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**July 2008**

**14 G 17**  
**Ordnance Survey of Ireland**

**Ordnance Survey Letters:**  
**Wexford, Vol. 1**

**O'Donovan, John, MRIA, (1806-1861)**  
**O'Keefe, Patrick**  
**O'Connor, Thomas**

**1840**

**Volume 1 of 2**



**14 G 17/1**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Title page and index to letters containing information relative to antiquities of County Wexford collected during the progress of the Ordnance Survey in 1840 (vol. 1). Also refers to sketches.**

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

**[1840]**

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Letters  
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of the  
County of Wexford  
collected during the  
progress of the  
Ordnance Survey  
in  
1840  
Vol I

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Kildavin P<sup>h</sup>, 366-7 — Situation — Name — Irish tradition of S<sup>t</sup>. Davin, tho' his name not  
mentioned in Irish Calendar — Old Church & grave of? — S<sup>t</sup>. Davin's well; 1/8 mile to W. of Church, not  
now resorted to for the cure of diseased — Annual "pattern" formerly held at it on 1<sup>st</sup> Aug<sup>y</sup>, which was believed to  
be S<sup>t</sup>. Davin's day — S<sup>t</sup>. Catherine's well; in Kildavin Upper, still resorted to for the cure of sore eyes —

14/6/17/1(12)

Kilgorman P<sup>h</sup>

Kilgorman Ph., 2-3 — Situation — Name — St. Gorman, ment<sup>d</sup> in Irish Calendar —

This day now forgotten in the Ph. — A well named after him formerly near the Old Church —  
Remains of the Church, which was built on the site of a primitive Church; 1/2 acre ground,  
in which are head stones exhibiting the name Eodkin — Small moat about the Church  
100 paces to S. E. of  
of, apparently a sepulchral mound or tumulus, & not a military work — Killowen,  
Killybegs, & Kilpatrick T<sup>h</sup> 100, whose names suggest the former existence of churches therein,  
of which there are now no vestiges nor an traditional remembrance — Circular moat in  
Cattalstown —

Killennagh Ph., 14 — No ancient remains in the Ph. except the grave of in which the Old Church  
stood — No tradition about the patron saint —

Killiane Ph., 372 — Situation — Name — A Church & two castles shown in this Ph. on engraved  
map from the Down Survey — Site of the Church probably occupied by an Old Church in W. side  
[See sketch of "Chapel of Killiane Castle" in Book of Sketches.]  
of the T<sup>h</sup> of Killiane — Killiane Castle still in good preservation — Ballykelly house  
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Killinick Ph., 282 — Situation — Name — Site of ancient Church occupied by the modern  
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Killurin Ph., 360 — Situation — Name — Old Church destroyed to build the present Church  
— Old Church 14<sup>th</sup> — St. Lawrence's well, about a furlong to N. of it, still visible, but the  
"pattern" abolished —

Kilmacree Ph., 370-1 — Situation — Name — Ment<sup>d</sup> in Liber Regi. T<sup>h</sup> 100 — Old Church  
[See Book of Sketches.]  
No castle shown in this Ph. on engraved map from Down Survey —

Kilmakillogh Ph., 10-12 — Situation & Name, 10 — St. Mochallog the patron, ment<sup>d</sup> in Irish Calendar  
at 13<sup>th</sup> July, ibid. — Old Church in Clonath, probably the one originally called Kilmochallogh, which presents all  
the appearance of a primitive Irish rainbligh, ibid. — Sketched by Wakeman of window in S. side wall, & others in the Ch.  
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Kilmallock Ph.

Kilmallock Ph., 356 — Situation — Name — Old Church, site of, & grave y<sup>d</sup> —

S<sup>t</sup>. Mary's well near D., at which "gutteries" were annually held on 15<sup>th</sup> Aug<sup>t</sup> —

Old Castle in Ballinkeel, said to have been erected by the family of Hayes, in whose possession it remained till about 16 years since (<sup>since</sup> 1840) — See sketch by Wakeman —

Kilnahun Ph., 13 — Situation — Name — Old Church, no remains of — The grave y<sup>d</sup> very extensive & old-looking — A "gutterie" held there annually on 15<sup>th</sup> Aug<sup>t</sup> until 1798 when it was abolished — Tobar Christ (the well of Christ), at which stations were formerly performed on the eve of S<sup>t</sup>. John's & during the succeeding week — Killride (Church of S<sup>t</sup>. Bridget) grave y<sup>d</sup>, in Ballylusk — No trace of a church there —

Kilmenor Ph., 4-5 — Situation — Name — Old Ph. Church, no remains of — The old grave y<sup>d</sup> in Tomcoyle — Kilmenor well (holy), 100 y<sup>d</sup> to S. W. of the Church, at which "gutteries" were formerly held on 8<sup>th</sup> Sept<sup>r</sup> — Remarkable moat in Lower Pallas —

Kilpatrick Ph., 349 — Situation — Name — Ancient Church, still in use — Spring well to S. E. of it, called after S<sup>t</sup>. Patrick, but not considered holy at present —  
[See sketch of Seampul Patrick in Book of Sketches.]

Kilpipe Ph. — Situated principally in Co. Wicklow, 14 — See it noticed in Wicklow Letters —

Kilrane Ph., 272-3 — Situation — Name — Ment<sup>d</sup> in Liber Reg. Vit. — Old Church, remains of — The bell belonging to the adjacent chapel hung in its bellry — Ballygerry, a castle shown there on engraved map from Down Survey — its site now occupied by a farm house — Mulgrave Rath, a rath near Ballygerry house, enclosed with a stone wall, & having a small observatory placed upon it, so called by the proprietor, after Lord Mulgrave — The etymology of Mulgrave, a subject for the consideration of future antiquaries — Fotharta territory —

Kilrush Ph.

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Kilrush Ph., 242-3 — Situation & Name — No IL<sup>d</sup> of the name Kilrush in the Ph. — the modern Ph. Church in Ballynaberney said to occupy the site of the primitive church called Kilrush, — Columba Crossaire, the patron saint of the Ph. according to the Martyrology of Tamlacht — It was also patron of the Church of Kyphal in Ph. of St. Mary's — Kilrush called a Prebend in Book of Ray. Visit. — Killilly (Cill Fiddhile), site of old Church & grave Ph. in — the stones of the church carried away to build houses some years ago — the grave Ph. completely effaced — Holy well near the site called Tobermury or the Virgin's well — Old Castle in N. W. of Killilly, called Borris Castle, & sometimes the garrison, which belonged to Mac Murrough Kavanagh — Site of castle in Colohanon, built on a rock over the Slaney —

Kilscoran Ph., 274-5 — Situation — Name — Ment. in Siber Ray. Visit. — Clust. Church, site of, occupied by a modern Church — Site of the Castle shown on engraved Map from Down Survey as in Mill IL<sup>d</sup>, occupied by Mill Castle house, which was built of the stones of the castle — St. Bridget supposed to be the patroness of the Ph. — Holy well called after her, in Drummar, at which "patterns" were formerly held on St. Bridget's Day — Kiltennell Ph., 11 — Situation — Name — Old Church of Senchal — No well near it now called after him — His day totally forgotten — Kilbride, no trace of a church or grave Ph. now visible there —

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**END**

**14 G 17/2**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Gorey, Co. Wexford, concerning the history, antiquities and topography of the parishes of**

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

**20 May 1840**

**14 p.**

**24 cm.**

**Includes ink sketches of Little Limerick Castle, Kilcavan and the carved stones found in the churchyard of Clonattin, Co. Wexford, drawn by William Frederick Wakeman.**

**Pagination in original binding was 1-14.**

**O'Donovan describes Wexford as 'one of the most anglicised counties in all Ireland ... the Irish language has totally disappeared'.**

Shos. A. Larcom  
Capt. Royal Eng<sup>rs</sup>

22<sup>nd</sup> May 1840 (1)  
Gorey May 20<sup>th</sup> 1840.

Dear Sir, I now begin the County of Wexford one of the most anglicised Counties in all Ireland, but I fear it contains but little to interest the Topographer or Antiquarian. I shall however go through it in the usual way describing the old church of each parish, where such exists — as usual, and mentioning the features of antiquity that should appear on the map, and where those features have disappeared, pointing out their sites as well as I can. The names are very much anglicised and corrupted and the Irish language has totally disappeared, so that I must necessarily work in a great measure in the dark, as I don't know the Phoenician. I have one consolation however, that when this county is finished all the rest are Irish with the exception of the northern part of the County of Tipperary.

Please to send me all the Books of Wexford as soon as possible and especially those of the Barony of Ballagheen as it lies immediately to the south of Gorey. Please also to send for the books of the County of Tipperary, and to have them ready for us against the first day of July when, Deo valente, we shall have this very English, warlike and rebellious County finished.

I am most anxious to know the extent of territory we have to traverse this season, as I am afraid of the winter.

14/9/17/2(1)

Of the parish of Kilgorman

Situation.

This parish is situated in the North-east extremity of the barony of Gorey, and is bounded on the north by the County of Wicklow; on the East <sup>and S.E.</sup> by the sea, and on the West by the parishes of Inch and Kilcavan.

Name. The name of this parish is, as usual, compounded of Cill a church, and the name of its patron saint or founder. It is properly written in the original language Cill Gormain, which means the cell or church of St. Gorman, who is undoubtedly the St. Gorman mentioned in the Irish Calendar at the 25<sup>th</sup> of October, thus.

25. Oct. Gormán ó Cill Gormáin <sup>note 1 n-orthenry</sup> 1 n-archap-lagáan

25<sup>th</sup> Octob. St. Gormain of Kilgorman in the <sup>note east</sup> west of Limerick.

He is the only saint of the name Gorman mentioned in the Irish Calendar. There was formerly a well called after him in the parish and lying near his old church, but it has been long since stopped up and his day is now entirely forgotten in the parish.

The old church of Kilgorman was situated in a townland of the same name on the margin of the sea about 5 Irish miles to the North-east of the town of Gorey, but its walls are now nearly level with the ground. From small fragments of them still remaining it appears however that the church was a small and very rude building of no great antiquity, but nothing is surer than that it was built on the site of a primitive church. It is surrounded by a small burial ground, in which are a few head stones exhibiting the name of Godkin a name which though it might sound very well in heaven presented nothing of interest to me.

14/6/17/2(2)

About 100 paces to the south east of this church yard there is a small moat measuring 62 paces in circumference and about 15 feet in height. It appears to be a sepulchral mound or tumulus and not a military work. It commands a beautiful view of the sea and of the conspicuous hill of Tara, which lies about a mile and a half to the south of it.

The names of the townlands of Killawen, Killybegs and Kilpatrick suggest the former existences of churches in those townlands, but none are now to be seen, nor is there any one living that ever saw or heard of them. There is nothing else of antiquarian interest in this small parish but a circular moat situate in the townland of Castletown.

### Of the parish of Inch.

#### Situation

This parish is bounded on the north by the County of Wicklow, <sup>and S.E.</sup> on the east by the parish of Kilgorman, <sup>and S.W.</sup> on the south west by the parish of Kilcavan, and on the west by the parish of Kilnecnor.

14/G/17/2(11)

Name. Inch is a corruption of the Irish word inny or inpe, which generally signifies an island, but which is used in Leinster to express the holm of a river, in which latter sense it is applicable to the situation of the church of this parish, which stands on a spot of ground nearly surrounded by a stream.

There are no ancient remains in this parish: the site of the old church is occupied by the modern one.

14/G/17/2(3)

(4) <sup>of T. L.</sup> There are two names in this parish, which would be of great use to the Griambological antiquaries to prove the ancient worship of the sun in Ireland, namely, Cnoc Greine, the hill of the sun, and Cul Greine, the back of the sun, but I believe that the former means Sunny hill, and the latter Sunny back, so called as being particularly <sup>exposed</sup> to the rays of the sun.

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Of the parish of Kilnecora.

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Situation. This parish is situated in the northern extremity of the Barony of Gorey and County of Wexford. It is bounded on the north by the County of Wicklow, on the east by the parish of Inch, on the south by the parish of Kilcavan, on the south west by the parish of Kilgipe.

Name. The name of this parish is in Irish Cill nadenip (recte Cill nonbarn) i.e. the church of the Nine, so called, according to tradition, because there were nine brothers, who were born at a birth interred in it. No part of the old church of this parish remains. The graveyard is situated in the townland of Tomcoyle about 5 miles north of the town but it exhibits nothing worth the attention of the antiquaries. At the distance of a hundred yards to the south west of the church is a holy well called Kilnecora well, at which "Patterns" were held on the 8<sup>th</sup> of September till the year

14/6/17/2(4)



year 1798, when it was abolished.

5

(5)

In the townland of Lower Pallas there is a remarkable moat measuring 100 paces in circumference at the base and about 28 feet in perpendicular height. It was <sup>originally</sup> flat at the top but a large pit has been dug <sup>towards</sup> into the centre of it to the depth of 12 feet by people looking for money (or antiquities) but they have not dug deep enough to come upon whatever treasure it contains. There is nothing else of antiquarian interest in this parish for civilization has been very industrious in this part of Ireland in destroying every remain of the olden times.

### Of the parish of Kilcavan.

Situation. This parish is bounded on the north by those of Kilnecor and Inch; on the east by Kilgorman and Kiltunnel; on the south by the parish of Kilmokeeloge, and on the west by the parish of Kilnahun.

14/9/17/2(5)

Name. The name of this parish is, as usual, compounded of CH, a cell or church and the name of its patron Saint, who was the celebrated St. Coemhan of Ard Coemhain near Wexford, whose memory was celebrated here on the Sunday before the 12<sup>th</sup> of June until about thirty years ago when the pattern was abolished in consequence of a man having been killed at <sup>it</sup> in a quarrel. The old church of St.

(6)

<sup>6</sup>  
Coemhan is now level with the ground, and nothing remains but the grave yard which is of considerable extent and still used. About  $\frac{1}{2}$  mile to the East of this grave there is a holy well called Tobar Chaemhain or St. Cavan's well at which stations were performed, but since the abolition of the pattern it has not been frequented, and it is now scarcely known as a holy well.

In this parish is situated the very conspicuous hill of Tara about 3 Irish miles to the North east of the town of Gorey. The name of this hill excited my curiosity and I examined it carefully to see if it contained any forts like the famous hill of Tara in Meath, about which we have said so much, but know so little according to his Majesty of Ulster, but I was much disappointed at finding no ancient remain on its summit, but a sepulchral cairn of stones vulgarly called "the Castle" though it never was a castle or even Cashel as is evident to the antiquarian at the first glance. I am nevertheless of opinion that this is the place called Teamhair Brogha Nia in Irish history, but as I have not all the historical references to that place

14/6/17/2(6)



place I cannot speak with much confidence. Mr. (7)  
Curry will be able to send me any references to it  
in the College MSS. I think it is also mentioned  
by O'Flaherty in his Ogygia as situated in  
Fby-Kinsellaugh.

Cormac Mac Cullenan King of Munster, observing  
that all the places in Ireland called Teamhair  
(now Anglicised Tara) were conspicuous hills, rejected the  
old derivation of Tear-mur, the mur of gualan  
Tear, and threw out a foolish etymological conjec-  
ture that it might have been formed from the Greek  
verb ὀρῶ, conspicio, but, though this derivation  
would be well borne out by the grand pros-  
pect <sup>commanded by</sup> ~~which~~ this hill of Tara, as well by the  
other two well known to us, still we disagree  
with his serene highness of Munster in his deriva-  
tion of this name from Greek, as we do with  
his Majesty of Ulster in deriving it from the  
Phoenician. It is a primitive and generic Irish  
word to express a place commanding a prospect  
and it is used in this sense by the Irish translator  
of the Argonautic expedition, but how it is compound-  
ed it is now in vain to conjecture.

In this parish is also situated the townland of Limerick con-  
taining the ruins of an old castle said to have belonged  
to the family of Edmond, the ancestors of the present  
Sir Thomas Edmond. This is in all probability the place  
called

(8) I called Luimneach Laighean i.e. Limerick of Leinster in the ancient Irish MSS. but I have not a single reference to it in the Extracts before me. Mr. Barry will please <sup>to consult</sup> the Irish authorities for <sup>all</sup> references to Luimneach Laighean. I have a distinct recollection that it is mentioned by Keating.

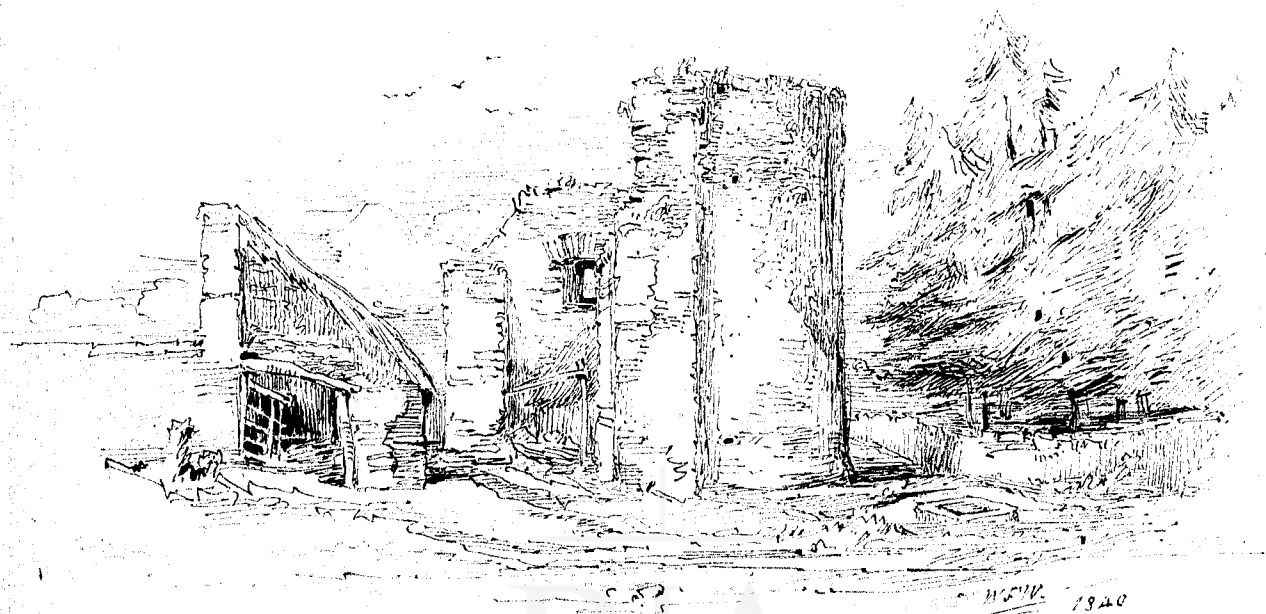
Of the castle only one Round Tower about 20 feet in height and two fragments of the outer walls remain. The annexed sketch by Mr. Wakeman will give an idea of its present appearance. The site of the keep of this castle is said to be occupied by a farm house.

Near the centre of the townland of Knockavota (Knoc a' mhota, hill of the moat) there is a small moat from which the townland takes its name, but there is nothing curious about it.

It is said that Dornell, the son of Dermot Mac Murragh was called Coinbhánach or Kavanagh, from having been fostered at the old church of this parish. See Keating.

About ½ mile to the East of the Castle of Limerick, are to be seen the ruins of a church measuring 53 feet in length and 18 in breadth, but all its features are destroyed. It seems to be coeval with the Castle to which it was probably a chapel of ease. In the Book of Regal Visitation this church of Limerick is called Lomenagh (Luimneac) and said to be a chapel belonging to the parish of Kilkerran.

"Lomenagh } Capella spectat ad Kilkerran."



The castle of Little Timmerick 3 miles north of  
Gorey in the St. Neafton -

In his march from Dublin to Wexford Cromwell took  
this castle as well as those of Ferns and Enniscorthy.  
See History of the Irish Rebellion in the Lib.  
of the H. S. A. p. 225.

Situation. This parish is bounded on the north by the parish of Kilcannon, on the east by that of Killinell; on the south by those of Killenagh, Ballycanew and Glough, and on the west by the parish of Kilmahue. In the Book of Regal Visitation it is placed in the Diocese of Ossory.

Name. The name of this parish is also compounded of Cill, a church and the name of the patron saint. It is written in the Irish Calendar of the O'Flerys Cill Moíológ, and the memory of the patron saint was revered on the 13<sup>th</sup> of July.

" 13 July. Moíológ ó Cill Moíológ i n-urb Cernmpealag.

" 13<sup>th</sup> July Mokeeloge of Kilmokeeloge in Hy-Kinsellagh."

There is no church in the parish now called Kilmokeeloge, but it is probable that the church originally so called is the one whose ruins are now visible in the townland of Glonattin about one mile distant from the town of Gorey. This church presents all the appearance of a primitive Irish Daimhliag, but its features are nearly all destroyed. It consisted of nave and choir, of which the latter with its arch is levelled to the ground, and the former much injured. The doorway <sup>which</sup> was in the west gable is now reduced to a formless breach, but it can be inferred from the cut stones now scattered about, that it was very beautiful and the people assert that it consisted of three concentric arches. The nave is 33 feet long and 20.6 broad. of the side walls 15 feet in length and about 14 in height remain, and of the west gable a fragment about 7 feet in breadth and 18 in height. At the distance of 11 feet from where the choir arch stood, the south wall contained a small window of the annexed form.

14/9/17/2(10)

There was another old church near the Ram of Gorey's new house, but it and its grave yard and holy well are now blotted off the surface of the earth.

of the parish of Kiltinnet.

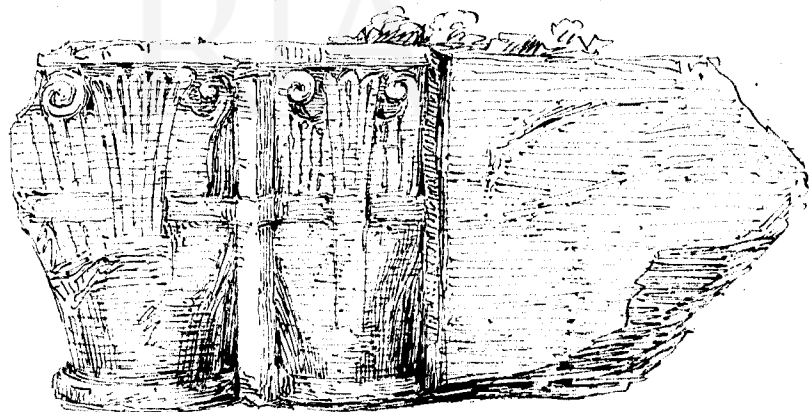
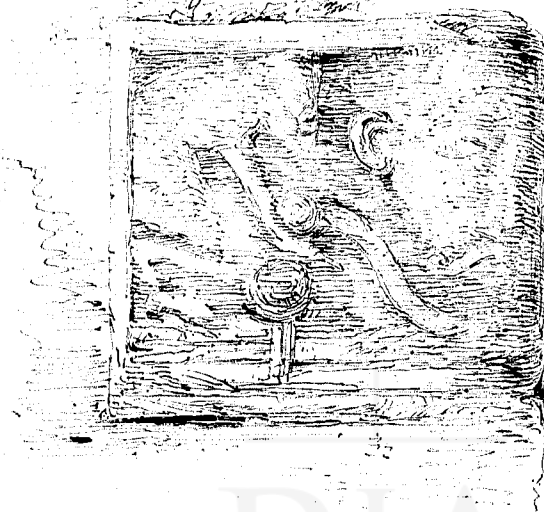
Situation. This parish lying along the sea belongs to the Barony of Kullaghoeen. It is bounded on the north by the parishes of Kileavan and Kilgorman, on the east by the sea; on the south by the parish of Ardamine, and on the west by the parish of Kilmocheelege. In the Book of Regal visitation it is placed in the Deanery of Oday.

Name. The name of this parish is also compounded of Bill, a church, and Sincheal, the name of the patron saint, the initial S being changed into B as in Kiltinnaunka in the County of Clare.

The old church of St. Sincheal is situated <sup>near the brink of the sea</sup> in a lowland to which it has given name, about three Irish miles to the Northeast of the town of Gorey. Its breadth is <sup>56 in</sup> 17.6 but its length cannot be easily ascertained as both its gables are destroyed and level with the ground. Parts of the side walls remain, from which it appears that it was a rude building about five centuries old. There is no well in the neighbourhood of the church now called after St. Sincheal and his day is totally forgotten.

It would appear from the name of the townland of Kilbride that there was once a church there, but no trace of it or of its grave yard is now visible. There is nothing else in this small parish of any interest whatever to the antiquarian. This part of the county is very barren of antiquarian remains.



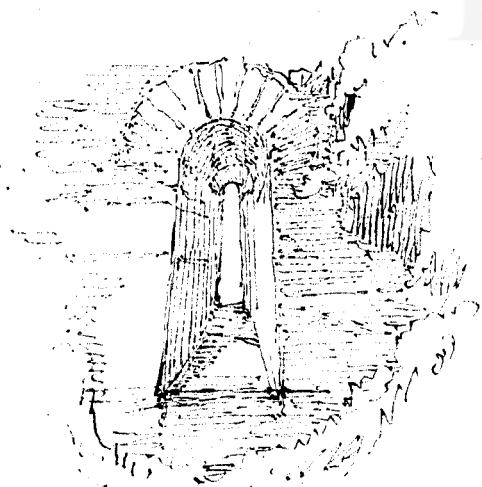


Stones in the church yard of  
Blonattia O. Wexford  
W. W. Williams etc

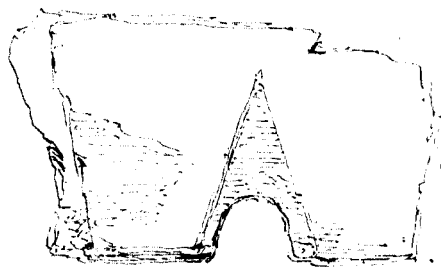
14/G/17/2 (12)



Part of the wall of the east  
of the old church in Clonallan  
placed on scale of about 1 inch to a foot



Window in the south wall  
restored.



2 feet

The top stone of the window,  
on the outside - This now  
used as a headstone.

of the parishes of Crosspatrick  
and Kilpipe.

For the Primordia of these parishes which lie  
principally in the County of Wicklow, see my letters  
on the Barony of Thirlalah in the County of Wicklow.

of the parishes of Ardamine, Killenagh  
and Blough.

There are no ancient remains whatever in these pa-  
-rishes, <sup>except</sup> the grave yards in which the ancient  
churches stood. <sup>At</sup> Ardamine there is a large burial  
ground, and a green moat and near the moat  
a stone cross. At Killenagh there is no an-  
-cient remain but the grave yard, and at  
Blough the site of the old church is occupied  
by a neat modern one. There is no tradition a-  
-bout the patron saint of any of them.

Civilization has done all in its power to destroy  
all the remains of antiquity in this part of the  
County, but I trust that the neighbourhood  
of Ferns and Enniscorthy will prove more  
interesting.

Your obedient servant  
John O'Donovan.

of the parish of Kilmahue.

Situation. This parish is bounded on the north by those of Crosspatrick, Kilpiper, and Kilrenor; on the East by the parishes of Kilcaran and Kilmichaeloge; on the south by the parish of Blough, and the west by the parishes of Rosminoge and Carnew. — In the Book of Regal Visitation it is placed in the Deanery of Uí Deaghaide or Oday.  
Name. The signification of this name is very doubtful as no Irish authority for the original spelling has yet been discovered. If we were allowed to indulge in conjecture, and, like the Ulster King, to take the word asunder in an ad libitum manner, we would venture to conjecture that it means the church of St. Hugh, — cill naomh Áoda, — but there is no tradition now in existence in the country to prove or disprove this conjecture.

No part of the old church now remains, but the grave yard is very extensive and old looking, and there was a Pattern held there <sup>annually</sup> on the 15<sup>th</sup> of August until the year 1798, when it was abolished. About half a mile to the <sup>South</sup> east of this grave yard there is a holy well called Fobar Christ i.e. the well of Christ at which <sup>stations were performed</sup> ~~patterns were held~~ about 20 years since on the eve of St. John's and for the succeeding week.

In the townland of Ballylusk in this parish there is a grave yard called Kilbride, i.e. the church of St. Brigit, but there is no trace of a church.

of the parishes of Crosspatrick  
and Kilpipe.

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County, but I trust that the neighbourhood  
of Ferns and Enniscorthy will prove more  
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Your obedient servant  
John O'Donovan.

14/6/17/2(15)



**END**

**14 G 17/3**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Notes made by John O'Donovan, for the Ordnance Survey, concerning the history, antiquities and topography of the parish of Wexford, with particular reference to its town walls, abbeys and early**

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

**1840**

**48 p.**

**24 cm.**

**Pagination in original binding was 15-60.**

**Included are related extracts from Gough's Camden, O'Flaherty's 'Indexes of Ogygia', the 'Annals of the Four Masters', Archdall's 'Monasticum Hibernicum' and Inquisitions, dating from the 16th and**

of the town of Wexford.

Name. We are informed by Camden that the original form of the name of this town is Weisford, but he does not refer to any authority for this orthography, nor does he conjecture what its meaning might be. He conjectures however that the name is of Germanic original, and that the place was originally called Menapia. The following are his words as translated by Gough:

"Here [in the County of Wexford] "It is to be observed that the river Modona, and at its mouth the city of Menapia, both which have so lost their names that I really despair of striking any light out of this obscurity. But as there is only one river that discharges itself here which in a manner divides the County and is now called the Slane, and among the marshes at its mouth is a city called by a German name Weisford, head of the whole County, I shall with more confidence suppose that Slane was Modona, and Weisford Menapia, and the rather as this is a more modern name of German original given it by the Germans, who are called Outmen by the Irish."

So far the honest historian Camden. Beaumont however

14/9/17/3(1)

However, the notorious fabricator of Irish inscriptions and historical documents, gives us a distinct account of the origin of this town, and as to the derivation of its name it could have presented no obstacle to him who could words and meanings for them to answer any purpose. This improver of Irish history has communicated the following account of this town:

"This town was founded in the ninth century by a colony of Astmen, Danes or Frisians on a bay denominated garman, but by them denominated Maes-fiord or Washford which imports a bay overflowed by the tide, but left nearly dry at low water; and in this sense the same as the English Washes of Lincolnshire and Cambridgeshire.

"Maesford, or, as it is now corruptly written Meaford, was long the emporium of the south-east of Ireland. Here the slave merchants assembled their slaves, which they purchased in England. Here might be seen, says a monkish writer, whole ranks of fine young men and beautiful women exposed to sale in the slave market on the hill. They were sold in part to the Irish noblesse and herdsmen, while others fell to the share of foreign merchants and were exhibited in the slave marty of Rome and Italy."

This must be all true "because he invented it himself?"

22

17

Now I deny that any such account is to be found in any monastic writer or in any writer more ancient than Mr. Beauford. His derivation may be correct, but it is only a mere conjecture.

It is now impossible to determine what town Ptolemy meant by Menapia. Camden's conjecture is very plausible, but he seems to have been of opinion that Menapia might have been something like its ancient Irish name, before the Dutchmen changed it to Weisford, but unfortunately its original Irish name has no resemblance to ~~the~~ Menapia, for according to all the ancient Irish authorities this town has been called Carman or Loch Carman or Loch Garman from the earliest dawn of Irish history, and we have not the slightest evidence to make it appear probable that the Irish ever called it any name like Menapia. The question then which remains to be settled is this: How did Ptolemy manufacture those names of cities, tribes and rivers, which appear on his map of Ierne? Did he retain the Scotie or Belgic names then in use, giving them Greek terminations, or did he translate those names into Greek according to their real or supposed meanings in the same way that Adamnan has done when he calls Derry, Roboretum, Dublin, Vadium bliad, Durrow, campus roborum &c.; or did he only translate those names into Greek when their meanings were known, retaining the Scotie ones when their meanings were not obvious as Adamnan does in the instances of Bonnactio,

14/9/17/3(3)



Lugenia, &c, &c, did he manufacture names himself, calling the capital of the Menapii Menapia, that of the Nagnata, Nagnata; the seat of the monarch Rhigia, &c, &c. These are questions which have not yet been attended to, <sup>but</sup> and which if followed up in Ireland and other countries might lead to important antiquarian discoveries. My opinion now is that Ptolemy has manufactured names in various ways and that it will yet be proved that he has translated and manufactured the rude names of the external nations much in the same way as our Adamnan did those of Ireland, as he was afraid that they might sound harshly on the ears of his monastic brethren on the continent. O'Flaherty in his Ogygia p. 17 rejects the authority of Ptolemy's map altogether as his Greek names of places do not agree with the names which the Irish rivers and places of note are proved to have had in his time, but I think he has been somewhat hasty in this rejection. He obstinately denies that the River Slaney at the mouth of which Wexford is placed ever had any name but Slaine since many centuries preceding the period of Ptolemy.

"Nec qui nunc Slanius Modon, aut alio quam  
 " Slanio nomine cognitus a Belgarum ingressu mul-  
 " tis seculis ante Ptolemei natales."

The only guide we have to determine what city Pto-  
lemy could have meant by Ellenapia is its situation  
at the mouth of a river at the south east side of  
Fernes, and this renders it possible that it is the  
present Wexford. But is it not amusing to hear  
Fraser making a fool of himself in speaking of it in the fol-  
lowing words:

"The chief city of Ellenapia has been confounded with  
"Waterford; some have also asserted that it was situated  
"where Wexford now is placed. From the inspection  
"of a very ancient copy of the map of Ptolemy, the  
"geographer, who flourished about the year of Christ  
"140, which copy we have seen in the King's library, there  
"remains no doubt with us, that the ancient Ellenapia  
"was situated where Fernes now stands, and which  
"was also the chief city of King Bernad on the land-  
"-ing of the English."

Stat. Survey of the Co. Wexford p. 68.

This is all stuff; for Fernes is not at the mouth  
of a river, nor a maritime city; nor is there the slightest  
evidence that Fernes was a town, village, or Rath  
before the time of St. Maidoc, who flourished sever-  
al centuries of the time of Ptolemy. A little learn-  
-ing is a dangerous thing!

But there is every evidence that Wexford was a celebrated

14/9/17/3(5)

place

place from the very dawn of Irish history, for it appears from the *Dinnseanchus* and other documents that the Kings of Leinster celebrated fairs ~~here~~ and *encomia* here every third year for the purpose of regulating the affairs of their province. It was exactly such a place with the *Lagenians* as *Tailtneann* was with the *Meathians*, but all traces of its primitive antiquities have been long since removed. The documents illustrating the primordial history of this locality are in very contracted and difficult language and will, whenever the history of the place is written require some time to obtain the proper readings to make sure that the text has not been corrupted by transcribers. At present I have not time nor books enough to refer <sup>to</sup> and whenever I translate them, if ever, I must do them in such a masterly manner as to be able to hurl defiance at Sir Gay Allgothack, King of Ulster. The antiquities which arrest the attention of the antiquarian in Wexford at present are of comparatively modern date. They are as follows:

14/G/17/3(6)

1. The town wall with its towers
2. The ruins of the abbey of Selskar. of this building the Belfry and west gable are in good preservation; of the <sup>height of</sup> north wall 8 feet remain, but the south wall and the east gable have been entirely destroyed. There are four arches still nearly perfect, connecting the N. West corner of the Belfry and the middle of the west gable. (See Wakeman's sketch)
3. St. Patrick's church. This is in good preservation, but not very old. See Wakeman's sketch.
4. The church of St. Mary's. It has some traces of semicircular arches of an unornamented character together with a row of pointed arches supported by round columns having capitals of a simple construction which evince some antiquity.

I here insert what the Irish writers have collected of the history of this town



# Loch Gorman. (Wexford). comp<sup>d</sup> Ab.

1000. Adairm nra Riaccán mc Dunzale for  
galt purr larrze, locha Capman, a tige  
follinz prapceb da céo ceán.

1002. Uir mór for gált aia cliaé, locha garman,  
a purr larrze nra nrb eachdach muman isin  
lo no romprapceat Corcáe mun do orzám.

1137. Forbair purr larrze la Darrmádo mc fuprcha  
la nrb larrzn, a la scobair ra mbriám tigrina  
dal ceair, a goill aia cliaé, a locha Capman  
for murr da céo long, tucopac gilla donch  
mc mc Capé, na ndéir, a gall purr larrze leo.

1141. Greáclapán lucht céona <sup>[i. la nrb mbeir]</sup> m nrb ceirpet co prach-  
taé loc garman.

1161. Adairm nra ndoinnall comanáe mc mc fuprcha,  
a nra nrb clnorpac for gált loca Capman  
du prapceatár le m ra ndoinnall.



Margaret

263  
809

RIA

14/6/17/3(9)

A. D. 888. Regan, the son of Dungal defeated the Danes of Waterford, Wexford and Timoling (St. Mullin's) where two hundred heads were lost.

1088. A great slaughter was made of the Danes of Dublin, Wexford and Waterford by the Hy-Eabagh (O'Mahony's) of Munster, the day on which they attempted to plunder Cork in Munster.

1137. Dermot Mac Murragh, king of Leinster, and Conor O'Brien, lord of the Dal-Eais laid siege to Waterford, while the Danes of Dublin and Wexford were at sea (in the harbor of Waterford) and they <sup>obtained</sup> carried away the hostages of Donogh Mac Parthy, of the Desies and of the Danes of Waterford.

1141. The same people (the O'Briens) plundered Hy-Kinsellagh as far as Wexford.

1161. Donnell Cavanagh, the son of Mac Murragh, and the Hy-Kinsellagh defeated the Danes of Wexford, where many were slain around O'Donnell.

14/9/17/3(10)

## Lochgarman

A. D. 1170. Roberc mē Scepri, & Ricard mē Gillebr  
 .i. jarla ortranþborr, do teacht a Saxasb  
 ineyno, zo p<sup>t</sup> noðime, & zo moly Ridi, &  
 & paðdeor h<sup>i</sup> roðpade mē fpuicada do  
 cornam laizln dō, & do combuasōrōð dōro-  
 eal efi ar clna; & do pað mē fpuicda amzln  
 do jarla ortranþborr ar tocht mā roðpade.  
 Ro zabrat loc garman, & do deda<sup>t</sup> ar  
 eizm ar pēlarpce, & ro zabrat mē Gille mape  
 amano an dñn, & ra fcolārn tizlna na  
 noðeri, & amē. & <sup>no</sup>marbrat reacht cced amopde.

"1170. Robert Fitzstephen, and Richard Fitzgilbert. i.e. the Earl Strongbow came from England into Ireland with a numerous force and many knights and archers to assist Mac Murragh to defend Leinster for him and to disturb all the Irish. And Mac Murragh gave his daughter in marriage to the Earl Strongbow after he had joined him. They took Wexford and made a forcible entry into Waterford, where they took Gilla-maire, officer of the tower (Reginald's tower) and O'Felan, chief of the Desies and his son; and they slew seven hundred persons on this occasion."

Annals. 4 Masters.



A.D.

1210. The Lord Chief Justice went to Athlone for the purpose of sending his Brothers to Limerick, Waterford and Wexford that he himself might reside alternately in Dublin and Athlone, but it happened that Stones fell (from the top of a Castle) on his head which killed him, his Priest and a party of his people, through the Miracles of God - St. Peter and St. Kieran.

1383 Art, the son of Thomas Finn (the fair) of the Clann Morogh, heir apparent to the Crown of Leinster was slain by the English of the County of Wexford.

1405. Mac Morogh waged war with the English, during which he plundered and burned Contae Riabhach (County of Wexford).  
Mac

(1) Contae Riabhach, or the County of <sup>Wexford [according to Morrison]</sup> Kildare was called.

14/6/17/3(13)



~~260~~  
816

27

Ch. D.

1413. Mac Morogh, (son, the son of Art Cavanagh)

Lord of Leinster defeated the English of Contae Riabhach, he slew numbers and took many others.

1416. Mac Morogh gained a great victory over the English of Contae Riabhach<sup>2</sup> (County of Wexford) of which he killed or took prisoners three hundred and forty. Peace was made with him on the following <sup>day</sup> and hostages given to him.

<sup>3</sup>/<sub>354</sub>

1442. The son of Mac Morogh, Lord of Leinster

viz. Morteogh Cavanagh heir apparent to the Lordship

This is translated by MacCoughgan thus: "Here are great depopulations and wars between Mac Morogh of Leinster and the English, whereof ensued the burning, wasting and destroying of the County of Kildare & Catherlagh and Desert Dermott." Morrison says that it was the County of Wexford Vol. II. p. 361. Dub. Ed.

(2) Contae Riabhach; Fynes Moryson says that this was the name by which the County of Wexford was known to the Irish. "The third County of Wexford (called by the Irish County Reogh) was of old inhabited by the Manapii, where at the town called Banna (now Banrow) the English made their first descent into Ireland."

Vide Vol. II. p. 361.

14/6/17/3(14)

Lordship of Leinster, was slain by the English  
of Contae Riabhach<sup>(3)</sup>. Mac Moragh then  
waged war with Contae Riabhach and with  
the English of Leinster in revenge (of the  
death) of his Son, so that they were compelled  
to liberate the seven prisoners who were taken  
on the day on which Mottogh was killed,  
and gave Mac Morogh eight hundred  
Marks as Eric (mulct or reparation) for his Son.

1481. Cathair Cavanagh, the Son of Mac  
Morogh was slain by the inhabitants of  
Contae Riabhach.

1578. The Seneschal of Contae Riabhach Go

(3) To the County of Wexford was then called

(County of Wexford) invited Seach, the son of Hugh, who was son of Redmond, who was son of John (O'Dyne) of Gleann-Maslughra to a treacherous conference; but Seach having received intelligence that the Seneschal had appointed the conference for a treacherous purpose, he laid a snare for him and slew one hundred of the youths and chiefs of the country on that occasion besides many of the plebeians.

After

14/6/17/3(16)

A D

<sup>7</sup>/<sub>971</sub> 1598. After the conclusion of the peace already  
mentioned from Christmas till May -  
between the Irish of The North, and the  
General, the Earl of Ormond, the Irish of the  
North ordered all the insurgents of Leinster  
and Meath, viz. the Cavanaghs, O'Connors  
O'Shaughnessys, Gaval-Ranal (O'Byrnes) Tooles,  
Hyrcles and Nugents, to discontinue  
their acts of plunder and rebellion, and  
they did so at the bidding of their Chiefs.

The General, the Earl of Ormond permitted them  
to dwell in Leinster, Meath, and the East of  
Munster, and to eat and drink with the

in  
14/9/17/3(17)

inhabitants until the following May when they should hear from England - whether peace or war had been decided on. On the authority of this order they continued traversing territory after territory and lived in them (i.e. were billeted on the inhabitants) from Wicklow in the lower part of Leinster to The Lure, and from Wexford to the Shannon. It was not easy for the Inhabitants to satisfy their exorbitant demands during this period.

comp'd by me from the year 1210.  
P.H.



R. I. A

Wexford (n)

County  
of  
Wexford  
L

The capital of the County and a seaport market and borough in the barony of Shelmalier. Here we find amongst other religious erections a.

Priory of Regular Canons.

Called also the Priory of St Peter and St Paul of Selsker. the Danes are said to have been the founders and the family of Roche, the Patrons of the Place, were munificent benefactors. (o).

A. D. 1240. John Bishop of Ferns held a synod here on the morrow of the Nativity of the Blessed Virgin (r).

1402. 16<sup>th</sup> June King Henry IV granted a licence to Patrick bishop of Ferns. to appropriate the church of Ardcolm to

(n) Called in Irish. Lough Garmond. (o) War mon. this

(r) War Bps. P. 440.

this abbey, and Robert his successor did also appropriate the church of Andkeran to this house. (a).

1418. Sir John Talbot, Lord Talbot of Turneval and Weysford granted to this Priory the chapel of St Nicholas of Carrute (r).

The Prior sat in Parliament as a baron.

ms { John Heygharne was the last Prior  
{ Inquisition, y<sup>e</sup>. Friday next after y<sup>e</sup>.  
feast of St Peter ad Vincula (1 August)  
XXXXIV Henry VIII finds that y<sup>e</sup> las Prior  
was seized of a church and heltry, dormitory  
hall. 4 chambers, a kitchen, 2 Stables  
2 gardens, 4 orchards, 2 Parks, containing  
1 $\frac{1}{2}$  acre 2 acres of meadow, and a Ridgway  
house within the Precincts, with 15 mess

(a) Ring P. 296. (r) id. 1994, and 296.

messuages and fourteen gardens in Woodford  
 annual Value besides reprises 30. the  
 manor of Ballyrelike with a certain  
 annual rent and 4 capons. 8 acres of  
 land in Kippaghmore. annual Value  
 besides reprises 17. a messuage with  
 20 acres of arable. 4 of meadow. 16 of  
 Pasture and 20 of bog. in the Grange  
 annual Value besides reprises 20. and  
 4 capons. 20 acres of arable. 4 of meadow  
 16 of Pasture and 20 of bog. in Rathmore  
 annual Value besides reprises 13. 4.  
 and 4 capons. a messuage and 16 acres  
 of arable. 4 of meadow. 10 of Pasture.  
 and 10 of bog. in Churchton. annual  
 Value besides reprises 13. 4. 10 messuages  
 and 60 acres of arable. 10 of meadow

20 of Pasture and 40 of bog. in Myaston  
annual Value besides reprises 4<sup>7</sup> 8.<sup>2</sup>  
and 7 Capons. a messuage and 2 acres  
of arable one of meadow 3 of Pasture  
and 3 of bog. in Ratheloge annual  
Value besides reprises 4<sup>7</sup> 8.<sup>2</sup> and one  
capon. a messuage 4 acres of arable. one  
of meadow 3 of Pasture and 3 of bog  
in Blackhall annual Value besides  
reprises 3<sup>2</sup> 8.<sup>2</sup> and a capon. and one  
acre of marsh in Cungi annual Value  
besides reprises 4<sup>2</sup>. a castle and hall  
with 30 acres of arable 6 of meadow  
and 14 of Pasture. in Newbay annual  
Value besides reprises 6<sup>2</sup> 8.<sup>2</sup> also the  
following rectories were appropriated to  
the Prior. St Patrick with the Saints  
Peter and Paul. and St Tullog in

Wesford. Cange of St Peter near  
 Wesford. St Ewre. Killeane. Kilmooey  
 St Margaret. Ballymane. Slaney. &  
 AghKyllen. Killuste. St Nicholas. &  
 Ballywalden. and Ardcolme. Annual  
 Value of the whole besides reprises 100  
 marks. All the said lands &c being  
 in this county. (S).

3<sup>rd</sup> January I Edward VI. this monas-  
 tery and its appurtenances with the  
 manor of Ballypelycke. Part of the Posses-  
 sions of the same, and 4 messuages 55  
 acres of meadow and Pasture in Kyfshag-  
 hegge. 1 messuage. 60 acres of meadow.  
 arable and Pasture in the town of Grange  
 1 messuage and 40 acres of arable in  
 Rathmore. one messuage and 40 acres  
 of arable in Churchtown. one messuage  
 and 140 acres of arable in Allenstown.

(S) Chis. Lemm.

14/9/17/3 (23)



one messuage and 14 acres of arable  
in Groclogge. 1 messuage and 11 acres  
of arable in Blackhall. Parcel of  
the said manor of Ballerlycke two  
acres with the appurtenances in the  
town of Carge alias Carrick. a castle  
and 40 acres in the town <sup>land</sup> of Newbane.  
1 messuage and 7 acres in Insherinan  
alias Shapins. one messuage one acre  
of arable one of Pasture meadow. in  
the town of St Margarets. one messuage  
and 7 acres in Kilmaore. two tenements  
and one garden in Kyllean. 50 acres  
with the appurtenances in Ballyla.  
1 messuage and 7 acres of arable in  
Arthkenan. 40 acres in Killuree. one  
messuage and 2 acres in Stackyll.

two

two acres in Clane. one messuage  
and 40 acres in Baldwynston alias  
Ballywalden. two acres in Killuske  
two acres in Kilmallogh two acres in  
the town of St. Riche. two acres in  
Killyle in the County of Wexford. and  
15 tenements, occupied by sundry people  
in the town of Wexford, were granted  
for ever to John Parker, in capite at  
the annual rent of 15. 0  $\frac{1}{2}$  (0).

Inquisition<sup>Ms.</sup> 14 January xxv Elizabeth  
finds that Nicholas Roche late of  
Newbanes in y<sup>e</sup> County of Wexford was  
seized in fee of a messuage and 80 acres  
of land, with the appurtenances in the  
townland of Newbanes. Also of 2 acres  
of land in Carig in the said County

[At the Gen.]

Commonly  
14/G/17/3(25)

commonly called the Sanctuary of ye  
Pariſh of ye annual Value of 15<sup>l</sup>. 6<sup>s</sup>.  
Irish money held as at this Priory  
in free soccage. & the annual rent of  
8<sup>d</sup>.

