DINNSEANCHAS

Iml. IV, 1970-71

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DINNSEANCHAS

ROINNT NÓTAÍ AR SLIABH, BINN, CRUACH IN AINMNEACHA CNOC

ÉAMONN DE HÓIR

Is deacair teacht ar liosta d'ainmneacha cnoc atá sáth iomlán le gurbh fhéidir le duine lion maith samplaí de mhír a mbeadh spéis aige iní a phíodhach m'ach d'honn staidéar a chéannaír urthi. Is féidir, ar ndóigh, teacht ar roinnt de na hainmneacha i liosta na mbainte feairín, ach ní liosta rósháisul é, as a nádúr, agus ní féidir a chaertú ann, dairíre, ach mireanna a bhfuil culas orthu cheanna agus sin i dtosach an ainin.

Ar na hábhair sin bheartaíos ar liosta a chur le cheile é nó learsáileanna fèin agus is iad le leirsáileanna a d'eiséadh mé chuige learsáileanna 1/2 na Suirbhéireachta Ordnáis. Is é an fáth ar shíneas leas astu sin nach cosúil gur mór an mheadh ainneach cnoc atá le cabhrú ar learsáil 1", atá a ligeas as cló in aon chás, agus gur rómhór liom an saothar a ghabhfidh le cuartú na learsáileanna 6 dot fad. Bhreacas síos gach ainm ar chosúil, ón learsáil, gur ainm níos náirfeadh le hainmneacha a gceapfaí bhi chnoic a bheith leo murar chosúil ón learsáil gur a chnoc a ghabhadh; dá mbeadh ainm cosúil le Slieveboy, mar sin, ar shráideachaí, nó bhreath sé curtha síos again amach ghnáth. Is mar sin is cóthrom, mheasas, a bheadh patrón ainmneacha na genic le feicéat; d'fhág sé gur fhéadas aird le chnuic a chur leis an ainin de ghnáth agus bhí de thoradh air freisin go bhfuairteas ainmneacha nach raibh so-ainneanta mar ainmneach a chnoc ar dhoithin an ainin fín. Is é is dóchúil, dar liom, nach bhfuil aon locht ar an liosta seo again mar shamplaí cothrom d'ainmneacha cnoc, nach mbeadh ar liosta de na hainmneacha sin a bhunótaí ar na learsáileanna 6. Ag an am céanna ní fáilte cuimhneachb, agus an mhead atá again sna nótaí seo á mheas, ar an ábhar ar a bhfuil sé bunaithe agus ar na teorainneacha atá leis an ábhar sin.

Is mó atá sé i gceist again sna nótaí seo ceisteanna a spreagadh ná iad a fhreagraí. Nior mhór cuid mhaith eile taighde sula bhfuadfaí tabhairt faoina bhfreagraí. Is ceart dom a rá nach bhfuil seanfhoirneacha de na hainmneacha cuartaíthe chomh ar bith again: tá a bhfuil le rá again bunaithe ar an leagan atá ar an learsáil amháin.
Agus seo mar tá i gcás na n-aimmeacha a bhfuil slabh ina dtús (104 ar fad, gan na cinn nach bhfuil airde curtha sios agam dóibh a chur san áireamh):

<table>
<thead>
<tr>
<th></th>
<th>0'–499'</th>
<th>500'–999'</th>
<th>1000'–1499'</th>
<th>1500'–1999'</th>
<th>2000' suas</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.73%</td>
<td>25.00%</td>
<td>37.50%</td>
<td>16.35%</td>
<td>14.42%</td>
<td></td>
</tr>
</tbody>
</table>

As sin tá cosúlacht ann gur mó atá an focal ceangailte le talamh floraitid tá céadadán fuai bhun 1000' níos isle ná an céadadán don iomlán, agus cuid mhaithe níos isle faoi bhun 500'; os cionn 1000' tá an céadadán níos airde ná an céadadán don iomlán, agus cuid mhaithe níos airde os cionn 2000'. Bhreáid sé le tuiscint as sin go mb'fhéidir gur le beanna arda, nó measartha arda, a bhaimeas slabh ó cheart i logaimmeacha. Ar ndóigh, tá níos mó i geist dáirire ná airde os cionn na farraige; is tábhachtai don tse bhreathnaíos ar chnoc, agus ba thábhachtai do na daoine a d'fhéadfadh a bhi leis an bhfocal i ngach cáis nuair a cumadh na hainmmeacha. Nóir mhór freisin gannfanas aimmeacha a bhfuil slabh iontu in Alba in a charair, agus a súilteann anfheas (feach Nicolson, op. cit., 123-4; Nicolson, “Slabh- and slabh”, Scottish Studies, IX, 91-106), comharthadh b'fhéidir go ndeachaigh an focal as úsáid i logaimmeacha réasúnta luath, in Alba ar aon nós.

Ní miste a lua gurb é Sliabh Donnair i gcontae an Dún (Slieve Donard ar an learscáil), 2796', an cnoc abairde dá bhfuairtear agus an focal slabh ina thuaisceart agus gurbh é Sliabh Chathail (76') (Slievecahill) in gcontae Chiarraí, 297', an ceann ab isle.

Is fuair cheacht ar an gcáin a bhfuil ainmmeacha a bhfuil slabh ina dtús scapthe tríd an tair (is trua nach bhfheidhinn learscáil a thabhairt leis an t-eolais). Tá na hainmmeacha an-trom i gcontae an Dún (b'fhéidir go bhfuil siad neamhspleáchtaíonta trom i mBeanna Boirce toiseach gur bualadh níos mó ainmmeacha cnoc ansin ná in áiteanna eile) agus i-steach i ndisceart chontae Ard Mhacha; i gcoitíne tá siad trom go maith san oirthuaisceart, tosbhó thríuad de line idir Doire agus Droichead Átha, go garbh, agus Inis Eoghain a chur san áireamh. Tá scapadh réasúnta ar na hainmmeacha sa chuid eile den tair (tosbhó amuigh den talamh iséil i lár na tire), ach beag doibh atá le fáil ar sléibhte chontae Phort Láirge, in iarthar chontae Chorcaí, i ndisceart ná in oirthear chontae Chiarraí, ná tosbhó thiar de la ró Ghailimh go Doire, go garbh, eis eis moite
d’Inis Eoghain.

Ni féidir mórán a rá faoi gheal mhór an bheith deanta ag ach gheobhadh duine an tuairim ó leaganach na learscaí go bhféadfadh cuid mháth na de in hainmneacha a bheith ráitseanta san: nil a mbrí söiléir ar an gcéad amharc agus tá cosúil le na fiosrheadachta ar roinnt acu. Tá s é le tabhairt faoi deara freisin, i gcomórtas le hainmneacha a thosaíodh le croch, abair, gobh, an bhainn an ghabhtha le slabh (as an iomlán 129 aín, nil ach bón (1), breac (1), but (3), glas (1), riobhacht (1), rú(3)).

binn

Ni hionann agus slabh, nil aon éagsúlacht bhrí i gceist sa bhfuilce seo. Ni miste dom a rá nach d’fháir leibhion go bhfuil an acht ar Nicolaisen (Trans. Gaelic Soc. of Inverness, XLV, 115) nuair a dheir sé faoi binn, “Because of the scarcity of this element in Irish hill-nomenclature it may be truly called a Scottish-Gaelic mountain-word”. Tá sampla de mar chéad mhór a bhainne den learscaíl, beagnach (10%), den leon atá agam le slabh agus beagnach níos mó nó tá agam le croch. B’éide d’éag go bhfuil an focal níos lomhaire in Alba mar mhór in ainmneacha cnoc ná tá in Éirinn—ní féidir cóimhrótar a dhéanamh idir na fíorí agus na fíorí ag Nicolaisen—ach ní féidir a shéanadh go bhfuil sé coitianta go maith as anseo.

Is mar seo atá na cnoic ar mo liosta a bhfuil binn ina dtús roinnt ó thaobh airde (64 ar fad atá ann a bhfuil a n-airde bhreactha sios agam):

<table>
<thead>
<tr>
<th>0’-499’</th>
<th>500’-999’</th>
<th>1000’-1499’</th>
<th>1500’-1999’</th>
<th>2000’ suais</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.56%</td>
<td>18.75%</td>
<td>29.69%</td>
<td>31.25%</td>
<td>18.75%</td>
</tr>
</tbody>
</table>

I gcomórtas leis na céatadáin do na hainmneacha cnoc san iomlán (fach leh, 2 thuás) tá na céatadáin don fhocal seo isel faoi bhun 1000’, agus an-íseal faoi bhun 500’, ar aonadh idir 1000’ agus 1499’ agus níos airde cuid mháth ó 1200’ suas. Léirionn sé sin, agus nil ann ach an rud a mbeidh ag stáil leis, leis an freisin ar a bhainne an focal go speisialta: aris, ar ndóigh, airde os cionn na talún ina thimpeall a bheadh i gceist níos mó nó airde os cionn na farraige agus is é is dóchúl go mbeadh baint mhóir ag deárnach an cnoc leis an scéal freisin. Binn Chaorach (Bekeencreagh) i geontae Chiarrai, 3314’, an cnoc is airde ar mo liosta agus Binn Mhór (Benmore) i geontae na Gaillimhe an ceann is isle, 315’ (agus is é t-aon cheann agam é faoi bhun 500’). Is léir ó chomórtas leis na céatadáin do slabh (leh. 3 thuás) gur mó a théas binn leis na cnoic is airde, de bhheagán ar aon nós, agus gur lú a tháis só leis na cinn isle.

Tá ainmneacha a bhfuil binn ina dtosach le fáil go thrírseach i iar-thar chontae Chiarrai agus sa triantan idir Cathair na Mart, Conga agus an Crochán i gcónaí ar Mhaigh Eo agus na Gaillimhe. Tá roinnt rásúnta thíobh i iar-tharaisceart chugú Ualadh agus anuas chomh fada le Loch Ailinn i geontae Liathroma. Tá beagnach Gáibhle agus i giar-thar chontae Mhaigh Eo, ach is ar eigean má tá dada le fáil sa chuid eile den tír. I gcomórtas le slabh is iad is coitianta i iar-thar chugú Ualadh (slabh san oirtheair) agus i gcúig Chonnacht; tá an dá rud le fáil i iar-thar chontae Chiarrai, ach is coitianta binn, go háriththe sa chuid ó dheas den chontae.

Aris is deacaire rud ar bith taobhtheach a rá faoi dhealbh na n-ainmneacha gan fainnse d’oibríteachta a bheith cuartaite. Ach i gceitinne gheobhadh duine an tuairim, d’aíneoinn corcheann cosúil le Binn Ghabhlaí, gur ainmneacha deireanacha atá i gceist, rud a mheas Nicolaissen (Trans. Gaelic Soc. of Inverness, XLV, 117) a bhfuil flor freisin i gcás na hAlban. Tá réim níos leithne dathanna á húsáid le binn ná le slabh (bón (5), breac (2), buí (2), dearg (1), dabh (1), gorm (3), riobhacht (1)) agus is lomhchear go mór na hainmneacha a bhfuil dathanna i gceist iomtu (15 as 73).

cruach

Ach oiread le binn ní eol dúinn ach bhrí amhain a bheith i gceist sa bhfocal seo. Ni heol dom an bhfuil an focal coitianta i logainmneacha in Albain, ach ní cheapaim go bhfuil.

Is mar seo atá na cnoic ar mo liosta a bhfuil cruach ina dtosach roinnt ó thuatha airde (57 ar fad a bhfuil a n-airde curtha sios agam):

<table>
<thead>
<tr>
<th>0’-499’</th>
<th>500’-999’</th>
<th>1000’-1499’</th>
<th>1500’-1999’</th>
<th>2000’ suais</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.26%</td>
<td>45.61%</td>
<td>29.82%</td>
<td>10.53%</td>
<td>8.77%</td>
</tr>
</tbody>
</table>

I gcomórtas leis na céatadáin do na cnoic fhréamh (fach leh. 2 thuás), is ábhar iontaithe é, measaim, lion chomh hard iainmneacha le croch a bheith le fáil faoi bhun 1000’ (tá beagnach a leath idir 500’ agus 999’). Ídir sin agus an tuairim a thugann na céatadáin os cionn 1000’, ní cosúil gur airde (aire os cionn na farraige ar aon nós) is mó atá i gceist le cruach. Den tri fhocal is é isle isle céatadáin os cionn 1500’ agus is airde faoi bhun 1000’. D’fhéadfadh sé gur
TWO OBSOLETE PLACE-NAMES IN CO. MEATH

J. OTWAY-RUTHVEN

Ath ferna is identified in the Onomasticon as Aghafarran in the parish of Enniskeen, bar. Lower Kells. It seems, however, to be really the Affernan or Offernan of the medieval Anglo-Irish deeds, which was certainly in the barony of Lower Duleek, and seems to have consisted of the parish of Painestown, and probably Kentstown as well. At any rate, in the de Verdon partition of 1332 John Cruayll is said to hold 20 ploughlands in Offerna: that is, an area of 2,400 acres, which would be equivalent to some 6,000 statute acres which is the combined area of the two parishes (Proc. R.I.A., 66 C, no. 5, p. 432). We hear of Offernan first in a series of undated charters which probably belong to the second half of the thirteenth century relating to “Rolandston in Offerna in the tenement of Dyuleck” (J. Mills and M. J. McEnery, Calendar of the Gormanston Register, pp. 42-3), and the same phrase is used in dated charters up to 1361 (ibid., pp. 42-4). In 1352 Rolandston is described as near Painestown (ibid., p. 45) and the Civil Survey of Meath shows it as one of the boundaries of the townland of Painestown, in which it has since been absorbed.

Mag Muireada is identified in the Onomasticon as probably the Murrough between Baldoyle and Portmarnock. It was, however, in the parish of Moorchurch, bar. Upper Duleek. In 1332 Fromund le Brune held five and a half ploughlands at Moynurthe (Proc. R.I.A., 66 C, no. 5, p. 425), and in 1327 and 1357 Richardstown, par. Moorchurch, is described as in the tenement of Moynurthe or Maynorthy (Gormanston Register, pp. 25-6), Moorchurch existed by the beginning of the thirteenth century as the church of St. Mary de Prato, and had become the church of Mora by 1281 (E. St. J. Brooks, The Irish Cartularies of Llanthony Prima and Secunda, pp. 77, 237, and passim): it is common at this period to find tenement used to describe an area which was also a parish, and it is very likely that Mora and Moynurthe were alternative names. By 1540, however, Mymordry was one of the townlands of the parish of Moorchurch (C. MacNeill, Extents of Irish Monastic Possessions, p. 315), and in the first half of the seventeenth century it appears in inquisitions as Mymordry alias Mymorthy, Mynarde and Mynardry (Inquisitions, Meath, Charles I, nos. 153, 157, 160); The Civil Survey of Meath shows that it was at this time the area contained in the modern townlands of Briarlea and Mosney.

1. For the equation of the acre of the documents with 2½ statute acres, which seems to be generally correct for the middle ages, see Journal of the Royal Society of Antiquaries of Ireland, 1889, p. 35.
LOGAINMNEACHA Ó BHRÚNTAICTH
MHAIGH FHEARTA, CO. AN CHLÁIR—III

BREANDÁN Ó CÚBHÁIN

Féach Díonseachas III, 38, 99 le haghaidh nótaí eagarthóireachta a bhaineann leis an sráth seo. Sholathairgh na cainteoiri breise seo eolas chomh maith leo síud atá ainmnithe ar na leathanagh sin: Michéal Bradley (80), Dún Fhthaigh (N), Éamon Gineá (80), Ráth Úna (0), Michéal Ó Maoléannaigh (70), Ceathrú na bhFaolteáin (P); Michéal Mac Domhnaill (70), Réithi (Q); Pádraig Mac Mathúna (70), Ceathrú na bhFaolteáin (R).

Scé 0 an t-aon Ghaeilgeoir ina measc, ach is fada é gan taithí ar labhairt na teanga.

Paróiste Mhaigh Fhearta

BELLIA (B)
BREACHVA (BR)
1. Lisheen River
CAMMOGE (CAM)
1. An Bán Beag (–2)
2. The Ferry (–1)
3. Poll an Chapaill
CARRIGAHOLT TOWN (C)

CARROWNAWELAUN (CAR)
1. Aill an Fhionlaigh
2. An Baile Nua (–13)
3. Na Balláin
4. Béal Aill an Fhionlaigh
5. Bealannaglass or Goleen Bay (–6)
6. Béal Átha Glas (–5)
7. The Black Cliff
8. Gabhag an Spá
9. Gréifín Bhéail Thulaigh
Glas (–10)
10. Goleen Bay or Bealannaglass (–9)
11. Lacknabarnagh (–12)

12. Leac na mBairneach (–11) l'ak Na'muc'ma'í
13. Newtown (–2) pail L'kraga'Do (F)
14. Poll an Chragaird pail L'krago'ar (P)
15. Poll an Níochái pail 'u:mu' (F), pail L'ni' humn (P)
16. An Poll Dubh Da, pail L'adv (F)
17. Poll Gorm pail 'gorom (F, P)
18. Poll na Muice pail L'ni' mi'k a (F, I)
19. Poll Risteard pail L'f'ard (F)
20. Siorra Beag pail 'b'eg (F)
21. Siorra Mór pail 'mu'ir (F)
22. An Spá o'sbu: (F)
23. Spor Ailinn s'boral 'leim (F)

CLAREFIELD (CL)
CLOONCONEEN (CLO)
1. Cloch ar Ghleamhere
2. Luimnreach Bheag
DOONACA EAST (DE)
DOONACA WEST (DW)
1. Clogóin
2. Glaistín
3. Liscrona
4. Lisfrankheirca
5. Tuamu Cheatharnaigh an Chuirbhín
6. Tuama Thaidhg Uí Laioire
FURROUR UPPER (FU)
FURROUR LOWER (FL)
1. Lisbo
2. Clogóin
3. Chill Chaisín
KILCASHEEN (KC)
1. Chill Chaisín
KILCREDUA (KCR)
1. Aill an Dréimire
2. Larra an Dréimire (–8)
3. Cloch ar Ghleamhere
4. An Cnocrán
5. An Cúl Riabhach

k'la Na'muc'ma'í
1. Cill Chaisín
2. K'áil Xa:ro D'urán,
3. K'áil Xa:ro D'urán
4. K'áil Xa:ro D'urán

k'la Na'ku'na' (M)
1. L'kraga'Do (F)
2. L'krago'ar (P)
3. L'ni' humn (F)
4. L'ni' humn (P)
5. L'ni' humn (P)
6. L'ni' humn (P)
7. L'ni' humn (P)
8. L'ni' humn (P)
9. L'ni' humn (P)
10. L'ni' humn (P)
11. L'ni' humn (P)
12. L'ni' humn (P)

Clogóin
K'la Na'ku'na' (M)
1. L'kraga'Do (F)
2. L'krago'ar (P)
3. L'ni' humn (F)
4. L'ni' humn (P)
5. L'ni' humn (P)
6. L'ni' humn (P)
7. L'ni' humn (P)
8. L'ni' humn (P)
9. L'ni' humn (P)
10. L'ni' humn (P)
11. L'ni' humn (P)
12. L'ni' humn (P)
6. Gabhag an Dréimire
7. Gabhag an tSaighdhrá
8. Ladder Rock (=2)
9. Poll na nGárdai
10. Scoilt na Rón
11. An Teampaillín (=13)
12. Teampáil Shéarlaí
13. Templeanard (=11)
14. An Tobar Beannaithe (=15)
15. Tobarcreadaun (=14)

KILLEENAGH (KGH)
1. Lisroe

KILLINNY (KNY)
1. Lisnagreeve

KNOCKNAGARHOON (KNG)
1. An Aill Bhán
2. Aill na Moinnáin
3. An Ardaill
4. Ayle
5. The Building Ground
6. An Lúb
7. Oldtown

LISHEENCROYN (LC)
1. Cill Cróine (=2)
2. Kilcroney Church (=1)
3. Lios Fhinn
4. Lisheencrony
5. Lismadine
6. Lismaguen
7. Na Múcháin
8. Poll na gCailleach
9. Poulnaholloon
10. Tobercrony
11. An Trá Bhán (=12)
12. White Strand (=11)

LISHEENFURROOR (LF)
MOVEEN EAST (ME)
1. Aill Dhíarmada
2. Aill na nGabhár
3. Na Comhrai

4. Na Cormada
5. Na Dúmchee Beaga (=6)
6. Doughabegga (=5)
7. Grean Rock
8. Illaudoon
9. The Sailer's Grave

MOVEEN WEST (MW)
1. An Aill Bhriste
2. An Bhró
3. Caidean Dún Lice (=5)
4. Castle Point
5. Doonlicka Castle (=3)
6. Dún na Lice
7. Gattaphilatraw (=8)
8. Geata Faill na Trá (=7)
9. Illaunavar
10. Illaunoneaun (=15, 16)
11. The Lantern
12. Leac an Bhulig
13. Lisduff
14. Lisroe
16. Oileán Healy (=10, 15)
17. Poll an Chápaill
18. Poll an Chait (=19)
19. Poulnahagat (=18)
20. Poulnahogun

MOYARTA EAST (MYE)
1. Bá Charraig an Chabhaltaigh (=2)
2. Carrigaholt Bay (=1)
3. Cill Mhaigh Fheartá
4. An Feorann
5. Lisshunna

MOYARTA WEST (MYW)
1. An Cé (=4, 5)
2. An Crumpán
3. Lissgreamaun

Na’kormadá (R), Da’kormádu: (P)
Da’kormádu: (P)
Da Du:xó ‘bég: (R)
’du:ha’bég: (P)
Da se:Îar’ gre:v: (P)
Dail’v’r’i:d’a (P)
Da’bro: (D, F)
Du:Na’l’ik:a
‘g’a Ti:wai:l’Trú: (P)
Da:Tl’an Torn (F)
Da’Lu:b (D, F)
I:’ak’wil’ag: (H)
Da’hil’d’o:grán’d: (F)
Da’n,mu’xua:n
aN, Tru:wa:N
Ma’vín’, id. (C, O), mu’vín’(O)
all’ji:maDu (D)
ail’Na’gour (H)
Dá, kor’hiz (R)
10
11
4. Old Quay (=1, 5)
5. An Seanché (=1, 4)

NEWTOWN EAST (NE)
1. St. Martin's Well

NEWTOWN WEST (NW)
QUERRIN (Q)
1. Barr na Leac
2. Brid Thaidhg's
3. Corlis (=4)
4. Corrios (=3)
5. Gabhag an Mhada
6. Poll Bog
7. Red Village
8. Teampall Mloh (=9)
9. Templemeeagh (=8)
10. Tobair Mhichil

RAHANISKA (R)
1. Lios na Fallainge (=2)
2. Ráth an Úisce (=1)

RAHOONA EAST (RE)
1. Na Cloiginn
2. Lissanuola
3. Páirc na Sceach
4. Poll an Phortaigh (=4)
5. An Portach Bóite (=4)

RAHOONA WEST (RW)
RINEMACKADERRIG (RMD)
1. An Cé Nua (=3)
2. An Furry Hill
3. New Quay (=1)
4. Róid Charraigh an Chabhailtaigh
5. Toberesenan

SHANGANAGH (S)
1. Jña:Na'Nax, J'a'n'æ:n'æx (N)

TULLAROE (T)
1. Jl'Nu:Nax, J'a'n'æ:n'æx (N)

NÓTÁI

[Notanda: O.S.L.—litreacha suirbhéaraíochta a scríobh Eoghan Ó Comhrá sa bhfílnán 1835. F.P.—an dréacht tosaigh den léarscail ordanáis a d'aineadh in 1840. N.Book—Name Book mar scríbhthaidh nótaí ar logainmneacha le linn na suirbhéaraíochta in 1840.]

CAM.
1. 2. Már logainn aonóis ar an áit a mbiodh bád calaltheoireachta, tráth.
C. Deir A. de Bláca: “Bhí an charraigh, d'airghe mise, áit eigin amuigh ina mba, ach ní chlé i áonchor i. Long a tháinig anois óna hOllathadh tuathad fadó, agus bhfuil si an ar gcair aghus caillteadh l. Ní fearadh an raibh si chun Carraig an Chabhailtaigh a thogaidt. Ansan glaoch Carraig an Ollathadh (‘áuínnt') (an charraigh)”.
CAR.
3. Carraigeacha fada san úisce.
8. Tá tobor an ag bun na failfe.
15. Poll na leac a faomnadh le sáile. Deintear snámh ann.
17. Mar 15.
23. Bor failfe.

CL. “Gort a' Chláraigh”—N.Book.

CLO. Tugtar faoin ainm a mhínigh mar “Gleann Cointir” uaireanta.

“Choin Cointín”—N.Book.

2. Sruthbhaile beag ná fáil ach cupla tigh fágtha aonóis ann. Deir A. de Bláca: “Sé an chiall a fuair sé an ainm, bhu daoine archosta anud. Sin é a dtaisteann i lornsa”. Deir M go gcuireadh daoine ó Lümneach fhuath an ar feadh leath na bliana, ag bailfiú dlise agus miongan, agus “a fheachaint amach ar na schooners”.


“Dún Athaigh or Lios na Fuaidh. It occupies the extreme edge of a moderate ridge, skirted west, south and east by a noisy little stream.—I know this spot well, being born and reared within forty paces of it. There are many spots about the place traditionally known as the graves of persons slain in combat by Fuaid na hAdhaire, such as Tuama Thadhag Ui Laoighaire, Tuama Cheatharnaise an Chuibhirrinn, and Fuaid na hAdhaire still maintains a respectable and prominent place in the numerous legends of this neighbourhood, as my bare shins and toes could well attest, on many a hard winter night, some twenty years ago”.—O.S.L.

On gcumas sco is leir gurb é seo an lios ar a bhfuil “Liscroneen” ar an lárach. Tá rian tí Ui Chomhrá le feiscint fós.
5. 6. Féacht 4.

KC.

“Tá an scannán de robh an ainm i dteannta a bhí i dtaithne in 1739, is in the ensuing year
when famine and pestilence raged through the country and dead human bodies were to be met with by the roads and ditches, my grandfather Melachlin-Garbha-O'Conhraidhe, who tenanted at will (being a Papist) the tract of land now called Moveen and in which Kilcashen is situated, employed himself, his workmen, his horses and sledges in carrying the victims of the plague from all parts of the neighbouring district and burying them there, so that it has continued ever since to be a burial place, though not a popular one”.—O.S.L.

1. "Tá bád sa gcill (g'áll)" adeireadh pilcointithe Chill Bheathach nuair a bheadh bád chun ancaire soir isteach o Chill Chrodaín, sé sin i Ród Charráig an Chathailtigh.
2. "Deir A. de Blaca na fásadh dul sios an gn ghréimine.
4. Tá an ainm seo truaillithe, ach tuigim as gur garadh cásta atá i gcéist.
5. "called Teampull Shiarraí, from Charles Mac Donnell Esq. having been buried in it".—O.S.L.
6. "Teampull an Aoird, the church of the height"—N.Book.
8. "At the bottom of a cleft in the very face of the headland is the fresh water Holy Well of St. Crudaun, ranking amongst the most popular wells in Ireland for the cure of all diseases, but more especially diseases of the eyes and limbs. The well is sunk in the solid rock and is overlaid by the salt sea at every full tide, but the moment the tide recedes the water in the well is as pure and fresh as ever. There is a small cave or recess in the cliff behind in which people are in the habit of spending whole nights in prayer in fulfilment of vows made in times of danger from sickness, drowning etc. There is a large heap of small stones and pebbles on the bank above, deposited there by the votaries while performing the Turras".—O.S.L.

K.G.H. "Cill-Fhinideach"—O.S.L.
1. "Lios Ruadh"—N.Book.

K.N.Y. Bhi sé le braithe ar na cainteoirí go raibh an ainm seo agus K.G.H imithe in acharraí orthu.
3. Deir A. de Blaca: "Tá cill ann leis. Bhi mise ag obair an áit a bhfuil si ar an bpáirc. Cill a' Linbh—leannal a cuireadh ann—na clocha leagtha ar an ardáinín beag. Clocha buna is eaí aig agus tá poilí iomtu, tímpeall is orlaí nó mar sin, chun coinmle a cheistéidh. N'fhéasc mé ballaí ní fáil ann ach go bhfuil ardaí ann".
4. "Lios na gCroabh"—N.Book.

K.N.G. I gcaint na háite is ionann ceathrúna agus páircanna cearnacha, sé sin, talamh a roinnsiú suas go rialta.
5. "Drínte is eachaíonna bharr.
6. "Páirc. Deir F "The landlord kept it for building there for themselves".

