient Irish Romance
on Bruiqhean da Choga? I remember
distinctly that there is, but ~~how~~ to get
access to it is the difficulty. It is in
the College Library and could be found
at once by looking over my Catalogue.

If this place be not now identified, it will be very difficult to bring the evidences together in 20 years hence, and in good sooth I fear no one would interest himself about it.

your obedient Servt

You sent me no
vouchers by Aenor

John Donovan

14/G/13/3 (21)

I have a letter from Mr Todd on my hands this long time but I cannot spare time to answer it. Are the Libraries open yet? I should suppose that the dog-days are over enough now - the weather is getting very cold.

I return the Map of Hopcommen with the names of the islands marked on it. It is worth preserving.

END

14 G 13/4

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Athlone, Co. Westmeath, concerning the history, antiquities and topography of the parish of Ballyloughloe (sic), with particular reference to its early church, abbey and castles.

O'Donovan, John, MRIA, (1806-1861)

4 September 1837

11 p.

23.2 cm.

Pagination in original binding was 25-35;

Included are related extracts from the 'Annals of the Four Masters' and Sir Henry Piers's 'A Choreographical description of the county of West-Meath'.

Calree an chala identified for the first time
25

Let us approach the lords of Teffia
Dyndeam le tynnaib Teffia
Whom it behoveth not a bard to neglect
They kind generous brave people of the valleys
Such counsel & support as they give
The protection and hospitality of Erin.
Cominge in oneach speann.

Shane O' Dugan

Let me visit Teffia's chieftains
They are; and let them be known from hence
Thro' me, as generous worthy chief Shaneg
Erin's glory and defence.

'Tis the claf's bounden duty
To describe their Doors and lands
Laud the valor, view the beauty
And the splendor of their bands.

Dear Sir,

Athlone September 4th 1837.

The parish of Ballyloughloe has derived
that name from ^{as} the townland of the same name
(situated about 5 miles East and by North of
Athlone) in which the parish church and
chapel are situated. But the people never call
the parish by ~~this name~~ Ballyloughloe but
Calree, which was the ancient name of Mac Auley's
country in Wexmeath.
The name Ballyloughloe seems to have been originally that

14/6/13/4(1)

~~name~~ of a castle situated on the bank of a lake called Loch Luatha, and to have been in latter ages transferred to the parish of this castle only one vault now remains, but its site should be marked on the Ordnance map. I was always under the impression that Bally-loughloe was an English castle or garrison, but I find that tradition ascribes the erection of it to Mac Anley or Maganley, the Irish chief of Galtee. The following are the only notices of it I have in the extracts for the C. of Westmeath.

"A.D. 1224 Felym O'Connor, King of Connaught with his forces came to Meath, burnt Balle a loghlwana and Arduinucher with many other towns." Annals Clonmacnoise, trans. by Connell Macgachagan.

"1475 O'Donnell (Hugh Roe), the son of Niall Garve) defeated O'Melaghlin and all his forces at Garve-Esker, and on the same day gained the battle of Baile locha luatha in which the son of Mac Anley and many others

"were plain." H. Masters

27

To Calree and its chief Magawley I have but one other reference, viz:

"A.D. 1103. The battle of the Calgan was fought between the men of East and West Teffia, in which Kineth, the son of Magawley, chief of Calree an Chala was killed." H. Masters 14/9/13/4(3)

I do not find any reference to Magawley in O'Donoghue's topographical poem from which I infer that I have not the whole of it. Let me have that part of it referring to Cuir ene, Porcafirtheri, Calraigh an Chala, Bisaghmhaine &c

a reference to him whole of it. Let me have that part of it referring to Cuir ene, Porcafirtheri, Calraigh an Chala, Bisaghmhaine, &c

The following are the Droms of Ballyloughlee.

1. The lake called Loch Luthra. This has been drained, and is now just dried up. It lies to the North of the old house of Mount Temple, and about 4 years ago it covered about two acres during the winter months. It still pour out a stream which turns a mill at the T. L. of Greener, and flows on to the Shannon.

2. The site of Magawley's castle of Ballyloughlae. No remains but one vault as already remarked. It is said that there is a communication by water from this castle to.
3. Duneagan, now a ruin in a townland of the same name.
4. Not far from the site of the castle of Ballyloughlae is shown the site of a small abbey but no remains of any walls. Immediately to the west of the site of the abbey is a fine spring called Grianan which is the general term for a cold spring throughout the district. To the east of the site of the abbey lies ^{sub} a division containing about 100 acres of the townland of Ballyloughlae, called Grianan which it receives from a fort which stands upon it.
5. Near the protestant church are the ruins of a small chapel said to have been built

14/6/13/4(4)

by the Magawleys chiefs of Cabree. An²⁹
old woman of the name — Carby now
in the 93rd year of her age remembers
to have seen it roofed and slated
with oak shingles.

Cabree was certainly the ancient name
of territory comprising the parish of
Ballyloughloe, as appears from several
evidences.

1. The parish is always called Cabree by
the people
2. There is a Chapel in Ballymurry (Moy-
drum according to the name books) called
the Chapel of Cabree 14/6/13/4(5)
3. There is a townland in the pa-
rish called Boyanagh Cabree, and
4. The hill of Tully-Mac Aulley preserves
as a monumentum are perennius, the
name of the ancient lord of the soil

He is of the southern Hy-Niall and descended from Claines the progenitor of the name of Seffia.

It was, perhaps, the hill on which the Magawley "was made?"

Of the Kinel or race of this Magawley of Cabree an Chala I know nothing.

There were two other ^{tribes} of the name in Ireland, one in Clan-Awley in the County of Fermanagh and the other in the County of Cork adjoining Pobble O'Keefe. The three are of different ^{kennels} races or Kinels.

The meaning of the word Cabree is ^{vulgarly} popularly accounted for in this wise: "When the King came on a visit to Ireland, he remained for some days with Magawley, and when going away he praised him highly for the sumptuous treatment he received in his house, and ever since Magawley's territory goes by the name of Cail-righ, or the King's praise.

A splendid specimen of peasant derivations!

Let me have M^r. Furbis's account of the ³¹
different tribes in Ireland called
Calraighe. There were several of them
and we have now fixed the situation of
of them all.

The following ruins of castles are still to
be seen in this territory of Galree, and
if, according to tradition, they all be-
longed to Magauley, he must have
been a chief of no small power.

14/6/13/4 (7)

1. The Castle of Carn
2. ————— Creeve
3. ————— Cloghainarechall
4. ————— Duneegan
5. ————— Moydrum

I have no record of these ^{castles} in the ex-
tracts now before me. Are ^{there} any re-
ferences to any of them in the Annals

mony of the people, from which it³³
may be fairly inferred that they are
different races of people.

Does the Calendar, Golgan or Mac
Firbis place any church or early saint
in the territory of Breaghmhaine, or
do they mention any place situated
in that territory? The modern ba-
rony of Brawney, which retains the
name of that territory is very
small, containing only one parish
viz St. Mary's. But it must have
been originally more extensive.
What territory of ancient Meath is
Clonnacubise said to have been
in? Sir Henry Piers says that it
14/4/13/4(9)

originally belonged to the county of
Westmeath.

“ Clonmacnois, now indeed reputed as part of
“ the king's county, but of old not so, for
“ this place and three hundred acres of
“ land was in 1638, by the management
“ and procurement of M^r. Terence Cogh-
“ lan, through the favour of Dr. An-
“ thony Martin, then lord Bishop of
“ Meath, for what reasons I know
“ not, taken from our barony of Clon-
“ macnois and annexed to the Barony
“ of Garricastle in the King's County.”

Collectanea de Rebus

Bib., vol. I. p. 85.

This Terence Coghlan was the worthy
and of great expectation gentleman to
whom Connell Mageoghegan dedicated

14/6/13/4(10)

his translation of the annals of
Clonmacnoise.

"Attorney Hanly has the Garbharry
still, and he has written for it, ^{to his Dublin office} this
evening at the request of my
friend Nolan (or rather Mr.
Sharkey's friend) that I might
see and examine it.

"How hard it is, to depend upon any
information received upon those
things in the country.

It is now one o'clock at night

your obt. Servt

14/9/13/4(11)

John A. Donovan

END

14 G 13/5

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Athlone, Co. Westmeath, concerning the history, traditions, antiquities and topography associated with the parish of Kilkenny West and the hill of Bruighean da Choga, located in Drumraney, Co. Westmeath.

O'Donovan, John, MRIA, (1806-1861)

6 September 1837

22 p.

23.4 cm.

Pagination in original binding was 36-57;

Included are related extracts from O'Flaherty's 'Indexes of Ogygia', Sir Henry Pier's 'A Choreographical description of the county of West-Meath' and the 'Annals of the Four Masters'.

Lines in Dan Direach measure in
imitation of Shane O'Dugan,

Bruighe an da Chogair situation of
pointed out for the first time.

Machaire Chuire, extent of, defined
for the first time. O'Flaherty
censured

Hilkenny, meaning of discussed

Set up boys, our peace intent
 Eastward to the beautiful Binn
 & delightful (hill) da Chocca
 From which the clung of many
 from west of the hill

Set up braveo theachaire
 & green plain of many fat fags
 Set up see its length and breadth

Tynllam, m le tuar coza,
 Soni so bhuaisín chaoin dá Chocca
 Cnoc aobhinn ó'n h-ionda raðaric
 'Na scluicé ^{very clung} ríod-reat na n-aðaric
 Cuairtáigeam maóine cúipe
 Clár uáirne ip taob-trom méis cúipe
 Féacham a pad ra leatís
 A dúnca, a feáda, ra droicé,
 Ó áit bhuaisín goheirne a o'tuath
 Ó chaitáige an locha luat'
 Do cairbne críoch na h-éam-abann
 S'ó Sheinidís ríar go Seanann.

S.O.D. in imitation of S.O.D.
 Athlone September 6th 1837

Its down, its woods and bridges
 (that great) children northward to the sun
 From Calce of Loughlao
 To Carby, the country of winding rivers
 and from the downy west to the Shannon.

Dear Sir
 We took a long journey yesterday
 through the territory of theachaire Chuirne, and
 identified Binnighean da Chocca at once. It
 is a very conspicuous hill in the parish of Drum-
 rancy, situate about 6 Irish miles to the N. E.
 of Athlone. It originally gave the name of
Binnighean da Chocca to a Ballybetagh, but in
 latter times that has been subdivided into
 the following divisions which are now considered
 townlands, viz
 1. Bryan-more upper
 2. Bryan-more lower
 3. Bryan-bag - upper
 4. Bryan-bag - lower.

14/9/13/5(2)

(4)

The Brinighan itself is situated in the town-land of Bryan more upper. It is a fort of earth 204 paces in circumference, and containing within it the ruins of a castle ^{the erection of} with tradition ascribed to the Dillon, who were lords of Cuircneach from the period of the English invasion. This castle is now a formless mass of ruins, but the fathers of the present old natives remembered to have seen a considerable portion of it standing, which was used as a ^{Five} Ball-Alley, and visited by the best ^{ball} players then in Ireland, England and America!

On Petty's printed map of Westmeath Brinmore is shown as a Castle, and placed nearly midway between Athlone and Ballymore Lough Dewdy, so that there can be no doubt that the Dillon of Cuircne erected a castle within the Brinighan.

There was originally a circle of large stones surrounding the fort, from which it might perhaps be inferred that this Brinighan was used for religious purposes as well as for defence. This circle is now much injured, but it can still be traced.

Before I go on with the proofs of the identity of this monument with the Brúighean Da Chocca of the ancients, I shall transcribe or translate all the references I have to it.

Speaking of the tribe called Ciircne, Mac Turba has the following curious notice of B. D. G.

"Saol, the daughter of Fiachra, King of Muskerry,
"and ~~the~~ wife of Óill Flanbeg, King of Munster,
"fell in love with her own stepson Corc, but
" Corc ^{having rejected} refused her advances, she said that he
" attempted to violate her. Upon hearing of this
" his father banished Corc, who ^{repaired to Feradach, King} betook himself
" to Scotland, from whom he received great
" promotion, and whose daughter he received
" in marriage. She brought forth three sons
" to him, viz. 1. Maíne from whom the Leamhnaigh
" are descended; 2. Carby Brúthneachan, from
" whom are the Eoganachts of Lough Linn, and
" Cronan, the ancestor of the Ciircnians in
" Westmeath. Seven tribes of the race of
" Cronan are at Brúighean da Chog

" Cronan remained in Scotland after his
 " father until the time of Laoaire, the
 " son of Niall, when he came to Ireland,
 " and Laoaire gave him ~~his daughter~~
 " in marriage his daughter Cairche from
 " whom ^{Cair} Chairche at Brughan da
 " Chog is named. Core or Cronan named
 " this land, and his posterity after
 " him possessed it. In latter times they
 " retained but the half of it, Harvan
 " of the race of Aid Slaine having the
 " other half. " p. 412.

O'Flaherty in translating this, on the same story
 as given in the book of Leacan, mistakes
 the meaning: his translator has the follow-
 ing words:

" His (Core's) third son was Cronan
 " who coming over to Ireland obtained the
 " barony where Brughan-da-Chocca
 " lies, with his wife Carchia, denominated

41 (7)

"Cuirenia from her, which is now the Bar-
ony of Kilkenny in the County of West-
meath." Ogygia, Transl. vol. 2. p. 305.

Here he understands that Cuirne was the
name of the land and that it derived
it from Cairche, (the wife of Cronan,) whose
dowry it was. But Mac Firbis says no
such thing: he only says that a wood near
Brighean-da-Chog was called Cail
Chairche from her, and he makes Cuirne
the name of the tribe as being the descen-
dants of Corc. Cuirne could not by
any means be derived from Cairche.

In making Cuirne coextensive with
Kilkenny west O'Shaherty is also
wrong, for we know from the life of
St. Alunip that the Church of Forney
was in Cuirne.

The next notice ^{of this place} is to be found in the Annals
of the Four Masters:

14/9/13/5(6)

42
(8) "et. v. 919. Donnell, the son of Flaann, who was
the son of Macpeachtlaime, heir apparent to
the throne of Ireland was killed by his
own brother in Bruiighean da Chocca."
From this it could be inferred that the
fort was inhabited at the time.

"A.D. 1415. Lord Turnival Justiciary of Ire-
(the castle)
land plundered Bruiighean da Choga
in Machaire Chuirene" 4 Masters

That is he plundered Dillon's castle called
Bruiighean da Choga

Can there be any doubt now that this fort
is the Bruiighean da Choga of the ancients?

~~To then~~ It is in Machaire Chuirene; it is a
Bruiighean, ~~and~~ it contains a castle within
it, which is always called by the Irish captean
na bpuighe, and what is stronger proof, there is no
other place called Bruiighean in Cuirene.

The word bpuighe (bronn, Breen) is understood through-
out Ireland to mean a fairy palace. (the Queen

14/6/13/5(7)

43 (9)

of the fairies they call Banrioghain na
Briughne) but it appears from ancient Irish
tales, Romances & Poems &c. that the word
was used to signify any splendid house,
and that it is a diminutive of Briugh
which etymologists refer to the same
source as the Saxon-English word Burgh
Borough &c.

Mac Firbis has the following notice of the
family of Dillon, who were the lords of
Ciirene from the Gavaltas Gall down to ?

In
"A certain modern genealogical compilation
it is stated that the Dillons of Machaire
" Chuire are of the Southern Hy-Niall, and
" that the cause of their absence from
" Ireland, until they returned as Galls or
" Saxons was this: When Colman Mor (the
" great grandson of Niall of the Nine hostages)
" was killed by Locan Diolmhain, Locan
" passed over to England, and his descendants

* Collett says that Stages are used for
smoking the attention of stupid people,
but I doubt him.

14/9/13/5(8)

" remained there until Robert Saxonach Dil-
 " ^{with other Saxons} mhain came, to Ireland to assist Dermot
 " King of Leinster, and he (Robert) fought
 " against the King of Meath to recover his
 " Country, and he moreover told O'Melaghlin
 " (King of Meath,) O'Shulloy and Mageoghe-
 " -gan that he was of the same stock with
 " them, being descended from Locan Diol
 " mhain aforepaid, and he afterwards re-
 " -ceived, ^{and his property enjoyed} Machaire Chuire as the hereditary
 " principality of his ancestors."
 " Colman Rinid was killed by Locan Dil-
 " -mhain in the year of Christ 600.
 " For three generations past (now 1666) the Dil-
 " mhain have many landed possessions (more
 " extensive than they previously had had) in the
 " Counties of Mayo and Roscommon in Connaught
 " besides their own patrimonial inheritance
 " in Machaire Chuire."

This and similar legends attempting to
 to show that ~~make~~ some of the Anglo-Norman fami-
 -lies who became more Irish than the
Irish themselves, were of Irish origin
 and descended from exiled Irish prin-
 -ces, ~~has~~ were invented in modern
 times by ignorant ^{or artful} genealogists to recon-
 -cile those ^{English} families with their
 Irish neighbours, ~~but~~ and ^{they} are never found
 in any of the ancient genealogical com-
 -pitations. Such stories of this description as
 Mac Firbis gives, he always takes from
 a Quodestiam or "New Collection".

It would require strong evidence indeed to
 prove that the Robert Dillon, who came
 to Ireland about the year 1172, was de-
 -scended from Locan Dilmhuin, who fled
 to England in ^{the year} 600; and it would be
 very difficult now to make appear that
 Robert ~~the~~ Dillon did ^{in the 12th century} tell O'Melaghlin
 and the other chiefs of Meath that

14/G/13/5(10)

* Lodge agrees with this Irish
 legend.

* This day fell on the 18th of September, and his pattern was held on that Sunday following.

(12) 46

he was of the same race with them. *in quodam focal de.*

The patron Saint of Drumraney is St. Winoc whose memory was celebrated ^{there} on the ^{* 18th} of September. His well is called Lobert Enain ^{recte Fionán} from which one might suppose that ^{Fionán} Enan and Winoc are synonymous. The well lies in the townland of Drumraney near the old church but was "smothered up" about twenty years ago by George Lennon Esq.

Does Polgan mention any Saint Winoc, Fionoc, or Fionán in connexion with the church of Drum Ráine ^{paríne} in Quircne in Leffia in Westmeath.

In the townland of Carrick-a-néahä in this parish is a large Rock said to have been cast thither by one of the giants from Knockaigty hill in the parish of Killare a distance of three miles! He intended to send it farther but failed by some chance or another. Carrig an eithes signifies the rock of the lie!!

14/6/13/5(11)

47 (13)

~~A stream rises~~ In a bog ^{lying} a short distance to
the east of the townland of Ballycloeff
in this parish, rises a stream which is of very
great importance to the ancient Irish topo-
grapher, for tradition is constant and
unchangeable in referring to it as the
natural boundary between the territories
of Cuirne, Calree and Breaghmhaine
(or as it is anglicised Bramney). Cormac
Martin, a very ⁸⁷ old farmer living in the
townland of Burraghroole at the foot of
Breen-da-Coga told me with great confidence
that this stream divides the ancient pa-
trimonies of three very ancient families
of Westmeath, viz. the Countries of Dillon
of Cuirneach from Magamley of Calree
and of O'Bryan (recte O'Breen) of
Breen Bramney. This stream takes various

(14) 48

names according to the lands through which
it flows, buth Ath Bhrasim (Breensford
seems to be the most current name of it.
Foras Martin states that this stream
rises in a bog lying not far to the east
of the townland of Beal aith na gcloch
ndubh, and then traverses that townland
as well as Monkstown, Aspshep, Curragh
roode, Corr, Ballymoran, Coollocke,
Waterstown, and thence flows westward
into Lough Ree. He also says that it
is the constant tradition in the coun-
try that O'Brasim's country extended
from the Queen's army at Athlone
to Athbreen the aforesaid stream.

Does Mac Firbis give a pedigree of
O'Brien? or say any thing about the
extent of his Country?

14/6/13/5 (13)

49 (15)

The family always anglicise them-
selves O'Brien now a days which is
a most vile corruption. Our dry
and very judicious Annalist Tigernach
was an O'Brien but the Annals of
Inishfallen make the O'Brien family
to which he belonged a branch of
the Silmurray of Connaught. Does
Mac Firbis agree with this? What is
does he make the O'Briens of Breagh-
mhaine, a branch of the Silmurray?
from M.^r Firbis

I wish O'Keeffe would form for me
a genealogical table of the Sil-
mhineadhagh, that I may see how
they spread themselves. The O'Malones
are also said to be a branch of them, but

14/6/13/5 (14)

(16) 50
it is not easy to believe it.

Of Kilkenny West

Kilkenny was originally the name of a small church erected by or dedicated to St. Canice, the patron saint of Keenaght in the County of Derry, and of Aghaboe and Kilkenny in Ossory. The ~~name~~ name Kilkenny has exercised the ingenuity of several learned etymologists of the visionary age but they have all failed. Ledwich positively asserts that it means "the wooded head near the river," but Lanigan calls this a wooden headed derivation! A Scotch gentleman, whose name I unfortunately forget (but whose work I saw with Mr. Smyth of College Green), has to his own conceit, reduced Etymology to a science, & proved he thinks to a demonstration that Kilkenny means the wood of the Lakes, because upon looking at some little map of Ireland he found that there are two little loughs at ^{the City of} Kilkenny! So it not really extraordinary that in this nineteenth century

14/6/13/5 (15)

51 (17)

of ours while every system is worked up to the dignity of science, etymology ^{alone} should be retrograding! Usher, Colgan, Honor of Belanagare and all the Irish writers who lived previously to the introduction of the visionary system of etymology by Vallancey and Beau-ford, agreed that Kilkenny means the church of St. Canice or Gáinneach, and that they were right the most convincing evidences can be adduced to prove. What stronger proof can there be than that Kilkenny is called ^{cella} Gáinneach in every part of Ireland where Irish is spoken, and that the Cathedral ^{of Kilkenny} is still called St. Canice's?

That Kilkenny signifies the Kill of Kenny is as certain as that Kilcolumb means the Kill of Columb or Templepatrick, the temple or church of Patrick. But Ledwich denies the existence of St. Canice! In the same way I now positively deny that there ever was such a man as Ledwich, but who will agree with me in that denial? If there was no monu-

14/6/13/5(16)

ment to prove the existence of St. Canice but the Irish name of Kill Chainnigh, and the oral tradition of the country, and the analogy of other names of churches, they must in the scale of historical evidence weigh down Ledwicks wooded head near the river and the Scotchman's Wood of the Lakes; but it is sickening to consider that people in general are so ignorant on this subject, that such productions as Ledwicks Antiquities and Mr. the Scotchman's works will be swallowed without pause ^{while} ~~and~~ the truth ^{is} rejected with ^{nausea} disdain. Now to put pause questions to the ghost of Ledwich:

1. If Kill-Kenny means the wooded head near the river what is the meaning of Kill-Columb? What of Kill-Bride? of Kill-Patrick, Kill-Barry, Kill-Ronan, Kill-Kieran? Have not churches been named after distinguished saints in all

countries as well as Ireland? What is ⁵³ (19)
the meaning of Basilica Sancti Petri?
St. Paul's, St. Dunstan's?

Where do you find the words for wooded
head, near and river in Kilkenny? The
original spelling is Cill ċármjġ, and Cill is
not wooded nor a wood, cārm, is not a head
and jġ is not a river! Shall we then
allow Ledwich to make a name of his own
that is to make words of his own, to which
he applies meanings of his own, for the pur-
pose of blotting St. Canice out of ^{past} existence?
Where ~~the~~ ^{the} Scotchman found "the lakes"
in the name Kilkenny I cannot at all
comprehend, and though he begins his
book by lamenting that the visionary
writings of Vallancey and others, should
have thrown such a slight on etymology,
I must pronounce him one of those visionary
class of investigators, who though they
have not sufficient profundity of thought.

14/6/13/5/18

(22) 54

to demonstrate the truth, possess a remarkable degree of cunning and ingenuity to impose upon the credulity and ignorance of amateurs in etymology.

Kilkenny was originally the name of a small church, but it was afterwards extended to the townland and the parish and afterwards to a castle of the Dillons, which gave name to the Barony. The word West is added to distinguish this from the great Kilkenny in Ossory. The ruins of St. Canice's little Oratory (as Charles O'Conor calls it) are still pointed out in the townland of Kilkenny west, as also the remains of the castle from which the Barony was ~~made~~ named. ^{Kilkenny West} Near the ruins of St. Canice's (or as he is locally called Kenny) chapel still springs a well called Toban Chianig but which is fast losing its sanctity.

14/6/13/5(19)

Kilkenny 55 (201)

Does Colgan mention this church in Cuirne
in connexion with St. Canach?

There are also some ruins of a monastery
in the same townland of Kilkenny west
which Sir Henry Piercy states to have been
an establishment of the Knights Templars
and founded according to Lodge by Thomas
a priest, (the great grandfather of Sir Henry
Dillon, who came into Ireland in 1185)
who was buried therein."

Peerage, vol. 2. p. 145.

In this parish are also in ruins the castles
of Ballynakill Littletown and Ballynacloffy
and the Nunnery of Bethlehem.

Of Ballynacloffy castle and Bethlehem
Nunnery Sir Henry Piercy writes as
follows:

"From hence (Kilkenny monastery) west &
" a little north even till we arrive at the
" great Lough Ree in the Shannon, in
" a promontory that jetteth into the lake
" distant from Athlone five miles, and to
14/4/13/5(20) the

"the north of it, was before the year 1641 a
 "Nunnery called Bethlem, the only one that
 "I have heard of that was of late days in
 "this Kingdom of the order of St. Clare, the
 "mother abbess whereof was a lady of good
 "extraction, the daughter of Sir Edmund Luite
 "who sometime lived in this county at Tuit-
 "town.

Not to spend my time in transcribing his foolish
 words, I shall ^{in my next letter} give an abstract of what
 he says, and I shall promise him that I
 who care nothing about Nuns or soldiers
wives (God pardon me for putting honourable
ladies in juxtaposition with common whores)
 will unsparingly lay the rod on him which
 I have in pickle for him these six years.

I have not stirred out all day, and my imagi-
 nation is now so poetically excited that I
 cannot depend upon myself to draw a
 comparison between the honourable daughter
 of Sir Edmund Luite, and the wife of a

57 (23)
common soldier, but I promise Piers that
~~that~~ I shall be a thorn in his side. I care
nothing about Mung or soldiers' wives
~~because~~ but I think, with Owens, that neither
is necessary, but I detest bigotry in
any shape or form from the aristocra-
tic Tory down to the Unitarian, with
both of whom I have formed intimate
acquaintance. The period is fast
approaching when truth will again
descend upon Earth and when no
system of humbug will be tolerated.
Piers was perhaps an honest Irish ~~hating~~
gentleman, but his judgement was warped
by the bigotry of the times.

I shall send Irishmurray tomorrow
your obedient servant
John O'Donovan
14/9/13/5 (22)

END

14 G 13/6

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Athlone, Co. Westmeath, concerning the history, antiquities and topography of the parishes of Kilcleagh and Kilmanchan (sic), Co. Westmeath, with particular reference to their castles.

O'Donovan, John, MRIA, (1806-1861)

9 September 1837

7 p.

23.5 cm.

Pagination in original binding was 58-64;

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

John O'Donovan intends giving up the
Milexian style, and argumentations about
places.

Castles of the O'Melaghlin. enumerates
St. Manchan, parishes dedicated to

Moat town of
He

Athlone Sept^r 9th 1837

Dear Sir We intend to move eastwards to
Ballymore Lough Dewy on Monday next: please
to have all communications thither.

I have now put on a resolution of giving up
all my argumentations, because it may not be
fair to point out the errors of honest men
who wrote for the sole purpose of investigating
truth. I have however one drilling to give
Moore, and ^{the idea of} it will lie on my mind, as the
secret about Laura Lork's ears did uprain
the widow's son, until it is over.

Yesterday we travelled through the parishes of
Kilmianchan and Kilclough, and met the follow-
ing features of antiquity, which I give in the
shape of a list of names.

14/6/13/6(2)

1. Ruins of the Castle of Bally-Cabill. Raz, said to have belonged ^{to} Red Charley Coghlan.
2. Ruins of Clonloman, ^{a castle} said to have belonged to the O'Melaghlin.
3. Ruins of the Castle of Fearnach, said to have belonged to the O'Melaghlin, Kings of Meath. There is a stone pointed ^{out} here exhibiting "the nicks of an axe" on which ^(sign) tradition says, O'Melaghlin King of Meath, cut off the head of the King of Munster, who came to ask his daughter in marriage. O'Melaghlin had not a sufficient dowry for the daughter, and rather than have this reported throughout Ireland, he murdered the King of Munster!
4. Killybegh Castle: there is no part of a castle ^{here} now visible, but tradition states that there was a castle of the O'Melaghlin so called.
5. Castletown.
6. New Castle.

That tradition is correct in ascribing five of these Castles to the O'Melaghlin will be corroborated

by the following passage in the Annals &c. 61

"1553 Niall O'Melaghlin, ^{Troopist} ~~chief~~ of Clancolman
a successful and warlike man, was treacherously
slain by the O'Melaghlin (Teige Roe) at Bel-an
atha ^(Ballinge in Mullingar Parish), as he was returning from the Court of
Mullingar. In revenge of this murder of Niall,
the Baron of Delvin and the English of Ath-
lone plundered Moy-Corran, and took O'Melagh-
lin's castle of Chaim Lonain and Newcastle
and expelled O'Melaghlin himself." 4 Masters

It is stated in the Registry of Clonmacnoise as trans-
lated by Dudley Firkisse for Sir James Ware, that
"Myheaghlyn gave ^{among other lands} in Mortmain to Clonmacnoise, as
much land as might be plowed in twelve days
and the head of a mill in Killecliaugh ^{to} (recte
Killecliaugh now Kildrough) "and 48 days in Kill-
bileaghan"

The parish of Kildrough was dedicated according
to tradition to St. Miumneachan, whose pattern
is still celebrated on the 29 September, but removed
from the church of Killamoyrughan to the modern
chapel. Does Colgan or the Calendar mention
14/9/13/6(4)

62 any saint of this name in connexion with West
Ulster. In the Enquistion's his church is called
Killomilchan, from which it may be inferred that
his name has been corrupted. Tradition says that
he was one of the ^{six} ~~seven~~ brothers of St. Kieran.
Had St. Kieran ^{six} ~~seven~~ brothers? There is a
rude representation of this saint's head ^{in a stone} in the
church yard of Killomoyrighan.

There is nothing else of ^{ancient} interest in this parish but a
stone ^{on the side of} in the townland of Baggagh Fury stained with
blood. One of the O'Melaghlin's killed his brother at
this stone, and the blood could not be washed off it
by all the rain or snow that ^{has fallen} since. These two
brothers first began to play "Tig Toe" but at last
the tigtae came to earnest fight. Tradition calls
the O'Melaghlin "the murdering race."

I could find no family of the Mac Laughlins
(as they now anglicise the name) here that know
any thing of their pedigree, and the phrase in
the country is that they have "melted off
the face of the earth." The last of the name
who had any pretensions to a knowledge of
the pedigree passed, it is said, into Connaught
in search of some relations of his, but no one
knows any thing about what happened him.

The following townlands in this parish of Kil-⁶³
cleagh were forfeited by the O'Melaghlin in
1641.

1. Newcastle - by Callagh Mac Laughlin J.P.
2. Castletown
3. Ballinloggy } the same
4. Ballinehone wood - the same
5. Kilbillaghan - Murtagh & John Mac Laughlin
6. Black ^{vies} ~~ones~~ (recte Black Ories) - Phelim M. Laughlin
7. Farnagh, Phelim and Terence M. Laughlin
8. Ballrany - Phelim Mac Laughlin
9. Aghnevagh (recte Aghrevagh) Terence Laughlin J.P.