Inquisition 20 January 1549 finds  
that a messuage with 2 acres of land  
& a garden in Killallane with the  
tithes of Killallane, & a tith with  
42 acres of land in Tent. Inveries.  
with all the messuages gardens  
lurgages. & 2 acres of land called  
le Mede all within the town of  
Woodford. or the franchises thereof  
& of the annual Value of £5. 0<sup>s</sup>. 8<sup>d</sup>.  
besides reprises were Parcels of the  
Possessions of this monastery.

end of  
ms

Rolls Chan.

14/6/17/3(26)

Inquisition 9<sup>th</sup> of March XXVI  
Elizabeth finds that Philip Devereux  
of Wexford. gent died 15<sup>th</sup> June seized  
of this monastery and the appurtenances  
thereunto belonging from the gate called  
the Cowstreet gate to the cemetery  
of the Parish Church of St Peter and  
St Paul also an old bake house and  
some waste lands and gardens. situated  
between the abbey and the river leading  
to the street called Bolanes land on  
the south within the town wall to the  
Cowstreet Gate. also certain tenements.  
and waste lands between the abbey  
gate and the river Slaney. on the  
north Part called the Priors Pill  
together with a water course running  
14/9/17/3(27) near.

near the gate of St John the Baptist,  
commonly called the Hittlacte with  
3 acres of land in archards and  
gardens. together with the Paston  
gate leading from the abbey to the  
said archards and gardens. and haef  
an acre of land called Whytts Parke.  
all held from the Queen. at the annual  
rent of 5<sup>s</sup>. were found to be of the annual  
Value of besides reprises of 20. altho a  
mill within the borough. with the  
water-course held from the town of  
Wescford. at the rent of 6<sup>s</sup>. and of the  
annual Value besides reprises of 10<sup>s</sup>.  
a certain annual rent of one — out  
of the tithes and glebes of the Parish



Church of Killallane held from the crown in capite by Knights service of the annual Value besides reprises of  $6^{\frac{3}{4}}$ . an annual rent of one Pound of Pepper out of all the messuages and  $42$  acres of land in the Parish of St Ilar, annual Value besides reprises  $3^{\frac{3}{4}}$ . also the several messuages and  $460$  acres of land in and about St Otteristowne. then waste and a yearly rent of  $20^{\frac{7}{8}}$ . annual Value  $26^{\frac{1}{2}}$  s. also 1 messuage. and  $20$  acres of land in and about Luigestowne. called Pokedane. alias the Crope land. held from the bishop of the diocess at the yearly rent of  $6^{\frac{3}{4}}$  s. and of the annual Value besides reprises of  $10^{\frac{7}{8}}$ . and all the messuages with

14/6/17/3(29)

~~278~~  
834

43

7 acres of land in the island of  
Beggerin held also from the bishop  
at the annual rent of £. 8. 0. and found  
to be of the annual Value besides  
reprises. of 10. (m)

Ms. St James by Patent dated 8 June anno  
18. granted to Sir Henry Wallop. Bart.  
for ever. the rectories of Selker & St  
Tullagh alias St Tullocke together  
with the tithes of Fish & other tithes  
also the tithes of the several Parishes  
of St Peter and yeminor & St Tullocke.  
near the town of Westford. Carrick Killian.  
Kilmastree. Ishertmon. Senteinery. alias  
St Ivory. St Margarets. Killuryn.  
Ballylonan. Ballinstane Tatillen &  
Castlesue. Kilmalloke. Rathall. Killuske.

(m) Chief rememr.

Indcolme

14/6/17/3(30)

Ardcolme. Ardskewan. Killillee. Skrine. Ins.  
 all in the county of Wexford. all the  
 rectories churches or chappels which were  
 Parcell of this Priory, with all the lands  
 messuages &c. belonging to the said rectories  
 at the annual rent of £101.13.4 Irish  
 to hold ye same in fee & common soccage  
 as of ye Castle of Wexford. by fealty only  
 & not in chief nor in soccage. in chief  
 nor by Knights service to hold ye manor  
 of Enniscorth. at ye annual rent of  
 £13.6.6. current money of Ireland &  
 to Pay all & every Procuration Synodal.  
 Stipend. curates Pensions & all other  
 burthens whatsoever ordinary & extraordinary (an)  
 The church yet remains with a very (an)  
 large tower in the centre (w)

(nn) Rolls office (w) Pascoe.

Knights  
14/9/17/3(31)

## Knights Hospitallers.

This Priory founded by William Maer=chal Earl of Pembroke and dedicated to St John and St Brigid (x) was antecedent to the Templars abolition. the grand commandery: but on the total suppression of those Knights the consequence of this Priory gradually diminished and the Preceptory of Kilmainham being granted to the Hospitallers it immediately became the grand commandery of their order.

A. D. 1346. the Prior recovered against Aldam the son of John de Bacher 60 acres of moor, with the appurtenances therunto belonging, and situate in Ballycolloct in this County. (y)  
 (ms. July 10<sup>th</sup> XVI) K Charles this hospital

(x) *leav more*

(y) *King 1346*

was

14/G/17/3(32)

was granted to Dudley Colclough &  
his heirs and assigns for ever with 2  
Parks and a garden therunto belonging in  
or near the town of Weseford. also the  
rectory of Temple-Inch. St Bridget &  
St James in or near the said town & a  
chief rent of 20 English. out of certain  
messuages. and a garden in Saint Johns  
Street in Weseford. Auditors Office

Ing capt apud Villam de Weseford in  
com Weseford 15<sup>to</sup> die Decembris anno Eliz 4<sup>to</sup>  
Quod Paulus Turnor nuper de villa  
Weseorde in com p<sup>re</sup>dicta mercator diu ante  
obitum suu seisitus fuit in D<sup>omi</sup>nico suo  
ut de feodo (inter al) De loco scitu &  
ambit nuper Dom<sup>ini</sup> fratrum Minor juxta  
Weseford p<sup>re</sup>dicta cum diversis gardenis Vocat  
the Heyes of the Freers cum suis pertinentiis  
14/9/17/3(33) in



in eam pd quo rād per annū ultia repris  
 16. ac quod tenuit pd Dom fratrum  
 minor juxta Villam de Weseford pd cum  
 suis portin de dictis nuper Dno Rege et  
 Dna Regina in capite per servic militas  
 Vest per xx <sup>man</sup> Partem unius feod militis  
 quando sentag currit in dicto Regno  
 Itibnis, necnon reddendo inde dicta  
 Dno Regine hores et success suis ad  
 recept scilicet sui Itibnis 10<sup>o</sup> ad festa  
 Pascho et sci Michis Archi in equis  
 parcoribus nare xx mo Partis ejusdem  
 nuper Domus fratrum minor cum

and of } Pertin.  
 (ms)

There still remains Part of the old  
 Church of St John without the town  
 walls (2)

(2) Pascho

14/G/17/3(34)

Gray

## Gray Friars

The Conventual Franciscans procured a settlement for themselves in this town in the reign of King Henry III (a) and were reformed A.D. 1486. (b).

Inquisition 30<sup>th</sup> August XXXV Henry VIII finds that the Prior of this house was seized of a church and helpful chapter house dormitory hall kitchen, and some other buildings with 8 burgages in the town of Woseford annual value besides reprises 17. (c).

20<sup>th</sup> February same year this monastery with the aforesaid burgages in Woseford were granted for ever in capite to Paul Turner and James Devereuse at the annual rent of 10<sup>s</sup>. Irish money. (d)

(a) War mon. (b) heading quoted by Allen and Co.

(c) Chief rememr. (d) And Geo

Ms. Inquisition 15<sup>th</sup> December IV Elizabeth  
finds that Paul Turner late of Wexford  
merchant was seized in fee of this monastery  
& divers gardens called the Haies of  
ye. Freres. (friars) annual Value besides  
reprises 16<sup>s</sup>. also a messuage with 80 acres  
of land in the townland of Ballyeston in  
the barony of Tinton & a carucate of land  
in Smitheston & Georgeston, in the  
same barony annual Value besides  
reprises 5<sup>s</sup>. & a house called the great  
Hall in the Parish of the Blessed Virgin  
in Wexford annual Value besides reprises  
13<sup>s</sup>. 4<sup>d</sup>.

Inquisition 14<sup>th</sup> April XIX Elizabeth finds  
that Nicholas Turner held in fee the  
site of this monastery by free soccage

ye annual rent of 10. & that by deed. *Ans.*  
 he granted y<sup>e</sup> same with all its commo-  
 dities & Profits to John Deveresse bishop  
 of Ferns.

Inquisition x1 James finds that y<sup>e</sup>  
 rectory of Selstev & St Tullaghies or  
 Tullock in the town of Wexford with  
 all the tithes thereunto belonging. the  
 tithes of St Peter the minor & St Tullockies  
 near Wexford. of Carnicke of Killian of  
 Kilmaure of Ishertoman of Sentewres  
 alias St Ivorie St Margarets. of Ballinonan  
 of Kilurin. of Ballineslane of Tathillan  
 & Castlesue of Kilmellocke of Rathale  
 of Killuske of St Nicholas of Ballyvalden  
 of Arrolme. of Ardkenan of Tillyle of  
 Skyrne. all in this county and were Parson  
 of the Passyons of this <sup>Princ</sup> monastery.

*Rolls.*

14/6/17/3(37)

842

Compd JAS

RIA

14/6/17/3(38)



(Goughs Camden)

59

400

043

~~843~~

# Wexford town

County  
of  
Wexford

Wexford on the River Slaney is a large sea port ~~town~~. Corporation, borough, and market town. has a very good harbour for small vessels, and is much frequented by strangers on account of a Chalybeate Spring near one of the gates. It is governed by a mayor, recorder, and bailiffs, and sends one member to Parliament. Parts of the walls remain with the gates. The town contains several handsome buildings, and a neat modern church, market house

14/6/17/3(39) and

~~858~~ 844 52

and Custom house. The chief trade is in barley.

Weseford was denominated by the Irish Garmen. and by the Danes Weisfiord. both which signify the habitation in the sea. It was first fortified with walls by the Danes. but had existed before as an Irish mart resorted to by merchants. §

The harbour runs in west and by north; the inner part wholly northward. Just before it lie two great shelves close by each other. that on the south called Heannans Path. the other the north grounds. there is a Channell between the first

14/6/17/3(40) and

the South side of the harbour. having  
eight feet at the usual and ten feet at  
Spring tides: the Channel between the  
north grounds, and the north side of the  
harbour has only six feet water at full  
flood, The Chief Channel is between  
the two Sands: being four or five  
fathoms deep There is another shelf or  
bar in the harbour's mouth, at which  
in high floods there are about sixteen  
feet of water. Beyond the bar is from  
three to four fathoms water: afterwards  
for a great way not above ten feet. but  
under the Castle where vessels anchor

four  
14/6/17/3 (41)

~~290~~  
846

54

four fathoms, and before the town  
three. On account however of the before  
mentioned shallows, no vessel that  
draws <sup>above</sup> ten feet water can go to Weseford  
but must unloads in a Creek near  
the harbour's mouth on the south  
side three miles from the town, where  
is sufficient water, but no shelter  
from the south winds."

The English who first settled  
at Weseford built or repaired White  
castle over against the entrance of  
the harbour as also a Castle still  
standing in the town converted into

En Wilson. 299. 300.  $\frac{3}{3}$

baracks

14/6/17/3 (42)

59 720  
33 55 297 647  
barracks for three companies of foot, and  
commanding the harbour. They made  
it their place of arms, on which account  
the neighbouring parts abound more with  
English than any other County in Ireland  
except Dublin. Cromwell stormed this  
town and Castle 1649. and put all he  
found in arms to the sword. There was  
a priory of regular canons, said to have  
been founded by the Danes. to which  
the Roches were magnificent benefactors;  
the church yet remains with a very  
large tower in the centre; William Mar-  
shal earl of Pembroke. founded a house  
[i. Ch. 755-750] of

14/6/17/3(43)



~~272~~  
848

56

of Knights Templars. whose grand  
commandery it was and after their  
suppression that of the Hospitallers.

There still remains part of the old  
Church of St John without the town  
walls <sup>K</sup>. The Conventual Franciscans  
procured for themselves a settlement  
in this town in the reign of Henry III.  
and were reformed 1486. There was  
also an hospital for lepers <sup>1</sup>.

In 1798 the rebels entered this town  
on the 30<sup>th</sup> of May. when they picked ninety  
seven loyalist prisoners on the bridge.  
and committed the most dreadful  

---

{K Archdale 750} {L Beauford 755-759} outrages

14/6/17/3(44)

outrages, but were driven out on the  
21<sup>st</sup> of June following.

Wesoforde gives title of earl to the  
family of Talbot, earls of Shrewsbury  
in England, and Waterford in Ireland.

The English colony mentioned by  
Mr. Camden is the present barony of  
Foth. They continued to speak the old  
English or Saxon language until the  
beginning of the last Century. but now  
greatly neglect it using the modern English.  
and they differ nothing in their dress from  
their neighbours. They retain many sing-  
ular customs distinct from their neighbours

{m Beauforde}

intermarrying

14/6/17/3(45)

850

58

36

intermarrying among themselves, have  
very little intermixed with the natives.  
and are remarkably industrious cleanly  
and simple;

{ Wilson 300 }

14/G/17/3(46)

Slaine (Slaney)[compiled  
OK]

A.D.

1460. The Monastery of Inis Corhaich in Leinster in the Diocese of Ferns, on the Banks of the River called Slaine<sup>(1)</sup>, was founded for Franciscan Friars.

1580. James Cusack, son of Roland, who was son of Thomas, demolished his <sup>town</sup> castles having <sup>first</sup> embraced the Catholic faith and renounced allegiance to the Queen, so that war and disturbance broke out in Ireland on the arrival of Arthur Lord Grey, as Lord <sup>chief</sup>

① Slaine, now Anglicized Slaney, some think that this is the Μοδονος of Ptolemy, but O'Flaherty says that it was called by no other name than Slainis since the time of the Belgæ "Nec quæ nunc Slaneus Modono, aut alio quam Slanis nomine cognitus a Belgarum ingressu multis seculis ante Ptolemai natales."

Chief Justice. The Cavanaghs, Kinsellas, O'Byrnes, Tooles, Gaval Pawail, and the surviving part of the inhabitants of Ophaly and Leix congregated to the assistance of James Eustace; so that the whole extent of Country from the Slaney<sup>†</sup> to the Shannon, and from the Boyne to the meeting of the three waters, became one scene of strife and contention.

(†) *inbey slayne inigear tpe lap laigean go loic garman*

*Keating. Preface, p. 42*

"Inner Slaney which flows through the middle of Leinster to Wexford." Keating

14/6/17/3(48)



**END**

**14 G 17/4**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Notes made by John O'Donovan, for the Ordnance Survey, concerning the history, antiquities and topography of the parishes of Rosminoge (sic), Ballycanew, Kilbride, Ferns, Toom (sic) and**

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

**O'Connor, Thomas**

**23-25 May 1840**

**179 p.**

**24 cm.**

**Includes ink sketches of the Ferns Abbey, Ferns Castle and part of a stone cross located in the churchyard of Ferns Church, Co. Wexford, and of the holy water font and north east of the old church at Toome,**

**Pagination in original binding was 61-62, 62a-b, 63-217 1/2, and 218-236.**

**Also included are related extracts from Archdall's 'Monasticon Hibernicum', the 'Annals of the Four Masters', Colgan's 'Acta Sanctorum', the 'Annals of Innisfallen', Lanigan's 'Ecclesiastical**

2  
Thos. A. Larcom  
Capt. R. Engineer  
Dear Sir,

61  
Gorey Saturday 11<sup>th</sup> May 1840,

We shall start for Ferns tomorrow having examined all the parishes within reach of this town of Gorey. Mr. Wakeman and I walked into Ferns yesterday to see if we could stop there and also to see what antiquities it contains. The Castle is a magnificent fortress, and in all probability of King Dermot MacMurrough's time, but the ecclesiastical ruins are very insignificant, and we were entirely disappointed in them: the round tower is only a belfry of the 12<sup>th</sup> or 13<sup>th</sup> century attached to the church and not round except toward the top; but it is a very curious instance of the approximation of the round to the square tower. By calculating with the eye I should say that it is 50 feet in height of which 30 feet are square and 20 round. It is built of small slaty stones and looks very rough and rude in its masonry. I shall measure it as well as I can and Wakeman will make a careful sketch of it. (See map)

Please to direct all letters to Ferns where we shall remain about seven days.

The Castle of Ferns now belongs to one of the Hy-  
-Figinte, a Mr. William Donovan, who has a large  
estate

14/6/17/4(1)

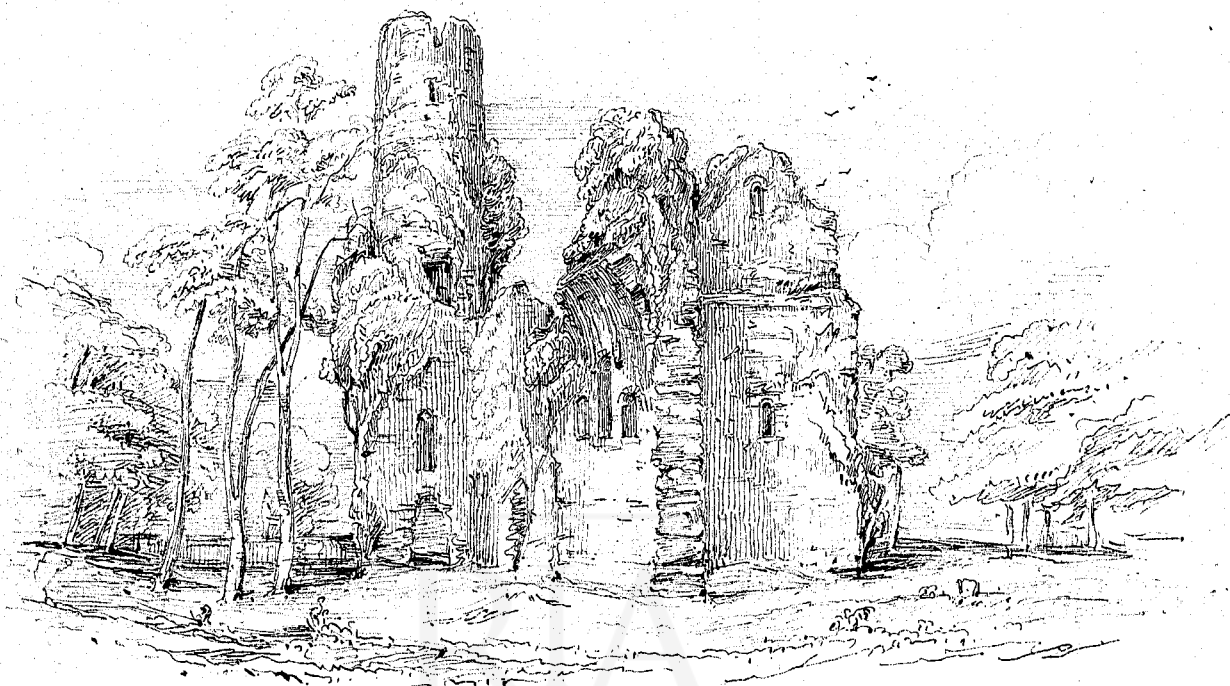
estate in the neighbourhood, and who is as great an Orangeman as King Dermot ever was. He keeps in orange lodge in one of the round towers of the castle which he has repaired for the purpose. It often astonishes me to find the descendants of the ancient Irish become Anti-Irish when they become rich.

I have deemed it better to travel every day as long as the weather remains dry leaving the writing for the wet days, of which we may have many before the summer is over. I expect to have this County finished about the first day of July by which time I hope that the books of Tipperary or Limerick will be prepared for us, and that Mr Eugene Barry will join us. The writing of the names into the name Books and of letters about ~~all the~~ <sup>every</sup> parish in three Counties would be too heavy a work for me alone: it might knock me up, and I would regret being ~~annoyed~~ <sup>annoyed</sup> now after having undergone so much hardship these ten years "by field and flood". I fear O'honor will not be able to join us this year at all which I shall regret very much.

Your obedient servant

John O'Donovan

14/6/17/4(2)

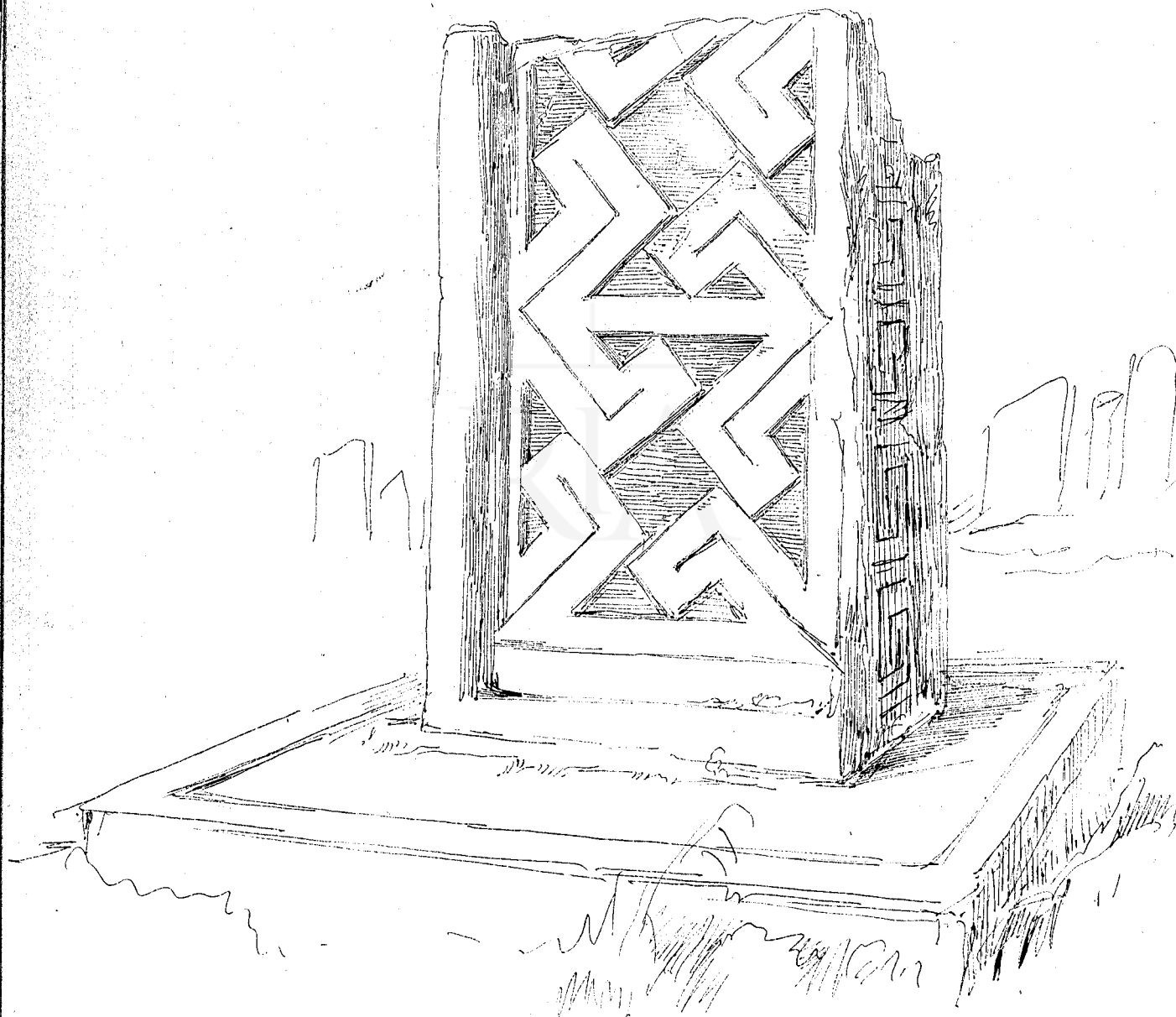


*The abbey of Fermes from the east.*

*Aug. 1861*

14/6/17/4(3)





To follow sketch, the Abbey of Thame,  
at page 62 Vol. 1

Part of a stone cross in  
the church of St. Mary

14/6/17/4 (4)

of the parish of Rapinog.

Situation.

This parish is situated in the west of the barony of Gorry; it is bounded on the north and east by the parish of Kilmahur; on the south by the parish of Toom; and on the west by the parishes of Kilcoomb and Barnew in the Barony of Scarawalph.

14/6/17/40

Name. The name of this parish would appear to be compounded of *Rop*, a wood or phrumbery, and *Illionóg* q.d. *Illo* Imoc, the name of a saint, but there is no tradition now in existence to support this derivation. The patron saint of the parish is totally forgotten, and there is no holy well nor other feature in the parish preserving his name.\* The old church is of no great antiquity - its present walls perhaps not more than two centuries old. About 21 feet of the length of the south wall remains, and the entire of the west gable, on which is a small belfry built of brick and obviously of no antiquity. From the foundations of the other <sup>side</sup> wall and gable it can be ascertained that this church was 36 feet in length and 18 in breadth. The walls are 2.6 <sup>ft</sup> in thickness, and built of long thin slate stones in a rude style of masonry.

In the south-west corner of the church yard at the distance of 36 feet from the church stands a ~~stone~~ <sup>of granite</sup> cross of great antiquity but of small dimensions with one arm broken off. Its pedestal is 8 inches over ground and measures 1.10 <sup>ft</sup> by 1.3 <sup>ft</sup>; from the pedestal to the top measures 3.6 <sup>ft</sup>, and it was 3.4 in breadth at the arms. This cross is probably coeval with the

14/6/17/4(5)

\* 9? Is he the son of a woman of Barnew in Hy-Deaghaball in Hy-Kissallagh?

2) <sup>p. 4</sup>  
the original church of Rosminoge, of which the history, I fear, is irrecoverably lost.

### of the parish of Ballycanew

This parish, which lies in the south of the Barony of Gorey does not contain a single remain of antiquity. Its name is not of ecclesiastical origin, and it is probable that the parish is of no great antiquity. The name probably signifies Conway's town, and should be written in the original language Baile Uí Chonduibh, but no original Irish authority has yet been, and probably never will be discovered to prove whether this conjecture be correct\*. The modern church situated in the village of Ballycanew is said to occupy the site of the ancient one, but every remain of antiquity has long since disappeared from the locality.

### of the parish of Donaghmore.

#### Situation.

This parish is situated in the East of the Barony of Ballagheene, and is bounded on the north by the parish of Ardamine; on the east by the Sea; on the south by the Sea and the parishes of Kilmuckridge and Killincooley, and on the West by the parishes of Kiltreshock and Killenagh.

Name. There are many churches in Ireland of this name, and are said to have been <sup>all</sup> originally built by St Patrick on Sunday, whence the name Domhnach;

Domhnach mor is translated Dominica magna

65 (3)

by Usher, O'Flaherty, Dr O'Connor and by almost every learned writer who has treated of Irish Ecclesiastical history, and I perfectly agree with them.

The original church of this parish has long since disappeared and its site is occupied by a modern protestant church now disused. There is no recollection of the patron saint of this parish at present, but <sup>until</sup> about twenty years ago a pattern was annually held at the church on the last Sunday of July, but it is not now remembered that it was held in honor of any saint.

About  $\frac{1}{4}$  mile to the south of this church there is a beautiful green moat measuring 120 paces in circumference at the base, 16 paces in diameter at top and about 22 feet in perpendicular height. It is generally called the moat of Donamore.

About 300 paces to the south of this moat <sup>but</sup> ~~and~~ in the townland of Glasparrick is a long house said to contain parts of the walls of the famous abbey of Glasparrick or Greenrock, but no feature of the abbey, i.e. door or window is now visible. It is now used as a cow house. <sup>on the brink of the sea</sup>  
About half a furlong to the south of this house which is popularly called the abbey is a holy well called after the Blessed Virgin, at which people were accustomed to say their prayers about forty years since but the present generation never visit for that purpose

14/9/17/4(?)

(4) 66

I here insert what the Irish writers have collected about the history of glasscarrick or greenrock abbey



## Glasceary (d).

In the barony of Ballaghteen, on the sea side, and 6 miles south east of Gorey. Griffin Condon and Cecilia Barry his wife and Rohoric Bourke her father, together with David Roch, Richard Carren and John Fytte of Meolani, granted all their lands in Cusingquiles and Teahor, with the long marsh, fishery and salvage of wrecks, for the purpose of founding this Priory for Benedictine Monks, in honour of the monastery of the blessed Virgin Mary of St Dogmael, in Pembrokeshire, Wales, of which their Predecessors were founders, this house to be subject to that of St Dogmael, whose abbot was always to present one of his monks to succeed on the death of the Prior of Glasceary.

(d) i.e. The Green Rock.

We  
14/6/17/4(9)

We find the following churches and  
chapels were granted to this Priory;  
by Raymonds Lord Barry. the  
church of St Patrick of Dornaghyn.  
with the chapel of St Mary Magdalene  
and the church of St Barlurga of  
Lethmagh. by Griffin Condon and  
his wife. the church of Temple  
Lauderan and the free chapel of  
Templeloyme; by the Lord Barry and  
the lord Robert Burgk. the church of  
St Inlyn with the chapel of Soran  
otherwise called Lagen. the church  
of St Leatuna de Kayt. and the  
church of St Patrick in the lordship  
of the lord David Roche. by William  
and Raymond. sons of the said Lord  
Condon in Ferramuige and in the diocese  
of Coyne in Magnonia the church  
of

of the Virgin Mary in Clonendun  
 the church of Leightom. and the church  
 of Lyellors. by Richard Ca—yn  
 and his brothers, the church of Luccia  
 Delturaon with the chapel of St Brigid.  
 the church of St Mary of Clongoffey.  
 with the chapel of St Mary. the church  
 of St Synel with the chapel of  
 St Peter. the church of St Seys of  
 Baston with the chapel of the Blessed  
 Virgin in the diocese of Leighlin; and  
 by John Fynette the church of St Brigid  
 of Tinagh in the diocese of Glendalough.  
 with all the tithes thereunto belonging.  
 This charter received the approbation of  
 Thomas Penn. who succeeded to the  
 bishoprick of Ferns. in the year 1363.  
 and died in 1400. (c). which pretty nearly  
 determines the Period when this abbey

(c) King R. 254

14/9/17/4(11)

was.

~~XXX~~ (8). 70

was founded.

Charles W Mortho the Prior by an  
inquisition taken 30<sup>th</sup> August xxxv  
Henry VIII appears to have been seized  
of 3 small buildings within the  
Precincts of the abbey. 120 acres of land.  
and 24 flaggons of ale in the town  
of Kilmyghell annual Value besides  
reprises 10. 60 acres in Kilmaster.

annual Value besides reprises 3. 60  
acres in Ballinamonn annual Value besides reprises 3  
60 acres in Smythestowne annual Value  
besides reprises 3. and 60 acres in

Tempulday. annual Value besides  
reprises 3. also the following rectories  
were appropriated to the abbot, Ardemaugh  
annual Value besides reprises 20. Killmaghe  
annual Value besides reprises 6. 8. two  
Parts of the tithes of the rectory of Larne  
annual Value besides reprises 13. 4. and  
the advowson of the Vicarage of the same.  
Kilmote-Irishe annual Value besides

K/G/17/4 (12)

reprises

71 (9)

reprises Th. S. and Kylpatrike annual  
Value besides reprises T. all the said  
lands &c. situate and lying in this County (H)

Dermot succeeded Charles & was the  
last Prior. on the feast of St Katherine  
v Edward VI it was found that the last  
Prior was seized of the following rectories  
in this County. appropriated to him and  
his successors Lormore which extendeth  
into the towns of Lormore, Kilmalaproke,  
Kilreny, Kilerat, and Cormore. Templebo-  
degane, Kilteneron, and Clonygasse, which  
extend into Kilteneron Clonygasse, Balli-  
donagh, Killenerde, Ballyncollen, and  
Killemonde, and the rectories of Ballane  
and Templemalypre, which extend into  
Templemalypre, Ballane, Castleglace,  
Ballycline, and Keppoghe. (g).



GlascarrigCounty  
of  
Wexford

At Glascarrig or de Viridi' rupe a Benedictine  
 abbey. founded in the fourteenth century.  
 subject to Saint Dogmael in Wales.<sup>e</sup>

(12) 73 of the parish of Toom.

Situation. This parish is situated partly in the Barony of Gorey, and partly in that of Scarnewalsh; it is bounded on the north by the parish of Rosminoge; on the east by that of Blough; on the south by Kilbride; and on the west by the parishes of Ferns and Kilcoombe. In the Book of Regal Visitation it is placed in the Deanery of Odagh - *III Deúgáid.*

"Toome } "Corpus Prebende Johannes Alcock.  
"Residens } "Curatus Johannes Lacy minister legens.  
"Ecclesia et Cancellaria bene cum libro Com-  
"munionis Hibernice."

Name. The name of this parish was doubtlessly *Tuasm* in the original language and was given from some mound or *tumulus* existing near the old church, but nothing of the kind is now visible. The old church of Toom lies about 4 miles south west of the town of Gorey. It is situated on the slope of a gentle hill not many yards to the right of the road as you go from the village of Blough to Ferns. It is built of very small slaty stones cemented with bad mortar which is composed of lime and clay. It consisted of Nave and choir of which the latter is now entirely destroyed to the foundations. The choir arch is a remarkably small and rude one in the pointed style, measuring only 5.7 <sup>ft</sup> in height from

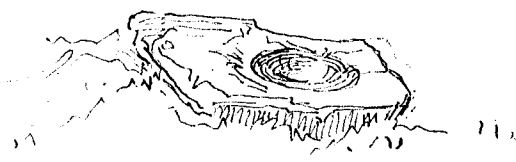
74 (13)

from the present level of the ground which is considerably raised and 5.2 <sup>ft in</sup> in breadth, and 3.4 <sup>ft in</sup> in thickness.

The Nave is 38.6 <sup>ft in</sup> in length and 16.10 <sup>ft in</sup> in breadth. The choir was of equal width with the nave and 28 feet in length. The west gable is nearly perfect but very rude and featureless; the south wall of the nave is nearly all destroyed but about one half the north wall is standing. There is a holy font outside the west gable of the annexed form.



View of Toom old church from the north-east side.



Holy water font.

There is no holy well near this old church, nor <sup>is</sup> the name of any saint remembered in connection with it.

14/17/4 (14) 75

## History of the Parish of Kilbride. —

Situation. This parish is bounded on the north by those of Ferns and Loom; on the south by Kilcormick and Monamoling; on the east by Ballycanew, and on the west by Ferns.

Name. This is the name of several parishes in every County in Ireland. It signifies the church of St. Bridget.

There is no townland of the name Kilbride in the parish at present, but there is an old grave yard in the townland of Ballyreagan which the old natives call Teampull Gille Brighde, and in which the original church of this parish doubtlessly stood, but there is no one now living that remembers to have seen any old walls there. The grave yard is now no longer used.

There is another old Burial ground within the Demesne of Richard Donovan of Ballymore, but no part of a church. Exae atop!

There is no other remain of the olden time in this parish but the site of a Castle in the Demesne of Ballymore and of this nothing is known.

The family of Donovan have possessed the greater part of this parish and a considerable part of other neighbouring parishes, since the time of Cromwell, but I have not yet learned how they first obtained it, whether by the sword or by money. The present Richard is remarkable for his steadfast adherence to the protestant cause, and for his hatred of popery, and also for being a little leviter tactus cracked, which is a characteristic

14/G/17/4(17)

of

76 (15)

of his race, the Fy-cairbre Aobdha, who were cursed  
by St. Senáán of Scatterry island, and of whom St.  
Rodanus, who cursed Tara was one. I shall give  
the history of this tribe when treating of the barony  
of Henry in the County of Limerick, where they were  
originally located, and of the Barony of Carbury in  
the County of Cork into which they were driven by  
the O'Brien's in the year 1068.

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May 25<sup>th</sup> 1840.

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## of the parish of Terns.

### Situation.

This parish is situated in the Baronies of Scarawalsh and Gorey; it is bounded on the north by the parishes of Kilrush and Carnew; on the east by the parish of Kilcorm; on the south by the parishes of Glone and Kilcormick, and on the west by the <sup>new</sup> parish of Ballycarney.

Terns is always called Tearna in the ancient Irish MSS.

Names. According to the ancient Irish MSS. and Bolgan in Actis Sanctorum p. 215, n. 12, Tearna took its name from the hero Tearna, son of Gaireal, King of the Deities, who was there slain in battle by Goll, the son of Morna; but as we must reject all the Dinisceanus derivations, I must throw out an etymological conjecture founded on the etymon of the word that it signifies "a place abounding in alder trees." But if what Bolgan and the ancient Irish writers say of the origin of the name be correct, this derivation goes for nothing.

### Antiquities Military.

The only remains of military architecture at Terns are the ruins of the castle, which look colossal and truly magnificent. The original plan of this building was a square flanked by four towers of which <sup>the south, east one</sup> is now nearly perfect, only half the S.W. one remains and the other two are entirely destroyed. Of the wall which connected the two remaining towers a large portion still remains, ~~which~~ connected with the North-east tower and measuring 48 in length and about 60 in height, and near the bottom 9 feet in thickness. In this wall there is a large breach 7 feet in extent at the ground and widening to more than 19 towards the top. The wall which con-

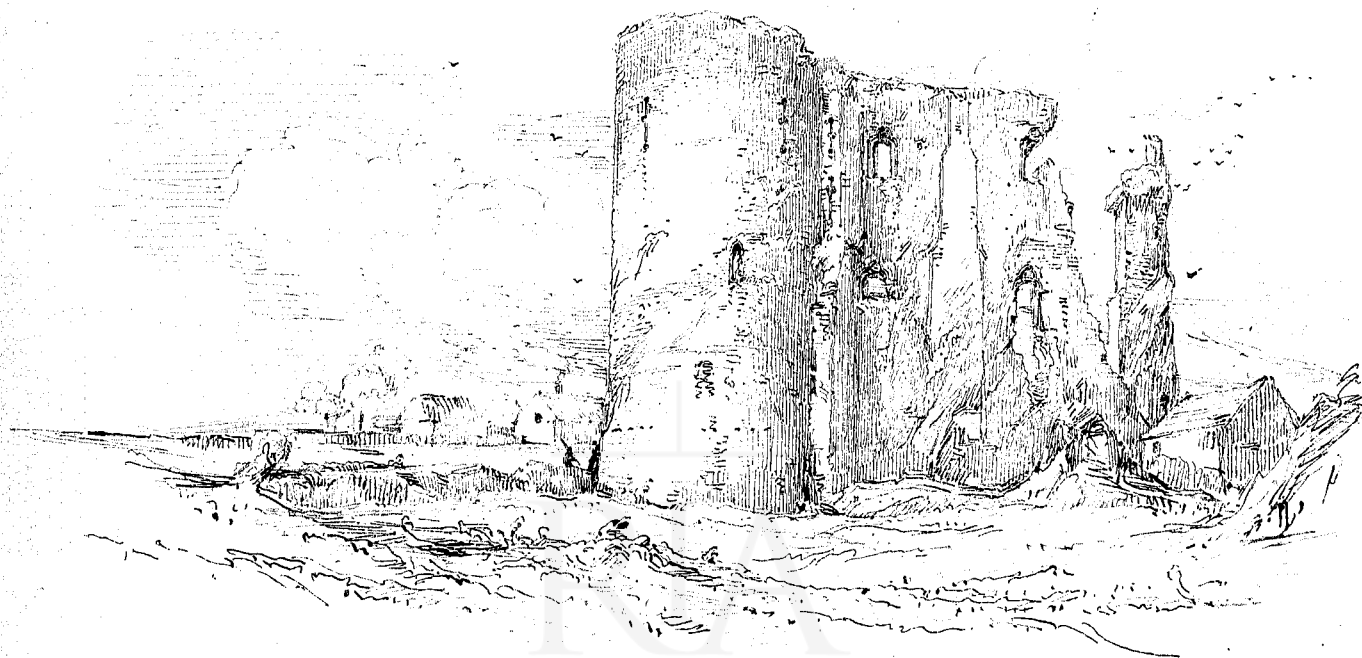
78

- nected the south-western with the north-western tower is (7)  
totally destroyed as is the latter tower. Of the north wall  
22 feet <sup>in length</sup> remain to the original height which I would take  
to be above 70 feet, and of the east wall a considerable  
portion remains connected with the south-east tower  
with which it is of nearly equal height. The annexed  
ground plan will give some idea of the extent of this  
fortress.

The tower which is entire would appear to be the work of different periods: one third of its height beginning at the ground is built of remarkably small stones, the next third of stones somewhat larger, and the upper third of stones of considerable size. The battlements which were at top are totally destroyed. This tower contains three rooms or apartments, of <sup>which one is</sup> on the ground, the second has now a wooden floor which was constructed by order and <sup>at</sup> the expence of Richard Donovan of Ballymore House for the purpose of holding orange meetings in it. This apartment was originally a beautiful little chapel, the groining of which springs from consoles. <sup>in which is situated the castle. the groining is situated.</sup> Mr. Richard Donovan had King William fixed here on horseback, but some active youths of the Shellamaliers got in through a window and mutilated him and stole the minutes of the meetings, which are, it is supposed, very important documents. The third apartment has the original stone floor, which is very firm. On the top of this tower Mr. Donovan has fixed a round iron grate in which he burns a pitch barrel every year on the 5<sup>th</sup> of November, thinking that the blaze would strike terror into the hearts of the Shellamaliers, but he is much mistaken, for all his orange exultations do but remind the Shellamaliers of the vigor of their fathers in 1798 when one County put the government to an enormous expence. And now the race of Galtees more and the descendants of the Anglo-Norman knights <sup>in this County</sup> are by far the finest race of men in Ireland, and will prove a prop to England if they be not exasperated and rendered disloyal by such glaring folly as blazes annually from the summit of this tower.

The external front of the South-west tower is in good preservation and retaining its battlements, but all the internal part is destroyed. <sup>It appears to be more modern than the S. & E. towers.</sup> The annexed views of this castle by Mr. W. F. Wakeman will give an idea of the present remains of this fortress.

14/6/17/4(22)

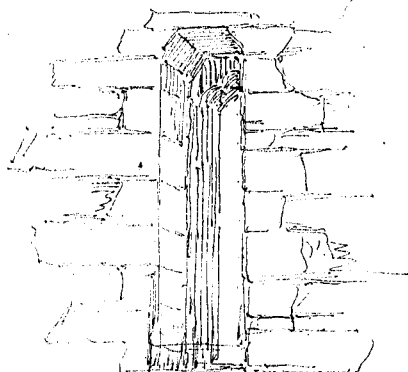


The castle of Ferris from the east.

C. P. Winford —

W. W. Wakeman del.

May 25<sup>th</sup> 1840 —



Window in the south-western tower.

May 25<sup>th</sup> 1840.

The history of this castle must be gleaned from the old English writers as the Irish annals give no account of it. It appears however from the annals of the Four Masters that Dermot Mac Murrough, King of Leinster had a stone castle here which was destroyed in the year 1166 by Tiernan O'Hourke assisted by Dermot's own subjects. I shall give a closely literal translation of the passage

"A. D. 1166. Tiernan O'Hourke <sup>co</sup> with the men of Breifny, with <sup>co</sup> the men of Meath, with the Danes of Dublin and the Lagenians  
" marched into Hy-Kinsellagh and banished Dermot Mac  
" Murrough across the sea and destroyed the walls of his  
" <sup>castell</sup> castle at Ferns."

There is another passage <sup>in the same annals</sup> at the year 1171 which states that King Dermot died at Ferns, but we cannot infer from it whether in the Castle or Monastery. I here give a faithful translation of it <sup>of</sup> which no one will dispute the accuracy but the King of Ulster, and he for no reason than because he knows nothing about it.

" Anno Christi 1171. Dermot Mac Murrough, King of  
" Leinster (the man who made a trembling sod of all Ire-  
" land, after having invited the English, after having inflicted a  
" multiplicity of evils on the Irish, after having plundered  
" and burned many churches, such as Kells, Glonard &c.) died  
" at the end of a year after [the arrival of the English]  
" of a horrible, unknown disease, for he became putrid while  
" living through the miracles of <sup>God's</sup> Columbkille, Finnen, and  
" the saints of Ireland whose churches he had some time



(20) 8/  
" before, violated. He died at Ferns without Will, without  
" Penance, without the body of Christ, [and] without Extreme  
" Unction as his evil deeds had deserved".

Notwithstanding this testimony of the Northern annalists  
we believe that Dermot died penitently at Ferns, as  
is stated a MS. account of the Kings of Leinster preserved  
in the Library of Trinity College Dublin

Draipmaid mac Murchada, Rí Lagéan, décc h1 ferna móra rap n-onúad  
aigup n-urpúge.

Demetrius filius Marchadii, Rex Lagenia obiit Ferna. Magne  
pace Unctionem et penitentiam."

Mr. Brewer without giving his authority writes (p. 394) that this  
fortress was <sup>originally</sup> erected by Earl Strongbow on the site of the  
comparatively humble palace of his father in law King Der-  
mot, and then gives the following brief sketch of its history with-  
out quoting any authority, but I suppose that his principal  
authorities are Giraldus Cambrensis, Hollingshed, Ware and  
Coar.

The fortress erected by the Anglo-Norman Earl was however  
briefly soon destroyed (? authority?) and the manor of Ferns was  
bestowed by King Henry II. on William Fitz Adelm. That royal  
favourite rendered insolent by powers and privileges, on the  
death of Maurice Fitzgerald, 1176, seized upon his castle  
of Wicklow <sup>(a)</sup> and compelled the sons of Maurice to take in ex-  
-change the ruined <sup>(b)</sup> castle at this place, which they rebuilt. The

(a) What authority has Brewer for this? G. Giraldus?

(b) What contemporaneous writer mentions that the fortress  
erected by Strongbow was ruined at this time?

animosity or avarice of Fitz Adelin was not yet satisfied and the castle of Ferns had not been long restored when L. Alemand, his nephew with an armed force wrested it from the Fitzgeralds and again reduced it to a ruinous condition. It was, however, speedily re-edified on an enlarged plan <sup>(c)</sup> and fortified with additional towers a fosse and other works. This important fortress afterwards became, at intervals, the residence of the Bishops of Ferns, but constituted one of the Royal castles held of the crown by military service for the defence of the country.

The principal historical events connected with this building in various descending ages, until its entire reduction in the 17<sup>th</sup> century, may be thus succinctly stated. It is said that in the year 1312 the Irish malcontents burned this castle together with the abbey; but by such an expression we are often, as in the present instance, not to understand that the building was completely reduced by fire but merely that the interior works were exposed to conflagration and rapine. We are again told that the building was sacked and burned by the sept of O'Toole in 1331. As a curious instance of the turbulent spirit of the times it may be noticed that John Comand (one of the ancient family of this name) bishop of Ferns, having displeased the Pope in the year 1349, was by his Holiness deprived of the episcopal dignity. Comand, however, continued to maintain himself by force of arms in his castle of Ferns. The Sheriff of the County being sent to dispossess him, complained to the Government

(c)? authority? 14/9/17/4(25)

(22) 83

ment that he was unable to execute the King's writ by reason of the resistance opposed to him by the bishop and twenty seven other persons of whom ten were of the name of Ormond. The refractory prelate was afterwards arrested not without some difficulty, and bound by articles to keep the peace.

In the reigns of King Edward VI. and Queen Mary, Richard Butler, second son of Peter, Earl of Ormond and Ossory, created Viscount Mountgarret in 1550 was keeper and Constable of this Castle; and in the year 1558, the first of Elizabeth, was joined in a commission of martial law with Sir Nicholas Devereux of Ballymagin, for the territories of Fadoagh-Bantry and Le Morroes country. Sir Thomas Masterson an Englishman, and a soldier of fortune, obtained a lease of the Abbey of Trerny in the 26<sup>th</sup> of Queen Elizabeth; and his descendants constantly inhabited the Castle until the civil war which commenced in 1641. At that calamitous period Sir Charles Cooke, the parliament general, took and dismantled this fortress and committed unparalleled and detestable acts of carnage on the Irish inhabitants of the town. The Castle has ever since continued in a state of ruin.

Brewer's Beauties of Ireland

p. 394 et sequents

14/6/17/4(26)

# Fearna

[Chronicon Scolorum]

4.5. 7/4. bar cilline xpcop abb fearna.  
 459. Rt.u. \* \* \* \* Pllip an Rí me Egea allez ra neill.  
 Bc fgl peynr pmaibpogarr cyca jcen.

# Loch Gormán [Dhí]

1120. Sluaz le Toppelbac o Concubarr an h. Cmplac gur  
 lozz rle go tarris tmpcjal o loc garmon re  
 alam le farrge go haz chaz.