2. 4. "From Carraghbolt ast about a mile and a half, a line of seven forts runs
from Lios Mhac Fhiinn on the river to Lios Fhiinn on the very edge of the
bog, distance about one mile. They are all in one Townland named Lis-
Fhiinn."—O.S.L.
Is i m.B.F. Lisheencroy atá na liosanna, agus ni foláir mar sin, nó gur
thug Ó Conchhlai "Lios Fhiinn" ón ngiarrthall "Lisheen".
5. "Lios Mogh Doinhin, fort of the deep plain"—N.Book.
6. Feach 3.
sráidhailte beag ar an F.P.
8. Ni fharaithas leagan feghallochta de se.
9. "The Holy Well of St. Cruine is situated within the churchyard a little to
the west of the church, at which stations continue to be performed still, and
the cure of soreness of the eyes expected in return."—O.S.L.
ME. "Magh mhin"—N.Book.
3. Dha pholl ar thoibh na fáille.
4. Gabhag a dtagadh a lán adhmaid isteach iní.
7. "Grian Roch"—F.P.
9. "Spanish sailors came in there the time of the Armada" (7) a dúirt P.
MW.
2. Tuar soinne an fharrage a chloisint ag briseadh ar an gceallaí.
3. "Caislean-Duin-Lice—belonging to Tirlagh Mac Mahon in ms. T.C.D.
Class E.2. 14"—O.S.L.
Deir H: "The man that was in the castle, Coann Duach (kjan'N'Dux), he
was married to a girl from the castle of Carrigholt. She was Mac Mahon".
16. Ba le Healy an tafalm laistithe de.
17. Poll crúinn doinín ina ndeimh iascach on tháinig.
MYF. "Magh Fhearthla [sic], plain of the graves"—N.Book.
5. "Lios Uí hUnna, O'Hunna's fort"—N.Book.
MYW.
1. Tá so sa chaint mar aon ar Charraig an Chabhaltaigh.
2. Abha.
NE.
1. "A holy well called after St. Martin and at which Stations are still per-
formed"—N.Book.
Q. "Cuibbreann, a dividend. Chuain Càrthainn"—N.Book.
2. Bhi cómas ar Bhrid Thaidhg ann "till the thunder hit the cliff outside the
house" mar a dúirt N.
3. "called Cór Lios from its occupying a little angle made by a small creek
with the river"—O.S.L.
5. Báltear madráis sa pholl a bhricéann ó thóin na gabhaige tríd an dtalamh in
airde.
7. Ar an F.P. amháin.
8. "Teampall-Meadhach or Meade's Church. This is now a popular burying
place, altho' within my own recollection no one but children and strangers
would be buried in it, because it was not believed to be the site of a church
or consecrated ground. This burial place is traditionally believed to have
derived its origin from the following circumstance: "A Williamite soldier
of the name of John Meade got a settlement somewhere about Milltown-
Malbay, at the same time that one of Lord Clare's Kearnses had located
himself in the wood of Querrin. This Kearne who is believed to be one of
the Mac Mahons— favored John Meade with a visit, on which occasion—
carrying away with him oxen and sheep — he was able to gain his own residence
—and waited the coming of the enemy. — Meade's party — tearing down the
house — and then jumping down — victory for a long time seemed doubtful.
Meade was the bravest man. The Kearne finding him in close engagement—
stole behind him and plunged a long knife into his side — every man of
Meade's party was killed. The bodies were all carried to about a mile to
the west, where they were buried on the brink of a little creek by the
Shannon". — O.S.I.
10. Tobar floruiuise a bhloinn foilithe ag leath mara. Tugtaí turas ann.

R.
1. 2. "Rath an Úisge or Lios na Failtainge. It is the principal abode of the
'good people' of this quarter, and various stories of their good and evil
acts are on current record in the surrounding district" — O.S.I. "Fort
Mantle" — F.P.

RE: Tuigiteadh do A. de Baca gur Úna, inion ná Tadhg Caoch a bhí i gcásleáin
Charráig an Chhabaltaigh atá i gearr anso —"Maran réidhscró a fuair sí
 nó aon rud, mac Éadaidh na deagshaidh Ráth Úna, Béidh Úna", "Ráth
Úna" — N. Book agus O.S.I.
2. "Lios an Úala, Liosan Nuala, Nuala's little fort" — N. Book.
RMD: "The son of the redhaired man, it was thought" (O).
"Ríomh Mhí a' Dèirg, point or prominence of the son of Derg" — N. Book.
4. Feach KCR.
S. "Seanánach", "Seangánach, a place of pisumires or ants" — N. Book.
T. "Tulaigh Ruadh, Thuirt Ruadh" — N. Book.
A list of names from the parish of Moyarta, in the barony of Moyarta,
Co. Clare.

FOILSEACHÁIN 1969

Tá anseo thios liosta de leahair agus d'aillt i dtríeotheacháin a
beadh fóinteach don tó a mbeadh spéis aige i logainmneacha.
Beimid buioch as ucht easnamh sa liosta a chur in iúl duit.

I gás leahair tugtar an t-údar, an teideal, an foilsitheoir agus
an dóta (ach fágtar an dóta amach más 1969 an dóta atá tugtha).
I gás ailt i dtríeotheacháin tugtar an t-údar, an teideal agus tódeal
an tríeotheacháin.

Ní luaitear ar leithligh na haití in Dimnseachas féin.

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AS CARTLANN NA LOGAINMNEACHA

Faoin teideal seo foilsimid cuid den ábhar atá baillithe ag Brainín na Logainmneacha den tTuireadh Ordánain. Ni ceart a sheith ag súil go mbeidh gach tagairt dá bhfuil le fáil sna tagairtí a thugtar, ach, má bhíonn tagairtí ar eolas ag aon duine a chabhroódh le foirm nó bhi an ainm a chinntiú, bheimiú bufoch den duine sin ach náth faoin tagairt a chur chugainn.

Ag barr an ailt tugtar ainm na háite i mbearla, an t-aímn Gaeilge atá socraíthe ar chomhsháile an Choimisiún Logainmneacha, an contas ina bhfuil an aí (c.), an bharráíocht (b.), an paróiste (p.) agus, más gá é, an baile fearainn (b.f.), comh maith le huihmhir an leathanach den farscal 6° (S.O.).

**Ballymahon Baile Uí Mhatháin** c. an Longfort; b. Rathcline, Shrule; p. Shrule, Noughaval; S.O. 27.

1. Ballimaghan
2. Ballivaghan
3. Ballimaghane
4. Ballymahon
5. Ballimaghan
6. Ballimahan
7. Ballymoghain
8. B.maha
9. Ballymahgan
10. Ballymalion
11. Ballymahon

12. caisslen Baile h. Mathan
13. caislen bhaili h. mhatain
14. bordühr ghlasa Bhaile
15. as baillighmhthóthain
16. Baile Uí Mhatháin, local
17. *ball: mahan*
18. *ball: mohan*

Tá nóta faoin ainm ag Éamonn ó Tuathail, Óigse, VI, 287.
Ar fhóirm Bhéarla an lae inniu cheapadh duine gur Baile Mathúina nó Baile Úi Mhitháin a bhí i gceist san ainm agus is leagan diobh a luaigh Seosamh Laoide (Post-Scheanachas, I, 30; II, 37) agus an Dr. Risteárd Ó Foghludha (Log-anmmeacha, 8). Agus dúirt Lewis, Topographical Dictionary, I, 146, “This place is supposed to have derived its name from Mahon, King of Thomond, who, according to O’Halloran and other writers, defeated Fergal, son of Ruarc, in a great battle which took place here in 960”.

Ni móráin cabhrach na laithnéireachta Béarla, mar ba deacair aon bhfréin chinntse a bhaint as uireasa na bhoirneachta Gaeilge atá againn. Is iad na foirneacha Gaeilge a chinntsiú as a tímín agus is léir nach raibh aon amhras faoina fhíochta i measc Gaeilgeoirí anuas go dtí lár na 19ú haois ar aon nós. B’fhéidir gur bhí an ann an slioinneadh seo agus Ó Mochoáin, ach, más ea, is codúil gur aithrisigh fuaim an chéad anseo go dtí fuaim h, agus sin chomh luath leis an robaí 1400 ar a dheireann (feach Uimh. 12, 13 thuas). Ní b’fhéidir gur ó dhíseachadh ar Matha é.

Is mar tá léirithe thuas (Uimh. 17, 18) a chualamarna an fhuaime agus is docha gurb é fuaim Uimh. 18 a bhí in gceist ag Donn S. Pratt, go ndéantar Dia grásta aír, nuair a dúirt sé i lítir chuirginn gur Baile-Mohbhun a dtearadh na scandaoine. Dúirt Éamonn Mhac an Fhailigh, afach, i lítir chuirgín 1962, “the local traditional pronunciation ... is Ballyman ‘bal’ man: ... Silent intervocalic ‘th’ is usual in the district”. I lítir éile chuirgín 1970 ar d’áithníodh Éamonn Mhac an Fhailigh gur ‘bal’t man: a chuala sé ina oigh ó sheanachdí ar tógadh in aice an bháile, cé go bhfuil ‘bal’t: ‘maihón le cloisteáil go coitanta níos faide ó láthair agus gur leis a ghluactar anois mar fhuaime ‘cheart’.

[ Documentation of the name Ballymahon, which clearly represents Baile Úi Mhitháin, despite earlier conjectures. ]


2. Kyslsleube Chart, Reg. of John Swayne, 157 (1435)
3. Cillslebe Costello, De Annatis Hib., 24 (1534 x 1535)
4. Cillslebe op. cit., 14 (1535)
5. Kilhileve “Dowdall’s Register”, CLAJ, VI, 92 (1542)
6. Kileve op. cit., CLAJ, VII, 95
7. Killevey A Generalle Description of Ulster, Irish Historical Atlas, I, 1 (1602 x 1603)
8. Killevey Map of South-East Ulster, op. cit., I, 2 (1602 x 1603)

9. Killevey Escheated Counties Maps (1609)
12. Killevey otherwise Killeve
13. Killeve Ing. Uit., 42 Car. I (c. 1640)
15. Killevevth CLAJ, VII, 347 (1681)
16. Killevevth Census 1659, 30
17. Killevey CLAJ, VII, 347 (1681)
18. Killevevth Hiberniae Deliaecatio (1685)

19. Darerca Cille sleibe AU, I, 38 (516)
20. Darerca Cille Slebe Cullin
21. Darerca Cille Slebe Cullin
22. Coincenn Cille Slebe op. cit., I, 266 (654)
24. Conainge chille sleibe anna in H. 1, 18, 66 (657)

26. Indred Cille sleibe AU, I, 444 (922)
27. galloibh .i. Cille Slebe Chron. Scot., 194 (922)
28. Dubhblitir Cille sleibthe ABE, II, 608 (921)
29. i Cill Sleibhe AU, I, 560 (1029)
30. i Cill Sleibhe ARÉ, II, 816 (1029)
31. i Cill sleibhe op. cit., II, 1080 (1146)
32. Cailleach Cille sleibhe op. cit., II, 1030 (1150)
33. co Cill sleibhe op. cit., II, 1150 (1163)
34. millset . . . Cell Sleibhi Book of Leinster, V, 1319
35. Moninne Cille Seileibhi Walsh, Gen. Regum & Sanct. Hib., 47
36. Cill tseilhebe Martyrology of Donegal, 186
38. i Cill tseilhebe Forsas Feasa, I, 114
39. a gCill tseilhebe CLAJ, V, 158
40. mBaile Chilleshleibhe Laoide, Sgéaladba Ógriabh, 118
41. Pátrún Chilleshleibhe op. cit., 91
42. dTea’ p’hall Chill Shléibhe Ó Muirghisea, Dhá Chhéad de Cheoilthib Uladh, 354
43. a CChillsleibhe l.S 23 G 11 (RIA), 256 (19ú haois)
44. bhpaírche Chillsleibhe op. cit., IIIa

25
45. cromon Chilléibhe  LS 24 P 7 (RIA), 2 (18-196 haois)
46. Cill Shléibhe, Cellula montis OSNB, I, 1
47. Cill Shléibhe, Church of the Mountain OSL, 4
48. Killewi: gnáthlúaim an lae inniu


Is i Darerca, darbh ainn fresin Moninne, a bhunaigh Cill Shléibhe. Tá a beatha le fáil ag Heist, Vitae Sanctorum Hiberniae, 83-95 (agus féach freisin Plummer, Miscellanea Hagiographica Hibernica, 219, 251, Kenney, Sources, 367-71, agus CLAJ, V, 155-60). Bhíodh paidir ag iascairi Ó Móith, fhad is mhair an Ghaeilge ansin (CLAJ, V, 158):

A Bhrid mhin [i] bhFachair,
A Bhinne i gCill Shléibhe,
A Bhronaigh a mbaile na Cille,
Go dtuga sibh slán mé go hÉirinn.

Le haimisir bhi Moninne athraithe sa chaing go dti Blinne.

[Documentation of Killey, an ecclesiastical foundation of Darerca, also known as Moninne (later Blinne), to whom devotion long continued in the area.]

NÓTAÍ AGUS CEISTEANNA

Mullaghcleevaun, Co. Chill Mhantáin

In "Nótaí agus Ceisteananna" in uimhir na Nollag, 1969, de Dinnsseanchas, sileann Donn S. Piatt gur "Mullai an tSliabh Bán" an Gheilge ar an áit sin. Mullach an tSléibhe Bháin a mheasfaíonn féin, ón ghe agus ó sa leagan Béarla agus ón eolais in Irish Dialects (T. F. O'Rahilly) 24, 25. "Sliabh is sté [in Southern Irish]... 'Ballinaclo', near Killiney, i.e., Baille-an-tslé... in documents of the years 1542-1552 an tSléibhe is shown to be pronounced a(n) tslé in Wexford. Kilkenny, and Cork by the spellings 'ytley', 'etle', 'etlee', 'intlee', 'entlee', which appear in the English forms of names from those counties'.

MUIRIS Ó DROIGHNEÁIN

[A suggestion that Mullaghcleevaun may represent Mullach an tSléibh Bháin rather than Mullai an tSliabh Bán.]

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CRÁEB TELCHA: CREW, CO. ANTRIM

DEIRDRE FLANAGAN

The identity of Cráeb Telcha with Crew td. (Glenavy Par., Bo. Upper Massereene, Co. Antrim, O.S. 59, 63), or more precisely with Crew Hill (635’ O.D.) within the townland, has been accepted on circumstantial evidence rather than strict place-name equation. Reeves suggested that Cráeb Telcha lay “towards the north of the modern county of Down, somewhere in Castlereagh”.1 O’Laverty,2 subsequently, identified Cráeb Telcha unequivocally with Crew Hill, but produced no conclusive evidence of identification. Editors of Annals have vacillated between tentative and absolute identification of Cráeb Telcha with Crew. In Onomasticon Goedelicum the identification has been left as tentative. The map name-forms (nos. 6-8) listed below provide the onomastical link between Cráeb Telcha of the Irish sources and O.S. Crew, Crew Hill.

The Irish documentation on Cráeb Telcha reduces itself, in the main,3 to the record of four historical events (nos. 1-4 infra) and one topographical sequence in saga (no. 5 infra). In each instance one record-source is cited in full. Other sources cited are records of, or references to, the event in question.


   AU, I, 510-12 (1004)
   Cath Kraibhe telcha
   Cath Craoibhe tulcha
   Cath Craoibhe Telcha
   Cath craibhe telcha

   Chron. Scot., 240 (A.D. 1002)
   FM, II, 750 (A.D. 1003), Leabhar Oiris, Éiriu, I, 81
   Book of Leinster, I, 98 (26 a 11)
   op. cit., III, 502 (131 b 22)
   Book of Leinster, IV, 794 (183 a 57)
   Lec. 59 b 45

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If the detail of the map spelling-forms (nos. 6-8) is dependable, it would point to a local form Craobh Tului (as in the Lochn Cé entry under no. 2). The most probable reason for the entry of the name on 16th and early 17th century maps is the prominence of Crew Hill in an otherwise lowlying area. From its slopes the view extends southwards to the Mourne Mountains and westwards across Lough Neagh. The hill, known simply as The Crew, has been cultivated across its top. O’Laverty records the discovery of a few stone-lined graves on the summit. He does not, however, mention The Stone, an object of local interest. It is a rough boulder of rock, on the hill-top; superficially, it is difficult to tell whether or not it has been naturally deposited there. There is still extant the local tradition that The Crew was the inauguration site of the “Kings of Ulster”, that two battles had been fought here and that a great tree had been cut down. The chair itself, locally a “wishing-chair”, a large piece of rock with a rough depression, is on the S.E. slope of the hill, set into the ditch on the side of The Crew Road, a few yards from the bottom of The Crew Lane. It is said that it has been moved a little from its original site. Also on the S.E. slope of The Crew Hill, on the 600’ contour, is “The Forth”, a double-banked tree-lined ring-fort in a good state of preservation. In the extreme North of the townland, not in such close association with the Crew complex, is a large single-banked tree-lined ring-fort, under cultivation.

The O.S. Memoirs, which have a good coverage of South Antrim, have no record of The Crew monuments; this is strange in view of the survival in the popular memory of The Crew associations. The Memoirs do have a specific comment on the prevalence of planter names in the parish. The incidence and associations of Crew names, Crew Hills, even Crew Stones, bear investigation. *Inq. Ul.,* 4 Jac. I (A.D. 1612), 40 Car I (A.D. 1640) and 10 Car. II (A.D. 1661) have the following reference to Creevmore, the name of the townland adjoining Navan, Co. Armagh (O.S. 12): “usque ad magni lapidem coiter vocat’ Crewroo”. Less than two miles S.E. of Tullaghoge td. (Tulach Óg) there is a prominent Crew Hill, 398’ O.D., in Tamneylenan td., Tyrone, O.S. 47. On the upper slope of the hill, within the 300’ contour, there is marked a (“Gothic”) Grey Stone. *AU,* II, 384 (A.D. 1295) record: “Brian, mac Aedha buidhe h’Ui Neill, ri
Cenüil-Eogain, do marbadh la Domnall (mac Briain) hUill[a] Neill ɣar mor do Ghallaibh ɣ do Ghaidhleibh 'maille fris (Maidm na Craibhe)'. This Cruibh has been identified with that of Fir na Craibe in N.E. County Derry. In _An Leabhar Eoghanach_ (Ó Donnchadhá, _op. cit._, 31) it is stated to be in Tulach Óg: "Cath Craoibhe i'd Tuláigh Óg do thabhairt do Dhomhann Ua Néill, agus Brian mac Aodha Buidhe do mharchadh ann . . .".

3. I have failed to locate the reference in *Onomasticon Hibernicum*, p. 299: "C. Tuchla in Dal-Riade, L. 147b".
5. Dùnambd tb., Dùnambd pard., Co. Down (O.S. 9, 15).
6. Tuam, to Toome-bridge, is a well attested crossing-point on the Lower Bann (cf. *Onomasticon Hibernicum*, pp. 412, 414).
7. The name is preserved as Túlaghóg tbd., Desertcreest pard., Co. Tyrone. Túlaghóg Fort, the seat of kingship of Cúchulainn Eogain at this period, is in the adjoining tbd. of Ballymulli Glebe, Co. Tyrone (O.S. 38).
8. unidentified. It appears to have been on the coast of Kintyre, Scotland.
10. Island Magee, Co. Antrim (O.S. 41).
11. The district of Larne, formerly more extensive than the compass of Larne pard., Co. Antrim (O.S. 35, 40).
14. Túlyrse ñd. and pard., Co. Antrim (O.S. 59, 60).
15. The name has not survived. It may refer to Cairn Hill, Ballypittive tbd., Co. Antrim (O.S. 59).
17. Unidentified. It appears to refer to the low-lying land S.W. of Crew.
18. The Upper Bann.
20. The second peak most probably indicates Cairn Hill, north of The Crew Hill.

**MISCELLANEA: COUNTIES CARLOW AND WICKLOW**

**K. W. NICHOLLS**

The parish of Ballyellin

The civil parish of Ballyellin, Co. Carlow, is one of the extreme examples of a parish whose area lies in widely separated portions. Besides the principal portion around Ballyellin itself (with a small detached fragment close by) in the barony of Idrone East, it includes the townlands of Kyle-in which is an ancient church site—and four others in the barony of St. Mullins Lower, three miles from the nearest part of the "home" part of the parish, and three townlands in the barony of Forth, two of which—Ardbearn and Bandonstown—lie together, about ten miles from the nearest part of the portion around Ballyellin, while a third townland in Forth belonging to the parish, Raheenkillane, lies about eight miles from the "home" portion.

The explanation of this curious arrangement is, I think, to be found in a charter preserved among the Duisk charters in the Ormond collection.¹ By this charter Alan Beg, with the consent of his daughter and heiress Cecilia and her husband William de Cantintone, granted to the abbey of Duisk the church of Dunmacathach² with its sanctuary lands and what belongs to it, namely, the chapel of Rathkenny and the chapel of Rathsenboth in Fodhred, with their sanctuary lands. Dunmacathach (Dún na hAinse Mhíthidh) must, as suggested by Orpen, have been the original name of Ballyellin, which owes its modern name to the Alan Beg³ of the charter, appearing as _Villa Alani_ in the "1306" Taxation,⁴ and it is therefore a natural conclusion that the two chapelries named must represent the two outlying portions of the parish. One of these, as has been said, centres around the townland of Kyle with its ruined church site. Kyle is an abbreviation of the sixteenth- and seventeenth-century name, which appears as Kilrathginn in 1604 (*Cal. Patent Rolls, Ire., James I*, p. 51), Kilraghygynne in 1616 (*Repertory of Inquisitions, Lagenia, Co. Carlow*, no. 63 of Charles I) and Kilraghney in 1621 (*Anales Hibernica, 25*, p. 20) and it seems certain that in the second element of this name we have the Rathkenny of Alan's charter. In this case it would follow that Rathsenboth in Fodhred must represent the Forth portion of the parish. The modern name of the most important townland of this portion, Bandonstown, is derived from the Bendill family, _Villa Bandonstellum_ appearing as a separate church in the deanery of Fotherd in the "1306" Taxation. The boundaries of the isolated townland of Raheenkillane suggest that it, which lies in an area still heavily wooded in the seventeenth century, might represent the share of the common woodland of
Forth which belonged to Bendinstown.

The unity of this scattered parish was, of course, preserved by the fact that it was inappropriate to the abbey of Duisk and, after the Dissolution, to the proprietors of the latter, while there were no other Duisk improprations in its immediate neighbourhood with which its boundaries could be confused. It is interesting to note that these scattered areas, which must coincide with the feuds held by Alan Beg, had apparently been formed into a parish centred on the church of Dunmactathee before the date of their grant to Duisk.

Gilbertstown

Among the possessions which Walter de Ridelesford gave to the nunnery of Graney which he had founded and which were confirmed in the surviving bull of Pope Innocent III (British Museum Add. MS 4792, ff. 114-5) was the patronage of the church of St. Nicholas of Balulderic in fodderodonolan. Dr. Maurice P. Sheehy, who read the name as Ballusderic—after inspecting the original, however, I have no doubt that Balulderic is the correct reading—rightly identified this with Gilbertstown, Co. Carlow, the only rectory in Forth which is known to have been a possession of Graney. The correction of the reading of the name enables one to cite in this context a charter printed by Brooks in the Register of the Hospital of St. John the Baptist, Dublin (no. 424), by which Griffin son of Gilbert grants to that house a mark of silver yearly out of the mill of Ballyoldrich. The charter also grants lands in Cahirkilinish, Co. Limerick, but the rubric in the chartulary reads “Ballyoldryk. Laglenial” and the charter occurs at the end of the section devoted to the diocese of Leighlin. In Gilbert, the father of Griffin, do we have the eponym of the present name, Gilbertstown?

Kilcommon

In the Visitation of 1610 and 1622 of the diocese of Ferns the church and parish of Kilcommon, in Ballinacor South Barony, Co. Wicklow, appear respectively as Ishercomman and as Kilcomman alias Ishercomman, indicating an original form Disert *Commann (or *Camunn?). This, I think, is sufficient to identify Kilcommon with the Ystrekmaman of a deed (dating from c. 1250-70) in the Ormond collection, by which Roger son of Erchebald granted to Sir Theobald le Botiller all the lands in Ystrekmaman which Sir Gerald de Prendergast had given to his father Erchebald son of Richard. Is it possible, too, that this is the mysterious Triscum in which Ralph de Guines gave two burgages to the nuns of Graney, which were confirmed by the bull of Pope Innocent III? (This identification is not necessarily confirmed by the mention of the lands of the nuns of Graney among the boundaries of those granted by Roger son of Erchebald, as the nuns had also been granted by Adam de Rupe a carucate of land in Sirlethi, which must represent Sil Elathaigh (Shillelagh), and Kilcommon was in the rural deanery of Shillelagh.)

Conery

In the list of churches of the diocese of Dublin in CREDE MIHI and in the “1306” Taxation the church of Coneri occurs in conjunction with that of Kiltutan (Kiltegan, Co. Wicklow). In his REPERTORIUM VIRIDE the Archbishop Alan groups together the churches of Cunery and Kiltutan, both inappropriate to the nuns of Graney and situated in Omayle, as having been usurped from the diocese of Dublin by the bishops of Leighlin. In a secular context Conery occurs, grouped with Kinneagh, as part of the barony of Kilkea. In 1282 Walter de Ridelesford held 20 carucates in Conery and 5 carucates in Kynnegh (Kinneagh) of that barony by the service of one knight, and the extent of 1311 records Sir Walter de Ridelesford as holding 26 carucates in Kynnegh and Conningh. In 1295 he was at suit with Ralph Patrick (an important landowner in the Butler lordship of Tullow, see RED BOOK OF ORMOND, pp. 3, 4) regarding the tenement of Connory.

No attempt, to my knowledge, has been made to identify Conery. I intend to suggest that in it we have the original name, hitherto unknown, of Hacketstown, Co. Carlow (the parish of Hacketstown, of course, extends into Co. Wicklow). The geographical location of Hacketstown Parish suggests it as a natural candidate for grouping with Kiltegan, while its rectory—like that of Kiltegan—belonged at the dissolution to Graney. It is true that the late Dr. Liam Price (sit et terra laevis!) states that Hacketstown in the middle ages formed part of the Butler barony of Tullow or O'Felimy (Place-names of Co. Wicklow, pp. 103-6), but I cannot see on what evidence he bases this statement, which he seems to have assumed to be also true of Kiltegan Parish. In fact no place-name in either parish can be certainly (or even tentatively, if we except the possibility that Drim, formerly Dromdelin [Price, op. cit., p. 159] is the Dromedley of the extent) identified in the 1303 extent of the lordship of Tullow, while the possession of their rectories by Graney strongly suggests that they belonged originally to the Ridelesford fief. The place-name Butler's Wood (now Humewood) in Kiltegan, heavily relied on by Dr. Price, in reality proves nothing, as it could have derived its name from some junior member of the family. (There is no question, I may add, that Khranelagh Parish, per contra, did form part of the Butler lordship; to the evidence given by the occurrence of place-names within it in connection with the Butler lordship can be added the fact that in the seventeenth century it was reckoned as

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part of the rectory of Rathvilly [C.P.R.I.I., p. 510]). On the other hand, we know that in the late thirteenth century at least the manor of Kiltegan belonged to that family of Hacket which held half of Kinneigh from the barony of Kilkea, the other half being held from the same barony by the branch of the Ridelessfords mentioned above. E. St. J. Brooks, in his article on “The de Ridelessfords” does not seem to have clearly grasped the existence of two fiefs in Kinneigh and confuses the two families, the descendants of Sir Haket fitz-Robert and those (presumably) of Sir Haket de Ridelessford, who held them. Haket fitz-Robert was probably the son of the Sir Robert fitzRoulyn who occurs as disputing the advowson of Kinneigh in the time of the Archbishop Luke of Dublin (1228-55) and as a witness to various charters; he was in turn the father of Robert Haket whose daughter and heiress Margaret became the wife of Philip de Ridelessford, who in 1292 was holding the Hacket moiety of Kinneigh in her right. In 1302 Alice, widow of Thomas Haket sued Walter de Ridelessford, as custodian of the lands and heirs of this Margaret, for her dower in the lands of Kinnegh, Roughcurry, Kyltagan and Ardcoasan in Co. Kildare. Roughcurry occurs in 1303 as Rukurry in Co. Kildare and as held by the two daughters and coheiresses of Philip de Ridelessford and Margaret Hacket; it is perhaps to be identified with the present Rathgorra (pronounced Rawgorra) in Kiltegan Parish. In 1308 Henry Baret and Mabel his wife, one of the daughters and coheiresses, granted half of the manors of Kynneigh and Kyltagan and of the advowson of half the church of Kynne to Walter de Ridelessford. If Kiltegan does not appear, as does the Hacket half of Kinneigh, in the 1282 and 1311 extents of the barony of Kilkea it may be because it was held by the privileged tenure of frank-marriage; it is certainly equally absent from the extent of Tullow.

2. Dunnaactheeth in Bernard and Butler is a misreading.
3. The surname Beg, which appears in Ireland in the years immediately following the invasion, must represent the French bégué (stutterer) rather than the Irish beag.
6. T.C.D. MSS E. 3.14 (f.60) and V. 1.13.
7. Cal. Ormond Deeds, I, no. 240. No. 239 is a badly-edited (see Errata) version of the same deed from a medieval transcript, representing a duplication of calendaring between Berry and Curtis (see Introduction to the vol.).
Féach na mireanna sa tsraith seo atá foilsithe cheana féin i Dúnseanchas le haghaidh nótaí eagarthóireachta. De bhreis orthu síud atá aminntithe go dí sé, sholáthraigh na cainteoirí seo abhar don mhír seo: Pádraig Ó Briain (50), Cúaisín (S), Pádraig Ferman (75), An Baile Ard (T), Micheál Ó Seachnasnaigh (80), Fuathach (U), Tadhg Mac an Airchinnigh (75), Fuathach (V), Séamas Ó Fuarain (70), Cill Chaoil (W). Nil labhairt na Gaeilge ag aon duine acu.