The parish of Kilmonaghan in this County and
the adjoining one called Leamonaghan in the
Kings County were named from the celebrated
St. Marchan, the friend and successor of
St. Caillin[#] at Fenagh. I wish O'Keeffe to
send me such an abstract of his life as he
did of the life of St Barry.

The moat from which the town of that
name

14/6/13/6(6)

J.P. generally used to denote Justice of the
peace, stand here for Irish Papist.

No! St. Caillin's friend was Clement
of Mochlugh.

64
* I will not enter into an argument with the sum worthiness here -
is called is now enclosed and planted.
It is called by the Irish móta ghráine óise, or
Grania junior's móat, from a mumpter lady of
that name who was married to one of
the O'Melaghlin's, and about whom a little
story is told, which is not fit to be
preserved.

Does Mr. Petrie know what gave origin to
the town of Moat?

Please to let me have from Nomenclat. Hib.
the descriptions of

Kinel of Cineal-Feachach
Dealbhuia or Delvin Cathra
Feara Beall
Feara Bile
Moy or Magh Corrain
Coillte an Rubha

14/6/13/6 (7)

Does Mac Firbis give any account of the families
of O'Mochain or O'Fury?

Let me have that part of your obedient servant
telling Improved relating
to Westmeath & the Kings Co.

John Donovan

END

14 G 13/7

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballymore, Co. Westmeath, concerning his findings regarding the ancient territories of Co. Westmeath.

O'Donovan, John, MRIA, (1806-1861)

11 September 1837

4 p.

23.4 cm.

Pagination in original binding was 65-68;

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

Ballymore Lough Newry
Sept. 11th 1837.

Dear Sir,

I am very much in the dark about the situation of the ancient territories of this county as the historical documents are so very meagre. Does it appear from the annals what ^{were} the ancient names of the countries of the Tuities, Petits and (Daltons)? Do the Inquisitions specify the lands of these three families? Where was Fox (the Dionaich of Atharnaigh) located, and what was the name of his country?

The extracts from Colgan now before me were taken down according to Archdall's headings and

14/9/13/7(1)

66 references, and I find that places are often con-
founded. We have to visit Killare immediately
and on looking over ^{under the head Killare} the extracts I find that
every reference is to Rath-Aodha which is
another place. But I remember that Colgan
gives a curious account of the buildings exist-
ing at Killare in his own time. I wish
O'Keefe would copy it and let me have it
without delay. The Annals of the Four
Masters, ^{also} as I remember distinctly, make men-
tion of Killare (^{+ Cill} Call air) but I have not
a single extract from their work about
it. Let me have all the references to
it and my notes.

We shall be done in this county before
many weeks have passed over, and expect that
the Kildare books will be ready for us by
the commencement of the next month.

The ancient chief of the territory of Brawney
was O'Brien, of whom I have no pedigree.

6th
In addition says that the castle of Cuagan
and Garrycastle in the parish of Saint
Mary's were built by the O'Breens. Edward
O'Brien of Darroge near Ballymahon is
the present senior of the name, and
his father who was called "the Cornet
O'Bryan*" held Garrycastle and some
of the adjoining country until about
twenty years ago when he sold
or mortgaged to Mr. Machum. It is said that his
son has since recovered a part of it.
Cuagan* Castle is so called from a curious
cave lying near it, and Garrycastle
would seem to be the one called
by the Annalists Caislean Barrcha.

* It is mentioned in the Annals
of Clonmacnoise at the year 1076
(for O'Bryan now, which will con-
-found them with those of O'Bryan)
A.D. 1452. The Earl of Desmond and the
"Lord Justice of Ireland marched into the
"territory of Annaly, where O'Farrell

14/6/13/7(3) made

"made submission to the Earl. They pro-
 ceeded thence to Magh Breaghphaine
 and levelled the castle of Barrchar
 destroyed the greater part of the corn
 of the country." H Masters.

On Croft Hill in the parish of Ballyloughlae
 there is a curiously sculptured ancient cross
 said to have been removed thither from an
 old grave yard in Thoy by the father of
 the present Lord Castlemaine. No trace
 of this grave yard is now visible, but the
 cross proves that there was an ancient
 church there. Is there any reference to
 this church ^{or tower} in Colgan of the Calendar?

There is a great deal about the Daltons in
 the annals which I have not.

This is a beautiful and highly interesting county,
 what a pity that our documents are so
 meagre!

your obedient servant
 John O'Donovan

14/6/13/7(4)

END

14 G 13/8

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballymore, Co. Westmeath, concerning his examination of the archaeological remains found in the locality of the hill of Uisneach, Co. Westmeath.

O'Donovan, John, MRIA, (1806-1861)

12 September 1837

6 p.

23.5 cm.

Pagination in original binding was 69-74;

Included is part of a letter, to Larcom, from George Petrie, head of the Topographical Section of the Ordnance Survey, concerning the hill of Uisenach.

69

Tuallam poip le tñen-inneach
Dónoc caom náine inneach,

Ballymore Lough Swedy
Sept. 12th 1837

Dear Sir,

Today we visited the far-famed hill
of Inneach and passed through Killare, but
as soon as we gained the top of the hill it
commenced to rain in torrents, which prevented
us from examining that celebrated locality to
our satisfaction. I have not from the commence-
ment of my rambles got such a wetting!
On looking over the extracts I see I have no
valuable references to this hill, but I remem-
ber that Keating mentions the huge Rock
on the side of it, and calls it Asl na mpeann
or the Rock of the divisions. Let me, without
any delay, have all Keating's notices of this
hill and its immense rock of asl na mpeann.

14/G/13/8(1)

70
This rock is well worthy the attention of antiquarians. It is at least twenty feet high and sixty feet in circumference at the base. It is unquestionably a natural rock, for no human power, either now or in the ~~the~~ time of the giants could have moved it; but art has been used in remodelling it. Four large blocks have been separated from its southwest face, and erected into a splendid cromlech. Some might suppose that these pieces naturally fell from the sides of this rock, and placed themselves by chance in this position of a cromlech, but to my mind, their position presents all the appearance of design. One can plainly see the hollows ^{places in the side of the} in the rock from which ^{either} out of which these blocks fell ^{by} the operations of nature, or were taken ^{human} by art, and ^{can} could see how they might be replaced again as ^{might} ~~has~~ ^{one} ~~should~~ pieces cut out of a round cheese or an apple; but it would puzzle one to account for the manner in which

such massy pieces were detached in such
+ ^{apparently intimated} regular shapes. The rock itself presents
all the appearance of having been sub-
jected to the operation of fire, and I
have been told that an ^{English} antiquarian who
examined the hill carefully, has stated
that it was the fiery offerings of the
Irish Druids ^{on this cross} that caused this rock to
present such a burnt ^{clinker} appearance,
but I may be permitted to remark that
this cannot be true, because all the
stones on the hill, and in the district
for several miles around, present the
appearance of their having been acted
upon by fire at some remote period,
but certainly not within the memory
of history, and perhaps not since man
was created.

14/9/13/8(3)

This hill of Uigneach should be mentioned

14/G/13/8(4)

in the Dingeanchip, and I hope that every search has been made to find out any references to it in that work.

To the south of this ^{hill} stone, there is an ^{earthen} fort with a cause, which I attempted in vain to enter. It is artificial and formed of stone in the small Cyclopiian style. South of this fort with the cause, and immediately adjoining it, was another ^{fort}, but ^{it is} now much effaced by the progress of cultivation. To the east of this latter fort at a short distance there was another now also much injured. To the west of these forts runs an ancient road still plainly traceable, and still used by the litteries of the hill.

This is the fourth of the establishments of Tuathal. the Welcom, ^{in length} I have now visited (the others being Lara, Leltown, Blachtga) and I hope that the features of Uigneach will be as carefully marked on the ord. map as those of the other three have ^{already} been. Your obedient serv^t. J. G. D.

my 8

My dear Luccombe,

The ~~hill~~ of Uisneach is one of the most celebrated places in Irish history. It was considered the center of the Kingdom and the Bore Stone of which O'D. speaks was the boundary stone of the Four provinces before Meath was formed by taking a part from each. I remember it well, and it is perhaps the most gigantic boundary stone in the world. It was here the great meetings of the states were held, and the Druidic Festivals of Bealline or the ^{first} of May ^{was! but at Thachtga near} were celebrated. And it was here that Eir the wife of one of the sons of ^{the Monarch} ~~Carmad~~, from whom Eirinn or Ireland is said to have taken its name, was killed at the coming of the Milesians. Can this Crombae spoken of by O'Donovan be her Tomb? Uisneach is situated,

14/6/13/8(5)

in the Parish of Kiltair Barony of Rathconath
and near Kellybrook - a gentlemen's seat.

As to the drawings of the Towers of Moy Irwin
I really think you might venture to put
them as I have marked them - They are
certainly right in situation and can be
very little wrong in size. But we may
get an opportunity of having the spot ex-
amined before the sketch is printed.

The circles as I said before, with the
ground all done, but I put it to refer
to till I finish my act for you, with
illustration (pen) of the principal remains.
It will not I find be done before Monday
as I have to look after those engravings
of D.D.'s continually.

You shall have the list of the common
place books and their leading contents

14/6/13/8(b)

END

14 G 13/9

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballymore, Co. Westmeath, concerning the history, traditions, topography and antiquities of the parish of Ballymore, with particular reference to its fortress, friary and nunnery.

O'Donovan, John, MRIA, (1806-1861)

13 September 1837

11 p.

23.5 cm.

Pagination in original binding was 75-85;

Included are related extracts from Sir Henry Piers's 'A Choreographical description of the county of West-Meath', Archdall's 'Monasticum Hibernicum' and the 'Annals of the Four Masters'.

Ballymore Lough Dewdy
 Pier's notice of
 Plan, Munnery of, sites of
 Loch Semadidhes now vulgarly Lough
 Anderlin

TRallam — gur ab tprall leapa
 d'póacham gac píd r'gách leapa
 Ó urneach go loch Séimíde; -
 'r p'óam^{de} gach gne réimíde
 Anóroí, míl, míod, báinne, urc;
 (Aic) ná bláream bráon de'n b'púsc;
 ná deoch a c'púscáir m'púsc;
 ná m'púscáir p'abáir na t'púsc;
 J. P. D. an

Ballymore Lough Dewdy, Pier's notice of,
 Plan, Munnery of, sites of
Loch Semadidhes now vulgarly Lough
 Anderlin should be called by its
 ancient name of Lough Dewdy on
 the Ordnance map.
 English fort at, should be shown on
 the map.

Ballymore Lough Seudy

Sept^r 13th 1837.

Dear Sir,

Please to let me have what Lanigan says about the churches of Comraire and Kellare in Westmeath, and also what he says about Uppeneuch.

This town of Ballymore Lough Seudy, which seems to have been ^{formerly} an English town of some importance, is now in a very ruined condition, and has no market though it is described in all the documents before me as a market town.

It is thus described by Sir Henry Piers in 1682.
 " Ballymore, a market town having two fairs
 " in the year seated on the ^{now south side} west side of Lough
 " Seudy. There was formerly a strong garrison of
 " the English forces towards the latter end
 " of the war; this garrison seated on the skirts

14/9/13/9(2)

(4) 77
of the lake, was divided from the main land
by a graff deep and large with ram-
parts of earth and bulwarks; the ditch was
so low carried as to receive three or four
foot of the stagnant water of the lake, over
which was by a drawbridge the entry into the
fort. This was the chief fortress of this county
seated in the midway betwixt Mullingar &
Athlone from each distant ten miles; here
is now a church built on the old founda-
tion, in repair except only the east end. Ad-
joining to this town is the old dissolved Monas-
tery of,

Plarry; here was formerly both a friery and
nunnery, but in separated buildings, both of
the Cistercian Order; the lands hereunto be-
longing are said to belong to the Bishop of
Meath, yet are withholden from that see
by the adventurer or the Lord Netterville.

* There is a regular moat within this fort, now a coney burrow.
Did the English erect moats so late as 1641?

14/6/13/9(3)

78 (5)

" West and north from hence about half
" a mile, we have a fair large and spacious
" field by the road to Millone, all excellent
" arable and as smooth as a dyed ^{ie} called
" in the Irish tongue
" Maghere Tibbot, that is the field of
" Theobald from the defeat of Sir Theobald
" Verdon, who here fought a battle in
" King Henry the Eighth days against
" some party of the Irish and was in
" the field slain. This Sir Theobald had
" his quarters and garrison in Ballimore
" adjoining, but what force he commanded
" or who the enemy was that engaged
" or of the success of the day I have not
" been able to learn one word."

Vallancey's Collectanea, Vol. I, pp. 80.

14/9/13/9(41)

The Lough adjoining this town is now called
Lough Sunderlin, from a Lord of that name,
but I think it would be a pity to drop

(6) 79

title now extinct

14/6/13/9 (5)

so famous a name as Lough Sewdy to comply with the wish of any family. Lough Neagh was once called Lough Sidney, but Sidney has been very justly ^{long} laid aside and the old name of King Roehy restored. Should we not at least give ^{this} ~~it~~ the two names on the Map in order to preserve so historically curious a name as Lough Sewdy? The four Masters have the following references to this lake.

"A.D. 600, Hugh Slany and Colman Rinny, a joint monarchs of Ireland, were slain at Loch Semhdidhe, the former by Co-nall Gubhin, and the latter by ^{Lo*}Lochan [†]Dialluin."

* This name is worthy of note. O'Lochain which is a numerous name in Westmeath was translated Ducks about 50 years ago, but they are now called Dukes. The Dukes of Westmeath are the O'Lochains of antiquity!

† The supposed ancestor of the Dillons, who is said to have fled to England after killing the King.

80 (7)
"1033 Morogh O' Melaghlin was treacherously
" slain by Mac Iarnain, chief of Cuirene, on
" the island of Loch Demhdidhe.

"1131. Fonor O'Brien and the men of Munster
" marched with an army into Leinster &
" took hostages therefrom. They went
" afterwards to Meath, and plundered
" the island of Loch Demhdidhe, &c.

"1159 Roderick O'fonor marched with an
" army to Loch Demhdidhe.

"1450, Mageoghegan plundered the following
" towns of the English of Meath, Rathquaire
" Killucan, Ballyportel, Ballynagall-Oriel
" and Kilbixy, and slew Brian O'Farrell
" at Bail mor Locha Demhdidhe.

"1598, O'Rourke, at the instance of O'
" Farrell Bane marched with his forces
" into Meath, and plundered the country
14/9/13/9(6)

(8) ⁸¹ from Mullingar to Baili Mor Locha Semoiche.
This lake is now corruptly called Lough Semidyle, by the Irish.
The island above referred to at the years
1033 and 1131, is the one now called Oileán
Mor or Big island. The natives of
Ballymore Lough Dedy and its vicinity
assert that they can trace ^{under the} ~~under~~ ^{water} a road of
large stones leading from the nearest point
of the main land over to this island, &
they have a tradition among them that
the town originally stood on the ground
now occupied by the lake, and when
standing on the Big island they "con-
-ceit" that they see the tops of the
chimneys of the houses ⁱⁿ ~~under~~ the
water. This tradition is however, of
no value as it is common to almost
all the loughs in Ireland; but the
existence of the road and the two
references to this island in the Annals

prove that it ^{and used as a place of retreat & defence} was inhabited at an early period. The people are positive in asserting that there are no traces of walls on this island, from which I infer that it was a Cranog or wooden house they had on it in old times.

The ^{or garrison} Fortress above referred to by Piers, can still be distinctly traced at ^(Dunshew's) the southern extremity of the lake. Skeletons with their arms of ^{Drums, balls &c} valor about them, have been often dug up by the tillers of the ground, & the people point out the ^{graff, ditch} canal, ramparts, fosses, &c. and even where the draw bridge stood. The site of the Irish camp is also pointed out in the townland of ^{Shingles} Shanliss not far distant, and there is a townland called Log a Chatha i.e. hollow of the battle pointed out as the site of a dread

14/6/13/9(8) -ful

ful context between both. It would be curious to show ^{all} ~~both~~ these features on the Ordnance Map.

The sites of the friary and Nunnery of ^{pláiríge} Plary are still pointed out, but no remains of any buildings are visible except one ^{small} round castle, which, though it presents all the appearance of a strong military tower, is insisted upon by tradition to be a part of the monastery of Plary.

I have now more than once observed a monastery and castle built side by side, as at Rathmullan and Tulke, and I incline to think that Plary was a similar erection for piety & defence. The name Plary is not in the name-book of Ballymore, but it should appear on the Ordnance Map.

The name Maghera-Libbot, ^{mentioned by Piers} is forgotten. I sent for old Donlevy now in the 88th year of his age, and who was born at the very place where Maghera-Libbot is described by Piers to be, to see if he retained any tradition about the

defeat of ^{Sir} Theobald Verdon there, but he never heard of any such name. The spot as smooth as a die can be easily identified but the name Maghera Tibbot is forgotten. Do the Four Masters give any account of the defeat of Theobald Verdon in Westmeath in the days of Henry the Eighth who was crowned in 1509?

The Parish of Ballymore, which seems to have been of English ^{origin} erection, was dedicated, according to the usual custom of that nation, to the B. V. Mary (to whom, before the rejection of Saints, they were particularly devoted,) and her pattern was celebrated there annually on big Lady day in harvest, until about 50 years ago, when it was abolished.

Archdall states, on the authority of Conry (whose works, it would appear he had seen in MS:) that an Abbey was founded here

(2)⁸⁵ 14/G/13/9(11)
"A.D. 700 or probably before that time." But
of this I do not believe one word. Can Mr.
Petrie inform me who the Curry was, whose
Mss. work Archdall so frequently quotes
as authority for the dates of Monasteries, which
seem never to have existed? Or

Ware finds that "the family of Lacy erected
a monastery here in 1218, in honor of the
Virgin Mary, for Gilbertines, and monks
following the order of St. Benedict, and
that they lived under the same roof
but in separate apartments." This would
seem to be the first monastery erected
at Ballymore Lough Dewdy.

I want from the Tripartite, ^{compared with Tirechan} the account of
St. Patrick's travels thro' Westmeath. St.
Patrick's Bed existed on the hill of Misneach
till, as the people say, the Sapphires destroyed
it. Is there any account of St. Patrick ha-
ving come to Misneach, as ~~he~~ of his appear-
ance at Pailteann? your obedient servant
F.O.D.

END

14 G 13/10

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballymore, Co. Westmeath, concerning the progress of his survey work in the county, the difficulties he has endured arising from the bad weather and his requests for additional source material relating to the history of Westmeath.

O'Donovan, John, MRIA, (1806-1861)

14 September 1837

4 p.

23.5 cm.

Pagination in original binding was 86-89.

Ballymore Lough Sewdy
 Sept^r 14th 1837

Dear Sir,

Walking is now becoming very laborious on account of the constant rain, and "heaviness" of the roads, and I am beginning to regret that I spent so much time in the county of Roscommon. This is a larger county than I had imagined, and I see plainly that we cannot have it finished by the end of this month as I stated in a former letter.

Can you or M^r Petrie procure for me a letter of introduction to Sir Richard Nugle M.P.? He is the representative of the Magahagans of Kinel-Tiacha, and it is probable that he has ~~such~~ documents in his possession that

14/9/13/10 (1)

would shew the extent of Kinel-Fiacha.
Let me have Conla Magahagan's approbation
of the Clergy's Irish Calendar, where he men-
tions his place of Residence in this territory.
Let me have all the extracts from the
Annals, Mac Firbis. &c. concerning the
territories of Corca Raideg, Corca firtri,
Iara adail or Magh apail, ^{Kinel-Fiachach} and Magh
Maine. Also Cambrensis's account of
the murder of Sir Hugh de Lacy at
Dunrow, and the originals Irish of
the Four Masters at the year 1186
where they give some account of the
same murder. Cambrensis relates that
he was murdered by one of his own la-
bours, but the Four Masters, who copied
from some ancient collection of Annals,

differ from him entirely; but I remember that I found it very difficult to understand them. (Does Conla Mageoghegan give any account of this murder from the Annals of Clonmacnoise?)

I have an abstract of this already from my translation of the Annals, but so shortened that it is of no use to me:

Gilla-gan inathar O'Meery was the name of the murderer; he was sent to Dussau by Fox of Teffia to Durrrow to way lay De Lacy, who was then pulling down St. Columba's Monastery to obtain materials for building a castle. O'Meery fled after accomplishing his prison deeds, and arrived in safety at the wood of Clar in Teffia where Fox congratulated him on his success.

Piers gives a different account of this occurrence, and makes Horselesp the theatre of

14/9/13/10(3)

the

89 exploit: but I must contradict him: It would be curious to compare all our Annals to see how far they agree on this ^{point} subject.

From a succession of wettings I have got a pain in my neck under the right ear and shooting into the spine and shoulder. This I fear will retard my progress very much for I could not attempt to walk, and fit is with difficulty I can write. This is most unfortunate when so much is to be done! It may continue for a week, and I can get no remedy for it here.

I shall write again immediately—
your obedient servant

John O'Donovan

I have kept all the extracts sent me to Longford, which I considered connected with Westmeath, and I do not want the Longf. extracts.

14/G/13/10(4)

END

14 G 13/11

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballymore, Co. Westmeath, concerning the history, antiquities and topography of the parish of Ardnurcher or Horseleap and Kilcumrigh (sic), Co. Westmeath, with particular reference to its castles, holy wells and forts.

O'Donovan, John, MRIA, (1806-1861)

15 September 1837

16 p.

23.5 cm.

Pagination in original binding was 90-105;

Included are related extracts from Sir Henry Piers's 'A Choreographical description of the county of West-Meath' and the 'Annals of the Four Masters'.

Tuallam co háth an upchusp
 Casplen úp-ápd 'gá dtópémp
 an t-íapla beag-(máir fíap bréag)
 do lárín uí mraíap-- tpen géag
 mo gnaíó & géag

S. O. D.

Ballymore Lough Stewdy.
 Sept^r 15th 1837.

Dear Sir,

Yesterday we travelled through the
 parish of ^{or at an upémp} Horpeleap, and visited the site of
 the famous Castle there. Horpeleap is described
 by Sir Henry Piers in 1682, thus:

"Hence (ie from Kilbeggan) let us visit Ardnorchor
 "in the same Barony, called also Horpeleap; an
 "ancient stately structure at the rising thereof this
 "day shew, founded, if not finished by the fore-
 "mentioned Sir Hugh De Lacy: tradition telleth
 "up, that in this place, and during the building
 "hereof, the said Sir Hugh was unworthily
 "slain by a meer villain, a common labourer
 "and a natives; as he was stooping down to

14/9/13/11 (1)

give

(2) 91

" give some directions to the workmen, the villain
" taking advantage of his posture knocked out
" his brain with his mattock or spade; this
" gentleman is said of stature and limbs to
" have been but low and small, and hence by
" nickname to have been called Petite, and
" from him, for this reason the Petits of our
" country would fain derive their descent; he
" was an excellent horseman, and of him there
" is a tradition, that he leaped on horseback
" over the drawbridge of this place; a thing
" altogether incredible; notwithstanding the
" name horseleap, is alledged for proof or
" countenance of the fact. There is a late
" built church, ^{but} on old foundations, the roof
" whereof is a most curious frame, and accord-
" ing to the new model of architecture. This is
" a mother church to sixteen or more churches

14/6/13/11(2)

"and chapel in this and the king's county."

Vall: Collect: vol. I. p. 84. 85

There are now no ruins of this stately structure mentioned by Piers, but the two piers of the draw-bridge standing at the south side of the hill on which the Castle stood. Tradition still telleth that on one occasion, when Sir Hugh de Lage was pursued by his Irish enemies, he leaped his horse from the southern to the northern pier of this bridge, and thus escaped. In this I see nothing incredible, or for a moment to be doubted*, but it was a hazardous spring, for if the steed had not either landed very steadily on the northern pier, ^{or sprung suddenly off it into the castle} he would have been precipitated into the castle ditch. The country people have formed marks resembling the impressions of a horse's hooves on these piers to convince the traveller of the truth of the tradition.

It is ~~now~~ impossible from the ^{present} ruins to form any correct idea of the form or extent of this Castle. Maps of the walls are seen

But it must be the son of Sir Hugh
not Sir Hugh himself

(4). 93

scattered over the hill, but no wall can be traced to any extent. It is probable that the whole ^{detached portion of} hill was enclosed.

This place is now called Balle Aid an uncurn (locally pronounced Bláh-an-ruchair) by the old people who speak Irish, which agrees pretty well with the name given in the Inquisitiones — "rect. a. ria de Ballynurcher alias Ardunurcher in Co. Westmid:" — and perfectly with the Annals: "A. D. 1192. The castles of Ath-an-Urchair and Kilbixy were erected in this year."

If this date be correct (which it most likely is) ^{4 Masters} this castle was not founded nor finished by Sir Hugh De Lacy, for he was murdered by Gilla gab-ionathar O'Neely in 1186. Piercy was not a man of historical research.
"A. D. 1207. The sons of Hugo De Lacy and the English of Meath, laid siege to the castle of Ath-an-Urchair until it was surrendered to them at the end of five weeks."

14/G/13/11(4)

94 (3)

" A.D. 1470. Conla, the son of Hugh Boy
" Mageoghegan, chief of Kind Fiachach
" was slain on Schadh buidhe at Tigh
" Bhride in Baile atha an Urchair by
" the son of Art O'Melaghlin, and the
" Chancellor in revenge of the death
" of his father, who had been slain some
" time before by this Conla." If masters,

Here the place is called Baile híd an urchair, the very name it bears at this day. Tigh Bride was the name of a small chapel dedicated to St. Bridget, which stood at Bride's well in the townland of Ardnurcher.

Ath-an-Urchair signifies the ford of the shot throw, cast or fling, but the tradition which accounted for the name is lost, having long ago given way to the story about De Lape's steed. The termination Nurcher
14/6/13/11(5)

(6) ⁹⁵ enters into the names of several places in Ireland, and tradition telleth that such names were given from "a mighty throw" of a rock by a giant; from "an extraordinary exploit performed by "one shoot of an arrow, javelin or pole," or from the shot of a musquet or great gun".

The Anglicised form Ardnurcher for Ath-
nurcher, is of such long standing that it must be retained. It is curious that Athlone is often pronounced by those who cannot read as if it were written Artlone.

It is also curious ~~curious~~ to remark that almost invariably throughout Ireland, baile hí Ford-town is pronounced as if written Blah, as baile ^{Dublin} hí Chái, baile ^{Athlone} hí Stalain, baile ^{Staly} hí Staly, pronounced Blah-clia, Blah-loin, Blah-see. To which add

this ancient town of Barle had an upcharr which is
prov^d. Blah-an-ruchair 96(7)

It is probable that after the decay of the Lacy
this castle fell into the hands of the great
family of the Mageoghegan, chiefs of Kinel-
Fiachach. Can this be made clear from the
Inquisitions? Certainly. See Covenant between
Fox and Mageoghegan, that
Have we any English document to shew the
extent of Kinel-Fiachach (which is generally
Anglicised Kinelaghe) or that gives any
list of townlands situated in it?

When did the Mageoghegan forfeit?
Are there not Inquisitions to shew what
lands they forfeited. I have some meagre
references to lands forfeited by them, but I want
the names of all the ^{found in the possession of this family} townlands ^{or forfeited by them} as the extent
of Kinel-Fiachach has not been defined by
any of our topographical writers.

14/6/13/11(7)

(8) 9th
Connell or Conla Mageoghegan, in his translation
of the Annals of Clonmacnoise, mentions, by
way of annotation, various branches of the
Mageoghegans and the places where they lived.
All these would be useful to me in disco-
-vering the extent of Kinel-Fiachach, and
I hope they will be copied and sent without
any delay.

An old man, ⁸⁷who lives near this town, told
me that the castle of Horseleap was called by
the Irish Leim-an-eich, and I remember dis-
-tinctly that the Annalists frequently mention
a castle of that name situated in, or on the
border of the King's County. Let me have all
the references to Leim an eich before I move
from this district which will now be very soon.

98 (9)

In the townland of Dyonan (^{+ Adwinnán} Surde Onáin) are the ruins of a castle which belonged according to tradition, to the Gabagan family. Is there any record of this? I am not dreaming. Connell Mageoghegan states in his translation of the Annals of Clonmacnoise that Dy-Ōnán in the country of Kinel-Tiaghá doth derive its name from the great St. Admann.

14/9/13/11(9)

In the townland of Donore is another castle in good repair, and in which Sir Richard Nagle, who is the Magaghan sometimes resideth. Let me have all the references to Dun nabhair (are Superbia) in the Annals and in Colgan. There are several of them, and I now want to distinguish the one from the other as I have

(18.) 99 distinguished the Smiths

** few but the distinguished saints are now held in any estimation*

The parish of St. an-urchair, or as it is now generally called the parish of Horpeleap, was in the latter ages of ~~Christianity~~ in Ireland, and indeed is still in a great measure*, under the patronage of St. David, whose well is still held sacred, ~~and~~ springs in the townland of Ballinlaban. This shews that the parish was ^{for} sometimes under the controul of a Welsh or at least of an English family who were for some reason devoted to St. David — cuir de existentia non satis constat. But I am of opinion that it was in the primitive Irish times

100 (11)

(i.e. from 500 to 1172) under the care of St.
Kieran, for there ~~was~~ ^{is} still in the parish, in
a townland to which ~~they~~ ^{it} gives name, the
ruin of an old church called Tempull mór
m' - mór, or the Church of the son of the
Artifer - which at once points out Saint
Kieran who was always called máe mór
m' - mór by the ancient Irish writers.

The following passage from the Annals of the
Four Masters is curious as throwing light
upon ancient topography.

"A.D. 1155, Murtagh, the son of Miall O'Laughlin
(King of Eileach) marched an army to Ath
duine Calman on the river Lunesin, and
there, received the hostages of ^{the} Effians

14/9/13/11 (41) and

(12) 101
or compelled them to restore all the cattle
or which they had previously taken from
the Meathians."

This Dun-Colman, i.e. the fort or Dun of Colman
or Colman, gives name to a townland in
the parish of Ballymore; and the River
Unesin is the one which forms the western
boundary of this townland of ^{Dun 3-Colmáin} Dungolman, &
which divides the Barony of Kilkenny West
anciently Luicne
from that of Rathconrath, anciently ?
It falls into the Inny near the County of
Longford, and both lose their names and
waters in the great Lough Ree.

It would appear from the tradition in the County
as well as from Orléans Improved and MacFir-
his's Pedigree, that this Barony of Rathconrath
was the country of the Daltons, but I have no

document to shew what ~~its~~ ^{the} territorial name of it was previously to the formation of Baronies.

Mac Firbis writes: "The Dalatons reside at "Dun-donnell, Baile na Caradh, Imper, Baile an-ling, Baile na Ratha and Muileann Midheachain"

of these ^{Ballincorra} Baile na Caradh, ^{Ballinlig} Baile an ling, and ^{Mullensmeelpan} Muileann Midheachain, are in the parish of Ballymore Lough Sewdy; the other places are certainly in the barony, but I have not yet identified them.

14/6/13/11(13)

Between the parishes of Ballymore and Horse-leap, and Killare and the King's County lies the parish of Killcumiragh of which name the people have entirely forgotten the latter part. This is a curious name, but every local tradition and monument, which would guide or assist in identifying it, have been lost. In the first place the latter and curious part of the name is locally forgotten, and the parish always called the parish of Kill. - párasce na cille - 2, The ancient Saint

(14)¹⁰³ has been rejected, and an Anglo-Irish favourite saint set up in his place & namely St. Thomas, and thirdly there is no tradition of the ancient Irish saint or name of this parish. Grasping things in the dark it is very difficult ^{for one} to come to any ^{certain} conclusion, and still I have no hesitation in asserting with every confidence that this is the church of Comráine near Misneachy where ^{in the primitive ages} St. Colman was venerated on the 25th of September.

