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**Ordnance Survey of Ireland: Letters; Wicklow**

**Title page and index to letters containing information relative to the antiquities of the county of Wicklow collected during the progress of the Ordnance Survey in 1838 (vol. 1). Refers also to maps.**

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Letters  
containing information relative  
to the  
Antiquities  
of the  
County of Wicklow  
collected during the  
progress of the  
Ordnance Survey  
in  
1838  
Vol I

14/G/21/100

Wicklow Letters

Wicklow Letters.

Index.

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Ph.

Powerscourt Ph. continued.

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London

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# Wicklow Letters

1

Est Curry	Ennis Kerry	13 Dec	to Chas	18 Dec
1 <sup>st</sup> }	"	15 "	"	18 "
(- Oct	Carlow	18 "	"	20 "
Est Curry	Ennis Kerry	17 "	"	27 "
"	Bray	21 "	"	27 "
"	Carlow	18 "	"	1 Jan
"	"	27 "	"	"
"	"	29 "	"	1 "
{ 1	Old Baltinglap	30 "	"	3 "
"	"	1 Jan	"	3 "
2	Oct	31 Dec	"	5 "
3	"	1 Jan	"	7 "
1	Curry N.W. Kerry	"	"	7 "
1	Oct Rathdown	5 "	"	8 "
1	"	8 "	"	11 "
1	Oct Blyington	9 "	"	11 "
1	" Baltinglap	3 "	"	15 "
1	"	10 "	"	" "
1	Curry New. W. Kerry	11 "	"	" "
1	Oct Blyington	13 "	"	16 "
7	Curry Wicklow	16 "	"	22 "
1	Oct Blyington	18 "	"	" "
1	Curry Wicklow	19 "	"	23 "
1	Oct Blyington	20 "	"	" "
1	"	21 "	"	25 "
1	"	22 "	"	25 "

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1 Est<sup>r</sup> Curry Wicklow 22 Jan<sup>y</sup> to Chas<sup>r</sup> 26  
 1 " O.C. Belfington 23 " "  
 1 " Curry Rathdunn 24<sup>✓</sup> " "  
 1 " " 24<sup>✓</sup> " 28  
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 1 " Curry Rathdunn 26<sup>✓</sup> " 29  
 1 " Curry Wicklow 28<sup>✓</sup> " "  
 1 " O.C. " 28<sup>✓</sup> " 31  
 1 " Curry " 29<sup>✓</sup> " "  
 1 " " 31<sup>✓</sup> " 2 Feb<sup>y</sup>  
 1 " O.C. " " "

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**END**

**14 G 21/2**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letters to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O'] Curry, written from Enniskerry, Co. Wicklow, concerning the history, traditions, antiquities and topography of the**

**O'Curry, Eugene**

**13-15 December 1838**

**23 p.**

**24 cm.**

**Pagination in original binding was 3-25**

**Included is an account of the local Protestant community in Powerscourt parish, with a list of the main Protestant families of the district. Also included are relevant extracts relating to Powerscourt,**



Ennis Kerry 13 December 1838 <sup>23</sup>

T. A. Larcom Esq. R.E.

Sir

I arrived here with Anthony Barry on yesterday morning at 11 o'clock, and proceeded without delay to learn the pronunciation of the townland name of the parish of Dooenacourt which I was able to do from Francis Buckles of Glaskerry, a native of the parish, and now in the 70<sup>th</sup> year of his age. Further he nor any other person that I consulted on the subject ever heard any other name for this parish but Dooenacourt; but surely this cannot be its ancient name.

We also went over the townlands of Kilcogga and Monaster on yesterday.

In the townland of Kilcogga stand the ruins of an old church which gives name to the townland. These ruins at present consist of two parallel walls running from West to East, and well built of the common surface granite

14/9/21/2(1)

4 of the Country, and lime and Sand mortar.

These walls are 22 feet long, 7 feet high and two feet thick and thirteen feet asunder. There are the side walls of a small edifice, the pillars which have disappeared. There are no windows, but the northern wall has <sup>four</sup> three small holes running through it and the south side two similar holes.

This little place would appear to have been the sacristy to a larger edifice, <sup>to</sup> which it was evidently joined, and which extended to the west fifty two feet, and of the same breadth with the small edifice.

"The site of this building is merely traceable" and no one that I have met here, ever saw it but in its present condition.

Twenty yards to the west of the last mentioned place are several large, flat stones running in two parallel lines from west to east, that on the south to the extent of 36 feet, the other about half that distance, and 13 feet asunder. The few vestiges of this building that remain are very rude and bespeak an early antiquity. There is an extensive, but scattered burying ground on the south side of the ruin. This ground is but little

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5

fringed of late years by the tenants of the grave, the preference being given to Churchtown burying place in Duncormick demesne.

There are but two Head Stones in the whole of the grave yard of Kilsagar; one of them inscribed to John Kane, date 1747. the other to James, Murphy, date 1830. The whole <sup>the ground of the grave</sup> of this place, was evidently surrounded by an earthen mound, containing an area of about an acre. Vestiges of this mound remain on the South, west and N.W. the Church <sup>stand</sup> lay a little to the South east of the centre of the circle. There is a stump of a granite Stone, measuring 20 inches each way, lying on its side, four yards out from the South W. corner of the first mentioned edifice; the top of it is a little rounded, and contains a mortice 13 inches long, 6 inches broad and 4 deep. This was certainly the pedestal of a Stone Cross of which there is no account now.

About a quarter of a mile North east of the Church is a well which is called the Well of the Church. There is a very ancient thorn growing over it and James Whelan on whose land it lies says that a pattern was held here formerly for eight days, but when it ceased to be held, or at what time of the year it was held no one knows.

14/9/21/2(3)



6 It is popularly asserted here that Killeagar is not the proper name of the Church but <sup>that</sup> Stagonoy is, and Mr. Monk Mason in his History of the Cathedral of Saint Patrick Dublin says that in the year 1137 by a bull of Pope Alexander the Third the limits of the Dioceses of Dublin and Glendalough were defined, and that among the names of the parishes appropriated to Dublin, Stagonid ~~was~~ occurs; but whether this Stagonid is or is not identical with Stagonoy, I am not at present able to say.

There are several Raths in Killeagar T. L.

The townland of Monastery Grounds, Killeagar on the S, and they show the site of a Monastery in the little Glen of the Monastery, near Enniskerry on the Dublin road. Its dimensions cannot be ~~well~~ ascertained nor is there any popular remembrance of it, but a baptismal font which was dug up some years ago, while draining this Glen, and an old well, now nearly choked up, lying between an ancient Oak tree, and another old tree of what kind I know not, go to prove that there was some religious establishment here.

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5

The well some forty years ago, was frequently  
for the cure of head aches &c

The townland of Knock Link, <sup>S</sup> bounds  
the T. L. of Monastery, on the south side of the  
Enniskerry river. This townland takes its name  
from a very singular moat which <sup>stands</sup> lies on the  
immediate bank of the river, less than a quarter  
of a mile above Enniskerry. This moat which  
is artificial, is about fifty feet high, and  
I would say 300 yards in circumference at the  
base, but the river washing its S. E. side prevents  
its actual measurement being ascertained. I had  
great difficulty in reaching the top of this  
mound, the sides are so steep, and overgrown with  
furze and brushwood. It is about 34 feet  
long at top, and say 18 broad. Some  
call it the fairy moat, but nobody that  
I have yet met, knows any thing of its ancient  
history - The fineness of this day induced  
me to visit Lough Bray and its stupendous  
cliffs and wild mountain scenery. To the

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8  
Sportsman, the geologist or the Artist this might  
afford a pleasing enough excursion, but the  
Antiquary finds nothing there but rocks, cliffs,  
waters and bogs as old and apparently as un-  
touched by the fashioning hand of man as the  
foundations of the earth. I was not able to  
ascend the top of Rippure mountain over  
which the boundary line of Dublin & Wicklow  
runs, on account of the heavy mist that enve-  
loped it, but as far as my enquiry <sup>goes</sup> it  
contains nothing of antiquarian interest.

The cliffs and the mountains immediately  
overhanging the lakes are called by the natives  
the scars of the lakes or loughs. These lakes  
are situated in Powerscourt mountain townland.

The following Irish local names occur on the  
Blessington side of this mountain townland  
viz. Froman mor (Froman more) Froman aca (Froman ata) Uisce an fheir (Uisce an Fheir).

These are the names of mountain streams  
which fall into "the brook of the Liffey."

The following names of small localities occur in

14/G/21/2(6)

Glenree. viz. mullán na píobán (Kullawn na Sorran)  
Iedroán (Sawrdawn north and south) cill pop  
lácan (Cill ro. Lachan) <sup>the daughter</sup> alia pop an t-<sup>of the church</sup> tsepeil (Pos an Tsepeil) This last mentioned place is an  
old unfrequented burying place, lying in the  
hundred of Toneygarth. there is no vestige of any  
kind of edifice, but they show what they call the  
giants grave which is 6 yards long by two broad  
and which looks like the side of some small building.

Well executed Holystone font is set in the ground  
at the foot of an ancient Holly and Thorn, in  
this place it is 10 inches in diameter, and 8 deep.

Tradition has it that after the destruction of the  
Chapel, a bell remained suspended from the  
Holly tree, which rung of itself on a certain time on  
the Sabbath, but that some sacrilegious person  
having cut a piece of the branches of the tree the  
said bell flew off to the top of Glencullen  
mountain and buried itself in its top, and was  
never since heard of—

There is a large rock lying about 1 mile N. E.  
of Glenree Banack, near the summit of the  
mountain and in the T. L. of Old Boally ~~at~~

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This rock is popularly called Castle Rock, but why nobody knows—

Nothing (was said) as to the one direction to certain points. We then take different sides of the Glen or mountain & river and meet again at a certain point, when he reports to me the result of his investigation and if any thing ~~was~~ remarkable requiring particular attention occurs, in any way I go straight to see it. This mode of proceeding will save "half" Car hire where a car may be wanted, as they charge as much for one person as they do for two in all. Cross drivings— However if you will not approve of this mode, we are ready to act on any system that you will lay down for us—

I will be glad if you will point out to me as distinctly as you may think proper, to what extent we may carry our antiquarian investigations.

If it is your custom to furnish quills, paper, pencils and sealing wax, <sup>or</sup> I will be glad to have some sent me to the post office here—

I remain in your obedient servant

Eugene Henry.

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11  
Evening 15<sup>th</sup> December 1838

2)  
Lieut. Sarsom Esq. R.E.

Sta in Down and parish  
In the ~~vicinity~~ <sup>vicinity</sup> of Lackendarragh, by there  
a place called the church yard, but it does  
not retain the least vestiges of either a church  
or churchyard - Some say that it was the  
place of sepulture of persons killed in a battle  
fought between the English troops and the  
Irish, some three hundred years ago. This  
battle was fought on War Hill, immediately  
overhanging this churchyard; on the opposite  
side of the river.

In the townland of Glaskenny, which bounds  
Lackendarragh on the east there is every fine  
Cromlech in ruins. The horizontal stone is 10  
feet long, 8 feet broad and ten feet thick: it lies  
with its end on the ground, reclining against the  
two eastern of the six upright stones that at one  
time had supported it. The upright stone  
at the western end is 10 feet high above the

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surface of the ground. The stones at the cart  
end are about five feet high. They call this  
Cromlech, Donchaí deáys (Donchaí deáys, ie  
Red Donogh, but why no one knows.

There is a hill in the townland of Barran-  
mire, which they call <sup>Knock</sup> Knock Righ is the  
hill of the King, but no tradition of the  
origin of the name exists. It is in the  
immediate vicinity of Powerscourt demesne  
on the west. Could it be the inaugura-  
tion hill of the O'Toole.

There is a <sup>small</sup> well in a narrow  
townland, in the same neighbourhood.  
It flows out of a <sup>small</sup> strata of brownish gra-  
nite, at the bottom of a mud wall.

Up to a late period this <sup>well</sup> was much  
frequented by the devout, on the 25<sup>th</sup> March  
and 15<sup>th</sup> August; those meetings were  
not looked upon as regular patronys.

There are two ancient Rathurachs L.  
L. and two Cairns of Stones, lying near

each other, where the townland meet the County  
 Dublin at Glen Cullen & Lonsdown. The most  
 northerly of these Cairns is called the Ravens  
 Rock, about twelve feet high and about 60  
 feet in circumference at base. The more south  
 ern is called Carrick a Spinkers, is a large  
 pile of rocks on the brow of the hill; ~~the perpe-~~  
~~recticular base of it is~~ it is about forty feet  
 high and 140 yards in circumference at base.

In the townland of Kilmolin (Kilmoling)  
 which bounds Anacree on the east, they show  
 the place of Kilmoling Church and burying  
 ground, but not a vestige of either remaining  
 save and except the mother earth. The old  
 Church was levelled with the ground, and the  
 grave yard rooted up, and planted as an or-  
 chard about 70 years ago by one of the descen-  
 dants of Cromwell's followers, named Dances.  
 Some ancient Yew trees remained in the orchard  
 until within a few years back - they however

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4  
have disappeared, as looks at the orchard. & once  
and all his descendants; and nothing now  
remaining but the ruined and desolate remains  
of Kilmelina House, which appears to have  
been at one time splendid but, completely de-  
trotion. Kilmelina House lies about a quarter  
South of the Site of the Church, within the di-  
mense of Parnassus. It is a small circular  
well about 2 feet 4 inches in diameter and  
14 inches deep. It is a beautiful ever running  
Spring, rising at the foot of a small hillock.

There are two ancient Baths in Kilmelina T.L.

There is a perfect unmutated Cromlech  
in Bannasillogh (Kilgarrin in Home Book)  
Ireland, half a mile west of Enniskerry, on the  
right hand side of the road. There is first a  
square enclosure of 30 feet in length, by 18  
feet broad. Ten of the large Stones which formed  
this enclosure remain, those on the South side  
having been removed. Immediately within  
this is a small circular enclosure, unbroken

and

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and consisting of ten large Stones, some laid flat but deep in the ground, others set on edge. In the centre of this circle is the Gravel, consisting of a regular flag five feet square, and one foot two inches thick, supported by three rude Stones placed on edge, lengthwise, one north, one south and one east, five feet long each and 2 feet two inches high. The space between the side stones is two feet, thus forming a cavity five feet long, two broad and two feet 2 inches high. It is open at the western end, but completely closed at the east end by the supporters. It is popularly called the Giants Graves.

There is a very large Moat in Powerscourt demesne, commonly called the Fairy Moat;

Tradition has it here, that it was on this moat that O'Loke had his Gallows erected, for hanging the Protestants, as George Burton, an old <sup>land</sup> ~~but~~ poor Protestant of Anacrievy told me — This moat I take to be eighty or more feet

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high, and about a thousand yards in circumference. It has a trig. station on the top, erected on what appears to be the base of an ancient cairn of moderate dimensions. Tober-Molinger or Cairn-Molinger will lie some 30 perches north west of the peak.

The Protestant Church of the Parish of Powerscourt is in the immediate vicinity of Powerscourt house. it is a respectable, and rather extensive building, which for a country Parish, but this can be accounted for from the fact that the bulk of the tenantry on the Powerscourt estate are Protestants, who hold the best part of the lands, the Catholics being principally located on the mountain sides, and in the rugged bottoms of Glenree. The Protestants here appear to me to be the descendants of some of Cromwell's followers, and of the retainers of the Wingfields, who settled here in the reign of James the first. The family names are chiefly, Walker, Luthell, Burton, Evans, Buckley, Dorce (now extinct, Winder, Gwiggly or Lingly, Miller, &c. I could find but two families of the name of Toole in the Parish. They are located in Glenree.

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c From Powoycourt Church, they show a little valley which  
 is popularly known as the "Killing hollow." This hollow  
 is pointed out by tradition as the place in which  
 Jacques Wingfield beheaded "Dick o' Dale," in  
 single, but unequal combat. "Bayer Sir Dick  
 o' Dale was a brave soldier, and he used to hang  
 every person that could not say his *ave* &  
*Madu* (i.e. Round and Dog) in the Irish  
 language; on the top of that he was over. He never  
 went out but on horseback, and always with a steel  
 & Bridle. He was often and often watched and  
 pursued by General Wingfield, but with little  
 success, as Dick was too expert a horse and hunts-  
 man. At last Dick happened to ride out one day,  
 with only leather reins to his bridle; thus his enemy  
 saw, and making a desperate attack on him he  
 succeeded in cutting away the leather reins, by  
 which Dick's horse became unmanageable, and  
 he himself fell a victim to his more cunning  
 enemy, who cut off his head and carried it  
 to Queen Elizabeth, who only rewarded him



with a mile and the Shovel that the then happened  
to occur on her rock. However in the reign of the  
first James the families got a great ~~of~~ the en-  
tire property of T. T. Thus far old George  
Barton and others.

There is an eminence about a quarter of a mile  
south of Powerscourt house in the demesne, called  
The 'Dead man's bank', where Patrick <sup>Henry</sup> & some friends  
some of the persons whom he had hanged, or where  
a battle was fought, but at what time is not remembered.  
Some fine bones and <sup>human</sup> bones were dug up here,  
a few years ago.

About a mile south of Powerscourt house, in  
the demesne lies the Church of Churchtown, in  
ruins. The ruins consist of, a line of wall on the  
north side, extending from east to west 72 feet, 48  
feet of which remains, varying in height from the  
level of the ground to three feet, and two feet  
thick. It is built in regular courses of moderately  
large and small stones, and lime and tan mortar.

There is a bit of the foundation of the S. E. angle of  
the eastern gable remaining, and the line of the

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South wall is sufficiently distinct, the foundation stones having been all rooted up for sepulchral purposes. The breadth of this building was about eighteen feet. The Eastern gable sprung from the brow of a precipice, and from the western end projected a small edifice, like the one mentioned at Kileagor. It is 20 feet long and ten wide. The side walls only remain, reduced to the height of 3 feet, and they are ~~three~~ two feet thick. The masonry and stones bespeak a remote but not rude antiquity.

Probably this was the private Chapel of the the O'Toole. I narrowly examined the grave yard (on the south side) but could not find any old inscription relating to that family. The oldest headstone that I could find ~~is~~ was of the year 1710. but the owner's name was broken off—

At the foot of Powerscourt Waterfall they show the site of a small church and burying ground. Of the former nothing remains but an irregular lump of some sort of masonry completely covered over with briars and shrubs. The part of it that I was able to

examine contained no mortar; but I am certain that it had mortar in it, <sup>a few of the</sup> several cut stones, apparently used in doors or windows, and which, <sup>lie</sup> about the place, have mortar attached to some of them. About this or the church of Churchtown no tradition has as yet turned up for us.

There is a very handsome Moate or Monastery bounded about a quarter of a mile N.E. of Ennisbeg. It is about 24 feet high, about 126 yards in circumference at base, and 40 feet in diameter at top.

It is thickly covered with brambles and shrubs, and <sup>was</sup> ~~has~~ evidently surrounded by a mound and trench, feeble traces of which still remain. Called Tany Moate.

We have now examined the whole of this Parish (Pomeycourt) excepting two townlands, which we are told here belong to the parish, but which are placed by the namebooks in the parish of Kilmacannoy, to which we will attack on Monday, on which day I expect to be allowed to see Pomeycourt house, as they tell me that part of o'Tooles Castle still remains about it.

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I am very much at a loss for the parochial and baronial boundaries, as the name books and residents very very much in those matters. They tell me here that the mountains of Maulin and Enjonce are in this parish, and I am informed also that they have each a cairn on ~~the~~ its top. The namebook however does not mention those mountains, and even though they be in this parish, it would be almost impossible to ascend them now through the soft and spongy bog that covers their sides, besides losing a day or two, in the attempt.

This and ~~and~~ my former letters, relate exclusively to Pomeycourt parish, if they had reference to any other parish I would have so stated.

My next letter will contain all that I have to say on this parish, if I get a translation of the Latin inquisition, which I herewith return.

All Latin papers might as well be left at home as sent to me.

In your obedient servant  
Eugene Cunningham

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Inq. temp. Sac. I. Regis.

Nov<sup>r</sup> Cast<sup>r</sup> Maganegan 16 Mar<sup>r</sup> 1610.

(7)

Le<sup>r</sup> tñical<sup>r</sup> maner<sup>r</sup> de Powerscourt extendit  
se in vil<sup>r</sup> de Powerscourt p<sup>r</sup>d<sup>r</sup>, Killmullin,  
Killepecter, Killcolm, Benaghbegg, Benaghmore  
Bwnegh, Ballycortell, Templebegan, Kill-  
garran, Bookelston, Anycereng, Ballynebrave,  
Killeger, le Manister, Lackendarragh,  
Burnameare, le Cronye, Ballynegowghe,  
Ballynecahill & le Parke; qu<sup>r</sup> p<sup>r</sup>m<sup>r</sup>is<sup>r</sup> sunt  
p<sup>r</sup> cell<sup>r</sup> ter<sup>r</sup> tñical<sup>r</sup> maner<sup>r</sup> de Powerscourt  
p<sup>r</sup>d<sup>r</sup>. - oia mes<sup>r</sup>, ter<sup>r</sup> & ten<sup>r</sup> de Killcolm, Lacken-  
darragh, Burnameara, le Cronye & Bally-  
negowgh, sunt in possession<sup>r</sup> divers<sup>r</sup> p<sup>r</sup>sonar<sup>r</sup>,  
p<sup>r</sup> convençion<sup>r</sup> fact<sup>r</sup> inter eos & Phelom<sup>r</sup>  
O'Toole nup<sup>r</sup> dominu<sup>r</sup> dict<sup>r</sup> maner<sup>r</sup> de Powerscourt. -  
Vil<sup>r</sup> & ter<sup>r</sup> de Benaghmore, Killgarran & le Parke  
sunt.

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sunt in possessione Patric' McMorogh, Cohin Mc  
 Hugh, Donnogh Mc. Walter, Philip Mc. Shane,  
 Dermot' Mc. Morogh, Terrence' boye &  
 Mahownie boye, & convençon' fact' inter  
 eos & p'd' Phelomeū O'Toole. - oia mes, ter,  
 ten' & heredit' in Templebegan & le Manister  
 p'd', sunt p'cell' ter' d'neal' p'd', & sunt in  
 possessione Donald' hallagh, Maur' boye,  
 Edm' Mc. Shane, Gerrald' Mc. Shane, Terrence'  
 Mc. Gilpatrick, Cohin Mc. Gerrald, Terent'  
 haine, Mauric' duffe, & Donald' Mc. Gilpa-  
 tricks, virtute convençon' fact' inter eos  
 & p'd' Phelomeū O'Toole. - p'd' Donald  
 hallagh, Maur' boye, &c. ten' vigore Antedict'  
 convençon', p' solucōn' annuatim dict' Phelomey  
 £6. argent', current' monet' Anglie, cū al' -  
 consuetudinibz. - Quoad met', fines, limites  
 & bundas territor' de Fercolin, juri se referunt  
 ad quoddā Tras Hen. VIII. nup' regis, deputat' &  
 quibzda al' privati hujus regni Hibernie tunc  
 temporis concilii mis', gerem' dat' 24 Jan' an' regni  
 sui 22. & in Cancellar' Hibernie insinulato', & de record' emanen'.

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[Archdale's Penage of Ireland]

+ \* Q. Elizabeth deceasing not long after,  
and Mr. James succeeding to her throne,  
his majesty 20<sup>th</sup> April 1603 renewed to Sir  
Richard (Wingfield) the post of Marshal  
of the army, and Knight Marshal of  
Ireland, calling him also into his privy  
Council. - In 1608 Sir Cahir O'Dogherty  
raising new commotions in Ulster, and  
among other outrages, burning the new  
City of Londonderry, Sir Richard Wingfield,  
and Sir Oliver Lambert were sent from Dublin  
(10 May) with a small body of men to suppress  
him; and no sooner did they enter the  
territory of Tyrconnell, than the traitors  
withdrew into their fastnesses, whom they  
diligently pursued and harassed; and 14<sup>th</sup>  
June taking Sir Neile O'Donnell, <sup>misnomer</sup> in the camp  
at

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at Raphoe, conveyed him on board a King's Ship lying in the harbour; and coming to a battle Sir Richard slew O'Dogherty; took Castledoe; and dispersed his rebellious followers\*<sup>I</sup>.

\* The signal service was rewarded 29 June 1609, with a grant to him and his heirs of the lands of Powerscourt, with all the lands, tenements and possessions, lying within the whole province of Fercullen, containing five miles in length, and four in breadth, with all their appurtenances in the County of Wicklow, at any time reported to belong therunto; which 25 May 1611 were created into a Manor, at the Crown-rent of £6. Irish.

(1) Cox II. 14.

Vol V. p. 270, 271.

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**END**

**14 G 21/3**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O'] Curry, written from Enniskerry, Co. Wicklow, concerning the history, traditions, antiquities and topography of the O'Curry, Eugene**

**20 p.**

**Includes an ink sketch of the doorway in Kilmacanoge early church.**

**23 cm.**

**Pagination in original binding was 26-45.**

**Included are notes and extracts relating to the original placename of the parish of Powerscourt.**

3)

26

Ennisterry 17<sup>th</sup> December 1838

T. A. Larcom Esq. A.E.

Sir,

From the following authorities I feel that I can adduce some safe evidence of the original name of the Parish now called Poverycourt, and of establishing the fact that Magoril, recte Teach Conaill, is the house of Conaill, was the proper original name of the ancient Church of that parish.

Take the following from the Annals of the Cathedral of Saint Patrick Dublin, published in the history of that Cathedral, by Mr. Monte Mason Esq. &c. &c.

"Anno. 1648. There is extant among the manuscripts in Trinity College, an account of a visitation held in the Chapter-house on the 26<sup>th</sup> April 1648, by Michael Fogarty, Archbishop: three of the Chapter only are mentioned as appearing, viz. John Alleyne, Dean; Robert Warren, precentor and official of the Diocese; and John Leche. The general <sup>of visitation being read</sup> articles, according to the Custom of the Cathedral, the Dean reported that he had visited the Canons, petit Canons and vicary choral; that all the prebends were visited except Tipperkevin

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"Tipper, Ballinore, Dunlavin, Yago, Donoghmore,  
 "in D. Mayle; Stagonil and Monmahanoek,<sup>(1)</sup>  
 "which lay in the Irish territory, or on the marches  
 "of the Pale, so that he dared not to visit them  
 "on account of the war in those parts, and except,  
 "also, Awoth and Malhidrid. He reported, moreover,  
 "that they were corrected by his visitation, were  
 "corrigible and obedient; then after some ques-  
 "tions asked, relative to the hospitality of the Dean  
 "and Canons the visitation was adjourned.

Hist. Cath. St. Patrick. Book. III. page 136.

"Of the Prebendary of Stagonil.  
 "The Church of Stagonil or Teghgunnill, or Temple  
 "Becan<sup>(2)</sup> was one of the thirteen prebendal church,  
 "originally appropriated to this (St. Patrick's) Cather-  
 "edral by Archbishop Cormac, although it was not  
 "established as a distinct prebend until 1303, the  
 "incumbent was then taxed with the payment  
 "of £10 - Irish to the economy, and for the  
 "faithful discharge of that debt he was sworn  
 "at the time of his installation. The rank of this  
 "Prebendary is not easily ascertained; he is

(2) Called Templebecan in the Inquisition 38. Hen. VIII. &  
 1 Edw. VI. likewise by Stan. Rep. viii. vna Kilrottery.



however, more frequently placed before than  
 after those of Tipperkevin and Donoghmore,  
 all of which are, by Alan stiled prebends of the  
 Subdiaconal order.

In the year 1630, the number of persons frequenting  
 divine service at the Church of Hagonil were  
 about two hundred, which if we may judge  
 from the reports made in that year from the  
 other Churches, was a very numerous protestant  
 population; the great tithes were then worth <sup>to the Prebendary</sup> £50  
 and the Curate had £20 per annum. This  
 account forms a striking contrast to those of a more  
 ancient date which generally report this Church  
 unable to support its burdens from its close  
 vicinity to Irish territories. To this Church  
 two Chapels were subservient, viz. Kilrothney<sup>(2)</sup>  
 at Kilraly and Kilcumy<sup>(3)</sup>; to which last, at  
 the time of Alan, the Monks of St. Marys Ab-  
 bey near Dublin had laid claim had laid  
 claim. The extent and value of this prebend  
 was determined by Inquisition of 38.<sup>th</sup> Hen. 8.<sup>th</sup>  
 the Jurors were in number five, of this and  
 the adjoining parishes; this report was as follows

" Demenses. There is a manse and 3 acres of demense land, worth per Annum 3.

" Tithes. The Rector has the tithes of Corn & Hay growing on the lands of Hagonryll, Kylbride, Kilcornan, Kilroddey, and other parcels<sup>ch</sup> which are worth, per annum, together with the altuages, oblations, over and above the Curates stipend and repair of the Church £19.17. —.

(17) " In consequence of a petition signed by the incumbents and some of the inhabitants of Hagonryll and Bray, the Archbishop, in 1722, granted by consent, that the townlands of great and little Kilroddey, Ballywattrin, and Ballymore should be dismembered from the former Parish and added to that of Bray, and that half Kilcornan, with half of Glanecormack and Glanacullen, should be united to Hagonryll in lieu of the same, to the intent that the respective inhabitants should be better accommodated.

(18) " Alan in his Rep. iv. mentions three Chapels beside Kilroddey dependent on this Mother Church, "etque hæc Kilroddey Capellæ dependent, cum tribus aliis subscriptis dicitur in locis" but afterwards he calls the two which follow next after Kilcornan viz. Kilbride and Barrie, Chapels of Delgany; the two last named, however, follow Hagonryll, in the account of the vicarage given in the Cred. mih. which Countenances the opinion, that they were Chapels annexed to the latter. One of the townlands of Hagonryll parish is called Kilbride and in Delgany there is Templecarick at Kilencarick.<sup>2</sup>

Alan Borth. I. Chap. 10. p. 66. 67

I give these appellations exactly as given them in the original.

The foregoing extracts will, I believe, be found sufficient to identify <sup>(now Slagony or Sligaggo)</sup> Slagonil with the present parish of Powerscourt, take the following authentic authorities for the ancient correct name and situation of the Church." *Mobecog mwy pwyse breogam, no its tŷ conaill mwy byr ym chualan. i.e. Mobheco of Musgry Breogam (in Munster), or at Teach Conaill i.e. the house of Conall, in Hy-Brinin chualann.*" Irish Calendar 26<sup>th</sup> May.

"Beccan o'cluan mobleoc amgŷse bylogam hŷ mŷm tŷ tŷ h. Conaill mwy byr ym chualann. bŷccan mŷ luyŷdech mŷ thuthuthan mŷ aeda mŷ fŷza mŷ loŷ mŷ yŷll. x. ŷall. i.e. Beccan of cluan Mobheco in Musgry Breogam, in Munster, or at Tigh Hy-bonaill in Hy-Brinin chualann. <sup>Beccan</sup> Son of Luigdech, Son of Luthuthan, Son of Aeda, Son of Hergru, Son of Dwer, Son of Niall of the Nine Hostages." *Leabhar Breac. Felere of Angu, 26<sup>th</sup> May.*

This last quotation, from so respectable an authority as the *Leabhar Breac*, is of great importance; as it clearly identifies the Slagonil, or Teghgunmill or Templebeccan of the historian of the Cathedral of

St. Patk. with the ancient Teach or <sup>church</sup> house of  
 Bonall, and subsequently, of Beccan; beside  
 placing us, with certainty, in <sup>the</sup> ancient territory  
 of Hy-Brinn Bealann, of which O'Duibginn  
 was the Chief.

### Notes.

- (1) The Monmahanock here mentioned must  
 be I think the present Kilmacannoge (or  
 recte. Cill Mochonog) which immediately  
 adjoins Slagonil on the East.
- (2) Kilrothery is in the parish of Bray.
- (3) Kilcromy is the name of a mountain in  
 the parish of Kilmacannoge, on the border  
 of Slagonil.
- (4) Glanerumuck, a mountain in the parish  
 of Kilmacannoge, on the S. E. border of  
 Slagonil.
- (5) The Kilbride here mentioned is, I believe, in  
 the parish of Bray; although the old church  
 of Churchtown, in Powerscourt demesne is called  
 Kilbride on Fraser's Statistical Map of the  
 County Wicklow, published in the year 1801.  
 = James Keogh a native says this lost was called Temple Fraechar.



14/G/21/3(7)

32

Since I wrote last, I had an opportunity of taking another view of the Waterfall glen, and of learning that 40 years ago it was known by the name of Gleann Cornog; but I don't remember Cornog as an Irish word; it might be Fearnog i.e. <sup>alder</sup> <sup>200</sup> Mountain Ash, which I believe grows still in the glen.

In the southern acclivity of the glen, and immediately under the Lake in the Deer Park, they shew ~~of three~~ the foundations of three old edifices, which are all called the "Priests' Walls." One of these little ruins runs from east to west, 142 feet long, 10 feet broad; no appearance of mortar among the broken lines of stones that mark them. The second runs from N. to S. 45 feet long, 12 feet broad. The third is a small place, 9 feet long, breadth unknown as the North wall has entirely disappeared. The first and 2<sup>nd</sup> ~~are at right angles~~ have each a partition running nearly through the middle; they are all very close together.

There was a tree on the opposite bank, within the last 30 years, from which the Priest of the house was hanged, but at what period is now forgotten.

# Or Cornog may be the old name for a crane, in this part of the Country - The Waterfall is much resorted to by them

"I have been in and about Powerscourt house but could not discover any trace of the Castle of Michael Trole. His head is shown, in stone, in the Kitchen yard, built into the angle of one of the offices. It measures fourteen inches from the lower part of the chin to the top of the forehead, and eight inches across at the eyes; and notwithstanding that the nose and mouth are mutilated, any one who knows Daniel Connell well, will immediately think of him on looking at it. There are several broken and two or three entire suits of armour in the hall of the mansion, beside two very fine lances. There is one helmet apparently of Irish first manufacture, the shell of it in form of a close hunting cap with nine steel straps verging from a centre bit over the top to the base. There are several spears and small hatchets, all with handles hung up with the armour, and though I cannot say that they are of any remote antiquity, think them a very interesting collection. Has Mr. Petrie seen them?"

14/6/21/3(8)

The town of Enniskerry does not give or receive its name to or from any townland; it <sup>is</sup> built partly on the townlands of Knocksink and Bookstowne.

There <sup>was</sup> is a ford a little below the bridge, which in the olden times was the common passage across the river; and this ford was called St-na Scerrigh i.e. the ford of the Skerrigs; and the old natives of the town and neighbourhood all call the town by the name of Annaskerry.

This must be the proper name, since there is no Island in the neighbourhood to bear out the name of Enis.

There is a small subdivision of Anacriy T.L. denominated Baile na nUtach, i.e. the Town of the Uttonians.

There are some small circles of stones on the North west part of the townland of Ballybough.

† Of the parish of Kilmaccanage

The parish of Kilmaccanage bounds the parishes of Powercourt or Teach Bonaill, on the east.

I have not a single reference to it in the extracts for the County of Wicklow, excepting the one instance in which it is mentioned with Hagonil in the history of the Cathedral of St. Patrick, that is, if it be the Monmahanoek there mentioned.

I can offer no opinion on the name, but I should think that it will be found in some one of our old ecclesiastical records.

At present the ruins of the Church of Kilmaccanage stand conspicuously enough in the T. L. optical names. They consist, first of a shell 27 feet long by 21 in breadth, lying east and west. The walls are, at the sides, about 9 feet high and two feet thick, built with lime and sand mortar, and for the most part of large rough but apparently, quarry stones; indeed no other but naturally square stones can be had in the neighbourhood, (the foot of the Sugar Loaf mountain) There is a small window in the west gable, but of what precise form it is

14/6/21/3(10)



I could not discover, from the quantity of clay which envelopes it. Near the South west angle, on the South side is a doorway of cut granite stones. It is five feet high and 3 feet wide, arch, in the following stile, and consisting of but three stones at each side.



The jamb stones on the inside of the door have been removed excepting three on the left as you go in; a deep recess or hole for a bar, and through the wall, and two mortices in the stone as if for a double headed or bolted lock, are to be seen on the right as you go in. There is a small square loop hole or window near the <sup>north</sup> eastern angle of this part 14 inches high; 12 inches broad on the inside, and five inches broad on the outside.

The eastern gable ~~too~~ is perforated by an arch-

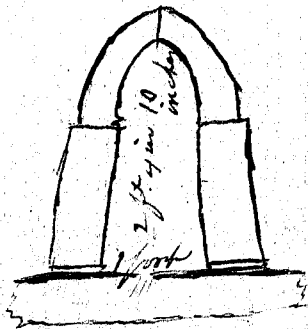
way seven feet <sup>high</sup> and seven feet wide, the stones of the arch being small and thin. This arch leads into another apartment 18 feet long, and we must presume of the same breadth with the former; the side walls have completely disappeared.

Although the materials, style and present appearance of this are exactly like the other, still I am inclined to think that they were not built precisely at the same time, as the first mentioned is a completely finished edifice, in all its given angles and gables, nor is it easy to see where the other joined it, although it must have been joined to it.

The small apartment had ~~an~~ <sup>a</sup> window in its gable, 14 feet wide inside, and seven feet high to the springing of the arch. The height or form of the arch cannot be ascertained from the thickness of the dry that covers it.

The sides of this window are composed of three large cut granite stones each. On the outside it diminishes to the height 3 feet

two inches, and the breadth of one foot, and of the following form



The <sup>outer</sup> stones of this little <sup>window</sup> ~~arch~~ appear to me to be lime, or slate, very like lime stone.

The quoins only of the walls are granite, all the rest of the stones are of a reddish <sup>stone</sup> ~~stone~~, and of a hard unyielding nature.

The circumstance of the remains of a little bellpy being on the middle gable, would favour the opinion that the smaller edifice was the first built, as that would be its western gable, on which bellpies were generally raised.

I have an exceeding bad eye and hand for drawing, but, as little is expected from me in that way, I am not particularly unhappy about the matter.

14/G/21/3(13)

In the townland of Killough, parish of Kilmacarnagh, and near Killough bridge, they show a little field in which stood the church of Killough. i. e. Kill of the lough, or as others call it Killesch i. e. all of the virgin. No vestige of church or church-yard now remains. At the southern extremity of this townland, and immediately on the Common, on the south brink of a stream, near William Gaskins house, stands a moote 24 feet high and 120 yards in circumference at base. They call it *cnoc na n-ogabail* i. e. the hill of the D. virgins.

There is another small moote a few long N. W. of this, on the brink of the nearest stream; it is in the shape of a Coffin, 18 yards long by four broad, and four feet high.

There is another very handsome moote, less than a few long N. W. of the latter, on the Common of Ballintekin; 10 feet high and 44 yards in circumference at base. It was surrounded by a mound 82 yards in circumference, averaging 3 feet in height. There is a Rath about 1/2 mile S. W. of this moote, near Kellys house, same T. L.



In the townland of Kilmurry, at the south end of the parish of Kilmacannoge is a place called Kilmurry Green.

This green is of an oval form and ~~raised~~ rising several feet above the surrounding level. It measures 70 yards from north to south, and 28 yards across. A shallow trench and low mound run across its northern end, at 20 yards from its extremity; this mound appears to have been carried all round there and forming a Rath 20 yds diameter, within which may be traced the sites of two buildings. The southern part, <sup>was</sup> also enclosed by a mound, distinct traces of which remain on the W and S, the eastern part having been cut off by an old wall, running through what was anciently the Churchyard or burying ground. This the S. part containing the sites of two buildings, the one on the south running from N.W. to S.E. 42 feet long and 12 broad; 4 stones on the south E mark the foundation of the gable. Immediately north of this last site may be seen another, running N. & south, 30 feet long by 12 wide, two stones pointing out from its northern gable. Traces of graves remain on the east of the southern building, tho the place has not been used as a burying ground with <sup>in</sup> any persons' memory here.

About a furlong north of this Green, on the old road from Kilmacannoge, on the Kilmurry side, of the stream that separates these two townlands they shew a spot on which stood a stone cross formerly, but at what time no one remembers. Opposite to this spot on the new road stands a stone with a small cross cut in it; cut and put up there when the new road was made, for the purpose of keeping up the old custom of laying down the Corpse when going to be buried, as was the wont at the old cross, or its place. In the field behind where the old cross stood, a small low rail to some very old lines of stone fence are traceable.

At the other side of the new road, a little to the north of the green, they shew the site of the house in which General Wolfe, of Dublin's celebrity, was born.

At the southern extremity of this townland, <sup>bordering on Galry</sup> are two ruins which are popularly called Beghtearn-hall and the Monasteries.

These ruins stand in two adjacent fields, separated by a narrow road or lane. They lie

14/6/21/3(16)

east and west of each other, that on the west forming a square of 32 yards each way. At the S.E. angle, on the south side stands a piece of an ancient wall, built of stones and mortar 4½ feet high, 2 feet 2 inches thick; it preserves this height for about 24 feet, but and may be traced to the S.W. angle. It assumes the appearance of a fence on the west side; totally disappears on the north; but may be traced again through a line of briars and thorns on the east. There is a clump of stones and thorns at the north side 30 feet long by twelve broad, and varying to 2½ feet in height.

There is an ancient holly tree in full vigour at the south east angle.

About 30 yards east of this, in the nearest field, are traces of an ancient church, lying E. and W., 32 feet long by 18 broad; the lower part of the east gable remains, covered with briars thorns and ivy; it is 3 feet high and 2 feet thick, built of stones and mortar. A few stones of a large irregular shape remain in the foundation of the south wall; the stones appear to have been carried away from the north side within a comparatively late period. A heap of stones and rubbish occupies the place of the western

gable, among which lies a large shapeless lump of a stone having at top an rudely formed cavity 7 inches deep, and 7 in diameter at top, narrowing gradually to the bottom. This was a holy water font of the rudest ecclesiastical antiquity.

An ancient decayed ash tree stands immediately on the north of the church, and grows many be traces in several places around it; tho it has not been used as a burying ground for along time.

About a furlong S. W. of this place is a hole well called Brides Well, at which baptisms were held, but none was held there within the last 40 years.

The immediate neighbors of these ruins call them Calry or rather Calery, which however is the name of the townland immediately bounding <sup>Rilman</sup> it on the south, and lying in another parish, of which more hereafter.

Can any document be found to throw light on this place; I dont find Calry in the Dnelys extracts, sent me.

We ascended the Sugar Loaf mountain this day (Thursday) and thought anxious I may be for elevation in this world, I hope never again will

14/6/21/3(18)



have occasion to rise so high in it. What is called the Sugar Loaf is a solid mass of rock, its surface covered all over with detached portions of itself, scantily interspersed with moss or lichen. There is nothing artificial, or to interest the antiquary on it; and he must have a strange palate indeed who first called it Sugar Loaf -

On the northern point of the mountain that stands at its base are two Cairns; that next the Loaf is 30 yards in circumference and five feet high, the stones for the most part small.

The other lying 24 yards to the north is 54 yards in circumference and about 9 feet high.

On the pinacle of the next lower mountain, to the north, is another Cairn, partly demolished, 487 yards in circumference and about five feet high. Some people call this pinnacle by the name of *Carriker na yceann*, i.e. the rock of the head; while others say that that name belongs properly to the little bog which lies at the foot of this last mountain, immediately overhanging Glancormuck Road, on which are two small mounds a few yards asunder.

There is a small celt at the eastern base of the  
 Sugar loaf mountain, on a subdivision of Kilmac-  
 anuge T.L. called *beuille*, or the wood. The  
 Lady's Island, <sup>Braghaidh</sup> and Lug Roe, <sup>are</sup> names of locali-  
 ties on the same side of the mountain.

A little to the N. E. still, of Carrigna geann,  
 on the Glancormuck Common, may be seen  
 several little mounds of ancient appearance,  
 but they are not recognised as mounds by the people  
 of the country, tho they say that they have stood there since  
 Noah's flood.

I found you the Name book of Penycourt parish  
 with the names written at top as they were pronounced  
 for me by old Francis Buckley; in order that you  
 may instruct me properly in the management and  
 arrangement of that part of my business, in which  
 I do not exactly know how to acquit myself.

Every search ought to be made touching the ancient  
 boundaries of Qualann. A hint might be taken  
 from the last Eng. seat me. We go into the parish  
 of Bray tomorrow, and remove to Bray town on  
 the Saturday morning.

I remain Sir your obedient servant

ii 1120R  
 # Braghaidh lies behind Kilmacanuge  
 village

Engage Curry

11/6/21/3(20)

**END**

**14 G 21/4**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letters to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Carlow, in which he refers to his work on the survey of Co. Wicklow. Included are requests for**

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

**18 and 26 December 1838**

**3 p.**

**23 cm.**

**Pagination in original binding was 46 and 59-60.**

RIA



Thos. A. Carcom Esq. Carlow Decr 18<sup>th</sup> 1838.

Dear sir,

I have received the name books of the Barony of Philalah. but I want more before I can commence Wicklow: I want the historical extracts, and a map shewing the relative situation of the parishes and the towns and villages in the County. I want all the historical references to the church of Achadh Achla, and Chlain mor Maadhog, the situation and modern names of which I can now prove to a demonstration.

Please to let me know at once also what baronies Mr. Curry has done or intends to do?

your obedient servant  
14/6/21/40  
John O'Donovan

Carlaw (December 26  
1898

Dear Sir,

I wrote a few days since for all the references to Achadh abhla and Chlainn mor Maadhog, but I have received no answer. I cannot visit those places until I receive those extracts. They are not included in the Wicklow papers which I have just received, because those who took out the extracts could not possibly have known where either of these places is. I want also all the references to Gleann Misseam - a church which has never yet been identified.

We shall move tomorrow to Baltinglass where I shall remain until I receive

14/9/21/4(2) the

references to Achadh abhall and  
Chlainn mor Masdhoig

Your obt. &c. servant

John O'Donovan

RIA

**END**



**14 G 21/5**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O'] Curry, written from Bray, Co. Wicklow, concerning the history, antiquities and topography of the parish of**

**O'Curry, Eugene**

**22 December 1838**

**12 p.**

**Includes ink sketches of the crosses located at Fassaroe, Co. Wicklow.**

**23 cm.**

**Pagination in original binding was 47-58.**

RIA

47  
Friday 22<sup>nd</sup> December 1838

J. A. Larcom Esq. R. E.

Sir,

The old Church of Kilcorney lies in ruins, in the townland of that name, in the parish of Kilmacanogue. It measures 33 feet in length and 18 feet in breadth, as it stands at present, but I am certain that it has been longer, as the side walls have a broken and unfinished appearance at the eastern end, where the wall that might be supposed to be the lower part of the gable appears to me to be of comparative modern erection, and that the original gable stood outside it, but at what distance I could not determine. The side walls are 14 feet high, and have been latterly mended and cemented in several places by Matt Mac Loughlin who is in charge of the land on which the ruin stands. The doorway, in the wall on the south side, is 11 feet from the west gable, it is 6 feet 2 inches high and 2 feet 6 inches wide; five stones forming the left side, as you go in, and four on the right, the lowest of these a very large stone. All these

14/9/21/5(1)

Stones run in the whole thickness of the wall, except  
 two, one on each side. It <sup>(the door)</sup> is covered at top by one  
 large stone <sup>ix. foot</sup> 3 feet 10 inches long, 1 foot 3 inch deep  
 and of the thickness of the wall; all the stones well  
 cut and quite fresh looking. A place for the door  
 to fit into <sup>is</sup> cut on the heads of the stones inside,  
 about 4 inches deep, with three mortices for locks,  
 or bolts in one side. About 11 feet <sup>high</sup> from the door,  
 to the east is a window, five feet <sup>high</sup> and three feet  
 6 inches wide, on the inside; diminishing to 2 feet  
 4 inches in height and 7 inches in breadth; <sup>outside</sup> the sides  
 composed of two stones each, the arch which is round  
<sup>and 5 inches high,</sup> being formed out of one stone. It is a very pretty  
 window, but difficult to be seen from the thickness  
 of the ivy. There appears to be something like a  
 window on the north side, nearly opposite the door,  
 but the ivy is so strong over it that I was unable  
 to examine it. At the south west angle, the  
 wall appears to have been propped at a remote period.

The stones all through the building are uncommon-  
 ly large. No appearance of a grave yard remaining

on the outside, but the family of Laurels have a few graves inside.

There is an old thorn on the south side a few yards from the S.E. angle; and a little <sup>east</sup> of this thorn may be seen a very ancient yew tree, measuring over six feet in circumference. This was laid prostrate some centuries back, no one knows how, of course; however it struck root at 12 feet distance from the butt, and a branch of it shot up which now is of the circumference above given; twelve feet of the old tree still remaining stretched on the ground, decayed on the east side, but retaining its vigour on the west, and still contributing to the support of its more youthful offspring. This tree I look upon as an interesting piece of antiquity.

About 60 yards east of the Church is a small well covered with briars and thorns, supposed to be Saint Broneys well; but it retains no character for sanctity in the neighbourhood.

A little more to the east, as you cross the road



and the little brook, that divides the parish of Bray from the parish of Kilmacannoge, on the lands of Kilbride, while some men were digging, on the very verge of the stream, they dug up several stones, apparently used ~~for~~<sup>as</sup> headstones for graves, and among the rest they dug up a small <sup>stone</sup> cross, 2 feet two inches high, 1 foot three inches across the shoulder, 8 inches broad in the shaft and  $2\frac{1}{2}$  inches thick, something of this form



The little eminence in which this old cross was found, and where it stands now, has the appearance of a heap of <sup>ruins</sup> rubbish, covered over with earth, and although it be in the parish of Bray now, I am sure it must have belonged to Kilcroy formerly.

Mr. Petrie has seen Kilcroy often, and has correct drawings of it I believe. The Irish Calendar sets

3

51

down the 27<sup>th</sup> day of January is the festival of the Virgin Broine, but it does not state when her church was situated. There was another church near Tallaght bearing the same name (I think Templeage) and I know another in Clare, bearing the name of Broney. It will be seen from my last letter from Enniskerry that this Chapel was subservient to the Church of Mayonil.

The ruins of Kilconey Castle as it is called, lie in the S. W. part of the townland of Kilconey; portions of the old walls remain on the E and S. sides, about 24 feet long and 4 high, within which is a heap of stones and mortar. The site of a court yard appears on the S. W. of it.

The north east part of Kilconey townland terminates in a point between two streams; on this point is a hillock of considerable size, which the people call a moate; but they tell you that it was anciently called Poll an choradh, i.e. the hole of the weir, or the hole or grave of the Champion.

The townland of Fassaroe lies north of Kileroney, in the parish of Kilmacannoge. Behind the farm house of Mr Strong, near Justice Brampton, stand the ruins of Fassaroe Castle.

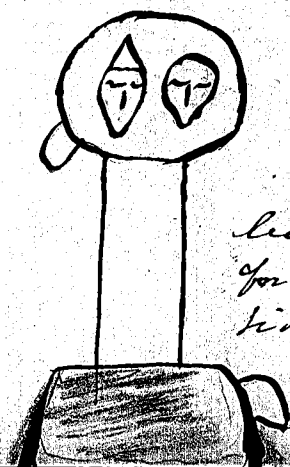
The South West angle, built of cut stone, remaining unbroken to the height of about 28 feet. 24 feet in length, of the western wall, and 19 feet of the southern, remain varying to 20 feet in height.

The springing of the arch, over the hall, is visible on the south side, with the marks of the hurdles on which it was turned. Still in the mortar, and several recesses, with a loop hole of fine cut stone in the south wall, remain to be seen all round. There is a few trees of considerable age growing behind the offices, to the west of these ruins.

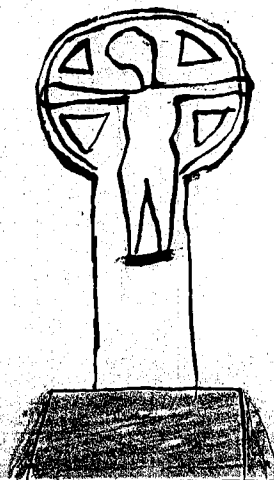
Little more than a furlong north east of the old castle, immediately on the right hand side of the road, stands a very old Stone Crop, loosely set in a rock 11 feet in circumference at the level

of the ground, into which it is firmly fixed, and  
 1 foot 6 inches diameter at top. On the north. e.  
 side of the pedestal a rude representation of a face  
 projects two inches from the surface, 7 inches  
 in depth, and four across the forehead, all  
 traces of features are obliterated by the action  
 of the weather. 14/9/21/5(7)

The cross is about five feet three inches high, with a  
 circular head two feet nine inches in diameter;  
 nine inches broad in the shaft and 6 inches thick,  
 having a shapely projection from its western arm; two  
 projecting heads on its south side, one of them  
<sup>having</sup> wearing something like a mitre on; the features  
 of both quite worn away; and on the north  
 side a rude representation of the crucifixion  
 cut into the stone, thus.

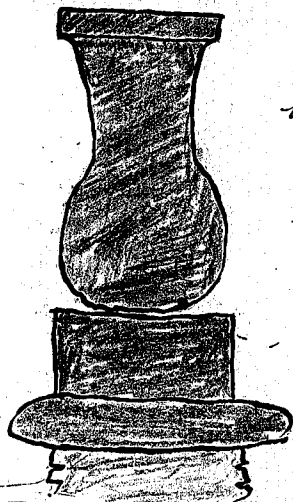


I think I have  
 beaten the sculptor  
 for I have made one  
 side of the cross cozier  
 than the other.





Immediately on the east side of the cross stands a holy water font of an octagonal form, a foot high and a foot in diameter, the basin 8 inches deep and 7 in diameter at top, diminishing in breadth to the bottom. There are 8 circles cut round on it, and it tapers somewhat towards the <sup>part of the top is broken off</sup> top and bottom. It is cut out of alpine stone, and stands on a column of granite about 2 feet high, and one foot square at base, of the following form.



The column is certainly of a much better shape than I have represented it, and it must have lain <sup>in</sup> the ground a long time as it looks newer than either the font or the cross.

The stone on which it rests is 6 1/2 inches thick, and the stone under that is part of an old quern that was dug up

modern  
brickwork

here some years ago, the other part of it has been carried to Mr. Strong's house, at the old Castle, where it is placed as the seat of a stone chair, the back being formed of half a large baptismal font of great antiquity, which was 20 inches deep, 2 feet in diameter and five inches thick.

This part of a font and the queen were taken away from where the cross stands several years ago, and placed in their present situation at the south end of the farm house; ~~but~~ not by the present proprietor, but by a Mr. Johnson.

The land on which the cross stands is better known as Saint Vallery's, and abbeys well 1/2 mile east of it, on the Dublin side of the river, is called St. Vallery's well.

The cross stands on pretty high ground, and human bones have been dug up on the south side of it, where the ground is high too.

14/9/20/5(9)

There is a piece of stone, 2 feet six inches long, nine inches wide and five thick, lying at the foot of the crop, having one end shaped as if for the purpose of filling around hole or mortise, thus



This was another crop, but the arms or circle was broken off and probably for the purpose of what is called a cap stone under a rick or stack of corn.

I was told indeed that some such stone was in Mr. Strong's farm yard, but the stacks of corn being in their proper places, I could <sup>not</sup> know whether this is the fact or not.

57

In the western part of the townland of Fassaroe, on a subdivision called Berrifield they show what is called by some persons the Raithin, and by others the burying ground.

It is a piece of ground never tilled, & looking like the site of ~~an~~ house with some thorns and Elders growing about it.

The foundation of a building is traceable in it about 34 feet long by 18 feet wide.

There are a few stones of porous nature and apparently cut, scattered about the place.

The people here give it the name of Annahaskey, but know nothing more about it.

Is there any account of Saint Valery, or is the name of Fassaroe to be found in any of the Inquisitions or other

14/3/21/5(11)

Wm



acceptable documents; I think the name is a corruption of some ancient Irish name, for it means the red or heathy desert, while the soil is perhaps some of the finest in Ireland.

I want the *Dinseanchus* of Ardleamhnacht from the *Book of Lecan*.

I remain Sir your obedient servant

Eugene Curry

**END**

**14 G 21/6**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O'] Curry, written from Bray, Co. Wicklow, concerning the history, traditions, antiquities and topography of the**

**O'Curry, Eugene**

**27 December 1838**

**20 p.**

**Includes ink sketches of the inscriptions found on a pillar stone in Oldcourt, Bray.**

**23 cm.**

**Pagination in original binding was 61-80.**

**Included are related extracts from the Book of Lecan and Usher's 'Primordia'.**

61  
Bray 27<sup>th</sup> December 1838

J. A. Larcom Esq. R. E.

Sir,

The parish of Bray is bounded on the east by the Sea; on the North by the County of Dublin; on the West by the parish of Kilmacannoge, and on the South by the parish of Delgany.

The Name of Bray is of a very remote antiquity, if the tract called Dinsenchus, preserved in the Books of Lecan and Ballymote, as well as in others of an older date preserved in T. B. D. can be relied on.

At fol. 232. a. a., the Book of Lecan says (under the head of Benn Eadar ie Howth.) "Dun Brea  
" why so named? I will tell, It was Partholan that  
" brought with him Brea, son of Seanboth, the  
" first man who made a house and a Cauldron  
" and single Combat, and it was he that <sup>built</sup> raised  
" Dun Lecarmna or Dun Brea and Inbhear An-  
" cud, and it was there he was buried." The

14/9/21/6(1)



prose account is immediately followed by a poetical version, embodying a few other facts relative to Brea.

" I will testify unto ye, in mild conversation

" Without reluctance, and without sorrow.

" The soft mysteries <sup>of the</sup> history

" Of each free Dun, of each free hill.

" Parthalon who inhabited in the east

" Until he became famous <sup>for</sup> in the Chase

" (Had) Brea, son of Both of perpetual valour

" As his protector; as his avenger at arms.

" Single combat, had the custom,

" Was instituted by the precious son of Seanboth

" And the construction of the finian vessels (ie household vessels)

" The iron vessels of occidental blackness.

" Brea the, son of Seanboth, of the Spears got

" A Dun, a River and a high Sea

" He was the jealous (man) meantime

" Who was the first man to occupy them.

" There precisely did Brea die

" With all his children at the <sup>together</sup> same time

"His <sup>calm</sup> Seacht with <sup>assembly</sup> host assembled round?  
 "In Bríoch Bualann I have seen."

That Dun Brea and Inbher Níod  
 were places well known, and probably resorted  
 to, for the observance of some games or other  
 ceremonies, in the time of the writer of the  
 above account, I have no doubt whatsoever;  
 but that the Dun the Seacht and all traditions  
 concerning them should totally disappear from  
 where they positively existed is strange to me  
 indeed. Towns and cities and their intruding  
 strides of civilization and destruction are  
 in all cases fatal to the preservation of  
 objects of antiquarian interest or importance.

Had Dun Brea been placed at Loop  
 Head, the Mullet or Cape Clear, we  
 should find it living in its original  
 situation as well as in the unlettered mem-  
 ories of the ragged unwashed but high minded

fellows that waste avigorous but unproductive life on those inhospitable outskirts. rá go bréaig.

Of Dun Brea then, no one here ever heard a word, and there is no Dun from Rath Down, round the Coast to Kileroney, two miles up the river Nucud, ~~and~~ nor vestige of a Dun or Rath existing to point out where it stood.

Some old people here remembered having seen bones (human) some say skeletons of men women and children, dug up from a great depth at the edge of the beach, a little within Bray Head; at or near one of the lodges or gatehouses belonging to Mr Putland of Dublin. It is very possible that Dun Brea stood on this spot, and that the skeletons there turned up were those of him and of his people. No Dun or Rath would be allowed to live any where near Bray now. Immediately inside Bray Head Head the ruins of a small church called by the

peasantly pattern a clug. Raheen a bliuic ie,  
 the little Rath of the Bell." It is about 38  
 feet long 16 broad, the walls 2 feet 6 inches  
 thick. There is a breach in the east side  
 where the door stood, and but two of the  
 cut jamb stones remain, on the right as you  
 enter; and in the same side of the door  
 a place for a door bar runs deep into the  
 wall. Six feet only of the wall on the western  
 side remain, at the north west angle; the gable,  
 and the east side stand pretty firmly, excepting  
 a small breach and a split in the south gable at  
 the S.E. angle. There is an arched window in  
 the south gable, six feet high and 4 feet 8 inches  
 wide, on the inside; diminishing to 3 feet 9 inches  
 in height and 7 inches in breadth on the outside;  
 the arch round and formed out of one stone,  
 while the sides are made up of two stones each,  
 pierced with holes for 3 horizontal iron bars.

There is a second window on the east side 3 feet  
 4 inches high, 3 feet broad, and diminishing to



two feet 8 inches in height and 7 inches in breadth on the outside, arched like the first, and perforated for one upright and one horizontal bar. There is a third window in the north gable about 4 feet high and three feet two inches in breadth inside diminishing to one foot nine inches in height and 7 inches in breadth on outside, arched like the other two, and perforated for 1 upright bar. All the quoins at the angles remain firm, as well as the eve or finishing stone of the south gable: except one stone near the top; but of the north gable several of the eve stones have fallen off, and the apex has disappeared, if such there has been, or if the place has been occupied by a Bellpy it has disappeared also. Very distinct remains of rough Cast appear on the outside of the north gable, and though <sup>on the whole</sup> it looks a very ancient structure still I don't think it is of old as the time of St Patrick, tho some people here believe it is.

The sites of two smaller buildings, close together

6<sup>th</sup>

may be traced near it on the east side, with a nearly choked trench running north and south between them and the church. The whole appears to have been enclosed by a mote, parts of which remain on the east and north east.

Twenty eight yards S. E. of the church is a piece of ground enclosed by a trench and low mound; 60 yards long by 12 broad; 2 Hones at the S. E. angle would seem to ~~show~~ point to the place of a gate or entrance. Probably this was a grave yard, and if not I don't know where it could have been.

About 74 a mile S. E. of the church <sup>in a hollow</sup> on the brink of the cliff and under the very nose of Bray Head they show a well called by some the Church well, but by the older people, Patrick's well; it is still resorted ~~to~~ <sup>to</sup> but not much by invalids. There is a faint tradition, that St Patrick after making this well found that the spray from the sea sometimes had reached up to it, whereupon he opened another.

well at short distance to the west of the church.

This well remains yet, but under the name of Kellys well, from a man of ~~that name~~ that name having resided near it. This, which is a very fine <sup>spring</sup> well is immediately received into a covered reservoir formed near it, and conveyed from thence through an iron pipe across the deep valley and rivulet that intervenes, ~~between~~ to Mr. Puttandy house, on the opposite elevation.

In Ushers Primordia page 845, it is stated that "Patrick is said to have turned from the "harbour of <sup>#</sup>D<sub>ea</sub> to a place which is called Aenach "taillten and thence indeed by the author "of the Tripartite work [he is said] to have "come to a certain Castle situated near the "Sea by name Raitb-inbheir (which was "perhaps Old Court or Vetus Curia at the "mouth of the little River of Bray) but by "Isidore to a certain little island which being "not far distant from the land is named the

# Wicklow now

14/G/21/6(8)

" Island of S. Patrick even to the present  
 " [day], Holme Patrick by the appellation  
 " more known to us at this day. Then having  
 " left Leinster and proceeded into Ulster &c."

I think this passage, which is the only one that  
 shames on the subject, falls far short of establish-  
 ing the erection of a church at Bray, or of  
 his having touched at Bray at all.

The following is from the Books of Armagh  
 fol. 2. page. b. col. b.

" The holy voyage, therefore, being terminated  
 " and perfected, the honoured ship of the  
 " Saint with its foreign wonderful and spiritual  
 " treasures, was borne, as if to a favourable port,  
 " into the territories of the <sup>episc. Conallan</sup> Coolenni, to a haven  
 " which is renowned amongst us, and is called  
 " Portum Dee, where it appeared to him, that  
 " nothing was better than that, in the first place,  
 " he should redeem himself, and from thence pro-  
 " ceeding to the countries on the left, to that  
 " gentile Milcoin, with whom he was formerly



" in captivity, and carrying the double price of  
 " his ransom, as well earthly as heavenly <sup>\*</sup> that he  
 " might liberate from slavery him, whom he had  
 " before served in captivity, he turned the  
 " prow of his ship to the anterior island, <sup>(1)</sup> which  
 " is called after his name even to this day  
 " - [i.e. <sup>Irish</sup> John - <sup>Patrick</sup> Patrick]  
 " Then passing by <sup>leaving</sup> Bregia <sup>(1)</sup> and the Conalnear <sup>(2)</sup>  
 " territories as also the territories of the Ulatia <sup>(3)</sup>  
 " on the left, he entered the extreme strait  
 " which is Brene <sup>(4)</sup> &c."

Notes to this extract by P. F. K.

\* or, according to the Irish Antiquary Researches "that  
he might liberate himself from the slavery of him, whom  
 he had before served", this translation would appear  
 to be nearer to the sense, but the above is what any one  
 would understand from the Latin.

© this means perhaps either "the island which lay before  
 him" or "the island opposite the Coast of Ireland"

1. i.e. *ga's brestis*.

2. *conalla mupizemine* hodie the Co. Louth

3. *ulao*

4. *Du: ?*

14/6/21/6(10)

According to the foregoing venerable authority St. Patrick, passed at once to the North, without having touched at Bray, consequently Old Court at the mouth of the little River of Bray is not the Raith Inbheir at which he sojourned. The present Old castle of Old Court stands very near a mile from the mouth of the Bray River, and certainly it is not as old as the time of Patrick.

I have carefully examined the mouth of the River of Bray and I could discover no place so likely to have been a Raith Inbheir as the spot occupied on which the present Protestant Church stands. The situation is bold and such as might be selected for his residence by one of the old law-makers. It stands immediately on the River, and very near its mouth, and though nothing remains to denote the existence of a castle, I think, that sufficient remains to shew

14/9/21/6(11)

that an ecclesiastical structure of some kind had stood there before the present edifice was even before the Reformation.

There is a very ancient Yew tree near the wall on the south side of the Church, and several ~~the~~ Tomb stones of Roman Catholics appear in the burying ground, some of them bearing pretty old dates as 1708, 1728, 1734. If this had not been an ancient burying place, no Roman Catholic would be found buried in it; and though the people here assert that Old Connaught on the Dublin side of the River was the Catholic Chapel and burying place of the Parish of Bray; still from even the above facts it is certain that a chapel and graveyard stood in Bray itself.

Is there any account of this church or Chapel of Bray older than the year 1722, in which the Church is mentioned in the

History of the Cathedral of St. Patrick by Mr. Monk Mason, who says that the townlands of little and great Kilreeaddy, Ballyvoltrine, and Ballymorris were dismembered from the parish of Stagonil and added to the parish of Bray. See my last letter on the parish of Dorneycourt or Deach Conaile.

In the eastern part of the townland of Killbride, (some say to part of Kilarney) they show the site of the Church of Killbride, or Kilarney, measuring 30 feet in length by 12 in breadth.

A stone standing in the middle (of the site) 4 feet high, 1.6 inches broad and 6 inches thick retaining some faint traces of an ancient representation of the Crucifixion, thus.



The place appears to have been incircled by a mound, and fairy and ringing of bells are often heard about it, so that of late it has got the name of fairy hill.

14/9/20/6(13)





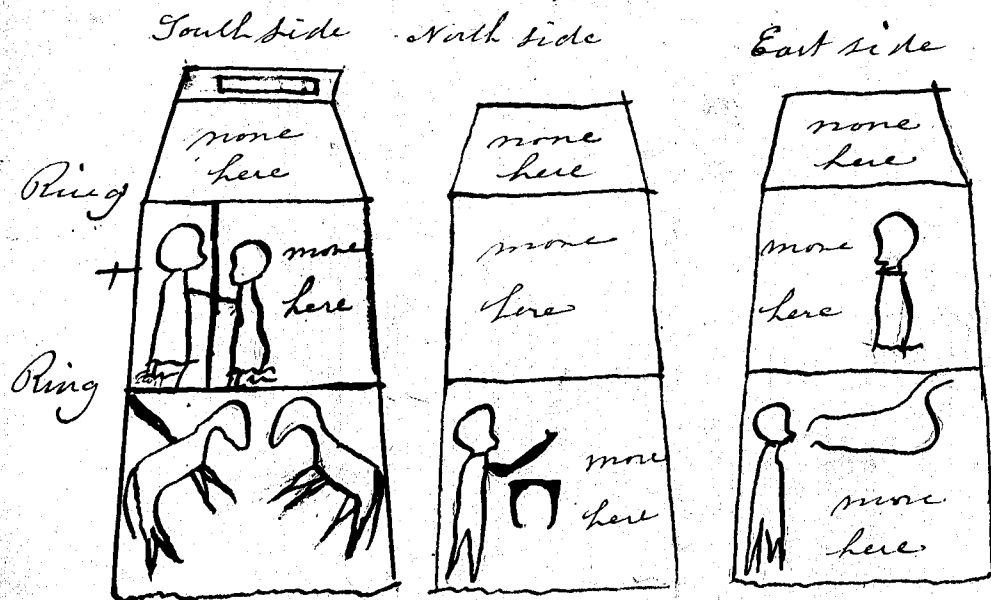
and five in height, the wall 2 feet thick, and having abreast 7 feet wide on the west side. Ten or twelve feet of the other remains to the height of about ten feet, having a pointed arched doorway 7 feet high and two feet 6 inches wide.

Near the Castle, on the opposite side of the stream, surmounting the summit of a very rough but low rock, stands a hewn <sup>square</sup> pillar stone, measuring 4 feet 9 inches in height, 2 feet 6 inches square at bottom; tapering tho not gradually to the top where it measures 16 inches one way and 13 the other; having a mortice sunk in the top 1 foot long, 6 1/2 inches broad and 7 inches deep, diminishing towards the bottom.