# Searna

27<sup>th</sup> January. Māle inbīn nāle 7 abb ēlle nālle  
 ašz dāimīnpe iqtāin ar do rom tviš dīa vīrde arin  
 ēfotz ēpuarō cloice an tan jo zāb jota an ašbajl  
 ē peīn. A pīrošoz pīma cona mancajb dībljonajb z  
 zēlš pīom upēd cīmpoda uāda dīa bācāll zupībēn  
 pīn cīpāiz con dāimzīm cloice zup mēbozō pīut glān  
 pīorvīrde eīrte amīrl ar pēllz m tob pīn jccēll  
 nālle anoir.

28<sup>th</sup> January. pīrošoz eārboz pīma sobt coš a  
 cēuō aīnm bādīa a cī pēzāb anleic pōr apuzāō dā  
 bāpīrē, no mā bīoīr cāc aza momlācēzāō pūippe amāc  
 7 arzēc amojl zāc nqēpāc oīle zš m oīlīn do bīoī  
 pōr an loē pōr apuzāō ē.

Buō dā pīzāb pōr bācān pīrl bāimīzšt bīoī j lāim  
 eīrne māzī pīrošoz (aza bīī bīoī j mā māpde pēpō-  
 arzē cīuāō cīll do jompār pā dīlle 7 pā dīzblāc



7 daztoras ma dēst 7 ar magitarac for in coll  
 yn ma epan ur san upera san eonac pa enosb  
 7 dca blazyn nyr breucinais 7<sup>e</sup> anno dom - 624.

24<sup>th</sup> April. Dymosyrp fyna. a. d. 1040.

27<sup>th</sup> July. Dymosyrp fyna anno dom 690.

Beg Círe

[Irish Calendar]

23<sup>rd</sup> April. Iobáin Críste arí áceall beag éire .i. mór  
 fíl pop muir amuig la huyb céitpealac - ceitpe bt q  
 ceitpe .c. a loir an tan no fíoró ar píoiaío a no doming  
 500.

# Tearna.

A.D. 624. S. Mcoðocc Eps fearna decc. 31. Janrāy.

652. S. dachra brachra abb ferna decc.

662. Tuenoce mc fiontāy abb ferna decc.

676. fōl do zar Eps ferna decc.

690. Diornach Eps fearna decc an. 27. yr.

713. Cilene Eps, R abb ferna decc.

737. Aipefach mc Cuanac abb ferna decc.

744. Breasal mc Colgan abb fearna decc.

750. Reodairde abb fearna decc.

776. Dribmpecht mc fliżura abb ferna decc.

814. Cillem abb fearna decc.

860. Fmoceallach abb fearna decc.

868. Diarmad abb ferna decc

878. Lachtan mc fōych tigh, Eps cille-dara, R  
abb ferna. (decc)

880. Fepgil abb fearna. (decc)

cf. D. 900. lachtanan abb fghna decc.

928. Joffraiz va hionair co ngall aca clia  
do togal, & do orgham derce fearna  
aym m po marb m le do doirib an  
bhaor amail ar bharan ym pan.

p. M co cced bhaor gan do. ahoche fice non o ba  
o do luy o ep of coob. co togal o de fghna.

937. Laiognen comarba fearna & tamlaeta. (decc)

944. flayez ab fghna moire. (decc)

956. fnaacha me lachtanan aymenle fearna. (decc)

965. Cairprie me laiognen abb fearna moire, &  
tize ffoling. (decc)

975. Daimz me Cacan abb fghna decc.

996. Cono va laiognen abb fghna decc.

1002. Aes mac Eichetgn do. marba moire  
fghna moire acesog la ffol na mbo.

1043. Concob va laiognen aymenle fghna  
moire acesog, & tize ffoling decc.

1050. Diarmado. h. Rodicayn ep fghna decc.

90  
Linné - [Annals & Masters]

~~363~~

333

RIA

14/9/17/4(32)



- A.D. 1062. ƿrƿrēh̃ rā laŕōgnēn aſpōmdeac̃ ƿearna dēcc.  
 1085. Uſaſſie rā laŕōgnēn aſpōmdeac̃ ƿſma dēcc.  
 1117. Ceallac̃ ua Colmāñ eppcob ƿearna dēcc.  
 1129. ƿac ƿrƿrēara ƿſlſh̃n ƿſma, rā rā dīar-  
 mā comarba cponān ƿrƿrē dēcc.  
 1166. Sluaſ̃ lā rſh̃nān rā Rrſc co bƿearaſb bſſe-  
 ne, ſo bſſaſb mſe, ſo nſall̃ aſa cliaſ, rā  
 co laſh̃n b̃ m ſb clſſeac̃ rā ƿo hſonāſb lēo  
 dīarmāſ mē ƿrƿrēh̃a dāſ m̃, rā ƿo mſſ̃ a  
 cāſſeall̃ h̃ ƿſma.  
 1171. Dīarmāſ mē ƿrƿrēh̃a ƿſ laſh̃n (an ƿſ  
 lap a nſſnāſ ƿoſ cſſh̃ dēſ uſe, ſāſ  
 ƿoſſeal Saxon, rā ſāſ nſenāſ uſe ſoſſo  
 co hſomdā, ſāſ nāſſaſ, rā loſc̃ ceallnol =  
 aſſā, clſnān dſ, cluaſſſaſ. 7c) do ēcc ƿſa cāſ  
 bſāſnā, do ſalāſ eſſaſſſeac̃ an aſſh̃, rāſſ  
 ƿo bſen ƿā bſh̃, ƿſa nſſſaſ dē, rā coſaſm  
 cſſe, rā ƿmſeſ, rā nſom eſ ƿſa cealla ƿo  
 ſāſ

pāpī, a po loipce pecht pām, a pīpna mōpī, a-  
 bāz, zān tīomna, zān aīzīpīze, zān ep̄ ēR, zān  
 onž, am po tūll aōzoc aīpīk.

1222. Albin O'Mulloy, Bishop of Ferns  
 died.

839. The Danes burnt Learna-mn. Maadhog <sup>[Annals of Innisfallen]</sup>  
 (i.e., the town of Ferns a Bp's See founded  
 by St. Maadhog).

A Hosting

14/6/17/4 (34)

A.D.

1170. A Hosting by Mac Murcha and The Earl

(Shigule) to Meath, and plundered  
and burnt Kells, Tuillen, and Glane, andmany other Churches, they marched from  
thence to Liath-Guire, plundered and  
preyed Ioh-Briuin; and Mac Murcha repaired  
to his house at Ferns and The Earl to Waterford.

1185. An excellent Sermon was preached  
in the Synod of Dublin, by the righteous  
philosopher, Silbhe O'Molloy Bishop of Ferns,  
on the chastity of the Clergy, and proved evidently  
before the Archbishop, John Gummmin, and the  
whole convocation that the Clergy who came  
from Wales and England and they  
only

14/6/17/4(35)

only with their bad lives & examples,  
Corrupted the chaste and unspotted  
Clergy of Ireland, and the same being  
plainly proved was very disagreeable  
to Gerald, who was called Cambrensis.

1282. Hugo De Lamport Comart of Eadan,  
or Maorthog, Bishop of Fernd, died.

Comp'd by me from 1222

P.H.

14/6/17/4 (37) 9<sup>5</sup>

341

# Ferns

A. I. I. I. p. 209. Col: 1. C. VII.  
Viti: S. Maedoci Sen Moedocii  
Archiepiscopi Fernensis Sen  
Lagenia.

Ex Codice Milkeniensis:  
Authore (ut putatur) S. Evino  
Abbate.

Accessit Varia Lectio in  
margine adnotata ex Cod:  
Salmanticensi.

S. Maedoc and S. Lafferian off  
Damh-inis [Damh-inisensis] were  
both companions: it happened to them  
one day, to be under the shade of  
two trees, entreating God to declare  
to them if they should be together, or se-  
parate themselves. Then the two trees  
under which, the Saints were sitting, fell  
by divine will, one to the North  
and one to the South. 14/6/17/4 (xvii)

The  
Saint in  
his youth  
was  
by his  
parents  
to holy  
men who  
he edu-  
cated  
by them  
C.IV (4).

The name  
of the  
monastery  
or of the  
place  
where  
these holy  
men re-  
sided, is  
not mention-  
ed.

A propo-  
sition taken  
if their  
separation.

\* Perhaps they were the monks of the monastery of Drumlisham  
to whom his education was entrusted. For, it is said in Chapter 1 of his life  
that his father, Viti, and his mother, Eithne, bestowed many alms on the monks of the



The tree under which, S. Lasserian was,  
 fell to the North: and the tree, under  
 which, S. Moedoc was, fell to the South.  
 Then filled with the divine spirit, they  
 said; - a token of separating was  
 - given up by God, - and so we should  
 go, as the tokens fell. Afterwards  
 shedding tears, and impressing kisses  
 on each other mutually, Blessed  
 Lasserian he took himself to the  
 Northern tract of Ireland, and  
 erected a most famous Monastery  
 on the Lake of Ern, <sup>(10)</sup> by name  
Daimh-inis, which signifies in  
 Latin, bovis insula, that is, the  
island of the ox; [and] S. Moedoc  
 proceeded to the Southern tract  
 of Ireland, in whose honor, the  
City of Fearn <sup>(11)</sup> is; but he did  
 not immediately, at the time proceed  
 [to it]

Obs. The King came  
into his own territory (Leinster)  
with a plunder  
from the North.  
Read the following  
note.

p. 211. col: 1. c. XXVIII

Afterwards the King (Brandubh)

-came into his own territory, and en-

-camped near the river Slaine, and

he was seized with great anguish there:

and he saw a vision there. He saw him-

self (to be) carried to hell; and all the

beasts of hell with open mouths (or running)

towards him; and he saw one, great and

stronger than the rest in the gate of hell,

with open mouth, which was ready to devour

him: whose breath attracted the King

to itself, and almost swallowed him

up. Then a certain Clergyman, fair

and joyous came to him, and placed

in the mouth of the beast, such a

cow, as the King had given to the leper

himself, and the King returned

from the mouth of the beast, and

the beast <sup>attracted</sup> drew him again to itself, and

almost swallowed him up. Then the same

Clergyman <sup>+</sup> struck the head of the beast with

his staff, and closed its fiery mouth: and so

the King escaped the danger of hell; and

The  
vision  
of Bran-  
dubh, King  
withdrew  
to his own  
state, and  
the danger  
of dam-  
nation.

1 as which  
beast.

2  
\* Inducement  
See  
note on  
Marginal  
Left.

7 or  
struck  
the beast  
on the  
head with  
his staff.  
It.

\* Brandubh  
is said in  
c. 27 to have  
obtained  
the govern-  
ment of  
Leinster.  
In c. 47  
he is styled  
the King  
of Leinster  
and more-  
over of  
all Ireland.  
See Note  
27 to c. 27.  
It is stated  
in this  
c. 27 that  
Brandubh  
was re-  
turning  
from the  
North, in  
possession  
of Ireland, car-  
rying with  
him great  
plunder, and  
that he was  
met by a  
leper who  
begged alms  
of him. The  
King gave  
him a  
cow.  
Ludari-  
um, which  
is explain-  
ed in Note  
28 to c. 27  
by Colgan  
as being  
probably  
formed from  
the word  
Laoth  
which de-  
notes  
vitulus, a  
calf, as  
Ludarium  
were Laidarium  
from Laidaria  
signifying  
vitulum habens, namely, a cow having a calf.  
Colgan states in the note 28 here mentioned that it is evident from  
the Irish Life of L. Maidoc, Ludarium here signifies a cow (i.e. calf), thus  
giving a grave authority for this explanation of this word, as just given. This Irish Life is commented  
on by the one of the Saint in 1862.

Colgan states in the note 28 here mentioned that it is evident from  
the Irish Life of L. Maidoc, Ludarium here signifies a cow (i.e. calf), thus  
giving a grave authority for this explanation of this word, as just given. This Irish Life is commented  
on by the one of the Saint in 1862.

his spirit was brought back to his body. And he afterwards rose up from his ecstasy, and related, what he had seen, to his <sup>+ familiar</sup> friends. Then the King being laid up in <sup>+ bew.</sup> melancholy, was conducted to a place, <sup>+ intimate</sup> which is called Inlher Grainchinn, where <sup>+ friends.</sup> he remained an invalid. Then his friends Grainchinn said to him; there is a certain holy man by name Moedoc in your territory, who has worked great miracles: send, therefore, to him, that water blessed by him, may be brought to you. To whom, the King says, it will not be so, but I will rather go to the man of God. And the King immediately, ascending his Chariot, came to Saint Moedoc. But Saint Moedoc hearing that the King was coming to him, went out to meet him. And when the King at a far distance off, had seen the Saint coming towards himself; that Saint delivered me from the mouth of the beast, and from all the pains of hell; I now recognise his form. Then the King prostrated himself at the feet of the Saint, saying, I am sorry; because I have done many evils; and whatever you will tell me

for the remedy of my soul, I will fulfill  
 in the name of God. And then, the  
 Saint, praying, the (the King) was  
 now instantly healed ~~from~~ from  
 all his infirmity; and says to the  
 man of God. You have healed  
 me from infirmity, and have de-  
 livered me from hell; and he  
 told him his vision. Afterwards  
 the King says again to Saint Moedoc;  
 Behold I offer myself to you, that  
 I may be buried in your cemetery,  
 and my <sup>(or) race</sup> offspring shall be al-  
 ways <sup>\*</sup> buried with you. And  
 the King gave great offerings  
 to Saint Moedoc, and land  
 in which, the man of God might  
 erect a monastery, which is  
 called Ferna, in which Saint  
 Moedoc is interred. And Bran-  
 dubh, the King, and his race  
 after him, is always buried  
 there. And a great city sprang  
 up there in honor of Saint Moedoc,  
 which is called by the same name,

He  
 (S. Moedoc)  
 heals  
 King  
 Bran-  
 dubh.

\* sepeli-  
 -tur.

Per te  
 in vita  
 dirigas  
 i. e.  
 that I  
 may be  
 directed  
 in life by  
 you.

ex  
 cod:  
 Salmant  
 -censi.  
 - 211 noted  
 above at  
 the head  
 -ing.



It is  
decreed  
that <sup>the King</sup>  
should be  
the Arch-  
-chief-  
-episcopal  
See of  
Leinster.

\* Et de  
-pultura  
regum  
Lageniae  
habetur.

namely, Tearna. Afterward when  
a great synod was held in the  
lands of the Lagenians, the King  
Brandub, and as well the laics  
as clergy, decreed that Archi-  
-episcopacy of all the Lagenians (29)  
should be always in the See, and  
cathedral of Saint Moedoc. And  
then Saint Moedoc was consecrated  
Archbishop by many Catholics.

Abbe (S.  
Maidoc)  
is appointed  
Archbishop  
of the La-  
-genians.

### C. XXIX

Saint Moedoc, re-erecting the monastery  
of Tearna, his disciples made com-  
plaint to him, that they had not water  
there. There was before him a certain  
tree, and he says to his disciples; cut  
down this tree, and a clear fountain  
will gush forth for you from its place;  
and instantly, on the tree being cut  
down, a clear fountain appeared,  
which is called Viobrad Moedoc,  
that is, the fountain of Moedoc.  
(font. Moedoc).

Abbe  
(S. Maidoc)  
produces  
a fountain  
from the  
earth.



C. XXX  
Conductant enim &c

For women were wont to come, to the  
<sup>that is</sup> river, of the aforesaid fountain to wash  
<sup>the stream</sup> clothes. For a certain plebsian man, by  
<sup>flowing</sup> name Beccus, had a farm house, near <sup>to William</sup>  
<sup>from the</sup> the monastery of Saint Moedoc;  
 whose land ran to the river, of the Saints  
 fountain: and therefore the women  
 came there to wash, as if to water, that  
 belonged to themselves: and this very  
 much displeased the man of God: and  
 he says to those, Go from hence, and  
 come not so near to us. The women  
 said to him; we will not go away: for  
 the place is our own, and the water  
 is our own. After this word, <sup>as</sup> the daugh-  
 ter of the aforesaid man, <sup>was</sup> washing the  
 clothes, and trampling them, with her  
 feet, her feet stuck to the clothes,  
 and the clothes to the stones, and the  
 stones to the earth, and the woman  
 was as it were a <sup>Simulacrum</sup> drying statue, and  
 was almost dead. Her father,  
 Becc hearing these [things], came

A woman  
 having be-  
 come stiff  
 & ticked to  
 the earth.  
 She is not  
 free by his  
 (P. William's)  
 prayer

after  
 this saying

simula-  
 -crum,  
 the pro-  
 portion  
 of anything  
 a resemble  
 a represent  
 -tation, a  
 figure, a  
 picture  
 or statue

14/9/17/4(43)

\* Beccans,  
drying

(or) to Saint Moedoc, humbly entreating him  
 + when to loose his daughter. The Saint, now  
 the Saint interceded for her, <sup>+ illa</sup> that woman was  
 instantly set at liberty: on whose being  
 set free, <sup>ille vir</sup> that man, Becus, offered himself,  
 and his seed with his manor, for ever  
 to the Lord, and Saint Moedoc.  
 + cum  
 villa

C. XXXI. p. 211. col. 2.

He (The Saint) <sup>lived</sup> was near the  
 city of Tarna, whose mother was  
dead <sup>calls a</sup> dead woman <sup>to life.</sup> tortured nearly to death with a severe  
 pain, which herdsman came to Saint  
 Moedoc to ask for holy water from  
 him. Then the most holy Bishop  
 humbly proceeded to that feeble  
 (woman); but the herdsman went home  
 before the man of God, and found his  
 mother dead: who returning <sup>to the</sup>  
 said to the man of God; he not  
 troubled, holy man, because my mother  
 is dead. To whom, the Saint said, go  
 and tell your mother to come to salute  
 me. He obeying, the man of God, said

(or) infirm,  
 sick,  
 + to the  
 house

+ who  
 viz the  
 herds-  
 man.

To the dead woman; Saint Moedoc, the Bishop calls you: at this saying, she rose up, as if from a heavy sleep: and giving thanks to God, the infirm woman came to meet the man of God.

## C. XXXIII.

When Saint Moedoc was in the place, which is called, Ardatran, he saw from thence, six oxen, [that were] <sup>+ conversos</sup> yoked in a plough, running in [a fit of] madness towards the gate of his own City of Pearna. The distance, too, between that place, and the City of Pearna, consists of nearly one hundred miles. The man of God, seeing by divine power [this occurrence], \* a very great distance off, lifted up

he (the Saint) saw in spirit what things are done in parts far off.

he makes the oxen quiet.

\* might be at this very great distance off. The original is however adhered to.

14/9/17/4(45)

+ conversos signifies (1) turned, converted, changed, i.e. (2) turned about (3) translated, (4) turned towards. Perhaps it may be taken here in its 2<sup>nd</sup> acceptance namely turned about, in reference to the

action of the oxen turning, about in the plough when they began to run away. If so, the translation should be "he saw six oxen having turned about in a plough running &c."

his hand, and blessed; and, at that moment, the ploughman, fell between the ploughshare<sup>+</sup> and the Coulter, and there was no injury, done to him, because the oxen, became, quiet in the instant. And so he escaped from so great a danger. When the disciples questioned the holy man, he disclosed to them [the circumstance]

+ et mon  
l'œdih  
lum  
v. e.  
and it  
[the fall]  
did no  
hurt to  
him.

## C. XLII.

A certain holy man by name Molua came to Saint Moedoc, saying, I wish to go on a pilgrimage. The Bishop says to him; you shall not have my licence. Saint Molua replies; certainly if I shall not see Rome, I shall soon die. Then Saint Moedoc took him up along with himself in his <sup>curra</sup> Chariot, and they did not appear to their own [disciples] until the morrow: and it seemed

He (S. Moedoc) caused that S. Molua make in the space of one day a pilgrimage to Rome, and performed there his vows, or seems to himself to have performed them.

+ (or) to-morr  
or  
follow-  
ing day.

14/6/17/4(46)



to ~~the~~ Saint Molua that they were  
 on that night in Rome, and that  
 he paid his vows at the thresholds  
 of the Apostles there. When the  
 following day had now arisen,  
 the Saints came to the City of  
Fearna. And the holy Senior  
 said to Molua; do you wish now  
 to go to Rome? He says, why  
 should I wish? I have not per-  
 formed my devotions there  
 yesterday and the night past.  
 But I am ashamed to return so  
 soon to my own Monastery. That  
 Bishop immediately proceeded  
 along with him, and left him  
 (or) at in his own place, <sup>penitent</sup> reporting that he  
 had been at Rome. The Lord  
 knows the mystery of this cir-  
 -cumstance, but we know <sup>(42)</sup> that,

14/6/17/4 (47)

+ nonne  
 persolvi  
 the oration  
 meat.  
 might  
 he ren-  
 dered  
 I have  
 not offered  
 the my  
 prayer?

Marginal  
 remark  
 "vota  
 mea"  
 which  
 would, if  
 used make  
 the trans-  
 lation  
 "I have  
 not per-  
 formed or  
 paid the  
 my vows."

\* hujus rei

\* 41. is the number  
 at the note in the infra



14/G/17/4 (48)

+ Comes  
signifies  
A companion  
a fellow-traveller  
(2) A colleague  
or partner  
in government  
(3) An attendant  
or follower  
+ Comes here attendant, Confidant, Comes  
as Saranus of Leinster  
Inc. 48  
A certain Sagenian

C. XLVII p. 213. Col. 2.

following  
we find  
the name  
of Brandubh  
Murderer,  
to be Saranus  
who per-  
formed  
most lit-  
ter perance  
at the King's  
Sepulchre  
whereupon  
a voice as  
it were the  
King's, said  
to him,  
"O Sarane  
Brute," the  
crime, that  
you have  
committed  
is forgiven  
you. The  
hand of  
Saranus  
from his  
side. He  
was then  
taken away  
from the  
place by men,  
who were  
life from that period forward.

subverted his faith against his master  
and killed the King of Leinster, (44) the  
son of Ethach, and then therefore  
King died without confession, and  
the holy viaticum. The Holy Bishop  
Moedoc very much grieved for him  
and weeping and mourning, day & night,  
that, that hand, which has killed  
defender of churches, of territories  
and the judge of the widows, and  
the poor, should fall from his  
which was afterwards accomplished  
And then Saint Moedoc proceeded  
to the place, where the King was  
(or) Christians  
Catholics, and he led a  
life from that period forward.

\* This passage might be rendered thus - "Would that, that arm, which he  
should fall from its shoulder. This translation is not however strictly  
literal. The translation is correct, if it refers to the saint, not  
the murderer." \*  
The translation is correct, if it refers to the saint, not  
the murderer." \*  
The translation is correct, if it refers to the saint, not  
the murderer." \*

\* his [the murderer's]

-dead, and having offered prayer,  
 resuscitated him in the presence  
 of all [the people], to whom [St.  
Moedoc], the King says; I beseech  
 you, father, if you promise me the  
 Kingdom of God, that I may  
 now go to heaven: for I have gone <sup>+</sup> (or)  
 through a sufficient course of this I have  
 life, let the Lord appoint another suffi-  
 King for you. This sentence pleased ciently  
 the Bishop. <sup>voluit</sup> And then, when he had completed  
 received <sup>et tunc</sup> communion, and a prayer <sup>accepto</sup> had the course  
 been offered, and indulgence had been of this  
 given, the King Brandubh emigrated life.  
 to heaven, and was interred in the <sup>He (St.)</sup>  
 cemetery of Saint Moedoc, which <sup>Moedoc</sup>  
 is in his own City of Fearna <sup>recalls</sup>  
 where his [the King's] race, the <sup>to life,</sup>  
 Kings of the Sagenians are <sup>King</sup>  
 always buried. <sup>Brand-</sup>  
<sup>who choos-</sup>  
<sup>-ing to</sup>  
<sup>live in</sup>  
<sup>heaven</sup>  
<sup>rather</sup>  
<sup>than on</sup>  
<sup>earth, pre-</sup>  
<sup>-sently dis-</sup>

354 108  
The vision of S. Finan respecting S. Brigid and Moedoc  
and his own death. C. LXX.

There was a certain man thirty years in  
the territory of North Leinster, by name  
Finan; <sup>(50)</sup> he saw in a vision, at the festival  
time of S. Moedoc, a marvellous Chariot  
descending from heaven to the City of  
S. Moedoc Aarna, in which was a holy  
Senior of a most beautiful visage in  
clerical habit, and a most bright virgin  
clothed in a pallium with him; and they  
paid mutually respect to each other, as a  
Servant [pays] to his Lord. That man  
interrogated them, [as to] who they were?  
The clergyman replied to him; that  
is the Most Blessed Virgin, Brigid, Patron-  
ess of Ireland: but I am Moedoc, the  
Servant of Christ. Now my feast  
is celebrated on tomorrow, and the  
feast of this most Blessed Virgin is  
held after tomorrow: but now we come  
to bless our places, and those, who  
honour with their presents and offerings

*+ in finibus*  
*Aquilonaliu*  
*Lagenientium*  
*+ in festiva*  
*He*  
*Festivitas*  
*means*  
*(3) || festivity*  
*or festival*  
*time.*  
*Festivitas*  
*here seems*  
*to signify*  
*the eve of*  
*the feast*  
*of S. Moedoc,*  
*as the*  
*words*  
*"Festum*  
*Jam meum*  
*-crastina*  
*die celeb*  
*He*  
*intimat*  
*in the fol-*  
*-lowing*  
*part of*  
*this same*  
*Chapter.*  
*+ (or) my*  
*feast is*  
*kept on*  
*tomorrow.*

*+ many*  
*be rendered*  
*miraculous*  
*+ miraculose*  
*sanctus*  
*senior*  
*clericali habitu & clarissimay virgo*  
*+ palliata*  
*cum eo*  
*+ palliata*  
*signifies*  
*palliatas*  
*signifies*  
*(1) cloaked*  
*clothed*  
*in the up-*  
*per gar-*  
*-ment used*  
*by the*  
*Greeks*  
*(2) clothed*  
*in Greek*  
*habits.*  
*(3) light*  
*or clothed*  
*Val. Alex.*  
*+ i.e.*  
*the day*  
*after to-*  
*-morrow.*

the day, of our <sup>exitus nostri</sup> deaths. But he you  
 joyful and prepared; because you  
 shall on tomorrow emigrate <sup>(51)</sup> to heaven.  
 That man rising out of ecstasy,  
 ascended the Chariot and departed  
 for the city of the Blessed Virgin,  
 Brigid, by name Kilcdara, situ-  
 ated in the <sup>campus</sup> plain of the Liffey,  
 in the land of the Sagenians, re-  
 lating his vision to all [persons]. And  
 as it was predicted to him, he emigrated  
 on the third day <sup>(52)</sup> felicitously to heaven,  
 after victory of infirmity (i.e. over  
 his infirmity).

## C. LXIII.

Marginal  
note.

\* Lecture

G. Moling  
 is tormented  
 with great  
 pain, he  
 cannot  
 stand  
 to ascend  
 S. Maedoc's

bed, but by invoking  
 him (S. Maedoc) he  
 S. Moling is instantly  
 set free [viz. from pain].

When the most Blessed Bishop Moling  
 held the <sup>(53)</sup> Episcopal <sup>\* cathedra</sup> chair of S. Maedoc,  
 the Saint, by some chance, <sup>exceptus</sup> ascended the  
 bed of the Blessed man; where <sup>ubi</sup> nobody  
 before him dared to enter. To whom, the  
 Canon of that Church, says, since the  
 death of S. Maedoc, our patron until

14/9/17/4(51)



this day, nobody ascended into  
 this bed on account of the <sup>propter</sup> very great  
<sup>sanctitatem</sup> sanctity of him, who therein, moderately  
 watching in spirit, on the Lord, rested  
 after weariness of body. The Holy  
 Bishop, Holing says to him, we,  
 who sit in his Chair, well may sleep  
 here. And when he had said this, \* a  
 violent pain seised him; when now he  
 was very much tortured, pouring forth  
 prayer, he <sup>petitioned</sup> God for help.

\* dolor  
 validus  
 dolor by  
 Met. means  
 sorrow &c.  
 but it denotes  
 the daily pain, in  
 the present instance  
 Pelvic  
 Deirous-  
 ilium.  
 (literally)  
 he begged  
 the assist-  
 -ance of  
 God.

+ fervor  
 doloris  
 (literally)  
 the heat  
 of the pain

+ patris  
 may be  
 translated  
 patron  
 here

But when the <sup>dolor</sup> pain was not as yet ceasing  
 to torment him, making the sign of the  
 cross on himself again, he began  
 frequently to invoke Saint. Medoc  
 to his relief: and when he had  
 done this, <sup>fervor doloris</sup> the raging of the pain in the  
 instant, <sup>miraculiter</sup> miraculously, departed from  
 him, and Saint. Holing, rising  
 whole and sound from thence, says;  
 nobody, in <sup>up to</sup> this time, is worthy, to sleep  
 in the bed of our <sup>patris</sup> father Saint Medoc

\* mirabiliter signifies (1) - admirably, wonderfully,  
 marvellously, amazingly, (2) exceedingly, (3)  
 honorably. I think it is to be understood in the sense of miraculously.



In this instance, appears how much grace,  
Saint. Moedoc has with God in heaven,  
in whose bed, nobody dares to sleep on  
earth.

## C. LIXV.

Many other Miracles were performed  
by Saint. Moedoc <sup>i.e. during his life</sup> in the body; and by  
the grace of God, through him, after  
his death, and cease not still to be  
shown at his Reliques. Now the Arch-  
bishop. Maïdoc having founded many  
churches, and performed many miracles,  
emigrated <sup>+</sup> on the 3<sup>d</sup> of the Calends <sup>i.e.</sup>  
of February, by a most felicitous <sup>30<sup>th</sup></sup>  
death to Christ. But our Patron <sup>Janu-  
ary</sup>  
Maedoc among Choirs of Angels, and  
of Apostles, and of all the Saints,  
feasts in heaven in joy, without sorrow,  
in a Kingdom without end, in life with-  
out death, in the presence of our Lord  
Jesus Christ: to whom be honor and

glory with God, the father in the  
unity of the Holy Ghost for ever  
and ever, Amen.

Notes (beginning) page 216. col. 1.

\* marked  
9  
above  
in c. 7.

\* 10 Godales erant ambo S. Moedoc & S. Las-  
-reanus Damhinensis, Cap. 7. See  
the Life of S. Lasserian, who is also  
called Molassius at 12<sup>th</sup> September:  
in which [Life] c. 11. & 13. this spiritual  
friendship is made mention of.

\* marked  
\* 10  
above  
c. 7.

\* 11 Clarissimum Monasterium in stagno  
Erne nomine Damhinis, cap. 7.  
[This Monastery] is in the Diocese  
of Blochar in the Country of  
Wester, which is called Fermanach:  
of which [monastery] see more in  
the life next cited, and the notes  
to it.



+ Sub.  
signifies  
about,  
near to,  
next after,  
x  
denominate  
from  
denominatus  
in which  
signifies  
Be gotten  
for  
Conceived

+ Sedi  
here might  
be rendered  
Sees.

more near the infancy of the faith (things)  
established in this country, and the  
time of Saint Patrick himself, of  
our Apostle, four Archbishoprics  
founded, according to the numbers  
of the four Provinces, in Ire-  
land, although, for some time,  
they had not [respectively] been  
affixed to [any] -- [certain]  
+ Sedi See; but the dignity of Archbishop was  
one time conferred on the prelate of this,  
and another time on [the prelate] of that  
See: who was called the Archbishop, not  
of that See, but of the whole province,  
which, it has pleased, to show evidently,  
by the testimonies which follow.

For Saint Hilbert, Bishop of Embsch  
(Episcopus Embsensis) was, by Saint  
Patrick, and by the King and Nobles  
of Munster, proclaimed Archbishop of  
Munster before the year of Christ 480,  
as is evident from his own Life, Chapter 14.  
in these words, "then King Aengus, that  
is Aeneas, and Saint Patrick ordained  
that the Archiepiscopacy of all the Mo-

- monians

+ Cathedra  
 (from  
 radedga)  
 a seat,  
 a chair,  
 a desk,  
 a pulpit  
 to declaim,  
 or read  
 lectures,  
 out of,  
 (2) a sedan,  
 or covered  
 Chair.

+ Cathedra  
 an episcopal  
 See.

Cathedra  
 may be  
 rendered  
 Cathedral.  
 above.

+ Cathedra  
 of S. Silbenn. In like manner  
 the Four Masters in the Annals at the year  
 541. "Saint Silbenn Archbishop of Imlech-  
 ibhair, died on the 12<sup>th</sup> of September". The  
 same is testified by Saint Anguss, Marianus  
 Gormanus, and <sup>the</sup> Martyrology of Tamlact at  
 12<sup>th</sup> September. For, he is expressly called  
 Archbishop by every one [of these authorities].  
 Also Saint Albertus brother of Saint  
 Erard, who flourished about the year  
 750, was Archbishop of Cashel, or  
 Munster, - as is evident from his Life  
 of January, and [as] Haurdinus, Raderus  
 and other [writers] cited there in the  
 notes, testify. Also the Four Masters  
 in the Annals observe the year  
 of the deaths of some of the Arch-  
 bishops of Munster, who flourished  
 before Cardinal Paparo, - as is mani-  
 fest from [these] following words of  
 theirs, at the year 895. "Saint Malbrigid,  
 the son of Prolegius, - a holy man - and  
 Archbishop of Munster died." A.D. 903.  
 [i.e. son of]  
 Cormac mac Culinian, King of Munster,

\* Ar-  
 chi-  
 episcopus  
 Cassel-  
 -ensis,  
 sine  
 Monon-  
 re



"Archbishop, Scribe, and a wise [man]  
 "fell in the battle of Balach Maigna"

A.D. 1149 "B. Nehemias Hona Mur-

"chertygh, virgin and senior, highly  
 "wise and pious, died". As much as ap-

pertains to Connaught, our historians in <sup>as for</sup>  
 general call Kierlatius, <sup>or</sup> Archbishop of <sup>as far as</sup>  
 Tuam in Connaught, who flourished about <sup>concerns</sup>  
 the year 638. That, also he and his successors <sup>Connaught</sup>

were called, one time, Bishops of Connaught,  
 another time Archbishops, James Ware  
 observes in the Catalogue of the Bishops  
 of Tuam: and also the Four Masters in  
 the Annals last cited, agree, in which  
 it is related that in the year 1085.

"Sidus O'Hoissin, Comorhan, that is  
 "Successor, of S. Kierlatius, [and] Arch-  
 "bishop of the Connacians, died." In

like manner A.D. 1136, "Domnaldus O'  
 Dubtaigh Archbishop of Connaught,  
 -and Comorhan of Saint Kieran, the most  
 wise of the Connacians, and the most  
 liberal died in bluanfearta of Saint Brendan  
 after [the celebration] of divine praises, and  
 the sacrifice of Mass." With regard to

1\* Arch-  
 -episcopus  
 Tuamensis  
 in Connacis

2\* viz  
 [of Con-  
 -naught]

the Archiepiscopacy of the Sagenians,  
 there exist testimonies, which are more  
 [in number], and <sup>præclara</sup> ~~very~~ clear. The first  
 Archbishop of the Sagenians, was Saint  
 Pirc, or Montan, the Bishop of Elthy,  
 whom, Saint Patrick himself, our Apostle  
 -appointed over Linstor, as is evident  
 from the author of the Tripartite

Life, Book, 3: of whom, both the life of <sup>\* Namely</sup> Saint Benignus Cap. 13; ~~and~~, and Locelin <sup>S. Pirc</sup> Montan.  
 in the Life of Saint Patrick Cap. 115, 116, & 117,  
 [speak]. The Second Archbishop of the

Sagenians, was Saint Conlat, Bishop of  
 Kildare; whom, <sup>reason</sup> for that Saint Cogitatus  
 in the Life of Saint Brigid Cap. 14, calls

\* Chief Pontiff, and calls also the City itself

\* Summun  
Pontificem;

or See of Kildare, Metropolis. For it was  
 by reason of this dignity called then the  
 Metropolis of Linstor. The same Cogitatus  
 tells also this more clearly in the prologue

<sup>tripsum</sup>  
<sup>etiam ci-</sup>  
<sup>uitatem</sup>  
<sup>procedem</sup>  
<sup>Kildare</sup>  
<sup>voit</sup>  
<sup>Metropolim.</sup>

to the same Life, saying; "which" (namely,  
 the See of Kildare) <sup>sepe</sup> <sup>sepe</sup> <sup>sepe</sup> always an Arch-  
 -bishop of the Irish Bishops, and  
 "an exalt, whom, all the Abbots of  
 "the Scots, <sup>(in respect)</sup> venerate, rule in happy succession  
 "and perpetual order". Where observe that,

For  
 which  
 all.

Saint Cogitatus, who flourished before  
 the year 590, shews that there had  
 been divers <sup>(orfect)</sup> Archbishops of Kildare,  
 before he wrote these [words], as is collect-  
 ed from <sup>[the words in happy succession]</sup> by felici successione. That also  
 the Archbishoprick of Leinster was at  
Kildare in his own time, namely, about  
 the year 650, S. Ultan shews lib: 2. Cap.  
 2. of the Life of Saint Brigid, where  
 speaking of Kildare, he says; "and  
 "there afterwards a very great City  
 "grew up in honor of Saint Brigid, which  
 "is at this day the Metropolis of the  
 "Lagenians." The Metropolis, Kildare being  
 afterwards translated to Ferna, Saint  
Maidoc, Bishop of Ferns, is chosen  
Archbishop of the Lagenians, as this  
 life has in the place cited. Also Saint  
 Moling the successor of Saint Maidoc  
 was the Archbishop of the Lagenians,  
 as is evident from his Life, Cap. 7. "And  
 "Saint Moling" (it says) "being conducted  
 "to the aforesaid City, was appointed

119  
Cathedral 365

"Archbishop in the <sup>sede</sup> See, and Cathedral  
"of Saint Maidoc. For it was decreed  
"by the King of the Sagenians, Bran-  
"dubh, the son of Ethach, <sup>the Sagenian</sup> that the  
"the Archbishoprick of Leinster  
"should be in the City of Saint  
"Maidoc". And with these [passages],  
James Ware agrees in the Catalogue  
of the Bishops of Ireland; where  
he calls both S. Maidoc and Saint  
Moling) Archbishops. Concerning  
the Archbishoprick of Armagh  
in Ulster, having been established  
by Saint Patrick, nearly one thousand  
two hundred years ago, the matter  
is so evident that it needs no  
proof: Since there can, almost nowhere,  
mention found of any Bishop of  
Armagh, where he is not called  
either Archbishop, or Primate of  
Ireland. But there is extant in my  
hands, a Catalogue of these Bishops



by a grave and ancient Author, which shall be produced in its proper time and place.

Is. 219 col. 2.  
Is. 219 col. 2.

42

Supra.

in

Cap.

XLII.

41. Et scimus quia ille Sanctus peritus erat ibi longo tempore Cap. 42. Here the author seems no way obscurely to indicate that he was Contemporary not only with Saint Moedoc, who died in the year 624; but also with Saint Molua, who died in the year 605; for how could he know the acquaintance or the knowledge of this Saint with respect to the city of Rome, unless he had seen him, or had at least taken his history from some Contemporary of the same Saints, <sup>and</sup> whose words, he <sup>+ contem</sup> might transcribe here. Add that, <sup>porary</sup> after the manner of the ancient [writers] he calls <sup>+ Ec-</sup> Churches, even <sup>-clesias</sup> Cathedral [ones], Cells, and that



he often puts the nominative Case  
for the ablative absolute, and  
uses other forms of speech, which,  
as they indicate not much latinity,  
yet do not show little Antiquity;

\* marked

4 B. in

ante p. 220. col. 2.

\* 44

supra.

in C.

47.

42 *Inglanit regem Lageniensium imo-*  
*totius Hibernie Brandenburgum Cap. 47.*

See what I have remarked above, with respect  
to this matter: as to the <sup>Inglanitionem</sup> Killing of Brandub  
by Euran, Archinach of Seunbhoth, Ki-  
hernias O'Duinn in the Catalogue of  
the Kings of Leinster, and three other  
Anonymous [writers], who wrote of  
the same Kings, - agree [with one another].

But that Brandub was first overcome  
in battle by the O'Kelli, and was after-  
wards killed by Euran, the Four Masters  
in their *Annals*, state at the year 601  
at which they speak thus; "The O'Kelli

"overcame Brandub, the son of Eochodius,  
King of Leinster, in the battle of Maore,

"and who was afterwards killed by Euran  
Soch-there, Archinach of Seunbhoth

+ annals

Brandub

+ XLVII

supra.

+ in prolixo

Helms

<sup>(2nd)</sup> 368 The full name in the quotation is "Seanhboth sea."

122

Sea,"

and by his own relations. Also the

+ affected  
facte

resuscitation — of this King, of whom  
mention is made here, is mentioned both in the  
acts of S. Columba [written in Irish, and as

+ affected  
facte

+ affected  
facte

+ affected  
facte

+ affected  
facte

affected through the merits of S. Columba:

But autem quidam infirmus annis  
triginta in finibus Aquilonatum La-  
-geniensium, nomine Finianus Cap. 45

\*  
LXII

In the Codex Hibernicus, he is called  
Finian Solhar, id est, Finianus leprosus,

Finian the leper: and he was the  
resuscitator of three from the  
Dead, as Kirkestad has in the Catalogue  
of the Chief Saints of Ireland; and  
his birth-day is celebrated on  
the 16<sup>th</sup> of March, according to  
Angelsius, Marian, and the  
Martyrology of Tamlact, at  
which day we shall say more  
about him.

+ trinum  
mortuorum  
resuscitator

14/6/17/4(65)

123

369

p. 221.  
col;  
2.

51 Quia crastino die migrabis ad Calum cap. 54. T. XII

By Crastinum, he (the author) understand  
the third day from that day, both be-  
-cause it is thus expressly found in the  
\* Codex as well of the Island, as the  
[Codex] Hibernicus; and because he  
(the author) afterwards subjoins there,  
in this manner; "and as it was  
predicted to him, he emigrated fe-  
-licitously on the third day to heaven."

\* M.S.  
of the  
Island  
of St. I.  
Saints,  
and  
the M.S.  
[unclear]  
in Irish.  
See Note  
p. 215.  
col. 2.

p. 220.  
col. 2.  
marked

See what will be said at 16<sup>th</sup> March.

\* 53  
Supra  
cap.  
\* LXIII

52 Cum teneret beatissimus Episcopus  
Molingus Cathedram Episcopalem  
cap. 55. See what has been said  
above, in number 36.

14/6/17/4(66)

p. 219,  
col. I.

36 Mononiensis ego dum de habitatoribus  
Luachair, & Cronamus vocor ...

Cui ait. vir Dei. alio nomine diceris  
id est Mochua Lothra cap. 38. more

properly, Mochua Luachair, as it is

+ Codex  
found in the  
the M.S.  
of the  
Island  
of St. I.  
Saints  
just above  
remarked.

found in the \* Codex Trulensis and the  
Martyrologies that shall be cited here.  
- after. However, another difficulty occurs here,

This  
note  
was  
introduced  
here to  
show that  
the Molingus  
was a diff.  
name for the  
same person  
as Mochua.  
\* XXXVII  
37  
p. 212.  
col. 2.

\* that shall be cited hereafter is to be un-  
derstood in reference to the notes following  
Num. 36.

omni-  
perua  
may be  
wants, as  
not al-  
together  
phenet, able  
or  
explicable.

which is not very <sup>perua</sup> pervious. For in the  
Irish Life of this Saint, frequently mentioned  
cap. 68 it is written that Saint Moling is  
The 1, who is here called Bronan, and  
Mochua Lothra, and all the other  
things, which are here written of <sup>the</sup> Bronan  
or Mochuan, - are there related of  
Saint Moling, where also the whole  
<sup>pedigree</sup> genealogy of S. Moling, is produced  
- as agreeing with this Mochuan. Which  
opinion is sustained by the Cognomen of  
both (Saints), which is the same, [namely]  
Luachra, - derived from <sup>a</sup> country. For as  
the latter is called Mochua Luachra,  
so also the former is called Moling  
Luachra. Add that as this Mochua  
is said to have been the disciple of  
Saint Moedoc, and to have succeeded  
his Master in the rule, so also the  
Calendar of Cashel at 17<sup>th</sup> June testi-  
fies that Saint Moling was his [Saint  
Moedoc's] disciple; and, as, it is predict-  
ed in this place, this Mochua should  
succeed him (S. Moedoc) in the rule, so  
it is evident from this very Life, Cap. 55  
<sup>infra</sup> below, that Saint Moling succeeded him.

(namely)  
4<sup>th</sup> in the  
rule of  
the Monast-  
ery &c.

below  
in re-  
ference  
to c. 5 of Qu?  
appended  
not to c. 55.

to which letter of reference he here made, <sup>supra</sup> not <sup>infra</sup>  
should have been used. But even c. 55 does not mention the circumstance



Notwithstanding, however, these [circumstances], I am induced by <sup>very</sup> many arguments, to think that Saint Mochuan or Cronan, who is here said to have immediately succeeded Saint Moedoc, is different from Saint Moling. First, because, according to Saint Aengus, Marian, Cathald Maquire, the Martyrology of Tamlact, the Calendar of Adeshel, and the Martyrology of Donegal, they (the Saints just mentioned) have different <sup>feasts</sup> <sup>and</sup> <sup>birth</sup> <sup>dates</sup> <sup>days</sup>: for Saint Moling Bishop of Ferns is venerated on the 17<sup>th</sup> June; and Saint Mochua Luachra, who

[is] also [called] Cronan, Abbot of Ferns [is venerated] on the 22<sup>nd</sup> June,

as all the authors, and the Martyrologies last-cited, have at the same days.

Secondly Moling is by race a Sagenian, as is evident as well from the Irish Life, as from the Latin [One], and

A summary  
that would  
the lines  
of these  
two Saints,  
and have  
been referred  
to.



from the Menologium genealogicum  
 c. 20. where his pedigree is gradually  
 referred to the Kings of Munster. But  
 Saint Cronan or Mochna Luachra  
 is by race a Mononian, as he himself  
 testifies here. "I am," he says "a Mononian,  
 of the inhabitants of Luachra, and  
 I am called Cronan". Therefore it  
 must be seen whether he be Cronan, the  
 son of Sinell, [and] brother of Saints  
 Mohains, Malachus, Manius, and Caur-  
 man, of the race of Conderius, the  
 son of Fergusius Rogius in Munster.  
 of whom the Menologium genealogicum  
 -cap. 32, and Stogus in the genealogy  
 of the Mothers of [Irish] Saints, num. 12,  
 where he insinuates that Sina, the mother  
 and Sinell, the father of these five  
 Saints were <sup>(or belonging to)</sup> of Munster. Thirdly, and  
 chiefly, because Moling lived 43 years,  
 after the death of Mochna or  
 Fachuan Luachra, -as is evident

T. E.  
 Cronan

from the Four Masters in their Annals, writing  
of them thus; 552 "<sup>4. D.</sup> Dochnann Luachra,  
Abbot of Ferns, died"; and 696 "<sup>4. D.</sup> Moling  
Luachra Bishop, died on 17<sup>th</sup> May."

Where, it is a matter of Certainty, that,  
by Dochnan, <sup>is under</sup> ~~stood~~ <sup>stood</sup> Mochnan; as  
well because Dachna and Mochna  
are the same name, and we have noted

[this I else where; as because there was  
no other Saint, who could, at that  
time; he called both Luachra, and  
Abbot of Ferns, excepting Mochna,

who, it is evident from <sup>many</sup> writers  
[already] cited, was Abbot of Ferns,  
and lived at that time, and was called  
Luachra from his <sup>native patrie</sup> Country. Add to

these [circumstances], that Saint Moling,  
who died in 696, could not conveniently  
enough have immediately succeeded  
in the rule, Saint Moedoc, who died  
in the year [of the Lord] 624. For  
in this case, he should be 72 years at  
least in the rule. But, since the author

Qu?  
4. ut.  
alibi H.

which  
would be  
rendered  
-as we have  
noted else-  
where.

+ writers  
authorities

This might  
be render-  
ed author-  
ities.

of the frequently mentioned Irish  
 Life of Saint Moedoc, confounded Saint  
 Cronan or Mochnan Luachra and  
 Saint Moling Luachra with each  
 other, and thought that they were  
 the same [person], the cause of  
 [his] error, seems to have been two-fold,  
 the first, because both were successors  
 of Saint Moedoc, although the <sup>idle</sup> for-  
 mer [was] the immediate [successor]  
 the latter, the mediate [successor].  
 The second, because both had the ap-  
 pellation of Luachra from the  
 country in Munster, called Luachair  
De ghadh, from which, the mother  
 of Saint Moling, had her origin.

\* notation  
 numbers  
 alone.  
 The chapter  
 is numbered  
 \* 53. S. Moedoc fundavit multis Ecclesiis.  
 Cap. \* 56. For he founded some [Churches]  
 in every province in the Kingdom, and  
 LIXV. several [Churches] in some [provinces];  
 of which below in Appendix.

