



Evelyn Stewart Murray
1891

THE

ORIGIN AND HISTORY

OF

IRISH NAMES OF PLACES

BY

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VOL. I.



Ṭriallam timdeall na Poála.

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TO
THE RIGHT HONOURABLE
SIR PATRICK JOSEPH KEENAN
MEMBER OF HER MAJESTY'S PRIVY COUNCIL,
KNIGHT COMMANDER OF THE MOST DISTINGUISHED
ORDER OF ST. MICHAEL AND ST. GEORGE,
Companion of the Most Honourable Order of the Bath,
AS A SMALL TRIBUTE

TO
GENIUS, PATRIOTISM, AND KINDNESS OF HEART,

This Book

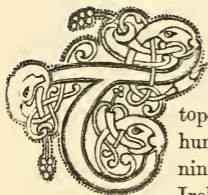
IS DEDICATED

BY

THE AUTHOR.



PREFACE.



RIALLAM TIMCHEALL NA
FODHLA—LET US WANDER
ROUND IRELAND: So wrote the
topographer, John O'Dugan, five
hundred years ago, when begin-
ning his poetical description of
Ireland, and so I address my readers
to-day. The journey will be at least a novel
one; and to those who are interested in the
topography of our country, in the origin of local
names, or in the philosophy of language, it may
be attended with some instruction and amusement.

The materials of this book were collected, and
the book itself was written, in the intervals of
serious and absorbing duties. The work of col-
lection, arrangement, and composition, was to me
a never-failing source of pleasure; it was often
interrupted and resumed at long intervals; and

if ever it involved labour, it was really and truly a labour of love.

I might have illustrated various portions of the book by reference to the local etymologies of other countries; and this was indeed my original intention; but I soon abandoned it, for I found that the materials I had in hands, relating exclusively to my own country, were more than enough for the space at my disposal.

Quotations from other languages I have, all through, translated into English; and I have given in brackets the pronunciation of the principal Irish words, as nearly as could be represented by English letters.

The local nomenclature of most countries of Europe is made up of the languages of various races: that of Great Britain, for instance, is a mixture of Celtic, Latin, Anglo-Saxon, Danish, and Norman French words, indicating successive invasions, and interesting and valuable for that very reason, as a means of historical research; but often perplexingly interwoven and difficult to unravel. In our island, there was scarcely any admixture of races, till the introduction of an important English element, chiefly within the last three hundred years—for, as I have shown (p. 105), the Danish irruptions produced no appreciable effect; and accordingly, our place-names are purely Celtic, with the exception of about a thirteenth part, which are English, and

mostly of recent introduction. This great name system, begun thousands of years ago by the first wave of population that reached our island, was continued unceasingly from age to age, till it embraced the minutest features of the country in its intricate net-work; and such as it sprang forth from the minds of our ancestors, it exists almost unchanged to this day.

This is the first book ever written on the subject. In this respect I am somewhat in the position of a settler in a new country, who has all the advantages of priority of claim, but who purchases them too dearly perhaps, by the labour and difficulty of tracking his way through the wilderness, and clearing his settlement from primeval forest and tangled underwood.

On the journey I have travelled, false lights glimmered every step of the way, some of which I have pointed out for the direction of future explorers. But I have had the advantage of two safe guides, Dr. John O'Donovan, and the Rev. William Reeves, D.D.; for these two great scholars have been specially distinguished, among the honoured labourers in the field of Irish literature, by their success in elucidating the topography of Ireland.

To the Rev. Dr. Reeves I am deeply indebted for his advice and assistance, generously volunteered to me from the very beginning. He examined my proposed plan of the book in the

first instance, and afterwards, during its progress through the press, read the proof sheets—all with an amount of attention and care, which could only be appreciated by an actual inspection of the well annotated pages, abounding with remarks, criticisms, and corrections. How invaluable this was to me, the reader will understand when he remembers that Dr. Reeves is the highest living authority on the subject of Irish topography.

My friend, Mr. William M. Hennessy, was ever ready to place at my disposal his great knowledge of the Irish language, and of Irish topography. And Mr. O'Longan, of the Royal Irish Academy, kindly lent me some important manuscripts from his private collection, of which I have made use in several parts of the book.

I have to record my thanks to Captain Berdoe A. Wilkinson, R.E., of the Ordnance Survey, for his kindness in procuring permission for me to read the Manuscripts deposited in his office, Phoenix Park. And I should be guilty of great injustice if I failed to acknowledge the uniform courtesy I experienced from Mr. Mooney, Chief Clerk in the same office, and the readiness with which both he and Mr. O'Lawlor facilitated my researches.

I have also to thank the Council of the Royal Irish Academy for granting me permission—long before I had the honour of being elected a

member of that learned body—to make use of their library, and to consult their precious collection of Manuscripts.

DUBLIN, *July*, 1869.

THE following is a list of the principal historical and topographical works on Ireland published within the last twenty years or so, which I have quoted through the book, and from which I have derived a large part of my materials:—

The Annals of the Four Masters, translated and edited by John O'Donovan, LL.D., M.R.I.A. ; published by Hodges and Smith, Dublin; the noblest historical work on Ireland ever issued by any Irish publisher—a book which every man should possess, who wishes to obtain a thorough knowledge of the history, topography, and antiquities of Ireland.

The Book of Rights; published by the Celtic Society: translated and edited by John O'Donovan. Abounding in information on the ancient tribes and territories of Ireland.

The Battle of Moylena: Celt. Soc. Translated and edited by Eugene O'Curry, M.R.I.A.

The Battle of Moyrath: Irish Arch. Soc. Translated and edited by John O'Donovan.

The Tribes and Customs of the district of Hy-Many: Irish Arch. Soc. Translated and edited by John O'Donovan.

- The Tribes and Customs of the district of Hy-Fiachrach: Irish Arch. Soc. Translated and edited by John O'Donovan (quoted as "Hy-Fiachrach" through this book).
- A Description of H-Iar Connaught. By Roderick O'Flaherty: Irish Arch. Soc. Edited by James Hardiman, M.R.I.A.
- The Irish version of the *Historia Britonum* of Nennius: Irish Arch. Soc. Translated and edited by James Henthorn Todd, D.D., M.R.I.A.
- Archbishop Colton's Visitation of the Diocese of Derry, 1397: Irish Arch. Soc. Edited by the Rev. William Reeves, D.D., M.R.I.A.
- Cambrensis Eversus. By Dr. John Lynch, 1662: Celt. Soc. Translated and edited by the Rev. Matthew Kelly.
- The Life of St. Columba. By Adamnan: Irish Arch. and Celt. Soc. Edited by the Rev. William Reeves, D.D., M.B., V.P.R.I.A. This book and the next contain a vast amount of local and historical information, drawn from every conceivable source.
- Ecclesiastical Antiquities of Down, Connor, and Dro-more. Edited by the Rev. William Reeves, D.D. M.B., M.R.I.A. (Quoted as the "Taxation of 1306," and "Reeves' Eccl. Ant.").
- The Topographical Poems of O'Dugan and O'Heeren: Irish Arch. and Celt. Soc. Translated and edited by John O'Donovan.
- The Calendar of the O'Clerys; or, the Martyrology of Donegal; Irish Arch. and Celt. Soc. Translated by John O'Donovan. Edited by James

Henthorn Todd, D.D., M.R.I.A., F.S.A. : and the Rev. William Reeves, D.D., M.R.I.A. (quoted as "O'C. Cal.").

The Wars of the Gaedhil with the Gaill. Published under the direction of the Master of the Rolls. Translated and edited by James Henthorn Todd, D.D., &c. (Quoted as "Wars of GG.").

The Chronicon Scotorum. Published under the direction of the Master of the Rolls. Translated and edited by William M. Hennessy, M.R.I.A.

Cormac's Glossary; translated by John O'Donovan; edited by Whitley Stokes, LL.D.

Lectures on the Manuscript Materials of Ancient Irish History; delivered at the Catholic University by Eugene O'Curry, M.R.I.A. Published by James Duffy, Dublin and London.

The Ecclesiastical Architecture of Ireland; comprising an Essay on the Origin and Uses of the Round Towers of Ireland. By George Petric, R.H.A., V.P.R.I.A.

Among these, I must not omit to mention that most invaluable work to the student of Irish Topography and History, "The General Alphabetical Index to the Townlands and Towns, the Parishes and Baronies of Ireland:" Census 1861: which was ever in my hands during the progress of the book, and without the help of which, I scarcely know how I should have been able to write it.

I have also consulted, and turned to good account, the various publications of the Ossianic Society, which are full of information on the legends, traditions, and fairy mythology of Ireland.

On the most ancient forms of the various Irish root-words and on the corresponding or cognate words in other languages, I have derived my information chiefly from Professor Pictet's admirable work, "Les Origines Indo-Européennes, ou les Aryas Primitifs:" Zeuss' masterly work, "Grammatica Celtica," in which the author quotes in every case from manuscripts of the eighth, or the beginning of the ninth century: Ebel's Celtic Studies: translated by Wm. K. Sullivan, Ph.D., M.R.I.A.: Irish Glosses; a Mediæval Tract on Latin Declension, by Whitley Stokes, A.B.; and an Edition with notes of Three Ancient Irish Glossaries, by the same accomplished philologist.

ADDENDUM.

Lectures on the Manners and Customs of the Ancient Irish. By Eugene O'Curry, M.R.I.A. Edited, with Introduction, Appendices, &c., by W. K. Sullivan, Ph. D. Published in 1873.

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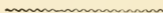
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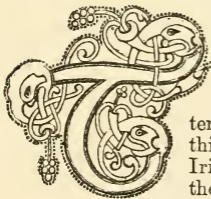
IRISH NAMES OF PLACES.

PART I.

THE IRISH LOCAL NAME SYSTEM.

CHAPTER I.

HOW THE MEANINGS HAVE BEEN ASCERTAINED.



THE interpretation of a name involves two processes: the discovery of the ancient orthography, and the determination of the meaning of this original form. So far as Irish local names are concerned, the first is generally the most troublesome, while the second, with some exceptions, presents no great difficulty to an Irish scholar.

There are cases, however, in which, although we have very old forms of the names, we are still unable to determine the meaning with any degree of certainty. In some of these, it is certain that

we are not in possession of the most ancient orthography, and that the old forms handed down to us are nothing more than corruptions of others still older; but in most cases of this kind, our ignorance is very probably due to the fact that the root-words of which the names are composed became obsolete before our most ancient manuscripts were written. Names of this class challenge the investigation, not so much of the Irish scholar, as of the general philologist.

With respect to the names occurring in this book, the Irish form and the signification are, generally speaking, sufficiently well known to warrant a certain conclusion; and accordingly, as the reader may observe, I have interpreted them in almost all cases without any appearance of hesitation or uncertainty. There are indeed names in every part of the country, about whose meaning we are still in the dark; but these I have generally avoided, for I believe it to be not only useless but pernicious to indulge in conjecture where certainty, or something approaching it, is not attainable. I have given my authority whenever I considered it necessary or important; but as it would be impossible to do so in all cases without encumbering the book with references, and in order to remove any doubt as to the correctness of the interpretations, I shall give here a short sketch of the various methods by which the meanings have been ascertained.

I. A vast number of our local names are perfectly intelligible, as they stand in their present anglicised orthography, to any person who has studied the phonetic laws by which they have been reduced from ancient to modern forms. There can be no doubt that the Irish name of Carricknadarriff, in the parish of Annahilt,

county of Down, is *Carraig-na-dtarbh*, the rock of the bulls; that Boherboy, the name of a village in Cork, and of several places in other counties, means yellow road (*Bóthar-buidhe*); or that Knockaunbaun in Galway and Mayo, signifies white little hill.

But this process requires check and caution; the modern forms, however obvious in appearance, are often treacherous; and whoever relies on them with unwatchful confidence will sooner or later be led into error. Carrick-on-Suir is what it appears to be, for the Four Masters and other authorities write it *Carraig-na-Siúire*, the rock of the Suir; and it appears to have got its name from a large rock in the bed of the river. But if anyone should interpret Carrick-on-Shannon in the same way, he would find himself mistaken. The old English name of the town was Carrickdrumrusk, as it appears on the Down Survey map; but the first part should be Carra, not Carrick, to which it has been corrupted; for the place got its name not from a rock, but from an ancient *carra* or weir across the Shannon; and accordingly the Four Masters write it *Caradh-droma-ruisc*, the weir of Drumroosk. Drumroosk itself is the name of several townlands in the north-western counties, and signifies the ridge of the *roosk* or marsh.

II. In numerous other cases, when the original forms are so far disguised by their English dress, as to be in any degree doubtful, they may be discovered by causing the names to be pronounced in Irish by the natives of the respective localities. When pronounced in this manner, they become in general perfectly intelligible to an Irish scholar—as much so as the names Queenstown and Newcastle are to the reader. Lisnanees is the name

of a place near Letterkenny, and whoever would undertake to interpret it as it stands would probably find himself puzzled; but it becomes plain enough when you hear the natives pronounce it with a *g* at the end, which has been lately dropped:—*Lios-na-naosg* [Lisnaneesg], the fort of the snipes (*naosg*, a snipe).

There is a small double lake, or rather two little lakes close together, three miles from Glengarriff in Cork, on the left of the road to Castletown Bearhaven. They are called on the maps Lough Avaul—a name I could never understand, till I heard the local pronunciation, which at once removed the difficulty; the people pronounce it *Lough-av-woul*, which anyone with a little knowledge of Irish will recognise as *Loch-dha-bhall*, the lake of the two spots, a name that describes it with perfect correctness.

Take as another example Ballylongford near the Shannon in Kerry: as it stands it is deceptive, the first part of the name being apparently Bally a town, which in reality it is not. I have a hundred times heard it pronounced by the natives, who always call it in Irish *Beal-atha-longphuirt* [Bellalongfort], the ford-mouth of the fortress. The name was originally applied to the ford over the little river, long before the erection of the bridge; and it was so called, no doubt, because it led to the *longphort* or fortress of Carrigafoyle, two miles distant. (See Ballyshannon).

Of this mode of arriving at the original forms of names I have made ample use; I have had great numbers of places named in Irish, either in the very localities, or by natives whom I have met from time to time in Dublin; and in this respect I have got much valuable information from the national schoolmasters who come twice a year

from every part of Ireland to the Central Training Establishment in Dublin. But in this method, also, the investigator must be very cautious; names are often corrupted in Irish as well as in English, and the pronunciation of the people should be tested, whenever possible, by higher authority.

The more intelligent of the Irish-speaking peasantry may often assist the inquirer in determining the meaning also; but here he must proceed with the utmost circumspection, and make careful use of his own experience and judgment. It is very dangerous to depend on the etymologies of the people, who are full of imagination, and will often quite distort a word to meet some fanciful derivation; or they will account for a name by some silly story obviously of recent invention, and so far as the origin of the name is concerned, not worth a moment's consideration.

The well-known castle of Carrigogunnell near the Shannon in Limerick, is universally understood by the inhabitants to mean the candle rock, as if it were *Carraig-na-gcoinneall*; and they tell a wild legend, to account for the name, about a certain old witch, who in times long ago lived on it, and every night lighted an enchanted candle, which could be seen far over the plain of Limerick, and which immediately struck dead any person who caught even its faintest glimmer. She was at last vanquished and destroyed by St. Patrick; but she and her candle are immortalised in many modern tourist books, and, among others, in Mrs. Hall's "Ireland," where the reader will find a well-told version of the story. But the Four Masters mention the place repeatedly, and always call it *Carraig-O-gCoinnell*, with which the pronunciation of the peasantry exactly agrees; this admits of no exercise of the imagination, and

banishes the old witch and her candle more ruthlessly than even St. Patrick himself, for it means simply the rock of the O'Connells, who were no doubt the original owners.

The meaning of a name, otherwise doubtful, will often be explained by a knowledge of the locality. Quilcagh mountain in the north-west of Cavan, near the base of which the Shannon rises, is called in Irish by the inhabitants *Cailceach* [Calkagh], which literally signifies chalky (Ir. *cailc*, chalk; Lat. *calx*); and the first view of the hill will show the correctness of the name; for it presents a remarkably white face, due to the presence of quartz pebbles, which are even brought down in the beds of streams, and are used for garden-walks, &c.

Carrantuohill in Kerry, the highest mountain in Ireland, is always called throughout Munster, Carraunthoohill, and the peasantry will tell you that it means an inverted reaping-hook, a name which is apparently so absurd for a mountain, that many reject the interpretation as mere silliness. Yet whoever looks at the peak from about the middle of the Hag's Valley, will see at once that the people are quite right; it descends on the Killarney side by a curved edge, which the spectator catches in profile, all jagged and serrated with great masses of rock projecting like teeth, without a single interruption, almost the whole way down. The word *tuathail* [thoohill] means literally left-handed; but it is applied to anything reversed from its proper direction or position; and the great peak is most correctly described by the name *Carrán-tuathail*, for the edge is toothed like the edge of a *carrán*, or reaping-hook; but it is a reaping-hook reversed, for the teeth are on a convex instead of a concave edge.

III. The late Dr. O'Donovan, while engaged in the Ordnance Survey, travelled over a great part of Ireland, collecting information on the traditions, topography, and antiquities of the country. The results of these investigations he embodied in a series of letters, which are now deposited in the Royal Irish Academy, bound up in volumes; and they form the most valuable body of information on Irish topography in existence.

His usual plan was to seek out the oldest and most intelligent of the Irish-speaking peasantry in each locality, many of whom are named in his letters; and besides numberless other inquiries, he caused them to pronounce the townland and other names, and used their assistance in interpreting them. His interpretations are contained in what are called the Field Name Books, a series of several thousand small parchment-covered volumes, now lying tied up in bundles in the Ordnance Office, Phœnix Park. The names of all the townlands, towns, and parishes, and of every important physical feature in Ireland, are contained in these books, restored to their original Irish forms, and translated into English, so far as O'Donovan's own knowledge, and the information he received, enabled him to determine.

There are, however, numerous localities in every one of the thirty-two counties that he was unable to visit personally, and in these cases, instead of himself hearing the names pronounced, he was obliged to content himself with the various modes of spelling them prevalent in the neighbourhood, or with the pronunciation taken down by others from the mouths of the people, as nearly as they were able to represent it by English letters. He had a wonderful instinct in arriving at the meanings of names, but the information he received

from deputies often left him in great doubt, which he not unfrequently expresses ; and his interpretations, in such cases, are to be received with caution, based, as they often are, on corrupt spelling, or on doubtful information.

So far as time permitted, I have consulted O'Donovan's letters, and the Field Name Books, and I have made full use of the information derived from these sources. I have had frequently to use my own judgment in correcting what other and older authorities proved to be erroneous ; but I do not wish, by this remark, to underrate the value and extent of the information I have received from O'Donovan's manuscript writings.

I will give a few illustrations of names recovered in this way. There is a townland in Cavan called Castleterra, which gives name to a parish ; the proper pronounciation, as O'Donovan found by conversation with the people, is *Cussatirry*, representing the Irish *Cos-a'-tsiorraigh*, the foot of the colt, which has been so strangely corrupted ; they accounted for the name by a legend, and they showed him a stone in the townland on which was the impression of a colt's foot.

In the parish of Kilmore, in the same county, the townland of Derrywinny was called by an intelligent old man, *Doire-bhainne*, and interpreted, both by him and O'Donovan, the oak-grove of the milk ; so called, very probably, from a grove where cows used to be milked. Farnamurry near Nenagh in Tipperary, was pronounced *Farrany-murry*, showing that the name is much shortened, and really signifies O'Murray's land ; and Ballyhoos in Clonfert, Galway, was stripped of its deceptive garb by being called *Bilè-chuais*, the old tree of the *coos* or cave.

IV. We have a vast quantity of topographical

and other literature, written from a very early period down to the 17th century, in the Irish language, by native writers. Much of this has been lately published and translated, but far the greater part remains still unpublished.

Generally speaking, the writers of these manuscripts were singularly careful to transmit the correct ancient forms of such names of places as they had occasion to mention; and accordingly it may be stated as a rule, subject to occasional exceptions, that the same names are always found spelled in the same way by all our ancient writers, or with trifling differences depending on the period in which they were transcribed, and not affecting the etymology.

At those early times, the names which are now for the most part unmeaning sounds to the people using them, were quite intelligible, especially to skilled Irish scholars; and this accounts for the almost universal correctness with which they have been transmitted to us.

This is one of the most valuable of all sources of information to a student of Irish local names, and it is, of course, of higher authority than those I have already enumerated: with the ancient forms restored, it usually requires only a competent knowledge of the Irish language to understand and interpret them. I have consulted all the published volumes, and also several of the unpublished manuscripts in Trinity College and the Royal Irish Academy. Great numbers of the names occurring in the texts have been translated in footnotes by the editors of the various published manuscripts, and I have generally availed myself of their authority. A list of the principal works already published will be found in the Preface.

Many of the local names occurring in these manuscripts are extinct, but the greater number exist at the present day, though disguised in an English dress, and often very much altered. In every such case it becomes a question to identify the ancient with the modern name—to show that the latter is only a different form of the former, and that they both apply to the same place. A great deal has been done in this direction by Dr. O'Donovan, Dr. Reeves, and other editors of the published manuscripts, and I have generally adopted their identifications.

This method of investigation will be understood from the following examples:—At the year 586, it is stated by the Four Masters that Bran Dubh, King of Leinster, gained a battle over the Hy Neill “at the hill over *Cluain-Conaire* ;” and they also record, at the year 837, that a great royal meeting took place there, between Niall Caille, king of Ireland, and Felimy (son of Criffan), king of Munster. In a gloss to the Calendar of Aengus the Culdee, at the 16th of September, *Cluain-Conaire* is stated to be “in the north of *Hy Faelain* ;” and this clearly identifies it with the modern townland of Cloncurry, which gives name to a parish in Kildare, between Kilcock and Innfield, since we know that *Hy Faelain* was a territory occupying the north of that county. As a further corroboration of this, the old translator of the Annals of Ulster, in rendering the record of the meeting in 837, makes the name Cloncurry.

Once we have arrived at the form *Cluain-Conaire*, the meaning is sufficiently obvious ; it signifies Conary's lawn or meadow ; but who this Conary was we have no means of knowing (see O'Donovan's Four Masters, Vol. I., p. 457).

Ballymagowan is the name of some townlands

in Donegal and Tyrone, and signifies Mac Gowan's town. But Ballymagowan near Derry is a very different name, as will appear by reference to some old authorities. In Sampson's map it is called Ballygowan, and in the Act 4 Anne, "Ballygan, *alias* Ballygowan:" while in an Inquisition taken at Derry, in 1605, it is designated by the English name Canons' land. From all this it is obviously the place mentioned in the following record in the Four Masters at 1537:—"The son of O'Doherty was slain in a nocturnal assault by Rury, son of Felim O'Doherty, at *Baile-nagcananach* [Ballynagananagh], in the Termon of Derry." This old Irish name signifies the town of the canons, a meaning preserved in the Inq. of 1605; while the intermediate forms between the ancient and the modern very corrupt name are given in Sampson and in the Act of Anne.

In Adamnan's Life of St. Columba (Lib. ii., Cap. 43) it is related, that on one occasion, while the saint was in Ireland, he undertook a journey, in which "he had for his charioteer Columbanus, son of Echuid, a holy man, and founder of a monastery, called in the Scotie tongue *Snamh-Luthir*." In the Life of St. Fechin, published by Colgan (Act. SS., p. 136 b.), we are informed that "the place which is called *Snamh-Luthir* is in the region of *Cairbre-Gabhra*;" and O'Donovan has shown that Carbery-Goura was a territory situated in the north-east of Longford; but the present identification renders it evident that it extended northwards into Cavan.

In an Inquisition taken at Cavan in 1609, the following places are mentioned as situated in the barony of Loughtee:—"Trinitie Island scituate near the Toagher, . . . Clanlaskin, Derry, Bleyncupp, and Dromore, *Snawlugher* and Kille-

vallie" (Ulster Inq., App. vii.) ; Snawlugher being evidently the ancient *Snamh-Luthir*. We find these names existing at the present day in the parish of Kilmore, in this barony, near the town of Cavan, in the modern forms of Togher, Clonloskan, Derries, Bleancup, Drummore, Killyvally, Trinity Island ; and there is another modern townland called Slanore, which, though more altered than the others, is certainly the same as Snawlugher. If this required further proof we have it in the fact, that in Petty's map Slanore is called Snalore, which gives the intermediate step.

Snamh-Luthir is very well represented in pronunciation by Snawlugher of the Inquisition. This was shortened by Petty to Snalore without much sacrifice of sound ; and this, by a metathesis common in Irish names, was altered to Slanore. Luthir is a man's name of frequent occurrence in our old MSS., and *Snamh-Luthir* signifies the swimming-ford of *Luthir*. This ingenious identification is due to Dr. Reeves. (See Reeves's Adamnan, p. 173).

V. Some of the early ecclesiastical and historical writers, who used the Latin Language, very often when they had occasion to mention places, gave, instead of the native name, the Latin equivalent, or they gave the Irish name accompanied by a Latin translation. Instances of this kind are to be found in the pages of Adamnan, Bede, Giraldus Cambrensis, Colgan, O'Sullivan Bear, and others. Of all the sources of information accessible to me, this, so far as it extends, is the most authentic and satisfactory ; and accordingly I have collected and recorded every example of importance that I could find.

These men, besides being, many of them, profoundly skilled in the Irish language, and speaking

it as their mother tongue, lived at a time when the local names of the country were well understood; their interpretations are in almost all cases beyond dispute, and serve as a guide to students of the present day, not only in the very names they have translated, but in many others of similar structure, or formed from the same roots. How far this is the case will appear from the following examples.

St. Columba erected a monastery at Durrow, in the King's County, about the year 509, and it continued afterwards during his whole life one of his favourite places. The old Irish form of the name is *Dairmag* or *Dearmagh*, as we find it in Adamnan:—"A monastery, which in Scotie is called *Dairmag*;" and for its interpretation we have also his authority; for when he mentions it in Lib. i., Cap. 29, he uses the Latin equivalent, calling it "*Roboreti campus*," the plain of the oaks. Bede also gives both the Irish name and the translation in the following passage:—"Before he (Columba) passed over into Britain, he had built a noble monastery in Ireland, which, from the great number of oaks, is in the Scotie language called *Dearmagh*, the field of the oaks" (Lib. iii., Cap. 4). *Dair*, an oak; *magh*, a plain.

It is hardly necessary to remark that the name was in use ages before the time of St. Columba, who adopted it as he found it; and it has been softened down to the present name by the aspiration of the consonants, *Dearmhagh* being pronounced *Darwah*, which gradually sunk to Durrow.

Durrow, on the borders of the Queen's County and Kilkenny, has the same original form and meaning, for we find it so called in O'Clery's Calendar at the 20th of October, where St. *Mael-dubh* is mentioned as "from *Dermagh* in *Hy Duach*,

in the north of Ossory," which passage also shows that Durrow, though not included in the Queen's County, formerly belonged to the territory of Idough, in Kilkenny.

There are several townlands in other parts of Ireland called Durrow, Durra, and Durha; and although we have no written evidence of their ancient forms, yet, aided by the pronunciation of the peasantry, and guided by the analogy of Durrow, we cannot hesitate to pronounce that they are all modern forms of *Dearmhagh*.

We find the same term forming part of the name of Dunderrow, a village and parish in Cork, whose ancient name is preserved in the following entry from the Book of Leinster, a MS. of the 12th century, recording an event that occurred early in the ninth:—"By them (i. e. the Danes) were demolished *Dun-der-maigi* and *Inis-Eoganain*" (Owenan's or Little Owen's island or river-holm, now Inishannon on the river Bandon: "Wars of GG.," p. 233). Dunderrow signifies the fortress of the oak-plain, and the large dun from which it was called is still in existence in the townland of Dunderrow, half a mile south of the village.

Drumhome in Donegal takes its name from an ancient church originally dedicated to St. Adamnan (see O'Clery's Calendar at 23rd Sept). O'Clery and the Four Masters call it *Druim-tuama*, which seems to imply that they took it to mean the ridge of the tumulus. Adamnan himself, however, mentions it in his life of St. Columba (Lib. iii. Cap. 23) by the equivalent Latin name *Dorsum Tommæ*; and Colgan (A. SS. p. 9, n. 6) notices this, adding the words, "for the Irish *druim* signifies the same as the Latin *dorsum*." From which it appears evident that both Adamnan and Colgan regarded *Tommæ* as a personal name; for if it meant tumulus,

the former would, no doubt, have translated it as he did the first part, and the latter would be pretty sure to have a remark on it. The name, therefore, signifies the ridge or long hill of Tomma, a pagan woman's name; and this is the sense in which Lynch, the author of *Cambrensis Eversus*, understands it (*Camb. Evers. II. 686*).

About four miles from Bantry, on the road to Inchigeela, are the ruins of Carriganass castle, once a stronghold of the O'Sullivans. O'Sullivan Bear mentions it in his *History of the Irish Catholics*, and calls it *Torrentirupes*, which is an exact translation of the Irish name *Carraig-an-easa*, the rock of the cataract; and it takes its name from a beautiful cascade, where the Ouvane falls over a ledge of rocks, near the castle.

There is another place of the same name in the parish of Ardagh, near Youghal, and another still in the parish of Lackan, Mayo; while, in Armagh and in Tyrone, it takes the form of Carrickaness—all deriving their name from a rock in the bed of a stream, forming an *eas* or waterfall.

VI. When the Irish original of a name is not known, it may often be discovered from an old form of the anglicised name. These early English forms are found in old documents of various kinds in the English or Latin language—inquisitions, maps, charters, rolls, leases, &c., as well as in the pages of the early Anglo-Irish historical writers. The names found in these documents have been embalmed in their pages, and preserved from that continual process of corruption to which modern names have been subjected; such as they sprang from their Irish source they have remained, while many of the corresponding modern names have been altered in various ways.

They were obviously, in many instances, taken

down from the native pronunciation; and very often they transmit the original sound sufficiently near to suggest at once to an Irish scholar, practised in these matters, the proper Irish form. Drs. O'Donovan and Reeves have made much use of this method, and I have succeeded, by means of it, in recovering the Irish forms of many names.

Ballybough, the name of a village near Dublin, is obscure as it stands; but in an Inquisition of James I., it is called Ballybought, which at once suggests the true Irish name *Baile-bocht*, poor town; and Ballybought, the correct anglicised form, is the name of some townlands in Antrim, Kildare, Cork, and Wexford. With the article intervening we have Ballinamought, the name of a hamlet near Cork city, and Ballynamought near Bantry in the same county, both meaning the town of the poor people:—*b* eclipsed by *m*—page 22.

Cappancur near Geashill, King's County, is mentioned in an Inquisition of James I., and spelled Keapancurragh, which very fairly represents the pronunciation of the Irish *Ceapach-an-churraigh*, the tillage-plot of the *curragh* or marsh.

There is a townland in the parish of Aghaboe, Queen's County, the name of which all modern authorities concur in calling Kilminfoyle. It is certain, however, that the *n* in the middle syllable has been substituted for *l*, for it is spelled in the Down Survey map Killmullfoyle: this makes it perfectly clear, for it is a very good attempt to write the Irish *Cill-Maolphoil*, Mulfoyle's Church, Mulfoyle being a man's name of common occurrence, signifying St. Paul's servant.

It would be impossible to guess at the meaning of Ballyboughlin, the name of a place near Clara, King's County, as it now stands; but here also the Down Survey opens the way to the original

name, by spelling it Bealaboclone, from which it is obvious that the Irish name is *Beal-atha-bochluana*, the ford of the cow-meadow, the last part, *bochluain*, cow-meadow, being a very usual local designation.

CHAPTER II.

SYSTEMATIC CHANGES.

THERE are many interesting peculiarities in the process of altering Irish topographical names from ancient to modern English forms; and the changes and corruptions they have undergone are, in numerous instances, the result of phonetic laws that have been in operation from the earliest times, and among different races of people. Irish names, moreover, afford the only existing record of the changes that Irish words undergo in the mouths of English-speaking people; and, for these reasons, the subject appears to me to possess some importance, in both an antiquarian and a philological point of view.

I. *Irish Pronunciation preserved.*—In anglicising Irish names, the leading general rule is, that the present forms are derived from the ancient Irish, as they were spoken, not as they were written. Those who first committed them to writing aimed at preserving the original pronunciation, by representing it as nearly as they were able in English letters. Generally speaking, this principle explains the alterations that were made in the spelling of names in the process of reducing them from ancient to modern forms; and, as in the Irish

language there is much elision and softening of consonants; as, consequently, the same sound usually take a greater number of letters to represent them in Irish than in English; and since, in addition to this, many of the delicate sounds of the Irish words were wholly omitted, as impossible to be represented in English; for all these reasons the modern English forms of the names are almost always shorter than the ancient Irish.

Allowing for the difficulty of representing Irish words by English letters, it will be found that, on the whole, the ancient pronunciation is fairly preserved. For example, Drummuck, the name of several places in Ulster, preserves almost exactly the sound of the Irish *Druim-muc*, the ridge of the pigs; and the same may be said of Dungarvan, in Waterford and Kilkenny, the Irish form of which is *Dun-Garbhain* (Four Mast.), meaning Garvan's fortress. Not quite so well preserved, but still tolerably so, is the sound of *Baile-a'-ridire* [Ballyaridery], the town of the knight, which is now called Balrothery, near Dublin. In some exceptional cases the attempts to represent the sound were very unsuccessful, of which Ballyagran, the name of a village in Limerick, may be cited as an example; it ought to have been anglicised Bellahagran, the original form being *Bel-atha-grean*, the ford-mouth of the gravel. Cases of this kind are more common in Ulster and Leinster than in the other provinces.

Whenever it so happens that the original combination of letters is pronounced nearly the same in Irish and English, the names are commonly modernised without much alteration either of spelling or pronunciation; as for instance, *dun*, a fort, is usually anglicised *dun* or *doon*; *bo*, a cow, *bo*; *druim*, a long hill, *drum*; *leitir*, a wet hill-side,

letter, &c. In most cases, however, the same letters do not represent the same sounds in the two languages; and, accordingly, while the pronunciation was preserved, the original orthography was in almost all cases much altered, and, as I have said, generally shortened. The contraction in the spelling is sometimes very striking, of which *Lorum* in *Carlow* affords a good illustration, the Irish name being *Leamhdhruim* [Lavrur], the *drum* or ridge of the elms.

II. *Aspiration*.—The most common causes of change in the reduction of Irish names are aspiration and eclipsis; and of the effects of these two grammatical accidents, it will be necessary to give some explanation.

O'Donovan defines aspiration—"The changing of the radical sounds of the consonants, from being stops of the breath to a sibilance, or from a stronger to a weaker sibilance; so that the aspiration of a consonant results in a change of sound." There are nine of the consonants which, in certain situations, may be aspirated: *b, c, d, f, g, m, p, s,* and *t*. The aspiration is denoted either by placing a point over the letter (*ċ*), or an *h* after it (*eh*); by this contrivance letters that are aspirated are still retained in writing, though their sounds are wholly altered. But as in anglicising names these aspirated sounds were expressed in English by the very letters that represented them, there was, of course, a change of letters.

B and *m* aspirated (*bh, mh*), are both sounded like *v* or *w*, and, consequently, where we find *bh* or *mh* in an Irish name, we generally have *v* or *w* in the English form: examples, *Ardvally* in *Sligo* and *Donegal*, from the Irish *Ard-bhaile*, high town; *Ballinvana* in *Limerick*, *Baile-an-bhana*, the town of the green field; *Ballinwully* in *Roscommon*, *Baile-an-mhulligh*, the town of the summit.

Very often they are represented by *f* in English, as we see in Cloondaff in Mayo, from *Cluain-damh*, ox-meadow; Boherduff, the name of several townlands in various counties, *Bóthar-dubh*, black road. And not unfrequently they are altogether suppressed, especially in the end of words, or between two vowels, as in Knockdoo in Wicklow, the same as Knockduff in other places, *Cnoc-dubh*, black hill; Knockrour or Knockrower in the southern counties, which has been made Knockramer, in Armagh, all from *Cnoc-reamhar*, fat or thick hill.

For *c* aspirated see next Chapter.

D and *g* aspirated (*dh*, *gh*), have a faint guttural sound not existing in English; it is something like the sound of *y* (in yore), which occasionally represents it in modern names, as in Annayalla in Monaghan, *Eanaigh-ghéala*, the white marshes, so called, probably, from whitish grass or white bog flowers. But these letters, which even in Irish are, in some situations not sounded, are generally altogether unrepresented in English names, as in Lisnalee, a common local name in different parts of the country, which represents the Irish *Lios-na-laegh*, the fort of the calves, a name having its origin in the custom of penning calves at night within the enclosure of the *lis*; Reanabrone near Limerick city, *Reidh-na-brón*, the marshy flat of the mill-stone or quern; Ballintoy in Antrim, *Baile-an-tuaidh*, the town of the north.

F aspirated (*fh*) totally loses its sound in Irish, and of course is omitted in English, as in Bauran-eag in Limerick, *Barr-an-fhiaigh*, the hill-top of the deer; Knockanree in Wicklow, *Cnoc-an-fhraeigh*, the hill of the heath.

P aspirated (*ph*), is represented by *f*, as in Ballinfoyale, the name of a place in Wicklow, and

of another near Galway, *Baile-an-phoill*, the town of the hole; Shanlongford in Derry, *Sean-longphort*, the old *longfort* or fortification.

S and *t* aspirated (*sh*, *th*), both sound the same as English *h*, as in Drumhillagh, a townland name of frequent occurrence in some of the Ulster counties, *Druim-shaileach*, the ridge of the shallows, which often also takes the form Drumsillagh, where the original *s* sound is retained; Drumhuskert in Mayo, *Druimthuaisceart*, northern *drum* or ridge.

III. *Eclipsis*.—O'Donovan defines eclipsis, "The suppression of the sounds of certain radical consonants by prefixing others of the same organ." When one letter is eclipsed by another, both are retained in writing, but the sound of the eclipsing letter only is heard, that of the eclipsed letter, which is the letter proper to the word, being suppressed. For instance, when *d* is eclipsed by *n* it is written *n-d*, but the *n* alone is pronounced. In representing names by English letters, however, the sound only was transmitted, and, consequently the eclipsed letter was wholly omitted in writing, which, as in case of aspiration, resulted in a change of letter.

"All initial consonants that admit of eclipsis are eclipsed in all nouns in the genitive case plural, when the article is expressed, and sometimes even in the absence of the article" (O'Donovan's Grammar). *S* is eclipsed also, under similar circumstances, in the genitive singular. Although there are several other conditions under which consonants are eclipsed, this, with very few exceptions, is the only case that occurs in local names.

The consonants that are eclipsed are *b*, *c*, *d*, *f*, *g*, *p*, *s*, *t*, and each has a special eclipsing letter of its own.

B is eclipsed by *m*. Lugnamuddagh near Boyle,

Roscommon, represents the Irish *Lug-na-mbodach*, the hollow of the *bodachs* or churls; Knocknamoe near Abbeyleix, Queen's County, *Cnoc-na-mbo*, the hill of the cows; Mullaghnamoyagh in Derry, *Mullach-na-mboitheach*, the hill of the byres, or cow-houses.

C is eclipsed by *g*. Knocknagulliagh, Antrim, is reduced from the Irish *Cnoc-na-gcoilleach*, the hill of the cocks or grouse; Cloonagashel near Ballinrobe, ought to have been anglicised Coolnagashel, for the Four Masters write the name *Cuil-na-gcaiseal*, the angle of the cashels or stone forts.

D and *g* are both eclipsed by *n*. Killynamph, in the parish of Aghalurcher, Fermanagh, *Coill-na-ndamh*, the wood of the oxen; Mullananalog in Monaghan, *Muach-na-ndealg*, the summit of the thorns or thorn-bushes. The eclipsis of *g* very seldom causes a change, for in this case the *n* and *g* coalesce in sound in the Irish, and the *g* is commonly retained and the *n* rejected in the English forms; as, for instance, *Cnoc-na-ngabhar* [Knock-nung-our], the hill of the goats, is anglicised Knocknagore in Sligo and Down, and Knocknagower in Kerry.

F is eclipsed by *bh* which is represented by *v* in English. Carrignavar, one of the seats of the Mac Carthys in Cork, is in Irish *Carraig-na-bhfear*, the rock of the men; Altnaveagh in Tyrone and Armagh, *Alt-na-bhfiach*, the cliff of the ravens; Lisnaviddoge near Templemore, Tipperary, *Lios-na-bhfeadóg*, the *lis* or fort of the plovers.

P is eclipsed by *b*. Gortnaboul in Kerry and Clare, *Gort-na-bpoll*, the field of the holes: Cornabaste in Cavan, *Cor-na-bpiast*, the round-hill of the worms or enchanted serpents.

S is eclipsed by *t*, but this occurs only in the genitive singular, with the article, and sometimes

without it. Ballintaggart, the name of several places in various counties from Down to Kerry, represents the Irish *Baile-an-tsagairt*, the town of the priest, the same name as Ballysaggart, which retains the *s*, as the article is not used; Knockatancashlane near Caherconlish, Limerick, *Cnoc-a'-tsean-chaisleáin*, the hill of the old castle; Kiltenanlea in Clare, *Cill-tSenain-leith*, the church of Senan the hoary; Kiltenan in Limerick, *Cill-tSenain*, Senan's church.

T is eclipsed by *d*. Ballynadolly in Antrim *Baile-na-dtulach*, the town of the little hills; Gortnadullagh near Kenmare, *Gort-na-dtulach*, the field of the hills; Lisnadurk in Fermanagh, *Lios-na-dtorc*, the fort of the boars.

IV. *Effects of the Article*.—The next series of changes I shall notice are those produced under the influence of the article. Names were occasionally formed by prefixing the Irish definite article *an* to nouns, as in the case of Anveyerg in the parish of Aghnamullan, Monaghan, which represents the Irish *An-bheith-dhearg*, the red birch-tree. When the article was in this manner placed before a word beginning with a vowel, it was frequently contracted to *n* alone, and this *n* was often incorporated with its noun, losing ultimately its force as an article, and forming permanently a part of the word. The attraction of the article is common in other languages also, as for instance in French, which has the words *thierre*, *lendemain*, *lurette*, *Lisle*, *Lami*, and many others, formed by the incorporation of the article *l*.

A considerable number of Irish names have incorporated the article in this manner; among others, the following: Naul, the name of a village near Balbriggan. The Irish name is *an áill*, i. e. the rock or cliff, which was originally applied to the

perpendicular rock on which the castle stands—rising over the little river Delvin near the village. The word was shortened to *n'aill*, and it has descended to us in the present form Naul, which very nearly represents the pronunciation.

The parish of Neddans in Tipperary, is called in Irish *na feadáin*, the brooks or streamlets, and it took its name from a townland which is now often called *Fearann-na-bhfeadáin*, the land of the streamlets. Ninch in Meath, the *inch* or island. Naan island in Lough Erne, the *ain* or ring, so called from its shape; Nart in Monaghan, *an fheart*, the grave.

Nuenna river in the parish of Freshford, Kilkenny—*an uaithne* [an oohina], the green river. The river Nore is properly written *an Fheoir*, i. e. the Feoir; Boate calls it "The Nure or Oure," showing that in his time (1645) the article had not been permanently incorporated. Nobber in Meath; the *obair* or work, a name applied according to tradition, to the English fortress erected there. Mageoghegan, in his translation of the "Annals of Clonmacnoise," calls it "the Obber."

It is curious that in several of these places a traditional remembrance of the use of the article still exists, for the people often employ the English article with the names. Thus Naul is still always called "The Naul," by the inhabitants: in this both the Irish and English articles are used together; but in "The Oil" (the *aill* or rock), a townland in the parish of Edermine, Wexford, the Irish article is omitted, and the English used in its place.

While in so many names the article has been incorporated, the reverse process sometimes took place; that is, in the case of certain words which

properly began with *n*, this letter was detached in consequence of being mistaken for the article. The name *Uachongbhail* [Oohongwal], is an example of this. The word *Congbhail* means a habitation, but it was very often applied to an ecclesiastical establishment, and it has been perpetuated in the names of Conwal, a parish in Donegal; Conwal in the parish of Rossinver, Leitrim; Cunnagavale* in the parish of Tuogh, Limerick; and other places. With *nua* (new) prefixed, it became *Nuachongbhail*, which also exists in several parts of Ireland, in the forms of Noughaval and Nohoval. This word is often found without the initial *n*, it being supposed that the proper word was *Uachongbhail* and *n* merely the article. In this mutilated state it exists in the modern names of several places, viz.: Oughaval in the parish of Kilmacteige, Sligo; the parish of Oughaval in Mayo; and Oughaval in the parish of Stradbally, Queen's County; which last is called by its correct name *Nuachongbhail*, in O'Clery's Calendar at the 15th May. This is also the original name of Faughanvale in Derry, which is written *Uachongbhail* by the Four Masters. This

* This place is called *Cunnaghabhail* in Irish by the people, and it is worthy of notice, as it points directly to what appears to be the true origin of *Congbhail*, viz., *congabhail*. I am aware that in O'Clery's Glossary, *Congbhail* is derived from *combhaile* (*con* + *baile*). But in a passage in the "Book of Armagh," as quoted by Dr. W. Stokes in his Irish Glosses, I find the word *congabaim* used in the sense of *habito*; and O'Donovan states that *congeb* = he holds (Sup. to O'R. Dict.). The infinitive or verbal noun formation is *congabail* or *congabhail*, which, according to this use, means *habitatio*; and as Colgan translates *Congbhail* by the same word *habitatio*, there can be, I think, no doubt that *congabhail* is merely a contracted form of *congabhail*. *Congabhail* literally means *conceptio*, i.e. comprehending or including; and as applied to a habitation, would mean the whole of the premises included in the establishment.

old name was corrupted to Faughanvale by people who, I suppose, were thinking of the river Faughan; which, however, is three miles off, and had nothing whatever to do with the original name of the place.

The word *Uachongbhail* has a respectable antiquity in its favour, for "The Book of Uachongbhail" is mentioned in several old authorities, among others the Book of Ballymote, and the Yellow Book of Lecan; the name occurs also in the Four Masters at 1197. Yet there can be no doubt that *Nuachongbhail* is the original word, for we have the express authority of Colgan that *nua* not *ua* is the prefix, as he translates *Nuachongbhail* by *nova habitatio*; indeed *ua* as a prefix could, in this case, have scarcely any meaning, for it never signifies anything but "a descendant."

The separation of the *n* may be witnessed in operation at the present day in Kerry, where the parish of Nohoval is locally called in Irish sometimes *Uachobhail* and sometimes *an Uachobhail*, the *n* being actually detached and turned into the article. (See O'Donovan's Letter on this parish.) That the letter *n* may have been lost in this manner appears also to be the opinion of Dr. Graves, for in a paper read before the R. I. Academy in December, 1852, he remarks that the loss of the initial *n* in the words *oidhche* (night) and *uimhir* (a number) "may perhaps be accounted for, by supposing that it was confounded with the *n* of the article."

The words *eascu* (or *easgan*), an eel, and *eas* (or *easóg*), a weasel, have, in like manner, lost the initial *n*, for the old forms, as given in Cormac's Glossary, are *naiscu* and *ness*. Dr. Whitley Stokes, also, in his recent edition of this Glossary, directs attention to the Breton *Ormandi* for Normandy,

and to the English *adder* as compared with the Irish *nathir* (a snake) and Lat. *natrix*; but in these two last examples it is probable that the article has nothing to do with the loss of the *n*.

As a further confirmation of this opinion regarding the loss of *n* in *Uachongbhail*, I may state that the letter *l* is sometimes lost in French and Italian words from the very same cause; as in Fr. *once* (Eng. *ounce*, an animal), from Lat. *lynx*; it was formerly written *lonce*, and in the It. *lonza*, the *l* is still retained. Fr. *azur* (Eng. *azure*), from *lazulus*. So also It. *uscignuolo*, the nightingale, from *luscinia*; and It. *orbacca*, a berry, from *lauri-bacca*.

Even in English there are some cases both of the loss and of the accession of the article: "an eft" has been made "newt;" and the reverse process is seen in the word "adder," which has been corrupted from "nadder." There seems a tendency to prefix *n* (whether the article or not), as in Nell for Ellen, Ned for Edward, &c. At one time "tother" was very near being perpetuated for "the other"—"The creature's neither one nor t'other."

Another change that has been, perhaps, chiefly produced by the influence of the article, is the omission or insertion of the letter *f*. The article causes the initial consonants of feminine nouns (and in certain cases those of masculine nouns also) to be aspirated. Now aspirated *f* is wholly silent; and being omitted in pronunciation, it was, in the same circumstances, often omitted in writing. The Irish name of the river Nore affords an instance of this. Keating and O'Heeren write it *Feoir*, which is sounded *Eoir* when the article is prefixed (*an Fheoir*). Accordingly, it is written without the *f* quite as often as with it; the Four Masters mention it three times, and each time

they call it *Eoir*. The total silence of this letter in aspiration appears to be, to some extent at least, the cause of its uncertain character. In the case of many words, the writers of Irish seem either to have inserted or omitted it indifferently, or to have been uncertain whether it should be inserted or not; and so we often find it omitted, even in very old authorities, from words where it was really radical, and prefixed to other words to which it did not belong. The insertion of *f* is very common in the south of Ireland. (See O'Donovan's Gram., p. 30, and O'Brien's Irish Dict., p. 446.)

The following words will exemplify these remarks: from *áill*, a rock or cliff, we have a great number of names—such as Aillenaveagh in Galway, *Aill-na-bhfíach*, the raven's cliff, &c. But it is quite as often called *fáill*, especially in the south; and this form gives us many names, such as Foilduff in Kerry and Tipperary, black cliff; Foylatalure in Kilkenny, the tailor's cliff. *Aill* I believe to be the most ancient form of this word, for *Aill-finn* (Elphin) occurs in the Tripartite Life of St. Patrick. So with *uar* and *fuar*, cold; and Fahan on Lough Swilly, is sometimes written *Fathain*, and sometimes *Athain*, and *Othain*, by the Four Masters.

The *f* has been omitted by aspiration in the names Lughinny in the parish of Killahy, Kilkenny, and in Lughanagh in the parish of Killosohan, Galway, both of which represent the Irish *an fhliuchaine* [an luhiny], the wet land; and also in Ahabeg, in the parish of Carrigparson, Limerick, *an fhaithe beag*, the little green. In these names, the article, after having caused the aspiration of the *f*, has itself dropped out; but it has held its place in Nurchossy near Clogher in Tyrone, the Irish name of which is *an fhuar-*

chosach, the cold foot or cold bottom-land, so called probably from its wetness. A place of this name (*Fuarchosach*) is mentioned by the Four Masters at 1584, but it lies in Donegal: there is a little island in Lough Corrib, two miles and a half north-east from Oughterard, with the strange name of Cussafoor, which literally signifies "cold feet;" and Derreenagusfoor is the name of a townland in the parish of Kilcummin in Galway, signifying the little oak-wood of the cold feet.

The *f* has been affixed to the following words to which it does not radically belong: *fan* for *an*, stay; *fiolar* for *iolar*, an eagle; *fuinne* for *ainne*, a ring, &c. It has also been inserted in Culfeightrin, the name of a parish in Antrim, which is properly *Cuil-eachtrann*, the corner or angle of the strangers. Urney in Tyrone is often called Furny, as in the record of Primate Colton's Visitation (1397), and the *f* is also prefixed in the Taxation of Down, Connor, and Dromore (1306), both showing that the corruption is not of recent origin.

I must notice yet another change produced by the article. When it is prefixed to a masculine noun commencing with a vowel, a *t* should be inserted between it and the noun, as *anam*, soul, *an tanam*, the soul.* In the case of a few names, this *t* has remained, and has become incorporated with the word, while the article has disappeared. For example, Turagh in the parish of Tuogh, Limerick, i. e. *an t-iubhrach*, the yew land; Tummery in the parish of Dromore, Tyrone, *an t-iomaire*, the ridge; so also Tassan in Monaghan, the *assan* or little cataract, Tardree in Antrim, *an tard-shraeigh*, the height of the heather. The best known example

* This *t* is really a part of the article; but the way in which I have stated the case will be more familiar to readers of modern Irish.

of this is Tempo in Fermanagh, which is called in Irish *an t-Iompodh deisiol* [an timpo deshil], *iompodh* meaning turning, and *deisiol*, *dextrosum*—from left to right. The place received its name, no doubt, from the ancient custom of turning sun-ways, i. e. from left to right in worship. (See *deas*, in 2nd Volume.)

V. *Provincial Differences of Pronunciation.*—There are certain Irish words and classes of words, which by the Irish-speaking people are pronounced differently in different parts of the country; and, in accordance with the general rule to preserve as nearly as possible the original pronunciation, these provincial peculiarities, as might be anticipated, are reflected in the modern names. This principle is very general, and large numbers of names are affected by it; but I shall notice only a few of the most prominent cases.

In the southern half of Ireland, the Irish letters *a* and *o* are sounded in certain situations like *ou* in the English word *ounce*.* *Gabhar*, a goat, is pronounced *gowr* in the south, and *gore* in the north; and so the name *Lios-na-ngabhar* (Four Mast.: the *lis* or fort of the goats) is anglicised Lisnagower in Tipperary, and Lisnagore in Monaghan. See also Ballynahown, a common townland name in the south (*Baile-na-habhann*, the town of the river), contrasts with Ballynahone, an equally common name in the north. *Fionn* (white or fair), is pronounced *feoun* or *fiune* in Munster, as in Bawnfoun in Waterford, and Bawnfiune in Cork, the white or fair-coloured field. In most other parts of Ireland it is pronounced *fin*, as in Findrum in Donegal and Tyrone, which is written by the Four Masters

* For this and the succeeding provincial peculiarities see O'Donovan's Grammar, Part I., Chaps. I. and II.

Findruim, white or fair ridge; and this form is often adopted in Munster also, as in Finnahy in the parish of Upperchurch, Tipperary, *Fionn-fhaithe*, the white plat or exercise-field.

The sound of *b* aspirated (*bh* = *v*) is often sunk altogether in Munster, while it is very generally retained in the other provinces, especially in Connaught. In Derrynanool in the parish of Marshalstown, Cork (*Doire-na-nabhall*, the grove of the apples), the *bh* is not heard, while it is fully sounded in Avalbane in the parish of Clontibret, Monaghan (*Abhall-bán*, white orchard), and in Killavil in the parish of Kilshalvy, Sligo (*Cill-abhail*, the church of the apple-tree).

In certain positions *adh* is sounded like Eng. *eye*, in the south; thus *cladh*, which generally means a raised dyke of clay, but sometimes a sunk ditch or fosse, is pronounced *cly* in the south, as in Clyduff in Cork, Limerick, and King's County, black dyke. More northerly the same word is made *cla* or *claw*; as in Clawdownen near Clones, deep ditch; Clawinch, an island in Lough Ree, the island of the dyke or mound.

Adh in the termination of words is generally sounded like *oo* in Connaught; thus *madadh*, a dog, is anglicised *maddoo* in Carrownamaddoo, the quarterland of the dogs, the name of three townlands in Sligo, while the same name is made Carrownamaddy in Roscommon and Donegal.

One of the most distinctly marked provincial peculiarities, so far as names are concerned, is the pronunciation that prevails in Munster of the final *gh*, which is sounded there like English hard *g* in *fig*. Great numbers of local names are influenced by this custom. Ballincollig near Cork is *Baile-an-chullaigh*, the town of the boar; and Ballintannig in the parish of Ballinaboy, Cork,

Baile-an-t-seanaigh, the town of the fox. The present name of the river Maigue in Limerick is formed on the same principle, its Irish name, as written in old authorities, being *Maigh*, that is the river of the plain. Nearly all the Munster names ending in *g* hard are illustrations of this peculiar pronunciation.

It is owing to a difference in the way of pronouncing the original Irish words, that *cluain* (an insulated bog meadow) is sometimes in modern names made *cloon*, sometimes *clon*, and occasionally *clone*; that *dún* (a fortified residence) is in one place spelt *doon*, in another *dun*, and in a third *down*; that in the neighbourhood of Dublin, *bally* is shortened to *bal*; in Donegal *rath* is often made *rye* or *ray*; and that *disert* is sometimes made *ister* and *tristle*, &c. &c.

VI. *Irish Names with English Plurals*.—It is very well known that topographical names are often in the plural number, and this is found to be the case in the nomenclature of all countries. Sometimes in transferring foreign names of this kind into English, the original plurals are retained, but much oftener they are rejected, and replaced by English plurals, as in the well-known examples, Thebes and Athens.

Great numbers of Irish topographical names are in like manner plural in the originals. Very frequently these plural forms have arisen from the incorporation of two or more denominations into one. For example, the townland of Rawes in the parish of Tynan, Armagh, was originally two, which are called in the map of the escheated estates (1609) Banragh and Douragh (*Bán-rath*, and *Dubh-rath*, white rath and black rath); but they were afterwards formed into a single townland, which is now called Rawes, that is *Raths*.

There is a considerable diversity in the manner of anglicising these plural forms. Very often the original terminations are retained; as in Milleeny in the parish of Ballyvourney, Cork, *Millinidhe*, little hillocks, from *meall*, a hillock. Oftener still, the primary plural inflection is rejected, and its place supplied by the English termination. Keeloges is the name of about twenty-six townlands scattered all over Ireland; it means "narrow stripes or plots," and the Irish name is *Caelóga*, the plural of *caelóg*. Carrigans is a common name in the North, and Carrigeens in the South; it is the anglicised form of *Carraigínidhe*, little rocks. Daars, a townland in the parish of Bodenstown, Kildare, means "oaks," from *dairghe*, plural of *dair*, an oak. So Mullans and Mullauns, from *mulláin*, little flat hills; Derreens, from *doirínidhe*, little *derries* or oak-groves. Bawnoges, from *bánóga*, little green fields, &c.

In other names, the Irish plural form is wholly or partly retained, while the English termination is superadded; and these double plurals are very common. Killybegs, the name of a village in Donegal, and of several other places in different parts of Ireland, is called by the Four Masters, *Cealla-beaga*, little churches. The plural of *cluain* (an insulated meadow) is *cluainte*, which is anglicised Cloonty, a common townland name. With *s* added it becomes Cloonties, the name of some townlands, and of a well-known district near Strokestown, Roscommon, which is called Cloonties, because it consists of twenty-four townlands, all whose names begin with Cloon.

VII. *Transmission of Oblique Forms.*—In the transmission of words from ancient into modern European languages, there is a curious principle very extensive in its operation, which it will be

necessary to notice briefly. When the genitive case singular of the ancient word differed materially from the nominative, when, for instance, it was formed by the addition of one or more consonants, the modern word was very frequently derived, not from the nominative, but from one of the oblique forms—commonly the dative.

All English words ending in *ation* are examples of this, such as *nation*: the original Latin is *natio*, gen. *nationis*, abl. *natione*, and the English has preserved the *n* of the oblique cases. Lat. *pars*, gen. *partis*, &c.; here again the English word *part* retains the *t* of the genitive.

This principle has been actively at work in the reduction of names from Irish to modern English forms. There is a class of nouns, belonging to the fifth declension in Irish, which form their genitive by adding *n* or *nn* to the nominative, as *ursa*, a door jamb, genitive *ursan*, dative *ursain*; and this *n* is obviously cognate with the *n* of the third declension in Latin.

Irish names that are declined in this manner very often retain the *n* of the oblique cases in their modern English forms. For example, Carhoo, the name of a place in the parish of Kilbrogan, Cork, and of two others in the parishes of Beagh and Tynagh, Galway, is the genitive or dative of Carhoo, a quarter of land:—Irish *ceathramha*, gen. *ceathramhan*. In this manner, we get the modern forms, Erin, Alban, Rathlin, from *Eire*, *Alba* (Scotland), *Reachra*.

Other forms of the genitive, besides those of the fifth declension, are also transmitted. Even within the domain of the Irish language, the same tendency may be observed, in the changes from ancient to modern forms; and we find this very often the case in nouns ending in *ach*, and

which make the gen. in *aigh*. *Tulach*, a hill, for instance, is *tulaigh* in the genitive; this is now very often used as a nominative, not only by speakers, but even by writers of authority, and most local names beginning with *Tully* are derived from it; such as Tullyallen on the Boyne, above Drogheda, which is most truly described by its Irish name *Tulaigh-álainn*, beautiful hill.

The genitive of *teach*, a house, is *tighe*, dative *tigh*, and at the present day this last is the universal name for a house all over the south of Ireland. Many modern names beginning with *Ti* and *Tee* are examples of this; for, although the correct form *teach* is usually given in the Annals, the modern names are derived, not from this, but from *tigh*, as the people speak it.

There is an old church in King's County, which has given name to a parish, and which is called in the Calendars, *Teach-Sarain*, Saran's house. St. Saran, the original founder of the church, was of the race of the *Dealbhna*, who were descended from Olioll Olum, King of Munster (O'Clery's Cal. 20th Jan.); and his holy well, *Tobar-Sarain*, is still in existence near the church. The people call the church in Irish, *Tigh-Sarain*, and it is from this that the present name Tisaran is derived.

VIII. *Translated Names*.—Whoever examines the Index list of townlands will perceive, that while a great preponderance of the names are obviously Irish, a very considerable number are plain English words. These English names are of three classes, viz., really modern English names, imposed by English-speaking people, such as Kingstown, Castleblakeney, Charleville; those which are translations of older Irish names; and a third class to which I shall presently return. With

the first kind—pure modern English names—I have nothing to do; I shall only remark that they are much less numerous than might be at first supposed.

A large proportion of those townland names that have an English form, are translations, and of these I shall give a few examples. The Irish name of Cloverhill in the parish of Kilmacowen, Sligo, is *Cnoc-na-seamar*, the hill of the shamrocks; Skinstown in the parish of Rathbeagh, Kilkenny, is a translation of *Baile-na-geoiceann*; and Nutfield, in the parish of Aghavea, Fermanagh, is correctly translated from the older name of Aghnagrow.

Among this class of names, there are not a few whose meanings have been incorrectly rendered; and such false translations are generally the result of confounding Irish words, which are nearly alike in sound, but different in meaning. Freshford in Kilkenny should have been called Freshfield; for its Irish name is *Achad-ur* (Book of Leinster), which, in the Life of St. Pulcherius published by Colgan, is explained, "*Achadh-ur*, i. e. green or soft field, on account of the moisture of the rivulets which flow there." The present translation was adopted because *achadh*, a field, was mistaken for *ath*, a ford. The Irish name of Strokestown in Roscommon, is not *Baile-nambúille*, as the present incorrect name would imply, but *Bel-atha-na-mbúille*, the ford (not the town) of the strokes or blows. In Castleventry, the name of a parish in Cork, there is a strange attempt at preserving the original signification. Its Irish name is *Caislean-na-gaicthe*, the castle of the wind, which has been made Castleventry, as if *ventry* had some connection in meaning with *ventus*.

In the parish of Red City, in Tipperary, there formerly stood, near the old church, an ancient

caher or fort, built of red sandstone, and called from this circumstance, Caherderg, or red fort. But as the word *caher* is often used to signify a city, and as its application to the fort was forgotten, the name came to be translated Red City, which ultimately extended to the parish.

In some of the eastern counties, and especially in Meath, great numbers of names end in the word *town*; and those derived from families are almost always translated so as to preserve this termination, as Drakestown, Gernonstown, Cruicetown, &c. But several names are anglicised very strangely, and some barbarously, in order to force them into compliance with this custom. Thus the Irish name of Mooretown, in the parish of Ardcath, is *Baile-an-churraigh*, the town of the moor or marsh; Crannaghtown in the parish of Balrathboyne, is in Irish *Baile-na-gerannach*, the town of the trees. There is a place in the parish of Martry, called Phœnixtown, but which in an Inquisition of James I. is written Phenockstown; its Irish name is *Baile-na-bhfionnog* [Ballynavinnog], the town of the scaldcrows, and by a strange caprice of error, a scaldcrow or *finnoge* is here converted into a phœnix!

Many names, again, of the present class, are only half translations, one part of the word being not translated, but merely transferred. The reason of this probably was, either that the unchanged Irish part was in such common use as a topographical term, as to be in itself sufficiently understood or that the translators were ignorant of its English equivalent. In the parish of Ballycarney, Wexford, there is a townland taking its name from a ford, called in Irish *Sgairbh-an-Bhreathnaigh* [Scarriff-an-vranny], Walsh's *scariff*, or shallow ford, and this with an obvious altera-

tion, has given name to the barony of Scarawalsh. In Cargygray, in the parish of Annahilt, county of Down, *gray* is a translation of *riabhacha* and *cargy* is the Irish for rocks; the full name is *Cairrge-riabhacha*, grey rocks. The Irish name of Curraghbridge, near Adair in Limerick, is *Droichet-na-corra*, the bridge of the weir or dam, and it is anglicised by leaving *corra* nearly unchanged, and translating *droichet* to bridge. I shall elsewhere treat of the term *Eochail* (yew wood) and its modern forms: there is a townland near Tullamore, King's County, with this Irish name, but now somewhat oddly called the Wood of O. In some modern authorities, the place is called The Owe; so that while *chail* was correctly translated wood, it is obvious that the first syllable, *eo* (yew), was a puzzle, and was prudently left untouched.

IX. *Irish Names simulating English Forms* — The non-Irish names of the third class, already alluded to, are in some respects more interesting than those belonging to either of the other two. They are apparently English, but in reality Irish; and they have settled down in their present forms, under the action of a certain corrupting influence, which often comes into operation when words are transferred (not translated) from one language into another. It is the tendency to convert the strange word, which is etymologically unintelligible to the mass of those beginning to use it, into another that they can understand, formed by a combination of their own words, more or less like the original in sound, but almost always totally different in sense. This principle exists and acts extensively in the English language, and it has been noticed by several writers—among others by Latham, Dr. Trench, and Max Müller,

the last of whom devotes an entire lecture to it, under the name of "Popular Etymology." These writers explain by it the formation of numerous English words and phrases; and in their writings may be found many amusing examples, a few of which I shall quote.

The word "beefeater" is corrupted from *buffetier*, which was applied to a certain class of persons, so called, not from eating beef, but because their office was to wait at the *buffet*. Shot-over Hill, near Oxford, a name which the people sometimes explain by a story of Little John shooting an arrow *over* it, is merely the French Château Vert. The tavern sign of "The goat and compasses" is a corruption of the older sign-board, "God encompasseth us;" "The cat and the wheel" is "St. Catherine's wheel;" Brazenose College, Oxford, was originally called Brazenhuis, i. e. brew-house, because it was a brewery before the foundation of the college; "La rose des quatre saisons" becomes "The rose of the quarter sessions;" and Bellerophon is changed to "Billy ruffian," &c., &c.

This principle has been extensively at work in corrupting Irish names, much more so indeed than anyone who has not examined the subject can imagine; and it will be instructive to give some characteristic instances.

The best anglicised form of *coill*, a wood, is *kill* or *kyle*; in many names, however, chiefly in the north of Ireland, it is changed to the English word *field*. Cranfield, the name of three townlands in Down, Antrim, and Tyrone, is in Irish *creamhchoill* [cravwhill], i. e. wild garlick-wood. *Leamhchoill* [lavwhill], a very usual name, meaning "elm-wood," is generally transformed into the complete English word Longfield, which forms

the whole or part of a great many townland names. The conversion of *choill* into *field* seems a strange transformation, but every step in the process is accounted for by principles examined in this and next chapter, namely, the conversion of *ch* into *f*, the addition of *d* after *l*, and the tendency at present under consideration, namely, the alteration of the Irish into an English word. There are many townland names in the South, as well as in the North, in which the same word *coill* is made *hill*. Who could doubt but that Coolhill in the parish of the Rower, Kilkenny, means the cool or cold hill ; or that Boy-hill in the parish of Aghavea, Fermanagh, is the hill of the boys ? But the first is really *culchoill* [coolhill], backwood, and the second *buidhechoill* [bwee-hill], yellow-wood. So also Scaryhill in Antrim, rocky-wood ; Cullahill in Tipperary, and Queen's County, hazel-wood ; and many others.

Mointeán [moan-thaun], boggy land, and *Mointin* [moantheen], a little bog, are in the South very generally anglicised *mountain*, as in Ballynamountain, Kilmountain, Coolmountain, &c., all townland names ; and in both North and South, *uachtar*, upper, is frequently changed to *water*, as in Ballywater in Wexford, upper town ; Ballywatermoy in Antrim, the town of the upper plain ; Kilwatermoy in Waterford, the church of the upper plain. *Braighid*, a gorge, is made *broad*, as in Knockbroad in Wexford, the hill of the gorge ; and the genitive case of *conadh*, firewood, appears as *honey*, as in Magherahoney in Antrim, the field of the firewood.

Many of these transformations are very ludicrous, and were probably made under the influence of a playful humour, aided by a little imagination. There is a parish in Antrim called Billy ; a town-

land in the parish of Kinawly, Fermanagh, called Molly; and another, in the parish of Ballinlough, Limerick, with the more ambitious name of Cromwell; but all these sail under false colours, for the first is *bile* [billě], an ancient tree; the second *málaighe* [mauly], hill-brows, or braes; and Cromwell is nothing more than *crom-choill* [crumwhill], stooped (*crom*) or sloping-wood. The pointed little hill over the Ballycorus lead mines, near Enniskerry, is well known by the name of Katty Gollagher; but the correct name is *Carrig-Ollaghan* or *Carrig-Uallaghan*, Ollaghan's or Hoolahan's rock.

There is a townland in Kerry and another in Limerick with the formidable name Knockdown, but it has a perfectly peaceful meaning, viz., brown hill. It required a little pressure to force *Tuaim-drecon* (Four Masters: Drecon's burial mound) into Tomregan, the name of a parish on the borders of Fermanagh and Cavan; *Tuaim-coill*, the burial mound of the hazel, a name occurring in several parts of Wexford and Wicklow, is very fairly represented in pronunciation by the present name Tomcoyle; Barnycarroll would be taken as a man's name by anyone; for Barny (Bernard) is as common in Ireland as a Christian name, as Carroll is as a surname; but it is really the name of a townland in the parish of Kilcolman in Mayo, representing exactly the sound of *Bearn-Ui-Chearbhaill*, O'Carroll's gap; and in case of *Laithreach-Chormaic*, in Derry (Cormac's *larha* or house-site), the temptation was irresistible to call it as it is now called, Larrycormac.

There are several places in Tipperary and Limerick called by the Scriptural name Mount-sion: but *mount* is only a translation of *enoc*, and *sion*, an ingenious adaption of *silheán* [shecawn],

a fairy mount; the full Irish name being *Cnoc-à-tsidheain* [Knocateean], fairy-mountain hill: and Islafalcon in the parish of Ardtramon, Wexford, is not what it appears to be, the island of the falcon, but *Oileán-a'-phocáin* [Ilaun-a-fockaun], the island or river holm of the buck goat.

We have a very characteristic example of this process in the name of the Phœnix Park, Dublin. This word Phœnix (as applied to our park) is a corruption of *fionn-uisc'* [feenisk], which means clear or limpid water. It was originally the name of the beautiful and perfectly transparent spring well near the phœnix pillar, situated just outside the wall of the Viceregal grounds, behind the gate lodge, and which is the head of the stream that supplies the ponds near the Zoological Gardens. To complete the illusion, the Earl of Chesterfield, in the year 1745, erected a pillar near the well, with the figure of a phœnix rising from its ashes on the top of it; and most Dublin people now believe that the Park received its name from this pillar. The change from *fionn-uisc'* to phœnix is not peculiar to Dublin, for the river Finisk, which joins the Blackwater below Cappoquin, is called Phœnix by Smith in his History of Waterford.

X. *Retention of Irish written Forms.*—To the general rule of preserving the pronunciation, there is a remarkable exception of frequent occurrence. In many names the original spelling is either wholly or partly preserved;—in other words, the modern forms are derived from the ancient, not as they were spoken, but as they were written. In almost all such cases, the names are pronounced in conformity with the powers of the English letters; and accordingly whenever the old ortho-

graphy is retained, the original pronunciation is generally lost.

This may be illustrated by the word *rath*, which is in Irish pronounced *raw*. There are over 400 townland names beginning with this word in the form of *ra*, *rah*, *raw*, and *ray*; these names are derived from the spoken, not the written originals; and, while the pronunciation is retained, the spelling is lost. There are more than 700 names commencing with the word in its original form, *rath*, in which the correct spelling is preserved; but the pronunciation is commonly lost, for the word is pronounced *rath* to rhyme with *bath*. It is worthy of remark, however, that the peasantry living in or near these places, to whom the names have been handed down orally, and not by writing, generally preserve the correct pronunciation; of which Rathmines, Rathgar, Rathfarnham, and Rathcoole are good examples, being pronounced by the people of the localities, Ra-mines, Ra-gar, Ra-farnham, and Ra-coole.

The principal effect of this practice of retaining the old spelling is, that consonants which are aspirated in the original names, are hardened or restored in the modern pronunciation. To illustrate these principles I have given the following short list of words that enter frequently into Irish names, each containing an aspirated letter; and after each word, the names of two places of which it forms a part. In the first of each pair, the letter is aspirated as it ought to be, but the original spelling is lost; in the second, the orthography is partly or wholly preserved, and the letter is not aspirated, but sounded as it would indicate to an English reader, and the proper pronunciation is lost:—

1. *Ath* [ãh], a ford: Agolagh in Antrim, *Ath-gobhlach*, forked ford; Athenry in Galway, a cor-

rupt form from *Ath-na-riogh* (Four Masters), the ford of the kings. 2. *Gaoth*, wind (gwee); *Mastergeeha*, two townlands in Kerry, *Masteragwee* near Coleraine, and *Mostragee* in Antrim, the master of the wind, so called from the exposed situation of the places; *Balgeeth*, the name of some places in Meath, windy town, the same as *Ballyna-geeha* and *Ballynagee* in other counties. 3. *Tamhnach*, a green field [tawnagh]; *Fintona* in Tyrone, written by the Four Masters *Fionn-tamhnach*, fair-coloured field; *Tamnyagan* in the parish of Bangor, Derry, O'Hagan's field. 4. *Danh* [dauv], an ox; *Davillaun* near Inishbofin, Mayo, ox-island; *Madame* in the parish of Kimaloda, Cork, *Magh-damh*, the plain of the oxen.

A remarkable instance of this hardening process occurs in some of the Leinster counties, where the Irish word *bóthar* [bōher], a road, is converted into *batter*. This word "batter" is, or was, well understood in these counties to mean an ancient road; and it was used as a general term in this sense in the patents of James I. It signifies in Wexford, a lane or narrow road:—"Bater, a lane bearing to a high read." ("Glossary of the dialect of Forth and Bargy." By Jacob Poole: Edited by William Barnes, B.D.). "As for the word Bater, that in English purpozeth a lane bearing to an highway, I take it for a meer Irish worde that crept unawares into the English, through the daily intercourse of the English and Irish inhabitants." (Stanyhurst quoted in same).

The word occurs in early Anglo-Irish documents in the form of *bothir*, or *bothyr*, which being pronounced according to the powers of the English letters, was easily converted into *botter* or *batter*. It forms a part of the following names:—Batters-town, the name of four townlands in Meath, which

were always called in Irish *Baile-an-bhóthair*, i.e., the town of the road; and anglicised by changing *bothar* to *batter*, and translating *baile* to town. Batterjohn and Ballybatter are also in Meath. Near Drogheda there is a townland called Greenbatter, and another called Yellowbatter, which are called in Irish, *Boherglas* and *Boherboy*, having the same meanings as the present names, viz. *green road* and *yellow road*.

We have also some examples in and around Dublin, one of which is the well-known name of Stonybatter. Long before the city had extended so far, and while Stonybatter was nothing more than a country road, it was—as it still continues to be—the great thoroughfare to Dublin from the districts lying west and north-west of the city; and it was known by the name of *Bothar-na-gloch* [Bohernagloch], i.e. the road of the stones, which was changed to the modern equivalent, Stonybatter or Stonyroad. One of the five great roads leading from Tara, which were constructed in the second century, viz. that called *Slighe Cualann*, passed through Dublin by Ratoath, and on towards Bray; under the name of *Bealach Duibhlinne* (the road or pass of the [river] *Duibhlinn*),* it is mentioned in the following quotation from the “Book of Rights:”—

“It is prohibited to him (the king of Erin) to go with a host On Monday over the *Bealach Duibhlinne*.”

The old ford of hurdles, which in those early ages formed the only foot passage across the Liffey, and which gave the name of *Ath-Cliath* to the city, crossed the river where Whitworth Bridge

* *Duibhlinn* was originally the name of that part of the Liffey on which the city now stands.

now stands, leading from Church-street to Bridge-street;* and the road from Tara to Wicklow must necessarily have crossed the Liffey at this point. There can be, I think, no doubt that the present Stonybatter formed a portion of this ancient road—a statement that is borne out by two independent circumstances. First—Stonybatter lies straight on the line, and would, if continued, meet the Liffey exactly at Whitworth Bridge. Secondly, the name Stonybatter, or *Bothar-na-gloch*, affords even a stronger confirmation. The most important of the ancient Irish roads were generally paved with large blocks of stone, somewhat like the old Roman roads—a fact that is proved by the remains of those that can now be traced. It is exactly this kind of a road that would be called by the Irish—even at the present day—Bohernagloch; and the existence of this name, on the very line leading to the ancient ford over the Liffey, leaves scarcely any doubt that this was a part of the ancient *Slighe Cualann*. It must be regarded as a fact of great interest, that the modern-looking name Stonybatter—changed as it has been in the course of ages—descends to us with a history seventeen hundred years old written on its front.

Boosterstown (near Dublin) is another member of the same family; it is merely another form of Batterstown, i.e. Roadtown. In a roll of about the year 1435 it is written in the Anglo-Irish form, Ballybothyr (*Baile-an-bhothair*—town of the road), of which the present name, Boosterstown, is a kind of half translation. In old Anglo-Irish documents frequent mention is made of a road leading from Dublin to Bray. In a roll of the fifteenth century it is called Bothyr-de-Bree

* Gilbert's "History of Dublin," Vol. I., chap. IX

(road of Bray); and it is stated that it was by this road the O'Byrnes and O'Tooles usually came to Dublin.* It is very probable that the Booterstown road and this Bray road were one and the same, and that both were a continuation of the ancient Slighe Cualann.

CHAPTER III.

CORRUPTIONS.

WHILE the majority of names have been modernised in accordance with the principles just laid down, great numbers, on the other hand, have been contracted and corrupted in a variety of ways. Some of these corruptions took place in the Irish language; but far the greatest number were introduced by the English-speaking people in transferring the words from the Irish to the English language. These corruptions are sometimes so extremely irregular and unexpected, that it is impossible to reduce them to rule, or to assign them to any general or uniform influence except mere ignorance, or the universal tendency to contraction. In most cases, however, they are the result of laws or principles, by which certain consonants have a tendency to be substituted for others, or to be placed before or after them, some of which are merely provincial, or attributable to particular races of people, while the influence of others may be traced throughout the whole of Ireland. Some of these laws of corruption have been noticed by Dr.

* For this information about Booterstown and Bothyr-de-Bree, I am indebted to Mr. Gilbert.

O'Donovan and Dr. Reeves; and I have given expression to others: I have here brought them all, or the most important of them, under one view, and illustrated each by a number of examples.

I. *Interchange of l, r, n, m.*—The interchange of these letters is common in most languages; it would be easy, if necessary, to give examples, from every language of Europe. For instance, the modern name Bologna is a corruption of the ancient Bononia; Palermo of Panormus; Amsterdam of Amstel-dam (the dam of the river Amstel); Rousillon of Ruscino, &c. &c.

The substitution of these letters, one for another, is also exceedingly common in Irish names; and since this kind of corruption prevails in Irish as well as in English, the names were altered in this particular respect, quite as much in one language as in the other. *L* appears to have been a favourite letter, and the instances are particularly numerous in which it is substituted for the letter *r*. The word *sruthair* [sruher], a stream, forms the whole or part of many names; and generally—but not always—the *r* has been changed *l*, as in Shrule, Shruel, Struell, Sroohill, all names of places in different parts of Ireland. *Biorar*, watercress, is now always called in Irish *biolar*, in which form it enters into several names, as, for example, Aghaviller, a parish in Kilkenny; the Four Masters call it *Achadh-biorair* [Ahabirrer], the field of the watercresses, but the present spoken Irish name is *Achadh-bhiolair*, from which the English form is derived; in Toberburr near Finglas, Dublin, the original *r* is retained (*Tobar-biorair*, watercress well). Loughbrickland in Down was anciently *Loch-Bricreenn* (Four Masters), the lake of *Bricriu*; and it received its name from an Ulster poet of the time of king Conor Mac Nessa (1st cent.), who, on

account of the bitterness of his satires, was called *Bricriu Nemhthenga*—Bricriu of the poison-tongue (see O'Curry, Lect. III. 17).

N is also sometimes, though not often, changed to *l*, as in the case of Castleconnell near Limerick, which is the castle of the O'Connings, not of the O'Connells, as the present form of the name would indicate. The O'Connings, or as they are now called Gunnings, were chiefs of the territory of *Aes-Greine*, extending from Knockgrean to Limerick; and this was their principal castle.

The change of *n* to *r* is one of frequent occurrence; an example of which is the name of Kilmacrenan in Donegal, which is called in Irish authorities, *Cill-mac-nEnain*, translated by Colgan, the church of the sons of Enan, who were contemporaries and relatives of St. Columba.

The Irish name of Limerick is *Luimneach* [Liminegh: Book of Leinster, &c.], which was formerly applied to a portion of the river Shannon; as the following passage from an ancient poem on the death of St. Cuimmin of Clonfert, quoted by the Four Masters at 561, will show:—

“The Luimneach did not bear on its bosom, of the race of Munster, into Leath Chuinn,

A corpse in a boat so precious as he, Cummine, son of Fiachna;”

and the modern name was derived from this, by a change of *n* to *r*, and by substituting *ck* for the guttural in the end.

The root of the word is *lom*, bare, of which *luimne* is a diminutive form (see for the diminutive termination *ne*, 2nd Vol., c. 11.); and from this again was developed, by the addition of the adjective postfix *ach*, the full name *Luimneach* which signifies a bare or barren spot of land, and which was applied to the place long before the

foundation of the city. Several conjectural and legendary derivations of the name are cited by Maurice Lenihan in the "Kilk. Arch. Jour.," 1864-6, p. 425, note 1; but I do not think it necessary to notice them here.

In connection with the name of Limerick, it may be remarked that *lom*, bare, is a usual component of local names. There is a place called Lumcloon near the village of Cloghan in King's County, which the Four Masters call *Lomchluain*, bare *cloon* or meadow; or more fully *Lomchluain-I-Fhlaithe*, from the family of O'Flahily, or as they now call themselves, Flattery. There are other places of the same name in Carlow and Wicklow; and it takes the form of Lumcloon in Sligo. Clonlum in Armagh, and Cloonloun in Clare, have the same meaning, the root words being reversed.

Luimneach itself is a name of frequent occurrence, but only in one other place is it anglicised Limerick, namely, in the parish of Kilcavan in Wexford. It takes the form of Limmagh in Sligo; of Lumnagh near Ballyvourney in Cork; and of Luimnagh in Galway. Lomanagh, the name of some places in Kerry; Lomaunagh (-baun and -roe, whitish and reddish) in Galway; and Loumanagh in Cork, are slightly different in formation; but they have all the same meaning as *Luimneach*. The word is seen compounded in Cloonlumney in Mayo, and in Athlumney in Meath, the meadow, and the ford, of the bare place.

In some of the northern counties, the Irish-speaking people cannot without difficulty articulate the combinations *cn* and *gn*, and in order to facilitate the pronunciation they change the *n* to *r*. There are about forty-five townlands commencing

with the word *Crock*, all in Ulster, except only a few in Connaught and Leinster; and a person unacquainted with the present peculiarity might be puzzled by this prefix, or might perhaps consider it an anglicised form of *cruach*, a rick or piled-up hill. But all these *Crocks* are really *Knocks*, disguised by the change of this one letter. In the Ulster counties, the termination *nagrow* or *nagrew* is often found in townland names, as in Tullynagrow in the parish of Muckno, Monaghan; this termination has been similarly corrupted, Tullynagrow being properly *Tulaigh-na-geno*, the hill of the nuts.

The change of *l* to *r* is not very common, but it is found in some names. Dromcolliher in Limerick is properly *Druim-collechoille*, the ridge or hill of the hazel-wood; and Ballysakeery, a parish in Mayo, is called in Mac Firbis's "Hy Fiachrach," *Baile-easa-caoile* [Ballysakeely], the town of the narrow cataract. Killery harbour in Connemara is called at the present day in Irish *Caol-shaire* [Keelhary], from which the present name is formed; but it should be *Caol-shaile*, or, as it is written more fully by the Four Masters, *Caol-shaile-ruadh*, i. e. the reddish narrow-sea-inlet, a most appropriate name.

The change of *m* to *n*, or *vice versâ*, is not of frequent occurrence. In Rathangan in Kildare, the first *n* should be *m*, the correct name as written by the Four Masters being *Rath-iomghain*, Irgan's rath; and the old rath is still to be seen just outside the town, in a field near the church. The barony of Glenquin in Limerick takes its name from a townland (now divided into three), near Newcastle; the proper anglicised form would be Glenquim, for the Irish name is *Gleann-a'-chuim*, the glen of the *coom* or hollow.

N is changed to *m* in Kilmainham (near Dublin), which should have been called Kilmainen; it is written Kilmanan by Boate, which shows that it has been corrupted within the last two or three hundred years. It took its name from St. Maighnenn, who was bishop and abbot there early in the seventh century, and who is commemorated in the Calendars at the 18th of December. The termination of the last name seems to have been formed in imitation of the common English topographical suffix *ham*, home. In Moyacomb, the name of a parish in Wicklow, there is a genuine change of *n* to *m*, the Irish name being *Magh-da-chon* [Moyacon: Four Masters] the plain of the two hounds. We see the same in Slieve Eelim, the name of a mountain range east of Limerick city, which is *Sliabh-Eibhlinne* [Slieve-Evlinna] in the Annals, Ebliu's or Eblinn's mountain; and it was so called, according to an ancient legend in Lebor na hUidhre, from Ebliu, the step-mother of Eochaidh, who gave name to Lough Neagh, mentioned further on.

Several of the letter changes now examined have been evidently caused, or at least facilitated, by the difficulty of articulating the same letter twice in immediate succession, and this is a principle of considerable influence in corrupting language. It is easier to say Aghaviller than the right name Aghavirrer, and so on in several other cases.

II. *Change of ch, gh, dh, and th, to f.*—The guttural sound of *c* aspirated (*ch*), as heard in *loch*, cannot be pronounced at all by a speaker of mere English; and as it constantly occurs in names, it is interesting to observe the different ways in which English substitutes are provided. When it comes in the end of words, it is often

passed over altogether, being neither represented in writing nor in pronunciation, as in Ballymena in Antrim, which is in Irish *Baile-meadhonnach*, middle town, the same as Ballymenagh in other places. Sometimes, both in the middle and end of words, it is represented by *gh*, which is often sounded by the English-speaking natives, like the proper guttural *ch*, as in Lough, Lughany, while those who cannot sound the guttural, pronounce it as *k* or *h* (Lock, Luhany); but if this *gh* occur at the end of words, it is commonly not sounded at all, as in Fermanagh, Kilnamanagh, &c. In the middle of words its place is often supplied by *l* alone, as in Crohane, the name of a parish in Tipperary, and of several townlands, which represents *cruachán*, a little rick or hill; and in many cases it is represented by *k* or *ck*, as in Foorkill near Athenry, Galway, *Fuarchoill*, cold wood.

Sometimes it is changed to *wh*, of which a good example is seen in Glenwhirry, a parish in Antrim, taking its name from the river which runs by Kells into the Main. It is called Glancurry in the Inquisitions, and its Irish name is *Gleann-a'-choire*, the glen of the river Curry, or *Coire*, this last name signifying a caldron. The caldron is a deep pool formed under a cataract; and a rocky hill near it is called *Sceir-a'-choire*, the rock of the caldron, which, in the modernised form Skerrywhirry, is the name of a townland.

But there is a more remarkable change which this aspirate undergoes in common with three others. In many names, the sounds of the Irish aspirated letters *ch*, *gh*, *dh*, and *th*, are converted into the sound of *f*; and this occurs so frequently as to preclude all supposition of mere accident. *Ch* is a hard guttural, as heard in the common word *lough* (*loch*); *gh* or *dh* (both which have the

same sound) is the corresponding soft guttural; *th* is sounded exactly like English *h*.

The sound of *ch* is changed to that of *f* in the following names. Knocktopher in Kilkenny is in Irish *Cnoc-a'-tóchair*, the hill of the *togher* or causeway, and it was so called from an ancient *togher* across a marsh; Luffany, the name of two townlands in Kilkenny, *an fhliuchaine* [an luhany], the wet land; Clifden, the name of a well-known village in Galway, is a very modern corruption of *Clochán*, which is still its Irish name, and which means a beehive-shaped stone house; but according to some, the *Clochán* was here a row of stepping-stones across the Owenglin river; Lisnafiffy, the name of two townlands in Down, *Lios-na-faithche*, the *lis* of the *faha* or exercise-green; Fidorfe, near Ratoath in Meath, *Fídh-dorcha*, dark-wood.

The change of *gh* or *dh* to *f* is not quite so common, but we find it in Muff, the name of two villages, one in Donegal, and the other in Derry, and of eight townlands, all in the northern half of Ireland; it is merely a form of *magh*, a plain; and the Irish name, as now pronounced in the localities, comes very near the English form. Balief in Kilkenny is *Baile-Aodha*, Hugh's town. In some cases, instead of the hard labial *f*, it is turned into the corresponding soft labial *v*, as in Lough Melvin in Leitrim; which is called in the Annals, *Loch-Meilghe*, from Meilghe, king of Ireland, A. M. 4678. Adrivale in the parish of Drishane, Cork, *Eadar-ghabhal*, a place between (the prongs of) a fork, i. e. a fork formed by rivers.

The change of *th* to *f* is often met with; but it is really a change from the sound of English *h* (which is equal to Irish *th*) to that of *f*. The parish of Tiscoffin in Kilkenny took its name from an old church called *Tigh-Scoithin* [Tee-scoheen] i. e.

Scoithin's house ; St. Scoithin was a relative of St. Ailbe of Emly, and erected his primitive church here towards the close of the sixth century (see O'Clery's Cal. 2nd Jan., and Colgan, A. SS., p. 9). Cloonascoffagh in the parish of Kilmacshalgan, Sligo, *chuain-na-scothach*, the meadow of the flowers. In accordance with the same law, a *sruthán* or streamlet, is often called *sruffane* ; and this is almost always the case in some of the western counties, as in Ballintrofaun in Sligo, *Baile-an-tsrotháin*, the town of the streamlet. Enniscorthy in Wexford is generally called by the peasantry of the neighbourhood Enniscorfy ; and John Dymmok (about 1600 A.D.), writes it Ennerscorfy ; it may be doubted whether this is not a genuine change of English *th* to *f*.

The greater number of the alterations noticed under this heading are attributable to the English language ; but there are several instances of words and names corrupted similarly by the speakers of Irish. For example, the word *chuidh* (past tense of the verb *teidh*, go), is pronounced *foo* in the south ; and O'Donovan, in one of his Derry letters, informs us that *magh*, a plain, is there pronounced in Irish "something between *mugh* and *muff*," thereby facilitating or suggesting its conversion into the present name, Muff.

Anyone who had studied the English language and its letter-changes might, however, anticipate that the Irish gutturals would sometimes be converted into English *f*. Words transplanted directly from Irish, as might be expected, conform in many instances to the letter-changing laws of the English language ; of which names beginning with the word *knock* may be taken as an illustration. In such English words as "knight," "knife," "knee," &c., the *k* sound is now entirely omitted in pro-

nunciation; but in the Anglo-Saxon originals *enight*, *cnif*, *eneow*, both letters—the *c* hard and the *n*—were pronounced (Max Müller, "Lectures," 2nd Series, p. 186). The Irish *enoc* is subjected to the same law; for while both letters are heard in Irish, the anglicised form *knock* is always pronounced *nock*.

There is a similar compliance with English custom in the change of the Irish gutturals to *f*. The English language, though it has now no gutturals, once abounded in them, and in a numerous class of words the guttural letters are still retained in writing, as in *daughter*, *laughter*, *night*, *straight*, *plough*, &c. While in many such words the sound of the gutturals was wholly suppressed, in others it was changed to the sound of *f*, as in *trough*, *draught*, *cough*, *rough*, &c. It is curious that the struggle between these two sounds has not yet quite terminated; it is continued to the present day in Scotland and the north of Ireland, where the peasantry still pronounce such words with the full strong guttural.

It will be seen, then, that when the Irish gutturals are corrupted to *f*, the change is made, not by accident or caprice, but in conformity with a custom already existing in the English language.

III. *Interchange of d and g.*—The letters *d* and *g* when aspirated (*dh* and *gh*), are sounded exactly alike, so that it is impossible to distinguish them in speaking. This circumstance causes them to be, to some extent, confounded one with the other; in modern Irish, *gh* is very generally substituted for the older *dh*. In topographical names, this aspirated *g* is often hardened or restored (after the manner shown at page 43); and thus many names have been corrupted both in writing and pronunciation, by the substitution of *g* for *dh*. But as far

as I have examined, I find only one example of the reverse—*d* for *gh*.

There are four townlands called Gargrim in the counties of Donegal, Fermanagh, Leitrim, and Tyrone, which should have been called Gardrim, for the Irish name is *Gearrdhruim*, i. e. short ridge or hill, and it is correctly anglicised in Gardrum, the name of two townlands in Fermanagh and Tyrone. In exactly the same way was formed Fargrim, the name of two townlands, one in Fermanagh, and the other in Leitrim; it is in Irish, *Fardhruim* or *Fordhruim* (outer ridge or hill), in which form it appears in the Four Masters at A.D. 1153; in its correct anglicised form, Fardrum, it occurs in Fermanagh and Westmeath. Drumgonnelly in the parish and county of Louth, should have been called Drumdonnelly, from the Irish *Druim-Dhongaile*, the ridge or hill of the Donnellys; Sliguff in Carlow, would be more correctly anglicised Sliduff, the Irish name being *Slighe-dhubh*, black road; and the townland of Rosdagamph in the parish of Inishmacsaint, Fermanagh, is *Ros-da-dhamh*, the promontory of the two oxen. It was a mistake the reverse of this, that gave their present English name to the Ox Mountains in Sligo. The Irish name, in all our Annals, is *Sliabh-ghamh* (which means stormy mountain); but the natives believing it to be *Sliabh-dhamh*, i. e. the mountain of the oxen, have perpetuated the present incorrect name.

IV. *Interchange of b and m*.—These letters are often substituted one for the other; but so far as I have observed, the change of *b* to *m* occurs oftener than the reverse. The tendency to change *b* to *m* appears to be greatly assisted by the grammatical law of eclipsis (see p. 21, *supra*); in other words, as the sound of *m* is, in case of eclipsis, correctly

substituted for that of *b*, there is a tendency to make the same change where there is no eclipsis at all to justify it, in which case the change is merely a corruption.

When the preposition *a*, signifying "in," comes before a noun beginning with *b*, the *b* is then regularly eclipsed by *m*; and this *m* has in some cases remained after the preposition has been omitted, exactly as *t* was retained in Turagh after the removal of the article (see Turagh, p. 29, *supra*). The name of Managher in the parish of Aghadowey in Derry, is a good example of this: for it is in reality the same as Banagher (a place of gables or pointed rocks: see Banagher, further on). When the preposition *a* is used, the form of expression is *a-mBeannchair*, which is pronounced in speaking, *a-managher*; and the omission of the preposition left the name as it now stands:—Managher. This form of phrase is very common in the Irish language both spoken and written: we find it, for example, in case of this very name, *Beannchair*, in the Four Masters at A.D. 1065, where it is recorded that the king of Ulidia was killed at Bangor (*Ro marbhadh an ri a mBeannchair*: the king was killed at Bangor).

It is curious that Stamboul, the modern name of Constantinople, exhibits a complete parallel to this; for it appears that this name is a contraction of the Greek phrase "es tan polin," i. e. "in the city" (Rev. Isaac Taylor's "Words and Places"), a phrase corresponding with the Irish *a-mBeannchair*, and the *s* of the Greek preposition has been retained, just as *m* has been in Managher.

B is eclipsed by *m* in some cases where it is hard to assign the eclipsis to any grammatical rule; as in case of *Cill-mBian* [Kilmean] mentioned by the Four Masters at A.D. 583: but here perhaps

Bian is in the genitive plural (see p. 21, *supra*). It is evidently something like this that takes place in the popular pronunciation of Lisbellaw, often heard in the county Fermanagh, viz. Lismellaw; which I do not believe to be a corruption, but the correct phonetic representative of *Lios-mbél-atha* (see Lisbellaw further on).

In Derry the word *bo-theach*, cow-house, which should be anglicised *boyagh*, is very commonly made *moyagh*. It was evidently under the same influence that Emlygrennan, the name of a parish near Kilmallock in Limerick, was corrupted from the proper Irish name, *Bile-Ghroidhnin* [Billagrynin], Grynan's *bilè* or ancient tree; though here the change appears to have been helped by a desire to assimilate the name to that of Emly, a well-known place in Tipperary, not very far off.

Ballybodonnell in the parish of Killaghtee in Donegal (the town of Donnell's *both*, booth or tent), is often locally pronounced Ballymodonnell; Ballybofey in the same county is generally made Ballymofey. Mohercrom, the name of a place near Bailieborough in Cavan, is corrupted from Bohercrom (crooked road), for so it is pronounced by the old Irish-speaking natives. Many other examples of this change might be given.

The change of *m* to *b*, of which there are some undoubted examples, is a mere corruption, not admitting even partially, like the reverse change, of any grammatical explanation. Ballymoney, in Antrim, is usually called Ballyboney in early Anglo-Irish records (Reeves: *Éccl. Ant.* p. 80, note u), but I am convinced that Ballymoney is the correct form; and the family name O'Amérgin or Mergin, is now corruptly made Bergin (O'Donovan: *Battle of Moyr*, p. 290, note x). The name of Bannady near Ballagherreen in Mayo, originally

began with *m*, for the Four Masters write it Meannoda. There is a place called Bunnafedia in the parish of Dromard in Sligo, which is anglicised from its present Irish name, *Bun-na-fede*, the mouth of the *fead* or streamlet (see Faddan further on). Duaid Mac Firbis, in his *Hy Fiachrach*, writes the name *Bun-fede*; but in a poem in the Book of Lecan, written by his ancestor more than 200 years earlier, the place is called *Muine-na-fede* (the shrubbery of the streamlet); and as this is no doubt the original form, there is here a change from *m* to *b*. A change much the same as this occurs in the name of Bunnyconnellan in the parish of Kilgarvan in Mayo, which was corrupted from the correct name *Muine-Chonallain* (Conallan's shrubbery) as we find it written by Mac Firbis in *Hy Fiachrach*.

V. *Insertion of t between s and r.*—The combination *sr* is one of rare occurrence in modern European languages; there is not a single word in English, French, German, Greek, or Latin, beginning with it, though many of their words are undoubtedly derived from roots commencing with these two letters.

The Irish language has retained this combination, and in the Irish dictionaries, a considerable number of words will be found commencing with *sr*. Of these there are only four that enter *often* into topographical names. These are *sráid*, a street, *srath*, a holm or inch—the lowland along a river; *srén*, literally a nose, but in a secondary sense, applied to points of hills, promontories, &c.; and *sruth*, a stream, with its derivatives. It was not to be expected that the English language, which within its own domain does not admit of the union of *s* and *r*, would receive these names in all cases without alteration. Of the modern townland names

containing the four words just named, the *sr* has been retained in less than half; in about forty or fifty, it has been changed to *shr*, a combination admitted in English; and in all the rest it has been corrupted by the insertion of a *t*.

There are about 170 modern names commencing with *str*, and many more containing these letters intermediate. In all these, with hardly an exception, the *t* is a late insertion; for although we have words in Irish beginning with *str*, there are no names derived from them, except perhaps about half a dozen. The insertion of a *t* is one of the expedients for avoiding the combination *sr*, which is found in several languages, and which has been in operation from the earliest times. We find it, for instance, in the O. H. German *strom* (Eng. stream), and in the name of the well-known Thracian river Strymon, both of which are derived from a Sanscrit root, *sru*, meaning *to flow*.*

A few names will illustrate these remarks. In Srugreana near Caherciveen, Kerry (*Sruth-greanach*, gravelly stream), and in Srananny in parish of Donagh, Monaghan (*Srath-an-canaigh* [*Srahananny*], the strath or holm of the marsh), the initial *sr* has been retained. It has been changed to *shr* in Shrough, near Tipperary, from *sruth*, a stream; and also in Shronedarragh, near Killarney, the nose or point of the oak.

In the following names, a *t* has been inserted:—Strancally, above Youghal, the well-known seat of the Desmonds; whose castle, now in ruins, was built on a point of rock jutting into the Blackwater, called *Srón-caillighe* (Shronekally: Surv. 1584), the hag's nose or promontory. Ardstraw in Tyrone, which the annal sts write *Ard-sratha*

* See Dr. Whitley Stokes' "Irish Glosses;" and Dr. W. K. Sullivan's Translation of Ebel's "Celtic Studies."

[Ard-sraha], the height of (or near) the river holm; Stradone in Cavan, and Stradowan in Tyrone, deep *sraha* or holm.

This corruption—the insertion of *t*—is found more or less all over Ireland, but it prevails more in the northern counties than anywhere else. In Ulster, the combination *sr* is scarcely admitted at all; for out of about 170 townland names in all Ireland, beginning with these two letters, there are only twelve in this province, and these are wholly confined to Donegal, Fermanagh, and Monaghan.

VI. *Addition of d after n, l, and r; and of b after m.*—The most extensive agency in corrupting language is contraction, i. e. the omission of letters; first, in pronunciation, and afterwards in writing. This is what Max Müller calls phonetic decay, and he shows that it results from a deficiency of muscular energy in pronunciation, in other words, from laziness. There are cases, however, in which this principle seems to be reversed, that is, in which words are corrupted by the *addition* of anomalous letters. In English, for instance, a *d* is often added after *n*, and in Greek, after both *n* and *l*; as in Eng. *thunder* from Ang. Sax. *thunor*; *cinder* from Lat. (*cinis*) *cineris*, &c.; and in Gr. *anér*, gen. *andros*, &c. This tendency in English is also noticed by Lhuyd in his “*Archæologia*” (p. 9). Another corruption similar to this, which is found in several languages, is the addition of *b* after *m*; as in Eng. *slumber* from Ang. Sax. *slumerian*; Fr. *nombre* from *numerus*; Lat. *comburo* from *com* (*con*), and *uro*; Gr. *gambros* for *gamros*, &c. Max Müller shows, however, that the insertion of these letters is due to the same laziness in pronunciation that causes omission in other cases.*

* See Max Müller’s “*Lectures*,” 2nd Series, p. 178.

These corruptions are very frequent in Irish names, viz., the letter *d* is often placed after *n* and *l*, and sometimes after *r*; and the letter *b* after *m*. In the following names the *d* is a mere excrescence, and has been added in recent times: Terryland near Galway, which the Four Masters write *Tir-oiléin*, the district of the island; Killashandra in Cavan is in Irish *Cill-a'-sean-ratha*, the church of the old rath, and it was so called because the original church was built within the inclosure of an ancient rath which still exists; Rathfryland in Down is from *Rath-Fracileann*, Freelan's rath; Tullyland in parish of Ballinadee, Cork, *Tulaigh-Eileain*, Helena's hill.

D is added after *l* in the word "field," when this word is an anglicised form of *coill*, a wood, as in Longfield, Cranfield, &c., which names have been examined at page 39. The same corruption is found in the ancient Welsh personal name, Gildas, and in the Irish name Mac Donald, which are more correctly written Gillas and Macdonnell.

Lastly, *d* is placed after *r* in Lifford, which is in Irish *Leithbhearr* (Four Mast.); this is a comparatively modern corruption; for Spencer, in his "View of the State of Ireland," calls it Castleliffer. It is to be observed that this adventitious *d* is placed after *n* much oftener than after the other two letters, *l* and *r*.

The addition of *b* to *m* occurs only seldom; we find it in Cumber or Comber, which is the name of a town in county Down, and of several townlands in different counties, both singly and in composition. It is the Irish *comar*, the confluence of two waters, and it is correctly anglicised Cummer and Comer in many other places.

All these changes were made in English, but in the Irish language there was once a strong ten-

dency in the same direction. In what is called middle Irish (from the 10th to the 15th century), and often also in old Irish, the custom was very general of using *nd* for *nn*. For instance, the word *cenn* (a head) is cited in this form by Zeuss from MSS. of the eighth century; but in middle Irish MSS. it is usually written *cend*. In all such words, however, the proper termination is restored in modern Irish; and so strong was this counter-current, that the *d* was swept away not only from words into which it was incorrectly introduced, but also from those to which it properly and radically belonged. For example, the middle Irish word *Aiffrend* (the Mass) is spelled correctly with a *d*, for it is derived from Lat. *offerenda*; but in modern Irish it is always spelled and pronounced *Aiffrionn*.

Some of the words and names cited under this section afford a curious example of the fickleness of phonetic change, and, at the same time, of the regularity of its action. We find words spelled in old Irish with *nn*; in middle Irish, a *d* is introduced, and the *nn* becomes *nd*; in modern Irish the *d* is rejected, and there is a return to the old Irish *nn*; and in modern anglicised names, the *d* is reinstated, and *nd* seems to remain in final possession of the field.

There is a corruption peculiar to the northern and north-western counties, which is very similar to the one now under consideration, namely, the sound of aspirated *m* (*mh*=Eng. *v*) is often represented in the present names by *mph*. This mode of spelling is probably an attempt to represent the half nasal, half labial-aspirate sound of *mh*, which an ear unaccustomed to Irish finds it very difficult to catch. Under the influence of this custom, *damh*, an ox, is converted into *damp*, as in Derry-

damp in the parish of Knockbride, Cavan, *Doire-damh*, the oak-grove of the oxen; *creamh*, wild garlic, is made *cramph*, as in Annacramph in the parish of Grange, Armagh, *Eanach-creamha*, wild garlic marsh.*

VII. *The letter s prefixed.*—The Irish word *teach* or *tigh*, a house or church, as I shall show elsewhere, enters extensively into topographical names all over Ireland, in the anglicised forms of *ta*, *tagh*, *tee*, *ti*, *ty*, &c. In some of the eastern counties this word is liable to a singular corruption, viz., the Irish *ta* or *ti* is converted into *sta* or *sti*, in a considerable number of names, of which the following are examples. Stillorgan is in Irish *Tigh-Lorcan* [Teelorkan], Lorcan's church; and it may have received its name from a church founded by St. Lorcan or Laurence O'Toole, Archbishop of Dublin at the time of the English invasion; Stabannon in Louth, ought to be Tabannon, Banon's house; Stackallan in Meath, is written *Teach-collain*, by the Four Masters, i. e. Collan's house. So also Stirue in Louth, red house; Stapolin near Baldoyle, Dublin, the house of Paulin, or little Paul; and Stalleen near Donore above Drogheda, is called in the Charter of Mellifont, granted by King John in 1185-6, *Teachlenni*, i. e. Lenne's house.

This corruption is almost confined to the counties of Dublin, Meath, and Louth; I can find only very few examples outside these counties, among which are, the parish of Stacumny in Kildare, Stakally in the parish of Powerstown, Kilkenny, and Tyrella in Down, which is called in the well-known

* For full information on the subject of letter changes in various languages, see Max Müller's most interesting lecture on "Phonetic Change" (Lectures on the Science of Language, Second Series).

Taxation (1306), published by Dr. Reeves, Staghreel. But its Irish name is *Tech-Riaghla* [Tahreela: O'C. Cal.], the house of St. Riaghal or Regulus, who is commemorated on 17th Sept. There are altogether in Dublin, Meath, and Louth, about twenty-three names which commenced originally with *Ta* or *Ti*, in about two-thirds of which it has become *Sta* or *Sti*.

The Irish word *leacht*, a sepulchral monument, is also, in some of the Ulster counties, corrupted by prefixing an *s*; for example, Slaghtneill and Slaghtmanus, both in Londonderry, ought to be Laghtneill and Laghtmanus, signifying respectively Niall's and Manus's monument; and we also find Slaghtfreeden, Slaghtybogy, and a few others.

This corruption is met with in connection with a few other words, as in case of Slyne Head (which see further on): but it is far more frequent in the two preceding words than in any other, and more common in *teach* than in *leacht*.

It will be recollected that all the corruptions hitherto noticed were found capable of explanation, on some previously established principle of language: the reason of the alteration now under consideration, however, is not so evident. In case of the conversion of *ta* and *ti* into *sta* and *sti*, I would suggest the following as the probable explanation. The fact that this peculiarity is almost confined to Dublin, Meath, and Louth, renders it not unlikely that it is a Danish corruption. In all the northern languages there are whole classes of words commencing with *st*, which mean habitation, place, &c. For example, Ang. Sax. *stow*, a dwelling-place, a habitation; *stede*, a place, a station; Danish, *sted*, locus, sedes; *stad*, urbs, oppidum; *stede*, statio; Icelandic, *stadr*, statio,

urbs, oppidum; *stofa*, curta domus; *sto*, statio. And I may add, that in Iceland, Norway, and other northern countries, several of these words are extensively used in the formation of names of places; of which anyone may satisfy himself by only looking over a map of one of these countries.

It appears to me, then, sufficiently natural that the northern settlers should convert the Irish *ta* and *ti* into their own significant *sta* and *sti*. The change was sufficiently marked in character to assimilate to some extent the names to their own familiar local nomenclature, while the alteration of form was so slight, that the words still remained quite intelligible to the Irish population. It would appear more natural to a Dane to say Stabannon (meaning Bannon's house) than Tabannon; and an Irishman would understand quite well what he meant.

This opinion is further supported by these two well-known facts: first, many places on the eastern coast have Danish names, as Waterford, Leixlip, Howth, Ireland's Eye, &c.; and secondly, the Danes frequently changed the Irish *inis*, an island, into their own equivalent word, *ey*, as in the last-mentioned name. If it be objected that Tabannon could not be converted on this principle into Stabannon, because the northern method of forming such names is to place the limiting term first, not last, as in Irish (for instance, the Irish order is *Sta-bannon*, but the northern *Bannon-sta*); it may be answered that, in *anglicising* Irish names, it is very usual to convert each part of a compound wholly or partly into an English word, leaving the whole at the same time in the original Irish order; as, for instance, Batterjohn, Castledonovan, Downpatrick, Port Stewart, &c., in which the

proper English order would be John's Batter, Donovan's Castle, &c.

It is only fair to state, however, that Worsae does not notice this corruption, though in his "Account of the Danes and Norwegians in England, Scotland, and Ireland," he has collected every vestige he could find of the Danish rule in these countries.

Notwithstanding the variety of disturbing causes, and the great number of individual names affected by each, only a small proportion of the whole are corrupted, the great majority being, as already stated, anglicised correctly, or nearly so. When it is considered that there are more than 60,000 townlands in Ireland, and when to the names of these are added the countless names of rivers, lakes, mountains, &c., it will be seen that even a small fraction of all will form a number large enough to give sufficient play to all the corrupting influences enumerated in this chapter.

I have now examined, in this and the preceding chapter, seventeen different sources of change in Irish names; and I have selected these, because they are the most striking and important, as well as the most extensive in their influence. There are other letter changes of a less violent character, such as those caused by metathesis, &c., which I have not thought sufficiently important to notice. The interchange of hard and soft mutes (or *tenues* and *medie*) is extremely common; but this, too, as not causing considerable obscuration of the names, I shall dismiss with a single remark. In the formation of anglicised names from Irish, the change from hard to soft is comparatively rare, while the reverse occurs very frequently. Dulane, near Kells is an example of the former, its ancient name, as spelled by the Four Masters, being *Tuilen*

or *Tulán*, i.e. the little *tul* or hill; as examples of the latter, it will be sufficient to mention the frequent change of *dubh* (black) to *duff*, *garbh* (rough), to *gariff*, *carraig* (a rock) to *carrick*, &c., in the two former of which the sound of *v* is converted to that of *f*, and in the last, the sound of *g* (in *got*) is changed to that of *k*. There are also corruptions of an exceptional and unexpected character, which I have not been able to reduce to any principle; but I shall not dwell on them, as the object of these chapters is not so much the examination of individual names as the development of general laws.

CHAPTER IV.

FALSE ETYMOLOGIES.

IN no department of Irish antiquities have writers indulged to such an extent in vague and useless conjecture as in the interpretation of local names. Our county histories, topographical dictionaries, tourists' handbooks, &c., abound in local etymologies; but, if we leave out of the question a few topographical works lately published, it may be safely asserted that these interpretations are, generally speaking, false, and a large proportion of them inexpressibly silly. Instead of seeking out the ancient forms of the names, in authentic Irish documents, which in many cases a small amount of inquiry would enable them to do, or ascertaining the pronunciation from natives, writers of this class, ignoring both authority and analogy, either take the names as they stand in English, or invent original forms that they never

had, and interpret them, each according to his own fancy, or to lend plausibility to some favourite theory.

There are laws and method in etymology, as well as in other sciences, and I have set forth in the three preceding chapters the principles by which an inquirer must be guided in the present branch of the subject. But when we see men pronouncing confidently on questions of Irish etymology, who not only have no knowledge of these principles, but who are totally unacquainted with the Irish language itself, we cannot wonder that their conjectures regarding the signification of Irish names are usually nothing better than idle and worthless guesses.

The first who to any extent made use of the etymology of Irish names, as an instrument of historical investigation, was Vallancey. He built whole theories regarding the social condition and religious belief of the early inhabitants of Ireland, chiefly on false etymologies: but his system has been long exploded, and no one would now think of either quoting or refuting his fanciful conjectures. He was succeeded by a host of followers, who in their literary speculations seem to have lost every vestige of judgment and common sense; and the race, though fast dying out under the broad sunlight of modern scholarship, is not yet quite extinct. I shall not notice their etymological fancies through this book, for indeed they are generally quite beneath notice, but I shall bring together in the present chapter a few characteristic examples.

In Ferguson's "River Names of Europe," there are near fifty Irish names, whose meanings are discussed. Of these, a few are undoubtedly correct; there are about twenty on which I am not able to

offer an opinion, as I know nothing certain of their etymology, and the author's conjectures are far more likely to be wrong than right, for they are founded on the modern forms of the names. A full half are certainly wrong, and of these one example will be sufficient. The name Nenagh (river) is derived from Sansc. *ní*, to move, Gael. *nigh*, to wash; but a little inquiry will enable anyone to see that Nenagh is not the name of the river at all, but of the town; and that even if it were, it could not be derived from any root beginning with *n*, since the original name is *Aenach*, the initial *n* being merely the Irish article. The real name of the river, which is now almost forgotten, is Owen O'Coffey, the river of the O'Coffeys, the family who anciently inhabited the district. (See Nenagh, farther on.)

In Gibson's Etymological Geography, a considerable number of Irish names are explained; but the author was very careful to instance those only whose meanings are obvious, and consequently he is generally right. Yet he calls Inishbofin off the coast of Mayo, *Inishbosine*, and interprets it *Bosine's island!* and he confounds Inishcourcy in Down with Enniscorthy in Wexford, besides giving an erroneous etymology for both.

The Rev. Isaac Taylor, who also deals frequently with Irish names, in a work of great ability, "Words and Places," is more cautious than either. But even he sometimes falls into the same error; for instance, he takes Armagh as it stands, and derives it from the preposition *ar* (on), and *magh* (a plain), though among the whole range of Irish names there is scarcely one whose original form (*Ard-Macha*) is better known (see p. 77, *infra*).

There is a parish near Downpatrick, taking its name from an old church, now called Inch, i.e. the

island, because it was built on a small island or peninsula, on the west side of Strangford Lough. The full name is Inishcourcy; and as it is a historical fact that an abbey was founded there by John de Courcy about the year 1180, it is not to be wondered at that Harris (in his History of Down), and Archdall, fell into the error of believing that the name was derived from him. But an earlier monastery existed there, called *Inis-Cumh-sraigh* [Inishcoosery], Cooscragh's island, long before John de Courcy was born; and this name was gradually corrupted to Inishcourcy, both on account of the curious similarity of sound, and of that chief's connection with the place.

All this will be rendered evident by reference to the Annals. We find it recorded in the Four Masters that in 1001 "Sitric son of Amlaff set out on a predatory excursion into Ulidia in his ships; and plundered Kilclief and *Inis-Cumh-sraigh*;" and Tighernach, who died in 1088, records the same event. Moreover, Hugh Maglanha, abbot of *Inis-cumhsraigh*, was one of those who signed the Charter of Newry, a document of about the year 1160.

Dr. Reeves has conjectured, what is highly probable, that the person who gave name to this place was Cumhscrach, one of the sons of Conor Mac Nessa, who succeeded his father as king of Ulster in the first century.

It has been said by a philosopher that words govern men, and we have an excellent example of this in the name of the Black Valley, near Killarney. Many of our guide-books, and tourists without number, describe it as something wonderful in its excessive blackness; and among them is one well-known writer, who, if we are to judge by his description, either never saw it at all, or wrote from memory.

It may be admitted that the direction of this valley with regard to the sun, at the time of day when visitors generally see it, has some influence in rendering the view of it indistinct; but it certainly is not blacker than many other valleys among the Killarney mountains; and the imagination of tourists is led captive, and they are betrayed into these descriptions of its gloominess, because it has been called the Black Valley, which is not its name at all.

The variety of ways in which the original is spelled by different writers—Coomdhuv, Coomadhuv, Coomydhuv, Cummeendhuv, &c.—might lead anyone to suspect that there was something wrong in the translation; whereas, if it were intended for black valley, it would be Coomdhuv, and nothing else. To an Irish scholar, the pronunciation of the natives makes the matter perfectly clear; and I almost regret being obliged to give it a much less poetical interpretation. They invariably call it *Coom-ee-wiv** (this perfectly represents the pronunciation, except only the *w*, where there is a soft guttural that does not exist in English), which will be recognised as *Cúm-uidhuibh*, O'Duff's valley. Who this O'Duff was, I have not been able to ascertain.

Clonmacnoise is usually written in the later Annals *Cluain-mic-Nois*, which has been translated, and is very generally believed to mean, "the retreat of the sons of the noble," a name which it was thought to have received, either because the place was much frequented by the

* The popular pronunciation is also preserved in a slightly different form by the writer of a poem in the "Kerry Magazine," vol. i. p. 24:—

"And there the rocks that lordly towered above;
And there the shady vale of Coomewove."

nobility as a retirement in their old age, or because it was the burial-place of so many kings and chiefs. But this guess could never be made by anyone having the least knowledge of Irish, for in the original name the last two syllables are in the genitive singular, not in the genitive plural. *Nós* (gen. *nóis*), indeed, means noble, but here it is the name of a person, who is historically known, and *Cluain-mic-Nois* means the meadow of the son of Nos.

Though the Irish name given above is generally used by the Four Masters, yet at 1461 they call the place *Cluain-muc-Nois-mic-Fiadaigh*, by which it appears that this Nos's father was Fiadhach [Feeagh], who was a chief belonging to the tribe of the *Dealbhna-Eathra* (now the barony of Garrycastle in King's County), in whose territory Clonmacnoise was situated. *Cluain-muc-Nois* would signify the meadow of Nos's pigs; but though this form is used by Colgan in the Tripartite Life, the correct original appears to be *Cluain-maccu-Nois*, for it is so written in the older Annals, and in the Carlsruhe Manuscript of Zeuss, which is the most ancient, and no doubt the most trustworthy authority of all: this last signifies the meadow of the *sons* of Nos.

Askeaton in Limerick is transformed to *Eascead-tinne*, in a well-known modern topographical work on Ireland: the writer explains it "the cataract of the hundred fires," and adds, "the fires were probably some way connected with the ritual of the Druids, the ancient Irish Guebres." The name, however, as we find it in many Irish authorities, is *Eas-Gephtine*, which simply means the cataract of Gephtine, some old pagan chief. The cataract is where the Deel falls over a ledge of rocks near the town.

I may remark here that great numbers of these fanciful derivations were invented to prove that the ancient Irish worshipped fire. In order to show that the round tower of Balla, in Mayo, was a fire temple, Vallancey changes the name to *Beilagh*, which he interprets "the fire of fires." But in the *Life of St. Mochua*, the founder, published by Colgan (at the 30th of March), we are told that before the saint founded his monastery there, in the beginning of the seventh century, the place was called *Ros-dairbhreach*, i.e. oak-grove; that he enclosed the wells of his religious establishment with a "balla" or wall (a practice common among the early Irish saints); and that "hence the town received the new name Balla, and Mochua himself became known by the cognomen *Ballensis*."

Aghagower, in the same county, Vallancey also explains "fire of fires," and with the same object, as a round tower exists there. He was not aware that the original name was *Achadh-fobhair*, for so it is called in the *Four Masters* and in the most ancient *Lives of St. Patrick*: it signifies "the field of the spring," and the place took its name from a celebrated well, which is now called *St. Patrick's Well*. Its name must have been corrupted at an early date, for *Duald Mac Firbis* calls it *Achadh-gabhair* ("Hy Fiachrach," p. 151); but even this does not signify "fire of fires," but a very different thing—"the field of the goat."

Smith, in his *History of Cork*, states that the barony of *Kinalmeaky* means "the head of the noble root," from *cean*, head, *neal*, noble, and *meacan*, a root. The true form of the name, however, is *Cinel-mBece* (O'Heerin), which was originally the name, not of the territory, but of the tribe that inhabited it, and which means "the

descendants (*cinel*) of Bece," who was the ancestor of the O'Mahonys, and flourished in the seventh century.

In Seward's Topographical Dictionary it is stated that Baltinglass (in Wicklow) "is derived from *Beal-tinne-glas*, or *the fire of Beal's mysteries*, the fires being lighted there by the Druids in honour of the sun;" and the writer of a Guide to Wicklow (Curry, Dublin, 1834) says that it is "*Bal-teach-na-glass*, or *the town of the grey houses*;" and he adds, "certainly the appearance of them bears us out in this" This is all pure invention, for neither of the original forms here given is the correct one, and even if it were, it would not bear the meaning assigned, nor indeed any meaning at all. In ancient documents the name is always given *Bealach-Chonglais* [Ballaconglaas: Dinnsenchus], the pass or road of Cuglas, a personage connected with the locality, about whom there is a curious and very ancient legend: in Grace's Annals it is anglicised Balkynglas, which is nearer the original than the modern corrupt name. There was another *Bealach-Chonglais* near Cork city, but the name is now lost, and the exact situation of the place is not known.

CHAPTER V.

THE ANTIQUITY OF IRISH LOCAL NAMES.

IN an essay on Irish local names it may be expected that I should give some information regarding their antiquity. In various individual

cases through this book I have indicated the date, certain or probable, at which the name was imposed; or the earliest period when it was known to have been in use; but it may be of interest to state here some general conclusions, to which the evidence at our command enables us to arrive.

When we wish to investigate the composition and meaning of a name, we are not warranted in going back farther than the oldest actually existing manuscripts in which it is found written, and upon the form given in these we must found our conclusions. But when our object is to determine the antiquity of the name, or, in other words, the period when it was first imposed, we have usually a wider scope and fuller evidence to guide us.

For, first, if the oldest existing manuscript in which the name occurs is known as a fact to have been copied from another still older, not now in existence, this throws back the age of the name to at least the date of the transcription of the latter. But, secondly, the period when a name happens to be first committed to writing is no measure of its real antiquity; for it may have been in use hundreds of years before being embalmed in the pages of any written document. While we are able to assert with certainty that the name is at least as old as the time of the writer who first mentioned it, the validity of any further deductions regarding its absolute age depends on the authenticity of our history, and on the correctness of our chronology.

I will illustrate these remarks by an example:—The city of Armagh is mentioned in numerous Irish documents, many of them of great antiquity, such as the Book of Leinster, &c., and always in the form *Ard-Macha*, except when the Latin equivalent is used. The oldest of these is the Book of Armagh, which is known to have been

transcribed about the year 807 ; in this we find the name translated by *Altitudo Machæ*, which determines the meaning, namely, Macha's height.

But in this same Book of Armagh, as well as in many other ancient authorities, the place is mentioned in connection with St. Patrick, who is recorded to have founded the cathedral about the year 457, the site having been granted to him by Daire, the chief of the surrounding district ; and as the history of St. Patrick, and of this foundation, is accepted on all hands as authentic, we have undoubted evidence that the name existed in the fifth century, though we possess no document of that age in which it is written. And even without further testimony we are able to say that it is older, for it was in use before St. Patrick's arrival, who only accepted the name as he found it.

But here again history, though of a less reliable character, comes to our aid. There is an ancient tract called *Dinnsenchus*, which professes to give the origin of the names of the most celebrated localities in Ireland, and among others that of Armagh. It is a fact admitting of no doubt that the place received its name from some remarkable woman named Macha, and the ancient writer in the *Dinnsenchus* mentions three, from one of whom the name was derived, but does not decide which. The first was Macha, the wife of Nevvy, who led hither a colony about 600 years after the deluge ; the second, Macha of the golden hair, who founded the palace of Emania, 300 years before the Christian era ; and the third, Macha, wife of Crunn, who lived in the reign of Conor Mac Nessa in the first century. The second Macha is recorded to have been buried there ; and as she was by far the most celebrated of the three, she it was, most probably, after whom the place

was called. We may conclude, therefore, with every appearance of certainty, that the name has an antiquity of more than two thousand years.

Following this method of investigation, we are able to determine, with considerable precision, the age of hundreds of local names still in use; and as a further illustration, I shall enter into some detail concerning a few of the most ancient authorities that have come down to us.

The oldest writer by whom Irish places are named in detail is the Greek geographer, Ptolemy, who wrote his treatise in the beginning of the second century. It is well known that Ptolemy's work is only a corrected copy of another written by Marinus of Tyre, who lived a short time before him, and the latter is believed to have drawn his materials from an ancient Tyrian atlas. The names preserved by Ptolemy are, therefore, so far as they are authentic, as old at least as the first century, and with great probability much older.

Unfortunately very few of his Irish names have reached our time.* In the portion of his work relating to Ireland, he mentions over fifty, and of these only about nine can be identified with names existing within the period reached by our history. These are *Senos*, now the Shannon; *Birgos*, the Barrow; *Bououinda*, the Boyne; *Rhikina*, Rehra or Rathlin; *Logia*, the Lagan; *Nagnatai*, Connaught; *Isannion Akron*, Rinn Seimhne (now Island Magee), i. e. the point of *Seimhne*, an ancient territory; *Eblana*, Dublin; and another (*Edros*) to which I shall return presently.

The river that he calls *Oboka* appears, by its position on the map, to be the same as the Wicklow

* The following observations refer to Mercator's Edition, 1605.

river now so well known as the Ovoca; but this last name has been borrowed from Ptolemy himself, and has been applied to the river in very recent times. Its proper name, as we find it in the Annals, is Avonmore, which is still the name of one of the two principal branches that form the "Meeting of the Waters."

He places a town called *Dounon* near the *Oboka*. It is now impossible to determine the place that is meant by this; but the record is valuable, as the name is obviously the Keltic *dun*, with the Greek inflexion *on* postfixed, which shows that this word was in use as a local appellative at that early age.

There is one very interesting example of the complete preservation of a name unchanged, from the time of the Phœnician navigators to the present day. Just outside *Eblana* there appears a small island, which is called *Edri Deserta* on the map, and *Edrou Herēmos* in the Greek text, i. e. the desert of *Edros*; which last name, after removing the Greek inflexion, and making allowance for the usual contraction, regains the original form *Edar*. This is exactly the Irish name of Howth, used in all our ancient authorities, either as it stands, or with the addition of Ben (*Ben-Edair*, the peak of Edar); still well known throughout the whole country by speakers of Irish; and perpetuated to future time in the names of several villa residences built within the last few years on the hill.

Some writers have erroneously identified *Edrou Herēmos* with Ireland's Eye, probably because the former is represented as an island. The perfect coincidence of the name is alone sufficient to prove that *Ben-Edar* is the place meant; but I may add, that to the ancient navigators who collected the

information handed down to us by Ptolemy, Ireland's Eye would be barely noticeable as they sailed along our coasts, whereas the bold headland of *Ben-Edar* formed a prominent landmark, certain to be remembered and recorded; and connected as it was with the mainland by a low, narrow isthmus, it is no wonder they mistook it for an island. "Hoath, a great high mountain, . . . having the sea on all sides, except the west side; where with a long narrow neck it is joined to the land; which neck being low ground, one may from either side see the sea over it; so that afar off it seemeth as if it were an island."—(Boate: Nat. Hist. of Ireland). Besides, as we know from our most ancient authorities, Howth was a celebrated locality from the earliest times reached by history or tradition; whereas Ireland's Eye was a place of no note till the seventh century, when it was selected, like many other islands round the coast, as a place of religious retirement by Christian missionaries.

According to some Irish authorities, the place received the name of *Ben-Edair* from a Tuatha De Danann chieftain, Edar, the son of Edgaeth, who was buried there; while others say that it was from Edar the wife of Gann, one of the five Firbolg brothers who divided Ireland between them. The name Howth is Danish. It is written in ancient letters *Hofda*, *Houete*, and *Howeth*, all different forms of the northern word *hoved*, a head (Worsae).

The Irish names originally collected for this ancient atlas were learned from the natives by sailors speaking a totally different language; the latter delivered them in turn, from memory, to the compiler, who was of course obliged to represent them by Phœnician letters; and they were ultimately

transferred by Ptolemy into the Greek language. It appears perfectly obvious, therefore, that the names, as we find them on Ptolemy's map, must in general be very much distorted from the proper forms, as used at the time by the inhabitants.

Enormous changes of form have taken place in our own time in many Irish names that have been transferred merely from Irish to English, under circumstances far more favourable to correctness. If some old compiler, in drawing a map of Ireland, had removed the ancient *Ceann Léime* (the head of the leap) twenty or thirty miles from its proper position (as Ptolemy does in case of several places), and called it by its present name Slyne Head, and if all intermediate information were lost, it is highly probable that it would never be recognised.

When we reflect on all this, and remember besides that several of the names are no doubt fantastic translations, and that with great probability many of them never existed at all, except in the imagination of the voyagers, we shall cease to be surprised that, out of more than fifty, we are able to identify only about nine of Ptolemy's names.

The next writer after Ptolemy who has mentioned many Irish localities, and whose works remain to us, is a native, namely, Adamnan, who wrote his *Life of St. Columba* in the seventh century, but the names he records were all in use before the time of Columba in the sixth century. In this work about forty Irish places are mentioned, and here we have Ptolemy's case reversed. The number of names totally lost, or not yet recognised, does not amount to half-a-dozen. All the rest have been identified in Reeves's edition of *Adamnan*; of these, nine or ten, though now obsolete, occur frequently in Irish MSS., and have

been in use down to recent times; the remainder exist at the present day, and are still applied to the localities.

It will not be necessary to detail the numerous writers, whose works are still extant, that flourished at different periods from Adamnan down to the time of Colgan and the O'Clerys; or the ancient MSS. that remain to us, enumerating or describing Irish localities. It will be enough to say that in the majority of cases the places they mention are still known by the same names, and have been identified in our own day by various Irish scholars.

The conclusion naturally following from this is, that the names by which all places of any note were known in the sixth and succeeding centuries are, with some exceptions, the very names they bear at the present day.

A vast number of names containing the words *dun, rath, lis, caher, carn, fert, cloon, &c.*, are as old at least as the advent of Christianity, and a large proportion much older; for all these terms are of pagan origin, though many of them were adopted by Christian missionaries. And in various parts of this book will be found numbers of territorial designations, which were originally tribe names, derived from kings and chieftains who flourished at different times from the foundation of the palace of Emania (300 years B.C.) to the ninth century of the Christian era.

Those ecclesiastical designations that are formed from the names of saints after such words as *kill, temple, donagh, aglish, ti, &c.*, were generally imposed at various times from the fifth to the eighth or ninth century; and among these may be enumerated the greater number of our parish names. One example will be sufficient to illustrate this,

but many will be found through the book, especially in the next three or four chapters.

We have undoubted historic testimony that the name of Killaspugbrone, near Sligo, is as old as the end of the fifth century. It took its name from one of St. Patrick's disciples, Brón or Bronus, who was also a contemporary and friend of St. Brigid of Kildare, and became bishop of *Cassel Irra*, in the district of *Cuil-Irra*, the peninsula lying south-west of Sligo. In the Book of Armagh, and in the Tripartite Life, it is stated that after St. Patrick had passed from the *Forragh*, or assembly place, of the sons of Awly, he crossed the Moy at Bartragh, and built the church of *Cassel Irra* for his disciple, Bishop Bronus, the son of Ienus. Bronus died on the 8th June, 512, on which day he is commemorated in O'Clery's Calendar. And the name Killaspugbrone is very little altered from the original *Cill-easpuig-Bróin* (Four Mast.), the church of Bishop Bronus. A ruined little church still remains on the very spot, but it cannot be the structure erected by St. Patrick, for the style of masonry proves that it belongs to a very much later period.

The process of name-forming has continued from those early ages down to recent times. It was in active operation during the twelfth, thirteenth, fourteenth, and fifteenth centuries, for we have great numbers of names derived from English families who settled amongst us during these periods. It has never entirely ceased, and probably never will; for I might point to some names which have been imposed within our own memory.

The number of names given within the last two centuries is so small, however, that we may regard the process as virtually at an end, only making

allowance for those imperceptibly slow changes incidental to language in its cultivated stage. The great body of our townland and other names are at least several hundred years old; for those that we find in the inquisitions and maps of the sixteenth and seventeenth centuries, which are numerous and minute, exist, with few exceptions, at the present day, and generally with very slight alterations of form.

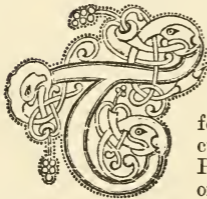


PART II.

NAMES OF HISTORICAL AND LEGENDARY ORIGIN.

CHAPTER I.

HISTORICAL EVENTS.



HE face of the country is a book, which if it be deciphered correctly, and read attentively, will unfold more than ever did the cuneiform inscriptions of Persia, or the hieroglyphics of Egypt. Not only are historical events and the names of innumerable remarkable persons recorded, but the whole social life of our ancestors—their customs, their superstitions, their battles, their amusements, their religious fervour, and their crimes—are depicted in vivid and everlasting colours. The characters are often obscure, and the page defaced by time, but enough remains to repay with a rich reward the toil of the investigator. Let us hold up the scroll to the light, and decipher some of these interesting records.

One of the most noted facts in ancient Irish and British history is the migration of colonies from the north of Ireland to the neighbouring

coasts of Scotland, and the intimate intercourse that in consequence existed in early ages between the two countries. The first regular settlement mentioned by our historians was made in the latter part of the second century, by Cairbre Riada, son of Conary the second, king of Ireland. This expedition, which is mentioned in most of our Annals, is confirmed by Bede in the following words:—"In course of time, Britain, besides the Britons and Picts, received a third nation, the Scoti, who, issuing from Hibernia under the leadership of Reuda, secured for themselves, either by friendship or by the sword, settlements among the Picts, which they still possess. From the name of their commander they are to this day called Dalreudini; for in their language Dal signifies a part" (Hist. Eccl., Lib. I. Cap. 1).

There were other colonies also, the most remarkable of which was that led by Fergus, Angus, and Loarn, the three sons of Érc, in the year 506, which laid the foundation of the Scottish monarchy. The country colonised by these emigrants was known by the name of *Airer-Gaedhil* [Arrer-gale], (Wars of GG.), i.e. the territory of the Gael or Irish; and the name is still applied to the territory in the shortened form of Argyle, a living record of these early colonisations.

The descendants of Loarn were called *Kinel-Loarn*, the family or race of Loarn (see *Cinel* further on), and gave their name to the territory of Lorne in Scotland; from which again the Marquis of Lorne has his title.

The tribes over whom Carbery ruled were, as Bede and our own Annals record, called from him Dalriada, Riada's portion or tribe; of which there were two—one in Ireland, and the other and more illustrious in Scotland. The name has been long

forgotten in the latter country, but still remains in Ireland, though in such a worn down and fragmentary state, that it requires the microscope of the philologist and historian to recognise it.

The Irish Dalriada included that part of Antrim extending from the Ravel water northwards, and the same district is called at the present day the Route, or by Latin writers *Ruta*, which is considered by Ussher and O'Flaherty to be a corruption of the latter part of *Dal-Riada*. If this opinion be correct—and I see no reason to question it—there are few local names in the British islands more venerable for antiquity than this, preserving with little alteration, through the turmoil of seventeen centuries, the name of the first leader of a Scotie colony to the coasts of Alban.

The name of Scotland also commemorates these successive emigrations of Irishmen; it has, moreover, an interesting history of its own, and exhibits one of the most curious instances on record of the strange vicissitudes to which topographical names are often subjected, having been completely transferred from one country to another.

The name Scotia originally belonged to Ireland, and the Irish were called *Scoti* or Scots; Scotland, which was anciently called *Alba*, subsequently got the name of *Scotia Minor*, as being peopled by Scots from Ireland, while the parent country was for distinction often called *Scotia Major*. This continued down to about the eleventh century, when Ireland returned to the other native name *Eire*, and "Scotia" was thenceforward exclusively applied to Scotland. The name *Ireland* is merely the Anglo-Saxon name *Iraland*, i. e. *Eire-land* (see Ireland in second volume).

That the *Scoti* were the inhabitants of Ireland could be sufficiently proved by the single quota-

tion given above from Bede; but besides, we find it expressly stated by several other ancient authorities; and the Irish are called Scoti in Cormac's Glossary, as well as in other native writings. Adamnan often uses Hibernia and Scotia synonymously: thus in his Life of Columba we find the following passage:—"On a certain day the holy man ordered one of his monks named Trenan of the tribe of Mocuruntir, to go on a commission to Scotia (*ad Scotiam*): The saint answering him, 'Go in peace; you shall have a favourable and good wind till you arrive in Hibernia (*ad Hiberniam*); you shall find a man coming to meet you from a distance, who will be the first to seize the prow of your ship in Scotia (*in Scotiâ*); he will accompany you in your journey for some days in Hibernia.'" (Lib. I., Cap. 18).

Many testimonies of this kind might be adduced from other writers; and if another clear proof were necessary, we find it in an ode of the poet Claudian, celebrating a victory of Theodosius over the three nations of the Saxons, the Picts, and the Scots, in which the following passage occurs:—"The Orcades flowed with Saxon gore; Thule became warm with the blood of the Picts; and icy Ierne wept her heaps of (slaughtered) Scots."

The foundation of the celebrated palace of *Eamhuin* or Emania, which took place about 300 years before the Incarnation, forms an important epoch; it is the limit assigned to authentic Irish history by the annalist Tighernach, who asserts that all accounts of events anterior to this are uncertain. The following are the circumstances of its origin as given in the Book of Leinster. Three Kings, Aedh-ruadh [Ayroo], Dihorba, and Ciombaeth [Kimbay], agreed to reign each for

seven years in alternate succession, and they each enjoyed the sovereignty for three periods, or twenty-one years, when Aedh-ruadh died. His daughter, the celebrated Macha of the golden hair, asserted her right to reign when her father's turn came, and being opposed by Dihorba and his sons, she defeated them in several battles, in one of which Dihorba was killed, and she then assumed the sovereignty.

She afterwards married the surviving monarch, Kimbay, and took the five sons of Dihorba prisoners. The Ultonians proposed that they should be put to death:—"Not so," said she, "because it would be the defilement of the righteousness of a sovereign in me; but they shall be condemned to slavery, and shall raise a rath around me, and it shall be the chief city of Ulster for ever." The account then gives a fanciful derivation of the name; "And she marked for them the dun with her brooch of gold from her neck," so that the palace was called *Eomuin* or *Eamhuin*, from *eo*, a brooch, and *muin* the neck (see Armagh, p. 77, and O'Curry's Lectures, p. 527).

The remains of this great palace are situated about a mile and a half west of Armagh, and consist of a circular rath or rampart of earth with a deep fosse, enclosing about eleven acres, within which are two smaller circular forts. The great rath is still known by the name of the Navan Fort, in which the original name is curiously preserved. The proper Irish form is *Eamhuin*, which is pronounced *aven*, Emania being merely a latinised form. The Irish article *an*, contracted as usual to *n*, placed before this, makes it *nEamhuin*, the pronunciation of which is exactly represented by Navan (see page 23, *supra*).

This ancient palace was destroyed in A.D. 332,

after having flourished as the chief royal residence of Ulster for more than 600 years; and it would perhaps be difficult to identify its site with absolute certainty, were it not for the singular tenacity with which it has retained its name through all the social revolutions of sixteen hundred years.

The Red Branch Knights of Ulster, so celebrated in our early romances, and whose renown has descended to the present day, flourished in the first century, and attained their greatest glory in the reign of Conor Mac Nessa. They were a kind of militia in the service of the monarch, and received their name from residing in one of the houses of the palace of Emania, called *Craebh-ruadh* [Creeveroe] or the Red Branch, where they were trained in valour and feats of arms. The name of this ancient military college is still preserved in that of the adjacent townland of Creeveroe; and thus has descended through another medium, to our own time, the echo of these old heroic days.

Another military organisation not less celebrated, of somewhat later date, was that of the Fians, or Feni, or, as they are often called, the Fianna of Erin. They flourished in the reign of Cormac mac Art in the third century, and formed a militia for the defence of the throne; their leader was the renowned Finn mac Cumhail [Finn mac Coole], who resided at the hill of Allen in Kildare, and whom Macpherson attempted to transfer to Scotland under the name of Fingal. Finn and his companions are to this day vividly remembered in tradition and legend, in every part of Ireland; and the hills, the glens, and the rocks still attest, not merely their existence, for that no one who has studied the question can doubt, but the

important part they played in the government and military affairs of the kingdom.

One of the principal amusements of these old heroes, when not employed in war, was hunting; and during their long sporting excursions they had certain favourite hills on which they were in the habit of resting and feasting during the intervals of the chase. These hills, most of which are crowned by carns or moats, are called *Suidhe-Finn* [Seefin], Finn's seat or resting place, and they are found in each of the four provinces; the name appears to have belonged originally to the carns, and to have extended afterwards to the hills.

There is one among the Dublin mountains, a few miles south of Tallaght; another among the Galties; and the fine mountain of Seefin terminates the Ballyhoura range towards the north-east, three miles south of Kilfinane in Limerick. Immediately under the brow of this mountain reposes the beautiful vale of Glensheen, whose name commemorates the great poet and warrior, Oisín, the son of Finn; and in several of the neighbouring glens there are rocks, which are associated in the legends of the peasantry with the exploits of these ancient warriors. There are also places called Seefin in Cavan, Armagh (near Newry), Down, King's County, Galway, Mayo, and Sligo; while in Tyrone we find Seein, which is the same name with the *f* aspirated and omitted. Finn's father, Cumhal [Coole], was slain by Gaulmac-Morna at the terrible battle of *Cnucha* or Castleknock, near Dublin; he is believed to have had his residence at Rathcoole (Cumhal's rath), now a small town nine miles south-west of the city; but I cannot find that any vestige of his rath remains.

There are numerous places in every part of

Ireland, where, according to tradition, Finn's soldier's used to meet for various purposes; and many of them still retain names that speak plainly enough of these assemblies. In the county Monaghan we find Lisnaveane, that is, *Lios-nabhFiann*, the fort of the Fianna; in Donegal Meenavean, where on the *meen*, or mountain flat, they no doubt rested from the fatigues of the chase; near Killorglin in Kerry, Derrynafeana (Derry, an oak-wood), and in another part of the same county is a river called Owennafeana; in Westmeath, Carnfyan and Skeanaveane (Skea, a bush); and many other such names.

The name of Leinster is connected with one of the most remarkable of the very early events recorded in the history of Ireland. In the third century before the Christian era, Coffagh Cael Bra murdered his brother, Leary Lorc, monarch of Ireland, and the king's son, Olioll Aine, and immediately usurped the throne. Maen, afterwards called Labhradh Linshagh (Lavra the mariner), son of Olioll, was banished by the usurper; and having remained for some time in the south of Ireland, he was forced to leave the country, and crossed the sea to Gaul. He entered the military service of the king of that country, and after having greatly distinguished himself, he returned to his native land with a small army of foreigners, to wrest the crown from the murderer of his father and grandfather.

He landed at the mouth of the Slaney in Wexford, and after having been joined by a number of followers, he marched to the palace of Dinn Righ [Dinree, the fortress of the kings], in which Coffagh was then holding an assembly with thirty native princes and a guard of 700 men. The palace was surprised by night, set on fire, and all

its inmates—king, princes, and guards—burned to death. Maen then assumed the sovereignty, and reigned for nineteen years.

The exact description of the annalists identifies very clearly the position of this ancient palace, the great mound of which still exists, though its name has been long forgotten. It is now called Ballyknockan moat, and lies on the west bank of the Barrow, a quarter of a mile south of Leighlinbridge.

Lavra's foreign auxiliaries used a peculiarly-shaped broad-pointed spear, which was called *laighen* [layen]; and from this circumstance, the province in which they settled, which had previously borne the name of *Galian*, was afterwards called *Laighen*, which is its present Irish name. The syllable "ster" (for which see farther on) was added in after ages, and the whole word pronounced *Laynster*, which is the very name given in a state paper of the year 1515, and which naturally settled into the present form Leinster.

Lavra's expedition is mentioned by Tighernach, and by most of the other annalists who treat of that period; but as his adventures have been amplified into a romantic tale in the Book of Leinster,* which is copied by Keating and others, the whole story, if it were not confirmed, would probably be regarded as a baseless legend. The word *Gall* has, however, been used in the Irish language from the remotest antiquity to denote a foreigner. For some centuries before the Anglo-Norman invasion it was applied to the Danes, and since that period to the English—both applications being frequent in Irish manuscripts;—but it is obvious that it must have been originally applied to a colony of *Gauls*, sufficiently

* For which see O'Curry's Lectures, p. 252.

numerous and important to fix the word in the language.

We find it stated in Cormac's Glossary that the word *Gall* was applied to pillar stones, because they were first erected in Ireland by the *Galli*, or primitive inhabitants of France; which not only corroborates the truth of the ancient tradition of a Gaulish colony, but proves also that the word *Gall* was then believed to be derived from this people. Thus the story of Lavra's conquest is confirmed by an independent and unsuspecting circumstance; and as it is recorded by the accurate Tighernach, and falls within the limits of authentic Irish history as fixed by that annalist (about 300 years B. C.), there seems no sufficient reason to doubt its truth.

The little island of Inchagoill in Lough Corrib, midway between Oughterard and Cong, is one of the few examples we have remaining, in which the word *Gall* is applied in its original signification, i. e. to a native of Gaul; and it corroborates, moreover, an interesting fragment of our ancient ecclesiastical history. The name in its present form is anglicised from *Inis-an-Ghoill*, the island of the *Gall*, or foreigner, but its full name, as given by O'Flaherty and others, is *Inis-an-Ghoill-chraibhthigh* [crauvy], the island of the devout foreigner. This devout foreigner was Lugnat or Lugnaed, who according to several ancient authorities, was the *lumaire* or pilot of St. Patrick, and the son of his sister Liemania. Yielding to the desire for solitude, so common among the ecclesiastics of that early period, he established himself, by permission of his uncle, on the shore of Lough Mask, and there spent his life in prayer and contemplation.

This statement, which occurs in the Tripartite

Life of St. Patrick, as well as others relating to the family history of the saint, was by many impugned as unworthy of credit, till it received an unexpected confirmation in the discovery on the island of Lugnaed's headstone by Dr. Petrie. It is a small pillar-stone, four feet high, and it bears in old Roman characters this inscription:—"LIE LUGNAEDON MACC LMENUEH," the stone of Lugnaed the son of Limenuch, which is the oldest Roman letter inscription ever discovered in Ireland.* Near it is the ruin of a small stone church called Templepatrick, believed—and with good reason according to Petrie—to have been founded by St. Patrick: if this be so, it is probable that it is the very church in which Lugnaed worshipped.

In several old authorities, this saint's name is written Lugna [Loona], in which form we find it preserved in another locality. Four miles north-north-east from Ballinrobe, in the demesne of Ballywalter, is an ancient church which is believed, in the traditions of the inhabitants, to be the third church erected in Ireland. Near the burial-ground is a holy well, now known by the name of Toberloona, but which is called *Tobar-Lugna* in Mac Firbis's Poem in the Book of Lecan, i. e. Lugna's well. It is well known that among St. Patrick's disciples, his own nephew was the only one that bore the name of Lugna, and as this well is in the very neighbourhood where he

* I find that Dr. W. Stokes, in his recent edition of Cormac's Glossary, has given a somewhat different reading of this inscription, viz.:—"LIE LUGUÆDON MACCI MENUEH," the stone of Lugæd, the son of Menuch. Whether this reading is inconsistent with the assumption that the stone marks the grave of Lugnat, St. Patrick's nephew, I will not now undertake to determine; but the matter deserves investigation.

settled, it appears quite clear that it was dedicated to him, and commemorates his name.

We have at least two interesting examples of local names formed by the word Gall as applied to the Danes—Fingall and Donegal. A colony of these people settled in the district lying north of Dublin, between it and the Delvin river, which in consequence, is called in our authorities (O'C. Cal., Wars of G.G., &c.), *Fine-Gall*, the territory or tribe of the Galls or Danes; and the same territory is still well known by the name of Fingall, and the inhabitants are locally called Fingallians.

Donegal is mentioned in several of our Annals, and always in the form of *Dun-na-n-Gall*, the fortress of the foreigners. These foreigners must have been Danes, and the name was no doubt applied to an earthen *dun* occupied by them anterior to the twelfth century; for we have direct testimony that they had a settlement there at an early period, and the name is older than the Anglo-Norman invasion. Dr. Petrie quotes an ancient Irish poem (Irish Penny Journal, p. 185), written in the tenth century, by the Tyrconnellian bard, Flann mac Lonan, in which it is stated that Egnahan, the father of Donnel, from whom the O'Donnells derive their name, gave his three beautiful daughters, Duvlin, Bebuia, and Bebinn, in marriage to three Danish princes, Caithis, Torges, and Tor, with the object of obtaining their friendship, and to secure his territory from their depredations; and the marriages were celebrated at Donegal, where Egnahan then resided. But though we have thus evidence that a fort existed there from a very remote time, it is pretty certain that a *castle* was not erected there by the O'Donnells till the year 1474.

The Annals of Ulster relate that the Danish fortress was burned in 1159, by Murtough M'Loughlin, king of the Northern Hy Neill: not a vestige of it now remains, but O'Donovan considers it likely that it was situated at a ford which crossed the river Esk, immediately west of the old castle, and which the Four Masters at 1419 call *Ath-na-nGall*, the ford of the foreigners.

There are several other places through the country called Donegal or Dungall, having the same general meaning; we have no evidence to show whether the foreigners were Danes or English; possibly they were neither. Dungall in the parish of Kirkinriola in Antrim, takes its name from one of the grandest circular forts in Ireland, which is certainly far older than either Danes or English.

There are great numbers of names in all parts of Ireland, in which this word Gall commemorates English settlements. Galbally in Limerick is called in the Four Masters, *Gallbhaile*, English-town, and it probably got its name from the Fitzgeralds, who settled there at an early period; and there are besides, a dozen other places of the same name, ten of them being in Tyrone and Wexford. Galwally in Down, Galvally in Derry, and Gallavally in Kerry are all the same name, but the *b* is aspirated as it ought to be.

Ballynagall, Ballynagaul, and Ballygall, all townland names of frequent occurrence, mean also the town of the Englishmen; and I am of opinion that Gaulstown, a name common in Kilkenny and Meath, is a translation of Ballynagall. The terminations *gall*, *nagall*, *gill*, and *guile*, are exceedingly common all over Ireland; the two former generally mean "of the Englishmen," and the two latter "of the Englishman;" Clonegall in Carlow, and

Clongall in Meath, signify the Englishmen's meadow; Moneygall in King's County, the shrubbery of the strangers; Clongill in Meath, the Englishman's meadow; Ballinguile and Ballyguile in Cork and Wicklow, the town of the Englishman.

Gallbhuaile [Galvoola] is a name that often occurs in different anglicised forms, meaning English-booley, i.e. a booley or dairy place belonging to English people. In Tipperary it gives name to the parish of Galbooly; in Donegal it is made Galwolie; while in other places we find it changed to Galboley and Galvoola.

The mouth of the Malahide river, near Dublin, is called by the strange name of Muldowney among the people of the locality, a name which, when fully developed under the microscope of history, will remind us of a colony still more ancient than those I have mentioned. The Firbolgs, in their descent on Ireland, divided themselves into three bodies under separate leaders, and landed at three different places. The men of one of these hordes were called *Firdomnainn* [Firdownan], or the men of the deep pits, and the legendary histories say that they received this name from the custom of digging deeply in cultivating the soil.

The place where this section landed was for many ages afterwards called *Inver-Domnainn* (Book of Leinster), the river mouth of the *Domnanns*, and it has been identified, beyond all dispute, with the little bay of Malahide; the present vulgar name Muldowney, is merely a corruption of *Maeil-Domnainn*, in which the word *maeil*, a whirlpool, is substituted for the *inbher* of the ancient name. Thus this fugitive-looking name, so little remarkable that it is not known beyond the immediate district, with apparently none of the marks of age

or permanency, can boast of an antiquity "beyond the misty space of twice a thousand years," and preserves the memory of an event otherwise forgotten by the people, and regarded by many as mythological; while, at the same time, it affords a most instructive illustration of the tenacity with which loose fragments of language often retain the footmarks of former generations.

According to our early histories, which in this particular are confirmed by Bede (Lib. I., Cap. I.), the Picts landed and remained some time in Ireland, on their way to their final settlement in Scotland. In the Irish Annals, they are usually called *Cruithne* [Cruhně], which is also the term used by Adamnan, and which is considered to be synonymous with the word Picti, i.e. painted, from *cruth*, colour. After their establishment in Scotland, they maintained intimate relations with Ireland, and the ancient Dalaradia, which extended from Newry to the Ravel Water in Antrim, is often called in our Annals the country of the Crutheni. It is probable that a remnant of the original colony settled there; but we know besides that its inhabitants were descended through the female line, from the Picts; for Irial Glunmore (son of Conall Carnagh), the progenitor of these people, was married to the daughter of Eochy, king of the Picts of Scotland.

Several places in the north of Ireland retain the name of this ancient people. Duncrun, in the parish of Magilligan, Derry, was in old days a place of some notoriety, and contained a church erected by St. Patrick, and a shrine of St. Columba; it must have originally belonged to a tribe of Picts, for it is known in the Annals by the name of *Dun-Cruithne* (Four Masters), which Colgan (Tr. Th., p. 181, n. 187), translates *Arx Cruthænorum*, the

fortress of the Cruthnians. In the parish of Macosquin, in the same county, there is a townland called Drumcroon, and one in the parish of Devenish, Fermanagh, with the name of Drumcroohen, both of which signify the Picts' ridge.

After the Milesian conquest of Ireland, the vanquished races, consisting chiefly of Firbolgs and Dedannans, were kept in a state of subjection by the conquerors, and oppressed with heavy exactions, which became at last so intolerable that they rose in rebellion, early in the first century, succeeded in overthrowing for a time the Milesian power, and placed one of their own chiefs, Carbery Kincat, on the throne. After the death of this king the Milesian monarchy was restored through the magnanimity of his son Moran. These helot races, who figure conspicuously in early Irish history, are known by the name of *Aitheach-Tuatha* [Aathoooha], which signifies literally, plebeian races; and they are considered by some to be the same as the Attacotti, a tribe who are mentioned by Ammianus Marcellinus and by St. Jerome, as aiding the Picts and Scots against the Britons.

In the barony of Carra, county of Mayo, there is a parish called Touaghty, preserving the name of the ancient territory of *Tuath-Aitheachta* [Thooahaghta], so written by Mac Firbis in "Hy Fiachrach," which received its name from having been anciently occupied by a tribe of Firbolgs: the name signifies the *tuath* or district of the Attacotti or plebeians.

To travellers on the Great Southern and Western Railway, the grassy hill of Knocklong, crowned by its castle ruins, forms a conspicuous object, lying immediately south of the Knocklong station. This hill was, many ages ago, the scene of a warlike

gathering, the memory of which is still preserved in the name.

In the middle of the third century, Cormac mac Art, monarch of Ireland, undertook an expedition against Fiacha Muilleathan [Mullahan], king of Munster, to reduce him to submission, and lay the province under additional tribute; and his army marched from Tara unopposed, till they pitched their tents on this hill, which was up to that time called *Druim-damhghaire* [davary], the hill of the oxen. The Munster king marched to oppose him, and encamped on the slope of the opposite hill, then called *Slieve Claire*, but now Slievereagh (grey mountain), lying south of Knocklong, and north-east of Kilfinane.

After a protracted struggle, and many combats in the intervening plain, Cormac, defeated and baffled, was forced to retreat without effecting his object. He was pursued, with great loss, as far as Ossory, and obliged by Fiacha to give security that he would repair the injury done to Munster by this expedition. And from this event the hill of Knocklong received its name, which is in Irish, *Cnoc-luinge*, the hill of the encampment.

These are the bare historical facts. In the Book of Lecan there is a full narrative of the invasion and repulse; and it forms the subject of a historical tale called the Forbais or Siege of *Druim-damhghaire*, a copy of which is found in the Book of Lismore. Like all historical romances, it is embellished by exaggeration, and by the introduction of fabulous circumstances; and the druids of both armies are made to play a conspicuous part in the whole transaction, by the exercise of their magical powers.

It is related that Cormac's druids dried up, by their incantations, the springs, lakes, and rivers of

the district, so that the men and horses of the Munster army were dying of thirst. Fiacha, in this great distress, sent for Mogh-Ruith [Mo-rih], the most celebrated druid of his time, who lived at *Dairbhre* [Darrery], now Valentia island in Kerry; and he came, and the men of Munster besought him to relieve them from the plague of thirst.

Mogh-Ruith called for his disciple Canvore, and said to him, "Bring me my magical spear;" and his magical spear was brought, and he cast it high in the air, and told Canvore to dig up the ground where it fell. "What shall be my reward?" said Canvore. "Your name shall be for ever on the stream," said Mogh-Ruith. Then Canvore dug the ground, and the living water burst asunder the spells that bound it, and gushed forth from the earth, in a great stream; and the multitudes of men and horses and cattle threw themselves upon it, and drank till they were satisfied. Cormac was then attacked with renewed vigour, and his army routed with great slaughter.

I visited this well a few years ago. It lies on the road side, in the townland of Glenbrohane, near the boundary of the parish of Emlygrennan, three miles to the south of Knocklong; and it springs from a chasm, evidently artificial, dug in the side of Slievereagh, forming at once a very fine stream. It is still well known in the district by the name of Tober Canvore, Canvore's well, as I found by a very careful inquiry; so that Canvore has received his reward.

That the Munster forces may have been oppressed by an unusual drought which dried up the springs round their encampment, is nothing very improbable; and if we only suppose that the druid possessed some of the skill in discovering water with

which many people in our own day are gifted, we shall not find it difficult to believe that this marvellous narrative may be in the main true; for all unusual occurrences were in those days accounted supernatural. And this view receives some confirmation from the prevalence of the tradition at the present day, as well as from the curious circumstance, that the well is still called Tober Canvore.

There is a village on the east side of the river Moy, a kind of suburb of Ballina, called Ardnarea, a name which discloses a dark tale of treachery and murder; it was originally applied to the hill immediately south of the village, which is now called Castle Hill, from a castle that has long since disappeared. The event that gave origin to this name is very fully related by Mac Firbis in his account of the Tribes and Customs of the Hy Fiachrach, and the same story is told in the *Dinnsenchus*. The persons concerned are all well-known characters, and the event is far within the horizon of authentic history.

Guairė Aidhne [Ainy] was king of Connaught in the seventh century—a king whose name has passed into a proverb among the Irish for his hospitality. Though a powerful and popular monarch, he was not the true heir to the throne; the rightful heir was a man who in his youth had abandoned the world, and entered the priesthood, and who was now bishop of Kilmore-Moy; this was Cellach, or Kellagh, the son of the last monarch, Owen Bel, and fourth in descent from the celebrated Dathi. Cellach was murdered at the instigation of Guara, by four ecclesiastical students—the four Maels, as they were called, because the names of all began with the syllable Mael—who were under the bishop's tuition, and who, it appears

by another account, were his own foster-brothers. The bishop's brother, however, soon after pursued and captured the murderers, and brought them in chains to the hill overlooking the Moy, which was up to that time called *Tulach-na-faircsiona* [Tullanafarkshina], the hill of the prospect, where he hanged them all; and from this circumstance the place took the name of *Ard-na-riaghadh* [Ard-narea], the hill of the executions.

They were buried at the other side of the river, a little south of the present town of Ballina, and the place was called *Ard-na-Mael*, the hill of the (four) Maels. The monument erected over them remains to this day; it is a cromlech, well known to the people of Ballina, and now commonly called the Table of the Giants. The name *Ard-na-Mael* is obsolete, the origin of the cromlech is forgotten, and bishop Cellach and his murderers have long since ceased to be remembered in the traditions of the people.

When we consider how prominently the Danes figure in our history, it appears a matter of some surprise that they have left so few traces of their presence. We possess very few structures that can be proved to be Danish; and that sure mark of conquest, the change of local names, has occurred in only a very few instances: for there are little more than a dozen places in Ireland bearing Danish names at the present day, and these are nearly all on or near the east coast.

Worsae (p. 71) gives a table of 1373 Danish and Norwegian names in the middle and northern counties of England, ending in *thorpe*, *by*, *thwaite*, *with*, *toft*, *beck*, *næs*, *ey*, *dale*, *force*, *fell*, *tarn*, and *haugh*. We have only a few Danish terminations, as *ford*, which occurs four times; *ey*, three times; *ster*, three times; and *ore*, which we find in one

name, not noticed at all by Worsae; and in contrast with 1373 names in one part of England, we have only about fifteen in Ireland, almost all confined to one particular district. This appears to me to afford a complete answer to the statement which we sometimes see made, that the Danes conquered the country, and their chiefs ruled over it as sovereigns.

The truth is the Danes never, except in a few of the maritime towns, had any permanent settlements in Ireland, and even there their wealth was chiefly derived from trade and commerce, and they seem to have had only very seldom any territorial possessions. Their mission was rather to destroy than to build up; wherever they settled on the coast, they were chiefly occupied either in predatory inroads, or in defending their fortresses against the neighbouring Irish; they took no permanent hold on the country; and their prominence in our annals is due to their fierce and dreadful ravages, from which scarcely any part of the country was free, and the constant warfare maintained for three hundred years between them and the natives.

The only names I can find that are wholly or partly Danish are Wexford, Waterford, Carlingford, Strangford (Lough), Olderfleet, Carnsore Point, Ireland's Eye, Lambay Island, Dalkey, Howth, Leixlip and Oxmantown; to these may be added the Lax-weir on the Shannon, the termination *ster* in the names of three of the provinces, the second syllables of such names as Fingall and Donegal; probably Wicklow and Arklow, and the *s* prefixed to some names near the eastern coast (for which see p. 65).

The termination *ford*, in the first four names is the well-known northern word *fiord*, an inlet of the sea. Waterford, Wexford, and Strangford

are probably altogether Danish ; the first two are called respectively by early English writers Vadrefjord and Weisford. The Danes had a settlement somewhere near the shore of Strangford Lough, in the ninth and tenth centuries ; and the Galls of *Lough Cuan* (its ancient and present Irish name) are frequently referred to in our Annals. It was these who gave it the very appropriate name of Strangford, which means *strong fiord*, from the well-known tidal currents at the entrance, which render its navigation so dangerous.

The usual Irish name of Carlingford, as we find it in our Annals, is *Cairlinn* ; so that the full name, as it now stands, signifies the *fiord* of *Cairlinn*. In O'Clery's Calendar it is called *Snamh-ech*, the swimming-ford of the horses ; while in " Wars of GG," and several other authorities, it is called *Snamh-Aighnech*.

The last syllable of the name of Olderfleet Castle, which stands on the little neck of land called the Curran, near Larne in Antrim, is a corruption of the same word *fiord* ; and the name was originally applied, not to the castle, but to the harbour. One of the oldest known forms of the name is Wulfrichford ; and the manner in which it gradually settled down to " Olderfleet " will be seen in the following forms, found in various records :— Wulvrichford, Wokingisfyrth, Wolderfrith, Wolverflete, Ulderfleet, Olderfleet. It is probable, as Dr. Reeves remarks, that in the first part of all these, is disguised the ancient Irish name of the Larne water, viz., *Ollorbha* [Ollarva] ; and that the various forms given above were only imperfect attempts at representing the sound of *Ollarva-fiord*.

Carnsore Point in Wexford is known in Irish by the simple name *Carn*, i. e. a monumental heap.

The meaning of the termination will be rendered obvious by the following passage from Worsae :—
 “On the extremity of the tongue of land which borders on the north the entrance of the Humber, there formerly stood a castle called Ravensöre, raven’s point. Öre is, as is well known, the old Scandinavian name for the sandy point of a promontory” (p. 65). The *ore* in Carnsore, is evidently the same word, and the name written in full would be *Carn’s öre*, the “ore” or sandy point of the Carn.

Ptolemy calls this cape *Hieron Akron*, i. e. the Sacred Promontory; and Camden (*Britannia*,” Ed. 1594, p. 659), in stating this fact, says he has no doubt but that the native Irish name bore the same meaning. This conjecture is probably well founded, though I cannot find any name now existing near the place with this signification. Camden, however, in order to show the reasonableness of his opinion, states that Bannow, the name of a town nearly twenty miles from it, where the English made their first descent, signifies sacred in the Irish language. The Irish participle *bean-naighte* [bannihě] means blessed, and this is obviously the word Camden had in view; but it has no connection in meaning with Bannow. The harbour where Robert Fitzstephen landed was called in Irish *Cuan-an-bhainbh* (O’Flaherty, *Iar Connaught*) the harbour of the *bonnive* or sucking pig; and the town has preserved the latter part of the name changed to Bannow.

“It is doubtful whether Wicklow derives its name from the Norwegians, though it is not improbable that it did, as in old documents it is called Wykynglo, Wygyngelo, and Wykinlo, which remind us of the Scandinavian *vig*, a bay, or *Viking*” (Worsae, p. 325). Its Irish name is Kilmantan,

St. Mantan's church. This saint, according to Mac Geoghegan (Annals of Clonmacnoise), and other authorities, was one of St. Patrick's companions, who had his front teeth knocked out by a blow of a stone from one of the barbarians who opposed the saint's landing in Wicklow; hence he was called Mantan, or the toothless, and the church which was afterwards erected there was called after him, *Cill-Mantain* (Four Mast.). It is worthy of remark that the word *mantach* [mounthagh]—derived from *mant*, the gum—is still used in the South of Ireland to denote a person who has lost the front teeth.

Leixlip is wholly a Danish name, old Norse *Laxhlaup*, i. e. salmon leap: this name (which is probably a translation from the Irish) is derived from the well known cataract on the Liffey, still called the Salmon Leap, a little above the village. Giraldus Cambrensis (Top. Hib. II., 41), after speaking of the fish leaping up the cataract, says:—"Hence the place derives its name of *Saltus Salmonis* (Salmon Leap)." From this word *saltus*, a leap, the baronies of Salt in the county Kildare, have taken their name. According to Worsae, the word *lax*, a salmon, is very common in the local names of Scotland, and we have another example of it in the *Lax-weir*, i. e. Salmon weir on the Shannon, near Limerick.

The original name of Ireland's eye was *Inis-Ereann*; it is so called in Dinnsenchus, and the meaning of the name is, the island of Eire or Eria, who, according to the same authority, was a woman. It was afterwards called *Inis-mac-Nessan* (Four Mast.), from the three sons of Nessian, a prince of the royal family of Leinster, namely, Dicholla, Munissa, and Nadslugh, who erected a church on it in the seventh century, the

ruins of which remain to this day. They are commemorated in O'Clery's Calendar, in the following words:—"The three sons of Nesan, of *Inis Faithlenn*, i. e. Muinissa, Nesslugh, and Dui-choill Derg;" from which it appears that *Inis Faithlenn*, or, as it would be now pronounced, Innisfallen, was another ancient name for the island; this is also the name of a celebrated island in the lower lake of Killarney (*Inis Faithlenn*, Book of Leinster); and in both cases it signifies the Island of Fathlenn, a man's name, formerly of common occurrence.

The present name, Ireland's Eye, is an attempted translation of *Inis-Ereann*, for the translators understood *Ereann* to be the genitive case of *Eire*, Ireland, as it has the same form; accordingly they made it Ireland's *Ey* (*Ireland's* island, instead of *Eria's* island), which in modern times has been corrupted to Ireland's *Eye*. Even Ussher was deceived by this, for he calls the island *Oculus Hiberniæ*. The name of this little island has met with the fate of the Highlander's ancestral knife, which at one time had its haft renewed, and at another time its blade: one set of people converted the name of *Eire*, a woman, to Ireland, but correctly translated *Inis* to *ey*; the succeeding generations accepted what the others corrupted, and corrupted the correct part; between both, not a vestige of the ancient name remains in the modern.

Eire or *Eri* was formerly very common in this country as a woman's name, and we occasionally find it forming part of other local names; there are, for instance, two places in Antrim called Carnearny, in each of which a woman named *Eire* must have been buried, for the Four Masters write the name *Carn-Ereann*, *Eire's* monumental mound.

Lambay is merely an altered form of *Lamb-ey*, i. e. Lamb-island; a name which no doubt originated in the practice of sending over sheep from the mainland in the spring, and allowing them to yeap on the island, and remain there, lambs and all, during the summer. Its ancient Irish name was *Rechru*, which is the form used by Adamnan, as well as in the oldest Irish documents; but in later authorities it is written *Rechra* and *Reachra*. In the genitive and oblique cases, it is *Rechrinn*, *Rechrainn*, &c., as, for example, in *Leabhar Breac*:—“*Fothaighis Colam-cille eclais irrachraind oirthir Bregh*,” “Columkill erects a church on *Rachra* in the east of *Bregia*” (O’Don. Gram., p. 155). So also in the poem on the history of the Picts printed from the Book of Ballymote by Dr. Todd (Irish Nennius, p. 127):—

“From the south (i. e. from near the mouth of the Slaney)
was Ulfa sent,
After the decease of his friends;
In *Rachra* in *Bregia* (In *Rachrand im Breagaibh*)
He was utterly destroyed.”

Though the name *Rachra*, as applied to the island, is wholly lost, it is still preserved, though greatly smoothed down by the friction of long ages, in the name of *Portraine*, the parish adjoining it on the mainland. In a grant to Christ Church, made in the year 1308, the island is called *Rechen*, and the parish to which it belonged, *Port-rahern*, which is merely an adaptation of the old spelling *Port-Rachrann*, and very well represents its pronunciation; in the lapse of 500 years *Port-rahern* has been worn down to *Portraine* (Reeves). The point of land there was, in old times, a place of embarkation for the island and elsewhere, and this is the tradition of the inhabi-

tants to the present day, who still show some remains of the old landing-place; hence the name *Port-Rachrann*; the *port* or landing-place of *Rachra*.

Other islands round the coast were called *Rachra* which are now generally called Rathlin, from the genitive form *Rachrann*, by a change from *r* to *i* (see pages 34 and 48). The use of the genitive for the nominative must have begun very early, for in the Welsh, "Brut y Tywysogion" or Chronicle of the Chieftains, we read "Ac y distrywyd Rechrenn," "and (the Danes) destroyed *Rechrenn*" (Todd, Wars of GG., Introd., p. xxxii).

The best known of these is Rathlin on the Antrim coast, which Ptolemy calls *Rikina*, and whose name has been modified in various ways by foreign and English writers; but the natives still call it Raghery, which correctly represents the old nominative form. Ussher (Br. Ecc. Ant., c. 17) says: "our Irish antiquaries call this island *Ro-chrinne*," and he states further, that it was so called from the great quantity of trees with which it was formerly covered. The island, however, was never called *Rochrinne*, but *Rachra*, in which no *n* appears, which puts out of the question its derivation from *crann* a tree.

Dalkey is called in Irish, *Delginis* (O'Cl. Cal., Four Masters, &c.), thorn island. The Danes who had a fortress on it in the tenth century, called it *Dalk-ei*, which has the same meaning as the Irish name, for the Danish word *dalk* signifies a thorn: the present name Dalkey is not much changed from *Delginis*, but the *l*, which is now silent, was formerly pronounced. It is curious that there has been a fortress on this island from the remotest antiquity to the present day. Our early chronicles record that Seadhgha [shā], one

of the chiefs of the Milesian colony, erected the Dun of *Delginis*; this was succeeded by the Danish fort; and it is now occupied by a martello tower.

Oxmantown or Ostmantown, now a part of the city of Dublin, was so called because the Danes or Ostmen (i. e. eastmen) built there a town of their own, and fortified it with ditches and walls.

According to Worsae (p. 230), the termination *ster* in the names of three of the provinces is the Scandinavian *stadr*, a place, which has been added to the old Irish names. Leinster is the *place* (or province) of *Laighen* or *Layn*; Ulster is contracted from *Ula-ster*, the Irish name *Uladh* being pronounced *Ulla*; and Munster from *Moon-ster*, or *Mounster* (which is the form found in a State paper of 1515), the first syllable representing the pronunciation of the Irish *Mumhan*.

Many of the acts of our early apostles are preserved in imperishable remembrance, in the names of localities where certain remarkable transactions took place, connected with their efforts to spread the Gospel. Of these I will give a few examples, but I shall defer to another chapter the consideration of those places which commemorate the names of saints.

Saul, the name of a village and parish near Downpatrick, preserves the memory of St. Patrick's first triumph in the work of conversion. Dichu, the prince of the district, who hospitably entertained the saint and his companions, was his first convert in Ireland; and the chief made him a present of his barn, to be used temporarily as a church. On the site of this barn a church was subsequently erected, and as its direction happened to be north and south, the church was also placed north and south, instead of the usual direc-

tion, east and west. On this transaction the following are Ussher's words:—"Which place, from the name of that church, is called in Scotie to this day, *Sabhall Patrick*; in Latin, *Zabulum Patricii vel Horreum Patricii*" (Patrick's barn). It is still called in Irish *Sabhall*, which is fairly represented in pronunciation by the modern form Saul.

It is highly probable that several churches were erected in other districts, in imitation of St. Patrick's primitive and favourite church at Saul, which were also placed north and south, and called by the same name. We know that among the churches of Armagh, one, founded probably by the saint himself, was in this direction, and called by the same name, *Sabhall*, though this name is now lost. And it is not unlikely that a church of this kind gave name to Saval, near Newry, to Drumsaul in the parish of Ematrix, county Monaghan, and to Sawel, a lofty mountain in the north of Tyrone. This supposition supersedes the far-fetched explanation of the last name, given in the neighbourhood, which for several reasons I have no hesitation in pronouncing a very modern fabrication.

Very similar in the circumstances attending its origin is the name of Elphin, in the county Roscommon. In the Tripartite Life of St. Patrick (Lib. II. c. 38), we are told that a noble Druid named Ona, lord of the ancient district of *Corcaghlan* in Roscommon, presented his residence, called Emlagh-Ona (Ona's marsh) to St. Patrick, as a site for a church. The church was built near a spring, over which stood a large stone, and from this the place was called *Ailfinn*, which Colgan interprets "the rock of the clear spring;" the stone is now gone, but it remained standing in its

original position until forty or fifty years ago. The townland of Emlagh, near Elphin, still preserves the name of Ona's ancient residence.

The manner in which St. Brigid's celebrated establishment was founded is stereotyped in the name of Kildare. According to a tale in the Book of Leinster, quoted by O'Curry (Lectures, p. 487), the place was called *Druim-Criaidh* [Drumcree] before the time of St. Brigid; and it received its present name from "a goodly fair oke" under the shadow of which the saint constructed her little cell.

The origin and meaning of the name are very clearly set forth in the following words of Animosus, the writer of the fourth Life of St. Brigid, published by Colgan:—"That cell is called in Scotie, *Cill-dara*, which in Latin sounds *Cella-quercus* (the church of the oak). For a very high oak stood there, which Brigid loved much, and blessed it; of which the trunk still remains, (i. e. up to the close of the tenth century, when Animosus wrote); and no one dares cut it with a weapon." Bishop Ultan, the writer of the third Life, gives a similar interpretation, viz., *Cella roboris*.

If we may judge by the number of places whose names indicate battle scenes, slaughters, murders, &c., our ancestors must have been a quarrelsome race, and must have led an unquiet existence. Names of this kind are found in every county in Ireland; and various terms are employed to commemorate the events. Moreover, in most of these places, traditions worthy of being preserved, regarding the occurrences that gave origin to the names, still linger among the peasantry.

The word *cath* [cah] signifies a battle, and its presence in many names points out, with all the certainty of history, the scenes of former strife.

We see it in Ardcaith in Meath, and Mullycagh in Wicklow, both signifying battle height; in Dooncaha in Kerry and Limerick, the fort of the battle; Derrycaw and Derryhaw, battlewood, in Armagh; and Drumnagah in Clare, the ridge of the battles.

One party must have been utterly defeated, where we find such names as Ballynarooga (in Limerick), the town of the defeat or rout (*ruag*); Greaghnaoog near Carrickmacross, and Maulnarooga in Cork, the marshy flat and the hillock of the rout; Rinnarogue in Sligo, and Ringarogy, the name of an island near Baltimore, on the south coast of Cork, both signifying the *rinn* or point of the defeat. And how vivid a picture of the hideousness of a battle-field is conveyed by the following names:—Meenagorp in Tyrone, in Irish *Mín-na-gcorp*, the mountain flat of the corpses; Kilnamarve near Carrigallen, Leitrim, the wood of the dead bodies (*Coill-na-marbh*); Ballinamara in Kilkenny, the town of the dead (*Baile-na-marbh*), where the tradition of the battle is still remembered; Lisnafulla near Newcastle in Limerick, the fort of the blood; *Cnamhchoill* [knawhill] (Book of Leinster), a celebrated place near the town of Tipperary, now called Cleghile (by a change of *n* to *l*—see p. 49), whose name signifies the wood of bones: the same Irish name is more correctly anglicised Knewhill in the parish of Knocktemple, Cork.

Many of these sanguinary encounters, in which probably whole armies were almost annihilated, though lost to history, are recorded with perfect clearness in names like the following, numbers of which are found all over the country:—Glenanair, a fine valley near the boundary of Limerick and Cork, five miles south of Kilfinane, the glen of slaughter, where the people still preserve a vivid

tradition of a dreadful battle fought at a ford over the river; and with the same root word (*ár*, slaughter), Drumar near Ballybay in Monaghan, Glashare, a parish in Kilkenny, the ridge, and the streamlet of slaughter; and Coumanare (*Coum* a hollow), in the parish of Ballyduff, a few miles from Dingle in Kerry, where numbers of arrow heads have been found, showing the truthfulness of the name; which is also corroborated by a local tradition of a great battle fought in the valley. In Cork they have a tradition that a great and bloody fight took place at some distant time on the banks of the little river Owanare (river of slaughter), which joins the Dalua one mile above Kanturk.

The murder of any near relative is termed in Irish *fioghal* [finnal] which is often translated *fratricide*; and the frequent occurrence of names containing this word, while affording undeniable evidence of the commission of the crime, demonstrates at the same time the horror with which it was regarded by the people. We have, for instance, Lisnafinelly in Monaghan, and Lisfennell in Waterford, where in both cases the victim met his doom in one of the lonely forts so common through the country; Cloonnafinneela near Kilflyn in Kerry (*cloon* a meadow); Tattanafinnell near Clogher in Tyrone, the field (*tate*) of the fratricide; Drumnafinnilla in Leitrim, and Drumnafinnagle near Kilcar in Donegal, the ridge of the fratricide, in the last of which places there is a vivid tradition accounting for the name:—that one time long ago, the clan of Mac Gilla Carr (now called Carr), fell out among themselves, and slaughtered each other almost to annihilation (“Donegal Cliff Scenery” by “Kinnfaela,” pp. 60, 61). And occasionally the murdered man’s

name is commemorated by being interwoven with the name of the spot, as may be seen in Gortmarrahafineen, near Kenmare in Kerry, which represents the Irish *Gort-marbhtha-Finghin*, the field of Fineen's murder. A name of this kind is recorded in the annals of Lough Key (II., 368), viz., *Ath-Marbhtha-Cathail*, the ford of the killing of Cathal, which in the anglicised form Aghawaracahill, is now the name of a townland in the parish of Kilmore in Roscommon, south of the village of Drumsna. But no one knows who this unfortunate *Cathal* was. We have also in the parish of Clones in Fermanagh, Cornamramurry, the round hill of the dead woman—*Cor-na-mna-mairbhe* (*bean*, a woman; genitive *mna*).

In "A Tour through Ireland, by two English Gentlemen" (Dublin, 1748), we read:—"The poorer sort of *Irish Natives* are mostly *Roman Catholicicks*, who make no scruple to assemble in the open Fields. As we passed Yesterday in a Bye-road, we saw a Priest under a Tree, with a large Assembly about him, celebrating Mass in his proper Habit; and, though at a great Distance from us, we heard him distinctly. These sort of People, my Lord, seem to be very solemn and sincere in their devotion" (p. 163).

The Irish practice of celebrating Mass in the open air appears to be very ancient. It was more general, however, during the period preceding the above tour than at other times, partly because there were in many places no chapels, and partly because, during the operation of the penal laws, the celebration of Mass was declared illegal. And the knowledge of this, if we be wise enough to turn it to right account, may have its use, by reminding us of the time in which our lot is cast, when the people have their chapel in every parish,

and those prohibitory enactments are made mere matters of history, by wise and kind legislation.

Even in our own day we may witness the celebration of Mass in the open air; for many will remember the vast crowds that congregated on the summit of Brandon hill in Kerry, on the 28th of June, 1868, to honour the memory of St. Brendan. The spots consecrated by the celebration of the sacred mysteries are at this day well known, and greatly revered by the people; and many of them bear names formed from the word *Aiffrion* (*affrin*), the Mass, that will identify them to all future time.

Places of this kind are found all over Ireland, and many of them have given names to townlands; and it may be further observed that the existence of such a name in any particular locality indicates that the custom of celebrating Mass there must have continued for a considerable time.

Sometimes the lonely side of a hill was chosen, and the people remember well, and will point out to the visitor, the very spot on which the priest stood, while the crowd of peasants worshipped below. One of these hills is in the parish of Kilmore, county Roscommon, and it has left its name on the townland of Ardanaffrin, the height of the Mass; another in the parish of Donaghmore, county Donegal, called Corraffrin (*cor*, a round hill); a third in the parish of Kilcommon, Mayo, namely, Drumanaffrin; a fourth in Cavan, Mullanaffrin (*mullach*, a summit); and still another, Knockanaffrin, in Waterford, one of the highest hills of the Cumberagh range.

Sometimes, again, the people selected secluded dells and mountain gorges; such as Clashanaffrin in the parish of Desertmore, county of Cork (*clash*, a trench or fosse), and Lugganaffrin in the

county of Galway, the hollow of the Mass. And occasionally they took advantage of the ancient forts of their pagan ancestors, places for ages associated with fairy superstitions; and while they worshipped they were screened from observation by the circumvallations of the old fortress. The old palace of Greenan-Ely near Londonderry was so used; and there is a fort in the townland of Rahanane, parish of Kilcummin in Kerry, which still bears the name of Lissanaffrin, the fort of the Mass.

Many other names of like formation are to be met with, such as Glenanaffrin, Carriganaffrin, Lough Anaffrin, &c. Occasionally the name records the simple fact that Mass was celebrated, as we find in a place called Efferinagh, in the parish of Kiltoghert, Leitrim, a name which signifies simply "a place for Mass." And sometimes a translated name occurs of the same class, such as Mass-brook in the parish of Addergoole, Mayo, which is a translation of the Irish *Sruthan-an-Aiffrinn*.

There are other words also, besides *Affrin*, which are used to commemorate these Masses; such as *altóir*, an altar, which gives name to a townland, now called Altore, in the parish of Kiltullagh, Roscommon; and to another named Oltore, in the parish of Donaghpatrick, Galway. There is also a place called "Altore cross-roads," near Inchigeelagh, Cork; and we find Carrownaltore (the quarter land of the altar) in the parish of AGLISH Mayo.

CHAPTER II.

HISTORICAL PERSONAGES.

OUR annals generally set forth with great care the genealogy of the most remarkable men—kings, chieftains, or saints—who flourished at the different periods of our history; and even their character and their personal peculiarities are very often given with much minuteness. These annals and genealogies, which are only now beginning to be known and studied as they deserve, when examined by the internal evidence of mutual comparison, are found to exhibit a marvellous consistency; and this testimony of their general truthfulness is fully corroborated by the few glimpses we obtain of detached points in the long record, through the writings of English and foreign historians, as well as by the still severer test of verifying our frequent records of natural occurrences.