Two raised ropelike <sup>rings</sup> lines run round the north, the east and the south sides of it, but not the west, and several sculptured figures appear (indistinctly enough) on the three first mentioned sides, but none on the west. This letter would have been sent

(Thursday)

to you this day (as I was done with Bry parish)  
 but that I delayed it to see if I could make  
 any thing of this very curious stone, or learn  
 something of its history, and though I washed  
 and cleaned it from the moss and filth of  
 years, I regret to have to state that I could  
 make but very little of its representations,  
 tho, I am confident that an experienced hand,  
 say Mr. Petrie would be able to bring the  
 whole of it to light; probably he has done  
 so already. Here follows as much as I  
 was able to make of it.



+ Whether these two are kneeling or not I can't say —

Major Edwards, the present proprietor of Old Court, believes that this is a Druid Stone and that Saint Patrick had slept some nights in the old Castle; but whatever might have been the original purpose of the stone, some circumstance about it <sup>at</sup> present, and the scanty scrap of its traditional history that barely exists, would go to connect it at a later period with some ecclesiastical uses.

Of all the persons in the parish of Bray none knows any thing of the history of this stone but old John Lawler of Old Court. He is now over eighty years old, and he says that more than fifty years ago the grandfather of Major Edwards had a gap or car way opened through the old hedge on the right of the road as you go from Bray to Old Court Avenue; immediately where the townlands of Bray and old Court meet, and that in this particular part of the <sup>hedge the</sup> ~~the~~ stone was found, covered over and

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all round with the Clay, Stones and  
 thorn; that Mr. Edwards had a sledge  
 constructed on which he got his men to  
 convey it to the neighbourhood of the  
 old Castle and fixed in its present posi-  
 tion where it, <sup>has</sup> remained unmolested ever  
 since; that at the time of finding it,  
 it was remembered that an old road  
 had led from the old Church at Bray  
 Head (Rahin a Bliuig) up through the  
 now demense of Mr. Puttand, crossing  
 the Kilruddery road at the spot where  
 the Stone was found and continuing onto  
 the College, which the place now called  
 Kilbride was then known. He believes,  
 as did all who saw the Stone at the time  
 of finding it, that it was the pedestal of a  
 cross and that the cross itself lay covered  
 in the same old hedge, a good part of  
 which is still standing. So far my infor-  
 mant; from him I also got the Town and  
 names of this parish.

There is no account of the particular spot on which the Church of Kilruddery stood, but it is remembered that in the year 1820 when the Earl of Meath pulled down the old house and built the present, great quantities of human bones were found at the north side of the house, where the clock is now up; and that they were all put down together again in the same spot.

There are three very large leads, in stone, with some cut arch-stones in the gardens, but they appear to have belonged to a baronial mansion rather than to any ecclesiastical edifice. There are several suits of armour <sup>in</sup> the hall of the mansion with sword, matchlocks &c, but nothing of great antiquity excepting a flail, not for flailing corn certainly, but for flailing human skulls. The handle is a good Sprig of Shillelagh about 5 feet six inches long and of the usual weight of flail handles. The Buaillteen or thrasher is about 20 inches long and 1 1/2 inches diameter, mounted with 3 iron rings with projecting spikes 1 1/2 inches long.

14/9/21/6 (19)

14/6/21/6(20)

each of the parts is capped with an iron strap, and <sup>they are</sup> connected by an iron ring in this manner,



Surely none but a true Irish thresher would ever think of sawing out his friend's cranium with such a machine as this.

I am sorry Carleton did not see it before. he told the story of Kelly and Frimley. I never met any allusion to this sort of military weapon, but in the Parliament of Brian Thomas written by Owen or Egan Rahilly in Kerry about an hundred years ago. There are two small Carns on the west boundary of Kilruddery deer park, on the north brow of the little Sugar loaf hill. There is a place in Ballenambuddagh! J. L. called the phantom grave but no vestige whatever of a grave remaining.

We have done the parish of Delganj from this, and we intend to start for Newtown M. Kennedy on Sunday morning, where any commands will find us. Does Old Court occur in the account of the Walshes given by Mac Firbis. I return the Naumbrook of Iris Mapath, & remain Sir your obedient servant

Eugene Curry

**END**



**14 G 21/7**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O'] Curry, written from Bray, Co. Wicklow, concerning the history, antiquities and topography of the parish of**

**O'Curry, Eugene**

**29 December 1838**

**12 p.**

**23 cm.**

**Pagination in original binding was 81-92.**

RIA

Bray 29<sup>th</sup> December 1838

J. A. Larcom Esq. R. E.

Sir,

The parish of Delgany lies in the south east angle of the Barony of Rathdown, and is bounded on the north by the parish of Bray, on the west by the parish of Kilmacannoge in the same barony, and by part of the parish of Balry in the barony of New castle, on the south by the parish of Kilcoole in the latter barony, and on the east by the Irish Channel.

Delgany, the giving name to a parish is not of ecclesiastical, but of topographical origin. The name in its present form has undergone a little alteration from the original which was Delginis, literally the Island of thorns. But while the name has suffered but this slight corruption in the lapse of several thousands of years, it is somewhat extraordinary that the place itself is totally annihilated, having been swallowed up or torn away by the sea time out of mind. The following notices of Delginis collected by the Four Masters are, tho few, very interesting.

Anno Mundi 3501. The first year of the joint

14/6/21/7(1)

Sovereignty of Heremon and Heber over Ireland.  
In this year Dun Deilginsi in the country  
of Bualann was erected by Sedgha one of  
the Milesian Chiefs.

Anno Domini. 727. A cow was seen at Deilginis  
Bualann which had one head and one body as far  
as the shoulders, but two bodies from the shoulders  
backwards, and two tails, with six legs. She was  
milked three times every day, and every time  
the milk increased. Several people eat a good  
deal of her milk and of the butter made from  
it.

938. Coibhdeanach Abbot of Kill Achaidh,  
was drowned in the Sea of Deilginis Bualann,  
while escaping from the Danes.

942. Dublin was destroyed by the Gaels, i.e.  
by Longalach, son of Maolmithidh, Roydamna  
of Ireland, and Bran son of Maolmordha, King  
of Leinster, and Leallach son of Faellan Roy-  
damna of Leinster. The destruction they brought  
on it was this, viz. to consume its houses; provisions;  
ships and fortifications; to carry its women; its  
children and its plebeians into bondage; to kill  
its men and brave warriors; to totally destroy it  
both Chattles and people, by wounding; drowning;  
burning and Captivity, excepting a few who

who escaped in a few vessels to Deilginis.

If any doubt were left by the preceding notices of the existence of Deilginis as an Island, this last notice in my opinion would remove such doubt: for it cannot be supposed that the runaway Danes would fly from a victorious exterminating enemy into the heart of his own country, and which must have been, unless Deilginis had been an Island.

Ever until I came to the place where I conceived it ought to be, I was under the impression that Deilginis did exist as an Island; and when I inquired at the little Village of Grey Stones, if ever they heard of an island having been in that neighbourhood they said that they never did; but they pointed to some breakers, appearing about four miles east of Grey Stones, in the sea, and said that that was Delgany Bank, and that it had between three and four fathoms water over it. They have also a dim tradition that there was a town called Delgany. That a strange looking ship came to anchor at it one night; that during the whole of that night a cock in one of the houses in the town continued crowing; that in the morning the Captain of the



strange looking vessel came ashore and bought the  
Cock, and that the night following the town  
and all was swept away by the sea, and  
that no one knows where it stood. So far  
for ancient Delgany.

The present town of Delgany consists of about thirty  
houses, with one shop for the sale of Bread and meat,  
one Harnesmakers shop and one shop in which  
baking bread and selling Whiskey are carried on.

There is no house of lodging or entertainment in it,  
nor nearer than Newtown Mount Kennedy.

There is an old graveyard in the south side  
of the town, with portions of the ruins of a church  
apparently of no great antiquity. This old church  
was used as a place of public Protestant worship  
until about the year 1789, when the new church  
was erected a short distance to the east of it.

I have no reference to this old church,  
touching its original erection or subsequent occu-  
pation. I would wish to know what Doctor  
Lanigan says about this place.

The little village of Killencarrig lies about a  
mile east of Delgany; there is no recollection  
whatsoever of any church or burying place

having been here. They shew the ruin of an old house which they call Killenearig Castle, but it was not a castle tho I would take it to be as old as Elizabeth's time and they say that Oliver Cromwell slept several nights in it. Part of the walls of the Castle of Kenilston remain still standing very conspicuously in the T. L. of that name.

In the townland of Templeearig they shew an uncultivated spot, in a field, which they call the Church bank.

The hollow in the bank, where the church is said to have stood, measures 30 feet from east to west, and 18 from north to south. Mr. Mafrys (the proprietor) father saw people buried at this place, and part of the Church walls standing.

There is a field about half a mile east of this place, <sup>in the</sup> ~~having~~ same townland, having an uncultivated piece of ground in the middle, 387 ards long by 15 broad; rising to the height of about 3 feet at the south end. They call the field the Raheen field. and they the Raheen, but certainly it is more like the place of an old church; and some stones were dug up about it having the appearance of stones which had been used in some building.

There is an ancient Rath on the lands of Upper Templecarrig, and a thorn bush, which they call the Cross Bush, (from a Cross having stood at the place formerly) into which the people attending funerals threw such a stone when passing by with a corpse. It is on the old road leading from Templecar-

ing to Kilmacannoge, near Pat's Kelly's house.

There is a fine Rath on the lands of Coolma-  
skeagh on Doyle's ground, 50 yards in diameter,  
the mound about 5 feet high with a shallow  
trench outside.

The remains of a fine moat may be seen  
near the house of Ballydonogh in the T. L. of  
that name; it has been broken in on by a sand  
or gravel pit.

In the townland of Rathdown, near Grey  
Stones, a portion of the east and south walls of the  
old castle of Rathdown remain, say 54  
feet in length on the south side and about eight  
feet high; the east end remaining, 26 feet long  
and five feet high, a small portion of the  
north wall also remaining.

I forgot until now that I had a description  
of this place by me in the words of J. K. Wright

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in his Guide to the County of Wicklow page  
 19. " To the right of the road leading  
 " to Grey Stones, [it is on the left] at a distance  
 " of about one furlong, is seen the the small  
 " Chapel or cell of St. Brispin. It is entered  
 " by a porch, placed at the west end and was  
 " lighted by one circular-headed window.  
 " it is now unroofed, and the walls clothed  
 " with ivy: the adjacent ground does not  
 " appear to have been used as a cemetery,  
 " although the body of a seaman, washed  
 " on shore near Rathdown Castle was interred  
 " here.

" At a short distance beyond this chapel, beside  
 " a little stream in a deep ravine, and on the  
 " bold, sea-beaten shore, stand the ruins of  
 " the once strong and extensive castle of Rath-  
 " down. The ground plan may be distinctly

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"traced by the heaps of ruinous masonry, now  
 "all grass grown, which, like lifeless bodies  
 "that occupy the very spot on which they pe-  
 "rished, lie regularly and artificially arranged  
 "in square, and circular, and other usual  
 "architectural forms. [all very fine] The base-  
 "ment of one large square tower [this was all  
 "that he could see] may still be seen, the  
 "walls of which are four feet in thickness: in the  
 "eastern side was a circular headed window, the  
 "architrave of which is yet tolerably perfect. [there  
 "is no vestige of it now]  
 "Wild and deserted as the whole of this dis-  
 "trict, from the Windgate road to the beach, now  
 "appears, with scarcely a comfortable residence  
 "[none at all now] and no arborical vegetation,  
 "it was once the site of the village of Rath-  
 "down, and surrounded by baronial and eccle-  
 "siastical edifices. The castle, St. Brisping  
 "cell, and the parish church, were within short

14/6/20/7(9)

- " distances of each other and of the village.  
 " Upon the final deletion of the village, Col.  
 " Farrant, the proprietor, razed the tombstones,  
 " disinterred the bones in the churchyard and  
 " re-committed all to the earth again in one  
 " large pit dug for the purpose, after which  
 " he erased the church itself."

No one in the neighbourhood of Rathdown now remembers any thing of the church they razed, but they remember that the bones were all dug up from the grave-yard of the little Church of Saint Brispin and buried in one pit at its east end, by some bad man.

" The little bell of St Brispin is now 23 feet long and 14 broad. The window in the east gable is 6 feet high, by six feet in breadth, and square at the head, the lintel, which appears from the impression in the mortar to have been of wood, taken away at no remote period.

There is another window in the south wall

two feet ten inches each way, square head, and the lintel not very long taken away. The entrance was through a porch at the west end, to the door to the door which is 7 feet high, with a round arch formed of two stones, cut, as are the jambs. A good coat of white washed plaster remains on the door and on the gable inside, on the whole it does not appear to be an old beile at all, but looks rather like a little chapel of some constructed some two 100 years ago from the materials of an older building of what kind it is hard to say.

But to return to Rathdown. The Annals of the Four Masters record that in Anno Mundi 3501 Rath Dinu, in the territory of beualann was created by Acersmon; and Tochar Inbhir moir (now Arkelow) in the territory of Hy. Eneach glay beualan, was made by Amargin.



There can scarcely be a rational doubt that the present name Rathdown is a slight corruption of Rathoinin, in orthography only, for they must be pronounced the same way; and to confirm me, in this opinion I find that the Castle of Rathdown was built in the <sup>north</sup> side of a Rath of considerable dimensions, large portions of which remain yet on the south and east of the Castle.

The ground on the north of this place still retains various traces of buildings or enclosures, but whether they belonged to the Rath or the Castle I cannot say.

There is a subdivision of the T.L. of Windgates called Cloone Mhuiris; and Brewer in his beauties of Ireland says, page 282. that "The village of Windgates is worthy of notice on account of a Cairn of ~~stone~~ vast dimensions." but no such Cairn now exists, nor is remembered to have existed. We move tomorrow to Newtown M.K.

I remain Sir your obedient servt.

Eugene Barry

**END**

**14 G 21/8**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from  
Thomas O'Connor, written from Baltinglass, Co. Wicklow, concerning the history,  
antiquities and topography of the parishes of**

**O'Connor, Thomas**

**30 December 1838**

**7 p.**

**23 cm.**

**Pagination in original binding was 93-99.**

RIA

Ballinglass December 30<sup>th</sup> 1838

Sir,  
Rathbran Parish lies in the barony  
of Upper Talbotstown, and is bounded on the  
North by Bryanstown P<sup>h</sup>, on the East by  
Donoughmore P<sup>h</sup>, on the South, by Ballin-  
glass P<sup>h</sup>, and on the West by Ballinure P<sup>h</sup>  
(Name book p. 2)

The old church of Rathbran was  
totally destroyed. The churchyard is  
still used as a burial ground. In Ram-  
-pire townland, are the ruins of an  
old Chapel, which tradition supposes  
to have been formerly the parish  
Chapel. About 40 perches N. East of  
this ruin, is St. Bernard's well. And  
Tohermurry well - Toban Thurg - lies  
in the East Corner of Minetavern townland.  
This was formerly a holy well, and  
frequented; but its waters are now  
used for common purposes. On Bally-  
-hook hill in a townland of the same name,  
stands Stratford Old Castle in ruins."

14/9/21/8(1)



Local information states that this ruin belongs to a fowling house built by Edward Earl of Aldborough, and that it does not belong to a castle of defence, or a mansion house.

Rathcoran is described in the Name book, as 'a very large rath on the summit of the hill of Battlinglass. in this rath and forming the very highest point of the hill, is a large collection of stones on the N.E. side of which is the evident remains of a stone Cave.

Rathnagree - ra't na' g' ronn, is placed in the East side of Upper Duckmill Townland.

Relatively to the Name Rathcoran, I could obtain no local information. Rathnagree lies, it is locally said, on Battlinglass hill, and had formerly a subterraneous passage extending from the Abbey of Battlinglass, to it.

In the North East part of this parish, is situated Stratford village, which is now nearly in ruins.

Gough's Camden vol. 1: p. 1 - Says that 'Stratford upon Slaney' was intended to be made a manufacturing town within these few years by the present Earl of Aldborough. A church and a few houses were built but <sup>are</sup> now in ruins (and without inhabitants). Sir John Henniker Major Bart was created Lord Henniker of this place July 30<sup>th</sup> 1800, and dying April 18. 1803, was succeeded by his son the present Lord.

Stratford is mentioned in a tract written by Edward O'Reilly, relative to the Co. Wicklow, which is preserved in M.S. in the Royal Irish Academy.

Tradition says the name was given the village from the family name of Lord Aldborough.

(Note the account given of this town by Mr. Wilson p. 265 is all erroneous)

Ballinure <sup>in Upper Galinstown Wy</sup>  
 The Irish name of the parish, is it ap-  
 pears, Baile an rubair, i.e. the town of the  
Yew. I found no ruins of an ecclesiasti-  
 cal building at Ballinure, a Protestant  
 Church stands there at present.

A graveyard Called Cill mac Duach,  
 which is to be Anglicised Kilmacough, lies  
 in the townland of Knockarigg townland.

At Mr. Hall's house in Knockarigg, there  
 is a four-sided stone, which exhibits the  
 following. on one side

LL: O  
 TOOL  
 E. OF  
 CNOC  
 KIRG  
 G. AN  
 D. HIS  
 WIF  
 E. IOAN  
 NE. C  
 VLE  
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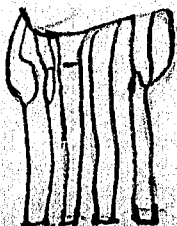
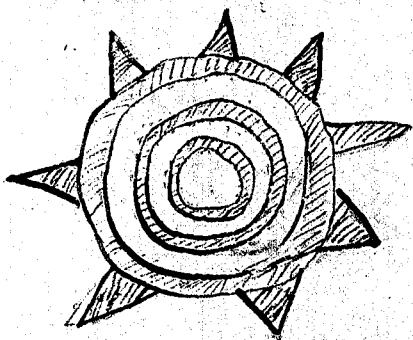
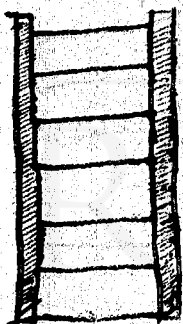
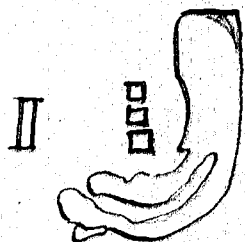
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 LESE  
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 NDAS  
 E SOE  
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 L V & V.



on a third side.

98



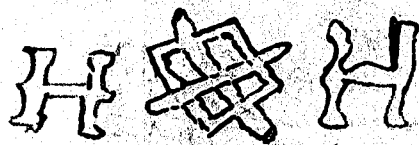
14/G/21/8(6)

*Handwritten notes:*  
under  
the

14/6/21/8(7)

The ruins of an old Castle  
are still visible in Grange-  
con Demesne townland. "In the  
Garden of Grangecon House, is  
to be seen a stone, which is described  
in the same book as being 7 inches  
thick, 1 foot 3 1/2 inches broad and the  
same in length, and having this in-  
scription.

GODS STR  
ENGTH IS  
MY DEF  
CE. 1625



Tobersool (tobair pul) lies in Knockan-  
reagh townland. Tobergorry (tobair guirne-e.  
Fons S. Guarii) is situated in Monatore townland.  
Tobernabligga (tobair na floris) is in the  
North West side of the townland of Tinoran hill  
North. And Tobermacough (tobair mac duach)-  
lies in the West side of Low town townland.  
I am, Sir, Dear Sir, Your obedient Servant

99  
I could not find one single well of these locally  
known by name. I therefore gave my own opinion  
reluctantly to them; as far as the original of each was suggested by  
the written names in the same book.

**END**

**14 G 21/9**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Baltinglass, Co. Wicklow, concerning the history, antiquities and topography of the parishes of O'Donovan, John, MRJA, (1806-1861)**

**31 December 1838**

**34 p.**

**Includes ink sketch plan and ink and pencil drawings of the doorway and windows of the early church at Aghowle, Co. Wicklow. Also ink and pencil sketch of St. Finden's Cross, Aghowle, Co. Wicklow.**

**23 cm.**

**Pagination in original binding was 100-132.**

**Reference is made to the remnants of an extensive forest located in Coolattin, Co. Wicklow. Included are related extracts from the Vita S. Finniani, Archdall's 'Monasticon Hibernicum' and the 'Annals of the**



1)  
Thos. A. Larcom Esq,

Ballinglass December 31<sup>st</sup> 1838,

Dear Sir, Since I wrote last I have been travelling through the barony of Shillelagh where, though it is generally speaking barren in antiquarian remains, I have found one of the primitive Irish churches, which was never identified by any of our topographical writers. This is the church of Achadh abhall, which is locally so called at this day, though corrupted by map makers to Aghold. I shall first notice the less important parishes

of the parish of Crosspatrick

This small parish lying in the N. E. extremity of the Barony of Shillelagh is called in Irish Crois Chadrúis, which means Patrick's Cross. It was probably so called from a stone cross erected there by Saint Patrick as the Kiumshah

banner of Christianity, but nothing remains but the name to prove this supposition. This cross must have stood at the present grave yard in the village of Crosspatrick.  
Is there any mention of this place in the Tripartite? It is in the Country of Co. Kinsella and not in Cualann.

*G. Lyster*  
Of the parish of Carnew,

This parish forms the southern part of the Barony of Shillelagh. The name is not of ecclesiastical origin, nor do I find any reference to it as a historical place in any of the Extracts now before me. It is now locally called Curnoo, and in an Inquisition temp Jac I, I find it written Carnowe. No ancient Irish authority has been yet discovered for proving the original spelling, and it is my opinion that it has not been long the name of the parish, for it is highly probable that the original church stood in the townland of Kilcavan to which it gave name. A spot is still pointed out in the south west

side of this townland in which an ancient church is said to have stood which gave name to the townland of Kilcavan, but nothing remains at present but a pile of stones, so that the antiquarian has nothing to guide him but the name and the tradition among the people. It is now almost impossible to determine whether the original name of Kilcavan was Kill Coemhghin or Kill Coemham but it is probable that it was the latter as the former is always Anglicised Kevin.

Is there any mention made of a church belonging to St. Caomhán, the brother of St. Coemgin in any of the Irish Festivals or Calendars?

In the town of Barnew (the church of which has, in latter times, given name to this parish) there is an old castle which was repaired in the year 1815, and which is now dwelt in by the Revd. — Moore, the minister of the parish. It is said that this castle was defended by four towers, of which one still remains.

I find the following remark on the age of this

14/G/21/9(3) Castle



(4) 103

castle inserted in the name book (1.3)

"About 38 years past there was in the front of  
the building a stone with A.D. 801 engraved  
on it. This is supposed to be the date  
of its erection."

On this I have to remark that it would be  
very difficult to make me believe either the  
fact or the inference. I deny the fact and  
reject the supposition. There may have been a  
stone in the front of this building exhibit-  
ing some date, but I deny that that date  
was 801. (for the figures 801 were not in  
existence in the year eight hundred and one  
and I defy any Arabic figures or dates to  
be produced on any stone in Ireland in that  
century, or the next or the next); and even if  
the figures 801 or the letters DCCCI were found on  
a stone in the wall of the castle of Carnau I  
would pause for hours before I would come to  
the conclusion that they were intended to pre-  
serve the date of the erection of that castle.

Can any historical reference to Carnau

14/6/21/9(4)

or



or Cornewe he found in any of the ancient  
 Irish or Anglo-Irish documents? In the  
 10<sup>th</sup> 11<sup>th</sup> and 12<sup>th</sup> centuries it was included  
 in the country of O'Gaoithin or O'Gahan, and  
 after the Anglo-Norman Invasion in the  
 territory, I should suppose of the Hackets.  
 I heard of no other antiquity in this parish  
 but the moat of Munrygarr (Loimaire gearr)  
 which is situated in <sup>at</sup> ~~the~~ townland of the same  
 name.

for this barony.  
 Our historical documents are very meagre, tho'  
 its name is perhaps better known <sup>than</sup> that of any  
 other in Ireland.

Who'er had the luck to see Donnybrook fair  
 "E'en Crickman all in his glory is there"  
 "With his sprig of Whilley and Shamrock so green."

In the west of the townland of Coolatten  
 is to be seen the trunk of an old tree about  
 six feet above ground, which is said to be  
 the remnant of the last one of an extensive  
 forest, which was so celebrated <sup>in ancient times</sup> for the goodness

of its oak that timber was procured from it to roof Westminster Abbey in England where some of the oak timber of this forest is still to be seen. So far local tradition; but I am not aware whether or not this is proved by any written evidence.

The old trunk above referred to, is still universally called the Sprig of Shillelagh in the barony as being the only tree of the ancient left standing till it died a natural death.

For the origin of the name Shilely see my account of the territories in the county of Wicklow not yet written.

Of the parish of Mullenacuff.

This parish is situated in the north of the Barony of Shilely and is bounded on the East by the parishes of Croppobatruck and Kilcommon, on the south by the parish of Carnew, on the west by those

106 (7)

of Achadh ma mabhall and Breicin, and on the north by the County of Carlow.

Mullenacuff does not appear to have been the original name of this parish as the original church and grave yard are not situated in a townland of that name, but there is every probability that Kilquiggan was the primitive name, as there is an old grave yard and a stone cross of the ~~aborigin~~ <sup>and an old</sup> ~~and an old~~ <sup>twelfth</sup> ground ancient Christian times, in the townland of that name. I have however no means of determining at what periods this parish began to be called Mullenacuffs, as I do not find that name mentioned in any of the historical extracts now before me, but it must have been since the reformation. Kilquiggan, the name of the townland containing the primitive cross and grave yard, is written in an Inquisition of the time of Car. I. Kilcogin, from which I conclude that the original form of it

14/3/21/9(7) is



8) 107  
is bill Comhgain, which means the church of  
St. Cowgan, the patron of Glen Micean. I do  
not however, for reasons, which I shall  
hereafter explain at full length, believe  
that this bill Comhgain is the Glen-  
Micean, or the principal establishment  
of that saint; I only believe that it was  
one of his secondary churches in Leinster.

In the townland of Strathnakelly in this  
parish, are also the ruins of a Stempleen  
in a grave yard, with which I could find  
no tradition connected in the country; and  
in the townland of Baile an raithigh (Bally-  
raheen) in the S. E. extremity of it, is a  
holy well called Tober-Nathan, at which  
a pattern was held some 40 or 50 years  
ago.

Let me have all the references to be found  
in Colgan, as well as in the calendar and  
Felices to the saints Nathan and Comhgain.  
Was there any other St. Comhgain but he

14/6/21/9(8)



of Gleann Mipean?

In the townland of Cronaleagh, there is a holy well dedicated to St. Martin, "who is probably, the Bishop of Tours the supposed maternal uncle of St. Patrick.

I could hear of no other remainings of antiquity in this parish but, <sup>a moat in Skathnakelly and</sup> some <sup>small</sup> craths, which bear no names and were never of any historical importance.

January 1<sup>st</sup> 1839 1 o'clock at night.

of the parish of Moyacombe.

This parish lying in the west of the Barony of Shillelogh, is bounded on the north by the parish of Achadh na nabhall, on the east and south by that of Carnew, and on the west by the County of Carlow.

This parish is called in Irish máiz com, a name which seems to have been first applied to

(10) <sup>109</sup> a plain. I don't find any church or grave yard of the same name with the parish in any part of it; from which I conclude that Moycoun is the name of a plain. The only grave yard in the parish is situated in the townland of Ballipland and now called the yew tree grave yard. The oldest man in the Barony Mr. Hughes of Aghowle could not tell me the ancient Irish name of this church yard. He says that there was formerly a church within this grave yard, and that the name is derived from a large yew tree, which stood in the grave yard. There is no appearance of this tree at present. It is probable that the ancient name of this church was <sup>Teampall</sup> Teampall an Iubhair, but I have no historical reference whatever to any place in this little parish, nor does tradition remember the name of the patron saint, if any such there was.

14/6/21/9(10)

\* I should not say rude because the French who are the most polished. Monkeys in the streets have erected hospitals for cats and dogs which they consider a disgrace and put them in hospitals. I present a supposition that the French are the most polished.

There are no other antiquities in this little parish, but a small cell and a pagan grave called Leabana Sáighe (lectus canis Veneticus) where it is supposed a famous huntsman of old interred a favourite greyhound. I have little doubt that in ancient and very rude ages, chieftains <sup>were wont to</sup> erect monuments of their veneration for faithful dogs; that Lord Byron was not the first who honoured a dog with decent sepulture!

of the parishes of Finneragh, Greem and Liscoluman.

These small parishes (if parishes they can be called) form the northwest extremity of the barony of Shillelogh, and contain only four townlands each. It appears to me that the little chapels which gave names to these small parishes were only chapels of ease to Aghowle or some other principal



(12) III

in their vicinity.

I have no historical reference to any of them nor to any feature in any of them. In the townland of Ardoyne within  $2\frac{1}{2}$  miles of Tullow town is a small old church in ruins, and a green moat, and a rath.

In the townland of Breckin (which gave name to the parish) is situated the ruins of a little chapel in a grave yard.

In Liscolman parish there are two grave yards, one in the townland of Liscolman <sup>which gave name to the parish</sup> and the other in that of Knockloe. I have no historical account of either of them nor do they ~~ever~~ appear to have been ever of any importance or celebrity.

I hate to describe places with which no historical associations are connected.





112 (13.)

Of the parish of Aghowle

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Situation.

This parish lies in the west of the Barony of Shil Claiagh, and is bounded on the north by the parishes of Lipcolman and Creerin, on the east by the parishes of Mullennacuff and Barnew, on the south by the parish of Mayacomb, and on the west by the County of Carlow.

Name. The name of this parish signifies Aphlephely. I have the honor of being the first who connected this parish with its ancient history, and though I am convinced that it will never be of any use to mankind to know that the parish of Aghowle in the Barony of Shilclay in the County of Wexford is the Achadh abhla and Achadh na bhall of the ancient Irish writers, still it gives me great consolation to be the first Irish topographer who proved it

14/9/21/9(13) there

(14) 113

their identity by book and field enquiry.  
As this place has never been identified it  
is necessary for me to put together in as  
clear a form as I can the evidences  
which place its situation beyond contro-  
versy. In the first place then, the scho-  
list of Kenney places Minn bee, a  
little church in which <sup>a part of</sup> the relics of the  
celebrated Fiac were venerated, between the  
churches of Bluain mor Maadhag, and  
Achadh nabhall.

" Minn .f. cell bee p<sup>er</sup> Irish mon deur Achadh naball  
" ir and side at place. Leabhar Breac, Felire Kenney  
October 12.

This gives us an idea of whereabouts it  
lies, that is in what plaga or regio.  
I here insert all the notices of this  
monastery to be met with in <sup>Colgan</sup> the annals  
of the Four Masters, Archdall and  
Lanigan.

14/6/21/9(14)

1154/4<sup>a</sup>

# Achadh-abhla;

XXIII. Feb: Vita S. Finiani seu Fineni  
Abbatis de Cluxim. eraini  
Ex Codice MS. Salmaticensi.

[AAS. p. 394.

col: 6]

XIII. Igitur Finianus optimus sanctorum  
secundi Ordinis (17) Abbas volens multipli-  
care cultum Dei altissimi, plures monachos  
in praefato loco, qui [18] Achadh-abhla  
nunc dicitur, relinquens, ad regionem Barcho  
perrexit. Volens enim ibi Ecclesiam Deo  
suo adificare, venerunt ad eum duo  
reguli, qui in terra illa habitabant,  
scilicet Cormacus & Crimthannus qui (19)  
erant duo filii Dermoti regis. Iste Crim-  
thannus primus in regno erat, cui invidabat  
Cormacus, sicut ex sequentibus probatur.  
Nam cum fundaret Finianus Ecclesiam  
in terra Barchorum, volens Cormacus  
propter invidiam, quam habebat ad fratrem  
suum Crimthannum, ut S. Finianus  
ei malediceret, suggereret fratri suo  
Crimthanno, ut sanctum de terra sua  
expelleret. Cum vero Crimthannus consilio  
fratris consensum praeberet, ut scilicet

14/9/21/9(15)



vinum sanctum de finibus suis ejiceret;  
venit ad Ecclesiam, ubi S. Finianus  
scripturam sacram legebat, & ait sancto;  
Egredere de terra ista, quia hic non  
habitabis. Et respondens homo Dei, ait;  
non egrediar nisi per manum trahar.  
Crimthannus autem, quia filius mortis  
erat, tenuit manum ejus. Et dicit  
homo Dei ad eum, ut antecederet se.  
Quod cum fecisset, confectus est pes  
ejus ad lapidem. Et ait Finianus,  
Regnum tuum sic deficiet, & confringetur.

### Notæ.

- [4. 308  
col. 6. 17.] Igitur Finianus, optimus Sanctorum secundi ordinis  
Ir. c. 13. de tribus ordinibus seu classibus  
Sanctorum qui successively floruerunt in Hibernia,  
eorumque discriminibus, vide in vitæ aliis hujus  
sancti viri, quam datimus ad 12. Dec. & Usserium  
de Primord. Eccl. Britt. p. 913, 914. & 915. apud  
quem nomina Sanctorum secundi ordinis exprimuntur  
sic, (Duo Finiani, duo Brendani, Charlaithé Duana,  
Congallus, Coengennus, Licranus, Columba, Cannechus,  
Cogannus Macclaiscreus, & \* \* \* & alii multi.  
Vide Usserium ibidem fusè de his differentem.
18. Plures Monachos in prefato loc. qui Achadh-abhla  
dicitur relinquentes, ad regionem Baurrche ~~maximè~~  
c. 13. Monasterium de Achadh-abhla, est in regione  
Hy Kensealigh, & ante dicebatur Cro-saileach, in  
eoque ipse Sanctus dicitur mansisse annis sedecim;

14/G/21/906)



116 14<sup>e</sup>

ut in Hibernia habetur. Hic Bairche etiam  
est reges Egenia, que in Hibernia alio nomine  
Brichdunling vocatur, & in ea extruxit Ecce-  
siam, de Mugra, que in Hibernia Mugra-Mel-  
chain appellatur, locum donante Carbo Regis  
Egenia.

19. Cormac & Brimthamus, qui erant duo filii  
Dermoti Regis Iur. c. 13. Videtur hic fuisse  
Dermotus filius Breaballi, Rex Hibernie,  
qui floruit circa hoc tempus, & occisus  
est anno 558. juxta catalogum Regum  
Hibernie, & Quat. Magistr. in Annalibus.

14<sup>th</sup> Nov

Mr. Dorman

RIA

14/6/21/9(18)

# Achadh Abhall as Achaidh Alae.

[Annals of the Monks]

A.D.

(Agha oala)

1017. Gorm. O'Millitain, Abbot of Achaidh Alae, died.1050. Diarmaid O'le, Aircinneach of  
(Agha oala) of  
Selca-Tortceir and Achaidh Abhall, died.

[Linnigan's Ecclesiastical History]

St. Albe of Emly after a long life, the greater part of which was spent in preaching the Gospel, instructing and preparing others for the sacred ministry, and in forwarding by all means in his power the good of Religion, was in the following year called out of this world, and his death is assigned in our Annals to the year 524.

+++ About the time of St. Albe's death, we may believe, <sup>place</sup> the commencement of St. Linnigan's famous

(16)

famous School at Clonard. + + + + +

On his passage to Ireland he stopped a while at Paris to pay a visit to his old friend Boismont, and thence continuing his voyage landed at the port of Hille-Caironi. (127)

Thence he sent messengers to Chircadeach, Sovereign of Hy-Kinsellagh, requesting permission to enter his territory. The Prince, highly rejoiced at his arrival, went to visit him, & throwing himself at his feet, told him that whenever he would wish to erect a Church, he should not want ground for that purpose. Finnian then set about his mission, erected some Churches, and established a religious community at a place called <sup>(Agha-owla)</sup> Achadh-Abhla. (130)

Thence he went to the district of Loch-barchu and formed an Establishment at Mugna in which he gave lectures on the holy scriptures for seven years.

note

14/G/21/9(20)



notes

(127) Kille-bairine signifies the Church of Cairn.

I am sure that is the Church town of the Parish of Cairn (Co. Wexford) near Carnes Point.

(130) Colgan in his topographical manner tells us (Act. II. p. 370) that this place was in Hy-Kerslugh, and that it was anciently called Broscilreack.

Archdall has it in the County of Wexford, and Shellee <sup>†</sup> justly. Colgan refers to some Irish accounts for a story about Finnian having lived for sixteen years in that place. The acts, however, without mentioning any number of years, seem to give us to understand that Finnian remained there no longer than it was necessary to form the Establishment.

Col. I. Chap. IX. p. 461, 464, 468.

Why not say correctly?

† <sup>1</sup> Lanigan was a clever fellow but his research was not sufficiently minute, and his knowledge of the Irish documents was too confined.

14/9/21/9 (21)

Schach-ahla; in the territory of Hy-Kinselach;  
the Abbey anciently called Cro-sailach, was  
founded by H. Finian of Clonard, in the  
County of Meath, who resided here sixteen  
years. This Monastery is now unknown.\*

(1) The ancient Kinselach comprehended part  
of the Counties of Wick, Carlow, and part of  
the Queen's County the modern contains part of  
Wexford.

(2) Arch. 33. p. 396.

\* It was unknown to you, Mr. Archdall  
but you had no right to assume that  
it was unknown to others. The  
truth is Archdall was not qualified  
to identify those places, as he did  
not understand the language of  
the country.

The church of Aghawle is identifiable with the ancient Achadh abhall in every point of view, for in the first place the names are identical, it being now pronounced by the old men who speak Irish Ach aball (Agh-oul); in the second place, it is in the territory of the Hy-Kinpella, and in the third place the traditional founder of the church is <sup>old Mr. Hyghep</sup> St. Finden, according to the oldest <sup>(90 years)</sup> man in the parish, who knows nothing of the written history of Aghawle.

The old church of Achadh abhall is one of the most curious I have yet seen in my rambles through Ireland. It is situated about 5 miles to the S. E. of Tullow, and 8 miles west and by South of Tinnahely. 14/9/21/9 (23)



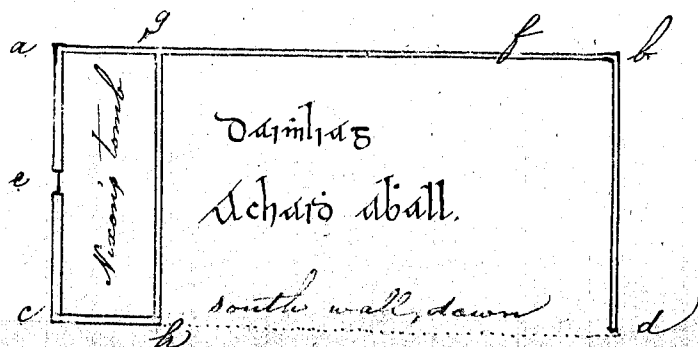
It is a regular old Irish Damhlia g  
 or Teamfull mor, measuring on the inside  
 60 feet in length and 24 in breadth,  
 which was the regular measurement of  
 the primitive Irish Cathedral and  
 principal abbey churches according  
 to the Book of Armagh, the Tripar-  
 tite life of St. Patrick published  
 by Colgan, and the life of the same  
 Saint preserved in the Book of  
 Lismore. The walls are nearly <sup>4 1/2 inches</sup> 3.0 thick  
 and built of good blocks of granite, <sup>stones</sup> but  
 which are <sup>to entitle this church</sup> not so large as to be classed under the  
Semi-Cyclopean style. The long and the short  
 masonry is <sup>which</sup> observable, but not very conspicuous.  
 The north wall is perfect, is about 18 feet  
 in height, and contains one window the  
 size and form of <sup>which will</sup> be shewn presently.  
 The greater part of the south wall is  
 down. The two gables (which are 69 feet  
 asunder) are perfect, and contain fea-  
 -ture



tures well worth the antiquarian's attention. The two gables, as well as I could guess by the eye, are more than 30 feet in height

14/G/21/9(25)

The west gable contains a primitive doorway built of most excellent chiselled stones. It is 6.6 in height (no part of it is buried in the ground) and 2.8 in breadth at the top, and about 2 inches (scarcely so much) broader at the bottom. It is now closed by a wooden door, so that I could not see it on the inside. The western part of this church now encloses the burial place of the Nixons.



ft inches  
a, b, 60.0  
a, c, 24.0  
g, h, modern  
wall built by  
the Nixons.  
e, - doorway

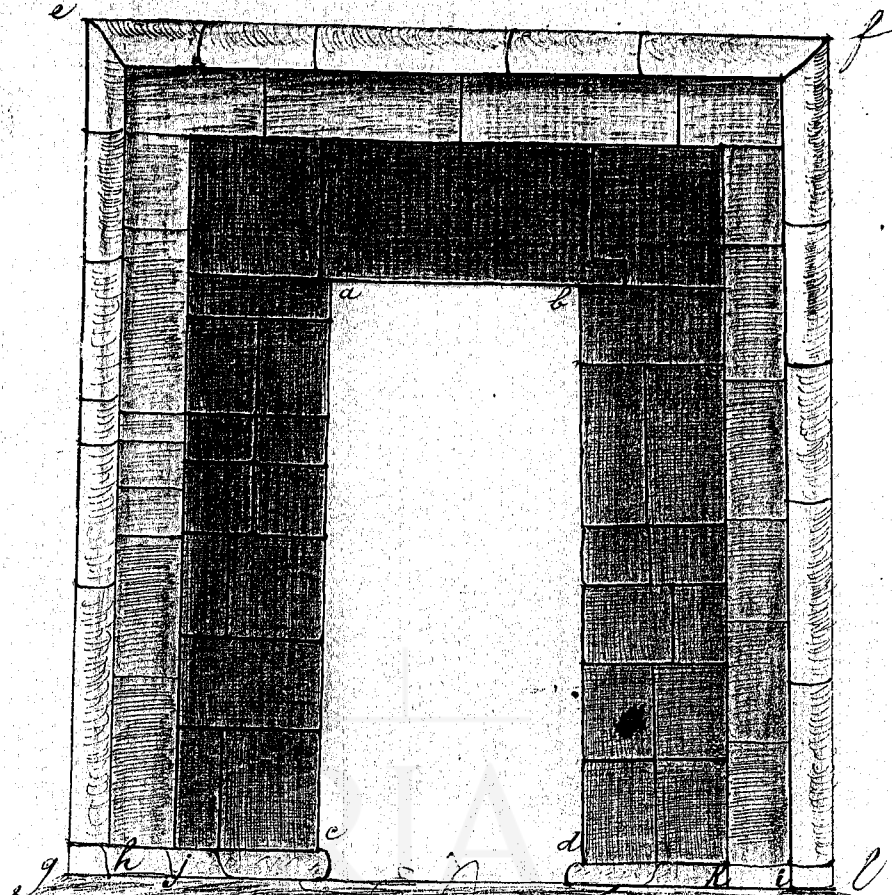
(24) 134

The doorway widens a good deal on the inside like that of the old church of Killephen near Carlow, but I cannot say how it is formed exactly as I had not time to apply for the key of the Mausoleum.

I could not find any appearance of a choral arch in this church, and I have great doubts as to whether it ever had one. It is probable that the south side wall contained two windows of a similar character with the one in the north wall.

The East gable contains two windows exactly 2 feet asunder and <sup>now</sup> placed <sup>ft ~</sup> 6.6 from the ground on the inside, and <sup>ft ~</sup> 9.0 on the outside, which shows that the ground has been raised <sup>ft ~</sup> 2.6 on the inside.

14/6/21/9(26)



ft inches  
 a b, 2... 8  
 c, d, 2... 10  
 a c... 6... 6, full height  
 e, f... 8... 0,  
 e, g... 9... 0  
 h, i... 7... 2  
 j... k, 15... 10  
 g, l... 8... 0

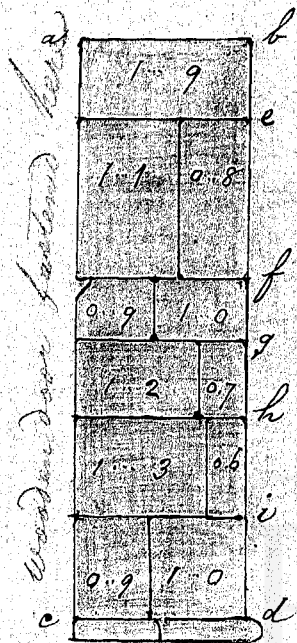
Lintel, 3... 0 long,  
 1... 5 high

All the stones measured and  
 set to a scale.



126  
(26.)

View of thickness of wall of external part of  
doorway (south side)



a b, 1.9  
a c, 6.6  
stones set to a scale

b, c, 0.10

c, f, 1.9

f, g, 0.8

g, h, 0.10

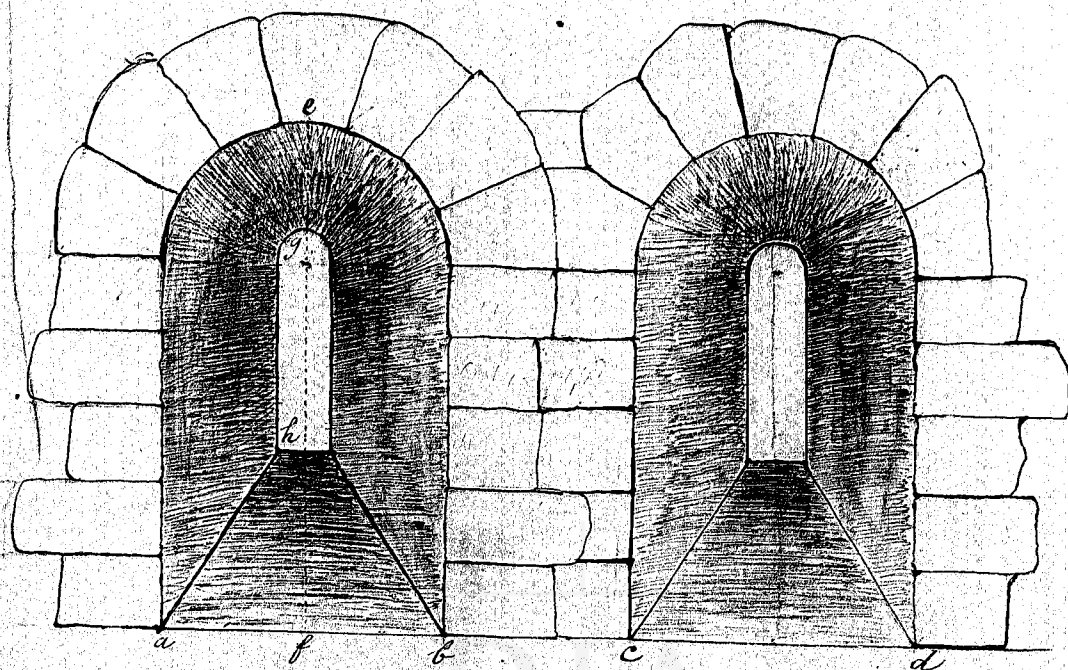
h, i, 1.1

i, d, 1.1

14/G/21/9(28)

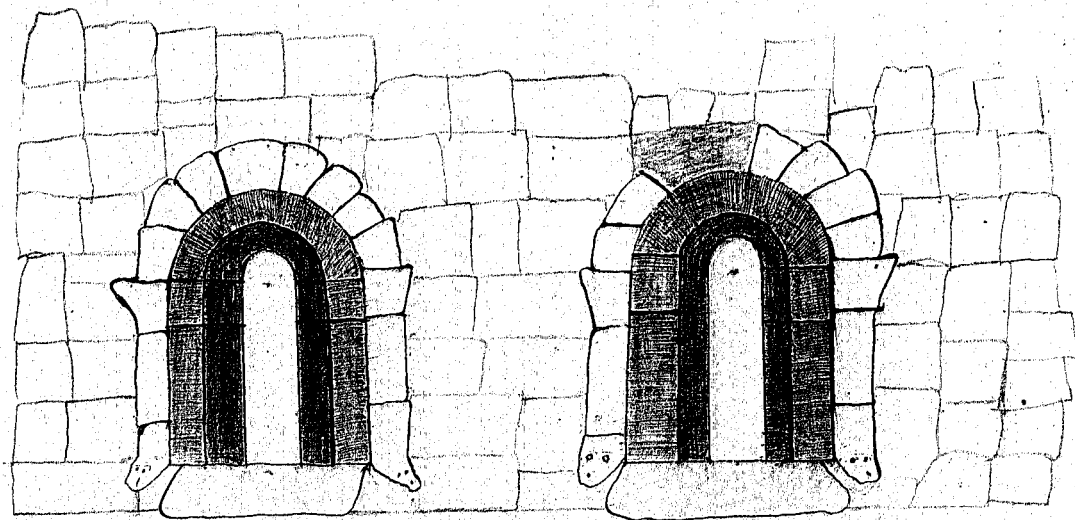


12<sup>th</sup> (27)  
 Inside view of the two windows in East gable,



height from ground, 6.6 ft. inch  
 ground raised 2.6 ft. inch  
 a b 3.0 ft. inches  
 b c 2.0  
 c, d 3.0  
 e, f 5.6  
 g, h 2.0

128  
28



height from ground <sup>ft inches</sup> 9' 0"

14/G/21/9(30)

certainly 129 (29)

The west gable contains a window of the same dimensions and characteristics with those in the east gable, but it is so veiled in luxuriant ivy that you cannot see the number or form of the stones used in its erection.

The window in the north wall above referred to (see ground plan f) is exactly of the same shape and size with the two in the east gable.

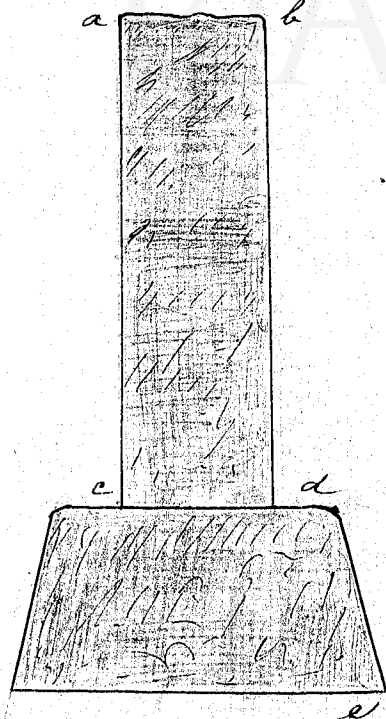
About 36 feet distant from the north west corner of this church stand the pedestal and shaft of a granite cross, of the primitive age of the Irish church. The remaining part (which completed the cross) lies prostrate on the ground immediately to the west of them. The pedestal is a fine block

14/3/21/9(31)



(30) <sup>100</sup> block of granite <sup>ft</sup> 3...0 long. <sup>ft</sup> 2...6 broad and 2...0 over ground. The shaft is <sup>ft</sup> 5...4 in height. 1...8 in breadth and 11 inches in thickness. The <sup>stone, which formed the</sup> top and arch consisting of one stone now lying on the ground, as already said, measures in breadth <sup>ft</sup> 5...0. It was apparently blown off by a storm. (see page 31)

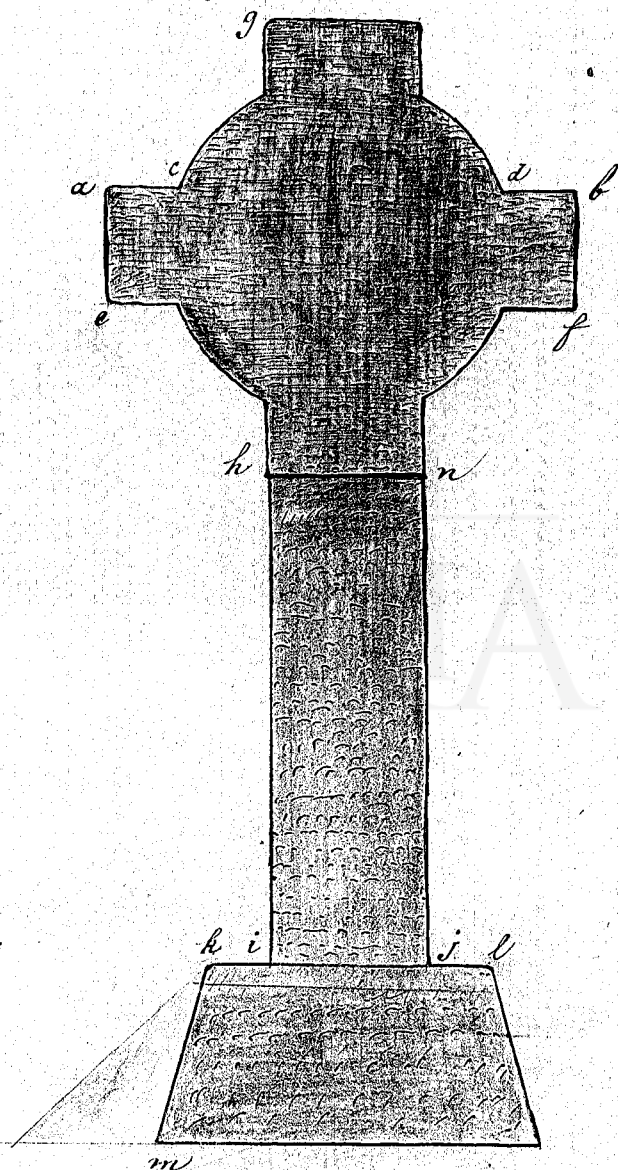
Pedestal and shaft of the cross of  
St Finden at Achadh Abhall.



ft in.  
a. b. 1...8  
a. c. 5...4  
d. e. 2...0



St. Fintin's Cross at Achadh adhall as  
it originally stood.



ft. inches  
 a, b. 5...0  
 a, c. 0...8  
 d, b. 0...8  
 a, e. 1...4  
 b, f. 1...4  
 g, h. 5...0  
 h, i. 5...4  
 i, j. 1...8  
 k, l. 3...0  
 k, m. 2...0  
 g, m. 12...4

h, e, a, c, g, d, b, f, n now prostrate on the  
ground.

(32) 132

This Cross is a very venerable monument  
of the Christian religion in Ireland.  
It exhibits no sculpture or inscription.  
There is near it a very ancient stone  
font, the water in which is believed to  
be blessed and able to cure head aches &c.  
for as the stone retains the blessing of  
St. Fendren, it imparts it to every drop  
of rain water which falls into it.

your obedient servant

John O'Donovan

I have been on the look out for this Achadh  
abhall these eight years, and had despaired  
of ever being able to identify it.

**END**

**14 G 21/10**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from  
Thomas O'Connor, written from Baltinglass, Co. Wickow, concerning the history,  
antiquities and topography of the parishes of**

**O'Connor, Thomas**

**1 January 1839**

**7 p.**

**23 cm.**

**Pagination in original binding was 133-139.**

RIA



7 133  
Ballinglass January 1<sup>st</sup> 1839

Sir, In the parish of <sup>St</sup> Bryanstown in the barony of Talbotstown Upper, I got no old building, nor even the site of an ecclesiastical edifice pointed out to me. We find in the History of the Cathedral of St. Patrick, Dublin, by W<sup>m</sup>. Monck Mason Esq<sup>r</sup>, in note (a) under the heading - 'Of the double prebend of Donoghmore in O'Maile' - that <sup>(viz Donoghmore)</sup> in the year 1267, this church was worth £38 marcs.: its Chapel of Kilbrini was worth 18 marcs. and that of Frenistown 6 marcs. Bre de mihi Alan adds, with his own hand "sed nihil valent his diebus."

And under this same heading it is afterwards said in the history that: it (Donoghmore) 'had at the time' (of Alan) 'two subservient Chapels viz The Chapel of Kilbrini, lying between Donard and Donoghmore, and The Chapel of Frenistowne, of which the economy

14/9/21/10 (1)

§ + This name should be Anglicised Freynestown. It means the town of Freyne, which was a family name here.

has retained possession ever since the mother Church was incorporated <sup>(Donoghmore)</sup> therewith; by what right it became thus appropriated. Alan was ignorant as he himself informs us. (G. Repert. viii.)

It is afterwards stated under the heading 'Of the possessions of the Oeconomy,' - that the Chapel of Freynestown is situated near Rathasallagh and was anciently subservient to the Church of Donoghmore in O'Mayle.

After this, we find in Note (c) referable to: 'The tithes of Rathasallagh continue still with the Oeconomy, &c.' - that 'the tithes of Rathasallagh have been generally leased along with those of Mone, Barton, Elliot, Ardscoil, and Freynestown: these parishes were demised to William Bulkeley, Archdeacon of Dublin, in 1645 for 21 years

*L*  
at 31 " 10 " & Sterg. per annum &c? -

It is recorded in the Annals of Ireland  
in Gough's Camden<sup>+</sup>, that: The Irish  
of Leinster plundered the English, and  
burnt their Churches; and in the Church  
of Freincheston, burnt about eighty men  
and women, and a certain Chaplain  
of that Church, whom with their Javelins,  
they hindered from coming out, though  
in his holy vestments, and with the  
Lord's body in his hand, & burning  
him with the rest in the Church. The  
news of it came to the pope, who  
sent his bull to the Archbishop of  
Dublin, commanding him to excom-  
municate those Irish, and all  
their adherents and retinue, and to  
lay their lands under interdict. The  
Archbishop fulfilled the pope's  
Commands; but the Irish despised  
the bull, excommunication, inter-

+ vol.  
p. 1.



-dict, and Chastisement of the Church,  
 and, continuing in their wickedness,  
 did again assemble, and invaded  
 the County of Meisford, as far as Carr-  
Carn, and plundered the whole County. &c.

### Rathesallagh Parish.

This parish is bounded on the North by  
 Dunlavin P<sup>h</sup> in the barony of Lower Cal-  
 -botstown, on the South by Ballinure  
 & Bryanstown P<sup>hs</sup>, on the East by Dunlavin  
 Parish, and on the West by the Parishes of  
 Usher & Davidsstown in the Co: of Kildare.

(Same book p. 1)

The name in Irish is rát pálach  
 which signifies miny fort. There is a fort  
 close to a small brook on one side of  
 Rathesallagh house, which, local in-  
 -formation says, gave name to Rathesallagh  
townland and Parish. And between it  
 and the house, there is still observable  
 in 'old town', the site of a grave yard



which is now marked by two head stones with two flags lying horizontally, having the figures of crosses raised on them. This grave yard was about 30 or 40 perches from the house. Tradition says that a castle stood formerly at the iron gate at Mr. Skinch's house one side of this grave yard.

In the passage above quoted from the History of the Cathedral of St. Patrick Dublin, by Wm. Monck Mason Esq. we find, that 'The Chapel of Freynestown is situated near Rath-sallagh &c.' - And we see that Rath-sallagh parish has, according to the description of its bounds above given from some book, Freynestown Parish to the South of it.

+ under the heading - 'Of the Possessions of the Dean and Chapter'

We have also adverted to this under the same heading — that is — 'The tithes of Rathsalbagh<sup>(e)</sup> continues still with the Oeconomy &c.

In Note (e), part of what is said under which, has been above adduced, it is stated that Rathsalbagh is in the Deanery of Ballinore & County of Wicklow, a little to the South West of Dunlavin to which, it is at present united.

The tithes of Rathsalbagh have been generally leased along with those of Mone, Barton, Silliot, Ardscoil, and Traynestown: those parishes were leased to William Bulkeley, Archdeacon of Dublin, in 1645.

for twenty one years at  $37^s 10^d$   
 Sterg. per annum; Rathasallagh  
 was not included in the lease  
 to John Que, whereby the other  
 parishes above mentioned  
 were demised in 1640, for twenty  
 one years at  $30^s$  per annum.  
 Leases St. Pat. Regist. -

Your Obedient  
 humble Servant  
 Thomas O'Connor

J. A. Larcom Esq. &c. &c.

14/6/21/10(7)

**END**



**14 G 21/11**

**Ordnance Survey of Ireland: Letters; Wicklow**

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

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

**3 January 1839**

**21 p.**

**23 cm.**

**Pagination in original binding was 140-160.**

**RIA**

Ballinglass Jan<sup>y</sup> 3<sup>rd</sup> 1839

Dear Sir,

I send the name books of the Barony of Arklow to be forwarded to Mr. Curry, who, I expect, is now ready to begin that barony. We shall start for Glendalough to-morrow.

of the parish of Kilcommon

This parish lying in the S.W. extremity of the barony of Baile na Corra, and containing the little town of Linnahely, is called by the few old people who speak Irish, Cill Chomáin, which means the church of St. Coman. I found several churches dedicated to this Saint in Connaught, as Ros Chomain, Cill Chomain, in the mountains of Corrag, and Cill Chomain in Conmaicne Guile Toladh

14/9/21/110

near Ballinrobe.

The original church of this parish stood in the townland of Kyle where its grave yard still remains. The name Kyle, signifies simply "the church" and has been formed by the rejection of the saint's name like Kyle Clonfertmulloe in Ossory. This affords an instance of the saint's name being retained in that of the parish, while it is rejected in that of the church, which is a strange thing. The church was first called Kilcommon. 2. This name was afterwards applied to the entire parish. 3. The parish retains the <sup>full</sup> name, but the church has lost the latter part of it. Throughout Leinster the word kil, a church is pronounced Kyle.

In the townland of Ballynamanogue in this parish there is an old Rath within

which

which a church is said to have stood. The locality is still called Kilcrammer which is sufficient to prove this tradition to be correct. It is probable that the <sup>circular</sup> ~~the~~ little fosse or bank which looks like a rath is the enclosure of the church yard. There are no other antiquarian remains in this parish but small raths of no interest.

of the parish of Kilpipe

This parish lies in the S.E. of the Barony of South Baile na corra joining the Barony of Arklow and the County of Wexford.

I could not find any one who ever heard the Irish pronunciation of the name of this parish, but it must be compounded, as usual of the word bill a church, and the name of a saint. Is there any mention made of a St. Popa, or Pupa in the Calendar or Feilire?

The old church of this parish is not one



(4) 148  
of the primitive times, nor even of the Gothic  
period, but one, <sup>evidently</sup> erected since the Reformation.  
It stands in good preservation in the town-  
land of Kilpipe, and there are several  
old men still living who remember to  
have seen it roofed, and used as a pro-  
testant church. There is little doubt  
however that it occupies the site of a  
primitive Irish church.

An old man told me that there were some  
years ago at the village of Kilpipe  
some remains of what he conceived to  
be a castle, but I doubt that they were  
the remains of one.

Nothing else of antiquarian interest is  
to be found in this parish, but some  
Raths, and two wells, which gave names  
to townlands, viz Toban leimnacta, the new milk  
well, which gave name to the townland  
of Toherlaunaght, and Toban páspurg, well  
gave name to the townland of Toher-  
patrick. The former was never a holy  
well, but the latter was according to tradition  
blessed

blessed by Saint Patrick when he was <sup>14th</sup> (5)  
travelling through Wicklow.

In this parish is situated the townland of  
Ballymanus (Baile Mhaghnuis) in which stood  
the house of Garrett Byrne, the senior repre-  
-sentative of the Garrahl Raghnuil, who headed  
the men of Wicklow during the rebellion of  
1798. He was a man of chieftain height, perfect  
symmetry of limbs, dauntless courage and -  
what is always an attribute of a true hero -  
universal benevolence. His presence of mind  
<sup>and firmness of nerve</sup> and quickness of apprehension are well illus-  
-trated by the manner in which he escaped  
from his house when beset with a guard  
of soldiers, who were sent to take him pri-  
-soner. One morning at day-break, he heard his  
dogs barking as if strangers approaching his  
house, and he got up to see what might  
be the cause of their barking, when he saw  
a number of soldiers approaching the house.  
He immediately perceived that they came to  
make a prisoner of him, and bethought

14/9/21/11 (5)

him

6) <sup>1445</sup> him of a stratagem by which to effect his escape. He put on an old coat and the worst hat he could get, and walked down stairs to meet the soldiers. He met two of them at the door to whom he spoke as if he were the servant boy of the house, saying "I suppose you are coming to take my master. He is above stairs dressing himself." By this time M<sup>rs</sup> Byrne, who had awoken and perceived what was going on screamed, and shrieked in a most frightful manner, thinking that her husband was taken and would be hanged. The soldiers who were met by Garrett at the door went up stairs as quickly as possible to secure the arch-rebel, and not finding him in the room began to search under the bed, and in the bed and in the chimney. Garrett, after having

deceived



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deceived the per cipiency of the first party advanced to the main body of the soldiers, to whom he said, "ye'll  
"frighten the life out of my mistress,  
"my master is arrested up stairs."

That's all right said the soldiers, the arch rebel of the mountains is secured at last! and they ran up stairs with all possible speed.

Garrett now finding that he had effected his purpose, slipped into the wood of Ballymanus, and after he had crossed it, he directed his course to the wilds of Glenmalur, where he might defy the purpuit of the <sup>men of the</sup> Red-Coats.

He remained thus an outlaw, and on his guard for some weeks, when he surrendered himself to the Government, and he was detained a state prisoner in England

14/9/21/11(7) During

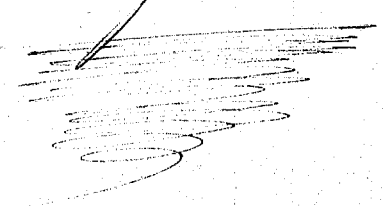


(8) 14<sup>th</sup>  
during his life.

His brother William, also a man of most gigantic <sup>dimensions</sup> proportions was taken in a battle and hanged at Micklow. Their little property, which, according to the old men with whom I have conversed, amounted to 300 or 400 a year was confiscated.

William was never married, and Garrett left no male issue. One grand daughter now living at Athy is the only representative of this splendid family.

The rather respectable branches of the family Raghmull, are the Misses Byrnes of Cabinteely and Sir George Warren (Byrne) lord of Lower Tally.



of the parish of Prebawn

1848 (9)

This parish lying between those of Kilpipe and Moyne in the Barony of <sup>South</sup> Ballynacor, contains nothing of antiquarian interest. Its name, <sup>preabán</sup>, which signifies a patch, is not of ecclesiastical origin, and I could not discover where the original church of the parish - if ever it had any - was situated.

*St. K. Kingston*  
|  
Of the parish of Moyne.

This parish lies in the west of the Barony, of South Baile na Corra and is bounded on the north by the parish of Donaghmore; on the east by the parish of Baile na Corra; on the south by those of Kilpipe and Prebawn, and on the west by those of Kilcommon, Black-stown and Kiltegan.

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(10) 149

Name. I have met this name twice before, viz at Moyne on the River Inny in the County of Westmeath, and in the Barony of Tirawley in the County of Mayo, where the celebrated abbey of Moyne has made this name familiar to travellers and antiquarians. In the original Irish both those places are called Maighin, which I have supposed to be a diminutive of Magh, a plain. See my letter on Moyne abbey in the County of Mayo. There are no remains of an ancient church at present to be found in this parish, and it is to be supposed that the modern church occupies its site.

It is probable that this church was in ancient times dedicated to St. Columbkille as there is a holy well called after him in the

14/6/21/11(10)

townland.



townlands of Sliabh ruadh, at which <sup>150</sup> the <sup>(11)</sup> old fashioned people were accustomed to perform stations until the year 1833. The townland of Farbéaga in this parish is said to derive its name from standing stones which look at a distance like men, unde fir b'éige, i.e. p'éudo-viri.

The Sliabh Ruadh lying in the west of this parish seems to be the Sliabh ruadh mentioned in the annals of the Four Masters at the year 1580.

" James, the son of Roland Eustace, joined by the Cavanaghs, Kinsellaghs, Byrnes, Tooles, Gaval-Ranuil and the surviving part of the people of Offaly and Leix, pitched a camp on the confines of Sliabh Ruadh and gleann Maolbheá.

There is another Sliabh Ruadh mentioned in the same annals <sup>at the years 1590 and 1592</sup> and in the life of Red Hugh  
14/9/21/11 (11)



Hugh O'Donnell, but it cannot be, this,  
 but the Dublin mountains, <sup>the principal range of</sup> which are still  
 called Sliabh Ruadh by the inhabitants of  
 the County of Roscommon, and other Irish  
 people, who are in the habit of going to  
 Dublin

Copy  
 of  
 Letter

of the parish of Ballykine

This parish is situated in the east of the  
 Barony of Ballymacor South. Its name is not  
 of ecclesiastical origin, nor does it appear  
 to have been applied to the parish for  
 any length of time.

There are no antiquities in this parish, but  
 the ruins of an old church called the abbey  
 lying in the north side of Beháánagh Whaley  
 and a few forts of no interest.

There is a holy well called Tobermurry or  
 our Lady's well in the townland of  
 Ballymoney.

The parish of Hacketstown will be described in the County of Carlow in which the village or town of Hacketstown is situated.

Chapter

Of the parish of Ballynacor.

This parish is situated in the north of the Barony of Ballynacor South, and is bounded on the north by the parish of Knockrath, on the south by the parishes of Moyne, and Kilpipe, on the west by the parishes of Knockrath and Donaghmore, and on the east by the parish of Ballykine.

Name. This parish has been named after Baile na corra, the seat of the head of the Ga-bhal Raghnaill or descendants of Randal O'Byrne, from whom the territory

(14)<sup>153</sup> of Ranelagh was named.

Fiach, the son of Hugh O'Byrne, who was the senior of the Gabhal Mannill in the reign of Queen Elizabeth had a castle of considerable extent at Baile na Corra from which the barony was named when the County of Wicklow was formed.