Colmán Comráine, Sep. 25. Irish Calendar
"Aengusius Keledeius testifies that Bronachia, the
"daughter of Milcho was the mother of Saint
"Mochy ^{of Aghtrim} and of St. Colman of Cameräre near
"Mount Usnech." Acta Ss. p. 95. col. 2.
From ^{the} S. W. side of the conspicuous hill of Enoc Aipte in this parish springs a holy well called Tobar Ambail (supposed to mean St. Avelly's well) at which stations are performed on Fridays, but especially on Good Fridays. Is there any Saint of this name in the Calendar or in Colgan?
14/6/13/11 (14)

104 (15)

In the townland of Kilcatherine in this parish of
Cill Compaíne was a church called Cill Chreíne from
its having been dedicated to St. Catherine. The
site of this should be shewn on the old Map.
In the townland of Laragh also in this parish
of Compaíne are still to be seen a good portion
of the ruins of Mageoghegan's Castle of ~~that~~
~~name~~ Laragh or ^{Lehra} Lehra. Inquisition of 1610 finds
"that Thomas Mageoghegan late of Lehra
"died 1st May 1598, possessed of Lehra and
"other lands. ^{that} Hugh was his son and heir
"and was of full age in 1610." 14/9/13/11 (15)

Oral tradition in this parish recordeth that
the last occupier of this Castle was Conla
Boy Magahagan, who sold it and the lands
thereto appertaining ^{there} amounting to about
300 acres, for leather money! (Pieces of leather
stamped like coin, ~~and~~ that the circulation of
such ^{was} ~~more~~ soon afterwards repressed, and
that Mageoghegan ^{leaving} ~~had~~ nothing for his
lands but pieces of leather, was reduced
to great poverty. Brian, son of Conla, who was

(16)¹⁰⁵ was the son of Redagh Magrooghegan was the last heir of Labagh.

Tradition also records that it was through the medium of a protestant gentleman nomine Windyborough (from whom a bridge near the centre of Cavang Ballinbeg townland, has received its name) that the Magrooghegans retained their property. At the period of the composition of the conditions of Limerick Mr. Windyborough went forward as a protestant and compounded for the estate of the Magrooghegans, and afterwards gave up the contract into the hands of the true heir! But this, and several such traditions are scarcely worth attention.

This is terrible weather! Honor is out, but will get a frightful wetting. My neck is so sore that I wish I could take off my head like the natives of the Moon.

14/6/13/11 (16)

Your obedient servant
John O'Donovan

END

14 G 13/12

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballymore, Co. Westmeath, concerning the history, antiquities and topography of the parishes of Conra (sic) and Killare, Co. Westmeath and the Dalton family's associations with the barony of Rathconrath, Co. Westmeath. O'Donovan, John, MRIA, (1806-1861)

17 September 1837

21 p.

Pages vary between 23.3 and 24.8 cm.

Pagination in original binding was 106-126;

Included are related extracts from the 'Annals of Clonmacnoise', Keating's 'Boundaries of ancient Meath', Colgan's 'Acta Sanctorum' and Sir Henry Piers's 'A Choreographical description of the county of West-Meath'.

Ballymore Lough Bowdy
Sept. 17th 1837

Dear Sir I was right in the inference that the
Barony of Rathconrath was the country of the
Daltons: the following entry in the Annals of Clon-
macnoise as translated by Conla Mageoghagan
proves it.

"A.D. 1397. Philip Mac Niccol Dalton
"Lord of the Barony of Rathconrath in West
"meath, died."

What remains to be ascertained now is, what was the
old Irish territorial or *tyrconnell* name of that tract
before the formation of baronies? We want the
early Irish-English records which relate to Ireland
from 1172 to 1585. All the Irish-English Inquisitions

14/6/13/12(1)

(2) 10th
quoted in the name books belong to the reigns of
Eliz. Jac. I. Car. I and II. when baronies were established
Are there none of earlier date relating to lands
in Ireland before the formation of Shires or
Counties and baronies?

Sir Henry Pierse telleth the following story of
Dalton of Mullin-Meehan, near this town.

During this treaty of Cessation (between Sir
James Dillon and the president in 1542) the president
had several meetings abroad with Sir James
Dillon and his party, in one of which one
M. Dalton, the son and heir of John Dalton
of Mullin-Meehan, who had married the lord
Bishop of Elphin's daughter, a very honest
gentleman and a good protestant, who had
all along continued constant and faithful
to the English party at Athlone, took a fan-
cy to step abroad in the president's compa-
ny to see his kinsmen and supposed friends.
They flock about him and making shew of
great love, engage him in drink, and
detain him beyond the time of the
party

14/6/13/12(2) partly

108 (3)

" so that unawares he stays after the presi-
" dent was retired to Athlone, amidst his
" supposed friends, but indeed real enemies,
" who now first make him a prisoner, telling
" him the time of the truce was over &c. and
" immediately they send to acquaint his father
" old Dalton of Mullins Mihan, and demand
" to know what he would have done with him;
" he out of bravado, whether really desirous
" his son should suffer or not is uncertain,
" asked why they had not hanged the rascal?
" With this kind of answer the messenger
" returns, and they, in whose custody he was,
" made no more ado, but immediately truss up
" the poor gentleman, merely for being a
" protestant and preserving his faith and
" loyalty to his King."

" His widow remains with us to this day, a lady
" of excellent parts, and a living testimony of this
" cruelty and perfidiousness."

Vall. Collect. Vol. I. p. 95. of

14/9/13/12 (3)

(4)¹⁰⁹ Mac Firbis gives the pedigree of Dalton of
Mulleann Mydeacham, thus:

1. Thomas Boy, the son of
2. Richard, who was the son of
3. Garrett
4. Thomas
5. Edmond
6. Pierce
7. Maurice
8. Pierce the Black
9. Philboe
10. Nicholas
11. Philip of Doon
12. Walter, the first of the Daltons, who came
to Ireland

30
12
—
360
1172
—
1532

On the 28th of February Colgan gives the life of
St. Aidan ^{Patron of Killare} from a Kilkenny MS. of great antiquity,
 in which however there is no mention of Killare.

Colgan had another life of him taken from a MS.
 belonging to Saint's Island in Lough Ree, but
 he has published no part of it.

He states that there was in the church yard
 of Killare in Meath a stone with a hollow
secundum similitudinem capitis, on which St.
 Aidan was born and at which stations were
 performed with great devotion in his own
 time. He also states that there was at the
 same place a fountain called Tobar na bFear
-fong virorum - which was produced from the
 earth by the prayers of St. Aidan.

In the last note to this life he pumps up the
 authorities for the history of Aidan, and enumerates
 his churches in the following words:

" of him at the same day (10th Nov.) treat St.
 " Kengus in his Menologia, the blessed Marian
 " the Martyrology of Tallaght, Kengus Enlarged,
 " and the Calendar of Caphel; saying: St. Aidan.

(6) ¹¹¹
" the son of Breius, of the race of Fiach, the
" son of Niall. But his mother was of the
" country of Mucery-Tire. He is venerated
" at Kill-arm in West Meath and in Slieve
" Lieg in the Valley of Seanghann in Ulster.
" Of him treat the Martyrology of Salisbury, Rich-
" ard of Whitford, the Martyrology of Talhaght
" and the martyrology of Donegal at the 28th of
" February. Wherefore, when it is not sufficiently
" clear to us which of the two his birth day is, we
" have deemed it proper to treat of him on
" his festival day which occurs first. He is vene-
" rated in different churches as the patron, as
" in Enach Brinin in the territory of Mucery in
" Munster, in Slieve Lieg in Tirconnell
" where there is a chapel dedicated to him, and
" a solemn pilgrimage, at Rath-Aodha in
" Kinel-Shiacha and at Killaria, which is a
" village in that territory of Meath called Magh
" appul. In this village there are three churches;
" one, the parish church, dedicated to ^{his} holy man,
" another called the church of St. Brigit, and the

14/6/13/12 (6)

third

112 (7)

" third called the house ^{aula} of St. Brigit; and
" there are also three springs, whose waters uniting
" turn, not without a miracle, a neighbouring
" mill with great ^{rapidity} velocity. St. Aidan died in
" the year 588 according to the Annals of Clon-
" macnoise and our other Annals."

Acta SS. p. 418. &c

The Four Masters also at the year 588
call St. Aedh Bishop of Kill-air in
Meath.

This St. is still vividly remembered on
Slieve League in Sean Ghlenn in Donegal
~~but strange to say~~ ^{and} she is ^{not yet} entirely for-
gotten at his own Killare in Westmeath
^{who} and his friends and contemporaries St.
Brigit has taken his place ^{as patron}. The wells
^{and the mill} mentioned by Colgan are in existence, but
no name remembered except Tober Brighde
which springs near a very ancient little
church called Temple Brighde. All the
architectural features of St. Aidan's church
at Killare ^{are destroyed}. I should suppose that the present

14/9/13/12 (7)

8) ¹¹³ walls of it are modern.

If Colgan be correct (which I doubt) in placing Killare in the ancient territory of Magh-Asquil, it might be supposed that that was the ancient name of the Barony of Rathconrath in which Killare lies at present; but if we make the Barony of Rathconrath coextensive with the ancient territory of Magh-Asquil, what shall we make of Moyagel, a barony lying far to the east of it and still retaining the very name of the ancient territory? I have nothing to clear up this difficulty, nor can it ever be cleared up until some document be found which will shew what the barony of Rathconrath the country of

14/6/13/12 (8)

114 (9)

the Daltons was called previously
to the year 1172. What Irish
family of Teffia did the Daltons
dispossess? The O'Meeps - one of
whom killed the Earl De Lacie -
and gave name to Clong-mey in Killare
are numerous here, but I cannot
believe that they were the ancient
lords of the soil. The O'Offeys are
also numerous here, and left their name
to Toorcoffey in the ^{same} parish, but I
have nothing to shew whether they were
chiefs, Gallauglas-Captains or Bards. The
following entry in the Annals of the Four
Masters shews that the O'Offeys were here
in 1429.

"A.D. 1429. O'Offey (Melaghlin mac an
" chlaigh), was slain by Edmond the
" son of Hubert Dalton."

14/9/13/12 (9)

So early as the year 1184 the English erected a castle at Killare, as we learn from the Irish Annals:

"A.D. 1184. A castle was erected by the
"English at Killare"

"1187. The Castle of Killare was first
"blackaded and afterwards burned ^{for} on the
"English by Conor Moinmoy (O'Connor)
"and Melaghlin Beg. All the English
among whom were two knights
"were suffocated or otherwise killed,
"and the Irish carried away arms, shields,
"coats of mail and horses." H. Masters;

Is there any English record of the erection of this castle? No ruins.

In this parish of Killare are also to be seen on a very conspicuous hill lying close to this town of Ballymore Lough Seway the ruins of the Castle of Clare, called by the Irish Caslteán Cláirín, said by oral

14/6/13/12⁽¹⁰⁾

tradition to have been created by the Daltons¹¹⁶ (11)
It is mentioned by the Four Masters at the
year 1544.

"A.D. 1544, Rory O'Melaghlin was slain
at Clartha by Richard Dalton and
his kinsmen in a nocturnal aggression.
This massacre they committed for the
interests of Kedach O'Melaghlin."

An Irish Rebel when he ~~was~~ mounted
the scaffold at Mullingar enumerated
the most remarkable heights to the west
of Mullingar in these words

Fersim Cnoc Uisneach, Cnoc Airte
Cnoc uáctar páta
Móta suas bal' locha luata
Ar Caisleán pada geal clápta.

I see the hill of Uisneach, the hill of Aislin
The hill ofughter Raha
The Red moat of Ballyloughloe
And the long white Castle of Clara.

This rhyme saved his neck, but why no body knows.

14/G/13/12(11)

(12) 117
of the parish of Conra.

Between the parish of Killare and that of Churchtown lies the parish of Conra or Conry called by the Irish popáirté Coirra, in which there is an old church and cemetery in which seven bishops are said to have been interred, and over whose graves were placed seven stones of a round form. In the Roman Catholic arrangement of parishes this and the parish of Churchtown are united and both dedicated to the Blessed Virgin Mary, whose festival is observed at the chapel of Loughanavally on the 15th day of August.

In the townland of Carn in this parish

14/G/13/12(12)

there is a well called Tobar Maodhoig
 or Maquer's well, from which I am
 inclined to believe that the parish
 may have been dedicated to that
 Saint before the Daltons transferred
 it to the Blessed Virgin.

In this parish lies the far famed hill
 of ^{Cnoc Uirne} Uirne on which the Pagan
 Monarch Tuathal Teachtmhar erec-
 ted a longphort in the 2nd century,
 of which Keating speaks as follows:

Longford

" Tuathal erected the second fort in
 " that portion of Meath which he had
 " taken ^{off} from the province of Connaught
 " viz in Uirneach, where a general meeting
 " of the men of Ireland called the Convocation

(14) ¹¹⁹ a of Uisneach was held, and this aconach
or meeting was held on the festival
of Beltinne (1st of May) and at it
the people used to ^{exchange} ~~exchange~~ their
goods ^{wealth} and wares and jewels. They
were also accustomed ^{at this meeting} ~~on this occasion~~
to offer sacrifices to their Irish God
called Béal, on which occasion
they were accustomed to light two
fires in honor of Béal in every
tuath ^{territory} throughout Ireland, and to
drive a couple of each kind of cattle
in each tuath between the two fires
as an antidote against the dis-
eases of that year; and it was
from this fire which was lighted in
honor of Béal, that the noble fes-
tival

* Before the antiquity of customs in Ireland!

" festival now celebrated in honor of
" the two apostles Philip & James,
" is called Bealltaine or Beiltinne, i.e.
" the fire of Béal.
" The King of Connaught was entitled
" to receive from each chief who attended
" this meeting, ^{of hisneach} his steed and battle
" dress, as rent, because that portion
" of Meath in which Uigneach lies,
" was taken from the province of
" Connaught."

That the Pagan Irish did offer sacrifices
on the splendid Cromlech ^{which} stands on this
hill can hardly be doubted, but I con-
fess that I never found a more ancient
authority for proving that the ancient
Irish offered sacrifices to Béal than Keating
14/G/13/12 (15)

(16) 121

and I incline to think that he inferred it from what he conceived the derivation of Bealltaine to be. That they offered sacrifices to Crom and Kernan Keltach can be drawn from the Sinneanchur and other documents far more ancient than Keating, but I never met a single word in any ^{ancient} Irish story to shew or even faintly suggest that the ancient Irish offered sacrifices to a god called Beal, and I therefore leave the subject "sub judice" till more evidence be collected.

The huge rock on this hill of Migneach a part of which was split and formed into a Cromlech, is now called "the Cat's

14/6/13/12(16)

rock

125 (17)

(as the peasants believe)
rock from a supposed resemblance
between ^{it} and a cat sitting and watching
a mouse; but this name is of pea-
sant origin, and of ^{its Irish name, Cúipatig a cato} ~~no value what-~~
^{is a corruption of Cúipatig Cúipatig, which it is called in the book}
^{of Armagh.} ~~Heating~~ calls it ~~the~~ na mpeán
λιδος τῶν μοργῶν, - Lapis divisionum or the stone

of the divisions, because, he says it formed
a point at which the quintuple division
of the Kingdom met. The following are
his words:

- " There are four archbishops in Ireland, viz
" the Archbishop of Armagh, who is the
" Primate of all Ireland, the archbishop
" of Dublin, the archbishop of Cashel and
" the archbishop of Liam. Under the Pri-
" mate are the following Bishops, viz the Bp.
" of Meath, or as Camden calls him the
" Bishop of hil-na-mireann, i.e. of Wipneach
" because a stone at Wipneach is called

14/9/13 / 12 (17)

18/128
* it certainly is not a word.

" Sil na mireann, Sil signifies a stone
" and because this stone was the boundary
" between the provinces off which Meath
" was cut, it was called Sil na mireann
" i.e. the stone of the divisions, and also
" ^{was} Leac na gcoigeada, the stone of the
" provinces or quintuple divisions."

Keating, Holiday's edition
p. 140.

Let me have Camden's words: I do
not understand why the diocese of
Meath should be called that
of Sil na mireann, because there
is no ecclesiastical establishment
at Uisneach to give name to a
Bishoprick. Does Camden explain

14/6/13/12 (18)

the name Sil-na-mireann ¹⁹⁴? (19)

Giraldus Cambrensis also mentions
this stone on the hill of Mireach
and calls it, if I remember rightly
the meditallium & Umbilicus of
Ireland. Let me have his words
also.

Tradition says that there was a well on
the hill of Mireach called St Patrick's.
That saint's bed is also shewn, but the
people complain that it was much more
perfect before the Sappers removed the
stones ^{from it} to form a Liq. station on the
hill. It would also appear from
the Calendar of the Bishops that
an early Saint of the name Cosby
had built a little Church or hermitage
14/9/13/12 (19)

(20)¹²⁵ on this bill of Uipneach, but no trace of
a church ^{was pointed out to me.} ~~is now pointed out~~.

Cochais Uipnis. 1^o. Januarii.

Irish Calendar.

In this parish of Conra are three ruins of
castles, the erection of which oral tradition
attributes to the family of Dalton. viz
one in the townland of Carn called in
Irish Chápleán n' cápa, of which but a very
small portion remains; the second is called
Buato m'lop and gives ^{that} name to a subdenomination of
Lagherstown. The last of the family of Dalton
who held this castle was called Manning
but the year or period in which he lived is
not remembered. The third castle stands
in the western part of the townland of Carn
and is called Streamingtons Castle, in
Irish Chápleán baile an Sreimín.

Direct next to Mullingar

Your obedient servant,

John O'Donovan

14/6/13/12(20)

* Mr. Fenwick mentions a church yard just effaced.

RIA

END

14 G 13/13

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

**Letter to John O'Donovan, from George Petrie, written from 21 Great Charles Street,
Dublin, concerning his findings regarding Dun na Sgeath, Co. Westmeath.**

Petrie, George, MRIA, (1790-1866)

[1837]

4 p.

17.9 cm.

Pagination in original binding was 127-128 and 132-133.

RIA

12/11

21 Great Charles Street,
Sept^r 25th 1837

My dear John

I think there can
but but little doubt that Durn-na-
Sgeath was a wooden house
within an earthen Dun - palisade
dort or plashed.

As to Mageshyan's calling
loughs poole - I believe
it was a common application
of the word to express a lake
among writers of his time, or
even to a later time. Some
of the largest lakes in N. Wales
are called poole to this day
as The Pantl poole near
Snowdon.

14/G/13/13 (1)

Macgrogan ought to have known well where Dunnasgrath was situated, and if it were as he states near Cro-inis, it should be found within Belvidere park. I do not, however, find in the County maps any large Rath or Fort laid down there. I make this remark on the supposition that Cro-inis is the same island as that now called Inis Croan-ber perhaps I am wrong.

When you come to the neighbourhood of Castlepollard, I wish you would look after a Bachel which was and probably still is preserved there by the Murtaghs of Foughal.

14/G/13/13(2)

stown - quarry Bachulstown? They
reside near the church of Mayne.
This is probably the staff of St
Fechin.

There was also, some years ago,
an ancient Bell, in the neighbour-
hood of Kiltroom.

Georgy, of Anglesna Street, from
whom I got the above account
says there are some very intelligent
old men about Faughalstown
that could give you much valuable
information - and that there is a
Peter Fagan on Sliahbeg who is
a good Irish Scholar.

I have been trying in various quar-
ters to get you a note of introduction
to Mr R. Nagle, but in vain. However

14/G/13/13(3)

our friend Mr George Smith, will be down in Westmeath in a day or two at Sir P. Nugent's, and has promised to do that for you.

If you would call on Mr MacLoughlin near Mullingar - a worthy gentleman, and give him my compliments, I am sure he would give you every assistance in his power - and it is very probable - a letter to Sir P. Nugent.

You have delightful weather now to stravage this beautiful country, and as I think you will have but little to do in Kildare, I hope you will not be in a hurry to leave it.

Believe me ever
 my dear friend
 faithfully yours

Mr John O'Donovan.

14/6/13/13(4)

George Peliss.

END

14 G 13/14

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letters to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballymore, Co. Westmeath, concerning the progress of his survey work and his requests for relevant source material regarding the history and topography of the county.

O'Donovan, John, MRIA, (1806-1861)

18 September-20 September 1837

8 p.

23.4 cm.

Pagination in original binding was 129-131 and 134-136.

Ballymore Lough Sandy
September 18th 1837.

Dear Sir,

We move tomorrow to Mullingar and wish that the Books of the parishes around that town be sent up immediately. Could you let me have a trace from the Plan of Lough Ennell? if not please to tell O'Keefe (to send me) a trace of that lake and its vicinity from the County maps, and from the parochial and baronial maps of the Down Survey. I want to identify the palace of Dún na Seilth (^{Clypeorum} arx Scutorum) which stood somewhere in the immediate vicinity of that Lough. The references to it are very few and unsatisfactory, but I have strong hopes that the name exists. Every one knows Cro-inis Loch Linninn, but I have not yet learned what

14/6/13/14(1)

ruins there are on it.

I have to complain very much of the incorrectness of Petellius's Improvements, but as I have put on a resolution of giving ^{up} criticism I shall not say a single word about it.

Let me have Keating's account of Brian Boru's excursion against the King Mallesachlainn about the year 991. and also Moore's account of the same.

Will you give any account of a celebrated church in Westmeath situated on the hill of Gearna? It appears from the Dinne-Deanchus that it was a pagan cemetery, but I have no clue to the whereabouts it is.

Can it be ascertained where Keating got his account of the hill of Uigreach? It is very curious but by no means satisfactory to a critical enquirer after the truth of ancient history.

I wish Mr. Curry would consult the ancient Books of Invasions for the reign of Teathal Teachtinchar to see if they mention his

131

having established a royal fair at Uigneach,
Is there any account of the establishments
of Tuathal in the books of Leacan and
Ballynote?

The intense pain has left my neck
and shoulder, but I am very stiff necked
still, but of course is working furiously,
and, as I have had so much to write
within, no time has been lost yet.

Your obedient Servant

John P. Donovan

14/6/13/14 (4)

Thos A Larcom Esq

R. Eng^{rs}

Mullingar Sept^r 20th 1837,

Dear Sir, I want all the notices ^{to} of the
mountain Streamhain in Westmeath: I
have found ^{it} out, but on looking over the
extracts I see I have no reference to it.

I fear I must give up Dum na Sgiath
as the whole country around Lough
Enniscorthy is enclosed in demesnes and
uninhabited, and I do not know whether
Dum na Sgiath was to the N. E. or
W. of the Lake.

I have looked over Pictet's Memoire, and think
14/G/13/14(5)C

his system rational, but I do not believe that a Dictionary knowledge of those languages, such as Pictet possesses, is sufficient to enable one to make the comparison he has undertaken. But I must study it better before I venture upon any opinion. His preface is excellent.

I hope that Kildare will be ready for us soon as we shall be soon done in this County. Please to tell me if Mr Broughton be still in Westmeath. I intend in a few days to take a race down to Rathmore and I am sure he would assist me while in that neighbourhood.

Your obedient servant

John J. Garavan

14/6/13/14(6)

We want a pencil and some sealing wax

RIA

14/6/13/4(8)

Thos A. Larcom Esq
Royal Eng^y

END

14 G 13/15

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Mullingar, Co. Westmeath, concerning the history of Killare parish's early church and its association with St. Aidus and the Mageoghegan family.

O'Donovan, John, MRIA, (1806-1861)

O'Connor, Thomas

21 September 1837

12 p.

pages vary between 23.2 and 23.4 cm.

Pagination in original binding was 137-148.

Mullingar, Sept^r. 21st. 1837.

Dear Sir,

I have stated in a former letter that Eps Adh is forgotten at his own church of Killare, but this is not altogether true, for the very old people who can speak Irish (of whom there now remains but a small number) do still remember Eapboz Aos as the patron of Killare and some particulars connected with his life. In ten years hence, however, he will be entirely forgotten, because there is no well or feature at Killare which retains his name. Archdall seems to have confounded Killare with Rath-Aodha, but they are two distinct establishments of this Saint, the one being the church of Killare at the foot of the hill of Uigneach, and the other Rathkings lying to the East of Kilshegan.

14/9/13/15(1)

(2), 138

I enclose some remarks by Honor on this as well as the parishes of Templepatrick and Ballymarin. The story, ^{which} he has taken down from the mouth of an old man of the name Kilduff is about the birth of the st, is very like the account published by Colgan from a very ancient life -

"Cumque mater ejus esset vicina partui S: se-
cundum quidam propheta venit secus domum
illius et dixit ille pater; est mulier istius domus
pregnans, cujus tempus ut pariat, venit; si igitur
infans quem in utero habet eras nasce-
retur hora matutina, magnus esset coram Deo
et hominibus ⁱⁿ celo et in terrâ; cujus nomen
et memoria per totam Hiberniam maneret
per seculum. Hoc audiens quaedam puella
illico venit, et rethelit domina suae incipienti tunc
parturire. Illa ait; ultra nisi per latera mea veniet
non egrediatur de utero meo donec illa hora veniet.
Et pedit supra petram, mansitque in ea sedens usque
ad horam matutinam contra dolores parturitionum

14/6/13/15(2)

Sc. L.

With regard to S. Aidan being connected with the Church of Killare. It is said that on the night his mother was in labour, a travelling stranger called to the house, and on explaining the difficulty which he was meeting with in obtaining ⁱⁿ a place of rest on that night, the proprietor of the house told him, that, he might sit up with him, until the woman would be safely delivered of the child. The stranger gratefully accepted of this offer, and began to read ^{of astrology} a book, and in progress of reading, earnestly requested of the women who were attending to prevent the birth by all possible means, until a certain hour (sunrise) the next morning, for he said if it were permitted the child to come forth before that time, it was in fate for him, that he should be hanged*, and if the birth was detained till that period, that he should be a bishop.

14/6/13/15(3)

* All the untaught Irish are still fatalists and predestinarians

(4) 140

Accordingly the woman was placed
on a flag, which lay before the door
of the house, and kept there till the
appointed time the next morning, at
which she was delivered safely of the
Child. This flag which lies at this
day within one field of Killare Church
to the South, retains still
a cavity, which is said to be the
impression of the Child's head.

In the Morning the Stranger gave
a written prescript to be kept
until the Child became mature
in years, and then to be delivered up
to him; the contents of it, it was
it is said, manifested that the Child
whose name was Sodh should
be Bishop. Which accordingly hap-
-pened for he was Easpog Sodh
Episcopus Silur.

14/G/13/15 (4)

With regard to S. Aidan being connected with the Church of Killare. It is said that on the night his mother was in labour, a travelling stranger called to the house, and on explaining the difficulty which he was meeting with in obtaining ⁱⁿ a place of rest on that night, the proprietor of the house told him, that, he might sit up with him, until the woman would be safely delivered of the child. The stranger gratefully accepted of this offer, and began to read ^{of astrology} a book, and in progress of reading, earnestly requested of the women who were attending to prevent the birth by all possible means, until a certain hour (sunrise) the next morning, for he said if it were permitted the child to come forth before that time, it was in fate for him, that he should be hanged*, and if the birth was detained till that period, that he should be a bishop.

14/6/13/15(3)

* All the untaught Irish are still fatalists and predestinarians

A man, who was named Fineaire
 from his wearing a dress of frieze cloth
 (or rather who was a fuller or mopper by trade)
 happened to occupy at after times
 the house in which Sialus (Sodh)
 was born. This man went to work
 on Candlemas day which was
 then a holy day, ^(in honor of St. Sidelus) and a high wind
 arose, and carried off himself and
 every thing belonging to him and
 he was never since seen. On
 this occasion was said. 14/6/13/15(5)

'In earpoiz aoid, táimc an gaoir
 go cilleann. ^{fidrú chaidís 7 chárú}
 'Sgábad an fineaire eadarcán 7 cáirda.

This is only an imperfect part of what
 was composed on the occasion, and transferred
 only to memory. The sum of it is that
 on St. Sodal's day. (On Candlemas day. as above)
 (both are confounded now by the people, who
 say that Sodal's ^{festival} and St. Brigid's fell on
 the same day) - the wind came to Killare
the Fineaire together with his board ^{table} and Card. was
 swept away?

g. H. H. H.

Obiter. In Rathkeagh townland in
Killare Parish is a part of an old
Church remaining, at which there
is no burial now — It is called
Teamhall Flom i.e. Templum
Flanni —

The old life of St. Aidan published by Colgan
does not state that he was born at Killare
but Colgan speaks in his notes ~~to it~~ as if
he were, and there is nothing contradictory
in the assumption; for St. Aidan, ^{the Patron of the Mageogluagans} is of the
family of Kinel-Fiacha, and it is to be
supposed that he was born in the country
of that tribe, and Killare was anciently either
actually in or at least on the very boundary
of Kinel-Fiachia, as appears from the follow-
ing passage in the annals of the Four
Masters:

"A. D. 570, The battle of Drum Deargaigh

(King) 1428

"was gained by Fiacha, the son of Niall
"over Failghe, the son of Bearraiche, and
"from that period down the country ex-
"tending from Cluain-in-dibhair to Uisneach
"belongs to the Kinel Fiacha."

From this very important passage corroborated &
substantiated by the English records, ^{etc} and the traditions
still existing in the country, it can be shown
to a demonstration how much of the territory
of the Kinel Fiacha or Mageoghegan
is comprised in this county of Westmeath.

1. We learn from Colgan that the parish of
Rath-Rodha now Rathhugh was in Kinel-Fiacha.
Acta, pp. 6, 423, note 29
2. Inquisition 1581 finds that Brian Mageoghegan
of Bishopscourt had estates in Uisneach.
3. Inquis: 1594 finds that Kedagh Mac Connor
Mageoghegan was possessed of Ballihogan and
other estates; that his son and heir was
Neilan Mageoghegan; that he made his will
14/6/13/15 (7)

at Knockishocker, &c that all his estate
 lies in the country of ^{Cinel} Kynnal-Eaghe ^{Prickly} called
Mageoghegan's Country, &c.

In 1592 died Thomas Mageoghegan possessed of
Lehra ^(in Kilcomrerragh) and other lands.

In 1615 died Conly Mageoghegan of Newton
 possessed of considerable property in Westmeath
 which he held by military service.

In 1695 Edward Geoghegan Gentleman was found
 possessed of Maynagh ^(in Ballymow) &c &c

In 1697. it was provided by Act of Parliament
 that nothing contained should be construed to confirm
 the forfeiture of Edward Geoghegan of Castletown
 Kindelane Co of Westmeath Esq., &c.

In 1690. Captain Charles Geoghegan forfeited Syonan
^{at castle} (in Horseleap).

From these, and many other evidences which can be collected
 it ^{will} appear that the country of Kinel-Fhiacha
 comprised the parishes of Kilcomrerragh, Horseleap
 Castletown, Newtown, Kilbeggan and part of Durrow in
 the Co. of Westmeath. It extended northwards as far as
 the hill of Uigneach, westwards as far as ^{the town of} Moat-gran
 and eastwards as far Tyrell's Pass, and southward to a place
 in the Kings County called Chusin an dubhan, the situation of
 which remains still to be ascertained.

Templepatrick Parish -

derived this Name from an old Church, which was built, as the people say, by Saint Patrick, and is now in ruins, in a townland to which it ^{has} given name, viz. Templepatrick.