Paróiste Chill Fhéarach

BALLYONAN or DOONAGHBOY (BoD)

BAUNMORE (BM)
1. Kilnamanorha
2. Tobernamanorha

CORBALLY (CB)
1. Aill an tSáimhaidh Thiar
2. Aill an tSáimhaidh Thoir
3. Aill na Botha
4. Na Baoil
5. An Bárcach Beag (=7)
6. An Bárcach Mór (=8)
7. Biraghty Beag (=5)
8. Biraghty More (=6)
9. The Blind
10. An Bóithrin
11. Broanty (=12)
12. Na Bróinte (=11)
13. Byrne’s Cove
14. Carrigaigh an Dilisc (=19)
15. Chimney Bay
16. Chimney Hill (=27)
17. An Clochar
18. Coosheen (=20)
19. Corrigadhelisk (=14)

20. Cuaisín (=18)
21. Foxhole (=37)
22. Gabháin an Adhmaid
23. Gabháin an Ghráis (7)
24. Gabháin Peaídí Cathail
25. George’s Head
26. Illamhuiabha Point
27. Kerwan’s Hill (=16)
28. Lackglass (=29)
29. An Leac Ghas (28)
30. Leac na mBan
31. Leac na bPortán
32. An Méirín
33. Muragha Rock (=34)
34. Murchadh (=33)
35. Nashes Point
36. Poll an Imre
37. Poll an Mhadara (=21)
38. Sron na Súmainn (7)
39. The Thunderbolts
40. An Uainín

DOONAGHBOY or BALLYONAN (BoD)

DOUGH (D)
1. The Blocks
2. Bridgeland
3. Na Gabhaig
4. Lios an Cháirn
5. Lisnaleagaun Cave
6. Moore Bay

EMLAGH (E)
1. Cill

FARRHY (FA)
1. An Bhéalóg
2. An Bhearna
3. Black Lough
4. Cill
5. An Clochar
6. An Cnap
7. Cnap an tSagairt
8. Gabháin na Spleanc

ku:'fliːn', id. (T)
'gauːa'n'òiməd (S)
'gauːa rʊʃə (S)
'gauɡ  faːl  'kuːə (S)
'dʒaːrəd  'ɡat həd (S)
'Də  luːk  'ɡlʊs (S)
'Iːkaːnəmən (S)
'Iːak  Nəbəːr'TuːN (S)
'ənNər'kəːnɪŋ (S)
'mərəko (S)
'pauLaːn'ɪmə (S)
'pauLaː wʌDaː ruː (W)
'suːNəsəməɾ (S)
'Də  TuNDoːr bɔsɪt (S)
'Də  oːnə'niːn (S)
'Də  Naxə biː (C), DəNaxə biː (C),
'dənəkəə (O), DəNaxə biː (O)
'Daux, Dəx (O)
Na'bl Insets
'briːdəʊ (W)
'Də'gauːg (W)
'mərəbɛː:
'imələx (O)
'furəhə
'Də  bəːLaŋ (S)
'Də  bəːrənə (S)
'Də  kəl  o'hər (S)
'Də  kaːnʌp (S)
'kNəpəsəgərT (S)
'ɡauɡənəsbəʊŋk (S)
9. Na Gabhaig Da'găugz (S)
10. St. Brendan's Well 'Tu:Nă'l'é:n' (S)
11. Tóin an Oileáin Dur' Laur'în' (S)
12. An tÚrlárín

FOOHAGH (FO)
1. Aill an Mhoiit 'fu:hx, id. (O), 'fu:hx (C)
2. Bishop's Island (=12) 'al'l'a'll't' (U)
3. Carraig na mBraghall ,kurاغ o'braiol (V)
4. Doonaunroe (=5) Da'Du:n (R)
5. An Dún (=4) 'fu:hx (U)
6. Fooagh Point (=15) '
7. Fuathaíl (=14, 16, 17) Da'Lain'hed'rák (V)
8. Illaunamhile (=13, 18) Da'mer'm:z:dz't'unáal' (V)
9. Illaunpoulouby (=10) 'i:l'a:n'Na'Nashig'
10. The Lionhead Rock (=9) 'i:l'a:n'Na' Foille (?) (=8, 18) 'i:l'a:Nóil'í: (O)
11. The Mermaids' Tunnel 'i:l'a:n'Na'Fuathaíl (=6)
12. Oileán an Easpoig (=2) 'i:l'a:n'Na'Fuathaíl (=7, 14, 17)
13. Poll na Fuathaíl (=7, 14, 17) 'sle:j't'sil an'd' (U)
14. Pollnatoohy (=7, 14, 16) 'sle:j't'sil an'd' (U)
15. Slate Island (=8, 13) "sh'fá"k' (U)
16. Tobar Caol (21) "Tobar'cáil: (R), "Tobar'cái: (H), "Tobar'kái: (U)
17. Toberkee (=20)

GARRAUN (G)
in:g'su:N (O)
1. Blackweir

KILDEEMA (KD)
k'il'daimo:
1. Kildimo

KILFARAGH (KF)
k'ail't'íra, k'ai't'íráx (O)
1. Deholugh
2. Holy Well (=7)
3. Liús an Óir (=4)
4. Liús Cré (=3)
5. Lisheennagreany
6. Lissyoolaghan
7. Tobar Úi Uallacháin (=2)
KILKEE LOWER (KL)
1. The Beam
2. The Big Rock
3. An Dogaire (=4)
4. Duggerna Rock (=3)
5. Edmond Point
6. St. Senan’s Well

KILKEE UPPER (KU)
1. The Beam
2. The Big Rock
3. An Dogaire (=4)
4. Duggerna Rock (=3)
5. Edmond Point
6. St. Senan’s Well

KILNAGALLIAGH (KG)
1. Black Island
2. Cill na gCailleach
3. Illaunbeg
4. Illaunmore
5. Our Lady’s Well (=6)
6. Tobar Cill na gCailleach (=5)

KNOCKROE (KR)
1. Carraig Dhearbó
2. Diamond Rock
3. Intrinsic Bay

LEAHEEN (LE)

LISDEEN (LD)
1. Tobershask

LISLUINAGHAN (LL)
1. Bóthar Chill tSeanán
2. Cill na mBuclaif
3. Lisluinaghan
4. Lissmoloney

MOYASTA (M)
1. Bohaunmagower
2. Poll an Turca (=3, 4)
3. Poll na Siorra (=2, 4)
4. Poulnasherry Bay (=2, 3)
5. An Slab

 Irish: K’i:l’‘xl; ‘ld. (C), "k’ail’‘xl; ‘ld. (O, M)
 Irish: D’s’b’i:m’ (W)
 Irish: D’a’b’i:g’rûk (W)
 Irish: aN’Doga:n’ª, ‘ld. (O), ‘Du:r’i:n’ª (O)
 Irish: ‘c’d’m’an’póint’ (W)
 Irish: k’ail’Nag’l’‘x (O)
 Irish: aur, ‘l’x:â’d’i:z’wel’ (O)
 Irish: ‘Tobar,k’ail’Nag’l’‘x (O)
 Irish: kura’g’ar’b’i (V, W)
 Irish: D’a’d’i:mand’rûk (V)
 Irish: in,Trinzak’b’e:
 Irish: l’îz’d’i:n’, ‘ld. (O)
 Irish: l’is’Lu:Nag:x:n’, l’is’Li:Noxon’
 Irish: ‘bo:hr,x’ail’t’a’n’u:n’
 Irish: mu:hasDa, ma’hesDa, me’asDa
 Irish: mo’hasDa (O), mo’asDa (O)
 Irish: ‘poulLs’Torki:, ‘poulLa’Turki:
 Irish: ‘poulLNafo’ri:, ‘ld. (O)
 Irish: iN’sLab
TERMON EAST (TE)

1. St. Senan's Well (=2)
2. Tobar Seánáin (=1)

TERMON WEST (TW)

1. Cill
2. Ráth Cuáin
3. Tarmon Fort

NÓTAÍ

[Noadanna: Féach Imleach, O'Numh. 1, Icb. 13.]

BOD. "Baile Ui Éaghdún, O'Howan's town"—N. Book.

Is annamh Ballygonna sa chaint anois.

BM. "Bán Muat"—N. Book.
1. "There is a small burying place in the townland of Bawnmore called Cill-na-mBan-Ortha i.e. the Church of the Women of Prayers or of the Golden Hair"—O.S.L.
2. "There is a Holy Well here called Tober-na mBan-Ortha at which Stations continue to be performed, but on no particular day"—O.S.L.

CB.
3. "They said it was the house of the goats". (S.)
4. Ní raibh d'eoil ag A. de Bláca fúthu aich gur chuiala sé sean-íascairí ag rá go raibh a leithdiú i mbái éigin lasnaídh de Chill Caioch.
10. "Down the side of the cliff like a track of goats". (S.)
12. "Querren"—F. P. Dha charraigh.
27. Ar an F. P. amháin.
35. Carraigh lebhialta a ndéantar iascach uaithe.
36. Ar an F. P. amháin.
42. Agbhaigh bheag.
39. Carraigh atá ag ghabháidh amach suas an uisce.
40. Pola sa talamh os cionn na faill.
41. Tuigim "uaimhainn" (nuairb) leis an bhfocal sú.

BOD. "Dunach Buide, not Domhnach a church. Yellow dun or fort".—N. Book.

D. "Déimhach, sandbanks"—N. Book.
1. Títhe a thóg an rialtas áitíshúil.
2. Leisthe an bhéannach amach suas an uisce.
4. Deir E. Ó Comhraí (O.S.L.) gur ardán an taobh inmheánach den lios seo—go leor passúití faoi thalamh agus leacacha os a goimnín. Sench mbláchain déag roimhe sin, deir sé, thochtaí féin an áit nuair a gaoladh cos bó faoi thalamh. Ó sin in leith, ni folaír, a tugadh Lios na Liagán air.
6. Tá so le fáil ar leacánleamh aon 16ú chéad leith, m.sh. Boazio agus, b'fhéidir, T.C.D. Ms. 1209 (mir 63) mar a bhfuil "Tramorti" ar láthair Pholl na Siorraí (Moyasta). Tá soladh ainmneacha eile ar an láthair seo bun os cionn.

E. "Imleach"—N. Book.
1. "A burying place for children but not now used"—N. Book.

FA. "Fairithé"—N. Book.
7. (=67) Carraig ag trá mharra mar a dtéadh sagart ag snámh, blianta ó shin.
8. Spliach a bhuaile, é, adair S.

Bu chothrom leis an t-airnis a chloisint.
12. Tá uisce tanai ann.

FO.
2. "The popular name of this Island is Oilean-an-Easbaig-Ghirtaigh, i.e. the Stingy Bishop's Island, but there is no traditional account of the Bishop"—O.S.L.
4. Leithinis agus sceallt ag an muinéal.
7. Dhé pholl iarthr fein dh'fhéidir.
10. Tá dealramh ceann leoin uirthi.
11. Chonaic an athair murchána ann agus é óg. (V)
19. Faill ard agus poll iarthr iúthi.
20. Deacrún do Naoimh Seánán é Caofí, dar le H. Bhí leigheadh anso ar ghalar na stál, agus deir V go dtugtar turas fós ann ar an nDéardaoin nó ar an nDomhnach i rith na bliana. Bhíodh "gabbháil" (go.:l) sé sin, cóthaidh chun rince ann, Domhantí samhraidh, sa tsean-am.

G. "Garrán, a shrubbery"—N. Book.

1. Ar an F. P. tá an mionainn "Kildino" mar a bhfuil "Grave Yd." ar an laîscail anois.

KF. "Cill Phiarcrach, Cill Fiachrach, St. Fiachr's church"—N. Book.
"Cill-Fiachrigh, but of this salt there is no recollection in the parish"—O.S.L.
1. Ar an F. P. amháin.
3. 4. "Lios an Óir, Lios Cré. Lisanoir or Liscragh"—N. Book.
6. "Lios Uí Úalachain, a modern name from John Holohan"—N. Book.
7. "Tobar Ua Ualachain, a modern name from Jn. Holohan and not considered holy, Situated east of the glebe"—N. Book.

"Holy Well" atá ar an láirscail anois do.

KLU. "Cill Chaonidhe"—N. Book.
1. 2. Bhinn an fhraga iomh mbeadh an dá charraigh folithe seo.
B'fhéidir gur "maidhm" (m'm'), carraigh ar a mbraiseann fhraga atá i "Beam".
5. Calladhuil "The Ship Edmond" anso, agus fuartha 98 georp ar a dtátht

"Another fine spring well near the site of the burying place called Tobar-
Seanáin, at which Stations continue still to be performed"—O.S.L.
ADDENDA (Iml. IV, Uimh. 1, lgh. 10 agus 11)

MOVEEN EAST

2a. Bod an Mhagaídhe
8a. Lamb Island
10. Na Siorraí
11. The Tub

ne. boDo'vug (U, V)
l'a'mis'sl an'd (V)
Dá'sf's'r'iz (V)
D'o't'h (V)

NÓTAÍ

5. Féach 11.
11. Poll sa charraigh istigh in na Dunhacha Beaga, a dtéidís ag snáthadh ann.
Tuigtear do V gur Dabhacha Beaga (small tubs) atá san ainm sin.

ADDENDUM (Iml. IV, Uimh. 1, leh. 15)

NE. 1. Féach mar bhreis lch. faoi KG. 5.

CORRIGENDUM (Iml. IV, Uimh. 1)

Ar lch. 11 leigh "Illaunadoo" in áit "Illaudoon" (Moveen East, Uimh. 8).
AS CARTLANN NA LOGAINMNEacha

Faoin teideal seo foilsimid cuid den ábhar atá bailithe ag Brainse na Logainmneacha den tSiúrthóireacht Ordánaís. Ni ceart a bheith ag súil go mbeidh gach tagairt dá bhfíoll dá focal snáthairt a thugtar, ach, má bhionn tagaír ar eolas ag aon duine Nach bhfíoll laíteach agus a chabhroídh le foirm nó brí an ainm a chinniúth, hbeimis bhíoch don duine sin ach nóta faoin tagairt a chur chugainn.

Ag barr an ailt tugtar ainm na háite i mBéarla, an t-aímn oifigíúil Gaeilge, an contae ina bhfuil an áit (c.), an bharráinteacht (b.), an paróiste (p.) agus, más gá é, an bhaile fearaíonn (b.f.), chomh maith le huimhir an leathanáigh den léarscáil 6° (S.O.).


1. in Garryhill Butler, _Annals of Ireland by Thady Dowling_, 25 (1397)
2. de Garrowcheiyl _Fiantis Ed. VI_, 259 (1549)
3. Garrawcheiyl Butler, _op. cit._, 41 (1568)
4. the Garghills _Cal. Carew Miss., I, 422 (1572)
5. the Garquells _op. cit., I, 424 (1573)
6. Garghill _Fiantis Eliz., 2858 (1576)
7. de Garrocheiyl Butler, _op. cit._, 43 (1580)
8. Garchill _Fiantis Eliz., 4938 (1586)
9. Garkill _op. cit., 6632 (1602)
12. Garchill _op. cit., 60 Car. I (1637)
14. Garrechill _Census 1659, 357
16. Garrocheyle or Corsewood _op. cit., 366 (1703)
23. Slíocht na Garbhchoille _LS (RIA) 23 H 22, 24

25. Garbh-coill, rough wood OSNB (p. Myshall), I, 10 Garbh?
26. The Irish name seems to be Gara Choill OSL. 230
27. gari:’hil gnáthfhuaime an lae inniu

Cé go gcaepfaí ar fhíoirm Bhéarla an lae inniu gur _hill_ an Bhéarla a bhí i gceist san ainm seo, léiriomh na seanfhoirmeacha Béarla, anuas go dtí c. 1650, nach ea. Fiú gan an deimhníú atá le fáil sa leagan Gaeilge (Uimh. 23) agus ó OSNB agus OSL (Uimh. 24-6), tugann cuid de na luathfhoirmeacha Béarla leagan réasúnta maith den ainm dúinn agus scaoileann Uimh. 16 an rún ar fad linn.

Tá an chosúilacht ar chuid de na foirmeacha Béarla (Uimh. 2, 4, 8, 16, 18) gur deoghadh, rud éigin cosúil le [a], a bhí sa siolla deiridh, agus sin, is cosúil, ó lár na 16ú haoise ar aon nós (féach O’Rahilly, _Irish Dialects_, 51-2). B’fhéidir gur sampla é an t-aímn seo freisin de chaillíúint an bh sa bhfochaí _garbh_ (féach O’Rahilly, _op. cit._, 76-7), ach d’fhéadfadh sé nach bhfuil ann ach nár thug Béarlaíri faoi deara é mar fhuaime roimh an [x]. Tá an chosúilacht ar fhoirmeacha 2, 3, 4, 8 go raibh fuaim an _bh_ ann go dtí tuairim láir na 16ú haoise ar aon nós.

Is fiú, ón eolas a thugus s é faoi stair na háite, an siochtach sa CS, X, 9, a thabhairt ina iomlán: “The sept of the Kavenaghs was (immediately before the first Conquest) kings of Leinster, since which time their fall was such that the chief of that name and his posterity made their principal abode at the town of Garrichoyle or Corsewood, scituate upon the east borders of the barony of Idrone aforesaid, betaking themselves to that place for securite it being a place of fastines and compassed with very large woods and bogs where they have continued untill of late. The Chief of which sept since they fell from being kings of Leinster have been successively intilted by the name or creation of Mac Morrhoole [deimhnithe ón mionscannán den LSL] na Garrchoyle untill of late ages. This sept of all the Irish families was the most numerous and of greatest power within the counties of Catherlagh and Wexford. The said barony of Idrone and St. Mollins did for the most part belong unto them, they were estated alsoe in the baronies of Catherlagh & Forth. This House of Garrichoyle for a testimony that they were the eldest of the Kavenaghs and, descended from the stock of the king’s of Leinster, had a great seat and a vessel or cup to drink out of called Corn cam-more...”

Deirtear go bhfuil cuid den seanachaisleán—caisleáin na gCaomhráinach, is dócha—i mballa ghairdín Garryhill House, a thóg Iarla
Ballyhaies Béal Átha hÉis c. an Chhabhair; b. Loughtee Up; p. Castleterra; b.f. Townparks; S.O. 16.

1. Ballyhaies Cal. Carew Ms., V, 124 (1611)
4. Bellahais O’Connell, Schools and Scholars of Breffine, 63 (1620)
5. Ateedduff Lodge Ms., Fair & Markets, 19 (1629)
7. Ballyhaies
8. Aghateeduff al’ Ballyhaies [Inq. Ult., 48 Car. I (1636)]
9. Ballyhaies
10. Ballyhaies
11. Aghateeduff alias Ballyboyes Lodge Ms., Car. I, II, 192 (1639)
13. Ballyheys Hickson, Ireland in the 17th Cent., I, 307 (1643)
14. Ballyhaies Inq. Ult., 7 Car. II (1661)
15. Balheas O’Connell, op. cit., 64 (1666)
17. Ballyhaise op. cit., XVII, 298 (1702)
18. Bally - Haize King, Henry’s Upper Lough Erne in 1739, 3
23. Ballyhaies Taylor and Skinner (1778)
24. Ballyhays

27. Ballihaise op. cit., XVII, 232 (1800)

28. go Beal Atha Haisies Anal. Hib., III, 31
29. Sasanaid .... Atha hEois op. cit., 37
30. idir Bhéul Ath hEis Carney, Geneal. Hist. of the O’Reillys, 51 (= LS (RIA) 23 F 15, 96)
31. timchioll Béal Átha hEis
32. ideir bheal atha hEis LS (RIA) 23 E 26, 273
33. timchioll bhel atha hEis
34. idir beul Atha Heis LS (TCD) H. 1, 15, 854
35. timchioll Bhéul Ata Heis LS (RIA) 23 M 5, 93
36. eideir Beal a hEis
37. timchiol bheal Ath heis LS (RIA) 23 M 5, 149
38. Bealatha heis
39. timchiol beal atha heis agus timchiol Bheal atha heis
40. beal atha heis LS (RIA) 23 O 36, 106
41. timchiol Bheal atha heis

42. Beal atha Hayes, Hayes ford-mouth. A man named Hays lived N.E. by N. of the Bridge of Ballyhays OSNB, II, 63

43. ball: h'ezz, bals'hez gnáthfhuing an lae inniu (cé gur dúradh linn gur “Bell-a-hays” adeiradh na seanfhundúirí í gcomharsanacht an bhaille féin)

Is ceart a rá gurb é an t-áthar céanna atá i gceist in Uímh. 30-41, ach, ís cúrsaí fuirme atá i gceist, tá tábhacht leis na malairtí ar fad a thabharf. Tá eolas faoi áthar na lámhscribhinní agus faoi ngaoil atá acu le chéile sa réamhrá le Carney, A Genealogical History of the O’Reillys.

Is ar fhianaise na bhfoirmeacha Gaeilge (Uímh. 28, 30-41), agus fuireadh OSNB (Uímh. 42) amhain atá le tuiscint gur bheal átha agus nach boile atá i gceist san ainm. Cé go bhfuil Bell-e lathal i gceann de na foirmeacha Béarla (Uímh. 4), déarfar gur dearmad é tar éis comhóras a dhéanamh leis na foirmeacha Béarla eile, murach foirmeacha iontaofa a bheith againn ó lámhscribhinní Gaeilge mar thaca dó.

I dtaoibh dheireadh an ainm, tá an fhianaise ar fad, foirmeacha
Gaeilge, foirmeacha Béarla, OSNB agus fuaim an lae inniu, ag teacht le chéile gur fuaim [he:ʃ] atá i gceist (cée is moite, b'héidir, d'Uimh. 29: fonn litriú fileata a tuáil a bluail an scríobhail, b'héidir; is ar éigean gurb é t ionchár Cluain Eisir a bhí ag imirt air, mar Cluain Eis a scríobh díos dó sin). Cé gur doiligh a bheith cinnte cén focal a bheadh i gceist in ndeireadh an aímar, is leirón bhfuainaise, measaim, nach bhfuadaigh sé gur sás é, mar theoir leirimhneasoir ar Anmnaeacha Gaeilge na nOblite Point (Oideas, Earrach 1970): ni heol dóinn, ach oiread, an bhri 'muileann uisce' a bheith le sás, mar chuireas sé sios (tá tri bhaile fearainn Cornasaus ann agus ní dheartródh sé ón léarscáil go mbeadh muileann uisce i gceist in an cheann acu). Cé nach féidir a bheith cinnte, mar d'uramar, ní bheadh ceachtar de dhá fhocal i bhfeicídóir an Acadaimh as áit, éis 'buíon', nó éis 'lorg'. Bheifí ag seil le éise mar ghiniúnach anseo, ach níl aon leagan luath den aímar againn agus d'fheadfadh an siolla deiridh a bheith caillte. Tá focal éise 'srian' a d'fhuaífadh a bheith i gceist freisin; agus is dócha go bhfuil tuilleadh.

Ní malaír aímar daíre don áit Aghateeduff atá luaithe mar alas leis i roinní cáisanna (Uimh. 5, 6, 8, 11). Is é teideal an mhainnír nó an castaít atá i gceist sna cáisanna sin agus, mar is minic a tharlóis, d'fhéad an mainéar teideal a thógáil ó cheachtar de dhá áit a bhí laistigh de agus dhá aímar a bheith i gceist sa teideal nach mbeadh ag freagairt dá chéile chur ar bith. Tá b.f. Aghateeduff ar S.O. 20, 21 achar beag ó dheas den bhailé.

[Documentation of Ballyhaise, which clearly represents Béal Átha bÉis. There are a number of possibilities as to what the last word is.]
LEATHBHAILE FEARAINN I gCOIS FHARRAIGE
TOMÁS Ó CONCHEANAINN

Séard atá san alt seo tuairisc ar logainmneacha mo bhaille dhúchas, Baile an tSagairt, an leataobh thoir de Spiddal East1 (S.O., Gaillimh, 92). Tá an leathbhaille fearainn seo ag sínleadh ó Chloich na nGabhhar ar an gcualadh suas go Trosca na gCapall (Truscaimnogapall).2

Aimníodh an baile ó shagart a bhí ina chónaithe ann aimsir na gheárteánúna, an tAth. Micheál Ó Luachra. Taobh thús an Droichead Beag (39), ar chlé, a bhí an teach aige, san úit a raibh tigh Mhullen3 (an teach céanna b’fhéidir) san aois seo.

Níor bhac mé leis na trí chineál aímnneacha seo4 a chur sa liosta: (1) aímnneacha coitianta tuairisce a mbeadh a riar féin diobh ag chuile mhuintir, mar “an iothlainn”, “garrail an dorais”, “an garrail thiar”, “an garrail thoir”, “an garrail thús” (nó “an garrail ó dheas”), “an garrail thús” (nó “an garrail ó thuaidh”), “an garrail cúil” (i.e. ar chúl garrail eile), “an garrail mór”, “an garrail beag”; (2) aímnneacha nach raibh in úsáid ach go han-teoranta mar “garrail na ngéabha”, “tobairín na lachan”, “garrail an choirce”; (3) aímnneacha a bhí in úsáid coitianta go maith achar ghearr aímsire, mar “garrail an chapaill”, “garrail an tairbh”, “talamh Nally”,5 “casca Pháidín Mhóir”.6

Bhíodh cuísa mhaith le aímn duine a chur in ainm garrail (seachas go mba leis an garrail) agus logainm bun an dhéanamh de, mar seo: (1) nach mbeadh aon gharail amháin ag an duine (“garrail Mhóráin”); (2) gurbh é an duine a bhí i gceist a thug an garrail isteach as an gcriathrach (“garrail Sheán Una”, is cosúil); (3) gur thart ar theach nó in aice leis a bheadh an garrail (“garrail Mháirtí”).

Nil a thios agam cén ceangal a bhí idir an duine agus an garrail in uimh. 25-7, 49, 50. Is ag na seandaoine amháin a bheadh uimh. 10, 25-7, 80, 82. Mo dhearchair Mairtín, atá ar an mbaile, a scríobh síos an chuid dheireadh sin ó na seandaoine.