Nor are these the only testimonies. Local names often afford the most unsuspecting and satisfactory evidences of the truth of historical records, and I may refer to the preceding chapter for instances. It is with men as with events. Many of the characters who figure conspicuously in our annals have left their names engraven in the topography of the country, and the illustration of this by some of the most remarkable examples will form the subject of the present chapter.

Before entering on this part of the subject, it will be necessary to make a few remarks on the origin of the names of our ancient tribes and territories, and to explain certain terms that are often used in their formation.

“It is now universally admitted that the ancient names of tribes in Ireland were not derived from the territories they inhabited, but from certain of their distinguished ancestors. In nine cases out of ten, names of territories and of the tribes inhabiting them are identical”* (the former being derived from the latter). The names of tribes were formed from those of their ancestors, by prefixing certain words or postfixing others, the most important of which are the following:—

Cinel [kinel], kindred, race, descendants; *Cinel-Aedha* [Kinelea: O’Heeren], the race of Aedh [Ay] or Hugh, a tribe descended from Aedh (father of Failbhe Flann, king of Munster, in A. D. 636), who were settled in the county Cork, and gave name to the barony of Kinalea. Kinelarty a barony in Down, *Cinel-Fhaghartaigh* (Four Mast.), the race of Fagartagh, one of the ancestors of the Mac Artans.

Clann, children, descendants, race; in the Zeuss MS. it is given as the equivalent of *progenies*. The barony of Clankee in Cavan derives its name from a tribe who are called in Irish *Clann-an-Chaoich* [Clanankee: Four Mast.], the descendants of the one-eyed man; and they derived this cognomen from Niall *Caoch* O’Reilly (*caoch* [kee], i.e. one-eyed, Lat. *cæcus*), who was slain in 1256. The baronies of Clanwilliam in Limerick and Tipperary, from the *clann* or descendants of William Burke; Clanmaurice, a barony in Kerry, so called from the Fitzmaurices, the descendants of Maurice Fitzgerald. Besides several historic districts, this word gives name to some ordinary townlands; such as Clananeese Glebe in Tyrone,

* From O’Donovan’s Introduction to the “Topographical Poems of O’Dugan and O’Heeren,” where the reader will find a valuable essay on tribe and family names.

from the race of Aengus or Æneas; Clanhugh Demesne in Westmeath, the descendants of Aedh or Hugh.

Corc, corca, race, progeny. Corcomohide, the name of a parish in Limerick, is written in Irish *Corca-Muichet* (Book of Lismore), the race of Muichet, who in the "Forbais Dromadamhghaire" are stated to have been descended from Muichet, one of Mogh Ruith's disciples (see p. 102, *supra*).

Muintir, family, people; Muntermellan and Munterneese in Donegal, the family of Miallan and Aengus; Munterowen in Galway, the family of Eoghan or Owen; Munterloney, now the name of a range of mountains in Tyrone, from the family of *O'Luinigh* or O'Looney, who were chiefs of the surrounding district.

Siol [shiel], seed, progeny. Shillelagh, now a barony in Wicklow, was so called from the tribe of *Siol-Elaigh* (O'Heeren), the descendants of Elach: this district was formerly much celebrated for its oak-woods, a fact that has given origin to the well-known word *shillelagh* as a term for an oak stick. Shelburne in Wexford, from the tribe of *Siol-Brain* (O'Heeren), the progeny of Bran; Shelmaliere in the same county, the descendants of Maliere or Maelughra.

Tealach [tellagh], family. The barony of Tullyhaw in Cavan was so called from the Magaurans, its ancient proprietors, whose tribe name was *Tealach-Echach* (O'Dugan), i.e. the family of Eochy.

Ua signifies a grandson, and, by an extension of meaning, any descendant: it is often written *hua* by Latin and English writers, and still oftener *O*, which is the common prefix in Irish family names. In Scotland they still retain it; for among speakers of English they call a grandson *oe*. The

nominative plural is *ui* [ee : often written in Latin and English, *hui* or *hy*], which is applied to a tribe, and this word still exists in several territorial designations. Thus Offerlane, now a parish in Queen's County, was the name of a tribe, called in Irish *Ui-Foircheallain* [Hy Forhellane : Four Mast.], the descendants of Foircheallan ; Ida, now the name of a barony in Kilkenny, which represents the sound of *Ui-Deaghaigh*, the descendants of *Deaghadh* ; Imaile, a celebrated district in Wicklow, *Ui-Mail* (O'Heeren), the descendants of Mann *Mal*, brother of Cahirmore, king of Ireland in the second century.

The ablative plural of *ua* is *uibh* [iv], and this form is also found occasionally in names (see p. 33, VII.). Thus Iverk, now a barony in Kilkenny, which O'Heeren writes *Ui-Eirc* (ablat. *Uibh-Eirc*), the descendants of Erc ; Iveleary in Cork (the descendants of Laeghaire), taking its name from the O'Learys, its ancient proprietors ; Iveruss, now a parish in Limerick, from the tribe of *Uibh-Rosa*.

That the foregoing is the proper signification of this word in its three cases, we have authorities that preclude all dispute ; among others that of Adamnan, who in several passages of his *Life of Columba*, translates *ua* by *nepos*, *ui* by *nepotes*, and *uibh* by *nepotibus*.

The word *tuath* [tua] meant originally *populus* (people), which it glosses in the Wb MS. of Zeuss ; but, in accordance with the custom of naming the territory after its inhabitants, it came ultimately to signify district, which is now the sense in which it is used. Near Sheephaven in Donegal is a well-known district called the Doe : its ancient name, as given by O'Heeren, is *Tuath Bladhach* ; but by the Four Masters and other authorities it

is usually called *Tuatha*, i. e. districts. It was the inheritance of the Mac Sweenys, the chief of whom was called Mac Sweeny *na dTuath*, or, as it is pronounced and written in English, *na Doe*, i. e. of the districts; and it is from this appellation that the place came to be corruptly called Doe.

With the preceding may be enumerated the word *Fir* or *Feara*, men, which is often prefixed to the names of districts to form tribe names. The old tribe called *Fir-tirē* (the men of the territory), in Wicklow, is now forgotten, except so far as the name is preserved in that of the river Vartry. The celebrated territory of Fermoy in Cork, which still retains its name, is called in Irish *Feara-muighe-Feine*, or more shortly, *Feara-muighe* (O'Heeren), the men of the plain. It is called in the Book of Rights *Magh Fian*, the second part of which was derived from the Fians or ancient militia (p. 91); and the full name *Feara-muighe-Feine* means the men of the plain of the Fians.

There are also a few words which are suffixed to men's names, to designate the tribes descended from them; such as *raidhe* [ree], in the word *Calraidhe*. There were several tribes called *Cabraidhe* or *Calry* (the race of Cal), who were descended from Lewy *Cal*, the grand-uncle of Maccon, king of Ireland in the third century. The names of some of these are still extant: one of them was settled in the ancient Tefia, whose name is preserved by the mountain of Slievegolry, near Ardagh, county Longford, *Sliabh gCabraidhe*, the mountain of the (people called) Calry. There is a townland called Drumhalry (*Druim-Ĉalraidhe* the ridge of the Calry), near Carrigallen in Leitrim; and another of the same name in the parish of Killoe, county Longford; which shows

that Calry of north Teffia extended northward as far as these two townlands. Calry in Sligo and Calary in Wicklow also preserve the names of these tribes.

The monarch Hugony the Great, who reigned soon after the foundation of Emania, divided Ireland into twenty-five parts among his twenty-five children; and this division continued for about three centuries after his time. Several of these gave names to the territories allotted to them, but all those designations are now obsolete, with a single exception. To one of his sons, Lathair [Laher], he gave a territory in Ulster, which was called from him *Latharna* [Laharna: Book of Rights], a name which exists to this day, shortened to Larne. Though now exclusively applied to the town, it was, in the time of Colgan, the name of a district which extended northwards along the coast towards Glenarm: the town was then called *Inver-an-Laharna*, the river-mouth of (the territory of) *Laharna*, from its situation at the mouth of the *Ollarbha*, or Larne Water. In the Down Survey Map it is called "Inver alias Learne;" and the former name is still retained in the adjacent parish of Inver.

Many of the remarkable persons who flourished in the reign of Conor mac Nessa, king of Ulster in the first century, still live in local names. The descendants of Beann, one of Conor's sons, were called from him *Beanntraighe* [Bantry: Book of Rights], i. e. the race of Beann; a part of them settled in Wexford, and another part in Cork, and the barony of Bantry in the former county, and the town of Bantry in the latter, retain their name.

When the three sons of Usnagh were murdered at the command of Conor, Fergus mac Roy, ex-king of Ulster, who had guaranteed their safety,

“indignant at the violation of his safe conduct, retired into exile, accompanied by Cormac Conlingas, son of Conor, and by three thousand warriors of Uladh. They received a hospitable welcome at *Cruachan* from Maev [queen of Connaught], and her husband Ailill, whence they afterwards made many hostile incursions into Ulster,”* taking part in that seven years’ war between Ulster and Connaught, so celebrated by our historians and romancers as the “*Tain bo Cuailnge*,” the cattle spoil of Cooley (near Carlingford).

Fergus afterwards resided in Connaught, and Maev bore him three sons, Ciar [Keer], Conmac, and Modhruadh [Mōroo], who became the heads of three distinguished tribes. Ciar settled in Munster, and his descendants possessed the territory west of Abbeyfeale, and lying between Tralee and the Shannon; they were called *Ciarraidhe* [Kerry: Book of Rights], i. e. the race of Ciar, and this name was afterwards applied to the district; it was often called *Ciarraidhe Luachra*, from the mountain tract of *Sliabh Luachra* (rushy mountain, now Slievalougher), east of Castleisland. This small territory ultimately gave the name of *Ciarraidhe* or Kerry to the entire county.

The descendants of Conmac were called *Conmaicne* [Conmacne: *ne*, a progeny]; they were settled in Connaught, where they gave their name to several territories. One of these, viz., the district lying west of Lough Corrib and Lough Mask, from its situation near the sea, was called, to distinguish it from the others, *Conmaicne-mara* (O’Dugan: *muir*, the sea, gen. *mara*), or the seaside *Conmaicne*; which name is still applied to the

* From “The Irish before the Conquest,” by Lady Ferguson.

very-same district, in the slightly contracted and well-known form Connemara.

The posterity of the third son, Modhruadh, were called *Corca-Modhruadh*, or *Corcomruad* (Book of Leinster), the race of Modhruadh; they settled in the north of the county of Clare, and their territory included the present baronies of Burren and Corcomroe, the latter of which retains the old name.

Another son of Fergus (not by Maev), was Finn or Cufinn (fair-haired hound), from whom were descended the tribe of the *Dál-Confinn* (*dál*, a tribe), who afterwards took the family name of O'Finn. They inhabited a district in Connaught, which was called from them *Cuil-O'bhFinn* [Coolovin: Four Mast.], the corner of the O'Finns; and the same name in the modernised form of Coolavin is still applied to the territory which now forms a barony in Sligo.

When the Connaught forces under Maev marched to invade the territory of Conor, the task of defending the different fords they had to cross was allotted to Cuchullin, the great Ulster champion; and the various single combats with the Connaught warriors, in all of which he was victorious, are described with great minuteness in the heroic romance of "Tain bo Cuailnge." One of these encounters took place at a ford of the little river *Nith* (now called the Dee, in Louth), where afterwards grew up the town of Ardee; and Cuchullin's antagonist was his former friend, the youthful champion Ferdia, the son of Daman, of the Firbolgic tribe Gowanree, who inhabited Erris. After a long and sanguinary combat Ferdia was slain, and the place was ever after called *Ath-Fhirdia* [Ahirdee: Leabhar na hUidhre], Ferdia's ford. The present form Ardee is a very

modern contraction ; by early English writers it is generally called Atherdee, as by Boate (Chap. I., Sect. vi.), which preserves, with little change, the original Irish pronunciation.

In the reign of Felimy the Lawgiver (A. D. 111 to 119), the men of Munster seized on Ossory, and all the Leinster territories, as far as Mullaghmast. They were ultimately expelled, after a series of battles, by an Ulster chief, Lughaidh Laeighseach [Lewy Leeshagh], son of Laeighseach Canvore, son of the renowned Conall Cearnach, chief of the Red Branch Knights of Ulster in the first century (see p. 91). For this service the king of Leinster granted Lewy a territory in the present Queen's County ; and as his descendants, the O'Moores, were called from him by the tribe name *Laeighis* [Leesh], their territory took the same name, which in English is commonly written Leix—a district that figures conspicuously in Irish and Anglo-Irish Chronicles.

The name of this principality has altogether disappeared from modern maps, except so far as it is preserved in that of the town of Abbeyleix, i. e. the abbey of the territory of Leix, which it received from a monastery founded there in 1183 by Conor O'Moore.

The first battle between the Munstermen and the forces of Lewy was fought at *Ath-Truisden*, a ford on the river Greece, near Mullaghmast, and the former retreated to the Barrow, where at another ford there was a second battle, in which a Munster chief, Ae, the foster-father of Ohy Finn Fohart (p. 131), was slain ; and from him the place was called *Ath-I* (wars of GG.), the ford of Ae, now correctly anglicised Athy.

From Fiacha Raidhe [Ree], grandson of king Felimy, descended the tribe named *Corca-Raeidhe*

(O'Dugan), whose name is still borne by the barony of Corkaree in Westmeath, their ancient patrimony. This territory is mentioned by Adamnan (Lib. I. cap. 47), who calls it *Korkureti*; and in the Book of Armagh the name is translated *Regiones Roide*, i. e. the territories of Raidhe or Ree.

The fanciful creations of the ancient Irish story-tellers have thrown a halo of romance round the names of many of the preceding personages; nevertheless I have treated of them in the present chapter, because I believe them to be historical. As we descend from those dim regions of extreme antiquity, the view becomes clearer, and the characters that follow may, with few exceptions be considered as standing out in full historical distinctness.

Cahirmore was monarch of Ireland from A. D. 120 to 123; he is well known in connection with the document called the "Will of Cahirmore," which has been translated and published by O'Donovan in the Book of Rights. According to our genealogical writers (see O'Flaherty's *Ogygia*, Part III. c. 59), he had thirty sons, but only ten are mentioned in the Will, two of whom are commemorated in well-known modern names.

His eldest son was Ros-failghe [faly], i. e. Ros of the rings (*fáill*, a ring, pl. *fáilghe*), whom the monarch addresses as "my fierce Ros, my vehement Failghe." His descendants were called *Hy Failghe* (O'Dugan), i. e. the descendants of Failghe; they possessed a large territory in Kildare and in King's and Queen's Counties, to which they gave their tribe name; and it still exists in the form of Offaly, which is now applied to two baronies in Kildare, forming a portion of their ancient inheritance. Another son, Ceatach, also named in

the Will, was probably the progenitor of the tribe that gave name to the barony of Ikeathy, in Kildare—*Hy Ceataigh*, the race of Ceatach. Others of Cahirmore's sons were the ancestors of tribes, but their names have been long extinct.

The barony of Idrone in Carlow, perpetuates the memory of the tribe of *Hy Drona* (Book of Rights), who formerly possessed this territory, and whose family name was O'Ryan; their ancestor, from whom they derived their tribe name, was Drona, fourth in descent from Cahirmore.

The county Fermanagh was so called from the tribe of the *Fir-Monach* (O'Dugan), the men of Monach, who were originally a Leinster tribe, so named from their ancestor Monach, fifth in descent from Cahirmore, by his son *Daire Barrach*. They had to fly from Leinster in consequence of having killed Enna, the son of the king of that province; one part of them was located in the county of Down, where the name is extinct; another part settled on the shore of Lough Erne, where they acquired a territory extending over the entire county Fermanagh. Enna Kinsellagh, king of Leinster in the end of the fourth century, was fourth in descent from Cahirmore. He had a son named Felimy, from whom descended the sept of *Hy Felimy* (Four Mast.); one branch of them settled in the county Carlow, and their name is still preserved in that of the parish of Tullow-Offeliny, or Tullowphelim (which was also applied to the town of Tullow) i. e. the *tulach* or hill of the territory of *Hy Felimy*, which included this parish.

Cahirmore was slain by the celebrated Conn of the Hundred Battles, who ascended the throne in A. D. 123. After a reign of thirty-five years, Conn's two brothers, Fiacha and Eochy Finn Fothart, betrayed him into the hands of Tibraide

Tireach, king of Ulster, who murdered him as he was making preparations to celebrate the Feis or convention of Tara.

Conary II., his successor (from A. D. 158 to 165), had three sons—the three Carberys—who are renowned in Irish History;—Carbery Musc, Carbery Baskin, and Carbery Riada. From Carbery Musc were descended and named all the tribes called *Muscraidhe* [Muskerry: O'Heerin], i. e. the race of Musc; of which, according to O'Heerin, there were six, all in Munster. The names of all these have recently disappeared except that of one, *Muscraidhe Mitaine*, or *Muscraidhe O'Flynn*, which now forms the two baronies of Muskerry in Cork. From Carbery Baskin was named the ancient territory of Corcobaskin in the south-west of Clare, but the name has become obsolete. Carbery Riada was the most celebrated of the three, for whom see page 87. Carbery Musc had a son named Duibhne [Divne], whose descendants gave name to the district of *Corca-Duibhne* (O'Heerin), i. e. Duibhne's race; and a portion of this territory still retains the name, though somewhat corrupted, viz., the barony of Corkaguiny (*dh* changed to *g*; p. 56), in Kerry, which comprises the peninsula between Tralee and Dingle bays.

Art, the son of Con of the Hundred Battles, succeeded Conary, and immediately on his accession he banished his uncle, Ohy Finn Fothart [Fōhart], from Munster. Ohy proceeded to Leinster, and the king of that province bestowed on him and his sons certain districts, the inhabitants of which were afterwards called *Fotharta* [Fōharta: Book of Rights], from their ancestor. Of these, the two principal still retain the name, viz., the baronies of Forth in Wexford and Carlow;

the former called in the Annals, for distinction, *Fotharta* of the Carn, i. e. of Carnsore Point; and the latter, *Fotharta Fea*, from the plain anciently called *Moy Fea*, lying east of the town of Carlow.

After Art, the son of Con, had reigned thirty years, he was slain in the year 195, in the battle of *Magh Mucruimhe* [Muckrivë] near Athenry, by Lewy Maccon and his followers. It is stated in the "History of the Cemeteries" in *Leabhar na hUidhre*, that Art believed in the Faith the day before the battle, and predicted the spread of Christianity. It would appear also that he had some presentiment of his death; for he directed that he should not be buried at Brugh on the Boyne, the pagan cemetery of his forefathers, but at a place then called *Dumha Dergluachra* (the burial-ground of the red rushy-place), "where *Treoit* is at this day" (Trevet in the county Meath). "When his body was afterwards carried eastwards to *Dumha Dergluachra*, if all the men of Erin were drawing it thence, they could not, so that he was interred at that place, because there was a Catholic church to be afterwards at the place where he was interred, for the truth and the Faith had been revealed to him through his regal righteousness" (*Hist. of Cemeteries*; see Petrie's *R. Towers*, p. 100).

In the historical tale called "The Battle of *Magh Mucrumhe*," it is stated that, when Art was buried, *three sods* were dug in honour of the Trinity; and that hence the place, from that time forward, got the name of *Tre-foit* (O'Clery's *Cal.*, &c.), i. e. three *fóds* or sods, which is very little changed in the present name Trevet.

The celebrated Mogh Nuadhat [Mō Nuat], or Owen More, was king of Munster during the reign of Con of the Hundred Battles; he contended with that monarch for the sovereignty of

all Ireland, and after defeating him in ten battles, he obliged him to divide the country equally between them—the well-known ridge of sand hills called Esker Riada, extending from Dublin to Galway, being adopted as the boundary. From Owen descended a long line of kings, and he was the ancestor of the most distinguished of the great Munster families.

He spent nine years in Spain, and the king of that country gave him his daughter Beara in marriage: on his return to Ireland, accompanied by Spanish auxiliaries, to make war against Conn, he landed on the north side of Bantry bay, and he called the harbour *Beara* in honour of his wife. It is now called Bearhaven; the island that shelters it is called Great Bear Island; and the barony is also known by the name of Bear.

Owen derived his *alias* name of Mogh Nuadhat (which signifies Nuadhat's slave) from his foster father Nuadhat, king of Leinster. From this king, according to O'Donovan (*Cambr. Evers.*, note, q. 473, Vol. I.), Maynooth derives its name:—*Magh-Nuadhat*, i. e. Nuat's plain.

Olioll Olum, the son of Owen, succeeded him as king of Munster, and was almost as renowned as his father; he is usually taken as the starting-point in tracing the genealogies of the Munster families. Three of his sons—Owen, Cormac Cas, and Cian [Kean]—became very much celebrated.

In the year 226 was fought the battle of Crinna in Meath, between Cormac mac Art, king of Ireland, and the Ulstermen, under Fergus, son of Imchadh; Cormac defeated the Ulster forces, by the assistance of Tadg [Teige], son of Cian; and for this service the king bestowed on him a large territory, extending from the Liffey northwards to Drumiskin in Louth. Tadg's descendants were

called *Cianachta* [Keenaghta : O'Dugan], i. e. the race of Cian, from his father; and the territory was afterwards known by this name. It is forgotten in Leinster, but in Ulster it is still the name of a barony in the north-west of Londonderry, called Keenaght, from the O'Conors of Glengiven, who formerly ruled over it, and who were a branch of the tribe of Keenaghta, having been descended from Connla the son of Tadg. The name is also preserved in Coolkeenaght, in the parish of Faughanvale, Derry; *Cuaille-Cianachta* (Four Mast.), the bare tree or pole of Keenaght.

The barony of Ferrard in Louth indirectly keeps up the memory of this ancient tribe. The range of heights called Slieve Bregb, running from near Collon in Louth, eastwards to Clogher Head, was anciently called *Ard-Cianachta* (Four Mast.; *Ard-Ceanachte*, Adamnan), the height of the territory of Keenaght, and the inhabitants were called *Feura-Arda-Cianachta*, or more shortly, *Feura-Arda* (Four Mast.), i. e. the men of the height, from which the modern name Ferrard has been formed.

Tadg, the son of Cian, had a son named Cormac Gaileng (Cormac of the dishonoured spear; see Knockgrean, 2nd Vol.), who having fallen under the displeasure of his father, fled from Munster to Connaught, where he obtained from Cormac mac Art, king of Ireland, a district which had previously been inhabited by the Fírbolgs or "At-tacots." The descendants of Cormac Gaileng and his son Luigh, or Lewy, were known by the two names *Gailenga* (O'Dugan), or the race of Gaileng, and *Luighne* [Leyny: O'Dugan], the posterity (*ne*) of Luigh. These were originally only various names for the same tribe, but they

are at the present day applied to different districts—one, in the modern form of Gallen, to a barony in Mayo, and the other to a barony in Sligo, now called Leyny.

A branch of the same tribe settled in Leinster, where there were two territories called respectively *Mor-Gailenga* and *Gailenga-beag* (O'Dugan), or the great and little *Gailenga*; the latter is obsolete, but the former is still retained in the name of the modern barony of Morgallion in Meath.

Eile, the seventh in descent from Cian, was the ancestor of the tribes called Eile or Ely, who gave name to several districts, all in the ancient *Mumha* or Munster, and of which O'Carroll was king. The only one of these whose name has held its ground is Ely O'Fogarty, so called from its ancient possessors, the O'Fogartys; and the name is now applied to a barony in Tipperary, in the shortened form of Eliogarty.

Eochy Liathanach [Lehanagh] was fifth in descent from Olioll Olum, and from him the tribe of O'Liathain, who now call themselves O'Lehane or Lyons, are derived. Castlelyons in Cork was situated in their territory, and still retains its name—*Caislen-ui-Liathain* [Cashlan-ee-Leehan], the castle of the territory of *Hy-Liathain*.

Settled in different parts of Connaught and Leinster were formerly seven tribes—three in the former province and four in the latter—all with the same tribe name of *Dealhhna* [Dal'vána]; they were an offshoot of the Dalcassians of north Munster, and were descended from Lewy Dealbhaeth [Dalway], who was the son of Cas Mac Tail (seventh in descent from Olioll Olum), the ancestor of the Dalcassians. They derived their tribe name from Lewy Dealbhaeth:—*Dealbhna*, i. e. the descendants of Dealbhaeth. None of these

tribes have left their name in our present territorial nomenclature except one, namely, *Dealbhna mor*, or the great *Dealbhna*, which is now the barony of Delvin in Westmeath.

From Conal, the ninth from Olioll Olum, descended the tribe of *Hy Conaill Gabra* (Book of Leinster), who possessed a territory in the county of Limerick, a part of which still retains the name, viz., the baronies of Upper and Lower Connello.

I have already mentioned (p. 90) the destruction of the palace of Emania, in the year 332, by the three Collas; these were Colla Uais, Colla Meann, and Colla da Chrioch, who were the ancestors of many noble families in Ulster and Scotland, and the first of whom reigned as king of Ireland from A.D. 323 to 326. He was the progenitor of the several tribes known by the name of *Ui mic Uais* [Ee-mic-oosh], one of which was seated somewhere in the north of Ireland, another in East Meath, near Tara, and a third in Westmeath. This last is the only one of the three whose name has survived; whose territory is now a barony, and known by the name of Moygoish, which is an attempt at pronouncing the original *Ui mic Uais*.

Caerthann [Kieran], the great-grandson of Colla Uais, was the ancestor, through his son Forgo, of the tribe called *Hy Mic Caerthainn* (Four Mast.); the territory they inhabited, which was situated in the west of the present county of Derry, was called from them *Tir-mic-Caerthainn* (the land of Kieran's son), or more shortly, *Tir-Chaerthainn*, which is still the name of a barony, now called Tirkeeran.

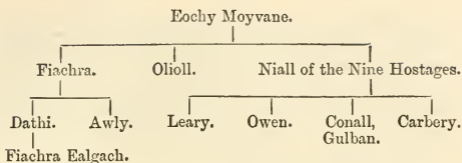
The barony of Cremorne in Monaghan preserves the name of the ancient district of *Crioch-*

Mughdhorn [Cree-Mourne], i. e. the country (*crioch*) of the people call *Mughdhorna*, who were descended and named from Mughdhorn [Mourne], the son of Colla Meann. About the middle of the 12th century, a tribe of the Mac Mahons emigrated from Cremorne, and settled in the south of the present county of Down, to which they gave their tribe name of *Mughdhorna*, and which is now known as the barony Mourne.

The Mourne mountains owe their name to the same event, having been previously called *Beanna-Boirche* [Banna borka]. The shepherd Boirche, according to the Dinnsenchus, herded on these mountains the cattle of Ross (son of Imchadh), king of Ulster in the third century, and the account states that his favourite look-out point was the summit of Slieve Slanga, now Slieve Donard, the highest peak in the range; hence these mountains received the very appropriate name of *Beanna-Boirche*, Boirche's peaks.

Niallan, descended in the fourth degree from Colla Da Chrioch [Cree], was the progenitor of the tribe called *Hy Niallain* (i. e. Niallan's race); and their ancient patrimony forms the two baronies of Oneilland in Armagh, which retains the name.

The descendants of Eochy Moyvane, king of Ireland from A.D. 358 to 365, branched into a vast number of illustrious families, the earlier members of which have left their names impressed on many localities. The following short genealogical table exhibits a few of his immediate descendants, viz., those concerned in the present inquiry, and it will render what I have to say regarding them more easily understood:—



Fiachra [Feecra], son of Eochy Moyvane was the ancestor of the *Hy Fiachrach*, which branched into a great number of families. Amhalgaidh [Awly], his son, brother of the monarch Dathi [Dawhy], was king of Connaught, and gave name to *Tir-Amhalgaidh*, i. e. Awly's district, now the barony of Tirawly in Mayo.

Fiachra Ealgach, son of Dathi, gave his name to *Tir-Fhiachrach* (Four Masters), Fiachra's district; and the sound is very well preserved in the modern name Tireragh, which is applied to a barony in Sligo. The barony of Tirerrill in the same county was possessed by the descendants of Olioll, son of Eochy Moyvane, and from him it got the name of *Tir-Oliolla* (*Hy Fiachrach*), which, by a change of *l* to *r*, has been corrupted to the present name.

The great monarch Niall of the Nine Hostages, king of Ireland from A.D. 379 to 405, had fourteen sons, eight of whom had issue, and became the ancestors of many great and illustrious families: of these eight, four remained in Meath, viz., Laeghaire [Leary], Conall Criffan, Fiacha, and Maine; and four settled in Ulster—Eoghan or Owen, Conall Gulban, Carbery, and Enna Finn. The posterity of Niall are usually called *Hy Neill*, the southern *Hy Neill* being descended from the first four, and the northern *Hy Neill* from the others.

Laeghaire was king of Ireland from A. D. 428 to 458, and his reign was rendered illustrious by the arrival of St. Patrick; he erected one of the forts at Tara, which still exists, and retains the name *Rath-Laeghaire*; and the old name of Kingstown—Dunleary, Laeghaire's Dun—was, in the opinion of some, derived from him.

Owen and Conall Gulban are renowned in Irish history as the heads of two great branches of the northern *Hy Neill*, the *Kinel Owen* and *Kinel Connell*. Owen, who died in A. D. 465, was the ancestor of the O'Neills, and his descendants possessed the territory extending over the counties of Tyrone and Londonderry, and the two baronies of Raphoe and Inishowen in Donegal; all this district was anciently called *Tir-Eoghain* (Wars of G.G.), Owen's territory, which is now written Tyrone, and restricted to one county. The peninsula between Lough Foyle and Lough Swilly received also its name from him, Inishowen, i. e. Owen's island.

Conall, who received the cognomen Gulban from having been fostered near the mountain *Binn-Gulbain* (Gulban's peak; now Binbulbin) in Sligo, died in 464; he was the ancestor of the O'Donnells, and his posterity ultimately possessed the county of Donegal, which from him was called Tirconnell, Conall's district.

One of the sons of Conall Gulban was Enna Boghaine [Boana], and he became the ancestor of a tribe called *Kinel Boghaine*; the district they inhabited was called *Tir-Boghaine* (Four Mast.), and frequently *Baghaineach* [Bawnagh], i. e. Boghaine's territory; and this latter still holds its place in the form of Banagh, which is the name of a modern barony, a portion of the ancient district.

Baeighill [Boyle], who was tenth in descent from Conall Gulban, was the ancestor of the O'Boyles, and the district they possessed was called from them *Baeighellach* (Four Mast.), or Boylagh, which is still the name of a barony in the south-west of Donegal.

Flaherty, also descended from Conall Gulban, was king of Ireland from A. D. 723 to 729: fifth in descent from him was Cannanan, from whom is derived the family of O'Cannanan (or, as they now call themselves, Cannon), who were anciently chiefs or kings of Tirconnell, till they ultimately sank under the power of the O'Donnells. From this family Letterkenny in Donegal received its name, which is a shortened form of *Letter-Cannanan*, the O'Cannanans' hill-slope.

Carbery, another of Niall's sons, was the ancestor of the Kinel-Carbery; a part of them settled in the north of the present county of Longford, where the mountain Slieve-Carbury retains their name; and another portion took possession of a territory in the north of Sligo, which is now known as the barony of Carbury. The baronies of Carbery in Cork derive their name from a different source. When Cathal O'Donovan left his native district, *Cairbre-Aebhdha* in Limerick, in the beginning of the 14th century, and settled in the south of Cork, he called his newly acquired territory Cairbre, the tribe name of his family; and it has retained this name ever since.

CHAPTER III.

EARLY IRISH SAINTS.

OUR early ecclesiastical writers have left us ample records of the most remarkable of those illustrious men and women, who in the fifth and succeeding centuries devoted their lives to the conversion of the Irish nation. There are, on the other hand, great numbers, of whom we possess only meagre details, sometimes obscure and conflicting, and often very perplexing to the student of those early times. And many passed silently to their reward, leaving their names, and nothing more, to attest their participation in the good work.

Most of these saints settled in particular districts, and founded churches, monasteries, or schools, which continued for ages to be centres of civilisation, and of knowledge both secular and religious. Whoever understands the deep religious feeling of our people, and the fidelity with which they cling to the traditions of their ancestors, will not be surprised that in most cases they retain to this day in the several localities, a vivid recollection of the patron saints, and cherish their memory with feelings of affection and veneration.

These churches generally retain the names of their founders, suffixed to such words as *Kill* and *Temple* (a church), *Tee*, or *Ty* (a house), &c. Names of this kind abound in every part of the country; and in all Ireland there are probably not less than ten thousand that commemorate the names of the founders, or of the saints to whom the churches were dedicated, or that in some other way indicate ecclesiastical origin.

To attempt an enumeration of even the princi-

pal saints that adorned our country from the fifth to the eighth or ninth century, and who are commemorated in local names, would far exceed the limits of a chapter; but I shall here select a few for illustration, passing over, however, some of the great saints, such as Patrick, Brigid, and Columba, whose lives, and the religious establishments that retain their names are, generally speaking, sufficiently well-known.

Soon after St. Patrick's arrival in Ulster, and while he was in the neighbourhood of Downpatrick, he met and converted a young man named Mochaei [Mohee], whose mother was Bronach, daughter of the pagan chief Milcho, with whom the saint had spent seven years of his youth in captivity. After having baptised him, he tonsured and dedicated him to the Church; and according to O'Clery's Calendar he was the first of the Irish saints to whom St. Patrick presented a crosier and a book of the Gospels.

This Mochaei, who was also called Caelan (i. e. *a slender person*), became afterwards very much distinguished, and ultimately attained the rank of bishop: he died in the year 497. He built a church and established a school at a place called *Naendruim*, or Nendrum, in Strangford Lough, which was long a puzzle to topographers, and was generally confounded with Antrim, till Dr. Reeves, in his "Description of Nendrum," identified the place, and corrected the long-established error. It forms the eastern portion of Ballinakill parish, and in memory of the saint it was also called *Inis Mochaei* or Mahee island, which last name it retains to this day. Even yet this place retains the relics of its former distinction, namely, the remains of a round tower, and of a triple cashel or wall surrounding the foundations of the

old church. The name *Naendruim* signifies "nine ridges;" for so it is explained in MS. H. 3. 18:—"Naendruim, i. e. the name of a church, i. e. nine hillocks in the island in which it is" (see *Naendruim* in App. to O'R. Dict.).

Another of St. Patrick's disciples was St. Domhanghart [Donart], bishop, son of Eochy, king of Ulidia. He founded two churches—one at a place called *Rath-murbhuilg*, near the foot of Slieve Donard, and the other "on the very summit of the mountain itself, far from all human habitation" (Colgan, A.SS., p. 743). The ruins of this little church existed down to a recent period on Slieve Donard; and the name of the mountain stands as a perpetual memorial of the saint, who is still held in extraordinary veneration among the Mourne mountains, and of whom the peasantry tell many curious legends.

The ancient name of this mountain was *Slieve Slaingċ*, so called from the bardic hero Slainge, the son of Parthalon, who was buried on its summit; and the great cairn raised over him still exists, and forms a very conspicuous object. Giraldus Cambrensis, writing in the twelfth century, records the two names of the mountain, but St. Domhanghart's name he latinizes *Dominicus*:—"A very high mountain which hangs over the sea flowing between Britain and Ireland, is called Salanga, from the second [son of Bartholanus, namely, Salanus, i. e. Slainge]; but because St. Dominicus many ages afterwards built a noble monastery at its base, it is now more usually called the mountain of St. Dominicus" [i. e. Slieve Donard: Top. Hib., Dist., III. Cap. II.].

The "noble monastery" of Cambrensis is the church mentioned by Colgan (A. SS., p. 743) as "formerly called *Rath-murbhuilg*, now called

Machaire-ratha," and which he states is at the foot of the mountain. This identifies it with Maghera, now the name of a village and parish, north of the mountain; *Machaire-ratha* (the plain of the fort) being pronounced *Maghera-rāha*, which was shortened to Maghera. The old name *Rath-murbhuilg* (which signifies the rath of the sea-inlet), was of course originally applied to a fort, but it was afterwards transferred to the church, and thence to the parish. The change of name was effected by first dropping *murbhuilg*, and afterwards prefixing *machaire*; and the intermediate stage appears in the taxation of 1306, in which the church is called simply *Rath*.

The *murbholg* from which it took its original name is the small inlet near it, entering from Dundrum Bay; and it is a curious confirmation of the authenticity of the foregoing history of the name, that on its shore there are still two townlands (originally one) called Murlough, which is the anglicised form of *Murbholg*.

There is a village in Derry called Maghera, which is also contracted from *Machaire-ratha*. It was anciently called *Rath-Luragh* (Four Mast.), i. e. the fort of St. Lurach, or, as he is now called, Lowry, the patron saint, whom O'Clery's Calendar, at the 17th of February, designates as "Lurach of the Poems, son of Cuana, of the race of Colla Uais, monarch of Ireland:" he is well remembered in the place, and his church, grave, and holy well are still to be seen. From this church, the level land where the town stands took the name of *Machaire-Ratha-Luraidh* (the plain of Rathlowry), contracted to *Machaire-ratha*, and modernised to Maghera.

The patron of Kinawly in Fermanagh is St. Natalis, or as he is called in Irish, Nailë [Nawly],

and from him the place is called *Cill-Naile* (O'Cl. Cal.), which ought to have been anglicised *Kilnawly*. In O'Clery's Calendar, the following notice of him occurs at the 27th of January:—"Naile of *Inbher-Naile*, in *Tir-Baghuine* in *Cinel-Conaill* (the barony of Banagh in Donegal), and afterwards abbot of *Cill-Naile*, and *Daimhinis* in *Feara-Manach*" (Devenish in Fermanagh). *Inbher-Naile* (Naile's river-mouth), is the present village of Inver, west of Donegal, of which he is also the patron, and where he is still remembered; and his name is preserved in that of Legnawly Glebe (Naile's *lug* or hollow), near the village.

Another Natalis or Naile is the patron saint of Kilmanagh, west of Kilkenny (*Cill-Manach*, Mart. Taml., the church of the monks); and it may be assumed that the church of Killenaule in Tipperary (which is not far from Kilmanagh), was dedicated to, and named from him.

Some, and among others Colgan, are of opinion that the two Nailes are identical, but this is disputed by Dr. Lanigan. The O'Clerys make them different, and state that Naile of Kinawly was the son of Aengus, that king of Munster of whom is told the celebrated anecdote, that, when he was baptised by St. Patrick in Cashel, his foot was accidentally pierced by the crosier, and so deep was his fervour that he bore it without a word, thinking it was part of the ceremony. Whoever tries to disentangle this question by referring to the calendars, will find it involved in much confusion; but it seems certain that they were two different persons: that Naile of Fermanagh was really the son of Aengus; and that the other Naile flourished somewhat later, for it is stated that he died in 564.

Ardrbraccan (Breacan's height) in Meath, was

founded by St. Breacan, about whose history, although he was a very remarkable man, there hangs considerable obscurity. The most probable accounts represent him as the son of Eochy Ballderg, prince of Thomond, who was baptised by St. Patrick at Singland near Limerick. Breacan, after having erected a church at Ardraccan, removed to the Great Island of Arran, where he fixed his principal establishment; and here are still to be seen the ruins of his church, and his tombstone, inscribed with his name, in very ancient Roman characters (see Petrie's *R. Towers*, p. 138). He is also venerated at Kilbreckan (Breacan's church), in the parish of Doorra in Clare (O'Cl. Cal., p. 117).

St. Ité, or Idé, virgin, who is often called the Brigid of Munster, was one of the most illustrious saints in an age abounding with illustrious men and women. She was born about the year 480, of the noble race of the Desii in Waterford, being descended from Fiacha, the son of Felim the Lawgiver. She was from her earliest years filled with the spirit of piety, and when she came of age, obtained her parents' consent to devote herself to a religious life. After having received the veil, she proceeded to the territory of *Hy Conaill* in Limerick, where she selected a spot called *Chuain Credhuil* [Clooncrail] for her residence. She was soon visited by great numbers of pious maidens, who placed themselves under her direction; and in this manner sprang up her nunnery, which was the first in that part of the country, and which afterwards attained to great celebrity. The name of the place was changed to *Cill-Idé* (O'Cl. Cal.), or as it is now called Killeedy, which gives name to a parish; and at the present day the place contains the ruins of a

very ancient, and exquisitely beautiful little church.

This virgin saint is remembered with intense veneration all over Munster, and especially in Limerick. Her name is sometimes changed to Midé (by prefixing *Mo**), and in this form we find it in the names of churches dedicated to her, of which there are several, and which are now called Kilmeehy; one of them giving name to a village in Limerick

St. Brendan of Clonfert, or as he is often called Brendan the navigator, was the son of Finlogh of the race of Ciar (see p. 127); and was born near Tralee in Kerry in the year 484. He received the rudiments of his education under a bishop Erc, and was an intimate friend of St. Ite of Killeedy. After having studied with St. Iarlath at Tuam, and with St. Finnian at Clonard, he visited Britany, where he founded a monastery. It was previous to this last visit that he undertook his famous voyage, in which he is said to have spent seven years sailing about on the western sea, and to have landed on various strange shores.

He founded the monastery of Clonfert in Galway about the year 553, where he drew together a vast number of monks; it soon became one of the most celebrated religious establishments in Ireland; and in memory of the founder the place is generally called in the Annals *Clonfert Brendain*.

* The syllables *mo* (my) and *do* or *da* (thy), were often prefixed to the names of Irish saints as terms of endearment or reverence; thus Conna became Mochonna, and Dachonna. The diminutives *án*, *ín*, and *óg* were also often postfixed; as we find in Ernan, Ernog, Baeithin, Baethan, &c. Sometimes the names were greatly changed by these additions; thus *Aedh* is the same name as *Maedhog* (Mo-Aedh-óg, my little Aedh), though when pronounced they are quite unlike, *Aedh* being pronounced *Ai* (to rhyme with *day*), and *Maedhog*, *Mogue*; *Ai* = *Mogue*! (See 2nd Vol., c. 11.).

He also founded the monastery of Ardfert, in his native county (which is also called *Ardfert Brendan*), where a beautiful ancient church still remains. There are several places in Ireland called Clonfert, which name is written in the Book of Leinster *Cluain-ferta*, the meadow of the grave; and Ardfert is written by the Four Masters *Ard-ferta*, the height of the grave. There is a parish in the King's County called Kilclonfert (the church of the meadow of the grave: St. Colman patron), the ancient name of which as given in O'Clery's Cal., is *Cluain-ferta-Mughaine*.

There are two remarkable mountains in Ireland called Brandon Hill from this saint. One is near Inistioge in Kilkenny; and the other is the well-known mountain—one of the highest in Ireland—west of Tralee in Kerry, on the summit of which are the ruins of his oratory, with an ancient stone-paved causeway leading to it, which are probably coeval with St. Brendan himself.

There were many saints named Ciaran or Kieran, but two of them were distinguished beyond the others—St. Ciaran of Clonmacnoise, of whom I shall not speak here, and St. Ciaran of Ossory. Regarding the exact period when the latter flourished, there is much uncertainty; but according to the most reliable accounts he became a bishop about the year 538. He was born in the island of Cape Clear; but his father, Lugneus, was a native of Ossory, and of kingly descent.

Ciaran was one of the numerous band of saints who attended St. Finnian's school at Clonard; and having retired to a solitary place called *Saighir* [Sair], in the territory of *Eile* in Munster, he after some time erected a monastery there, which gradually grew and became the nucleus of a town. He subsequently employed himself partly in the care

of his monastery, and partly in preaching the Gospel to the Ossorians and others, of whom he converted great numbers.

According to a gloss in the Felire of Aengus at the 5th of March (Ciaran's festival day), *Saighir* was the name of a fountain; after the saint's time it was called *Saighir-Ciarain*, which is now contracted to Seirkieran, the name of a parish near Parsonstown. Ciaran is also the patron of Rathkieran in Kilkenny, where he probably built his church near a pagan rath, which took his name.

On the island of Cape Clear, traditions of St. Ciaran still flit among the peasantry. An ancient little church retains the name of Kilkieran; and a strand in one part of the island is called Tra-kieran (Ciaran's strand), on which stands a primitive stone cross, said to have been made by the saint's own hands.

St. Ciaran established a nunnery near Seirkieran for his mother *Liadhan* [Leean], or Liedania; and from her the place has since borne the name of Killyon (Liadhan's church). It is highly probable that it is from her also that the parish of Killyon in Meath, and the townland of Killyon in the parish of Dunferth, Kildare, received their names. The parish of Killian in Galway, which is written Killithain in the Register of Clonmacnoise, took its name from some saint of this name, but whether from St. Ciaran's mother, or another Liedania, is uncertain.

There were several saints called Baeithin [Bwee-heen], of whom the most distinguished was Baeithin of Iona, so called because he was a companion, relative, and disciple of St. Columba, and governed the monastery for four years after that saint's death: he died the 9th of June, 600. This saint, whom Columba very much loved, is often

mentioned by Adamnan; and in O'Clery's Calendar he is spoken of in these words:—"Baeithin, abbot of Icolmkill after Columkille himself; and *Tech-Baeithin* (Baeithin's house), in *Cinel-Conaill* (Donegal) was his chief church, for he was of the race of Conall Gulban, son of Niall of the Nine Hostages." His memory is still revered at this church, which is now called Taughboyne, and gives name to a parish in Donegal.

There is another *Tech-Baeithin* in the ancient territory of *Airteach* in Roscommon, which also gives name to a parish, now called Tibohine, the patron saint of which is a different Baeithin. He is mentioned in O'Clery's Calendar at the 19th of February (his festival day):—"Baeithin, bishop, (son of Cuana) of *Tech-Baeithin* in Airteach, or in the west of *Midhe* (Meath). He was of the race of Enda, son of Niall" [of the Nine Hostages]. He was one of the ecclesiastics to whom the apostolic letter was written in the year 640, on the subject of the time for celebrating Easter (see Bede, Hist. Eccl., Lib. II., Cap. xix.).

The church "in the west of *Midhe*," mentioned above, is Taghboyne, in the parish of Churchtown, Westmeath, where he is also patron. He built another church near an ancient rath, not far from Kells in Meath, and the rath remains, while the church has disappeared; hence it was called *Rath-Baeithin*, and in recent times Balrathboyne, the town of Baeithin's rath, which is now the name of a parish.

Another Baeithin, son of Finnach, of the race of Laeighsech Ceanmhor (see p. 129), built a church at Ennisboyne (Baeithin's island or river holm), in the parish of Dunganstown. Wicklow, where there is still an interesting church ruin. He is supposed to have flourished about the begin-

ning of the seventh century. Crossboyne in Mayo is called in "Hy Fiachrach," *Cros-Baeithin*, i. e. St. Baeithin's cross; but who this Baeithin was I have not been able to ascertain.

St. Ninny, the patron of Inishmacsaint in Fermanagh, is commemorated in O'Clery's Calendar at the 17th of January, in the following words:— "Ninnidh, bishop of *Inis-muighe-samh*, in Loch Erne; and he was Ninnidh Saebhruisc (*saebhruisc*, i. e. *torvi oculi*), who was of the race of Enda, son of Niall" [of the Nine Hostages]; and at the 16th of January he is mentioned in the Mart. Taml. as "Ninnid Lethderc" (i. e. one-eyed). He was a disciple of St. Finnian of Clonard, and was a contemporary of St. Columba.

Knockninny, a hill in the south of Fermanagh, which gives name to a barony, is called *Cnoc Ninnidh* (Ninny's hill) by the Four Masters; and though we have no written record of St. Ninny's connection with it, the uniform tradition of the place is, that the hill derived its name from him.

St. Molaga, or, as he is sometimes called, Lochein, was born in the territory of Fermoy in Cork, where he also received his education; and after distinguishing himself by piety and learning, he established a monastery at a place called *Tulach-Min* (smooth little hill), in the same district.

He visited Connor, in Ulster, and thence proceeded to North Britain and Wales. On his return he settled for some time in Fingal, north of Dublin, where he kept a swarm of bees, a portion of the bees brought over from Wales by St. Modomnoc of Tibberaghny in Kilkenny. From this circumstance the place was called *Lann-beachaire* [backera: O'Clery's Cal.], the church

of the bee-man.* This is the ruined church and cemetery of Bremore, a little north of Balbriggan, now nameless, but which in the Reg. Alani of the see of Dublin is called *Lambeecher*. He returned to *Tulach-min*, and died there on the 20th of January, some short time after the year 664.

He is the patron saint of Templemolaga near Mitchelstown in Cork, where on the bank of the Funcheon, in a sequestered spot, is situated his church; it is called in the Book of Lismore, *Eidhnen Molaga*—Molaga's little ivy (church), a name which most truly describes the present appearance of this venerable little ruin. It is now called Templemolaga, and gives name to the parish; and near it is situated the saint's well, Tober-Molaga. About four miles north-east of Templemolaga is the ruined church of Labbamolaga, Molaga's *bed* or grave, which gives name to a townland. The place called *Tulachmin* was obviously identical with, or in the immediate neighbourhood of, Templemolaga; but the name is now obsolete.

Timoleague, in the south of Cork, is called by the Four Masters, *Teach-Molaga*, Molaga's house; we have no record of St. Molaga's connection with this place, but there can be little doubt that he built a church there, from which the name is derived; and the place is still well known for its fine abbey ruins.

* Giraldus, among others, relates this circumstance of the importation of bees by St. Modomnoc, or Domnoc, or as he calls him, Dominicus:—"St. Dominicus of Ossory, as some say, introduced bees into Ireland, long after the time of Solinus" (Top. Hib., Dist. I., c. v.): Some records say that these were the first bees brought to Ireland, but Lanigan (Vol. II. p. 321) shows that there were bees in the country before St. Domnoc's time. It is evident that he merely imported hive or domesticated bees.

St. Mocheallog [Mohallog] or Dacheallog flourished in the beginning of the seventh century. According to Lanigan, he spent some time under the instruction of St. Declan of Ardmore, and died between the years 639 and 656. He founded a church at Kilmallock in Limerick, which the same author says is supposed to be a contraction of *Cill-Mocheallog*; but there can be no doubt at all that it is so, and for two sufficient reasons:—first, because in the Felire of Aengus it is stated at the 26th of March, St. Mocheallog's festival day, that *Cill-Dacheallog* is in the territory of Hy Carbery in Munster, which identifies it with Kilmallock, as Hy Carbery included the barony of Coshma; and, secondly, the inhabitants at this day, when speaking Irish, always call the town *Cill-Mocheallog*, St. Mocheallog's Church.

Finan was the name of many saints, of whom Finan surnamed *Lobhar*, or the leper, because for thirty years he was afflicted with some kind of leprosy, was the most remarkable. He was a native of Ely O'Carroll in King's County, then forming part of Munster, and governed for some time as abbot the monasteries of Swords near Dublin, and Clonmore-Mogue in Leinster. He is mentioned in O'Clery's Calendar at the 16th of March, in the following words:—"Finan the leper of *Sord*, and of *Cluain-mór* in Leinster; and of *Ard-Fionain* in Munster; he was of the race of Cian, son of Olioll Olum." He died between the years 675 and 695.

He founded a monastery in the island of Innisfallen (see p. 110), in the lower lake of Killarney; and that of Ardfinnan in Tipperary (mentioned above), which preserves his name. Kilfinane in Limerick doubtless owes its foundation to this Finan also, being called in Irish *Cill-Fhionain*, i. e.

Finan's church ; his well still exists, and his festival was formerly celebrated there, but all memory of the exact day is lost.

Another Finan, who was surnamed Cam, i. e. crooked, because, as the Mart. Taml. has it, "there was an obliquity in his eyes," flourished in the sixth century. He was a native of Corkaguiny in Kerry, and was descended from Carbery Musc. He is the patron of Kinnitty, in King's County—*Ceann-Eitigh*, Etech's head—so called according to a gloss in the Felire of Aengus at the 7th of April, the saint's festival day, because the head of Etech, an ancient Irish princess, was buried there. Derrynane, the well-known seat of the O'Connell family, took its name from him—*Doire-Fhionáin* (*Fh* silent)—Finan's oak-grove ; and his house, one of the beehive-shaped structures, is still to be seen on Church Island, in Currane Lough, four miles north of Derrynane. His name is also preserved in Rahinnane, Finan's fort, now a townland near Ventry, so called from a fine rath, in the centre of which stand the ruins of a castle.

One of the brightest ornaments of the Irish Church in the seventh and eighth centuries was the illustrious Adamnan, abbot of Iona, and the writer of the well-known Life of St. Columba ; whom the Venerable Bede designates as "a wise and good man, and most eminently learned in the science of the Holy Scriptures" (Hist. Eccl., Lib. V., Cap. xv.). We have no direct record of the exact place or time of his birth, but there is good reason to believe that he was a native of Donegal, and that he was born about the year 627. He was elected abbot of Iona in the year 679. In 685 he was sent to Alfrid, king of the Northumbrian Saxons, to solicit a restoration of some

captives that had been carried off the previous year from the territory of Meath by Saxon pirates; and in this mission he was eminently successful. About the year 703 he visited Ireland for the last time, and succeeded in inducing most of the northern Irish to adopt the Roman method of computing the time for Easter. He returned to Iona in 704, in which year he died, in the 77th year of his age.

The name Adamnan is, according to Cormac's Glossary, an Irish diminutive of Adam. It is generally pronounced in three syllables, but its proper Irish pronunciation is *Awnaun*, the *d* and *n* being both aspirated (*Adhamhnán*). The saint's name is commemorated in several places in Ireland, and always, as might be expected, in this phonetic form.

He is the patron of Raphoe, where he was called Eunan, but no place there retains the name. He is also patron of Ballindrait in the parish of Clonleigh, Donegal, the Irish name of which is *Droichet-Adhamhnain*, St. Adamnan's bridge. The modern designation has not preserved the name of the saint; Ballindrait is contracted from the Irish *Baile-an-droichit*, the town of the bridge.

Errigal in Londonderry has Adamnan also for its patron, and hence it was called in Irish *Airecal-Adhamhnain*, Adamnan's habitation. The old church was situated in the townland of Ballintemple (the town of the *church*); south of which is the only local commemoration of the saint's name, viz., a large stone called "Onan's rock."

In the life of St. Farannan, published by Colgan, we are informed that Tibraide, lord of *Hy Fiachrach*, bestowed on St. Columba a place called *Cnoc-na-maoile*; but that it was subsequently called *Scrín-Adhamhnain* from a shrine of that

saint afterwards erected there. From this shrine the parish of Skreen in Mayo derived its name. He is there called Awnaun, and his well, Toberawnaun (which gives name to a townland), lies a little south of the old church.

There is a townland called Syonan in the parish of Ardnurcher in Westmeath, which, according to the Annals of Clonmacnoise, received its name from him. The tradition of the place is, that Adamnan in one of his visits to Ireland preached to the multitude on the hill there, which has ever since been called *Suidhe-Adhamhnain* [Syonan], Adamnan's seat. Killonan in the parish of Derrygalvin in Limerick, may also have been called so from him, but of this we have no evidence.*

The Martyrology of Tallaght, at the 3rd of March, mentions St. Moshacra, the son of Senan, of *Teach-Sacra*; and in O'Clery's Calendar we find, "Moshacra, abbot of Clonenagh, and of *Teach Sacra*, in the vicinity of Tallaght."

This Moshacra or Sacra was one of the fathers who composed the synod held at Armagh about the year 696, at which Adamnan attended from Iona. He was the founder and abbot of the monastery at *Teach-Sacra* (Sacra's house), a name afterwards changed to Tassagard (Grace's Annals) and subsequently contracted to Saggart, which is now the name of a village and parish near Tallaght in Dublin.

One of the most remarkable among the early saints of Ireland was St. Moling, bishop of Ferns. He was descended from Cahirmore, monarch of Ireland in the second century; his mother was Nemnat, a native of Kerry, and he is therefore

* See the Very Rev. Dean Reeves' Edition of Adamnan's Life of St. Columba, from which the above account has been taken.

often called Moling Luachra, from the district of *Luachair*, on the borders of Cork, Kerry, and Limerick. At his intercession, and in opposition to the advice of St. Adamnan, Finaghta, king of Ireland remitted the Borumha or cow-tribute to the Leinstermen, which had been exacted for centuries, and which was reimposed many years afterwards by Brian Borumha. He died on the 17th of May, 697.

He is mentioned in O'Clery's Calendar as "Moling Luachra, bishop and confessor, of *Tigh-Moling*." This place is situated on the Barrow, in the south of the county of Carlow, and was originally called *Rosbroc*, badger wood; but the saint erected a church there about the middle of the seventh century, and it was afterwards called *Tigh-Moling* [Tee-Moling], i. e. St. Moling's house, which is now reduced to St. Mullins. The village of Timolin in Kildare, took its name from a church erected there by him, and it preserves more correctly the original form, *Tigh-Moling*.

St. Aengus the Culdee—or, as he is often called, Aengus the Hagiologist—embraced a religious life in the monastery of Clonenagh, in Queen's County; and having made great progress in learning and holiness, he entered the monastery of Tallaght, near Dublin. There he spent several years under St. Maelruin, whom he assisted to compile a Calendar of saints, which is well known as the Martyrology of Tallaght. He was the author of a still more celebrated work, which is now commonly known as the *Felirĕ* of Aengus, a metrical calendar, in which the saints of each day are commemorated in a stanza of four lines. He died, according to the most probable accounts, about the year 824.*

* See the *Life of St. Aengus the Culdee*, by the Rev. John O'Hanlon.

He built a cell for himself in a lonely spot near Clonenagh, to which he frequently retired for meditation and prayer, and it was called from him *Disert-Aengusa*, Aengus's hermitage, now modernised to Dysartenos. Dysert near Croom in Limerick was formerly called Dysert-Enos, and it probably received its name from the same saint. The place is now well known for its very ancient church ruin and its round tower.

CHAPTER IV.

LEGENDS.

MANY of the legends with which the early history of our country abounds are no doubt purely fabulous, the inventions of the old shanachies or story tellers. Great numbers, on the other hand, are obviously founded on historical events; but they have been so distorted and exaggerated by successive generations of romancers, so interwoven with strange or supernatural circumstances, or so far removed from their true date into the regions of antiquity, that they have in many cases quite lost the look of probability. It is impossible to draw an exact line of demarcation between what is partly real and what is wholly fictitious; but some of these shadowy relations possess certain marks, and are corroborated by independent circumstances, which render it extremely probable that they have a foundation of truth.

It must be carefully borne in mind that the correctness of the interpretations given in this chapter is not at all affected by the truth or false-

hood of the legends connected with the names. It is related in the *Dinnsenchus*, that Conall Cearnach, one the most renowned of the Red Branch Knights of Ulster in the first century, lived in his old age at *Cruachan*, the royal palace of Maeve, queen of Connaught. Olioll More, Maeve's husband, was slain by the old warrior with a cast of a javelin; and the men of Connaught pursued and overtook him at a ford over a river in the present county of Cavan, where the village of Ballyconnel now stands. There they slew him, so that the place was ever after called *Bel-atha-Chonail* [Bellaconnell]; and this event is still remembered in the traditions of the neighbourhood.

The reader may or may not believe this story; nevertheless the name signifies Conall's ford-mouth, for we find it always written in Irish authorities, and pronounced at this day by the natives, *Bel-atha-Chonail*; and it is certain that it took its name from some man named Conall, whether it be Conal Cearnach or not.

The accounts handed down to us of the early colonies belong to the class of historical legends. I have included some of them in the chapter on historical events, and others I shall bring in here; but in this case too it is difficult, and sometimes impossible, to determine the line of separation. They have been transmitted from several ancient authorities, and always with remarkable consistency; many of them are reflected in the traditions of the peasantry; and the truth of several is confirmed by present existing monuments. But to most of them the old historians have assigned an antiquity so incredible or absurd, that many reject them on this account as a mass of fables.

The first who led a colony to Ireland, according

the lake flowed over them, so that it was from them the lake is named [*Loch Eirne*], that is a lake over the Ernai."

Our most ancient records point to the eruption of Lough Neagh as having occurred in the end of the first century. From the universality of the tradition, as well as its great antiquity, it seems highly probable that some great inundation actually occurred about the time mentioned. Giraldus, who evidently borrowed the story from the native writers, relates that it was formed by the overflowing of a fairy fountain, which had been accidentally left uncovered; and mentions what the people will tell you to this day, that the fishermen sometimes see the lofty and slender *ecclesiasticæ turres*, or round towers, beneath its waters—a belief which Moore has embalmed in the well-known lines:—

"On Lough Neagh's banks as the fisherman strays,
When the clear cold eve's declining,
He sees the round towers of other days
In the wave beneath him shining."

The ancient name of the territory now covered by the lake, was *Liathmhuine* [Leafony: grey shrubbery], and it was taken possession of by a Munster chieftain named Eochy Mac Maireda, after he had expelled the previous inhabitants. He occupied the plain at the time of the eruption, and he and all his family were drowned, except one daughter and two sons. Hence the lake was called *Loch-nEchach* [Lough Neagh], i. e. Eochy's lake, which is its name in all our ancient writings, and of which the present name has preserved the sound, a little shortened. The *N* which now forms the first letter does not belong to the word; it is what is sometimes called the prosthetic *n*,

and is a mere grammatical accident. The name often occurs without it; for instance, in the Book of Leinster it is given both ways—*Loch-nEthach*, and *Loch-Echach*; and we find it spelled *Lough Eaugh* in Camden, as well as in many of the maps of the 16th and 17th centuries.

This eruption is mentioned in an ancient poem, published by Dr. Todd (Irish Nennius, p 267) from the Book of Leinster; and from this also it appears that *Linnmhuine* [Linwinny], the *linn* or lake of the shrubbery, in allusion to the old name of the territory, was another name for the lake:—

“Eochy Maireda, the rebellious son,
Of wonderful adventure,
Who was overwhelmed in lucid *Linnmhuine*,
With the clear lake over him.”

Eochy's daughter, Liban, is the subject of an exceedingly wild legend, for which see Joyce's "Old Celtic Romances," p. 97.

CHAPTER V.

FAIRIES, DEMONS, GOBLINS, AND GHOSTS.

It is very probable that the belief in the existence of fairies, so characteristic of the Celtic race of these countries, came in with the earliest colonies. On this question, however, I do not intend to enter: it is sufficient to observe here that the belief, in all its reality, is recorded in the oldest of our native writings, and that with a distinctness and circumstantiality that prove it to have been, at the time of which they treat, long established and universally received.

It was believed that these supernatural beings dwelt in habitations in the interior of pleasant hills, which were called by the name of *sidh* or *sith* [shee]. Colgan's explanation of this term is so exact, and he gives such an admirable epitome of the superstition respecting the *sidh* and its inhabitants, that I will here translate his words:—“Fantastical spirits are by the Irish called men of the *sidh*, because they are seen as it were to come out of beautiful hills to infest men; and hence the vulgar belief that they reside in certain subterraneous habitations within these hills; and these habitations, and sometimes the hills themselves, are called by the Irish *sidhe* or *siodha*.”

In Colgan's time the fairy superstition had descended to the common people—the *vulgus*; for the spread of the Faith, and the influence of education, had disenthralled the minds of the better classes. But in the fifth century, the existence of the *Duiné sidhe* [dinna-shee; people of the fairy mansions], was an article of belief with the high as well as with the low; as may be inferred from the following curious passage in the Book of Armagh, where we find the two daughters of Laeghaire [Leary], king of Ireland, participating in this superstition:—“Then St. Patrick came to the well which is called *Clebach*, on the side of *Cruachan* towards the east; and before sunrise they (Patrick and his companions) sat down near the well. And lo! the two daughters of king Laeghaire, Ethnea the fair and Fedelma the ruddy, came early to the well to wash, after the manner of women; and they found near the well a synod of holy bishops with Patrick. And they knew not whence they came, or in what form, or from what people, or from what country; but they supposed them to be *Duiné sidhe*, or gods of the

earth, or a phantasm" (Todd's Life of St Patrick, p. 452). Dr. Todd adds in a note:—"Duině sidhe, the men of the *sidhe*, or phantoms, the name given by the Irish to the fairies—men of the hills; the word *sidhe* or *siodha* signifies the habitations supposed to belong to these aerial beings, in the hollows of the hills and mountains. It is doubtful whether the word is cognate with the Lat. *sedes*, or from a Celtic root, *side*, a blast of wind."

The belief of king Laeghaire's daughters regarding these aerial beings, as related in a MS. copied in the year 807, is precisely the same as it was in the time of Colgan, and the superstition has descended to our own time in all its integrity. Its limits are indeed further circumscribed; but at the present day the peasantry in remote districts believe that the fairies inhabit the *sidhe*, or hills, and that occasionally mortals are favoured with a view of their magnificent palaces.

To readers of modern fairy lore, the banshee is a well-known spirit:—Irish *bean-sidhe*, woman of the fairy mansions. Many of the old Milesian families are attended by a banshee, who foretells and laments the approaching death of a member of the favoured race by *keening* round the house in the lonely night. Numberless banshee stories are related with great circumstantiality, by the peasantry all over Ireland, several of which are preserved in Crofton Croker's fairy legends.

In our old authorities it is very often stated that the fairies are the Dedannans; and the chiefs of this race—such as the Dagda, Bove Derg, &c.—are frequently referred to as the architects and inhabitants of the *sidhe*. For example, in a copy of the "History of the Cemeteries" contained in the MS. H. 3. 17, T.C.D., the following statement occurs relating to the death of

Cormac mac Art:—"Or it was the *siabhra* [sheevra] that killed him, i. e. the Tuatha de Dananns, for they were called *siabhras*." In some cases, however, the *sidhe* were named after the chiefs of the Milesian colony, as in case of *Sidh-Aedha* at Ballyshannon (see page 183); but at present the Dedannan origin of these aerial beings seems to be quite forgotten; for almost all raths, cashels and mounds—the dwellings, forts, and sepulchres of the Firbolgs and Milesians, as well as those of the Dedannans—are considered as fairy haunts,

Of this ancient Dedannan people our knowledge is very scant indeed; but, judging from many very old tales and references in our MSS., and from the works supposed to be executed by this race, of which numerous remains still exist—sepulchral mounds, gracefully formed spearheads, &c.—we may conclude that they were a people of superior intelligence and artistic skill, and that they were conquered and driven into remote districts, by the less intelligent but more warlike Milesian tribes who succeeded them. Their knowledge and skill procured for them the reputation of magicians; and the obscure manner in which they were forced to live after their subjugation, in retired and lonely places, gradually impressed the vulgar with the belief that they were supernatural beings.

It is not probable that the subjugation of the Dedannans, with the subsequent belief regarding them, was the origin of Irish fairy mythology. The superstition, no doubt, existed long previously; and this mysterious race, having undergone a gradual deification, became confounded and identified with the original local gods, and ultimately superseded them altogether.

The most ancient and detailed account of their final dispersion is found in the Book of Fermoy, a MS. of the year 1463; where it is related in the tale of Curchog, daughter of Manannan Mac Lir that the Dedannans, after the two disastrous battles of *Taittenn* and *Druim Lighean*, held a meeting at *Bruga* on the Boyne, under the presidency of Manannan; and by his advice they distributed and quartered themselves on the pleasant hills and plains of Erin. Bodhbh [Bove] Derg, son of the Dagda, was chosen king; and Manannan, their chief counsellor, arranged the different places of abode for the nobles among the hills.

Several of the *sidhs* mentioned in this narrative are known, and some of them are still celebrated as fairy haunts. *Sidh Buidhbh* [Boov], with Bove Derg for its chief, was on the shore of Lough Derg, somewhere near Portumna. Several hills in Ireland, noted fairy haunts, took their names from this chief, and others from his daughter, Bugh [Boo]. One of the former is Knockavoe near Strabane. The Four Masters mention it at A.D. 1522, as "*Cnoc-Buidhbh*, commonly called *Cnoc-an-Bhogha*;" which shows that the former was the correct old name, and that it had been corrupted in their time to *Cnoc-an-Bhogha*, which is its present Irish name, and which is represented in sound by the anglicised form, Knockavoe. They mention it again at 1557; and here they give it the full name *Cnoc-Buidhbh-Derg*, Bove-Derg's hill. It was probably the same old chief who left his name on Rafwee in the parish of Killeany in Galway; which in an ancient authority quoted by Hardiman (Iar C. 370), is called *Rath-Buidhbh*, Bove's fort. From his daughter is named Canbo, in the parish of Killummod, Roscommon, which

Duald Mac Firbis writes *Ceann-Bugha*, i. e. Bugh's head or hill.

Sidh Truim, under the guardianship of Midir, was situated a little to the east of Slane, on the Boyne, but its name and legend are now forgotten. *Sidh Neannta*, under Sidhmall, is now called Mullaghshee or Fairymount, and is situated in the parish of Kilgeffin, near Lanesborough, in the county Roscommon. *Sidh Meadha* [Mā], over which presided Finnbharr [Finvar], is the well-known mountain now called Knockma, five miles south west of Tuam; the tradition respecting it is still preserved in all its vividness; and the exploits of Finvara, its guardian fairy, are celebrated all over Ireland.

Sidh Aedha Ruaidh, another of these celebrated fairy resorts is the hill now called Mullaghshee, on which the modern church is built, at Ballyshannon in Donegal. The Book of Leinster and other ancient authorities relate that Aedh-Ruadh [Ay-roo], the father of Macha, founder of Emania (see p. 89), was drowned in the cataract at Ballyshannon, which was thence called after him, *Eas-Ruaidh*, or *Eas-Aedha-Ruaidh* [Assroo, Assay-roo], Aedh Ruadh's waterfall, now shortened to Assaroe. He was buried over the cataract, in the mound which was called from him *Sidh Aedha*—a name still partly preserved in Mullaghshee, the hill of the *sidh* or fairy palace.

This hill has recently been found to contain subterranean chambers, which confirms our ancient legendary accounts, and shows that it is a great sepulchral mound like those on the Boyne. How few of the people of Ballyshannon know that the familiar name Mullaghshee is a living memoria of those dim ages when Aedh Ruadh held sway, and that the great king himself has slept here in

his dome-roofed dwelling for more than two thousand years !

These are a few illustrations of the extent to which the fairy mythology was accepted in Ireland in remote ages. But, even if history were wholly silent regarding the former prevalence of this belief, it would be sufficiently attested by the great numbers of places, scattered all over the country, whose names contain the word *sidh*, or, as it is usually modernised, *shee*. It must be borne in mind that every one of these places was once firmly believed to be a fairy mansion, inhabited by those mysterious beings, and that in case of many of them, the same superstition lurks at this day in the minds of the peasantry.

Sidh, as we have seen, was originally applied to a fairy palace, and it was afterwards gradually transferred to the hill, and ultimately to the fairies themselves ; but this last transition must have begun at a very early period, for we find it expressly stated in a passage in the *Leabhar-na-hUidhre*, that the ignorant called the fairies *side*. At the present day, the word generally signifies a fairy, but the diminutive *sidheóg* [sheeoge] is more commonly employed. When *sidh* forms part of a name, it is often not easy to determine whether it means the fairies themselves or their habitations.

Shee and its modifications constitute or begin the names of about seventy townlands, which are pretty equally distributed over the four provinces, very few being found, however, in the counties of Louth, Dublin, and Wicklow. Besides these, there are many more places whose names contain this word in the middle or end ; and there are innumerable fairy hills and forts through the country, designated by the word *shee*, which have not communicated their names to townlands.

Sidh-dhruim [Sheerim], fairy ridge—the old name of the Rock of Cashel and of several other ancient fairy haunts—is still the name of six townlands in Armagh under the modern form Sheetrim; the change from *d* to *t* (in *druim*) must have begun a long time ago, for *Sidh-druim* is written *Sith-truim* in Torna Eigas's poem ("Hy Fiachrach," p. 29): Sheerevagh, in Roscommon and Sligo, grey *shee*; Sheegorey near Boyle, the fairy hill of Guaire or Gorey, a man's name. There is a townland in the parish of Corbally, Tipperary, called the Sheehys, or in Irish *Na sithe* [na sheeha], i. e. the fairy mounts; and a range of low heights south of Trim in Meath, is well known by the name of the Shee hills, i. e. the fairy hills.

There is a famous fairy palace on the eastern shoulder of Slievenaman mountain in Tipperary. According to a metrical romance contained in the Book of Lismore and other authorities, the De-dannan women of this *sidh* enchanted Finn mac Cumhail and his Fianna; and from these women the mountain took its name. It is now called in Irish, *Sliabh-na-mban-fionn*, which would signify the mountain of the fair-haired women; but O'Donovan shows that the true name is *Sliabh-na-mban-Feimhinn* [Slievenamon Fevin], the mountain of the women of *Feimhenn*, which was an ancient territory coextensive with the barony of Iffa and Offa East; and this was shortened to the present name, *Sliabh-na-mban*, or Slievenaman.

The word occurs still more frequently in the end of names; and in this case it may be generally taken to be of greater antiquity than the part of the name that precedes it. There is a parish in Longford called Killashee, which was probably so called because the church was built near or on the

site of one of these mounts. Killashee in Kildare, has however a different origin. Cloonshee near Elphin in the county Roscommon, is called by the Four Masters *Cluain-sithe*, fairy meadow; and there are several other places of the same name. Rashee in Antrim, where St. Patrick is recorded to have founded a church, is in Irish *Rath-sithe* (Four Masters), the fort of the fairies; and the *good people* must have often appeared, at some former period, to the inhabitants of those places now called Ballynashee and Ballynasheecoge, the town of the fairies.

The word *sidh* undergoes several local modifications; for example, Knocknasheega near Cappoquin in Waterford, is called in Irish *Cnoc-na-síge*, the hill of the fairies; and the name of Cheek Point on the Suir below Waterford, is merely an adaptation from *Sheega* point; for the Irish name is *Póinte-na-síge* [Pointa-na-sheega], the point of the fairies. The townland of Sheegys (i. e. fairy hills) in the parish of Kilbarron, Donegal, was once no doubt a favourite resort of fairies; and on its southern boundary, near high-water mark, there is a mound called Mulnasheefrog, the hill of the fairy dwellings. In the parish of Aghanagh, Sligo, there are two townlands, called Cuilsheeghary, which the people call in Irish, *Coillsioth-chaire*, the fairies' wood, for a large wood formerly stood there.

While *sidheóg* means a fairy, the other diminutive *sidheán* [sheeawn] is always applied to a fairy mount. The word is used in this sense all over Ireland, but it is particularly common in Connaught, where these *sheeauns* are met with in great numbers; they are generally beautiful green round hillocks, with an old fort on the summit. Their numbers would lead one to believe that in old

times, some parts of Connaught must have been more thickly peopled with fairies than with men.

Great numbers of places have taken their names from these haunted hills; and the word assumes various forms, such as Sheaun, Sheehaun, Sheean, and Shean, which give names to about thirty townlands scattered through the four provinces. It is not unfrequently changed to Sion, as in the parish of Laraghbryan in Kildare, where the place now so called evidently took its name from a *sheeaun*, for it is written *Shiane* in an Inquisition of James I.; and there are several other instances of this odd corruption. Near Ballybay in Monaghan, is a place called Shane, another form of the word; and the plural Shanes, fairy hills, occurs in the parish of Loughguile, Antrim. Sheena in Leitrim, Sheeny in Meath and Fermanagh, and Sheena in Wicklow, are different forms of the Irish plural *sidhne* [sheena], fairy hills.

The sound of the *s* is often eclipsed by *t* (p. 23), and this gives rise to further modifications. There is a castle called Ballintean giving name to a townland in the parish of Ballysakeery, Mayo, which is written by Mac Firbis, *Baile-an-tsiadhain*, the town of the fairy hill; the same name occurs near Ballinrobe in the same county and in the parish of Kilglass, Sligo: in Down and Kildare it takes the form of Ballintine; and that this last name is derived from *sidhean* is shown by the fact that Ballintine near Blaris in Down is written *Shiane* in an Inquisition of James I. Aghintain near Clogher in Tyrone, would be written in the original, *Achadh-an-tsiadhain* [Aghanteen], the field of the fairy mount.

Most of the different kinds of fairies, so well known at the present day to those acquainted with the Irish peasantry, have also been commemorated

in local names. A few of those I will here briefly mention, but the subject deserves more space than I can afford.*

The Pooka—Irish *púca*—is an odd mixture of merriment and malignity; his exploits form the subject of innumerable legendary narratives; and every literary tourist who visits our island, seems to consider it a duty to record some new story of this capricious goblin. Under the name of Puck, he will be recognised as the “merry wanderer of the night,” who boasts that he can “put a girdle round about the earth in forty minutes;” and the genius of Shakspeare has conferred on him a kind of immortality he never expected.

There are many places all over Ireland where the Pooka is still well remembered, and where, though he has himself forsaken his haunts, he has left his name to attest his former reign of terror. One of the best known is Pollaphuca in Wicklow, a wild chasm where the Liffey falls over a ledge of rocks into a deep pool, to which the name properly belongs, signifying the pool or hole of the Pooka. There are three townlands in Clare, and several other places in different parts of the country, with the same name; they are generally wild lonely dells, caves, chasms in rocks on the seashore, or pools in deep glens like that in Wicklow—all places of a lonely character, suitable haunts for this mysterious sprite. The original name of Puckstown in the parish of Mosstown in Louth, and probably of Puckstown, near Artaine in Dublin, was Pollaphuca, of which the present name is an incorrect translation. Boheraphuca (*boher*, a road) four miles north of Roscrea in Tipperary, must have been a dangerous

* See Crofton Croker's “Irish Fairy Legends,” and Wilde's “Irish Popular Superstitions.”

place to pass at night, in days of old. Carrigaphooca (the Pooka's rock) two miles west of Macroom, where on the top of a rock overhanging the Sullane, stand the ruins of the Mac Carthy's castle, is well known as the place whence Daniel O'Rourke began his adventurous voyage to the moon on the back of an eagle; and here for many a generation the Pooka held his "ancient solitary reign," and played pranks which the peasantry will relate with minute detail.

About half way between Kilfinane in Limerick, and Mitchelstown in Cork, the bridge of Aha-phuca crosses the Ounageeragh river at the junction of its two chief branches, and on the boundary of the two counties. Before the erection of the bridge, this was a place of evil repute, and not without good reason, for on stormy winter nights, many a traveller was swept off by the flood in attempting to cross the dangerous ford; these fatalities were all attributed to the malice of the goblin that haunted the place; and the name—the Pooka's ford—still reminds us of his deeds of darkness.

He is often found lurking in raths and lisses; and accordingly there are many old forts through the country called Lissaphuca and Rathpooka, which have, in some cases, given names to townlands. In the parish of Kilcolman in Kerry, are two townlands called Rathpoge on the Ordnance map, and Rathpooke in other authorities—evidently *Rathpuca*, the Pooka's rath. Sometimes his name is shortened to *pook* or *puck*; as, for instance, in Castlepook, the goblin's castle, a black, square, stern-looking old tower, near Doneraile in Cork, in a dreary spot at the foot of the Bally-houra hills, as fit a place for a pooka as could be conceived. This form is also found in the name

of the great moat of Cloghpook in Queen's County (written Cloyth-an-puka in a rental book of the Earl of Kildare, A. D. 1518), the stone or stone fortress of the pooka; and according to O'Donovan, the name of Ploopluck near Naas in Kildare, is a corruption—a very vile one indeed—of the same name.

The word *siabhra* [sheevra] is now very frequently employed to denote a fairy, and we have found it used in this sense in the quotation at page 181 from the "History of the Cemeteries." This term appears in the names of several places: there is, for example, a townland called Drum-sheaver, in the parish of Tedavnet, Monaghan, but which is written in several modern authorities, Drumshevery, the ridge of the *sheevras*; and they must have also haunted Glennasheever, in the parish of Inishmacsaint in Fermanagh.

Nor is the leprechaun forgotten—the merry sprite "Whom maids at night, Oft meet in glen that's haunted," who will give you the *sparán scillingé*, an inexhaustible fairy purse, if you can only manage to hold him spell-bound by an uninterrupted gaze. This lively little fellow is known by several different names, such as *lupra-chaun*, *lurricane*, *lurrigadane*, *clurricane*, *luppercadane*, *loughryman*, &c. The correct original designation from which all these have been corrupted, is *luchorpán*, or as we find it in the MS. H. 2, 16 (col. 120), *lucharban*; from *lu*, "everything small" (Cor. Gl., *voce* "luda"), and *corpán*, a diminutive of *corp*, a body, Lat. *corpus*; so that *luchorpán* signifies "an extremely little body" (see Stokes's Cor. Gl. p. 1). There is a good sized lake in Donegal, four miles west of Ardara, called Lough Nalughraman, the lake of the *loughrymans*: but here the people say the *loughryman* is a kind of trout.

In the townland of Creevagh, near Cong in Mayo, there is a cave called Mullenlupraghaun, the leprechauns' mill, "where in former times the people left their *caskeens* of corn at nightfall, and found them full of meal in the morning" (Wilde's Lough Corrib)—ground by the leprechauns. And it is certain that they must have long chosen, as favourite haunts, Knocknalooraun (the hill of the looricauns), near Lismore in Waterford, and Poulaluppercadaun (*poul*, a hole), near Killorglin in Kerry.

Every one knows that fairies are a merry race and that they enjoy immensely their midnight gambols; moreover, it would seem that they indulge in many of the ordinary peasant pastimes. The fairy fort of Lisfarbagnagommaun stands in the townland of Knocknagraigue East, four miles from Corrofin in Clare; and whoever cautiously approaches it on a calm moonlight night, will probably see a spectacle worth remembering—the little inhabitants, in all their glory, playing at the game of *coman*, or hurley. Their favourite amusement is told clearly enough in the name *Lios-fear-beg-na-gcomán*, the fort of the little men of the hurlets, that is, of the little hurlers (see Aughnagomaun). Sam Lover must have been well acquainted with their pastimes when he wrote his pretty song, "The fairies are dancing by brake and by bower;" and indeed he probably saw them himself, "lightly tripping o'er the green," in one of the many forts, where they indulge in their nightly revelry, and which are still called Lissarinka, the fort of the dancing (see Skeheena-rinka).

Readers of Crofton Croker will recollect the story of the rath of Knockgraffon, and how the little man, Lusmore, sitting down to rest himself

near the fort, heard a strain of wild music from the inside. Knockgraffon is not the only "airy" place where the *ceólsidhe*, or fairy music, is heard: in fact this is a very common way of manifesting their presence; and accordingly certain raths in the south of Ireland are known by the name of Lissakeole, the fort of the music (*ceól*). Neilson (Irish Gram., page 55) mentions a hill in the county of Down, called Knocknafeadalea, whistling hill, from the music of the fairies which was often heard to proceed from it; and the townland of Lisnafeddaly in Monaghan, and Lisnafeedy in Armagh, both took their names (signifying the fort of the whistling: *fead* or *fid*, a whistle) from *lisses*, with the same reputation.

The life of a fairy is not, however, all merriment. Sometimes the little people of two neighbouring forts quarrel, and fight sanguinary battles. These encounters always take place by night; the human inhabitants are terrified by shrill screams and other indescribable noises; and in the morning the fields are strewn with drops of blood, little bones, and other relics of the fight. Certain forts in some of the northern counties, whose inhabitants were often engaged in warfare, have, from these conflicts, got the name of Lisnascragh, the fort of the screeching (*screach*).

Very often when you pass a lonely fort on a dark night, you will be astonished to see a light shining from it; the fairies are then at some work of their own, and you will do well to pass on and not disturb them. From the frequency of this apparition, it has come to pass that many forts are called Lisnagannell and Lisnagunnell, the fort of the candles; and in some instances they have given names to townlands, as, for example, Lisnagonnell in the county Down; Lisnageenly in

to our bardic histories, was a woman named Ceasair or Casar, who came *forty days before the deluge*, with fifty young women and three men—Bith [Bih], Ladhra [Lara], and Fintan. Ceasair and the three men died soon after their arrival, and gave names to four different places; but they are all now forgotten with one exception. Bith was buried on a mountain, which was called from him *Slíabh Beatha* [Slievebaha]. It is well known and retains the very same name in Irish; but it is called in English Slieve Beagh—a range situated on the confines of Monaghan, Fermanagh, and Tyrone. Bith's cairn still exists, and is a large and conspicuous monument on the top of a hill, in the townland of Carnmore (to which it gives name), parish of Clones, Fermanagh; and it may be seen from the top of the moat of Clones, distant about seven miles north-west.*

The first leader of a colony after the flood was Parthalon, who, with his followers, ultimately took up his residence on the plain anciently called *Seanmhagh-Ealta-Edair* [Shan-va-alta-edar], the old plain of the flocks of Edar, which stretched along the coast by Dublin, from Tallaght to *Edar*, or Howth. The legend—which is given in several very ancient authorities—relates that after the people of this colony had lived there for 300 years, they were destroyed by a plague, which in one week carried off 5,000 men and 4,000 women; and they were buried in a place called, from this circumstance, *Taimhleacht-Mhuintire-Parthaloin* (Four Mast.), the *Tamlaght* or plague-grave of Parthalon's people. This place, which lies about five miles from Dublin, still retains the name *Taimhleacht*, modernised to Tallaght; and on the hill lying beyond

* See O'Donovan's *Four Masters*, Vol. I., p. 3.

the village, there is to be seen at this day a remarkable collection of ancient sepulchral tumuli, in which cinerary urns are found in great numbers.

The word *Taimhleacht*, a plague-monument—a place where people who died of an epidemic were buried—is pretty common as a local appellative in various parts of Ireland, under different forms: it is of pagan origin, and so far as I know is not applied to a Christian cemetery, except by adoption, like other pagan terms. In the northern counties it is generally made *Tamlaght* and *Tamlat*, while in other places it takes the forms of *Tawlaght*, *Towlaght*, and *Toulett*.

In combination with other words, the first *t* is often aspirated, which softens it down still more. Thus *Derryhowlaght* and *Derryhawlagh* in *Fermanagh*, is the oak-grove of the plague-grave; *Doohamlat* in *Monaghan*, and *Doohallat* in *Cavan*, black grave. *Magherahamlet* in *Down*, is called on the *Down Survey*, *Magherchowlett*, and in a patent of *James I.*, *Magherhamlaght*, both of which point to the Irish *Machaire-thainhleachta* [*Maherahavlaghta*], the field of the plague-grave.

The *Fomorians*—a race of pirates who infested the coasts of Ireland, and oppressed the inhabitants—are much celebrated in our histories. They came to Ireland in the time of *Nemed* (who led another colony, thirty years after the destruction of *Partholon's* people); and their principle stronghold was *Tory* island. *Balor* of the great blows was their chief, and two of the tower-like rocks on the east side of *Tory* are still called *Balor's* castle and *Balor's* prison.

His wife, *Cethlenn* (*Kehlen*), seems to have been worthy of her husband. She fought at the second battle of *Moytura*, and inflicted a wound

on the Dagda, the king of the Dedannans, of which he afterwards died. It is stated in the Annals of Clonmacnoise that Enniskillen received its name from her: in the Irish authorities it is always called *Inis-Cethlenn*, Cethlenn's island.

At this time there lived on the mainland, opposite Tory, a chieftain named Mac Kineely, who was the owner of the Glasgavlen, a celebrated cow, remembered in tradition all over Ireland. Balor possessed himself of the *Glas* by a stratagem, and carried her off to Tory; and then Mac Kineely, acting on the directions of a fairy called Biroge of the mountain, concerted a plan of revenge, which many years after led to the death of Balor. When Balor became aware of this, he landed with his band on the mainland coast, and seized on Mac Kineely; and, placing his head on a large white stone, he cut it clean off with one blow of his sword.

Hence the place was called *Cloch-Chinnshaelaidh*, which is the name used by the Four Masters and other authorities, signifying Kinfaela's or Kineely's stone; and the pronunciation is well preserved in the present name of the place, Cloghineely. The stone is still to be seen, and is very carefully preserved; it is veined with red, which is the stain of Mac Kineely's blood that penetrated to its centre; and the tourist who is a lover of legend may indulge his taste among the people, who will tell endless stories regarding this wonderful stone.*

From the same people the Giant's Causeway has derived its name. It is called in Irish *Clochanna-bhFomharaigh* [Clohanavowry: O'Brien's Dict. voce *Fomhar*]*—*the *cloghan*, or stepping-stones, or

* See O'Donovan's Four Masters, Vol. I., p. 18, for a very full version of this legend.

causeway of the Fomorians; and as those sea rovers were magnified into giants in popular legend, the name came to be translated "Giant's Causeway."

The celebrities of the Dedannan colony have left their names on many localities. From the princess Danann some suppose they derive their name; and from her also two remarkable mountains in Kerry were called *Da-chich-Danainne*, the two paps of Danann, now well known as The Paps.

One of the most celebrated characters among this people was Manannan Mac Lir, of whom we are told in Cormac's Glossary and other ancient authorities, that he was a famous merchant who resided in, and gave name to *Inis Manann*, or the Isle of Man; that he was the best merchant in western Europe; and that he used to know, by examining the heavens, the length of time the fair and the foul weather would last.

He was also called Orbsen; and he was killed by Ullin, grandson of Nuad of the silver hand, in a battle fought at Moycullen near Lough Corrib, in which the two chiefs contended for the sovereignty of Connaught; and when his grave was dug, it was then *Loch Orbsen* burst [out of the grave] over the land, so that it is from him that *Loch Orbsen* is named. (Yellow Book of Lecan, quoted by O'Curry, *Atlantis*, VII., p. 228). This lake is called *Loch Orbsen* (Orbsen's lake) in all our authorities; and this was changed to the present name, Lough Corrib, by omitting the final syllable, and by the attraction of the *c* sound from *Loch* to *Orbsen*; Boate has it in the intermediate form, *Lough Corbes*.

Many of the legendary heroes of the Milesian colony are also remembered in local names. When

the sons of Milesius came to invade Ireland, a storm was raised by the incantations of the Dedannans which drove them from *Inver Sceine*, or Kenmare bay, where they had attempted to land, scattered their fleet along the coast, and drowned many of their chiefs and people. Donn, one of the brothers, and all the crew of his ship were lost on a range of rocks off Kenmare bay, afterwards called in memory of the chief, *Teach-Dhoinn*, i. e. Donn's House, which is the name used by the Irish-speaking peasantry at the present day; but they are called in English, the Bull, Cow, and Calf.

Colpa the swordsman, another of the brothers, was drowned in attempting to land at the mouth of the Boyne, and that part of the river was called from him *Inver Colptha* [Colpa: Four Mast.], Colpa's river-mouth. This name is no longer applied to it; but the parish of Colp, lying on its southern bank, retains the name with little change.

Eimher [Eiver], son of Milesius, landed with his followers at *Inver Sceine*, and after three days they fought a battle against a party of the Dedannans at Slieve Mish, near Tralee, where fell Scota, the wife of Milesius, and Fas, wife of Un. Fas was interred in a glen, called from her *Gleann-Faisi* (Four Mast.); it is now called Glenofaush, and is situated at the base of Caherconree mountain about seven miles west of Tralee. The Four Masters state that "the grave of Scota is to be seen between Slieve Mish and the sea;" it is still well known by the name of Scota's grave, and is situated by the Finglas stream; the glen is called Glenscoheen, Scotina's or Scota's glen; and the monument, which was explored some years ago by a party of antiquaries, still remains.

A decisive battle was afterwards fought at

Taillteinn or Teltown in Meath, in which the Dedannans were finally routed. In following up the pursuit, two distinguished Milesian chieftains were slain, namely, Fuad and Cuailnge, the sons of Brogan, grandfather of Milesius. The former fell at *Sliabh Fuaid* (Four Mast. : Fuad's mountain), near Newtownhamilton in Armagh, which still retains the name of Slieve Fuad ; it is the highest of the Fews range ; but the two words, *Fuad* and *Fews*, have no connection, the former being much the more ancient.

The place where Cuailnge [Cooley] fell was called *Sliabh Cuailnge* (Four Mast.) ; it is the mountainous peninsula lying between the bays of Dundalk and Carlingford, and the range of heights still bears the name of the Cooley Mountains. From Bladh [Blaw], another of Brogan's sons, was named *Sliabh Bladhma* (Slieve-Blawma ; Four Masters), now called Slievebloom. Whether this is the same person who is commemorated in Lickbla in Westmeath, I cannot tell ; but the name signifies "Bladh's flagstone," for the Four Masters write it *Liag-Bladhma*.

Fial, the wife of Lewy (son of Ith, the uncle of Milesius), gave name to the river Feale in Kerry ; the legend says that her husband unexpectedly came in sight, while she stood naked after bathing in the stream ; and that she, not recognising him, immediately died through fear and shame. An abbey, built in later ages on its banks, was called in Irish *Mainistir-na-Feile*, i. e. the abbey of the river Feale, which is now called Abbeyfeale, and gives name to the town.

Legends about cows are very common. Our *Annals* relate that Breasal Boidhiobhadh [Bo-yeeva] son of Rury, ascended the throne of Ireland, A. M. 5001. He received his cognomen,

because there was a great mortality of cows in his reign: *bo*, a cow, *diobhadh*, death. The Annals of Clonmacnoise mention this event in the following words:—"In his time there was such a morren of cows in this land, as there were no more then left alive but one Bull and one Heiffer in the whole kingdom, which Bull and Heiffer lived at a place called *Gleann Sawasge*." This glen is situated in the county of Kerry, in the parish of Templenoe, north-west of Kenmare, and near the valley of Glencare; and it is still called *Gleann-samhaisce* [sowshké], the valley of the heifer. The tradition is well remembered in the county, and they tell many wonderful stories of this bull and heifer, from which, they maintain, the whole race of Irish cows is descended.

There is a small lake in the island of Inishbofin, off the coast of Connemara, in which there lives an enchanted white cow, or *bo-finn*, which appears above the waters at certain times; hence the lake is called *Loch-bo-finne*, the lake of the white cow, and it has given name to the island. Bede calls the island *Inis-bo-finde*, and interprets it "the island of the white cow."

There is another Inishbofin in Lough Ree on the Shannon, which in Colgan's Life of St. Aidus is similarly translated; another off the coast of Donegal, south of Tory island. We find also several lakes in different parts of Ireland called Lough Bofin, the white cow's lake; Lough Boderg (of the red cow), is a lake on the Shannon south of Carrick-on-Shannon; Corrabofin near Ballybay in Monaghan (properly Carrowbofin, the quarterland of the white cow); Gortbofinna (Gort, a field), near Mallow in Cork, Drombofinny (Drom, a ridge) in the parish of Desertserges, same county; Lisbofin in Fermanagh and Armagh; Lisboduff

(the fort of the *black cow*), in Cavan, and many others. It is very probable that these names also are connected with legends.

There are several places in Ireland whose names end with *urcher*, from the Irish word *urchur*, a throw, cast, or shot. In every such place there is a legend of some remarkable cast of a weapon, memorable for its prodigious length, for killing some great hero, a wild animal, or infernal serpent, or for some other sufficient reason. For example, *Urcher* itself is the name of three townlands in Armagh, Cavan, and Monaghan; and in the last-mentioned county, in the parish of Currin, there is a place called *Drumurcher*, the ridge of the cast.

The most remarkable of these mighty casts is commemorated at the place now called *Ardnurcher*, in Westmeath—a cast that ultimately caused the death of *Conor Mac Nessa*, king of *Ulster* in the first century. The name *Ardnurcher* is a corruption, and the proper form would be *Athnurcher*; the *Four Masters*, in recording the erection of the castle in 1192, whose ruins are still there, call it *Ath-an-urchair*; and the natives still call it in Irish *Baile-atha-an-urchair*, which they pronounce *Blaanurcher*.

Conall Cearnach, on a certain occasion, slew in single combat a *Leinster* chieftain named *Mesgedhra* [*Mesgēra*], whose brains—according to the barbarous custom then prevalent—he mixed with lime, and made of them a hard round ball, which he kept both as a weapon and as a trophy. There was at this time a war raging between *Ulster* and *Connaught*, and *Ceat* [*Keth*] *mac Magach*, a *Connaught* chief, having by stratagem obtained possession of the ball, kept it always slung from his girdle; for it had been prophesied that *Mesgēra*

would be revenged of the Ulstermen after his death, and Keth hoped that this prophecy would be fulfilled by means of the ball.

Keth went one time with his band, to plunder some of the Ulster territories, and returning with a great spoil of cattle, he was pursued and overtaken by an army of Ulstermen under the command of Conor, and a battle was fought between them. The Connaught chief contrived to separate the king from his party, and watching his opportunity he cast the ball at him from his *tabhall* or sling; and the ball struck the king on the head, and lodged in his skull. His physician, Fingen, was brought, and he declared that the king would die immediately if the ball were removed; but that if it were left so, and provided the king kept himself free from all inquietude, he would live.

And his head was stitched up with a golden thread, and he lived in this state for seven years, till the day of our Lord's crucifixion; when observing the unusual darkness, he sent for Bacrach, his druid, and asked him what it meant. Bacrach told him that the Son of God was on that day crucified by the Jews. "That is a pity," said Conor; "were I in his presence, I would slay those who were around my king, putting him to death." And with that he rushed at a grove that stood near, and began hewing it with his sword, to show how he would deal with the Jews; and from the excessive fury which seized him, the ball started from his head, and some of his brain gushed out; and in that way he died.

The place where Conor was wounded was called *Ath-an-urchair*, the ford of the cast; which Michael O'Clery, in a fly-leaf note in O'Clery's Calendar, identifies with *Ath-an-urchair* or Ard-nurcher in Westmeath (see O'Curry's Lect., p. 636).

Many other legendary exploits of the heroic times are commemorated in local names, as well as casts of a spear. A favourite mode of exhibiting physical activity among the ancients, as well as the moderns, was by a leap; but if we are to believe in the prodigious bounds ascribed by legend to some of our forefathers, the members of our athletic clubs may well despair of competing with them. The word *léim*, a leap, will be discussed hereafter, but I may remark here that it is generally applied to these leaps of the ancient heroes.

The legend that gave name to Loop Head in Clare is still well remembered by the people. Cuchullin [Cuhullin], the chief of the Red Branch knights of Ulster, endeavouring once to escape from a woman named *Mal*, by whom he was pursued, made his way southwards to the extremity of the county of Clare, where he unhappily found himself in a *cul-de-sac*, with the furious termagant just behind him. There is a little rock called *Bullán-na-léime* (leap rock), rising over the waves, about twenty-five feet beyond the cape, on which the chief alighted with a great bound from the mainland; and the woman, nothing daunted by the raging chasm, sprang after him; when, exerting all his strength, he leaped back again to the mainland—a much more difficult feat than the first—and his pursuer, attempting to follow him, fell short into the boiling sea. Hence the cape was called *Léim-Chonchuillinn*, Cuchullin's Leap, which is the name always used by ancient Irish writers, as for instance by the Four Masters; afterwards it was more commonly called, as it is at the present day in Irish, *Ceann-Léime* [Canleama], the head of the leap, or Leap Head, which seems to have been modified into the present name *Loop Head* by the Danes of the

lower Shannon: Danish *hlaup*, a leap. The woman's body was swept northwards by the tide, and was found at the southern point of the cliffs of Moher, which was therefore called *Ceann cail-liche* [Cancallee] or Hag's Head: moreover the sea all along was dyed with her blood, and it was called *Tonn-Mal* or Mal's Wave, but it is now known by the name of Mal Bay. *Ceann-Léime* is also the Irish name of Slyne Head in Galway; but I do not know the legend, if there be one (see page 82, *supra*).

There are several places whose names contain this word *léim* in such a way as to render it probable that they are connected with legends. Such for example is Leamirlea in the parish of Kilmalkedar, Kerry, *Leim-fhir-leith*, the leap of the grey man; Leamydoody and Leamyglissan in Kerry, and Lemybrien in Waterford; which mean, respectively, O'Dowd's, O'Gleeson's, and O'Brien's leap; Carrigleamleary near Mallow, which is called in the Book of Lismore, *Carraig-leme-Laeguirí*, the rock of Laeghaire's or Leary's leap. Leap Castle in King's County, near Roscrea, the ruins of which are still to be seen, is called by the Four Masters *Leim-úí-Bhanain* [Leamyvannan], O'Banan's leap.

The name of Lough Derg, on the Shannon, reminds us of the almost unlimited influence of the bards in old times, of the merciless way in which they often exercised it, and the mingled feelings of dread and reverence with which they were regarded by all, both nobles and people. This great and long-continued power, which some of the Irish monarchs found it necessary to check by severe legislation, is an undoubted historic fact; and the legend transmits a very vivid picture of it, whether the circumstance it records happened

or not. It is one of the incidents in an ancient tale called *Talland Etair*, or the Siege of Howth (see O'Curry's Lect., p. 266).

Aithirne [Ahirny], a celebrated Ulster poet of the time of Conor mac Nessa, once undertook a journey through Ireland, and of every king through whose territories he passed, he made the most unreasonable and outrageous request he could think of, none of whom dared refuse him. Eochy mac Luchta was at that time king of south Connaught and Thomond, and had but one eye. The malicious poet, when leaving his kingdom, asked him for his eye, which the king at once plucked out and gave him; and then desiring his attendant to lead him down to the lake, on the shore of which he had his residence, he stooped down and washed the blood from his face. The attendant remarked to him that the lake was red with his blood; and the king thereupon said:—"Then *Loch-Dergdherc* [Dergerk] shall be its name for ever;" and so the name remains. The lake is called by this name, which signifies "the lake of the red eye," in all our old authorities, and the present name Lough Derg is merely a contraction of the original.

In the parish of Kilgobban in Kerry, about eight miles west of Tralee, is situated the beautiful valley of Glannagalt; and it was believed not only in Kerry, but over the whole of Ireland, wherever the glen was known, that all lunatics, no matter in what part of the country, would ultimately, if left to themselves, find their way to this glen to be cured. Hence the name, *Gleanna-ngealt*, the valley of the lunatics. There are two wells in the glen, called Tobernagalt, the lunatics' well, to which the madmen direct their way, crossing the little stream that flows through

the valley, at a spot called Ahagaltaun, the madman's ford, and passing by Cloghnagalt, the standing stone of the lunatics; and they drink of the healing waters, and eat some of the cresses that grow on the margin;—the water and the cress, and the secret virtue of the valley will restore the poor wanderers to sanity.

The belief that gave origin to these strange pilgrimages, whatever may have been its source, is of great antiquity. In the ancient Fenian tale called *Cath Finntragha*, or "The battle of Ventry," we are told that Dara Dornmar, "The monarch of the world," landed at Ventry to subjugate Erin, the only country yet unconquered; and Finn-mac-Cumbail and his warriors marched southwards to oppose him. Then began a series of combats, which lasted for a year and a day, and Erin was successfully defended against the invaders. In one of these conflicts, Gall, the son of the king of Ulster, a youth of fifteen, who had come to Finn's assistance, "having entered the battle with extreme eagerness, his excitement soon increased to absolute frenzy, and after having performed astounding deeds of valour, he fled in a state of derangement from the scene of slaughter, and never stopped till he plunged into the wild seclusion of this valley" (O'Curry, Lect., p. 315). O'Curry seems to say that Gall was the first lunatic who went there, and that the custom originated with him.

There is another legend, well known in Donegal, which accounts for the name of Lough Finn, and of the river Finn, which issues from it and joins the Mourne near Lifford. The following is the substance, as taken down from the peasantry by O'Donovan; but there is another and somewhat different version in "The Donegal

Highlands." Finn Mac Cumhail once made a great feast in the Finn Valley, and sent two of his heroes, Gaul and Fergoman, to bring him a fierce bull that grazed on the borders of the lake. On their way they fell in with a litter of young pigs, which they killed and left there, intending to call for them on their way back, and bring them for the feast; but Finn who had a foreknowledge of some impending evil, ascended a hill, and with a mighty voice, called to the heroes to return by a different route.

They returned each with his half of the bull; Gaul obeyed Finn's injunction, but Fergoman, disregarding it, approached the spot where he had left the litter, and saw an enormous wild sow, the mother of the brood, standing over their bodies. She immediately rushed on him to revenge their death, and a furious fight began, the sow using her tusks, the warrior his spear.

Fergoman had a sister named Finn, who was as warlike as himself; and after long fighting, when he was lacerated by the sow's tusks and in danger of death, he raised a great shout for his sister's help. She happened to be standing at the same side of the lake, but she heard the echo of the shout from the cliffs on the opposite side; she immediately plunged in, and swam across, but as she reached the shore, the voice came from the side she had left, and when she returned, the echo came resounding again from the opposite cliffs. And so she crossed and recrossed, till the dreadful dying shouts of Fergoman so overwhelmed her with grief and terror, that she sank in the middle of the lake and was drowned. Hence it was called *Loch Finne*, the lake of Finn, and gave also its name to the river.

The place where the heroes killed the young

pigs, and where Fergoman met his fate, is still called Meenanall, in Irish *Min-an-áil*, the *meen* or mountain flat of the litter; and the wild sow gave name to Lough Muck, the lake of the pig, lying a little south of Lough Finn.

Whatever may be thought of this wild legend, it is certain that the lake received its name from a woman named Finn, for it is always called in Irish *Loch Finné*, which bears only one interpretation, Finn's or Finna's lake; and this is quite consistent with the name given by Adamnan to the river, namely, *Finda*. The suggestion sometimes put forth, that the name was derived from the word *finn*, white or clear, is altogether out of the question; for the waters of both, so far from being clear, are from their source all the way down to Lifford, particularly remarkable for their inky blackness.

Among the many traditions handed down by the Irish people, none are more universal than that of the bursting forth of lakes. Almost every considerable lake in Ireland has its own story of an enchanted well, which by the fatal neglect of some fairy injunction, or on account of an affront offered to its guardian spirit, suddenly overflowed the valley, and overwhelmed the inhabitants with their cattle and their houses in one common ruin.

Nor is this tradition of recent origin, for we find lake eruptions recorded in our most ancient annals; and nearly all the principal lakes in Ireland are accounted for in this manner. There is one very remarkable example of an occurrence of this kind—an undoubted fact—in comparatively recent times, namely, in the year 1490; at which year the Four Masters record:—"There was a great earthquake (*maidhm talmhan*, an eruption of the earth) at *Sliabh Gamh* (the Ox Mountains),

by which a hundred persons were destroyed, among whom was the son of Manus Crossagh O'Hara. Many horses and cows were also killed by it, and much putrid fish was thrown up; and a lake in which fish is [now] caught sprang up in the place." This lake is now dried up, but it has left its name on the townland of Moymlough, in Irish *Maidhm-loch*, the erupted lake, in the parish of Killoran, county of Sligo; and a vivid tradition of the event still prevails in the county (see O'Donovan's *Four Masters*, Vol. IV., p. 1185).

I will digress here for a moment to remark that the word *madhm* [maum or moym] is used in the western counties from Mayo to Kerry, and especially in Connemara, to denote an elevated mountain pass or chasm; in which application the primary sense of breaking or bursting asunder is maintained. This is the origin of the several places called Maum in these counties, some of which are well known to tourists—such as Maum Hotel; Maumturk, the pass of the boars; Mauma-keogh, the pass of the mist, &c. In Mayo we find Maumnaman, the pass of the women; in Kerry Maumnahaltora, of the altar; and in Fermanagh Mullanvaum, the summit of the elevated pass.

The origin of Lough Erne in Fermanagh, is pretty fully stated in the *Annals of the Four Masters*; and it is also given in the *Book of Invasions*, and in O'Flaherty's *Ogygia*. Fiacha Labhrinne [Feeha Lavrinna] was king of Ireland from A. M. 3727 to 3751; and it is related that he gained several battles during his reign, in one of which he defeated the Ernai, a tribe of Firbolgs, who dwelt on the plain now covered by the lake. "After the battle was gained from them,

Tipperary ; Lisgonnell in Tyrone ; and Liscunnell in Mayo. We must not suppose that these fearful lights are always the creation of the peasant's imagination ; no doubt they have been in many instances actually seen, and we must attribute them to that curious phenomenon, *ignis fatuus*, or Will-o'-the-wisp. But the people will not listen to this, for they know well that all such apparitions are the work of the good people.

Fairies are not the only supernatural beings let loose on the world by night : there are ghosts, phantoms, and demons of various kinds ; and the name of many a place still tells the dreaded scenes nightly enacted there. The word *dealbh* [dalliv], a shape or image (*delb*, effigies, Zeuss, 10) is often applied to a ghost. The townland of Killeennagallive in the parish of Templebredon, Tipperary, took its name from an old churchyard, where the dead must have rested unquietly in their graves ; for the name is a corruption (p. 56) of *Cillinnanddealbh*, the little church of the phantoms. So also Drumnanaliv in Monaghan, and Clondallow in King's County, the ridge and the meadow of the spectres. And in some of the central counties, certain clusters of thorn bushes, which have the reputation of being haunted, are called by the name of Dullowbush (*dullow*, i. e. *dealbh*), i. e. the phantom bush.

There is a hideous kind of hobgoblin generally met with in churchyards, called a dullaghan, who can take off and put on his head at will—in fact you generally meet him with that member in his pocket, under his arm, or absent altogether ; or if you have the fortune to light on a number of them you may see them amusing themselves by flinging their heads at one another, or kicking them for footballs. Ballindollaghan in the parish of Bas-

lick, Roscommon, must be a horrible place to live in, if the dullaghan that gave it the name ever shows himself now to the inhabitants.

Everyone knows that a ghost without a head is very usual, not only in Ireland, but all over the world; and a little lake in the parish of Donaghmore in Donegal, four miles south of Stranolar, is still called Lough Gillagancan, the headless man's lake, from having been haunted by one of these visitants (*giolla*, a fellow; *gan*, without; *ceann*, a head). But I suppose it is only in Ireland you could meet with a ghost without a shirt. Several of these tasteless fellows must have at some former period roamed nightly at large in some of the northern counties, where there are certain small lakes, which are now called Lough Gillaganleny or Gillaganleane, the lake of the shirtless fellow (*léine*, a shirt): one for instance, two miles east of the northern extremity of Lough Eask, near the town of Donegal; and another in the parish of Rossinver in Leitrim, five miles from Manorhamilton, and one mile west from the village of Kiltyclogher.

Glennawoo, a townland in the parish of Kilmac-teige, Sligo, must have been, and perhaps is still, a ghastly neighbourhood, for the name *Gleann-nabhfuath* [Glennawoo] signifies the glen of the spectres; and in the parish of Aghavea, Fermanagh, is a place which was doubtless almost as bad, viz., Drumarraght, the ridge of the *arraght* or apparition. Near the church of Kilnamona in Clare, there is a well called Toberatasha; it is in the form of a coffin, and its shape is not more dismally suggestive than its name, *Tobar-a'-taise*, the well of the *fetch* or ghost. What kind of malignant beings formerly tormented the people of Drumahaire in Leitrim, it is now impossible to tell; and

we should be ignorant of their very existence if our annalists had not preserved the true form of the name—*Druim-da-ethiar* [Drum-a-ehir; Four Masters], the ridge of the two air-demons (*eithiar*, pron. *ehir*, an air-demon).

Besides the celebrated fairy haunts mentioned at p. 182, there are several other places in different parts of Ireland, presided over, each by its own guardian spirit, and among them several female fairies, or *banshees*. Some of these are very famous, and though belonging to particular places, are celebrated by the bards over the whole of Ireland.

Clíodhna [Cleena] is the potent banshee that rules as queen over the fairies of South Munster; and you will hear innumerable stories among the peasantry of the exercise of her powerful spells. Edward Walsh makes his lover of “O’Donovan’s Daughter” thus express himself:—

“God grant ’tis no fay from Knockfierna that woos me;
 God grant ’tis not Cleena the queen that pursues me;
 That my soul, lost and lone, has no witchery wrought her,
 While I dream of dark groves and O’Donovan’s daughter.”

In the *Dinnsenchus* there is an ancient poetical love story, of which Cleena is the heroine: wherein it is related that she was a foreigner, and that she was drowned in the harbour of Glandore, near Skibbereen in Cork. In this harbour the sea, at certain times, utters a very peculiar, deep, hollow, and melancholy roar, among the caverns of the cliffs, which was formerly believed to foretell the death of a king of the south of Ireland; and this surge has been from time immemorial called *Tonn-Cleena*, Cleena’s wave. Cleena had her palace in the heart of a great rock, situated about five miles south-south-west from Mallow; it is still well known by the name of Carrig-Cleena, and it has given name to two townlands.

Aeibhell [Eevil], or more correctly Aebhinn [Eevin], whose name signifies "beautiful," was another powerful banshee, and presided over North Munster: she was in an especial manner the guardian spirit of the Dalcassians. When the Dalcassian hero, Dunlang or Dooling O'Hartigan, the friend and companion of Murchadh [Murraha], Brian Boru's eldest son, was on his way to the battle of Clontarf, she met him and tried to dissuade him from fighting that day. For she told him that he would fall with Murchadh: and she offered him the delights and the immortality of Fairyland, if he would remain away. But he replied that nothing could induce him to abandon Murchadh in the day of battle, and that he was resolved to go, even to certain death. She then threw a magical cloak around him which made him invisible, warning him that he would certainly be slain if he threw it off.

He rushed into the midst of the battle, and fought for some time by the side of Murchadh, making fearful havoc among the Danes. Murchadh looked round him on every side, and at last cried out, "I hear the sound of the blows of Dunlang O'Hartigan, but I cannot see him!" Then Dunlang could no longer bear to be hidden from the eyes of Murchadh; and he threw off the cloak, and was soon after slain according to the fairy's prediction.

The aged king, Brian, remained in his tent during the day. And towards evening the tent was left unguarded in the confusion of the battle; and his attendants urged him to mount his horse and retire, for he was in danger from straggling parties of the Danes. But he answered: "Retreat becomes us not, and I know that I shall not leave this place alive. For Aeibhell of Craglea came to

me last night, and told me that I should be killed this day" (see Wars of GG., p. 201).

Aeibhell had her palace two miles north of Killoe, in a rock called Craggevil, but better known by the name of Craglea, grey rock. The rock is situated in a silent glen, under the face of a mountain; and the peasantry affirm that she forsook her retreat, when the woods which once covered the place were cut down. There is a spring in the face of the mountain, still called Toberevil Aeibhell's well.

There is a legend common over all Ireland, connected generally with lakes, that there lives at the bottom a monstrous serpent or dragon, chained there by a superior power. The imprisonment of these demoniac monsters is commonly attributed to St. Patrick, who, when he cleared the country of demons, chose this mode of disposing of some of the most ferocious:—and there they must remain till the day of judgment. In some places it is said that they are permitted to appear above the water, at certain times, generally every seven years; and then the inhabitants hear the clanking of chains, or other unearthly noises.

During the period of St. Patrick's sojourn in Connaught, he retired on the approach of Lent to the mountain of Croaghpatrick, and there spent some time in fasting and prayer. To this historical fact has been added a fabulous relation, which Jocelin in his *Life of St. Patrick*, written in the twelfth century, appears to have been the first to promulgate, but which is now one of Ireland's most celebrated legends, namely, that the saint brought together on the top of the mountain all the serpents and venomous creatures and *demons* of Ireland, and drove them into the sea. There is a deep hollow on the northern face of the moun-

tain, called to this day Lagnademon, the *lug* or hollow of the demons, into which they all retreated on their way to final banishment.

This story, however, is not found in the early authentic lives of the saint; and that it is a comparatively recent invention is evident from the fact, that Ireland's exemption from reptiles is mentioned by Solinus, who wrote in the third century; and Bede mentions the same fact, but without assigning any cause; whereas, if such a remarkable occurrence had been on record, doubtless he would not fail to notice it.

Legends of aquatic monsters are very ancient among the Irish people. We find one mentioned by Adamnan (*Lib. II., cap. 27*), as infesting Loch Ness, in Scotland. In the *Life of St. Mochua of Balla*, it is related that a stag which was wounded in the chase took refuge in an island in Lough Ree; but that no one dared to follow it "on account of a horrible monster that infested the lake, and was accustomed to destroy swimmers." A man was at last prevailed on to swim across, "but as he was returning the beast devoured him." O'Flaherty (*Iar Connaught, c. 19*) has a very circumstantial story of an "Irish crocodil," that lived at the bottom of Lough Mask; and in O'Clery's *Calendar* (p. 145) we read about the upper lake of Glendalough:—"They say that the lake drains in its middle, and that a frightful serpent is seen in it, and that from fear of it no one ever durst swim in the lake." And in some of the very ancient tales of the *Lebor-na-hUidhre* we find heroes encountering enormous lake-serpents.

This legend assumes various forms in individual cases, and many are the tales the people can relate of fearful encounters with a monster covered with long hair and a mane; moreover, they are

occasionally met with in old castles, lisses, caves, &c., as well as in lakes. The word by which they are most commonly designated in modern times, is *piast*; we find it in Cormac's Glossary in the old Irish form *béist*, explained by the Lat. *bestia*, from which it has been borrowed; and it is constantly used in the Lives of the Irish saints, to denote a dragon, serpent, or monster. Several lakes in different parts of the country are called Loughnapiast, or more correctly, *Loch-na-peiste*, each of which is inhabited by a demoniacal serpent; and in a river in the parish of Banagher, Derry, there is a spot called *Lig-na-peiste* (Lig, a hollow or hole), which is the abode of another.

When St. Patrick was journeying westward, a number of them attempted to oppose his progress at a place in the parish of Ardearn in Roscommon, which is called to this day Knocknabeast, or in Irish, *Cnoc-na-bpiast*, the hill of the serpents. In the parish of Drumhome in Donegal, stands a fort which gives name to a townland called Lisnapaste; there is another with a similar name in the townland of Gullane, parish of Kilconly, Kerry, in which the people say a serpent used to be seen; and near Freshford in Kilkenny, is a well called Tobernapeastia, from which a townland takes its name. There is a townland near Bailieborough in Cavan, called Dundragon, the fort of the dragon, where some frightful monster must have formerly taken up his abode in the old *dun*.

Sometimes the name indicates directly their supernatural and infernal character; as, for instance, in Pouladown near Watergrasshill in Cork, i. e. *Poll-a'-deamhain*, the demon's hole. There is a pool in the townland of Killarah, parish of Kildallan, Cavan, three miles from Ballyconnell, called Loughandoul, or, in Irish,

Loch-an-diabhail, the lake of the devil; and Deune Castle, in the parish of Kilconly in Kerry, is the demon's castle, which is the signification of its Irish name, *Caislen-a'-deamhain*.

CHAPTER VI.

CUSTOMS, AMUSEMENTS, OCCUPATIONS.

THE pagan Irish divided their year, in the first instance, into two equal parts, each of which was afterwards subdivided into two parts or quarters. The four quarters were called *Earrach*, *Samhradh*, *Foghmhar*, and *Geimhridh* [Arragh, Sowra, Fowar, Gevrě]: Spring, Summer, Autumn, and Winter, which are the names still in use; and they began on the first days of February, May, August, and November, respectively. We have historical testimony that games were celebrated at the beginning of Summer, Autumn, and Winter; and it may be reasonably inferred that Spring was also ushered in by some sort of festivity.

The first day of May, which was the beginning of the summer half year, was called *Bealltaine* [Bel-tany]; it is still the name always used by those speaking Irish; and it is well known in Scotland, where *Beltane* has almost taken its place as an English word:—

“Ours is no sapling, chance sown by the fountain,
Blooming at *Beltane* in winter to fade.”

Tuathal [Thoochal] the Acceptable, king of Ireland in the first century, instituted the feast of Bealltaine at *Uisneach*, now the hill of Ushnagh in Westmeath, where, ever after, the pagan Irish

celebrated their festivities, and lighted their Druidic fires on the first of May; and from these fires, according to Cormac's Glossary, the festival derived its name:—" *Belltaine*, i. e. *bil-tene*, i. e. *tene-bil*, i. e. the goodly fire (*tene*, fire), i. e. two goodly fires which the Druids were used to make, with great incantations on them, and they used to bring the cattle between them against the diseases of each year."

While Ushnagh was regarded as the chief centre of these rites, there were similar observances on the same day in other parts of Ireland; for Keating informs us that "upon this occasion they were used to kindle two fires in every territory in the kingdom, in honour of the pagan god." Down to a very recent period these fires were lighted, and the May-day games celebrated both in Ireland and Scotland; and even at this day, in many remote districts, some relics of the old druidic fire superstitions of May morning still linger among the peasantry.*

The May-day festivities must have been formerly celebrated with unusual solemnity, and for a long succession of generations, at all those places now called Beltany, which is merely the anglicised form of *Bealltaine*. There are two of them in Donegal—one near Raphoe, and the other in the parish of Tulloghobegly; there is one also near Clogher in Tyrone, and another in the parish of Cappagh in the same county. In the parish of Kilmore, Armagh, we find Tamnaghvelton, and in Donegal, Meenabaltin, both signifying the field of the Beltane sports; and in Lisbalting, in the parish of Kilcash, Tipperary, the old *lis* where the festivities were carried on is still to be seen. There

* See Wilde's *Irish Popular Superstitions*; Petrie's *Round Towers*; and O'Donovan's *Introduction to the Book of Rights*.

is a stream joining the river Galey near Athea in Limerick, called Glasheennabaultina, the *glasheen* or streamlet of the May-day games.

One of the Dedannan kings, Lewy of the long hand, established a fair or gathering of the people, to be held yearly on the 1st day of August, at a place on the Blackwater in Meath, between Navan and Kells; in which various games and pastimes, as well as marriages, were celebrated, and which were continued in a modified form down to the beginning of the present century. This fair was instituted by Lewy in commemoration of his foster-mother *Taillte*, who was daughter of the king of Spain; and in honour of her he called the place *Tailltenn* (*Taillte*, gen. *Tailltenn*), which is the present Irish name, but corrupted in English to Teltown.

The place still exhibits the remains of raths and artificial lakes; and according to tradition, marriages were celebrated in one particular hollow, which is still called *Lag-an-aenaigh* [Laganeany, the hollow of the fair]. Moreover, the Irish-speaking people all over Ireland still call the first of August *Lugh-Nasadh* [Loonasa], i. e. Lewy's fair.

The first of November was called *Samhuin* [savin or sowan], which is commonly explained *samh-fhuin*, i. e. the end of *samh* or summer; and, like *Bealltaine*, it was a day devoted by the pagan Irish to religious and festive ceremonials. Tuathal also instituted the feast of Samhuin (as well as that of *Bealltaine*—see p. 200); and it was celebrated on that day at *Tlachtga*, now the Hill of Ward near Athboy in Meath, where fires were lighted, and games and sports carried on. It was also on this day that the *Feis* or convention of Tara was held; and the festivities were kept up

three days before and three days after Samhuin. These primitive celebrations have descended through eighteen centuries; and even at the present time, on the eve of the first of November, the people of this country practise many observances which are undoubted relics of ancient pagan ceremonials.

While the great festival established by Tuathal was celebrated at Tlachtga, minor festivities were, as in case of the Beltaine, observed on the same day in different places through the country; and in several of these the name of *Samhuin* has remained as a perpetual memorial of those bygone pastimes. Such a place is Knocksouna near Kilmallock in Limerick. The Four Masters, who mention it several times, call it *Samhuin*—a name exactly analogous to Beltany; while in the Life of St. Finnchu, in the Book of Lismore, it is called *Cnoc-Samhna*, the hill of *Samhuin*, which is exactly represented in pronunciation by Knocksouna. According to this last authority, the hill was more anciently called *Ard-na-rioghraidhe* [reery], the hill of the kings; from all which we may infer that it was anciently a place of great notoriety. In the parish of Kiltoghert, county Leitrim, there is a place with a name having the same signification, viz., Knocknasawna; and a hill two miles from Raphoe in Donegal, is called Mullasawny, the hill-summit of *Samhain*.

It would appear from the preceding names, as well as from those that follow, that these meetings were usually held on hills; and this was done no doubt in imitation of the original festival; for *Tlachtga* or the hill of Ward, though not high, is very conspicuous over the flat plains of Meath. Drumhawan near Ballybay in Monaghan, represents the Irish *Druim-Shamhuin*, the ridge of

Samhuin ; and in the parish of Donaghmoynne in the same county, is another place called Drumhaman, which is the same name, for it is written Drumhaven in an old map of 1777 ; in the parish of Kileronaghan, Londonderry, we find a place called Drumsamney, and the original pronunciation is very well preserved in Drumsawna, in the parish of Magheraculmoney, Fermanagh. Carrickhawna [*Carrick*, a rock], is found in the parish of Toomour in Sligo ; and Gurteenasowna (*Gurteen*, a little field), near Dunmanway in Cork.

An assembly of the people, convened for any purpose whatever, was anciently called *aenach* [ēnagh] ; and it would appear that these assemblies were often held at the great regal cemeteries. For, first, the names of many of the cemeteries begin with the word *aenach*, as *Aenach-Chruachain*, *Aenach-Tailtinn*, *Aenach-in-Broga*, &c. ; and it is said in the "History of the Cemeteries" (Petrie, R. Towers, p. 106), that "there are fifty hills [burial mounds] at each *Aenach* of these." Secondly, the double purpose is shown very clearly in the accounts of the origin of *Carn-Amhalgaidh* [Awly], near Killala :—" *Carn-Amhalgaidh*, i. e. of Amhalgaidh, son of Fiachra-Ealgach, son of Dathi, son of Fiachra. It was by him that this carn was formed, for the purpose of holding a meeting (*aenach*) of the Hy Amhalgaidh around it every year, and to view his ships and fleets going and coming, and as a place of interment for himself" (Book of Lecan, cited in Petrie's R. Towers, p. 107. See p. 139, *supra*).

In modern times and in the present spoken language, the word *aenach* is always applied to a cattle fair. It is pretty certain that in some cases the present cattle fairs are the representatives of the ancient popular assemblies, which have con-

tinued uninterruptedly from age to age, gradually changing their purposes to suit the requirements of each succeeding generation. This we find in the case of Nenagh in Tipperary, which is still celebrated for its great fairs. Its most ancient name was *Aenach-Thete*; and it was afterwards called—and is still universally called by speakers of Irish—*Aenach-Urmhumhan* [Enagh-Urooan], the assembly or assembly-place of *Urmhumhan* or Ormond, which indicates that it was at one time the chief meeting-place for the tribes of east Munster. The present name is formed by the attraction of the article 'n to *Aenach*, viz., *nAenach*, i. e. the fair, which is exactly represented in pronunciation by Nenagh (see p. 24).

This word forms a part of a great number of names, and in every case it indicates that a fair was formerly held in the place, though in most instances these fairs have been long discontinued, or transferred to other localities. The usual forms in modern names are *-eeny*, *-eena*, *-enagh*, and in Cork and Kerry, *-eanig*. Monasteranenagh in Limerick, where the fine ruins of the monastery founded by the king of Thomond in the twelfth century, still remain, is called by the Four Masters, *Mainister-an-aenaigh*, the monastery of the fair. But the fair was held there long before the foundation of the monastery, and down to that time the place was called *Aenach-beag* (Four Mast.), i. e. little fair, probably to distinguish it from the great fair of Nenagh.

The simple word Enagh is the name of about twenty townlands in different counties, extending from Antrim to Cork; but in some cases, especially in Ulster, this word may represent *eanach*, a marsh. The Irish name for Enagh, in the parish of Clonlea, county Clare, is *Aenagh-O'bhFloinn*

[Enagh-O-Vlin], the fair or fair-green of the O'Flynnns.

Ballinenagh is the name of a place near New castle in Limerick, and of another in Tipperary, while the form Ballineanig is found in Kerry, and Ballynenagh in Londonderry—all meaning the town of the fair: Ardaneanig (*ard*, a height), is a place near Killarney; and in Cork and Sligo we find Lissaneena and Lissaneeny, the fort of the fair. The plural of *eanach* is *aentaigh*; and this is well represented in pronunciation by Eanty (-beg and -more), in the parish of Kilcorney in Clare.*

In the Tripartite Life of St. Patrick, we have an interesting notice of one of the ancient tribe assemblies. In the saint's progress through Con-naught, he visited the assembly place of the tribe of Amhalgaidh (Awley: brother of Dathi: see p. 139), and preached to a very great multitude; and on that occasion he converted and baptised the seven sons of Amhalgaidh, and 12,000 persons. This place was called *Forrach-mac-nAmhalgaidh* [Forrach-mac-nawley], i. e. the assembly place of Amhalgaidh's clan; the word *Forrach*, which Tirechan latinises *Forrgea*, signifying the piece of ground on which a tribe were accustomed to hold their meetings. According to O'Donovan, this name survives, and preserves the identity of this interesting spot. About a mile and a half south-west from Killala, there are two townlands, adjoining one another, one called Farragh, which is little changed from the old form *Forrach*, as given in the Tripartite Life; and the other—which is on a hill—called Mullafarry, i. e. *Mullach For-*

* See Mr. W. M. Hennessy's paper "On the Curragh of Kildare," for much valuable information on the subject of the ancient *acnachs*.

raigh, the hill of the meeting-place. There is also a hill in the same neighbourhood, called Knock-atinnole, *Cnoc-a'-tionóil*, the hill of the assembly, which commemorates gatherings of some kind; but whether in connection with the meetings at Farragh, or not, it is hard to say, for it lies about five miles distant to the south-east, on the shore of the Moy.

The word *Forrach* or *Farrach* was employed to designate meeting-places in other parts of Ireland also; and we may be pretty sure that this was the origin of such names as Farragh in the parishes of Denn and Kilmore in Cavan; Farra in the parish of Drumcree, Armagh; Farrow in Westmeath and Leitrim; Fary in Wexford; Furrow near Mitchelstown in Cork; Gortnafurra in the vale of Aherlow in Tipperary, the field of the assembly-place; Farraghroe in Longford, and Forramoyle in Galway, the red, and the bald or bare meeting-place.

Nás [nawce] is a word of similar acceptation to *aeinach*; Cormac's Glossary explains it a fair or meeting-place. This term is not often used, but there is one place celebrated in former ages, to which it has given name, viz., Naas in Kildare. It was the most ancient residence of the kings of Leinster; having been founded, according to bardic history, by Lewy of the long hand, who also founded *Tailtenn* in Meath (see p. 202); it continued to be used as a royal residence till the tenth century; and the great mound of the palace still remains just outside the town. This word is also found in a few other names, all in Leinster; such as Nash in the parish of Owenduff, Wexford, which is still a fair-green; and Ballynaas in the parish of Rathmacnee in the same county.

The word *sluagh* [sloo], usually translated host,

signifies any multitude, but in the Annals it is commonly applied to an army; it occurs in the Zeuss MSS., where it glosses *agmen*, i. e. a host on march.

This word forms a part of the names of several places, where great numbers of people must have been formerly in the habit of congregating, for some purpose. One of the best known is Ballinasloe, on the Galway side of the river Suck. Its Irish name as used by the Four Masters, is *Bel-atha-na-shuaigheadh* [Bellanaslooa], the ford-mouth of the hosts; and it is very probable that these gatherings, whatever may have been their original purpose, are represented by the present great horse fairs.

Very often the *s* is replaced by *t*, by eclipsis (see page 23). Srahatloe, in the parish of Aghagower, Mayo, is an instance, the Irish name being *Srath-a'-tsluaigh*, the river-holm of the host. So also Tullintloy in Leitrim; Knockatloe in Clare, and Knockatlowig near Castleventry in Cork, all signifying the hill of the host.

Meetings or meeting-places are sometimes designated by the word *pobul*, which signifies people. This is not, as might be supposed from its resemblance to the English word, of modern introduction; for it occurs in the most ancient Irish MSS., as for instance in those of Zeuss, where it glosses *populus*. It is often used to denote a congregation, and from this it is sometimes employed in the sense of "parish;" but its primary sense seems to be *people* simply, without any reference to assemblies.

The barony of Pubblebrien in Limerick, is called in Irish *Pobul-ui-Bhriain* [Pubble-ee-vreen], O'Brien's people, for it was the patrimony of the O'Briens; and on the confines of Limerick, Cork,

and Kerry, is an extensive wild district, well known by the name of Pobble O'Keeffe, O'Keeffe's people.

There is a townland near Enniskillen, containing the remains of an old church, and another near Ardstraw in Tyrone, both called Pubble, i. e. a congregation or parish. The word occurs in combination in Reanabobul in the parish of Ballyvourney, Cork, *Reidh-na-bpobul*, the mountain-flat of the congregations; in Lispopple in Dublin and Westmeath (*lis*, a fort); and in Skephubble, near Finglas, Dublin, the *skeagh* or bush of the congregation, where probably the young people were formerly accustomed to assemble on a Sunday after Mass, to amuse themselves round an ancient whitethorn tree.

So far as conclusions may be drawn from the evidence of local names, we must believe that the pastime meetings of the peasantry were much more common formerly than now. In every part of the country, names are found that tell of those long-forgotten joyous assemblies; and it is interesting to note the various contrivances adopted in their formation.

The word *bouchail* [boohil], a boy, is of frequent occurrence in such names; for example, Knockanamohilly, in the parish of Youghalarra, Tipperary, in Irish *Cnocán-na-mbouchailidhe*, the hill of the boys, indicates the spot where young men used to assemble for amusement; and with the same signification is Knocknamohill in the parish of Castlemacadam, Wicklow; Knocknabohilly, the name of a place near Cork city, and of another near Kinsale; and Knockanenabohilly, in the parish of Kilcrumper, Cork—the two last names being less correctly anglicised than the others. We find names of similar import in the north:

Edenamohill is a townland in the parish of Donaghmore, Donegal; and there is another place of the same name in the parish of Magheraculmoney in Fermanagh, both anglicised from *Eudanna-mbouchail*, the hill-brow of the boys; and Ardnamoghill (*ard*, a height), is the name of a place in the parish of Killea, Donegal.

Sometimes the same idea is expressed by the word *óg* [oge], which literally signifies young, but is often applied to a young person. Tullahogue, or Tullyhog, near Stewartstown in Tyrone, where the O'Hagans resided, and where they inaugurated the chiefs of the O'Neills, is very often mentioned in the Annals, always by the name of *Tulach-óg* or *Tealach-óg*, the hill of the youths; and the name indicates that the place was used for the celebration of games, as well as for the inauguration of the chieftains. The fine old fort on which the ceremonies took place in long past ages, still remains on the top of the *tulach* or hill; and from time immemorial down to fifty or sixty years ago, a yearly gathering of young people was held on it, the representative of the ancient assemblies. In Tipperary we find Glenanoge and Ballaghoge, the glen and the road of the youths. The synonymous term *oglach* occurs in Coolnanoglagh, in the parish of Monagay, Limerick, the hill-back of the young persons; while in the parish of Grange, Armagh, we find Ballygassoon, the town of the *gossoons* (young boys), or in the Munster dialect, *gorsoons*.

Others terms are employed to designate the places of these meetings, which will be understood from a few examples. There can be little doubt that Ballysugagh near Saul in Down, has its name from some such merry-makings; for its name, *Baile-sugach*, merry-town, indicates as much.

Knockaunavogga, in the parish of Bourney, Tipperary, shows a similar origin, as is seen by its Irish name, *Cnocan-a'-mhagaidh*, the hill of the joking or pleasantry; and this termination is found in many other names, such as Ardavagga (*ard*, a height), in the parish of Kilmurry-Ely, King's County; and Cashlaunawogga, the castle of the merriment, a ruined fortress near Kilfenora in Clare. So also Knockannavlyman, in the parish of Ballingarry, Limerick, *Cnocan-a'-bhladh-mainn*, the hill of the boasting; Ardingary near Letterkenny, which the Four Masters call *Ard-an-ghaire*, the hill of the shouting or laughter; Knocknaclogha near Pomeroy in Tyrone, the seat of Macdonnel, the commander of O'Neill's galloglasses, *Cnoc-an-chluiche* (Four Masters), the hill of the game.

Not unfrequently the same idea is expressed by the word *díomhaoin* [deeven], which signifies idle or vain—a term imposed, we may be sure, by wise old people, who looked upon these pastime meetings as mere idleness and vanity. We see this in such names as Drumdeevin, near Kilmacrenan in Donegal, and Dromdeeven, west of Dromcolliher in Limerick, both signifying idle ridge; Coomdeeween in Kerry (*coom*, a hollow); Tieveveevan in Donegal, idle hill-side (*taebh*).

By an examination of local names, we are enabled not only to point out the spots where the peasant assemblies were held, but also often to get a glimpse of the nature of the amusements. Dancing has from time immemorial been a favourite recreation with our peasantry; and numbers of places have taken their names from the circumstance that the young people of the neighbourhood were accustomed to meet there in the summer evenings, to forget in the dance the fatigues of the day's labour.

The word for dance is *rince* or *rinceadh* [rinka]; and it is curious that, of all the Indo-European languages, the Irish and Sanscrit have alone preserved the word, and that with little variation, the Sansc. *rinkha* being almost identical with the Irish.

Those who have visited the great cave near Mitchelstown, county Cork, will remember the name of the townland in which it is situated—Skeheenarinky, or in Irish *Sceithin-a'-rinceadh* the little bush of the dancing; the bush no doubt marking the trysting-place, under which sat the musician, surrounded by the merry juveniles. A large stone (*cloch*) must have served a similar purpose in Clogharinka in the parish of Muckalee, Kilkenny; and we have Clasharinka, the trench or hollow of the dance, near Castlemartyr in Cork. A mill is generally a place of amusement; and that it was sometimes selected for dance meetings, we see by Mullenaranky, the mill of the dance, in the parish of Lisronagh in Tipperary. A merry place must have been Ballinrink in the parish of Killeagh, Meath, since it deserved the name of *dancing town*; and this was the original name of Rings-town in the parish of Faughalstown in Westmeath.

When deer roamed wild through every forest, when wild boars and wolves lurked in the glens and mountain gorges, and various other beasts of chase swarmed on the hills and plains, hunting must have been to the people both an amusement and a necessary occupation. Our forefathers, like most ancient people, were passionately fond of the chase; and our old tales and romances abound in descriptions of its pleasures and dangers, and of the prowess and adventures of the hunters. That they sometimes had certain favourite spots for

this kind of sport, we have sufficient proof in such names as Drumnashalogue in the parish of Clonfeacle, Tyrone; and Drumashellig near Ballyroan in Queen's County, in Irish, *Druim-na-sealg*, the ridge of the chase. The word *sealg* [shallog], hunting occurs in many other names, and as it varies little in form, it is always easy to recognise it. Derrynshallog (*Derry*, an oak-wood) is in the parish of Donagh in Monaghan; and Ballynashallog, the town of the hunting, lies near the city of Londonderry.

The very spot where the huntsman wound his horn to collect his dogs and companions, is often identified by such names as Tullynahearka near Aughrim in Roscommon, *Tulaigh-na-hadhairce*, the hill of the horn; Killeenerk in Westmeath (*Killeen*, a little wood), and Drumnaheark in Donegal (*Drum*, a ridge); Knockerk near Slane in Meath; and Lisnahirka in Roscommon, the hill and the fort of the horn.

Another favourite athletic exercise among the ancient Irish, and which we find very often mentioned in old tales, was hurling; and those who remember the eagerness with which it was practised in many parts of Ireland twenty-five years ago, can well attest that it had not declined in popularity. Down to a very recent period it was carried on with great spirit and vigour in the Phoenix Park, Dublin, where the men of Meath contended every year against the men of Kildare; and it still continues, though less generally than formerly, to be a favourite pastime among the people.

The hurley or curved stick with which the ball was struck, corresponding with the bat in cricket, is called in Irish *comán*, signifying literally a little crooked stick, from *com* or *cam*, curved. It

is by this word that the game itself is commonly designated; and it is called *coman* in most parts of Ireland, even by the English-speaking people. It forms a part of several names, but the initial *c* is commonly made *g* by eclipse (see p. 22); and in every case it serves to identify the places where the game was played. Aughnagomaun, in the parish of Ballysheehan, Tipperary, is written in Irish *Achadh-na-geomán*, the hurling-field; there is a townland near Belfast called Ballygammon, which, as it is written *Ballygoman* in a grant of James I., obviously represents *Baile-na-goman*, the town of the hurling; and we have Gortgommon in Fermanagh, and Lisnagommon in Queen's County, the field and the fort, of the *comans*.

There is another word commonly used to denote hurling—*iomán* [ummaun], which literally means driving or tossing. From this is named the townland of Reanahumana in the parish of Feakle in the east of Clare, which name exactly represents the sound of the Gaelic *Réidh-na-hiomána*, the mountain-flat of the hurling (see Readoty). From this word is also named Omaun (-more and -beg), two townlands in the parish of Killrerin in Galway, south-east of Tuam, the name signifying a place for hurling.

Look-out points, whether on the coast to command the sea, or on the borders of a hostile territory to guard against surprise, or in the midst of a pastoral country to watch the flocks, are usually designated by the word *coimhead* [covade]. This word signifies watching or guarding, and it is generally applied to hills from which there is an extensive prospect. Mullycovet and Mullykivet in Fermanagh must have been used for this purpose, for they are both modern forms of *Mullaigh-coimheada*, the hill of the watching; and Glencovet

the name of a townland in Donegal, and of another near Enniskillen, and Drumcovet in Derry, have a similar origin. Sometimes the *m* is fully pronounced, and this is generally the case in the south, and occasionally in the north; as in Cloontycommade near Kanturk in Cork, *Cluain-tighe-coimheada*, the meadow of the watching-house; and Slieve Commedagh, a high mountain near Slieve Donard in Down, the mountain of the watching.

The compound *Deagh-choimhead* [Deacovade] signifies "a good reconnoitering station" (*deagh*, good); and it gives name to Deehommed or De-comet in Down, Deechomade in Sligo, Dehomad in Clare, and a few other places.

In old Irish writings these reconnoitering stations are often mentioned. For instance, in the ancient tale of the Battle of Moyrath, Congal Claen speaks to the druid, Dubdiad:—"Thou art to go therefore from me, to view and reconnoitre the men of Erin [i. e. the Irish army under King Domhnall]; and it shall be according to thy account and description of the chiefs of the west, that I will array my battalions, and arrange my forces.' Then Dubdiad went to *Ard-na-hiomfhaircse* [Ard-na-himarksha, i. e. the hill of the reconnoitering], and from it he took his view" (Battle of Moyrath, p 179).

Elevated stations that command an extensive view often received names formed from the word *radharc* [ryark in the south; rayark or rawark in the north]. The Mullaghareirk mountains lie to the south-east of Abbeyfeale in Limerick and the name *Mullach-a-radharc* signifies the summit of the prospect. The same word is found in Lisarearke, in the parish of Currin, Monaghan (*Lis*, a fort); and in Knockanaryark, two miles east of

Kenmare, prospect hill. There is a residence near Dalkey in Dublin, with the name Rarkanillin, which represents the Irish *Radharc-an-oileain*, the view of the island, i. e. Dalkey Island.

In an early stage of society in every country, signal or beacon fires were in common use, either for the guidance of travellers or to alarm the country in any sudden emergency. Fires were lighted also on certain festival days, as I have stated (p. 201); and those lighted on the eve of St. John, the 24th of June, are continued to the present day through the greater part of Ireland. The tradition is, that the May-day festival was transferred by St. Patrick to the 24th of June, in honour of St. John, but for this we have no written authority. The spots where signal or festival fires used to be lighted, are still, in many cases, indicated by the names, though in almost all these places the custom has, for ages, fallen into disuse. The words employed are usually *teine* and *solas* [tinně, sullas].

Teine is the general word for fire, and in modern names it is usually found forming the termination *tinny*. It is found in Kiltinny near Coleraine, the wood of the fire; Duntinny in Donegal (*dun*, a fort); Mullaghtinny near Clogher in Tyrone, the summit of the fire. Tennyphobble near Granard in Longford, *Teine-phobail*, the fire of the parish or congregation, plainly indicates some festive assembly round a fire. Cloghaunnatinny, in the parish of Kilmurry Clare, was anciently, and is still called in Irish, *Clochán-bile-teine*, the stepping-stones of the fire-tree, from a large tree which grew near the crossing, under which May fires used to be lighted. These fires were no doubt often lighted under trees, for the Four Masters mention a place called *Bile-teineadh* [Billa-tinně],

the old tree of the fire; which O'Donovan identifies with the place near Moynalty in Meath, now called in Irish, *Coill-a'-bhile*, the wood of the *bile*, or old tree, and in English Billywood. And in the parish of Ardnurcher, Westmeath, there is a place now called Creeve, but anciently *Craebh-teine* [Creeve-tinně: Four Mast.] the branchy tree of the fire.

The plural of *teine* is *teinte* [tintě], and this is also of frequent occurrence in names, as in Clontinty near Glanworth, Cork, the meadow of the fires; Mollynadinta, in the parish of Rossinver, Leitrim; *Mullaigh-na-dteinte*, the summit of the fires. This word, with the English plural added (p. 32), gives names to Tents (i. e. fires), three townlands in Cavan, Fermanagh, and Leitrim; and the English is substituted for the Irish plural in Tinnies in Valentia Island. The diminutive is found in Clontinteen in Westmeath, and in Tullantintin in Cavan, the meadow and the hill of the little fire.

Solas is the word in general use for light in the present spoken language; there is another form, *soillse*, which is sometimes used in modern Irish, and which is also found in the Zeuss MSS., where it glosses *lumen* (Zeuss, gram. Celt., p. 257); and its diminutive *soillsean* (sileshaun) is often found in local names. *Solas* gives name to Ardsollus, the hill of light, in Clare; in Antrim there is a place called Drumnasole, the ridge of the lights; *Sollus* itself is the name of a townland in Tyrone; while we find *Rossolus* in Monaghan, and *Rostollus* in Galway (*s* eclipsed by *t*; see p. 23), the wood or the promontory of light.

There are similar names formed from *soillsean*; as for instance, Mullaghsealsana in the parish of Errigal Trough, Monaghan, the hill of the illu-

minations ; and Corbelshinagh in the same county, the round hill of the fires. Sileshaun, the name of a place in the parish of Inagh, Clare, exactly represents the pronunciation of the word ; and this same name is shortened to Selshan on the eastern shore of Lough Neagh, north of Lurgan.

In former days, when roads were few, and bridges still fewer, a long journey was an undertaking always arduous, and generally uncertain and dangerous. Rivers were crossed by fords, and to be able to strike exactly on the fordable point, was to the traveller always important ; while at night, especially on a dark, wet, and stormy night, it became not unfrequently a matter of life or death. To keep a light of some kind burning on the spot would suggest itself as the most natural and effectual plan for directing travellers ; and except in a state of society downright barbarous, it is scarcely conceivable that some such expedient would not at least occasionally be adopted.

The particular kind of light employed, it would now probably be vain to speculate ; a taper or splinter of bogwood in a window pane, if a house lay near, a lantern hung on the bough of a tree, a blaze of dried furze or ferns kept up till the expected arrival—some or all of these we may suppose would be adopted, according to circumstances. That this custom existed appears very probable from this fact, that many fords—now generally spanned by bridges—in different parts of Ireland, still go by the name of *Ath-solais*, the ford of the light, variously modernised according to locality ; and some of them have given names to townlands. At the same time, it must be observed, that the brightness of the water may have originated some of the names quoted below ; for we find the word *solus* sometimes applied to water in this sense.

Thus in a poem in the Book of Lecan, a certain district is designated "*Fir-tire na sreab solus*," "Fir-tire of the bright streams" (Hy F. 24); and near the lake of Coumshingane in the Comeragh Mountains in Waterford, a stream flows down a ravine, which, after a heavy shower, is a brilliant foaming torrent that can be seen several miles off; and this is called *An t-uisge solais*, the water of light, or bright water.

A ford on the river Aubeg, three miles east of Kanturk in Cork, has given name to the townland of Assolas; there is a ford of the same name, where the road from Bunlahy in Longford, to Scrabby, crosses a little creek of Lough Gowna; another on the Glenanair river near Doneraile, on the confines of Limerick and Cork; and Athsollis bridge crosses the Buingea river, just beside the railway, four miles south-east from Macroom. Several small streams in different parts of the country have names of this kind, from a ford somewhere on their course—one for instance, called Aughsullish, in the parish of Doon, Tipperary. The name of Lightford bridge, two miles south-east from Castlebar, is a translation from the Irish name which is still used, *Ath-a'-solais*; and Ballynasollus in Tyrone should have been made Belanasollus, for its Irish name is *Bel-atha-na-solus*, the ford mouth of the lights. Ballysoilshaun bridge spans the Nenagh river four miles south-east from Nenagh; its Irish name is *Bel-atha-soill-seáin*, which was originally the name of the ford before the bridge was built, and which has the same meaning as the last name. There is a ford on the river Swilly, two miles west of Letterkenny, which, judging from its position and its being defended by a castle, as well as from its frequent mention in the Annals, must have been

in former days one of the principal passes across the river; and as such was no doubt often signalled by lights. The Four Masters write the name *Scairbh-sholais*, the *scariff* or shallow ford of the light; it is now called Scarriffhollis, and the castle, which has disappeared, was called Castle-hollis.

Places of execution have been at all times, and in all countries, regarded by the people with feelings of awe and detestation; and even after the discontinuance of the practice, the traditions of the place preserve the memory of it from one generation to another. A name indicative of the custom is almost certain to fix itself on the spot, of which we have instances in the usual English names Gallows-hill, Gallows-green, &c.; and such names, from the peculiarity of their history, retain their hold, when many others of less impressive signification, vanish from the face of the country.

Several terms are used in Ireland to denote such places, the principal of which are the following:—*croch* signifies literally a cross, but is almost always understood to mean a cross as an instrument of execution, or a gallows. It is of long standing in the language, and is either cognate with or borrowed from the Latin *crux*, which it glosses in the Zeuss MSS. We find it in Knocknacrohy, the name of three townlands in Limerick, Kerry, and Waterford, in Irish *Cnoc-na-croiche*, the hill of the gallows; and in Ardnacrohy in Limerick, with the same meaning. The instrument of death must have been erected in an ancient fort, in Ranacrohy in Tipperary. The word often takes the forms of *crehy* and *creha* in modern names, as in Cappanacreha (*Cappa*, a plot of ground), in Galway; and Raheenacrehy

near Trim in Meath, the little fort of the gallows.

Crochaire [crohera] signifies a hangman; and it is in still more frequent use in the formation of names than *croch*, usually in the forms *croghery* and *croghera*. Knockcroghery, the hangman's hill, is a village in Roscommon, where there is a station on the Midland Railway; and there are places of the same name in Cork and Mayo. Mullaghercroghery, with a similar meaning, occurs three times in Monaghan; and in Cork, Glencroghery and Ardnagroghery, *Ard-na-gcrochaire* (p. 22), the hill of the hangmen.

Sealan [shallan] signifies the rope used by an executioner; and it is sometimes used to designate the place where people were hanged. It gives name to Shallon, a townland near Finglas in Dublin; there is another place of the same name near Swords, and a third near Julianstown in Meath. Shallany in the parish of Derryvullen, Fermanagh, is the same name slightly altered; and Drumshallon in Louth and Armagh, signifies the ridge of the gallows.

There is another mode of designating places of execution, from which it appears that criminals were often put to death by decapitation: an inference which is corroborated by various passages in Irish authorities. Names of this kind are formed on the Irish forms *ceann*, a head, which is placed in the end of words in the genitive plural, generally taking the forms *nagin*, *nagan*, &c.

There is a place called Knocknagin near Balrothery in Dublin, where quantities of human remains were found some years ago, and this is also the name of a townland in the parish of Desertmartin, Derry: Irish form *Cnoc-na-gceann*, the hill of the heads. The termination is modified in

accordance with the Munster pronunciation in Knocknagown in Cork, and in Knockaunnagown in Waterford, both having the same meaning. Loughnagin occurs in Donegal, and Gortinagin, the little field of the heads, in the parish of Cappagh in Tyrone.

In a state of society when war was regarded as the most noble of all professions, and before the invention of gunpowder, those who manufactured swords and spears were naturally looked upon as very important personages. In Ireland they were held in great estimation; and in the historical and legendary tales, we find the smith was often a powerful chieftain, who made arms for himself and his relations. We know that Vulcan was one of the most powerful of the Grecian gods, and the ancient Irish had their Goban, the Dedannan smith-god, who figures in many of the ancient romances.

The land possessed by smiths, or the places where they resided, may in many cases be determined by the local names. *Gobha* [gow] is a smith, old Irish form *goba*; old Welsh *gob*, now *gof*; Cornish and Breton *gôf*. The usual genitive form is *gobhan* [gown], but it is often the same as the nominative; and both forms are reproduced in names, the former being commonly made *gowan* or *gown*, and the latter *gow*. Both terminations are very common, and may be generally translated "of the smith," or if it be *nagowan*, "of the smiths."

Ballygowan, Ballygow, and Ballingowan, the town of the smith, are the names of numerous places through the four provinces; and there are several townlands in Ulster and Munster called Ballynagowan, the town of the smiths. Occasionally the Irish genitive plural is made *goibhne*,

which in the west of Ireland is anglicised *guivnia*, *givna*, &c.; as in Carrownaguivna and Ardgivna Sligo, the quarter-land, and the height, of the smiths.

Sometimes the genitive singular is made *goe* or *go* in English; as we find in Athgoe near Newcastle in Dublin, the smith's ford; Kinego in Tyrone and Donegal, the smith's head or hill (*ceann*); Ednego near Dromore in Down, the hill-brow (*eudan*) of the smith. It takes a different form in Clongowes in Kildare, the smith's meadow, where there is now a Roman Catholic college—the same name as Cloongown in Cork.

Ceard signifies an artificer of any kind; it occurs in the Zeuss MSS. in the form of *cerd* or *cert*, and glosses *aerarius*. In Scotland it has held its place as a living word, even among speakers of English, but it is applied to a tinker:—

“Her charms had struck a sturdy caird,
As weel as poor gut scraper.” BURNS.

Aerarius, which according to the glossographer of a thousand years ago, is equivalent to *cerd*, signifies literally a worker in brass; and curiously enough, this corresponds exactly with the description the *caird* gives of himself in Burns's poem:—

“My bonnie lass,
I work in brass,
A tinker is my station.”

This word usually enters into names with the *e* eclipsed (p. 22), forming the termination *nagarde* or *nagard*, “of the artificers.” Thus there are several places in Antrim, Derry, Limerick, and Clare, called Ballynagarde, in Irish *Baile-nageard*, the town of the artificers: the same name is corrupted to Ballynacaird in the parish of Racavan in Antrim, and to Ballynacard in King's County

Castlegarde and Gortnagarde in Limerick, the castle, and the field, of the artificers.

Cearda or *ceardcha* denotes a workshop of any kind, but it is now generally applied to a forge: old Irish *cerddchae*, officina (Zeuss). It enters very often into names as a termination, under several forms, indicating the spots where forges formerly stood. It is very often contracted to *cart*, as in Coolnacart in Monaghan, which would be correctly written in Irish *Cul-na-ceardcha*, the hill-back of the forge. A final *n* is often added, in accordance with the fifth declension; as in Coolnacartan in Queen's County, the same name as the last; Ballycarton in Derry; Mullaghearton in Antrim (*mullach*, a summit); Shronacarton and Rathnacarton in Cork, the nose or point, and the fort, of the forge. Other forms are exhibited in Farranacardy in Sligo, forge land; and Tullynagardy near Newtownards in Down, *Tulaigh-nagcardcha*, the hill of the forges.

Saer, a builder or carpenter, appears in modern names generally in the form *seer*; as in Rathna-seer in Limerick, the fort of the carpenters; Derrynaseer (Derry an oak-wood) the name of several townlands in Leitrim and the Ulster counties; Farranseer in Cavan and Londonderry, carpenter's land. Sometimes the *s* becomes *t* by eclipsis (page 23); as in Ballinteer, the name of a place near Dundrum in Dublin, and of another place in Londonderry, in Irish *Baile-an-tsaer*, the town of the carpenter or builder.

The ancient Celtic nations navigated their seas and lakes in the *curragh* or hide-covered wicker boat; and it is very probable that it was in fleets of these the Irish made their frequent descents on the coasts of Britain and Gaul. Canoes hollowed out of a single tree were also in extensive use in

Ireland, especially on the rivers and lakes, and they are now frequently found buried in lakes and dried-up lake beds.

Cobhlach [cowlagh] means a fleet; but the term was applied to a collection of boats, such as were fitted out for lake or river navigation; as well as to a fleet of ships. In Munster the word is pronounced as if written *cobhaltach* [cōltagh], and it is preserved according to this pronunciation in the names of several places, the best known of which is Carrigaholt, a village in Clare, at the mouth of the Shannon. The Four Masters write it *Carraig-an-chobhlaigh* [Carrigahowly], the rock of the fleet; and the rock from which it took its name rises over the bay where the fleets anchored, and is crowned by the ruins of a castle. The present Irish pronunciation is *Carraig-a'-chobhaltaigh* [Carrigahōlty], which by the omission of the final syllable, settled into the modern name. Another place of the same name, also well known, and which preserves the correct Irish pronunciation, is Carrigahowly on Newport bay in Mayo, the castle of the celebrated Grace O'Malley, the Connaught chieftainess, who paid a visit to Queen Elizabeth. The word, with its Munster pronunciation, appears in Ringacoltig in Cork harbour, opposite Hawlbowlie island, the *rinn* or point of the fleet.

Most of the various terms employed to designate ships and boats also find their way into local names. According to the Book of Lecan and other authorities, Ceasair and her people (see p. 161) landed at a place called *Dun-na-mbarc*, the fortress of the barks or ships, which O'Donovan (Four Mast., vol. i., p. 3) believes is the place now called Dunnamark, near Bantry. And this word *barc* is not, as might be thought, a loan-word from

English, for it is used in our oldest MSS. (as in L. na hUidhre: see Kilk. Arch. Jour. 1870, p. 100). *Long* signifies a ship. According to Cormac's Glossary, it is derived from the Saxon word *lang*, long; it appears more likely, however, that both the Saxon and Irish words are cognate with the Lat. *longus*, for we find the Irish word in the Zeuss MSS. (*forlongis = navigatione*). It occurs occasionally in local names, as in Tralong near Ross-Carbery in Cork, the strand of the ships; Dunalong on the Foyle, five miles south of Derry, the name of which is Irish as it stands, and signifies the fortress of the ships; Annalong on the coast of the county Down, *Ath-na-long*, the ford of the ships, a name which shows that the little creek at the village was taken advantage of to shelter vessels, in ancient as well as in modern times.

Many places take their names from *bád*, a boat; several of which spots, we may be pretty certain, were ferries, in which a boat was always kept, little or nothing different from the ferries of the present day. Such a place was Rinawade on the Liffey, near Celbridge, above Dublin—*Rinn-a'-bháid*, the point of the boat; and Donabate near Malahide, the church (*domhnach*) of the boat.

“The Irish made use of another kind of boat in their rivers and lakes, formed out of an oak wrought hollow (i. e. one oak), which is yet used in some places, and called in Irish *coiti*, English *cott*” (Harris's Ware, p. 179). The correct Irish word is *cot*, of which *coiti* or *coite* is the genitive, and it is still in constant use for a small boat or canoe. From it is derived the name of Annacotty, now a small village on the river Mulkear, east of Limerick, called in Irish *Ath-na-coite*, the ford of the *cot* or small boat; as well as that of Avlea-

cotty in Clare, the cliff of the boat: the name of Carrickacottia on the shore of the river Erne, a mile below Belleek, indicates that the *cot* for the conveyance of passengers across, used to be moored to the *carrick* or rock. A diminutive form appears in the name of a well-known lake near Killarney, Lough Guitane, which the people pronounce *Loch-coitedain*, the lake of the little *cot*—a name exactly the same as Loughacutteen in the parish of Whitechurch near Caher in Tipperary, only that a different diminutive is used.

CHAPTER VII.

AGRICULTURE AND PASTURAGE.

THE inhabitants of this country were, from the earliest antiquity, engaged in agriculture and pasturage. In our oldest records we find constant mention of these two occupations; and the clearing of plains is recorded as an event worthy of special notice, in the reigns of many of the early kings.

It has been remarked by several writers, and it is still a matter of common observation, that many places, especially hill-sides, now waste and wild, show plain traces of former cultivation. Boate (*Nat. Hist. Chap. X., Sec. iii.*), writes:—"It hath been observed in many parts of Ireland, chiefly in the county of Meath, and further northward, that upon the top of great hills and mountains, not only at the side and foot of them, to this day the ground is uneven, as if it had been plowed in former times. The inhabitants do affirm, that their forefathers being much given to tillage, con-

trary to what they are now, used to turn all to plowland." The Archbishop of Dublin, in a letter inserted in the same book says:—"For certain, Ireland has been better inhabited than it is at present: mountains that now are covered with boggs, have formerly been plowed; for when you dig five or six feet deep, you discover a proper soil for vegetables, and find it plowed into ridges and furrows." And Smith (*Hist. of Cork*, I., 198), speaking of the mountains round the source of the river Lee, tells us:—"Many of the mountains have formerly been tilled, for when the heath that covers them is pulled up and burned, the ridges and furrows of the plough are visible."

These facts tend to confirm the opening statement of this chapter, that the Irish have from all time lived partly by tillage. Many have come to the same conclusion as the Archbishop of Dublin, that "Ireland has been better inhabited than it is at present" (about 1645). But I think Boate gives the true solution in the continuation of the passage quoted above:—"Others say that it was done for want of arable, because the champain was most everywhere beset and overspread with woods, which by degrees are destroyed by the wars."

There are several terms entering into local names, which either indicate directly, or imply, agricultural operations, the enclosure of the land by fences, or its employment as pasture; and to the illustration of those that occur most frequently I will devote the present chapter.

Ceapach [cappagh] signifies a plot of land laid out for tillage; it is still a living word in Connaught, and is in common use in the formation of names, but it does not occur in Ulster so frequently as in the other provinces. Cappagh and Cappa are the most usual anglicised forms; and these

either alone or in combination, give names to numerous places. It has been often asserted, and seems generally believed, that Cappoquin (county Waterford) means "The head of the house of Conn;" but this is a mere guess: the name is a plain Irish compound, *Ceapach-Chuinn*, signifying merely Conn's plot of land, but no one can tell who this Conn was.

Cappaghwhite in Tipperary, is called after the family of White; Cappaghreen near Dunboyne, in Meath, withered plot; Cappanageeragh near Geashill in King's County, the plot of the sheep; Cappateemore in Clare, near Limerick city, is in Irish *Ceapach-a'-tighe-mhoir*, the plot of the great house; Capanalarabaun in Galway, the plot of the white mare; Cappaghmore and Cappamore, great tillage plot. The word is sometimes made Cappy, which is the name of a townland in Fermanagh; Cappydonnell in King's County, Donnell's plot; and the diminutive Cappog or Cappoge (little plot), is the name of several places in Ulster, Leinster, and Munster.

Garrdha [gara], a garden; usually made *garry* or *garra* in modern names. About half a mile from Banagher in King's County, are situated the ruins of Garry Castle, once the residence of the Mac Coghlan, the chiefs of the surrounding territory. This castle is called in the *Annals*, *Garrdhan-chaislein* [Garran-cashlane], i. e. the garden of the castle; and from this the modern name Garrycastle has been formed, and has been extended to the barony. The literal meaning of the old designation is exactly preserved in the name of the modern residence, Castle Garden, situated near the ruins.

Garry, i. e. the garden, is the name of a place near Ballymoney in Antrim; and the parish of

Myross, west of Glandore in Cork, is called the Garry, from its fertility compared with the surrounding district. The well-known Garryowen, near Limerick, signifies Owen's garden; Garrysallagh in Cavan and other counties, dirty garden, and sometimes, willow garden; Garryvicleheen near Thurles in Tipperary, Mac Leheen's garden: Ballingarry, the town of the garden, is the name of a town on the borders of Limerick and Tipperary, and of fourteen townlands. The word Garry begins the names of about ninety townlands scattered over the four provinces.

Gort, a tilled field: in the Zeuss MSS. it occurs in the form *gart*, and glosses *hortus*, and Colgan translates it *prædium*. It is obviously cognate with Fr. *jardin*, Sax. *geard*, Eng. *garden*, Lat. *hortus*. It is a very prolific root-word, for there are more than 1,200 townlands whose names are formed by, or begin with *Gort* and *Gurt*, its usual modern forms. *Gortnaglo*gh, or as it would be written in Irish, *Gort-na-gloch*, the field of the stones, is the name of a dozen townlands, some of them in each of the four provinces; *Gortmillish* in Antrim, sweetfield, so called probably from the abundance of honeysuckle; *Gortaganniff* near Adare in Limerick, the field of the sand. The town of *Gort* in Galway, is called by the Four Masters *Gort-innsi-Guaire*, and this is also its present Irish name; it signifies the field of the island of *Guara*, and it is believed that it took its name from *Guairé Aidhne*, king of *Connaught* in the seventh century (see p. 104).

Gurteen, *Gortin*, and *Gurteen* (little field), three different forms of the diminutive, are exceedingly common, and are themselves the names of about 100 townlands and villages. The ancient form *gart* is preserved in the diminutive *Gartan*, the

name of a parish in Donegal, well-known as the birthplace of St. Columba; which is written *Gortan* in some ancient Irish authorities, and *Gartan* in others.

Tamhnach [tawnagh] signifies a green field which produces fresh sweet grass. This word enters very generally into names in Ulster and Connaught, especially in the mountainous districts: it is found occasionally, though seldom, in Leinster, and still more seldom in Munster. In modern names it usually appears as Tawnagh, Tawny, and Tonagh, which are themselves the names of several places; in the north of Ulster the aspirated *m* is often restored (see p. 43), and the word then becomes Tamnagh and Tamny. In composition it takes all the preceding forms, as well as Tawna and Tamna.

Saintfield in Down is a good example of the use of this word. Its old name, which was used to a comparatively late period, and which is still well known, was Tonaghneve, the phonetic representative of *Tamhnach-naemh*, the field of saints. There is a townland near the town which still retains the name of Tonaghmore, great field; originally so called to distinguish it from Tonaghneve.

The forms *Tawnagh* and *Tawna* are found in Tawnaghlahan near Donegal, broad field; Tawnaghaknaff in the parish of Bohola, Mayo, the fields of the bones (*enamh*, a bone), which probably points out the site of a battle; Tawnakeel near Crossmolina, narrow field. Tawny appears in Tawnyeely near Mohill in Leitrim, the field of the lime (*Tamhnach-aelaigh*); and Tawnybrack in Antrim speckled field. Tamnagh and its modifications gives names to Tamnaghbane in Armagh, white field; Tamnaficarbot and Tamnafiglassan,

both in Armagh—the first *Tamhnach-feadha-car-bait*, the field of the wood of the chariot, and the second the field of Glassan's wood; Tamnymartin near Maghera in Derry, Martin's field.

Rathdowney, the name of a village and parish in Queen's County, signifies as it stands, the fort of the church (*domhnach*); but the correct name would be *Rathtowney*, representing the Irish *Rath-tamhnaigh*, as the Four Masters write it—the fort of the green field. This was the old pagan name, which the people corrupted (by merely changing *t* to *d*) under the idea that *domhnach* was the proper word, and that the name was derived from the church, which was built on the original rath.

There is a form *Tavnagh*, used in some of the Ulster counties, especially in Antrim and Monaghan; such as Tavnaghdrissagh in Antrim, the field of the briers; Tavanaska in Monaghan, the field of the bushes. In composition the *t* is sometimes aspirated, as in Corhawnagh and Corhawny—the rough field, or the round hill of the field, the names of several places in Cavan and the Connaught counties.

Achadh [aha], a field; translated *campulus* by Adamnan. It is generally represented in modern names by *agha*, *agh*, or *augh*; but in individual cases the investigator must be careful, for these three words often stand for *ath*, a ford.

The parish of Agha in Carlow takes its name from a very old church ruin, once an important religious foundation, which the Four Masters call *Achadh-arghlais*, the field of the green tillage. Aghinver on Lough Erne in Fermanagh, is called in the Annals *Achadh-inbhir*, the field of the *inver*, or river mouth. Aghmacart in Queen's County, is in Irish *Achadh-mic-Airt*, the field of Art's son; Aghindarragh in Tyrone, the field of the

oak; Aghawoney near Kilmacrenan in Donegal, written by the Four Masters *Achadh-mhona*, bog-field. Achonry in Sligo is called in the Annals, *Achadh-Chonaire* [Ahaconnary], Conary's field. Ardagh is the name of numerous villages, townlands, and parishes through the four provinces; several of these are often mentioned in the Annals, the Irish form being always *Ard-achadh*, high field. In a few cases the modern form is Ardaghy.

Chuain [cloon] is often translated *pratium* by Latin writers, and for want of a better term it is usually rendered in English by "lawn" or "meadow." Its exact meaning, however, is a fertile piece of land, or a green arable spot, surrounded or nearly surrounded by bog or marsh on one side, and water on the other.

The word forms a part of a vast number of names in all parts of Ireland; many of the religious establishments derived their names from it; and this has led some writers into the erroneous belief that the word originally meant a place of religious retirement. But it is certain that in its primitive signification it had no reference to religion; and its frequent occurrence in our ecclesiastical names is sufficiently explained by the well-known custom of the early Irish saints, to select lonely and retired places for their own habitations, as well as for their religious establishments.

The names of many of the religious *cloons* are in fact of pagan origin, and existed before the ecclesiastical foundations, having been adopted without change by the founders:—among these may be reckoned the following. Clones (pronounced in two syllables) in Monaghan, where a round tower remains to attest its former religious celebrity; its name is written in the Annals *Chuain-Eois* [Cloonoe], Eos's meadow; and it is

not improbable that Eos was the pagan chief who raised the great fort, the existence of which proves it to have been a place of importance before the Christian settlement.

Clonard in Meath, where the celebrated St. Finian had his great school in the sixth century, is called in all the Irish authorities, *Cluain-Eraird*, from which the present name has been contracted. Many have translated this "The retirement on the western height;" but this is a mere guess, and at any rate could not be right, for the site of the establishment is a dead flat on the left bank of the Boyne. According to Colgan, Erard was a man's name signifying "noble, exalted, or distinguished, and it was formerly not unfrequent among the Irish" (A. SS., p. 28). He then states that this place was so called from some man named Erard, so that *Cluain-Eraird* or Clonard signifies Erard's meadow; and since, as in case of Clones, a moat still remains there, Erard may have been the pagan chief who erected it, ages before the time of St. Finian. It is worthy of remark that Erard is occasionally met with as a personal name even at the present time. There are several other places in Leinster and Munster called Clonard and Cloonard, but in these the Irish form of the name is probably *Cluain-ard*, high meadow.

We find the names of some of the religious establishments formed by suffixing the name of a saint or some other Christian term to the word *cluain*; and, in these cases, this *cluain* may be a remnant of the previous pagan name, which was partly changed after the ecclesiastical foundation. Clonallan, now a parish near Newry in Down, is mentioned by Keating, Colgan, and others, who call it *Cluain-Dallain*, Dallan's meadow; the *d* is omitted by aspiration (see p. 20) in the modern

name, but in the Taxation of 1306 it is retained, the place being called *Clondalan*. It received its name from Dallan Forgall, who flourished about the year 580; he was a celebrated poet, and composed a panegyric in verse on St. Columba, called *Amhra-Choluimcille*, of which we possess copies in a very old dialect of the Irish. From him also the church of Kildallan in Cavan, and some other churches derived their names (see Reeves, *Eccl. Ant.*, p. 114).

Except in a very few cases, *cluain* is represented in the present names by either *clon* or *cloon*; and there are about 1,800 places in Ireland whose names begin with one or the other of these syllables. *Clon* is found in the following names:— Clonmellon in Westmeath is written by the Four Masters, *Cluain-Miláin*, Milan's Meadow. Clonmel in Tipperary, they write *Cluain-meala* (meadow of honey), which is the Irish name used at present: this name, which it bore long before the foundation of the town, originated, no doubt, from the abundance of wild bees' nests. There is also a Clonmel near Glasnevin, Dublin, and another in King's County. Clonmult, the meadow of the wethers, is the name of a village and parish in Cork, and of a townland in Cavan.

With *eloon* are formed Cloontuskert in Roscommon, which is written in the Annals *Cluain-tuaiscert*, the northern meadow; Cloonlogher, the name of a parish in Leitrim, *Cluain-buachra*, the meadow of rushes; Cloonkeen, a very common townland name, *Cluain-caoin*, beautiful meadow, which is also very often anglicised Clonkeen. Clonkeen in Galway is written *Cluain-cain-Cairill* in "Hy Many," from Cairill, a primitive Irish saint: and it is still very usually called Clonkeen-Kerrill. Sometimes the word is in composition

pronounced *clin*, as we see in Bracklin, the same as Brackloon, both townland names of frequent occurrence, derived from *Breac-chluain* (Four Mast.), speckled meadow; and of similar formation are Mucklin, Mucklone, and Muckloon, pig meadow.

Two forms of the diminutive are in use: one *Cluainin* [Clooneen], occurs in the Four Masters, and in the form Clooneen (little meadow), it gives name to a great many townlands, chiefly in the west of Ireland. The other diminutive, *Cluaintin*, in the anglicised form Cloonteen, is the name of several places in Connaught and Munster. The plural of *cluain* is *cluainte* [cloonty], and this also enters into names. It is sometimes made *cloonta*, as in Cloontabonniv in Clare, the meadows of the *bonnives* or young pigs; Cloontakillew and Cloontakilla in Mayo, the meadows of the wood. But it is much oftener made Cloonty, or with the double plural Cloonties; which are themselves the names of several places. Occasionally it is made *clinty* in Ulster, as in Clinty in the parish of Kirkinriola in Antrim; Clintycracken in Tyrone, *Cluainte-croiceann*, the meadows of the skins, so called probably from being used as a place for tanning.

Tuar [toor] signifies a bleach-green; in an extended sense it is applied to any place where things were spread out to dry, and very often to fields along small streams, the articles being washed in the stream, and dried on its banks; and it was sometimes applied to spots where cattle used to feed and sleep. The word is used in Munster, Connaught, and Leinster, but does not occur at all in the Ulster counties.

Toor is the almost universal anglicised form and this and Tooreen or Tourin (little bleach-

green) are the names of more than sixty townlands in the three provinces: as a part of compounds, it helps to give names to a still larger number. Toornageeha in Waterford and Kerry, signifies the bleach-green of the wind; Toorfune in Tipperary, fair or white-coloured bleach-green; Tooreennablauha in Kerry, the little bleach-green of the flowers (*blíth*); Tooreennagrena in Cork, sunny little bleach-green.

It occasionally exhibits other forms in the Leinster counties. The Irish name of Ballitore, a village in Kildare, is *Bel-atha-a'-tuair* [Bellator], the ford-mouth of the bleach-green; and it took this name from a ford on the river Greece; Monatore (*móin* a bog) occurs in Wicklow and Kildare; Tintore in Queen's County is in Irish *Tigh-an-tuair* [Teentoor], the house of the bleach-green; and the same name without the article becomes Tithewer, near Newtownmountkennedy in Wicklow.

The peasantry in most parts of Ireland use a kind of double axe for grubbing or rooting up the surface of coarse land; it is called a *grafán* [graffaun], from the verb *graf*, to write, engrave, or scrape, cognate with Greek *graphó*. Lands that have been grubbed or *graffed* with this instrument have in many cases received and preserved names, formed on the verb *graf*, that indicates the operation. This is the origin of those names that begin with the syllable *graf*; such as Graffa, Graffan, Graffee, Graffoge, Graffin, and Graffy, which are found in the four provinces, and all of which signify grubbed land.

Ploughing by the horsetail, and burning corn in the ear, were practised in Ireland down to a comparatively recent period; Arthur Young witnessed both in operation less than a hundred years ago;

but at that time they had nearly disappeared, partly on account of acts of Parliament framed expressly to prevent them, and partly through the increasing intelligence of the people. *Loisgreán* [lusgraun] is the term applied to corn burnt in the ear; and the particular spots where the process was carried on are in many cases indicated by names formed on this word.

The modern forms do not in general depart much from what would be indicated by the original pronunciation; it is well represented in Knockaluskraun and Knockloskeraun in Clare, each the name of a hill (*knock*) where corn used to be burned. The simple term gives name to Loskeran near Ardmore in Waterford.

Sometimes the word is pronounced *lustraun*; and this form is seen in Caherlustraun near Tuam in Galway, where the corn used to be burned in an ancient *caher* or stone fort; in Lugalustran in Leitrim, and Stralustrin in Fermanagh, the hollow, and the river holm of the burnt corn.

Land burnt in any way, whether by accident or design for agricultural purposes—as, for instance, when heath was burnt to encourage the growth of grass, as noticed by Boate (Nat. Hist. XIII., 4)—was designated by the word *loisgthe* [luskě], burnt; which in modern names is usually changed to *lusky*, *losky*, or *lusk*. Ballylusky and Ballylusk, i. e. *Baileloisgthe*, burnt town, are the names of several townlands, the former being found in the Munster counties, and the latter in Leinster; while it is made Ballylosky in Donegal: Molosky in Clare, signifies burnt plain:—*Mo* = *magh*, a plain.

Sometimes the word *teotán* [totaun], a burning, is employed to express the same thing, as in Knockatotaun in Mayo and Sligo, *Cnoc-a²-teotáin*,

the hill of the burning : Parkatotaun in Limerick, the field of the burning.

It was formerly customary with those who kept cattle to spend a great part of the summer wandering about with their herds among the mountain pastures, removing from place to place, as the grass became exhausted. During the winter they lived in their lowland villages, and as soon as they had tilled a spot of land in spring, they removed with their herds to the mountains till autumn, when they returned to gather the crops. (See 2nd Vol. Chap. xxvi.).

The mountain habitations where they lived, fed their cattle, and carried on their dairy operations during the summer, were called in Irish *buaile* [booly], a word evidently derived from *bo*, a cow. This custom existed down to the sixteenth century ; and the poet Spenser describes it very correctly, as he witnessed it in his day :—“ There is one use amongst them, to keepe their cattle, and to live themselves the most part of the yeare in boolies, pasturing upon the mountaine, and waste wilde places ; and removing still to fresh land, as they have depastured the former ” (View of the State of Ireland ; Dublin edition, 1809, p. 82). O’Flaherty also notices the same custom :—“ In summer time they drive their cattle to the mountaines, where such as looke to the cattle live in small cabbins for that season ” (Iar-Connaught, c. 17). The term *booley* was not confined to the mountainous districts ; for in some parts of Ireland it was applied to any place where cattle were fed or milked, or which was set apart for dairy purposes.

Great numbers of places retain the names of these dairy places, and the word *buaile* is generally represented in modern names by the forms

Booley, Boley, Boola, and Boula, which are themselves the names of many places, and form the beginning of a still larger number. In Boleylug near Baltinglass in Wicklow, they must have built their "cabbins" for shelter in the *lug* or mountain hollow; Booladurragha in Cork, and Booldurragh in Carlow, dark booley (*Buaile-dorcha*), probably from being shaded with trees; Booleylglass, a village in Kilkenny, green booley.

The word is combined in various other ways, and it assumes other forms, partly by corruption and partly by grammatical inflexion. Farranbooley near Dundrum in Dublin, is booley land; Aughvolyshane in the parish of Glenkeen, Tipperary, is in Irish *Ath-bhuaile-Sheain*, the ford of John's booley. Ballybooley, the name of some townlands in Antrim and Down, Ballyvooly in the parish of Layd, Antrim, and Ballyvool near Inistioge, Kilkenny, are all different forms of *Baile-buaile*, the town of the dairy place; Ballynaboley, Ballynaboola, and Ballynabooley, have the same meaning, the article *na* being inserted; and Boulabally near Adare in Limerick, is the same name with the terms reversed. On Ballybooley hill near the source of the Larne water in Antrim, there are still numerous remains of the old "cabbins," extending for two miles along the face of the hill; they are called *Boley houses*, and the people retain the tradition that they were formerly used by the inhabitants of the valley when they drove up their cattle in summer to pasture on the heights (see Reeves, *Eccl. Ant.*, p. 268).

The diminutive *buaillín* [boolteen], and the plural *buaillte* [boolty], occur occasionally: Boolteens and Boolteeny (see p. 32, VI.), in Kerry and Tipperary, both signify little dairy places; Boultypatrick in Donegal, Patrick's boolevs.

CHAPTER VIII.

SUBDIVISIONS AND MEASURES OF LAND.

AMONG a people who followed the double occupation of tillage and pasturage, according as the country became populated, it would be divided and subdivided, and parcelled out among the people; boundaries would be determined, and standards of measurement adopted. The following was the old partition of the country, according to Irish authorities:—There were five provinces: Leinster, Ulster, Connaught, Munster, and Meath, each of which was divided into *trichacéds* (thirty hundreds) or *trichas*, Meath containing 18, Connaught 30, Ulster 36, Leinster 31, and Munster 70; each *tricha* contained 30 *bailebiataighs* (victualler's town), and each *Bailebiatach*, 12 *seisreachs*. The division into provinces is still retained with some modification, but the rest of the old distribution is obsolete. The present subdivision is into provinces, counties, baronies, parishes, and townlands; in all Ireland there are 325 baronies, 2,447 parishes, and about 64,000 townlands. Various minor subdivisions and standards of measurement were adopted in different parts of the country; and so far as these are represented in our present nomenclature, I will notice them here.*

The old term *tricha* or *triucha* [truha], is usually

* For further information the reader is referred to Dr. Reeves's paper "On the Townland Distribution of Ireland" (Proc. R. I. Academy, Vol. VII., p. 473), from which much of the information in this chapter has been derived; and to a paper "On the Territorial Divisions of the Country," by Sir Thomas Larcom, prefixed to the "Relief Correspondence of the Commissioners of Public Works."

rendered by "cantred" or "district," and we find it giving name to the barony of Trough in Monaghan; to the townland of Trough near O'Brien's Bridge in Clare; and to True in the parish of Killyman in Tyrone. *Seisreach* [shesh-rahg] is commonly translated "ploughland;" it is said to be derived from *seisear*, six, and *each*, a horse, and it was used to denote the extent of land a six-horse plough would turn up in one year. We find the term in Sheshheraghmore and Sheshheraghscanlan near Borrisokane in Tipperary; in Sheshheraghkeale (*keale*, narrow) near Nenagh, the same name as Sistrakeel (see p. 60, v.) in the parish of Tamlaght Finlagan, Derry; and in Drumsastry in Fermanagh, the ridge of the plowland.

The terms in most common use to denote portions of land or territory were those expressing fractional parts, of which there are five that occur very frequently. The word *leath* [läh] signifies half, and we find it forming part of names all over Ireland. Thus when a *seisreach* was divided into two equal parts, each was called *leath-sheisreach* [lahesheragh], half plowland, which gives name to Lahesheragh in Kerry, to Lahesseragh in Tipperary, and to Ballynalahessery near Dungarvan in Waterford, which signifies the town of the half-plowland. In like manner, half a townland was denoted by the term *Leath-bhaile*, pronounced, and generally anglicised, Lavalley and Levalley, which are the names of about thirty townlands scattered through the four provinces. Laharan, the name of many places in Cork and Kerry, signifies literally half land, Irish *Leath-fhearann*, the initial *f* in *fearann* (land) being rendered silent by aspiration (see p. 20).

The territory of Lecale in Down, now forming

two baronies, is called in the Irish authorities *Leth-Cathail*, Cathal's half or portion. Cathal [Cahal], who was fifth in descent from Deman, king of Ulidia in the middle of the sixth century, flourished about the year 700; and in a division of territory this district was assigned to him, and took his name. It had been previously called *Magh-inis*, which Colgan translates *Insula campestris*, the level island, being a plain tract nearly surrounded by the sea.

Trian [treen] denotes the third part of anything; it was formerly a territorial designation in frequent use, and it has descended to the present time in the names of several places. A tripartite division of territory in Tipperary gave origin to the name of the barony of Middlethird, which is a translation from the Irish *Trianmeadhanach* [mānagh] as used by the Four Masters. There was a similar division in Waterford, and two of the three parts—now two baronies—are still known by the names of Middlethird and Uppertthird. The barony of Duffer in Down is called by the Four Masters *Dubh-thrian* [Duvreen], the black third, the sound of which is very well represented in the present name; the same as Diffreen in Leitrim, near Glencar lake.

Trian generally takes the form of Trean and Trien, which constitute or begin the names of about 70 townlands in the four provinces. Treanmullin, near Stranorlar in Donegal, signifies the third part or division of the mill, i. e. having a mill on it; Treanfohanaun in Mayo, the thistle-producing third; Treanlaur in Galway and Mayo, middle third; Treanmanagh in Clare, Kerry, and Limerick, same meaning; Trienaltenagh in Londonderry, the third of the precipices or cliffs.

Ceathramhadh [carhoo or carrow] signifies a

quarter, from *ceathair* [cahir] four. The old townlands or ballybetaghs, were very often divided into quarters, each of which was commonly designated by this word *ceathramhadh*, which, in the present names generally takes one of the two forms *carrow*, and *carhoo*; the former being the more usual, but the latter occurring very often in Cork and Kerry. Carrow forms or begins the names of more than 700 townlands, and Carhoo of about 30; and another form, Carrive, occurs in some of the northern counties.

The four quarters into which the townland was divided were generally distinguished from one another by adjectives descriptive of size, position, shape, or quality of the land, or by suffixing the names of the occupiers. Thus, there are more than 60 modern townlands called Carrowkeel, *Ceathramhadh-cael*, narrow quarter; Carrowgarriff and Carrowgarve, rough (*garbh*) quarter, is the name of sixteen; there are 25 called Carrowbane and Carrowbaun, white quarter; 24 called Carrowbeg, little quarter; and more than 60 called Carrowmore, great quarter. Lecarrow, half-quarter, gives name to about 60 townlands, the greater number of them in Connaught.