The Irish speaking people, Call it Teampall patrisc ^{maip d'neap na taidioi} Templum Patricii

^{Portion of day of the Parish - is Patrick's day -}
Whiter. In the townland of Ballymacarton in the Parish of Kilsare. at the old Mill of Moyvare - within 1 mile of Moyvare village - is a holy well called oban ^{o'd'pajij} Fons S. Adriani, at which stations are performed on St. John's Eve.

Ballymorin Parish, does not seem to be one of so old a standing as to be referable to a very far back period of time. It contains a Protestant Church in the townland of Ballymorin, which was, according to my informant, built on the site of an old Church, or near thereto, as there was a grave yard there before it was erected.

Tobarcomick Fons S. Cormaci, a well called after S. Cormac, is still visible in a townland ~~in~~ in this Parish, to which, it has given name.

It was formerly frequented as a holy well, but not within these 30 years past.

On Mullachatsleibhe - near Newbristly - ~~new~~ National ^{new} school-house, there stood a Cross, which was frequently ^{visited} by persons who performed Stations, or repeated prayers at it.

Archdall's account of the Dillon family is curious, but I don't believe that the account of their origin is true. I can scarcely believe either that their country extended to Mullingar. It is a great pity that these compilers have cited no authorities to bear out their assertions.

I want that part of Leabhar na gceast referring to the whole of Meath, and as many references to Dun na sgiath as possible. I have no clue whatever to the ^{situation of this} ~~territory~~ palace of King Maol-seachlainn, and I have as yet discovered nothing to guide me to any locality like it!

Mageoghegan in his translation of the Annals of Clonmacnoise states (or perhaps translates) that Dun na sgiath was near Croinis, an

14/6/13/15(12)

island ⁱⁿ Lough-Sunell, but I can hardly depend on Mageoghegan, as he calls Lough Ware near Mullingar a pool! Can nothing else be found to point out the situation of Burr-na-Sgiath?

Dáirígan map tadoi a dún ná ríadé! Mac Cosie
Ait cá mál tú ní pídín mé

Does Mr. Petre believe that Burr-na-Sgiath was a wooden house within an earthen Dun in 1022?

Your obedient servant,
John O'Donovan

All our paper is out; we want some by return of Post. I have ^{received} the two books, which you ~~thought~~ were lost. I was under the impression that the books which I sent from Ballymore Lough Sandy were very well secured, but they pitch those things about very carelessly. Many of the parcels & letters from the Ord; Survey office came to me opened (the wafers having given way to the rain) and the covers of parcels most generally burst open or torn.

END

14 G 13/16

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Mullingar, Co. Westmeath, concerning the history associated with Dun na Sgiath, Co. Westmeath.

O'Donovan, John, MRIA, (1806-1861)

22 September 1837

4 p.

22.7 cm.

Pagination in original binding was 149-152;

Included are related extracts from the 'Tripartite Life of St. Patrick'.

Tmallaí ríor go loch n. Áinind
 D'féacham ruidiúas dún na Sgiath
 Sm' bpuar and áit m' nórinn
^{an} f'p'asáirí f'asáirí a náir na d'p'asáirí!

Mullingar Sept^r 22nd 1837

Dear Sir,
 To-day we travelled along the western
 shore of Lough Engin, and discovered the site
 of Dun-na-sgiath, which gave me more
 satisfaction than if I had found a crock of gold.
 It has rained here all day and we got a fine wetting
 among the long grasses and aquatic weeds which
 grow on the borders of this lake, and ^{on} its island
 of Cro-sne on which we landed.

Before I put together the evidences which con-
 vince me — and must convince all, that the loca-
 lity discovered is Dun-na-sgiath, I must.

14/6/13/16 (1) first

Let me have all the references to Crnacham Bri Gile, which
 I discovered to-day - 23rd Sept^r 1837

first identify some lakes in West Meath with their ancient names, and refute, contrary to my most solemn promise, ^{of adopting a different course, which I will have executed} the errors of our topographical and historical writers connected with this very locality. But before I do so. I must necessarily have the trace from the Co. map and Down Survey, which I requested O'Keeffe to send me a week since. If he does not send it to-morrow, it will be of no use to me.

The following extract from the Tripartite life of St. Patrick is curious as shewing the situation of the territory of Kinel Fiacha, and the knowledge which the Ancient Irish had of Geology!

"At another time the holy man (Patrick) set out from
 " Temoria ^{Tara} to Mount Uisneach with the intention
 " of erecting a church there, but the two sons of
 " Niall, and brothers of Laoaire, the King,
 " Fiacha and Euda opposed him. At first the
 " man of God addressed them in mild words
 " and promised, that if they would suffer a

157
" church to be erected there in honor of the living
" God that their own descendants would be the rulers
" and rectors of it. But when they did not only
" not acquiesce in his proposal, but also dragged
" him by the hands and expelled him. Then the man
" of God, as a just revenge of so great an injury
" commenced to hurl the bolt of his malediction a-
" gainst them and their posterity; but when he had
" for this purpose, opened his lips and said " ^{A curse} maledictio
" ^{be} dictio " St. Secundinus, his disciple snatched
" the commenced sentence from his lips, and
" completing it, added, " upon the stones of
" Mount Mismach ". The pious commiseration of
" his disciple pleased the man of God, and
" he approved of ^{the} sentence pronounced by him.
" And wonderful to be said, from that day
" until this these stones as it were, lying under
" the stroke of that malediction, are found fit
" for no kind of building. Whence it has ever
" since become a proverb, whenever ^{a stone} or any
14/9/13/16(3)

152
"other material did not answer its intended use" ~~it~~
"that" it is of the stones of Wigneach."

This is very curious as shewing how easily people were
able in the middle ages, to account for natural pheno-
mena! The stones of Wigneach present the appearance
of their having been at one period burned almost to
clinkers, ^{as they} but this period was, I guess, long anterior
to 432.

The barren appearance of the mountains Muckish and
Arrigle are accounted for in the County of Donegal
~~is accounted~~ by saying that they were exposed to the
withering eye of Balor, who lived on Tory island!

malhugim, malhugim ur duic, says Patrick
biseas prn ar dion na gopuic. subjoined his disciple

malhugim, malhugim ur duic,

biseas prn ar bapp na luscip,

14/6/13/16(4)

The parish of Dypart was, according to tradition, dedicated
to St. Maelthuil, whose memory was celebrated at
his holy wells in the fyle about 30 years ago on
the 28th or 29th of May. Does the Calendar or
Colgan mention such a saint. These are called
Multinny wells in the name book, p. 24, which
shews how hard it is to depend upon the people
who write down those names. your obedient servant
J. O'Donovan

END

14 G 13/17

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Mullingar, Co. Westmeath, concerning his findings regarding the topography and history associated with the lakes located in Westmeath.

O'Donovan, John, MRIA, (1806-1861)

25 September 1837

23 p.

23.6 cm.

Pagination in original binding was 153-175;

Included are related extracts from the 'Annals of the Four Masters' and an extract from a poem by Erard MacCosie, concerning Dun na Sgiath.

153
(1)
Dúppan map tás a Dún na nGáirí!

Mac Lógie.

Mullingar, Sept. 25th 1837

Dear Sir,

I have now collected as many evidences as oral and written tradition affords for identifying the lakes of Meath with their ancient names and pointing out the site of Dún na nGáirí, the last residence of the Irish kings, before the final destruction of the monarchy; but the Inquisition upon which a very important part of the evidences ^{repose} have been in this particular instance printed or decyphered wrong, so that I must ^{remain} ~~delay~~ in a kind of suspense until the original be consulted. The Irish Inquisitions have been so rudely edited that they cannot be used for any historical or topographical purposes!

There are two lakes somewhere in Meath called the one loch Uair and the other loch Cinninn the former celebrated as the lake in which

14/6/13/17(1) the

1814
(2)
* Vallancey and after him Hardiman calls it Loch Naí
but they are not worth notice.

the tyrant Surgepius was drowned by the
Irish monarch Maelpaichlinn, and the latter
as having on its brink the palace of that mo-
-narch; and in it the island on which he
died. None of our historians or topographical
writers have yet told us the situation* or mo-
-dern names of these Lakes, and it remains to be
yet done. Il est temps de trancher enfin cette
question. I shall therefore collect all the evidences
which bear upon this identification, and if I
fail, I must blame the evidences not my own wish
or industry.

1. We learn from the Simneanchus that these
two loughs derived their names from Amn
and Uap twin brothers of the Firbolg race, who
resided at them, that the two loughs were of
equal size, that the one lay north and the
other south with respect to each other.

Do gab don Amn acur Uap ag d'loicib cudnamasib q. cudnamat u deap
acur u thuais uaidib, acur co neibledap d'ibhaisb eac ag a loch et a
quibus nominantur." Lib. i. c. fol. 261, a, b.

This is indefinite, as it does not point out what
part of Ireland these lakes are in, but the

14/6/13/17(2)

metrical account given immediately after the prose ¹⁵⁵ (3)
addp:

Loch n Aindind op Mid, muid
pund ap phig1 each pcep p'luag.

This shews that Lough Linninn is in Meath, but we do not yet know whether in East or West Meath.

II. The following notices in the Annals of the Four Masters will shew that Loch Linninn was in Westmeath.

A.D. 2859. Loch Linninn burst forth in Meath.

A.D. 876. The men of Munster plundered Meath as far as Loch Linninn.

961. Connell, son of Murtagh (King of Ireland of the Northern Hy-Niall) carried boats over Dabhall and Shieu Inaid and to Loch Linninn, and plundered the islands of that lake.

984. The Coniacians overran the ^{Westmeath} country as far as Loch Linninn, destroyed Harkell and killed the lord of that territory.

989. The forces of the Galls and Danes, assisted by the Lagenians devastated Meath as far as Loch Linninn 14/6/13/17(3)

(4) 156

991. Maelpeachlunn led an army into Connaught and carried away captives and ~~camp~~ in such numbers of kind as no king had ever done before. After this (and to revenge it) Brian ^{Born} marched at the head of the Mononians and Conacians into Meath until he reached Loch Sinninn but did not succeed in recovering either captive or cow.

1144 Torlogh O'Honor led an army into Meath for the purpose of adjusting its sovereignty and he gave that part of it from Loch Sinninn eastwards to Morogh O'Melaghlin and from Loch Sinninn westwards to his son.

1022 Maelpeachlunn Mor (son of Donnell, who was the son of Donogh.) tower of the orders of the nobility of the western world, died on the island of Cro-Inis in Loch Sinninn &c. &c.

Connell Mageorhegan, who lived at Lisp-Maighne
now Lisnagney in the Parish of Keshelagh.
~~not many miles from this~~ in the County of
14/6/13/17 (4)

Westmeath, in translating the account of the death of King Maelpeachlain from the annals of Clonmacnoise, Anglicised Loch Annium to Lough Innill: "Maelpeachlain died in Cro-iniss upon Lough Innill near his house of Donneggath." That he is correct in making the loc Annin of the ancient writers the then and now Lough Innell or Hannell is borne out by the Inquisition which call this lake Lough Enyn.

"The great water called Lough ENYNN * alias
 " Lough ENYLL, with the fishing thereof, and
 " three islands within the said lough, the one called
 " the great Island, containing $\frac{2}{3}$ acres, the other
 " called Robynis island containing $\frac{1}{2}$ an acre
 " and another called ^{since} Crowyvice containing 1 acre.
 This shows the value of the Inquisitions in preserving ancient names; for here they set down the ancient Irish name (which was then well known and celebrated in their songs by the bards and Shanachies of the country) and the anglicised form which it was then beginning to assume. The Crowyvice

* as is proved, & as in Antech, pron. Ennagh-

6) 158 in this extract is decyphered wrong for Crowenches or something like it, and 1 acre is unquestionably a mistake, for the present Croi-jne does not contain $\frac{1}{2}$ an acre or $\frac{1}{2}$ of $\frac{1}{2}$ an acre. I wish O'Keefe would compare this with the original.

This island is set down in the name book of Dypart parish on the authority of T. Webb Esq. as Cormorant Island, but this is a name of no antiquity, being given to it by the little boys and rude exceedingly ignorant peasantry residing near the ^{west} shores of the lough, because they observe that the duiberns or Cormorants are accustomed to perch on it, but not more frequently on this than on any of the others. The ancient intelligent ^{householder} inhabitants always style it Croi-jne, and I remember distinctly that it is called ^{something} Crowinch ^{or Inchacron} on the County Map - the authority of which should

14/G/13/17(6)

159 (7)

have been inserted into the name Book of Inquart by those who surveyed the lake and its neighbourhood.

In twenty years hence, strange to say, the natives of this part of West Meath will have forgotten not only the name of this island of Croí-inis but also the ^{ancient} name of the lough itself, which is now almost universally called Belvidere lake and the next generation will know no other name.

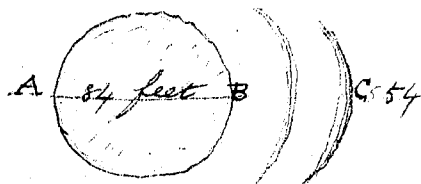
Having now shown that Loch Aninn is Lough Connell (which is about to be Belvidere Lake) from ^{on} the authority of the Inquisitions and of Connell Macgeoghegan who lived near it, and from the fact that Cro-inis exists in it bearing the same name which it did in the time of the King Maelspeachlin, let us next look for Dún na nGall - the fortress of shields in which Maelspeachlin lived when the Usurper Brian made an attack upon him.

14/5/13/17(7)

160
(8) Standing on the island of Cro. inche; on which are to be seen the ruins of a house or castle scattered about ^{on} its surface, you look to the N.W. into the townland of Dysart, and you see a very conspicuous object - a green fort (called by the inhabitants the Fort of Doon, but in the name book of Dysart p. 16. Kilcooly fort which is ^{really} the name of a castle ruin lying to the east of it. The words of Mageoghagan who lived in this neighbourhood struck me very forcibly as I viewed the conspicuous fort of Doon from the island of Cro. inche.

" Moylepeaghlin died in Cro. inche upon
" Lough Ennill near his house of Don ne sgath.

It resembles Rath Croghan in every particular excepting that parts of two external rings of this remain. The round raised moat is not very high (^{about} 15 feet) from the level of the field, but it is 28 paces or 84 feet in diameter.



It may be described as a low moat 15 feet raised from the level of the field and level at top forming at the top a circular level 84 feet in diameter (A. B.) and having on the east side two ^{segments} fragments of concentric rings. All the rest destroyed by the progress of cultivation.

This is certainly the site of Dún na Sgiath

King Maylseaghlin's house near Cro-inis in Lough-Ennell. If not where are we to look for it? Besides this the King Maylseaghlin had 300 other residences.

There is still extant in the O'ara collection now in the library of the Royal Irish Academy an affecting little poem composed by Gerard Mac Copie, poet Laureate of Ireland, after the death of his patron Maelpeachtainn, and as it throws light upon the ruin in question I shall transcribe it here, and endeavour to translate it. It is very simple but not altogether without merit. 14/6/13/17(9)

Dúppán maí tús a dúin ná ríat
 Dúppán do éirí cén beir beo
 Ahdriú Midé na mór plim
 A bap do éirí rínn dúin ríol.

Tu gan imre gan ol corin
 A tpeab comblac na scorn bpiul
 Déir Maolpeachlúin dúin maí gnaí
 Dúppán maí tús a dúin ná ríat!

Mé ar páitce do maolán ríol
 maí mac Ronlín déir ná bpiul
 No maí eirí déir a láoig
 Dúppán maí tús a dúin ná ríat.

Fuapap tpi céad bleida bpiac
 tpi céad each ip tpi céad rpián
 'San Ríat Dúppán. rí an éirí éirí
 Dúppán maí tús a dúin ná ríat.

Fuapap ní bu mó ná ríol
 Cennur Éirí tpi ip tpi
 Peas blaona ó plait loca lein
 Dúppán maí tús a dúin ná ríat.
 Déir Maolpeachlúin ip bpiul bpi
 Ip maíeús maí tpi a gcat clac
 Tug mo éiríe gan lein luit
 Dúppán maí tús a dúin ná ríat.

Uch ip mé an tairbpe tpiat
 beas mo luach o tairtáid an tpiul.
 Mó na maíeús m'asbap cús
 Dúppán maí tús a dúin ná ríat.

Ué ip mé an colán gan ceann
 Mé mac Cippi ceann na gclac
 A ríat mo lúac ip mo lúe
 Dúppán maí tús a dúin ná ríat.

D.ú.p. r.ú.n.

Alas for thy sad state O' Dun na shia

Alas that thy lord no longer liveth

The Arch King of strength of fair walls

Whose death has put us out of our course.

Yea, without games or drinking of cuirm

O splendid tribe of hospitable goblets.

After Maelpeachlainn of the noble countenance

Alas for thy state O' Dun na shia!

I stand on the green of thy smooth mount

Like Romar's son after the Henians

Or like the doe after its fawn.

Alas for thy state O' Dun na shia.

I received three hundred sacks of speckled meal

Three hundred steeds and three hundred bridles

In this Green Rath of the beautiful form.

Alas for thy state O' Dun na shia!

I received more than that

The government of Ireland, East and West

For a year, from the Prince of Loch Lein

Alas for thy state O' Dun na shia

After Maelpeachlainn and sweet Brian

And Morogh, who was not timid in the battle of Clach

My heart has lost its bound of strength

Alas for thy state O' Dun na shia

Alas! I am the ghastly spectres

Small is my worth since the three have gone

I have now to weep for more than Morogh

Alas for thy state O' Dun na shia

122/164

illap I am the body without a head
Mac. Coise, head of the Bards

Having exhausted my vigor and my strength.

Alas for thy state O Dun na phia!

Here the Bard represents himself as standing on
the green of ^{the mountain of} Dun na phia i.e. the green or
plateau which surrounds it; and it is more than
curious that he calls this house in its
inhabited state "a green Rath, - Ráic goym.

Goym which generally means blue, when applied
to grass or fields, signifies green.

Now where is Lough Hair? We learn from the
Dimneanchus that it was of the same extent
with Loch Ainnim, and that these two lakes
lay north and south; and we have the
following references to Loch Hair in the
Annals:

"A. M. 3581. Loch Hair burst forth in Meath"

"A. D. 843. Turgesius was taken prisoner by

14/6/13/17(12)

168. (13)

" Maelseachlainn, the son of Malruy, who
" afterwards drowned him in Loch Mair, &c.

Cornell Mageoghigan, in translating the
Annals of Clonmacnoise, adds that Loch
Mare Mair was a poole adjoining to Mullingar."
O'Flaherty agrees, but he knew nothing about
the situation of this lake.

That Mageoghigan was right in placing
Lough Mair or Lough Mare near Mullingar
will appear from the Inquisition, but
it is extraordinary that a literary man
who lived in Kinel Triacha, a territory
lying so near Mullingar should call
a sheet of water about 4 miles ⁱⁿ length
" a poole."

14/9/13/17(13)

Lac Uairp

That Loch Mair is the present Lough oill
Lough owl, Lough Howell or Lough Foyle lying
two miles to the north of Mullingar can

(14) 166

he directly made appear from the Irish
Calendar of the B'kerys in which the
following entry appears:

Februar: 7. Lomán locha h Uair: n' ón Lomán r'n tugab
port Lomán fap Mide.

"Febr: 7. Loman of Loch Uair: It was from this
" Loman that Portloman in Westmeath is
" called."

The ^{ruins} ~~site~~ of St. Loman's monastery of Portloman
are situate in a townland of the same name
close to the western shore of the now Loch Uair
about 3½ miles N.W. of Mullingar. This
is proof enough that the present Loch Uair,
is the ~~Loma~~ Loch Uair of the ancients, but
an Inquisition term. Sac I, comes in as a
link between the ancient name, and calls
this the great lough called Lough Waire alias
Lough moyle. Here m is put for w by the transcriber
from the original parchment or by the printer

164 (15)

but it is curious that Lough Maire the first form of the name agrees with Mageoghegan, who ^{formerly} calls this ^{great} watter a Pool. strange! I have only heard of it.

The situation, ^{etc} of these loughs perfectly agrees with the description of Loch Ardara and Loch Uasp in the Simpsanchus: - they are of equal size, and they lie north and south, Mullingar lying nearly central between them. We have therefore the following evidence ~~of~~ to identify the present Loch Uasp with the Loch Uasp of the early writers:

1. The similarity of name, for Loch Uasp is a very probably corruption of Loch Uasp, n. being changed to l, as n has been in Loch Ardara.
2. The authority of Mageoghegan, who places Loch Uasp - the lake in which Turgesius was drowned "neere Molyngare"

14/6/13/17(15)

(76) 168

3, The authority of the Inquisition Jac I, which calls Lough ^{uair} woyll, otherwise Lough ^{uair} waire, perfectly agreeing with Magoghegan.

4, The authority of the Irish Calendar which states that St Loman of lo^c uair gave name to Portloman which retaining its name to this day and lies on the western shore of the now named lo^c uair.

Hence I infer that the now lo^c uair near Mullingar is the the loch uair in which Turgeis was drowned - an induction which the most carping critic cannot deny with any appearance of plausibility.

14/G/13/17 (16)

169. (17)

Lough Linne is certainly a larger lough than Lough Ma, though the Simseanchus calls them do locharb endrum; two loughs of equal extent lying north and south; but in those early ages men were not very exact in their descriptions; and even at this day should you ask ~~you ask~~ any of the inhabitants of Mullingar or its vicinity which of the two, Lough ool, or Belvidere Lough was ^{the} larger, they could not tell you. It is curious also that Sir Henry Piercy, who was a great scholar in his day supposed that they were of equal extent:

"Lough Linne the largest and most extended of all our waters in Westmeath."

14/6/13/17 (17)

(18) 740
"if Lough Dineureagh and Lough Foyle
do not contest with it in this subject."

Collect: vol I, p. 42.

Sir Henry Piercy calls this ^{water} Lough Foyle, a
name which it never bore, and tells a
story about its having been first situated
in the County of Roscommon, and that an
old church situate ~~near~~ ^{on} an island ^{near} the S.E.
extremity of ^{it} was a parish church in that
County; but this is confounding one tradition
with another, as I shall shew from Gore.
It appears, at all events from the Sim-
senclun that the Irish of the middle
ages had no such tradition among
them, and that ~~that~~ it was fabricated
perhaps in Sir Henry's own time.
Traditions of this kind had only mushroom
existence, as they had no foundation in
14/6/13/17(18)

14/1 (19)

fact or early superstition; for some traditions are founded on distorted facts, some on natural phenomena ill understood and others upon superstitious beliefs; the three latter kinds of traditions are curious and worth preserving as throwing light upon the manner in which people unacquainted with science accounted for natural phenomena, but there is another class of traditions worth nothing as serving to illustrate nothing.

Sir Henry Piercy states that this Lough sends out two streams in two opposite directions - one to Lough Innell called its golden arm, and the other to Lough Iron and the Linn, called its Silver arm, but ~~so~~ at the far cutting of the

14/6/13/17 (19)

(20)¹⁷² Canal its silver arm was amputated and
it has now its golden arm only, which
is now vulgarly or popularly called
the River Bregma, and he liveth not
now who ever heard it called the gol-
den arm of Lough ^{Uail} Foyle.

In the parish of Portloman, ^{and} rising over
the western ^{shore} bank of Lough Uail, is to be
seen the celebrated ^{greeny} hill of Ffreimadn,
which is called by O'Flaherty Mon
Fremain in eithidâ occidentali."

It is frequently mentioned by the Irish
Annalists as the site of battles &c. but
its situation was never pointed out
before; that is, there has not ^{yet} appeared
any Irish historical or topographical
writer, who has told us that the

143 (21)
Freadmān of the Irish writers is the
conspicuous green hill of Freadmān rising
over the western shore of Loch Uair in the
parish of Portloman and Co. of Westmeath.

Does Colgan give a life of St. Loman of
Loch Uair at the seventh of February?
If so does he connect him with Port-
Lomain?

Does he mention ^{Arone,} St. Ewen or ^{Colman} Egon from
^{whom} the very conspicuous hill of Knock Egon
was named? His pattern ^{was held} ~~fell~~ on the
first Sunday in Harvest.

Let me have that part of the life of
St. Feichin, which mentions that that
Saint caused a stream to flow through
the ^{middle} centre of a hill. I am told that

14/G/13/17(21) *thij*

(22) 17th

14/6/13/17 (22)

this stream is a great natural curiosity.
It shows how in the middle ^{ages} men were
accustomed to ascribe natural pheno-
-mena to supernatural agents. In the
^{supernaturally believing} age in which this story was written, the
passage of this stream through the hill
was accounted for with as much plau-
sibility by referring it to a miracle
performed by the Crozier of St. Fechin,
as now men of ^{natural magic} natural science will demon-
-strate it by the laws of Hydraulics.
Can any evidence be procured to shew what
the Vancient Irish territorial name
of the barony of Magheradernon
was? It more than puzzles me;
for, although I may have references to
the very territory, which it was in the

175 (23)

Irish times. I have no clue to identify it.

I intend to move to Rathmen to-
morrow: please to send thither under
the care of Mr. Broughton the name-
Books of the Barony of Moygish
and to send to Mullingar to O'Honor
the name Books of the Parish of
Templeoran. O'Honor remains in
Mullingar for a few days after
which he will move to Kilbeggan.
Please to let me know what state
the name Books of Kildare are in?

Your obedient Servant

John O'Donovan

14/6/13/17(23)

END

14 G 13/18

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Thomas O'Connor, written from Mullingar, Co. Westmeath, concerning the history, traditions, antiquities and topography of the parishes of Portlemon (sic) and Carrick, Co. Westmeath, with particular reference to their early churches and castles.

O'Connor, Thomas

7 September 1837

8 p.

23.6 cm.

Pagination in original binding was 176-183.

176
Mullingar 27th Sept^r 1837.

Sir, I have today visited the Parish of Portlomon, and consulted Patrick Brannan of Mattstown townland, the oldest and most intelligent man in the Parish, on the particulars relating thereto. He went and pointed out every remarkable object in the immediate vicinity of his residence.

First he brought me to an important feature, which, he said, gave name to the Parish of Portlomon.

This feature lies about one quarter of a mile ^{rather} West. or West of the ruins of Saint Loman's Church, and is an earthen mound of nearly a circular form, ^{and sunk in the centre} its irregularity with respect to a circle, presents it as of an octagon or rather a polygon form. ^{its greatest} It contains within it a naturally hollowed rock about 16. or 29 feet between its broadest extremities. which is now screened from view, by a green sod grown over it from the time the place ceased to be

14/G/13/18(1)

frequented with the pious devotion of the people. (In performing the station here, the people used to proceed on their knees from this place to the old Church.) The name of it is Leac Lomáin i.e. Sayum^{S.} Lomani.

Lord de Blaquiere, to whose demesne this Leac, lies contiguous, observed one time after being out fowling, when he saw this spot untouched by the hand of Cultivation, that he would get it levelled and brought to a similar state with the field in which it has its situation.

Patrick Brennan, who was hard by at the time, said, 'No my Lord you will not, for this is the very spot that gives name to the whole extent of land called Portlomon, and it was frequented until within a few years back, by

* My Lord is a remarkable recluse as
St. Loman himself, but not so tom. God

'a great number of people who performed stations at it.' Is it a fact said his Lordship,? It is said Patrick. His Lordship then went and used every exertion as far as his hands could effect to raise the sod off the ^{rock} flag in order to get a view of it, and told Patrick, he would get it enclosed by a wall; but he did not enclose it as yet, for which neglect, Patrick cannot account.

Has it been marked on the plan under this name?

14/9/13/18(3)

to ~~see~~. Tradition says, that when the plague raged in Ireland, Saint Loman obtained through the power of prayer, that it never entered within the precinct of his jurisdiction, and for that reason, that all people from all parts, ^{of Ireland} flocked there, and exercised much devotion in performing stations at Leac Lomain. This tradition must allude to the plague which carried off Saint Pechin and others, and must date itself with the period in which that raged.

The Patron day of the Parish, was heretofore always held on the 7th of February, St. Loman's day, which is the same with the Calendar.

Loman loca huápp - yr on Loman pyn cr^s
 pope Loman's pyn mōe. Feb: 7th

v.e. Loman of Loch h-hair - It is from
that Loman, Portlomain in Westmeath
was denominated - Feb: 7th

On an island, called by the Irish-
speaking people my mór - insula magna,
and by English speaking people, Church-
island, and by some persons, 'nothing
but the island, Sir' which lies
on Lough-h-hair, now ^{made} Corruptly
made Loughowel from the Common
Irish pronunciation, which now prevails,
viz. Loc uall. (the liquid p. being trans-
lated into the liquid sound of l, which
is always represented, according to
my system of Orthography, with
ll), there are yet visible the
remains of a very small Church
bearing no denomination.

Tradition does not ascribe the
erection of it positively to any
individual Saint; but according to
the Calendar above cited, must

* This is certainly a very ancient church, but it
belongs to the parish of Clulough, not to
Portlomain.

we not attribute its building to Saint Loman?

In the Annals of the Four Masters at the year 1461, Portlomain, it is said, 'was plundered by the sons of Inial O'Ferrall'.

On the brink of Loughowel directly opposite, his Lordship's residence and about 20 perches from it, is an old Castle in ruins, which, tradition states, was erected by one of the Nugent family, and near it is the Moat of Portlomain ^{i.e.} moat port Lomáij.

Near the South West boundary of the townland of Wattstown, is situated Ferwin hill. cnoc fferwinne. I have no reference to it. Do the Annalists mention it on any occasion?

It may be written fferwinne or fferwinne - by them.

14/6/13/18(6)

Carriek Parish in the Barony of Pertullach. has scarcely anything of Ancient importance Connected with it. The common name of the townland in which ^{lie} the ruins of the Church, which has given origin and name to the Parish, is Caphyge & yuince i.e. The Rock of the Dance.

It forms in union with another Parish or other Parishes, what is, by the people, called a living, from which circumstance I could learn neither the Patron Saint, nor Patron day of it separately; it is a question whether it was ever honoured with either.

Belonging to the townland of Carriek in this Parish, is an island on Lough Corneel, called mye Cnorie* i.e. Anula Crona^r, on which, tradition says there was an old building, but, however,

* See my letter dated 11th March 1870.

It does not describe it as a Castle or a Church.

In Robinstown townland, stand the ruins of a Castle, which is said to have been built by Geoghagan of Castletown Geoghagan. Tradition says that the Mr. Geoghagan who was building it for a residence never roofed it, that he did not like that part of the Country, and that he exchanged his portion of land there for Castletown with Kugent, who first possessed Castletown and the estate there to belong, and that he (Mr. Geoghagan) resided afterwards in Castletown, after whom, it is denominated Castle-town Geoghagan.

J. A. Larcom Esq^r
 &c. &c.

Your Obedient, humble
 Servant
 J. O'Connor

END

14 G 13/19

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Thomas O'Connor, written from Mullingar, Co. Westmeath, concerning the history, antiquities and topography of the parishes of Portnaghangan and Tyfarnham, Co. Westmeath, with particular reference to their early churches and castles.

O'Connor, Thomas

28 September 1837

8 p.

23.7 cm.

Pagination in original binding was 184-191.

184
Mullingar Sept: 28th 1837.

Sir, I am after returning from the Parishes of Portneshangan and Tyfarnham, where I found it the greatest possible difficulty to make out any one person to pronounce properly the names of the townlands in the heretofore Common Irish way. I at length fell in with one fine old Irishman in the former Parish, who pronounced the names in a distinctly Irish manner, and informed me of every thing remarkable in his view, Connected with the Parish.