\* marked 54 Tertio Calendas Februarii migravit  
 56 alone in Cap. LIX. Cap. 56. The third of the Calends, instead + tertio  
 of the day before the Calends, is erroneously pridie  
 put here through the fault of some <sup>the</sup> librarii transcriber, for, all [writers] place his <sup>+ Saint</sup> Moedoc's  
 festival: at which [day] the Martyro-  
 -logy of Tamlact, writes of him, "S.  
 Aidi Episcopi Fernensis": In like  
 manner, Marian [writes] "S. Moedoc,  
 Bishop of Ferns: Aidus was his first  
 name". The Calendar of Cashel [says] 7.  
 "Saint Aidus alias Moedoc of Ferns,  
 "of Moy Lurg <sup>(or) at Inistalpinm Enniscormick</sup> near the lake of Erne."  
 His <sup>natalis</sup> festival is placed on the same day  
 by, Cathald Maguir, the Martyrology  
 of Donegal, and by his Life in the  
 + Codex Irish MS, - and the "Mart: Barthussianum"  
 Hibernicus or Hermannus Greuen, calling him  
 "Aedan, Bishop and Confessor."  
 In like manner, Ferrarius in "Catalogo  
 generali", erroneously calling him  
 Modothus, as also Dempster, of whom  
 he <sup>sequitur</sup> speaks in "hystoria Ecclesiastica"  
 + Ms. Dempster Scot. lib. 12. num. 850. where after his

\* i. e. [The festi-  
 -val] of  
 S. Aidus  
 Bishop  
 of Ferns  
 [falls  
 on this day  
 i. e. 31<sup>st</sup>  
 of January  
 (see  
 Calendar)]

+ mis.  
 Modothus



<sup>\*affing</sup>  
<sup>li multa</sup>  
<sup>alio die</sup>
manner, he [ascribes] to him, many  
other [things], which he feigns himself  
saying; "I. Medoth, with the dignity  
of Bishop, ruled the Scotch Church,  
"whilst <sup>hide</sup> faith, as yet was new, and  
"pisty, was in its nascent [state]: of  
"the number of Prelates, who being  
"elected out of the baldei, presided over  
"the churches of the Kingdom everywhere,  
"bound to no certain See. He wrote against  
"the vanity of Idols, lib: I.; on the con-  
"tempt of the False Gods lib: I. Homilies,  
"lib: I.; for [in favor of] the Church to  
"Brathlinthum, King, lib: I. he flourished  
"in the year 318: he is venerated on the <sup>+</sup>  
"31<sup>st</sup> of January "Breviar. Scot." <sup>+</sup> <sup>pridie</sup> These, Heland.  
Demeter [says]. From which, you see what Hebr.  
sort of credit is due to the man, who <sup>Breviar.</sup>  
not only [ascribes] to many works, which <sup>Scot.</sup>  
were feigned by himself, to the holy  
man, of which, he read nothing in any  
writers [work]; but also adds that he





And he [the holyman] refers his extraction  
 by the father toolla Vassius King of  
 Ireland, progenitor of the most noble  
 family of the Mac Donnels, power-  
 ful both in <sup>veteri</sup> ancient and <sup>novā</sup> modern Scotia, as  
 S. Cormac Culennanus testifies in his  
 tract of the genealogy of the Saints  
 of Ireland in these words. "Saint  
 Moedoc of Ferns, the son of Sedna,  
 "who was the son of Ercus, who was the  
 "son of Heredacius, who was the son  
 "of Amalgadius, who was the  
 "son of Muredach, who was son  
 "of Barthinnius, who was son of  
 "olla Ruasius." But the "Menologium  
 Geneal." c. 11. <sup>describes</sup> composing the same genealogy  
 in the same manner, up to Barthinn,  
 who is here said to have been the son  
 of olla, <sup>for it</sup> describes the same differently,  
 saying: "who was the son of Barthinn,  
 "who was the son of Erc, who was the  
 "son of Ethach, who was the son of olla Ruasius"

+namely  
 from  
 Barthinn  
 up.

Indeed Cathald Maguir in his Martyrology  
 at the 31<sup>st</sup> of March, produces this <sup>geneal.</sup> pedi-  
 -logue <sup>contextam</sup> composed in the same manner, as  
 it is above produced from Saint Cormac. There  
 are however two arguments, which seem to  
 favor these, which are written in the  
 "Annals geneal.", and by consequence  
 from which it seems to be collected, that  
 through the fault of transcribers, some <sup>genera-</sup> degrees <sup>plus</sup> have been omitted in the pedigree  
 of this Saint with Saint Cormac, whom  
 Cathald Maguir seems to have followed.  
 First, because Colla Maenius, King of  
 Ireland, to whom the pedigree of this  
 Saint is referred, died in the year 396.  
 as is evident from the Catalogue of the  
 Kings of Ireland and the Four Masters  
 in the Annals at the same year: and [because]  
 Saint Maedoc was born about the year  
 550 or afterwards according to what has  
 been said above in Notes Num. 7. Then  
 therefore between the year 326 and the  
 year 550, [a space of] 224 years has inter-  
 -vened; it is in the mean time likely, that  
 more degrees or generations than

The six above mentioned intervened between Colla and Saint Moedoc, otherwise you should allow nearly forty years to every, [father] before he begot [a son]. The second, that, though I see the pedigrees of 18 Saints, gradually referred to the aforesaid Colla, in none of them, is found any person called Carthen, who may be said to have been the son of Colla, as will appear from the following Scheme.

<sup>23</sup> The allusion here is to C. 4<sup>th</sup>  
(headed)

"Of the Saints, who derived their origin from the family of Maedoc"

The Schema does not claim place here.



Chapter V. [Appendix]  
Of Churches founded by Saint  
Maidoc, and the places in which he is  
regarded as patron.

In the Life of Saint. Maidoc, which  
we have given above, and in another  
more copious Irish [one] of the same  
[Saint], some [Churches], are said to  
have been found in every province  
in Ireland, and several in some [of them]  
by this holy man. In the territory  
of Ulster, which is called Fermanagh,  
the Church of Kella-hegga, where  
[is] also the miraculous stone, which is  
from his name, called Lac Maodhoc,  
that is, the <sup>Lapis</sup> stone, or <sup>Sacrum</sup> flag of Maedoc. In  
Munster in the country of the Deiri, the  
Church of Disert Kairbre; and in  
Conallia, the Monastery of Cluain  
Blaidhech. In Connaught in the  
territories of both Breffny's the  
Monastery of Drum-Iethair,  
and the Monastery of Ros-inbhir.



In Leinster in the territory of  
Kinselach, the Church of Kins  
in which at the same time is an  
Episcopal See: - and the  
Monastery of Ardladhran;  
the Church of Disert; the  
Monastery of Cluain in-mor. These  
[were built by him] according to the  
<sup>fidem</sup> authority of this Life and <sup>of</sup> the Irish MS.  
<sup>Codex Hibernicus</sup>

1 Saint  
Maidsoc.

And the "Codex Galmaticensis" adds that  
he erected thirty Churches in the territory  
of Maia Kinselach. Vor is this most  
holy man held as patron, only in the  
aforesaid Churches, but moreover <sup>colitur</sup> is venerated  
with solemn feast, and as patron saint also in the  
Church of Meneva (Ecclesia Menevensi) in Britain,  
and in the whole territory of hy Kinselach  
in Leinster, and in both Breffnyys in  
Connaught.

+ festo  
solenni.  
festum  
means  
a  
holiday,  
a feast.

Sollemnis  
or  
Solennis  
(Plur)  
Sollemnis  
means  
annual  
(yearly)  
used, or done  
every year  
at a certain  
time.

# Of the Church of Ferns

Concerning the Church of Ferns, which is an Episcopal See in the Southern Territory, of Leinster commonly called Ebi-Kenselach, and its Prelates, the Four Masters in the Annals have the following [notices], which it has pleased us to produce in their own words.

A.D.

624 Moedoc, Bishop of Ferns died 31. January.

652 Fachuan, or Mochnan Luachra Abbot of Ferns, died 22<sup>nd</sup> June.

662. Guenoe, the son of Fintan, Abbot of Ferns, died.

676. Moeldogarius Bishop of Ferns died.

690. Diratus Bishop of Ferns, died.

696. Moling Bishop of Ferns, died.

- A.D.  
 713. Killen Bishop and Abbot of Ferns, died.  
 737. Irectacius, the son of Cuanaich, Abbot of Ferns, died.  
 744. The son of Bolgan, Abbot of Ferns, died.  
 758. Reodagius Abbot of Ferns, died.  
 764. Victory was gained in the battle of Ferns by the Ki Kenselach.  
 776. Dubenract, the son of Perguif, Abbot of Ferns, died.  
 794. Pinnacta of Ferns, died.  
 814. Killen Abbot of Ferns, died.  
 834. Ferns was plundered and devastated by the Kortmanni.  
 937. Laidgner, Comorhan of Ferns, and Jamlact, died.

A.D.

944. Flathgusinus Shhot of Ferna-mor,  
dies.

956. Finnacta, the son of Lactan, Ar-  
-chennach of Ferns, died.

965. Carbreus, the son of Laidgner,  
Shhot of Ferns, and Tegmoleng,  
died.

975. Conang, the son of Cathan,  
Shhot of Ferns, died.

996. Coninus, or Constanus Bua  
Laignen, Shhot of Ferns, died.

1041. Ferna Mór of I. Maidoc,  
was devastated with fire, by  
Dunchad, the son of Brian.

1043. Cornelius Bua Laidhgnen  
Archennach of Ferns, and of  
Tegmoleng, died.

1050. Diernitius Bua Rodachan  
Bishop of Ferns, died.

1062. Murchad Bua Laidhgnen  
Archennach of Ferns, died.

A.D.

1085. Ugarius Abba Laidhghren Arch-  
-chancellor of Ferns, died.

1095. Garbreus Abba Kethermigh  
Bishop, and Comorhan of Maedoc,  
died.

1117. Kellach Abba Bolmain, Bishop  
of Ferns, died.

1129. Macmurgessius, of Ferns,  
died.

1166 Ferns was burned by Diernitius  
the son of Murchadins, lest his Castle  
~~there~~ and balace there, might be  
burned by the Normans.

These [being the notices] from the now mentioned  
Annals. James Ware, <sup>Esq. auratus</sup> Knight, a man  
noble [both] by family, and in mind, pro-  
duces in his Tract on the Prelates of Leinster,  
also the Catalogue of the Bishops of  
this See: in which are wanted some, here  
recounted, and are set down very many,



here wanted. Having mentioned St. Malise  
and. Melling, such bishops of the Church  
of Ross, or rather of Kintyre, he re-  
lates that Coman succeeded Saint  
Melling, to whom, he writes, died in the  
year 675. Afterwards Blain O Corbain<sup>+</sup>,  
Foghdathus O Canrecan, Melamus  
mac Conegan, Carbricus O Kernie,  
Geladius (al. bella) O Colman [who]  
died 1117, Canthagus O Malgeleri,  
Melisa O Cathan, Rodericus  
(al. Rorii) O Trassii, are e-  
nummerated by him.

After these, he treats more large-  
ly of other Bishops of the same  
See, from Joseph O Betha or  
more properly O Adha, who  
died in the year 1185 down to  
Thomas Ram<sup>pseudo</sup> Bishop, who  
began to fill the See in the year  
1605.

Appendix Quinta [Vol: I. B. 10.]  
 Tr: Th: p. 633. C. XX.

[headed]

Of the manifold devastation,  
 conflagrations, and destructions  
 of the Cities, Monasteries, and  
 ancient monuments of Ireland.

col: 2.

<sup>AD</sup> <sup>AD</sup> <sup>AD</sup> <sup>AD</sup>  
 Fearn was plundered in 834; burned  
 in 1041, 1165, 1166.

(From the Annals  
 of the Four Masters.)

143  
407  
393

From Harris's Ware p. 435.

Of the  
Bishops of Ferns.

[This Episcopal See bears, Sapphires  
two Keys Salter-ways, suppressed by  
a Mitre with Labels in Fess, Topaz.

It is valued in the King's Books  
by an Extent returned Anno 29 Hen.  
8. at £108. 13<sup>s</sup>. 4<sup>d</sup> Irish Money, amount-  
ing to £81. 10<sup>s</sup>. 0<sup>d</sup> sterl.

The Chapter of Ferns is composed  
of a Dean, Chantor, Chancellor, Treas-  
urer, Archdeacon, and ten Prebend-  
aries, viz: Prebendary de Kilnane  
- Coulstiffe - Edirvine - Featherde  
- Taghmun - Kilrush - Lomb - Cloue  
- White-Church - Crosspatrick and  
Kilcolman. The Diocese is divided  
into 8 Rural Deaneries, viz. Daffry-  
Ballaghkeen - Gory - Shellaly - Forth  
- Bargy - Thilmaleer - and Shilburn.]



Ogan (a) remarks that Ferns  
took its name from the  
Hero Ferna, son of Garil, King  
of Desies; who was here slain  
in battle by Gallus, the son

(a) Act. Sanct. p. 216. No 12.

14/6/17/4(85)

of Morna. [ The Archives of the Cathedral of St. Davids in Wales makes this Bishoprick to have been Suffragan to that See in the time of Bishop Sampson. But Ussher (b) hath shewn from Roger Hoveden and other Writers, that this must be a Mistake. This See was antiently Archiepiscopal for a time; as appears hereafter in the Life of St. Edan. For it must be observed, that in the early Ages of Christianity the Title of Archbishop in Ireland, except that of Armagh, was not fixed to any particular See; but sometimes belonged to one and sometimes to another City, according to the Sanctity and Merits of the presiding Bishop; and he was not called Archbishop of this or that See but took his title from the Province at large. Thus Grech,<sup>(c)</sup> Bishop of Gletty, or of the Mountains, was consecrated Archbishop of Leinster by St. Patrick. So Conleth,<sup>(d)</sup> Bishop of Kildare, was called High Priest, and Archbishop of Leinster;

(b) Primord. p. 89. (c) Trip. Vit. S. Patric. par. 3. cap. 21. (d) Cogitosi, vit. Brigit. cap. 14. et in Prolog.

and Kildare was called a Metropolitan See: Edan also in the Passage quoted hereafter, was consecrated Archbishop of Leinster, as his Successor St. Moling also was. The same may be said of St. Albe, Bishop of Emelge, who was called, Archbishop of Munster, and the Bishops of Tuam <sup>(e)</sup> were named by our ~~Historians~~ <sup>Historians</sup> Archbishops of Conaught long before the Distribution of the Palls in 1152.] John St. John, Bishop of Ferns, either erected or endowed the Deanery of this Cathedral; and is reckoned a principal Benefactor to it, both on account of the Buildings made by him, and of the Privileges procured to his See. It must be observed here that some of the Predecessors of the said John, viz. Joseph O'Hether, and Albin O'Mulloy, were sometimes called Bishops of Wexford; and they made use of that stile in their subscriptions to some Charters; perhaps with an intention of translating this episcopal See to Wexford, a town at that time much more populous. It indeed manifestly appears that this Bishoprick is called the Bishoprick of Wexford in

(e) Ann. A. Mast. ad An. 1095.

14/6/17/4 (87)



a Bull of Pope Lucius the third to John  
Canin, Archbishop of Dublin, dated  
at Velletri April the thirteenth  
4. D. 1182.

## St. Edan

(Promot. circ. 398. ob. 632.)

St. Edan (commonly called  
St. Moedoc and St. Moeg) the  
Son of Sedna, was born of Royal  
Blood, in a place called Inis-  
breagmnaig [in the County of Cavan.  
He was the eighth in descent from  
Colla-Vais, King of Ireland; and  
Ethne his mother drew her pedigree  
from Amalgaid, who was King  
of Conaught at the arrival of  
St. Patrick in Ireland.] While he  
was a youth he contracted an intimate  
Friendship with St. Lasarian in  
the Abby of Devenish.\* [He is said  
by some (f) to have been one of

\* Of the situation of this Abby see  
before p. 178.

(f) Act. Sanct. p. 208.

14/6/17/4(88)

the Hostages given to Ainmurech,  
or Amirach, King of Ireland, by  
the Princes of Brefing, before he took  
his Journey to St. David, Bishop of  
Menevia; and that he obtained so  
much of that Monarch's Ear and  
Favour, that at his sole Request his  
fellow Hostages and he were set  
at Liberty. But this account can  
never square with the truth of  
Chronology. For St. David died '91  
on the 1<sup>st</sup> of March, 544, twenty  
two years before Ainmurech mount-  
ed the Throne, viz. A. D. 566<sup>(h)</sup>  
and therefore Mr. Languhorn<sup>(i)</sup> judicious-  
ly placeth this Event in the reign of  
some other Monarch before Ainmurech;  
possibly in that of Euathal Malgard  
who died the same year with  
St. David. Be that as it will;  
it is more certain that he forsook  
his Country, and went into Wales to  
St. David, with whom he resided a  
long time, and was diligently instruct-  
ed by him. At length he returned

(g) Primord. 526. Ind. Chron. ad Ann. 544.

(h) Ulst. Ann. under this year. Primord. p.  
905. Ind. Chron. ad Ann. 566.

(i) Chron. Ang. p. 175.

into Ireland, with the Leave and Benediction of David; and some years after was by the command of Brandub, King of Leinster, who gave him the City of Ferns, consecrated Bishop, or (according to our Biographers) Archbishop, about the year 398; of which an ancient Writer<sup>(k)</sup> of the Life of St. Edaw says thus, "a large City, called Ferns, grew up there in honour of Modog. Afterwards at a great Synod convened in Leinster King Brandub, and both the Clergy and Laity decreed, that the Archbishoprick of all Leinster should for ever continue in the Chair and See of St. Modog; and then St. Modog was consecrated by many Catholics."

Edaw exercised his Pastoral Function in this place about 50 years, and "having founded many Churches, and wrought great Miracles, was removed (says Colgan<sup>(l)</sup>) by a happy Death unto Christ, on

(k) See Colgan Act. Sanct. ex Codice  
Kilkenn. p. 211.

(l) Act. Sanct. p. 215 and 220. Note 54.

the 3<sup>rd</sup> of January 632, "which day is kept sacred to his Memory, and was buried in his own Church of Ferus, [which he had founded. But the Annals of the Four Masters place his Death in 624. Dumpster (m) hath stole this Saint out of our Calendar, and calls him Medoth; but is wholly mistaken in saying that he flourished A.D. 318, and in ascribing to him Works which no body else hath thought of. For he says, that he wrote: Against the Vanity of Idols, Lib. I. Of the Contempt of False Gods Lib. I. Of Humilies, Lib. I. and in Behalf of the Church, dedicated to King Crathlinth, Lib. I. But he agrees with this account as to the Day of the month on which he died.

## St. Moling.

[Succ. 632.]

St. Moling, called also

(m) Hist. Eccl. Scot. Lib. 12. c. 1. p. 50.

Dairchilla, [the son of Oilan],  
was born in the Territory of  
Kensellagh, which is now a part  
of the County of Wexford; and in  
his youth embraced a Monastick  
Life. He was afterwards Abbat  
of Aghacainid, on the Banks of  
the river Barrow, (at this Day  
commonly called Teghmolin) in  
a Monastery founded by himself. He  
spent a great many years for the  
most part at this place, but some-  
times at Glendalock; and in  
that Time, as it is reported, wrote  
some Prophecies in Irish, fore-  
telling many things of the Kings  
of Ireland, and of their Battles  
and Deaths, to the end of Time.  
At length in the year 632, the  
King of Leinster, at the instance  
of his Peers, made him Archbishop  
in the second Chair of Moedog.  
In 693 (n) he was a signal Be-  
nefactor to his Country, by persuading  
Maeda, King of Ireland, to release

(n) Agygia. p. 305.



to the kingdom of Leinster the Boarian tribute, or tribute of Oxen, which had been an insupportable Burthen on that Province ever since the fourth year of Tuathal Techmar, A.D. 134, and had been the Cause of many Wars and much bloodshed; of which the Reader will find an account in the Annals, under the reign of Tuathal Techmar. He died in a very advanced Age, on the seventeenth of June 694. [or 696, according to the Annals of the Four Masters] having resigned his See long before his death; and was honorably interred at Tegh-Moling, in his own Monastery. Cambrensis \* (o) calls Moling, Braccan, Patrik and Columb, the four Prophets of Ireland; and affirms that their Books wrote in the Irish language, were extant in his time. [I must again warn the Reader, that antient

(o) Glib. Expug. Lib. 2. Chap. 32.

writers have often confounded the names of Abbats and Bishops, and that they are frequently taken for synonymous Terms; which explains many particulars of the following Catalogue.

Dachuan or Mocuan Luachra, Abbat of Ferns, died on the twenty second of June 652.

Tuenoch Mac Fintan, Abbat of Ferns, died in 662. I cannot but think him the same Person whom the Annals of Ulster call Tuatol, Bishop of Ferns, and place his death under this year. ]

Coman succeeded, and died in 675.

Mædogair [called in the Annals of the Four Masters, Mældogair, Bishop of Ferns] died in 676.

Diratus [or Diratius] died in 692, or as some (P) say, in 690.

Gillenius [called Killennus, (P) Annals of the Four Masters & Fd. Ann. 690.

Bishop and Abbat of Ferns, by the  
Annals of the Four Masters, died  
in 714. I have not been able to  
discover any account of his Success-  
ors for three hundred years  
after and upwards [under the  
express Name of Bishops, except  
of one or two; but under the name  
of Abbat, this Chain may be in  
a great measure supplied, and a  
Face of Succession kept up.

Arectacius Mac Cuanach, Ab-  
bat of Ferns, died in 737. He  
is expressly called Bishop of  
Ferns in Colgan's Historical Index (?)

Mac Colgan, Abbat of Ferns,  
died in 744.

Reodaigh, Abbat of Ferns, died  
in 758.

Dubenraclat Mac Fergus, Abbat  
of Ferns, died in 776.

Fiinnachta died in 794.

Killene, Abbat of Ferns, died

(9) Act. Sanct. 839

14/6/17/4(95)

in 814. Here is a Chasm of upwards of 100 years; during which time we find neither Bishop nor Abbat. This is probably occasioned by the Ravages of the Danes, who spread Destruction on every side; for in 834 Ferus was utterly destroyed by those cruel Invaders.

Laidgene, Comorban of Ferus, died in 937.

Flathguss, Abbat of Ferus, died in 944.

Finacht Mac Lactan, Arch-inach, or Chief Governour of Ferus, died in 956.

Carbre Mac-Laidne, Abbat of Ferus, died in 965.

Conang Mac Gathan, Abbat of Ferus, died in 975.

Corn or Constans O' Laidne, Abbat of Ferus, died in 996.

Cornelius O' Laidne, Arch-inach of Ferus, died in 1043.]

Dermot O' Rudican [ Bishop of Ferns ] died in 1048, or as some say<sup>(r)</sup> 1050.

[ Marchad O' Laigden, Archin-  
ach of Ferns, died in 1062. ]

Flan O' Corboy.

Fogdath O' Haurecan.

Nelan Mac- Donegan [ I find  
no time fixed anywhere for these  
three Prelates. ]

Ugair O' Laigden, Archinach  
of Ferns, died in 1085.

Carbric O' Kerny [ called Bishop  
of Ferns; and Comorban of Ussedy  
by the Annals of the Four Masters. ]  
died in 1095.

Gelasz, or Kellach, O' Colman,  
died in 1117. [ He is expressly  
called Bishop of Ferns in the  
said Annals. ]

Carthag O' Malgeby.

Melisa O' Cathan.

14/6/17/4(97)

Roderic or Rory O' Tra-sady.  
[ There is no time fixed when  
these  
(r) Annals of the Four Masters. ]



three Prelates sat anywhere that I know of.  
Brigidin O'Cathtau, is in the Annals  
 of Leinster expressly called Successor  
 of Moedog, and his Death placed in  
 1172. It must be supposed that he  
 resigned this See long before his death.  
 For his Successor, Joseph O'Heithe sat  
 in it thirty years, and died in 1185;  
 whose advancement therefore must  
 have been in 1155; seventeen years  
 before the death of this Prelate.]

Joseph O'Heithe.

[Succ. 1155. ob. 1185.]

Joseph O'Heithe, or O'Aidha,  
 governed this See about thirty years.  
 He is called Bishop of Wexford in  
 the Foundation Charter of the Abby  
 of Dunbrody, to which he was a  
 subscribing witness. [One cannot  
 entertain a good opinion of his virtue,  
 if what our Historians relate of  
 him be true; viz. that he was

14/6/17/4(98)

employed in an infamous Stratagem to obtain a Surrender of the Castle of Carraig in 1171, or 1172 by manifest perjury; of which the Reader may see an account under Malachy O-Birne, Bishop of Kildare, his accomplice in the execution of the said project. I He died in 1185, and, as I think, was buried in Wexford.

Albin Q. Mulloy.

[Succ. 1186. Ob 1222.]

Upon the death of Joseph, John Earl of Moreton (afterwards King of England) made an offer of this Bishoprick to Girald Barry, commonly called Cambrensis, Archdeacon of St. David's, and promised to unite to it the See of Leighlin, which happened to be then vacant. But upon the refusal of Girald, Albin Q. Mulloy was elected Bishop. He was first a Monk, and afterwards Abbat of Baltinglass; as appears in the Manuscript Life of the said Girald, extant in the Cotton Library. I find related

in that Manuscript a sharp Dispute  
 between Cambrensis and Albin, in a  
 Synod held in Dublin about mid- Lent  
 1185. [ This dispute is thus told in  
 our Annals (f) "John Comin, Arch-  
 bishop of Dublin, having convened  
 "a Synod in Christ-Church, preached  
 "himself the first day of the Session  
 "on the Sacraments of the Church.  
 "On the second day, Albin O'e'Mulloy,  
 "Abbat of Ballinglass, afterwards  
 "Bishop of Ferns, preached on the  
 "subject of the continency of Clergy-  
 "men; wherein he inveighed bitterly against  
 "the Clergy of England and Wales that  
 "came into Ireland, and by their  
 "evil Examples had vitiated the  
 "probity and innocence of the Irish  
 "Clergy; and shewed how great their  
 "chastity was, before they had con-  
 "tracted contagion from corrupted  
 "Strangers." When the Sermon was  
 ended Cambrensis took upon him  
 to rebuke Albin for his censure on  
 the English clergy in the public Synod;  
 and in an affected Jingle of Words,  
 which will not bear translating,

(f) MSS. in Marsh's Library.

confessed, that the Irish Clergy were commendable enough for their Religion, and among many other virtues were eminent for their Chastity. But he hinted, that their long Fasts were concluded with Drunkenness, and that their Virtue was rather something in appearance than reality. My authority goes further, and says; that Felix O'Dullany, Bishop of Offory, supped that Night with the Archbishop of Dublin; who asking his Opinion of Givaldo's Reply, the Bishop, who was an Cunuch, made answer, "Sir, I could hardly forbear flying in his face, or at least making him a harsh reply; for he called us all Drunkards." An Abstract of the Canons made in this Synod may be seen before p. 316; and the 13<sup>th</sup> is upon the Subject here mentioned, containing a great censure on the Chastity and Continence of the Irish Clergy.

On the 5<sup>th</sup> of September 1216, the King granted to this Prelate a Custodium of the See of Killaloe,

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for his better Support and Maintenance, being then vacant by the death of Cornelius O'Henry; but he did not long enjoy it, a Successor being confirmed on the 14<sup>th</sup> of January following. Of the Contest which this Prelate had with William Marshal the elder, Earl of Pembroke, who had forcibly disseised him of two Manors belonging to his Bishoprick (in which however the Bishop was foiled) the Reader, if he thinks it worth the pains, may consult the large history of Matthew Paris, where it is fully related. [Our publick Records afford us also some hints of this Controversy. For in the Year 1218 a Writ of Prohibition issued against Henry Londres, Archbishop of Dublin, Felix, Archbishop of Luan, Tigernach, Bishop of Clogher, and this Albin, Bishop of Kerm; and an Attachment (t) for their contempt in presuming to hold plea in Court, Christian of Lay Fee against William Marshal the elder, Earl of Pembroke, after (t) Pat. 2. Henr 3. Memb. 6. A.D. 1218; 12. Aprilis.



the Prohibition issued. The Record is darkly worded; but it seems to me, that Albin prosecuted the Suit against the Earl, before the others as the Pope's Delegates. However that be, the Earl died, under excommunication in the Year 1220, and the Bishop took a journey to England, to complain to the King of the Injury done to the Church. The King (u) commanded the Bishop to go to the Earl's Tomb, and absolve him; and promised that he would endeavour to obtain him satisfaction from the young Earl, William. Whereupon the Bishop accompanied by the King, went to the Grave and said, "O William, that here liest wrapped in the bonds of Excommunication; if what thou hast injuriously taken be restored by the King or thy Heir, or thy Friends, with competent satisfaction, I absolve thee; otherwise I ratify the Sentence; that being wrapped in thy Sins, thou mayest remain damned in Hell forever."

(u) Hamm. p. 176. Coar. I. Vol. p. 58.

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The King was displeased at the Rigour of the Bishop; but could not prevail with the young Earl to part with the Manors. The Earl and his four Brothers died afterwards without Issue male; and the superstitious People thought it to be the effect of that Excommunication.] Our Prelate died in a very advanced age about the close of the Year 1222, having governed this See about thirty Six Years.

John St. John.

[Succ. 1223. Ob. 1243.]

The Year following, John St. John, Treasurer of the Cathedral of Limerick, and Treasurer of Ireland, succeeded, and was the first Englishman who sat in this See. He either erected or endowed a Deanery in his Church; and made the Priory of St John of Iscorthy (by the assent of the Patron Girald de Brindergast) a Cell to the Abbey of St Thomas near Dublin. He is also reckoned among the principal Benefactors to his Church, both on account of the Buildings

which he erected, and of the Priviledges which he procured for his See. [He had a Pension of forty pounds a year paid him by the King out of the Manor of Newcastle de Lanow, for his Support in his Service; which I suppose was his Salary as Treasurer. On the 8<sup>th</sup> of May 1228, the King sent a Writ (W) to Richard de Burgo, Lord Justice, ordering him; that instead of this 40<sup>l</sup>. out of the Manor of Newcastle, it should for the future be paid out of the Exchequer; but that for the current year the Bishop should receive the Corn growing in the said Manor.] In September 1240 he convened a Synod at Wexford in the Abby of St Peter and St. Paul of Selsker; the Canons whereof were formerly lent to Sir James Ware by that lover of Antiquity, his dear Friend, Daniel Mullineaux, Ulster King at Arund. [They are the same which are now in the Duke of Chandos's Library; and have from thence been lately

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414 164

made publick by Doctor Wilkins.<sup>(x)</sup> This  
Prelate granted to the Abby of Doune,<sup>(y)</sup>  
or Vale St. Saviours, all the Land of  
Killacy, reserving a yearly Rent of  
ten Shillings payable to him and  
his Successors. There is no date  
to the Copy of the Grant which I  
have seen; but it is witnessed by  
Reginald, Archdeacon of Ferns,  
and Geffry St. John, Official of Ferns  
and next Successor in this See. He  
died in 1243, having governed the See  
of Ferns about twenty-one years with  
great sufficiency and integrity.

Geffry St. John.

[Succ. 1243. Ob. 1258.]

Geffry St. John, possibly the  
Brother of his Predecessor John,  
[and Official of Ferns] succeeded  
him, first in the Treasurership  
of the Cathedral of Limerick.

(x) Wilk. Conc. 1. Tom. p. 681.

(y) Chart. Jacob. Com. Ormond. Kings  
Collect. p. 360.

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and next in the Bishopric of Terni.  
 He was also Scholar of St. Peter's  
 before he was promoted to the  
See. He died about the beginning  
 of the Year 1258. [A little before  
 his death he petitioned (2) Pope  
Alexander the IV<sup>th</sup> against his  
Metropolitan, Hubert, Arch-  
Bishop of Dublin, for grieving  
 him with too great a Reliance  
 in his Visitations, more than  
 was warranted by the Lateran  
Council; by which he was obliged  
 to larger Expences in his Proxies  
 and Exhibits, than the Income  
 of the Diocese was able to bear.  
 upon which Petition the Pope  
 granted him a License not to  
 receive the Archbishop with any  
 greater numbers in his Attendance  
 than what were allowed by the  
Canons.]

Hugh de Lamoignon.

[Succ. 1258. Ob. 1282.]

Hugh of Lamoignon, Treasurer  
 (2) Lib. Nig. Dub. fo. 2<sup>a</sup>. 14/6/17/4(107)



of Arund, succeeded by a lawful election; and was confirmed by King Henry the III<sup>d</sup> on the 18<sup>th</sup> of July, 1258, in the 12<sup>nd</sup> year of his Reign; and was the same year consecrated. He is enumerated among the benefactors to the Abby of St. Albans in England, on account of some indulgences which he granted to that Convent. He died on the 23<sup>d</sup> of May, 1282.

Richard de Northampton.

[Succ. 1282. Ob. 1303.]

Richard de Northampton, Canon of the Cathedral of Killaloe, was restored to the Temporalities on the 13<sup>th</sup> of October, 1282. (a) [But it seems he was not consecrated till the year following; when the King sent a Mandate (b) to the Archbishop of Dublin, ordering him to appoint some of his suffragans to consecrate him in Ireland, to save his Expenses

(a) Pat. 10. Edw: 1. c. New. 3.

(b) Ex Bundel. Petition. 11. Edw. I.

in repairing to England; his See being much wasted and impaired by the Irish Rebels. From the authority of this Writ it appears; that it was customary at this time for the Prelates of Ireland to receive their Consecrations in England: Which practice I believe was grounded on this; that as they were not contented with the elective and regal titles to their Sees, but must have also the aid of the Pope; so the King, before he would suffer their titles to be completed, obliged them in Person to renounce the Clauses prejudicial to the Crown; that were always thrust into the Bulls. But sometimes he took this renunciation by Proxy; and then without going out of the Kingdom, they had licence to be consecrated here; and this I believe must have been the present Case. } He died on the 13<sup>th</sup> of January 1303 (or 1304, if the Year be computed from the first of January) in the 2<sup>d</sup> year of his Consecration, and was buried at Hereford.

the Cathedral of St. Edan. [In the  
12<sup>th</sup> of March <sup>(c)</sup> following a licence  
was issued to the Dean and Chapter  
of Ferns to go to a new election.]

### Simon de Evesham.

[Succ. 1304. ob. cod. An.]

Simon of Evesham (by some  
called Hernesby) was consecrated  
on the twenty second of June 1304  
and died the first of September fol-  
lowing; having scarce got a taste  
of his Bishoprick. [The King's  
Licence (d) to go to a new Election  
issued the fourteenth of February  
following.]

### Robert Walrand

[Succ 1305. ob 1311]

Robert Walrand governed this see  
about three years and died at Ferns on  
the seventeenth of November 1311.

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~~493~~  
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# Adam de Northampton

[Surv 1312. Ob. 1346]

Adam of Northampton was consecrated  
Bishop of Ferns on Trinity Sunday 1312.

He appropriated the church of Miasglas  
to the Deanery of his Cathedral, and died  
on the twenty ninth of October 1346. While  
he sat in this see, Ferns and the castle  
of it was Plundered and set on fire by  
the Rebels. [He adhered some time to the  
Scotch Invaders, and the Irish Rebels who  
fought under them; whether through fear  
or force, or what other cause I know not  
For we find a writ dated and issued against  
him<sup>(c)</sup> on the sixth of August 1317. to  
Roger Mortimer, Earl of March and justice  
or Custos of Ireland; commanding him to

(c) Reges Fern 3. p. 660

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secure the Bishop, and bring him to an account for his Treason in adhering to Edward Bruce on his arrival in these Parts, and afterwards to Robert Bruce his Brother and in furnishing them with Promissories, Arms and Men].

## Hugh de Saltu

[Succ. 1347. Depriv. eod. ann]

Hugh de Saltu [called so from the Place of his birth at Livcliff near the Salmon-leap] Rebendary of St Patrick's Dublin, was consecrated in that City on Passion Sunday 1347. But before the end of the year he was deprived by the Pope, who alledged that he had in Adams (his Predecessor) life time reserved to himself the see of Ferns

## Jeffrey Grosseld

[Succ 1347. ob. 1348].

[Upon the deprivation of Hugh] Jeffrey  
Grosseld

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Geffry Geopelo Doctor of Divinity  
and an Augustine Hermit. succeeded  
by the Provision of Pope Clement the VI<sup>th</sup>  
and (if I am not mistaken) was consecrated  
at Spignoni in 1347. He had restitution  
to the Temporalities on the 26<sup>th</sup> of March  
1348. and died on the twenty second of  
October following [of the Plague, which  
was that year very mortal over all Europe,  
and especially in England and Ireland.]

## John Esmond

[Succ 1349. Deprived and]

John Esmond or Estmond was consecrated  
about the close of the year 1349 and was  
soon after deprived by the Pope. but for  
what reason I could never discover. [In  
all Probability it was only to make room  
for his successor as the Pope had dealt  
before with Hugo de Salta. But Esmond  
was a high spirited Prelate, and took his

Deprivation  
14/9/17/4(113)

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Deprivation so ill; that he determined  
either to hold the Bishopric by force, or  
to hinder his Successor from the quiet  
enjoyment of it, and this he would have  
effected could he <sup>have</sup> procured the King to favour  
his design in opposition to the Pope. I  
have seen a Writ (C) of Cyprian alias, and  
Pluries issued at the instance of the next  
Successor, William Charnock, directed to the  
Sheriff of the County of Worcester and  
dated the twenty third of April 1351 commanding  
him forthwith to remove all lay force from  
the Church and Diocese of Torn, raised  
to disturb the Bishop in the exercise of  
his spiritual Office. The Sheriff made a  
return, that he could not execute the  
Writ by reason of the opposition of  
and resistance of the undersigned Persons  
viz. the deprived Bishop John Esmond,  
William Furlong and twenty six others.

among whom were ten of the name of  
Esmond. But upon the Kings repeated  
writs the deposed Bishop was soon  
after arrested and obliged to give Bail  
for keeping the Peace, and to stand  
to the judgment of the Court of Kings  
Bench upon an indictment preferred  
against him for this misdemeanor.  
The new Bishop lived in quiet after  
this: and I find no further Proceedings  
had against Esmond. I am apt to  
think he was the same Person whom  
the Pope in about seven years after  
advanced to the see of Emley. There  
are many of his name yet remaining  
in the County of Worcester and some  
of them possessed of good Estates.

William Charnells

[Success 1350. Ob. 1362]

This Person being removed William

Channells a Monk (but I know not of what Order) was Promoted to this see by the Pope, and restored to the Temporalities on the fifteenth of October 1350. When the castle of Terns was taken by the Rebels, he in Person headed a Party made up of his servants and Dependants, and putting the Rebels to flight recovered the castle. He sat in this see almost twelve years, and was during that Period for a time treasurer of Ireland. He died in July 1362.

### Thomas Den

[Succ. 1363. A 1400]

Thomas Den Archdeacon of Terns, was a student of the university of Oxford.

and descended from an ancient and illustrious Family. He was consecrated on Trinity Sunday 1363 and governed this see upwards of thirty seven years. He died in a very advanced Age on the twenty

seventh of August 1400. and the third day after his death a congregatio was issued to the Dean and Chapter to proceed to the Election of a successor. (Anthony de Terranova, a Franciscan Friar, is mentioned by Wading (3) to have been advanced to this see by the Provision of Pope Boniface the 18<sup>th</sup> on the twenty fourth of May 1397 while it was yet filled by Bishop Denis; but he observes that the Provisional Bull was obtained by some fraud or false report of Denis' death. I.

Patrick Barrett

[died. 1400. Ob. 1415]

Patrick Barrett an Augustinian Canon of the abbey of Kells in County succeeded in this Bishoprick. He was by the Popes command consecrated at Rome in December

14/9/17/4(117) 1400



1400; and on the eleventh of April following was restored to the Temporalties & having first sworn Fealty and renounced all Prejudicial clauses in the Popes Provision. He was for a time Chancellor of Ireland being appointed to that Office in 1410 in the room of Thomas Canby Archbishop of Dublin who had enjoyed it nine years. and he continued to exercise it for three years with great Sufficiency. untill in 1413. he was superseded by the said Archbishop. He appropriated the Church of Ardeolun to the Abbey of St Peter and St Paul at Welsher near Woodford. This Bishop died on the tenth of December 1415. and was buried in the Abbey of Kells. He writ a Catalogue of his Predecessors in the see of Ferns.

17<sup>th</sup> ~~444~~  
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Robert Whitley

[died. 1416. Ob. 1458]

Robert Whitley Chanter of Hereford was advanced to this see by the Provision of Pope Martin the 5<sup>th</sup>. He appropriated the church of St. Andrew to the before mentioned Abbey of Selsker, near Wesford. and died in 1458. in the eighty eighth year of his age, and the forty second after his Consecration; having been Bed-ridden almost ten years before his death. In 1451. he had one Thady a Franciscan Friar for his confessor [and whom Wading (b) calls his future Successor].

John Pursell

[died. 1459. Ob. 1479]

John Pursell who succeeded, died in 1479. having governed this see about twenty years.

Lawrence

(b) John Pursell Tom. 6 p 33

~~442~~ 178  
428

## Laurence Nevill

[Succ. 1480. Ob. 1503.]

Upon the Death of Bishop Purcell.  
Laurence Nevill. Canon of Furness. descended  
of a noble Family [in the County of  
Wessex] was advanced to this see by  
a Provision of Pope Sixtus the IV<sup>th</sup>. and  
was restored to the Temporalties on the  
20<sup>th</sup> of May 1480. He governed this  
Church about twenty three years and  
died in 1503.

## Edmund Comerford

[Succ. 1505. Ob. 1509]

Edmund Comerford. Dean of Kilkenny.  
was consecrated in St Canice's Church in  
that City in the year 1505. and died on  
Easter Sunday 1509 having governed this  
see only four years. [Anthony Wood (i)  
says he was educated in Coxford. but  
(i) Atthorn Iscon. v. l. R. 647.]

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doth

14/6/17/4 (20)

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doth not tell us in what College. or whether he took any Degree there].

## Nicholas Comyn

[Succ. 1509. Resign. 1519].

Nicholas Comyn was consecrated Bishop of Ferns in St Paul's Church London on the twentieth of January 1509 and was translated to the sees of Waterford and Lismore in 1519 for under these Bishopricks.

## John Pursell

[Succ. 1519. Ob. 1539] 14/6/17/4 (20)

John Pursell succeeded Bishop Comyn in the see of Ferns and was consecrated at Rome on the sixth of May 1519.

[I never could learn for what cause; but he was committed a Prisoner (K) to the Custody of the Marshal of the Cashequer, on the 1<sup>st</sup> of September 1531.]

{ (K) M. A. Annals in Marsh's Library } He

He died on the twentieth of July 1539.

## Alexander Denermus.

[Died 1539. Ob. 1566.]

Alexander Denermus, or de Elbroico, the last Abbat of Dunbrothy was born at Balmaga, in the County of Wexford and was consecrated in St Patrick's Dublin on the 14<sup>th</sup> of December 1539. [by his Metropolitan, George Brown, Archbishop of Dublin, and other assisting Bishops. He continued undisturbed in his Bishoprick during the several Changes made in Religion; and made several Leases in favour of his Relations and others, to the great detriment of his See; of which we find the following account. (1)

"In 1548. he made a Fee Farm Lease  
" of the Town and Lands of Bedeh  
" 80 acres and a Water-Mill Chermick Town

(1) See M. S. Letters in Marsh's Library. 80  
14/6/17/4 (122)



80 acres, and Paulmerina. 100 acres to  
Philip Devereux and William Devereux  
reserving a Rent of 31 Shillings Irish  
Money. In 1549. he leased the Island  
of Begorri to James Devereux. his  
Brother, in Fee, at 7. per Annum.  
Irish Money; which Lease he Procured  
to be confirmed by the Dean and Chapter.  
The same year he made a Lease in  
Fee of the Town Land of Balligistlan  
and of 80 acres of Land and 30 acres  
in Kilbane to one Turner, at the Rent  
of 36. S. Irish Money. The year following  
he made another Fee Farm of the  
Lands of Slincy and Newton. containing  
three Plowlands to one Rositer at the rent  
of 28. S. Irish Money. And in 1560 he  
and his Dean and Chapter joined in a  
Fee Farm Lease to his Brother. James

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432

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James Deveraux. of the Rectory of Kinneth at the rent of 30. which was then worth 50 per Annum. After all these wastes. / he died at Fethare in 1566. having sat in this See almost twenty seven years. and was buried there in the chancell of the Parish Church.

## John Deveraux

[Died. 1566. Ab. 1578]

John Deveraux Dean of Ferris [was advanced to this See by Letters Patent. (m.) dated the 19<sup>th</sup> of October 1566. and] was about the end of the said year consecrated by Hugh Curran. Archbishop of Dublin. [He was restored to the Temporalties. on the 11<sup>th</sup> of December following his Promotion. and the same Day the Deanery of Ferris. was annexed to the Bishoprick for five years.] he died in 1578. and was buried in the Parish Church of St Mary at Wexford.

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# Hugh Allen

[died. 1582. B. 1549]

(The year following James Proctor Preliminary of Salisbury in England was [by Letters Patent dated the eleventh of April 1549] appointed to succeed by Queen Elizabeth. But he died before he was consecrated. At last [after a vacancy of four years] on the 24 of May 1582. Hugh Allen Bishop of Dawn and Conner was translated to this see [and was restored to the Temporalities two days after] He first came over into Ireland in 1572 with Thomas Smith [natural son to Sir Thomas Smith upon a scheme of making a Protestant Plantation in the Ards which proving unsuccessful by the murder of Smith] Allen was the year following consecrated Bishop of Dawn and Conner by

14/9/17/4(125)

Thomas

~~448~~  
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1854

14/6/17/4 (126)

Thomas Schleskopf of Amaghe and  
afterwards in 1680 translated to Town  
as before.

He made long Leases of the Manor  
of Tethore and of many other Towns  
reserving very small Rents to this Socy.

But Thomas Ram who was afterwards  
Bishop recovered the Manor [by a special  
Verdict (n). It being resolved, that the  
confirmation of the Lease, by one Gray a  
Layman, the Dean's substitute, and  
the smaller Part of the Chapter, was not  
good; besides that Gray was not one  
of the Body, and by Law no Procurator  
could be given but to one of the Chapter,  
and that when an Interest Repeth the  
Dean himself ought, to Put the seal  
to the Lease. And further that the consent  
of the Major Part of the Chapter was

(n) See the Case in David's Reports 1. 42. not

not given at one Time. For that three  
of them put to their Seals one one day  
and three on another. The Suit for this  
Manor came to Bishop Rams tedious and  
chargeable, and he was at last forced to  
end it by a composition made with John  
Allen Son to Bishop Hugh who in  
consideration of the surrender of the said  
Manor on the fourth of October 1608.

obtained a Lease from Bishop Rams  
of Whitechurch alias Maccusker for twenty  
one years at L. 6. s. Rent.

This Prelate died at Yetham in 1599.  
and was buried there in the Parish Church.  
[Bishop Rams in a Return made to  
a Regal Visitation held about the year  
1622. gives an account of many wastes com-  
mitted on the Lands of the See by this  
Bishop, and particularly that about 1588.



~~450~~  
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he leased the Lands of Evermoock,  
Tomsallagh, Clone and other Lands  
containing 1500 Acres to Sir Henry  
Wallop, Vice Treasurer of Ireland, in  
together with the Courts and Royalties  
of the said Lands at the Rent of £4. 10.  
which Lease was confirmed by the Dean  
and Chapter. The Reason of his making  
such a Lease is said to be this. Allen  
being collector of the 20<sup>th</sup> Parts in the  
Diocesis of Ferri (as all the Bishops were  
in their respective Dioceses) was suffered  
to detain in his hands the income thereof  
being about £30 a year, and never accounted  
for it in the Exchequer, and that to  
make a Friend of Wallop he made him  
this Lease, as he did another for 61 years  
of the Parsonage of Carne to Nicholas  
Kenny, then Clerk of the first fruits.  
Bishop Han said that when he first

came

187 451  
437

came to this Sec. he was sued in the  
Exchequer for his Amear and could not  
get his Quittus untill he Paid it.

Robert Grave

(Surv. 1600. Ch. ecc. ann.)

Robert Grave a native of Kent Dean of  
Cork [to which Deanery he was advanced  
on the Sixth of May 1590] and a student  
of the University of Cambridge was [by  
Letters Patent dated the Twentieth of  
July 1600] advanced to the See both of Ferns  
and Loughlin [the latter being then void  
by the Death of Bishop Meredith. had  
restitution of the Temporalities the same  
day] and was consecrated in Christ Church  
Dublin in August following. But intending  
to Pass by sea to Wexford a storm arose  
and he was cast away in the Harbour  
of Dublin on the first of October following.

Nicholas.