A fifth part is denoted by *coigeadh* [cōga]: the application of this term to land is very ancient, for in the old form *coiced* it occurs in the Book of Armagh, where it is translated *quinta pars*. In later times it was often used in the sense of "province," which application evidently originated in the division of Ireland into *five* provinces. In its primitive signification of a fifth part—probably the fifth part of an ancient townland—has given names to several places. Cooga, its most usual modern form, is the name of several townlands in Connaught and Munster; there are

three townlands in Mayo called Coogue; and Coogaquid in Clare, signifies literally "fifth part;" —*cuid*, a part.

Seiseadh [shesha] the sixth part; to be distinguished from *seisreach*. As a measure of land, it was usual in Ulster and north Connaught, where in the forms Sess, Sessia, Sessiagh, it gives names to about thirty townlands. It occurs also in Munster, though in forms slightly different; as in the case of Sheshia in Clare, and Sheshiv in Limerick; Shesharoe in Tipperary, red sixth; Sheshodonnell in Clare, O'Donnell's sixth part.

Several other Irish terms were employed; such as Ballyboe or "cow-land," which prevailed in some of the Ulster counties, and which is still a very common townland name in Donegal. In some of the counties of Munster, they had in use a measure called *gniomh* [gneeve], which was the twelfth part of a prowland; and this term occurs occasionally in the other provinces. It has given name to about twenty townlands now called Gneeve and Gneeves, the greater number of them in Cork and Kerry. There is a place in the parish of Kilmacabea, Cork, called Three-gneeves; and in the same county there are two townlands, each called Two-gneeves.

In many parts of Ireland the Anglo-Norman settlers introduced terms derived from their own language, and several of these are now very common as townland names. *Cartron* signifies a quarter, and is derived through the French *quar-teron* from the mediæval Lat. *quarteronus*; it was in very common use in Connaught as well as in Longford, Westmeath, and King's County; and it was applied to a parcel of land varying in amount from 60 to 160 acres. There are about 80 townlands called Cartron, chiefly in Connaught,

and 60 others of whose names it forms the beginning. The terms with which it is compounded are generally Irish, such as Cartronganny near Mullingar, *Cartron-gainimh*, sandy cartron; Cartronnagilta in Cavan, the cartron of the reeds; Cartronrathroe in Mayo, the cartron of the red fort.

Tate or *tath* appears to be an English word, and meant 60 native Irish acres. It occurs chiefly in Fermanagh, Monaghan, and Tyrone, generally in the forms *tat*, *tatt*, and *tatty*; and, as in the case of *cartron*, it usually compounds with Irish words. Tattynageeragh in the parish of Clones in Fermanagh, the *tate* of the sheep; Tattintlieve in Monaghan, the *tate* of the *shieve* or mountain.

In Cavan, certain measures of land were called by the names *poll*, *gallon*, and *pottle*. Thus Pollakeel is the narrow *poll*; Pollamore, great *poll*, &c. In most other counties, however, *poll* is an Irish word signifying a hole. Pottlebane and Pottleboy in Cavan, signify white and yellow *pottle*, respectively; Gallonnambraher the friar's *gallon*, &c.

CHAPTER IX.

NUMERICAL COMBINATIONS.

WHILE names involving numerical combinations are found all over the world, a careful examination would be pretty sure to show that each people had a predilection for one or more particular numbers. During my examination of Irish proper names, I have often been struck with the constant

recurrence of the numbers two and three; and after having specially investigated the subject, I have found, as I hope to be able to show, that names involving these two numbers are so numerous as to constitute a distinct peculiarity, and that this is the case most especially with regard to the number two.

I never saw it stated that the number two was in Ireland considered more remarkable than any other; but from whatever cause it may have arisen, certain it is that there existed in the minds of the Irish people a distinctly marked predilection to designate persons or places, where circumstances permitted it, by epithets expressive of the idea of duality, the epithet being founded on some circumstance connected with the object named; and such circumstances were often seized upon to form a name in preference to others equally or more conspicuous. We have, of course, as they have in all countries, names with combinations of other numbers, and those containing the number three are very numerous; but the number two is met with many times more frequently than all the others put together.

The Irish word for two that occurs in names is *dá* or *dhá*, both forms being used; *dá* is pronounced *daw*; but in the other form, *dh*, which has a peculiar and rather faint guttural sound, is altogether suppressed in modern names; the word *dhá* being generally represented by the vowel *a*, while in many cases modern contraction has obliterated every trace of a representative letter. It is necessary to bear in mind that *dá* or *dhá* generally causes aspiration, and in a few cases eclipses consonants and prefixes *n* to vowels (see pp. 19 and 21, *supra*).

We find names involving the number two re-

corded in Irish history, from the most ancient authorities down to the MSS. of the seventeenth century, and they occur in proportion quite as numerous as at the present day; showing that this curious tendency is not of modern origin, but that it has descended, silent and unnoticed, from ages of the most remote antiquity.

There is a village and parish in the north-west of Tipperary, on the shore of Lough Derg, now called Terryglass; its Irish name, as used in many Irish authorities, is *Tir-da-ghlas*, the territory of the two streams; and the identity of this with the modern Terryglass is placed beyond all doubt by a passage in the "Life of St. Fintan of Clonenagh," which describes *Tir-da-glas* as "in the territory of Munster, near the river Shannon." The great antiquity of this name is proved by the fact that it is mentioned by Adamnan in his "Life of St. Columba" (Lib. II., Cap. xxxvi.), written in the end of the seventh century; but according to his usual custom, instead of the Irish name, he gives the Latin equivalent: in the heading of the chapter it is called *Ager duorum rivorum*, and in the text *Rus duum rivulorum*, either of which is a correct translation of *Tir-da-ghlas*.* There is a subdivision of the townland of Clogher in the parish of Kilnoe, Clare, called Terryglass, which has the same Irish form and meaning as the other.

In the Book of Leinster there is a short poem, ascribed to Finn Mac Cumhail, accounting for the name of *Magh-du-ghéisi*, in Leinster, the plain of the two swans; and the Dinnsenchus gives a legend about the name of the river Owendalulagh,

* See Reeves's Adamnan, where *ager duorum rivorum* is identified with Terryglass.

which rises on the slope of Slieve Aughty, and flows into Lough Cooter near Gort in Galway. This legend states, that when Echtghe [Ekté] a Dedannan lady, married Fergus Lusca, cup-bearer to the king of Connaught, she brought with her two cows, remarkable for their milk-bearing fruitfulness, which were put to graze on the banks of this stream; and from this circumstance it was called *Abhainn-da-loilgheach*, the river of the two milch cows. According to the same authority, Slieve Aughty took its name from this lady—*Shiabh-Echtghe*, Echtghe's mountain. Several other instances of names of this class, mentioned in ancient authorities, will be cited as I proceed. This word *loilgheach* appears in the name of a lake in the north of Armagh, near the south-west corner of Lough Neagh, called Derry-lileagh, which means the *derry* or oak-grove of the milch cows.

Though this peculiarity is not so common in personal as in local names, yet the number of persons mentioned in Irish writings whose names involve the number two, is sufficiently large to be very remarkable. The greater number of these names appear to be agnomina, which described certain peculiarities of the individuals, and which were imposed for the sake of distinction, after a fashion prevalent among most nations before the institution of surnames. (See Vol. II., Ch. ix.).

One of the three Collas who conquered Ulster in the fourth century (see p. 137) was called *Colla-da-Chrich*, Colla of the two territories. *Da-chrich* was a favourite sobriquet, and no doubt, in case of each individual, it records the fact of his connection, either by possession or residence, with two countries or districts; in case of Colla, it most probably refers to two territories in Ireland and

Scotland, in the latter of which he lived some years in a state of banishment before his invasion of Ulster. In the Martyrology of Donegal there are nine different persons mentioned, called *Fer-da-chrich*, the man of the two territories.

The word *Dubh* applied to a dark-visaged person is often followed by *da*; thus the Four Masters mention two persons named *Dubh-da-bhare*, the black (man) of the two ships; four, named *Dubh-da-chrich*; eight, *Dubh-da-bhoireann* (of the two stony districts?); two, *Dubh-da-inbher*, of the two estuaries; one, *Dubh-da-ingean*, of the two daughters; four, *Dubh-da-leithe*, of the two sides or parties; and two, *Dubh-da-thuath*, of the two districts or cantreds. In the "Genealogy of *Corcaluidhe*" we find *Dubh-da-mhagh*, of the two plains; and in the Martyrology of Donegal, *Dubh-da-locha*, of the two lakes.

Fiacha Muilleathan, king of Munster in the third century, was called *Fer-da-liach*, the man of the two sorrows, because his mother died and his father was killed in the battle of *Magh Mucruimhe* on the day of his birth. The father of *Máine Mor*, the ancestor of the *Hy Many*, was *Eochaidh*, surnamed *Fer-da-ghiall*, the man of the two hostages. Many more names might be cited, if it were necessary to extend this list; and while the number two is so common, we meet with few names involving any other number except three.

It is very natural that a place should be named from two prominent objects forming part of it, or in connection with it, and names of this kind are occasionally met with in most countries. The fact that they occur in Ireland would not be considered remarkable, were it not for these two circumstances—first, they are, beyond all comparison, more numerous than could be reasonably

expected; and secondly, the word *dá* is usually expressed, and forms part of the names.

Great numbers of places are scattered here and there through the country whose names express position between two physical features, such as rivers, mountains, lakes, &c., those between two rivers being the most numerous. Killederdaowen in the parish of Duniry, Galway, is called in Irish, *Coill-eder-da-abhainn*, the wood between two rivers; and Killadrown, in the parish of Drumcullen, King's County, is evidently the same word shortened by local corruption. Dromderaowen in Cork, and Dromdiraowen in Kerry, are both modern forms of *Druim-'dir-dhá-abhainn*, the ridge between two rivers, where the Irish *dhá* is represented by *a* in the present names. In Cloone-derown, Galway—the meadow between two rivers—there is no representative of the *dha*, though it exists in the Irish name; and a like remark applies to Ballyederown (the townland between two rivers), an old castle situate in the angle where the rivers Funshion and Araglin in Cork mingle their waters. Coracow in the parish of Killaha, Kerry, is a name much shortened from its original *Comhrac-dhá-abha*, the meeting of the two streams. The Four Masters, at A.D. 528, record a battle fought at a place called *Luachair-mor-etir-da-inbhir*, the large rushy place between two river mouths, otherwise called *Ailbhe* or *Cluain-Ailbhe* (Ailbhe's meadow), now Clonalvy in the county Meath.

With *glaise* (a stream) instead of *abhainn*, we have Ederdaglass, the name of two townlands in Fermanagh, meaning (a place) between two streams; and Drumederglass in Cavan, the ridge between two streams. Though all trace of *da* is lost in this name, it is preserved in the Down Survey, where the place is called Drumaderdaglass.

Ederdacurragh in Fermanagh, means (a place) between two marshes; Aderavoher in Sligo, is in Irish *Eadar-dha-bhothair* (a place) between two roads, an idea that is otherwise expressed in Gouldavoher near Mungret, Limerick, the fork of the two roads. Dromdiralough in Kerry, the ridge between two lakes, and Drumederalena in Sligo, the ridge between the two *lenas* or meadows; Inchideraille near Inchigeelagh, is in Irish *Inis-idir-dha-fháill*, the island or river holm between two cliffs; a similar position has given name to Derdaoil or Dariel, a little village in the parish of Kilmastulla, Tipperary, which is shortened from the Irish *Idir-da-fháill*, between two cliffs; Cloonderavally in Sligo, the *cloon* or meadow between the two *ballies* or townlands.

Crockada in the parish of Clones, Fermanagh, is only a part of the Irish name, *Cnoc-edar-da-ghreuch*, the hill between the two marshy flats; and the true form of the present name would be Knockadder. Mogh, the name of a townland in the parish of Rathlynin, Tipperary, is also an abbreviation of a longer name; the inhabitants call it *Magh-idir-dha-abhainn*, the plain between two rivers.

The well-known old church of Aghadoe, near Killarney, which gives name to a parish, is called by the Four Masters, at 1581, *Achadh-da-có*, the field of the two yew-trees, which must have been growing near each other, and must have been sufficiently large and remarkable to attract general attention. Part of the townland of Drumharkan Glebe in the parish of Cloone, Leitrim, is called Cooldao, the back of the two yews. In the townland of Cornagee, parish of Killinagh, Cavan, there is a deep cavern, into which a stream sinks; it is called Polladaossan, the hole of the two *dossans* or bushes.

Near Crossmolina in Mayo, is a townland called Glendavoolagh, the glen of the two boodies or dairy places. In the parish of Killashee, Longford, there is a village and townland called Cloon-dara, containing the ruins of what was once an important ecclesiastical establishment; it is mentioned by the Four Masters at 1323, and called *Cluain-da-rath*, the meadow of the two raths; and there is a townland of the same name in the parish of Tisrara, Roscommon.

The parish of Donagh in Monaghan, takes its name from an old church, the ruins of which are still to be seen near the village of Glasslough; it is mentioned twice by the Four Masters, and its full name, as written by them, is *Domhnach-maighe-da-chlaoine* [Donagh-moy-da-cleena], the church of the plain of the two slopes. Dromdaleague or Dromaleague, the name of a village and parish in Cork, signifies the ridge of the two stones. Ballydehob in the south of the same county, took its name from a ford which is called in Irish *Bel-atha-da-chab*, the ford of the two *cabs* or mouths; the *two mouths*, I suppose, describing some peculiarity of shape.

Several places derive their names from two plains; thus Damma, the name of two townlands in Kilkenny, is simply *Da-mhagh* two plains; Rosdama in the parish of Grange, same county, the wood of the two plains. That part of the King's County now occupied by the baronies of Warrenstown and Coolestown, was anciently called *Tuath-da-Mhaighe*, the district of the two plains, by which name it is frequently mentioned in the annals, and which is sometimes anglicised Tethmoy; the remarkable hill of Drumcaw, giving name to a townland in this neighbourhood, was anciently called *Druim-da-mhaighe*, from the

same district; and we find Glendavagh, the glen of the two plains, in the parish of Aghaloo, Tyrone.

The valley of Glendalough in Wicklow, takes its name from the two lakes so well known to tourists; it is called in Irish authorities *Gleann-da-locha*, which the author of the Life of St. Kevin translates "the valley of the two lakes;" and other glens of the same name in Waterford, Kerry, and Galway, are also so called from two lakes near each other. There is an island in the Shannon, in the parish of Killadysert, Clare, called Inishdadroum, which is mentioned in the "Wars of GG." by the name of *Inis-da-dromand*, the island of the two *drums* or backs, from its shape: and a similar peculiarity of form has given name to Inishdavar in the parish of Derryvullan, Fermanagh (of the two *barrs* or tops); to Cornadarum, Fermanagh, the round hill of the two *drums* or ridges; and to Corradeverrid in Cavan, the hill of the two caps (*barred*). Tuam in Galway is called in the annals *Tuaim-da-ghualann*, the tumulus of the two shoulders, evidently from the shape of the ancient sepulchral mound from which the place has its name.

Desertcreat, a townland giving name to a parish in Tyrone, is mentioned by the Four Masters as the scene of a battle between the O'Neills and the O'Donnells, in A. D. 1281, and it is called by them *Discart-da-chrioch*, the desert or hermitage of the two territories; they mention also a place called *Magh-da-chairneach*, the plain of the two carns; *Magh-da-ghabhal*, the plain of the two forks; *Ailiun-da-bhernach*, the island of the two gaps; *Magh-da-Chainneach*, the plain of the two Cainneachs (men). The district between Lough Cong and the river Moy was anciently called *An Da*

Blae, the two bends, under which name it is frequently mentioned in the annals.

There is a townland in the parish of Rossinver, Leitrim, called Lisdarush, the fort of the two promontories; on the side of Hungry Hill, west of Glengarriff in Cork, is a small lake which is called Coomadavallig, the hollow of the two roads; in Roscommon we find Cloondacarra, the meadow of the two weirs; the Four Masters mention *Claritha-da-charadh*, the plain (or footboard) of the ford of the two weirs; and Charlemont in Tyrone was anciently called *Achadh-an-da-charadh*, the field of the two weirs. Gubbacrock in the parish of Killesher, Fermanagh, is written in Irish *Gob-dha-chnoc*, the beak or point of the two hills.

Dundareirke is the name of an ancient castle in Cork, built by the Mac Carthys, signifying the fortress of the two prospects (*Dun-da-radharc*), and the name is very suitable; for, according to Smith, "it is on a hill and commands a vast extended view as far as Kerry, and east almost to Cork;" there is a townland of the same name in the parish of Danesfort, Kilkenny, printed in the Ordnance Maps Dundaryark, but locally pronounced Dundarerk: and the old dun does actually command two wide views.

The preceding names were derived from conspicuous physical features, and their origin is therefore natural enough, so far as each individual name is concerned; their great number, as already remarked, is what gives them significance. But those I am now about to bring forward admit in general of no such explanation, and appear to me to prove still more conclusively the existence of this remarkable disposition in the minds of the people, to look out for groups of two. Here also,

as in the preceding class, names crowd upon us with remarkable frequency, both in ancient authorities and in the modern list of townlands.

Great numbers of places have been named from two animals of some kind. If we are to explain these names from natural occurrences, we must believe that the places were so called because they were the favourite haunt of the two animals commemorated; but it is very strange that so many places should be named from just two, while there are very few from one, three, or any other number—except in the general way of a genitive singular or a genitive plural. Possibly it may be explained to some extent by the natural pairing of male and female; but this will not explain all, nor even a considerable part, as anyone may see from the illustrations that follow. I believe that most or all of these names have their origin in legends or superstitions, and that the two animals were very often supernatural, viz., fairies or ghosts, or human beings transformed by Dedannan enchantment.

We very frequently meet with two birds—*dá-én*. A portion of the Shannon near Clonmacnoise was anciently called *Snamh-dá-én* [*Snauv-da-ain*], the *snauv* or swimming-ford of the two birds. The parish of Duneane in Antrim has got its present name by a slight contraction from *Dun-dá-én*, the fortress of the two birds, which is its name in the Irish authorities, among others, the Felire of Aengus. There is a mountain stretching between Lough Gill and Collooney, Sligo, which the Four Masters mention at 1196 by the name of *Sliabh-dá-én*, the mountain of the two birds, now called Slieve Dacane; it is curious that a lake on the north side of the same mountain is called Lough Dagea, the lake of the two geese, which are

probably the two birds that gave name to the mountain. There is a townland in the parish of Kinawly, Fermanagh, called Rossdanean, the peninsula of two birds; Balladian near Bally bay in Monaghan, is correctly *Bealach-a'-da-én* (*bealach*, a pass); and Colgan (A. SS., p. 42, note 9) mentions a place near Lough Neagh, called *Cluain-dá-én*, the meadow of the two birds.

Two birds of a particular kind have also given their names to several places, and among these, two ravens seem to be favourites. In the parish of Kinawly, Fermanagh, is a townland called Aghindaiaigh, in Irish *Achadh-an-da-fhiach*, the field of the two ravens; in the townland of Kilcolman, parish of same name, Kerry, is a pit or cavern called *Poll-da-fhiach*, the hole of the two ravens; we find in Cavan, Neddaiaigh, the nest of the two ravens; in Galway, Cuilleendaeagh, and in Kerry Glandaeagh, the little wood, and the glen of the two ravens. The parish of Balteagh in Down is sometimes written in old documents, Ballydaigh, and sometimes Boydafeigh, pointing to *Baile-da-fhiach* or *Both-da-fhiach* (this last form is used in O'Clery's Cal.), the town or the hut of the two ravens "preserving the tradition that two ravens flew away with the plumb-line from the cemetery Rellick in the townland of Kilhoyle, where the parishioners were about to erect their church, to Ardmore, the townland where the site was at length fixed" (Reeves: *Colt. Vis.* 133). With *Branóg*, another name for the same bird, we have Brannock Island, near Great Aran Island, Galway Bay, which is called in Irish *Oilean-da-bhranóg* (O'Flaherty, *Iar Connaught*), the island of the two ravens. Aghadachor in Donegal, means the field of the two herons or cranes. There is a townland

in the parish of Killinvoy, Roscommon, whose name is improperly anglicised Lisdaulan; the Four Masters at 1380, call it *Lios da-lon*, the fort of the two blackbirds.

Several places get their names from two hounds; such as Moyacomb in Wicklow (see p. 52); Cahiracon, two townlands in Clare, which are called to this day in Irish *Cathair-dhá-chon*, the *caher* or stone fortress of the two hounds; and Lisdachon in Westmeath. In the parish of Devenish, Fermanagh, there are two conterminous townlands called Big Dog and Little Dog; these singular appellations derive their origin from the modern division into two unequal parts, of an ancient tract which is called in the annals, *Sliabh-dá-chon*, the mountain of the two hounds. We find also Cloondacon in Mayo, the meadow of the two hounds.

In several other places we have two oxen commemorated, as in Cloondadauv in Galway, which the annalists write *Cluain-dá-damh*, the meadow of the two oxen; Rosdagamph in Fermanagh, and Aughadanove, Armagh, the promontory and the field of the two oxen; in the first, *d* is changed to *g* (see p. 56), and in the second, *da* prefixes *n* to the vowel. At the year 606, the Four Masters mention a lake in which a crannoge was built, situated in Oriel, but not now known, called *Loch-da-damh*, the lake of the two oxen.

Two bucks are commemorated in such names as Ballydavock, Cappadavock, Glendavock, Lisdavock (town, plot, glen, fort), and Attidavock, the site of the house of the two bucks. The parish of Clonyhurk in King's County, containing the town of Portarlinton, takes its name from a townland which the Four Masters call *Chuain-da-thore*, the meadow of the two bears; Glendahurk in Mayo is

the glen of the two boars; and Lisdavuck in King's County, the fort of the two pigs (*muc*, a pig).

Cloondanagh in Clare is in Irish *Cluain-da-neach*, the meadow of the two horses; we find the same two animals in Tullyloughdaugh in Fermanagh, and Aghadaugh in Westmeath; the second meaning the field, and the first the hill of the lake of the two horses; and Clondelara, near Clonmacnoise, is the meadow of the two mares. Clondalee in the parish of Killyon, Meath, is called in Irish *Cluain-da-laegh*, the meadow of the two calves. Aghadavoyle in Armagh is the field of the two *maels*, or hornless cows; two animals of the same kind have given name to a little island in Mayo, viz., Inishdaweel, while we have two yellow cows in Inishdauwee, the name of two townlands in Galway.

There is a legend concerning the origin of Clondagad in Clare, the cloon of the two *gads* or withes, and another accounting for the name *Dun-da-leth-glas*, anciently applied to the great rath at Downpatrick, the fortress of the two broken locks or fetters. The two remarkable mountains in Kerry now called the Paps, were anciently called, and are still, in Irish, *Da-chich-Danainne* [Da-kee-Dannina], the two paps of Danann (see p. 164); and the plain on which they stand is called *Bun-a'-da-chich*, the bottom or foundation of the two Paps; Drumahaire, the name of a village in Leitrim, signifies the ridge of the two air-spirits or demons (see p. 194).

In this great diversity it must be supposed that two persons would find a place; and accordingly we find Kildaree, the church of the two kings, the name of two townlands in Galway (for which see Sir William Wilde's "Lough Corrib"), and

of another near Crossmolina, Mayo. There is a fort one mile south of the village of Killoscully, Tipperary, called Lisdavraher, the fort of the two friars; and there is another of the same name in the south of Ballymoylan townland, parish of Youghalarra, in the same county. In both these cases the friars were probably ghosts.

There is a parish called Toomore in the county of Mayo, taking its name from an old church standing near the river Moy; it is also the name of a townland in the parish of Aughrim, Roscommon, and of a townland and parish in Sligo. This is a very curious and a very ancient name. Toomore in Mayo is written *Tuaim-da-bhodhar* by Duaid Mac Firbis and the Four Masters; and *Tuaim-da-bhodar* in a poem in the "Book of Lecan." The pronunciation of the original is *Tooma-our*, which easily sank into Toomore; and the name signifies the tomb of the two deaf persons; but who they were, neither history nor tradition records.

The memory of the two venerable people who gave name to Cordalea in the parish of Kilmore, Cavan, has quite perished from the face of the earth, except only so far as it is preserved in the name *Coa-da-liath*, the hill of the two grey persons. Two people of a different complexion are commemorated in Glendaduff in Mayo, the glen of the two black-visaged persons. Meendacalliagh in the parish of Lower Fahan, Donegal, means the *meen* or mountain flat of the two *calliags* or hags, probably a pair of those old witches who used to turn themselves, on Good Friday, into hares, and suck the cows.

It must occur to anyone who glances through these names to ask himself the question—what was the origin of this curious custom? I cannot

believe that it is a mere accident of language, or that it sprang up spontaneously without any particular cause. I confess myself wholly in the dark, unable to offer any explanation: I have never met anything that I can call to mind in the whole range of Irish literature tending in the least degree to elucidate it. Is it the remnant of some ancient religious belief, or some dark superstition, dispelled by the light of Christianity? or does it commemorate some widespread social custom, prevailing in time beyond the reach of history or tradition, leaving its track on the language as the only manifestation of its existence? We know that among some nations certain numbers were accounted sacred, like the number seven among the Hebrews. Was two a sacred number with the primitive people of this country? I refrain from all conjecture, though the subject is sufficiently tempting; I give the facts, and leave to others the task of accounting for them.

The number three occurs also with remarkable frequency in Irish proper names, so much so that it would incline one to believe that the Irish had a predilection for grouping things in triads like Welsh. Dr. Reeves has observed that the old chroniclers often enumerate rivers in threes; such as the three *Uinseanns*; the three Sucks; the three Finns; the three *Coimdes*; the three rivers, *Siúir*, *Feil*, and *Ercere*; the three, *Fleasc*, *Mand*, and *Labhrann*; the three black rivers, *Fubhna*, *Torann* and *Callann*; the nine *Brosnachs* (3×3); the nine *Righes*, &c.—all these taken from the Four Masters.

Mr. Hennessy has directed my attention to a great number of triple combinations; such as the three *Tuathas* or districts in Connaught; the places called three castles in Kilkenny and Wick-

low; *Bearna-tri-carbad* the gap of the three chariots, a place in the county Clare; the carn of the three crosses at Clonmacnoise; several places called three plains; three Connaughts; and many others. He has also given me a long list, taken from the annals, of names of persons distinguished by three qualities (such as *Fear-na-dtri-mbuadh*, the man of the three virtues, a cognomen of Conary More), which would enable me to extend this enumeration of triplets much farther; but as I am at present concerned only about *local* names, I shall content myself with simply noting the fact that names of this kind occur in great numbers in our old writings.

Many of these combinations were no doubt adopted in Christian times in honour of the Trinity, of which the name Trevet (see p. 133) is an example; and it is probable that the knowledge of this mystery disposed men's minds to notice more readily combinations of three, and to give names accordingly, even in cases where no direct reference to the Trinity was intended.

We learn the origin of Duntryleague near Gaibally in Limerick, from a passage in the Book of Lismore, which states that "Cormac Cas (king of Munster), son of Oilioll Olum (see p. 134, *supra*) fought the battle of Knocksouna (near Kilmallock) against Eochy Abhradhruadh [Ohy-Avvaroo], king of Ulster, in which Eochy was slain; and Cormac was wounded (in the head), so that he was three years under cure, with his brain continually flowing from his head." Then a goodly *dun* was constructed for him, "having in the middle a beautiful clear spring, and a great royal house was built over the well, and three *liagáns* (pillar stones) were placed round it, on which was laid the bed of the king, so that his

head was in the middle between the three pillars. And one of his attendants stood constantly by him with a cup, pouring the water of the well on his head. He died there after that, and was buried in a cave within the dun; and from this is (derived) the name of the place, *Dun-tri-liag*, the fortress of the three pillar stones."

The erection of three stones like those at Dun-tryleague must have been usual, for we find several names containing the compound *tri-liag*, three pillar stones. It occurs simply in the form of Trillick, as the name of a village in Tyrone, and of two townlands, one in Donegal and the other in Fermanagh. In the parish of Ballymacormick, Longford, there are two townlands called respectively, Trillickacurry and Trillickatemple, the *trillick* or three stones of the marsh, and of the church. Near Dromore in Down, we find Edentrillick, and in the parish of Tynan, Armagh, Rathtrillick, the first the hill brow, and the second the fort, of the three pillar stones.

Several places take their names from three persons, who were probably joint occupiers. In the parish of Kilbride, Meath, there is a townland called Ballintry, *Baile-an-tri*, the town of the three (persons). The more usual word employed in this case, however, is *triur* [troor], which means, not three in the abstract, but three persons; and it is not improbable that in the last-mentioned name, a final *r* has been lost. Ballintruer in the parish of Donaghmore, Wicklow, has the same meaning as Ballintry. In the parish of Ramoan, Antrim, is a hill called Carntrour, where three persons must have been buried under a carn; and in the parish of Templecorran, same county, is another hill called Slieveatruer, which

name appears to be a corruption from Slieveatroom, the mountain of the three persons.

Cavantreeduff in the parish of Cleenish, Fermanagh, has probably some legendary story connected with it, the Irish name being *Cabhan-tridamh*, the round hill of the three oxen. The celebrated castle of Portnatrynod at Lifford, of which the name is now forgotten, and even its very site unknown, is repeatedly mentioned in the Annals, and always called *Port-na-dtri-namhad* [Portnadreenaud], the *port* or bank of the three enemies; who these three hostile persons were, history does not tell, though the people of Lifford have a legend about them.

There is a place in the parish of Gartan, Donegal, called Bunnatreesruhan, the mouth of the three streamlets. A fort with three circumvallations is often called Lisnatreeclee, or more correctly Lisnadreeglee, i. e. in Irish, *Lios-na-dtri-gcladh*, the *lis* of the three mounds. Ballytober in the Glens of Antrim is a shortened form of the correct Irish name, *Baile-na-dtri-dtobar*, the town of the three springs.

We find occasionally other numbers also in names. At the year 872, the Four Masters mention a place called *Rath-aen-bo*, the fort of the one cow. There is a place of this name, now called Raheanbo, in the parish of Churchtown, Westmeath, but whether it is the *Rath-aen-bo* of the annals is uncertain. In the parish of Magheross, Monaghan, is a townland called Corrinty, in Irish *Cor-an-aen-tighe*, the round hill of the one house; and Boleyneendorrish is the name of a place near Ardahan, Galway, signifying the *booly* or dairy-place of the one door. The island of Inchenagh in the north end of Lough Ree, near Lanesborough, is called by the Four Masters,

Inis-en-damh, the island of the one ox. In the parish of Rathronan, Limerick, is a townland called Kerrykyle, *Ceithre-choill*, four woods. A townland in the parish of Tulla, Clare, is called Derrykeadgran, the oak-wood of the hundred trees; and there is a parish in Kilkenny called Tullahaught, or in Irish *Tulach-ocht*, the hill of the eight (persons).

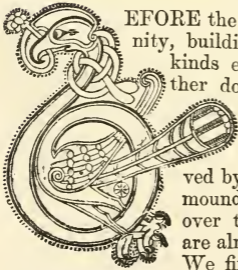


PART III.

NAMES COMMEMORATING ARTIFICIAL STRUCTURES.

CHAPTER I.

HABITATIONS AND FORTRESSES.



BEFORE the introduction of Christianity, buildings of all the various kinds erected in Ireland, whether domestic, military, or sepulchral, were round, or nearly round, in shape. This is sufficiently proved by the numerous forts and mounds that still remain all over the country, and which are almost universally circular. We find, moreover, in our old manuscripts, many passages in which the strongholds of the chiefs are described as of this shape; and in the ancient *Life of St. Patrick* written by St. Evin, there is an Irish stanza quoted as the composition of a druid named Con, in which it is predicted, that the custom of building houses narrow and quadrangular would be introduced among other innovations by St. Patrick.

The domestic and military structures in use among the ancient Irish were denoted by the words *lios*, *rath*, *dun*, *cathair*, *brugh*, &c. ; and these terms are still in use and applied to the very same objects. A notion very generally prevails, though much less so now than formerly, that the circular forts which still exist in great numbers in every county in Ireland, were erected by the Danes ; and they are hence very often called "Danish raths." It is difficult to trace the origin of this opinion, unless we ascribe it to the well-known tendency of the peasantry to attribute almost every remarkable ancient work to the Danes. These people had, of course, fortresses of some kind in the maritime towns where they were settled, such as Dublin, Limerick, Waterford Donegal, &c. In the "Wars of GG." (p. 41), we are told that they "spread themselves over Munster and they built *duns* and *daingean*s (strongholds) and *caladh-phorts*" (landing ports) ; the Chronicon Scotorum at the year 845, records the erection of a *dun* at Lough Ree, by the Danish king Turgesius, from which he plundered Connaught and Meath ; and it is not unlikely that the Danes may have taken, and for a long time occupied, some of the strongholds they found in the country. But that the *raths* and *lisses* are not of Danish origin would be proved by this fact alone, that they are found in every part of Ireland, and more plentiful in districts where the Danes never gained any footing, than where they had settlements.

There is abundance of evidence to show that these structures were the dwellings of the people of this country before the adoption of houses of a rectangular form ; the larger *raths* belonging to the better classes, and the great fortified *duns* to

the princes and chieftains. The remains still to be seen at the historic sites—Tara, The Navan, Rathcroghan, Bruree, &c.—places celebrated for ages as royal residences—afford striking testimony to the truth of this; for here we find the finest and most characteristic specimens of the Irish circular forts in all their sizes and varieties.

But besides, in our ancient writings, they are constantly mentioned as residences under their various names of *dun*, *rath*, *lios*, &c.—as constantly as houses and castles are in books of the last two centuries. To illustrate this, I will give a few passages, which I might extend almost indefinitely, if it were necessary. In the “Feast of *Dun-na-ngedh*” (“Battle of Moyrath”) Congal Claen thus addresses his foster father, king Domhnall:—“Thou didst place a woman of thine own tribe to nurse me in the garden of the *lios* in which thou dwelledst.” On which O’Donovan remarks:—“The Irish kings and chieftains lived at this period (A.D. 637) in the great earthen *raths* or *lisses* the ruins of which are still so numerous in Ireland.” In the same tale we read of two visitors that “they were conducted into the *dun*, and a dinner sufficient for a hundred was given to them” (p. 22); and in another place, king Domhnall says to Congall:—“Go to view the great feast which is in the *dun*” (p. 24).

In the “Forbais Dromadamhghaire” (see p. 102, *supra*), we read that when Cormac sent to demand tribute from the men of Munster, they refused; but as there was a great scarcity in Cormac’s dominions, they offered to relieve him by a gift of “a cow out of each *lios* in Munster;” and in the poem of Dubhthach-ua-Lugair in the Book of Leinster, celebrating the triumphs of Enna Kinsellagh, king of Leinster, it is stated

that the tribute which was paid to Enna out of Munster, was “an *uinge* of gold from every *lios*.”

In many cases, too, we find the building of *raths* or *lisses* recorded. Thus in the passage quoted from the Book of Leinster (p. 90, *supra*), queen Maev sentences the five sons of Dihorba to “raise a *rath*” around her, which should be “the chief city of Ulster for ever.” In the “Battle of Moylena” (p. 2) it is stated that Nuadhat, the foster father of Owen More (see p. 134, *supra*), “raised a kingly *rath* on Magh Feimhin.” In the Book of Armagh, and in several of the ancient Lives of St. Patrick, it is stated that on a certain occasion, the saint heard the voices of workmen who were building a *rath*; and Jocelin, in relating the same circumstance, says the work in which they were engaged was “*Rayth*, i. e. *murus*.”

The houses in which the families lived were built within the enclosed area, timber being, no doubt, the material employed, in accordance with the well-known custom of the ancient Irish; and the circumvallations of the rath served both for a shelter and a defence. I might adduce many passages to prove this, but I will content myself with two—one from the MS. Harl. 5,280, Brit. Mus., quoted by O’Curry (Lect., p. 618):—“They then went forward until they entered a beautiful plain. And they saw a kingly *rath*, and a golden tree at its *door*; and they saw a splendid house in it, under a roof-tree of *findruine*; thirty feet was its length.” And the other from the tale of “The fate of the Children of Usnagh” (Atlantis, No. VI.), in which we find it stated that as Deirdre’s mother “was passing over the floor of the house, the infant shrieked in her womb, so that it was heard all over the *lis*.”

The circular form was not discontinued at the

introduction of Christianity. The churches indeed were universally quadrangular, but this form was adopted only very slowly in the strongholds and dwellings of the chiefs and people. Even in ecclesiastical architecture the native form to some extent prevailed, for it seems evident that the shape of the round towers was suggested by that of the old fortresses of the country. Circular *duns* and *raths*, after the ancient pagan fashion, continued to be erected down to the twelfth or thirteenth century. It is recorded in the "Wars of G.G.," that Brian Borumha fortified or erected certain *duns*, fastnesses, and islands (i. e. *rannoges*), which are enumerated; and the remains of several of these are still to be seen, differing in no respect from the more ancient forts. Donagh Cairbreach O'Brien, the sixth in descent from Brian Borumha, erected, according to the "Cathreim Thoirdhealbhaigh" (compiled in 1459 by John M'Grath), "a princely palace of a circular form, at Clonroad" (near Ennis); and the same authority states that Conchobhair na Siudainē, the son of Donagh, built at the same place a *longphort* of earth, as a residence for himself.

It is highly probable that originally the words *lios*, *rath*, *dun*, &c., were applied to different kinds of structures: but however that may be, they are at present, and have been for a long time, especially the two first, confounded one with another, so that it seems impossible to make a distinction. The *duns* indeed, as I shall explain further on, are usually pretty well distinguished from the *lisses* and *raths*; but we often find, even in old authorities, two of these terms, and sometimes the whole three, applied to the very same edifices.

In the following passage, for instance, from the

annotations of Tirechan, in the Book of Armagh, the terms *lios* and *dun* appear to be applied synonymously:—"Cummen and Breathán purchased *Ochter-n-Achid* (upper field, supposed to be Oughteragh, a parish in the county Leitrim), with its appurtenances, both wood, and plain, and meadow, together with its *lios* and its garden. Half of this wood, and house and *dun*, was mortmain to Cummen" (Petrie R. Towers, p. 218). And some other terms also are used in the same manner; as for example, in case of the great enclosure at Tara, which is known by the two names, *Rathna-riogh*, and *Cathair-Crofinn*.

In another passage* from the Book of Ballymote, the word *rath* is used to denote the circular entrenchment, and *les* the space enclosed by the *raths*, while the whole quotation affords another proof that houses were built on the interior:—(a person who was making his way towards the palace) "leaped with that shaft over the three *raths*, until he was on the floor of the *les*; and from that until he was on the floor of the king-house."

Lios. The word *lios* [*lis*] and *rath* were applied to the circular mound or entrenchment, generally of earth, thrown up both as a fortification and a shelter round the level space on which the houses were erected; and accordingly they are often translated *atrium* by Latin writers. But though this is the usual application of these terms, both—and especially *rath*—were, and are, not unfrequently applied to the great high entrenched mounds which are commonly designated by the

* Quoted by Mr. J. O'Beirne Crowe, in an article in the *Journal of Hist. and Arch. Assoc. of Ireland*, January, 1869, p. 222.

word *dun*. These forts are still very numerous through the country, and they are called *lisses* and *raths* to the present day. Their great numbers, and the very general application of the terms may be judged of from the fact that there are about 1,400 townlands and villages dispersed through all parts of Ireland, whose names begin with the word *Lis* alone; and of course this is only a very small fraction of all the *lisses* in Ireland.

The name of Lismore in Waterford affords a good illustration of the application of this word; and its history shows that the early saints sometimes surrounded their habitations with circular *lisses*, after the fashion of their pagan ancestors. In the Life of St. Carthach, the founder, published by the Bollandists at the 14th of May, we are told that when the saint and his followers, after his expulsion from Rahan, arrived at this place, which had previously been called *Maghsciath* (Ma-skee), the plain of the shield, they began to erect a circular entrenchment. Then a certain virgin, who had a cell in the same field, came up and inquired what they were doing; and St. Carthach answered her that they were preparing to construct a little enclosure or *lis* around their goods for the service of God. And the holy virgin said, "It will not be little, but great." "The holy father, Mochuda (i. e. Carthach) answered—'Truly it will be as thou sayest, thou handmaid of Christ; for from this name the place will be always called in Scotie, *Liass-mor*, or in Latin *Atrium-magnum*,'" i. e. great *lis* or enclosure. There are altogether eleven places in Ireland called by this name Lismore; all with the same meaning.

Many local names are formed by the union of the term *lios* with a personal name; the individual commemorated being either the builder of the *lis*,

or one of its subsequent possessors. Listowel in Kerry is called by the Four Masters, *Lios-Tuathail*, Tuathal's or Thoochal's fort; Liscarroll in Cork, Carroll's or Cearbhall's; Liscahane in the parish of Ardfert, Kerry, called in the Annals, *Lios-Cathain*, Cathan's or Kane's *lis*. The parish of Lissonuffly in Roscommon, took its name from an old church built by the O'Duffys within the enclosure of a fort; it is called by the Four Masters *Lios-O-nDubh-thaigh*, the fort of the O'Duffys, the pronunciation of which is exactly preserved in the present name.

Or if not by name, we have a person commemorated in some other way; as, for instance, in Lisalbanagh in Londonderry, the Scotchman's *lis*; Lisataggart in Cavan, of the priest; Lisnabantry in the same county, the *lis* of the widow (*Lios-na-baintreabhaighe*, pron. Lisnabointry); Lissadill in the parish of Drumcliff, Sligo, which the Four Masters write *Lios-an-doill*, the fort of the blind man, the same name as Lissadoill in Galway; Lissanearla near Tralee, the earl's fort.

The old form of this word is *les*, genitive *lis*; but in the modern language a corrupt genitive *leasa* [lassa] is often found. All these are preserved in modern names; and the word is not much subject to change in the process of anglicisation. Different forms of the genitive are seen in the following:—Drumliss, the ridge of the fort, the name of a village in Longford, and of some townlands in the northern counties; Moyliss, Moylish, and Moylisha (Moy, a plain); Gortalassa, the field of the *lis*; Knockalassa (hill); Ballinlass, Ballinliss, Ballinlassa, and Ballinlassy, the town of the fort; all widely-spread townland names.

The two diminutives *liosán* and *lisín* [lissaun, lisheen], little fort, are very common. The latter is usually made Lisheen, which is the name of

twenty townlands, and helps to form many others. It assumes a different form in Lissen or Lissen Hall, the name of a place near Swords in Dublin, and of another in the parish of Kilmore, Tipperary. *Liosán* appears in Lissan and Lissane, which are the names of several townlands and parishes. The Irish plural appears in Lessanny (little forts) in Mayo; and the English in Lessans, near Saintfield in Down. It occurs in combination in Mellison in Tipperary, which is called in Irish, *Magh-liosain*, the plain of the little *lis*, and in Ballylessan in Down and Antrim, the town of the little fort.

With the adjective *dur* prefixed, signifying "strong," the compound *durlas* is formed, which means, according to O'Donovan, strong fort (Sup. to O'Reilly's Dict. *in voce*). Several great forts in different parts of the country are called by this name, one of the finest of which is situated in the parish of Kilruan, Tipperary; it is surrounded by three great entrenchments, and contains within it the ruins of a small ancient church. It is now called *Rath-durlais* in Irish, and gives name to the townland of Rathurles. Several places derive their names from this word *durlas*, the best known of which is the town of Thurles in Tipperary, which was often called *Durlas-O'Fogarty*, from its situation in O'Fogarty's country; but whether the fort remains or not, I cannot tell. *Durless*, another form, is the name of a townland in Mayo, and of two others in Tyrone.

Rath. This term has been explained in conjunction with *lios*, at page 271; in the Book of Armagh, *rath* is translated *fossa*. In a great number of cases this word is preserved in the anglicised names exactly as it is spelled in Irish, namely, in the form of *rath*, which forms or begins the names of about 700 townlands. The townland

of Rathurd near Limerick, is now called in Irish *Rath-tSuirđ*, but by the annalists *Rath-arda-Suirđ*, the fort of the height of *suirđ*, whatever *suirđ* may mean. The Four Masters record the erection of this *rath* by one of Heber's chieftains, in A.M. 3501; and its remains are still to be seen on the top of Rathurd hill, near the old castle. Rathnew in Wicklow, is called in Irish authorities *Rath-Naoi*, the latter part of which is a man's name, possibly the original possessor. Rathdrum, also in Wicklow, means the rath of the *drum* or long hill, and there are several other places of the same name in different parts of Ireland; for raths were often built on the tops of low hills.

Rathmore, great fort, is the name of forty townlands in different counties. In many of these the forts still remain, as at Rathmore, four miles east of Naas in Kildare. The great fortification that gave the name to Rathmore near the town of Antrim, still exists, and is famous for its historical associations. It is the *Rath-mor-Muighe-Lině* (great rath of Moylinny) of our historians; Tighernach notices it as existing in the second century; and in the seventh it was the residence of the princes of Dalaradia. It was burned in the year 1315 by Edward Bruce, which shows that even then it was an important residence (Reeves, *Eccl. Ant.* p. 280). *Magh-Line* (plain of Lině), from which this great fort took its name, was a district of the present county of Antrim, anciently very much celebrated, whose name is still retained by the townland of Moylinny near the town of Antrim. The old name is also partly retained by the parish of Ballylinny town of Lině) lying a few miles eastward.

Rath is in Irish pronounced *raw*, and in modern names it takes various phonetic forms, to correspond with this pronunciation, such as *ra, rah, ray, &c.*,

which syllables, as representatives of *rath*, begin the names of about 400 townlands. Raheny near Dublin is called by the annalists *Rath-Enna*, the fort of Enna, a man's name formerly common in Ireland; the circumvallations of the old fort are still distinctly traceable round the Protestant church, which was built on its site. The village of Ardara in Donegal, takes its name from a conspicuous rath on a hill near it, to which the name properly belongs, in Irish *Ard-a'-raith*, the height of the rath. Drumragh, a parish in Tyrone, containing the town of Omagh, is called in the Inquisitions, *Dromrathe*, pointing to the Irish *Druim-ratha*, the ridge or hill of the rath. The word occurs singly as *Raigh* in Galway and Mayo; *Raw*, with the plural *Raws*, in several of the Ulster counties; and *Ray* in Donegal and Cavan.

Other modern modifications and compounds are exhibited in the following names:—*Belra* in Sligo, *Belragh* near Carnteel in Tyrone, and *Belraugh* in Londonderry, all meaning the mouth or entrance of the fort; *Corray*, in the parish of *Kilmacteige*, Sligo, *Cor-raith*, the round hill of the rath. *Roemore* in the parish of *Breaghwy*, Mayo, is called *Rahemore* in an Inquisition of James I., which shows it to be a corruption of *Rathmore*, great fort; and there is another *Roemore* in the parish of *Kilmeena*, same county. *Raharney* in *Westmeath* preserves an Irish personal name of great antiquity, the full name being *Rath-Athairne*, *Atharney's* fort.

The diminutive *Raheen* (little fort), and its plural *Raheens*, are the names of about eighty townlands, and form part of many others. There are six townlands called *Raheenroe*, little red rath: the little fort which gave name to *Raheenroe* near *Ballyorgan* in the south of *Limerick*, has been levelled within my own memory.

Dun. The primary meaning of the word *dun* is "strong" or "firm," and it is so interpreted in Zeuss, page 30:—" *Dun*, firmus, fortis." In this sense it forms a part of the old name of Dunluce castle, near the Giant's Causeway—*Dunlios* as it is called in all Irish authorities. *Dunlios* signifies strong *lis* or fort—the word is used by Keating, for instance, in this sense (see Four M., V. 1324f)—and this name shows that the rock on which the castle ruins stand was in olden times occupied by a fortified *lis*. It has the same signification in *Dunchladh* [Dunclaw], i. e. fortified mound or dyke, the name of the ancient boundary rampart between Brefny and Annaly, extending from Lough Gowna to Lough Kinclare in Longford; a considerable part of this ancient entrenchment is still to be seen near Granard, and it is now well known by the anglicised name of Duncla.

As a verb, the word *dun* is used in the sense of "to close," which is obviously derived from its adjectival signification; and this usage is exemplified in Corragunt, the name of a place in Fermanagh, near Clones, which is a corruption from the Irish name, *Corradhunta* (change of *dh* to *g*, page 56), i. e. closed or shut up *corra* or weir.

Dun, as a noun, signifies a citadel, a fortified royal residence; in the Zeuss MSS. it glosses *arx* and *castrum*; Adamnan translates it *munitio*; and it is rendered "pallace" by Mageoghegan in his translation of the Annals of Clonmacnoise:—"He builded seven downes or pallaces for himself." It is found in the Teutonic as well as in the Keltic languages—Welsh, *din*; Anglo-Saxon, *tûn*; old high German, *zun*. It is represented in English by the word *town*; and it is the same as the termination *dunum*, so common in the old Latinised

names of many of the cities of Great Britain and the Continent.

This word was anciently, and is still, frequently applied to the great forts, with a high central mound, flat at top, and surrounded by several—very usually three—earthen circumvallations. These fortified *duns*, so many of which remain all over the country, were the residences of the kings and chiefs; and they are constantly mentioned as such in the Irish authorities. Thus we read in the Feast of *Dun-na-ngedh* (Battle of *Maghrath*, p. 7), that Domhnall, son of Aedh, king of Ireland from A.D. 624 to 639, “first selected *Dun-na-ngedh*, on the banks of the Boyne, to be his habitation, . . . and he formed seven very great ramparts around this *dun*, after the model of the houses of Tara.” And other passages to the same effect are cited at page 268 *et seq.*

In modern names, *dun* generally assumes the forms *dun*, *doon*, or *don*; and these syllables form the beginnings of the names of more than 600 townlands, towns, and parishes.

There are twenty-seven different places called Doon; one of them is the village and parish of Doon in Limerick, where was situated the church of St. Fintan; the fort from which the place received the name, still remains, and was anciently called *Dunblesque*. Dunamon, now a parish in Galway, was so-called from a castle of the same name on the Suck; but the name, which the annalists write *Dun-Iomgain*, Imgan's fort, was anciently applied to a *dun*, which is still in part, preserved. Dundonnell, i. e. Donall's or Domhnall's fortress, is the name of a townland in Roscommon, and of another in Westmeath; and Doondonnell is a parish in Limerick; in Down it is modified, under Scottish influence, to Dun-

donald, which is the name of a parish, so called from a fort that stands not far from the church.

The name of Dundalk was originally applied, not to the town, but to the great fortress now called the moat of Castletown, a mile inland; there can be no doubt that this is the *Dun-Dealgan* of the ancient histories and romances, the residence of Cuchullin, chief of the Red Branch Knights in the first century. In some of the tales of the *Leabhar na hUidhre*, it is called *Dun-Delca*, but in later authorities, *Dun-Dealgan*, i. e. Delga's fort; and according to O'Curry, it received its name from Delga, a Firbolg chief who built it. The same personal name appears in Kildalkey in Meath, which in one of the Irish charters in the Book of Kells, is written *Cill-Delga*, Delga's church.

There is a townland near Lisburn, now called Duneight, but written *Downeagh* in an Inquisition of James I., which has been identified by Dr. Reeves with the place called in the "Circuit of Ireland" *Dun-Eachdhach*, Eochy's fortress: where the great king Muirheartach of the leather cloaks, slept a night with his men, when performing his circuit of the country in the year 941. There is a parish in Antrim, and also a townland, called Dunaghy, which is the same name more correctly anglicised.

The celebrated rock of Dunamase in Queen's County is now covered by the ruins of the O'Mores' castle, but it must have been previously occupied by a *dun* or *caher*. In an Inquisition of Richard II., it is called *Donemaske*, which is a near approach to its Irish name as we find it in the Annals, viz., *Dun-Masg*, the fortress of Masg, who was grandson of Sedna Sithbhaic (Sedna-Sheevick), one of the ancestors of the Leinster people

A great number of these *duns*, as will be seen from the preceding, have taken their names from persons, either the original founders or subsequent possessors. But various other circumstances, in connection with these structures, were seized upon to form names. Doneraile in Cork, is called in the Book of Lismore, *Dun-air-aill*, the fortress on the cliff, but whether the *dun* is still there I cannot tell. There is a parish in Waterford whose name has nearly the same signification, viz., Dunhill; it is called in Grace's Annals *Donnoil*, which very well represents the Irish *Dun-aille*, the fortress of the cliff. It is understood to have taken its name from a rock on which a castle now stands; but a *dun* evidently preceded the castle, and was really the origin of the name. Doonally in the parish of Calry, Sligo (an ancient residence of the O'Donnells), which the Four Masters write *Dun-aille*, and which is also the name of several townlands in Sligo and Galway, is the same name, but more correctly rendered.

Of similar origin to these is Dundrum in Down, which the Four Masters mention by the name of *Dundroma*, the fort on the ridge or long hill; the original fort has however disappeared, and its site is occupied by the well-known castle ruins. There are several other places called Dundrum, all of which take their name from a fort on a ridge; the ancient fort of Dundrum, near Dublin, was most probably situated on the height where the church of Taney now stands.

Although the word *dun* is not much liable to be disguised by modern corruption, yet in some cases it assumes forms different from those I have mentioned. The town of Downpatrick takes its name from the large entrenched *dun* which lies near the Cathedral. In the first century this

fortress was the residence of a warrior of the Red Branch Knights, called *Celtchair*, or Keltar of the battles; and from him it is variously called in Irish authorities *Dunkeltar*, *Rathkeltar*, and *Araskeltar* (*aras*, a habitation). By ecclesiastical writers it is commonly called *Dun-leth-glas*, or *Dun-da-leth-glas*; this last name is translated, the *dun* of the two broken locks or fetters (*glas*, a fetter), which Jocelin accounts for by a legend—that the two sons of Dichu (see p. 113), having been confined as hostages by king Leaghaire, were removed from the place of their confinement, and the *two* fetters by which they were bound were broken by miraculous agency. “Afterwards, for brevity’s sake, the latter part of this long name was dropped, and the simple word *Dun* retained, which has past into the Latin *Dunum*, and into the English *Down*” (Reeves *Eccl. Ant.*, p. 143). The name of St. Patrick was added, as a kind of distinctive term, and as commemorative of his connection with the place.

Down is the name of several places in King’s County and Westmeath; and the plural Downs (i. e. forts) is still more common. The name of the Glen of the Downs in Wicklow, is probably a translation of the Irish *Gleann-na-ndún*, the glen of the *duns* or forts. Downamona in the parish of Kilmore, Tipperary, signifies the fort of the bog.

Dooneen, little fort, and the plural Dooneens, are the names of nearly thirty townlands in the south adn west; they are often made Downing and Downings in Cork, Carlow, Wicklow, and Kildare; and Downeen occurs once near Ross Carbery in Cork.

The diminutive in *an* is not so common, but it gives name to some places, such as Doonan, three

townlands in Antrim, Donegal, and Fermanagh; Doonane in Queen's County and Tipperary: and Doonans (little forts) in the parish of Armoy, Antrim.

There are innumerable names all over the country, containing this word as a termination. There is a small island, and also a townland, near Dungarvan, called Shandon, in Irish *Seandun*, old fort; and there is little doubt that the fortress was situated on the island. This name is better known, however, as that of a church in Cork, celebrated in Father Prout's melodious *chanson* :—

“The bells of Shandon,
That sound so grand on
The pleasant waters of the river Lee.”

The name reminds us of the time when the hill, now teeming with city life under the shadow of the church, was crowned by the ancient fortress, which looked down on St. Finbar's infant colony, in the valley beneath. Shannon in Donegal, near Lifford, is from the same original, having the *d* aspirated, for it is written *Shandon* in some old English documents; and Shannon in the parish of Calry, Sligo, is no doubt similarly derived.

We sometimes find two of the terms, *lios*, *rath*, and *dun*, combined in one name; and in this case, either the first is used adjectively, like *dun* in Dunluce (p. 277), or it is a mere explanatory term, used synonymously with the second. Or such a name might originate in successive structures, like the old name of Caher in Tipperary, for which see p. 284, *infra*. Of the union of two terms, we have a good illustration in Lisdoonvarna in the north-west of Clare, well known for its spa, which takes its name from a large fort on the right of the road as you go from Ballyvaghan

to Ennistymon. The proper name of this is Doonvarna (*Dun-bhearnach*), gapped fort, from its shape; and the word *Lis* was added as a generic term, somewhat in the same manner as "river," in the expression "the river Liffey;" Lisdoonvarna, i. e. the *lis* (of) Doonvarna. In this way came also the name of Lisdown in Armagh, and Lisdoonan in Down and Monaghan. The word *bearnach*, gapped, is not unfrequently applied to a fort, referring, not to its original form, but to its dilapidated appearance, when the clay had been removed by the peasantry, so as to leave breaches or gaps in the circumvallations. Hence the origin of such names as Rathbarna in Roscommon, and Caherbarnagh in Clare, Cork, and Kerry.

One of the most obvious means of fortifying a fort was to flood the external ditch, when the construction admitted it, and the water was at hand; and whoever is accustomed to examine these ancient structures, must be convinced that this plan was often adopted. In many cases the old channel may be traced, leading from an adjacent stream or spring; and not unfrequently the water still remains in its place in the fosse.

The names themselves often prove the adoption of this mode of defence, or rather the existence of the water in its original position, long after the fort had been abandoned. There are twenty-eight townlands called Lissaniska and Lissanisky, chiefly in the southern half of Ireland—*Lios-an-uisge*, the fort of the water. None of these are in Ulster, but the same name occurs as Lisanisk in Monaghan, Lisanisky in Cavan, and Lisnisk and Lisnisky in Antrim, Down, and Armagh. With the same signification we find Rathaniska, the name of a place in Westmeath; Raheenaniska

and Raheenanisky in Queen's County; Rahaniska and Rahanisky in Clare, Tipperary, and Cork; and in the last-mentioned county there is a parish called Dunisky or Doonisky.

Long after the *lisses* and *raths* had been abandoned as dwellings, many of them were turned to different uses; and we see some of the high *duns* and mounds crowned with modern buildings, such as those at Drogheda, Naas, and Castletown near Dundalk. The peasantry have always felt the greatest reluctance to putting them under tillage; and in every part of Ireland, you will hear stories of the calamities that befell the families or the cattle of the foolhardy farmers, who outraged the fairies' dwellings, by removing the earth or tilling the enclosure.

They were, however, often used as pens for cattle, for which some of them are admirably adapted; and we have, consequently, many such names as Lisnageeragh, Rathnageeragh, and Rakeeragh, the fort of the sheep; Lisnagree and Lisnagry (*Lios-na-ngroidh*), of the cattle; Lisnagowan, the *lis* of the calves, &c.

Cathair. This word, which is pronounced *caher* appears to have been originally applied to a city, for the old form *cathir* glosses *civitas* in the Wb. MS. of Zeuss. It has been, however, from a very early period—perhaps from the beginning—used to designate a circular stone fort; it is applied to both in the present spoken language.

These ancient buildings are still very common throughout the country, especially in the south and west, where the term was in most general use; and they have given names to great numbers of places. In modern nomenclature the word usually takes one of the two forms, *caher* and *cahir*; and there are more than 300 townlands

and towns whose names begin with one or the other of these two words, all in Munster and Connaught, except three or four in Leinster—none in Ulster.

Caher itself is the name of more than thirty townlands, in several of which the original structures are still standing. The stone fort that gave name to Caher in Tipperary, was situated on the rocky island now occupied by the castle, which has of course obliterated every vestige of the previous edifice. Its full name, as used by the Four Masters and other authorities, was *Cathair-duna-iascaigh* [eesky], the circular stone fortress of the fish-abounding *dun*, and this name is still used by the Irish-speaking people; from which it is obvious, "that an earthen *dun* had originally occupied the site on which a *caher* or stone fort was erected subsequently" (Petrie, "Irish Penny Journal," p. 257). I think it equally evident that before the erection of the *caher* its name was *Duniascaigh* [Duncesky], the fish-abounding *dun*, and indeed the Four Masters once (at 1581) give it this appellation. Dr. Petrie goes on to say:—"The Book of Lecan records the destruction of the *caher* by Cuirreach, the brother-in-law of Felimy the Lawgiver, as early as the third century, at which time it is stated to have been the residence of a female named Badamar."

Cahersiveen in Kerry retains the correct pronunciation of the Irish name, *Cathair-Saidhbhín*, the stone fort of *Saidhbhín*, or Sabina. *Saidhbhín* is a diminutive of *Sadhbh* [Sauv], a woman's name formerly in very general use, which in latter times has been commonly changed to Sarah. Caherconlish in Limerick must have received its name, like Caher in Tipperary, from the erection of a stone fort near an older earthen one; its

Irish name being *Cathair-chinn-lis* (Annals of Innisfallen), the caher at the head of the *lis*. The ruins of the original stone fort that gave name to Cahermurphy in the parish of Kilmihil, Clare, still remain: the Four Masters call it *Cathair-Murchadha*, Murrough's caher. The whitish colour of the stones has given the name of Cahergal (*Cathair-geal*, white caher) to many of these forts from which again eleven townlands in Cork, Waterford, Galway, and Mayo, have derived their names.

Cahereen, little caher, is the name of a place near Castleisland in Kerry. The genitive of *cathair* is *catharach* [caheragh], and this forms the latter part of a number of names; for example, there is a place near Dunmanway, and another near Kenmare, called Derrynacaheragh the oak-wood of the stone fort.

Caiseal. Cormac Mac Cullenan, in his glossary, conjectures that the name of Cashel in Tipperary, is derived from *Cis-ail*, i. e. tribute-rent; the same derivation is given in the Book of Rights; while O'Clery and other Irish authorities propose *Cios-ail*, rent-rock—the rock on which the kings of Munster received their rents; for Cashel was once the capital city of Munster, and the chief residence of its kings. There can be no doubt that all this is mere fancy, for the word *caiseal* is very common in Irish, and is always used to signify a circular stone fort; it is a simple word, and either cognate with, or, as Ebel asserts, derived from the Latin *castellum*; and it is found in the most ancient Irish MSS., such as those of Zeuss, Cormac's Glossary, &c.

Moreover, in the modern form, Cashel, it is the name of about fifty townlands, and begins the names of about fifty others, every one of which

was so called from one of these ancient stone forts; and there is no reason why Cashel in Tipperary should be different from the others. As a further proof that this is its real signification, it is translated *maceria* in a charter of A. D. 1004, which is entered in the Book of Armagh (Reeves's Adamnan, p. 75). About the beginning of the fifth century, Corc, king of Munster, took possession of Cashel, and there can be but little doubt that he erected a stone fort on the rock now so well known for its ecclesiastical ruins, for we are told that he changed its name from *sidh-dhruim* [Sheedrum: fairy ridge] to *Caiseal*. The cashels belong to the same class as cahers, raths, &c., and like them are of pagan origin; but the name was very often adopted in Christian times to denote the wall with which the early saints surrounded their establishments.

Cashels, and places named from them, are scattered over the four provinces, but they preponderate in the western and north-western counties. Cashelfean in Cork and Donegal, and Cashelnavean near Stranorlar in the latter county, both signify the stone fort of the Fianna or ancient Irish militia (see p. 91); Cashelfinoge near Boyle in Roscommon, the fort of the scald crows. Sometimes this word is corrupted to *castle*, as we find in Ballycastle in Mayo, the correct name of which would be *Ballycashel*, for it is called in Irish, *Baile-an-chaisil*, the town of the *cashel*; but the name of Ballycastle in Antrim is correct, for it was so called, not from a *cashel*, but from a *castle*. Castledargan in the parish of Kilross, Sligo, is similarly corrupted, for the Four Masters call it *Caiseal-Locha-Deargain*, the stone fort of Lough Dargan.

Brugh and *Bruighean*. *Brugh* [bru] signifies a palace or distinguished residence. This term was

applied to many of the royal residences of Ireland ; and several of the places that have preserved the word in their names have also preserved the old *brughs* or *raths* themselves. Bruce on the river Maigue in Limerick, is a most characteristic example. Its proper name, as it is found in many Irish authorities, is *Brugh-righ*, the fort or palace of the king ; for it was the principal seat of Oilioll Olum, king of Munster in the second century (see p. 134), and afterwards of the O'Donovans, chiefs of Hy Carbery, i. e. of the level country round Bruree and Kilmallock. In the Book of Rights, it is mentioned first in the list of the king of Cashel's seats, and there are still remaining extensive earthen forts, the ruins of the ancient *brugh* or palace of Oilioll Olum and his successors. According to an ancient MS. quoted by O'Curry (Battle of Moylena, p. 72), the most ancient name of this place was *Dun-Cobhthaigh* or Duncoffy, Coffagh's *dun* ; which proves that it was a fortified residence before its occupation by Oilioll Olum.

The present name of Bruff in Limerick, is a corruption of *Brugh* (see p. 54). It is now called in Irish *Brubh-na-leise*, in which both terms are corrupted, the correct name being *Brugh-na-Deise* [Bruna-daishě], i. e. the *brugh* or mansion of the ancient territory of *Deis*-beg ; and from the first part, *Brubh* [bruv], the modern form Bruff is derived. The *brugh* that gave name to this place still exists ; it is an earthen fort near the town called at the present day by the people, *Lisin-a'-Bhrogha*, as in the old song, "*Binn lisin aerach a' Bhrogha*," "The melodious airy little *lis* of Bruff." There is a place called Bruff in the parish of Aughamore, Sligo, which is also from the same word *brugh*.

In some parts of the country they use the form *brughas* [bruas], which has originated the names of Bruis, now a parish in Tipperary; Bruce, two townlands in Wexford; and Bruse, two others in Cavan. There is also a derivative *brughachas* [brughas], which, as well as *brugh* itself, is used in several places to denote a farm-house, and the former is pretty common in this sense, in some of the Ulster counties. We derive from it *Brughas*, the name of a townland in Armagh, and of another in Fermanagh; and *Drumbrughas*, the ridge of the farm-house, a name of frequent occurrence in Cavan and Fermanagh. (For the termination *s*, see 2nd Vol., Chap. I.)

The diminutive *bruighean* [breean] signifying also a royal mansion, or great house, is even more common than its original. Both *brugh* and *bruighean* were often used to signify a house of public hospitality, whence the term *brughaidh* [broo-ey], the keeper of such a house—a farmer. There was a celebrated house of this kind on the river Dodder, two miles south of Tallaght in Dublin, called *Bruighean-Da-Derga*, from *Da-Derga*, its owner. This mansion was destroyed by a band of pirates, about the time of the Christian era, and they also slew the monarch, Conarymore, who was enjoying the hospitality of *Da-Derga*. Its destruction, and the death of the monarch, are mentioned in our oldest authorities, such as the *Leabhar na hUidhre*, &c.; no remains of the old fort can now be discovered, but it has left its name on the townland of *Boherna-breena*, which is the phonetic representative of *Bothar-na Bruighne*, the road of the *bruighean* or mansion.

Another mansion of the same kind, equally renowned, was *Bruighean-Da-Choga*, which was

situated in the present county Westmeath. This was stormed and destroyed in the first century, and Cormac Conloingeas, son of Conor mac Nessa (see p. 126), who had stopped there to rest on his journey from Connaught to Ulster, was slain. The ancient Ballybetagh attached to this house is now subdivided into four townlands, situated in the parish of Drumrany, two of them called Bryanmore, and two Bryanbeg; in which Bryan represents the present pronunciation of *Bruighean*. The old mansion itself still remains, and is situated in Bryanmore Upper; it is a fort about 200 feet in diameter, containing within its circle the ruins of an Anglo-Norman castle; and it was formerly surrounded by a circle of upright stones.

In more recent times, the word *bruighean* has been always used by the people to denote a fairy palace—for the old forts were believed to be inhabited by the fairies; and in this sense it is generally understood in its application to local names. The form *bryan* is found in some other names besides those in Westmeath; such as Bryan (-beg and -more), near Aughrim in Roscommon. Breen, which well represents the original sound, is the name of three townlands in Antrim, Donegal, and Tyrone; and there is a place in Limerick, north of Kilfinane, and another near Emly in Tipperary, called Ballinvreena, the town of the fairy mansion. The double diminutive Breenaun occurs in the parish of Ross, Galway; and we find Breenagh—a place abounding in fairy mansions—in the parish of Conwal, Donegal. The diminutive in *óg* occurs once in Sligo, giving name to Breeoge, in the parish of Kilmacowen—*Bruigheóg*, little *brugh* or fort.

Mota. The large high mounds are often called *mota* in Irish, the same as the English word *moot*

It is the opinion of the best Irish scholars, and among others, of O'Donovan, that it is not an original Irish word at all, for it is not found in any ancient authority; it is very probably nothing more than the English word *moat*, or perhaps the Anglo-Saxon *mote*, borrowed, like many others, into Irish.

We find a few names in the annals, formed from this word. The Four Masters mention Mountgarret, now a ruined castle on the Barrow, near New Ross, once a residence of the Butlers; and they call it *Mota-Gaired*, Garret's moat, which shows that the place should have been called *Moatgarret*. Ballymote in Sligo also occurs in the Four Masters, in the Irish form *Baile-an-mhota*, the town of the *moat*.

There are many townlands called Moat and Mota, which derive their names from this word, and in numerous cases the mounds are still preserved. The great mound of Moate in Westmeath, forms a very conspicuous feature; it is called Moategranoge; and this name is derived, according to tradition, from Grainė-og, young Grania or Grace, a Munster lady who married one of the O'Melaghlin's. She is probably the person commemorated in the legend referred to by Cæsar Otway;—"a legend concerning a Milesian princess taking on herself the office of brehon, and from this moat adjudicating causes and delivering her oral laws to the people" (Tour in Connaught, p. 55).

Grianan.—The word *grianan* [greenan] is explained by O'Donovan (App. to O'Reilly's Dict., in *voce*), 1, a beautiful sunny spot; 2, a bower or summer-house; 3, a balcony or gallery (on a house); 4, a royal palace. Its literal meaning is a sunny spot, for it is derived from *grian*, the sun

and the Irish-Latin writers often translate it *solarium*, and *terra solaris*. It is of frequent occurrence in the most ancient Irish MSS., principally in the second and fourth senses; as for instance in Cormac's Glossary, where it is used as another name for "a palace on a hill." O'Brien explains it a royal seat, in which sense it is used by the best Irish writers; and this is unquestionably its general meaning, when it occurs in topographical names. The most common English forms of the word are Greenan, Greenane, Greenaun, and Grenan, which are the names of about forty-five townlands distributed all over the four provinces.

The *grianans* are generally the same kind of structures as the *cahers*, *brughs*, &c., already explained; and many of them still remain in the places whose names contain the word. The most celebrated palace of the name in Ireland was Greenan-Ely, of which I will speak under *Aileach*. Grenanstown in Tipperary, five miles from Nenagh, has got its present name by translation from *Baile-an-ghrianain*, the town of the palace; the *grianan* is evidently the great fort now called Lisrathdine, which appears to have been an important place, as it is very large, and has three circumvallations. The name of the fort has been formed like that of Lisdoonvarna (p. 282); Lisrathdine, i. e. the fort of Rathdine, this last signifying deep rath (*Rath-doimhin*) in allusion to the depth of the fosses. Clogrennan castle, the ruins of which are situated on the Barrow, three miles below Carlow, must have been built on the site of a more ancient residence, as the name sufficiently attests—*Cloch-grianain*, the stone castlo of the *grianan*.

It will be perceived that *grianan* is a diminutive from *grian*; the other diminutive in *óg*

sometimes occurs also, and is understood to mean a sunny little hill. We find Greenoge, a village and parish in Meath; and this is also the name of a townland near Rathcoole, Dublin, and of another near Dromore in Down (see, for these diminutives, 2nd Vol., Chap. II.).

Aileach. The circular stone fortresses already described under the words *cathair* and *caiseal*, were often called by the name *aileach* [ellagh], a word which signifies literally a stone house or stone fort, being derived from *ail*, a stone. Michael O'Clery, in his Glossary of ancient Irish words, gives this meaning and derivation:—“*Aileach* or *ailtheach*, i. e. a name for a habitation, which (name) was given from stones” (see 2nd Vol., Chap. I.).

Aileach is well known to readers of Irish history as the name of the palace of the Northern Hy Neill kings, which is celebrated in the most ancient Irish writing under various names, such as *Aileach Neid*, *Aileach Frighrinn*, &c. The ruins of this great fortress, which is situated on a hill, four miles north-west from Derry, have been elaborately described in the Ordnance memoir of the parish of Templemore; they consist of a circular *cashel* of cyclopean masonry, crowning the summit of the hill, surrounded by three concentric ramparts. It still retains its old name, being called Greenan-Ely, i. e. the palace of *Aileach*, for *Ely* represents the pronunciation of *Ailigh*, the genitive of *Aileach*; and it gives name to the two adjacent townlands of Elaghmore and Elaghbeg.

Elagh is also the name of two townlands in Tyrone, and there are several places in Galway and Mayo called Ellagh, all derived from a stone fort. In Caherelly, the name of a parish in Limerick, there is a union of two synonymous terms,

the Irish name being *Cathair-Ailigh*, the *caher* of the stone fort. So also in Cahernally near the town of Headford in Galway, which is called *Cathair-na-hailighi*, the *caher* of the stone-fort, in an ancient document, quoted by Hardiman (Iar C. 371); and the old stone-built fortress still remains there. A stone fort must have existed on a ridge in Dromanallig, a townland near Inchigeelagh in Cork; and another on the promontory called Ardelly in Erris, which Mac Firbis, in "Hy Fiachrach," calls *Ard-Ailigh*.

Teamhair. The name of Tara, like that of Cashel, has been the subject of much conjecture; and our old etymologists have also in this instance committed the mistake of seeking to decompose what is in reality a simple term. The ancient name of Tara is *Teamhair*, and several of our old writers state that it was so called from Tea, the wife of Heremon, who was buried there:—*Teamhair*, i. e. the *mur* or wall of *Tea*. But this derivation is legendary, for *Teamhair* was, and is still, a common local name.

Teamhair [Tawer] is a simple word, and has pretty much the same meaning as *grianan* (see p. 291); it signifies an elevated spot commanding an extensive prospect, and in this sense it is frequently used as a generic term in Irish MSS. In Cormac's Glossary it is stated that the *teamhair* of a house is a *grianan* (i. e. balcony), and that the *teamhair* of a country is a hill commanding a wide view. This meaning applies to every *teamhair* in Ireland, for they are all conspicuously situated; and the great Tara in Meath, is a most characteristic example. Moreover, it must be remembered that a *teamhair* was a residence, and that all the *teamhairs* had originally one or more forts, which in case of many of them remain to this day.

The genitive of *teamhair* is *teamhrach* [taragh or towragh], and it is this form which has given its present name to Tara in Meath, and to every other place whose name is similarly spelled (see p. 33). By the old inhabitants, however, all these places are called in Irish *Teamhair*. Our histories tell us that when the Fírbolgs came to Tara, they called the hill *Druim-caein* [Drunkeen], beautiful ridge; and it was also called *Liathdhrúim* [Leitrim], grey ridge. There is a place called Tara in the parish of Witter, Down, which has a fine fort commanding an extensive view; another in the parish of Durrow, King's County; and Tara is the name of a conspicuous hill near Gorey in Wexford, on the top of which there is a carn.

There was a celebrated royal residence in Munster, called *Teamhair-Luachra*, from the district of *Sliabh Luachra* or Slivelougher. Its exact situation is now unknown, though it is probable that the fort is still in existence; but it must have been somewhere near Ballahantouragh, a ford giving name to a townland near Castleisland in Kerry, which is called in Irish *Bel-atha-an-Teamhrach*, the ford-mouth of the *Teamhair*. A similar form of the name is found in Knockauntouragh, a little hill near Kildorrery in Cork, or the top of which is a fort—the old *Teamhair*—celebrated in the local legends; and in the parish of Kiltoom in Roscommon, north-west of Athlone, there is a place called Ratawragh, the *rath* of the conspicuous residence.

There are many other places deriving their names from these *teamhairs*, and to understand the following selection, it must be remembered that the word is pronounced *tavver*, *tawer*, and *tower*, in different parts of the country. One form is found in Towerbeg and Towermore, two townlands in the

parish of Devenish, Fermanagh; and there is a Towermore near Castlelyons in Cork. Taur, another modification, gives name to two hills (-more and -beg), in the parish of Clonfert, same county. Tawran, little *Teamhair* (*Teamhrán*), occurs in the parish of Killaraght, Sligo; we find the same name in the slightly different form Tavraun, in the parish of Kilmovee, Mayo; while the diminutive in *in* gives name to Tevrin in the parish of Rathconnell, Westmeath.

Faithche. In front of the ancient Irish residences, there was usually a level green plot, used for various purposes—for games and exercises of different kinds, for the reception of visitors, &c. *Faithche* [faha] was the name applied to this green; the word is translated *platea* in Cormac's Glossary; and it is constantly used by ancient Irish writers, who very frequently mention the *faithche* in connection with the king's or chieftain's fort. For instance, in the feast of *Dun-na-ngedh* it is related that a visitor reached "*Aileach Neid* (see p. 293, *supra*), where the king held his residence at that time. The king came out upon the *faithche*, surrounded by a great concourse of the men of Erin; and he was playing chess amidst the host" (Battle of Moyrath, p. 36).

The word is, and has been, used to denote a hurling field, or fair green, or any level green field in which meetings were held, or games celebrated, whether in connection with a fort or not; in the Irish version of Nennius, for instance, it is applied to a hurling-green. In Connaught, at the present time, it is universally understood to mean simply a level green field.

The word enters pretty extensively into names, and it is generally made Fahy and Faha, the former being more usual in Connaught, and the

latter in Munster; both together constitute the names of about thirty townlands. It enters into several compounds, such as Fahanasoodry near Ballylanders in Limerick, *Faithche-na-súdaire*, the green of the tanners, where tanning must have been carried on; Fahykeen in Donegal, beautiful green.

The word takes various other forms, of which the following names will be a sufficient illustration. Faheeran in the parish of Kilcomrerragh, King's County, is a contraction of *Faithche-Chiarain* [Faha-Kieran: Four Masters], Ciaran's green plot; Faia-fannan near Killybegs, Donegal, Fannan's green. It is made Foy in several places, as, for instance, near Rathangan in Kildare; in Armagh we find Foyduff, Foybeg, and Foymore (black, little, great), and in Donegal, Foyfin, fair or whitish *faithche*. Foygh occurs in Longford and Tyrone; in Donegal we have Foyagh, and in Fermanagh, Fyagh, both meaning a place abounding in green plots.

The townland of Dunseverick in Antrim, which takes its name from the well-known castle, is also called Feigh, a name derived, no doubt, from the *faithche* of the ancient *dun*, which existed ages before the erection of the castle; and we may conclude that the name of Rathfeigh in Meath (the fort of the *faithche* or green), was similarly derived. The name Feigh occurs also in the south, but it is not derived from *faithche*. Ballynafoy in Down, is the town of the green; the same name is found in Antrim, in the forms Ballynafeygh, Ballynafey, and Ballynafie; and in Kildare we find it as Ballynafagh.

The word occurs with three diminutives. Fahan in Kerry, and Fahane in Cork, both signify little *faithche*. Faheens (little green plots), is found in

Mayo; and there is a lake not far from the town of Donegal, called Lough Foyhin, the lake of the little green. In Sligo we have Foyoges, and in Longford, Fihoges, both having the same meaning as Faheens.

Mothar. The ruin of a *caher* or *rath* is often designated in Munster by the term *mothar* [mō-her]; and sometimes the word is applied to the ruin of any building. This is its usual meaning in Clare; but its proper signification is "a cluster of trees or bushes;" and in other parts of Ireland, this is probably the sense in which it should be interpreted when we find it in local names. On a cliff near Hag's Head, on the western coast of Clare, there formerly stood, and perhaps still stands an old *caher* or stone fort called Moher O'Ruan, O'Ruan's ruined fort; and this is the feature that gave name to the well-known Cliffs of Moher.

The word is used in the formation of local names pretty extensively in Munster and Connaught, and in two of the Ulster counties, Cavan and Fermanagh; while in Leinster I find only one instance in the parish of Offerlane, Queen's County. Scattered over this area, Moher is the name of about twenty-five townlands, and it is found in combination in those of many others.

The plural Mohera (clusters or ruined forts), is the name of a townland near Castleyons in Cork; and we find the word in Moheracreevy in Leitrim, the ruin or cluster of or near the *creeve* or large tree. In Cork, also, near Rathcormick, is a place called Mohereen, little *moher*; and Moheragh, signifying a place abounding in *moher*s, occurs in the parish of Donohill, Tipperary. Moheranea in Fermanagh, signifies the *moher* of the horse; and Drummoher in Clare, and Drommoher in Limerick, the ridge of the ruined fort.

Crannóg. The word *crannóg*, a formation from *crann*, a tree, means literally a structure of wood. In former times the Anglo-Irish employed it very generally to signify a basket or hamper of a certain size for holding corn. In its topographical use—the only use that concerns us here—it is applied to wooden houses placed on artificial islands in lakes. These islands were formed in a shallow part, by driving stakes into the bottom, which were made to support cross beams; and on these were heaped small trees, brambles, clay, &c., till the structure was raised over the surface of the water. On this the family, and in many cases several families, lived in wooden houses, sufficiently protected from enemies by the surrounding lake, while communication with the land was carried on by means of a small boat. The word *crannóg* was very often, and is now generally understood, to mean the whole structure, both island and houses.

These lake dwellings were used from the most remote ages down to the sixteenth or seventeenth century, and they are frequently mentioned in the annals. The remains of many of them have been recently discovered, and have been examined and described by several archæologists. There are various places through the country whose names contain the word *crannóg*, in most of which there was a lake, with an artificial island, though in some cases the lakes have disappeared.

Crannoge is the name of a townland near Pomeroy in Tyrone; Cronoge, of another in Kilkenny; and in the parish of Cloonclare, Leitrim, is a place called Crannoge Island. Crannogeboy (yellow) in the parish of Inishkeel, Donegal, was once the residence of one of the O'Boyles. Cool-cronoge, the corner or angle of the wooden house,

is the name of a place in the parish of Ardagh, Limerick. There is a small lake near Ballingarry in the north of Tipperary, called Loughnahinch (the lake of the island), in which there is a crannoge fifty feet in diameter, which gave name both to the lake and to the townland of Ballinahinch; and the parish of Ballinahinch in Connemara, which gives name to a barony, was so called from a crannoge on an island in Ballinahinch Lake. The Four Masters mention eight crannoges in as many different parts of Ireland.

Longphort. This term is in frequent use, and generally signifies a fortress, but sometimes an encampment. The word was applied both to the old circular entrenched forts and to the more modern stone castles; and the fortresses bearing this designation have given name to all those places called Longford, of which there are about twenty. The town of Longford is called in the annals Longford-O'Farrell, from the castle of the O'Farrells, the ancient proprietors, which, according to tradition, was situated where the military barrack now stands. The barony of Longford in Roscommon, takes its name from Longford castle in the parish of Tiranascragh. Longford demesne in the parish of Dromard, county Sligo, west of Ballysadare, now the property of the Crofton family, was formerly the seat of the O'Dowds, from whom it took the name of *Longphort-O'Dowda* ("Hy Fiachrach") O'Dowd's fortress.

In a few cases the word is somewhat disguised in modern names, as in Lonart near Killorglin in Kerry, which is a mere softening of the sound of *Longphort*. Athlunkard is the name of a townland near Limerick, from which Athlunkard-street in the city derives its name; the correct angli-

cised form would be *Athlongford*, the ford of the fortress or encampment. And it sometimes takes such forms as *Lonehort*, *Lonehurt*, &c.

Teach. This word [pron. *tagh*] means a house of any kind, and is cognate with Lat. *tectum*; it was used both in pagan and Christian times, and has found its way extensively into local names. The best anglicised form is *tagh*, which is of frequent occurrence, as in *Tagheen* a parish in Mayo, which is called in “*Hy Fiachrach*,” *Teach-chaicín*, beautiful house; and *Taghboy*, a parish in Meath, yellow house. Sometimes the final guttural was omitted, as in *Taduff* in Roscommon, black house.

The form *tigh* [tee] is however in more general use in the formation of names than the nominative (see p. 33); and it usually appears as *tee*, *ti*, and *ty*. *Teebane* and *Teemore* (white and great house), are the names of several townlands in the northern counties; *Tibradden* near Dublin, and *Tyone* near Nenagh, *Braddan’s* and *John’s* house.

When *tigh* is joined with the genitive of the article, it almost always takes the form of *tin* or *tinna*, which we find in the beginning of a great number of names. There is a small town in Carlow, and several townlands in Wicklow and Queen’s County, called *Tinnahinch*, which represents the Irish *Tigh-na-hínnsē*, the house of the island or river holm; *Tincurragh* and *Tincurry* in Wexford and Tipperary, the house of the *curragh* or marsh; *Tinnascart* in Cork and Waterford, and *Tinnascarty* in Kilkenny, the house of the *scart* or cluster of bushes.

The site on which a house stood is often denoted by the combination *ait-tighe* [aut-tee], literally, “the place of a house;” in modern names it is almost always made *atti* or *atty*, which form the beginning of about sixty townland names,

the latter part being very often the name of the former owner of the house. It occurs once in the Four Masters at 1256, where they mention a place called *Ait-tighe-Mic-Cuirrin*, the site of Mac Currin's house.

Attidermot near Aughrim in Galway, signifies the site of Dermot's house; Attykit near Cashel in Tipperary of Ceat's or Ket's house. In a few cases, the compound is followed by some term characterising the house, as in Attiduff in Monaghan and Sligo, the site of the black house; Attatantee in Donegal, in Irish *Ait-a'-tsean-tighe*, the site of the old house. The word *ait* is sometimes used alone, to denote the site of anything, as in Atshanbo in Tipperary, the site of the old tent (*both*, a tent); Attavally, the name of three townlands in Mayo, the site of the *bally* or village.

From the general meaning of house, *teach* or *tigh* came to be used frequently in Christian times to denote a church; and hence the word is often joined to the names of saints, to designate ecclesiastical foundations, which afterwards gave names to parishes and townlands. Examples of this occur in Chap. III. Part II.; and I will add a few more here.

Taghadoe, a parish in Kildare, takes its name from an old church, which, however, has wholly disappeared, though a portion of the round tower still stands in the churchyard; the name is written by Irish authorities, *Teach-Tuae*, St. Tua's church. Tiaquin was originally the name of a primitive church in Galway, and it is written in Irish *Tigh-Dachonna* [Teaconna], St. Dachonna's house, from which the present name was formed by contraction, and by the aspiration of the *D* (see p. 20). A castle was erected there long afterwards, from which the barony of Tiaquin has been so called.

Timahoe in Queen's County, well known for its beautiful round tower, took its name (*Tech-Mochua*, O'Clery's Cal.) from St. Mochua, the original founder and patron, who flourished in the sixth century. St. Munna or Fintan, who died, A. D. 634, founded a monastery in Wexford, which was called from him *Teach-Munna* (Book of Leinster), St. Munna's house, now modernised to Taghmon; and the parish of Taghmon in Westmeath derived its name from the same saint. Tymon, the name of a place near Dublin, containing an interesting castle ruin, has the same signification as Taghmon, but whether the Munna whom it commemorates, is the same as St. Munna of Taghmon, I cannot tell.

This word enters into various other combinations in local names. There is a townland in the parish of Lower Bodoney, Tyrone, called Crockatanty, whose Irish name is *Cnoc-a'-tscan-tighe* (see pp. 51 and 23, *supra*), the hill of the old house; and we see the same form in Tullantanty (*Tulach*, a hill) in Cavan, and which has also the same meaning. Edentiroory near Dromore in Down, means the *edan* or hill-brow of Rory's house.

I have already mentioned (p. 65) that in some of the eastern counties, *s* is sometimes prefixed to this word; and in addition to the examples given there, I may mention Staholmog' in Meath, St. Colmoc's or Mocholmoc's house; and Stamullen in the same county, Maelan's house.

Both [bõh]. This word signifies a tent, *booth*, or hut, and it was applied not only to the huts erected for human habitation, but also sometimes to cattle-houses. It is an old word in the language, and exists also in the kindred Keltic dialects:—Welsh *bod*, Cornish *bod* and *bos*. It occurs very often in our ancient authorities; and the annals

make mention of several places whose names were derived from these huts.

Templeshanbo at the foot of Mount Leinster in Wexford, was anciently called *Seanboth* [Shanbōh], old tent or hut, the prefix Temple having been added in recent times. It was also called *Seanboth-Sinē*, and *Seanboth-Colmain*, from St. Colman O'Fiachra, who was venerated there. *Seanboth-Sinē* signifies the old tent of *Sin* [Sheen] a woman's name belonging to the pagan ages; and it is very probable that this was its original name, and that St. Colman, like many other Irish saints, adopted it without change. There is a Shanbo in Meath, a Shanboe in Queen's County; and Shanbogh is the name of a parish in Kilkenny—all different forms of the same word. It also appears in Drumshanbo (the *drum* or ridge of the old tent), the name of a village in the parish of Kiltoghert Leitrim, of a townland in the parish of Cloone, same county, and of another in the parish of Kildress, Tyrone. This name is popularly believed—in my opinion erroneously—to signify “the ridge of the old cow” (*bo*, a cow), from the resemblance of the outline of the hill at each place, to a cow's back.

Bough, which is merely an adaptation of *Both*, is the name of a townland in Carlow, and of another in Monaghan. Raphoe in Donegal is called in the annals *Rath-both*, the fort of the huts. In the Tripartite Life it is related that while St. Patrick was at Dagart in the territory of Magdula, he founded seven churches, of which *Both-Domhnaigh* (the tent of the church) was one; which name is still retained in the parish of Bodelony in Tyrone. There is an old church near Dungiven in Londonderry, which in various Irish authorities is called *Both-Mheidhbhe* [Vēva],

Maive's hut, an old pagan name which is now modernised to Bovevagh. Bohola, a parish in Mayo, takes its name from a church now in ruins, which is called in "Hy Fiachrach," *Both-Thola*, St. Tola's tent; and in the parish of Templeniry, Tipperary, there is a townland called Montanavoe, in Irish *Mointeán-a'-boith*, the boggy land of the tent.

We have the plural (*botha*) represented by Boho, a parish in Fermanagh, which is only a part of its name as given by the Four Masters, viz., the *Botha* or tents of *Muintir Fialain*, this last being the name of the ancient tribe who inhabited the district: Bohaboy in Galway, yellow tents.

Almost all local names in Ireland beginning with *Boh* (except the *Bohers*), and those also that end with *-boha* and *-bohy*, are derived from this word. Thus Bohullion in Donegal represents the Irish *Both-chuillinn*, the hut of the holly, i. e. surrounded with holly-trees. Knockboha, a famous hill in the parish of Lackan, Mayo, is called in "Hy Fiachrach," *Cnoc-botha*, the hill of the hut; and Knocknaboha in Limerick and Tipperary, has the same meaning.

There are two diminutives of this word, viz., *Bothán* and *Bothóg* [*bohaun*, *bohoge*], both of which are in very common use in the south and west of Ireland, even among speakers of English, to denote a cabin or hut of any kind. *Bohaun* is the name of four townlands in Galway and Mayo; and we find *Bohanboy* (yellow little hut) in Donegal. The other, *Bohoge*, is the name of a townland in the parish of Manulla, Mayo.

Caislen. The word *caislen* or *caislean* [*cashlaun*] is applied to a castle; and like *caiseal*, it is evidently a loan-word—a diminutive formation from the Latin *castellum*. Like the older *duns*, *cahers*, &c.,

these more modern structures gave names to numerous places, and the word is almost always represented by the English word *castle*.

Of the names containing this word, far the greater number are purely Irish, notwithstanding the English look of the word *castle*. Castlereagh is a small town in Roscommon, which gives name to a barony. The castle, of which there are now no remains, stood on the west side of the town, and it is called by the Four Masters, *Caislen-riabhach*, grey castle. There is a barony in Down of the same name, which was so called from an old castle, a residence of a branch of the O'Neills, which stood on a height in the townland of Castlereagh near Belfast; and some half dozen townlands in different counties are called by this name, so descriptive of the venerable appearance of an ancient castle. Castlebar in Mayo belonged, after the English invasion, to the Barrys, one of whom no doubt built a castle there, though the name is the only record we have of the event. It is called in Irish authorities, *Caislen-an-Bharraigh* (Barry's castle); and Downing, who wrote a short description of Mayo in 1680, calls it *Castle Barry*, which has been shortened to the present name.

In a few cases, the Irish form is preserved, as for example in Cashlan, the name of two townlands in Monaghan, and of one in Antrim; Cashlaundarragh in Galway, the castle of the oak-tree; Cashlancran in Mayo, the castle of the trees; Ballycushlane in Wexford, the town of the castle.

Daingean. The word *daingean* [dangan] as an adjective, means strong; as a noun it means a stronghold of any kind, whether an ancient circular fort, or a more modern fortress or castle; and it is obviously connected with the English words *dungeon* and *donjon*. Dangan, which is the

correct English form, is the name of a village in Kilkenny, and of a number of townlands, including Dangan in Meath, once the residence of the Duke of Wellington. This was also the old name of Philipstown; the erection of "the castle of *Daingean*" is recorded by the Four Masters at 1546; but it is probable that the name is older than the castle, and that it had been previously borne by a circular fort. The name of Dundanion at Blackrock near Cork, is like that of Dunluce (p. 277, *supra*); for *dun* is here an adjective, and the name signifies strong *dangan* or fortress.

Occasionally this word is anglicised Dingin, which is the name of a townland in Cavan; Dinginavanty in the parish of Kildrumsherdan in this county, means Mantagh's fortress. It is this form which has given origin to the modern name of Dingle in Kerry, by the usual change of final *i* to *n* (Dingin, Dingell, Dingle: see p. 48). It is called in the annals, *Daingean-ui-Chuis*, now usually written Dingle-I-Coush, i. e. the fortress of O'Cush, the ancient proprietor before the English invasion. These people sometimes call themselves Hussey in English, and this is the origin of the mistaken assertion made by some writers, that the place received its name from the English family of Hussey.

In the north of Ireland the *ng* in the middle of the word *daingean*, is pronounced as a soft guttural, which as it is very faint, and quite incapable of being represented by English letters, is suppressed in modern spelling, thereby changing *daingean* to *dian* or some such form. There are some townlands called Dian and Dyan in Tyrone and Monaghan; two in Armagh and one in Down, called Lisadian, the *lis* of the stronghold. Even in Mayo,

a pronunciation much the same is sometimes heard; and hence we have the name of Ballindine, a village in that county, the same as Ballindagny in Longford, Ballindaggan in Wexford, and Ballindangan near Mitchelstown in Cork, the town of the stronghold. Elsewhere in Mayo, however, the word retains its proper form as in Killadangan, the wood of the fortress.

Badhun, or *Badhbhdhun* [bawn]. Beside many of the old castles, there was a *bawn* or large enclosure surrounded by a strong fence or wall, which was often protected by towers; and into this enclosure the cattle were driven by night to protect them from wolves or robbers. It corresponds to the *faithche* of the old pagan fortresses (see p. 296), and served much the same purposes; for as Smith remarks, speaking of the castle of Kilcrea, west of Cork, "the bawn was the only appendage formerly to great men's castles, which places were used for dancing, goaling, and such diversions * * * and for keeping cattle at night."

O'Donovan, writing in the "Ulster Journal of Archæology," says:—"The term *bawn*, which frequently appears in documents relating to Irish history since the plantation of Ulster, is the anglicised form of the Irish *badhun*, an enclosure or fortress for cows. It occurs seldom in Irish documents, the earliest mention of a castle so called being found in the 'Four Masters' at 1547, viz. *Badhun-Riaganach*.* From this forward it is met with in different parts of Ireland. In the most ancient Irish documents, a cow fortress is more usually called *bo-dhaingean*, but *bo-dhun* or *ba-chun*

* The word occurs, however, in the form of *bo-dhun* in the Annals of Lough Ce at the years 1199 and 1200.

is equally correct. Sometimes written *Badhbh-dhun*, the fortress of *Badhbh* [Bauv], the Bellona of the ancient Irish, but this is probably a fanciful writing of it." This latter form, however, and its presumed derivation from the name of the old war goddess, receives some support from the fact, that in Ulster it is pronounced *bauvan*, in which the *v* plainly points to a *bh* in the Irish original; and this pronunciation is perpetuated in *Bavan*, the name of three townlands in Down, Cavan, and Louth.*

The bawns may still be seen near the ruins of many of the old castles through the country; and in some cases the surrounding wall, with its towers, remains in tolerable preservation. The syllable *bawn* is of very usual occurrence in local names, but as this is also the anglicised form of *bán* a green field, it is often difficult to tell from which of the two Irish words it is derived, for *badhun* and *bán* are pronounced nearly alike. The townland of Bawn in the parish of Moydow, Longford, derives its name from the bawn of Moydow castle, whose ruins remain yet in the townland.

Lathrach. The site of anything is denoted by the word *lathrach* [lauragh], but this word is usually applied to the site of some sort of building. *Lathrach senmuidind* (H. 3. 18, T. C. D.), the site of an old mill. There are many places scattered through the four provinces called Laragh and Lauragh, to which this word gives name; Laragh

* Duaid Mac Firbis writes the word *badhbh-dhun* in "Hy-Fiachrach." Boa Island, in Lough Erne, is called by the Four Masters *Badhbha*, while the natives call it *Inis-Badhbhan*, i. e. the island of *Badhbh*. Mr. W. M. Hennessy's paper—read a short time since—"On the War-Goddess of the Ancient Irish," is not yet published, and I regret not being able to avail myself of it to illustrate more fully this interesting subject.

in the parish of Skreen in Sligo, is called *Lathrach* in the Book of Lecan, and the village of Laragh at the entrance to Glendalough is another well-known example. Laraghaleas in Londonderry means the site of the *lis* or fort; Laraghshankill in Armagh, the site of the old church (see Shankill); Laraghbryan near Leixlip in Kildare, Bryan's house site. Caherlarhig, the stone fort of the site, near Clonakilty in Cork, very probably derived its name from a *caher*, built on the site of a more ancient *dun*.

Lathair [lauher], from which *lathrach* is derived, and which literally means "presence," is itself sometimes used in Cork and Kerry to signify a site, and is found also forming a part of names in these counties. Laheratanvally near Skibbereen in Cork, the site of the old town (*Lathair-a'-tseanbhaile*); Lahertidaly in the same neighbourhood, the site of Daly's house. Laracor near Trim in Meath, once the residence of Dean Swift, is called in an Inq. of Jac. I. Laraghcorre, which points to the original Irish form *Lathrach-cora*, the site of the weir. We find the diminutive Lareen in Leitrim, and Lerhin in Galway; Lislarheen (-more and -beg) in Clare, signifies the fort of the little site.

Laragh in the parish of Kilcumreragh, Westmeath, takes its name from a castle of the Mageoghigans, whose ruins are yet there, and which the Four Masters call *Leath-rath* [Lara], i. e. half rath; and some of the other Laraghs are probably derived from this Irish compound, and not from *lathrach*. *Leath-rath* is also the Irish name of Lara or Abbeylara in Longford, for so it is written in the annals.

Suidhe [see]. This word means a seat or sitting place, cognate with Lat. *sedes*; it is found in our

oldest authorities; and among others, the MSS. of Zeuss (*Gram. Celt.* p. 60). It is frequently used in the formation of names, usually under the forms *see*, *sy*, *se*, and *sea*; and these four syllables, in the sense of "seat," begin the names of over thirty townlands. It is very commonly followed by a personal name, which is generally understood to mean that the place so designated was frequented by the person, either as a residence, or as a favourite resort. The names of men, both pagan and Christian, are found combined with it.

See, which exactly represents *suidhe* in pronunciation, is the name of a townland in Cavan. On the south shore of Lough Derg in Donegal, is the townland Seadavog, the seat of St. Davog, the patron of Termondavog, or as it is now called Termonmagrath. In this name the word *sea* is understood in its literal sense, for the people still show the stone chair in which the saint was wont to sit.

The parish of Seagoe in Armagh, is called in Irish *Suidhe-Gobha* [See-gow], the seat of St. Gobha (Gow) or Gobanus; Colgan calls him "Gobanus of *Teg-da-Goba*, at the bank of the river Bann;" from which expression it appears that the place was anciently called *Tech-Dagobha*, the house of St. Dagobha, this last name being the same as Gobanus (p. 148, note, *supra*; see Reeves's *Eccl. Ant.* p. 107); and the parish of Seapatrik in Down, is called in Trais. Thaum. *Suidhe-Padruic*, St. Patrick's sitting-place

Shinrone in the King's County is mentioned by the Four Masters, who call it *Suidhe-an-róin* [Seenrone], the seat of the *ron*, i. e. literally a seal, but figuratively a hirsute or hairy man. In the same authority we find Seeoranin Cavan, written *Suidhe-Odhraín*, Odhran's or Oran's seat. Seeconglass in

Limerick, Cuglas's seat; Syunchin near Clogher in Tyrone, the seat of the ash, i. e. abounding in ash-trees.

Suidheachán [seehaun] is a diminutive formation on *suidhe*, which we also find occasionally in names. For instance, there is a hill called Seeghane (the seat) near Tallaght in Dublin; Seehanes (seats) is the name of a place near Dromdaleague in Cork, so called because it was the seat of O'Donovan; and Seeaghandoo and Seeaghanbane (black and white), are two townlands in Mayo.

CHAPTER II.

ECCLESIASTICAL EDIFICES.

It is well known that most of the terms employed in Irish to designate Christian structures, ceremonies, and offices, are derived directly from Latin. The early missionaries, finding no suitable words in the native language, introduced the necessary Latin terms, which, in course of time, were more or less considerably modified according to the laws of Irish pronunciation. Those applied to buildings are noticed in this chapter; but we have besides such words as *easpog*, old Irish *epscoꝝ*, a bishop, from *episcopus*; *sagart* or *sacart*, a priest, from *sacerdos*; *beannacht*, old Irish *bendacht*, a blessing, from *benedictio*; *Aiffrionn* or *Aiffrind*, the Mass, from *offerenda*; and many others. (See Second Volume, Chaps. VI. and XXVI.)

We know from many ancient authorities that the early Irish churches were usually built of timber planks, or of wattles or hurdles, plastered over with clay; and that this custom was so gene-

ral as to be considered a national characteristic. Bede, for instance, mentions that when Finan, an Irish monk, became bishop of Lindisfarne, "he built a church fit for his episcopal see; he made it not, however, of stone, but altogether of sawn oak, and covered it with reeds, after the manner of the Scots" (Hist. Eccl., III. 25); and many other authorities to the same effect might be cited. In some of the lives of the early saints, we have interesting accounts of the erection of structures of this kind, very often by the hands of the ecclesiastics themselves—accounts that present beautiful pictures of religious devotion and humility; for the heads of the communities often worked with their own hands, in building up their simple churches—men who were, for long ages afterwards, and are still, venerated for their learning and holiness.

These structures, often put up hastily to meet the wants of a newly formed religious community, or the recently converted natives of a district, we know were generally very small and simple; and in some cases the names preserve the memory of the primitive materials. Kilclief in the county of Down, took its name from one of those rude edifices; for its Irish name, as used by several authorities, is *Cill-cleithe* [clēha], the hurdle church (*cliath* a hurdle), from which the present form has been derived by the change of *th* to *f* (p. 52). The same name is found as Kilclay near Clogher in Tyrone; and a parish in Westmeath, called Kilcleagh (Killcliathagh in Reg. Clon.), exhibits another, and still more correct form.

But timber was not the only material employed; for stone churches began to be erected from the earliest Christian period. It was believed, indeed, until very recently, that buildings of stone and

mortar were unknown in Ireland previous to the Anglo-Norman invasion; but Petrie has shown that churches of stone were erected in the fifth, sixth, and succeeding centuries; and the ruins of many of these venerable structures are still to be seen, and have been identified as the very buildings erected by the early saints.

Cill. The Irish words, *cill*, *eaglais*, *teampull*, *domhnach*, &c.—all originally Latin—signify a church. *Cill* (kill), also written *cell* and *ceall*, is the Latin *cella*, and next to *baile*, it is the most prolific root in Irish names. Its most usual anglicised form is *kill* or *kil*, but it is also made *kyle*, *keel*, and *cal*; there are about 3,400 names beginning with these syllables, and if we estimate that a fifth of them represent *coill*, a wood, there remain about 2,700 whose first syllable is derived from *cill*. Of these the greater number are formed by placing the name of the founder or patron after this word, of which I give a few illustrative examples here, but many more will be found scattered through the book.

Colman was a favourite name among the Irish saints; O'Clery's Calendar alone commemorates about sixty of the name. It is radically the same as Colum or Columba, and its frequency is probably to be attributed to veneration for the great St. Columba. There are in Ireland seven parishes, and more than twenty townlands (including Spenser's residence in Cork) called Kilcolman (Colman's church); but in many of these it is now difficult or impossible to determine the individual saints after whom they were called. St. Cainnech or Canice, who gave name to Kilkenny, and also to Kilkenny West, in Westmeath, was abbot of Aghabo in Queen's County, where he had his principal church; he is mentioned by Adamnan in his Life

of St. Columba; he was born in A.D. 517, and died in the year 600. He was a native of the territory of Keenaght in Derry, and he is much venerated in Scotland, where he is called Kenneth; and several churches in Argyle and in the Western Islands, now called Kilkenneth and Kilkenzie, were named from him. There are thirty-five townlands and parishes scattered through the four provinces, called Kilbride, in Irish *Cill-Bhrighde*, Brigid's or Bride's church, most of which were dedicated to St. Brigid of Kildare; and Kilbreedy, the name of two parishes in Limerick, has the same origin. Kilmurry is the name of nearly fifty townlands, in most of which there must have been churches dedicated to the Blessed Virgin, for the usual Irish name is *Cill-Mhuire*, Mary's church; but some may have been so called from persons named *Muireadhach*.

Besides the names of saints, this term is combined with various other words, to form local names. Shankill, in Irish *Seincheall*, old church, is the name of seventeen townlands and four parishes, among others the parish which includes Belfast. There is a village in Kildare called Kilkullen, which was much celebrated for its monastery; it is called by Irish writers *Cill-cuillinn*, the church of the holly; and there are several townlands in other counties of the same name. At Killeigh near Tullamore, there was once a great ecclesiastical establishment, under the patronage of St. Sincheall. Its original name, as used in Irish authorities, is *Cill-achaidh* [Killahy], the church of the field, which has been softened down to the present form. There was, according to Colgan, another place of the same name in East Brefsney; and to distinguish them, Killeigh in King's County is usually called by the annalists

Cill-achaidh-droma-fada, i. e. Killeigh of Drumfada, from a *long ridge* or hill which rises immediately over the village.

Kyle, a form much used in the south, is itself the name of more than twenty townlands, and constitutes the first syllable of about eighty others; a large proportion of these, however, probably half, are not churches but woods (*coill*). In some parts of the south, Kyle is used to denote a burial-place for children, and sometimes for unbaptised infants, but this is a modern application.

The diminutive Killeen is the name of about eighty townlands, and its combinations are very numerous—all derived from a “little church,” except about a fifth from “woods.” Killeentierna in Kerry must have been founded by, or dedicated to, some saint named Tierna, or Tighernach. Killeens and Killeeny, little churches, are also often met with. Monagilleeny near Ardmore in Waterford, is in Irish *Moin-na-gcillinidhe*, the bog of the little churches.

Calluragh, or as it is written in Irish, *Ceallurach*, which is a derivative from *cill*, is applied in the southern counties, and especially in Clare, to an old burying-ground; sometimes it means a burial-place disused, except only for the interment of children; and occasionally it denotes a burial-place for unbaptised infants, even where there never was a church; as for example, in the parish of Kilcrohane in Kerry, where the old forts or lisses are sometimes set apart for this purpose, and called *Callooraghs*. In the anglicised form, Calluragh, this word has given name to several townlands.

Cealtrach [caltragh], which is also a derivative from *cill*, is used—chiefly in the western half of Ireland—to denote an old burying-ground. It is

commonly anglicised Caltragh, which is the name of a great many places; and there is a village in Galway called Caltra, another modification of the same word. We find Cloonacaltry in Sligo and Roscommon, the *cloon* or meadow of the burying-ground. *Cealdrach* [caldragh], another Irish form, gives name to eight townlands, now called Caldragh, which are confined to six counties, with Leitrim as centre; in one case it is made Keeldra in the last county.

Eaglais. Another term for a church is *eaglais* [aglish], derived, in common with the Welsh *eccluis*, the Cornish *eglos*, and the Armoric *ylis*, from the Latin *ecclesia*. This term was applied to a great many churches in Ireland; for we have a considerable number of parishes and townlands called Aglish and Eglis, the former being more common in the south, and the latter in the north. There is a parish in Tipperary called Aglishcloghane, the church of the *cloghawn* or row of stepping-stones; another in Limerick called Aglishcormick, St. Cormac's church; and a third in Cork, called Aglishdrinagh, the church of the *dreens* or sloe-bushes. Ballynahaglish, the town of the church, is the name of a parish in Mayo, and of another in Kerry; and near Ballylanders in Limerick, is a place called Glennahaglish, the glen of the church. In the corrupt form Heagles, it is the name of two townlands near Ballymoney in Antrim; and in the same neighbourhood we find Drumahaglis, the ridge or long hill of the church.

Teampull. From the Latin *templum* is derived the Irish *teampull*. Like *cill*, *eaglais*, and *domhnach*, it was adopted at a very early date, being found in the oldest Irish MSS., among others those cited by Zeuss. In anglicised names it is usually changed to *temple*, which forms the beginning of about

ninety townland names; and it is to be borne in mind that these, though to all appearance at least partly English, are in reality wholly Irish. A remarkably large proportion of parishes have taken their names from these *teampulls*, there being no less than fifty parish names beginning with the word *temple*.

There are four parishes in Cork, Longford, Tipperary, and Waterford, where the original churches must have been dedicated to the Archangel Michael, as they still bear the name of Temple-michael; Templebredon in Tipperary, is called in Irish *Teampull-*ui-Bhrideáin**, O'Bredon's church; and Temple-etney in the same county, was so called from St. Eithne, whose memory is fast dying out there. The original church of Templecarn, not far from Pettigo in Donegal, must have been built near a pagan sepulchre, for the name signifies the church of the *carn* or monument. Templetuohy in Tipperary signifies the church of the *tuath* or territory, and it received this name as having been the principal church of the *tuath* or district in which it was situated. A cathedral, or any large or important church, was sometimes called, by way of distinction, Templemore, great church; and this is the name of three parishes in Londonderry, Mayo, and Tipperary, the first including the city of Derry, and the last the town of Templemore.

Domhnach. The Irish word *domhnach* [downagh], which signifies a church, and also Sunday, is from the Latin *Dominica*, the Lord's day. According to the Tripartite Life, Jocelin, Ussher, &c., all the churches that bear the name of *Domhnach*, or in the anglicised form, Donagh, were originally founded by St. Patrick; and they were so called because he marked out their foundations on Sunday. For example, in the Tripartite Life

we are told that the saint "having remained for seven Sundays in *Cianachta*, laid the foundations of seven sacred houses to the Lord; [each of] which he therefore called *Dominica*," i. e. in Irish *Domhnach*. Shanonagh in the parish of Templeoran in Westmeath, is called Sendonagh, in Sir Robert Nugent's Patent, and explained in it "Old Sondag," but it properly means "Old Church."

In the year 439, while St. Patrick was in Connaught, his nephew, bishop Sechnall or Secundinus, arrived in Ireland in company with some others. He was the son of Restitutus the Lombard by St. Patrick's sister Liemania or Darerca (see p. 95, *supra*), and very soon after he was left by his uncle in Meath. The church founded for him, where he resided till his death in 448, was called from him *Domhnach-Sechnaill* [Donna-Shaughnill: Leabhar Breac], the church of St. Sechnall, now shortened to Dunshaughlin, which is the name of a village and parish in the county Meath.

There are nearly forty townlands whose names are formed by, or begin with, Donagh of which more than twenty are also parish names. In all these places there must have been one of the primitive *Dominicas*, and most of them have burial-places and ruins to this day; fourteen of the parishes are called Donaghmore, great church. Donaghanie near Clogherny in Tyrone, is called by the Four Masters, *Domhnach-an-eich*, the church of the steed; according to the same authority, the proper name of Donaghmoyne in Monaghan, is *Domhnach-maighin*, the church of the little plain; and there is a place of the same name near Clogher in Tyrone. The Irish name of Donaghedy in Tyrone, is *Domhnach-Chaeide* (O'C. Cal); and it was so called from St. Caeide or Caidoc, a companion of St. Columbanus. The

genitive form of the word (see p. 34) gives name to Donnycarney, a village a few miles to the north of Dublin, and to Donacarney in Meath, near the mouth of the Boyne, both names signifying Cearnach's church.

Aireagal. This word (pronounced *arrigle*) means primarily a habitation, but in a secondary sense, it was often applied to an oratory, hermitage, or small church. The word is obviously derived from the Latin *oraculum*; for besides the similarity of form, we know that in the Latin Lives of the Irish saints who flourished on the continent, the oratories they founded are often designated by the term *oraculum* (Petrie, R. Towers, p. 349). It has been used in Irish from the earliest times, for it occurs in our oldest MSS., as for instance in the *Leabhar na hUidhre*, where we find it in the form *airicul*.

Errigal, the usual English form, is the name of a parish in Londonderry, and of a townland in Cavan. The well-known mountain called Errigal in Donegal, in all probability took its name from an oratory somewhere near it. The church of Errigal Keerogue, which gives name to a parish in Tyrone, was once a very important establishment; it is often mentioned by the annalists, and called by them *Aircagal-Dachiarog*, the church of St. Dachiarog. Errigal Trough in Monaghan, is called in Irish *Aireagal-Triucha*, the church of (the barony of) Trough. Duarrigle is the name of a place on the Blackwater, near Mill-street in Cork, containing the ruins of a castle built by the O'Keeffes; its Irish name is *Dubh-aireagal*, black habitation or oratory; there is another place of the same name near Kanturk; and we have Coolnaharragill in the parish of Glanbehy, west of Killarney, the corner or angle of the oratory.

Urnaidhe. This word which is variously written *urnaidhe*, *ornaidhe*, or *ernaidhe* [urny, erny], signifies primarily a prayer, but in a secondary sense it is applied to a prayer-house: Latin *oratorium*. It takes most commonly the form Urney, which is the name of some parishes and townlands in Cavan, Tyrone and King's County; Urney in Tyrone is often mentioned by the Four Masters, and called *Ernaidhe* or *Urnaidhe*. The word often incorporates the article in English (see p. 23), and becomes Nurney (*an Urnaidhe*, the oratory), which is the name of several parishes, villages, and townlands, in Carlow and Kildare. It occurs in combination in Templenahurney in Tipperary, the church of the oratory.

Scrín. *Scrín* [skreen], which comes directly from the Latin *scrinium*, signifies a shrine, i. e. an ornamented casket or box, containing the relics of a saint. These shrines were very usual in Ireland; they were held in extraordinary veneration, and kept with the greatest care; and several churches where they were preserved were known on this account by the Irish name *Scrín*, or in English, Skreen or Skrine. The most remarkable of these was Skreen in Meath, which is called in the annals *Scrín-Choluimcille*, St. Columkille's shrine, and it was so called because a shrine containing some of that saint's relics was preserved there.

Lann. *Lann*, in old Irish *land*, means a house or church. The word is Irish, but in its ecclesiastical application, it was borrowed from the Welsh, and was introduced into Ireland at a very early age; when it means simply "house," it is no doubt purely Irish, and not a loan word. It forms part of the terms *ith-lann* and *lann-iatha* [ihlan, lan-íha], both of which are used to signify

a granary or barn, literally *house of corn* (*ith*, corn); the latter is often used by the English-speaking people of some of the Munster counties, who call a barn a *linney*; and from the former we have Carrignahihilan, the name of a townland near Kenmare, the rock of the granary. *Lann* is found in our earliest MSS., among others in those of Zeuss; it occurs also in an ancient charter in the Book of Kells, in the sense of *house*, and it is so translated by O'Donovan. It is a word common to several languages, and its primary signification seems to be an enclosed piece of ground; "Old Arm. *lann*; Ital., Fr., Provençal *landa*, *lande*, Gothic (and English) *land*" (Ebel).

It is not found extensively in local nomenclature, and I cannot find it at all in the south; but it has given origin to the names of a few remarkable places; and it is usually anglicised *lyn*, *lynn*, or *lin*, from the oblique form *lainn* [*lin*: see p. 34, *supra*], as in the word *linney* quoted above. The celebrated St. Colman-Elo, patron of Lynally near Tullamore, was, according to O'Clery's Calendar, the son of St. Columba's sister. At an assembly of saints held in this neighbourhood about the year 590, Columba, who had come from the convention at *Druim-cett*, to visit his monastery at Durrow, proposed that a spot of ground should be given to Colman, where he might establish a monastery; and Aed Slaine, prince of Meath, afterwards king of Ireland, answered that there was a large forest in his principality, called *Fidh-Elo* [*Fee-Elo*], i. e. the wood of Ela, where he might settle if he wished. Colman accepted it and said:—"My resurrection shall be there, and henceforth I shall be named [*Colman-Elo*] from that place." He soon after erected a monastery there, which became very

famous, and which was called *Lann-Elo* or *Land-Ealla* (O'Clery's Cal.), i. e. the church of Ela, now anglicised Lynally (see Lanigan, Eccl. Hist. II. 304).

Another place equally celebrated, was *Lann-leire* or *Land-léri* [Book of Leinster], i. e. the church of austerity, which until recently was supposed to be the old church of Lynn, on the east side of Lough Ennel in Westmeath. But Dr. Reeves has clearly identified it with Dunleer in Louth, the word *dun* being substituted for *lann*, while the latter part of the name has been preserved with little change (see Dr. Todd in "Wars of GG.," introd., p. xl.). The old church of Lynn, which gives name to a parish in Westmeath, though it is not the *Lann-leire* of history, derives its name from this word *lann*.

The word appears in other, and more correct forms in Landmore, i. e. great church, in Londonderry; Landahussy or Lannyhussy, O'Hussy's house or church, in Tyrone; Lanaglug in the same county, *Lann-na-gclog*, the church of the bells. In Landbrock in Fermanagh, *Lann* appears to mean simply habitation, the name being applied to a badger warren—*Lann-broc*, house of badgers. Belan in Kildare, is called by the annalists *Biothlann*, which name it may have derived from a house of hospitality; *bioth*, life for existence; *Biothlann*, refectory house; similar in formation to *ithlann* corn house (see pp. 321-2).

Glenavy in Antrim is another example of the use of this word. The *g* is a modern addition; and Dr. Reeves has remarked, that the earliest authority he finds for its insertion is a Visitation Book of 1661. In the taxation of 1306, it is called *Lennewy*, and in other early English documents, Lenavy, Lynavy, &c. (Reeves Eccl. Ant.,

p. 47), which very well represent the pronounciation of the original Irish name, *Lann-abhaich* [Lanavy], as given in the Calendar, signifying the church of the dwarf. Colgan states that when St. Patrick had built the church there, he left it in charge of his disciple Daniel, who from his low stature, was called *abhac* [avak or ouk], i. e., dwarf, and that from this circumstance the church got its name. It is worthy of remark here, that other places have got names from a like circumstance; for example, Cappanouk in the parish of Abington, Limerick, represents the Irish *Ceapach-an-abhaich* the garden plot of the dwarf.

Baisleac. This is a loan word, little changed, from the Latin *basilica*, and bears the same meaning, viz., a church; it is of long standing in Irish, being found in very ancient MSS., and was no doubt brought in, like the preceding terms, by the first Christian teachers. I am aware of only two places in Ireland deriving their names from this word. One is Baslick, an old church giving name to a parish in Roscommon, which is often mentioned by the Four Masters, and which, in the Tripartite Life of St. Patrick, is called *Baisleac-mór*, great church. The other place has for its name the diminutive Baslickane, and is a townland in the parish of Kilcrohane, Kerry.

Disert. The word *disert* is borrowed from the Latin *desertum*, and retains its original meaning in Irish, viz., a desert, wilderness, or sequestered place. It is used very often in Irish writings; as for example, in the Battle of Moyrath, p. 10: —“*Ocus disert mbec aigi ann sin,*” and he (the saint) had a little *desert* (hermitage) there. It is generally used in an ecclesiastical sense to denote a hermitage, such secluded spots as the early Irish saints loved to select for their little dwell-

ings; and it was afterwards applied to churches erected in those places.

Its most usual modern forms are Desert, Disert, Dysart, and Dysert, which are the names of a considerable number of parishes and townlands throughout Ireland, except only in the Connaught counties (where, however, the word is found in other forms). Desertmartin is the name of a village in Londonderry, and Desertserges that of a parish in Cork, the former signifying Martin's, and the latter, Sergus's hermitage; Killadysert in Clare means the church of the desert or hermitage.

The word *disert* takes various corrupt forms in the mouths of the peasantry, both in Irish and English; such as *ister*, *ester*, *tirs*, *tristle*, &c. A good example of one of these corruptions is found in Estersnow, the name of a townland and parish in Roscommon. The Four Masters call it *Disert-Nuadhan* [Noon], St. Nuadha's hermitage; but the people now call it in Irish, *Tirs-Nuadhan*; while in an Inquisition of Elizabeth, it is called in one place *Issetnowne*, and in another place, *Issertnowne*, which stand as intermediate forms between the ancient and present names. Though written Estersnow on the Ordnance maps it is really called by the people, when speaking English, *Eastersnow*, which form was evidently evolved under the corrupting influence noticed at page 38, *supra*, (IX). The patron saint is probably the Nuadha [Noon] commemorated in O'Clery's Calendar at the 3rd of October; but he is now forgotten there, though his holy well, Tobernoon, is still to be seen, and retains his name (see O'Donovan's Four Masters, Vol. III., p. 546, note *p*).

This root word assumes another form in *Isert-*

kelly, an ancient church giving name to a parish in Galway, mentioned by the Four Masters, who call it *Disert-Cheallaigh*, Ceallach's or Kelly's hermitage; and in Isertkieran, a parish in Tipperary, which no doubt received its name from St. Ciaran of Ossory (see p. 149, *supra*). It is still further altered in Ishartmon, a parish in Wexford, St. Munna's desert, i. e. St. Munna of Taghmon (p. 303),

In some of the Leinster counties there are several places whose names have been changed by the substitution of the modern word *castle* for the ancient *disert*; this may be accounted for naturally enough in individual cases, by the fact that a castle was erected on or near the site of the old hermitage. Castledermot in Kildare, whose ancient importance is still attested by its round tower and crosses, is well known by the name of *Disert Diarmada*; where Diarmad, son of Aedh Roin, king of Ulidia, founded a monastery about A.D. 800. The present form of the name was, no doubt, derived from the castle built there by Walter de Riddlesford in the time of Strongbow.

The Irish name of Castledillon in Kildare, is *Disert-Iolladhán* [Disertillan], i. e. Iolladhan's hermitage. Castlekeeran near Oldcastle in Meath, is another example. The ancient name of this place, as appears by the Four Masters, A.D. 868, was *Bealachduin* [Ballaghdoon], the road of the *dun* or fort; but after the time of St. Ciaran the Pious, who founded a monastery there in the eighth century, and died in the year 770, it was generally called in the annals, *Disert-Chiarain* [Disert-Kieran], St. Kieran's hermitage. The castle that originated the present form of the name belonged, as some think, to the Staffords, but according to others, to the Plunkets.

Cros. *Cros* signifies a cross, and is borrowed from the the Latin *crux*; it occurs in our earliest writings; and is found in some very old inscriptions on crosses. It is scarcely necessary to state that, from the time of the introduction of Christianity into this country, crosses were erected in connection with churches and other religious foundations; they were at first simple and unadorned, but became gradually more elegant in design, and more elaborate in ornamentation; and we have yet remaining, in many parts of the country, crosses of the most beautiful workmanship, lasting memorials of the piety and artistic skill of our forefathers.

These monuments were not confined to religious buildings. In Adamnan's Life of St. Columba, it is related that on a certain occasion, a man whom the saint was coming to meet, suddenly fell down and expired. "Hence, on that spot, before the entrance to the kiln, a cross was erected, and another where the saint stopped, which is seen to this day" (Lib. I., Cap. 45); on which Dr. Reeves remarks:—"It was usual among the Irish to mark with a cross the spot where any providential visitation took place." This very general custom is attested not only by history, but also by the great number of places that have taken their names from crosses.

The word Cross itself is the name of about thirty townlands, and it forms the first syllable of about 150 others; there are besides numerous names in which it assumes other forms, or in which it occurs in the termination. Some of these places probably took their names from cross-roads, and in others the word is used adjectively, to signify a transverse position; but these are excep-

tions, and the greater number commemorate the erection of crosses.

A cross must have formerly stood near the old parish church of Crosserlough in Cavan, the Irish name being *Cros-air-loch*, the cross on or by the lake. Crossmolina in Mayo is called by the Four Masters, *Cros-ui-Mhaeilfhina* [Crossyweeleena], O'Mulleeny's cross; the family of O'Maclfhina, whose descendants of the present day generally call themselves Mullany, had their seat here, and were chiefs of the surrounding district. There are some townlands and a village in Down, called Crossgar, short cross; Crossfarnoge, the name of a prominent cape near Carnsore point, signifies the cross of the alder tree; and Gortnagross, the name of several places in the northern and southern counties, is the field of the crosses—*Gortna-geros*; in this name, and in Ardnagross—height of the crosses—the *c* is eclipsed by *g* (p. 22). The parish of Aghacross (the ford of the cross), near Kildorrery in Cork, took its name, no doubt, from a cross in connection with St. Molaga's establishment (see p. 152), erected to mark a ford on the Funcheon. But Aghacross elsewhere is the field (*achadh*) of the cross. There are several places called Crossan, Crossane, and Crossoge, all which signify little cross.

The oblique form *crois* (see p. 34, *supra*) is pronounced *crush*, and has given the name Crosh to two townlands in Tyrone; to Crushybracken in Antrim, O'Bracken's cross; and to several other places. We find the genitive in Ardnacrusha, the name of a village near Limerick city, and of a townland in Cork, *Ard-na-croise*, the height of the cross; the diminutive, Crusheen, little cross, is the name of a small town in Clare; and there are townlands in Galway called Crosheen and Crusheeny,

—the last meaning little crosses. *Crossaire* [crussera], which is a derivative from *cross*, is applied in the south of Ireland to cross-roads, and hence we have Crossery and Crussera, two townlands in Waterford, the latter near Dungarvan. For the form *croch*, see page 220.

CHAPTER III.

MONUMENTS, GRAVES, AND CEMETERIES.

BEFORE the introduction of Christianity, different modes of sepulture were practised in Ireland. In very early ages it was usual to burn the body, and place the ashes in an urn, which was deposited in the grave. It seems very extraordinary that all memory of this custom should be lost to both history and tradition; for I am not aware that there is any mention of the burning of bodies in any—even the oldest—of our native writings. But that the custom was very general we have the best possible proof; for in every part of Ireland, cinerary urns, containing ashes and burned bones, have been found, in the various kinds of pagan sepulchres.

Occasionally the bodies of kings and chieftains were buried in a standing posture, arrayed in full battle costume, with the face turned towards the territories of their enemies. Of this custom we have several very curious historical records. In the *Leabhar na hUidhre* it is related that King Leaghaire [Leary] (see pp. 139, 140, *supra*)

was killed "by the sun and wind" in a war against the Lagenians; "and his body was afterwards brought from the south, and interred, with his arms of valour, in the south-east of the external rampart of the royal *Rath Laeghaire* at *Temur* (Tara), with the face turned southwards upon the Lagenians [as it were] fighting with them, for he was the enemy of the Lagenians in his lifetime" (Petrie's "Antiquities of Tara Hill," p. 155). The same circumstance is related in a still older authority, with some additional interesting details—the "Annotations of Tirechan," in the Book of Armagh. King Leaghaire says:—"For Neel, my father (i. e. Niall of the Nine Hostages), did not permit me to believe [in the teaching of St. Patrick], but that I should be interred in the top of *Temur*, like men standing up in war. For the pagans are accustomed to be buried armed, with their weapons ready, face to face [in which manner they remain] to the day of *Erdathe*, among the magi, i. e. the day of judgment of the Lord" (Ibid. p. 146).

The pagan Irish believed that, while the body of their king remained in this position, it exercised a malign influence on their enemies, who were thereby always defeated in battle. Thus, in the Life of St. Kellach, it is stated, that his father, Owen Bel, great grandson of Dathi, and king of Connaught (see pp. 104 and 139, *supra*) was killed in the battle of Sligo, fought against the Ulstermen. And before his death he told his people "to bury him with his red javelin in his hand in the grave. 'Place my face towards the north, on the side of the hill by which the northerns pass when flying before the army of Connaught; let my grave face them, and place myself in it after this manner.' And this order was strictly com-

plied with ; and in every place where the Clanna Neill and the Connacians met in conflict, the Clanna Neill and the Northerns were routed, being panic-stricken by the countenances of their foes ; so that the Clanna Neill and the people of the north of Ireland, therefore resolved to come with a numerous host to *Rath-O'bhFiachrach* [Rathoveeragh] and raise [the body of] Owen from the grave, and carry his remains northwards across to Sligo. This was done, and the body was buried at the other side [of the river], at *Aenach Locha Gile*, with the mouth down, that it might not be the means of causing them to fly before the Connacians" (Translated by O'Donovan in "Hy Fiachrach," p. 472).

It is very curious that, in some parts of the country, the people still retain a dim traditional memory of this mode of sepulture, and of the superstition connected with it. There is a place in the parish of Errigal in Londonderry, called Slaghtaverty, but it ought to have been called *Laghtaverty*, the *laght* or sepulchral monument of the *abhartach* [avartagh] or dwarf (see p. 66, *supra*). This dwarf was a magician, and a dreadful tyrant, and after having perpetrated great cruelties on the people he was at last vanquished and slain by a neighbouring chieftain ; some say by Finn Mac Cumhail. He was buried in a standing posture, but the very next day he appeared in his old haunts, more cruel and vigorous than ever. And the chief slew him a second time and buried him as before, but again he escaped from the grave, and spread terror through the whole country. The chief then consulted a druid, and according to his directions, he slew the dwarf a third time, and buried him in the same place, *with his head downwards* ; which subdued his magical

power, so that he never again appeared on the earth. The *laght* raised over the dwarf is still there, and you may hear the legend with much detail from the natives of the place, one of whom told it to me.

The modes of forming receptacles for the remains, and the monuments erected over them, were exceedingly various. It was usual in this country, as in many others, to pile a great heap of stones, usually called a *carn*, over the grave of any person of note; and where stones were not abundant, clay was used for the same purpose. This custom is mentioned in many of our ancient writings, and I might quote several passages in illustration, but I shall content myself with one from Adamnan (7th cent.):—"The old man [Art-brananus] believed, and was baptised, and when the sacrament was administered he died in the same spot [on the shore of the isle of Skye], according to the prediction of the saint [i. e. of St. Columba]; and his companions buried him there; raising a heap of stones over his grave" (Vit. Col. I., 33).

The same custom exists to some extent at the present day, for in many parts of Ireland, they pile up a *laght* or *carn* over the spot where any person has come to an untimely death; and every passer-by is expected to add a stone to the heap. The tourist who ascends Mangerton mount in near Killarney, may see a *carn* of this kind near the Devil's Punch Bowl, where a shepherd was found dead some years ago.

Our pagan ancestors had a particular fancy for elevated situations as their final resting-place; and accordingly we find that great numbers of mountains through the country have one or more of these *carns* on their summit, under each of which

sleeps some person important in his day. They are sometimes very large, and form conspicuous objects when viewed from the neighbouring plains.

Many mountains through every part of the country take their names from these carns, the name of the monument gradually extending itself to the hill. Carnlea, a high hill north of Cushendall in Antrim, is an example, its Irish name being *Carn-liath*, grey carn; the great pile on the top of Carn Clanhugh in Longford (the carn of Clanhugh or Hugh's sons, a sept of the O'Farrells) is visible for many miles over the level country round the mountain; and Carron hill near Charleville, county Cork, takes its name from a vast pile of stones on its summit.

The word *carn* forms the whole or the beginning of the names of about 300 townlands, in every one of which a remarkable carn must have existed, besides many others, of whose names it forms the middle or end; and there are innumerable monuments of this kind all through the country which have not given names to townlands. The place called Carn, in the parish of Conry, near the hill of Ushnagh in Westmeath, is the ancient *Carn Fiachach* (Four M.), Fiacha's monument, which was erected to commemorate *Fiacha*, son of Niall of the Nine Hostages (see p. 139, *supra*), the ancestor of the Mageoghegans. It is very probable that the persons who are commemorated in such names as the following, are those over whom the carns were originally erected.

Carnteel, now a village and parish in Tyrone, is called by the Four Masters *Carn-tSiadhail*, *Siadhail's* or Shiel's monument. There is a remarkable mountain, with a carn on its summit, called Carn Tierna. near Rathcormack in the

county Cork. According to O'Curry (Lectures, p. 267), Tighernach [Tierna] Tethbannach king of Munster in the time of Conor mac Nessa, in the first century, was buried in this, whence it was called *Carn Tighernaigh*, Tighernach's carn; and the sound of the old name is preserved in the modern Carn Tierna. Carmavy (Grange) in the parish of Killead, Antrim, Maev's carn; Carnkenny near Ardstraw in Tyrone, the carn of Cainnech or Kenny; Carnew in Wicklow probably contains the same personal name as Rathnew—*Carn-Naoi*, Naoi's carn; Carnacally, the name of several places, the monument of the *cal-liach* or hag.

It is certain that the following places have lost their original names:—Carndonagh in Innishowen, which got the latter part of its name merely because the old monument was situated in the parish of Donagh; there are some places in Antrim and Tyrone called Carnagat, the carn of the cats, from having been resorts of wild cats; and a similar remark applies to Carnalughoge near Louth, the carn of the mice. Carney in Sligo is not formed from carn; it is really a family name, the full designation being Farran-O'Carney, O'Carney's land.

Other modifications of this word are seen in Carron, the name of several townlands in Waterford, Tipperary, and Limerick; and in Carronadaverg, near Ardmore in Waterford, the monument of the red ox, a singular name, no doubt connected with some legend; Carnane and Car-naun, little carn, are very often met with; and the form Kernan is the name of a townland near Armagh, and of another in the county Down.

The mounds or *tumuli* of earth or stones, raised over a grave, were sometimes designated by the

word *tuaim* [toom]. Like the cognate Latin word *tumulus*, it was primarily applied to a hillock or dyke, and in a secondary sense to a monumental mound or tomb. These mounds, which were either of earth or stones, are still found in all kinds of situations, and sometimes they are exceedingly large. It is often not easy to distinguish them from the *duns* or residences; but it is probable that those mounds that have no appearance of circumvallations are generally sepulchral. They have given names to a great many places in every part of Ireland, in numbers of which the old *tumuli* still remain. There are about a dozen places, chiefly in the north, called Toome, the most remarkable of which is that on the Bann, between Lough Neagh and Lough Beg, which gives name to the two adjacent baronies. There must have been formerly at this place both a sandbank ford across the river, and a sepulchral mound near it, for in the Tripartite Life it is called *Fearsat Tuama*, the *farset* or ford of the tumulus; but in the annals it is generally called *Tuaim*.

Tomgraney in Clare is often mentioned by the annalists, who call it *Tuaim Greině*, the tomb of Grian, a woman's name. The traditions of the place still preserve the memory of the Lady Grian, but the people now call her Gillagraney—*Givě-Gréine*, the brightness of the sun. They say that she was drowned in Lough Graney; that her body was found in the river Graney at a place called Derrygraney; and that she was buried at Tomgraney. All these places retain her name, and her monument is still in existence near the village. *Grian*, which is the Irish word for the sun, and is of the feminine gender, was formerly very usual in Ireland as a woman's name. There is a place called Carngranny near the town of Antrim, where

another lady named Grian must have been buried. Her monument also remains :—“ It consists of ten large slabs raised on side supporters, like a series of cromlechs, forming steps commencing with the lowest at the north east and ascending gradually for the length of forty feet towards the south west ” (Reeves’s *Eccl. Ant.*, p. 66). The pile is called Granny’s Grave, which is a translation of *Carn-Greinċ* (see also Knockgrean in 2nd volume).

The parish of Tomfinlough in Clare took its name from an old church by a lake near Sixmile-bridge, which is several times mentioned by the Four Masters under the name of *Tuaim-Fionnlocha*, the tumulus of the bright lake. Toomona in the parish of Ogulla, same county, where are still to be seen the ruins of a remarkable old monastery, is called in the annals *Tuaim-mona*, the tomb of the bog. Toomyvara in Tipperary, exactly represents the sound of the Irish *Tuaim-ui-Mheadhra*, O’Mara’s tomb; and Tomdeely, a townland giving name to a parish in Limerick, is probably the tumulus of or by the (river) Deel.

On the summit of Tomies mountain, which rises over the lower lake of Killarney, there are two sepulchral heaps of stones, not far from one another; hence the Irish name *Tuamaidhe* [Toomy], i. e. monumental mounds; and the present name, which has extended to three townlands, has been formed by the addition of the English after the Irish plural (see page 32). The Irish name of the parish of Tumna in Roscommon is *Tuaim-mna* (Four Mast.), the tumulus of the woman (*bean*, a woman, gen. *mna*). Tooman and Toomog, little tombs, are the names of several townlands in different counties.

Dumha [dooa] is another word for a sepulchral mound or tumulus; it is very often used in Irish

writings, and we frequently find it recorded that the bodies of the slain were buried in a *dumha*. These mounds have given names to numerous places, but being commonly made of earth, they have themselves in many cases disappeared. Moy-dow, a parish in Longford, which gives name to a barony, is called by the Four Masters, *Maghdumha* [Moy-dooa], the plain of the burial mound; and there is a townland of the same name in Roscommon.

In modern names it is not easy to separate this word from *dubh*, black, and *dumhach*, a sand-bank; but the following names may be referred to it. Dooney, which is the name of several townlands in Ulster, is no doubt generally one of its modern forms, though, when that name occurs on the coast, it is more likely to be from *dumhach*. Knockadoo, the hill of the mound, is the name of some townlands in Roscommon, Sligo, and Londonderry; and there are several places called Corradoo, Corradoo, and Corradooey, the round-hill of the tumulus.

A *leacht* [laght] is a sepulchre or monument, cognate with Lat. *lectus* and Greek *lechos*; for in many languages a grave is called a bed (see *leaba*, further on); Goth. *liga*; Eng. *lie*, *lay*; Manx, *lhiaght*. It is often applied, like *carn*, to a monumental heap of stones: in Cormac's Glossary it is explained *lighedh mairbh*, the grave of a dead (person).

There are several places in different parts of the country called Laght, which is its most correct anglicised form; Laghta, monuments, is the name of some townlands in Mayo and Leitrim, and we find Laghtagalla, white sepulchres, near Thurles. Laghtane, little *laght*, is a place in the parish of Killeenagarriiff, Limerick.

In the north of Ireland, the guttural is universally suppressed, and the word is pronounced *lat* or *let*; as we find in Latt, the name of a townland in Armagh, and of another in Cavan; Derlett in Armagh, the oak-wood of the grave (*Doire-leachta*); Letfern in Tyrone, the *laght* of the *fearns* or alder-trees; and Corlat, the name of several places in the Ulster counties, the round-hill of the sepulchres.

The word *uladh* [ulla] originally meant a tomb or carn, as the following passages will show:—“*oc denam uluidh cumdachta imat flaith*,” making a protecting tomb over thy chief (O’Donovan, App. to O’Reilly’s Dict. *voce* *uladh*). In the Leabhar na hUidhre, it is related that Caeilte [Keeltha], Finn mac Cumhal’s foster son, slew Fothadh Airgtheach, monarch of Ireland, in the battle of *Ollarba* (Larne Water), A. D. 285. Caeilte speaks:—“The *uluidh* of Fothadh Airgtheach will be found a short distance to the east of it. There is a chest of stone about him in the earth; there are his two rings of silver, and his two *bunne doat* [bracelets?] and his *torque* of silver on his chest; and there is a pillar-stone at his carn; and an *ogum* is [inscribed] on the end of the pillar-stone which is in the earth; and what is on it is, ‘Eochaidh Airgtheach here’” (Petrie, R. Towers, p. 108).

The word is now, however, and has been for a long time used to denote a penitential station, or a stone altar erected as a place of devotion: a very natural extension of meaning, as the tombs of saints were so very generally used as places of devotion by the faithful. It was used in this sense at an early period, for in the “Battle of Moyrath,” it is said that “Domhnall never went away from a cross without bowing, nor from an

ulaidh without turning round, nor from an altar without praying" (p. 298). On which O'Donovan remarks:—" *Uluidh*, a word which often occurs in ancient MSS., is still understood in the west of Ireland to denote a penitential station at which pilgrims pray, and perform rounds on their knees." These little altar tombs have given names to places all over Ireland, in many of which, especially in the west and south, they may still be seen.

Among several places in Cork, we have Glennahulla near Kildorrery, and Kilnahulla in the parish of Kilmeen, the glen and the church of the altar tomb; the latter name being the same as Killulla in Clare. In Ulusker near Castletown Bearhaven, the word seems to be used in its primary sense, as the name is understood to mean Oscar's cairn (*Uladh-Oscuir*); and in this sense we must no doubt understand it in Tullyullagh near Enniskillen, the hill of the tombs. Knockanully in Antrim signifies the hill of the tomb; and Tomnahulla in Galway, would be written in Irish, *Tuaim-na-hulaidh*, the mound of the altar tomb. We have the diminutive Ullauns near Killarney, and Ullanes near Macroom in Cork, both signifying little stone altars.

"A cromlech, when perfect, consists of three or more stones unhewn, and generally so placed as to form a small enclosure. Over these a large [flat] stone is laid, the whole forming a kind of rude chamber. The position of the table or covering stone, is generally sloping; but its degree of inclination does not appear to have been regulated by any design" (Wakeman's Handbook of Irish Antiquities, p. 7). They are very numerous in all parts of Ireland, and various theories have been advanced to account for their origin; of

which the most common is that they were "Druids' altars," and used for offering sacrifices. It is now, however, well known that they are tombs, which is proved by the fact that under many of them have been found cinerary urns, calcined bones, and sometimes entire skeletons. The popular name of "Giants' graves," which is applied to them in many parts of the country, preserves, with sufficient correctness, the memory of their original purpose. They have other forms besides that described; sometimes they are very large, consisting of a chamber thirty or forty feet long, covered by a series of flags laid horizontally, like Carngranny (p. 335); and not unfrequently the chamber is in the form of a cross.

The word cromlech—*crom-leac*, sloping stone (*crom*, bending, sloping)—is believed not to be originally Irish; but to have been in late years introduced from Wales, where it is used merely as an antiquarian term. That it is not an old Irish word is proved by the fact, that it is not used in the formation of any of our local names. It has none of the marks of a native term, for it is not found in our old writings, and—like the expression "Druids' altars"—it is quite unknown to the Irish-speaking peasantry.

These sepulchres are sometimes called *leaba* or *leabaidh*, old Irish *lebad* [labba, labby], Manx *lhiabbee*; the word literally signifies a bed, but it is applied in a secondary sense to a grave, both in the present spoken language and in old writings. For example, in the ancient authority cited by Petrie (R. Towers, p. 350), it is stated that the great poet Rumann, who died in the year 747 at Rahan in King's County, "was buried in the same *icabaidh* with Ua Súanaigh, for his great honour with God and man." There is a fine sepul-

chral monument of this kind, hitherto unnoticed, in a mountain glen over Mount Russell near Charleville, on the borders of the counties of Limerick and Cork, which the peasantry call *Labba-Iscur*, Oscur's grave. O'Brien (*Dict. voce Leaba*) says, "Leaba is the name of several places in Ireland, which are by the common people called *Leabhacha-na-bhfeinne* [Labbaha-na-veana], the monuments of the Fenii or old Irish champions;" and it may be remarked that Oscur was one of the most renowned of these, being the son of Oisin, the son of Finn mac Cumhal (see p. 91, *supra*).

Labby, which is one of the modern forms of this term, is the name of a townland in Londonderry. Sometimes the word is followed by a personal name, which is probably that of the individual buried in the monument; as in Labbyeslin near Mohill in Leitrim, the tomb of Eslin; Labasheeda in Clare, *Sioda* or Sheedy's grave. *Sioda* is the common Irish word for silk; and accordingly many families, whose real ancestral name is Sheedy, now call themselves Silk. In case of Labasheeda, the inhabitants believe that it was so called from the beautiful smooth strand in the little bay—*Leaba-sioda*, silken bed, like the "Velvet strand" near Malahide. Perhaps they are right.

Cromlechs are called in many parts of the country *Leaba-Dhiarmada-agus-Grainne*, the bed of Diarmaid and Grainne; and this name is connected with the well-known legend, that Diarmait O'Duibhne [Dermot O'Deena], eloped with Grainne, the daughter of king Cormac mac Art, and Finn mac Cumhail's betrothed spouse. The pair eluded Finn's pursuit for a year and a day, sleeping in a different place each night, under a *leaba* erected by Diarmaid after his day's journey;

and according to the legend there were just 366 of them in Ireland. But this legend is a late invention, and evidently took its rise from the word *leabaidh*, which was understood in its literal sense of a bed. The fable has, however, given origin to the name of Labbadermody, Diarmait's bed, a townland in the parish of Clondrohid in Cork; and to the term Labbacallee—*Leaba-cailliche*, hag's bed—sometimes applied to these monuments.

In some parts of Ulster a cromlech is called *cloch-togbhala* [clogh-tōgla], i. e. raised or lifted stone, in reference to the covering flag; from which Clochtogle near Enniskillen, and Cloghogle (*t* aspirated and omitted—p. 21), two townlands in Tyrone, have their name. There is a hill near Downpatrick called Slieve-na-griddle, the mountain of the *griddle*; the *griddle* is a cromlech on the top of the hill; but the name is half English and very modern. It may be remarked that cromlechs are sometimes called “griddles” in other places; thus Gabriel Beranger, who made a tour through Ireland in the last century, mentions one situated in a bog near Easky in Sligo, which was usually called “Finn Mac Cool's Griddle.”

“In many parts of Ireland, and particularly in districts where the stone circles occur, may be seen huge blocks of stone, which evidently owe their upright position, not to accident, but to the design and labour of an ancient people. They are called by the native Irish *gallauns* or *leaganns*, and in character they are precisely similar to the hoar-stones of England, the hare-stanes of Scotland, and maen-gwyr of Wales. Many theories have been promulgated relative to their origin. They are supposed to have been idol stones—to have been stones of memorial—to have been erected as

landmarks, boundaries, &c.—and, lastly, to be monumental stones” (Wakeman’s “Handbook of Irish Antiquities,” p. 17). We know that the erection of pillar-stones as sepulchral monuments is often recorded in ancient Irish authorities, one example of which will be found in the passage quoted from *Leabhar na hUidhre* at page 338; but it is probable that some were erected for other purposes.

There are several words in Irish to signify a pillar-stone, one of which is *coirthe* or *cairthe* [corha, carha]. It is used in every part of Ireland, and has given names under various forms to many different places, in several of which the old pillar-stones are yet standing. The beautiful valley and lake of Glencar, on the borders of Leitrim and Sligo, is called in Irish, *Gleann-a-chairthe* [Glenacarha], the glen of the pillar-stone; but its ancient name, as used by the Four Masters, was *Cairthe-Muilcheann* [carha-Mulkan]. Carha and Carra, the names of several townlands in Ulster and Connaught, exhibit the word in its simple anglicised forms. There is a place in the parish of Clonfert, Cork, called Knockahorra, which represents the Irish *Cnoc-a’-chairthe*, the hill of the pillar-stone; and in Louth we find Drumnacarra, which has nearly the same meaning.

These stones are also, as Mr. Wakeman remarks, called *gallauns* and *leaganns*. The Irish form of the first is *gallán*, which is sometimes corrupted in the modern language to *dallán*; it has given name to Gallan near Ardstraw in Tyrone; and to Gallane and Gallanes in Cork. There are several low hills in Ulster, which from a pillar-stone standing on the top, were called Drumgallan, and some of them have given names to townlands. Aghagallon, the field of the *gallan*, is the name of a townland in Tyrone, and of a parish in An-

trim; Knockagallane (hill) is the name of two townlands in Cork, and there is a parish near Mitchelstown in the same county, called Kilgullane, the church of the pillar-stone.

The word *gall*, of which *gallán* is a diminutive, was applied to standing-stones, according to Cormac mac Cullenan (see p. 95, *supra*), because they were first erected in Ireland by the *Gauls*. This word is also used in the formation of names; as in Cangullia, a place near Castleisland in Kerry, the Irish name of which is *Ceann-gaille*, the head or hill of the standing-stone. The adjective *gallach*, meaning a place abounding in standing-stones, or large stones or rocks, has given name to several places now called Gallagher, scattered through all the provinces except Munster; and Gallow, the name of a parish in Meath, is another form of the same word.

The other term *liagán* [leegaun] is a diminutive of *liag*, which will be noticed farther on; and in its application to a standing-stone, it is still more common than *gallán*. Legan, Legane, Leegaun, and Leegane, all different anglicised forms, are the names of several places in different parts of the country; and the English plural, Liggins (pillar-stones) is found in Tyrone. Ballylegan, the town of the standing stone, is the name of a place near Caher in Tipperary, and of another near Glanworth in Cork, there is a place called Tooraleagan (*Toor*, a bleach-green) near Ballylanders in Limerick; and Knockalegan, the hill of the pillar-stone, is the name of half a dozen townlands in Ulster and Munster.

Fert, plural *ferta*, signifies a grave or trench. The old name of Slane on the Boyne, was *Fertaffer-Feic*, and the account given by Colgan (*Trias Thaum.*, p. 20) of the origin of this name, brings

out very clearly the meaning of *ferta*:—"There is a place on the north margin of the river Boyne, now called *Slaine*; [but anciently] it was called *Ferta-fer-Feic*, i. e. the trenches or sepulchres of the men of Fiac, because the servants of a certain chieftain named Fiac, dug deep trenches there, to inter the bodies of the slain."

In the Book of Armagh there is an interesting account by Tirechan, of the burial in the *ferta*, of Laeghaire's three daughters (see p. 179, *supra*), who had been converted by St. Patrick:—"And the days of mourning for the king's daughters were accomplished, and they buried them near the well Clebach; and they made a circular ditch like to a *ferta*; because so the Scotie people and gentiles were used to do, but with us it is called *Reliquiæ* (Irish *Releg*), i. e. the remains of the virgins" (Todd's Life of St. Patrick, p. 455). *Ferta* was originally a pagan term, as the above passage very clearly shows, but like *cluain* and other words, it was often adopted by the early Irish saints (see Reeves's "Ancient Churches of Armagh," p. 47).

The names *Farta*, *Ferta*, and *Fartha* (i. e. graves), each of which is applied to a townland, exhibit the plural in its simple form; with the addition of *ach* to the singular, we have *Fertagh* and *Fartagh*, i. e. a place of graves, which are names of frequent occurrence. *Fertagh* near Johnstown in Kilkenny is called by the Four Masters *Ferta-na-gcaerach*, the graves of the sheep; and O'Donovan states that according to tradition, it was so called because the carcasses of a great number of sheep which died of a distemper, were buried there. (Four Masters, Vol. I., p. 498). In the parish of Magheross, Monaghan, there is a townland called *Nafarty*, i. e. the graves, the Irish

article *na*, forming part of the name. The parish of Moyarta in Clare which gives name to a barony, is called in Irish *Magh-fherta* (*fh* silent, see p. 20), the plain of the grave.

Reilig, old Irish *relec*, means a cemetery or graveyard; it is the Latin *reliquia*, and was borrowed very early, for it occurs in the Zeuss MSS. The most celebrated place in Ireland with this name was *Reilig-na-riogh*, or "the burial-place of the kings," at the royal palace of Cruachan in Connaught, one of the ancient regal cemeteries. There are only a few places in Ireland taking their names from this term. Relick is the name of two townlands in Westmeath, and there is a graveyard in the parish of Carragh near Naas, county Kildare, called The Relick, i. e. the cemetery. The parish of Relickmurry [and Athassel] in Tipperary, took its name from an old burial-ground, whose church must have been dedicated to the Blessed Virgin, for the name signifies Mary's cemetery. One mile S. E. of Portstewart in Londonderry, there are two townlands called Roselick More and Roselick Beg. Roselick is a modern contraction for *Rosrelick* as we find it written in the Taxation of 1306; and the same signifies the *ros* or point of the cemetery. There is a spot in Roselick Beg where large quantities of human remains have been found, and the people have a tradition that a church once existed there, showing that the name preserves a fragment of true history (Reeves: Eccl. Ant., p. 75).

CHAPTER IV.

TOWNS AND VILLAGES.

“THE most interesting word connected with topical nomenclature is *bally*. As an existing element it is the most prevalent of all local terms in Ireland, there being 6,400 townlands, or above a tenth of the sum total, into [the beginning of] whose names this word enters as an element. And this is a much smaller proportion than existed at the beginning of the seventeenth century, when there was a tendency, at least in some of the northern counties, to prefix *bally* to almost every name whose meaning would admit of it” (“The Townland Distribution of Ireland,” by the Rev. Wm. Reeves, D.D.: Proc. R.I.A., Vol. VII., p. 473, where this word *bailē* is fully discussed).

The Irish word *bailē* is now understood to mean a town or townland, but in its original acceptance it denoted simply *locus*—place or situation; it is so explained in various ancient glosses, such as those in the Book of Armagh, Cormac’s Glossary, the Book of Lecan, &c.; and it is used in this sense in the Leabhar na hUidhre, and in many other old authorities.

In writings of more modern date, it is often used to signify a residence or military station—a natural extension of meaning from the original. For instance, the Four Masters, at 1560, state that Owen O’Rourke, having been kept in prison by his brother, slew his keeper, “and ascending to the top of the *baile*, cried out that the castle was in his power;” in which *baile* evidently means the fortress in which he was confined. In

the Yellow Book of Lecan, an ancient gloss explains a *rath* (i. e. a fort or residence) by *baile*; and in the story of "The fate of the children of Lir" we read:—"She [Aeifē] went on to [the fairy residence called] *Sidh Buidhbh Deirg* [Shee-Boovderg]; and the nobles of the *baile* bade her welcome" (Atlantis, VII, p. 124).

This application of the term is obviously preserved in the name of the tongue of land on which the Howth lighthouse is built, which is called the Green *Bailey*. Our Annals relate that Criffan, monarch of Ireland in the first century, had his residence, *Dun-Criffan*, at *Ben Edar* or Howth, where he died in A.D. 9, "after returning from the famous expedition upon which he had gone. It was from this expedition he brought with him the wonderful jewels, among which were a golden chariot, and a golden chess-board [inlaid] with a hundred transparent gems, and a beautiful cloak embroidered with gold. He brought a conquering sword, with many serpents of refined massy gold inlaid in it; a shield with bosses of bright silver; a spear from the wound of which no one recovered; a sling from which no erring shot was discharged; and two greyhounds, with a silver chain between them, which chain was worth three hundred *cumhals*; with many other precious articles" (Four Masters, A.D. 9).

Petrie and O'Donovan both believe that the lighthouse occupies the site of this ancient fortress; and portions of the fosses by which it was defended are still clearly traceable across the neck of the little peninsula. The Rev. J. F. Shearman is of opinion that it was situated higher up, where the old Bailey lighthouse stood; but this does not invalidate the derivation of the name. And so the memory of Criffan's old *bally*,

which has long been lost in popular tradition, still lives in the name of the Bailey lighthouse. In the colloquial language of the present day the word *baile* is used to signify *home*, which is obviously a relic of its more ancient application to a residence.

In modern times this word is usually translated "town;" but in this sense it is applied to the smallest village, even to a collection of only a couple of houses. It is also used to designate mere townlands, without any reference at all to habitations. This application is as old as the twelfth century; for we are informed by Dr. Reeves that the word was often so used in the charters of that period, such as those of Kells, Newry, Ferns, &c., in which numbers of denominations are mentioned, whose names contain it in the forms *bali*, *baley*, *balli*, *balē*, &c. It is probable that in many old names which have descended to our own time the word *bally* is used in the sense of "residence," but it is difficult or impossible to distinguish them; and I have, for the sake of uniformity, throughout this book translated the word by "town" or "townland."

The most common anglicised form of *baile* is *bally*, which is found in a vast number of names; such as Ballyorgan near Kilfinane in Limerick, which the people call in Irish *Baile-Aragáin*, the town of *Aragan*, an ancient Irish personal name, the same as the modern Horgan or Organ. In Ballybofey (Donegal) the *bally* is a modern addition; and the place, if it had retained an anglicised form of the old name, *Srath-bo-Fiaich* (Four Masters), should have been called *Srathbofey*. Some old chief or occupier named Fiach must have in past times kept his cows on the beautiful holm along the river Finn near the town; for the

name signifies the *srath* or river holm of Fiach's cows. Ballyheige in Kerry has its name from the family of O'Teige, its full Irish name being *Baile-ui-Thadg*; and Ballylanders is in like manner called from the English family of Landers. Indeed, a considerable proportion of these *Ballys* take their names from families, of which many are so plain as to tell their own story.

When *bally* is joined to the article followed by a noun in the genitive singular, if the noun be masculine, the Irish *Baile-an-* is generally contracted to *Ballin-*; as we find in Ballinrobe in Mayo, which the Four Masters write *Baile-an-Rodhba* [Rōba], the town of the (river) Robe; and in Ballincurry, Ballincurra, and Ballincurrig, all of which are in Irish *Baile-an-churraigh*, the town of the moor or marsh. But it is occasionally made *Ballyn-*, as in Ballyneety, the name of a dozen places, chiefly in Waterford, Tipperary, and Limerick, which represents the sound of the Irish *Baile-an-Fhacite*, the town of White, a family name of English origin. If the following noun be feminine, or in the genitive plural, the Irish *Baile-na-* is made either *Ballina-* or *Ballyna-*; as in the common townland names, Ballynahinch and Ballinahinch, the town of the island; Ballynaglogh, the town of the stones (*cloch*, a stone).

In the counties on the eastern coast, *bally* is very often shortened to *bal*, of which there are numerous examples, such as Baldoyle near Dublin, which is written in the Registry of All Hallows, Balydowyl, and in other old Anglo-Irish authorities, Ballydubgaill, Balydugil, Ballydowill, &c.—Irish, *Baile-Dubhghoill*, the town of *Dubhghall* or Doyle, a personal name meaning black *Gall* or foreigner. Balbriggan, the town of Breacan, a very usual personal name; Balrath is generally

the town of the fort ; but Balrath in the parish of Castletown-Kindalen in Westmeath, is *Bile-ratha* (Four M.), the *bilè* or ancient tree of the rath. Baltrasna, cross-town, i. e. placed in a transverse direction, the same name as Ballytrasna, Ballytarsna, and Ballytarsney.

The plural of *baile* is *baillte*, which appears in names as it is pronounced, *balty*. There is a townland in Wicklow, near Hollywood, called Baltyboys, i. e. Boyce's townlands ; and a further step in the process of anglicisation appears in its *alias* name of Boystown, which form has given name to the parish. Baltylum in Armagh, bare townlands, i. e. bare of trees ; Baltydaniel in Cork, Donall's or Domhnall's townlands. The diminutives Balleen and Balteen (little town) are the names of several places in Kilkenny and the Munster counties ; Balteenbrack in Cork, speckled little town.

Baile is not much liable to changes of form further than I have noticed ; yet in a few names we find it much disguised. For instance, Coolballow in the parish of Kerloge, Wexford, represents *Cul-bhaile*, back town, the same as we find in Coolbally and Coolballyogan (Hogan's) in Queen's County, and Coolballyshane (John's) in Limerick. The proper original of *Bauville* in Inishowen, Donegal, is *Bobhaile*, cowtown ; Lough-bollard near Clane, Kildare, the lake of the high-town ; Derrywillow in Leitrim represents *Doire-bhaile*, which, with the root words reversed, is the same name as Ballinderry, the town of the *derry* or oak-wood.

Sràid [sraud] signifies a street, and appears to be borrowed from the Latin *strata*. The Four Masters use it once where they mention *Sraid-an-flhiona* [Sraud-an-eena], the street of the wine, now Winetavern-street in Dublin. There are

several townlands in Antrim, Donegal and Londonderry, called *Straid*, which is one of its English forms, and which enters into several other names in the same counties; we find *Strade* in Mayo, and *Stradeen*, little street, in Monaghan. It is also sometimes made *strad*, as in *Stradreagh* in Londonderry, grey-street; *Stradavoher* near Thurles, the street of the road: *Stradbrook* near Monkstown Dublin, is very probably a translation of *Sruthanna-sraidé* [sruhanasrauda], the brook of the street.

A village consisting of one street, undefended by either walls or castle—a small unfortified hamlet—was often called *Sradbhaile*, i. e. street-town; which in its English form, *Stradbally*, is the name of several villages, parishes, and townlands, in the southern half of Ireland. *Stradbally* in Queen's County, is mentioned by the Four Masters, who call it "*Sradbhaile* of Leix."

Buirghes [burris] signifies a *burgage* or borough. This word was introduced by the Anglo-Normans, who applied it to the small borough towns which they established, several of which have retained the original designations. After the twelfth century, it is often found in Irish writings, but always as a part of local names.

It is usually spelled in the present anglicised names *Borris*, *Burris*, and *Burges*, which are met with forming the whole or part of names in several of the Munster, Connaught, and Leinster counties; it does not occur in Ulster. *Burriscarra*, *Borrisin-Ossory*, *Borrisoleagh*, and *Burrischoole*, were so called to distinguish them from each other, and from other *Borris*s; being situated in the ancient territories of *Carra*, *Ossory*, *Ileagh* or *Ui-Luighdheach*, and *Umhall*, or "The Owles." *Borrisnafarney*, the name of a parish in Tipperary, signifies the borough of the alder-plain (see *Farney*); *Borrisokane*, O'Keane's borough town.

Graig, a village. It is supposed by many to have been introduced by the Anglo-Normans, but its origin is very doubtful. It is used extensively in the formation of names, there being upwards of sixty places called Graigue, and a great many others of whose names it forms a part. It does not occur at all in Ulster.

The name of Graiguenamanagh in Kilkenny, bears testimony to its former ecclesiastical eminence, for it signifies the village of the monks; Graiguealug and Graiguenaspiddogue, both in Carlow, the village of the hollow, and of the robin-redbreasts; Graiguefracane in Tipperary, the *grraig* of the *freaghans* or whortleberries. Gragane and Graigeen in Limerick, Gragan in Clare, and Grageen in Wexford, all signify little village, being different forms of the diminutive; Ardgraigne in Galway, and Ardgregane in Tipperary, the height of the village.

CHAPTER V.

FORDS, WEIRS, AND BRIDGES.

THE early inhabitants of a country often, for obvious reasons, selected the banks of rivers for their settlements; and the position most generally chosen was opposite a part of the stream sufficiently shallow to be fordable by foot passengers. Many of our important towns, as their names clearly indicate, derive their origin from these primitive and solitary settlements; but most of the original fords have been long since spanned by bridges.

But whether there was question of settlements

or not, the fordable points of rivers must have been known to the very earliest colonists, and distinguished by names; for upon this knowledge depended, in a great measure, the facility and safety of intercommunication, before the erection of bridges. Fords were, generally speaking, natural features, but in almost all cases they were improved by artificial means, as we find mentioned by Boate:—"Concerning the fords: it is to be observed that not everywhere, where the high-ways meet with great brooks or small rivers, bridges are found for to pass them, but in very many places one is constrained to ride through the water itself, the which could not be done if the rivers kept themselves everywhere enclosed between their banks; wherefore they are not only suffered in such places to spread themselves abroad, but men help thereto as much as they can, to make the water so much the shallower, and consequently the easier to be passed" (Nat. Hist., C. VII., Sect. VII.). Very often also, when circumstances made it necessary, a river was rendered passable at some particular point, even where there was no good natural ford, by laying down stones, trees, or wicker work. For these reasons I have included "Fords" in this third part among artificial structures.

There are several Irish words for the different kinds of fords, of which the most common is *ath*, cognate with Latin *vadum*. In the various forms *ath*, *ah*, *augh*, *agh*, *a*, &c., it forms a part of hundreds of names all over Ireland (see p. 43, *supra*). The Shannon must have been anciently fordable at Athlone; and there was a time when the site of the present busy town was a wild waste, relieved by a few solitary huts, and when the traveller—directed perhaps by a professional guide—struggled

across the dangerous passage where the bridge now spans the stream. It appears from the "Battle of Moylena" (p. 60), that this place was first called *Athmore*, great ford, which was afterwards changed to *Ath-Luain*, the ford of Luan, a man's name, formerly very common. I know nothing further of this Luan, except that we learn his father's name from a passage in the tale called "The fate of the children of Tuireann," in which the place is called *Ath-Luain-mic-Luighdheach*, the ford of Luan the son of Lewy.

Athleague on the Suck in the county Roscommon, is called by the Four Masters *Ath-liag*, the ford of the stones, or more fully, *Ath-liag-Maenagain*, from St. Mainagan, who was formerly venerated there, though no longer remembered. The people say that there is one particular stone which the river never covers in its frequent inundations, and that if it were covered, the town would be drowned. There was another *Ath-liag*, on the Shannon, which is also very often mentioned in the Annals; it crossed the river at the present village of Lanesborough, and it is now called in Irish *Baile-atha-liag*, or in English Ballyleague, (the town of the ford of the stones), which is the name of that part of Lanesborough lying on the west bank of the Shannon. Another name nearly the same as this, is that of Athlacca in Limerick, which was so called from a ford on the Morning Star river, called in Irish *Ath-leacach*, stony or flaggy ford. And it will appear as I go on, that a great many other places derive their names from these stony fords. There was another ford higher up on the same river, which the Four Masters call *Bel-atha-na-nDeise* [Bellananeasy], the ford-mouth of the Desii, from the old territory of *Deis-beag*, which lay round the hill of Knockany; and in the

shortened form of *Ath-nDeise* it gives name to the surrounding parish, now called Athneasy.

Ath is represented by *aa* in *Drumaa*, the name of two townlands in Fermanagh, in Irish *Druim-atha*, the ridge of the ford. A ford on the river Inny, formerly surrounded with trees, gave name to the little village of Finnea in Westmeath, which the Four Masters call *Fidh-an-atha* [*Fee-an-aha*], the wood of the ford. Affane, a well-known place on the Blackwater, took its name from a ford across the river about two miles below Cappoquin; it is mentioned by the Four Masters, when recording the battle fought there in the year 1565, between the rival houses of Desmond and Ormond, and they call it *Ath-mheadhon* [*Ah-vane*], middle ford. At the year 524, we read in the Four Masters, "the battle of *Ath-Sidhe* [*Ahshee*] (was gained) by Muirheartach (king of Ireland) against the Leinstermen, where Sidhe, the son of Dian, was slain, from whom *Ath-Sidhe* [on the Boyne: the ford of Sidhe] is called;" and the place has preserved this name, now changed to Assey, which, from the original ford, has been extended to a parish. The same authority states (A. D. 526), that Sin [*Sheen*], the daughter of Sidhe, afterwards killed Muirheartach, by burning the house of Cletty over his head, in revenge of her father's death.

Ath is very often combined with *baile* forming the compound *Baile-atha* [*Bally-aha*], the town of the ford; of which Ballyboy in the King's County, a village giving name to a parish and barony, is an example, being called in various authorities, *Baile-atha-buidhe* [*Ballyaboy*], the town of the yellow ford. There are many townlands in different counties, of the same name, but it probably means yellow town [*Baile-buidhe*] in some of these cases.

Ballylahan in the parish of Templemore, Mayo, is called in the annals *Baile-atha-leathain*, the town of the broad ford. The parish of Ballee in Down is written in the taxation of 1306, *Baliath*, which shows clearly that the original name is *Baile-atha* (Reeves: *Eccl. Ant.*, p. 41).

The diminutive *athán* [ahaun] is of frequent occurrence; in the forms of Ahane and Ahaun (little ford), it gives name to several townlands in the southern counties; and there is a parish in Derry called Aghanloo, or in Irish *Athan Lughá*, Lewy's little ford.

The word *bél* or *béal* [bale] primarily signifies a mouth, but in a secondary sense it was used, like the Latin *os*, to signify an entrance to any place. In this sense, it appears in Bellaugh, the name of a village lying west of Athlone. Between this village and the town there was formerly a slough or miry place called in Irish a *lathach* [lahagh], which the Four Masters mention by the name of *Lathach-Caichtuthbil*; and the spot where the village stands was called *Bel-lathaigh*, the entrance to the *lathach*, which is now correctly enough anglicised Bellaugh. Bellaghy, another and more correct form, is the name of a village in Londonderry, of another in Sligo, and of a townland in Antrim.

This word *bél* is very often united with *ath*, forming the compound *bél-atha* [bellaha or bella], which signifies ford-entrance—an entrance by a ford—literally *mouth of a ford*; it is applied to a ford, and has in fact much the same signification as *ath* itself. It is so often used in this manner that the word *bél* alone sometimes denotes a ford. Belclare, now the name of a parish in Galway, was more anciently applied to a castle erected to defend a ford on the road leading to Tuam, which was

called *Bel-an-chlair*, the ford or entrance of the plank. There is also a townland in Mayo, called Belclare, and another in Sligo, which the Four Masters call *Bel-an-chclair*. Phale near Enniskeen in Cork, is called in the Annals of Innisfallen, *Inis-an-bheil* [Innishanvale], the island or river holm of the mouth, the last syllable of which is preserved in the present name.

The proper anglicised form of *bel-atha*, is *bella*, which is the beginning of a great many names. Bellanagare in Roscommon, formerly the residence of Charles O'Connor the historian, is called in Irish *Bel-atha-na-gcarr*, the ford-mouth of the cars (see for cars 2nd Vol., Chap, XI.); Lisbellaw in Fermanagh, *Lios-bel-atha*, the *lis* of the ford-mouth. Sometimes the article intervenes, making *bel-an-atha* in the original, the correct modern representative of which is *bellana*, as we find in Bellanacargy in Cavan, the ford-mouth of the rock.

Bél-atha is often changed in modern names to *balli*, or *bally*, as if the original root were *baile* a town; and *bel-an-atha* is made *ballina*. Both of these modern forms are very general, but they are so incorrect as to deserve the name of corruptions. Ballina is the name of about twenty-five townlands and villages in different parts of Ireland several of which are written *Bel-an-atha* in the annals. Ballina in Tipperary, opposite Killaloe, was so called from the ford—now spanned by a bridge—called *Ath-na-borumha*, the ford of the cow tribute; and here no doubt the great monarch Brian was accustomed to cross the Shannon when returning to his palace of Kincora, with the herds of cattle exacted from the Leinstermen (see Boro, below). Ballina in Mayo, on the Moy, is somewhat different, and represents a longer name, for it is called in an ancient poem in the Book of

Lecan, *Bel-atha-an-fheadha* [Bellahanā], the ford-mouth of the wood. We find this compound also in Ballinafad in Sligo, which the Four Masters call *Bel-an-atha-fada* [Bellanafada], the mouth of the long ford; and there is a village in Leitrim and several townlands in other counties, called Ballinamore, the mouth of the great ford.

Bel-atha is reduced to *bally* and *balli* in the following names. The ford on the river Erne round which the town of Ballyshannon rose is called by the annalists, *Ath-Seanaigh* and *Bel-atha-Seanaigh* [Bellashanny]; from the latter, the modern name is derived, and it means the mouth of Seanach's or Shannagh's ford, a man's name in common use. The *on* in Ballyshannon is a modern corruption; the people call the town *Ballyshanny*, which is nearer the original; and in an Inquisition of James I., it is given with perfect correctness, *Bealashanny*. Ballyshannon in Kildare, west of Kilcullen Bridge, is also called in Irish *Ath Seanaigh* (Four Masters), Seanach's ford; and the present name was formed, as in case of the northern town, by prefixing *Bel*. It appears from a record in the Annals of Ulster, that this place in Kildare was also called *Uchba*.

There is a ford on the river Boro in Wexford, called *Bel-atha-Borumha*, which preserves the memory of the well known *Borumha* or cow tribute, long exacted from the kings of Leinster by the monarchs of Ireland (see p. 158). From the latter part of the name, *Borumha* [Boru], this river—so lovingly commemorated in Mr. Kennedy's interesting book, "The banks of the Boro"—derives its name. The ford is called *Bealaborowe* in an inquisition of Charles I., and in the modern form Ballyboro, it gives name to a townland. Ballylicky, on the road from Glengarriff to

Bantry in Cork, where the river Ouvane enters Bantry Bay, is called in Irish *Bel-atha-lice*, the ford-mouth of the flag-stone, and whoever has seen it will acknowledge the appropriateness of the name. All the places called Bellanalack, derive their names from similar fords.

When a river spread widely over a craggy or rugged spot, the rough shallow ford thus formed was often called *scairbh* [scarriv], or as O'Reilly, spells it, *scirbh*. A ford of this kind on a small river in Clare, gave name to the little town of Scarriff; and there are several townlands of the same name in Cork, Kerry, and Galway. Near Newtownhamilton in Armagh, there are two adjoining townlands called Skerriff; and the same term is found shortened in Scarnageeragh in Monaghan, *Scairbh-na-gaerach*, the shallow ford of the sheep.

The syllable *ach* is sometimes added to this word in the colloquial language, making *scairbheach* [scarvagh], which has the same meaning as the original; this derivative is represented by Scarva, the name of a village in Down; Scarvy in Monaghan; and Scarragh in Tipperary and Cork.

In the end of names, when the word occurs in the genitive, it is usually, though not always, anglicised *scarry*, as in Ballynascarry in Westmeath and Kilkenny, the town of the ford; and Lackanascarry in Limerick, the flag-stones of the shallow ford. A ford of this kind, where the old road crosses the Cookstown river, gave name to Enniskerry in Wicklow. This spot is truly described by the term *scairbh*, being rugged and stony even now; the natives call it *Annaskerry*, and its Irish name is obviously *Ath-na-scairbhe* [Anascarry], the ford of the *scarriff* or rough river-crossing. Other forms are seen in Bellanascarrow

and Bellanascarva in Sligo, the ford-mouth of the *scarriff* (see p. 358).

The word *fearsad* [*farsad*] is applied to a sandbank formed near the mouth of a river, by the opposing currents of tide and stream, which at low water often formed a firm, and comparatively safe passage across. The term is pretty common, especially in the west, where these *farsets* are of considerable importance, as in many places they serve the inhabitants instead of bridges. Colgan translates the word, "*vadum vel trajectus.*"

A sandbank of this kind across the mouth of the Lagan gave name to Belfast, which is called in Irish authorities *Bel-feirsdē*, the ford of the *farset*; and the same name, in the uncontracted form *Belfarsad*, occurs in Mayo. There is now a bridge over the old sandbank that gave name to the village of *Farsid* near Aghada on Cork harbour; the origin of this name is quite forgotten, and the people call it *Farside*, and understand it to be an English word; but the name of the adjacent townland of *Ballynafarsid* proves, if proof were necessary, that it took its name from a *farset*. *Callanafersy* in Kerry, between the mouths of the rivers *Maine* and *Laune*, is somewhat softened down from the Irish name *Cala-na-feirtse*, the ferry of the *farset*. On the river *Swilly* where it narrows near *Letterkenny*, there was a *farset* which in old times was evidently an important pass, for the *Four Masters* record several battles fought near it: it is now called *Farsetmore*, and it can still be crossed at low water.

A *kish* or *kesh*, in Irish *ceis* [*kesh*], is a kind of causeway made of wickerwork, and sometimes of boughs of trees and brambles, across a small river, a marsh, or a deep bog. The word means primarily wicker or basket work; and to this day,

in some parts of Ireland, they measure and sell turf by the *kish*, which originally meant a large wicker-basket. These wickerwork bridges or *kishes*, were formerly very common in every part of Ireland, and are so still in some districts. The Four Masters record at 1483, that O'Donnell on a certain occasion constructed a *ceasaigh-droichet* [cassy-drohet] or wicker bridge across the Blackwater in Tyrone, for his army; and when they had crossed, he let the bridge float down the stream. The memory of this primitive kind of bridge is preserved in many places by the names.

This word appears in its simple form in Kesh, a small town in Fermanagh; and in Kish, a townland near Arklow; and I suppose the Kish light, outside Dublin Bay, must have been originally floated on a wicker framework. A causeway of brambles and clay made across a marsh, not far from a high limestone rock, gave name to the village of Keshcarrigan in Leitrim, the *kesh* of the *carrigan* or little rock. There is a place not far from Mallow, called Annakisha (*Ath-na-cise*) the ford of the wickerwork causeway—a name that points clearly to the manner in which the ford on the river was formerly rendered passable.

Sometimes *ceiseach*, or in English *kishagh*, is the form used, and this in fact is rather more common than *kish*: we find it as Kisha near Wexford; and the same form is preserved in Kishaboy (*boy*, yellow) in Armagh. Other modifications are seen in Casey Glebe in Donegal; Cassagh in Kilkenny; and in Cornakessagh in Fermanagh, the round hill of the wicker causeway. Kishogue, little *kish*, is the name of a place near Lucan in Dublin.

Those wickerwork causeways were also often designated by the word *cliath* [clee], which primarily means a hurdle; the diminutive *clethnat*

glosses *tigillum* in the Sg. MS. of Zeuss (Gram. Celt., p. 282); and it is cognate with Lat. *clitella* and Fr. *claié*. An artificial ford of this kind was constructed across the Liffey (see p. 45), in very early ages; and the city that subsequently sprung up around it was from this circumstance called *Ath-cliaith* [Ah-*clée*], the ford of hurdles, which was the ancient name of Dublin. This is the name still used by speakers of Irish in every part of Ireland; but they join it to *Bally*—*Baile-atha-cliaith* (which they pronounce *Blaa-clée*), the town of the hurdle ford.

The present name, Dublin, is written in the annals *Duibh-linn*, which in the ancient Latin Life of St. Kevin, is translated *nigra therma*, i. e. black pool; it was originally the name of that part of the Liffey on which the city is built, and is sufficiently descriptive at the present day. *Duibh-linn* is sounded *Duvin* or *Divlin*, and it was undoubtedly so pronounced down to a comparatively recent period by speakers of both English and Irish; for in old English writings, as well as on Danish coins, we find the name written *Divlin*, *Dyflin*, &c., and even yet the Welsh call it *Dulin*. The present name has been formed by the restoration of the aspired *b* (see p. 43, *supra*).

There are several other places through Ireland called *Duibhlinn*, but the aspiration of the *b* is observed in all, and consequently not one of them has taken the anglicised form *Dublin*. *Devlin* is the name of eight townlands in Donegal, Mayo, and Monaghan; *Dowling* occurs near Fiddown in Kilkenny, *Doolin* in Clare, and *Ballindoolin*, the town of the black pool, in Kildare.

In several of these cases, the proper name was *Ath-cliaith*, hurdle ford, which was formerly common as a local name; and they received their

present names merely in imitation of Dublin; for, as the people when speaking Irish, always called the metropolis, *Baile-atha-cliath*, and in English, Dublin, they imagined that the latter was a translation of the former, and translated the names of their own places accordingly.

A row of stepping-stones across a ford on a river, is called in every part of Ireland by the name of *clochan*, pronounced *clackan* in the north of Ireland and in Scotland. This mode of rendering a river fordable was as common in ancient as it is in modern times; for in the tract of Brehon Laws in the Book of Ballymote, regulating the stipend of various kinds of artificers, it is stated that the builder of a *clochan* is to be paid two cows for his labour.

These stepping-stones have given names to places in all parts of Ireland, now called Cloghan, Cloghane, and Cloghaun, the first being more common in the north, and the two last in the south. Cloghanaskaw in Westmeath, was probably so called from a ford shaded with trees, for the name signifies the stepping-stones of the shade or shadow; Cloghanleagh, grey stepping-stones, was the old name of Dunglow in Donegal; Cloghanenagleragh in Kerry, the stepping-stones of the clergy; Ballycloghan and Ballincloghan, the town of the *cloghan*, are the names of several townlands.

Clochan is sometimes applied to a stone castle, and in some of the names containing this root, it is to be understood in this sense. And in Cork and Kerry it is also used to denote an ancient stone house of a beehive shape.

When there were no means of making a river fordable, there remained the never-failing resource of swimming. When rivers had to be crossed in this manner, certain points seem to have been

selected, which were considered more suitable than others for swimming across, either because the stream was narrower there than elsewhere, or that it was less dangerous on account of the stillness of the water, or that the shape of the banks afforded peculiar facilities. Such spots were often designated by the word *snamh* [snav], which literally means swimming: a word often met with in our old historical writings in the sense of a swimming-ford, and which forms part of several of our present names.

Lixnaw on the river Brick in Kerry, is called in the Four Masters *Lic-snamha* [Licksnawa], the flag-stone of the swimming; the name probably indicating that there was a large stone on the bank, from which the swimmers were accustomed to fling themselves off; and Portnasnow near Enniskillen (*port*, a bank), is a name of similar origin. About midway between Glengarriff and Bantry, the traveller crosses Snave bridge, where before the erection of the bridge, the deep transparent creek at the mouth of the Coomhola river must have been generally crossed by swimming. So with the Shannon at Drumsna in Leitrim; the Erne at Drumsna, one mile south-east of Enniskillen; and the narrow part of the western arm of Lough Corrib at Drumsnav; all of which names are from the Irish *Druim-snamha* [Drum-snav], the hill-ridge of the swimming-ford.

When the article is used with this word *snamh* the *s* is eclipsed by *t*, as we see in Carrigatna in Kilkenny, which is in Irish *Carraig-a'-tsnamha*, the rock of the swimming; and Glanatnaw in the parish of Caheragh, Cork, where the people used to swim across the stream that runs through the *glan* or glen. In the north of Ireland the *n* of this construction is replaced by *r* (see p. 51 *supra*),

as in Ardtrave on the shore of Lough Erne in Fermanagh, *Ard-a'-tsnamha* [Ardatnauva], the height of the swimming. Immediately after the Shannon issues from Lough Allen, it flows under a bridge now called Ballintra; but Weld, in his "Survey of Roscommon," calls it *Ballintrave*, which points to the Irish *Bél-an-tsnamha* [Bellantnauva], the ford of the swimming, and very clearly indicates the usual mode of crossing the river there in former ages. A better form of this same name is preserved in Bellantra Bridge crossing the Black River in Leitrim, on the road from Drumlish to Mohill.

The lower animals, like the human inhabitants, had often their favourite spots on rivers or lakes, where they swam across in their wanderings from place to place. On the shore of the little lake of Muckno in Monaghan, where it narrows in the middle, there was once a well-known religious establishment called in the annals *Mucshnamh* [Mucknauv], the swimming place of the pigs (*muc*, a pig), which has been softened to the present name Muckno. Some of our ecclesiastical writers derive this name from a legend; but the natural explanation seems to be, that wild pigs were formerly in the habit of crossing the lake at this narrow part. Exactly the same remark applies to the Kenmare river, where it is now spanned by the suspension bridge at the town. It was narrowed at this point by a spit of land projecting from the northern shore; and here in past ages, wild pigs used to swim across so frequently and in such numbers, that the place was called *Mucsnamh* or Mucksna, which is now well known as the name of a little hamlet near the bridge, and of the hill that rises over it, at the south side of the river.

A weir across a river, either for fishing or to divert a mill-stream, is called in Irish *cora* or *coradh* [curra]. Brian Borumha's palace of Kincora was built on a hill near the present town of Killaloe, and it is repeatedly mentioned in the annals by the name of *Ceann-coradh*, the head or hill of the weir; from which we may infer that there was a fishing weir across the Shannon at this point, from early times. There is another Kincora in King's County, in which was a castle mentioned by the Four Masters, and called by the same Irish name. And we find *Tikincor* in Waterford, the house at the head of the weir.

Ballinacor in Glenmalure in Wicklow, which gives name to two baronies, is called in the Leabhar Branach, *Baile-na-corra*, the town of the weir. There are several other places of the same name in Wicklow and Westmeath; and it is modified to Ballinacur in Wexford, and to Ballinacurra or Ballynacorra in several counties, the best known place of the name being Ballynacorra on Cork harbour. Corrofin in Clare is called by the Four Masters *Coradh-Finne*, the weir of Finna, a woman's name (see p. 174, *supra*); in the same authority we find Drumcar in Louth, written *Druim-caradh* [Drumcara], the ridge of the weir; and here the people still retain the tradition of the ancient weir on the river Dee, and point out its site; Smith (Hist. of Cork, II., 254) states that there was formerly an eel-weir of considerable profit at the castle of Carrignacurra on the river Lee near Inchigeelagh; and the name bears out his assertion, for it signifies the rock of the weir.