The townland of Portneshangan, in which, stand the ruins of the old Church of the Parish, close to Loughowel on the East side, ~~and~~ which has in conjunction with the Church and Parish, received its denomination from the same feature, is com.

14/6/13/19(1)

monly called port na fiongan. ^{Peelingan} which is explained by the people, 'The bank of the pismires'. which was ^{originally} the name of the spot, or bank on the brink of the lake on which the Church was erected.

There is no Patron Saint for this Parish, remembered. It is not known to the people, ^{at} what ^{period} time the Church was erected. There is no holy well in the Parish, that ^{might} retain the name of a Saint.

The next Circumstance worthy of remark is, that there was a Castle in Loughmstown townland, which belonged to one Doctor De Lamer. There are ^{now} no remains of the Castle; the site is pointed out, immediately to the Left of the road passing through Loughmstown to Mullingar. It is very close to the Loughan (pool) which gives name to Loughmstown. —

f. to the North of the road leading from Mullingar to Castlepolling

About 40 years ago two Skillets (so called by the man who saw them) of which one was made of brass and the other of metal, were Caught in a fishing net, in Loughowel and Carried in, among the fishes. The brass one was of size sufficient to contain 6 quarts of water, or any other liquid; the metal one was sufficient to contain between two and three quarts.

Lady Granard, who then resided at Castleforbis, got them and held them as pieces of Curiosity. They remain in the family ^{as yet}.

In the now Ballinagall town-land in this Parish, there must have been a castle as the Irish name of it is Caipleán dub i.e. Black Castle, and the written English name was until very lately Castlereynall, which would suggest, that one of the Reynall family, erected it, or at least occupied it.

18th

Tyfarnham Parish.

I could get no popular explanation of the name Tyfarnham, within the Parish.

In the townland of Tyfarnham there are the ruins of a church, at which none excepting unbaptised Children have been interred this long time back. The burial ground of the Parish is the old Church yard of Killmalish (so the people call it), which lies immediately to the North of the road leading from Mullingar to Castlepollard, in a townland of the same name. (^{viz} Killmalish)

None of the walls of the Church, excepting a ^{few} fragments almost levelled with the ground, remain. It is written in the Namebook Killmaglish, which is pronounced in Irish Cille molag, which would appear to me, to be a church built by, or dedicated to Saint Molass. Can any corroboration of this suggestion be had in the Life of S. Molass, or elsewhere?

Killyglass, now the name of a parish in the Barony of Tyroneagh in the County of Sligo, is explained by the people there, as signifying cill Molaise. The church of Saint Molass.

If there be any correctness in analysing Killyglass into cill Molaise, it is not at all strange, that Killmaglish become cill Molaise, varied according to the local pronunciation, ^{and that it should be one of his churches,} some evidences must be collected to prove both the one and the other.

Near the South West boundary of the townland of Killmaglish, there is a well called Saint Patrick's well. cobair patraic. Pons S. Patricii.

The Patron Saint of this Parish, if there ever was any, is not remembered by my informant,

14/9/13/19(5)

14/G/13/19(6)

Spind in the Namebook of Willurcan in B. of Farhill
 a townland called Clonfad, which, however, is not
 described as containing the ruins of any sacred edifice.
 I must look after this when I go to that parish.

Can any evidences be had from
 either ancient or modern
 writers, proving that Clonfad
 now a Parochial name in the
 Barony of Hertullach, is the
Cluainfada Baotan abha re-
 corded by the Annalists and by
 Colgan in A. A. S. S. ? The latter in his
 just mentioned work, page 193. and
 Note 17, states on the Authority of Marian
 Gorman, - The Martyrology of Donegal
 and Maquire, that 'Cluainfada lies'
 in the District of Peara hile in
Meath, all who agree that J. Etchen, who died
 in the last quarter of the sixteenth century,
 was Bishop of it. The last of these
 Authorities (viz. Maquire) writes Cluain
foda Baotan Abha in the district
'of Peara hile in Meath'; and
 Colgan says in Note 13. preceding the
 above quoted 17th ^{note} that it is by
 some ^(writers) called Cluainhile and by others

obs: One would expect from the description
 given of Cluainfoda &c. by those writers
 that it became a parochial name at least.

Caluainfoda.

At the year 887 in the Annals, there is mention made of Cluain-foda - Mac-Fini.

Now, as these postfixes, which would serve as so many definitives if remembered, for identifying with certainty the name with its proper locality, have been, time far back, blotted out of the minds of the people and have fallen into disuse among them, it is necessary to assemble together evidences from writers, who had ^{either} a local knowledge of the place, or their information from a trustworthy written, or oral authority.

Even the Patron Saint of the Parish is not remembered, which circumstance together with the above hinted defects, cuts off every pretension, Clonfad could have to the above ancient name. The only means to decide it is proof from written evidence.

14/9/13/19(7)

Lynn Parish is attended by the same fate, as that of Clonfad. It cannot by means of the information, which can be had on the spot, be identified with Lann Lere, that venerable old name of the Annals, and of Colgan, which the former notice as early as the eighth Century, and the latter in Triad: Shaw: p 188. col: F. Note 172. to c: 98. places it in Westmeath.

Neither is the Patron day of the Parish, remembered, which is the only means for retaining the name of a Patron Saint, who being recognised as a historical character, will at once leave no doubt respecting the period of the erection, or the dedication of a church.

Every possible aid to settle these two points, is requested.

J. A. Sarcom Esqr.
 Dec. 24.

Your obedient, humble
 servant.
 J. O'Connor

14/6/13/19(8)

END

14 G 13/20

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to John O'Donovan, from Bryan Geraghty, written from Dublin, in which he writes of the folklore and antiquities associated with Castlepollard, Co. Westmeath, with particular reference to the castles and burial grounds found in the locality .

Geraghty, Bryan

30 September 1837

3 p.

23.4 cm.

Pagination in original binding was 192-194.

RIA

Dublin Sept 30th 1837

192

Dear O'Donovan)

I received your letter, yesterday evening (per G. Petre Esq.) and in consequence of the hurry which I am in at present, you cannot expect to find ^{things} arranged as I would wish, "However, as I know some of the Traditional Legends connected with the neighbourhood of Castlepollard I will give you what information I can; when you arrive at C. Pollard enquire for Mr. Fox, he keeps a respectable School in the town. I think he will be so kind as to show you the places bordering on the town, Kenturk &c. after seeing the town if you direct your footsteps as far as Meele-hill, distant, about three miles; on the road from Castlepollard to Finea which road divides the Hill into two parts, one called the Rock which is tenanted by Ravens, Jackdaws, Hawks, Eagles & the latter very seldom; the other part called the Hill which is very steep rising majestically over Poll Gein, a Pool on the Eastern side of the Hill over which is an excavation called the Bed of DRAPMARD & ^{spine} the Country people will show you where his stones were deposited convenient to his bed. (I mean DRAPMARD)

Rathcen is the next place which naturally attracts the Antiquarians attention; distant about three quarters of a mile, on the Road leading from C. Pollard to Oldcastle in a S-E direction from the Pool, here you will find the entrance of the Cave of Rathcen said to be three quarters of a mile in length the entrance is very narrow, occasioned by the earth constantly dropping about its mouth. I went in into this Cave about fourteen yards I could then stand upright, I could see nothing it being very awful and dark; the Country people say that ^{there} is one great Aisle from the Mouth to where it terminates elegantly flagged underneath, overhead also evenly flagged and that there are Rooms each side of this great Aisle which leads through the Centre, its termination is said to be at the Bed before mentioned or very near it, report says that it resembles the fireplace of a common corn Kiln where it terminates;

Mr. Thomas Divine of Gaultstown will show you these places,

The next place which demands your attention, is FOWRE (the anc. name of which I believe means the town of Prayer) where you will find as many curious reliques of Antiquity; as in many places through which you travelled, They reckon four great Curiosities or Wonders to be seen at Fowre,

14/9/13 (200)

193

namely, an Abbey built on a Bog, a Mill without a stream, an Anchorset in a Stone, and a Well the water of which never boils; you will also see the remains of three old Churches hanging over the town which was formerly walled in as you can perceive, as there are still two great Archways crossing the road one at each end of the town, in the Centre of the town you will observe the remains of an ancient Cross, a little to the north of this town is Lough Glare famous for its beautiful Trout. Still northward you will find Millcastle seated on the Glare River besides this old Castle there is another Round Tower you will be able to shew whether it is one of the Old Round Towers or not, just opposite Millcastle is the Church of Rathgaraff, convenient is a beautiful Rath, surrounded by a Fosse if you ascend the top look Northward and you will see one of equal beauty at Lickblea) Mr. Merriman will shew you Fowee

or Mr. Devine can still direct you —

Return again to C'Dallard proceed Eastward towards Collinstown (Shurwin Maypole) each side of the road as you go along, you would imagine the Country in this direction as if nature studied it with Hillock succeeding Hillock until you arrive at Lough Lene, which you will find at least supporting the Character given to it by every Traveller, you could write volumes of legends and tales collected from the Country people about this Lough, such as its being inhabited & Old people would tell you that the Inhabitants dwell under the water have Houses, Horses, Cows & at the bottom, they even go so far as to affirm that an old man residing on the edge of the Lake caught a Mare which came from the bottom of the lake to graze on his land and kept her until she brought him nine Foals; having Illused her once she collected her progeny together and went back to live ^{from} whence she originally came ~~from~~.

You will also hear the story of the Brass pot taken from the bottom of the Lake by Mr. Mearns and still preserved at Mr. Scully's of Gillardstown about a mile distant in the direction of Mullingar, this story is too long; but any of the old men in the Country can satisfy you.

At the northern extremity of the Lake, about forty perches south of the road, stands the once famous Dun Dobhóir, I will not even pretend to say any thing about this ancient place farther than that it stands on a proud eminence overlooking the most beautiful scenery in Westmeath. Rath Glenon or Mr. Bernard Nangle will point out this place to you —

When you pass Collinstown you arrive at Drumoree I need not trouble you about this place as Mr. Curry sent you an account of the battle fought here;

14/G/13/20(2)

1947

Return again to Castlepollard, you proceed in the direction of Mullingar you will meet Noek Eyon a hill of considerable note (it is remarkable for its Core mine) overhanging Lough Deravarra, at the upper end of the lake you will find the Crooked-
Wood stretching a great way into the Country, you will ^{find} on that side of the Lake, which lies near Mullingar, Monintown, the Abbey of Mullisernon, on the side near Castlepollard you have Streamstown, Milltown, Foughalstown, Coolure, in Foughalstown you will find an old burying place, also the remains of an old Castle (get the Country people to tell you some of the Fables connected with this old castle) some affirm that it was once the residence of Elgiva, wife of Edwy, when banished to Ireland by Otto Arch Bishop of Canterbury, it was also the residence of some other English nobles, you will also find a place called Killtomb this is also a place of great Antiquity and a Burying place until destroyed by some of the Gentry formerly residing there, the Burying place was then transferred to Foughalstown, it is also affirmed that there was a Bell ~~which~~ ^{which} used to toll in the air when any of the Old Inhabitants of the Country used to be buried in Foughalstown instead of Killtomb and used to Repeat Killtomb. Killtomb until destroyed by some unfortunate Country Wight by firing a Gun loaded with a silver bullet. you will hear all you will be desirous to learn from some of the Fagans or Pintors of Foughalstown.

In the Vicinity of Castlepollard you will find in the Lawn opposite Mr. Pollard's Hall-door, the Kintuck mentioned in the old story of Diarmuid, He lost his life at the foot of this Hill as related in the story, you will also find the Well of Kintuck from which FION carried the water between his hands, and which he was bringing to unfortunate Diarmuid in his last agony, but he used to let the water slip through his hands before he came to where Diarmuid lay, which was the cause of Diarmuid praying that no Man might be able to carry water ever after between his hands;

Dr. O'Donovan I would Advise you first of all, to go to Tusbetstown the seat of General Deane Esq^r enquire for Pate Holton he is a Friend of mine he understands Irish and knows more of the Country than any Man now living, you can make whatever use you please of my name, tell Holton from me that I expect he will show you every place I mentioned, He will also tell you where you will find the BACOL which they have in the Country he will show you every thing necessary,

Mr. Martin does not live in the neighbourhood of Castlepollard but in the neighbourhood of Oldcastle at a place called Millbrook convenient to Mr. Happers of Loughoreew, he will be able to show you the antiquities of (Steve na ^{Carlogh} nealla) the hole of the old Hag, where you will find a Druids Chair Affair & this hill has three heaps on the top which is said to be marks where the old Hag leaped. This hill demands your particular attention, so does Loachereew eight miles from Castlepollard. }
after you inspect these places write to me if convenient. } 14/6/13/29(3) Yours R^{ly} — Byron Goughy —

END

14 G 13/21

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Newpass, Co. Westmeath, concerning the history, antiquities and topography of the parishes of Kilbixy, Russagh, Street and Rathaspick, Co. Westmeath, with particular reference to their early churches, castles, moats and the origins of their placenames.

O'Donovan, John, MRIA, (1806-1861)

30 September 1837

19 p.

23 cm.

Pagination in original binding was 195-213;

Included are related extracts from Sir Henry Piers's 'A Choreographical description of the county of West-Meath' and the 'Annals of the Four Masters' and a pedigree of the Nugent family of Lough Garr.

Kilbixy an ancient town of Anglo-Norman
erection. - Traces of it remaining -

Moats, conjectures concerning

Tristernagh - Sir Henry Pierse's account of

Rathaspick - parish of

Ruggagh parish of

Street Parish of

Coolamber Castle in Longford close to
the boundary of Westmeath -

Lough Iron, present Irish name of -

River Inny - derivation of the name ac-
-cording to the Book of Leacan. fol. 175. p. 2. col. 6. 14/9/13/21(1)

" Eithne, the daughter of Corby Feileach was the second
" wife of (King) Conchobar and the mother of his
" son Turly. who was called by that name be-
" cause he was ^{pupils} cut out of his mother's womb
" after she had been drowned in Glaizi Barrmain
" which is at this day called the Eithne. It
" was from her this River was called the
" Eithne; and Diarmaid was the real name
" of Turly."

This is the Turly who killed his aunt Meave
on Inis Clothram with a sling.

Newpass Sept^r 30th 1837

Dear Sir, I intended to go on Monday to ^{Castletown} ~~Castletown~~ ^{and thence to} ~~Castletown~~ ^{Castletown} and shall return to Newpass again. Could you get a trace of the townland of Kilbivy and Tristernagh in the course of six or seven days? If so please to send it to Mr. Broughton about the middle of October. The clergyman points out many curious features at Kilbivy which, I think, are not on the plan, as their names do not appear in the name book.

Honor is working away in the south and D.E. of the county and I have appointed to meet him at Mullingar as soon as possible which will be about the 8th or 9th of October. Then for Kildare. Direct to Castletown next. I sent ^{you} a letter for Mr. Codd about the book of Kildare, and I do not believe I have directed it to him. I hope you have recognised it as for him, and forwarded it.

Of the Parish of Kilbivy

This parish lying to the S.W. of Lough Iron, was, in the primitive Irish times, dedicated to the holy virgin St. Biegeach, whose

14/9/13/21(2)

(4) 19th

festival was, according to the Calendar, celebrated there on the 28th of June, and from whom it derives the name of all Briste, which means the church of Bipseach. But she is now entirely forgotten at her old establishment and the only saint whose name has been preserved is Crummín (^{little Crom} the stooped little man) whose day fell on the 28th of June (also) and who was the patron of the neighbouring church of Leacain. He is also forgotten in the neighbourhood but happily for his ^{im}mortality, a well lying in the common of Tuap, ^{but} which has long ago, lost his blessing, preserves his name. But more of Cromcen when I come to speak of his own church of Leacain.

Does Colgan give any account of this Bipseach?

This parish seems to have exchanged its ^{Irish} patron Bipseach for the Blessed Virgin Mary shortly after the year 1172 about which period the great Galfridus de Constantine erected at Trillick on the banks of Lough-Erris in this parish a priory for Canons regular, which he dedicated to the Mother of God.

It appears from general references to Kilbiay (or as it is now called by transposition Kilbiky) ^{historical} that this Galfridus or his immediate successors erected a town around St. Bipseach's church, the site of which is ^{now} occupied by the present beautiful protestant one which was erected by Lord Dunderlin (all alone). These features are;

1. Traces of the streets. (but why I have not yet learned)
2. Considerable ruins of a house called a Larderhouse or Larderhouse. It is now used as a turf house. It was built by Sir John Dunderlin Hugh de Lucy in 1197.
3. A few vestiges of the castle.

14/6/13/21(3)

* Mr. Beer says that much information about this Lifer house and Kilbiky in general can be found in the Consistorial Court of Armagh among the collections of the Sweetman MSS. 1641.

4. A ^{large} moat surrounded by one circular foss and having on its top the remains of a small square building the use of which it is not easy to conjecture. I have at length come to the conclusion that all these large ^{mortar-built} moats are of modern erection; for they are ^{all, in this neighbourhood} built of stone and excellent lime and sand mortar, and covered on the outside with a few feet of earth. It would be curious to open one of these ~~lime and stone~~ moats to see what kinds of caves or chambers they contain. A Mr Croghan of Castle Agh in the County of Roscommon, ^(who knew old Charles O'Neale of Belanagare) told me that he is satisfied that there are several descriptions of moats in Ireland; some — and these the most ancient — erected by the Irish, others by the Danes, and perhaps a third class by the early English settlers. They are all level at the top and were crowned by some description of building, but nothing certain can be said of their interior until one of them is opened and examined. The mortar is a most excellent kind. The other moats of stone and lime and sand mortar which I have seen in this neighbourhood are 1st near the old grave yard of Reppagh, 2nd in the parish of Street in the townland of Tinode, and 3^d at no great distance from the latter the ^{great} moat of Granard. The moat of Diamor near old castle is pointed out by tradition as the Dun of the ^{Danish} tyrant Turgesius. I am most

14/6/13/21/4 anxious

(6) 199

anxious to hear Mr. Petrie's opinion of the age of these
mounds of lime and stone.

5. A piece of land called Burgage land.

6. A place on the banks of Lough Shon called the
Bans of the Market

7. A townland called Binn na Croice, the town of the Gallows

8. Traces of a road ^{about 1/2 in. length} from thence to the church yard
of ^{Timplacross} ~~Hilkey~~ called bóirpín na maibí. the little road of the
dead by which these legues strangled were
conveyed to be interred. There are also other features.

It would be useless to mark all these on the map, as being
historical monuments of the ancient importance of
Hilkey. The Revd. Mr. Beer, a very kind gentleman
would paint them all out, and Mr. Broughton, who has
(brought on a slight touch of mania for old remnants
of ancient warfare) would be very willing though they are
not included in his territory, to lay them down on
the plan. This he can very well do without any assistance
from me, but if the trace can be ready by the time
I return from Belvid and Fore, I should be anxious
to see the place again ^{in order} to secure any additional minor
names which may be discovered during the examination
of this Troy in ruins.

I abstract here what Sir Henry Piercy wrote of Hilkey
and Christenagh ^{his own seat} in 1682.

14/6/13/21(5)

" Hence (from Kesh) let us hapt again to the south
 " of the Linn, and within a short mile of it on the
 " western banks of the Linn lake we meet an
 " ancient dissolved monastery or Priory of Augustin
 " monks called

" Kiplernagh. The word seems to denote thorns.

" ^{Inghirinnich} thistles or briars; (he next describes the building)
 " This abbey was founded by Sir Geoffry Constantine
 " who was one of our English conquerors, in or soon after
 " the days of King Henry the second to whom for
 " his service was given the territories of Kilbixy
 " and Rathmarthy; in his Charter of ^{*}donation to
 " this abby he styles himself Dominus territorii
 " de Kilbixy, and tells us that he founded this
 " abbey in his territory of Kilbixy. This gene-
 " rous founder among other his large dona-
 " tions to this abbey gives his lands in
 " Connaught without naming any particulars,
 " whereas in all he had before given, he is
 " so curious as not content with barely
 " naming them, he describes their very ^a ₁ ^{measures}
 " and bounds. Advising with an ancient and

* This Charter was published in the Monasticon Anglicanum
 Vol. 2, p. 1046. I wish O'Keefe would copy it. The Monast.
 Anglic. is in the Lib. of the R. I. Academy, or at least
 in the College Lib;
 14/9/13/21(6)

(8) 201

a judicious person, what he could imagine might be
the reason here of, he told me that this was usual
with great warriors and conquerors of old, who
confiding in their own prowess and good fortune
oftentimes designed lands to such and such uses
even before they had conquered them; hence we
may conclude that Connaught was not yet
conquered when this abbey was founded and
whether our conqueror did or not after
this time, make any impression on Connaught
I cannot learn! Sure I am that there ap-
pears nothing that our monks that were
here ever had any possessions in Connaught
and of those that they hit here, of which
there remaineth record, many were sold
and aliened in their own time, and many
were lost at the time of the suppression
for want of faithful dealing in those that
were at the time by the Crown employed, so as
neither the Crown, nor any by or under the title
thereof, ever held them to this day.

Gratius saith that Sir Henry Boyle got a grant of all
the lands belonging to it, and we may therefore conclude
that Sir Henry made every search for old deeds,

14/6/13/21(7)

202 (9)

to throw light on the subject. Mr. Beer is now making researches to make appear that the Pier family are bound to pay the representatives of the Abbat or Prior of Listermagh for the cure of souls. It would form a very curious law case and metaphysical question! Sir Galfridus de Cauptantine erected the Priory of Listermagh in order that the monks might pray for his own soul and the souls of his father and mother, and for the souls of all his descendants. The monastery was dissolved - prayers for the dead rejected, the possessions of the Monastery made over to a layman, and this layman not of the descendants of Sir Galfridus. Does the Charter of Galfridus then hold good to compel the lay proprietor of the Monastic lands to pay the reformed rector for praying for the living?

14/6/13/21(8)

The family of Pier is now represented by

Sir John Pierp. who is living in France, having
ruined his fortune but his bad conduct, with
which I have nothing to do here. Let me there-
fore proceed to Sir Henry's account of

Kilbuck. The chief seat of our mentioned community
residence, and head of his territory, a old & town
of great note, having, as tradition telleth us,
where Burgesses in their scarlet gowns, a
Mayor or Sovereign with other officers
suitable to so great a port. Of this so
great place so small are now the remains that
men may justly say of it, what the historian
says of the Veii in Italy.

"Laborat Amalium fides, ut Veios fuigge credamus."

"History even doubts whether the Veii ever existed."

The only remaining testimony that I have met with
heretofore, is Sir John's place of an old square tower
called the Burgoys Castle, and partly acres of
ground adjoining to it, called also the Burgoys
land, formerly for the Burgesses called into the
Burgesses' Lane, there being evidence to show
where the town house and the land adjoining to

the Corporation, there is now on the bank of
 our River late not far from hence a place
 which in the Irish dialect seems the Haven
 of the Market this likely having seen the
 remaining trace of such as from the western
 bank had occasion for this market, the
 this town of old sent Burgesses to Parliament
 or not, I do not find; but tradition says that such
 a cross and market were, in what act I know not,
 transferred hence to Mullingar, and perhaps
 with them our right of sending Burgesses to
 Parliament also. Other remainders of ancient
 state I find none, unless you will take for
 such the ruins or rubbish rather of many
ancient houses and castles, besides which
 and some late built buildings nothing is to
 be seen, but excellent corn of all kinds
 so as it may never more truly said of Troy
 than it may be of this town

"Iam deges est ubi Troja fuit." Ovid.

In this town stand the remains of an ancient
 and well built church, the mother of many
 churches and chapels about it, which had
 at the west end a very well built high tower

(12) 205
a steeple? There being at this day "nothing more
of remark let us follow our cross" (see Balladines)

It is curious that Sir Henry has taken no
notice of the Leprosy lodge, of which a very
considerable portion still remains! It would
be ~~also~~ curious to trace the history of Leprosy
in so moist a climate as that of Ireland,
and to show the causes of its disappearance.
There was a house built at Waterford for the
reception of Leprosy not many half cen-
turies since, which (house) is now an hos-
pital for the cure of diseases in general.

* Many of our early saints were lepers.
This house is said to have been built near
a well, by the waters of which Prince John
was cured of this disease, but I am not
aware that we have any historical monu-
ment to prove that John was a leper, or
was cured of it in Waterford.
The cure for the Leprosy is prescribed in all
the Medical Irish MSS. in which Scoury
and various other diseases of the skin are
made species of it. The prevalence of Leprosy
among the Irish of the middle ^{ages} is to be ascribed
not to the climate which was then more

17/6/13/21 (11).

humid than it is now, but to the kind of
 food they used, which consisted of. Sub-
 bread, curds, the bacon of wild hogs &c.
 On this age the potatoes and the Whiskey
 were admirable ^{presented} up to us!

There are but few notices of Kilbixy in the
 Annals of the Four Masters, but the few
 that are show that it was a town be-
 longing to the English

A. D. 1192, The castles of Ath-an-urchair
 now Korpelap, and Gill Bigsidke were
 erected in this year.

1430, Owen O'Neill marched an army into
 Meath, whither the Irish of the south, viz.
 Honor Daly (Cathach) O'Malley, Madden,
 O'Flanagan and O'Mahony came to meet
 him for the purpose of being employed ag-
 gain in the war, and receiving remuneration for
 their services O'Neill's army destroyed all
 Westmeath by fire, and among the towns
 which suffered was Kilbixy.

* There are beautiful monuments to the memory of one of his descendants (Hugh O'Connell) in the church of Kilbixy. Strange enough it is! O'Malley (the O'Malley of the O'Malley) became a Latin teacher and a scholar. The industry of his father was the cause of his death.

14/9/13/21 (12)

(14) 20th

"1450. Mageoghegan committed great depredations on the English: he plundered and burned Rath Guaire, Killucan, Baile Portel, Baile na ngall oirghiallach, and Kilbixy." Annals 4 Masters.

of the parish of Rathappick

The name Rathappick, ^{eccl. Ráe ná n-Éppog} signifies the Rath of the Bishop and we learn from the calendar that it was under the patronage of Bishop Aidus Glas, whose festival fell on the 16th of February:

"Feb. 16. Ios Glas Eppog Ráe ná n-Éppog a n. Iap mde.
Aidus Viridis Ep̄s de Arce Episcoporum in Illidū. Decid."

I visited the old church but found nothing curious about it, only a small portion of one wall exhibiting no architectural feature, and a small ^{yard} grave. No part of the fort on Rath which gave name to the church is to be seen, and the name of Rath Glas is entirely forgotten, there being no well or feature in the parish which retains his name. The Irish language is forgotten in this parish and with it every tradition of

the primitive patron Saint.

The ring of a square bawn can be traced close to the ^{old} grave yard of Rathappick, which is shown on the plan as I find it mentioned in the same Book.

In ^{or near} the centre of this parish is to be seen the ruin of the church ^{or abbey} of Kilmacahill - Ecclesia filiorum Cathaldi, of which Piers wrote as follows in 1682.

" A Kilmacahill are the ruins of a dissolved friary
 " or Monastery of Franciscans, whereof remains
 " is to this day only some part of the walls of
 " their church; if other buildings they had time
 " hath rendered them invisible; this standeth
 " on that part of the county that I told you
 " was on the north side of the Lmy, as also
 " did three or four miles farther northward
 " on the lands of Clannore the nunnery
 " of Kenard? Collected, I, 71.

Ware finds that this house was founded by the family of Petib, but he has not discovered the date. At the suppression of monasteries it was granted to the Stangles, the ruins of whose manor house are still to be seen near the Bridge of Rathcorry (bel' l'ro Concarise) in the parish of Killybeg.
 14/6/13/21/104

* In the north of the Parish of street.

Russnyh Parish

Of this small parish lying between Rathashock and Street I have no record. Its Irish name is Rop each Ropus equorum. Is it mentioned in Colgan or the Calendar? I think it is.

Only a small portion of one of the side walls of the old church remains, and the grave yard presents nothing of interest but its situation, like Lissonuffly ^{within} an earthen ^{Rath}.

Offenlythor

Immediately adjoining this church yard stands a beautiful green moat, which the natives say is built of lime and stone covered on the outside with about one foot and a half of earth. Its grass is ^{new} mown yearly, but the person who uses the bog is observed to lose a horse or a cow; the fairies annoyed at finding their grassy blades and ferny shades removed, never fail to take revenge, by aiming a favourite animal of the trespasser with an invisible arrow; but they will soon give up those ^{mischievous} little tricks, as the inhabitants of this part of Meath have lost the Irish language and forgotten their old traditions. I was never in any part of Ireland where the people know less in this way.

non sequitur

de

In this parish, in the townland of Cempuch, is situated a small ^{containing a small island} called Lonich Lann which seems to be the loch in Gair mentioned by Dubh Mac Tíobair as a seat of a branch of the noble family whose pedigree he runs up as follows:

"The family of Loch an Gair

210 (17) (9)

Garratt, the son of

Richard, who was the son of

Nicholas

William oge, married to the daughter of Talbot with whom he got
Clagh an Rath, Lioy an gabail & Baile San Richard.

William oge

Nicholas

Thomas

Gilbert, the Bastard

Sir Gilbert Nugent. This was the Sir Gilbert who
deprived of his country the Green Baron, who came
to Ireland with Sir Hugh de Lacy, and who was
his own fraternal nephew.

In the townland of ? there is a small square fort
called by the old people who can speak Irish Caspleán
^{or the fort} u mionán and in English Castle Kid. It was originally
~~in the~~ surrounded with bog, which is now much reclaimed
by draining; but it is hard to conjecture ^{for} what ^{purpose} it was origi-
nally erected for. It was hardly an English battery as
it is looked into and command. by the surrounding lands.
Perhaps it is the site of a wooden Irish house, ^{of the same age!} like the
palace of Felim O'Hanlon at Cloonfree near Strokestown?

of the Parish of Street

This parish lying north of Ros Bush is called by the few old
people who speak Irish paróiste na Spíride and derives that name
from a small village lying a short distance northwards of
Rathowen. A considerable part of this parish lies in the county of

14/6/13/21(15)

(18) ²¹¹ Longford and I am of opinion that the old church of Kilfinstan lying in that parish of it, was the original parish church, and that the parish was in early and comparatively modern times named from it.

In the townland of Clannore in this parish Sir Henry Piercy mentions the existence of a nursery called Kennard.

In the townland of Tinode close to the village of Street there is a beautiful moat which gives the name of Moatland to a subdivision of that townland. It is surrounded by one wide fosse which is said to be of recent erection, and kept in excellent preservation. It is certainly built with stone and mortar as appears from one side of it which was stripped of its earthy covering by a Mr. Murphy the last occupier of Moatland who attempted to explore it but who, finding it very difficult to cut his way through the glouted masonry, and verily not wishing to endanger his cows, abandoned his project and left his curiosity unindulged. The opening he has made has exposed the masonry which seems to be regular, but if there be any regularity to be seen in it, it ~~is~~ is in the roof and sides of the internal dome and in the entrance thereto.

In this parish, but outside the boundary of Westmeath in the County of Longford are to be seen a very respectable ruin of a Castle of the Nogens called Coolamber of which I never ^{remember to have} met any record. It is not mentioned by Mac Firbis in his pedigree of that family though he mentions several of their seats as Mugh an Batha, Lios a phubal, Baile an Richard, Tigh-Farannain, Loch-an-Gair, Baile an Ipruthain, Baile riachach, Gill-each, Baile Mhí Chearshuile, Baile an Doorlocaigh, Baile locha-na

17/6/13/21 (17)

na-ba-maile, Druim Briach, Brislean nua, Pop-Ande
Baile na m-breathnach, Baile na m-bile, Breacloch
Baile an t-suiligh, Bluain loide, Tirfirschrach
near Loch Dairbhreach, Bealach atha an iubhair
Baire na gcaitheach, Thomra, Gleann Fhiodhain,
&c. &c. But tradition makes Coolamber also one
of these seats, and there is a stone cross (broken
in three parts and otherwise mutilated) stretched
on a hill ^{about 10 paces} ~~not far~~ from this castle to the S.E.
exhibiting this inscription.