I insert here all the notices of Baile na Corra and Gleann Maoil ughra, the valley in which it is situated, to be found in the annals of the Four Masters. Many other notices will be found in the Leabhar Branach, preserved in the Library of Trinity College, Dublin. a considerable part of which has been transcribed by Mr. Curry, and will be found among the Wicklow extracts. Also all the references to Shiabh Ruadh, that it may appear which is which

14/G/21/11(14)

see extract  
"Gleann  
Maoil ughra"



I here translate an Inquisition taken  
at Wicklowe on the 18<sup>th</sup> Decr 1617, defining the ex-  
tent of the Country of the Gaial Ranaill.

" The territory of Ranelagh in the County  
" of Wicklow extends to the bounds and limits  
" following. On the \*\*\* and east part of the  
" said territory <sup>thru</sup> above the villages hamlets and  
" plains of Killeclogheran Rodonagh (now  
" Rednagh too) Preban, Brummenun, Kilduffe  
" Carindog, Moyneballibrowne, Rathshanmore  
" Ballogrod alias Flackeltowne, Kilcarney,  
" Coreboy, and so to a certain hill com-  
" monly called Logney O'Neill, above the  
" bog, and thence to a certain place com-  
" monly called Burneloghuse, and from  
" the western part of the said territory  
" of Ranelagh to the northern part of  
" the same territory to Kemvlog above  
" the bog, and so to Convelagh above the  
" bog; thence to Corgunwoade above



(48) the bog, and thence to Barnelagduff above  
 the bog, and so to Sleaffan above the  
 bog, leaving the summit of the same hill to  
 the right, and thence to the extremity of Collow,  
 and thence through the stream of water by  
 which Glapcaroige is bounded, and so to the  
 great water lying between the territory of  
 Ranelagh aforepaid, and the land of  
 the archbishop of Dublin commonly called  
 Thaghin, and thence to a certain place  
 commonly called Aghelan, situated opposite  
 Learagha on the north

(see orig.)

(12)

Wicklow 18 Dec' 1817-

Territor' de Panchagh in co Wicklow  
 extendit se p s metas limit & bund'  
 ex part 1 1 & orientali ejusde territor'  
 sup vil', hamlet' & campos de  
 Killeloghane, Bodanagh, Probin  
 Brudenon Killeluffe Corindog;  
 Moynehallibrown, Rathshammore  
 Ballogrod al' Hacketston, Kilcarney  
 Corchoy & sic ad quendam collem  
 vulgariter vocat Lagnoy Riv' sup  
 turbar' & deinde ad quendam locum  
 vulgariter vocat 'Bumeloghuse' &  
 part' occidentali dict' territor' de Panchagh  
 usque ad part' boreali ejusde territor' ad  
 Henvelog sup turbar'; & sic ad Connelagh  
 sup turbar', deinde ad Bargunwoade sup  
 turbar', & abinde ad Barneloduffe sup turbar';  
 & sic ad collem de Sleaffen sup turbar', relinquen'  
 ea

14/9/21/11(17)

(52)<sup>13</sup>

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acumen quoddam collis a dextera, & deinde usque  
ad finem de Colloer, & abinde per currentem aquam  
per Glascorrig limitat; & sic usque ad magnam  
aquam jacentem inter territoria de Ranelagh p'd' & ter-  
ritorium archiepiscopi Dub', vulgariter vocat' Thaghin, & deinceps  
ad quendam locum vulgariter vocat' Aghelan, situm  
in opposito ad Leasagha, ex parte boreali, & a parte  
boreali usque ad partem orientalem super Colecran-  
moigue, Castlekevan, Monyparke, Cronybirne,  
& abinde cum magna aqua p'd' usque ad Hillcallogh  
ex parte orientali, & abinde ex parte australi usque  
ad Hillcloghan. - p'd' territoria de Ranelagh  
continentur vil', villat', hamlet' & compos subsequent',  
viz. Ballincore cum hamlet', Aghgrune, Thiun,  
Balliviewadog, Boolewune, Rosaghane, Lapagh,  
Ballivlinis, Cooleballintegart, Ballimoroghroe,  
Clonene, Fulclane, Monganville, Hillegh, Coleblake,  
Ballyskeyne, Clonecurkine, Fawncinerryn, Ballincargie,  
Ballinaclogh, Balliard, Ballinmonny, Ballidonnadere,  
Garrinow, Sarjantstowne, Ballinchanani, Knockrath,  
Ballincavieske, Ballindowlan, Ballindry, Rosso-  
cho

14/6/21/11(18)

Rossochovis, Ballintombeth, [ ] Ballinabarny,  
 Ballinad, le upper Bluragh, Ballinlog, Ballintaskie,  
 Ballinadrigill, Moy Kedin, Clonpiggott, Shirikee,  
 Carrigmouna, Ballinaghduffe, Krough, Corbally,  
 Ballinknockan, Garriffeagh, Ballinahan, Ballishane,  
 Harrow, Ballicree, Knockdossan, Tomchoile,  
 Corran de le Mill, Birkin, Tyntormaine & Ballinroe.

- oia pmiss' p'd' sunt infra fines, metas, limit'  
 & bundas de Ranelagh p'd', in co' p'd'. - oia al'  
 mes', ter', ten' & heredit' infra fines, metas, limit'  
 & bundas p'citat', ab antiquo reputat' fuer'  
 p'c'it' territor' de Ranelagh p'd'. - Phelim de Feagh  
 Birne, 4 Nov' an' regni dict' nup' Regis [ ] seis'  
 fuit p' term' vit' s, de vil' & campis de Carrige-  
 chroy, infra territor' de Cosha in co' p'd', remaner'  
 fil' suo Brian' O'Birne, ut de jure hereditar'. - p'd'  
 Phelim de Feagh, isto eode 4 Nov', etiam seis' fuit,  
 ut de jure hereditar', de vil' de Milleman, Rossbane,  
 Ballinacabog, Tynchely, Coolerspe, Cronelyne, Schurstone,  
 Corranan, Ballymoriertagh, Colintagh, Carriggalter,  
 le old towne in le bog, Knockbole, Cormuck,

14/9/21/11 (19)



Rathlangford, Boyletoquin, Kilcromyre, Fairney,  
 Molantobberbath, Logduffe, Cappagh, Mongan,  
 Kilduffe, Preban, Garinore, Dromyne, Corranroe,  
 Corriphilliproe, "both the <sup>Lomayles</sup> Lomcoviles," Ballin-  
 glanno, Coole-edmond, Braydenan, Kilballiowen,  
 Balligerrald, Killeuclos, Killecargin, Pallice,  
 Carriginnemrock, Ballinenursan, Mostkagh, Car-  
 rignemcela, Clone & le 3 Garries infra dict' territor'  
 de Cossa. - p'd' Phelim' Mc. Feagh, etiam scis' fuit,  
 p' term' vite s, de vil' & campis de Ballinetowny  
 infra co' p'd', remaner' dict' filio suo Brian', ut  
 de jure hereditari'. - p'd' Brian' Mc. Phelim, eode 4<sup>tho</sup>  
 p'd', scis' fuit de vil' de Knockrahin, Glammontagh  
 & Dromonabane in co' p'd', ut de jure hereditari'. -  
 p'd' Phelim' Mc. Feagh, eode die, similiter scis' fuit,  
 ut de jure hereditari', de cur' let', tenend' infra  
 dict' territor' de Ranelagh & Cossa, bis quilibet  
 an', &c. - p'miss' tenent' de Re in capite, p'  
 Twic' mil'.

This territory of Kanelagh was wrested from Felim Mac Fiach O'Byrne and his sons by the most nefarious villainy ever recorded in history. The original papers, <sup>which details the account of these proceedings</sup> are records of human villainy and treachery calculated to sicken any person of humane feelings, and will remain lessons to posterity of the barbarity of human nature.

We shall move to Glendalough to-morrow. O'Conor comes back to Ballynaglass and I remain at Glendalough. When I have done the parish of Derryglassary I walk to Blessington where O'Conor meets me,

Your obedient Servant,  
John O'Donovan,

14/3/21/11(21)

**END**

**14 G 21/12**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Thomas O'Connor, written from Baltinglass, Co. Wicklow, concerning the history, antiquities and topography of the parish of**

**O'Connor, Thomas**

**3 January 1839**

**20 p.**

**23 cm.**

**Pagination in original binding was 161-180.**

**Included are related extracts from Monck Mason's 'The history and antiquities of the Collegiate and Cathedral Church of St. Patrick near Dublin', regarding the parish of Donaghmore.**



Battinglass January 31/39  
" 14/39

2  
Sir,

The parish of Donoghmore lies in the barony of upper Talbotstown and is bounded on the North by Dunlavin, Donard, & Kollywood P<sup>hs</sup>; on the East by Knockrath, Ballinacor & Moyne P<sup>hs</sup>; On the South by Moyne, Kiltegan, Kilranelagh and Battinglass P<sup>hs</sup> and on the West by Rathbran and <sup>recte Freymestown</sup> Freymestown P<sup>hs</sup>.

(Name book - A. 361 - p. 12)

The name in Irish is domnach mór  
i.e. great Church - Dominica magna.

It appears from Duaid Mac Firbis p. 724, that Domnach Senchille was a former name of this Domnach mor.

The words of the passage are

Bearchan domnig Sencille mub mail,  
 mac Dioma, mc Feargna, mc Feargusa, mc  
 doda, mc Amalgada, mc Maine mail, mc  
 Fedhmidh Fionn Glas.

Bearchan of Domhnach Sencille in  
Uibh Mail, the son of Dioma, who  
 was son of Feargna, who was son of Fearg-  
 us, who was son of doda, who was son  
 of Amalgadh, who was son of Maine  
 Mail, who was son of Fedhlimidh  
 Fionn Glas.

From the Circumstances that we find  
 no Domnagh Sencille, either as a parish  
 name, or as the name of any <sup>old</sup> ecclesiastical  
 building, that gave name to a parish, or of  
 one that was not set at the head of a  
 parish, and since it is placed in Uibh  
Mail according to the passage just given,  
 there is every reason to affirm with certainty

that our present Donaghmore, is the Domb-nach Senchille here mentioned, for in the parish lies a glen still retaining the designative Uli Mail, which will be spoken of hereafter in its proper place.

There are no ruins of a church now visible at Donaghmore.

In the History of the Cathedral of St. Patrick, Dublin, by Wm. Monck Mason Esq. we find under the heading 'Of the double prebend of Donaghmore in O'Mails' - that - 'In the year 1267, Arch-bishop Pulco de Sandford, appropriated the Church of Donaghmore to augment the oeconomy fund of the Cathedral, and disposed of the issues therefrom in the following manner: The Treasurer of the Cathedral was to receive the profits and

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(a) In 1267 the church was worth 38 mares annually, besides which, the vicar had 18 mares: its chapel of Kilbrini was worth 18 mares, and that of Greystown (now Greystown) 16 mares. *Crede mihi Adam adit with his own hand "dual mihil auctant this old church"*



pray to each of the Canons, who at that  
 time, enjoyed the prebends thereof,  
 twenty four marks sterling, during  
 life, or incumbency: upon their death  
 the newly created Canons were to enjoy,  
 each, a stall in the Choir, and voice  
 in the Chapter, and 100<sup>s</sup>. yearly pension  
 from the economy, without the  
 charge of a vicar, and their commons  
 likewise, as usually enjoyed by the  
 other Canons, until an equivalent  
 to the value of said prebend should  
 be made to the economy; by the  
 same deed, the Archbishop en-  
 dowed a perpetual vicar at Donogh  
 more, for whose support, he assigned  
 a Curate of Land, of the yearly  
 value of fifteen Marks, and ordained  
 that whenever it should fall short  
 of that value, the Treasurer of St. Patrick's



'should make good the deficiency to the vicar from the Common fund.

'How long this Church continued thus annexed to the economy, is not now discoverable; at the time of Alan, its fruits were applied to the support of two prebendaries and a vicar all collative by the Archbishop<sup>(5)</sup>; it had at the time two subservient Chapels viz the Chapel of Kilbreni, lying between Donard and Donoghmore, and the Chapel of Trenistowne (Trenestown, as above remarked) 'of which, the economy has retained possession, ever since the mother Church was incorporated therewith; by what right, it became thus appropriated, Alan was ignorant as he himself informs us (6) 14/9/21/12(5)

'By the Inquisition of 38<sup>th</sup> Henry VIII, the Rectory<sup>th</sup> was reported to extend over the townlands of Donoghmore

'(5) Rept. vivid. (6) Rept. vivid. (7) Alan in Rept. vivid, informs us, that Ballymergin, Whitestown and Randstown were determined to be in this parish,



16<sup>my</sup>

# Names in Note b

- 1 Ballymergin — now Mergerstown  
in Dunlavin Parish.
- 2 Whitestown — already identified.
- 3 — Randstown — <sup>in?</sup> Randalstown in  
Donaghmore P<sup>arish</sup>
- 4 Ballinodogan ?  
(Halpenston)
- 5 Rathfocane ?

The site of a Convent is pointed out  
in Keshamore townland, near an old  
grave yard, which is not now used as  
burial ground. In it, is also a well,  
the name of which is written Tubber-na-  
Corriga in the same book. The name is  
probably Tobar na Cappraige, and should  
be written Tobernacarga.

The vestiges of a grave yard are traceable  
in Castleruddery lower townland.

14/9/21/12(7)



In Book II - p. 136 of the work just referred to, under the heading - 'Annals of the Cathedral' - we are informed that Donoghmore in O'Mayle with other prebends, lay in the Irish territory, or on the Marches of the Pale. The words are <sup>as</sup> 9<sup>th</sup> 1648 - There is extant among the manuscripts in Trinity College, an account of a visitation held in the Chapter-house, on the 26<sup>th</sup> April 1468 by Michael Trequary, Archbishop: three of the Chapter only, are mentioned as appearing, viz John Alleyne, Dean; Robert Warren, precentor and official of the Diocese; and John Leche. The general articles of visitation being read according to the Custom of the Cathedral, the Dean reported that he had visited the Canons, petit Canons, and vicars Choral; that all the prebends were visited except Tipperkevin, Tipper, Ballinmore, Dunlavin, Yargo, Donoghmore in O'Mayle, Stagonil and Monmashene.

14/6/21/12(8)



which lay in the Irish territory,  
 or on the marches of the pale, so that  
 he dared not visit them on account  
 of the war in those parts.<sup>d</sup>

*Liber Regalis Visitationis under*  
*'Status Ecclesiae Cathedralis Divi Patricii'*  
*Dublin* }  
 has Donaghmore noted in these words—

Prebenda de  
 'Donamore in  
 'Omayle, &  
 'unâ pte non  
 'residens' { Michael Bellarby Minister et predicator  
 'Valoris decem librarum.'

Prebenda de  
 'Donamore  
 'et alterâ pte  
 'residens' { Henricus Walsh minister residens  
 'Valoris decem librarum.'

In the townland of Leitrim,  
 'Trá d'ruim', in this parish is a grave  
 yard, near which lies a well said to  
 have been heretofore frequented as a  
 holy well.

14/9/21/12(9)

146  
In this townland <sup>stands</sup> ~~is~~ also a long  
stone on which are, it is said, the  
marks of the fingers of the giant  
who threw it from the summit of  
Lugnaculliaugh mountain.

The ruins of a Castle and of an  
old church are ~~said~~ <sup>to be</sup> in Castleguard  
townland. An old Castle stands  
in Castlesallagh townland. See  
this townland mentioned as comprised in  
the parish of Donaghmore, by Wm Monck  
Mason Esq. - whose work is above referred to.

Some portions of the walls of an  
old Castle, stand in the townland of  
Ballintruer, according to local in-  
formation. The castle stood within an  
earthen fort of an oval form with  
an entrenchment around it, and  
was built, it is said, by the Doones.  
I could not ascertain whether it is  
in upper or lower Ballintruer. Is it  
marked on the plan, as different <sup>from</sup> the  
two old castles just mentioned?

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177  
11  
Tubber a. voster is placed by the  
Name book, in Randlestown town-  
land, and described as an ancient  
well said to have been famous  
formerly for different Cures. For  
this well I could obtain no  
name.

St. Brigid's well lies in the N.  
West Corner of Moorstown townland.

In Castlemaher lower townland  
is a circle of stones, described in  
the Name book as being 90 feet in  
diameter. Forty two large stones form  
the ring.

I note these in order that  
they may be marked on the plan.

The glen of Ki Maille (Imail)  
which I have said above, should  
be noted in its proper place, is situated  
in the middle of this parish, and

See what is said infra  
of Ki Maille as a territory.

14/9/21/12 (11)



174

+ Carrowmaghs gap, or Herford gap?  
Ballymaloney gap. O.M. - vide infra.

and has according to local description, the following places lying on its extremities. viz - Castleruddery Crossroads, <sup>+</sup> the gap of Inail, Inah-nahely, Derrynamuck and Ingh-borough.

In O.R.M.S. R.I.A. the following account of this glen is preserved -

'The glen of Inail is bounded on the North by part of Shieve Gaddoe Group, on the S. by Badden Mountain and on the E. by Lughnagulla. It is said that this valley was formerly in a much higher state of cultivation than at present. Near the whole of it once belonged to Colonel Percy, who lived at Teskin, where the remains of an ancient Castle still attract attention.'

14/6/21/12(12)



1. Shieve Gadoe in what Ph?
2. Badeen Mountain. Keadeen, locally pronounced Caidín, is set down as a townland, which is said to be all mountain, in the Name book of Kilranelagh Parish.
3. Lugnaquilla. Lugnaaculligh is set down in the Name book of Donaghmore Ph., as a townland, which is said to be all rough mountain ground.
4. Seskin townland lies in the Parish of Donaghmore. Have the ruins in it, been marked on the plan.

174  
Percy's Table, on the very summit  
of Lugnaculliaugh Mountain, described  
in the same book, as a rock on  
which Col. Percy used to dine &c.  
has from this circumstance taken  
its name. Gough's Camden says that 'on  
the top of a very high mountain called Lugna cullach north  
of the town of Ballinglass' is a fine Cromlech R.'

[R. Note. Beauford]

The O.R. MS, just referred to, has  
under 'Group of Lugnaquilla'-  
the remark that Lugnaquilla  
'Mountain is the most prominent in  
this group and the highest in the  
County of Wicklow. It is separated  
from the group of Comaderry by  
Glenmalur and from Badden by  
the low pass at Ballynabarny  
'gap'.

For deciding the signification  
of the name, Lugnaquilla, I find  
that I have not at present, a suf-

1<sup>st</sup> 5

sufficient amount of information collected from our ancient documents.

It is almost useless to place any degree of confidence in the local explanation of names, especially, where the language to which they belong, is not commonly known or used. In this case, ~~a~~ proper name is usually explained as signifying the common name of the feature bearing such a proper name, without ever considering that it might have obtained its name from some peculiar circumstance, or incident, and not from its natural state as to appearance or quality. Of this, the local meaning assigned the word Lug which commences the <sup>very</sup> name, of which I speak, is a striking <sup>in-</sup>stance example. The process of the explication goes on in this manner —

14/9/21/12 (15)



146  
When the residents of the parts of this County, which I have gone over, are questioned respecting the signification of the word Lug, as a word, and not relatively to the proper name of a place, the reply is that Lug is a hollow, or valley; - whether they may have a place in view at the same time which is naturally a hollow, or valley, and bears a name into which, Lug enters, is a matter impossible to decide on. If they assigned the word, any other meaning, which might relate to a natural feature different in form, a similar suspicion might be entertained, in both which cases, there would be no certainty of the correctness of the definition thus obtained.

But when they are asked what Lug occurring in the name of a place, signifies, the answer is, if they know the locality bearing the name to be characterised by any striking feature, such as a mountain, hill or valley; then that Lug is a mountain, hill, or valley respectively as the appearance of the place <sup>may</sup> suggest.

14/G/21/12(16)



my

Now Lug in Lugnaculliaigh. is a mountain locally; which is the common name of the feature that bears Lugnaculliaigh as a proper name. The subsequent part of the name i.e. maculliaigh would be accounted for in the same manner, and the whole name in identically the same way; in short, the whole name or part of the name, that is, any of the words that compose it, is the external object, or in other words the thing that bears the name according to these local definitions.

The fact is such meanings assigned to names, and to words entering into names of places, are not to be received, excepting as far as they be in exact accordance with the signi-

14/9/21/12(17)

14/8  
-fication impressed by use on the  
names, <sup>themselves</sup> or on the words that  
compose them. No instances came  
under my observation in which Lug  
occurred in names applying to mountains,  
but two, that is, Lugnaculliaugh in  
this parish of Donaghmore, and Lugduff  
~~in~~ at Glendalough in Derralassary  
Parish. But I think this latter was  
not originally applied to the mountain,  
and the same can perhaps with pro-  
priety be said of the former.

We must then collect more in-  
stances before we can define Lug  
as signifying a mountain, as well  
as a valley, and let lug in Lugna-  
culliaugh, <sup>remains in doubt</sup> until such time as such a  
collection be made, or until some  
other means of accurately determining  
it, may offer.

Lug in the common use of the word  
in our Northern dialect, means in-

14/6/21/12 (18)

1<sup>ny</sup>9

- Variably a hollow, or pit.

Neither have I sufficient materials for determining upon what the latter part of the name - that is - na culliaugh exactly signifies. It would indeed appear from the local pronunciation -

na na colle, that this latter part means - of the wood; but I am inclined to think that it is rather a corruption of some old territorial name that became a designative of this mountain tract, as Ui Maille the name of an ancient principality, is used as the <sup>distinguishing</sup> postfix of the glen that lies on one side at its extremity. <sup>and is above noted</sup> This conjecture I hope will yet be borne out by some authentic record.

14/G/21/12(19)



14/G/21/12 (20)

In the O.R. M.S. above referred to, there is mention made of Ingborough Castle in the Glen of Inmaile. Ingborough Ho. ruins are set down in the Namebook. Are these ~~ruins~~ marked on the plan?

It appears that Glendalough lay in the territory of Hi. Maile.

October 7<sup>th</sup>  
 Cellach r̄c̄r o gl̄nd da l̄cha m̄h. m̄il. 7 d̄l̄c̄m̄

Cellach from gleann da lacha in hi. mail. He was a Deacon.

Speckled Book (Pestilogy)

p. 39. a.

We see in the former part of this letter that Donnach Dunchille, with which Donaghmore has been identified, lay also in this territory. We then know two very important places in it, which are Donaghmore and Glendalough.

J. A. Larcom Esq. &c. &c.

Your obedient  
 Servant  
 Thomas O'Connor



**END**

**14 G 21/13**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O'] Curry, written from Newtown Mount Kennedy (sic), Co. Wicklow, concerning the history, antiquities and**

**O'Curry, Eugene**

**5 January 1839**

**16 p.**

**23 cm.**

**Pagination in original binding was 181-196.**

RIA

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Newtown Mount Kennedy

3rd January 1839

J. A. Larcom Esqr. R. E.

Sir,

The parish of Kilcoole is bounded on the north by Delgany parish, on the west by Dalry parish, on the south by the parish of Upper Newcastle, and on the east by the Sea.

The name is of ecclesiastical origin and means literally the church of Cuile, but who or what this Cuile was we have not yet been able to discover.

There <sup>were</sup> ~~are~~ however, according to the Irish Calendar, two saints venerated at this Church, but as it does not bear the name of either they must have occurred

[The proper name of this church is Cell Comgall, as in the Bp's of Peterborough Ill. 1179. pred<sup>d</sup> it subsequent to the founder, Cuile. These] 10

were, Lughaidh, venerated on the 9<sup>th</sup> of March, and Bolcan, venerated on the 4<sup>th</sup> of July. There was a patron held here, but it has been neglected for a great many years, nor is the day or time of the year remembered on which it was held.


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The whole length of the <sup>Chancel</sup> edifice as <sup>they</sup> stand at present, is about 76 feet; but they consist of 3 divisions or apartments; the first or east end, or part, is 18 feet long by 11 broad, communicating with the 2<sup>nd</sup> or middle part by a fine semicircular arch, the whole breadth of this part, (which I believe was a choir), and about eleven feet high. There is a round headed window in the gable of this part about five feet high, and 2½ feet wide inside, diminishing to 3 feet in height, and 10 inches in breadth at bottom and 5 inches at top outside. This window is nearly closed with mason work outside by which its arch, if such it had, is destroyed. There is a square window on the south side, 2, 6 <sup>ft. in</sup> each way inside, diminishing to 6 inches in breadth outside, but of the same height as on the inside. The <sup>side</sup> walls of this part are about 10 feet high, <sup>and</sup> overhanging the perpendicular at top so far as to indicate



clearly that the place was arched over, or stone-roofed. There is a tombstone here inscribed with the name of Patrick Byrne Esq of Ballygannon, dated 1707; and the same stone records the death of the Reverend — Byrne 1733. A Mr Pest has taken possession of this as abutting ground, and removed several other tombstones out of it, <sup>to</sup> where they lie piled over one another in the next apartment.

The next or second apartment is 31 feet long by 16 in breadth, having around headed window in the south side, five feet 6 inches high, two feet six inches wide on the inside, diminishing to two feet nine inches in height, eight inches <sup>breadth</sup> at bottom, and five and an half inches at top on the outside; which is composed <sup>(the outside)</sup> of freestone neatly cut, with around little arch composed of two stones; a channelled reveal running up the sides and

and arch adds much to the beauty and richness of this little window. In the <sup>E</sup>gable (over the arch) of this part there is a square window or doorway, about 6 feet high by 2 wide, with a stone running across it near the top, thus ; and in the south west angle on the ground lies a broken baptismal font 1 foot 10 inches diameter, and 9 inches deep, well cut in a block (of I think freestone) 2 feet 6 inches square. The side walls are about 13 feet high, built of very large uneven stones, the top indicating distinctly enough that this part too was stone roofed.

The next or third part extends from the last to the west, 26 feet, preserving the same breadth with the other. Between this and the middle part stands a lofty gable with, I should think, a broken belfry on top; it is built of remarkably small stones, having a door in the middle

6 feet 6 inches high and 3 feet 6 inches wide, with a low flat pointed arch inside, but square outside, and having a large slate flag stone covering it. It is not easy to discover whether this door was acted or not in front, as it appears to have been lately repaired at the sides and top. There is a wooden door, with a lock, to it now, for the purpose of keeping Mr Geary's burying place inviolate from the pigs and the Sackem-ups.

The south wall of this (the third) part has entirely disappeared, so that the situation or form of the entrance to the whole edifice cannot be known. There is no window visible in the western gable, which with the northern wall of this part is built of comparatively small stones.

From all that I have seen of this old ruin. I think that the middle part is of the earliest



primitive erection; that both its gables were taken down and rebuilt at a period subsequent to its erection, (but anterior to the twelfth century) when the other two apartments were added to it; and that the door must have been in its west gable, as there is no appearance of it, <sup>in</sup> any of the sides. This is a bowed and unsatisfactory account of the <sup>old</sup> Church of Kilcoole; but what can be expected from a person unacquainted with ~~and~~ the theory and professional terms of Architecture? why properly, nothing more than to tell the length, breadth and height of a building. This is a part of duty that I never expected to be called on to fill, else I would prepare myself better for its discharge, rather than exhibit myself in the truly ridiculous light in which this and my other letters will place me, as an antiquary.

There is a well a little to the east of the ruins, but

14/6/21/13(6)





to the South West, than to the North West angle.

This doorway does not appear to me to be as old as the other parts of the walls; It is built of large soft slate stones, and one of these stones has so many ogham lines engraved on it by the action of a neighbouring thorn branch, that it would afford a fine field for the oghmatical investigations of those erudite interpreters and fortunate discoverers of unborn languages and self born druidical inscriptions, viz. Sir Wm Betham and father Math Morgan. The stones of this old church are very large and rude, and not a cut stone to be seen any where about it. It was surrounded by a round and wide fosse, traces of which remain on the south side. They have no name for it but the old church. There is no appearance of abutting ground or graves about it, the walls are three feet thick.

14/6/21/13(8)

There was at all a few perches north west of it but it is now levelled and ploughed up.

About half a mile north east of this church on the same townland stands a portion of a pretty round hill which they call Dromin hile, and which had a moat on the top, surrounded by a mound and fosse; but the greater part of the hill moat and all, is torn away by the sea, which is committing dreadful ravages on the mud and gravelly banks, along from Bray to Wicklow.

The ruins of an old church, called by some Patricks church, stand on the townland of the Downy in this parish, on the land of Mr. Rame.

It is 42 feet long by 21 wide; the side walls about 9 feet in height. There is an blunt pointed window in the east gable, about 6 feet high and 4 wide inside; 4 feet high and 2 wide outside, square at top and perforated for one upright iron bar. There is another window on the south

side near S. E. angle, 4 feet high and  $2\frac{1}{2}$  feet wide inside; 2 feet 10 inches high and one foot 6 inches wide on the outside, square at top and perforated for one upright, ~~bar~~ and one horizontal bar.

There is a square loop hole on the north side, near the north east angle, 3 feet 6 inches high and 2 feet wide on the inside, 2 feet 6 inches high and 5 inches wide on the outside.

The door is in the west gable, six feet high and 3 feet 2 inches wide. Two cut stones remain on each side in front, but the arch stones, if any there were have been taken away.

The arch on the inside of the door is obtuse pointed one like the window in the east gable; and there is a deep hole in the wall for the door bar to slip into. There is a holy water font lying in the south west angle, one foot diameter at top, six inches deep, and diminishing to the bottom; it is sunk in a roundish rock 20 inches in diameter and one foot deep. The walls



are 2 feet 8 inches thick, built of moderately large stones, with good mortar, and laid in regular courses. There is no appearance of abutting ground and the whole is surrounded by a thick cluster of evergreens and an iron paling.

About half a furlong west of this church is a well called "Bridegoss well," at which parties were held many years ago; and a little north west of this is another well which they call the "quicken tree well," from a quicken tree of great size which grew over it, but which fell from decay about 30 years ago. A little to the north of the church is an enclosure carried round the apex of a little hillcock, and called the fort and the field is called the fort field; the bank or mound of this fort is rather new on the outside, and some traces of a regular line and stone wall may be found <sup>in</sup> on the south side, but of what it might be a part cannot be ascertained as it is covered on both sides by

14/6/21/13(11)

the earth. There is another Rath northwest of this in the same townland, and another in the townland of Woodlands adjoining the Down.

In the townland of Killickabawn in this parish, there are two fields, one at each side of the road; the one called the 'Big Killeen, and the other, the little Killeen'; the Well which gives name to the townland of Holy Well lying contiguous to these fields.

In the genealogies of Mac Firbis page 467, I find that Killeen more (the big) and Killeen beg (the little), <sup>are</sup> mentioned as being descended from Fiachadh Daiceadha, son of Cathair more; but whether they were saints or not is not mentioned at that place, but there is a reference to page 476 of the same work for more about the Cilleens, which I wish may be looked to and an extract of it sent to me forthwith.

At the holy well near Killeckabawn, they are in the habit of performing devotions there, but those only troubled with the Shake (ague), are known to frequent it. There are three wells here triangularly situated, that at the south east angle only being considered blessed, and generally called Gods Well. The land on which this well stands belongs to the Rev.<sup>d</sup> Doctor Delamere, who keeps a respectable and well conducted boarding school in Holy Well House, and kindly and liberally affords every facility to the frequenters of this well to perform their devotions, without turning their harmless the foolish practices into irritating ridicule or unchristian scorns.

In the south west part of the townland of Ballyhorsey, in this parish, they show what they call the Old Church, (very near Attidore house) but nothing rem-

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ains of the church (if ever it was one) but a small bit of mason work, about 2 feet long, two feet thick and 1 foot 6 inches high.

In the townland of Bromley, which is nothing but a subdivision of the townland of Kilpethers, they show the site of a rath on "Kilpethers Hill"; but the rath has been levelled about 16 years ago.

There is no remembrance of a church or burying place in the townlands of Kilpethers or Kilquade, though in the yard of the New Church (Roman Catholic) which was built within the last five years in the latter townland there are several tombs and tombstones erected.

In a tracing of the barony of Newcastle which I have from some old (unauthorised)

14/G/21/13(14)



<sup>Maclean's Map</sup>  
 map find that the now townland of  
 Stile baron is called Knockbar or the white  
 hill. Ballynarin. Boylannurhoun; the lower  
 part of what is called now Priests Newtown,  
 Fenishrough or the house by the stream. and the  
 place now called Mount Kennedy (so called by  
 Sir Richard Kennedy some years ago) appears  
 to me to be the place called on this old map  
 by the name of Carrigore. On the same  
 map Johnstown is written Ballyshane; and  
 Kilquade, Killcoad.

I want Mac Firbises account of the  
Galraidhis, at least of the one in this Co.

I also want any reference that may be  
 found in the Irish authorities to the River  
 or Territory of Hearty.

If there be any reference in the Irish  
 Calendar or other documents to Kilmullen;  
 Kiladreenan; Kilmaculack; or Kiltimon;

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Let me have it. I also want some square paper, as soon as may be convenient.

We finished the parish of Galry this day, and we go on with Upper Newcastle on tomorrow.

The weather is tolerably dry, but blowing one continued storm since Sunday here.

I remain Sir your obedient servant

Eugene Barry

I think there is some reference to Derg Mogoroc in the extracts sent to Mr O'Donovan, and if there is I would wish to get it.

E.B.

14/G/21/13(6)

**END**

**14 G 21/14**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O']Curry, written from Newtown Mount Kennedy, Co. Wicklow, concerning the history, antiquities and**

**O'Curry, Eugene**

**5 January 1839**

**8 p.**

**23 cm.**

**Pagination in original binding was 197-204.**

**O'Curry refers to a cairn, originally located in the townland of Lower Calary, which was taken down, the stones being 'carried away to build hedges and houses'.**

RIA



8/

19<sup>th</sup>  
Newtown Mount Kennedy  
5<sup>th</sup> January 1839.

J. A. Larcom Esq., R. E.

Sir,

The parish of Calry is bounded on the north by the parishes of Powerscourt and Kilmacanogue; on the south by the parish of Derrylopsary; on the east by the parishes of Delgany, Kilcoole, and Upper Newcastle; and on the west by the parishes of Blessington, Kilbride and Derrylopsary. It is situated partly in the baronies of Ballinacor North, Newcastle, and Rathdown.

There are several places (I believe seven) in Ireland bearing the name of Calry, from Lugaid Cal, the second son of Daire the plunderer, who lived I think in the early part of the second century; but whether this Calry is or is not one of those Calrys, I have not at present any means of ascertaining.

14/G/21/14 (1)

## Calry Parish

In the townland of Lower Calry is a hill which the inhabitants call by the name of Knock Dace is the Hill of David, and they say that it had a moate on the top, but no vestige of a moate remaining now.

About a furlong south of this hill, on the Leathly mountain stood a fine Cairn, but the stones of it have all been carried away to build hedges and houses; and nothing now remaining but the site of the ~~moate~~ Cairn and 4 stones, of a circle of 10 yards diameter, which went round it. These stones were too large to be removed, and they remain, 2 of them on the west and two on the east side.

The stream running down into the Downs, between Calry and Tighcampail, is called Abh gálhar is the Goats ford.

The commons named in the Name Book

<sup>road of Redmond</sup>  
 "Bealaghreannon commons, as known to the  
 oldest inhabitants of the neighbourhood, as the  
<sup>hill of Redmond</sup>  
Meileanreannon commons.

The River Feartry has its source in two little  
 streams in this neighbourhood; the one rising in  
 Calry, and the other at the base of Dooce  
 Mountain, outside Pomeycourt Deer Park,  
 and both uniting near the <sup>new</sup> church of Calry  
 where their united waters take the name  
 of Feartry and flows on till it enters the  
 sea near Wicklow. On the east bank of  
 this stream near the church of Calry is an  
 ancient Rath 44 yards in diameter, <sup>and</sup> on  
 the opposite bank are remarkable round  
 and pretty high hillocks which they call  
 amvats, but which however has no sign or ve-  
 stige of amvats on or about it.

They say that the O'Byrnes and the O'Tooles

fought a bloody battle here at one time - that  
 the <sup>O'Byrnes</sup> ~~O'Byrnes~~ were worsted, and driven forward  
 as far as little Bray where they turned  
 on their pursuers, when the battle raged  
 anew and ended in the total defeat  
 of the <sup>O'Byrnes</sup> ~~O'Byrnes~~; and from that battle the  
 'Bloody bank on the commons of Bray  
 has its name. Two brothers of the O'Byrnes  
 escaped from the slaughter and rode off  
 towards Wicklow until they came to the  
 River, where they stopped to wash off the  
 gore and dust of the battle field; but it hap-  
 pened that the younger of the two went  
 into the stream above the other so that  
 the water was bloody and foul when it reach-  
 ed the latter, whereupon a quarrel ensued  
 between them in which the younger brother  
 fell, in the middle of the River; whence  
 the name of the River, but how, this may



informant knows not.

The townland of Glaspennullen is of the millstream, is on the west side of the Fearting here, and contains several ancient raths, beside a place called the Mill-bank, one which the mill stood. One of these raths is of extraordinary dimensions, enclosing nearly four acres of ground. It is near the Sutton house; of an oval form; the mound unbroken on the west, south, and east, but levelled on the north. The fosse or trench too is distinct enough, on these sides, though much choked with the stones collected from the adjoining fields.

A quarter of a mile west by south of this they show the site of "the church," measuring 30 feet in length by 18 in breadth. The trace of the foundation is quite distinct, the stones having been removed from it within

14/G/21/14(5)

14/G/21/14(6)

the last twelve years. They have no name for it but the ould blunoh; and I think it was encircled by a round or rath.

A quarter of a mile north west of this is the holy well of Saint Kevin<sup>#</sup>. It is a very good spring issuing from the bottom of a ditch or hedge, with a few stunted trees growing about; the briars over it decorated with rags of various hues and ages, the votive offerings of those afflicted with bodily pains and sores, for the removal of which certain devotions and libations at this well are a certain specific. Alas! few ever visited this well with more bodily pains than I had when at it, but my faith was too weak, and I could not think of imposing on the sanctified Kevin by lip service, and so I continue to carry

# This well was made by St. Kevin for the purpose of refreshing himself on his journeys from the church to Kevin Port near Dublin. - so says James Murphy.

my paining still. "In the lower part of Ballina-  
 now townland are the remains of two circles  
 of stones very close together". The greater number  
 of the stones of these circles were rooted up and  
 hurled into an adjoining dyke a few years  
 ago for the purpose of clearing the bit of  
 ground on which they stand, but one  
 of the men engaged in the work having his  
 thumb bit by a Keeroge, they all desisted,  
 and the same poor fellow can never since  
 look at a Keeroge without falling into convulsions,  
 so that the remaining stones <sup>(6 of one, and 3 of the other)</sup> are not in much  
 danger of being ~~soon~~ removed for a long time  
 to come. "There is an old bahn on the lands of  
 Carrickgower in this neighbourhood.

In the townland of Traghmore, bounding  
 Ballinastow on the west are several ancient raths,  
 extending from the bottom up to the top.

2044

8

14/6/21/14(8)

In the townland of Mullawaveig is the Whey Mill, anickname for an inefficient mill, they show the site of the old mill on the road to Round Wood. In the T. L. of Knockatample are the ruins (or site) of a church 50 feet long by 18 broad; the foundation only remains. A very old decayed thorn grows from its S. E. angle, and there is a holy water font cut into a rock about 50 yards north east of the north west angle.

The place is discontinued as burying ground, but there are several old graves on the South side, overgrown with Blackthorn trees of considerable size. Jimmy Byrne says that this is one of the three churches built by the sisters, Keene, Rine and Reallagh.

"There are two Rathes in this T. L.; one in the T. L. of Knockarakeen; two in the T. L. of Drum-bane; three mounds in Ballinashinch, and one mound in T. L. of Fighlur, with a rock or brag called Barrick aghes is the rock of the conflict." We are done with Upper New castle.

Cruccin in your obedient servant

Eugene Barry

A heavy fall of snow here this day —



**END**

**14 G 21/15**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Rathdrum, Co. Wicklow, concerning the progress of their survey work, the difficulties posed in**

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

**7 January 1839**

**4 p.**

**23 cm.**

**Pagination in original binding was 205-208.**

RIA

14/6/21/15(1)

205

Thos. A. Larcom Esq.,

R. Eng.

Rathdrum, January 7<sup>th</sup> 1839

Dear Sir,

Since I wrote last we have suffered much in the mountains lying between this and Blessington. No car could ~~now~~ be brought across the mountains in this season, and we must make our way back to Blessington through Dublin, which is the cheapest and most expeditious mode of travelling, as it is impracticable to walk the distance.

I shall here give a short account of our proceedings.

We left Baltinglass on Friday and travelled by car to Blessington, expecting to be able to get a car thence to Glendalough, but the Hotel Keeper would not send a car thither at the usual price per mile, and I was not willing to give him more. So on the next morning, which promised to produce a fine hard day, we set out for Glendalough on foot across the mountains, thinking nothing of the distance which is only 16 miles around the road.

14/G/21/15(2)

We came on in very good humour for 4 miles, stopping on the way to look at old churches, but when we reached the <sup>side</sup> ~~top~~ of what they call the Cross mountain, the day suddenly changed its aspect, the snow fell in luxuriant heavy <sup>drops</sup> leaves, and before we reached the top of the mountain we found ourselves in the middle of a snow storm. I stopped short and paused to consider what it was best ~~to~~ <sup>to</sup> do. The clouds closed around us and the wind blew in a most furious manner. Here we met a countryman who told us that the distance to Glendalough was nine miles, that the road was for six miles uninhabited, and that the last flood had swept away two of the Bridges. I got a good deal alarmed, at finding ourselves a mile and a half into the mountain, and no appearance of a cessation of the snow storm. I told O'Connor who was determined to go on, that I would return, that I did not wish to throw away life to no purpose. I returned. <sup>Coward!</sup> The whole side of the mountain ~~like~~ looked like a sheet of paper, horribly beautiful! but the wind was now directly in our faces. We returned  $3\frac{1}{2}$  miles and stopped at Charley Clarke's public house, where we got infernally bad treatment.

The next morning I felt very feverish from having slept in a damp bed in a horribly cold room but seeing that the snow began to thaw and it being Sunday, I resolved to go on to the churches. So we set out across the same mountain, <sup>in which we had been stopped by the snow</sup> I never felt



14/6/21/15 (3)

20<sup>th</sup>  
felt so tired! sinking thro the half-dissolved masses  
of snow and occasionally down to the knees in ruts  
in the road, which proved exceedingly treacherous as being  
covered with the snow! One of my shoes gave way  
and I was afraid that I should be obliged to walk  
barefooted. We moved on - dipped into the moun-  
-tain, and when we had travelled about 4 miles, we  
met a curious old man of the name Tom Byrne  
who came along with us. We were now within  
five miles of the Glen, but a misty rain, truly  
annoying, lashed constantly in our faces until  
we arrived at St. Kevin's Shrine. Horribly beau-  
-tiful! and truly romantic, but not sublime!  
Fortunately for us, there is now a good, but most  
unreasonably expensive kind of a Hotel in  
the Glen. and when I entered I procured a pair  
of woollen stockings and knee breeches and went  
at once to look at the churches, which gave  
me a deal of satisfaction. (I looked like a madman!)  
We got a very bad dinner, and went to bed at  
half past twelve. I ~~could~~ not sleep, but thinking  
and predicting a heavy fall of snow which might detain us in the mountain  
of what we had to do. Honor fell asleep at once.  
At 1 o'clock a most tremendous hurricane com-  
-menced, which rocked the house beneath us as  
if it were a ship? Awfully sublime! but I  
was much in dread that the roof would ~~have been~~ <sup>be</sup> blown  
off the house. I attempted to awake Honor by

100  
shouting to him but could not. About 2 o'clock  
the storm became so furious, that I jumped up determined  
to make my way out, but I was too soon out of bed  
then the window was dashed in upon the floor!  
and after it a squall mighty as a thunderbolt.  
I ~~then~~ <sup>at once</sup> ~~fearing that the roof would be blown~~  
~~off at once, pushed out the shutter and closed it~~  
~~when the direct squall had passed off, and placed~~  
~~myself diagonally against it to prevent the next~~  
~~squall from getting at the roof inside, but the next~~  
~~squall shot me completely out of my position, and~~  
~~forced in the shutter? This was the O'Conor who~~  
~~was kept asleep as if by a halcyon charm! I~~  
~~closed the shutter again despite of the wind, and~~  
~~kept it closed for an hour when I was as cold~~  
~~as ice (being naked all the time!) O'Conor went~~  
~~to alarm the people of the house but he could~~  
~~find none of them, they being away securing their~~  
~~cattle in the out-houses which were much wrecked~~  
~~by the hurricane. The man of the house at last~~  
~~came up and secured the window by fixing a heavy~~  
~~beam against it. I then dressed myself and sat at~~  
~~the kitchen fire till morning. But I have not~~  
~~paper to tell the rest.~~

at tree in the church yard was prostrated, and many cedars in  
the glen much injured. The boat of the upper lake was thrown  
to pieces. The old bridge across the river was also  
wrecked.

We go on to-night to Dublin by the coach which  
passes here at 7 o'clock. O'Conor returns to Blessing-  
ton to finish the Parsonage of Lower Talbotstown, and  
I shall call in to Mr. Petrie.

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I shall write next from Dublin your obt. servt. L. O'Donovan

**END**

**14 G 21/16**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O']Curry, written from Newtown Mount Kennedy, Co. Wicklow, concerning the history, antiquities and**

**O'Curry, Eugene**

**8 January 1839**

**12 p.**

**23 cm.**

**Pagination in original binding was 209-220.**

RIA



Newtown Mount Kennedy  
8th January 1839.

J. A. Larcom Esq. R. E.

Sir,

The parish of Upper Newcastle is bounded on the north by the parish of Kilcoole; on the west by the parish of Dernalossary; on the south by the parish of Killiskey; and on the east by the parish of Lower Newcastle.

The antiquities of this parish are but very few, consisting of a small stone fort or cahin <sup>in</sup> ~~on~~ the western part of the townland of Knockfadda; two cahins within a short distance of each other, on the lands of Knockballycargin, which is but a subdivision of the townland of Knockadree; a place called the Moate in Knockadree townland; but which is nothing more than the site of a village of a few centuries old; two ancient baths on the lands of Keeloge; a ruined cahin of 64 yards diameter on

14/9/21/16(1)

the top of Ballinahinch Hill; the greater part of the stones of this extensive cairn have been carried away to build a boundary wall which runs through the centre of it from north to south; an ancient rath on the lands of Kilmurry a little S.W. of the R.C. Chapel. There is no remembrance of the existence of an old church or burying ground at Kilmurry, but several interments have been made in the chapel yard within the last twenty years. The old chapel of Kilmurry was burnt during the disturbance of 1798. There are two yew trees growing in the Chapel yard, which have been planted within the last 30 years.

There is an old Castle in Dunran townland 29 feet long, 16 feet broad and about 36 feet high; the walls 6 feet 3 inches thick.

14/6/21/16(2)

It is completely gutted, but the shell remains without the loss of a single stone, parapet, warden tower and all. It has a door in the east end, 9 feet four inches high, of which its sharp pointed arch makes three; and three feet nine inches wide. It has 8 windows in the walls all round, some of them glazed; beside several loopholes.

This castle was in full habitable order at the time that Lord Cornwallis was Viceroy of Ireland, and that nobleman attended a grand ball that was given in this Castle by the then proprietor Mr Grogan.

The passage to the top is through eastern end, but after you ascend to the first story you find it closed against you. The windows that give light to this passage are square within, and sharp pointed outside.

In the townland of Killmucklagh in this

14/6/21/16(3)

parish; immediately bounding Newtown  
Mt. Kennedy on the east, they shew the situ-  
ation of the old Church of Macallaigh, very  
near the Mill.

Is there any account of this Saint, or  
can it be discovered that the Killmullen  
near it in Lower Newcastle is one  
of Saint Moling's Churches.

Is there any account of Saint  
Adrian who is said to be the patron  
of Kiladeeman or Killeadrian as  
some call it.

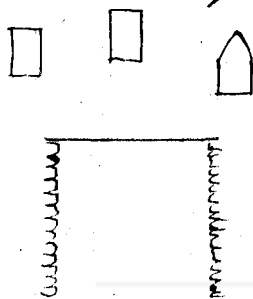


## Of the parish of Lower Newcastle

This parish is bounded on the north by Kilcoole, on the west by parish of Upper Newcastle, on the south by parish of Killiskey, and on the east by the Sea.

This and the preceding parish must have derived their names from the old Castle which stands in Newcastle townland, in this parish. Of this castle one square tower remains in tolerable preservation, as regards its walls. It is 30 feet long by 22 in breadth, and I should think the wall 34 feet in height by 3 in thickness. It is divided into two parts by a strong wall running up through nearly its middle; the passage to the top was through this wall. The division to the north of this wall has a strong groined arch over the first floor; the part to the south had a higher arch, but it is broken. It has two <sup>square</sup> doorways, east and west, in the last division 9 feet high and eight wide. Over the western door are three tablets of stone

inserted in the wall about 4 feet above the top of the western doorway: I think they contained some armorial bearings at one time, but all appearance of sculpture is now totally effaced by the action of the weather. These stones are in shape and position as follows.



It has five square windows in the west side and four in the east; one of the latter, placed over the doorway, is very large. The sides and tops of all these windows <sup>are</sup> neatly built of brick, and the side of a window richly ornamented with brickwork remain, high up at the south end of the western wall, where it is broken, which shews, with other existing vestiges that the edifice must have extended some considerable way farther to the south.

It stands <sup>in</sup> the western brow of what appears to be an artificial mote of circular form, flat at top where it is 76 yards in diameter; and ~~measuring~~ about 16 feet high. There appears to me no reason to doubt that this mote or bawn, was walled in; and <sup>that</sup> the only passage to it lay through the gateway in the castle, which were never intended for the mere entrance of human beings, but rather for the admission of prey and plunder. This is not one of the old Anglo Norman Castles, and it is strange that although I have several inquiries taken here, relative to other parts of Wicklow; I have not a word of any kind relating to itself; in particular.

A little to the north of the old castle they show the site of the Gaol, but nothing now remains there, <sup>but</sup> a broken pillar of stone and mortar, 6 feet high, 6 long and 4 thick.

A large detached lump of masonry lies near this pillar, and traces of parts of the foundation of some kind of building may be seen around.

A little north west of this place they show the Gallows-hill. A deep sand pit is dug into the heart of this hill, and they assert that human skeletons have been often dug out of it near the surface. This I believe to be a fact, as I have myself picked out several bits of decayed bones at the precise level that I was told of.

There is a moat a short distance west of the old Castle, <sup>near</sup> ~~on~~ Mr Revels house. It is 50 yards in circumference, but so covered with thorns and fern that I could not judge of its height or appearance.

About three quarters of a mile west of Newcastle stand the ruins of Kiladreenan Church, in the townland of that name.

They consist of two parts or apartments; the



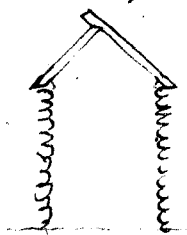
eastern part is 28 feet in length by 16 in breadth, having a window in the east gable five feet nine inches high, two feet two inches wide and square at top, inside; diminishing to two feet ten inches in height and 6 inches in breadth on the outside; with an arch consisting of two stones, thus,



There is another window in the south side, at the S. E. angle, four feet 9 inches high, three feet wide and square topped, inside; diminishing to three feet in height and 6 inches in breadth outside, with a similar arch, the stones in front of both windows being all cut.

There is a doorway in the south side, five feet from the west gable, four feet three inches high to the point of the arch, the arch itself making but 9 inches of that height; two feet 7 inches wide. Inside, the arch is very blunt and forced in the usual manner of <sup>thin</sup> stones; but outside it is composed of two thin narrow stones, the one on the right as you go in is of granite, ap

parently cut and two feet long; the other of a greenish slate stone chipped and one foot six inches long, its top fitting into a notch cut in the flat of the other, thus



Part of an iron hook on which the door hung, remains in the <sup>South</sup> ~~gable~~ as you go in, a place for a bar and a bolt on the right.

The north side <sup>wall</sup> is level with the ground, and to the remaining portion of it a plaster of lime and sand adheres in several places. These walls are two feet seven inches thick, that on the south 8 feet high, and built of rather small stones. There are several graves and head stones within this part, one inscribed with the name of the Reverend Longhew Doyle dated 1734.

From this to the westward extends the other part measuring 37 feet in length and 22 in breadth, communicating with the former by an arch

14/G/21/16 (10)

away the south side of which, together with that portion of the gable which stood over it have disappeared, and nothing of the archway now remains but the north side (which is 6 feet 6 inches high to the springing of the arch) with two free cut stones of the arch itself thus



This carved stone measures 16 inches in height, 12 in breadth and 4 in thick; the stone on which it rests projects all over the angle.

The western gable, and part of the northern side walls are down. There is a pointed doorway in the south side, but it is closed up with mason work of considerable age. There is a window in the same side near the middle gable, 3 feet wide inside, and broken at top inside, 3 feet high, and 6 inches wide outside, arched like the windows of the other part. In the

14/9/21/16 (11)

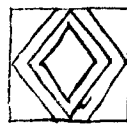
The highest well of St. Colman's lies a little to the east of the river

outside of the north wall are two courses of  
thin square stones set Herringbone way they



There are several curiously cut stones  
lying all over the burying ground; among

them several of this cut



are 1 foot long, 11 inches broad and 4 thick;  
the external angles cut away to half the  
thickness of the stone, and the space between  
the internal lines hollowed out. There

are a few of this <sup>following</sup> kind also, but they don't  
appear to be of free, but of a green slate  
stone.



Some of these indent-  
ed flags have a channel running length-  
ways over the points. I have seen some  
arched doorways ornamented with this sort  
of stone in the old churches in Munster.

In the townland of Kilmulkeen they show the place  
of an old church and I have seen an old mill  
stone ~~day~~ which has been dug up near it.

Is this one of St. Malin's Church —

I remain Sir your obedient servant

Engene Curry

14/6/21/16(12)



**END**

**14 G 21/17**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letters to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Thomas O'Connor, written from Blessington, Co. Wicklow, concerning the history, antiquities and topography of the**

**O'Connor, Thomas**

**9-10 January 1839**

**8 p.**

**23 cm.**

**Pagination in original binding was 221-228.**

**Reference is made to the progress of his survey work and his journey between Glendalough and Blessington.**

Blessington January 9<sup>th</sup> 1839

Sir

I arrived here at half past 4 o'clock yesterday, by a Caravan that runs from Dublin to Ballinglass. The fire of life was very nearly quenched in me, by the intense cold. It continued freezing the whole night, whilst we passed <sup>to this city</sup> from Rath-  
 -drum, <sup>to</sup> which we directed our course, after having run away with joy and exultation for getting off, but with empty purse, from the Seven Churches. As soon, after our arrival in Dublin, as we were informed that a Caravan was to start at 2 o'clock from Lamb Alley, for Ballinglass, we went to the office and engaged a seat for 2<sup>s</sup> 6<sup>d</sup>, to Blessington. So, at <sup>the</sup> hour mentioned, I came off, and when I reached this place, I could not bear going near a fire for more than an hour's time, being, if I be allowed the use <sup>the</sup> expression, on the occasion, very nearly congealed. After I got myself into tolerably good temper both of mind and body, I called to the Post Office, and

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222  
found in it the following letters with  
the Name books of L<sup>rd</sup> Talbotstown B<sup>y</sup>,  
and the Name books of L<sup>rd</sup> Klow B<sup>y</sup>, the latter  
returned.

1<sup>st</sup> a letter marked 'Money letter',  
dated '4 Jan'y 1839', — directed  
to — 'Mr. John O'Donovan'

Battinglass, and redirected from  
that town to Blessington.

2<sup>nd</sup> Money letter, <sup>dated 5<sup>th</sup> Jan'y 1839 &</sup> directed to J. O'Connor  
Battinglass, and redirected here.

3<sup>rd</sup> a letter dated 7 Jan'y 1839  
and directed to 'Mr. John O'Donovan'  
Blessington.

4<sup>th</sup> a letter, <sup>dated 8 Jan'y 1839 &</sup> directed to 'Mr.  
John O'Donovan, Blessington.

I return the receipt signed for  
my own pay. I asked Mr. O'Donovan  
before I set out from Dublin, what



he wished, I should do, with his letters; -  
 he told me to open them, and see what  
 they contained, relating to the Country.

I found one notice from Mr. Petie  
 which will be <sup>of</sup> use to me, when  
 I go to Ballymore Eustace. I  
 only pencilled out the words that re-  
 late to that place, I return the  
 original. I found in the letter dated  
 4<sup>th</sup> Jan<sup>y</sup> - the amount of the payments  
 specified in my last bill, for which  
 I return the receipt signed, but enclosed  
 in the same letter returned to Mr. O'Donovan.

I return all his letters with their  
 contents, and <sup>send</sup> a letter from myself  
 along with them, all which are to  
 be forwarded to him to Charles Street.

Your obedient  
 humble servant

Thomas O'Connor

J. A. Larcom Esq<sup>r</sup> &c &c

14/G/21/17(3)

224

P. 32

I could not write a  
single word last night  
after I came here.

14/6/21/7(4)

Blessington January 10<sup>nth</sup> / 39

Sir

Kilranelagh parish in the barony of Upper Talbotstown, is bounded on the North by Donaghmore P.h., on the East by Killeegan, on the South by Rathvilly Co: Carlow and on the West by Rathvilly Co: Carlow and Ballinglass Co: Wicklow.  
(Name book p. 2)

Having no written authority, which would lead to a correct determination of the meaning of Kilranelagh, I can at present only conjecture that the latter part - ranelagh was taken from a tribe or territorial name, Kil. (all) - signifying Church.

Of the old Church of Kilranelagh, there are at present no remains, the foundation might perhaps be traced. The old churchyard is on the declivity of Kilranelagh hill, which the O.R. M.S. under

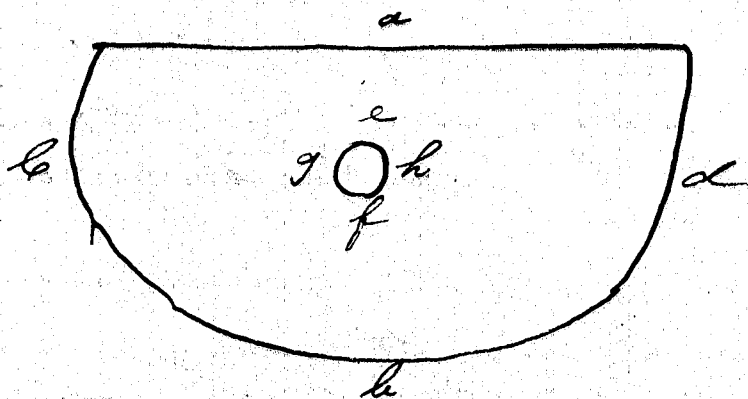
14/G/21/17(5)

the heading 'Cadeen Mountain' - says, may be classed together with the hills of Brusselstown, Spinans and Ballyglass, as forming one group; the mountain (being) included. The same M.S. states afterwards that the height of Kilranalagh by the Barometer is 1292 feet above low water mark in Dublin Bay.

St Brigid's well is situated within the grave yard.

In the townland of Bloghnagann, Cloic na g-ceán i.e. the stone of the heads, is a stone called St Brigid's head stone, which is placed on its edge, and has a cavity in the side towards the North. It is of this form on this side -





- From a to h is 3 feet  
 — c to d is near 4 feet  
 — e to f - the cavity is  $9\frac{1}{2}$  inches  
 — g to h — is do.  
 It is the same in depth.

A heap of large stones is piled up against it, on the S. side. There is always some water found in the cavity. Persons labouring under headache, used to have recourse to this stone for relief, from which circumstance it probably obtained the name of Cloc na g-cann now retained in the townland.

14/6/21/17(8)

In a field adjacent, is another stone called St. Brigid's Chair, which is, it is said, now concealed under a pile of stones <sup>placed</sup> raised over it.

A Circle of stones, described in the Name book as standing on end, which is about 40 feet in diameter, is near the Centre of Bolycarrigeen townland, in which is also situated <sup>Croop's ridge</sup> Croosoonex Rath, described in the Name book, as a large Rath with one ring and dry Moat

having the remains of a parapet and a ditch.

A square fort surrounded by a ditch, is situated in Upper Talhottstown townland. Within it, local information says, a Castle formerly stood, of which there are no remains at present. It was from this place, it is said, the Barony of Upper Talhottstown, obtained name.

In Lower Talhottstown townland, there is a well written Tubber na Christamaree in the Name book, a name which I could not find locally known.

J. A. Larcom Esq. &c. &c.

Your obedient  
Servant  
J. A. Larcom

**END**

**14 G 21/18**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O'] Curry, written from Newtown Mount Kennedy, Co. Wicklow, concerning the history, antiquities and**

**O'Curry, Eugene**

**11 January 1839**

**7 p.**

**23 cm.**

**Pagination in original binding was 229-236.**

RIA



229

Devotion Mount Kennedy  
11<sup>th</sup> January 1839

(10)  
T. A. Larcom Esq. R. E.

Sir,

The parish of Killiskey is bounded on the north by the parish of Upper Newcastle, on the west by the parish of Derrolossary; on the south by the parishes of Derrolossary and Rathnew; and on the east by the sea.

The name is of ecclesiastical origin, in part only, meaning simply the Church of the Waters, but why it should have got this name I cannot account for, unless it is on account of an mountain stream which runs within the precincts of the church on the north side.

The church of Killiskey lies in ruins in the townland of that name, measuring 72 feet in length, by 18 in breadth, the walls two feet nine inches thick, & both the gables

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are down, as well as half the south wall, and 18 feet out of the middle of the north wall.

There is a pointed doorway in the south side, 18 feet from the west gable, six feet three inches high, and three feet four inches wide. The arch inside and outside is composed for the most of thin deep slate stones, with a few cut small granite stones in the sides. The walls are for the most part built of very small slate stones, interspersed however with large rough lumps of granite, all built without any regard to what is termed courses, or levels. Notwithstanding its great size, it appears to me to be a building of great antiquity. There are a few cut stones scattered about the burying ground, and a baptismal font 1 foot 6 inches in diameter and 8 inches deep, cut out of a block of granite, lies at the door inside.

About three quarters of a mile south of Killiskey lies Trinity Church almost level with the ground, traces of the wall on the north side only remaining, with lines of loose stones to mark the remainder of the site. It was 42 feet long and 18 broad. This is a favorite burying ground as well as Killiskey, and both graveyards are full of Headstones.

A few perches to the west of Trinity Church, on the opposite bank, is Trinity Well at which a patron is still held every year on the Sunday after Whitsunday. I think it is a mineral spring; and although it froze and snowed when I visited it, yet the water was rather soft and warm to drink. There are two very ancient Ash trees growing over it, the branches of which, as well as the chimneys and crevices of the dry stone wall that surrounds it are full of the ragged votive offerings of the faithful.

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The old church of Kilmartin lies in ruins in the town and of that name. It was 42 feet in length by 20 in breadth, the walls 3 feet thick. Both gables are down, together with a few feet of the south wall at the east end, and a breach in the middle of the north wall 10 feet wide. There is a window in the north side, at the east end, 11 feet high and 3 feet ten inches wide inside, broken at top, and diminishing to outside where the front and arch stones have been removed. One side of a window remaining opposite to this on the south.

There is a square doorway in the south side, twelve feet from the western gable, measuring 6 feet 3 inches in height, and two feet 6 inches in breadth. It is covered at top by one stone flag running the

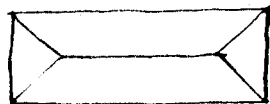


whole depth of the wall, and no cut stone appears in the joints or sides.

There is a stone, about 60 pounds weight, with a small basin, 8 inches diameter and 3 deep cut into one end of it. Thus,



This was a holy water vase and appears to be of great antiquity. Near this lies part of a square baptismal font 1 foot five inches long and 8 inches deep. The vessel found in this broken font which lies on its bottom edge thus



is believed by the protestant and catholic neighbors to be an unfailing specific for the removal of warts and other excrescences. This account I had from Mr. Wm. Trim who ~~has~~ is a Protestant, and who tested its truth on himself and others of his creed in different parts of

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Ireland. There was a burying place on the south side, but it is now unfrequented, and overgrown with thorns.

There is another little Church in total ruin in the townland of Inchanappa, the lines of its foundation alone remain, measuring 30 feet in length by 18 in breadth.

There are some very large stones to be seen on the site. There is an unfrequented thorn-grown burying ground on the south side, with broken tomb stones scattered round it. These tombstones were taken away from this place many years ago for the purpose of flagging the ground floors of Inchanappa House, but the persons sleeping in those rooms were so much distressed by strange noises at night, that after many years the flags were all torn up again restored, the broken to their original locality.

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Mr. Bride of Broomfield, a protestant gentleman, who shewed the church and the stones, told me this story is a fact.

On the town end of Rathmore is an ancient partly destroyed wall of great dimensions.

In the T. L. of Ballyvolin is another old wall of great dimensions having ruined stone part inside nearly of the shape of a quadrant, ~~the most~~ apart of the north wall remaining, 24 yards in length, 14 feet in height and 5 in thickness; part of this wall is built with mortar, and part with mud between the stones. Portions of the ancient mound and deep trench remain on the north and east sides.

In the T. L. Courtfoyle is the Court of the hole or cellar there is a square enclosure 56 yards every way, with a wet trench carried all round it. Old Simon Byrne says that this way of old called Pauls court, and that it, Killymon

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and Ballyvolin fort belonged to 3 brothers  
who were killed by Oliver Cromwell.

There is an ancient well on Ballynsmen,  
T.L. another on Tomcoyle T.L. another on  
Leathurbawn, another on Courtcoyle,  
another on Bullamore, another on the  
lands of Killymon, together with a well  
now closed up, but formerly much  
frequented, under the name of Fairilee  
Patrick or Patrick's well; this well is in  
Mr. Formley's yard on Killymon, and  
I find that this Killymon is called  
Killsamond on Petty's map. There is a sub-  
division of Courtcoyle T.L. called 'Barne-  
dearg hill is the red gap hill.

We start off for Wicklow on tomorrow  
morning.

I remain in your obedient service

Ernest Henry

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**END**

**14 G 21/19**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letters to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from  
Thomas O'Connor, written from Blessington, Co. Wicklow, concerning the history,  
antiquities and topography of the**

**O'Connor, Thomas**

**13-16 January 1839**

**7 p.**

**23 cm.**

**Pagination in original binding was 237-241 and 270-271.**

**Included are references to the progress of his work on the Survey.**

RIA

Blessington January 13<sup>th</sup> 1839

Sir

Kittegan Parish, which lies partly in the barony of Upper Tallotstown, and partly in that of L. Ballinacor Co: Wicklow, and partly in the Barony of Rathvilly Co: Carlow, is bounded on the North by Kilbranelagh, Donaghmore and Moyne P<sup>hs</sup>, on the West by Moyne, on the S. by Hacketstown and on the East by Rathvilly and Kilbranelagh P<sup>hs</sup>.

(collected from same.)  
Book No. 2. p. 1.

The name of this parish is probably *Alt-dodgarn*, in Irish, in support of which however I cannot <sup>at present</sup> adduce any written record as authority.

I find no ruins of any ecclesiastical buildings existing in this parish. The only notable features are, an old churchyard

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in Kiltegan townland, and another in Cranerin townland. a well called <sup>(St. John's well)</sup> Tobap Coris in Rathdangan townland, and one written in Name book Tubber-nathankill which I think is Tobap a T-<sup>Tom: pro Gen:</sup> Fancill in Irish, signifying the well of the old church, lying in Cornam<sup>E.</sup> townland.

It is worth remarking that there is another church yard, used as burial ground, wherein the Parish church stands; but whether it be older than, or Coeval with the Church, it did not fall to my opportunity to ascertain.

Have these been marked on the plan?



I send all the Name books I find prepared as they are rather an encumbrance. I write the names as marked on the Name-books outside.

1 <sup>st</sup>	Aghold P. <sup>h</sup>	1 <sup>✓</sup> Book
	Carnew "	2 <sup>✓</sup> Books
	Creerin "	1 <sup>✓</sup> Book
	Crosspatrick "	1 <sup>✓</sup> Do,
	Pinnagh "	1 <sup>✓</sup> Do,
	Liscolman "	1 <sup>✓</sup> Do,
	Moyacombe "	1 <sup>✓</sup> Do,
	Mullinacuff "	1 <sup>✓</sup> Do,

in all. 9 books.

which comprise all the parishes in the Barony of Shillelagh Co: Wicklow.

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2<sup>ndly</sup>

Ballinacor P.h. 1 Book

Ballykine D.o. 1 D.o.

Knuckelstown D.o. 1 D.o.

Kilcommon D.o. 1 D.o.

Kilpipe D.o. 1 D.o.

Moyné D.o. 1 D.o.

Prebawn D.o. 1 D.o.

in all 7 Books -

which comprise the parishes in the  
Barony of South Ballinacor in said  
County.

3<sup>rdly</sup>

Ballynure P.h. 2 Books

Donoughmore D.o. 4 D.o.

Fryanstown D.o. 1 Book

Kilranelagh D.o. 1 D.o.

Kiltegan - D.o. 2 Books

[Co. Wicklow  
Co. Carlow]

Rathbram - D.o. 1 Book

Rathesallagh D.o. 1 D.o.

which together in all 12 books  
with the 2 name books of  
Battinglass P.h. - which are detained, comprise all  
the parishes in Upper Tullotstown B.y. in aforesaid  
County.