“The origin of stone bridges in Ireland is not very accurately ascertained; but this much at least appears certain, that none of any importance were erected previous to the twelfth century”

(Petrie, "Dub. Pen. Journal," I., 150). *Droichet*, as it is given in Cormac's Glossary, or in modern Irish, *droichead* [drohed], is the word universally employed to denote a bridge, and under this name bridges are mentioned in our oldest authorities. The fourteenth abbot of Iona, from A.D. 726 to 752, was Cilline, who was surnamed *Droichteach*, i. e. the bridge maker; and Fiachna, the son of Aedh Roin, king of Ulidia in the eighth century, was called Fiachna Dubh Droichteach, black Fiachna of the bridges, because "it was he that made *Droichet-na-Feirsi* (the bridge of the *farset*, see p. 361), and *Droichet-Mona-dainh* (the bridge of the bog of the ox), and others." It is almost certain, however, that these structures were of wood, and that bridges with stone arches were not built till after the arrival of the Anglo-Normans.

Many places in Ireland have taken their names from bridges, and the word *droichead* is often greatly modified by modern corruption. It is to be observed that the place chosen for the erection of a bridge was very usually where the river had already been crossed by a ford; for besides the convenience of retaining the previously existing roads, the point most easily fordable was in general most suitable for a bridge. There are many places whose names preserve the memory of this, of which Drogheda is a good example. This place is repeatedly mentioned in old authorities, and always called *Droichead-atha* [Drohed-aha], the bridge of the ford; from which the present name was easily formed; pointing clearly to the fact, that the first bridge was built over the ford where the northern road along the coast crossed the Boyne.

There is a townland in Kildare called Drehid, and another in Londonderry called Droghed;

Drehidarsna (cross-bridge) is a parish in Limerick; Ballydrehid and Ballindrehid, the town of the bridge, are the names of some townlands, the same as Ballindrait in Donegal. The memory of the two modes of crossing is preserved in the name of Belladrihid near Ballysadare in Sligo, which the Four Masters write *Bel-an-droichit*, the ford of the bridge. Five miles east of Macroom, near a bridge over the Lee, there is a rock in the river on which stands a castle, called Carrigadrohid, the rock of the bridge: according to a legend told in the neighbourhood, the castle was built by one of the Mac Carthys with the money extorted from a leprechaun (see p. 190, *supra*).

The word is obscured in Knockadreet, the hill of the bridge, in Wicklow, which same name is correctly anglicised Knockadrehid in Roscommon. A like difference is observable between Drumadrehid and Drumadried, the ridge of the bridge, the former in Clare, and the latter in Antrim; and between Rosdrehid in the south of King's County, and Rosdroit south-west of Enniscorthy, both meaning the wood of the bridge. The parish of Kildrought in Kildare took its name from a bridge over the Liffey, the Irish form being *Cill-droichid*, the church of the bridge. Though the parish retains the old name, that of the original spot is changed by an incorrect translation; the first part was altered to *Cel*, and the last part translated, forming Celbridge, the name of a well-known town. What renders this more certain is, that the place is called *Kyldroghet*, in an Inquisition of William and Mary.

CHAPTER VI.

ROADS AND CAUSEWAYS.

“ACCORDING to the Irish annals, and other fragments of our native history, the ancient Irish had many roads which were cleaned and kept in repair according to law. The different terms used to denote road, among the ancient Irish, are thus defined in Cormac’s Glossary, from which a pretty accurate idea may be formed of their nature” (O’Donovan, *Book of Rights*, *Introd.*, p. lvi.). O’Donovan then quotes Cormac’s enumeration of the different terms, several of which are still used. According to the *Dinnsenchus*, there were anciently five great roads leading to Tara, from five different directions; and it would appear from several authorities that they were constructed in the reign of Felim the lawgiver, in the second century (see p. 129, *supra*). Besides these great highways, numerous other roads are mentioned in our annals and tales, many of which are enumerated in O’Donovan’s valuable introduction to the *Book of Rights*.

Among the different Irish words to denote a road, the most common and best known is *bóthar* [*bōher*]; and its diminutive *bohereen* is almost on the eve of acknowledgment as an English word. It originally meant a road for cattle, being derived from *bo*, a cow; and Cormac defines its breadth to be such that “two cows fit upon it, one lengthwise, the other athwart, and their calves and yearlings fit on it along with them.”

The word is scarcely used at all in Ulster; but in the other provinces, the anglicised forms *Boher*,

and Bohereen or Borheen, constitute part of a great number of names, and they are themselves the names of several places. There is a townland in Galway called Bohercuill, the road of the hazel (*coll*); and this same name becomes Boherkyle in Kilkenny, Boherkill in Kildare, and Boherquill in Westmeath; while with the diminutive, it is found as Bohereenkyle in Limerick.

Sometimes the word is contracted to one syllable; as we find, for instance, in Borleagh and Bornacourtia in Wexford, grey road, and the road of the court or mansion; and Borderreen in King's County, the road of the little wood. When the word occurs as a termination, the *b* is often aspirated (p. 19), as in the common townland name, Ballinvoher, the town of the road; and in this case we also sometimes find it contracted, as in Cartronbore near Granard, the quarter-land of the road. For the change of *bothar* to *batter*, see p. 44, *supra*.

Slighe or *Sligheadh* [slee] was anciently applied by the Irish to the largest roads; the five great roads leading to Tara, for instance, were called by this name. The word is still in common use in the vernacular, but it has not entered very extensively into names.

Slee near Enniskillen preserves the exact pronunciation of the original word; Clonaslee, a village in Queen's County, is the meadow of the road; Bruslee in Antrim, indicates that a *brugh* or mansion stood near the old road; and Sleemangh near Castletownroche in Cork, is middle road. Sleehaun, little road, is the name of some places in Longford and Donegal; and in Roscommon we find Cornasleehan, the round-hill of the little road.

Bealach [ballagh], signifies a road or pass. It

forms part of the well-known battle cry of the 88th Connaught Rangers, *Fág-a'-bealach*, clear the road. Ballagh, the usual modern form, constitutes or begins the names of a number of places; near several of these the ancient roadways may be traced; and in some cases they are still used. Ballaghboy, yellow road, was formerly the name of several old highways, and is still retained by a number of townlands. Ballaghmoon, two miles north of Carlow, where the battle in which Cormac Mac Cullenan was killed, was fought in the year 903, is called in the Book of Leinster, *Bealach-Mughna*, Mughan's or Mooan's pass; but we know not who this Mughan was.

The great road from Tara to the south-west, called *Slighe Dala*, is still remembered in the name of a townland in Queen's County, which enables us to identify at least one point in its course. This road was also called *Ballaghmore Moydala* (the great road of the plain of the conference), and the first part of this old name is retained by the townland of Ballaghmore near Stradbally. There are several other places in Leinster and Munster called Ballaghmore, but none with such interesting associations as this.

Several other well-known places retain the memory of those old *bealachs*. Ballaghadereen in Mayo, is called in Irish *Bealach-a'-doirin*, the road of the little oak-wood; the village of Ballaghkeen in Wexford, was originally called *Bealach-caein*, beautiful road; and Ballaghkeeran near Athlone, must have been formerly shaded with *keerans* or quicken-trees.

When this word occurs as a termination, it is very often changed to *vally* by the aspiration of the *b*, and the disappearance of the final guttural. There are townlands scattered through the four

provinces called Ballinvally and Ballyvally, the town of the road; which in Limerick is made Ballinvallig, by the restoration of the final *g* (p. 31). So also Moyvally, the name of a place in Carlow, and of another in Kildare—the latter a station on the Midland railway—the plain or field of the road. The word has another form still in Revallagh near Coleraine, clear or open (*reidh*) road—so called, no doubt, to distinguish it from some other road difficult of passage. For the word *ród*, a road, see 2nd Vol., Chap. XIII.

Casán signifies a path. It is a term that does not often occur, but we find a few places to which it gives names; such as Cassan in Fermanagh; Cussan in Kilkenny; and Cossaun near Athenry in Galway—all of which mean simply “path:” the same name is corrupted to Carsan in Monaghan; and the plural Cussana (paths) is the name of two townlands in Kilkenny. Ardnagassan near Donegal, and Ardnagassane in Tipperary, are both called in the original *Ard-na-géasan*, the height of the paths.

It is curious that the river Cashen in Kerry derives its name from this word. It is called Cashen as far as it is navigable for *curraghs*, i. e. up to the junction of the Feale and the Brick; and its usual name in the annals is *Casan-Kerry*, i. e. the path to Kerry—being as it were the high-road to that ancient territory. But the term was also applied to other streams. The mouth of the Ardee river in Louth was anciently called *Casan-Linne* (“Circuit of Ireland”); and the village of Annagassan partly preserves this old name—*Ath-na-géasan*, the ford of the *paths*—probably in reference to the two rivers, Glyde and Dee, which join near the village (see Dr. Todd in “Wars of G.G.,” *Introd.*, p. lxi., note *l*).

In early ages, before the extension of cultivation and drainage, the roads through the country must have often been interrupted by bogs and morasses, which, when practicable, were made passable by causeways. They were variously constructed; but the materials were generally branches of trees, bushes, earth, and stones, placed in alternate layers, and trampled down till they were sufficiently firm; and they were called by the Irish name of *tóchar*.

These *tóchars* were very common all over the country; our annals record the construction of many in early ages, and some of these are still traceable. They have given names to a number of townlands and villages, several of them called Togher, and many others containing the word in combination. Ballintogher, the town of the causeway, is a very usual name (but Ballintogher in Sligo appears to be a different name—see this in 2nd Vol.); and Templetogher (the church of the *togher*), in Galway was so called from a celebrated causeway across a bog, whose situation is still well known to the inhabitants.

CHAPTER VII.

MILLS AND KILNS.

MANY authorities concur in showing that water mills were known in this country in very remote ages, and that they were even more common in ancient than in modern times. We know from the Lives of the Irish saints, that several of them erected mills where they settled, shortly after the introduction of Christianity, as St. Senanus, St.

Ciaran, St. Mochua, St. Fechin, &c.; and in some cases mills still exist on the very sites selected by the original founders—as, for instance, at Fore in Westmeath, where “St. Fechin’s mill” works as busily to-day as it did twelve hundred years ago. We may infer, moreover, from several grants and charters of the eleventh and twelfth centuries, that, where circumstances permitted, a mill was a usual appendage to a ballybetagh, or ancient townland.

It appears certain that water mills were used in Ireland before the introduction of Christianity. For we have reliable historical testimony that Cormac mac Art, monarch of Ireland in the third century, sent across the sea for a millwright, who constructed a mill on the stream of Nith, which flowed from the well of *Neamhnach* [Navnagh] at Tara. “The ancient Irish authorities all agree in stating that this was the first mill ever erected in Ireland; and it is remarkable that this circumstance is still most vividly preserved by tradition not only in the neighbourhood, where a mill still occupies its site, but also in most parts of Ireland. Tradition adds that it was from the king of Scotland the Irish monarch obtained the millwright, and it can be shown that the probability of its truth is strongly corroborated by that circumstance”* (see Mullenoran in 2nd Vol.).

The Irish word for a mill is *muilenn* [mullen] and this term exists in several of the Indo-European languages:—Sansc. *malana*, the action of grinding; Lat. *molo* to grind; Goth. *malan*; Eng. *mill*. A very considerable number of places in Ireland have taken their names from mills, and

* From the Ordnance memoir of the parish of Templemore. See also O’Donovan’s article on the antiquity of corn in Ireland in the Dublin Penny Journal, and Petrie’s Essay on Tara.

the most usual anglicised form of *muilenn* is Mullen or Mullin.

Mullennakill in Kilkenny, is in Irish, *Muilenna-cille*, the mill of the church; and Mullinavat, in the same county is *Muilenn-a'-bhata*, the mill of the stick. When this word occurs as a termination the *m* is often changed to *w* by aspiration (p. 19), as in Mawillian in Londonderry, *Magh-mhuilinn*, the plain of the mill. Ballywillin is the name of a parish on the borders of Antrim and Londonderry, and of several townlands in these and other counties; while the form Ballinwillin is very frequent in some of the southern counties; this name signifies the town of the mill, and it is often so translated, from which has originated the very common name Milltown. Cloonwillen is the name of five townlands, the same as Clonmullin and Cloonmullin, all signifying the *cloon* or meadow of the mill; there is a parish in Monaghan called Aghnamullen, and two townlands in Leitrim called Aghawillin, the former the field of the mills, and the latter, of the mill; Killawillin on the Blackwater, near Castletown-roche in Cork, is called in Irish by the people *Cill-a'-mhuilinn*, the church of the mill; Killywillin, the name of a townland in Fermanagh, and of another in Cavan, is different, the latter place being called by the Four Masters, *Coill-an-mhuilinn*, the wood of the mill.

A quern or hand mill is designated by the word *bro*, which is also applied to the mill-stone used with water mills; genitive *brón* or *bróin* [brone], plural *bróinte* [broanty]. We find this word in the names of several places, where it is likely there were formerly water mills or hand mills, the owners of which made their living by grinding their neighbours' corn. Coolnabrone, the hill-

back of the quern or mill-stone, is the name of two townlands in Kilkenny; and in the same county near Fiddown, is Tobernabrone, the well of the quern; Clonbrone and Cloonbrone, the meadow of the mill-stone, are the names of some townlands in King's County, Galway, and Mayo.

Before the potato came into general use it was customary for families—those especially who were not within easy reach of a mill—to grind their own corn for home consumption; and the quern was consequently an instrument of very general use. We may presume that there were professional quern makers, and we know for a certainty that some places received names from producing stones well suited for querns. Such a place is Carrigeenamronety, a hill near Ballyorgan in Limerick, on whose side there is a ridge of rocks, formerly much resorted to by the peasantry for quern stones; its Irish name is *Carraigín-na-mbróinte*, the little rock of the mill-stones; and there are other rocks of the same name in Limerick. So also Bronagh in Leitrim, i. e. a place abounding in mill-stones.

Aith [āh] denotes a kiln of any kind, whether a lime-kiln or a kiln for drying corn. It is generally found in the end of names, joined with *na*, the gen. fem. of the article, followed by *h*, by which it is distinguished from *ath*, a ford, which takes *an* in the genitive. There are several places in Monaghan and Armagh, called Annahaia and Annahagh, all of which are from the Irish, *Ath-na-haithe*, the ford of the kiln; we find Ballynahaha in Limerick, and Ballynahaha in Cavan (*Bally*, a town); in Antrim, Lisnahay (*Lis*, a fort); Gortnahey in Londonderry, Gortnahaha in Clare and Tipperary, and Aughnahoy in Antrim, all of which signify the field of the kiln.



PART IV

NAMES, DESCRIPTIVE OF PHYSICAL FEATURES.

CHAPTER I.

MOUNTAINS, HILLS, AND ROCKS.



LIKE most other countries, Ireland has a large proportion of its territorial names derived from those of hills. For hills, being the most conspicuous physical features, are naturally often fixed upon, in preference to others, to designate the districts in which they stand. There are at least twenty-five words in the Irish language for a hill, besides many others to denote rocks, points, slopes, and cliffs; and all without exception have impressed themselves on the nomenclature of the country. Many of these are well distinguished one from another, each being applied to a hill of some particular shape or formation; but several, though they may have been formerly different in meaning, are now used synonymously, so that it is impossible to

make any distinction between them. I will here enumerate them, and illustrate the manner in which names are formed from each.

Sliabh [sleeve] signifies a mountain; and according to O'Brien, it was sometimes applied to any heath-land, whether mountain or plain. It occurs in the Zeuss MSS. in the old Irish form *sliab*, which glosses *mons*. The word in the anglicised form of *slieve* is applied to great numbers of the principal mountains in Ireland; and it is almost always followed by a limiting term, such as an adjective, or a noun in the genitive case. For example, Slieve Bernagh in the east of Clare, gapped mountain.

This word is occasionally so very much disguised in modern names, that it is difficult to recognise it; and of such names I will give a few examples. There is a mountain west of Lough Arrow in Sligo called Bricklieve, the proper Irish name of which is *Breic-shliabh* (Four Mast.), speckled mountain, and the *s* has disappeared by aspiration. The same thing occurs in Finliff in Down, white mountain; in Gortinlieve in Donegal, the little field of the mountain; and in Beglieve in Cavan, small mountain. The parish of Killeevy in Armagh took its name from an old church situated at the foot of Slieve Gullion, which the annalists usually call *Cill-shleibhe*, i. e. the church of the mountain; the pronunciation of which is well preserved in the modern spelling.

Sometimes the *v* sound is omitted altogether, and this often happens when the word comes in as a termination. Sleamaine in Wicklow is anglicised from *Sliabh-meadhoin*, middle mountain; Illaunslea in Kerry, the island of the mountain. Slemish in Antrim is well known as the mountain where St. Patrick passed his early days as a slave,

herding swine; the full Irish name is *Sliabh-Mis*, the mountain of Mis, a woman's name; and there is another almost equally celebrated mountain in Kerry, of the same name, now called Slieve Mish, "the mountain of Mis, the daughter of Mureda, son of Cared" (Four Masters).

In other cases both the *s* and *v* are lost, as for example in Crotlie or Cratlie, the name of several hills, *Croit-shliabh*, hump-backed mountain—which in other places is made Cratlieve. In a great many cases the sound of *s* is changed to that of *t* by eclipse (p. 23), as in Ballintlea, the name of about fifteen townlands in the Munster and Leinster counties, *Baile-an-tsleibhe*, the town of the mountain; the same name as Ballintleva in Galway and Mayo, Ballintlevy in Westmeath, and Ballintlieve in Meath and Down; and sometimes this *t* again is changed to *c* from the difficulty of pronouncing the combination *tl*, as in Ballinlea in the glen of Imail in Wicklow, which was so called from Ballinlea mountain rising over it. Baunatlea in the parish of Ballingaddy, Limerick, the *bawn* or green field of the mountain.

The plural *sleibhte* [sleaty] appears in Sleaty, a celebrated church giving name to a village and parish in Queen's County. There can be no doubt as to the original form and meaning of this name, as it is written *Sleibhte* by all Irish authorities; and Colgan translates it *Montes*, i. e. mountains. The name must have been originally given to the church from its contiguity to the hills of Slieve Margy, as Killevy was called so from its proximity to Slieve Gullion.

Sleibhin [slayveen], a diminutive of *sliabh*, is applied to a little hill; in modern nomenclature it is usually made Sleveen, which is the name of a hill rising over Macroon in Cork, of a village in

Waterford, and of nine townlands chiefly in the southern counties. Slevin in Roscommon, is the same word; and Slievinagee in the same county, signifies the little mountain of the wind (*gaeth*).

Cnoc signifies a hill; its most common anglicised form is Knock, in which the *k* is usually silent, but in the original the first *c*, which the *k* represents, was sounded [*cnoc*, pron. *kännück*, the first *u* very short]. There is a conspicuous isolated hill near Ballingarry in Limerick, called Knockfierna, a noted fairy haunt. It serves as a *weather glass* to the people of the circumjacent plains, who can predict with certainty whether the day will be wet or dry, by the appearance of the summit in the morning; and hence the mountain is called *Cnoc-firinne*, the hill of truth, i. e. of truthful prediction. Knockea is the name of a hill near Glenosheen, three miles south from Kilfinane in Limerick, and of several townlands, all of which are called in Irish *Cnoc-Aedha*, Aedh's or Hugh's hill, probably from some former proprietors. The well-known hill of Knocklayd in Antrim was so called from its shape, *Cnoc-leithid* [Knocklehid], literally the hill of breadth, i. e. broad hill.

The diminutives Knockane, Knockaun, Knockeen, and Knickeen, with their plurals, form the names of more than seventy townlands, all so called from a "little hill." Ballyknockan and Ballyknockane, the town of the little hill, are the names of about twenty-five townlands; and the places called Knockauneevin in Galway and Cork are truly described by the name, *Cnocán-aeibhinn* beautiful little hill.

Cnuic, the genitive of *cnoc*, is often made *knick* and *nick* in the present names, as the diminutive *cnuicín* is sometimes represented by Knickeen; and these modern forms give correctly the pronuncia-

tion of the originals—except of course the silent *k*. Thus Ballyknick in the parish of Grange, Armagh, which is the same as the very common name, Ballyknock, the town of the hill; Tinnick in Wexford, and Ticknick or Ticknock on the side of the Three Rock mountain in Dublin, *Tigh-cnuic*, the house of the hill, which under the forms Ticknock and Tiknock, is the name of several townlands in the eastern counties.

The word is still further modified by the change of *n* to *r*, already noticed (p. 50), which prevails chiefly in the northern half of Ireland, and which converts *knock* into *crock* or *cruck*. Crockacapple in the parish of Kilbarron, Donegal, means the hill of the horse (*capall*), and Crocknagapple near Killybegs, same county, the hill of the horses (*Cnoc-na-gcapall*); and these two names are the same respectively as Knockacappul and Knocknagappul, which are found in other counties. Crockshane near Rathcoole in Dublin, John's hill; Crockanure near Kildare, the hill of the yew-tree. The diminutives suffer this corruption also, and we find many places called Crockaun, Crickaun, Crockeen, Cruceen, and Crickeen, all meaning little hill. The syllable *Knock* begins the names of about 1,800 townlands, and *Crock* of more than fifty.

Beann [ban], genitive and plural *beanna* [banna], signifies a horn, a gable, a peak, or pointed hill; but it is often applied to any steep hill: cognate with Latin *pinna*. In anglicised names it is generally spelled *ben* or *bin*, each of which begins about thirty townland names; but it undergoes various other modifications; in Cork and Kerry it is often anglicised *Beoun*, to represent the southern pronunciation.

Beann is not applied to *great* mountains so much

in Ireland as in Scotland, where they have Ben Lomond, Ben Nevis, Benledi, &c. ; but as applied to middle and smaller eminences, it is used very extensively. There is a steep hill in Westmeath, called the Ben (i. e. the peak) of Fore, from the village near its base ; the Irish name of Bengore Head in Antrim is *Beann-gabhar*, the peak of the goats ; the same as Bengour and Bengower in other places. Benburb, now the name of a village in Tyrone, the scene of the battle in 1646, was originally applied to the remarkable cliff overhanging the Blackwater, on which the castle ruins now stand ; the Irish name as given in the annals is *Beann-borb*, which O'Sullivan Bear correctly translates *Pinna superba*, the proud peak.

The Twelve Pins, a remarkable group of mountains in Connemara, derive their name from the same word ; *Pins* being a modification of *Bens*. They are commonly called "The Twelve Pins of Bunnabeola," in which the word *beann* occurs twice ; for Bunnabeola is *Benna-Beola*, the peaks of Beola. This Beola, who was probably an old Firbolg chieftain, is still vividly remembered in tradition ; and a remarkable person he must have been, for the place of his interment is also commemorated, namely, Toombeola, Beola's tumulus, which is a townland south of the Twelve Pins, at the head of Roundstone bay, containing the ruins of an abbey.

The adjective form *beannach* is applied to a hilly place—a place full of *bens* or peaks ; and it has given name to Bannagh in Cork, and to Benagh in Down and Louth. This word appears in Bannaghbane and Bannaghroe (white, red) in Monaghan ; and Aghavannagh, Irish *Achadh-bheannach*, hilly field, is the name of three townlands in Wicklow. The plural, *beanna*, is found

in Bannamore and Benamore in Tipperary, great peaks: and in the form Banna, it occurs several times in Kerry. Benbo, a conspicuous mountain near Manorhamilton, is written by the Four Masters *Beanna-bo*, the peaks or horns of the cow; it is so called in Irish, and it appears to have got the name from its curious double peak, bearing a rude resemblance to a cow's horns.

The word assumes various other forms, and enters into many combinations, of which the following names will be a sufficient illustration. The old name of Dunmanway in Cork was *Dun-na-mbeann* [Dunnaman: Four Mast.], the fortress of the gables or pinnacles; and the name was probably derived from the ridge of rocks north of the town, or perhaps from the shape of the old *dun*. In a grant made in the time of Elizabeth, the place is called *Downemanvoy*, from which, as well indeed as from the tradition of the inhabitants, it appears that the last syllable *way*—which must be a modern addition, as it does not appear in the older documents—is a corruption of the Irish *buidhe*, yellow (*b* changed to *w* by aspiration; p. 19):—Dunmanway, the fortress of the yellow pinnacles. Dunnaman, which is a correct anglicised form of *Dun-na-mbeann*, is still the name of a townland in Down, and of another near Croom in Limerick. Ballyvangour in Carlow, is in Irish, *Baile-bheanna-gabhar*, the town of the pinnacle of the goats, the latter part (-vangour), being the same as Bengore in Antrim (see last page); Knockbine in Wexford, the hill of the peak; Dunnavenny in Londonderry, the fortress of the peak.

The word has several diminutive forms, the most common of which is *beinnin* [benneen], which gives name to several mountains now called Binniau

or Bignion, i. e. small peak. Another diminutive *beannachán*, appears in Meenavanaghan in Donegal, the *meen* or mountain flat of the small peak.

Beannchar or *beannchor* [banagher] is a modification of *beann*, and signifies horns, or pointed hills or rocks, and sometimes simply peaked hill; it is a word of frequent topographical use in different parts of Ireland, and it is generally anglicised *banagher* or *bangor*. Banagher in King's County (*Beannchor*, Four Mast.) is said to have taken its name from the sharp rocks in the Shannon; and there are seven townlands in different counties bearing the same name.

Bangor in Down is written *Beannchar* by various authorities, and Keating and others account for the name by a legend; but the circumstance that there are so many *Beannchars* in Ireland renders this of no authority; and there is a hill near the town, from which it is more likely that the place received its name. Coolbanagher or Whitechurch, a church giving name to a parish in Queen's County, where Aengus the Culdec began his celebrated *Felire* (see p. 158), is written in Irish authorities, *Cuil-beannchair*, the angle or corner of the pinnacle. "There is a Lough Banagher (the lake of the pinnacles) in Donegal; Drumbanagher in Armagh; Movanagher on the Bann, parish of Kilrea, Derry (*Magh-bheannchair*, the plain of the pinnacles); and the ancient church of *Ross-bennchair* (*ross*, a wood), placed by Archdall in the county of Clare" (Reeves, Ecclesiastical Antiquities, p. 199, where the word *beannchar* is exhaustively discussed).

Ard is sometimes a noun meaning a height or hill, and sometimes an adjective, signifying high: cognate with Lat. *arduus*. In both senses it enters extensively into Irish nomenclature; it forms the

beginning of about 650 townland names; and there are at least as many more that contain it otherwise combined.

There is a little town in Waterford, and about twenty-six townlands in different counties, called Ardmore, great height; but only two bear the correlative name, Ardbeg, little height. Ardglass in Down is called *Ard-glas* by the Four Masters, i. e. green height; which is also a usual townland name; and there are many places scattered over the country, called Ardkeen, that is, *Ard-caein*, beautiful height. Arderin in the Queen's County is the highest of the Slieve Bloom range; and the inhabitants of the great central plain who gave it the name, signifying the height of Ireland, unaccustomed as they were to the view of high mountains, evidently believed it to be one of the principal elevations in the country.

When *ard* is followed by *tighe* [tee], a house, the final *d* is usually omitted; as in Artiferrall in Antrim, *Ard-tighe-Fearghaill*, the height of Farrell's house; Artimacormick near Ballintoy, same county, the height of Mac Cormack's house, &c.

This word has two diminutives, *airdín* and *ardán* [ardeen, ardaun]; the former is not much in use, but it gives name to some places in Cork and Kerry, called Ardeen, and it forms a part of a few other names. The latter, under the different forms Ardan, Ardane, and Ardaun, all meaning little height or hillock, is by itself the name of several places in the midland counties; and it helps to form many others, such as Ardanreagh in Limerick, grey hillock; and Killinardan near Tallaght in Dublin, the church or wood of the little height.

Leath-ard [lahard], which means literally half

height, is used topographically to denote a gently sloping eminence; and the anglicised form Lahard, and the diminutives Lahardan, Lahardane, and Lahardaun, are the names of many places, chiefly in Connaught and Munster. Derrylahard, the oak-wood of the gentle hill, occurs near Skull in Cork; and the same name, in the shortened form Derrylard, is found in the parish of Tartaraghan, Armagh. Aghalahard, the field (*achadh*) of the gentle hill.

The word *alt* primarily denotes a height, cognate with Lat. *altus*; it occurs in Cormac's Glossary, where it is derived "*ab altitudine*:" in its present topographical application it is generally understood to mean a cliff, or the side of a glen. It is pretty generally spread throughout the country, forming the first syllable of about 100 townland names, which are distributed over the four provinces. Alt stands alone as the name of some places in Mayo and Donegal; and Alts (heights or glen sides) occurs in Monaghan. Altachullion in Cavan is the cliff of the holly; in Limerick and Queen's County we have Altavilla *Alt-a'-bhile*, the glen side of the old tree; Altinure in Derry and Cavan, the cliff of the yew: Altnagapple, height of the horses.

There is a place in the parish of Tulloghbegly, Donegal, called Altan, little cliff; and the plural Altans occurs in Sligo. Altanagh in Tyrone signifies a place abounding in cliffs and glens. In the end of names, this word is sometimes made *alta*, and sometimes *ilt*, representing two forms of the genitive, *alta* and *ailt*, as we see in Lissanalta in Limerick, the fort of the height; and Tonanilt in Cavan, the backside of the cliff.

The primary meaning of *cruach* is a rick or stack, such as a stack of corn or hay; but in an

extended sense, it is applied to hills, especially to those presenting a round, stacked, or piled up appearance; Welsh *crug*, a heap; Cornish *cruc*. It is used pretty extensively as a local term, generally in the forms *Croagh* or *Crogh*; and the diminutive *Cruachán* is still more common, giving names to numerous mountains, townlands, and parishes, called *Croaghan*, *Croaghaun*, *Croghan*, and *Crohane*, all originally applied to a round-shaped hill. *Cruachán* was the original name of the village of Crookhaven on the south coast of Cork; the present name signifying the haven of the *cruach* or round-hill.

Croghan hill in King's County, was anciently called *Bri-Eile*, the hill of Eilé, daughter of Eochy Feileach, and sister of Maive, queen of Connaught in the first century (see p. 127, *supra*); it afterwards received the name of *Cruachan*, and in the annals it is sometimes called *Cruachan-Bri-Eile*, which looks tautological, as *Cruachan* and *Bri* both signify a hill. *Croaghan* near Killashandra in Cavan, the inauguration place of the O'Rourkes, is often mentioned in the Irish authorities by two names—*Cruachan O' Cuproin*, O' Cupron's round-hill, and *Cruachan-Mic-Tighearnain*, from the Mac Tighearnans or Mac Kiernans, the ancient possessors of the barony of Tullyhunco, the chief of whom had his residence there. The word is somewhat disguised in *Ballycrogue*, the name of a parish in Carlow, the same as *Ballycroghan* near Bangor in Down, only that in the latter the diminutive is used. *Kilcruaig*, a townland near Ballyorgan in the south-east of Limerick, obviously got its name, which means the church of the round-hill, from the detached mountain now called *Carrigeenamronety*, on whose side the place in question lies.

Tulach, a little hill—a hillock; often written *tealach* in old documents. It occurs in Cormac's Glossary, where it is given as the equivalent of *bri*. It is anglicised Tulla, Tullow, and Tullagh, but most commonly Tully (see p. 33). Tullanavert near Clogher in Tyrone represents *Tulach-na-bhfearth*, the hill of the graves; Tullaghacullion near Killybegs, Tullaghcullion near Donegal, and Tullycullion in Tyrone, the hill of the holly. The parish of Tully near Kingstown in Dublin was anciently called *Tulach-na-nespuc*, which signifies the hill of the bishops; and according to the Life of St. Brigid, it received its name from seven bishops who lived there, and on one occasion visited the saint at Kildare (O'Curry, Lect., p. 382). Tullymongan, the name of two townlands near Cavan, was originally applied to the hill over the town, now called Gallows Hill; the Four Masters call it *Tulach Mongain*, the hill of Mongan, a man's name.

The parish of Kiltullagh in Roscommon was so called from an old church, the name of which perfectly describes its situation—*Cill-tulaigh*, the church of the hill; and the parish of Kiltullagh in Galway, near Athenry, is called *cill-tulach* (church of the little hills) in "Hy Many." In the Munster counties, the *g* in *tulaigh*, is pronounced hard, giving rise to a new form Tullig, which is found in the names of many places, the greater number being in Cork and Kerry.

There are two diminutive forms in use, *tulán* and *tulachán*. From the former comes Tullen in Roscommon, Tullin near Athlone, and Tullans near Coleraine; but the other is more common, and gives origin to Tullaghan, Tullaghaun, and Tullaghans (little hills), found in several counties as the names of townlands and villages. The word

is sometimes spelled in Irish *tealach* [tallagh], which orthography is often adopted by the Four Masters; this form appears in the name of Tallow, a town in Waterford, which is called in Irish *Tealach-an-iarainn* [Tallowanierin], the hill of the iron, from the iron mines worked there by the great earl of Cork.

Bri [bree], signifies a hill or rising-ground, the same as the Scotch word *brae*; in Cormac's Glossary it is explained by *tulach*; Cornish and Breton, *bre*; Gaulish, *brega*, *briga*. The word occurs frequently as a topographical term in our ancient writings, of which *Bri-Eile* (p. 388), is an example. Brigown, a village near Mitchelstown in Cork, once a celebrated ecclesiastical establishment, where are still to be seen the remains of a very ancient church, is called in Irish, *Bri-gobhunn* (Book of Lismore: *gobha*, a smith), the hill of the smith. In our present names this word does not occur very often; it is found simply in the form of Bree in Donegal, Monaghan, and Wexford; while in Tyrone it takes the form of Brigh.

Bray, which is the name of several places in Ireland, is another form of the same word. Bray in Wicklow is called *Bree* in old church records and other documents; and it evidently received its name from Bray head, which rises abruptly 793 feet over the sea. In the Dinnsenchus there is a legendary account of the origin of the name of this place, viz., that it was so called from Brea, son of Seanboth, one of Parthalon's followers, who first introduced single combat into Ireland (see p. 161). The steep promontory on the south-western extremity of Valentia island is also called Bray head. At the head of Glenree in Wicklow is a small mountain lake, well known to Dublin excursionists, called Lough Bray, whose

name was, no doubt, derived from the rocky point—a spur of Kippure mountain—which rises perpendicularly over its gloomy waters.

Lagh [law] a hill, cognate with Ang.-Sax. *law*, same meaning. It is not given in the dictionaries, but it undoubtedly exists in the Irish language, and has given names to a considerable number of places through the country, of which the following may be taken as examples:—

Portlaw on the Suir in Waterford took its name from the steep hill at the head of the village—*Portlagha*, the bank or landing-place of the hill; there are some townlands in Kilkenny and the Munster counties called Ballinla and Ballinlaw, the town of the hill; Luggelaw in Wicklow, the *lug* or hollow of the hill, the name of the valley in which is situated the beautiful Lough Tay; Clonderalaw in Cork and Clare, the meadow between the two hills.

O'Brien explains *ceide* [keady] “a hillock, a compact kind of hill, smooth and plain at the top;” and this is the sense in which it is understood at the present day, wherever it is understood at all. The Four Masters write it *ceideach*, when mentioning Keadydrinagh in Sligo, which they call *Ceideach-droighneach*, the flat-topped hill of the black-thorns. The word is not in very general use, and is almost confined to the northern and north-western counties; but in these it gives name to a considerable number of places now called Keadew and Keady. It takes the forms of Keadagh, Cady, and Caddagh, in several counties; the diminutive Keadeen is the name of a high hill east of Baltinglass in Wicklow, and another modification, Cadian, occurs in Tyrone.

Mullach, in its primary meaning, signifies the top or summit of anything—such as the top of a

house. Topographically it is generally used to denote smaller eminences, though we find it occasionally applied to hills of considerable elevation; and as a root word, it enters very extensively into the formation of names, generally in the forms Mulla, Mullagh, Mully, and Mul, which constitute of themselves, or form the beginning of, upwards of 400 names.

Mulla is well known as the name given by the poet Spenser to the little river Awbeg, which flows by Kilcolman castle, where he resided, near Buttevant in Cork:—

“ Strong Allo tomling from Slewlogher steep,
And Mulla mine whose waves I whilom taught to weep.”
“ Faerie Queene,” Book IV., Canto xi.

In another place he says that Kilnamulla (now Buttevant), took its name from the Mulla:—

“ It giveth name unto that ancient cittie,
Which Kilnemulla clepped is of old.”

But this is all the creation of the poet's fertile imagination; for the Awbeg was never called Mulla except by Spenser himself, and Kilnamullagh, the native name of Buttevant, has a very different origin (see Bregoge in 2nd Vol.).

The peasantry of the locality understand Kilnamullagh to mean the church of the curse (*mallacht*), in connection with which they relate a strange legend; but the explanation is erroneous, and the legend an invention of later times. At the year 1251, the Four Masters, in recording the foundation of the monastery, call it *Cill-na-mullach*, which O'Sullivan, in his history of the Irish Catholics, translates *ecclesia tumulorum*, the church of the hillocks or summits, and the name admits

of no other interpretation. The present name Buttevant is said to have been derived from *Boutez-en-avant*, a French phrase meaning "Push forward!" the motto of the Barrymore family.

The village of Mullagh in Cavan got its name from the hill near it, which the Four Masters call *Mullach-Laeighill*, the hill of *Laeighell* or Lyle, a man's name formerly common in Ireland. Mullaghattin near Carlingford, the hill of the furze; Mullaghsillogagh near Enniskillen, the hill of the sallows; Mullaghmeen, smooth summit. Mul, the shortened form, appears in Mulboy in Tyrone, yellow summit; and in Mulkeeragh in Derry, the summit of the sheep.

Mullan, little summit, is a diminutive of *mullach*, and it is generally applied to the top of a low, gently sloping hill. In the forms Mullan, Mullaun, and in the plural Mullans and Mullauns, it is the name of nearly forty townlands, and of course helps to form many others. Glassavullaun near Tallaght in Dublin, represents *Glaise-a'-mhullain*, the streamlet of the little summit; and Mullanagore in Monaghan, and Mullanagower in Wexford, signify the little eminence of the goats. In Carlow, Wicklow, and Wexford, this word is understood to mean simply a green field; but it has evidently undergone a change of meaning, the transition being sufficiently easy from a gentle green hill to a green field. Mulkaun in Leitrim, exhibits another diminutive, namely, *muleán* or *mullachán* which also appears in Meenawullaghan in the parish of Inver, Donegal, the *meen* or mountain flat of the little summit; and in Meenamullaghan, parish of Lower Fahan, same county, *Min-na-mullachan*, the mountain flat of the little summits.

Iomaire [ummera] signifies a ridge or hill-back;

as a local term it is found in each of the four provinces, being, however, more common in Ulster and Connaught than in the other provinces; but in any part of Ireland it does not enter extensively into names. Its most common modern forms are Ummera, Ummery, and Umry, which form or begin the names of more than twenty townlands.

Ummeracam in Armagh, and Umrycam in Donegal and Derry, are called in Irish *Iomairecam*, crooked ridge; Ummeraboy in Cork, yellow ridge; Ummerafree in Monaghan, the ridge of the heath; Killanummery, a townland giving name to a parish in Leitrim, is called by the Four Masters *Cill-an-iomaire*, the church of the ridge, and the word is somewhat altered in Clonamery in Kilkenny, the meadow of the ridge.

The primary meaning of *meall* [mal] is a lump, mass, or heap of anything; and it is applied locally to a small round hillock. It does not occur very often except in Munster, where it is met with pretty extensively; its most usual anglicised form is *maul*, which begins the names of near sixty townlands, all in Cork and Kerry. Take for example, Maulanimirish and Maulashangarry, both near Dunmanway, the first meaning the hillock of the contention (*imreas*), and the second, of the old garden (*sean*, old; *garrdha*, a garden). Maulagh near Killarney signifies a place abounding in hillocks.

Millin [milleen] is a diminutive of this word, usually represented in the present names by Milleen, which forms the whole or the beginning of fifteen townland names, all except one in Cork; Milleennahorna has the same meaning as Maulnahorna, the hillock of the barley (*earna*). Near Rathcormack, there is a place called Maulane, the

only example I find of the diminutive in *an*. In anglicised names it is often difficult to distinguish this word from *mael* and its modifications, as both often assume the same form.

Mael [mwaíl or moyle] as an adjective signifies bald, bare, or hornless; and it is often employed as a noun to denote anything having these shapes or qualities. It is, for instance, applied to a cow without horns, which in almost every part of Ireland is called a *mael* or *mweelleen*. It is also used synonymously with *giolla*, to denote in a religious sense, a person having the head shorn or tonsured; it was often prefixed to the name of a saint, and the whole compound used to denote a person devoted to such a saint; and as a mark of reverence this kind of name was often given to men at their baptism, which originated such surnames as Mulholland, Mulrony, Molony, Mulrenin, Malone, &c.

It is applied to a church or building of any kind that is either unfinished or dilapidated—most commonly the latter; thus Templemoyle, the bald or dilapidated church, is the name of some places in Derry, Galway, and Donegal; there are five townlands in Antrim and one in Longford called Kilmoyle which have the same meaning; Kilmoyle near Ballymoney is in Latin records translated *Ecclesia calva*, which gives the exact sense. And Castlemoyle, bald castle, occurs in Galway, Wexford, and Tipperary. The word is used to designate a moat or mound flat on top, or dilapidated by having the materials carted away; and hence we have such names as Rathmoyle, Lismoyle, and Dunmoyle.

Mael is applied to hills and promontories, and in this sense it is very often employed to form local names. Moyle, one of its usual forms, and the plural Moyles, gives names to several places

in the middle and northern counties; Knockmoyle, a usual townland name, bald hill. In the south and west it often assumes the form *mweel*, which preserves the pronunciation more nearly than *moyle*: thus Mweelahorna near Ardmore in Waterford, the bald hill of the barley; and in Fermanagh, also, this form is found in Mweelbane, white hill. It sometimes takes the form of *meel*, as in Meelshane in Cork, John's bald hill; Meelgarrow in Wexford, rough hill (*garbh*, rough); Meeldrum near Kilbeggan in Westmeath, bare ridge.

There are two diminutives in pretty common use, *maelán* and *maeilín* [mweelaun, mweeleen]; the former is often applied to round-backed islands in the sea, or to round bare rocks; and we find accordingly several little islands off the south and west coast, called Moylaun, Moylan, and Mweelaun. The same word is seen in Meelon near Bandon, and Milane, near Dunmanway, both in Cork; and in Mellon near where the Maigue joins the Shannon in Limerick. The second diminutive is more frequent, and it is spelled in various ways; it is found as Moyleen and Mweeleen in Galway, Kerry, and Mayo; Mweeling near Ardmore in Waterford; and Meeleen in the parish of Kilquane, Cork.

Meelaghans near Geashill in King's County (little bare hills), exhibits another diminutive, *Maelachán*; and we have still another in Milligan in Monaghan, and Milligans in Fermanagh, little hills. Mealough is the name of a townland in the parish of Drumbo, Down, meaning either a round hill or a place abounding in hillocks. In Scotland, the word *mael* is often used, as for instance in the Mull of Galloway and the Mull of Cantire; in both instances the word Mull signifying a bare headland. From the Mull of Cantire, the sea between Ireland and Scotland was

anciently called the "Sea-stream of Moyle;" and Moore has adopted the last name in his charming song, "Silent, O Moyle, be the roar of thy water."

Mael combines with the Irish preposition *for*, forming the compound *formael*, which is used to signify a round-hill; and which, in the forms Formoyle, Fermoyle, and Formil, constitutes the names of twenty-nine townlands, scattered through the four provinces; in Meath it is made Formal, and in Galway it retains the more Irish form, Formweel. This name occurs twice in the Four Masters; first at A.D. 965, where a battle is recorded to have been fought at *Formael* of Rathbeg, which O'Donovan identifies with Formil in the parish of Lower Bodoney, Tyrone; and secondly, at 1051, where mention is made of Slieve-Formoyle, which was the ancient name of Slieve-O'Flynn, west of Castlerea in Roscommon.

The word *cor*, as a topographical term, has several meanings, the most common being a round-hill; but it is also applied to a round pit or cup-like hollow, to a turn or bend, such as the bend of a road, &c.; and as an adjective, it means odd, and also round. In consequence of this diversity, it is often difficult to determine its exact sense; and to add to the complexity, the word *corr*, a crane, is liable to be confounded with it.

This word is used very extensively in local nomenclature; and in its various senses it forms the first syllable of more than 1,000 townland names, in the greater number of which it means a round hill. Corbeagh in Longford and Cavan is in Irish, *Cor-beitheach*, the round-hill of the birch; Corkeeran in Monaghan, of the *keerans* or rowan-trees; Cornagee and Cornageeha, the hill of the wind; Cornaveagh, of the ravens (*fiach*). The diminutives Corrog and Corroge, give names to

some places in down and Tipperary; and we find Correen in several of the north-western counties; Correenfeeradda near Knockainy in Limerick, is called in Irish, *Coirin-feir-fhada*, the round-hill of the long grass.

Cruit means a hump on the back; from this it is applied to round *humpy-looking* hills; and it is commonly represented by Crott, Crut, or Crit, which are the names of places in Fermanagh, Longford, Mayo, and Kilkenny. There is an island called Cruit off the coast of Donegal, i. e. humpy-backed island; and two townlands in King's County and Roscommon are called by the same name. The plural Crotta, or Crutta, humps, and the English plural Crottees, give names to some places in Kerry, Tipperary, and Cork; and Crottan, little hump, occurs in Fermanagh.

The word is variously combined to form other names: such as Kilcruit in Carlow, the wood of the hump-backed hill; Lougherot near Dromdaleague in Cork, the lake of the hillocks; Drumacrutan in Monaghan, and Drumacritin in Fermanagh, the ridge of the little hump; Barnagrotty in King's County, *Barr-na-gerotta*, the hill-top of the hummocks.

Cnap [knap, *c* pronounced as in *cnoc*, p. 382] is a button, a knob, a lump of anything, a knot in timber, &c.; and it is cognate with Ang-Sax. *enaep*, Ger. *knopf*, Eng. *knob*. In a secondary sense it is applied to small round hillocks, and gives names to a considerable number of places. In anglicised names it takes various forms, such as *knap*, *nap*, &c.; and in the northern counties, it becomes *crap* and *crup*, just as *knock* becomes *crock* (see p. 51). The diminutives in *óg* and *án* occur oftener than the original; Knoppoge, little knob or hill, is the name of thirteen townlands in Cork,

Kerry, and Clare; and in the slightly different form Knappoge, it occurs twice in Longford, and once in Clare.

There are many places in the northern and north-western counties, called Knappagh, which represents the Irish *enapach*, hilly land—a place full of knobs or hillocks; Nappagh near Ardagh in Longford, is the same name, but it has lost the *k*; and the same thing has happened in Nappan in Antrim, which is the diminutive *Cnapan*, a little hillock; in this last place is an old burial-ground called Killycrappin (*cill-a'-enapain*: see Reeves, *Ecl. Ant.*, p. 87), which preserves the name in another form. In the following names the *n* is changed to *r*:—Crappagh in Monaghan and Galway, which is the same name as Knappagh; Crippaun in Kildare, the same as Nappan in Antrim; Carrickcroppan in Armagh, *Carraig-enapain*, the rock of the little hillock; and Lisnacroppan in Down, the fort of the hillock.

Tor signifies a tower, and corresponds to Latin *turris*. Although the word properly means an artificial tower, yet in many parts of Ireland, as for instance in Donegal, it is applied to a tall rock resembling a tower, without any reference to an artificial structure. It is pretty common as forming part of names, and its derivatives occur oftener than the original. Toralt in Fermanagh, signifies the tower of the *alt* or cliff; Tormore, great tower, is the name of several islands, of one for instance off the coast of Donegal; Tornaroy in Antrim is the king's tower; and in the parish of Culfeightrin, same county, there are five townlands whose names begin with *Tor*. In some few cases, especially in the central counties, the syllable *tor* may have been corrupted from *tuar*, a bleach-green; but the physical aspect of the

place will generally determine which is the correct root.

Tory Island, off the coast of Donegal, is known in ancient writings by two distinct names, *Toirinis* and *Torach*, quite different in meaning, but both derived from *tor*. This island is mentioned in our bardic histories as the stronghold of the Fomorian pirates (see p. 162), and called in these documents *Toir-inis*, the island of the tower; and according to all our traditional accounts, it received this name from *Tor-Conaing* or Conang's tower, a fortress famous in Irish legend, and called after Conang, a Fomorian chief.

In many other ancient authorities, such as the Life of St. Columbkille, "The Wars of GG.," &c., it is called *Torach*; and the present name Tory, is derived from an oblique case of this form (*Toraigh*, pron. *Torry*: see p. 33, *supra*). The island abounds in lofty isolated rocks which are called *tors* or towers; and the name *Torach* means simply towery—abounding in *tors* or tower-like rocks. The intelligent Irish-speaking natives of the Donegal coast give it this interpretation; and no one can look at the island from the mainland, without admitting that the name is admirably descriptive of its appearance.

Tortán, a diminutive of *tor*, forms a part of several modern names, and it is applied to a small knoll or tummock, or a high turf-bank. It gives name to Turtane in Carlow, to Toortane in Queen's County, Waterford, and Kilkenny, and to Tartan in Roscommon.

Fornocht is a bare, naked, or exposed hill. It gives name to a parish in Kildare, now called Forenaghts, in which the plural form has prevailed, very probably in consequence of the subdivision of the original townland into two

parts. There are also several townlands called Fornaght in Cork and Waterford; and Farnaght, another modern form, is the name of some places in Fermanagh and the Connaught counties.

Cabhán [cavan] means a hollow or cavity, a hollow place, a hollow field; and this is undoubtedly its primary meaning, for it is evidently cognate with Lat. *cavea*, Fr. *caban*, Welsh *cabane*, and Eng. *cabin*. Yet in some parts of Ulster it is understood to mean the very reverse, viz., a round dry hill; and this is the meaning given to it by O'Donnell in his *Life of St. Columba*, who translates it *collis* (Reeves, *Colt. Vis.* 133). This curious discrepancy is probably owing to a gradual change of meaning, similar to the change in the words *lug*, *mullan*, &c. Which of the two meanings it bears in each particular case, depends of course on the physical confirmation of the place. In its topographical application this word is confined to the northern half of Ireland, and is more frequent in the Ulster counties than elsewhere; its universal anglicised form is *cavan*.

The town of Cavan is well described by its name, for it stands in a remarkable hollow; Racavan, the name of a parish in Antrim, is *Rath-cabhain*, the fort of the hollow. There are more than twenty townlands called Cavan, and the word begins the names of about seventy others. In the counties of Tyrone, Donegal, and Armagh, there are several places called Cavanacaw, which represents the Irish *Cabhan-a'-chátha*, the round-hill of the chaff, from the custom of winnowing corn on the top; Cavanaleck near Enniskillen, the hill of the flagstone or stony surface. The word *cabhanach* is an adjective formation from *cabhan*, and means a place abounding in round-hills; in the modern form Cavanagh it is found in

Cavan and Fermanagh; and in Monaghan, the same word occurs under the form Cavany.

Eiscir [esker] means a ridge of high land, but it is generally applied to a sandy ridge, or a line of low sand-hills. It enters pretty extensively into local names, but it is more frequently met with across the middle of Ireland than in either the north or south. It usually takes the form of *Esker*, which by itself is the name of more than thirty townlands, and combines to form the names of many others; the word is somewhat altered in *Garrisker*, the name of a place in Kildare, signifying short sand-ridge.

The most celebrated *esker* in Ireland is *Esker-Riada*, a line of gravel-hills extending with little interruption across Ireland, from Dublin to Clarin-Bridge in Galway, which was fixed upon as the boundary between the north and south halves of Ireland, when the country was divided, in the second century, between Owen More and Conn of the Hundred Battles (see p. 134).

As a termination, this word assumes other forms, all derived from the genitive *eiscreach* [eskera]. *Clashaniskera* in Tipperary is called in Irish *Clais-an-eiscreach*, the trench or pit of the sand-hill. *Ahascragh* in Galway signifies the ford of the *esker*; but its full name as given by the Four Masters is *Ath-eascrach Cuain* [Ahascra Cuan], the ford of St. Cuan's sand-hill; and they still retain the memory of St. Cuan, the patron, who is commemorated in O'Clery's Calendar at the 15th of October; *Tiranascragh*, the name of a townland and parish in Galway, the land of the *esker*. *Eskeragh* and *Eskragh* are the names of several townlands in the Ulster and Connaught counties, the Irish *Eiscreach* signifying a place full of eskers or sand-hills.

Tiompan is generally understood, when used topographically, to mean a small abrupt hill, and sometimes a standing stone; it occurs as a portion of a few townland names, and it does not appear to be confined to any particular part of the country. It is pronounced *Timpan* in the north, and *Timpaun* in the south and west, and modernised accordingly; the former being the name of a place in the parish of Layd, Antrim, and the latter of another in Roscommon. In the townland of *Reanadimpaun*, parish of Seskinan, Waterford, there is an ancient monument consisting of a number of pillar-stones, which has given name to the townland—*Reidh-na-dtiompan*, the *rea* or mountain-flat of the standing stones. The word is slightly varied in *Tempanroe* (*roe*, red) in Tyrone; and *Timpany* in the same county is from *Tiompanach*, a place full of *timpans* or hillocks. *Craigatempin* near Ballymoney, Antrim, is the rock of the hillock; and *Curraghnadimpaun* in Kilkenny, the *curragh* or marsh of the little hills.

The word *learg* [*lārg*] signifies the side or slope of a hill; it is used in local names, but not so often as *leargaidh* [*largy*], a derivative from it, with the same meaning. *Largy*, the most usual modernised form, is found only in the northern half of Ireland, and is almost confined to Ulster; it gives names to many townlands, both by itself and in combination. *Largysillagh* and *Largynagreana* are the names of two places near Killybegs in Donegal, the former signifying the hill-side of the shallows, and the latter, sunny hill-slope, from its southern aspect. The diminutive *Largan*, meaning still the same thing, is also of very common occurrence as a townland name, both singly and compounded with other words; *Larganreagh* in Donegal, grey hill-side.

Leitir [letter]. According to Peter O'Connell, this word means the side of a hill, a steep ascent or descent, a cliff; and O'Donovan translates it "hill-side," "wet or spewy hill-side," "hill-side with the tricklings of water," &c. It is still understood in this sense in the west of Connaught; and that this is its real meaning is further shown by the Welsh *llethr*, which signifies a slope. In Cormac's Glossary it is thus explained:—" *Leitir*, i. e. *leth tirim agus leth fliuch*;" " *leitir*, i. e. half dry and half wet;" from which it appears that Cormac considered it derived from *leth-tirim*, *half-dry*. This corresponds, so far as it goes, with present use.

This word is often found in ancient authorities, as forming the names of places. At 1584, the Four Masters mention an island called *Leitir-Meallain* Meallan's *letter* or hill-side, which lies off the Connemara coast, and is still called Lettermullen. Letteragh in Tipperary is very often mentioned in the annals and Calendars, and always called *Letrecha-Odhraín* (Latraha-Oran: O'Cler. Cal.), Odhran's wet hill-slopes. St. Odhran [Oran], the patron, who is commemorated in the Calendar at the 26th of November, died, according to the Four Masters, in the year 548. Other modifications of the plural (*leatracha*, pron. *latraha*) are seen in Lettera and Letteragh, the names of places in various counties; Lattery in Armagh; and Lettery in Galway and Tyrone; all meaning "wet hill-slopes." Lettreen, little *letter*, occurs in Roscommon; and another diminutive, Letteran, in Londonderry.

A considerable number of places derive their names from this word, especially in the western half of Ireland, where it prevails much more than elsewhere; I have not found it at all towards the

eastern coast. Its most usual form is Letter, which is by itself the name of about twenty-six townlands, and forms the beginning of about 120 others. Letterbrick in Donegal and Mayo is *Leitir-bruic*, the hill-side of the badger; Letterbrock, of the badgers; Lettershendony in Derry, the old man's hill-side; Letterkeen in Fermanagh and Mayo, beautiful *letter*; Letterlicky in Cork, the hill-side of the flag-stone or flag-surfaced land; Lettergeeragh in Longford, of the sheep; and Lettermacaward in Donegal, the hill-slope of Mac Ward or the son of the bard.

Rinn means the point of anything, such as the point of a spear, &c.; in its local application, it denotes a point of land, a promontory, or small peninsula. O'Brien says in his dictionary:—"It would take up more than a whole sheet to mention all the neck-lands of Ireland, whose names begin with this word *Rinn*." It is found pretty extensively in names in the forms Rin, Rinn, Reen, Rine, and Ring; and these constitute or begin about 170 townland names.

Names containing this word are often found in Irish authorities. In the county Roscommon, on the western shore of Lough Ree, is a small peninsula about a mile in length, now called St. John's or Randown, containing the ruins of a celebrated castle; there must have been originally a *dun* on the point, for the ancient name as given in the annals is *Rinnduin*, the peninsula of the *dun* or fortress. The ancient name of Island Magee, a peninsula near Larne, was *Rinn-Seimhne* [Rin-Sevně], from the territory in which it was situated, which was called *Seimhne*; in the taxation of 1306 it is called by its old name, in the anglicised form *Ransevyn*. It received its present name from its ancient proprietors, the Mac Aedhas or Magees,

not one of whose descendants is now living there. (See Reeves, Eccl. Ant., pp. 58, 270).

In the parish of Kilconry, Clare, is a point of land jutting into the Shannon, called Rineanna, which the Four Masters call *Rinn-canaigh*, the point of the marsh; there is an island in Lough Ree called Rinanny, and a townland in Mayo, called Rinanagh, both of which are different forms of the same name. Ringcurran is a peninsula forming a modern parish near Kinsale; it is a place very often mentioned in the annals, and its Irish name is *Rinn-chorrain*, which Philip O'Sullivan Bear correctly translates, *cuspis falcis*, the point of the reaping-hook, so called from its shape. It is curious that the same sickle shape has given the name of Curran to a little peninsula near Larne. On a point of land near Kinsale, are the ruins of Ringrone castle, the old seat of the De Courcys; the name, which properly belongs to the little peninsula on which the castle stands, is written in the annals of Innisfallen, *Rinn-roin*, the point of the seal. The little promontory between the mouths of the rivers Ouvane and Coomhola near Bantry, is called Reenadisert, the point of the wilderness or hermitage, a name which is now applied to a ruined castle, a stronghold of the O'Sullivans. The next peninsula, lying a mile southward, is called Reenydonagan, O'Donagan's point.

Ring stands alone as the name of many places in different counties, in all cases meaning a point of land; Ringaskiddy near Spike Island in Cork, is Skiddy's point. I think it very probable that the point of land between the mouth of the river Dodder and the sea, gave name to Ringsend near Dublin, the second syllable being English:—Ringsend, i. e. the end of the *Rinn* or point. There

is a parish forming a peninsula near Dungarvan in Waterford, called Ringagonagh in Irish, *Rinn-O-gCuana*, the point of the O'Cooneys.

Ringville in Waterford, though it looks English, is an Irish name, *Rinn-bhile*, the point of the *bile* or ancient tree; this is also the name of two townlands in Cork and Kilkenny; and Ringvilla in Fermanagh, is still the same. There is a little peninsula in Galway, opposite Inishbofin island, called Rinville, and another of the same name, with a village on it, projecting into Galway bay, east of Galway; both are written in our authorities, *Rinn-Mhil*, the point of Mil; and according to Mac Firbis, they were so called from Mil, an old Firbolg chief. "Ringhaddy is a part of Killinchy parish in Down, lying in Strangford Lough. It was originally an island; but having been from time immemorial united to the mainland by a causeway, it represents on the map the appearance of an elongated neck of land, running northwards into the Lough. Hence, probably, the name *Rinn-fhada*, the long point." (Reeves, *Ecl. Ant.* p. 9). In the same county there is a townland called Ringfad, which is another modification of the same name.

Reen is another form of this word, which is confined to Cork, Kerry, and Limerick, but in these counties it occurs very often, especially on the coasts. Rinn and Rin are more common in the western and north-western counties than elsewhere; as in Rinrainy island near Dunglow in Donegal, the point of the ferns. In Clare the word is pronounced Rine, and anglicised accordingly; Rinecaha in the parish of Kilkeedy, signifies the point of the chaff or winnowing. The diminutive Rinneen, little point, is the name of several townlands in Galway, Clare, and Kerry.

Stuaic [stook] is applied to a pointed pinnacle, or a projecting point of rock. Although the word is often used to designate projecting rocky points, especially on parts of the coast of Donegal, it has not given names to many townlands. Its usual English form is *stook*, which, in Ireland at least, has taken its place as an English word, for the expression, "a stook of corn" is used all over the country, meaning the same as the English word *shock*. *Stook* is the name of a place in Tipperary; but the two diminutives, *Stookan* and *Stookeen*, occur more frequently than the original.

Visitors to the Giant's Causeway will remember the two remarkable lofty rocks called the *Stookans*—little stooks or rock pinnacles—standing in the path leading to the causeway, which afford a very characteristic example of the application of this term. We find *Stookeens*, the same word, in Limerick, and the singular, *Stookeen*, occurs in Cork. Near Loughrea in Galway, is a townland called *Cloghastookeen*, the stone fortress of the little pinnacle, which received its name from a castle of the Burkes, the ruins of which still remain; and on the coast of Antrim, beside Garron Point is a tall pillar of rock called *Cloghastucan*, *clogh* here meaning the stone itself—the stone of the pinnacle or pinnacle rock. *Baurstookeen* in Tipperary, signifies the summit of the pinnacle.

The words *aill* and *faill* [oil, foil], mean a rock, a cliff, or a precipice; both words are radically the same, the latter being derived from the former by prefixing *f* (see p. 27). I have already observed that this practice of prefixing *f* is chiefly found in the south, and accordingly it is only in this part of Ireland that names occur derived from *faill*.

Faill is generally made *foil* and *foyle* in the present names, and there are great numbers of

cliffs round the Munster coasts, especially on those of Cork and Kerry, whose names begin with these syllables; they also begin the names of about twenty-five townlands, inland as well as on the coast. Foilycleara in Limerick and Tipperary, signifies O'Clery's cliff; Foilnaman in the latter county *Faill-na-mban*, the cliff of the women. The diminutive is seen in Falleenadatha in the parish of Doon, Limerick, *Faillin-a'-deata*, the little cliff of the smoke. When *foyle* comes in as a termination, it is commonly derived, however, not from *faill*, but from *poll*, a hole; for instance Ballyfoyle and Ballyfoile, the names of several townlands, represent the Irish *Baile-phoill*, the town of the hole.

While *faill* is confined to the south, the other form, *aill*, is found all over Ireland, under a variety of modern forms. Ayle and Aille are the names of a number of places in Munster and Connaught; Allagower near Tallaght, Dublin, is the cliff of the goat. Lisnahall in Tyrone, signifies the fort of the cliff; and Aillatouk the cliff of the hawk (*aill-a'-tseabhaic*). The diminutive Alleen is found in Tipperary and Galway; in the former county there are four townlands, two of them called Alleen Hogan, and two Alleen Ryan, Hogan's and Ryan's little cliff.

Carraig or *carraic* [carrig, carrick], signifies a rock; it is usually applied to a large natural rock, not lying flat on the surface of the ground like *leac*, but more or less elevated. There are two other forms of this word, *craig* and *creag*, which, though not so common as *carraig*, are yet found in considerable numbers of names, and are used in Irish documents of authority. *Carraig* corresponds with Sansc. *karkara*, a stone; Armoric, *karrek*, and Welsh, *careg* or *craig*, a rock.

Carrick and Carrig are the names of nearly seventy townlands, villages, and towns, and form the beginning of about 550 others; *craig* and *creag* are represented by the various forms, Crag, Craig, Creg, &c., and these constitute or begin about 250 names; they mean primarily a rock, but they are sometimes applied to rocky land.

Carrigafoyle, an island in the Shannon, near Ballylongford, Kerry, with the remains of Carrigafoyle castle near the shore, the chief seat of the O'Conors Kerry, is called in the annals *Carraig-an-phoill*, the rock of the hole; and it took its name from a deep hole in the river immediately under the castle. Ballynagarrick in Down represents the Irish *Baile-na-gearraig*, the town of the rocks; Carrigallen in Leitrim was so called from the rock on which the original church was built, the Irish name of which was *Carraig-áluinn*, beautiful rock. In Inishargy in Down, the initial *c* has dropped out by aspiration; in the Taxation of 1306 it is called *Inyscargi*, which well represents *Inis-carraige*, the island of the rock; and the rising ground on which the old church stands was formerly, as the name indicates, an island surrounded by marshes, which have been converted into cultivated fields (see Reeves, *Eccl. Ant.*, p. 19).

The form *craig* occurs more than once in the Four Masters: for instance, they mention a place called *Craig-Corcrain*, Corcran's rock; and this name in the corrupted form of Cahercorcaun, is still applied to a townland in the parish of Rath, Clare; they also mention *Craig-ui-Chiardubhain*, O'Kirwan's rock, now Craggykerrivan in the parish of Clondagad, same county. Craigavad on Belfast Lough was so called probably from a rock on the shore, to which a boat used to be moored;

for its Irish name is *Craig-a'-bhaid*, the rock of the boat.

The form Carrick is pretty equally distributed over Ireland ; Carrig is much more common in the south than elsewhere ; Cregg and Creg are found oftener in the north and west than in the south and east ; and with three or four exceptions, Craig is confined to Ulster. The diminutives Carrigeen, Carrigane, and Carrigaun, prevail in the southern half of Ireland ; and in the northern, Carrigan, Cargan, and Cargin, all signifying little rock, or land with a rocky surface ; and with their plurals, they give names to numerous townlands and villages. There are also a great many places in the north and north-west, called Creggan, and in the south and west, Creggane and Creggaun, which are diminutives of *creag*, and are generally applied to rocky land ; Cargagh and Carrigagh, meaning a place full of rocks, are the names of several townlands.

Cloch signifies a stone—any stone either large or small, as, for instance, *cloch-shneachta*, a hail-stone, literally snow-stone ; *cloch-teine*, fire-stone, i. e. a flint. So far as it is perpetuated in local names, it was applied in each particular case to a stone sufficiently large and conspicuously placed to attract general notice, or rendered remarkable by some custom or historical occurrence. This word is also, in an extended sense, often applied to a stone building, such as a castle ; for example, the castle of Glin on the Shannon in Limerick, the seat of the Knight of Glin, is called in Irish documents *Cloch-gleanna*, the stone castle of the glen or valley. It is often difficult to determine with certainty which of these two meanings it bears in local names.

Cloch is one of our commonest topographical

roots ; in the English forms Clogh and Clough, it constitutes or begins more than 400 townland names ; and it helps to form innumerable others in various combinations. Cloghbally and Cloghally, which are common townland names, represent the Irish *Cloch-bhaile*, stony-town ; scattered over Munster, Connaught, and Ulster, are many places called Cloghboley and Cloghboola, stony *booley* or dairy-place ; and Cloghvoley, Cloghvoola, and Cloghvoula, are varied forms of the same name ; Shanaclogh and Shanclogh in Munster and Connaught, old stone or stone castle.

Sometimes the final guttural drops out and the word is reduced to *clo* ; as in Clomantagh in Kilkenney, in which no guttural appears, though there is one in the original *Cloch-Mantaigh*, the stone or stone-castle of Mantach, a man's name signifying toothless (see p. 109), said to have taken its name from a stone circle on the hill ; Clonmoney and Clorusk in Carlow, the former signifying the stone of the shrubbery, and the latter, of the *rusk* or marsh. And very often the first *c* becomes *g* by eclipsis (see p. 22), as in Carrownaglogh, which conveys the sound of *Ceathramhadh-na-gclogh* (Book of Lecan), the quarter-land of the stones.

Names formed from this word, variously combined, are found in every part of Ireland : when it comes in as a termination, it is usually in the genitive (*cloiche*, pron. *clohy*), and in this case it takes several modern forms, which will be illustrated in the following names :—Ballyclogh, Ballyclohy, Ballinaclogh, Ballynaclogh, and Ballynacloghy, all names of frequent occurrence, mean stone town, or the town of the stones. Kilnacloghy, in the parish of Cloontuskert, in Roscommon, is called *Coill-na-cloiche* in the Four Masters, the wood of the stone. Aughnacloy is a little

town in Tyrone; and there are several townlands in other counties of the same name, all called in Irish *Achadh-na-cloiche* [Ahanaclohy], the field of the stone.

There are three diminutives of this word in common use—*cloichín*, *clochóg*, and *cloghán*—of which the third has been already dealt with (p. 363). The first is generally anglicised Cloheen or Clogheen, which is the name of a town in Tipperary, and of several townlands in Cork, Waterford, and Kildare. Cloghoge or Clohoge, though literally meaning a small stone like Clogheen, is generally applied to stony land, or to a place full of round stones; it is the name of about twenty townlands, chiefly in Ulster—a few, however, being found in Sligo and in the Leinster counties.

There are several derivative forms from this word *clock*. The most common is *clockar*, which is generally applied to stony land—a place abounding in stones, or having a stony surface; but it occasionally means a rock. Its most usual anglicised form is Clogher, which is the name of a well-known town in Tyrone, of a village, and a remarkable headland in Louth, and of nearly sixty townlands scattered over Ireland; and compounded with various words, it helps to form the names of numerous other places.

For Clogher in Tyrone, however, a different origin has been assigned. It is stated that there existed anciently at this place a stone covered with gold, which was worshipped as Kermann Kelstach, the principal idol of the northern Irish; and this stone, it is said, was preserved in the church of Clogher down to a late period: hence the place was called *Cloch-oir*, golden stone. O'Flaherty makes this statement in his *Ogygia*, on the au-

thority of Cathal Maguire, Archdeacon of Clogher, the compiler of the Annals of Ulster, who died in 1495; and Harris in his edition of Ware's Bishops, notices the idol in the following words:—"Clogher, situated on the river Lanny, takes its name from a Golden Stone, from which, in the Times of Paganism, the Devil used to pronounce juggling answers, like the Oracles of *Apollo Pythius*, as is said in the Register of Clogher."

With this story of the idol I have nothing to do; only I shall observe that it ought to be received with caution, as it is not found in any ancient authority; it is likely that Maguire's statement is a mere record of the oral tradition, preserved in his time. But that the name of Clogher is derived from it—i. e. from *Cloch-oir*—I do not believe, and for these reasons. The prevalence of the name Clogher in different parts of Ireland, with the same general meaning, "is rather damaging to such an etymon," as Dr. Reeves remarks, and affords strong presumption that this Clogher is the same as all the rest. The most ancient form of the name, as found in Adamnan, is *Clochur Filiorum Daimeni* (this being Adamnan's translation of the proper Irish name, *Clochur-mac-Daimhin*, *Clochur* of the sons of *Daimhin*); in which the final syllable *ur* shows no trace of the genitive of *ór*, gold (*ór*, gen. *óir*); and, besides, the manner in which *Clochur* is connected with *mac-Daimhin* goes far to show that it is a generic term, the construction being exactly analogous to *Inis-mac-Nessan* (p. 109).

But farther, there is a direct statement of the origin of the name in a passage of the *Tain-bo-Chuailnge* in *Leabhar na hUidhre*, quoted by Mr. J. O'Beirne Crowe in an article in the *Kilkenny Archæological Journal* (April, 1869, p. 311). In

this passage we are told that a certain place on which was a great quantity of stones, was called for that reason *Mag Clochair*, the plain of the stones; and Mr. Crowe remarks:—"Clochar, as any Irish scholar might know, does not mean a *stone of gold*; the form *clochar* from *cloch*, a stone, is like that of *sruthar* from *sruth*, a stream, and other nouns of this class with a cumulative signification."

This place retains its ancient name in the latest Irish authorities. Daimhin, whose sons are commemorated in the name, was eighth in descent from Colla-da-Chrich (p. 137), and lived in the sixth century. His descendants were in latter times called *Clann-Daimhin* [Clan Davin]; and they were represented so late as the fourteenth century, by the family of Dwyer.

Cloghereen, little stony place, a diminutive of *clogher*, is well known to tourists as the name of a village near Killarney. *Cloichreán*, or *cloithreán* [cloherawn], another diminutive, signifies also a stony place, and is found in every part of Ireland in different modern forms. It is Cloghrane in Kerry and Waterford; and in the county of Dublin it gives name to two parishes called Cloghran. In many cases the guttural has dropped out, reducing it to Cloran in Westmeath, Tipperary, and Galway; Clorane and Clorhane in Limerick, King's and Queen's County. It undergoes various other alterations—as for instance, Clerran in Monaghan; Cleighran in Leitrim; Cleraun in Longford; and Clerhaun in Mayo and Galway.

Clochar has other developments, one of which, *cloharach* or *cloithreach*, meaning much the same as *clochar* itself—a stony place—is found pretty widely spread in various modern forms; such as Cloghera in Clare and Kerry; and Clerragh in

Roscommon. Another offshoot is *cloichearnach*, with still the same meaning; this is anglicised Cloghernagh in Donegal and Monaghan; Clahernagh in Fermanagh; Clohernagh in Wicklow and Tipperary; while in Tyrone it gives the name of Clogherny to a parish and four townlands.

The word *leac*, *lic*, or *liag* [lack, lick, leeg]—for it is written all three ways—means primarily a great stone, but it is commonly applied to a flag or large flat stone; thus the Irish for ice is *leac-oidhre* [lack-īra], literally snow-flag. The most ancient form is *liac* or *liacc*, which is used to translate *lapis* in the Wb. and Sg. MSS. of Zeuss; and it is cognate with the Welsh *llech*; Lat. *lapis*; and Greek *lithos*.

This word occurs very often in Irish names, and in its local application it is very generally used to denote a flat-surfaced rock, or a place having a level rocky surface. Its most common forms are Lack, Leck, and Lick, which are the names of many townlands and villages through Ireland, as well as the diminutives Lackeen and Lickeen, little rock. The form *liag* is represented by Leeg and Leek in Monaghan, and by Leeke in Antrim and Londonderry.

Lickmolassy, a parish in Galway—St. Molaise's flag-stone—was so called, because the hill on which the church was built that gave name to the parish, is covered on the surface with level flag-like rocks. Legvoy, a place in Roscommon, west of Carrick-on-Shannon, is called by the Four Masters *Leagmhagh* [Legvah], the flag-surfaced plain. The celebrated mountain Slieve League in Donegal, is correctly described by its name:—"A quarry lately opened here, shows this part of the mountain to be formed of piles of thin small flags of a beautiful white colour. . . . And here

observe how much there is in a name; for Slieve League means the mountain of flags."*

I have already observed (p. 355) that stony fords are very often designated by names indicating their character; and I will give a few additional illustrations here. Belleek in Fermanagh, on the Erne, east of Ballyshannon, is called in Irish authorities, *Bél-leice* [Bellecka] "translated *os rupis* by Philip O'Sullivan Bear in his history of the Irish Catholics. The name signifies ford-mouth of the flag-stone, and the place was so called from the flat-surfaced rock in the ford, which, when the water decreases in summer, appears as level as a marble floor" (O'Donovan, *Four Mast. V.*, p. 134). Belleek is also the name of a place near Ballina in Mayo, which was so called from a rocky ford on the Moy; there is a village of the same name near Newtown Hamilton, Armagh, and also two townlands in Galway and Meath. Ballinalack is the name of a village in Westmeath, a name originally applied to a ford on the river Inny, over which there is now a bridge; the correct name is *Bel-atha-na-leac* [Bellanalack], the mouth of the ford of the flag-stones, a name that most truly describes the place, which is covered with limestone flags. In some other cases, however, Ballinalack is derived from *Baile-na-leac* the town of the flag-stones.

Several derivative forms from *leac* are perpetuated in local names; one of these, *leacach*, signifying stony, is applied topographically to a place full of stones or flags, and has given the name of Lackagh to many townlands in different parts of Ireland. Several places of this name are mentioned in the annals; for instance, Lackagh in the

* From "The Donegal Highlands," Murray and Co., Dublin.

parish of Innishkeel, Donegal, and the river Lackagh, falling into Sheephaven, same county, both of which are noticed in the Four Masters.

Leacan is one of the most widely extended of all derivatives from *leac*, and in every part of the country it is applied to a hill-side. In the modern forms of Lackan, Lacken, Lackaun, Leckan, Leckaun, and Lickane, it gives name to more than forty townlands, and its compounds are still more numerous. Lackandarra, Lackandarragh, and Lackendarragh, all signify the hill-side of the oak; Ballynalackan and Ballynalacken, the town of the hill-side. Lackan in the parish of Kilglass in Sligo was formerly the residence of the Mac Firbises, where their castle, now called Castle Forbes (i. e. Firbis), still remains; and here they compiled many Irish works, among others, the well-known Book of Lecan. The form Lacka is also very common in local names, with the same meaning as *leacán*, viz., the side of a hill; Lackabane and Lackabaun, white hill-side.

The two words, *leaca* and *leacán*, also signify the cheek; it may be that this is the sense in which they are applied to a hill-side, and that in this application no reference to *leac*, a stone was intended.

“*Boireann* (burren), a large rock; a stony, rocky district. It is the name of several rocky districts in the north and south of Ireland” (O’Donovan, App. to O’Reilly’s Dict. *in voce*). In a passage from an ancient MS. quoted by O’Donovan, it is fancifully derived from *borr*, great, and *onn*, a stone.

A considerable number of local names are derived from this word; one of the best known is Burren in Clare, an ancient territory, very often mentioned in the annals, which is as remarkable

for its stony character as it is celebrated for its oyster-bank. Burren is the name of eleven townlands, some of which are found in each of the provinces; there is a river joining the Barrow at the town of Carlow, called Burren, i. e. rocky river; and in Dublin, the word appears in the name of the Burren rocks near the western shore of Lambay island.

There are many places whose names are partly formed from this word:—Burrenrea in Cavan, and Burrenreagh in Down, both meaning grey burren. Cloonburren on the west bank of the Shannon, nearly opposite Clonmacnoise, is frequently mentioned in the annals, its Irish name being *Chlain-boireann*, rocky meadow. Rathborney, a parish in Clare, received its name—*Rath-Boirne*, the fort of Burren—from the district in which it is situated. The plural, *boirne* (bourny), is modernised into Burnew, i. e. rocky lands in the parish of Killinkere, Cavan; in the form Bourney, it is the name of a parish in Tipperary; and near Aghada in Cork is a place called Knockanemorney, in Irish *Cnocanna-mboirne*, the little hill of the rocks.

The word *carr*, though not found in the dictionaries, is understood in several parts of Ireland to mean a rock, and sometimes rocky land. It is probable that *carraig*, a rock, *carn*, a monumental heap of stones, and *cairthe*, a pillar-stone, are all etymologically connected with this word.

Carr is the name of three townlands in Down, Fermanagh, and Tyrone; and it forms part of several names; such as Carcullion in the parish of Clonduff, Down, the rock or rocky land of the holly; Gortahar in Antrim, *Gort-a'-chairr*, the field of the rock. In the parish of Clonallan, Down, is a place called Carrogs, little rocks. There is another diminutive common in the west of Ire-

land, namely, *cairthin*, which is anglicised as it is pronounced, Carheen; it generally means rocky land, but in some places it is understood to mean a *cahereen*, that is a little *caher* or stone fort, and occasionally a little *cairthe*, or pillar-stone (see pp. 284, 343); the English plural Carheens, and the Irish Carheeny, both meaning little rocks or little stone forts, are the names of several places in Galway, Mayo, and Limerick.

The third diminutive, *carran*, is more generally used than either of the two former, and it has several anglicised forms, such as Caran, Caraun, Carran, and Carraun. It is often difficult to fix the meaning of these words; they generally signify rocky land, but they are occasionally understood to mean a reaping-hook, applied in this sense, from some peculiarity of shape; and Caran and Carran are sometimes varied forms of *carn*. Craan, Craane, and Crane, which are the names of a number of places, are modifications which are less doubtful in meaning; they are almost confined to Carlow, and Wexford, and are always applied to rocky land—land showing a rocky surface.

Sceir [sker] means, according to the dictionaries, a sharp sea rock; *sceire* [skerry], sea rocks; Scandinavian *sker*, a reef, *skere*, reefs. It is applied to rocks inland, however, as well as to those in the sea, as is proved by the fact, that there are several places far removed from the coast whose names contain the word. It enters pretty extensively into local nomenclature, and its most usual forms are either Scar, Skerry, or the plural Skerries, which are the names of several well-known places.

Sceilig [skellig], according to O'Reilly, means a rock; the form *scillic* occurs in Cormac's Glossary in the sense of a splinter of stone; and O'Donovan, in the Four Masters, translates *Sceillic*, sea rock.

There are, however, as in the case of *sceir*, some places inland whose names are derived from it.

The most remarkable places bearing the name of *Sceilig* are the great and little Skelligs, two lofty rocks off the coast of Kerry. Great Skellig was selected, in the early ages of Christianity, as a religious retreat, and the ruins of some of the primitive cells and oratories remain there to this day; the place was dedicated to the Archangel Michael, and hence it is called in Irish authorities, *Sceilig Mhichil*, Michael's *skellig* or sea rock. From these rocks the Bay of Ballinskelligs, on the coast of Iveragh, took its name.

One of the little ruined churches in Glendalough, which is situated under the crags of Lugduff mountain, is called Templenaskellig, the church of the rock, and this *skellig* or rock is often mentioned in the old Lives of St. Kevin. Bunskeilig, the foot of the rock, is a place near Eyerics on Kenmare Bay; and in Tyrone there are two townlands called Skelgagh, an adjective formation from *sceilig*, signifying rocky land.

Speilic is used in Louth in the sense of a splintery rock, but it is very probably a corruption of *sceilig*; it has given name to Spellickanee in the parish of Ballymascanlan, which is in Irish, *Speilic-an-fhiaich*, the rock of the raven. Among the Mourne mountains it is pronounced *spellig*; and the adjective form *speilgeach* [spelligagh], is understood there to denote a place full of pointed rocks.

Spinc [spink] is used in several parts of Ireland to denote a point of rock, or a sharp overhanging cliff; but it is employed more generally on the coast of Donegal than elsewhere. It has not given names to many places, however, even in Donegal, where it is most used. There is a townland in King's County, called Spink; and near

Tallaght in Dublin, rises a small hill called Spinkan, little *spink* or pinnacle.

There are other terms for hills, such as *druim*, *eudan*, *ceann*, &c., but these will be treated of in another chapter.

CHAPTER II.

PLAINS, VALLEYS, HOLLOWES, AND CAVES.

Magh [maw or moy] is the most common Irish word for a plain or level tract; Welsh *ma*. It is generally translated *campus* by Latin writers, and it is rendered *planities* in the Annals of Tighernach. It is a word of great antiquity, and in the Latinised form *magus*—which corresponds with the old Irish orthography *mag*—it is frequently used in ancient Gaulish names of places, such as Cæsaromagus, Drusomagus, Noviomagus, Rigomagus, &c. (Gram. Celt., p. 9). It occurs also in the Zeuss MSS., where it is given as the equivalent of *campus*. The word appears under various forms in anglicised names, such as *magh*, *moy*, *ma*, *mo*, &c.

Several of the great plains celebrated in former ages, and constantly mentioned in Irish authorities, have lost their names, though the positions of most of them are known. *Magh-breagh* [Moy-bra], the great plain extending from the Liffey northwards towards the borders of the present county of Louth, may be mentioned as an example. The word *breagh* signifies fine or beautiful, and it is still preserved both in sound and sense in the Scotch word *braw*; *Magh-breagh* is accordingly translated, in the Annals of Tighernach, *Planities amœna*, the delightful

plain; and our "rude forefathers" never left us a name more truly characteristic.* In its application to the plain, however, it has been forgotten for generations, though it is still preserved in the name of Slieve Bregh, a hill between Slane and Collon, signifying the hill of *Magh-breagh*.

Many of the celebrated old plains still either partly or wholly retain their original names, and of these I will mention a few. Macosquin, now a parish in Londonderry, is called in the annals, *Magh-Cosgrain*, the plain of Cosgran, a man's name very common both in ancient and modern times. There is a village called Movilla near Newtownards in Down, where a great monastery was founded by St. Finnian in the sixth century; its Irish name is *Maghbile* (O'Cler. Cal.), the plain of the ancient tree; and there is another place with the same Irish name in the east of Inishowen in Donegal, now called Merville, which was also a religious establishment, though not equally ancient or important. Mallow in Cork is called in Irish *Magh-Ealla*, [Moyalla: Four Mast.], the plain of the river *Ealla*, or Allow. The stream now called the Allow is a small river flowing into the Blackwater through

* Notwithstanding the authority of Tighernach, I fear this translation is incorrect. Any one who examines the way in which the name *Breg* (in all its inflections) is used in old Irish writings, will see at once that it is not an adjective, but a plural noun; that it is never used in the singular; and further that it was the name of a people: *Brega* (the nom. plural form) being a term exactly corresponding with *Angli, Germani, Celti*, &c. According to this, *Mag-Breg*, or in later Irish, *Magh-Breagh*, signifies, not delightful plain, but the plain of the *Brega*, who were I suppose the original inhabitants. As a further confirmation of this, and as a kind of set-off against the authority of Tighernach, we find *Sliabh-Breagh* translated in the Lives of SS. Fanchea and Columbkille, *Mons-Bregarum* the mountain of the *Bregians*. See J. O'Beirne Crowe's note in Kilk. Arch. Jour. 1852, p. 181.

Kanturk, ten or eleven miles from Mallow; but the Blackwater itself, for at least a part of its course, was anciently called Allow;* from this the district between Mallow and Kanturk was called *Magh-Ealla*, which ultimately settled down as the name of the town of Mallow. The river also gave name to the territory lying on its north bank, west of Kanturk, which is called in Irish authorities, *Duthaigh Ealla* [Doohyalla], i. e. the district of the Allow, now shortened to Duhallow.

Magunihy, now a barony in Kerry, is called by the Four Masters, in some places, *Magh-Coincinne* [Magunkinny], and in others, *Magh-O-gCoinchinn*, i. e. the plain of the O'Coincinnns; from the former of which the present name is derived. The territory, however, belonged 250 years ago to the O'Donohoes, and, according to O'Heeren, at an earlier period to O'Connells: of the family of O'Conkin, who gave name to the territory, I have found no further record. *

The form Moy is the most common of any. It is itself, as well as the plural Moys (i. e. plains), the name of several places, and forms part of a large number. Moynalty in Meath represents the Irish *Magh-nealta*, the plain of the flocks; this was also the ancient name of the level country lying between Dublin and Howth (see p. 161); and the bardic Annals state that it was the only plain in Ireland not covered with wood, on the arrival of the first colonies. The district between the rivers Erne and Drowes is now always called the Moy, which partly preserves a name of great antiquity. It is the celebrated plain of *Magh-Cedne* [genně], so frequently mentioned in the

* See a Paper by the author, on "Spenser's Irish Rivers," Proc. R.I.A., Vol. X., p. 1.

accounts of the earliest colonists; and it was here the Fomorian pirates of Tory (p. 162), exacted their oppressive yearly tribute from the Nem-edians.

This word assumes other forms in several counties, such as Maw, Maws, Moigh, and Muff. In accordance with the Munster custom of restoring the final *g* (p. 31), it is modified to Moig in the name of some places near Askeaton, and elsewhere in Limerick; and this form, a little shortened, appears in Mogeely, a well-known place in Cork, which the Four Masters call *Magh-Ilē*, the plain of Ilē or Eilē, a man's name. There is a parish in Cork, east of Macroom, called Cannaway, or in Irish *Ceann-a'-mhaighe* [Cannawee], the head of the plain; the same name is anglicised Cannawee in the parish of Kilmoe, near Mizen Head in the same county; while we find Kilcanavee in the parish of Mothell, Waterford, and Kilcanway near Mallow in Cork, both signifying the church at the head of the plain.

There is one diminutive, *maighin* [moyne], which is very common, both in ancient and modern names; it occurs in the Zeuss MSS. in the form *magen*, where it is used in the sense of *locus*; and we find it in the Four Masters, when they record the erection, in 1460, by Mac William Burke, of the celebrated abbey of *Maighin* or Moyne in Mayo. The ruins of this abbey still remain near the river Moy, in the parish of Killala, county Mayo. This, as well as the village of Moyne in Tipperary, and about a dozen places of the same name in the three southern provinces, were all so called from a *maighin* or little plain. Maine and Mayne, which are the names of several places from Derry to Cork, are referable to the same root, though a few of them may be from *meadhon* [maan], middle.

Machaire [maghera], a derivative from *magh*, and meaning the same thing, is very extensively used in our local nomenclature. It generally appears in the anglicised forms of Maghera and Maghery, which are the names of several villages and townlands; Maghera is the more usual form, and it begins the names of nearly 200 places, which are found in each of the four provinces, but are more common in Ulster than elsewhere. The parish of Magheradrool in Down, is called in the Reg. Prene, *Machary-edargawal*, which represents the Irish, *Machaire-eadar-ghabhal* [Maghera-drool], the plain between the (river) forks. (Reeves, Eccl. Ant., p. 316. See Addergoole).

Reidh [ray] signifies a plain, a level field; it is more commonly employed in the south of Ireland than elsewhere, and it is usually applied to a mountain-flat, or a coarse, moory, level piece of land among hills. Its most general anglicised forms are *rea*, *re*, and *rey*.

In the parish of Ringagonagh, Waterford, there is a townland called Readoty, which is modernised from *Reidh-doighte*, burnt mountain-plain: Reanagishagh in Clare, the mountain-flat of the *kishes* or wicker causeways; Remeen in Kilkenny, smooth plain; Ballynarea, near Newtown Hamilton, Armagh, the town of the mountain-flat. *Reidhleach* [Relagh], a derivative from *reidh*, and meaning the same thing, gives names to some places in Tyrone, Fermanagh, and Cavan, in the modernised form, Relagh.

Reidh is also used as an adjective, signifying ready or prepared; and from this, by an easy transition, it has come to signify clear, plain, or smooth; it is probable indeed that the word was primarily an adjective, and that its use as a noun to designate a plain is merely a secondary applica-

tion. There is a well-known mountain over the Killeries in Connemara, called Muilrea; and this name characterizes its outline, compared with that of the surrounding hills, when seen from a moderate distance:—*Mael-reidh*, smooth flat mountain (see *Mael*, p. 395). Rehill is the name of some places in Kerry and Tipperary, which are called in Irish, *Reidh-choill*, smooth or clear wood, probably indicating that the woods to which the name was originally applied were less dense or tangled, or more easy to pass through, than others in the same neighbourhood.

Clar is literally a board, and occurs in this sense in the Zeuss MSS. in the old form *claar*, which glosses *tabula*. It is applied locally to a flat piece of land; and in this sense it gives name to a considerable number of places. Ballyclare is the name of a town in Antrim, and of half a dozen townlands in Roscommon and the Leinster counties, signifying the town of the plain. Ballinclare is often met with in Leinster and Munster, and generally means the same thing; but it may signify in some places the ford of the plank, as it does in case of Ballinclare in the parish of Kilmacteige in Sligo, which is written *Bel-an-chláir* by the Four Masters (see for plank-bridges, 2nd Vol., Chap. XIII.) There is a place in Galway which was formerly called by this name, where a great abbey was founded in the thirteenth century, and a castle in the sixteenth, both of which are still to be seen in ruins; the place is mentioned by the Four Masters, who call it *Baile-an-chlair*, but it retains only a part of this old name, being now called Clare-Galway to distinguish it from other Clares.

Clare is by itself the name of many places, some of which are found in each of the four provinces,

The county of Clare was so called from the village of the same name ; and the tradition of the people is, that it was called Clare from a board formerly placed across the river Fergus to serve as a bridge. Very often the Irish form *clar* is preserved unchanged : as in Clarcarricknagun near Donegal, the plain of the rock of the hounds ; Clarbane in Armagh, white plain ; Clarderry in Monaghan, level oak-wood. Clarkill in Armagh, Down, and Tipperary, and Clarehill in Derry, are not much changed from the original, *Clarchoill*, level wood. In the three last names *clar* is used as an adjective.

The form Claragh, signifying the same as *clar* itself—a level place—is much used as a townland name ; Claraghatlea in the parish of Drishane in Cork, *Clarach-a'-tsleibhe*, the plain of (i. e. near) the mountain. Sometimes this is smoothed down to Clara, which is the name of a village in King's County, and of several other places ; Clarashinnagh near Mohill in Leitrim, the plain of the foxes. And lastly, there are several places called Clareen, little plain.

The word *gleann* [pron. *gloun* in the south, *glan* elsewhere], has exactly the same signification as the English word *glen*. Though they are nearly identical in form, one has not been derived from the other, for the English word exists in the Ang.-Saxon, and on the other hand, *gleann* is used in Irish MSS. much older than the Anglo-Norman invasion, as for instance in *Lebor-na-hUidhre*.

The two words Glen and Glan form or begin the names of more than 600 places, all of them, with an occasional exception, purely Irish ; and they are sprinkled through every county in Ireland. The most important of these are explained in other parts of this book, and a very few illustrations will be sufficient here. Glennamaddy, the name of a

village in Galway, is called in Irish, *Gleann-namadaighe*, the valley of the dogs; Glennagross near Limerick, of the crosses; Glenmullion near the town of Antrim, the glen of the mill; Glendine and Glandine, the names of several places in the Munster and Leinster counties, *Gleann-doinhin*, deep glen:—the Gap of Glendine cuts through the Slieve Bloom mountains—right across—under the northern base of Arderin; and the same name, in the form of Glendowan, is now applied to a fine range of mountains in Donegal, which must have been so called from one of the “deep valleys” they enclose.

Sometimes it is made Glin, of which one of the best known examples is Glin on the Shannon, in Limerick, from which a branch of the Fitzgeralds derives the title of the Knight of Glin. The full name of the place, as given by the Four Masters, is *Gleann-Corbraighe* [Corbry], Corbrach’s or Corbry’s Valley. And occasionally we find it Glyn or Glynn, of which we have a characteristic example in the village and parish of Glynn in Antrim, anciently *Gleann-fhinneachta*. The genitive of *gleann* is *gleanna* [glanna], and sometimes *glinn*, the former of which is represented by *glanna* in the end of names; as in Ballinglanna in Cork, Kerry, and Tipperary, the town of the glen; the same as Ballinglen and Ballyglan in other counties.

There are two diminutives in common use; the one, *gleannán*, is found in the northern counties in the form of Glennan, while in Galway it is made Glennaun. The other, *gleanntán*, is very much used in the south and west, and gives names to several places now called Glantane, Glantaun, Glentane, and Glentaun—all from a “little glen.”

The plural of *gleann* is *gleannta* or *gleanntaidhe* [glanta, glenty], the latter of which, with the

English plural superadded to the Irish (p. 32), gives name to the village of Glenties in Donegal: it is so called from two fine glens at the head of which it stands, viz., the glen of Stracashel (the river-holm of the *cashel* or stone fort), and *Glen-lada-na-sealga*, or the long valley of the hunting.

When this word occurs in the end of names, the *g* is sometimes aspirated, in which case it disappears altogether both in writing and pronunciation. Old Leighlin in Carlow, a place once very much celebrated as an ecclesiastical establishment, is called in the annals, *Leith-ghlionn* [Lehlin], half glen, a name derived from some peculiarity of configuration in the little river-bed. Crumlin is the name of a village near Dublin, and of another in Antrim; there are also eighteen townlands of this name in different counties through the four provinces, besides Crimlin in Fermanagh, and Cromlin in Leitrim: Crumlin was also the old name of Hillsborough in Down. In every one of these places there is a winding glen, and in the Antrim Crumlin, the glen is traversed by a river, whose name corresponds with that of the glen, viz., Camline, which literally signifies crooked line. Crumlin near Dublin takes its name from a pretty glen traversed by a little stream passing by Inchicore and under the canal into the Liffey. The Four Masters in mentioning this Crumlin, give the true Irish form of the names of all those places, *Cruimghlinn*, curved glen, the sound of which is exactly conveyed by *Crumlin*. Sometimes in pronouncing this compound, a short vowel sound is inserted between the two root words, which preserves the *g* from aspiration; and in this manner was formed Cromaglan, the name of the semicircularly curved glen traversed by the Crinnagh river, which falls into the upper lake of

Killarney. From this, the fine hill rising immediately over the stream, and overlooking the upper lake, borrowed the name of Cromaglan; and it is now hardly necessary to add that this name does not mean "drooping *mountain*," as the guide-books absurdly translate it. There is a townland of the same name in the parish of Tullylease in Cork, now called Cromagloun.

Lug or *lag* signifies a hollow; when used topographically, it is almost always applied to a hollow in a hill; and *lag*, *lig*, *leg*, and *lug*, are its most common forms, the first three being more usual in Ulster, and the last in Leinster and Connaught. The word is not so much used in Munster as in the other provinces.

There is a place near Balla in Mayo called Lagnamuck, the hollow of the pigs; Lagnavidoge in the same county signifies the hollow of the plovers. *Leg* begins the names of about 100 townlands, almost all of them in the northern half of Ireland. The places called Legacurry, Legachory, and Lagacurry, of which there are about a dozen, are all so called from a caldron-like pit or hollow, the name being in Irish *Lag-a'-choire*, the hollow of the *coire* or caldron. When the word terminates names it takes several forms, none differing much from *lug*; such as Ballinlig, Ballinlug, Ballinluig, Ballylig, and Ballylug, all common townland names, signifying the town of the *lug* or hollow.

As this word was applied to a hollow in a mountain, it occasionally happened that the name of the hollow was extended to the mountain itself, as in case of Lugduff over Glendalough in Wicklow, black hollow; and Lugnaquillia, the highest of the Wicklow mountains, which the few old people who still retain the Irish pronunciation in

that district, call *Lug-na-gcoilleach*, the hollow of the cocks, i. e. grouse.

The diminutives Lagan and Legan occur very often as townland names, but it is sometimes difficult to separate the latter from *liagan*, a pillar stone. The river Lagan or Logan, as it is called in the map of escheated estates, 1609, may have taken its name from a "little hollow" on some part of its course; there is a lake in Roscommon called Lough Lagan, the lake of the little hollow; and the townland of Leggandorragh near Raphoe in Donegal, is called in Irish *Lagan-dorcha*, dark hollow.

Cùm [coom] a hollow; a nook, glen, or dell in a mountain; a valley enclosed, except on one side, by mountains; corresponding accurately with the Welsh *cum* and English *comb*. The Coombe in Dublin is a good illustration, being as the name implies, a hollow place.

This word is used very often in the neighbourhood of Killarney to designate the deep glens of the surrounding mountains; as in case of Coomnagoppul under Mangerton, whose name originated in the practice of sending horses to graze in it at certain seasons—*Cum-na-gcapall*, the glen of the horses; and there is another place of the same name in Waterford.

The most usual forms are *coom* and *coum*, which form part of many names in the Munster counties, especially in Cork and Kerry; thus Coomnahorna in Kerry, the valley of the barley; Coomnagun near Killaloe, of the hounds. Lackenacoombe in Tipperary—the hill-side of the hollow—exhibits the word as a termination. Commaun, Commeen, and Cummeen, little hollow, are often met with; but as the two latter are often sometimes used to express a "common," the

investigator must be careful not to pronounce too decidedly on their meaning, without obtaining some knowledge of the particular case. Sometimes the initial *c* is eclipsed, as in the case of Baurtrigoum, the name of the highest summit of the Slieve Mish mountains near Tralee, which signifies the *barr* or summit of the three *coms* or hollows; and the mountain was so called because there are on its northern face three glens from summit to base, each traversed by a stream.

Bearn or *bearna* [barn, barna], a gap; it is usually applied to a gap in a mountain or through high land; and in this sense it is very generally applied in local nomenclature, commonly in the form of *Barna*, which is the name of about a dozen townlands, and enters into the formation of a very large number. *Barnageehy* and *Barnanageehy*, the gap of the wind, is a name very often given to high and bleak passes between hills; and the mountain rising over Ballyorgan in Limerick, is called *Barnageeha*, from a pass of this kind on its western side. Very often it is translated Windygap and Windgate: there is, for instance, a remarkable gap with the former name in the parish of Addergoole, Mayo, which the Four Masters call by its proper Irish name, *Bearna-na-gaeithe*. *Ballinabarny*, *Ballybarney*, *Ballynabarna*, *Ballynabarny*, *Ballynabearna*, and *Ballynaberny*, all signify the town of the gap.

There are several places in different counties, called by the Irish name, *Bearna-dhearg* [Barnayarrag], red gap, and anglicised *Barnadarrig* and *Barnaderg*. The most remarkable of these for its historic associations is *Bearna-dhearg* between the two hills of Knockea and Carrigeenamronety, on the road from Kilmallock in Limerick to Kildorrery in Cork. It is now called in English

Redchair or Richchair, which is an incorrect form of the old Anglo-Irish name Redsherd, as we find it in Dymmok's "Treatise of Ireland," written about the year 1600 (Tracts relating to Ireland, Vol. II., p. 18: Irish Arch. Soc.), i. e. red gap, a translation of the Irish; *sheärd*, being a West-English term for a gap. There is a gap in the mountain of Forth in Wexford, which, according to the Glossary quoted at page 44, *supra*, is also called *Reed-sheard* or Red-gap, by the inhabitants of Forth and Bargy.

This word takes other forms, especially in the northern counties, where it is pretty common; it is made *barnet* in several cases, as in Drumbarnet, the ridge of the gap, the name of some places in Donegal and Monaghan; Lisbarnet in Down, the fort of the gap. There is another Irish form used in the north, namely, *bearnas*; it has the authority of the annals, in which this term is always used to designate the great gap of Barmore near Donegal; and in the forms Barnes and Barnish, it gives name to several places in Antrim, Donegal, and Tyrone. All the preceding modifications are liable to have the *b* changed to *v* by aspiration (p. 19), as in Ardvarness in Derry, Ardvarney and Ardvarna in several other counties, high gap; Ballyvarnet near Bangor in Down (Ballyvernock: Inq., 1623), the town of the gap.

The diminutive *Bearnán* is the real name of the remarkable gap in the mountain now called the Devil's Bit in Tipperary, whose contour is so familiar to travellers on the Great Southern and Western Railway; and it gives name to the parish of Barnane-Ely, i. e. the little gap of *Eile*, the ancient territory in which it was situated.

A *scalp* [scalp] is a cleft or chasm; the word is much in use among the English-speaking pea-

santry of the south, who call a piece of anything cut off by a knife or hatchet, a *skelp*. The well-known mountain chasm called the Scalp south of Dublin near Enniskerry, affords the best known and the most characteristic application of the term, and it is worthy of remark that the people of the place pronounce it Skelp: there are other places of the same name in the counties of Clare, Galway, Dublin, and Wicklow. Skelpy, the name of a townland in the parish of Urney in Donegal is an adjective form, and signifies a place full of *skelps*, splits, or chasms. Scalpnagoun in Clare is the cleft of the calves; Moneyscalp in Down, the shrubbery of the chasm.

Poll, a hole of any kind; Welsh *poll*; Manx *powll*; Breton *powll*; Cornish *pol*; Old High German *pful*; English *pool*. Topographically it is applied to holes, pits, or caverns in the earth, deep small pools of water, very deep spots in rivers or lakes, &c.; in the beginning of anglicised names it is always made *poll*, *poul* or *pull*; and as a termination it is commonly changed to *foyle*, *phuill*, or *phull*, by the aspiration of the *p* (p. 20), and by the genitive inflexion; all which forms are exhibited in Ballinfoyle, Ballinphuill and Ballinphull, the town of the hole, which are the names of many places all over the country. Often the *p* is eclipsed by *b* (p. 22) as in Ballynaboll and Ballynaboul, *Baile-na-bpoll*, the town of the holes.

The origin of the name Poolbeg, now applied to the lighthouse at the extremity of the South Wall in Dublin bay, may be gathered from a passage in Boate's Natural History of Ireland, written, it must be remembered, long before the two great walls, now called the Bull Wall and the South Wall, were built. He states:—"This

haven almost all over falleth dry with the ebbe, as well below Rings-end as above it, so as you may go dry foot round about the ships which lye at an anchor there, except in two places, one at the north side, and the other at the south side, not far from it. In these two little creeks (whereof the one is called the pool of Clontarf, and the other Poolbeg) it never falleth dry, but the ships which ride at an anchor remain ever afloat" (Chap. III., Sec. II.). The "Pool of Clontarf" is still called "The Pool;" and the other (near which the lighthouse was built), as being the smaller of the two, was called *Poll-beag*, little pool.

There is a place near Arklow called Pollahoney, or in Irish, *Poll-a'-chonaidh* the hole of the fire-wood; Pollnaranny in Donegal, Pollrane in Wexford, and Pollranny in Roscommon and Mayo, all signify the hole of the ferns; Polldorragha near Tuam, dark hole; Pollaginnive in Fermanagh, sandpit; Polfore near Dromore, Tyrone, cold hole. So also Pouldine in Tipperary, deep hole.

The diminutive in various forms is also pretty general. The Pullens (little caverns) near Donegal, "is a deep ravine through which a mountain torrent leaps joyously, then suddenly plunges through a cleft in the rock of from thirty to forty feet in depth," and after about half a mile "it loses itself again in a dark chasm some sixty feet deep, from which it emerges under a natural bridge" (The Donegal Highlands, p. 68). There are some very fine sea caves a little west of Castletown Bearhaven in Cork, which, as well as the little harbour, are well known by the name of Pulleen, little hole or cavern; and this is the name of some other places in Cork and Kerry. We have Pullans near Coleraine in Derry, and in

the parish of Clontibret, Monaghan; Pollans in Donegal; and Polleens and Polleeny in Galway, all signifying little holes or caverns. The adjective form *pollach* is applied to land full of pits or holes, and it has given name to about thirty-five townlands in the three southern provinces, in the forms of Pollagh and Pullagh.

We have several words in Irish for a cave. Sometimes, as we have seen, the term *poll* was used, and the combination *poll-talmhan* [Poultalloon: hole of the earth] was occasionally employed as a distinctive term for a cavern, giving name, in this sense, to Polltalloon in Galway, and to Poultalloon near Fedamore in Limerick.

Deare or *dere* [derk] signifies a cave or grotto, and also the eye. The latter is the primary meaning, corresponding with Gr. *derkō*, I see, and its application to a cave is figurative and secondary. The word is often found in the old MSS.; as, for instance, in case of *Dere-ferna* (cave of alders), which was the ancient name of the Cave of Dunmore near Kilkenny, and which is still applied to it by those speaking Irish. In the parish of Rathkenny in Meath is a place called Dunkerk, the fortress of the cave; so named, probably, from an artificial cave in connection with the *dun*; there are several places called Derk and Dirk, both meaning simply a cave; and Aghadark in Leitrim, is the field of the cavern.

Cuas is another term for a cave, which has also given names to a considerable number of places: Coos and Coose are the names of some townlands in Down, Monaghan, and Galway; there is a remarkable cavern near Cong called Cooslughoga, the cave of mice; and it is very likely that Cozies in the parish of Billy, Antrim, is merely the

English plural of *Cuas*, meaning "caves." Cloon-coose, Clooncoose, Cloncoose, and Cloncouse, are the names of fourteen townlands spread over the four provinces; the Irish form is *Cluain-cuas* (Four Masters), the meadow of the caves. Sometimes the *c* is changed to *h* by aspiration, as in Corrahoash in Cavan, the round-hill of the cave; and often we find it eclipsed by *g* (p. 22), as in Drumgoose and Drumgose, the names of some places in Armagh, Tyrone, and Monaghan, which represent the Irish *Druim-gcuas*, cave ridge. There are several places called Coosan, Coosane, Coosaun, and Coosheen, all signifying little cave. Round the coasts of Cork and Kerry, and perhaps in other counties, *cuas* or *coos* is applied to a small sea inlet or cove, and in these places the word must be interpreted accordingly.

There is yet another word for a cave in very general use, which I find spelled in good authorities in three different ways, *uagh*, *uaimh*, and *uath* [ooa]; for all these are very probably nothing more than modifications of the same original. There is a class of romantic tales in Irish "respecting various occurrences in caves: sometimes the taking of a cave, when the place has been used as a place of refuge or habitation; sometimes the narrative of some adventure in a cave; sometimes of a plunder of a cave; and so on" (O'Curry, Lect., p. 283). A tale of this kind was called *uath*, i. e. cave.

The second form *uaimh* is the one in most general use, and its genitive is either *uamha* or *uamhain* [ooa, oan], both of which we find in the annals. Cloyne in Cork, has retained only part of its ancient name, *Cluain-uamha*, as it is written in the Book of Leinster and many other authorities, i. e. the meadow of the cave; this was the old

pagan name, which St. Colman Mac Lenin adopted when he founded his monastery there in the beginning of the seventh century; and the cave from which the place was named so many hundred years ago, is still to be seen there. At A. M. 1350, the Four Masters record the erection by Emhear, of *Rath-uamhain*, i. e. the fort of the cave (O'Donovan's Four Masters, I., 27), which exhibits the second form of the genitive.

Both of these genitives are represented in our present names. The first very often forms the termination *oe* or *oo*, or with the article, *nahoe*, or *nahoo*; as Drumnahoe in Antrim and Tyrone, and Drumahoe in Derry, i. e. *Druim-na-huamha*, the ridge of the cave; Farnahoe near Inishannon in Cork (*Farran*, land); Glennoo near Clogher in Tyrone, and Glennahoo in Kerry, the glen of the cave. And occasionally the *v* sound of the aspirated *m* comes clearly out, as in Cornahoova in Meath, and Cornahove in Armagh, the round-hill of the cave; the same as Cornahoe in Monaghan and Longford.

The other genitive, *uamhain* [ooan], is also very often used, and generally appears in the end of names in the form of *one* or *oon*, or with the article, *nahone* or *nahoon*; in this manner we have Mullenahone in Kilkenny, and Mullinahone in Tipperary, *Muilenn-na-huamhain*, the mill of the cave, the latter so called from a cave near the village through which the little river runs: Knockeenahone in Kerry (little hill); and Lisnahoon in Roscommon, so called, no doubt, from the artificial cave in the *lis* or fort. Both forms are represented in Gortnahoo in Tipperary, and Gornahoon in Galway, the field of the cave; and in Knocknahoe in Kerry and Sligo, and Knocknahooan in Clare, cave hill.

Occasionally we find this last genitive form used as a nominative (p. 34), for, according to O'Donovan (App. to O'Reilly's Dict.), "*Uamhainn* is used in Thomond to express a natural or artificial cave." Nooaff and Nooan are the names of some places in Clare; they are formed by the attraction of the article (p. 23), the former representing *n'uaimh*, and the latter *n'uamhainn*, and both signifying "the cave." The Irish name of Owenbristy near Ardrahan in Galway is *Uamhainn-brisde*, broken cave.

Uamhainn with the *mh* sounded, would be pronounced *oovan*; and this by a slight change, effected under the corrupting influence noticed at page 38, has given name to "The Ovens," a small village on the river Bride, two miles west of Ballincollig in Cork. For in this place "is a most remarkable cave, large and long, with many branches crossing each other" (Smith's Cork, I., 212), which the people say runs as far as Gill Abbey near Cork; and by an ingenious alteration, they have converted their fine caves or *oovans* into ovens! The ford at the village was anciently called *Ath-'n-uamhain* [Athnooan], the ford of the cave, and this with the *v* sound suppressed has given the name of Athnowen to the parish

CHAPTER III.

ISLANDS, PENINSULAS, AND STRANDS.

THE most common word for an island is *inis*, genitive *inse*, *insi*, or *innsi*, cognate with Welsh *ynys*, Arm. *enes*, and Lat. *insula*: the form *insi* or *innsi* is sometimes used as a nominative even in

the oldest and best authorities (see p. 33, sect. vii.). It is also applied in all parts of Ireland to the holm, or low flat meadow along a river; and a meadow of this kind is generally called an *inch* among the English-speaking people, especially in the south. This, however, is obviously a secondary application, and the word must have been originally applied to islands formed by the branching of rivers; but while many of these, by gradual changes in the river course, lost the character of islands, they retained the name. It is not difficult to understand how, in the course of ages, the word *inis* would in this manner gradually come to be applied to river meadows in general, without any reference to actual insulation.

The principal modern forms of this word are Inis, Inish, Ennis, and Inch, which give names to a vast number of places in every part of Ireland; but whether, in any individual case, the word means an island or a river holm, must be determined by the physical configuration of the place. In many instances places that were insulated when the names were imposed are now no longer so, in consequence of the drainage of the surrounding marshes or lakes; as in case of Inishargy (p. 410).

Inis and Inish are the forms most generally used, and they are the common appellations of the islands round the coast, and in the lakes and rivers; they are also applied, like *inch*, to river meadows. There is an island in Lough Erne, containing the ruins of an ancient church, which the annalists often mention by the name of *Inismuighe-samh* [moy-sauv], the island of the plain of the sorrel; this island is now, by a very gross mispronunciation, called Inishmacsaint, and has given name to the parish on the mainland.

Near the town of Ennis in Clare, is a townland

called Clonroad, which preserves pretty well the sound of the name as we find it in the annals, *Cluain-ramhfhoda*, usually translated the meadow of the long rowing: the spot where Ennis now stands must have been originally connected in some way with this townland, for the annals usually mention it by the name of *Inis-Cluana-ramhfhoda*, i. e. the river meadow of Clonroad. Inishnagor in Donegal and Sligo, is a very descriptive name, signifying the river meadow of the *corrs* or cranes; there are several places in both north and south, called Enniskeen and Inishkeen, in Irish *Inis-caein* (Four Mast.), beautiful island or river holm. Inistioge in Kilkenny is written *Inis-Teoc* in the Book of Leinster, Teoc's island; and Ennistimon in Clare is called by the Four Masters *Inis-Diomain*, Diman's river meadow.

This word very often occurs in the end of names, usually forming with the article the termination *nahinch*; as in Coolnahinch, the corner or angle of the island or river meadow. Sometimes it is contracted, as we see in Cleenish, an island near Enniskillen, giving name to a parish, which ought to have been called *Cleeninish*; for the Irish name, according to the Four Masters, is *Claeninis*, i. e. sloping island.

Oilean or *oilen* is another word for an island which is still used in the spoken language, and enters pretty extensively into names. It is commonly anglicised Illan and Illaun, and these words give names to places all over the country, but far more numerous in Connaught than elsewhere. Thus Illananummera in Tipperary, the island of the ridge, so called no doubt from its shape; Illanfad in Donegal, long island, the same as Illaunfadda in Galway; Illauninagh near Inchi-geelagh in Cork, ivy island; and there are several

little islets off the coast of Galway and Mayo, called Roeillaun, red island.

A peninsula is designated by the compound *leith-insi* [lehinshi] literally half-island; and this word gives name to all places now called Lehinch or Lahinch, of which, besides a village in Clare (which is mentioned by the Four Masters), there are several in other parts of Ireland. The word is shortened in Loughlynch in the parish of Billy, Antrim, which ought to have been called *Lough-lehinch*, as it is written in the Four Masters *Loch-leithinnsi*, the lake of the peninsula; for a lake existed there down to a recent period.

The word *ros* signifies, first, a promontory or peninsula; secondly, a wood; and it has other significations which need not be noticed here. Colgan translates it *nemus* in Act. SS., p. 791 *b*, n. 15; and in Tr. Th., p. 383, *a*, n. 17, it is rendered *peninsula*. By some accident of custom, the two meanings are now restricted in point of locality; for in the southern half of Ireland, *ros* is generally understood only in the sense of wood, while in the north, this application is lost, and it means only a peninsula.

Yet there are many instances of the application of this term to a peninsula in the south, showing that it was formerly so understood there. A well-known example is Ross castle on the lower lake of Killarney, so called from the little *ros* or point on which it was built. Between the middle and lower lakes is the peninsula of Muckross, so celebrated for the beauty of its scenery, and for its abbey; its Irish name is *Muc-ros*, the peninsula of the pigs; which is also the name of a precipitous headland near Killybegs in Donegal, and of several other places. And west of Killarney, near the head of Dingle bay, is a remarkable peninsula

called Rossbehy or Rossbegh, the latter part of which indicates that it was formerly covered with birch trees :—birchy point.

There is a parish in Leitrim called Rossinver, which takes its name from a point of land running into the south part of Lough Melvin—*Ros-inbhir*, the Peninsula of the *inver* or river mouth ; and Rossorry near Enniskillen is called in the Four Masters, *Ros-airthir* [Rossarher], eastern peninsula, of which the modern name is a corruption. Portrush in Antrim affords an excellent illustration of the use of this word ; it takes its name from the well-known point of basaltic rock which juts into the sea :—*Post-ruis*, the landing-place of the peninsula. The district between the bays of Gweebarra and Gweedore in Donegal is called by the truly descriptive name, The Rosses, i. e. the peninsulas.

While it is often difficult to know which of the two meanings we should assign to *ros*, the nature of the place not unfrequently determines the matter. Rush north of Dublin, is called in Irish authorities *Ros-eó* [Rush-ō], from which the present name has been shortened ; and as the village is situated on a projection of land three-fourths surrounded by the sea, we can have no hesitation about the meaning of the first syllable : the whole name therefore signifies the peninsula of the yew-trees.

Traigh or *tracht* [trā, tragt] signifies a strand ; it is found in the Zeuss MSS., and corresponds with Lat. *tractus*, Welsh *traeth*, and Cornish *trait*. The first form is that always adopted in modern names, and it is generally represented by *tra*, *traw*, or *tray*. One of the best known examples of its use is Tralee in Kerry ; the Four Masters call it *Traigh-Li*, and the name is translated in the

Life of St. Brendan, *Littus Ly*, which is generally taken to mean the shore or strand of the Lee, a little river which runs into the sea there, but which is now covered over. In the Annals of Connaught, however, the place is called "Traigh Li mic Dedad," the strand of Li the son of Dedad; from which it would appear that it took its name from a man named Li (which is consistent with the translation in the Life of St. Brendan); and this is probably the true origin of the name. Tralee in the parish of Ardtrea, Derry, has a different origin, the Irish name being *Traigh-Liath*, grey strand. Tramore near Waterford, great strand; Trawnamaddree in Cork, the strand of the dogs. Baltray, strand-town, is the name of a village near the mouth of the Boyne; there is a place called Ballynatray, a name having the same meaning, on the Blackwater, a little above Youghal; and near the same town, on the opposite shore of the river, is Monatray, the bog of the strand. There is a beautiful white strand at Ventry in Kerry, from which the place got the name of *Fionn-traigh* [Fintra: *Fionn*, white]; Hanmer calls it *ventra*, which is an intermediate step between the ancient and modern forms. This same name is more correctly modernised Fintra in Clare, and Fintragh near Killybegs in Donegal.

CHAPTER IV.

WATER, LAKES, AND SPRINGS.

THE common Irish word for water is *uisce* [iska]: it occurs in the Zeuss MSS., where it glosses *aqua* and it is cognate with Lat. *unda*, and Gr. *hudor*. It is pretty extensively used in local names, and it has some derivatives, which give it a wider circulation. It occurs occasionally in the beginning of names, but generally in the end, and its usual forms are *iska*, *isky*, and *isk*. Whiskey is called in Irish *uisce-beatha* [iska-baha], or as it is often anglicised, *usquebaugh*, which has exactly the same meaning as the Latin *aqua vitæ*, and the French *cau-de-vie*, water of life; and the first part of the compound, slightly altered, now passes current as an English word—whiskey.

At A.D. 465, the Four Masters record that Owen, son of Niall of the Nine Hostages (see p. 139, *supra*), died of grief for his brother Conall Gulban, and that he was buried at *Uisce-chaein*, whose name signifies beautiful water. This place is now called Eskahen, preserving very nearly the old sound; it is situated near Muff in Inishowen, and it received its name from a fine spring, where, according to Colgan, there anciently existed a monastery. No tradition of Owen is preserved there now (see O'Donovan, *Four Mast. I.*, 146).

Knockaniska, the name of some places in Waterford, is the hill of the water; there is a parish in Wicklow, called Killiskey, the church of the water, and the little stream that gave it the name still runs by the old church ruin; the same name exists in Wexford, shortened to Killisk, and in King's

County it is made Killiskea. Balliniska and Ballynisky are the names of two townlands in Lime-
rick, both signifying the town of the water; and
the village of Ballisk near Donabate in Dublin,
has the same name, only without the article.
Ballyhisky in Tipperary is a different name, viz.,
Bealach-uisce, the road of the water, the *h* in the
present name representing the *ch* of *bealach*.

According to Cormac's Glossary, *esc* is another
ancient Irish word for water—" *esc*, i. e. *uisce* :"
its original application is lost, but in some parts of
Ireland, especially in the south, it is applied to the
track of a stream or channel, cut by water, either
inland or on the strand. It has given name to
some townlands called Esk in Kerry; and to
Eskenacartan in Cork, the stream-track of the
forge. The glen under the south slope of Cro-
maglan mountain at Killarney is called Eskna-
mucky, the stream-track of the pig; and this is
also the name of a townland in Cork. The name
of Lough Eask near Donegal may be formed from
this word (the lake of the channel); but more pro-
bably it is from *iase*, fish—*Loch-eisc*, the lake of the
fish. Many names in Wexford contain the syl-
lable *ask*, which is a good anglicised form of this
word *esc*.

Loch signifies a lake, cognate with Lat. *lacus*,
English, *lake*, &c. The word is applied both in
Ireland and Scotland, not only to lakes, but to arms
of the sea, of which there are hundreds of ex-
amples round the coasts of both countries. The
almost universal anglicised form in this country is
lough, but in Scotland they have preserved the
original *loch* unchanged. As the word is well
known and seldom disguised in obscure forms, a
few examples of its use will be sufficient here.

The lake names of Ireland are generally made

up of this word, followed by some limiting term, such as a man's name, an adjective, &c. Thus the lakes of Killarney were anciently, and are often still, called collectively, Lough Leane; and according to the Dinnsenchus, they received that name from Lean of the white teeth, a celebrated artificer who had his forge on the shore. Lough Conn in Mayo is called in the Book of Ballymote and other authorities, *Loch-Con*, literally the lake of the hound; but it is probable that Con, or as it would stand in the nominative, Cu, is here also a man's name. Loughrea in Galway is called in the annals, *Loch-riabhach*, grey lake.

Great numbers of townlands, villages, and parishes, take their names from small lakes, as in the widely-extended names Ballinlough and Ballylough, the town of the lake. In numerous cases the lakes have been dried up, either by natural or artificial drainage, leaving no trace of their existence except the names.

The town of Carlow is called in Irish authorities, *Cetherloch*, quadruple lake; and the tradition is that the Barrow anciently formed four lakes there, of which, however, there is now no trace. The Irish name is pronounced Caherlough, which was easily softened down to the present name. By early English writers it is generally called Catherlogh or Katherlagh, which is almost identical with the Irish; Boate calls it "Catherlogh or Carlow," showing that in his time the present form was beginning to be developed.

The diminutive *lochan* is of very general occurrence in the anglicised forms Loughan, Loughane, and Loughaun, all names of places, which were so called from "small lakes." There is a place in Westmeath, near Athlone, called Loughanaskin, whose Irish name is *Lochán-easgann*, the little lake

of the eels; Loughanreagh near Coleraine in Londonderry, grey lakelet; and Loughanstown, the name of several places in Limerick, Meath, and Westmeath, is a translation from *Baile-an-locháin*, the town of the little lake; which is retained in the untranslated forms Ballinloughan, Ballyloughan, and Ballyloughaun, in other counties. But Ballinloughane in the parish of Dunmoylan, near Shanagolden in Limerick, is a different name; for it is corrupted from *Baile-Ui-Gheil-eachain* [Ballygeelahan], as the Four Masters write it, which signifies O'Geelahan's town (see 2nd Volume. Chap. VIII.).

Turlough is a term very much used in the west of Ireland; and it is applied to a lake which dries up in summer, exhibiting generally, at that season, a course, scrubby, marshy surface, which is often used for pasture. It gives names to several places in the counties west of the Shannon (including Clare), a few of which are mentioned by the Four Masters, who write the word *turlach*. There are two townlands in Roscommon called Ballinturly, the town of the *turlach*. The root of this word is *tur*, which, according to Cormac's Glossary, signifies dry; but the *lach* in the end is a mere suffix (see this suffix in 2nd Vol., Chap. I.), and not *loch*, a lake, as might naturally be thought: —*turlach*, a dried-up spot (which had formerly been wet). This appears evident from the fact that the Four Masters write its genitive, *turlaigh*, in which *laigh* is the proper genitive of the postfix *lach*, and not of *loch*, a lake, which makes *locha* in the genitive.

Wells have been at all times held in veneration in Ireland. It appears from the most ancient Lives of St. Patrick, and from other authorities, that before the introduction of Christianity, they

were not only venerated, but actually worshipped, both in Ireland and Scotland. Thus in Adamnan's Life of St. Columba we read:—"Another time, remaining for some days in the country of the Picts, the holy man (Columba) heard of a fountain famous amongst this heathen people, which foolish men, blinded by the devil, worshipped as a divinity. . . The pagans, seduced by these things, paid divine honour to the fountain" (Lib. II. Cap. XI). And Tirechan relates in the Book of Armagh, that St. Patrick, in his progress through Ireland, came to a fountain called *Slan* [Slaun], which the druids worshipped as a god, and to which they used to offer sacrifices. Some of the well customs that have descended even to our own day, seem to be undoubted vestiges of this pagan adoration (see 2nd Vol., Chap. v.).

After the general spread of the Faith, the people's affection for wells was not only retained but intensified; for most of the early preachers of the Gospel established their humble foundations—many of them destined to grow in after years into great religious and educational institutions—beside those fountains, whose waters at the same time supplied the daily wants of the little communities, and served for the baptism of converts. In this manner most of our early saints became associated with wells, hundreds of which still retain the names of these holy men, who converted and baptised the pagan multitudes on their margins.

The most common Irish name for a well is *tober*; it enters into names all over Ireland, and it is subject to very little alteration from its original form. Tober is the name of about a dozen townlands, and begins those of more than 130 others, all of them called from wells, and many from wells associated with the memory of patron saints.

The following are a few characteristic examples. At Ballintober in Mayo, there was a holy well called Tober Stingle, which was blessed by St. Patrick; and the place was therefore called Ballintober Patrick, the town of St. Patrick's well, which is its general name in the annals. It was also called *Baile-na-craibhi* [Ballynacreeva: Book of Lecan], the town of the branchy tree, which is still partly retained in the name of the adjacent townland of Creevagh. This well has quite lost its venerable associations; for it is called merely Tobermore (great well), and is not esteemed holy. The place is now chiefly remarkable for the fine ruins of the abbey erected by Cathal of the red hand, king of Connaught, in the year 1216 (see O'Donovan in "Hy Fiachrach," p. 191). Ballintober and Ballytober (the town of the well), are the names of about twenty-four townlands distributed through the four provinces (see p. 264 *supra*).

Tobercurry in Sligo is called in Irish, and written by Mac Firbis, *Tobar-an-choire*, the well of the caldron, from its shape. Carrowntober, the name of many townlands, signifies the quarterland of the well. Toberbunny near Cloughran in Dublin signifies the well of the milk (*Tobar-bainne*), and Toberlownagh in Wicklow has nearly the same meaning (*Tobar-leamhnachta*: *leamhnacht* [lownacht], new milk); both being so called probably from the softness of their waters. Some wells take their names from the picturesque old trees that overshadow them, and which are preserved by the people with great veneration; such as Toberbilly in Antrim, *Tobar-bile* the well of the ancient tree; the same name as Toberavilla north-east of Moate in Westmeath.

In case of some holy wells, it was the custom to visit them and perform devotions on particular

days of the week ; and this has been commemorated by such names as Toberaheena, which is that of a well and village in Tipperary, signifying the well of Friday. A great many wells in different parts of the country are called *Tobar-righ-an-domhnaigh* [Toberreendowney : see p. 319], literally the well of the king of Sunday (i. e. of God) ; one of which gave name to the village of Toberreendoney in Galway. It is probable that these were visited on Sundays, and they are generally called in English, Sunday's Well, as in case of the place of that name near Cork.

Sometimes *tobar* takes the form of *Tipper*, which is the name of a parish in Kildare, and of two townlands in Longford ; Tipperstown in Dublin and Kildare is only a half translation from *Baile-an-tobair*, the town of the well ; Tipperkevin, St. Kevin's well. Of similar formation is Tibberaghny, the name of a townland and parish in Kilkenny, which the annalists write *Tiobraid-Fachtna* [Tibbradaghna], St. Faghna's well. Occasionally the *t* is changed to *h* by aspiration, as in Mohober in the parish of Lismalin in Tipperary, which Clyn, in his annals, writes Moytobyr, the field or plain of the well.

In Cormac's Glossary and other ancient documents, we find another form of this word, namely, *tipra*, whose genitive is *tiprat*, and dative *tiprait*. In accordance with the principle noticed at p. 33, *supra*, the dative *tiprait*, or as it is written in the later Irish writings, *tiobraid* [tubbrid], gives name to sixteen townlands scattered through the four provinces, now called Tubbrid. Geoffrey Keating the historian was parish priest of Tubbrid near Cahir in Tipperary, where he died about the year 1650, and was buried in the churchyard. The word takes other modern forms, as we find in

Clontibret in Monaghan, which the annalists write *Chlain-tiobrat*, the meadow of the spring. The well that gave name to the town of Tipperary, and thence to the county, was situated near the Main-street, but it is now closed up; it is called in all the Irish authorities, *Tiobraid-Arann* [Tu-brid-Auran] the well of Ara (*Ara*, gen. *Arann*), the ancient territory in which it was situated. Other forms are exhibited in Aghatubrid in Donegal, Cork, and Kerry, the field of the well, the same as Aghintober elsewhere; in Ballintubbert and Ballintubbrid, the same as Ballintober; and in Kiltubbrid, the same name as Kiltober, the church of the well.

Uaran or *fuaran* is explained by Colgan, "a living fountain of fresh or cold water springing from the earth." It is not easy to say whether the initial *f* is radical or not; if it be, the word is obviously derived from *fuar*, cold; if not, it comes from *ur*, fresh; and Colgan's explanation leaves the question undecided.

This word gives name to Oranmore in Galway, which the Four Masters call *Uaran-mór*, great spring. Oran in Roscommon was once a place of great consequence, and is frequently mentioned in the annals; it contains the ruins of a church and round tower; and the original *uaran* or spring is a holy well, which to this day is much frequented by pilgrims.

Oran occurs pretty often in names, such as Knockanoran (*knock*, a hill), in Queen's County and Cork; Ballinoran and Ballynoran (*Bally*, a town), the names of many townlands through the four provinces; Tinoran in Wicklow, *Tigh-an-uairain*, the house of the spring; Carrickanoran in Kilkenny and Monaghan (*Carrick*, a rock); and Lickoran, the name of a parish in Waterford, the flag-stone of the cold spring.

CHAPTER V.

RIVERS, STREAMLETS, AND WATERFALLS.

THE Irish language has two principal words for a river—*abh* or *abha* [aw or ow] and *abhainn*, which are identified in meaning in Cormac's Glossary, in the following short passage:—" *Abh*, i. e. *abhainn*." There are many streamlets in Ireland designated by *abh*; and it also enters into the names of numerous townlands and villages, which have a stream flowing through or by them. So far as I have yet observed, I find that *abh* is used only in the southern half of Ireland.

The word is used simply as the name of a small river in Wicklow, the *Ow*, i. e. the river, rising on the south-eastern slope of Lugnaquilla; *Awbeg*, *Owbeg*, or *Owveg*, little river, is the name of many streams, so called to distinguish them from larger rivers near them, or to which they are tributary. The *Ounageeragh*, the river of the sheep (*Abh-nà-gcaerach*), is a tributary of the *Funcheon* in Cork; *Finnow* is the name of several small streams, signifying white or transparent river; there is a place a few miles east of Tipperary called *Cahervillahowe*, the stone fort of the old tree (*bile*) of the river; and *Ballynahow*, the town of the river, is a townland name of frequent occurrence in Munster, but not found elsewhere.

Abhainn [owen], which corresponds with the Sanscrit *avani*, is in much more general use than *abh*; and it is the common appellative in the spoken language for a river. It is generally anglicised *avon* or *owen*, and there are great numbers of

river names through the country formed from these words. *Abhainn-mór*, great river, is the name of many rivers in Ireland, now generally called Avonmore or Owenmore; this was and is still, the Irish name of the Blackwater in Cork (often called Broadwater by early Anglo-Irish writers), and also of the Blackwater in Ulster, flowing into Lough Neagh by Charlemont.

The word *abhainn* has three different forms in the genitive, viz., *abhann*, *abhanna*, and *aibhne* [oun, ouna, ivně], which are illustrated in the very common names Ballynahown, Ballynahone, Ballynahowna, and Ballynahivnia, all signifying the town of the river.

Abhnach [ounagh] is an adjective formation from *abhainn*, signifying literally "abounding in rivers," but applied to a marshy or watery place; and it gives name to Ounagh in Sligo; and to Onagh in Wicklow. The name of Glanworth in Cork is written in the Book of Rights, *Gleann-amhnach* [Glanounagh], i. e. the watery or marshy glen; but its present Irish name is *Gleann-iubhair* [Glanoor], the glen of the yew-tree; and I believe that it is from this, and not from the *Gleann-amhnach*, the anglicised form has been derived. The parish of Boyounagh in Galway takes its name from the original church, which is situated in a bog, and which the Four Masters call *Buidhe-amhnach* [Bweeounagh] i. e. yellow marsh, probably from the yellowish colour of the grass or flowers. Boyanagh and Boyannagh, the names of places in Roscommon, Leitrim, and Westmeath, are slightly different in form though identical in meaning, the latter part being *eanach*, another name for a marsh (see p. 461 *infra*); and Boynagh in Meath may be either the one or the other.

Glaise, or *glais* or *glas* [glasha, glash, glas],

signifies a small stream, a rivulet; it is very often used to give names to streams, and thence to townlands, all over Ireland, and its usual anglicised forms are *glasha*, *glash* and *glush*. Glashawee and Glashaboy, yellow streamlet, are the names of several little rivers and townlands in Cork; and there is a place near Ardstraw in Tyrone, called Glenglush, the glen of the streamlet. The little stream flowing into the sea at Glasthule near Kingstown in Dublin, has given the village the name:—*Glas-Tuathail*, Thoohal's or Toole's streamlet. Douglas is very common both as a river and townland designation all over the country, and it is also well known in Scotland: its Irish form is *Dubhghlaise*, black stream; and in several parts of the country it assumes the forms of Douglasha and Dooglasha, which are the names of many streams.

There is a little streamlet at Glasnevin near Dublin, which winds in a pretty glen through the classic grounds of Delville, and joins the Tolka at the bridge. In far remote ages, beyond the view of history, long before St. Mobhi established his monastery there in the sixth century, some old pagan chief named Naeidhe [Nee] must have resided on its banks; from him it was called *Glas-Naeidhen* [Glasneean: Four Mast.], i. e. Naeidhe's streamlet; and the name gradually extended to the village, while its original application is quite forgotten. This ancient name is modernised to Glasnevin by the change of *dh* to *v* (see p. 54, *supra*).

The diminutive Glasheen is also in frequent use as a territorial designation; Glasheenaulin near Castlehaven in Cork, signifies literally beautiful little streamlet; Glasheena or Glashina is "a place abounding in little streams;" and Ardglushin in Cavan, signifies the height of the little rivulet.

Sruth [sruh] means a stream, and is in very common use both in the spoken and written language. It is an ancient and primitive word in Irish, being found in the Wb. MS. of Zeuss, where it glosses *flumen, rivus*; it is almost identical with Sansc. *srôta*, a river; and its cognates exist in several other languages, such as Welsh *frut*, Cornish *frot*, Slavonic *struja*, Old High German *strom*, Eng. *stream* (Ebel).

Sruth occurs pretty often in names, and its various derivatives, especially the diminutives, have also impressed themselves extensively on the nomenclature of the country. In its simple form it gives names to Srue in Galway; to Shruh in Waterford; and to Shrough in Tipperary; Ballystrew near Downpatrick is the town of the stream.

Sruthair [sruhar], a derivative from *sruth*, is in still more general use, and signifies also a stream; it undergoes various modern modifications, of which the commonest is the change of the final *r* to *l* (see p. 48). Abbeyshrule in Longford was anciently called *Sruthair*, i. e. the stream, and it took its present name from a monastery founded there by one of the O'Farrells. Abbeystrowry in Cork is the same name, and it was so called from the stream that also gives name to Bealnashrura (ford-mouth of the stream), a village situated at an ancient ford. Struell near Downpatrick is written *Strohill* in the Taxation of 1306, showing that the change from *r* to *l* took place before that early period; but the *r* is retained in a grant of about the year of 1178, in which the place is called *Tirestruther*, the land of the streamlet. The celebrated wells of St. Patrick are situated here, which in former times were frequented by persons from all quarters; and the stream flowing from them

must have given the place its name (see Reeves's *Ecl. Ant.*, pp. 42, 43). The change of *r* to *l* appears also in Sroolane and Srooleen, which are often applied to little streams in the south, and which are the names of some townlands.

Sruthan [sruhaun], the diminutive of *sruth*, enters very often into local names in every part of Ireland; and it is peculiarly liable to alteration, both by corruption and by grammatical inflexion, so that it is often completely disguised in modern names. In its simple form it gives name to Sroughan in Wicklow; and with a *t* inserted (p. 60), and the aspirate omitted, to Stroan in Antrim, Kilkenny, and Cavan. The sound of *th* in this word is often changed to that of *f* (p. 52), converting it to *sruffan* or *sruffaun*, a term in common use in some parts of Ireland, especially in Galway, for a small stream. And lastly, the substitution of *t* for *s* by eclipse (p. 22), leads to still further alteration, which is exemplified in Killeenatruan in Longford, *Cillin-a'-tsruthain*, the little church of the stream; Carntrone in Fermanagh, the *carn* or monumental heap of the streamlet.

Feadan [faddaun] is a common word for a brook, and it enters largely into local names; it is a diminutive of *fead* [fad], and the literal meaning of both is a pipe, tube, or whistle; whence in a secondary sense, they came to be applied to those little brooks whose channels are narrow and deep, like a tube.

From this word we get such names as Faddan, Feddan, Fiddan, Fiddane, &c.; Fiddaunnageeroge near Crossmolina in Mayo, is the little brook of the *keeroges* or chafers. With the *f* sound suppressed under the influence of the article (p. 27), we have Ballyneddan in Down and Ballineddan in Wicklow, *Baile-an-fheadain*, the town of the

streamlet. Fedany in Down, is from the Irish *Feadanach*, which signifies a streamy place.

Inbhear [inver], old Irish *inbir* (Cor. Gl.), means the mouth of a river; "a bay into which a river runs, or a long narrow neck of the sea, resembling a river" (Dr. Todd). The word is pretty common in Ireland, and equally so in Scotland, generally in the form of *inver*, but it is occasionally obscured by modern contraction. At A.D. 639, the Four Masters record the death of St. Dagan of *Inbhear-Daeile* [Invereela], i. e. the mouth of the river Deel; this place, which lies in Wicklow, four miles north from Arklow, retains the old name, modernised to Ennereilly, though the river is no longer called the Deel, but the Pennycomequick. The townland of Dromineer in Tipperary, which gives name to a parish, is situated where the Nenagh river enters Lough Derg; and hence it is called in Irish *Druim-inbhir*, the ridge of the river-mouth.

It would appear that waterfalls were objects of special notice among the early inhabitants of this country, for almost every fall of any consequence in our rivers has a legend of its own, and has impressed its name on the place in which it is situated. The most common Irish word for a waterfall is *eas* [ass] or *ess*, gen. *easa* [assa]; and the usual modern forms are, for the nominative, *ass* and *ess*, and often for the genitive, *assa* and *assy*, but sometimes *ass* or *ess*.

Doonass near Castleconnell was so called from the great rapid on the Shannon, the Irish name being *Dun-easa*, the fortress of the cataract; but its ancient name was *Eas-Danainne* [Ass-Danniny: Four Mast.], the cataract of the lady Danann (for whom see p. 164, *supra*). The old name of the fall at Caherass near Croom in Limerick, was *Ess-*

Maighe [Ass-Ma: Book of Leinster], i. e. the waterfall of the river Maigue; and the name Caherass was derived, like Doonass, from a fort built on its margin. There is a fall on the river that flows through Mountmellick in Queen's County, which has given to the stream the name of Owenass; in Glendalough is a well-known dell where a rivulet falls from a rock into a deep clear pool, hence called Pollanass, the pool of the waterfall; and the same name in another form, Poulanassy, occurs in the parish of Kilmacow, Kilkenny.

The Avonbeg forms the Ess fall, at the head of Glenmalure in Wicklow; and the Vartry as it enters the Devil's Glen, is precipitated over a series of rocky ledges, from which the place is called Bonanass, a local corruption of Bellanass, the ford of the cataracts (as Ballinallee in the same county, properly Bellanalee, is locally called Bonalee: (see p. 470, *infra*). Ballyness, the town (or perhaps in some cases the ford) of the waterfall, is the name of seven townlands in the northern counties; and the diminutive Assan, Assaun, Essan, and Essaun, are also very common.

The beautiful rapid on the Owenmore river at Ballysadare in Sligo, has given name to the village. It was originally called *Easdara* [Assdara], the cataract of the oak; or according to an ancient legend, the cataract of Red Dara, a Fomorian druid who was slain there by Lewy of the long hand (see pp. 162, 202). It afterwards took the name of *Baile-easa-Dara* [Ballyassadarra: Four Mast.], the town of Dara's cataract, which has been shortened to the present name.

Scardán signifies a small cascade: an *eas* is a fall of a considerable body of water: a *scardán* is formed by the fall of a streamlet or *feadán* (p. 458).

From this word several townlands in the western and north-western counties are called Scardan, Scardaun, and Scardans—all named from little waterfalls.

CHAPTER VI.

MARSHES AND BOGS.

THERE are several words in Irish to denote a marsh, all used in the formation of names ; but in thousands of cases the marshes have been drained, and the land placed under cultivation, the names alone remaining to attest the existence of swamps in days long past. One of these words, *eanach* [annagh], signifies literally a watery place, and is derived from *ean*, water. In some parts of the country it is applied to a cut-out bog, an application easily reconcilable with the original signification. It appears generally in the forms Annagh, Anna, and Anny, and these, either simply or in combination, give names to great numbers of places in every part of the country.

Annaduff in Leitrim is called by the Four Masters, *Eanagh-dubh*, black marsh ; Annabella near Mallow has an English look ; but it is the Irish *Eanach-bile*, the marsh of the *bilē* or old tree ; Annaghaskin in Dublin, near Bray, the morass of the eels (*easgan*, an eel). As a termination this word generally becomes *-anny* or *-enny*, in accordance with the sound of the genitive *eanaiġh* ; as in Gortananny in Galway, the field of the marsh ; Inchenny in Tyrone, which the Four Masters call *Inis-eanaiġh*, the island or river-holm of the marsh

There are several places in Munster called Rathanny the fort of the marsh; and Legananny the *lug* or hollow of the marsh, is the name of two townlands in Down. In some of the northern counties, this form is adopted in the beginning of the name (p. 33), as in Annyalty in Monaghan, the marsh of the flocks (*ealta*).

Carcach, a marsh—low swampy ground: it is used in every part of Ireland, and assumes various forms, which will be best understood from the following examples.

After St. Finbar, in the sixth century, had spent some years in the wild solitude of *Loch Irc*, now Gougane Barra, St. Barra's or Finbar's rock-cleft, at the source of the Lee, he changed his residence, and founded a monastery on the edge of a marsh near the mouth of the same river, round which a great city subsequently grew up. This swampy place was known for many hundred years afterwards by the name of *Corcach-mor* or *Corcach-mor-mumhan* [Mooan], the great marsh of Munster; of which only the first part has been retained, and even that shortened to one syllable in the present name of Cork. The city is still, however, universally called *Corcach* by those who speak Irish; and the memory of the old swamp is perpetuated in the name of The Marsh, which is still applied to a part of the city.

Corkagh is the name of several places in other counties; while in the form of Corkey it is found in Antrim and Donegal. And we often meet with the diminutives, Curkeen, Curkin, and Corcaghan, little marsh. *Corcas*, another form of the word, is also very common, and early English topographical writers on Ireland often speak of the corcasses or marshes as very numerous. It has given names to many places in the northern coun-

ties, now called Corkish, Curkish, Corcashy, Corkashy, &c.

Cuirreach, or as it is written in modern Irish, *currach*, has two meanings, a racecourse, and a morass. In its first sense it gives name to the Curragh of Kildare, which has been used as a racecourse from the most remote ages.* In the second sense, which is the more general, it enters into names in the forms Curra, Curragh, and Curry, which are very common through the four provinces. Curraghmore, great morass, is the name of nearly thirty townlands scattered over the country; Currabaha and Currabeha, the marsh of the birch-trees. There are more than thirty places, all in Munster, called Curraheen, little marsh: and this name is sometimes met with in the forms Currin and Curreen.

Sescenn, a quagmire, a marshy, boggy, or sedgy place; it occurs in Cormac's Glossary, where it is given as the equivalent of *cuirreach*. It is used in giving names to places throughout the four provinces; and its usual modern forms are Sheskin and Seskin. Seskinrea in Carlow, grey marsh; Sheskinatawy in the parish of Inver, Donegal, *Sescenn-a'-tsamhaidh*, the marsh of the sorrel. When it comes in as a termination, the initial *s* is often eclipsed by *t* (p. 23); as we see in Ballinteskin, the name of several places in Leinster, in Irish *Baile-an-tsescinn*, the town of the quagmire.

Riasg or *riasc* [reesk] signifies a moor, marsh, or fen. There are twenty-two townlands scattered through the four provinces, called Riesk, Reisk, Risk, and Reask; and near Finglas in Dublin, is a place called Kilreisk, the church of the morass.

* See Mr. Hennessy's interesting paper "On the Curragh of Kildare," Proc. R.I.A.

Rusg is another form of the same word, which is much used in local nomenclature, though it is not given in the dictionaries; occurring commonly as *Roosk* and *Rusk*. The old church that gave name to the parish of Tullyrusk in Antrim, stood in the present graveyard, which occupies the summit of a gentle hill, rising from marshy ground: hence the name, which Colgan writes *Tulach-ruisc*, the hill of the morass (Reeves, *Eccl. Ant.*, p. 6). The adjective forms *rusgach* and *rusgaidh* [roosky], are in still more general use; they give names to all those places called *Roosky*, *Rooskagh*, *Roosca*, *Rousky*, and *Rusky*, of which there are about fifty in the four provinces, all of which were originally fenny or marshy places; *Ballyroosky* in Donegal, the town of the marsh.

Cala or *caladh* [calla] has two distinct meanings, reconcilable, however, with each other: 1. In some parts of Ireland it means a ferry, or a landing-place for boats; 2. In Longford, Westmeath, Roscommon, Galway, &c., and especially along the course of the Shannon, it is used to signify a low marshy meadow along a river or lake which is often flooded in winter, but always grassy in summer. *Callow*, the modernised form, is quite current as an English word in those parts of the country, a "callow meadow" being a very usual expression; and it forms part of the names of a great many places.

There is a parish in Tipperary called *Templeachally*, the church of the *callow*. *Ballinchalla* is now the name of a parish verging on Lough Mask in Mayo. The Four Masters call it the *Port* of Lough Mask, and it is also called in Irish the *Cala* of Lough Mask, both meaning the landing-place of Lough Mask: the present name is anglicised from the Irish *Baile-an chala*, the town of the *callow* or landing-place.

Maethail [mwayhill] signifies soft or spongy land, from the root *maeth* [mway], soft. The best known example of its use is Mohill in the county Leitrim, which is called in Irish authorities, *Maethail-Manchain*, from St Manchan or Monaghan, who founded a monastery there in the seventh century, and who is still remembered. The parish of Mothel in Waterford is called *Moethail-Bhrogain* in O'Clery's Calendar, from St. Brogan, the patron, who founded a monastery there; and there is another parish in Kilkenny called Mothell; in both of which the aspirated *t* is restored (see p. 43). The term is very correctly represented by Moyhill in Clare and Meath; and we find it also in other names, such as Cahermohill or Cahermoyle in Limerick, the stone fort of the soft land; Knockmehill in Tipperary, the soft-surfaced hill; and Corraweehill in Leitrim, the round-hill of the wet land (see Dr. Reeves's learned essay "On the Culdees," Trans. R.I.A., XXIV., 175).

Imleach [imlagh] denotes land bordering on a lake, and hence a marshy or swampy place; the root appears to be *imeal*, a border or edge. It is a term in pretty common use in names, principally in the forms Emlagh and Emly. The most remarkable place whose name is derived from this word, is the village of Emly in Tipperary, well known as the ancient see of St. Ailbe, one of the primitive Irish saints. In the Book of Lismore, and indeed in all the Irish authorities, it is called *Imleach-iubhair*, the lake marsh of the yew-tree. The lake, on the margin of which St. Ailbe selected the site for his establishment, does not now exist, but it is only a few years since the last vestige of it was drained.

Miliuc [meelick], is applied to low marshy ground, or to land bordering on a lake or river,

and seems synonymous with *imleach*. It occurs in Leinster, Munster, and Ulster, but it is much more general in Connaught than in the other provinces; and in the form *Meelick* it is the name of about 30 townlands. The old anglicised name of Mountmellick in Queen's County, which is even still occasionally heard among the people, is *Montiaghmeelick*, i. e. the bogs or boggy land of the *meelick* or marsh; and the latter part of the name is still retained by the neighbouring townland of *Meelick*.

Murbhach [Murvagh], a flat piece of land extending along the sea; a salt marsh. The word occurs as a general term in Cormac's Glossary (*voce* "tond"), where the sea waves are said to "shave the grass from off the *murbhach*." In the Book of Rights it is spelled *murmhagh*, which points to the etymology:—*muir*, the sea, and *magh*, a plain—*murmhagh*, sea plain.

The name occurs once in the Four Masters, when they mention *Murbhach* in Donegal, which is situated near Ballyshannon, and is now called Murvagh. In that county the word is still well understood, and pretty often used to give names to places. In other counties it is changed to Murvey, Murragh, Murroogh, and Murreagh; and it is still further softened in the "Morrow of Wicklow," which is now a beautiful grassy sward, and affords a good illustration of the use of the word. There is a small plain called *Murbhach*, in the north-west end of the great island of Aran, from which the island itself is called in "Hy Fiachrach" *Ara* of the plain of *Murbhach*; and the name still lives as part of the compound *Cill-Murbhaigh*, the church of the sea-plain, now anglicised Kilmurvy.

Muirisc [murrisk] is a sea-shore marsh, and is

nearly synonymous with *murbhach*. Two places in Connaught of this name are mentioned in the annals:—one is a district in the north of Sligo, lying to the east of the river Easky; and the other a narrow plain between Croagh Patrick and the sea, where an abbey was erected on the margin of the bay, which was called the abbey of Murrisk, and which in its turn gave name to the barony.

Móin [mone] a bog, corresponds with Lat. *mons*, a mountain, and the Irish word is sometimes understood in this sense. As may be expected from the former and present abundance of bogs in Ireland, we have a vast number of places named from them in every part of the country; but in numerous cases the bogs are cut away, and the land cultivated. The syllable *mon*, which begins a great number of names, is generally to be referred to this word; but there are many exceptions, which, however, are in general easy to be distinguished.

Monabraher, near Limerick, is called by the Four Masters, *Moin-na-mbrathar*, the bog of the friars; and there are two townlands in Cork, one in Galway, and another in Waterford, of the same name, but spelled a little differently; the two latter, Monabraher and Monamraher, respectively. Monalour near Lismore, signifies the bog of the lepers; Monamintra, a parish in Waterford, is anglicised from *Moin-na-mbaintreabhaigh* [Monamointree], the bog of the widows; Monanearla near Thurles, the earl's bog; Moanmore, Monmore, and Monvore, great bog.

As a termination, this word often takes the form of *mona*, as is seen in Ballynamona and Ballinamona, the town of the bog, the names of a great many places in Leinster, Connaught, and Munster; Knocknamona, the hill of the bog.

Sometimes the *m* of this termination is aspirated (p. 19), as in Ardvone near Ardagh in Limerick, which is in Irish *Ardmhoin*, high bog.

The diminutive Moneen is also very much used, being the name of more than twenty townlands in all the four provinces. Moneenagunnel in King's County, is the little bog of the candles; Moneenabrone in Cavan, the little bog of the quern; Ballymoneen, the town of the little bog. There are two other diminutives, *Mointín*, and *Mointéán*. The first is the most common, and takes the anglicised forms Moanteen, Moneteen, and Monteen: Monteenasudder in Cork, the little bog of the tanner (see for tanners, 2nd Vol., Chap. VI.). The adjective *mointeach* signifies a boggy place, and it gives name to several places now called Montiagh and Montiaghs.

CHAPTER VII.

ANIMALS.

ALL our native animals, without a single exception, have been commemorated in names of places. In the course of long ages, human agency effects vast changes in the distribution of animals, as well as in the other physical conditions of the country; some are encouraged and increased; some are banished to remote and hilly districts; and others become altogether extinct. But by a study of local names we can tell what animals formerly abounded, and we are able to identify the very spots resorted to by each particular kind.

Some writers have attempted to show that certain animals were formerly worshipped in Ireland, so that the literary public have lately become quite familiarised with such terms as

“bovine cultus,” “porcine cultus,” &c.; and the main argument advanced is, that the names of those animals are interwoven with our local nomenclature. But if this argument be allowed, it will prove that our forefathers had the most extensive pantheon of any people on the face of the earth:—they must have adored all kinds of animals indiscriminately—not only cows and pigs, but also geese, sea-gulls, and robin-redbreasts, and even pismires, midges, and fleas.* I instance this, not so much to illustrate the subject I have in hands, as to show to what use the study of local names may be turned, when not ballasted by sufficient knowledge, and directed by sound philosophy.

The Cow. From the most remote ages, cows formed one of the principal articles of wealth of the inhabitants of this country; they were in fact the standard of value, as money is at the present day; and prices, wages, and marriage portions, were estimated in cows by our ancestors. Of all the animals known in Ireland, the cow is, accordingly, the most extensively commemorated in local names.

The most general Irish word for a cow is *bo*, not only at the present day, but in the oldest MSS.: in the Sg. MS. of Zeuss it glosses *bos*, with which it is also cognate. It is most commonly found in our present names in the simple form *bo*, which,

* We have many names from all these:—Counshingaun, a well-known valley and lake in the Cummeragh mountains, south-east of Clonmel, the glen of the pismires; Cloonnameeltoe in the parish of Kilmainmore, Mayo, the meadow of the midges; in the parish of Rath, county Clare, is a hill called Knockaunnadrangady, the little hill of the fleas; and two miles east of Kinvarra in Galway is a little hamlet called Ballynadrangaty, the town of the fleas. See 2nd Vol. Chap. xviii.

when it is a termination, is usually translated "of the cow," though it might be also "of the cows."

Aghaboe in Queen's County, where St. Canice of Kilkenny had his principal church, is mentioned by many Irish authorities, the most ancient of whom is Adamnan, who has the following passage in Vit. Col., II. 13, which settles the meaning:—"St. Canice being in the monastery which is called in Latin *Campus bovis* (i. e. the field of the cow), but in Irish *Achadbou*." This was the name of the place before the time of St. Canice, who adopted it unchanged. The parish of Drumbo in Down is called *Druimbo* by the Four Masters, that is, the cow's ridge: Dunboe in Londonderry, and Arboe in Tyrone, the fortress and the height of the cow.

When the word occurs in the end of names in the genitive plural, the *b* is often eclipsed by *m* (p. 22), forming the termination *-namoe*, of the cows; as in Annamoe in Wicklow, which would be written in Irish *Ath-na-mbo*, the ford of the cows, indicating that the old ford, now spanned by a bridge at the village, was the usual crossing-place for the cows of the neighbourhood. At Carrigeennamoe near Middleton in Cork, the people were probably in the habit of collecting their cows to be milked, for the name signifies the little rock of the cows.

Laegh [lea] means a calf; it enters into names generally in the form of *lee*; and this, and the articulated terminations, *-nalee* and *-nalea*, are of frequent occurrence, signifying "of the calves." Ballinalee in Longford and Wicklow, is properly written in Irish, *Bel-atha-na-laegh*, the ford-mouth of the calves, a name derived like Annamoe; Clonleigh near Lifford is called by the Four

Masters, *Cluain-laegh*, the calves' meadow, a name that takes the form of Clonlee elsewhere; in Wexford there is a parish of the same name, and in Clare another, which is called Clonlea.

Another Irish word for a calf is *gamhan* [gowan], or in old Irish *gamuin* (Cor. Gl.) which is also much used in the formation of names; as in Clonygowan in King's County, which the annalists write *Cluain-na-ngamhan*, the meadow of the calves. This word must not be confounded with its derivative, *gamhnach* [gownah], which, according to Cormac's Glossary, means "a milking cow with a calf a year old;" but which in modern Irish is used to signify simply a *stripper*, i. e. a milk-giving cow in the second year after calving. Moygawnagh is the name of a parish in Mayo; we find it written in an old poem in the Book of Lecan, *Magh-gamhnach*, which Colgan translates "*Campus fetarum sive lactescentium vaccarum*," the plain of the milch cows. Cloongownagh in the parish of Tunna in Roscommon, is written *Cluain-gamhnach* by the Four Masters, the meadow of the strippers; and there is a place of the same name near Adare in Limerick. In anglicised names it is hard to distinguish between *gamhan* and *gamhnach*, when no authoritative orthography of the name is accessible.

A bull is called in Irish *tarbh*, a word which exists in cognate forms in many languages; in the three Celtic families—Old Irish, Welsh, and Cornish—it is found in the respective forms of *tarb*, *taru*, and *tarow*, while the old Gaulish is *tarvos*; and all these are little different from the Gr. *tauros* and Lat. *taurus*. A great number of places in every part of Ireland have taken their names from bulls, and the word *tarbh* is in general easily recognised in all its modern forms.

There are several mountains in different counties called Knockaterriff, Knockatarriv, and Knockatarry, all signifying the hill of the bull. Monatarriv near Lismore in Waterford, the bull's bog. Sometimes the *t* is aspirated to *h* (p. 21), as in Drumherriff and Drumharriff, a townland name common in the Ulster counties and in Leitrim, the ridge of the bull. Clontarf near Dublin, the scene of the great battle fought by Brian Boru against the Danes in 1014, is called in all the Irish authorities *Cluain-tarbh*, the meadow of the bulls; and there are several similar names through the country, such as Cloontariff in Mayo, and Cloontarriv in Kerry. Loughaterriff and Loughatarriff are the names of many small lakes through the country, the original form of which is *Lochan-tairbh* (Four M.), the lake of the bull.

Damh [dauv], an ox; evidently cognate with Lat. *dama*, a deer. How it came to pass that the same word signifies in Irish an ox, and in Latin a deer, it is not easy to explain.* Devenish island near Enniskillen, celebrated in ancient times for St. Molaise's great establishment, and at present for its round tower and other ecclesiastical ruins, is called in all the Irish authorities *Daimh-inis* [Davinish], which, in the Life of St. Aidus, is translated the island of the oxen; and there are three other islands of the same name in Mayo, Roscommon, and Galway. There is a peninsula west of Ardara in Donegal, called Dawros Head, the Irish name of which is *Damh-ros*, the head-

* The transfer of a name from one species of animals or plants to another, is a curious phenomenon, and not unfrequently met with. The Greek *phēgos* signifies an oak, while the corresponding Latin, Gothic, and English terms—*fagus*, *bōka*, and *beech*—are applied to the beech-tree; and I might cite several other instances. See this question curiously discussed in Max Müller's Lectures, 2nd Series, p. 222.

land of the oxen; and there are several other places of the same name in Galway, Sligo, and Kerry. We find the word also in such names as Dooghcloon, Doughcloyne, and Doughloon, which are modern forms of *Damh-chluain* (Hy Fiachrach), ox-meadow.

In the end of names this word undergoes a variety of transformations. It is often changed to *-duff*, or some such form, as in Clonduff in Down, which is called in O'Clery's Calendar *Cluain-Daimh*, the meadow of the ox (see Reeves, *Eccles. Ant.*, p. 115); Legaduff in Fermanagh, and Derrinduff in Longford, the hollow, and the oak-wood of the ox. In other cases the *d* disappears under the influence of aspiration (p. 20) as in Cloonaff, Clonuff, Cloniff, and Clooniff, all the same names as Clonduff. And often the *d* is eclipsed by *n* (p. 22), as in Coolnanav near Dungarvan in Waterford, *Cuil-nandamh*, the corner of the oxen; Derrynanaff in Mayo, and Derrynanamph in Monaghan, the oak grove of the oxen.

The sheep. A sheep is called in Irish *caera* [kaira], gen. *caerach*, which are the forms given in the Zeuss MSS. The word seems to have been originally applied to cattle in general, for we find that Irish *caerachd* denotes cattle, and in Sanscrit, *caratha* signifies *pecus*. It is found most commonly in the end of names, forming the termination *-nageeragh*, or without the article, *-keeragh*, "of the sheep," as in Ballynageeragh, the town of the sheep; Meenkeeragh, the *meen* or mountain pasture of the sheep. The village of Glenagarey near Kingstown in Dublin, took its name from a little dell, which was called in Irish, *Gleann-nageerach*, the glen of the sheep; and Glennageeragh near Clogher in Tyrone, is the same name in a more correct form. There are several islands

round the coast called Inishkeeragh, the island of sheep, or Mutton Island, as it is sometimes translated, which must have been so called from the custom of sending over sheep to graze on them in spring and summer.

The horse. We have several Irish words for a horse, the most common of which are *each* and *capall*. *Each* [agh] is found in several families of languages; the old Irish form is *ech*; and it is the same word as the Sansc. *açva*, Gr. *hippos* (Eol. *ikkos*), Lat. *equus*, and old Saxon *ehu*. *Each* is very often found in the beginning of names, contrary to the usual Irish order, and in this case it generally takes the modern form of *augh*. At A.D. 598, the Four Masters mention Aughris Head in the north of Sligo, west of Sligo bay, as the scene of a battle, and they call it *Each-ros*, the *ros* or peninsula of the horses; there is another place of the same name, west of Ballymote, same county; and a little promontory north-west from Clifden in Galway, is called Aughrus, which is the same name. Aughinish and Aughnish are the names of several places in different parts of the country, and are anglicised from *Each-inis* (Four Mast.), horse island. They must have been so called because they were favourite horse pastures, like "The Squince," and Horse Island, near Glandore, "which produce a wonderful sort of herbage that recovers and fattens diseased horses to admiration" (Smith, Hist. of Cork, I., 271).

In the end of names it commonly forms the postfix *-agh*; as in Russagh in Westmeath, which the Four Masters write *Ros-each*, the wood of horses; Bellananagh in Cavan, *Bél-atha-na-neach*, the ford-mouth of the horses; Cloonagh and Clonagh, horse meadow. Sometimes it is in the genitive singular, as in Kinneigh near Iniskeen

in Cork, *ceann-ech* (Four Mast.), the head or hill of the horse; the same name as Kineigh in Kerry, Kineagh near Kilcullen in Kildare, and Kinnea in Cavan and Donegal.

Capall, the other word for a horse, is the same as Gr. *caballēs*, Lat. *caballus*, and Rus. *kobyła*. It is pretty common in the end of names in the form of *capple*, or with the article, *-nagappul* or *-nagapple*, as in Gortnagappul in Cork and Kerry, the field of the horses; Pollacappul and Poulacappul, the hole of the horse.

Lárach [lawragh] signifies a mare, and it is found pretty often forming a part of names. Cloonlara, the mare's meadow, is the name of a village in Clare, and of half a dozen townlands in Connaught and Munster; Gortnalaragh, the field of the mares.

The goat. The word *gabhar* [gower], a goat, is common to the Celtic, Latin, and Teutonic languages; the old Irish form is *gabhar*, which corresponds with Welsh *gafar*, Corn. *gavar*, Lat. *caper*, Ang.-Sax. *hæfer*. This word very often takes the form of *gower*, *gour*, or *gore* in anglicised names, as in Glenagower in Limerick, *Gleann-na-ngabhar*, the glen of the goats; Ballynagore, goats' town.

The word *gabhar*, according to the best authorities, was anciently applied to a horse as well as to a goat. In Cormac's Glossary it is stated that *gabur* is a goat, and *gobur*, a horse; but the distinction was not kept up, for we find *gabur* applied to a horse in several very ancient authorities, such as the *Leabhar na hUidhre*, the *Book of Rights*, &c. Colgan remarks that *gabhur* is an ancient Irish and British word for a horse; and accordingly the name *Loch-gabhra*, which occurs in the *Life of St. Aidus*, published by him, is translated *Stagnum-equi*, the lake of the horse. This place is situated

near Dunshaughlin in Meath, and it is now called Lagore; the lake has been long dried up, and many curious antiquities have been found in its bed.

The deer. Ireland formerly abounded in deer; they were chased with greyhounds, and struck down by spears and arrows; and in our ancient writings—in poems, tales, and romances—deer, stags, does, and fawns, figure conspicuously. They are, as might be expected, commemorated in great numbers of local names, and in every part of the country. The word *fiadh* [fee] originally meant any wild animal, and hence we have the adjective *fiadhan* [feean], wild; but its meaning has been gradually narrowed, and in Irish writings it is almost universally applied to a deer. It is generally much disguised in local names, so that it is often not easy to distinguish its modern forms from those of *fiach*, a raven, and *each*, a horse. The *f* often disappears under the influence of the article (p. 27), and sometimes without the article, as will be seen in the following examples:—

The well-known pass of Keimaneigh, on the road from Inchigeelagh to Glengarriff in Cork, is called in Irish, *Ceim-an-fhiaidh*, the *keim* or pass of the deer, which shows that it was in former days the route chosen by wild deer when passing from pasture to pasture between the two valleys of the Lee and the Ouvane; Drumanee in Derry, and Knockanee in Limerick and Westmeath, both signify the deer's hill. There is a parish in Waterford, and also a townland, called Clonca, which very well represents the correct Irish name, *Cluain-fhiadh*, the meadow of the deer. In some parts of the south the final *g* is sounded, as in Knockaneag in Cork, the same as Knockanee. When the *f* is eclipsed in the genitive plural (see

p. 22), it usually forms some such termination as *naveigh*: Gortnaveigh in Tipperary, and Gortnavea in Galway, both represent the sound of the Irish, *Gort-na-bhfiadh*, the field of the deer; Annaveagh in Monaghan, *Ath-na-bhfiadh*, deer ford.

Os signifies a fawn. The celebrated Irish bard and warrior who lived in the third century of the Christian era, and whose name has been changed to Ossian by Macpherson, is called in Irish MSS. *Oisin* [Osheen], which signifies a little fawn; and the name is explained by a legend.

In the end of names, when the word occurs in the genitive plural, it is usually made *-nanuss*, while in the singular, it is anglicised *ish*, or with the article, *-anish*. Glenish in the parish of Currin, Monaghan, is written in Irish *Glen-ois*, the fawn's glen; and there is a conspicuous mountain north of Macroom in Cork, called Mullaghanish, the summit of the fawn. Not far from Buttevant in the county of Cork, is a hill called Knocknanuss—*Cnoc-na-nos*, the hill of the fawns—where a bloody battle was fought in November, 1647: in this battle was slain the celebrated Mac-Colkitto, Alasdrum More, or Alexander Macdonnell, the ancestor of the Macdonnells of the Glens of Antrim, whose chief was the late Right Honourable Sir Alexander Macdonnell, of the board of Education.

Eilit, gen. *eilte* [ellit, eltě] is a doe; Gr. *ellos*, a fawn; O. H. Ger. *elah*; Ang.-Sax. *elch*. The word occurs in Irish names generally in the forms *elty*, *ilty*, *elt*, or *ilt*; Clonelty in Limerick and Fermanagh, and Cloonelt in Roscommon, the meadow of the doe: Rahelty in Kilkenny and Tipperary (*rath*, a fort); Annahilt in Down, *Eanach-eilte*, the doe's marsh.

The pig. If Ireland has obtained some celebrity in modern times for its abundance of pigs, the

great numbers of local names in which the animal is commemorated show that they abounded no less in the days of our ancestors. The Irish language has several words for a pig, but the most usual is *muc*, which corresponds with the Welsh *moch*, and Cornish *moh*. The general anglicised form of the word is *muck*; and *-namuck* is a termination of frequent occurrence, signifying "of the pigs or pig." There is a well-known hill near the Galties in Tipperary, called Slievenamuck, the mountain of the pig. Ballynamuck, a usual townland name, signifies pig-town; Tinamuck in King's County, a house (*tigh*) for pigs. In Lough Derg on the Shannon, is a small island, much celebrated for an ecclesiastical establishment; it is called in the annals, *Muic-inis*, hog island, or *Muic-inis-Riagail*, from St. Riagal or Regulus, a contemporary of St. Columkille. This name would be anglicised Muckinish, and there are several other islands of the name in different parts of Ireland.

In early times when woods of oak and beech abounded in this country, it was customary for kings and chieftains to keep great herds of swine, which fed in the woods on masts, and were tended by swine-herds. St. Patrick, it is well known, was a swine-herd in his youth to Milcho, king of Dalaradia; and numerous examples might be quoted from our ancient histories and poems, to show the prevalence of this custom.

There are several words in Irish to denote a place where swine were fed, or where they resorted or slept; the most common of which is *muclach*, which is much used in the formation of names. Mucklagh, its most usual form, is the name of many places in Leinster, Ulster, and Connaught; and scattered over the same provinces there are about twenty-eight townlands called Cornamuck-

lagh, the round-hill of the piggeries. *Muiceannach* [muckanagh] also signifies a swine haunt, and it gives names to about nineteen townlands in the four provinces, now called Muckanagh, Muckenagh, and Mucknagh. Muckelty, Mucker, Muckera, and Muckery, all townland names, signify still the same thing—a place frequented by swine for feeding or sleeping.

Torc [turk] signifies a boar; it is found in the Sg. MS. of Zeuss, as a gloss an *aper*. Wild boars formerly abounded in Ireland; they are often mentioned in old poems and tales; and hunting the boar was one of the favourite amusements of the people. *Turk*, the usual modern form of *torc*, is found in great numbers of names. *Kanturk* in Cork is written by the Four Masters, *Ceann-tuire*, the head or hill of the boar; the name shows that the little hill near the town must have been formerly a resort of one or more of these animals: and we may draw the same conclusion regarding the well-known *Torc* mountain at Killarney, and *Inishturk*, an island outside Clew bay in Mayo, which is called in “Hy Fiachrach” *Inis-tuire*, the boar’s island, a name which also belongs to several other islands.

By the aspiration of the *t*, the genitive form *tuire* becomes *hirk*; as in *Drumhirk*, a name of frequent occurrence in Ulster, which represents the Irish, *Druim-thuire*, the boar’s ridge. And when the *t* is changed to *d* by eclipsis (p. 23), the termination *durk* or *nadurk* is formed; as in *Eden-durk* in Tyrone, the hill-brow of the boars.

The dog. There are two words in common use for a dog, *cu* and *madadh* or *madradh* [madda, maddra], which enter extensively into local names. Of the two forms of the latter, *madradh* is more usual in the south, and *madadh* in the rest of

Ireland; they often form the terminations *-namaddy*, *-namaddoo*, and *-namaddra*, of the dogs; as in Ballynamaddoo in Cavan, Ballynamaddree in Cork, and Ballynamaddy in Antrim, the town of the dogs, Annagh-na-maddoo, the dogs' marsh: or if in the genitive singular, *-avaddy*, *-avaddoo*, and *-avadāra*, of the dog; as in Knockavaddra, Knockavaddy, Knockawaddra, and Knockawaddy, the dog's hill.

The other word, *cu*, is in the modern language always applied to a greyhound, but according to O'Brien, it anciently signified any fierce dog. It is found in many other languages as well as Irish, as for example, in Greek, *kuōn*; Latin, *canis*; Welsh, *ci*; Gothic, *hunds*; English, *hound*; all different forms of the same primitive word. This term is often found in the beginning of names. The parish of Connor in Antrim appears in Irish records in the various forms, *Condeire*, *Condaire*, *Condere*, &c.; and the usual substitution of modern *nn* for the ancient *nd* (see p. 64), changed the name to *Conneire* and Connor. In a marginal gloss in the Martyrology of Aengus, at the 3rd Sept., the name is explained as "*Doire-na-con*, the oak-wood in which were wild dogs formerly, and she wolves used to dwell therein" (See Reeves's *Eccl. Ant.*, p. 85).

Conlig in Down signifies the stone of the hounds; Convoy in Donegal, and Conva in Cork, both from *Con-mhagh*, hound-plain. And as a termination it usually assumes the same form, as in Clooncon and Cloncon, the hound's meadow; except when the *c* is eclipsed (p. 22), as we find in Coolnagun in Tipperary and Westmeath, the corner of the hounds.

The rabbit. It is curious that the Irish appear to have grouped the rabbit and the hare with two

very different kinds of animals—the former with the dog, and the latter with the deer. *Coinín* [cunneen], the Irish word for a rabbit, is a diminutive of *cu*, and means literally a little hound; the corresponding Latin word, *cuniculus*, is also a diminutive; and the Scandinavian *kanina*, Danish *kanin*, and English *coney*, all belong to the same family.

The word *coinín* is in general easily recognised in names; for it commonly forms one of the terminations, *-coneen*, *-nagoneen*, or *-nagoneeny*, as in *Kylenagoneeny*, in Limerick, *Coill-na-gcoinín-idhe*, the wood of the rabbits; *Carrickconeen* in Tipperary, rabbit rock. The termination is varied in *Lisnagunnion* in Monaghan, the fort of the rabbits.

A rabbit warren is denoted by *coinicér* [cunnickere], which occurs in all the provinces under several forms—generally, however, easily recognised. In Carlow it is made *Coneykeare*; in Galway, *Conicar*; in Limerick, *Conigar*; and in King's County, *Conicker*. It is *Connigar* and *Connigare* in Kerry; *Cunnaker* in Mayo; *Cunnicar* in Louth; *Cunnigar* in Waterford; and *Kinnegar* in Donegal. In the pronunciation of the original the *c* and *n* coalesce very closely (like *c* and *n* in *enoc*, p. 381.), and the former is often only faintly heard. In consequence of this the *c* sometimes disappears altogether from anglicised names, of which *Nicker* in Limerick, and *Nickers* (rabbit warrens) in Tipperary, afford characteristic examples.

The wolf. This island, like Great Britain, was formerly much infested with wolves; they were chased like the wild boar, partly for sport, and partly with the object of exterminating them: and large dogs of a particular race, called wolfdogs, which have only very recently become extinct,

were kept and trained for the purpose. After the great war in the seventeenth century, wolves increased to such an extent, and their ravages became so great, as to call for state interference, and wolf-hunters were appointed in various parts of Ireland. The last wolf was killed only about 160 years ago.

In Irish there are two distinct original words for a wolf, *fael* and *bréach*. *Fael*, though often found in old writings, is not used by itself in the modern language, the general word for a wolf now being *faelchu*, formed by adding *cu*, a hound to the original. There is a little rocky hill near Swords in Dublin, called Feltrim, the name of which indicates that it must have been formerly a retreat of wolves; in a gloss in the Felire of Aengus, it is written *Faeldruim* [Faidrum], i. e. wolf-hill.

The other term *bréach* is more frequently found in local names, especially in one particular compound, written by the four Masters *Breach-mhagh* [breagh-vah], wolf-field, which in various modern forms gives names to about twenty townlands. In Clare, it occurs eight times, and it is anglicised Breaghva, except in one instance where it is made Breaffy; in Donegal, Longford, and Armagh, it is Breaghy; in Sligo and Mayo, Breaghwy; while in Fermanagh (near Enniskillen) it becomes Breagho; and in Kerry, Breahig. In Cork it is still further corrupted to Britway, the name of a parish, which in Pope Nicholas's Taxation is written *Breghmagh*. The worst corruption of all, however, is Brackley, now the name of a lake in the north of the parish of Templeport in Cavan. It contains a little island on which the celebrated St. Maidoc of Ferns was born, called in old authorities *Inis-breachmhaighe* [Inish-breaghwy],

the island of the wolf-field; and the latter part of this was made Brackley, which is now the name of both island and lake. Caherbreagh in the parish of Ballymacelligot, east of Tralee, took its name from a stone fort which must have been at one time a haunt of these animals:—*Cathair-breach*, the *caher* of wolves.

There is still another term—though not an original one—for a wolf—namely, *mac-tire* [macteera], which is given as the equivalent of *brech* in a gloss on an ancient poem in the Book of Leinster; it literally signifies “son of the country,” in allusion to the lonely haunts of the animal. By this name he is commemorated in Knockaunvictiera, the little hill of the wolf, a townland in the parish of Kilmoon, Clare, where, no doubt, some old wolf long baffled the huntsman’s spear, and the wolfdog’s fang. There is a lake in the parish of Dromod in Kerry, about four miles nearly east of Lough Curraun or Waterville Lake, called Iskanamacteera, the water (*uisce*) of the wolves.

The fox. *Sionnach* [Shinnagh] is the Irish word for a fox—genitive *sionnaigh* [shinny]; it often occurs in the end of names, in the forms *-shinny* and *-shinnagh*; as in Monashinnagh, in Limerick, the bog of the foxes; Coolnashinnagh in Tipperary, and Coolnashinny in Cavan, the foxes’ corner: Aghnashannagh, field (*achadh*) of the foxes. Sometimes the *s* is eclipsed by *t* (in the genitive singular), and then the termination becomes *tinny*, as in Coolatinny in Tyrone and Roscommon; *cúil-a’-tsionnaigh*, the corner of the fox. But this termination, *tinny*, may sometimes represent *teine*, fire (see p. 216).

The badger. These animals, like many others, must have been much more common formerly than

now, as there are numbers of places all over Ireland deriving their names from them. The Irish word for a badger is *broc* [bruck]; it is usually anglicised *brock*, and it is very often found as a termination in the forms *-brock*, *-nabrock*, and *-namrock*, all signifying "of the badgers." Clonbrock, in Galway, the seat of Lord Clonbrock, is called in Irish, *Cluain-broc*, the meadow of the badgers; and the same name occurs in King's and Queen's Counties; while it takes the form of Cloonbrock in Longford; Meenabrock in Donegal, the *meen* or mountain meadow of the badgers.

Brocach signifies a haunt of badgers—a badger warren, and gives names to a great many townlands in the four provinces, now called Brockagh, Brocka, and Brockey. In Cormac's Glossary the form used is *broiceannach*, which is represented by Bruckana in Kilkenny, and by Brockna in Wicklow (like Muckenagh, p. 479). There are several Irish modifications of this word in different parts of the country, which have given rise to corresponding varieties in anglicised names; such as Brockernagh in King's County, Brocklagh in Longford; Brockley in Cavan; Brockra and Brockry in Queen's County; all meaning a badger warren.

Birds. Among the animals whose names are found impressed on our local nomenclature, birds hold a prominent place, almost all our native species being commemorated. *En* [ain] is the Irish for a bird at the present day as well as from the most remote antiquity, the word being found in the Sg. MS. of Zeuss, as a gloss on *avis*. It appears under various modifications in considerable numbers of names, often forming the termination *naneane*, of the birds; as in Rathnan-

eane and Ardnaneane in Limerick, the fort, and the height of the birds.

The eagle. In several wild mountainous districts, formerly the haunts of eagles, these birds are remembered in local names. *Iolar* [iller] is the common Irish word for an eagle, and in anglicised names it usually forms an terminations *-iller*, *-ilra*, and *-ulra*; as in Slieveanilra, the eagle's mountain, in Clare; and Coumaniller, the eagle's hollow, on the side of Keeper Hill in Tipperary, under a rocky precipice. The word assumes other forms—as for example, in Drumillard, the name of four townlands in Monaghan, which is the same as Drumiller in Cavan, the ridge of the eagle. There is a hill on the borders of Tyrone and Derry called Craiganuller, the eagle's rock.

Seabhae [shouk or shoke], old Irish *seboe*, means a hawk, and is cognate with the Welsh *hebaeg*, Ang.-Sax. *hafok*, and Eng. *hawk*. It forms part of the name of Carrickshock, a well-known place near Knocktopher in Kilkenny, which is called in Irish *Carraig-seabhaic*, the hawk's rock, nearly the same name as Carricknashoke in Cavan. The initial *s* is often eclipsed by *t*, as in Craigatuke, in Tyrone, and Carrigatuke, near Keady, in Armagh, *Craig-a'-tseabhaic* and *Carraig-a'-tseabhaic*, both the same name as Carrickshock.

Crows. The different species of the crow kind are very well distinguished in Irish, and the corresponding terms are often found in local names. *Préachán* [prēhaun] is a generic term, standing for any ravenous kind of bird, the various species being designated by qualifying terms: standing by itself, however, it usually signifies a crow, and as such occurs in Ardnapeaghaun in Limerick, *Ardna-bprcachan*, the hill of the crows; Knockaphreagh-aun in Cork, Clare, and Galway, the crow's hill.

Feannog [fannoge], signifies a royston or scald crow : we find it in Tirfinnóg near Monaghan, the district of the scald crows ; in Carnfunnock in Antrim, where there must have been an old monumental heap frequented by these birds ; and Toberfinnick in Wexford is the scald crows' well. Buffanoky in Limerick represents the Irish *Both-fionnoice*, the hut or tent of the royston crow. Very often the *f* is eclipsed (p. 22), as in Mullanavannog in Monaghan, *Mullach-na-bhfeannog*, the scald crows' hill.

A raven is designated by the word *fiach* [feeagh], which, in anglicised names it is often difficult to distinguish from *fiadh*, a deer. There is a remarkable rock over the Barrow, near Graigue-namanagh, called Benaneha, or in Irish *Beann-an-fheiche*, the cliff of the raven ; Lissaneigh in Sligo is the raven's fort ; Carrickaneagh in Tipperary, and Carrickanee in Donegal the raven's rock. The genitive plural with an eclipse (p. 22) is seen in Mulinaveagh near Lifford, and Mullynaveagh in Tyrone, the hill of the ravens.

Bran is another word for a raven : it is given in Zeuss (Gram. Celt., p. 46) as the equivalent of *corvus* and it is explained *fiach* in Cormac's Glossary. Brankill, the name of some places in Cavan, signifies raven wood ; Brannish in Fermanagh, a contraction for *Bran-inis*, raven island ; and Rathbranagh near Croom in Limerick, the fort of the ravens.

The seagull. This bird is denoted by the two diminutives, *faeileán* and *faeileóg* [feelaun, feeloge] ; and both are reproduced in modernised names, often forming the terminations *-nawceelaun* *-nawceologe*, and *-eelan*. Carrownaweelaun in Clare represents the sound of the Irish *Ceathramhadh-na-bhfaeileán*,

the quarter-land of the sea-gulls; Loughnaweeloge and Loughaunaweelaun, the names of some lakes and townlands in different counties, signify the sea-gulls' lake; and the same name is reduced to Lough Wheelion in King's County: Ardeclan in Donegal, the height of the sea-gulls.

The plover. *Feadog* [faddoge], a plover; derived I suppose from *fead*, a whistle, from the peculiar note uttered by the bird. *Feadóg* generally occurs in the end of names in the forms *-viddoge*, *-vaddoge*, *-faddock*, &c.; as in Ballynavaddog in Meath, and Balfaddock in Louth, the townland of the plovers; Barranafaddock near Lismore, the plovers' hill-top; Moanaviddoge near Oola in Limerick, the bog of the plovers.

The crane. *Corr* means any bird of the crane kind, the different species being distinguished by qualifying terms. Standing alone, however, it is always understood to mean a heron—generally called a crane in Ireland; and it is used very extensively in forming names, especially in marshy or lake districts, commonly in the forms *cor*, *gor*, and *gore*. Loughanagore near Kilbeggan in Westmeath, in Irish *Lochan-na-gcorr*, signifies the little lake of the cranes; the same as Corlough, the name of several lakes and townlands in different counties. Edenagor in Donegal, Annagor in Meath, and Monagor in Monaghan, signify respectively the hill-brow, the ford, and the bog, of the cranes; and the little *ros* or peninsula that juts into Lough Erne at its western extremity, must have been a favourite haunt of these birds, since it got the name of Rosscor.

The corncrake. *Tradhnach* or *treanach* means a corncrake; it is pronounced *tryna* in the south and west, but *traina* elsewhere, and anglicised accordingly. Cloonatreane in Fermanagh signifies the

meadow of the corncrakes; Lugatryna in Wicklow, the corncrake's hollow. In the west and north west the word is often made *tradhlach*, as we see in Carrowntreila in Mayo, and Carrowntryla in Galway and Roscommon, the quarter-land of the corncrake.

The goose. The Irish word *gédh* [gay] a goose, has its cognates in many languages:—Sanscr. *hansa*; Gr. *chen*; Lat. *anser*; O. H. Ger. *kans*; Ang-Sax. *gos* and *gandra*; Eng. *goose* and *gander*. It occurs in names almost always in the form *gay*; as in Monagay, a parish in Limerick, which is called in Irish *Moin-a'-ghedh*, the bog of the goose, probably from being frequented by flocks of wild geese: it is not easy to conjecture what gave origin to the singular name, Ballingayroure, i. e., *Baile-an-ghédh-reamhair*, the town of the fat goose, which we meet with in the same county, but it might have been from the fact, that the place was considered a good pasture for fattening geese. Gay Island in Fermanagh is not an English name, as it looks; it is a half translation from *Inis-nangédh*, i. e., goose island.

The duck. The word *lacha*, gen. *lachan*, a duck, is occasionally, though not often, found in names; the townland of Loughloughan in the parish of Skerry, Antrim, took its name from a little lake called *Loch-lachan*, the lake of the ducks; and this and Loughnaloughan are the names of several other lakelets and pools in different parts of the country.