14/9/17/4 (129)

# Nicholas Stafford

[died. 1600. Ob. 1604]

Nicholas Stafford Chancellor of Exchequer  
succeeded Grave in both Bishopricks [by  
Letters Patent dated the nineteenth of July  
in the forty third year of Queen Elizabeth.]  
and was consecrated on the eighteenth of  
March 1600. English style. [and the same  
day restored to the Temporalities]. He  
governed these sees three years and eight  
months. He died on the fifteenth of  
November 1604. and was buried at Wexford  
in St Mary's church. under the same  
Tomb (as I have been informed) with  
his Predecessor: John Dromore.

# Thomas Rame

(died. 1645. Ob. 1634)

Thomas Rame was born at Windsor

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~~453~~  
439

in Berkshire and was educated first  
at Eaton School and afterwards at  
Kings College Cambridge until he  
took the Degree of Master of Arts.  
after which he came over into Ireland.  
with Robert Earl of Essex whose  
chaplain he was, in 1599. The year  
following he was promoted first to the  
Deanery of Cork, then to the Deanery  
of Ferns, by Charles Lord Mountjoy.  
(afterwards Earl of Devonshire) Lord  
Lieutenant of Ireland, whose chaplain  
he then was. [And besides these Promotions  
was also Parson of St Marys in Wexford.  
Vicar of Babrothory in the Diocese of  
Dublin, and Chantor of Christs Church.  
all which, and the Deanery and Chantorship  
of Ferns he afterwards held until these  
Aus.] to which he was five years after

advanced  
14/9/17/4 (131)

434 190  
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advanced and was consecrated in Christ's Church Dublin on the second of May 1605. by Henry Usher, Archbishop of Armagh [assisted by the archbishop of Cashell and the Bishop of Kildare]. the See of Dublin being then Vacant.

[He was one of those Prelates who in 1626. drew up and signed that zealous Protestation against the Publick Toleration of the Papish Religion mentioned in the life of Archbishop Usher. p. 106.

This Bishop as he certified in a return (a) to a Regal Visitation held in 1613 found this See reduced from £400 or £500 Per Annum to £66. 6. 8. at the time of his advancement. and at a Visitation in 1622 he assigns three causes for this scandalous Poverty to which it was reduced - 1<sup>st</sup> That

(a) See an imperfect Docket of this Visitation in the Præf. ff.

14/6/17/4(132)



That all the Manors and Lands belonging to it had been Piped away either in Fee or by long Leases, by several of his Weddages, but especially by Alexander Deveraux to their kindred and Bastards, with smaller reserved Rents than lay on them in the year 1415; as appeared by a Rental of that date — 2<sup>dly</sup>. That the ancient chief Rents were diminished of which he gives a great many instances — 3<sup>dly</sup>. That Sixteen Plowlands in Shenebat and Killalishan which formerly belonged to the Bishoprick, (as appears by a Record of the seventh Henr 3. in the Chief Remembrancers Office) were utterly lost to the See. But he augmented the Profits of it by the recovery of the Manor of Fethare as may be seen in the life of

~~456~~ 192  
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Hugh Allen. as also by the recovery  
of the Town Land of Hastingston by  
Law. which the said Allen had leased  
to Edward Derraine.) He died of an  
Apoplexy in Dublin on the twenty fourth  
of November 1634. in the 40<sup>th</sup> year of  
his age. and from thence his body was  
conveyed to Newchurch [also Gray]  
in the County of Wexford and there  
interred in a Chappel built by himself  
[on an estate of his own acquisition.  
which his Descendants to this day enjoy.  
He built the episcopal House at old  
Loughlin for the benefit of his Scholars.  
and left behind him a library for the use  
of his Clergy. which was afterwards  
utterly destroyed in the Rebellion of 1651.]

George Andrew

[Died 1635. ab. 1655]

George Andrew born at Darvenby in

14/6/17/4 (134)

Northampton

193 ~~457~~ 443

Northamptonshire educated in Magdalen  
College in Oxford. Rector of Dromdiffe  
alias Eccmucke in the Diocese of Killaloe  
and Dean of Limericke, was consecrated  
Bishop of Furness and Lighthelm in St. Patrick's  
Dublin (of which he had been Chancellor)  
on the fourteenth of May 1635. by Lawell  
Archbishop of Dublin, assisted by the  
Bishops of Down, Kilmorie and Adagh  
[It hath been seldom seen that the  
resentment of a chief Governor against  
a Clergyman should be the immediate  
cause of his Promotion to a Bishoprick  
But that was the case here. For it  
appears by a Letter from the Rev. Shafford  
to Archbishop Lawell, dated the twentieth  
of December 1634, that Dean Andrew  
had dissatisfied him in his conduct, as  
Christians of a committee in the lower

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House of Convocation. in the relation  
to the establishing the Policies and Canons  
of the Church of Ireland upon the same  
Foot with those in England. He sent  
for him and told him, "that certainly  
"not a Dean of Limerick. but Francis  
"has sat in <sup>the Chair of</sup> that Committee, if not in  
"Body at least in spirit. with all the  
"Fraternalists and Conventicles of Amsterdam.  
"If your Lordship (says he in his  
"Letter) think Dean Andrew hath been  
"to blame and that you would chastise  
"him for it. make him Bishop of Tins.  
"and Leighlin. he have it without any  
"other commendams. and then I assure  
"you. he shall leave better behind him.  
"than will be recompensed out of that  
"Bishoprick. which is one of the sweetest  
of

195<sup>th</sup> 459

"of the whole Kingdom." And accordingly 445  
his Promotion followed.

He was forced to retire into England  
to avoid the fury of the Rebellion, where  
he lived in an obscure condition for several  
years. He died in London in October  
1648. and was buried in St Clements  
Church. [after whose death this see was  
continued vacant until the Restoration  
in 1660. While he sat in this see the  
Manor of Tetford which had been recovered  
by Bishop Ram (as is before mentioned  
in the life of him) and Bishop Allen  
was exchanged for other Lands lying more  
convenient to Town by act of Parliament.

- Char. I

Robert Price

[died 1660. Oct. 1666]

Robert Price a Native of Wales was Doctor  
of Laws of the University of Dublin  
Dean of Cannox and Chaplain to Thomas

14/9/17/4(137) Earl



Earl of Stafford. Lord Lieutenant of  
 Ireland. He was educated in Christ's  
 Church College in Oxford, where he  
 took his degree of Master of Arts, and  
 was consecrated Bishop of Tennis and  
Lighthelm in St Patrick's Dublin, on the  
 twenty seventh of January 1660 English  
 stile. [The Letters Patent for his Creation  
 Mandate for Consecration, and Writ of  
 Restitution to the Temporalties, bearing date  
 two Days before, and in them was a clause  
 for his holding the Rectory of Kilkebban  
 in Commendam, and a grant of the same  
 Profits from the Death of Bishop Andrew.  
 He was a greater Sufferer for the Royal  
 cause, while he was Dean of Concord,  
 which gave him the Interest for his  
 Promotions, and we are told by a Rev.  
 Private (a) that the See of Down in  
 Wales was intended for him but he died  
 as according to Carte (b) that of St David's.

(a) Bishop Dopping's Hist Notes to Warr. Bps. &c.

(b) Hist of Carmar. Vol. 2. p 339.

197 ~~46~~  
447

He died in Dublin on the twenty  
sixth of May 1666 and was buried in St  
Patrick's Cathedral.

## Richard Boyle

[Surv. 1666. (C. 1682.)]

Richard Boyle Doctor of Divinity and  
Dean of Lincolnc (to which he was Presented  
on the fifth of February 1661.) was by the  
Favour of the Duke of Ormonde then Lord  
Lieutenant of Ireland. Promoted to these See  
by Letters Patent dated the seventh of June  
1666. and was consecrated in Christ's Church  
Dublin on the tenth of January following  
by Michael Archbishop of Dublin and  
other assisting Bishops. He died of a Palsy  
at Leighlin in January 1682. and was  
buried there in the Cathedral.

## Narcissus Marsh

[Surv. 1682. (Resign. 1690)]

Narcissus Marsh Doctor of Divinity.  
was born at Stannington. near Highbrook  
in

14/9/17/4(139)

~~462~~ 198  
448

in Wiltshire. on the twentieth of December  
1638. He was descended by his Father's  
side from a Saxon Family of his name  
anciently seated in Kent. out of which  
County his great Grand Father removed  
to the Place of this Robert's birth. His  
Mother was of the Colburnes in Dorsetshire.  
He received his first rudiments of learning  
at Highworth aforesaid. and being well  
fitted for the University was admitted into  
Magdalen Hall in Oxford in the  
beginning of July 1654. and on the thirtieth  
of June 1658. (x) was elected Probationer  
Fellow of Exeter Hall. In the commence-  
ment of July 1660 he took his Degree of  
Master of Arts. on the eleventh of December.  
1667. that of Bachelor of Divinity. and  
at last that of Doctor of Divinity on  
the twenty third of June 1671. to which  
Degree he was also admitted in the  
University of Dublin on the twenty seventh  
of February 1678. During these Periods he

was

14/6/17/4 (140)

was made Chaplain to the Bishop  
of Exeter, who was afterwards Bishop  
of Exeter and then to the Lord Chancellor  
Nide Earl of Clarendon. On the twelfth  
of May 1673. he was made Principal of  
St Albans Hall in Oxford by the  
appointment of the Duke of Ormonde  
then Chancellor of the University. As  
a Person of accomplished learning and  
Prudence he was unanimously chosen to  
Preach the Anniversary Sermon on the  
fifth of November 1667. and the Act  
Sermon in 1670. He was also chosen  
one of the additional Proctors for keeping  
the University in better order during King  
Charles the Second's abode there in 1665.  
These are the Promotions and Honours  
he enjoyed before his removal into Ireland.  
By the endeavours of Doctor John Fell  
and the favour of the Duke of Ormonde  
then Lord Lieutenant of Ireland he was

464 200  
450

nominated by King Charles the 2<sup>d</sup> to Succeed Doctor Michael Ward in the Provostship of the College of Dublin. in December 1678. and was sworn into that office on the twenty fourth of January following. while he was in this Office he spent very much of his time in his Studies; and yet he Performed his Publick duties so exactly, that his Successors could not hope to go beyond him in good government. it was enough for them to endeavour to imitate him.

He did not continue long in this useful employment. For upon the death of Bishop Boyle. he was advanced to the See of Leighlin and Ferns. by Letters Patent dated the twenty seventh of February 1682. and was consecrated in Christ's Church Dublin on the sixth of May following. by his Archbishop Francis Archbishop of Dublin. assisted by the Archbishops of Armagh. and the Bishops of Meath.



201 466  
451

Kildare Carte and Ross and Kilmare  
and with these he held the Diocese  
of Kildare in the Diocese of Leighlin in  
Commendation. He was translated from  
hence to Cashell on the 26<sup>th</sup> of February  
1690. from thence to Dublin on the 24<sup>th</sup>  
of May 1694. and then to Armagh on  
the 18<sup>th</sup> of February 1702. He published  
a Book intitled Manuductio ad Logicam  
written by Philipp de Trine to which he  
added the Greek text. and some Tables  
and Schemes Printed at Oxford in  
1698. 8 vo. and added some few Illustra  
-ting Notes on Gassendus's small  
tract de Demonstratione. Printed with  
the former. While he was Provost of  
the College of Dublin. He published a  
Institutiones Logicae in Usum Scientiarum  
Academicarum Dublinensium. Dublini. 1694.  
8 vo. This hath generally gone under the  
title of the Provost's Logic. He wrote

14/9/17/4 (143)

Also

~~466~~ 202  
452

also an introductory essay on the Doctrine of Sounds containing some Proposals for the improvement of Acousticks Presented to the Royal Society in Dublin on the twelfth of March. 1682. and Published in the Philosophical Transactions N<sup>o</sup> 156. He wrote also a charge to his Clergy in the Diocese of Dublin in 1694. Quarto. See more of him under the respective sees of Cashell Dublin and Armagh.

## Bartholomew Vigors

[ Succ. 1690. Ob. 1721 ]

Bartholomew Vigors L.L.D. was educated in the University of Dublin, from whence he was made Rector of the Parish of St Mary's Woodford and afterwards Dean of Armagh by Letters Patent dated the 29<sup>th</sup> of June 1681. Upon the Translation of Marcus March to the Archbishopric of Cashell. he was Promoted to these

was by Letters Patent dated the twenty <sup>453</sup>  
 seventh of February 1690. and was consec-  
 rated in Christ Church Dublin on the  
 eighth of March following. by Francis  
 Archbishop of Dublin assisted by the  
 Archbishop of Cashel and the Bishops  
 of Meath Kildare Killaloe and Derry  
 He died on the 3<sup>rd</sup> of January 1721. and  
 was buried in St Patrick's Dublin. He  
 purchased from Joseph Dean Esq Chief  
 Baron of the Exchequer a Free Farm  
 in the Manor of Old Loughlin for £500  
 and by his Will devised that his Executor  
 by advice of the Archbishop of Dublin,  
 should convey the said Farm to his next  
 Successor the Bishop of Loughlin. for the  
 Use of him and his Successors for ever.  
 He also bequeathed £300 to the said  
 Bishop to be disposed of for the increase  
 of the revenue of the Poor Bishoprick  
 of Loughlin. either by buying some  
 14/9/17/4(145) The

468 204  
454

To Turn. or building a House for  
the more convenient Habitation of the  
Bishop. with the advice of the Archbishops  
of Dublin for the time being. He left  
£10 to the Poor of the Parish of Ballinacraig  
£10 to the Poor of the Parish of Uglin  
and as much to the Poor of Leighton.

## Isiah Hart

[Surv. 1724. Resig. 1797]

Isiah Hart was born at Marshfield  
in Gloucestershire. and from a Grammar  
School in Bristol was put to study  
Philosophy under a Private Tutor in London;  
from whence he was admitted into Clare  
Hall in Cambridge. and placed under  
the tuition of Mr Richard Saughton. In  
1705. he was put into Deacons. Orders  
by Doctor John More. Bishop of Lincoln  
and towards the end of the same year  
received Priests Orders. from Doctor Simon

14/6/17/4 (146)

Patrik

205<sup>+</sup> #69

Patrick. Bishop of Ely. Having held 455  
the Donative Parish of Wickham in the  
last mentioned Diocese for some time.  
in the gift of the Earl of Arundel  
Coxford in 1706 he was instituted to  
the Vicarage of Wendover in Buckingham  
Shire. in the Patronage of the Crown.  
by the favour of the Lord Chancellor.  
Coopers.

In 1709. he attended Thomas Marquis  
of Wharton Lord Lieutenant of Ireland.  
as his Domestic Chaplain. into that  
Kingdom. and obtained a Patent for the  
Parish of Kilske in the Diocese of Meath.  
there void by the Promotion of Doctor  
Ralph Lambert to the Deanery of Durham.  
But the title of the Crown to that  
Advowson was legitimated. and Morston

Bishop  
14/9/17/4 (147)



470 206  
256

Bishop of Meath admitted his own  
share to it, under a title derived from a  
Popish Lord who had forfeited by the  
Rebellion of 1641. Whereupon a Quare Impedit  
was brought and a complete Verdict  
obtained on behalf of the Crown. But  
the cause was removed into England  
by writ of Error, where it depended  
for many years and at last was ended  
by a Judgment of the British House  
of Lords. During this interval Mr. Scott  
was instituted to the Rectory of Haversham  
in Buckinghamshire upon the Queens  
Presentation by the favour of the Lord  
Chancellor Cooper. Judgment being at  
length given in <sup>behalf</sup> ~~favour~~ of the title of  
the Crown to Kilshie in 1774 he came  
over and Possessed himself of the Parish,  
but lost upwards of seven years profits,  
which could not be recovered from the clerk  
Defendant by any Law then in force.  
This vexatious delay gave rise to an

14/6/17/4 (148) act

207 ~~47~~ 457

Act of Parliament Anno 6 Geo 1<sup>st</sup> and since continued for the better securing the Rights of Advowsons and Presentation to Ecclesiastical Benefices, by which not only all Essoins in Writs of Quare Impedit are taken away but the intruder is upon eviction made accountable for the Mesne Profits, after a sufficient allowance made for serving the Cure.

In 1718. he was Promoted to the Deanery of Cloyne by the Duke of Bolton Lord Lieutenant of Ireland, as also the great Rectory and Semi-Cure of Louth which was in like manner litigated and recovered. In 1720 he was removed to the Deanery of Ardaygh; from whence he was by Letters Patent, dated the 10<sup>th</sup> of February 1721. by the favour of the Duke of Grafton, Lord Lieutenant of Ireland, advanced to these Sees: and was consecrated on the 26<sup>th</sup> of that Month in the church of Castleknock, by the Bishops of Meath Down and Kilmore and Ardaygh. From hence

14/6/17/4(149)

he

472 208

458

he was by the Lord Cartaret (then)  
Lord Lieutenant of Ireland. translated  
to the See of Kilmore and Adragh. by  
Letters Patent dated the 20<sup>th</sup> of July  
1727. See further of this Prelate among  
the Bishops of Kilmore and Adragh.  
P. 245.

## John Hoadly

[Succ. 1727. Resign. 1729]

John Hoadly Archdeacon of Salisbury  
in England was advanced to these  
Sees by the letter of King George the first  
dated the 3<sup>rd</sup> of June 1727. But the King  
died on the 11<sup>th</sup> of the same month before  
either he or his Predecessor Bishop Hart  
could Pap Patents for their respective  
Preferments. However he Procured the  
Letters Patent of his Present Majesty  
and was consecrated in St. Patrick's  
Church Dublin on the 3<sup>rd</sup> of September  
following by William Archbishop of

14/6/17/4 (150) Dublin

Dublin and other appointing Bishops.

He was translated to the Archbishopric  
of Dublin on the 13<sup>th</sup> of January 1729.  
See before p. 369.

## Arthur Price

[Succ. 1729. Resign. 1733]

Arthur Price was translated from Clonfert  
to these Sees in 1729. and from hence to  
the See of Meath on the 4<sup>th</sup> of February  
1733. See more of him under the Bishops  
of Clonfert and Meath.

## Edward Synge

[Succ. 1733]

Edward Synge was translated from  
the See of Cloyne hither on the 8<sup>th</sup> of  
February 1733. See under the Bishops of  
Cloyne and Clonfert.

## Ferns

County  
of  
Wexford

An Episcopal seat on the river  
Barrow, which falls into the Slaney  
and about 5 miles north of Eniscorm-  
thy. Brandub King of Leinster gave  
the lands of Ferns to St. Moedhog,  
otherwise called Aidan, who by  
command of the King, was consecrated  
bishop thereof about the year 598 (w)  
A. D. 601. King Brandub was  
interred here (x)

624. Moedhog or Maedoc, who was  
born in Conaught and educated  
under the holy David died 31<sup>st</sup> of  
January (y) on which day his feast

(w) see Bp's 436. (x) Act. H. p. 451. King  
Prot. (y) ann 4 mart'rs. Act. H. p. 223.

is

14/9/17/4(152)



14/6/17/4 (153)

is celebrated.

652. The abbot ~~Dachuan~~ a Mockuan  
Luachra. died on the 22<sup>nd</sup> of June. (2)

662. Died the abbot Tienog son of  
Kintan (a)

676. Died the bishop Moeldogan. (b)

678. Died the bishop Coman. (c)

690. Died the bishop Doraisk (d)

696. Died the bishop Moling Luachra  
whose feast is held on the 17<sup>th</sup> of  
May. (e)

713. Died Killene (f) abbot and bishop  
of Ferns.

737. Died the abbot Aireachtogh Mc  
Cuanagh. (g).

744. Died the abbot Breasail Bro.  
Colgan. (h).

758. Died the abbot Rodaye. (i)

776. Died the abbot Duibhinrach  
Mac Feargusa. (k).

(2) Ann. L. Masters. (a) id. (b) id (c) usher P. 571.

(d) Ann. L. Masters. (e) id. H. P. 219. 223. (f) Ann. L. Masters

(g) id. (h) id. (i) id (k) id

787. Died Cronan of Ferns. (v).  
 794. Died Finachta of Ferns (m)  
 814. Died the abbot Cilleni (n)  
 834. The Danes destroyed Ferns by Fire (o)  
 836. They repeated their barbarities. (p).  
 838. We meet a repetition of the same  
 inhumanity (q).  
 860 Died the abbot Finnacallagh (r).  
 868 Died the abbot Dermot (s).  
 873. Died Lachtan Mac Muichtiarn  
 abbot of Ferns and bishop of  
 Kildare. (t).  
 880 Died the abbot Feargal (u)  
 900. Died the abbot Lachtan (w)  
 917. The Danes ravaged and Plundered  
 this abbey. (x)  
 928. This church was Plundered by  
 the Danes. (y)  
 930 It was consumed by fire in  
 this year. (z)

14/6/17/4 (154)

937. Died Laidgene comorb of Ferns

(v) 4 masters, (m) id. (n) id. (o) id. (p) id. (q) Annal annals  
 (r) 4 masters. (s) id. (t) id. (u) id. (w) id. (x) id. (y) Ogygia Pref. p. 41.  
 (z) id. R. 42

14/G/17/4(155)

and Faulcraught. (a)

944. Died the abbot Flathgus (b).

956. Died Finnachta Lachman arch-  
deacon of this abbey. (c)

965. Died Cairpre M<sup>c</sup> Laidhnen.

abbot of Ferns and Tegmoling. (d)

975. Died the abbot Conaing M<sup>c</sup> Cathan. (e)

996. Died the abbot Conn O Laidhnen (f).

1041. Donough M<sup>c</sup> Brian destroyed  
the town of Ferns by fire. (g)

1043. Died the abbot Corbraeus (h)

and in same year died Conn  
O Laidhnen archdeacon of Ferns,  
and of the abbey of Tegmoling. (i)

1050. Died the bishop Diarmid  
O Rodachan (k).

1059. Died the abbot Conaing O  
Faircally (l).

1062. Died Marchad O Laidhnen arch-  
deacon of Ferns. (m)

1085. Died Ugiare O Laidhnen dean

(a) Am. 4 masters. (b) id. (c) act ss. p. 223. (d) 4 masters  
(e) id. (f) id. (g) id. (h) Annal arann. (i) 4 masters. (j) id  
(m) id.

of this abbey. (n)

1095. Died Cairbre O'Carney, comarb of  
St Maadhog. (o) beatack

1117 Died the bishop O'Colmain (p)

1129. Died Macmuirgheasa Professor of  
Ferns (a)

1165. The town of Ferns suffered  
much from an accidental fire (r)

1166. Diarmid M'Murchad King of  
Leinster set fire to and destroyed  
the towns. (s).

In atonement for this breach of  
humanity, that Prince founded an  
abbey here under the invocation of  
the Virgin Mary. for canons regular  
following the rule of St Augustin.  
and endowed it with so much of  
the lands of Ballysistin and Ballis-  
-cupa. as would form the site of  
a village. Barin. Roshena. and Kilbridy  
for two villages. and the lands of

Ballisistlan in Tothertk near Wexford,  
and those of Munemotke in Fernegheral;  
also a cell at Thamoling, being the chapel  
of St Mary, the lands of Balligery, with  
its fisheries, and his own chapelry together  
with all the tithes and first fruits of  
the Demense of Pabuttensilick, and  
a scath or flaggon, out of every brewing  
of ale in Ferns, the cell of Fennachia  
in Ferns, aforesaid, and the lands  
of Balliculum and Ballinapustin, with  
3 acres adjoining the said cell. Dated  
at Ferns. Witnesses Christian bishop of  
Lismore and legate, Donatus bishop of  
Leighlin, Joseph bishop of Ferns,  
Domnall bishop of Ossary, Malachy  
bishop of Kildare, and Celestine, bishop  
and Laurence bishop of Glendalough. (v)  
1171. On first of May King Diarmitt, the  
founder, died at a very advanced age,  
and was interred here.

(v) Monast. Angl. N. 2. p. 1060. and War. mon.  
(w) War. ann.



1172. Died the abbot Bughdean 467  
O'Cashan (w).

1312. Adam was made bishop of Ferns and died in 1346. but whilst he Presided in this sec. this town with the abbey and Castle, was reduced to ashes by the Irish rebels. (x)

1389. It appears, that in this year the tithes of the Island of Barry, on the coast of the County made Part of the Possessions of this abbey. (y).

William O'Dawyll was the last abbot  
Inquisition 30<sup>th</sup> August XXXV Henry VIII finds that the last abbot was seized of a church and belfry, dormitory chapter-house hall, and other buildings of no value besides reprises, also of four acres of land in Ballinemote alias Beggarstown, annual value besides reprises 12. 120 acres in the town called Abbot's-garden, annual

(w) Ann 4 Masters. (x) War Chps. p. 442. (y) King 20th Value

408  
458 217

value besides reprises. 12. 10. 120 acres  
in Moehane annual value besides reprises  
12. 10. 60 acres in Ballyntogher annual  
value besides reprises. 6. 5. 120 acres  
in Killykesan annual value besides  
reprises 12. 10. 24 acres in Rahy<sup>rd</sup> &  
annual value besides reprises 6. 11.  
120 acres in Ballymore. annual value  
besides reprises 13. 4. 12 acres in Bally-  
henry annual value besides reprises  
12. 10 acres in the town of St Mary-  
island annual value besides reprises  
3. 4. 4 acres in Kilbride, annual value  
besides reprises 12. and four acres in  
Corranehorney annual value besides reprises  
12. also the tithes of the following  
townlands Ballenemote alias Beggars-  
town annual value besides reprises 4.  
Abbots-garden. annual value besides  
reprises 6. 8. Moqhane. annual value  
besides reprises 6. 8. Ballyentogher

14/6/17/4 (159) <sup>annual</sup>

217½ 409  
409

annual Value besides reprises 3.4.  
 Kilkisard annual Value besides reprises  
 6.8. Rahyen annual Value besides  
 reprises 3.4. Ballymore annual Value  
 besides reprises 10. Ballyhoury. &  
 annual Value besides reprises 6.8.  
 and Caranahome annual Value besides  
 reprises 2. also of the rectory of Leskef  
 annual Value besides reprises 40. and  
 the tithes of the Parish of Saint Mary  
 Islands. annual Value besides reprises  
 £6. both being appropriate to the said  
 abbot and his successors. all the  
 said lands, tithes &c. are situate <sup>and</sup> lying  
 in this County (2).

20 November XXVI Elizabeth. a lease  
 of this abbey for the term of 60 years.  
 was granted to Thomas Masterson. at  
 the annual rent of £16:—: 14. (a)

Inquisition 10<sup>th</sup> June VI Edward VI Mrs  
 finds that the last Prior was seized

(2) Chief Remem. (a) Aud Gen.

14/9/17/4(160)

~~404~~ 470. 218

Mrs.

of ye abbey. church dormitory hall  
& 10 cottages containing 2 acres of land  
within ye Precincts. annual Value 10.  
a mill in Ballynabryn on the water  
which runs between Ferris & Ballyn-  
abryn annual Value 12. 800 acres of  
land in Ballynabryn annual Value  
6. 10, 8 messuages and 5 acres of  
land in Ballynremotte alias Beggarston.  
annual Value 3, 120 acres of land. 6 of  
wood in abbots garden. Value 12. 10, 2  
messuages. 120 acres of land in the little  
village called ye Mongan. Value 12. 10,  
6 acres of land in Ballyntogher Value  
6. 5, 3 messuages. 120 acres of land  
in Kiltkepan Value 12. 10, 4 acres of  
land in Corranhorne. Value 12, 60 acres  
of land in Ballogollon. Value 5, 2  
messuages and 120 acres of land in Barren.  
Value 10, 120 acres in Killyrde Value  
10, 3 messuages. with 120 acres of land  
in Bowlekye. Value 10. The following  
tithe

tithes were appropriated to ye abbat <sup>Ms.</sup>  
 ye rectory of Lestryr Value 40. ye chapel  
 of Ballyhnein. 3.4. in ye Parish of  
 Kilbride Ballymarsam 30. Kilbride  
 6.8. Ballycryn. 6.8. Ballinmott alias  
 Beggarston. 3.4. Abbotsgar<sup>re</sup>. 6.8.  
 Monaghan 6.8. Ballingtoher 3.4. &  
 Kilkeshan 6.8. Rakein 6.8. Ballimore  
 10. Ballyhowrie 6.8. & Coranehorne 2. <sup>end of</sup>  
<sup>Ms.</sup>



Ferna<sup>95</sup>County  
of  
WexfordFerna Situated on the river Barrow.

takes its name from the hero Fernas,  
son of Caul King of Desies, slain here  
in battle by Gallus son of Mornas. It  
was long before the arrival of the English  
an original feat of the Mac Murchads, who  
had a fort or castle here at that time.<sup>9</sup>

The see was founded by St Edan or  
Moedog, who had studied under Saint  
David in Wales, and at his return was  
made bishop or Archbishop here about  
A.D. 598; Brandub, King of Leinster,  
ordaining that the archbishopric of all

{Harris's Ware I. 435. Leland's I.} Leinster

14/9/17/4 (163)

Leinster should for ever continue here.

In the early ages of Christianity in Ireland the title of archbishop. except that of Armagh, was not fixed, but followed the merits and sanctity of the presiding bishop. This see, styled in episcopal charters of the twelfth century the see of Wesford, had Leighlin united to it 1000. and its revenues augmented by the care of bishop Raty 1603.-1634.

The Cathedral stands in the town.

part of a very large extensive building. and lately fitted up in the modern style. Bishop Cope built a palace here

Here was a house of Austin canons

---

La Wilson 297 }

founded

founded by Dermot M<sup>o</sup> Murchado

King of Leinster, in atonement for burning  
the town 1166<sup>u</sup>

RIA

In Arch<sup>d</sup> 733}

14/6/17/4 (165)

*Ferns. Lanigan's Eccl. Hist. vol. II. p. 334.*

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At what time he [St Maidoc] returned to Ireland is not exactly known; but it was prior to St. David's death, which was probably in 509. He parted from St. David and his friends at Kenevia with their best wishes and blessings, and having landed somewhere in the now county of Wexford, was well received by some of the leading men of that country, particularly by one named Dymma, who gave him some ground, on which he erected a church. (131) He afterwards formed a cell or small monastery at Disert Airbre, a place supposed to be in the now county of Waterford. There he remained for a time, apparently not long, and then set about establishing monasteries in various parts of Hy-Kinselagh, particularly, and one may say solely, in that now called Wexford. One of them was the celebrated

14/9/17/4 (166)

monastery of Clonmore, (133) over which he placed Dicholla Gairbh one of his disciples. But his chief establishment was that of Ferns, on land granted to him by King Brandubh, after, from [1338.] having been prince of Hy-Kinsalegh, he became sovereign of all Leinster, and had defeated Aidus King of Ireland in the early part of the year 599. Brandubh had an extraordinary esteem for St. Maidoc, and exerted all his influence to raise the monastery and new town of Ferns to the rank not only of an episcopal see, but likewise of an ecclesiastical metropolis. Accordingly he procured the convocation of a numerous synod, in which it was decreed, with the concurrent voice of the king, clergy, and people, that the archbishopric of Leinster should be annexed to Ferns as the see and chair of Maidoc, who was then immediately consecrated



consecrated bishop. This transaction must be placed either in 599, or sometime before the death of Brandubh in 602, and hence it appears that what is said of Maedoc having paid a visit to St. David, who wished to see him before his death, occurred, if true, before he became a bishop.

(131) In his Life (cap. 19) he is said to have erected [p. 339] also a church in a field granted to him by a chieftain, whose name is not mentioned. Colgan thought that the place given to Maedoc by Dygnma was Ardathraun together with some ground adjoining, and hence Archdall has a monastery there. Ardathraun which was a maritime town, seemingly in the Southern part of the county of Meath, is mentioned more than once in the Life, as a place where Maedoc happened to be on some occasions; and it is very probable, that he had there formed a religious establishment. But we are not to believe that he got a grant of the whole town.

[p. 240.] (133) In the barony of Bantry, co. Wexford (See Archdall.)  
 N. B. the monastery of Fiddown in the county  
 of Kilkenny was founded by another Maicore, of  
 whom Colgan has a very confused and doubtful  
 account Oct 23 Mart.

Sanigan's Ecclesiastical Hist.  
 vol. III. page 270.

[Lerry continued] Meanwhile the Scandinavian pirates, having landed in va-  
 rious parts of Ireland, were committing horrid depredations. \* \* \* \*

In 881 they entered Armagh, and  
 plundered it three times in the course  
 of one month. This was the first time  
 that Armagh was occupied by ~~foreign~~  
 foreigners. In the same year they  
 despoiled the church of Duleek, the

[271.] monastery of Monaghan, and the towns,  
 &c. of Connor and Louth. In 884  
 Glendaloch and Slane were plundered  
 in like manner; and in the following  
 year they ransacked and burned Ferns,  
 the

the monastery of Clonmore (in the county of Wexford), and several churches in Munster. (11) In this year, viz. 835. a great host of them commanded by Burgessius, destroyed almost all Connaught, together with some parts of Leinster and Meath, and within the three following years subdued a great part of Ulster, demolishing churches and persecuting the faithful. In 836 a party of the Danes marched from Inverdega, or Inverdee, now called Wicklow, to Kildare, which they ravaged, and set fire to the church, one half of which was consumed. This happened after Heisthlin Mac Crimthann, King of Munster, had in the same year taken forcible possession of Kildare and carried off the clergy at the time that Garannan, archbishop of Armagh, was there with some of his ecclesiastics. In 837 two large fleets of the

of the Northmen arrived in the Boyne and Liffey, who spreading themselves over the plains, through which these rivers flow, plundered in all directions churches, monasteries, and the habitations of all sorts of people, carrying off flocks, herds, &c. In 839 they burned Cork, Ferns, and Clonfert, killing the religious, and destroyed the church of Shorne; and in 840 a party of them, coming from the neighbourhood of Lough Neagh, plundered Louth, and carried off many bishops, wise, learned, and distinguished men, some of whom they put to death. In the same year they set fire to Armagh, and burned its cathedral and other sacred edifices. In 842 they plundered the monasteries of Clonmacnois, Birr, Saigir, and the church of Ferns; and in 844 burned Clonmacnois and Letha (Lorragh), besides ravaging the monastery of Girdaglas.

Sindaglas.

- ↓  
 (11) Ir. Lib. Ind. Chron. ad. A. 833 (834) and Annals  
 of Ulster at ad. 834 (835). Clonmore is said to have  
 been pillaged two or three times before.  
 (See Archdeall at clonmore)

p. 273.

Lanigan's Ecclesiastical Hist.  
 Vol. III. page 370.

[Ferns  
continued]

\* \* \* \* \*

In the same year 930 died Cummacc, bishop of Kildare, whose memory was revered on the 11<sup>th</sup> of December. Laidgnew, who is called Comorian of Ferns of ~~Kildare~~ and Tallaght, was, I dare say, a bishop, and, at least, of Ferns. He died in 938, (110) and is the only person on record, who may with some degree of certainty be considered as bishop of Ferns between Killen, who died in 714, and Diernit Gua-Rodachan, who lived in the eleventh century. Yet it can scarcely be supposed, that the episcopal succession

may  
 14/9/17/4 (172)



was not kept up in that see, notwithstanding all that it suffered from the Northmannic devastations. Ferns was not in those times the chief see, that is, in an honorary degree, of Leinster, whereas that rank had been transferred to Kildare, as early, at least, as the beginning of the ninth century, and the time in which Cogitosus lived; (111) nor does it seem to have ever been restored to Ferns. (112)

[p. 272.] (110) C. S. S. p. 223 ad c. 937 (938) and Harris, Bishops at Ferns. Ware has omitted Laidgner, because he did not find him expressly styled bishop; but I think that the title comorhan is alone sufficient to show that he was, and that it was used to indicate that he was in every respect a successor of St. Macaoe. Had he been only abbot of Ferns, why not designate him as such in the same manner as many others before and after him are, <sup>in</sup> Colgan's list (ib.) from the 4 Masters? Whether Laidgner were bishop also of Tallaght is <sup>not</sup> equally probable, because it was not a regular see, and he might have been merely abbot of its monastery. (111) see Not. W. to Chap. VII.

(112) The sort of ecclesiastical primacy observed in Lincaster was first ~~alleged~~ <sup>alleged</sup> to the see of Sletty, whence it was removed to Ferns upon the ordination of St. Macdoo about the latter end of the sixth century. ~~as Cox~~, but at what precise time cannot be ascertained, it was granted to Kildare. Colgan thought (Ir. Ik. p. 308. and ACA. II. p. 210.) that it had been at Kildare earlier than at Ferns; but his only reason for this opinion was his erroneous supposition that Cogitosus, in whose time it was certainly at Kildare, flourished before A. D. 590. According to his system it would have been moved from Sletty to Kildare, then to Ferns, and afterwards back again to Kildare. But, as Cogitosus lived a long time after St. Macdoo, Colgan's hypothesis falls to the ground. That said primacy returned at any time from Kildare to Ferns there is no authority whatever to prove. It was still at Kildare in the latter end of the eleventh century. But of this more elsewhere

Lanigan's Ecclesiastical History  
vol. IV. page 106.

In the same year 1151 he [Dermot Mac Morogh] erected and endowed the abbey De valle salutis, that is, of Ballyglaw, for Cistercian monks. Next, he founded and richly endowed a monastery for Augustin Canons at Ferns, his usual residence, in probably either 1160 or 1161. (76)

[p. 184.] (76) Ware (ib. at County of Meath) and Harris (Monast.) say, that this monastery was founded about 1150. On the other hand Archdall, (at Ferns) assign it to after 1166. Both these calculations are wrong; the former, because we find among the witnesses to Dermot's deed of foundation Malachy, bishop of Kilmore. Now this Malachy, who is surnamed O'Brin or O'Birn, was not bishop there <sup>in</sup> 1150; for he succeeded ~~Simon~~ Mac Kiennan, who died <sup>in</sup>

in 1160. (Above §. 5.) perhaps it may be said, that  
 Finn had resigned his see sometime before  
 his death. (Compare with Met. 34) Should this  
 be admitted, I meet with nothing to <sup>set a</sup> side  
 Ware's date. At any rate the foundation could  
 not have been later than 1161, whereas another  
 of the witnesses was St. Laurence O'Toole,  
 while still abbot <sup>of</sup> Glendaloch, consequently  
 before 1163. and this alone is sufficient to  
 show the error of Archbishop's calculation.

Or who will imagine that Dermot was  
 engaged after 1166 in founding monasteries? Be-  
 sides, it is well known, that for some time  
 after his dethronement in 1167 he was concealed  
 in that same house of Augustin canons,  
 in which he was received as having been the  
 founder of it. (See Ware's Annals of Ireland  
 at A.D. 1167) The foundation charter of this  
 monastery may be seen in the Monasticon  
Angl. vol. 2. p. 1040.

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Lanigan's Ecclesiastical Hist.  
vol. IV. Page 264.

Joseph O'Methu, bishop of Ferns,  
or, as some have called him, of Wexford,  
died in the same year <sup>1185</sup> after having  
held the see about thirty years. (37)  
The prince John, who was then in  
Ireland, offered this see to Gerald  
Barry, and proposed to get united to  
it in his favour the bishopric of  
Leighlin, which was then vacant  
by the death of its bishop Donagh  
or Donat, who died in that year.  
Gerald declined the offer; and after  
some time Albin O'Mulloy,  
abbot of the Cistercian house of  
Ballinglagh, was raised to the see of  
Ferns. (38) About the middle of Lent  
of the following year, that is, 1186,  
Archbishop Cummin held a provincial  
synod



synod in Dublin in the church of the Holy Trinity, alias Christ-church, which began to sit on the Sunday Lactare Jerusalem, or the fourth Sunday of Lent. (39) [p. 265.]

(37) <sup>[Bishops]</sup> Ware *ib.* at Ferns, and Harris *ib.* Joseph [p. 267.]  
 & <sup>Ware</sup> must have been placed in the see of Ferns during the lifetime of his predecessor Brigden O' Cathlan, who lived until 1172 (see Chap. ~~xxix~~. §. 5.) and who, it appears, resigned about A. 1155.

concerning a calumnious story, in which Joseph was included, see Vol. 72. to chap. xxix.

(38) Ware and Harris, *ib.* and at Leighlin.  
 See also Giraldus, De rebus a se gestis, Part. 2. cap. 13.

(39) Giraldus *ib.* I am much surprised to find, that Ware has assigned this synod to the year 1105 not only in his Annals, but likewise at Bishops (Ferns, Albini & Mully). For it is evident from Giraldus, that it must have

have been held in 1106. He places it after the return of prince John to England, which was, as we have seen, in December A. 1105.

Ware himself in the Annals, follows the order of Giraldus, mentioning John's departure from Ireland before the synod was assembled. Giraldus was present at this synod; but how could this have been, if it were held in 1105? He tells us himself that he came to Ireland with John, (above Not. 34.) and in Easter time; and Ware accordingly says (Annals at A. 1105.) that John landed at Waterford on the 5<sup>th</sup> day of Easter said year. Therefore Giraldus could not have attended a synod held in Dublin during the Lent of 1105. Harris although (at Albin O'Mulloy) he has with Ware A. 1105, yet (at Irish bishops of Dublin, John Cummin) speaks of the synod as held about 1106. He should have said in 1106, as is clear from Giraldus, and as it is marked by Leury, L. 74. §. 8.

compared.  
C. S. M.

**END**

**14 G 17/5**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Notes made by John O'Donovan, for the Ordnance Survey, concerning the history, antiquities and topography of the parishes of Kilcoombe (sic), Kilrush, Ballycarney, Tacumishin (sic),**

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

**1840**

**34 p.**

**24 cm.**

**Includes an ink sketch of the doorway at Templeshanbo old church, Co. Wexford.**

**Also an ink sketch of the tower at Ballycarney, as seen from Enniscorthy, Co.**

**Wexford, sketch by William Frederick**

**Pagination in original binding was 237-269.**

**Included are related extracts from 'Archdall's 'Monasticon Hibernicum', Gough's 'Camden', Lanigan's 'Ecclesiastical History of Ireland' and Colgan's 'Acta Sanctorum'.**

# Of the parish of Kilcombe

## Situation.

This parish is bounded on the north by the parish of Barnew; on the east by those of Rosminoge and Toome; and on the south and west by that of Ferns.

Name. No ancient Irish authority has been discovered for the original orthography of this name, and though we might offer a plausible conjecture by making it the church of the dell, we might be as far from the truth as Vallancey was when he made Aghagower signify "the fire of fires". In this conjecture we would not, however, be so outrageously wrong as Vallancey, for bill does most indubitably mean a cell or church, and it is not certain that Coomb does not mean a dell, whereas in Aghagower there is not a word that means fire at all! and if he had been acquainted with the Irish authorities he might have known that the original name of Aghagower was Achadh Fobháir which actually means "the field of the <sup>a spring</sup> water".

But in explaining the name of Kilcombe we cannot bring any ancient Irish authority to our assistance, as all the local documents were destroyed, and we must rest satisfied with conjectures.

14/9/17/50



14/6/17/5(2)

The old church yard of Kilcoomb is situated in the north of the townland of Ballyduff not far from the conspicuous hill of Slieve Buce. Of the walls of the church only three feet in height remain, from which it appears that ~~that~~ it was not an ancient building. The walls were <sup>8</sup><sub>in</sub> thick and the church was 48 feet in length and 18<sup>6</sup><sub>in</sub> in breadth. There is a yew tree <sup>8</sup><sub>in</sub> in circumference grows within this church in an enclosure formed for a burial place after the church had fallen to ruin.

There is no holy well near this old grave yard, nor is the name of any saint remembered in connection with it.

### Of the parish of Carnes. Capm nuro.

For the name of this parish see my letter on the part of it lying in the Barony of Shillelagh in the County of Wicklow.

There is no remain of the olden times in this part of the parish but a few rathens or small earthen forts, and a small grave-yard in the townland of Brideswell (Big) with a holy well of the same name at which a "pattern" was held till about 140 years ago when it was abolished by the priest.

### Of the parish of Moyacomb,

For the name of this parish which lies partly in this County, partly in Carlow and partly in Wicklow see Mr. Barry's letter on the portion of it lying in Carlow. It is most probably the ancient ethagh dhá chon the territory of the Lagenian O'Neills.

In the townland of Abbeydoran in the County of Wexford part of this was situated the Abbey of Dacan which was built, according to Ware before the arrival of the English but there is not a stone of it now to be seen. I here insert what Archdall has collected of its history.

County  
of  
Wexford

# Down

Three miles north of Enniscorthy,  
in the barony of Searewalsk. and  
seated on the river Derrilky, which  
[now called the Queenavonra]  
meeting the Baro, falls into the Slaney.  
an abbey was founded here for regular  
canons before the arrival of the English  
into this Kingdom (m) it existed  
at the time of the general Suppression  
when by an inquisition taken on  
the feast of St Katherine the Virgin  
5<sup>th</sup> King Edward the VI. the Prior was  
found seized of 120 acres of arable land.  
20 of Pasture and 5 of wood in Downe  
and of all the lands and tenements  
of Ollarde Villarde (n).

(m) War mon. (n) chief remem.

Inq  
14/G/17/5(3)

234 240

Ms Inquisition 2<sup>nd</sup> March 1637 Elizabeth  
finds that this abbey was of the  
annual Value of 13.4. & at that rent  
demised for a term of years to Thomas

end  
of  
Ms. Struckley.

And 24<sup>th</sup> March 1637. a grant of  
the same and its Possessions was  
Passed to the Lord Baltimore (o)

(o) Lodge V. 4. P. 134.

14/G/17/S(4)

## Down.

County  
of  
Wexford

Down on the river Derriford. had a house  
of Canons regular before the arrival of the  
English (6)

There is no other remain of the olden time in this parish but a holy well called Sunday well, rectius Tobar Righ an Domhnaigh i.e. for Regis Sabbathis. It is situated in the townlands of Gisra but it is no longer reported for the cure of any disease except that of thirls, and for the removal of that it is still as blessed as ever.

*Wells* of the parish of Kilmogh.

Situation. This parish is bounded on the north by the parishes of Mayacomb and Carnew; on the east by the parishes of Carnew and Ternup; on the south by the parishes of Ternup and Ballycarney, and on the west by the River Slaney which divides it from the parish of St. Mary's or Newtown-Barry.

Name. The name of this parish is evidently the same with that of Kilmogh in the County of Clare, i.e. Cill muir i.e. the church of Ross i.e. of the shrubbery. I have frequently observed in letters from different parts of Ireland that Rop varies its meaning with the district meaning a point of land in territories bordering on the sea or large lakes, and shrubbery or underwood [Roscus] in districts not so situated.

There is no townland of the name Kilmogh in the parish, but it is said that the modern <sup>parish</sup> church, which is situated in the townland of Ballynaherny is said to occupy the site of the primitive church <sup>so called</sup> called Kilmogh.\*

There was another old church and grave yard in the T. L. of Kiltilly (bill Teishile) but the stones of the church were carried away to build houses a few years since, and the grave yard was completely effaced. So all devouring time! Diruit, edificat &c. &c. There is a holy well near this church called Tobermurry or the Virgin's well.

14/6/17/5(6)

\* According to the Martyrology of Cambrach the patron saint of this parish was Columba Brosaire who was also the patron of the church of Ulyshal in the parish of St. Mary's



243 339

In the North-west of the same townland, <sup>and 1/2 mile north-east of Kilrush church,</sup> are the ruins of a castle called Borris Castle, and sometimes the Garrison. There remains of it now but a part of the north wall, 30 feet in length, <sup>about</sup> 18 in height and 6 in thickness. The natives, who have lost the old language and with it their traditions, know nothing of its history and do not even remember the name of the family by whom it was built or occupied. They should know that it belonged to Mac Murrough Kavanagh. There was another castle in the townland of Calohámon, built on a rock over the River Slaney; but only a small part of the South-west corner of it remains and the rock is nearly quarried away. The natives are totally ignorant of the history of this castle also.

In the Book of Regal Visitation this parish is called a Prebend

" Prebendaries " de Kilrush residents	}	Johannes Lacie minister legendi residens; ecclesia et cancella bene reparate. Valor 15. <sup>La</sup>
---	---	--

of the parish of St. Mary's alias  
Newtown Barry.

Situation. This parish is bounded on the north by the parish of Barragh in the County of Carlow; on the east by the River Slaney, which divides it from the parish of Kilrush; and on the south and west by the parish of Templeshanbo.

14/9/17/5(7)

\* The patron of this church, according to the Martyrology of Sanctus was Colman, who was sometimes called Columba Crossaire of Ross, and Colman of Clidhishil.

Name. The <sup>ecclesiastical</sup> name of this parish is English and requires no explanation, but it is probable that it was originally called Templemurry or Kilmurry. Its alias name of Newtown Barry from Alderman James Barry sheriff of Dublin, who, in the year 1577, raised the small hamlet of Bunclody (for this was the ancient name of the place) to a fairtown. The original name of Bunclody was derived from the situation of the original village at the mouth of the river Clody, where it falls into the Slaney, for Bunclody <sup>in Irish</sup> is the same as Clody-mouth in English.