J. A. Larcom Esqr. &amp;c. &amp;c.

Your obedient  
Servant  
Thomas A'Conor

Blessington January 15<sup>th</sup> 1839

Sir, I have just now returned here from  
Dunlavin, and calling at the Post  
Office found nothing for me.  
I expected a receipt for the books  
returned. I send a letter written  
in Dunlavin, which you will please  
to forward to Mr. Petrie, who wrote  
me a letter on 29<sup>th</sup> November, 1838  
to which, the present is a reply.  
I do not wish to dwell much on  
any thing at present, I will write  
to morrow.

your obedient,  
humble Servant  
Thomas O'Honor

J. A. Larcom Esqr. &c. &c.

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2<sup>nd</sup> 10  
Blessington January 18<sup>th</sup> 1896

Sir, Tomorrow's walk will bring the  
Barony of Talbotstown Lower, to an  
end as far as collecting local in-  
formation relatively to names and  
antiquities, is concerned. I think, then,  
the writing might be done in Dublin.  
My chief reason for proposing which, is  
that I could get no place in Blessington  
which would suit my purpose, but the  
hotel where the charges are most  
exorbitant far exceeding the ex-  
-tortion of the Nineteen mile  
house on the line to Sligo.  
My pay is not equal to the  
expenses here per day. In addition to  
all I have to pay for a sitting  
room to write in it, whatever I have  
to note. Under these circumstances, and  
because the weather turned finer  
since our route to the Seven Churches

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2<sup>nd</sup>/1

I made as great haste as possible  
in traversing the parishes, so that  
I have all the names ready on  
my part whenever they be called for.  
I have notes of all the Monuments  
that deserve attention in each parish,  
which will enable me to write  
about them, and connect them with  
whatever history we have re-  
lating to them. I wish to have  
your decision on this matter, com-  
municated to me as soon as possible,  
for I am completely sub cultro.  
Blessington beats Comanought.

Your obedient  
humble Servant  
Thomas O'Honor

J. A. Larcom Esq. &c. &c.

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**END**

**14 G 21/20**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letters to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O'] Curry, written from Wicklow, concerning the history, antiquities and topography of the parish of Rathnew, Co.**

**O'Curry, Eugene**

**16-22 January 1839**

**65 p.**

**Includes an ink and pencil sketch of some of the mullioned windows of the friary in Wicklow and ink sketch of a doorway of an early church in Wicklow.**

**Pages vary between 24 cm. and 25 cm. in measurement.**

**Pagination in original binding was 242-269, 278-305 and 330-337.**

**O'Curry refers to races being held along the Murrough, in Wicklow. Included are related extracts from the 'Annals of the Four Masters', Usher's 'Primordia', Wright's 'Guide to the County of Wicklow,**

Nicklow 16<sup>th</sup> January 1839.

J. A. Lynam Esq. R. E.

Sir

The parish of Rathnew is bounded on the north by the parish of Killybeg; on the west by the parish of Derralossary; on the south by the parishes of Glaneely and Drunkney; and on the east by the Sea.

The name of this parish is not of ecclesiastical, but of pagan origin, Rathnew, which I believe is an Anglicism of Rath Navi, means nothing more than the Rath or fort of Navi; but who or when this Navi was, we have not yet been able to ascertain.

There are some broken and indistinct vestiges of ancient fortifications on the west and south sides of the village of Rathnew, and the neighbouring point and several spots formerly occupied by what they call Danish forts, of also the dunes road; which however is now

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broken up and cultivated. They believe that the Danes were in possession of all the country around them, but they <sup>have</sup> no connected or satisfactory traditions concerning that people.

There is an old burying ground in this village with portions of an ancient church standing in the centre, nearly measuring 54 feet in length by 19 in breadth; with the foundation of a partition wall running across at the distance of 18 feet from the east gable. A part of this (east) gable remains at the south east angle, 7 feet long and about 12 feet high; a portion of the middle part of the south wall remains, 12 feet long and 12 high, the side of a window <sup>built of cut stone</sup> remaining at the east end of it; a portion of the wall varying from the level of the ground to 3 feet in height, marks the line of the building throughout.

The Martyrology of Donegal states that the 18<sup>th</sup> day of August was <sup>held</sup> commemorative of "Saint Erminie, Merhog of Rath Navi in Hy. Garachonie in the Fothorts of Leinster; and of

\* Dy-garchoon is the district in which the  
town of Wicklow is now situated - ~~and~~

Glenny. 1844.

RIA

\*  
Killoughneach in Dy. Drona". I don't think  
that the Ball-Navi in question is the one  
mentioned here, because I believe that Dy.  
Garchon lies more to the West in Leinster.

The baptismal font belonging to this old  
church lies buried in the ground at the western  
end of the standing part of the south wall.  
It is 18 inches in diameter and 10 deep, rudely  
formed, with a piece broken out of one of  
side of it.

There is a cut stone fixed in the ground  
on the north side towards the middle, measuring  
three feet over ground, tapering from 20 to 12  
inches in breadth and a foot thick. There is  
an arched or reveal cut on two sides of it at top,  
in one of which a small hole about 3 inches deep  
and 12 in diameter, may be seen, containing  
some water, which is believed to be good  
for the removal of warts. This stone, in  
my opinion was the lintel or top of the  
door in whatever part of the wall it stood.

There are two grave stones near the east gable one inscribed to ~~the~~ Reverend Father William Cavanagh, who died in the year 1717. The other to the Rev. Stephen Kavagh, who died Anno. 1753.

The walls of this church are built of long square quarry stones, without regard to level or course; and of three and an half feet in thickness.

In the immediate vicinity, Rathreen, on the east is the townland of Tigh na Cille (Finnakelly in Aulbrook) i.e. the House of the Church. There is no vestige of a church now on this T.L.; but tradition points out a spot, at the entrance of the Avenue to Finnakelly House, where the old "house of the Church" stood. The spot is nearly enclosed by a circle of ancient yew trees (some of them 8 feet in circumference), about 52 yards in diameter. The trees are 9 in number; standing on the



north and south, those on the east and west having been removed by the avenue running through the centre of the circle, in that direction. At the head of this avenue, inside the wall which crosses it stands a stone trough 19 inches each way and 11 deep; rounded at the internal angles, and rounded and ornamented with some perpendicular grooves at the external angles. It is used for holding water for cattle to drink of, and has lain in its present locality as long as the neighbors recollect. It has a strong resemblance to a baptismal font.

There is a fine moor in the demesne of Rosana, in the townland of Rosana; it measures 86 yards in circumference; 12 yards in diameter at <sup>top</sup> and about 10 feet in height, having three ancient yew trees, growing in a triangular

24<sup>th</sup>

position, half up on its eastern declivity, <sup>and</sup>  
 measuring <sup>each</sup> from 8 to ten feet in circumference.  
 It is situated on the bank of the river near the  
 mansion house of Rosana.

A little to the north of this place, on the other  
 side of the river, and in the townland of Ballina-  
 park is a square enclosure measuring about  
 46 yards each way, surrounded by a deep trench  
 about 20 feet wide, with a good depth of water,  
 never running dry, they call it the moate,  
 and may be classed with Court faye (recte  
 cūirt fōrl or Pauls Court) and Ballyvolin.  
 See my letter on Killiskey parish.

In the townland of Ballmacahora they  
 shew a holy well called <sup>St. Brigid's</sup> Dubber Brighde  
 (or Bridget's well.) It is a strong spring, gush-  
 ing from the foot of a little bank, having 2  
 old ash trees growing over it. It is still

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resorted to for the cure of pains in the limbs, bowels &c, and the honey and thorns over it exhibit in tolerable abundance the ~~raggy~~ offerings of its votaries." About a furlong north by west of this well lie the ruins of the Church of Killfea\*, in the immediate vicinity of the new Protestant Church of Mary Cross; the river Fetry running between them. The Church was 42 feet long and 20 <sup>feet</sup> wide; the walls 2 feet 6 inches thick, built of rather small roundish stones, and without any lime mortar; clay only being found in all the interstices, at every height and depth.

Portions of the walls remain all round, varying from the level of the ground to five feet in height. The burying ground is small, but still in use, and the whole appears to have been encircled by a Cahiv, sufficient traces of which remain on the West, North and East sides.

\* I am surprised that Killfea or Mary Cross have not found their way into any of the namebooks. 14/9/21/20(8)

In the townland of Ballycullen they show the broken pillars of a gateway which led to a castle called Colonel O'Toole's castle, of which nothing can now be seen but the spot where it stood; the last portion of its walls having been levelled within the last ten years.

There is an ancient rath on the townland of Athgole, on the farm of Garret Murren; and another little clump of stones on the south side of the glen, near Matt Carey's house, which they call the rahean.

A stupendous rocky peak, at the east brow of the hill which separates the parishes of Rathnew and Glencole, on the west, is by some called Carriack Mac Reilly, and by others Carriack Mac Roille, and by more Carriack Morville; the western part of this mountain is called very properly Slabh na gclock i.e. the Rocky mountain.



Miltown Castle, as it is called, stands in the townland of Miltown; measuring 66 feet in length by 18 in breadth. The east end, about 26 feet high, remains, with a breach extending from the top half down, and the south wall remaining entire to the height of about 18 feet. The north wall and west gable are down.

There is a round tower at the south west angle, 9 feet diameter, the walls 3 feet thick, and about 28 feet high, having six loopholes, with a window on the south side about 6 feet high, 2 feet broad and 15 feet from the ground. This cannot be one of the Anglo-Norman castles, but one of the Elizabethan houses probably; there are several very old yew trees growing on the north side of it, and a little farther on in the same direction, on the road side stands an old elm tree measuring 28 feet in circumference, and covering with

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its majestic branches an area of at least  $\frac{1}{4}$  an acre of ground. There is a decayed cleft in its east side, in which a man could sit and stand erect; this was occasioned by an arm of it, then forming half the tree, having been blown down in storm about 60 years ago, carrying away half the stem to the roots, and so deep and near the core was the wound that it never since healed up, but decays, while the other part remains in full vigour.

On the stream that descends by Milltown to Rathnew, about  $\frac{1}{4}$  mile from the latter, and directly under the point at which the roads to Arklow and Rathdrum branch off, they show an angle in the stream, which is called the Evil hole, from its water being found a specific in the cure of the Kings evil. This healing quality in the water is founded on a tradition, that

King James the Second, of gallant memory! in his flight from Dublin after his glorious exploits at the Boyne, and when he stole the Book of Lecain, crossed this stream at this point, where having got entangled with some thorny and briars, some of his royal blood fell into the water, and hence its extraordinary qualities. Most certainly the Irish are a highly favoured race when they find in this pool of water a cure for King James the second's evil. The old road which crossed the river here ran from Arford through Rosana, but no trace of it remains now on the North side of the stream; it may however be seen still running above the new line, into the village of Rathnew, and continuing parallel with the new line to Wicklow, as far as the townland of Bullarny where it is broken up and

on to Wicklow

cultivated. At about half a mile from Rathnew, it passes through what appears to me to have been an ancient Rath, a segment of which remains yet on the right hand, with part of a trench ~~at~~ five feet wide at bottom, about 8 feet deep and cut through the solid rock. This portion of the old fort was called Purteen i.e. little port or fort and hence the townland name of Burkeens, on which it is, but properly Purteen.

On the opposite side of the road is a glebe field (in the townland of Knock-robin), commonly called ~~the~~ Droon Kay. On this field tradition points out the site of a church, and it is asserted that human bones have been dug and ploughed up in it within the last 30 years."



The ruined church of Killoughlin is the upper church, stands in the townland of the same name, measuring 32 feet in length, by 16 feet in breadth. The north wall, west gable and half the south wall are nearly level with the ground. There is a breach in the middle of the east gable, leaving but one side of a window, on the north; and a portion of the south wall remains, at east end, 17 feet long by 10 or 11 feet in height. This wall contains a broken window within 2 feet of the gable, and ~~on the north~~ There is another broken window in the same side, three feet from the former, and a little higher in the wall. This was a sharp pointed arched window, diminishing to the outside, where however the point stone, are for the most part taken away, and the remaining part so covered with ivy roots

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that it is difficult to approach the walls at all. The door was placed in the middle of the western gable, where the tides may be still traced, and where a stone, lying reclined on the ~~the~~ low broken wall, measuring 5 feet 10 inches in length, 2 feet 2 inches in breadth, and 8 inches in thickness. It has an acute angled reveal cut in one side of it, and to the best of my opinion it formed the lintel or cover stone of the door, which was 3 feet 2 inches wide, and the walls 2 feet nine inches thick. There are several cut stones, evidently belonging to windows or doors, placed at the heads of graves all over the burying ground, they are principally of a flakey (I believe) quartz, and still retain the marks of the chisel as if they had not been more than ten years old.

There is a head stone at the east gable, inside, inscribed with the name of the Rev<sup>d</sup> Dennis Doyle, dated 1747.

Between the townland of Killoughter and the <sup>sea</sup> and immediately bounding the former lies what the inhabitants all round call the townland of Killadernig; but where the kill or church which gave it name stood no body now remembers. We have it from several authorities that a church called Derge of Saint Mogorc, was situated in the ancient territory of Hy-Brinn Cualam, but our most celebrated ecclesiastical historians have been puzzled and at loggerheads about its particular locality.

The first <sup>notice</sup> that we have of this place is from the Annals of the four Masters as follows  
 " Anno Christi 1021. An overthrow was given  
 " by Ugaire, son of Dunlaing, King of Leinster,  
 " to Sitric son of Amclaff and the Danes of

" Dublin, at Derge. Mogorog, where a great  
 " slaughter of the Danes ensued, in Sci-Briuin  
 " Bratium."

The next notice is from the Irish  
 Calendar, at the twentysecond day  
 of December, where it says. H. isodocipos  
ap deirgne; doipen dñe<sup>e</sup> hile an manm<sup>e</sup> ap deirgne  
a scoite longford, i.e. Saint Mogorog from  
 Deirgne; according to others in the Monas-  
 tery of Deirgne in the County Longford.

Colgan quotes the <sup>above</sup> article from the four  
 Martyrs, and states further that Saint  
 Mogorog was Abbot of Louthan, near  
 Sletty, and venerated in the Church  
 of Deirgne alias Derge, on the twenty  
third of December; but makes no men-  
 tion of the Monastery of Deirgne in the Co. Longford.

Near Colgan, with Dr. Lanigan's commentary.



There is no notice in the calendar of the churches  
of Kilmellus, Killaheenan; Kilmacullach; or Kila-  
hinow.

Geo. Petrus - 8 Jan.

Galgan XI. February. Of S. Canoc Abbot and  
A.A. S.S. Confessor. (from various)  
h. 311. cd. 21

1. On the same day the eleventh of  
January (says the Martyrologium Anglicanum)  
in Brechinia a district of Wales, the  
commemoration of S. Canocus Confessor,  
who was the son of Brecanus King of  
Brechinia, and the uncle of S. David  
Bishop of Menevia; and a man famous  
in those parts for the sanctity of his life  
about the year 492. and whose memory  
is still celebrated among the ancient  
Britons of our Island, particularly  
in Southern Cambria.

\* \* \* \* \*

© Anglican Brecknockshire Camden.

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II. But this Bracant<sup>\*</sup> took to wife a matron of noble extraction, by name Dēna alias Digna, born of royal blood among the Anglo-Saxons; to whose nobility of race the fruitfulness of her womb added great splendor of name. For by her Bracanus by a rare felicity begat twenty-four children, all afterwards numbered among the Saints. \* \* \*