Pray for the ^{so} ***
soul of Thomas Nugent
deceased Anno 1638
and of Rose Tynell
his wife.

Tradition remembers that this castle ^{as came} fell, in
modern times into the hands of a Colonel
Maquire. It was perhaps during the ^{war} rebellion
of 1641. — Is there any record of this castle
^{of any import} in any of our Irish annals or in the English
Records?

Lough Iron, which Sir Henry Lloyd understands
to mean the iron lough is now called by the old
men who speak the Irish language Loch eibhro, which
14/4/13/21(18)

Egène ingén Echách féidhig ben ele do Choncobair maca Puyburis mic Concobair acur is agne as beirid Puyburis de
i. a. upbús no a gearradh do nnead abonnd a inéatun rón nús báas an Glairi Gearrmanmáir put a púster in Eigne
1 m1u8 acur is uatig plomtear in aband + Eigne acur Gearrmanmáir an Puyburis.
Lib. Lec. fol. 75. a. a. 6. 2

(20) 213
very nearly agrees with the name given in Sir Galfridus
de Comptantines Charter of Tiesternagh. Is this name
to be seen in the Index to the Annals of the Four
Masters, or in any of our lists of ancient Irish
topographical names? try upbús, upbús, upbús-

Of the River Inny

^{the boundary between North & South Suffolk}
This famous River of Irish history rises in the County
of Cereath (of Melius Piers?) and makes its way thro
very remarkable lakes, as Lough Sheelin, Lough
Keeneel, Lough Fairbreach Lough Chan. and falls
into Lough Ree, a few miles to the S. W. of Bally-
mahon. According to the Bardic history of Ireland
this river was originally called Glairi Gearrmanmáir
the stream of Baraman until Eigne, the daughter of the
monarch Roehy Feileach was drowned in it. Whether
this be true or not, Eigne was ^{certainly} very common in Ireland
as the name of a woman, and it agrees with the
account which Livy writes of the Tyber - that it
was called the River Albula till Tiberius
was drowned in it. Skilton also tells similar
stories of several rivers in England. But
whether this account of the River Ethne be or
be not true it will not be believed in this
age, in which it is the fashion to reject all
old traditions, and substitute foolish etymo-
logical conjectures in their place.

Your obedient servant

14/6/13/21 (19)

John J. Donovan

END

14 G 13/22

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Thomas O'Connor, written from Mullingar, Co. Westmeath, concerning the history, traditions, antiquities and topography of the parishes of Rathconnell, Churchtown and Toghmon (sic), Co. Westmeath, with particular reference to their early churches, burial grounds, holy wells, forts and castles.

O'Connor, Thomas

1 October 1837

12 p.

23.6 cm.

Pagination in original binding was 214-225;

Included are related extracts from Colgan's 'Acta Sanctorum' and the 'Annals of the Four Masters'.

Mullingar October 1st / 37

Sir, On Friday, I traversed the Parishes of Rathconnell and Toghmon. Both occupied me till 7 or 8 o'clock in the evening as there were so many names of small places, & remarkable objects, & subdivisions of townlands &c. especially in the former parish. And I visited yesterday the parishes of Templeoran in Moygoish Barony and Churchtown in Rathconrath Barony, from which I did not get returning till 7 o'clock in the evening, being forced to traverse the latter in various directions to ascertain the true pronunciation of Raths, subdivisions of townlands, and even the situation of holy wells about which I found the people differ, and having had the greatest difficulty in making out any person, who could give the local pronunciation of the names in general.

14/9/13/22 (1)

The common tradition in the country about the name of Rathconnell is, that in the time of Saint Patrick, an enchanted thing called Conall Cearnach, who resided there, was banished from the place by the Saint, and that from that circumstance, it obtained the name of Ró. Chonall (^{local} ~~common~~ pronunciation) which is said to signify path of Conall Cearnach. The flight of Conall Cearnach.

Another version of this got up tradition is, that a man of the name of Conall — Conall Cearnach of course, was pursued by his enemies from Connaught, and being overtaken at Ró. Chonall, was killed there, whence the place obtained the name ^{as} explained above. All this is very fine; the fact of the matter is, that it signifies the Rath of Conall — path of Conall — Arx Conalli, whether he be Conall Cearnach or not.

The Rath, that has given name to the townland is now under plantation, contiguous to Mr. Adams residence, beside which also stands the Old parochial Church in ruins.

There was a holy well at this Church, which as well as I can learn was dedicated to St. John, who is the Patron Saint of the Parish.

In Babreagh townland. Baile ppabach there is a graveyard, lying close to the E. of the moat of Babreagh. The walls of the church are nearly totally worn away. And there was an old Church, in Killyman townland cill fionnain. Cella S. Finani, on the site of which according to my informant, stands now Mr. Reynolds Court.

There was likewise an old Church in Croshedree townland, Croshedree (pronounced) - Croshedree ya? The church yard is used still as burial ground.

14/6/13/22 (3)

A division of Killyman townland near
 Killyman house is called fid Conall.
colles conallii
The hill of Conall. Who other could
 he be, than Conall Cearnach?

Toghmon Parish.

Toghmon is pronounced by those who speak Irish with the old accent, tiománna, and by those, who speak it with an accent modified ^{by} ~~with~~ that of the English language, it is called tiománna.

There was an old Church in Toghmon Townland. The present Protestant Church occupies its site, according to the information I got, for which I cannot say much, the old walls repaired, are the walls of the new Church.

The Patron day of the Parish, is St. John's day, the same with Rathconnell Pth. with which it forms a union.

There is the site of an old Church in Tubberaquill townland. Tobar a coil, Near the S. W. boundary, and immediately to the S. E. West of it, is

14/6/13/22(5)

a holy well called tobay Ailleán.
 The holy well of Ailleán, at which
 there was formerly performed a
 station on the 1st Sunday of
 harvest.

I am informed there was an old Castle
 in Toghmon T.L. ~~part of which~~ remains attached
 to the now Toghmon Castle, the residence of Mrs
 Bone. ~~part of which~~

Templeoran Parish is called
teampall ódrami. i.e. Templum Odrani.

Odrani's Church stands in ruins in
 Templeoran Townland, and within
 20 perches of it to the ^{conjectured by my informant} N. or N.E. ^{qu?}
 is a well called tobay ódrami. Fons
 S. Odrani.

The Patron day of this Parish,
 I could not learn: it appears,
 however, that Odrani's day
 is ~~not~~ now celebrated in it.

Churchtown Parish.

In Churchtown townland, (Baile an Teampaill - Villa templi), there was an old Church, the walls of which have been entirely pulled down.

The Patron day of the Parish is the 15th of August - Lady day.

^{Teach Baioithen}
Taghboyneⁿ is now the name of a townland in this Parish, which name was given it, from a Church of Saint Baioithen's, now lying in ruins in the eastern part of it.

This Church is spoken of by Colgan in A. A. G. G. p. 369. col. 1 in these words,

*** And moreover another manor near Uisneach in Meath; so it is evident that there was a sacred edifice representing the name of Saint Baioithen in every country of these.

14/4/13/22(7)

† Notes 17-18-19-12-370

+ ^{Teach Baioithen} in Meath, Teach Baioithen in Ticonell, and Teach Baioithen in Airteach near,

Curachan

*** And there is also a
third (Church) of Seagh baioith
near mount Uisneach in
Meath.

Also the Calendar makes mention
of this Church in these terms.

Baioithm o' t'is baioithm m' g'mide
m' Cuadac. do. n. n'g. brenan.

Samary 9th

Abiter. Here
is a holy well
in Bryonistown
in Dysart
ph. called
Toban ^{or Peantona} ~~Peantona~~
Fons P. Piantani

I am informed there is a well
called Toban baioithm i.e. Fons P. Baotini
in Glamertown townland in this Parish.

The following Castles are in
ruins in the Parish.

In Croughal townland. Cruascoil
there is a castle in ruins which is
said to have belonged to the
Nugents. And in the South part
of Dunclonnell townland, there

is a castle in ruins. It is supposed to have belonged to the Virgents.

In Oldtown townland there is one in ruins.

Rathcore is the name of a townland in this Parish, in the E. side of which, there is a fort, described in the Name book, as 'a large square entrenchment'.

This fort, I presumed to be the same with Rath-Guaire mentioned in the Annals at the year 1450 'Great depredations were committed by Ma-Geoghagan upon the English - he plundered and burned Rath-Guaire, Cill-Lucan, Baile Portol, Baile-na-M-gall, Airghiallach, and 'Kibbiry'.

14/9/13/20(9)

But the pronunciation of the name instead of corroborating the identification, rather militates against it. It is now commonly pronounced rac Cor - Rahcore, which is merely an attempt, I think, to put Irish on the Anglicised Name - Rathcore.

More evidences must be collected to prove if possible, more definitely the locality of Rathguaise of the Annals.

As I have not in my hands enough of references for the elucidation of the places and other objects ^{mentioned} of notice, I met with, it is necessary to make a search and find out to what extent they have been noted by writers. This will shew their importance.

Firstly. Who was the Conall from whom Rathconnell took its denomination?

Secondly. With respect to Killynau. Is there any notice of a Church having been built by, or dedicated to S. Finian in that part of Westmeath?

Thirdly. Is Crosheddree church an ancient one, does it rank among those recorded by Church writers?

Fourthly. Is Fionniamh explained by any ancient, or modern writer?

Fifthly. Who is Silleen from whom, Johan Silleen near the site of the old Church, is named.

Sixthly - Is there any record shewing Templeoran Church to be one of any antiquity? -

I go to Killucan ^{ph} in Parbill B^y tomorrow - I wish if any thing has been collected, shewing Chaimfadla Baotain to be within the extent of Country now retaining the name of Parbill, that it be immediately sent as I must remove in a few days, to Kilbeggan.

Can it be known from any document that the Ancient Parbill was coextensive with, or more extensive than the now B^y of Parbill. This would assist in deciding on the situation of Chaimfadla &c. -

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

Your obedient humble
Servant.
J. O'Connor.

14/6/13/22 (12)

END

14 G 13/23

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Thomas O'Connor, written from Mullingar, Co. Westmeath, concerning the history, traditions, antiquities and topography of the parishes of Killucan and Clonfad, Co. Westmeath, with particular reference to their early churches, holy wells, burial grounds, castles, religious foundations and to the origins of their placenames.

O'Connor, Thomas

3 October 1837

20 p.

23.6 cm.

Pagination in original binding was 226-245;

Included are related extracts from the 'Annals of the Four Masters' and Colgan's 'Acta Sanctorum'.

Mullingar October 3^d/37

Sir,

I traversed on yesterday the Parish of Killucan, which is very large and Coextensive with the B^y of Harbill. I found it almost impossible to fish out any person, who could pronounce the names for me. At length I was directed to Maurice Fox of Currinstown, who was said to be the only man fit for me as he is in the habit of reading old Irish Manuscripts. A great deal of information was expected by me, from Maurice, especially respecting old places, the discovery^d which I had strongly in view. But the case was somewhat otherwise, he did not read deep enough, and his tradition is Vague. It put him to the pin of his Collar to tell the Common pronunciation of all the Townlands and the names of other small places &c. in the P^{sh}; so that there remained two names which he never heard of. But let his cleverness in other respects outweigh this defect, if defect it be, He pronounced the names in a surprisingly distinct manner; so that through this means, I was able to

14/9/13/23(1)

identify Rath-ynaire and Baile-
portel of the Annalists, with their modern
 corrupted names; and I can identi-
 -fy with certainty the Clrain fadd
 - Baitan Alha of the Annalists
 and of Bolgan, not so much, however,
 from the name Clonfad, which alone
 is the name ^{now} prevalent among the people
 who forgot the suffix Baitan Alha
 altogether; as from these circum-
 -stances, first, a Church, ^{is found} in ruins
 bearing a certain designative name
 in common with the portion of
 land, where it stands: and this name
 accords exactly with the name by
 which it is spoken of among writers,
 with this difference alone, that the
 epithet is forgotten, which happens
 in general to all names, that had postfixes.
 2^{ndly} It lies in a district of Country
 retaining the same name with
 that in which, those writers placed
 it.
 3^{rdly} The tradition of the people, though
 it be vague and uncertain, is
 notwithstanding calculated to shew

in some measure, that Clonfad ranked formerly very highly in the scale of importance among Churches.

The Remarks begin with Killucan Parish — all other notable objects in it, will be treated of successively in the order, they are entitled to according to the Character of the subject.

Killucan Parish is in Irish called ^{concerning} ^{churches} ^{the} ^{holy wells,} ^{also} ^{the Saints by} ^{whom built} ^{or to whom} ^{dedicated} ^{as far as} ^{they could} ^{be known.} cill lucáine i.e. Cella Lucani. The most usual name especially among old people, is pápar te feara bile i.e. The Parish of Feara bile. The remains of the old Church of Killucan, from which the Parish derived its name, stand in the Church yard near the Protestant Church of Killucan ⁱⁿ a village of the same name. At this Church within 10 perches of the Church yard gate on the out side, there was a ^{holy} well formerly, Called Mionad's well, to bap Mionad. which being

abused by a girl, who washed some dirty clothes in it, became dried up and broke out again in the townland of Rathmarragh, about $\frac{1}{2}$ a mile from the original locality, as well as I can learn.

St. Michael's day La 41 Mionad, falls on the 18th of November, which is still kept as a holy day in this Parish.

Tradition says her name was Mionad ni, Aivligh, (of the O'Hanley family) and that she was from the Parish of Glacbh hawn in the County of Roscommon; that she came to Killucan when Uilluc lived there, that he gave up the place to her, and that she succeeded ^{him in the rule thereof}, and became patroness of the Parish. This day is not celebrated now, and is not even remembered.

The names of these Saints, appear to be deplorably Corrupted, — first we have the name Mionad both in the English and Irish form, connected with the holy well, and ^{only} in the Irish form, Connected with her festival, for when her festival is spoken of in English, it is called Saint Miodan's day as above. Even some persons call her on both occasions. Thm̃j. which is pronounced Meenin. Maurice Fox who is the oldest man in the Parish, does not, (though even he varies as ^{is} obvious,) call her Saint Meenin.

Out of billucainne, the name Willinc is formed, now the established name in Irish, instead of Lucan.

Archdall says in page 271 of Mon. Hib: that "St. Lucien built an Abbey here where his festival is observed on the 27th of July."

Tradition says there was a sumery at Killrican.

Does it appear from Hagiologists,
who Saint Mionad, pronounced
Meenad, Miodan - pron: Meedan,
or Minin, pron: Meenin, was, or
in what Century did she flourish?

I have no reference to Gill Lucan,
but one from the Annals of the
Four Masters, which I give here?

A.D.
1450 'Great depredations were
committed by Ma-geoghan upon
the English - he plundered and burned
'Rath-ynaire, Gill-Lucan, Baile
'portel, Baile na-n-Gall Air-
'-ghiallach and Kilbixy.'

Is it mentioned by Sanctilogists,
that Killucan was the Church,
or one of the Churches of Saint
Lucan; - in what Century was
it erected? It appears there was
formerly a monastery here; where the
Parochial Church is now.

1st Clonfad.

The Irish name of Clonfad is Cluam fada i.e. Secessus longus.

The old church, to which I adverted before is called campall Cluam fada.

Concerning this Church, Colgan speaks in these words;

A. A. G. I. page. 193.

'In the year 577. S. Etchenus Bishop of Cluainfoda died in Ireland on the 11th of February. Four Masters.

Notes

13. Quibusdam Cluainbile, alius Cluainfoda appellatur.

'It is called Cluainbile by Saint Angussius, or his Scholiast at the 11th of February: Cluainfoda by Marian Gorman and others at the same day.'

17 *** Marian Gorman: 'Etchenus Bishop of Cluainfoda in the district of Peara bile in Meath'. The Mart.

2nd Clonfad
is situated
in Killybegg
on the Western
boundary of it
and in the
B.Y. of Farkill
about 2 miles
to the N. of
Kennygas
town.

14/9/13/23 (7)

of Donegal. 'S. Etchen Bishop of
Cluainfoda in the district of
Peara bile in Meath?' Maguire
 'S. Etchen Bishop of Cluainfoda
Boctain Abha in the district
of Peara bile in Meath.'

The Four Masters take Notice
 of Cluain Fada Baotain abha
 at the years following.

A.D.
 577 'Saint Etchen Bishop of
Cluainfada Baotain abha, died
 on the 2nd of February.'

741 Congus the son of Tiobraide,
 abbot of Clonfada Baotain abha
 died.

790 Guaire the grandson of
 Tiobraide, Abbot of Clonfada,
 died.

'et chm eapp cluainfada, bfeaparb
 bile 7mide.

Feb. 11.
 Calendar.

32

The common tradition is that six Bishops are interred at the old Church of Clonfad, and that a seventh was to be interred there. It happened that, when those who attended him to his grave, were approaching Clonfad Churchyard, a woman who was looking on, made the remark that Clonfad would be in a short time as blessed as, or more blessed than Rome, at which words, his Carriers were obliged to let the Coffin rest on the ground, not being able to support it on account of its excessive weight. He was interred in the very place, where he was laid down, as the people could not carry him within the Churchyard, and his grave is even now visible.

14/6/13/23(9)

Contiguous to the burial ground.

Though this tradition remembers not the names of persons, it still may be the debris of some truth.

St Etchen is not remembered now, as far as I can find out.

But the situation of this ruined edifice and that part of the name, which is significant of where it was erected, and which could, therefore, be expected to be retained in common, ^{independent of any other evidence} put beyond doubt, it being identically the same, which is spoken of by the writers cited above Aug. Colgan.

Confused (St. Patrick)
Cell. Phadraic - Cella Patricii
 is the name of a Church yard in which there is still a burial, in Corbets town townland. Bale Combet, and St Patrick's well; Fons S. Patricii is in Scardans town T.L. whence it is called scardan naomha i.e. holy or sacred Scardan.

I don't find Scardam in the name books, I suppose it is a popular ^{sub.} division of Corbets town T.L.

In Griffinstown T.L. baile gpiem, there is a Churchyard, there is no part of the Church remaining — and as I am informed there is also a Castle in ruins in it, the remains of which stand 50 feet in height.

concerning
Churches,
Castles
&
a holy
well

There is a burial ground in Knock-
mant T.L. Cnoc munda — a small part of the Church remains. Tradition says, there were seven Castles in Knockmant, of two of which a portion remains yet visible.

A holy well Called tobap laptach, lies in Edmonstown T.L.. It is commonly Called blazing well by the people, who mistake the word laptach the name of a Saint, in its signification.

In Corbally townland (copied)
there is a Church yard, and
the remains of an old Castle.

concerning
Raths &
Castles

Rath Guaire is now Anglicised
Rathwire and is the name of
a townland. Rathwire is pronounced
plainly and without the smallest
deviation from the original, rát
guarpe i.e. Aré Guaire. The fort
or moat called rát guarpe lies at
the distance of about 100 perches
to the S. W. of Killucan Church,
and joining the South side base
of it, are observable the vestiges
together with small parts of the
walls of Rath Guaire Castle.
Rath Guaire is a beautiful green
fort, sloping gently in its ascent, and

4

measuring along its acclivity, about 36 feet from the base to the summit, which are equal to 30^{ft} perpendicular height, and measuring at top 24 paces, or 72 feet in diameter.

Amaniter viridis et leniter acclivis, are Lynach est, triginta sex pedibus alta, et summa in parte septuaginta pedibus lata.

There is a tradition ^{that} there were four brothers viz. Mire Lynach, who built Rathvire Castle, Jordan Lynach, who built Castle Jordan in Co: of Meath (i.e. E.M.) near Kennyga, Carberry Lynach, who built the Castle of Carberry in Co: Kildare, and Ricard Lynach who had a Castle in Meath. The four brothers entered into a league,

that, if, their Castles were at any time attacked by enemies, the person, whose Castle was first ^{stormed} ~~attacked~~, was to light a fire which served as a signal to the rest to prepare themselves for the defence of their Castles. The fort of Rathwire Commands a view of all the other places mentioned, and they consequently afford a view of it. All his brothers envied Wire because his Castle far surpassed everyone of theirs in magnificence and splendour. Canberry Lynach lit a fire of bog far at his Castle in Kildare, which Wire taking to be a signal according to league, set fire to his own Castle at Rathwire and Consumed it, lest his ^{dreaded} enemies should have the satisfaction of a victory over him, & of destroying the Castle.

This signal, though leaguel was, however, as the people say, very treacherous. Great wedges of lead were found often since that period in the fields adjacent to the Castle, when they were turned up by either the plough, or spade, which had been liquified at the time of the Conflagration of the Castle, and remained indurated in the earth till turned up. It is said the Knocker of the door was made of pure gold, - that it was found by a man in the neighbourhood who did not understand of what ⁱⁿ valuable material it was composed, and that a tinker who very well knew of what stuff it was made, bought ^{it} for four pence, ^{not many years ago} from one of the poor man's children, who was carrying ^{it} about as a toy. All this the people tell about Wre and his Castle. —

Mire was not wise, though hard
^{irrevocable} against his enemies, yet was he
 flexible to his own misfortune.
 he was not the boy of war
 that understood the laws of war & peace.

Rath Within one English mile of Mire's
 the Castle of Porterstown. Carleam
 baile portel. Carleam baile Portel
 stands in ruins.

For Rath Gnaire and Baile
portel, see what is said at the
 year 1450, quoted above under
 Killucan.

In Keerinstown townland. Baile
 Céirín, There was an old Castle, and
 there is a Castle in ruins in Clone-
 cullen townland. Quamri Céirín.

Gnaire made
 into Mire
 accounts
 for
 by tracing
 analogies
 of names
 the community
 - bility of
 letters, when
 there is a
 transmission
 of words from
 one language
 into another.

Gnaire was made into Mire on the
 same principle that the French guerre
 and the unclassical Latin word guerra, are

245

5

represented by the sound war in English. And in the same manner were the initials of the words qui, quod, quid, made into wh in who, what, which. But let Pitet and Prichard decide on all such analogies, as they are so bold as to take for granted that La famille des langues Celtiques owe their origin to Old Sanscrit! Why is not its history attempted to be laid down in which it would be safer to place confidence than in the frequently and too often imagined analogies of words? I suppose its history is doomed to be a theoretical pile constructed on such analogies. If this be the case, the same fortune will, it is likely, attend it, as that attending the houses in Athlone which, if they be raised to any desirable height, will, to the great danger of all, but especially the inhabitants, tumble to the ground, the forbidding foundation giving way.

14/9/13/23 (17)

Kinne-gad ^{town} is in this Parish and is called in Irish ceán (pron: C107) a-d-gad i.e. Caput Vadi laqueorum. The head of the ford of the gads. It is said that it was anciently called ceán a-gad i.e. head on the gad, but this or gotup name to agree with the popular tradition, which is that formerly every stranger who passed that way was taken and strangled with a gad, or halter. Is not the gad mentioned in the Annals, - I remember to have met with ^{it} in the extracts for this County, but Mr. O'Donovan has all the extracts about him.

I wish an extract of what is said about the gad, would be made and sent me; it would enable me to point out where the ford is,

Knockerville, (a village) in the townland of Balloughter or. Hightown is called Enoc a-bile, ^{hill of the old tree} which the people say, was taken from a very ancient white thorn

the County Maps on which
the islands on ^{the} Lake are shown.
It will assist me very much.

Is there any written document
that can any way assist
to prove ^{even by deduction} that Incha Croon
is the Cro-inish? The debris of
tradition to be had will never
bring one to a conclusion respect-
ing it: add to this, that no
purely Irish pronunciation of
the name can be had. And
it is not ^{or} all to be wondered at
if Cormorant Island be called
Crow-inch, not Cro-inish, by those who
call it so, from the English name
Crow + ^{folly in the extreme!} Inch, because in their view, there
is no great difference between a
black Crow and a black Cormorant
the latter of which is called drí éin, which
signifies black bird. nigra avis.

No! they
never do
call it
Crow-inch
to mean
island of
the Crows.

J. A. Larcom Esq.
Y^{rs}.

Your Obedient
Servant -
J. O'Connor

14/6/13/24 (20)

END

14 G 13/24

Ordnance Survey of Ireland: Letters: Westmeath

Letter from John O'Donovan, Castlepollard, to Thomas A. Larcom, Superintendent of the Ordnance Survey, requesting reference works for his researches in Westmeath.

Also includes letter from O'Donovan to Larcom written from Castlepollard, Co.

Westmeath, concerning the history, antiquities and topography of the parish of Faughalstown, Co. Westmeath, with particular reference to its holy well, early church and burial ground.

O'Donovan, John, MRIA, (1806-1861)

3-4 October 1837

7 p.

22.7 cm.

Original pagination is 246-251.

Castlepollard, Oct. 3rd 1837

C. J. Petrie

Recd. of 1/2

1/2 486/100
5 2 1/2 1/100

Dear Sir

Please to let me have Nugent's
farewell to Erin as published by Hardi-
man. I have found out his seat
and the tomb of his ancestors. Fore,
is very curious but I have not a
sufficient quantity of written materials
to examine its localities. I wish O'Keefe
would read the life of St. Fechin as he
has that of Barry and Bp. Aidan and
send me all the references to names of
places wells, lakes, hills or rocks. Does
Mr. Petrie? ~~Does Mr. Petrie~~ find any
reference to a Clagtheach at Fore?

14/6/13/24(1)

24th

Mr. Geraghty has not answered my letter
and I am here a complete stranger;
and as I look so like a swaddling preacher
the people, thinking that I want informa-
tion to turn it hereafter against them-
selves, ~~they~~ are shy in answering my
queries. This is the only part of West-
meath that retains any thing like its
original Irish character.

your obedient servant

John O'Donovan

I wish O'Keefe would send me those things
in time: he never sends them ^{for 9 or 10 days after my writing} ~~when~~ I am
20 or 30 miles from the locality. The
romance of Brighdan da Choga is very
curious, but it is unfortunate that I had
not it in time.

14/G/13/24(2)

Is the Church of Cill Málach mentioned in
any of our Irish Annals or Hagiologies?

Thos A. Larcom Esq.

14/6/13/24 (4)

Do any of our Irish annals^{&c} mention where the
 Tyrant ^{Torgest} Torgeis was captured by the king
 Moylesaghlin? In cogad Galla le Gaothlaib, & Cambresis.
 Castle Pollard Octob. 4th 1837.

Dear Sir

Tomorrow I shall move to G. J. Delvin
 but I wish you to direct all to C. Pollard as I
 shall return in a few days.

I have visited Faughallytown, and found that
 St. Dermot is the patron of it. There is a well named
 after him not far from the old church, at which
 his memory was celebrated^{annually} a few days after Christmas.

Does Bolgan mention *faclard* or *faclata* in the Life of St.
 Dermot? *baile faclata* is the present name.

In this townland are to be seen just level with the
 ground the extensive ruins of Mortimer's Castle. Do
 the Four Masters or any of our other Annalists
 or writers give the name of the place where Mortimer
 Earl of March fixed his residence in Ireland? Sir
 M. A. Larcum Esq.

14/9/13/24(5)

I want Terence O'Shane's description of the Castle of Delvin. O'Shane will find it in a moment in the Penny Journal. I will send it at Ballylonghera and I think at Ath an Uchard.

Henry Piers, in his account of it, gives only the tradition in the country.

The patron saint of Kiltoom in this parish was St Fachtna, as we learn from the Calendar; and, as Faughallstown is often called Faughanstown, I was, and still am of opinion that it is a corruption of Faughnastown, and I am strengthened in this opinion by finding that the Westmidians have corrupted ~~so many~~ ^{several} names to obtain a final ll, as Lough Ennenn to Lough Ennell, Lough Uair to Lough Uaill and some others.

There is not a trace of the church of Kiltoom now remaining, and its grave yard will soon be effaced. The legend which Mr. Geraghty alludes to about the Bell of Kiltoom sounding in the air as the funerals passed to ~~the~~ Faughallstown, is of no value, as it does not prove the existence of a bell.

The old men living at the place state that this was a bird, which used to fly over the funerals

~~and~~ (cooing in a most mournful strain) and not a bell. It was thought to be an old bird belonging to Kiltoom - like St. Brigids Hawk at Kildare - which was grieved at seeing ^{its} favorite Church yard deserted; and ^{its} voice was so soft and sweetly pensive that the old women fancied that ^{it} was repeating Kiltoom - Kiltoom! why leave Kiltoom!

This poor bird was - not a very long time since - shot by one who cared very little about the antiquity or sanctity of Kiltoom; and ^{it} was heard cooing for ^{its} beloved Kiltoom till ^{it} fell into Lough (Sairbreach) in which ^{it} lies entombed. Peace to ^{its} ashes.

I don't believe that ^{it} was a bell?

The old men of Loughallstown could tell me nothing about the Bachull mentioned by Geraghty, but I shall make another search for it upon my return

your obedient servant

John O'Donovan

14/6/13/2(7)

I made the bird he without knowing whether it was a cock or a hen or a bell!

END

14 G 13/25

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Castletowndevlin, Co. Westmeath, concerning the history, religious traditions, antiquities and topography of the parish of Killua, Co. Westmeath, with particular reference to its castles and association with the Nugent family.

O'Donovan, John, MRIA, (1806-1861)

5 October 1837

3 p.

22.7 cm.

Pagination in original binding was 252-254.

Éirallap, yorp go cluam máláir,
 O'n b-peapáir ba pluc m'palláir
 P.O.D.

Castletown, Delam.

October 5th 1837

Dear Sir,

The parish of Killua in this barony is called by the Irish Killaloo, which means the church of Luamus, Daluamus or Maluamus. The pattern of the parish was held on the Sunday before Michaelmas day, but there is no sacred spring in the parish now bearing the name of that saint. ^{(Luamus) &c} Thomas Chapman, the present Lord of the soil, writes that Killua castle was once called St. Lucy's castle, but he quotes no authority, and I have no historical proof that it ever bore that name, and I therefore incline to believe that the true name is St. Lucy castle, i.e. the castle lying near the old church of St. Luu or Luamus.

14/9/13/25(1)

In Saint Patrick's travels through the Kingdom
 of Meath I find mention made of St.
 Sa. Luamus or Moluamus of Craobhach, which
 I suppose to be the ancient name of this
 place, but nothing now remains to prove
 it, but the name of the parish, which
 the native Irish pronounce exactly like
 Killaloe, ^{kill á lua,} in Munster which is acknowledged
 by all our honest writers to be derived
 from the celebrated St. Luamus or Saluamus
 of whom Lanigan speaks very ably in re-
 futing the etymological fancies of Ledwich.
 Does the Irish Calendar of the O'berys
 mention St. Saluamus, Moluamus or Luamus
 of Craobhach on any day in September
 preceding the 29th?

* Williams Godwin writes that it is reported and generally believed that Cromwell drove all the native Irish and Anglo-Norman settlers into Connaught & Ulster & that the names of the families who settled here under the name of being driven to Connaught & Ulster is a fact.

all the names in this Barony which is early inscribed in East of the, are much anglicised, and are almost derived from the names of the names of ancient Anglo-Norman families, who settled here under the name of Laey and Nugent - and who, it is curious to observe, are almost all extinct. it is more probable that they were driven Connaught by Cromwell!

There is a fine old castle of the Nugents in this village, (anciently the seat of the Baron of Delvin), but the natives retain no traditions of the founder or the period of its erection, nor have it any reference to it from the Irish Annals or other documents.