Logainmneacha buana8

1. An tOileán Mór (Illtaunmoreddonellan). Carraig mhór sa bhffarraige nach mbíonn leis ach le trí rabharta; curtha síos ar aghaidh fochtar Bh, an tS. ar an leárscaill; ag ghabháil le Baile an Dhomhnulláin (an leataobh thiar de Spiddel East) ó cheart; an tuairisc seo agam ar an oileán sin ó Mháirtín Ó Neachtain, Baile an Dhomhnulláin: “I mBaile an Dhomhnulláin—amach ar aghaidh an chora—
“abhainn”; féach 12.
15. Cloch an Chaiptín. Cloch atá faoi chéim sa gélá, leatheadh slat suas ó Cheann an Bhóthair, ar chlé. Aiminiodh i ó chaitpín a bhí sa Teach Mór fadó agus a bhí in ann a dhul de léim uirthi as a sheasamh agus a dhá láimh ina phoca aige.
16. Garraí an Aitin. Garraí a bhfuil aiteann ann; ag an gcéad ard atá ar bhóthar an bhaile; ar chlé.
17. Garraí an Mhuiilinn. An garraí, ar dheis ag an droideach, a bhfuil an seanmhuléan ann; an muiilinn sin ina scioból le fada; an rothar ar iarraidh ó thosach na haoise seo, nó mar sin.
18. Lochán na Súnaíre. Taobh thoire don bhóthar; achar beag sós on muiilinn.
20. Geata an “Lawn”. Geata an Tí Mhóir; bualaithe le geata an tseanmhulilinn.
28. An Geata Dubh. An geata cúil a bhí ar thalamh an Tí Mhóir, ag an gcéad ard suas ón seanmhuléan; an geata bainte as le roint bhreag blianta; teach nu a deanta isteach ó bhéal an gheata.
30. An Garraí Mór. Garraí soir ó thuaidh ó Ard an Gheata Dubh, a mbíodh crainte uíl, etc., ann.
31. Garraí na gCaorach. An garraí atá thobh theoir den Garraí Mór; bealach do na caoirigh déanta in lochtar a scions.
32. Garraí na Raithní. Garraí garbh ar an taoibh eile den bhóthar; raithneach go tréann ann. Is dóigh go mbainti an raithneach le
haghadh leaba do bheithigh.
33. Sceachtaí na tDínéacraí. Suas ó Ard an Gheata Dubh a bhí sì; tincéaraí ag campeál ansin fadó.
34. Tobar an tSeánchaile, Siar ón gcéad airdín eile. Ballaf an tSeánchaile le feiceáil ann fós, siar uaidh; an Seánchaile an leath-dóisín tithe atá marcáilte ar an láirseáil anuas ó Bhaile an Domhnalláin (Ballydonnell). 
35. Cloch na Scithe. Cloch mhóir atá faoin gcéad suas ón airdín deiridh a luaadh, ar dheis, ar leataobh an bhóthair; cosán soirt ann.
38. Garral an tSeaghail. Garral is eaile, ag sínneadh leis an Sruthán, idir Ailltreachtaí Sheáin Gréasáil agus an droichead (39).
40. Na Cumannachaid. Garrantaid taobh thoir den Sruthán. Bóithirí sínne soirt, ar aghaidh an bhailte (Ballintaggart); sé nó seacht de thithe marcáilte ann ar an láirseáil; in a bhailte ar leith fadó (cf. 58). Tugtar “Na Cummins” freisin ar an áit seo.
41. Garral na Síog. Ó thuaidh de na Cumannachaid, ar an taobh thoir den Sruthán.
42. Bearna an Mhaidhe. Ar bharr an aird os cionn an bhaile a bhí ar an bhearna seo.
43. Garral an Asail. Garral a mbíodh asal a bhí ag stiabhard a bhí ag an Teach Móir (ag Bean Bhun, meastar); an garral beag Iséal ar chéid suas ó Bearna an Mhaidhe agus san áit áit an bhfuil seannbealach cairi siar. D’fhán an t-aímn seo ar an ngairm mar go mba asal drochmhuinté é agus gur bhean sé pláic e ádhamh a máthair.
44. Clochar an tSaighdiúra. An clochar atá síar túille ó Gharraí an Asail, in aice le thearcinn Bhailte an Domhnalláin: saighdiúr a bhí ar a theithheadh ann.
45. Cloch láir an Bhóthair. Gioll cloiche a bhí ag sínneadh amach ar an mbóthar, ar dheis a bhí ag an gcaidreamh eile, ar aghaidh an tsean-choiléir.
46. Clais gheannimh Chloch láir an Bhóthair. Coileári agus clais gheannimh le chéile; bainte as an gcnocán Móir (thíos).
47. An Cnocán Móir (tíos). An meall ar a bhaineadh an coileáir atá luaithe in 45-6.
50. Muin an Mháilligh. An garral taobh thoir de 49; é ag sínneadh leis an abhainn (”An Abháinn” nó “Abháinn an tSiáin” a thugtar
66A. An Lochán Mór. Í nGarraí an Lochán.
67. Garraí Sheáin Úna. An garraí taobh thuas de Ghharraí an Lochán: é ina chúpla cuid achar an teo-iomlán i gceist, slíom; teachín marcáilte ann ar an lárscáil; an criathrach thart air an t-am sin (1841); an t-aímín in úsáid sa seanachais le leathchéad bliain faoi bhraíca a bheith ann ag buachaíli a bhí ar a gcogadhúntaimaim ar an Chogaidh Chathachra.
68. Buaille Nally (naireanta “Na Buaillechatt”). Na garranaití soir ar dhéanamh Thuaisceart de Ghharraí an Lochán; an t-aímín ar an talamh sul má rinneadh na garranaití; talamh bog cípe.
69. An Seangheata. An áit a gcriochnaíonn ar na garranaití (go coithrom ar gach aon taobh den bhóthar); céad slat anuas ó dheireadh an chásain a bhí ag dul suas thar na garranaití nuair a rinneadh an lárscáil.
70. An Common [Kumain]. An talamh cimín ó thuaidh den Seangheata; gan aon garraí idir an Seangheata agus an Cnocán Mór (san áit a bhfuil deireadh briste—cosán—ar an bhóthar ar an lárscáil).
71. An Cnocán Mór (thuas). Cnocán (agus arsd ars mbóthar) san áit a gcriochnaióin an cosán atá luaite in 69.
72. Portach Tam Pheadair. Portach, ar che, ó dhéas de na garranaití atá thuas i mbarr an bhailé; é siar ón gcéad tóchar eile; T. Ph., an duine deiridh a bhain món ann, beo sa dara leath den chéad seo caite.
73. Garraí Mhaithiú. Garraí ainnimhir ó stóibhchear a bhí ag Bean Bhun (san aois seo caite); ballait an tí a bhí ag M. le feiceál ón mbóthar, suas ón 72.
74. Talamh Mhaithiú. Na garranaití atá taobh thiar de bhóthar ó 72 go dtí an chéad ard eile ar an mbóthar; forleathnú ainm ón 73.
75. Éasca Mhaithiú. Cuíd de 74.
76. An hÉasca Coilch. Na garranaití fada boga ar dheis ón gCnocán Mór go dtí an chéad ard eile ar an mbóthar; iad (cuid maithiú) idir an bhóthar agus Loach Bhéag Throsca na gCapall (Loch Beaguskaumnagapol); an loch sin taosacha ó thart ar thosaigh na haoise seo; gan 73-6 ann nuair a rinneadh an lárscáil.
77. An Támbhainn. An leacan ceann sléibhe ar cheó ó Thalamh Mhaithiú go barr ar an bhóthar thuas (gan an bhóthar ag teacht thar an Meall Mór nuair a tarraingeadh an lárscáil, ach cosán sí sin as go dtí an Cnocán Mór, 71); ballait seann a luchtar na Támbhainn (ag an gcLais Ghaínimh).
78. Cloch na Támbhainn. Cloch mhóir i lár na Támbhainn aniar ó Ard Trosca (ard ar bhóthar an Spidéil agus Mhaigh Cullinn ag Trosca na gCapall); amharc maith den chloichoig seo ag an té a bheadh ag tórachocht beithiúch ar an Támbhainn.
79. Ard na Támbhainn. An t-árd gér ar bhóthar Bh. an tS. ag barr na nÉascafocháin, direach ag an gcLais Ghaínimh.
80. An Balla Nu. Ar an Támbhainn ag bhrúach an chlais Ghaínimh; gan ach isairse sa aon amós.
81. An Dromín [drim]. An leac an leithin do slabh idir na hÉascafocháin agus barr an bhóthair; drom fada eibhir ag snaedadh suas leis an bhóthar ann.
82. Gleann na Mhaid. Anuas beagán ó cheann an bhóthair; maidi gúiseaf a bhaithiú ann.
83. Portach Chinidi (<Kennedy). Portach maith atá taobh thoir den Dromín; é ainnimithe ó stóibhchear a bhí ag Bean Bhun.
84. Trosca27 na gCapall. An talamh sléibhse atá i mbarr an bhailé agus achar maith isteach i ndeisceart pharáiste Mhaigh Cullinn; sean gurb é an chuid chothrom atá suas ó bharr ar an bhóthar Trosca na gCapall ó cheart; caiphe a bhreith ar feáach ar cios ann fadó is bun leis an ainm.
1. Is den lárscáil a tógáedh na foirmreacha atá i ltríú an Bhéarla i gedh idáileach.
2. Ni fhreagraefonn an chuid —aon—d'fhuaime na Gaeilge ann.
3. Nil aon leagan eile ag muintir an bhailé ar na slainte “Mullen”, “Nally”': t'fhua'n agus karg'naítr' (umh. 3) adairte.
4. B'fháth ait a leith iad seo iomtu féin.
5. Gan an t-aímn seo chomh sean le umh. 3.
6. Thugtar curraí “éasca Thaigbeann” uirthi seo. Leathfhocal staigheann a bhí ag Páidín (7c. 1938); thugadh sé é (is costúil) ar ra d'fhith ar bhéad ní mór na fearais; eisillíom staigheann chaith deachraí, fáilte, is fartúchascaí, fáilte, is fáilte, is fáilte, is fáilte; an dialect agus fáilte, is fáilte, is fáilte, is fáilte, is fáilte.
7. Isce in aice le Ros an Mhíl a tógadh an fear sin.
8. Go hóirthe ó m’athair agus ó Mhurchadóir Ó Conchobhair (1970), Baile an Domhnaill, seanraí eolach, go ndéanta Dia trócaire air.
8. I.e. 190-200 cead.
10. “Abhainn” an an t-aímn coitianta ach “An Sruath”. An t-aímn is síne; féach freisin umh. 50.
11. Sa Sín agus a gcóileach (klois) a bhí dúiche Cholman (sloimheadh); an t-aímn Sín Ruá a chur ag seandaoine ag an gcuid feocharach den Sín, thar an Cholais Chonnacht (atá ar thalamh ard).
12. San ait ar mheas na Seilbhéaráí an Sruathán a bheith ag dul i bhfarraige (lena chórsa a mheas ón droicheadh).
13. B’fhéidir gurbh é an caipitín sin an fear a bhí do teach Mór agus a d’imigh as caibhidh Shasana (nó a rinne m’fhéidir éigin mar sin) agus dá bharr sí sna scaili bád móir cogaidh urchar slabhrigh leis an Teach Mór oiche a raibh na fionnneogar lasta suas ann. Sa lóchán (An “Pond”), nó in aice leis, a thit an t-urchair agus bhí sin slabhrigh móir ansin ar feadh na mblianta (agus is díoghal go bhfuil féin).
14. I.e. “tadhpolse”.
15. Fuaim Ghaelach leis an ainm [’me].
16. Deitir “an Mbeall” anois leis an meall féin, m. sh. “thusa ar an Meall” (faoi anáil umh. 59 is dóigh).
PLACENAMES OF INISMURRAY
MÍCHEÁL MAC CÁRTHAIGH

Inismurray, a sandstone island in Donegal Bay, lies four miles and a half from Streedagh, the nearest point of the mainland of County Sligo. It is in the parish of Ahamlish (Áth Imlaisi, infra) and barony of Carbury. Beyond the island, to the west, are three sandstone rocks. One, Bo Mór, rises about ten feet above high-water mark, another, Seadán, is visible at high tide, and a third, Leic Bhui, is visible at ebb. Both island and rocks are probably the western extremity, at sea, of the Mullaghmore Sandstone, an outcrop from beneath the general limestone of North Sligo.

The major axis of the island is east west, and it is a little more than a mile in length; its greatest breadth is slightly more than half as long. The island is low, and generally level, the highest point at the western end being some seventy feet above sea-level. The submerged rocks near the island are known as “boils”, a term similarly applied along the south-west coast of Ireland. Elevations of the sandy sea-floor are called “bancs”.

Inismurray has been uninhabited since 1948, when the last eight families migrated voluntarily to the mainland. Tradition holds that desertion followed by resettlement has been recurrent throughout the centuries. Continued occupation of the island would have depended on an adequate proportion of able-bodied men to sustain, among other things, communication by boat with the mainland.

Despite its present appearance of desertion, and its isolation, the island is interesting because of its monastic ruins and other archaeological evidence of past activity. There are references to Inismurray in the Annals: Wakeman, in his Survey of the Antiquarian Remains of Inismurray, gives us the following information (pp. 8-9):

“The Feilire of Oengus, at August 12th, contains the subjoined passage:
‘The calling of Laisrèn of the Island of Muiredaich, great, magnified’.

The Martyrology of Donegal presents the following notice:
‘August 12. Molaise, i.e. Laisrèn, son of Déglin of Inis Muiredaich in the north (i.e. the north of Connaught); he it was who, at the cross of Aith-Imlaisi, pronounced sentence of banishment on St. Columba’.

It is interesting that one of the stations in Inismurray is named Reilig Órán, St. Oran’s Cemetery. About 150 yards east-south-east from Reilig Órán is Port an Churraigh—the curragh landing place: so too, in Iona, Reilig Oran, the burying-place of Oran, is close to the harbour known as Port-a-Churrich. (See Iona and Some Satellites pp. 23 and 136.—Hannan.)

Inismurray is now exclusively associated with the memory of St. Molaise. In the Annals of the Four Masters we read:
“A.D. 747. Dicolla, son of Meine, Abbot of Inis-Muireadaigh, died”.
“A.D. 798. Mac Laisre, the Learned, of Inis-Muiredaich, died”.
“A.D. 802. Inis-Muiradaich was burned by the foreigners, and they attacked Ros Commain”.

The following list gives some references to the name of the island:
Inis Muridag—Cogadh Gaedheal re Guileath (Book of Leinster, Vol. V, p. 1332)
Inis Muiredaigh—Chronicon Scotorum, p. 390
Inis Muiredaigh—Tribes and Customs of Hy-Fiachrach, p. 492
Inis Muiredaigh—Silva Gadelica, p. 42
Inis Muiredaigh—Annals of Loch Cé, Vol. ii, p. 157:
“[1612] The calends of January, this year of the age of the Lord, one thousand six hundred and twelve years, Malcolin O Dulaigh, died on the festival day of the dead, and was interred in Inis-Muiredaigh, etc.”

Insula Muredach—Ordnance Survey Letters, p. 36.

A short distance to the east of the central north-south axis of the island, and near its south coast, is a large caiseal, roughly circular in shape, and its wall varies from seven to fifteen feet in thickness at the base. This is known as “The Caiseal” [‘ku fol] and within its walls are the following:

Teach Molaise [‘takmo’lai], “the house or oratory of St. Molaise”.
It is called after the patron saint of the island, and is the best preserved of the three small churches inside the caiseal.
Teampall na bhFhear [‘taampalna’var] “the church of the men” is sometimes known as Teampall Molaice, and as Teampall Mór [‘taampal’mor]. According to Wakeman this is considered to be a church, as distinguished from an oratory. Men are interred in the cemetery which surrounds it. The burial ground for women is some distance outside the caiseal at Teampall na mBan [‘taampalna’man].
Teampall na Tine [‘taampalna’ rin’u’] “the church of the fire”, a structure, according to Wakeman, not older than the fourteenth century, has been also known as Teach na Tine. The legend exists, that here, of old, burned a perpetual fire, from which any extinguished hearths on the island were rekindled. It was believed that all the island’s fires were kindled or rekindled from Teach na Tine.
Within the Caiseal there are also three bee-hive cells. One of these, Toorybrenell [‘tori’brin’il], is also known as the “School-house”.

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Of this, O'Donovan, in O.S. Letters p. 37, dated July 1836, says: “It is called by the natives Tuar Ui Bhreunail i.e. O'Brelal’s Tower or Tower”. In interpreting tráthán, an oratory, he says: “The natives say that the word Tráthán signifies a place where the monks sung their trátha or vespers. I think, however, that it is a corruption of Turrán, and means a little Tower... In this I am borne out by Tuar Ui Bhreunail, where the word appears in its primitive form Tuar”. The following anecdote is of interest: Dominic Harte, the last of the native speakers on the island, died in 1949, aged eighty-six. He related during his life-time, that his mother had told him that Toorybrenell meant “the virgin’s waking-place”—Tórradh Bhreun nille—and that she added: “She must have been very well thought of, when the monks allowed her to be waked in there”, i.e. inside the caiseal. Note, however, the different vowel-sounds in Tuar and Tórradh.

A second cell is known as Tráthán an Charghais, “the Lent oratory”. Tradition says that it was here the monks assembled for vespers.

Teach an Allais [t’alais]. This is a stone-roofed structure abutting on the outside of the eastern wall of the Caiseal, and shaped somewhat like a horse-shoe. It has an aperture measuring two feet square, and it is known as “the sweat-house”. It is supposed to have been used in somewhat the same way as the Turkish baths of today. Sites of sweat-houses have been found recently in Cos. Sligo and Roscommon. There are four such places in Rathlin Island bearing the name Tigh Fallais. They occur too, in Cos. Cavan, Tyrone, and Down (IRSAI, 1890, p. 165, and 1891, p. 589).

Na Clocha Breaca [Da b’r’aka Jo:nz] “the speckled stones”. This is the largest of three quadrangular structures—styled “altars”—within the caiseal. It derives its name from a large number of stones laid on its surface. They are known as curving stones or swearing stones. Several of them, according to Dr. Herauty, are decorated, some ornately.

Teampil na mBan [t’ampalma:mun] “the women’s church”. This has already been mentioned and it is also known as Teampil Muire. It stands a little distance to the south of the caiseal.

Tobar Molaise [t’obarna:lo:j]. A well named in honour of St. Molaise, it stands close to the caiseal. It is covered by a stone-roofed structure. Near the parish church of Ahamlish, on the mainland opposite is another well of the same name. Another reference to the name Molaise is found in Pollmolasha on the mainland shore (O.S. sheet IV, 12 & 8).

Altóir Bheag [a:ltóir’b’og] “the little altar”, is similar in construction to Na Clocha Breaca, and has a number of stones on its upper surface. This exhausts the list of the remains in Caiseal and its immediate vicinity.

Wakeman tells us how, around the shore of the island, and at a more or less uniform distance from one another, there is a number of leachta or stations. The leachta are of uncemented stones, set in the form of a cube, and averaging about five feet in breadth and height. They are surmounted by a miniature pillar, engraved with the figure of a cross. From some of these the stone has been removed. The inhabitants of the island had no particular patron-day, but the station was traditionally performed on the fifteenth of August. The rounds were begun at Teach Molaise, and, moving clock-wise, from station to station, the pilgrims made a circuit of the island.

Ollamurray, Ulaidh Mhuire [al:wiro]. An uila, altar or station, named in honour of the Blessed Virgin. This was the third station of the circuit.

Tráthán na Riar [tru:nari, tru:nare]. Dinneen gives us two forms: Tráthán na Riar, “the services’ oratory”, and Tráthán na Ri-Ehae, “the oratory of the princes (or good men?)”. To the inhabitants of the island who left in 1948, the station was known as Tráthán na Rían, and by no other name.

Leachta (’?) na Sagart [l’axra:sagart]. There is a tradition that three priests who had been drowned are buried here.

Crossmore [kro:vour]. Leachta Croise Moire “monument of the great cross”. This station takes its name from a cross which rises from the centre of an altar, standing within the enclosure of a low stone wall.

Trahanne [tru:ne,: tru:nii]. Wakeman considers this structure unusual in having a surrounding rampart, unnecessary for the requirements of religious exercises. He may, he suggests, have been mistaken in later times for a station, since an altar called “Altóir” stands at a short distance from it. Tráthán Aodha, means, according to O’Donovan, “Aodh’s oratory or station”.

Tobar na Córach [tobarna:ko:ro:j] “the well of the fair wind” is situated close to Tráthán Aodha. When, during a long period of stormy weather, communication with the mainland was necessary, it was believed that by draining the waters of the well into the sea, the storm would abate. Consequently, the well was known as Tobar na Córach.

Laght’a Patrick [L’axta’fazik']. Leachta Phádraig is a station at the eastern extremity of the island. The cross-inscribed upright stone is missing.

Tobernasool [tobarna:ssu:l]. Tobar na Súl—the water of this well was used as a cure for sore eyes.

Treenedemore [t’rimedemor]. Trionóid Mhór, “the great station of the Trinity”.

Treenedebeg [t’rimedeb’vog]. Trionóid Bheag, “the little station of the Trinity”.

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Crossatemple: Cros an Teampaill. This name was not known in the island in 1949. Its use is attributed to Wakeman, who also called it the Station of Mary. The teampall or temple referred to is, according to Dr. Heraughty, Teampall na mBan nearby. The cross refers to two sculptured crosses on a small flat stone, which rises from the usual table or base.

Laghtha Columbkille [\'L\'axt\'a k\'ol\'am\'k\'il\']: Leachta Cholm Cille. This is an altar or station named in honour of St. Colmcille, and is one of the best preserved of its type on the island. It is the first station.

Relicorim [\'rel\'ig\'\'or\'im\']. Reilig Órán, the cemetery of Órán, a contemporary of St. Colmcille. It is similar to those already described and is the second station.

In the past, the western part of the island was named Baile Thiar [ba\'L\'\'o\'he\'\'r, ba\'L\'\'o\'he\'\'r\'], and the eastern part Baile Thoir [ba\'L\'\'o\'he\'\'r\'], suggesting, in a sense, that baile meant the whole island. The extreme western end is now known as Canavalla, Ceanan Bhaile [\'k\'\'a\'na\'\'v\'aL\'\'a\'], the end of the baile. The late Dominic Harte, when about to walk or stroll, usually said: “I am going over the town”. The eastern part of the island is known as Rue, Rubha [ru\'], a salient, point of land, etc. Part of the north-east is called Teernaneane [\'t\'\'e\'\'n\'\'a\'n\'\'e\'\'n\'], Tír na nÉan “the land of the birds”, because that part of the island is more frequented by birds than any other part. An adjacent stony field with sparse vegetation is called Ganntragh “the place of scarcity”.

I am grateful to Mr. Dominic Harte, Cairns, Moneygold, Co. Sligo for the following names of places round the shore of the island, and for his detailed account of Bomore and the neighbouring tidal rocks; the pronunciation of the names is also his.

The list of names, beginning with The Harbour or Clasá Móir, follows the shore in a clockwise direction, around the island.

1. The Harbour, or Clasá Móir [\'kl\'\'i\'\'s\'\'m\'\'or\']. A number of deep inlets, cut into the rock, and varying in length from about seventeen to one hundred feet, are known as classes. The sides are roughly parallel. Classy Bán, on the opposite shore, near Mullaghmore, gives Classybán Castle its name. O’Donovan (O.S. Letters, p. 42) writes “Clasidh Móir”, and Wakeman in 1884 writes it “Clashymore”. Nevertheless, the form used here is clasá, cf. Altanaclossagh on the shore of the mainland (O.S. 25" sheet LV, 15). The form clas is common in placenames on land. In this case the hollows or entrenchments apply to the sea-floor. The word poll is applied to the shorter deep inlets.

2. The Cnap Scéith [k\'\'\'p\'\'\'j\'\'\'k\'\'\'e\'\']: An upward, steep-sided rock, bulging from a broad flat base. An Cnap Scéithe “the jutting knob”.

3. Clasá na Muicé [\'kl\'\'i\'\'s\'\'i\'\'n\'\'a\'\'m\'i\'k\']: Clasá na Muice “the clasai of the pig”. The reference is to a protruding part of the rock which resembles a pig’s head.

4. Poll ma Réidh [pol\'\'m\'\'a\'\'r\'e\'i\']: At the entrance to Clasá na Muicé, on the northern side, is a level area of rock. It measures about thirty yards by twenty. One may step from there to a ledge lower down and fish in the poll or deep pool. Poll má Réidh “the pool at the level place”.

5. The Fear Forain [\'f\'\'\'a\'r\'\'f\'\'\'or\'i\']: This is a large square rock in fairly deep water. It is not covered at high tide. At ebb tide it has a little beach of large stones, which, through movement in stormy weather, have eroded the base somewhat. Very low down on the east side is a crevice or cuas which usually holds a piper lobster. Perhaps this useful crevice gave the rock its name: far, g. faire, a pillar, post, prop; purrán, a little crevice. An Fhárrh Phuirrín “the creviced rock”?

6. Clasá na gClorch [\'kl\'\'i\'\'s\'\'i\'\'n\'\'a\'g\'\'\'l\'\'o\'\']: “The clasai of the stones”.

7. Clasá Bealach a Réigín [\'kl\'\'i\'\'s\'\'i\'\'b\'\'a\'l\'\'a\'\'r\'e\'\'g\'\'i\'\'] “the clasai of the road at or near O’Regan’s path”.

This is the local interpretation. The surname does not appear on O’Donovan’s list of 1836, nor on Wakeman’s list of 1884. Two fields in the holding which in O’Donovan’s time was owned by Pádraig Heraughty are known respectively as Upper and Lower Fál a Réigín [\'f\'\'\'a\'l\'\'a\'l\'\'e\'\'g\'\'i\'\'] “Bealach a Réigín is on the same holding. It was a custom to give the use of a field or fields to a workman employed by the owner.”

8. Poll na Bhein [pol\'\'n\'\'a\'\'v\'e\'n\']: Poll na ndúibhísh “the pool of the Cormorants”. Cormorants haunt the rocks nearby, known as Bun na ndúibhísh.

9. Oiléan is Tiar [il\'\'a\'n\'\'i\'\'t\'i\'ar\']: “West island” is immediately to the west of the harbour, and possibly got its name from the inhabitants, as they entered or left Clasá Móir in their boats.

10. Colbhá Donn [k\'\'u\'\'l\'\'u\'\'d\'o\'n\']: “The brown ledge”.

11. Manntrach [\'m\'\'a\'n\'\'t\'r\']: A ridge of boulder clay slopes inland. It is steep and smooth. Its seaward face is known as Alt Buil [alt\'\'bu\'i\'] from which a fishing bank in the sea derives its name, Bán an Ailt Bhuil (No. 15 below). Immediately behind the ridge is a sheep- pen, mantrach, which gives the ridge its name.

12. Leac na Sruff [L\'\'\'a\'\'k\'\'a\'\'r\'u\'i\']: Leac na Srúthe “the rock of the current”. The current sweeps past this rock at speed. Where the River Bonet enters Lough Gill, Co. Sligo, and causes a strong current in the estuarine part, the nearby hillside is known as “Sruff”.

13. Poll Búilli [pol\'\'v\'i\'l\'i\']: “Billy’s pool”.

14. Clasá Bhabh [kl\'\'i\'\'s\'\'w\'u\'b\']: “Bob’s clasai”. A man named Bob was drowned here. At the landward end, a small cavern having a
narrow entrance gives rise to a whistling sound when the wind blows from the south. This is Poll an Phliobaire "the hole of the (fairy) piper".

(15) Banc an Ailt Bhui [banaka:nəLt'viː]. This fishing-bank is about a mile out at sea. It takes its name from the seaward side of Manntrach (No. 11). Banc an Ailt Bhui "the (fishing) bank of Ailt Bu"; Ailt Bu, "yellow cliff".

(16) Fàirileac na Garbhlinne [fə:rLəkəna'gərələn]. This rock is stepped or terraced. From three-quarters to full tide the swell spills over the rock-terraces (the terraces indicate the stratification planes) into Clasai Bhab, and, except in very calm weather, it breaks as a wave as it comes over. Fàir- (for-) means "hyper-, over-, etc.\"; leac, according to Dinneen, may be applied to any sedimentary rock. Dinneen also has faróg "a natural terrace on shore or hill"; farrágán "a shelving rocky place, a ledge or terrace".

(17) Rinn Bhui [ri:n'wiː]. "Yellow point".

(18) Clasai na Garbhlinne [kləsəi'na'gərələn]. "The clasai of the rough waters".

(19) Righealán [ri:əlaːn(?)]. The rock slopes gently from one side to the other. The name is probably from righe "a slope". Cf. "Rídhleáin, a level place or area; Ríylan", in place-names. (Dinneen, p. 889).

(20) Torr Rock [torək]. A rock in the sea opposite Righealán. It is flat, low, and covered with seaweed. Torr "a pile, a heap". Torrón "a heap, a pile, a hillock".

(21) Tón na Luinne [təmo'liːʃə]. A long smooth rock stretches into the sea. It is almost level, and nine or ten feet wide. The sea-end slopes suddenly downwards as a steep ramp. In a strong ground-swell the rock splits the incoming waves and a heavy shower of spray is thrown upwards many feet, falls and drenches it. This rock is never submerged, not even by a spring tide. Lonn "a heavy swell in the sea"; tón seems to refer to the sea-end of the rock (note also tong "a splash of water", Dinneen).

(22) Clasai Eoghan Óg [kləsəi'iəgənəː]. "Eoghan Óg's clasai". The descendants of Eoghan Óg still bear the agnomen. The family name is Conway, and it is generally held that this is another form of the name O'Connor.

(23) Log na Mullah [loɡna'mo:la]. "The hollow of the ridges".


(25) Poll Seantoinne Théas [pɔl'sətən'øətəs]. This is the southern entrance of a cavern into which the waves rush. (See No. 27.)

(26) Oileán Cean an Bhaile [il'ənkanə'baile]. "The island of Canavalla" (supra).

(27) Poll Seantoinne [pɔl'sətən'øə]. A cavern almost five hundred feet long extends from the shore to an inner lagoon in a S.-N. direction. The waves rise as they advance through the narrow high-walled space, and break spectacularly at the northern exit. Poll na seantoinne is a common name for blow-holes. Speaking of one at Lismuinga, (O.S. map No. 17), Westropp says: "The Pollnashtuna is one of those large funnel-shaped hollows, down to an underground stream, or to the sea. The name occurs at several places in North Mayo, notably Downpatrick in Tirawley and in North Mullet": (J.R.S.A.I., XLV, 274). He mentions similar caverns in Co. Clare, and among them the Poulishanta near Ruain in West Clare. The name occurs in the townland of Kilkinahan in the barony of Bere.

Dinneen (p. 1004) suggests that sean may be under the influence of sain "special, different". This points to a translation as "the cavern of the special wave". Cf. also son (p. 1086).

(28) Poll Seantoinne Thuidh [pɔl'sətən'øəθiː].

(29) Rubha Ghearrr [ru:βə'jər]. "The short point".

(30) Cladach an Iomh [klədəkə'nəimə]. "The flat stony shore of the butter". Buttar is believed to have drifted in here as a result of a ship-wreck.

(31) Lóchán na hUamhna [lə'kənə'naeimə]. "The lochán of the caves". A long stretch of sandstone having a vertical face is severely eroded by the storms' movement of large stones along its base. The caves vary in size; that next to the lochán is about thirteen feet square by three or four feet high.

(32) Poll an Ancaire [pɔl'nəŋkarə]. A ship, named the "Margate Knight", was wrecked here. The anchor still lies in the pool.

(33) Cúbachái [ku'baːxi]. Portánach is a long rock of almost three hundred yards; the channel which separates it from the mainland varies from about twenty-seven to thirty-six yards across. This channel is slightly serpentine; from N.E., it runs W.S.W., and gradually curves to S.W. At this exit, on the mainland side, the shore-line curves round to form a narrow inlet, some fifty-two yards long, running N.E., i.e., in the reverse direction. The curve or bend is the most westerly point of the mainland, and is called Cúbachái "the bends or curves".

(34) Portánach [porəνaʃ]. "The crab place". Crabs are plentiful here.

(35) The Éaló of Portánach [dəlo:ən'porəνaʃ]. A silent current moves through the channel. There is a danger of being trapped, if fishing from certain rocks during the flowing tide. Older people, conscious of this, sometimes urged: "Mind the éaló of Portánach".

(36) Slinn of Portánach [sli'nəporəνaʃ]. "The flat of Portánach".

(36A) Cloch Mór [kləχməɾ]. "The big boulder".
(37) Clasai Leactha (frared) na Sagart ['klasai",l'acrana'sagart]. “The clasai of Leachta na Sagart” (supra).
(38) Inneoin Leaca na nGé ["in'ú:n",l'akana'ýe:]. “The pilaster of Leaca na nGé”. A long rock with vertical sides juts into the sea. From one side extends a rectangular buttress, the sides of which are also vertical. This word, inneoin, occurs in Nos. 63 and 68.
(39) Leaca na nGé [L'akana'ýe:]. “The brow of the geese”.
(40) Poll a Bú Fea [pola'buf'e:]. This is a cave where the wave, rushing in, compresses the air to such an extent, that it is forced back through the entrance, blowing spray outwards and upwards. The name seems to be onomatopoeic, bu representing the sound during the inward compression, and fea that of the outward release.
(41) Rógach ["rogo:jx]. Rógach is a long, level rock, stretching into the sea. The cracks or joints are at right angles to one another, and to the horizontal bedding planes. The removal of regular-shaped blocks, by storms, has left it with a number of steps or shelves, on both sides, one above the other.
Rógach may represent Urógach. Dinneen equates urág with urbhaec (ur “edge”-búh “an angular space, fire-hob etc.”). In the context of the name-form Rógach, the reference seems to be to the series of regular-shaped steps; hence “the stepped place”. A limestone rock on the foreshore at Bundoran juts into the sea; it has terraces similar to those of Rógach and is known as Rógáin.
The omission of the initial vowel in Rógach and Rógáin may be compared with Oirthircheann ->Rírcheann-> Rerrin, translated, and now generally known as, East End, Bere Island, Co. Cork.
(42) Clasai na Rógáin ["klasai'na'rogi:]. “The clasai of Rógáin”.
(43) Leic an Éadain [L'ekin'eadin]. “The rock-face”.
(43A) Oileáin Mhánaist [L'ain'munai]. “Mána’s island”.
(44) Poll a chorca [pola'korca]. Sea-urchins at the bottom of the pool give a purple effect to the water. The name is probably Poll Corcora, or Poll Corcra “the purple pool”.
(45) Portaigh (an) Bhaille [pordi'wul:]. “The village bogs”. A bog at the back of the village.
(45A) Clasai Portaigh (an) Bhaille ["klasai',pordi'wul:].
(46) Oileán Mhraith (á) ["il'ain'mura", "il'ain'mura:]. This name-form possibly refers to maghar, which, unlocalised, is explained by Dinneen as “sprats, spawn, small samples of anything”. Mr. Harte understands that the little island was named after a small fish which was more numerous here than elsewhere along the shore. It has been described as being about the size of a coalfish, of a reddish-brown colour on the back and down the sides. The belly was white or greyish-white.
The name maghar appears on lists of names of fishes from Teelin, Downings Bay and various coastal districts in Co. Donegal (Irish Naturalists' Journal, VIII, 424). The fish may be a growing pollack.
(47) Lochán Mór [lóxan'mor:]. “The large pool”.
(48) Oileán Glas [il'ain'gles]. “The green island”.
(49) Cnap [knap]. This is a hump on a rock floor. “A hump, a knob”.
(50) Lochán Thar na nEan [lóxan'thírn'ne:n]. “The pool of Thar na nEan”.
(51) Cloch Dhuhb [klox'yu:]. “Black boulder”.
(52) Cloch Gharbh [klox'yaru:]. “Rough boulder”.
(53) Rubha Thuidhd [rubha'to:]. “Rue North” (supra).
(54) Cuiileach ["kèil'ax]. At the eastern end of the island the rock extends underneath the sea for some hundreds of yards eastwards. This is overlaid by stones and gravel, built up by the waves from the west, which have been refracted along the north and south shores of the island. About a half mile on either side of this tombola are two boilgs, Boilg Thuidhd and Boilg Theas. In ground sea, when these boilgs break, a wave from each sweeps in the direction of the tombola, where they clash, throwing the spray upwards from ten to thirty feet.
According to O’Rahilly (Celtica, I, 371) culithe came to be associated with eddying or bubbling water, under the influence of the phrase culithe guairneán “whirlpool etc.”. This would be the condition obtaining towards the tip of the tombola in ordinary non-stormy circumstances.
Culitheach -> Cuiileach “the eddying place”.
(55) Clocha na Giùrdsige [kloxan'giru:dgi:]. “The rocks of the tarn”. It lies beyond No. 54 and is submerged at high water.
(55A) Boilg Dheas [bil'ig'jas].
(56) Boilg Dheas [ru'jas]. “South Rue”.
(57) Rinn an Choasain [rinn'ko'sais]. “The point of the footway”.
(58) Loch na mBádhaí [loxna'mbàddi:]. “The loch of the boats”, also known as Loch na Ceilpe, “the loch of the kelp”.
(59) Leic na Tóona [lek'na'toona]. A very slippery rock where the unwary came to grief.
(60) Poll (an) Bholc [pol'bolc]. “The pool or inlet of the blocks”. The men of the island were interested in the quantities of seaweed thrown up by the storms in the inlets. It was used in the production of kelp. A mass of seaweed rolled up by the “in-wash” was usually referred to as a block.
(61) Pointe Brady [pon'te'bréid'i:]. “Brady’s point”.
(62) Leac na gCoraech [L'akna'girax]. “The rock of the sheep”. Sheep for the market were put aboard the boats here.
(63) Inneoin Bheag [in'ú:n'vag]. “The little pilaster buttress” or “supporting stone”.
(64) Cloch Mór. “The big boulder”.