[p. 312  
col. 2.] V. The first therefore and first-born [son] of Bracanus was S. Canocus, who is also called Canacens<sup>(1)</sup>, and by the Irish Mochonoc and Conan, Abbot and founder of the Monastery of Glism in the territory of Leinster; concerning whom we ~~have~~ here discourse. The second, S. Mogorocus<sup>(1)</sup> Abbot of Scutther in Leinster. The third, S. Piradius or Deoradius the founder of the Church of Edaracum. &

~~~~~

<sup>likewise</sup>  
\* Camden calls him Bracanus

10. Cannuccus, who [is] also [called] Cannuccus, and by the Irish Mochonoe and Conan. Chap. 5.

He is called Cannuccus by Cambrensis cited above in chap. 6. Mochonoe by the Guldee, Gorman, and other Irish writers every where; but Conan by the author of the tripartite work par. 2. ch. 61.

11. S. Mogorochus Abbot of Scutther in Leinster chap. 5. S. Mogorochus is venerated as patron of the place in the Church of Derigne <sup>otherwise</sup> alias Derge on the 23<sup>rd</sup> of December according to Marian Gorman, Cathal Mageuire and the Martyrology of Donegal at the same day. But this Church is in that territory of Leinster which is called by the ancient Hy Briun-Chualann, as the Four Masters have in the Annals, in which at the year 1021 we read thus: Augurinus the son of Dunluing King of Leinster in a conflict which took place at Derge of S. Mogorochus in the territory of Hy Briun-Chualann, <sup>overthrew</sup> defeated Sitric the son of Amhlaeus, and the Northmen of Dublin so that a very bloody slaughter [ensued]. There <sup>then</sup> there. But whether that place from the excessive [quantity of] blood spilt in it began to be called Derigne or Derge which denotes blood or redness, let the reader decide. The Church of Scutther, whether it be different from <sup>that of</sup> Derigne or not, is in the Territory of Leinster not far from the Church of Slepte.

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which was formerly an Episcopal see, and the Church of Kill-caspuic Sanctain, as appears from the same Annals at the year 844. and 952. in which also its different Abbots are recorded in these words: Anno 901, Moelpolius or Paulinus Abbot of Suthair. Guaire died: Anno 952 Caencomracus, Abbot of Kill-caspuic Sanctain, and of Suthair died. Anno 1355. Maccatalius Abbot of Suthair died.

14/6/21/20(21)



[Sanigan's Ecclesiastical History]

## Delgany.

+ + + + +

Then comes another brother St. Mogrooc  
of Luthair, (202) concerning whose  
time nothing certain is known.

Note.

(202) Luthair or Luthair was near Sletty in the  
Queen's County, and we find a monastery there  
in the tenth Century. Colgan (loc. cit.) knows  
nothing about a Mogrooc there, but tells  
us that a saint of that name was venerated  
on the 23<sup>rd</sup> of December in the church of  
Dergne in the territory of Hy-bruin-chulan.  
this was a part of the present county of  
Wicklow, and it is very odd that he  
could imagine that Dergne might be  
the same place as Luthair. For Dergne

as Delgne was no other than the present Delgany, and is famous in our history for a great battle, mentioned by Colgan himself from the four Masters, and by Ware (*Antiq. Cap. 24.*), in which Ugar, King of Leinster totally defeated Sitric and the Danes of Dublin in the year 1022. Archdall on the supposition that Truhair might have been the same as Dergne, has placed it in Wicklow, although he says that it was near the Church of Ketty.

Vol. I. Chap. VIII. p. 425, 427.

+++ It is said, that when for advanced in years he (St. Coemgen) intended to take a long journey, but was dissuaded from so doing by Carthan a hermit, who told him "that it was more becoming for him to fix himself "in one place than to ramble here and there in"

"his old age, as he could not but know that  
no bird could hatch her eggs while flying."  
On his end approaching he received the  
holy viaticum from St. Mochoerog  
a Briton, who had a cell to the east  
of Glendaloch. (159) St. Coemgen died  
on the 3<sup>rd</sup> of June A.D. 618.

(Note)

(159) It can scarcely be doubted that this was  
the St. Mochoerog of Delgany mentioned above,  
Not. 202 to Chap VIII. And hence we see that  
this saint lived in the 7<sup>th</sup> century.

ibid. vol. II. Chap. X. p. 44, 49.

[Irish Calendar]

22 Dec. 19. Mochoerog ar deignne; do pepp dñg oile an  
máynne deignne a gcoire longfoid

14/G/21/20(24)

The learned Doctor has not I think behaved a bit too honest towards his friend Bolgan, who certainly gets out of the case of Derge much better than the Doctor does. Bolgan admits that he could not see his way through the difficulty, but the Doctor by a little chemical process finds no difficulty in transmuting Dergue into Delgany, thereby convicting ~~the~~ ~~the~~ the four Masters, as well as those from whom they copied, of the grossest ignorance of the orthography of the Irish language. This was a bold stroke from him, and one which clearly proves his total unacquaintance with the correctness and integrity of these faithful chroniclers. Had Doctor Lanigan given the slightest consideration to the



few notices of Delgany (recte Deilginis) collected by the 4 Masters, he could never, except from total ignorance of the Irish language, confound it with Deirgus.

<sup>of Sahisgour</sup> He further says, "It is said that when  
 " for advanced in years he (St Boenger) intended  
 " to take along journey, but was dissuaded  
 " from so doing by Carthan a hermit, who  
 " told him that it was more becoming  
 " for him to fix himself in one place  
 " than to ramble here and there in his  
 " old age, as he could not but know  
 " that no bird could hatch her eggs  
 " while flying." "On his end approaching  
 " he received the holy Viaticum from  
 " Saint Mocharog at Briton, who had a  
 " bell to the east of Glendalough."

Now if the writer of this account had any correct notion of the Cardinal points, or

26<sup>th</sup>

of geographical positions Killderig and  
not Delgany must be the ancient  
Derge Mogorog. For Killderig lies nearly  
due east and Delgany ~~lies~~ nearly  
due north of Scindalough. This geo-  
graphical position, with the almost iden-  
tity of name in the one, and total non-  
identity in position and name of the other  
must in my opinion go far to prove  
that the present Killderig is the ancient  
Derge Mogorog; and that Delgany  
is not the Derge, according to the ~~geo-~~  
orthography of the 4 Martyrs, and the  
geographical position of Doctor Lanigan  
himself. I knew before I left Dublin  
that Doctor Lanigan was wrong in his ma-  
nagement of Delgany and Derge, and I  
have made the most minute search in  
the district extending from Bray to

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Wicklow for some ecclesiastical local name into which Derge should enter, and I now leave my letter to pronounce on the success of my endeavours.

I think that Killinearrick was the old name of the Church of the present Delgany, before this latter name had been transferred from the ancient Deiloinis Cealam or Thorny Island of Cealam to the present inland village.

I must defer Wicklow town till my next letter; the weather is so fine that I am giving all the time ~~which~~ I possibly can to the out of door business, and writing only at night (as I have hitherto done). We have nearly finished the parishes of Glancely and Kilcommon this day (Thursday), <sup>which closes the bar. of Newcastle,</sup> and we enter on the barony of Arklow tomorrow.

14/9/21/20(28)

Do our ecclesiastical or other documents  
 preserve  
 any account of the following churches. bill  
Can deire; bill na Manach; bill boirain,  
~~xx~~ bill Poill (Killpools); Killbride; Killinisky-  
dubh; bill Buidhe; bill Macmorra; bill  
Manag; bill Mochua; bill bhavine,  
bill bhaisil; Iris Davittin; bill  
Phadrig. Let me have as soon as can  
 be (if it can be had) the place to which  
 Dermot Mac Morogh carried Lorman  
 Bourke's wife from Breifny.

Remain Sir your obedient servant

Eugene Barry



## Parish of Rathnew continued.

Wicklow 19. Jan'y 1839.

T. A. Larcom Esq. R. E.

Sir,

The town of Wicklow stands, part in the parish of Rathnew; part in the parish of Durnkay, and part in the parish of Kilpools.

The name, ~~of~~ Wicklow, has been a puzzle to antiquarians of various ages and nations; but as it was not the original name of the locality I must defer it for another year for the purpose of beginning at the beginning.

The oldest document that has been yet found to contain any mention of this place, is the manuscript known as "The Book of Armagh; in which it is mentioned as the first landing place of Saint Patrick in Ireland, and under the name of hostium Dee.

The Annals of the Four Masters ~~to 1118~~ contain but one notice of this place, under

2<sup>nd</sup> 19

the name, as follows.

"Anno Christi 835. Kildare was plundered by the Danes of Inbhean Deag, who burned half the Churches."

In the tract called the Book of Rights, as preserved in the Book of Lecan, <sup>fol. 190. v. 2.</sup> the King of the Inbhean only is mentioned thus.

Se hynan do iys antobhi, re doí lútaí lhinneá,

Se lúneacha 7 re lonza, re hech toma deymneá. i.e.

Six robes to the King of the Inbhean, (from the King of Leinster)

Six fleet and bounding oxen,

Six coats of mail; and Six Ships,

Six steeds of rapid speed.

Although the name of Inbhean Dea has not been set out in full here, by the poet, still there can be no doubt of its being the place he had in view, as there are but three Inbheas historically known in the ancient territory of Breacann, namely Inbhean more,

which is <sup>one of</sup> the old names of Arklow, in Hy-  
Enochglais Cúcalann; Bilehean Aicud  
 which was the old name of the river of Bray  
 in Hy-Briuin Cualam, and Bilehean Don  
 in Hy-Deadhazas I presume from the  
 following extract from Stuádhinus topogra-  
phical poem:

"Tíghna ar chóch an glar fód, ipac spolla mo charm colmós,  
 frr p'ona ar p'odars níc fán. ar p'li. yb coima cualan.  
 Thozna oile fuair an fón, éoch enoróhicach clarr chualam,  
 o corstí co cceyb cclanó, don p'lm chorstí c'rochballayz. 44  
 Forthuata laithi na lhrz. ar charm na p't p'lmolp'z  
 an fón oboynn colla n' cojn, ar oppa ar cojn a ccoimpoó.  
 Ar yb ineachpurr uile. oppachua flarz almuyné  
 o haoda. ar yb deada dam. dangeat éoba. 4 cém.  
 Oisruite pamor meadair, ar chenel p'to plarzhinam  
 ar yb mealla ar mhr lhbhrn. sp'hma m'p'li opp'ntzghn"

"A lord of green grassed land  
 The beautiful Spilla Cúcalann,  
~~Harraeney~~ ~~reaper~~ ~~on~~ ~~an~~ ~~ar~~ ~~stony~~ ~~the~~ ~~reaper~~

(ii hosts)  
 Generous chiefs over woods not weak,  
 Over the beautiful <sup>over country</sup> men of Cualann.

Other things got possession of the land,  
 Of the <sup>territory of the</sup> nut producing plain of Cualann.  
 O Cosraich of the braiding hair  
 Of the victorious <sup>#</sup> loopholed warriors. x x x x x  
 (of) The Fortuatha of angler of the seas.

Of the barbarians of the red edged jangling  
 The hosts from the Bog of Bolla and Conn,  
 To them it is meet to give their portions.

Over the whole of Hy-Eneachruis  
 O Fiacha, Lord of Almhain.

O <sup>King</sup> Aodha over Hy-Deadhna of the hosts,

To whom the trees made obeisance by bending, (with joint)

O Minister of great happiness,  
 Over the fair Kenel Maitheamain.

Over Hy-Mealla of the fleet ships  
 The man O Fintigearn took hold.

# Fortuatha, or illegitimate tribes, were those who removed from their own hereditary location and chieftainry, to the territory and protection of a neighbouring chief, where they enjoyed all the privilege of free citizenry, but were never allowed to engrave their pedigree on those of the tribe of their adoption.



From O'Huidhring poem it would appear that there were four strange or alien tribes located in the maritime district of Cualann and those tribes were from Leith Ceinn, <sup>ie</sup> ~~and~~, from Carbury on the banks of the Boyne, and the descendants of Conn of the Hundred Battles and of the Collas; that O'Fiachra was lord of Hy-Eneachling or Arklow; O'Gaodha of Inbhear Deudha or Wicklow; O'Muine of the Kenel Maitheamain, and O'Finntigeam of Hy-Mealla.

As far as relates to Hy-Eneachling there can be no doubt of its being Arklow; and all who have written on the subject agree that Wicklow is the ancient Inbhear Deudha, where the Kenel Maitheamain were located I have now no means of ascertaining, but Hy-Mealla must have been on the Coast, as we find it called, 'of the fleet ships, and

must have been situated between Wicklow and Bray. My stock of historical references to this district is very scanty, and so indefinite that I feel I am making but making but very poor way through the subject.

Usher in his *Primordia* page 845 says,  
 "Saint Patrick the bishop therefore having,  
 " completed his voyage and labour, his ship be-  
 " ing laden with spiritual treasures, that is, with  
 " the armour of holy preaching, was conveyed  
 " into the wished-for harbour indeed most  
 " famous amongst us: says Probus; calling the  
 " territory of the Euoleni, that which Irish writers  
 " call Crixh Cuallan. Jocelin and others  
 " name this harbour at which he first put to  
 " shore, Inbher-de, or the Harbour of De: which  
 " is supposed to be the same with that which  
 " Giraldus Cambrensis calls Wykingelo, the English

"(call) Wicklo, the Irish Kilmantan. Having comple-  
 "ted his voyage, S. Patrick with his disciples enter-  
 "ed a certain marine haven which in the Gaelic  
 "language was formerly called Inbher-de, situated  
 "in the territory of the Eagenians, says the author  
 "of the tripartite Work. And another ancient writer:  
 "Patrick sent over into Ireland by Pope Celestine,  
 "arrived at the mouth of the river Dea. And  
 "the same unjust Prince, that is Vathu, who be-  
 "fore had resisted Saint Palladius, opposed  
 "blessed Patrick and his doctrine," &c.

The eldest authority then that we find,  
 mentioning this place under the name of Inbher  
Dea, that is, the mouth of the River Dea,  
 by which name the town continued to be ~~so~~  
 called down to the year 835, as may be learnt  
 from the Annals of the Four Masters quoted  
 above; but why the river was called by the  
 name of Dea, I have no means of knowing,  
 but I believe it to be so called from its

flowing through the ancient territory of O'ay — Deacha, of which O'ay was the lord, a few of whose descendants, or name at least, are still found here, and in the parish of Gleanealy, and who look upon themselves, tho' Protestants, as descended from the ancient proprietors of the soil. At what time or why the town ceased to be called Inchead Deaa, and took the name of Wicklow I know not, but ~~xxx~~ it must <sup>have</sup> been between the year 835, and the time of Geraldus Cambrensis, I should think.

Ware in his Antiquities of Ireland, vol. II chap. XXX. page 202, derives the word or name Wicklow from the German, they. "Wicklow "Head, asleep and rocky Cape, divided "at the top by two little hillocks. Wick is a "German word, and signifies a winding creek or "bay, so that Wicklow may seem to be the low creek, "and it is probable this name was given "it by the Wanci, a people from Germany "who anciently settled in this tract. The "Irish call it Kil-mantan."

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O'Flaherty in his *Ogygia*, Vol. I. page 21, after  
 labouring much to derive the names of some  
 places in Britain and Ireland from the  
 Dominions of Belge, concludes his  
 observations thus, "But Arklow and  
 " Wicklow are most assuredly original  
 " Irish names, the former <sup>stone</sup> Ardloch, and  
 " the latter <sup>yellow stone</sup> Bridhe block, and, by no  
 " means of foreign extraction; as our Ware  
 " would feign persuade us."

Now I think Ware is nearer the truth in the  
 signification of the name, than O'Flaherty;  
 but I think he is wrong in deriving it from  
 the German, and I am almost sure that  
 the lake or lock, enters into, and combined  
 with some feature in itself, forms the origi-  
 nal name of <sup>which</sup> Wicklow is the corruption or  
 Anglicism.

14/9/21/20 (38)

28<sup>th</sup>

Ware, I am certain, took this view of it, and sought for words in the German language to bear him out; but whether he is right or wrong I am not able to say, Mr. Mangan, can do so; and even if ~~he~~ Wick did mean a low winding Creek or Bay, still the syllable, low, is not explained, nor allowed any signification or value in the formation of the word Wicklow.

I Flaherty never saw the place, or he would <sup>not</sup> suppose the name to be Bridhe Bloch (yellow stone), as there is nothing in its locality to bear out such a name.

After the minutest attention to the situation and natural features of this harbour, I have made up my mind to believe that bac an locha or bac loch, pron. Back an Socha or Back Loch and signifying

I know a little creek at the Shannon mouth in Clare, called Bac an locha is mouth of the lake

14/6/21/20 (39)

Ex.

The Bend (or nook) of the Lake, or the Bant Lake, is the original of the Name Wicklow; that this was the name (but why I don't know) the harbour was known by at the landing of the Normans here; that Cambrensis, <sup>has</sup> preserved the pronunciation of the name in his Geography, as well as his unpractised ear could catch the strange sounds from the natives; and that with the usual transmutation, <sup>by English writers</sup> of the Irish, B, in its aspirate form, W, in the ~~Irish~~ case, to M, and of Lough into low as in Carlow; Mallow; Meulo; Tullow &c, his form of the word exactly corresponds with Backan-lochan, or Nook of the lake, which is a name in exact consonance with the form of the little creek of Wicklow.

In the South and West of Ireland Wicklow is always called <sup>Cill Mártáin</sup> Killmartin by the Irish speakers; but at what time, <sup>or why</sup> it began to be called by this name, we have not as

yet been able to ascertain. Kill a Mantan means simply the Church or bell of Mantan; but Mantan, which is generally understood to mean a toothless person, has not found a place in any of the old ecclesiastical or other Irish documents that we have access to, nor is he at all remembered in the scanty traditions of the people, who never heard of his name, before now.

The Four Masters have collected the following few notices of ~~Croth~~ <sup>Croth</sup> Mantain, but they serve to throw no light whatever on the origin of the name, and are valuable only as authentic evidences of the place being known by that name at the time; and for the few historical facts they contain relative to this and other places, in the general history of the country.

14/6/21/20 (41)



# Will. MacMahon

Chas. MacMahon was born in 1841  
by the name of his own father, as he was  
having Will. MacMahon (the son of  
MacMahon).

A.D. 1598. The Earl of Thomond went to  
England in the beginning of the month  
of January. Messengers and Letters from  
the Irish Chieftains were also sent to England  
and Richard the son of Ulick who was  
son of Richard Sarsenach who was son  
of Ulick Maguire Baron of Dun Cullen  
(Dunkellan) also went to England in the  
Spring

14/G/21/20(42)

After the conclusion of the peace

Since already mentioned from Christmas  
 till May when the Irish of the north and the  
 General in chief of command, the Irish of the  
 north ordered all the Insurgents of Kinsale  
 and vicinity by the command of General O'Hara  
General O'Hara (O'Byrne) Told Agents and  
 Agents to discontinue their acts of Murder  
 & Robbery and they did so at the bidding  
 of their Chiefs. The General in chief of  
 command permitted them to dwell in Kinsale  
 and the East of Munster and west  
 and north of the Inhabitants until the  
 Spring of 1804 when they had been from England  
 and were now back in Ireland.  
 on the arrival of — this order they  
 continued traversing territory after territory  
 and lived in them (ie were killed) on the

the inhabitants) from Wicklow in the lower part of Leinster to the Suire and from Wexford to the Shannon. It was not easy for the inhabitants to satisfy their exorbitant demands during this period.

1599. The Earl of Essex Robert Devereux arrived in Ireland according as was expected to promise about the first of May this year with much wealth arms, munition, powder, food, drink and drink, and the beholders said that so great an army had never before come to Ireland since the time that the Earl Strongbow and Robert Fitz Stephen came with Dermott Mac Morogh King of Leinster &c soon as the Earl had arrived in Dublin he published many proclamations among which was 1<sup>st</sup> that all such of the

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Irish as were sorry for having opposed the  
 Queen they might return to their allegiance  
 and receive pardon and forgiveness and  
 that all such of the Irish as would  
 say (and prove?) that they were deprived by  
 Englishmen of their mansions & par-  
 sonages by force and violence should be  
 heard and obtain a restitution of such  
 property according to law. Few of the Irish  
 however responded to these proclamations.  
 The Lord sent a garrison of soldiers with  
 all necessaries to Carrickfergus to Newry to  
 Dunduck to Drogheda to Wicklow to  
 Kinsale and to other Towns. He then ordered  
 away seven Thousand soldiers of the  
 Chosen of his army and Marched with  
 them directly westwards for he <sup>had been</sup> was informed



must there were not among the enemies of  
 the Queen in Ireland a tribe that could be  
 more easily subdued than the Geraldines  
 as they were then situated. The Earl and  
 his troops made no delay until they arrived  
 in the very middle of the Province of Suinster  
 and doubtless his visit to the Irish of Suinster  
 was not the visit to friends from afar. <sup>(visit)</sup> <sup>besides</sup> <sup>most likely</sup> <sup>enemies</sup>  
 These were Donnell of Spain the son of Donogh  
 who was the son of Cathaoir Carrack Cavan  
 agh even the son of Rory Oge, who was son  
 of Rory O'More; the Connors Galy; the Gaval  
Kanall i.e. the O'Byrnes and many other  
 nobles not enumerated. These tribes made  
 desperate attacks upon his army and gave  
 them most fierce and irresistible fighting <sup>battles</sup>  
 in intricate places and narrow passes in

in which great numbers of the Earls people  
were cut off by them. The Earl notwithstanding  
all these oppositions and difficulties at last  
made his way into the County of the Butlers.  
The Earl of Ormonde here came to receive him  
with great honour and respect as did also  
the Lord of Mountgarrett (Edmond the son of  
Richard who was son of Pierce Butler) who  
had joined O'Neill some time before. When  
the Butlers had joined the Earl they all  
marched forth to Kian Chisane meade  
and laid siege to Uathair Suinn casheen  
(now Caher). Thomas the son of Theobald who  
was son of Pierce Butler was then Lord of  
the town. He had some time before joined  
O'Neill and the Earl of Desmond. The efforts of  
the Earl and his army in taking this town

1986 Mar 20

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were Swiftps until they sent for heavy ordnance to Wexford by which they drove down the nearest side of the Forts after which the Castle had to be surrendered to the Earl of Essex and the Queen.

John Raghnaill

See  
Gleann Mailighra At those years.  
1549, 80, 85, (97 not to be found examine further)  
for 98, 99, see Bill Mountain

14/G/21/20(48)





named the Lea, called the Murrrough, is a race-course where annual meetings are held.

In note to a succeeding passage the same author says that Wickwale is derived from Wick, which, in the German tongue, signifies the bay of a river, according to Hadrianus Junius. He then quotes Harris's words as above.

There is something inconsistent in calling this river by the name of Leitrim in one sentence, and of Bartry in that immediately following; and my opinion is that these names do not at all belong properly to the river, but that they are the names of small territories, <sup>as they actually are,</sup> situated on its banks high up, about Galry and Round Wood, where the people, as is usual, give the stream the name of the

name of any particular territory, or remarkable locality or circumstance that might happen to exist or occur on or about it.

This stream at <sup>its</sup> very source is called ~~Slap-an-mullin~~ <sup>Slap-an-mullin</sup> Glissan mullen or the Mill stream; see my letter on the Parish of Glacary.

It will be seen from the following <sup>of an Inquiry into</sup> extract, that Serbin and Barby proper Hearty are names of territories.

Deeponne Charles 1<sup>st</sup> Regis. Wicklow 24 April 1636

(17) King Henry VIII. was seized in his demerise in right of his crown of the whole territory of Hearty at Porter in the Co. of Wicklow, and of the Castles, towns and lands of Castle Rebyn, Tornelan, Tornedavagh, Serbin, Batty-namine, Mollenarnigge, Balenstavoy, Glapp-cum-mollen, Coole-croome &c, Tullaghgory, Bale Kavarre &c, lying and being within the said territory and Country called Hearty at Porter.

Archdall, monast. Hib. vol. 2. page 278

Wicklow (n)

" On the river Litrim in the Barony of Arklow  
 " is the Capital of the County, and a sea  
 " port market and borough. In 1301, this town  
 " was burnt by the Irish (c) and in 1375  
 " William Fitzwilliam who had erected the  
 " Castle of Wicklow was appointed governor  
 " of all that part of the Country.

Triary;

" A monastery was founded here for  
 " conventual Franciscans by the O'Briens  
 " and O'Tooles in the reign of King Henry  
 " the III (p) Dermot O'More was the  
 " last Warden, and the Inquisition taken 10<sup>th</sup>  
 " May, 5<sup>th</sup> King Edward VII finds that at  
 " the time of his surrender he was seized  
 " of nine acres of arable land and one

---

(N) Was called anciently Inber Dea and  
 Ribmantan. (c) Cambridge (p) some more  
 and Allemande.

14/9/21/20(52)

"acres and an half of meadow annual  
 "value besides reprises £6.10. (9)

"28.<sup>th</sup> July 17.<sup>th</sup> Queen Elizabeth, a lease  
 "of said priory was granted to Henry Barring-  
 "ton for the term of 21 years at the annu-  
 "al rent of £3.<sup>12</sup>.9 first money. (r)

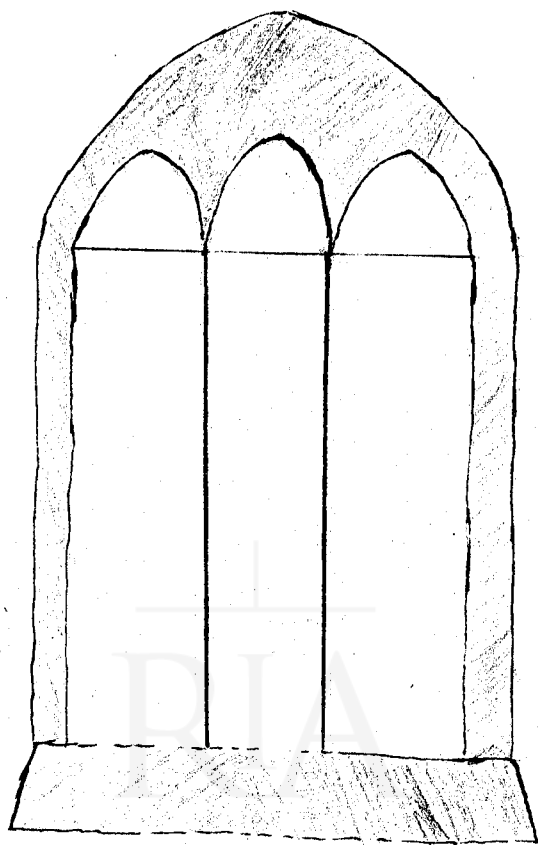
"The walls of this priory still remain  
 "and are enclosed in the garden of Mr.  
 "Calon who has studied to preserve  
 "this monument of antiquity."

Portions of the walls of this priory are  
 still to be seen enclosed in the (now)  
 priests garden, consisting of first, the  
 south gable, east side and north end of the  
 chapel, measuring 30 feet in length by 22<sup>1</sup>/<sub>2</sub> in  
 breadth, with a fine window in the  
 south end 11 feet wide inside, and about

(9) Chief Rement. (r) and gen.



11 feet high, of the following form.



the mullions  
are originally  
at equal distances

There are two <sup>semicircular</sup> archways in the east wall each 10 feet wide and about 10 feet high; they do not appear however to have been originally archways, but circular recesses in the wall which subsequently had been broken through, the inside being built up of well cut stone, and the outside of broken and

unfinished stones. This chapel communicated with the ~~transept~~<sup>chapel</sup> which crossed it on the north at right angles, by an arch 15 feet wide and about the same height, faced at both fronts with well chiseled stones. The walls of this part of the building are 3 feet 7 inches thick. There is a small, pointed arched door near this entering also from the chapel. A part only of the north wall of this latter building remains, extending from the middle of the arch to the westward 47 feet, which I take to be half the original length; that is that it extended the same distance on the east side of the arch. This wall has three apertures through it at irregular distances; two of them appearing to be breaches, the third toward the west is a low pointed door, 4 feet 8 inches high and 3 feet wide.

This northern wall is about twenty feet high. There is a piece of masonry 6 feet long 6 feet thick and about 12 feet high, standing at about 14 fms north of the little door; it looks like the buttment of a strong tower, and was connected with the prison by a wall which met the latter near its western end; no further trace of it can be found. There is a bit of a wall, made up of various cut and other stones, standing at the distance of about 60 feet north east the east broken end of the prison wall; it is about 2 feet square and 7 feet high.

There are several old yew trees growing in full vigour all round, which with the ivy covered walls give the place a solemn and secluded appearance although within the border of the town.

We were not able to go outside the door all this day, it rained so heavily and constantly. We are done with the parishes of Gleanealy, Kilcommon, Drumkay and Kilpoole, of which you shall hear something in a day or two together with a few other particulars of the present Wicklow.

I remain Sir your obedient servant

Eugene Kenny

next door to Doctor Nolary.



Wicklow 22 January 1839.

J. A. Larcom Esq. R. E.

Sir,

The Protestant church of this town is situated <sup>in</sup> at the north side of the only burying ground in the town, and appears to be an erection of the early part of the last century. There is nothing remarkable in this building but the door, in the S. side, the stones of which appear to have belonged to some edifice of greater antiquity than the present.

Some old residents remember having seen portions of an old church standing in the north side of the then burying ground, which is about the middle of the present, and it is curious to find few or no Roman Catholic graves to the north of where the old church is said to have stood, ~~and in the~~

14/G/21/20 (58)

Wicklow 22 January 1839.

J. A. Larcom Esq. R. E.

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14/6/21/20 (58)

but several on the south, a circumstance that goes far to prove, first, the situation of the old church, as the Roman Catholics of Ireland, in the olden times, never buried on the north side, which they called *tasob na bfeap sonra*, i.e. the side of the wounded men, but why I never was able to learn, tho I have seen the prejudice against interment on that side in practical vigour all my life time; and secondly it proves that there was an old church here, else Catholic interments would not be found about it. Whether this was the Kilmantan of the 4 Martyrs, I know not, nor does any person in the town of Wicklow know or care about the matter. Perhaps the stones of the door were found in the ruins of the old church, they certainly did not belong to the priory.

14/6/21/20 (59)

Here follows a bad copy of the door, which is 8 feet 7 inches high to the springing of the arch, and 4 feet 3 inches wide.

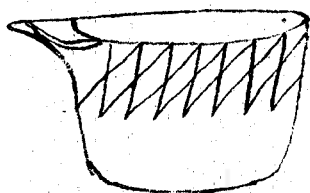


The height is out of a clasp with the rest but please note that at the time building the church.

The ignorance of the present age in the art of drawing induces <sup>me</sup> to state here, for its enlightenment, that the stones, pointing up they  $\Delta M$  are pointing out and projecting about 2 inches, in the building; they are 17 in number.



There is an old baptismal font laid at the door outside 18 inches in diameter at the top, and 10 inches deep; neatly ornamented ~~as~~ on the outside, and of this shape



There was formerly an old church in a field now known as Perrin's field on the south side of the town, but only two very old men that I met remembered having <sup>seen</sup> some parts of it. There is a mound near the present church, which they call the round mount, 30 yards diameter at top, <sup>when it is quite flat</sup> and about 30 feet high, having a dyke or trench, partly filled on the west and north, and a steep cliff and the river on the east. There is a well called Humpwell, on Fins hill to

townland, called Hempwell the water of which is occasionally used, both by Protestants and Roman Catholics, as a cure for the bowel complaint.

In a note to Wright's guide to the Co. Wicklow page 68, he says as follows,

"The town of Wicklow has long been famous for its excellent ale: in the year 1788, the following verses, upon the then proverbially good Wicklow ale, were discovered in the portfolio of a literary character in London, and, from their style and spirit, were thought to have been from the pen of Dear Swift:

"What makes Britains arms prevail?

"Sprightly beer and potent ale.

"Why do Mounseers always fail?

"Alas! they drink no beer or ale.

Our courage never can avail,  
 Till tis aided by stout ale.  
 When tis neither weak nor stale,  
 What wine can equal Wicklow ale?  
 'Tis a top-up of head or tail.  
 'Twixt Burgundy and Wicklow ale.  
 Ladies hate the weak and pale,  
 Not so the man who drinks good ale;  
 Stout and muddy, strong and hale,  
 You'll sure succeed on Wicklow ale.  
 Nectar's but a poet's tale,  
 The drink of Jove was sparkling ale.  
 Dram-drinkers loiter like a snail,  
 He only lives who lives on ale.  
 Whiskey makes us fight and rail,  
 Good humour flows from nut-brown ale.  
 In song shall Whitbread live, and Thrale,

While porter shall have charms or ale.

They down the stream of time shall sail,

(Pop-poles for oars) on Seas of ale.

The original in the M. S. is styled: "A New Song,  
by Old Jolly Dog."

When I read this song on my way to this  
famous fountain of good ale, I drank  
off whole tankards of the <sup>stuff</sup> in eager anticipa-  
tion, but alas! when I sought for it on my  
arrival I had the mortification to find  
that not a drop of Whiskey, ale, beer  
or porter had been distilled or brewed here  
for several years back.

That the district of Bualann was famous  
for the goodness of its ale at a more  
remote period of antiquity than the  
above Jolly Dog refers to, we have good  
evidence from the poem of Cuan

14/9/21/20 (64)





**END**

**14 G 21/21**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from  
Thomas O'Connor, written from Blessington, Co. Wicklow, concerning the history,  
antiquities and topography of the**

**O'Connor, Thomas**

**18 January 1839**

**6 p.**

**24 cm.**

**Pagination in original binding was 272-277.**

RIA

2<sup>nd</sup> 724

Blessington January 18<sup>th</sup> 1839

Sir, The parish of Battinglass in Upper Talbotstown, is bounded on the north by Ballymore and Rathbran P<sup>hs</sup>, On the East by Donaghmore and Kilranclagh P<sup>hs</sup>, on the South by Co: Carlow and on the west by Co: Carlow, and Ballymore P<sup>h</sup> Co: Wick-low. (Same book p. 2)

I have no document <sup>in</sup> which the name Battinglas appears correctly accounted for: it must therefore remain unexplained till some clue be found to its origin. The word does not sound as an Irish one. To offer any observations on the nonsensical meaning assigned this name, would perhaps be going beyond the bounds of the province of reason. We find in Gough's Camden Vol: ? p: ? the following

14/9/21/210)

exposition of it. viz -

'Ballinglass or Beal-tinne-  
'glas, or the fire of Beal's mysteries,  
'the fires being lighted by the Druids  
'on the 1<sup>st</sup> of May and August in  
'honour of the Sun, is a pretty  
'large market and Disfranchised  
'borough town in the barony of  
'Talbotstown on the river Slaney  
'quite in the west part of the  
'County of Wick'

I have given the words follow-  
-ing the explanation of the name  
in order that as they point out  
the situation of the town, there may be  
no doubt, the Ballinglass mentioned  
here, is the one of which I speak,  
and is no other.

Even though it might appear  
alien from reason to produce, a

single remark relatively to the explanation just given of the name, it may not, however, be amiss, to show forth more glaringly the <sup>un</sup>meaningness and foolishness of such a signification as is in the present instance attempted to be imposed as true.

Suppose me grant for a moment that Battin is referable to <sup>beato</sup>Realenne, which is not in the least degree, probable, a question next arises, what is then the meaning of glay - glas, or as in the words already cited - glads? Does it signify mysteries, a meaning assigned it in the just mentioned words? As an Irish word, it has no such signification. In O'Reilly's Dictionary, we find glay, glas, <sup>sub: masc.</sup> S. M. - defined, a lock; glay, glas, S. M. lamentation &c; glay, glas, S. M. the sea; glay, glas, <sup>adjective</sup> a. green, verdant, pale, wan, poor.



24/5

No such meaning as mysteries, is ascribed to glar in the definitions adduced. However glar, a lock, might be by a Sophist, said to signify a mystery, inasmuch as an includer might be used to signify the included, but such a mode of explaining the names of places, is, as far as we heretofore know, entirely inconsistent with that which the circumstantial laws that modify such names in Ireland, with the preservation of propriety and truth demand.

Keating calls the Abbey at Battin-  
glass, Monastearn an bealaig - i.e. Monast-  
erium de viâ - the monastery of the way  
or pass. Archdall's Monast. Hiber: vol:  
2. p. 761. R.L.A. says in a note referring  
to Battlinglass that, 'It was called the  
'abbey de Valle Salutis.'

14/6/21/21(4)

24/6

In the same page it is said that  
 'Diarmid Mc Murchad O'Cananagh,  
 King of Leinster founded an abbey  
 'here' (at Battinglass) 'about the year  
 1148 or 1151 for Cistercian monks,  
 where he was interred.' (n)

Some of the walls of an  
 old abbey are still seen at  
 Battinglass, close <sup>to</sup> the parish  
 Church, which, it is said, occupies  
 the site of the Chancel of the  
Abbey.

At the abbey are the walls  
 of an old Castle.

In Gough's Camden above  
 referred to, it is said that -

(n) War: Mon: Cenoh: Cist: p-65.

14/9/21/21 (5)

+ Ecce iterum Crisostomus: An Chomianachy mairi & Q. 2. 2. 2.

2<sup>nd</sup> copy

'In the Park of Battinglass  
'are a Cromlech and other  
'antient Sepulchral monuments.'

St. Patrick's well lies in  
the townland of Boley in  
this parish.

All the ruins, monuments  
&c. mentioned, should be  
marked on the plan.

I return the two Name  
books of the parish of  
Battinglass.

Your obedient  
humble Servant

J. A. Larcom Esq. &c. &c.  
Thomas O'Connor

14/6/21/21(6)

**END**

**14 G 21/22**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Thomas O'Connor, written from Blessington, Co. Wicklow, concerning the history, antiquities and topography of the**

**O'Connor, Thomas**

**21 January 1839**

**13 p.**

**23 cm.**

**Pagination in original binding was 306-318.**

**Included are related extracts from Monck Mason's 'The history and antiquities of the Collegiate and Cathedral Church of St. Patrick near Dublin'.**

RIA



304  
Blessington January 21<sup>st</sup> / 39

Sir,

The Parish of Kilbride in the barony of Lower Tallotstown, is bounded on the North, by the parish of Tallaght in the Co: of Dublin, on the East by the parish of Derinalossary, on the South by the parish of Blessington and on the West by the P<sup>hs</sup> of Rathmore and Killeel. (Kame book p. 1)

The name of it, <sup>in Irish</sup> is *Gillbríde* i.e. The Church of St. Brigid.

In the History of the Cathedral of St. Patrick, Dublin by H<sup>m</sup> Monck Mason Esq<sup>r</sup> already on several other occasions referred to, <sup>for full of stuff for my letter</sup> under the heading 'Of the possessions of the Economy' where we are informed - 'The Church of Kilbride was situated in the Mountains not far from Bretage; it was within

14/6/21/22(1)

'the Archbishop's Barony of Choillaigh.'  
 we find it noted that 'There were several Churches  
 'and Chapels named Kilbride within  
 'the Diocese of Dublin, which it  
 'may be necessary distinctly to  
 'enumerate.

1. 'The church here described.
2. 'The chapel appendant to Kilmessan.
3. 'A Church named Kilbride in the  
 ' Deanery of Arklow, of which, the  
 ' Archbishop formerly possessed  
 ' the tithes.
4. 'A Chapel dependant on Delgany  
 ' or Hagonill.
5. 'a Chapel near Roathmore, which  
 ' belonged to the Knights of St.  
 ' John of Jerusalem
6. 'A Chapel appendant to Tallagh,  
 ' of which the Decane of St. Patrick  
 ' has the tithe, this last is situated near  
 ' the Dodder River.

That Kilbride which I have placed first in the list is styled by Alan "Ecclesia", and he moreover informs us that the Prior of St. John of Jerusalem had taken possession of it, instead of another Kilbride, (the fifth in the list above) which was waste and scarce discoverable in his time, but was situated between Rathmore and Tipperkenin, (I presume he means Tipper, which joins Rathmore, but Tipperkenin is a great distance from thence, and many parishes intervene between them.) "Male facit occupari ecclesiam parochialem Stae Brigidae in montibus, spectantem ad Communionem Etti Patricii, sub colore hujus Capella deficientis." Alan in Rep. Vir: Voc. "Capella de Kilbride."

I apprehend the prior succeeded in this affair, for the Cathedral has never since been possessed of any church

or chapel named Kilbride, ex-  
 cept that which I have placed  
 second on the above list; and  
 moreover by an Inquisition held  
 at Dublin 20<sup>th</sup> March, 33 Henry  
 VIII, it was found that Sir John  
 Rawson, last prior of Kilmainham,  
 had surrendered to the King, along  
 with other possessions of the  
 Monastery, "Kilbride in the County  
of Dublin near the three Castles,  
with Court-leet and frank-pledge  
to the same belonging, and two  
hundred great acres of Mountain  
then waste and of no Value."

Ch. Rem. Officer.

The community are still in poss-  
 session of the parish, or Chapelry  
 of Kilbride Olyadde, and the tithes  
 great and small thereof, together  
 with those of Ballimore and the

'and the tithes of Bloghran - Swords, were  
'demised for twenty one years at the  
'yearly rent of 6 £. <sup>per annum</sup>, 20 feb. 19. Cha. II.

'In 1685 the tithes of Kilbride were  
'reported to the Chapter to be worth 10 £.  
'annually. In Nov. 1812 the tithes  
'of Ballimore, Kilbride, and  
'Bloghran, were granted to the  
'prebendary of Dunlavin, during  
'incumbency, at 25 £. per annum  
'rent.'

Min. of Chapt. & Leases St. Patrick Regist.

With which of the enumerated 6, <sup>we have a right</sup> to  
identify, the Kilbride with which this  
letter Commences, it is no easy matter  
to determine



At Kilbride village, there is  
an old Church yard, used as  
burial ground, wherein no  
remains of a Church appear.

St Kevin's well is placed in the  
west side of the townland of Kil-  
bride.

## → Kilbeg Parish.

This parish is bounded on the North by Blessington Parish, on the East by Blessington and Derralossary, on the West by Boystown & Burgage and on the South by Granahog <sup>John</sup> -  
(Same book - p. 1)

No remains of a church, or even no burial place, exist according to local information, in Kilbeg town-land. This circumstance induces me to think that Kilbeg, though a parish name, signifies <sup>or small</sup> little wood and not <sup>or small</sup> little church, both which meanings the two Irish names, to which Kilbeg as an Anglicised name, is referable would import, each one of them. For Kilbeg is in Irish Cill beg - i.e. little church or Cill beg - i.e. little wood. Now, if there never was a church in the locality called Kilbeg, it is more probable, that it signifies little wood. But still why should

it, in this case, have given name to a parish? There are other instances in which, the localities from which parishes are denominated, are not known to have within them, churches or any marks that might indicate the existence of them. So if it be true that no churches existed in the latter, and that they still gave names to parishes, it may be true that there was never a church in Kilbeg, and that yet it gave name to a parish. Some such instances as are alluded to here, will occur in the course of the letters that are <sup>still</sup> to be written about parishes in this County.

In this parish is an old burying place called Tamplaboodin, which gives name to a subdivision of the townland of Lacken. A portion of an old wall, which probably belonged to a church, is still visible in this burying place. The name is probably Teampall Baodairi - i.e. the Church of St. Baodan.

14/9/21/22(8)

## Boystown Parish.

in the Barony of Lower Talbotstown  
is bounded on the North by the parishes  
of Burgage and Kilbeg, on the East  
by the parish of Granahog, on the South  
by the parish of Hollywood, on the  
West by the parishes of Ballymore  
Eustace and Burgage.

(Name book p. 17. 18.)

The common local name of this  
parish is Battiboy's. It is difficult  
to conjecture with any degree of probability  
what the Irish name is, inasmuch as  
it is also written Boystown.

Which indeed would induce one to think  
it is called after a family name.

See what is said respecting Boystown  
in the History of the Cathedral of St. Patrick &c.  
by M<sup>r</sup>. Monck Mason Esq<sup>r</sup>. - as quoted in  
the letter, which treats of Ballymore &c.

The old grave yard of Battiboy's  
lies in this parish; there is no part of  
the ruins of a church visible in it.

## Burgage Parish.

This parish is bounded on the North by the parish of Tipper Kevin, on the East by the parishes of Blessington and Kilbeg, on the South by the parish of Boystown, on the West by the parish of Ballymore Eustace.

(Same book - p. 18)

About the origin or meaning of this name, I can at present say nothing, <sup>with certainty</sup> having no document which might in any one way suggest either the one or the other. I should suppose it burrgem, a name Anglicised Burris or Borris in other places.

There is a grave yard in Burgage, wherein a part of the North wall with a portion of the west gable attached to it, and a small portion of the South side wall of an old Church, remain still but in bad preservation. An old Castle also stands in ruins in the grave yard.



At one side of this grave yard stands a remarkable stone cross, which is fixed in a pedestal, 2 feet square and 20 inches high, placed on a mound of earth enclosed on N. E. N. and W. side, with stone work without cement, 3 feet in height.

The cross is 12 feet high from the pedestal to the top; 17 inches broad in front; and 1 foot on the sides under the arms. The arms are 10 feet from the pedestal. It is said that there were two other arms over the ones now extant on the cross. The head from which they extended is shown in the grave yard where it is placed as the headstone at a grave. Tradition says that a mailer knocked it off the cross with a sledge, and that falling upon him, it sunk him into the earth from which he never emerged. At this cross, is a well. I find both locally called St. Bawithin's Cross and well, but I find in the same book p. 29. the cross called St. Mark's Stone Cross, and the remark, that at the foot of it, is a blessed well.

31/12/21

## Granaheg Parish.

This parish is situated in Lower Talbotstown Barony, but I don't find its boundaries described in the same book. The name is locally pronounced *grān-o-bedz*. i.e.

This is one of the parishes, above alluded to, in which there is no Church in ruins, or nothing to indicate that there ever existed a church within the locality which gave <sup>it</sup> name. There is no Church in ruins, or no old Church yard within Granaheg townland, according to local information, which places in the townland of Ballinaghee-barlo na *garra*, in this parish, an old burying ground, not now much frequented, which is called *Teampall Fionnarra* - *Temple fynan*, signifying the temple - (church) of *S. Finan*. By the same information, we are told *Carriknagross* (*Carrnac na garra*) old Church yard lies

14/9/21/22(12)

in Gynanavecore <sup>beoin</sup> (so locally pronounced).  
 I don't find on the list of names,  
 any one corresponding so nearly  
 with this name, as Gynanamore of  
 which, I should think Gynanavecore  
 is a local modification.

Does Templefymon appear  
 on the plan? In what town-  
 land, is Carricknagross grave-  
 yard, placed on it? I am  
 certain whether it be in  
 Gynanahy parish or not.  
 I took the name in order  
 that it might not escape  
 notice.

Your Obedient  
 Humble Servant  
 Thomas O'honor

J. A. Larcom Esq. &c. &c.

14/6/21/22 (13)

**END**

**14 G 21/23**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Thomas O'Connor, written from Blessington, Co. Wicklow, concerning the history, antiquities and topography of the**

**O'Connor, Thomas**

**22 January 1839**

**11 p.**

**23 cm.**

**Pagination in original binding was 319-329.**

**Includes extracts relating to the history of Donard.**

RIA



Blessington January 22<sup>nd</sup> / 39

Sir, Donard parish, which lies in the barony of Lower Talbotstown, is bounded on the North by Holly-wood parish, on the South by Donaghmore parish, on the East by Hollywood parish, on the West by Dunlavin and Donaghmore parishes

(Same book. p. 36)

The name of Donard is locally explained as signifying, high dun, or moat, and the feature, in which, it is said, the name originated, is shown, a short distance to the South of the old grave yard at the Village. It is locally called Dunard moat, otherwise Ball moat. This moat had a parapet which is level nearly with the surface on the S. W. W. and N. sides, and appears on the other sides.

The diameter at top, within the ring, from N.W. to S.E. is 23 yards, and from S.W. to N.E. 27 yards, the difference between which measurements, would make it appear not entirely circular in that part.

The circumference at the base, which runs round in an irregular line, whilst the mound in certain places, extends itself and in other parts, recedes, is 135 yards; and the height of the ascent on the S.W. side, from the base to the top, is 38 feet, and on N.W. side 32 feet, where the mound rises more abruptly. Both these sides are the highest at the present time.

The base on N.W. side extends farther than elsewhere, and the ascent on this side is not so abrupt as, but more gradual, than on the other sides; the height from the base to the top being 38 feet.

14/6/21/23(2)

Archdall in his *Monasticon* identifies Domnacharda mentioned in A. A. I. G. p- 571- with Donard, which he says is now a Parish Church in the Diocese of Dublin, for which latter, he refers to Visitation Book.

<sup>first</sup> I subjoin what is said in A. A. I. G. page 571. V.

I must only cut the leaves out of the extracts - so as to leave them fit to be bound, as the copying of the words would take up too much of my

14/9/21/23 (3)

time at present, none of which  
in justice I can bestow on  
any thing which can be  
set down, as not an  
immediate and in-  
dispensable object. I will  
afterwards subjoin <sup>another portion in order to have together</sup> the whole  
of the extracts, which have  
been made, relative to

Donnach are - <sup>4</sup> Donnica  
Arda, <sup>5</sup> Donnach arda,  
<sup>2</sup> Donnica ardec, <sup>2</sup> Donnach  
arte, <sup>3</sup> Donnach arte, <sup>2</sup> Donnach  
Rrda, all which are taken  
as identifiable with Donard.

See Extract  
"Donard"  
A.A. 50 page  
571

14/G/21/23(4)

In the Annals of the Four  
 Masters, we find it recorded at  
 430, that in this year Palladius  
 the Bishop built four wooden  
 Churches in Leinster, W. Beall  
Thini, Teachna Bormhan, and  
Domnach Arta. In bill Thine  
 he left his books and the Coffin  
 which contained the reliques of  
 Peter and Paul, and of several  
 other holy Martyrs. He left  
 these four in those Churches ~~by~~  
 after him, Augustinus, Benedictus,  
Silvester, and Solomon.

We find at Donard village  
 the walls of a Protestant Church  
 which was in use, before the  
 erection of the now Parish  
 Church.



On Church Mountain, are seen the vestiges of the foundation of a church, within which is a holy well, where a stone stands about 4 feet high with a cavity in it.

In Gough's Camden, <sup>vol: ? p. ?</sup> we find the following account of Church mountain with its monument,

'About a mile North of Donard is Sliahh Guth or Church mountain, on the top of which is an immense pile of rude stones inclosing an area wherein is a well much frequented by Pilgrims. Tradition asserts that these stones were collected sometime in the 12<sup>th</sup> Century, to build a Church and to pave a way over this mountain from old Kilsallen in the County of Kildare

to Glendaloch: part of which  
road was executed from Glen-  
daloch to Glendassan for  
some miles along the valley, and  
still remains perfect. but the  
work on some account was  
discontinued, and the materials  
for the Church remain to this  
day in their pristine state.<sup>(n)</sup>  
A view and plan of the Stone  
on the Mountain may be seen  
in pl. XXIV. - (viz. of the work referred to)

[Note n Breanford]

See  
p. 23

What meaning there is, in calling  
Liahh guth Church mountain  
I can not understand. The  
mountain next Church mountain,  
is by the inhabitants about Donard  
called, Kilcooagh. There are two  
yds called by this name - viz. Kilcooagh  
E. and W. in the parish. On this  
Kilcooagh mountain there is also  
a heap of stones.

14/9/21/23 (7)

14/6/21/23(8)

Gialbh Guth appears to be no other than a manufactured name, and does not certainly signify Church mountain. Gialbh is a mountain, but where is the signification of Church assigned Guth as an Irish word? No instance of it can be adduced.

It is most likely that, though the range of mountain is now divided according to the local names, into Church mountain, and Kilcoovagh mountain, all was once comprised under the <sup>latter</sup> name, which <sup>probably</sup> was the name of the Church, and was pronounced Gil mac Duach in Irish, which is the same in meaning with Kilmacduach.

There is a well in Doodly's bottoms, 1/4 mile from Donard village, which is called holy hill well.

The Liber Regalis Visitationis, under Status Ecclesie Cathedralis Sive Capituli Dublin. Sings -

Ecclesiade { Rectoria inappropriata vicarius  
 Donard { fflorentius Melly minister deprivatus  
 propter non residenti am fructus sequuntur  
 valor 5<sup>th</sup> non amplius, providebit Archiepus  
 de vicario qm imprimis potuit. Liber comunio  
 hibernice ibid Ecclesia et cancella ruinatur?

See Appendix "Jr. JH. p. 245"

7324

Two letters will comprise all I have to write about the rest of the parishes in lower Gallogstown, so that nothing relative to them will be a burden to my memory or liable to be forgotten. In the mean time I wish to know where Mr. Curry remains in winter quarters - Is it in Arklow town? Mr. Kilbee the proprietor of the Hotel in Blessington, says it is impossible to bring a car from here to Arklow, so I must pass through Dublin. I will endeavour to have all off my hands, and be ready to leave this place on Friday, so the news where Mr. Curry is, can be here by return of Post, at half past nine o'clock on tomorrow night. This will

14/6/21/23 (9)



afford me the opportunity of  
setting out, at 12. p. 8 - on  
the following morning, on the  
Caravan for Dublin from  
whence I proceed as soon  
as possible.

What is said in the last  
note with regard to the  
papers in my hands, I don't  
exactly understand. If it be  
intended that the extracts be  
sent to Charles<sup>tho</sup> - I should  
be altogether at a short in  
the other part of the County.  
If any particular papers, or  
part of the extracts be called  
for, the one or the other or both  
can be returned.

14/G/21/23 (10)



I got no receipt acknowledging the safety of the books which were returned. I have sent those of Shillelagh, Ballinacor South, and Talbotstown upper, Barones.

Your Obedient  
Servant —

Very much obliged  
and an acknowledgment  
will be on the letters dated  
14th Sept. 1891  
Yours —

Thomas O'Connor

J. A. Larcom Esq. &c. &c.

14/9/21/23 (11)

**END**

**14 G 21/24**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Thomas O'Connor, written from Blessington, Co. Wicklow, concerning the history, topography and antiquities of the**

**O'Connor, Thomas**

**23 January 1839**

**8 p.**

**24 cm.**

**Pagination in original binding was 338-345.**

**Included are extracts from Monck Mason's 'The history and antiquities of the Collegiate and Cathedral Church of St. Patrick near Dublin',**

338  
Blessington January 23<sup>d</sup>  
1839

Sir, Creehelp parish in the barony  
of Lower Talbotstown is bounded on  
the North by the parish of Ballybogh,  
on the South by that of Dunlavin,  
on the East by Hollywood<sup>th</sup> and  
on the West by Tubber Parish.  
(Same book p. 11)

The local pronunciation of this  
name gives no clue to arrive at  
its meaning as an original Irish  
word, and I have no document  
in which its form appears re-  
ferrable to an Irish one. On  
the Down Survey Map, it is  
written the Creehelpe, and  
Cnyhelpe in Inquis. Temp. Jac. I.

This is another parish, in which,  
it is locally said, there was never an  
old church.

14/9/21/24(1)

## Dunlavin Parish.

This parish lies in Lower Talbotstown Barony. I don't find its boundaries described in the Name book.

The local pronunciation of this name does not lead to a discovery of its original Irish form. And it would appear from these old forms - Donlovan (&) Donlowan  
Inquis: Temp: Lac: I, and Donlovans  
Inquis: Temp: Car: I. that Dunlavin is an Anglicising of an Irish name. I don't find however in the Extracts any notice, explanatory of an Irish name, to which as its original this might be referred, or any account of a remarkable occurrence in a place bearing a name with



which, it as an Anglicised form, might be identified. If the original, as would appear from the Anglicising in the time of James I, and Charles I, above adduced, was Dún Lomairi (i.e. the <sup>fortress</sup> dun, of Loman) there is no feature in the place, pointed out as the one that primarily obtained the name.

I am induced to put a query here, which may be perhaps of use in finally deciding on the name. Is it of Ecclesiastical origin as Dunshaghlin near Dublin, is said to have been?

14/6/21/24 (4)

In the History of the Cathedral  
of Saint Patrick, Dublin by  
Wm. Monck Mason Esq. already  
often referred to, it is stated that  
The prebendary of Dunlavin oc-  