The Lines of this part of the country, being for the reception of English troops, have left me on the wrong side of profit and loss. 14/9/13/25(5)
your obedient servant
Edgar Allan Poe

END

14 G 13/26

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Mullingar, Co. Westmeath, concerning his efforts to obtain information regarding the islands on Lough Ennell, Co. Westmeath, with particular reference to his discussions with local people.

O'Connor, Thomas

6 October 1837

8 p.

22.8 cm.

Pagination in original binding was 255-262

Mullingar October 6th /37
 Rec^d of O. L. O. 10/10/37

Sir,

On yesterday I called, at the request of Mr. O'Donovan, on Mr. MacLaughlin of Balliglass, ^{near this town} an excellent and worthy gentleman. Mr. O'Donovan intimated to me that Mr. Petrie wished him to call upon Mr. MacLaughlin, and as he could not call on him by reason of his being so far from Mullingar at the time, he wished I should embrace the opportunity. I found Mr. MacLaughlin a man intelligent and possessed of the finest feelings. And though his ^{stock of} information did not immediately suffice to bear out my subject of enquiry in all its characteristics and features, yet did he draw on other sources, which shews he was willing to be of as efficient use as possible.

14/9/13/26 (1)

He permitted me to introduce myself through his name to a Mr. Mac Lirinan, a respectable Apothecary in Mullingar, who is a very intelligent man and ^{very} willing to give every instruction in his power that may be of use. The principle object I had in view, was to find out which of the islands on Loughenel is the Co-inish of the Annals, on which O'Moileachlainn^{*} was killed. I was preparing on this morning when I received the letter containing my pray, and a field trace of Bryans town townland in Dysart Parish, to set out for Killbeggan. But when I received the letter, I went and ascertained the locality of the well, attached to which I give the name on the trace. On my return, I called into Mr. Mac Lirinan, and discoursed him for a long time. He could not spare time on yesterday evening when I called, but wished I should call on him on this day.

14/6/13/26(2)

I told him the nature of my
 enquiry - He gave me all the
 account, he remembered both from history
 and tradition concerning ^{U. Maelpeachlin} ~~C. Maelaghlin~~,
 the last King of Meath; the sum of
 which is, that he, ^(U. Maelaghlin) resigning the Royal
 Sceptre, as was usual with Kings in that
 age, shut himself up in a monastery, which
 was erected on Inse Croan in Loughenel,
 and there ended his days. He says, he
 never read, nor heard by tradition, that Maelagh-
 lin was killed. He was in the habit of
 frequenting Loughenel, its islands,
 and the immediate Country around
 it those many years past, on excursions
 of pleasure for the most part, and whenever
 he went, he was always curious in enquiring
 for traditional stories connected with
 the different features lying about the
 place, and he says, this island was always
 pointed out as having formerly a monastery

* I say
 apoth-
 eary
 knows
 nothing
 at all
 about the
 matter.
 I do
 could not
 ask him
 about muns
 his acid?

on it, and as being the traditional locality with which O'Melaghlin's death was connected; but tradition always said, he died of a natural death. He never heard this island called Cro-inish, nor never heard of a Cro-inish being on Loughmuel, but heard tradition state what I have stated above. This is all he knows respecting the O'Melaghlin and the island. On the 4th Inst. I took an excursion from the town, with a view to get a boat to bring me in to Inde Croan, and could not get one. The island lies within a few perches of dryland joining Rochfort demesne and is a peninsula every summer and accessible to persons walking on foot. I would have waded into it, but that I was rather delicate as being somewhat affected with a cold, which I caught by being forced to walk for some distance through the water, out of the boat that conveyed Mr. O'Donovan and me to Corn ant island.

My only object would be, to scrutinise among the great quantity of weeds on it for some vestiges of our old edifice, which are now, if at all existing, as I am informed, entirely unobservable. On that evening, I called into the house of a man, whose name is Featherston, and who is a wood-ranger in the Rockfort demesne. I expected he would procure a boat for me, but, it happened he was out looking for rabbits, and could not be found in ^{any} place convenient. His wife, who according to her own acknowledgement has lived there 36 years, told me, she never heard the ^{island} called by any other name than Inshe Croan, or, as she was in the habit of hearing formerly Cro-insh. I put the question to her, was not the Cormorant island - the Cro-insh? She said, that, she never heard it called so; but that Inse-croan was called

14/9/13/26(5)

268 so very often formerly. She recollects
no tradition connected with the island,
nor does she remember there was
ever any ancient edifice on it. She
is the only person, I heard calling it
Cro-inish, without getting any hint whatever
that any island on the lake was ever
called so. There is one great point,
which will assist this traditional name
very much;— this is it, — The Inquisitions
say, that Cro inish, which is, ~~the~~
think, printed Cro-evish, contained 1
acre. How much does Inse Croan
contain? I am very much
inclined to think Inse Croan is
the Cro-inish, both on the strength of
these traditional fragments, and on
account of its size, apparently ap-
-proaching on that mentioned in the
Inquisitions. There was a herman
home found, by some person ^{residing} in this

14/6/13/26 (6)

neighbourhood, on one of the islands²⁶¹
of Loughennel, which is looked upon
as being the shin bone of Ollaolachlin.
Mr. Kelly our Apothecary in this town,
~~promised to~~ let me have an interview
with the man who found it. This man
will tell on what island he found it.
I made every endeavour to day to
see Mr. Kelly, but could not, he was
out in the Country. I never met
with any thing so difficult as to
arrive, through the means of tra-
ditional account, at the identification
of Croinsh. Lann leire, presents rather
more difficulty. Nor can I make
any thing of Chraim fada Mac Fini.
Could this be a secondary name
of Chraim fada Baitan Abha
which I have identified? Or could
it be the now Parish of Clonfad
in Dertullach?

I will make my way tomorrow to Killbeggan, and when I have done in that district, I return to this town, where I expect to meet Mr. O'Donovan. The Killbeggan district will not occupy me more than three or four days, I expect to get done there at farthest before the 10th of this Month.

Please, send the half notes to Killbeggan, and some paper, I found it necessary to buy this paper on which I write, which is very bad.

I return the instructions accompanied with the field trace of Bryansstown T.D. and the receipt signed for my pay.

T. A. Larcom Esq.
Jc. &c.

Your Obedient, humble
Servant,
J. O'Donovan.

END

14 G 13/27

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Castlepollard, Co. Westmeath, concerning the history, antiquities and topography of the parish of St. Feighin's, Co. Westmeath.

O'Donovan, John, MRIA, (1806-1861)

7 October 1837

4 p.

22.7 cm.

Pagination in original binding was 263-266.

RIA

Tuallam go beannú fóbair
 'Nár tappareng fíochín pópaín
 Tíer an gcnoc cum a mullán
 Le beim d'á bacull carlín!

Castlepollard October 7th 1837.

Dear Sir,

I slept at Fore last night for the purpose of drawing the Shanachie out about St. Bachelin and his monastery, but found that they know but little about him. The established belief is that he was a mason by trade! not a miller!

I made a long journey through his parish to day in search of a crozier, but found that it has been sent out of this county. It belongs to a farmer of the name Bryan Fagan, who lives in the townland of Bails an loacín, or Carpenterstown to whom it has descended op' an heirloom from his mother's family, who was O'Charroll. I conversed with Fagan to-day about the Bachelin, and he told me that he sent ^{it} to his sister who lives at Capllecor near Old-captles, and that if I would make any stay in the

14/3/13/270

264
country he would send for it and let me see it. The
legend connected with it runs as follows as his mo-
ther often told him.

1. In the townland of Strachanstown Parish of Killybeggan
there was a sacred well which has been stopped up
in modern times.
2. And on a certain day doth a rustic take it in head
to disturb the waters of this fountain and render them
muddy in direct profanation of its sanctity.
3. But lo! three croziers who inhabited it in the shapes
of eel, horrified at the daring act of the rustic, put
their three heads over the muddy waters, and imme-
diately flew out of the well in three directions:
4. One made her way to Kill Uailloach, where she was
preserved as a crozier for many centuries until
Lord Trembleton took her away, and placed her
in his museum.
5. The second flew to Kilpatrick where she was also
held in veneration, but she has disappeared latterly
and he knows not who brought her.
6. But behold the clown followed the third eel
and struck her in the neck with a spade which
he held in his hand, and she fell down on the
grass writhing with pain, and she expired.

* The neck of the crozier is broken, and it rattles inside its case.

- and the rufic walked over unto the spot on which she was expiring, but as he was stooping down to take her up, a nobleman was passing by, who, seeing what the Clown had done, cried out. Plebeian touch her not, and the nobleman took her up and kept her in his own possession ^{mortal remains}
8. Now this nobleman's name was Golan or Colman & from him is ^{the word} it usually styled Bachull Gholain or Cholmain
9. From him the Bachull passed into the family of Fitzgerald
10. From them unto the O'Harrells from whom it has been transferred to the Tagans, who have it now.

This Bachull was used to be sworn upon in the very same way as the Heare Bearaigh: it has about it several ^{of different cloths} cover, for it was the custom that every one who borrowed it, was obliged to give it a new jacket which was put on without disturbing the old shroud.

Tagan says it never belonged to St. Fechin, and that it never bore any name in the country but Bachull Gholain or Cholmain. Many of Tagan's children died unexpectedly and thinking that their deaths were caused by his having ^{the Bachull in his possession} this he sent it out of his house to his sister who is the wife of one Gillen a Bailiff living at Castlecon.

*Tagan says that this crozier has a head and neck like an eagle. This gave origin to the fable.

266
I think he would sell it, if his sister has not disposed of it already.

I shall get done here tomorrow, and shall go ^{back} to Rathowen on Monday and thence to Mullingar and there finish. All this I shall accomplish in a few days, so that I shall be calling for the books of Kildare in less than a week.

This county is very thinly inhabited, and I sometimes walk for four miles through gentlemen's demesnes without meeting one man. Let no man say that Ireland is overstocked with people!

May 23

June 30

July 31

Aug. 31

Sept. 30

Octob. 8

7/153

Weeks 21-6 days since I left Dublin.

It is necessary to have the name books of the Kings Co and Kildare well prepared, as there is no Irish spoken in them, and the orthography must rest on written authorities.

your obedient Servt

14/G/13/27(4)

John O'Donovan

END

14 G 13/26

Ordnance Survey of Ireland: Letters:

Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Kilbeggan, Co. Westmeath, concerning the history, antiquities and topography of the parish of Clonfad, Co. Westmeath, with particular reference to its castles and the origins of its placenames.

O'Connor, Thomas

8 October 1837

12 p.

23.4 cm.

Pagination in original binding was 267-278.

Killbeggan October 8th 1867

Sir, I came from Mullingar town on yesterday to Killbeggan, and endeavoured on my way to get the names in the parishes through which I passed, settled, but could not make out one man during the journey who could speak Irish, or could throw more light on the names, than the varied orthography in the name books, affords. Nor can I expect much in this district from the people's information with regard to the names. I may happen to get some traditional account of places among them.

I made out after my arrival in town, a very old man named Jack Daly, whose mind is possessed of youthful vigour, and vivid memory. He speaks and reads the Irish language; he is the only person I met with here, that is of any worth to me; he reads deep into history in general, and thinks that

14/9/13/28(1)

Aristotle was the greatest man that ever lived. I shall see him again on this evening and my next letter will describe the result.

From some extracts which I received yesterday before I left Mullingar, accompanied with a letter from Mr. A. Donovan, ^{dated Castlepollard 27th May 1874}, I am enabled to identify Cluainfada Mac Fínni mentioned in the Annals, with Clonfad now a townland and Parochial name in the barony of Fertullach. This identification is on the authority of the Calendar which will be hereafter Cited.

Clonfad Parish in BM of Fertullach.
Cluainfada ^{which signifies} decessus longus, is the prevalent Irish name of the townland and Parish of Clonfad among the people; no epithet or adjectival word, or words being added.

As a Catholic Parish, it is called Maryden in Irish Mhídy, because in the townland of Maryden, the Roman Catholic

Chapel of the Parish, stands. The townland of Clonfad contains the ruins of a sacred edifice, lying close by the road from Tyrrell's pass to Mullin-gar. This Church is spoken of in the following words by the Four Masters in the Annals at the year ^{A.D.} 887. "Conor, the son of Flannacan, Lord of Offaly, being on his return from a Conference with Flann the son of Melaghlin, was burned in the Church of Cluain fada Mac - Fin, and the relics of Finian profaned, by the Pertullaich."

Its locality is distinctly and definitely pointed out in these words of the Calendar to which allusion was made above: for it is said, in them, to be in the district of Pertullaich.

21 Aug: Seomach fyp o cluam foda
fine i bfeayb tulach g. cluam foda.
libpen .7 com^{ba} fmem.

11. March. libpen cluana foda.

* Non est, a quo Killynau. Nam is erat nomine Fionán, a quo Killynau, quod pronuntiat Peuman.

14/3/13/28(3)

The Patron Saint, and Patron day of Clon-
fad Parish, has been forgotten by
the people. The just now cited words
of the Calendar, are, independent of
any other authority, sufficient to prove
that the Cluain fada Mac Pini of the
Annals is the Clonfad in Partullach
and is entirely distinct, ^{as to name & description} from Cluain-
fada Baotain alba in Parbill.

This line of distinction, I have stated
before, I was not at all able to draw,
having no written document to prove
the difference, till these extracts, of
which I make use, arrived.

In an Inquisition taken at Mullingar
15 March 1663, the parish of Clonfad
in the Voy. of Partullach occurs.

The Tyrrell was possessed of the
town and land of Davidstowne con-
taining 951 acres, in the parish of
Clonfad in the barony of Partullach,
now in the possession of Mr. Mighel.

Templeoran townland in this Parish, has taken
 its name from a Church called teampall
odpam i.e. Templum adrami, which lies in
 ruins now in this townland; and Priors-
 town townland has taken its name, ^{from a Priory} ~~from a Priory~~
^{belonging to} ~~in it~~ a Priory, the ruins of which are
 still observable. In the Namebook of
 the Parish, it is written under the
 descriptive remarks ^{of Priors town} that the ruins of
 the Priory lie in the Eastern extremity in a
 'Subdenomination called Shantlagh.'
 This Shantlagh is called jean clo by the
 Irish speaking people, and said to sig-
 nify old stone, which, I think is a
 mistaken meaning arising from a
 similarity of pronunciation, existing between
 a certain form of the true name, and
 this mistaken one. For if the word tullach
 in jean tullach, which, I think is the real
 name, signifying old hill, vetus collis, be
 pronounced with the t aspirated thus t̃, sounded
 as h - it will be jean tullach, approaching
 very much on jean cloch, by a rapid union of
tull, leaving out the u altogether, which affection
 generally attends vowels preceding l. n. p &c.
 as, for instance epm - dry - pronounced qpm.
Mac fpm - pronounced mae fpm. &c.

In the townland of New-castle, close to New-castle house, stand the remaining walls ^{probably} of the Castle, which gave name to the townland. It has been converted into, and is now used as farm offices.

The village called Spyrell's Pass partly lies in this Parish. I have not been as yet able to ascertain where the pass, bealach, which has given name to it lay, or who the Spyrell connected with it, was. I fear it will be very difficult to ascertain where the pass, ran, or what description ~~was~~ ^{was} it ^{was} of.

In the Annals of the Four Masters at the year 1598^{c.e.} it is recorded that - In the first month of Autumn, O'Rourke mustered an army and marched forthwith to Bealach an Triallagh and to Bealach Chille Brighde in the territory of Pertulach. He seized upon booty and slew some

+ now Pass Killbride the name of a Parish.

14/G/13/28 (6)

'persons at Tyrrell's Pass, after which
'he returned to his Country without
'receiving the slightest injury, or
'opposition.'

I am very much surprised at these
words, as preface to the extracts sent me.

'De Feara hile!'

First portion { We know at the time baronies were
formed, they were composed of the
ancient Irish territories, which in
most instances retained their names
in an Anglicized form (except when
the Barony was named from a Town,
Castle &c.). Now we find the ancient
territories of Peara-tulach and Feara hile
made baronies under the names Pertullagh
and Farhill; and we have no reason
for supposing that the ancient bound-
aries were altered*. But why seek for
difficulties: } ^{county map} Larkin ^{Seward &c place} ^{a town land name it appears} Clonfad
in the Barony of Farhill, adjoining that
of Pertullagh. Upon what authority
does Mr. O'Connor state that Clonfad
is a parochial name in the
Barony of Pertullagh? There is a ^{ph of Clonfad}
- for an in ~~the~~ ^{Pertullagh}

* We have every reason to
doubt in other places
Clonfad

Second portion {
Third portion {

This prologue has been framed, it appears, as one answer to a query put by me, which I thought necessary before I could decide with regard to the locality of the two Clonfads, ^{which are} pointed out distinctly in this letter. The query was ^{to this effect} 'whether it could be proved from written authority, that Parbill Barony was anciently coextensive with the extent occupied by the now Parish of Killuran, or more extensive than this extent'. The view, I had in this query was to procure means whereby to settle the locality of places, the names of which I had on hand. Let us now see whether this preface coincide with this question, or not. I have divided it into four portions, each of which I will apply to each respective feature in the query, and point out what does not apply to it.

The first portion is all employed about the names of Baronies, and from whence derived, which were neither intended by the question, nor in the least doubted; and all that is said about them is seemingly assertion, and the written authority, which was called for, is not produced.

The second portion contains a conclusion raised on these premisses, respecting ^{merely} the names, and the extent is settled by merely saying, that we have no reason for supposing, that the ancient boundaries were altered. The written authority to prove this ^{fact} is wanted, for it is a circumstance attended with some doubt. Who would be so hardy as to state with any degree of positiveness, that the ancient territory of the Breens, now made

O'Briens, which was anciently called Breaghmaine, was not of greater extent than the Barony of Brawny, which is ^{now} Coextensive with the Parish of St. Mary; and which certainly retains its name in this Anglicised form from the territorial name. We have an instance of a County boundary being changed; it is no supposition - Sir Henry Piers in his description of the County of Westmeath, states that a portion of it was translated to the King's County through the ^{influence} of ^{Coghlan} ~~McGeoghagan~~ ('of Great expectation gentleman'). Does not the name King's County now include this portion under it?

This second portion is continued by asking, 'Why seek for difficulties', which is the striking home, blow of the Conclusion.

But what is the meaning of the phrase in the present Case; it has no force but it serves as a mere formal sound, where no evidence is produced.

There is next a reference to Larkin, Larkin &c. for the locality of Clonfad (apparently ^atownland) in the barony of Parbrell, adjoining that of Partullagh.

14/6/13/28(9)

Does this remark mean that Clonfad a townland in Parbill B.Y. adjoins Partullagh B.Y.? If it does it ^{is} surely wrong. See the situation of Clonfad given in the letter concerning Killucan alias Parbill ph. That Parbill & Partullagh B^{ies} meet is too well known to deserve notice.

In answer to the fourth portion, Mr O'conor had the authority, first of the Parochial guide-map, next of the Inquisitions, and finally of the people, for stating that Clonfad was a parochial name in the Barony of Partullagh. The Inquisitions say 'in poth de Clonfad in baron' de Partullagh' Inquis: Temp: Can: 12.

I find after this question, there was a discovery made that

Clonfad was the name of a Parish in Portlarch. The Inquisition in which this was found, I have cited above. It was taken at Mullingar 15 March 1663.

This proemium has been now dissected and the Contents of it made obvious. I do not like to be engaged in handling a subject of the Character, and would have passed it by, if it did not savour of Censure ^{towards me}, which I consider not merited; because I wanted to pave the way to truth; and I am determined to credit nothing henceforth, which cannot be found in a book; because I have been ^{so} often deceived by oral assertions.

14/9/13/28(11)

Obs: Rathcore was not said for certain to be Rathghnair, or it was said, that the identification of them was attempted, but could not be certified because the pronunciation of Rathcore is Irish, did not bear it out. But Rathghnair is settled. See letter of Williamson.

whatever questions I find necessary to put, I wish to have them answered by affirmation or negation without any form of animadversion, ^{or} stricture on what they be, or the nature of them. If this be not done, I can never find myself Capable of identifying localities, as I have no stock of extracts in my hands.

I have too much depending on my memory, which is of course liable to fail in many instances.

Toghrnon Certainly signifies the Ecclesia vel Adis S. Munna. But this Toghrnon in Westmeath, cannot be of any considerable antiquity, since there is nothing written of it.

I don't think Timine in Meeford is 6 miles to the West of it.

J. A. Larcom Esqr.
&c. &c.

Your Obedient
humble Servant
J. O'Connor.

14/6/13/28(12)

For remembrance

END

14 G 13/29

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Newpass, Co. Westmeath, concerning the history, antiquities and topography of the parishes of Foyran, Rathgarve, Mayne, Faughallstown (sic) and Lickblay (sic), Co. Westmeath. Also included are his findings regarding Kenard Nunnery, located in the parish of Street, Co. Westmeath.

O'Donovan, John, MRIA, (1806-1861)

10 October 1837

24 p.

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Pagination in original binding was 279-302;

Included are related extracts from the 'Annals of the Four Masters' and Sir Henry Piers's 'A Choreographical description of the county of West-Meath', the 'Tripartite Life of St. Patrick' and the 'Irish Calendar'.

(1)
249

Newspass, October 10th 1837.

Dear Sir, Let me now resume the notices of the parishes.
The last parish I wrote about was that of Street or
more properly Kilfintan. Mr. Broughton and I ^{have since} ~~have~~ ^{identified} ~~the~~ the site of Kenard Nunnery (in that parish)
of which Piers, and from him Archdall, merely record
the existence.

"At Kilmacahill are the ruins of a dissolved
a friery or Monastery of Franciscans, where of remains
a to this day only some part of the walls of their
a church; if other buildings have been rendered them
a invisible; this standeth in that part of the County
a that I told you was on the north side of the
a Inny, as also did three or four miles farther
a northwards on the lands of Clonmore the nunnery
a of Kenard"

Piers on Westmeath, Collect. I, p. 71.

The site of this Nunnery is situated in a subdivision
of Clonmore townland called Cluid cam, presents
^{at a distance} the appearance of an earthen fort, but upon closer
inspection one discovers that it was an angular
structure of considerable extent. All the stones have
been removed excepting those in the foundations, which
Thos A. Larcom Esq.

14/9/13/29(1)

exhibit excellent mortar. The small stones and rubbish of the square tower of this building being now overgrown with grass, form a green mound ^{but not so round} not unlike a moat, so that if tradition did not ^{still} preserve the name of this structure it would be difficult to identify ^{its site} with that of the Nunnery of Renard mentioned by Piercy. It stands on the lands of Clonmore, and is at this day called *máimreigh Cín Oird*, but it is at least ^{5.6} six miles northwards of Kilmacahill.

The tradition in the neighbourhood is that it is the site of a monastery of monks, and that Saint Fintan, the patron of the parish was interred in it, but there is no trace of his or any other's grave now visible.

It is ^{probable} that the true name of this house is *Céinn Uird*, meaning high head - a name, like that of O'Neill's castle at Caledon, applied to the structure itself, and not to the locality, for both this and the Renard near Caledon are not on hills which could be called Renards, the former being in a hollow, and the latter on a very gentle eminence. (See my letter from Aughnacloy on the site of O'Neill's castle of Renard).

Mr. Kroughton will show this on the plan under the name Renard Nunnery.

Is this Monastery or Nunnery of Renard mentioned in any of Calendars?

Of the parish of Foyran

(3)
281

The parish of Foyran which forms the North ~~part~~
^{part} ~~part~~ of this county, verging on Lough Sheelin is
called by those who speak Irish Foyrion (Fyrian) and
Anglice Fraxerion a name which is not easily ex-
plained. The patron saint was Edan of whom I
have no account from our Irish Hagiologists. Let
search be made for him and his church in Polgan
and the Calendar.

In this parish on the Lough where it escapes from
Lough Sheelin stands the town of Finay ^{in Irish} called
by the natives and the French masters Fionnán,
pronounced Fee-náah the wood of the ford, but
it contains nothing to attract the notice of the
antiquarian.

^{Belonging to}
In this parish I expected to find the islands of
Iny Uí Néill in Lough Sheelin, but as the name does not
appear in the name book I take for granted that
it belongs to Longford, East Meath or Cavan. I
do not however remember to have taken any notice
of it in my letters from any of these counties, and
I am very anxious to know if this island and
its old church have been shewn on the plans of
any of ^{these} ~~these~~ counties. The name Iny Uí Néill i.e.
either island or most southern (for the south is
always called up and the north down) is still
remembered by the old Irish people who live on
14/9/13/29(3) the

(4) ²⁸² border of the lake! On this island stand the ruins of one of ^{the celebrated} Bishop Carthach's churches as we learn from the Irish Calendar. That of the Bishops speak of it thus:

March 5. (On this day was venerated) St. Carthach is the alumnus of St. Kieran of Saigir. Drumhear-tain was of his ballye (ecclesiastical establishment) and Enis Machtair on Lough Sheelin was his also, as was Kill-Carthach in Tir-Bogaine in Tirconnell.

Colgan has collected the following notices of St. Carthach and his churches in Acta S.P., p. 476 col. seq.

"Note 15. His memory is revered at the different places already enumerated on the 5th of March, cap. 12.

Do. Senegus in his Topology at 5 March, saying: "This celebrated man, the Royal and Roman Carthacius set out to the parts beyond the sea." He shews therefore that he was sprung from Royal blood, and that he lived for some time at Rome. The Calendar of Cashel says: St. Carthacus, the disciple of Kieran of Saigir, and the son of the King of Eoganacht-Caisil: his Church lies in Carbia in Meath or on the island of Enis Machtair in the lake of Loch Silcann. Carthacus was the instructor of St. Molhuda, ^{& to him} ~~to whom~~ is dedicated the Church of Enis Carthach at Lismore."

"The Martyrology of Tamlacht has: St. Kieran of Saigir and Carthacus of Saigir on the same day; and Carthacus

* This is a mistake: they were different persons. L.A.

14/6/13/29(4)

" was the son of Eнгus; he is venerated at Drum
 " feardhaimh. Marian Gorman and his Scholiasts
 " have: Carthacus, the disciple of Kieran of Saigir
 " was the son of Eнгus King of Eogumacht-Caisil
 " His churches are at Drum-feartain in Carbia
 " Hua-Kierdha and on Inis Machtair in Loch
 " Sileun. The Martyrology of Donegal: Carthacus
 " the disciple of Kieran of Saigir; of his churches
 " are Drum-feartain, which lies in Carbia Hua-Kierdha
 " and Inis-Machtair in Loch Sileun, and Kill-Char-
 " thaich in the country of Tur-Boquina in Sirconnell.

Please to let me know if there be an Irish Coughter
 shion (with an ^{old} church), in Lough Shelin on the Ordnance
 Map.

Of the parish of Lickblay

This parish lying to the south of Foyran, is called ^{at present} in
 Irish lyc lât, but corruptly for lyc blât, which I take to be
 itself a ^{further} corruption of lyc bél âjt, the flag at the mouth
 or entrance of the fords. The old church stands on a
 hill rising over an ancient ford, but I could not find
 any remarkable flag near it. The parish was an-
 ciently dedicated to the virgin ^{Mary}, whose ^{well} is still
 to be seen near the old church. Immediately to the
 east of this ancient church stands a moat of consi-
 derable size, surrounded with a fosse, but it does

(6) 284

not appear to have any stones or cement in its formation like the other moats I have already noticed ^{as existing} in this neighbourhood.

In the townland of Castlelawn in this parish are to be seen an old castle in ruins and near it a moat similar to the one near the old church.

Carolanstown (baile Uí Ceapballáin) in this parish is said to have been the seat of the Lord Clare, from whom Clare island ^{in Foggan's E.} (anciently called Derry-M. Egan) seems to have been named; but I have no record of this Lord Clare or his place of residence. Does Lodge state that a Lord Clare resided at Carolanstown?

Does it appear from the extracts published by Mr Hardiman (Ellinstree vol. 1. preface) from the Inquisitions, where I have O'Carolan, the head of the sept ^{of that name} lived, or where ⁱⁿ what county the O'Carolans were located. There is another Carolanstown in the county of Cavan, which is stated by ^{some of} the Biographers of Turlogh, the Harper, to have been the seat of his ancestors, but which O'Reilly, upon what grounds I know not, denies with a positiveness which would seem to show that he knew the true locality of the O'Carolans. The name is more numerous in the North and North west of ancient Meath than in any other part of Ireland but I have not yet found any English or Irish

14/6/13/29(6).

record to point out their precise locality. O'Reilly
 (in a MS), and from him Hardiman makes them
 a branch of the Mac Bradys of Cavan, whose
 tribe name was Cearbhallachy, but they might
 with as much appearance of probability make
 them O'Farrolly. If we could get a ^{full} copy of the
~~entire~~ documents from which O'Reilly (and from
 his MS Hardiman) has taken a few extracts
 I am of opinion that they would shew where
 the head of the family lived, and whereabouts
 the tribe were located. The traditions of the village
 of Vobber in East Meath all agree that Carolan, the
 Bard and Harper, was born there, and that Carolans-
 town near Kells was the ancient seat of the head
 of the Carolans, but as O'Reilly denies this, he must
 have seen some evidence to shew where that
 family were situated. I hope that every search will
 be made for documents to clear up this point.
 In the townland of Corry in this parish is the remark-
 -able hill and rocky precipice called Mullach na
maoile or Sliath na maoile. The old road from
 Castlepollard to Finnea runs thro' ^{a chasm in} this hill which lies
 nearly midway between both towns; on one side of the
 road there is a rocky precipice which is frequented
 by birds of prey, on the other a very steep hill, ^{to the}
 east of which there is a pool called pool geyr, and over

14/6/13/29(7)

Conner

this

543

286
(8) this an excavation called leabaid Drapmada agus Grainne.

This name of Dermot and Grainne's Bed is applied by the peasantry to all the Cromlechs in Ireland and to many ~~old~~ excavations and caves, but the name is of no historical value, as it has its origin in a romantic tale written about Grainne the wife of Finmacool, and Dermot, one of the chiefs of the Fiann, a native of Corcaire, with whom she eloped. It is stated in this story that Dermot and Grainne slept in caves and caverns while Fin was in search of them; it was repeated by shanachiees and story tellers throughout all Ireland and ^{was therefore} generally known to the country people, who have styled all the remarkable Cromlechs and many caves and excavations the Beds of Dermot and Grainne. The most celebrated of their beds which I have seen in Ireland is a remarkable cave in Diabh dha Chon in Fermanagh, where the story is believed like gospel truth! If Dermot and Grainne slept in all the beds bearing their names in Ireland they must have been a long time away before the great general of ^{the} Pictishians discovered them, and still I believe the story makes them be discovered after a search of a year and day - a round period of time with old Irish story tellers.

I believe that (Dermot and Graine were historical personages, and that the romance ~~for~~ upon their "running away" is founded on historical facts. that the circulation of this story thro' Ireland gave origin to so many places being called after them. Vallancey has taken a far different ^{view} of the subject: he takes for granted that all these names have been imposed on the places from the fact that ^{Gryn-aus} ~~Gryn-aus~~ Apollo was worshipped at them all, and this goes down very well, because the subject is so obscure that nothing certain can be known about it.

of the parish of Rathgarne

"This parish lying to the south of Lickblay and containing the town of Castlepollard, is called by the Irish Ráit Éapb, i.e. Roughfort. Like Lickblay it contains the ruins of an old church and opposite them a moat, which appears from ^a small excavation made in its side to be formed simply of earth. This district is as remarkable for moats, as Roscommon and

Donegal are for Cashels, and would seem to have been the country of a ^{people} different from the Firbolgs who appear to have erected Cashels wherever they got permanent footing. It appears from the lives of Sts Patrick and Columba that they were the dominant people in Connaught in the fifth century, and hence we incline to ascribe the erection of all the Cashels in that province to them, and tho' it will appear from the list of the Attacot tribes enumerated in the Book of Lecan, that they possessed this district also, it will be seen from the account of their conquest by Tuathal Teachtmar that they obtained no permanent footing in it.