In the west of Ireland, the word *cadhan* [coin] is in common use to denote a barnacle duck; and it is a word long in use, for it occurs in old documents, such as Cormac's Glossary, &c. We find it in Gortnagoyne, i. e., *Gort-na-gcadhan*, the name of a townland in Galway, and of another in Ros-

common; and there is a lake in the parish of Burriscarra, Mayo, called Loughnagoyne—these two names meaning respectively, the field and the lake of the barnacle ducks.

The cuckoo—Irish *cuach* [coogh]. From the great number of places all over the country containing this word, it is evident that the bird must have been a general favourite. The following names include all the principal changes in the word: Derrycoogh in Tipperary is in Irish *Doire-cuach*, the oak-grove of the cuckoos; Cloncough in Queen's County, the cuckoo's meadow. The word occurs in the gen. singular in Cloncoohy in Fermanagh, the meadow of the cuckoo; and in Drumnacooha in Longford, the cuckoo's ridge. It appears in the gen. plural with an eclipsis (p. 22) in Knocknagoogh in Tipperary, and Boleynagoagh in Galway, the hill, and the dairy-place, of the cuckoos. And it is still further softened down in Clontycoe in Queen's County, and Clontycoo in Cavan, the cuckoo's meadows; and in Ballynacoy in Antrim, the town of the cuckoo.

The woodcock. *Creabhar* [crou] means a woodcock, and is in general easy to be distinguished in names, as it is usually made either *-crou* or *-grou*, the *g* taking the place of *c* in the latter, by eclipsis (p. 22). Lackanagrou near Bruree in Limerick, is written in Irish *Leaca-na-greabhar*, the hillside of the woodcocks; Gortnagrou in Limerick (*Gort*, a field); Coolnagrou in King's County and Tipperary, the woodcock's corner.

The blackbird. The Irish word for a blackbird is *lon* or *londubh*, and the former is found, though not often, in names. The Four Masters mention a place in Tyrone, called *Coill-na-lon*, the wood of the blackbirds; and this same name occurs in Meath in the modernised form, Kilnalun.

The thrush. *Smól* or *smólach* [smole, smólagh]

is a thrush. The best known name containing the word is *Gleann-na-smól*, the valley of the thrushes, the scene of a celebrated Irish poem, which is believed to be the same place as Glenasmole, a fine valley near Tallaght, Dublin, where the river Dodder rises. Near Lifford in Donegal, is a townland called Glensmoil, which represents the Irish *Gleann-a-smoil*, the thrush's glen.

The skylark. *Fuiseóg* [fwishoge] is a lark. It occurs in Rathnafushogue in Carlow, the fort of the larks; in Knocknawhishoge in Sligo, lark-hill; and in Kilnahushoge near Clogher in Tyrone, the wood of the larks.

Birds' nests. The word *nead* [nad] signifies a nest; in Cormac's Glossary it is given in the old Irish form *net*; Lat., *nidus*; Welsh, *nyth*; Cornish, *neid*; Breton, *neiz*; Manx, *edd*. It is of very frequent occurrence in names, generally in the forms *nad*, *ned*, and *nid*. There are three townlands in Cavan, Fermanagh, and Derry, called Ned; Nedeen, little nest, is the name of the spot on which Kenmare stands, and the town itself is often called by that name. There are many high cliffs in mountainous districts, the resorts of eagles in times gone by, which still retain the name of Nadanuller, the eagle's nest; and they have in some cases given names to townlands. Nadnaveagh in Roscommon, and Nadneagh in King's County, signify—the first, the nest of the ravens, the second, of the raven; Nadaphreaghane, a hill six miles north of Derry, the crow's nest. Athnid, the ford of the nest, is a parish in Tipperary; Drumnid is a townland near Mohill in Leitrim; and there is another in the parish of Magherally, Down, called Drumneth, both meaning the ridge of the nests; Derrynaned in Mayo, the oak-wood of the birds' nests.

CHAPTER VIII.

PLANTS.

As with the animal world, so it is with the vegetable—all the principal native species of plants are commemorated in local names, from forest trees down to the smallest shrubs and grasses; and where cultivation has not interfered with the course of nature, there are still to be found many places, that to this day produce in great abundance the very species that gave them names many hundreds of years ago.

Woods. All our histories, both native and English, concur in stating that Ireland formerly abounded in woods, which covered the country down to a comparatively recent period; and this statement is fully borne out by the vast numbers of names that are formed from words signifying woods and trees of various kinds. According to our historians, one of the bardic names of Ireland was *Inis-na-bhfiodhbhaidh* [*Inish-na-veevy*], woody island. If a wood were now to spring up in every place bearing a name of this kind, the country would become once more clothed with an almost uninterrupted succession of forests.

There are several words in Ireland for a wood, the principal of which are *coill* and *fidh*. *Coill* is represented by various modern forms, the most common being *kil* and *kyle*; and as these also are the usual anglicised representatives of *cill*, a church, it is often difficult, and not unfrequently impossible, to distinguish them. Whether the syllables *kil* and *kyle* mean church or wood, we can ascertain only by hearing the names pronounced in Irish—for the sounds of *cill* and *coill* are quite distinct—

or by finding them written in some Irish document of authority.

I have already conjectured (p. 314) that about a fifth of the *kils* and *kills* that begin names are woods: the following are a few examples:—Kilnamanagh, a barony in Tipperary, the ancient patrimony of the O'Dwyers, is called by the Four Masters, *Coill-na-manach*, the wood of the monks.

The barony of Kilmore near Charleville in Cork, whose great forest was celebrated in the wars of Elizabeth, is called *Coill-mhor*, great wood, in the annals; but the vast majority of the Kilmores, of which there are about eighty—are from *Cill-mór*, great church. O'Meyey, who killed Hugh de Lacy at Durrow, fled, according to the Four Masters, “to the wood of *Coill-an-chlair*” (the wood of the plain); this wood is gone, but it was situated near Tullamore, and the place is still known by the name of Kilclare. The word Kyle, which very often stands for *cill*, in many cases also means a wood; as in Kylemore (lake), great wood, near the Twelve Pius in Connemara.

Coill assumes other forms, however, in which it is quite distinguishable from *cill*; as in Barnacullia, a hamlet on the eastern face of the Three Rock mountain near Dublin, *Barr-na-coille*, the top of the wood; and this wood is still in existence; Barnakillew in Mayo, and Barnakilly in Derry, same meaning; Lisnacullia in Limerick, wood fort; Ballynakillew, the town of the wood. The diminutive *coillín* gives names to several places, now often called either in whole or part, Culleen; Ardakillen in the parish of Killukin, Roscommon, is called by the Four Masters, *Ard-an-choillín*, the height of the little wood; and *coilltean* [kyle-tawn], which is sometimes applied to a growth of under-wood, sometimes to a “little wood,” is represented by Kyletaun near Rathkeale in Limerick.

The plural of *coill* is *coillte* [coiltha], which is often found in some of the Connaught counties in the forms of *cuiltly*, *cuiltia*, and *cultia*; as in Cultybo in Mayo and Roscommon, the woods of the cows. In Clare there are some places called Quilty, which is the same word; and we also find Keelty and Keelties, as the names of several townlands. But its most common form is *kilty*, except in Munster, where it is not much used; this begins the names of about forty townlands, chiefly in the western and north-western counties, several, however, occurring in Longford; Kiltyclogher and Kiltyclogh in Leitrim, Longford, and Tyrone, signify stony woods; Kiltybegs in Longford and Monaghan, little woods; Kiltynashinnagh in Leitrim, the woods of the *shinnaghs* or foxes. *Coillidh* [quilly] is a derivative of *coill* in common use to signify woodland; it is found frequently in the form of Cully—as, for example, Cullycapple in Londonderry, the woodland of the horses; and it is very often made Quilly, which is the name of some places in Derry, Waterford, and Down.

Fidh or *fiodh* [fih], the other term for wood, is found in both the Celtic and Teutonic languages. The old Irish form is *fid*, which glosses *arbor* in Sg. (Zeuss, p. 65); and it corresponds with the Gaulish *vidu*, Welsh *guid*, O. H. German *witu*, Ang.-Saxon *vudu*, English *wood*. Its most usual modern forms are *fee*, *fi*, and *feigh*; thus Feebane, white wood, near Monaghan; Feebeg and Fee-more (little and great) near Borrisokane; and it is occasionally made *foy*, but this may be also a modern form of *faithche*, a play-green (see p. 296). At the mouth of the river Fergus in Clare, there is an island called Feenish, a name shortened from *Fidh-inis*, woody island; we find the same name in the form of Finish in Galway, while it is made

Finnis in Cork and Down. The parish of Feighcullen in Kildare is mentioned by the Four Masters, who call it *Fiodh-Chuilinn*, Cullen's Wood; and Fiddown in Kilkenny, they write *Fidh-duin*, the wood of the fortress.

Sometimes the aspirated *d* in the end is restored (p. 42), as we find in Fethard, a small town in Tipperary, which the annalists write *Fiodh-ard*, high wood; there is also a village in Wexford of the same name; and Feeard in the parish of Killyowen in Clare, exhibits the same compound, with the *d* aspirated. So also in Kilfithmone in Tipperary; the latter part (fithmone) represents the ancient Irish name, *Fiodh-Mughaine*, the wood of *Mughain* (a woman):—Kilfithmone, the church of Mugania's wood.

There are two baronies in Armagh called Fews, which are mentioned in the Four Masters at A.D. 1452, by the name of *Feadha* [Fā], i. e. woods; which is modernised by the adoption of the English plural form (p. 32); and Fews, the name of a parish in Waterford, has the same origin. There was a district in Roscommon, west of Athlone, which in the annals is also called *Feadha*; but it is now commonly called the Faes (i. e. the woods) of Athlone.

This word has some derivatives which also contribute to the formation of names. *Fiodhach* [feeagh] signifies a woody place, and all those townlands now called Feagh and Feeagh, which are found distributed over the four provinces, derive their names from it. *Fiodhnach* [Feenagh], which has exactly the same meaning, was the old name of Fenagh in Leitrim (Four Masters); and though now bare of trees, it was wooded so late as the seventeenth century. There are several other places called Fenagh and Feenagh,

which have the same original name. Feevagh in Roscommon, is called in Irish, *Fiodhbhach*, which also signifies a place covered with wood.

Ros, as I have already stated, has several meanings, one of which is a wood; and in this sense we often find it in names, especially in the south. There is a place called Rosserk near Killala at the mouth of the Moy in Mayo. It is called in Irish *Ros-Serce* (Serce's wood), and we learn from Mac Firbis (*Hy Fiachrach*, p. 51) that "it is so called from Searc the daughter of Carbery, son of Awley (see p. 139, *supra*), who blessed the village and the wood which is at the mouth of the river Moy." The original church founded by the virgin saint Searc in the sixth century, has long since disappeared; but the place contains the ruins of a beautiful little abbey. Roscrea in Tipperary is written in the Book of Leinster, *Ros-Cre*, Cre's wood. Roskeen, the name of several places, represents the Irish *Ros-caein*, beautiful wood.

New Ross in Wexford, notwithstanding its name, is an old place; for Dermot Mac Murrough built a city there in the twelfth century, the ruins of which yet remain. It is called in the annals *Ros-mic-Treoin* [Rosmicrone], the wood of the son of Treun, a man's name; the people still use this name corrupted to *Rosemacrone*; and they think the town was so called from a woman named Rose Macrone, about whom they tell a nonsensical story. St. Coman, from whom was named Roscommon (Coman's wood), founded a monastery there, and died, according to the Four Masters, in 746 or 747, but other authorities place him much earlier. Ross Carbery in Cork, was formerly a place of great ecclesiastical eminence; and it was "so famous for the crowds of students and monks flocking to it, that it was distinguished by the

name of *Ros-aílithir*" [allihir: Four Masters], the wood of the pilgrims. Rusheen, a diminutive, and the plural Rusheens, are the names of a great many townlands in Munster and Connaught; the word is often applied to a growth of small bushy trees or underwood, as well as to a wood small in extent. The word *ros* is often written with *a* instead of *o*, both in old records and in anglicised names; as in Rasheen Wood, near the Dundrum station of the Great Southern and Western Railway.

Fásach [faussagh], a very expressive word, derived from *fás*, growth, signifies a wilderness or an uncultivated place. It gives names to some townlands now called Fasagh and Fassagh; the territory along the river Dinin in Kilkenny, which now forms a barony, is called Fassadinin, the wilderness of the Dinin: Fassaroe in Wicklow, red wilderness. There is a long lane beside Phibsborough in Dublin called Faussagh Lane, i. e., wilderness lane.

Scairt [scart] denotes a cluster of bushes, a thicket, a scrubby place. In the form Scart, with the diminutive Scarteen, it gives names to numerous places, but only in the Munster counties and Kilkenny. Scartlea, grey thicket, is the name of a village in Cork, and of some townlands in Waterford and Kerry; Scartaglin near Castleisland, the thicket of the glen; Ballinascarty in the parish of Kilmaloda, Cork, the town of the thicket.

Muine [munny], a brake or shrubbery. It occurs frequently in names generally in the form of *money*, which constitutes or begins about 170 townland names through the four provinces. The word is also sometimes applied to a hill, so that its signification is occasionally doubtful. It is probably to be understood in the former sense in

the name of Monaghan, which is called in Irish *Muineachán* (Four Mast.), a diminutive of *muine*, signifying little shrubbery. There are three townlands in Down called Moneydorrageh, i. e. *Muine-dorcha*, dark shrubbery; Ballymoney, the town of the shrubbery, is the name of many places through the country; Magheraculmoney in Fermanagh, the plain of the back of the shrubbery; Monivea in Galway is called in Irish authorities, *Muine-an-mheadha* [Money-an-va: Four Mast.], the shrubbery of the mead, very probably because the drink was brewed there.

The compound *Liathmhuine* [Leewinny], grey shrubbery, is often used to form names, and is variously modified; such as we see in Leaffony in Sligo, Leafin in Meath, Liafin and Lefinn in Donegal, and Leighmoney in Cork; Cloghleafin, near Mitchelstown in Cork, the castle of the grey thicket.

Gaertha [gairha] is used in the south to denote a woodland along a river, overgrown with small trees, bushes, or underwood; it is almost confined to Cork and Kerry, and generally appears in the forms of Gearha and Gearagh; and occasionally Geeragh and Gairha. There is a well-known place of this kind near Macroom, where a dense growth of underwood extends for three or four miles along the Lee, and it is universally known by the name of Gearha: and the little hamlet of Ballingearry on the Lee between Inchigeelagh and the Pass of Keimaneigh, would be more correctly called Bellangeary, for the Gaelic name is *Bel-atha-an-ghaerthaig*, the ford of the river-shrubbery (see p. 357). A good bridge now spans the old ford. Tourists who have seen Coomiduff near Killarney, will remember the Gearhameen river which flows through it into the upper lake of Killarney; the

postfix *meen*, Irish *min*, signifies literally smooth, fine, or small, indicating that this *gearha* was composed of a growth of small delicate bushes. There is also a Gearhameen west of Bantry in Cork.

Garrán is a shrubbery. There are a great many places in Munster and Connaught called Garran, Garrane, and Garraun, all derived from this word. It is also found in Leinster, but not often, except in Kilkenny; and it occurs half a dozen times in Monaghan, but I have not found it elsewhere in Ulster. Garranamanagh, the name of a parish in Kilkenny, signifies the shrubbery of the monks; and there is another parish in Cork called Gar-*ranekinnefeake*, the shrubbery of *Kinnefeake*, a family name. *Ballingarrane*, *Ballygarran*, *Ballygarrane*, and *Ballygarraun*, all townland names, signify the town of the shrubbery.

A tree. The common word for a tree is *crann*, and it has retained this form unchanged from the earliest ages, for *crann* occurs in the Zeuss MSS. as a gloss on *arbor*: Welsh *pren*; Armoric *prenn*. This word forms part of the names of many places, in every one of which there must have once stood a remarkable tree, and for a time sufficiently long to impress the name.

In the nominative, it generally takes the forms *Crann* and *Cran*, which are the names of townlands in Armagh, Cavan, and Fermanagh, and constitute the beginning of many names; such as *Crandaniel* in Waterford, Daniel's tree; *Crancam* in Roscommon and Longford, crooked tree; *Cranlome* in Tyrone, bare tree; *Cranacrower* in Wexford, the woodcocks' tree.

The genitive case, *crainn*, is usually pronounced *crin* or *creen*, and the form is modified accordingly when it occurs as a termination; *Crossmacrin* in

Galway is written in Irish, *Cross-maighe-crainn*, the cross of the plain of the tree. Drominacreen in Limerick, the little hill of the tree; Corcraín in Armagh (*Cor*, a round-hill); and Carrowerin, the name of several places, the quarter-land of the tree. With the *c* eclipsed, the termination is usually *-nagran*, as in Ballynagran, a common townland name, *Baile-na-gerann*, the town of the trees. The adjective *crannach* signifies arboreous—a place full of trees; and from this a great many townlands and rivers, now called Crannagh, have received their names.

Bile [billa] signifies a large tree; it seems connected with Sansc. *bala*, a leaf, the more so as *bileóg*, the diminutive of the Irish word, also denotes a leaf. *Bile* was generally applied to a large tree, which, for any reason, was held in veneration by the people; for instance, one under which their chiefs used to be inaugurated, or periodical games celebrated.

Trees of this kind were regarded with intense reverence and affection; one of the greatest triumphs that a tribe could achieve over their enemies, was to cut down their inauguration tree, and no outrage was more keenly resented, or when possible, visited with sharper retribution. Our annals often record their destruction as events of importance; at 981 for example, we read in the Four Masters, that the *bile* of *Magh-adhar* [Mahire] in Clare, the great tree under which the O'Briens were inaugurated—was rooted out of the earth, and cut up, by Malachy, king of Ireland; and at 1111, that the Ulidians led an army to Tullahogue, the inauguration-place of the O'Neills, and cut down the old trees; for which Niall O'Loughlin afterwards exacted a retribution of 3,000 cows.

These trees were pretty common in past times ; some of them remain to this day, and are often called *Bell* trees, or *Bellow* trees, an echo of the old word *bile*. In most cases, however, they have long since disappeared, but their names remain on many places to attest their former existence. The word *bile* would be correctly anglicised *billa*, as we find it in Lisnabilla in Antrim, the fort of the ancient tree.

As a termination it assumes several forms ; and it is in some places used in the masculine, and in others in the feminine (see *aiteann*, furze). It is very often made *-villa*, in which case it is likely to be mistaken for the English word *villa*. The well-known song "Lovely Kate of Garnavilla," will be in the recollection of many people. The home of the celebrated beauty lies near the town of Caher in Tipperary, and its Irish name is *Garran-a'-bhile*, the shrubbery of the ancient tree. Gortavella and Gortavilly are the names of two townlands in Cork and Tyrone (*Gort*, a field) ; Knockavilla in several counties (*knock*, a hill) ; and there are many places called Aghavilla, Aghaville, and Aghavilly, the field (*achadh*) of the old tree. At Rathvilly in Carlow, one of these trees must have, at some former time, flourished on or near an ancient fort, for it is written by the annalists *Rath-bile* ; and in the King's County there is a place of the same name, but spelled Rathvilla.

In some parts of Ireland, especially in the south, the word is pronounced *bella*, as if spelled *beile*, and this form is perpetuated in the names of many places, for instance, Bellia, a village in Clare, and Bellew in Meath ; Ballinvella in Waterford, the town of the old tree, the same as Ballinvilla, the name of places in various counties. Near the entrance to Cork harbour there is a small

peninsula called Ringabella, the *rinn* or point of the ancient tree, which has given name to the little bay near it.

Craebh [crave] signifies either a branch or a large wide-spreading tree. The name, like *bile*, was given to large trees, under whose shadows games or religious rites were celebrated, or chiefs inaugurated; and we may conclude that one of these trees formerly grew wherever we find the word perpetuated in a name. Creeve, the most usual modern form, is the name of a great many places. In several cases, the *bh* is represented by *w*, changing the word to Crew, which is the name of ten or twelve places in the northern counties. Crewhill in Kildare, is merely the phonetic representation of *Craebh-choill*, branchy-wood, or a wood of branchy trees; Loughcrew, a small lake in Meath, giving name to a parish, is called in Irish, *Loch-craeibhe*, the lake of the branchy tree; and the village of Mullacrew in Louth is *Mullach-craeibhe*, the hill of the tree. There are more than thirty townlands called Creevagh, i. e. branchy or bushy land. The name of the parish of Cruagh at the base of the mountains south of Dublin city, has the same original form, for we find it written "Creuaghe" and "Crevaghe" in several old documents; and Creevy, which is a modification of the same word, is the name of about twenty others: in Monaghan and Tyrone we find some places called Derrycreevy, which signifies branchy *derry* or oak-wood. Near the town of Antrim, is a townland called Creevery, and another in Donegal called Crevary; both of which are from the Irish *Craebhaire*, a branchy place.

The oak. We know as a historical fact that this country formerly abounded in forests of oak, and that for many ages the timber continued to be

exported to England; it appears to have been the most plentiful of all Irish trees; and we find it commemorated in local names to a greater extent than any other vegetable production.

Dair [dār] the common Irish word for oak, is found in many of the Indo-European languages; the Sansc. *dru* is a tree in general, which is probably the primary meaning, whence it came to signify "oak," which is the meaning of the Greek *drus*; Welsh *dar*; and Armoric *deró*.

The old Irish form of the word, as found in the Zeuss MSS., is *daur*, and this is preserved nearly in its purity in the name of the Daar, a little river flowing by Newcastle in Limerick, which the people call *Abhainn-na-dárach*, the river of the oak. There is a place near Foynes in the Shannon, called Durnish; Dernish is the name of three islands in Clare, Fermanagh, and Sligo; and we have also Derinch and Derinish; all of which are from *Dair-inis*, as we find it written in "Wars of GG.," signifying oak-island.

The genitive of *dair* is *darach* or *dara*, which is very common in the end of names, in the forms of *-daragh*, *-dara*, and *-dare*. Adare in Limerick is always called in Irish documents, *Ath-dara*, the ford of the oak-tree, a name which shows that a great oak must have for many generations shaded the ford which in ancient times crossed the Maigne. There is a place of the same Irish name near Dromore in Tyrone, but now called Aghadarragh; and we have Clondarragh in Wexford, the meadow of the oak; Lisnadarragh, the fort of the oak. *Darach*, an adjective formation, signifies a place full of oaks; the ancient form is *daurauch*, which in the Zeuss MSS., glosses *quercetum*, i. e. an oak-grove. It gives name to Darragh, a parish in the south-east of Limerick, where oaks still

grow ; to Derragh in Cork, Longford, and Mayo ; and there are places of the same name in Down and Clare.

Doire or *daire* [derry] is an oak-wood, and is almost always represented in anglicised names by *derry* or *derri*. Derrylahan, a very usual name, signifies broad oak-wood ; the wood still remains on the side of a hill at Glendalough in Wicklow, that gave it the name of Derrybawn (*bán*, whitish), and this is also the name of other places ; Derrykeighan, a parish in Antrim, is called in Irish, *Doire-Chaechain* (Four Mast.), Caechan's, or Keeghan's grove. When *doire* is joined with the gen. mas. of the article, it becomes in English *derrin*, which begins many names. Thus Derrinlaur, a townland in which are the ruins of a castle, in Waterford, not far from Clonmel, is mentioned by the Four Masters, who write the name *Doire-an-lair*, middle *derry*. And sometimes it is contracted to *der*, as in Dernagree in Cork, the same as Derrynagree in other places, the wood of the cattle ; Derradd in Westmeath, and Derrada in the Connaught counties, which are the same as Derryadd in the middle and north of Ireland, Derryadda in Mayo, and Derryfadda in the south and west—all from *Doire-fhada*, long oak-wood, the *f* being aspirated and omitted in some (see p. 20).

The most ancient name of Londonderry, according to all our authorities, was *Daire-Calgaich* [Derry-Calgagh] ; Adamnan, in one place uses this name, and elsewhere he translates it *Roboretum-Calgachi*, the oak-wood of Calgach. Calgach was a man's name common among the ancient Irish, signifying "fierce warrior" (still in use as a surname in the form of Calligy) ; and in the Latinised form of Galgacus, readers of Tacitus will recognise

it, as the name of the hero who led the Caledonians at the battle of the Grampians.

Daire-Calgaich was the old pagan name, used for ages before St. Columba erected his monastery there in 546; it was retained till the tenth or eleventh century, when the name Derry-Columkille began to prevail, in memory of its great patron, and continued down till the time of James I., whose charter, granted to a company of London merchants, imposed the name "*Londonderry*."

We have several interesting notices of the *derry*, or oak-wood, that gave name to this place; we find it in existence more than 600 years after the time of St. Columba; for the Four Masters, at 1178, record:—"A violent wind-storm occurred this year; it caused a great destruction of trees. It prostrated oaks. It prostrated one hundred and twenty trees in Derry-Columkille."

The word *doire* is one of the most prolific roots in Irish names; and if we recollect that wherever it occurs an oak-wood once flourished, we shall have a good idea of the great abundance of this tree in past ages. Over 1,300 names begin with the word in its various forms, and there are innumerable places whose names contain it as a termination. Derreen, little oak-wood, is also of very frequent occurrence, chiefly in Munster and Connaught, and occasionally in Leinster and Ulster; Derreenataggart in Cork, the little oak-grove of the *sagart* or priest. We have at least one example of the diminutive in *án* in Derrane in Roscommon, which is mentioned by the Four Masters under the name of *Doireán*.

There is yet another derivative of *dair* in pretty common use, namely, *dairbhre*, which is now universally pronounced *darrery*, the aspirated *b* being wholly sunk. According to O'Reilly, it

sometimes means an oak; but it is generally used to signify an oak-forest, or a place abounding in oaks. Valentia island is well known in our ancient literature by the name of *Dairbhre*, as the principality of the great druid Mogh-Ruith, who played so important a part at the siege of Knocklong (see p. 102). The island is now always called *Darrery* in Irish, by the people of Munster—a conclusive proof that the word *darrery* in the modern language, is identical with the ancient *dairbhre*.

There are two townlands in Galway, one in Cork, and one in Limerick, called *Darrery*; we find *Darraragh* in Mayo, and *Darray* in Cork and Galway; *Dorrery* occurs near Carrick-on-Shannon; and this same form is preserved in *Kildorrery*, the church of the oaks, a village in the north of the county Cork, where the ruins of an old church are still to be seen; written *Kill-darire* in the Registry of Clonmacnoise. *Carrigdarrery* in the parish of *Kilmurry* in Cork, the rock of the oaks. We have one notable example of the preservation of the full ancient pronunciation in *Lough Derravaragh* in Westmeath, whose Irish name, as used in the annals is *Loch Dairbhreach*, the lake of the oaks.

Ráil or *rál* [rawl] is another term for an oak, which we find used in the best authorities; and it often occurs in names, but nearly always in the genitive form, *rálach* [rawlagh]. *Drumralla* near *Newtown Butler* in *Fermanagh* is written by the *Four Masters*, *Druim-rálach*, the ridge of the oak. There is a place in *Queen's County* called *Ballinrally*, the town of the oak; another near *Athlone*, called *Cloonrollagh* (meadow); and a third in *Cork*, called *Ardraly* (height). *Ralaghan*, the name of some townlands in *Cavan* and *Monaghan*; and *Rallagh* near *Banagher* in *Derry*, both signify a place of oaks.

There is yet another word for an oak, namely, *omna*; it occurs in Cormac's Glossary and in the Book of Armagh, but it is less used in names than the others; and as it is not liable to corruption, it is plainly discernible when it occurs. It forms part of the name of Portumna, a little town on the Galway side of the Shannon, which the Four Masters write *Port-omna*, the *port* or landing place of the oak; it is also seen in Gortnahomna near Castlemartyr in Cork, the field of the oak; and in Drumumna in Clare, oak-ridge.

The ash. In the south and west of Ireland there are three names for the common ash—all modifications of the same original, viz., *fuinnse*, *fuinnseann*, and *fuinnseóg* [funsha, funshan, funshoge]; the last, which is the most modern, is almost universally used, and the others are nearly forgotten. In the north the *f* is omitted (see p. 27), and the word always employed is *uinnseann* [unshan].

The name of the river Funshion in Cork—the ash-producing river—preserves one of the old forms; and we find it also in Funshin and Funshinagh, the names of several places in Connaught; while the northern form appears in Unshinagh and Inshinagh, which are common townland names:—all these mean land abounding in ash-trees. Funchoge, which has the same signification, occurs in Wexford, and we find this form as far north as Louth; while without the *f*, it becomes Unshog in the parish of Tynan, Armagh, and Hinchoge near Raheny in Dublin.

The birch. *Beith* [beh], the birch-tree; cognate with the first syllable of the Latin *betula*, which is a diminutive. Great numbers of places have received their names from this tree: and some of the most common derivatives are Beagh, Behagh,

Bahagh, Behy, and Beaghy; which are all modifications of *Beitheach* and *Beithigh*, birch land, and are found in every part of Ireland. We find several other places called Bahana, Behanagh, Beheenagh, and Behernagh—all meaning a place abounding in birch. The village of Kilbeheny in Tipperary, near Mitchelstown, is called in the Four Masters, *Coill-beithne*, birch-wood; and this interpretation is corroborated by the fact, that the place is situated at the point where the little river Behanagh (birch-producing river) joins the Funshion.

In the end of names, the word takes various forms, the most common of which is *behy*; as we find in Ballaghbehy in Limerick, and Ballaghna-behy in Leitrim, the birchy road. Other forms are seen in the following:—the Irish name of Ballybay in Monaghan, is *Bel-atha-beithe* [Bella-behy], the ford-mouth of the birch; and they still show the ford, on which a few birches grow, or grew until recently, that gave name to the town. Aghavea in Fermanagh is always called in the annals, *Achadh-beithe* (Four Masters), birch-field, the same name as Aghaveagh in Donegal and Tyrone. Coolavehy near Ballyorgan in Limerick, the corner of the birch; Kilbaha in Kerry and Clare, birch-wood.

The elm. This tree is denoted by *leamh* [lav], which has relatives in several other languages, such as Latin *ulmus*, Ang-Sax. *ellm*, Eng. *elm*, &c. The simple Irish form is hardly ever heard in the present spoken language, the diminutive *leamhan* [lavaun] being used in the south, and *sleamhan* [slavan] in the north. These words enter largely into names, and are subject to some curious transformations; but the most general recognisable forms are *levan*, *leevan*, and *levaun*, which are

generally terminations, and signify abounding in elms.

In the parish of Inishmacsaint in Fermanagh, there is a place called Glenlevan, elm glen; Ballylevin, the town of elms, in King's County and Donegal; Lislevane, elm fort, in the parish of Abbeymahon, Cork; Drumleevan in Leitrim, and Dromalivaun near Tarbert in Kerry, elm ridge. The form with an initial *s* is often found in the northern counties; as in Carrickslavan in Leitrim, the rock of the elms; Mullantlavin in the parish of Magheraclone, Monaghan, elm hill, the *s* being eclipsed—*Mul'-an-tsleamhain* (see p. 23).

The river Laune, flowing from the lower lake of Killarney, is called *Leamhain* in the Irish annals, i. e. the elm river; and this is its Irish name at the present day, for the nasal sound of the aspirated *m* is distinctly heard in the pronunciation. *Leamhain* [Lavin] is also the original name of the river Leven in Scotland, for so we find it written in Irish documents, such as the Irish version of Nennius, &c.; and the river has given name to the territory of Lennox, which is merely a modern corruption of its old name *Leamhna* (Reeves' Adamnan, p. 379).

As a termination, the simple form *leamh* is seen in Drumlamph, elm ridge, near Maghera in Derry. There is a derivative term, *leamhraidhe* [lavree], signifying a place of elms, which is anglicised Lowery in Fermanagh and Donegal, and which also gives name to Mullanalamphry, a townland near Donegal town, the little hill of the elms: the Lowerymore river traverses the Gap of Barnesmore in Donegal. Lavagh, the English form of *Leamhach*, a place of elms, is the name of some townlands in the midland and western counties.

The oblique form *Leamhaidh* [Lavy: see p. 33], is very correctly anglicised Lavey, the name of a parish in Cavan; and with the aspirated *m* restored (see p. 43), we see the same word in Lammy, the name of some townlands in Tyrone and Fermanagh.

An elm wood was called *Leamhchoill* [lavwhill] and this compound, subject to various alterations, exists at the present day, showing where these woods formerly flourished. The usual anglicised forms are Laughil, Laghil, Laghile, Loghill, and Loughill—the names of many places in the middle, south, and west of Ireland; Cloonlaughil in Leitrim and Sligo, the meadow of the elm wood. But the most curious transformation is Longfield (for which see p. 39); in Tyrone, near Lough Neagh, occurs a kind of metamorphic form in Magheralamfield the plain of the elm wood.

The yew. Of all European trees the yew is believed to attain the greatest age; there are several individual yews in England which are undoubtedly as old as the Christian era, and some are believed to be much older. We have some very old yews in Ireland also; one, for instance, at Clontarf, has probably reached the age of six or seven hundred years; and at the ruined castle of Aughnanure (field of the yews) near Oughterard in Galway, there is yet to be seen one venerable solitary yew, the sole survivor of these that gave name to the place, which cannot be less than 1,000 years old.

We have two words for the yew-tree, evidently of the same origin, and both very common in names, viz., *eó* [o or yo] and *iubhar* [oor or yure]. *Eó* is common to the Celtic, Teutonic, and Classical languages:—Low Lat. *ivus*, Fr. *if*, Welsh *yw*, Arm. *ivin*; Ang.-Sax. *iv*, Eng. *yew*. “As the yew is distinguished by its remarkable longevity,

one may conjecture a connection of the O. H. German *iwa* with *éwa* eternity, Gr. *aíōn*, Lat. *ævum*, Goth *aivs*" [Eng. *age* and *ever*] (Pictet, "Origines"). Cormac mac Cullenan made the same observation a thousand years ago in his Glossary, when he derived *iubhar* from *eó*, ever, and *barr*, top, "because it never loses its top, i. e. it is ever-green."

In the seventh century, St. Colman, an Irish monk, having retired from the see of Lindisfarne, returned to his native country, and erected a monastery at a place called *Magh-eó* or *Mageo* (Bede), the plain of the yews, in which he settled a number of English monks whom he had brought over with him. For many ages afterwards, this monastery was constantly resorted to by monks from Britain, and hence it is generally called in the annals *Magheo-na-Saxan*, i. e. Mayo of the Saxons. The ruins of the old abbey still remain at the village; and from this place the county Mayo derives its name. Mayo is also the name of several other places, and in all cases it has the same signification. There is a parish in Clare, taking its name from an old church, called in the annals *Magh-neó*, now Moynoe, which is the same name as Mayo, only with the addition of the *n* of the old genitive plural. The word *eó* is very often represented by *o* or *oe* as a termination, as in Killoe in Longford, *Cill-eó* (O'Cl. Cal.), the church of the yews: Gleno and Glenoe, yew-glen.

The compound *eóchail* [ohill], signifying yew-wood, in various modern forms gives names to a great many places. The best known is Youghal at the mouth of the Blackwater (*Eochail*: Four Mast.), which was so called from an ancient yew-wood that grew on the hill slope where the town now stands; and even yet some of the old yews

remain there. On the strand beside the town there is an ancient bog now covered by the sea, but exposed at neap tides: and it is an interesting fact that the roots and other parts of trees found in this bog are nearly all yew.

The term *eóchail* is more common, however, in the form Oghill, which is the name of about twenty townlands in various counties. It occurs in Tipperary as Aughall, and in Derry as Aughil; the plural forms, Oghilly, Oghly, and Aghilly (yew-woods), are found in Galway and Donegal; and the English plural, Aughills and Aghills, in Kerry and Cork. Donohill in Tipperary, the fortress of the yew-wood; the parish of Cloonoghill in Sligo is called in "Hy Fiachrach" *Cluain-eochaille* the meadow of the yew-wood; and there is another place of the same name in Roscommon; while the form Clonoghill is found in King's and Queen's Counties.

The other term, *iubhar*, is the word now used in the spoken language, and it is still more common in local nomenclature than *eó*. As a termination it occurs in the form of *-ure*, or with the article *-nure*, in great numbers of names all over the country. Terenure is a place near Dublin whose name signifies the land of the yew (*Tir-an-iubhair*), and the demesne contains, or contained until lately, some very large yew-trees. The village—now a suburb of Dublin—that was built on this townland, was called from its shape, Roundtown; but the good taste of the present proprietor has restored the old name Terenure, and "Roundtown" is now fast falling into disuse. Ballynure and Ballinure, the name of a great many places, yew-town; Ahanure, the ford of the yew: Ardnanure, height of the yews. In the parish of Killelagh, Londonderry, there is a town-

land called Gortinure, which the Four Masters call *Gort-an-iubhair*, the field of the yew; and this is also the name of several other townlands. There are many old churches giving names to townlands and parishes, called Killure and Killanure, the church of the yew, no doubt from the common practice of planting yew-trees near churches. The townland and parish of Uregare in Limerick, must have received the name from some remarkable yew-tree, for the name is *Iubhar-ghearr* [Yure-yar], short yew.

Newry, in Down, was anciently called *Iubhar-cinntragha* [Yure-kintraw], the yew-tree at the head of the strand, of which the oldest form is found in the *Leabhar-na-hUidhre*, viz., *Ibur-cind-trachta*. It appears by a curious entry in the Four Masters to have derived its name from a tree planted by St. Patrick, and which continued to flourish for 700 years after him:—"A.D. 1162. The monastery of the monks at *Iubhar-cinn-traghu* was burned, with all its furniture and books, and also the yew which St. Patrick himself had planted." The tree must have been situated near the highest point to which the tide rises, for this is what the word *ceann-tragha*, strand-head denotes. In after ages, the full name was shortened to *Iubhar*, which by prefixing the article (p. 23), and making some other alterations, was reduced to the present name. It is interesting to observe that on the ancient seal of the Lordship of Newry there is a mitred abbot seated in a chair, with two yew-trees, standing one on each side of him.

We have also other places called Newry, and the shortened form, Nure, is the name of several townlands. Uragh, a place abounding in yews, is sometimes met with, and the same name, by the attraction of the article (p. 23), becomes Newragh,

which in many cases, especially in the Leinster counties, is corrupted into Newrath.

The quicken-tree. *Caerthainn* [keeran or caurhan], is the Irish word for the quicken-tree, mountain ash, or rowan-tree. It enters into names very often in the form of Keeran, which is the name of several townlands; but it undergoes many other modifications, such as Keerhan in Louth; Carhan in Kerry, as in case of the river Carhan (quicken-tree river) at Cahersiveen; Kerane and Keraun in Tipperary and King's County:—all these places must have produced this tree in abundance, for the names mean simply mountain ash. Drumkeeran, the ridge of the quicken-tree, is the name of a village in Leitrim, of a parish in Fermanagh, and of several townlands in the northern counties.

The holly. This tree is denoted by *Cuillion* [cullion], which, as a root word, is very widely diffused over the country, and is in general very easily recognised. There are fifteen townlands, all in the Ulster counties, called Cullion, signifying holly or holly-land; another form, Cullen, is the name of a parish in Cork, and of some townlands in other counties. Cullen in Tipperary is called by the Four Masters, *Cuilleann-O-gCuanach* [O-goonagh], from the old territory of Coonagh, to which it must have formerly belonged. This word enters into numerous compounds, but generally in the form *cullen*; as in Drumcullen in King's County, *Druim-cuillinn* (Four Mast.), holly ridge; Moycullen in Galway, the plain of holly; Knockacullen, holly hill. Many have believed that Slieve Gullion in Armagh took its name from the great artificer Culann, who had his forge on it (see 2nd Vol., c. VIII.). But if this were the case, the ancient name should be written *Slíabh-Culainn*; whereas we know that in the

oldest and best authorities, it is *Sliabh-Cuillinn*, which admits of only one interpretation, the mountain of holly. There are two derivatives of this word, Cullenagh and Cullentragh, Cullentra or Cullendra, which give names to about sixty townlands and villages; the former is more usual in the south, and the latter in the north; and both were originally applied to a place abounding in holly.

The hazel. This tree was formerly held in great estimation in Ireland: we are told that Mac Cuill (literally "son of the hazel"), one of the three last kings of the Dedannans, was so called because he worshipped the hazel. When the old writers record, as they frequently do, that the country prospered under the benign rule of a good king, they usually state, as one of the indications of plenty, that the hazels bended with abundance of nuts; and the salmon that ate the nuts which fell from the nine hazel-trees growing round certain great river fountains, became a "salmon of knowledge;" for whoever took and ate one of these fish, became immediately inspired with the spirit of poetry.

Coll is the Irish word for a hazel, corresponding with Lat. *corylus*. It is often difficult to distinguish the modern forms of this word from those of several others; in the beginning of names it is usually represented by *coll*, *col*, *cole*, *cull*, and *cul*, but some of these syllables are often of doubtful signification. Cullane and Cullaun are the names of some townlands in Kilkenny and the Munster counties; Cullan occurs in Mayo; and Collon is a village and parish in Louth: all these signify a place where hazels grow. The name of the celebrated Slieve Callan in Clare has the same signification; for it is written *Collán* in the old authorities. *Collechoill* [culhill], harç'

wood, like *leanh-choill* (p. 509) is subject to considerable variations of form: as Cullahill, we find it in Tipperary and Queen's County; Colehill in Donegal, King's County, Longford, and Meath; and Callowhill in Fermanagh, Leitrim, Monaghan and Wicklow.

As a termination, the word *coll* takes the different forms, *-kyle*, *quill*, and *coyle*, all representing the genitive, *cuill*; Barnakyle near Mungret in Limerick, and Barnacoyle in Wicklow, hazel-gap; Monaquill in Tipperary, Carnquill in Monaghan, and Lisaquill in Longford and Monaghan, the bog, the *carn*, and the fort of the hazel.

The alder. This tree is called *fearn* [farn] in Irish; but in the present spoken language the diminutive *fearnóg* (farnoge) is always used. The syllables *farn* and *fern*, which are found in names in every part of Ireland, indicate the prevalence of this tree: thus we have several places called Farnagh, Fernagh, and Ferney, denoting a place producing alders; and Farnane and Farnoge are used in the same sense. Ferns in Wexford is well known in ecclesiastical and other records by the name of *Fearna*, i. e. alders or a place abounding in alders. Glenfarne, a beautiful valley near Manorhamilton, is called by the Four Masters *Gleann-fearna*, the alder glen. When the *f* is eclipsed (p. 22), the terminations, *-navarn*, *-navern*, *-navarna*, &c., are formed: Gortnavern in Donegal and Gortnavarnoge in Tipperary, alder field; Lecknavarna in Galway, the flagstone of the alders.

The celebrated territory of Farney in Monaghan is called *Fearnmhagh* [Farnvah] in the Book of Rights and other Irish documents, which was softened down to the present form by the aspiration of the *m* and *g*. This name signifies alder-

plain; and even so late as the seventeenth century, the alder-woods remained in considerable abundance (see Mr. E. P. Shirley's account of the barony of Farney, page 1).

The apple-tree. *Abhall* or *ubhall* signifies both an apple and an apple tree:—pronounced *owl* or *ool*, and sometimes *avel*. The ancient Irish form, as found in the Zeuss MSS., is *aball*, which corresponds with the Ang.-Sax. *appel*, Eng. *apple*.

This word enters largely into local names, and very often assumes the forms *owl*, *ool*, *owle*, &c. Aghowle in Wicklow is called in Irish documents *Achadh-abhla*, the field of the apple-trees; the same name is found in Fermanagh, in the slightly different form Aghyowle; and in Leitrim Aghyowla. Ballyhooly on the Blackwater, below Mallow, is called in the Book of Lismore, *Ath-ubhla* [Ahoola], the ford of the apples; and the present name was formed by prefixing *Bally*:—*Baila-atha-ubhla* (now pronounced *Blaa-hoola*), the town of the apple-ford.

In many places, and especially in some parts of the north, the word *abhall* is used in the sense of "orchard;" as, for instance, in Avalreagh in Monaghan, grey orchard; Annahavil in Londonderry and Tyrone, the marsh of the orchard. Very much the same meaning has Oola on the Limerick and Waterford railway, which preserves exactly the sound of the Irish name, *Ubhla*, i. e. apple-trees, or a place of apples.

The proper and usual word for an orchard, however, is *abhalghort* [oulart], literally apple-garden, which is of pretty frequent occurrence, subject to some variations of spelling. The most common form is Oulart, the name of several places in Wexford; Ballinoulart in Wexford and King's County, and Ballywhollart in Down, both

signify the town of the orchard. Another form appears in Knockullard in Carlow, orchard-hill; but Ullard in Kilkenny has a different origin.

The elder-tree. The elder or boortree is called *tromm* or *trom*, gen. *truim* [trim]. The best known place named from this tree is Trim in Meath, which was so called from the elder-trees that grew near the old ford across the Boyne: it is called in the Book of Armagh *Vadum-Truimm*, a half translation of its Irish name, *Ath-Truim*, the ford of the boortrees, of which only the latter part has been retained. We have numerous names terminating in *-trim* and *-trime*, which always represent the genitive of *trom*; Galtrim in Meath, once a place of some importance, is called in the annals, *Cala-truim*, the *callow* or holm of the elder; Gortvunatrim near Emly in Tipperary, the *gort* or field of the bottom-land (*bun*) of the elder. The old name of the mountain now called Bessy Bell, near Newtownstewart, was *Sliabh-truim* (Four M.), the mountain of the elder.

A place where elders grow is often called *tromaire* [trummera], from which Trummery in Antrim derives its name; it is shortened to Trummer, as the name of a little island in the Clare part of the Shannon; and in Wexford it takes the form of Trimmer. *Tromán*, a diminutive of *tromm*, meaning either the elder-tree or a place producing elder, has given name to Tromau in Roscommon, to Tromman in Meath, and to Trumman in Donegal.

The black-thorn. *Draeighean* [dreean] is the black-thorn or sloe-bush; the old Irish form as given in Cormac's Glossary is *droigen*; Welsh *draen*; Cornish *drain*. The simple word gives names to several places in Antrim, Derry, and

Tyrone, now called Dreen, Drain, and Drains, i. e. black-thorn. Drinan near Kinsaley in Dublin is called *Draighmen* by the Four Masters, i. e. a place producing black-thorns. This diminutive form is much more common than the primitive, and in most parts of Ireland the sloe-bush is called *drinan*, or *drinan-donn* (brown). It gives names to various places now called Dreenan, Drinane, and Drinaun. The adjective form, *draeighneach*, and its diminutive, *draeighneachán*, are also very common as townland names, in the modern forms, Dreenagh, Drinagh, Driny, and Drinaghan, signifying a place abounding in sloe-bushes. Aghadreenagh, Aghadreenan, Aghadrinagh, and Aghadreen, are the names of townlands in various counties, all meaning the field of the sloe-bushes.

The sloe is designated by the Irish word *airne* [army], which is found pretty often in the end of names, in the form of *-arney*. For the original name of Killarney in Kerry, we have not, as far as I am aware, any written authority; but I see no reason to question the opinion already advanced by others, that the Irish name is *Cill-airneadh*, the church of the sloes. This opinion is corroborated by the frequency of the same termination: thus we have a Killarney in Kilkenny, another in Roscommon, and a third near Bray in Wicklow. Near Clones, there is a townland called Magherarmy, the plain of the sloes; Clonarney in Westmeath and Cavan, sloe-meadow; Mullarney in Kildare, the summit of the sloes, &c.

The white-thorn or haw-tree — Irish, *sceach* [skagh]. From these thorn-bushes, so plentifully diffused over the whole country, a vast number of places have received their names. There are numerous townlands called Skagh, Skea, and Skeagh,

i. e. simply a thorn-bush; and these, along with the shorter form, Ske, begin the names of many others, such as Skeaghanore in Cork, the bush of the gold, and Skenarget in Tyrone, of the silver, both probably so called because the bushes marked the spots where the peasantry dreamed of, and dug for money.

As a termination, the word takes these same forms, in addition to several others, such as *-ske*, *-skeha*, *-skehy*, &c.; as in Gortnaskeagh, Gortnaskehy, and Gortnaskey, all of which are the names of townlands, and signify the field of the white-thorns; Tullynaskeagh, and Knocknaskeagh, both signifying white-thorn hill; Baunskeha in Kilkenny, the green field of the bush; Aghnaskeha, Aghnaskeagh, and Aghnaskew, bushy field (*achadh*); Clonskeagh in Dublin, and Cloonskeagh in Mayo, the *cloon* or meadow of the white-thorn bushes. Lisnaskea in Fermanagh (the fort of the bush), took its name from the celebrated tree called *Sceath-ghabhra*, under which the Maguire used to be inaugurated. There are some places in Donegal, Fermanagh, and Tyrone, called Skeoge, and we have several townlands with the name of Skeheen, both these signifying a little bush, or a little bushy brake. Skehanagh and Skahanagh, a bushy place, are the names of townlands in every part of Ireland, except Ulster.

The furze. *Aiteann* [attan] is our word for the furze; old Irish, *aitten* (Cor. Gl.), Welsh *eithin*; and it is found chiefly as a termination in two different forms, *-attin* and *-attina*. The first is seen in Coolattin, the name of some places in Limerick, Wicklow, and Wexford, signifying the corner of the furze; and the second in Ballynahattina in Galway, the same as Ballynahatten in Down and Louth, and Ballinattin in Waterford

and Tipperary, the town of the furze. The Irish scholar will remark that in these names the word is used in the masculine in the south, and in the feminine in the north and west; and I may remark here, once for all, that I have also observed this difference of gender inflexion according to locality, in case of the names of some other natural productions.

The heath. The common heath—*erica vulgaris*—is denoted by the word *fraech*; as may be expected, it enters extensively into names, and oftener as a termination than otherwise. In the beginning of names, and when it stands alone, it is usually represented by Freagh and Freugh; thus Freaghillaun is the name of several little islands round various parts of the coast, signifying heathy island; Freaghmore in Westmeath, and Freughmore in Tyrone, great heath. We find, however, Freeduff—black heath—in Armagh and Cavan, the same as Freaghduff in Tipperary.

As a termination it takes the form *-free*, which exactly represents the pronunciation of the genitive, *fraeigh*. Inishfree, a little island in Lough Gill, is called by the Four Masters, *Inis-fraeich*, heathy island; and there are islands of the same name off the coast of Donegal, and elsewhere. Coolfree, heathy corner, is a townland near Ballyorgan in Limerick. When the article is used, the *f* disappears by aspiration (p. 20), and the word becomes *-ree*; but then this syllable is often also the modern form of *righ*, a king:—Thus Ballinree, which is the name of about a dozen townlands, might represent either *Baile-an-righ*, the town of the king, or *Baile-an-fhraeigh*, of the heather.

The diminutives *fraechán* and *fraechóg*—but principally the former—are used to denote the bilberry, or whortleberry, or “hurt,” as it is called

over a great part of Munster, a contraction of "hurtle" or "whortle." In other parts of Ireland these berries get their proper Irish name; and the citizens of Dublin are well accustomed to see "fraughans" exposed for sale in baskets, by women who pick them on the neighbouring hills. Freahanes and Frehans, i. e. whortleberries, are the names of two townlands, one near Ross Carberry, the other in Tipperary; and by a change of *ch* to *f* (p. 52), it becomes Freffans in Meath. On the northern side of Seefin mountain over Glenosheen in Limerick, there is a deep glen called Lyrenafreaghaun, which represents the Irish *Ladhar-na-bhfraechán*, the river-branch of the whortleberries; and it produces them as plentifully to-day as when it got the name. Kilnafrehan in Waterford, and Kylefreaghane in Tipperary, bilberry-wood; Binnafreaghan in Tyrone, the peak of the whortleberries.

The ivy. The different kinds of ivy are denoted by the term *eidhneán* [ine-aun], which is a diminutive of the older form *eden*, as given in Cormac's Glossary; Welsh *eiddeu*. In its simple form it gives name to Inan in Meath, and to Inane in Cork and Tipperary, both meaning an ivy-covered place. The adjective form *eidhnach* [inagh], abounding in ivy, is, however, much more common, and it occurs in MSS. of authority. There is a river in Clare called Inagh, from which a parish takes name, and also a river in Donegal, flowing into Inver Bay, called Eany (which gives name to Gleneany, through which it flows), both of which the Four Masters mention by the name of *Eidhneach*, i. e. the ivy-producing river.

The celebrated monastery of Clonenagh in Queen's County was founded by St. Fintan in the middle of the sixth century. It is called in O'Clery's

Calendar and other Irish documents, *Chlain-eidhnech*, which, in the Latin Life of the founder is translated *Latibulum hederosum*, the retreat (i. e. the *cloon*) of the ivy. It is interesting to observe that this epithet is as applicable to-day as it was in the time of St. Fintan; for the place produces a luxuriant growth of ivy, which clothes the gable of the old church, and all the trees in the neighbourhood.

CHAPTER IX.

SHAPE AND POSITION.

A REAL or fancied resemblance to different parts of the human body, has originated a great variety of topographical names all over the country. Most of the bodily members have been turned to account in this manner: and the natural features compared with, and named from them, are generally, but not always, hills.

The head. The word *ceann* [*can*], a head, is used much in the same way as the English word, to denote the head, front, or highest part of anything; and it commonly appears in anglicised names, in the forms *can*, *ken*, *kin*. There is a place near Callan in Kilkenny called Cannafahy, whose Irish name is *Ceann-na-faithche*, the head of the exercise-green; Kincon in Mayo and Armagh, the hound's head, so called from some peculiarity of shape; Kinard, high head or hill; Kinturk, the head or hill of the boar.

The highest point reached by the tide in a river was sometimes designated by the term *ceann-mara*, i. e. the head of the sea; from a spot of this kind

on the river Roughty, the town of Kenmare in Kerry received its name; and Kinvarra in Galway originated in the same way, for the Four Masters call it *Ceannmhara*. Another compound, *ceannsaile* [cansaully], also used to express the same idea, means literally the head of the brine, and from this we have the name of Kinsale in Cork, of Kinsalebeg in Waterford (*beg*, little, to distinguish it from the preceding), of Kinsaley, a parish north of Dublin; and of Kintale in the parish of Killygarvan in Donegal, in which last the *s* is eclipsed by *t*.

The forehead is denoted in Irish by the word *edan* [edan], which is used topographically to signify a hill-brow. There is a small town in King's County, another in Antrim, and half a dozen townlands in several counties, called Edenderry; all of which are from the Irish *Eudan-doire*, the hill-brow of the oak-wood. This word, Eden—always with the same meaning—is much used in the northern and north-western counties in local nomenclature; it is itself the name of about a dozen places; and it forms the beginning of more than 100 other names. It is occasionally contracted; as in Ednashanlaght in Tyrone, the hill-brow of the old sepulchre (*leacht*).

The nose. *Srón* [srone], the nose, is often applied to prominent points of hills, or abrupt promontories; and in this sense we sometimes find it in townland names; as in Sroankeeragh in Roscommon, the sheep's nose; Shronebeha in Cork, the nose or point of the birch.

The throat. The word *braghad* [braud], which literally signifies the gullet or windpipe, is locally applied to a gorge or deeply-cut glen; and of this application, the river and valley of the Braid near Ballymena in Antrim, form a very characteristic

example. There are also townlands in Donegal and Fermanagh called Braade, which is the same word. The diminutive Bradoge, little gorge, is the name of a small stream flowing by Grange-gorman into the Liffey on the north side of Dublin, and of another flowing into the sea at Bundoran in Donegal; and the same word gives name to a townland in Monaghan now called Braddock's. *Scórnach* is another term for the windpipe; it is applied to a remarkable glen cut through the hills near Tallaght in Dublin, now called the gap of Ballinascorney, i. e. the town of the gorge; and there is a place called Scornagh on the Lee, three miles above Ballincollig.

The shoulder. *Guala* or *gualann* [goola, goolan] signifies the shoulder, and was often applied to a hill. The village of Shanagolden in Limerick is called in Irish authorities, *Seanghualann*, old shoulder or hill, and this is also the Irish name still in use.

The back. The literal meaning of the word *druim* [drum] is a back, exactly the same as the Latin *dorsum*, with which it is also cognate. In its local application, it signifies a long low hill or ridge; and in this sense also it is often translated by *dorsum*. It is one of the most common of all root words in Irish names; its most usual anglicised forms are Drum, Drom, and Drim; and these syllables begin about 2,400 names of townlands, towns, and villages, besides the countless names that contain this very prolific root otherwise combined. In Munster it is very generally pronounced *droum*, and in many names it is modernised accordingly.

There are several places in the southern and western counties, called Dromada and Dromadda, the Irish name of which is *Druim-fhada*, long ridge, the sound of *f* being wholly sunk by aspiration (p. 20); in some of the northern counties

the *f* is retained, and the name becomes Drumfad, Drumagh in Queen's County, Drimagh in Wexford, and Dromagh in Cork, signify ridged land, a place full of *drums* or ridges.

In many combinations of this word, the *d* sound is lost by aspiration. Aughrim near Ballinasloe in Galway, the scene of the battle of 1691, has its name formed in this way; it is called in Irish authorities, *Each-dhruim*, which Colgan translates *equi-mons*, i. e. horse-hill; and the pronunciation of the ancient name is well preserved in the modern. There are, besides this, about twenty Aughrims in Ireland. Sometimes the *d* sound is changed to that of *t*, as in Leitrim, the name of one of the counties, and of more than forty townlands scattered over Ireland:—*Liath-dhruim* (Four Mast.), grey ridge (see Sheetrim, p. 185).

The diminutive *Druimin* [Drimmeen], has given names to various places now called Drimeen, Dromeen, and Drummeen. *Dromainn* [drumin], which is perhaps a diminutive, also means a ridge, much the same as *druim* itself, and this word originated the names of all those places called Dromin, Drummin, and Drummans; in the northern counties it is often corrupted to Drummond (p. 62), which is the name of about twenty townlands. Another development of *druim* is *druimneach* or *druinne*, meaning ridges or ridged land, originating a new growth of names. For example, Drimnagh Castle and parish, three miles south-west from Dublin, took the name from the little sand-ridges now called the Green Hills. Drimna, Dromnagh, and Drumina, the names of places in various parts of Ireland, are all different forms of this word.

The Irish word *tóin* [thone] signifies the *back-side*, exactly the same as the Latin *podex*. It was very often used to designate hills, and also low-

lying or *bottom* lands; and it usually retains the original form *ton*; as we see in Tonduff, Tonbaun, and Tonroe, black, white, and red backside, respectively; Toneel, in Fermanagh, the bottom land of the lime.

One particular compound, *Ton-le-gaeith*, which literally signifies "backside to the wind," seems to have been a favourite term; for there are a great many hills all through the country with this name, which are now called Tonlegee. Sometimes the preposition *re* is used instead of *le*—both having the same meaning—and the name in this case becomes Tonreege. In this last a *d* is often inserted after the *n* (p. 62), and this with one or two other trifling changes, has developed the form Tanderagee, the name of a little town in Armagh, and of ten townlands, all in the Ulster counties, except one in Meath, and one in Kildare.

The side. Irish *taebh* [teev]. This, like the corresponding English word, is applied to the side of a hill; and its usual anglicised forms are *tieve* and *teev*. Tievenavarnog in Fermanagh represents the Irish *Taebh-na-bhfearnog*, the hill-side of the alders; Teevnabinnia in Mayo, the side of the pinnacle. Joined with *leath*, half (p. 242), it forms Lateeve, half side, i. e. one of two sides of a hill: Aghalateeve, the field of the half side.

The thigh. The word *más* [mauce] the thigh, is locally applied to a long low hill. It gives name to several places in the western counties, now called Mace; Masreagh in Sligo, Massreagh in Donegal, and Mausrevagh in Galway, grey hill. Mausrower in Kerry, *fat* or thick hill. There is a castle near Antrim town called Massereene, giving name to two baronies; this name, which originally belonged to a small friary of Franciscans, founded about the year 1500 by one of the O'Neills, is

written in O'Mellan's Journal of Phelim O'Neill, *Masareghna*, which is little different from the correct Irish form *Más-a'-rioghna*, the queen's hill (Reeves, Eccl. Ant., p. 389).

The shin. Irish *lurga* or *lurgan*. This word, like the last, was often applied to a long low ridge, or to a long stripe of land. From the first form, some townlands, chiefly in the south, are called *Lurraga*. The second form was much used in the northern and western counties, in which there are about thirty places called *Lurgan*, and more than sixty others of whose name it forms a part.

The foot. The word *cos* [*cuss*], a foot, is used locally to express the foot, or bottom or lower end of any thing; the form found in anglicised names is generally *cush*, which represents, not the nominative but the dative (*cois*, pron. *cush*), of the original word (p. 34). *Cush* and *Cuss*, i. e. foot, are the names of some places in the middle and southern counties. *Cushendun* in Antrim is called by the Four Masters, *Bun-abhann-Duine*, the end, i. e. the mouth of the river *Dun*; this was afterwards changed to *Cois-abhann-Duine* [*Cush-oun-dunny*], which has the same meaning, and which has been gradually compressed into the present name. *Cushendall* was in like manner contracted from *Cois-abhann-Dhalla*, the foot or termination of the river *Dall* (Reeves, Eccl. Ant., pp. 83, 283). In the Ordnance Memoir of the parish of Templemore (p. 213), it is conjectured that the stream which flows by *Coshquin* near Londonderry was anciently called *Caein* [*keen*], i. e. beautiful; whence the place got the name of *Cois-Caeine*, the end of the river *Caein*, now shortened to *Coshquin*.

The barony of *Coshlea* in Limerick, was so called from its position with respect to the *Galty* mountains; its Irish name being *Cois-sleibhe* [*Cush-*

leva], i. e. (at) the foot of the mountain ; and this signification is still preserved in the name of a place, now called Mountain-foot, situated at the base of this fine range. Sometimes the word *cois* (which is in this case a remnant of the compound preposition, *a-gcois* or *a-cois*), is used to express contiguity or nearness ; in this sense it appears in the name of the barony of Coshma in Limerick, *Cois-Maighe* (the district) near or along the river Maigue ; and in that of Coshbride in Waterford, the territory by the river Bride.

Besides the names enumerated in the preceding part of this chapter, many others are derived from their resemblance to various objects, natural or artificial ; and many from their position or from their direction with respect to other places. Of these the following will be a sufficient specimen.

Bun means the bottom or end of anything ; Bunlahy in Longford, the end of the *lahagh* or slough. It is very often applied to the *end*, that is, the mouth, of a river, and many places situated at river-mouths have in this manner received their names ; as Buncrana in Donegal, the mouth of the river Crana ; Bunratty in Clare, the mouth of the river formerly called the Ratty, but now the Owen Ogarney, because it flows through the ancient territory of the O'Carneys. Bonamargy in the parish of Culfeightrin, Antrim, the mouth of the Margy or Carey river ; Bunmahon in Waterford, the mouth of the river Mahon.

Bárr [baur] is the top of anything. Barmona in Wexford, the top of the bog ; Barravore in Wicklow, great top ; Barmeen in Antrim, smooth top ; Barreragh in Cork, western top. In some of the northern counties, the *barr* of a townland means the high or hilly part ; and from this we derive such names as the Barr of Slawin in Fer-

managh, i. e. the top or highest part of the townland of Slawin.

Gabhal [goul, gowal, and gole], a fork, old Irish, *gabul*, from the verb *gab*, to take. It is a word in very extensive local use in every part of Ireland, being generally, though not always, applied to river-forks; and it assumes a variety of forms in accordance with different modes of pronunciation. The simple word is seen in such names as Gole, Gowel, and Goul; and the plural Gola (forks) is pretty common in the northern counties. At Lisgoole near Enniskillen, there was formerly a monastery of some note, which the Four Masters call *Lis-gabhail*, the fort of the fork. There is a remarkable valley between the mountains of Slieve-an-ierin and Quilcagh, near the source of the Shannon, now called Glengavlin; but the Four Masters give the name at A.D. 1390, *Gleann-gaibhle* [gavla], the glen of the fork.

The land enclosed by two branches of a river was often designated by the compound *Eadar-dhaghbal* [Adragoul], or *Eadar-ghabhal* [Addergoul], i. e. (a place) between two (river) prongs; and this has given names to many places, in the various forms, Addergoole, Adderagool, Addri-goole, Adrigole, Adrigool, Edergole, and Edergoole.

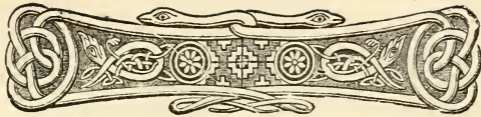
The diminutives are still more widely spread than the original; and they give names to those places called Golan, Goleen, Goulaun, Gowlan, Gowlane, and Gowlaun, all signifying a little fork, commonly a fork formed by rivers. At the village of Golden in Tipperary, the river Suir divides for a short distance, and encloses a small island; this small bifurcation was, and is still, called in Irish, *Gabhailin* [gouleen] which has been corrupted to the present name of the village, Golden.

In some parts of the south this word is pronounced *gyle*, and hence we have Gyleen, the name of a village near Trabolgan, just outside Cork harbour. There are two conical mountains a little west of Glengariff in Cork, between which ran the old road to Castletown Bearhaven; they stand up somewhat like the prongs of a fork, and hence they are called Goulmore and Goulbeg, great and little fork; but the former is now better known by the name of Sugar-loaf. This very remarkable mountain is also often called *Shabh na-gaibhle*, the mountain of the fork, which is pronounced *Shieve-na-goila*; and many people now believe that this signifies the *mountain of the wild men!*

Another word for a fork is *ladhar* [pron. *lyre* in the south, *lear* in the north], which is also much used in forming names, and like *gabhal* is applied to a fork formed by streams or glens. There are many rivers and places in the south called Lyre, and others in the north called Lear, both of which are anglicised forms of this word; and the diminutives Lyreen, Lyrane, and Lyranes (little river-forks), are the names of some places in Cork, Kerry, and Waterford. Near Inchigeela in Cork, there is a townland called, from its exposed situation, Lyrenageeha, the fork of the wind; Lyranearla in Waterford, near Clonmel, the earl's river-fork. On the southern side of Seefin mountain, three miles south of Kilfinane in Limerick, is a bright little valley traversed by a sparkling streamlet; which, from its warm sunny aspect, is called Lyre-na-grena, in Irish *Ladhar-na-gréine*, the valley of the sun.

Cúil [cooil] *secessus* (Colgan)—a corner or angle; it is very extensively used in forming local names, generally in the forms of *cool* and *cole*, but it is

often difficult to tell whether these syllables, especially the first, represent *cúil*, a corner, or *cúl* [cool], a back. The barony of Coole in Fermanagh received its name from a point of land extending into Upper Lough Erne, which was anciently called *Cúil-na-noirear* (Four M.), the angle of the coasts or harbours. There is a place in King's County called Coleraine; Coolrain is the name of a village and of some townlands in Queen's County; and we find Coolrainey in Wexford, Coolrahnee near Askeaton, and Coolraine near Limerick city. All these names are originally the same as that of Coleraine in Londonderry, which is explained in an interesting passage in the Tripartite Life of St. Patrick. When the saint, in his journey through the north, arrived in this neighbourhood, he was received with great honour and hospitably entertained by a chieftain named Nadslua, who also offered him a piece of ground on which to build a church. And when the saint inquired where the place was, it was pointed out to him on the bank of the river Bann: it was a spot overgrown with ferns, and some boys were at the moment amusing themselves by setting it on fire. From this circumstance the place received the name of *Cuil-rathain* [Coolrahen], translated by Colgan, *Secessus filicis*, the corner of the ferns, which it retains to this day with very little alteration.



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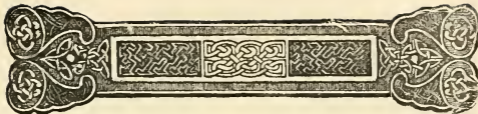
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Tullaha; <i>Tulcha</i> , hills: p.	389	Turtane,	400
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INDEX OF ROOT WORDS.

WITH PRONUNCIATION, MEANING, AND REFERENCE.

- ABH [aw or ow], a river, 454.
Abhainn [owen], a river, 454.
Abhall [owl, ool, or avel], an apple, an apple-tree, 516.
Achadh [aha], a field, 232.
Adharc [eye-ark, aw-ark,] a horn, 213.
Aebhell [Eevel], the fairy queen of North Munster, 196.
Aen [ain], one, 263.
Aenach [enagh], a fair, 205.
Aiffrionn, the Mass, 64, 119.
Aileach, [ellagh], a circular stone fortress, 293.
Aill [oil], a cliff, 408.
Aireagal, a habitation, 320.
Airne [arney], a sloe, 518.
Áit [aut], a place or site, 301.
Aiteann [attan], furze, 519.
Aith [ah], a kiln, 377.
Aitheach-Tuatha [Ahathoocha], the plebeian races, 101.
Alt, a cliff or glen side, 387.
Altóir [altore], an altar, 120.
An, the Irish article, 23.
Ar [awr], slaughter, 117.
Ard, high, a height, 385.
Arracht, a spectre, 194.
Ath, a ford, 43, 354.
Bád [baud], a boat, 226.
Badhun [bawn], a *bawn*, a cow fortress, 308.
Baile [bally], a town or town land, 347.
Baile-biataigh [bally-beety], a victualler's townland, 241.
Baile-bo, 245.
Baisleac [bauslack], a basilica or church, 324.
Barc, a bark or boat, 225.
Barr [baur], the top, 528.
Beachaire [backera], a beeman 152.
Bealach [ballagh], a road, 371.
Bealltaine [beltany], the first day of May, 200.
Beann [ban], a peak or pinnacle, 382.
Beannchar [banagher], horns, gables, or peaks, 385.
Beannaighthe [bannihe], blessed, 108.
Beansidhe [banshee], a fairy spirit, 180.
Bearn, bearna [barn, barna], a gap, 433.
Bearnach [barnagh], gapped, 282.
Beith [beh], the birch-tree, 506.
Bél or beul [bale], a mouth, an entrance, a ford, 357.
Bile [billa], an ancient tree, 499.
Biorar [birrer], watercress, 48.
Bladmann, boasting, 211.

- Bo, a cow, 469.
 Boireann [burren], a largerock,
 a rocky district, 418.
 Both [boh], a tent or hut, 303.
 Bóthar [boher], a road, 44, 370.
 Bouchail [boohill], a boy, 209.
 Braghad [braud], the throat,
 a gorge, 523.
 Bran, a raven, 486.
 Bréach [breagh], a wolf, 482.
 Bri [bree], a hill, 390.
 Bro, a quern, a mill-stone, 376.
 Broc [bruck], a badger, 484.
 Brocach [bruckagh], a badger
 warren, 484.
 Brugh [bru], a mansion, 287.
 Bruighean [breean], a mansion,
 a fairy palace, 239.
 Buaile [boola], a feeding or
 milking-place for cows, 239.
 Buirghes [burris], a burgage
 or borough, 352.
 Bun, the end or bottom of
 anything, 528.
 Cabhan [cavan], a hollow, a
 round hill, 401.
 Oadhan [coin], a barnacle duck,
 488.
 Caech [kay], blind, purblind,
 122.
 Caera [kaira], a sheep, 473.
 Caerthainn [kairhan], the
 quicken-tree, 513.
 Cairthe [carha], a pillar-stone,
 343.
 Caiseal [cashel], a circular
 stone fort, 286.
 Caisleán [cashlaun], a castle,
 305.
 Cala, a marshy meadow, a
 landing-place for boats, 464.
 Capall, a horse, 475.
 Carn, a monumental heap of
 stones, 332.
 Carr, a rock, rocky land, 419.
 Carraig [carrig], a rock, 409.
 Cartron, a quarter of land, 245.
 Casan [cassaun], a path, 375.
 Cath, [cah], a battle, 115.
 Cathair [caher], a circular
 stone fort, a city, 284.
 Ceallurach [calloorah], an old
 burial-ground, 316.
 Cealtrach [caltragh], an old
 burial-ground, 316.
 Ceann [can], the head, 522.
 Ceapach [cappa], a tillage plot,
 228.
 Ceard, an artificer, 223.
 Ceardcha, a workshop, 224.
 Ceathramhadh [carhoo], a
 quarter 243.
 Ceide [keady], a hill, 391.
 Ceis [kesh], a wicker-work
 bridge or causeway, 361.
 Ceol-sithe [coleshee], fairy
 music, 192.
 Cill [kill] a church, 314.
 Cinel, kindred, race, 122.
 Cladh [cly or claw], a ditch,
 31.
 Clann, children ; a tribe, 122.
 Clar, a board ; a plain, 427.
 Clais [clash], a trench, 119.
 Cliath [clee], a hurdle, 362.
 Cliodhna [cleena], the fairy
 queen of South Munster,
 195.
 Cloch, a stone ; a stone castle,
 411.
 Clochan, a row of stepping-
 stones across a river, 364.
 Cluain [cloon], an insulated
 meadow, 233.
 Cluiche [cluha], a game, 211,
 Cluricane, a kind of fairy, 190.
 Cnamb [knay], a bone, 116.
 Cnap [knap, *k* pronounced], a
 knob ; a little hill, 398.
 Cnoc [knoc, *k* pronounced], a
 hill, 51, 381.
 Cobhlach [cowlagh], a fleet,
 225.
 Coigeadh [coga], a fifth part ;
 a province, 244.
 Coill, a wood, 491.
 Coimhead [covade], watching,
 guarding, 244.

- Coinicer [cunnikere], a rabbit warren, 481.
 Coinin [cunneen], a rabbit, 481.
 Coinneall, a candle, 5, 192.
 Coirthe [corha]; see Cairthe.
 Coll, the hazel, 514.
 Coman [cummaun], the curved stick used in hurling, 213.
 Congbhail [congwall], a habitation, 25.
 Cor, a round hill, &c., 397.
 Cora, Coradh, a weir, 367.
 Core, Corca, race; progeny, 123.
 Corcach [corkagh], a marsh, 462.
 Corp, a body, a corpse, 116.
 Corr, a crane, 487.
 Cos [cuss], a foot, 527.
 Cot, a small boat, 226.
 Craebh [crave], a branch; a large branchy tree, 501.
 Craig [crag], a rock, 410.
 Crann, a tree, 498.
 Crannog, an artificial island or lake-dwelling, 299.
 Creabhar [crou], a wood-cock, 489.
 Creamh, wild garlic, 65.
 Croch, a cross; a gallows, 220.
 Crochaire, a hangman, 221.
 Cromlech, a sepulchral monument, 339.
 Cros, a cross, 327.
 Cruach, a rick; a round hill, 387.
 Cruit [crit], a hump: a round little hill, 398.
 Cruithne, the Picts, 100.
 Cu, a hound, 479, 480.
 Cuach [coogh], a cuckoo, 489.
 Cuas, a cave; a cove, 437.
 Cúil [cooil], a corner, 530.
 Cuillionn [cullion], holly, 513.
 Cúm [coom], a hollow, 432.
 Currach, a marsh, 463.
 Da, a prefix, 148, note.
 Da [daw], two, 247.
 Daingean [dangan], a fortress, 306.
 Dair [dar], an oak, 502.
 Dairbhre [darrery], a place of oaks, 504.
 Daire or doire [derry], an oak-grove, 503.
 Dál [daul], a part; a tribe, 87, 128.
 Dallán [dallaun]; see gallán.
 Damh [dauv], an ox, 472.
 Dealbh [dalliv], a shape; a spectre, 193.
 Dealg [dallig], a thorn, 112.
 Deamhan, a demon, 198, 199.
 Dearc, Derc [derk], a cave, 437.
 Dearnagh [darwah], oak-plain, 13.
 Diabhal [decal], the devil, 200.
 Diomhaein [deeven], idle; vain, 211.
 Disert, a desert; a hermitage, 324.
 Do, a prefix, 148 note.
 Dornach, a church, 318.
 Draighean [dreean], the black-thorn, 517.
 Droichead [drohed], a bridge, 368.
 Druim [drum], the back; a hill-ridge, 524.
 Dullaghan, a kind of spectre, 193.
 Dumha [dooa], a burial mound 336.
 Dún, a fortified residence, 80, 277.
 Dur, strong, 274.
 Each [agh], a horse, 474.
 Eaglais [aglish], a church, 317.
 Eanach [annagh], a marsh, 461.
 Earrach [arragh], spring, 200.
 Eas [ass], ess, a waterfall, 459.
 Eas, easóg [ass, assoge], a weasel, 27.
 Eascu, eascan [asscu, askan], an eel, 27.
 Edar, between, 251.
 Eidhneán [eynaun], ivy, 521.
 Eilit [ellit], a doe, 477.

- Eisc [esk], a water channel, 447.
 Eiscir [esker], a sand-hill, 402.
 Eithiar, an air demon, 195.
 En [ain], a bird, 484.
 Eó [ó], a yew-tree, 509.
 Eóchail [óhill], a yew-wood, 510.
 Ethiar [ehir], an air-demon, 195.
 Eudan [eadan], the forehead ; a hill-brow, 523.
 Ey [Danish], an island, 106, 111.
 Fael [fail], a wolf, 482.
 Faeileán [fweelaun], a sea-gull, 486.
 Faeilóg [fweeloge], a sea-gull, 486.
 Fail [foyle], a cliff, 408.
 Faitche [faha], an exercise green, 296.
 Farrach [farra], a place of meeting, 207.
 Fásach [faussagh], a wildness, 496.
 Feadán, a streamlet, 458.
 Fead, a whistle, 192.
 Feadóg [faddóge], a plover, 487.
 Feannóg [fannóge], a royston crow, 486.
 Feara [farra], men, 125.
 Fearann [farran], land, 242.
 Fearn, Fearnóg [farn, farnoge], the alder, 515.
 Fearsad [farsad], a sand-bank, 361.
 Fert, ferta, a trench ; a grave, 344.
 Fiach [feeagh], a raven, 486.
 Fiadh [feea], a deer, 476.
 Fianna, the ancient Feni, 91.
 Fídh [fih], a wood, 491, 493.
 Fionghal [finnal], the murder of a relative, 117.
 Fir, men, 125.
 Fogmhar [fower], harvest, 200.
 Ford (Danish), 106.
 Fórnocht, a bare hill, 400.
 Forrach, a meeting-place, 207.
 Fraech [freagh], heath, 520.
 Fraechán, Fraechóg, a whortleberry, 520.
 Fuaran [fooran], a cold spring, 453.
 Fuath [fooa], a spectre, 194.
 Fuil, blood, 116.
 Fuinse, Fuinseann, Fuinseóg [funsha, funshan, funshoge], the ash-tree, 506.
 Fuisseóg [fwishoge], a lark, 490.
 Gabhal [gowl], a fork, 529.
 Gabhar [gower], a goat, 475.
 Gaertha [gairha], a thicket along a river, 497.
 Gaeth [gwee], wind, 44.
 Gaire [gaurya], laughter, 211.
 Gall, a foreigner, a standing stone, 94, 95, 344.
 Gallán [gallaun], a standing-stone, 343.
 Gallon, a measure of land, 246.
 Gamhan [gowan], a calf, 470.
 Gambnach [gownagh] a milk-ing cow, 471.
 Garran, a shrubbery, 498.
 Garrdha [gaura], a garden, 229.
 Gasún [gossoon], a boy, 210.
 Gealt [galt], a lunatic, 172.
 Gédh [gay], a goose, 488.
 Geimhridh [gevrih], winter, 200.
 Glaise, glais, glas [glasha, glash, glas], a streamlet, 455.
 Gleann [glan], a glen, 428.
 Gníomh [gneeve], a measure of land, 245.
 Gobha [gow], a smith, 222.
 Gort, a field, 230.
 Grafán, a grubbing axe, 237.
 Graig, a village, 353.
 Grian [greean], the sun, 291, 335.
 Grianan [greenan], a summer house ; a palace, 291.
 Guala [goola], the shoulder ; a hill, 124.

- Imleach [imlagh], a marsh, 465.
 Inbher [iuver], a river-mouth, 459.
 Inis, an island, 440.
 Iolar [iller], an eagle, 485.
 Iomaire [uamera], a ridge or hill, 393.
 Iomán, hurling, 214.
 Iubhar [ure], the yew-tree, 511.
 Lacha, a duck, 488.
 Ladhar [lyre, lear], a fork, a river-fork, 530.
 Laegh [lay], a calf, 470.
 Lag, a hollow in a mountain, 431.
 Lágh [law], a bill, 391.
 Lann, a house; a church, 321.
 Lárach [lauragh], a mare, 475.
 Lathair, láthrach [lauber, lauragh], a site, 309, 310.
 Lax (Danish), a salmon, 109.
 Leaba, leabaidh [labba, labby], a bed, 310.
 Leac [lack], a flag-stone, 416.
 Leaca, leacán [lacka, lackan], a hill-side, 418.
 Leacht [laght], a monumental heap, 66, 337.
 Leamb, leambán [lav, lavaun], the elm, 507.
 Leamheoill [lavwhill], an elm-wood, 40, 508.
 Learg [larg], a hill-side, 403.
 Leath [lab], half, 242.
 Leathard [labard], a gentle hill, 386.
 Leim [lame], a leap, 170, 171.
 Leithinnsi, [lehinshi], a peninsula, 443.
 Leitir, [letter], a wet hill-side, 404.
 Leprechán, a kind of fairy, 190.
 Liag [leeg], a flag-stone, 416.
 Liagán, a pillar-stone, 344.
 Liathmhuine [leewinny], a grey shrubbery, 497.
 Lic [lick], a flag-stone, 416.
 Lios, a circular fort, 271.
 Loch, a lake, 447.
 Loisgreán [luskraun], corn burnt in the ear, 238.
 Loisgthe [luska], burnt, 238.
 Lom, bare, 49, 50.
 Lon, londubh [londuv], a blackbird, 489.
 Long, an encampment, a ship, 102, 226.
 Longphort, a fortress, 300.
 Loughryman, a kind of fairy, 190.
 Luchorpan, [loohorpaun], a kind of fairy, 190.
 Lug, a hollow in a mountain, 431.
 Lughnasadh [loonasa], the first of August, 202.
 Luppercadan, luprachan, a kind of fairy, 190.
 Lurga, Lurgan, the shin; a long stripe or hill, 527.
 Luricán, lurrigadan, a kind of fairy, 190.
 Machaire [maghera], a plain, 426.
 Mac-tíre [macteera], a wolf, 483.
 Madadh, madradh [madda, maddra], a dog, 479, 480.
 Madhm [maum], a high mountain pass, 176.
 Mael [mwait], bald; a hornless cow; a bald hill, 395.
 Maeil [mweel], a whirlpool, 98.
 Maethail [mwayhil], soft land, 465.
 Magadh [mogga], joking, 211.
 Magh [maw], a plain, 54, 55, 422.
 Mant, the gum, 109.
 Mantan, mantach, a toothless person, 109.
 Marbh [marve], dead, 116.
 Más, the thigh; a long hill, 526.

- Meall [mal], a lump, a little hill, 33, 394.
 Míliuc [meelick,] low marshy land, 465.
 Mo, a prefix, 148, note.
 Móin [mone], a bog, 467.
 Móinteán, móintín [moanthaun moantheen], a little bog; boggy land, 40, 468.
 Móta, a moat, 290.
 Móthar, a ruined fort, 298.
 Muc, a pig, 478.
 Muilenn [mullen], a mill, 375.
 Muine [money], a brake, 496.
 Muintir [munter], a family, 123.
 Muirise [murrisk], a sea-side marsh, 466.
 Mullach, a summit, 391.
 Murbhach [murvah], a salt marsh, 466.
 Murbholg, a sea inlet, 145.
 Nás, an assembly place, 207.
 Nathir [nahir], a snake, 27.
 Nead [nad], a bird's nest, 490.
 Nós, noble, 74.
 Og [oge], young, 210.
 Oglach, a youth, 210.
 Oilean, an island, 442.
 Omna, an oak, 506.
 Ore (Dan.), a sandy point, 108.
 Os, a fawn, 477.
 Píast [peeast], a reptile, 199.
 Pobul [pubble] people, 208.
 Poll, a hole, a measure, 246.
 Pottle, a measure of land, 246.
 Préachán [prehaun], a crow, 485.
 Púca, a kind of fairy, 188.
 Radhare [ryark], sight; view, 215.
 Raidhe [ree], descendants, 125.
 Rail, rál [rawl], an oak, 505.
 Rath, a circular fort, 274.
 Ré:dh [ray], a mountain-flat, 426.
 Reilig [reilig], a cemetery, 346.
 Riaghadh [reea], hanging, 105.
 Riasc [reesk], a marsh, 463.
 Rince [rinka], a dance, 212.
 Rinn, a point, 405.
 Ros, a wood; a point, 443, 495.
 Ruag, a rout, 116.
 Rusg, a marsh, 464.
 Sabhall [saul], a barn, 113.
 Saer [sair], a carpenter, 224.
 Samhradh [sowra], summer, 260.
 Samhuin [savin, or sowan], the first of November, 202.
 Scairbh [sarriff], a shallow ford, 360.
 Scairt [scart], a thicket, 496.
 Scardán, a small cataract, 460.
 Sceach [skagh], a white-thorn, 518.
 Scealp [skalp] a cleft, 434.
 Sceilig [skellig] a rock, 420.
 Sceir [sker], a sharp rock, 420.
 Scrín [skreen], a shrine, 321.
 Seabhaic [shouk], a hawk, 485.
 Sealán, a hangman's rope, 221.
 Sealg [shallog], hunting, 213.
 Seiseadh [shesha], a sixth, 245.
 Seisreach [shesheragh], a measure of land, 242.
 Seiscenn [sheskin], a marsh, 463.
 Siabhra [sheevra], a fairy, 181, 190.
 Sidh [shee], a fairy hill; a fairy, 179.
 Sidheán, [sheeaun], a fairy mount, 186.
 Sidheóg [sheeoge], a fairy, 184.
 Siol, seed; descendants, 123.
 Sionnach [shinnagh], a fox, 483.
 Sleambán [slavan], the elm, 507.
 Sliabh [sleeve], a mountain, 379.
 Slidhe [slee], a road, 371.
 Sluagh [sloo], a host, 207.
 Smól, smólach [smole, smolagh], a thrush, 489.
 Snámh [snavv], swimming; a swimming ford, 365.

- Soillse [soilsha], light, 216.
 Soillseán. light, 217, 218.
 Solas [sullus], light, 217.
 Speilic [spellic], a splintery rock, 421.
 Spinc [spink], a sharp rock, 421.
 Sradbhaile [sradvally], an unfortified village of one street, 352.
 Sráid [sraud], a street, 351.
 Srón [srone], the nose, 523.
 Sruth [srub], a stream, 457.
 Sruthair [sruhar], a stream, 457.
 Sruthân [sruhaun], a stream, 458.
 Ster (Danish), a place, 106, 113.
 Stuaic [stook], a pointed pinnacle, 408.
 Sígach, merry, 210.
 Suidhe [see], a seat, 310.
 Taebh [tave], the side, 526.
 Taimhleacht [tavlaght], a plague grave, 162.
 Taise [tasha], a *fetch* or ghost, 194.
 Tamhnach [tawnagh], a field, 44, 231.
 Tarbh [tarriv], a bull, 471.
 Tate, a measure of land, 246.
 Teach [tah], a house, 35, 65, 301.
 Tealach [tallagh], a family, 123.
 Teamhair [tawer], a high place with a wide view, 294.
 Teampull [tampul], a church, 317.
 Teine [tinna], fire, 216.
 Teótán [totaun], a burning, 238.
 Tigh [tee]; see teach.
 Tiompan [timpaun], a standing stone; a little hill, 403.
 Tionól, an assembly, 207.
 Tipra; see tobar.
 Tobar, a well, 450.
 Tóchar, a causeway, 374.
 Tóin [thone], the *backside*; a hill; *bottom* land, 525.
 Tor, a tower; a tower-like rock, 399.
 Tore [turk], a boar, 479.
 Tradnach [trynagh], a corn-crake, 487.
 Traigh [tra], a strand, 444.
 Tri [three], three, 261.
 Trian, a third part, 243.
 Tricha [triha], a cantred, 241.
 Tromm, the elder-tree, 517.
 Tuaim [toom], a tumulus or mound, 335.
 Tuar [toor], a bleach-green, 236.
 Tuath [tua], a district, 124.
 Tulach, a little hill, 35, 389.
 Turlach, a lake that dries in summer, 449.
 Ua, a grandson; a descendant, 123.
 Uagh, uaimh [ooa, ooiv], a cave, 438.
 Uaran; see Fuaran.
 Ubball; see Abhall.
 Uisce [iska], water, 446.
 Uinnseann; see Fuinnse.
 Uladh [ulla], a tomb; a penitential station, 338.
 Urchur [urker], a cast or throw, 168.
 Urnaidhe [urny], a prayer; an oratory, 321.

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THE
ORIGIN AND HISTORY
OF
IRISH NAMES OF PLACES

BY
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"A SHORT HISTORY OF IRELAND"
"A CHILD'S HISTORY OF IRELAND" "OLD CELTIC ROMANCES"
"ANCIENT IRISH MUSIC"
AND OTHER WORK RELATING TO IRELAND

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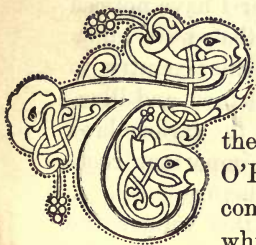
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PREFACE.



UILE PEASA AR EIRINN ÓIG—

AN ADDITION OF KNOWLEDGE

ON HOLY IRELAND:—These were the first words of Gilla-na-Neeve O'Heeren, when he undertook to complete the description of Ireland, which his predecessor, John O'Dugan,

had left unfinished ; and they form a very suitable motto for the book I now offer to the notice of the public. For this book completes the work that was only half accomplished by the first Volume of "The Origin and History of Irish Names of Places."

When I first took in hand to write a book on Irish Local Names, I thought I could grasp the whole subject in a single volume ; and in the attempt to do so, I compressed as much matter

into the First Volume as any readable book of the size could conveniently hold. I found, however, after it was written, that I had used little more than half my materials, and that there were many things requiring elucidation, which I had not been able so much as to glance at.

The first book was received favourably, much more so, indeed, than I had ever dared to anticipate; and this encouraged me to continue the work. The result is the present volume; and I earnestly hope it may be found as worthy of public favour as its predecessor.

These two volumes comprise what I have to say concerning Irish Local Names; for I have noticed all the principal circumstances that were taken advantage of by the people of this country to designate places; and I have explained and illustrated, as far as lay in my power, the various laws of name-formation, and all the important root-words used in building up the structure.

I have employed throughout this volume the methods of investigation described in the first chapter of the First Volume, rendered, I may be permitted to hope, less liable to error by stricter precautions, closer investigation, and more experience. In that chapter I enumerated my principal sources of information, and I need not repeat them here. Only I think I ought to mention once more that chief among them are the works of O'Donovan, especially his magnificent edition of "The Annals of the Four Masters," which no one can do without who

wishes to study Irish literature, history, or topography; and those of the Rev. Dr. Reeves, which seem to exhaust every subject they touch on. I have re-read every page of these, with what profit the reader may judge by the number of references to them in this book. I have also derived much information from the recently published Lectures of O'Curry on the manners and customs of the ancient Irish, edited by W. K. Sullivan, Ph. D.

It would have been extremely interesting to compare our place-names with those of other countries, and to point out curious parallels and instances of striking similarity of laws. Opportunities for doing so occurred in almost every page of this book; but I thought it better to adhere to the plan pursued in the First Volume, viz., to confine myself to what I understood best, the local names of my own country, leaving to other hands the work of comparison and generalisation.

I have now to perform the pleasant duty of acknowledging the help of my literary friends. The Rev. William Reeves, D.D.; the Rev. Thaddeus O'Mahony, D.D.; and William M. Hennessy, Esq., M.R.I.A., three men profoundly skilled in the subject here treated of, read my proof-sheets; not a mere superficial glance, but a close and critical perusal, that made it very hard for an incorrect statement or any error of consequence to pass unnoticed. They were, moreover, always ready to assist and advise whenever I found it

necessary to ask for their opinions on special points. It is almost needless to add that though I often ventured to dissent from their views, yet in numerous cases their criticisms led to important modifications.

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IRISH NAMES OF PLACES.

CHAPTER I.

THE GROWTH OF WORDS.



HERE are many terminations or suffixes, in the Irish, as in other languages, by which various new words are formed from one root, growing out like the branches of a tree from the same stem. It is not necessary in this place to enter on an examination of all these terminations; I intend to notice merely those that are found in our local names, to explain their meanings as far as I can, and to illustrate their use by examples. By a careful study of their laws, their combinations, and their various changes of form, we are often enabled to explain the formation of names which would otherwise be puzzling or unintelligible.

An attentive examination of the terminations of the Irish language would have saved many etymologists, ancient as well as modern, from error:

for they have in numerous cases mistaken mere postfixes for separate roots; and have made compounds of words that are in reality simple, by slightly altering the old authentic forms to suit their own theories. One of the best examples of this deceptive process is Clogher, already examined (see First Volume). Flann of the Monastery resolves the name of the ancient palace of *Aileach* (see Ellagh, 1st Vol.) into *ail*, a stone, and *uch*, a sigh; and Michael O'Clery, one of the Four Masters, derives the same name (which is applied to a circular stone fortress) from *ail*, a stone, and *teach*, a house—*ail-theach*, stone house—a conjecture which looks plausible enough. But they are both undoubtedly in error; for the *each*, as O'Curry remarks (Lectures, II., 153), is nothing more than the suffix *ach*:—*aileach*, stony, a stony edifice. *Erin* has been resolved into *Iar-in*, western land; but the *n* is a mere grammatical termination; and the most ancient written form of the name is *Eriu*, of which the genitive is *Erenn*, dative *Erinn* (see Chap. xxvi.).

Several of the following postfixes have not been noticed before; but I take them as I find them in names; and it is our business to show how they pervade the language, and if possible to account for them. How far some of them may be compounds, or how far some of the letters composing them may be the result of mere phonetic change rather than of etymological descent, may admit of question. The whole subject would repay a further examination, and it would be interesting to compare the Irish suffixes with their cognates in other Indo-European languages; but what I have said in this chapter will, I hope, be considered quite sufficient for the purpose I have in hands.

Before proceeding further it is necessary to notice a peculiarity of Irish pronunciation, which often modifies words by the addition of letters having no signification. There are certain consonants which in the Irish language do not coalesce in sound when they come together in a word, so that when they are pronounced, a short vowel is heard between them—a sort of phonetic buffer—to prevent the disagreeable clash of two incompatible consonantal sounds. When for instance *sean* [shan] old, is joined to *caiseal* [cashel], a circular stone fort, a short vowel sound is uttered between the *n* and the *c*, and the compound—*Seanchaiseal*, old stone fort—is pronounced in four syllables, Shanacashel, the name of some places in Cork and Kerry. Sometimes this vowel does not appear in anglicised names, as in Shancashlaun, old castle, in the parish of Kilmaganny, in Kilkenny. It is unnecessary to illustrate this principle any farther here, as numerous examples of its operation will be found in the names occurring in this and the next chapter. (See also O'Donovan's Irish Grammar, p. 57.)

Ach, lach, nach, rach, tach, trach, seach. All these postfixes have a collective signification when placed after nouns, and generally convey the sense of "full of," "abounding in," much the same as the English postfixes *ful, y, and ous*. In Irish writings, especially if they be ancient, these terminations are often written *ech, lech, &c.*; and sometimes, in compliance with a grammatical custom, they are changed to *each, leach, &c.*; but these changes do not influence the anglicised forms.

Ach. This is the most common of all Irish terminations, and its most usual form in anglicised names is *agh*, which is sounded with a strong guttural by the people, but pronounced *ăh* by those

who cannot sound the guttural. *Scart* means a brake or scrubby place; and Scartagh, the name of a place near Clonakilty in Cork, signifies a place covered with brakes—a bushy spot. From *draighen* [dreen] the blackthorn or sloebush, we have *draighnech*, a place abounding in blackthorns; and this again compounded with *cill*, church, gives *Cill-draighnech* (so written in the Irish Calendars), the church of the sloe-bushes. It was one of the churches of St. *Ernin* or *Mernoc* (died, A. D. 635), who is mentioned by Adamnan in his Life of St. Columba, and who gave name to Inchmarnock and to the two Kilmarnocks in Scotland. This church has left its name on a townland, now called Kildreenagh, in the parish of Dunleckny in Carlow, near Bagenalstown.

In the parish of Kilrossanty in Waterford, there is a valley into which several glens converge, each carrying a stream from the surrounding mountains. The word *comar* or *cummer*, in one of its significations, is applied to the meeting of streams or glens; and this valley has got the very appropriate name of Comeragh, a place of *comars* or confluences. Moreover, it was in former days an important place, and as such, gave name to the Comeragh mountains by which it is surrounded. The river that flows from Lough Derriana to Lough Currane, near Ballynaskelligs bay in Kerry, is called Cummeragh, the river of the glens or confluences.

In accordance with the principle examined in the First Volume (Part I. Chap. II., sect. VII.), this termination very often appears in the Irish oblique form, *aigh*, which is pronounced like the English postfix *y*, and is often changed to it in anglicised names. *Abhal* [oul] is an apple, or an apple tree. Ouley (Irish *Abhalaigh*), a place full of apple trees,

the name of a townland near Ballyhaise in Cavan, and of two others in Down, one near Saintfield, and the other three miles from Rathfriland.

The termination *ach* is often added on to a word for no apparent reason except to form "a sort of finish," without in any way changing the meaning of the word; but it is probable that this is a remnant of an old formation, whose proper use has been lost in the course of ages. Thus *smól*, a thrush, is in the spoken language more generally called *smólach*; *stór* (treasure) is often made *stórach*, as in the common term of endearment, *astórach*. *Lios* [lis] a fort, is occasionally lengthened to *liosach*, as we see it in Lissaghmore (great fort) in the parish of Agivey in Derry; and in Lissaghanedan near Ardagh in Longford, the fort of the *edan*, or hill-brow. *Dun* is similarly augmented in Doonaghboy, near Kilkee in Clare, the yellow *dun* or fort—yellow probably from furze blossoms.

Lach. This has still the same general meaning—"abounding in;" but some of the following examples will show that like *ach*, it is occasionally affixed to words without adding much, or anything, to the meaning. Its most correct anglicised form is *lagh*, and we find this in such names as Muclagh, a place of *mucs* or pigs, Broclagh, a place frequented by *brocs* or badgers. (See 1st Vol. Part II., c. VII.). Near Edgeworthstown in the county Longford there is a townland called Cranalagh. Here the short *a* is inserted in accordance with the principle explained at page 3; and the name signifies a place full of *cranns* or trees. Garravlagh, the name of a place in the parish of Tagheen in Mayo, signifies rough or coarse land, from *garbh* [garrav], rough.

This affix more commonly appears in an oblique form (*laigh*, pron. lee), as in Garriffy in Fer-

managh and Monaghan, which is the same as the name last mentioned; Cranally in the parish of Abbeylara in Longford, the same as Cranalagh. Brackly in Armagh and Monaghan is the same as Bracklagh in other counties, and signifies a speckled place (*breac*, speckled). Edentrumly in the parish of Clonallan in Down, south-east of Newry (*edan*, a brow, *trom*, the elder), is the hill brow of the elder trees.

Nach : usual anglicised forms, *nagh*, *ney* and *ny*. This postfix is well exhibited in Lougharnagh, a townland near Galway bay in the north-west of the barony of Kiltartan, anciently one of the seats of the family of O'Heyne : for the Irish form we have the authority of Mac Firbis (Hy F. p. 68), who writes it *Luacharnach*, meaning rushy land, from *luachair*, rushes. Another very good illustration is Sawnagh, the name of a place near Portumna in Galway; *Samhnach*, a place abounding in *samh* [saw] or sorrel. Bracknagh, Brackenagh (vowel sound inserted—page 3), and Brackney, the names of many places in various counties, same meaning as Bracklagh—a speckled place (from *breac*). In the parishes of Lackagh and Rathangan in Kildare, there are two townlands called Mynagh; and in Meath, Tyrone, and Cavan, there are several places called Moynagh; all meaning a level place, from *magh*, a plain; while with the diminutive, the name becomes Moynaghan (small level spot) near Irvinestown in Fermanagh. From *mothar* [moher] a thicket or a ruin of a building, comes Mohernagh near Shanagolden in Limerick, a place of thickets or ruins. In the parish of Moynoe in Clare, four miles north of the village of Scarriff, there is a mountain called Turkenagh, the name of which is derived from *torc*, a boar, and signifies a resort of wild boars;

like Muckenagh, from *muc*, a pig, Brockenagh, from *broc*, a badger (see these in 1st Vol.). Exactly in the same way is formed the name of Ushnagh Hill, in the parish of Conry in Westmeath, celebrated in ancient Irish history—the point where the provinces met, and where King *Tuathal* the Acceptable built a palace and established a fair in the first century. In the oldest authorities the name is spelled *Uisnech*, which comes from *os*, a fawn (inflected to *uis* by a well known orthographical rule, just as it is in the proper name *Oisin*), and signifies a place of fawns. The *Dinnseanchas* indeed accounts for the name differently (see O'Curry—Lectures, I. 191); but the story there told is quite worthless as an authority, so far as the etymology of the name is concerned. There is another place with this name, now called Usnagh, in the parish of Clogherny in Tyrone.

Rach : anglicised forms *ragh* and *ry*. Numerous examples might be cited of its use in the Irish language: but it will be sufficient to quote the term *maighrech*, used by O'Heeren (page 96, verse 6) to signify level land, from *magh*, a plain.

South of Millstreet in Cork, is the well-known range called the Boggeragh hills (vowel sound inserted between *g* and *r*—page 3), whose name is truly descriptive, signifying a soft or boggy place. Those who visit Lough Gill near Sligo cannot fail to notice the demesne of Cleaveragh near the lake, about a mile from the town, whose name indicates either that basket makers lived and grew osiers for their trade there at some former time, or that people used hurdles or rude wicker-work bridges to cross the river or the marshy spots near it: *chiabh* [cleeve] a basket or hurdle. Cleavry in the parish of Kilmacallen in the same county,

and Clievragh near Listowel in Kerry, have the same origin; Drumcleavry in Roscommon, near the village of Drumsna, the ridge of the baskets or hurdles. Foydragh in the parish of Aghavea, Fermanagh, signifies literally a place of sods (*fód*, a sod), i.e. a spot whose surface is smooth and grassy.

Tach. This Irish postfix is not so common as the preceding, but it occurs often enough to assert its place as a distinct termination. In that part of the parish of Taghboy lying in the county Galway, there is a townland called Clytagh, a name which means a place of dykes or fences—*cladh* [cly] a dyke. A little stream called Oiltiagh runs down the slope of Table Mountain into the Glen of Imaile in Wicklow, and joins the Slaney near its source: the name signifies cliffy, from *aill*, a cliff. Reatagh in the parish of Fenoagh in Waterford, a little below Carrick-on-Suir, means plain, open, or cleared land, from *reidh* [rea], a plain or open place. The oblique form appears in Kilrossanty, a parish in Waterford, the name of which grew up in this way:—*ros*, a wood; *rossan* (dimin.), little wood or brushwood; *rossantach*, a place overgrown with underwood; Kilrossanty, the church of the woody or shrubby place.

Trach. This termination occurs very often in the forms *tragh* and *tra*, and in the oblique form *try*. *Cuileantrach* is a name frequently used in the Irish annals, signifying a place of *cuilenn* or holly (see Cullentra, 1st Vol.). Fostragh in Longford and Roscommon, a wilderness (from *fás*—see 1st Vol.), the same as Fastry, the name of two townlands in Monaghan. From *lis*, a fort, we have *liostrach* (like *liosach*, p. 5), and this again goes to form Listraghee in the parish of Clonbroney in Longford, the fort of *Aedh* [Ay] or Hugh;

as well as Listraheagny, near the town of Monaghan, *Egnach's* or Fagny's fort. The oblique form is seen in Coultry near Santry in Dublin, a place of *colls* or hazels.

Seach [shagh]. This is not very common in local names, but it is often used as a kind of feminine termination. Its use is illustrated in the word *óinseach*, in common use to signify a female fool. The corresponding word for a male fool is *amadán* (see Chap. ix.). The root of both is *ón*, an old word, meaning a fool, from which comes *óinseach* directly. From *ón* comes *ónmit*, another old word for a fool; and from this again *ónmitan*, which has been modernised to *amadán*. From *Gall*, a foreigner, we have *Gaillseach*, which is constantly used in Irish writings to signify an Englishwoman; and this again is reproduced in Ballynagalshy (*Baile-na-Gaillsighe*) the name of a townland in the parish of Castlejordan in Meath, the town of the Englishwoman. But *seach* is in many cases used in much the same manner as the preceding terminations. *Bán* signifies a green field; and *Báinseach* means a level spot covered with grass, which gives name to all those places now called Bansha and Banshy; Derrynabaunshy in the parish of Attymass, Mayo, and Coolnabanch (shortened from Coolnabanshy) near Clonaslee, in Queen's County, the oak-wood, and the hill-back, of the grassy plain. Kelsha near Baltinglass in Wicklow (written *Quylshagh* in some inquisitions) is the anglicised form of *Coillseach*, underwood or brushwood, from *coill*, a wood.

I have classed all the preceding terminations together, because they correspond generally in meaning, and because the first of them, *ach*, forms the ending of all the rest. But there are some others, differing entirely in formation, and some-

what different in meaning, which I will now examine.

Char or *chor*. This postfix conveys a cumulative sense, which is well seen in *Bennchor*, a collection of peaks or gables, from *beann*, a peak (see Banagher, 1st Vol.). Exactly similar in formation to this, is Cranagher, in the parish of Clooney in Clare, which is anglicised from *Crannchar*, as Banagher from *Bennchor*, and signifies a place of *cranns* or trees. So also from *grean* [gran] gravel, we have *granagher*, a gravelly place, which forms again Gortnagranagher in Mayo and Limerick, the gravelly field (*gort*). There is a small river in the county Leitrim, flowing from Belhavel lake into the north-west corner of Lough Allen; it was formerly called the Duff, but it is now known by the equivalent name, Diffagher, which very well represents the sound of *Duibheachair* (*ea*, vowel sound, inserted), black river, from *dubh*, black. The celebrated plague called the yellow sickness, which swept over the British Islands and the Continent in the seventh century, is sometimes called *buidheachair* in the Irish annals. This word is reproduced in the name of Cloonboygher near Carrigallen in Leitrim; but here it is probable that the term was applied to the yellow colour of the water or of the mud; and that the name means the meadow of the yellowish water (*buidhe*, yellow).

Bhar, *bhre*. These two terminations, one of which appears to be only a varied form of the other, have much the same meaning as the last, that is, they convey a cumulative sense. The second form appears in *Dairbhre*, a place of oaks (*dair*, an oak), which has been already discussed (see Darrery, 1st Vol.).

From the first, *bhar*, is formed Darver (*Darbhar*),

the name of a parish in Louth, which also means a place producing oaks. *Duille* [dullia] signifies the leaf of a tree; *duilleabhar* [dillaver, dillure], an Irish word in constant use, foliage: Lisdillure in the parish of Drum in Roscommon, south-west from Athlone, must have received its name from an old fort covered with leafy trees—*Lios-duilleabhair*, the *lis* of the foliage. The word itself gives name to the river Delour joining the Nore west of Mountrath, which, judging from the name, must have formerly flowed through a well-wooded district. In the north, the word is usually shortened to *dillur*: Tattendillur near Maguire's Bridge in Fermanagh, signifies the *tate* or field of the foliage; Corradillar in the parish of Aghalurcher in the same county, leafy little hill (*cor*). *Duille* is also used to signify leafiness in Knockadilly in the parish of Killincooly in Wexford, the hill of the foliage; while the adjective form *duilleach* (formed by adding the termination *ach*, for which see page 3), signifying leafy, a leafy place, gives name to the lake and townland of Dillagh, situated about two miles south of the village of Bellananagh in Cavan.

Re, aire. By an inspection of some of the following examples, it will appear that the second of these is derived from the first merely by the insertion of the phonetic vowel (p. 3): both convey a cumulative sense, which is seen very clearly in the word *belre*, speech, from *bel*, the mouth. There is a townland called Fodry on the Atlantic coast within two miles of Loop Head in Clare, the name of which is pronounced *Fóidre* by the people, and signifies a place with a smooth green surface, literally a place of *fóds* or sods. Craggera in the parish of Kilgarvan in Mayo, is a mispronunciation for *Cnagaire* [Knaggera: *k* sounded] a hard

little hill; and this is derived from *Cnag*, a knob, which gives name to the hill of Knag over the north shore of Lough Currane in Kerry: Mira near Athenry in Galway, *Maighre*, a level place, from *magh*, a plain. Crory, the name of some places in Wexford, and Cruary near Clonakilty in Cork, are both anglicised from *Cruaidhre*, signifying hard land, which itself is derived from *cruadh* [croo], hard. While St. Patrick sojourned among the tribe of *Hy-Tui 're* on the west side of Lough Neagh, we are told in the Tripartite Life, that he founded seven churches in the neighbourhood, one of which is called in the old records *Domhnach-fhainre*. The latter part means sloping land, from *fán*, a slope; and the whole name signifies the church of the slope. In anglicising it, the aspirated *f* has disappeared, and the church is now called Donaghery, and has given name to a parish in the east of Tyrone, near Lough Neagh.

R. The letter *r* (preceded by a vowel if necessary for pronunciation—p. 3) is often added to nouns to give a collective or cumulative signification, as in *clochar*, a stony place, from *cloch*, a stone (see Clogher in First Volume). From *bo*, a cow, comes *buar*, kine, “cattle of the cow kind,” a word in constant use; and from this again, we have Drumbure in the parish of Currin, south of Clones in Monaghan, the *drum* or hill-ridge of the cows; which by the addition of *aigh* (gen. of *ach*—page 4) gives Drumboory, having the same meaning, the name of places in Cavan, Fermanagh, and Monaghan. From *tul*, a little hill, we have Tullerboy, yellow hills, in the parish of Athlaca in Limerick; *bruach*, a border, gives us Brougher (i. e. limits or borders) in Mayo, Fermanagh, and Sligo. From *cnoc*, a hill, is derived *knocker*, which we find in Knockergrana in the parish of Clonca,

Donegal, ugly hilly place (*grana*, ugly); and in Knockersally in the parish of Ballyboggan in Meath, the hill or hilly place of shallows.

In some of the preceding names, and others of this class, the letter *r* appears, like *ach*, to add little or nothing to the meaning.

S. This is a usual termination for abstract nouns; as for instance in *aeibhneas* [eevnas], delight, from *aeibhinn* [eevin], delightful; *maitheas* [mahas], goodness, from *maith* [mah], good. It occurs sufficiently often in local names (with a vowel sound preceding when necessary—p. 3) to deserve rank as a distinct termination; but in the greater number of those names in which I have found it, I am unable to perceive that it indicates abstract quality. Often it seems to have something of a collective meaning like *r*; but in many cases it appears to have been used for no definite purpose at all. *Bearna* is the usual word for a gap; but we have the authority of Irish MSS. for another form of the word, namely *bearnas*, which appears to differ in nowise from the first; and the two words *corcach* and *corcas*, both of which are in constant use to signify a marsh, are equally identical in meaning. Here, however, the conclusion we ought to draw is, that this letter as a termination had once a meaning which it has lost.

Pullis is the name of a townland in the parish of Donagh, county Monaghan, near Glasslough; and it means a place full of holes, from *poll*, a hole. *Leamh* [lav] is the elm tree; and Cloonlavis in the parish of Knock in Mayo, is the *cloon* or meadow of the elms. Magherascouse is the name of a place near Comber in Down, which very well conveys the sound of *Machaire-sceamhais*, the field of the polybody, or wall fern, the Irish name for this herb being *sceamh* [scav, scow]. *Ragam* is the Irish word for horse-radish; and

Ragamus, the name of a place near Knocklong in Limerick, signifies, according to the old people, a place abounding in horse-radish.

On the coast of Kerry, west of Tralee, just at the base of Brandon hill, there is a remarkable basin-shaped hollow, shut in by precipices on all sides except the north, where it looks out on the sea; and it is universally known by the name of Sauce. A plentiful crop of sorrel grows at the bottom of the basin as well as on the high land over it, and this evidently gave origin to the name, which is formed exactly like the two last:—*samh* [sauv or saw], sorrel: *samhas* [sauce], a place abounding in sorrel. This word is not given in O'Reilly, but there is one approaching it very nearly, namely, *samhsa* [saussa], which is explained as meaning sorrel. I find *samhas* in one other name, though much disguised, viz. Lubitavish on the river Dall, a mile from Cushendall in Antrim: a name which exactly represents the sound of *Lub-a'-tsamhais*, the loof or winding of the sorrel, so called from a remarkable winding of the little river. In this name, the *s* is eclipsed by *t*, and the *mh* is represented by *v*, as is usual in the north. It is worthy of remark that at the distance of a mile and a half from this townland, there is another called Savagh—a place producing sorrel.

Many other names are formed in a similar way, of which the following will be a sufficient illustration. *Cruadh* [cruo] means hard; and *cruadhas*, signifying hardness or hard land, is represented in pronunciation by Croase in the parish of Ballyconnick in Wexford. In like manner, Garroose (near Bruree in Limerick) signifies rough land, from *garbh* [garrav], rough; and similar to both is the formation of the common townland named Brittas, which means speckled land, from *brit*, speckled.

D. This letter is often added on to the end of words, sometimes with a collective meaning, sometimes with scarcely any meaning at all; and in anglicised names it is often replaced by *t*. The Irish word *cael* signifies narrow, and in the anglicised form *keal*, it is applied to a narrow stream, or a narrow stripe; but in Kerry, between Listowel and Athea, it is modified to Kealid, which is now the name of a townland. Croagh is a common term denoting a stack-like hill; but there is a hill in the parish of Moyrus in Galway, called Croaghat, which is the same word with the addition of *t*.

In like manner is formed the name of the Bonet river in Leitrim, flowing into Lough Gill through Drumahaire and Manorhamilton, which is called in Irish *Buanaid*, signifying the lasting river. For the Irish seem to have been fond of applying the word *buan*, lasting, to rivers. In the Vision of Cahirmore for example, in the Book of Leinster, the Slaney is called *Sir-buan Sláne*, the everlasting Slaney. In exactly the same way, from *dian*, strong, vehement, or swift, we have *Dianaid*, the strong or swift stream, the name of a river in Tyrone, flowing into the Foyle below Strabane, which is now called Burn Dennet. There is a lake near Lough Shindilla on the road from Clifden to Oughterard in Galway, called Lough Ooid, which signifies the lake of the cold or moist land, from *uar*, cold.

It is hard to see that this termination carries any modification of meaning in the following names. The word *tearmann* [pron. tarramon in some places] signifies church land; but in the parish of Stradbally in Galway, south-east of Oranmore, *d* takes the place of *n* in the townland of Tarramud; and the same change takes place in Corrantarramud, in the parish of Monivea, same

county, the round hill (*cor*) of the *termon*. It may be suspected indeed that in these names the *d* is a remnant of the old spelling, *tearmand*. *Fán* signifies a slope, and probably from this we have *Fanad*, the name of a district west of Lough Swilly in Donegal, written by the Irish authorities, *Fanad*, and signifying sloping ground; the same name as *Fanit*, in the parish of Kilvellane near Newport in Tipperary. It seems certain that the *d* in these names is a termination, whether they be derived from *fán*, a slope, or not. In some parts of Ireland the people interpret *tap* as meaning a round mass or lump; from which the hill of Topped near Enniskillen derives its name, signifying a round hill. From the same root comes *Tapachán* by the addition of the diminutive termination *chán* (see next chapter), with the vowel sound inserted before it (see p. 3); which, in the anglicised form *Tappaghan*, is the name of a hill on the boundary of Fermanagh and Tyrone, half way between Omagh and Kesh. This hill is called by the Four Masters, *Tappadan*, in which the diminutive *dan* is used, with the same general meaning as Topped. With the diminutive *an*, we have *Toppan*, a little islet in the eastern end of Lough Nilly in Fermanagh, near where the river Arney enters the lake. We must no doubt refer to the same root, *Taplagh*, which is formed by adding *lach* (see p. 5), the name of a townland and small lake in the parish of Donaghmoyne in Monaghan, about five miles north of Carrickmacross, a place of lumps or masses, or as the natives interpret it, a place of rubbish.

Compound Terminations. The postfixes *nach*, *lach*, and *tach*, are often found combined with *r*, forming the compound terminations *rnach*, *rlach*, and *rtach*, of which the first occurs oftener than the others. *Smut* is a log or tree-stump; and

Smutternagh near Boyle in Roscommon, signifies a place where there are many old trunks of trees—the remains of the wood which once clothed the place, the branches having withered, or having been lopped off for firing. *Clog*, a bell, a skull or head; Cloggernagh, the name of two townlands in Roscommon, and Claggarnagh in Mayo and Galway, both signify either a round bell-like or skull-like hill, or a place full of round hills. One of these townlands (in the parish of Lisonuffy in Roscommon) is otherwise called Bellmount, which is not a bad attempt at translation, though calculated to convey a false impression as to the origin of the name. Brackernagh near Ballycanew in Wexford, speckled land, from *breac* [brack], speckled; Tullyshehery, the name of two townlands in the north of Leitrim, the hill (*tully*) of the *sceaghs* or bushes.

Char and *nach* are combined, so far as I know, only in one particular compound, *sailchearnach*, which means a place growing tallows (*sail*); and for the correct form of this we have the authority of the Four Masters, when they mention a place called *Chuain-sailchearnaigh* (the *cloon* or meadow of the osier plantation), which is now a townland with the modernised name Cloonselherny, in the parish of Kilkeedy, county Clare. The same word is found in Annaghselherny in Leitrim, a little north-east of Carrick-on-Shannon, the *annagh* or marsh of the tallows.

Besides the preceding there are many other post-fixes in the Irish language; but they do not occur sufficiently often in local names to require examination here. There is another class of terminations, viz., diminutives, which are so important that I think it necessary to treat of them in a separate chapter.

CHAPTER II.

DIMINUTIVES.

A DIMINUTIVE termination is a syllable that indicates smallness. The syllables *let* and *kin*, for instance, are English diminutives :—streamlet, a little stream ; mannikin, a little man. So in Irish the terminations *een* and *oge* are diminutives ; *gort*, a field ; Ballygorteen in Kilkenny and Tipperary, the town of the little field : *cullen*, holly ; Cullenoge near Tara hill, north-east of Gorey in Wexford, little holly, or a place of holly trees.

Before proceeding to enumerate the Irish diminutives, it is necessary to make a few observations regarding certain changes and extensions of their meaning and application. While smallness was the idea originally expressed—an idea that many of the diminutives still retain—the greater number became in the course of ages widened in their application, and were used to convey other and very different notions. The signification of littleness was in many cases quite forgotten, and the diminutives came ultimately to be applied without any reference to absolute or comparative size. O'Donovan remarks “ that some nouns ending in [the diminutive syllables] *án* and *óg* do not always express diminutive ideas ; ” and he instances *copóg*, a dock or any large leaf growing on the earth ; *mórán*, a great quantity ; and *oileán*, an island (Ir. Gram. 333). There is a remarkable mountain in Mayo, lying a little to the west of Nephin, called from its shape, Birreencarragh : *bior* [bir]

means a spit or pin—diminutive *birreen*; *carrach* is rugged or rough; and *Birreencarragh* signifies the rugged little pin, whereas it is one of the highest and largest mountains in the whole county. This word *bior* and its diminutives are applied elsewhere to hills and mountains; as in *Birreen hill* over lake *Beltra* in *Mayo*, near *Castlebar*; and in *Shronebirrane* (spit-nose; *srón*, a nose) the name of a townland near *Kenmare*. And outside *Kilkee* are two remarkable sharp sea-rocks called *Biraghty*, spit-rocks. Numerous instances of this change of application might be adduced. It is probable, however, that in many cases like *Birreencarragh*, the diminutive was applied by “antiphrasis or contrariety of speech”—for the Irish were much given to this manner of speaking—: in the present instance a kind of playful or ironical application of a term expressing littleness to an object remarkably large; just as *Robin Hood’s* gigantic comrade came to be called “*Little John*;” and as the 81-ton gun at *Woolwich* is called the “*Woolwich Infant*.”

The diminutives of personal names passed through a somewhat similar transition: from littleness they were used to express affection or endearment, a very natural extension of meaning; and now the greater number have lost all distinctive signification, though they still form a part of thousands of personal and family names.

In local names, diminutives are often added to the names of certain animals, vegetables, or minerals, and the whole word is used to designate a place abounding in one of these several objects. This usage is of old standing in the language, for we find the word *lemnat*, a diminutive of *lem*, marsh-mallows, given in the *St. Gall MS.* (*Zeuss*, p. 274). as the equivalent of *malvaceus*, i.e. a place

producing marsh-mallows. *Dealg* [dalg, dallag] signifies a thorn, and hence a thorn bush; the diminutive *dealgan*, a thorny brake, a place producing thorns; from which are derived the names of Dalgan Demesne near Shrule in Mayo, Dalgan near Geashill in King's County, and the Dalgan river in the north of the county Galway, with the townland of Dalgin on its banks. With a vowel sound inserted (page 3), it is reproduced in the name of the little river Dalligan in Waterford, flowing into the sea a little to the east of Dunganarvan—the thorn-producing river—which itself gives name to Glendalligan in the parish of Kilrossanty.

Zeuss enumerates seven diminutive particles used in the ancient Irish language, all of which he found occurring in the St. Gall manuscript, a document of the eighth century. They are:—for the masculine and neuter genders, *án, én, tat*; for the feminine, *éne, ne, nat, net*. Most of these have long since dropped out of use as living terminations, but we find them still forming part of innumerable words; they retain their old places, but they are lifeless and fossilised; some retaining their primitive forms unchanged, some crushed and contorted, and difficult of recognition.

I will now proceed to enumerate the diminutives given by Zeuss, and examine how far they are represented in our present names.

An. This diminutive was anciently more common than any other, especially in the formation of personal names; and it has continued in use down to the present day. The investigations of Sir S. Ferguson and Dr. Graves have rendered it probable that it is the same as the termination *agni* in Ogham inscriptions: but whether *agni* is the original form, or a mere artificial extension of *án*

(for the old Ogham writers often lengthened words in this way) it is impossible, in the present state of knowledge, to determine. (See Proc. R.I.A., vol. I. Ser. II., p. 54). *An* is pronounced long [awn] in the south, and short in the north; and this distinction is generally, but not always, reflected in modern forms. From *cnoc*, a hill, is formed *cnocán*; and this again appears in Knockaunbrack in Kerry and Galway, and in Knockanbrack in Tyrone, speckled little hill. There is a small lake three miles west of Downpatrick, containing a little island which has given name to the parish of Loughinisland: this name is half English, and signifies the island of the *loughan*, or small lake. Loughan-Island is the present name of a little islet in the Bann, a short distance south of Coleraine, on which the Mac Quillans had formerly a fortress to command the fishery of the Lower Bann; the name is a translation of *Inis-an-lochain* (Four Masters), the island of the small lake—for the river expands here into a sort of lake; and no doubt Loughinisland in Down is a translation of the same Irish name.

In numerous cases the local name in which this diminutive occurs is formed from a personal name, to which the diminutive properly belongs. The word *bolg* was occasionally used as a personal name: thus we find the name *Bolgodhar* [Bolgower—*Bolg*, the pale-faced], and also the family name *O'Bolg*, in the Four Masters. The diminutive *Bolgan*, or *Bolcan*, is used much oftener than the original. St. Olcan, founder and bishop of Armoy in Antrim, who was ordained by St. Patrick, is also called *Bolcan*; and the townland of Bovolcan near Stonyford in the parish of Derryaghy in Antrim, which Colgan writes *Both-Bolcain* (*Bolcan's* tent or booth), was probably so

called from him, the *b* being aspirated to *v* (1st Vol. Part I., c. II.). Near the church of Rasharkin in Antrim, there is a ridge of rock called Drumbulcan (*Bolcan's* ridge) which also took its name from this saint (Reeves : Eccl. Ant., p. 90). There are two townlands in Fermanagh called Drumbulcan, one near Tuam in Galway called Drumbulcaun, and with *g* used instead of *c* we have Drumbulgan in the parish of Ballyclog, Tyrone; all of which received their names from different persons called Bolcan. Another *Bolcan* left his name on Trabolgan (*Bolcan's* strand) near the mouth of Cork harbour: this place is called in the Book of Rights *Mur-Bolcan* (*Bolcan's* sea), showing that the change from *c* to *g* is modern.

On the margin of Lough Owel in Westmeath, there is a parish taking its name from a townland called Portloman, the *port* or landing-place of St. Loman. This saint, whose name is a diminutive of *lom*, bare, is commemorated in O'Clery's Calendar at the 7th February, and he is said to have built a small house on an island in Lough Owel near Portloman. The ruins of the monastery which arose on the site of St. Loman's original church are still to be seen within the demesne of Portloman.

Three miles above the village of Tallaght in Dublin, on the side of Glenasmole, looking down on the river Dodder, there is a picturesque little graveyard and ruin called Kill St. Ann, or "Saint Ann's Church;" near it is "Saint Ann's Well;" and an adjacent residence has borrowed from the church the name of "Ann Mount." The whole place has been in fact quietly given over to St. Ann, who has not the least claim to it; and an old Irish saint has been dispossessed of his rightful inheritance by a slight change of name. Dalton,

in his history of Dublin—apparently quoting from the Inquisitions—writes the name Killnasantan, which he absurdly translates “the church of Saint Anne.” But in the *Repertorium Viride* of Archbishop Alan, we find it written Killmesantan; from which it is obvious that the *na* in Dalton’s Killnasantan, which he thought was the Irish article, is really corrupted from the particle *mo*, my, so commonly prefixed as a mark of respect to the names of Irish saints (see 1st Vol., Part II., c. III.). The Four Masters give us the original form of the name at A.D. 952, when they record the death of *Caencomhrac*, abbot of the place, viz., *Cill-Easpuig-Sanctáin*, i.e. the church of Bishop Sanctan. So that the founder of this lonely church was one of the early saints—of whom several are commemorated in the calendars—called *Sanctan* or *Santan*, who no doubt fought hard in his day to clear away the pagan mists from the valley. He attained the rank of bishop; and the establishment he founded continued to flourish long after his time. The name is a diminutive on the Latin root *sanct* (holy) borrowed into the Irish. Killsantan or Killmosanctan was naturally and correctly translated in the first instance, Santan’s church, which the English-speaking people, knowing nothing of Bishop Sanctan and his spiritual labours, soon converted into Saint Ann’s church, the form also adopted by Dalton: and it is to be regretted that the error is perpetuated in the maps of the Ordnance Survey.

The *án* belongs to a family name in Cloonygormican, the name of a parish in Roscommon, which is written *Cluain-O’Cormacain* in the Registry of Clonmacnoise, and signifies O’Cormacan’s meadow.

In the sense of “abounding in,” this diminu-

tive appears in the name of Gowran in Kilkenny. This name is written *Gabhran* in ancient Irish authorities; and in old Anglo-Irish records the place is called (with some unimportant variations of spelling) Ballygaveran. In very early times it was a residence of the kings of Ossory; and it retained its importance long after the English invasion. The word *gabhar* [gower], as I have already explained in the First Volume, signifies either a steed or a goat, and it is a question which signification it bears here; but on account of the early celebrity of the place, and as it must have been constantly the scene of royal and military gatherings, we may fairly conclude that it received its name from horses rather than from goats:—*Gabhran*, a place of steeds. The same word is seen in composition in Knocknagoran near Carlingford, which by the old people of the locality is understood to mean the hill of the goats. With the termination *ach* we have other names of a like signification. One of these is Goragh near Newry, which gives the name “Goragh Wood” to a station on the northern line of railway—a place of goats, formed like Brockagh from *broc*, a badger. (See this in 1st Vol.). Gorey in Wexford is the same name, only with the oblique form of the postfix, as also is Gouree near Glengariff in Cork; and the name of the place celebrated in the Scotch song “The Lass o’ Gourie,” has a similar origin and meaning.

The herb coltsfoot is called *spunc* in Irish; and from this we have the name Spunkane, a townland in the parish of Dromod near Waterville lake, in Kerry—a place producing coltsfoot. In the north of the county Roscommon is a little village called Ballyfarnan, the Irish name of which is *Bel-atha-fearnain* [Ballafarnan], the ford mouth of the

fearnán or alder plantation—a name which was originally applied to a ford, where there is now a bridge, on the little river Feorish. The correct interpretation is preserved in the name of the adjoining residence of Alderford.

En, tat, éne. These do not exist as diminutives in the modern language. It is probable that *én* and *éne* have become in many cases confounded with either *án*, or with another diminutive *in*, of which I shall presently speak—that the former have in fact merged into one or the other of the latter. We know that the *én* of *caislén* (a castle) has been changed to *án*, for while the word is *caislén* in all old documents it is now always written and pronounced *caisleán*. There are a few examples of the preservation of this diminutive in its purity, one of which is Slieve Rushen, now more commonly called Slieve Russell (change of *n* to *l*—1st Vol. Part I., c. II.), a mountain on the borders of Fermanagh and Cavan, near the village of Ballyconnell. The correct form of the name is *Sliabh Ruiseán* (Four Masters), which means the mountain of the little *ros* or wood. Of *tat* I have not been able to discover any trace in anglicised local names.

Ne. Though this has been long forgotten as a diminutive, it was formerly in very common use, and it still holds its place in many local names. The parish of Ardcavan, which occupies the extremity of a peninsula jutting into Wexford haven, opposite the town of Wexford, is called in Irish records *Airdne-Caemhain* [Ardnakevan], Kevan's little *ard* or height; and it was so called from a monastery founded there by a St. Kevin, or dedicated to him. According to O'Clery's Calendar (pp. 143, 169), he was a brother of St. Kevin of Glendalough; their mother was named

Caemell; and she had two other sons, *Caemhog* and *Natchaeimhe*, who are commemorated in the calendars. The place still contains the ruins of an old church. Adjoining this parish is another called *Ardcolm*, taking its name from an old ruined church, which is called in the *Annals Airdne-Coluim*, Colum's little height. In both these cases the diminutive particle has been lost in the process of anglicising. There is an *Ardcolum* in Leitrim, and an *Ardcollum* in the parish of Kilronan, Roscommon; but the people interpret this last name as meaning the hill of the pigeons (*colum*, a pigeon).

The original name of Delgany in Wicklow is *Dergne*, which ought to have been anglicised *Dergany* in accordance with the original pronunciation; but it was made *Delgany* by the usual change of *r* to *l* (see 1st Vol. Part I., c. III.). The full name, as we find it written in Irish authorities, is *Dergne-Mochorog*; the latter part of which was derived from *St. Mochorog*, a Briton by birth, who, like many of his countrymen, settled in Ireland in the primitive ages of the Church. He lived in the end of the sixth and the beginning of the seventh century; and he was a contemporary and friend of *St. Kevin* of Glendalough. The old churchyard of *Delgany* (which is at the lower end of the village) marks the spot where the saint built his little church twelve hundred years ago; and a slight examination of the place will clear up the name *Dergne*. Under the surface is a reddish-coloured rock covered with only a thin layer of clay, which is hardly deep enough for a grave in the churchyard. The colour is very perceptible after rain on the road outside the churchyard wall; and it is still more so when the rock is laid bare in the burial-ground. This rock

in fact underlies the whole of the village and the adjacent fields, and the water that trickles through it leaves a reddish deposit. So the name, which *St. Mochorog* adopted as he found it before him, accurately described the place:—*derg*, red; *Dergne*, red little spot. There are places called *Dergany*, *Dergenagh*, and *Derganagh* in Tyrone and Derry, all signifying red places; but the terminations are scarcely the diminutive *ne*. From *leac*, a flag-stone, we have *leicne* [*leckna*], a little flag—a place full of flag-stones (page 19), which gives name to *Lickny* in the parish of *Mayne* in *Westmeath*, not far from *Castlepollard*; which also appears in *Dunleckny*, the name of a parish in *Carlow*—the fort of the flag-stones; and in *Drumleckney* (*Drum*, a hill-ridge) in the parish of *Racavan* in *Antrim*. Just outside the little bay of *Kilkee* in *Clare*, there is a low reef of rocks called in maps and guide-books, *Duggerna*, but which the people pronounce, according to the Irish spelling, *Dogairne*. In this word the *g* represents a more ancient *c*; and there can be little doubt that it is derived from *docair*, difficult or obstructive (the opposite to a better known word, *socair*); *Docairne*, or *Duggerna*, signifying a hindrance or obstruction—a very appropriate name.

In some cases this diminutive is changed to *na*, as in the personal names *Fergna*, from *ferg*, anger, and *Fiachna*, from *fiach*, a raven. This change is also seen in the name of *Blarney* near *Cork*, which is pronounced and written in Irish, *Blárna*, signifying “little field,” from *blár*, a field. I have never met this word *blár* in actual use in the language, but it is given in *O’Reilly*, and in the *Scotch Gaelic dictionaries*, as meaning a field; and it is very common in the local nomenclature of *Scotland* in the form *blair*.

Nat or *net*. There is a pretty example of the use of this diminutive, as a term of endearment, in *Leabhar na h-Uidhre*. In a conversation between queen Maive and her daughter Fin-nabar, the latter, when addressing the former, several times calls her *máthair* or mother; but on one occasion she says:—“*Atchiusa cairptech issamag a MATHARNAIT*”—“I see a chariotman on the plain, my little-mother” (page 105 b.—lines 29, 30). It was anciently very often used in the formation of women’s names; for example, St. Brendan’s mother was called *Neamhnat* [Navnat], which may be rendered *Celestilla*, little heavenly one. Through the names of women it appears in a few local names. The parish of Killasnet in Leitrim preserves the memory of the virgin saint *Osnat*, mentioned by Colgan (A. SS. p. 337), whose name signifies “little fawn” (*os*, a fawn): *Cill-Osnata*, Osnat’s church. About the year A. D. 1200, Cahal O’Conor of the Red Hand, king of Connaught, founded a nunnery at a place called *Kilcreunata*, which is situated about three miles north-west of Tuam; it is now called *Kilcreevanty*, and there are still remaining extensive ruins of the old nunnery. The Irish form of the name, as we find it preserved in the Four Masters, is *Cill-Craebhnatt* [Kilcreevnat], Creevnat’s church. *Craebhnatt* was a saint, whose name signifies little branch (*craebh*); but I do not know her history. In the north-east of Galway, there is a parish called *Kilbegnet*; and in the south of the same county, near Gort, is another called *Kilbeacanty*. The Irish form of the latter name is *Cill-Becnata*, which was anglicised like *Kilcreevanty*, and the place was so called from a saint *Becnat* (*bec*, small; *Becnat*, extremely little body). The patron saint of *Kilbegnet* bore the

same name; but I am not able to say whether or no she was the same as the founder of Kilbeacanty.

Except through the medium of the names of women, I have not found this diminutive termination in local names.

So far regarding the diminutives enumerated by Zeuss. But there are several others, some of them occurring—at least in later times—quite as often as any of the preceding; and these I will now proceed to examine.

Og, ócc, or óc. This was certainly used as a diminutive as early as the oldest of the manuscripts quoted by Zeuss; indeed much earlier, for we find it forming part of the names of saints who lived immediately after the time of St. Patrick—*Mochonnog, Dabheog, Dachiarog, Maedhog, Mochaemhog, &c.* *Og* also signifies young; and it was no doubt from this that it acquired its force as a diminutive; for such an extension of meaning was very natural. It is exceedingly common at the present day both in personal and local names; and is easily recognised. It is variously anglicised *og, oge, oque*, and sometimes by the almost identical English termination *ock*. *Monog* in the parish of Creggan, Armagh, little *moin* or *bog*; *Sharavogue* in King's County, between Roscrea and Parsonstown, *Sharvoge* in the parish of Killashee in Longford; and *Sharvogues*, three miles from Randalstown in Antrim—all these names signify dandelion, or (p. 19) land producing dandelion (*searbh, searbhog*); and there are places in the counties of Meath and Louth, and one near Santry in Dublin, called *Silloge*, from *sail*, ozier:—ozier or sallow-bearing land. *Glannoge* in Cork and *Glannock* in Tyrone both signify little glen.

This diminutive also often appears in the names of places through the medium of personal names. The Irish personal name represented in sound by Mogue, which is still pretty common as a man's name in Wexford and the adjoining counties, is *Maedhog*, which again is contracted from *Mo-Aedh-óg*, in which *Mo* is the equivalent of "my," *og* is the diminutive termination, while the original meaning of *Aedh* is fire (see 1st Vol., Part II. c. III. : see also Chap. VIII. *infra*). There is a place near Fiddown in Kilkenny, called Kil-mogue, i.e. *Cill-Maedhog*, St. Mogue's Church. Kilmeague, the name of a parish and village in Kildare, is another anglicised form of *Cill-Maedhog*; for in Rawson's Statistical Survey (1807) we find it written Kilmooge, and in an Education Report of 1825, Kilmoage. The same personal name appears in Timogue, now a townland and parish in Queen's County, in which the first syllable represents *teuch*, a house. There were several saints named *Maedhog*, of whom the most celebrated was *Maedhog*, first bishop of Ferns in Wexford, who died A.D. 625; and it is not unlikely that one or all of the fore-mentioned places took their names from churches dedicated to him.

Each of the preceding names consists of only two syllables; but when fully unfolded they become much longer than one would expect. Taking the last as the type, it is *Teach-Mo-Aedhog*; and though its proper interpretation is "Mogue's house," yet if we go back to the primary signification of the words, and make allowance for the genitive, it includes in its signification this combination:—[the]-house-of-my-little-fire. And this is an excellent illustration of the manner in which language incorporates

and assimilates its materials, and smoothes down the compounds so as to form pronounceable words—something like the way in which shells, gravel, and all sorts of stony fragments, are pressed together and cemented into marble; which again is carved into various forms, and polished by the hand of man, though to the last the several materials show faintly through the surface.

In [een]. This is also an old diminutive, though sparingly used in ancient manuscripts. But it is exceedingly common in modern times; and indeed it may be said to be almost the only one that still retains its full force as a living diminutive, which it does even among the English-speaking people of every part of Ireland. Every one has heard such words as *cruiskeen*, a little *croosk* or pitcher, *Jackeen*, little Jack (a nickname for a certain class of Dublin citizens), *bohereen*, a little *boher* or road, &c. In the south it is usually pronounced long (*carrigeen*); in the north, short (*carrigin*).

There is a place on the west bank of the Foyle, five miles north of Lifford, called Mongavlin; but it should have been called Moygavlin, for the Irish name, as the Four Masters write it, is *Magh-gaibhlin*, the plain of the little (river) fork; from *gabhal* [*gaval*], a fork, diminutive *gaibhlin*. Gowlin, another modern form of *gaibhlin*, is the name of a place near Dingle in Kerry, and of another in the parish of St. Mullins, Carlow, near Graiguenamanagh. From *maghera*, a plain, is formed *Maghereen*, little plain, near Macroom in Cork; *Clasheen*, little *clais* or trench, the name of some places in Kerry and Wexford; *Luggacurren* in Queen's County, well known for its great moat or fort, is in Irish, *Lug-a'-chuirrin*, the hollow of the little *curragh* or marsh. We have this diminutive

also introduced very often with personal names:— Ballydaheen is a well-known suburb of Mallow, whose name means the town of little *Dau* or David; and there are several other townlands of this name in the same county, and in Limerick. Ballyfaudeen, and Ballypadeen, are the names of some places in Clare and Tipperary, the Irish form of which is found in the Four Masters—*Baile-Phaidin*, little Patrick's town.

Cán or *gán*. This diminutive is very common, especially in ancient personal names, such as *Flanducan* (now Flanagan), little Flann; *Dubucan*, little black-complexioned man (now Dugan), &c. The more ancient form is *cán*, which, in the modern language, has quite given place to *gán*; and this forms the final syllable of many of our family names, such as Mulligan—*Maelagan*, little bald man (*mael*, bald); Finigan, little fair-haired man (*finn*, white), &c.

We have it in its original form in Briencan near Ballymore-Eustace in Kildare, little *bruighean* [brien], or fairy fort. Lucan near Dublin (from which Sarsfield took the title of Earl of Lucan) is written in Alan's *Repertorium Viride*, *Livecan*, and in an Inquisition of Charles I., *Leivcan*; I have not found any authority for the original Irish form; but these, no doubt, represent *Leamhcán* [Lavcan—Lucan]. The first syllable might mean either elm or the herb marsh mallows (see Chap. XIX. *infra*); but the forms of the name quoted above give more nearly the Irish sound of the latter; and we have, moreover, the precedent of the old word *lemnac*, another diminutive, meaning *malvaceus* (see p. 19); so that Lucan signifies "land producing marsh mallows."

The more modern form of this diminutive is seen in Colligan, the name of a little river flowing

by Dungarvan in Waterford, from *coll*, hazel—the hazel growing river; and in Whinnigan, in the parish of Cleenish, Fermanagh, not far from Enniskillen—whitish little spot of land, from *finn*, white.

In the following cases and others like them, it may be doubted whether the termination is the diminutive *cán* with the *c* aspirated, or a combination of *ach* and *án*. From *fearn*, the alder tree, is formed *fearnachán*, from which again we have Mullafernaghan, in the parish of Magherally in Down, near Banbridge, the hill of the alder plantation; and similarly Carrowfarnaghan near Ballyconnell in Cavan, the quarter-land of the alders. *Tulachán* (from *tul* or *tulach*) signifies a little hill, and is usually anglicised Tullaghan: Tullaghanbaun in Mayo, signifies white little hill; while in Tullaghobegly in Donegal, the word is cut short, for the Irish name is *Tulachan-Bigli*, Begly's little hill. From *dubh*, black, we have *Dubhachan*, anglicised Dooghan in Donegal and Roscommon, black land.

Nán. In Cormac's Glossary it is stated that the name *Adamnan* is a diminutive of *Adam*, and this is the only direct notice I have found of the diminutive termination *nán*. Dr. Stokes, in his commentary on this part of Cormac's Glossary (*voce*, *Adamnán*), instances the personal names *Lomnanus*, *Sescnanus* (Latinised forms of the Irish *Lomnán* and *Sescnán*), *Flaithnán*, *Lachtnán*; but he doubts whether *nán* be not a double diminutive (*án* + *án*), or the old adjective *nán*, little.

It is found, though not very often, in local names: and the manner in which it is used tends, I think, to the conclusion that it is a simple diminutive. The townland of Clynan in the parish of Forgnay, near Ballymahon in Longford, must

have taken its name from a small dyke or rampart of earth :—*cladh* [cly] a dyke, diminutive *cladhnán*. Licknaun in the parish of Templemaley in Clare, is little flag-stone (*lec*), or flag surfaced land; Keernaun near Ennis in the same county, black surfaced land, from *ciar*, black; Gortlownan, south of Lough Gill in Sligo, the *gort* or field of the elm plantation—*leamh* [lav, lou], elm.

There is an old adjective *dúr* (doore) which signifies, among other meanings, stupid, and obstinate; it is still a living word in this sense wherever Irish is spoken; and in the north of Ireland it survives, and is in constant use among the English speaking people. In Munster, a stupid, dronish, stubborn fellow is called a *dúradán* [dooradaun], a diminutive form (see p. 35), as familiar in the south as *doore* is in the north. With the diminutive termination at present under consideration is formed the word *dúrnán* [doornaun], which is well-known as a nickname given to the people of the barony of Iverk, in the south of Kilkenny. The peasantry of this and the surrounding districts have a legend to account for the name. They say that when St. Patrick, in his progress through the country, came to Iverk, the people treated him very rudely and unkindly; and when he called late one evening at the monastery of St. Kieran, the inmates gave him a most inhospitable reception—no reception at all, indeed, for they shut the gates and kept him out all night. But what was worse than all, a woman who lived in the neighbouring village of Ballinorea, cooked up an old yellow hound, threw poison on it, and sent it to him on a dish for his dinner; but he detected the plot, and showed his followers in a most unmistakable way what sort of meat it really was. The general conduct of the inhabitants,

crowned by this last indignity offered to him by the unfortunate woman from Ballinorea, highly incensed the saint: and he uttered a bitter speech, in which he predicted that the inhabitants should be known to the end of the world by the name of *Durnauns*—that is, a churlish, boorish, plebeian people. It is believed that the little village of Doornane in the same barony took its name from the people. The inhabitants of Iverk are a silent and reserved race—"dark people," as they would be called in Ireland; and it is to be suspected that this story grew up among the people of the adjacent districts of Waterford and Tipperary, who have an ancient cause of dislike—not less, indeed, than fourteen hundred years old—for their neighbours of Iverk. The legend is not wholly without use, however, if it has helped to perpetuate in the word *dúrnán*, an interesting example of a long disused diminutive.

Tán or *dán*. There is an example of the use of this diminutive, in the sense of "abounding in" (see p. 19), in the St. Gall manuscript quoted by Zeuss (8th century), namely, the word *rostan*, which is given as the equivalent of the Latin *rosetum* (a rose plot), and is derived from the Irish *rós*, a rose (Gram. Celt., p. 180). It is to some extent used as a diminutive at the present day, but always in the modern form *dán*, and it forms part of several words used even by the English speaking peasantry. *Geosán* is understood in some places to mean a stalk of any kind; and the other diminutive, *geosadán*, is known in some of the Munster counties as one of the names for the *boliaun*, *booghalaun-bwee*, or ragweed. There is a small red berry growing in heathery places, which is called *mónadán*, i.e., little bog-berry, from *móin*, a bog ("Have you seen the ripe monadan glisten

in Kerry.”—Edward Walsh, in the ballad of “O’Donovan’s daughter”). The word *bolgadán* [bullogadaun]—a formation from *bolg*, a belly—is universally used in the south of Ireland to designate a little man with a big belly; and we have also *dúradán*, already quoted at page 34, from the root *dúr*.

The old form of this termination is exhibited in the ancient personal name *Fintan*, which has the same signification as *Finan* and *Finigan*, viz., little fair-haired man; all three being diminutives from *finn*, white. This name was common both in pagan and Christian times; and there were many saints called *Fintan*, one of whom gave name to *Kilfintan* (*Fintan’s* church) in the parish of Street, in Longford—another to *Kilfontain* in the parish of *Kildrum* near *Ventry*, in *Kerry*, which exhibits the *Munster* way of pronouncing the name (see 1st Vol. Part I., c. II.). There is also a place called *Ardfintan*—*Fintan’s* height—in the parish of *Killursa*, near *Headfort* in *Galway*.

The bardic annals record that *Lough Sallagh*, near *Dunboyne* in *Meath*, burst forth in the time of *Angus Óllmuca*, one of the pre-Christian kings. The *Four Masters* call it *Loch Saileach*, and *Keating*, *Loch Sailtheadáin* (the same name with the addition of the diminutive); both epithets signify the lake of the *sallows*; and the modern name is derived from the former. *Funshadaun* in the parish of *Killeenadeema* in *Galway*, signifying *ash-producing land*, is derived from *fuinnse*, the *ash tree*, exactly as *rostan* from *rós* (p. 35). Near the village of *Clare* in *Mayo* is the townland of *Leedaun*—a *grey spot of land*—from *liath* [leea], *grey*. *Lyradane* is the name of a place in the parish of *Grenagh* in *Cork*; there are some townlands in *Derry* and *Tyrone* called *Learden*; and a

little stream called Lyardane joins the Shournagh river, three miles from Blarney in Cork: all these signify a little fork or river-fork, from *ladhar* [lyre], a fork. *Gabhal* [gowl], another word having the same meaning, gives name to Gouladane (little fork), a hill in the peninsula between the bays of Dunmanus and Bantry. From *scrath* [scrah], a sward, is formed the name Ardsgradaun near the city of Kilkenny, the height of the little grassy sward.

L or *ll*. It appears to me highly probable that this—either by itself or with a vowel preceding—is an ancient Irish diminutive termination, though I have nowhere seen it noticed as such. In one respect indeed it is more general than most of those already enumerated, for it exists in many languages; as for instance in Latin, in such words as *scutulum*, a little shield, from *scutum*; *homulus*, a dwarf, from *homo*, a man, &c. The Old High German abounded with diminutives in *l*; and we know that this letter forms one of the commonest of English diminutive terminations, giving rise to the numerous class of words ending in *le*, such as *thimble*, from *thumb*; *nipple*, from *nib*; *girdle*, from *gird*, &c. It is also quite common in Greek, French, Spanish, Italian, &c.; and what is still more to the point, in Ebel's *Zeuss* it is recognised as a diminutive in a certain class of Gaulish names (*Gram. Celt.*, 767).

The fact of its existence as an acknowledged diminutive in so many other languages, would of itself afford a strong presumption that it had originally a diminutive signification in Irish; and one can hardly avoid coming to this conclusion after examining the manner in which the termination is used in the following names.

It may be questioned whether the *ail* or *all*

which ends so many Irish personal names, was not originally used in a diminutive sense:—as in *Cathal* (now Cahill), from *cath*, a battle (*Cathal*, a warrior); *Domnall* (now Donnell in the names O'Donnell and Macdonnell), from the same root as the Latin *dominus*; *Breasal* (now Brassil and Brazil), from *Breas*, which was itself a common personal name. (See on this suffix. Gram. Celt., 766-9).

This termination is found in a considerable number of local names, whose formation is precisely similar to that of many already mentioned as formed from other diminutives. From *cruadh* [croo], hard, is derived *cruadhail* [cruel], hard land, which takes the modern form Cruell in the parish of Aghaboe in Queen's County; and this name is derived exactly like Cruan (Irish, *Cruadhán*, same meaning), in the parish of Coolaghmore near Callan in Kilkenny, which comes from the same root, with the diminutive termination *án*.

There is a root *stur*, not found in the published dictionaries, though they give the derivatives, *sturric* and *sturrog*, both as signifying a hill-summit or pinnacle. From this root are derived the following names, with different diminutives, all signifying the same thing—a peak or hill-top:—Sturgan near the northern base of Slieve Gullion in Armagh; Sturrin, the name of two hills north-east of Lough Derg in Donegal; Sturrakeer in Omev Island off the coast of Galway; Sturrakeen, a peak of the Galtys west of Caher in Tipperary; and Mullaghasturrakeen, the name of a high hill on the boundary between Tyrone and Derry—the summit of the pinnacle. Lastly, with the diminutive at present under consideration, we have “The Sturrel,” a remarkable peak-shaped

rock on the coast of Donegal, near Glen Columkille, rising from the sea to the height of 850 feet; and this is also the name of a hill at the head of Mulroy Bay in the same county, two miles from Milford.

I have on other occasions observed how happily the old name-formers generally succeeded in designating places by their most obvious characteristics—every name striking straight for the feature that most strongly attracted attention; so that to this day a person moderately skilled in such matters may often predict the physical peculiarities or the aspect of a place as soon as he hears the name. Nothing could be more appropriate in this respect than “The Dargle,” which every one will recognise as the name of a beautiful glen near Bray in Wicklow. The prevailing rock in the glen is very soft and of a reddish colour, sometimes with a yellowish tinge, but in several places deepening into a dark purplish red. The visitor can hardly fail to observe this almost as soon as he enters the lower gate, where the red stones come to the surface of the path under his feet. The reddish colour also pervades the clay, which is merely the rock worn down; and is very striking in several spots along the sides of the glen, where the clay and rock are exposed, especially after rain, which brings out the prevailing hue very vividly. The name “Dargle” is similar in formation to “Delgany” (seep. 26), but with a different diminutive syllable:—*dearg*, red; *Deargail*, a red little spot. Still another name of the same kind, with the diminutive *án*, is Dargan in the county Donegal. But we have other parallels to the “Dargle” still more complete—in fact the very same name—in Darrigil in the parish of Kilgeever, Mayo, and

Darrigal near Kilmeadan in Waterford, which is quite as remarkable for the redness of its surface stones as the Dargle. It may be remarked that the "Dargle" is also pronounced in three syllables (*Darrigil*) by the old people of Wicklow.

This diminutive is also introduced through the medium of personal names. *Cet* [Keth] was the name of some of the most renowned warriors celebrated in ancient Irish story. Some old chief who lived beyond the view of history, gave name to the famous Drumcett (properly *Druim Ceta*), translated by Adamnan, *Dorsum Cete*, Keth's ridge or hill, where the great convention was held in the year A.D. 574; but the name has been long forgotten, and the hill, which is a long mound in Roe Park near Newtownlimavady, is now called The Mullagh, and sometimes Daisy Hill (see Reeves's Adamnan, page 37). The name *Cet* still holds its place in Dunkitt in Kilkenny, Keth's fortress. The diminutive appears in Carrickittle, a remarkable rock giving name to a townland near Kiltelly in Limerick, which the Four Masters, when recording the erection of a castle on it in 1510, by Garrett, Earl of Kildare, call *Carraig-Cital*, Cital's rock (though the absence of the genitive inflection here might raise some doubt: *Cital*, gen. *Citail* (?); and also in Dunkettle, near Glanmire, a little below Cork, which is the same as Dunkitt, or 'y with the difference of the diminutive in the personal name.

Besides the preceding diminutives, there are others of a mixed character, which may be classed together. Words ending in *l* and *n* often take the letter *t* before suffixes or inflections, which is perhaps to be regarded rather as a euphonic insertion than as part of the termination. For instance, Coolteen in Sligo and Wexford is derived from *cuil*, a corner—*Cuiltin*, little corner—where the

real diminutive termination appears to be *in*, not *itn*. To the same category may be referred Seltan, the name of several places in Leitrim, written by the Four Masters, *Sailtean*, a place of shallows (*sail*); Keeltane in the parish of Tullylease in Cork, little wood, or underwood, from *coill*, a wood; and Fantane near Borrisoleigh in Tipperary, little *fán* or slope; in these, the diminutive affix is probably *án*, not *tán*.

Murhaun near Drumshambo in Leitrim, seems a genuine instance of a diminutive in *thán*, for the Irish name is *Múrthán*, little *múr* or wall. So also in Darhanagh near Foxford in Mayo: *dair*, an oak, diminutive *darthán*: *darthánach*, an oak-bearing place. And in the following names it would appear that the termination is *thín*, for no reason can be assigned for the presence of the *th* otherwise than as part of the diminutive:—Bellahen in the parish of Kilrossanty in Waterford, *Beilithín*, little *beile* or tree; Barheen in the parish of Annagh, near Ballyhaunis in Mayo, little *barr* or hill-top; Keenheen in the parish of Drumreilly in Leitrim, a beautiful-surfaced spot of land, from *caein* [keen], beautiful. In the year 1581, Dermot O'Donovan headed a predatory excursion into the territory of Donal O'Sullivan, prince of Bear, and drove off a *creaght* of cattle; but O'Sullivan overtook the party, took O'Donovan prisoner, and hanged him from the branch of an oak tree. This event is vividly remembered in tradition; and the tree, whose trunk is still to be seen about four miles north-east of Castletown Bearhaven in Cork, is known by the name of *Dariheen Diarmada*, Dermot's little oak. This same diminutive (Irish *dairithín*, from *dair*, an oak) has given name to Derriheen near Cappoquin in Waterford.

In a numerous class of cases, the diminutives are preceded by some of the terminations noticed in chapter I. We have *r* combined with *án* in Lavarán near the village of Kesh in Fermanagh, and in Lowran near Borris-in-Ossory in Queen's County, both anglicised from *Leamhrán*, elm land, from *leamh* [lav], elm. *R* is joined to *nán* in Sellernaun in the parish of Inishcaltra in Galway, near the shore of Lough Derg—*Sailearnán*, sallow wood, from *sail*, a sallow; and the same letter combines with *óg* in Dooroge near Ballyboghil in Dublin, black land (*dubh*, black); which is also the name of a rivulet ("black little stream") flowing into the sea two miles north-east of Tara Hill in Wexford.

The diminutive *ín* is very often joined with *r*, of which Cloghereen near Killarney, from *cloch*, a stone, is a very apt example (First Vol.). Crana-reen, the name of places in Wicklow and Mayo, signifies a place full of small trees, or a small plantation, from *crann*, a tree; and there is a little lake a mile from Clifden in Galway, called Lough Acrannereen, the lake of the small tree. Flugherine—a wet little spot of land, from *flúch*, wet—is the name of a pool from which flows a stream, in the townland of Ballycormick, parish of Clonenagh, Queen's County; Cuingareen, in the parish of Columkille, Longford, a rabbit-warren, from *cuinin*, a rabbit. Similar in formation to these is the well-known name of Skibbereen in Cork. It is situated at the mouth of the river Ilen, on a little creek much frequented by small vessels, formerly—and still in some places—called *scibs* (Eng. skiff); and *Scibirín*, as the place is called in Irish, means a place frequented by *skibs* or boats. It exactly corresponds in meaning with Cottenagh, the name of a little island in the river Shannon,

near Shannon Bridge, below Clonmacnoise, which signifies a place frequented by little *cots* or boats. It is to be observed, however, that the word *skib* is not now at least applied to a boat in the neighbourhood of Skibbereen; and this fact may lead some to doubt the correctness of the etymology.

In Fetherneen (parish of Kilvarnet, Sligo) we have a union of both *n* and *r* with the diminutive, the name signifying a little *fead* or streamlet; and it corresponds in formation with Fethernagh in Armagh, near Pointzpass, which means a place abounding in little brooks.

Observe the rich growth of terminations—branch on branch—in Sillahertane, which is the name of two townlands, one near Dunmanway in Cork, and the other in the parish of Kilgarvan in Kerry, on the road from Kenmare to Macroom. The Irish form, which the English very well represents in sound, is *Saileachartán*, all from the simple trunk, *sail*, a willow; we have in succession *each* or *ach*, *r*, *t*, and the diminutive *án*; and the whole signifies a spot producing osier or willow trees. It appears probable that in this name the combination *rt*—whether compounded of *r* and *t*, each in its separate sense, or forming one indivisible termination—has a collective signification; just as it has in the word *conairt*, which is applied in the south to a pack of hounds (*cu*, gen. *con*, a hound); from which is derived Coolnaconarty, the corner (*cúil*) of the pack of hounds, a place in the parish of Kilmeen, five or six miles south-east of Dunmanway, which the inhabitants say was formerly a usual place of meeting on hunting days. The combination is also found in a name preserved in the Annals of Lough Key, A.D. 1192, viz. *Rathcuanartaigh* (the fort of the hounds), the second part of which is derived from *cuan* (a litter of

whelps), by the addition of the two postfixes *art* and *ach*.

Exactly similar in formation to this last is the name of Mangerton mountain near Killarney. The correct form is *Mangartach*, for so we find it written in several old Irish documents, which has been recently corrupted by changing *ach* to the diminutive *án*. The signification of the name depends on the meaning of the root *mang*, and this is doubtful. In Cormac's Glossary, and other authorities, *mang* is explained a fawn; and if this be its meaning here, *Mangartach* would mean the mountain of the fawns. I am inclined to think, however, that *mang* is only another form of *mong*, signifying literally the hair of the head, but often applied in a secondary sense to long grass; just as *gort*, a field, was anciently often written *gart*; *folt*, hair, *falt*; *mór*, great, *már*, &c. If this be correct the name will mean a mountain covered with long hair-like grass. There are three circumstances that support this interpretation:—first, in the ancient historical tale called the "Battle of Moylena," this very term *mong* is applied to the mountain; for it is designated *Mangartha mhongruadh*—Mangerton of the red *mong* or hair (Battle of Moylena, p. 25); secondly, the flat moory summit of the mountain is actually covered with a growth of long coarse grass—the very kind of grass that *mong* is usually applied to; thirdly, whereas *mang*, a fawn, as far as I am aware, is not found in any other name in all Ireland, *mong*, as applied to long grass, and its derivatives *mongach* and *mongan*, are common in names all over the country, of which many examples will be found in Chapter XIX.

CHAPTER III.

BORROWED WORDS.

WHENEVER two nations speaking different languages have intimate intercourse with each other for any considerable time, there is sure to be a mutual interchange of words; for each race borrows from the other certain terms which in course of time become incorporated with the language that adopts them. In this manner every language becomes mixed with foreign words; different languages exhibiting different powers and degrees of assimilation.

During the long intercourse of the English and Irish populations in Ireland, there has been a good deal of interchange of this kind, though not, I think, so much as we find in other countries under similar circumstances. I propose to examine a few such words, some borrowed from Irish into English, some from English into Irish; but I will limit the inquiry to those that find their way into local nomenclature. Moreover, I do not intend to go back to very early times; I will illustrate only such words as have recently passed from one language into the other, or are now in process of transfer, and of naturalisation. A good many of the Irish words retained by the English speaking people are only used locally; but though they are still circumscribed, they are holding their place among the people, and are gaining ground in point of extent; for the very good reason that they express exactly ideas not so well expressed by any synonymous English words known to the people. And every one acquainted with the history of the English language, or indeed of any other language,

knows well how a word of this kind—provided it is a good word, and hits the idea straight on the head—though it may be at first spoken perhaps only in a single valley, spreads slowly and gradually over a larger and larger surface, till at length it becomes recognised by the whole nation, and has its citizenship acknowledged by being placed in the columns of dictionaries. Occasionally too, from some accidental circumstance, a word borrowed from a strange language, or not borrowed at all, but invented, springs at once into sudden and universal use. Some of the terms here illustrated are used only in a part of Ireland; others are known nearly over the whole country; a few again of the anglicised Irish words have found their way across the channel, and these are sure of a permanent place. To this last class belongs the five first words in my list.

Bog. The word *bog* has long been used by English writers who have treated of Ireland; and it had found its way into the literary language of England at least as early as the time of Elizabeth, for it is used in its proper sense by Shakespeare, as well as by Milton and Bunyan. It is now an acknowledged word in the English language, and is beginning to be understood in England almost as well as the English equivalent, peat, or peat moss. *Bog* as it stands is Irish; it signifies soft: and it is still a living word, and in constant use, by Irish speakers. In this original sense it is found in several local names; such as Meenbog in Donegal and Tyrone, soft mountain meadow, or *meen*; Aghabog, a parish in Monaghan, *Achadh-bog*, soft field; Maynebog in the parish of Aghmacart in Queen's County, soft field (*maighin*).

The original word *bog* is not now used in the native Irish to signify a bog, or peat moss; it has

been quite supplanted by the derivative *bogach*, which is in very general use in this sense, just as *smólach* has taken the place of *smól* (see p. 5). This word gives names to many places now called Boggagh, Bogagh, and Boggy; Boggyheary near Swords in Dublin, *Bogach-aedhaire*, the shepherd's bog. In the end of names it forms some such termination as *boggy*, *voggy*, or *vogy* (*b* aspirated to *v* in the two last); as in Clonavogy in Monaghan, the meadow of the bog; Portavogie in the Ards in Down, the port or landing-place of the bog. From the diminutive *bogán* (little bog or soft place) are derived the names of many places now called Boggan, and Boggaun.

Bother. It appears to me obvious that *bother* is merely the Irish *bodhar*, deaf, although I know very well that a different origin has been assigned to it. For, first, it is in universal use—it is literally in every one's mouth—in Ireland. Secondly, what is more to the purpose, while it is used, as it is in England, to signify annoyance or trouble, it has another meaning in Ireland which is not known in England, namely, deaf, the same as the original word *bodhar*; and this is obviously its primary meaning. A person who is either partly or wholly deaf is said to be *bothered*; and this usage is perfectly familiar in every part of Ireland, from Dublin to the remotest districts—among the educated as well as among the illiterate. The word indeed in this sense, is the foundation of a proverb:—you are said to “turn the *bothered* ear” to a person when you do not wish to hear what he says, or grant his request. Moreover, so well are the two words *bother* and *bodhar* understood to be identical, that in the colloquial language of the peasantry they are always used to translate each other.

As to the English pronunciation, it is merely a case of what is so familiar in Irish names—the restoration of an aspirated consonant, which I have already fully explained and illustrated (1st Vol. Part I., c. 2). *Bodhar*, pronounced in Irish, bower, is called in English, *bother*, exactly as *Odhar* [ower] is made *Odder* (see this in index); as the river *Dothra* [Dohra] near Dublin, is called the *Dodder*; and as the word *bóthar* [boher], a road, is often sounded *bothyr* or *batter*. I do not see how any one, with these evidences before him, can hesitate to acknowledge that *bother* is an Irish word.

The word *bodhar* is used in local names, and in a very singular way too. What did our ancestors mean when they called a glen deaf? It is very hard to answer this question satisfactorily; but it is certain that there are several glens in different parts of the country called *Glenbower*, deaf glen. There is one in *Kilkenny*, three miles north of *Piltown*; one—a fine glen two miles long—at the base of *Slievenamon* in *Tipperary*, two miles east of *Kilcash*; a third in the parish of *Kilbarron* in *Tipperary*, near *Lough Derg*; a fourth in the parish of *Offerlane* in *Queen's County*, west of *Mountrath*; a fifth which gives name to a small lake at the base of *Slieve Beagh* mountain, south of *Clogher* in *Tyrone*; and a sixth—a pretty wooded glen—near the village of *Killeagh*, west of *Youghal* in *Cork*. In this last there is a peculiarity, which perhaps gives the key to the explanation of the names of all:—viz., it has a fine echo, “affording,” as *Smith* remarks (*Hist. Cork*, I., 156), “seven or eight repercussions from the same sound.” If this be the origin of the name, perhaps the glen was so-called because you have to speak loudly to it, and you get a loud-voiced

reply, exactly as happens when you speak to a deaf person.

But will this explanation apply to other places designated by *bodhar*? There is a "Drehidbower Bridge" (*droichead*, a bridge) over a small river in Clare, four miles north of Killaloe; which the people say was so called because it was built by a deaf man in 1799—but I confess I have not much faith in the explanation. Illaunbower—deaf island—is the name of a little islet in Lough Mask; and we have Cartronbower (*cartron*, a quarter of land) in the parish of Ballintober in Mayo. In Lenabower, near the village of Barna, west of Galway, and Curraghbower, a little south of the Blackwater, five miles west of Mallow, *lena*, signifies a marshy meadow, and *curragh*, a marsh; but whether the marshiness of these places had anything to do with the names, I must leave the reader to conjecture.

In the parish of Kilgarvan in Mayo, there is a little river taking its name from an old mill, called Mullenbower; and if one mill is found to be deaf, there seems no good reason why another should not be blind, which is the case with Mullenkeagh (*caech*, blind) near the village of CloghJordan in the north of Tipperary. We may conjecture that these two names were given to old mills that had ceased to be used, and had fallen into ruin.

Tory. The two terms *Whig* and *Tory*, like many other class names, were originally applied in an opprobrious sense; they were nicknames, which gradually lost their offensive flavour when their origin was forgotten. The word *whig* is another form of *whey*, and it is used to this day in Scotland, and in the north of Ireland, to denote thick sour milk or sour whey; but as the word does not come within the scope of this book, it is

not necessary to trace its history further here. *Tory* is an Irish word, anglicised phonetically like most other Irish terms; and the original form is *tóruidhe*, the pronunciation of which is very well preserved in the modern spelling, *tory*. Its root is *tóir* [tore], pursuit; and *tóruidhe* is literally a pursuer—one who hunts or chases. There is still another derivative, *tóruidheacht*, an abstract noun signifying the act of pursuing; and all three terms are in common use in the Irish language. We have, for instance, a well-known Irish romantic tale called "*Tóruidheacht Dhiarmada agus Ghrainne*," the pursuit of Dermot and Grania.

In the time of the Irish plantations of the sixteenth and seventeenth centuries, great numbers of the native Irish who were dispossessed of their lands, took to the hills, woods, and bogs, and formed themselves into bands under the leadership of their principal men. From their wild retreats they made descents at every opportunity on the open country, drove off the cattle of the settlers, and seized on all sorts of movable property that they could lay their hands on. These men were called *tories*—hunters or pursuers; for they chased everything—the wild animals on which they partly subsisted, the herds of the settlers, and the settlers themselves if they chanced to come in their way. The settlers on their part combined for mutual protection, and vigorously retaliated; and this social war was carried on without intermission, in some districts, for a long series of years. Many traditionary stories of those disturbed and exciting times are still current among the peasantry. In course of time the *tories* became mere freebooters, and stringent laws were made for their suppression; so that at length

the word *tory* lost its original signification among the English speaking people, and came to signify an outlaw—the first step in its singular change of meaning.

It is believed, according to a statement of Defoe, to have been first introduced into England by Titus Oates; for a story went round that certain tories were to be brought over from Ireland to assassinate Oates and some of his supporters; and after this he was in the habit of calling every man who opposed him, even in conversation, a tory; “till at last the word *tory* became popular.” The two terms, whig and tory, came into general use as political designations about the year 1680; but they had previously, as Swift expresses it, been “pressed into the service of many successions of parties, with very different ideas attached to them.”

The word *tory* is still retained among the peasantry of every part of Ireland in the sense of an outlaw or a miscreant of any kind; and it is quite usual to hear a nurse call a naughty child a “young tory.” They have a nursery rhyme which preserves this sense very vividly; it is heard, with some variations, in all parts of the country; and Crofton Croker has given a version of it in his “Researches in the South of Ireland.”

“I’ll tell you a story about Johnny M’Gory,
Who went to the wood and killed a tory;
Brought him home and ate his supper;
Went to the wood and killed another.”

In the sense of a hunter or outlaw the word *tóruídh*e is found in a few local names, none of which appear, however, to be of any antiquity. We have two hills in Ireland called Tory Hill, and in each case the name is of modern origin, and has superseded an older name. One lies two

miles south-east of Mullinavat in Kilkenny; and it received its name from Edmund Denn, a tory, who is celebrated among the peasantry to this day. He was one of the family of Denn who owned Tory Hill; and after he was outlawed he lived in a cave on the hill, in which the people still show his bed. The old name of this hill was *Sliabh-O-gCruinn* or Slieve Igrine, the mountain of the ancient territory or barony of Igrine, in which it was situated, and which was itself so called from the old tribe of *Hy Cruinn* who formerly held it. (For the presence of the *g*, see Chapter VIII.). The other Tory Hill lies near Croom in Limerick, but I cannot tell who the particular tory was that gave it the name: perhaps it was so called from having been a haunt of the tories. Its ancient name was *Cnoc-droma-Assail* [Knockdromassil], the hill of the ridge of *Assal*—*Assal* being the old name of the territory lying round the hill.

Ballytory in Wexford signifies the tory's townland. Near Clogher in Tyrone is a place called Ratory, a name anglicised from *Rath-tóruidhe*, the fort of the tory or outlaw; and here no doubt, in old days, some tory made his lair in the old rath, and sheltered and defended himself within the entrenchments.

Orrery. The instrument called an orrery, for showing the various motions of the planets and satellites, took its name from the title of the family of Boyle, earls of Orrery; and the following is the commonly received account of the circumstance that brought the word into circulation. The instrument was invented about the year 1700 by George Graham, who gave it into the hands of a workman to have it packed up and sent to Prince Eugene; but before packing it, this

man made a copy of it, which he sold to the earl of Orrery, without making any mention of Graham or his invention. The machine sent to Boyle came under the notice of Sir Richard Steele, who referred to it in one of his papers as a very ingenious instrument, and called it an *orrery* in honour of the earl, a name which was at once adopted, and has been since retained.

Orrery, from which the Boyles took one of their titles, is an ancient territory in Munster, represented by the modern barony of Orrery, in the north of the county of Cork, lying round the town of Charleville. The old form of the name is *Orbraige*, usually spelled with both the *b* and the *g* aspirated, and pronounced *Orvery*, which was easily softened down to Orrery. It was originally a tribe name; but, in accordance with a custom very usual in Ireland (see 1st Vol. Part I., c. II.) the people gave their name to the territory. Cormac Mac Cullenan, in his Glossary, written in the ninth century, states that they took the name of *Orbraige* from an ancestor named *Orb* or *Orbh*; *Orbraige* meaning the descendants of *Orb* (Cor. Gl. *voce*, *Orb*: *raige*, posterity—1st Vol. Part I., c. II.). O'Donovan, in his commentary on this part of the Glossary, tells us that "*Orbh* was the ancestor of the people called *Orbhraighe*, who were descended from Fereidhech, son of Fergus Mac Roigh, king of Ulster in the first century;" but I have not been able to find any further account of this old chieftain. Whoever he was, however, his name now forms one of the varied elements in the curious mosaic of the English language, and has thus become immortalised in a manner that would greatly astonish him if he could be made aware of it.

Shamrock. The trefoil, white clover, or *trifo-*

ium repens, is designated by the Irish word *seamar* [shammer]. But the diminutive *seamaróg* [shammeroge: see p. 28] is the term most generally used; and it has settled down into the word *shamrock*, which is now found in English dictionaries, and is beginning to be understood wherever the English language is spoken.

We find it stated by several Anglo-Irish writers that in former times the Irish occasionally ate the shamrock. Spenser, for instance, mentions that in time of famine the poor people who were reduced to the last stage of starvation were glad to eat water-cresses and shamrocks; Fynes Morrison has a passage of much the same import; while Thomas Dinely, who made a tour through Ireland in 1675, tells us that the people ate shamroges to cause a sweet breath. This has led some persons to believe that the true shamrock is the *oxalis acetocella*, or wood sorrel. I see no reason, however, why these passages should not refer to the white trefoil, which is quite as fit to be used as a food-herb as wood sorrel; for I think we may assume that neither cress nor shamrocks were eaten in any quantity except under pressure of extreme hunger, but only used with other food just as water-cress is used at the present day.

Moreover *seamar* and *seamaróg* are given in Irish dictionaries as meaning *trifolium repens*, while wood sorrel is designated by *samhadh-coille* and *seamsóg*. And as corroborating the dictionary explanations, we find the compound *scoith-sheamrach* (translated by O'Donovan "abounding with flowers and shamrocks:" *scoith*, a flower) a favourite term among Irish writers to designate a green, open plain. The old records, for instance, tell us that *Fiacha Finscothach* (*Fiacha* of the white flowers) king of Ireland before the Chris-

tian era, was so called because "every plain in Ireland was *scoith-sheamrach* in his time:" and the same term is used by the Irish poet, Ferfeasa O'Cointe, about the year 1617 (Misc. Celt. Soc. 1849, p. 355), and by the writer of the Life of St. *Scuithin* (O'Cl. Cal. p. 5). In these passages it cannot be the wood-sorrel that is meant, for it is not produced in sufficient abundance, and it does not grow in open plains, but in shady places.

It is not easy to determine the origin of the Irish custom of wearing a bunch of shamrocks in the hat on St. Patrick's day—the 17th of March. According to popular belief it commemorates an incident in the life of St. Patrick:—that on a certain occasion, when he was explaining the mystery of the Trinity to the pagan Irish, he took up a single shamrock and pointed out the three leaves growing from one stem, to illustrate the doctrine of three Persons in one God. But this story must be an invention of recent times, for we find no mention of it in any of the old Lives of the saint. Neither are we able to say that the custom itself is of any higher antiquity; for though it is now observed by the Irish race all over the world, and though it is mentioned by a few writers of the last two or three hundred years—as for instance by Thomas Dinely in 1675, who describes how the people wore crosses and shamrocks on St. Patrick's day—yet we find no allusion to it in ancient Irish writings.

There are not many local names derived from this word, and I have found none recorded in any ancient written authority. It appears in its primary form in Aghnashammer near Rosslea in Fermanagh, *Achadh-na-seamar*, the field of the trefoils; in Mohernashammer on the brink of the Shannon, near Termonbarry in Roscommon

(*mothar*, either a ruin or a thicket); and in Knocknashammer in Cavan and Sligo, which in the latter county has the correct alias name of Cloverhill. The diminutive is more common: there are townlands in Cork and Limerick called Coolnashamroge, the corner of the shamrocks; Gorteen-shamroge near Fethard in Tipperary, shamrock little field; and Knocknashamroge near Hacketstown in Wicklow, the same as Knocknashammer.

Barm-brack. You will not see a confectioner's shop window in any part of Dublin, on Halloween, without a handbill announcing a plentiful supply of *barm-bracks* with a ring in each. This word *barm-brack* is now applied in many parts of Ireland to a sweet cake mixed with currants and raisins; and we may safely prophesy that it will ultimately fight its way into the columns of English dictionaries. The original and correct word—written phonetically—is *barreen-brack*, which is still used among the English speaking people of the south of Ireland; it has been changed to *barm-brack* by that process of fallacious popular etymology described in First Volume (Part I., c. II.); and the altered term was all the more readily accepted inasmuch as the word *barm* seems the right word in the right place. The Irish word represented in sound by *barreen* is *bairghin*, which signifies a cake; the old Irish form is *bairgen*, which glosses *panis* in the Zeuss manuscripts; *brack*—Irish *breac*—means speckled; and a *barreen-brack* is literally “a speckled cake”—speckled with raisins and currants.

A piece of land approaching a circular shape is sometimes called *bairghin*; and in this manner the word has found its way into local nomenclature. The complete word is exhibited in Barreen, in the parish of Balraheen in Kildare. If the

shape approach a semicircle, the place is sometimes designated by the compound *leath-bhairghin* [lavarreen] meaning half a cake—*leath*, half; which is pretty common as a name for fields and small denominations; and this is the origin of the names of the townlands of Lavareen and Lawarreen in Leitrim, Clare, and Mayo. As for the word *breac*, it will be treated of in Chapter XVII. and need not be further noticed here.

So far regarding Irish words adopted into English. There are many other Irish words which have been borrowed into English, that I do not notice here; some (like *whiskey*, *brogue*, &c.) being mentioned elsewhere in these books, and some others not falling within my inquiry, as not entering into local names. Our local nomenclature also exhibits a number of words borrowed from English into Irish; and the remainder of this chapter will be devoted to the illustration of a few words of this kind.

Parson. Of the two English words *person* and *parson*, we know that the first is derived from the Latin *persona*, and according to some, the second is derived from the same word. We have in Irish two corresponding words. One, *perso* or *persu*, genitive *persan*, meaning a *person* or an individual, is merely the Latin *persona*, borrowed; but it was borrowed at a very early age, for we find it in the very oldest manuscripts, such as those quoted by Zeuss, *Lebor na h-Uidhre*, &c. The other, *pearsún* [parsoon], corresponding with the English *parson*, is used in the colloquial language to signify the priest of a parish, a clergyman who has the care of souls. Some would perhaps consider that *pearsún* is the representative of the ancient loan-word *perso*; but I think it has been borrowed direct from the English

parson in its special sense. The termination *ún* is indeed presumptive evidence of this, for when it occurs in Irish, it generally marks a word taken straight from the English. We know that in Ireland the English word *parson* has latterly been restricted to the rectors of the late Established Church; but *pearsún* was applied to a Roman Catholic parish priest, showing that it was borrowed before *parson* began to be used in its special Irish sense; though in later times, it has begun, like *parson*, to be restricted to Protestant clergymen.

There is a parish in Limerick four miles east of the city, taking its name from a townland called Carrigparson, the rock of the parish priest, probably marking the spot where a priest lived, or perhaps where Mass used to be celebrated in times gone by. This name has been in use for more than 300 years; and the rock is to be seen close by the ruin of the old church, not far from the present chapel. Ballyfarsoon near Monasterevin in Kildare—*Baile-an-phearsúin*, the town of the parson—probably got its name from being tenanted by a parish priest; there is a place called Monaperson, the parson's bog, on the Clyda river, just by the railway, four miles south of Mallow; and Knockapharsoon (*knock*, a hill) lies four miles north of Fethard in Tipperary.

Earl. Iarla [eerla], an earl, is a word that was borrowed into Irish at the time of the Anglo-Norman invasion; it is in constant use in the annals, for the old historians, in recording events, in which the great Anglo-Norman lords were concerned, did not translate the word *earl*, but simply transferred it with a slight change of form.

The Irish pronunciation is well preserved in *Sverla* near Dungannon in Tyrone, *Suidhe-iarla*,

the earl's seat or residence. So also Kilmacanearla near Ballingarry in Limerick, the church of the earl's son; Annaghearly, the name of a lake and townland four miles north-east of Carrick-on-Shannon, the earl's *annagh*, or marsh; and with the same meaning, Curraghanearla near Mallow in Cork; Tominearly in Wexford, the earl's tomb. The word returns to the English form in Coolan-earl in the parish of Redcross in Wicklow, the hill-back of the earl; and in Knockearl near the village of CloghJordan in Tipperary, the earl's hill.

Forest. The word *foraois* [furreesh], which O'Reilly and Peter O'Connell explain a forest, a fox cover, the haunt of wild beasts, is, I believe, a simple transfer of the English word *forest*. It occurs in the name of a little river flowing through the hamlet of Bellanagare in Roscommon, now called Owen-na-foreesha, the river of the forest; and in Cornafurrish, in the parish of Lemanaghan in King's County, the round hill of the forest.

Stake, Stack, Stag. We have in Irish the word *stácadh* [stawka], which is used in two distinct senses to signify both a stake and a stack, and which I believe to be borrowed from these words, or perhaps from the northern word which is the origin of both. The former signification is exhibited in Stackarnagh, the name of a townland west of Letterkenny in Donegal, which signifies a place full of stakes or stumps of trees; a name which exactly resembles Smutternagh both in formation and meaning (compound suffix *rnach*: page 16).

In a great many places all round the coast, tall, towerlike rocks, standing isolated in the sea, which are designated by the words *cruach*, *ben*, &c., in Irish, are called *stacks* in English; but by a curious

custom this is generally changed to the word *stags*. The Stags which form so prominent a feature of Ireland's Eye, as seen from Howth, are an excellent example; and other illustrations will be found at various points of the coast. Similar rocks are also called stacks on parts of the coast of Scotland, especially round the Shetland islands; and in noticing these, Worsae traces the word to the Old Norse *stackr*.

Park. *Pairc* [park] means a field or enclosure, and it is of course the same as the English and German word *park*. It exists also in Welsh, but it is probable that both the Welsh and the Irish borrowed it from the Teutonic dialects. In Irish it generally means merely a field, having nothing of the modern restricted application of the English word *park*; and in this sense it is a very usual component of local names. This word forms or begins the names of about 170 townlands. As examples may be taken—Parknaglantane near the city of Cork, *Pairc-na-ngleanntán*, the field of the small glens; Parkatleva in Galway and Mayo, *Pairc-a'-tsleibhe*, the field of the *sliabh* or mountain; Parknagappul near Dungarvan, the field of the *cappuls* or horses; Tinnapark in Kilkenny and Wicklow, *Tigh-na-pairce*, the house of the field. As this is a word not liable to be disguised by corrupt changes of form, and is therefore easily recognised, it will be unnecessary to give further illustrations.

Camp. The Irish *campa* is nothing more than the English word *camp*, with a vowel sound added on to the end. The Four Masters use the word at A.D. 1548, when they record the erection of a large court then called *Campa* in Leix, which was the germ round which grew the town afterwards called Maryborough.

Several sites of former encampments still retain

as their name the English word *camp*, which in most cases first passed from English into Irish, and was afterwards restored to the correct English spelling. In other cases the word retains an Irish form, as in Bawnacowma, six miles south of Limerick city, the *bawn* or green field of the camp. Camplagh, near Kesh in Fermanagh, exhibits the word with the suffix *lach* (p. 5), the name meaning the same as the original root—an encampment.

Spur. I am not aware of any evidence to show that the ancient Irish used spurs; indeed Giraldus Cambrensis expressly states that they did not:—“Also in riding they do not use either saddles, boots, or spurs; but only carry a rod in their hand having a crook at the upper end, with which they urge on and guide their horses.” (Top. Hib. Dist. III., c. 10). This to some extent is corroborated by the writer of the Irish account of the battle of Clontarf, who states that when *Maelmordha*, king of Leinster, left Brian Boru’s palace of Kincora, in anger, soon before the battle of Clontarf, he drove his horse with a yew rod. And several other passages might be cited from the Brehon Laws and other Irish writings, in which horse rods are mentioned.

We have, however, the word *spor*, a spur, in Irish: it is used for instance in the Annals of Lough Key (Vol. II., p. 52), where it is recorded that a certain chieftain died from a wound by his own *spor*; and it is still heard in the colloquial language. But as it is probable that the use of the spur was introduced from England, so I think it equally likely that the word was borrowed from the English language.

This word *spor* occurs in a few local names; but it is not easy to account for its presence: probably places are called from spurs on account of

some peculiarity of shape. I suppose some pointed rock gave name to Knockaspur near CloghJordan in Tipperary. Goulaspurra is a well known suburb of Cork, the name of which signifies the fork (*góbbhal*) of the spur; and there is a townland near Castlelyons in Cork called Spurree, which is merely the plural *sporaidhe*, spurs or pointed rocks.

CHAPTER IV.

POETICAL AND FANCY NAMES.

IN an early stage of society, the people are in general very close observers of external nature. The sights and sounds by which they are surrounded—the shapes and colours of hills, glens, lakes, and streams, the solemn voices of winds, waves, and waterfalls, the babbling of streams, the singing, chirping, and chattering of birds, the cries of various animals—all these attract the observation and catch the fancy of a simple and primitive people. The Irish peasantry were, and are still, full of imagination to a degree perhaps beyond those of most other countries. Many think, indeed, that this faculty is rather too highly developed, to the exclusion of other qualities less fascinating but more solid and useful. But be this as it may, it is certain that an examination of our local name system will show that the people who built it up were highly imaginative and sensitively alive to the natural phenomena passing around them. In the present chapter I will give some specimens of names exhibiting this ten-

dency; but many others, equally appropriate and striking, will be found scattered through this volume and the former one.