cupies the 13<sup>th</sup> stall; he was, according  
to Alan, of the Diaconal order; the  
parish is situated on the borders  
of the Counties of Dublin and Wicklow.

The Inquisition of 38<sup>th</sup> Henry  
VIII. extends this parish over the  
townlands of Dunlavan, Loughtrane,  
and Tortuant (†) which the Jurors  
valued at twenty pounds annually  
including the Manse of the Rector;  
this value was over and above the  
alterages, which are assigned to

(†) now Tornant, Alan calls this townland  
Yveston also; the same writer places within  
its limits Adelston alias Ballymaeranane, "as appeared  
south he" from the disposition of certain witnesses in 1592 when

'the Curate, or repair of the  
'Chancel, which was performed  
'by the farmer of the tithe.'

(Book 1 - p. 60).

See also what is <sup>said</sup> respecting the  
prebendary of Dunlavin, taken from  
the work here mentioned, in the letter  
wherein Kilbride Parish is spoken  
of: and See also the letter in which  
Ballinmore Parish - is treated of, wherein  
a remark is made relatively to Ballinmore as a prebend, and  
to the same effect with the foregoing one.

In the annals of the Cathedral  
as given in the same work, Dunlavin  
is said to be one of the prebends, not visited  
according to the report of the Dean, (as  
may be seen in an account of a visitation (preserved  
among the Manuscripts in Trinity College) held in the  
Chapter house, on the 20<sup>th</sup> April 1468 by Michael Gregory  
Archbishop &c. because they lay in the Irish territory  
note continued

'the bounds of this parish was controuerted with  
'those of Rathdallagh & Donaghmore' in O'Moyle's  
14/G/21/24(5) Report Vivid.

or on the marches of the pale, so  
 that he dared not visit them  
 on account of the war: in those  
 parts. <sup>the</sup> <sup>Prebenda de</sup> <sup>Dunlough</sup> <sup>residents</sup> <sup>William</sup> <sup>boe</sup> <sup>antiquas</sup> <sup>Minister</sup> <sup>ihc</sup>  
 residents - Valor quadragenarius <sup>Marcomum.</sup>  
 (Liber Regalis Visitations  
 window Statu Ecclesie Cathed.)

In Dunlavin Parish, and  
 at Mr. Wall's house in the village  
 of Dunlavin, we find an old  
 Church yard, wherein a protestant  
 Church stood, previously to the  
 erection of the parish Church.  
 It was entirely pulled down.

A burying place and a holy well  
 are lying in the townland of  
 Turnant lower, in which is also  
Turnant moat.

Have these features been  
 marked on the plan?

## Tubber Parish.

Tubber Parish is bounded on the North by the Parish of Ballyhought, on the East by the parish of Brehelf, on the South by that of Dunlavin and on the North West by the parish of Gittown in the Co: Kildare -

(Kearney book. p. 1)

The name of it, is in Irish, tobar i.e. well or Fountain, -

The particular feature that gave the parish, name, I could not find known to the inhabitants of the place.

In the parish, is a burial ground, in which 220 ruins



of any building appear existing.

Tipper is set down in the Annals just referred to, - as one of the prebends not visited.

Perhaps however, this Tipper is the parish of that name in the County of Kildare and not far from Naas. We must look for more circumstances than are at present possible to be collected, to decide this.

Your Obedient  
Humble Servant  
Thomas O'Connor

J. A. Larcom Esq. & Co. & Co.

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**END**

**14 G 21/25**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from  
Tomas O'Connor, written from Blessington, Co. Wicklow, concerning the history,  
antiquities and topography of the parishes of**

**O'Connor, Thomas**

**24 January 1839**

**11 p.**

**24 cm.**

**Pagination in original binding was 346-356.**

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

RIA

Blessington January 24<sup>th</sup>  
1839

Sir, Hollywood parish in the  
Barony of Lower Talbotstown  
is bounded on the North by the  
parishes of Ballymore Eustace,  
Boystown and Granahbeg; on  
the South by Donaghmore  
and Donard Parishes, on  
the West by the parishes  
of Dunlavin, Crehelf, & Bally-  
hought, and on the East by  
Derralossary and Granahbeg  
parishes. (Same book No. p. 47)

The name Hollywood should  
be written rather Holywood,  
if the latin name of it, in the  
Annals of Ireland in Gough's  
Camden, which is translated on the

margin, Hollywood, he considered  
 as correct originally. In these  
 Annals at <sup>4.8.</sup> MCCCII, it is recorded  
 that: 'Edward le Botiller recovered  
~~L. Hollywood~~ the manor of Sancto Bosco, with  
 'the appurtenances thereunto belonging  
 from Richard de Feringes, arch-  
 bishop of Dublin, by a fine  
 levied in the King's Bench after  
 'the feast of St. Hilary's'

See Hollywood mentioned  
 in connection with Ballinore  
 and Ballyhought, in the letter  
 that speaks of Ballinore Parish.

I have merely to remark  
 that in the North extremity of  
 Ballysize, <sup>lower</sup> townland, there is an



old grave yard not now in use,  
in which there is a stone cross.  
This is called Reherin by the  
people who say that it lies in  
Killerk townland, though in the  
name book ~~in~~ it is placed as  
I have remarked, ~~on~~ the extremity  
of Ballysize ~~Vc.~~ T.L. - It is there-  
fore likely that ~~the~~ <sup>grave?</sup> is on the  
boundary common to these town-  
lands, and that Killerk took  
its name either from the burying place  
~~or~~ the Church that stood therein. The  
Irish would be Gill Eirc.

There is also a burial ground  
in Doonboyk T.L. <sup>Field</sup> Dun Buarc.  
St. Kevin's Cave, lies in the N.W.  
of Drogoon's Hill T.L. and in East  
of Knockroe T.L. is St. Kevin's Chair,  
and in the same part of the T.L.  
is Castle bank, on which is the site

of a Castle."

We find in the Annals just referred to, at <sup>A.D.</sup> MCCCVIII, that on the 4<sup>th</sup> of the ides of May, the Castle of Kenin was burnt down, and some of the guards in it, slain by William Mac Balthor, and Emrysismy Othothiles, and their partizans.

I adduce this, merely for a future Consideration. Perhaps Kenin is written for Kevin.

A monument. Called in the Name book 'Pipers Stones', and described as lying nearly in the North side of the townland of Itgreamp, next deserves our Notice.

This anoummment is called by the people, 'Pipers' Stones', and placed

by them, on the Commons  
 of Broadlands. These Stones are  
 set in a circular position, and  
 are <sup>each</sup> of considerably large size  
 and of polygonal form. They  
 are in reckoning them outside the  
 ring, 29 in number. There were, it  
 is said, nearly as many more in  
 number, which were broken and  
 carried away for the purpose of  
 building. The truth of this statement  
 is obvious to any one who sees the  
 vacant spaces at present between  
 the stones in several parts of the  
 ring. A small trench appears  
 around the stones, out which earth  
 was dug and thrown up, between and  
 on them, which now gives the whole  
 structure the appearance of a fort.

This trench was cut on the occasion  
 of a plantation being attempted to be  
 made on the ring, inside, which however  
 was broken down by cattle and fell to decay.

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The Circumference outside the circle formed by these stones, is 120 yards = 360 feet. The diameter inside is 31 yards = 93 feet, the ring being included.

On the inside are lying in the ground, two stones which are said to be 'Women giants' transformed by Druidical art'. On one was visible the form of a face till it was for the most part effaced.

Is this meant for a pun?

This is the Circle, I am sure, which, Mr. Petrie alluded to as lying near the pillar stone, which I have remarked in the letter about Ballymore Enstace. It was thrown down two or three years ago.

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In a field adjacent, lying on the opposite side, and to the left of the road from Ballymore to Scully-wood, are visible six stones which are said to belong to a druidical monument, which from their position, would seem to have been a temple.

Also on the same side of the road, but much nearer to the circle of which I have spoken is seen the site of another circle. The spot remains as yet untitled, and at it lie three of the stones that formed the ring; the rest of them, were carried off, and used in building.

I find nothing else that deserves notice in this parish.

14/6/21/25 (7)



## Blessington Parish.

This parish, which lies in Lower Taltob-  
town Barony, is bounded on the North  
by Kilbride p.h., on the South by the  
parishes of Kilbeg and Burrage, on  
the West by the Co. Kildare, and on  
the East by the parish of Derralodan  
& Celery — Name book No. 2 p. 31.

+ This burying  
place is  
locally  
called  
Milpeadam  
Cella I. Petri

In this parish we find a well  
called Toban an t-pic i.e. the well of the trout, near  
Blessington Bridge; Scorlock's Holy well  
near Scorlock's Burying place. Is the  
latter in Scorlock's leap in Kilbride p.h.?  
I cannot depend on local information  
as to the certainty of this.

Holy valley well is situated  
in a townland of the same name.

A stone cross stands in Bally-  
nasmutton upper, which was  
erected in memory of a man  
of the name of Walsh who was  
lost in a snow storm about  
40 years ago.

In the townland of Three Castles,  
baile na D-tri Caisleán according

14/6/21/25 (8)

to the Annals of the Town Masters, there is at present one Castle to be seen. The site of one of the other two, ~~is~~ ~~said~~, is said to have been ~~in~~ distant about 30 perches to one side of this. Where the third ~~stone~~ is not pointed out.

I have no extract from the Annals, that contains what is recorded of Bail na d-tri Caislean. I think it is therefore better to leave room for insertion.

The

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1547. The Rebels (Fitzgeralds) sustained  
 great defeat at Baile-na-d-tri-g-caisen  
 from the English, and from Brian  
 an Bhogaidh (of the War) the Son of  
 Torlogh O'Toole. In the battle the  
 two Sons of James, the Son of the  
 Earl, viz. Maurice an fheatha  
 and Henry, with fourteen of their  
 people were taken prisoners.

Annals & Masters.

The monument which lay near the Deer park adjoining Blessington, and was called 'Pipers' Stones' was totally destroyed. The stones were broken, carried away and used in building a house belonging to Mr. \_\_\_\_\_ of Blessington.

The quality of them, goes in the neighbourhood, by the name of 'fire stone'. I have seen some of these which belonged to the monument. They are placed on each side of one end of a lane near the field where the monument stood, for the purpose it is said, to prop a gate.

I return the Name books of the <sup>parish of</sup> Barony of Lower Talbotstown, which are - Ballybought  
 pk. 1 Book, - Ballymore 1 Bk, Blessington 2 Bks  
 Boystown 1 Book, Burgage 1 Book, Greahelp 1 Bk.  
 Donard - 1 Bk, Dunlavin 1 Bk, Granahy 1 Bk.  
 Hollywood 2 Books, Killeg 1 Book, Kilbride 1 Bk.  
 Tipperkevin 1 Bk, Tubber 1 Bk - which all make  
 16 Bks in number.

14/6/21/25(11)

Your obedient  
 humble servant

J. A. Doncom Esq. & Co. Thomas O'Connor

**END**



**14 G 21/26**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O'] Curry, written from Rathdrum, Co. Wicklow, concerning the history, traditions, antiquities and topography of the**

**O'Curry, Eugene**

**24 January 1839**

**8 p.**

**24 cm.**

**Pagination in original binding was 357-364.**

RIA

Rathdrum 24 January 1839

T. A. Lincoln Esq. R. G.

Sir,

The parish of Kilspoke is bounded on the West by Drumkay and Glanealy parishes, in Arklow Barony; South by Dunganytown parish; north-west by Rathnew parish; and north east and east by Saint Georges Channel.

The ruins of the Black Castle of Wicklow are <sup>in</sup> this parish immediately to the east of the town; occupying a small promontory, which was detached from the main land by what appears to have been an artificial fosse nearly as deep as high to water mark. Nothing remaining of this castle now but ~~some~~ <sup>the</sup> buttments of the wall on all sides, with portions of the south wall at the south east and south west angles; of the former 13 feet in length, by 12 in height; and of the latter 20 feet in length, by about 14

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feet in height. There are loopholes through both angles, and there appears to have been an approach to the top through that to the south east. The enclosure is of a triangular form, <sup>measuring 28 yds. and more</sup> but nothing remaining to show that the Castle was of that form. There is an ancient earthen mound carried across the neck of land behind it, enclosing about an acre of land.

South east of this, in a remarkable cleft of the rock, at Brides Head, are the ruins of Brides Church and Brides Well.

The ruins are 24 feet long, 12 broad, about 4 feet high, and the wall 2 1/2 feet thick.

This same time was not an ancient church, but a hidden chapel built and used during the Penal Laws. In the south part of the townland and parish of Kilpross, they show the site of the old burying ground

from which the parish has its name.

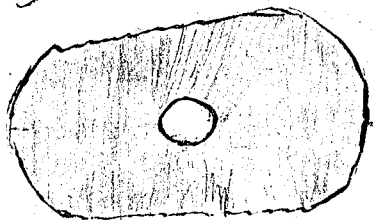
There is no remembrance of a church or grave yard being here, but tradition points out the site of both at the north west corner of Kilpoole house; Mr Ellis's.

This tradition is sustained by the fact of a neglected Holy Well, being on the opposite side of a little brook, and well remembered as a place much frequented by devotees about fifty years ago. This well is called <sup>St</sup> Pauls well, and explaining the name of the parish and of <sup>the</sup> church, which at first were rather a puzzle to me, as I never knew a rural parish called after any of the apostles.

There was an ancient well a little to the east of the well, but it is now

broken up and the place cultivated."

There was another fine roth on about a mile north east of this well, on the lands of Lower Kilpools, but this also has been torn away and tilled within a few years. The present proprietor of the land, while leveling the bank of this old fort, came to a little canal or water drain, he cannot say which, the mouth of which he found closed up by a broken <sup>mill</sup> grinding stone, which he has preserved, and lies now near his house. It is of this form, at present, having been broken on two sides of it before its discovery.



2 feet 10 inches long. 2 feet wide 14 inches thick, hole 5 inches diameter. It was the under grinding stone.

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## The Parish of Drumkay.

This parish is bounded on the north by Rathnew; on the west by Glanealy; and on the south by Dunganstown and east by Kilpoole parishes.

The name of this parish is not of ecclesiastical origin, nor is there any locality within its present limits bearing the name; there is however, a field in the townland of Knockrobbin, parish of Rathnew, which is known as Drumkay glebe, and it is not too much to think that it formerly was part of the parish of Drumkay, from which it derives its name.

There is a fine but broken Rath on the east part of Ballyquile, in this

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parish; some say that this fort is on the  
 Island of Dunbar, <sup>in Kilspole</sup> if so it must be the  
 Dunbar is the Dun on the top of  
 the Hill, which is the situation of it. "

There is a part of a very extensive square fort  
 on the townland of Rakeensmore, portions of the  
 east and west mounds remain, "109 yards of  
 the former, 50 yards of the latter, 120 yards asym-  
 der; the trench, on the west side, is about 10  
 feet in depth.

There is a holy well on the lands of New-  
 town, which they call Tubber na Buadh, i.e.  
 the well of the victory, which name it  
 got in this manner; There was a great  
 battle fought near it between the  
 Irish and the Danes; one of the  
 Irish champions had his hand so

much swollen from excessive fighting  
that he could not get it out of the  
hilt of his sword; though he found  
himself unable to use it any longer,  
In this predicament he left the field  
in search of some water to bathe the  
hand in, and as he left the field  
he met a grey old man of whom  
he enquired if a stream or well of  
water was near him; the old man point-  
ed to this well, to which the soldier  
went his way, and on wetting his  
hand in it the sword not only  
dropped off, but the arm at once regain-  
ed its vigour and strength, whereupon  
he returned to the battle and dealt  
such havoc among the ranks of

14/9/21(26(7))

the enemy that they soon dispersed before his single arm; by which he was left master of the field. The well was never seen before in the place, and it has remained there ever since, an infallible cure for all sorts of sores, pricks and aches to those who believe in its virtues.

There is another holy well on the Town land of <sup>well of the tree</sup> Tubberaville, at which patronages were held formerly, but it is now neglected and unfrequented. This well is marked on Pettus map as Tubberaviller, i.e. the well of the watercress. There is nothing more of note in this parish.

I remain Sir your obedient servant

Eugene Leary

**END**



**14 G 21/27**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O'] Curry, written from Rathdrum, Co. Wicklow, concerning the history, antiquities and topography of the parishes of**

**O'Curry, Eugene**

**24 January 1839**

**12 p.**

**24 cm.**

**Pagination in original binding was 365-376.**

RIA

Rathdrum 24 Jan'y 1839.

T. &amp; L. Larcom Esq. R. E.

Sir,

The parish of Glanealy is bounded on the north by the parish of Rathnew, on the west by the parish of Kilcommon, on the south by the parish of Danganstown, and on the east by the parishes of Rathnew and Drumkay.

The name of this parish is not of ecclesiastical origin; it means the glen or valley of Ealy, but what Ealy means, or whether it is or is not a corruption <sup>of some Irish</sup> word I cannot say.

There is a Protestant Church in the village of Glanealy with a burial ground attached, exclusively for the interment of

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members of that communion, who appear to be numerous, as they and the extensive is well stocked with graves.

Within a few perches of this church, to the east, stand the ruins of the old Church of Glancally, with a large and thickly tenanted graveyard attached, exclusively occupied by Roman Catholics.

The <sup>west</sup> north gable, to the height of about 14 feet, and two bits of the <sup>east</sup> south gable at the angle, only remain, built of moderately sized stones, and mortar, in regular courses, and three feet thick. The building was 56 feet long and 16 broad. There is a very old Ash tree growing at the south west angle. There was always Moate on the townland of Ballymoate in this parish, but it has all been carried away for agricultural or other purposes.

In the townland of Upper Ballymarney is a holy well called Lady's Well; at which a great patron was annually held on the 15<sup>th</sup> of August, down to the year 1798, after which it ceased.

There is a large roundish rock in the townland of Coolnakill, 21 feet in circumference and about 18 inches in height; having an oval basin sunk in the top towards the south side, measuring 19 inches one way, 15 the other, and 10 inches in depth. They call it, the holy stone, but have no tradition relative to it."

There are some remains of buildings or graves in its immediate vicinity, from which we may infer that, "a church had been here in former times," of which the basin in this stone was the baptistmal or Holywater font. About a furlong S. W.

14/9/21/27(3)

of the holy stone they shew a bush, in which stood a wooden cross till within the last two years. These circumstances together with the name of the townland, which means the Recep of the Cell or church, sufficiently establish the existence here of some ecclesiastical building in days of old.

About a furlong west of the holy stone, but on the townland of Ballymaesimon is a holy well, called Coffey's well, supposed to be so called from a man of that name having lived near it. It is still visited by those afflicted <sup>with</sup> the head ache, ague, pains of the limbs &c, as the quantity of rope on the thorn over it testifies.

There was a patron held here on the 8<sup>th</sup> day of September, but not within the last



fifty years. There is a square fort on the same townland measuring 36 yards each way, the mound about three feet in height, with a fosse about 8 feet wide and 8 feet deep.

There<sup>is</sup> an ancient Rath on the townland of Kilnamana more, newly level with the ground on the north side, and varying from five to eight feet in height on the other side; 34 yards square diameter, and having a hollow square in the south side, measuring 20 feet by 16, something like the site of a castle. Tho the name of this townland would imply the existence of a church on it, nothing of the kind is known or remembered. \*

14/9/21/27(5)

In the townland of Ballenagrane

\* They show the site of an old Mill here, near which very probably the church stood

is a square fort 40 yards each way, surrounded by a mound and fosse, the latter about 16 feet wide at bottom, and varying from six to sixteen feet deep, excepting some parts on the east and south that have been recently partially filled up. In the middle of the south side, immediately on the brink of the fosse stand portions of the side walls of the entrance hall of an ancient stone built Castle, measuring 23 feet in length, by 11 in breadth, the walls about seven feet high and 4 thick, bent inwards at top, like the springing of an arch, which I am sure covered the hall. There are sufficient evidences of the building having extended east and west from this hall, which runs north & south.

14/6/21/27(6)

The owner of the land while digging in the ruins of this Castle turned up  
 away old tongs, and what he calls  
 a pike, within the last twelve months,  
 but he has lost both. There is a tradition  
 in the neighbourhood that it was to this  
 Castle Dermot Mac. Mough, prince of  
 Leinster brought O'Rourke's wife of Breigny  
 on his carrying her away by force, with  
 her own consent. The old castle is known  
 to the peasantry by the name of Mac Dor-  
moto Castle.

I have no reference whatsoever to this  
 castle but the name book, yet I think  
 there is some notice of it in the Anglo-  
 scotic histories.

About half a mile north west of the ruin,  
 on the lands of of Kilcandra is a large

14/G/21/27(7)

ancient Rath, 50 yards in diameter, the mound about 4 feet high. The peasantry assert that this contained an old church and <sup>was</sup> the burying place of the family and dependants of Mac Dermott's Castle, and it certainly does exhibit the remains of broken old graves internally, and faint traces of some other building on the north side externally.

## Of the Parish of Kilcommon.

This parish is bounded on the north by the parish of Derralopsary; on the west by the same and the parish of Rathdrum; on the south by the parish of Dunganstown, and on the east by the parish of Glanealy.

The name of this parish is of ecclesiastical origin, meaning the Church or Cell of (Saint) Cumman, but who, what or when this Cumman was we know not.

The ruins of Kilcommon church, found in the townland of Bahauna, consisting of the east gable, to the height of 18 feet, and the rest of the walls, varying from 1 to 4 feet in height. The church is 40 feet in length, by 21 in breadth.

14/9/21/27 (9)



There is a square window in the east gable, five feet five inches high,  $3\frac{1}{6}$  <sup>to in.</sup> wide on the inside, diminishing to 3 feet 6 inches in height and 8 inches in breadth on the outside, but whether arched or square cannot know be known, as the top stone has disappeared with some of the side stones, the two that remain on the south side, and the sill stone are well cut, and have holes in them for upright and horizontal bars. The walls are built of moderate sized stones, and 3 and an half feet thick, with regular levels, and I do not think it an ancient building.

There is a head stone at the east gable inside, inscribed to the memory of the Rev. Bryan Byrne, dated 1776.

There are two ancient Rath's on the townland of Glaspargat, one on Cullen

lands, south of the road, and the other on the lands of Mr. Manning on the north; one on Ballece townland, and another on the townland of Ballinakille on Mr. Lullony land. Small portions of the ruins of an old Castle remain in the T.L. of Stump of the Castle, which is a subdivision of Ballinakille; these ruins consist of one round tower, which appears to have stood in the south west angle of the Castle; about 24 feet in height, 4½ feet in diameter, the wall 2 feet 10 inches thick at 6 feet from the ground, and 1 foot 9 inches thick at within three feet of top, where there is a little window <sup>in S. side</sup> 2 feet 1 inch and 9½ inches wide inside; 1 foot 10 inches high and 5½ inches wide outside covered with one little stone and of this form;



There is another square loop hole 4½ feet from the ground on the S. E. side. The tower is closed in, at the height of 8 feet, by plags projecting from the walls to the centre, where the covering is finished by one plag, which covers the points of all the rest. The north side has a breach in it reaching from the top to within 8 feet of the ground. It communicated with ~~the~~ the castle by a low narrow door in the interior. There were four of these towers at the 4 angles of the Castle, a bit of the N.W. one remains, and the places of the other two. These towers appear to have been 44 feet asunder, which may be set down as the extent of the side of the Castle.

The Castle appears to have been built in the south east angle of a square fort 56 yards each way, round which on the south, west, and north sides, was a deep wide fosse and mound, of great depth, breadth and height. There is no remembrance whatsoever <sup>to</sup> of whom this Castle belonged.

I remain Sir your obedient servant

Eugene Lewis

14/6/21/27(12)

**END**

**14 G 21/28**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O'] Curry, written from Rathdrum, Co. Wicklow, concerning the history, antiquities and topography of the parish of**

**O'Curry, Eugene**

**26 January 1839**

**19 p.**

**Includes an ink sketch of the elevation and sketch plan of Dunganstown Castle.**

**24 cm.**

**Pagination in original binding was 377-395.**

**Included are references to the location of a Quaker burial ground in Ballymurrin, Dunganstown, Co. Wicklow.**



377  
Rathdrum 26<sup>th</sup> January 1839

J. A. Larcom Esqr. R. E.

Sir,

The parish of Dunganstown is bounded on the north by the parishes of Glanealy, Drumkay, and Kilpoole; on the west by Kilcommon and Castlemacadam parishes; on the south by the parish of Ennereilly; Redcross and Castlemacadam, and on the east by the sea.

The parish takes its name from the townland of Dunganstown, and is not, therefore, of ecclesiastical origin.

Dunganstown castle the ~~now~~ unroofed, and completely gutted; has still an noble and proud appearance. It is  $14\frac{1}{2}$  feet square, about 60 feet high; the walls 4 feet thick.

The door which is situated in the east side at the south east angle, is 4 feet wide, but broken at top, and without any cut stone in it.

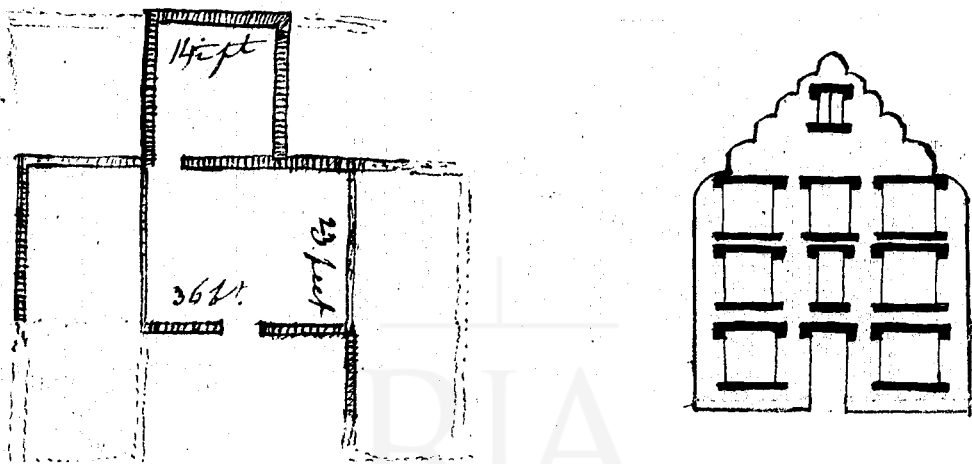
14/G/21/28(1)

The west side has 6 large square windows in it, and one loop hole on the under story; the east side has three square windows, and four fire places in the outside, which appears to have been the inside of another stone building, the front wall of which stands at 23 feet distance from the castle on the east side, measuring 36 feet in length and about 40 feet in height, ~~walls~~ and 3 in thickness.

It has a lofty door in the middle, and nine large square windows, all built up of fine cut stone. This wall was connected with the two wings that projected north and south from the castle; that on the north still remaining, but the foundation only of the other is to be seen. Other walls projected to the east from the ends of the front wall, a good part of the northern one remaining still, having

some windows, but it is so covered with ivy that I could not <sup>see</sup> their number or form.

I don't know whether the following plan, and elevation of the front, will be understood



I will not hold myself responsible for the accuracy of the above drawing except in the plan and the number of holes in the elevation. A few perches to the south of the castle, among the trees, lie nine round pillar stones, measuring 3 feet each in length and one foot nine inches in diameter.

14/6/21/28(3)

There are two fine, though not very ancient yew <sup>rows</sup> groves, one running south, the other westward inside the castle; and one yew tree near the hall door of the dwelling house; I was not able to measure it but I think it is more than 10 feet in circumference; another round pillar stone lies near it measuring 4 feet 7 inches in length, and 2 feet in diameter.

"The Protestant Church lies half a furlong south of the Castle." It is a good comfortable looking house, with adjoining ground attached, exclusively for Protestant interments. There are two fine ~~to~~ cut stone piers on the north side of the castle standing 46 feet asunder. They are 3 feet square and about 16 feet high.

There is a holy well called after St. Kevin in the townland, at which prayers were held 24<sup>th</sup> June till 1798. Children only are brought to be washed in now on that day.

"About a mile east of Dunganytown Castle stands the ruined Church of Castletimore," measuring 46 feet in length and 22 in breadth, the walls three feet thick, built of moderate sized stones and mortar, with some attention to levels. The <sup>north half of the</sup> west gable remains to the height of about 16 feet; the whole of the north wall remains to the height of about 10 feet, except a breach in the middle 7 feet wide, by 7 in height. There is a square topped window within 4½ feet of the east end, measuring five feet 4 inches in height, and 3 feet in breadth inside, diminishing to the outside, where it is however all broken down in front. A piece of the south wall remains <sup>at the S.W. angle</sup> 14 feet in length, to the same height as the north wall. This piece has abutment to it on the outside, and



another buttment stands a few yards from it to the east, but the wall which it was intended to support has disappeared. There is a round lump of granite lying near the breach in the north wall, inside, 2 feet five inches in diameter, with a square basin cut in the top, 20 inches by 18, and eight deep. This was the baptismal font.

From the east end of the north wall, but three feet ten inches within its line, extends a piece of wall to the <sup>extent of</sup> east 18 feet, where it is broken off, but <sup>may</sup> have extended five feet farther, to where the foundation of the gable appears.

This appears to be somewhat of a more modern creation than the others.

"There is an extensive burying ground attached. There is an ancient Rath on this T. L. behind Mr. Hodges house."

14/6/21/28(6)

About a quarter of a mile south of the church, on the townland of Brittas, is a dislodged "beonleac". The cover stone having slipped off to the north <sup>west</sup>, occasioned, I think, by the breaking of one of its supporters which stood on the west. It measures about 12 feet in length, and the same in breadth, averaging about three feet in thickness. The supporters <sup>are</sup> were four in number placed at the cardinal points and enclosing a space of 8 feet from north to south, and 4 from east to west, the stone on the east side measuring 7 feet over ground, 2 feet 9 inches in breadth, and 1 foot 7 inches thick, the other stones are not so high but broader. The neighbouring antiquaries call it "the long stone" and think it no way remarkable.

There is a square fort in the eastern part of this townland, under Mr. Kehoe's house, measuring 34 yards each way; a part of the fosse remains on the west side, 12 feet wide by eight in depth, being filled on the other side to within 3 feet of the top.

The ruins of the church of Inisboheen (proper Inis Baoinn) lie in the townland of Three mile water, which is a modern name for Inisboheen; the church was 42 feet long and 19 wide, wall 3 feet thick. Nearly half the east gable remains to the height of 12 feet, on the north; the other gable and side walls vary in height from one to four feet. There was either a door or window in the east gable, a part of the rudely built side of which may be seen still. From this

gable to the eastward projects a smaller apartment 16 feet long, 15½ wide, the walls two feet 4 inches thick; the north side wall remaining to the height of 8 feet, and 11 feet of the south wall remain to the same height, the foundation only of the end can be traced. Though the masonry of the church looks old I don't think it of primitive creation.

The name, Iris Bawithun, means the island of (Saint) Bawithun, but this church is not on an island, but situated on a pretty steep bank of the little stream called the three mile water, very near where it falls into the sea.

There a handsome green spot, nearly an acre, just opposite the church, nearly insulated by the curving of the stream; and this alone excepted, there is no local feature existing to bear out the name of Bawithun island.

14/G/21/28(9)

It is very possible that an Island did exist of old in the little bay at the mouth of the above stream, probably on the rocks called the Wolves now; on which Saint Baoithin had built his church; and that when the island and church were swept away by the fury of the waves, some succeeding holy man, built the present church, in remembrance of Baoithin, transferring to it the name of that celebrated saint and of his Island. There can be no doubt but that several Islands have disappeared from the coast of Ireland within the last 12 hundred years.

Of Saint Baoithin we have the following notices from the Irish Calendar.  
 "May. 16<sup>th</sup> Fiodhronhaine, i.e. O'Granaig  
 "Anchorite of Raheen (in Kings Co), and of  
 "Inirbaioithin in the west of Limer. A.D. 656."



" May 22<sup>nd</sup> Broithin son of Fianach from  
 " his Broithin in the West of Leinster."

A.A.S.S. page 389. a

19 February. Of Saint Baithin Bishop.

[In a list of Saints of this name]

" S. Baithenus the son of Finnach, by race  
 " a Leinsterman, and Abbot of his broithin  
 " in the eastern part of Leinster."

Colgan in a note says he lived about the  
 close of the 6<sup>th</sup> century.


There seems to be some mistake in these  
 accounts of the situation of Inishnaworthin;  
 Mr. O'Donovan knows if there be such a  
 place in the West of Leinster.

Tradition holds this in higher esteem  
 than any other place near the seven  
 churches. In the burial ground, which is  
 very extensive, a little out from the middle of  
 the south wall is a tombstone to the memory  
 of the Rev. Mathew Mathew, dated 1742.

There is a square cut stone, 2 feet high, and 1 foot wide and eight inches thick standing at the head of an old grave, about a perch to the west of the priests; with the following letters and figures deeply cut in it. RCAC  
1697  
The letter B is deeply cut in the top.

There is an ancient Rath on the <sup>3</sup>land of Buniamstown; and two others very near it on the townland of Kilcandra. The site of the Church of Kilcandra (properly Cainnere or Caindere), is still shown in the same townland, near Colonel Acton's forge.

Some traces of this little church or cell remained enclosed in an ancient Rath, until within the last eight years Colonel Acton had the Rath and all levelled down and cultivated; and nothing now remaining but the holy water font sunk into the head

of a rude shaped stone, which is partly broken, and lying behind the forge on the old avenue. The basin was 12 inches in diameter and  $5\frac{1}{2}$  in depth. In a thorn bush, which still remains on the site of the church, are two small, <sup>round</sup> stones, 5 inches in length, and  $4\frac{1}{2}$  in diameter each, of this form  one of them is much broken at both ends, and they appear to me to be of Portland or some other foreign stone. From the hole in the head of the unbroken one. I would take them to have been Candlesticks. There is a holy well (not now in repute) on the south side of the road near this place.

Colgan in the notes to the life of S. Channera 28<sup>th</sup> Jan'y. makes mention of a church of Kill Channera; his words are,  
 [A. A. L. I. page 176. l. 5.] "The little book on the

14/G/21/28(13)

"mother of the saints of Ireland, makes men-  
 "tion of the Church of Kille-Channere dedica-  
 "ted to S. Banneria: but I do not know  
 "where it is unless it be that cell which  
 "this (Saint) dwelled in in the territory  
 "of Bantraighe [Bantry]."

I believe there is no territory of Bantry  
 known at present in Ireland, but that in  
 the south west of Munster; there were  
 however anciently more than one place  
 of the name; and if I properly understand  
 the following stanza in the part of O'Flaherty's  
 topographical poem which relates to Limer-  
 ster, there was a territory of the name in  
 that province.

Oberia co slane rom, curu cyche cloine corcne  
 ploz blnotne na corab cam. an pjan pabcurioe putmall.

From the Banow eastward to the Slaney,  
 The portion of the Clan Cosgaidhe,

The host of Beantwighs of the curling locks,  
The hawk-like modest eyed herms.

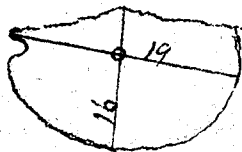
I have no means of following up this  
matter at present, farther than this.

A little to the north east of Killcamera, lies  
the site of the Church of Killmanoge (proper  
Killnamanag is the Church of the virgin) in  
the townland of that name. It is a triangular  
enclosure, about 60 yards each side, with  
old thorn and elders growing around and a few  
inside. There is no remembrance of any part  
of a church or burial place here, but it has  
been always held in veneration, and never  
cultivated; there is a neglected well near  
the north east angle. There is a small broken  
millstone lying near the place, which was  
dug up on the bank of a little stream that  
flows rapidly down, a little to the south; it  
measures 19 inches in diameter, and 8 in thick-  
ness. It was the upper stone as appears from  
the small shallow hole in the middle, and

14/9/21/28 (15)



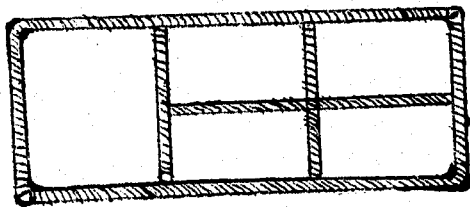
it would also appear that it was something turned with the hand, as part of a broken hole remaining at one side of it, in such a place as the handle of a quern usually occupies. It is of this form.



A little to the south of this they show the probable site of Killmachurra, at the door of Colonel Acton's house. From a great quantity of human bones having been dug up here a few years back it is concluded that it must be the site of the church. There is an ancient but partly levelled road a little to the south of Colonel Acton's, which the people assert had some graves in it before the colonel had it levelled.

There is an ancient Rath 28 yards in diameter, on the townland of Kilboy, and it is believed to have contained the church of Kilboy, i.e. the yellow church. When the tenants on these lands a few years ago went to level it he fell in with such a quantity of human bones that he was induced to desist, and so it remains.

Very near Kilboy, in the townland of Ballard, is a place called the fortification. It is a square enclosure, on the steep slope of a little hill, measuring 44 yards in length, and 24 in breadth; intersected by two walls running across, and one on the length, thus



The walls are built, or appear to be built of stones and earth, like many of our ancient

rathly, they are about 6 feet thick, and nearly level with the surface inside, but about eight feet high on the outside. There are evident traces of buildings, in all the compartments.

The lands belong to the Misses Byrne of Cabinteely; perhaps this is a Byrne fort.

"There is an ancient rath near the chapel of Beernadeary, in Ballinacor T. L. an old road passes through its centre."

There are two broken forts on the T. L. of Ballinacreesda, and one on Kilbride."

There is a Quakers burial ground in the townland of Ballymurren (proper Ballymoran), it is 32 yards square, full of graves; but without a single stone within it. The Quakers mustered very strong in this parish, but thirty years ago; but they have fallen away to two or three families now.

There are two ancient Rath's on the townland of Ballinacarrick; One in the townland of Raherd; the site of a church in the townland Kiltresma, and two raths; The site of a church in the townland of Kilmurry, and a holy well called Lady's well, at which Antony were held until a man had been killed in a riot there about 30 years ago, there is an old rath in the same townland.

We expect to be finished in the parish of Bartlemacadam on tomorrow, and we will start for Arklow on ~~Monday~~ Tuesday morning.

Mr. Honor has joined us this evening (Sunday) and I am very glad of it.

I remain Sir your obedient servant

Engene Curry

14/9/21/28(19)

**END**



14 G 21/29

Ordnance Survey of Ireland: Letters; Wicklow

Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Thomas O'Connor, written from Arklow, Co. Wicklow, concerning the history, topography and antiquities of the parish of

O'Connor, Thomas

28 January 1839

3 p.

24 cm.

Pagination in original binding was 396-398.

RIA

Arklow January 28<sup>th</sup> 1839

Sir,  
Having got into Dublin by the Tullow Coach from Blessington, on Friday I found it necessary to remain there till the first opportunity offered, by which I got into the Barony of Arklow. This was by the Mail Coach, on Saturday Night. I reached Arklow town at  $\frac{1}{2}$  past 1 O'clock, where I remained till next day. I then walked to Rathdrum, where I joined Mr. Curry. He set out this morning for Arklow, and Mr. Anthony Curry and I traversed as much of the parishes, as lay within our reach along the line of road from the meeting of the waters to Arklow where I now write.

## Ballintemple Parish.

This parish lies in the Barony of Arklow, is bounded on the North by Ballykine and Ballymacadam Parishes, on the East by <sup>Arklow</sup> Arklow Parish and on the West by Kilgipe Parish.

Ballintemple is in Irish *bailte an teampall* i.e. the town of the <sup>Church</sup> temple. "In the townland of this name, lies an old Church yard at no far distance from a deserted Protestant Church, which is in a tottering state. Within the old Church yard, are still seen the vestiges of the foundation of the Church," which, as can be ascertained by their extent, was 15 yards long, by  $6\frac{1}{2}$  yards broad.

There is no lime perceived in the cement observable in the portions of the foundation, that remain. A holy well called Bride's well lies within 110 yards of the Church yard, to the N. West. It appears from some vestiges on the ground, that there was a fort to the S. West of the old Church, and at but a short distance from it. Nothing else that deserves notice occurred in this parish. Nor do I find any history relative to it.

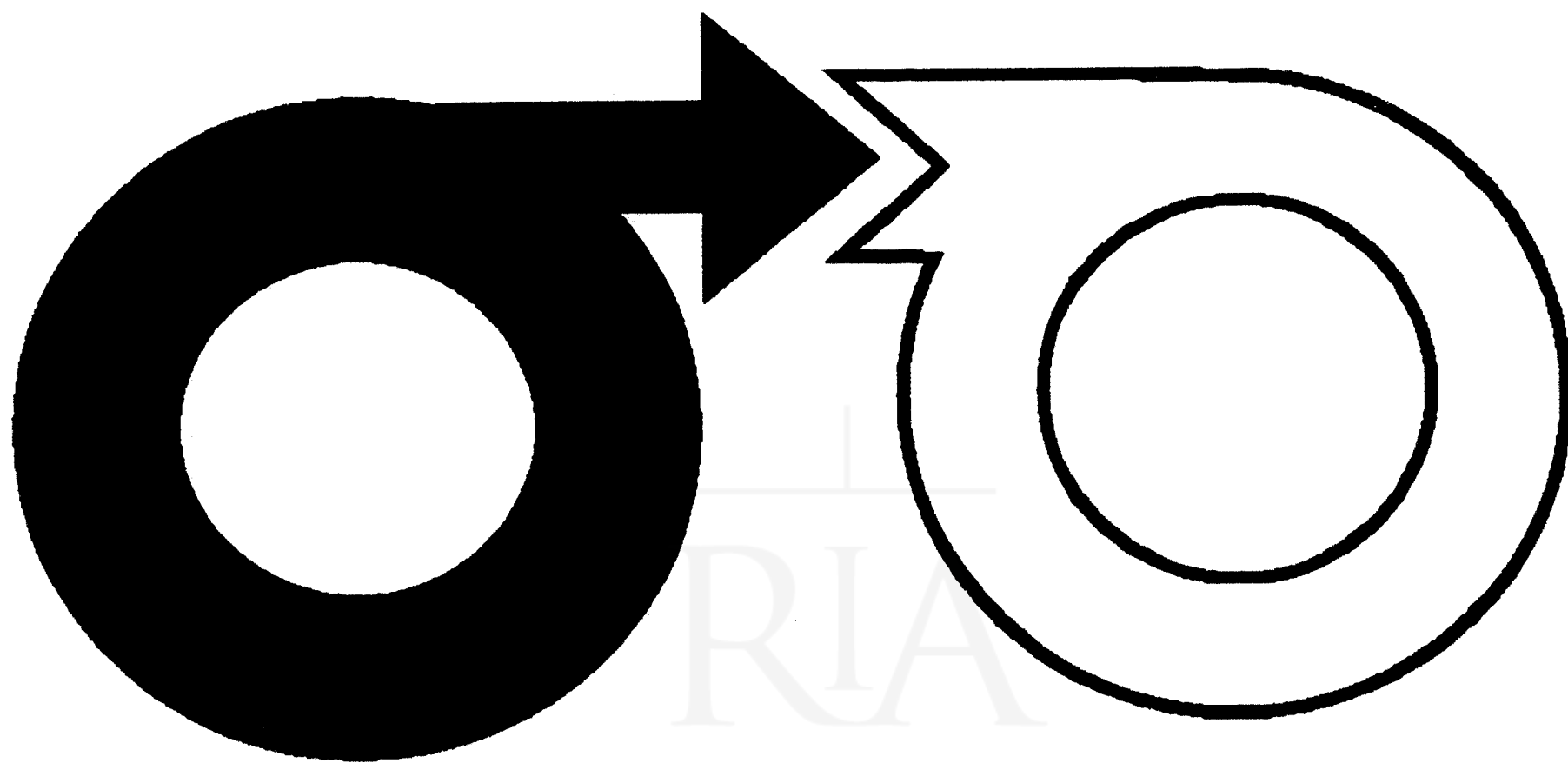
Your Obedient  
humble Servant

J. A. Larcom Esq. Thomas Connor  
Jr. Secy.

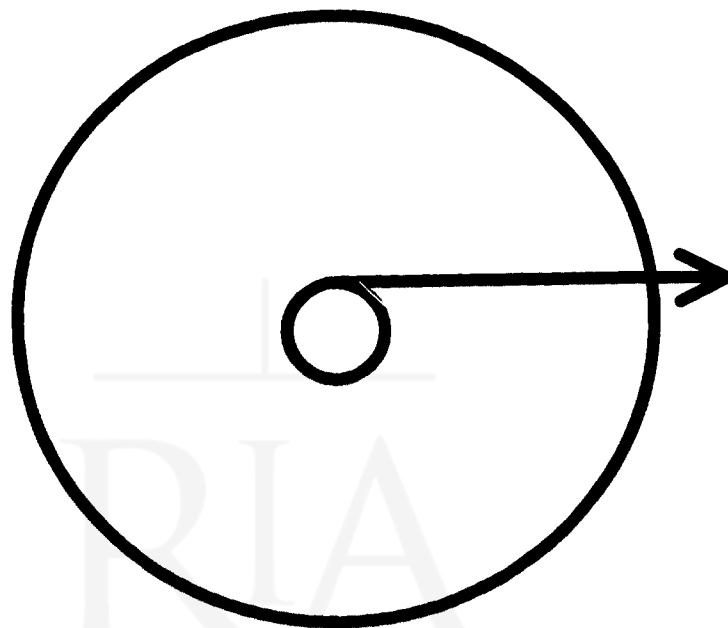
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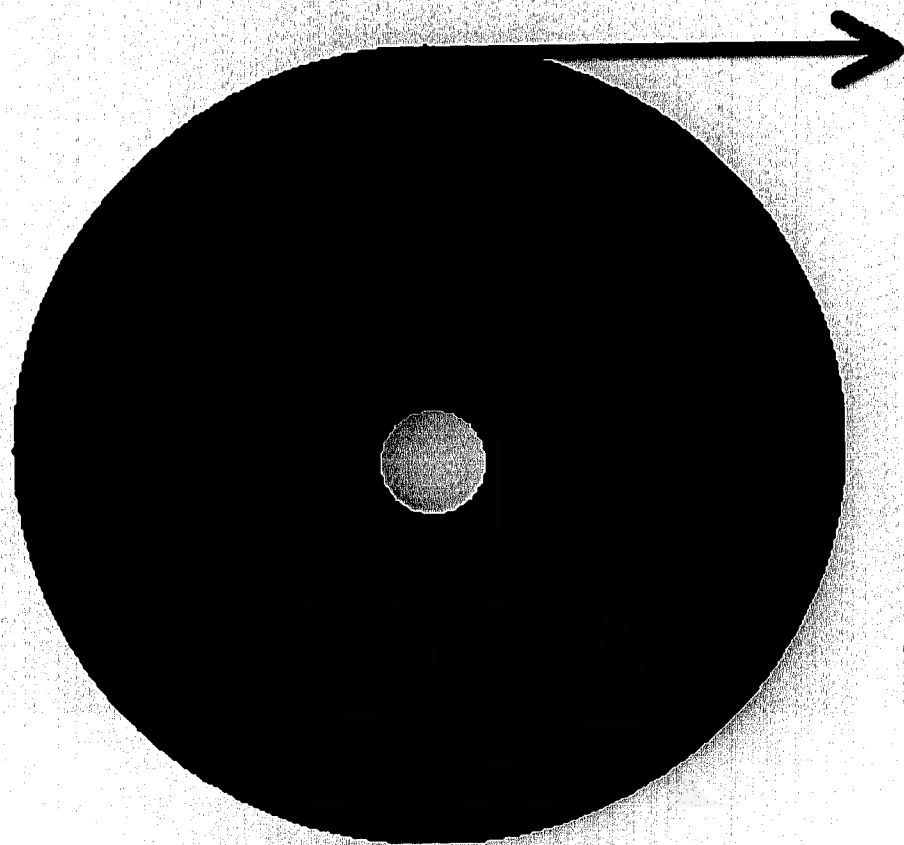




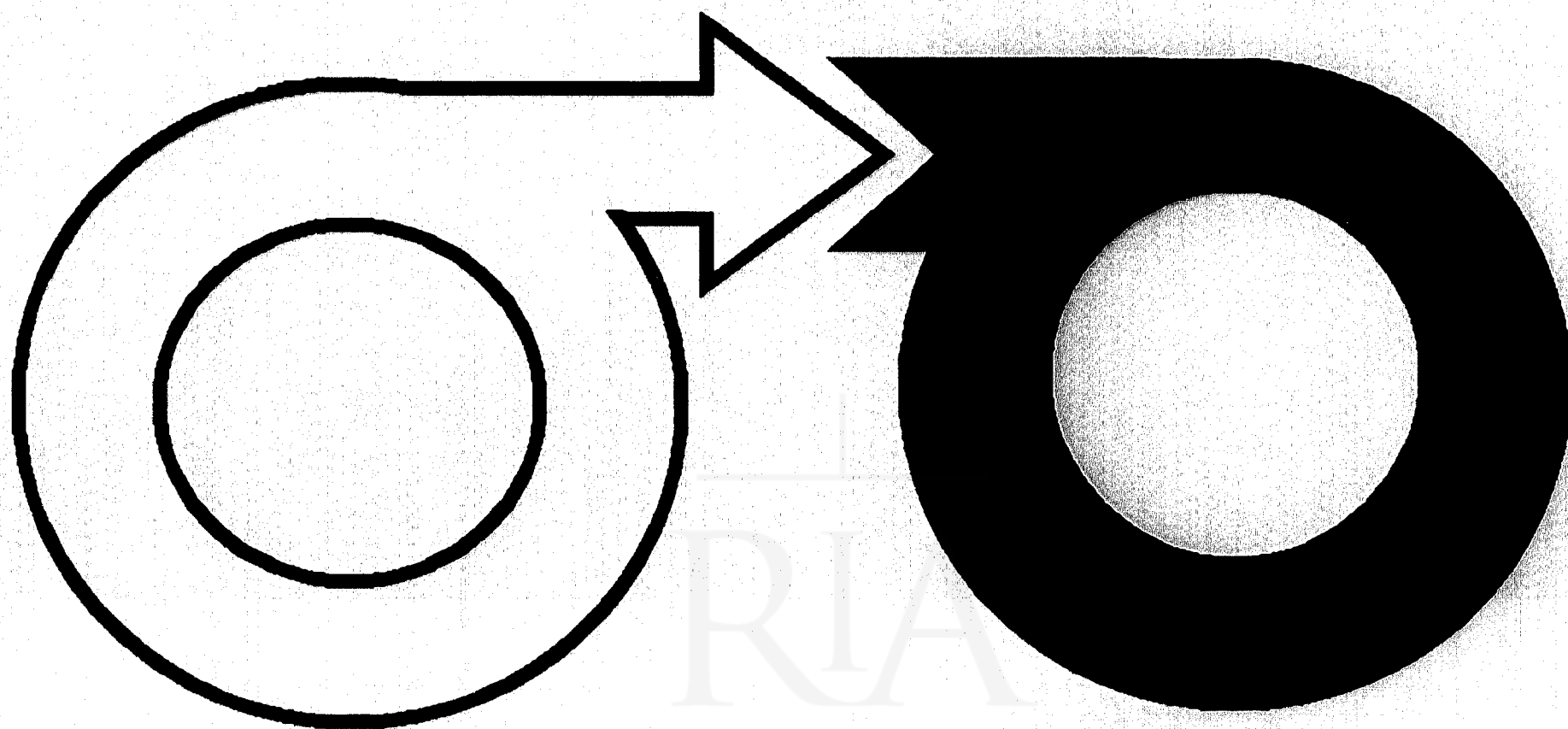
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**July 2008**

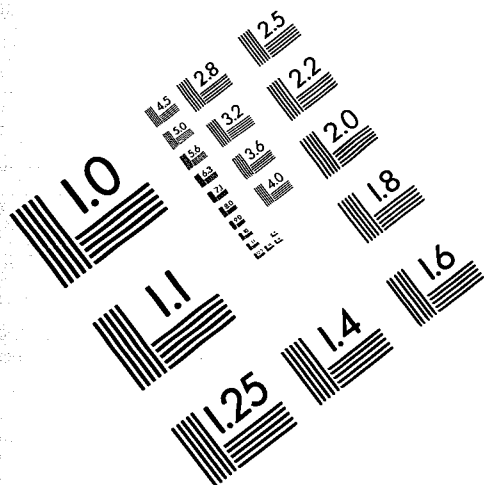


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14 G 21/30 – 14 G 21/51

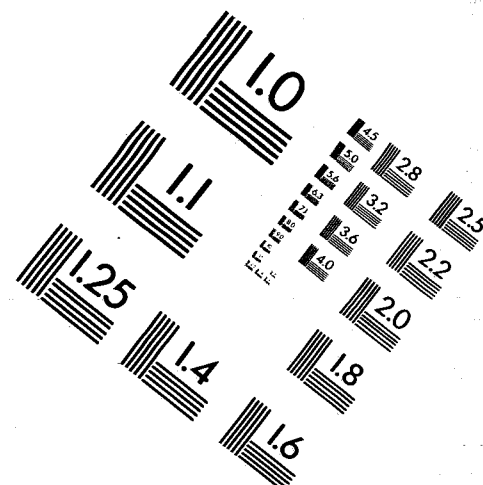
Letters, Wicklow



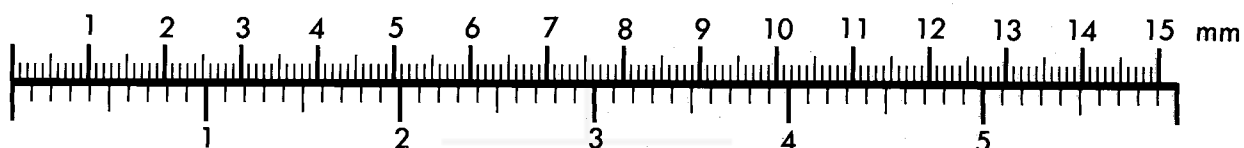
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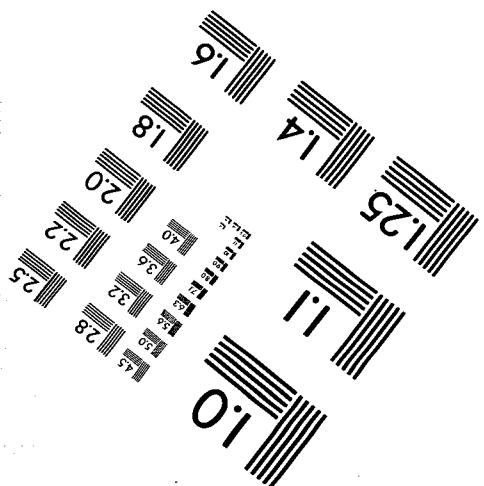
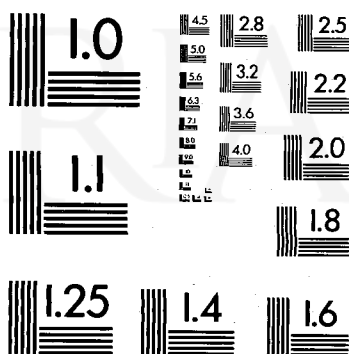
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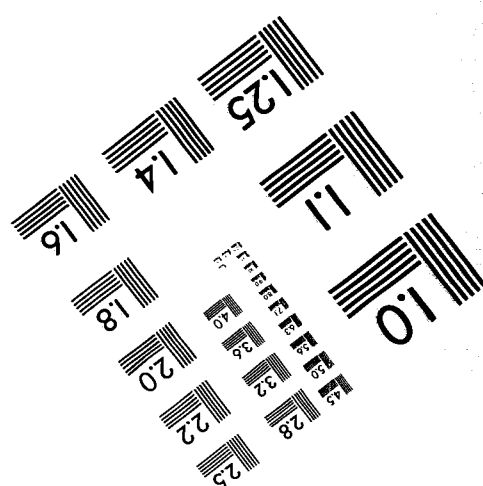


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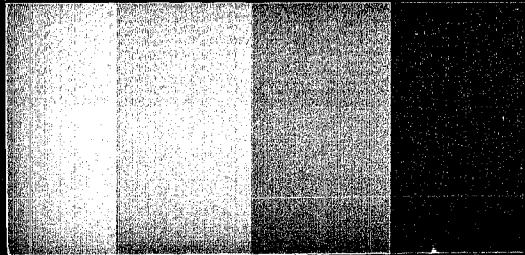
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Ordnance survey letters

Wicklow

14 G 21/1 – 14 G 21/51



**14 G 21/30**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letters to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O'] Curry, written from Arklow, Co. Wicklow, concerning the history, topography and antiquities of the parish of**

**O'Curry, Eugene**

**28-29 January 1839**

**6 p.**

**24 cm.**

**Pagination in original binding was 399-404.**

RIA

Arklow 28<sup>th</sup> January 1839

J. A. Larcom Esq. R. E.

Sir,

On a second consideration, last night, we found that it would be more advantageous to leave Ratholun this morning than delay there till tomorrow. I find that I had to work at a very great disadvantage, in having the extracts separated <sup>many of them</sup> as those that had reference to places in this district were mixed up with those having reference to the western districts, but which I could not know at the time of sending them off to Mr. O'Donovan —

I wish that any reference that may be found to Mi Garchon, may be sent out to me as soon as possible; and also

14/9/21/30(1)

400

the Inquisition of the time of King James the first, in which the name of Tigrinus occurs.

We expect to be done in this place before Sunday next

I remain Sir your Obedient Servant

Eugene Cury

Is there any historical reference to the Abbey of Arklow, or to the Castle of Arklow

Ec



Arklow 29<sup>th</sup> January 1839

T. A. Lawrence Esq. R. E.

Sir,

The parish of Castlemacadam is bounded on the north by Kilcommand and Dunganstown parishes; South by Arklow and Ballintemple parishes; West by Ballykine and Rathdrum, and east by the parish of Redcross and Kilbride.

The name of this parish is derived from the castle of which it bears the name, and not from of ecclesiastical origin. Nothing remains of this castle now; the field only in which it stood can be seen.

There is a tetragonal rath in the T. L. of Figorney, 487 yards diameter; mound about five feet high. The peasantry point out a spot in the centre of the circle on which they say a castle stood; there is another rath in the south part of this T. L.

14/9/21/30(3)

There is a small Rath a little to the south east of this, on the townland of "Knockanree" is the Hill of the King, but it has nothing about it to denote regal importance; there is another Rath in the south of this townland. There is another broken square fort, on the townland of Kilmaeoo, on the border of Ballydonnell and Knockanree.

In the northern part of the townland of Kilmaeoo is the ruin of the little old Church of Macoo (properly Mochua) measuring 30 feet in length by 15 in breadth; the walls overgrown with briars and thorns, about 4 feet high, and apparently without lime mortar. One cut stone of the door remains standing in its proper place, ~~within~~ in the south side, within eight feet of the S.W. angle; it measures 3 feet in height <sup>and</sup> 1 foot nine inches in thickness; another stone



of the same dimensions and form lies on the ground opposite to this, as does an arch stone 2 feet 1 inch long, and so curved as to form half the arch. The other stone of the arch lies inside, so that the doorway composed of these four stones, being by my calculation 4 feet five inches wide, and 3 feet 1 inch wide.

There is a stone lying within the church, 2 feet 2 inches long, 1 foot three inches wide, & 9 inches thick, having a little basin sunk at one end of its side, 9 inches diameter, 2 inches deep; this was the holy water font.

There is a head stone lying flat near this, with the rough side turned up, but I have been told by persons who saw the under side that it has no inscription. There is a burial ground attached to this place, full of old graves and thorns, and neglected now as a place of interment. There is a broken cabin on the top of Kilmacoo hill, another on the T. L. of Bagginmore,

There is a small, and little frequented, burial ground in the T. L. of Kilmagig, containing the foundation of a little church, "27 feet long, 15 wide; there is an ancient rock on this townland.

There is a neglected burial ground in Kilcaskel T. L. with the foundation of the church, measuring 36 feet in length, by 15 in breadth; some remains of a mound resembling part of an ancient roth appear on the south, west and north of it; and I am certain that it went round the church and burial ground; the probable diameter of this enclosure would be 92 yards.

In the History of the Cathedral of St. Patrick Dublin by W. M. Haydon, we find under the head of "Prebendary of Wicklow that," "The townlands of Redcross boghill; Blaindund, and Ballisdonnell hill, members of the parish of Ballydonnell, were united to Cartermacadam by act of Council: in 1749 another part was united to Gribboheen by consent of the patrons. Disa. reg.

I remain Sir your obedient servant

Eugene Leamy

14/6/21/30(6)

**END**



**14 G 21/31**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Thomas O'Connor, written from Arklow, Co. Wicklow, concerning the history, topography and antiquities of the parishes of**

**O'Connor, Thomas**

**31 January 1839**

**12 p.**

**Includes an ink sketch of a tombstone discovered in Ferrybank, Arklow, Co. Wicklow.**

**24 cm.**

**Pagination in original binding was 405-416.**

**Included are related extracts from Monck Mason's 'The history and antiquities of the Collegiate and Cathedral Church of St. Patrick near Dublin'.**

406  
Arklow January 31<sup>st</sup> 1839

Sir,

Redcross parish in Arklow Barony,  
is bounded on the N. & N.E. by Dunganstown,  
S.E. by Ennereilly, S. by Kilbride & West  
by Castlemacadam Parishes.

(Name Book p 2.)

The name of red. cross was, it is said,  
given the place from a cross of wood,  
& coloured painted with red, which stood <sup>near</sup> at Mr.  
Harrell's house in the present village  
of Red. cross. Near the Parish Church,  
at <sup>Redcross</sup> this village, is an burying ground,  
where there was formerly a church,  
of which, no remains are now  
visible."

In the History of the Cathedral  
of St. Patrick, Dublin by William  
Monck Mason Esq., we find in a  
Note (5) under the heading 'Of the Pre-  
bendary of Wicklow' - that the

14/G/21/31(A)



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'The townlands of Red-cross, Oghill,  
'Blindwood, and Ballidonnell-hill,  
'members of the Parish of Ballidonnell,  
'were united to Castlemacadam<sup>3</sup> by  
'act of Council: in 1749, another<sup>3</sup> part  
'was united to Enniskillen by  
'Consent of the p<sup>r</sup>ations'. Disc. reg.

of  
Ballidonnell  
enumerates  
by Alan  
among the  
Chapels of  
Kilclow.

Red-cross, <sup>as coll</sup> Oghill (upper & lower)  
Blindwood (coll idach), and Ballydonell  
townlands, are situated in this parish  
of Red-cross

"In Kilmacra upper, townland, is  
a Raheen, p<sup>r</sup>ation, which was formerly  
used as a burial ground."

A grave yard with the site of a  
Church lies in Kilmurry South townland.  
The name of the townland was retained  
from that of the church which stood  
in it, being called Cill M<sup>r</sup>po i.e. Cella  
B. V. Marice.

19/6/21/31(2)



"It is said that Temple Lyon House was built on the site of an old burying ground," and it is a general report that the house in consequence of this, was haunted. The burying place extended into the garden attached to the house. The name Temple Lyon, is then probably Teampall Fíadair (Fíadair) i.e. the Church of S. Fiach, or Liadhán.

"A deserted burying <sup>place</sup> lies in Chapel townland."



## Emmerville Parish.

This parish is bounded on the North East by Danganstown, on the N. West by Red-cross, ~~and~~ on S. West by Kilbride Parishes, and <sup>on the</sup> East by ~~the~~ St. George's Channel.

With regard to the meaning of the name Emmerville, I can at present make no certain statement, having no document which might throw any light in the least degree on it. In the Down Survey, it is written, Newrille

A conjecture may be made relatively to the denomination of the old Church, from mbeap doile, a river, which is placed by the <sup>83</sup> Festiloggy of Aengus, in the East of Leinster. A considerably large river flows under Pennycomequick Bridge on the road <sup>near</sup> Emmerville, its Church yard, which might be the river alluded to, though the name in the original form is not retained for it.

<sup>83</sup>  
This reference has been given by Mr. G. Curry.

Emmerilly could have been very easily formed from the Irish name by aspiration.

"Two portions of the side walls of the old Church are still standing in the old burying in Emmerilly townland.

I finding nothing else worthy of notice in this parish.



440  
6  
Kilbride parish.

This parish is bounded on the North by Redcross and Ennereilly, W. by Castle-macadam and South by Keshlow Parishes, and E. by the Irish Sea.  
(Name book p. 1)

The name is in Irish Cill bhríde, which signifies the Church of S. Brigid. In the old Church yard in Kilbride townland are still seen the gable of an old Church, and a portion of a side wall attached to it.

There is also in the Church yard, a monument, with the following inscription on a marble placed in one side,

"Within the walls of the adjoining Church lie interred the remains of Mrs Dorothea Howard otherwise Palasels relict of John Howard Esq. who departed this life at Shelton in December 1684 to whose Memory and that of their Descendants and as a place of burial for his family Ralph Viscount Wicklow has caused this monument to be erected in the year of our Lord 1785."



41b

Over four round stone pillars dressed  
by art, which stand at the entrance  
of a vault, <sup>and</sup> near the monument just  
mentioned, is the following inscription.

To the Memory of Frances Parnell whose  
short and innocent Life  
was devoted to her parents and her  
God not legible

Standing on the ground at the front  
of the vault, I could make no more  
of this inscription. It would be ne-  
cessary to have a ladder to ascertain  
whether parents put with a qu? - here  
be the word, or not, as the upper part  
of one of the pillars, conceals it from  
the eye of a person on the ground.  
The rest might perhaps be made  
out, by rubbing the stone with  
grass. I had no opportunity of  
procuring a ladder, when I  
was there.

14/9/21/31(7)



A burying place lies in Temple-  
 -michael (<sup>Church of St. Michael</sup> Edinpoll Micedil) townland.  
 And in Templemaining townland, there  
 is another Church yard.

There was a burying place on 'Whisun hill'  
 at Shelton Abbey.

An ancient grave yard with the  
 site of a church, was found on the  
 North side of the Bridge of Arklow, in a  
 sand bank in Ferrybank townland in  
 this Parish. Several graves containing  
 skeletons were found here, which were  
 covered with large flag ~~stones~~, the  
 sides being built with stones of various  
 size and forms. The surface of the place  
 is still ~~covered~~ over with human  
 bones. A tomb stone, <sup>now lying at long thick long farmhouse</sup> was found here  
 a few years ago, which <sup>is</sup> ~~was~~ 6 feet long,  
 2 feet broad at one end, and 1 foot 8 inches  
 at the other, and ~~from~~ 7 inches thick in the  
 Centre along the whole length, whilst the  
 edges on each side are but 3 inches in  
 thickness.



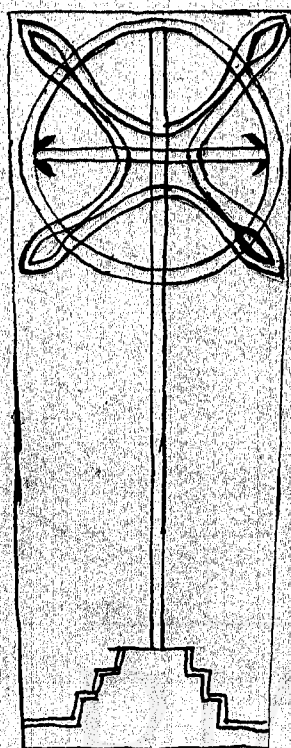
444  
70

The Church which stood in the grave yard just mentioned, was probably built in pursuance to <sup>a</sup> grant made by Theobald Fitz Walter, butler of Ireland, to the Monks of the Cistercian order who came from the Abbey of Furness in Lancashire, of all his possessions in Arklow on the South side of the river &c. — and further of the Island of Arklow thereon to erect a house for Monks of the Cistercian order with liberty to build the same in any more eligible situation within the boundaries of his lands.

See Note (g) under Arklow in Archdall's Monasticon, which gives the words of an extract taken by Sir William Dugdale from the autograph of a charter in the Cotton Library.



413  
9



14/G/21/31(10)



The island of Arklow lies a few perches <sup>to</sup> east of the spot pointed out as the site of the old grave yard. Now as the island was granted to the Monks for building thereon, or otherwise a more eligible situation for <sup>the</sup> same purpose, and as there are no traces of any structure on the island, it is highly probable, or rather there needs be no doubt that the spot defined as the site of the grave yard, was the place selected to make use of the privilege of the grant just alluded to.

Immediately to the West of the place spoken of as the locality of the ancient edifice,



146  
12

there was a green mount, in which, whilst it was digging, and carrying away, for manuring land, there were found some sepulchral urns containing ashes and bones partly consumed by fire. Several pieces of broken urns are still visible on the spot.

I find nothing else that deserves notice in this parish. —

These parishes now described, bring to a close, what observations were to be made on my part respecting those traversed by me in Arklow barony. Mr. Anthony Curry travelled with me on my excursions to them. I am now ready to return to Dublin.

J. A. Larcom Esq. &c. &c.      Your obedient  
Shumble Servant  
Thomas O'Connor

**END**

**14 G 21/32**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O'] Curry, written from Arklow, Co. Wicklow, concerning the history, antiquities and topography of the parishes of**

**O'Curry, Eugene**

**31 January 1839**

**12 p.**

**Pages measure 18 cm. and 24 cm.**

**Pagination in original binding was 417-427**

**Letter to Larcom is very feint; signature damaged and it is difficult to determine provenance.**

**Included are related extracts from Archdall's 'Monasticon Hibernicum'. Also included is a letter to Larcom, posted from Arklow, from T[homas] O'C[onor] [quere], concerning his having**



Arklow 31<sup>st</sup> January 1839.

T. A. Larcom Esq. R. E.

Sir,

The parish of Arklow is bounded on the north by the parishes of Kilbride and Castlemacadam, on the west by the parish of Ballintemple, on the south by the County of Wexford, and on the east by the sea.