68

69
(65) Lochán Gráinne [loxaːnˈgɾanːə]. “Gráinne’s lochán” or “pool”.
(66) Lochán Diarmada [loxaːnˈdɪarməd]. “Diarmaid’s pool”.
(67) Leuc (ʔ) Mháire Ní Airt [ˈlˠuːx ˈvarənɔNicːiːɾt]. “Maire ni Airt’s flagstone”.
(68) Inneoin [ɪnIˈun]. “Supporting stone” or “pillaster”.
(69) Portachurary [ˈпортəxurəɾiː]. Port an Chuirrighe “curragh landing-place”.
(70) Loch na Rónta [lokaːnˈɾontə]. “The loch of the seals”.
(71) Loch Ard. “The high loch”.
(72) Smút Buí [ˈsmət̪ˈbuːiː]. “The yellow snout”—a rock.
(73) Lec na Deibhe [ˈləkənˈdɛibhə]. “The rock of change” (of wind). When the wind changed from north to south, waves splashed against the face of the rock, making a loud noise. Deibhe, “difference, variety”.
(74) Poll Madadh [polˈmədəɾ]. “Otters’ pool”.
(75) Poll a Rùn vīc [ˈpolaːɾunˈvʲitʃ]. A seal is usually found in the pool and the name-form may be Poll Rón-mhuide, “seal pool”.
Muc rón “a seal”; note the omission of final e in nos. 2, 3, and 12.
(76) Clasai Mhíc Giolla Phádraig [kləsəiˈgiːləˈfˠaːɾəɾiː]. “Mac Giolla Phádraig’s clasai”.
(77) Tonn Cham [təɾˈxam]. “The crooked wave”. The wave rolls in obliquely across the flag.
(78) Clasai Ghearr [kləsəiˈ xeːɾ]. “The short clasai”. It is the shortest of the classes.
(79) Cloch na tSapars [kləxənˈtəpəɾs]. “The sappers’ boulder”.
(80) Éadan Leathan [eˈdən ˈłaːθən]. “The broad rock-face”.
(81) Cruachán [ˈkɾɾaxən]. This is an eminence on the landward side of No. 82; “the little hill” or “mound”.
(82) Cailleach [kələ̆x]. The rock to which this name refers is visible until the tide is about three-quarters full. It is difficult to associate it with its name. There is no local evidence that the figurative meanings of cailleach are particularly relevant: Cailleach, a veiled woman, a Hag, an old woman; fig.: a stone boat-anchor, a female crab, a dogfish, a cormorant, a seashore nymph, etc. It is tempting to suggest that the last meaning is relevant, as there stands, on the opposite side of the Harbour, another rock, the Fear Forain (No. 5).
(83) Poll Brása [polˈbrəsaː]. A rectangular inlet of about eighteen feet by two and a half to three feet is cut in the rock. It traps dryed bits of seaweed, wood, etc. and, in summer-time, jelly-fish. The name may be derived from praiseach, figuratively “broken bits”; Poll Praise “the pool of the broken bits”. Cf. the doublets praiselead, briáslead; prais, brás; piardog, biardog. Note, however, briásaidhe “a sea-bream” (Irish Naturalists’ Journal, VIII, 346).
(84) Oileán Buí [iːlˈənˈbuːiː]. “Yellow island”.
(85) Cloch Liath [kləx̪ˈlʲiːtʃ]. “Grey stone”.
(86) Lochán an Chatha (ʔ) [loxaːnˈxəhaː, loxaːnˈɣəːː, ləxənˈhəː]. A flat rock at the harbour-side was used for landing or embarking. Near its centre is a depression which retains the salt water. It is about three feet deep. The tradition remains that here a great fight occurred between an invading force and the inhabitants. “The pool of the battle”.
(87) Lochán an Ghainnín [loxaːnˈɣən(ʔ)bʲɪː]. “The lakelet or pool of the sand”.
Bomore and its tidal rocks: About two miles to the north of the island is a rock called Bomore [boˈmuːɾ]. It rises some ten or twelve feet over the high water mark. The name appears as Boahinshi Rocks in Larkin’s map, and it is known locally as Bomoreahinsha and Bomore. “The last is most general” (OSNB, Par. Aghamlish, II, 22).
At the western side of Bomore, a rock appears at half tide. As the tide falls further, this rock is seen to be part of Bomore. It is known as Bo Beag [boˈbʲæɾ]. Cf. Bowe Veg and Clety Bove Veg “the little tidal rock” and “the isolated rock of the Bove Veg”, in the Isle of Man (Place Names of the Isle of Man—Keeley, p. 17); “both, a rock over which the waves break; from N. bothi, a breaker” (Norse Influence on Celtic Scotland, p. 143); “Bodi, a tidal rock” (Keeley, op. cit., p. 643, Vol. VI). “Bow Beg Chitterland, a place for white pollocks [Little Kitterland-rock]” (A Manx Scrap-book—W. W. Gill, p. 92).
Close to Bo Beag on the western side is a number of submerged rocks, called Clochán a dheas (Clochán Theas) on the South side and Clochán a hó (Clochán Thuaithd) on the north side. (Cf. Bogha Clachan, Clachan Reef in Rathlin Island, Co. Antrim, s. v. bogha “wave, reef”; Irish Language in Rathlin Island—Holmer, p. 165).
Another place-name common to all three islands may be mentioned: Rue point, at the E. end of Inishmurray, at the S. end of Rathlin, and on the N.E. shore of Man.
On the eastern side, Bomore is separated by a clasai, from a tidal rock called Leic Bhuí [ləˈekʲiː,viːː] “the yellow rock”. At the southern entrance, at low tide, an angular face of Bomore is seen to be covered with creathnach (Rhodymenia palmata—Clare Island Survey—RIA 1911). This is an edible young seaweed which grows on mussels. The face is known as Leac na Creathnach.
Half way through the clasai, in the middle of the passage, is a submerged rock awash at three quarters tide. A current runs through from N. to S. during the flowing tide, along both sides of the rock. The reverse occurs during ebb. A rock lying in a tidal stream causes
a reverse flow on its down-stream side; this forms a depression as the water eddies downwards. Clasaf na Súitairne [Klasaf na Súitairn's] "the clasaf of the eddies".

Some distance to the east of Bomore lies another rock called Seadán [Jadaan]. It appears shortly after the tide begins to ebb. The name refers to the noise made by the water's splashing around it; ag seadail síle "splashing spray". Seadán "the splashing one".

Boilg na Glamhat. This boilg lies between Seadán and Leic Bhui. Note glamhach "murmuring, noisy"; glamhán "a murmuring, complaining" (Dinneen). At night, or in a fog, did the fisherman differentiate between Seadán and Boilg na Glamhat by their respective sounds, i.e. splashing and murmuring?

I am grateful to Dr. P. Heraughty, President of the Sligo Field Club, for his invaluable help in the production of this article.

FOILSEACHÁIN 1970

Tá anseo thios liosta de leabhair agus d'ailt i dtréimhseacháin a bheadh féinteach don té a mbeadh spéis aige i logainmneacha. Beimid builoc as ucht easnúimh sa liosta a chur i tuilleann.

I gcás leabhair tugtar an t-údar, an teideal, an foilsitheoir agus an dáta (ach fágtar an dáta amach mís 1970 an dáta tugtha). I gcás ailt i dtréimhseacháin tugtar an t-údar, an teideal agus teideal an tréimhseacháin.

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AS CARTLANN NA LOGAINMNEacha

Faoin teideal seo foilsímid cuid den ábhar atá baillithe ag Brainse na Logainmneacha den tsuirbhéireachta Ordanáis. Ni ceart a bheith ag súil go mbeidh gach tagairt dá bhfuil le fáil sna tagairtí a thugtar, ach, má bh ionsa tagairt ar colas ag aon duine nach bhfuil luaite agus a chabhóródh le foirm nó brí an ainm a chinniú, bheimeis bufoch don duine sin ach nóta faoin tagairt a chur chuig an.

Ag barr an ait tugtar ainm na háite i mBéarla, an t-ainm oifigiúil Gaeilge, an contae ina bhfuil an áit (c.), an bharrúchtacht (b.), an paróiste (p.) agus, más gá é, an báile fearainn (b. f.), chomh maith le húimhir an leathanaigh den léarscáil 6
t.

Boho Botha  c. Fhear Manach;  b. Clanawley;  p. Boho;

1. Delbota
2. Botha

3. Boye
4. Bohefellan
5. The parish church of Boha
6. The herannah land of Boghae
7. Bohoge

8. Bohue
9. Boothe
10. Booth
11. Boha
12. Bohna
13. Bow
14. Bowe church ... the tarmoagh was O'Feolan
 and Magarraghan

15. Seana O Fiala[jn . . .
16. a m-Bothaibh
17. i mbothaibh
18. a m-Bothaibh Muinnitrí-Fialain
19. i mbothaibh muintera fialain
20. i mbothaibh
21. ? a mbothaigh I Fhialain
22. O Fialán agus Clann Mhe Garachán for Bhoithi Ú Fhialain
23. [paróiste] bhó a cow

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CDI, V, 212 (1302×1306)
Costello, De Anmaitis Hôb., I, 48;
Cal. Pap. Letters, VIII, 429 (1432)
Plants Eliz., 4810 (1856)
Clogher Record, II, 206 (1591)

Ing. Utt., XXXV (1603)

Inq. Utt., Appendix VI (1609)
Seward, Top. Hôb., Appendix, 12
(1617-8)

Census 1659, 103
DS bar. map (c. 1660)
Arch. Hôb., II, 167 (c. 1671)
Hiberniae Delimination (1685)
BSD, 29, 30, 32 (176 haois)
Clogher Record, II, 280 (1718-9)

op. cit., II, 290 (1718-9)

15. Seana O Fiala[jn . . .
16. a m-Bothaibh
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22. O Fialán agus Clann Mhe Garachán for Bhoithi Ú Fhialain
23. [paróiste] bhó a cow


Nil aon bh. f. den ainm ann, ná ni fheidir ar ríó bhfuil aon sráidhbaile. Ar S.O. 21 (eagrán 1908) tá an t-ainm scrofa ar cheantar i mb. f. Tullyholvin Lr., Drumgamph; in aice leis bhi beartic póilinn, oifig phost, scoil agus muileann. Ach caithfheadh sé gur le láthair a seannailgais i mb. f. Toneel North, tuairim 1 1/2 mile sáir ó thuaithi, a bhainean an t-ainm ó cheart.

I gceann dá chuid leabhar nótaí i mBrainse na Logainmneacha deir R. V. Walker gur do bh. f. Bofealan i gco. an Chabhán (b. Tullyhaw, p. Templeport, S.O. 10, 11) an tagairt atá tugtha thús faoi Uimh. 21, ach dhearghrdóigh sé go mb’fhéidir nach raibh Ò hlianais agaile leis (seachas, ar ndóigh, cosúilacht an dá ainm) ach gur leis na Ruarcaigh a bhain an iontmáil agus gur dhóichleis leis, mar sin, an áit a bheith i gco. M’fheadfaigh an tagairt sin, níil aon amhras gur tagairtí don áit atá i gceist againn anseo na tagairtí eile.

Má tá aon amhras ann ab é uathu nó iolra an fhocail both atá san aínn, is beag é, mar is ar thabbh an iolra atá an chuid is mó ar fad den Ò hlianais (i gcomórtas leis sin tá cuid mhaithe amhras ann faoi bpointe céanna i gcás Templeshanbo i gco. Loch Garman—féach
de hOir, “Nótá faoi dhá logainn i gContae Loch Garman”, *The Past*, VII, 75.

Is dócha gurb é an miniu atá ar Uimh. 21, más don áit seo é, agus ar Uimh. 7 gur drochleaganach a id (b’fhéidir gurb shin é an miniu atá freisin ar an tagairt do bhóthóg, Onom., 121 1, ach ní heol dòinn cén fhoinsne atá i gceist). B’fhéidir gur tiontú Béara ar an ainm atá in Uimh. 10, cé gur i Laidain atá an cháipéis.

Ar fhuaim an lae inniu (Uimh. 25) agus ar Uimh. 13, 14, 23 (is doiligh a rá cén mheád údarás atá le hUimh. 23, ach dhearlroidh an foilim a bheith bunaithe ar ghnáis na cainte sa 19ú haois), is cosúil gur léirí é an t-aímn seo ar [b] idir gutaí titim ar fáil, mar tharla go forleathan sa leath thuaidh den tír. Más féidir a bheith ag braith ar Uimh. 3, b’fhéidir go raibh sin tarlaithe roimh 1585, ach níl sé le feiceáil aris roimh 1718 (Uimh. 13).

Tá tagairt ag de hOir, *op. cit.*, don úsáid mhinic a bhaintear as an bhfocal both ag tagairt, de réir cosúilachta, d’oibrighnaimh eaglacha de shórt éigin. Bhíonn idir uathu agus iolra le fáil. Féach freisin an t-áit le Deirdre Ui Fhlanagáin, “‘Both’ sna Logainmneacha”, *An tUltach*, Íol 1970. Mar thaispéasann Uimh. 5, 6, 14, 15, 22, is ó shloinneadh na n-oirchinnneach a cuireadh in Uchtait na hIodhán leis an ainm.

[Documentation of the name Bóho in Fernagh, which represents botha, an element fairly common in ecclesiastical names which presumably refers to a building of some kind.]

**Ballymoe Béal Átha Mó**

2. Bellamow [Fiant Eliz., 1475 (1570)]
3. Beallamoe [Cal. Carew MSS., IV, 472 (1574)]
4. Belamoc [Freeman, *Comp. Book of Con.* 80 (1585)]
5. Belamoe [op. cit., 80, 82, 84-7, 90, 92, 178 (1585-6)]
6. Bellamoe [op. cit., 82, 90-1 (1586)]
7. Bailamoe [Fiant Eliz., 4843 (1586)]
8. Bealamoe [op. cit., 5306 (1589)]
9. Ballimoe [Cal. Carew MSS., IV, 450 (1603)]
10. Ballemoe [op. cit., VI, 193 (1611)]
11. Ballemoe, Bealamoe [Hiberniae Delineatio (1685)]

12. [G]ó Ath mohga [Rev. Celt., XVIII, 298 (1177)]
14. droichet Atha Modha [Loch Cé, II, 270 (1530)]
15. droichet atha moigha [ARÉ, V, 1398 (1530)]
16. droichet dheoil atha modha [op. cit., VI, 1962 (1595)]
18. Ath Moga [op. cit., II, 397]
20. Ath Modha (var., moga) [op. cit., 159]
21. Ath Mogha [LBL (macasamhail), lch, 115 a 20]
22. Ath Modha [Leabhar Leacáin (macasamhail), f. 184 r a 21]
23. ath moga [Leabhar Bhaile an Mhóta (macasamhail), lebh. 256 a 8]
25. o ath moga [LS (RIA) 23 P 1, 51b]
27. o ath Mogha [Stokes, *Acillamh na Senóirch*, 113]
29. co hÁth mór, re n-abar [op. cit., III, 80]
30. Ath Mór Mogha [Éigise, VI, 220]
31. bhaidhbh áth[a] Mogha [LS (RIA) 24 P 25, 76 r a]
32. go Baile Aith’ Mogha [LS (RIA) 23 E 7, 121]
33. Béal áthá mogha [op. cit., 124]
34. A mbel-ata-mo (bó) [op. cit., 130]
35. bel atha mó [op. cit., 132]
36. go Bel-ata-mo [op. cit., 164]
37. Béal-áthá-mó [op. cit., 197]
38. a mbel-atha-moghadh [op. cit., 326]
39. Ó Fearraghail Bhlé-atha-moghadh [op. cit., 331]
40. go bél-atha-mó [op. cit., 331]
41. Bel-atha-moghadh [op. cit., 331]
42. Béal átha Mógha, Mouth of Mogh’s ford, os vadi Moghi, 4 Masters [PBNB (Gaillimh), 14]
43. Béal átha Móida, mouth of Moc’s ford, Four Masters . . . . Modh (pronounced Moe) was one of the Firvogls who flourished here in the time of Oilid and Meave, king and queen of Connaught in the first century of the Christian era. The correct anglicising of this name would be Bellamoe, but custom has
PBNB (Ros Comáin), 6
an gnáthfhuaim sa cheantar fein
45. b'èala: 'mo:
an fhuaím ag Gaeilgeoirí
Ghleann na Madadh

Aímn sráidbhaile é seo (agus ón sráidbhaile a fuair an bhárún-tacht, i geontaith na Gaillimhe agus Ros Comáin, a hainm). Dúirt an tAth. Méicheál Ó Conalláin, i nóta a scríobh sé 1947, gur i mb. f. Durrow a bhí an sráidbhaile an uair sin, “a'ch ceithre fíochd bliain ó shin ba i mb. f. Chlualain a bhíodh sé agus ar an taobh éile d'abhainn an Fhionnasclaíonn. Maidir leis an áth ní raibh sé thor Suca mar a bhfuil droichhead Bhéail Átha Mogha anois ann ach ag ball eadar Coirrlios Sgeach agus Cluain na Dara ag dul isteach d'abhainn an Fhionnasclaíonn sa t'Suca". Ní heol duinn cén t-údar a bhí ag an Ath. Ó Conalláin leis na ráitis sin, ach is i mb. f. Durrow a taíspéanadh an sráidbhaile ar chéad leárscáil 6" na Sríbhéireachta (dáta na Sríbhéireachta 1838).

Níl d'胺hras faoi fhoirim an aímn ach an gh nó do dh ba chóir a bheith sa bhfocail deiridh ó cheart (i litríú an lae inniu, ar ndóigh, ní bhionn ceachtar acu le scríobh agus níl aon amhras gur fuaim mo: is ceart ar an bhfocail atá i gceist). Pé é cu é is cosúil gur tuigeadh gur aímn duine a bhí i gceist agus an duine féin, Modha (nó, mar ba chrióite measaim) Modh Mionadhmadadh (nó, Mionadhmadach ?), a raibh, más fior, teach aige anseo agus a bhí ina ollamh cearda ag Mhéabh Chonnacht (Celtic Review, II, 114; féach freisin JRSAI, XCI, 124) luaithe. D'fhéadfadh sé gurb é an duine céanna, nó ar a laghadh an t-aímn céanna, atá i gceist i gCuan Mó agus i Inse Mó (v. Stokes, Metricai Dindsenchas, III, 408; ach gur Modh form ar ghníomhach anseo). Más gh an ceart b'fhéidir gurb é an focal mòg (mòg) 'sclábhait' atá i gceist. Ar ndóigh is deacair a bheith cinnte in aon chás den sórt seo an aímn duine atá i gceist dáitire nó ar cumadh an duine leis an aímn a mhíníú.

Is doligh a rá cén uair a tháinig Béal isteach san aímn: 1530 an dáta is luaite agaínn dó (Uimh. 13), ach d'fhéadfadh sé gur sín ná sin é. D'fhéadfadh sé freisin gur mhair an dá leagan le taobh a chéile tamall agus, b'hfeidir, malairt bhri leo, ceann ag tagairt don áth féin san abhainn agus an ceann eile don bhruch mhar ar fhás an baile. Ní miste a rá gur léir gur dearmad é baile in Uimh. 32; is léir sin, ní hé amháin ó na foinneacha eile a bhí i gceist éile ag údar an dáin chéanna in a bhfuil baile aige in út Béal (v. Éige, VI, 293, VII, 274).

Uimh. 34-41 is as lámhscríbhinn iad le Brian ó Fearall,
THE NAMES OF DOWNPATRICK

DEIRDRE FLANAGAN

The name Dún Pádraig is the latest of a number of names formerly applied to the site of the town of Downpatrick. It has no currency prior to the early 17th century and its increasingly frequent use in documentation from 1617 onwards is doubtless to be associated with the creation of the Manor of Downpatrick in that year. The name predates the manor: “ad Dounum Patricii” is recorded in Bodley’s *Visit to Leicete*, 1603.1 In the Norman and post-Norman period the name in Latin and English documentation is simply Dunum / Dun / Down(e).2 In Irish writing in the medieval period the common form is Dún, never Dún Pádraig. In the O.S. Memoirs it is noted that Downpatrick is “more commonly called by the country people Down”. Even today, Down, rather than Downpatrick, is the local usage.

The Patrick-element ultimately stems from the cathedral dedication, “Ecclesia S. Patricii Duni”, attested in 1183 when de Courcy granted the Benedictine Abbey of St. Werburg in Chester ten carucates of land in return for their founding a Benedictine Abbey “in ecclesia Patricii Duni”.3 Ware states that this church had previously been dedicated to the Holy Trinity and that de Courcy had expelled secular canons from it: “This conquerer also in the Year 1183 removed the secular Canons out of this Church, and in their Room substituted Benedictin Monks out of the Abby of St. Werburg in Chester; and about the same time, at the instance of Courcy, that Cathedral, although it was before consecrated to the Blessed Trinity, was dedicated to the Honour of St. Patrick”.4

An earlier reference to the renaming of the church is contained in *Laud Annals* (a 15th-century compilation), a.d. 1204: “Quia Johannes Courcy expulsit seculares Canonicos de ecclesia Cathedrali Dunensi . . . et Sancta Trinitas fuit ibidem et (in) sede magnitudinis, et ipse Johannes deposuit eum de ecclesia, et ordinavit capellam pro ea ymagine, et in magna ecclesia posuit ymaginem Sancti Patricii . . . “5 The Church of St. Patrick is the first item listed in the grant by Malachias III to the new abbey: “concessi . . . ecclesiam Sancti Patricii de Dun cum omnibus pertinentiis suis ad opus prioris et nigrorum monachorum”.6 In *Census Romanæ Ecclesiae*, 1192, the
Church of St. Patrick is noted: “In episcopatu de Dundaleghlas. Ecclesia Sancti Patricii de Duno . . . .”7 Three charters of this period have mention of “Ecclesia Sanctae Trinitatis”; two of these, (2) and (3) infra, are seen to be subsequent to the founding of the Abbey of St. Patrick, and ipso facto subsequent to the naming of the Church of St. Patrick:

(1) Grant by de Courcy of certain lands to “. . . episco po et eccelesie Sancte Trinitatis de Dun”.8


(3) Confirmation by de Lacy of a grant by de Courcy to Radulphus, Bishop of Down. The first item of this grant is the Church of the Holy Trinity: “. . . quas Johannes de Curcy dudum per cartam suam fecit domino Radulpho, tunc Episcopo loci praedicti, Abbati de Sancto Patricio . . . videntur in Lethcapel ecclesie sanctae Trinitatis in Rathkelter, cum territorio adjacente . . . .”. This grant was made 1202 × 1204.10

In the charters referred to under (2) and (3) supra we have the contemporaneous use of the titles “Ecclesie Sanctae Trinitatis” and “Prior/Abbas de Sancto Patricio”. The latter title derives from Ecclesia S. Patricii (as shown supra), which, we are given to believe, had previously been the Church of the Holy Trinity. Two possible explanations of the situation suggest themselves. The first is that references to Ecclesia Sanctae Trinitatis under (2) and (3) above might be seen as overlapping usage. This, presumably, was the view held by Orpen11 in identifying “Ecclesia sanctae Trinitatis in Rathkelter” with the Cathedral Church of St. Patrick, consequently identifying Rathkelter with Cathedral Hill. The alternative explanation is that in the period in which the name is documented Ecclesia Sanctae Trinitatis and Ecclesia Sancti Patricii were two distinct and separate units. Perhaps this is what is reflected in the reference to “capella pro ea ymagini” in the sensational story in Laud Annals. In all, the equation of the Church of the Holy Trinity with that of the medieval Cathedral Church of St. Patrick is not clearcut, and cannot be made without reservation.12

By Ware’s time the Cathedral dedication had been changed to that of the Holy Trinity, and this has remained the title of the Cathedral of Down. James I, in 1609, by letters patent created certain dignities and prebends in the Cathedral of Down “quae modo vocatur Ecclesia Cathedralis Sancti Patricii de Duno, abhinc erit et vocabitur Ecclesia Cathedralis Sanctae Trinitatis de Duno . . . .”13

Despite the valuable documentation on Downpatrick provided by Reeves,14 the additional topographical information provided by O’Laverty15 and Parkinson,16 and not least the references in Onomasticon Gaelicum, the distinction in application and reference between the several names used of the town-site is obscure. In an attempt to clarify the situation the documentation on these names is detailed below.

§ 1 Dún Lethglaise/Dún da Lethglas: Topographical Reference

Both Dún Lethglaise and Dún da Lethglas are identified by editors with O.S. Downpatrick. Much has resulted from the assumption made by writers from the 17th century onwards that Dún Lethglaise and Dún da Lethglas are alternative forms of the same name, the former being the earlier, the latter the later. This is further confused by Ráth Cealtchair being seen as “the old name of Down”. Some light is immediately thrown on the matter by a consideration of the following points:

(i) Downpatrick is sited on a ridge from which two spurs jut out into the formerly tidal marshes of the Quoile, that to the west being Cathedral Hill and that to the east O.S. Rathkeltair.17 The attested position of the former Round Tower, described by Harris (1744)18 as standing about 40 feet from the Cathedral and depicted to the left of the Cathedral in an 18th-century View of Downpatrick,19 establishes Cathedral Hill as the site of the 9th-10th century monastery, termed in annalistic records Dún Lethglaise (cf. § 2 infra).

(ii) Cathedral Hill is the site of a prehistoric hill-fort, within the defences of which stood the Early Christian monastery, Dún Lethglaise and the later Church and Abbey of St. Patrick. The other spur, O.S. Rathkeltair but locally called “The Mount” (cf. § 10 infra), is the site of an earthwork, consisting of a motte, set within an earlier steep-banked enclosure.

(iii) In annalistic documentation (cf. § 2 infra) the name used from 1069 onwards of the native monastic site / the Cathedral and Episcopal See / the medieval town is Dún da Lethglas (or simply Dún). Jocelin, writing in Inch across the river from Downpatrick, towards the end of the 12th century, gives us to understand (cf. § 6, no. 2 infra) that the name Dún da Lethglas was as applicable to “The Mount” as it was to Cathedral Hill.

(iv) Fr. Edmund Mac Cana,20 writing c. 1643, uses Dún da Lethglas with specific and exclusive reference to the site of “The Mount” (O.S. Rathkeltair):

“In the middle of the city stands the Church of St. Patrick, to which were translated his sacred remains. With this edifice was connected a monastery of the order of St. Benedict . . . .”

The little hill21 called Dún-da-leth-ghlas, from which Down takes
its name, is situate outside the city on the north-east.

In the valley which lies beneath, on the south-east, is a monastery of the order of St. Francis ..."

The topographical sequence in Mac Cana’s account leaves us in no doubt as to the identity of his Dún-da-leth-glas with the site of “The Mount”. We have no evidence, other than this record, that the name was still current in the 17th century. It does not appear in 17th-century grants and inquisitions; we do, however, have an occasional instance of its use in Irish writing as late as the 13th and 14th century (cf. § 2, § 3 infra). Can we accept Mac Cana’s identification of Dún da Lethglas as a record of 17th-century topographical lore? Mac Cana had family associations with Downpatrick, if he was not, in fact, a native of the area; he comments on events in the town which his grandfather had witnessed. The Itinerary has no conscious literary or antiquarian pretensions. Mac Cana clearly set great store by local information and most of the commentary is based on this. Reeves saw this as its most valuable feature. In the preface to his published translation of the Itinerary Reeves says of it: "It will be seen that it is marked by a few historical inaccuracies, and such as might be expected in a compilation made from local information, at a time when access could not easily be had to written documents. But in a topographical point of view it is remarkably trustworthy ..."