There is no ancient church now in this parish called St. Mary's. About one mile southwards of Newtown Barry there is an extensive burial ground called Kilmyschal (Cill Míoirí) but no part of the walls of a church visible in it. There is a holy well <sup>now nameless\*</sup> in this church yard 30 yards west of the site of the church at which a "Pattern" was annually held on the 22<sup>nd</sup> of July until about thirty years ago, when it was abolished by the priest. (Whose day is the 22<sup>nd</sup> of July?)

About  $\frac{1}{4}$  mile to the East of this church yard is visible a small part of the ruins of the castle of Ryland which belonged to the Mac Murroughs Ravanagh, the Royal family of Leinster, of whom the late Thomas Ravanagh of Borris was the head. A part of the west wall of it measuring 20 paces in length about 15 feet in height and 6.6 in thickness and a small fragment of the north wall remain. One narrow window is observable on the west wall but it is so effaced that its exact form and dimensions cannot be given.

14/6/17/5 (8)

Of the parish of Templeshanbo.

Situation. This parish is situated in the western extremity of the Barony of Scarawalsh, but I cannot give its boundaries as the authorities do not agree on its extent. In the Liber Regalis Visitationis it is placed in the Deanery of Duffry the Dubthir of the ancient Irish topographical writers.

" Templeshanboe } "Rector Thomas Gallamore; tenet per dis-  
 " residents } "-pensationem; valor 20<sup>l.</sup>; Curatus for  
 "hannes Hughes; Ecclesia et Cancellaria bene  
 "est cum libris."

Name. The name of this parish is celebrated by the ancient Irish ecclesiastical writers. It is written Sean-bótha in the Life of St. Moque in which the church is described as at the foot of the mountain called Suidhe Laighean now Mount Leinster: Régleap na páirteap. Seanbótha a tá pá bun an t-rléib na páirteap Suidhe Laighean. i.e. Ecclesia cui dicitur Sen-Bótha, quæ sita est <sup>juxta</sup> ad radices Montis cui dicitur Suidhe Laighean. It is written Sean-bótha in the ablative plural by the Commentator of the Festivity of Stengus preserved in the Leabhar Breac at the 27<sup>th</sup> of October. The meaning of the name is unquestionably the old tents or booths, and the place seems to have been so called before the erection of any church there. Archdall speaking of the monastery of St. Colman of Seanbótha asserts that this place is now unknown, and we believe that it was unknown to him, but there can be no doubt of the identity of the church of Sean-bótha (pronounced Shanbóthá) at the foot of Suidhe Laighean with the present church of Temple-Shan-bóh, i.e. the church of Shanbóh, at the foot of Mount Leinster, which is now called

called in Irish Stuagh Laighean, i.e. the <sup>or highest point</sup> pinnacle of Leinster.

Stuagh laighean agus riuas léitghinn

An dá riuas is áirde a n-Espinn

Dá mberdeas cupraicín Ópéanall

An riuas léitghinn.

old saying at the Royal oak

Co. Kilkenny.

14/6/17/5(10)

The ancient name of Suidhe Laighean, which is translated sessio Lagenensium, the sitting or sitting place of the Lagenians in the Latin life of St. Moque preserved in the Codex Kilkenniensis, was, in all probability derived from the circumstance of its being selected by the Lagenians as a place of meeting, from which they could view the greater part of their province.

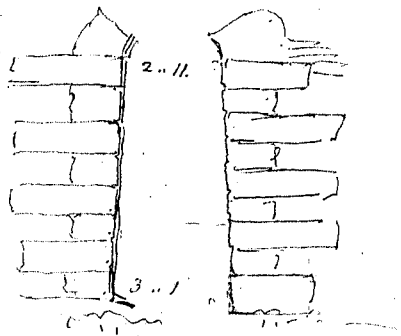
of St. Colman's church of Temple-Shanböh only a small portion of the west gable remains, all the rest being level with the ground; and so effaced that the extent of the building cannot be determined. The fragment of the gable which remains contains a considerable part of the original door-  
<sup>which was semicircular headed</sup> way, from which it can be inferred that the church was <sup>and arched at top</sup> very ancient. This doorway was <sup>ft in</sup> 5.3 in height to the stone from which the arch sprung, and in breadth <sup>ft in</sup> 3.1 at the bottom, and <sup>ft in</sup> 2.11 at the spring of the arch. The wall is four feet <sup>three inches</sup> thick, but only 4 feet of it at each of the doorway remains. The doorway is constructed of green stones mixed with grit, both apparently chiselled and well laid but exhibiting all the marks of age.

There is a large grave yard attached to it, and another much larger one at the distance of 200 yards.

The well of St. Colman, the <sup>original</sup> patron and founder of this church is situated in a meadow lying between both the grave yards. This well is not now frequented, nor is the

24<sup>th</sup>

the day of St. Colman remembered. The doorway above described is of the annexed form.



The following short legend is given by the Commentator of Angus. at October the 27<sup>th</sup> about the Ducks of St. Colman which frequented a pond near this church.

" St. Colman ua Fiachrach of Seanbotha Fola  
" in Tby- Kinsellaigh. At his church are ducks which  
" cannot be injured; for ~~this~~ they were caught and put  
" to bail in water over the fire, and though all the wood  
" in the world were burned under the cauldron the water  
" would not heat until they (the ducks) are taken out  
" of it and put into the same pond whence they were  
" taken."

Though this legend is as foolish as any of those given by Giraldus Cambrensis, still Colgan found it of some use to him in distinguish this Colman from other saints of the same name. Treating of Colman ua Fiachra he says: " He is also venerated on the same  
14/9/17/5 (11) " day



248 [27<sup>th</sup> October]

"day" in an island in northern Connaught which is called  
"Inis Mhuredhaigh" [now Irishmurry] "according to  
the martyrology of Bachel at the same day saying "The  
festival of Colman Fua Fiachra, who is venerated on  
Inis Mhuredhaigh in Connaught: and near his  
church <sup>[i.e. his own church]</sup> are ducks always remaining unhurt." By this  
their remaining unhurt he means (as I think) that  
they cannot be killed by any art of the cook;  
because of them at the same day the enlarger of  
Aengus says the same, but he intimates the church to  
be that of Seanbhotha." Acta SS. p. 141 & seq

I here add what the Irish writers have collected  
about the history of this church. Is it not truly  
surprising that none of them were keen enough  
to identify it with its present name? Doctor  
Lanigan went very near it, but he had not  
sufficient local information to complete the enquiry.  
Archdall's knowledge of it amounted to  
nothing.

14/G/17/5(12)

## Seanbhotha

A. A. S. p. 141. Col: 2. Note 19  
to C. 30 of the Life of S. Fechin. Abbot  
of Fore (Authore Augustino Gradino  
ex Codice Inisensi). XX Januarii.

<sup>(words of the note)</sup>  
Colmanum filium Eochodii a longo  
tempore oculis, captum. C. 30.

I find two Saints, <sup>if not</sup> ~~unless~~ even three  
of our Country, <sup>genera</sup> distinct by race and  
<sup>natalibus</sup> <sup>gubernum interque</sup> ~~festivals~~, each of whom (which is rare)  
is called, "Colman, the son of Eochod."  
The one, as is collected from the Irish + Codice  
U.S. of the Life of Fidhmuin, the son <sup>Hibernica</sup>  
of Osnanach, was of the <sup>de</sup> <sup>stirpe</sup> race of  
Fiachrius, brother of Niall the Great,  
King of Ireland: to whom, his genealogy  
there is thus referred: "S. Colman  
"of Seanbhotha in the territory of  
"Keinsalach, was the son of Eochad  
"Breck, who was the son of Dathius,  
"who was the son of Fiachrius &c." whose

(S. Colman's) Festival is celebrated on the  
27<sup>th</sup> October [as Marian Gorman says  
in these words; "27 October, the Festival  
of Saint Colman *Anna Piachra* in  
"the Church of *Seanbhotha*, in the  
"territory of *Kensealach*." And the  
Martyrology of Tamlact and Angustinus  
Auctus state the same at the same  
day. He is also venerated on the same  
day in an Island in Northern Con-  
naught, which is called *Inis-Mhur-  
eadhaigh*, according to the Marty-  
rology of Bashell at the same  
day, saying; "The Festival of Colman  
"Anna Piachra, who is venerated on  
"Inis-mhureadhaigh in Connaught:  
"and near his church are <sup>1</sup>ducks  
"always remaining <sup>(or) uncorrupted</sup> ~~unt~~. By this, <sup>Orig:</sup> <sup>1+ anates</sup> <sup>2+aves</sup>

<sup>+ quod</sup> <sup>+ maybe</sup> <sup>rendered</sup> <sup>here, as</sup> <sup>or for as</sup> <sup>much as</sup> that he says they are <sup>(or) uncorrupted</sup> ~~unt~~, he intends <sup>ducks</sup> <sup>for</sup> <sup>\* illadax.</sup> <sup>illans means</sup> <sup>unhurt</sup> <sup>(3) uncorrupted.</sup> any art of the cook; because of them  
at the same day; ~~Saint Angustinus~~ ~~speaks~~  
Auctus thus speaks, but he intimates

that Church to be that of Seanbhotha.  
 The other Colman was of the race  
 of that incredulous King Doegar,  
 as the Menol: genealogy testifies c. 3  
 in these words; "I. Colman of Ross-  
 "glanda, the son of Eochad, who  
 "was son of Guair, who was son of  
 "Lugid, who was son of Doegar, who  
 "was son of Kell." But his Festival  
 is, according to the same [authentic<sup>ties</sup>] cele-  
 brated on the 6<sup>th</sup> September, and  
 that in a place, which was formerly  
 called Ross glanda, [is] now [called]  
Domnach-mor in a certain <sup>\*</sup>small <sup>\*regional</sup>  
tract of Tyrone, which is called Magh-  
-an-Chlais, as Marian Gorman,  
 and Sengussius, auctors testify <sup>\*</sup>there. (or)  
 But the Martyrology of Jamlaet <sup>in the</sup>  
 says that he was called Columba <sup>same place.</sup>  
Crossaire of Ross, and Colman Midhisil.

(Kilrush near  
 Fermis)

now - Tyshal  
 in the parish of  
 Newtown Barry.

14/6/17/5(15)

The same Menolog. in the same  
 C. 3, lays down even a third Colman,  
 a relative of the second, of whom, and  
 his sister at the same time, it thus  
 speaks; "I. Colman, and his sister  
 Colmedia, were the Children of  
 Eochad, son of Guar, who was  
 son of Lugad, who was son of Loegar."  
 But, it is not without foundation that  
 any one might suspect that he  
 is not different from the second:  
 Since the genealogy of both through-  
 out the whole, excepting one degree,  
 (which might, through error, have  
 been either added or omitted) is  
 the same. If, however, as this author  
 wishes, this [the latter or third] be dis-  
 tinct from the second, he seems  
 to be [her], of whom, Marian Gorman  
 [speaks] at the 1<sup>st</sup> of Sam. day,



calling him, the son of Eochad. I think, [it is] Concerning the first Colman, discourse is made at present; since

+ For +  
the allu-  
sion here  
see c. 30  
infra.

\* domus  
might  
be render.  
-ed here  
lineage,  
race.

u. domus  
Aeneas  
cunctis  
dominabitur  
oris." Virgil.

Here domus with  
respect to Aeneas,  
is taken in  
its 5th ac-  
-ception,  
which is a  
lineage, a  
nation.

domus  
with respect  
to Colman,  
is to be un-  
derstood as  
the house  
he was of:  
the lineage,  
race, to which  
he belonged.

Gnamh-Luthir is in the territory  
of barbre in bonnaught, where  
the house and <sup>family</sup> of this Colman  
formerly held extensive sway.

Chapter 30 to which the  
above Note 19 refers, is found in  
page 136. col: 2.

Saint Fechin proceeded on a  
certain day, to a place, which is  
called Gnamh-Luthir in the territory  
of barbre gabhra. And when he  
had there met Colman the son of  
Eochad, deprived a long time [of  
the use] of his eyes, he applied  
water, in which he [himself] wash-  
-ed his hands, to his eyes, and he  
-sprinkled them with it, [and] re-  
-stored him most perfectly to the

+ a  
longo  
tempore  
oculis  
captum  
viz.  
Colman

use of his sight.

Note 18. p. 141. col: 2.

Ad locum, qui Gnamh-luthir dicitur  
in regione Carbre-gabhra. c. 30.

Elsewhere it is shown that this place  
is in Connaught, and in that territory  
which is one time called Carbre-mhor  
another time Carbre Droma bliabh:

this may  
be rendered  
as follows  
whence  
it is the  
same  
which  
is also  
called  
here  
Carbre  
gabhra

whence it is the same, [as that] which  
is also called here Carbre gabhra.

19 see above.

(Seanbhotha)

255<sup>th</sup>

711

A. A. G. I. p. 211. col: 2. C. XXVI. Vit:  
S. Maidoci seu Moedocii, Archie-  
piscopi Fernensis seu Lagenide.

(Ex Codice Kilkenniensi)

Authore (ut putatur) S. Evino Abbate.

Accessit varia lectio in margine  
adnotata ex Cod: Salmanticensi.

On a certain day, S. Moedoc  
came to the Monastery which is  
called Seanbhotha (26) at the foot  
of the Mountain, which is in Scotie  
called Suidhe Lagen, id est Sessio  
Lageniensium, that is, the <sup>which</sup> Sitting  
of the Lagenians: and he was on his <sup>session</sup> way, <sup>significat</sup> a wolf <sup>sitting</sup> very much panting for  
breath, and [suffering from the pang] <sup>(or a state</sup> of being  
hunger, came in a familiar manner <sup>seated)</sup>  
to him. And the man of God, seeing  
her, says to a boy, who was near him,

14/G/17/5(19)

Seat is  
Latinized  
Sedes, se-  
dile, sella  
and signifi-  
a place to  
sit. The  
difference  
between  
Sedes and  
Sella

*cibos ali-*  
*-enolupte*  
*famelica*  
*dat, folia*  
*vestit in*  
*cibos.*

have you any food? The boy not  
Knowing the Saint's will, replied;  
I have one loaf and a part of a fish.  
And the man of God taking [them],  
reached [them] to the wolf. And the  
boy blushed, saying; I am afraid of  
my master. Then the Saint says to him.  
Bring me leaves. When the leaves were  
brought, the Saint blessed [them], and  
\* with divine power  
turning [them] to the former use, de-  
livered [them] to the boy, [at the same  
time] giving thanks to God.

\* in divina  
virtute.  
Divine  
power  
being here  
taken as  
the means,  
may be  
rendered  
by, or  
through  
divine  
power.

perhaps  
confidens  
or fidem  
habens,  
or some (44)  
similar  
expression  
may be  
understood  
before in.

In which case  
the English in

See this C. XLVII. p. 213. col. 2.  
cap. in extract for Harns Corges  
A certain Sagenian Chief

in usum  
pristinum  
means  
here that  
leaves  
changed  
served  
the pur-  
pose of  
the loaf  
and the  
fish for  
the boy.

subverted his faith, against  
his master, and killed the King of  
Leinster, yea, of all Ireland, Brandubh,  
the son of Ethach, and then therefore  
the King died without confession and  
the holy Viaticum. The Holy Bishop

expresses the meaning of the Latin one whilst  
the words would run thus: confidens or placing confidence in divine power

Moedoc very much grieved  
 and weeping and mourning, says;  
 would, that hand, which has killed the  
 defender of ~~the~~ churches, of territories,  
 and the judge of the widows, and of the  
 poor, should fall from his [the murderer's]  
 side: which was afterwards accomplish-  
 ed. <sup>Deicide than</sup> And Saint Moedoc proceeded to the  
 place where the King was dead, and  
 having offered prayer, resuscitated  
 him in the presence of all [the people],  
 to whom [Saint Moedoc] the King says;  
 I beseech you, father, if you promise  
 me the Kingdom of God, that I  
 may now go to heaven: for I have  
 gone through a sufficient course  
 of this life; let the Lord appoint  
 another King for <sup>us his</sup> you. This sentence  
 pleased the Bishop. <sup>at time</sup> And then, when Moedoc  
 he <sup>accepts</sup> had received communion, and a <sup>recalls</sup> to Life,  
 King Bran-  
 dubh, who  
 choosing to live in  
 heaven rather than  
 on earth presently dies.

14/6/17/5 (21)



<sup>facta oratione</sup>  
 prayer had been offered, and indul-  
 -gence had been given, the King  
Brandubh emigrated to heaven,  
 and was interred in the Cemetery  
 of Saint Moedoc, which is in his  
 own city, of Hearna, where his  
 [the King's] race, the Kings of the  
Lagenians are always buried.

## C. XLVIII.

Afterwards that Chief <sup>comes</sup> <sup>see preceding</sup> <sup>p. D. col. D.</sup> Saranis, <sup>The</sup>  
 who murdered the King, <sup>hand of</sup> <sup>the mur-</sup> <sup>-derer,</sup> afflicted  
 with sorrow, came to the Sepulchre <sup>severed</sup> <sup>from his</sup> <sup>body,</sup>  
 of the King, and did there the <sup>at his</sup> <sup>(S. Moedoc)</sup> <sup>wish?</sup>  
 most bitter penance. For he wept <sup>at his</sup> <sup>(S. Moedoc)</sup> <sup>wish?</sup>  
 there in the most severe fasting, al-  
 -most naked, not departing from <sup>at his</sup> <sup>(S. Moedoc)</sup> <sup>wish?</sup>  
 it, <sup>at his</sup> <sup>(S. Moedoc)</sup> <sup>wish?</sup> day and night. When he con-  
 -tinued so for some time, a voice from  
 the sepulchre as if the King's voice  
 said to him; O Sarane Buite,

\* die ac nocte, common form in English  
 day - or night.

the crime, you have <sup>(or) perpetrated</sup> committed,  
 is forgiven you, and when it [the  
 voice] had said [so], the hand of  
 Garan fell from his side, as Saint  
 Masedoc <sup>prophetic</sup> first wished. Men, who <sup>& viz</sup>  
 were Catholics <sup>(or) Christians</sup> knowing <sup>Catholic</sup>  
 this, conducted Garan from thence,  
 and he led a good life during <sup>\*</sup>  
 the remainder of his existence. <sup>\* & in</sup>  
 reliquo  
 vite sue  
 henevix-  
 -it.  
 literally  
 & he lived  
 well &c  
 according  
 to the rules  
 of religion  
 and morality

Notes page, 217, col: I.

26 Ad Monasterium, quod dicitur  
 Seanb-otha Cap. 26. This Church is <sup>to the rules</sup>  
 in the territory of Ky-Kinselach in <sup>of religion</sup>  
 the Diocese of Ferns: and in it, <sup>and morality</sup>  
 the 27<sup>th</sup> of October, is venerated Saint <sup>during the</sup>  
 Colman Rua Fiachrach; of whom <sup>rest of his</sup>  
 below in num: 48, as patron accord-  
 -ing to Angus, Marian, and other [writers].

The words  
of c. XXVII.  
to which, this  
note refers,  
begin thus.

"On a cer-  
tain day,  
the above  
mentioned"

(c. XXV.) "Bren-  
-dubh having

obtained  
the King-

-dom of  
the Lagenians

and not  
only [it is]

but also  
all Ireland

(and he ad-  
dressed him-  
self to the

King of  
Aldes,

son of An-  
mirech,

came by  
a certain

shore, having  
before him

great spoils  
from the

territories  
of the North &c.

On the  
margin are

the words

\*Totius Hibernie  
capient indigne

prædant & ob-  
-lides."

27

Rex supradictus Brandubius accepto

regno omnium Lageniensium &amp; non solum, sed

tota etiam Hibernia usque ad Callachnare

Cap. 27. &amp; Item jugularit Regem Lageniensium

in totius Hibernie Brandubium - cap. 42.

I do not find, however, in the catalogue

of the Kings of Ireland, or in other histories

of the country, this Brandubius enumerated

among the Kings of Ireland. And

in the Irish Life of this Saint, it is re-

lated only, that he brought back

great spoils from the Northern parts

of Ireland. And hence perhaps, because

he conquered, and plundered the greater

part of Ireland, he is called King

of Ireland: not, indeed, that he was ac-

knowledged, or saluted King by the

Nobles of the Kingdom.

rectum  
47.

Note p. 220. col. 1.

744  
at c.  
47

<sup>43</sup> Singularit regem Lageniensium in totius  
Hibernia Brandubium C. 41. (rectum 47).

See what I have noted above with regard to  
this matter: as to the Killing of Brandubh by  
Laran Archenmach of Seanbhoth, Kchemias  
O'Duinn in the Catalogue of the Kings of Leinster,  
and three other anonymous writers, who have  
written about the same King, make a con-  
current statement. But that Brandubh  
had been previously overcome in battle  
by the O'Kills, and [that he] was after-  
wards killed by Laran, the Four Masters  
in the Annals, record, at the year 601,  
at which they speak thus; "The O'Kills  
"overcame Brandubh, the son of Eochu,"  
[4] "King of Leinster, in the battle of  
"Glabbra (in praedio Glabbrensi), who  
"also was afterwards killed by Laran  
"Goederc, Archenmach of Sean-  
"bhoth scā, and by his own relations."

The resuscitation, too, of this King, of whom mention is made here, is mentioned in the acts [written] in Irish, both of Saint Columb himself, and [as] effected through the merits of Saint Columb:  
 "de quo vide <sup>\*</sup>appendicem Cap. I."

\* The appendix here referred to, seems to be the ~~following~~ first following "the diverse Lives" of S. Columb Kille given "at 9<sup>th</sup> June, in one of which, taken from "an Irish MS. there is also mention of "this miracle according to what will "be said in Appendix C. I." Note 42 preceding the above 43<sup>note</sup>.



263 921-  
Archdalls Monast<sup>r</sup> Hil VII p. 451 R.I.A.

Seanbhotha

County  
of  
Wexford  
D

St Colman the son of Eocad Breche,  
abbot of Seanbhotha, in the territory  
of Ily Kenselack, flourished at the  
same time with St Fechin, who died  
A.D. 624. (m). This is now unknown.

(This is now well known, Lad)

(m) Act Ad. P. 137. 141.

14/6/17/5 (27)

Sect. I.

Returning now to Ireland, and endeavouring to follow the order of time as well as I am able, I have first to observe that Colman Stellain, abbot of Lirdaglas, and seemingly the immediate successor of Macumrin, died in 624 or 625. Whether or not he was the Colman mentioned among the <sup>priests of the</sup> third class of saints, it is impossible to determine, as several other Colmans were distinguished at that period by their sanctity, and particularly St. Colman Gua-Fiachra, a descendant of prince Fiachra the brother of St. Neigilliach. He was contemporary with St. Maidoc of Ferns, and seems to have been abbot, and perhaps founder, of the monastery of Seanbotha in the territory of <sup>Hy</sup>

~~102~~ 720  
265

[Seanbotha Lav. Ec. Hist.]

[p. 3.]

My-Kinselagh, situated at the foot of the mountain, called in Irish Suighe Lager, that is, I believe, Mount Leinster at the borders of the now counties of Carlow and Wexford. (7) Of his further transactions or the year of his death we have no account. His memory was revered at Seanbotha on the 27<sup>th</sup> of October, the anniversary of his death. (8)

[p. 5.]

(7) In the same Life [of St. Maidoc] it is stated (cap. 26.) that St. Maidoc was on some occasion at the monastery of Seanbotha. It is not said that the abbot was Colman; nor is any abbot's name mentioned. But, as in our Calendars he is constantly called Colman of Seanbotha in My-Kinselagh, it may be fairly concluded that he was abbot there; and, on comparing the circumstance here mentioned with the passage just quoted

14/6/17/5(29)

quoted, it is plain that he was there in St. Madaid's time, and that Seanbotha was not far distant from Ferns. Archdall (*ad loc.*) says that it is now unknown. This much, however, is, I think, certain that it was near Mount Leinster, and, in all probability, at the county of Wexford side. In the chapter (26) above referred to it is placed "*juxta radices montis, qui dicitur Scotice Suighe Lagen, id est Sessio Lageniensium.*" That this was the mountain [and in Irish *Stuagh Laighean*]<sup>208</sup> now called Mount Leinster, appears not only from its very name, which corresponds to the Irish *Suighe Lagen*, but likewise from its proximity to Ferns.

(2) *et A. N. p. 141.*

Compared  
A. N.

#28 26<sup>th</sup>

of the parish of Ballycarney.

Situation.

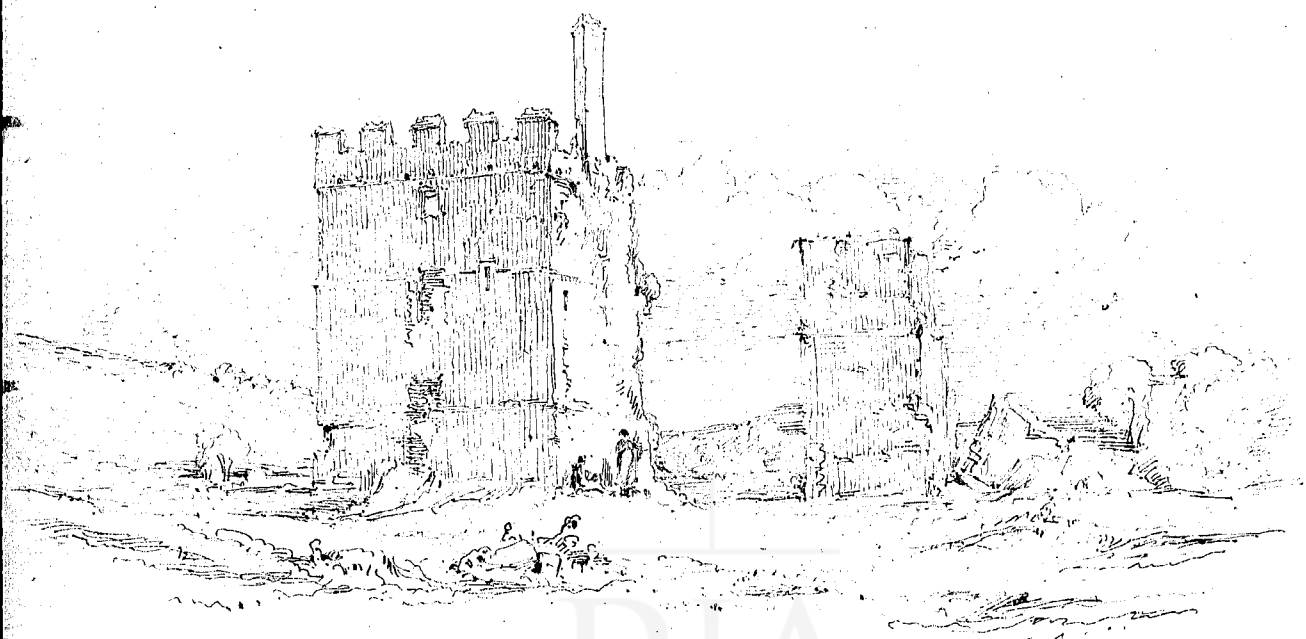
This parish, which is said to have been formed about five years since, is bounded on the north by the parishes of St. Mary's and Kilrush; on the east by the parish of Ferns, and on the south and west by the perpetual curacy of Eltonart. This is not given as a parish in the Down Survey nor in the Liber Regalis Visitationis.

Name. The name of this newly formed parish is evidently in the original language Baste Ur Coápmis meaning O'Carney's town, but I have no historical reference to it. Near the new church at the village of Ballycarney are the ruins of two square towers of a castle, and the natives assert that there were two others opposite them not long since but not a stone of them is now to be seen, and the wall which connected the four has also entirely disappeared. The annexed drawing of the <sup>two</sup> remaining ones will convey an idea of their present state. A considerable portion of the western one was thrown down by a late storm.

In the townland of Tomyarrow is an old grave yard and a small part of the walls of a church but no features.

14/6/17/5 (31)





The tower at Ballyconry, from  
the Ennis-corthy side. Sketched by W.W.W. on  
the 2nd of June, 1840—

14/G/17/5(32)

## The parish of Tacumshin.

Situation: This parish is bounded on the north by the parishes of Ballymore and Kilcoran; on the east by Lough Tagher; on the south by the sea, and on the west by the parish of Ibertman.

Name: The interpretation given of this name by the natives is the crooked house of John, as if it were written Teach cam seain in the original language, but as I have no written Irish authority for the name I cannot say whether this interpretation be right or wrong, but I give my opinion that it is <sup>not</sup> correct. The name is not of ecclesiastical origin, but the parish was called after the townland in which the church was built. See Cumshingstown townland, which seems to have its name from a family. This parish is mentioned in the Lib. Regalis Visitacionis thus:

"Tacumshane } Corpus est cancellarius: hic residet  
 " residents } Vicarius Philippus Rowe, minister legens  
 Valor 10<sup>la</sup>. Ecclesia et Cancellaria bene repa-  
 rantur cum libris."

The old church of Tacumshin consists of Nave and a lateral Isidor on the south side. The nave and choir together measure 60 feet in length, of which the latter is 21 and the former 39. The choir is only 13 feet in width, but the nave is 18 which is a remarkable difference. The east and west gables

269  
Remain in good preservation, but the middle gable is destroyed down to the choir arch, which however remains in good preservation. Three arches lead from the nave into the lateral apartment, which measures 21 feet by 10.

St. Catherine is the patroness of this parish, and a pattern was held in honor of her at the church on the 21<sup>st</sup> of October.

In the townland of Diggingstown in this parish there is a castle in good preservation measuring on the outside 25 feet by 23<sup>ft in</sup> 7, and about 50 feet in height. It is now used as a storehouse by a farmer whose house is built up against it. There is no tradition of the original occupiers of this castle.

There is no other remain of the olden time in this parish, but a holy well called St. Catherine's lying <sup>in a demesne</sup> about 300 paces to the east of the old church, but it is not "in honore" at present.

**END**

**14 G 17/6**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Notes made by John O'Donovan, for the Ordnance Survey, concerning the history, antiquities and topography of the parish of St. Helen's, Co. Wexford, with particular reference to its early church**

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

**5 June 1840**

**2 p.**

**24 cm.**

**Pagination in original binding was 270-271.**

RIA



Situation. This parish is situated in the eastern extremity of the Barony of Forth, and is bounded on the north by the parish of Kilraan; on the east by the sea, and on the west and south west by the parish of Kilraan.

Name. The name of this parish is locally pronounced St. Ellen's, which is also the name given on the engraved map of the Down Survey. It is written Killalan in the Liber Regalis visitationis, which is the present name of the townland in which the old church stands; <sup>and the original Irish form of the name of the parish.</sup> The original Irish form of the name is Gill Eileáine, which signifies the church of St. Helena, but I am of opinion that the parish was formed and the name given since the arrival of the English who called Irish churches after foreign saints.\*

" Killalan } Rectoria impropriata  
 " residens } curatus Philippus Rowe minister legens.  
 Ecclesia et cancella bene reparantur cum libris."

Liber Reg. Visitat.

The old church of Gill Eileáine, ecclesia Sanctæ  
Helena stands in ruins of the margin of the  
 not far from Grenore point in a beautiful situation

14/6/17/6(1)

which

\* See Killian's parish, where it is made to appear probable that this  
 St. Helen was no other than Lilianna (Lilium) the mother of  
 St. Kieran, the patron of Ossory.

271 which commands a fair view of the Tuscar Rock with its light house, which is nine miles out in the sea. It is a rude little chapel built of large and small <sup>sea</sup> stones, <sup>and</sup> measuring about 36 feet in length and about 17 in breadth. The east window is destroyed. The north wall is nearly perfect and contains a rude little window of a quadrangular form placed within four feet of the east gable, but not worth minute description. The west gable is destroyed except about 8 feet of its height which contains a pointed doorway very rudely constructed and exhibiting none of the characteristics of the primitive Irish style. The <sup>present</sup> south wall is not a part of the original work, and there seems to have been a lateral building off that side. It was a wretched edifice, being nearly as rude as a Druidical circle.

In the same townland with the church there is a holy well called after St. Helena, the patroness, at which people <sup>were</sup> used formerly to say their prayers expecting the cure of sore eyes through the intercession of St. Helena.

The engraved map from the Down Survey shews a castle in this parish, but I did not find the site of it.

June 5<sup>th</sup> 1840.

14/6/17/6(2)

**END**

**14 G 17/7**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Notes made by John O'Donovan, for the Ordnance Survey, concerning the history, antiquities and topography of the parishes of Kilraan (sic) and Kilscoran, Co.**

**Wexford, with particular reference to**

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

**7 June 1840**

**4 p.**

**24 cm.**

**Pagination in original binding was 272-275.**

*Mr. Pinner*  
The parish of Kilran

Situation. This parish is situated in the east of the barony of Forth, and is bounded on the North and North-east by the sea; on the east by St. Helen's; on the South by St. Margaret's, and on the west by the parish of Kilcoran.

Name. The name of this parish is in all probability compounded of bill, a church, and rathain, of the small fort, like Killashandra in the County of Cavan, which means "the church of the old fort." but I have no ancient Irish authority for the true orthography. In the Liber Regalis visitationis of 1615, it is written Kilrane:

& Kilrane	} Corpus Prebende ejusdem nominis.
& Residens	
Vicarius idem Richardus minister residens p unionem Episcopi. Ecclesia et cancella bene reparantur cum libris &c."	

There are no antiquarian remains in this parish but the west gable of the old church which has a bell-fry at top consisting of two little arches in <sup>the south</sup> one of which the Bell belonging to the adjacent Chapel is hung. From this gable it appears that this church is only a few centuries old.

14/9/17/70)



The engraved map from the Down Survey shews a castle in the townlands of Ballygerry in this parish, but no part of it is now to be seen, its seen, being occupied by a farmer's house.

In the townland of Ballyconor Big are also observable <sup>a part of</sup> the walls of an old castle now converted into a pigeon house.

There is no other antiquarian remain in this parish but a Rath <sup>called Mulgrave Rath</sup> near Ballytrent house. It was called after Lord Mulgrave by the proprietor, who has built a stone wall around it and placed a small observatory upon it. Mulgrave is very like an Irish <sup>name</sup> and it will be supposed in a few centuries hence that it was the name of an ancient chief of the territory of Fotharta, who resided in this Rath. So much for etymological history! The rational antiquaries like myself will be conjecturing that Mulgrave is a corruption of Mulcreeny, which we know from the Irish authorities to have been a name common among the ancient Irish, while the followers of the present Ulster King will attempt to prove it the name of an ancient Phœnician navigator who made Fotharta his depot for by taking the name asunder they can obtain three distinct little words; thus mul, top or chief, grá i.e. degree, and ve recte va i.e. ba i.e. the sea; the great chief or head degree of the sea. What could this have been the name

of but a Phoenician navigator?

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## The parish of Kilscoran

Situation. This parish is situated in the Barony of Forth and is bounded on the North by the parishes of Ballybrennan and St. Michael's; on the east by the parishes of Kilraan and Roslare; on the south by those of St. Ivar's and Tacumshin, and on the west by Ballybrennan and Killinick.

Name. I have no ancient Irish authority for the correct orthography of the name of this parish. The oldest document <sup>now</sup> before me in which the name occurs is the Liber Regalis Visitationis, and in this it is written Kilskauran

"Ecclesia de } Rector Adamus May minister legens  
& Kilskauran } residens; valor 15<sup>la</sup>. Ecclesia et can-  
- cella bene reparantur cum libris."

The meaning of the name of this parish is uncertain, and etymological conjectures are worth nothing when the original spelling is not to be found. It is more than probable that this, as well as most others in the County, is compounded of bill, a church and the name of a saint, but I do not find any saints

14/4/17/7(3)

of the name of Scoran or Scauran mentioned in the ancient Irish Calendars, and hence this conjecture must not be insisted upon.

There are no antiquities in this parish; the site of the ancient church is occupied by a beautiful modern one, and the site of an old castle, which is shewn on the engraved map from the Down Survey, as in the townland of Thill, is now occupied by Thill Castle House, which was built of the stones of the castle.

It would appear from a holy well lying in the townland of Trimmer that St. Bridget was the Patroness of this parish, and if so, it is not very likely that Scauran was the name of a Saint. "Patterns" were formerly held at this well on St. Bridget's Day, but not in the memory of any one now living.

20<sup>th</sup> June 7<sup>th</sup> 1840.

**END**

**14 G 17/8**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Notes made by John O'Donovan, for the Ordnance Survey, concerning the history, antiquities and topography of the parishes of Roslare (sic) and St. Michael's, Co.**

**Wexford, with particular reference**

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

**4 p.**

**1840**

**24 cm.**

**Pagination in original binding was 276-279.**

**Included are references to the local clergy's having abolished the annual pattern to the holy well in the parish of St. Michael's.**



24 Pannington

## The parish of Roslare.

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Situation. This parish is situated in the East of the Barony of Forth, and is bounded on the N. W. and North by the bay of Wexford; on the east by the sea; on the South east and South by the parishes of Kilrane and Kilscoran, and on the west and North west by the parish of St. Michael's and the Bay of Wexford.

Name. The name of this parish would appear to be Ros Lárp i.e. the middle <sup>point</sup> or promontory, or the middle wood or shrubbery, for the word Ros has the two meanings. The northern part of the parish forms a very remarkable point and this is the feature in all probability which was originally called the Ros. In the Lib: Regalis Visitationis this parish is mentioned thus:

" Roslare	{	Rector Thomas Gallamore in <u>artibus</u>
" Cum Capellis		Magister, minister et predicator. valor 40 <sup>l</sup> ;
" residens		Vicarius Richardus Reigh minister legens valor 10 <sup>l</sup> . Ecclesia et Cancellaria bene reparata <sup>e</sup> cum libris."

The old parish church of Roslare here mentioned is situated in the T. L. of Churchtown near the little village of

14/6/17/80 Ballybrice

Ballybrae. It consisted of Nave and Choir like all the ruins of parish churches in this barony. The two side walls of the nave are destroyed but the west gable remains with its conspicuous belfry consisting of two pointed little arches. The choir, choir arch and east window are in good preservation, but so modern as to be unworthy of minute description.

Of the chapels <sup>above mentioned</sup> belonging to this parish I could find but one, and of this only the grave yard remains. It is situated in the townland <sup>Dúinich</sup> of Burrow and near it a holy well called after a Saint Bráagh, to whom I have no historical reference whatever. The other chapel was probably situated at the village of Taggart where there is a holy well dedicated to the blessed Virgin.

The old people say that the Saint <sup>Bráich</sup> Bráagh above referred to was no other than St. Bridget, but this is not likely.

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of the parish of St. Michael's

14/6/17/8(3)

Situation. This small parish is bounded on the north by Wexford haven; on the east by the parish of Roplex; on the south by Kilscoran, and on the west by the parish of Ballybrennan.

Name. The parish church was dedicated to St. Michael, the Archangel. Unde nomen.

In the Liber Regalis Visitacionis this parish is called Rectoria impropriata:

"Ecclesia parochialis" } Rectoria impropriata.  
"Michaelis" } Curatus Thomas Gallamore minister  
"Residens" } et predicator. Ecclesia et Cancellaria  
hinc reparantur cum libris." 14/6/17/8(11)

There are no remains of the "olden time" in this parish but the grave yard <sup>in</sup> which the parish church stood, and near it a holy well dedicated to the mighty spirit under whose patronage the parish was placed by the English. Both are situated in the north side of the townland of Bugh. "Patterns" were held annually at the Well on St. Michael's day 29<sup>th</sup> of September till about nine years since" when it was abolished by the priest. A few old-fashioned people have however a strong inclination to visit the place still, on St. Michael's day notwithstanding the threats of



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of the clergie. Whether these patterns are remnants of Pagan Superstition, or of Baptismal origin let people conjecture as they like. The regeneration in the laver of baptism is as old at least as any church, and St. Patrick blessed many wells by baptizing multitudes in them, and it is conjectured by some that people annually visited those places to return thanks to God for having washed off original sin in the salutiferous waters. It is probable indeed that purification by water is as common to all ancient and modern religions as any other rite, and that the ancient Irish derived their belief in it partly from their pagan ancestors and partly from the Christian religion, and I have seen a well which was blessed by a friar within the memory of man, and which was never deemed sacred before his time.

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**END**



**14 G 17/9**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Notes made by John O'Donovan, for the Ordnance Survey, concerning the history, antiquities and topography of the parish of Ballybrennan, Co. Wexford, with particular reference to its early**

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

**1840**

**2 p.**

**24 cm.**

**Pagination in original binding was 280-281.**

RIA

Mr Pimms

## The parish of Ballybrennan.

Situation. This small parish is bounded on the north by Wexford <sup>haven</sup>; on the east by St. Michael's and Roslare; on the south by the parish of Kilscoran, and on the west by the parish of Kilscoran.

Name. The name of this parish is not of ecclesiastical origin being evidently called after a family of the O'Brennan, who must have been located here before the arrival of the English colony, who seem to have completely driven out the ancient Irish. Baile Ui Bhraonáin signifies the Bally or townland of O'Brennan. This parish is not mentioned in the Lib. Reg. visit.

Of the old church of Ballybrennan only the east gable, the south wall and a small portion of the north wall remain. The east gable contains a pointed window about 3 feet high on the outside and 8 inches wide. The south wall contains a pointed doorway, and also a <sup>much injured</sup> window placed near the south-east corner. The bit of the north wall which remains contains a quadrangular little window but evidently only a few centuries old. The west gable is entirely destroyed and the length cannot be ascertained. Its breadth is about 15 feet.

On the engraved map from the Down Survey a castle is shewn near this church. Its site is said to be at present

14/6/17/9(1)

present occupied by Mr. Jones's house of which one wall of the Castle forms a part. This castle is said to have been erected by the family of Sinnott who occupied it till the time of Cromwell.

In the north west corner of the townland of Little Ballybrennan is a holy well called St. Keevil's well at which <sup>patrons</sup> 'patterns' were annually held on the 27<sup>th</sup> of August. The nearest saint's name to it is Coimgeall (Candida) which was that of a virgin, but her day was according to the Calendars the 7<sup>th</sup> of July. Whose day was the 27<sup>th</sup> of August?

**END**

14 G 17/10

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

Notes made by John O'Donovan, for the Ordnance Survey, concerning the history, antiquities and topography of the parishes of Killinick and Ishertmon (sic), Co.

Wexford, with particular reference to

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

1840

4 p.

24 cm.

Pagination in original binding was 282-285.

RIA



St. Minin of the parish of Killinick

Situation. This parish is bounded on the north by those of Rathmacknee, Kilmachree and by part of the harbor of Newford; on the East by the parishes of Ballybreeman and Kilcoran; on the south by the parish of Ballymore, and on the west by that of Moyglass.

Name. There is no local monument or tradition in existence to throw any light on this name, but if we were allowed to indulge in conjecture, which we ought not, - we would make <sup>it</sup> signify the cell, or Church of St. Tinnoc or Minnoc.

No part of the ancient church of this parish remains, and its site is occupied by the modern protestant church. The only remain of the "older time" in the parish is the castle of Ballygrane situated in the west side of the parish not far from the village of Killinick. It is in good <sup>and about 60 feet high</sup> preservation. See Wakeman's sketch.



in length and <sup>50"</sup>17'6" in breadth on the inside, and the <sup>284</sup>choir 18 feet in length and 14 in breadth. The three gables and south wall are in tolerable preservation and the west gable has on it a belfry consisting of two small round headed arches. The east gable had a large window but is now much disfigured. At the distance of two feet from the east gable there is a window on the south wall also much injured, and on the same wall within 15 inches of the middle gable is a pointed window measuring on the inside 4 feet in height and <sup>ft in</sup>2'9" in width, and on the outside 4 feet in height by 7'2" inches in width. It is constructed on the outside of chiselled. The choir arch is round and measures <sup>ft in</sup>7'8" in height and <sup>ft in</sup>4'8" in width.

The south wall of the nave contains a pointed doorway placed at the distance of <sup>ft in</sup>9'7" from the west gable and measuring <sup>ft in</sup>7'4" in height and <sup>ft in</sup>3'3" in width on the inside, and <sup>ft in</sup>5'5" by <sup>ft in</sup>2'9" on the outside. The same wall contains a quadrangular window placed at the distance of 2 feet from the middle gable and measuring on the inside <sup>ft in</sup>3'9" in height and <sup>ft in</sup>3'6" in width, and on the outside <sup>ft in</sup>2'3" in height and 10'2" inches in width. There are holes for cross bars in the sides of it.

There is scarcely a stone of the North wall standing. The south one is 10 feet high and 3 feet thick, and well built of large and small stones intermixed.

14/9/17/10 (3)



About half a furlong to the west of the church there is a remarkable Liagaur or standing measuring 16 feet in circumference and ten feet in height, but it has no name, nor is there any tradition in connection with it.

In the townland of Lingstown is an old castle in good repair measuring 26 feet by 23 on the outside and about 44 feet in height. There is no tradition about the origin<sup>builder</sup> or occupier of this castle.

**END**



**14 G 17/11**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Notes made by John O'Donovan, for the Ordnance Survey, concerning the history, antiquities and topography of the parishes of Ballymore, Rathmacknee and Mayglass, Co. Wexford, with particular**

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

**1840**

**7 p.**

**24 cm.**

**Includes an ink sketch of Rathmacknee Castle, Co. Wexford, drawn by William Frederick Wakeman, July 1840.**

**Pagination in original binding was 286-291.**

# The parish of Ballymore

## Situation

This parish is bounded on the north by the parishes of Killinick and Ballybrennan; on the east by the parishes of Kilcoran and Tacumshin; on the south by the parishes of Tacumshin and Ishertmon, and on the west by the parish of Moyglass.

Name. The name of this parish is obviously Baile mor i.e. Bigtown in the original language

The old church of Ballymore, <sup>situated on the townland of Grathormack</sup> consisted of Nave and choir of which the latter is now destroyed to the very foundations. The Nave is 40 feet in length and 17.6 <sup>ft in</sup> in breadth, and the choir was 18 feet by 14. The middle gable is in good preservation and contains the choir arch which is pointed and constructed of thin flags; it is 6 feet in height from the present level of the floor and 5½ feet in width.

The west gable had a heltry at top which is now nearly destroyed. It contains a quadrangular window placed at the height of 10 feet from the ground and measuring about 1.8 <sup>ft in</sup> in height and about 6 inches in width on the outside.

At the distance of 13 feet from the west

14/9/17/11(1)

gable

28<sup>th</sup> gable there is on the south wall a pointed doorway constructed of green flags and measuring on the inside 6 feet in height by  $3\frac{1}{10}$  in width, and  $5\frac{1}{6}$  in height and  $3\frac{1}{2}$  in width on the outside. At the distance of 13 feet to the east of this doorway there was a window on the same wall but it is now so injured that its dimensions could not be given. At the distance of 9 feet from this broken window there is another which is quadrangular measuring  $3\frac{1}{6}$  in height and width on the inside, and on the outside (where it is 4 feet from the ground)  $1\frac{1}{11}$  by  $7\frac{1}{2}$  inches in width.

The north wall is destroyed nearly to the foundation. This wall had a doorway exactly facing the one in the south wall and evidently of the same dimensions with it. The south wall is 8 feet in height and  $2\frac{1}{6}$  in thickness and built of round stones which are not very large.

This church was dedicated to the Blessed Virgin Mary and a "pattern" was annually held at it on the 15<sup>th</sup> of August.

On the townland and about a quarter of a mile south of Ballymore church stands a castle which

14/6/17/11(2)

is

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called after the townland. It is square 23 feet  
and about 45 feet high; it is  
by 25, in good preservation having its original  
roof and <sup>is</sup> still in use.

There is nothing else of antiquarian interest in this parish.

## The parish of Mayglass.

Situation. This parish is bounded on the north by those of Kilmannin, Kildavin and Rathmacknee; on the east by Killinnick; on the south by Tomhaggard in the Barony of Bargy, and on the west by the parish of Mulrankin in the same Barony.

Name. The name of this parish is unquestionably maí slay in the original language and means the green plain. It is written Maglasse in the Liber Regalis Visitationis and now generally Mayglass.

"Maglasse" } Corpus est Decanatus  
"residents" } Vicarius ibidem Jacobus Stafford minister  
legens residents. Ecclesia et cancella bene  
reparata cum libris &c."

14/G/17/11(3)

The old church of Mayglass consists of nave and choir, the former measuring 48 feet in length and 19 in breadth on the inside, and the choir 27 by 15 feet, of the side walls of the choir 17 feet joined to the east.



east gable remain. The east gable contains a large pointed window about 9 feet in height and  $8\frac{3}{4}$  in width on the inside, and on the outside 7 feet high and  $4\frac{1}{2}$  in width, where it is 3 feet from the ground. It is constructed of small chiselled granite stones and exhibits holes for cross bars. There was a window in the south wall placed at the distance of 5 feet from the east gable, but it is now entirely defaced. The north wall contained another window placed at the distance of 4 feet from the middle but is also defaced.