The town of Arklow gives name to the parish, and is situated in its north east corner.

The name is not of ecclesiastical origin, and requires more time and materials to throw light on its history and origin, than I can at present command; therefore I defer it until I go to Dublin.

There is an old and extensive burial ground in this town, to which the inhabitants continue to give the name of the Abbey, though not a vestige of the building remains, nor is its site distinguishable.

14/9/21/32 (1)



from the neighbouring ground, but to those who saw its walls before they were pulled down by about thirty years ago, by a man of the name of Sherwood, who had a store house built from the old materials.

The remains of an old castle also may be seen in this town, consisting of one ruined round tower, which appears to have stood at the northern angle of the castle; the northern side of it is down to within about 12 feet of the ground; the south side remains to the height of about 46 feet, having a pointed door, about 10 feet from the ground, by which one lands on an arched floor, from which is an ascent to the top through the wall, by 34 stone steps. From the south and west sides of this tower lines of walls extend to a considerable distance, and the old inhabitants point out where they terminated in round towers. Here follows Archdall's account of the above Abbey & Castle.



209 - From P. 160. to 208 - included  
[Archdall's Monast. Hill. vol. 2. p. 759] taken out  
419

Arcklow; (f)

County  
of  
Wicklow

Takes its situation eleven miles south  
of Wicklow; whilst called Guaniarri  
it was a residence of the Kings of  
Dublin but being afterwards possessed  
by the Ostruon both barony and town  
acquired the name of Arcklow.

The town was adorned with a monastery  
and a castle in the year 1780 but  
the latter was in ruins and of the  
former history presents the following  
account -

14/9/21/32(3)

Theobald Fitz Walter, fourth butler  
of Ireland founded a monastery  
here for Dominican friars (g) under the  
Notiff<sup>o</sup> named from the Ostruon, the Original Irish  
name was Tulachervernone, or the Hill of the  
great Mouth of a River. War ant. p. 202. (g) But Sir  
William Dugdale gives us the following extract  
from the autograph of a Charter in the Cotton Library

died

The invocation of the Holy Ghost: he

Library. — Theobald, the son of Walter, brother of Ireland for the love of God and the blessed Virgin and for the health of the souls of Henry II King of England, King Richard and King John and those of Ranulph de Glainville Earl William Mareschal, the Lord Hubert Archbishop of Canterbury, his (Theobaldi) brother, Henry the Walter, his father, Matilda his mother and for his own soul and that of his wife Matilda did confirm to God and the blessed Virgin and to the monks of the Cistercian Order who came from the abbey of Furness in Lancashire, all his possessions in Arklow on the South side of the River with the Burgages on the same side and all their appurtenances extending to the lands of Ada, the Englishman and then by the water which runs South between the lands of the said Ada and those of John de Percott, he also granted to them the whole sea shore with all the salt-pits extending to the lands of Maurice the son of Maurice, with the right of Shipwreck that Land and Salt-pit only excepted which belonged to the abbot of Baltinglass and further granted the Island <sup>(a)</sup> of Arklow them on to erect a house for Monks of the Cistercian Order <sup>with liberty</sup> thereon, to build the same in any more eligible situation within the boundaries of his land.



died 26<sup>th</sup> September. A. D. 1285 in his p760<sup>a</sup>  
 Custody of Arklow, and was interred in  
 this friary where a tomb with his  
 Statue thereon was erected over him (h)

Pope John ~~XXIII~~ granted an indulgence  
 to all persons visiting this friary on  
 certain festivals and also to those who  
 gave alms to the friars (i)

~~XXX~~ St. Henry VIII the prior was seized  
 of the church and helldry chapterhouse  
 Dormitory, Hall, three chambers, a  
 store, Kitcher, Cemetery, and garden <sup>containing</sup>

lands also the fisheries and hunting within the  
 said boundaries and all the Irishman with their  
 families residing there and their goods and chattels  
 he granted the same in free pure and perpetual  
 alms exonerated the monks from all secular  
 services and demands whatsoever. Mon. Angl.  
 Vol. 2. p. 1025. Lodge in his Perage Vol. 2. p. 3.  
 informs us that the ad. Walter (who founded  
 the Abbey of Monay or Abingdon) died  
 in 1206 —

(h) War Mon and Penubridge (i) Barwick p. 269 —

14/G/21/32 (5)

containing two acres with two parks and three acres of Land of the great Measure and four Messuages and six cottages in the town of Arklow annual value besides reprises 29<sup>s</sup> 10<sup>d</sup> - (K)

4<sup>th</sup> February ~~XXXX~~ same King this friary with a garden containing two acres and four Messuages, six cottages a chamber, two parks containing three acres of the great measure and three flaggons and an half out of every brewing of ale for sale in the town of Arklow was granted for ever to John Travers in capite at the annual rent of 2<sup>s</sup> 2<sup>d</sup> - Irish money (L)

Large ruins of this noble structure still remain -

[Not a vestige of it remaining now; Anno Domini 1839]  
Eugene Curry

(K) Chief Rememb. (L) And Gen.



There is a Protestant burial ground here, in which a few Roman Catholics also appear to have been buried. Some of the head-stones are dated 1722. There is a newly erected headstone here to the memory of John Smith of Lohystown, with blanks for his age and period of decease; as Mr. Smith has not left this world yet.

There is an old little burial place at the south end of the strand, in the T. L. of Bigrock; it has no name. There is a holy well called Lady's well, a little to the south of this little burial place. There is another holy well on the same T. L. called St. Innes well. There is an old burial place for infants, on the T. L. of Bailenabanoque. The name Kilahurder would imply the exis-

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#### Note

(a) The Island of Arklow is a sandy level piece of ground, at the mouth of the river on the north side; no remains or remembrance of a building can be now found here, but in a sand bank a little way inside it the ruins of a church and burial ground have been lately discovered and destroyed! See letter of this day from Mr. O'Connor on parish of Kilricke.



444 - I communicated to Mr. Curry, the local information  
gotten in Arklow Parish, with regard to Killa-hurder, I  
was misinformed, and I suspected so I got a person  
on my leaving Arklow, to enquire, and find whether there was an old  
ruin of an old Church or burial ground, but Church in  
on inquiry, no account of either could be learnt. the S. L. or m.  
I send  
the note  
he wrote to  
me along  
with this.  
It is ne-  
cessary  
to see if  
the old Church  
he marked  
on the plan  
J. A. B.

There is an old graveyard in the T. L. of Kilcarra,  
two fields in the T. L. of Knockanure, one called  
the Raheen meadow, but without a path; the other  
Dances Garden. There is an old grave yard in  
Kilmurry T. L. There is an old square fort  
in Ballyane townland, measuring 60 yards  
each way, surrounded by a mound and fosse  
the latter about fourteen feet deep and  
12 wide, traces of the site of some ruin  
of building appear in the north side of it.

### Of the Parish of Inch

This parish lies between that of Arklow, and  
the County Wexford, to the south, but  
contains no Antiquity except an old burial  
ground in the townland of Inch. The site of  
this ground and was formerly nearly insulated by the  
curving of a little river, and from this, <sup>the</sup> word Inch  
which means an Island, is derived.

I remain Sir your obedient servant

14/6/21/32(8)

Erasmus Curry



1891  
 125

According to some  
 of them the grave was  
 not a burial place  
 but a place for  
 the body of the  
 deceased. It is  
 a person who  
 was buried for many  
 years. The  
 mound says  
 there is an  
 altar of  
 earth standing about  
 3 feet high and  
 10 feet wide. It  
 is a mound of  
 earth and  
 stones.



[illegible]

I would much  
have maintained  
myself to follow  
you more and  
forget the world than  
be obliged to the  
house of your family

*Handwritten signature*

19/C/2/32 (D)

14/6/21/3540



C. J. F. 1878

My dear Mr. [illegible]

of [illegible] 28

Yours very truly  
C. J. F.

1878/2/2 (2)

**END**



**14 G 21/33**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Letter to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, concerning the history, topography and antiquities of Glendalough, Co. Wicklow, with particular reference**

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

**30 March-14 April 1839**

**90 p.**

**Included are ink sketches of the doorway and east and west windows of the Cathedral Church, St. Kevin's Cross, the doorway of St. Kevin's Kitchen, the doorway and windows of Trinity Church, the**

**Pages measure 20 cm. and 24 cm.**

**Pagination in original binding was 428-515.**

**O'Donovan refers to his examination of source material regarding the life of St. Kevin in Marsh's Library and the library in Trinity College Dublin. Included are related extracts from Ledwich's 'The antiquities of Ireland'**

March 30<sup>th</sup> 40,

Thos. A. Larcom Esq.  
N. Eng.

Dear Sir,

Please to let me know  
how soon you will want the  
account of Glendalough?  
I have worked at it since  
the 20<sup>th</sup> but I cannot fin-  
ish it till I get the Irish  
life of St. Kevin in the library  
of Trinity College. Mr. Curry  
is copying it. The account  
of <sup>this place</sup> ~~it~~ will amount to a book  
if I enter minutely into the  
history of St. Kevin and his  
followers <sup>and successors. But</sup>. My object <sup>now</sup> is to  
ascertain the ancient names  
of the features of the val-  
ley by comparing ~~the present~~  
~~names~~ <sup>the names</sup> ~~with~~ those mentioned

14/G/21/33 (1) m

429 in the lines with those existing  
at present, so as to secure  
the correct names for being  
used on the map. It asto-  
-nishes me that no one has  
yet compared these lines  
with the Glen, notwithstanding  
all who have written on it?  
We have had no antiquarians here, who were  
learned enough to think of it.  
How soon are we to go  
to Wexford? I am anxious  
to finish the ancient topogra-  
-phy of Clare, if possible, be-  
-fore we go, but I fear I  
will not be able, as I am not  
near as vigorous as I was.  
I shall however make every  
exertion, as I am very much  
interested in it in consequence  
of the copiousness of the  
materials. The best plan  
is to write a description of  
the extent of the territories  
first, and then to lay them  
down

430 ~~200~~  
down on the Skeleton Map.

I can let you have the Glendalough sheet in two days, but it will take me about 6 days to finish the writing. The two forts near the Repeart church, the crosses along the River, and the site of the market cross which stood opposite the door of Dolan's little Hotel, should be marked on the plan.

The church on the southern side of the upper lake should be called Templenaskellig or Dysart-Kevin, as it is always called by the latter name in the Latin life <sup>of Kevin</sup> copied from the Liber Codex Killkenmensis.

Your obedient servant

John O'Donovan.

M/G/21/33 (3)



(4) 33/21/33(4)

Thos. A. Larcom Esq.

R. Eng<sup>n</sup>

Ordnance Survey Office

Phoenix Park



Glendalough in regione de Fortuatha.

Historia testis temporum, lux veritatis, vitæ  
memoria, magistra vitæ, nuncia vetustatis.

Cicero de Oratore.

Cen dídeist penéurpa; aónaó ó pírinóí.

Cormac Mac Art.

Conceal not history; adore the truth.

Veritas diu latens in lucem tandem erumpit.

Sen.

Lodanowan.

## Valley of Glendalough.

present remains, and features of,  
mentioned in the life of the  
patron St. Kevin.

We are informed by the life of St. Kevin preserved in the Codex Killkenniensis now in Marsh's Library that he was of the tribe of Dal-Messcort (recte Dal-Mesincorb), a distinguished people of <sup>the east of</sup> Leinster, located along the sea in the present County of Wicklow.

His father's name was Coemloga and his mother's Coemella, but nothing more is recorded about them.

They were a beautiful pair, as their names indicate, and it is no wonder that they should produce a <sup>or beautiful offspring</sup> Coemgene. His life speaks of his beauty thus: Et sic nominat eum angelus, ita semper ipse vocabitur i.e. <sup>pr<sup>o</sup> Kevin</sup> Coemgen, quod Latine sonat pulcher genitus \* pulcherrimus enim ipse erat."

And again: "Videns illum quendam pulchra juvenula  
foris in agro cum fratribus, amavit eum valde: pul-  
-cherrimus enim erat sicut prædiximus."

14/9/21/33(6)

\* Oscher and all the Irish writers, ancient and modern, ~~until~~ have believed that this was the true meaning of the name Coemgen or Choin-gein, until Ledwich began to dabble in Irish antiquities and literature but he denied that it is correct and told us on his own authority that it means "Little offspring!" Why?



The life of St. Kevin as given in the Codex Hillkenniensis above referred to seems to have been written, <sup>by an ecclesiastic of Glendalough</sup> in the tenth or beginning of the eleventh century when the Danes had possession of Dublin, as appears from the following passage in it:

"Et ipse Sanctus Garbanus prope civitatem Ath Cliath  
 "habitat quæ est in aquilonali Lagenensium plagâ super  
 "frætum maris posita. Et id Scotice dicitur Dubh. linn  
 "quod sonat Latine nigra therma. Et ipsa Civitas potens  
 "et belligera est, in quâ semper habitabant viri asperissimi  
 "in præliis et peritissimi in classibus."

"And St. Garman himself dwelt near the city of  
 "Ath Cliath, which lies in the northern tract of [the  
 "province of] the Lagenians, situated on a <sup>frætum</sup> strait  
 "of the sea. And it is in the Scotice called Dubh-  
 "linn\*, which sounds in Latin Nigra Therma, [i.e.  
 "Black pond]; and this city is powerful and war-  
 "-like, in which there always dwell men most fierce in  
 "battles and most skilful <sup>expert</sup> in fleets."

These were certainly the Danes, and the writer is describing the state of Dublin in his own not in St. Kevin's time.

\* Colgan translates this niger alueus, i.e. Black channel or River: it was the name of that part of the River Liffey on which Dublin stands. The other name Ath Cliath, i.e. Hurdleford was the name of a ford upon it. Both names are older than the town, and refer to localities at which there was no town at the time of their being given.

This life is principally made up of ~~these~~ accounts of miracles performed by St. Kevin from the period that he was Baptized by an angel till he fought with the Demons in the air shortly before his death; but it contains a few historical truths, which <sup>seem</sup> are here and there sparkling among the fables like so <sup>many</sup> pieces of gold among a vast quantity of base metal. The greater part of the miracles is altogether uninteresting, as not being connected with any topographical feature, and as being fables founded on false philosophy and drawn from wild traditions by a writer who flourished several centuries after the death of the Saint. A few of them however are interesting as being immediately connected with the valley, and as helping to throw light on the legends still <sup>on the spot</sup> preserved by oral tradition. These few shall be <sup>presently</sup> ~~here~~ transcribed in connexion with the features mentioned in them; but we shall first give a brief outline of the life of the Saint him<sup>self</sup>, that is, transcribe from his life what appears to us to be true, omitting altogether those fables which are neither interesting in themselves nor connected with our localities. 14/G/21/33(8)

The first account we have of St. Kevin after his Baptism is that an unknown white cow came from an unknown place every morning and evening to give milk for nursing him, and it would appear that he held this cow in great <sup>when he afterwards became a great saint</sup> veneration, for he called one of his Bells Bó bán, after her for some reason which we cannot



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cannot now well explain. After proving his sanctity by some astounding miracles while yet he was a boy in the house of his parents, <sup>which was under the government of the holy Seniors Lochanus, Coganus & Eunan</sup> he was sent to a monastery to be instructed in the science of religion and piety. Here he remained till he arrived at the age of puberty, studying whatever learning was then in vogue, <sup>among the brethren</sup> working in the fields, and also working miracles. While Kevin was serving his noviceship in this monastery, he <sup>rejected</sup> ~~resisted~~ with Christian fortitude <sup>the amorous advances</sup> of a beautiful girl who fell passionately in love with him. This is perhaps the most interesting anecdote throughout his life, and as there is no reason for suspecting its truth, we shall give a literal translation of it here. This is the <sup>story the origin of</sup> ~~legend~~ which popular tradition transfers from its proper locality to St Kevin's Bed over the upper Lake of Glendalough; but <sup>as</sup> the inventors of this oral legend have done great injustice to the saint's <sup>character</sup>, and as this gross calumny has been committed to the durability of type, and rendered celebrated by the verses of the last Bard and Historian of Ireland, it devolves upon us as a duty to vindicate the saint's character from so foul an imputation as that of having murdered a lady who was in love with him. The following is the story as given in his life preserved in the Codex Hillkennensis, <sup>and</sup> ~~and~~ the reader will plainly understand from it, <sup>that the saint had no wish to kill this lady and</sup> that the occurrence took place, not at Glendalough, but at the monastery of the saints Lochanus, Coganus and Eunan, which was probably situated in his own native district of Dal Mesincorb near the sea.

14/6/21/33(9)

" Whilst the most holy Coemgen was as yet remaining  
 " in the house of his parents, the Lord performed many  
 " other miracles through him, which we omit <sup>to write</sup> writing  
 " here as we wish to pass quickly to his age of pu-  
 " berty. The parents of Coemgen observing so great  
 " grace in him committed him to the care of the holy  
 " seniors Coganus, Lockanus, and Enna in order that  
 " he might, in their Cell [monastery] be brought  
 " up for Christ, and St. Coemgen was sedulously  
 " reading with those saints. And when he was  
 " growing up in the first flower of his youth  
 " a young girl saw him <sup>out</sup> outside in a field along  
 " with the brethren and fell passionately in love  
 " with him; for, as we have already said, he was  
 " exceedingly beautiful. And she began to make  
 " known her friendship towards him in astute words.  
 " And she was always laying snares for him in every  
 " way she could, - by looks, by language, and sometimes  
 " by a messenger. But the holy youth rejected all these  
 " allurements. On a certain day she sought the oppor-  
 " tunity of finding him alone, and on a certain day when  
 " the brethren were working in a wood she <sup>passed</sup> went by them  
 " and seeing St. Kevin working apart by himself in the wood  
 " she approached him and clasped him in her arms with  
 " the fondest embrace and asked him in tender words to  
 " be with her. But the <sup>[young]</sup> Soldier of Christ arming himself  
 " with the Sacred Sign [i.e. of the Cross] and full of  
 " the holy ghost, made strong resistance against her  
 " and rushed out of her arms in the wood; and finding  
 "



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(6)

"nettle, [he stripped off his clothes] and rolled himself into  
"them with his naked body. But the little girl still per-  
"suing him he quickly put on his clothes again, and took  
"secretly a bunch of the nettles, and she came up to him he  
"struck her with it (i.e. the bunch of nettles) many times on  
"the face, hands, and feet. And when she was blistered  
"with the nettles, the pleasure of her love became extinct.  
"And she being sorrowful at heart, asked, on her  
"bended knees pardon of St. Coemgen in the name of  
"the Lord. And the Saint praying for her to Christ, she  
"promised him that she would dedicate her virginity to the Lord.  
"The brothers finding them thus discoursing together wondered  
"very much. But the Virgin related to them what had passed, having  
"now the modesty of Chastity, and the brethren hearing such were  
"confirmed in the love of chastity, and that little girl af-  
"terwards became a prudent and holy Virgin and diligently  
"observed the holy admonitions of St. Coemgen."

This is the oldest and only authority for the story  
about St. Kevin and the Lady, and shows clearly that  
the scene of it is erroneously placed at Glendalough  
by oral tradition and modern writers. It will also  
be sufficient evidence to prove that <sup>this</sup> Saint did not  
murder the lady Kathleen as is generally supposed, but  
inflicted a somewhat mild punishment on her by  
flogging her with a bunch of nettles! It is also evidence  
that the little lady did not wear stockings. Now that  
our Saint's character stands cleared of having murdered a

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lady who <sup>had</sup> fallen in love with him for his beauty, we shall proceed with the other historical notices found among the fables of which his life consists.

The saint did not remain long after this in the monastery of the three Deniors, for the fame of his sanctity and miracles had ~~been~~ spread so widely that he became displeased at it, and longed to retire to some desert far away from the haunts and habitations of men, whose admiration he sought not and whose praises he despised, and he stole away from his guardians and faced the rugged mountains lying to the west of his native territory of Dal-Medina, in order to discover if possible some gloomy spot in their bosom where he might live secure from the observations of men. And one day as he was perambulating those deserts seeking for some spot where he might find water and wild herbs, he suddenly came upon a valley situated in the concave of lofty mountains and irrigated with much water; for it contains two lakes, and ~~the~~ rivers flow <sup>ing</sup> into it from the mountains from two different directions form a confluence in it. In the upper part of that valley, which is its narrower end there is a lake <sup>situated between the bases of</sup> very lofty mountains, and extending from the one mountain to the other. This valley is in the Scotch <sup>sometimes</sup> called Gleand demon \* [the valley of (Demons)] and [generally] <sup>the</sup> Gleand da loch, that is the valley of two lakes.

\* <sup>at Taghmon</sup> The Devil boasted to St. Menna that Glendalough <sup>had</sup> been his own property from the beginning of the world till St. Kevin settled in it, and that had not God interfered, he would have succeeded in inducing the saint to quit it. 14/6/21/33(12)

+ Ledwich denies that Joann o' loic is an Irish name!! What a wrong-headed blockhead he was to be sure! I wonder did he think that posterity would believe him?



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shut himself up  
"And he enclosed himself in a hollow tree near this lake  
(i.e. the upper lake) and remained there for some time  
leading a most strict life; for he seldom went out of  
that tree except when he wanted to gather a few herbs  
to eat with a little water: and he lived thus for many  
days." He thought himself secure here from the gaze of  
human eyes, but he was mistaken for God, who did not  
wish such a flower to——

—— bluish unseen

"And waste his sweetness on the desert air,"

soon made him known through a most amazing miracle  
to a herdsman who fed his cattle in the valley, who soon  
spread the fame of his sanctity throughout the whole  
territory to the great mortification of the saint, who had  
resolved to lead the life a hermit there for ever far away,  
as he thought, from the approach of men. At length it  
reached the ears of the three holy seniors Eogannus, Lo-  
channus and Enna, that the sanctified deserter of their  
monastery had been discovered in the hollow of a tree  
in the valley of the demons (Gleand demon) in the terri-  
tory of Fortuatha, <sup>who</sup> they repaired thither at once and  
brought him home against his will. After his return he  
worked such wonderful miracles that the senior abbots plainly  
saw that he would in time to come ~~to~~ eclipse their own  
fame and become the <sup>moderator</sup> proprietor not only of their own  
but of all the monasteries of that part of Leinster.  
We find him soon after on a visit with <sup>a</sup> St. Beonus, whom he

astonished

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astonished with his miraculous powers. We find him short-  
-ly after his visit to Beanus under the care of a Bishop  
Ligidus, who lead a monastic life in the neighbourhood, and  
from <sup>him</sup> Kevin. received the order of priest. After his  
ordination Ligidus sent him with some of his own disciples to  
a place called Cluain Duach, where he built a cell, ~~and~~  
dwelt for some time <sup>and</sup> collected some monks. But though our  
Saint consented to remain here for some time, he still re-  
-tained a longing for the wild and beautiful valley in which  
he enjoyed <sup>for some time</sup> much happiness, living in the hollow trunk  
of a tree away from the gaze of sinful eyes. And at last  
he took it in head to leave Cluain Duach, and make  
a permanent settlement in the valley of the two lakes.  
"in which" (says his biographer) "he led the life of a hermit  
"in his youth; for he entertained from the beginning a  
"strong <sup>great</sup> predilection for that solitude. And he founded  
"a great monastery in the lower part of the afore-  
"said valley, where <sup>the</sup> two clear rivers form a Confluence.  
"And many flocked to him thither from all quarters, and  
"he appointed them monks in that place."

\* This proves that the original great monastery was at  
the place where the Damliag and Round tower or Cluig-  
-thach now stand, for the two rivers of Glendalough  
form a confluence immediately to the South East of  
them. The monastery of St. Davinos, situated down  
lower on the river <sup>formed by their confluence</sup> is an after erection as is mani-  
-fest from the architecture.

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(10)

But though he founded this monastery he had no wish to remain with his monks but still retained the strongest desire to live alone in some retired situation where his solitude should not be interrupted by even ascetics like himself; for he wished to be in constant converse with his creator through prayer, and we are informed by the writer of his life that his prayers were so constant and fervid that they caused the air between him and heaven to <sup>glow</sup> burn with so much heat that no living creature <sup>nor demon</sup> could exist in it. a hyperbole not <sup>matched</sup> equalled by any modern religious writer except the Baron Swedenborg. The following are the words of the original life (Anglice reddita) giving an account of our saint's desertion of the monastery, which he had erected at the confluence of the rivers, - words full of interest, as they point out <sup>with remarkable accuracy</sup> the locality of a very curious feature in the Valley:

"The most holy Saint Coemgen himself committed the aforesaid monastery to the care of professed men, <sup>appointing?</sup> appointing to every one of them his own religious office; and he himself went <sup>to</sup> away from them alone to the upper part of the valley, which is about one mile from the monastery, and built a little dwelling for himself there in a narrow place between the mountain and the lake,\* where there were dense trees and clear little <sup>rivulets</sup> rivers. And he ordered his monks that

\* This is Templenaskelling on the southern margin of the upper lake.

" that they should give him no kind of food and that  
" they should not come <sup>to</sup> near him unless on a very  
" great occasion. And thus he lived <sup>for seven years</sup> alone in <sup>different places</sup> in the  
" upper part of the valley between the mountain  
" and the lake, leading the life of a hermit in continual  
" fasting and watching, without a fire, without a house,  
" and it is held uncertain, whether he supported his life  
" with the roots of herbs or the fruit of trees or with  
" heavenly food, because he himself made this known  
" to nobody. But his monks [afterwards] built a  
" famous cell in the desert where St. Coemgen dwelt  
" between the upper lake and the mountain on the  
" southern side, where there is now a famous monas-  
" tery in which very pious men always ~~live~~ dwell. And  
" that is called in the Scotch [Disert Coemgin] which  
" sounds in Latin Heremus Coemgeni, that is, the  
" Desert of Coemgen.

While our Saint dwelt in this spot he was accustomed to  
pray in the lake for the space of an hour every night; <sup>and</sup> but  
a horrible monster, an inhabitant of the lake, was wont  
to annoy him. It seems to have been a serpent for it  
coiled itself around the Saint's body, biting and sting-  
ing him, but, mirabile dictu, - it did him no hurt, for  
the fervor of his prayer, his patience, and the fire of  
the divine love which burned within him sustained the  
attack of the monster, <sup>in the cold water</sup> and rendered them as fruitless as  
if he were biting and stinging a mass of glowing iron  
in the furnace!



Within the space of the aforesaid seven years <sup>he</sup> built for himself on the northern margin\* of that lake a little oratory of twigs for praying to God daily therein, and there he lived unknown to all men and eat no human food. He was at length discovered here by Bran Duff, King of the Lagenians, who came into the valley in chase of a wild boar. On the King's arrival he found the holy anchorite praying under a tree with many birds <sup>perched</sup> standing on his hands and shoulders and flying about him and warbling sweet ditties; and the leaves of the trees around him seemed to emit melodious sounds!! The King struck with holy awe at the sight abandoned the chase and <sup>+</sup>delayed to converse with the saint and obtain his benediction. During the aforesaid seven years ~~also~~ the Saint lived in several places around the upper lake, one time he dwelt at the spot now occupied by <sup>on its south side</sup> Temple-na-skellig, another time in the rocky cave over it, and next in the little oratory of twigs just mentioned on the north side of.

\* I am not aware that there is any spot on the north side of this lake, considered sacred.

+ Giraldus Cambrensis tells a story about St. Kevin which was current in Ireland in the 12<sup>th</sup> century, viz that a Blackbird laid her eggs and hatched them on the palm of his hand, and he adds that all the pictures of this saint to be seen in Irish monasteries represented him <sup>with</sup> ~~as playing on~~ a harp, and his right <sup>arm</sup> ~~hand~~ stretched out, and a Blackbird hatching on the palm of his hand! There is no authority for this in any of the lives of him now preserved.

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of the lake. One year <sup>\*</sup> in Lent when he was living in the Cave of his Disert, he was visited by an angel (or warned by a dream) three nights in succession, who told him: "That rock which overhangs this cave in which thou dwellest, O Servant of Christ! will soon fall upon that Cave: In the name of the Lord, go speedily to another place." But St. Kevin would not depart from it even at the bidding of an angel till Lent should be over, and replied that he would not go. Then the angel, who was always benient to him, answered: "Indeed the hand of the Omnipotent God will for several days keep back that rock lest it kill thee" and then he departed. But on the approach of the holy Eve of Easter, he came again and said to the Saint "<sup>depart</sup> ~~go~~ quickly from this Cave, and follow me". Then St. Kevin followed the angel and they passed with dry feet across the lake. And after the departure of the Saint the rock fell <sup>+</sup> suddenly on the Cave as the angel had foretold.

+ This is unquestionably St. Kevin's Bed.

\* Disert was the ancient name of the place on which <sup>Templem de Puer</sup> Templenaskelling stands. The church is called in old Records the <sup>Prætorium de rupe</sup> Prætorium de rupe and the Conventus de Deserto. (Lewin's Hist. 178)

+ I do not know whether there is any rock in St. Kevin's Bed which fell obviously from the roof of that Cave, as I was not able to get into it. I examined Glendalough on the day before and the day after the great storm of Jan. 6<sup>th</sup> 1839; I intended to visit the Bed on the 7<sup>th</sup> but the boat of the Lake was smashed to pieces by the storm, which rendered it impossible for me to get over to St. Kevin's Disert; but I saw and carefully examined all the other features.

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14/6/21/33(19)

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(14)

At the expiration of seven years Kevin was nearly persuaded by Satan, who appeared to him in the bright form of an angel, to quit the valley and travel abroad but he was prevented by St. Columba of Iaghmun, who discovered this trick of the arch-rebel. Kevin then consented to dwell in the valley during the remainder of his life. But God not wishing that he should lead so retired and inactive a life sent him his angel to point out to him where he wished him to erect a monastery at the East of the greater Lake, the place where his Resurrection was to be. When St. Kevin saw the place he observed to the heavenly messenger that it was very rugged and that there was no spot in it fit for sepulture. But to remove every excuse, the angel rendered the stones, which were ~~from~~ <sup>then</sup> till immovable, easily moveable. And the writer of his life, who was evidently a monk of Glendabough observes: "And in the ground, which the angel pointed out to St. Kevin <sup>Coengen</sup> there is [now] no immovable stone."

St. Kevin still lingered in his favourite Desert, whither, it would appear, he had latterly suffered some monks to remain with him, but he had soon another visit from the angel who spoke to him as follows: "In the name of our Lord Jesus Christ, arise with thy monks, and remove to the place which the Lord has ordained as fit for thy Resurrection." And then

\* This is the place where the Refectory church now stands: the reason of this name will appear presently.

then he departed.

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St. Kevin now seeing that it was useless to remain stubborn any longer, resolved at once to move his habitation, and he sent for <sup>the</sup> chief of the territory, whose name was Dimma by <sup>the</sup> ~~whole~~ assistance <sup>of whom and of whose eight sons</sup> he removed the little houses (of wood) and furniture of the brethren to the place pointed out by the angel, and when this was done St. Kevin said in the spirit of prophecy "In this place a great city will spring up in which my Resurrection will be." When Dimma and his sons asked where the <sup>cells?</sup> [habitations] and the cemetery would be built, St. Kevin answered: Here there was formerly a certain shepherd interred and around him many will have their Resurrection, for the <sup>Refect?</sup> cemetery of this place will be here. And he added: "My sons! cut away the thorns and <sup>supplied</sup> thistles and make [a beautiful spot] of this place for in this place you yourselves will be buried for here there will be erected after some time a <sup>temple</sup> church to my name, and under its altar you will lie interred." \* The valley was the possession of Dimma and his sons, and they granted the whole of it to St. Kevin for ever.

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\* This sufficiently accounts for the name Rí's-ferpe, i.e. the Royal grave or Cemetery. The monastery at the Confluence of the Rivers had been founded by St. Kevin more than seven years before, as we have seen before. The lines of St. Kevin were <sup>never</sup> made use of to illustrate the topography of Glendalough before.



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The saint then consented to live at this new establish-  
-ment, but with increased austerity and mortifica-  
-tion of his body. And a famous religious city  
sprang up in the valley in honor of St. Kevin  
which was named from said valley Gleann da-  
loch <sup>i.e.</sup> the valley of the Two Lakes. "It is  
"situated," says the author of Kevin's life, "in the  
"east <sup>part</sup> of Leinster, and in the territory which is called  
"Fortuatha."

The other notices of Kevin's life at Glendalough con-  
-sist principally of <sup>details of</sup> uninteresting miracles, but we  
shall here notice a few of them which are more  
or less connected with the features of the valley.

He cursed all the Ravens of the district for  
the crime of one of them, and told the guilty  
bird that neither he nor any of his breed should  
~~should~~ touch any of the blood or entrails of  
the animals to be <sup>hereafter</sup> killed in honor of his  
emigration into heaven, but that while all the  
men and animals of the valley should be satura-  
-ted and joyful on his festival the Ravens  
should remain sad and in sorrow on the summits  
of the circumjacent mountains, croaking and quar-  
-relling with one another. And he added the  
following threat: "And if any of you through au-  
-daciousness, should dare to touch any part of  
the entrails or of the blood of the animals, which

"will be killed on those days (i.e. his festivals days) & he shall die on the spot." This was very severe indeed against the Ravens, but still it must have been a just sentence, for we have the testimony of St. Kevin's Biographer, who seems to have written in the beginning of the 11<sup>th</sup> century, that this punishment was inflicted on the Ravens of Glendalough in his own time. Was it from this the legend about the Lark was originally taken?

From the next legend we learn that the mountain overhanging the city of St. Kevin on the South side was <sup>a</sup> anciently called Eanyd, and that ~~the~~ <sup>a</sup> valley under it was called Gleann Cassain, but the legend itself is not worth much, excepting for the purpose of throwing light upon the notions which the ancient Irish had of magic.

The next legend informs us that St. Kevin resuscitated a student in the valley of Cassain, and his Biographer adds "A Cross ~~is~~ now stands in that place."

From another legend we learn that there was an object <sup>on</sup>

\* Peter Cancell informs us in his MS Dictionary that Glendalough was anciently called Gleann Eanaigh.

1) From what authority is this derived? 14/9/21/33(22)

+ Is not this the valley now called Glen Dapane? Perhaps the G is a mistranscript in the life.

+ I am not aware that there is any Cross standing in Glendasan now. A cross stood not many years ago opposite the steeping stones, <sup>on the Glendasan River</sup> leading over to the Archway near the Cathedral, but this was called the Market, and can scarcely be the one here referred to.



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on the southern mountain called Terebintus Regum, but we believe that this was a tree and that it has long since disappeared. We give this legend, which is rather interesting, word for word as it stands in the original (but translated)

" On a certain time ~~the King of the Lagenians~~ when  
" the Hy-Niall and the inhabitants of the northern pro-  
" vince entered the country of the Lagenians to say  
" it waste, the King of the Lagenians came to St. Kevin  
" to ask his advice; but St. Kevin not permitting  
" him to enter the valley, he stood on the brow of  
" the southern mountain, where the Terebintus  
" Regum now <sup>is</sup> stands, and sent his deputies to the  
" saint. To whom the holy man replied: According to  
" human law the King is bound to defend the proper-  
" ty entrusted to him by making war if he cannot  
" otherwise protect it. The King on hearing these  
" words of the saint of God returned joyfully and promptly  
" to the war. And he fought a great battle in which  
" the Hy-Niall received a very great overthrow from  
" the Lagenians, and the northerners were consigned  
" to destruction."

The Latin life of <sup>St.</sup> Kevin does not inform us <sup>the year in which</sup> when he died.  
but the date of his death is preserved in the very accu-  
-rate annals of Tighearnach in which the follow-  
-ing entry occurs relating to this great saint:

Present Remains at Glendalough  
and also some notices of features exist-  
-ing there about 60 years ago as appears  
from drawings made by French artists for  
Col Burton Conyngham, now in the pos-  
-session of George Petrie Esq. <sup>a distinguished</sup> Artist and  
Antiquary, 21 Great Charles St. Dublin.

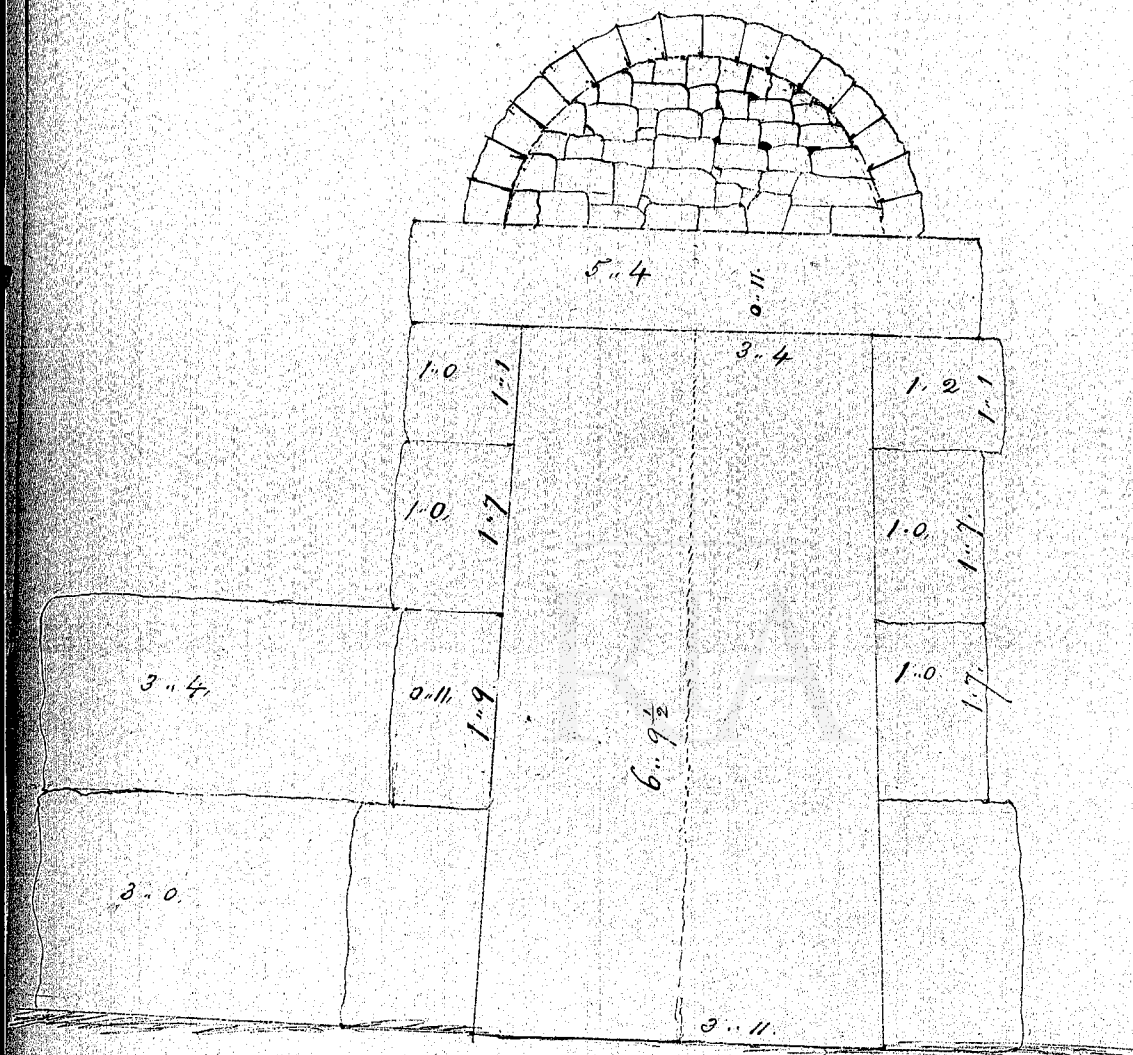
### 1. The Quimblag or Cathedral.

This church is now much ruined, but enough of it remains to  
enable the architectural antiquary to judge of its age.  
It consists of nave and choir <sup>as did the</sup> all ancient Irish Quimblag  
- lings as can be ascertained from the ruins of many of them still  
remaining. The Nave measures in length <sup>ft in</sup> 48.6 and <sup>ft in</sup> 30.0  
in breadth (measured on the inside). The Choir is <sup>ft in</sup> 25.0 feet in  
length and <sup>ft in</sup> 21.10 in breadth on the inside. The original  
doorway of this church is, as usual, placed in the <sup>middle of the</sup> west  
gable nearly facing the doorway of the Round Tower. It  
is of a quadrangular form and in the Semi-Cyclopean  
style. It <sup>on the outside</sup> measures <sup>ft in</sup> 6.9  $\frac{1}{2}$  in height <sup>and ft in</sup> 3.4 in breadth at top  
and <sup>ft in</sup> 3.11 at the bottom. The lintel which traverses  
it at top is <sup>ft in</sup> 5.4 in length, <sup>ft in</sup> 0.11 in height and extends  
<sup>ft in</sup> 2.4 into the thickness of the wall. On the inside, where this  
doorway widens, it measures in height <sup>ft in</sup> 7.0 and in  
breadth <sup>ft in</sup> 4.6 at the top and <sup>ft in</sup> 4.8  $\frac{1}{2}$  at the bottom.  
The thickness of the wall, as ascertained at this doorway,  
is <sup>ft in</sup> 3.7  $\frac{1}{2}$ ; the thickness of the south wall <sup>ft in</sup> 3.6 and the  
thickness of the walls of the choir is <sup>ft in</sup> 3.3.

The following figure will convey an idea of the  
proportions and size of the stones of which the external



(20) <sup>451</sup> of this doorway is constructed. The small arch <sup>shown</sup> ~~represented~~ over the lintel, is constructed of sixteen stones of nearly equal size and measures <sup>86 in</sup> 1.8 in height, and <sup>86 in</sup> 3.8 in breadth at <sup>the</sup> bottom.



\* All the stones in this doorway are mica slate.

The small arch above this doorway was evidently constructed to keep the weight of the gable off the lintel. No such <sup>arch</sup> is to be seen over the doorway of any other Irish Daimhliag of the primitive Irish times that we have seen, and we would therefore pronounce it not original, were not a similar one found over the lintel of the doorway of St. Kevin's kitchen, which presents features so ancient in every part of it that we cannot, with any safety, venture to be of opinion that it may have been remodelled in ulterior times. The lintels of both doorways, especially of the latter, are bad in comparison with those over the doorways of Trinity church, The Lady's church, and the Keefert church, and the idea of keeping <sup>off them</sup> the weight of a high gable in the one, and of a gable and heavy steeple in the other, would very easily suggest itself. But it may be asked why was not the same plan adopted to, to secure the lintels of the doorways in the west gables of the church of St. Fechin at Fore, the Cathedral of Kilmacduagh or the large church of St. Senán on Scattery Island, the gables of which



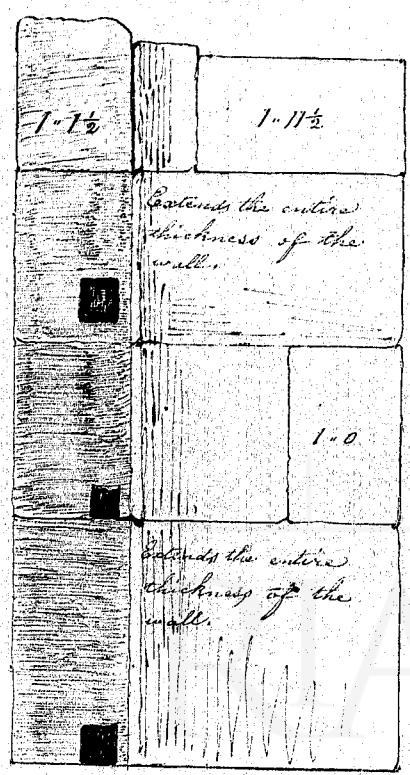
(22) 453

are remarkably high? The only answer, <sup>which the antiquarian could have</sup> in readings is, that the lintels over the doorways of those churches are remarkably massy and of granite stone, and strong enough to support any <sup>superincumbent weight</sup> superstructure, whereas the lintels of these two doorways at Glendalough are not remarkable for their thickness, and not of granite but mica slate. Be this as it may the an-

tiquarian, who has seen all the remains of the primitive Irish Daimhliags, <sup>of the Cathedral</sup> cannot convince himself that the part of the west gable at Glendalough from the lintel upwards is as old as the west gable of Trinity church at the same place; nor has he any <sup>direct</sup> proof that St. Kevin's Kitchen is older than the 9<sup>th</sup> century, because he has no direct evidence to shew whether any change <sup>was made</sup> looks place in the style of ancient Irish churches from the 5<sup>th</sup> to the 9<sup>th</sup> century. The truth however will be found to be, that, if any change took place, it was very slight indeed, and that it is very difficult to know whether an Irish church exhibiting all the primitive features belongs to the 5<sup>th</sup> 8<sup>th</sup> or beginning of the 9<sup>th</sup> century. 14/6/21/33(27)

In examining the ruins of ancient Irish churches the antiquarian should use every means to ascertain whether such churches had been enlarged or remodelled in after ages, and he may observe that whenever a church <sup>remained</sup> continued in use from the <sup>the period of</sup> first establishment of Christianity at the place till the 12<sup>th</sup> or 13<sup>th</sup> century it is sure to exhibit every appearance of having been both enlarged and remodelled in some of its features. So the Cathedral of Glendalough has been re-modelled and enlarged as well as that of Kilmacduagh, and the large church on Scattery island.

The following is a view of the thickness of the wall on the south side of this doorway. (23)



On the north wall of the nave at the distance of  $9.6$  from the west gable there is a breach extending from the ground the whole height of the wall, where tradition says there was a window similar to <sup>the</sup> one in south wall opposite, but this is uncertain, as we have no written record of it.

On the south wall of the choir at the distance of  $14.4\frac{1}{2}$  from the west gable placed at the height of  $6.8$  from the ground there is a window measuring in height  $5.6$  and in breadth  $2.4$ . It is semicircular at top and constructed of cut stones as far as the arch, which is of rough masonry, and evidently more modern than the rest lower part.

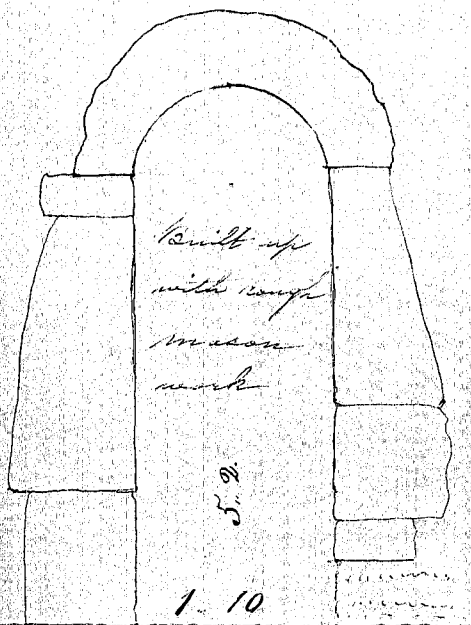
At the distance of  $14.4\frac{1}{2}$  to the east of this, the same wall contains another window now stopped up with rough masonry. It is placed at the height of  $5$  feet from the present level of the ground, measures  $5.2$  in height and  $1.10$  in breadth. It is all constructed of cut-stones, and semicircular at top.

At the distance of  $4$  feet from the choir arch, the same wall contains a broken window placed at the height of  $3\frac{1}{2}$  feet from

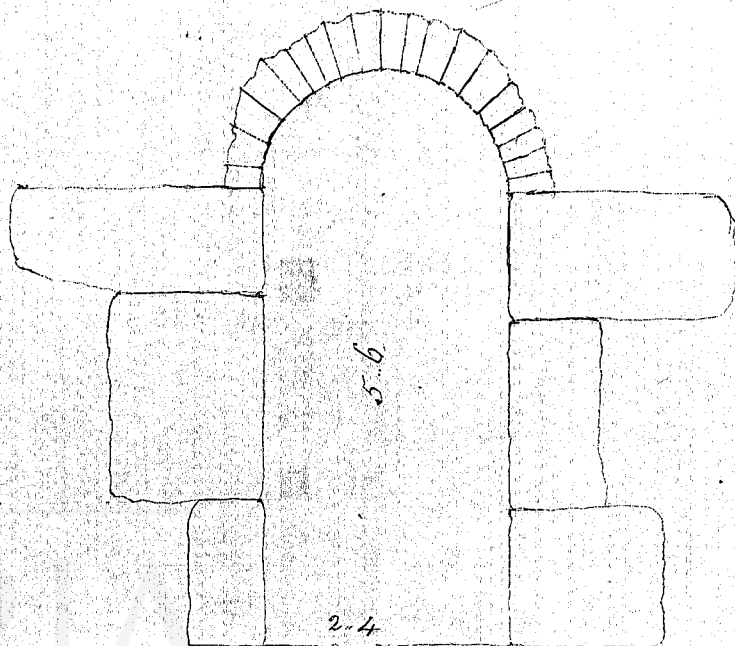


the present level of the ground, but it is so injured that <sup>the</sup> no dimensions of it could be given. The <sup>first described</sup> windows are thus constructed

The more eastern window  
on the inside



The more western window  
on the inside



This window is  $1.7$  in width on the outside and 5 feet from the present level of the ground, which seems raised

This window is  $4.2$  in height on the outside and  $1.7$  in width and placed at the height of  $6.10$  from the present level of the ground.

The choir arch is now destroyed, but it can be ascertained, from parts of the ~~found~~ walls on which it ~~stands~~ stood, still remaining that it was  $18.2$  broad at the ground. Nothing remains to show how this arch was constructed, but it appears from Ledwich's *Antiquities* (second edition p. 176) that it was "semicircular". "The nave (of the Cathedral) is 48 feet long by 20 (recte 30) wide; a semicircular arch forms the chancel." He does not tell us whether it was ornamented or whether it sprang from groups of pilasters, which is a very great omission.

The eastern window is now nearly destroyed. Its lower part is <sup>from</sup> ~~now~~ 3.6 (25) feet from the present level of the ground, and it measures 6 feet in 4.56 breadth at the bottom, but no more dimensions <sup>of it</sup> can now be obtained. It was ornamented with a chevron moulding which was formed of Portland stone. Ledwich in his *Antiquities*, 2.<sup>nd</sup> Edition p. 177, has given a drawing of this window (inside view) represented as perfect. In this drawing the window is represented as highly finished, semicircular at top on the inside and ~~perfect~~ <sup>perfect</sup> on the outside. But I fear, as this drawing has been made by the impostor Beauford, that it contains some fraud like his drawing of Dun-sungus. It may or it may not, but it is very hard to trust it, as we have a drawing of the same window made for Col. Burton Congyngham before the publication of Ledwich's Book, <sup>in which</sup> and in this the window is represented as very much injured both on the inside and outside, especially on the latter side on which it is a formless breach. I fear therefore that Beauford and Ledwich have completed this window from their own imagination, and thus to bear out a theory which Ledwich struggles to establish, viz that the Lancet-headed <sup>or pointed</sup> windows are of great antiquity. The following is Ledwich's description of this window.

"The Eastern window is a round arch ornamented  
" with a chevron moulding. The sculptures of the  
" impost mouldings are legendary. On one part is a dog  
" devouring a serpent. Tradition tells us that a great  
" serpent inhabited the lake, and it is at this day  
" called Loch na piast" [recte Loch na peiste] "or the  
" Serpent-loch, and being destructive of men and cattle was

killed

14/9/21/33(30)



(26)  
45-

"killed by St. Kevin. In another the Saint appears embracing his favourite Willow, and among the foliage may be discovered the medicinal apple. The window itself is very singular, running to a narrow spike-hole: neither it <sup>or</sup> any other at Glendaloch seems to have been glazed."

At p 192 he says: "As to the pointed or Lancet Gothic, it was known and used many centuries before the Gothic power was established, or the Romantic expeditions to the Holy Land commenced."

He then goes <sup>on</sup> to prove his position from drawings published in books, but not from any existing churches.

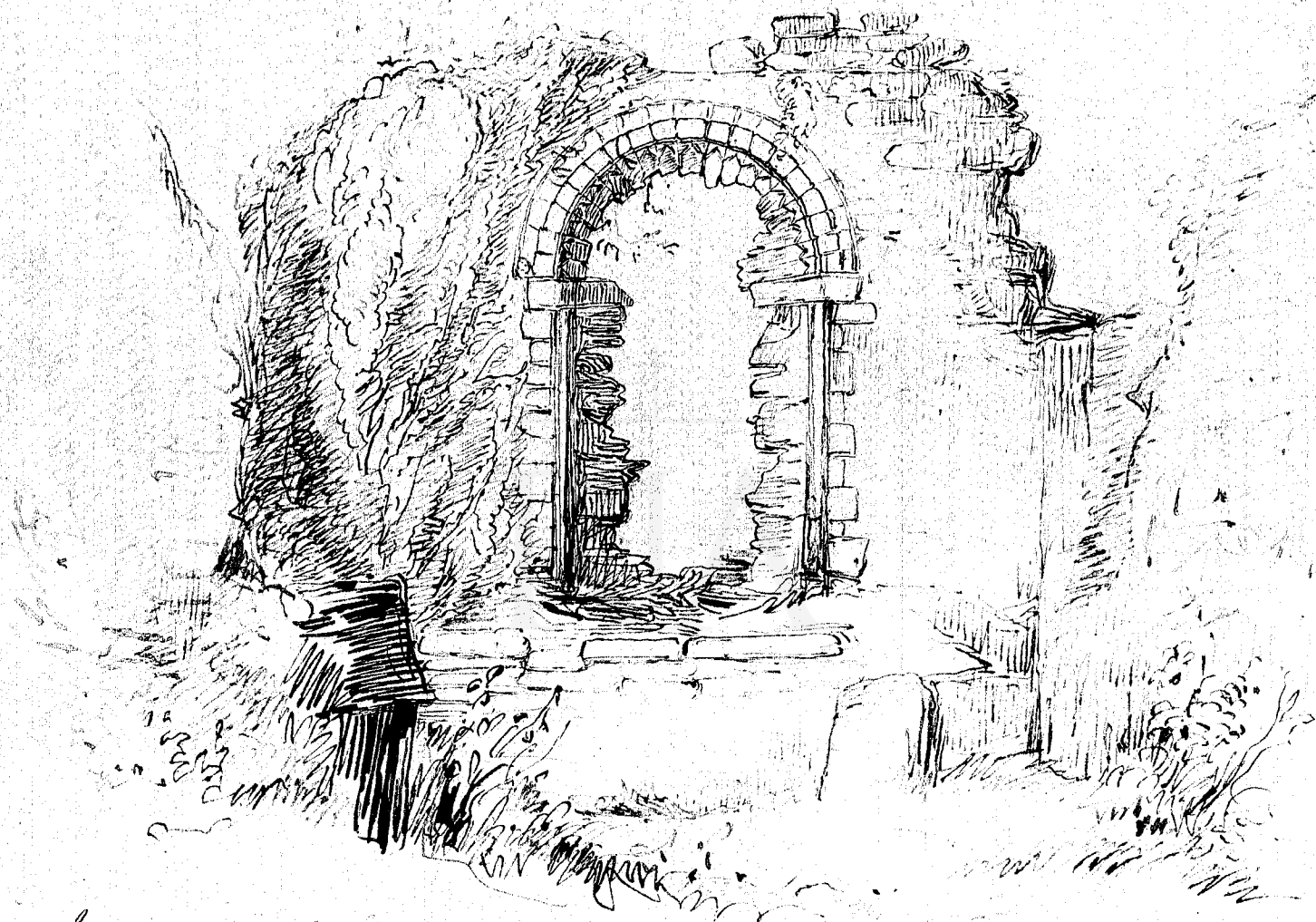
I here annex <sup>a copy of</sup> Ledwich's view of this window and also of that made for Col. Burton Conyngham before the publication of the first edition of Ledwich's Book, and ask the reader whether he thinks Ledwich or his artist Beauford may not have drawn upon their imaginations when they represented this window as perfect on the outside in the year 1803.

One thing is certain that it is very difficult to receive any thing from either of those gentlemen, the one having been <sup>an incorrigible bigot and</sup> a literary charlatan, the other a forger of inscriptions and architectural features; but it should be remarked that the former was far more judicious and honest than the latter, but viewing every thing Irish and superstitious with a jaundiced eye, he fell into strange inconsistencies.

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1254

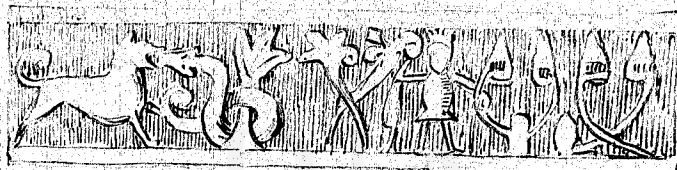
To face page 26



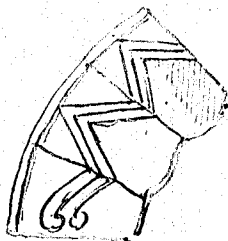
Inside view of the Eastern window of the Cathedral of Glandulough  
 as drawn <sup>originally</sup> about the year 1780 by an Italian artist for Col. Burton  
 Conyngham. Copy by W. Wakeman Junior.

14/G/21/33(32)





*Ornaments on the moulding of East  
window of the Cathedral, now destroyed*



In the south wall of the choir at the distance of 4 ft. from the east gable ~~and there~~ is a tomb now very much injured. It is placed at the height of  $1\frac{1}{2}$  ft. from the present level of the ground, and measures  $4.0$  ft. in length and  $1.6$  ft. in height and extends  $1$  ft. into the thickness of the wall. It is constructed of chiselled freestone and adorned with carving.

Over this tomb there was a window <sup>on the inside</sup> which was  $4.0$  ft. in breadth at the bottom, but it is now so injured that its height or features cannot be given or described. Ledwich has noticed this tomb [*Antiquities loco cit.*] "Under a window on the south side of the choir is a tomb of free-stone adorned with carving, but without any inscription."

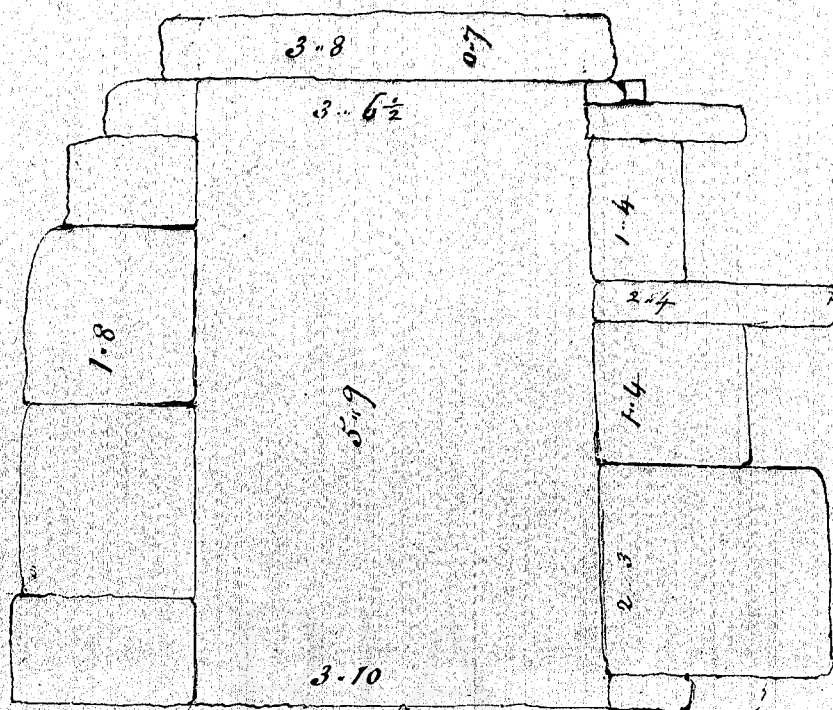
On the <sup>same</sup> south wall of the Choir at the distance of 9 feet of the Choir arch there is a quadrangular doorway of which the following is a representation [See outside] It communicates with a lateral little building, or Erdam, which is traditionally called "the vestry." This Erdam measures  $16.0$  ft. in length and  $10.7$  ft. in breadth. The doorway leading into it from the Choir, is  $5.9$  ft. in height, and  $3.10$  ft. in breadth at bottom and  $3.6\frac{1}{2}$  at top. Its lintel on the vestry side is  $3.8$  long <sup>measuring</sup> and  $0.7$  ft. in thickness.

Whether this doorway and Vestry belonged to the Cathedral as originally built, or were added in after times it is not now easy to determine, but it is very probable that they are not original.



(28) 461

Doorway leading from the choir into an Endam  
off the south wall.



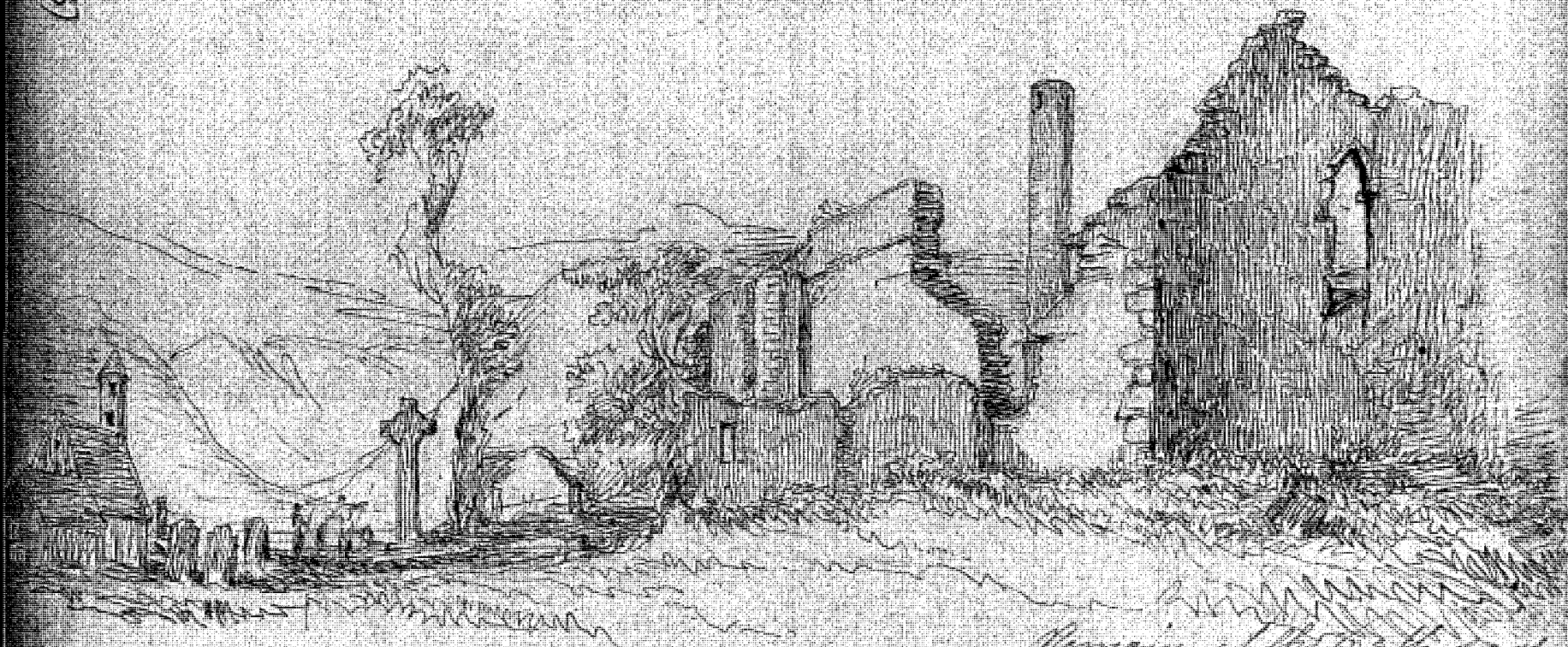
On the north wall of the choir at the distance  
of <sup>ft in</sup> 7.2 from the choir arch, there was a window, but  
it is now totally destroyed. At the distance of 12 feet  
from this, and 6 feet from the east gable there was  
another window placed at the height of <sup>ft in</sup> 4.6 from  
the present level of the ground on the inside, but  
it is so ruined that its dimensions cannot be given.

It will be obvious to any one acquainted with the  
construction of ancient Irish Daimhliags that this was  
remodelled in the 9<sup>th</sup> or 10<sup>th</sup> century. The parts of the  
walls



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To face page 28.



Remains of the Cathedral  
at Glendalough  
Remains of Cathedral at Glendalough  
(Copied from a drawing by Col. Austin Conyngham's article)

14/6/21/33



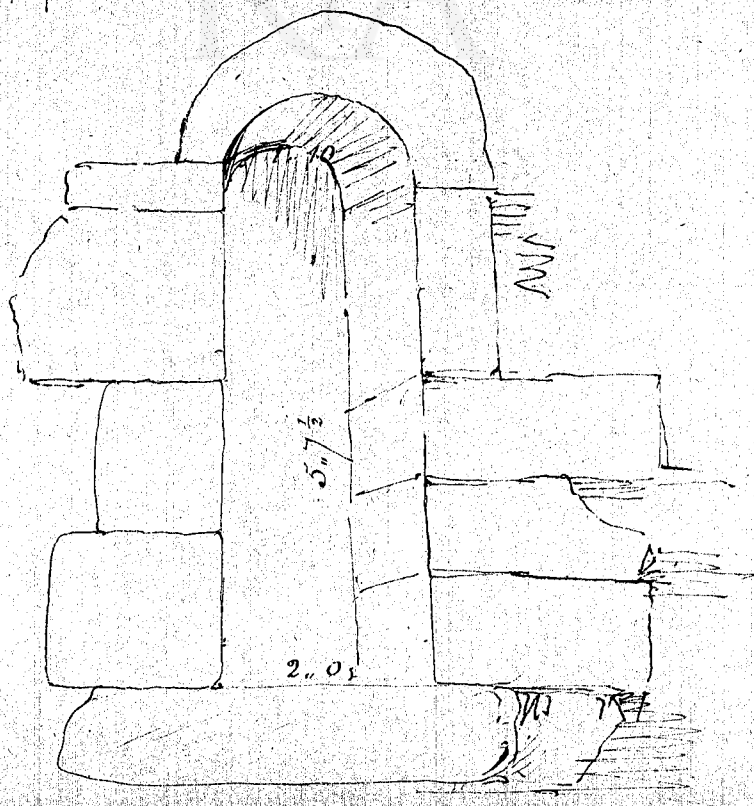
walls which were modernized can be as clearly discerned as those in the cathedral of Kilmacduagh and <sup>the large church of</sup> Scattery island. To the height of  $4\frac{1}{2}$  feet of the west gable is of the original work, being built of very large stones like those forming the doorway, but from that to the top is certainly not original, being constructed of remarkably small stones.

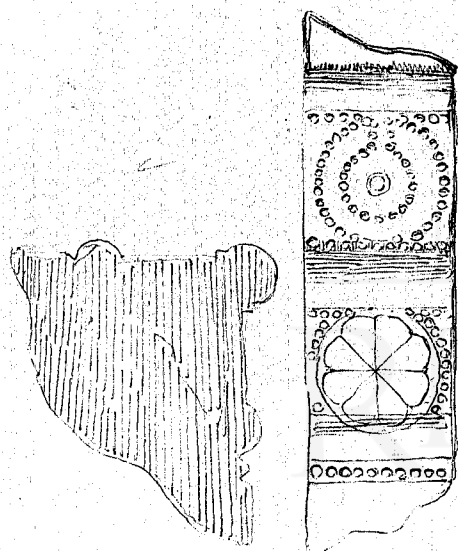
<sup>and its beautiful window must also be considered</sup> The east gable ~~is also~~ the work of the 9<sup>th</sup> or 10<sup>th</sup> century, for we must not suppose that they carried Portland Stone to Ireland so early as the time of St. Kevin. The antiquarian will at once see the truth of these observations when he has compared this east gable with that of Trinity Church, which is a primitive Irish Daimhliag and was never <sup>enlarged or</sup> remodelled, excepting in two features which are now destroyed. (See pages 56, 57.)

2. The Round Tower or Cloigtheach.

The Round Tower stands at the distance of 9 perches northwards of the Cathedral. It is 110 feet in height, 52 feet in girth at the ground, and its walls are 4 feet thick. Its doorway is placed <sup>on the N. E. side and</sup> at the height of 10 ft. from the present level of the ground, which is not much raised. It is semicircular at top, and measures <sup>ft in</sup>  $5\frac{1}{2}$  in height, and in breadth <sup>ft in</sup>  $1.10$  at <sup>the</sup> top <sup>where the arch springs</sup> and  $2.0$  at the bottom. Its head is formed of one stone which extends the entire thickness of the wall; thus:

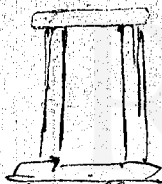
Dopur Cloigtheach Glinde da lachu







The first story was dark; the second was lighted by the doorway; the third by a quadrangular window placed on the south side; the fourth by a similar window on the west side; the fifth by a small aperture on the north side; the sixth by a quadrangular window placed on the east side nearly over the doorway but a little to the north; the seventh story was lighted by four quadrangular apertures placed immediately under the conical cap or Bencover. It is curious that no triangular-headed window is to be seen in this tower. All its features, with the exception of the doorway, are quadrangular and very simply constructed; thus:



A question here naturally suggests itself: - Did this tower exist here in the Wilderness before St. Kevin lived in the hollow of a tree at the upper lake, and when this valley was inhabited by shepherds only? And another:

Do the architectural features of this tower prove or suggest that it could be older than Trinity Church or the Semi-Cyclopean doorway in the opposite Cathedral? Let no one dare to answer these questions but a person who has made ancient ecclesiastical architecture his study.