Cathedral Hill can be seen to have been the site of the early monastery of Dún Lethglaise. The 17th-century local identification of Dún da Lethglas is with “The Mount” or the site of “The Mount”. This would establish Dún Lethglaise and Dún da Lethglas as names which, in their primary application, had reference to separate dún-units, names which, in their primary application, cannot be seen as alternatives of each other.

§ 2 Annalistic Documentation: Dún Lethglaise/Dún da Lethglas

Only one annalistic source is cited in full, generally AU; corresponding documentation in the other sets of annals is detailed only if the place-name form differs significantly in composition or in spelling from the key-entry, or if the content of the entry has some relevance to the discussion of the name. References are to the year of the entry.


1. Ro hadhnaicth . . . corp Patraic . . . i nDún da leathglas FM, 493.
2. Expugnatio Duin Lethglaiissi AU, 496; Duin Lethglaiisse AU, 498;

Map of Downpatrick area showing locations of (1) Cathedral Hill, (2) “The Mount”, O.S. Rathkeltair and (3) Inch.

(Stipple indicates former tidal extent of the River Quoile; broken line is 50 foot contour.)

(After D. M. Waterman, with permission.)
Do dhéachtaíte foireann dhíb for inbhí Lucha Cuan. Ro airgeadais an tUí Chomhgháith Lethglais, Ceall Aedhain, Magh Bile, Bendheach, i lár cheallaí a threoir an eochar eolais Gáin Mhainn Íshball FM, 1149.

Ro iad Uladh, déac air bheandáidh i ndúin de leathghlas, í a chlúdach i ndúin bhudáidh FM, 1157.

32. Són bás é a thréadh chun cimhichuir a fheictear sin, iomáin, in áit de.

33. Ro hordachadh a bhí i gceannas na Éitleigh oíche a bhí leis an duine de leathglais.

34. Dún-dealbhghlas do dhíleadh do dhaoine a bhí i gceannas na Éitleigh oíche a bhí leis an duine de leathglais.

35. Táimh dhaoine a raibh i gceannas na Éitleigh oíche a bhí leis an duine de leathglais.

36. Bhí dhaoine a raibh i gceannas na Éitleigh oíche a bhí leis an duine de leathglais.

37. Suzanne á thaitneamh leis an duine de leathglais.

38. Suzanne á thaitneamh leis an duine de leathglais.

39. Suzanne á thaitneamh leis an duine de leathglais.
in documentation. Several factors would suggest the identity with Dún Lethglaise: that it has an ecclesiastical association, that there is only one documented “Lethglas” place-name, Downpatrick, and that the *Annals* of Roscrea have simply the genitive of Lethglas.

Although the substitution of Dún da Lethglas for Dún Lethglaise in the several sets of annals is not totally aligned,26 it is clear that the transition in annalistic usage from the former to the latter name-form occurs within the range of nos. 20-31 supra, between the years 1007 and 1069. Neither in AU nor in FM is there a clean break with the former usage; both name-forms are documented in each set of annals within the transition period. The earliest significant usage of Dún da Lethglas in the annals is in AU, 1007 (no. 20). It may be worth noting that AU’s documentation up to this point had reference exclusively to ecclesiastical matters—records of dignitaries, plunderings and burnings (presumably of the monastery), etc., whereas in 1007 we have reference to a civic event in an ecclesiastical location (cf. the notice in § 3, no. 1, where the location is Lethglais[ijs]. Corresponding entries in CS and FM have Dún Lethglais, distinguished only by the genitive inflection diūne, which does not recur in the annalistic documentation of the name. AU is the only one of the three entries under no. 20 that mentions eclus Brigithe.27 This is the only reference I have encountered to eclus Brigithe in the Downpatrick association. AU, however, continues to employ Dún Lethglaise after 1007 for what are clearly monastic notices (cf. nos. 21, 22, 23, 28 & 29). No. 25 is the first “Dún da Lethglas” entry which is common to AU, L.Ce and FM. The earliest record of the name in *AI* is in 1026, and is Dún da Lethglas. From 1069 (no. 31) onwards, all annalistic records employ Dún da Lethglas or, with increasing frequency, Dún.

Within the range of entries from no. 20 to no. 31 it is difficult to distinguish any significant difference between the precise reference of Dún Lethglaise and that of Dún da Lethglas. Dún Lethglaise referred and continues to refer to a monastic unit; Dún da Lethglas may also be used with monastic reference (no. 23 *FM* & no. 24 *AI*) and it emerges as the episcopal title (no. 38) and somewhat later as the diocesan title. Yet the name-forms Dún Lethglaise and Dún da Lethglas, though related in element-content, are two distinct name-compositions. They are clearly neither alternative forms of the same name nor variants of the same name. (They are never given as alternatives of each other in the dependable sources.) The impression gained is that the change from Dún Lethglaise to Dún da Lethglas was more than simply a chance happening. It has been shown (supra § 1) that the weight of extant evidence points to there having been two distinct and separate dün-units, Dún Lethglaise being applied to the early monastery on Cathedral Hill and Dún da Lethglas to the site of “The Mount”. The name-transition period noted above (nos. 20-31 supra) is, by its own record, a period of upheaval. Dún Lethglaise is totally burned in 1016 (AU); Dún da Lethglas is burned in 1040 (AU); Dún da Lethglas was destroyed by fire in 1069 (AU). The associations of the name Dún Lethglaise are almost exclusively ecclesiastic; while Dún da Lethglas also has attested ecclesiastic reference, its civic associations are well attested (cf. nos. 42 ff. supra and § 4, nos. 5-9 infra). The name-change illustrated in the annals from 1007 to 1069 might be seen as precedent gained by the primarily civic name, Dún da Lethglas, over the early monastic name, Dún Lethglaise—the emergence of Dún da Lethglas with extended rather than definitive reference as an “address” name.

By the Norman period the name is totally established as Dún da Lethglas or Dún. The unit that de Courcy captured, destroyed and built a “caistel” in was Dún da Lethglas in annalistic documentation (no. 42 supra). The record points to its being of civic rather than monastic importance. Whether or not the name Dún da Lethglas in this context refers strictly to the dün-earthwork or referred in an associated sense to a wider settlement area (including Cathedral Hill) is not indicated by the annalistic evidence. (The definitive and extended references of Dún da Lethglas are not necessarily mutually exclusive.) In the account as given by Giraldus Cambrensis the emphasis is also on Down as a civic unit; again, whether this is strictly the earthwork or encompasses a wider area is not clear from the description: “Trium itaque dierum per Mediam et terram Urielensem emenso itinere, quarto die mane Dunensem civitatem, citra defenseonis obstaculum, circa kalendas Februarii, hospes et hostis inopinatus intravit: rege Dunlevo tam subiti casus eventu statim in fugam converso.”28 Of Mac Donnshléibhe’s attack on Down he writes: “Videns autem Dunlevus se verbis minime profecerunt, corrogatus undique viribus, cum decem bellatorum milibus infra octo dies hostes in urbe virilius invadit. . . . Prospicientes itaque Johannes hostiles acies acerit ad urbem accedere. . . . potius obiam exire, et viribus dimicando bellii fata tentare, quam exili municipio, quod in urbis angulo tenuerit erexerat, diutius ab hoste claudi et fame confici longe praecedit.”29 Giraldus had not been in Down and it is doubtful if his use of the term “urbs” of Down can be seen as significant.30 (Down would, as an episcopal see, merit the term “civitas”). Orpen31 and subsequently Lawlor32 identified de Courcy’s “caistel” (no. 42 supra) with the motte locally known as “The Mount”, the motte within what is seen to be Dún da Lethglas. John O’Donovan had mentioned in the O.S. Letters its association in local tradition with de Courcy: “Some of the inhabitants will tell you that John de Courcy encamped in it (i.e. “the Rath near
Downpatrick")\textsuperscript{35} An Archaeological Survey of Co. Down\textsuperscript{34} expresses reservations: "It must remain uncertain whether any part of this (i.e. the motte) represents the fortification put up by John de Courcy following his capture of Downpatrick in 1177\textsuperscript{7}". At another point it is ceded\textsuperscript{35} "However, this earthwork looks like a partially finished motte thrown up within an existing earthwork, which could answer to Giraldaus Cambrensis' description—for what it is worth—'... exili municipio etc.'"

De Courcy's withdrawal from Óon da Leathglass and his coming to Áth Glaise / Glaise\textsuperscript{36} is attested only in MIA and Dub. Al (no. 44 supra); the MIA statement that he left Óon da Leathglass "folum" ("empty") might be seen to correspond with the archaeological conclusion that the motte had not been completed and showed little sign of continuous occupation.\textsuperscript{37} De Courcy's return to Downe Da Leathgisse is recorded in Clon., 1181.\textsuperscript{28} Whatever credence can be given to less dependable sets of annals such as Clon. and Dub. Al, several sets of annals locate de Courcy in Óon da Leathglass when he was defeated and captured by de Lacy in 1203 (cf. no. 46). Here Óon da Leathglass is almost certainly being used with extended reference to indicate the growing medieval town. No. 48 indicates that as late as 1375 the full name Óon da Leathglass was still in use of the Norman town of Óon / Down(e).

§ 3 Óon da Leathgisse: Other Irish Documentation

1. Matodan mac Domnaill se mis in torc mac Duib Thuinni ro marb i iLethglaiss; Book of Leinster, 41 d 12
2. In da alliter dèc in iLethglaiss Mair; Irish Litanies, p. 66
3. (a) Celschair Mór mac Uythechair à Leithglass ataitid O'Rahilly, Táin Bó Cuilnge (LL), p. 124
(b) Celschair mac Uythechair à Óon Leathglass ataitid O'Rahilly, Táin Bó Cuilnge (Stowe), p. 135
4. Celschair mac Cuthheair i iLethglaiss O'Rahilly, op. cit. (LL), p. 112
5. Óon Leathglaiss, ubi sepultus est Patrick; Muirchú (cf. Mulchrone, Betha Patricie, p. 149)
6. isecell mór Óon Leathglaiss Fiacc's Hymn (cf. Trip. Life of Patrick, p. 408)
7. in Derlus fri Óon Leathglaiss andes Mulchrone, op. cit., p. 25
8. co n-ici bairi ita indui Óon Leathglaiss ibid., p. 149
10. Roadnacht tra Pátraic ... hitiðiun Leathglaiss ibid., loc. cit., p. 486
11. insola quae vocatur Crannach Duineleathglaiss\textsuperscript{38} Note in Wurzburg Gospel (cf. AU, IV, cxxiii)
12. Óon Leathglaiss (but also Óon and Óon da Leathglass) Betha Patricie from Lives of Saints (Lismore) p. 18

Forms 1-4 show that the basic place-name, from which the Óon took its name, was Leathglaiss. The association of Leathglaiss of nos. 1-4 with both Óon Leathglaiss and Óon da Leathglass can be established on several grounds. No. 1 supra records the same event as § 2, no. 20, where the AU location is Óon da Leathglass, the earliest use of the name-form in AU. The association of Leathglaiss with Óon Leathglaiss is clearly established by notices 3 (c.) and 3 (b) supra. (Further instances in § 10, nos. 1-5.) No. 2 supra is the only documented instance of Leathglaiss Már I have encountered; since the place-name Leathglass is attested only in the Downpatrick context, it seems safe to include Leathglaiss Már in this documentation.

Excepting the Leathglaiss of no. 1, the references supra are either in a heroic association (nos. 2-3, 13 & 14) or in an (early) ecclesiastical association (nos. 5-12).

§ 4 Óon da Leathglaiss: Other Irish Documentation

1. Óon da Leathglaiss linn tulle, s̄thair, rethmas co saine, conid n̄dha amra uile for bruig Banba braine. Book of Leinster, 349 c
2. Seacht meic Tríchím Laoisire ic Dún Aillil in mMaig Bile Dichu ic Sabh Ulphthech ic Dendruim Eogan ic Cill Chlethi Niall ic Cill Chlethi Rus ic Dún da Leathglaiss deochair Fél. Oeng. (Notes), p. 170
3. Ó Dhun Dá Leathglass na leann, as I rightreilea Fhreann Carney, Topographical Poems, p. 16
4. Mobi Inidi Cuscaide\textsuperscript{39} i. a taib Dún da leathglass Fél. Oeng. (Notes), p. 170
5. hUí Laegairi a nDun Da-leathglass ZCP, 13, p. 346
6. Clann Fiacach a nDun Da-leathglass ZCP, 13, p. 346
7. Clann Condmnaig\textsuperscript{40} a nDun Daleathglass ZCP, 14, p. 80
8. hUí Chairill a nDun Daleathglass ZCP, 14, p. 82
9. Niall m. Aeda (is esicé remorbas hUí Chreithim a nDun Daleathglass co torchar ceithreomh duin uithibh in do claidn Fiacach co brath) ZCP, 14, p. 84
10. Ag so cathroire Chúigidh Ulahd, mar atá Ard Macha . . . is Dún da Leathglaiss Keating, Foras Feasa, III, p. 298
11. Faireche easbuig Duin dá Leathglais

ibid., III, p. 302

12. Gillacodar O Cathasaig, Herennan us Dundalethglais

Charter of Newyy, c. 1158 (cf. Reeves, op. cit., p. 148 n) referred to in Bk. of Lecan (cf. ZCP, 13, p. 308)

13. Lebar Duin Daleathglas

in episcopatu de Dundaleghlas

Census Romanicæ Ecclesiae, 1192 (ex Reeves, op. cit., p. 164)

14. Dioc. of Dundaleghlas

Cat. Pap. Reg., A.D. 1282

15. Dun da lethglais (passim)

Kelleher, Bertha Colimb Chille

16. Son of Dónn da Leathglais

Poem on Battle of Down, 1260, by Giolla Brighde Mac Con Midhe

17. Bunchoic ainbire glossed Dun da Leathglais

Book of Lecan, 210 v a 16

18. Cathair na curadh frisi rathair Dun da Leathglais is tanasa. Is annsin bai Cealtair mac Eicheachair

Stowe Ms. (R.I.A.) C 12 2, 16 v

19. Cettchas Mór mac Uaidhdir a Raith Cettchas a Dún Dá Leathglais

Watson, Mesca Úlad, p. 27

The earliest linguistic reference supra to Dún da Leathglais is contained in the stanza cited in no. 1 (from a metrical tract, Mittellrische Verleihen, ii, § 34). It indicates that the name Dún da Leathglais was used contemporaneously with Dún Leathglaise (as detailed in § 2 and § 3 supra) and was not simply “the later name.”

NOS. 5-9 supra (from Sencas Sil hr.), and to a lesser extent no. 2, testify to settlement in or at Dún da Leathglais in the Early Historic Period. The sons of Trichem (no. 2 supra) are represented as contemporary with Patrick. Úi Laegaire of no. 5 descend from Laegaire of no. 2. Cland Fiacach, Cland Conndaig and Úi Chairill are related branches of Chenel Deamàn (cf. ZCP, 14, pp. 78 ff.); Fiacach’s obit is given as 788, that of Cairrell (a quo Cland Cailirr) as 818 and Cairrell’s brother Loingseach is the progenitor of Cland Conndaig.

The monastic and see notices in nos. 10-12, 14 and 15 supra have post 11th-century reference and accord with the name-usage in the annals. No. 16 has reference to the early monastic site; since the text is so late it is questionable if the use of Dún da Leathglais here is significant. In no. 4, the glossed location of Inich, it is not clear whether Dún da Leathglais has primary or extended reference.

I have encountered no further reference to either of the alternative names of Dún da Leathglais noted in nos. 18 and 19 supra. The Raith Cettchas association of no. 20 is discussed in § 10 infra.

§ 5 Dún Leathglaise/Dún da Leathglais: Latin Sources

1. In Civitate positâ in Regione Ulterior prope mare, nomine Dun-da-Leathglais; ... et sepelitur in arce Leath glaise. ... ad arcem Leath glaese (ubi seplitus est S. Patrici us et B. Brigida, et reliquae beatissimae Abbatis Columbae)

Animosus, Vita Brigitae, Tr. Thaum., pp. 563, 554

2. Dun leth glaise passim

Tertia Vita S. Patricii, Tr. Thaum., pp. 28 f.

3. a priscis Scriptoribus Dun-lethglais, & aliquando Dun dalethglais, passim vocatur

Tr. Thaum., note, p. 34

4. Castrum Leathglasse, Dun Leathglasse

Quarta Vita S. Patricii, Tr. Thaum., p. 47

5. Dundaethglas, Eclesia de Vita S. Columbae, Tr. Thaum., p. 408

6. Druimleithglas, S. Fergusius de

Acta SS., p. 794

7. Ecclesiam Catharedalem de Draim-leithglas, quam hodie Dunensem appellamus

Acts SS., p. 794, note

8. is cell mór Dun-lethglaise (ex Fiacc’s Hymn), translated “et est Ecclesia celebris in Dundaethglas”

Tr. Thaum., p. 3

9. Ais... Leath-laidhdi vel, ut postea appellatur, Leith-glaise, quam urbs Dunensis...

Usher, Opera, VI, p. 450

10. in arce Ladglaiis vel Leathglaiisse

ibid., p. 457

11. a civitate Dun-daleathglais

ibid., p. 435

In no. 1 the use of both name-forms might be significant; this could be better assessed if the text could be dated with certainty. In general, the spelling-forms in the secondary Latin sources are not as reliable as those in the earlier Irish sources, as no. 8 above illustrates. The spelling-form Druim-leithglas (nos. 6 & 7) is not attested elsewhere in the recognised sources, nor are the forms Leath-laidhdi (no. 9) and Ladglaiisse (no. 10).

§ 6 Dún da Leathglais: Dinnshenchas

1. Dun da Leathglais os gach lds

slohnidh a hairn gan ainis

mar is ingen Dioc dein

braide Laegaire moic Neill

fucadh a Tormach arnso

iusgleis iarainn attora

Ro reighn in glas robo greim

tre cunachtaib in talainn

tria fertaib Padraic iarain

ro eloisit a Tearnaigh

Leathglaise laime ceachtair dib

larna roghatin a roir;

is de sin in fath fa fail

Dún dA Leathglais a nuailtaib

D.U.N.D.A.

Stowe MS. C 1 2 R.I.A. f. 16

2. Jocelin also records this traditional explanation:

... De loco namque in quo carcerati tenebantur, a Dunensi civitate distante

dieta praegrando... illos transportatis unum in loco ubi nunc [in] Dun

adificata est Ecclesia S. Patricii, alterum in monticulo vicro, circumcivus

palude pelagi, dimisit, et catenis contractis vocabulum sollicit Deu-da-leath-

glais est sortitus.

Sexta Vita S. Patricii, cap. 38, Tr. Thaum.

Jocelin’s “monticulus vicinus” is seen to be the site of “The Mount”, Mac Cana’s Dun da Leathglais. The accompanying map

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shows that it was almost totally surrounded by the tidal flow from the Quoile. It has been stated supra (§ 1, iii) that Jocelin’s reference shows that, in his day at least, the name Dún da Lethglas was as applicable to “The Mount” as it was to Cathedral Hill. In no. 1 supra no precise location is given to the dún. The impression gained is that Dún da Lethglas had secular rather than ecclesiastical reference.

The “official” explanation of Dún da Lethglas, for which we have an approximate date in the case of no. 2, might indicate that the meaning of Lethglas, and of Dún da Lethglas, was no longer understood by the late 12th century, indeed that the place-name Leathglas (cf. § 3, nos. 1-4) had dropped out of current use by that time. There are, however, sufficient instances in Dinnshenchas literature to illustrate that the “official” false etymology presented did not preclude a proper understanding of the place-name.82

§ 7 Lethglas: Dún Lethglaise: Dún da Lethglas

The references given in § 3, nos. 1-4 supra show that the basic name-composition is Lethglas. The weight of the accumulated evidence (summarised in § 1 supra) points to Dún Lethglaise and Dún da Lethglas being two distinct and separate name-compositions, Dún Lethglaise having reference to the early monastic site on Cathedral Hill, Dún da Lethglas in its primary application having reference to the earthwork named Rathkeltaig on the current O.S. 6" sheet, locally known as “The Mount”. Both dún-names stem from the basic Leathglas name-form. Dún Lethglaise is simply dún with locative qualification, the gen. sg. of Lethglas. Whether or not the name Dún Lethglaise and the dún-earthwork predate the ecclesiastical unit the documentation does not indicate. If Dún Lethglaise emerged primarily as the name of the ecclesiastical unit, it is a very rare instance of the element dún with ecclesiastical reference. Dún da Lethglas comprises dún + either the numeral dá and the gen. dual of lethaglas or the gen. pl. of the article (inda > da)83 and the gen. pl. of lethaglas.

The exact meaning of Lethglas is problematic. There would seem to be two possible interpretations, either of which would accord with the topography:

(a) lethaglas, “greensided (place)”, compound of leth, “side” and glas, “green”, used as subst., f. Lethglas, in this sense, could be seen to apply to the land which was bordered by the tidal marshes of the Quoile. Instances of lethaglas, adj., have been noted: Luoch Lethlass . . . lethglass e o taimain go mullach a cinn (cf. Contrib. R.I.A. sub leth, Compds.); Druiin Lochain Lethglas appears also to contain lethaglas, adj. (cf. Onom. Good., s. v.). Cf. also Onom. Good. Aechadh Lethderg, Dún Leithdhinn, Lethnochtn.84 Similar in formation to Lethglas / Dún Lethglaise is Áth Leithdeirge (unidentified), LL, 170 a, 199 a, YBL, 195, col. 2. It can be argued that Lethderg here could be either “red-sided (place)” or “one side of the Derg (river?)”.

(b) lethglass, “(land along) one side of a stream or current”, compound of leth, “side” (“one of two sides”) and glas, á, f., “stream”, “current”. Similar in formation is Lethglena, O.S. Old Leighlin, Carlow, or 11, although lethglenn here could be seen as either “half-glen” or as “glenside”. Cf. also fo h’ittreib lethglenn, Saiotin na Rann, 1, 4720. For leth used of “side of river” cf. for cectar in da leith, “on either side” (of a stream), Laws, IV, 144.11. The glos of Lethglas could be seen to be the flow of the Quoile; lethglas, then, would mean “land which bordered on the Quoile”85. (This could have had specific reference to the spurred ridge of land on which Downpatrick now stands or it might have embraced the tidal-flow area of the Quoile, with its several islands.)

The forms Lethglas and Dún Lethglaise are intelligible in terms of either of the suggested explanations. Dún da Lethglas poses further problems. No plural form of Lethglas appears in the documentation. A suggestion of plurality is contained in the form Lethglas Máir (§ 3, no. 2 supra), pointing possibly to a corresponding Lethglas Beoc (or perhaps even to several places called Lethglas). The compound Lethglas is not documented as a place-name except in the Downpatrick complex; the máir qualification would, therefore, be unnecessary in the context of the country as a whole. The Lethglas Máir of the Irish Litanies appears to refer to the early monastic unit, sited on Cathedral Hill, the larger of the two spurs of land which jut out into the tidal marshes. The smaller spur, on which “The Mount” is sited, may have been Lethglas Beoc. Dún dá Lethglas (“the dún of the two Lethglas”) might have slightly more to commend it than Dún (in)da Lethglas (“the dún of the Lethglas-units”), but only marginally so.

§ 8 Associated Names

In the medieval period the town, the Bishopric and the Cathedral come to be referred to as Dunum, Dún and Down(e). The use of Dún, without qualification, is attested in pre-Norman usage in the annals (cf. § 2 supra); this, undoubtedly, was accelerated by the Norman use of Dunum, Doune, etc., without qualification, attested in early Norman documentation. The name “Prioratus Sancti Patricii de Cyrgballa” appears in a Papal Bull of Clement VII, 1530-31, from its context it is unquestionably St. Patrick’s of Down. I have failed to find any other instance of this name-form.

In 17th-century documentation a hitherto undocumented name appears with reference to “The Mount”, Mac Can’s Dún da
Lethglas:

1. The Rundmount alias Doneascue
   alias Downrosca
   (Rev. Rolls (Lodge), 1637)

2. le Roundmont al’ Doneascue
   (Ing. Ul., no. 22 Car. I, 1662)

3. Sir James King called it in 1642 "the round Mount alias Downerosca".
   Downerosca seems a name derived from its situation, and signifying the
   fortress in the Marsh.
   O.S. Letters, Co. Down, Letter 28

Neither name is documented in the 18th-century estate papers. On
Map of the Manor of Downpatrick, 1710 the earthwork is entered as
The English Mount; on Map of the Domnesie of Downpatrick,
1729 it is entered as English Mount. Presumably, the Round Mount,
later English Mount, referred primarily to the motte within the
banked enclosure, and came to be applied to the unit in tato as the
term “The Mount” is today. Whether or not the alternative name,
Doneascue etc., also had primary reference to the motte is not
clear. On the whole, although the evidence is far from satisfactory,
the reading Doneascue (that of the published text) carries most
weight. Lawlor22 took Doneascue to signify “de Courcy’s dun”; in
the absence of corroborative documentation this must be seen as
tentative. The term ãun, however, was still in use of fortified earth-
works in the Norman period, as motte-names such as Doonavernon
(Ant., sh. 13) and Dungall (Ant., sh. 27) illustrate. Alternatively, it
might be argued that Doneascue contains a mutilated form of
Cuscrad and is related to reference nearby Inis Cuscrad (Inch, 
(Annals)
cf. § 9 infra). If this were so, one might expect to find some allusion
to it in the Cuscrad Mend Macha references. As can be seen infra,
Cuscrad Mend Macha’s association with the inis rather than with a
dun.

§ 9 Inch

(Táin Bó Cúalnge)
1. (a) Atá Cuscrad Mend Macha mac Conchobuir i nInis Cuscrad ina chess
   O’Rahilly, Táin Bó Cúalnge (LL), p. 6
   (b) . . . Cuscrighe Mend Macha . . . i nInis Cuscrighe
   O’Rahilly, Táin Bó Cúalnge (Stowe), p. 8

2. (a) Cuscrad Mend Macha mac Conchobuir ó Inis Cuscrad
   O’Rahilly, op. cit. (LL), p. 20
   (b) Cuscrighe (Mend Macha . . . o Inis Cuscrighe
   O’Rahilly, op. cit. (Stowe), p. 24

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9. S. David insi Cuscradh
   Mart. Don. (note), p. 398
10. . . . Ins Cuscragh
    Mart. Don., p. 198

(Charters, Registers etc.)
14. Aedna Maglanha, Erenanus de Insecumscrair (subscribing witness to Newry
    Charter, c. 1153)
15. . . . Inisam v Cuscria
    Letter of Malachy (III), Bp. of Down, post 1180
16. Abbattia de Ynes in insula de Ynesuscure . . . in Insam saum de Ynesuscure.
    Coincher Book of Farness, I, p. 12
17. Insula Curci
    Tabula Cistercian, 1189-90 or 1219, cf. Mac
    Niocaill, Ní Mhanaigh Liath in Eiríinn, pp. 3-6
18. Adam, abbás de Ynes (subscribing witness to a charter of Jordan de Courcy)
    ex Reeves, Eccl. Antiq., p. 191
19. E. de Ynes (subscribing witness to a charter of John de Courcy)
    Mon. Angl., VI, p. 1125
20. Abbās de Ines (A.D. 1205)
    Pontificia Hibernica, I, p. 134

Ines. Ynes and Insula continue to be the common name-form in the
medieval period. Inch is the common form in 17th-century
documentation; occasionally it is called “the island of the Inch”
(Ing. Ul., no. 22 Car. II). Harris (in 1744) has the double form
“Inch-Isle or Inis Curvey”589 (included in a list of the islands in
Strangford Lough). Archdall enters the monastery as Iniscourcey.60
I have encountered no instance of the “Curvey / Courvey” qualifica-
tion in the wide range of 17th-century documentation. It would,
then, be surprising if Harris’ Inis-Curvey was current in the 18th
century. It is much more likely to have stemmed ultimately from
the Insula Curci (no. 17 supra) of the Cistercian tabula. The Curci
of Insula Curci does not, as many writers have indicated, derive
directly from John de Courcy, the founder of Inch Abbey, but
emanates from the Cuscrad (and variants) of earlier usage. It is
not so much a corruption of the original form (as has been assumed)
as a conscious play on words.11 There are no indications that the
form Inshcoory etc. had any real local usage.

The earliest attested spelling-form of the original name is Inis
Cuscrad (no. 3 supra; cf. also nos. 1 (a), 2 (a)); this also seems to
be the form reflected in no. 15. Cuscrad and Cuscradh are
attributed variants of Cuscrad (cf. O’Brien, Corpus Genealogiarum
Hiberniae, p. 579 sub Cuscrad). No. 14 would suggest that the
variant Cuscrad also had local usage. The identity of Cuscrad
with Cuscrad Mend Macha of the Ulster Cycle is attested only in
Táin Bó Cúalnge (LL and Stowe). In the same sequence of Táin Bó
Cúalnge as citations 1 and 2 supra and in the same formula is
“Átá Celtchair mac Cuthechair ina dun ’na chess” (cf. § 10, no. 2
infra). Cæltchair mac Cuthechair’s association is with the site of Downpatrick.