The north wall of the nave is completely destroyed, but 30 feet of the south wall remain joined to the west gable. The doorway is on this wall and placed at the distance of 15 feet from the west gable. It is round headed and measures on the inside  $7\frac{1}{2}$  in height and  $4\frac{1}{2}$  in width, and on the outside  $5\frac{1}{2}$  in height and  $3\frac{1}{2}$  in width. It looks old and Mr. Wakeman should make a careful sketch of it.

The west gable has on it a high belfry consisting of two pointed arches. It also contains a round headed window placed at the height of 14 feet from the ground and apparently about 5 feet in height and  $2\frac{1}{2}$  in width. Fourteen stone steps lead from the top of the south wall to the belfry.

The walls of this church are  $2\frac{1}{2}$  ft in thick and built of stones of a good size and well grouted with gravel and lime mortar.

About 300 yards to the south of this church there is a holy well called St. Fintan's well, at which "Patterns" were annually held on the 17<sup>th</sup> of February, 14/6/17/11(4) from



from which we learn that the was the celebrated  
St. Fintan of Clonenagh in the now Queen's County.  
 The "pattern" was abolished about 20 years ago.

In the townland of Ballycogly in this parish  
 stands a castle of the same name; it is in good  
 preservation and measures on the outside 36 feet by  
 26 and about 50 feet in height; it is covered with  
 ivy and still by a Mr. Barrington, whose house ad-  
 joins it.

The parish of Rathmacknee

Situation This parish is bounded on the north by that of Rath-  
 aspick; on the east by Kilmachree; on the south by the  
 parishes of Killinick and Mayglass, and on the west  
 by the parish of Kildavin.

Name. The name of this parish is this parish is evi-  
 -dently not of ecclesiastical origin, being compounded  
 of Rath, a fort and machnee, a man's name or  
 surname; - Rat mic noí, but I have no ancient Irish  
 authority for the orthography of it. In the Liber  
Regalis Visitationis it is written Rathmacknee.

" Ecclesia de } Rectoria impropriata  
 " Rathmacknee } Vicarius Patritius Kelly, minister legens  
detectus coram nobis publice et convictus  
Adulterii, ideo deprivatus et fructus seques-  
-trati, valor 12 l."

He was a rascal of an Irishman, and evidently a proselyte priest  
 14/6/17/11 (5)

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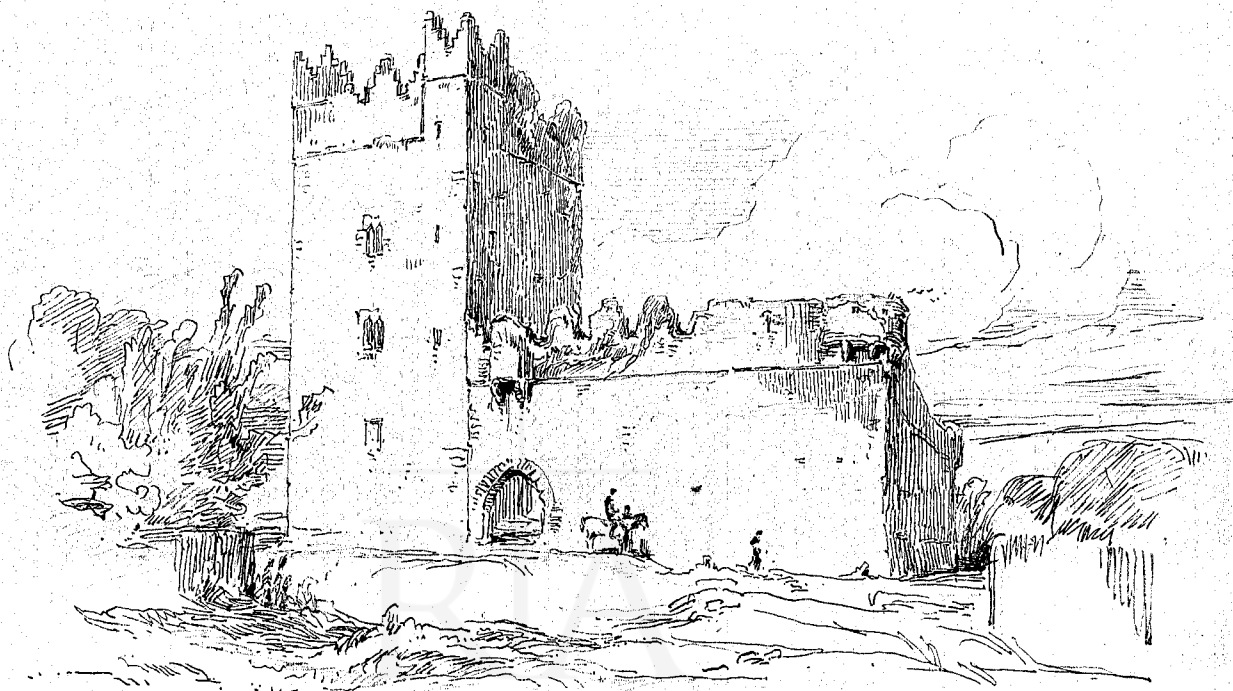
of the old church of this parish not a stone now remains, its materials having been used about 30 years since to build <sup>in building</sup> the present glebe house. There is a large grave yard at the place situated within a Rath, which is now much effaced.

Immediately to the north of this grave yard stands an old castle in good preservation, and attached to it the walls of a more modern dwelling house measuring 28 paces from east to west and 21 from north to south. The castle is at the south-east corner; it is <sup>nearly</sup> square and measures on the outside 29 feet by 24 and about 55 feet in height. Its walls are <sup>ft</sup> 4 <sup>in</sup> 6 in thickness and very strong. The walls of the dwelling house are about 30 feet high and 6 feet thick and are all perfect except 28 feet of the south wall <sup>which</sup> joined the castle.

About 150 yards to the east of the church yard there is a holy well called after Saint Martin, the patron of the parish, at which a "pattern" was annually held for a whole week beginning the 11<sup>th</sup> of November. This was abolished about 30 years since. A very ancient white thorn overshades this well but it exhibits no offerings at present.

All the aforesaid antiquities are in the townland of Rathmaknee Great.

14/6/17/11(6)



The castle in the Lowlands of Rathma-  
ree, Co. Wexford - W.M. July 1840.

**END**

**14 G 17/12**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Notes made by John O'Donovan, for the Ordnance Survey, concerning the history, antiquities and topography of the parishes of Carne, Lady's Island and St.**

**Margaret's, Co. Wexford, with particular**

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

**1840**

**11 p.**

**24 cm.**

**Includes an ink sketch of the castle on Lady's Island, Co. Wexford, drawn by William Frederick Wakeman.**

**Pagination in original binding was 292-301.**

**Included are related extracts from Archdall's 'Monasticon Hibernicum' and Gough's Camden.**



St. Rinnigton

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of the parish of Carne.

Situation. This parish forms the south-east extremity of the Barony of Forth, and is bounded on the north by the parishes of Lady's Island and St. Margarets; on the east and south by the sea, and on the west by Lady's Island lake which divides it from the parish of Tacumshin.

Name. The name of this parish is supposed to be compounded of barn, a heap of stones and pair, east, but I have never discovered any original Irish authority for it, and must leave the matter in dubio till I am more enlightened. It is supposed to be the ἱερον or Promontorium sacrum of Ptolemy, which it may be, if there be any certainty in Ptolemy's map at all. See Camden, Ware, Harris, and Dr. O'Connor on this subject.

I shall here insert what Archdall and after him Gough have written upon this parish that I may hold them up to the ridicule of posterity. If poor Archdall, who was a harmless fool had seen the parish of Carne and Carnore point in the Barony of Forth, he could never dream that it is "the mons editissimus of Giraldus and Bolgan

14/6/17/12(1)

but

but he was writing completely in the dark, and must only be laughed not sneered at. There is no mountain at all at Carnsore point nor in the parish of Carnew for the whole parish is nearly as level as the plain of Dundalk, and Carnsore point is so low that one would, at first sight, wonder why the sea does not tumble over it! Where then is the mons editissimus or very lofty mountain which Archdall placed in this parish in the Barony of Forth? It existed in his own brain and never had any existence here! But what mountain thinkest thou, <sup>Giraldus and</sup> Bolgan, meant by Sliabh Domhanganart? No other than Slieve Donard in the County of Down, for Bolgan places Maghera at the foot of it. Is not this as good a specimen of antiquarian investigation as Geide ollgothach, who went at the head of the mighty Pikeman? If it be not I have no power of comparison, and I am totally unfit to draw conclusions from plains and most lofty mountains.

There follows the laughable quotations from Archdall and Gough: -

# Carnsore

In the barony of Forth and near  
the harbour of Wexford. St. Domangart  
of Ossory, whose festival is held on the  
11<sup>th</sup> of March, built a monastery at  
the foot of the very high mountain\*,  
which overhangs the sea that immedi-  
ately flows between Ireland and  
England; it was formerly called  
(Sliabh Slainge)  
Salanga, afterwards Slieve Domangaid,  
and in the time of Ptolemy the geo-  
grapher, it had acquired the name  
of Stieron, or the Sacred Promontory. (1)  
Carnsore is now a Parish-church. (m) in  
the diocese of Ferns.

14/G/17/12(3)

(1) Usher p. 493. Act II. p. 327. 328. (m) Visitation  
Book.

\* What put it into your head O Archdeacon! to place this  
very high mountain at Carnsore point? Should you not  
have first learned whether or not there was a mountain  
at Carnsore?



Next comes Gough who added much very foolish matter to Camden, and without ever enquiring whether Archdall was right or wrong transcribes the substance of his account of barnsore, and <sup>hands down</sup> perpetuates the error. But errors of this kind cannot stand, and I have one satisfaction that I have lived so long as to expose the fooleries of such scribbles for the use of posterity, and that in plain, honest surly words, which would do credit to one living in the 16<sup>th</sup> century. I do not like to be calling a writer the "learned gentleman" or the "learned doctor" when he is writing lies or blundering nonsense, or when he undertakes to illustrate a subject for which he is utterly unqualified.

## Carnsore

County  
of  
Wexford

At Carnsore in the barony of Forth and  
near Wexford harbour St Domangart,  
bishop of Ossory, built a monastery at the  
foot of a very high mountain which over-  
hangs the sea; Ptolemy's  $\text{I} \epsilon \rho \nu \alpha \rho \rho \nu$ , after-  
wards Salanga and Slieve Domangart.<sup>a</sup>

This is making a great show of learning to be  
sure! What profound nonsense!

{a Archd 733}

14/G/17/12(5)

The name of the adjoining salt lake is often called



In the book of Regal visitation of 1615 this parish is called a Rectory. &c

Barne } Rectoria, corpus est Thesaurarius, Idem est Vicarius  
Residens } Apollon Waller et tenet vicariam p<sup>o</sup> unione Episcopi.  
Ecclesia et cancella bene reparantur cum libris &c.

There is no townland of the name of Barne in the parish but it is said that the original parish church was situated in the townland of Churchtown in the east side of the parish where the site of it is still pointed out. Is this shewn on the Ordnance Map?

In the T.L. of St Vank's

There is another old grave yard in which stands a rude little chapel called after a St. Vank<sup>or Vank</sup>, of whose history I know nothing, nor can I find any name like his in the Index to the Irish Calendar. There is near the church a holy well named after the same Saint at which patterns were held annually on the 20<sup>th</sup> of January. What saints are invoked on this day according to Colgan and the Bollandist? He may be of Anglo Norman or Welsh introduction into this Barony.

In the South-east point of the same townland is shewn a feature called the Giant's grave, but it is now nearly effaced.

The engraved Map of the Down Survey shews the sites of several castles in this parish, one of which is still in good preservation, but the others nearly destroyed: These are: 1. Cloughcast castle (pronounced Clow-Hist) St

298 123  
nearly in the middle of the townland of the same name, and can be seen from a considerable distance. The walls are 70 feet high and in good preservation. 2

The castle of Ballytown, called in old documents Moliorocke. Parts of it still remain, and Ballytown house is partly built of it. 3. There was also according to the natives a castle in the townland of Castle Paliser, standing a short distance to the east of castle Paliser house, but it was totally effaced some ten years ago. 4. It is also said that there was a castle in the townland of Ballyfaan, but there is no trace of it at present if it ever existed.

The parish of St. Margaret's.

Situation.

This very small parish is bounded on the north by the parish of Kilraan; on the east by the sea; on the south by the parish of Carne, and on the west by Lady's Island.

Name. The name of this parish is not Irish, and was given by the English who settled in the Barony of Forth. According to the Lib. Regalis Visitationis this parish belonged to the Abbey of Sellescar at Moxford. There are no antiquities in this parish but the ruins of the little church of St. Margaret's, of which the East gable and parts of the side walls remain, but it is of no antiquity.

*W. H. Murray*  
 The parish of Lady's Island.

Situation. This small parish is bounded on the north by the parishes of Kilsoran and Kilsáán; on the east by that of St. Margaret's; on the south by Carne, and on the west by Loughtogher.

Name. This parish was called in Irish <sup>ie insula Maria</sup> Aileán Muire by those who made pilgrimages to it from the County of Kilkenny about 40 years since and now always Lady's Island by the natives. In the Liber Regalis Visitationis, however, it is called Insula Barry, which may be the true name, though it is possible that it may be a corruption of Insula Maria, if not the Lady's island is a misnomer originating by mistaking Oileán Bärpe for Oileán mūrpe - a mistake which could be very easily committed from the similarity of the names, for b and m when aspirated have both the sound of v. The probability of this latter conjecture is corroborated by the name of a townland in the parish, viz St. Ewaries, which townland is supposed to have been originally Glebe Land, and of which the name is obviously a corruption of baile or fearpañ or teipmōñ na oim Bärpe. But whenever this name was changed, the Lady's Island is now so well established by custom that we cannot alter it to St. Barry's Island even if we could demonstrate that we were right in so doing.

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The original patron of this parish then was the celebrated St Barry of Cork, but I have no historical reference to his having erected a church in Fotharta in Hy-Kinsellaagh. The name was of course changed by the English Colony who settled in the Barony of Fotha at an early period, and who knowing nothing about Irish and being great devotees to the Blessed Virgin could easily fall into such an error; and though the original church at this place was dedicated to St Barry of Cork, it is probable that the church whose ruins remain at present was dedicated to the Virgin. This island was nearly as celebrated for <sup>perignationes</sup> ~~turrases~~ about forty years since as Lough Berg in Ulster is at present. There is a holy well called after our Blessed Lady in a field lying some distance to the North-east of the church at which the pilgrims were wont to say their prayers.

This island was fortified at an early period by the family of Lampert, who formed a togher<sup>\* Cause</sup> or cause, as the Barony of Forth folk call it, into the island. This togher was defended by a square tower, which <sup>now</sup> nods to the S.W. several feet out of the perpendicular. Inside this and between it and the church is a square castle in which Lampert resided. It is 42 feet in height, and 22 feet

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120 301

by 17 on the inside, and consists of four floors reckoning that on the ground as one. Adjoining this castle on the west side there is a gateway <sup>which</sup> leads to the Lady's church, and measures <sup>10 ft in</sup> 10.9 to the <sup>vertex</sup> apex of the arch which is pointed, and <sup>8 ft in</sup> 8.0 in width.

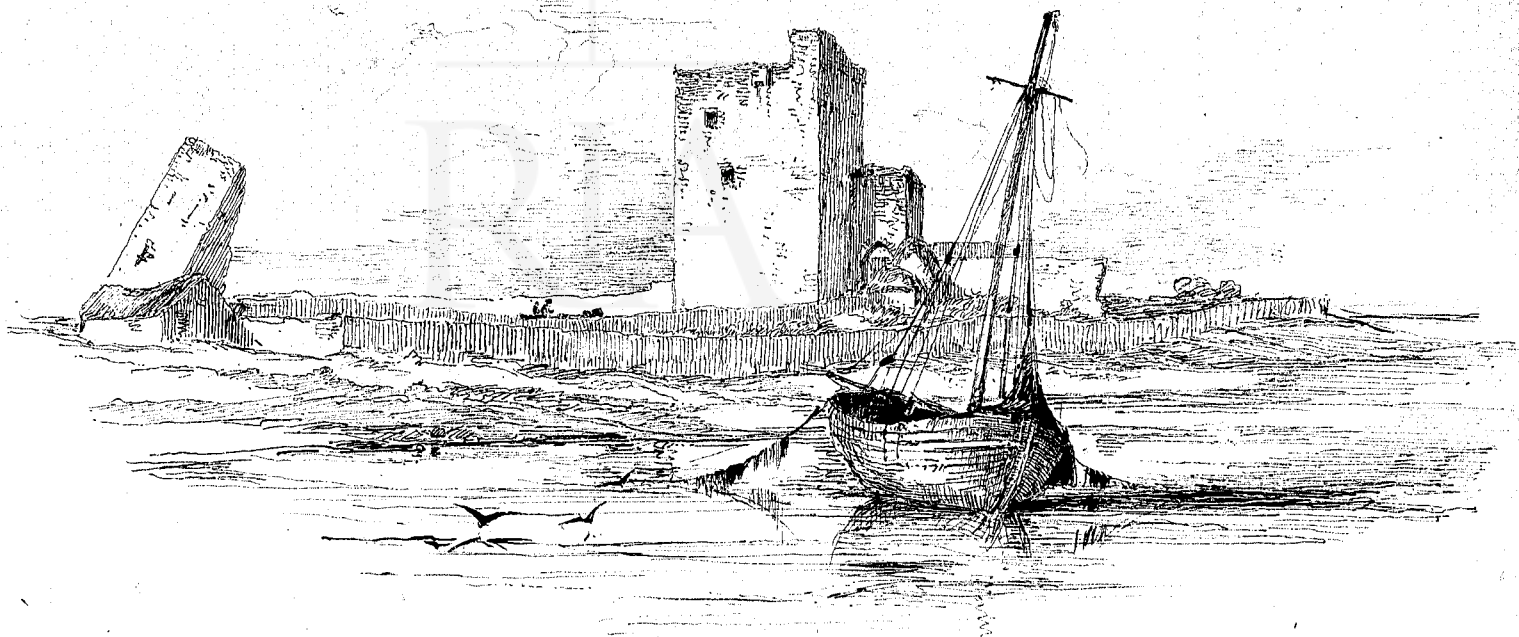
The Lady's church is now very nearly destroyed, the side walls, east gable and choir arch have disappeared excepting a few feet of the side walls. The west gable with its little belfry only remains, and from this it can be safely inferred that the building is only a few centuries old.

The annexed sketches by M. F. Wakeman will convey an idea of the present state of these ruins.

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Page 302 vol. 1.

Castle on the Lady's Island  
Co Wexford

W.F. Waller del.

**END**

**14 G 17/13**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Note, made by John O'Donovan for the Ordnance Survey, concerning the history, antiquities and topography of the parish of St. Ivor's (sic), Co. Wexford, with particular reference to its early church.**

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

**1840**

**2 p.**

**24 cm.**

**Pagination in original binding was 302-303.**

RIA

St. Ivo's

## of the parish of St. Ivo's

Situation. This parish is bounded on the north by the parish of Kilsoran; on the east by those of Kilraan and Lady's island; on the south by Lady's island and <sup>Lough Fagher,</sup> and on the west by the par. of Lacinphin.

Name. The name of this parish is derived from the celebrated St. Ivar (Ivar) who is said to have preached Christianity in Ireland before the arrival of St. Patrick. I shall give his history in connection with Beg-Grin, an island in the Bay of Wexford on which he settled. In the authorities before me, the name of this parish is written St. Iberius but it is always pronounced St. Ivo's by the people, and I think that that form of the name would be better than a false latinized one.

There are no antiquities in this parish but the ruins of the old church of St. Ivo's which are somewhat older than the churches generally to be met with in this Barony of Forth. It consisted of Nave and choir, the former measuring <sup>ft in</sup> 27.0 in length and <sup>ft in</sup> 15.10 in breadth on the inside, and the latter <sup>ft in</sup> 22.4 in length and <sup>ft in</sup> 14.4 in breadth. The west gable is perfect and contains a quadrangular window, but ~~not~~ belfry, in which particular it differs

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fers from the other ruins of churches in this Barony. The middle gable is also in tolerable preservation and contains a round choir arch which is  $7\frac{1}{2}$  ft in height from the present level of the ground, and  $6\frac{1}{2}$  ft in width. The south wall is all destroyed except a small bit near the west gable containing a pointed doorway which is  $5\frac{1}{2}$  ft in height and  $3\frac{1}{2}$  ft in breadth. The north wall and all the choir are destroyed.

By comparing this with others churches I would pronounce it five centuries old.

The engraved map of the Down Survey shews a castle in the townland of Allenstown in this parish, but I could not find its site. There is nothing else worthy the attention of the antiquarian in this parish but a holy well dedicated to St. Catherine <sup>in the T.L. of Butlerstown</sup>, at which people were wont to perform turases some time ago, but people are now becoming too philosophical to continue such a practice.

There is no well in the parish at present called after St. Ivor, but I have some reason to believe that the well which now bears the name of St. Catherine formerly bore his name.



**END**

14 G 17/14

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

Notes made by John O'Donovan for the Ordnance Survey, concerning the history, antiquities and topography of the parishes of St. Margaret's, Ardcavan, Kilpatrick, Ardtramon (sic) and Ardcolumnb

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

8 June 1840

47 p.

24 cm.

Includes ink sketches of the old church at Ardcolumn and the carved stones found in the churchyard of Beg-Erin, Co. Wexford, drawn by William Frederick Wakeman.

Pagination in original binding was 304-349.

O'Donovan refers to the abolition, following the 1798 rebellion, of the annual pattern held in Ardcavan, Co. Wexford.

Included are related extracts from Colgan's 'Acta Sanctorum', Lanigan's

*The parish of St. Margaret.*

*Situation*

This parish is situated partly in the Barony of Shelmalier East and partly in that of Ballaghkeen, and is bounded on the north by the parish of Ballyvalloo, on the east by the sea, and on the West by Wexford haven and the parishes of Screen and Ardclumb.

Name.. This parish is under the patronage of St. Margaret; inde nomen. It is sometimes called the Raven from a sandbank forming its southern extremity and extending to the mouth of the Bay of Wexford.

There are no remains of old buildings at present in this parish, and even the site of the church cannot be found. In the Liber Regalis visitationis this parish is called Raven:

“Raven } Rector Daniel Hursey minister legens librum  
residens } Communiois Hibernice; Nicholas Rochfort  
curatus. Ecclesia et cancella hene.”

In the east side of Coolrainy townland near the middle of this parish there is a holy well called after St. Catherine, which is said to be unfathomable.

There were formerly a castle in the townland of Ballinesker in the North-east part of this parish

14/9/17/14 (1) but

but it fell about thirteen years ago, and only its site remains at present.

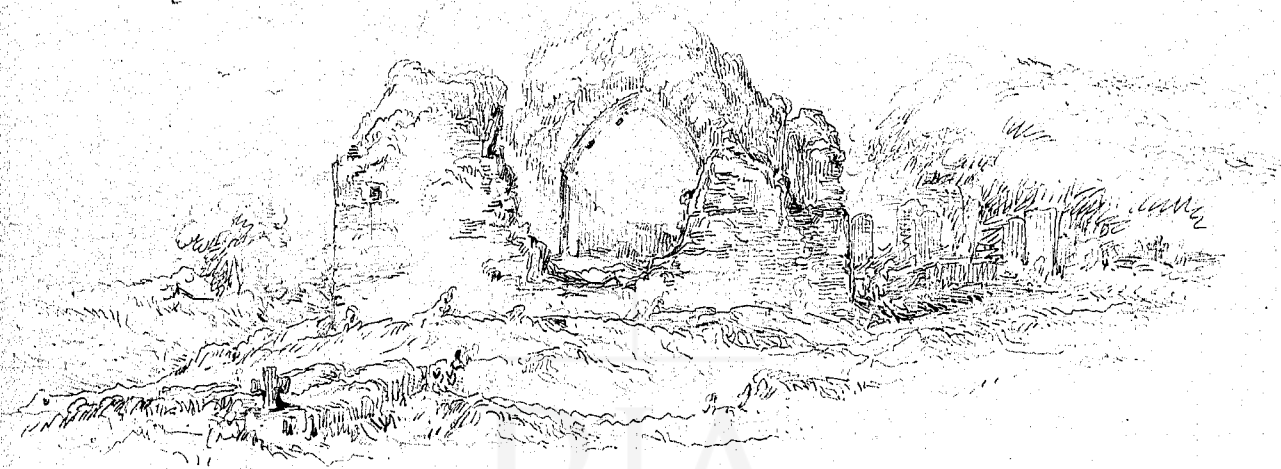
The engraved map from the Down Survey shews a fort (military, modern) at the extremity of the Raven point in this parish but is not visible at present, and it shews another at the extremity of Roslare point at the other side of the mouth of the Bay. These should be shewn on the Ordnance map.

### The parish of Ardcolumb

Situation. This parish is situated in the Barony of Shelmallee East, and is bounded on the north by the parish of Screen; on the East by the parish of Saint Margaret's; on the South by Wexford Haven and the parish of Ardcaran; and on the west by the last mentioned parish.

Name. The name of this parish is in the original language Ard Colim i.e. St. Columb's hill and was so called from a small hill on which St. Columbkille erected a church.

The original church of this parish was long since destroyed but its site is occupied by the ruins of a rude little church, which is not many centuries old. It is situated on a small hillock which commands a view of a part of the Bay of Wexford



The old church of St. Andrew  
 - Columbus St. Norfolk.  
 From the west. M.H.



consists of Nave and choir, the former measuring  
<sup>ft in</sup> 24<sup>11</sup>/<sub>9</sub> in length and <sup>ft in</sup> 16<sup>11</sup>/<sub>6</sub> in breadth, and the latter  
<sup>ft in</sup> 18<sup>6</sup>/<sub>6</sub> in length and <sup>ft in</sup> 14<sup>8</sup>/<sub>8</sub> in breadth. The choir is all  
 destroyed except a part of the north wall and a  
 small fragment of the East gable. This part of  
 the north wall contains a small quadrangular  
 window placed at the distance of <sup>ft in</sup> 2<sup>3</sup>/<sub>3</sub> from the  
 east gable and measuring on the inside <sup>ft in</sup> 3<sup>7</sup>/<sub>7</sub> in  
 height and <sup>ft in</sup> 2<sup>1</sup>/<sub>1</sub> in width, and on the outside (where  
 it is <sup>ft in</sup> 5<sup>0</sup>/<sub>0</sub> from the ground) <sup>ft in</sup> 1<sup>8</sup>/<sub>8</sub> in height and in width  
 3<sup>1</sup>/<sub>2</sub> inches at the bottom and only 2<sup>1</sup>/<sub>2</sub> inches at the  
 top. It is quadrangular and covered at top with  
 small lintels inside and outside.

The choir arch is pointed and constructed of very  
 rough stones in a rude style. It is <sup>ft in</sup> 8<sup>8</sup>/<sub>8</sub> in height  
 from the present level of the ground to the vertex  
 and <sup>ft in</sup> 7<sup>10</sup>/<sub>10</sub> in width.

The west gable of the nave is nearly destroyed,  
 but so much of it remains as will prove that  
 the doorway was in it. The north wall of the  
 nave contains a quadrangular window placed  
 at the distance of <sup>ft in</sup> 8<sup>5</sup>/<sub>5</sub> from the middle gable  
 but it is now so injured that its dimensions  
 cannot be given. The south wall of the nave  
 is much ruined as is also the western portion  
 of its north wall.

About 300 paces to the south east of the  
 church there is a holy well called after the church  
 14/6/17/14(4) at

\* In the Irish Calendar of the 8th century mention is made of Colman, abbot of Glenties, whose memory was celebrated on the 10th of November.

at which a pattern is annually held on the 8<sup>th</sup> of June in honor of St. Columbkille.

In the Townland of Ballynacoola, <sup>in this parish</sup> not far from the margin of the bay of Wexford there is a conspicuous earthen moat whose sides are covered with furze and briars, and which measures 90 paces in circumference, 15 paces in diameter at top and about 20 feet in perpendicular height.

### The parish of Ardcanan.

Situation. This parish is situated in the Barony of Shelmalier east, and is bounded on the north by the parishes of Kilmock and St. Nicholas; on the east by Ardcolumn; and on the south and west by the River Glaney and the parish of Tirkilling.

Name. This name is written *ard Coemáin* and in the genuine *Arpdone Coemáin* in all the ancient Irish Calendars and other ecclesiastical authorities from which it appears to have received its name from a celebrated saint of Leinster, whose festival was annually celebrated here on the 12<sup>th</sup> of June.

Of the old church of this place only a small fragment of the middle gable remains from which it appears to have been a church of considerable antiquity.

The mortar is exceedingly good and nearly as hard as the stones. There is a square pillar projecting <sup>from the</sup> from the south corner of this fragment, the stones of which are granite and well dressed.

This church is situated on an ard or hill which commands a good view of the Bay.



308 33 35

# Airdne Coemhain

23<sup>d</sup> Feb;

A. A. G. p. 393 col: I. c. IV.  
 Vit: S. Finnian seu Finnen  
 Abbat' de Cluain-erand  
 (Ex Codice M. S. Palmaricensi)

Hee (S. Finnian) completed the  
 thirtieth year of his age when he  
 thought of going beyond sea. Taking  
 his leave of his master, he entered  
 upon his journey, in the first place,  
 wishing to visit the senior by name  
Cayman (6) with whom he staid  
 learning for <sup>(or a)</sup> some time. But this  
 senior lived on an island, <sup>which is</sup> called (7)  
Dairineanis (more properly Dair  
-inis) &c.

\* He staid  
 under  
 S. Port  
 Kern  
 c. II.

\* rectius  
 Dairinis  
 subdubio

Notes. p. 397. col: 2.

6 Seniore, nomine Caimanum c. 4.

There are divers saints of this name,  
 to be seen with S. Kengus, Marian,  
 and others at 22 Febr. 14 & 18 Mar.  
 12 Jun: 14 August, 14 Sept: 16 Octob:  
 14/6/17/14 (6)

3 Nov: & 18 Dec: of whom the present seems to be, either S. Caiman, the son of Taga, who was son of Baithus, (8)

xviii. <sup>x</sup>the relative of S. Finnen himself according to the genealogy of Saints C. 33. or which, I think, [is] more [likely]

S. Caiman, son of Talan, whose festival is celebrated near the city of Wexford in the church which is called Ard-leathan, and sometimes Ard-Caomhain, Sengus, Marian, Sengus Auct.

M. Jamhl. Mothers state at 12<sup>th</sup> of June: for this place is near the island of Dair-inis; in which S. Caiman was at that time,

note

7. See Extract headed Dair-inis

 (J. Coemanus Abbas & Episcopus) 35

<sup>corrected 580</sup>  
[12<sup>th</sup> March] . Ant. S. P. p. 584. col. 1.

C. I. Vit. J. Dagani Abbatis et Episcopi:  
(Ex. Variis)

There flourished in the territory  
of Leinster near the end of the sixth  
Century, a man famous by the  
glory of his virtues and miracles,  
by name Dagan, who derived his  
origin from the noble and very ancient  
family of the Dal-messin orbiu<sup>1</sup> in  
the same province. This noble man's  
father was according to some (writers)  
by name Colmanus,<sup>2</sup> according  
to others and more properly, Col-  
madus, who was the son of  
Conall: his mother was Coeltigerna,  
daughter of Coemlogus,<sup>3</sup> a woman  
noble by blood <sup>sanguine</sup> and <sup>genere</sup> race: happy  
and famous by her holy offspring and

14/9/17/14(8)



† at 8 January  
in the life of S. Mo.

parentela + Calit enim tres

and family. For she had three  
~~german~~ <sup>german</sup> brothers S. Coemgen Abbot  
of Glenn dalach, <sup>(4)</sup> S. Mochoemius, or  
Katchemius Abbot of Tir-daglas,  
& S. Coeman Abbot of Erdrne, <sup>(6)</sup> with  
a sister S. Coemaca, <sup>who were</sup> famous for virt  
and miracles, and enrolled in the register  
of Saints: - and moreover she herself  
begat, by a felicitous fecundity, four  
sons, by whose rare sanctity of life  
and virtues, she rendered her country  
and <sup>prospiciam</sup> family illustrious; namely S.  
Dagamus Bishop of whom we <sup>treat</sup> speak  
here, S. Moliblaus Bishop of Glenn  
-dalach, <sup>(8)</sup> S. Menoch Abbot of Glenn  
-faidhle, <sup>(9)</sup> and S. Mubains, <sup>(10)</sup> who were  
registered all in the Catalogue  
of Saints, and honoured with ven-  
eration.

Notes p. 586 (corrected <sup>to</sup> 582) col; I

1 Ex per antiquâ Dal-messincorhiorum  
familia c. I. So Magnis below, and

\* If  
German  
- as here  
and enter  
- broad at  
8 Jan  
/ (see to  
the left)  
he intended  
- ed to con-  
- nect the  
German  
mean-  
ing,  
German  
- a prob-  
must  
signify  
his know-  
- then by  
the mother  
side.  
N.B.  
The same  
circum-  
- stances  
is to be  
in both  
places

14/6/17/14(9)

(note 1)

the genealogy of Saints, which will by and by be cited, for as much as it refers the extraction of S. Dagan to Messincorb, the founder of the Delmessincorbii, - a very ancient family in Leinster. This Messincorbins, who is also called Niacorb, was the son of Bucorb, prince of Leinster, and the paternal uncle of Cathair, who was from the Lagenians, the last King of Ireland, - as is evident from the genealogy of Saints c. 20, and from the genealogies of the Lagenians.

2. Nominis secundum aliquos bolmannus, secundum alios rectius bolmadius. He is called bolmannus by the genealogy of Saints, bolmadius by other authorities, which will be hereafter cited. The genealogy of Saints c. 20. refers his extraction to the above mentioned

14/9/17/14(10)



+ I should like  
in Note 2.  
but cor-  
-ruptly.

Meffincorle, in these words.

' S. Dagom of Inbher Deoile in  
' the country of Ibi-Kennseluigh,  
' the son of Colman, who was son of  
' Conall, who was son of Enan, who  
' was son of Sinell, who was son of Bonall,  
' who was son of Cracher, who was son  
' of Anmor, who was son of Norar,  
' who was son of Rothad, who was  
' son of Eochad Laimhdeirg, who  
' was son of Meffincorle, who was  
' son of Cucorle &c. -

3 Mater Coeltigerna Coemlogi  
filia. Thus Engulf lib: 4. opus.  
-according to what will be said below  
in num. 8.

4.5. Habuit tres fratres, S. Coem-  
6.7. -ginum Abbi. Glenn dalachensem,  
1. S. Mochoemius Abbi, de Tir da-  
-glas, & S. Coemanum Abbi,  
Srdmensem, cum Coemaca sorore.

\*\*\* Boemari Santleheim<sup>3<sup>rd</sup></sup>  
de cirdne. 39

Of these Angus thus writes in  
 the place last cited c. 9. 'Boemella',  
 he says, 'the daughter of Kimfinian,  
 who was the son of Kessicus, who  
 was the son of Lugna, was the mother  
 of S. Boemgin, Boemari Santlehm  
de cirdne, and Katchoemius,  
 who is also called Mochoemius of  
 Tir-da-glas, & of S. Boemaca. The  
 festival of S. Boemgin is celebrated  
 on the 3 of June, and of Mochoemius  
 or Katchoemius on the first<sup>1<sup>st</sup></sup> of May;  
 that of S. Boemari is celebrated  
 on the 12 of June, and of S. Boemaca  
 on the 22 of July according to Angus,  
 Marian Gorman, the Martyrology  
 of Tamlact, and other (writers) who  
 will be cited at <sup>the same</sup> those days, - at which

14/9/17/14 (12)

we will speak more largely of every  
one (of them). Coeltigerna was  
the sister of those according to  
what will be said in the following  
col; 2 number; and Coemlogus was  
their father according to what  
will be said in the Notes and  
Appendix to the life of S.  
Coemgin at 3<sup>d</sup> of June.

8. 9. 10 <sup>pro</sup> Ipsa quatuor genuit filios; S.  
Daganum, S. Mollicum Episcopum  
Glendalachensem, S. Menocum Ab-  
batem de Glennfaidhle & S. Molmadiu  
omnes caelorum catalogo adscriptos  
c. 1. Of these, Angus writes  
thus in the (above) cited l: 4. c. 16, saying;  
Coeltigerna, the daughter of Coem-  
logus, the sister of S. Coemgin, was the  
mother of four sons, <sup>namely</sup> of S. Colmadius,  
Daganus of Inbher daile, and Molmadiu,  
(and Mollicus, and Menocus of Glennfaidhle).

+ See  
note 3.

Supra.

X (see) in the

16 c. of

the above

col. 2.

315



Hence some interpolator of him, <sup>+ S. Angus</sup>  
 seems to have fallen into error, who  
 writes thus of these. (S.S. in c. 88. 'Coem-  
 -aca, the sister of S. Coemgin, was the  
 -mother of Dagan, son of Colmadiis, and  
 -of Mohains, son of Colmadiis, and of  
 -Menocus, of Glennfaidhle and of Ros-  
 -mor Menoic, and of Molibæus, son  
 -of Aridiis, who was descended from the  
 -Dal-aradii'. He seems, I say, to have  
 -fallen into error, first because it is  
 -not S. Molibæus, the son of Aradiis  
 -of the family of the Dal-aradii in  
 -Ulster, who is venerated in Enach-  
 -Elte in Ulster, <sup>that</sup> was the brother  
 -of the aforesaid Saints; but S.  
 -Molibæus Bishop of Glendalach,  
 -as I have shown at 8 January, on  
 -which (day), the festival of S. Molibæus,  
 -the son of Colmadiis is celebrated,  
 -and at 18 February on which, the  
 -festival of S. Molibæus, the son of  
 -Aradiis is celebrated. The festival

14/9/17/14 (14)

- also of Moluins, is celebrated on the 3<sup>d</sup> of December, and that of S. Menocus, who is also called Emannus is celebrated on the 29<sup>th</sup> of December, according to the Martyrology of Tamlact, Marian Gorman, and others.

### Airdnecoemhain

Ir. Th. p. 137-<sup>col. 1</sup> C. 54- Tripartit:  
Vit: S. Patricii - par. 2.

\* He founded afterwards in the same country of the Gregurgii, the Con-  
-hium of Hill - Athracta: which de-  
-rived that name from the Holy Virgin, Athracta (113) the daughter of Talan, the son of Cathleadius, whom (S. Athracta) the love of the son of God, attracted to consecrate her virginity to God, and to receive the veil from the hand of S. Patrick in the land formerly

viz  
+ S. Patrick, who was in the tract of Dumba-sealga c. 52. where he built Dom-nach mor (Dominica magna) on the margin of Loch Dear. He united in this Church to the family of Cathleadius and fortified with his own benediction the sons of Brian and the people of Iona Brinin. (2<sup>d</sup> cap.). He proceeded to the country of the Gregurgii at Lough Sechet.

the sons of Brian and the people of Iona Brinin. (2<sup>d</sup> cap.). He proceeded to the country of the Gregurgii at Lough Sechet.



Begin here

Surrogate for Germanism imitated  
What sense, and what the Germanism here, but the see Germanism  
signifying the same as uterinos (brothers by the mother's side) For margin of this extract  
called Dromanna, now a day

Machaire; and she imitated her  
brother German, I. Coeman (114) of  
Airdne Coemhain; ~~who~~ who also  
renouncing the world at the preach-  
-ing of S. Patrick, enlisted him-  
-self in the service of Christ,  
-and became a man of excellent  
sanctity. S. Patrick appointed  
this virgin ~~her~~ over the aforementioned Con-  
-vent &c. - 14/9/17/14 (IX)

+ Christ  
militant  
monks  
in script

above.  
By the  
Germanism  
Life of S.  
tragic  
Therefore  
Germanism  
must  
signify  
either  
brother  
by the  
father  
mother's  
side  
or the  
opposite  
to uterinos  
(brothers)  
namely  
a brother  
of the fa-  
ther's side.  
Hence  
I. Coeman  
was brother  
of S. Patrick  
by both  
parents  
or  
certainly  
his father  
- was brother  
according  
to the au-  
thorities  
Thus we  
see German  
is not  
always  
used in  
the same  
sense.

Note. 113. p. 178. col: I.

Attracta Talano Cathladui filia  
nato cap. 54. More properly, it  
seems, the daughter of [Talan] the  
son of Gael hadius. For Talan her  
father <sup>but day Sepvine</sup> was of the seed of Gael-  
-hadius, who was the son of Brunnus  
Badhraois. \* See the Life of At-  
-tracta and the notes to it at 9 February

\* See it quoted below in this extract.  
14/6/17/14 (16)



Note -

114.

S. Coemanus Airdne Boehmain  
cap. 54 & 55. See what has been  
said above num: 88. about this  
saint, and others of the same name.

Note 88. p. 177. col. 1.

Canque commisit Coemans Diacons.  
c. 47. Four Coemans, or Cairmans,  
disciples of Patrick, seem to be mention-  
ed in this Life. The first (is) Coeman,  
Diaconus (the Deacon): of whom  
[mention is made] here, and as it seems, in  
3. p. cap. 88. The second is Cairman  
of Airdne Boehmain, the brother  
of S. Attracta, of whom below cap. 54.  
The third is Coeman of Imleach Cuam  
in the Country of Lenn in Dalaraidia,  
of whom below in cap. 133. The fourth is  
Coeman of Kill-ratha, near Clare  
in Munster, of whom p. 3. c. 37. But  
the festival ~~the second~~ S. Coeman, the  
second, or of the Church of Airdne-Boehm-  
ain, which is near Wexford, is celebrated  
on the 12 of June, according to our domestic  
 Martyrologists in common

in 7. l. 6. 7.  
-amann de  
Kill-chormai  
Enlathuairne  
p. 3. c.  
XLVII.

For re-  
ference  
to p. 3.  
3.  
See it in  
this ed.  
-to act  
about

not in  
55+ other  
harmonies  
common  
88.+ a Church  
called  
St. Coeman  
domnachfounded  
by S. Patrick  
in a place  
called  
Airdnein the  
Cair-  
Chairedha  
country  
in Con-  
naught.Coeman  
mentioned  
in the  
case of  
rule of S.Coemans  
Diaconus  
+ name  
S. Coeman  
and, or S.Coeman of  
the Church



x x x x x x I doubt however and  
not without foundation, whether it be  
not S. Boeman, the brother of S. Attracta,  
who in c. 54. <sup>below</sup>, is called Boemhan  
Kirdne Boemhan, that is venerated  
on that island of <sup>insula</sup> Aran, and in the  
place called Kill-Boemhan.

14/9/17/14(x)

(IX Febi)

A. A. I. p. 277. col: I. C. 1.  
Vit: S. Attracta Virginis  
(Partim ex M. S. Insulensi,  
partim ex aliis)

In that ~~age~~ most productive age  
of Saints, in which, Ireland pro-  
duced, from the <sup>suppression</sup> ~~rowing~~ of Patrick  
labouring in the work of the Gospel,  
hardly any other <sup>lost branch</sup> sprout than  
a Saint, <sup>existed</sup> there sprung out, in the  
territory of Ulster, a certain Virgin  
of Royal blood, (by name) Attracta  
(according to some writers), but Attracta  
more truly in <sup>namine et</sup> name and deed (according  
to others). For from the spring of her youth,

14/6/17/14(18)



321 1\* magnetica from magneticus which signifies of, or  
40 belonging to, the load-stone. \* \* \* \* \*  
2\* attracta ab attractus, which signifies

(1) drawn \*magnetica aeterni sponsi attracta, she began  
dragged, to consider the <sup>(or exalted)</sup> high (circumstances) of her  
(2) fetched up. (3) extraction as <sup>the lowest?</sup> very low, and to elevate  
Contracted wrinkles, her mind from perishable to eternal  
(things), and prefer Celestial marriage  
to terrestrial wedlock. <sup>to give you + the alamo</sup> Talamus was her  
father, descended from the very noble  
and very ancient race of Ir, (which  
was) the fruitful mother of Saints; who (Talamus)  
also produced another holy <sup>germen</sup> branch, namely  
Saint Goeman, <sup>(3) sapientia</sup> holy in deed and in  
<sup>cognomen</sup> cognomen, the disciple of Saint Patrick,  
the brother and afterwards the exceedingly famous  
Abbot of the <sup>Monasterii</sup> Monastery of Ardne  
attracta.

Notes - p. 281 - col 1 2.

2. Patrem habuit Talamum &c. cap. I.

Except the gloss to Marian; which  
at the 11<sup>th</sup> of August, calls her father  
Tigernacus, I know not on what ground,  
all others agree, that S. Attracta de-  
scended from the <sup>Stipe</sup> race of Ir, and was  
the daughter of Talamus, although they

ex pline  
+ Ir et  
patre  
Talamo.

14/6/17/14(19)





note

3 Qui & aliud sanctum germani nempie  
 S. boemanum de cap. 1. Thus Anonymous  
 in the cited Codex Silvernicens of  
 the Life of S. Patrick lib. 2. cap. 23.  
 The genealogy of Saints and the Bitter  
 of Cashel [both] cited, whether speak  
 of the genealogy of S. boeman, according  
 to the preceding words of the preceding  
 annotation. But the festival of  
 S. boeman is celebrated in the  
 Church of Ardne (in Ecclesiâ Ard-  
 -nensi) near Hexford, on the  
 12<sup>th</sup> of June, according to Angulf  
 Marian, the Martyrology of Tom-  
 -lact, [the Calendar] of Cashel and Angulf  
 Auctus.

+ some  
 among  
 - named  
 writers

the Marty-  
 -rol.  
 Tom-lact  
 Ang.  
 Cashel.

~~of the four sons of boeman, none of  
 (4) sister of S. boeman, was the mother  
 - gave the daughter of boeman  
 under this of these in c. 88. boethi-  
 seems to have a father who  
 Hence some inter-pretation of him~~



Airdne Eoemhain

County  
of  
Wexford

A religious house near the town  
of Wexford (q). St Coeman, brother to  
St Dagan, who died A. D. 639, was abbot  
here. (r)

A. D. 890. Died the abbot Ciaran  
M<sup>o</sup> Maol dubh (w).

1055. Died the archdeacon O'Ruarcu. (s)

(q) Tr. Sh. P. 177. (r) Act. SS. p. 586. (w) Ann. d. Maol.  
(s) ib.

# Airdne Coemhain.

Sancti Ecclesiastical Hist.

vol II. page 221.

§ X. Who the Caemhan was, whose name  
now occurs, it is perhaps impossible  
to determine, as there were several saints  
of that name in those times. Caeman,  
a brother of St. Coemngen or Kevin, is  
said to have been abbot at Airdne-  
Coemhain (141) near Wexford. He must <sup>p. 222.</sup>  
as brother to Coemngen, have flourished  
during the period of the second claff.

(141) A. S. S. p. 504-506. Archdall (at Airdne-  
Coemhain), referring to these very pages, makes  
Caemhan brother to Dagan. He looked over  
them in too great a hurry. Dagan is there  
exhibited, in as plain a manner as possible,  
not as brother but nephew to Caeman,  
having been son of his sister, Caemaca.  
In the Tripartite Life of St. Patrick (L. 2. c. 54)

Caeman

14/9/17/14 (23)



Caeman of Airdne Caemhain is said to have been brother to St. Attracta, and consequently of a Comraught family. Following this statement, Colgan (*Tr. Th. p. 177*) contradicts what he has in *Act. N. ib.* concerning Caeman, and tells us, that the brother of Caemhgen was Caeman of Enach-train. He adds that Caeman brother of Attracta, and called of Airdne-Caemhain was perhaps the Caeman, to whom the church of Kill-caemhain was dedicated in one of the Arran isles, called from him Arra-coemhain, now Ardailen. O'Flaherty in a M.S. note (at *Tr. Th. p. 177*) maintaining that the Caemran of Airdne-Caemhain was the brother of Caemhgen, and that he was also the one of Kill-caemhain. p. 224 Whether, <sup>he was brother</sup> or not of Caemhgen, he was certainly the person revered in that church; whereas both there and at Airdne-Caemhain his festival was held on the 12<sup>th</sup> of June (see *ib. am. Act. N. p. 715*.) The name Airdne\*-Caemhain has a reference to an Arran or stran island; for Airdne or Airne is the oblique case of Arran.

\* It has not the slightest, I.O.D.

14/6/17/14 (24)

Aran. The monastery near Wexford got that name from having been founded by, or dedicated to, a Caernan, who was well known in the isles of Arran. The only question now remaining is, whether he was the brother of St. Caernigen; and there appears to be better authority for this opinion than for that, which makes him brother of Attracta.