When we find that the various Irish words which signify beautiful, lovely, fine, pretty, &c., are in constant use in the formation of local names, the obvious inference is that the people had a vivid perception of natural beauty, and dwelt with admiration and pleasure on the loveliness of the various objects among which they lived and moved. And they manifested this delight in a most natural and unaffected way, by bestowing a name that expressed exactly what they felt. This is the more remarkable, inasmuch as the appreciation of landscape, particularly of the landscape of mountains, woods, rocks, and precipices, seems to be very much of late growth among the people of Europe. A new sense has been gradually developed, which, however, judging from local names, appears to have been possessed in a remarkable degree, and at a comparatively early period, by the simple peasantry of this country.

One of these Irish words is *caein* [keen], which signifies, in its application to natural objects, pleasant, delightful, or lovely; it is very frequently met with, and generally assumes the anglicised form *keen*. Killykeen is the name of some places in the county Cavan, which is modernised from *Coill-chaein*, pleasant or delightful wood; Keenrath—pleasant fort—is a place by the Bandon river, four miles above Dunmanway. There is a parish in the north of Tipperary now called Loughkeen, which is a very deceptive name, seeming to indicate the presence of a pretty lake. But the Four Masters mention it as one of the resting-places of O'Sullivan Bear in his celebrated

retreat from Dunboy to the north in 1602; and here we find the true name, *Baile-achaidh-chaein*, the town of the beautiful field, which is pronounced by the old people, who still retain the name, Balloughkeen, and is now always called by the shorter and very incorrect name Loughkeen. Sometimes this word assumes other forms, as in the case of Drumquin in Tyrone, the correct name of which, as written by the Four Masters, is *Druim-chaein*, pleasant hill-ridge. Elsewhere this Irish name is anglicised more correctly Drumkeen and Dromkeen, which are the names of fifteen townlands in various counties; Aghadrumkeen in Monaghan, the field (*achadh*) of the beautiful ridge. There are two townlands in Clare called Drumquin; but here the Irish form is *Druim-Chuinn*, Conn's ridge. The term is very much disguised in Balleeghan, the name of a townland on the shore of Lough Swilly in Donegal, near Manor Cunningham, containing the ruins of an ancient church, the name of which is written by the Four Masters *Baile-aighidh-chaein* [Balleehen], the town of the beautiful face or surface. There are other places of the same name in Donegal, which probably come from the same original.

Another word of similar import, which is still more frequently met with in names, is *aeibhinn* [eevin], signifying joyous, delightful, or beautiful. It is written *aimin* by Cormac Mac Cullenan, in his Glossary, and is correctly compared by him with Lat. *amœnum*. It usually occurs in the end of names in some such form as *evin* or *eevan*; and it is well illustrated in Knockeevan in the parish of Newchapel near Clonmel in Tipperary, the delightful hill; Rathevin in Queen's County, beautiful fort; Derryevin near Ballyjamesduff in

Cavan (*derry*, an oak wood) ; Clonevin in the east of Wexford, near Gorey, beautiful *cloon* or meadow ; and Drumeevin in the parish of Kiltoraght in Clare, beautiful hill-ridge.

Alainn [awlin] signifies bright or lovely ; old Irish form, as found in the St. Gall manuscript quoted by Zeuss, *alind*. It assumes several forms in anglicised names, none of them difficult to recognise. There is a townland near the village of Gilford in Down, called Moyallen, i.e., *Magh-álainn*, beautiful plain ; and near Dromore in the same county is another place called Kinallen, beautiful head or hill (*ceann*). The sound of the word is better preserved in Derraulin in the parish of Corcomohide in Limerick, *Doire-álainn*, pretty oak wood ; and still better in the name of the little river flowing through Fethard in Tipperary—Glashawling, beautiful streamlet. Another form (*áillè*, beauty) of the word is seen in Rossalia in the parish of Killaha in Kerry (*ros*, a wood) ; but Rossalia near the abbey of Corcomroe in the north of Clare is the wood of the brine (*sáile* : see Chap. XVI.).

In Mayo the word *caoim* or *cuim* is used to signify a beautiful valley ; and it has given name to the village of Keem in Achill Island.

Many of the names of this class have been translated. But Bonnyglen near Inver in Donegal is not a case in point, and is very deceptive ; for it is a modification of *Bun-a'-ghleanna* [Bunaglanna], the *bun* or end of the glen, so called from its situation at the lower end of the glen through which flows the stream that falls a little farther on into the Eany.

One of the pleasantest sounds in the world is the babbling of a brook over rocks or pebbles ; and it does not require a great deal of imagination to invest

the restless water with life, and to hear voices in its murmurs. Donogh Macnamara, in his song "*Bánchnoic Éireann ogh*" (The fair hills of holy Ireland), has the following line:—

"*Na srotha 'san tsamhtra ag labhairt ar neoin.*"—

"The streams in the summer-time speaking in the evening."

And another Irish poet, in an elegiac poem on the death of certain warriors who had fallen in battle, makes all inanimate nature join in a lament; and among the rest the cataracts raise their melancholy voices:—"The shores, the waves, the moon and stars, are in sorrow for the death of the heroes, and the sound (*glór*) of cataracts is becoming louder." (See Misc. Celt. Soc., 1849, pp. 378-9).

The peasants who lived and wandered on the margins of our pleasant streams, were as much alive to these impressions as the poets; and in many instances they gave names expressing what they imagined they heard in the busy waters. *Glórach*, derived from *glór* [glore], is the word usually employed in the formation of names of this kind. *Glór* is sometimes used to signify voice, and sometimes noise; but I believe the former is the original meaning. In one of the dialogues of the *Tain bo Chuailnge* (in *Lebor na hUidhre*) the hero Ferdia uses the expression "*árd glór*" (of the majestic voice), to designate Meave, queen of Connaught. (See O'Curry, Lect., III., 418). O'Clery (quoted by Dr. Stokes—Cor. Gl., *voce, babloir*) explains *babloir* by *fear morghlorach* (a man with a great voice); and in the same passage he makes *glor* equivalent to *guth*, voice or speech. The word *glor* is used in this sense also in the last quotation; and many other passages to the same effect might be cited. We may then, I think, conclude that the term *glórach* was applied to streams in the sense of voiceful, babbling, or prattling.

There are several small streams in various parts of the country called Glashagloragh, the voiceful or babbling brook. One of these is in the parish of Inch, three miles south of Borrisoleigh in Tipperary; another joins the Arigideen river, west of Clonakilty in Cork; there is still another near Kenmare. The word is joined with *sruthán* (a little stream) in Sruhangeloragh, in the parish of Kilnoe in Clare; and with *sruthrán* (another form of *sruthán*) in Sruhraungloragh Bridge, where the road crosses a little tributary of the Barrow a mile south of Borris in Carlow—both these names meaning voiceful streamlet. It might be expected that a rugged ford, where streams spread widely, and murmur and wind among the rocks and pebbles, would be often designated by this word *glórach*; and we find this to be the case. In the parish of Annagh in Mayo, south of the village of Ballyhaunis, is a townland called Ahgloragh; there is another townland near Tuam, of the same name, and each was so called from a ford on the adjacent stream, the Irish form of the name being *Ath-glórach*, the babbling or purling ford. There is a little hamlet called Gloryford, three miles west of the village of Ballymoe in Galway, the name of which has the same origin as the preceding, for it is an attempted translation of *Ath-glórach*. One mile to the west of Abbeyleix in Queen's County, we cross Gloreen Bridge; the name—which is a diminutive form—was originally applied to the ford before the erection of the bridge, and has the same meaning as the last. The word Gloragh itself is the name of a townland three miles north-west of the village of Sneem in Kerry, which was evidently so called from a small stream flowing southwards through the place into the Sneem river; and there is a stream called Glory joining the

King's River near Kells in Kilkenny: these two names signify "babbling river."

It seems very natural that names of rivers should be occasionally formed from roots signifying to speak. Silius Italicus, a Roman poet of the first century of the Christian era, mentions a Gaulish river named Labarus; and Zeuss, quoting this, adds from certain mediæval charts, Labara, the ancient name of three small rivers, now called Laber, falling into the Danube near Reginum, the present Ratisbon. He suggests that these names are derived either from *labar*, speaking (modern Irish *labhair*, speak; *labhairt*, speaking); or from *labar*, proud (Gram. Celt., p. 3, note **); but from what is said in the present article, the former will perhaps be considered preferable.*

According to the Irish annalists, three rivers sprang forth in the reign of *Fiacha-Labhrainne*, one of the pre-Christian kings:—the *Fleasc* (now the Flesk in Kerry), the *Mang* (now the Maine, near the Flesk), and the *Labrann*, which must be one of the rivers in the barony of Corkaguiny, though the name is now obsolete (see O'Curry, Lect. II., 82). This last name corresponds with the old Gaulish names above-mentioned, and has obviously the same origin.

The word *labhair*, speak, is preserved in the name of Cloghlowrish Bridge over a little stream falling into the Tay, two miles north-west from Strad-

* At the same time it must be observed that rivers sometimes get names meaning proud. The little river that flows into the sea through Glengarriff in Cork, is called *Uallach*, though this name is not preserved on the Ordnance maps. *Uaill* signifies pride; *Uallach*, proud; and so well is this understood that the peasantry are now beginning to call the river by the English name Proudly. There are other rivers in Ireland now called Oolagh, which is the same name anglicised. I suppose rivers with such names are subject to sudden and impetuous floods, as the Glengarriff river is.

bally in Waterford. But here the faculty of speech is attributed to a stone, not to a stream. The name, which signifies the speaking stone (Gaelic *Cloch-labhrais*) is applied to a rock near the bridge. According to a very vivid tradition in the county Waterford, this stone gave responses, and decided causes in pagan times. But on one occasion a very wicked woman perjured herself in its presence, and appealed to it to prove her truthfulness; whereupon the stone was so shocked that it split in two—broke its heart, in fact—with horror, and never spoke again. There are other stones in Ireland with this name, one of which has given name to two townlands now called Clolourish, near Enniscorthy in Wexford. The name of this stone had, no doubt, a similar origin. There is a beautiful hill near Swanlinbar, on the borders of Cavan and Fermanagh, now called Binaghlon, whose Gaelic name is *Beann-Eachlabhra* (Four M.) the peak of the speaking horse. Here, according to legend, a great horse used to come forth from the mountain, before the time of St. Patrick, and, speaking in a human voice, prophesy coming events to those who consulted him.

In the Tripartite Life of St. Patrick, it is related that when he came to *Magh Slecht* in the present county of Cavan, to destroy the great idol *Crom Cruach*, he first caught sight of the idol from a stream called *Guth-árd*, which means loud voice; but the old writer is careful to explain that it got this name because St. Patrick raised his voice on seeing the idol. Whether this be the true explanation or not, it is curious that we have to this day a townland (now divided into two) in the north of Kerry, three or four miles east of Ballybunnion, called by this same name, in the modern form *Guhard*. Whether this name was originally ap-

plied to a stream I cannot say ; it is not unlikely that the place was so called on account of a remarkable echo. According to the tradition of the people, Goward, near Hilltown in Down, at the base of the Mourne Mountains, took its name from an echo—this being the same name as Guhard. In connection with this it may be worth remarking that there is a little stream in the parish of Whitechurch in Waterford, five miles south-east of Cappoquin, called the Roaring Water.

There is another Irish word, *gleoir* [glore], which not unfrequently goes to form the names of rivers, and as it is somewhat like *glór* in sound, the two are liable to be confounded when they become anglicised. *Gleoir* means brightness or clearness. The river *Gleoir* in Sligo is very often mentioned in old records (Four M., Hy F., &c.). According to O'Donovan (Hy F. 109), this is the river now called the Leaffony, flowing into Killala Bay, five miles north-east of the mouth of the Moy ; but the old name is quite forgotten. There was also a river *Gleoir* in the ancient district of *Cuailnge*, the peninsula between Carlingford and Dundalk.

This old name is retained, however, by other streams in various parts of the country. There is a river *Glore* near Castlepollard in Westmeath, rising in Lough *Glore*, and joining the Inny ; another near the village of Kiltamagh in Mayo ; and near Glenarm in Antrim is a townland called *Glore*, which must have taken its name from a stream (v. Reeves : Eccl. Ant. 338). The name of the townland of *Glear* near Clones in Monaghan, has a like origin, for it is written *Gleore* in the Down Survey ; and its appearance, abounding in sparkling waters, justifies the name.

There is still another word somewhat like this last, namely *gluair* [gloor], meaning pure or clear ;

from which comes *ghuaire* [glooria], purity, clearness, brightness; but I suppose *gleoir* and *ghuair* are radically the same. In the Tripartite Life it is stated that St. Patrick founded a church at a place called *Ghuaire* in the neighbourhood of the present town of Larne (see Reeves: *Ecc. Ant.* 87, note *k*). This word gives name to the two townlands of Glooria near Lough Key in the north of Roscommon, and to Glouria in the parish of Galey in the north of Kerry.

Before leaving this part of the subject, I must direct attention to another way of designating the sparkling brightness of streams, by comparing it with the brilliancy of silver: a comparison which is extremely common, not only in modern poetry, but in the language of everyday life. This was the origin of the name of the Arigideen, literally "little silver"—the silvery little river—a considerable stream which flows into the sea at Courtmacsherry in the south of the county Cork (*airgead*, silver; diminutive *airgidin*). Near Castleisland in Kerry there is a small stream which dashes over rocks, called Glasheenargid, the little streamlet (*glaisín*) of the silver.

In their observation of the beauties of nature, the people did not pass unnoticed the singing of birds. It would not be easy to find a prettier name than Coolkellure, which is that of a place near Dunmanway in Cork, signifying the recess of the warbling of birds:—*Cuil-ceileabhair*. The word *ceileabhar* [kellure], which enters into this name, is now commonly applied to the singing, chirping, or warbling of a bird:—

"Do bhél is binne
Na'n chúach air bile,
S'nd ceileabhar caein nan eunlaidh."

"Thy mouth which is sweeter than the cuckoo

on the tree—sweeter than the melodious warbling of the birds.” But it originally signified the same as the Latin *celebratio*, which the early ecclesiastical writers transferred into the Irish language. Cormac Mac Cullenan (Gloss. 9th cent.) mentions the word, and derives it from *celebro*. It is probable that the name Drumbinnis, which we find in Cavan, Fermanagh, and Leitrim, and Drumbinnisk in Fermanagh alone, have a similar origin:—*Druim-binnis*, the hill-ridge of melody (*binneas*, melody).

The fragrance of the fields and flowers arrested the attention, and drew forth the admiration of, these observant people, as well as the visible beauties of the landscape. And they expressed their perception and enjoyment of the perfume of any particular spot, fragrant from its abundance of sweet-smelling herbs, by imposing names formed from the word *cumhra* or *cubhra* [coora], which signifies sweet-scented. The word is used in this sense by Giolla Iosa Mór Mac Firbis in a poem written by him in the beginning of the fifteenth century, when he calls *O’Murchadha’s* house “Habitation of the sweet-scented branches” (*Aitreb na craeb cúbraidi*: see Hy F., p. 265). Irish writers were fond of using this term *craeb cúmhra*; and in love songs it is often applied to a beautiful young woman, as in the well known song, “*Rois geal dubh* :”—“*A chraebh chúmhra a dubhairt liom go raibh grádh agud dom* :” “O, sweet-scented branch, who hast told me that thou didst love me.” There is a parish in Limerick which, curiously enough, has for name this very epithet, *Craebh-cumhradh* [Crave-coora], for so O’Heeren writes the name, meaning sweet-scented branch, or branchy tree—but it is now anglicised *Crecora*. A place about three miles north-west from Eyrecourt in

Galway has a name like this:—Scecoor, i.e. in Irish *Sceach-cumhra*, fragrant bush.

Clontycoora, the name of a townland in the parish of Cleenish in Fermanagh, is as suggestive of fields decked with summer flowers as any name of this class—*Cluainte-cumhraidh*, the odoriferous *cloons* or meadows; so also is Aghacoora near the village of Lixnaw in Kerry—sweet-scented field; and Clooncoorha, scented meadow, is the name of a little hamlet three miles north of Kilrush in Clare. At A.D. 1401 the Four Masters record that Mac Rannall, the chief of his race, was slain by another chief of the same name at *Druim-cubhra*, the fragrant-scented ridge; and the place, which lies in the parish of Kiltoghert in Leitrim, still retains the name in the form of Drumcoora. There is another place of the same name near Mohill in the same county. We have also Tullycoora near Castleblayney in Monaghan (*Tully*, a hill); and the old church that gave name to Kilcoorha in the parish of Killeedy in Limerick, was probably surrounded with sweet-smelling bushes—most likely hawthorn—when it got the name. Five miles north-east from Birr in King's County, is a considerable lake called Lough Coura—which, no doubt, was so called from the perfume of the flowery herbage on its shores.

What a curious and pretty name—pretty at least in its meaning—is Muggalnagrow, in the parish of Inishmacsaint in Fermanagh; *mogul*, a cluster; *cno*, a nut; *Mogul-na-gno*, cluster of nuts (*n* changed to *r*; 1st Vol., Part I., c. III.). Just outside Sybil Point, west of Dingle in Kerry, there is a rock rising from the sea, called Maheraneig; i.e. in Irish *Mathair-an-fhiaig*, the raven's mother (*fiach*, a raven); and it got this name, I suppose, as being larger and more imposing in appearance

than another sea rock in its vicinity, called the Raven. Among the innumerable inlets round Lettermore island in Connemara, there is one at the townland of Bealadangan, which at its opening is exposed to all the violence of the tempests that sweep over that desolate coast. A stormy and inhospitable shore was never more graphically pictured than in the name of that little inlet:—Crompaunvealduark: *crompán*, a small sea-inlet; *bél*, mouth; *duaire*, frowning or surly;—the little creek of the surly mouth. Among the many streams that flow into Killary Bay from the north or Mayo side, there is one just opposite Leenane, called Sruhaun-more-ard (the large high streamlet), which tumbles over a rocky precipice into the dark depths below; and anyone who understands a little of the Irish language can form a fair idea of the gloomy and dangerous character of this waterfall even without seeing it, for the name is enough:—Skirra-go-hiffirn, slipping to hell.

CHAPTER V.

DISEASES AND CURES.

OUR native literature affords sufficient proof that the science of medicine was carefully cultivated in ancient Ireland. For we have in our museums several medical manuscripts containing elaborate treatises on the various types of diseases known in the times of the writers, with minute descriptions of symptoms, and carefully detailed directions on the methods of treatment. The office of physician

was hereditary, like many other offices in this country; and these manuscripts were compiled by the several leech families, and handed down from father to son, each adding to the volume the most recent discoveries in the science, or the result of his own experience.

Several great physicians are celebrated in the pagan records of the country; and many legends are extant which show that they were believed to possess powers of cure bordering on the miraculous. The most celebrated of all was *Diancecht*, the physician of the *Dedannans*. When this race invaded Ireland they found it already in possession of the *Firbolgs*; and a battle was fought between the two armies on the plain of Moytura, near Cong in the county Mayo, in the year of the world 3303, in which the *Firbolgs* were defeated, and their king, *Eochy*, slain. The ancient account of this battle states that *Nuada*, the king of the *Dedannans*, had his arm lopped off with a blow of a heavy sword, by *Sreng*, one of the *Firbolg* warriors. *Credne*, the king's artificer, fashioned an arm of silver; and *Diancecht* fixed it on by his surgical skill, while his son, *Miach*, endued it with life and motion, so that the king was able to use it like the hand and arm he had lost; and he was ever after known by the name of *Nuada of the silver hand*.

The second battle of Moytura was fought twenty-seven years after, by the *Dedannans* against the *Fomorians*, in which the former were again victorious; but their king, *Nuada of the silver hand*, was slain by the great *Fomorian* chieftain, *Balor of the mighty blows*. In this battle also, the wonderful medical skill of *Diancecht* was brought into play; for with the aid of his daughter and his two sons, he prepared a medicinal

bath in the rear of the army, and endued it with such sanative virtue, that the wounded warriors who retired and plunged into it, came out restored to strength, "smooth and whole from their wounds." The bath derived its healing qualities from herbs which were gathered by *Diancecht* chiefly in a district situated near Birr in the present King's County, which, because it produced these medicinal herbs in such abundance, was called Lusmagh, the plain of the herbs (*lus*, an herb; *magh*, a plain), a name which it retains to this day.

We read also in the *Tain bo Chuailnge*, of a warrior named *Cethern* who was desperately wounded, and who was cured by the physician *Fingin*, by means of a bath medicated with the marrow of a great number of cows (O'Curry, *Lect.*, II., 101).

If we are inclined to laugh at the simple people who believed in those marvellous cures, let us not forget that they were in no degree more credulous than myriads of our own day, who are caught by quack advertisements, and who believe in cures quite as wonderful as those performed by *Diancecht*.

The frequent notices of physicians in Irish writings, the great consideration in which they were held, and the numerous regulations regarding them found in the Brehon Laws, show that medicine was a well-recognised profession from the most remote periods of history. After the introduction of Christianity we find no mention of any particular physician, so far as I am aware, till A.D. 860, in which year the Four Masters and the Annals of Ulster record the death of "Moylohar O'Tinnri, the most learned physician of Ireland." From this time forward we have information—increasing as we advance—regarding medical science and its professors. Each of the great Irish families had

attached to it a physician whose office was hereditary, and who usually held a tract of land in return for service. These physicians ranked with the judges and poets; many of them resided in stately castles, and lived in fact altogether like princes.

Among these may be mentioned the O'Cassidys, who were physicians to the Maguires of Fermanagh, of whom several individual practitioners of great eminence are commemorated in the annals. This family possessed a tract in the county Fermanagh, which retains their name to this day—Farran-cassidy, the land of the O'Cassidys. The O'Sheils were another very distinguished family of physicians, who were attached to the Mac Coghlan of Delvin in the King's County, and to the Mac Mahons of Oriel; and their medical manuscript—"The Book of the O'Sheils"—is now in the Royal Irish Academy. This family possessed the lands of Ballysheil near the village of Cloghan in King's County—the town of O'Sheil. There are other places of the same name in the counties of Down and Armagh.

The very names of some of these families indicate their profession. O'Lee (the name is now always written Lee) was physician to the O'Flahertys of west Connaught; and the book belonging to this family is also preserved in the library of the Royal Irish Academy. The Irish form of the name is *O'Liaigh*, which means the descendant of the *liagh* [leea], i. e. of the *leech* or physician. So also O'Hickey: the O'Hickeys were long celebrated as physicians, and different branches of the family were attached to the O'Briens and other great southern families. This name is in Irish *O'hIcidhe*, which signifies the descendant of the healer, from the root *ic* to heal (*ic*, *salus*, Zeuss, 49).

The two ancestors from whom these families respectively took their names must have sprung into sudden celebrity on account of their skill in medicine; so much so that their usual names were changed to *Icidhe* [eeky], the healer, and *Liagh* [leea], the physician; and their profession was transmitted from father to son for hundreds of years, till it finally died out in times comparatively recent—a good example of the extraordinary tenacity with which the several families clung to hereditary offices in Ireland.

It is almost unnecessary to observe that it is not my object to give here a history of disease in Ireland, but only to illustrate by a few remarks those local names that preserve in their etymology a memory of disease either general or special.

Plague. We have in Irish several words to denote a plague in general. The most usual term in use in Pagan times was *tamh* [thauv], of which I have already treated (see Tallaght, First Volume). Another word in use was *teidhm* [thame], which however I do not find reproduced in names. In Christian times the word *plaigh* [plaw]—a mere adaptation of the Latin *plaga*—came into general use to denote any great pestilence or violent epidemic. This word enters into the formation of several names; and when we find a place with such a name we may draw the conclusion either that it was at some time long past depopulated by one of those dreadful pestilential visitations which are so frequently recorded in our annals, and which, as it swept over the country, concentrated its virulence on that particular spot; or that the place was selected, during the prevalence of the mortality, as an asylum for the sick; and probably, in some instances names of this kind mark the spots where the victims of some sort of plague were interred in

one great sepulchre (see Tallaght, First Volume). Just by the chapel of Shanbally near Monkstown below Cork, there is a large rock with some ancient remains on its top; it is called on the Ordnance map Carrigaplau, representing the Irish *Carraig-a-phlaigh*, the rock of the plague; but the popular anglicised name is Carrigafly, which is more correct, the *p* being aspirated as it ought. There is a place near Clonmel called Templeaplau—the plague church; in the parish of Donaghmore in Cork we have Commeenaplau (*Commeen*, a little *coom* or valley); and three miles north-west from Shrule in Mayo, is a place called Knockanaplawy the little hill of the plague.

Leprosy. In our native records there is abundant evidence to prove that some form of leprosy existed in Ireland from a very early date. It would seem to have been a recognised disease in the time of St. Patrick; for we are told in one of his Lives, that at one time he maintained a leper in his house, and ministered to him with his own hands. After his time our literature, especially that portion devoted to the Lives and Acts of the Irish saints, abounds with notices of the disease; and even some of the early saints themselves are believed to have been afflicted with it, as for instance St. Finan, the founder of the monastery of Innisfallen at Killarney, in the seventh century, who was surnamed *lobur* or the leper, because, as is commonly believed, he was for thirty years afflicted with some cutaneous disease.

There are several notices of individual deaths by leprosy in the annals, and on more occasions than one it broke out in the form of an epidemic, and carried off great numbers of people. From the time of St. Patrick till the 17th century, the country appears never to have been free from it. Boate

states that in his time (1645) it had disappeared ; but says that formerly it was very common, and he attributes its prevalence to the practice of eating salmon out of season.

So general was the disease in former times, that leper hospitals were established in various parts of Ireland, many of them in connexion with monastic institutions ; for example at Dublin, Waterford, Wexford, &c. ; and Boate states that they were specially numerous in Munster, where the disease was very prevalent. This last statement appears to receive some confirmation from the epithet applied in the Book of Rights (p. 49) to Slieve Lougher near Castleisland in Kerry, namely *Lua-chair na lubhair*, Lougher of the lepers ; which would also go to show that this characteristic, as regards at least a part of Munster, was of long standing. We find recorded in the "Monasticon Hibernicum" that a hospital for lepers was founded in 1467 at the village of Hospital in Limerick, and another at Dungannon, the former of which still retains the name. The names of Spittle, Spiddle, and Spital, which are only shortened forms of Hospital, are very common in various parts of Ireland ; and they mark the sites of hospitals of some kind, some of them no doubt leper hospitals.

There are several terms in Irish for cutaneous diseases of the nature of leprosy. Of these *samh-thrusc* [sauvrusk] is applied to a great epidemic which broke out in the middle of the sixth century, which is understood to have been a sort of mange, or scaly leprosy. *Clamh* [clauv] is another word in common use for some form of the same disease, as well as for a person afflicted with it ; and we have this commemorated in Drumclamph near Ardstraw in Tyrone, the ridge of the lepers. But

it is with the word *lobhar* [lower] we have chiefly to do here. It is generally believed that this is merely the Latin word *lepra* borrowed by the Irish. But *lobar* is used in the oldest Irish writings in the sense of *infirmus*, and is not confined in its application to leprosy; it occurs, for instance, many times in the MSS. quoted by Zeuss (8th cent.) in the old form *lobor*, and always glosses *infirmus* or *debilis*. In the Book of Leinster and also in the Book of Lismore, the expression "*na lobor ocus na clam*" occurs, and in both cases, Dr. Reeves translates *clam* by "lepers" and *lobor* by "sick," which latter exactly corresponds with the *infirmus* and *debilis* of the ancient glossographer (Reeves on the Culdees, Trans. R.I.A., Vol. XXIV., p. 196). From this it would appear that *lobor* is not borrowed from *lepra*, but is merely cognate with it. If we bear in mind the sense in which this word was used in old Irish, it will not perhaps be necessary to believe that those early saints—of whom there were several—who are surnamed *lobhar*, were afflicted with leprosy; but that they were simply *infirmus* or feeble in health.

In whatever sense *lobhar* may have been used, however, in very early ages, in later times it came to be applied, not in a general manner to a person infirm or sick, but in a special sense to one afflicted with leprosy. And in this sense it is found in the local nomenclature of the country, which thus corroborates the accounts preserved in the national records, of the former prevalence of the disease. The usual anglicised forms of the word is *lour*, *lower*, *loura*, and *lure* (this last representing the Irish modified form *lubhar*, which very often occurs); and I suppose that wherever we find a name containing this word, we may generally infer that some kind of hospital or

asylum for lepers was formerly established there. Such a place is Knockaunalour in the parish of Ardnageehy, south of the Nagles Mountains in Cork—*Cnocán-na-lobhar*, the little hill of the lepers; and Knocknalower, which has a similar meaning, is the name of a small hill with a few houses at its base, in the midst of a moory tract, east of Belmullet in Mayo. There are places in Cork, Tipperary, and Galway, called Gortnalour, Gortnalower, and Gortnaloura, the field of the lepers; and in Rathnalour in the parish of New-chapel near Clonmel, the diseased must have been sheltered within the enclosure of the old fort. About five miles north of Corrofin in Clare, there is a place called Poulnalour, the lepers' pool or hole, which was probably so called from a pool supposed to possess some virtue in curing lepers who washed themselves in it. Ballynalour, the town of the lepers, is a townland near St. Mullins in Carlow; and this was the original name of Leperstown between Dublin and Bray, which is now corruptly called Leopardstown.

But no doubt, several of the places with names of this kind were so called because persons afflicted with leprosy resided in, or had them in possession; and this may be presumed to have been the case when the name commemorates only a single leper. There is a place near Kanturk in Cork, called Dromalour, and another in Cavan, half way between Butler's Bridge and Belturbet, called Drumalure, both from *Druim-a'-lobhair*, the ridge of the leper; Cloonalour, near Tralee, the leper's meadow. There is a place in the parish of Cloonoghil in Sligo, called Flowerhill, which is a strange transformation of the proper Irish name, Knockalower, hill of the leper. This change, which was made by translating *cnoc* to *hill*, and by turning *lobhair*

(lour) to *flower*, totally hides the meaning. It is to be observed that the fact of *lobhar* being singular in a name does not exclude the supposition of a leper hospital.

Jaundice. Those who are afflicted with jaundice may be restored to health and colour by drinking the water of Toberboyoga (well of the jaundice) near Kells in Meath:—*buidheóg* [boyog], jaundice. Wells of this kind are sometimes called *Buidheachán* [Boyaghan], a term which, like *buidheóg*, is a diminutive from *buidhe* [boy], yellow; and one of these wells has given name to the townland of Boyaghan near Irvinestown in Fermanagh. But I must observe that some of them may have been so called from the yellow colour of the clay or mud. Gortnasoolboy in the parish of Cam in Roscommon, would seem to be connected in some way with this disease, as its most expressive name appears to indicate—the field of the yellow eyes (*suil*, eye). Another name of exactly the same kind is applied to a fort, and also to a townland, in the parish of Ardcrony, three miles south of Borrisokane in Tipperary—Lisnasoolmoy, the fort of the yellow eyes. Here the *b* of *buidhe* or *boy* is eclipsed by *m* as it ought to be; but I cannot imagine why the fort got this name.

Warts. If a person's hands are disfigured by warts, he has generally not far to travel to find a well, in which if he wash them day after day for some time, the warts will disappear. Sometimes the rain-water that collects in the hollows of certain monumental stones, such as crosses, tombs, &c.—and occasionally in rocks of any kind—is believed to possess this virtue. Two miles west of Macroon in Cork, near the south bank of the river Sullane, and in the townland of Inchibrackane, is a holy well called Tobernawanny, which is the pronun-

ciation of *Tobar-na-bhfaithmidhe*, the well of the warts:—*faithmidh* [fauny], a wart. There is another well of the same name in the townland of Derrygarriv, two miles south of Kenmare; and still another—Tobernavauonia, in the parish of Kilcummin in Galway. Fahnia lake, a small pool three miles north-east of the town of Donegal, must have been believed to possess some virtue of this kind, for the name is the English representative of the Irish *Loch-na-bhfaithmidhe* [Lough Navaunee], the lake of the warts.

Well Cures. The memory of diseases is preserved more generally in connection with wells than with any other physical feature. For wells were very often dedicated to the early saints, after whose death they continued to be held in reverence for ages by the people; and many of them were believed to possess the power of curing diseases. Jocelin records the legend that St. Patrick caused a well to spring miraculously from the earth in the neighbourhood of Saul near Downpatrick, and this well was called *Slán* [slawn]; but the Ultonians, we are told, filled it up on account of the annoyance they suffered from the great crowds that frequented it. For it was believed to possess wonderful efficacy; and the old scholiast, in explaining the name *slán* by *sanus* or health-giving, adds that it was called *slán* because all who came to it returned from it whole and sound.

A reverence for wells, and a popular belief in their sanative virtues, existed among the Pagan population of the country before the fifth century; for we find it recorded in one of the earliest narratives of the Life of St. Patrick, that he came on a certain occasion to a well, called *Slán*, which the druids worshipped as a god; and other passages might be cited to the same effect.

This word *slán*, which we have seen was a name for certain fountains in pagan times and was adopted also by the early Christians, continued in use after the spread of Christianity as a kind of generic term for holy wells; and we have many examples of wells so called—all in the same sense—indicating the prevalence of a belief in their healing qualities. It must be remarked that *slán*, healthy, and the derivative *sláinte* [slauntia] health, are living words in common use at the present day. There is a Toberslane—the well of health or the healing well—which gives name to a townland in the parish of Killea a little south-west of the city of Derry; there is another well now called Tober-slaun in the townland of Balleeghan near Lough Swilly in Donegal, which O'Donovan believes, and with good reason, to be the same well mentioned in the Four Masters at 1557, by the name of *Cabharthach* [Covrha], which has much the same meaning as *slán*, viz., helping. Toberslauntia—well of health—is the name of a well in the townland of Knightswood, two miles south-west of the village of Multyfarnham in Westmeath; and there is a small circular lake called Lough Slaun near the east margin of Lough Ree, south of Lanesboro.

The word *slán* enters also into other names. There is an old fort in the parish of St. John's in Roscommon, which would appear by its name to have been used at one time as a kind of sanatorium:—*Lisaslaun*, the fort of the sick people (*eas*, a negative particle; *easlán*, a sick person). The common plantain or rib-grass is called in Irish *slánlus*, heal-herb; from which again the townland of Muingatlaunlush in the parish of O'Brennan, about six miles north-east of Tralee, has its name:—*Muing-a'-tslánhuis*, the *muing* or sedgy place of the rib-grass.

While great numbers of wells are, like the preceding, celebrated for curing all sorts of diseases, many, on the other hand, were resorted to for particular disorders; and the names of not a few attest this speciality. We may with great probability conclude that wells of this kind very often derived their reputation from being dedicated to patrons who were noted for curing special diseases. As a good example of a special reputation of this kind, I will instance a curious legend in the life of one of our most celebrated early saints.

Aedh mac Bric (*Aedh* or Hugh the son of *Brec*), bishop, was the tutelary saint of the Kinelea, that is, of the people who inhabited the territory now represented by the barony of Moycashel, in Westmeath. He was one of the tribe himself, his father, *Brec*, being descended in the fourth generation from Niall of the Nine Hostages; he was born early in the sixth century, and he died in the year 589. The chief of a district in his native territory presented him with one of the native circular forts to be turned to Christian uses; and the saint erected a church within its fosses; whence, according to his Life, the place came to be called *Rath-Aedha*, *Castellum Aidi*, i.e. *Aedh's* or *Hugh's* fort, now anglicised *Rahugh*, the name of the parish in which he is still venerated. And the old fort still remains there. This saint is revered in several other places. With that taste for extreme and impressive solitude so prevalent among the early ecclesiastics, he built a little oratory, whose ruins are still to be seen, on the top of Slieve League in Donegal, where he is now called bishop Hugh Breaky; and near it is his holy well, where there were stations within the last two or three generations.

It is related in his Life that a man once came

to him who was afflicted with a violent headache, and begged the saint to pray for him. The bishop said, "I cannot cure you in any way except by causing the pain to pass from you to me; but you will have a great reward if you bear it patiently." The man persisted, stating that the pain was more than he could bear; whereupon the bishop prayed, and the sufferer was immediately relieved, but the pain was transferred to the head of the holy man. Hence it came to pass, as the legend goes on to say, that persons were in the habit of invoking this saint's name for a pain in the head. The great antiquity of this custom is proved, and very curiously illustrated, by the following short poem published by Mone, archive director of Carlsruhe, from a manuscript preserved in the monastery of Reichenau on an island in Lake Constance:—

O rex, o rector regminis,
o cultor cœli carminis
o persecutor mormoris
o deus alti agminis.

^{·1· filio ·1· pater}
Aido sanctus *mech Brich* benibula
posco puro precamina,
ut refrigerat flumina
mei capitis calida.

Curat caput cum renibus
^{·1· cerebre}
meis, atque talibus,

cum oculis et genibus,
cum auribus et naribus.

^{·1· nervibus}
Cum inclitis euntibus,
cum fistulis sonantibus
cum lingua atque dentibus,
cum lachrymarum fontibus.

Sanctus Aid altus adjuvat,
meum caput ut liberat,
ut hoc totum perseverat
sanum atque vigilat.

This poem (the Latin of which is very barbarous, as Dr. Reeves remarks) was written in the eighth century by an Irishman, one of those good men who in early ages exiled themselves from home to help to spread the Faith, and it will be perceived that it is a form of prayer to obtain relief from a headache. We may assume that the writer merely transcribed it, and that its composition may be

referred to a still earlier date. Mone, who had not access to Irish hagiological authorities, conjectured that the person whose intercession is invoked was *Aedh* or Mogue, first bishop of Ferns; but Dr. Reeves at once recognised him as *Aedh mac Bric*.

Dr Reeves concludes the paper from which the preceding account has been taken,* with the following appropriate remark:—"The little composition which forms the leading subject of the paper, possesses no literary merits, but it is a well-defined trace of that early religious emigration which commenced in the sixth century, and waxed more and more vigorous till it attained its height in the ninth, taking with it not only the language and literature of the Scoti, but also their legendary associations, which they clung to in foreign climes; and not only so, but left them on record in manuscripts which have weathered a thousand years, and are now beginning, through German industry, to be reflected on the mother country, where they find their counterparts, after a separation of so many centuries."

The counterpart of this little poem is the account quoted at p. 86 from the Life of the saint. But there is another, and if possible a more interesting one, in the fact that *Hugh mac Bric* is still invoked for a headache. Near the ruins of the old monastery of Rahugh was bishop Hugh's holy well, but it is now, I regret to say, closed up, though it would be easy to restore it; and in the same place is a large stone, still called bishop Hugh's stone—for according to local tradition, the saint was accustomed to pray on it—to which the people of the surrounding districts have been, time out of mind, in the habit of resorting for the relief of

* On the Hymnus Sancti Aidi, by the Rev. W. Reeves, D.D. Proc. R.I.A., VII., 91.

headache.* So that the custom, which probably began soon after the saint's death, has lived on without interruption for more than twelve hundred years.

Wells that were famed for curing sore eyes were often called Tobersool and Tobernasool, the well of the eyes (*suil*, the eye); there is a Tobersool for instance in the parish of Balscaddan in the north of the county Dublin, near Balbriggan; one called Tobernasool in the parish of Rathlogan, near Johnstown in Kilkenny; and another of the same name, one mile north-east of Lisbellaw in Fermanagh, from which the adjacent lake has got the name of Lough Eyes. Of the same character must be Loughannasool two miles east of Elphin in Roscommon, Loughannasool, in the parish of Cloonygormican, same county, and Loughnasool, near the north end of Lough Arrow in Sligo, all signifying the lake of the eyes. Sometimes these wells are called Toberkeagh, blind well (*caech*, blind); but this term is often also applied to a well which sometimes dries up, without any reference to eye-cure: it is *blind* when there is no water in it. There is a place called Blindwell in the parish of Kilconla in Galway, six miles north-west of Tuam; and a stream called Owenkeagh, blind river, joins the Arigideen above Timoleague in Cork.

When children are wasting away in a decline they are bathed in the little lake called Loughaneeg, three miles south of Elphin in Roscommon:—*eug*, death, but applied here to a slow, wasting disease; Loughaneeg, the lake of the decline. The general restorative qualities of Toberanleise, near the river Barrow, in the townland of Dunganstown, parish of Whitechurch,

* See the Rev. A. Cogan's "Diocese of Meath," II. 522.

Wexford, is indicated by its name—*Tobar-an-leighis*, the well of the cure (*liagh*, a physician—*leigheas*, cure). The little lake of Loughanleagh, three miles east of Bailieboro in Cavan, has been celebrated from time immemorial for curing all kinds of cutaneous diseases: let the eruption be ever so virulent, the patient who was bathed in this little pool and afterwards treated with poultices of the mud, was sure to show a clean white skin in a very few days. A good many years ago, unfortunately for the people of the neighbourhood, a gentleman who had a pack of mangy hounds swam them in the water, which so offended the local guardian that the lake immediately lost its virtue, and has never since regained it. But still the name remains, to tantalise the people with the memory of what they have lost—*Loch-an-liagha*, physician lake. There are many small lakes called Loughanlea in various parts of the country, but it is pretty certain that in these cases the name means merely grey lake.*

CHAPTER VI.

OFFICES AND TRADES.

IMMEDIATELY after the time of St. Patrick, Christianity spread rapidly in Ireland; religious bodies sprang up in all directions; and the country be-

* For a considerable part of the information in this chapter regarding diseases in Ireland, I am indebted to the Introduction to the "Table of Deaths" in the Census of 1851, by Sir William R. Wilde.

came covered with a vast number of ecclesiastical institutions of every kind. From Britain and the Continent great numbers came hither to spend their lives in study and peaceful retirement; and in every part of Europe Irish missionaries were to be found who had voluntarily left their native land to preach the Gospel: so that Ireland came to be known by the name of *Insula Sanctorum*, the Island of Saints. As one consequence of this, we find that the Irish terms by which the various orders of ecclesiastics are designated, are intimately interwoven with the local nomenclature of the country. Names formed in this way often mark the sites of monasteries, nunneries, or churches—many of them now obliterated; or they indicate places where ecclesiastics lived, or land which was once the property of neighbouring religious institutions.

Clergy. *Clérech* signifies a clergyman without any reference to rank; and like the English term *clergy*, it is a loan word from the Latin *clericus*. Two of its most common anglicised forms are seen in Farranclarey, the name of a place near Cork city, the land of the clergyman; and in Ballynagleragh, the name of several places in Clare, Tipperary, and Waterford, the town of the clergy. In this last the *c* is eclipsed by *g*, and also in Carrownagleragh in Roscommon and Sligo, the quarter-land of the clergy.

Bishops. The word *episcopus* was borrowed early from Latin into Irish, and in the old language it took the form *epsco*; but this has been changed by metathesis to the modern form *easpog* or *easpoc*, which is now the word in universal use for a bishop. When this term occurs in names, it is almost always easy of recognition, as the following examples will show:—Monaspick, the name of a townland near Blessington in Wicklow, signifies

bishop's bog; Tullinespick, in the parish of Bright in Down, the *tulach* or hill of the bishop. In a very few cases the word is disguised, as in Killaspy in the parish of Dunkitt in Kilkenny, which is written in certain old documents, Killaspucke, meaning the bishop's church.

Canons. *Cananach*, which is an adaptation of the Latin *canonicus*, signifies a canon, a church dignitary. It is pretty common in local names, and the first *c* is usually changed to *g* by eclipse. There is a townland near Letterkenny, which in old times formed part of the termon lands of the monastery of Kilmacrenan; and this circumstance is still commemorated in the name Carrownaganonagh, or in Irish *Ceath-ramhadh-na-gcananach*, the quarterland of the canons. In the great expansion of the Shannon south of Clare, there is an island now called Canon Island in English, but always by the people speaking Irish *Oilean-na-gcananach*, the island of the canons. There was a monastery for Augustinian canons founded on this island by Donald O'Brien, king of Limerick, the extensive ruins of which can be very plainly seen from the steamer as it passes the island.

Priests. *Sagart*, or in its old form, *sacart*, a priest, is merely the Latin *sacerdos*, borrowed at the very dawn of Christianity in Ireland. It is very common in local names, and like the last, is easily known; for it usually assumes the form *saggart*, or with the *s* eclipsed by *t*, *taggart* or *teggart*. These forms are exhibited in Kylenasaggart in the parish of Ballycallen, near the city of Kilkenny, *Coill-na-sagart*, the wood of the priests; and in Carrickataggart near Killybegs in Donegal, *Carraig-a'-tsagairt*, the priest's rock. Taggart's-land in the parish of Donegore in Antrim, shows the *t* preserved after the article had dropped off,

the Irish name being obviously *Fearann-a'-tsagairt*, i.e. priest-land. There is a range of hills near the village of Ballyvourney in Cork, called Derrynasaggart, the *derry* or oak-wood of the priests. In a few cases the *s* is aspirated, and then the form assumed by the word is generally such as is seen in Drumhaggart in the parish of Burt in Donegal, *Druim-shagairt*, the priest's ridge.

Another word for a priest, but much more rare than *sagart*, is *cruimther* [criffer, cruffer]. According to Cormac Mac Cullenan (Glossary; 9th cent.), the Irish borrowed this word from the Welsh, and the latter from the Latin: he states that *presbyter* is the original, which the Welsh ecclesiastics who were in attendance on St. Patrick, changed to *premter*; and the Irish borrowing this, altered it to *cruimther*, for "*prem* in the Welsh is *cruim* in the Gaelic." In some of our oldest records, we find this word *cruimther* applied to several eminent ecclesiastics, such as *Cruimther Aedh*, *Cruimther Colum*, &c.

A very correct anglicised form of the word is exhibited in Clooncrufter in the parish of Ardcarne, in the north of Roscommon, the *cloon* or meadow of the priest; and a less correct in the name of a far more important place, Kilcumper, a parish near Fermoy in Cork, taking its name from a celebrated old church which is frequently mentioned in the Book of Lismore, and called *Cill-cruimthir*, the church of the priest. In Kilcumreragh, the name of a parish in the south of Westmeath, the word is so much disguised by corruption as to be unrecognisable. Mr. Hennessy writes to me to say that this name is always written in old Inquisitions, Kilcumreragh; and that in the Down Survey it is in one place Killcumragheragh, and in another Killcumreagheragh; all of which point

plainly to *Cill-Cruimthir-Fhiachrach*, the church of Priest *Fiachra*.

Abbots. *Ab* or *abb* signifies an abbot, and is in constant use in Irish writings. It is merely the Latin word *abbas*, but it was borrowed early, for it is found in the oldest Irish documents, as for instance in the manuscripts quoted by Zeuss. It sometimes takes the form of *ap*. Its usual genitive is *abadh* or *apadh* [*abba*, *appa*], and this is the form generally commemorated in local names. Three miles from the town of Wicklow, near the entrance to the Devil's Glen, is a well-known place called Inchanappa, the *inch* or river-island of the abbot, the *inch* being the rich meadow beside the Vartry. Nearly the same form of the word is found in Kilnappy in the parish of Faughanvale in Derry, the wood of the abbot; while it is shortened to one syllable in Ballinab in the parish of Mothel in Waterford, the abbot's *bally* or townland; and in Portanab, near Kildalkey in Meath, the bank or landing-place of the abbot.

Monks. The common Irish word for a monk is *manach*, which is only an adaptation of *monachus*, from which the English word *monk* is also derived. *Managh*, one of its English forms, is also the usual anglicised representative of *meadhonach*, middle; and in individual cases the inquirer should be on his guard not to mistake one of these Irish words for the other. If *managh* be preceded by *na*, the genitive plural of the article, it may be taken to mean monks, otherwise it very often stands for middle. Thus Knocknamanagh in Cork and Galway is *Cnoc-na-manach*, the hill of the monks; while Knockmanagh in Cork, Kerry, and Mayo, is *Cnoc-meadhonach*, middle hill. When the anglicised word ends in *y* the meaning is seldom doubtful, as in the case of Farranmanny near

Moate, in Westmeath, the same as Farranmanagh near Milltown in Kerry, and Farrannamanagh near Cloyne in Cork, the monks' land.

Kilnamanagh, which is the name of several places, generally represents the Irish *Cill-namanach*, the church of the monks; but sometimes, as in the case of Kilnamanagh in Tipperary, the *Kil* stands not for *cill*, a church, but for *coill*, a wood. Similar in formation to this is Garranamanagh, the name of a townland and parish near Freshford in Kilkenny, signifying the garden or shrubbery of the monks; and Dunnamanagh, the name of a village in Tyrone, the monks' dun or fortress. When the word occurs in the genitive singular it is often anglicised *many*, as in Drummany, the name of several townlands in Cavan, *Druim-manaigh*, the ridge of the monk; in this case also when the article is used, the *m* becomes aspirated to *v*, as in Drumavanagh near the town of Cavan, *Druim-a'-mhanaigh*, the ridge of the monk; and here the interpretation is supported by the name of "The friar's avenue," which extends as far as another feature—"The friar's well." With the southern peculiarity of retaining the final *g* in pronunciation, we have Rahavanig near Ballybunnion, *Rath-a'-mhanaig*, the monk's fort. Monknewtown, the name of a parish near Slane in Meath, is a sufficiently correct translation of the Irish name, which is still remembered, *Baile-nuana-manach*, the new town of the monks.

Nuns. *Cailleach*, a nun, is one of the few Irish ecclesiastical terms not borrowed from Latin; in an old Life of St. Brigid, it is stated to be derived from *caille*, a veil:—*cailleach*, the veiled one. But as *cailleach* also signifies an old woman—spelled the same as the former, though differently derived—it is often hard to know which of the two meanings the word bears in names.

In a spot at the south side of the city of Derry, there formerly stood a nunnery; and its memory is still preserved in the name of a piece of land that belonged to it:—Ballynagalliagh, or in Irish *Baile-na-gcailleach*, the townland of the nuns. There are several other places with this name, which probably in all these cases has a similar origin. Calliaghstown is the name of several places in Dublin, Meath, and Westmeath. We know that Calliaghstown in the parish of Kisharvan, near Drogheda, had formerly a little church dependent on the nunnery of St. Brigid at Odder, which originated the name (see “The Diocese of Meath,” by the Rev. A. Cogan, I. 172); and we may be sure that the other places got their names for a like reason. Collierstown, near Skreen in Meath, is a corruption of the same name; for in the Down Survey it is written Calliaghstown; and this probably is the correct name of other places now called Collierstown.

Friars. *Brathair* [brauher] which literally signifies a brother, is also the word used to denote a friar; and in this respect it exactly resembles the word *friar* itself, which is the French *frère* (Lat. *frater*) a brother. Moreover it should be remarked that all the three words, *brathair*, *frater*, and *brother*, are only modified forms of the same original. There is a place near the city of Cork called Garranabraher, which must have been formerly a possession of some friary, for the name is *Garrdha-na-mbrathar*, the garden of the friars.

Anchorites: Pilgrims *Ancoire*, an anchorite, borrowed through the Latin from the Greek *anachōrētēs*, forms part of the name of Dunancory near Virginia in Cavan, and of Ballinacor near Lismore in Waterford, the former signifying the fortress, and the latter the townland, of the anchorite or hermit. Near Geashill in King’s County,

is a townland called Killellery, which represents the sound of *Cill-ailithre*, the church of the pilgrim. (See also Ross in Cork, mentioned in Vol. I.)

Ord, genitive *uird*, is the same as the Latin *ordo*, and signifies order or rank, or ecclesiastical rule. From this term is derived the name of Kilworth in Cork (adjacent to Kilcrumper), which is to this day called in Irish *Cill-uird*, the church of the order, *i. e.* of the ecclesiastical rule or discipline.

Druids. When St. Patrick arrived in Ireland to begin his Christian mission, one of the obstacles he encountered was the opposition of the druids; and we have several accounts—some historical, some legendary—of his contests with them at Tara and at other places. Druidism was the religion of the country in pagan times; that is, if the people may be said to have had any generally diffused regular form of religion or religious worship at all, which appears very doubtful. But the druids, if they did not influence to any great extent the inner religious life of the people, exercised enormous influence in another way; for they were the depositaries of all the available knowledge of the times, and they were believed to be prophets and magicians possessed of tremendous supernatural powers. In some of the old historical romances, we find the issues of battles often determined, not so much by the skill of the commanders or the valour of the combatants, as by the magical powers of the druids attached to the armies. Both the druids themselves and the popular belief in them, however, gradually sank before the influence of Christianity.

The old Celtic word for a druid is *druí* [dree] which takes a *d* in the end of its oblique cases (gen. *druad*); the Greeks and Latins borrowed this word from the Celts, and through them it has

found its way into English in the form *druid*. Notwithstanding the long lapse of time since the extinction of druidism, the word *druí* is still a living word in the Irish language. Even in some places where the language is lost, the word is remembered; for I have repeatedly heard the English-speaking people of the south apply the term *shoundhree* (*scan-druí*, old druid) to any crabbed, cunning, old fashioned looking fellow. This very term is perpetuated in the name of Loughnashandree—the lake of the old druids—a very small lake near the head of Ardgroom harbour, south-west of Kenmare. And the same word reappears at the other end of the island in Magherintendry in Antrim, two miles south-east of Bushmills. Here the *s* of *scan* is eclipsed according to grammatical rule (see Vol. i. Chap. ii.), the Gaelic form of the name being *Machaire-antseandruadh*, the field of the old druid, the sound of which is fairly given in the modern name.

And the memory of those old druidic sages is still preserved in local names, but only in a few scattered places. There is a conspicuous hill in the parish of Skreen in Sligo now called Red Hill. Its ancient name was *Mullach-Ruadha* [Mulla-rua] Ruada's hill, and according to Duaid Mac Firbis, it was so called from *Ruada*, king *Dathi's* wife (see 1st Vol. Part II. c. II.), who was buried on it a few years before the arrival of St. Patrick, and whose cairn remains near the summit to this day. This name has been anglicised Mullaroe, which is still the name of a townland near the hill; and it was from the erroneous popular belief that the latter part of the name (*Ruadha*) was the word *ruadh*, red, that the incorrect translation "Red Hill" has been perpetuated. But the hill had another name—the

one which concerns us here—viz.. *Cnoc-na-ndruadh* [Knocknadrooa], i. e. the hill of the druids; and this name was given to it “because,” in the words of Mac Firbis, “the druids of *Dathi*, king of Erin, used to be on it obtaining knowledge [by observing the clouds, according to another account], for it was here they predicted to *Dathi* that he would obtain the kingdom of Erin, Alban, &c.” (Hy F. pp. 97-8-9.) The name of *Cnoc-na-ndruadh* is now however totally forgotten in the place. A name nearly the same as this is *Druim-na-ndruadh*, the ridge of the druids, which was the ancient name of *Cruachan* (now Rathcroghan near Bellanagare in Roscommon), the celebrated palace of the kings of Connaught.

There is a well about two miles from the village of Freshford in Kilkenny, called Tobernadree, described in the Proc. R.I.A., Vol. IX., p. 430, by the late G. V. Du Noyer. Mr. Du Noyer writes this name *Tober-na-druad*, and attempts to show that it commemorates a *druidess*, on the grounds that *na* cannot be the genitive plural of the article, for then there should be an eclipsing *n* (*Tobar-na-ndruad*) which there is not; and that it must therefore be the genitive singular feminine—*Tobar-na-druad*, the well of the druidess. But nothing can be inferred from the absence of the *n* in the modern form of this name. For though always in Irish, and generally in anglicised words, the sound of the eclipsing letter takes the place of that of the eclipsed letter, yet where *n* eclipses a *d* followed by *r*, the *n* invariably drops out in anglicising the word, while the *d* is retained; for the very good reason that English speakers unaccustomed to Irish find it impossible either to pronounce or to represent in English letters the proper Irish combination of these sounds. The eclipsing letter also drops out in anglicising *g*

eclipsed by *n*, and often in anglicising *b* eclipsed by *m*. So the proper Irish form of the present name is obviously *Tobar-na-ndruad*, the well of the druids.

There is a lake three miles west of Lough Derg in Donegal, called Loughnadrooa, the lake of the druids, and this name exhibits the same process of anglicisation as the last; for though in the present name there is no *n*, yet when the people pronounce the Irish name, the *n* is plainly heard. In the parish of Clogherny, in Tyrone, is a townland called Killadroy, which represents *Coill-a'-druadh*, the druid's wood; and a point of land in Achill Island is named Gobnadruy, the druids' point. The name of Derrydruel near Dunglow, in Donegal, must be a corruption, for the people pronounce it in Irish without the final *l*, *Doire-druadh*, the druid's oak wood.

Kings; Queens. *Righ* [ree], written *ri* in old Irish, is the usual Irish word for a king, cognate with the Latin *rex*, and with Gothic *reiks*. No general statement can be made as to why places received names containing this word; for there are many different explanations in different places. We may conclude that some places so named were in former times the residence of petty kings; that some were in the king's immediate possession; while others commemorate an event or transaction in connexion with a king. Certain places were called "King's Land" in English, or were known by some corresponding name in Irish, because they were held by tenants directly from the crown. There is a place near Dingle in Kerry called Monaree, *Moin-a'-righ*, the bog of the king; which the people say was so called from the fact that in the beginning of the last century, turf was cut in this townland, which was then a bog, for the use of the barrack of Dingle, in which there was a detachment of soldiers.

This term generally takes the form of *ree* in anglicised names; but as the genitive of *fraech*, heath, assumes in some cases the very same form, the two are occasionally liable to be confounded. Thus it is impossible to tell by an inspection of the mere modern form whether Dunaree is anglicised from *Dún-a'-righ*, the fort of the king, or from *Dún-a'-shraeigh*, the fort of the heath; and as a fact, the name is differently interpreted in different places. In Dunaree in the parish of Donaghmoyne in Monaghan, the last syllable means heath. But Dunaree in Cavan is a different name; it means the fort of the king; and the town of Kingscourt which it includes, retains the name in an English dress. The old fort of Dunaree still exists, a little to the west of the town. The form *ree* is also exhibited in Tooraree in Limerick and Mayo, the king's *toor* or bleach-field. The Four Masters record the legend that in the second year of the reign of Heremon, the nine rivers named *Righ* (King's river) burst forth in Leinster. There are, however, only four rivers in that province now known by the name, one of which is the Rye Water, which flows into the Liffey at Leixlip, and which retains the old name almost unchanged.

We have also places named after queens. The usual Irish word for a queen is *rioghan* [reean], or in old Irish *rigan*; the genitive of which is *rioghna* [reena]. We see it in the name of Bellarena, a well known place at the mouth of the river Roe, four miles north of Limavady; a name which was first applied to a ford across the Roe:—*Bel-atha-rioghna*, the queen's ford. In the parish of Clondermot, a little south of the city of Derry, is a townland called Tagharina, the house (*teach*) of the queen.

Knights. As far back in antiquity as our history and our oldest traditions reach, there existed in Ireland an institution of knighthood. The knights of the Red Branch, who flourished about the beginning of the Christian era and had their chief residence at the palace of Emania, are the earliest mentioned in our ancient literature; and the annalist Tighernagh records that their chief, the celebrated Cuchullin, received knighthood at seven years old. It is curious that this agrees with what another historian of a much later time and of a different nationality records, namely Froissart, who tells us that when Richard II. visited Dublin in 1395, two Irish kings or chiefs of clans were presented to him; and when they were urged to allow themselves to be knighted, they replied that they had long before received knighthood from their fathers at the age of seven years, according to an ancient practice by which Irish kings were accustomed to create their sons knights. Froissart goes on to say that the following ceremony was used on these occasions:—Each youth when about being knighted, runs a course with a slender lance proportioned to his strength, against a shield set upon a stake in the middle of a field; and he receives greater or less honour according to the number of lances he breaks. And the historian states that the same custom existed among the Anglo-Saxon kings.

There are several Irish words for a knight or hero. One is *ridire* [riddera], which will be at once perceived to be the same as the German *ritter*. Whenever this term occurs in names it is very easily detected, as it generally assumes a form which fairly preserves the pronunciation. One of the best known examples of its use is in the name of Kilruddery, the seat of the earl of

Meath, near Bray in Wicklow:—*Cill-ridire*, the church of the knight. The present mansion, or rather the one that preceded it, must have been built on the site of an ancient church; for besides the evidence of the name, I have heard it stated that when the workmen were sinking the foundations fifty years ago, they dug up large quantities of human bones.

The Knight of Kerry is the owner of Ballinruddery near Listowel, which possibly got its name—meaning the knight's townland—from one of his ancestors; there is another place of the same name near Borrisokane in Tipperary; while with slight change of form, we have Ballinriddera near Multyfarnham in Westmeath, and Ballinridderly near Mountmellick in Queen's County, which is also called by the correct *alias*, Knights town. With the same meaning, only with more serious modifications of the word, are Ballyruther near the sea coast, half way between Larne and Glenarm in Antrim; and Ballyrider near Stradbally in Queen's County. A little north of Castleisland in Kerry is the Glanruddery range of mountains, which, like several other Irish ranges, took their name—signifying the glen of the knight—from one of their numerous valleys; while the highest of all, at the southern termination of the range, just three miles from Castleisland, is now called the Knight's Mountain. When I have instanced Mullaghuttery near Clare-Galway (*mullach*, a hill-summit), and Sheelruddera in the parish of Terryglass in Tipperary (the knight's *siol* or progeny), I have enumerated all the principal varieties of form assumed by this word.

Champions; Heroes. Laech [pron. lay, with an aspirated *c* at end] means a hero or champion. It is very hard to distinguish this word in anglicised

names from *laegh*, a calf, unless there be written authority for the original orthography. In some cases, however, even without any ancient record, the meaning cannot be doubted. Near Fortwilliam, half way between Belleek and Ballyshannon in Donegal, there is a cromlech which has a more appropriate name than these ancient structures usually get, a name which embodies the tradition that this monument was erected over some renowned champion of far distant ages; viz., Labbinlee, or in Irish *Leaba-an-laeich*, the *bed* or grave of the hero. There is a townland of the same name south of Cootehill in Cavan—but spelt by some authorities in a way that brings out the meaning more clearly—Labbyanlee; which no doubt received its name from a similar monument.

The term usually applied to the knights of the Red Branch is *curadh* [*curra*], which means a champion or knight. On the road from Ballylanders to Kilfinane in Limerick, is a place called Ahnagurra, which exactly represents the sound of the Irish *Ath-na-geuradh*, the ford of the champions; but why it got the name it is hard to say—probably it was the scene of a battle.

I question whether any of the names derived from *ridire* are very ancient; I am inclined to think they are derived from Anglo-Norman knights rather than from the knights of early Irish history. But it is not so with those derived from *laech* and *caradh*, most of which descend, I believe, from a very remote period.

There are several other terms for a champion or warrior, almost all of which are perpetuated in local names. *Scál* signifies a spectre or apparition, and also a hero, which is probably a secondary meaning. It was, besides, often employed as a proper name. Thus the maternal grandfather

of king Felimy the Lawgiver, was named *Scál Balbh*, or *Scál* the stammerer. The best example of its use is in *Leac-an-scáil* or Lackanscaul, an unusually large cromlech in the townland of Kilmogue, about three miles from the village of Hugginstown, in Kilkenny. This name is exactly like Labbinlee, and is quite as appropriate and suggestive, signifying the flag-stone of the hero; but tradition and legend have quite forgotten who the champion was—a man of no small note he must have been—over whom this immense monument was erected.

In the ancient tale called the *Tromdaimh* or Congress of the learned men, we are told that *Guairé* the Hospitable, king of Connaught in the seventh century, had a brother, an anchorite, named *Marbhan*, who lived in a hermitage in a place called *Glenn-an-scáil* the glen of the hero. One mile from the village of Oranmore in Galway there is a place of this name, now called *Glennascaul*; but whether it is the *Glenn-an-scáil* of the hermit *Marbhán*, I have no means of determining. There is also a remarkable valley near Slemish Mountain in Antrim which was anciently called *Gleann-an-scáil*. Killascaul, the hero's wood, is the name of a place in the parish of Kiltullagh in Galway. A few miles east of Dingle in the wild barony of Corkaguiny in Kerry, there is a small river flowing from a lake: the lake is called *Loughanscaul*, the lake of the hero; the river is *Owenascaul*, the hero's river; and on it is situated the village of *Anascaul*. Some intelligent persons from this neighbourhood believe that *scaul* in these names signifies a shadow, and that the name originated in the deep shadows cast on the lake by the high cliffs that rise over its waters; while others account for the names by a

legend regarding a lady named *Scál*, who was drowned in the lake. I do not think either account is correct, however; partly because the analogy of the preceding names would lead to the presumption that *scaul* here means a hero; but chiefly because the Irish name of the lake is *Loch-an-scáil*, not *Loch-na-scáile*, in the latter of which the article and noun are feminine, while in the former both are masculine, indicating that the word is *scál* a hero, not *scáile*, a shadow, which is feminine. So with Owenascaul: but as to Anascaul I do not know how it came by its present form; for it would seem to be the anglicised representative of *Ath-na-scál*, the ford of the heroes, not of the hero.

Tréun [train] signifies strong, brave, or powerful (*tren*, fortis: Zeuss, 166); and hence it is applied to a strong valiant man, a hero (*triuin*, heroes: Zeuss, 230). Some great champion, or perhaps a battle in which one of the leading warriors was slain, is commemorated in Bellatrain, a place on the borders of Cavan and Monaghan, three miles from the village of Shercock; which took its name from an old ford on the little river flowing from the lake of Shantonagh to Bellatrain lake:—*Bel-atha-tréin* the ford-mouth of the hero.

Galloglasses.—Those Irish soldiers called by the names *galloglass* and *kern*, figure very prominently in the history of Ireland, especially in the later history, and in the pages of Anglo-Norman writers. The galloglasses were heavy armed foot soldiers; they wore an iron helmet, a coat of mail, and a long sword; and carried in one hand a broad keen-edged battle-axe. Spenser, in his "View of the state of Ireland," asserts that the Irish took the idea of the galloglasses from the English settlers; and in this he is probably right;

for we do not find them mentioned in early Irish documents. Moreover the composition of the word further supports the assertion; the Irish form is *galloglach*, which is formed from *gall*, a foreigner, and *oglach*, a youth, vassal, or soldier:—*gall-oglach*, a foreign soldier.

The Irish name of the village of Millford in the north of Donegal, which the people still use when speaking Irish, is *Bél-na-ngalloglach*, the ford of the galloglasses; and in the parish of Loughgilly in Armagh, there is a townland taking its name from a rock, called Carrickgallogly; the rock of the galloglass.

Kerns. The kern were light armed foot soldiers. They wore light clothes; carried no defensive armour except a head piece; and they fought with darts or javelins to which a long string was fastened, swords, and *skians*, or knife-like daggers. The kerns are of great antiquity; they are several times mentioned in the account of the battle of Moyrath, fought in the year A.D. 637; and Cormac Mac Cullenan speaks of them in his Glossary, a document of the ninth century, and conjectures the etymology of the word:—“*Ceithern*, a band of soldiers, whence *cethernach*, a single man out of a cohort: from *cath*, a battle, and *orn*, slaughter; i. e. slaughter in battle.” The Irish word is *cethern* [kehern]; which is a collective term, never applied to a single man, but always to a body. I will, however, for the sake of clearness, use the English plural form *kerns* when necessary. It must be observed that *cethern* was also used in very early times as the proper name of a man (see O’Curry, Lect., II., 313).

We have a considerable number of local names which preserve the memory of these kerns; the spots no doubt having formerly been selected as

places of meeting or retreat; perhaps some of them are battle fields. In Derrykearn near Mountrath in Queen's County, the *derry* or oak wood that formerly grew in the place, probably served as a shelter for these warriors. Aughnacarne near Clogher in Tyrone, the field of the kerns, was perhaps one of their exercise grounds, or the scene of a battle; a hill in the same locality has the name of Knocknacarne (the kerns' hill), which is also the name of a hill in the parish of Errigle Trough in Monaghan. There is a hill about six miles east of Donegal town called Croaghnakern, the *rick* of the kerns; and in the same county, north of Lough Eask, is a place called Cronakerny, the kern's valley (*cro*). When a single person was intended to be designated, the adjective form *cethearnach* was used, as Cormac states in the passage quoted above; and this word appears in Knockacaharna in the parish of Modeligo in Waterford, the kern's hill.

Amhas [awas] means a hired soldier, a soldier who serves for pay; this is the sense in which the word is used in the Irish annals, and this seems to be the meaning intended in Cormac's Glossary:—“*Amos*, a soldier, i.e. *amh-fos*, restless, because he is never at rest or stationary, but going from place to place, or from one lord to another.” The Four Masters at A. D. 1323, record a battle fought between the O'Farrells and the Berminghams at a place called *Coill-nan-amhus*, the wood of the soldiers; and the name of this place, which is situated near Granard in Longford, still survives in the form in Killinawas. The word assumes a different form in Ballynаноose in the parish of Killoscully in Tipperary:—*Baile-nan-amhas*, the town of the hired soldiers.

Creaghts For a long period, while society in

Ireland was in an unsettled state, the chieftains fortified themselves in strong castles, and made war or concluded peace with their neighbours, with little or no reference to the government of the province or the kingdom. Cattle raids were a usual form of this petty warfare; and these plundering expeditions were the frequent cause of desperate feuds; for the spoilers were often pursued and overtaken, and then there was sure to be a battle. Traditions of such incursions are still told by the peasantry in every part of the country, and records of them abound in the pages of the Four Masters and other annalists.

Caeraigheacht [keereeaght] signifies primarily a flock of sheep, from *caera*, a sheep; but it is used in a general sense to signify any herd of cattle. The men who took care of cattle in time of peace, or who drove the preys in time of war, were also designated by the same word, which in the anglicised form *creaght*, is constantly met with in the pages of Anglo-Irish writers of the last three or four hundred years, and used by them in both senses. The creaghts were regularly officered like the kerns and galloglasses; and they were usually armed with a club, and a *meadoge* or long knife. They led a free and wandering life, knew the haunts and habits of cattle, and were intimately acquainted with all the intricacies, the secret paths, the toghers, and passes of the mountains, bogs, and morasses.

Places frequented by these people and their herds, or where they used to conceal their preys, still often retain names formed from this word *creaght*. Near the head of Mulroy bay in Donegal, there is a little lake called Loughnacraight, the lake of the creaghts. There are two townlands in Tyrone called Lisnacraight, where the old fortifi-

cations of the *lis* must have been taken advantage of to shelter and defend the cattle. Sometimes the word *caeraigheacht* was applied to the mountain boodies or temporary settlements of shepherds' huts (see 1st Vol. Part II., c. VII.); and it is in this sense no doubt that it has given names to some places in Wexford, now called Kereight, which very correctly represents the original.

Thieves. In times of civil war or social disturbance, one of the most tempting and profitable occupations a man could follow is that of a highway robber or common thief; and as we have had our own share of warfare and tumult, so we have had gangs of freebooters infesting every part of the country. We know this to be the case from history and tradition; but even local names afford very plain indications of it. Places where bands of robbers fixed their lair and hid their plunder are often known by the word *bradach*, which signifies a thief or thievish. It occurs in a good number of names, and usually takes the forms *braddagh*, *brada*, and *brady*. Boherbraddagh is the name of a townland near Adare in Limerick, signifying the road of the thieves; of similar formation is Moneenbradagh near Castlebar in Mayo (*moneen*, a little bog); and Glenbradagh near Aghada below Cork, the glen of the thieves. The hill of Benbradagh over the town of Dungen (ben, a peak) must have at one time afforded asylum to the plunderers that laid the surrounding district under tribute; and at some former period a police barrack must have been sadly wanted at Balbradagh, near Bective in Meath, and at Ballybrada near Cahir in Tipperary, the names of which signify thievish town or the town of the thieves.

Gadaighe [gaddy] is another word for a thief, which is commemorated in Balgaddy, the town of

the thief, the name of two townlands in the county Dublin, one near Clondalkin, and the other near Balbriggan; which has the same meaning as Balingaddy, the name of some places in Clare and Limerick; and Ballygaddy in Galway, Kildare, and King's County.

Some of these last mentioned places took their names from a legendary personage, celebrated all over Ireland and the Highlands of Scotland, about whom many popular stories are still current in both countries, *Gadaighe dubh O'Dubháin*, or the Black thief O'Duane.

Bards; Poets. From the earliest period of history we find mention of *bards* or poets among the Celts; they are mentioned by Cæsar, by Strabo, and indeed by every ancient writer who treats of the Celtic nations. In ancient Ireland the *bard* was inferior to the *fili*; the latter was the teacher of philosophy, literature, history, rhetoric, &c.; the former was merely a versifier or rhymester. There were various classes of bards, and each class had its own special form of poetry. Attached to every great chieftain's household there was a bard, whose office it was to recite the exploits of his patron's ancestors, to compose laudatory poems on him and on the tribe over whom he ruled, to celebrate their deeds of arms in verse, &c.

We have many places named from bards; in some cases these names indicate that the lands were held by them as a reward for their professional services; and where this is not the case they point out the places where bards formerly resided. One of these is Derrybard near Fintona in Tyrone, the bard's oak grove. But the word is generally changed in form either by aspiration or eclipse of the first letter. In the former case it usually assumes the form *ward*; as in Gortaward near

Inver in Donegal, *Gort-a'-bhaird*, the field of the bard; and with the same meaning, Aghaward in Roscommon, three miles south of Drumsna. So also Glenaward in the parish of Moylagh in Meath, the bard's glen; and Ballyward, the name of some places in Down, Tyrone, and Wicklow, the townland of the bard.

In case of eclipsis the word becomes *mard*, as we see in Aghnamard near Newbliss in Monaghan, *Achadh-na-mbard*, the field of the bards; Latnamard in the same neighbourhood, *Leacht-na-mbard*, the bards' sepulchral monument, indicating the spot where several were buried—perhaps the burial mound of those that lived in Aghnamard.

This is the origin of the family name *Mac-an-Bhaird* [Mac-an-Ward] i.e. literally, son of the bard, which is now always written Ward. The family of *Mac-an-Bhaird* were the hereditary poets of the O'Kellys of Hy Many in Connaught; and they resided at *Muine-chasain* and *Baile-mic-an-Bhaird*, the latter of which retains the name in the anglicised form of Ballymacward, now applied to a parish near Castleblakeney.

Eigeas [aigas] signifies any learned man, but the term is usually applied to a poet. In the parish of Aghnamullin in Monaghan there is a lake called Lough Egish, the poet's lake; and over its western shore rises a hill called Tullynanegish, the hill of the poets, which gives name to a townland. Near the demesne of Thomastown, six miles south-west of Athlone, a little south of the railway line, there is a little lake called Lough Nanegish, the lake of the poets. It is likely that at some former time families of hereditary poets lived at these places.

The word *crotairè*, a harper (from *cruit*, a harp)

is perpetuated in Caheracruttera near Dingle in Kerry, where some great harper had his abode in old times, for the name means the *caher* or stone fort of the harper.

Betags. In ancient times an Irish chieftain usually established within his territory a sort of public hostelry, over which he placed an officer called a *biadhtach* [beetagh] or food-man (from *biadh*, food). This *biadhtach* or public victualler held a tract of land rent free, on condition that he should supply food and lodging without charge to travellers, and to the chief's soldiers whenever they happened to march in that direction. The land attached to one of these houses was called a *Baile-biadhtaigh* or victualler's town, and contained 480 large Irish acres. The *biatags* were held in great estimation, and their memory is still preserved in a few place-names. There are three townlands in Cork and Kilkenny called Ballynametagh, in Irish *Baile-na-mbiadhtach*, the town of the victuallers, so called probably because they formed part of the property attached to a house of entertainment. Similar in formation, and probably in origin, is Cloonametagh near Abbeydorney in Kerry, and Garraunnameetagh near the village of Tynagh in Galway, the meadow and the shrubbery of the victuallers. Ballybetagh, south of Dublin (Betagh's town) and Betaghstown in Kildare, Louth, and Meath, were probably called from the family of Betagh, but this family name has still the same origin: their ancestors were *betags*.

Stewards. Among the various functionaries enumerated in the *familia* of Armagh, we find mention of a *maer*, i.e. a steward or keeper, who was the appointed guardian of certain sacred relics, such as the bell, book, and crosier of St. Patrick. This office was hereditary; the family kept the

relics subject to certain conditions, one of which was that they should be ready at all times to produce them when required ; and in payment for this duty of guardianship, they held tracts of land from the see of Armagh, free of rent. The family to whom was entrusted the custody of the celebrated Book of Armagh, were from that circumstance called *Mac Maeir* or Mac Moyre—the son of the steward or keeper ; and they held in free tenancy eight townlands, which are now united into one parish called Ballymyre, the townland of the keeper, situated about eight miles south-east of Armagh (Reeves : Eccl. Ant. p. 150).

This word *maer* is pretty frequent in names ; and though we have not such positive information regarding them as in the last case, we may be sure that the several places so designated were formerly held in fee by families who were guardians of lands, cattle, or sacred reliquaries, for neighbouring chieftains. Ballynamire is the name of three townlands in Carlow, King's County, and Wexford, and it signifies the town of the keepers. When the word occurs in the singular the *m* is often changed to *w* by aspiration. Tinwear near Durrrow in Queen's County, is shortened from *Tigh-an-mhaeir*, the house of the keeper ; Lackaweer in the parish of Inishkeel in Donegal, the steward's flag-stone.

Scologes. *Scológ* signifies a small farmer ; the term is still in general use, but it is used in a somewhat contemptuous sense. Wherever it occurs in a local name there is no mistaking it, as will be seen from the following examples. Near Lisnaskea in Fermanagh there is a place called Farransculloge the *fearann* or land of the petty farmers. Ballynasculloge is the name of a place near Blessington in Wicklow, and of another near Athy in Kildare:

the name signifies the farmers' townland; and in another part of Kildare this same name, in the half translated form Scullogestown, designates a parish.

Shepherds. The usual word for a shepherd is *aedhaire* [aira], which is derived from *aedh*, an old word for a sheep. It enters into the formation of a considerable number of names; and it is in general not difficult of recognition in its anglicised forms. Corranery, the name of several townlands in Cavan and Leitrim, and Corranarry in Tyrone, are in Irish *Cor-an-aedhaire*, the round hill of the shepherd; Killynery in Cavan, and Killyneery in Tyrone, the shepherd's wood; Cappanery in Queen's County (*ceapach*, a tilled plot); Drumary in Fermanagh and Monaghan, and Drumanery near Inver in Donegal (*druim*, a hill-ridge); and we have a place called Canary in Armagh, which however does not derive its name from *canes*, dogs, like the Canary Islands, but from *ceann*:—*Ceann-aedhaire*, the shepherd's head or hill.

Widows. The names of many places in Ireland commemorate widows; and this is one of the numerous examples that show how fond the Irish were of designating people by an epithet expressive of some well-marked peculiarity, rather than calling them directly by their own names. *Baintreabhach* [pron. bointravagh, but generally bointra] is our usual word for a widow, no doubt derived from *treabh* [trav] a house, and *bean*, a woman:—*treabhach*, a housekeeper; *baintreabhach*, literally a female housekeeper. A very good example of its use is found in Ballynabointra, the name of a place near Carrigtohill in Cork, *Bailena-baintreabhaighe*, the townland of the widow. When the word occurs in the genitive plural with the article, the *b* is changed to *m* by eclipse, but

otherwise there is usually very little change. This is seen in Ballynamindra near Dungarvan in Waterford, and in Ballynamointragh a mile or two from the strand of Tramore in the same county, both from *Baile-na-mbaintreabhach*, the townland of the widows; in Lisnaminty near Portadown in Armagh (*lis*, a fort); and in Mulmontry near Taghmon in Wexford, the widows' hill.

Tanners. The peasantry had formerly a rude method of tanning the hides of animals, which, in remote parts of the country, is practised to this day. They first filled the hide with lime, and immersed it in a bog-hole to loosen the hair; after ten or eleven days they took it out, cleaned off the lime, and in order to thicken the hide, put it into a cask to steep for about three weeks, with the root of a plant called *cromelly* or *neachartach*, which also gave it a brown colour. After this it was rubbed between boards with milk, to make it smooth and pliable, and then dried, when it was fit for use. There were people who practised this as a means of livelihood, the trade probably descending from father to son; and the places where the professional tanners lived may now in numerous cases be known by their names.

Súdair [*soodera*] is the Irish word for a tanner. The word is exhibited with very correct pronunciation in Kilnasudry, near the village of Killeagh, west of Youghal in Cork, *Coill-na-súdairighe*, the wood of the tanners; and in Ballynasuddery near Kilbeggan in Westmeath, the town of the tanners. When the word occurs in the genitive singular, the first *s* is usually changed to *t* by eclipse; and this is seen in Edenatodry, southwards from Fintona in Tyrone, *Eudan-a'-tsudaire*, the hill brow of the tanner; in Knockatodor, near Stradone in Cavan, the tanner's hill; and in

Listooder near the village of Crossgar in Down, written Listowdrie in one of the Hamilton Patents, where a tanner practised his trade in or near the old *lis* or fort.

The spot on which the town of Portarlinton stands was anciently called *Cuil-a'-tsudaire* [Coolatoodera], the corner of the tanner; and the townland is still called Cooltedery. Thus in a grant of 1667 to Sir Henry Bennett, Lord Arlington (from whom the town is called Arlington's *port* or fortress), we find it mentioned as "Coole-towdry, alias Cullenderry or Cultudra, alias Portarlinton." There is a townland in the parish of Dunderrow in Cork having the same name, now anglicised Coolatooder.

Another word that indicates where the process of tanning was carried on is *leathar* [laher]; it has the same signification as the English word *leather*, but is not borrowed from it, for we find the word in Cormac's Glossary in the form *lethar*: Welsh *lledr*. This word is well exemplified in Curragalagher on the Roscommon side of the Shannon near Athlone, the marsh of the leather; and in Clashalagher, the name of two townlands in Tipperary, one near Cashel and the other near Tipperary town, where the *clash* or trench was probably the place in which the hides were steeped.

Croiceann [crucken] signifies a skin or hide (*crocenn*, *tergus*; Z. 69); and when it occurs in names it is probable that, like *leathar*, it indicates the former residence of tanners. Killycracken in Monaghan represents the Irish *Coill-a'-chroicinn*, the wood of the hide; and of similar formation is Cloncracken (*clon*, a meadow), near Roscrea in Tipperary.

Potters. A potter is denoted by *potaire* [puttera],

which is formed on the Irish word *pota*, a pot. Near Buttevant in Cork is a townland called Clashna-buttry; here the *p* is eclipsed by *b* in the genitive plural, the Irish form being *Clais-na-bpotairedh*, the trench of the potters; and we may conclude that the trench supplied the clay for carrying on the manufacture. A better known place is Pottlerath in the parish of Kilmanagh in Kilkenny, which was formerly one of the residences of Mac Richard Butler, a distinguished chieftain of the Butler family in the 15th century; and where there are still the ruins of a castle and of a church. This place is called in Irish documents *Rath-a'-photaire*, the fort of the potter; but in the present spoken Irish it is corruptly pronounced *Rath-a'-photaile* (change of *r* to *l*; 1st Vol. Part I., c. III.), from which by an attempted translation, the name Pottlerath (instead of the correct Pottersrath) has been formed. The old rath where the potter in some remote time took up his residence is still there.

Weavers. Mageoghegan, in his translation of the Annals of Clonmacnoise, remarks of John, the son of Mahon O'Conor, that he "was the sonne of a woman that could weave, which of all trades is of greatest reproach amongst the Irishrye, especially the sons and husbands of such tradeswomen, and therefore Shane More was nicknamed the weaving-woman's sonne." The Irish word for a weaver is *figheadoir* [feedore]. There is a small pool a mile and a half south of Cashel, giving name to a townland, called Loughfeedora, the weaver's lake; and Ballineedora is the name of a place four or five miles east of Tralee, which exactly represents the sound of *Baile-an-fhigheadóra*, (*f* aspirated and omitted), the town of the weaver.

Fullers. Thomas Dineley, who made a tour through Ireland in 1675, thus describes, as he saw

it, "The manner of tucking and thickening cloth without a mill. They place the cloth doubled upon a large wicker or twiggen door called an hurle, and work it with their hands and feet, until it becomes thick by rowling;"—sprinkling it all the time with a suitable liquid. In remote districts cloth is still thickened in this rude way by being worked for a long time with the feet in a properly prepared mixture.

A fuller is designated by the word *ucaire* [ookera]; and the occurrence of this word in names indicates the places where the home-made frieze used to be fulled and napped. As the word usually retains a form easily detected, one or two examples of its use will be sufficient. There is a townland near Aghada below Cork, called Ballynookery, i. e. *Baile-an-úcaire*, the town of the fuller; and Knockanooker near the village of Hacketstown in Wicklow, signifies the fuller's hill.

Pedlars. *Ceannaiġhe* [cannee] signifies a merchant, a dealer of any kind. There is a ford over a stream a mile south of Oldcastle in Meath, which is mentioned by the Four Masters at A. D. 1482, as the scene of a defeat inflicted on the Plunkets by Art O'Connor; and called by them *Ath-na-gceannaigheadh* [Annaganny] the ford of the pedlars or merchants. The place is now called in Irish by the synonymous name *Bel-athana-gceannaigheadh* [Bellanaganny]; but this suggestive old name has been laid aside for the modern name Mill Brook. There is a place of the same name in the parish of Aghabulloge near Macroom in Cork, now called Annagannihy, which took its name from a ford on the little river Aghalode. Near Carrignavar in the same county, two roads meet at a spot now called Crossernagannee,

the cross-roads of the pedlars. *Mangaire* [mong'ara] is another Irish word for a pedlar; and we find it in Ballynamongaree near Glanworth in Cork, the town of the pedlars. It is probable that pedlars formerly lived in these places or were in the habit of exhibiting their wares there to tempt the passers-by, which gave rise to the names.

Gamesters. A gambler, or gamester, is designated in Irish by the word *cearrbhach* [carvagh, carroogh], which is still in common use; in the south, even among the English speaking people, they call a card-player a *carroogh*. The peasantry are fond enough of card playing at the present day; but they appear to have been still more addicted to it in former times. Campion, in his "History of Ireland," written in the year 1571, says: "There is among them a brotherhood of *carrowes* that professe to play at cards all the yeare long, and make it their onely occupation. . . . They waite for passengers in the highway, invite them to a game upon the greene, and aske no more but companions to hold them sport." Spenser also in his "View of the State of Ireland," describes the "Carrows, which is a kind of people that wander up and down to gentlemen's houses, living only upon cards and dice."

One of the best illustrations of this word is Lisnagarvy, which was the old name of Lisburn, and which is still retained as the name of a townland adjoining the town. The origin of this name is very clearly set forth in a passage quoted in the "Ulster Journal of Archæology (Vol. V. p. 159), from a pamphlet published in 1691:—"We marched towards Lisburn: this is one of the prettiest towns in the north of Ireland: the Irish name is Lisnagarvah, which they tell me signifies 'gamesters' mount;' for a little to the north-east

of the town there is a mount moated about and another to the west. These were formerly surrounded with a great wood; and thither resorted all the Irish outlaws to play at cards and dice." The "mount moated about" is one of the ancient *lisses*; and it was from this that the place took the name of *Lios-na-gcearrbhach*, the fort of the gamblers. The present name Lisburn retains the first syllable; the syllable *burn*, it is said, commemorates a conflagration by which the town was at one time totally destroyed.

The *c* of this word is usually eclipsed, as in this last name; another example of which is Cloghan-nagarragh in the parish of Noghaval in Westmeath, a name which I suppose indicates that the *clochan* or stone building was turned to the same use as the fort at Lisburn. Sometimes, however, the *c* is retained; as in Meenacharvy in Glencolumkille in Donegal, *Min-a'-chearrbhaigh*, the *meen* or mountain meadow of the gamester.

The word *duine* [dinna] is often applied to a man exclusively; but more often it signifies *anybody*, a person whether man or woman. It is seen in the name of the island of Inchidony in Clonakilty bay in Cork, which is called in old Irish documents *Inis-Duine*, the island of the man or person: but why so called it is now impossible to tell.

There is a high mountain rising over Ardgroom bay on the borders of Cork and Kerry, called Tooreennamna, the little *toor* or bleaching-place of the woman. The termination *mna* here is the genitive of *bean*, a woman, and is very easily recognised wherever it occurs. The genitive plural is *ban*, which is seen in Cornaman, the name of places in Cavan and Leitrim, *Cor-na-mban*, the round hill of the women. Here the *b* sound is

eclipsed by that of *m* (1st Vol. chap. II.). A name like this for men is Licknavar near Skibbereen in Cork:—*Leac-na-bhfear*, the *leac* or flagstone of the men: *fear*, a man.

The following names exhibit various other trades and occupations. There is a place near the city of Cork called Farrandahadore, signifying the *fearann* or land of the dyer: *dathadóir*, a dyer, from *dath*, colour. In many parts of Ireland there are rocks called Carrigafeepera or Carrickapheepera, the rock of the *piobairè* or piper; but whether from real human musicians or fairy pipers I cannot say—probably the latter. Farrankindry is the name of a place in the parish of Knockgraffon north-east of Caher in Tipperary: the modern form of the name is corrupt, for it is *Farrinaeridary* in the Down Survey; and the true name is *Fearann-a'-chriathadóra*, the land of the *crihadore* or sieve-maker—*criath* [*crih*], a sieve.

CHAPTER VII.

STRANGERS.

WHEN a foreigner came to live in Ireland, the place in which he settled often received a name indicating his nationality. The term to express a native of any particular country is usually formed by adding the adjective termination *ach* (p. 3) to the name of the country: thus *Francaach*, a Frenchman, *Lochlannach*, a native of Lochlann or Scandinavia.

Welshmen. *Breathnach*, which is merely the word *Briton*, modified according to the phonetic laws of the Irish language, is used to signify a

Welshman. As Mayo was called Mayo of the Saxons (see Mayo, in 1st Vol.), so Gallen in the King's County was for a like reason called *Gailinne na mBretann*, or Gallen of the Britons; for a monastery was erected there, in the end of the fifth century, for British monks by St. Canocus, a Welshman. In the later colloquial language the word *Breathnach* has been confined in its application to those who have adopted the family name of Walsh; and this is the sense in which it is generally understood in local names. Ballybrannagh, Ballynabrannagh, and Ballynabrennagh, which are all townland names in various counties, signify "the town of the Walshes," or of the families called Walsh. Brannockstown, the name of some places in Kildare, Meath, and Westmeath, is a half translation of one of the same names.

Sometimes we find the word *Breatan* with the *t* fully sounded; but in this case it seems to be a personal name, of the same origin however as *Breathnach*, i. e. indicating British or Welsh origin. *Britan* we know occurs as a personal name in early Irish history; thus *Britan Mael* was one of the sons of the mythical personage Nemedius, and, according to the bardic fable, gave name to Britain. Kilbrittain on the south coast of Cork, at the head of Courtmacsherry bay, took its name from some person of this name, who probably built the *cill* or church; Gartbratton (*Bretan's* field) is the name of two townlands in Cavan; and we have Ballybritain in Derry, and Ballybrittan in King's County, *Bretan's* town. There is a parish in Kilkenny adjoining the county Tipperary, called Tubbridbritain, which is called in the "Circuit of *Murcheartach Mac Neill*," *Tiobraide Britain buain*, the wells of long-lived *Britan*; but we do not know who this venerable personage was.

Scotchmen. A Scotchman is generally designated in Irish by *Albanach*, a term derived from *Alba* (gen. *Alban*), the old Celtic name of Scotland. Ballyalbanagh, the Scotchman's town, is the name of a place in the parish of Ballycor in Antrim. Two miles south of the village of Milltown Malbay in Clare, is a townland called Knockanalban, shortened from *Cnoc-an-Albanaigh*, the Scotchman's hill; and there is a place in the parish of Kilgeever in Mayo, called Derreennanalbanagh, the little oak-wood of the Scotchmen.

Englishmen. We have several terms for an Englishman, one of the most common of which is *Sacsonach*, or more generally *Sassonach*, which is merely the word *Saxon* with the usual termination. The word was in constant use in the early ages of the Church—the sixth and seventh centuries—when many natives of Britain came to study in the schools of Ireland; and England itself is often called in Irish writings, Saxon-land. The word *Sassonach* is still used in the spoken language, but it is now generally understood to mean a Protestant, and it is commonly used in an offensive sense; but these shades of meaning are vulgar and very modern.

Near Saintfield in Down there is a place called Craignasasonagh, the rock of the Saxons or Englishmen; Bohernasassonagh (*bóthar*, a road) lies three miles south-west from Tuam in Galway. With the first *s* eclipsed (as it ought to be in the genitive singular with the article) and with the south Munster form of the genitive, we find the word in Knockatassonig near Mizen Head in Cork, *Cnoc-a'-tSassonaig*, the Englishman's hill.

Romans. I have already mentioned that among those who came in early ages to study in Ireland, numbers were from the continent (see p. 91, *supra*).

Many of these are commemorated in the Litany of *Aengus* the Culdee, a document of the end of the eighth century; and we have, besides, other historical evidences in the lives of the early Irish saints. Some came even from Rome. Near the church of St. *Breacan* on the great island of Aran, there is a headstone which appears to be as old as the sixth century, with the inscription "VII ROMANI," "Seven Romans," who probably spent their peaceful days as pilgrims in companionship with St. *Breacan* himself (Petrie, R. Towers, 139). Local names give testimony to the same effect. *Kilnarovanagh* is the name of an old church south of Macroom in Cork, and of another between Killarney and Milltown in Kerry; signifying the church of the Romans (*Romhanach*, pron. *Rovanagh*, a Roman); both of which probably received their names from being the burial-places of Roman pilgrims. There is a townland in the parish of Kilmore in the east of Roscommon, called *Rathnarovanagh*; the Four Masters, in recording the fact that it was presented in 1248, by Felim O'Connor the son of Cathal of the Red Hand, to the canons of Kilmore, call it *Rath-na-Romhánach*; and Duaid Mac Firbis, in his translation of the Irish Annals (Irish Misc., I., 243), writes it with a translation, "*Raith-na-Romanach*, i. e. [the fort] of the Romans." *Tigroney*, the name of a place beside the river *Ovoca*, between *Rathdrum* and *Arklow* in *Wicklow*, well known for its mines, is the ancient *Tech-na-Romhan* [*Ti-na-Rovan*] the house or church of the Romans, where *Palladius*, St. Patrick's predecessor, erected a church during his short visit to this coast.

When persons migrated from one part of Ireland to another, the places where they settled often got names indicating the provinces from which they

came; and names of this kind are contributed by all the four provinces.

Leinstermen. *Laighneach* [Lynagh] is a Leinsterman, from *Laighean*, the Irish name of Leinster. There is a place near Kilfinane in Limerick, called Ballinlyna; another called Ballinliny, three miles from Newcastle in the same county; a third near the village of Golden in Tipperary, called Ballinlina; and there are two townlands called Ballylina also in Tipperary:—all these names signify the town of the Leinsterman.

Connaughtman. *Connachtach*, a Connaughtman, is preserved in Ballynagonnaghtagh (first *c* eclipsed by *g*) in the parish of Dysert, Clare, the town of the Connaughtmen. In the townland of Ballygeely in the parish of Kilshanny, north of Ennistymon in Clare, there is a great monumental mound now called *Carn-Connachtach*, the carn of the Connaughtmen; which O'Donovan believes to be the *Carn-Mic-Tail* mentioned in the Annals (Four M., V., 1669, note *u*).

Munstermen. From *Mumha*, genitive *Mumhan* [Mooan], Munster, we have *Muimhneach* [Mweenagh], a Munsterman. It would appear that immigrants from across the Shannon must have settled in Cloontymweenagh (the *cloons* or meadows of the Munstermen) near the village of Scarriff in Clare, close to the shore of Lough Derg, before or about the time of the annexation of Clare to Munster. Nearly the same form as this occurs in Bawntanameenagh near Freshford in Kilkenny, the Munstermen's *bawns* or green fields; and a slightly different in Newtown Moynagh near Trim in Meath, i. e. Newtown of the Munstermen. Barnameenagh is the name of two townlands in Leitrim—the *bar* or hill-top of the Munstermen.

Ulstermen. *Ulaidh* [ully] is the Irish name of

Ulster, from which we have *Uttach* or *Ottach*, an Ulsterman, which assumes slightly varied forms in different local names. Cooloultha in the parish of Erke in Kilkenny, signifies the Ulsterman's corner; a better form is seen in Knockanulty near Ennistymon in Clare (*enoc*, a hill); and in Boleynanoultagh near Kildorrery in Cork, the booley or dairy place of the Ulstermen. There is an Ardultagh in Galway—the height of the Ulstermen. As the genitive form *nah* of the article is used in Cloonahulty in the parish of Aghamore in Mayo—indicating the singular feminine—we must conclude that the name signifies the *cloon* or meadow of the Ulsterwoman. Ulster itself is commemorated in Caherulla in Kerry, near the Shannon mouth, the *cahir* or stone fort of *Ulaidh* or Ulster.

CHAPTER VIII.

IRISH PERSONAL AND FAMILY NAMES.

IN order that the reader may better understand the substance of this chapter, it is necessary to show in a general way how Irish personal and family names took their rise, and to explain and illustrate certain laws observable in the derivation of local names from both.

It may be said that we know nearly all the personal names formerly in use in this country, through the medium of our ancient literature and inscriptions; and a large proportion of them still survive in daily use, though in most cases greatly changed from their original forms. When we examine them in their most ancient orthography, we can easily perceive that all are significant; but

though most of them bear their meanings plainly on their face, many are now exceedingly obscure, either because they have been handed down to us incorrectly by the old transcribers, or that the words composing them have long since become obsolete.

In very early ages individuals usually received their names from some personal peculiarity, such as colour of hair, complexion, size, figure, certain accidents of deformity, mental qualities, such as bravery, fierceness, &c. &c.; and we have only to look at the old forms of the names to remove any doubt we may entertain of the truth of this assertion.

We need not hesitate to pronounce that the man who first received the name of *Dubhán* [Duane] was so called from his dark hair and complexion; for it is a diminutive of *dubh* [dub], black: and *Dubhán* signifies as it stands, a black or dark-complexioned man. Moreover it is very ancient, for we find it in the Book of Leinster and *Lebor na hUidhre* as the name of persons mixed up with our earliest traditions; and it is still in use as a family name disguised under the forms of Dwane, Dwain, Downs, &c.

Some person of this name must have lived at Dundooan near Coleraine, and another at Dundooan in the peninsula of Rosguill in the north of Donegal, for the name of both signifies *Dubhan's* fortress. The parish of Hook in Wexford—that long narrow peninsula bounding Waterford harbour on the east—came by its present name in a curious way. The old name of the place, as it is written in several charters, was Randouan or Rindown; and it was so called from St. Dowan, who, according to a Patent Roll of Henry VIII., was the patron saint of Hook. This Dowan, whose

correct name was *Dubhan*, is commemorated in the Irish Calendars at the 11th of February. He was one of a family of brothers and sisters, who settled in Ireland at the end of the sixth century, children of a British king named *Bracan*; among whom were *Dabheog* of Lough Derg, *Paan* of *Cill-Phaain* (now Kilfane in Kilkenny), *Mochorog* of Delgany (p. 26), and others. He was called *Dubhan Ailithir*, or *Dubhan* the pilgrim, and he built a cell in a place which was afterwards called from him *Rinn-Dubhain*, *Dubhan's* point. In the lapse of long ages *St. Dubhan* was forgotten; and the people of Wexford, preferring a name for the place with an English sound, attempted to translate the old native name. The word *dubhan*, in addition to the meaning already assigned to it, signifies also a fishing hook; and as this appeared a very appropriate appellation for the long peninsula under consideration, they accordingly, knowing nothing of *St. Dubhan*, rendered *Rinn-Dubhain*, Hook Point, and called the parish itself by the name of Hook. This identification we owe to the Rev. James Graves (*Kilk. Arch. Jour.*, Vol. III., 1854-5), whom I have followed.

Persons of this name, and of others founded on it, are commemorated in several other places. In the parish of Kilkeedy in Clare, seven miles north-east of Corofin, there is an old castle in ruins, now called Cloonoan, once belonging to the O'Briens, which was stormed by Sir Richard Bingham in the year 1586: the Four Masters, recording this event, give the true name—*Cluain-Dubhain* (*Dubhan's* meadow), which lost the *d* by aspiration in the process of anglicising. The parish of Kilmacduane near Kilrush in Clare, takes its name from an old church, once belonging to the monastery of *Inis Cathaigh* or Scatterry Island; it is mentioned

in the life of St. Senan and in the Annals of the Four Masters, who call it *Cill-mhec-Dubhain*, the church of *Dubhan's* son. In the year 1579, Dermot O'Shaughnessy, one of the chiefs of the O'Shaughnessys of Kinelea in the south-east of Galway, laid a snare for his brother's son, William, at a place popularly called Ardmealuane, in the parish of Beagh in Galway, four miles south of Gort; he succeeded in slaying his nephew, but the young man defended himself so well, that the assassin died of his wounds an hour after the combat. The Four Masters, in recording this event, call the place *Ard-Maoldubhain*, *Maoldubhan's* height; it contains the ruins of a castle, which is called Ardamullivan in the Ordnance maps.

Dubhan forms a part of several other personal and family names, but I will mention only one other, viz., *Ciardhubhan* [Keeruwaun], which was formed by prefixing *ciar* to *dubhan*, very probably after the latter had lost its significance; for *ciar* itself means black or very dark. This is the original form of the family name Kirwan or O'Kirwan, so well known and widely spread in the county Galway. There is a townland in the parish of Clondagad near the mouth of the Fergus in Clare, called Craggykerrivan, which took its name from a member of this family; for the Four Masters, at A. D. 1600, call it *Craig-Ui-Chiardhubhain*, O'Kirwan's rock.

It appears to me that many—perhaps the greater number of—descriptive or commemorative personal names were originally secondary or additional names, given in after-life, and subsequently retained, so as to supersede the first name. We have ample historical testimony that this custom was very general in Ireland; but these secondary names generally seem not to have

been given in an offensive or opprobrious sense, but to have been accepted by the individuals as a matter of course. There are innumerable instances of this change of name in our histories. but I will mention only three.

We are told that St. Patrick's first name was *Succat*, which old writers interpret "warrior" (the latter part being *cath*, a battle); that he was afterwards called *Cothraige*, signifying "four families," from the circumstance that, while he was a slave in Ireland, he was the property of four masters, and was forced to serve them all. And finally he received the name *Patricius*, which was a title of distinction among the Romans, meaning a patrician or noble person.

The great hero, *Cuchullin*, according to our traditional history, had several names. He was first called *Setanta*, and the reason why he received the name of *Cuchullin* is the subject of a curious legend, told in several of our very old books, among others in *Lebor-na-hUidhre*. On one occasion Culand, a great artificer in metals, who had his residence and kept his forge near Slieve Gullion in Armagh, came to the palace of Emania to invite king Conor Mac Nessa and the Red Branch Knights to a feast. *Setanta*, who was then a little boy, was also invited, for he happened to be on a visit at the palace at this very time; but when the company set out, he remained behind to finish a game of ball with his companions, saying that he would follow very soon. He started off in the evening, and arrived late at Culand's residence; but when he attempted to enter the house, he found the way barred by an enormous dog, which was kept by the artificer to guard his premises at night. The savage animal instantly set on him; but the brave little fellow, in no degree terrified, valiantly defended himself

When Culand and his guests heard the dreadful uproar outside, the smith started up and asked in great alarm whether any of the company had remained behind; for no one, he said, had ever approached the house at night without being torn in pieces by the dog. Then the king all at once recollected how Setanta had promised to follow him, and Fergus Mac Roigh and several others of the guests rushed out to save him; but when they came to the place, they found the great dog lying dead, and the young hero standing over him. Fergus, in great delight, snatched up the boy in triumph on his shoulder, brought him into the house, and placed him on the floor in presence of the king and the whole assembly, who received him very joyfully.

Culand, after he had first given vent to his gladness at the boy's escape, immediately fell to lamenting his dog, complaining that his house and flocks would now have to remain unprotected. But young Setanta at once said that he would procure him a puppy of the same breed, if one could be found in all Erin, from Tonn Tuath in the north to the Wave of Cleena in the south; and he offered, moreover, to take upon himself the charge of guarding the house at night till the young dog should be sufficiently grown to take his place. Whereupon, the king's druid, *Cathbad*, who happened to be present, proposed that the boy's name should be changed to *Cu-Chulaind* (Culand's hound); and he declared that he should be known by this name to all future generations, and that his fame and renown would live for ever among the men of Erin and Alban (see O'Curry, *Lect. II.*, 362).

In the ancient historical tale called "The east of *Dun-na-ngedh*," there is a very good example of the manner in which secondary names

were given on account of personal deformities or peculiarities. The arch rebel, *Congal Claen*, in his angry speech to the king, enumerating his wrongs, tells him how, when he was one day left alone in the garden of the *lis* where he was nursed, a little bee stung him in one eye, so that the eye became awry, "from which," he says, "I have been named *Congal Claen*"—*claen* signifying inclined or crooked. He goes on to relate how on another occasion he slew the king of Ireland, *Swena Menn*; "and when the king was tasting death, he flung a chess-man which was in his hand at me, so that he broke the crooked eye in my head. I was squint-eyed (*claen*) before; I have been blind-eyed (*caech*) since." Accordingly we find him called in old documents by both names, *Congal Claen*, and *Congal Caech*.

This custom of bestowing names descriptive of some qualities in the individuals, was all along crossed by another that must have existed from the earliest ages, namely, the perpetuation of hereditary personal names. It is a natural desire of parents to call their child after one of themselves, or after some distinguished ancestor; and such names were given without any reference to personal peculiarities. Moreover, a feeling of reverence for the memory of the parent or ancestor whose name was adopted, would be a powerful motive—just as it is in our own day—to resist a change of name in after-life. This manner of designation became more and more general, till it ultimately quite superseded the other; and now, even if the names were understood, no one would ever think of finding in the name a description of the person.

It appears from our historians that hereditary family names became general in Ireland about the

period when Brian Boru reigned, viz., in the end of the tenth and the beginning of the eleventh century; and some authorities assert that this custom was adopted in obedience to an ordinance issued by that monarch. The manner in which these names were formed was very simple. The members of a family—each in addition to his own proper name—took as a common designation the name of their father, of their grandfather, or of some more remote ancestor; in the first case prefixing the word *mac*, which means a son, and in the two other cases *ua* or *o*, which signifies grandson; and in all cases the genitive of the progenitor's name followed the *mac* or the *o*. Thus the following were the names of seven successive kings of the Hy Neill race from A. D. 763 to 956, and each was the son as well as the successor of the next preceding:—Niall Frassach (of the showers), Hugh Oirne, Niall Cailne, Hugh Finnliath (fair-grey), Niall Glundubh (black-knee), Murkertagh of the leather cloaks, and Domnall O'Neill. This last king was the first that adopted the surname of *Ua Neill* (Niall's grandson) which he took from his grandfather, Niall Glundubh; and from that time forward every man of his race bore the surname of O'Neill.*

Great numbers of places all through the country have received their names from individuals or from families, who were formerly connected with them, either by possession or residence, or some other accident. In the formation of such names certain phonetic laws were observed, which I will now proceed to explain and illustrate. It must be remarked, however, that while these laws are rigidly observed in the Irish language, it often

* See O'Donovan's admirable essay on "Ancient names of Tribes and Territories in Ireland," in the Introduction to O'Dugan's Typographical Poem.

happens that in the process of anglicising, either they are disregarded, or the effect of them altogether disappears.

I. When a local name is formed by the union of a noun of any kind with a personal name, the latter follows the former, as is in the genitive case. *Seanach* [Shannagh], which signifies wise or prudent, was formerly very common as a man's name, and it continues in use in the family name O'Shanahan. Its genitive is *Seanaigh*, which is pronounced *Shanny* in every part of Ireland except south Munster, where they sound it *Shannig*. Some saint of this name is commemorated at Kilshannig near Rathcormack in Cork, the Irish name of which is *Cill-Seanaigh*, *Seanach's* church. Kilshanny near Mitchelstown in the same county, is the same name, and exhibits the more usual sound of the genitive. The small island of Inishmurray in the bay of Sligo, is called in the annals *Inis-Muireadhaigh*, and it received its name from *Muireadhach*, the first bishop of Killala, who flourished in the seventh century.

Iomhar or *Eimher* [Eever] is a man's name which was formerly very common, and which still survives as a family name in the forms of Ivor, Ivors, Evers, and even Howard. The village of Ballivor in Meath exhibits this name very nearly as it ought to be pronounced, the Irish being *Baile-Iomhair*, Iver's town. There was a celebrated chief of the O'Donovans named *Iomhar* who lived in the thirteenth century, and from whom a considerable sept of the O'Donovans were descended. He built a castle called from him *Caislean-Iomhair*, which long remained in possession of the family; it is now called Castle Eyre, and its ruins still remain near the little village of Unionhall in the parish of Myross, at the mouth

of Glandore harbour in Cork. He was a great trader: and the legends of the peasantry still relate that he lives enchanted in a lake near the castle—Lough Cluhir—and that once in every seven years his ship is seen with colours flying over the surface of the water (see O'Donovan's *Four M.* VI., 2439). Crossmakeever in Derry exhibits the family name with *Mac*, still very common—this name signifying Makeever's or MacIvor's cross. *Muireagán*, genitive *Muireagáin*, is a very old Irish personal name, signifying a mariner, from *muir*, the sea; and it is still used in the form of Morgan. There is a place near Abbeyleix in Queen's County, called Cremorgan, the Irish name of which is *Crioch-Muireagáin*, Muregan's district. In the four last names the modification in sound and spelling of the genitive disappears in the anglicised forms.

II. The initial letter of a personal name in the genitive case, following a noun, is usually aspirated, if it be one of the aspirable letters. This occurs in the Irish language, but in the anglicised forms the aspirated letters are often restored. *Múirn* or *Múirni* (signifying love or affection), was a woman's name, formerly in use in Ireland; *Finn Mac Cumhaill's* mother, for instance, was called *Múirni Muncaim* (of the beautiful neck). There is a village and parish west of Macroom in Cork, called Ballyvourney, where some woman of this name has been commemorated; for the Four Masters, in recording it as one of the camping places of O'Sullivan Bear in his retreat from Dunboy in 1602, call it *Baile-Mhuirne*, Murna's townland. The aspirated *m* is restored in Carrigmoorna (*Murna's* rock) in the parish of Kilrossanty in Waterford. In this townland there is a conical stony hill, having a large rock on the summit, with an old *lis* near it; and within this rock dwells

the enchantress Murna. When the wind blows strongly in certain directions, a loud whistling sound comes from some crevices in the rock, which can be heard distinctly half a mile off; and the peasantry who know nothing of such learned explanations, and care less, will tell you, among many other dim legends of the lady Murna, that this sound is the humming of her spinning wheel.

III. The genitive of *ua* or *o* (a grandson) is *ui*, which is pronounced the same as *ee* or *y* in English; and consequently when a local name consists of a noun followed by a family name with *O* (such as O'Brien) in the genitive singular, the *ui* is usually (but not always) represented in anglicised names by *y*. This is very plainly seen in Cloonykelly near Athleague in Roscommon, *Cluain-Ui-Cheallaigh*, O'Kelly's meadow; in Drummyarkin in Fermanagh (near Clones), O'Harkin's *drum* or hill-ridge. Cloonybrien, near Boyle in Roscommon, where a portion of the Annals of Lough Key was copied, is called in Irish *Cluain-I-Bhraoin*, O'Brien's meadow. Knockycosker, north of Kilbeggan in Westmeath, is written by the Four Masters *Cnoc-Ui-Choscraigh*, O'Cosgry's hill. The barony of Iraghticonor in the north of Kerry, is called in Irish *Oireacht-Ui-Chonchobhair*, O'Conor's *iraght* or inheritance.

In the parish of Moycullen in Galway there is a townland, now called Gortyloughlin; but as we find it written Gurtyloughnane in an old county map, it is obvious that here *n* has been changed to *l*—a very usual phonetic corruption (1st Vol., Pt. I., c. III.), and that the Irish name is *Gort-Ui-Lachtnain*, the field of O'Lachtnan or O'Loughnane—a well-known family name. This townland includes the demesne and house of Danesfield, the name of which is an attempted translation of the

incorrect name Gortyloughlin, the translators thinking that the latter part was identical with *Lochlannach*, one of the Irish terms for a Dane. But the Danes had nothing to do with the name, for neither Gortyloughnane nor Gortyloughlin, could bear the interpretation of Danesfield, which is one of the many instances of false translations in our local nomenclature. The family name *O'Lachtnain* is commemorated in Ballyloughnane, the name of two townlands, one in the north of Tipperary (near Birr), and the other near Croom in Limerick—O'Loughnane's town. With *gort* for the initial term we have Gortyclery near Mohill in Leitrim, Gortyleahy near Macroom in Cork, and Gortymadden in the parish of Abbeygormacan in Galway, O'Clery's, O'Leahy's, and O'Madden's field respectively.

This *y* sound of *ui* is often altogether sunk in the *y* of *Bally* and *derry*, when a family name follows these words. The parish of Ballyboggan in Meath takes its name from a celebrated abbey whose ruins are still to be seen on the Boyne, and which is called in the annals *Baile-Ui-Bhogain*, (the abbey of) O'Boggan's town. There are several places in different counties called Ballykealy; the Four Masters give the correct form of the name when they mention Ballykealy in Kerry, which they call *Baile-Ui-Chaehuighe*, O'Keely's town. Half way between Athenry and Oranmore, just by the railway at the south side, there is an old castle ruin called Derrydonnell, the Irish name of which is given in the same authority, *Doire-Ui-Dhomhnaill*, O'Donnell's oak wood.

IV. When a local name consists of a word followed by a family name with *O*, in the genitive plural (i.e. having such an interpretation as "the rock of the O'Donnells"), in this case, whilst the

O retains its own form unchanged, the first letter of the following word is eclipsed (if it admit of eclipsis) exactly the same as if the *O* were the article in the genitive plural. As this is a very important law, and influences great numbers of names, and as besides it is very generally followed in the anglicised forms, I will illustrate it by several instances.

Many examples of this usage might be quoted from the annalists. The Four Masters record at 1559, that Calvagh O'Donnell was taken prisoner in the monastery of *Cill-O-d Tomhrair*, the church of the *O'Tomrairs*. The ruins of this monastery are situated near the shore of Lough Swilly, two miles from the village of Rathmelton in Donegal. The name ought to be pronounced *Killodorrir*, but the Irish speaking people change the last *r* to *l* (1st Vol., Part I., c. III.), and pronounce it *Killo-dorril*; and those who anglicised the name from this corrupted it further by changing the *rr* to *nn*, so that the old church is now always called Killo-donnell, as if it took its name from the O'Donnells. The family of *O'Tomhrair*, who now call themselves Toner, took their name from an ancestor, *Tomhrar*, whose name was borrowed from the Danish *Tomrar*, or *Tomar*.

Torney is now a pretty common family name, the correct form of which is O'Torna. According to O'Curry (Lect., II., 59) they derive their name from the celebrated poet Torna Eigeas, who flourished in the fourth century; and they inhabited the district of O'Torna in the north of Kerry. The name of this district is still retained in that of the monastery and village of Abbey-dorney; the former, which was founded in 1154, is called in Irish by the Four Masters, *Mainistir-O-dTorna* [Mannister-Odorna], the abbey of the

O'Tornas. The word "abbey" is omitted in the name of the parish, which is now called O'Dorney. Another name exactly similar to this last is Ogonnelloe, which is that of a parish in Clare; here the word *tuath* is understood:—*Tuath-O-gCoingialla*, the district of the O'Conneelys. Near Croom in Limerick is a townland called Tullovin, which exactly represents the sound of *Tul'-O-bhFinn*, the hill of the O'Finns, where the *f* is eclipsed by the *bh* or *v*; and the same family name is commemorated in Graigavine near Fiddown in the south of Kilkenny, *Graig-O-bhFinn*, the O'Finns' *graique* or village.

In the year A.D. 869, Hugh Finnliath, king of Ireland, gained a victory over the Danes at a place called by the annalists *Cill-Ua-nDoighre* [Kirloneery] the Church of the O'Deerys; which Dr. Todd believes to be the place now called Killineer near Drogheda. The personal name *Doighre* [Dira] from which this family name has been formed, though formerly in use, is now obsolete; but it is preserved in local nomenclature. Some man of this name is commemorated in Duniry, now a parish in Galway, where the Mac Egans, hereditary brehons to the O'Kellys of HyMany, long had their residence, and which in their writings, and in the Four Masters, is called *Dun-Doighre* (*D* lost by aspiration), *Doighre's* fortress.

There is a parish near the town of Antrim, called Donegore, which Colgan calls *Dun-O-gCurra*, the fortress of the O'Curras; and the old fortress still exists, and is called Donegore moat (Reeves: Eccl. Ant. 64, note *d*).

The Four Masters at A.D. 1393 record a conflict between two families of the Mac Dermots, fought at a place which they call *Cluain-O-gCoinnen*, the meadow of the O'Cunnanes, which is situated near

Frenchpark in the north of Roscommon, and is now called Cloonnagunnane. Near Borrisokane in Tipperary there is a place called Kyleonermody; here the *n* in the middle represents a *d* which it eclipses, the whole name being *Coill-O-nDiarmada*, the wood of the O'Dermody's, a family name still common in Limerick and Tipperary. *Diarmaid* as a personal name is commemorated in Dundermot (Diarmad's fortress) a townland giving name to a parish in Antrim, which itself takes its name from a large earthen fort over the Clough Water near where it joins the river Main. Killodiernan is an old church giving name to a parish in Tipperary, one of the churches that took their names from families, where the O'Tiernans were probably *erenaghs* or hereditary wardens of the church, the Irish name being *Cill-O-dTighearnan*. A name exactly corresponding to this is Killogilleen in Galway, exhibiting the eclipsis of *c* by *g*:—*Cill-O-gCillin*, the church of the O'Killeens, or as they now call themselves, Killeens.

Occasionally in constructions of this kind, the *O* disappears in the process of anglicising, while the effect of the eclipse remains. This is seen in Rathgormuck, the name of a village and parish in Waterford, which they now pronounce in Irish *Rath-a-gCormaic*, but which, thirty years ago, the old people called *Rath-O-gCormaic*, the fort of the O'Cormacs. On this it is to be remarked that in many parts of Ireland, the *O* of family names is pronounced *A* in the colloquial language:—Daniel O'Connor for instance would be made *Domhnall-A-Conchubhair*.

In a few cases both the *O* and the eclipse are obliterated, as in Rosbercon, the name of a village in the south of Kilkenny, which on account of being situated in the ancient territory of *Ui-Ber-*

chon, is called in Irish *Ros-Ua-mBerchon*, the wood of the O'Berchans.

V. The *mac* of family names is often written *mag*, even in manuscripts of authority. Among a great many examples of this I may mention the family of Magroarty, who were keepers of the celebrated reliquary called the *caah* or *cathach*, belonging to the family of O'Donnell. The Four Masters mention this family twice, and in both cases write the name *Mag Robhartaigh* (son of *Robhartach* [Roartagh]); and the *g* holds its place in the modern form, as well as in local names derived from the family. An example of this is Ballymagroarty, the name of two townlands, one near the town of Ballyshannon, and the other near the city of Derry, which Colgan writes *Baile-Meg-Rabhartaich*, Magroarty's townland. The Magroartys resided in and gave name to these places, and it is probable that they held the lands in virtue of their office.

VI. When *mac* in the genitive plural follows a noun, if the noun following begin with a vowel, *n* is inserted after *mac* and before the vowel. This *n* is merely an inflectional termination, and belongs to the ancient form of declension, as may be seen by reference to Zeuss, *Gram. Celt.*, p. 221. An excellent example of this is Kilmacrenan, (*Cill-Macn-Enain*), examined in 1st Vol. It is seen also in Kilmacnoran, two miles east of Ballyhaise in Cavan, *Cill-Macn-Odhraín*, the church of the sons of *Odhraín* or *Oran*. There is a barony in the east of Galway called Clonmacnówen, or more correctly Clanmacnówen; the name divides itself this way, Clan-macn-ówen; Irish, *Clann-mac-nEoghan* (Four M.), the descendants of the sons of *Eoghan* or *Owen*; and this tribe were descended and took their name from *Owen*, the son of *Donall*

More O'Kelly, chief of Hy Many, who flourished in the early part of the thirteenth century.

VII. When a local name consists of a noun followed by a family name beginning with *mac*, or by any surname following *mac*, the *m* of *mac* is often aspirated; as in Derryvicneill in the parish of Attymas in Mayo, *Doire-mhic-Neill*, the oak-wood of Niall's son; Ballyvicnacally near Dromore in Down, the town of the son of the *calliagh* or *hag*.

VIII. The *v* of this anglicised syllable *vic* or *vick*, is often omitted both in pronunciation and writing, leaving only *ick*, and sometimes nothing more than the mere sound of *k*. This is a contraction very common in Irish family names; and in a great many that begin with *k*, *c*, or *g*, these letters represent the last letter of the *mac* or *mag*. Keon is shortened from Mac Owen; Cuolahan from *Mac Uallachain*; Cribbin, Gribbin, and Gribbon, from *Mac Roibin*, the son of Robin, or little Robert.

The Irish call the Berminghams *Mac Fheorais* [Mac Orish], i. e. the son of Feoras, or Pieras, or Pierce, a name derived from an ancestor, Pierce, the son of Meyler Bermingham, who was one of the chief heads of the family. Several branches of this family have altogether dropped the English name, and adopted the Irish; but it is almost universally contracted from Mackorish to the forms Corish, Corus, and Chorus, all family names common in certain parts of Ireland. Some member of this family gave name to Ballycorus in the county of Dublin, near Enniskerry, well known for its lead mines, the full name of which is *Baile-Mhic-Fheorais*, the town of Mac Orish or Bermingham. The hereditary name Pierce or Feoras, without the *mac*, is preserved in Monasteroris, the

name of a ruined monastery near Edenderry in King's County, which was founded by Sir John Bermingham for Franciscans in the year 1325, and hence called *Mainister-Feorais* (Four M.), the monastery of (*Mac*) *Feorais*. (See Sir William R. Wilde's "Boyne and Blackwater.")

A good example of the custom now under consideration in its application to local nomenclature, is Ballickmoyler, the name of a village in Queen's County, which signifies the town of the son of Moyler or Myler. So also Gorticmeelra in Roscommon, Mac Meelra's *gort* or field; Killickaweeny near Kilcock in Kildare, *Coill-mhic-a'-Mhuimhnigh*, the wood of the son of the *Muimhneach* [Mweenagh] or Munsterman. Near the bank of the grand canal, two miles west of Tullamore in King's County, is an old castle called Ballycowan, which gives name to the barony in which it is situated. The Four Masters at 1557 write the name *Baile-mhic-Abhainn*, the town of the son of *Abhann* or *Aibhne*, a personal name formerly in use, and still sometimes met with in the anglicised form Evenew. There is a place in King's County and another in Kildare, called Cadamstown; the Irish form of this name is preserved by the Four Masters, who write the name of Cadamstown in King's County, *Baile-mic-Adam*, the town of Adam's son; and the correct anglicised form Ballymacadam is the name of some places in Kerry and Tipperary.

IX. The *c* of *mac* is sometimes dropped. There is a parish in Tipperary called Kilmastulla, which should have been anglicised Kilmacstulla, for it is written in the Down Survey *Killm^cStully*, and signifies Mac Stully's church. In like manner, Ballymadun, a parish in the north of the county of Dublin, is written in an ancient Latin document, quoted by Dean Reeves (O'Dugan, Notes, V.) *Villa*

Macdun, indicating that the correct anglicised name is Ballymacdun, Macdun's townland. So Ballymascanlan, a parish in Louth, ought to have been, and indeed often is, called Ballymacscanlan, the town of Scanlan's son.

I will now proceed to instance a few characteristic Irish personal and family names, and to illustrate the manner in which local names have been formed from them; and I will first resume the consideration of those names derived from *dubh*, black, all of which, like *Dubhan*, must have been originally applied to persons with dark hair and complexion.

One of these is *Dubhthach* [Duffa], which has descended to our own day in the form of Duffy and O'Duffy. I do not wish to venture on an explanation of *thach*, the latter part of the word: it may be possibly nothing more than a suffix, for it is found in other names, such as *Carthach*, *Cobhthach*, &c. *Dubhthach* is a name of great antiquity; and those who have read the history of St. Patrick's preaching in Ireland, will remember king *Laeghaire's* arch poet *Dubhthach*, whom the saint converted when he preached before the king and his court in Tara, A.D. 433. Some individual of this name must have formerly possessed Tamna-doe near Moneymore in Derry, which is called in Irish *Tamhnach-Dubhthaigh*, *Dubhthach's* field; and we have the name also in Ballyduffy in Longford, Mayo, and Roscommon, the townland of Duffy or O'Duffy.

From the same root we have *Dubhalthach*, which means a dark-complexioned, lofty person; though the *alt* would bear other interpretations besides lofty. This name is generally anglicised Duald or Dudley, but it is now seldom met with in any form. Lissadulta in the parish of Kil-

thomas in Galway, signifies Duaid's fort—*Lios-a'-Dubhaltaigh*. This personal name is strangely perverted in Moneygold, the name of a place near the village of Grange in Sligo. The last syllable, *gold*, has been extracted from the long name *Dhubhaltaigh*; but the whole process is in strict accordance with phonetic laws already explained (1st Vol., Part I., c. III.): viz., *Dhubhaltaigh* reduced to *Dhubhalt* by throwing off the last syllable; representing this phonetically, and substituting *g* for *dh*; after this it required little pressure to force Moneyguald to Moneygold, for *money* naturally suggested *gold*, according to the ordinary process of popular etymology:—*Muine-Dhubhaltaigh*, Duaid's shrubbery.

One of the best known names derived from this root *Dubh* is *dubhda*; here it is combined with the ancient adjectival termination, *de* or *da*; and signifies black-complexioned. What lover of oysters has not heard of Poldoody! It is a large pool at the shore near the Red Bank of Burren in the north of Clare; and it produces oysters of excellent quality in great abundance. The name, however, has nothing to do with oysters, for it is merely *Poll-Dubhda*, Dooda's pool. We know nothing of this *Dubhda*, but he may in all likelihood get the credit of being an epicure in oysters. A chieftain of this name, who flourished in the seventh century, and was ninth in descent from the monarch Dathi, was the ancestor of the family of *Ui Dubhda*, or O'Dowd.

Dubhagán is a diminutive of *dubh*, and signifies literally a little dark man. It is well known as a family name in the phonetic form Dugan or O'Dugan; and families of the name are commemorated in the townlands of Ballydugan in

Down and Tipperary, whose name signifies O'Dugan's townland.

Personal names derived from colours are very numerous in Irish, and it may be instructive to enumerate a few of the most important and usual. *Odhar* [oar] is pale, pale-brown, pale-faced; one of the chieftains of the O'Carrolls, who was slain in 1581 by the O'Conors Faly, was styled William *Odhar*, or William the pale-faced. The term in its simple form was in former days used as a personal name: and it is exhibited in Hoare, a family name occurring often in Cork and other southern counties, where the name is in Gaelic *Uah Uidhir*, pronounced O'Heere. But the Hoares of Wexford are English, and their name is from *hoar*, gray-haired. From a chieftain of this name, who was seventh in descent from *Colla Da Chrich*, and who lived in the sixth century, the Maguires took their name. For *Uidhir*, the genitive of *Odhar*, is pronounced *eer* or *ire*; and Maguire is a tolerably correct representative, so far as sound is concerned, of *Mac Uidhir*, which signifies literally the son of the pale-faced man. Ballymaguire (Maguire's town) near Lusk in Dublin, and another townland of the same name in Tyrone, were both so called from members of this family.

The diminutive *Odhran* [Oran: little pale-faced man] is far more frequent as a personal name than *Odhar*. It was moreover in use at a very early period of our history; St. Patrick's charioteer was St. *Odhran*, who gave name to a place called Desert-Oran in Offaly. It is often found forming part of local names, of which the following are examples. There is a townland called Seoran in the parish of Knockbride in Cavan, which is called by the annalists *Suidhe-Odhrain*, Oran's

seat. Deroran in the parish of Termonmaguirk in Tyrone, is called Deryowran in the map of the Plantation, i. e. *Doire-Ódhraín*, Odran's oak-wood. Mullagheran, Oran's summit, is the name of a place in the parish of Drumlumman, Cavan; there are some places in Tyrone and Cavan called Rahan (rath, a fort); Killoran, the name of several townlands in Galway, Tipperary, and Sligo, is Oran's church; Ballyoran, Oran's townland; we have Templeoran in Westmeath, Oran's church; and the name of Templeorum near Fiddown in the south of Kilkenny, has been corrupted from this, for in the Irish elegy on the Rev. Edmund Kavanagh, by the Rev. James Lalor, it is called *Teampull-Ódhraín*.

The Irish word *flann*, as a noun, signifies blood; and as an adjective, red or ruddy. From a very early period it has been used as a personal name, and it must have been originally applied to a ruddy-faced man. Flann, or, as he is usually called, Flann of the monastery, was a celebrated annalist, poet, and professor, who flourished at Monasterboice, and died A.D. 1056. The genitive form is *Flainn*, which is pronounced Flinn or Floin; and hence the family name O'Flinn. In this name the *F* is sometimes aspirated, which altogether destroys its sound; and then the name becomes O'Lynn, which is also pretty common. But the *O* is now usually omitted from both names, reducing them to Flinn and Lynn. *Flann* also forms a family name with *mac*, and in this case the *F* is always aspirated and omitted; thus *Mac Fhlainn* has given us the family name Macklin, which will remind the reader of the celebrated actor (whose real name, however, was Mac Loughlin); while other branches of the same family call themselves Magloin or M^cGloin. Many again drop the *Mac* or *Mag*, the *g* of which gets attracted

to the *l* (see p. 143); and this gives rise to the family names Glynn and Glenn.

About three-quarters of a mile west of the town of Boyle in Roscommon, near a small cataract on the river, just at the railway bridge, there is an old church which is often mentioned in the annals by the names *Eas-Dachonna* and *Eas-Mic-nEirc* (*eas*, a waterfall), from St. *Dachonna*, the son of *Erc*, who was the patron of the place. But in later ages it has been called *Eas-Ui-Fhlainn*, O'Flynn's cataract, from the family of O'Flynn, who were the *erenaghs* or wardens of the church; and this old name is exactly represented in sound by the present name of the church, *Assylin*. Near the village of Desertmartin in Derry, there is a small lake called *Loughinsholin* (and sometimes incorrectly *Lough Shillin*), or in Irish *Loch-innse-Ui-Fhlainn*, the lake of O'Flynn's island. This island was a *crannoge* (see this in 1st Vol.), and was a fortress of such importance that it gave name, not only to the lake, but to the barony of *Loughinsholin*. From the same branch of this family two other places in the same neighbourhood took their names, viz., *Desertlyn* (O'Lynn's hermitage), and *Monasterlynn* (O'Lynn's monastery), but the latter is now always called by the seductive name of *Moneysterling*.

The family name with *mac* is commemorated in *Ballymaglin* in Derry (*bally*, a townland); and in *Crossmaglin*, the name of a village in Armagh, the full name of which is *Cros-meg-Fhlainn*, *Maglin's* cross. And we have the personal name exhibited in *Attyflin* near *Patrickswell* in Limerick, and in *Attiflynn* near *Dunmore* in Galway, both of which are called in Irish *Ait-tighe-Flainn*, the site (*ait*) of *Flann's* house.

With the diminutive termination *gán*, and a

vowel sound inserted (pp. 32 and 3, *supra*), the name *Flannagán* has been formed—little Flann—a little ruddy-faced man; and from this again comes the family name of O'Flanagan, or Flanagan, as they now generally call themselves. The *F* of this name becomes aspirated and omitted in Ballylanigan, the name of some places in Limerick and Tipperary—*Baile-Ui-Fhlannagain*, O'Flanagan's town.

I might give many more examples of personal names derived from colours—indeed there is scarcely a colour that does not originate a name—but I will content myself with the foregoing. I will now instance a few personal and family names derived in various ways, and give examples of local names derived from them.

Aedh [ay: sounded like the *ay* in *say*], genitive *Aedha*, is interpreted by Cormac Mac Cullenan, Colgan, and other ancient writers, to mean fire. It is cognate with Gr. *aithos*, “also with Lat. *aedes*, Skr. *edhas*, firewood. Hence the Gaulish name *Aedui*—Welsh *aidd*, warmth” (Stokes in Cor. Gl.: see also on the name *Aedui*—“Die bei Caius Julius Caesar vorkommenden Keltischen Namen in ihre-rechtheit festgestellt und erläutert,” by C. W. Glück, p. 9). In its original application it was probably used in the sense of a fiery warrior. This name has been in use in Ireland from the most remote antiquity; and as we have seen, it was used among the Gauls in the time of Julius Cæsar. We find it among those early colonists, the Dedannans; and it was very common among the Milesians who succeeded them. It was the name of a great many of our ancient kings; and the Irish ecclesiastics named *Aedh* are almost innumerable. Those who write in Latin use the form *Aidus*; and in English it is always made

Hugh, which however is a Teutonic name, with an entirely different signification.

From it are derived the two family names of *O'hAedha* and *Mac Aedha* [O'Hay, Mac-Ay], both of which have been modified into various modern forms. The most correct anglicised form of the first is O'Hea or O'Hay, which is still common, but some families call themselves Hay. In Limerick the name is very common in the form of Hayes, which in the cities is sometimes changed to Haiz, to make it appear, I suppose, of foreign origin. The usual modernised form of *Mac Aedha* is Magee, which is correct, or M^cGee, not so correct, or Mackay, which would be correct if accented on the last syllable, which it generally is not; and it is made M'Kay by some. It is very common in the form of Mac Hugh, which again is often still further modernised to Hughes.

The simple name, variously modified, is found in great numbers of local names. It is represented by *ee* (as it is in *Magee*) in *Inishee* quoted farther on. There is a parish near *Killybegs* in *Donegal* called *Killaghtée*, which takes its name from an old church, the ruins of which are still to be seen near the hamlet of *Bruckless*. The name signifies the church of *Aedh's leacht* or sepulchral monument; and a large stone about six feet high, with a curious and very ancient cross inscribed on its face, which stands in the graveyard, marks the site of the old *leacht*, where *Aedh*, who was probably the original founder of the church, lies buried. *Aedh* has the same form in *Rathmacnee*, the name of a parish near *Carnsore Point* in *Wexford*, where the ruins of a castle still stand, probably on the site of the ancient rath which gave origin to the name:—*Rath-mac-nAedha*, the fort of the sons of *Aedha* (*n* inserted, p. 142). But it is more usually repre-

sented by *ea*, as we see in Caherea, the name of some places in Clare—*Cathair-Aedha*, Hugh's *caher* or circular stone fortress.

Not unfrequently the name is made Hugh, as in Tullyhugh in Armagh and Sligo, Hugh's hill; Rathhugh in the parish of Ahamlish in Sligo, Hugh's fort. The barony of Tirhugh in the extreme south-west of Donegal, is called in Irish authorities, *Tir-Aedha*, the territory of Aedh; and it received that name from *Aedh* or Hugh (son of Ainmire), the king of Ireland who summoned the celebrated convention of Drumceat in 573, and who was slain at the great battle of Dunbolg, A.D. 598. Before his time this territory bore the name of *Sereth*.

This name *Aedh* is often so very much disguised by contraction as to be quite undistinguishable without the aid of written authorities. A good example of this is the well-known tribe name of Clannaboy or Clandeboy, which is a short form of the old name *Clann-Aedha-buidhe* [Clan-ay-boy] as we find it in the annals: these people were so called from *Aedh-buidhe* (yellow Hugh) or Hugh Boy O'Neill, a chieftain who was slain in the year A.D. 1283. In the fourteenth century they possessed an extensive territory in the counties of Down and Antrim, and this was the ancient Clannaboy; but the name no longer exists, except so far as it is preserved in Lord Dufferin's seat of Clandeboye near Bangor in Down. Lissofin is a townland in the parish of Tullagh in Clare, the Irish name of which is *Lios-Aedha-Finn* [Lissay-fin] the fort of Hugh the fair, derived from *Aedh Finn*, the ancestor of the family of Mac Namara Finn.

The family name with *O* is commemorated in Cloonyhea in the parish of Drangan in Tipperary,

O'Hea's meadow; also in Ballyhay, the name of a parish in Cork, and of a townland in Down near Donaghadee (Ballyhayes, Inq.—1623), as well as in Ballyhays in Kildare—all signifying O'Hea's town. We have the family name with *mac* in Ballymacue in Tipperary, and Ballymagee near Bangor in Down: so also in Kilmakee the name of two places in the parishes of Derryaghy and Templepatrick in Antrim, the church of Hugh's son.

The personal name *Aedhagán* (little *Aedh*) is formed by adding the diminutive *gán* with a vowel sound before it (pp. 32 and 3); and this again gives origin to the family name *Mac-Aedhagáin* or Mac Egan, now generally Egan, descended and named from *Aedhagán*, a chieftain who lived in the eleventh century. The Mac Egans were long celebrated for learning, and one branch of them, who were hereditary brehons to the M'Carthy More, resided at Bally-Mac-Egan on the Shannon, in the parish of Lorrha in Tipperary. There are several other names formed from this name *Aedh*. See p. 30, *supra*.

Eoghan [Owen] means, according to Cormac's Glossary, well born. This name is now very common in Wales, Scotland, and Ireland, in the phonetic form Owen; but it is also often changed to Eugene, which is the corresponding Greek name having the same meaning. The family name Mac-Owen is derived from it, but it is more often written M'Keon and Keon (*c* attracted: p. 143). It generally has the form Owen in local names, as in Dunowen in Cork and Galway, called in the old records *Dun-Eoghain*, Owen's fort; Ballyowen, a pretty common townland name, Owen's town; Kilballyowen in Clare, Limerick and Wicklow, the church of Owen's townland. Derryowen, an

old castle in the parish of Kilkeedy in Clare, giving name to a townland, is called by the Four Masters, *Doire-Eoghain*, Owen's oak-wood.

Art is an ancient Celtic word which, according to Cormac's Glossary, has three meanings:—"A stone," "God," and "noble." As a personal name it was, I suppose, originally meant to convey the idea of hardness, bravery, and power of endurance in battle. It was much used in Ireland, and that from a very early time, several of our ancient kings having borne the name; and it was equally common in Wales in the form of Arthur—a name which will remind every reader of the great Welsh mythical hero, with his knights of the round table. As a personal name it is still used in Ireland, but is now always made Arthur; and as a family name it exists in *O'hAirt* or O'Hart, now more generally Hart; and also in Mac Art and Mac Arthur.

Local names that end in the syllable *art*, may be considered as commemorating persons of this name, unless when it is obviously connected with preceding letters, as in *scart*, *mart*, *gart*, &c. It is seen in Carrigart, Art's or Arthur's rock, a village in Donegal; and in Drumart in Armagh, Art's ridge. Some person named Mac Art gave name to the great fortress on the top of Cave Hill near Belfast, well known as Mac Art's fort; and we have Ballymagart in Down, and Ballymart in Waterford, Mac Art's town. *Artagan* is a diminutive of Art, from which we have the family name O'Hartigan or Hartigan, still to be met with in some of the southern counties. Dunlang O'Hartagan was the name of one of the Dalcassian heroes slain at the battle of Clontarf.

Aengus is a name which has been in use in Ireland from the earliest period. One of the most celebrated of our mythical characters was the great

Dedannan enchanter, *Aengus an Bhrogha*, i. e. Aengus of Bruga on the Boyne; and Aengus was the name of one of the three brothers—sons of Erc—who led a colony to Scotland in the year 506, and founded the Scottish monarchy. From that period it became equally common in Scotland; and in the usual anglicised form, Angus, it will be recognised as the name of one of the leading characters in Macbeth. In Ireland it is still in use as a personal name, but nearly always changed to *Æneas*.

The name is compounded of *aen*, one, and *gus*, strength or valour; and it is to be interpreted as meaning a unity or concentration of strength. One of its genitive forms is *Aengusa* [*Eanusa*], which appears in the family names *Mac Aenghusa* and *O'hAenghusa*, or Magennis and O'Hennessy or Hennessy. Some members of the latter family gave name to Ballyhennessy in Clare, Cork, and Kerry, the town of O'Hennessy. Another genitive form is *Aenghuis*, which is popularly pronounced *Eneece*; and this is represented in Killyneece near Magherafelt in Derry, and in Derryneece in Fermanagh, both signifying Aengus's wood; and with a slight change in the sound, in Taghnoose in the parish of Kilkeevin in Roscommon, Aengus's house.

Another name containing the root *gus* is Fergus which signifies manly strength, from *fear*, a man; and it is equally ancient with the preceding. It assumes various forms in local names. Sometimes the name remains unchanged, as in Kilfergus in the parish of Loughill in Limerick, Fergus's wood; more often *g* disappears by aspiration, as we see in Tulfarris on the river Liffey near Pollaphuca waterfall, the hill (*tulach*) of Fergus. Still more frequently the word loses the initial *f* by aspira-

tion, as in Ballyargus in Inishowen, the town of Fergus; and often both the *f* and the *g* drop out, as we see in Attyreesh in the parish of Oughaval in Mayo, *Ait-tighe-Fhearghuis*, the site (*ait*) of Fergus's house.

Great numbers of Irish personal names were taken from the names of animals; the individuals being supposed to possess in an eminent degree the characteristic qualities of the animals they were named after. Sometimes these names were taken without any change, and applied to men or women; but more often they had diminutives or other terminations, or they were compounded with other words. We have in this way borrowed *cu*, a hound, from which numerous names are derived; *colum*, a dove, whence *Columba* and *Columkille*, and the diminutive *Columán* or *Colman* (Latinised *Columbanus*) from which again are the present family names *Colman* and *Coleman*; *laeg*, a calf; *cuach*, a cuckoo; *os*, a fawn; *fael*, a wolf, whence *Faelán* (little wolf), and the family name *O'Faeláin*, now *Phelan* and *Whelan*; *sionnach*, a fox; *broc*, a badger, and the diminutive *brocán*, whence the family name *O'Brogan* or *Brogan*; *én*, a bird; and a host of others.

Cuan, probably a diminutive of *cu*, is very usual as a man's name; there were several saints named *Cuan*, from whose churches the townlands and parishes now called *Kilquane* and *Kilquain* were so named. The genitive of *cu* is *con*, which is the form usually found in family and local names. *Cu* forms the beginning of a great many names; such as *Cu-mara*, hound of the sea, given first, I suppose, to a skilful sailor or a bold leader of maritime expeditions. From a chieftain of this name, who died in 1014, and who was 23rd in descent from *Olioll Olum* king of *Munster*, de-

scend the family of Mac Conmara now Macnamara. There is a parish in Mayo near the village of Swineford, called Kilconduff, taking its name from an old church which the Four Masters call *Cill-Chonduibh*, the church of Cuduff (black hound), a person of whom I know nothing more.

Cumhaighe [Cooley] is another personal name, which was formerly pretty common:—*magh*, a plain—hound of the plain. This name is often anglicised Quintin. In the parish of Ardquin in the Ards in Down, there is a lake called Lough Cowey: near the shore of Tara bay in the same neighbourhood, is an old disused cemetery called Templecowey; and there are also Quintin castle, Quintin bay, and Ballyquintin townland, which gives name to the extreme southern point of the Ards. All these, according to local tradition, received their names from a saint *Cumhaighe* or Quintin, of whom however we know nothing further. (Reeves: *Ecc. Ant.*, p. 25.)

In the townland of Ballykinlettragh, parish of Kilfian, Mayo, two miles south of the village of Ballycastle, there was in old times a fort called *Liosletreach*, the fort of the *letter* or wet hill-side. This fort was the residence of a family of the *Hy Fiachrach* called *Mac Conletreach*, who were descended and named from *Culetreach* (i. e. *Cu* of *Lios-letreach*), a chieftain who was fifth in descent from Awley, brother of Dathi, king of Ireland, and who must therefore have lived about the middle of the sixth century. The townland of Ballykinlettragh took its name from the family. Besides these, we have Ballyconboy in Roscommon, *Baile-mhic-Chonbuidhe* (see p. 143), i. e. the townland of Mac Conboy, a family named from an ancestor, *Cubuidhe*, yellow hound; and many others might be enumerated.

Bran is a raven, and it was formerly a favourite name for men. Few personal names can show a longer history than this. It was common in Ireland from the earliest times; and it was also used amongst the Gauls, for I look upon it as quite certain that it is identical with *Brennus*, the name of the great Celtic leader who sacked Rome in the fourth century before Christ.

Among many who bore the name in Ireland, the most celebrated was *Brandubh* (black raven), king of Leinster, who defeated and slew Hugh Ainmirè, king of Ireland, at the battle of Dunbolg, in the year A.D. 598. He had his residence at Rathbran, Bran's fort, near Baltinglass in Wicklow. Another *Brandubh* gave name to Rathfran (*b* aspirated to *f*), two miles from Killala in Mayo, well known for its abbey, which Mac Firbis writes *Rath-Branduibh*. There is a sand-bank ford across the mouth of the river, just under the abbey, which is now called the Farset of Rathfran (see Farset in 1st Vol.); but it was anciently called *Fearsad-Tresi*; and according to a story in the *Dinnseanchus*, it was so named from *Tresi*, the wife of Awley, brother of king Dathi, who was drowned in it. (Hy F. 224.) There is also a Rathbran in Meath; and we have Dunbrin (Bran's fortress) in Queen's County, near Athy.

From Bran, son of *Maelmordha* (king of Leinster, slain in the battle of Clontarf), are descended the family of O'Brain, who now generally call themselves O'Byrne, or more generally Byrne, sometimes more correctly O'Brin, and occasionally Burn, Byrnes, Burns, Brin, and sometimes even Byron.

This name, *Bran*, still exists in many local names, the genitive being usually made *brin*, or *vrin*; as for example, Rossbrin near Skull in Cork,

where there is a ruin of one of O'Mahony's castles, Bran's *ross* or peninsula. Clonbrin in King's County, and Clonbrin in Longford, Bran's meadow; Tullowbrin in Kilkenny, Bran's hill; Derryvrin in Kerry, Bran's oak-wood.

From *ech*, a horse (Lat. *equus*) comes *Echegán*, a man's name meaning literally little horse. From an ancestor of this name descended the family of *Mac Echegain* or Mageoghegan, now more generally Geoghegan and Gahagan (*g* attracted: see p. 143). *Eochaidh* [Ohy], signifies a horseman; and from this again is formed the family name *Mac Eochadha* [Mac-oha] or Mac Keogh, now usually contracted to Keogh or Kehoe; but in some places it is made M'Goey. *Eochaidh* was formerly exceedingly common as a personal name. From a chieftain named *Eochaidh Cobha*, who flourished in the third century, a tribe descended called *Uibh-Eachach* [Ivahagh], Eochaidh's descendants, who possessed a large territory in Ulster, now represented in name by the barony of Iveagh in Down. There was another territory of the same name in the south-west of the county Cork which was so called from a tribe descended from *Eochaidh*, seventh in descent from Olioll Olum, king of Munster in the second century.

CHAPTER IX.

NICKNAMES.

No people in the world are, I believe so given to nicknames as the Irish, unless perhaps the Scotch. Among the rural population in many parts of the country, almost every third man is known by some name besides his ordinary surname and Christian

name. Sometimes these epithets are hereditary, and commemorate some family peculiarity or tradition; but more often they describe a personal characteristic of the individual. Sometimes they carry reproach, and are not used except to insult; but very often they are quite inoffensive, and are accepted as a matter of course and with perfect good humour.

In early life I knew a village where more than half the people were familiarly known by nicknames, which were always used, the proper names being hardly ever mentioned. One man, on account of his powers of endurance in faction fights, was called *Gadderagh*, which literally means a tough fellow like a *gad* or withe (affix *rach*, p. 7); another was never called by any name but *Cloosdarrag*, red-ears (which is indeed a historical nickname, for we find it stated in O'Clery's Calendar, that St. *Greallan*, who is commemorated in it, was the grandson of a man named *Cairbre-chuais-derg*); a third was *Phil-a'-gaddy*, or Phil (the son) of the thief; a fourth *Shaun-na-bointree*, John (the son) of the widow; and one man, who was a notorious schemer, was universally called, by way of derision, or "*per antiphrasim*," *Thomaus-a'-sagart*, Tom the priest. So generally had some of these been accepted, and so completely had they superseded the proper names, that to this day I remember those people well by their nicknames, though in many cases I have no idea—and never had—of what the real names were.

On this subject Sir Henry Piers wrote as follows in the year 1682, in his description of the county Westmeath:—"They take much liberty, and seem to do it with delight, in giving of nicknames; if a man have any imperfection or evil habit he is sure to hear of it in the nickname. Thus, if he

be blind, lame, squint-eyed, gray-eyed, be a stammerer in speech, left-handed, to be sure he shall have one of these added to his name; so also from the colour of his hair, as black, red, yellow, brown, &c.; and from his age, as young, old; or from what he addicts himself to, or much delights in, as in draining, building, fencing, and the like; so that no man whatever can escape a nickname who lives among them, or converses with them; and sometimes so libidinous are they in this kind of raillery, they will give nicknames *per antiphrasim*, or contrariety of speech. Thus a man of excellent parts, and beloved of all men, shall be called *grana*, that is, naughty or fit to be complained of (literally ugly or hateful); if a man have a beautiful countenance or lovely eyes, they will call him *cuiagh*, that is, squint-eyed (*caech*: see next page); if a great housekeeper he shall be called *ackerisagh*, that is, greedy (*ocrasach*, hungry or greedy)." (Quoted by O'Donovan in O'Dugan: p. [19]).

But all this is obviously only a remnant of what was anciently the general custom. For originally, as I have already observed, personal names were descriptive; and the people who now designate a man by a nickname, do exactly as their ancestors did thousands of years ago, when they fixed on a name by which a person was to be afterwards known. The propensity of the Irish and Scotch for nicknames may, I think, be explained by the fact, that the tradition of personal names being significant and descriptive, still remains fresh on the minds of the people; and that many of the names themselves retained their significance—that is, they were living, intelligible words—as long as the people continued to speak the Celtic language.

Our annals and histories of both Pagan and Christian times, afford numerous examples of the

prevalence of this custom in remote ages. Some had their proper names altogether changed to others descriptive of some personal peculiarity (see p. 130); while others retained their original names, but had a descriptive epithet appended, like *Cuimin Fada*, or *Cuimin* the tall; *Finan Lobhar*, or *Finan* the leper, &c. And of nicknames, "*per antiphrasim* or contrariety of speech," I will content myself with the mention of one, viz., *Aedh* or Hugh O'Neill, a celebrated chieftain who died in 1230, and who, on account of his incessant activity in opposing the English, was nicknamed *Aedh-Toinleasc*, a sobriquet which would not bear literal translation, but which may be rendered in decent English Hugh Lazybody.

Persons are often commemorated in local names by their nicknames. One who was either purblind or squint-eyed, or who had altogether lost one eye, was usually called *caech*; which when it is anglicised is commonly represented by the syllable *kee*. Aghakee in the parish of Crosserlough in Cavan, represents the Irish *Ath-a'-chaeich*, the ford of the purblind fellow. Killakee, a well known place at the base of the mountains south of Dublin, derived its name in a similar way, the Irish word being *Coill-a'-chaeich*, the blind-man's wood.

The word *dall* is usually applied to a person altogether blind; but it is to be observed that the distinction here made between *caech* and *dall*, is not always observed. There is a place near the town of Roscommon called Ballindall, which is called in Irish *Baile-an-daill*, the town of the blind man. The southern pronunciation (dowl) is exhibited in connexion with an eclipse, in Lisnanowl near Castlemaine in Kerry, which exactly represents the sound of the Irish *Lios-na-ndall*, the fort of the blind men. The genitive plural with the

article and with the eclipse omitted in anglicisation, is exhibited in Tullynadall in Tyrone and Fermanagh, the *tulach* or hill of the blind men.

If the blind have been commemorated, we have also the lame and the halt. A cripple of any kind is designated by the word *bacach* (from *bac*, to baulk or halt), but the word is generally understood to mean a lame man; and from whatever cause it may have arisen, this term is frequently reproduced in local names. As cripples very often take up begging as a means of livelihood, a *bacach* is understood in many parts of Ireland to mean a beggar. There is a townland near the city of Derry called Termonbacca, the *termon* or sanctuary of the cripple. A different form of the word is seen in Knockavocka near Ferns in Wexford, the cripple's hill (*cnoc-a'-bhacaigh*), in which the *b* is aspirated to *v*. With the *b* eclipsed by *m* we have Ballynamockagh near Ballinasloe, *Baile-na-mbacach*, the townland of the cripples or beggars.

There is a townland containing the ruins of a castle in the parish of Killaha in the north of Kerry, called Ballymacaquim; and whoever the man may have been that is commemorated in the name, he himself got a nickname on account of some deformity in his father. The Four Masters mention the castle at 1577, and they call it *Baile-mhic-an-chaim*, the town of the son of the crooked fellow; but whether it was a stooped back, a crooked leg, or a twisted eye, that earned the epithet *cam* for the father, it is now impossible to tell.

An *amadán* is a fool or simpleton; but the word is often applied in derision as a mere nickname, to one who is not exactly a downright idiot, but who has the character of being a foolish, brainless, or spoony fellow; and this application is very com-

mon at the present day in most parts of Ireland, even where the Irish language has been long disused. Fellows of this kind are often commemorated in local names; and the forms the word assumes will be seen in *Ardamadane* (accented on *am*) near Blarney in Cork, the fool's height; in *Tirom'edan* near Ballybay in Monaghan, the land of the fool; in *Trinam'adan* near the village of Gortin in Tyrone (*trian*, a third part or division of land); and in *Knockanam'adane*, near Sneem in Kerry, the *amadan's* hill (see p. 9).

A *bodach* is a clown, a surly, churlish, uncivil fellow; and this opprobrious term is still constantly heard in various parts of the country. Some such ill-conditioned person must have lived at, or owned, *Knockawuddy* near the village of Clarinbridge in Galway, and the same may be said of *Knockavuddig* in the parish of Clonmult in Cork, both anglicised from *Cnoc-a'-bhodaigh*, the hill of the clown or churl. *Monavoddagh* in the parish of Ballynaslaney in Wexford, signifies the clown's bog. *Clownstown*, the name of a place near Mullingar in Westmeath, is merely a translation of *Ballynamuddagh* (*Baile-na-mbodach*, the town of the clowns), which is itself a very common townland name. The *b* in this word (which occurs very often in local names) is seldom preserved intact; it is almost always aspirated, as in the first two names just quoted; or eclipsed, as in *Rathnamuddagh* near the western shore of Lough Ennell in Westmeath, *Rath-na-mbodach*, the fort of the churls.

The word *cábóg* is very much used in different parts of Ireland, even where Irish has disappeared, to denote a clownish, boorish, ill-mannered fellow. The Four Masters have preserved one old name containing this word, viz., *Ard-na-gcabog*, the

clowns' height, which is still applied to a hill at the mouth of the Fergus in Clare, a little south of the village of Clare; and it also appears in Ballynagabog in Antrim, the town of the clowns.

Other ways of designating individuals by nicknames will be seen in Meenirroy in the parish of Conwal in Donegal, which is *Mín-an-fhír-ruaidh*, the mountain-meadow of the red-haired man; a name exactly like Fallinerlea near Cushendun in Antrim, the *fall*, i. e. the hedge or enclosure, of the grey man (*liath*, grey); also in Clooncrim near the village of Ballinlough in Westmeath, the meadow of the bent or stooped man (*crom*). *Ciot* (kith) signifies the left hand, from which again come *Ciotach* and *Ciotóg* [*kittha*, *kitthoge*] two words meaning left-handed. A celebrated chief of the Mac Donnells was called Colkitto, i. e. *Colla-Ciotach* or Colla the left-handed, because (according to tradition) he could use his sword in battle with the left hand as well as with the right. There is a place near the southern shore of Lough Graney in Clare, called Denynagittagh, exactly representing the sound of the Gaelic form *Doire-na-gciotach*, the derry or oak-wood of the left-handed men.

In their passion for nicknames the people did not stop at human beings; for we find that they also vented it on inanimate objects; and townlands even still retain in their names traces of this strange custom. *Spág* [*spawg*] is a ridiculous name for a club foot, or a long ugly foot; and the word is applied in the anglicised form Spaug, to a townland near Ennistymon in Clare, to express probably some queer elongation of shape. It must have been in some derisive or ridiculous sense that the name of Coogyulla, i. e. *Cuige-Uladh*, "the province of Ulster," was given to a townland near

Lisdoonvarna in Clare ; but why exactly the place was so called I have not the least idea. It is curious that there is another townland of this same name about three miles south-east of Templemore, in Tipperary, only slightly varied to the form Coogulla. Lyneen, "little Leinster," is the name of a place in the parish of Moydow in Longford (*Laighen*—pron. *Lyen*, Leinster) ; but I suppose this is merely a fancy name.

Near the village of Inistioge in Kilkenny there is a townland called Ballycocksoost. The tradition of the neighbourhood is, that in former days the people of this townland were very unskilful threshers compared with their neighbours ; in consequence of which the contemptuous name of Ballycocksoost was given to it. But this name will not bear translation into plain English, so the reader must be content with knowing that *súist* is a flail, and that the whole name signifies the town of the dirty flail. A nickname of the same opprobrious character (containing the same root, *cac*, cognate with Lat. *caco*) is Cackanode, applied to a townland in the parish of Clondrohid, near Macroon in Cork, to intimate the extreme badness of the land :—*Cac-an-fhóid*, the dirty part of the *fode*, sod, or soil ; and we have Cockow in the parish of Knockane in Kerry, dirty river.

There is a little street in the Liberties of Dublin called Mullinahack. The first part of this name (*mullen*) will be recognised as the Irish word for a mill ; and Mr. Gilbert (Hist. Dub. I., 351), has traced the existence of a mill there as early as the close of the twelfth century, i. e. before the city had extended quite so far. It is probable that in the good old times when the present name was invented, the mill had fallen into ruin ; and I will merely give the Irish name—*Muilenn-a'-chaca*—

leaving the reader to translate it for himself, and to conjecture why such a name should be given to an old mill.

CHAPTER X.

ENGLISH PERSONAL AND FAMILY NAMES.

AFTER the Anglo-Norman invasion in 1172, English settlers began to arrive and make their home in Ireland. They were for a long time almost confined to what was called the Pale, a small portion of the eastern coast, but gradually they ventured into various other parts of the country; and after the plantations there were few districts of Ireland, where families, either English or of English descent, were not to be found. A large number of the places where they settled changed their old names, and took the names of the new proprietors; and now our topographical nomenclature shows a considerable mixture of English personal and family names.

We have also Danish names, but they are so extremely few that I do not think it necessary to devote a separate chapter to them: I will incorporate in the present chapter those I shall have to illustrate.

When the Irish speaking people came to use or to adopt English or Danish names, they made various changes in them in accordance with the phonetic laws of their own language. It would be easy to classify these alterations minutely if the subject were of any great importance; but a statement of a few of the causes of change will be sufficient here.

I. The Irish language does not admit to such an extent as the Teutonic languages, of the union

of two or more consonants in pronunciation, without the intervention of a vowel sound. Where such combinations occurred in an English or Danish name, the Irish often omitted some of the consonants; or if they were committed to writing by Irish scribes, the letters were inserted, but under aspiration, which indicated their partial or total omission in pronunciation. Thus the Danish name Godfrey, which was occasionally adopted into Irish families, is written by the Four Masters *Gothfraith*, which would indicate the suppression in pronunciation of the *d* (or of *th* which replaces it in the Irish form): *Gothfraith*, pronounced *Goffry*. But in actual use by speakers, the *f* was also generally aspirated and consequently omitted; and the name is exhibited so curtailed in Derrygorry in Monaghan (near the village of Aughnacloy), Gorry's or Godfrey's oak-wood; and in Mullatigorry in the parish of Tedavnet, same county, the hill-summit (*mulla*) of Godfrey's house. So also Redmond is generally reduced to the sound Rayman; as in Kilcreman on the borders of King's County and Tipperary, near Roscrea, in which the *c* is a remnant of *mac* (see p. 143), the name when fully written being *Coill-mhic-Remoinn* [Killickremon], the wood of the son of Redmond.

II. There is no sound in Irish like that of the soft *g* in English (*g* in *gem*); and when this occurs in an English name, it is always replaced in Irish by slender *s*, which is equal in sound to English *sh*. Thus George is always made *Shoresha* (two syllables) in Irish. This rule comes very frequently into operation, and I will give several examples. The Irish form of Geoffrey illustrates both this principle and the last. The Four Masters write it *Seffraigh* (Sheffry); but in actual use

the *f* is always aspirated and omitted, reducing the name to Sherry or Sheara.

A little to the west of Kinsale in Cork is the bay and marine village of Courtmacsherry, the court of Mac Sherry or Geoffrey's son. The person who built his residence or "court" here, and gave the place its name, was an Englishman called Hodnet, who came from Shropshire; but according to Smith (*Hist. of Cork*, II., 3), "The family degenerating into the Irish customs, assumed the name of Mac Sherry." The original Mac Sherry is still vividly remembered in the traditions of the neighbourhood. Other forms of this name are seen in Raheensheara near Rathdowney in Queen's County, Geoffrey's little fort; and in Magherashaghry in the parish of Currin in Monaghan (Maghera, a field or plain), in which the *f* is replaced by the Irish aspirated *c*. In many cases the genitive is made Shearoon or Sherron; as in Knockshearoon near Borrisoleigh in Tipperary, Geoffrey's hill; Ballymacsherron in Erris in Mayo, the town of Geoffrey's son.

John is generally made *Shaun* or *Shane* in colloquial Irish; as in Glenshane near Dungiven, John's glen; Ballymacshaneboy in Limerick, between Ardpatrick and Charleville, the town of the son of yellow John. In Ballyshonock, a name found in several counties, the last syllable, *ock*, represents the Irish *óg*, young or little (see p. 29); and the whole means young John's town. Jordan is usually changed to *Shurdane*, as in Ballyshurdane near Kildorrery in Cork, Jordan's town; but in the anglicised forms the *j* is sometimes restored, which is seen in Cloughjordan, the name of a village in Tipperary, Jordan's stone castle; and in Clonjordan in Wexford, Jordan's meadow. The name Jennings is in Irish Mac Shoneen; and

hence we have Ballymacshoneen, and without the *mac*, Ballyshoneen, which are the names of several places, signifying Jennings's town.

On a lovely site near the junction of the little river Arrigle with the Nore near Thomastown in Kilkenny, Donogh O'Donohoe founded a Cistercian abbey in 1180—Jerpont abbey, now one of the most beautiful ruins in Ireland. The abbey took the name of the site, which is called in Irish *Seiripuin*, and in old documents Seripont, Jeripont, &c. The name means Jerry's or Jeremiah's bridge.

III. The Irish does not possess the English sound of *ch* soft (as in *chaff*); and when this sound occurred in an English name, it was represented by *t* followed by slender *s* in Irish, which is equal to *tsh* in English; thus Castletownroche in Cork is called in the Book of Fermoy *Baile-Caisleain-an-Roitsigh*, the town of Roche's castle, of which the present name is a translation; and it was so called because it was the chief residence of the Roche family, where they kept a great house of hospitality in which scholars, poets, ollaves, shanaghies, &c., were received and treated like princes.

This *ts* is a very correct representation of the English *ch*; but in the spoken language it was almost always changed by metathesis to *st* or *sht*, as we see in Clogharoasty near Loughrea in Galway, Roche's stone castle; and in Ballyristeen near Bonmahon in Waterford, and Ballyrishteen near Dingle in Kerry, the town of *Rishteen* or little Richard.

IV. If an English name presented a combination of sounds not usual in the Irish language, the Irish speakers sometimes got over the difficulty by omitting altogether a portion of the name. Of this the name David affords a good

illustration, for it is universally pronounced *Dau*. Ballydaw, the name of some places in Cork, Kilkenny, and Wexford, signifies the town of David; but this name is still more common in the restored form Ballydavid; and we find it near Hollywood in Down as Ballydavy. Some of these may, however, be derived from the old Irish name *Dathi*; as in case of Ballydavis near Maryborough in Queen's County, which the Four Masters write *Baile-Daithi*. William is always made *Leeam*; and even this is generally further contracted in local names, as in Derrylemoge near Mountmellick in Queen's County, the oak-wood of young William. Isabel is pronounced in Irish *Shibbeal*; and this in an anglicised form gives name to Sybil Head north-west of Dingle in Kerry.

The lady who gave name to this place was Isabel Ferriter, about whom the peasantry in the neighbourhood of Dingle still tell many legends. According to the prevailing tradition, her father was a Galway chief named Lynch. He wished her to marry an Ulster chieftain; but she loved the young lord of Ferriter's castle; and on the very day when she was to give her hand to the northern suitor, she secretly married Ferriter, and fled with him to his stronghold in Kerry. A deadly feud followed; the castle was besieged by the united forces of the old chief and the disappointed suitor; and dreading that his bride might fall into the hands of his rival if the castle were taken, Ferriter hid her on the evening before the assault, in a cave opening on the sea, just under the head, which communicated with the castle by a secret underground passage.

Early next morning he made an unexpected sally from the castle; the besieging forces, taken by surprise, were routed, and the Ulster chief slain; and the father and the young lord were

reconciled on the field of battle. But meantime a fearful storm had raged during the night; and when the husband and the father hastened to the cave, they found that the sea had swept through it, and no trace of poor Isabel was ever discovered from that day to this.

V. In Irish the article is occasionally used before a proper name, as in Killeenadeema, the name of a parish in Galway, which is locally understood to mean the little church (*Killeen*) of St. Dimma: here the middle *a* is the article. But this occurs very seldom, and so far as I am aware, only in the spoken language. This form of expression, however, is very usual where English personal names are concerned. Many examples of this peculiarity might be cited, but the following will be sufficient. Near Rathkeale in Limerick, there is a place called Cloghanarold, a name which is divided in this way, *Clogh-an-Ar-old*, literally the stone castle of *the* Harold, i. e. Harold's castle.

In Ballinrichard near Kinsale in Cork, the *n* represents the article, and the name means Richard's town; and in like manner in Ballinunty near Killenaule in Tipperary, the last part of which represents the old Anglo-Norman name Funt, the *F* being aspirated and omitted according to grammatical rule: the whole name means Funt's town. Knockaunabroona near the village of Mayo, the little hill of (a man named) Brown.

We know that in local names, Irish words often simulate English forms (see 1st Vol., Part I., c. II.); and in like manner many of the personal and family names that appear in our local nomenclature, though they appear to be English, are in reality Irish. Numerous examples of this might be given, but I will content myself with two. There is a townland in the parish of Tem-

pleshanbo in Wexford, now called Ballyhamilton. But in the Down Survey it is written Ballyhumblety and the old pronunciation, Ballyholmuly, is still remembered by the people; which plainly indicates *Baile-Ui-Thomultaigh*, the town of O'Tomulty, a family name still in use in some parts of Ireland.

Whoever has been in the neighbourhood of Kells in Meath, must have remarked the beautiful fertile Hill of Lloyd, a mile from the town, with a tall pillar crowning its summit; from which also the townland in which it is situated is called the Commons of Lloyd. It is considered as a matter of course to have taken its name from a man or a family named Lloyd. But the Irish name *Mullach-Aiti* (Aiti's hill?)—so the Four Masters write it—is in reality veiled under this more modern form. The old name is still remembered in the neighbourhood, but *mullach* is generally shortened to *mul*, as it is in many other places, and the *t* of *Aiti* is changed to *d* (for *t* of ancient Irish is usually made *d* in the modern language); so that the present Irish name is *Mul-Aidi*, which is pronounced as nearly as can be represented *Mulloyda*. This name was, according to the etymological fancy of those who anglicised it, divided in this way—*Mul-Loyda*—the *l* sound being attracted to the second part like the *c* of *mac* (see p. 143, *supra*), and like the *c* of Lough Corrib (see this in 1st Vol.); and while *mul* was correctly interpreted “hill,” the whole name was believed to mean the Hill of Lloyd.

CHAPTER XI.

ARTICLES OF MANUFACTURE.

IN case of some of the articles mentioned in this chapter, it is often hard to say exactly why they gave names to places. Sometimes no doubt people found them in the earth when digging or ploughing deeply; for we know that arrow heads and swords are still often found in battle-fields, butter in bogs, and various household articles in crannoges and raths. Sometimes also when a family who followed a particular trade lived in one spot for any considerable time, the place got a name derived from the things made there. And there are other explanations which will come to the surface as I go along. Whenever there is positive information or good grounds for an opinion, I will offer an explanation; otherwise I will leave the question open.

As I have to deal in this book chiefly with names, I must remark, that of the innumerable articles connected with the past social life of the Irish people, I notice here those only that have helped to build up our local nomenclature.

Chariots and Cars. Our literature affords unquestionable evidence that chariots were used in Ireland from the most remote ages. In the ancient historical tales in the *Lebor na hUidhre* and the Book of Leinster, the great chiefs, such as *Cuchullin*, *Conall-Cearnach*, *Loegaire-Buadhach*, &c., are constantly described as going to battle in war-chariots, each driven by an *ara* or charioteer; and at a much later period, in the great battle of Moyrath—A.D. 637—*Dubdiad* the druid, while viewing the king's army, is struck with "the snorting and

neighing of their caparisoned, bridle-tamed steeds bounding under chariots, supporting and commanding the battle around them in every direction," (p. 193). We know from the Lives of the early Saints, that Patrick, Brigid, Columkille, Declan, &c., journeyed in chariots in their missionary progress through the country. And as Cuchullin's charioteer, *Loeg*, is celebrated in the ancient tales, so St. Patrick had a charioteer, *Odhran*, who is equally well-known in ecclesiastical history.

In the old romances there are several descriptions of Cuchullin's chariot, as well as of those belonging to other chiefs; which are so detailed as to afford us a very good idea of the construction of the vehicle.

The chariot of Cuchullin is described in various places as having a frame made of wood; a high wicker work body, with its sloping sides ornamented with tin; two bright brazen (or brazen coloured) spoked wheels; a silver-white pole, veined with bronze; an arched yoke, sometimes of a rich golden colour, sometimes silvery white. The war chariots are sometimes described as furnished with sharp spikes and scythe blades like those of the old Britons; while in times of peace, kings, queens, and chieftains of high rank, rode in chariots luxuriously fitted up and ornamented with gold, silver and feathers.*

The Irish word for a chariot is *carpat*, which is obviously cognate with the Latin *carpentum*, or as some think, borrowed from it: the modern Irish form is *carbad*. We may conclude with great probability, that some at least of the places whose names contain this word—and they are pretty

* See the article on the Irish chariot, by J. O'Beirne Crowe, A.B., Kilk. Arch. Jour., 1871-2, p. 413; see also O'Curry, Lect., II., 272, 276, 287; and I. (Sullivan's Introd.) cccclxxv.

numerous—were exercise-grounds, where the young warriors and charioteers trained their steeds and practised driving. This was no doubt the case at *Fan-na-carbad*—the slope of the chariots—a place at Tara, mentioned in the *Dinnseanchus*. Several other names containing this word are recorded in old Irish documents; and it is very easy to recognise it in its modernised forms.

The parish of Tullycorbet in Monaghan took the first part of its name from a small hill; the place is mentioned in O'Clery's Calendar at the 26th January by the name of *Tulach-carboid*, the hillock of the chariot. Keating, in the reign of Dermot the son of Fergus, mentions a certain place called *Bearná-tri-carbad*, the gap of the three chariots, but the name is now obsolete. The Four Masters record that, in 1567, O'Donnell, prince of Tirconnell, crossed the Foyle, and ravaged a part of the territory of the O'Neills, from *Sliabh-garbadach*, or the mountain of the chariots, which is the hill now called Mullagh Carbadagh in the parish of Upper Badoney in Tyrone, ten miles nearly east of Strabane.

There are many other names through the country formed from this word. The townland of Duncarbit in the parish of Culfeightrin near Fair Head in Antrim, took its name from a fort—the fortress of the chariots; and near the village of Malin in Inishowen, is a place called Drumcarbit (*drum*: a ridge). We have also Kilnagarbet near the village of Stradone in Cavan, and Moneygorbet in the parish of Donaghmoyne in Monaghan—the first signifying the word (*coill*) and the second the bog (*moin*) of the chariots. Near the boundary between Tipperary and Kilkenny, two miles west of Callan, is a bridge now called Carabine Bridge; but this name is a vile corruption, for the old Irish name,

according to local authority, is *Droiched-na-gcarbad*, the bridge of the chariots; so that its present name should be Chariot Bridge. In a neighbouring field were found not long ago great numbers of sword blades; and this fact coupled with the name, would seem to point out a battle field.

The Irish word *carr* is the same as the English *car*, but is not borrowed from it, for it is found in Irish manuscripts nearly a thousand years old—for example in Cormac's Glossary. Both are probably cognate with, not borrowed from, the Latin *carrus*. In Irish it was applied to vehicles either with or without wheels. It is curious that this word often enters into the names of fords; originating such names as Athnagar, Annagar, and Aghnagar; all from the Irish *Ath-na-gcarr*, the ford of the cars. The probable explanation of each of these names is, that while there were several fords on the stream, all used by foot passengers, only one was level and smooth enough to be crossed by cars; which therefore got the name of the car-ford. Other features besides fords have been named from cars. Drumnagar is a townland near the village of Stradone in Cavan (*drum*, a hill-ridge); Lisnagar Demesne near Rathcormack in Cork, the fort of the cars.

Cars without wheels, or slide cars, were also very commonly used both in ancient and modern times. They were employed until very lately in many parts of Ireland, especially in drawing peat down the steep sides of mountains. I remember seeing one in the year 1843 laden with dry turf, drawn down by a horse from near the summit of one of the Galty mountains. The sides of Seefin mountain over Glenosheen in the county Limerick, still retain the tracks of the old dray-cars—as they were there called in English—which the grandfathers

of the present generation used in bringing home their fuel from the hill-tops; and one particular pathway leading from the village up the hill is still called the Dray-road.

I have already stated that the word *carr* was applied to these as well as to wheeled vehicles; but they had another name specially appropriated to them, viz., *slaed* [slade], which I suppose is connected with the English word *slide*. Carrick-naslate—the rock of the slide-cars—is the name of a place near Lifford in Donegal. There is a townland in Derry, near Coleraine, called Drum-slade; and another in Mayo, near the sea side, opposite Achill Island, called Drumsleed; both signifying the ridge of the slide-cars.

Arrows. One of the Irish names for a bow was *fidbac*, a native word signifying “wood-bend,” from *fid* wood, and *bac* a bend. Another name was *bogha* [bo-a], which, however, is a Teutonic loan-word, the same as the English *bow*. The Irish used only the long-bow, the general length of which, as we find it represented in the figures on Irish sculptures was from four to five feet. The bow-and-arrow is often mentioned in the old Irish accounts of battles: and numbers of arrow-heads both of flint and bronze are to be seen in the National Museum in Dublin.

Saiget, cognate with and little different from the Lat. *sagitta*, is the usual Irish word for an arrow—modern Irish *saithead* [*syed*]; but it is also used for a light dart of any kind, whether projected from a bow or not. It not unfrequently forms part of names, usually in the anglicised forms *sythe* and *seed*; it is very likely that places with such names were battle fields; and that they were so called because flint arrow-heads were found in digging the ground, the relics of the fight.

There is a bridge over the river Funshion, a mile east of Kilbeheny, on the boundary between Limerick and Tipperary, called Ahnaseed; and the name renders it almost certain that a fight took place at some remote time at the crossing of the stream:—*Ath-na-saigit*, the ford of the arrows. As an instance of a ford named from a circumstance like this, I may quote an entry of the Four Masters at A.D. 1532, recording the fact that a certain ford was called *Bel-atha-na-bhfabhcún*, the ford-mouth of the *falcons* or cannons, because a battle was fought at it in that year, in which the O'Carrols defeated the earl of Ormond, and took a number of cannons from his army.

There is a place in the parish of Kilnahue, six miles north-west from Gorey in Wexford, called Monaseed, the bog of the arrows; and a little lake two miles from Templemore in Tipperary is called Moneennascythe, which has a like meaning. The form *seed* is also seen in Knocknaseed (*knock*, a hill), the name of a place situated near the river Blackwater in the early part of its course, about four miles south of Kingwilliamstown. The word takes the other form in Gortnasythe in the parish of Cam in Roscommon and in Coolsythe in the parish of Drummaul in Antrim, the field and the corner of the arrows. There is a place in the parish of Kilreekil in Galway, which is called in Irish *Gortna-saighead*; but the present name is Dartfield, which is a correct translation.

Ga, gae, or gath [gah] is a light spear, a lance, or javelin. It occurs in names at least as often as *saighead*; and here also we may conclude that these names generally point out battle fields. Drumgaw in the parish of Lisnadill in Armagh, and Glenga in Tyrone, signify respectively the ridge and the glen of javelins. Slightly different forms appear in Aghagah in Longford, and Aghagaw in Monaghan;

also in Clonegah in Carlow, and Clonegath near Monasterevin in Kildare—all signifying the field (*achadh* and *cluain*) of the javelins. There is a name mentioned in Hy Fiachrach (p. 153) a part of which is very like this, viz., *Glaisi-guirt-nalainne*, the stream of the field of the lances; but only the first half has survived—*Glaisi-guirt* (the stream of the field), now Glasgort, the name of a townland in the parish of Ballintober in Mayo.

Swords. One of the Irish words for a sword is *claidheamh* [cleeve], old Irish *claidem*, obviously cognate with Lat. *gladius*; Fr. and Eng. *glaiive*; which is still well known in the Scotch *claymore*, i.e. *claidheamh-mór*, great sword. Perhaps the townland of Gorticleave in the parish of Errigle Truagh in the north of the county Monaghan, was “sword-land,” or land conquered by the sword; for this interpretation would be borne out by the name, *Gort-a-chlaidhimh*, the field of the sword. *Colc* or *colg* [collog] signifies a small straight-bladed sword or dirk: it forms a part of the name of Duncollog in the parish of Drung in Cavan—the fort of the swords, a name that seems to point back to the time when the old *dun* was celebrated for its abundance of military weapons.

Axes. The hill of Knockdoe about eight miles from Galway, is historically remarkable for the sanguinary battle fought there in 1504, between the earl of Kildare and Mac William Burke of Clanrickard. The name of this hill is written by the Irish annalists *Cnoc-tuadh*, which Campion correctly translates the hill of the axes. Some think that the place received this name on account of the battle; but the manner in which the Irish authorities use the name, and other considerations besides, show that it is older than 1504, and that it originated in some other way.

Four miles from Newtownbarry in Wexford, there is a place called Clobemon, whose Irish name is *Cloch-beimeann*, the stone or stone castle of the strokes or blows; which perhaps was the scene of a battle fought long ago, or a place where fighting was habitually carried on, or a military practising-ground. (*Béim*, a stroke or blow.)

Shields. The ancient Irish used shields from the very dawn of their history, and indeed very probably from a period beyond the horizon of both history and tradition. In the most ancient historical tales, such as "The Cattle spoil of Cooley," "The *Brudin da Derga*," "The Siege of Knocklong," &c., the shields of the great heroes who took part in the several battles are described with sufficient minuteness to enable us to judge pretty accurately of their various shapes, sizes, and materials.

It is highly probable that the most ancient shields were made of wickerwork, covered over with layers of hardened hide. In Ireland we have a living illustration of the very general use of such shields in former times; for, the word *sciath* [skea], which is the most usual word for a shield, is still applied in Munster to a shallow oblong ozier basket, used generally for carrying, holding, and washing potatoes. From a careful study of ancient authorities, O'Curry (from whom I have taken this illustration: Lectures, II., 330) shows that the ancient wickerwork shields were somewhat of this shape, the convex side being turned towards the enemy; and they were often large enough to cover the whole person of the warrior.

But there were also flat circular shields made of wood—generally yew-wood—which were smaller in size than those of wickerwork. Moreover, the shields of distinguished warriors had often a rim

of bronze, and sometimes even of gold or silver, and were ornamented on the outside with various devices in colours or metal work. The smaller circular shields were occasionally made of bronze, of which there is a very beautiful specimen in the Royal Irish Academy, which was found in a bog at Lough Gur in Limerick. There is also in the Academy an ancient wooden shield found at Kiltubbrid in the county Leitrim.

Several ancient authorities show that places took their names from shields: thus in the second life of St. *Carthach* of Lismore, we are told that before his time, the spot on which Lismore now stands was called *Magh-sciath*, which the writer translates *Campus-scuti*, the plain of the shield. In the year 846 the Danes were defeated by the Irish in a battle fought at a place in the county Kildare called in the Book of Leinster *Sciath-Nechtain*, Nechtan's shield.

In the parish of Rathlynin in Tipperary about four miles north-east of Tipperary town, there is a townland now called Donaskeagh, which took its name from an ancient fort on the summit of a hill, the remains of which can still be traced. In this fort, *Carthach*, the ancestor of the family of *Mac Carthaigh* or Mac Carthy lived in the 11th century. The Four Masters record that the *dun* was burnt (i.e. of course the wooden residences erected within the enclosure) by the Ossorians and the men of Ormond in the year 1043; but *Carthach* pursued and overtook them near the village of Golden on the Suir, defeated them, and recovered the spoil. In this record and another, the Four Masters write the name *Dun-na-sciath*, the fortress of the shields. There was another *Dun-na-sciath* on the shore of Lough Ennel in Westmeath, far more celebrated, for it was the residence of Malachy, king of Ire-

land in the time of Brian Boru ; but its name has been long since forgotten in the neighbourhood.

Liskea in the parish of Templetogether in Galway, derived its name from an old fort still remaining on the top of a hill : *Lios-sciath*, the fort of the shields : and there is a place called Liskeagh in Sligo, a name that has the same meaning. We may conclude that these three names were derived from the unusual number of warlike accoutrements, especially shields, stored up in the fortresses by the kings or chiefs who built or owned them.

There are no doubt many other places deriving their names from shields ; but in the absence of written authority it is difficult to distinguish *sciath*, a shield, in anglicised names, from *sceach*, a white-thorn bush.

Bells. We know from the authentic Lives of St. Patrick and of other early preachers of Christianity in Ireland, that they constantly used bells in their ministrations, which were sometimes made of bronze, and sometimes of iron. The ancient consecrated bells were generally quadrangular in shape, small in size, and open at the mouth ; though there was also in use a smaller pear-shaped bell, closed up, except a small opening in the side for the escape of the sound, and rung by an enclosed metallic pellet. St. Dageus, who flourished in the early part of the sixth century, was a celebrated artificer ; he fabricated croziers, crosses, shrines, chalices, &c., and among the rest, bells, some plain and some ornamented with gold, silver, and precious stones.

The bells that belonged to the primitive saints were regarded by their successors with the most intense veneration ; and in order the better to preserve them, they were often furnished with covers, which were sometimes made of gold and silver and

other metals, elaborately ornamented with interlaced work and precious stones. They were often, like croziers and other relics, used for swearing on; and it was customary to bring them into the presence of parties who were entering into a compact, to render it more solemn and binding.

St Patrick had a celebrated bell, which plays an important part in many of the Patrician narratives, both legendary and authentic; it was called *Finn-faidhech*, or the fair sounding; and it would appear that other saints called their favourite bells by the same name in imitation of their great predecessor. Many of these venerable quadrangular bells are now preserved in the Museum of the Royal Irish Academy in Dublin, as well as in other collections; and among them, one in particular is believed, with some reason, to be the very bell—the melodious *Finn-faidhech*—of St. Patrick.

Clocc or *clog* is the usual Irish word for a bell; corresponding with the Latin *clocca*, and English *clock*; but there were other Irish terms also, which it is not necessary to notice here. It is probable that the Irish borrowed the word *clog* from the Latin through the early missionaries. There is a parish in Tyrone named Ballyclog. This place derived its name from the circumstance that it was held by the family of O'Mulchallan (now Mulholland) who were the keepers of St. Patrick's bell; and as the land was held in virtue of the office, it was called *Baile-chluig*, the town of the bell. (See Reeves on the Bell of St. Patrick, Trans R.I.A., p. 18). There is a parish near Ballymena in Antrim called Ballyclug, which has the same meaning as the last name, being called in Irish *Baile-an-chluig*. This word more usually enters into names in the genitive plural, and with the *c* changed to *g* by eclipsis. There is for ex-

ample a bridge over an ancient ford on the Aha-phuca river, between Glenroe and Ballylanders in Limerick, called Annaglug, i.e. *Ath-na-gclog*, the ford of the bells; Dernaglug in Monaghan (*doire*, an oak grove); and Ardnaglug, the height of the bells, is a little hamlet near the railway line, about five miles north-east of Ballinasloe.