§ 10 Ráth Cæltchair

1. (a) Cæltchair mac Cuthechair is Dún Lethglaisi aitáid
Strachan & O’Keeffe, Táin Bó Cúailnge (YBL), p. 111
(b) Cæltchair Mór mac Uillechear a Lethglaisi aitáid
O’Rahilly, Táin Bó Cúailnge (LL), p. 124
(c) Cæltchair mac Uillechear a Dún Lethglaisi aitáid
O’Rahilly, Táin Bó Cúailnge (Stowe), p. 135

2. (a) atá Cæltchair mac Guthdir ... i Dún Lethglaisi
Best & Bergin, Lebor na hUidre, p. 144 (ex TBC)
(b) Atá Cæltchair mac Cuthechair i nDún ’na chess
O’Rahilly, op. cit. (LL), p. 6
(c) Ata Cæltchair mac Uillechear i nDún ’na ceas
O’Rahilly, op. cit. (Stowe), p. 8

3. (a) co Cæltchair mac Cuthechear co Lethglais ...
Strachan & O’Keeffe, op. cit., p. 104
(b) co Cæltchair mac Cuthechear i Lethglais
O’Rahilly, op. cit. (LL), p. 112
(c) co Cæltchair mac Gutherg, co Lethglens
O’Fiannachta, Táin Bó Cúailnge, p. 75
(d) co Cæltchair mac Uillechear, co Lethglainn
O’Rahilly, op. cit. (Stowe), p. 126

4. Cæltchair Mór mac Uighdir a Ráith Cæltchair a Dún Dá Lethglais
Watson, Mesca Ulaí, p. 27

5. Dún imbha meseoiri, a rath celtaic mic Duach
(cited from “Testamentum Patricii”), Ussher’s Opera, VI, p. 457

Stowe MS C 1 2, 16v

(O’Donovan identifies the name with “the large fort near Downpatrick”)
FM, I, p. 130 (A.D. 735)

8. Civitas posita in Regione Ulotrorum prae heri, nomine Dun-dá-leithghlas; quae priscis temporibus Aras Keulair filii Cuthechach comitatis regis Ulotrorum Conchubhair F. Nessa, vocabatur
Anonimus, Vita Brígrítha, Tr. Thaum., p. 563

9. ... ecclesiam sanctae Trinitatis in Rathkeltair
Confirmation of grant by de Courcy to Radolphus, 1202–1204. ex Reeves, Eccl. Ant., p. 165

10. cth Aircetalla for Ulaith (footnote: Aircetalla. O’Flaherty calls it Aras-Keltair, which was one of the names of the large rath at Downpatrick—ed.)
FM, I. 58 (A.M. 4169)

11. “That Aras-keltair, or Raith-keltair hisc Duach, is the same as Down ... concerning which in the will of saint Patrick published with his name, Dun a mba m’éirí ege Raith Cealtchair mic Duach ... .”
O’Flaherty’s Oria, II, p. 117

12. “... it is not improbable that Down-Patrick, in Irish Dun, and by another Name Raith-Keltair, was so called from a large Rath now to be seen near it”,
Harris, Antient and Present State of Co. Down (1744), p. 215

13. “The round Mount alias Downeroskae ... this is the large fort to the North of Downpatrick anciently called Dun Cealtchair”, Initialled J. O’D.
O.S. Name Book, Parish of Down

14. “The Rath near Downpatrick is the largest barbaric fortress I have yet met. Sir James King called it in 1612 “The Round Mount alias Downeroskae”, but it is unquestionably the Dun Cealtair and Arx Lethgylasie of the older writers of the life of St. Patrick. ... the new County Gaol and fort of Keltar the son of Duach vie with each other in size”
O.S. Letters, Co. Down, letter 28

15. “The large fort close to Downpatrick was called ‘Rath-Keltair’ or ‘Rath Cealtair’ signifying ‘The fortress of the woody country’.”
O.S. Memoirs, Downpatrick Parish

16. “The Rath or mount on the N.W. side of Down called ‘Rath Keltair Mac Dhuin’. The mount of Keltair the son of Dhuin from whence comes Dua, Duna (Lat. Dumum), Down ... Here it is said stood the palace of the Kings of Ulidia.

17. “... a warrior called Cealtair na s-cath, one of the heroes of the Red Branch ... resided here; and his abode is supposed to have been within the large earthen fort, which ... lies close to the cathedral, on the north. From him the spot was called Aras Cealtair ... and sometimes Rath Cathairl ... or Dun Cealtair”
Reeves, Eccl. Ant., p. 142

18. “On this mound was the residence of Cealtair of the battles ... From him the fortress was called Aras Cealtair ... Rath Cathairl ... and Dun Cealtair.
O’Laverty, Disc. of Down and Connor, I, pp. 266-7

19. “About midway between the gaol and the Quoile River is a structure, familiarly called ‘the Mount’. Cæltchair is said to have resided here, and hence Rathkeltair. It was here that the early kings of the surrounding country lived and where the princes of Ulidia were crowned. There is a very prevalent opinion in the town that this mount, the Cathedral and Inch Abbey are connected by subterranean passage, and there is pointed out the entrance to this passage at Inch.”

Typescript of a lecture on Downpatrick, read by Ed. Parkinson, 24 March, 1893.

The earthwork specifically referred to in nos. 7, 10 and 12-17 supra is that entered on O.S. Down sh. 37 (1932 ed.) as Rathkeltair, locally called “The Mount”, called Dun-da-leathglais by Mac Cana. Harris (1744) cannot be seen as an authority for the identity of Rath-Keltair. His comment (no. 12 supra) is somewhat ambivalent; in his description of the “Fort or Rath at Downpatrick” (loc. cit., p. 217) he gives no name to the earthwork. There is no clear indication that the name Raith Cæltair had a natural usage locally in the 1830s, when the information in nos. 13-16 supra was recorded. In no. 16 it is recorded as one of the “ancient names” of Downpatrick. The discrepancy between the form recorded by O’Donovan, Dún Cealtchair (nos. 13 & 14) and that recorded in the O.S. Memoirs, Rath-Keltair (nos. 15 & 16), in itself points to antiquarianism, either local or recorded. This O.S. record is,
presumably, the source of the map-name Rathkeltair (not entered on the 1834 or 1857 map-sheets): Reeves' comment (no. 17 supra), the substance of which is later advanced by O'Laverty (no. 18 supra), has all the appearance of documentary rather than local authority. Parkinson's identification of Rath Cilchair is not a record of the local tradition of his time.\(^6^5\) Nowhere in the 18th- and 19th-century notices is there evidence of any current local authority for attaching the Cilchair tradition and the associated name or names to the earthwork locally called “The Mount”.

The association of Cilchair mac Uthchear (and variants), a mythical warrior of the Ulster Cycle of Tales, with the Downpatrick area is well attested in saga, as is illustrated in no. 1-4 supra (and less directly in nos. 6 & 8). Cilchair mac Duach of no. 5 supra shares the name-association of Rath Cilchair. (Rath-keltair mhc Duach of no. 11 and Rath Keltair Mac Dhu of no. 16 appear to derive from the source of no. 5.) That Rath Cilchair was a real name and not simply an imaginary location is proven by no. 9 supra, where “Rathkelt” is documented in a Norman grant as a current place-name.

Rath Cilchair, as such, is not mentioned in the Táin references. In references 1 (b) and 3 (a)-(d) from the Táin the location for Cilchair is simply Lethglais, with assimilation to the better known name Lethglenn in 3 (c) and (d). The more specific location in the Táin is Dún Lethglais, documented in 1 (a), 1 (c) and 2 (a), and possibly implied in 2 (b). (In 2 (c) the dun has been reduced to an “address”.) On the other hand, no. 4 has the equation of Rath Cilchair and Dún da Lethglas; it could be argued that this is not a strict identification of two units, and that Dún da Lethglais here is a general location, an “address”.\(^6^6\) (Cathair na curaid in no. 6 does not, to my knowledge, recur in the Downpatrick documentation. It has the appearance of a fanciful name. There is, however, the possibility that Cyrballa (cf. § 8) is a related corrupt name-form. In view of the uncertainty, the notice is not being treated as significant in the discussion on Rath Cilchair.) In so far as the Cilchair-notices in saga indicate an associated unit, the weight of the evidence favours Dún Lethglais rather than Dún da Lethglas. Certainly, the “raith celtair mic Duach” of Ussher’s quotation (no. 5 supra) would, from its context, indicate a Cathedral Hill location.

The documentation supra of the actual name Rath Cilchair can be reduced to three notices only: one in saga (no. 4), the quotation by Ussher (no. 5) and one notice in a Norman grant (no. 11). The name, therefore, still had specific reference in the Early Norman period. It cannot have been totally eclipsed by the Dún Lethglais / Dún da Lethglais nomenclature, as its absence from standard historical notices might otherwise suggest. Orpen saw in the reference “ecclesiam sanctae Trinitatis in Rathkelt” (no. 9) clear evidence of the identity of Ráth Cilchair with Cathedral Hill, early Dún Lethglaise. This identification was based on the assumption that Ecclesia Sancte Trinitatis was identical with Ecclesia Sancti Patricii; this equation, as has been shown supra (§ 1), cannot be made without reservation. In general, however, the weight of the accumulated evidence does favour the location of Ráth Cilchair on Cathedral Hill\(^6^6\) although absolute corroboration is lacking. Accepting the weight of the evidence, Ráth Cilchair appears to have applied to the prehistoric hill-fort which encloses Cathedral Hill, within which the early monastic unit, Dún Lethglaise, stood. The name Ráth Cilchair could have survived in usage alongside monastic Dún Lethglaise with specific reference either to the embankment (the rath itself) or to the total extent of the hill-fort enclosure. It may be in this latter sense that the name Rathkeltern is employed in the de Courcy grant, as a specific indicator of the total hill-top enclosure in preference to the term Dun(um), which by this time had extended reference.

Westropp took the lines “Atbath Cilchair . . . fri Dún Lethglaise anair” (cf. § 3, no. 13) as evidence that Ráth Cilchair lay to the east of Dún Lethglaise, and could be identified with “The Mount”.\(^6^6\) The lines, however, refer only to Cilchair’s death to the east of Dún Lethglaise; furthermore, his recorded death-tale tells that he was slain in combat away from his home base.\(^6^7\)

Citations of Aras Cilchair (nos. 10, 16, 17 & 18 supra), together with citations by Ware (Bishops, p. 193) and Harris (op. cit., p. 26) appear to derive from a common source, the Vita Brighta (no. 8 supra). Arás Cialtaí has more of the appearance of an associated term than of a real place-name. (It is the only aras-name listed in Onunu, Goed.) In no. 8 it is equated with the civitas of Dun-da-Lethglais; the imprecise nature of the content of the statement detracts from its value in the present discussion.

Dún Cilchair appears only once in the Irish documentation supra (no. 7): one might make a case for its being implied in 2 (b). If it is at all associated with the Downpatrick complex, it is not as established a name as Ráth Cilchair.

2. The de Courcy farthings, Ulster Museum, nos. 330-339 have the inscription PATRICH/DE/DUNO (cf. Dolley, M. and Seaby, W., Sylloge of Coins of the British Isles, Ulster Museum, Belfast, part 1, plate VI). This is not an early instance of Dunum Patricii.
10. ibid., p. 165.
11. Jour. Roy. Soc. Antiq., Ireland, XXXVII, p. 137. Orpen stated that the
grant referred to in (3) supra was probably a confirmation of a previous grant
to Malachius III. If this were so, an earlier name-form might be retained. There
is no certainty in the matter; the grant itself includes “et de omnibus terris et
possessionibus dominum M. nuper episcopo loci præcediti, et successoribus suis
per cartum prefati Johannis concessis”.
advanced the theory that Ecclesia Sanctae Trinitatis was on the site of the present
parish church.
17. cf. accompanying map.
20. Irish Itinerary of Father Edmund MacCana, ed. and trans. Reeves, Ulster
Jour. Archaeol., 2 (1854), pp. 44 ff.
21. R. E. Parkinson, loc. cit., identified Mac Cana’s Dun-da-leth-glas with
Windmill Hill. The term used by Mac Cana here is tamauls. Tamauls is used in
another instance in the text to describe the island of Dunynsel, “which rises
like a mound” (“quaes in tumulum asurgit”), which island Harris later describes
as “a round island like a Danish fort”, Collis is the usual term for “hill” in
the text. The term tamauls as used of Dun-da-Leath-glas was probably the Latin
rendering of the local term “The Mount”.
23. The appearance of Lethglaiss here (as distinct from Dun) is problematic.
O’Donovan notes: “This should be omitted here, because Lethghlais is another
name for Dun, or Downpatrick”. Lethglas is seen to be the district name of
Down (cf. §3, nos. 1-4 infra), and here it may simply be a locational qualification
of Inis Cumhsbradail, although the attested gen. is Lethglaise.
24. Lawlor saw this as the outer vallum of “The Mount” on the town side of
R. E. Parkinson (loc. cit., p. 61) has suggested it might have been across the
narrow isthmus of land to the east of the town site.
25. Unidentified. Could this be Druim Lethghlais of no. 5 supra?
26. Analytical source material is obviously a factor but too specialised for
discussion here.
27. Not located. Its location could be significant in the present discussion.
29. ibid., 340.
30. I am grateful to Dr. Scott, Dept. of Latin, Queen’s University, for his
advice.
33. Down, no. 28.
34. p. 203.
35. p. 273.
36. The name is unidentified.
Down, p. 203.

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TREOIR DO LOGAINMNEACHA
INIS CATTAIGH
38. Lawlor advanced a conjectural reconstruction of "De Courcy's castle" within the town of Down, in the division called Castle Quarter in the 19th century. R. E. Parkinson, ibid., ser. 3, vol. 3, pp. 56 ff. has argued cogently against the existence of a de Courcy castle within Castle Quarter.

39. Identified by MacCarthy as "Cranny Island in the south-western arm of Strangford Lough, a few miles from Downpatrick". There is no record of Cranny Is., as such, either in formal documentation or in local tradition. Fr. Mc Keown, Down and Connor Hist. Soc. Jour., v. p. 33, argues for an identification with Wood Island, Hollymount td., to the west of Downpatrick.

40. cf. infra.

41. Among the lands granted in 1183 by Bp. Malachy to the Abbey of Down is Ballyconew, tentatively identified with Ballycowan, Drumbo par., Co. Down (cf. Synh. Ard Muacha, V, no. 2, pp. 419, 478). The location indicated by the sequence of place-names in the grant is on or around the site of modern Downpatrick. The equation with Cland Condmain suggests itself.

42. Miscellany of the Celtic Society, p. 164. Mr. N. Williams kindly supplied me with the unredacted reading.

43. Shaped from earlier material into a unified tract probably in the 11th century. (cf. Early Irish Metres, v.) The stanza in no. 1 supra is unlikely to be later than the 10th century.

44. ZCP, 13, 308 ff., 14, 44 ff.


46. ZCP, 13, p. 347.

47. ZCP, 14, p. 83 notes.

48. Names such as these, if they are not simply fanciful names, could have been in current use of early habitation sites, other than Dún Leithglaise and Dún da Leithglas, in the Downpatrick area, sites such as the Bronze Age habitation site recently discovered at Meadowlands, Downpatrick (cf. Ulster Jour. Archaeol., ser. 3, vol. 27, 31 ff.).

49. There are indications that the text might be 9th or 10th century, but there is no certainty in the matter (cf. Kenny's Sources, p. 362).


52. Ráth Mór Maige Line (Met. Dind., IV, 144) is an outstanding example.


54. cf. Watson, Celtic Place-Names of Scotland, p. 507, on Leithnot.

55. The Quoile (Ir. Cail) was a narrow water-course. The name appears originally to have applied to the flow alongside Downpatrick. There is, of course, the possibility that the glás of Leithglas could have referred to some stream flowing from the upper land on the east into the tidal estuary of the Quoile. In the absence of any direct evidence, either physiographic or documentary, it is unrewarding to speculate between the Quoile and an alternative.

56. De Annatis Hiberniae, p. 115.


58. Medieval Studies presented to Aubrey Gwynn, plate facing p. 32. I am grateful to Dr. G. Mac Niocaill for indicating this reading.

59. op. cit., p. 154.

60. Monasticon, p. 273.

61. Dr. G. Mac Niocaill has confirmed this opinion, citing such instances among Cistercian monastery names as Cnoc Muaidhe : Collis Victoriae, Mainistir na Corann : Chorus S. Benedicti.

62. I am grateful to Mr. R. E. Parkinson for confirmation on this point.

63. It looks as though one of the names was originally a locational gloss on the other.
64. Cathair, as a pl.-n. element, is of very rare occurrence in the North-East.
65. The clearest equation of Rath Celtnach with Dún Lethglas is in no. 5. I
have been unable to find the original source of this reference. Ware also cites it in
sic expressum; Dunum, ubi erit mea resurrectio, in colla Celtarum filii Duach.” If
the reference is to be relied on, is it possible that the original name was Rath
Celtnach mac Duach and that the Celtnach mac Útbechair tradition became
attracted to it? Another consideration is that the Lethglas location of Celtnach
in saga may have become attracted to the better-known name Dún Lethglas, and
that Celtnach mac Útbechear’s original association was with some other early
settlement-unit in the Lethglas area. What does emerge from the documentation
is that there is little evidence for the identification of Rath Celtnach with Dún
da Lethglas, O.S. Rathkeltair.
67. cf. Todd Lecture Ser., XIV, 24 ff.

LOGAINMNEACHA Ó BHARÚNTAICH
MHAIGH FHEARTA, CO. AN CHLÁIR—V
INIS CATHAIGH

BREANDÁN Ó CÍOBLHÁIN

Seo cnuasach logainmneacha a sholáthraigh Anraoir de Blioc na 1965, maraon le lón beug aímn as Beatha Sheanán agus foinsí eile. Féach Dinnseanchas, III, 38 le haghaidh colais ar Anraoir agus ar an modh eagarthóireachta. Chaith Anraoir tréimhsa fada ar Inis Cathaigh i dtéann a ghaothta le linn a òige, agus chuailiú sér ar scoil ann. Ni raibh Ghaeilge ag na leannai, ach labhradh na daoine fásta i leis an gnaeilgeoir ó Chill Bheathach i dtreo is gur crunna a thug súd seanachas an oileáin leis.

Ni mise éirim stáir Inis Cathaigh a thabhairt anso chuim go dtúigfadh an traídisiúnta a choinníon bhéag go d'fhanann an lá inniu logainmneacha atá le fáil í dtéacs a bhfuil rian na Sean-Ghaeilge air (Beatha A).

In ainmín an t-oileán a bhíthe bualtas sa lóistína an Chlár, ní hainn amháin a bhí tearmaíonn eaglasta dá chuid. Bhiodar i gCogarrai Thuaidh agus i Luimneach Thiar, leis, agus bhí dlóth-
chaidearmh aige le Cathair Linmimh. Léirióinn an gineileach go raibh buíonta d’Alltraigh Chiarraí lonnaithe in iarthar an Chlár leis na cianta (D. Ó Corráin, JKAHS, II, 33). Chuir i Rí bhFidh-
geinte in iúl do Sheannán gur leis féin Inis Cathaigh chomh maith le hoileán leis “Luinnigh” (Beatha A, 67), agus mar mar fiú féin é, níl aon amhras faoi gcaidreamh. Na Lochnaigh faoi ndearra an ceangal le cathair Linmimh, is cosúil, agus siad, leis, b’fhéidir a thug “Scattery” ar an oileán.

Rugadh Seánán i Magh Lochta, in ngiorracht do Chill Ríos; Gíerrinn de Chorca Bhaiscinn a tháith águs Coimhealaí d’Alltraigh a mháthair (Beatha A, 54 agus 57). Tiompall na blianta 488 a rugadh é más flor (Mescall, 11). Fuair sé báis i naisiúna 118 bliain dó ar an 8ú Márta, 554 (Beatha B, 159), agus is ar an lá san (VIDUS MARTII) a comórtar é i bhFeileire Dhún na gCill. Tugtar an 22ú Feabhra (VID IV KAL. MAR.) mar lá féile (Beatha A, 54), agus ar an 10 Márta (Ware B, 502).

Tá sé rátte gurb é Naomh Pádraig céad-easpag an oileáin (Ware B, 502; Usher, 873) agus go raibh gradam ardeaspag acu áit a tháinig ina dhiaidh (Usher, 873).

Nil tracht ar Inis Cathaigh ins na hAnnála go dtí 797 (A.I.F.). Luaitear ab i 797, 863, 901, 1095, ab-easpag i 974, seachnab i 994, easpag i 958, comharba i 995, 997, 1033, 1041, 1054, 1081, 1129, 1202, comharba-easpag i 1070 agus aircheinneach-easpag i 1119 (A.I.F.). Duine acu san ab ea Cinaed ó Con Mhaini easpag “Lis Moir agus Inse Cathaig” (958).

Fuair an t-easpaig Ó Leannín, aircheinnneach Inse Caithsgigh bás i 1119 (A.I.F.). Níor áiríodh Inis Caithsgigh i measc na ndeiseóirí cónacht nua a bunaíodh i 1111 i Seanad Ráth Breasail (Céitinn, III, 298). Tá sí áirithe mar dheoise sa liosta a laitudear le Paparo, leagdáidh an Phápa i Seanad Cheannanais (1152), agus atá ar fáil i lámhscríbhinní ón 12ú asú sa Vatacán (Provinciale Albinus, 1188, Liber Census, 1192) agus i Montpellier (PRIA (1922), 18) agus i Ware A, 86. Cé ná fuil trách ar is Inis Caithsgigh ina measc sáth a thug móid dílseachta do Anrairi II i 1171 (Stuibs, Gestia Hen. Sec., I, 26), caileadh Aodh Ó Beacháin, easpag Inse Caithsgigh i 1188 (A.R.É.). Bhroll Domhnall Mór Ó Bráin, “Rex Limericensis”, Inis Caithsgh ar Mhainistir an Chlár (“de Forgóir”) i 1189 (JRSAI, XXII, 76). In Inquisition a dhein Meyler FitzHenry ar thaithle a bhain le haiglaís Luinnigh (“ad ecclesiam Limeric spectabantus”) i 1201 tá leath Inis Caithsgigh áirithe (B.B.L., 25) agus tá an scéal céanna ag Inquisition le W. de Burgo (B.B.L., 27). Mar bharr air sin dó deir Usher (Usher, 873) gur roinnteadh deoise Inis Caithsgigh idir dheoise Luinnigh, Chill Daluas agus Ard Fhearta, agus deir Ware gur cuireadh isteach le dheoise Luinnigh i “post Anglorm poem” (Ware A, 86).

Is intuirthe don bhfianaise iithniceachta seo gur “easpaig cille” ar an nós Gaeil leabha ó Ó Leannín—b’é an t-siarchinnche ã agus gur feidhmiúch sé mar easpag ins na tearnmainn aíos a dhá theachb sánaíonn. Níolair nó bhí sé ina easpag roimh 1111. Thug Muircheartaigh Ó Briain tacaochtaí láidir don bhfeachtas athuachana a raibh bunú na ndeiseóirí cónacht mar thoradh air, agus bhí tóchar aige ar an roinnt a deanchad, dá réir. Ón bhás i 1119 go dtí gur tháinig Domhnall Mór i gcumhacht i 1168, bhí ar Brianaigh lag. Is léir gur deanaidh iarraidh sa dó sheanad uighe agus do dheoise a dhéanamh comhthaighnaíche le haonaidh pholaitiúla. Bhain Inis Caithsgigh agus Ros Cré neamhspleáchach amach ar Chill Daluas i 1152 de bharr teip na mBrianaigh, b’fhéidir. Tá tacaochtaí le feidh soilbhair sin sa mhéid gur imitadar ar an léig i réimse Domhnall Mhóir. Tagann an leas an dearadh a bhí ag Paparo i leith na ndeiseó beaga. Tuairiscíotar in aithne sheanadáidh dheaide na Mí i 1216 gur mhol sé go ndéanadh deanaíocht tuaithe diobh de réir mar a fuair na haospaig bás (Wilkins, I, 547). Bhroll Domhnall Mór an t-óileán ar Mhainistir an Chlár blain tar éis bhaís Aodh Uí Bheocháin agus is dócha gur ag an am gcéanna a scoileadh na tearnaimh leis an trí dheosea ina bhfuilíid suite. Caileadh Domhnall, a ghairem ri Luinnigh de féin, i 1194. Bhí Uí Fidghheinte bascaithe aige, agus Domhnaígh naígh agus Coileáin naígh seolta aige go haiarth Chorcuide. Lonnaigh na Normáinigh i Luinnneach go luath sa 126 aósach choinnigh ri John cathair Luinnigh agus “the cantred of the Ostmen there” dó féin (C.D.I., 24). Nil aon daimh gur dóigh go raibh cearta acu ar leath Inis Caithsgigh ná na Lochlannacha seo, cearta nár ghléideadh doibh nuair a bhí Domhnall Mór mar ri acu. Bhí Lochnannach mar easpaig ar Luinnneach nó mar ceapadh Donnchadh Ó Briain (1188-1192), agus bhí 12 Lochlannach, 12 Sasanaigh agus 12 Éireannaigh ar an ngníomh ag FitzHenry agus de Burgo. Mar sin a roinnteadh an t-óileán féin idir dhá dheoise.

Tugann cáipéis ón mblain 1400 lána timpeall na staidh uise Inis Caithsgigh, "Ar iarraithe ón bPrior Ó. Ohoghan, ón gealbhidh agus ón buan-sheápinni na maoreaglaísha shaolta, choláisteach Sheánnain in Inis Caithsgigh, i ndeise Chil Daluas, deimhinn an Pápa bunú na heaglaís réamhráite chun onóra Dé, na Maighdhe Sior-ógh agus N. Seánain in aimisir chianaoasta ag uaisle cráifeacha ón gceantar, agus a cinnneadh mar eagsul choláisteach leo níos déannaí" (C.P.R., V, 271). Is iomann san is a rá go raibh an gradam ab airde aici a bhíodhadh a bheith ag eagsul nár shiúil domneaspaí. Bhí sé mar nós i dtús an 126 aós caibeal shaolta a cheapadh in áit ar caibdeile rialta agus ní mise a mheas gurb é an dála céanna ag Inis Caithsgigh é. Dheas easpag Luinnigh é sa chathair, i 1205 “anglicanam considerantes consuetudinem” (B.B.L., 115). Is cinnte go raibh an beart curtha i gcríoch roimh 1290, mar sa bhliain sin agus arís i 1296 tá tagairt do Thomas Capell nó la Chapelin dar teideal “custos Ecclesiæ seve Domus St. Senani” in Inis Caithsgigh, agus i 1290 arís tá tagairt do Donatus O Múlmany a bhí ina custos uair eigin roimhe sin (Harris, 243; 244). Tá tagairt i 1397 do chonáontacht agus preibind Inis Caithsgigh, in gCill Daluas (C.P.R., V, 64). Tuigfear an teideal “custos” o thagarthail a leannan. I gcáipéis dar dáta i 1418, deir easpag Luinnigh go bhfuil seilbh á chlachadh aige ar thallmhadh in Inis Caithsgh a bhain le haiglaís Luinnigh, ach a bhí imithe o sheilbhf na heaglaís sin le blianta fada. Tárafinn sé do choibhinnth ar an oileán, a ghabhann le deoise Luinnigh, mar aon bhfuil deac agatán sa leath theas den oileán. Tá na sagairt ar leo na haonaidh seo ag cur féidir i ndeiseó Ard Fhearta in áit a bheith sa choibhinnth, mar ba chóir dóibh (Begley, I, 392). Tá tagairt éile i 1418 do aonadh a ghabhann le hEaglais N. Seánain ar thaobh Chill Daluas den oileán (C.P.R., VII, 100).

Tá tagarthaí in Annáid i nPhápa—Luinnneach in 1446 (A.H., X, 118) agus in 1503 (A.H., X, 156), agus Clarrai in 1507 (A.H., XXI, 47)
do “ecclesia de Alto Angelorum, Limericensis dioecesis”. Sin i an choimhlint ar Ard na nAingeal. Is léir ò thugartha iomadúna ins na hAinnéid agus i C.P.R. gur Ciarraigh agus Luimnigh an dóradh a ceapat sa leath theas, agus is léir ò Annáidi Chill Dalua (A.H., X) gur Gláirinnigh a ceapat sa leath thuaidh. Léirionn na foinsí seo go léir go raibh “custos” sa dó éagais.

Bhí an éagais suite go maith sa 140 agus sa 150 aois, idir shiosmair, frith-Phápai agus deoraíocht an Phápa in Aivignon. Is in Aivignon a bhí Innocentius VI nuair a cheap sé an bréithair Thomas ón Aonach mar easpag ar Inis Caithigh ag i 1360. Ní cheadhodh easpag Chill Dalua, Luimnigh agus Ard Fhearta dó seilbh a ghlacadh, mar nár dheasóire a she, (Theiner, 316, 318, 324; C.P.R.P., 461; A.H., XII, 162.) Tá Inis Caithigh ar liosta deoiseí i láithrí scribhinn ón 140 aois as Aivignon (A.H., VI, 145) agus tharlaidh gur ó liosta Paparo a tógadh an t-aon. “Insula Cathair” atá iontu ar aon rud agus ní a léithéid sin le fáil in aon chéaduis eile, seachas C.P.R., I, 476, dar dháta 1282, agus iad. Más mar sin atá, mhíneodh sé an mhí-thuisceant. Ceapadh Sasanach don ainm Richard mar easpag ar Inis Caithigh arís in 1414, ach ní fhuaire sé seilbh uirthi ach an oiread. Ní Flor do Gwynn agus Hadcock gur ceapadh easpag eile in 1447 (Medieval Religious Houses in Ireland, ‘97). In Anúraí a deireadh in 1576, dhearbhailigh aíthritheoirí a n-olasa “Bishop Mahowne alias the black Bishop” an t-easpag déanta a bhí ar Inis Caithigh, céad bliain roimhe sin (Begley, I, 396). Ní fios cé hé seo, marar mhescairde é an Mathúin Ó Gliofa, easpag Chill Dalua (1463-83).

Tá mioneolas ar Inis Caithigh le fáil in Inquisition de chuid Eilise don mbliain 1576 (Begley, I, 395). Bhí aíthritheoirí tuasta i mbun gnótha san oileán agus dléitheachairdach amu la Cathair Luimnigh. Ar an ngiúiré bhí Myles Arthur, Nicholas Mahowen, Michell Richford ón Inis Caithigh agus an ghairm “manchaire” ag an dtír: Meriortagh O Colligan, Roory O Beochan, “husbandman” iad ar an Inis Caithigh; Piars agus Domnique Creagh, “marchaite” iad ar an Inis Luimneach. Bhí 4 acra talún, caisléan nua-thóghtha, tigh beag cloiche, trí bhthúnaid feidh, 1000 coirse sa bhliain ó gach bád osiri a chuaigh go Luimneach agus 500 scadán ó gach bád scadán, maraon le 6s. 8p. sa bhliain ón “House of Synan” ag an gcumharba. B’seo is déach, “Comharba Seánair, An Calbhach mac Síacaí mac Catháin” a fuair bás in 1581 (A.R.E.). Bhí 4 acra, 4 bhthúnaid agus 6s. 8p. ón “House” réamhfráint ag prior an “House of Synan”. Bhí 4 acra agus 4 bhthúnaid ag “Custos” an “House”, agus 4 acra, dha bhthúnaid agus 3s. 4p. ón “House” ag an “sean”. Bhí trí bhthúnaid eile ag Nicholas Mahowen. Bhí dha shéipéal gan dion agus “a parish church valued at nothing” ar an oileán chomh maith leis an “religious House of Synan”. Bhí tigh cloiche ar clois ó easpag Lúimnigh ag James Striche agus ceann eile fós i gcumhacht mhí Myles Arthur agus Nicholas Mahowen. Dhearbhaigh an ghiúir gur i gCo. Lúimnigh a bhí an t-oileán. Deireadh contae de Luimneach i 1210 a bhí in eile am sa díreach (1576) a bhíothas i mbun oibre chun contae a dhéanamh don gClár (Fiantis Elizabeth, uimh. 1525, 2758, 2860). O Luimneach agus i nInis Caithigh ab ea baill an ghiúir agus b’i leis ó a dhearbhú gur faoi dhlíse Lúimnigh a bhí an t-oileán. Mura raibh sé de jure is cosúil go raibh de faiche.