Comp.  
c.d. R

It is curious that neither Archdall nor Lanigan know where this church was situated, and Lanigan threw out a conjecture that it was on an island "The name Airdne has a reference to an Arran or Aran Island"! See what it is to be writing in the dark! The airdne in this name is the Genitive Sing. of ard, a height. It is as often written arda, thus in the Irish calendar of the Oblerys:

12<sup>th</sup> Jun: Caomán arda Chaomán la taob' loicá Garman,

12<sup>th</sup> June, St. Caomhán of ard-Caomhán by the side of Lough Garman" (i.e. Wexford)

See also Donald Mac Furlis's Book, p 733, where this place is called ard Caomhain, which is its name at this day. I.O.D.

14/9/17/14 (25)

In the Townland of Ballytramon in this parish are the ruins of a castle with a round tower at one corner of it, but I could find any tradition about it or its occupiers. See Mr. Wakeman's sketch annexed.



The pattern which was annually celebrated the old church of ~~St. Columba~~ <sup>St. Columba</sup> on the 12<sup>th</sup> of June was abolished immediately after the year of the Rebellion (1798) and St. Cavan's well which was situated in a low field between the church and the margin of the bay was stopped up.

In the Bay of Wexford not far from this church but belonging to the parish of St. Columba is situated the celebrated island of Beg-Eire or as the Latin writers style it Parva Hibernia i.e. Little Ireland. It contains the ruins of an old church situated near its east <sup>the antiquity of</sup> extremity of which the annexed sketch by Mr. Wakeman will give an idea. The name of this island is accounted for by the following little story inserted by a Commentator into the Festivity of St. Patrick.

"This is the Bishop Ivar (now Ivor) who made the great opposition to Patrick and left the pluresa land and the custoda papa at Armagh. Patrick was enraged at this, and said to Ivar, "thou shalt not be in Erin." Ivar answered and said to him "whatever place I shall be, I shall call it" "Erin. Unde Bec-Eri nominata est. It is an island in Hy. Kinsellaagh situated out in the sea." Ann. Dni MCCIII." —

The Bishop Ivar who settled on this island is said to have preached Christianity in Ireland

14/9/17/14 (27) previously

previously to the period of St. Patrick's arrival  
and to have made some opposition to him  
on his arrival. Hence the Festilogist speaks  
of him in the following terms:

Torchet Eppoc Ibarp  
Apoit cend cech Epp  
an bpo uap tuind tpuhr  
I n-Eppind bte bebarp.

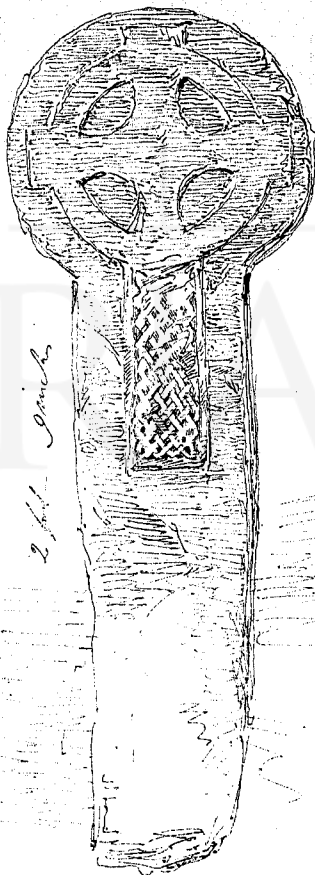
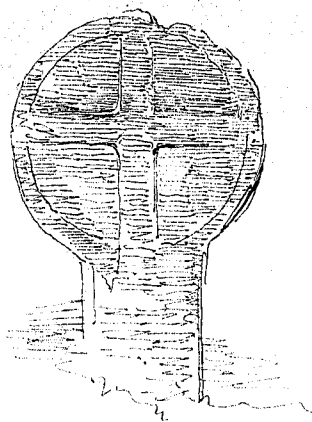
Lucerna fuit Episcopus Ibarus,  
Qui palmam historiam obtinuit,  
Flamma qui super aqua fulgebant,  
In Hibernia parva obiit.

Parva Hibernia, i.e. insula in Hy-Kinsallia  
in mari sita. Glossograp.

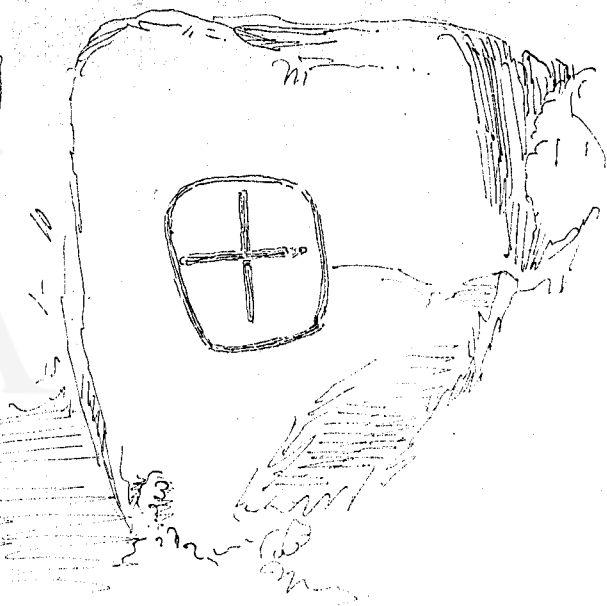
I here insert what the Irish writers have  
collected about this celebrated little island,  
which now belongs to an attorney of the name  
of Cooper.



14/6/17/14 (29)



2 ft. 1 inch



Co. Mayo Ireland

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Stones in the churchyard  
on the island of Beg-Erin  
W.M. 18th June 1910

## Becc Eire.

A. D. 819 Oirgáin éadair lá zált. a bpois mór do  
mnaib do bpié léo. Oirgáin becc Eireán, a  
dairinri coimáin léo do mōir.

884. Dairimáso abb becc eireann. [dec]

964. Cruimael abb becheir Epp. a fpi lqzino  
Tamlachta do báas occ zocair Eacōach

A. D. 819. The Danes plundered Howth and  
led captive from thence a great number of  
women. They also plundered Beg-Erin and  
Dair-inis-Caomhain.

884, Dermot, abbot of Beg-Erin, died.

964, Cruimael, abbot of Beg-Erin who was  
bishop and lecturer of Tallaght, was drowned  
at Tagher, Eahaach. 4 masters.

I am of opinion that the Dair-inis of St.  
Cavan above mentioned at the year 819 was the  
present island called the Great island lying  
in the Bay of Wexford opposite the old Church  
of Ardavan. I. A. D. June 8<sup>th</sup> 1840.

Beg-Eire

332  
[Annals of Innisfallen]

332  
79

442

412. Iobhar Iubhar, a Bishop came from  
Rome into Ireland, and converted  
the inhabitants of The Isles of Arran  
and Magh-Geisille and was afterwards  
<sup>the island of Beg-Eire</sup>  
buried in, Inisbeigere, in Ibh-Cinseallach.

Comp'd  
D.H.

14/6/17/14(31)



[Annals &amp; Masters]

Fionnmhaighe

A. D. 1054. Maíom fionnmhaighe for nrb meich 7 for  
 Uachtairthe rra nrb eathach, du iacchann an cuab-  
 deus tanairi Uachtairthe

This Fionnmhaigh is in the province of  
 Ulster. J. A. D.

(Fionnmhaigh)  
 ann  
 by  
 nrb  
 meich

## Begyry.

A.D. 99. p. 49. col: I. C. II. Vit;  
 S. Foilani Abb.: (Ex Camerario &  
 -alio) (IX Camerari)

S. Foilani flourished shortly after the beginning of the 8<sup>th</sup> century. He was the son of Feradach, Prince among his own [people], and Kentigerna, a woman equally noble, being the daughter of Virius, or more properly Kelleus, King of the La-genians; and a matron of excellent sanctity. (Cap: I)

He (S. Foilani) when brought into the world, seemed to bear a stone in his mouth; - and therefore, his father ordered that he as if a monstrous being should be precipitated into <sup>(or) the</sup> a neighbouring lake; but the infant was, by the service of Angels, preserved, - and kept safe at the margin of the lake, until being found <sup>(or) between</sup> among the Angels, by S. Ibar (?), a man of celebrated sanctity - among the Irish, he was regenerated with the Sacrament of Baptism, - and restored to his most holy mother, who with tears and sighs, was anxiously commending the fortune of her tender offspring to Divine Mercy.

[S. Foilani miraculously preserved by Angels]



Note 7. p. 50. col. 2.

+ Abbas  
insulae

Begerensis

siue

Parua

Heibernica

Donec à S. Itharo V. Saint Ithar,  
+ Abbot of the island of Begeres, or  
Little Ireland, and Bishop, flourish-  
ed in Ireland before the arrival of  
S. Patrick in the year 431, - as is evident  
from the life of S. Kieran of Lagen,  
c. 7; [from that of S. Declan c. 12 & 23;  
- and [that of S. Brigid by Ultan, c.  
22; - and - died in the year 500 - according  
to the Annals of ~~the~~ Donegal, - and  
other historians of our Country: it  
is not therefore that Ithar of whom  
mention is made here. There was also  
- another Ithar, [called] by other [writers]  
Brinar, whose festival is celebrated  
on the 13<sup>th</sup> of August, whom, Marian  
Gorman mentions at the same day. But  
whether it be he, or a third [different]  
from both, that is mentioned here, I  
do not as yet determine.

A. A. P. p. 190. col: I.

Vit: S. Gilda Badonici (XXIX. Januarii)

A. D. 500 "S. Ibar on the ninth of the Calends of May in Beg-Ere, his own island." Usher and the Four Masters

+ in Beg-Ere

Usher and the Four Masters are quoted here in the Life of S. Gilda, by Colgan, in testimony of the most flourishing state of the Church in Ireland from the birth until the death of Gilda. as one instance among the best head-duced A. D. 500. &c.

\* In the Life of Saint Abban, who was the disciple of this Archimandrite, there exists such a testimony of this holy man, [as follows]. "For there were innumerable holy Monks, Clergysmen, and Nuns in divers places throughout the whole of Ireland, at that time, under the mastership of S. Ibar: but the blessed Bishop Ibar dwelt more [of his time] in his most famous and Superior Monastery, which is called Beg-Erein, than in other places, because he much loved that place. But that Monastery is situated in the Southern part of Bua Kemsalach on an island enclosed by the sea."

\* A. A. P. p. 612. col: I. cap. VII.

+ Beg-Erein cap. VII. Supra Vit: S. Gilda.

14/9/17/14 (35)

+ in australi parte Bua Kemsalach. cap. VII. Supra Vit: S. Gilda.

"and the island and Monastery <sup>†</sup>are  
 "called by the one name, that is,

<sup>†</sup> Monaster

+ Beg- Eriin, which is in latin, inter-

Eriin <sup>(in text)</sup> " preted parva Hibernia, [namely]

Beg- little Ireland. In that Monastery, the

erynn "religues of the most blessed Prelate Ihar,

in cap. "are laid up and venerated with honor;

VII. "and the place itself is very much honored

Supra "by the Irish, on account of the name

vit. S. "of S. Ihar, because he was one excellent

Abbas. "dispenser of <sup>divini</sup> <sup>dogmatic</sup> <sup>procurator</sup> of the former

+ of v.e. "preachers, whom God elected to convert

(and) "the Irish from their infidelity, to the faith

belonging "of Christ; and there, manifest and

to. "very great miracles cease not to be

"shown by God, through him &c."

Index Topographicus to A.D. 12.

Beg-ere .i. Parva Hibernia,

Insula Lagenia juxta Meaxfordiam

S. Iharus Abbas & Episc. &c. -

(that is)

Beg-ere v.e. Little Ireland, - an  
 island in Leinster near, Meaxford &c.

14/6/17/14(36)



Beg-eria.

[Cyggia

Vol. II. p. 348]

[comp'd  
P.H.]

St. Nao, who is <sup>also</sup> called Nao, one of the four Irish Bishops who propagated the Gospel in Ireland before St. Patrick, born in Dalradia, the Country of the Cruithneans, and descended from the Kings of Ulster, was sent this year to suppress idolatry in Ireland, where <sup>he</sup> enlightened numbers.

First, he resided in the Three Isles of Arran, situate in the western Ocean; he also lived some time in the plains of Geshile; but he mostly <sup>lived in Beggary \*</sup> dwelt in Beg-eria, an island of the sea near Wexford, in the South of Hy-Kennwalia, where the highest veneration

14/9/17/14 (37)

\* The name is now always pronounced as if written Beggary

~~332~~ 339  
86

is paid to his relics.

Vol. II. p. 348

RIA

14/6/17/14 (38)



BegerieCounty  
of

(Wesford)

At Begerie or the little lands in the  
water\*, an island to the north of Wesford  
 harbour at the mouth of the Slaney. Saint  
 Ith or Ior built a celebrated monastery  
 and founded a school so early as A. D. 420.  
 and was buried 500<sup>k</sup>.

\* This is a Bethamish derivation, which deserves  
 to be laughed at. Laid.

EdriCounty  
of

Wexford

The island Edri by Ptolemy called Andros  
 is placed by Ptolemy among the <sup>eastern?</sup> western islands  
 of Ireland; and the learned Sir James Ware  
 believes it to be the same with Beg-Eri.<sup>2</sup>

Ware is wrong in this conjecture for the Edri  
desertum of Ptolemy is the Edair of the  
 Irish, which is now called the hill of  
 Hawth. I, O, O



Begerin. Lanigan's Eccl. H. vol. I. p. 28.

§. XIII. We come now to Ithar, whose history is much less involved and obscure than that of Declan. There is no mention of his journeying to Rome or any other place out of Ireland. He is stated to have been a native of Ulster, a bishop before the arrival of St. Patrick, and to have resided chiefly in his monastery in Begerin. <sup>(110)</sup> The history of Ithar is easily cleared up. In some of the lives of St. Patrick he is, as has been seen above, expressly named together with Killic <sup>[p. 29]</sup> as a disciple of his. He is also mentioned as such in Tirechan's list. Colgan, contradicting himself, reckons him accordingly among the disciples of our great Apostle; and that he was one of them cannot be doubted. He died in the year 500.

14/9/17/14 (42)



[Usher]

(110) *Id.* p. 794. *Beg-erin*, that is, little Ireland, (*parva Hibernia, ib.*) is a small island near the harbour of *Meaford*. It is now called <sup>no. but Beggerin</sup> *Begery*, which name is but a corruption of the old one *Begerin*, and not, as *Seward* says, (*Topogr. Hibern.*) signifying the little land in the water.  
Success *Lanigan*! they were liars! *God*

[*Beg-Erin*. *Lanigan's Eccl. Hist.*  
vol. I. page 402.]

Another renowned school was that of *Ihar* in *Beg-erin*, which he established after having preached the gospel in various parts of the land, and in which he instructed a vast number of persons. (103)

[p. 403.]  
[p. 404.] (103) In *Ihar's* Life, as quoted by *Usher* (p. 1061) we read,  
*Adultas, sacerdos, et multa sanctimonia vitae pollens, Iharus missus est ad Evangelium praedicandum per Hiberniam, in qua innumeros ad fidem Christi convertit - Ad fines Lageniensium venit, et australem ejus partem, ubi est litoralis parva insula*

a small island near the shore. *God* *Beg-*

14/6/17/14(43).



Beg-erin, id est, Parva Hibernia, dicta; ubi  
celebre condidit caenobium, et sacras ibidem  
litteras aliasque artes optimas docuit max-  
imam multitudinem Hibernorum et  
aliorum."

Compared?

A. B.

4 Barony  
The parish of Ardtramon.

Situation. This parish is situated in the Barony of Shelmalier East and is bounded on the north by the parishes of Ballynaslaney and Kilmollock; on the east by the parish of Ardcahan; on the south by the river Slaney, and on the west by the parish of Kilpatrick.

Name. No ancient Irish authority has been as yet discovered to prove the correct orthography of this name; it seems to be compounded of *ard*, a hill or height and a man's name, like Ard-Cavan, and Ard-columb, but we must leave it unexplained till we have more time to consider it than we have at present. See Ballytramon in the parish of Ardcahan.

Of the ancient church of this parish only the choir remains which differs from the choir of any old church we have yet seen; it is 23 feet long <sup>5</sup>/<sub>4</sub> broad and its walls are about 22 feet high. The east window is destroyed, as is the entire of the east gable with the exception of a small portion at the North-east corner. The south wall contains two quadrangular windows from which it appears that the building is not many centuries old. The north wall is nearly per-  
-fect

14/6/17/14(45)

348 352  
99

-fect; it also contains two quadrangular windows.

See annexed sketch by Mr. Wakeman.

A short distance to the south of this church there is a holy well called after St. Bridget, who is supposed to have been the patroness of this parish.

Not far from the church towards the south there is a small <sup>quadrang.</sup> square castle called the Castle of Artramon measuring on the outside <sup>ft in</sup> 18.0 by <sup>ft in</sup> 16.6 and about 46 feet in height. It is in good preservation and used as a barn by the farmer on whose lands it stands. Its walls are <sup>ft in</sup> 4.2 in thickness. No tradition of its erectors or occupiers.

---

J. Abenoman June 9<sup>th</sup> 1840,





**END**



**14 G 17/15**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Notes made by John O'Donovan for the Ordnance Survey, concerning the history, antiquities and topography of the parish of Tikillin, Co. Wexford, with particular reference to its early church, castles and the**

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

**1840**

**3 p.**

**24 cm.**

**Includes an ink sketch of Deeps Castle and the Slaney River, Co. Wexford, drawn by William Frederick Wakeman.**

**Pagination in original binding was 350-51.**

The parish of Tikillin

Situation. This parish is situated in the Barony of Thelmaier East, and is in two detached portions; the western portion is bounded on the north, west and south by the river Ilaney, and on the east by the parish of Kelpatricks, and the eastern portion is bounded on the north by the parish of Kilmollocks, on the east and south by that of Ardavan, and on the west by the parishes of Artramon and Ballynaslaney.

Name. The name of this parish is compounded of Tigh, a house, and Gillin, the name of a saint who must have been the original patron of the parish, but I could find nothing to prove which of the many saints of that name mentioned in the Irish Calendar he was. The name is synonymous with Stickillin in the County of Meath it being the custom in that Danish territory to prefix g to proper names beginning with Tigh, a house, as Stackallin, Stakillin, Stillorgan for Tacallin, Tikillin, Tilorcan.

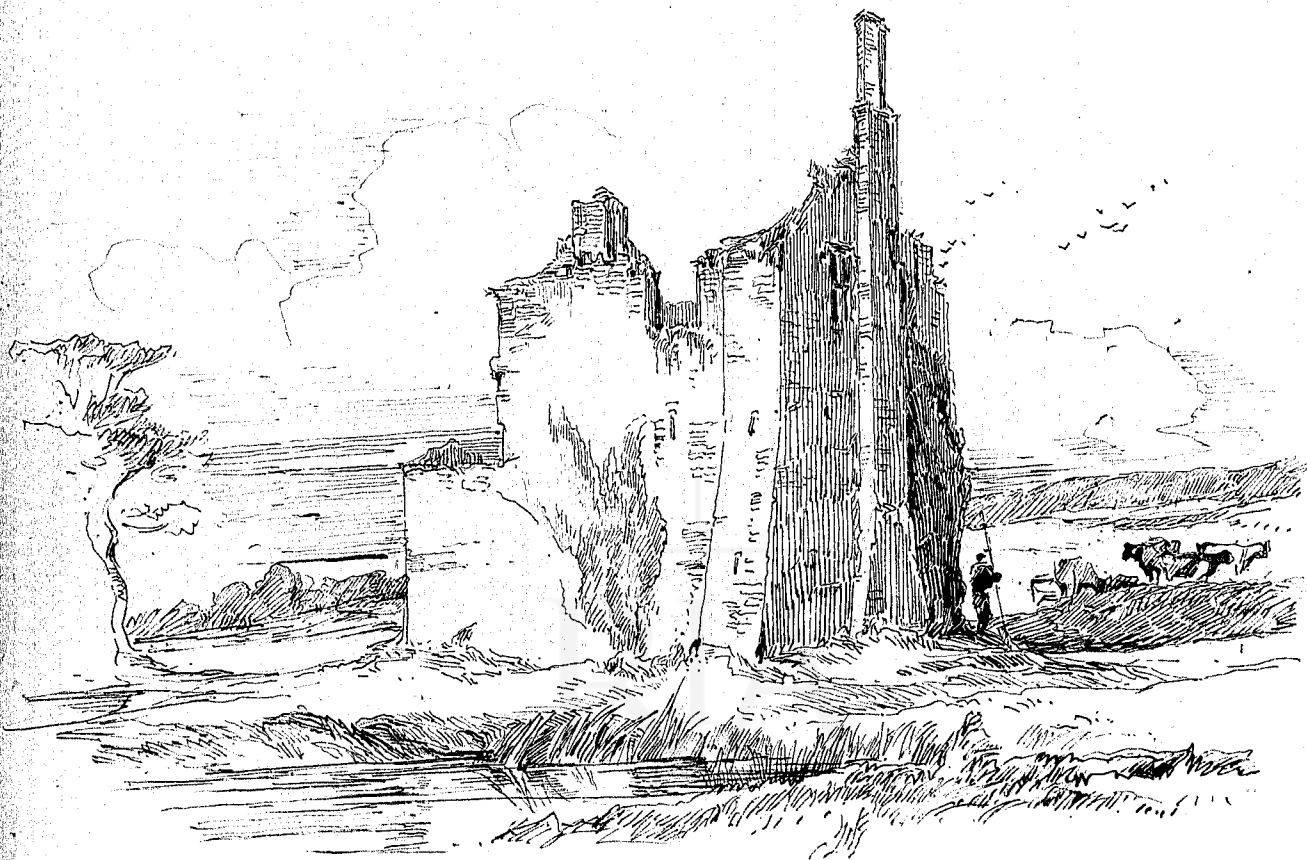
The original church of this parish was situated in the townland of Tikillin to which it gave name, but its walls are destroyed nearly to the foundations. The church yard is still used as a burial place.

14/6/17/15 (1) The.

The other remains of antiquity in this parish are two castles, one in the townland called the Deep in the north part of the parish near the River Slaney; it is about 40 feet in height, and the other in the south of the townland of Ferrycarrick, seated on the pinnacle of a rock over the river Slaney. This castle is said to be the oldest military edifice erected by the Anglo Normans in Ireland, it having been built by the Lord Robert Fitzstephen de Marisco, who arrived in Ireland in 1169. two years before the arrival of the Earl Strongbow. It consists of one square tower constructed in a very rugged style as almost all the buildings in this part of the County are. The loopholes of this tower are remarkably small, and the doorway so low that it cannot be entered without stooping.

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14/6/17/15(2)



Castle of the Kings in the County  
of Kerry

W. W. Skelton de<sup>d</sup>

Page 55. 1874.

14/G/17/15(3)

**END**



**14 G 17/16**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Notes made by John O'Donovan for the Ordnance Survey, concerning the history, antiquities and topography of the parish of Ballyvalloo, Co. Wexford, with particular reference to its early church, holy well**

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

**1840**

**2 p.**

**24 cm.**

**Pagination in original binding was 352-353.**

**Included are references to the holy well in Ballyvalloo being known for its curative properties.**

Situation. This parish is situated in the barony of Ballylagheen, and is bounded on the north by the parish of Castle Ellis; on the east by the sea, and on the west by the parishes of St. Margaret's and Skreen.

Name. The name of this parish is evidently not of ecclesiastical origin, but called after the townland in which the parish church is situated which townland received its name most probably from a family. *Baile us mealla*, the townland of O'Malla is probably the original name. In an Inquisition taken on the 8<sup>th</sup> of August 8 Jac. I, it is written Ballyvolla. There was a famous tribe <sup>located</sup> along the sea in Hy-Kinsellagh called the Hy-Mealla as we learn from O'Sheerin

*Ap. mb mealla ap meap libeapm*

*Epedma an fear O' Finnigern*

" Over the Hy-Malla of swift ships

" The hero O'Fintigern rules."

The ruins of the old church of this parish stand in the townland of Ballyvalloo lower in a level field about a furlong from the sea. It consisted of nave and choir, the nave measuring 30 feet in length, and the Choir 21 feet in length and 14<sup>ft 4 in</sup> in breadth. The north wall and east gable of the Choir are down to 6 feet, and the south one to 4 feet, but the middle gable stands perfect. The choir arch is round, <sup>constructed of thin flagstones</sup> and measures 8 feet in height and 6 in width. Of the

14/9/17/160

the nave, not a stone remains, and even its foundations are so effaced that its breadth cannot be determined. The walls remaining are three feet in thickness and built of small stones cemented with lime and gravel mortar.

At the distance of about half a furlong to the east of this church is a holy well called after St. Peter, at which patterns are still annually held on the 29<sup>th</sup> of June. The well is good for curing sore eyes and many other diseases especially thirst that disagreeable disease which oppresses ~~ed~~ in summer and autumn.

**END**

**14 G 17/17**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Notes made by John O'Donovan for the Ordnance Survey, concerning the history, antiquities, traditions and topography of the parishes of Screen (sic) and St.**

**Nicholas, Co. Wexford, with particular reference to**

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

**1840**

**2 p.**

**24 cm.**

**Pagination in original binding was 354-355.**

RIA



Dublin  
St. Michael's

## The parish of Screen.

354

333

87

Situation. This parish is situated partly in the Barony of Ballaghkeen, and partly in that of Shelmalier East, and is bounded by the parishes of Killish and Castle Ellis; on the East by Ballyvalloo and St. Margaret's; on the South by Ard Columb and on the west by St. Nicholas's and Ardavan.

Name. This is the name of several parishes in Ireland and has been already so often explained in former letters that it is unnecessary to say any thing in explanation of it. It is not remembered in that parish <sup>to</sup> what Saint this Screen or Shrine belonged, but that the "patron" of the parish was held annually on the 27<sup>th</sup> of September. It was held at a well <sup>now</sup> nearly closed up situated about 200 paces to the west of the site of the old church of Screen, but it was abolished about 20 years since.

No portion of the old church remains, but there is a large burial ground, in which the only remain of antiquity is a holy water font now nearly buried in the ground. There is no townland in the parish called Screen; this grave yard is situated on a round hill-lock, not unlike a moat, in the townland of Ballymore. q. Whose day is the 27<sup>th</sup> of September?

14/9/17/17(1)

304  
88  
H. Doyle 355

The parish of St. Nicholas

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Situation. This parish is situated in the Barony of Ballaghkeen and is bounded on the north-east by the parish of Killish on the N. W. by Kilmollock; on the S. W. by Ardavan; and on the S. E. by Screen.

Name. The name is derived from the patron Saint.

There are no antiquities in this parish but the site of the old church.

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**END**

14 G 17/18

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

Notes made by John O'Donovan for the Ordnance Survey, concerning the history, antiquities and topography of the parishes of Kilmollock (sic) and Carrick, Co.

Wexford, with particular reference to their early

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

1840

2 p.

24 cm.

Pagination in original binding was 356-357.

RIA

The parish of Kilmollock.

Situation. The parish is situated in the barony of Ballagh-keen, and is bounded on the north by the parish of Bally-luskard; on the east by those of Killysk and St. Nicholas's; on the south by the parish of Ardaraun, and on the west by Edermine and Ballynaslaney.

Name. The name of this parish is compounded of Gill, a cell or church, and Mollock, in Irish Má, Shiológ, the name of the patron saint. See also Kilmichaeloge in the Deanery of today where this saint had another church.

Of the old church of Kilmollock no part remains but a very small portion of the south wall containing no feature. There is a large church yard which is still used. There is a holy well near it, called St. Mary's well, at which patterns were annually held on the 15<sup>th</sup> of August. On the southeast part of the townland of Ballinkeel there is an old castle said to have been erected by the family of Hayes in whose possession it remained till about sixteen years since. It looks old. See Mr. Wakeman's sketch.



24<sup>th</sup> PinningsThe parish of Carricks.

Situation. This parish is situated in the Barony of Shelmalier West, and is bounded on the north by the River Slaney; on the east by the parish of St. John's; on the south by the parish of St. Peter's, and on the west by the Commons of Shelmalier, and the parishes of Kilbride and Ardcantrish.

Name. The name of this parish signifies "a rock" and was originally imposed from the situation of the church by the side of a rocky hill. This church had no choir; it is 46 feet long and 20 in breadth. Only fragments of the walls remain without any door <sup>way</sup> or window. They are <sup>3 feet thick</sup> constructed of quarried stones cemented with lime and sand mortars. This church is situated in the townland of Newtown, and is surrounded with a small grave yard which is still used. About 200 yards to the south-east of the church there is a holy well called after St. Nicholas. The 6<sup>th</sup> of December is the Holiday of the parish, but no pattern is <sup>now</sup> held in the parish.

In the Townland of Burntown there is a castle measuring on the inside <sup>ft. in</sup> 20<sup>ft. 6</sup> by <sup>ft. in</sup> 12<sup>ft. 0</sup> and consisting of three ~~floor~~ stories, and about 40 feet in height and the walls 4 feet thick. There was another Castle <sup>over the River Slaney</sup> in the townland of Newtown, but the stones were carried away to build the stone part of the bridge of Mexford.

**END**

**14 G 17/19**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Notes made by John O'Donovan for the Ordnance Survey, concerning the history, antiquities, traditions and topography of the parish of Ardcanrisky, Co. Wexford, with particular reference to its early**

**O'Donovan, John, MRSA, (1806-1861)**

**1840**

**2 p.**

**24 cm.**

**Pagination in original binding was 358-359.**

RIA

*The parish of Ardcantrisk*

Situation. This parish is situated in the barony of Thebraker West, and is bounded on the north by the parish of Killurins; on the east by the river Slaney, which divides it from the parish of Tihillen; on the south by the parish of Kilbride, and on the west by the parish of Whitechurch.

Name. The name of this parish is now generally written Ardcantrisk, which would signify the high head between the waters, a derivation not unlike the one given by the pretensor Ledwich for Kilkenny, but I find that it is written ard kenrick in the Inquisition and Ardkenris in the Liber Regalis Visitationis, which I believe to be the true original name, and if it be the derivation above offered cannot stand. Let us try our hand at another, thus, ard means high, ken, means head and risk is the gen. form of pop. a point of land running into water, or a shrubbery; so that the whole compound means the high head, or hill of the shrubbery, or the high hill forming a point. If either of these derivations be correct it is obvious that the name is not of ecclesiastical origin. The church is situated on the top of a round hill.

The old church of this parish is now nearly destroyed, but from what remains of it, we can infer that it is not many centuries old. It consisted of nave and choir - ecclesia et cancella - like

14/9/17/19 (1) most

most of the modern little churches in this County. The nave was 33 feet long and 16 broad, and the choir 19 feet by 12. Not one doorway or window of this old church remains, the walls being all destroyed with the exception of small fragments from 2 to 5 feet in height built of large long stones which are cemented with lime and sand mortar. This church is on an ard or height and is surrounded with a small grave yard which is not much used at present. About 50 paces to the south of this church there is a quadrangular mound of earth raised to the height of five<sup>5</sup> feet and measuring 13 paces from east to west and 11 paces from North to South. It seems to be modern, or at least not a pagan monument.

About 250 paces to the north of the church is a holy well called St. Eusebius's<sup>this</sup> well, which is still visited by the vulgar for the cure of sore eyes, headaches. Some white bushes growing over it exhibit votive rags of various colours. A Pattern was annually held at this well till about 50 years ago when it was abolished "for weighty reasons".

There was a castle in the townland of Poulhore, but the last fragment of it was removed about five years ago. Its site, however, should be shown on the Ordnance map.

14/6/17/19(2)



**END**

**14 G 17/20**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Notes made by John O'Donovan for the Ordnance Survey, concerning the history, antiquities and topography of the parishes of Killurin, Coolstuff and Kilbrideglynn, Co. Wexford, with particular reference to O'Donovan, John, MRIA, (1806-1861)**

**1840**

**4 p.**

**24 cm.**

**Pagination in original binding was 360-363.**

RIA

H. H. Kingdon

The parish of Killurin.

Situation. This parish is situated in the Barony of Shelmalier West, and is bounded on the north by the parish of Ballyoge; on the east by the River Slaney; on the south by the parish of Carrigrohilly, and on the west by the parish of Whitechurch.

Name. The name of this parish is compounded of Cell a cell or church, and Lurin, or Liobhran the name of a saint, but there is no tradition of such a saint, unless he be the present Saint Laurence, whose day is celebrated on the 10<sup>th</sup> of August.

There is not a stone of the old church of this parish remaining, it having been destroyed about 50 years ago to build the present one, but there is a very old looking church yard.

In the townland of Killurin about a furlong to the north of this grave yard (which is in the glebe), is a holy well called after St. Laurence, which is still visited by the common people, but the pattern was abolished about 30 years ago.

There is nothing else of antiquarian interest in this parish.

14/6/17/20(1)

of the parish of Kilbride

Situation. This parish is situated in the Barony of Shelmalier East, and is bounded on the north by the parishes of Whitechurch-glen and Ardcanrick; on the east by the parish of Carrick; on the south by those of Coalstuff and Taghmon and the Commons of Shelmalier, and on the west by Whitechurch-glen parish.

Name. The name of this parish is compounded of Gill, a cell or church, and Brighde, the feminine case of Brigid, the name of a celebrated Irish Saintess to whom many churches in Ireland were dedicated, and in honor of whom a "pat-tern" was yearly held in this parish on the 1<sup>st</sup> day of February.

The old church of this parish is destroyed down to the foundation stones. It was 53 feet in length and 20<sup>+</sup> in breadth. It is surrounded with a grave yard now so covered over with luxuriant nettles that the graves cannot be seen.

There is no well near it nor in any part of the parish now called St. Bridget's, but the pattern of the parish, which was abolished about 60 years since, was held at the old church <sup>lying</sup> in the townland of Glebe.

W. P. P. P.

362

## The parish of Coolstuff.

Situation. This parish is situated in the Barony of Shelmallee West, and is bounded on the north by the parishes of Taghmon and Kilbride; on the east by Kilbride and a detached portion of the parish of Taghmon; on the south by those of Kilmannan and Ballyconnick, and on the West by Taghmon.

Name. The meaning of the latter part of this name is very obscure; the first is an anglicising of cúil, the back or cúil, an angle. q? Is this name a corruption of Coolstuff?

The old church of this parish is situated on a rising ground in the townland of Glebe. It consisted of nave and choir; the nave measuring 54 feet in length and 17 in breadth, but the choir has totally disappeared.

The two gables are totally destroyed. 36 feet of the north wall attached to the middle gable remain, and 43 feet of the south wall attached to the west gable. At the distance of 18 feet from the west gable the north and south walls contain each a doorway. The doorway is perfect and is in the pointed style and constructed of thin flag stones; it measures on the inside 6 feet in height and 5 in breadth, and on the outside 5 feet in height by 4<sup>ft in</sup> 6 in width. At the distance of 12<sup>ft in</sup> 8 from this doorway the south wall had on it a window, which is now <sup>so</sup> disfigured that its dimensions cannot be given; as also another win-

dow between it and the middle gable at the distance of 2<sup>ft in</sup> 6 from it. The north wall has a window facing the first of these. These side walls are 11 feet high and 3<sup>ft in</sup> 6 thick.

14/9/17/20(3) thick



thick and well built of large and small stones cemented with fine gravel and lime mortar.

At the distance of about 300 yards to the east of this church is a holy well called Lady's well at which a pattern is held on the 15<sup>th</sup> of August every year.

In the townland of Digginshaggard there is an old castle of a square form measuring <sup>ft in</sup> 14"6 by <sup>ft in</sup> 13"6 and about 40 feet in height; and its walls are <sup>ft in</sup> 4"6 in thickness. It had four floors of which the first remains.

There is another <sup>ruin of a</sup> castle in the townland of Augh-nagan (Achadh na g-Ceann) but only a small fragment of it remains.

**END**

**14 G 17/21**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Notes made by John O'Donovan for the Ordnance Survey, concerning the history, antiquities, traditions and topography of the parishes of Doonooney (sic), Kildavin and Whitechurch-Glynn, Co. Wexford,**

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

**1840**

**4 p.**

**24 cm.**

**Pagination in original binding was 364-367.**

RIA

Of the parish of Doonoonery

Situation. This small parish is situated in the barony of Bantry; it is bounded on the north by the parishes of Ballybreeman and Ballogue; on the east by Whitechurch-Glyn; on the south by Kilgarvan, and on the west by Adamstown.

Name. The name of this parish is evidently Dún Una in the Irish and means the Dun or fort of Una, a woman's name. The dun still remains and is a military moat which was originally fortified by a trench.

There is no vestige of the original church of this place now remaining, but its site is shewn in the middle of a green field - an uncultivated spot about three perches in extent without much of the appearance of a grave yard. About half a furlong to the west of the site of this church is the moat of Dunoony, on which, the natives say, a stone castle stood not many years ago, but no trace of it is now visible. The moat is 120 paces in circumference ~~and~~ about 14 feet in perpendicular height, and 17 paces in diameter at top from north to south and 12 from east to west. It has been much injured on the east side, which causes this difference in the diameter.

14/9/17/210)

Of the parish of Whitechurch-glyn.

Situation. This parish is situated in the Baronies of Bantry and Shelmalier (Siol maoluíor) and is bounded on the north by the parish of Ballyoge; on the East by those of Killurin and Ardcantrick; on the south by Kilbride-glyn and Taghmon and on the west by Kilgarvan.

Name. The name of this parish is English and requires no explanation. In Irish it would be and was called Teampull geal a ghleanna, i.e. the white church of the glyn or valley. The natives usually call it the parish of Glyn.

There are no remains of the old church of this parish now visible and its grave yard is not much used. There is another old Burial place in the townland of Bar-money in the same parish, and in it the foundations of the walls of an old church. There is a well near it, but it bears no name. The antiquarian may say of the antiquities of this County as the prophet said of Babylon:

"All swept with one tremendous brush of the  
"besom of destruction." *rectius*,

All devoured to the ground by the hungry tooth of  
time!



*The parish of Kildavin.*

Situation. This parish is bounded on the north by the parish of Rathaspick; on the east by Rathmacknee; on the south by the parish of Mayglass and on the west by Kilmarnock and the Commons of Forth.

Name. The name of this parish is evidently of ecclesiastical origin meaning the church or cell of St. Davin, a saint of whom there is still a vivid tradition though I do not find his name in the Irish Calendar.

The old church of this parish is still in existence but in a very ruinous state. It consisted of nave and choir the former measuring <sup>ft in</sup> 35.6 in length and 17 in breadth, and the latter <sup>ft in</sup> 16.7 by <sup>ft in</sup> 14.0. The walls of the choir are nearly destroyed. The middle gable is destroyed except about 8 feet of its height and only <sup>ft in</sup> 4.6 of the height of the sides of the choir arch remains. This arch is <sup>ft in</sup> 6.3 in width. Of the south wall only a fragment about 14 feet in length joined to the middle gable remains; of the west gable only 4 feet, and of the north wall only 19 feet to the height of 10 feet. The south wall contained a window placed at the distance of <sup>ft in</sup> 2.6 from the middle gable but it is now destroyed. The north wall contains a <sup>quadrangular</sup> ~~square~~ window placed 2 feet from the middle gable, and measuring <sup>ft in</sup> 4.6 in height and <sup>ft in</sup> 2.8 in width on the inside, and on the outside (where it is <sup>ft in</sup> 4.3 from the ground) <sup>ft in</sup> 2.4½ in height, and in breadth 5 inches at top and 6 inches at the bottom. The doorway has entirely disappeared.

14/6/17/21 (3)

The walls of this church are built of large field stones and no chiselled or ornamented stone is visible. There is a small grave yard attached to this church but not now much used.

About  $\frac{1}{2}$  mile to the west of this church there is a holy well still called St. Davin's well but not now resorted to for the cure of any disease; but about 22 years since a "Pattern" was held at it annually on the first of August, which is believed to be St. Davin's day. Is this St. Daimhin of Fotharta an Chairn mentioned in any of the Irish Calendars?

There is another holy well in Kildavin upper called St. Catherine's well to which a few people still repair for the cure of sore eyes.

There is nothing else of any interest to the antiquarian in this parish.

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**END**

**14 G 17/22**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Notes made by John O'Donovan for the Ordnance Survey, concerning the history, antiquities and topography of the parishes of Rathaspick, St. Peter and Kilmachree (sic), Co. Wexford, with particular reference**

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

**1840**

**4 p.**

**24 cm.**

**Pagination in original binding was 368-371.**

RIA





St. Peter's parish.

Situation. This parish extends from the south-west part of the town of Wexford to the Forth mountain, and is bounded on the north by the parish of Carrick and the town of Wexford, of which it embraces a part; on the east by the parish of St. Michael's and Mandlintown, and on the south by the parish of Rathaspick.

Name. The ancient church of this parish was dedicated to St. Peter, the Apostle: inde nomen.

The old church of this parish is entirely destroyed and nothing remains but the grave yard which has not been used as a burial place these forty years. St. Peter's well, which is a good spring lies at the junction of Carrigeen Street with old Pound, on the west side of the street, but it is now used by the towns people for all purposes.

*Prin. Jan*  
The parish of Kilmachree. 54/11

Situation. This small parish is bounded on the north and north-east by the parish of Killane; on the south by Wexford Haven and the parish of Killinick, and on the west by the parish of Rathmackree.

Name. The name of this parish is apparently of ecclesiastical origin, and would seem to mean the cell or church of St. Mochree, but I do not find any such name of a saint in the Irish Calendar, nor does tradition throw any light on the subject. The natives pronounce the name as if it meant bill Mo Chroidhe, the church of my heart. I find a <sup>st</sup> Mochmadhong set down in the calendar at the 10<sup>th</sup> of November, who belonged to Ard. Columb near Wexford, and it is possible that his name might be corrupted to Mochroidhe.

In the Liber Regalis Visitationis this parish is set down as a "Rectoria impropriata, spectans ad Abbathiam de Sellescar, in possessione Domini Henrici Wallop, militis, ffirmarii de Selleskar."

The old church of Kilmachree is situated in a townland of the same name and to the left of the road as

14/5/17/22(3)

yan

you go from Wexford to Killinick village and about 3 Irish miles to the south of the former. It is all destroyed nearly down to the very foundations except the middle gable of which a part remains containing the Choir arch which is about  $6\frac{1}{2}$  ft in height and  $5\frac{1}{2}$  ft in width. From the foundations of this church it can be ascertained that the nave was about  $24\frac{1}{2}$  ft in long and the choir about half that length, and that the doorway was on the south wall of the nave not far from the west gable. From the fragment of the middle gable remaining it can be safely inferred that this church was a rude little building only a few centuries old. —

I could not learn that there was a holy well or castle in this parish, but it is probable that there was not as the engraved map from the Downs, which shews castles in all the neighbouring parishes, shews nothing in this but the church.

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**END**

**14 G 17/23**

**Ordnance Survey of Ireland: Letters: Wexford (Vol.1)**

**Notes made by John O'Donovan for the Ordnance Survey, concerning the history, antiquities and topography of the parishes of Killane (sic), Kerloge, Maudlintown and Drinagh, Co. Wexford, with particular**

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

**1840**

**7 p.**

**24 cm.**

**Pagination in original binding was 372-378.**

**Included are related extracts from Archdall's 'Monasticon Hibernicum'.**

RIA



## The parish of Killane.

572

Situation. This parish is bounded on the north by that of Drinagh; on the east by Wexford Haven; on the south by the parish of Kilmachree, and on the west by the parish of Rathmachree.

Name. The name of this parish is written Killyan in the Liber Regalis Visitationis, from which it may be safely inferred that it is the same as the Killian in Meath, and the Killian in the King's County near Serkieran. If so it means the cell or church of St. Liedania, the mother of St. Kieran of Saigir, who was certainly the patroness of both the other churches. She is now always called St. Ellen or St. Helen in this Barony. See St. Helen's parish. —

The engraved map from the Down Survey shows a church and two castles in this parish: the church and one of the castles in Killane, and the other castle in Ballykelly. The castle of Killane is still in good preservation, and it is probable that the site of the old church is occupied by an old church in the north side of the townland. The <sup>site of the</sup> other castle in Ballykelly is probably occupied by Ballykelly house.

In the townland of Killane there is a holy well at which patterns were held annually. but I could not learn on what day. It was abolished about 30 years since.

14/6/17/23(1)

W. B. R. M. M.

The parish of Drinagh.Situation

This small parish is bounded on the north by that of Kerloge; on the east by Wexford haven; on the south by the parish of Killlane, and on the west by the parish of Rathapick.

Name. Drinagh is the name of countless townlands in Ireland and it signifies "abounding in black thorn or sloe trees" as I have frequently stated in former letters, but it is not certain that in this instance it may not be a corruption of Bill Draighnighe, the church of <sup>the virgin</sup> Drainecha, who was venerated at the church of Bill Draighnighe in Idrome on the 18<sup>th</sup> of August. Nothing however can be gathered on the spot to prove or disprove this.

The walls of the old church of Drinagh are nearly perfect but so modern that they are not worthy of minute description. It is divided into nave and choir, the former measuring about 36 feet by 17, and the latter 17 by 11. The nave contains two doorways and two windows placed in the north and south walls exactly facing each other, all rudd, unornamented and not worth description. The west gable had a belfry on its top, which is now nearly destroyed. The choir arch is very rude and only the height of a man above

14/G/17/23(2) the

the present level of the floor which is considerably raised. The east and south windows of the Choir are much defaced, and its north wall is destroyed down to the height of 4 feet, but its south wall is nearly perfect.

The engraved map from the Down Survey shews two castles in this parish, one in the townland of Rochestown and the other in that of Bogganstown. Their sites should be shewn on the Ordnance Map.

### The parish of Kerloge.

Situation. This very small parish is bounded on the north by that of Mandlintown; on the east by Weaford Haven; on the south by Drinagh, and on the west by Rathaspick.

Name. I have no authority for the original spelling of the name of this parish, and I do not wish to indulge in conjectural etymologies, which are worse than useless, until some authority shall turn up to render its meaning certain. The science of <sup>Irish</sup> etymology has been brought into such contempt by the works of Vallancey and Betham, that no rational investigator can now indulge in wild conjectures on the subject without bringing some written evidence to his assistance.

There are in the townland of Kerloge in this parish

the ruins of what the natives call a friary. A part of the north wall only remains, 30 feet in length and 20 feet of its <sup>extent</sup> 8 feet high and 10 feet of it so high as 20 feet.

At the distance of 18 paces from this wall to the east is the <sup>original</sup> altar which remains still undisturbed; it measures  $16\frac{1}{2}$  feet by  $3\frac{1}{2}$  and is 3 feet in height. It is covered with a large flag stone which is  $6\frac{1}{4}$  ft in long  $3\frac{1}{6}$  ft wide and 4 inches thick.

About 30 paces south of the old wall there is a well and 22 yards south-east of this another called St. James's well, at which a "Pattern" was annually held on St. James day, but it was abolished about 20 years ago. Some call this well St. Tullogh's.

### The parish of Maudlintown

Situation. This parish adjoins the town of Wexford and is bounded on the east by Wexford haven; on the south by the parish of Kerloge, and on the west by St. Peter's.

Name. The ancient church of this parish was dedicated to St. Mary Magdalene, or as the Irish call her St. Mary Maudlin (Mairne m'gda'lin) hence the name.

Of the original church of this parish only the west gable remains, from which it appears that the



building is not ancient.

In the North east part of the townland of Maundbintown  
 is a holy well called after Mary Magdalene at which  
 on the 22<sup>nd</sup> July annually  
 a pattern were held till about 45 years ago when it  
 was abolished for "weighty reasons".

RIA



# Maudlington.

Near the town of Wexford. inquisition <sup>in</sup> 12<sup>th</sup> August VIII James. finds that there was an hospital here for lepers governed by a master Keeper or Prior who with the brethren and sisters thereof had 19<sup>th</sup> June XII King Richard II acquired and appropriated to themselves and successors in Perpetuity. contrary to the Statute of mortmain. 120 acres of land in the town = lands of Maudlington and Rochestown <sup>now Ballyvalloo</sup> with the tithes of the Parish of Ballyvalloo and the towns of Molgonore and Pombro = Keston annual Value besides reprises 20. also 3 small messuages in the Parish of Saint Mary in Wexford annual Value besides reprises 2. and that William Browne of Molanca and his Predecessors always enjoyed and had the nomination

to  
 14/6/17/23(6)

the said Mastership whenever Vacant<sup>(s)</sup>.

January 26<sup>th</sup> <sup>Henry IV</sup> a grant was made to  
John son of William Rochford, during  
life of the Custody of this hospital, with  
ye lands, Possessions, rents, Churches tithes &  
therunto belonging ye said John to support  
the houses buildings &c. & to defray all  
other expences, attending the same at  
his own Proper Cost and Charges. ( ) King p/40