In the neighbourhood of many of our ecclesiastical ruins the people have a pretty legend about the church bells: that in some far distant time, when despoilers—Danes or natives—came to plunder the monastery, the bells, which some of the legends say were of silver, were hastily taken down and thrown for safety into the nearest river or lake, where they remain to this day. But at intervals—some say every seven years—they are heard to ring with a faint, muffled, melancholy tone. The silver bell that once hung in the round tower of Rattoo in Kerry, now lies at the bottom of the river Brick; its voice has often been heard, but the people have never been able to find it, though they have often searched (Petrie R. Towers, 398). The bells of the ancient church of Drumcliff near Ennis in Clare, lie beneath the waters of a lakelet in the townland, which is called Poulmaglug, the pool of the bells: and the thieves who stole the silver bell of Killodonnell Abbey near Rathmelton in Donegal, were drowned in crossing Lough Swilly in a boat with their prize; but the bell still lies at the bottom of the lough, and is heard to ring once in seven years. It would appear that these stories are not always without foundation. There existed for generations a tradition that the bell of St. Rioch, who founded the monastery of Kilwheery on the brink of the river Brosna near Ferbane in King's County, was, in time of persecution, thrown for safety into a

particular pool of the Brosna. During the drainage works in 1849 the bed of the river was altered, and the bell was found in the very pool pointed out by tradition. It was enclosed in a shrine which was taken away and sold; but the bell itself is still preserved (*Kilk. Arch. Journal*, 1868-9, p. 347).

Just near the southern end of the esplanade at Bray, a little way up the Head, very near the railway line, there is a church ruin, which can be seen quite plainly from every part of the esplanade; and it is well known in and around Bray, by the name of Raheenaclogh. The people say that it is the oldest church in Ireland; and the style of masonry, especially of the two end windows, shows that it can hardly be later than the eleventh century. It has long ceased to be used in any way, but within the memory of the old people, unbaptised infants were buried in it. The name is very plain, and represents almost exactly the sound of the correct Irish form *Raithin-a'-chluig*, the little fort of the bell. The story told by the name would seem to be this:—that in far distant times, before the erection of the church, Mass used to be celebrated in an old rath, which had remained there from days still more ancient—for as I have mentioned elsewhere (1st Vol. Part II., c. 1.) open air Masses were anciently very usual in Ireland; and that a bell was set up in the usual way, to call the people; which originated the name. After a time, when a church came to be built, it was natural that the old site should be chosen, and the old name retained. There are some remains of embankments near the church, but I saw nothing that could be identified as a portion of a rath; which however is not to be wondered at, as the ground has been cultivated up to the very walls of the ruin.

Crozier. One of the most celebrated ecclesiastical relics of ancient Ireland was St. Patrick's crozier, commonly called the *Bachall Isa*, the staff or crozier of Jesus. A well-known legend in the life of St. Patrick tells us that he received this staff from a hermit who lived in an island in the Tyrrhene sea, to whom it had been intrusted by our Saviour, with an injunction to deliver it to Patrick when he should arrive at the island. The saint kept it and bore it constantly in his hand during his ministration in Ireland; and after his death it was preserved with the greatest veneration, and covered with gold and precious stones. It was removed from Armagh to Christ Church in Dublin in the twelfth century; but in 1538 it was burned in the streets of Dublin with many other relics.

In the Royal Irish Academy there is a collection of ancient croziers, found from time to time buried in the earth, in bogs, or under the ruins of ecclesiastical buildings. They are generally highly ornamented; and some of them are elaborately adorned with gems and complicated interlaced work in metal, which even the best artificers of the present day would find it very hard to imitate.

Bachall is the Irish word for a crozier, probably borrowed from the Latin *baculus*. Some authorities would lead us to infer that Ballyboghil near Swords in Dublin, derived its name from St. Patrick's crozier; which however is doubted by others. The name at any rate signifies the town of the crozier; and the probability is that it was derived from a crozier belonging to St. Patrick—for he appears to have left more than one—whether it be the celebrated *Bachall Isa* or not.

The word *bachall* signifies any staff, such as a shepherd's crook, &c.; and one of its diminutives,

namely *bachaillin* [boghaleen] is to this day applied by the English speaking people of parts of the south of Ireland to a staff furnished with a flat end piece, which they use in washing and mashing up potatoes. However, when we find the word in names, we may be pretty sure that it is intended for a crozier. There is a place called Moyvoughley, three miles to the north of Moate in Westmeath, which the Four Masters write *Magh-bhachla*, the plain or field of the crozier. Pollnamoghill, the name of a townland near Aughrim in Roscommon, exhibits the eclipsis of the *b*:—*Poll-na-mbachall*, the pool of the staffs or croziers.

Brógs or *shoes*. The ancient Irish shoe was called *brócc*, modern Irish *bróg*, which is still well known as a living word, and commonly spelled *brogue* by English writers of the present day. The most ancient kind of *bróg* was made of raw or half-tanned hide, which was roughly stitched with thongs; and this form continued in use among the lower classes of people down to very recent times. *Brógs* of this kind have been found in bogs; and several may be seen in good preservation, thongs and all, in the Royal Irish Academy. Gradually they came to be more elaborate in make, especially those used by the wealthier classes; the leather was tanned and ornamented with patterns worked into it; and of this kind some beautiful specimens are also preserved in the Royal Irish Academy.

We may be pretty certain that makers of *brógs* lived at, or perhaps owned, those places whose names are formed from the word *bróg*; such as Knocknabrogue in the parish of Latteragh, Tipperary, which is anglicised from *Cnoc-na-mbróg*, the hill of the brogues or shoes; Raheenabrogue near Ballyroan in Queen's County (*raheen*, a little fort); Eskernabrogue near Clogher in Tyrone

(*esker*, a sand-ridge); Finnabrogue near Downpatrick, *Fíth-na-mbróg*, the wood of the brogues; and Broquestown near the village of Kill in Kildare, the name of which is translated from the original Ballybrogue, as it is written in an Inquisition of Charles I.

This conjecture will not explain the name of the little river Brogeen near Kanturk in Cork, which means little *bróg*. Why a river should receive such a name I cannot imagine, and the old people of the neighbourhood, so far as I have made inquiry, have no tradition of the origin of the name worth listening to, and are not able to offer any rational explanation. It is curious that there is another stream a little south of Milltown in Kerry, joining the Laune, called Kealbrogeen, the *keal* or narrow marshy stream of the little *bróg*. Knockavrogeen (*knock*, a hill) is the name of a place near Dingle in Kerry.

There is a townland in the parish of Inver near Killybegs in Donegal, called Luaghnabrogue, i.e. *Luach-na-broige*, the *luach* or price of the brogue; and this name would be almost as puzzling as the two river names, if we were not helped out of the difficulty by a local legend:—the place was purchased one time for a pair of brogues. It is to be feared however, that the legend was invented to suit the name; and perhaps we may conjecture that in former days a shoemaker or broguemaker tenanted this townland, and paid his rent in kind, by supplying his landlord's family with brogues.

In connexion with this last name, I will step aside for a moment to remark that the word *luach*, hire or reward, forms part of other names. Five miles north-east from Thurles in Tipperary lies the village and parish of Loughmoe, with the fine ruins

of the castle of the Purcells—the barons of Loughmoe—the correct old name of which, according to the Four Masters, is *Luach-mhagh*, price-plain, or the field of the reward. The peninsula west of Ardara in Donegal is called Loughros, and gives name to the two bays of Loughros-more and Loughros-beg (great and small); this place is also mentioned by the Four Masters, who call it *Luachros*, the *ros* or peninsula of hire or reward. Why these places were so called we know not; but we may fairly conjecture that in old times some tenant held them free of direct rent, as a reward for some signal service, or on condition of fulfilling some special duties.

Culinary vessels. Several of the vessels in domestic use have given names to places. In some cases these names are explained by legends; in others we may conclude that persons lived in the places who either made the vessels as a trade, or used them in some special occupation; and, lastly, perhaps some have been named from ancient vessels found buried in the earth or in bogs.

Lestar. The word *lestar* denotes a vessel of any kind, or of any shape or material, (*lester, vas*, Z. 166) though the term was generally applied to vessels made of wood. This word is found in the names of some places in Monaghan and Tyrone, called Drumlester—the ridge of the vessels; and in Derrinlester and Derrynalester in Cavan, the first the oak wood of the vessel, the second, of the vessels.

Mether. The mether, Irish *meadar*, was a drinking vessel commonly made of yew wood, quadrangular at top, and either round at bottom, or having the corners rounded off; and commonly furnished with two or four handles, for the convenience of passing it from hand-to-hand round

the table. It was called *meadar* because it was used for drinking *mead*, i.e. ale or metheglin. Several ancient vessels of this kind are to be seen in the museum of the Royal Irish Academy (see Sir William R. Wilde's Catalogue, p. 214). A mether maker probably lived at Drumnather near Markethill in Armagh, the ridge of the methers; as well as at Ballymather in the parish of Killead in Antrim, the town of the *methers*; and possibly the name of Rathmadder in the parish of Kilfree in Sligo, may preserve some dim memory of the revelry carried on in old times in the *rath* or residence of the chief.

Quinneog, a churn, gives names to Ardnaguniog in the parish of Faughanvale in Derry, to Lisnagonoge near Holycross in Tipperary, and to Lisnagunogue near Bushmills in Antrim, the first signifying the height, and the other two the fort, of the churns; the *c* being eclipsed by *g* in all three.

How names of this class may take their rise from legends—or perhaps sometimes the reverse—can be gathered from the following story, of which several different versions are found in Irish writings. Keating has one; Colgan, in his *Life of St. Colman Mac Duach*, has two others; and the peasantry of Clare and Galway will tell the legend as fully as either.

Guaire [Guara], king of Connaught in the seventh century, who was celebrated for his generosity and hospitality, had a brother, an ecclesiastic, a very holy man, whose name was Colman. This priest went one time to spend the Lent among the rocks and forests of Burren, in the north of the present county of Clare; he was attended by only one young man, who acted as his clerk; and they lived in a desert spot, by a

well of pure water, five miles from Durlas Guara, the king's palace. They ate only one meal a day, and that consisted of a bit of barley bread, a few sprigs of cress, and a drink of water from the spring.

In this manner they passed the seven long weeks of Lent, till at last Easter Sunday came round ; when the poor young clerk, feeling quite worn out, as well he might, by his long abstinence and poor fare, was seized with a longing desire for flesh meat ; so he came to his master, and told him that he was about to go immediately to the palace at Durlas, to have one good meal. "Stay with me," said Colman, "and I will see whether I cannot procure a dinner for you where you are:" so he prayed that meat might be brought to the clerk.

It so happened that the king's dinner was preparing at this same time in Durlas Guara : a noble dinner, with everything in lavish profusion—so it ever was in the house of Guara the hospitable ; and among a great variety of dishes, a boar and a stag, cooked whole, were brought to table on a pair of enormous trenchers. Everything was ready, and the king and his guests were seated, just as Colman and the clerk had finished their conversation. All at once the dinner was lifted from the table by some invisible power before the wondering eyes of his majesty ; trenchers, dishes, and methers, boar and stag and all, floated gently through the open doors and windows—not as much remained on the table as would make a meal for a wolf dog—and as soon as they had got fairly outside the palace, they set off with great expedition straight towards the little hermitage among the hills of Burren.

The monarch and his guests, after recovering a little from their astonishment, resolved to make an

effort to overtake their dinner and bring it back ; so after a hurried preparation, they took horse ; and the whole company, horsemen, footmen, and dogs, with the king at their head, instantly started in pursuit. They kept the dishes in view, but were not able to overtake them ; and after a close chase, they arrived near the hermitage, hungry and tired, just in time to see them alighting at the feet of Colman and the clerk.

The young man was much delighted to see so fine and plentiful a dinner provided for him, as well as greatly amazed at the strange manner of its appearance ; and he was about to begin his meal, when happening to look round, he saw the rocky slope of the opposite hill covered with a tumultuous crowd, all making straight towards him. So he turned once more to his master, and addressed him, saying, that he saw not the least good in getting a dinner of meat, while there was such an angry multitude ready to dispute it with him. " Eat your dinner in peace," said Colman, " there is no danger, for it is my brother the king, and his household, and I will take care that they shall not interrupt you."

The moment he had done speaking, the feet of the horses, men, and dogs, were fastened to the ground, and the horsemen to their seats, so that they were unable to advance one inch farther ; and while the monarch and his nobles were looking on, the clerk sat down and ate a hearty meal at his leisure before their eyes. As soon as he had finished, the company were released ; the king recognised his brother, who explained the whole affair ; and they all seated themselves—except of course the clerk—and ate their dinner in comfort and quietness.

The road traversed by the dinner, in the latter

part of its flight, is still pointed out, and it is universally known by the name of *Bóthar-na-mias* [Bohernameece], the road of the dishes. It is situated in a rocky valley in the townland of Keel-hilly,* in the parish of Carran, five miles south-west from the village of Kinvarra; and it runs along the base of a precipice called Kinawlia or the head of the cliff. The flat surface of the limestone rocks on the opposite hillside is full of small holes, of various shapes and sizes, very curious and very striking to look at; a geologist would say that they were worn in the rock by the rain, in the course of ages; but they are in reality the tracks of the men, horses, and dogs—the very tracks where their feet were firmly fastened to give the clerk time to eat his dinner.

This strange legend is a good example of the manner in which fabulous tales were interwoven with the authentic acts of the early saints. The chief person here was a man well known in the history of the early church of Ireland. He was a near relative of *Guaire Aidhne*, king of Connaught, but not his brother, as the story has it. He was called *Colman-mac-Duach*, or more usually *Mac Duach*, i. e. *Duach's* son; for his father was *Duach*, eighth in descent from Dathi, king of Ireland a little before the time of St. Patrick. In the early part of his career he lived as a hermit, with only one attendant, for seven years in the solitudes of Burren. At the end of that time the king discovered his retreat, and offered him as much land as he wished to take, for the establishment of a religious community; but Colman accepted only a small spot, not far from his little hermitage, in which he erected a monastery, where he afterwards

* *Cae'-choille*, narrow wood.

became a bishop. He died in the middle of the seventh century.

This good saint has been greatly and deservedly revered; the monastery he founded flourished long after him; and the place, which is situated three miles from Gort, contains the remains of a round tower and of several churches. Moreover it still retains the founder's name, for it is called Kilmacduagh, the church of *Duach's* son; and it has given name both to the parish and to the diocese.

Colman-mac-Duagh is still vividly remembered and much venerated by the people, and his name lives in the topography of the whole neighbourhood. There are several wells called Tober-mac-Duagh, one of which is engraved and described in the Dublin Penny Journal (Vol. I., p. 200). The ruins of his little hermitage, Temple-mac-Duagh, still remain in the lonely valley, near Bohernameece; near it is another Tober-mac-Duagh, the identical well mentioned in the legend and in the authentic Lives of the saint, where stations are performed to this day; and immediately over it there is a cave in the rock, called Labba-mac-Duagh, or Mac Duagh's bed, in which tradition says he slept every night during his residence in the valley. It is interesting to remark that the present name of the cliff which rises over the hermitage—Kinawlia—is the very name used in the ancient Life of the saint:—"He fixed his residence near a pleasant fountain [now Tober-mac-Duagh] in the great wood of Boireann, and in that part of it which is called *Kinn-aille*, about five miles from Durlas, the palace of Guaire." (Colgan: Acta Sanctorum, 244 *b.* cap. vi.)

Half a mile east of Kinvarra, on the sea shore, stands an ancient circular fort, one of those so common in most parts of Ireland; and this is all

that remains of the hospitable palace of Durlas. Moreover it has lost the old name, and is now known by the equivalent name of *Dun-Guaire*, or as it is anglicised, Dungorey, Guara's fortress. A modern castle built by the O'Heynes—modern compared with the earthen circumvallations—stands in the middle of the fort, and occupies the very site of the house of Guara the Hospitable.

After all, the story of the dishes may, like most other legends, rest on a foundation of fact. We may suppose that on some particular Easter Sunday, during Colman's residence in Burren, the king took it into his head to go himself, with his household, to dine with him; and that as Colman had a poor kitchen, the king sent on the dinner ready cooked, and followed after with the whole assembly. Such a transaction would impress the people with wonder and admiration, and in the long lapse of ages their imagination would be sure to shape the tradition into some such marvellous story as the legend of Bohernameece.

There is a high mountain about eight miles west of Dunmanway in Cork, whose name contains this word *mias* (which is cognate with Lat. *mensa*):—viz., Mullaghmesha, in Irish, *Mullach-méise*, the summit of the dish. But here the name is probably derived from some dish-like hollow on or near the summit of the mountain.

Sacks or Bags. Why it is that places took their names from sacks or bags, it is not easy to determine, unless we resort to the old explanation that sack makers lived in them; or perhaps the places may have been so called from the use of an unusual number of sacks in farming operations, in storing corn, flour, &c. In the year A.D. 598 there was a terrible battle fought at a place called in all the Irish authorities, Dunbolg—the fort of the sacks—

near Hollywood in Wicklow, in which the king of Ireland, Hugh, the son of *Ainmire*, was defeated and slain by *Brandubh*, king of Leinster. This name is not now remembered in the neighbourhood, though the people have still some dim traditions of the battle; but there is a parish of the same name in Cork, now called Dunbulloge.

The word *bolg*, which forms part of these names and of those that follow, and which is still in constant use, corresponds with the old Gaulish *bulga*, meaning a little bag of leather (Stokes in Cor. Gl.). Caherbullog in the parish of Kilmoon in the north of Clare, has nearly the same signification as the last name, only with *caher*, a stone fort, instead of *dun*: and with much the same meaning still, we have Moherbullog near Corrofin in the same county—*moher*, a ruined fort. It will be perceived that these four names were originally applied to circular forts, which themselves for some reason or another took their names from sacks. I will remark here that the word *bolg* is sometimes applied to a quiver for arrows; but for several reasons I do not think that this is the sense in which the word is applied in those names.

Then we have Moybolgue, now the name of a parish, partly in Meath and partly in Cavan, which is mentioned in some of our oldest authorities by the name of *Magh-bolg*, the plain of the sacks; and Clonbulloge (*cluain*, a meadow) in King's County and Carlow. There is a parish in Galway called Killimorbologue, which signifies Killimor of the sacks; while Killimor itself means the church of the patron saint Imor, who is thought to have lived in the twelfth century. And Agha-bulloge, the name of a large parish in Cork (near Macroom) is in Irish *Achadh-bolg*, the field of the sacks.

Baskets. The word *cliabh* [cleeve] a basket, is found in the oldest documents of the language, and it is still a living word: even among the English speaking people in some parts of Ireland, you will hear talk of a *cleeve* of turf, of potatoes, &c. A considerable number of names, some of them of high antiquity, are formed from this word.

One of the best known is that of Drumcliff near the town of Sligo, where a monastery was either founded by St. Columkille, or dedicated to him soon after his death, and where there are still the remains of a round tower. As being an ecclesiastical establishment of great note it is very often mentioned in ancient Irish authorities, and always written *Druim-chliabh*, the hill ridge of baskets. There is also a Drumcliff in Clare, and another in Donegal, while we have Drumcleave in Tipperary, all meaning the same thing; and there is a townland in Monaghan called Lisdrumcleve (*lis*, a fort). The *c* becomes eclipsed by the insertion of the article in Gortnagleav in the parish of Killinan in Galway, *Gort-na-gcliabh*, the field of the baskets.

The diminutive *cliabhán* [cleevaun] is used to signify a cradle. It is hard to say with certainty why a high mountain near Sallygap in Wicklow was called Mullaghcleevaun, the summit of the cradle; probably it was from the shape of some hollow or cradle-shaped rock near the top. There is also a little hill which gives name to a small lake and a townland three miles south-east of the village of Fivemiletown in Tyrone, called Crockcleeven, cradle hill (*crock*, properly *cnoc*, a hill); and Coolclevane, the corner or angle (*cúil*) of the cradle, is the name of a place about three miles east of Inchigeelagh in Cork.

In Meath and Cavan the people use a kind of

basket for fishing which they call *scudal*; from which Lough Skuddal, a small branch of Lough Sillan near Shercock in Cavan, derives its name—the lake of the fishing basket.

Hurdles. In discussing the name of Dublin in the First Volume, I had occasion to speak of the word *cliath*, a hurdle, and of the application of hurdles to the construction of wickerwork fords. There are other places which have taken their names from this word, where hurdles were applied to other purposes not so easily defined. Cliffony, a village in the north of Sligo, is called in Irish, *Cliathmhuine*, meaning hurdle-shrubbery (*muine*, shrubbery)—so called I suppose because the shrubbery supplied the hurdle makers with twigs.

The simple word gives name to several townlands now called Clay in Armagh, Down and Fermanagh; another anglicised form is seen in Cleaboy in Roscommon and Waterford, yellow hurdle; and still another in Cleaghbeg, Cleaghgarve, and Cleaghmore, in Roscommon and Galway—meaning respectively little, rough, and great hurdle. It is seen as a termination in Tullyclea in the parish of Derryvullan in Fermanagh, the little hill of the hurdle; and the diminutive gives name to Cleahen, little hurdle, in the parish of Tumna in Roscommon. I think it probable that in some of these places the hurdles were used in the construction of fords across small streams.

Nets. There may have been several reasons why places received names from nets—from fishing, or from bird-catching, or from the manufacture of the nets themselves: but I suppose the greater number of such names originated in fishing. *Cochall* is one of the Irish words for a net, especially a small fishing net; the word, however, is more commonly applied to a hood, corresponding

with the Latin *cucullus*, and English *cowl*. At the present day, it is generally applied in the south to any covering for the shoulders, and in the north to a net.

There is a townland near Killashandra in Cavan—a spot situated in the midst of a lake district—called Drumcoghill, the ridge of the net; Coolcoghill (*cúl*, the back of a hill) is a place near Maguire's Bridge in Fermanagh; Lisacoghill, the fort of the net, is the name of a townland in the parish of Inishmagrath in Leitrim. At the bridge of Ballycoghill, over the Ballybay river, near the village of Rockcorry in Monaghan, the former practice of net fishing in connexion with the name, is still remembered in tradition.

Beetles. Those who have had opportunities of observing the customs of the peasantry, must have often seen the village girls beetling clothes at a stream—beating them on a large smooth stone, while saturated with water, with a flat, heavy, wooden beetle, or mallet, a part of the process of washing. This beetle is called in Irish *slis* [slish].

In former days there was a ford—evidently an important one, if we may judge from the scenes enacted at it—over the Owenure river, one mile from the town of Elphin in Roscommon, on the road to Strokestown, which must have been a favourite spot for this kind of work, as it got the name of *Ath-slisean*, the ford of the beetles—for so the Four Masters designate it when recording a battle fought there in 1288, in which Cathal O'Connor, king of Connaught, was defeated by his brother Manus. There was another battle fought there in 1342, in recording which the annalists call the place *Bel-atha-slisean*, the ford-mouth of the beetles; and this is the present name of the bridge which now spans the old ford, anglicised

to Bellaslishen. We have one example in our old records of a ford deriving its name from the custom of washing at it, viz., *Bel-atha-na-nidheadh*—so called in Hy Fiachrach—the mouth of the ford of the washings, a ford on the Owenboy river, a mile and a half from the village of Foxford in Mayo.

It was no doubt for some reason of this kind that Cappanaslish in the parish of Killokennedy in Clare received its name—*Ceapach-na-slis*, the garden-plot of the beetles. There is a mountain called Slish rising over the south shore of Lough Gill near Sligo; probably taking its name from its shape. Slishmeen, i.e. smooth beetle, is the name of a townland in Mayo. With the diminutive *ne* or some such termination (see p. 25) and with the first *s*-sound eclipsed by *t* (see 1st Vol., ch. II.) we have Tullintlisny near Castleblayney in Monaghan, i.e. *Tul'-an-tshisne*, the hill of the beetle.

Seindile [shindilla] is another word for a beetle, from which a lake on the left of the road from Clifden to Oughterard in Galway, is called Lough Shindilla, probably from some fancied likeness between its shape and that of a beetle: or perhaps the women were formerly accustomed to beetle clothes on its shores. We have Shindala in Kildare and Shindilla or Lurgan (i.e. *beetle* or *shin:lurgan* a shin—see 1st. Vol.) in Galway. Another and probably the original form of this word is *seimhdile* [shevdilla] from which Shivdilla near Mohill, and Shivdelagh, both in Leitrim, take their names; and this form also gives name to Kinatevdilla, the western point of Clare island off Mayo—the *s* being here eclipsed by *t*—*Ceann-a'-tseimhdile*, beetle head. The little island of Shintilla in Lough Mask was so called from its long narrow shape; and there is a long point of land running

into the sea near Belclare on Westport Bay, called for a like reason Shivdella.

Anvils. About three hundred years before the Christian era, there lived, according to the *Dinnsenchus*, a celebrated artificer in metals named *Lén* of the white teeth, who was *cerd* or goldsmith to the fairy mansion of Bove Derg at Slievenamon. He was employed one time to make certain precious articles—diadems, brooches, cups, &c., for the lady *Fand*, who lived at Lough Leane, or the Lakes of Killarney. He travelled, it seems, every morning from his home near Slievenamon to the lake (about eighty English miles) to begin his day's work; and returned the same journey in the evening; but before setting out for home each day, he flung his anvil before him, with such force and precision, that it always dropped down exactly at his own residence. Hence the place has been ever since known by the name of *Inneoin* [Innone], or "The Anvil." (See O'Curry, Lect. III., 203: see also 1st Vol. Part IV., c. iv.) This place was, many ages afterwards, the chief residence of the Decies, so that it was often called in the annals, *Inneoin* of the Decies. It is now called by the modernised name Mullaghnoney, the hill-summit (*Mullach*) of *Inneoin*; and it is situated in the parish of Newchapel near Clonmel.

Several townlands and natural features have got names from anvils; we may, I suppose, infer that at some former time there was a forge at each of these places; and probably not a few over-critical readers, who may have some misgivings as to the truth of the legend of *Lén* and his anvil, will be inclined to account for the name of *Inneoin* of the Decies in the same simple way.

There is a place called Ballynona near the village of Dungourney in Cork; and another called

Ballynooney in the parish of Kilbeacon in Kilkenny; both of which probably once belonged to smiths, for the names signify the town of the anvil. Another form of this word is seen in Tullynahinnera in the parish of Aghnamullen in Monaghan, in which *Tully* is corrupted from *talamh*, land (land of the anvil); and in Gubnahinneora, the name of a rocky point on the north coast of the western extremity of Achill island, so called because it resembles the *cor-chip* or *horn* of an anvil. I suppose the name of Killinordan, east of Strokestown in Roscommon, originated like most of the preceding:—*Coill-an-ordain*, the wood of the little sledge hammer. So also Rathordan near Cashel, the fort of the hammers.

Scollops. A *scolb* (scollob), commonly called a *scollop* by the English-speaking people, is a spray or twig about twenty inches long, used in fastening thatch on houses. When about being used it is doubled up in the middle in the form of a loop, and its two ends, which are pointed, are driven with the hand into the thatch. According to O'Curry (Lect. III., 32) this method of fastening thatch—whether of straw, rushes, or sedge—was used in roofing the ancient Irish circular wickerwork houses; and we know that it is still practised all over the country.

The name of Derryscollop in Armagh, near Moy, indicates that there must have been formerly a *derry* or oak wood there, in which the people were in the habit of cutting twigs for scollops. Inchinquillib in the parish of Toem in Tipperary, is the *inch* or river-holm of the scollop—so called possibly from the looped shape of the stream. Scullaboge in the parish of Newbawn in Wexford, figures unhappily in the rebellion of 1798; but its name conveys none of this history; for it is

simply *Scolbóg* (see p. 19), a place producing twigs for scollops.

Candlesticks. To anyone unacquainted with the multifarious ways in which local names grew up in Ireland, the name of Ballykinler, a parish on the shore of Dundrum bay in Down, would appear eccentric and puzzling; for the latter part of the name represents the Irish *coinleoir*, or in its old form *caindloir*, a candlestick (Lat. *candelabrum*), from *coinneal* or *caindel*, a candle; and the whole name is *Baile-caindlera*, the town of the candlestick. But the name is quite natural; for Ballykinler was what is called a *luminary* to the cathedral of Christ Church in Dublin, that is, it was appropriated to supply the altar of that church with waxlights. It was granted by John De Courcy about the year 1200, and it remained in possession of the old cathedral until very recently (Reeves: *Eccl. Ant.*, p. 210). We find the very same name applied to a tract of land between Arklow and Gorey in Wexford, now divided into three townlands; but the name is in the slightly varied form of Ballyconlore, the latter part of which exactly represents the pronunciation of the modern Irish form *coinleoir*. Whether this place received its name in the same sense as Ballykinler, or directly from the article itself, I am not able to tell. One thing we know, that the *coinleoir* was formerly a usual article of furniture, and we find it laid down in the law tract called *Crith Gabhlach*, that in the house of a *bo-aire*, or tenant farmer, there should be, among many other articles, "a candle on a candlestick without fail." (O'Curry, III., 486).

Charcoal. The making of charcoal was understood and practised at a very early period in Ireland; for according to the law tract last quoted

(O'Curry : same page) the *bo-aire* was obliged to have "three sacks in his house : a sack of malt ; a sack of bulrushes for dressing the wounds of his cattle ; a sack of coals for [forging] the irons."

The spots where charcoal used to be manufactured in times of old are still discernible in various parts of the country ; for in such places the soil is to this day quite black, and mixed with the dust and small fragments of charcoal. Places of this kind often retain names containing the word *gual*, which of course is cognate with the English *coal*, and which signifies either coal or charcoal. In names, however, the local tradition always points to charcoal, which must be correct, as the introduction of coal as fuel is comparatively recent. There is a little point of land jutting into Lough Erne, a mile from the village of Pettigo, and another just opposite on Boa island, both of which are called by the same name, Rossgole, that is, *Ros-guail*, the peninsula of the charcoal. Glen-goole, charcoal glen, is the name of a place near Killenaule in Tipperary ; and there is a townland near the village of Caledon in Tyrone, called Derrygooly, where of course the *derry* or oak wood supplied the materials for making the charcoal.

Milk, butter, lard. Though these commodities can hardly be ranked under the heading of this chapter, yet the names derived from them may be treated of conveniently here.

When a place got its name from milk or butter, it may be surmised that at some former time cows, sheep, or goats used to be milked, or general dairy operations carried on there—something like the *boolies* of old times described in the First Volume. In some cases it is certain that names of this kind were applied to rich pasture land—land producing milk and butter in abundance.

The common word for milk is *baine* [bonnia, banny], and it occurs in names in such forms as *wanny, vanny, winny*—the *b* being aspirated to *v*. Tawnawanny, the name of a townland in the parish of Templecarn in Fermanagh, signifies the field (*tamhnach*) of the milk; Tullinwannia in Leitrim and Tullinwonny in Fermanagh, milk hill; Coolavanny, near Castleisland in Kerry, the corner of the milk.

New milk is denoted by *leamhnacht* [lewnaght]; but the old form, as we find it in Cormac's Glossary, is *lemlacht*, the *l* being changed to *n* (see First Vol. Part I., c. III.) in modern Irish. In its simple form it gives name to two townlands called Lenaght, one in Monaghan and the other in Kilkenny; while the diminutive Loonaghtan is the name of a place near Ahascragh in Galway, signifying new-milk land (see p. 19). There is a townland giving name to a parish near Clonmel, called Inishlounaght, the river-holm of new milk, where O'Faelan, prince of the northern Decies, had his stronghold; and where O'Brien, king of Limerick, and O'Faelan founded an abbey in 1187. The Irish form of the name, as given by Keating, is *Inis-leamhnachta*, the river-holm of the new milk; and the place obviously got this name from the beautiful *inch* along the Suir, between Clonmel and Marlfield. The word occurs in many other names, such as Drumlaunaght in Cavan (Drum, a long hill), Fahanlunaghta near Ennistimon in Clare, and Gortlaunaght in Cavan, both signifying the field (*faitche* and *gort*) of the new milk. Near the western shore of Lough Derg, in the parish of Clonrush in Galway, there is a small lake called Lough Alewnaghta, new milk lake, which may have been so called from the softness of its water.

Keating accounts for a name of this kind by a

legend about one of those medicinal baths spoken of at page 76. During the short time that the Picts resided in Ireland, before their migration to Scotland, many centuries before the Christian era, Criffan, the king of Leinster, and his subjects were sorely annoyed by a hostile people in his neighbourhood, who used poisoned weapons, so that whoever received a wound from them, no matter how trifling, was sure to die of it. The king at last consulted a learned Pictish druid named *Trosdan*, who told him to have a bath prepared on the occasion of the next battle, with the milk of 150 white hornless cows, in which each wounded man was to be bathed. Criffan, as soon as he had procured the cows, at once sent a challenge to his adversaries; and on the eve of the battle he had the bath prepared just as the druid directed. As fast as the king's men were wounded they were plunged into the bath, from which they came out as well as ever; so that the Leinster army routed their foes with dreadful slaughter. From this event the place came to be called *Ardlemnachta*, the height of the new milk.

Sometimes other words for milk are found in names. Thus the name of Blittog in the parish of Donaghmoyne in Monaghan, is a diminutive on *bliocht* or *bleacht*, milk:—*Bliochtóg*, milk-land; meaning, I suppose, good milk-pasture.

The art of making and saving butter appears to have been known in Ireland from the earliest ages; for it is mentioned with milk, curds, cheese, &c., in our oldest literature. In later times it was customary to sink butter deep down in bogs, closed up in casks or baskets, to give it a flavour. Among the food of the Irish, Dineley (A.D. 1675) mentions butter "mixed with store of . . . a kind of garlick, and buried for some time in a bog to make a

provision of an high taste for Lent." Sir William Petty also mentions butter made rancid by keeping in bogs; and other authorities to the same effect might be quoted. Whether this custom existed in ancient times I am unable to say; but at any rate, its prevalence, even at this late period, is a sufficient explanation of the fact that butter is now very often found in vessels of various shapes and sizes, deeply embedded in bogs; sometimes in firkins not very different from those now in use (see Sir W. R. Wilde's *Catal. Ant.*, p. 212). Several specimens of this bog butter, as it is commonly called, are to be seen in the Royal Irish Academy museum. In all cases the butter is found to be changed, by the action of the bog water, into a greyish cheese-like substance, partially hardened, not much like butter, and quite free from putrefaction.

From the word *im*, butter (*imb*, in Cor. Gl.), we have several names. There is a townland near Mallow in Cork, giving name to a parish called Monanimy (accent on *im*) which signifies the bog of the butter; and we may conjecture that the bog received its name from the quantity of butter found in it. Half a mile from Clifden in Galway is a little lake called Lough Animma, butter lake; and another of the same name lies two miles east of Ballymore in Westmeath. Derrynim is the name of a townland in the parish of Cleenish, Fermanagh; and there is another called Carriganimma, seven miles north-west from Macroom, the first signifying the wood, and the second the rock, of the butter.

Why were places named from lard? Perhaps such names indicate that pigs were fattened in the respective places. Whatever the origin may be, it is certain that we have several names from the

word *blonog*, which signifies lard, fat, or suet. Such for instance is Corblonog in the parish of Tedavnet in Monaghan, the round hill of the lard; Killyblunick Glebe in Tyrone, and Derrynablunnaga, south of the lakes of Killarney, these two last signifying the wood of the lard; and there is a place called Caherblonick (*caher*, a round stone fort) near the lake of Inchiquin in Clare.

The following names are derived from various articles of manufacture. There is a small lake in Donegal, two miles south-east from the village of Glenties, called Lough Nasnahida, the lake of the needle:—*snáthad*, a needle. There is a parish in Longford called Forgney, taking its name from a townland, which must have been so called from some remarkable building; for *forgnaidh* signifies an edifice or a building. *Slabhra* [slavra, sloura], is a chain. Two miles east of Ardara in Donegal is a hill called Crockasloura, which means the hill of the chain (*crock* for *knock*, a hill); and Derrintloura is the name of a townland in the parish of Islandeady, west of Castlebar in Mayo, the *derry* or oak grove of the chain (*Doire-an-tslabhra*), the *s* of *slabhra* being here eclipsed by *t*, as it ought to be.

In the western extremity of the townland of Athlunkard, on the Clare side of the Shannon, near the city of Limerick, there is a small rock within a few yards of the Shannon, called Carrickatloura, the rock of the chain; and in this place there is a tradition to explain the name: that at the siege of Limerick, the English army crossed the Shannon at this spot by means of a chain which was thrown across the river, and fastened on the Clare side to this rock. The word *sás* [sauce] denotes an engine or machine of any kind. It was often applied to an engine for battering down the walls of castles—called commonly a *sow*

in English. Cornasaus, the name of some places in Cavan and Meath, signifies the *cor*, or round hill of the engines.

CHAPTER XII.

BOUNDARIES AND FENCES.

Bru and its derivative *bruach*, both signify a border, brink, or margin; but it is commonly applied to the brink of a stream or glen. The latter of the two is the term generally found in names; and its most usual anglicised form is Brough, which is the name of a place near Doneraile in Cork. Broughshane in Antrim signifies John's border; Broughderg, red border, is the name of places in Cavan, Fermanagh, and Tyrone; and it is the same as Dergbrough in Tyrone, with the root words transposed. Broughmore in Antrim is the same as Bromore in Kerry—great border. The diminutive in *án* also occurs, giving origin to Broughan and Broughane in Armagh and Kerry (little border); and to Broughanlea, the name of a place east of Ballycastle in Antrim, grey little border.

Crioch [creea] means an end, confine, or boundary; but it is an unsatisfactory term to deal with here, for it is very hard to distinguish it in anglicised names from other words like it in sound, but different in meaning. When it is found in names we may conclude that it marks the ancient boundaries of farms, townlands, or territories. Its most common modern form is Creagh, which either

simply or in combination, gives names to several townlands and parishes; it sometimes drops the aspirate at the end, as in Cavan and King's County, where there are some places called Cree and Crea.

In an extended sense this word has come to signify also a country or territory, exactly like the Latin *finēs*. For example, the country of the O'Byrnes in Wicklow is called *Crioch Branach*. The Book of Rights, O'Heeren's poem, and other authorities, mention a tribe named *Ui-Buidhe*, i.e., the tribe or family of O'Boy, who are described as seated on the west side of the Barrow. In one of these old books we are told that the church of Killabban lies in the territory of this tribe; from which we are enabled to fix the exact position. This ancient territory is commonly called in Irish writings, *Crioch Ua mBuidhe*, i.e., the country of the O'Boys; and the tribe name still exists in the name of the parish of Tullomoy, which sufficiently represents the sound of *Tul-O-mBuidhe*, the hill of the O'Boys—the *B* being eclipsed by *m*, according to the law explained at page 138 (see O'Donovan in Book of Rights, 213).

The accounts left us of St. Abban, the founder of the church of Killabban, south of Athy in Queen's County, are very contradictory. It appears, however, that he was born in Leinster in the sixth century; and his mother, Mella, is said to have been a sister of St. Kevin of Glendalough; he founded several churches, and died in a place called *Magh-Arnaidhe* [Moyarney: plain of sloes] in Wexford, greatly revered for goodness and holiness of life. In his Life published by Colgan, it is stated that when Abban and his clergy came among the tribe of *Hy-mBairrche* (who possessed the territory of Slievemargy in the south-east of Queen's County), these people gave him a joyous welcome;

and he built a great monastery there, and laid the foundation of a town; "and the monastery and the town are called in the Scotie (i.e., Irish) language by one name, *Ceall Abbain*, which in Latin is interpreted *Cella-Abbani*"—in English, Abban's Church, which name has been extended to the parish.

Teóra [tóra] is a border or boundary; the regular genitive is *teórann*, as it is preserved in Ballytoran on the borders of Tipperary and King's County, near the village of CloghJordan; and in Knocktoran near Knocklong in Limerick, the town and the hill of the boundary. A corrupt modification of the word appears in the name of a lake called Loughatorick, so called because it lies on the boundary between the counties of Galway and Clare, and the boundary line ran through it in 1604, as appears by an Inquisition of that date (Hy Many, 69).

Iorrus. O'Flaherty, at page 96 of his description of Iar Connaught, says: "Many lands here, environed for the most part by the sea, are called Irros, with an adjection to distinguish them one from another. The proper form of the word is *iorrus*; and some have thought that it signifies western promontory—*iar*, west, *ros*, a promontory—while others believe that it means nothing more than a border or limit." Hardiman, the editor of O'Flaherty, says it means a border, brink, margin, promontory, or headland. There can be no doubt that the word was applied to a peninsula; for all the *iorruses* of Galway are peninsulas; as for instance, *Iorrus-beag*, the peninsula lying west of Roundstone, which still retains the name of Errisbeg; *Iorrus-ainhagh*, the old name of the peninsula between the bays of Bertraghboy and Kilkerrin; *Iorrus-mor*, the peninsula which termi-

nates in Slyne Head; *Iorrus-Flannan*, the little point of land south-west of Clifden, between Manin bay and Ardbear bay.

The barony of Erris in Mayo is the best known place taking its name from this word; but although the name now covers an extensive territory, it may be safely assumed that it belonged originally to the peninsula at present called the Mullet, from which it was extended to the whole district. There is a townland called Erris near Boyle in Roscommon, taking its name from a little point of land jutting into Lough Key. Erris is another name for Skirk Glebe near Borris-in-Ossory in Queen's County, which O'Donovan thinks was so called because it was on the borders of the ancient territory of Ossory. Other forms of the word are exhibited in Urros in the parish of Inishmacsaint in Fermanagh; Urrismenagh (middle *urris*) in the parish of Clonmany in Inishowen, Donegal; and Urrasaun in the parish of Tibohine in Roscommon, which is a diminutive, meaning little border or peninsula. Some of the preceding are situated inland, which would tend to show that this word was used to designate a border as well as a peninsula.

Termons. In Ireland, as in other Christian countries, many of the churches had the right of sanctuary. A small piece of land was usually fenced off round the church, and the four corners were often marked by crosses or pillar-stones; this land was regarded as belonging exclusively to the church; and criminals fleeing from justice, or fugitives from their enemies, were safe from molestation for the time, once they had taken refuge either in the church itself or inside the boundary.

The word *tearmann* was originally applied to

those *termini* or boundaries, and in this sense it exactly corresponds with Latin *terminus*; but it was afterwards extended in meaning till it came to signify a sanctuary or asylum; and this is the sense in which it is generally used in Irish writings. It was often popularly used in a still more general way, to denote church lands, or lands belonging to a sanctuary, so that the expression “termon lands” is quite common in Anglo-Irish writings.

This word is still retained in a good many local names, marking the precincts of sanctuaries; and in several of these the spots are almost as much venerated now as they were a thousand years ago, though they no longer afford an asylum to the fugitive. The memory of St. Fechin is preserved in the name of Termonfeckin—Fechin’s sanctuary, now applied to a parish near Drogheda. St. *Berach*, the founder of a church in the present county of Roscommon, who was descended from Brian, king of Connaught in the fourth century, flourished in the latter part of the sixth century, and was a pupil of St. Kevin of Glendalough. After leaving Glendalough, he crossed the Shannon, and founded an establishment for himself at a place called *Chuain-coirpthe* [Clooncorpa], near the shore of the river, in the desert of Kinel Dofa, which afterwards attained to great eminence. The old name is now forgotten, and the founder, who is still greatly venerated, is commemorated in the present name of the church and parish, Termonbarry, St. *Berach*’s sanctuary.

The warden or lay superintendent of church land was termed the erenagh (Gaelic *aircheannach*); and this office was commonly held by members of the same family for generations. In some places the termons have preserved the family names of the

erenagh instead of those of the patron saint. The church of St. *Dabeog* or *Daveog*, one of the very early Irish saints, was situated in an island in Lough Derg in Donegal; but the termon lands belonging to the church lay on the mainland, near the village of Pettigo. The hereditary wardens of this termon were the Magraths; and accordingly the place is called in the Four Masters, sometimes Termon Daveog, and sometimes Termon Magrath. The latter is the name now used, though it is usually shortened to Termon; the ruins of Termon castle, the ancient residence of the Magraths, are still standing; and the sanctuary has given name to the little river Termon, flowing through Pettigo into Lough Erne.

The parish of Termonmaguirk in Tyrone was anciently called *Tearmann-cuimnigh*, which name Dr. Reeves (Adamn. 283) conjectures may have been derived from *Cuimne*, St. Columkille's sister. It got its present name from the family of Mac-Guirk, who were for a long time its hereditary wardens. In like manner, the O'Mongans were the wardens of Termonomongan in the west of the same county; its ancient name being Kilkerril, from St. *Caireall*, the founder or patron of the church (Reeves: Colt. Vis. 72). Termon and Tarmon are the names of several places, indicating in every case the former existence of a sanctuary. Sometimes the word is found combined with other terms that have no reference to either patron or warden. Thus Termoncarragh, west of Belmullet in Mayo, means merely rough Termon, in reference, no doubt, to the ruggedness of the ground. There is a place near the village of Annascaul in the parish of Ballinacourty in Kerry, called Ballintermon, the town of the sanctuary; and Ardtermon (sanctuary height) lies in the parish of Drumcliff in Sligo.

Hedge. *Fál* [faul] signifies a hedge or wall; the fence that separated the lands of two adjacent occupiers; and it is used in this sense in our oldest law tracts. In local names it often designates the land enclosed by a *fál*; but this is altogether a modern application, which had no existence in the Irish language. In this latter sense, it is understood by the people of Falnasooogaun, three miles north-west from Ballymote in Sligo, for the townland is also called in English, Ropefield (*súgan*, a rope).

This word is usually found in anglicised names very little changed from its original form; as we see in Falcarragh in Donegal, rough or rugged *fál*—and here also the meaning has probably been extended to a field; Falmacbreed and Falmacrilly in Antrim, Mac Bride's and Mac Crilly's hedge or enclosure. The word is sometimes pronounced in two syllables (*fala*), giving rise to Fallowbeg in Queen's County, south of Athy (*beg*, little); Falloward and Fallowlea, both in the parish of Faughanvale in Derry (high and grey), and Fallowvee near Cushendall in Antrim, yellow hedge (*buidhe*). There is a place in the parish of Islandeady in Mayo, which is mentioned in Hy Fiachrach by the simple name *Fál*; but it is now called Kilfaul, the wood of the hedge.

Fallagh, Faulagh, and Faltagh are adjective forms, found in various counties, all meaning a place of hedges; and Fauleens in Mayo (little hedges) is a diminutive. One of the plural forms is *fálta*, which has given names to several places now called Faltia, Falty, and Faulties; Faltybanes in Donegal, white hedges or enclosed fields.

When it comes in the end of names in the genitive plural with the article, it is usually represented by *wall*, *val*, or *vaul*; as in Cornawall near New-

bliss in Monaghan, *Cor-na-bhfál*, the little hill of the hedges; Tullynavall near Carrickmacross in Monaghan, same meaning. There is an ancient fort near the village of Kilkeel in the south of the county Down, called Dunnaval, the fortress of the walls or hedges; and a little island near Slynch head in Galway has the same name, but in the anglicised form, Doonnawaul.

In an old map of Belfast engraved in fac-simile by Mr. Edmund Getty in the *Ulster Journal of Archæology* (Vol. III.), the district immediately south of the town, in the angle between the blackstaff river and the Lagan, is called Tuoghe-na-fall; it is written Tuoghnafall in a grant of Car. I.; and in an Inquisition of 1605 (Reeves, *Eccl. Ant.* 346) it is called Tuogh of the Fall. The name of this old territory is still remembered: for it is now locally known as "The Falls," and the Falls Road is a well-known outlet of Belfast, leading through this district. Both the modern and the old forms of the name obviously point to the original Irish *Tuath-na-bhfál*, the district of the *fáls*—hedges or enclosures.

CHAPTER XIII.

VARIOUS ARTIFICIAL WORKS.

Roads. In the First Volume* I enumerated several terms for a road, and gave names derived from each. There is yet another, which, though not so common as those, is yet used in the language, and deserves mention, as it enters into local nomenclature.

* Part III., Chapter iv.

Ród [road]—old Irish *rót*—is exactly the same word as the English *road*; but one is not derived from the other. For the English *road* comes from the Anglo-Saxon; and we know that the Irish word has been used in the native language from a period long before English was known in this country. In the Glossary of Cormac Mac Cullenan, a work of the end of the ninth century, *rót* is given as one of the terms for a road; and from the way in which he mentions it, the word appears to have been used to denote a road just broad enough for the passage of a single chariot. It is also constantly used in other Irish writings, such as the Book of Rights, the Topographical Poem of O'Dugan (who, for instance, designates a certain district as "*Clann Ruainne na ród sgothach*," the Clann Ruainne of the flowery roads: p. 133), &c.; and it still continues in use in the spoken language.

We have a good many local names into which this word enters. There are two townlands in Waterford and one in Wexford, called Ballinroad, the town of the road; Lisnarode near the village of Clonaslee in Queen's County, signifies the *lis* or fort of the roads; while the diminutive Rodeen, and the shorter form, Roden—both meaning little road—are the names of several places in Cork, Roscommon, Waterford, and Tipperary.

Causeway. *Tóchar*, the usual term for a causeway, has been already dealt with; but there is another word for the same thing, which is sometimes used, namely, *cobhas* or *cobhsa* [couse or cousa]: in parts of the south of Ireland it is applied to stepping-stones across a river. It gives name to Couse, about two miles south of the city of Waterford; and to Tincouse in the parish of

Powerstown, south of Goresbridge in Kilkenny, *Tigh-an-chobhais*, the house of the causeway.

Mound or dyke. An artificial mound, dyke, or rampart of any kind, is usually designated by the word *cladh*, pronounced *cly* or *clee* in the south half of Ireland, and *clee* or *claw* in the north. The word is also applied to the raised fences so universal in Ireland, separating field from field. Wherever we find this word in the name of a place, we must conclude that it originated in some remarkable rampart, erected either for purposes of defence, or to separate two adjacent territories. Many of these old mounds are to be seen at the present day in various parts of Ireland.

Smith (Hist. Kerry, p. 219) mentions an ancient boundary of this kind called *Clee Ruadh* (*cladh ruadh*, red mound), which begins at Cahercarbery near Kerry Head, runs north-east towards the river Cashen, reappears at the other side of the river, and crosses the mountain of Knockanore into Limerick. There is a still more remarkable ancient boundary wall in the valley of the Newry river, which is now commonly called the Danes' Cast; but the Danes had no hand in its construction, for it was built to separate the ancient kingdoms of Oriel and Ulidia, many ages before the Danes came to Ireland. In case of some of these old ramparts, the natives have a legend that they were rooted up by an enormous enchanted black pig.

Near the village of Ballymore in Westmeath, there is a townland called *Clyglass*, green mound; and we have *Clybaun* (whitish) in Galway, *Cloyfin* (white) near Coleraine, *Clyroe* and *Clykeel* in Cork (red, narrow), and *Clynabroga* in Limerick, the mound of the brogue or shoe (see p. 188). *Portacloy*—the port or landing-place of the rampart—is the name of a coast-guard station, and of a little

bay, near Benwee Head on the north-west point of Mayo. The word is exhibited with a different pronunciation in Gortaclee near Cushendall in Antrim, the field of the mound; and another usual form is seen in Edenclaw near the village of Ederny in the north of Fermanagh, the *edan* or hill-brow of the rampart. Gortaclivore near the town of Tipperary, the field of the great dyke.

The two words *sonnach* and *tonnach* both mean a wall, mound, rampart, or circular enclosure. As they are identical in meaning, and differ only in their initial letters, it seems probable that *tonnach* is merely a variety of *sonnach*, the *t* replacing *s* under the influence of the article (1st Vol., Part I., c. II.); for *sonnach* is found in our oldest manuscripts, as for example in *Lebor-na-hUidhre*.

Sonnach gives names to those places now called Sonnagh and Sunnagh, in all of which some remarkable defensive rampart must have existed. But *tonnach* is far more common in names, and assumes such anglicised forms as *tonnagh*, *tunny*, *tonny*, *tony*, &c. Derrintonny in Monaghan and Fermanagh, represents the sound of *Doire-an-tonnaigh*, the oak wood of the rampart; Ardtonnagh near Lisbellaw in Fermanagh, high mound. The names of Lissatunna, and Lissatunny (the fort of the rampart) in Clare, Galway, Tipperary, and Westmeath, indicate that at each of these places there was a *lis* or fort defended by a circumvallation of unusual magnitude. Shantonagh and Shantony, old rampart (*sean*, old), are the names of places in Monaghan and Tyrone. Ballytunny, the town of the rampart, is the name of a townland a little north of Arklow. In some of the preceding names the form may be *sonnach*, with the *s* eclipsed in the usual way; but this makes no difference as to meaning.

Trench. A trench, a deep furrow, a dry ditch, or pit, is usually designated by the word *clais* [clash], which is extremely common in the southern half of Ireland, as a component of local names, usually in the anglicised form *clash*. It is seldom met with in the north. Clash constitutes or begins the names of about 130 townlands; and enters into many combinations in other positions. Clashroe in Cork, King's County, and Waterford—red trench—must have been so called from the colour of the clay; Clashnamrock near Lismore, is *Clais-na-mbroc*, the trench of the badgers; Clashwilliam in Kilkenny, William's furrow; Clashygowan in Donegal, O'Gowan's furrow; Clashnaganniff near Cork city, the trench of sand, or simply sandpit. There is a little village at the entrance to Glenmalure in Wicklow, and several townlands in other parts of Ireland, called Ballynaclash, the town of the trench. The plural of the word is anglicised Classes, the name of two townlands in Cork, between Cork city and Macroom, i. e. trenches. And the postfix *ach* is added (p. 3) in Classagh near Killaloe in Clare, and also in Classaghroe in Galway and Mayo, red trench.

Mill stream. Among the several Irish words beginning with *sr* which denote a stream (such as *sruth*, *srubh*, &c.) *srae* or *sraeth* is used to designate a mill stream. Four miles east of the village of Ardrahan in Galway, there is a little river that sinks into the ground, called Owenshree, the river of the mill-race. But the word almost always enters into names with the *s* elipsed by *t*, which changes it to *tray*, *trea*, &c. This syllable, in the end of words, can usually be distinguished from *tray* (*traigh*) a strand, by the form of the article; for *tray*, a strand, is feminine, and takes *na* before

it, when the article is used at all; while *tray*, when it means a mill-race, is masculine, and takes one of the masculine forms of the article *an*, *a*, *n*, or *in*, before it.

This is illustrated by the two names *Gortna-traw* and *Gortatray*; the former (in Donegal) is *Gort-na-tragha*, the field of the strand; the latter (in Cork and Tyrone) *Gort-a'-tsrae*, the field of the mill-race. *Inchintrea*, near Cahersiveen in Kerry, is the river-holm of the mill-race; and *Derrinray* (*Doire-an-tsrae*, mill-race wood) is the name of a place near the village of Clonasslee in Queen's County. There is a townland near the city of Armagh, and another in the parish of Donaghmoyne in Monaghan, called *Tray*, in which *t* displaces *s* under the influence of the article—*an tsrae*, the mill-race. (See *Turagh*, 1st Vol.)

Plank bridges. Among the various contrivances adopted for crossing rivers before stone bridges were introduced into this country, or before they came into general use, plank bridges deserve to be mentioned:—timber planks were laid across the stream from bank to bank, if it were narrow enough, or supported on rests of natural rock or on artificial piers, if the river was wide. We know that bridges of this kind are occasionally found in use at the present day in various remote parts of the country—I know a place in the county Wicklow, where one is now in course of construction—and we have sufficient testimony both in history and in the names of places, that they were much used in old times. There was a plank bridge across the Shannon in the time of Brian Boru, near his palace of Kincora, that is, either at the very place where the bridge of Killaloe now stands, or near it. For we read in the “Wars of the Irish with the Danes,” that, soon before the

battle of Clontarf, when Mailmorra, king of Leinster, retired in anger from Kincora, a messenger from Brian followed him, and "overtook him at the end of the plank-bridge of Killaloe on the east side" ("*I cind clair Cilli Dalua*:" p. 145).

This ancient bridge is designated in the preceding passage by the word *clar*, which means literally "a plank;" its name and meaning are still preserved in the name of the bishop's house at Killaloe—Clarisford; and there is no better example of how an old Irish name may be newly varnished up so as to efface every vestige of its age and origin. For Clarisford is only a pretty way of saying the ford of the *clar* or plank; though I suppose there are few persons who suspect in the least how the name originated.

It is probable, indeed, that many of these structures scarcely deserved the name of bridges, but should be rather designated plank fords or plank crossings, which is the very name they commonly go by in the Irish language; for many of them even still retain names partly formed from the word *clar*, a board; while the other part of the name often consists of one of the Irish words for a ford. Moreover, the people in several of those places have a tradition that the names were derived from a plank bridge; which we find to be the case, for instance, in the village of Clare on the river Fergus, and also in Clare Galway (see these places in First Volume).

A very good illustration of this class of names is Athclare near Dunleer in Louth—the ford of the plank; which takes the form of Aghclare near Graiguenamanagh in Kilkenny; and still another form, Aclare, in Meath and Carlow. Another equally characteristic name is Belclare (for which

see First Vol.) ; Bealaclare, now the name of a bridge over the Leamawaddra river, at the head of Roaring Water bay in Cork, two miles from the village of Ballydehob, shows how the river was crossed before the bridge was built—*Bél-a'-chclair*, the ford of the board.

There is a little village near Oranmore in Galway, now called Clarinbridge, but formerly *Ath-cliath-Meadhraidhe* [Aclee-Maaree], i.e. the *Ath-cliath* or hurdle-ford of Maaree—this last being the name of the peninsula running into Galway bay west of the village. This was in old times a place of note, for it was the western terminus of the Esker Riada, which separated the northern from the southern half of Ireland, the eastern terminus being the great *Ath-cliath*, or Dublin (see Esker Riada in First Vol.). It is very probable that the original ford of hurdles gave place, in course of time, to a better crossing made of planks ; for while the old name is lost among the people, the village has been long called in Irish *Droichead-a'-chclairín* [Drehid-a-clareen], the bridge of the *clareen* or little board, of which “ Clarin-bridge ” is a sort of half translation.

The existence of such a bridge at some remote time over the river Bride, half a mile above the little village of Ovens, west of Cork city, is proved by the name of the present bridge—Drehidnaglaragh, the bridge of the planks. “ Clare Bridge ” over the Clare river in the parish of Abington in Limerick, near the village of Newport, is now a good stone structure ; but both the present name, and the Irish, *Droichead-a'-chláir*, of which it is a translation, show that the original bridge was made of planks ; and from this old bridge the river itself derives its name. Aughnaglaur is the name of a bridge crossing a small stream flowing from the Black-

stairs Mountains, in the parish of Killann in Wexford—*Ath-na-gelár*, the ford of the planks.

Fold. The word *cro* has several meanings, one of which is a hut, hovel, or small house; and this is its most general sense when it is found in names i.e. a hut, fold, or pen for cattle. The little building in Glendalough, now called St. Kevin's kitchen, is called in the annals *Cro-Kevin*, St. Kevin's hut. The most usual anglicised form of this word is seen in Culcrow in the parish of Agivey in Derry, near the Bann, the angle or corner of the cattle sheds; and in Clashacrow, the name of a parish in Kilkenny, *Clais-a'-chro*, the trench of the shed. In Curraghacronacon near Abbeyleix in Queen's County, the first part *curragha*, is the plural of *curragh*, a moor; and the whole name fully written, is *Curracha-cro-na-geon*, the moors of the hut of the hounds.

Near Roscrea in Tipperary, there are two adjacent townlands called Barnagree and Pintown; the former is understood to be *Barr-na-gcroithe*, the summit of the cattle-pens; while the latter, Pintown, is a translation, which is incorrect, however, in both members (*pin* for *pen*; and *town* for *top*), and should have been made Pentop, or something bearing the same signification. There is a little islet in the south-west part of Lough Ennel in Westmeath, now called Cro-incha, and often Cormorant Island; where Malachy II., king of Ireland, died in the year 1022, surrounded by the chief ecclesiastical dignitaries of the country. In the annals it is called *Cro-inis*, which means the island of the hut or pen; and I suppose that the name Cormorant Island took its rise from the belief that *cro* was English *crow*, a bird—"Cormorant Island" being intended as a sort of ornamental translation of *Cro-inis*.

The word *lias* [leece] means a hut; generally applied to a hut, or shed, or pen, for animals: *lias-bo*, a cow-house: *lias-caerach*, a sheep pen, &c. There is a townland in Leitrim called Drumlease which gives name to a parish. This place is called in the old authorities *Druim-lias*, and the meaning is determined by a gloss in a very ancient MS. quoted by Zeuss (Gram. Celt. 269):—"Druimm-daro, i.e. Druim-lias, i.e. jugum-quercus, i.e. jugum-tuguriorum." This gloss proves that the more ancient name of the place was *Druim-daro*, the ridge of the oak; and that the present name signifies the ridge of the huts. The parish of Tullylease in the north of the county Cork is called in the annals *Tulach-lias*, the hillock of the huts. It is to be observed that this word is pronounced long (*leece*), while *lios*, a fort is sounded short; and so the two words may generally be distinguished in names.

Ovens. *Bácús* [baucoose] means an oven. It is given by O'Reilly (in the form *bácudhas*) on the authority of Shaw's Gaelic Dictionary; but that it has been in use in Ireland we may consider as certain, even though we had no other reason for concluding so than its existence in local names. It is obviously connected with the English word *bake*; but whether it is an old Irish word, or is merely borrowed from English, I will not now undertake to determine. It is seldom much disguised in names, except only that the *b* is commonly changed to *v* by aspiration. Its usual anglicised forms are seen in Gortavacoosh in the parish of Abington in Limerick; *Gort-a'-bhácúis*, the field of the oven; in Coolavacoose in the north of Kildare, near Edenderry (*cúil*, a corner); and in Parkavacoosh (*páirc*, a field), now the name of an old fort near Lixnaw in Kerry.

Near the village of Kilmacow, in the parish of Dunkitt, in Kilkenny, there is a townland called Tinvacooch, i.e. *Tigh-an-bhácúis*, the house of the oven, or simply baking-house. In this place there lived one time, according to a local legend, a rich baker, who employed himself in cultivating a small garden round his house, whenever he was able to withdraw from the cares of his oven. One day, after placing a batch of loaves in the heated oven, he left them to bake, and went as usual to his garden. The day was very sultry, and the summer had been unusually dry; so he filled a vessel with water from a clear well hard by, and began to sprinkle his flowers and vegetables, which were drooping for want of a little moisture. He had not been long employed in this manner, when a stranger, a man of grave and dignified appearance, walked up to him, and told him that his conduct was highly improper; that he should not presume to interfere with the ordinary course of nature; but that he should leave it entirely in the hands of Providence to regulate the distribution of drought and moisture. After administering this rebuke, he walked slowly away, and disappeared among the trees of a neighbouring wood.

While the baker stood pondering on the stranger's words, he bethought him that it was time to look after his loaves; so he went to the oven and drew them forth; but found them, not baked, as he expected, but covered all over with ears of wheat, which had sprouted out in the oven, and appeared as green and flourishing as if they had grown naturally in the richest soil. This wonderful occurrence convinced him that the mysterious stranger was quite right; and he resolved that he would never again venture to water his garden.

The legend of the rich baker of Tinvacooch

shows the folly of watering plants, which is plain enough indeed to many people without a miracle at all; for is it not far pleasanter and wiser to sit at your ease on a hot summer day, and let the plants take their chance, than to go toiling in a garden with a heavy watering-can in your hand?

Kilns. *Sorn* means a furnace, kiln, or oven. The word is often applied to a lime-kiln; and its presence in names indicates the spots where kilns were once in use. The anglicised forms are easily recognised; for they are generally identical, or nearly so, with the Irish; as in *Drumnasorn* in the parish of Killaghtee in Donegal, and *Aghnasurn* on the north side of Lough Key in Roscommon, the ridge and the field, of the kilns or furnaces. The word stands alone in the name of *Soran* near the village of *Drumlisk* in Longford, and in *Sorne*, the name of a hill, four miles from *Buncrana* in Donegal; and the *s* becomes aspirated in *Drumhurrin*, the name of a lake and townland in the parish of *Templeport*, in the north-west corner of *Cavan*, which means the ridge of the furnace.

From *teine* [tinna] fire, and *ael*, lime, is derived *teine-aeil* [tinneel], the usual name for a lime-kiln, signifying literally "fire of lime." The word is used by the Four Masters when they record that *Flaherty O'Brollaghan*, abbot of the great monastery of *Derry*, and his clergy, erected a *teine-aeil* measuring seventy feet every way, in the year 1163. *Tinneel* near *Ross Carbery* in *Cork*, and *Tinneel* near the village of *Rosenallis* in *Queen's County*, took their names from lime-kilns; and we find the word also in *Knocknatinnyweel* near *Newport Mayo*, and in *Garrynatinneel* in *Tipperary*, near *Killaloe*, the hill and the garden of the lime-kiln.

Another word very like this is *tenneal*, a bonfire, from which comes *Ard-an-tennail*, bonfire height, mentioned in the Annals of Lough Key as a fortress belonging to the O'Mahonys, which has given name to a townland near Skull in Cork, now corruptly called Ardintenant. The name points to an old custom of lighting bonfires on the top of the hill—probably on St. John's Eve.

Prison. *Carcair* signifies a prison: it is of course the same as the Latin *carcer*, and is probably derived from it. This word has given names to various places throughout the four provinces, now called Carker and Corker; but what kind of prisons they were, that have left their names on these places, or what their history, we have now no means of determining. In some parts of Ireland, especially in Clare, the term is applied to a narrow pass between hills, which is only an extension of the original meaning—a narrow or confined pass like a prison; and this may be its meaning in some of the preceding places.

It was certainly understood in this sense in "The Corker Road," a steep and narrow pass leading to the abbey of Corcomroe in the north of Clare, which is mentioned by the Four Masters, and called by them *Carcair-na-gcleireach* [Carkernagleragh], the narrow pass of the clergy, a name by which it is still known. The clergy from whom the latter part of the name was derived were, no doubt, the monks of the great abbey of Corcomroe. The word *carcair* must have been applied in its original sense to Inishcorker, one of the numerous islands at the mouth of the river Fergus in Clare, whose name signifies the island of the prison.

Door. The word *dorus* [durrus] signifies a door or

gate and gives name to some places: but though I have included it in this chapter, it seems to me that the *doors* from which places took their names were in most instances natural features. There is a townland in the parish of Cloone in Leitrim, called Gubadorris, the *gub*, snout, or point of the door. But the word generally enters names in the plural form; of which Dorsy, the name of five townlands near Newtownhamilton in Armagh, is a good example, meaning simply *doors*, gates, passes, or approaches. It is probable that these townlands represent the *doirse* mentioned in the Annals of Lough Key (I. 270): "*Ar slighthibh Slebe Fuaid ocus ar doirsibh Emhna.*"—"On the passes of Slieve Fuad and on the doors of Emania." Dursy Island off the west coast of Cork, exhibits in its name the same word, *doirse*, doors; but why this name was given to the island I cannot tell. The name, however, is modern: the old name is *Oilean-Bhaoi-Bheirre*, i.e., the island of *Baei* of Bear, from the old fortress of *Dun-Baei* or Dunboy, well known in later ages as the great stronghold of the O'Sullivans.

Sepulchre. *Sabaltair* is given in Cormac's Glossary as meaning "a graveyard of a plague, i.e. a great field in which the pagans used to bury;" and Cormac derives it from the Latin *sepultura*. There is just one place in Ireland taking its name from this word, viz., the parish of Subulter near Kanturk in Cork.

Port. The Irish word *port* has several meanings; but of these there are only two which it is necessary to notice here, namely, 1. A bank or landing-place, a harbour, port, or haven; 2. A fortress or military station, a royal fort, a chieftain's residence. The word is used in these two senses in both the ancient and modern language; and I will give one example of each application

from old authorities. It stands for "landing-place" in a passage in *Lebor-na-hUidhre* (see *Kilk. Arch. Jour.*, 1870-1, p. 390), in which *Cuchullin* relates:—"It was in that manner I swam the ocean until I was in the (*port*) harbour;" while in an ancient poem on the death of Malachy (king of Ireland), quoted by the Four Masters, at A.D. 1022, it is used as synonymous with *dun*, a fortress:—

"Three hundred *ports* had the king i which flesh and food were given;
Guests from the king of the elements were in each *dun* of these."

The compounds *ceannphort* and *bailephort* (canfort, ballyfort), were also used to denote either a chief city or a chief residence.

The word always bears one or the other of these two meanings in local names; but it is often not easy to distinguish between them. It may be stated generally, however, that when the spot whose name is wholly or partly formed from this term, is situated on the sea-shore or on a river or lake, the word means a landing place; otherwise a chief residence.

Port forms or begins the names of about 140 townlands, parishes, and villages. Portadown must have taken its name from an earthen *dun* on the shore of the Bann:—*Port-a'-dúin*, the landing-place of the fortress. There was once a remarkable castle belonging to the O'Maddens, on the banks of the Shannon, in the parish of Lorrha in Tipperary, north of Lough Derg, which is called by the Four Masters *Port-an-tolchain*, the bank or landing-place of the little *tulach* or hill. In the Down Survey the name is written Portolohane; and it still survives in the much-disguised form of

Portland—now the name of a townland and residence. There is a place called Portcrusha on the Shannon, near Castleconnell, which the Four Masters, when recording the erection there, in 1506, of a wooden bridge, by one of the O'Briens, call *Port-croisi*, the landing place of the cross.

In the eastern part of the county Clare, *port* is pronounced as if written *páirt* [part], and this pronunciation is reflected in the names of some places on the Shannon, from Limerick to Killaloe, which are now called Parteen, a diminutive form signifying little landing-place.

Fairy palace. *Palas* or *pailis* signifies a palace or royal residence, a loan word from the Latin (*palatium*). We have it pretty often reproduced in names, and it is always applied to a circular fort or *lis*; but as modern stone castles sometimes came to be erected on or near the sites of the forts, the name naturally descended to them, though this is not the original application of the word. Moreover in later times, after the abandonment of the old *lisses* as residences by their human inhabitants, and since the fairies have taken possession of them, the word *pailis* is generally understood to mean a fairy palace or residence.

There are between twenty and thirty townlands called Pallas, Palace, and Pallis, three anglicised forms of this word; and all these places took their names from fairy forts or *lisses*. Pallaskenry in Limerick was so called as being situated in the old territory of Kenry or *Caonraighe*. In Sligo, the term is found in the form of Phaleesh, which is the name of a townland; and in the end of names the *p* is occasionally changed to *f* by aspiration, as in Cappafaulish in Kilkenny, the garden-plot of the fairy fort. The name of Caltrapallas, in Galway (the *Caltragh* or burial-ground

of the fairy palace) shows that an old fairy fort was adopted as a burial-place, which has been done elsewhere in Ireland.

Monasteries. The Irish word, *mainister*, which signifies a monastery or abbey, is merely the Latin *monasterium*, borrowed, like several other ecclesiastical terms. Many of the old abbeys to which the word was originally applied, still retain it in their names, and it is generally very little disguised by letter changes.

Saint *Eimhin* or Evin founded a monastery on the brink of the river Barrow, on a spot which before his time had been called *Ros-glas*, green *ros* or wood; but which took from him the name of *Mainister-Eimhin*—so written in all ancient authorities—Evin's monastery, now Monasterevin. He was a native of Munster, and was one of four brothers, all ecclesiastics, sons of Eoghan, who was eighth in descent from Olioll Olum king of Munster in the third century. He lived in the beginning of the sixth century; and he is believed to have been the writer of a Life of St. Patrick in a mixture of Irish and Latin, which is still extant, and which on account of its being divided into three parts, each having a proper introduction of its own, is now well known as the "Tripartite Life."

Monasterboice in the county Louth, near Drogheda, now so celebrated for its abbey ruins, its round tower, and its magnificent stone crosses, was founded by Buite or Boethius, bishop and abbot, who is believed to have been one of St. Patrick's disciples, and who died, according to the Annals of Ulster, A.D. 522. This great establishment continued to flourish for many ages afterwards; and amongst its many remarkable men, was the celebrated historian and poet, Flann, or as he is

commonly called, Flann of the Monastery, who died in 1056. The place is called in Irish authorities *Mainister-Buithe*; but the *th* of the founder's name has been changed to *c* in the modern form, Monasterboice.

In that part of the parish of Athleague lying west of the Shannon, in the county Galway, there is a townland called "Monasternalea or Abbeygrey," of which the second name professes to be a translation of the first, which it is not; for the full Irish name is *Mainister-na-liatha*, the abbey of the grey (friars). This term occurs in several other names, and the forms are slightly varied:—Aghmanister is the name of a place in the parish of Abbeymahon, in the south of Cork, meaning the field (*achadh*) of the monastery; Tullyminister in Cavan (*tulach*, a hill); Ballyministragh in the parish of Kilmood in Down, which in certain old documents is written Ballymonesteragh (Reeves: Eccl. Ant. 198), the town of the monastery; and Ballyminstra in Antrim, which is the same name.

Schools. *Scoil* signifies a school, and it has given name to some townlands. There is a parish in Kilkenny, taking its name from a townland called Portnaskully, the port, or bank, or landing-place of the school. In another part of the same county is a place called Tinnascolly, *i.e.* *Tigh-na-scoile*, the house of the school, or simply the schoolhouse. The same name, with the addition of *ait*, a site, is seen in Attinaskollia in Mayo, the site of the schoolhouse. Sculleen, little school, is a townland near Cloyne in Cork.

Head Residence. The word *Ceanannus*, which has been long in use, is very satisfactorily explained by the Four Masters, in a passage recording the foundation of *Ceanannus*, now Kells in Meath,

in A.M. 3991. They state:—"It was by *Fiacha Finnailches* [king of Ireland] that *Dun-chuile-Sibrinne*, that is, *Ceanannus*, was erected;" and they go on to say that, wherever this king erected a habitation for himself, he called it by the name *Ceanannus*, which means head abode. From this it is obvious that the structure designated in the first instance by the name *Ceanannus*, was a *dun* or circular earthen fort in which the king resided.

The *Ceanannus* now under notice continued to be a royal residence down to the sixth century, when king Dermot Mac Kerval granted it to St. Columkille; after which time it lost its pagan associations, and soon became a great ecclesiastical centre. The old pagan name *Ceanannus* was however retained as long as the Irish language was used: but by those who spoke English it was modified to *Kenlis*, which was considered an equivalent name, *Kenlis* meaning head *lis* or fort. The literal translation of this has given name to the demesne and mansion of Headfort, from which again the Marquis of Headfort has taken his title. *Kenlis* was afterwards shortened to the present name, *Kells*. There is still an ancient earthen fort in the demesne of Headfort, which is believed to be the original royal residence that gave name to the place.

From the passage of the Four Masters quoted above, we may infer that there were several places called *Ceanannus*; but I am aware of only one other place of the name in Ireland, and it has been similarly anglicised; namely, *Ceanannus*, now *Kells*, in the county Kilkenny. There are other places called *Kells* in Antrim, Clare, Kerry, and Limerick; but these are all probably the anglicised plural of *cill*, namely, *cealla* [*kella*], signifying churches.

There is a townland near Killarney called Headfort, giving name to a railway station; and another called Headford in the county of Leitrim; but in both these cases the original Irish name is *Lis-na-gceann*, the fort of the heads; leading to the presumption that the places were once used for executing criminals. The name of Headford in Galway has still a different origin. In the "Circuit of Murkertagh Mac Neill," it is called *Ath-mac-Cing*, and in another ancient authority, quoted by Hardiman in his edition of O'Flaherty's "Iar Connaught" (p. 371), *Ath-mic-Cing*, which signifies the ford of the son of *Cing*, or *Kinn*. The present Irish name is a shortened form of this, viz., *Ath-cinn*; and as *cinn* is the genitive of *ceann*, the head, the name was erroneously believed to signify the ford of the head, and translated accordingly, Headford.

CHAPTER XIV.

THE SUN.

OUR ancient annals relate that when the monarch Hugony the Great, who reigned three centuries before the Christian era, divided Ireland into twenty-five parts among his twenty-five children, "he exacted oaths [from his subjects] by the sun and moon, the sea, the dew, and colours, and by all the elements visible and invisible, and by every element which is in heaven and on earth, that the sovereignty of Erin should be invested in his descendants for ever." And Tuathal the Acceptable, king of Ireland in the second century of the Christian era, exacted a similar oath in imitation of his ancestor Hugony.

The monarch *Laeghaire* [Leary], in whose time St. Patrick came to Ireland, reigned from A.D. 428 to 458. In the ancient account of his death given in *Liber na hUidhre* (the book of the brown cow) it is related that there existed from old times a prophecy, that he would meet his death somewhere between *Eire* and *Alba* (Ireland and Scotland); and accordingly, although his father, Niall of the Nine Hostages, Dathi, and others of his predecessors, were celebrated for their naval expeditions, *Laeghaire* quite avoided the sea, and carried on his wars within the limits of the island.

In the year 457 he invaded Leinster, in order to exact the oppressive tribute called the *borumha* [boru], claimed from that province by the kings of Ireland; and the Leinstermen defeated him in a battle fought at a place called *Ath-dara* (oak-ford) on the river Barrow, and took him prisoner. The old account goes on to state, that they released him after he had sworn by the sun and moon, the water and air, day and night, sea and land, that he would never again demand the *borumha*. The very next year, however, he made an incursion into Leinster to enforce the tribute, and on his march from Tara, seized a prey of cows at *Sidh-Neachtan* [Shee-Nectan—the hill of Carbery at the source of the Boyne]; but as soon as he had arrived at a place called *Grellach Daphill* (the marsh of the two steeds), by the side of *Cassi*, situated between two hills called *Eire* and *Alba*, he was struck dead by the sun and wind for having violated his oath; and in this manner the prophecy was fulfilled.

These accounts show that the Irish, like most other ancient nations, observed natural objects and natural phenomena with attention, and regarded

them with a certain degree of admiration and awe. In the *Lives of the Saints* and other Irish writings we have ample evidence that various natural objects were worshipped by the pagan Irish. But this worship was only partial, confined to individuals or to the people of certain districts, each individual, or family, or group, having some special favourite object. There is good reason to believe that it was not the mere material object they worshipped, but a spirit or genius that was supposed to dwell in it: for the Celts of Ireland peopled almost all remarkable natural objects with preternatural beings.

It has been already stated (vol. i., p. 450) that wells were worshipped. That fire was another object of worship with some people appears from a passage in *Muirchu's Life of St. Patrick* written in the seventh century. During the saint's contest with the druids at Tara, King Laegaire proposed that a book belonging to one of the druids and one belonging to St. Patrick should be thrown either into water or into fire; "and whichever book comes out unharmed"—said the king—"we will believe in the owner of that book." But the druid declined, declaring that Patrick worshipped water and fire as gods. This indicates that the worship of these two elements was familiar to people at the time.

A passage in "*St. Patrick's Confession*," and another in "*Cormac's Glossary*" show that some people also worshipped the sun. But many writers of the last two centuries have gone altogether to excess in their speculations regarding sun-worship. They erroneously supposed that the round towers were temples of the sun; and that cromlechs were pagan altars in which human victims were often immolated to "the great

luminary": but these cromlechs are now known to be merely tombs.

The matter that particularly concerns us here, however, is this:—It is known that many places through the country derive their names from the sun, as will be shown further on: and this circumstance was supposed by these speculative antiquaries to indicate that at these spots the sun was worshipped. But there is nothing remarkable or mysterious in a place being named from the sun any more than from any other natural object. There is scarcely a class of objects, an element, or a phenomenon, in physical nature, as I have, I think, fully proved in this and the preceding volume, from which places have not derived names, and that in a manner, and for reasons, perfectly natural and intelligible.* We have names containing the word *uisce*, because the places were unusually watery; high or exposed spots got names formed from *gaeth*, wind; elevated mountain peaks or gorges, subject to thick mists, are described by the word *ceó*, a fog—and so on through all nature. Just in the same natural way, sunny spots, places on the south or southwest sides of hills, sheltered from cold winds and warmed by the sun's rays, were named from the sun. I know many spots of this kind, so named, all over the country: this is the explanation universally given by the most intelligent of the peasantry; and it is fully borne out by the physical aspect of the localities.

Whoever concludes on such testimony as this, that the sun was adored at a particular place, might with equal force of reasoning, infer that almost all objects, natural and artificial, were deified and worshipped. Besides, there is no more

* See Vol., Part IV. ; and Chaps. XIV. to XXII. of this volume.

significance in such a name as Corrignagrena (sun-rock) than in Sunville, Sunlawn, Sunnybank, Sunnyside, and many other like English names; unless we are to believe that while English speaking people often gave descriptive names to sunny spots, those speaking Irish, for some strange reason, never did any such thing; or that there is some mystery hidden away in the dim recesses of the Irish language that is not to be found in such a plain language as English.

Grian [green] is the Irish word for the sun, and like the German *sonne*, it is a feminine noun. Its genitive is *gréine* [greana], and this is the form that most commonly appears in names. In the parish of Monamolin in Wexford, there are two adjacent townlands called Monagreany, which represents the Irish *Móin-na-gréine*, the bog of the sun or sunny bog; Edenagrena near Inishkeen, a little to the west of Dundalk, is the *eudan* or hill-brow of the sun; and Inchagreana in the parish of Kilfeacle near the town of Tipperary, is sunny island or river holm; Ardnagrena, sunny height.

In many anglicised names of this class, the word is shortened to one syllable; as in Tullagreen near Carrigtohill in Cork, *Tulach-gréine*, the hill of the sun, and Curragrean near Oranmore in Galway, with a like meaning (*cor*, a round hill). Sometimes the formation of the word indicates directly that the place received its name on account of its aspect with regard to the sun; as we see in Coollegrean, the name of some places in Kerry, Leitrim, and Mayo—*Cúl-le-greín*, literally “back to the sun.”

Auburn in Westmeath, Goldsmith’s “Deserted Village,” has probably got this name by some fanciful adaptation of its old Gaelic name, which is Aghanagrena, the *achadh*, or field of the sun,

or sunny-field. Perhaps Goldsmith had the old name in his mind when he wrote:—

“Where smiling spring its earliest visit paid,
And parting summer’s lingering blooms delayed.”

In the year 1785 Mr. Theophilus O’Flanagan published (in the *Trans. R.I.A.*) an account of a remarkable monument—a sort of cromlech—situated on Callan mountain in Clare; with a copy and translation of an Ogham inscription on it, setting forth that a chieftain named Conan lay buried beneath the great flag. This monument is still to be seen, and Sir Samuel Ferguson has, I think, shown conclusively that the inscription is genuine.* But O’Flanagan went further than this: he forged an Irish quatrain and cited it as a part of an ancient poem called “The battle of Gabhra,” to the effect that Conan (the well known Conan Mail of Irish romance) had gone before the battle to worship the sun at Mount Callan, and that he was slain and buried on the side of the mountain under a flag, on which his name was inscribed in Ogham.† Just under the brow of the mountain on which the monument is placed, there is a small lake in a hollow, called Lough Boolynagreana—the *booly* or dairy place of the sun; and it received this name from two circumstances: 1, that at some former time, the people of the surrounding neighbourhood used to pasture their herds and flocks, and milk their cows and goats on its banks; 2, that the whole valley in which it lies has a sunny southern aspect. It was, no doubt, the existence of this name that started in O’Flanagan’s fertile brain the idea of inventing the stanza about Conan’s sacrifice and death; and for some years after the publication of his paper, it was

* See *Proc. R.I.A.* Vol. I., Ser. II., p. 160.

† See O’Donovan’s *Irish Gram.*, *Intro.* xlvii.

generally considered that the Callan monument afforded conclusive proof of the prevalence of sun worship in all places named from the sun.

The name *Buaile-na-greine* is not confined to Callan mountain; we find it in the parish of Kilcumreragh in Westmeath, where, however, the *booly* is corrupted to *bally*, and the full name is represented by Ballynagrenia. There are names similar to this last in other parts of Ireland, but they are somewhat differently derived. Ballynagrena near Dunleer in Louth, signifies the sunny *bally* or townland, and it is correctly translated Suntown in the name of a residence; Ballygreany in the parish of Duneany, about three miles from the town of Kildare, has the same meaning; but in Ballygreany in the parish of Clontibret in Monaghan, the *bally* represents *bealach*, a pass:—the sunny pass or road.

The word *grian* in local names sometimes commemorates, not the sun but a woman; for though primarily meaning the sun, it was anciently (being a feminine noun; p. 240) a favourite female name, applied of course in the sense of brightness and beauty. Kilgreana near Galbally in Limerick, is understood by the people to mean Grian's church; but there are other places in Carlow, Mayo, and Waterford, with this name, in the slightly varying forms of Kilgreany and Kilgraney in which probably the first syllable represents *coill*; the whole meaning sunny wood.

The most interesting example of the occurrence of this word in local nomenclature as a woman's name, is Knockgrean, a hill rising over the village of Pallas-Grean in the county Limerick. The lady "Grian of the bright cheeks," from whom this place was named, was an enchantress; and the hill, which before her time was called *Cnoc-na-*

geuradh [Knocknagurra], the hill of the champions (see p. 104), was her favourite haunt.

Five young champions, the sons of Conall, came one time to attack the *sidh* [shee] or fairy mansion of Grian's father, Firae; and they destroyed the *sidh*, and slew besides one of Grian's young handmaids. But they paid dearly for this cruel deed; for the vengeful sorceress overtook them on their return, and transformed them all into badgers.

When Conall heard of the fate of his five sons, he set out immediately, bent on vengeance, to seek for the enchantress; and when he arrived at Knocknagurra, he found her asleep on the hill. She started up as he approached, and a contest took place between them, in which Conall nearly succeeded in killing her. When she found herself worsted in the fight, she planned a stratagem to bring him within the power of her sorcery; and she said, pretending to recognise him then for the first time, "Is it thou, O Conall?" Conall answered, "It is I." "Come near me," said she, "that I may give thee a blessing." So Conall came close to her, and she immediately shook ashes on him. He retired at once from her presence, but the withering spell of the ashes overcame him; and when he had come to a certain mound he died there, so that the mound was named from him, Carn-Conaill.

Grian had no better fortune; for no sooner had Conall left her than she lay down and died of her wounds. And ever since, the hill has borne the name of *Cnoc-Greine* or Knockgrean, in memory of the enchantress, Grian of the bright cheeks. About a quarter of a mile from the village of Pallas-Grean, which lies at the foot of the hill, there is a large fort, now called the moat of Pallas; this is the original *sidh* or fairy mansion of Firae

and his daughter: and from it the village took its name:—Pallas-Grean, i.e. the fairy-palace of the lady Grian (see page 232). There is also an ancient fort on the top of the hill, which now goes by the name of Seefin (see 1st Vol. Part II., c. 1.); and this was no doubt Grian's own residence.

The enchantress Grian has been long forgotten in the neighbourhood; and the name of the place is now supposed to be derived directly from the sun. Accordingly the townland lying adjacent to the village on the west side, is called Sunglen; and near the village of "Pallas-Grean New," at the Pallas station of the Waterford and Limerick railway, is the townland and residence of Sunville; both named under the erroneous impression that Knockgrean meant the hill of the sun.

But to return to the badgers. After their transformation, they betook themselves to the nearest badger warren, and lived in all respects just like the general run of badgers. Many years after this, it happened that Cormac, who was afterwards called Cormac Gaileng, made a great feast for his father *Tadg* [Teig], at a place called Breslech; and he succeeded in procuring one hundred of every four-footed beast for this feast, except badgers only. Now the want of badgers seems to have sorely troubled the heart of his father; for we read in the ancient legend, that he called his son into his presence, and commanded him to go forth and procure a supply of these animals for the feast.

Cormac set out in obedience to his father's directions; and before he had gone far, he met Odran the druid, the son of the charioteer Laidir. "What dost thou seek?" said Odran. "I am seeking for badgers for my father's feast," answered Cormac;

“tell me, I pray thee, are there any to be procured.” “It has been foretold,” answered Odran, “that I should procure badgers for thee, and I know that now the time is come when the prophecy is to be fulfilled. In former days,” he continued, “the sorceress, Grian of the bright cheeks, threw her magic spells on the young warriors who had destroyed her father’s mansion, and transformed them into badgers; and these I will procure for thee to bring to thy father’s feast.”

So Cormac and the druid went to the fortress of the badgers, and called on them to come forth at once; but the badgers, who still retained some vestiges of their human intelligence, flatly refused to do any such thing.

The wily druid, however, devised a cunning stratagem to draw them forth; and he said to Cormac, “They will never come out on thy protection, for they distrust thee; but give them the guarantee of thy father’s spear, and they will no longer hesitate.” Cormac then went back, and brought the spear without his father’s knowledge; and he came to the mouth of the badger-fortress, and solemnly guaranteed their safety on the honour of the spear. Now the badgers knew quite well that no one had ever dared to question the honour of Tadg’s spear; so they foolishly came out in a body without further parley; and no sooner did they show themselves, than Cormac and the druid fell on them and made short work of them.

When the feast came on, Tadg felt in his heart an unaccountable loathing at sight of the badgers; and no wonder indeed, seeing that these same badgers were his own near cousins; for both he and they were the great-grandchildren of Owen More, that renowned king of Munster, who forced

Conn of the hundred battles to divide Ireland with him. And when he heard in what a treacherous manner Cormac had slain the badgers, and how he had violated the honour of his spear, he was filled with anger and indignation, and he immediately expelled the young man from his house. Cormac fled to Connaught, where he obtained a large territory for himself and his descendants; but after this event he was known by the reproachful name of Cormac Gaileng, or Cormac of the dishonoured spear.*

CHAPTER XV.

THE ATMOSPHERE.

Wind. Places in a high or bleak situation, or otherwise exposed to the wind, are often designated by the word *gaeth* [gwee or gee] which is the Irish word for wind. It occurs in the end of names in the genitive *gaeithe* [geeha] which is correctly represented by the anglicised forms *geeha*, *geehy*, though it is often reduced to the single syllable *gee*—all easily distinguished.

Dungeeha is the name of a place near Newcastle

* *Gae*, a spear; *lang*, deceit. An abstract of this ancient legend is given in Cormac's Glossary, *voce Gaileng*. It is given fully in the MS. H. 3, 18, T. C. D.; from which it has been published with a translation, by Dr. Whitley Stokes, in his "Three Ir. Glossaries," p. xlii. The barony of Gallen in Mayo derived its name from Cormac *Gaileng*, and for this, and for a historical account of the various personages mentioned in the legend, see First Vol. Part 11., c. II. For other place-names derived from Grian, as a woman's name, see Lough Graney and Granny's bed in 1st Vol.

in Limerick, which took the name from an old fort:—*Dun-gaeithe*, the fortress of the wind; Drumnagee in the parish of Ballintoy in Antrim, east of Bushmills, the hill-ridge of the wind; Tullynagee in Down and Derry, windy hill; Latgee in the parish of Errigle Trough, Monaghan, the *laght* or sepulchral mound of the wind. Elevated bleak mountain passes very often get the name of Barnageehy or Barnanageehy the *barna* or gap of the wind; which is frequently translated into the English names Windgap and Windgate. I know of only one place in all Ireland where a windmill is expressly commemorated in a name, viz., Mullingee near Granard in Longford:—*Muileann-gaeithe*, the mill of the wind, i. e. windmill.

In Meath and some of the adjoining counties, the final *th* is often retained in the modernised names, and fully pronounced; as in Mulgeeth, two miles south of Johnstown in the north of Kildare, the hill (*mul*) of the wind.

The diminutive *gaethán* [geehan, geehaun] is used to denote a breeze; we find it in Ardgeehan near Portaferry in Down, and in Ardgehane, which occurs twice near the south coast of Cork, the height of the breeze.

Gaeth is sometimes applied to an arm of the sea; of which examples will be found in the next chapter.

Seideán [shedawn] signifies puffing or blowing (a diminutive of *seíd*, to blow); as in the term *sneachta-seideáin* [snaghta-shedawn, snow of the wind] applied in some parts of Ireland to dry snow raised from the ground and blown about by gusts of wind. It occurs in local names to designate breezy places, or places which are considered subject to violent windy puffs or gusts. In the

parish of Taghsheenod in Longford, three miles from Ardagh, there is a townland taking its name from a little lake called Loughsheedan, the lake of the blowing or blasts; Sedenrath near Kells in Meath, gusty rath or fort, an attempted translation of *Rath-seideáin*; Knocksedan, two miles west of Swords in Dublin, where there is a very beautiful ancient flat-topped fort, the hill of the blast.

This word, however, more commonly begins with a *t* in anglicised names, the *s* being eclipsed by the intervention of the article (1st Vol., Part I., c. II.) as in Lough Atedaun, a lake near Corofin in Clare, *Loch-a'-tseideáin*, the lake of the breeze; Lackantedane near the town of Tipperary (*leac*, a flag-stone); Ardtedaun in the parish of Kiltalagh, about three miles from Milltown in Kerry, the height of the blowing.

On some parts of the sea coast, the term is used to designate rocks or caves or holes that shoot up jets or columns of water in time of storm; as in case of the well-known puffing holes on the coast of Clare, which are called in Irish, Poulatedaun (i.e. *Poll-a'-tseideáin*), the hole of the puffing. There is a puffing hole on the Clare side of the Shannon, four miles below Kilcredaun Point, near Carrigaholt, which retains the Irish name, Poulatedaun.

The diminutive in *óg* is also frequently met with; as in Carrickashedoge in the parish of Magheraclone in Monaghan, the rock of the breeze; Rashedoge near Letterkenny in Donegal, the *rath* of the blast or gust. And sometimes we meet with the word *seid* with only an adjectival termination; as in Aghnasedagh, the name of a little lake, and also of a townland, near the town of Monaghan, the field (*achadh*) of the wind gusts.

The word *bolg* or *builg* [bullig] in the sense of "bellows," is applied much in the same way as the

last term, to designate gusts or blasts or gusty spots; of which an excellent example is the townland of Bulligs, between Killashandra and Ballyconnell in Cavan, i.e. a bellows or a gusty spot. But this word occurs generally on the coast, where it is applied like *seidán*, to puffing holes, to rocks or points that break and spout up water during storms; and it is commonly anglicised Bullig, which is a name constantly met with all along the western coast from Donegal to Cork. The little peninsula lying on the west side of the bay of Adrigole, west of Glengariff in Cork, is called Reenabulliga, the *rea* or mountain flat (or perhaps the *reen* or point) of the bellows or breakers.

Storm. *Gamh* [gov] denotes winter; it is also applied to a cold wintry storm; and thence to places exposed to bleak cold winds. Drumguff near Newbliss in Monaghan, signifies the *drum* or hill-ridge of the storm; the same name as Drumguff and Drumgamph in Fermanagh, and Drumgoff over Glenmalure in Wicklow.

The word *sin* [sheen] also denotes a storm, and is applied topographically, like the last word, to high stormy places. Drumsheen, the ridge of storms, is the name of a place in the parish of Kilgarvan, Mayo; Cloonsheen in the parish of Kilconla in Galway, exposed or stormy meadow. Another word for a storm is *ainbtheth* or *anfuth*, which often occurs in Irish writings. The name of the peninsula lying between the bays of Bertraghboy and Kilkieran in Connemara, is Irrusainhagh, i.e. the stormy *irrus* or peninsula; and the same term has given name to Leckanvy—the flag-stone of the storm—a little hamlet in a wild, exposed situation, on the shore of Clew bay, near the base of Croagh Patrick, two miles west of Murrisk abbey.

Shelter. As places have been designated from their exposed or stormy situations, so also we find that some spots have received names indicating the very reverse—a position sheltered by trees, rocks, or hills. About half a mile south of Ardpatrick in Limerick, there is a narrow road shut in by a high fence on each side, protecting it from the west wind, which is called by the expressive name of Bohereenaclucher, the *bohereen* or little road of the shelter. This word *cluthar* [cluhar], shelter, is found in other names; for example Dromclucher in the parish of Tuogh in Limerick, sheltered ridge; and Derryclure near Geashill in King's County, sheltered *derry* or oak grove. In the peninsula between Glandore harbour and Castlehaven in the south of Cork, there is a small lake called Lough Cluhir, sheltered lake; and in the same county, south of Timoleague, near the seashore, is a Carrigclucher, the rock of shelter. Kilcloher (*kil*, church or wood) is the name of a townland four miles east of Cappoquin in Waterford; there is another place of the same name four miles south-west from Ennis in Clare, from which Snugville, the name of an adjacent residence, has been derived.

In some cases the word *cluthar* comes in where you would least expect to find it, namely, in extremely exposed situations; of which a good example is Kilcloher on the shore of the Shannon mouth, near Loop Head in Clare; but in cases of this kind, I suppose that an artificial shelter was constructed, or a rock, or an abrupt elevation was taken advantage of, to counteract the bleakness of the situation. Indeed it is just in such exposed places that a sheltered nook would be more noticeable, and more likely to receive a special name. Perhaps in the present instance the *kil* was a wood,

which received a name to express the shelter it afforded in so bleak a spot.

Snow. In most mountainous countries there are particular peaks that receive their names from the circumstance that they retain snow on their summits during the whole or a considerable part of the year. In such a country as Ireland, with a mild climate and no very high mountains, names of this kind could scarcely be expected. Yet we have a few hills whose names are partly formed from the word *sneacht* [snaght] snow, a word cognate with Latin *nix*, and with English *snow*; and although some of them are not distinguished for height, they must in some way retain snow in winter so much longer than the surrounding elevations, as to attract the attention of the people.

There are two mountains in Donegal, called Slieve Snaght, one near Carndonagh in the peninsula of Inishowen, and the other a little south of Errigle mountain; the Irish form of the name is *Sliabh-snechta*, which Colgan translates *mons-nivium*, the mountain of the snows. The people say that the snow usually remains on the summit of the Inishowen Slieve Snaght, up to the May fair of the neighbouring village of Carndonagh. The Book of *Druim-snechta* (the hill-ridge of the snow) was one of the ancient historical books of Ireland, often quoted by Irish historians, but it is not now known to exist. The only place now bearing this name is Drumsnat, in Monaghan (which has dropped the guttural); and as an ancient monastery existed there, founded by St. Molua of Clonfert-Molu, it is probable that this is the place where the book was compiled.

Near Fivemiletown in Fermanagh, there is a townland called Moysnaght, the plain of the snow; and there is another place of the same name in the

parish of Clontibret in Monaghan. Cloonsnaghta (snow-meadow) is the name of a townland containing a lake of the same name, two miles west of Killadysert in Clare, and of another in the parish of Moygawnagh in Mayo.

When the article is used, the *s* is commonly eclipsed by *t*, and this is followed by a further change of *n* to *r*, to facilitate the pronunciation. Altatraght in the parish of Kiltreevoe in Donegal, a little west of Stranorlar, represents the Irish *Alt-a'-tsneaghta*, the height of the snow—Altatraght for Altatnaght, like *crock* for *knock*, Ardatrave for Ardatnave (see these in 1st Vol.). Precisely the same change occurs in Legatraghta in the parish of Templeport in Cavan, south-west of Swanlinbar, the snowy *lug* or hollow—the *lug* lying on the northern slope of a hill; the same name as Lugasnaghta in the parish of Cloonclare in the north of Leitrim. The additional change of the suppression of the guttural, is seen in Tullintrat near Castleblaney in Monaghan, the hill (*tul*) of the snow.

Cold. *Fuar* or *uar*, signifying cold, is found as part of a great many names; the places so designated having probably an exposed or northern aspect, or perhaps a marshy cold soil; and it is often applied to the water of springs, rivers, or lakes, which are considered to be unusually cold (see Oranmore, 1st Vol.). About a mile south of Elphin in Roscommon, there is a stream called Owenure (*Abhainn-fhuar*, cold river), which is mentioned in *Hy Many* by the equivalent name, *Glaisi-uair*, cold stream. The station next beyond Killarney towards Tralee, on the Southern and Western Railway, is called Farranfore, *Fearann-fuar*, cold land; and there is a lake in the parish of Annaghdown in Galway, a little east of Lough Corrib, called Lough Afoor, i.e. cold lake.

When the back of a hill had a northern aspect, it was often called Coolfore, cold back, which is the name of places in the counties of Louth, Meath, Monaghan, and Dublin. This element *fore* either as it stands, or with slight variations of spelling, is very often found in names, and may almost always be interpreted in the sense here given. Slievefoore, cold mountain, is the name of a hill in the parish of Killahurler, in Wicklow, about two miles from the Wooden Bridge Hotel; and there is a townland called Derryfore, cold *derry* or oak-grove, near Ballyroan in Queen's County.

The word often precedes the noun that it qualifies, as in Fourknocks in the parish of Stamullin in Meath, west of Balbriggan, which means cold *knocks* or hills; Forelacka near Kinnitty in King's County, cold flags or hill-slope. The compound *Fuar-choill*, cold wood, is of frequent occurrence; it is made Foorkill in Galway, Forekill near Urlingford in Kilkenny, Fourcuil in Cork, and Forkill in Meath and Armagh. In the parish of Clooney in Clare is the village of Spancelhill, well known for its fairs. The correct Irish name is *Cnoc-fuarchoilli* [Knock-foorkilla], the hill of the cold wood, for so the Four Masters call it, when recording a battle fought there in 1559, between the rival earls of Ormond and Desmond. In the colloquial language, however, the *f* is aspirated and omitted, which reduces it to *Cnoc-urchaill* [Knockoorkill]; and as *urchall* or *urchomhal* is a spancel, the name came to be erroneously translated Spancelhill instead Coldwoodhill.

Shower. The word *ceath* or *ceatha* [cah, caha] signifies a shower. The Caha mountains in the peninsula between the bays of Kenmare and Bantry, must have been considered specially liable to rain when they got the name, which is

reduced from the present popular Irish name, *Cnoc-na-ceathain* [Knocknacahin], the showery mountain. This word probably gives name also to Dromcahan near Kenmare, *Druim-ceathain*, the ridge of the shower.

Fog. A fog or mist is denoted by the word *ceo* [keo: the *o* long; the *e* hardly pronounced], which enters into some names, chiefly in the south of Ireland. According to a passage in the life of bishop Mel, there was an ancient nunnery called *Druim-cheo*, immediately to the west of Slieve Golry near Ardagh in Longford; but both the nunnery and its name are now forgotten. The name *Druim-cheo* (the ridge of the fog) must have been originally applied to the hill west of Slieve Golry, whence it was transferred to the nunnery. Why this hill received such a name is obvious; for as it is an isolated elevation in the midst of a plain, it catches the vapour and is often capped with fog, when the surrounding level country is clear; and some such explanation applies to every name containing the word *ceó*. Knockacheo, the foggy hill, is the name of a place in the parish of Ballynoe in Cork; Loughakeo, the lake of the mist, near Stradbally in Queen's County; Croncheo, four miles north-west of Killybegs in Donegal, the *cro* or valley of the fog; Coomacheo in Cork, and Coomakeoge in the parish of Killemlagh, near Valentia in Kerry, the *coom* or valley of the mist: in this last name the genitive is made *ceoig*, and the final *g* pronounced, as is usual in Cork and Kerry.

CHAPTER XVI.

THE SEA.

I NOW come to a class of names, which are generally speaking to be looked for only round the coast; though in consequence of secondary applications, or extensions of meaning, they are sometimes found inland.

The most common Irish word for the sea is *muir*, genitive *mara*; and this name for the sea exists, with slight modifications, in every Aryan language of Europe except Greek:—Lat. *mare*; Goth. *marei*; A. Sax. *mere*; Welsh *myr*; Corn. *mór*, &c.; while it is represented in Sanscrit by *mîra* (Pictet, Orig.) 'The word has already incidentally come under notice, as forming part of several names which have been dealt with in the First Volume (see Kenmare, Connemara, &c.) As a part of compound words, it also enters pretty extensively into names, of which the following may be taken as examples. A small bay is often called *murbholg* [murvullog, murlog], i. e. sea-belly, from *bolg*, a sack or belly; and this word is generally anglicised Murlough, which is the name of several inlets mostly round the coast; among others, of the little bay lying east of Fair Head in Antrim; and of two in Donegal, one in Lough Swilly, and the other near Lifford. The bay extending eastwards from Bengore Head till it terminates in White Park bay, was anciently called *Murbholg*; but the people have lost this name. Lough Murree, a small lake in a peninsula, two miles north-east of Ballyvaghan in Clare, signifies marine lake, so called from being on the very verge of the sea.

Five miles west from Ballysadare in Sligo, on

one of the inlets of Ballysadare bay, is Tanrego, a name which is exactly similar in formation to Tonreege (First Volume), and exhibits another term (*go*), but one very seldom used, for the sea:—Irish *Toin-re-go*, backside to the sea.

Sál, sáil, or saíle [saul, saulia], which is a term in somewhat more common use than *muir*, signifies brine, salt water, or brackish water; cognate with Latin *sal*, English *salt*. The pretty hamlet and vale of Salrock, near the mouth of the Killeries in Connemara, takes its name from the little inlet, now called Little Killery bay, at the head of which it is situated; the name signifies St. Roc's briny inlet; but we have no written account of this saint, though he is vividly remembered in the traditions of the place, and the ruins of his church and his holy well are situated near the hamlet. The word in its simple form gives name to Salia, a little hamlet on the eastern side of Achill Island, from which the inlet called Salia bay takes its name.

Kylesalia, west of Kilkieran bay in Connemara, signifies the wood of the sea-water. There is a small river running into Wexford Haven, at the hamlet of Killinick, five miles south of Wexford town, over which there was anciently a ford, now bridged, just where the tide and river met; from which it got the name of *Ath-saile*, the ford of the brine, now modernised to Assaly. In the parish of Kilcummin, Galway, south-west of Oughterard, there is a place with the long name, Muckanagherdaulia, which is a concise description of both the position of the place, and of its former use:—*Muckanagh*, a place where *mucs* or pigs used to sleep or feed; *eder*, between; *dau*, two; *haile*, the same as *saile*, with the *s* aspirated:—the piggery between two briny inlets.

The diminutive Saleen was applied to any small estuary or creek, and in this sense it is still the name of several places. The word has other meanings, however: but on the coast there can be no difficulty in determining when it signifies an inlet.

The original term often occurs with the *s* eclipsed by *t*. Just before the train from Dublin reaches the Galway station, it crosses over the narrow neck of an inlet called Lough Atalia, in Irish *Loch-a'-tsaile*, the lake of the brine: there is another brackish lake of the same name in the peninsula north of Omey Island, off the coast of Galway; and still another, a small pool, near Midleton in Cork, just where the Ballynacorra river enters the tideway of the Lee. The same change is seen in Bellataleen, a townland lying adjacent to Murrisk Abbey at the foot of Croagh Patrick in Mayo, *Bel-a'-tsailin*, the ford of the little briny inlet, which obviously took its name from the little salt water strand on the right of the road as you approach the old abbey from Westport. Four or five miles west of Tralee, there is a little inlet of this same name only with the slightly different spelling, Bealathaleen.

In Irish writings many references are made to what are called the three *Tonns* or waves of Ireland; and they are much celebrated in ancient tales and romances. These were *Tonn Cleena* in Glandore harbour (for which see 1st Vol., Part II., c. v.); *Tonn Tuaithe* (Toooha) near the mouth of the Bann; and *Tonn Rudhraidhe* [Rury] in Dundrum bay off the county of Down. In stormy weather, when the wind blows in certain directions, the sea at these places, as it tumbles over the sandbanks, or among the caves and fissures of the rocks, utters an unusually loud and solemn roar,

which excited the imagination of our ancestors; and they believed that these sounds had a supernatural origin, and foreboded the approaching death of kings or chieftains.

These names have been long since forgotten by the people; but many local denominations still survive, which contain the word *tonn*. Outside the mouth of Lough Foyle, there is a large and dangerous sandbank called the Tuns, on which many vessels have been wrecked:—"Before the mouth of this lough lyeth a great sand called the Touns, upon which it burneth greatly when the wind bloweth from the sea." (Boate's Nat. Hist. of Ireland). This is the most characteristic application in all Ireland of the word *tonn*, for here the "Tuns" most truly means the waves or billows. This term gives names to places by rivers and lakes as well as by the sea: and in many cases the *t* is changed to *d* by eclipse. There is a lake in the parish of Moyrus in Connemara, called Loughannadown, i.e. *Lochan-na-dtonn*, the little lake of the waves; so called, I suppose, from being very much exposed to the wind, and subject therefore to high waves. Near Knocklong in Limerick, there are four adjoining townlands called Mitchelstowndown, of which the proper Irish name is *Baile-Mhistealaigh-na-dtonn* [Ballyvistela-na-down]; the first part signifies the town of Mitchell, and this has been translated, while the last part has been left untouched. The whole name means "the town of Mitchell of the waves." The epithet *na-dtonn*, "of the waves," may belong to the place, as it is situated on the Morning Star river; and in this case the inference would be that it was so called to distinguish it from Mitchelstown in the county Cork, not very far off; but I think this unlikely. Or it may be that the person who left

his name on the place was called "Mitchell of the waves," because he was a sailor or a voyager.

At the head of Dingle bay just outside the point of Rosbehy peninsula is a sandbank locally well known by the name of Tonn Toma, the wave of Toma (a woman). In the storms of winter the sea thunders over this bank so as to be heard twenty miles inland. This roaring is popularly believed to predict rain.

On the western shore of Lough Swilly, in the parish of Clondavaddog, Donegal, there is a little hamlet called Bunnaton, the *bun* or end of the wave—a name which probably was originally applied to the highest point reached by the surge in the little bay. A varied form of the genitive is seen in Derrintin, the name of a small lake and townland near the Erriff river, four miles above Leenane at the head of the Killeries; *Doire-an-tuinn*, the oak-wood of the wave.

In the last name the word is used in the masculine. But it is more generally feminine, with the genitive *tuinne*, a form which is found in one very interesting name. According to our fabulous histories and romances, Fintan, one of the three men who came to Ireland with the lady Casara, *forty days before the flood*, died just before the beginning of the great catastrophe, and was buried in *Fert Fintain* (Fintan's grave), otherwise called *Tultuinne* [Tultinna]. But it seems that he only pretended to die, or that he merely fell into a trance; for according to a legend in the *Lebor na Heera*, he survived the deluge, and lived for many generations afterwards. He was transformed from time to time into the shapes of various animals, till at length he became a salmon; and finally made his appearance as a man in the reign of Fergus Mac Kerval, king of Ireland in the sixth

century. Most people who undergo transmigration lose all memory of previous states of existence; but it was not so with Fintan; for he remembered clearly every important event that had taken place in Ireland for two thousand years, since the time of the lady Casara; so that he was considered—no wonder he should be—the greatest sage that ever appeared in the country. Before he died for the last time, he gave a long account of the history of Ireland to St. Finnian of Movilla.

The place where he took his long sleep while the deluge was tumbling over his head, is still well known; and the name *Tultuinne* survives, but slightly altered to *Tountinna* (change of *l* to *n*). *Tountinna* is a hill near Derrycastle, rising over Lough Derg, two miles north-east of Killaloe, on the top of which was Fintan's grave; and it is well described by the name *Tultuinne*:—*tul*, a hill—*Tul-tuinne*, the hill of the wave—the hill rising over the wave of Lough Derg.*

There is a townland containing the ruins of a castle, called Townlough, on the verge of the lake, near the base of the hill; and it seems likely that the name has some indirect connexion with that of the hill; for the Irish form is *Tonnlocha*, the wave of the lake, though by a local extension of meaning, the word *tonn* is, in this instance, understood by the people to mean, not exactly a wave, but a watery place or a quagmire.

Though there are other Irish words for the sea, none of them enter into names except in a few solitary unimportant cases. But we have many terms for all the various kinds of sea inlets; and the rest of this chapter will be devoted to them and to the names derived from them.

* See O'Donovan; Four Mast. I. 4, note.

The most general word for a harbour or haven is *cuan*, and it is still employed everywhere round the coast. The old name of Strangford Lough, which was used till very lately, was Lough Cuan, harbour lake; and "Castlehaven," the name of a well-known harbour on the south coast of Cork, is a translation of the Irish name, as the Four Masters write it—*Cuan-an-chaislein*. There is a remarkable sea cave a little west of the giant's causeway, called Portcoon, which signifies the *port* or landing-place of the harbour.

The word *cuan* is also used in an extended sense to signify any curve or winding; and whether in any particular case it is so used, or bears the meaning of harbour, is easily determined. Accordingly, the diminutives Cooneen and Coonoga are found inland as well as on shore, in rivers and lakes as well as at the sea; Coonane, another diminutive, is the name of a townland about a mile and a half north of Glengarriff in Cork. There are two townlands, one in Tipperary, and the other in Wicklow, called Coonmore, great winding. The simple word gives name to some places in Wicklow and Kilkenny, now called Coan, and also to a townland in Queen's County, near Clonaslee, called Cones. Tincone and Tincoon are two townlands in Wexford, one occupying the point of land opposite to Wexford town at the other side of the river, the other on the shore of the Slaney, opposite King's Island, five miles below Enniscorthy; both names being anglicised from the Irish *Tigh-an-chuain*, the house of the harbour or winding.

Cromptán signifies a little creek, an inlet at the mouth of a small stream, or branching off from a river, lake, or sea. It is very much used in Kilkenny, and is also found in the southern and

western counties. Crumpaun is the name of a little river flowing at the base of Nephin mountain in Mayo into Lough Beltra; and of another river near Limerick, joining the Shannon about three miles below the city. There is a townland called Crumpaun in Leitrim, two miles west of Glenade Lough, which takes its name from a little stream, one of the sources of the Black river, which joins the river Duff; and another in the parish of Kilcatherine in Cork, near the village of Eyerics.

The word *pill* has much the same meaning as *crompán*—a small river inlet; on the Wexford and Waterford coasts, where it is much used, it is applied to a deep cutting or channel made in the sea-mud by a small tidal river as it enters the sea.* It appears evident that it is merely an oblique form of *poll*, a hole:--nominative *poll*, genitive *poill* [pile]. A very apt illustration of the word is Canpill, the name of a little hamlet at a bridge, just at the head (*ceann*) of a small inlet or *pill* branching off from the river Barrow near Dunbrody Abbey in Wexford.

The ancient and present Irish name of Pilltown in the south of Kilkenny, is *Baile-an-phoill* [Ballin-file], the town of the *poll*, or *pill*; and it appears to have taken its name from the Pill river which joins the Suir after flowing through the village. There is also a Pilltown two miles from Drogheda on the road to Laytown; and another in the parish of Kinsalebeg in Waterford, about three miles from Ardmore. Rosspile in the parish of Ballylannan in Wexford, near the head of Bannow bay,

* On this, and on several other local matters, I have got much information from George Henry Kinahan, Esq., M.R.I.A., F.R.G.S.I., who turns his journeys through various parts of Ireland to good account in obtaining a knowledge of the legends and antiquities of the country.

is the *ross* or wood of the inlet. Pill-lane near Church-street in Dublin, took its name from a little *pill* that branched off from the Liffey in former days, long before the river was confined by quay walls.

I have already remarked (1st Vol., Part IV., c. II.) that the word *cuas* (properly, a cave) is applied along the coast of Cork and Kerry to a little cove; and that it usually takes the form of Coos. It is also sometimes made *cus*, as in Cuskenny, a place about a mile below Queenstown; the name was originally applied to the adjacent little semicircular inlet, and it signifies Kenny's cove.

In the south of Ireland, the word *goilin* [goleen] is used to signify a small sea or river inlet. In the parish of Kilmore, near Mizen Head in Cork, there is a little creek, which gives name to the townland of Goleen. Goleen Bridge crosses a little creek a mile and a half east of Labasheeda in Clare. Burnham near Dingle, the seat of Lord Ventry, is called in Irish to this day Goleen, a name which was originally applied to the little creek into which a tiny stream flows at the western end of Dingle harbour. There is an old castle ruin on the shore of the creek which still retains the name of Ballingoleen, the townland of the inlet. One part of the modern name was probably intended to be a translation of *goilin*:—Burnham, the home of the burn or stream—formed exactly like Rockingham (see this in 1st Vol.). But it is to be remarked that the name may be an importation—a mere imitation of the English Burnham.

In the west, especially in Galway, *caisle* [cashla] is used to signify a sea inlet; of which the best known example is Cashla Bay, west of Galway, which is also the name of the river flowing into

it. Though this is the sense in which the word is now understood, I am inclined to think that it was originally applied to a river; and the Irish name of Cashla Bay to some extent favours this opinion, viz., *Cuan Caisle*, the bay of Cashla, which looks as if the bay got its name from the river. There is a very little lake one mile east of Clifden, an enlargement of a small stream, flowing from Lough Nabrackkeagh into the Owenglin river; and the name of this lake is also a sort of confirmation of the same opinion—Lough Cashleen (diminutive of Cashla), the lake of the little Cashla. Here Cashleen must mean a stream, for both lake and stream are inland, and there is no inlet of any kind. The same observation applies to the townland of Cashleen in the parish of Ballynakill in Galway near Rinvyle Point, which evidently takes its name from the little stream on whose banks it is situated, flowing into the sea just near the Point.

It may be added that the root of the word is obviously the Irish *cas*, twisted or crooked; so that its application to a river would be generally very appropriate. In Donegal the word *caslach*, another derivative from *cas* (postfix *lach*, p. 5), is understood to mean a creek; and it appears in this sense in Kincaslough, a townland on the mainland opposite Cruit island, which gives name to a lake, and which was itself so called from its situation at the head (*ceann*) of the little inlet called "Cruit Strand."

Bléan means the groin; but in a secondary sense it is applied to a creek, branching off either from the sea or from a lake, or formed by the mouth of a river; sometimes it means any hollow or curved place. It is much used in local names, and it is found all over Ireland, especially in the

northern half. Blean and Blane are the names of some places in Wicklow, Clare, Galway, and Tipperary. Blaney, the plural form of *bleán*, is the name of a little bay on the southern side of lower Lough Erne, near Derrygonnelly, so called because it is formed of several smaller bays: Blaney, literally creeks. At the extreme western end of the same lake, there is an inlet called Bleanalung, the creek of the boat. In upper Lough Erne there is an island called Bleanish, properly Bleaninish, creek island, so called from the little inlet between it and Crom Castle on the mainland; Bunnablaneybane in the parish of Clones, Fermanagh, the end (*bun*) of the white blean or curve; and Killyblane in the parish of Killesher, same county (the wood (*coill*) of the curved spot. Blainroe, red creek or curve, in the parish of Kilpool, a little south of Wicklow town.

In Galway we have Bleanoran, Odhran's or Oran's creek or curve; and Bleannagloos, a singular name, signifying the creek or curve of the ears (*chuas*), so called no doubt from some peculiarity of shape: in the parish of Annaduff in Leitrim, Bleankillev, the *blean* of the wood; which takes its name from being on the shore of that arm of Loughbofin which is now called Lough Scannel.

I have already stated (page 247) that *gaeth* is sometimes applied to the sea; it is used in this sense, and in the old form *gaot*, in Cormac's Glossary, under *birchi*. This term occurs on the northern half of the western coast, and it is there restricted in its application to "a shallow stream into which the tide flows, and which is fordable at low water." (O'Donovan, Appendix to O'Reilly's Dict., under *gaeth*). There is a townland called Gweesalia in the parish of Kilcommon in Erris,

Mayo, which takes its name from its position on the shore of a tidal creek branching off from Blacksod bay; the name being *Gaeth-sáile*, i.e. salt-water tide-inlet. The best known names exhibiting this word are Gweedore and Gweebarra, applied to two bays on the west coast of Donegal, into which flow two tidal streams of the same names. In 619 A.D., according to the Four Masters, Dóir, the son of Hugh Allan, king of Ireland, was slain by a chieftain named Flann Fiadhbhadh [Feeva]; but Flann himself was soon afterwards killed in revenge for this deed by the friends of Dóir, on the little island of Inishkeel in Gweebarra bay. O'Donovan (Four Mast. I. 242, note *t*) believes that the river and bay of Gweedore took its name from this prince:—*Gaeth-Dóir*, Dóir's inlet. I think we may conclude that Gweebarra also derived its name from a man; but I do not know of any authority, written or otherwise, bearing on the point.

CHAPTER XVII.

COLOURS.

AMONG the various circumstances that determine the names of places, colour holds in all countries a prominent position; and accordingly we find the words denoting the different colours widely spread among the local names of our own country. The colours that attracted the observation of the people who imposed the names, whether applied to the

surface of the land, to rocks, rivers, or lakes, are characteristic of most of these places and objects at the present day; but, on the other hand, there are many instances in which all traces of the original colour have disappeared; and this is especially the case where the prevailing hue was given by trees, shrubs, bogs, or marshes, which have been removed by cultivation.

As colours are infinitely varied, and run one into another by imperceptible gradations, it is not to be expected that the colours and shades which one nation or people designates by distinct names, will be in all cases the same as those distinguished by corresponding names among other nations. And indeed in the same language, the words for colours vary greatly in their signification; the English words *green* and *grey* for instance, are applied to shades very different among themselves. So in regard to some of the Irish names for colours, it is not always easy to determine the exact hues or shades intended, or to give the precise equivalents of the terms in English.

Black. *Dubh* [duv], black, blackish, very dark coloured. This word is found in vast numbers of names throughout all Ireland—a fact which results in a great measure from the prevalence of bogs and boggy lands. Its most usual English forms are *duff*, *doo*, and *du*, the first of which is seen in Duffcarrick and in Carrickduff, both of which mean black rock. The little river Duff flows on the boundary of the counties of Sligo and Leitrim, and falls into Donegal bay four miles west of Bundoran. It is called *Dubh* in the annals, which in the Book of Armagh, is translated *Niger*, i.e. black. At its mouth is the townland of Bunduff, the *bun* or mouth of the river Duff. There are two townlands in Galway called Ballinduff, a name which

is preserved in its correct form by the Four Masters:—*Baile-an-dubh*, the town of the black or dark-complexioned man.

Many of our lakes whose waters look inky black, partly from the infusion of bog, partly on account of the reflection of the dark sides of the surrounding hills, get the names of Loughduff, Loughdoo, and Doolough, all meaning black lake; which again give names to several townlands, villages, and residences.

The prevalence of bogs also accounts for the great number of Irish rivers having names which signify black or dark. Douglas has already been mentioned. The diminutive Duog or Duvog—black streamlet—is the name of many small streams, corresponding in formation with Brenoge and Glanog (which see). And besides these there are the several rivers now called Blackwater.

Sometimes whole districts were designated by this word *dubh*, if their surfaces were boggy or clothed in a dark covering of heather. There is a well-known district in the barony of Scarawalsh in Wexford, now called the Duffry; but the correct Irish name, as we find it in our old authorities, is *Duibhthir* [Duffir], which signifies black territory (*tir*, land or country). The name is very correctly anglicised *Duffyr* in Clynns' annals; but the present form Duffry seems to be derived from the genitive, *Duibhthire*, which it correctly represents in sound. (1st Vol., Part I., c. II.)

The *Dinnseanchas* records a legend,* that this territory was once open and fertile—"a broad, delightful region;" and it was possessed by two brothers, Guara and Dara. But Guara treacherously slew his brother and seized upon his part

* Translated by Bryan O'Looney, Esq., M.R.I.A. in Proc. R.I.A., MS. Ser., p. 184.

of the territory; after which a curse fell upon the land as a punishment for the crime, and the whole district became overgrown with brushwood and heath; whence it was called *Duibh-thir*. One inference we may draw from this legend, that at the time when it was written, the land was covered with heather and scrubwood, from which, and not from bogs, it got its name. The "Faes of Athlone," a woody district in the county Roscommon, was also called *Duibhthir* (Four Masters), for the very same reason. And the word exists in the name of Drumdiffer in the parish of Drumreilly in Leitrim, the *drum* or ridge of the black district.

Dooally and Doocatteens are the names of two townlands near Newcastle in Limerick, which are the anglicised forms of *Dubh-aille*, black cliff, and *Dubhchoitchinidhe*, black *cotteens* or commonages. Dooros and Doorus signify black wood in the south, and black promontory in the north. Four miles above Listowel in Kerry, the river Feale divides and encloses an island; on one of the branches there was in old times a ford, which was called *Dubh-ath*, black ford; the old church built near it took the same name, and in its turn gave name to the village and parish, which are now called Duagh.

The word is softened down in various ways, which will be illustrated in the following names:—Dinish is the name of a little island well known to Killarney tourists, situated near the Old Weir Bridge; and there are several islands in other counties called Dinis, Dinish, and Deenish; all which are shortened from *Duibh-inis*, black island. Deelis and Deelish, which are names of common occurrence, have been similarly reduced from *Duibh-lios*, black fort; which is also the Irish form of Dufless in Tyrone, of Doolis in Tipperary, and

of Devleash in Mayo. It occurs as a compound in Cordevlis, the name of some places in Cavan and Monaghan, the round hill of the black fort.

The well-known mountain, Divis, near Belfast, is called in Irish *Dubh-ais*, which simply means black hill; and this old name seems to find an echo in English, for there are two other hills very near it, now called Black Hill and Black Mountain. There is another place of the same name in Mayo, slightly altered to Divish; while in Donegal it takes the form of Dooish. Diviny and Divanagh, which are the names of some townlands in Tyrone, Armagh, and Fermanagh, are anglicised forms of *Duibh-canaigh*, black marshes. At A.D. 1146, the Annals of Innisfallen record the erection of *Caislen-Easa-duibhe* (the castle of the black cataract: pron. Cashlen-Asdee). The latter part of this long designation is still retained as the name of a little hamlet three miles west of Ballylongford in Kerry, now called Astee. The boggy little river, in time of flood, rushes over ledges of rock near the village, and this is the feature that gave it the name of the black cataract. The form *dee* is also exhibited in Clashnamonadee near Lismore in Waterford — *Clais-na-mona-duibhe*, the trench of the black bog.

At the bottom of some deep bogs there is found a half liquid stuff, as black as jet, which was formerly used by the peasantry all over Ireland for dyeing black; and is still so used in remote districts. It served its purpose admirably well, giving frieze and other woollens an excellent dye, and it was usually known by the name of *dubhadh* [dooa], which answers to the English word *black-ink* (old form *dubad*; Cor. Gl.). Many of the places where this dye stuff was found are still indicated by their names; such as Carrickadooey in

the parish of Magheross in Monaghan, *Carraig-a'-dubhaidh*, the rock of the black dye stuff: Pollandoo in Donegal, Polladooey in Galway and Longford, and Polladoohy near Crossmolina in Mayo, all take their names from the deep hole (poll) out of which the colouring matter was taken; Derryna-dooey in Roscommon, and Eskeradooey in Tyrone, the oak wood and the sand-ridge of the black dye stuff.

Ciar [keer] is commonly understood to mean jet black. The ordinary name among the peasantry for a beetle or chafer is *ciaróg* [keeroge], a diminutive of *ciar*, meaning black little fellow; the other diminutive, *Ciaran*, was formerly extremely common as a man's name, meaning a dark-complexioned person; and it still exists in the family name Kieran. The word is also used to signify a dull or brownish black; and this is, I suppose, the sense in which we are to understand it in local names. There is a small river called Keerglen in the parish of Kilfian in Mayo, giving name to a townland, and taking its own name from the glen through which it flows:—*Ciar-ghleann*, dark-coloured glen.

White. *Finn*, or *fionn*, white, is a word of most ancient and extensive use in the Celtic languages. It glosses *albus* in the St. Gall manuscript of Zeuss; and still more ancient is its use in forming part of personal names, both Irish and Gaulish. *Vindus*, the termination of many Gaulish names, is another form of this word; and *Finn* has been used as a personal name in our own country, from the time of the great hero, Finn the son of Cumal—and long before him indeed—down to our own day.

In local nomenclature the word is used to designate places either absolutely white, or whitish, fair or bright-coloured; as for instance the side of

a hill covered with whitish grass; and its usual anglicised forms are *finn* or *fin*. The Four Masters record a fight between the O'Neills and the O'Boyles in A.D. 1502, at a place in Donegal, which they call *Tulach-finn*, the white little hill; it is situated near Inver, and is still known by the name of Tullaghfin. Finvoy, the name of a parish in Antrim, and of a townland in Louth, is the modern way of writing the old name, as we find it in the annals—*Finn-mhagh*, white or bright plain; which again takes the form *Fina-way* near Crosserlough in Cavan. Carrickfin in Donegal and Westmeath, signifies white rock.

In the south of Ireland *finn* is commonly pronounced *feoun* or *fune*, which originates the anglicised forms *foun* and *fune*, occasionally met with. Thus Knockfune in Tipperary is the same as Knockfin in other counties; and the Four Masters give the correct form of both, *Cnoc-fionn*, white hill. So also Coolfune is the same as Coolfin, white corner. Inchafune near Dunmanway in Cork, white *inch* or river meadow. In the King's County this word is sometimes pronounced *fan*, which is reflected in the name of Fancroft near Roscrea, a name which is greatly corrupted. In the Red Book of Ossory it is written in one place Fynchor, and in another place Fyncora; from which it is obvious that the original name is *Finn-choradh*, white weir.

Although *finn* strictly means a colour, it is used to designate water that is clear or transparent. In this way is formed the name Finglas from *glais*, a little stream:—*Finn-glais* (so written in many old authorities), crystal rivulet. The village of Finglas near Dublin takes its name from the little stream which flows through it, and joins the Tolka at Finglas Bridge; there are several streams of

the same name in different parts of Ireland; and it is also modified to Finglush, Finglash, and Finglasha. Compounded with *ros*, a wood, it gives name to the village of Rosenallis in Queen's County, a name which is very much corrupted from the original. There was an ancient church here, dedicated to St. Brigid; and Colgan, in enumerating it among the churches of this saint, gives the true form of the name, *Rosfinglas*, which signifies the wood of the bright stream. I may here observe that this name, Finglas, is the counterpart of another name still better known, Douglas, dark stream—which has been noticed in First Volume.

Many other examples might be given of the application of this word *finn* to water, but I will mention only one more, namely, the sparkling little river Finnihy at Kenmare, which deserves its name as well as any stream in Ireland. The termination in this name is of frequent occurrence in the Munster counties, especially in Cork and Kerry; and it appears to be the same as the participial termination in verbs:—*Finnithe*, corresponding exactly with *clártha* from *clár* (*Lebor na hUidhre*: O'Curry Lect., II., 315); and with *odhartha* in *Cluain-odhartha*, now Clonoura in the parish of Fennor in Tipperary, pale-grey meadow, and in *Cnoc-odhartha*, pale-grey hill, now Knockoura in Cork and Galway, both from *odhar* (p. 285: see Phoenix Park in First Volume).

The compound *Finnabhair*, old form *Findabair*, was formerly common as the name of a person, generally of a woman, but sometimes of a man; and it was also used as a place-name. As the name of a place, some of the old Irish-Latin writers have translated it *campus-albus*, white-coloured field (Jocelin, Vit. Patr. c. 94); but I suppose that this is intended to express the fact

that *Finnabhair* meant a whitish place, for I do not think that *abhair* can be in any case, the equivalent of *campus*. O'Curry (Lect. III., 10), translates *Finnabhair* as a personal name by "fair-browed," which would also answer very well in its application to a place—a whitish-coloured brow of a field—a hill-brow. But it may be doubted whether *abair* here can mean a brow; for as Mr. Crowe remarks (Proc. R.I.A., MS. Ser. 159), the genitive of *abair*, a brow, is *abrat* (thus *Eochuidh Abrat-ruaidh*, Eochaidh of the red brow—a king of Leinster); while the genitive of *Find-abair*, as a personal or local name is *Find-abrach*. It appears in fact that there are two different words, both spelled *abair* in the nominative:—*abair*, gen. *abrat*, a brow or eyelash; *abair*, gen. *abrach* (meaning?); and that it is the latter word that appears in *Findabair*. Mr. Crowe, in the same place, translates *Find-abair* "bright-beam," comparing *abair* with Lat. *apricum*; but I do not know on what authority he bases this interpretation.

Whatever may be the exact meaning of *abair* here, we may take it that *Finnabhair* was locally applied to a whitish spot. It has several modern forms, in most of which the *b* is altogether suppressed, on account of aspiration. The most usual is Fennor, which is the name of nine townlands in the Leinster and Munster counties. Fennor on the Boyne in Meath—a place of great antiquity—is called by the annalists, *Finnabhair-abha*, i. e. Fennor of the river (Boyne), to distinguish it from other Fennors; and *Finnabhair* or Fennor in Westmeath is mentioned by the Four Masters as the scene of two battles in the years 794 and 822. This term takes several other anglicised forms: in Donegal and Fermanagh it is made Finner; in Roscommon and Clare, Finnor; Finver is found

once in Donegal; while in Galway and Sligo the name becomes Finnure.

The genitive, *fionnabhrach* [finnoura] appears in the name of Kilfenora in Clare, an ancient bishop's see, called by the annalists *Cill-Fionnabhrach*; and the same form occurs in Knockfenora near Bruree in Limerick. It is probable that the second part of each of these is the name of a person—man or woman:—the church and the hill of *Finnabair*. With the *f* eclipsed in the genitive plural, we find it in Ballynavenooragh near Brandon Hill in Kerry, which very correctly represents the sound of the Irish *Baile-na-bhfionnabhrach*, the town of the white-coloured spots, or of the persons named *Finnabair*.

The word *ceinnfhionn* [cannon] which literally means white head (*ceann*, head), is now applied to a cow with a white spot in the middle of her forehead. The term is used by the Four Masters at A.M. 3972, when they record the legend that during the reign of king *Fiacha Finailches*, all the cows were *ceindfhiond*, white-headed. The meaning of this compound is sometimes extended however, so that it is used to designate anything speckled with white spots. In this sense it is used to give name to Foilcannon, a great cliff with a smooth face of rock, under the Eagle's Nest near Glengarriff, i.e. speckled cliff. So also Clooncannon in Galway, speckled meadow; Carrigcannon in Cork and Kerry, speckled rock; Drumcannon and Drumcanon in the northern counties, speckled ridge; Lettercannon in Kerry, speckled hill-side. Some of the preceding may have taken their names from a legendary cow (like Loughnaheery, p. 288); and this is certainly the case with Foilnacanny in the parish of Upperchurch in Tipperary, and

with Glennacannon near Baltinglass in Wicklow, the cliff and the glen of the white-headed cow.

Bán signifies white or whitish. There is a beautiful lake in Westmeath, near the village of Fore, called Loughbane or Loughbawn, white lake; and another of the same name in Monaghan, three miles north of the village of Shercock: connected with the former is the small Lough Glass (green lake); and with the latter, Black Lake; each pair receiving their name from some real or fancied contrast of colour. Carrickbaun and Carrigbaun, white rock, are the names of places in Cork and Leitrim; Clashbane near Caherconlish in Limerick, white trench.

The promontory of Kenbane near Ballycastle in Antrim, with its castle ruins, is a characteristic example of the application of this word; the cliff is composed of white limestone, and the name, *Ceannbán*, white head, exactly describes its appearance. Sometimes the people give the name of *gearrán-bán*, white *garron* or horse, to conspicuous white rocks, in which they fancy they can trace some resemblance to the shape of a horse. There is a hill about a mile from the village of Clarinbridge in Galway, which the Four Masters call *Cnoc-an-ghearráin-bháin*, the hill of the white horse, and which is now called Knockagarranbaun.

In very many cases the *b* of this word becomes *v* or *w* by aspiration. There are several rivers in Ireland called Owvane or Ouvane, which exactly represents the sound of the Gaelic *Abh-bhán*, white or whitish river. But the Owvane flowing into the head of Bantry Bay in Cork has its name from a different source: it is called *Abh-mheadhon* by the natives, i.e. middle river, from its position between the two rivers, Coomhola and Mealagh. Here also the modern name conveys the sound of

the Gaelic form. Many little bays round the sea coast and round the shores of the larger lakes are called Trawane, Trabane, and Trawbawn, white strand, which derived their names from the whitish colour of the sand.

Geal [gal] means white, fair-coloured, or bright. There is a place near the city of Limerick called Galvone, white bog (*Geal-mhóin*), which probably received its name either from the white sedge grass, commonly called *finane*, or from the *canavaun* or bog-down. Loughgal, white lake, is a little lake three miles south of Elphin in Roscommon; Galcussagh, literally white-footed, is the name of a townland in the parish of Desertcreat in Tyrone; and it was, I suppose, applied to low lying land covered with white flowers, or whitish grass.

Gile [gilla] is an abstract noun derived from *geal*, and signifies brightness or whiteness; it is often heard in the colloquial language, as in the common epithet of endearment, *Gillamachree*, brightness of my heart; and it is found quite as often as *geal* in local names. Lough Gill in Sligo is always called in the annals *Loch-gile*, the lake of brightness, or bright lake; and there is a small lake in the parish of Aghagower in Mayo, called Loughannagilla, the little lake of the brightness. This word also appears in Legilly in the parish of Clonfeacle in Tyrone, the bright *lug* or hollow.

Red. *Dearg* signifies a deep scarlet, or very decided red (*derc, rubes*; Z. 61); and in the formation of names it usually takes the forms *derg*, *derrig*, and *darrig*. There are several fords and bridges all over the country called Belderg, Ballahaderg, Ballaghaderg, and Bellanaderg, all meaning red ford (*bel* and *bel-atha*, a ford: 1st Vol. Part III., c. v.) which were so called from the colour of the water, which again took its colour

from the soil or mud. There is a parish in Tipperary, half way between Cahir and Clonmel, now called Derrygrath, near where Lewy Mac Con was killed (see Gortanore in Chapter xx.); it took its name from a conspicuous fort, still in existence, which is called in Irish *Dearg-rath*, red rath. The same name is found in Roscommon in the more correct form *Dergraw*; and there is a townland in Queen's County called Ratherrig, whose Irish name is *Rath-dhearg*, same meaning. In this last the *d* drops out by aspiration, as it does in Lickerrig near Athenry in Galway, whose Irish name *Lic-dhearg*, red surface-flag, most truly describes the place.

Ruadh [roo], red, reddish, or fox-coloured, is equivalent to, and cognate with, the Latin *ruber*, and English *red* and *ruddy*. This word is very extensively used in the formation of Irish local names; and though it is variously modified, its most usual anglicised form is *roe*.

There are two places in Donegal—one near the village of Convoy and the other near Kilmacrenan—called Cloghroe, red stone or stone castle; and there is another place of the same name two miles from Ballincollig in Cork. The Owenroe or red river, a tributary of the Blackwater, flows through the village of Moynalty in Meath. Moyroe near Dungannon in Tyrone, is *Magh-ruadh*, reddish plain; which is also the Irish form of Moroe, the name of a little village in the parish of Abington in Limerick. At the little hamlet of Roevehagh in the parish of Killeely, near Clarinbridge in Galway, grew the inauguration tree of the *Hy-Fiachrach Aidhne* (see 1st Vol., Part IV., c. VIII.), from which the hamlet took its name. At A.D. 1143, according to the Four Masters, Turlough O'Brien led a hostile expedition into Connaught,

and cut down this tree, which the old authority calls *Ruadh-bheitheach*, i.e. the red birch, the pronunciation of which is well represented by Roevehagh. The word takes another form in Mulroy, the name of a long bay in the north of Donegal, which must have been so called from a hill, the Irish name being *Maol-ruadh*, red bald-hill.

By means of various postfixes, several derivatives are formed from this word, which are, or were, all applied to reddish-coloured spots. With the diminutive *án*, we have Ruan in Limerick and Clare; Ruanes in Cork; Ruaunmore in Wexford (great red place); Rowan and Rowans in Armagh, Meath, and Dublin; and Rooaun in several counties. In Tullaroan in Kilkenny the same word is seen; but here it is a personal name (*Ruadhán* or Rowan, a red-complexioned man—*Rufus*), Tullaroan meaning Rowan's *Tulach* or hillock. With *cán* or *chán*, Roughan and Rooghaun, the names of several townlands; with *lach* (p. 5), Roolagh in Tipperary, Rolagh in Meath, and Rowlagh in Dublin; and with *tach* (p. 8), we have Rootiagh and Routagh in Limerick, and Rootagh in Tipperary. This *t* in the termination appears in *Ruaidh-tibh* [Rootiv], reddish spots of land, which has been anglicised to Rooves in the parish of Aglish in Cork.

Yellow. *Buidhe* [bwee or boy] yellow is evidently cognate with Latin *badius*, Fr. *bai*, Eng. *bay* (colour). The usual form in anglicised names is *boy*, though it is sometimes made *by*, *vee*, *way*, *wee*, &c., the last three by the aspiration of the *b*.

This term, like *dearg*, was often applied to fords, from the colour of the water, caused by yellow mud. The village of Athboy in Meath got its name from a ford on the river which flows through it; it is very frequently mentioned in the annals

by the name of *Ath-buidhe-Tlachtga*, the yellow ford of *Tlachtga*, from the celebrated hill of *Tlachtga*, now called the Hill of Ward, in its neighbourhood. The name *Ath-buidhe* often compounds with *bél*, ford-mouth, forming *Bél-an-atha-buidhe*, the mouth of the yellow ford, which was the name of a ford on the river Callan, a little north of Armagh, where O'Neill defeated Bagenal's army in 1598. The anglicised form of this—Bellanaboy—is the name of some places in Leitrim, Mayo, Sligo, and Donegal; and it is corrupted to Ballinaboy in Cork, Galway, and Roscommon.

There are two places in Donegal called Straboy, one of which (near Glenties) is mentioned by the Four Masters, who call it *Srath-buidhe*, the yellow *srath* or river holm. Other modern forms of this word are seen in Ballybinaby near Roche Castle, four miles from Dundalk, the town of the yellow *bin* or peak; Drumbanaway in Tyrone, the ridge of the yellow peak; and Benwee itself—yellow peak—is the name of some hills in Mayo and elsewhere. Fallowvee near Cushendall in Antrim, yellow hedge or enclosure (see p. 216). The little stream Owenwee—yellow river—flows under the base of Slieve League in Donegal; and there are other streams called Owenboy giving names to townlands in Donegal and Mayo.

Brown. *Donn* is brown, dark-brown; much the same in meaning as the English word *dun*: *donn*, fuscus, Z. 225. When the word occurs in names, which is not often, it is generally anglicised *down*; as in Barnadown, the name of some places in Kilkenny and Wexford, signifying brown gap.

Crón [crone] signifies brown, dark-brown, or swarthy; and in this sense it is still a living word. Arderone, brown height is the name of a place in the parish of Currans in Kerry; Curkacrone near

Callan in Kilkenny, brown oats (*coirce*) or oats-land; Cronkill in Armagh and Tipperary, and Crunkill in Roscommon, brown wood; Cruninish, brown island, the name of an islet in lower Lough Erne. There is a large lake called Lough Croan, dark-brown lake, in Roscommon, four miles from Mount Talbot. The syllable *crón* has other meanings, however, which it is sometimes hard to distinguish from the present in anglicised names.

Green. *Glas* is commonly translated green; and this is its usual acceptance, for we find it often applied to express the green of grass and foliage. But the word was also used to designate a greyish, or bluish green, or rather a greyish blue, a shade of colour having in it little or none of what we should call green. For instance *glas* was often applied to a greyish blue eye, and also to the colour of the water-wagtail. In its topographical application, however, it must be generally understood to mean grass-green.

The Four Masters record the erection of a fort called *Rath-Lochaid*, in the reign of *Irial Faidh*, one of the pre-Christian kings, at a place called *Glascharn*, green cairn or monument, which O'Donovan identifies with Glascarn near Mullingar; and there is another Glascarn, near Ratoath in Meath. Glascarrig, green rock, is the name of a place on the coast of Wexford, remarkable for its abbey ruins. In 1493, a bloody battle was fought between two clans of the O'Neills at a place in the parish of Aghanloo in Tyrone, which the annalists call *Glas-dromainn*, green ridge, but which is now called Glassdrummond; this is also the name of other townlands in Armagh and Monaghan; and there are more than twenty in the northern and western counties called more correctly Glasdruman. Glaslough, a small town in Monaghan, takes its name, which means green lake, from the

small lake near the town; Glassillan, green island, is the name of several small islands off the coasts, and in the lakes of Mayo and Galway.

The word assumes other forms, chiefly by grammatical inflection, as may be seen in the following names. There is a place in the parish of Donaghmoyne in Monaghan, called Corcullionglis, which is anglicised from *Cor-cuillinn-glais*, the round hill of the green holly; Kilmaglush in Carlow, and Kilmaglish in Westmeath, both signify the church of the green *magh* or plain.

Blue. *Gorm* signifies blue. It is often applied to mountains, and of course in this case designates their blue colour when seen from a distance. There is a range of hills north of Donegal town, called Croaghgorm, which has also the correct *alias* name of Bluestack. Bengorm, blue peak, is a high mountain rising over the Killeries in Connemara; there is another fine mountain of the same name over Lough Feeagh, north-west of Newport in Mayo, and we have Bingorms near Slievesnacht in the parish of Gartan in Donegal—*Beanna-gorma*, blue peaks; Slievegorm, blue mountain, in the parish of Killererin in Galway.

The word *gorm* was also used to designate the colours of various natural objects, such as the soil, rocks, water, &c.; and it was applied to several shades of blue. Poulgorm, blue pool, is the name of some small lakes in Clare, Cork, and other counties; there is a little island in Lough Melvin in Fermanagh, called Gorminish, blue island; Gormagh bridge crosses the Silver River, two miles north of Tullamore in King's County—*Gormachadh*, blue field; and there is a place called Gormlee in the parish of Dunbulloge, north of Cork city—*Gormliath*, bluish grey, a name derived from the colour of the soil.

Grey. *Riabhack* signifies greyish, brindled,

swarthy, or tan-coloured—for I find it translated by all these terms : some Latin writers render it *fuscus*. The shades of colour designated by this word must have been usual in the surface of the land, for it is very general in local names ; and it is commonly anglicised in the forms of *reagh*, *rea*, and *revagh*.

The Four Masters, at A.D. 1476, mention a castle called *Rath-riabhach*, grey rath, in Longford, which is now called Rathreagh, and gives name to a church and parish, where the ruins of both castle and church still remain. In Mayo, there is another parish of the same name ; and this is also the name of some townlands in Kilkenny and Limerick. There is a townland near Downpatrick called Ringreagh, i.e. *Rinn-riabhach*, grey point : Aghareagh, grey field.

The simple anglicised form, Reagh, locally understood to mean grey lands, is the name of some places in Cork, Roscommon, and Down ; it is softened to Ree in the parish of Agivey in Derry ; while several other places in Galway and Tyrone are designated by the diminutive Reaghan, a name which signifies a small grey spot of land ; and there are numerous hills in the south of Ireland called Slievereagh, grey mountain.

In the west and north-west, the *bh* of *riabhach* generally gets its full *v* sound ; and in this case the word is usually represented by *revagh* :—Gortrevagh in Galway, grey field, is the same as Gortreagh in Tyrone and in some of the Munster counties ; the same word appears in Derrygortrevy in Tyrone, the oak-wood of the grey field ; Carrickreagh, grey rock, in Fermanagh, takes the form of Carrickrevagh in Leitrim. This term designates a man in Attithomasrevagh near Salt-hill, a suburb of Galway, which means the site of

swarthy Thomas's house (*ait*, site; *teach*, house; see 1st Vol., Part III., c. 1.).

Liath [leea] answers exactly to the English word grey: and in anglicised names it generally assumes the forms of *lea* and *leagh*. *Leagh* itself in the sense of grey land, gives name to a number of townlands in various counties; and the word takes the form of *Lea* as the name of a parish in Queen's County, and of several places in other counties. The plural *Liatha*, grey spots, is represented by *Leaha* in Galway and Kerry, *Leaghs* in Tyrone, and *Leahys* in Limerick. As a diminutive we find it in *Leaghan* in Fermanagh and Tyrone, *Leighin* in Cavan, *Leaheen* in Clare, *Leighan* in Fermanagh, *Leighon*, the name of a little island near Lettermore island in Connemara—all which were originally applied to grey spots of land.

There is a village in Fermanagh, situated on the Finn, called *Rosslea*, whose name was obviously derived from the piece of land half enclosed by a bend of the river:—*Ros-liath*, grey peninsula. *Carriglea*, *Carrigleagh*, *Carrigleigh*, and *Carrickleagh*, are the names of townlands in Waterford, Cork, and Louth, all signifying grey rock; and there are several places in Leitrim, Monaghan, and Roscommon, called *Creevelea*, grey branch or branchy tree. In the parish of Two-mile-Borris, east of Thurles in Tipperary, there is a very ancient church, which is called in the annals *Liath-Mór* (great grey spot), and also *Liath-Mochaemhog Mochaemhog's* grey land; and it still retains this latter name in the anglicised form of *Leamokeyvoge* which transmits the sound truly enough. *St. Mochaemhog*, who founded this church was the son of the sister of the celebrated *St. Ita* of Killeedy in Limerick (see 1st Vol., Part II., c. III.); he is sometimes called *Pulcherius*, which is merely a

translation of his Irish name; for *Mochaemhog* signifies "my beautiful youth." He was a very eminent man, and died, A.D. 655. There is another church, founded by, or dedicated to, this saint, in the south of the county Kilkenny, called *Cill Mochaemhog*, and now Kilmakevoge, which gives name to a parish; but the people are beginning to call it Killivory from a notion that *caemhóg* means *ivory* (see O'Donovan in *Four Masters*, I.; 266, note *b*).

Pale Grey. The word *odhar* [oar, our] signifies a dun colour, a pale grey, or light brown. It is found in our oldest writings (*odar*; Cor. Gl.), and it continues in use as a living word. It usually occurs in names in the anglicised forms of *ore*, *oar*, *ower*, *our*, and *ora*; as in Ardore in Fermanagh, and Ardour in Galway, grey height; Corrower in Mayo, pale-grey hill; Moanour, the name of a hill near Galbally in Limerick, grey bog. Derroar in the parish of Termonmaguirk in Tyrone is called in the map of the plantation, *Deryowre*, i.e. *Doire-odhar*, grey oak-wood:—Seskinore, a village in Tyrone, is called in the same map and in early grants, *Shaskanoure*, pointing clearly to *Sescenn-odhar*, grey marsh. Turloughour south west of Tuam in Galway is grey *turlough* (see 1st Vol. for *Turlough*).

There are two townlands in Galway called Ower, which is nothing but the simple word, and signifies dun coloured land; and Ouragh near Tullow in Carlow is an adjective form with the same meaning. Sometimes the simple word *Ora* is applied to a hill, as in case of *Ora-more* and *Ora-beg* (great and little grey-hill) near the north shore of Upper Lough Macnean in Fermanagh; from the former of which the adjacent lake, Lough Ora, has its name. The *d* becomes restored (see 1st

Vol., Part I., c. II.) in the name of Odder near Tara in Meath, which is called in the annals, *Odhra*, the plural of *odhar*, signifying pale-grey spots of land.

The word *odhar* was sometimes used to designate streams, to express probably the brown colour of water that flowed through bogs. In our most ancient authority, the account of the cattle spoil of Cooley in the *Lebor na hUidhre*, a river is mentioned called Odras, which is an abstract noun:—*odar*, pale-grey; *odras*, pale-greyness; (see p. 13 for the termination *s*). This river is stated to be at Slieve Baune in the east of the county Roscommon; and as the name would be pronounced *Oris*, the Odras is probably the same as the river now called the Feorish, which flows from the slopes of Slieve Baune, and joins the Shannon opposite Cloondara in Longford; *f* being prefixed to the name as is done so often in other cases (1st Vol., Part I., c. II.). There is another Feorish farther north in the same county joining the Shannon near the southern end of Lough Allen.

We have another example of this application in the name of the river Nier in Waterford, which rises from a group of lakes in the Comeragh mountains, and flows into the Suir below Clonmel. The *n* is merely the article, attracted to the name in the manner already explained (*N'ier*, the grey [river]: 1st. Vol., Part I., c. II.); and the people carefully separate them when speaking Irish, and give each its proper declension. It appears clear that this name is an oblique form of *odhar* (which they pronounce, nom. *our*, gen. *iera*, dat. *ier*); for as I have shown, 1st Vol., Part I., c. II.), the custom of using oblique forms as nominatives has grown into a sort of law in the Irish as well

as in other European languages; and hence we call *Ara*, *Aran*; *Teamhair*, *Tara*, &c. That this is the true interpretation of the name is further shown by the fact that *Camalough* or *Cumalough*, one of the group of small lakes from which the *Nier* flows, is sometimes called *Cumalough odhar*, grey lake, by the natives (“*Cumaloch odhar a’s Com-na-gcapall*;” old song).*

The fine valley through which the river flows is called *Gleann-na-hUidhre* [*Glanahiry*], the glen of the *Odhar* or *Nier*; which has given name to the barony of *Glenahiry*. And this is a further proof of the correctness of the preceding etymology; for *na-huidhre* is exactly the genitive of *an-odhar*. There is a *Glannaheera* in the parish of *Ballinvoher*, east of *Dingle* in *Kerry*, which the people correctly interpret, the glen of the brown stream.

The word *odhar*, with the same oblique pronunciation, but without the attracted article, gives name to the little stream, now called the *Ire*, which flows eastward from the well-known mountain lake of *Coumshingaun* (two miles from the source of the *Nier*), and joins the *Clodiagh* river.

This word *odhar* is often applied to a cow; and several places have derived their names from legendary cows with this designation. Names of this kind may be known by their terminations; for they almost always end in *naheery*, *naheera*, or *nahoora*; as in *Kilnaheery* near *Clogher* in *Tyrone*, and *Kilnahera* near *Dromdaleague* in *Cork*, *Coill-na-huidhre*, the wood of the dun cow. Under the eastern face of *Slieve Beagh* on the boundary of *Tyrone* and *Monaghan*, there is a small lake called

* Here I am drawing on information supplied by Mr. John Fleming of *Rathgormuck*, of whom I have spoken in the Preface to the second edition of 1st Volume.

Loughnaheery, which the mountain of Essnaheery rising over it, which took its name from an *ess* or waterfall; and the hill of Monahoorra lies on the north side of Slieve Croob in Down, *Moin-na-huidhre*, the bog of the dun cow. This is also the origin of the name of the ancient book so often quoted in these pages, called *Lebor na hUidhre*, [Lower-na-heera], the book of the brown cow; for according to the legendary account, it was written by St. Kieran of Clonmacnoise, and the vellum of which it was composed was made from the hide of his favourite dark-grey cow.

Speckled. *Breac* [brack] signifies speckled or parti-coloured. As land, especially hill-sides or dry upland, often presents a speckled or spotted appearance, caused by different kinds of vegetation, or by the varying colours of the soil or of rocks, this word is of very frequent occurrence in local names; and it usually takes the anglicised form *brack*. At A.D. 1601, the Four Masters mention a place in Galway called *Coill-bhreac*, speckled wood—speckled, I suppose, from a mixture of various coloured trees; it is now called Kylebrack, and is situated in the parish of Leitrim. With a slight difference of form we have Kilbrack in Cork and Waterford, and Kilbracks (speckled woods or churches) in Armagh. There is a townland near Oola in Limerick, called Brackyle, which is the same name with the root-words reversed. Annaghbrack, speckled marsh.

The Brackbawn is a fine mountain stream flowing down the side of the Galty Mountains near Kilbehenny, and joining the Funshion; or rather it is itself the head water of the Funshion. The name properly belongs to a townland through which the river flows; and it signifies speckled whitish land (*bán*, p. 276). The word *brack* is

often applied in this way, as a noun, meaning speckled land:—Bracknahevla in the parish of Killare in Westmeath, speckled land of the orchard (*abhal*); Bracknamuckley near Portglenone in Antrim, speckled land of the *muclach* or piggery. Many other places taking their names from the word *breac* have been noticed in this and the former volume.

There is another word for speckled, viz., *brit*, *briot*, or *breat*, which is also often used in the formation of names. Mullybrit, speckled summit, is the name of a townland near Lisbellaw in Fermanagh, the same as Mullybrack, Mul'abrack, and Mullaghbrack, elsewhere. Brittas, which has been already noticed (p. 14), is corrupted to British in the parish of Killead in Antrim, and forms part of the name of Ballybrittas in Queen's County and Wexford, the town of the speckled land.

CHAPTER XVIII.

THE ANIMAL KINGDOM.

WHEN a place is named from some particular kind of animal, the name of the animal usually comes in at the end of the local designation, in the genitive plural. Sometimes the article is omitted, as in case of Slieve-Buck, the name of a mountain south of Enniskerry in Wicklow, of another giving name to a townland near Raphoe in Donegal, and of a few elsewhere. The Irish form of the name is *Sliabh-boc*, the mountain of the bucks or stags. But more generally the article is inserted, which eclipses the first consonant, if it can be eclipsed: this is seen in Carricknagat and Carrignagat, which occur in many places all over the country, the Irish form of which is *Carraig-na-*

gcat, the rock of the (wild) cats. Occasionally the name of the animal comes first; as in Roaninish, a little island off Donegal, outside Gweebarra bay, *Rón-inis*, seal island; Roancarrick, the name of several small rocks and rocky islets round the coast, resorts for seals—*Rón-charraig*, seal rock. This is the same as Carrignarone, which is also occasionally met with. This name too has a literary and romantic interest. When the four children of Lir, who had been turned into swans by their wicked step-mother, were driven about by tempests on the rough sea of Moyle (the narrow sea between Antrim and the *Mull* of Cantire), they appointed Carrignarone as their meeting-place, in case they should be separated by the storm; and when Finola, the eldest, came to the rock, and found her brothers absent, she uttered a lament which Moore has echoed in his beautiful song “Silent, O Moyle, be the roar of thy water.”

As I have introduced the subject of seals, it may be as well to give a few more names derived from them. The little inlet that bounds the east side of Aughinish island in the Shannon, two miles above Foynes, is called Poularone, the *pool* or hole of the seal: and the name Poulnarone (hole of the seals) is often applied round the coast to sea caves frequented by seals.

The genitive plural of *rón* is generally *rón*, as in *Carraig-na-rón* or Carrignarone above-mentioned. But it is sometimes *róinte* [roanty], so that rocks frequented by seals are called Carrignarone in some places, and in others Carrignaroanty. The best known name in which this form appears is that of Roundstone Bay, which gives name to the village of Roundstone, in Connemara. The bay took its name from a rock frequented by multitudes of seals, and called from this circumstance

Cloch-róinte, the stone or rock of the seals. But some person ignorant of the meaning took *róinte* [roanty] to be the same as the English word *round*, having something like the same sound, and accordingly translated it *Round-stone* instead of *Seal-stone*.

There is yet another way of forming names of this kind, to which I have to direct special attention, viz., the name of the animal is brought in at the end, in the genitive singular instead of the genitive plural. And names of this class are intended to express the fact that the places were the haunts of the animals in question (the same as if the genitive plural were used), a single animal being made to stand for the whole species. An excellent example of this is Poulanishery or Poul-nasherry, a well-known inlet of the Shannon near which you pass in going from Kilrush to Kilkee. It has always produced abundance of oysters; and there is still an oyster-bed at its western side. This fact is expressed by the name—*Poll-an-oisire*, the hole, pool, or inlet of the oyster (not of the oysters). It is to be observed, however, that in some names of this kind, one animal is really meant; and then the name is often connected with a legend. Whether this is the case or not in any particular place, can only be ascertained from local knowledge.

Ants and *Midges*. *Miol* [meel] denotes any kind of animal; different species being designated by means of qualifying terms. We find it standing alone in Bellaveel near Ballyhaunis in Mayo, the *bel* or ford of the beast (*b* aspirated to *v*). When this simple form is used collectively, it is sometimes intended to denote pismires; as in Drumnameel near Enniskillen, which is understood there to mean the ridge of the ants; and occasionally it stands for midges, as in Croaghnameal, a moun-

tain six miles east of Donegal town, the hill of the midges.

The diminutive *mioltóg* [meelthoge] is the usual word for a midge; and this term is pretty general in names, always indicating a place where, in favourable weather, there are swarms of midges. There is a townland called Meeltoge near Belturbet in Cavan, and another, Meeltogues, in the parish of Kilskeery in Tyrone, both meaning a midgy place. Bohernameeltoge in the parish of Killoe in Longford, is the road of the midges; there is a little lake called Loughnameeltoge, among the Croaghgorm hills, north of Donegal; and a townland near Ballinamore in Leitrim called Ballynameeltoge, the town of the midges. Other derivatives of the word *miol* are applied to the same little animal:—as examples take Curraghmeelagh—midge marsh—the name of a townland and of a little lake in the parish of Killoughy in King's County; Cornameelta near Boyle in Roscommon, and Cormeeltan in Leitrim, both meaning the round hill of the midges.

The general Irish word for a pismire or ant is *seangán* [shangaun]; which is a diminutive from *seang*, slender, and means slender little fellow. There is a small low hill near the village of Louth, where an abbey, which afterwards became much celebrated, was founded in 1148, and consecrated by the great St. Malachy O'Morgair, archbishop of Armagh. It is mentioned often in Irish records by the name of *Cnoc-na-seangán*, the hill of the ants; and it is now generally called in English Pismire Hill; while the abbey is called Knock Abbey. There are townlands of this name in Donegal and Fermanagh, which are now correctly anglicised Knocknashangan; and near Lurgan in Armagh, is a place called Knocknashane and some-

times Knocknaseggane, both of which are varied forms of the same name. Indeed this last seems to preserve the oldest form of the word, which is given *segon* (without the middle *n*) in Cormac's Glossary: and it is pronounced all through Ulster in accordance with this—as if written *seaghan*, where the *gh* is sounded as a strong guttural.

Near the lake of Gartan in Donegal, there is a place called Maghernashangan, the plain (*machaire*) of the pismires; Coolshangan near Inver in the same county, and Coolshingaun in the parish of Inagh, Clare (*cuil*, a corner); Lisheennashingane three miles from Milltown in Kerry, on the road to Killarney (*lisin*, a little fort); Garranashingaun in the parish of Castletownarra in Tipperary (*gar-ran*, a shrubbery); Aghnashingan in Longford, the field (*achadh*) of the ants. There is a little river near Bantry called Owennashingaun—pismire river—joining the Ilen near Dromdaleague.

With the termination *ach* (p. 3) is formed *sean-gánach*, which signifies a place abounding in pismires; and this term, in various anglicised forms, is the name of a great many places in different parts of the country. The best known is Shanganagh in Dublin, between Killiney and Bray, which Denis Florence Mac Carthy has commemorated in his poem, "The Vale of Shanganagh." The pronunciation adopted in the poem, which is that universally used by the educated people of the city and county of Dublin [Shan-gan'na, to rhyme with *manna*] would point to the erroneous etymology, *sean-gaineamh*, old sand. But the traditional pronunciation of the native peasantry [Shangānā: accent on *Shang*; the other two syllables very short] shows that the name is an anglicised form of *Seangánach*. Even to this day these insects are specially abundant along the banks of the little

river that runs through the townland. There is also a Shanganagh in Clare, and another about three miles from Athy in Queen's County. In Kilkenny, this name takes the form of Shanganny. In Cork it is Shanagh; in Mayo, Tipperary, and Waterford, Shinganagh; in Galway, Shinnagh; and in Clare, Shingaunagh. Shingaun, the simple word, without the termination *ach*, is the name of a place in Wexford, and has the same meaning as all the preceding—a place full of ants or pismires.

Bee. According to the testimony of many old writers both native and foreign, Ireland was formerly remarkable for its abundance of bees. Stanihurst, Camden, Lombard, David Rothe, and others state that bees laid up their honey in enormous combs, not only in hives, but in trunks of trees and in caves. That they were in old times regarded as an important article of natural wealth is shown by the fact that they are often mentioned in the Book of Rights as forming part of the tribute due to kings. Thus, at page 245, it is stated that the king of *Ulaid* was entitled—among many other things—to “twenty baskets (hives) in which are bees.” (See also Bremore in 1st Vol.)

Beach [bah] is the Irish word for a bee, cognate of course with the English word. It sometimes appears in local names, almost always forming with the article the termination *namagh*, i.e. *nambeach*, of the bees, where the *b* is eclipsed by *m*. Thus Cornamagh near Kingscourt in Cavan (*cor*, a round hill); Coolnamagh near the village of Cecilstown in Cork between Mallow and Kanturk (*cúil*, a corner); and Rathnamagh in the parish of Kilfian in Mayo, the *rath* or fort of the bees. Observe that this termination *magh* must not be confounded with *magh*, a plain.

Hornet. The word *cearnabhan* is given in the dictionaries as the name for a hornet; but a slightly different form is perpetuated in local names—*cearnaman* [carnaman]. There is sometimes a little uncertainty as to the exact animal meant when the word occurs in names; in some places it is understood to mean hornets; in others *clocks*; and in Loughcarnaman in the parish of Knockbride in Cavan, the word is, according to some of the old natives, applied to a species of fish. There are several lakes in the north of Ireland called Lough Nagarnaman (*c* eclipsed by *g*): one for instance at the head of Gweebarra Bay in Donegal, and another four miles north of Carrickmacross in Monaghan.

The more usual word for the common clock is *ciaróg* [keeroge], which literally means black little thing, from *ciar*, black. This word is seen in Loughnakeeroge (the lake of the clocks), the name of a beautiful little lake in the island of Achill; and in Glashanageeroge, the name of a little stream flowing into the river Deel near Dromcolliher in Limerick—the *glasha* or rivulet of the *keeroges*. In Ballykeeroge in Wexford, it is pretty certain that the word Keeroge is a man's name—*Ciaróg* in this case being identical in meaning with *Ciarán*, now Kieran—see page 271.

Mouse. This little animal is called *luch* in Irish (*luch*, mus: Z. 71); but the diminutive *luchóg* is the term most generally employed. It is seen in Inchalughoge, the name of a little stream and of a townland in the parish of Kilnoe in the east of Clare, the *inch* or river-meadow of the mice. Gortnalughoge, mouse-field, is a place in the parish of Mevagh in the north of Donegal; there is a townland called Mullynalughoge near Clones, the summit of the mice; and Esknaloughoge is a hill, four miles west of Sneem in Kerry, which

must have taken its name from an *esk* or water-channel.

Wren. In old times, this little bird was regarded as a great prophet; for by listening attentively to its chirping, those who were skilled in the language of birds were enabled to predict future events. Hence the writer of an old Life of St. Moling translates *drean*, which is one name for the bird, by "magis avium," the "druid of birds," implying that *drean* was derived from *druí-én* (*druí*, a druid; *én*, of birds), and says that it was so called on account of the excellence of its augury. Although I fear this will be regarded as a very fanciful etymology, yet it shows in what estimation the wren was held in the time of the writer. Our well-known rhyme "The wren, the wren, the king of all birds," is a remnant, no doubt, of this ancient superstition.

The wren had several names. Two of them, *dreólán* and *dreoilín* [*drolaun*, *droleen*] are different diminutives of the same root; of which the former is exhibited in Gorteenadrolane east of Inchigeelagh in Cork, the little field of the wren; and in Curradrolan, the name of a hill in the north of Tyrone, a few miles east of Strabane, the *cor* or round hill of the wren; and the latter in Mulladrillen near Ardee in Louth, the wren's hill-summit. The other term, *drean*, we find in Drumdran, the name of two townlands in Fermanagh and Tyrone, which means the ridge of the wrens.

Wagtail. The water-wagtail has received a name in Irish which is derived from the colour of the bird, viz., *glasóg*, a diminutive of *glas*, green or greyish-green:—*glasóg*, grey-green little fellow. This is moreover an old name, for it is the one used in the ancient Irish poetical list of

animals published by Sir William R. Wilde in Proc. R. I. A., vol. VII. Lisglassock near Ballymahon in Longford, took its name from a fort, which must have been frequented by these little birds—the *lis* of the water-wagtails; and the townland of Terryglassog near Dungannon in Tyrone, should have been called Derryglassog, the *derry* or oak-grove of the wagtails.

Robin Redbreast. There is no difficulty in detecting the name of this bird in local denominations; for it is called in Irish *spideóg*, which is pronounced and usually anglicised *spiddoge*. There is a place near Stradbally in Queen's County called Kyle-spiddoge, the wood (*coill*) of the redbreasts; Turnaspidogy near Inchigeelagh in Cork should have been called Tirnaspidogy, as it is anglicised from *Tír-na-spideóige*, the land of the redbreast. There is a townland about five miles south-west of Tullow in Carlow, containing the ruins of a castle, called Graignaspiddoge, the *graig* or village of the robins.

Sparrow. *Gealbán* or *gealún* [galvan, galloon] is the word usually employed to denote a sparrow; though with various qualifying terms it is also applied to the linnet, the bulfinch, the yellow-hammer, and other little birds. Sranagalloon in the parish of Inchicronan in Clare, exhibits the word with its usual southern pronunciation—*Srath-na-ngealbún*, the *srath* or river-holm of the sparrows. So also Derrygalun, two miles from Kanturk in Cork, sparrow-grove; and Cloonagalloon in the parish of Meelick in Mayo (*cluain*, a meadow). The northern varieties of pronunciation are seen in Drumagelvin in Monaghan, the sparrow's ridge; and in Lisnagelvin near the city of Derry, the *lis* or fort of the sparrows. There is a small lake at the east side of Slieve Beagh in Monaghan, called Lough Galluane; another just

on the boundary of Donegal and Tyrone, east of Lough Derg, called Lough Ayelvin; and a third, three miles north-west of Pettigo in Donegal, with the name of Lough Ayellowin—all from the Irish *Loch-a'-ghealbhain* the lake of the sparrow.

Snipe. A snipe is denoted by the word *naosga* or *naosgach* [naisga], which is generally easy to recognise in names. Tullyneasky, the name of a place near Clonakilty in Cork, is not much changed from the Irish, *Tulaigh-naosgaidh*, the little hill of the snipes; Garrynaneaskagh near Ardfert in Kerry, and Toornaneaskagh in the same county, the garden and the bleach-field of the snipes.

Another word for a snipe, though not commonly used, is *meantán*. Ballinaminton, three miles from the village of Clara in King's County, is written in the Down Survey, Bellanamantan, which shows that it took its name from a ford, and that the Irish form is *Bel-atha-na-meantán*, the ford-mouth of the snipes.

Grouse. We call a grouse in Irish either *cearc-fraeigh* or *coileach-fraeigh* [cark-free, colliagh-free]. The former is applied to the female, signifying literally, heath-hen—(*cearc*, a hen; *fraech*, heath); the latter to the male (*coileach*, a cock); but in common use they are applied indiscriminately to male and female. Places named from this bird are almost all wild mountain or moory districts, and any that are not so now, have been reclaimed since the time the places got the names. There is a townland nearly east of Glenties in Donegal, called Cronacarkfree, a name which is slightly corrupted from *Cro-na-gcearc-fraeigh*, the *cro* or valley of the grouse.

The full name of the bird seldom appears in names however; the word *cearc* being generally used alone; and although this word means the hen

of any bird, yet in its topographical application it is commonly intended for grouse. It is easily recognised in names, as it always takes some such anglicised form as *cark*, *kirky*, *kirk* or *gark*—the *c* being eclipsed by *g* in the last. Derrycark near Belturbet in Cavan, bears its meaning on its face—the oak-wood of (the heath-) hens or grouse; Coolkirky two miles from Ballinhassig in Cork, the grouse-hen's angle or corner (*cuil*); Glen-nagark in the parish of Kilcormack in Wexford, and Slievenagark two miles west of Ballina in Mayo, the glen and the mountain of the grouse-hens.

There is a well-known castle, now in ruins, on a little island in the western arm of Lough Corrib, called in the Four Masters, *Caislen-na-circe*, the Hen's Castle; but now anglicised Castlekirk. History tells us that this castle was erected in the twelfth century by the sons of Roderick O'Connor, the last king of Ireland; but local tradition will have it that it was built in one night by two grouse, a cock and a hen, who had been an Irish prince and princess.

The other term for a grouse, *coileach-fraeigh* or *coileach* simply, i. e. cock, is equally common. The word usually occurs with the first *c* eclipsed, as it appears in the following names:—Cornaguillagh, in Leitrim, Longford, and Monaghan, represents the Irish *Cor-na-gcoilleach*, the round hill of the grouse-cocks; Cumnagillagh on the side of Mauher-slieve or "mother-mountain," south of Silver-mines in Tipperary (*com*, a mountain glen); Knock-nagullagh near Carrickfergus, grouse-hill, which same name is applied to a hill near Blessington in Wicklow, in the incorrect form of Crocknaglugh; and Glannagilliagh near Killorglin in Kerry, the glen of the grouse-cocks. We often find the word

without eclipse; as for instance in Bencullagh, one of the Twelve Pins in Connemara, the name of which signifies the peak of the grouse; Knockakilly near Thurles in Tipperary, in which the genitive singular form appears, the name meaning the grouse's hill; and with the final *g* pronounced, we have Derreenacullig in the parish of Killaha in Kerry, the little oak-wood of the grouse-cock. The word is a good deal disguised in Rossahilly in Fermanagh which is anglicised from *Ros-a'-choiligh*, the wood of the (*single*) grouse-cock. (See Poulanshery, page 291).

There is a townland in the parish of Lesselton, east of Ballybunnion in Kerry, now called Kilcock, the name of which is curiously corrupted: the Gaelic name is *Cúil-coilig* [Coolcollig], the corner of the grouse-cock, which the people have anglicised by changing *Cúil* to *Kil*, and translating *coilig*. The village of Kilcock in Kildare and Kilcock in Roscommon, take their names from the virgin saint, *Cocca* (Cocca's church), who lived in the early ages of the church.

Bittern. The lonely boom of the bittern is heard more seldom year after year, as the marshes are becoming drained and reclaimed. But we have names that point out the former haunts of the bird, and some of them indicate the wild moory character of the places when the names were imposed. *Bunnán* is the Irish name of the bird; it is seen in Tievebunnan in the parish of Boho in Mayo, the hill-side of the bitterns; and in Curraghbonaun near Tobercurry in Sligo, where the old people have still some memory of hearing the bittern booming from the *curragh* or marsh. About four miles from the suspension bridge at Kenmare, on the road to Glengariff, you cross the Feabun-aun rivulet—the *feith* or marshy stream of the

bitterns. Near the northern shore of Clew Bay, about six miles west of Newport, there is a small island called Inishbobunnan: Inishbo, signifies the island of the cows; and Inishbobunnan, cow-island of the bitterns.

Swan. Judging from various passages in ancient Irish literature, wild swans were much more plentiful in Ireland in former times than they are now; but they are still often seen, especially in the western parts of the island. The usual word for a swan is *eala* [alla]. The word is exhibited in Doonvinalla, the name of a lofty and almost insulated promontory in the north-west of Mayo, beside Benwee Head, which well represents the sound of the Gaelic, *Dun-bhinne-eala*, the fortress of the peak (*binn*) of the swans. The word is seen also in Loughanalla (the lake of the swan), the name of some small lakes in Galway and Westmeath, one of which in the latter county has given its name to a townland near Castlepollard: and in Fermanagh there is a townland called Monalla, the *móin* or bog of the swans.

Pigeon or Dove. *Colum* signifies a dove. In various parts of the country, holes or caves in rocks, frequented by these birds, are called Pollnagolum, in Irish, *Poll-na-golum*, the hole or cave of the doves. In the present spoken language *colúr* [colour] is the more usual term for the same bird; and it is found more often in names. There is a little river joining the Finow near Millstreet in Cork, called Owennagloor, i. e. *Abhainn-na-gcolúr*, the river of the pigeons; Annagloor is a townland in the parish of Drishane in the same county (pigeon-ford: *ath*, a ford); and on the top of one of the Ballyhoura mountains, on the borders of Cork and Limerick, is a large rock, called *Carraig-na-gcolúr*, which now usually goes by the

name of Pigeon Rock, a correct translation of the Irish.

Jackdaw. The word *cudhóg* [cu-oge] means a jackdaw. But in Munster it is always called, *cadhóg*, and pronounced *cawg*; and in this province the termination *-nagaug*, or in Gaelic *na-gcadhóg*, always means "of the jackdaws." Thus Coolnagaug near Kinsale is the *cool* or angle of the jackdaws. There is a place called Dawstown two miles north-west of Blarney in Cork, the name of which is merely a translation from Ballynagaug (*Baile-na-gcadhóg*) the town of the jackdaws. (See the word *gág* farther on.)

Cormorant. The common cormorant, a large black sea bird, well known round our coasts, has got several Irish names, most or all of which are reproduced in local names. One, *duibhén* [divean], I do not find in the dictionaries, though it is in general use among Irish-speaking people of the coasts. And it well describes this fine bird, as it means literally *black-bird*; *dubh*, black; *én* a bird. There is a little island in the upper end of Lower Lough Erne, called Inishdivann, cormorant island; and a townland in the parish of Killeeneen in Galway, south-west of Athenry, is called Carheena-diveane, the little *caher* or stone fort of the cormorants.

Another name for the cormorant is *bruigheal* [breeal], from which sea-rocks on the west coast are sometimes called Carrignabryol, or with the *b* eclipsed, Carrignamreel, the rock of the cormorants. The bird is often called *seagaidh* [shaggy or shoggy] on the Cork coast; from which again many rocks are named Carrignashoggy. But the most curious name for the cormorant is *cailleach-dubh* [calliagh-doo] the black-nun, (see p. 95), which gives the name Carrignagalliagh-doo, to

numerous sea-rocks on the coasts of Galway and Mayo, where cormorants bask in the sun. *Calliagh-doo* has been fancifully translated *nymph* in Nymphsfield near Cong in Mayo, which is not the field of the *nymphs* but of the cormorants.

Hedgehog. The common hedgehog is called in Irish, *gráineóg*, which is no doubt derived from *gráin*, signifying ugliness or abhorrence: *gráineóg* ugly or hateful little fellow. If this be the case, the name embodies to some extent the idle popular prejudices against this harmless little animal; for the people formerly believed it was a witch in disguise, and that it used to suck cows, rob orchards, &c. These stories are spread over all Europe, and are probably as old as the Indo-European race. Pliny states that the hedgehog catches up apples with its prickles; and the witches in Macbeth find that it is time to begin their incantations, for

“Thrice the brindled cat hath mewed,
And once the hedge pig whined.”

The names that commemorate the haunts of this animal are not numerous. There is a townland in the parish of Inver in Donegal, called Meenagranoge, the *meen* or mountain field of the hedgehog; another in the parish of Robertstown in Limerick, near Foynes, called Inchagreenoge, the hedgehogs' *inch* or river-meadow; a small hill in the parish of Caheragh in the south of Cork, is called Knocknagranogy, the hill of the hedgehog; and Garrynagranoge near Chareville in Cork, signifies the garden (*garry*) of the hedgehogs.

Hare. In another place I had occasion to remark that the word *fiadh* [feea] was originally applied to any wild animal, though latterly restricted to

deer (1st Vol., Part IV., c. VII.). The hare would appear to be the smallest animal to which the term was applied, if we may judge by the composition of the name *gearr-fhiadh* [gerreé]; i. e., short or small *fiadh*, from *gearr*, short or deficient. The usual plural form is *geirr-fiadhacha*, which is pronounced something like *girriha*; and this is exhibited in Ballygirriha in the parish of Donaghmore in Cork, the townland of the hares; and in Dromgurrihy, one mile from Monkstown in the same county, the hares' ridge.

Lamb. A lamb is designated by the word *uan*, which is still a living word, and cognate with Latin *agnus*; old Welsh *oen* (*uan*, *agnus*: Z. 166). It usually occurs in the end of names in the genitive plural with the article, forming the easily recognised termination *nanoon*. There is a place called Strananoon west of the southern extremity of Lough Allen in Leitrim, *Srath-na-nuan*, the river-holm of the lambs; and with the same meaning Inchnanoon in the parish of Kilmacabea in Cork. Loughnanoon (lamb-lake) is the name of a small lake five miles south of Killorglin in Kerry; and there is a townland called Gortnanoon, the field of the lambs, near Crosshaven, at the mouth of the Lee.

There is another word for a lamb, not in such common use as *uan*, namely *luan*; from which Maloon near Cookstown derives its name—*Magh-luan*, the plain of the lambs. There is a place called Malone, immediately south of Belfast, which in the old documents quoted at page 217, is mentioned as an alias name for *Tuath-ne-fall*, and there called Mylone; and this no doubt is the same as Maloon. The name occurs in combination in Gortmaloon in the parish of Knockane in Kerry; the field of the plain of the lambs.

Kid. The word *meann* and its diminutive *mean-nán* [man, manaun] both signify a kid; the latter is more commonly used than the former, and it enters pretty extensively into the names of places under several modern forms. The southern pronunciation is well exhibited in Caherminnaun, now an old castle ruin giving name to a townland near Kilfenora in Clare—the *caher* or stone-fort of the kids. Near Newrath Bridge in Wicklow is a place called Clonmannan, the kids' meadow. Carrickmannan, now the name of a lake and townland near Saintfield in Down, and Carrigmannon on the Slaney, about five miles above Wexford, both signify the kids' rock, and there is a place in the parish of Faughanvale in Derry called Legavannon, the *lug* or hollow of the kid. It is possible that the latter part of some of these denominations may be a man's name.

Wether. *Molt* signifies a wether (molt, vervex : Z. 67). It is well represented in Annamult, three miles from Thomastown in Kilkenny, which obviously took its name from a ford on the King's River, where sheep were in the habit of crossing: *Ath-na-molt*, the ford of the wethers. Ballynamult (*Bally*, a town) is the name of a place on the summit level of the road from Clonmel to Dunganarvan; Rosmult in the parish of Moyaliff in Tipperary, the wethers' wood. There is a place beside Ballymena in Antrim, now called Brocklamont, which is a strange anglicisation of the old name, *Brugh-na-molt*, signifying the *brugh* or dwelling of the wethers.

Heifer. The word *dairt* signifies a young heifer or bull, from one to two years old. This term is used in the very oldest of our manuscripts; for the *dairt*, like the *séd* (see *séd* infra), was anciently one of the measures of value; and the dried hide of a

dairt was used by warriors to cover their bodies and their shields going to battle. It enters into local names; but here it must be taken as meaning nothing more than this—that people were formerly in the habit of sending yearling heifers to graze in the places named.

There is a hill three miles from Dunmore in the north of Galway, called Slieve Dart; a high mountain of the same name, now called simply Dart, is situated west of Sawel mountain, just on the boundary between Derry and Tyrone; and there are others still elsewhere:—the name signifies the mountain of the yearling heifers. In Cork we have Glandart and Glandarta, the heifer's glen. The diminutive *dartan* sometimes occurs, as in Drumdartan near Ballinamore in Leitrim, the ridge of the heifer, which has the same meaning as Drumdart in the same county and in Monaghan,

A *colpa* or *colpthach* is a three year old heifer. The word is perpetually met with in old law tracts as a measure of value, and it is still in constant use in the spoken language. At the present day, however, in some parts of the country at least, it is commonly used in connexion with grazing on commons; and in this sense it is often applied to various grazing animals. Six sheep are called a *collop* (this is the usual anglicised term), because they are estimated to eat as much grass as one full-grown cow. However, in local names, we must understand the word in its original sense of a heifer.

Mocollop on the Blackwater above Lismore, with its castle ruins, one of the old seats of the Desmonds, is called in Irish *Magh-colpa*, the plain of the *collops* or heifers. In the parish of Racavan in Antrim, four miles north-east from Broughshane, is a place called Kilnacolpagh; and near

Castletownsend in the south of the county Cork, is Bawnagollop, the former signifying the wood, and the latter the green-field, of the collops. At Killycolpy, in the parish of Arboe, on the western shore of Lough Neagh, a considerable portion of the old "steer's wood," as it was correctly called in English, still remains.

The word *mart* designates an ox or a full grown cow—a *beef*; and hence the compound, *mairt-fheoil*, for beef, literally ox-flesh. Stranamart is the name of a townland in the parish of Killinagh in Cavan, signifying the *srath* or river-holm of the beeves; and the term also appears in the old name of Westport in Mayo, which is still the name of the townland in which the town stands:—Cahernamart, the stone fort of the beeves. The old fortress is now effaced, but its site is still well known within the demesne of the Marquis of Sligo.

Hog. The word *muc*, a pig, has been treated of in the 1st Volume. There is another word for a pig, *orc* or *arc*, which has in a great measure dropped out of the modern language, but is met with often enough in old writings. It is sometimes understood to mean a young pig—a *bonnive*—and sometimes it is applied to the last pig farrowed, usually the smallest of the litter. Thus the Four Masters record at 1038, "Very great fruit this year, so that the *orcs* of the pigs were fattened" (i. e. even the last pigs of the litter).

This word in both forms is pretty common in local names. In the parish of Killymard in Donegal is a place called Drumark, the ridge of the pigs; and Derryork—(oak-grove of pigs) is a place near Dungiven in Derry. Cloonark (*cloon*, meadow) is found in Mayo and Roscommon; and Gortnanark—the field of the pigs—is the name of a place near Gort in Galway.

The Celtic word *orc* is also used to designate certain large sea animals—whales, sea-hogs or porpoises, &c.; and this is obviously the word that has given name to the Orkney Islands, which Mela and Pliny call *Orcades*. Some of the oldest traditions in Gaelic books state that these islands were at one time inhabited by the *Gaileons* (a tribe of the *Firbolgs*), and afterwards by the *Picts*, pointing clearly to their early occupation by Celtic tribes. The islands are called *Insi h-orc* in old Gaelic writings, and the surrounding sea *Muir n-orc*, this latter denoting the sea of whales; and *Insi h-orc*, of which *Orkneys* is the modern form, means the “Islands of Whales.” *Orcades*, the old classical name, is formed on the word *orc*, the *ades* being a mere termination, as in *Cyclades*, *Sporades*, &c.