At the distance of 5 perches and 15 links to the S.W. of the Cathedral the map of Glendalough made about 60 years since for Col. Burton Conyngham shews a small building which is called "The little church where the Priests are buried." Of the front of this little building a drawing was made for the same patriot which is here annexed (Copy from orig. by <sup>W.</sup> W. Wakeman) Of this Ledwich has given the following description (Antiquities, 2. Edit. p. 176)

"Not far from the Cathedral is the Sacristy, otherwise called the Priest's house. The Closet, in which the vestments and holy utensils were kept, remains: the vulgar believe it an infallible cure for the head-ache to turn thrice round in it; a notion arising from the veneration paid to its sacred furniture in times of predominant Superstition."

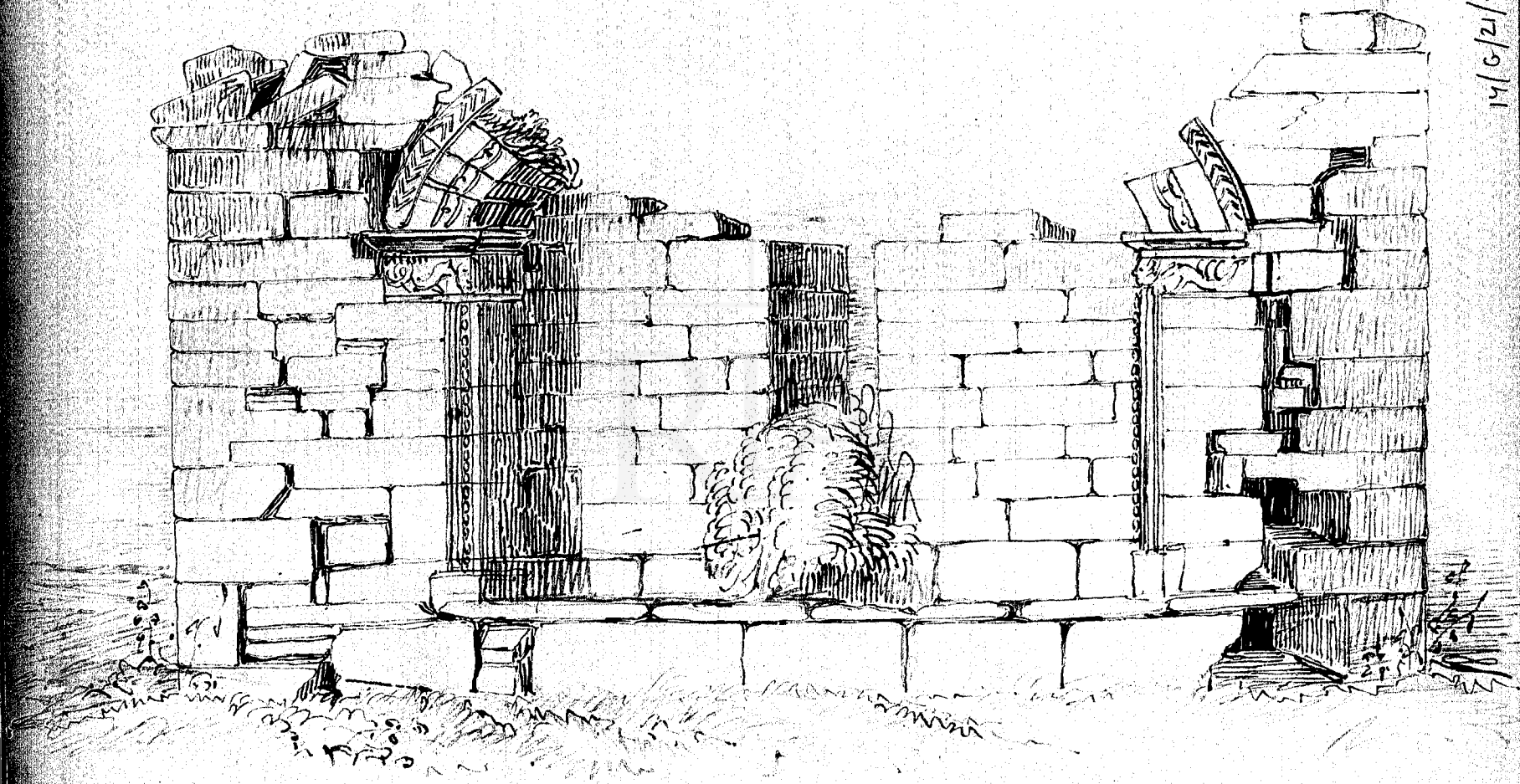
"Among the remnants of crosses is a loose stone, shewing in relievo three figures. The one in the middle is a Bishop or priest sitting in a chair and holding a Penitential in his hand. On the right a pilgrim leans on his staff, and on the left a young man holds a purse of money to commute it for penance."

How far the doctor, who detested the old form of Christianity, may have here drawn on his own imagination, we have nothing left to determine, but if we judge by his explanation

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Front of the Priests' Church at Glendalough  
This is now totally destroyed.



<sup>explication</sup>  
exposition of the symbolical meanings of the orna-  
ments found at the Priory, we will find it ra-  
ther difficult to depend on his skill in hierogly-  
-phics. (See drawings inserted between pages 62 and 63)

Near the Cathedral there was not many years  
since, the trunk of a very old yew said to have  
been planted by the hands of St. Kevin himself. Of  
this Ledwich speaks as follows. "Between the Ca-  
-thedral and the <sup>recte lower lake</sup> upper lake is a group of thorns of a  
"great size, <sup>recte of which</sup> and their plantation is ascribed to St. Kevin.  
"Near the Cathedral is the trunk of an aged <sup>recte (?) or measuring</sup> yew, it  
"measures three yards in diameter. About twenty years  
"ago, a gentleman lopped its branches to make furni-  
"ture, since which it has annually declined."

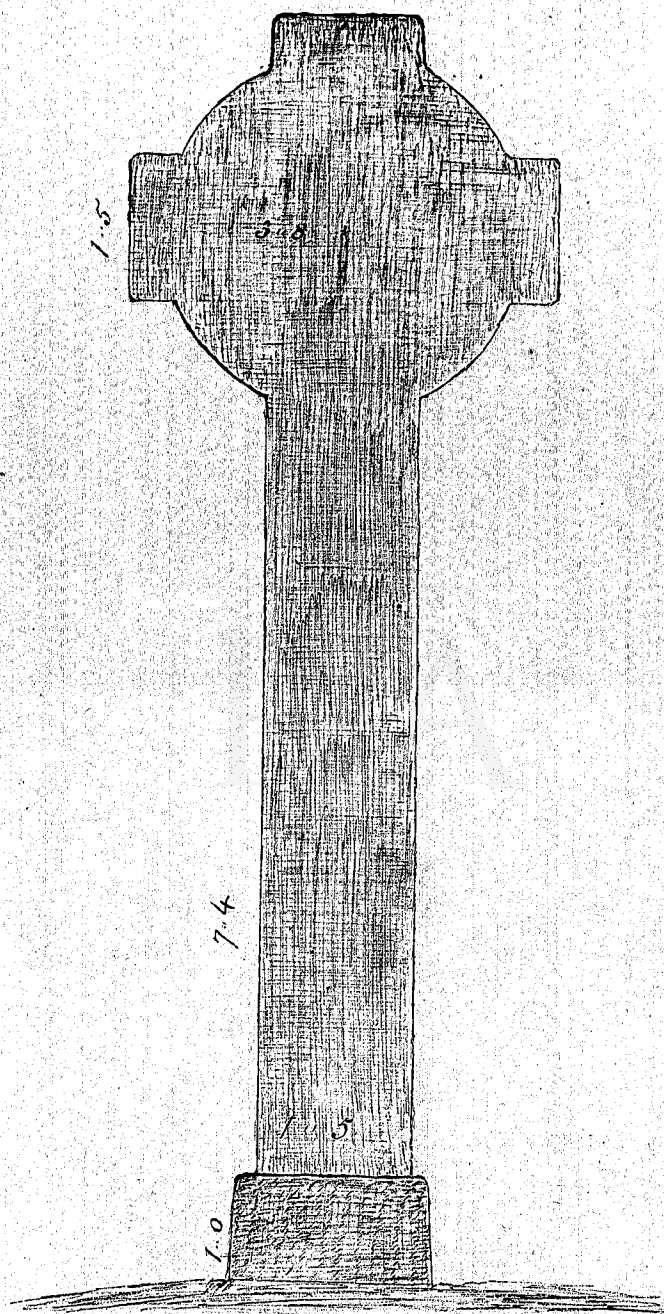
Antiq. 2<sup>nd</sup> Edit. p. 173.

In the Cemetery opposite the south wall of the Cathedral  
stands a large Stone Cross called St. Kevin's Cross.  
This is probably coeval with the first erection of  
the Cathedral, but it exhibits no inscription  
nor ornament, <sup>by</sup> from which the antiquary could  
fix the date of its erection. It is a plain cross  
chiselled out of one granite stone, and, what is  
very unusual in ancient Irish crosses, not perfo-  
-rated in its <sup>nearly</sup> arms. There is a similar cross formed of one  
granite stone, and without carvings of any description,  
still to be seen at the church of <sup>Mag. Bile</sup> Choville in Irish-  
-owen, where tradition ascribes its erection to St. Patrick;  
but it differs from St. Kevin's in one striking feature, viz that it is  
perforated in its arms.

14/9/21/33(43)

47/34)

Crois móir Chosmáin a n-Gleann dá lachá lár na n-  
 daingí móir h1 n-deir.



This cross is <sup>ft in</sup> 11.0 in height from the pedestal; its pedestal is <sup>ft in</sup> 1.0 above  
 the present level of the church yard; its shaft is <sup>ft in</sup> 7.4 in height, and its  
 arm <sup>ft in</sup> 3.8 in breadth.

14/6/21/33(44)



### 3. St. Kevin's Kitchen anciently Cro Coemhghin.

This building is called St. Kevin's Kitchen or house by the artists who examined Glendalough for Col. Burton Conyngham, and Cro-Coemhghin by the Four Masters at the year 1167. It is thus briefly described by Doctor Ledwich in his Antiquities page 178:

"St. Kevin's Kitchen is a stone-roofed oratory, <sup>note;</sup> the ridge of the roof is about 30 feet above the ground, and its angle sharp; at the west end is a round tower of about 45 feet in height."

This description is very imperfect in as much as it conveys no idea of the form or features of the building, and furnishes no clue to its age. No description is worth the attention of the antiquarian unless it is so perfect as, that by its assistance, in case the building were destroyed, a similar one could be erected, but none of our Irish writers have thought it necessary to give any but vague general accounts of <sup>our</sup> ancient edifices. To form an exception to these, we have thought it necessary to go to the other extreme by giving the measurements <sup>not only of arches, windows and doorways but even</sup> of remarkable stones in some ancient doorways, which struck us as worthy of most minute description, as specimens of the earliest Christian architecture, <sup>and</sup> which will disappear in another century.

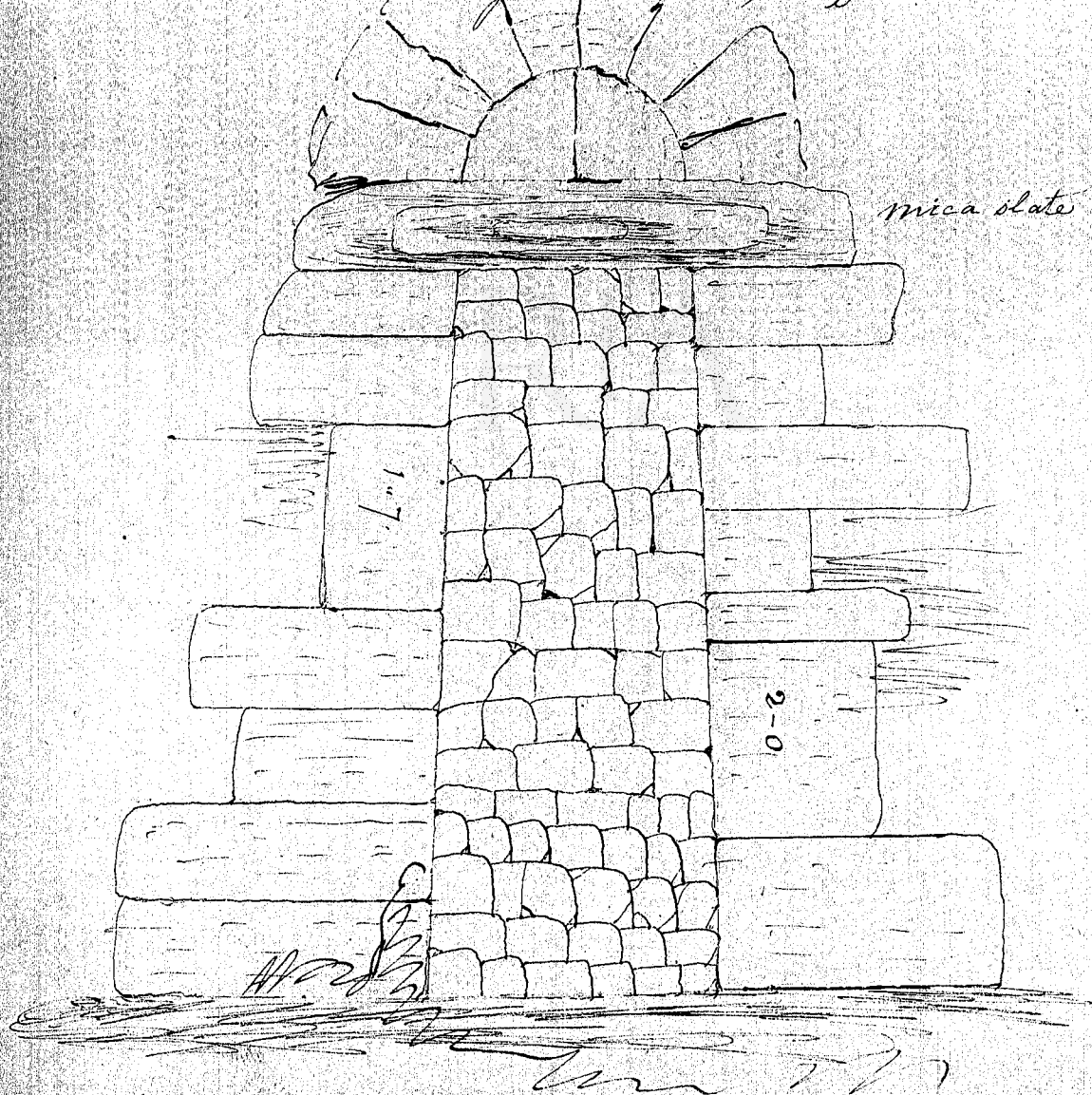
St. Kevin's Kitchen Consisted originally of nave and

14/9/21/33(45) choir

\* The tower is about 30 feet high, but if we add the height of the gable on which it stands, both will make very nearly this height given by Ledwich.

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(36)

Choir with an Er-dam or lateral apartment off the choir on the north side. The nave measures on the inside <sup>ft in</sup> 22.8½ in length and <sup>ft in</sup> 15.5 in breadth, <sup>and the walls are 3.6 in thickness</sup>. The west gable containing a doorway with a similar arch to the one already described as over the western doorway of the Cathedral. It is <sup>ft in</sup> 7.5 in height and in breadth <sup>ft in</sup> 2.4 at top and 2.11 at bottom. Its lintel projects in the middle, and is <sup>ft in</sup> 5.6 long and 11 inches high.



19/6/21/33 (46)





Kitchen  
East view of St. Kevin's, as it appears since  
the choir was removed. From a sketch by  
Mr. Wickham.



West view of St. Kevin's Kitchen at Glendalough.  
Height of side wall to <sup>the</sup> roof " 11.0  
From N. corner of gable to doorway - 9"8.

St. Kevin's Kitchen at Glendalough  
W. Wickham del.

1848

14/6/21/33(47)

Cro Coeimgin co n-a Clozár



E. View of St. Kevin's Kitchen as it appeared before the choir was removed.

This choir is thus described in Archdall's *Monasticon*:  
"At the <sup>east</sup> end (of the nave) is an arch five feet three  
" inches in width, which communicates to another  
" building ten feet six in length by nine feet  
" three in width; on the north side of which  
" is a door two feet two inches wide, which  
" communicates with another chapel of the  
" same length, and seven feet nine inches in  
" width; each of these buildings has a small  
" window in the centre to the east; the walls are  
" three feet thick and both measure twelve feet  
" in height. p. 773.



1495  
(40)

As the Nave appears at present it is arched over head with remarkably firm work. The apex or highest part of the concave of the arch is about 18 feet from the level of the floor. Near the west gable there is a quadrangular aperture in this arched floor <sup>loft</sup> through which the inside of the round tower on the west end can be partially seen. Besides this arched floor <sup>off stage work</sup> there were originally two other floors or lofts of wood which were placed between it and the ground; as appears from the holes for joists in both walls, the one at the height of 7<sup>ft</sup> 2<sup>in</sup> and the other at the height of 12 feet from the level of the ground floor. The S. wall contains a large quadrangular window, but this is of recent insertion. The choir arch measures 8.10 in height and 5.2 in breadth. It is very firmly built and in good preservation, but so <sup>plastered over</sup> covered with mortar that the shapes of the stones of which it is constructed are not observable. The Choir is now destroyed, but its dimensions, <sup>can be calculated</sup> as it was of the same length with the little Exdam or lateral apartment, which still remains uninjured, and its breadth can be determined from the tracks of its walls in the external face of the east gable of the Nave.\*

The little <sup>sacristy</sup> Exdam above referred to as leading off the Choir to the north is a stone-roofed Cell measuring on the inside 10<sup>ft</sup> 2<sup>in</sup> in length, - which was also the exact length of the choir, - and 7<sup>ft</sup> 9<sup>in</sup> 1/2 in breadth, which is somewhat less than the breadth of the choir. It contains a doorway on the south side, by which it communicated with the choir, and which measures 5<sup>ft</sup> 7<sup>in</sup> in height, and in breadth 2.0 <sup>ft</sup> in at the top and 2.3 <sup>ft</sup> in at the bottom. It also has a window in the East gable placed at the height of 4<sup>ft</sup> 0<sup>in</sup> from the

the present level of the ground. It is broad inside and gradually narrows to the breadth of 6 inches on the outside. Its dimensions are as follows:

|                 |       |
|-----------------|-------|
| Breadth inside  | ft in |
| Height inside   | 2..6  |
| Breadth outside | 4..0  |
| Height outside  | 0..6  |
|                 | 2..0  |

I cannot give the dimensions of the apartment over the arched floor above referred to, <sup>nor of the tower</sup> as I could procure no ladder long enough to get into <sup>them</sup> ~~it~~. But their dimensions are known and should be obtained.

|                                    |       |
|------------------------------------|-------|
| Height of side walls to roof       | ft in |
| Height of gable to base of tower   | 11..0 |
| Height of Tower                    | 22..0 |
| Height from ground to top of Tower | 20..0 |
|                                    | 42..0 |

Round <sup>on Chigtheach</sup>

This tower, on the west end of this building is said by Ledwich to be 45 feet in height, but this is an error, or, at least, it conveys a false idea of the truth, for though the vertex or point of the Bencher of it is nearly 45 feet from the ground, still, the tower part of the height is not more than 20, the gable on which its base partly rests being about 22 feet in height. There is no end to the Doctor's bad writing and distortion of facts!

This Tower contains six apertures or windows of a quadrangular form: two placed near its base, one the east and the other on the west side, and four

\* This apartment is lighted by the two windows at the base of the tower and by a small quadrangular aperture near the top of the west gable of the choir. It looked into the choir through a window placed immediately beside the (the choir) inf.



474  
(42)

near the top - immediately under the Bencover or Conin-  
-cal cap facing the four Cardinal points.

The Artists who examined Glendalough about  
60 years since for Col. Burton Conyngham shew  
on their map of the valley the ruins of an old  
church a short distance (2 perches and 10 links) to the  
north of St. Kevin's Kitchen and facing its north west  
corner, but they give it no name. Fragments of the  
walls of this church still remain, but no idea can  
be formed from them of its extent or characteristics.  
They also shew another <sup>nameless</sup> old church opposite the S. west  
corner of St. Kevin's Kitchen at the distance of 2  
perches and 20 links. No trace of this is now to be  
seen.

At the distance of 6 perches and 20 links to the East  
and by South of the last nameless old church they also  
shew another called St. Kieran's church. This has also  
totally disappeared. No mention is made of this  
church in any of St. Kevin's Lives, but it is very  
probably the church called Bro Chiarain in the  
annals of the Four Masters at the year 1167. That  
the memory of St. Kieran of Clonmacnoise was held  
in high veneration at Glendalough may be easily  
inferred from the following legend in the life of  
St. Kevin:

" On one occasion the Blessed Coemgen went to visit St.  
" Kieran, the abbot, who built the city, which is called Clon-

14/6/21/33(5)

macnoise

" macnsise, and situated in the [south] western tract of  
 " of the country of Meath on the banks of the River  
 " Dyarna opposite the provinces of the Connacti. But  
 " St. Cyaran had emigrated from this world to Christ  
 " three days before St. Coemgen reached him. And his body  
 " was placed on a bier in a certain church, until St.  
 " Coemgen and other saints should come to bury him.  
 " St. Coemgen arriving late at the monastery of St.  
 " Cyaran entered the church in which the holy body  
 " was, and commanded all the brethren to go out wish-  
 " ing to remain there alone himself during that night  
 " beside the <sup>holy</sup> body. And all the brethren hav-  
 " ing gone out St. Coemgen carefully closed the  
 " door of the church, and remained there alone until  
 " morning. But some of the brethren were watching  
 " before the door of the church till morning. And  
 " St. Kevin <sup>Coemgen</sup> praying there the most blessed soul of  
 " St. Cyaran returned to his body, and rising up  
 " he began to speak in salutiferous words  
 " to St. Coemgen: and the brothers who remained  
 " outside clearly heard the voices of both. And  
 " St. Kyaran asked St. Coemgen that as a token  
 " of eternal friendship, both would mutually exchange  
 " their clothes; and they did so. And when the  
 " door was opened on the following morning the



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(44)

the brethren found St. Coemgen clad in the garments of St. Kyaran and St. Kyaran dressed in the garments of St. Coemgen. The body of St. Kyaran was warm and retaining ruddiness in the face. And St. Coemgen told the monks of St. Kyaran of the fraternity and friendship which he himself and St. Kyaran established for ever between themselves and their establishments and monks. And the brethren, who were watching on that night before the church testified to this. And when the body of St. Kyaran was committed to the earth St. Coemgen returned to his own City."

It is not likely that St. Kieran himself ever built a church at Glendalough, but it is not improbable that the monks of St. Kevin dedicated one of their churches to him a long time after his death.

4. Our Lady's Church, or Temple Mure.

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(45)

This is also noticed by Ledwich, but unfortunately he gives no description of it. He merely says: "Our Lady's Church is the most westward of <sup>all</sup> the others and nearly opposite the Cathedral." Antiq. p. 178.

This church is also a small Daimhliag consisting of Nave and choir. It is shown by Col. Buxton Conyngham's artists as lying about 23 perches West and by North of St. Kevin's Kitchen. Its measurements are as follows:

|                         |           |
|-------------------------|-----------|
| Length of Nave (inside) | ft in     |
|                         | 32 .. 3½  |
| Breadth of Nave —       | 20 .. 6   |
| Length of Choir —       | 21 .. 4   |
| Breadth of Do.          | 18 .. 11. |
| Thickness of walls      | 3 .. 0    |

All the features of this church are destroyed, with the single exception of its doorway which is placed in the middle of the west gable. What a pity that Ledwich did not leave us a proper description of this interesting church, which was nearly perfect in his times?

The doorway in the west gable, which is in beautiful preservation, is a splendid specimen of the Semi-Gothic style constructed of large blocks of granite

14/6/21/33(54)

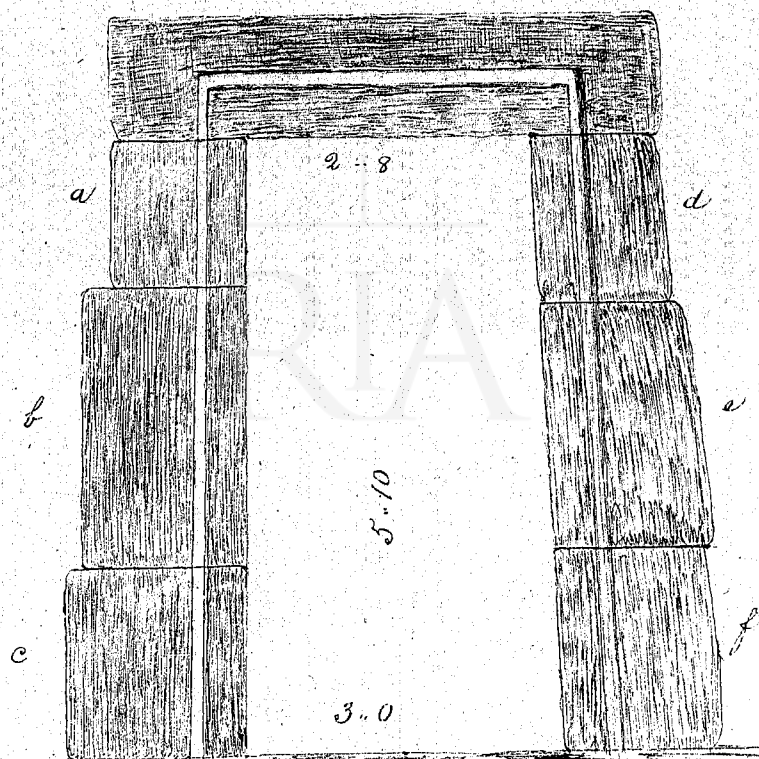
which



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(46)

which extend the entire thickness of the wall. It measures  
in height <sup>ft in</sup> 5.10, and in breadth <sup>ft in</sup> 2.8 at the top and  
3.0 at the bottom. Its lintel is <sup>ft in</sup> 5.1 in length and  
<sup>ft in</sup> 1.2 in depth, and its face <sup>overhead</sup> ornamented with a curious cross.

Dopar Teampull Muire a n-Gleann dá Lucha



|            |       |                   |                |
|------------|-------|-------------------|----------------|
| a measures | ft in | 1.3 in height and | 1.5 in breadth |
| b          | 2.8   | 1.6               |                |
| c          | 1.9   | 1.8½              |                |
| d          | 1.7   |                   |                |
| e          | 2.5   |                   |                |
| f          | 1.9   |                   |                |

14/6/21/33(55)

I have great doubts that this church was originally called after the Blessed Virgin, and incline to the opinion that it is the one called Killeffin in the Irish life of St. Kevin (preserved in the MS. Library of Trinity College <sup>comitond</sup> ~~St. 14. 14.~~) where it is stated St. Effin or Effin <sup>comitond</sup> had a convent of monks. In this life there are two legends given in connexion with church, the latter of which I am tempted to translate here:

"One day, minstrels came with their <sup>cruids</sup> harps to  
" Killeffin where St. Kevin <sup>refection</sup> had a convent of monks and  
" they asked entertainment of the monks, but the convent  
" had no food and for that reason St. Kevin and  
" the convent became very much ashamed. It hap-  
" pened, however, that the convent had a small  
" quantity of seed remaining, but this not being  
" sufficient to entertain the strangers, St. Kevin  
" bethought him of this expedient, to prevent himself  
" from getting the name of inhospitable: He sent  
" a party of the monks to dig <sup>Cappachs</sup> plots in which the  
" small quantity of seed they had, might be sown,  
" in order that the produce might be prepared for the  
" strangers' dinner <sup>towards evening</sup>. And in the mean-  
" time St. Kevin himself and another party of the  
" monks remained to please the minstrels and kill  
" time by kind and friendly conversation, but they was  
" of no avail to them, for the minstrels began <sup>pressingly</sup> to demand  
" refreshment





Our Lady's church at Glendalough

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(47)

" refreshments, which not being at hand, they took their  
 " leave of St. Kevin against his will, muttering their  
 " disapprobation of the convent. St. Kevin becoming en-  
 " raged at this, through shame, prayed that the harps  
 " which they had might be turned into stones; and when  
 " they were crossing a <sup>river</sup> stream which is to the south of the  
 " church, their harps were metamorphosed into stones  
 " and they fell into the <sup>river</sup> stream, and they remain in the  
 " ford under the feet of all from that day to this!  
 " And the seed which St. Kevin had sown at Kill-  
 " Effin had grown up <sup>before evening</sup> and of its produce the monks  
 " were fed that same night, as Solomon, the disci-  
 " ple of St. Kevin says in the following Rann:

" The seed which was sown in the morn-  
 " ings at Kill-Effin of divine prosperity,  
 " of its <sup>produce</sup> flourishing at night  
 " Sages were respectively fed. "

There is more <sup>and the land is more fertile</sup> tillage around our Lady's Church than  
 any other in the valley, and it is more than  
 probable that it is the Kill-Effin above men-  
 tioned. ¶ In the above legend we have an example

of the use of the word ceaspach, which is found so fre-  
 quently in the names of townlands, but of which none  
 of our Lexicographers have given any explanation. It  
 here evidently signifies "a plot of ground laid  
 out for tillage", and in this sense it is still  
 used in the County of Roscommon and other parts  
 of the province of Connaught.



Having now finished the description of the churches which  
were enclosed by the City wall\* I shall pass the Glen-  
Dassan River, and proceed eastward to examine  
those features and ruins, which formed the  
Suburbs. Proceeding from the Cathedral to the stepping  
stones or Cloghnam over this river you pass through a  
very remarkable gateway, perfectly <sup>semi-circular at top,</sup> Roman in its architecture  
and in all appearance as old as any of the churches a-  
bove described. The internal part of the arch over head  
is in good preservation; <sup>but the external part threatens to totter on the west side</sup> it is 11 feet in height and 9.8  
in breadth <sup>width</sup> at the ground. The distance from the internal  
to the external arch is 16 feet. The internal arch is  
formed of 27 blocks of granite, and the external one of  
26. This gateway had originally a tower over it of which  
some fragments still remain. Notwithstanding the opinion  
of Ledwich, <sup>but we may be mistaken</sup> we are of opinion that this gateway was on the  
ancient City wall. The annexed view of this gateway is copied from

\* I make this statement on the authority of Mr. Petrie, who  
saw the City wall of Glendalough before it was destroyed.  
Ledwich however thinks that the wall of the City of Glenda-  
lough enclosed a much <sup>more extensive</sup> wider space; he says (Antiq. 2<sup>nd</sup>  
Edit. p. 173) "From what can now be discovered of the  
ancient City by its walls <sup>[its]</sup> above and foundations below  
is the surface of the earth, it probably extended from the  
" Refectory Church to the Dry Church, on both sides of  
" the river. The only street appearing is the road lead-  
" ing from the Market place into the County of Kildare.  
" it is in good preservation, being paved with stones  
" placed edge-wise, and ten feet in breadth."

[3] This wall, — or at least the parts of it which can be with-  
certainly traced, — should be shown on the Ordnance  
map of Glendalough.



After having passed through this gateway you are on the south  
brink of the Glendassan, which you have now to cross  
by means of <sup>a row of</sup> large stepping stones placed across the ford,  
but we are informed by Ledwich that there was formerly a  
bridge here, but there is not a single remnant of it at  
present. On the north brink of the river, opposite the gateway  
and Cloghawn there is a small hotel, <sup>loftily built</sup> belonging to a  
Mr. Dolan, in which I slept or rather stopped during the  
night of the storm (Jan. 6<sup>th</sup> 7<sup>th</sup> 1839). Opposite the door  
of this house the ancient inhabitants point <sup>out</sup> the site of  
the market place and market cross and Ledwich or  
his informant bears testimony to the same fact.

"About a furlong west from the Ivy Church and  
on the same side of the river, is a small square, which was  
the market place. In its center was a stone cross, the  
pedestal only remaining. South from the market place  
you pass Glendassan River on stepping stones, where for-  
merly was a bridge, and then you arrive at the Cemetery,  
which is entered by a gateway through a semicircular  
arch, and in this enclosure stands the Cathedral."

Antiquities, 2<sup>nd</sup> Edit. p. 176.-

We have no record to show when Glendalough ceased to  
be a market town, nor when the bridge mentioned by  
Ledwich was destroyed.

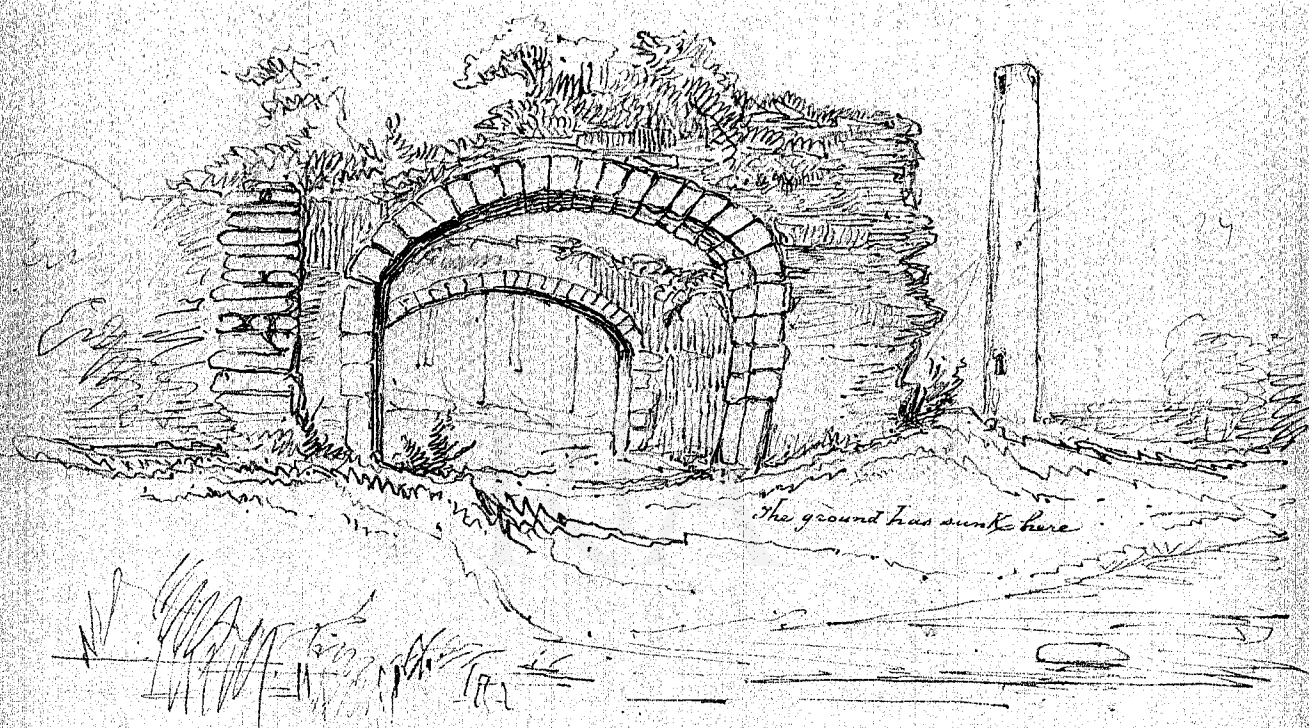
J. O'Donovan

7<sup>th</sup> April 1840.



from a red sketch by Mr. W. Maheman

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North view of <sup>the</sup> ancient Gateway at Glendalough.

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## 5. The Ivy Church or The Church of the Blessed Trinity.

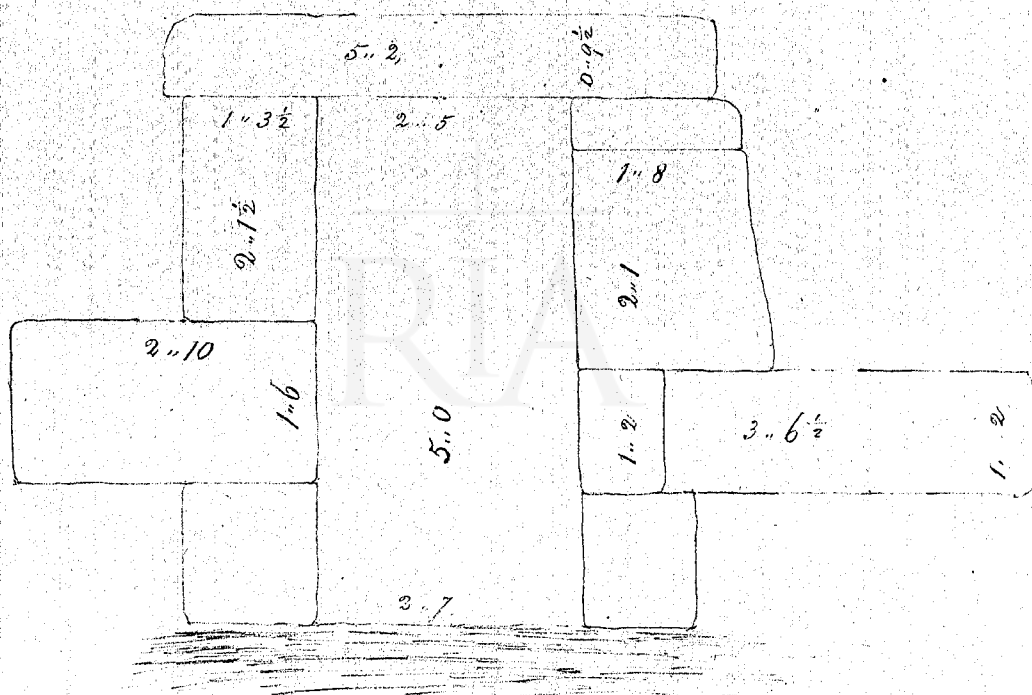
Archdall, who never seems to have been at Glen-  
dalongh has set down the Ivy Church and  
Trinity Church as two distinct churches, but this  
is an egregious blunder, for Ivy Church is only a mo-  
dern vulgar appellation of this church from its being  
"enveloped in the umbrage of this plant".

This church is situated at the distance of 62 perches of  
the gateway above described on page 50. It is the  
most curious, and, of its age, the most perfect speci-  
-men of an ancient Irish Daimhliag that I have  
yet seen, and I have seen many. It consists, as  
usual of Nave and Choir, both of which are nearly  
perfect. The Nave measures on the inside <sup>ft</sup> 29.7 <sup>in</sup>  
from the west gable to the choir arch, and in breadth  
<sup>ft</sup> 17.6 <sup>in</sup>  $\frac{1}{2}$ ; and the choir is <sup>ft</sup> 13.6 <sup>in</sup> in length and <sup>ft</sup> 9.0 <sup>in</sup>  
in breadth. The Nave contains two doorways, one in the  
middle of the west gable, and the other in the south  
wall within <sup>ft</sup> 6.6 <sup>in</sup> of the west gable; the former is in  
the Semi-Cyclopean style, and in beautiful preser-  
-vation, the latter is now nearly destroyed and we can  
not know whether it was angular, semicircular  
or pointed at top, but from a drawing of this



(480)  
(54) church published in Grose, and also in Sedwicks antiquities page 155. it appears that it was in the painted style. The doorway in the west gable is 5.0 ft in height, and in breadth 2.5 at top and 2.7 at the bottom. Its lintel is 5.2 in length and 0.9 1/2 in height, and extends the entire thickness of the wall, that is 2.6.

Inside view of west doorway.



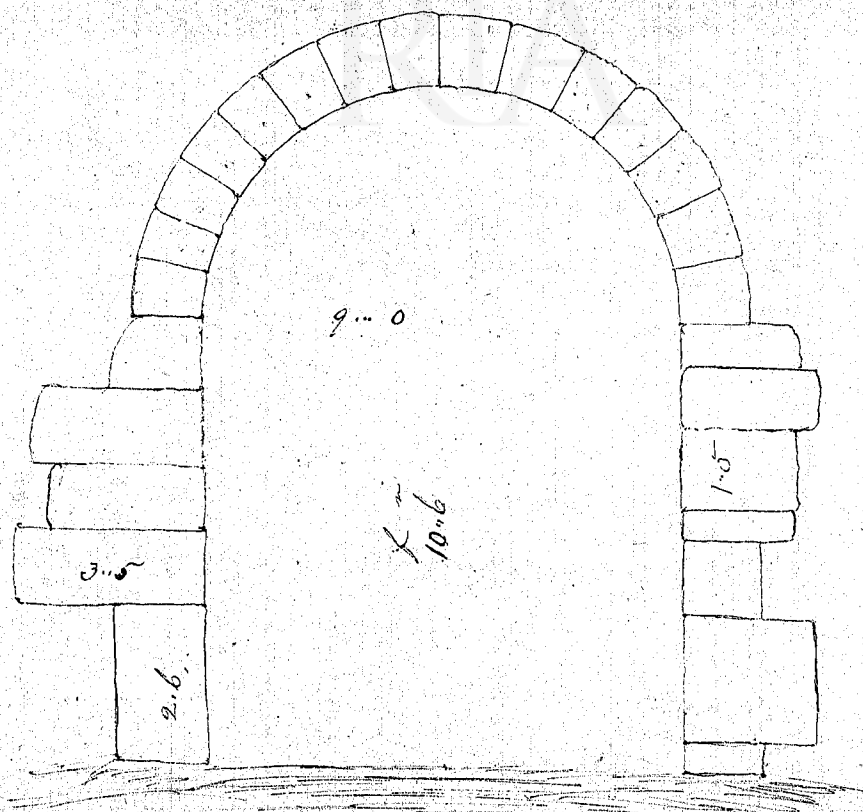
Dorap iartharach Teampuill na Tríonóide  
a n. Gleann dá lacha

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The south wall of the Nave contains a window placed at the distance of 6 feet from the Choir arch and at the height of  $5.2$  <sup>ft in</sup> from the present level of the floor. It is semicircular at the top and measures  $4.1$  <sup>ft in</sup> in height and  $2.3$  <sup>ft in</sup> in breadth on the inside. On the outside it is  $6.2$  <sup>ft in</sup> from the level of the ground and measures  $2.4$  <sup>ft in</sup> in height and 8 inches in breadth. The north wall of the Nave is featureless.

The choir arch is of this form: It is  $10.6$  <sup>ft in</sup> in height from the present level of the floor,  $9.0$  <sup>ft in</sup> in width and  $6.0$  <sup>ft in</sup> to the spring of the arch. Its western face consists of 15 stones, and its eastern of 13, which are nearly all of equal size. The thickness of the wall from the eastern to the western face is  $2.6$  <sup>ft inches</sup>.

Souaz Copad Teampull na Trionóise

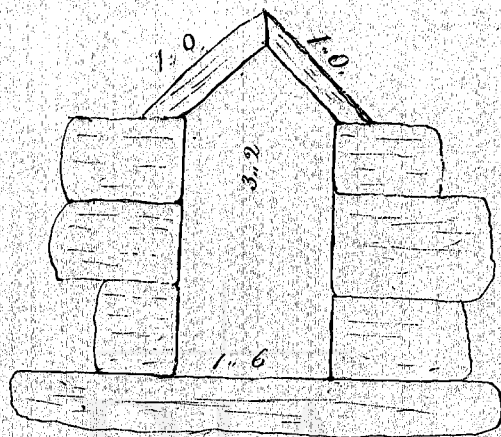




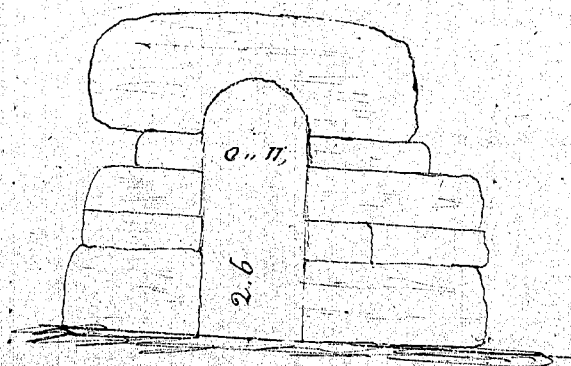
4(1/2)  
(56)

The south wall of the choir contains a triangular headed window placed at the distance of  $2.6$  ft in from the east gable and  $3.5$  ft in from the present level of the floor. It is  $3.2$  ft in height to the vertex of the little triangle, and  $1.6$  ft in width at the bottom, and constructed thus:

Shape on the inside

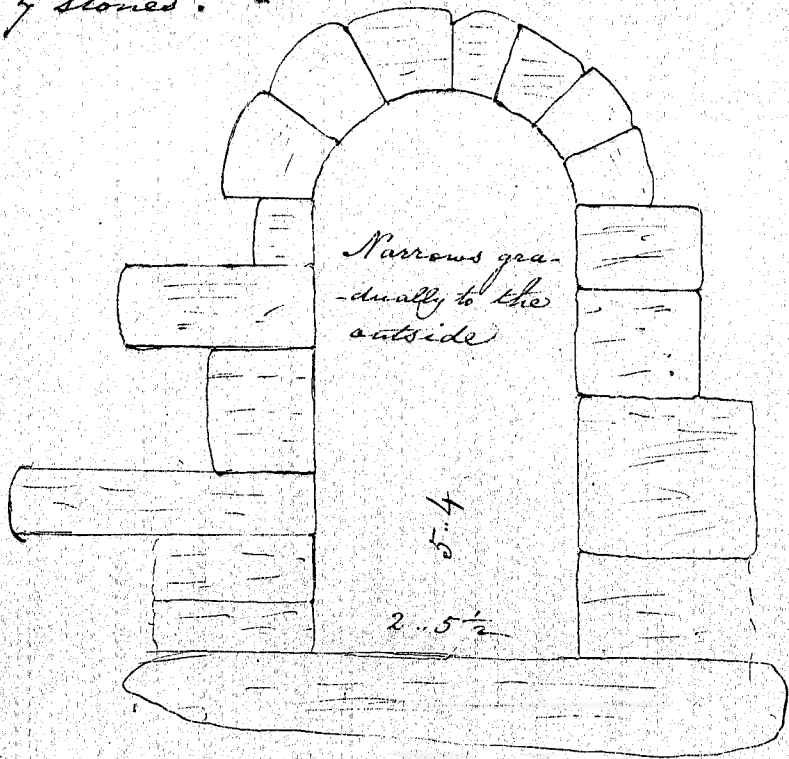


The east gable contains a round headed window placed at the height of  $3.6$  ft in from the level of the ground on the inside and  $5.0$  ft in on the outside, and measuring  $5.4$  ft in height on the inside, and on the outside  $2.6$  ft in height and  $0.11$  ft in width. It is thus constructed on the outside:



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And thus on the inside. The arch is composed of 7 stones.



The north wall is <sup>ft in</sup> 10.0 high and featureless.

This church had another curious feature which is now nearly destroyed, viz a Round Tower or Clogias built on a square base, not unlike the one at Killeshim in the County of Kildare. This we learn from the following brief <sup>but curious</sup> description of it given by Ledwich while it was perfect:

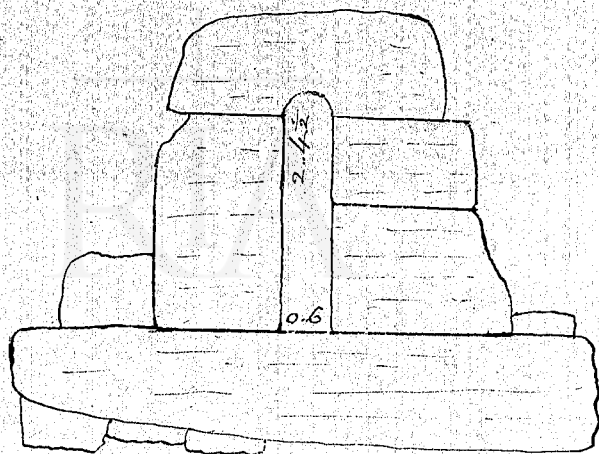
"On entering the Glen from the East, we first reach the clay church, so called from being enveloped in the umbrage of that plant. The Belfry is circular, and shows one of the first attempts to unite the Round Tower with the body of the church." *Antiq. 2<sup>nd</sup> Edit. p. 176.*

This Round Tower rested on a square chamber <sup>ft in</sup> 10.6 long and nearly the same breadth. The north wall of this apart-



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(58)

ment is the only one now at all perfect, the west and south sides being level with the ground. This wall is  $10.6$  <sup>ft in</sup> long and  $3.3$  <sup>ft in</sup> thickness, and contains a small window placed at the height of  $3.0$  <sup>ft in</sup> from the ground on the inside, and measuring on that side  $2.0$  <sup>ft in</sup> in breadth at the bottom and  $1.10$  <sup>ft in</sup> at the point where the little arch turns. On the outside it is  $2.4\frac{1}{2}$  <sup>ft in</sup> from the present level of the ground,  $1.8$  <sup>ft in</sup> high and  $0.6$  <sup>ft in</sup> broad.



See my description of Teampull Chasmain on the South Aran Island, <sup>in</sup> which I compare that church with the one now in question. In this I have attempted to prove that the western door of Trinity Church was its original and only one; that the pointed doorway in the south wall of the Nave was inserted subsequently to the year 1172 when it became the custom to remove the doorways of churches to the south wall; that this western

14/6/21/33 (67)

doorway

doorway would have been stopped up when the pointed  
one had been broken on the south wall, were it not that  
it was found useful to communicate with the Bel-  
-fry, which was erected at the same period with the pointed  
doorway. I am still of the opinion that this was the  
case, as I see nothing that could be urged to contra-  
-dict it.

Lodwick gives the following <sup>view</sup> sketch of this church.



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(60)

View of Trinity Church as given by Grose.

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## 5. Priory of St. Saviour.

This is now a heap of ruins, and there is nothing curious to be seen among its remains but the pilasters of the choir arch, <sup>the capitals of</sup> which are ornamented with grotesque figures, of which copies of the drawings made by Col. Burton Conyngham's artists are here annexed. (See page 62 et sequent.)

Ledwich notices the situation of this abbey in his account of the Antiquities of Glendalough, and in his Observations on Saxon and Gothic architecture he gives a long explanation of the symbolical meanings of the figures on the capitals above referred to.

On this subject we forbear saying one word because our skill in hieroglyphics is but very slender, and because we believe the figures in question to be grotesque and to have no symbolical or mystical meanings; but we shall with great pleasure here transcribe every word which the Doctor has written on the situation of this abbey <sup>on</sup> and these symbols, as they are very amusing, and not without interest.

In the second edition of his Antiquities p. 176 he writes: "South-east from this" (the Iny. Church) "and on the opposite side of the River is the Eastern Church or Priory of St. Saviour. Near this is a stone-roofed chapel discovered"



494  
(62)

M/G/21/33(71)

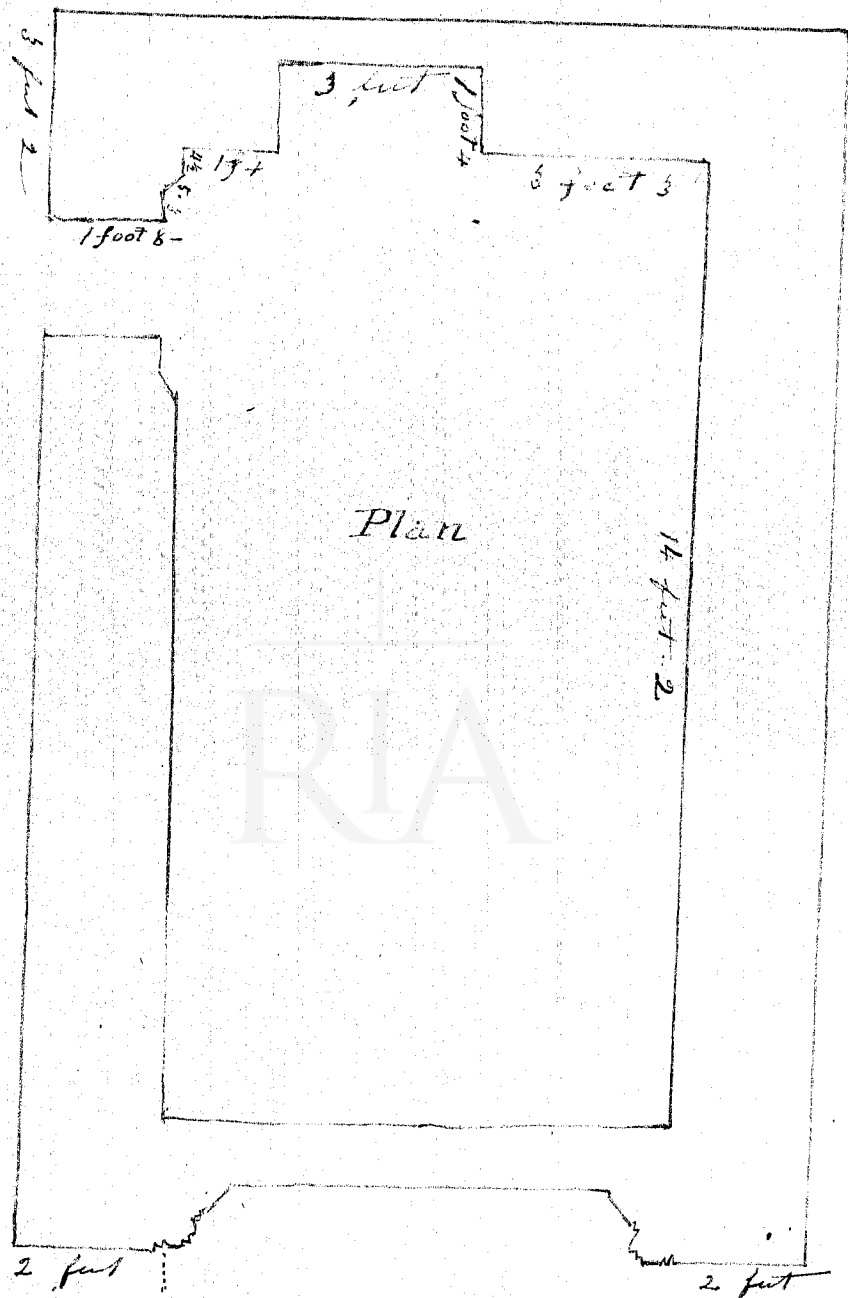
"a few years ago by Samuel Hayes Esq."

On page 207 et sequen. of the same Edition, he goes into the following explanation of the figures here annexed and of which he gives a plate (in the wrong place) between pages 194 and 195.

C "A new style of sculptural ornaments now solicits  
"the reader's attention; it is certainly Danish; and  
"the specimen is unique in Ireland. A small crypt  
"or stone-roofed oratory was discovered by the  
"late Samuel Hayes Esq, which for ages had  
"been buried amid the rubbish of a conti-  
"guous fallen church, unnoticed and unex-  
"plored. This crypt is about 14 feet by 10;  
"the tomb of St. Kevin occupies a great part  
"of the room. The entrance is through a west  
"door, whose arch with the capitals & bases  
"of its pillars is adorned with various figures.  
"There are no traces of Saxon feuillage, no Christian  
"symbols or allusions to sacred or legendary story:  
"the sculptures are expressive of a savage and  
"uncultivated society. Had there been a mixture  
"of styles, something might be allowed for the  
"caprice of the carver, but the design and  
"execution being uniform, the whole must be con-  
"signed <sup>ascribed?</sup> to a particular people and era."

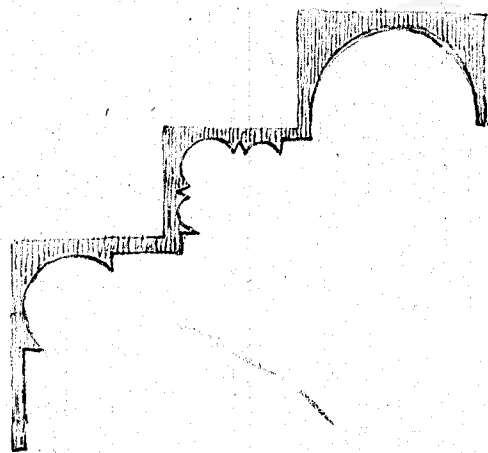
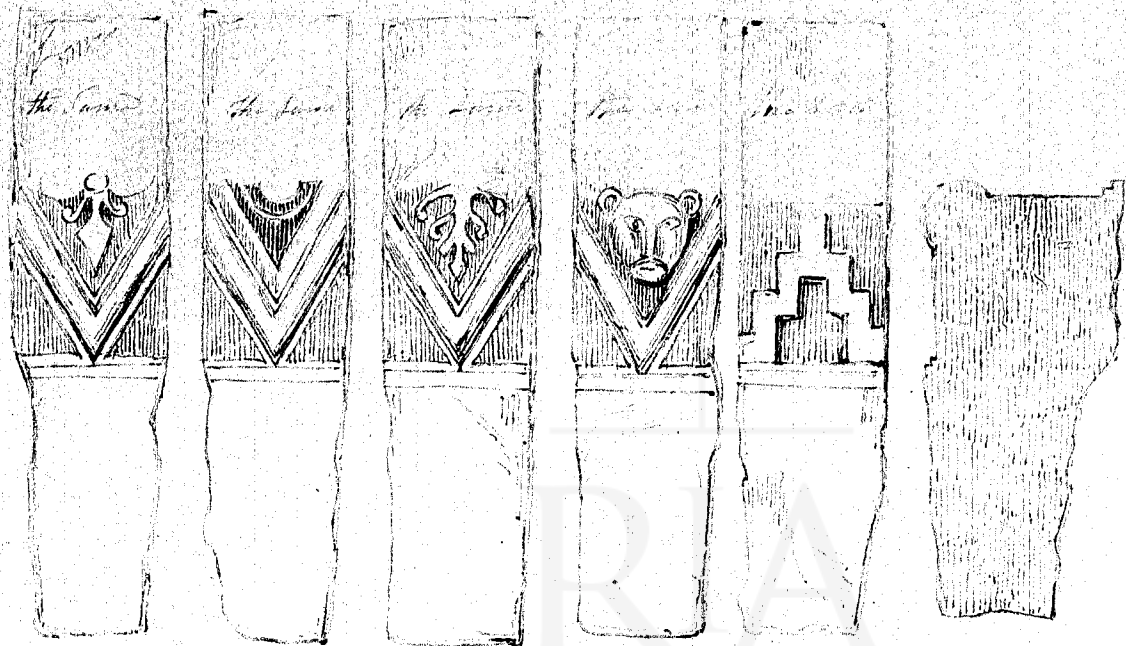
(% be sure they must! but what people?)

Nº 1.



Ground plan of the stone-roofed chapel or crypt mentioned by Ledwicks, as made for Col. Houston Cunningham.

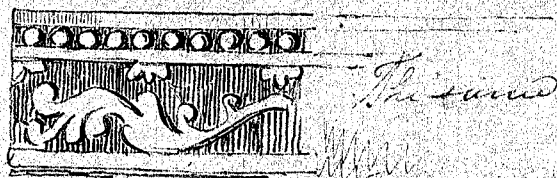
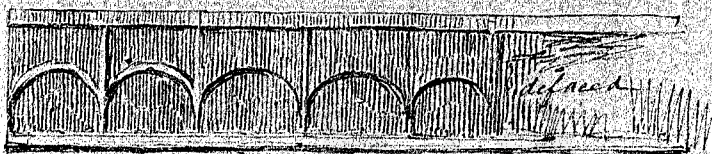
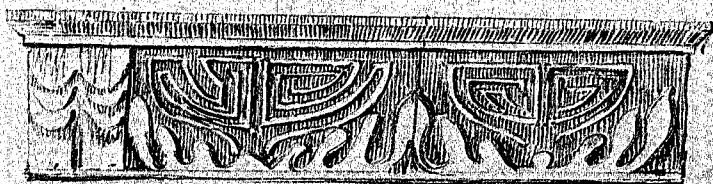
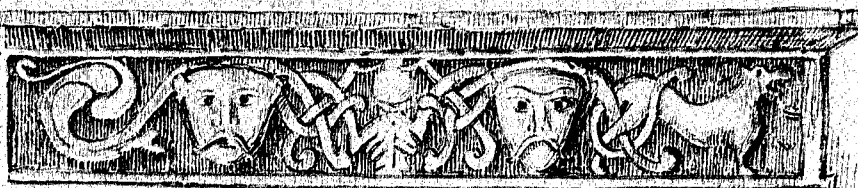




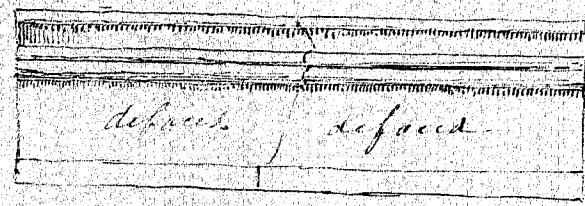
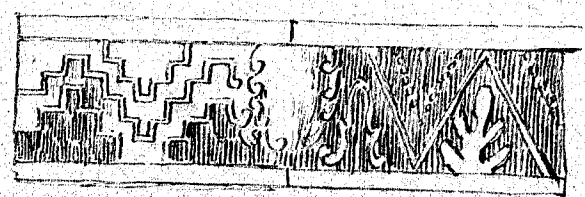
14/G/21/33(43)

14/G/21/33(74)



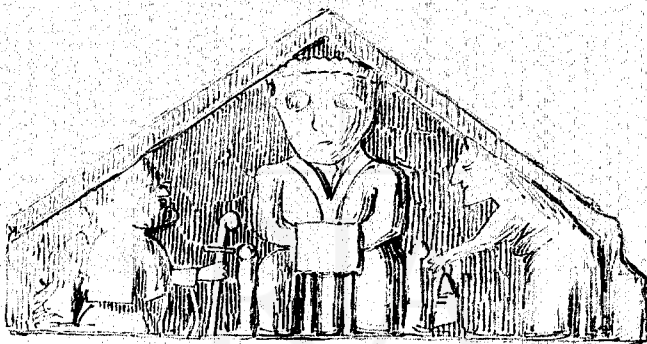
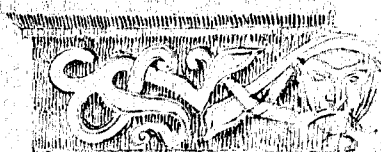




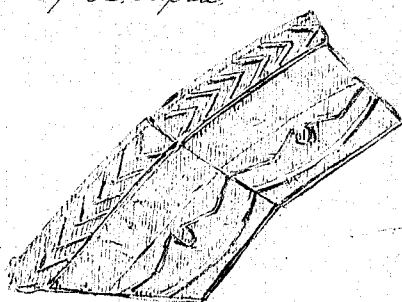


defines / defined





*At the priest's house now destroyed*  
*See p. 32, supra.*



" No. 1. A ravenous quadruped, a wolf, devours a head;  
 " the head is a living one; the hair, whiskers and ears give  
 " it a savage appearance. The animal is easily discovered  
 " by the following story. One of the sailors of King Ha-  
 " rald dreamed that a woman of gigantic size appeared  
 " to him, mounted riding on a wolf, who had in  
 " his mouth the head of a man, the blood of  
 " which flowed from his jaws. When he had  
 " swallowed that head, the woman put ano-  
 " ther head into his mouth, and so on with  
 " many more, all of whom he devoured, and  
 " then she began the song of death. +

" No. 2. Exhibits the head of a young man; the  
 " long hair of the former elegantly entwined with  
 " the tail of the latter. The hair thus thrown back  
 " from the forehead was the genuine Irish Culan,  
 " Cooleen, or Glibb. Wolves, until the year 1710, were  
 " not extirpated; the mountains of Glendaloch must  
 " have abounded with them. There was a singular  
 " propriety in joining the tail of this animal with  
 " the young man's glibb to indicate the fondness of  
 " the one for the pursuit of the other. \*

+ \* Spás mo éiríde do wig a Shearn! Ledwich, i.e. <sup>Lead-wig</sup> Lead-head. "The Ledwigs are of Danish origin" (Connell & Macgeoghagan)

Spás mo éiríde do wig a Ned,  
 Do wig, do wig, do wig, y do lead

Spás mo éiríde do wig a Ned  
 O'p' mte geobtuoi an neartun! Chorus to a Connaught Song

14/9/21/33 (78)



"N<sup>o</sup> 3. Is a wolf in a rage with his tail in his mouth.  
 "The ferocity of this animal and his delight in human blood are the chief themes of Scaldic poetry. Odin  
 "the ruler of the gods, as he is styled in the Edda, is  
 "constantly attended by <sup>(wolves)</sup> two named Geri and Freki,  
 "whom he feeds with meat from his own table.

"N<sup>o</sup> 4. Are two ravens picking a skull. This bird  
 "was peculiarly sacred to Odin: <sup>who?</sup> he is called the king  
 "of ravens. In the Epicedium of Regner Lodbrog  
 "is recorded an engagement of the Danes and Irish  
 "at Vedrafjord, or Waterford.

"In heaps promiscuous was piled the enemy:  
 "glad was the kindred of the falcon. From  
 "The clam'rous shout they boded an  
 "Approaching feast. Marstein, Erin's King whelmed  
 "By the iron sleet, allayed the hunger of the  
 "Eagle and the wolf, the slain at Vedra's ford became  
 "The Raven's booty."

"The three daughters of Lodbrog worked a reafan on the  
 "standard of Haingar and Hubba, with many magical  
 "incantations, which was to be invincible. This Ensign com-  
 "mon among the Northerners, was supposed to give omens  
 "of victory or defeat: if it gayly fluttered in the wind,  
 "it presaged success, but if it hung down motionless, it  
 "portended misfortunes. It is plain from many Abraxas  
 "in Chifflet, and many passages adduced in Cuper's  
 "Harpocrates, that the raven was an Egyptian  
 "hieroglyphic, and had a predictive virtue."

"nos 5, 8, 5. These figures are Runic knots, com-  
posed of the segments of circles their arcs and  
chords intersecting each other. There is scarcely  
a carved stone cross or remnant of antiquity  
during the time of the Danish power but ex-  
hibits a knot of some kind. &c. &c. p. 209.

The above explanations are all foolish and silly in the  
extreme, but they are not worth refuting. The Danes  
often robbed Glendalough, but they never made a settlement nor  
erected any buildings in that valley. The stone roofed cha-  
pel or Crypt in which these sculptures are to be seen is  
certainly the choir of a church belonging to the Priory  
of St. Saviour, which is undoubtedly not a Danish erection.  
It is not easy to understand what Ledwich means to in-  
fer from his explanation of these figures, for if he allows  
that this little chapel or oratory is a Christian one,  
it will appear very extraordinary that it should ex-  
hibit the symbols of the worship of Odin. The figures  
<sup>many parts of</sup> in the Book of Kelly are almost in every respect similar to  
those in question, but will the Doctor venture to assert that  
this is a Danish MS. ? But the Doctor, who was of Danish  
origin himself, wished to attribute whatever civilization we  
had here to his ancestors. Is it not most extraordinary that  
it never occurred to him that the Asiatic and Greek  
missionaries, whom he brings at an early period  
into Ireland, could have built <sup>stone</sup> churches, as they had  
seen such at home ? No; he would not allow this thought  
to strike him with any effect, for he was determined to  
make his own ancestors, <sup>the O'Connors</sup> the first who introduced  
the art of masonry into this country.

14/9/21/33 (80)



14/G/21/33(81)

No. 7. The Reefert Church.

Having now described all the remains which were surrounded by the wall of the city, and also all the features lying outside it to the east, I shall next proceed to the upper lake near the east margin of which stands the Reefert church or the Church of the Royal Cemetery. It is fabled in the life of St. Kevin that the site of this Cemetery, in which <sup>the</sup> St. himself was to have his Resurrection, was pointed out <sup>to him</sup> by an angel. Its situation is accurately enough described in that document as at the east of the greater lake, and the name Righ-fheart or Royal Cemetery is accounted for by the following words said to have been addressed by the Saint to Dima, the chief of the territory who assisted him in erecting it and the cells which stood <sup>near</sup> around it.

"And Dima and his sons asked where the cells  
" and the cemetery should be erected St. Kevin answered:  
" Here there was formerly a certain shepherd interred,  
" and around him many will have their Resurrection,  
" for the Cemetery of this <sup>my monastery</sup> place will be here." And  
" he added. "My sons, cut away the thorns and the  
" thistles and make a beautiful spot of this place,  
" for here you yourselves will be interred; for here there  
" these will be erected after some time a temple to my  
" name, and under its altar ye\* will lie interred." The  
" valley was the property of Dima and his sons and  
" they granted the entire of it to St. Kevin for ever."

\* That is the chief or Righ of the territory and his sons and posterity of course. Hence the name Righ-fheart, i.e. the church of the Royal tomb, or the church containing the Royal tomb.

597  
(67)

This church is briefly described by Ledwich as follows:

"The Rafeart Church is literally the sepulchre of  
"Kings, being the burial place of the O'Tooles; seven  
"of these toparchs lying here interred, according to tradi-  
"tion. On a tomb is said to be the following  
"inscription in Irish:

Jesus Christ

Mile deach feuch <sup>recte Corp</sup> cort Re Mac Mithuil.

That is,

"Behold the resting place of the body of King Mac Toole,  
"who died in Jesus Christ. 1010."

"These letters and words cannot now be made out  
"after the utmost pains and attention, nor scarcely a  
"single letter with any certainty. Besides if the whole  
"was legible, it would not be in modern Irish, but  
"in that dialect of it, which from its antiquity would  
"not at present, be easily understood."

Comment on this is very necessary as being the opinion  
of a man who has gained some celebrity for his skill  
in Irish antiquities, but who, in reality, was as ig-  
norant as a horse on the subject. We shall then  
number his errors: 1. The Rafeart church <sup>was</sup> ~~is~~ not so  
called for being the burial place of the O'Tooles. for  
O'Tool's country lay altogether in the County of  
Kildare until they driven into the mountains by  
Sir Walter De Riddlesford, but it was so called  
after the Mac Giolla Mocholmogs, the descendants

14/9/21/33 (82) of



508  
(68)

of the Pima mentioned above, and the ancient chiefs of Fortuatha Laighin, in which Glendalough is situated. 2. The copy of the inscription is printed, wrong: it was taken by Ledwich from Archdall, who had it from the impostor Beauford! A nice set of boys to entrust the elucidation of antiquarian truth to! 3. Ledwich is in error in supposing that a single letter of this inscription could <sup>not</sup> be made out, for 15 letters of it could be made out to a certainty from his own plate of the stone and 4. He is infernally wrong in supposing that if the whole of it was legible it could <sup>not</sup> now be easily understood as being in an ancient and obscure dialect of the Irish language; and why? Because the inscriptions of this kind are found to contain nothing peculiar to any dialect of the Irish, but are made up simply of the word ÓRAIC and the name of the person. What difficulty, then, could it present to an Irish scholar to read and perfectly understand the name Coirpe, Cathal, Tuathal, Eochard, ardgal, archu, feartos, finneachta, or any other name ancient or modern be it ever so antiquated or ugly looking to Ledwich or any ~~such~~ blundering body of his kind? But the pretending fool not knowing any thing of the nature of Irish inscriptions talked in such a manner as to expose his gross ignorance. If he had common caution he could have

14/6/21/33 (83)

easily

509 (69)

his ignorance easily sheltered ~~himself~~ behind his effrontery, but he had none, and now he becomes a subject of hatred or pity to all lovers of historical truth and fair antiquarian research. And why? Because he wrote for a party who hated Ireland and the Irish people, and every page of his book is intended to <sup>traduce</sup> degrade the national character.

~~From a~~ This inscription is now totally effaced but from Ledwich's published representation of the stone and a careful drawing of the inscription made by Mr. Petrie many years since - both which differ. I can very easily see that it was simply as follows:

OR DO CARPRE mac cathuill

Oratio pro Carpreo filio Cathaldi.

This is all of this inscription copied by Mr. Petrie, but Ledwich has another word coming before CARPRE thus:

OR DO

m<sup>ph</sup>ēs carpre mac Cathuill

But this word is not intelligible at least in the form in which it is engraved by Ledwich, and I fear that no other copy can ever be had.

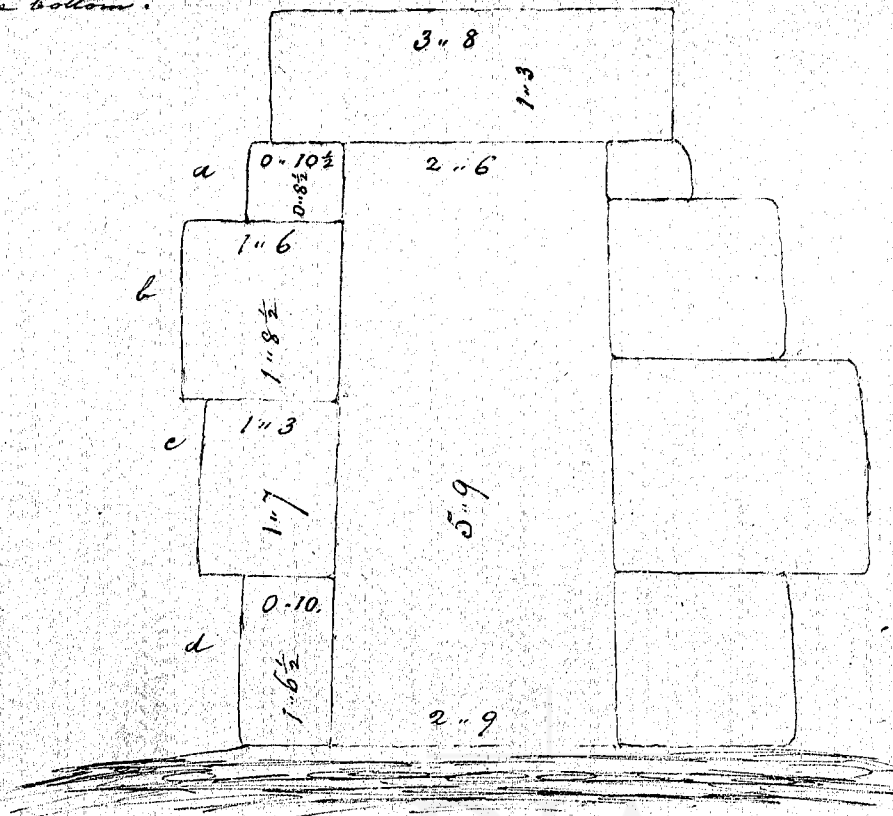
The following description of the Reefert church is copied from Mr. Petrie's sketch book.

14/9/21/33 (84)



This church is a small Irish Daimhliag consisting of Nave and choir. The Nave measures on the inside <sup>ft in</sup> 29.0 in length and <sup>ft in</sup> 17.6 in breadth and the choir <sup>ft in</sup> 8.9 in breadth and <sup>ft in</sup> 14.0 in length. The east gable is destroyed, but its foundation can be traced; the west gable is destroyed down nearly to the doorway and the side walls are very much injured. There was a window in the south wall, but it is now reduced to a formless breach. The doorway in the west gable is in the Semi-Cyclopean style and

of this form. It is  $5.9$  high and  $2.6$  broad at top and  $2.9$  at the bottom. 571  
(71)



a is 2.11 in thickness  
b — 1.11.  
c, 1.6  
d, 2.11.

The pedestals of four ancient crosses are to be seen in the cemetery and the shafts of some of them are to be seen <sup>broken</sup> scattered about, but no cross standing.

King O'Tool's tombstone <sup>which</sup> is near the south wall exhibits a sculptured cross, but the inscription was recently broken off by the guide, who is in the habit of breaking off bits of this stone to give to travellers for relics!

In this church the loaf stones were preserved for many years, but they are not in it now. See Ledwich's Antiquities 2<sup>nd</sup> Edition p.p. 175. 176.

14/9/21/33 (86)

(7<sup>2</sup>) <sup>on the south side of the River</sup> Near the Recfest church, are two enclosures like forts but they are not of the class vulgarly called Dane's forts, but were probably enclosures for cattle. On the north side of the River are several crosses which were visited by pilgrims when performing their turases or stations here. The forts are also visited by them.

---

8. Teampull na Sceilge and  
St. Kevin's Bed

---

The name of this church is in Irish Teampull na Sceilge, which signifies the Church of the Rock. It is called in Latin Prioratus de Rupe, which is nearly synonymous with the Irish appellation and also Conventus de Deserto. Its walls are now nearly level with the ground, but from their foundations it can be ascertained that it was 26 feet long and 16 feet broad. The ruins of a small cell are to be seen near it.

30? (see Harris)  
On the cliff over this, and about 300 feet above the level of the lake is St. Kevin's Bed which is said to have been ~~been~~ made in the rock by St. Kevin's own hand. This is the cave called Spelunca de Deserto in Kevin's life (vide supra p. 13). It is also mentioned in the Life of St. Laurence O'Toole published by Messingham in which it is described as follows:

14/6/21/33(87)



" Every year in the season of Lent St. Lau-  
 " rence retired into a most horrid but holy  
 " wilderness, St. Kevin's Rock, environed on  
 " every side with dark woods, besides a deep  
 " lake on one side enclosing a perpendi-  
 " cular precipice of 60 cubits; on the other  
 " one of thirty. In that side of the Rock  
 " which hangs over the lake is a hollow  
 " made by St. Kevin's own hands, which  
 " served him for an oratory to pray in  
 " and a repository when he would sleep.  
 " In this St. Laurence passed the forty days  
 " of Lent."

The following description of Templena-  
 -skellig and St. Kevin's Bed is copied  
 from Mr. Petrie's Sketch Book



Places mentioned in the Irish life of St.  
Kevin preserved in the MSS. Library of Trinity College  
H. 14. 14.

1. The Sgailg or Rupes
2. The Uaimh or cave called Loaba Chaoimh  
-ghin, i.e. St. Kevin's Bed.
3. The wood of Caolfaithe, situated on  
the north side of the upper lake.
4. Killeffin, a church under the superin-  
tendence of St. Effimus.
5. A spot to the west <sup>of the skellig</sup> where Creamh  
Sealgan and many other edible herbs  
are to be found <sup>green</sup> throughout the year,  
through the miracle of St. Kevin.
6. Inis Bille, the island of the Doe. This  
would seem to be the small island in  
the western extremity of the upper lake.

The other features <sup>with names</sup> at Glenda-  
lough not already noticed in the fore-  
going pages are 1. St. Kevin's well, 2.  
St. Kevin's Keave, 3. the Deer Stone, 4. The

14/9/21/33 (89)

Giant 3

575  
(76)

giants cut, 5, Poulanass Cataract, but  
these are already laid down with their cor-  
-rect names.

John O'Donovan

April 14<sup>th</sup> 1840.

RIA

14/G/21/33(90)

**END**

**14 G 21/34**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Notes made by Capt. H. Tucker, Royal Engineers, George Petrie, head of the  
Topographical Section of the Ordnance Survey and F. James, Royal Engineers,  
regarding the Ordnance Survey's Map of**

**Petrie, George, MRIA, 1790-1866**

**James, F.**

**Tucker, H.**

**14 September 1839-26 March 1840**

**3 p.**

**24 cm.**

**Pagination in original binding was 516-517, and 519.**



I herewith send  
an impression of Sheet 23  
Wicklow (Glendalough) having  
the names, as they are at  
present given on the plans  
written in pencil; as you  
had the goodness to say that  
you had a plan of these  
interesting remains of Anti-  
quity with which you would  
compare this Sheet; and add,  
or improve, the names & fea-  
tures now roughly sketched.  
I send it for that purpose.

H. L. L. L.

Cambridge

In L. L. L.

14<sup>th</sup> Sept 1839

I herewith return the impression of  
Sheet 23 (Glendalough) with the names cor-  
rected, and the sites of several churches,  
which were not previously marked, inserted  
on it in pencil; and lest there might  
arise any mistake in consequence of  
the number of features crowded into  
so small a space, I also send  
you a trace of the old plan made  
for Col. Burton Longman about  
60 years ago, which will serve  
for reference, and should be preserved  
as an authority among the docu-  
ments in the Survey office.

There are several crosses marked  
on this plan, which should be  
inserted, but which I have not  
attempted to do. St. Kevin's Killeen  
on the Glendassan river should  
also be marked; but I am un-  
able to do so with accuracy.

Geo. Petrie.

16 Sept 1839.

Genl. L. L. L. R. E.

14/G/21/340

Geo. Petrie Esq.



517

I will thank you  
to return the trace of  
the old plan - mentioned  
by Dr Petrie. -

J. James. D.D.

23<sup>rd</sup> March 1840.

In D. Lacombe

Captain Tucker

Rh

Ennis currying

This trace was with the  
Imperial Sheet and I have  
steadily ordered you to send  
it L O S-O with the sheet  
and it should have been  
<sup>ordered</sup> ~~included~~ in the Receipt.  
did you send it forward?  
if you did make a state?  
: send it that effect on  
this paper and send the  
letter direct to Mr Jy.

If the trace was not forward  
ed send it up immediately  
with this

J. J. Tucker

Care Mr Jy

24 March 1840

Mr Bickel }  
A. L. O. Jy }



Traces forwarded  
to Mr. Thomson - as  
Sheet 23 is now with  
him. Mr. T. will be  
good enough to return  
it along with the  
Glenadalough Sheet

J. J. Lums. D. R. E.

26<sup>th</sup> March 1840.

To Mr. L. Lums.

**END**



**14 G 21/35-40**

**Outsize maps**

**Filmed at the end of this reel**

**14 G 21/41**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Copy map of lands in county Wicklow.**

**[1838]**

**1 p.**

**12 cm.**

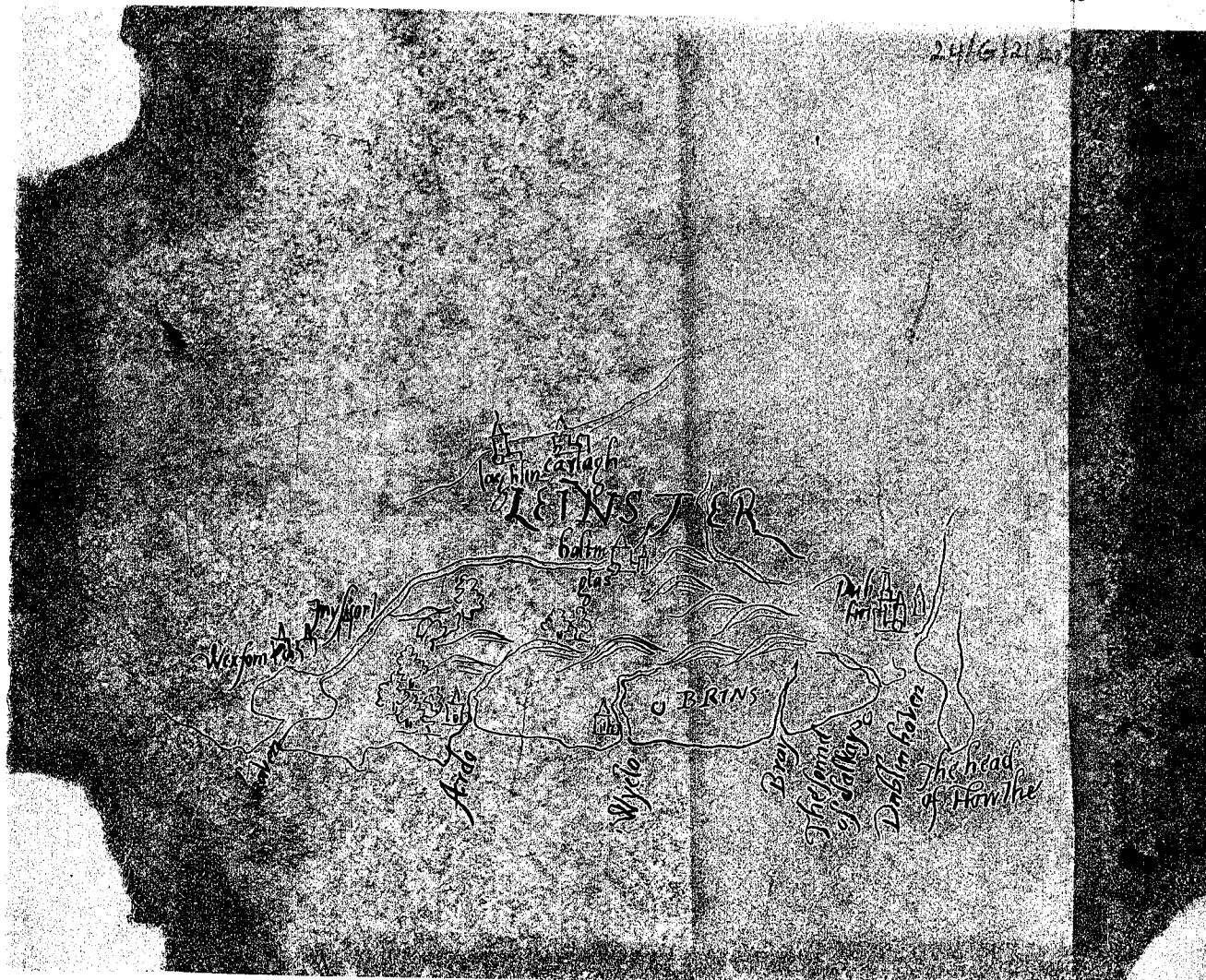
**Pagination in original binding was 525. This document is contained in an outsized folder.**

**Indicated are lands between the parishes of Powerscourt and Wicklow.**

RIA

525

24/6/21



RR/mc/co

14/6/21/410

14/6/21/420

**END**



**14 G 21/42**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Copy map of lands in Leinster.**

**[1838]**

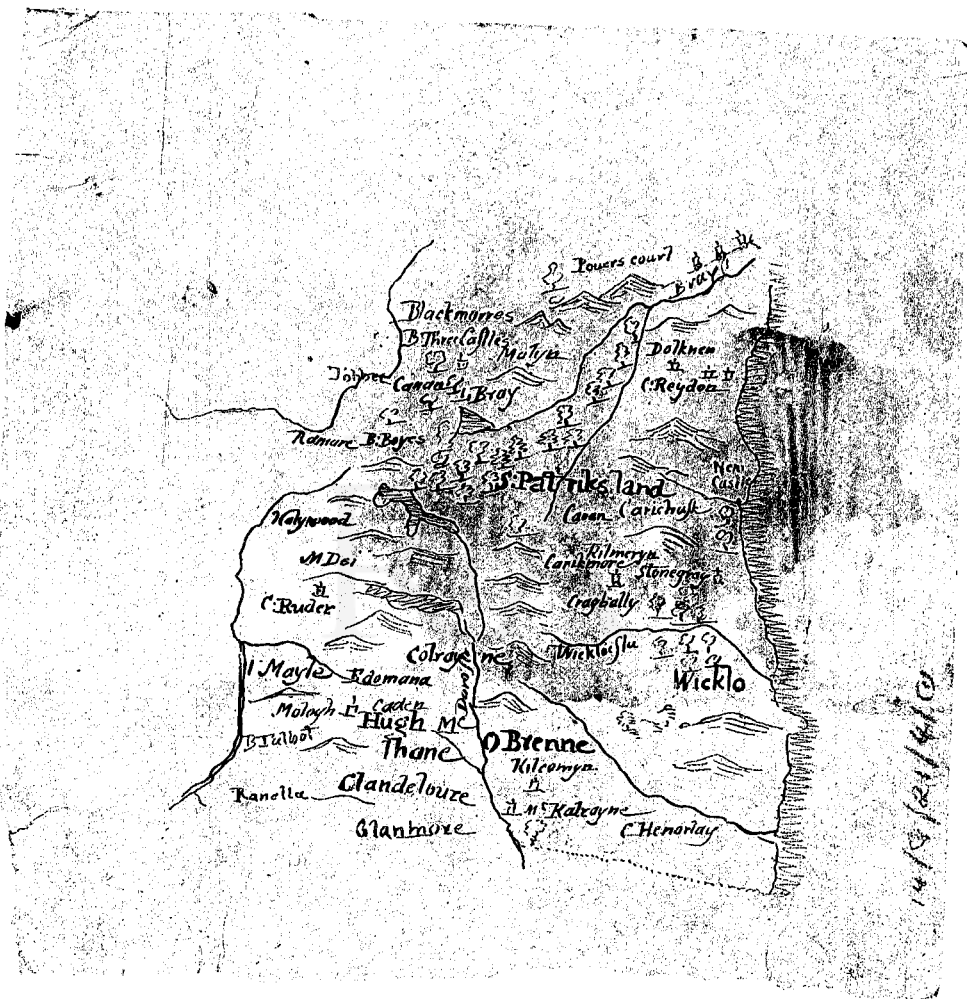
**1 p.**

**14 x 17 cm.**

**Pagination in original binding was 525. This document is contained in an outsized folder.**

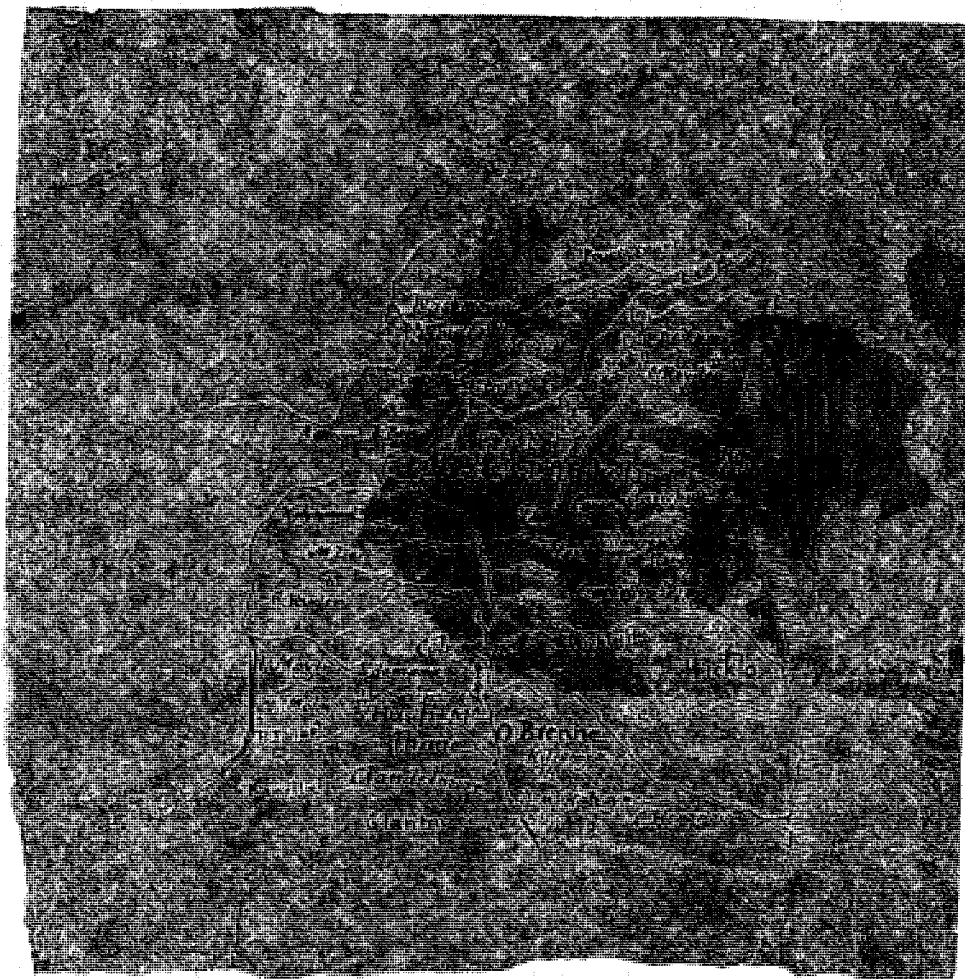
**Indicated is the eastern, coastal region of the province encompassing north Co. Dublin, Co. Wicklow and Co. Wexford and lands held by the O'Byrne family.**

RIA



14/6/21/410  
14/6/21/420

525



RR/MC/CO  
14/0/21/410  
14/0/21/420

**END**



**14 G 21/43**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Copy map of the barony of Rathdown, Co. Wicklow.**

**[1838]**

**1 p.**

**14 cm.**

**Pagination in original binding was 526. This document is contained in an outsized folder.**

RIA



RR/mc/10  
14/G/21/43  
14/G/21/44 (verso)

**END**

**14 G 21/44**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Trace map of Co. Wicklow.**

**[1838]**

**1 p.**

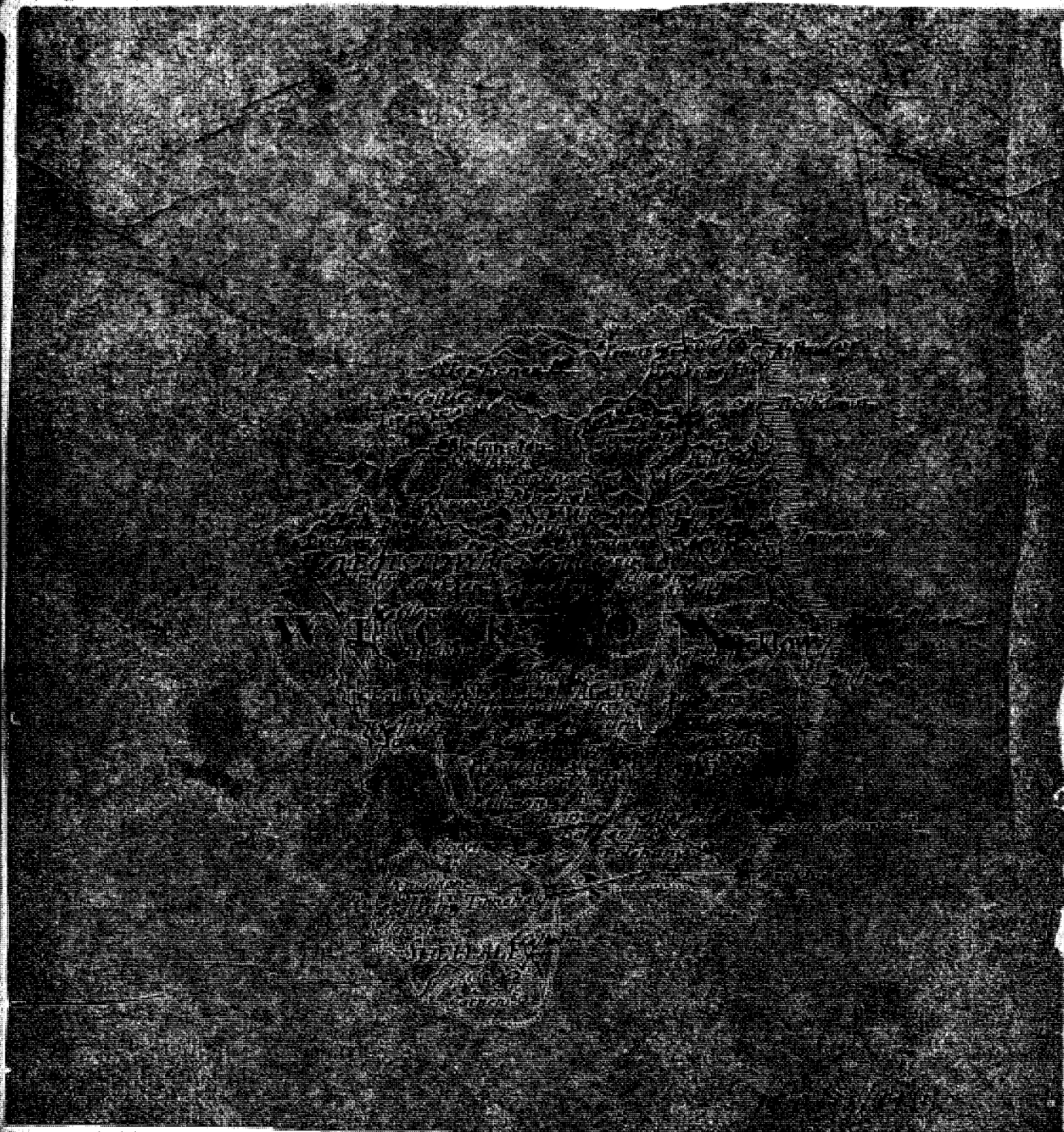
**20 cm.**

**Pagination in original binding was 527. This document is contained in an outsized folder.**

**Indicated are the locations of baronial boundaries and parishes within the county.**

RIA





**END**

**14 G 21/45**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Copy map of Leinster, traced from an original by Abraham Ortelius  
[1838]**

**1 p.**

**35 cm.**

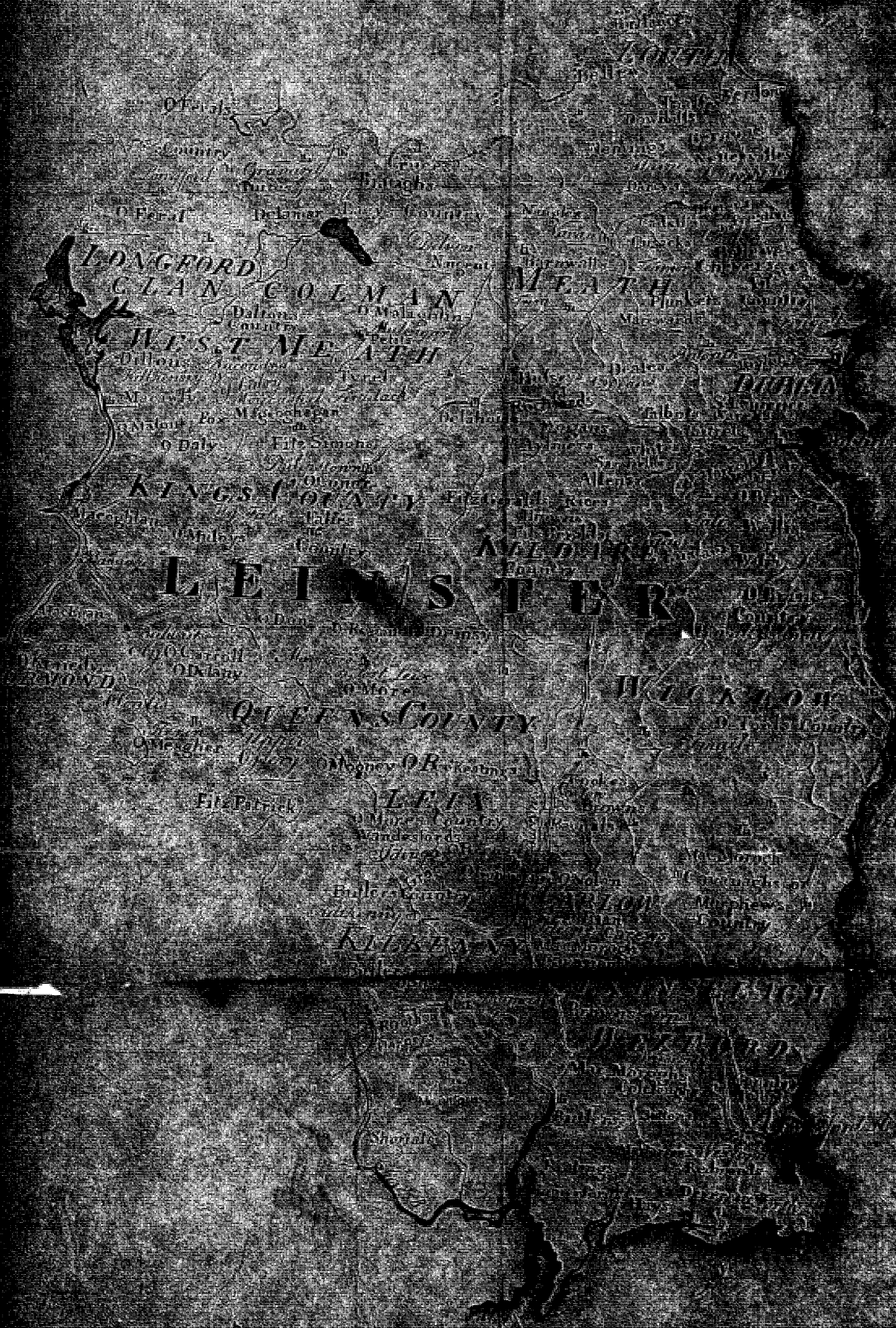
**Pagination in original binding was 528. This document is outsized.**

**Indicated are location of lands held by Gaelic families in counties Wicklow, Wexford,  
Louth, Dublin, Meath, Westmeath, Kilkenny, Carlow, Laois and Offaly.**

RIA



Catholic Improved





**END**

**14 G 21/46**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Copy map of Ireland, traced from 'Cl. Ptolemai Geographia Hibernia'.**

**Nineteenth Century**

**1 p.**

**23 cm.**

**Pagination in original binding was 529. This document is contained in an outsized folder.**

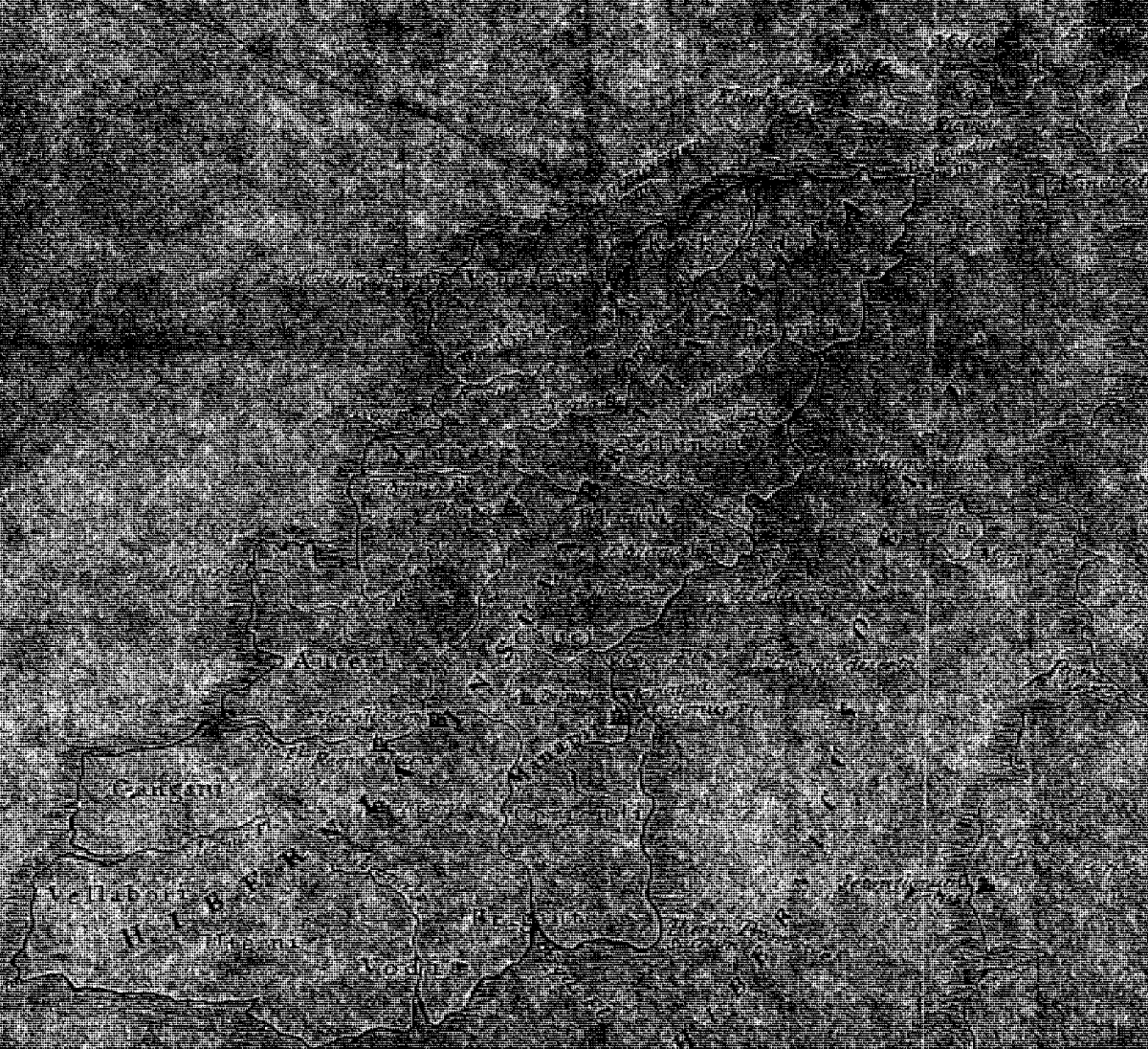
RIA



*Atlantici Geographia Nomenclatura*

OCEANUS HYPERBOREUS

Insulae quatuordecim



INSULAE QUATUORDECIM



**END**



**14 G 21/47**

**Ordnance Survey of Ireland: Letters; Wicklow**

**'Mappa Brittaniae faciei Romanae fecundum Fidem Monumentorum perveterum depicta.'**

**Nineteenth Century**

**1 p.**

**37 cm.**

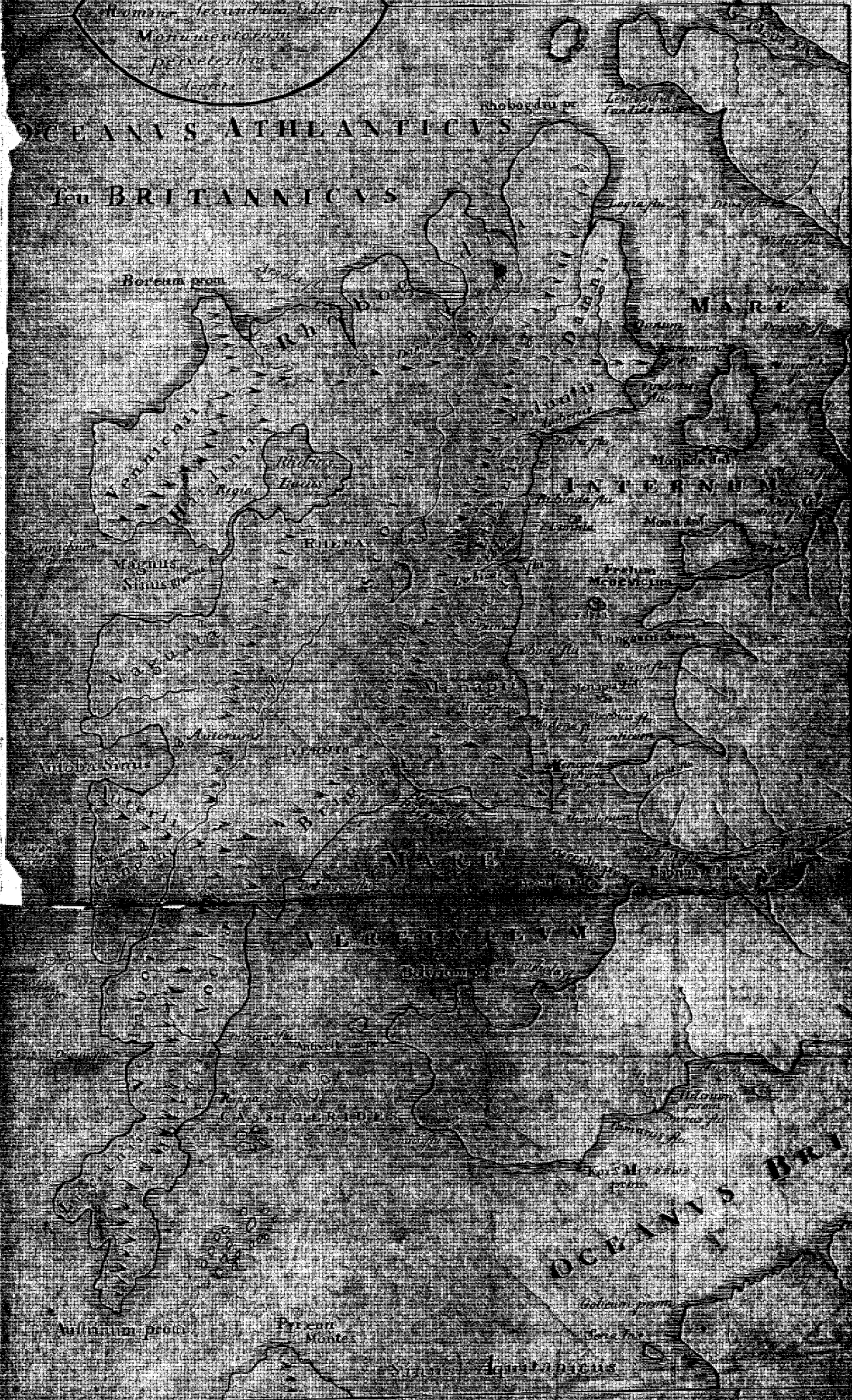
**This document is contained in an outsized folder.**

**Trace map of Ireland. Also indicated are lands along the west coast of England and Wales**



MARE BRITANNICUM  
Romano secundum fidem  
Monumentorum  
perveterum  
descripta

OCEANVS ATLANTICVS  
feu BRITANNICVS





**END**

**14 G 21/48**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Copy map of the baronies of Talbotstown Upper and Talbotstown Lower, Co.  
Wicklow.**

**[1838]**

**1 p.**

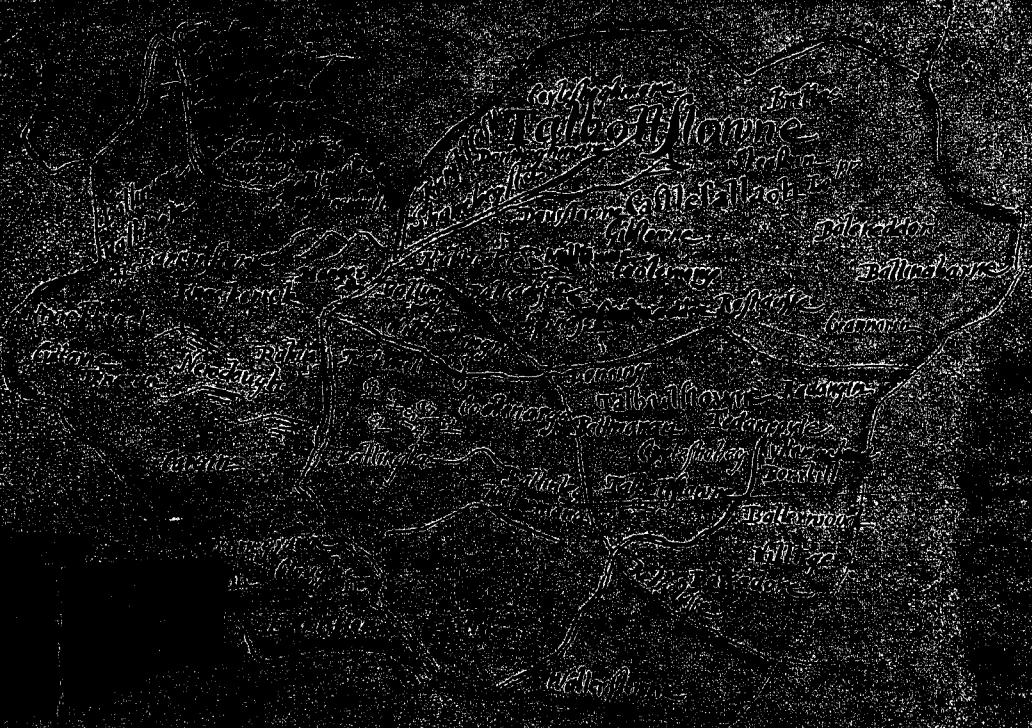
**25 cm.**

**Pagination in original binding was 530. This document is contained in an outsized  
folder.**

**Indicated are the parishes located with the baronies of Upper and Lower  
Talbotstown.**

RIA





**END**

**14 G 21/49**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Copy map of Leinster as traced from the original by Robert de Lagenie's 'Provinces de Midie et de Lagenie divisees en Dynasties' 1759.**

**Nineteenth Century**

**1 p.**

**25 cm.**

**[Pagination in original binding was 531]. This document is contained in an outsized folder.**

RIA







**END**

**14 G 21/50**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Copy map of the barony of Ballinacor, Co. Wicklow.**

**[1838]**

**1 p.**

**37 cm.**

**Pagination in original binding was 532. This document is contained in an outsized folder.**

**Indicated are the parishes and townlands located within the barony of Ballinacor.**

RIA







**END**



**14 G 21/51**

**Ordnance Survey of Ireland: Letters; Wicklow**

**Copy map of the barony of Newcastle, Co. Wicklow.**

**[1838]**

**1 p.**

**38 cm.**

**Pagination in original binding was 533. This document is contained in an outsized folder.**

**Indicated are the townlands and parishes located within the barony of Newcastle.**

RIA







**END**

# Outsize maps

part of

14 G 21

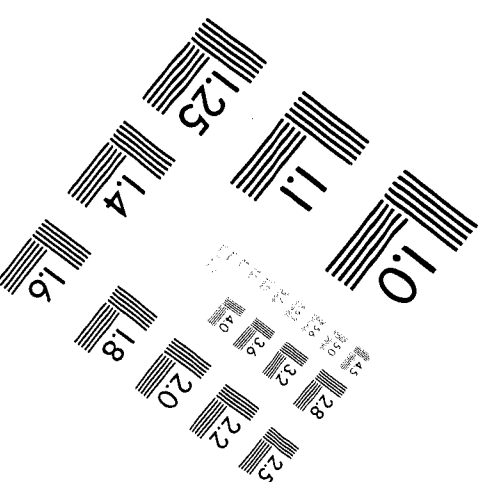
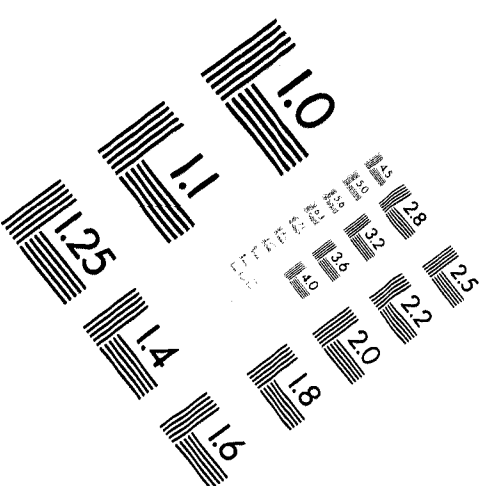
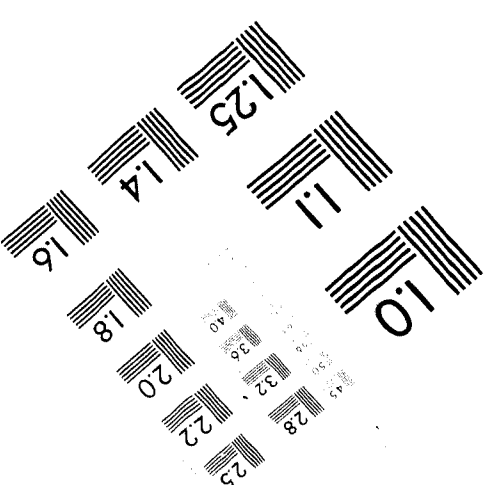
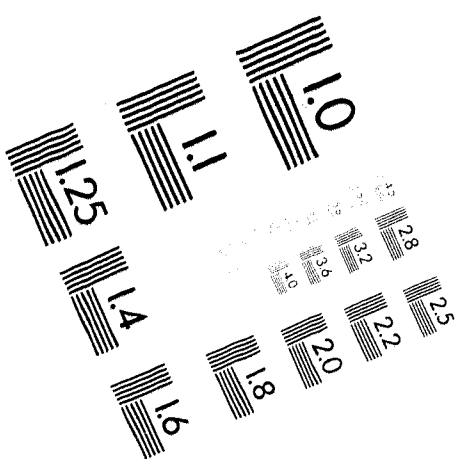
Wicklow



# REDUCTION

16 ×

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301/587-8202

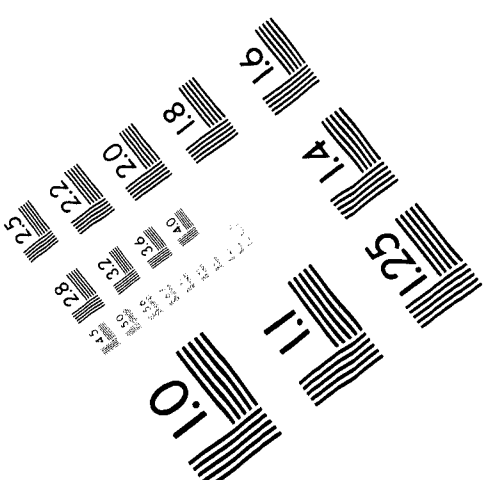
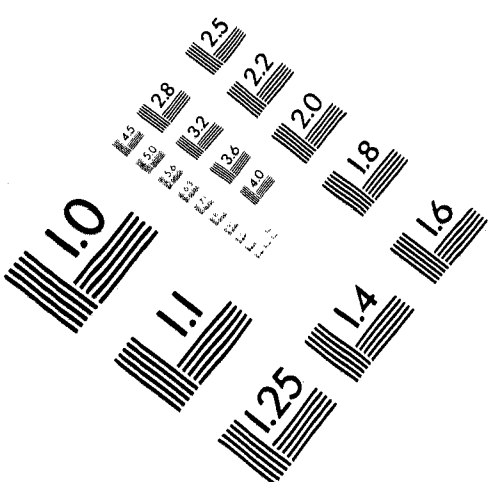
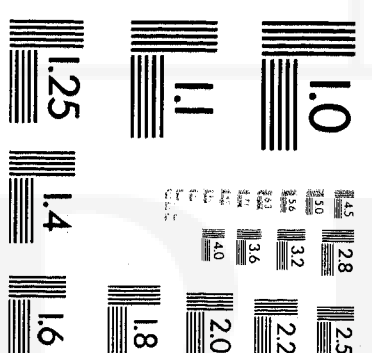
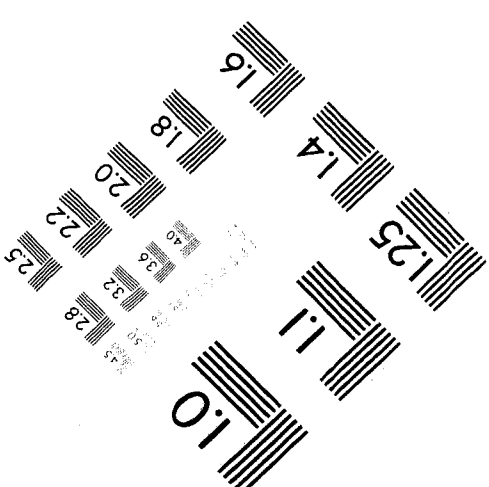
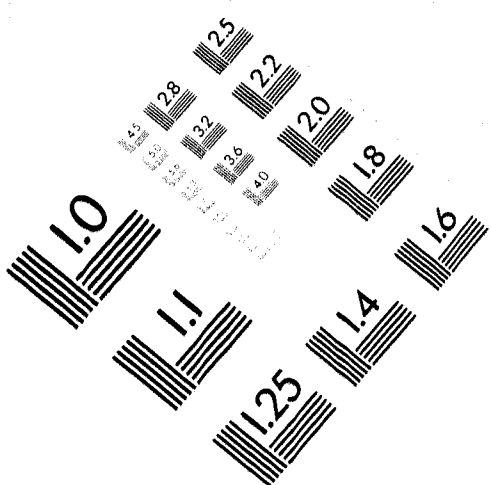


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TEST TARGET (QA-3)

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BY APPLIED IMAGE, INC.



14 G 21/35

Ordnance Survey of Ireland: Letters; Wicklow

Map of Glendalough, Co. Wicklow, at scale of twenty perches to an inch, indicating the location of the monastery's churches and the distances between.

[1838]

1 p.

30 x 47 cm.

Pagination in original binding was 517. This document is outsized.

RIA



14/6/21/350  
RR/MC/10

517



Laid down by a Scale of 20 Perches to an inch

### References

- A Trimby Church
- B the arched Gateway going to The Tower
- C the Tower
- D the great Church near the live tree
- E the Little Church where the monks are Buried
- F St. Kevins Rector's house
- G the Ruins of St. Kevins Church
- H the Ruins of an old Church the South side of St. Kevins house
- I the Ruins of an old Church the North side of St.
- K Lady's Church
- L the Princes Church

|             |    |    |
|-------------|----|----|
| from A to B | 62 | 15 |
| from B to C | 16 | 0  |
| from C to D | 9  | 0  |
| from D to E | 5  | 15 |
| from E to F | 10 | 0  |
| from F to G | 20 | 0  |
| from G to H | 6  | 20 |
| from H to I | 2  | 10 |
| from I to J | 27 | 0  |
| from J to K | 2  | 20 |



**END**

14 G 21/36

Ordnance Survey of Ireland: Letters; Wicklow

Section from printed map of the valley of Glendalough, Co. Wicklow.

19th c.

1 p.

21 x 36 cm.

Pagination in original binding was 520;

Section cut from larger map.

This document is outsized.

Map shows the location of the upper and lower lakes, the village school, the monastic remains and other sites of antiquarian interest.

14/9/21/36(1)  
RR/mc/10



**END**



14 G 21/37

Ordnance Survey of Ireland: Letters; Wicklow

Section of printed map of the valley of Glendalough, Co. Wicklow.

19th c.

1 p.

34 x 49 cm.

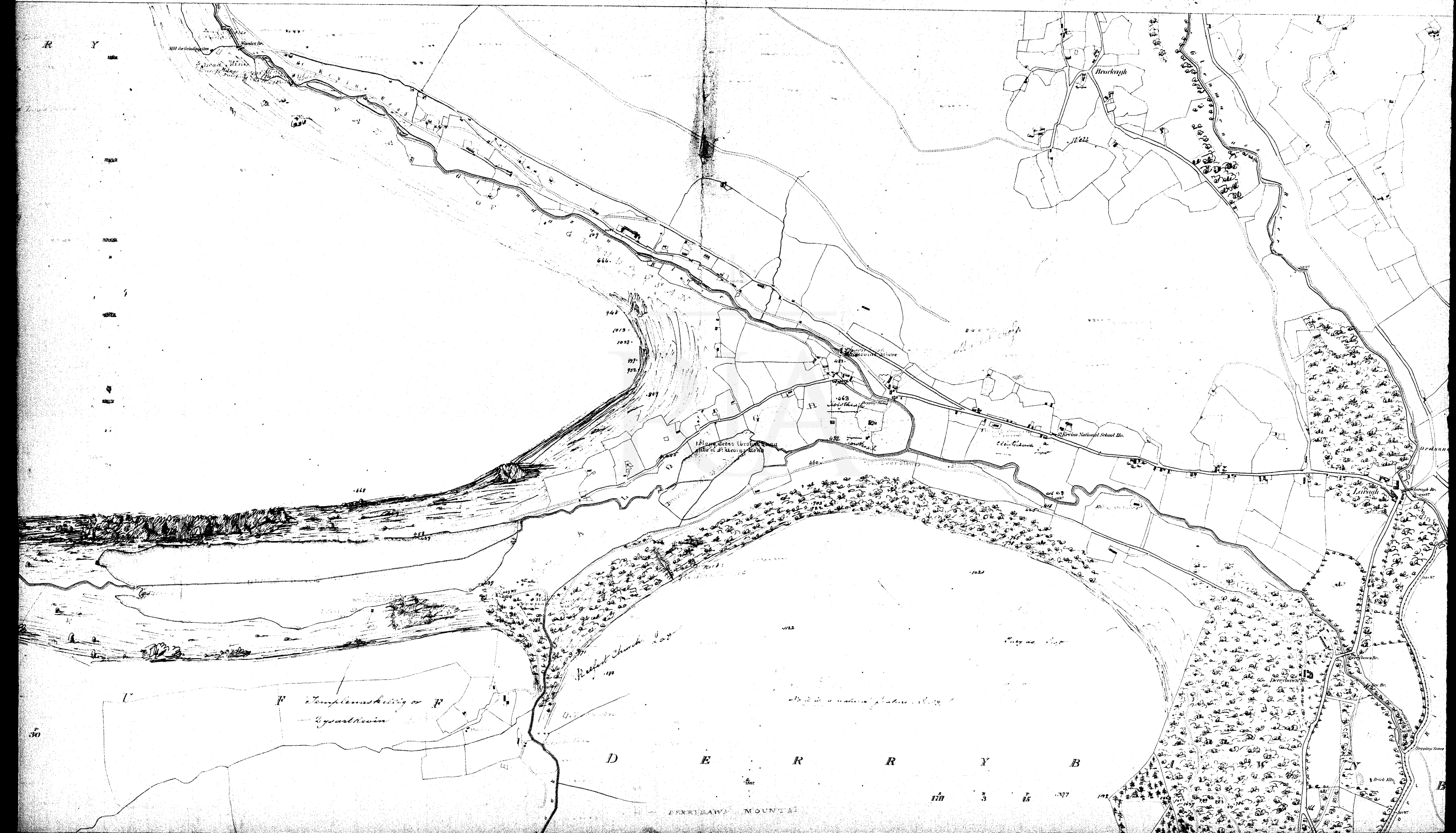
Pagination in original binding was 521

Section cut from larger map

This document is outsized.

Shows the location of the upper and lower lakes, the village school, the monastic remains and other sites of antiquarian interest. Included are some related annotations, made by Capt. Henry Tucker of the

17

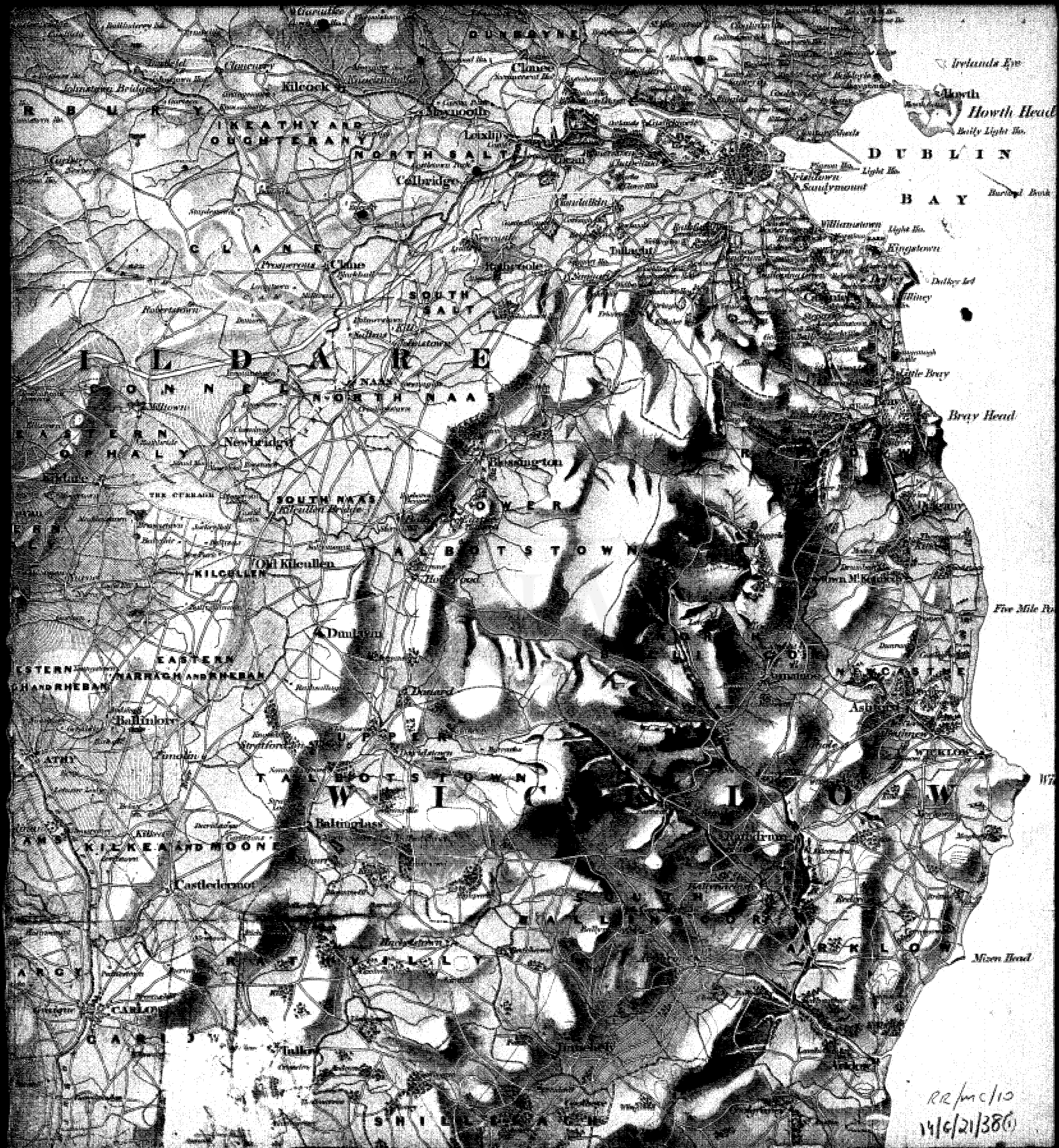


**END**



14 G 21/38  
Ordnance Survey of Ireland: Letters; Wicklow  
Section of printed map of Co. Wicklow.  
19th c.  
31 x 27 cm.  
Pagination in original binding was 522;  
Section only of larger map.  
This document is outsized.







**END**

14 G 21/39

Ordnance Survey of Ireland: Letters; Wicklow

Copy map relating to the defeat, by Sir Henry Harrington 'in the "Bernes Countie" in the year 1599' in east Co. Wicklow.

[1838]

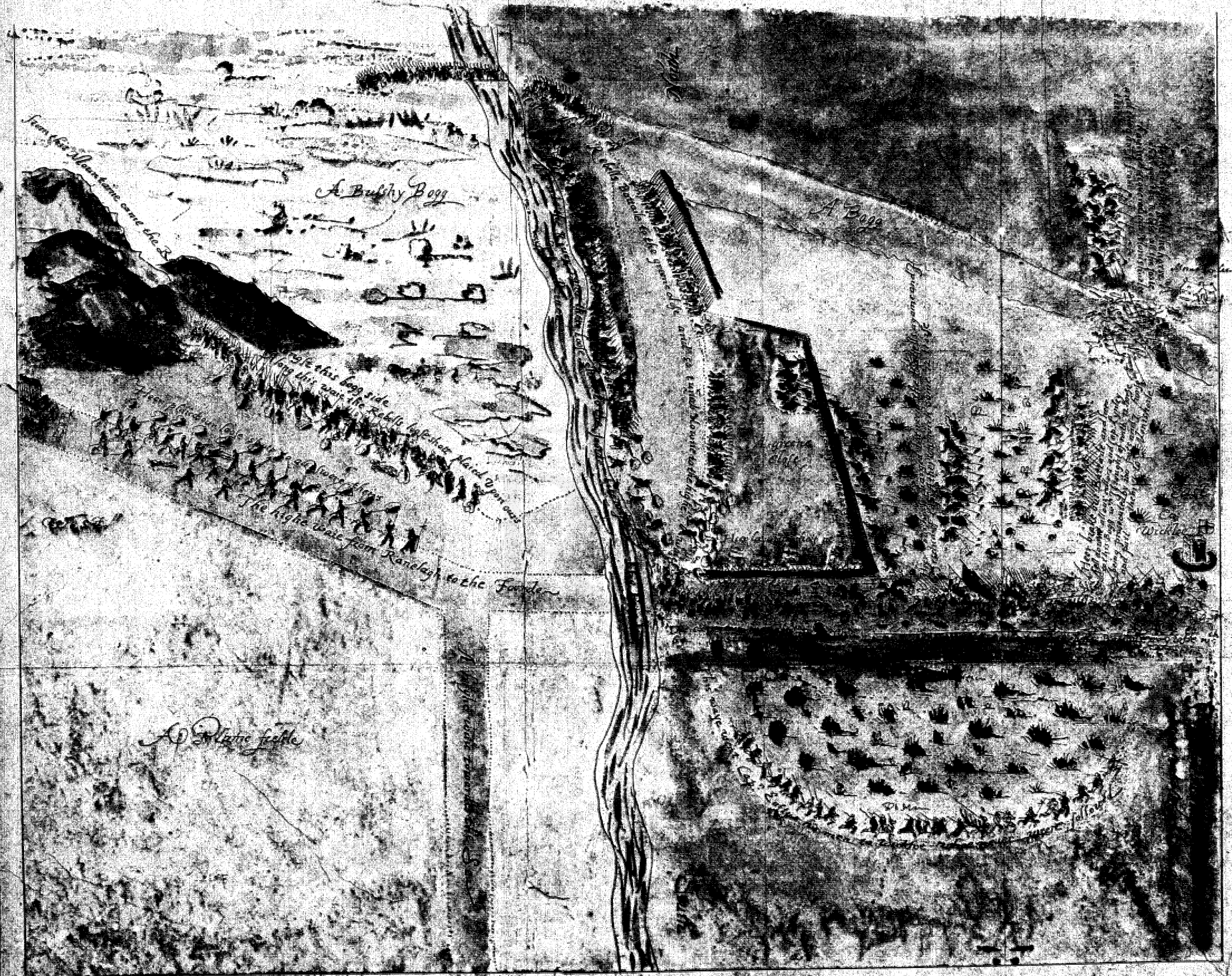
1 p.

36 x 39 cm.

Pagination in original binding was 523. This document is outsized.

Indicated are the position of the Byrne and Harrington forces during the battle.





Sir Henry Harrington's Defeat in the Berners County in the year 1599

1/6/21/316



**END**

14 G 21/40

Ordnance Survey of Ireland: Letters; Wicklow

Copy map of County Wicklow, as 'Traced from the Down Survey' for the Ordnance Survey of Ireland.

[1838]

1 p.

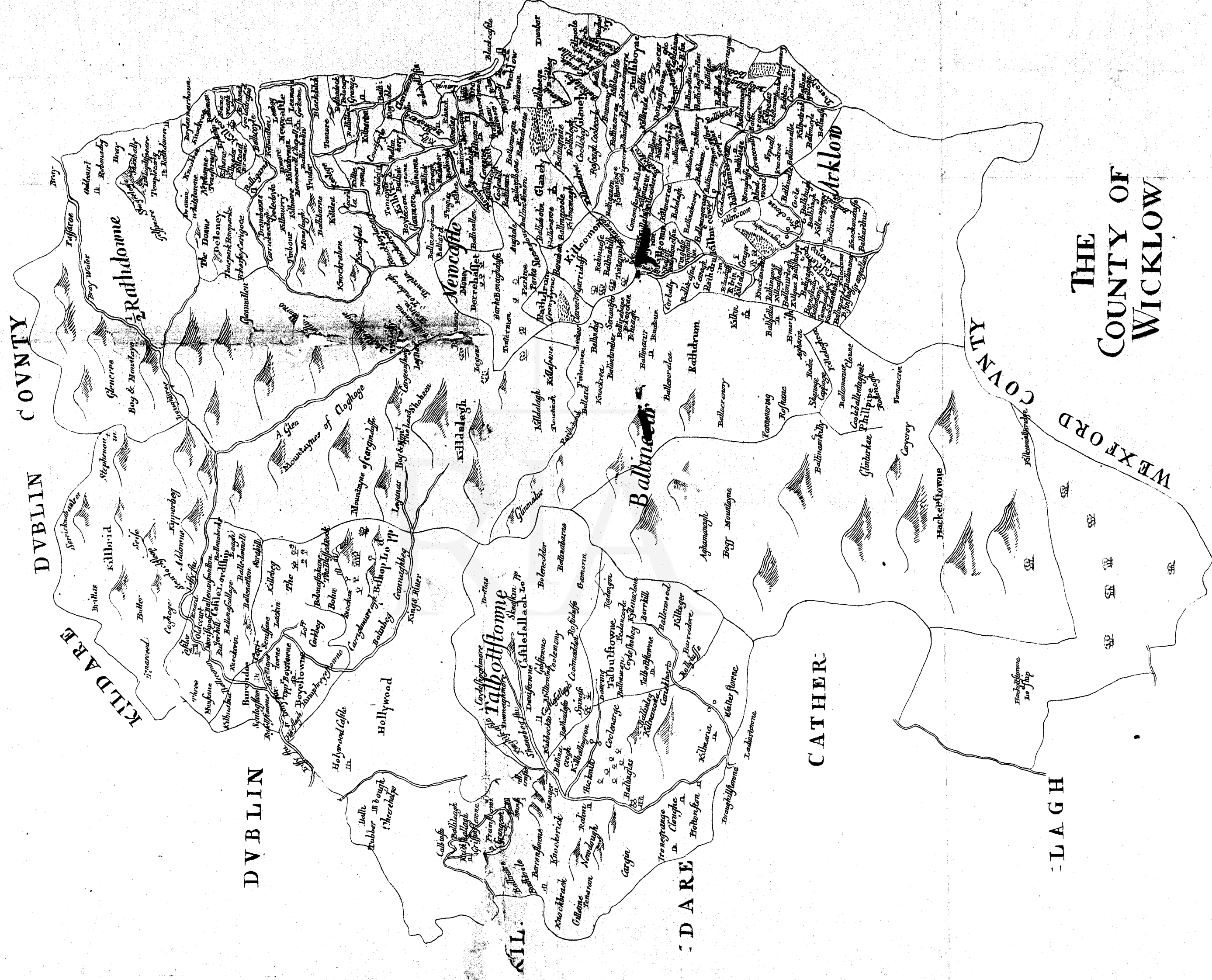
49 x 36 cm.

Pagination in original binding was 524.

Indicated are the parish and townlands located with the county.



From  
DOWNS SURVEY



Wexford  
01/02/22