In the townland of Rahen in this parish is a remarkable cave believed by the natives to be an artificial, but it will be found upon examination to be one of those natural caves so common in lime stone districts.

287 (11)

In the townland of Millcastle also in this parish are to be seen in good preservation the ruins of a castle which gave name to the townland. It is situated on the south side of the River Glor, and near stood originally a mill which gave it name, but of that not even the site can now be pointed out. Sir Henry Piers calls Mill-Castle a town, but it presents very little of the appearance of a town or village at present. Piers writes:

"This rivulet" (meaning the one which turns the mill at Fore) "after watering the town" (Fore) "and the low grounds adjoining visiteth the town of Mill-Castle under the name of the Glor, and augmenting as it runs watereth Lickblac, and after a course of three or four miles passing by Newcastle logeth itself in the Linn."

Collectanea. I. 9.

Adjoining Not far from the ruin of Millcastle is a square tower evidently of the same age and style with the castle itself and not one

14/9/13/29 (11) of

(12) 290
of the old round towers, as my friend Mr. Geraghty
seems to think it is.

In this parish also lies Tromra, which is men-
-tioned by Mr. Firkisse as the seat of one
of the "^{Jays} Magernals" (Jeffry, the son of Richard, who
was the son of Jeffry) but, as I shall here-
-after remark, that branch, and every other
mentioned by Mr. Firkisse are now extinct
with the single exception of the line of the
Baron of Delvin.

In this parish lies also Kintuck, a hill (in the lawn
opposite Mr. Pollard's hall door) celebrated in the
Romance of (Dermot and Grania) ^{as the locality where Dermot lost his life} and near it a
well of equal celebrity. As Dermot O' Duirne
(or Jerry Mageone as they call ^{him} in Ulster) was a
native of this country it is probable that these
are the localities mentioned in the original
version of the story, and that in the other
parts of Ireland, the Shearney have distorted
names to make their own neighbourhood the
theatre of Dermot's adventures and misfor-
-tunes.

14/G/13/29(12)

29/ (13)

Almost all the old men mentioned by Mr. Geraghty in this neighbourhood are dead. The two Pagan of Slieve Bay, Merriam of Fore, and the most intelligent old men of Faghallytown; and with them a vast deal of the traditions and romantic legends of the district lies buried in the tomb of oblivion.

of the Parish of Mayne

Between the parish of Rathgarue and the River Lury lies that of Mayne called by the Irish *Páipirce Maigne*. This parish or rather its ancient church is noticed in the Tripartite Life of St. Patrick, from which I transcribe the following passage as exceedingly curious and ancient.

"XV. " When in the just^{now} mentioned country of the *Appalie*
" the man of inexhaustible labor had commenced the
" erection of a church at a ford on the River *Ethne*
" commonly called *Atth-Maigne*, a cruel and *cervicosus*
" man of the name *Fergus*, the brother of *Brendan*,
" the son of *Eochy*, contentiously opposed the holy
" man and contumaciously drove him from his

(14) 292

interpol.
"undertaking. (This Fergus is of obscure note, because
"he died in his fathers life time). When the holy
"Bishop saw him turned to a reprobate sense
"and that his obdurate heart was not softened
"by his own patience, he formed with the extremity
"of his crozier, before him, the sign of the cross
"over a stone placed under it, and he left the
"the large and deep ^{indented} impression of the crozier in the stone, as if
"in the soft ground, and he presently said unto
"Fergus, had not my toleration ^{been} patiently borne
"with thy intolerance the powerful virtues of
"my God would have ^{presently torn} split asunder thy cle-
"praved and ~~hard~~ impenitent breast as this
"crozier has cut the hard rock, and because thou
"hast so cruelly opposed me, and in me, my God;
"none of thy seed shall reign in this land nor
"prosper in any other, but all shall wither ^{and become extinct}
"in a bad ^{stiff} stock. Then the wife of Fergus
"humbly implored that the bolt of his male-
"diction might not strike herself. The man
"of God made answer, "my malediction shall
"not extinguish thee nor the offspring thou

14/G/13/29 (14)

"thou bearest in thy womb, but that
"offspring shall have no dependants."

xvi. Near the same place to the south, one
"of the disciples of the man of God called
"Mac. Dichoill erected another church,
"which on account of the negligence of the
"disciples, ^{or successors} of St. Patrick, is at this day
"regarded as belonging to St. Columbkille."

Triad. IV. p. 129 et seq.

It does not appear from this account that Patrick
did erect a church at Ath Maighne, on the
Lithne, and no ruins of a church are found
near that river in the ^{present} parish of Maighne.
^{But}

It is probable that the church, erected by St
Patrick's disciple Dichoill to the south of
Ath Maighne, occupied the ground on
which the present ^{or same} church stands, and that the
Ath Maighne or ford of Maighne is the one
over which the present Bridge of Cam-ath
stands. From this Bridge until it falls into
Lough (Quirbreach), the Imy flows through

(16) 29th
a wet bog, and has not a single ford upon it
nor a spot ^{near it} to attract the eye of Saint Patrick
as a place fit for a church. It may be objected
to this that Camma Br. is not in the parish
of ellaighne, and that therefore it cannot be
the 4th ellaighne of the Tripartite; but it
must be recollected that in the time of St.
Patrick there were no parishes designed by
meres and bounds, and that the crowds of
small parishes of a few townlands each ^{now to be found in Meath & Drogheda} are
of comparatively modern formation.

The annotator or interpolator of the Tripartite
remarks that this church ^{in his own time} had fallen under
the patronage of St. Columbkille on account
of the negligence of the disciples or successors
of St. Patrick. If he could live a few
centuries later he would find this parish
under the care of St. Nicholas. a saint of
Anglo-Norman selection.

In an Inquisition 31st King Henry VIII. the patron
saints of the parishes in this neighbourhood are
enumerated as follows.

14/G/13/29(16)

Loughble (Lutibla) The Blessed Virgin, sic hodie
Fayron (Foyran) St. Egan
Old castle — St. Bridget —
Mayne — St. Nicholas —
Faghlyn (Faghallytown) St. Germanus ^{Jersey} hodie Jeremiah
Rathgarve — St. Michael — Dermiting

The present protestant church occupies the site of the
 ancient one and I incline to think that St.
Nicholas may be a corruption of St. Nichoill in the
 same way as Germanus of Faghly is (a corruption)
 of Dermiting. But of?

One very important topographic inference can be
 drawn from this passage in the Tripartite, viz
 that the Barony of Fores is the (Dealbha
Speil) of early Irish times

In this parish lies ^{Described} lor Anpobast, the fort of the tent or
 pavillion mentioned by Dudley Fierbis as a part of
 the Dowry which William oge Nugent (son of
William, son of Nicholas, son of Thomas, son of
Gilbert, the Kastard, son of Sir Gilbert the first
 who came to Ireland) received with his wife the
 daughter of Talbot.

This parish which merges on Lough Derrynagh on the West and South west, is called by the Irish at present pápar^{Baile}te pácalta, but incorrectly, I think for baile páctna. Tradition says that the old church of Kiltoom was the original parish church, which was in comparatively modern times ~~be~~ removed to Traughalltown. St. Dermot is the present patron saint of this parish, but the Martyrology of Donegal mentions a St. Fachtna of Kiltoom and Colgan speaks of Bishop Menmiding of Kiltoma in Meath. Saint Dermot's holy well called Tobair na loimín Dráimada lies within about 50 perches of the grave yard of Traughalltown. The old grave yard of Kiltoom is just effaced, nor is ^{where} a well stone or other monument there or tradition in its neighbourhood, preserving the name of Fachtna or Menmiding. Of the Bird of Kiltoom, which Mr. Geraghty supposes to have been a Bell I have already written as much as tradition knows. That Traughalltown may be a corruption of Traughallastown will appear probable

297 (19)

from the following names in which R, and N,
have been changed into L.

Loch Enynn now Lough Ennell

Loch Mair - now Lough Mail

Drum Criadh now Drum cliadh, but the
is retained in the anglicized form Drumcree,

Cluain Maogghna - now Clonmeggil.

And some others which I shall have occasion to
notice hereafter.

Sir Henry Piers calls Faughallstown Fahatty, but
as it is called Faughly in many English do-
cuments of his time, it is more than probable
that he wrote Fahatty, and that Wallancey
in publishing his MSS. mistook atty for
atty, a mistake very easily fallen into.

Piers speaks ^{as follows} of the ruins of Mortimer's Castle situated
in the townland of Big wood - a part of that
of Faughalta - and distant about eight perches
from Direbreach:

" Fahatty on the eastern bank of Lough (Direbreach
before described): The word may import or signify
a joyful reception or welcome. This was the retiring
place of Mortimer Earl of March, who married
Philippa, the daughter and heir of Lionel, Duke

14/6/13/29 (19)

(20) 298

Clarence, third son to Edward III. and an elder
brother to John of Gaunt, (Duke of Lancaster,
the father of Henry IV. This Mortimer after
King Richard was deposed, that he might be
out of harm's way - procul a fulmine, with
his princess, in whom after the death of
Richard without heir of his body the right
of succession remained, fixed his residence
as tradition goes, amongst us at this place,
a place not more safe than pleasant, not
above a mile distant from the chapel
before spoken of, on the side of Knock Eyre.
By marriage with the daughter, and heir
of his bed, and not by the paternal line
the house of York got their claim to the
crown, whereof in the fourth generation
they got into the possession in Edward IV.
This Fahatty (Mortimer's Latium) by its ruins,
for it is now little else, speaks itself to have
been the residence of a prince, as the name
seems to denote his welcome,* and as in a de-
cayed and out worn face you may trace
beauty so in the ruins hereof you may yet

* Here he seems to think that procul is the same as proice, welcome
but never may there a greater mistake.

14/6/13/29(20)

299 (21.)
" behold the lineaments and footsteps of an-
" cient state and magnificence.
" And not unlikely it is that the residence of
" these princes here in the ^{centre} meditallium almost of
" this kingdom joined to the winning sweetness
" of a free and easy conversation, wherein princes
" in distress are never deficient, together with
" the injuries they might seem to suffer
" being kept out by an usurping prince, of their
" lawful right, might have given the first rise
" to that great affection this nation is ob-
" served by historians to have borne to the house
" and family of York. for nothing taketh more
" than the unjust sufferings of a rightful
" prince, and perhaps also that the suc-
" cess this family at last found in Edward
" IV. and his father Richard, (Duke of York.
" might have given countenance to that say-
" ing that to this day is common in the mouths
" of many, he that England would win must
" with Ireland begin; and this affection was no
" doubt then highly enhanced in the hearts
" of the people by the winning carriage of

14/9/13/29 (21)

Richard, (Duke of York, a wise and ambitious prince) during his administration here as Lord Lieutenant under King Henry VI.

Mortimer's Castle is not mentioned in Collectanea, t. 66 67. I do not find this ruin, mentioned in the name book of Faghallstown, but it should be shown on the plan. The site of Mortimer's castle occupies half an acre of ground.

There are also the ruins of a castle at Templestown, which should be marked on the plan.

In this parish lies also the townlands of Dorpe na g-cáirteach. (the Roboration of the rocks) and Baile an t-ppuáin (Streamstown) mentioned by Mac Firbis as seats of two branches of the families of the gent and Fay or a Shai.

He runs the pedigree of the family of Streamstown up to the first of the family, who came to Ireland, thus:

"The family of Baile an t-ppuáin

William, the son of
 |
 Michael, who was son of
 |
 William
 |
 Michael
 |
 William, cgo
 |
 William, cgo
 |
 Nicholas
 |
 Thomas
 |
 Gilbert the Bastard
 Sir Gilbert Nugent

14/6/13/29(22)

The family of Dairona y Cairtheach
 Garrett A. Fair, the son of
 Garrett, who was the son of
 George
 Robert
 James
 John
 Roger
 Walter
 George

Sir Mayn, the Ritter or Knight
 Of the signification of the name of
loc Dairbperic

Sir Henry Piers accounts for the name of
 this lake by telling a story about a man who
 was stealing a cow and interpreted it as the lake
of a severe or hard judgement (quasi loc dui-bperic) ^{and the Annalsists}
 but as the name is written by Mac Fintona, its
 signification is as plain as possible. Dairbperic is used
 by the Annalsists and best Irish writers to signi-
 fy an oak wood or grove, and Dairbperic is an
 adjective formed from it signifying Oaky or
 abounding in Oak. This name was certainly descrip-

(24) 302 ^{Shores}
line of its ^{in the} primitive ages, and even in the
time of Piers (1682) there were great ^{remains} ~~quantities~~
^{its ancient} of oak in its neighbourhood. He writes: "In one
of those branches of it which vergeth Eastward
to its impineth itself between two rising hills;
& the one called Knock Ross is well shaded with
so all sorts of underwood and great store of low
or spreading oaks. &c. &c. Collect. I. 11.

According to the Annals of the Four Masters
and the early Irish technical Chronologists
this lake and its ^{twins} sister Loch Ainninn
made their appearance in Heath for the
first time in the year of the world
2859. and 722 years before their third sister
Loch Uair escaped from the womb of
their mother Earth. According to the pre-
sent tradition in the country these lakes
were all named from the daughters of
the celebrated Navigator and Mechanic-
-er, Mamanán, ^{much} the son of the sea
who still haunts all the harbours of Ireland
and the Isle of Man.

your obedient servant

John Donovan

14/6/13/29(24)

END

14 G 13/30

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Tyrrellspass, Co. Westmeath, concerning the history, traditions, antiquities and topography of the parishes of Durrow, Castletown (sic) and Rahugh, Co. Westmeath, with particular reference to their early churches, religious foundations, castles, holy wells and the locality's association with St. Colmcille and St. Aodh.

O'Connor, Thomas

11 October 1837

12 p.

25 cm.

Pagination in original binding was 303-314;

Included are related extracts from Colgan's 'Acta Sanctorum'.

303
Tyrellspass October 11th 1831

Sir,

Dunrow Parish is in Irish Called Dolpess, which is explained as signifying oakwood, Robortum. It is said that Saint Columbkille, who is the Patron Saint of the Parish, and whose day is celebrated in it on the ninth of June, predicted that he would build a church there, which he accordingly did. The walls of the old Church, I am informed were repaired for the erection of the parochial protestant Church. In the Church yard, stands a stone Cross about 8 or nine feet high, with very long arms. It remains quite perfect, and is said to have been brought from the North ^{by Saint Columbkille}. Near the Church is Saint ^{Saint} Columbkille's well. cobay colym cille. For S. Columba, which was very much frequented until within those 2 years past, the people were prohibited access to the place, on the occasion, by Lord Clondyne, ^{qu? astortheq?} who is now attempting to exclude the people from the use of the Church yard as burial ground; Thinking it too annoying to have them come so near his Court, which lies within 10 perches of the Church. But the people are determined not to be prohibited by him, for a number of persons, who attended a young man's funeral from Killbeggan, a few days ago, broke in his gate, which he took care to have locked

14/6/13/30(1)

against them; a circumstance of course
 very galling to his Lordship, but which
 he could not resist. There was an attempt
 made about 60 years ago to put an end
 to the custom of frequenting the well.
 On the 8th of June, the day previous to
 the anniversary of St. Columba's festival,
 Herbert Steffney ^{is que? as to Authog?} ~~Robert~~, who was then pro-
 prietor of the place, took care to have the
 well stopped up; the consequence of which
 was, that on the morning of the Ninth, his
 house (court) was filled up to the roof with
 water, and not one drop of it would
 go out on the doors. ^{though opened} Herbert having no
 other means to remedy this inconvenience,
 than by opening the well, caused it
 to be opened, thinking himself very
 fortunate, if even by doing so, he could
 save his residence from destruction.
 The well was frequented since till
 within those 2 years, a second prohibition
 took place, of which mention is made
 before.

Within 20 perches of the Church, to the
 west, are observable the small remains
 of the walls, of the Castle of Durnow,
 at which Sir Hugo De Lacy met
 his fatal end. The erection of another

Castle at the distance of $\frac{1}{2}$ or $\frac{3}{4}$ of a mile from the Castle of Durrrow, was intended, and a subterraneous passage was to be drawn between them. When this passage was in the progress of being made, Sir Hugo De Lucy happened to be taking a view of the work, being attacked by two men named Denis Kelly, who had a mattock as a weapon, and Simon Carney, who made use of a spade, was killed on the spot. A three days' battle between the workmen, ensued; the work was discontinued, and was never afterwards resumed. This account is said to have been taken chiefly from Keting's history of Ireland.

I have no reference to Durrrow, from the Annals, all that is said here of it, and its Church and Castle is taken from verbal information. As I have no extracts relating to the place, I looked upon it, as losing time to visit it, for I fear Mr. O'Donovan has done with his portion of the County, and I want to have done as soon as possible. A full investigation of it, can be made, when we go to the Kings County.

14/9/13/30(3)

Rahugh Parish.

Rahugh is in Irish Called raí hoda, which signifies the Rath of hoda, anglicised Hugh, i.e. Arx hodi vel hedi.

In the townland of Rahugh, there was a monastery, of which there are no remains except that the site is traceable. of this monastery Colgan in A.B. I. I. p. 423. Col: 2, makes mention in these words.

Note 29. 'Et in illo Castello S. Aedus instituit Monasterium, quod ex nomine eius nominatur' c. 38, which being translated exhibit this sense, 'And in that ^{Rath} fort S. Aedus ^{established} instituted a monastery, which is called ^{after} after his name.

The note to them, runs thus: 'This is a Parochial Church at this day in the Diocese of Meath, in the Country of the Kenel - Diacha, and is called Rath-hoda having taken its denomination from the holy man'. And the Annalists take notice of Rath-hoda at the following years.

A.D.

618

'Rath n Guala was burned by Diachne the son of Baotan'.

771 'Forbasach Abbot of Rathhugh, died?'

Qu?.
Was Rath
n Guala the
Ancient name
of Rath-hoda?

A 2
857 A royal meeting of the nobles of Ireland
was convened by the King Maelseachlain
at Rath-bodha me Bric, at which, Pacht-
ma, Coarb of Patrick, and Inairleach,
Coarb of Finnica ^{attended} assisted, for the purpose
of establishing peace and harmony be-
tween the men of Ireland &c.

St. Bodh is generally called Caspog
Bodh i.e. Bishop Hugh, by the Irish
speaking people throughout the County.
His festival is still celebrated in this Parish,
I could not learn ^{exactly} the day of the month,
on which he is venerated. His day is held
in the beginning of winter, the Calendar
will tell what day it is.

The ruins of an old Castle lie in the
townland of Killtobber; it is called Caylean
Cille tobarr i.e. Castellum Cellae Fontis,
and in the townland of Mowrath, are
the ruins of another Castle, called Caylean,
Magne pila i.e. Castellum Collis arcis

Castletown Parish.

In the townland of Castletown, from which the Parish has taken its name, and which is commonly called *baile cáisleáirí* *na n-geogheagán*, i.e. The town of the Castle of the M. Geogheagans, and was ^(properly) *anciently* called *baile cáisleáirí cion da leuna*, which is said to signify the town of the Castle of the head of the two meadows, there are the ruins of an ^{close to the Protestant church} old abbey and chapel, lying in the Church yard of Castletown at the village of the same name.

+ it is commonly called
old chapel.

There was a subterraneous passage from this abbey to Castletown moat, which is a very conspicuous one, situated about 20 perches to the S. of the Church. Jack. Daly remembers to have seen ~~the~~ entrance to it ^{opened} on the summit of the moat. And 1/8 of a mile to the West of the moat is the site of the Castle, from which the townland, as the people think, took its name. There was a Court, where a school house now stands at the glebe house. This Court

it is said, was built about 200 years ago, and occupied by the Geoghegans, from one of whom, Captain Dillon purchased it. Francis Boyle, a notorious robber in this country, who flourished about ^{798/78} 80 years ago ^{1458 or 1459}, embarked in his profession, by committing the first robbery on ^{the} Captain Dillon. The stones made use of in building this Court, were translated to the building of Darnestown house, which was built ^{88 or 90 years ago} by Kedagh Mc Geoghegan, father to Jack the brick, who was a noted Mc Geoghegan for the many fights and duels, he engaged himself in. In the Nome-book, I find Castle Kindalane mentioned, the site of which, alone remaining, is said to be ~~in~~ ^{1/8th} mile west of the Glebe ho: & in the town land of Glebe. I got no such feature with which the denomination Kindalane is connected, pointed out to me, but it may be owing to the ^{defect of the} knowledge of the persons consulted on the occasion

14/4/13/30(7)

that I did not get it remarked.

In an Inquisition taken after the year 1695, it is notified, thus ^{and} Edward Geoghegan of Castletown, Esq., whose estate was found to be of immense value, and who was allied to the Barnewall / Trimblestown family?

'By act of parliament 1697 it was proved that nothing therein contained, should be construed to confirm the forfeiture of Edward Geoghegan of Castletown Kandalene, County West-Meath, Esq., nor to hinder his Majesty's gracious intention to reverse same'.

In the Inquisitions in the time of James the 1st. Castletown, is called Castle-
tone Kinalene, and Castletone Kynnalene,
and in the time of Charles the 1st. it is
called Castletown Kindalen.

The house occupied by the Parish Priest, is even now, called Kindalene Cottage.

I could not learn from the people that Castletown, had ever the epithet of Westina, Vastina, or Wastina, and yet it appears from the following authorities

to have had these definitive names added, first, in the Inquisitions in the time of Charles the 1st. it is called 'Castletownvestina'; in Carlis Top. Dic: which is quoted for authority in the name book, it is called 'Castle-
-town Kindalane, or Vastina', and the following insertion is in the Namebook
'Castletown { Kindalane } 'so designated in
' Vastina, or } the Government
' Wastina' } books at the Castle.
H. Rochfort-Rector.

In Adamstown townland in this Parish, there is the site of an old Church. called Cill Bríde i.e. Cella S. Brigide, traceable in an old burying place.

In the townland of Brennansstown there are the remains of an old Castle, which was built by the Brennans family.

In Killaleagh townland, Co. Wick.
there is a fort, wherein there was an
entrance to a Cave, which is said
to have extended by a subterraneous
passage to the lough. A great number

of young persons accompanied with a
 piper, entered this Cave at a long period
 back, and proceeding onward so far
 as to be led into a labyrinth into
 which the descent was easy, 'sed redintegre
 gradum, hoc opus, hic labor, erat' They
 never were known to ^{effects} make their egress
 from it. The piper was heard playing
 on his bagpipes, ^{under ground} at the distance of two
 miles, from the entrance of the Cave,
 and were he an Orpheus, who could
 prevail ~~on~~ the woods to follow him,
 and ^{cause} the stones to meet in such harmony
 as to Construct a city, he could
 not induce one living being to
 advance towards his relief
 in this inextricable state he
 was precipitated into. The entrance
 to the cave was closed, because of
 the melancholy Consequence of
 this adventure, and was never
 since opened.

It may not be amiss here, lest mentioned has not been made of it before, that in the townland of Kure in the Parish of Dysart, there is an old Church in ruins, respecting which, I could obtain no information.

It must be bealuch na gcap gad, I mistook, through defect of memory, for 5th gad. Where does bealuch na gcap gad, lie? Has its situation been ascertained? If not, I wish to know, as I have met with a name, to which it may be reconcileable.

The Patron day of the Parish of Castletown, is on the 29th of September, Saint Michael's day. There is an anniversary Patron held; and it was attended

with a circumstance this year which was never before known to Characterise it. All the people who attended it dispersed quietly and peaceably, without one drop of blood being spilled, and without incurring the Censure of the Law in any other manner. This fact is said to attest the wisdom of the people, their unanimity and good feeling towards one another, and as a fact it is certainly adequate partly to do so.

I go to-morrow to Pass-Killbride, and Killbride Parishes, and if I can get done in time, I'll go on to Mullingar, where I suppose I meet Mr O'Donovan. If he has not arrived there as yet, I wish it be made known to me where I can find him, as his motions, I am sure, are very rapid. If I do not reach Mullingar tomorrow night I must stop at Beggarsbush, a sad necessity.

J. A. Larcom Esqr
Jc. Jc.

Your humble Servant
J. O'Donovan.

END

14 G 13/31

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Tyrrellspass, Co. Westmeath, concerning the history, antiquities and topography of the parish of Killbeggan (sic), Co. Westmeath, with particular reference to its early church, monastery, burial ground and the origins of its placename.

O'Connor, Thomas

10 October 1837

8 p.

23 cm.

Pagination in original binding was 315-322.

Sir,
On Sunday evening, Jack Daly
Called on me in Killbeggan and con-
tributed as much as he could towards
the investigation represented to him
by me. In the Parishes neighbouring
on Killbeggan, not one man could
be found to give the Irish Common
pronunciation of the townland names.
I did not think it safe to depend
on Jack altogether, because he is
too fond of speaking of the diminutive
form of words, of the accusative
and Vocative Cases, and of how things
ought to be, but seldom of how they
are. I adopted, under these Circumstances
a plan, which succeeded very well.
Whether he was giving the true and
Common names, I doubted. On Yesterday
morning, I got a Car and brought
Jack with me to Castle town and New-
town Parishes, where I picked out the
most intelligent men I could get pointed out to me.

14/9/13/31(1)

and got their pronunciation of the names, as well as they could give, which was elucidated very much by Jack's Native Irish pronunciation. It served on this occasion as purgatorial of that of the un-Irish inhabitants, and could not be mistaken, ~~as~~ in as much as it sent forth a tail of brilliancy, as a Comet does amongst the naturally shimmery lighted stars. I would not have employed the Car, for I prefer walking to places, that can be gone to within a moderate portion of time, and I find I can collect more information respecting the things enquired after, when I walk among the people and fall in with them in discourse, than if I had fifty Conveyances about me. They would not shew such weakness of mind as to tell the same stories to a person stepping off a car, as to one that is footing his way, and is apparently not too

14/6/13/31(2)

not upon his enquiry. If one does
 not effect an insinuation by apparent
 indifference, he can never succeed
 in eliciting the opinions of which the
 people are convinced, and must get
 his mind heaped with stories got up
 by cunning persons to give present
 satisfactions, or get it reconciled
 to the greatest absurdities, by the
 ignorance of those, who are ready
 to grant that everything enquired
 after, exists. Knowing all these cir-
 -cumstances I took a method of
 Correcting Jack, if he were at all
 inclined to lead me into error, to
 do which, I found afterwards his
 very honest and Candid mind could
 not allow him. And he acknow-
 -ledged his ignorance of every thing
 he did not know. He is partly acquainted
 with history in general, of which he
 boasts very much — he read all the
 old Irish grammars, and he read.

14/9/13/31(3)

There was formerly a well at the monastery, called Tobay Beuckin.
 i.e. Fons S. Beccani. It was closed some years ago.

Valancy's ^{grammar}, in order to amuse himself
 with his errors. He was on the whole
 very useful to me.

Killbeggan Ph.
 cill Beuckin is the present Irish
 name of Killbeggan, which signifies
Cella Beccani. The Church of S.
Beggan. The Patron day of this Parish
 is on the 24th of July, Saint James's
 day.

Killbeggan old burial ground is
 a very extensive ^{one} lying about 100 perches
 to the S. or S.E. of the town of Kill-
 beggan. The monastery of Saint
 Beccan stood formerly at this
 burying place. There is not a trace
 of it now visible, the ground on
 which, it is said to have stood,
 is now a green meadow. There
 is no vestige of any edifice even
 within this old burying place.
 The monastery is said to have been very extensive.
 It was capacious enough to contain 800 Monks,
 or Friars.

[Misplaced in binding, see page 315 following page 322]
 To be collected by Bessie H. H. H.

Where the Protestant Church now stands, immediately on the South side of the town, stood formerly the Chapel belonging to this Monastery. The old walls of this Chapel were repaired for the building of this Church. Queen Elizabeth made a grant of the lands of this Monastery, to Oliver Lambert, the Ancestor of the Lambert family, located here, and James the 1st gave a deed of the lands of this grant. Charles Lambert is the present proprietor of them. But this Charles does not hold all the lands granted to his Ancestor Oliver, for it appears that a part of the lands included in this grant, was given as dowry to the female ^{issue} descent of the family. The sons of Sir Michael Crumney, who was married to ~~the~~ woman of this

14/9/13/31(5)

family, possess a portion of the land at present.

The common name prevalent among those persons, who make an attempt at its Irish name, is Warrysteap Cille Bogary.

At A. D. 1218 in the Annals of the Four Masters it is said that 'Roderick and Maolseachlainn, two sons of Meboghlán, died in the Monastery of Killbeccan.'

In Grianan townland - grianán in this Pl^y, there were a few years back the Remains of an ancient edifice; it is at present entirely effaced. The families of the Shanes and Geaghegans are traditionally Connected with it, as its occupiers. Of the

Shome family, Sir Arthur Shome was the last man Characterised by any distinction. He lived about 90 years ago.

I received the half notes this morning in Killbeggan, and found no paper arrived, which I requested to be sent. The money was very much wanted, for I had not a penny to throw at a dog, or to jingle on a stone. The expenses attending an excursion in this part of the Country are enormous. And if a person was un-annoyingly situated in these enormously charging places, he might look on himself as very happy.

14/6/13/31(7)

But in all the Inns all which
 are called Sun Inns, bearing ^{each} the
 Sign of the Sun, (I wonder why) on
 a swinging sign over the door
 and hotels, I was forced to stop in,
 a person will be very sure to
 be roused out of his sleep with
 day light, by the noise of the
 women proprietors, who are
 regularly out in the yard attached
 to these houses, cursing employed
 persons and servants for not doing
 every thing to satisfy their wishes.

And the great Curse is 'God
 blast you, why ^{or. did not} don't you &c.?
 and 'go 'long to hell out of that,
 'God blast you, why do you &c.?

The fact is, such expressions of im-
 -precation annoy me very much,
 and the enormous expenses annoy
 me still more. The rest of the Parishes
 will follow.

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

Your obedient &c.
 Servant.
 J. O'Connor.

14/G/13/31(8)

END

14 G 13/32

Ordnance Survey of Ireland: Letters: Westmeath (Vol.1)

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Newpass, Co. Westmeath, concerning his thoughts and findings to date regarding the placename Cormorant Island.

O'Donovan, John, MRIA, (1806-1861)

12 October 1837

2 p.

23.3 cm.

Pagination in original binding was 323-324.

Newpass October 12th 1837

Dear Sir,

In reading over Major's letter I find that he has raised some objections to Cormorant Island being the Cro-inis of the King Moylessaghlin by supposing that Cro-inis may be the same name as Crow island or the island of the crows, which he thinks may be the same as the island of the Cormorants. This is a point which I am determined to settle before I leave the County but this I am satisfied that the Cormorant island is called Cro-inis, i.e. the island of the house by the Irish & cannot at all account for the Inquisition making it contain one acre. I wish Keefe would examine the Baronial and townland Maps of the Down Survey and ascertain by what name the Cormorant Island

14/9/13/32

lying

lying opposite the fort of Poona in the parish
 of Dycart is called, and also by what name
 it goes to Suse Craine opposite Belvedere
 park is shewn.

I shall meet Honor tomorrow at club
 -bing and see what is next to be
 done.

your obedient servant

John H. H. H.