Tá Inis Caithigh aimhniú mar pháiróiste i ndeoise Chill Dalua ar liosta ón 176 aois (T.C.D., E. 2, 14). Timpeall na bliana 1742, aífach, bhain easpag Luimnigh an t-oileán de dheose Chill Dalua (recuperavit) agus tháithaigh arís (iterum adjunctus) lena dhoirse féin í (Begley, I, 403). In 1801 leag sé cúram an dá theaghlach, Kearney/Cartney agus Moran, a bhí ann ar shagart paróiste Bhéal Átha Longfort, i gCiarrai (Begley, I, 403). Ní ghlaearfaisí leis, aífach, cé gur bhráil glaoch fionn é a aithne, agus fhoireadh thug easpag Luimnigh cúram an oileán thar n-aíse do shagart Chill Ris (Begley, I, 408).

Dhiol Bardas Luimnigh 4 acra ar an oileán leis an Ordinance Service i 1810 agus thug sé leas buan ar an oileán do Sir C. Marrett, Alderman, i 1824 (Lenihan, 460). Cuireadh an t-oileán isteach le bannaín leis an Mhafra Fhearta ar órdú ar Privy Council in 1853 (Lenihan, 512), bhiodh gur gur ann a bhí sé áirithe ó 1839 ag an Suirbheireacht Ordánach. Dhealbhadhaoibh a raibh de thineontaithe ar an oileán i 1827 nó mar sin (J.R.S./A. 1894/5, 259, níosa). 

Fuair Annraoi de Bláca cuantas ri-shuíniúil ar athráthrú an oileán in 1843, ón Fheidhlimidh ó Braonán, fear a bhí páracháin san eacra. An 126 Márta na bliana sin, nuair a bhí iascail Chill Bheathach am uigh mar láognai sealadadh an “Windsor Castle” isteach beál ar Rinbhéir agus a tri crann briste. Bhí plúr, chadhs agus rumaíast la. Nuair a bhí éinne beo inti, ach go bhfacaith fós inaí, más flor. Chomh roinnt daoine ar an bhfearr a thabhairt i d'fhorbáil, Cuireadh fios ár fhréin an chustaim go Luimneach agus nuair a thógadh súdtheil a raibh inti aicepsch déar. Nuair a chonaicír far an chustaim nár ardsaidh na haistít agus go raibh “marc rí, an broadarrow” gearrthar ar an long, taíreídh ó deontas do lucht a tharrtadh. Fuair an naomhur píodaithe €120 an duine agus an cuigeair feirmmore €80 an duine. Chuí Marcas Ó Catháin, athmhadair, scéala go dtí an t-iarnra talún, Westby, agus mhóir do lucht an airgid a chuir isteach go hInis Caithigh mar thineointaithe. Bhí an t-oileán faoi cheart, an t-am go, agus gan ann ach Eoghan, dearthair Mharaí, agus Móraín Ó Chliarrail thuaidh. Siad sa son stoinne a bhí ar an daoine a tháinig: Ó hAranacháin, Ó Crotó, Mac Mathúna, Ó Maolcáréacáin, Ó Griofa, Ó Braonán, Ó Scannláin, Ó Coistealà, Mac Carráthaigh, Bradley. Bhí muirín in ngach aon tigh agus leath-
chéad dalta sa scoil nuair a bhí Annraoi ar an oileán. Tháinig mheath ar loingseoirceacht sa tSionainn idir an dámh chogadh Móire, agus bhi ar mhuiníní an oileáin baillí leo go dtí an gCónaigh láimh le Cill Rois, mar ar leith ceann acu den phlaoisiocht. D’imliodh a lán acu ar bord loinge ag caobhlaigh éagsúla, agus thug Brónánach diobh, a bhí ina chaithaoín áthairgh ag Amhrail Byrd (U.S.A.) san iarraidh a thug sé faoin Mol thumhaid i dtosach na haoise, turas abhaile dha bháilían ó shoin!

Ba nós le maor Luimnigh teacht chomh fada le hInis Cathaigh agus sleag a chaithreamh in bhfarragá anuas go dti i dtosach na haoise seo. Tráchtar ar an mbéaloideas a ghabh thaghd hí saothair ns na nótaí, ach ní miste tagairt a déanamh don dturas a deintí ar an oileán, anso. Deir A. de Bláca gur i dtrá mhara a deintí an turas mórthimpeall an oileáin. Cé ná raibh cuimhne ro-mhaith ag an ar gnáiseanna a bhaint leis, riomh sé iad mar seo. Tosaíodh ag an gcloch aol a bhí ina saothar as Pointe na Meallach. Théidís ar a nglúine ansan agus arís a bhí an leac atá ag an gce, go bhfuil scriobh uirthi. Thiarr a dTóin an Oileán, níor mhór 8 nó 9 gcloch a bháilte agus iad a thabhairt saois insa sruthaill. Théidís ar a nglúine arís ag an leac atá ag an Meall, tar éis doibh i mtoimeall a dhéanamh. Naíon dturas timpéall na reilige ag Teampall na Marbh, ar mhullach an fhalla. Bhíodh docht uisce acu ó Thobar Sheanán ansan. Tháithí a lego do dtí an mórbhíl an chré agus na clocha beaga atá i Leaba Sheanán. Tagraíonn Graham do na sluaite a thugadh turas ar an oileán ar Luan Cásca (Mescal, 65).

Ní miste nós ann de dhílithe a bhain le hInis Cathaigh a lua. Seo taiti báid nua ar deiseal timpéall uirthi agus cuiriú clocha beaga ón dtráigh iseacht iontu (Mescal, 65, 66). Féach gur thug Seanán, leis, turas ar deiseal timpéall uirthi á beannú, tar éis dó Cathach a dhéiriú as, agus gheall an t-áingeal dó ná básfaí éinne a d’hiadadh an t-oileán nó go bhfuilfheadh sé arís (Beatha A, 67). Nil fáthga ar Inis Cathaigh anois ach muinntir Mhí Mhathúna.

Nil spás in ait mar é seo chun an fhíanaise a tugadh go dtí seo a chioradh mar ba chóir. Is fior an go háirithe i dtaca le comharbal Sheanán. Tá easaíomh sa bfhíanaise a tháigean nach féidir a rá go cinnte go raibh an gradam sin le hoidhreacht ag Mac Catháin i gcealláin (fiche A.R.E., 1581), biudh is gur fhan sé acu i ndiaidh dishealbht eagla aisteach leis an ádú aoise. Chathánaigh a bhí mar athbháistrithear ar Inis Cathaigh san oíse seo caite, ach deirear gurb é an sioinneadh Ó Catháin a bhí orthu so agus gur phó i bhúsí an oíse Mhí Mhathúna tráth an t-eagla (Mescal, 68). Is acu a bhíodh an clog órtha ar a dtugtar mionn. Duine dhíobh a bhí ó Roibeard Ó Catháin a d’aistriú ar Tiomna Nua “go Ghaodhalg Chúige Mumhan” (Dublin, 1858). Sa tagairt do “Nicholas Cahan et ancetores sui vocate Corubbe de Terrymone Shyan” in Inquisition de chuid 1604, deirear gurb iomann an “corrubbre” agus “overseeare and keeper” (Bagley, I, 399). Más amhaild atá eis difriocht a bhí i bhád é agus an “custos” a bhí ar Theampall Mhicuir, “The House of Synan” agus ar Theampall Ard na nAingeal? Is léir ó chuích de na tagairtí atá luaithe thuas gur thutaighd iad cuide de na séipíní a bhí iontó. Bunsó Normánach atá le Sticas (<Jaques), aínm áthar agus seanathar an chomharba a fuair bás i 1581 (A.R.E.), pé slí ar ghalacadar sádra chunú fèin é.

SCATTERY ISLAND

1. Abbey Church (=37, 41)
2. Ard na nAingeal (=23)
3. Bank Rinn Eannaigh (=7, 14a)
4. Battery
5. An Caisleán (=9)
6. An Carcas (=korkas)
7. Carraig an Draoi (=3, 14a)
8. Carraig Dhonnán (=karag ‘Nu’-o’n, karag ‘hn’-o’n
9. Castle (=5)
10. Cloghaus or Round Tower (=35, 38)
11. An Com
12. An Croisín (=13)
13. Cruisheen Point (=12)
14. Cúl na Gáinmhe (=ku:LNaga’-n’i:
15. Deirc Sheanáin (=26)
16. Fáin na nEach
17. Fawley’s Point
18. An Góilín
19. The Gunner’s House
20. Hog Island (=21, 22)
21. Inis Beag (=20, 22)
22. Inishbig or Hog Island (=21)
23. Knocknanangel (=2)
24. Knocknanangel Church (=39)
25. Lady’s Grave
26. Leaba Sheanáin (=15)
26a. Leac an Chathaigh
27. Leac na nAingeal

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focal “Scattery” tháifeach ar mhaithe le solúbire. "S", forchearn an fhochaí "Inis"; "catar", "Cathigh" (lobhth) agus chacloch a ar an “g” go “r” (consain leis an finnteacha id a raon) fear floinnchar an foirteach “ar” a bhí cointiú sa ghníudeach sa Lochlannais; “Ey”, an focal ar oileán sa Lochlannais (Feacht Ireland’s Eye, Lambay, Dalkey etc.).

Maidir leis an leagan Cathayensis atá le fáil i gcaipéis Páipú (Theiner, 316, 318, 324 agus C.P.R., 461) sa 146 aoth, sé is díolch gurb é Cathay lonnréacht oítheach domhan a chuiaigh i bhfeidhm air.

Leaganacha, le dátá, as cáipéisí: Insula Cathay, 120 aoth, Vatican L. 3057, 8486, Montpellier. Medíc. 92; Inisckety 1189 (JRSAI, XXI, 78); Inisckethiodh 1200 (B.B.E.L.), Inisckethioty c. 1200 (B.B.E.L.), 1290 (Harris, 243); Insula Cathay 1258 (C.P.R., 1), 1460 (A.H., VI, 1:457; Cathayensis(cus) 1460 Ó Mheine, C.P.R., (1989)).

Tá na leaganacha seo le fáil ar léaraísteanna:


2. Le flión do Sheanán a bheith ag caint le “Raphel” ar Mhulchá Feise, d’araidh na hainní e fín agus an leac ar a raibh sé ina shuí, leo óítheach atá in Íns Cathaigh. Ón eachtra san a hainníllocht Ard na nAingeal agus Leac na nAingeal (Beatha A, 66), (Beatha B, 77).


4. Deir A. de Bláca go ndeireadh muithri ar oileáin gur ansa “ní an chlog saighdiúil” é gur gníomh ró ar gur i gCill Sheanán, ó thuaidh ó Chill Ríos a thit abhainn na gCathánsach a bhí an chúis agus tugta iomhá air i gcás cailtane, anallacht, saolainn agus adhucra don Ghearaí” (Doyer, 501). Tá síor fós ag WEstrop oítheach, maraon le pictiúir (JRSAI, 1900, 237). Feach 26a.

5. Chúige seo a cheannfaigh an Ordinance Service 4 achar talún in 1810, is díchtha (Lennihan, 460).

6. Bhi sí o thógaí ag an geamhradh in 1576 (Begley 396). Thógadh uileche achar achar Chill Ríos clocha agus na raibh féin a chur i bhfadh leis.

7. Airt is a dtigeadh a taoibh isteach tríd an geleach ann uaireanta. Bhi cúpla i mbhíobhalaigh leis.

8. “Outside Rinn Eanaiagh Point is a rock called Carraig an Dhrúi, the remains of an island called Dair-inis, which is mentioned in St. Senan’s Life” (O.S.L.).

Chuir í o bhFeidhghinthe a dhraoi, Mac Táill, go hInis Cathaigh chuim Scannán a rugaighde aisti mar go mba leis féin i. Fuiris Seán na híon uachtar agus theith Mac Táill i gceo dafrocht ghe Cuirín, a bhí “ar bhealaibh Ínsi Cathaigh ann an deas". “Thaing an mhúirháirthais agus bhdáin an drúiogh agus a mhuintir, conadh i sin Cnáca na nDruithin igniu”
Cathagh, don leith thuaidh in achrómair Reiligi Aingil Dé", mar bhi a fios i "Relic in Aingil" in Inis Cathaigh a bheadh aiséirí Sheannán (Beatha A, 56).
37. “An teampaill mór atá le hais an Stipil. Ná fúil Naomh Seanán ar an mbínn thoir dhí ghearrtha amach os cionn na fúnneoga. Cloch a'ois is é i (i.e. an dealbh)" (A. de Bláca).
38. Feach 2.
Tugadh "St. Gabriel's Church" leis air (Mescal, 63).
41. Feach 43.
“taobh shiar huagha do Thampogholl Mhuire mar a bhfuil an feart, d' agriotear Deirc Sheannán" (Beatha B, 159).
"the Collegiate Church major... foundation in honour of God, St. Mary the Virgin and the said saint (Senan)". (C.P.R., V, 271).
44. "Teampaill na Marbh" (O.S.L.). "Temple na Marb" (F.P.). "Templenamarv" (S.O. 1842). "Here the people of the island bury the dead. Graham says: Scattery is one of the most popular burial-places in the county but in the case of stormy weather Shanakill, near Kilrush is used. The country people believe that all the bodies buried in the latter place are conveyed under the bed of the river into the holy ground of Iniscattery" (Mescal, 63). B' é dorcha De e adhúirt an t-ear-aingeal "Raphol" le Scannán "ni ba hiearnach iar mbraithe at the dara rátha úir na hinnis... Ni blaisefeannaidh acht éag.
An té tar a éad uair. (Beatha A, 67).
Cuirteadh in Inis Cathaigh Ghrá na Bhreáin beag Uí Chonchúrr Chiarraí i 1583 agus Mháiréad na Bhreáin beag Thoiraghlaith Maic Mhathúna i 1591 (A.R.E.).
Tá sé earrnógach agus fatha na thimpeall.
"Down to the recent period the sailors of Limerick used to resort to it in a solemn manner, and take some of its water to their ships, with a view of allaying thereby tempests at sea" (Mescal, 65).
B' a dhuine do ghairdín óg cúipin uiseá a shíomhadh chúchú súd a bhi ag déanamh an turas, ach bhi san cosúcha ar chailín (A. de Bláca).
Thóg Seanán cuaille coill agus thochail sé mar a dúirt an t-aingeal leis, agus bhi an-t-aingeal ag glanadh an úrche as an buí. A bhi a bhuí an obair déanta shaigh Seannán an cuaille ar bhrúach an tobair agus d'fhás sé mar a bheadh crann coill láithreach. Dúirt an t-aingeal ní triomóidh an tobair faid a bhi áitheadh sa chill sin, agus go lighbeas féin gach galar a thabhairt chuige.
(Beatha A, 71; Beatha B, 119).
48. Tá so mar aímn ar an dtaoibh thiar den oileán ar fud.

Foinís agus Nád

A.H.: Archivium Hibernicum
A.n. H.: Anecdota Hibernica
A.I.: Annála Iais Faithláine
A.R.: Annála Rioghchaithe Eireann
Beatha A: Beatha Sheannán, Lives of the Saints from the Book of Lismore,
Whitley Stokes.
Beatha B: Beatha Sheannán (athscríobh ar tháisce Meán-Ghaeilge), Royal Irish
Academy 24 C 29
Begley: John Begley, The Diocese of Limerick, 1-111 (1906)
C.D.I.: Calendar of Documents, Ireland (1711-1251)
Faoin teideal seo foilsímid cuid den ábhar atá bailithe ag Brainse na Logainmneacha den tSuirbhéireacht Ordánaíos. Ni ceart a bheith ag súil go mbeidh gach tagairt dá bhfuil le fáil sna tagairtí a thugtar, ach, má bhíonn tagairt ar eolas ag aon duine nach bhfuil luaithe agus a chabhroích le foirm nó brí an ainm a chinnéidh, bheimiobh bhuithch don duine sin ach ní tháinig faoin tagairt a chur chuigeann.

Ag barr an aít tugtar ainm na háló i mBéara, an t-aínm oiliúgáil Gaeilge, an contea ina bhfuil an aí (c.), an bharrútaacht (b.), an pórólse (p.) agus, más gá é, an baile fearann (f.), chomh maith le huimhir an leathanach den léarscaith í (S.O.).

**Castledermot Discart Diarmada** c. Chill Dara; b. Kilkea & Moone; p. Castledermot; S.O. 38, 40.

1. **Disserdimmada**
   

2. **Tristledermot**
   
   Sheehy, *op. cit.*, I, 138 (=*CDI*, I, 53) (1207)

3. **Tristledermot mod**
   
   *CDI*, I, 211 (1226)

4. **Tristledermot**
   
   *op. cit.*, I, 429 (1247)

5. **Tristledermot**
   
   *op. cit.*, I, 444 (1248)

6. **Tristledermot mod**
   
   *op. cit.*, I, 439 (1248)

7. **Tristlerdemot**
   
   *op. cit.*, I, 446 (1249)

8. **Trystell Derman*mod**

9. **Tristle Dermot**

10. **Tristlerdermod**

11. **Tristledermont**

12. **Tristlerdemot**

13. **Trestlerdertmot**

14. **Trestledermot**

15. **Trestledermot mod**

16. **Trestlerdemot**

17. **Trestledermot mod**

18. **Tristlerdemot**

19. **Tristlerdemot**

20. **Tristlerdernmot**

21. **Tristlerdemot**

22. **Tristledermot**

23. **Tristlerdemot**

24. **Tristlerdemot**

25. **Tristlerdemot mod**

26. **Tristlerdermod**

27. **Tristlerdemot**

28. **Tristlerdemot**

29. **Tristlerdemot mod**

30. **Tristlerdemot**

31. **Tristlerdemot mod**

32. **Tristlerdermod**

33. **desertum Dermitii, id est, Tristlerdemot**

34. **Tristlerdemot**

35. **Tristlerdemot**

36. **Tristlerdemot**

37. **Tristlerdemot mod**

38. **Tristler-Dermot mod**

39. **Tristler-Dermot**

40. **Tristlerdemot**

41. **Tristlerdemot**

42. **Tristlerdemot**

43. **Castlerdemot**

44. **Castlerdemot**

45. **Castlerdemot**

46. **Castle Dermot**

47. **Thristlerdemot**

48. **Thristlerdemot**

49. **Thristlerdemot**

49A. **Thristlerdemot**

49B. **Thristlerdemot, Thristlerdemot, Dysedermot**

50. **Thristlerdemot** or Castlerdemot

op. cit., IV, 131, 139, 154, 156, 170 (1296), 178, 198, 209, 214, 222 (1297), 234, 235, 240, 243, 252, 267, 284 (1298), 298, 304 (1299), 323 (1298-9)

op. cit., IV, 316, 333 (1299)

op. cit., IV, 332 (1299)

op. cit., IV, 356 (1300)

op. cit., IV, 374, 375 (1301)

op. cit., V, 25, 36 (1302)

op. cit., V, 54 (1302)

op. cit., V, 81 (1303), 102 (1304), 127, 128, 136, 137 (1305)

op. cit., V, 130 (1305)

op. cit., V, 145 (1305)

op. cit., V, 242 (1302 × 1306)

op. cit., V, 243, 244 (1302 × 1306)

Butler, *Jacobi Grace ... Annates*, 82 (1316)

*Cal. Carew MSS.*, V, 369 (1318)

op. cit., V, 353 (1272 × 1237)

Mac Nioicail, *Red Bk. of the Earl's of Kildare*, 106 (1329), 117 (1331)

MacNeill, *op. cit.*, 216 (1366)

*Cal. Ormond Deeds*, II, 117, 118 (1370)

*Cal. Carew MSS.*, V, 379 (1395)

*Cal. Pap. Letters, V, 86 (1397)

*Cal. Carew MSS.*, V, 382 (1377 × 1399)

op. cit., V, 342 (1408)


*JRSAI*, VIII, 532 (1518)

MacNeill, *op. cit.*, 278 (1531)

MacNeill, *op. cit.*, 278, 279 (1531)

*Cal. Carew MSS.*, I, 47 (1532)

op. cit., I, 131 (1537)

Fiant Hain, VIII, 80 (1539)

op. cit., 120 (1540)

White, *Ir. Monastic Possessions*, 124 (1540)

op. cit., 168 (1540)

Cal. State papers, Ire., 1509-73, 58 (1541)

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88. Disirt Diarmuta

89. ferleighind ... Disirt Diarmada

90. Disirt-Disirt Diarmata
91. Disirt Diarmata

92. discart diarmata
93. dissart diarmata
94. indiisur diarmata

95. abb Disirt Diarmada
96. roilig Diarmada mic Aodha Rón i. Disirt Diarmada
97. i nDisirt Diarmada
98. go Disirt Diarmada

99. Disirt Diarmada, St. Dermot's desert or wilderness

100. Disirt Diarmada, St. Dermot's desert or wilderness. 4 Masters

OSNB I, 17

PBNB, 22

101. . . . the place anciently called Discart Diarmada is the same with that now called Castledermot . . . The general opinion among the people is that, Castledermot obtained this name from a Castle that stood there formerly, and Dermot, King of Leinster, who occupied the Castle

OSL, II, 60 (T. O'C.)

Glacann Gwynn & Hadcock, Medieval Religious Houses: Ireland, 31, le ráiteas Annála Inis Faithleann (Uimh. 79 thuas) gur bhuanaigh Diarmuid mac Aedha Rón, ri Chorca Baiscín an disert seo sa bhliain 812, d'ainneoin go ndeireann eagarthóir na nAnnála gur cosúil go bhfuil dhá íontrál measachta le chéile anseo. Is é is dochtúr gur sa bhliain sin a bunaíodh an disert ceart go leor, ach gurb' é Diarmuid mac mic Aodha Rón a fuair bás 823 (ARÉ, I, 434) nó 825 (AU, I, 318-20; fheach freisin Chron. Scot., 132) an bunaithcheir.

Is é is dochtúr gurb' é Aodh Rón atá i gceist an rí Uladh a maraíodh 732 (ARÉ, I, 350) nó 735 (AU, I, 190). Tá roinnt iarstair mainistreach ar an lathair go fóill a bhaineas, de réir cosúilchtaí, leis an tréimhse ón 96 haois (na croiseanna) go dtí an 126 haois (án áirse), nó mar sin (chomh maith le híarsamh dha mhainistéire a bhain le tréimhse ba dheireanai). Is anseo a oileadh Cormac mac Cuileannain, 128
Ti léanta Chaisil (feach ARÉ, I, 536), agus is ann freisin atá sé curtha (feach O’Donovan, Three Fragments, 214).

Nil aon cheist ann faoin ainm Gaeilge, measaímid, seachas, b’fhéidir, cé chomh deireanach is mhair an seanainn, Diseart Diarmaid, ar bhéala Gaeilgeoirí an cheantair, rud eol nó duinn aon fhíanaise air. Is é is cosúil gur ar fhíanaise staírfaí an bhunaigh an éacht na cáidair shaibhreáchtaithe a dtuairimnigh gurbh é Diseart Diarmaid an t-ainn Gaeilge (Uímh. 99, 100, 101 thuas) agus ní lír ar a bhífhaíanta an raibh an t-ainm sin le fáil go fóill sa chaint (tá sé le tuiscint as Uímh. 101, b’fhéidir, nach raibh, ach níl sé sóiléir amach is amach).

Is ón bhfocal Laidine desertum don fhocal disseirt, ar ndóigh, agus “áit uaigneach, fáasach” a bhuncháil, ach is deacair idircheiditeach a dhéanamh idir é agus “mainistir” i gcuid de na sampal. Cinnte ní dtitheachtaí aonair a bhíodh i ndisearc go minic, ach comhaithionóil fear nó ban. D’héadfadh sé gur “mainistir le rialt dihain” a bhí i gcceist leis an scatáil, cé nár mhór tuilleadh staideir a dhéanamh ar úsáid an fhocal leis sin a chruthú nó a bhreagann.

Tá a leaganachacha gaille de Trístel-nó a leithid spéisíle agus is deacair a mheas gur ó thuilltuil éigin ag an tháinig siad (cé go bhfuil isert agus fíor easter le fáil ag freagraí do disseirt in ainmneacha eile). Tá an leagan eacnama feisíl le fáil i gcás roinnt ainmneacha de: Diseart Labhrán, a bhfuil leaganachacha cosúil le Trístel laurair an fáil dór (Inch St. Lawrence, Co. Luimnigh; v. Mac Spleánín, Stáin Aos Tuighe, 257); Diseart Iolladháin, a bhfuil leaganachacha cosúil le Trístel d’Ioladóire (Uímh, Co. Chill Dara); Diseart Muadhan (?), a bhfuil leaganachacha cosúil le Trístelchóin le fáil dó (ach ní go minic é, chomh fada agus is eol duinn: Dysartmoon i gc. Chill Chaiminnigh atá i gcceist); Diseart Chiarain a bhfuil leaganachacha cosúil le Trístelkaran le fáil dó (Castilekeean, Co. na Mí). Nil ach dhá ainm eile ar aír n-eolas a bhfuil trístel-íontú, cé go bhfuilfadar tuilleadh a bheithe an, agus ní thig linn a rá aon gáis dídh an raibh disseirt le fáil sna hainmneacha, ná cén t-ainm atá ag freagraí dóibh inniu; is iad Trístelbóth (Cal. Just. Rolls, 1, 257 (1299); i gc. Bhailte Atha Cliath) agus Trístelbó thar Trístelbó (CDI, V, 259, 267 (1304 -1306); i ndeanach an Mhullinn Chearr, Co. na hÉireann) iad.

Chuanmar i gcumhachtíeis leis an Ollamh Alan J. Bliss i roinn an tSean-Bhéarla agus an Mheán-Bhéarla i gColáiste Ollscoil Bhaile Átha Cliath, agus d’íarr scuiséal cathair cinnch marth ar an Dr. Joseph Long i roinn na Fraincise sa Choláiste Déanún. Is móir atámid faoi chomhaoin ag an mbeirt acu as ucht ar thugadh d’eolais duinn: is ar a eolais sin atá a bhfuil le rá agaín faoin bhfocal trístel buí anaithe.

Ní cosúil go bhfuil aon sampla den fhocal trístel féin le fáil, ach is ar éigeann atá aon amhras ann gur dispeagadh é ar an bhfocal Sean-Fhraincise triste, triste (a bhfuil go dtí éigin idir é agus na focail Bhréarla tryst, trust) a bhfuil leaganachacha Meáin-Laidine, trista, trista (v. Du Cange), agus Bhéarla, trist (v. OED agus e. na logainmneacha Tryslerandes, Trister Hill, Smith, Place-Names of the West Riding of Yorkshire, I, 310, 327) de le fáil. Is cosúil gur mar seo a d’fhás bri an fhocal: “aí a bhféadfaí a bheith ag coimne gheim is an bhfeidhriu leis an fhocal.” > “aí a bhféadfaí a bheith ag coimne gheim is an bhfeidhriu leis an fhocal.” > “aí a bhféadfaí do lucht selige” > “both, nó teach beag comháite, faoin tuath (in aír iargóilta?).” Is sa chiall dóthain amháin a d’fhéadfadh an focal tagairt do Dhíseart Diarmaid agus is é is doichoí gur don mhuinistir, mar bhí sí nuair a chuir na Normanaigh caolas ar an aít, a thagartha dar a focal. Is léir ó na hiarsmal atá fáthach agus ó thagairt staírfrí na lathair dithfreabhaigh amháin a bhí anseo, ach muintir ina raibh comhthionóil faoi rialt de shórt éigin. Mar dúramar thuas b’fhíodh tuilleadh staideir a dhéanamh ar an bhfocal disseirt d’fhonn a bhri chuimh, agus aon athruthú a tháinig ar an mbri, a dhéanamh amach.

Ge b’fhéidir sú ráite gur thóg Walter de Riddlesford caisleán anseo 1181 (caisleán adhmaid a bhheadh), tá roinnt amhrasanna, measaímid, faoin fhíanaise (feach Orpen, Ireland under the Normans, I, 386, English Historical Review, XXI (1907), 248, agus e. ARÉ, III, 71 n’). Tá cosúil ar chuaidh de na tagairtí don bhailte sna mheán-antáin, áfach (tionsol parlaiminte ann, mar shampla), go raibh caisleán de shórt éigin ann, ach ní gá go mbéadh sé chomh luath le 1181. O tarrla nach bhfuil aon sampla ar caolas againn don leagan Castledermot roimh 1518 (Uímh. 43 thuas); leabhar closh a hleara Chill Dara), is é is doichoí nach é an seanachaisleán, má bhi sé ann, is cós te is leagan sin den ainm, ach an caisleán a thóg Iarla Chill Dara 1505 (JKAS, I, 366; Lodge, Peerage of Ireland, I, 87).

[Documentation of the name Castledermot, originally Diseart Diarmaid (referring to the monastic foundation there). The word triste is French, a diminutive of triste, triste, apparently used here in the sense “simple country dwelling” and referring to the monastery. The forms with castle- apparently derive from the castle built in 1505 by the Earl of Kildare.]