A very young pig is called a *banbh*, which is known all over Ireland in the anglicised forms of *bonniv* or *bonny*, or with the diminutive, *bonneen* or *bonniveen*—words used in every part of Ireland for sucking pigs. The word is well seen in *Drumbonniff* in the parish of *Clonduff* in *Down*; in *Drumbonniv*, the name of a townland and of a little lake, in the parish of *Inchicronaun* in *Clare*; and in *Drumbannow* in *Cavan*—all meaning the *drum* or ridge of the *bonnivs*; also in *Drumatybonniff* in *Roscommon*, with the same meaning—*drumaty* (*drumadaigh*) being a mere lengthening of *drum*. The *b* is eclipsed (1st Vol. Chap II.) in *Rosnamanniff* near *Templemore* in *Tipperary*, *Ros-na-mbanbh*, the wood of the young pigs.

Cat. The name for a cat is the same in Irish as in English (*cat*); but it is not borrowed, for the word exists in many languages—*Lat. catus, cattus*; *French, chat*, &c. Places whose names are derived from this word were so called as being

resorts of wild cats. Roscat in Carlow—the *ros* or wood of the cats—preserves the word unchanged. The genitive singular inflection, *cait* or *cuit*, is commonly represented by *kit*; as in Kilkit in Monaghan, the wood of the cat (see page 291), and in Raheenakit in Wicklow, the little *rath* of the cat. Very often the *c* is eclipsed by *g* (Vol. I. Chap. II.) when the word becomes *gat*; as in Lisnagat, the name of several places in Antrim, Leitrim, and Cork, *Lis-na-gcat*, the fort of the cats: and in Feegat in Meath, the wood (*fidh*) of the cats.

Ram. *Reithe* is a ram: comes in at the end of names usually in the anglicised form of *rehy* or *reha*. Near the southern extremity of the Mullet in Mayo, at the mouth of Blacksod Bay, there is a little island called Leamareha, the leap of the ram (see *léim*, p. 317). There is a conspicuous hill over the Clare shore of the Shannon, a little below Carrigaholt, called Knockrehy—the ram's hill—now commonly called Rehy Hill, giving name to the townland of Rehy.

Foal. The most common word for a foal is *searrach* [sharragh], which enters pretty often into local names. The word is in the masculine gender, and as in case of other masculine nouns beginning with *s* the article eclipses the *s* in the genitive singular; besides this, the final *g* of the genitive is sounded fully in the south of Ireland (see 1st Vol., Chap. II.); by these two grammatical changes the word is often much disguised in anglicised names, though plain enough to those who understand the Irish language.

At the Cliffs of Moher in Clare, a steep and dangerous path near the north end leads down to the base of the cliff; this cliff and path are well known by the name of Aillenasharragh, the *ail* or cliff of the foals. In Wexford, near

Dunbrody Abbey, there is a townland called Clonsharragh; and near Clonmel in Tipperary is a Carrigeensharragh, the first the meadow (*cloon*), and the second the little rock of the foals. This form of the word often occurs and is always easily recognised.

The eclipse is seen in Aghaterry in the parish of Killabban, and in Clonterry in the parish of Ardea, both in Queen's County, the first of which represents the sound of *Achadh-a'-tsiorraigh*, the field of the foal; the second is the foal's meadow. At the mouth of the river Laune in Kerry, two miles below Killorglin, there is a point jutting into the sea called Pointantirrig, the point of the foal: this name shows both the eclipse and the *g* sound at the end.

Stud: flock. The word *graigh* or *groigh*, [gray, gree] is applied collectively to horses, to mean a *stud* or *drove*: occasionally it is applied to flocks or herds of cattle without any reference to the particular kind of animals. It is often found in names, usually forming with the article the termination *nagry* or *nagree*. There are townlands in Tipperary, Waterford, Clare, and Galway, named Garrynagry and Garrynagree, the garden of the horses. Slievenagry, in the parish of Kilfenora in Clare, is mentioned by the Four Masters, who call it *Slieve-na-ngroigheadh*, the mountain of the horses—exhibiting the correct genitive plural. Gortnagree occurs in Kerry (*gort*, a field); Coolnagree in Wexford (*cúil*, a corner); Carrownagry in Clare, the quarter-land (*ceathramhadh*) of the horses.

Eel. A good many names of small places through the country are derived from the word *easgan*, an eel; and the form the word generally assumes is exhibited in Pollanaskin near Castlebar in Mayo, *Poll-an-easgainn*, the hole or pool of the eel.

The word *geallóg* [galloge], a diminutive of *geal*, white, is understood in many parts of the country to mean a white-bellied eel, though it is occasionally applied to other fish. It appears in the name of Sranayalloge east of Lough Sheelin in Cavan, which the people call in Irish, *Sruthan-na-ngeallog*, the streamlet of the white-bellied eels; and in Aghayalloge in the parish of Killeavy, Armagh, the *agha*, or field of the white-bellied eels.

Salmon. *Bradán* is the usual word for a salmon. There are many lakes in Ireland especially in the north-west—more frequent however in Donegal than elsewhere—called Loughbraddan, Loughnabraddan, and Loughnambraddan, all signifying the lake of the salmons.

Crab. A crab is sometimes called *portán* and sometimes *crúboge*, this latter meaning the fellow with many *croobs* or feet. There is a Carrignabortaun—the rock of the crabs—outside Rinvyle Point in Galway; and this name is found elsewhere. In like manner, from the other term, rocks are named Carrignacrooboge, with the same meaning as the last.

Limpet. The common limpet is well known on rocky coasts all round the shores of the British Islands. It has a conical shell, and is found in thousands firmly adhering to the rocks when the tide is out. Its Irish name is *báirneach*; and this name is used by the English-speaking people at Kilkee and elsewhere, who call the little animal *bornock*. One of the many islands in Clew Bay, lying two miles west of Newport, is called Rosbarnagh; though called an island it is really peninsulated at low tide; and the meaning is, the *ros* or peninsula of limpets. This word joins with many other roots to form names: thus we have Carrignabournagh in Cork (rock), and Coosna-

barnagh in Kerry (*coos*, a cave). Allnamarnagh occurs on the Mayo coast, the *ail* or cliff of the limpets: here the *b* is eclipsed by *m* (see Vol. I., Chap. II.) Inisbarnog—*island of limpets*—is the name of a little island beside Dawros Head at the entrance of Loughros Bay, Donegal: here the form of the name for the animal is not *báirneach* but the diminutive *báirneóg* (p. 29).

Herring. The common Gaelic word for a herring is *scadán*, old Irish *scatan*. There is a spot over the sea in Howth, near the town, called Balscaddan, the town of the herrings: from which again Balscaddan Bay receives its name. It is probable that this place was so called, because it was the spot where the herring boats usually landed their cargoes in old times, long before the construction of Howth Harbour. Many inland places take names from herrings, probably from being selected as places of sale for the fish: but in some of these the people say that a shower of herrings once fell there which occasioned the name. This latter explanation may in some cases be true; for it is well known that showers of herrings have sometimes fallen—raised from the sea and borne inland by violent whirlwinds. In the parish of Kilmactalway in Dublin, between Clondalkin and Celbridge there is a Coolscuddan, the angle of the herrings; and in the parish of Kiltegan in Tipperary, is a townland called Parknascaddane, the field of the herrings. In the county Down and elsewhere there are many names formed from this word *scadán*.

Trout. *Breac* [brack] signifies a trout, a name which is derived from its speckled skin (*breac*, speckled; page 288). The river Bealanabrack, flowing into Lough Corrib at its extreme western end must have taken its name from one of its

fords—probably that at Maum, now spanned by a handsome bridge—which afforded amusement to anglers; for its Irish name is *Bel-atha-na-mbreac*, the ford-mouth of the trouts. There are numberless small lakes in all parts of the country called Loughnabrack, and Loughnambrack, trout lake.

A well is sometimes met with containing one inhabitant—a trout or salmon—which is always to be seen swimming about in its tiny dominion: and sometimes there are two. These little animals are usually tame; and the people hold them in great respect, and tell many wonderful legends about them. This pretty custom is of old standing, and appears to have originated with the early Irish saints. Thus in the Tripartite Life of St. Patrick, we are told that the saint left two salmon in the well of *Achadh-fobhair*, now Aghagower in Mayo:—“Then Patrick left two salmon alive in the well, and they will be there for ever.” It was probably a fish of this kind that gave name to a little lake in the parish of Drumlease in Leitrim, two miles north-east of Drumahaire, called Lough Aneanrick (*Loch-an-aein-bhric*, the lake of the one trout. There is another little lake of the same name in the townland of Stranamart, parish of Killinagh, Cavan, from which a stream flows into the Shannon before the latter enters Lough Allen; but here the name is accounted for by a sort of legend, that when you fish in the lake you can catch only one trout at a time; and if you go away and come again you will catch another, and so on; but no sacred character is attributed to the fish.

While the word *breac* is commonly used to designate a trout, it is often applied to any small fish, the different species being distinguished by various qualifying words. I have met with a

great many compound terms formed in this way on the word *breac*; and in several cases it is now difficult to find out what particular kinds of fish were meant. Some were no doubt different varieties of real trout, while others were certainly not trout at all. Many of these terms enter into the names of small lakes, in which the several kinds of fish were found; and these lakes are scattered over Munster, Connaught, and west Ulster, but they are especially numerous in Donegal.

There is a species of trout, found only in the lakes of the west of Ireland, and well-known to anglers, called the gillaroo (Irish *giolla-ruadh*, red fellow), because they are distinguished by an unusual number of red spots. Great numbers of small lakes, in the counties of Donegal and Kerry, are called Lough Nabrackderg, Lough Nabrackdarrig, and Lough Nambrackdarrig, all signifying the lake of the red trouts; and it is probable that some or all of these were so named from the gillaroo. But we have also many small lakes called Lough Nabrackboy, the lake of the yellow trouts (*buidhe*, yellow): what these are I cannot venture to conjecture.

There is another curious lake-name which occurs very often in the west, all the way from Inishowen to Killarney—Lough Nabrackkeagh, the lake of the blind trouts (*caech*, blind); but why these fishes were called *breac-caech*, or of what particular kind they were, I am unable to explain. We know that the fish inhabiting the gloomy waters of the great Mammoth Cave of Kentucky, and those also found in some Carinthian subterranean lakes, are blind; for their eyes have gradually degenerated from long disuse, till at last after a series of generations, they have become merely rudimentary, and totally insensible to light. Can

it be that our *breac-caech* have become blind by living for ages in those subterranean waters so common in the limestone districts of the west, from which they occasionally come to the surface, where they are caught? Whatever may be the cause, one thing is certain, that the *breac-caech* is a little fish either wholly blind, or having eyes so small or so imperfectly developed, as to be hardly perceptible,

There are several small lakes in Donegal called Lough Nabrackbady; one, for example, about half way between Lough Nacung and the Gweedore river, and another in the valley between the mountains of Aghla More and Aghla Beg, four miles north-west from Lough Beagh. The word *beadaidhe* (represented in the name by *bady*) is still used in the colloquial language, especially in Donegal, and signifies fond of dainties, fastidious, or saucy. This name signifies the lake of the saucy or dainty trouts; and the fish are so called I suppose from their shyness in taking a bait.*

If the angler should be scared away by the name of Lough Nabrackbady, or by that of Lough Nabrackbeg (the lake of the small trouts) near Dunglow, let him proceed straight to Lough Nabrackraver about two miles north of Belleek, from which, if there be anything in a name, he is likely to return with a heavy basket—*Loch-nam-breac-reamhar*, the lake of the fat trouts; or to Lough Nabrackalan, the lake of the beautiful trouts (*álainn*, beautiful); or to Lough Nabrack-

* These lakes have been brought under my notice by the writer of the review of my First Volume of Irish Names of Places, in the *Athenæum* of Aug. 21, 1869; and from him I have borrowed the explanation of the epithet given to these little fishes. My orthography and interpretation differ somewhat from those of the reviewer; but I believe that it is the same lake-name that is meant in both cases.

more near Dunglow, where if he get a bite at all, it is likely to be worth something (*breac-mór*, a big trout).

One would think that there never was such a thing as a *drowned* trout; yet there is a small lake eight miles north of the town of Donegal, called Lough Nabrackbautia, the lake of the drowned trouts (*báidhte*, drowned—see c. XXII.) Perhaps the same explanation will apply to this as to Lough Nabrackdeelion, which is the name of several of the Donegal lakelets—of one, for instance, in a chain of lakes, four miles south-east of Glenties. This name signifies the lake of the flood-trouts (*dileann*, a flood): and the little fishes are so called because they always appear in those lakes after floods, which probably sweep them down from higher waters.

The diminutive, *bricín*, has given name to Glenbrickeen, north-west from Clifden in Galway, the glen of the little trout; and to another place far better known, Brickeen Bridge at Killarney, the name of which means “little-trout bridge: for the Irish form is *Droichead-a’-bhricín* [Drehid-avrickeen], of which the present name is a correct half-translation.

Various Animals. In the following townland names, animals of several kinds are commemorated. Carrickacroman near Stradone in Cavan, the rock of the kite (*croman*, a kite). Glentillid in the parish of Leck in Donegal, the glen of the snails (*seilide*, a snail: *s* eclipsed by *t*): Legatillida in the parish of Aghalurcher, Fermanagh, the *leg* or hollow of the snail. In the parish of Ballintober in Roscommon, is a place called Rathnalulleagh, the fort of the milch cows: the same word is seen in Derrylileagh, the name of a townland and of a considerable lake in the north of Armagh,

near the shore of Lough Neagh, the oak-grove of the milch cows. (See Owendalulagh in 1st Vol.).

The word *léim* [laim], a leap, is very often used to designate spots where animals were in the habit of passing—a narrow part of a river where they crossed by bounding from one bank to the other, a rent in a line of rocks affording just room to pass, a narrow pass across a hill ridge leading from one pasture to another, &c. Sometimes this word *leim* commemorates a legend (for this, see the article on Loop Head in 1st Vol.); and some of the following names may come under this head.

Leam itself, the usual anglicised form, is the name of eight townlands in various counties: in several other places it is given in translation—Leap. There is a townland in the parish of Killinaboy in Clare, called Leamaneh, Gaelic *Léim-an-eich* (Four Mast.), the leap of the horse; which is also the name of a parish in Westmeath, now always called Horseleap. This also forms part of the name of Lemnaroy, four miles south-east of Maghera in Londonderry, which is contracted from *Léim-an-eich-ruaidh* [Lemaneh-roo] the leap of the red horse. Certain cliffs in Galway are known by the name of Lemnaheltia, the leap of the doe (*eilit*): one of these, rising over Kylemore lake, gives name to a townland: here they have a legend of a hound chasing a doe; and the spectral chase still goes on. Leamlara, four miles north of Carrigtohill in Cork, is the leap of the mare (*láir*); and in the parish of Ardclinis in Antrim there is a place called Lemnalary, which is the same name only with the addition of the article. A little river running into Roaring Water Bay in the south of Cork, is called Leamawaddra, the leap of the dog [*madra*].

Animal Life. Sometimes other means are

adopted of denoting the presence of animal life. Near Nobber in Meath a sluggish stream is crossed by Deegveo Bridge:—*dig* [deeg], a ditch: *béo*, living: *Dig-bheó*, living ditch—alive with frogs.

The word *grág* [graug] denotes the cawing of crows, the croaking, cackling, or screaming of birds of various kinds. Gragarnagh in the parish of Aghnamullin in Monaghan, signifies the cackling of geese, hens, or birds of some sort (postfix *rnach*, p. 16). The same derivative appears in Gortnagrogerny in the parish of Killasnet, north-west of Manorhamilton in Leitrim, the *gort* or field of the cackling. Another derivative is *gragara*, from which is derived the name of Glenagragara in the parish of Kilfergus, near Glin in Limerick, the glen of the bird-cackling—a place remarkable to this day for wild birds.

CHAPTER XIX.

THE VEGETABLE KINGDOM.

Corn. The word *arbhar* [arwar, arroor] signifies corn of any kind, “particularly so called when standing, or before it is threshed” (O’Brien: Irish Dict.). It may be supposed that those places whose names are partly formed from this word, were originally isolated corn-producing spots, surrounded by uncultivated or unproductive land. It appears in Knockanarroor near Killarney, *Cnoc-an-arbhair*, the hill of the corn; and in Lissanarroor near Galbally in Limerick, which probably got its name from a *lis* or fort in which corn used to be stacked up.

Another form is *arbha* [arwa, arroo] from which *arbhar* appears to have been formed by the

addition of *r* (p. 12); and it enters into names as often at least as *arbhar*. Meenanarwa in the parish of Inishkeel in Donegal, near Lough Finn, signifies the *meen* or mountain flat of the corn; Coolanarroo in the parish of Tuosist in Kerry, southwest of Kenmare (*cuil*, a corner); Clonarrow near Philipstown in King's County, corn meadow; Derryarrow near Mountrath in Queen's County, the *derry* or oak-grove of the corn.

Wheat. We know for a certainty that wheat has been cultivated in this country from the most remote ages; for we find it constantly mentioned in our ancient literature. Many illustrations of this might be given, but one will be sufficient. In A.D. 651, Donogh and Conall, the two sons of *Blathmac* [Blawmac], afterwards king of Ireland, were slain by the Leinstermen at "the mill of Maeloran the son of Dima Cron." This event is recorded in the *Annals of Tighernach* (who died in 1088), in the *Annals of Ulster*, and in the *Annals of the Four Masters*. A contemporary bard composed a poem on the event, in which he apostrophises the mill in the following strikingly vivid stanza:—

"O mill, what hast thou ground? Precious thy wheat!
It is not oats thou hast ground, but the offspring of
Cearbhall (i. e. the two princes).
The grain which the mill has ground is not oats but blood
red wheat;
With the scions of the great tree (Cearbhall) Maeloran's
mill was fed."

Mageogheghan, in his translation of the *Annals of Clonmacnoise*, says that "Donogh and Connell were killed by the Lynstermen near Mollingare, in the mill of Oran [or Maeloran] called Mollenorran." This mill was situated on the little river that runs from Lough Owel to Lough Iron, near the point where the river is now crossed by a bridge; and the place still retains the name of

Mullenoran. It is curious that a mill existed there from the time of the death of the princes—and no one can tell how long before—down to the end of the last century; and there are some old people still living there whose fathers saw it in full work.*

There are two native Irish words for wheat, *tuireann* and *cruithneacht* [crunnat]; but I will notice only the latter, for I do not find the other commemorated in names. Cormac Mac Cullenan, in his Glossary (ninth century), derives *cruithneacht* from *cruith* [cruh], blood-coloured or red, and *necht* clean: the first part of this derivation is probably correct, but I fear modern philologists will be inclined to believe *necht* a mere termination (see page 2). Be that as it may however, the etymology sufficiently proves the interesting fact, that the wheat cultivated in the time of the venerable king bishop Cormac—1000 years ago—was the very same as the Irish wheat of the present day; for every farmer knows that the old Irish wheat—now fast dying out—is distinguished by its red colour.

It is worthy of remark that in several other languages, wheat—as Pictet shows (*Les Origines*, I. 261)—has been named from its colour, not indeed from its redness as in Ireland, but from its whiteness as compared with other kinds of corn. As one instance may be mentioned the English word *wheat*, which he shows is only another form of *white*.

Near Castleblaney in Monaghan there are three adjoining townlands called Tullanacrunat, modernised from *Talamh-na-cruithneachta*, signifying the land of the wheat; Portnacrinnaught in the parish of Kilnamanagh, Roscommon, the port or landing-place of wheat; Tullycreenaught near the town of Antrim, wheat hill.

* See O'Donovan in *Four Masters* at A. D. 647.

The simple word gives name to Crunagh in the parish of Loughgilly, and to Crunaght near Market-hill, both in Armagh; and the diminutive (see p. 19), to Crinnaghtane near Kilworth in Cork, and to Crinnaghtaun near Cappoquin in Waterford; all these four names meaning wheat or wheat-bearing land.

Oats. The observations made about the early cultivation of wheat apply equally to oats; numerous references to its cultivation and use are found in our most ancient literature. In recent times, before the potato became very general, oats formed one of the principal articles of food of the people; and even so late as the beginning of the present century, a quern or hand-mill, chiefly for grinding oats, was a very usual article in the houses of the peasantry.

The Irish word for oats is *coirce* [curkia]; Welsh *ceirch*, Armoric *kerch*; and it appears with its full pronunciation in Lissacurkia, the name of two places in Roscommon, one near Tulsk, and the other in the parish of Tibohine, near Frenchpark—the fort of the oats, a name of like origin to Lissanarroor (p. 318); while another form of the word appears in Farranacurky near Lisnaskea in Fermanagh, oats bearing land (*fearann*).

This word is very often shortened to one syllable; but whether shortened or not, it is easily recognised: the examples given here include almost all its anglicised forms. Gortachurk is the name of a townland near Bellananagh in Cavan; and there is a place called Coolacork in the parish of Dunganstown, south of Wicklow; the former signifying the field (*gort*), and the latter the angle or corner (*cúil*) of the oats.

Barley. The Irish word for barley is *eórna* [órna], which is very correctly represented in

Coolnahorna, the name of places in Wexford and Waterford, the angle (*cúil*) of the barley; in Tavnaghorna, now the name of a little stream near Cushendall in Antrim, whose proper meaning is barley-field. The word seldom gets its full pronunciation, however, in modernised names, the final vowel sound being generally omitted. In the north of Derry, near Portrush, there is a townland called Craignahorn, the rock of the barley; Mulnahorn, barley hill (*mul*), is the name of two townlands in Fermanagh and Tyrone; Glennyhorn in the parish of Clontibret in Monaghan, is a corrupt form of the correct name, Cloonnahorn, the *cloon* or meadow of the barley; Cappaghnahoran west of Mountrath in Queen's County, barley-field (*ceapach*).

There is a little lake near Newry, giving name to a townland, called Loughorne, barley lake; another of the same name, in the slightly different form Lough Ourna, four miles north of Nenagh in Tipperary; and still another among the hills over Glengarriff, which is conspicuously visible on the left hand side of the road to Kenmare as you approach the tunnel: but this is now always called Barley Lake. It is not improbable that these lakes may have received their names from the circumstance that barley used to be steeped and malted on their margins in ages gone by.

Rye: Irish *seagal* [shaggal]: corresponding with the Latin *secale*, and French *seigle*. In modern names it appears almost always in the forms of *taggle* and *teggie*, the *s* being changed to *t* by eclipse. Lissataggle in the parish of Currans, near Castleisland in Kerry, is in the original *Lios-a'-tseagail*, the fort of the rye (see Lissanaroor, p. 318); Coolataggle near Borrisoleigh in Tippe-

rary (*cúil*, a corner); Pollataggle near Gort in Galway, the hole or pool of the rye.

Beans. The bean is designated in Irish by the word *pónaire* [pónara]; which corresponds with the Welsh *ponar*, and English *bean*; whence we have Ardnaponra near Moate in Westmeath, corrupted from *Ard-na-bpónaire*, the height of the beans. In the south and west, the *n* is commonly omitted in pronunciation [pória]; and this contraction is also carried into local names—Coolpowra near Portumna in Galway, the hill-back (*cúl*) of the beans. In the greater number of cases the *p* is aspirated; as in Gorteenaphoria in the parish of Moyaliff in Tipperary, and Gortaphoria near Dingle bay, west of Drung hill—both meaning bean-field.

Pea. *Pis* [pish], genitive *pise* [pisha], signifies pease of all kinds, and is of course cognate with Eng. *pease*; Lat. *pisum*. It is almost always anglicised *pish* and *pisha*; as in Coolnapish and Coolnapisha in Carlow, Kilkenny, and Limerick, the angle or hill-back (*cúil* or *cúl*) of the pease: Aghanapisha in Westmeath, the field of the pease. From the diminutive *piseán* [pishane] is formed (by the addition of *ach*—p. 3) Pishanagh, the name of two townlands in Westmeath, signifying a place producing pease.

Berries. A berry of any kind is denoted by *caer* [kear]. It is sometimes represented in names by *keare*, as in Dromkeare on the shore of Lough Currane or Waterville lake, in Kerry, the ridge of berries; and Knockcoolkeare in the parish of Killeedy in Limerick, the hill of the angle (*cúil*) of the berries. In far the greater number of cases the *c* is eclipsed by *g*, and then the word is represented by *geer* or some such anglicised form. Glennageare in Cork and Clare, is in Irish *Gleann-*

na-gcaer, the glen of the berries; Croaghnageer, a remarkable hill near the gap of Barnesmore in Donegal (*cruach*, a round hill): so also Kilnageer in Mayo and Monaghan (*coill*, a wood); Gortnagier in Galway (*gort*, a field): and Monageer in Wexford, the bog (*moin*) of the berries.

Another word for a berry is *subh* [suv, soo], which is commonly restricted to soft juicy berries. In its simple form it is often applied to the strawberry, though the usual name of this is *subh-talmhan* [suv-talloon], berry of the earth. The word is usually anglicised *soo*, *suff*, or *sov*. There is a place near Newtown Hamilton in Armagh, called Inishnasoo, which the Four Masters write *Inis-na-subh*, the island of the berries, or strawberries. Cornasoo south-west of the town of Monaghan, the *cor* or round hill of the berries. There is a Lisnasoo in Antrim (*lios*, a fort), and a Knocknasuff near Blarney in Cork, the hill of the strawberries.

Gooseberry. *Spionán* [speenaun] is a gooseberry or a gooseberry bush, a diminutive form *spín* a thorn, which is of course the same as the Latin *spina*. Spinans in the parish of Donaghmore in Wicklow, signifies a place (or rather places, for the word is plural) abounding in gooseberry bushes; and with another diminutive we have Speenoge in Donegal, north-west of Derry—same meaning: Killaspeenan near Newtown Butler in Fermanagh, the wood (*coill*) of the gooseberries. In some cases an *r* is corruptly inserted after the *p*, an example of which is Carrickspringan near Moynalty in Meath, the rock of the gooseberries. And in some parts of Munster the *i* is replaced in pronunciation by *u*; which is exemplified in Lisnasprunane, the name of a fort in the townland of Garranroe, near Adare in Limerick, gooseberry fort.

Blackberry. *Sméar* [smare] is the word for the common blackberry, and it gives name to a considerable number of places. It is seen unchanged in Smear in the parish of Columkille in Lougford, signifying a place producing blackberries: indeed the word almost always preserves its original Irish form in anglicised names. Cappanasmear near Borrisokane in Tipperary, the plot (*ceapach*) of the blackberries; Creenasmear at the base of Muckish mountain in Donegal (*crioch*, a district); Coolnasmear near Dungarvan, blackberry corner; Drumnasmear in the parish of Laid in Antrim, the ridge of the blackberries. With the affix *lach* (p. 5) this word gives name to a little river Smearlagh which flows into the Feale near Listowel in Kerry, the blackberry-producing river.

Nut. A nut of any kind is denoted by *cnó* [kno; both *k* and *n* sounded]. The old form, as given in Cormac's Glossary, is *cnu*, cognate with Lat. *nux*, and Eng. *nut*, both of which have lost the initial *c*. The word has several plural forms, one of which *chnaoi*, gives name to a parish in Tipperary, now called Knigh—a name signifying a place producing nuts. Derrycnaw in the parish of Feakle in Clare, signifies the *derry* or oak-wood of the nuts. There is a little lake in the parish of Kilgarvan in Kerry, near the river Roughty, called Coolknoohill, which represents the Irish *cúil-cnóchoill*, the corner of the nut-hazels (*coll*, hazel).

In the preceding names the *n* has kept its place; but it is generally changed to *r* in anglicised names, by a usual phonetic process explained in 1st Vol., Part I., c. III.; and this is always the case when *g* replaces *c* by eclipse. Both changes are exhibited in Cloonnagro near Lough Graney in Clare, not far from Derrycnaw, mentioned above,

in Gaelic, *Chlain-na-genó*, the meadow of the nuts; and in Cavanagrow, two miles from Markethill in Armagh, nut hill. Observe it is sometimes hard to distinguish this word in anglicised names from *creamh* or *cneamh*, wild garlic.

Flower or *blossom*. There are several Irish words for a flower, of which I find only one reproduced to any extent in names, viz., *bláth* [blaw]. It is connected with Sanscrit *phull*, to blossom; with Latin *flos*; O. H. Germ. *blôt*; A. Sax. *blasma*; English *blossom*, *bloom*, and *blow*. We have names formed from this word that not only speak of flowery fields, but testify to our ancestors' perception and appreciation of this sort of quiet natural beauty. The popular admiration for flowers seems to have been developed among the people of Ireland at a very early period, if we are to judge by the cognomen of one of our ancient kings, and the circumstance said to have given rise to it. A little earlier than the time of Ollav Fōla—ever so many centuries before the Christian era—reigned *Fiacha Finscothach* [Feeha Finscoha]; and the legendary records tell us that he received this name because "every plain in Ireland abounded with flowers and shamrocks in his reign" (see p. 54, supra). Some of the old authorities interpret *fin* in this name to mean wine (*scoth*, a flower; *finscotha*, wine flowers)—for "these flowers moreover were found full of wine, so that the wine was pressed into bright vessels" (Four Masters)—a bardic way of saying that wine was made from them. Others again believe—and this is O'Donovan's opinion (Four M., A.M. 3867)—that *fin* here means white:—this king "was surnamed Ffinsgohagh of the abundance of white flowers that were in his time" (Mageoghegan, Ann. Clon.).

The names derived from this word are not numerous. Cloneblagh near Clogher in Tyrone is one of the most characteristic, *Cluain-bláthach*, flowery meadow; Ballyblagh is the name of places in Armagh, Down, and Tyrone; and there is a Ballybla in Wicklow, the townland of the flowers or blossoms. We have in Inishowen, Donegal, Carrowblagh, and on the western shore of Lough Swilly in the same county, Carryblagh, both in Irish, *Cvathramh-bláthach*, flowery quarterland. In some of these last-named places however the termination *blagh* is understood to mean milk—Gaelic *bleadhach*. About five miles east of Donegal town, there is a place called Blabreenagh, which the old people still understand to be *Bláth-bruighneach*, the *bruighean* [breen] or fairy-fort of the blossoms. Near Coleraine there is a place called Blagh, which represents the adjective form *Bláthach*, flowery—a flowery place.

Scoth [skoh], another word for a flower is very slenderly represented in local names. In the parish of Crossboyne in Mayo, there is a townland called Kilscoagh, a name which is anglicised from *Coill-scothach*, flowery wood; and we have Kilscohanagh near the village of Dromdaleague in Cork, which probably has the same meaning; but here the diminutive syllable *án* is inserted.

Flax. One of the names of this plant is still preserved in a great number of the European languages, the forms slightly varying, but all derived from the root *lin*. The Greek word is *linon*; Latin *linum* (whence Eng. *linen* and *linseed*); A. Sax. *lín*; Russ. *lenú*; Bohem. *len*, &c. This shows that it was cultivated by the western Aryan people since before the time of their separation into the various nationalities of Europe

The investigations of Dr. Oswald Heer of Munich have led him to believe that the original home of cultivated flax was on the shores of the Mediterranean; it was cultivated in Egypt more than 4000 years ago; and it has been found in the oldest of the lake dwellings of Switzerland.

The Celtic tribes who first set foot on our shores, brought the plant and a knowledge of its cultivation with them; and corresponding to all the names given above, is the Irish *lin* [leen], which is still the word in universal use for flax. Besides the evidence of philology, our own records show that linen was manufactured in Ireland from the earliest historic times. It was a favourite article of dress, and was worked up and dyed in a great variety of forms and colours, and exported besides in large quantities to foreign nations. So that the manufacture for which one portion of Ireland is famous at the present day, is merely an energetic development of an industry, whose history is lost in the twilight of antiquity.

We have a great number of places to which this plant has given names, and the word *lin* generally appears in the modernised forms *leen*, *lin*, and *line*—most commonly the first. Coolaleen in the parish of Killeedy in Limerick near the village of Broadford, is in Irish *Cúil-a'-lin*, the corner of the flax; Crockaleen near Enniskillen, flax-hill; Gortaleen in Cork and Kerry, the field of the flax.

From the nature of some of the names we may infer that the species they commemorate was the wild or fairy-flax, or as they call it in some places, *lin-na-mnasighe* [leenamnav-shee]. This was probably the case in Killaleen near Drumahaire in Leitrim, and in Killyleen near the town of Monaghan, both signifying the wood (*coill*) of the flax.

Other places seem to have received their names, not from producing flax, but because they were selected as drying-places for it, after steeping; such as Lisheenaleen in Cork, Galway, and Tipperary, and Rathleen near Inistioge in Kilkenny, where, probably, the flax was spread out on the green area of the *lisheen*, *rath*, or fort. And the peasantry were, no doubt, long accustomed to put their flax to steep after pulling, in the pools of Monaleen (*moin*, a bog) near Newtown Mountkennedy in Wicklow; and of Curraghaleen (*curragh*, a marsh) near the railway line, four miles west of Athlone.

Foxglove. The common foxglove, fairy-finger, or fairy-thimble—for it is known by all these names—the *digitalis purpurea* of botanists—is in Ireland a most potent herb; for it is a great fairy plant; and those who seek the aid of the *good people* in the cure of diseases, or in incantations of any kind, often make use of it to add to the power of their spells. It is known by several names in Irish, one of the most common being *lusmore*, great herb; but I do not find this appellation reproduced in local nomenclature. It is also called *sian* or *sian-sleibhe* (shean-sleva), i.e., *sian* of the mountain, because it grows plentifully in upland or hilly districts.

As the foxglove is a showy and conspicuous plant, and one besides of such mysterious repute, it is not a matter of surprise that it enters pretty extensively into names. The initial *s* of *sian* is in every case that has come under my notice, changed to *t* in anglicised names, by eclipse; and the word generally presents itself in such forms as *tean*, *teane*, *tain*, *tine*, &c. But as the word *sidhean*, a fairy mount (see 1st Vol.), often also takes the same forms, it is sometimes hard to distinguish

the correct meaning of these syllables. It often happens indeed, here as in other cases, that our only guide to the true meaning is the tradition of the old people of the neighbourhood.

Near Cushendall in Antrim is the townland of Gortateean, which would be called in Irish *Gorta'-tsiain*, the field of the foxglove. Mullantain is the name of a place near Stewartstown in Tyrone ; and there is a townland in Kildare and another in Armagh, called Mullantine :—all meaning the hill (*mul*) of the fairy finger ; Drumantine, foxglove ridge, is the name of a place five miles north of Newry ; Carrickateane and Carrickatane, the names of some places in and around Cavan—the rock of the foxglove.

The word *méaracán*, which properly means a thimble (a diminutive in *cán*, from *méar*, a finger, just like *thimble* from *thumb*), is also applied to this plant, and corresponds with the English name of fairy thimble. In the parish of Inchicronan in Clare, there is a townland called Gortnameara-caun, the field (*gort*) of the fairy thimbles ; at the western extremity of which is a little hamlet called Thimbletown, an attempt at translating the name of the townland.

Fern. As many of the common kinds of fern grow in this country in great abundance and luxuriance, they have, as might be expected, given names to numerous places. The simplest form of the Irish word for the fern is *raith*, which is used in some very old documents ; but this form is wholly forgotten in the modern language, and I cannot find that it has been perpetuated in names. The nearest derivative is *Rathain* [rahen], which is the Irish name (as we find it in many old documents) of the parish of Rahan in King's County, well known in ecclesiastical history as the place where

St. Carthach was settled before he founded his great establishment at Lismore. This name, which signifies a ferny spot, occurs in several other parts of Ireland. The Mac Sweenys had a castle at a place called Rahan near Dunkineely in Donegal, which the Four Masters call *Rathain*; there is a parish in Cork, near Mallow, with the same name, and several places in different counties have the names Rahin and Rahans—all meaning the same thing.

The common word for the fern is *raithne* or *raithneach* [rahna], which latter form is found in Cormac's Glossary, and is used by the Irish-speaking peasantry all over the country at the present day. One of its diminutives, *Raithneachán*, in the anglicised form Ranaghan (a fern-growing spot) is the name of places in each of the four provinces. All the preceding forms are further illustrated in the following names.

Ardrahan, a small village in the county Galway, containing an old castle and a small portion of the ruins of a round tower, is often mentioned in the annals by the name of *Ard-rathain*, ferny height; and this also is the name of two townlands in Kerry, and of one near Galbally in Limerick. There are several places in different counties called Drumrahan, Drumraine, Drumrane, Drumrainy, and Drumrahnee, all signifying the ridge of the ferns.

Tavnaghanny (*tavnagh*, a field) is a place in the parish of the Grange of Layd in Antrim; Lisrenny, ferny fort, is situated three miles north of Ardee in Louth. In Westport bay, just outside the town, there is a small island now called Inishraher; this name is corrupted from *Inishraher*. (change of *n* to *r*: see 1st Vol., Part I., c. III.), for the annalists, who mention it more than once as

the scene of skirmishes, always call it *Inis-raithni* or *Inis-rathain*, i.e. ferny island. There is another small island near the western shore of Strangford Lough in Down, called Rainey, which is merely the phonetic representative of *Raithnighe*, i.e. ferns. (See Coleraine, 1st Vol.)

Thistle. This plant is denoted in Irish by either *fofannán* or *fothannán* [fohanaun], both of which are obviously the same word, varied by dialectical corruption—for in Irish there is occasionally an interchange between *th* (which sounds the same as *h*) and *f* (see 1st Vol. Part I., c. III.). Although these are the words now employed, it is obvious that the forms *fothan* and *fofan*, of which they are diminutives, were in use at an earlier period; for we find the adjective form Foffanagh (a place full of thistles) as the name of a townland a little north of Bunrana in Donegal; which is the same as *fofanny* in the two townland names, Fofannybane and Fofannyreagh (white and grey) in the parish of Kilcoo, at the northern base of the Mourne mountains. The little river of Glen Fofanny (thistle glen) flows down from Slieve Donard into the sea, a little south of the town of Newcastle. The other form gives name to Fohanagh a parish in Galway, and to the townland of Foghanagh in Roscommon, near the village of Ballymoe, both having the same signification as the preceding.

As a termination, the word is found in Tonyfohanan in Monaghan, and Barrafohona in Cork, the mound (*tonnagh*) and hill-top (*barr*) of the thistles.

Nettle. The simple word for the common nettle is *neanta* [nanta]. The forms assumed by this word in the end of names are easily detected, for they are generally *nanta*, *nanty*, or the single syllable *nant*. Cappananty is the name of a place in

the parish of Corcomohide in Limerick ; and about three miles south-east of Limerick city is a place called Knockananty, the first signifying the plot, and the second the hill, of the nettles. Near Kesh in Fermanagh, there is a townland called Ballynant, which has the same meaning at Ballynanty in Limerick, and Ballinanty in Wicklow, viz., the townland of the nettles.

The word takes the diminutive termination *óg* (p. 29) in Kilnantoge in the parish of Clonsast in the east of King's County, the wood of nettles. And it takes the diminutive termination *nán* (p. 33) in Nantinan, the name of a townland near Killorglin in Kerry, and of a townland and parish near Askeaton in Limerick, this name signifying a place abounding in nettles.

Rush. The most common word for a rush is *luachair*, which is the term now always used in the spoken language ; but the form generally found in local names is the genitive and plural, *luachra*. Near Cahir in Tipperary, there is a townland containing a castle in ruins and a modern residence, all bearing the very descriptive name of Loughlohery—*Loch-luachra*, the lake of the rushes, from a small lake within the demesne ; Greaghnaoughry, north-east of Ballinamore in Leitrim, the *greagh* or mountain flat of the rushes ; Letterlougher in the parish of Upper Cumber in Derry, the rushy *letter* or wet hill-side. The simple word gives name to Loughry, i.e. rushes, or a rushy spot, the name of some places in Tyrone ; and to Lougher in Kerry and Meath : Loughermore in Antrim, Derry, and Tyrone, great rushy place.

The bullrush is denoted by *sibhín* or *simhín* [shiveen] ; the latter being the older form, for find we it in Cormac's Glossary : plural *simhne* [shivna]. This word occurs frequently in local names. There is a river flowing near Mountbel-

lew in Galway, and joining the Suck a little south of Mount Talbot, called the Shiven—Irish *Simhné*, the river of bullrushes. Another little stream with the same Irish name runs through Tollymore Park, south of Newcastle in Down; but in this case the aspirated *m* is restored (1st Vol., Part I., c. II.), making the name Shimna. Cloonshivna in Galway, and Tawnanasheffin in Mayo, the meadow and the field of the bullrushes.

Another term for a bullrush is *feadh* [fā]: in the north it is used to denote any strong rush, from which they make lights. It is not so common as the others; but it gives name to Loughfea, a lake near Carrickmacross in Monaghan, the lake of the bullrushes; and to Loughaunnavag, with the same meaning, two miles from the village of Kilconnell in Galway. In this name the final *dh* is changed to *g* unaspirated, as is done in many other cases.

Flagger. The common marsh or river flag or flagger is called *felestar* or *felestrom*; or without the *f*, *elestar* or *elestrom*. This last form gives name to several places called Ellistrom; but sometimes the *m* in the end is replaced by *n* (1st Vol. Part I., c. III.), as we find in Ellistrin near Letterkenny in Donegal, and Ellistron near Ballinrobe in Mayo:—all these names meaning a place producing flaggers. In the northern counties the word usually takes an *s* in the beginning instead of the southern *f*; and the resulting form gives name to Mullanshellistragh in the parish of Cleenish in Fermanagh, the little hill (*mullan*) of the flaggers; and to Lisatilister near Carrickmacross in Monaghan, in which the *s* is eclipsed by *t*—*Lios-a'-tsiolastair*, the fort of the flaggers.

Reed: Broom. The word *giolc* or *giolcach* [gilc, gilka: *g* hard] is used differently in different parts of Ireland. In the north and west it is gene-

rally applied to a reed, in the south and east to the common broom ; but this assertion is liable to exceptions. In the townland of Guilcagh, which gives name to a parish in Waterford, there is even yet a lively tradition of the luxuriant growth of broom in former days. There is also a place called Guilkagh in the parish of Listerlin in Kilkenny ; Gilcagh is the name of a townland in the parish of Moylough in Galway, and of another place near Ballymoe in the same county ; and there is a townland called Gilky Hill in the parish of Upper Cumber in Derry ; but in some of these cases the word points to a growth of reeds. The genitive form of this word is seen in Kilgilky near Cecilstown, west of Mallow in Cork, broom wood (*coill*, wood).

Sometimes this word is made in Irish *cuile* or *cuilceach*, and these forms are also represented in anglicised names ; as in Garranakilka in Tipperary, broom garden. In Ulster the word is often made *gioltach*, which gives name to two townlands called Giltagh in Fermanagh, one of which is called in the Grand Jury map of Devenish, "Giltagh or Broomhill."

Herb. The word *luibh* [luv, liv] is applied to any herb ; the old form is *lub*, which is found in the Zeuss MSS., glossing *frutex* ; and it is cognate with the A. Saxon *leaf*. When the word occurs in names—as it often does—we may conjecture that it was applied originally to designate places which were particularly rich in the smaller vegetable productions, or perhaps in herbs used for healing purposes. It is usually anglicised *liff*, but it often assumes other forms. Drumliff is the name of three townlands in Cavan and Fermanagh, in Irish *Druim-luibh*, the ridge of the herbs ; while another form of the genitive (*luibheann*) is seen

in Drumliffin near Carrick-on-Shannon in Leitrim, which has the same meaning as the preceding. Clonliff—herb-meadow—is a place very near Dublin city; and there is a townland of the same name in the parish of Kinawly in Fermanagh. The word takes the termination *rnach* (p. 16) in Drumnaliffery in the parish of Gartan in Donegal, the *drum* or hill-ridge of the weeds.

This word combined with *gort* (an enclosed field), forms the compound *lubh-ghort* [looart: loovart], a garden—literally herb-plot: the old form is *lub-gort*, as we find it in the Book of Armagh; and *lub-gartóir* glosses *olitor* in Zeuss (Gram. Celt. 37). The Cornish representative of this compound is *luvort*. It forms part of the name Knockalohert in the parish of Kilbrin, five miles west of Done-rale in Cork—*Cnoc-a'-lubhghuirt*, the hill of the garden; and of Faslowart in Leitrim, near Lough Gill (*fás*, a wilderness); while in its simple form it gives name to Lohort near Cecilstown, west of Mallow, where there is an ancient castle of the Mac Carthys, restored and still used as a residence.

The diminutive of this compound is, however, in more common use than the original, viz., *lubh-ghortán* [loortaun], which undergoes a great variety of changes in modern names. This is often incorrectly written *lughbhortán*, even in good authorities, and the corruption must have been introduced very early; for Cormac states in his Glossary that this was the form in use in his time. The Four Masters mention one place of this name, and use the corrupt form *Lughbhurdán*; this is now the name of a townland in the parish of Ballintober, Mayo; and it is known by the anglicised name of Luffertaun. There is another townland called Luffertan a little west of Sligo.

A shorter form of the term is Lorton, which is

the name of a hill within the demesne of Rockingham, near Boyle, from which Lord Lorton takes his title. In King's County the same name is made Lowerton; and it puts on a complete English dress in Lowertown, which is the name of four townlands in the counties of Cork, Mayo, Tyrone, and Westmeath.

Moss. *Caonach* [keenagh] is the Irish term for moss. Keenagh, one of its anglicised forms, which is applied to mossy land, is the name of several villages, townlands, and rivers, in Leinster, Connaught, and Ulster: there is a village of this name five miles north-west from Ballymahon in Longford; and Mosstown, the name of the adjacent demesne and residence, is intended to be a translation of the Irish. The diminutive Keenaghan, with the same application, is a townland name of frequent occurrence; and another diminutive Keenoge is met with pretty often in some of the Ulster and Leinster counties. It is seen as a termination in Drumkeenagh in the parish of Cleenish, Fermanagh, and in Caherakeeny, five miles west of Tuam in Galway, the ridge and the *caher* or stone fort of the moss; also in Carrivekeeney in Armagh, near Newry, and in Carrowkeeney in the parish of Kiltown in Roscommon, north-west of Athlone, mossy quarter.

Grass. The usual word for grass is *fér* or *féur*; and while topographically it was sometimes used in its simple signification, it was also in an extended sense often applied to a meadow, a grassy place, or lea land. One usual anglicised form is *fear*, which is seen in Fearglass in Leitrim; in Ferbane the name of a village in King's County; and in Fearboy in the same county; of which the first means green, the second whitish, and the third yellowish, grass-land. The adjective form

Fearagh or Feragh, signifies a grassy spot, which is also the signification of the diminutive Fearaun, in the parish of Kilrush in Kildare.

Sometimes the initial *f* disappears by aspiration, as we find in Lissanair in the parish of Kilmihil in Clare; *Lios-an-fhéir*, the fort of the grass. This is the case in the word *móinfhéur* [monair], a mountain meadow; literally bog-grass (*móin*, bog); which is sometimes found forming a part of names; such as Monairmore and Monearmore, the names of several townlands in Munster and Connaught, great meadow; Ballinvonear near Doneraile in Cork, *Baile-an-mhóinfhéir*, the town of the mountain meadow.

In Donegal and Derry and some of the neighbouring counties they use the word *eibhis* [evish] to designate coarse mountain pasture, synonymous with *monair* in the south; and the word has become incorporated in many place names; such as Evish, two miles from Strabane; Avish in Derry; Evish hill over Glenariff in Antrim; Evishacrow in the same neighbourhood, the mountain pasture of the *cro* or hut—the latter built no doubt to shelter the cattle; Evishbreedy in Donegal, Brigid's pasture.

Gruag means the hair of the head. Hence the word *gruagach*, a name applied to a giant; this term being selected as marking a most noticeable feature of a giant, as he existed in the imagination of the people—viz. hairiness. This word, as well as the diminutive form *gruagan*, is also applied to a sort of fairy. In the county Antrim the fairy called *grogan* is a hairy fellow, low in stature, with broad shoulders, and “desperately strong.” This is much the same as the popular idea of the “drudging goblin” that prevailed in England in the time of Milton, as he expresses it in *L'Allegro* :—

“ Then lies him down the lubber fiend,
 And stretched out all the chimney’s length,
 Basks at the fire his *hairy strength*.”

Near Crossmolina in Mayo, there is a place called Ballingrogy—written Ballengruogy in an Inq. Car. I.—the town of the *gruagach*: but here I suppose the *gruagach* was not a giant, but some ordinary man remarkable for his hairiness.

This word *gruag*, by a natural extension of meaning, is applied to long *hair-like* grass growing in a marshy or sedgy place; and in this sense it often occurs in local names. Hence we have in various parts of the country Grogagh, Grogey, Grogan, Groggan, Grogeen and Gruig, all signifying sedge—a place producing long sedgy grass.

Urla [oorla] signifying the hair of the head, is applied topographically in exactly the same secondary sense as the preceding; and gives name to Oorla near Foynes in Limerick, to Urlee in the parish of Lisselton in the north of Kerry—a place of long grass; and to Lissurland, three miles from Newcastle in Limerick, corrupted from Lissurlan the fort of the long marshy grass.

Céabh or *céibh* [keeve, cave] means a lock of hair; it is given in Cor. Gl. as the equivalent of *urla*. Like the preceding words, it is applied to long grass that grows in morasses. There are two townlands in Galway and Mayo called Cave, apparently an English word, but in reality the phonetic representative of *céibh*: near Ahascragh in Galway, it takes the form of Keave. The adjective forms *ciabhach* and *ciabhaigh*, with the same general meaning—a marshy place producing long grass—give name to Keevagh in Clare; to Cavey in that part of the parish of Errigle Keeroge that lies in Tyrone; and to Kivvy in Cavan and Leitrim. Culcavy near Hillsborough in Down,

the hill-back (*cúl*) of the long grass; Cloghna-keava near Gort in Galway, and Roscavey near the village of Beragh in Tyrone, the stone and the point of the long grass. Sometimes the word is pronounced *cib*, genitive *cibe* [keeb, keeba: restoration of aspirated *b*: see 1st Vol.; Part I., c. II.]; whence we have Monakeeba near Thurles in Tipperary, the grassy bog.

Mong also signifies the hair of the head, or a mane (Welsh *mung*, a mane); and like the three last terms, it is applied to long coarse grass, or to a sedgy place. From this we have *Mong*, *Mongagh*, *Munga*, *Mongan*, *Mongaun*, *Mungan*, *Mungaun*, in various counties, all meaning a morass, a wet place producing long, coarse, sedgy grass. There is a river called *Mongagh*, i.e. the sedgy river, flowing through the parishes of Castlelost and Castlejordan in Westmeath; and one of the mountains near Nephin in Mayo, is called *Glennamong*, the glen of the sedge, a name which was extended to the mountain from a glen.

Sedge. The word *seasg* [shesk, shask] denotes sedge or sedge-grass. It is a pretty frequent component of names in the forms *shesk*, *shask*, *sheska*, *shesky*, &c., and is always easily recognised. *Cornashesk* in Tyrone and Cavan, and *Cornashesko* in Fermanagh, the *cor* or round hill of the sedge: *Derrynashesk* in Mayo, and *Derrynashask* in Fermanagh, the derry or oak-grove of the sedge-grass. Near Lismore in Waterford are two townlands called *Glenshask*, and *Glenshesk* near Ballycastle is one of the "Glynns of Antrim" both meaning the glen of the sedge. *Slievenashaska* is a place in the parish of Kilcrohane in Kerry (*sliabh*, a mountain); and there is a *Ballyshasky* in Derry, the townland of sedge-grass.

Tares. Tares, the well known weeds that grow

among corn—often called cockle—are called *cogal* in Gaelic. The word gives names to several places; and the forms it takes will be seen from the following examples. There are several townlands in Roscommon called by names beginning with *coggal* which is understood to mean a place abounding in tares: thus Coggalmore and Coggalbeg (great and little); Coggalkeenagh mossy tare-land (*caonach*, moss), Coggaltonroe, the tare-land of the red bottom (*tóin* and *ruadh*). In the same county are two townlands called Corracoggil, the *cor* or round-hill of the tares.

Dandelion. The Irish designated the dandelion by its most prominent quality, bitterness of taste; for they commonly called it *searbhán* or *searbhóg* [*sharavaun*, *sharavoge*] two diminutives from *searbh*, bitter. In some places they call the plant *cais-tsearbhán* [*cosh'tharvaun*]—prefixing *cas*, twisted or curled, in reference to the form of the leaf, which causes the *s* to be eclipsed by *t*; but I do not find this term in any local names.

There is a place called Moneysharvan two miles north of Maghera in Derry, which is in Irish, *Móin-na-searbhán*, the bog of the dandelions; and the word is used with an eclipse in the genitive singular, in Toberataravan, in the parish of Tumna east of Boyle in Roscommon, *Tobar-a'-tsearbháin* dandelion well. The word *searbhóg* has been already examined (p. 29). It is found compounded in Pollsharvoge, in the parish of Meelick in Mayo, about four miles south-east of Foxford; and in Gortnasharvoge in Roscommon, near Ballinasloe, the hole (*poll*) and the field (*gort*), of the dandelions.

Sorrel. The common sorrel is produced plentifully everywhere in Ireland, and it has given names to great numbers of places. Its Irish name is *samhadh*, pronounced *saua*, *sawva*, *sow*, according

to locality: the word undergoes a variety of changes, but it is easily recognised in all its forms. As it stands it gives name to the river Sow—the sorrel-producing river—which falls into the estuary of the Slaney at Castlebridge, a little above Wexford; Sooeey in the parish of Ballynakill in Sligo, near the village of Riverstown, means sorrel bearing land; Garshooey, three miles west of Derry, *Garrdha-samhaidh*, sorrel garden; Kilsough near Skerries in Dublin, *Coill-samhach*, sorrel wood.

In the greater number of cases however, the *s* disappears, giving place to *t* by eclipse; and the various forms it then assumes—none of them difficult of recognition—are illustrated in the following names. Curraghatawy in the parish of Drumreilly in Leitrim, near Ballinamore, *Currach-a'-tsamhaidh*, the marsh of the sorrel; and similarly Derrintawy in the same county, and Derreenatawy in Roscommon (*derry* and *derreen*, oak-wood); Carrowntawa and Carrowntawy in Sligo (*carrow*, a quarter-land); and Currantawy in Mayo (*cor*, a round hill). In the parish of Kilmihil in Clare, there is a place called Illaunatoo, which is correctly translated by the *alias* name, Sorrel Island, while a residence in the townland has got the name Sorrel House; Knockatoo in Galway, sorrel hill; Carrigathou near Macroom in Cork, the rock of the sorrel. In the northern half of Ireland the *v* sound of the *mh* often comes out clearly; as in Knockatavy in Louth, sorrel hill; and in Ulster the *m* is often fully restored (see 1st Vol., Part I. c. 11.), as in Aghintamy near the town of Monaghan, *Achadh-an-tsamhaidh*, the field of the sorrel.

Rue. The herb rue is denoted in Irish by what is *n* sound the same as the English word, namely, *ru* or *rubha* [*rooa*]. The word has nearly the same

sound as *ruadh*, red; and it is often difficult to determine to which of these two terms we are to refer a name. In a great many cases, however, the old people make a clear distinction, and we may, with the usual cautions (see 1st Vol., Part I., c. 1.) follow their guidance. Moreover, the names on the Ordnance maps commonly tell their own story; for those who determined the modern forms, generally distinguished between the two words by anglicising *ruadh*, *roe*, and *rubha*, *roo* or *rue*.

The Four Masters at the year 1599 mention a place near the abbey of Corcomroe in the north of Clare, called *Rubha* (*rue* or *rue-land*); it lies two miles west of the village of Kinvarra in Galway, and it is now called *Roo*. Very near *Roo House* is the little hamlet of *Corranroo*, so called from an old *carra* or weir; from this again the head of *Aughinish Bay*, on whose shore the village is situated, is called *Corranroo Bay*; and adjacent to the hamlet is the peninsula of *Inishroo*—*rue* island. There are several other places scattered over the country called *Roo*, *Rue*, *Rowe*, and *Roos* (the English plural form), which have taken their names, not from their red colour, but from producing a plentiful growth of this herb.

Rowe in the parish of *Killare* in *Westmeath*, is mentioned in the *Annals* by the name *Rubha*. The *Calendars* mention a saint *Tiu* of *Rubha* in the *Ards*, in the county of *Down*; this old name is still preserved in the name of the townland of *Rowreagh* (*reagh*, grey: grey *rue-land*); and in that of "*Rubane House*" adjoining it (*ban*, whitish)—both situated near the village of *Kircubbin*. *Rubha-Chonail* (*Conall's rue-land*) is mentioned by the *Four Masters* as the scene of several battles—one in A.D. 798; another in 1159. This place is situated two miles east of *Mullingar*.

its Irish name is pronounced Ruconnell, which sound is still retained by some of the old people; but it is corruptly anglicised Rathconnell, which is now the name of a townland and parish. There is another place called Rathconnell in Kildare; but here the name means Connell's rath or fort. Gortaroo, the name of a place three miles from Youghal, on the left of the road to Cork, and Gortarowey in the parish of Drumcliff, north of Sligo town, both signify the field of the rue.

Wall-fern. The *polypodium vulgare* or wall fern is denoted by *sceamh* [scav]. The simple word gives name to Drumnascamph in the parish of Clonduff in Down, *Drum-na-sceamh*, the ridge of the wall-ferns. Its diminutive is seen in Carrigskeewaun in the parish of Kilgeever in Mayo; and in Meenscovane in the parish of Duagh, Kerry, the former meaning the rock, and the latter the smooth plain, of the wall-ferns

Watercress. The ancient Irish used the watercress for food—probably much in the same way as it is used at the present day; for among the prerogatives of the king of Ireland, mentioned in the Book of Rights, are the cresses of the river Brosna in Westmeath. *Biorar* [birrer] is the word for watercress, and it is obviously derived from *bior*, water, by the addition of the collective termination *r* (p. 12). In the colloquial language the middle *r* of this word is always changed to *l* by a common phonetic law, and it is consequently pronounced *biller*.

In Cork and Kerry there are several townlands called Billeragh—Irish *Biolarach*, a place producing cresses; in Donegal, Monaghan and Tyrone, it takes the form Billary, and in Wexford, Bellary, both of which represent the oblique case *biolaraih*. In the end of names the *b* is commonly

aspirated, and the word is then anglicised *viller*. There is a townland in the parish of Killann in Wexford, taking its name from a little stream running down the eastern slope of the Blackstairs mountains, called Askinvillar—Irish *Easc-an-bhio-lair*, the wet land, or the water-course of the cresses; Toberaviller near the town of Wicklow, watercress well.

Marsh mallows. The simple form of the word denoting marsh mallows is *leamh* [lav], or in old Irish *lem*, as we find it in the St. Gall MS. of Zeuss (Gram. Celt. p. 274). It is curious that the very same word is applied to the elm, and it is often therefore difficult to say which of the two plants is meant, when we find the term in names. It is probable that the words for marsh mallows and for elm are radically different, and have accidentally assumed the same form (see Max Müller: Lectures on the Science of Language, 2nd. Ser. p. 287). In modern Irish a difference in sound is made between the two words, which helps us to distinguish them one from another, *when we hear them pronounced*. There is a particular nasal sound in the latter part of *leamh*, when it means marsh mallows, which it is impossible to indicate on paper; but the pronunciation is not very different from *lew*; and besides this the term usually employed (for this plant) is not the simple form, but the derivative *leamhach*, which is pronounced something like *lewagh*.

Whatever amount of uncertainty there may be in the word, the following names may be referred, without much danger of error, to this plant, and not to the elm. In Kilkenny and Tipperary there are places called Leugh; Lewagh is a townland near Thurles; Leo is near Ballyhaunis in Mayo; Leoh in the parish of Donaghmore in Wicklow; Luogh,

the name of a small lake and two townlands, near the cliffs of Moher in Clare:—all these names were originally applied to a place producing marsh mallows—and all show, in their modernised orthography, an attempt to represent the peculiar sound of the Irish. The word appears compounded in Rathnaleugh near the village of Rathdowney in Queen's County, the fort of the marsh mallows.

Dillesk. The sea plant called in Gaelic *duileasg* is well known all over Ireland by the anglicised names *dillesk*, *dullisk*, and *dulsk*; it grows on rocks round the coast, and is eaten after being dried. Women hawk it in baskets about the streets of Dublin. There is a Dullisk Cove near Newcastle in the county Down; and a Dillesk Point on the Kerry side of the Shannon opposite Carrigaholt. *Duileasg-na-habhan* [*dillesk-na-hown*] is the name given to a sort of broad-leaved pond-weed—not marine; and from this we have Killadullisk, the name of a little river and of a townland through which it flows, four or five miles west of Eyrecourt in Galway—the *coill* or wood of the *dillesk*.

Stoke or Sluke. The marine plant called *porphyra vulgaris*, a species of *laver*, found growing on rocks round the coast, is esteemed a table luxury and is often pickled, and eaten with pepper, vinegar, &c. It is called in Gaelic *sleabhacán* [*slavacan, sloakan*], which in the anglicised forms *sloakan*, *sloke*, and *sluke*, is now applied to it all over the Three Kingdoms. On the coast near Derrynane Abbey in Kerry is a townland called Coomatloukane, the *coom* or hollow of the *sloakan*. But this word *sleabhacán* must have been also applied to some herb not marine; for we have an inland townland in the parish of Killaan in Galway, west of Ballinasloe, called Cloonatloukaun, the *cloon* or meadow of the *sloke* (*s* eclipsed by *t*).

Dock-leaf. The diminutive *copóg* [cuppoge] is the word now always used for the common dock-leaf; but judging from some of the derivatives that follow, it would appear that the primitive *cop* and another diminutive *copán* must have been in use at some former time. The usual form (with the adjective suffix *ach*) is seen in Glencoppogagh in the parish of Upper Bodoney in Tyrone, the glen of the dock-leaves; and with the *c* eclipsed to *g* in Lagnagoppoge (*lag*, a hollow), a little south of Strangford in Down, and in Cloonnagoppoge in Mayo, dock-leaf meadow. This termination, *goppoge* or *gappoge*, is extremely common all over the country. From the root *cop* is formed *copánach* (by the addition of the diminutive and adjective terminations), signifying a place abounding in dock-leaves, which, with very little change, is anglicised Coppanagh, the name of some places in Ulster, Connaught, and Leinster; while the oblique form gives name to several townlands called Copney and Copany, in Tyrone, Armagh, and Donegal.

Garlic. The common wild garlic is denoted—among other words—by *creamh* [crav: craw] or *cneamh*, which in anglicised names appears as *craff*, *crave*, *crew*, *cramph*, &c. Clooncruff, now a parish in Roscommon, and once a place of some ecclesiastical note, is often mentioned in the annals by the name of *Cluain-creamha*, the meadow of wild garlic. There is a townland of the same name not far from the town of Roscommon; near Killucan in Westmeath, the name is varied to Clooncrave; in King's County to Clooncruff; and in Limerick to Cloncrew, which is the name of a parish. There is a little island in Lough Corrib opposite the castle of Cargins, now called Inishcruff, which is often mentioned by the annalists, and called by them *Inis-creamha*. O'Flaherty, in his account of

Iar Connaught, speaks of it in these words:—“Iniscreawa, or wild garlic isle . . . where the walls and high ditch of a well-fortified place are still extant and encompass almost the whole island. Of this isle, Macamh Insicreawa (the youth of Inishcraff), a memorable ancient magician, as they say, had his denomination.” The walls mentioned by O’Flaherty, which are cyclopean in their character, still remain; and the people say they are the remains of the fortress of Orbsen, who gave name to Lough Corrib (see this in 1st Volume).

The *mh* in the end has a very peculiar nasal sound, which is attempted to be reproduced in some of the names given above. This same sound is very clearly heard in the native pronunciation of Derreennacno, the little *derry* or oak-grove of the wild garlic, a name which preserves the *n* of *cneamh*.

In the northern counties the word is often anglicised *cramph* (like the change of *damh* to *damp*, &c.—(See 1st Vol., Part I. c. III.), as in Derrycramph near the town of Cavan, the oak-wood of the wild garlic, the same name as Derrycraff in Mayo, and Derrycrave in Westmeath. This change, with the eclipse of the *c* by *g*, is exhibited in Drumgramph in Fermanagh, Monaghan, and Tyrone, *Druim-gcreamh*, garlic ridge.

Creamh combined with *coill*, wood, forms the compound *creamhchoill* [cravwhill: wild garlic wood], which undergoes many curious transformations in anglicised names, closely corresponding with the various forms of *leamhchoill* (see Longfield in 1st Vol.). One modification is Craffield, which is the name of a townland in Wicklow; and we have Clooncraffield (the meadow of the wild-garlic wood) near Castlerea in Roscommon. There is a parish in Antrim called Cranfield, which

exhibits another form: Colgan calls it by its correct Irish name *Creamh-choill*; but in a lease of 1683 it is written "Croghill alias Cranfield," showing that at that period the name was in process of change from an old and correct anglicised form, to what it now is. The townland of Cranfield also, which occupies the southern extremity of the barony of Mourne, and gives name to Cranfield Point at the entrance of Carlingford Lough, was formerly called Craughill (see Reeves: *Eccl. Ant.* p. 87). In Sligo this name becomes Crawhill, and in the parish of Ahoghill in Antrim, Crankill.

It appears probable that the correct form of this word is *cneamh* [*knav*: *k* and *n* both pronounced], and that this has been corrupted to *creamh* like *cnoc* to *crock*; for we find *cneamh* preserved in several names. Knavagh is the name of a townland in the parish of Tiranascragh, near the Shannon, north of Portumna in Galway, which is the adjective form *Cneamhach*, a place producing wild garlic. In the parish of Inchicronan in Clare, one mile from the village of Crusheen, there is a townland called Drumminacknew, which took the first part of its name from a low ridge or *drumman*. But this little hill—as in many other cases—after giving name to the townland, got a new name itself, which however is a correct translation of the old name; and it is now called Garlic Hill. There is a place near Lismore in Waterford called Curraghacnav, the garlic-producing marsh.

Parsnip. The word *meacan* [*mackan*] is used to denote the taprooted plants; and the several kinds are designated by means of distinguishing terms; such as *meacan-ragam*, horse-radish; *meacan-buidhe-an-tsleibhe*, the common spurge, &c. Taken without any qualifying term, however, the word is com-

monly understood to mean a parsnip, and I will translate it in this sense in the few names mentioned under the present heading.

From this word are derived the names of all those places now called Mackan, Macknan, Mackanagh, Macknagh, and Mackney—the second the diminutive in *an*, the three last the adjective form *meacanach*; all so called from producing in abundance parsnips or some other sort of tap-rooted plant—wild, no doubt;—Cloonmackan and Clonmackan, parsnip meadow; Gortnamackan and Gortnamackanee, the field of the parsnips.

Another word for a parsnip—*cuiridin*—is perpetuated in Killygordon, the name of a village near Stranorlar in Donegal and of a townland near Clogher in Tyrone: this name the Four Masters write *Coill-na-gcuiridin*, the wood of the parsnips.

Wood; forest. The word *fothar* [fohar] is given by Peter O'Connell in his dictionary, as meaning a forest; and he also gives the plural form *foithre*. It is a term often met with in Irish writings, though it is not given in the dictionaries of O'Brien and O'Reilly. In ancient times there was a woody district to the north-west of Birr in King's County, which is called in the annals, *Fothar-Dealbhach*, i. e. the forest of Delvin, from the old district in which it was situated; and though this great wood has long since disappeared, its name and memory are preserved in the townland of Ballaghanohar, halfway between Birr and Banagher, which correctly represents the sound of the old name, as the Four Masters write it, *Bealach-an-fhothair*, the road of the forest.

The word more commonly occurs, however, in the plural form of *foithre* [fihra, fira, fweera], which is often understood to mean underwood, or copse,

or forest land, and is anglicised in several ways. Gortnafira, in the parish of Mogeely in Cork, not far from the village of Tallow, signifies the field of the underwood. There is a townland near the village of Ferbane in King's County, which gives name to a parish, now called Wheery, but locally pronounced *Fweehra*, which is a correct anglicised representation of *Foithre*, woods; and from this also is named the townland of Curraghwheery, the marsh of Wheery. In the parish of Kilbelfad in Mayo, south-west of Ballina, on the shore of Lough Conn, this name is found in the form of Wherrew; and in Kerry the idea of plurality is conveyed by the addition of the *s* of the English inflection, forming Fieries, the name of two places, one in the parish of Molahiffe, four miles from Miltown, and the other near Castleisland.

Fire-wood. *Conadh* [conna] signifies firewood: old form as given in Cor. Gl. *condud*: Welsh *cynnud*. The word has been used in this sense from very early times, for we find *connadh*, "fire-bote," mentioned in the Book of Rights as a portion of the tribute of the unfree tribes of Leinster to the king of that province. It occurs very often in names; and it was, no doubt, applied to places where there was abundance of withered trees and bushes, the remains of a decayed wood or shrubbery.

The word takes several modern forms, which will be understood from the following examples. In the Four Masters, and also in the "Annals of Ireland," translated for Sir James Ware by Duaid Mac Firbis, it is recorded at the year 1445, that Lynagh Mageogheghan was slain at a place called *Coill-an-chonaidh*, the wood of the "fire-bote:" the place is situated in the parish of Kilcumreragh in Westmeath, and it is now called Killyconny.

There is another place of the same name in Cavan, and a village called Kilconny, also in Cavan—this last having the same signification. Other forms are seen in Drumminacunna near Cappaghwhite in Tipperary (*drummin*, a low hill); also in Moneyconey west of Draperstown in Derry, and in Monachunna in the parish of Dunnamaggan in Kilkenny, the former signifying the shrubbery, and the latter the bog of the firewood. In Cork and Kerry, the final *dh* is often changed to *g* (as in many other cases), which is fully pronounced; as we see in Clooncunnig in Cork, the same as Clooncunna, Clooncunny, and Cloonconny in other counties, all meaning fire-wood meadow. And lastly by the aspiration of the *c* to *h*, the word is frequently anglicised *honey*, which is a pretty common termination, especially in the north; as in Drumhoney near Irvinestown in Fermanagh, fire-wood ridge.

The word *críon* [green] withered, is often found in names, applied probably to a place covered with withered brambles or to the withering remains of a wood. It is seen in Greenkill in Kilkenny—*críon-choill*, withered wood. There are several townlands scattered over Ireland, called Creenagh and Creeny, which is written *Crinach* by the Four Masters—withered land, or land where trees or shrubs are withering.

Stump or *stake*. The word *smut*, and its diminutive *smután* are used to denote a log, a stake, a stump of a tree. This is a pretty common element in names; and I suppose it was applied to places where some of the branchless stumps of an old wood, or some one remarkable trunk, still remained standing. Something like this last must have been the case in Smuttanagh near Balla in Mayo, which is called in Hy Fiachrach, *Baile-an-smotáin*

the town of the stock or trunk; but the modern form, Smuttanagh, means a place full of trunks. The word appears in its simple form in Clashnasmut a little north of Carrick-on-Suir, the *clash* or trench of the trunks. But the diminutive is more common. There is a townland in Mayo, and another in Tipperary, called Gortnasmuttaun, the field of the stakes. Ballysmuttan (town of the tree-trunks) is a well-known place on the river Liffey, near Blessington; Toorsmuttaun in Galway (*tuar*, a bleachfield); Coolasmuttane near Charleville in Cork, and Lissasmuttaun near Portlaw in Waterford, the angle (*cuil*) and the *lis* or fort, of the trunk.

Another word for a tree-stock, stake, or block, is *ceap* [cap], which is often used and applied in much the same sense as *smut*: cognate with Lat. *cippus*, a sharp stake, and with Welsh *cyff*, a trunk. It generally appears in the anglicised form *kip*, which represents the genitive *cip*. In 1573, a battle was fought between two parties of the O'Briens of Thomond, at a place which the Four Masters call *Bel-an-chip*, the (ford-) mouth of the tree-trunk; the name is now Knockakip, which is applied to a hill on the sea-shore near Lahinch in the county Clare.

There was an old ford over the Shannon, near Carrick-on-Shannon, which is mentioned several times in the annals, by the name of *Ath-an-chip*, a name having the same meaning as *Bel-an-chip*. It is probable that a large trunk of a tree stood near each of these fords, and served as a mark to direct travellers to the exact crossing. What gave name to Kippure mountain, from the slopes of which the rivers Liffey and Dodder run down to the Dublin plain, it is now hard to say with certainty; but probably it was so called from the

remains of some large old yew, for the name exactly represents *Cip-iubhair*, the trunk of the yew-tree. Coolkip near Holycross in Tipperary, and Coolakip in Wexford, both mean the corner of the trunk.

The *c* is often changed to *g* by eclipse, and then the word becomes *gap* in anglicised names. Gortnagap is the name of a townland near Tullaroan in Kilkenny; and there is another called Askana-gap in the parish of Moyne in Wicklow—the former meaning the field (*gort*) and the latter the wet land (*casga*) of the trunks. *Kippeen* (*cipin*, little stick), one of the diminutives of this word, is well-known by all people having any knowledge of Ireland, as a popular term for a *shillelagh* or cudgel: it gives name (though not exactly in this sense) to Kippin in Westmeath; also to Kippinduff in the same county, and Kippeenduff (black little trunk) near the village of Clara in King's County.

With the termination *ach* (p. 3) we have Kippagh, the name of several townlands in Cork, a place full of stocks or tree stumps.

A twig is denoted by the word *slat*; and from this we have Slattagh in Roscommon, and Slattinagh in Fermanagh, both meaning a place abounding in twigs, rods, or osiers (terminations *ach* and *nach*, pp. 3 and 6).

Thorn. *Dealg* [dallog] means literally a thorn; but in a secondary sense it is applied to a pin or brooch. It occurs in names in the forms *dallig*, *dellig*, *dollig*, &c., but always in the primary sense of a thorn or a thorn bush. There is a townland called Moneydollog near Ahoghill in Antrim, the Irish name of which is *Muine-dealg*, the thorny shrubbery; and Kildellig (church of the thorns) is the name of a parish in Queen's County.

When this word comes in as a termination, the

d often becomes eclipsed by *n*, as in Reennanallagane in the parish of Glanbehy in Kerry, which also exhibits a diminutive of the word under consideration, *Rinn-na-ndéalgán*, the point of the little thorn-bushes. The plural form is seen in Delliga, near the village of Milford, in the parish of Kilbolane in Cork, which the Four Masters write *Delge*, i.e. thorns; and in Delligabaun in the parish of Aghaboe in Queen's County, whitish thorn-bushes.

Brier or bramble. The word *dreas* or *dris* [drass, drish] is used in very old documents to signify a brier or bramble of any kind; but the diminutive *driseóg* [drishoge] is the term now commonly employed, and it is usually applied to a brier, or a blackberry bush, or any bramble. Our local nomenclature exhibits a great variety of derivatives from the word *dris*. Three diminutives as well as the primitive, give names to places; but they are applied topographically, not to a single bramble, but rather to a brake of briars or a brambly place.

The river Drish (brambly river) joins the Suir near Thurles. Drishane on the Blackwater near Mill-street in Cork, is well known as one of the former seats of the Mac Carthys where the ruin of their castle still remains, from which the parish has its name; and there are several other places of the same name in Cork and Tipperary. Another diminutive gives name to Drisheen, a little west of Skibbereen in Cork: a third, Drishoge, is the name of several places in Dublin, Roscommon, and Tipperary, which assumes in Meath and Carlow, the form Drissoge or Drisoge, and changes to Dressoge in Fermanagh and Tyrone.

There are several other derivatives, which are also applied in the same sense as the preceding—

to a brambly place. Drishaghaun—a diminutive of the adjective form *driseach*—is the name of six townlands in Roscommon, Galway, and Mayo; while we have Dresnagh, the name of a place a mile from Castlefinn in Donegal, formed from the primitive *dreas* by the addition of the suffix *nach* (see p. 6). Dristernan and Dresternan, which occur frequently in the north-western counties, exhibit the compound termination *rnán* (p. 42); but I cannot account for the *t* except as a mere euphonic insertion. Similarly, we have with *rnach* (p. 16) Dresternagh near Ballyhaise in Cavan; which with the change of *d* to *t*, becomes Trister-nagh, the name of a well-known place on the shore of Lough Iron in Westmeath. Dressogagh, an adjective from one of the diminutives, is the name of two townlands in Armagh. Another termination appears in Cooldrisla in Tipperary, the *cool* or hill-back of brambles.

It is perfectly easy to recognise this word in all its forms when it occurs as a termination. The simple form appears in Gortnadrass near Achonry in Sligo, the brier-field; and in Kildress, a parish in Tyrone, the church of the brambles; so also Ardrass in Mayo and Kildare, and Ardress near Loughgall in Armagh, *Ard-dreas*, the height of the brambles.

Sallow. If the Irish distinguished, in their tongue, the different species of willow one from another, these distinctions do not appear in that part of the language that has subsided into local names; for the word *sáil* [saul] is used to designate all the different kinds—cognate with Lat. *salix*, and with Manx *shell*, and Welsh *helyg*, willows.

Solloghod, now a parish in Tipperary, derives its name from this tree; and for this etymology we have the authority of Cormac Mac Cullenan.

He states in his Glossary that *Salchoit*, as he writes the name, comes from *sal*, the sallow, and *coit*, a Welsh word for wood; and he further tells us that a large wood of sallows grew there; but of this there is not a trace remaining.

This word has a great variety of derivatives, and all give names to places in various parts of the country. The simple word *sáil* is seldom heard, the adjective form *sáileach* and the diminutive *sáileóg* being now universally used to designate the plant. The former is anglicised *sillagh*, *silla*, and *sallagh* in the end of names, and the latter *silloge* and *silloga*. Both are exemplified in Corsillagh near Newtown Mountkenedy in Wicklow, and in Corsilloga in the parish of Agnamullen in Monaghan, each signifying the round-hill of the sallows. Lisnasallagh, the fort of the sallows, is the name of two townlands in Cork, and of one near Saintfield in Down; while the same name is found in Roscommon in the form Lisnasillagh: Currasilla in Tipperary and Kilkenny, the *curragh* or marsh of the osiers.

There are several diminutives, from one of which, Sylauin (a place of sallows), the name of some places in Galway is derived. Tooreennasillane near Skibbereen in Cork, signifies the little bleach-field of the osiers; Cloonsellan is the name of some townlands in Longford and Roscommon (*cloon*, a meadow); and there is a considerable lake near Shercock in Cavan called Lough Sillan, the osier-producing lake. Other derivatives are exhibited in Sallaghan in Cavan and Leitrim, and Sallaghy in Fermanagh, all meaning the place of sallows or osiers.

Sometimes the *s* is changed to *t* by eclipse, as in Kiltallaghan in the parish of Killamery in Kilkenny, and Kiltillahan near Carnew in Wexford,

both of which would be written in Irish *Coilltsaileacháin*, the wood of the willows, the same as Kilsallaghan, the name of a parish near Swords in Dublin. In these three names there is a combination of the adjective termination *ach* and the diminutive *án*. The eclipse also occurs along with the diminutive in *óg* in Kyletilloge, in the parish of Aghaboe, Queen's County, which has the same signification as Kilsallaghan.

Fir. *Giumhas* [guse: *g* hard] denotes a fir-tree. In some parts of the country the word is in constant use, even when the people are speaking English; for the pieces of old deal timber dug up from bogs, which they use for firing, and sometimes for light in place of candles, are known by the name of *gewsh*.

This tree has not given names to many places, which would appear to show that in former times it was not very abundant; and when it does occur it may be a question in any individual case, whether the place was so called from the living tree or from bog-deal. In the parish of Moore in Roscommon, there is a townland called Cappayuse—*Ceapach-ghiumhais* (*g* changed to *y* by aspiration), the garden-plot of the fir. The name of Monagoush near Ardmore in Waterford, indicates that the bog (*moin*) supplied the people with winter stores of *gewsh*; in Meenaguse near Inver in Donegal (*meen*, a mountain meadow) the fir is still taken out of the bog; and we may probably account in the same way for the name of Lough Ayoosy, a little lake five miles south-west from Crossmolina in Mayo, and of another small lake—Lough Aguse—two miles from Galway.

Arbutus. The arbutus grows in most parts of Ireland, though it is generally a rare plant; it is plentiful, however, in parts of Cork and Kerry,

especially about Killarney and Glengarriff, where it flourishes in great luxuriance. Some think that it was brought to Ireland from the continent by monks, in the early ages of Christianity; but it is more generally believed to be indigenous; and it appears to me a strong argument in favour of this opinion, that we have a native term for it. The Irish call it *caithne* [cahina]: and in the neighbourhood of the Killarney lakes, this word is known, but veiled under a thin disguise; for even the English-speaking people call the berries of the arbutus *cain-apples*, though few or none of them suspect how this name took its rise. Moreover this name has been long in use; for Threlkeld, who wrote his "Synopsis Stirpium Hibernicarum," in 1727, notices it, and recognises it as an anglicised form of *caithne*.

The arbutus has not given name to many places. The wood at the back of the Eagle's Nest near Killarney, is called Cahnicaun (see p. 19) or arbutus wood; and the stream that flows from Barley lake down to Glengarriff, is named Owenacahina, the river of the arbutus. The Irish name of the village of Smerwick near Dingle in Kerry, which is still used, is *Ard-na-caithne* (now pronounced *Ard-naconnia*), the height of the arbutus. Isknaahiny is the name of a small lake near Lough Curane in Kerry, five miles north-east of Derrynane: *Eisc-na-gcaithne*, the stream track of the arbutus trees.

In Clare and the west of Ireland, the name of this tree is a little different, viz., *cuinche*, pronounced very nearly *queenha*; this form is found as the name of a village and parish in Clare, now shortened to Quin, where Sheeda Macnamara founded an abbey in 1402, the ruins of which are yet to be seen. The Four Masters, who mention

it several times, call it *Cuinche*, arbutus or arbutus land : and this ancient name is correctly anglicised Quinchy in Carlisle's Topographical Dictionary, and Quinhie in the Down Survey, this last being almost identical in sound with the western name of the arbutus. In the same parish is a townland now called Feaghquin, but written in an old quit rent ledger, Feaghquinny, i.e. arbutus land. One of the many islands in Clew Bay, a very small one, is called Quinsheen, a diminutive form signifying little arbutus island.

CHAPTER XX.

THE MINERAL KINGDOM.

Gold. It appears certain that gold and silver mines were worked in this country from the most remote antiquity ; and that these precious metals—especially gold—were found anciently in much greater abundance than they have been in recent times. Our oldest traditions record not only the existence of the mines, but also the names of the kings who had them worked, and even those of the artificers. According to the bardic annals, the monarch Tighernmas [Tiernmas : about 1000 years B.C.], was the first that smelted gold in Ireland, and with it covered drinking goblets and brooches ; the mines were situated in the *Foithre*, the woods or woody districts (see p. 350), east of the Liffey ; and the artificer was *Uchadan*, who lived in *Fercualan*, that part of Wicklow lying round Powerscourt.

Whatever amount of truth there may be in this old legend, it proves very clearly that the Wicklow gold mines were as well known in the far distant

ages of antiquity as they were in the end of the last century, when the accidental discovery of a few pieces of gold in the bed of a stream, revived the long-lost knowledge, and caused such an exciting search for several years. This stream, which is now called the Gold Mine river, flows from the mountain of Croghan Kinshella, and joins the Ovoca near the Wooden Bridge hotel. On account of the abundance of gold in Wicklow in old times, the people of Leinster sometimes got the name of *Laignh-an-óir*, the Lagenians of the gold (O'Curry, Lect. I., 5).

Several other early kings are celebrated for having introduced certain golden ornaments, or made the custom of wearing them more general. And Irish literature abounds in allusion to golden bosses, brooches, pins, armlets, crowns, &c. In later and more authentic annals, we have records also which show that gold was everywhere within reach of the wealthy, and was used by them in numerous works of art.

The general truthfulness of these traditions and records is fully borne out by the great quantities of manufactured gold found in various parts of the country; and whoever looks on the fine collection in the Royal Irish Academy, which, rich as it is, is only a small remnant of our ancient golden ornaments, will be scarcely prepared to discredit the ancient accounts. These ornaments moreover are not alloyed—the gold is absolutely pure, as far as the old gold workers were able to make it so. And this universal purity, and the corresponding richness of colour, gave rise to the expression *derg-ór*—red gold—which occurs so often in Irish writings, both ancient and modern.

The Irish word for gold is *ór* [ore], cognate with Latin *aurum*, and Welsh *aur*. It enters into

the formation of a considerable number of names of places, in each of which we must conclude that gold in some shape or another was formerly found. In many of these places traditions are current of the former presence of gold, and in some it is found at the present day.

Near the village of Cullen, on the borders of Limerick and Tipperary, there is a bog which has been long celebrated for the quantities of manufactured gold found in it. For the last 150 years, innumerable golden articles of various kinds have been dug up from the bottom of this bog, as well as many of the implements used by the old goldsmiths in their work, such as crucibles, bronze ladles, &c. ; from which it is probable, as O'Curry remarks, that this place was anciently—long before the bog was formed, and when the land was clothed with wood—inhabited by a race of goldsmiths, who carried on the manufacture there for generations. O'Curry, in a portion of a very interesting lecture, has endeavoured to identify the goldsmiths of this place with a race of artificers, who, according to their genealogy as given in the Book of Leinster, were descended immediately from Olioll Olum, king of Munster, and who followed the trade uninterruptedly for seven generations, from about A.D. 300 to 500 (Lectures III., 205). It may be added that the bog of Cullen is proverbial all over Munster for its riches:—

“And her wealth it far outshines,
Cullen's bog or Silvermines.”

(See “The Enchanted Lake” in Crofton Croker's “Fairy Legends.”)

The celebrated fort of Dunanore, in Smerwick Bay in Kerry, was correctly translated Fort-del-or

(fort of the gold), by the Spaniards, who landed and fortified themselves in it in 1580. The Four Masters call it in one passage *Dun-an-óir*, and in another *Oilen-an-óir* (island of the gold), of which the former name shows that the rock must have been originally occupied by a circular *dun* or fort. As to why it was called the Fort of Gold, there are several opinions and traditions, none of which seem either sufficient to explain it, or worthy of being recorded. On the west coast of Cape Clear Island is a castle ruin also called *Dunanore*; this was in old days a fortalice of the O'Driscolls; and here also the peasantry have many legends of hidden treasure, all probably founded on the name. Another name like this is *Casheloir* (*caiseal*, a stone fort), applied to a fine circular fort of the most ancient cyclopean masonry, lying near the village of *Balintogher* in *Sligo*, three miles from *Drumahaire*.

One of the various ways in which a place may have derived its name from gold is illustrated in the account of the death of *Lewy Mac-Con*, king of Ireland in the second century. It is stated that on one occasion this king was at a place called *Gort-an-óir* (near *Derg-rath*: see p. 278), standing with his back against a pillar-stone, engaged in the royal occupation of distributing gold and silver to the poets and learned men of Ireland. A certain poet named *Ferchas*, the son of *Coman*, who lived at a place called *Ard-na-Gemlech* (height of the fetters), otherwise called *Cnoc-ach* (i.e. hilly place), when he heard how the king was occupied, entered with some others into the assembly, with a kind of javelin called a *rincné* in his hand, which he drove with one thrust through the king's body, so that it struck the pillar-stone at the other side; and *Mac-Con* died immediately. It is added that "*Gort-an-óir* (field of the gold) has

been the name of that place ever since ; and it has been so called from the quantity of gold distributed there by the king to the bards and *ollamhs* of Ireland." This place, which is well known, and still retains the name of Gortanore, is situated just near the fort of Derrygrath, in the parish of the same name, four miles nearly east of Cahir in Tipperary, on the right of the road as you go towards Clonmel ; and the poet's residence has left the name of Knockagh on a townland in the immediate vicinity.

In the legendary account of the origin of the name of the ancient principality of Oriel originally comprising the territory (now occupied by the counties of Monaghan, Armagh, and Louth), we have another illustration. This kingdom was founded by the three Collas in the year 332 ; and it is stated that one of their stipulations with the neighbouring kings was that whenever it should be found necessary to fetter a hostage from their newly-formed principality, chains of gold should be used for the purpose. Hence the name—used in all our authorities—*Oir-ghialla* [Ore-yeela] golden hostages, which has been modernised to the form Oriel.

In every case I know of, the *ór*, and its genitive *óir*, take the form of *ore* in anglicised names ; but it must be remembered that this syllable *ore* occasionally represents other words, as for instance *uabhar*, pride.

In the parish of Feakle in Clare, near Lough Graney, there is a townland taking name from a hill, called Slieveanore—*Sliabh-an-óir*, the mountain of the gold ; and there is a mountain of the same name a little west of Carrantuohill, the highest of the Reeks in Kerry ; while we have Knockanore—golden hill—the name of places in

Cavan, Kilkenny, and Waterford (but Knockanore near Kerry Head, at the mouth of the Shannon, is *Cnoc an-uabhair*, the hill of pride); and Tullynore near Hillsborough in Down, the little hill (*tulach*) of the gold. At the base of the hill of Mullaghmesha between Bantry and Dunmanway in Cork, there is a small pool called Coomanore (*cúm*, a hollow among mountains); Laganore, near Clonmel in Tipperary, has much the same meaning (*lag*, a hollow); and Glananore—golden glen—is the name of a place near Castletownroche in Cork.

Silver. As in case of gold, we have also very ancient legends about silver. Our old histories tell us that king *Enna Airgtheach*, who reigned about a century and a half after *Tighernmas*, was the first that made silver shields in Ireland, which he distributed among his chieftain friends. The legend goes on to say that they were made at a place called *Argetros* or Silverwood, situated in the parish of Rathbeagh on the Nore in Kilkenny, which was said to derive its name from those silver shields. Rosargid, which has the same meaning, was, according to O'Dugan, the ancient name of a place near Toomyvara in Tipperary; but the name has not reached our day.

The Irish word for silver is *airgeat* [arrigit]; it is cognate with the Latin *argentum*, and with Sanscrit *ragata*, all being derived from a root *arg* or *rag*, signifying white or shining (Pictet). As silver is the standard of value, the word *airgeat* is, and has been for a long time, the common Irish word for money. It is generally easy to detect the word in local names; for its modern forms do not often depart from what would be indicated by the Irish pronunciation. Three miles from Ballycastle in Antrim, there is a place called Moyarget, the field or plain (*magh*) of silver;

Cloonargid, silver meadow, is the name of a place in the parish of Tibohine, Roscommon, five miles south-west from Ballaghaderreen, which is correctly translated Silverfield in the name of a residence in the townland. There are many small lakes through the country called Lough Anargid and Lough Anargit (*Loch-an-airgit*, lake of the silver); one for instance in Galway, and another eight miles north of the town of Donegal, over which rises the "Silver Hill," which was so called from the lake. Whether these lakes took their names from a tradition of money having been buried or found in them, or from their silvery brightness, like the river Arigideen in Cork (see p. 71), it is difficult to tell.

It is certain, as I have already stated, that many of the names in the foregoing part of this chapter indicate that, at some past time, gold or silver was dug from the earth, or found in the beds of streams, at the particular places. But this is not the origin of all such names; and there is good reason to believe that a considerable number of them originated in treasure legends. There is scarcely any class of superstitions more universal, or that have taken more firm hold of the imagination of the people, than those connected with hidden treasure; and no wonder, for there are few, from a lord to a peasant, who would not be delighted to find a *crook* filled with old coins of gold and silver. Legends about hidden treasure abound in our popular literature,* and we must not wholly disbelieve them; for in all ages of the world, especially in times of turbulence or war, people have been in the habit of burying in the ground hoards of money and other valuables, on any sudden emer-

* See Crofton Croker's "Fairy Legends."

gency or danger; and what one man hides and leaves behind him is generally found out sooner or later by some one else.

That it has not been reserved for the people of our day to fall in for such pieces of good fortune is shown by many old records: and as one example we find it stated in the "Tribes and Customs of Hy Many" (pp. 63-4-5) that among other emoluments, the king of Connaught ceded to the people of Hy Many "the third part of every treasure found hidden or buried in the depths of the earth."

In almost all the countries of Europe hidden treasure is popularly believed to be guarded by supernatural beings; and to circumvent them by cunning, or by some other more questionable agency, is the grand study of money seekers. In Ireland the fairies are usually the guardians; and they are extremely ingenious in devising schemes to baffle treasure seekers, or to decoy or frighten them from their pursuit. The antiquity of this superstition is proved by a curious passage in the "Wars of the Irish with the Danes," a document as old as the eleventh century. The writer is describing the robberies perpetrated by the Danes, and their ingenuity in finding out hidden hoards of valuables, and he says:—"There was not in concealment under ground in Erin, nor in the various solitudes belonging to Fians (i.e. ancient heroes: see 1st Vol., Part II., c. 1.) or to fairies, anything that was not discovered by these foreign, wonderful Denmarkians, through paganism and idol worship"—meaning "that notwithstanding the potent spells employed by the Fians and fairies for the concealment of their hidden treasures, the Danes, by their pagan magic and the

diabolical power of their idols, were enabled to find them out" (Todd, in note, p. 115).

I have seen in various parts of Ireland the marks of treasure-seekers' work in old raths, castles, and abbeys, and many a fine old ruin has been sadly dilapidated by their nightly explorations.

It is probable that from legends of this kind some of the preceding names are derived, and others like them; and a similar origin may in all likelihood be assigned to the following: in most of these places, indeed, stories of adventurous searches after treasure are still told by the people. Lisanargid, Lisheenanargid, and Rathargid (all signifying the fort of silver or of money) are names of very frequent occurrence; Scartore—the *scart* or thicket of gold—is a place near Dungarvan in Waterford; and there is a townland called Cloghore—stone of gold—in the parish of Kilbarron in Donegal, near Belleek.

Iron. We know that among the people of Europe, weapons and instruments of stone were used in war, and in the arts of everyday life, long before the time of historical records; and that stone was superseded by bronze, and bronze by iron. It is believed that the change from one material to another was very gradual; that stone continued in use long after the introduction of bronze; and that for a period of unknown duration, bronze and iron were used contemporaneously, till the former was gradually relinquished as the latter became more plentiful.

When it was that iron mines began to be worked in this country, our annals or traditions do not inform us. It is certain that the metal was known amongst us from the earliest period to which Irish history or tradition reaches; for we find it re-

peatedly mentioned in our most ancient tales, romances, and historical tracts, as being the material from which were made defensive armour, and weapons of various kinds, such as clubs, spears, swords, &c. In the Book of Rights, which refers to a very early period of society, we find mentioned among the tributes due to the king of Connaught, "seven times fifty masses of iron" (p. 105). It is curious that the word used for "masses" is *coera*, i.e. sheep; a "sheep" of iron corresponding to the term "pig" used at the present day.

All this shows that some progress must have been made in very early times in the art of raising and smelting ore; but as to the particular methods employed, or to what extent the iron mines of the country were utilised by the native Irish, our literature does not, on the whole, give us much information. In the fifteenth, sixteenth, and seventeenth centuries, iron mines were extensively worked, chiefly by the Anglo-Irish lords; and the vast consumption of timber in smelting was one of the main causes of the destruction of the great forests.

The Irish word for iron is not very different from the English:—*iárann*, old Irish form *iarn* [both pronounced eeran], and the word exists in various forms in Welsh and in several of the northern languages; such as Gothic *eisarn*, old High German *isarn*; Angl.-Sax. *iren*, Welsh *heyryn*. We have numerous names formed from this word, indicating the spots where the ore was found; and some of them are mixed up with our earliest traditions. Thus the annals reckon *Loch-niairn* (the lake of iron) among the nine lakes which burst forth in the time of *Tighearnmas*; and this lake, which is situated in Westmeath, still retains the name, modernised to Lough Iron. Ac-

According to tradition the iron mines of Slieveanierin, east of Lough Allen in the county of Leitrim (*Sliabh-an-airn*, Four M., the mountain of iron) were worked by *Goibnen* the great *Dedannan* smith; and it is now as celebrated for its iron ore as it was when it got the name, long ages ago.

In a few cases the Irish term is simply changed to the English word *iron*; as in Derry-iron (oak-grove of iron) in the parish of Ballyburly, five miles from Philipstown in King's County. But it more commonly assumes other forms. Toberanierin is a place five miles from Gorey in Wexford, well known as one of the battle-fields of 1798:—*Tobar-an-iarainn*, the well of the iron. One of the hills rising over Glenmalur in Wicklow, is called Fananierin, the *fán* or slope of the iron. In the parish of Clondermot, about three miles from Londonderry, is a townland called Currynierin (*currach*, a marsh); and with a like meaning we have Annaghierin (*eanach*, a marsh), the name of a lake near Shercock in Cavan. Lisheenanierin is a townland near the village of Strokestown in Roscommon; and there is a Lissanierin in King's County, four miles north of Roscrea: both signifying the fort of the iron. Lough Anierin is a small lake about a mile from the hamlet of Kiltyclogher in Leitrim.

It may be conjectured that some of the fore-mentioned places, as well as others, received their names, not from the actual discovery of the metal itself, but from the reddish, rusty appearance of the soil, indicating the presence of iron. However the presence of ferruginous mud was generally indicated by a distinct term, which will form the subject of the next article.

Iron scum. When the soil is impregnated with iron, water springing from the ground or flowing

along the surface deposits a reddish mud ; which also sometimes floats on the top and forms a thin, shining, metalliferous-looking scum. This rusty-looking mud or scum is sometimes used in colouring cloth, and it is known in most parts of Ireland—or was known when Irish was spoken—by the name of *rod* or *ruide* [ridda]. It got this name from its colour ; for *rod* signifies red. This word is given in the old form *rot*, in Cormac's Glossary, where it is stated that it signifies "everything red." It is of course cognate with Eng. *red* and *ruddy*.

The word is pretty common in names, and it is easily known, for it is never much disguised by corruption. It is anglicised *rud*, *rudda*, *ruddy*, *riddia*, &c., all which forms are illustrated in the following names. Near the village of Ballyconnell in Cavan, is a lake remarkable for this kind of deposit, called Lough Rud ; and there is a small pool called Lough Arudda in the county Leitrim, one mile from the north-western end of upper Lough Macnean. Moneyrod the shrubbery (or perhaps the bog) of the iron scum, is the name of a place in the parish of Duneane in Antrim ; Corrarod in Cavan (*cor*, a round hill) ; Boolinrudda at the northern base of Slievecallan mountain in Clare (*booly*, a dairy place). Raruddy, with its old castle ruins, near Loughrea, and Cloonriddia in the parish of Killererin, both in Galway, the *rath* or fort, and the meadow, of the scum ; the latter the same as Clonrud near Abbeyleix in Queen's County. In Bunnaruddee (*bun*, the end, the mouth of a stream) near Ballylongford in Kerry, there is a spa ; and all the land round it is (as a person once described it to me) "covered with shiny stuff." The final *g* belonging to the adjective form appears—after the manner of the extreme south—in Kealariddig in the parish

of Kilerohane, west of Kenmare in Kerry—the *keal* or narrow marshy stream of the iron scum.

Sulphur. Native sulphur is found in the limestone at Oughterard in Galway, so that it can be picked out of the stones in the bed of the pretty little river that flows through the village, when the water is very low. O'Flaherty (Iar. C. p. 53) records that in a great drought in 1666 and 1667, "there was brimstone found on the dry stones [in the bed of the river] about the bridge of Fuogh." From these sulphury deposits he states "it was commonly called *Owan Roimhe*, or Brimstone River; and this name is now modernised to Owenriff. This word *ruibh* [riv], sulphur, is found in a few other names, but it does not occur often. Revlin in the parish of Killymard, near the town of Donegal, probably received its name for the same reason as the last:—*Ruibh-linn*, sulphur pool or stream. Moneenreave in the parish of Inishmagrath in Leitrim, the little bog of the sulphur.

Salt. The art of preserving provisions by means of salt is of great antiquity in Ireland; and salt itself is often mentioned as an important article of consumption in the old laws regarding allowances and tributes. The Irish word for salt is *salann*—old form *salond*, as given in Cormac's Glossary—corresponding with Welsh *halen*, Lat. *sal*, Gr. *hals*, Slav. *solŭ*, Goth. and Eng. *salt*; and the Irish dictionaries give the diminutive *sálannan* as meaning a salt pit.

A good number of places have taken their names from this word, as if marking the spots where salt was dug up, where it was manufactured from sea water, or where it simply impregnated the soil. But in every case I have met with, the *s* is eclipsed by *t*; and the word is nearly always anglicised *tallin*, *tallon*, or *tallan*, forms which are easily recognised.

Glenatallan is a townland near Loughrea in Galway, whose Irish name is *Gleann-a'-tsalainn*, the glen of the salt. Coomatallin in Cork, and Lugatallin in Mayo, both signify salt hollow; Tawnytallan in Leitrim, the salt field (*tamhnach*); and Loughatallon, a small pool two miles southwest of Castletown in Westmeath, the lake of the salt. On the south shore of the Shannon, immediately west of Foynes Island, is Poultallin Point—Poultallin, the pool or hole of the salt.

Quarry. A quarry of any kind, whether producing stone or slate, is called *coiléir* [cullare]. The Four Masters (Vol. V., p. 1261) mention a place in the county Monaghan called *Ath-an-choiléir*, the ford of the quarry. There is, or was a quarry in the parish of Drum in Mayo, west of Balla, which has given name to the townland of Cuillare; and another near Athenry in Galway, whence the townland of Cullairbane has got its name, signifying white quarry. Pollacullaire in Galway, Poulaculleare in Tipperary, and Clashacollare near Callan in Kilkenny, all mean simply quarry-hole (*poll*, a hole; *clais*, a trench). The word is slightly disguised in Knockacoller near Mountrath in Queen's County, and in Craighulliar (*c* changed to *h* by aspiration) near Portrush in Antrim—the hill and the rock of the quarry.

Slate. *Slinn* is a slate or any very flat stone or tile. There is a hill in the townland of Fleanmore, parish of Kilfergus in Limerick, called Knocknaslinna, signifying the hill of the slates; Derrynasling in the parish of Ardcrony in Tipperary, and Mullaghslin in a detached part of the parish of Clogherny in Tyrone, the oak-wood (*doire*) and the summit (*mullach*) of the slates.

Lime. Notwithstanding that lime is so plentiful in Ireland, comparatively few places have taken

their names from it. Our word for lime is *ael*, and it appears in at least one name preserved in the annals. The Four Masters twice mention a place called *Aelmhagh*, i.e. lime-plain; but the name is now obsolete. O'Dugan in one place (p. 94) calls Kilkenny by the appropriate name, *Cill-Chainnigh na cloch n-aoil*, Kilkenny of the limestones.

In anglicised names the word usually appears as a termination in the form of *eel*. Bawnaneel in the parish of Kilmeen, west of Kanturk in Cork, represents the Irish *Bán-an-aeil*, the lea-field of the lime. Near Trim in Meath there is a place called Cloncarneel (or Carnisle, as it is often called), the *clon* or meadow of the limestone carn; Toneel in the parish of Boho in Fermanagh, the bottom-land (*tón*) of the lime; Knockananeel in the parish of Crossboyne in Mayo, *Cnocan-an-aeil*, little limestone hill.

Gravel. *Grean* [gran] is often used to signify land in general; but it is more usually restricted to mean gravel, and occasionally the gravelly bed of a stream. This word sometimes gets confounded in anglicised names with *grian*, the sun, and with *grán*, grain; but when the Irish pronunciation can be heard it is always sufficient to distinguish them; for *grean* is sounded short [gran], and the other two long [green, graan].

From this word a considerable number of names are derived. There is a stream flowing into the Maigne, near Adare in Limerick, called the Greanagh, which is the adjective form with the postfix *ach* (p. 3), signifying gravelly stream; and some townlands in Galway and Derry are called Granagh and Granagh—gravelly place. With the oblique inflexion this same word gives name to Granny, which occurs in each of the three counties, Kilkenny, Derry, and Roscommon; and this name

is modified to *Granig*, near Tracton, south of Cork harbour, in accordance with the custom of pronouncing the final *g* prevalent in Cork and Kerry. The diminutive *Granaghan* (on the adjective form *greanach*) is the name of many other townlands, and has the same meaning as the preceding.

The English *gravel* is sometimes transferred into the Irish; it is spelled *gairbhéal*—pronounced *gravale*—and has given name to *Gravale*, a high mountain near Sallygap in Wicklow.

Sand. There are several Irish words for sand, of which the one most generally used is *gaineamh* [*gannav*]. The simple word gives name to *Ganniv* in Cork, to *Gannev* in Donegal, and to *Gannow* in Galway. From the adjective *gainmheach*, sandy, are derived *Gannavagh* in Leitrim, *Gannaway* near Donaghadee in Down (*Gannagh*, Inq.), and *Gannoughs* (sandy places) in Galway; while the diminutives are seen in *Gannavane* in Limerick, and *Gannaveen* in Galway. *Pollaginnive* in Fermagh signifies the sandpit (*poll*, a hole); *Clonganny* in Wexford, sand *ycloon* or meadow; and on the shore near Bangor in Down, is a place called *Glenganagh*, the glen of the sand.

Jewels, Pearls. The Irish term *séd* (shade) old form *set*—was anciently used to denote a measure of value. According to Cormac's Glossary there were several kinds of *sets*; but they were all understood to be cattle of the cow kind. The word was most commonly applied either to a three-year-old heifer, or to a milch cow; but sometimes it was used to designate property or chattels of any kind.

This word had also a somewhat more specific meaning; for it denoted a pearl, a precious stone, or a gem of any kind; thus *Con O'Neill*, who was killed in 1493, is designated by the *Four Masters*,

in recording his death, "the bestower of *seeds* and riches," and O'Donovan here translates *seeds* by *jewels*. This latter is the sense in which the word is now, and has been for a long time, understood; and this is the meaning with which I am concerned here.

Several Irish rivers were formerly celebrated for their pearls; and in many the pearl muscle is found to this day. Solomon Richards, an Englishman, who wrote a description of Wexford about the year 1656, speaking of the Slaney, says, "It ought to precede all the rivers in Ireland for its pearle fishing, which though not abundant are yet excellent, for muscles are daily taken out of itt about fowre, five, and six inches long, in which are often found pearles, for lustre, magnitude, and rotundity, not inferior to oriental or any other in the world. They have lately been sold by a merchant that dined this day with me for 20s, 30s, 40s, and three pound a pearle, to goldsmiths and jewellers in London." (*Kilk. Arch. Jour.*—1862-3, p. 91). O'Flaherty states that in the Fuogh river or Owenriff, flowing by Oughterard in Galway, "muscles are found that breed pearles," and to this day they are often found in the same river. In Harris's Ware it is stated that pearls are found in the fresh water muscles of the Bann, and in those of several of the streams of Tyrone, Donegal, and elsewhere. He tells us that a present of an Irish pearl was made to Anselm, archbishop of Canterbury, by Gillebert, bishop of Limerick, about 1094. In Kerry also, he remarks that several other precious stones are found, namely, Kerry diamonds, amethysts, topazes, emeralds, and sapphires of good quality. Many of the streams of Donegal produce the pearl muscle in which pearls are often

found (see *Dub. Pen. Jour*, I., 389); and the same may be said of streams in several other parts of Ireland.

The word *séd* designates all such precious stones; and from what I have already said no one will be surprised to find that this term is often found forming a part of local names. When it occurs in names it is not easy to determine in each case the precise sense in which it is used; sometimes it indicated no doubt that pearls or other gems were found in the respective places; it may have been occasionally applied to cattle; while in other cases, the names probably mark places where hordes of valuables of some kind were kept.

The old name of Baltimore on the south-coast of Cork was *Dun-na-séd* (*Annals of Innisfallen*), the fortress of the jewels; but the name was originally applied to a circular fort on a high rock, the site of which is now occupied by the ruins of O'Driscoll's castle, to which the name is still applied. I will not venture any conjecture as to why the old fortress got the name of *Dun-na-séd*.

With regard to the present name, we are told in the topographical Dictionaries of Seward and Lewis, that the place was called *Beal-ti-mor*, the great habitation of Beal, because it was one of the principal seats of the idolatrous worship of Baal. But for this silly statement there is not a particle of authority. The name is written in several old Anglo-Irish documents, *Balintimore*, which accords exactly with the present Irish pronunciation; the correct Irish form is *Baile-an-tigh-mhoir*, which means merely the town of the large house; and it derived this name no doubt from the castle of the O'Driscolls, already spoken of.

The word *sed* appears in Cloghnashade, the

stone of the jewels, now the name of a townland and of a small lake in Roscommon, two miles east of Mount Talbot. They have a legend in Munster, that at the bottom of the lower lake of Killarney there is a diamond of priceless value; which sometimes shines so brightly that on certain nights the light bursts forth with dazzling brilliancy through the dark waters. Perhaps some such legend gave name to Loughnashade (lake of the jewels), a small lake four miles north-east of Philipstown in King's County; to Loughnashade, a lakelet two miles west of Armagh; and to a third lake of the same name, a mile from Drumshambo, just where the Shannon issues from Lough Allen.

The road from Lismore to Clogheen over the splendid pass of Knockmealdown runs for the first six or seven miles of its course—i. e. nearly the whole way to the summit level of the pass—along the bank of the pretty mountain stream, the Owennashad, which joins the Blackwater at Lismore. The native pronunciation of the name of this river brings out the meaning very clearly—*Owennasheé-ad*, representing the Gaelic *Abhainn-na-séad*, the river of the jewels.

In the *Leabhar Breac*, or Speckled Book of the Mac Egans, a collection of ancient pieces compiled in the fourteenth century, there is a pretty legend to account for the name of *Loch Bél Séad*, one of the lakes on the Galty mountains. *Coerabar*, the beautiful daughter of the great Connaught fairy queen, Etal, had one hundred and fifty maidens in her train, who every alternate year were transformed into as many beautiful birds, and in the other years had their natural shapes. During the time that they lived as birds they always remained on *Loch Crotta Cliach* (*Crotta* ;

Cliach, the ancient name of the Galty mountains); and they were chained in couples with chains of silver. One of them especially was the most beautiful bird in the whole world; and she had a necklace of red gold on her neck, with three times fifty chains suspended from it, each chain terminating in a ball of gold. So the people who saw the birds every day, called the lake *Loch Béal Séad*, the lake with the jewel mouth, from the gold and silver and gems that glittered on the birds. (O'Curry: Lect. on MS. Materials, 426). This lake has long lost its old name, and it is now called Lough Muskry, from the old territory of *Muscraighe Chuire* in which it is situated.

Very curiously there is a lake of this name, now Lough Belshade, at the eastern base of the Croaghgorm or Bluestack mountains, about six miles north east of the town of Donegal. Here the people have a legend in connexion with the name. At the bottom of the lake is a castle, in which is a casket of jewels of priceless value, guarded by an enormous demon cat: and in the dungeons of the castle many persons have been for ages held captive by the spells of an enchanter. But at some future time a descendant of the Mac Swynes of Doe Castle is to come to the edge of the lake, bringing a black pig, which he will kill and roast on a rock. The hungry demon cat, allured from his post by the savoury smell of the roasting pork, abandons his post and comes forth from the lake; and while he is devouring the pig, Mac Swyne suddenly falls on him and slays him. This breaks the spell: the lake dries up, the castle stands forth as it stood ages ago, and the captives are all set free.

CHAPTER XXI.

THE SURFACE OF THE LAND.

Talamh [tallav] signifies the earth or land, corresponding with Lat. *tellus*. It is not often found in local use, and a few names will be sufficient to illustrate it. A short distance north of Killary harbour, there is a little island near the coast, called Tallavbaun, which signifies whitish land. Tallavnamraher is the name of a townland in the parish of Kilbegnet in Galway—*Talamh-nambrathar*, the land of the friars. It sometimes takes the form of *tallow*, as in Tallowroe in the parish of Killeeneen in Galway, red land; Shantallow and Shantalliv, the names of several places, old land, which were probably so called because they had been long cultivated, while the surrounding district remained waste. The genitive form is *talmhan*, the pronunciation of which is exhibited in Buntalloon near Tralee, a name which exactly corresponds in meaning with “Finisterre” and “Land’s End.”

Fearann, land, ground, a country. In its topographical use it is applied to a particular portion of land or territory. It is widely disseminated as a local term; and in the anglicised form Farran it constitutes or begins the names of about 180 townlands. Farranagalliagh in Roscommon must have formerly belonged to a nunnery—*Fearann-nagailleach*, the land of the nuns. Farrangarve near Killashandra in Cavan, rough land; Farran-temple in Kilkenny and Derry, the land of the church; Farranatouke, near Kinsale, the land of the hawk.

A great many of the denominations beginning with *fearann* have the latter part formed of a per-

sonal or family name, commemorating former possessors. Thus Farranrory in Tipperary is *Rudh-raidhe's* or Rory's land; Farranydaly in Cavan, O'Dalys land; Farrangarode in Sligo, and Farran-garret in Waterford, both signifying Garret's land.

When this word forms the end of a name, it often loses the *f* by aspiration, as in the common townland names Laharan and Laharran, which represent *Leath-fhearann*, half land—a name applied to one half of a townland, which for some reason had been divided in two. Raheenarran in Kilkenny, the little *rath* or fort of the land or farm.

Tir is the common Gaelic word for land—land as distinguished from sea, or from water: cognate with Lat. *terra*. The syllable *tir* begins about 130 townland names, and *teer* and *tier* about 50 others, in nearly all of which they mean land, in the sense of district: but in a very few cases the *ti* represents *tigh*, a house. Beyond those names the word does not enter extensively into local nomenclature.

Tirargus near Kilmacrenan in Donegal is in Gaelic *Tir-Fhearghuis*, Fergus's land; but Tirfergus near Rathfriland is a different name, if one may judge from the local pronunciation of some old people, which makes it Tirfergagh, Fergagh's land, corrupted to Firfergus. Tirboy near Tuam in Galway, yellow land. Tirnageeragh in Derry, the land of the sheep.

The word Teer, i. e. district, is the name of four townlands in Armagh, Fermanagh, Monaghan, and Kerry. Teernacreeve in the parish of Moycashel in Westmeath, is called in the Martyrology of Donegal *Tir-da-chraebh*, the district of the two branches. The Danes we know had a settlement at Creaden Head in Waterford, and it was evidently from them that the modern nam

of the barony is derived—Gaultiere, i.e. the land of the *Galls* or foreigners.

Fód [fode] means a sod, soil, or land. In its topographical application it is commonly used to designate a spot, which, compared with the surrounding land, has a remarkably smooth, grassy surface. In many cases, however, it is understood to mean merely the grassy surface of the land.

As a part of names, this word usually comes in as a termination; but the *f* almost always disappears either by aspiration or eclipse. The aspirated form is seen in Moyode, three miles from Athenry in Galway; *Magh-fhoid*, the field of the (grassy surface or) sod; in Castlenode, a mile from Strokestown in Roscommon, the castle of the green sod; and in Bellanode, which was once the name of a ford on the Blackwater river, three miles from the town of Monaghan, a name shortened from *Bel-atha-an-fhóid*, the ford-mouth of the sod. The fine modern mansion, Cloghanodfoy Castle, stands three miles south of Kilfinane in Limerick. The name, which was derived from a peculiarity in colour of the surface of the land, was originally applied to the stronghold of the Fitzharrises which stood a little to the west of the present mansion: *Cloch-an-fhóid-bhuidhe*, the stone castle of the yellow sod.

The termination *ode* or *node* (the *n* belongs to the article) is almost always to be interpreted as in the preceding names. The word takes other slightly different forms, as in Lisoid, near Ardglass in Down, which is the same name as Lissanode, near Ballymore in Westmeath (*lios*, a fort).

When the *f* is eclipsed it forms the termination *vode*, the use and interpretation of which is seen in Mullannavode, near St. Mullins in Carlow, *Mullán-na-bhfód*, the green field of the sods, i. e.

of the remarkably grassy surface; and Slievenavode near the Wooden Bridge Hotel in Wicklow (*sliabh*, a mountain), a name given, I suppose, to indicate that the sides of the mountain were covered with green patches.

The diminutive Fodeen—little sod or sod-covered surface—is the name of a townland near Tara in Meath; and the plural, Fodeens, is found near the village of Kill in Kildare; while with the adjective termination, we have Fodagh in Wexford, a soddy place, i. e. a place with a very grassy surface.

Lea land. *Bán* [bawn] is applied in various parts of Ireland, especially in the Munster counties, to denote a green field or lea land—untilled or uncropped grass-land. It is often anglicised *bawn*, which forms or begins the names of a great many places. Bawnanattin near Thurles signifies the field of the furze (*aiteann*); Bawnluskaha near Castleisland, *Ban-loisgithe*, burnt field, i. e. the surface burned for agricultural purposes: Bawnahow near Dromaleague in Cork, the field of the river (*abha*).

As *bawn* is also the modern form of *badhun*, the enclosure near a castle (for which see 1st. Vol., Part III. c. 1.) some caution is necessary before one pronounces on the signification of this anglicised word *bawn*.

Bán assumes in combination other forms, whose meanings are scarcely liable to be mistaken; for example, Ballinvana near Kilmallock in Limerick signifies the town of the field (*b* changed to *v* by aspiration); Tinvane near Carrick-on-Suir, and Tinvaun in Kilkenny, both anglicised from *Tigh-an-bháin*, the house of the field.

There are several diminutives of this word. One *bánóg* (little lea field), gives name to all those

places now called Banoge, Bawnoge, and Bawnoges. The word has been disguised by corruption in Bannixtown near Fethard in Tipperary, which ought to have been anglicised Banogestown; for the Irish name is *Baile-na-mbánóg*, the town of the *banoges* or little lea fields; Barranamanoge near Lismore in Waterford, has a name with a similar formation—the *barr* or summit of the little bawns. Another diminutive is seen in Cranavaneen in Tipperary, the *crann* or tree of the field: and still another in Baunteen near Galbally in Limerick, which as it stands means little lea field.

The plural of this word is *bánta* [baunta] which is seen in Bawntameena near Thurles, smooth green fields (*min*, smooth); and in Bawntard near Kilmallock in Limerick, *Banta-arda*, high fields; while uncompounded it gives name to several places now called Baunta.

Sward. *Scrath* [scraw] signifies a sod, a sward, a grassy surface. The word is still current in the south of Ireland among people who no longer speak Irish; and they apply the term *scraws*, and the diminutive *scrawhoges*, to the flat sods of the grassy and heathery surface of boggy land, cut with a spade and dried for burning. There is a hill one mile south of Newtownards, called Scrabo, the name of which signifies the sward of the cows; on this hill lived John Mac Ananty, the northern fairy king, who is still remembered there in popular superstition; and the old carn, in the interior of which he kept his court, still stands on the summit. Ballynascraw and Ballynascragh in Longford and Galway, the town of the *scraws* or swards. The diminutive *scrathan* (little sward) is more common than the original; it takes the forms *Scrahan* and *Scrahane*, which with the plural

Scrahans, forms the whole or part of the names of several townlands in Cork, Kerry, and Waterford.

Shelf. Fachair [faher] shelving land; a shelf-like level spot in a hill, or in the face of a cliff: used in this sense in Donegal and Mayo. I have heard it in Kerry and Cork, and it gives name to places in various counties. In Donegal and other counties there are several townlands called Faugher—meaning in all cases a shelf or a shelving hill side. There is a place called Faugher near Stradbally in Waterford; a high cliff on the north side of Valentia Island is called Fogher; and Faher is the name of a mountain north-west of Kenmare. Knocknafaugher near Dunfanaghy in Donegal, the hill of the shelf.

Scumhal [skool] signifies a precipice, a sharp slope, a steep hill. It gives name to several places now called Scool, Scoul, and Skool. The Four Masters mention a place in the county Clare, as the site of a battle fought between two parties of the O'Briens in 1562, called *Cnoc-an-scamhail*, which is now called in Irish *Cnoc-an-scumhail*, the hill of the precipice; it is situated about two miles south-west from Corofin, and the name is anglicised Scool Hill. There is a place a little north of Knockainy in Limerick called Ballinscoola (with a different inflexion for the genitive), the town of the precipice; and another place called Drumskool near Irvinestown in Fermanagh, the ridge of the precipice.

Pass. The word *céim* [caim], which literally means a step, is often applied topographically to a narrow pass or roadway between rocks or hills. In this sense it has given name to Caim near Enniscorthy in Wexford and to Keam in the parish of O'Brennan in Kerry, north-east of Tralee. There is a very high mountain called

Camaderry rising over the north side of Glendalough in Wicklow, which has taken its name from a pass at its base:—*Céim-a'-doire*, the pass of the *derry* or oak-grove.

This word, as used in local names, is often joined with *cos* to form the compound *cois-céim*, meaning literally foot-step, but still applied to a narrow road or pass. This term has given name to the hamlet of Kishkeam in the parish of Kilmeen in Cork; to Cushcam near Dungarvan in Waterford; and to the river Kishkeam which joins the Feale in its upper course near the meeting point of Cork, Kerry, and Limerick. South-east of the Twelve Pins in Galway there is a lake called Cushkeamatunny, the step or pass of the fox (*sionnach*: see Coolashinny in 1st Vol.).

Alp, a mass. The Gaelic word *alp* or *ailp* signifies a mass or lump: one of its diminutives, *ailpin*, is in familiar use among the English-speaking people of Ireland, who call a stick, or *shillelah*, with a knob on the lower end, an *alpeen* or *clehalpeen* (*cleath*, a wattle: see Dublin in 1st Vol.): a *clehalpeen* is the most improved form of stick for fighting. We have just one mountain in all Ireland whose name is derived from this word *alp*, namely, Slieve Alp in the barony of Erris in Mayo, about six miles inland from Blacksod Bay. Whether the name of our Alp is the same Celtic word as the name of the great Alps is a question outside my province.

Round hollow. *Crón* is a very uncertain term to deal with; for it has several meanings, and it is often very hard to know the exact sense in which it is applied. In Wicklow and Carlow and the adjoining districts, the people—when Irish was spoken—often applied it to a round basin-like hollow. *Crone* itself is the name of several places

in Wicklow ; Cronebane near the Wooden Bridge Hotel, is well known for its copper mines, and Cronroe near Rathnew, for the beauty of its scenery ; the former signifies white, and the latter red, hollow. Cronybyrne near Rathdrum signifies O'Byrne's hollow (*y* representing *O* ; see p. 137) ; and the place is still in possession of an O'Byrne.

In some of the eastern counties—especially in Dublin—they apply the word *slád* or *slade* to a stream running in a mountain valley or between two hills. I know a little stream near Kilbride in Wicklow—near the source of the Liffey—called Slaudnabrack, the stream of the trouts : and one of the chief tributaries of the Dodder, at the head of Glennasmole, is called Slade Brook. There is also the Slade of Saggart, a beautiful mountain pass, near the village of Saggart in Dublin.

Sandbank. *Dumhach* is used on some parts of the coast to signify a sandbank ; but it is very difficult to separate the word from *dumha*, a grave mound, and from other terms approaching it in sound. A very excellent example of its application is seen in Dough Castle near Lehinch in Clare, which the Four Masters, when recording the death there in 1422 of Rory O'Connor, lord of Corcomroe, call *Caislen-na-dumhcha*, the castle of the sandbank ; and it was most aptly so called, for it is built on a large mound altogether formed of sea sand. There are other places in Clare also called Dough, while another form of the name, Doagh, is common in several of the northern counties.

The word *beartrach* means a sandbank ; and in a secondary sense it is often applied in the west of Ireland to an oyster bank. A very characteristic example of its use is found in the name of the little island of Bartragh at the mouth of the Moy.

near Killala, which is remarkably sandy—in fact formed altogether of sand thrown up by the meeting of the tide and river currents. The point of land jutting into Clew Bay, opposite Murrisk Abbey, at the base of Croagh Patrick, is called Bartraw. There is a well-known sea inlet in Connemara called Bertraghboy, which must have received its name from some point on its shore, for it means yellow sandbank.

CHAPTER XXII.

QUAGMIRES AND WATERY PLACES.

IN the sixth chapter of Part IV. of the First Volume, I have treated of several terms which designate marshes, and have given many names derived from them. But besides these there are various words denoting swamps, quagmires, sloughs, puddles, and watery places of all kinds; and these I now propose to enumerate and illustrate. And here it is necessary to reiterate a remark made in the beginning of the fore-mentioned chapter:—that while many places that derived their names in distant ages from their marshiness are still as marshy as ever, others—and perhaps the greater number—have been drained, and the names are no longer correctly descriptive of physical character.

The Four Masters, when mentioning the place now called Bellaugh near Athlone, call it *Lathach*, which signifies mud, a slough, a puddle, a miry spot; and this word gives name to a good many

places. It is seen in its simple form in Lahagh, east of Templemore in Tipperary, in Laghey near Dungannon in Tyrone, and in Laghy in Donegal; while we have Laghaghglass, green slough, in Galway. As a termination it usually takes some such form as *lahy*, as in Monalahy, north of Blarney in Cork, the *moin* or bog of the puddle; Gortnalahee in the same county, and Gortnalagh near Castleconnell in Limerick, both signifying the field of the miry place. The diminutive, Laheen (little slough), is also the name of several places in Cavan, Donegal, and Leitrim.

Abar signifies generally a mire or puddle—sometimes a mire caused by the trampling of cattle in a wet place; and occasionally it is understood to mean a boggy or marshy piece of land. The word is interesting, inasmuch as it may be—and indeed has been—questioned whether it is not the same as the Welsh *aber*, a river mouth, corresponding with our word *inbher*. I do not believe that it is, for I think it quite improbable that we should have, running parallel in the Irish language, two different words corresponding with the Welsh *aber*, unless we got one of them by borrowing from the Welsh, which I think equally unlikely. It is found forming a part of names chiefly in Donegal, and occasionally in the adjoining counties.

There is a place near Kilmacrenan called Ballybuninabber, whose name signifies the town of the *bun* or end of the mire. A muddy little stream in the parish of Innishkeel in the same county, is called Abberachrinn, i. e. (the river of) the miry place of the *crann* or tree. Sometimes it becomes *ubber*, as in Buninubber near the north-eastern shore of Lower Lough Erne, the same name as Bunnynubber near Omagh, the *bun*, end, or bottom, of the mire.

The word *salach* is applied to anything unclean or filthy, and has several shades of meaning; but topographically it is applied to a mere dirty place—a place of puddle or mire. It often takes the form of *slough* and *slagh* in anglicised names, as we see in Curraghslagh near Clogheen in Tipperary, the dirty *curragh* or marsh—a name which takes the form of Curraghsallagh in Roscommon. So also in Crannslough in Tyrone, dirty tree, which I suppose took its name from a tree growing in a miry spot.

The meaning of the anglicised termination *salagh* is however, often doubtful; for the Irish word *saileach*, a place of willows, often assumes this very form; and here, as in all such cases, we must be guided by the local pronunciation or tradition, or by the original Irish spelling, if we can come at it. It would be impossible to tell what Kilsallagh means as it stands; for *kil* might be either wood or church (*coill* or *cill*), and *sallagh* either a dirty place or an osier plantation. But the Four Masters when they mention Kilsallagh near Ardagh in Longford, clear up the doubt, so far as that place is concerned, for they call it *Caill-salach*, miry wood. And it is pretty certain that this is the interpretation of all the other Kilsallaghs, of which there are eight in different parts of the country; in several of them, indeed, I know that this is the popular explanation. All these places called Rath-sallagh must have taken their name from a *rath* or fort surrounded by a miry ditch; for everywhere the traditional translation is dirty fort, with which the local pronunciation agrees. Ardsallagh is the name of several places, including a parish in Meath: but it would not be safe to give a general translation:

all that can be said here is that it means either miry height or the height of shallows.

From the word *crith* [crih], to shake, several terms are derived, which are applied to morasses of that kind which the peasantry call "shaking bogs." With the addition of the postfix *lach* (p. 5) it gives name to Creelogh in Gorumna Island in Galway, to Creelagh near Rathdowney in Queen's County, and to Crylough in the parish of Ballymore in Wexford—all meaning a shaking-bog. In the oblique form we have the same word in Crilly, the name of some places in Donegal and Tyrone; and in the latter county, near Dunganon, there is a small lake called Lough Nacrilly, the lake of the morass.

Another derivative of the word, with still the same meaning, is *crithleán*, which gives name to Crillan near Kesh in Fermanagh, and to Crillaun in Mayo; Loughcrillan in the parish of Inishkeel in Donegal, the lake of the shaking-bog. With the diminutive termination *án*, followed by *ach* (see pp. 3, 20, *supra*) we have Crehanagh, the name of a townland near Carrick-on-Suir, which, though now for the most part good dry land, was such a dangerous quagmire a little more than a century ago, that the people thought it was only a miracle that enabled a fugitive to cross it, when escaping from a troop of dragoons.

Criathar [crihar] signifies a sieve (*criathar*, *cribrum*, Z. 166), and it is derived from *crith*, to shake (by the addition of *r*; see p. 12), in allusion to the manner in which a sieve is used. This word is also applied, chiefly in the north and west of Ireland to boggy or swampy places, or to broken land intermixed with quagmires and brushwood, either on account of their being cut up with holes or pits (like a sieve) or from shaking under the foot. There is a place called Creehar-

more (great sieve) on the Roscommon side of the Suck a little below Mount Talbot. Drumin-acrehir in the parish of Columkille in Longford, is the little ridge of the sieve; but this was probably so called because the people used to winnow corn on it. It is generally not *criathar* itself however that is used, but a derivative from it. The Four Masters (at A.D. 1496) designate a morass by *criathrach* (suffix *ach*, p. 3); and Mac Firbis (Hy F., p. 202) mentions "the three townlands of *Criathrach*;" this name is still retained by the natives when they speak Irish, but the place, which is situated one mile from Ballinrobe, is called in English the "Demesne of Creagh" In Mayo and Tipperary there are places called Creeragh, which is a correct anglicised form of *criathrach*. The diminutive gives name to Creeran in Monaghan, and Creeraun in Galway. Macreary in the parish of Kilmurry in Tipperary, the plain of the shaking-bog.

According to Cormac's Glossary, the primary meaning of *múch* is smoke:—"Múch, i.e. the name proper for smoke: unde dicitur *muchud* (to smother)." From this word *múch*, in its secondary sense of "to suffocate or smother," is derived the diminutive *múchán*, which is applied to a morass, probably from some fanciful notion that in such a place men or beasts are liable to be suffocated. There is a little lake on the railway line, two miles from Newmarket-on-Fergus in Clare, called Mooghaun Lough, in which great quantities of gold antiquities were found in 1854; and this name very well represents the sound of the original Irish. The same word gives name to places now called Moohane in Kerry and Limerick. Knockamoothane near Listowel in Kerry, the hill of the quagmire; Curraghmoghaun in the parish

of Clooney in Clare, the smothered *curragh* or marsh.

Gréach is a mountain flat, a level moory place, much the same as a *reidh*, explained in the First Volume. It is very common as an element in townland designations in the counties of Cavan, Leitrim, Roscommon, Monaghan, and Fermanagh; and it is found also, but less frequently, in some of the counties bordering on these. Greagh, the usual anglicised form, is the name of several places; Greaghawillin in Monaghan, the mountain flat of the mill; Greaghnagleragh in Fermanagh, of the clergy (*cleireach*); Greaghnagee in Cavan, of the wind (*gaeth*).

The word *muing* signifies, according to O'Donovan (App. to O'R. Dict. *in voce*), "a sedgy morass, a flow-bog or shaking-bog." I think there can be no doubt that this word is merely an oblique case of *mong*, long hair (p. 340); and this opinion is strengthened by the fact that *muing* is also used to denote a horse's mane. From this it will appear that the places whose names are derived from *muing* were so called in the first instance from the long mane-like sedgy grass they produced; exactly like those from *mong*, *gruag*, &c. (pp. 340, 341, *supra*).

This word, as a local appellative, is almost confined to the south and west of Ireland. In the beginning of names it is usually made Muing and Moyng, which are themselves the names of some townlands; Muingnaminnane east of Tralee, the sedge of the kids; Muingbaun in Galway, white sedge; Muingatogher in Mayo, the *muing* of the *togher* or causeway.

In the end of words—as a genitive—it assumes several forms, all easily recognisable. Coolmuinga near Kilrush in Clare, the *cúl* or back of the

morass; and with the same form, Barnamuinga near Shillelagh in the south of Wicklow, the same as Barrawinga near Rathdowney in Queen's County (*barr*, the top). The *m* becomes aspirated in this last name, as well as in Derryvung in the parish of Kiltullagh in Roscommon (*derry*, oak-grove), a well-known morass, which is accessible only on one side; also in Ballinwing north-east of Carrick-on-Shannon, and Moanwing near Rathkeale in Limerick, the townland and the bog, of the sedgy morass.

Cladach or *clodach*, a word in general use along the western coast of Ireland, from Donegal to Kerry, signifies a flat stony sea-shore—stony as distinguished from a *traigh* or sandy beach. The Rev. William Kilbride, in an article on the "Antiquities of Arranmore" (Kilk. Arch. Jour., 1868, p. 108), states that the people use *traigh* to designate that part of the beach between high and low water mark; the *cladach* lies above the *traigh*, and the *duirling* higher still; and O'Donovan makes much the same statement (Appendix to O'R. Dict., *voce*, *cladach*)—designating *cladach* as "a flat stony shore." The best known example of the use of this word is the Claddagh, a suburb of Galway, now inhabited chiefly by fishermen. But it undergoes several modifications of pronunciation, as if written in Irish *cladhdach*, *claodach*, and *claoideach* [clydagh, claydagh, cleedagh]; and in its signification it is also varied. In one or all of these various forms it is known over Ireland; and inland it is very commonly applied to a muddy or miry place; to the muddy bank of a lake or river; and to a river with a sluggish course, and muddy, miry banks. This last is its most usual signification, but it would appear that in its application to a river, it sometimes

carries with it the meaning attached to it along the western coast—a stony water margin—for I know some rivers to which it gives name, in no degree muddy or sluggish—mountain torrents rather, having their beds strewn with stones brought down from the glens in which they rise.

This twofold meaning corresponds with the explanation of the word given in Peter O'Connell's Dictionary:—"Cladach, the sea-shore or strand; dirt, filth, slime, puddle." Which of these two meanings the word bears must be determined in each case by local knowledge.

There are numbers of rivers all over Ireland, whose names are formed from this word; and in many cases they have, in their turn, given names to townlands, villages, and parishes. The village of Clady lies on the Tyrone side of the Finn, four miles from Strabane; there are several townlands of the same name in Tyrone, Antrim, and Armagh; Clydagh is equally common in some of the western and southern counties; and there is a parish in Queen's County called Cloydagh. Clodagh occurs several times in Kerry; near Killarney we find the word in the form of Cleedagh; and in another place an *r* is inserted, making the name Clodragh.

The little river Clody, flowing from the slopes of Mount Leinster into the Slaney, gave the name of Bunclody to the pretty village at its mouth (*bun*, a river mouth), which has been lately put aside for the new name, Newtownbarry. Cleady is the name of a small tributary joining the Roughty a little above Kenmare; the river Clodiagh runs into the Suir through Portlaw and the demesne of Curraghmore; another stream of the same name flows by Tullaghmore: and still another runs into the Nore three miles below Inistioge. The Clyda stream joins the Blackwater near Mallow; the

river Claddagh falls into upper Lough Erne after flowing through the village of Swanlinbar; and Lough Nacung in Donegal pours its surplus waters into the Atlantic by the river Clady, opposite Gola island.

We have, in a few instances, the authority of ancient documents for the orthography of this name. Clady in Tyrone is called *Claideach* by the Four Masters, when they record a battle fought there in 784, between the Kinel-Owen and the Kinel-Conall; and the Annals of Ulster, recording the same event, write the genitive of the name *Cloitigi*, which points to a nominative from *Cloit-each*.

It will be observed that all these are derived from the root *clad* or *cloed*, to which the adjectival termination *ach* has generally been added: but in one case—Clodragh, already mentioned—the termination is *rach* (see p. 7), all which implies that those who gave the names had a distinct perception that they were building on *clad* or *cloed* as a foundation.

Caedh [quay, kay] signifies a quagmire or marsh—occasionally a wet natural trench; and though not in very common use, it occurs in each of the four provinces. In Scotland and Ulster and in some parts of Connaught, it is still retained with its proper meaning by the English-speaking people, in the word *quaw*, which is used for a quagmire. Its several anglicised forms retain fairly enough the original pronunciation. One of these is exhibited in the name of Kye in the parish of Clooncruff in Roscommon. There is a little hill near Silvermines in Tipperary, called Keywee, *Caedh-bhuidhe*, yellow marsh; and in the same county, west of Nenagh, is Bawnakea, the *bawn* or green field of the *quaw*. In the north of Done-

gal, near the village of Millford, is a little lake called Lough Nakey ; in Limerick we have Bunkey, the *bun* or end of the morass. In Dublin it forms part of the name of Coolquoy, west of Swords, the back (*cul*) of the quagmire. Keyanna about four miles east of Limerick city, is merely a plural form, and signifies quagmires.

Feith [feah] is used in some places to designate a boggy stream, a stream flowing through a marsh or a trench ; in other places a soft, boggy, or marshy place : the former is its general signification. Four miles north west of Thurles is the townland and demesne of Dovea, which is mentioned by the Four Masters, and called by them *Dubhfeth*, black boggy stream or marsh. There is a place called Baurnarea in the parish of Shankhill in Kilkenny, the top of the marshy stream ; and near Lismore in Waterford is Monafehadee, i. e. *Móin-na-feithe duibhe*, the bog of the black quagmire.

Bréan, which signifies putrid, foul, fetid, or stinking, is often applied to spots that omit an offensive smell. There are various circumstances that may originate foul smelling exhalations from land. One of the indications that led Colonel Hall to the discovery of copper mines at Glandore in Cork, was the fetid smell emitted from a fire of turf cut in a neighbouring bog, which turned out to be strongly impregnated with copper ; this bog was known as the "stinking bog" (*móin bhréun*) ; and the people had it that neither cat nor dog could live in the house where the turf was burnt.* There is a place called Brenter in the parish of Inver, east of Killybegs in Donegal, whose name is in Irish *Bréan-tír*, stinking district ; and it

* See Mrs. Hall's Ireland, I. 142.

got this name from the strong sulphureous smell of a spa which is in the townland. There was a celebrated district of the same name lying north-east of Mount Callan in Clare, which is often mentioned in the annals (always as *Brentir*), but I do not know why it was so called. In most cases places with names of this kind are swamps, pits, or bogs, which emit foul odours from decaying animal or vegetable matter.

There are ten townlands in various counties, called Breandrum, stinking ridge. Breanshagh, east of Castlemaine in Kerry, and Breansha near the town of Tipperary, both mean fetid land; the latter part of each name being merely the termination *seach* (p. 9). The two diminutive terms *Glanóg* and *Brenóg* are often applied to small streams or inlets of the sea, but in opposite senses. The former, which is from *glan*, clean, is used to designate a bright clear little stream, flowing over a gravelly bed. There was a stream of this name near the castle of Cargins in Galway, which is mentioned by the Four Masters as the scene of a battle in 1469. *Glan* itself was sometimes given as a name to wells; for we read in O'Clery's Calendar that, before the time of St. Patrick, Donaghmore in Tyrone was called *Ros-Glanda* (wood of *Glan*), and that it took this name from a well called *Glan*. The diminutive in *án*—*Glannan*—which was originally applied to a clear stream, is now the name of a townland in the parish of Donagh in Monaghan. The other term *Brenóg*, is, on the contrary, a foul, lazy-flowing, fetid stream. The Four Masters mention a place called *Bun-Brenoige*, the mouth of the *Brenog*, in the townland of Lissadill near Drumcliff in Sligo. The adjective form *Breanagh* (with the same meaning) gives name to a little stream in Kerry,

joining the Feale in the upper part of its course; and there is a place called Breany (an oblique form of the last name) near Ardagh in Longford.

The level, soft, meadow-land or holm—often swampy and sometimes inundated—along the banks of a river or lake, is generally called *srath*. It is a very common term in Irish local names; and it is often greatly disguised by inflection and corruption. Its most correct anglicised forms are Sra, Srah, and Sragh, which are the names of numerous places. But a *t* usually becomes inserted between the *s* and the *r*, in accordance with a euphonic law noticed in First Volume (Part I., Chap. III.); as in Strabane in Tyrone, which took its name from the meadow land along the river Mourne, and which the Four Masters write *Srath-bán*, the fair or whitish river-holm. Under the influence of this corruption also, the simple word becomes Straw in the names of some townlands in Derry. There is a parish in Carlow and another in Queen's County, called Straboe, a name which signifies *srath* of the cows. Straness near the town of Donegal takes its name from a cataract—*Srath-an-casa*, the holm of the waterfall.

This word is exhibited as a termination in Ballinastraw, the name of several places in Carlow, Wicklow, and Wexford, and in Ballynasrah in King's County, both meaning the town of the river-holms. In the end of names, when it is in the genitive singular, the *s* is usually eclipsed by *t*, which considerably disguises the word; in this form it is seen in Mullantra near Kingscourt in Cavan, *Mul-an-tsraitha*, the hill-top of the *srath*; and in Corrintra near Castleblayney in Monaghan, the round hill of the river-holm. Ballintra, the name of several places, is usually anglicised from *Baile-an-tsraitha*, the town of the *srath*; but in a

few cases it is differently derived (see Ballintra in 1st Vol.). The word is greatly disguised in Dowra in the north-west of Cavan, near the source of the Shannon, which the people there pronounce *Damh-shrath* [Daw-ra], i.e. ox-holm—the *srath* of the oxen (see Devenish, 1st Vol.).

The word *mín* [meen] signifies fine or smooth, and it has several other shades of meaning which need not be noticed here. It is used in its proper sense in Clonmeen and Cloonmeen, the names of several townlands—*Cluain-mín*, smooth meadow; and in Barmeen near Cushendun in Antrim, the smooth *barr* or hill-top.

Topographically it is often applied to a green spot, comparatively smooth and fertile, producing grass and rushes, on the face of a mountain, or in the midst of coarse rugged hilly land. It is used all over Ireland, but is far more common in Donegal than in any other part of the country. There are upwards of 230 townlands whose names begin with this word, in the anglicised form of *meen*, about 150 of which appear in Donegal alone, 36 in the rest of the Ulster counties, and something over 40 in the other three provinces.

Its application in this sense will be understood from the following examples. Meeniska near Kilbeggan in Westmeath signifies the *meen* of the water (*uisge*)—a wet mountain meadow; Meenbane near Stranorlar in Donegal, Meenvane near Skull in Cork, and Meenwaun near Banagher in King's County, are all anglicised from *Mín-bhán*, whitish field. There are two places in Donegal, one of them near Stranorlar, called Meenagrauv; the *r* here represents *n* (as *crock* for *cnoc*: see 1st Vol.), while the *g* eclipses *c*; and the full name is *Mín-na-gcnamh*, the mountain-meadow of the bones (*cnamh*)—a name which

would appear to indicate the site of a battle. In the parish of Donaghmore in Cork is a place called Meenahony; and there is another place of the same name in Donegal, of which the Irish form is *Min-a'-chonaidh*, the mountain-field of the fire-wood.

One of the plural forms of this term in its present application is *minte* [meenta], which appears in Meentanakill near Inver in Donegal, and in Meentyflugh in the parish of Kilmeen in Cork, the former signifying the *meens* of the church, and the latter wet mountain-fields. A diminutive form is seen in Meentoges in the parish of Kilcummin in Kerry, i.e. small green spots. (See also p. 416.)

Leana means in general a wet or swampy meadow—grassy land with a soft spongy bottom. The word is in use more or less all over Ireland, but it is commoner in Ulster than in the other provinces. In Derry it is used to signify any green field, meadow, or pasture land; but its usual meaning is the one first given. In its simple form it gives name to the parish of Leny in Westmeath, as well as to the townland of Leany near Corrofin in Clare; and Lenamore, great wet-meadow, is the name of many townlands scattered through several counties. Near the town of Antrim is a townland with the half English name of Quarter Lenagh, that is, the wet-meadow quarter; and in the parish of Aghnamullen in Monaghan, we have Tievaleny, the hill-side of the meadow; Moanleana, near Newcastle in Limerick, the bog of the wet-meadow. The plural *léantaidhe* [leanty] is exhibited in Aghalenty near Letterkenny in Donegal, the field (*achadh*) of the wet-meadows.

In most parts of Ireland the people understand and habitually use the word *slug* in the sense of

swallowing drink—gulping it down quickly and greedily. Lever's witty Irish soldier, Maurice Quill, used to creep among his comrades in the heat of battle, holding in his hand a can of ale, and saying, while he offered each poor fellow a drink, "Here, take a *slug* before you get a *bullet*." The Irish form of this word is *slog*, and it is often applied to a swallow hole in a river or lake, that is, a deep pool with an open at bottom, from which the water escapes as fast as it enters—often with a gurgling noise. Such pools often gave names to places; and the word *slog* assumes various anglicised forms, which are, however, seldom so far removed from the original as to be difficult of recognition.

Lough Slug—the lake with the swallow—is the name of several small lakes in Donegal. A common derivative is *slogaire* [sluggera], literally a swallower, i. e. topographically a swallow-hole, which gives name to Sluggara near Cappoquin in Waterford, to Sluggary south-west of Limerick city, and to several other places. The *s* is eclipsed in Parkatluggera near Dungarvan, *Paire-a'-tslogaire*, the swallow-hole field. One mile from Mitchelstown in Cork is the townland and wood of Glenatlucky, the name of which is in Irish, *Gleann-a'-tslogaidhe*, the glen of the swallow-hole. The south Munster pronunciation of this termination is seen in Foilatluggig, a little rocky inlet off Kenmare Bay near Ardgroom Harbour—the *foil* or cliff of the swallow-hole. There is a village called Creeslough, near the mouth of Sheephaven in Donegal, five miles south-east of Dunfanaghy, which took its name from a little lake. In this name a different Irish word is used, viz. *craos*, gluttony:—*Craos-loch*, a lake that swallows up everything.

Dobhar [dovar, dower] is one of the many Irish terms for water, corresponding to the Sanscrit *dabhra*, the sea (Pictet). Cormac Mac Cullenan, in his Glossary, remarks that *dobhar*, water, is common to the Irish and the Welsh languages; and from it he derives the Irish name for an otter, viz., *dobhar-chu*, which literally signifies water-hound. One of the rivers in the south-west of Donegal was anciently called *Dobhar*; for in a poem in the Book of Fenagh, we are told that the old territory of Banagh extended from the river *Edhnech* (the Eany at Inver) to the "Bright *Dobhar* which flows from the rugged mountains." This name is now, however, obsolete.

The simplest modern form of this word is Dower, which is the name of a place one mile east of Castlemartyr in Cork, so called from a little river which runs for some distance underground; and there is a townland of this name also in the parish of Kilnamanagh, Roscommon. Another form is seen in Dore in the parish of Tulloghobegly in Donegal. The name of Bunderan in Donegal (the *bun*, end, or mouth of the Doran) shows that the little river flowing into the sea at the village must have been anciently called the Doran; and although there is no documentary evidence that I am aware of for the original form of this river name, there is little doubt that it is a diminutive of *Dobhar*—*Dobharan*, little water—little when compared with the adjacent rivers Drowes and Erne. In Scotland this diminutive is exactly represented in the name of the river Doveran, in which the *v* sound of the *h* is preserved, while it is lost in the Irish.

Dur is given by O'Reilly as meaning water; but I have never met it in any Irish text. Although it does not enter extensively into names, it is

venerable for its antiquity as a topographical term ; for Ptolemy, in his map of Ireland, has given the name of Dur to a river in the west of the island. There are several local names in various parts of the country, which must be derived from this word. In Antrim, Kerry, King's County, and Longford, we find townlands called Doory, the anglicised representative of the Irish *Dúire*—as the people still call it—which is probably an abstract-noun formation, signifying wateriness or watery land. There is a parish in Clare, now called Doorra, which represents the genitive of *dúr*, the Irish name being *paráiste-dhúire*, the parish of the *Dúr* or water ; and this parish was anciently, and is still, celebrated for its abundance of water, marsh, and bog. The adjective form Dooragh is the name of a place near Stewartstown in Tryone.

A meeting of any kind would be designated by *comhrac* ; and from this general signification come two of its principal secondary meanings :—first, the meeting of rivers or roads ; and second, a combat, i. e. the meeting of opposing sides in battle. We have these two meanings perpetuated in local names, and it is often impossible to distinguish them without some local history or tradition to guide us. But it is certain that far the greater number of such names are derived from river confluences. The Four Masters, at the year 1473, have a record of a battle between the Mac Rannals and some of their neighbours, fought near the village of Carrigallen in Leitrim. The people still retain a vivid tradition of this event, and point out the townland of Clooncorick near Carrigallen as the scene of the combat. Here we have history and tradition both agreeing ; and although historical names very seldom originated

so late in the fifteenth century, yet we can hardly avoid the conclusion that the place got its name from the event: *Chuain-comhraic*, the field of conflict. There is a place of the same name in Fermanagh, and another called Cloncorrig in Tipperary.

About five miles north of Borrisokane in Tipperary, near the shore of Lough Derg, there is a little village called Carrigahorig, where, according to a record in the Four Masters, some battles were fought in 1548. Here however the coincidence is merely accidental, for the name is older than the sixteenth century, and was not derived from the battles mentioned by the annalists. The correct orthography is preserved in the record:—*Carraig-an-chomhraic*, the rock of the meeting; but I cannot tell whether the name originated in a battle or in a confluence of streams.

This word in its simple form gives name to several places in Cavan, Derry, and Tyrone, now called Corick: Corick near Clogher in Tyrone, was so called because it is situated near the confluence of the two rivers Blackwater and Fury. The two great roads from Castlebar and Crossmolina to Belmullet in Mayo, meet at a bridge over the Owenmore river, about eleven miles from Crossmolina, where two small streams join the Owenmore. For ages before the bridge was built or the roads made, there was a ford at this spot across the Owenmore, which, from the meeting of the streams, was called *Bel-atha-a-chomhraic*, the ford mouth of the confluence; and this name is now applied to the bridge, in the anglicised form Bellacorick, which very well represents the sound of the long Irish name. There is a place of the same name in Clare, near the mouth of the little river Owen-slieve, in the parish of Clondagad, for the Irish

name of which we have the authority of the Four Masters, who write it *Bel-atha-an-chomhraic*; but it is now corruptly called Ballycorick.

In Cormac's Glossary the word *inesclund* is explained "*sribh luath no tren*," "a swift or strong stream." This word has long been obsolete in the language, but it still remains in the names of a good many places. The parish of Dromiskin in Louth takes its name from a very ancient ecclesiastical establishment built on a rising ground—said to have been originally founded by St. Patrick—which is often mentioned in the annals, and which still retains a round tower—a vestige of its former importance. Its old name is *Druim-ineasc-lainn* [Druminisklin] as we find it in many Irish documents, and this name is retained to this day by the old people who speak Irish; it signifies the *drum* or ridge of the strong stream. There are in the county Cavan two townlands, one near Ballyjamesduff, the other near Belturbet, whose names are the same as this, but more correctly anglicised Druminisklin; and in Meath, near the village of Moynalty, is another, which is incorrectly modernised Druminiskin.

This root-word is seen also in Cloonisklin near the village of Ballinlough in Roscommon, the meadow of the rapid stream. In its simple form it gives name to two townlands in Tyrone, called Inisclan, and to another called Inisklin in Fermanagh. In accordance with a well-known custom (prefixing *f*; 1st Vol., Part I., c. II.) this word is often found beginning with *f*; and so we have five townlands in Galway, Roscommon, Leitrim, and Sligo, with the names of Finisklin, Finisklin, and Finisklin. The word has its original application as the name of the little river Finisklin, which joins the Breedoge two miles

north of Frenchpark in Roscommon. It must be observed that in a few of the above-mentioned places there are now either very trifling streams or no streams at all; from which we must infer, either that there has been considerable physical change in those places, or that Cormac's explanation does not apply to the whole of Ireland.

Lin [leen] means to fill; connected with Lat. *plenus*. The diminutive *lionán* [leenaun], which means filling or flowing, is used pretty often as a topographical term. Sometimes it is applied to creeks on the sea-shore where the tide flows in. It is in this sense no doubt that it gives name to the well-known hamlet called Leenane, near the head of Killery Bay in Connemara, which is called by the Four Masters, *Lionan*, or more fully, *Lionán-chindmara*, the *linan* or tide-filling spot at the head of the sea (*ceann-mara*, head of the sea: see Kenmare, 1st Vol.); and to Leenane near Crookhaven, west of Cape Clear island in Cork, which is situated on a narrow tidal channel. There is a small lake called Lough Aleenaun, the lake of the filling or flowing, four miles east of Kilfenora in Clare, which in dry summers supplies the surrounding district with water.

Linn signifies a pond or pool, water, the sea; and it occurs in local names, but only as meaning a pool or pond. The English-speaking people of Scotland retain the word to the present day, but they apply it to a waterfall:—

“Whyles owre a linn the burnie plays.”

“Let me in for loud the linn
Is roarin' o'er the warlock craggie.”

Here however the word was transferred from the pool which is under every waterfall, to the water-

fall itself; just as happens sometimes in Ireland in the case of the word *lug*, which properly means a basin-shaped hollow in the side of a mountain, but which is now in a few cases applied to the mountain itself (see *Lugduff and Lugnaquilla*, 1st Vol.).

This word is very ancient as a topographical term, and enters into names, not only in Ireland, but also in Great Britain and on the continent. It helps to form a few important names in Ireland, some of which have already been discussed in the First Volume; but it is not in very general use. At the point where the two rivers Glyde and Dee in Louth meet, two miles south east of Castlebellingham, the waters expand into a sort of lake, just before they enter the sea. This little expansion was anciently called *Linn-Duachail* or *Linduachaille*; and the mouth of the stream was called *Casan-Linne* (the path of the pool). There was here in former days a celebrated monastery which flourished for a long time, and it took the name of *Linduachail* from the little river-lake on the shore of which it was situated. Tighernach records at the year 700, the death of St. Colman of *Linduachail*, and the same record is found in several other authorities. At a later period the Danes had a settlement at the same spot, and we owe to them, no doubt, the effacement of every vestige of the ancient monastic establishment. St. Colman is commemorated in the martyrology of Aengus, and the writer of the gloss quotes a legend to account for the name of *Linduachail* (the pool of *Uachall*): that before the time of Colman, a demon named *Uachall* infested the waters of the lake, from which he often rose up and did great mischief to the people. The two parts of the name *Casan-Linne* are still preserved

in two different denominations, the former in Annagassan (for which see 1st Vol), and the latter in the Linns, which is the name of a townland lying between the river Glyde and the sea.

In the parish of Clonelty, near Newcastle in Limerick, there is a townland taking its name from a ford called Aughalin, the ford (*ath*) of the *lin* or pool; and a ford on a little river in the parish of Ballybrennan in Wexford, has a name with a like signification; it is now called "The Ford of Ling," and it takes its name from a pool at the mouth of the river. Near Clogher in Tyrone, is a place called Cloghlin, the stone of the pond; Cushaling—the foot of the pond—is a small river giving name to two townlands, about half-way between Rathangan and Edenderry.

Cong, conga, or cunga means a narrow neck, a strait where a river or lake contracts, the stream by which one lake empties itself into another very near it. It appears to be connected with *cuing*, which is the common word for the yoke borne by horses that are harnessed to a chariot or carriage. This term belongs chiefly to the north-west of Ireland; it is common in Donegal, where indeed it is a living word among the old natives who speak Irish; and it is found as a local appellative in this county, as well as in Mayo, Galway, and Tyrone. An admirable example of its application is seen in Lough Nacung, a pretty lake at the base of Errigle mountain in the north-west of Donegal. This lake is connected with another—Dunlewy lake—by a very short and narrow strait, which is now called "The Cung," and which has given name to Lough Nacung, the lake of the "cung," or neck. Another *cung* connects this—which is called Upper Lough Nacung—with Lower Lough Nacung, from which the townland of Meenacung

(*meen* a mountain meadow) takes its name. The narrow passage between Lough Conn and Lough Cullin in Mayo, now crossed by a road and bridge, has given name to Cungmore point, lying near the crossing.

The best known example of the use of this word is Cong in Mayo, which derived its name from the river on which it is situated, connecting Lough Mask with Lough Corrib. But though this is the most remarkable place in Ireland of the name, the river is by no means a good characteristic example of a "cong," for it is somewhat scattered and partly subterranean. The great abbey of Cong is celebrated as being the place where Roderick O'Connor, the last native king of Ireland, past the evening of his days in religious retirement; and it still exhibits in its venerable ruins many vestiges of its former magnificence. It was either founded originally by St. Fechin in the seventh century, or was dedicated to his memory; and hence it is called in Irish documents *Cunga* or *Conga Feichin*.

Lough Cong is the name of a small lake south-east of the Twelve Pins in Connemara; and there are two townlands, one near Maguire's Bridge in Fermanagh, and the other in Tyrone, with the euphonious name of Congo, all from the same word. The narrow strait connecting Ballycong lake with the lake of Carrowkeribly, in the parish of Attymas in Mayo, five miles south of Ballina, is called *Dubh-conga* by the Four Masters; and the ford over it was anciently designated *Ath-cunga* (Hy F.); this ford is now called *Bel-atha-conga*, the ford-mouth of the *cong* or strait, which has been anglicised to Ballycong, the present name of the small lake.

Buinne. [bunnya—two syllables] means a wave

or flood, any flow of water; and this word, or a derivative from it, is pretty often found forming a part of local names, applied to watery or spewy spots, or places liable to be inundated by the overflow of a river or lake. It is very well represented in Cloonbunny in the parish of Tibohine in Roscommon, the *cloon* or meadow of the flood or stream—a streamy, watery field; and this same name is found in Westmeath, Clare, Longford, and Roscommon, in the slightly modified form of Cloonbony; in Tipperary it is Clonbunny; while Clonbunniagh near Enniskillen exhibits the adjective form *buinneach*. Lisbunny is the name of a parish in Tipperary, and of a townland in Derry, each of which must have been so called from a circular fort whose fosse was flooded.

Watery or oozy places, soft, wet, spongy ground, or spots liable to be overflowed, are often designated by the word *fliuch* [flugh], whose simple meaning is “wet:” *fliuch*, humidus; Z. 66. It is seen in its best anglicised form in Killyflugh near Ballymena in Antrim, the wet wood; and in Glenflugh in Wicklow, near the source of the Liffey, now the name of a mountain, but originally that of a glen at its base:—*Gleann-fliuch*, wet or marshy glen.

The derivative *fliuchanach* signifies a wet or spewy place; it gives name to Flughanagh and Flughany in Leitrim and Mayo; and it comes in as a termination in Gortalughany, the name of two townlands in Fermanagh, the wet *gort* or field—the *f* in the beginning having dropped out by aspiration, under the influence of the article (see 1st. Vol., Part I., c. II.). The word is corrupted in Flegans, about three miles north-west of Athlone, which we find written Flughan in an Inquisition of James I.; and this old spelling, together

with the preservation of the plural form in the present name, shows that the original name is *Fliuchain*, wet places.

From *badh* [baw], meaning to drown, also a wave, comes the adjective *baithe* [bawtha], signifying "drowned." This term is applied to places which are often submerged, or *drowned* with water. I may remark that when the annalists wish to express that the Danes destroyed the sacred books of the churches and monasteries they plundered, by throwing them into water, they often use this very word: that is, they say the books were *drowned* by the Danes; and this shows that the application is not modern.

We see the word (with the *b* aspirated) in Currawatia near Moycullen in Galway, the *drowned* or inundated *curragh* or morass. With the adjectival termination *ach*, it gives name to Bauttagh, west of Loughrea in Galway, a marshy place. Very often it takes the diminutive termination (*óg* p. 28), as in Mullanabattog near the town of Monaghan, the *mullagh* or hill-summit of the morass. This form is well exhibited in the name of the little river Bauteoge running through Stradbally in Queen's County, which richly deserves its name, for it flows lazily through level swampy land, which it always inundates in wet weather. In parts of the west, they change the initial letter to *m*, which gives rise to the forms *máiteog* and *mait-each*; and in this way we have the name of Mauteoge, near Crossmolina in Mayo, and of Mautiagh in the parish of Rossinver in Leitrim, both signifying watery land.

Dry Spots. As many places received names from being wet or swampy, so there were spots which, either by the nature of their surface or by artificial drainage, were dry in comparison with

the surrounding or adjacent marshy ground, and whose names were derived from this circumstance. The only word I will introduce here to illustrate this observation is *tirm*, which is the common Irish word for dry. With the *t* aspirated to *h*, it is seen in Tullyhirm, the name of places in Armagh and Monaghan—*Tulaigh-thirm*, dry little hill. This is also the original form of the name of the parish of Tullaherin near Gowran in Kilkenny, which has been corrupted by a change of *m* to *n* (1st Vol., Part I., c. III.), though the correct anglicised pronunciation, *Tullowheerim*, is still often heard among the people.

CHAPTER XXIII.

SIZE ; SHAPE.

Great ; small. The terms *mór* [more] and *beg*, meaning respectively large and small, are used to express size, both relative and absolute, more than any other words in the Irish language ; and they are in general easily recognised, being almost always spelled *more* and *beg* in anglicised names.

In the parish of Moviddy in Cork, near the southern bank of the river Bride, stands the ruins of Castlemore castle, once the residence of the chief of the Mac Sweenys, and afterwards of the Mac Carthys ; and its name indicates that it was considered the most important fortress of the locality : *Caisten-mor*, great castle. The parish of Castlemore in Mayo, or as it is sometimes called, Castlemore-Costello, because it is in the barony of Costello, in like manner took its name from a castle, which

is called *Caislen-mór* in the annals of Lough Key. Castlemore is also the name of a townland in Carlow. Of the correlative term Castlebeg, small castle, as a townland name, one example occurs north-west of Comber in Down. There is a point of land jutting into the Foyle from the Donegal side, about five miles below Derry, called Culmore, where Sir Henry Docwra erected a fort in the year 1600 ; The Four Masters call it *Cuil-mór*, great corner or angle. The townland of Down-killybegs in the parish of Drummaul in Antrim, is written by Colgan, *Dun-chille-bice*, the fortress of the little church.

Very often these terms were employed to express comparison as to size, between the feature named and some other feature of the same kind in the immediate neighbourhood. There can be no doubt that Inishbeg—small island—in the harbour of Baltimore in the south of Cork, received that name by comparison with the larger island of Ringarogy in the same harbour. So also Bunbeg on the shore of Gweedore Bay in Donegal, was so called from its situation at the mouth of the little river Clady :—Bunbeg, small *bun* or river mouth—small in comparison with the adjacent estuary of the Gweedore river.

In a great many cases the application of these terms originated in the subdivision of townlands into unequal parts. Three miles south of Kanturk in Cork, in the angle formed by the rivers Allow and Blackwater, there is what was once a single townland called Dromcummer; and it took its name from its situation at the junction of the two rivers :—*Druim-comair*, the ridge of the confluence. But this townland was divided into two parts, containing respectively 373 and 249 acres; and the former is called Dromcummer-more, and

the latter Dromcunmer-beg. Sometimes in a case of this kind, the larger portion retained the original name without any distinguishing postfix, while the smaller kept the name with the addition of *beg*; as in the case of Derrycullinan (Cullinan's oak-grove), and Derrycullinan-beg in Leitrim.

Beg is very seldom altered in form by either grammatical inflection or corruption: but the *m* of *mór* is often aspirated to *v* or *w*; as we see in Baravore near the head of Glenmalure in Wicklow, the great *barr* or summit. Occasionally—though seldom—this aspirated sound has been dropped, leaving nothing of the postfix but *ore*. This happens in Inishore, the name of an island in upper Lough Erne, three miles from the village of Lissnaskea, which the Four Masters call "*Inis-mhór* of Lough Barry," the great island of Lough Barry (this last being the local name for that part of Lough Erne).

Like Irish limiting terms in general, these words commonly come after the words they qualify. But not unfrequently it is the reverse. Moraghy is the name of a townland in the parish of Muckno in Monaghan, which signifies great field (*achadh*); but Aghamore, with the same meaning, is a more common name. Rathmore or Ramore, great fort, is a very usual local name; but in the parish of Drumlease in Leitrim, it is made More-rah. So also with *beg*. Rathbeg is a name of frequent occurrence, and signifies little *rath* or fort; but in the county of Louth, a little above Drogheda, is a place called Begrath, which has the same meaning. There is a small island close to the land in Wexford harbour, called Begerin or Begery, which is celebrated as the place where St. Ibar, after having preached the Gospel in

various parts of Ireland, founded a monastery in the fifth century, and established a school, in which he instructed a vast number of students; and the place still retains the ruins of some of the ancient buildings. The name is written in the annals, *Beg-Eire*, which in the Life of the saint is translated *Parva Hibernia*, Little Ireland; but why this epithet was applied to it I cannot imagine. There is another Begerin in the same county, in the parish of Old Ross, four miles from the town of New Ross.

When these terms are translated, *mór* is generally rendered *great* or *big*, and *beg*, small or little. But occasionally we find the former translated by *much*. Muchknock and Muchrath in the parish of Killinick in Wexford, are half translations of Knockmore and Rathmore, great hill and great fort. There is a fine rocky precipice in Howth, just over the castle, the proper name of which is Carrickmore; but it is now beginning to be generally called Muchrock, which seems to me a change for the worse.

The word *mín*, among other significations, means small, and it is occasionally used in the same manner as *beg*. There is a townland on the Blackwater in Meath, three miles above Kells, called Meenlagh, i.e. small lake, which probably took its name from some enlargement of the river. A far better known place is Menlough or Menlo near Galway; this was properly the name of the small expansion of the river Corrib, on the shore of which the village is situated; and in comparison with Lough Corrib it was called *Min-loch* or small lake, which name was transferred to the village and castle. Derrymeen, the name of places in Fermanagh and Tyrone, signifies small *derry*

or oak-grove, that is, composed of small slender trees; and we have Moneymeen in Wicklow, the small-tree shrubbery.

Length. The usual words to express length and shortness of dimensions are *fada* and *garr*. As long as *fada* retains the *f*, it is easy enough to detect the word in anglicised names, for it does not undergo much corruption. Its most correct forms are seen in Knockfadda, long hill, a name of frequent occurrence; and in Killyfaddy in the northern counties, long wood. But it is very often shortened to one syllable, as in Knockfad and Killyfad, the same respectively as the two preceding names. The *f* is often omitted on account of aspiration, which somewhat obscures the word; of this a good example is Banada in Sligo and Roscommon, which very correctly represents the sound of *Beann-fhoda*, as the Four Masters write it, meaning long *ben* or peak. The word is quite disguised in Creewood, a place about three miles north-west from Slane in Meath, which in King John's charter to the abbey of Mellifont, is called Crevoda, representing the Irish *Craebh-fhoda*, the long *crave* or branchy tree.

Shortness. The opposite term to *fada* is *garr* [gar], short; and this is seen in Castlegar, the name of some places in Galway and Mayo, which, in a document of 1586 called "Division of Connaught" (quoted by Hardiman, *Iar. C.*, p. 44, note *g*) is correctly translated "short castle;" Glengar in Tipperary, short glen. Sometimes it comes in the beginning of a name, but in this case it is liable to be confounded with *garbh*, rough; thus Garbally, which is the name of several townlands, in some places means short town, and in others rough town; as Garracloon is translated

in one place short meadow, and in another rough meadow.

Breadth. *Leathan* [lahan] signifies broad. The best anglicised form is *lahan*, which is seen in Ardlahan near the mouth of the river Maigue in Limerick, broad height. But it is very often shortened to *lane*, especially in the north; as in Gortlane near Cushendall in Antrim, broad field; the same name as Gortlahan in the parish of Kildacommoge in Mayo: Lislane in Derry and Tyrone, broad fort.

From the same root as the last (by the addition of *d*: p. 15) comes the noun *leithead* [lehed], which signifies breadth; and we have this term also very often used in local nomenclature. It is seen in its most correct form in Moylehid, southwest of Enniskillen, which is pronounced in Irish *Mul-leithid*, the hill of breadth, i.e. broad hill-top. But like *leathan*, it is often shortened to one syllable, as we see in Carriglead near St. Mullins in Carlow, broad rock.

Narrowness. There are corresponding terms signifying narrow, which are found in names as often as the preceding. The principal is *cael* [kale, keel], which, with its simple adjective meaning, is almost always represented in anglicised names by *keel*. Glenkeel, narrow glen, is the name of some places in Cork, Fermanagh, and Leitrim; Derrykeel, narrow oak-wood.

This word is often applied to a narrow stream, a stream flowing through a long narrow glen, or through a marsh; and it is the usual term also for a narrow strait. It is in some one of these senses that it gives name to all those places called Keel, Keal, and Keale. As applied to a strait, the word is very happily illustrated in Loughna-

dreegeel near Ballyjamesduff in Cavan, the name of a lake, which exactly represents the sound of the Irish *Lough-na-dtri-gcael*, the lake of the three straits, so called because it narrows in three places.

Keelaghy in Fermanagh represents *Cael-achadh*, narrow field; and Keelagh and Keilagh, which are the names of several townlands, are in some places understood to be shortened forms of the same name; while in other places they are considered nothing more than the adjective form *caelach*, i.e. something narrow.

Fat or thick. *Reamhar*, or in old Irish *remor*, is a word which is very extensively employed in the formation of names. It means literally gross or fat; and locally it is applied to objects gross or thick in shape, principally hills and rocks. It is pronounced differently in different parts of the country. In the south they sound it *rour*, and it becomes anglicised accordingly, as in Carrigroure near Glengarriff in Cork, *Carraig-reamhar*, thick rock; Beenroure, gross or thick peak, the name of a hill over Lough Currane in Kerry; and Reenroure, a name frequent in Cork and Kerry, thick *rinn* or point. As we go north the pronunciation changes: sometimes it becomes *rawer*, as in Dunbunrawer near the village of Gortin in Tyrone, the fort of the thick *bun* or hill-base. Elsewhere in the north, as well as in the west, we find the *mh* represented by *v*, as in Killyrover in the parish of Aghalurcher in Fermanagh, thick wood, which I suppose means a wood of thick or gross trees (see Derrymeen, p. 416, *supra*).

In the northern half of Ireland, the aspiration of the *m* is sometimes altogether neglected, and the latter becomes restored in the manner shown

in 1st Vol. (Part I., c. 11.) ; which is exemplified in Killyramer near Ballymoney in Antrim, and in Cullyramer near the village of Garvagh in Derry, both the same as Killyrover. The highest summit on Rathlin Island off Antrim is called Kenramer, fat or thick head; the same name as Canrawer near Oughterard in Galway. The restoration of the *m* is illustrated in a name more familiar than any of the preceding—that of Lough Ramor in the south of the county Cavan, which is an abbreviation of the full name Lough Munramer, for it is called in Irish authorities *Loch-Muinreamhair*. The latter part, which signifies fat-neck (*muin*, the neck), was a man's name anciently pretty common in Ireland; and this lake received its name from some one of the old-world heroes who bore the name.

Twisted. *Cas* signifies twisted:—*Cas-an-tsugáin*, “the twisting of the rope.” The word is exhibited in Cashlieve, the name of a place between Castlerea and Ballinlough in Roscommon, which exactly conveys the sound of the Irish *Cais-shliabh*. twisted *shieve* or mountain.

Crooked or curved. *Cam* signifies crooked (*cam*, *curvus*, Z. 64); but it has other meanings which do not concern us here. Its most frequent application is to rivers and glens; and there is an excellent illustration of its use, and of its Munster pronunciation, in Glencoum or Glencaum, a remarkable defile near Macroom in Cork, crooked or winding glen: there is a Glancam near the railway, five miles north of Blarney, and a Glencoum near Graiguenamanagh in Kilkenny. Several small streams in various parts of Ireland are called *Camlin* and *Camline*—that is crooked or curved line. The river Camowen flows through Omagh in Tyrone; and it well deserves the name:—

Cam-abhainn, winding river. The parish of Cam or Camma in Roscommon, west of Athlone, took its name from a church dedicated to St. Brigid, which is called *Camach* by Mac Firbis (Hy F. 78,) while Cam, the plural Cams, and the adjective form Camagh, are the names of several townlands—names derived originally from curved objects of some kind, such as rivers, lakes, long hills, &c.

The diminutive *Camóg*, in the several forms Cammoge, Commoge, and Commock, is employed to designate various natural features, principally winding rivers. The little river Cammock or Camac, which joins the Liffey near Kilmainham, is so called because it flows through the “winding glen” of Crumlin (which see in 1st Vol.). There is a townland near Enniskillen called Camgart, curved field or garden, a name which in Galway is made Camgort; and Cangort near Shinrone in King’s County, is a corruption of this last form (by the usual phonetic change of *m* to *n*), being spelled indeed by some authorities Camgort. Between Oranmore and Galway, near the ruins of a church and a round tower, a long narrow peninsula juts into Galway Bay, called Roscam, a name which stands exactly as it was written in Irish authorities, and which signifies crooked peninsula.

By the addition of *s* (see p. 13 *supra*) is formed the derivative *camas*, which is applied to a bend in a river, and sometimes to a curved bay; and which in the forms of Camas and Camus, gives names to many places. St. Comgall of Bangor founded a monastery in the fifth century at Camus on the Bann, two miles above Coleraine; it is called Cambas in Adamnan’s Life of St. Columba, and *Camus* in the annals; and it received the name from the curve in the Bann river, near which it is situated. The monastery, which flourished for

many centuries, has quite disappeared; and St. Comgall's ancient establishment is now represented merely by a graveyard. There is a spot on the Suir, two miles north-west from Cashel, which is mentioned by the Four Masters at A. D. 1623, by the name of *Ath-an-chamais*, the ford of the *camus* or winding—for the river curves at one side round a little island; but a bridge now spans the Suir over the ancient ford, which still retains the name of Camus Bridge.

Bends and Slopes. *Crom* means bent, inclined, stooped, or crooked. It is a term of very common occurrence in local names, but many of those of which it forms a part have been already examined. In anglicised names it usually takes the forms *crom* and *crum*, and occasionally *crim*. One of the peaks of the Mourne range is called Bencrom, stooped mountain. Macroom in Cork is written in the Irish authorities *Magh-cromtha* [Macromha]; the latter part is the genitive of the participial form *cromadh*; and the whole name means the sloped or inclining field or plain; which accurately describes the spot on which the town stands, for it is a slope at the base of Sleveen hill. The name corresponds with that of Cromaghy, a place near the village of Rosslea in Fermanagh—sloping field. Cromane and Cromoge, two diminutives, signify anything sloping or bending, and give names to many places: whether they are applied to glens, hills, fields, &c., must be determined by the character of the particular spot in each case. Sometimes they are applied to streams, as in the case of the Crummoge, a rivulet a little south of Borrisoleigh in Tipperary, which, like Loobagh, (p. 424) received its name from its sinuous course.

Claen [clane] has several meanings, one of which—and the only one which concerns us here—

is inclining or sloping. "*Is aire is claen an lis;*" "this is the reason why the fort slopes"—Cormac's Glossary. This quotation naturally calls up Rathcline in Longford, a townland which gave name to a parish and barony, and which itself must have taken its name from a fort situated on sloping ground; and this is the traditional interpretation of the neighbourhood. It is exactly the same, only with the terms reversed, as Cleenrah in the north of Longford, and Cleanrath the name of three townlands in Cork. This, moreover, is a very ancient name; for we are told in one of the historical tales in *Lebor na h-Uidhre*, that Caherconree, the great fortress of *Curoi mac Daire*, on Slievemish mountain in Kerry, was also called *Cathair-na-claen-ratha*, the stone fort of the *Claenrath* or sloping rath (O'Curry, Lect. III. 82).

The word Cleen itself, signifying simply a slope, is the name of three townlands in Fermanagh, Leitrim, and Roscommon. The English plural form Cleens is found in the parish of Devenish in Fermanagh, and the Irish plural Cleeny near Killarney, both meaning slopes; while the adjective forms Cleenagh and Clenagh, occur in Donegal, Fermanagh, and Clare. The Four Masters at A.D. 1247, mention a lake called *Claenloch*, which seems a singular name, for it means sloping lake; and although the name is forgotten in Leitrim, it still survives in the parish of Drumsnat in Monaghan, in the form of Clenlough. It is probable that these names took their rise from the configuration of the ground round the lakes, as people sometimes imagine that a stream flows against the hill. Another name of the same class is *Claenghlais* [Cleanlish]—so the Four Masters write it—which signifies sloping streamlet, the name of a district in the south-west of Limerick, in the parish of

Killeedy near the borders of Cork and Kerry, which is now commonly called Clonlish.

Fán or *Fánadh* [fawn, fawna] signifies a slope or declivity ; and the forms it assumes in anglicised names will be seen in the following examples. In the parish of Killonaghan in the north of Clare, there are two townlands called Faunarooska, *Fán-a'-rúscá*, the slope of the fighting or quarreling ; and Faunrusk, the name of a place a little north of Ennis has the same meaning. The simple word *fán* gives name to some places in Leitrim, now called Fawn, while *fánadh* is anglicised Fauna in Wicklow, and Fawney in Tyrone and Derry. It appears as a termination in Tobernafauna near Fiddown in Kilkenny, the well of the slope.

Loops. From the word *lúb*, signifying a loop, bend, or fold, many rivers and other curved objects take their names. The adjective form Loobagh is the name of the river that flows by Kilmallock ; and meaning, as it does, full of loops, winding or serpentine, it describes exactly the character of that river. The word generally takes such forms as *loob*, *loop*, or *loopy* ; thus Aughnaloo near Kilkeel in Down, signifies the field of the loop or winding. About four miles from the village of Hollymount in Mayo, is the demesne and residence of Newbrook ; the Irish name, as preserved in an ancient poem in the Book of Lecan, is *Ath-na-lúb*, which the people still retain with the addition of *bél* a mouth, *Bel-atha-na-lúb* [Bellanaloo], the ford of the *loops*, from the windings of the little river flowing through the demesne into Lough Carra. An adjective form derived from the diminutive is seen in Derrynaloo binagh near Ballybay in Monaghan, the oak-wood of the windings ; and also in Sheskinloobanagh, the name of a marsh in the townland of Croaghonagh, about four miles

south-west from Ballybofey in Donegal, which the Four Masters, at 1693, write *Seascann-lúbanach*, the marsh of the windings.

Nook. *Cluid* is a nook, a corner, an angle. It takes the anglicised forms *Clood*, *Cluid*, and *Cluide*, which are the names of several townlands. *Cloodrevagh* in Leitrim, and *Cluidrevagh* in Galway, both signify grey nook (p. 282); *Cloodrumman* in Leitrim, the corner of the *drum* or ridge.

Floor. Several of the terms which designate a level spot of land have been already examined; and the last I will instance is *urlar*, which signifies a floor, sometimes a threshing-floor. Near the village of Stranorlar in Donegal, along the little river that flows through it, there is a remarkably level holm or river meadow, which has given the village its name—*Srath-an-urlair*, the holm or river bank of the floor. The simple word gives name to *Urlar* in Sligo, and to *Urlaur* in Mayo—both meaning a level place like a floor. There are several townlands in the Connaught counties called *Carrownurlaur*, the quarter-land of the floor, i. e. a flat piece of land, or a threshing-floor.

Nail. *Ionga* [inga], signifies a nail, talon, or hoof; and it was sometimes applied to pointed rocks, or to long-pointed pieces of land. The sound is well preserved in *Inga*, the name of a place near the village of Killimor in the south-east of Galway. Near the mouth of the river Fergus in Clare, a short distance west of Newmarket, is a little promontory jutting into the river, called *Ing Point*, which has given name to three townlands. Just outside *Bannow Bay* in Wexford, near the village of *Fethard*, is a long point with a cliff rising over the sea along one side; and it is called *Ingard*—high nail. *Duinga*, the name of a place on the *Kilkenny* shore of the

Barrow, between Goresbridge and Bagnalstown, the fort of the nail or point. The correct genitive is *iongan*, which is represented in Clooningan in the parish of Achonry in Sligo (*Cloon*, a meadow); and we find the plural in Drumingna in the parish of Kiltubbrid in Sligo, the hill-ridge of the talons.

Tail. The Irish word *earball* was often applied to the extremity of any natural feature, such as a long, low hill; or to any long stripe of land, which was either the extremity of a larger portion, or which was, for any reason, considered by the people to bear some resemblance to the tail of some animal. This word *earball* [commonly pronounced *urbal*] signifies the tail of an animal; and according to Cormac's Glossary, it is derived from *iar*, hinder, and *ball*, a member. In its topographical application, it is liable to singular corruptions in pronunciation, in the several ways illustrated by the names that follow. It will be observed also that the people often imagined they saw in certain features a likeness, not merely to a tail, but to the tail of some particular animal.

Urbal, which is a correct anglicised form, is the name of several townlands in some of the northern counties. There is a place near the town of Monaghan called Urbalkirk, which signifies the tail of the *cark* or hen; Urbalshinny in Donegal is the fox's tail (*sionnach*, a fox). In some of the Ulster counties it is made *warble*; as we see in Warbleshinny about three miles south of Derry, the same name as the last. In Connaught, the word is usually pronounced, by a metathesis, *rubble*; and this corruption is reproduced in the name of two townlands called Rubble in Mayo and Leitrim. The townland of Erribul near the Clare side of the Shannon, opposite Foynes, exhibits the usual Munster pronunciation.

Ear. In designating places by their shape, the ear was a favourite object of comparison. A lateral, semi-detached portion of land, or a long stripe, would often be called an ear; and this fancied likeness has given origin to some odd freaks of nomenclature. *Chuas* [cloos] is the Irish word for ear; in local names it usually takes the form of *cloos* and *cloosh*. Near Castlegregory in Kerry is a townland called Cloosguire—*Chuas-gadhair*, the dog's ear; and there is another near Mount-rath in Queen's County, called Clooscullen, with a similar signification—*Chuas-coileain*, the whelp's ear. One of the innumerable small lakes in the parish of Moyrus in Galway, is called Lough Clooshgirrea, the lake of the hare's ear (see p. 303). With the *c* eclipsed by *g* in the genitive plural, we have Lisnagloos in the parish of Killora in Galway, south of Athenry, and Coolnagloose in the parish of Kilcavan in Wexford, the former signifying the fort, and the latter the angle of the ears.

Tongue. The Irish word *teanga* [tanga] a tongue, is often applied to long-shaped pieces of land or water, just in the same sense as we say in English "a tongue of land." There is a place called Bryantang in the county Antrim, not far from Ballycastle, which derives the latter part of its name from a tongue of land at the meeting of two streams: the little tongue itself is now called "Bryantang Braes." The first part *bryan*, represents the Irish *bruighean* (see Bohernabreena in 1st Vol.), a fairy-fort; for a remarkable ancient circular fort stood not long since near the junction of the streams, but it is now obliterated: Bryantang, the fairy-fort of the tongue. Just before the river Inny falls into Lough Ree, it is joined by the little river Tang, two miles from Ballymahon. There are two townlands in Donegal called

Tangaveane, middle tongue (*veane* from *meadhon*) : Tangincartoor in Mayo, the tongue of the *cartron* or quarter-land.

Skull. The word *claigeann* [claggan], which signifies a skull, is often applied to a round, dry, hard, or rocky hill ; and in this sense it gives names to all those places now called Clagan, Claggan, and Cleggan. The adjective form *Claigeannach* is used to designate a place full of round rocky hills, from which we have such townland names as Clegnagh and Clagnagh. And the simple plural is exhibited in Clegua, the name of a place east of Boyle in Roscommon, i.e. skulls or round hills.

Breast. The front of a hill, a projection from its general body, is often designated by the word *ucht*, which signifies the breast. The most correct anglicised form is *ught*, which is seen in Ughtyneill near Moynalty in the county Meath, O'Neill's hill-breast (*y* for *O* : see p. 137, *supra*). But it more often takes the form *ought* ; of which an excellent example is seen in Oughtmama, the name of a parish in Clare, meaning the breast or front of the *maam* or mountain pass—Oughtymoyle and Oughtymore in the parish of Magilligan in Derry, signifying bare breast and great breast respectively, the *y* being a corruption in both names.

There is a small island in the eastern side of Lough Mask, about four miles south-west of Ballinrobe, called Inishoght, the island of the breast ; and the Four Masters mention another little island of the same name, which they call *Inisochta*, in Lough Macnean in Fermanagh, as the scene of a fight between the O'Rourkes and the Mac Rannalls in A.D. 1499. But this name, though used in the last century, is now forgotten ;

the present name of the islet is Inishee, i. e. *Inis-Aedha*, the island of *Aedh* or Hugh ; and according to the tradition quoted by O'Donovan (Four M., IV.—p. 1250 m.) it received this name from a king named *Aedh* who once lived on it. Inishee or Hugh's Island is also the name of a place in the parish of Clonfert in the east of the county Galway. There is a parish in the east of Galway, including within it the village of Eyrecourt, now called Donanaghta ; but in the Inquisitions the name is written Doonanought, both of which point to the meaning, the fort of the breast, i. e. built on the breast of a hill.

Cleft. The word *gág* [*gaug*] means a cleft, chink, a split or chasm in a rock. It is well represented in Garrygaug in the south of Kilkenny, and in Ballygauge in Queen's County ; the garden and the town of the cleft or chasm. Gaugin mountain, eight miles west of Stranorlar in Donegal—Gaugin, little cleft—must have taken its name from some chasm or chasms in its side.

There is another word slightly different from this in sound, used in Munster, and especially in Clare, namely, *goug*, or as it would be spelled in Irish, *gobhag* ; and this is applied to a split or cavern in a cliff, or to a narrow nook into which the sea enters—a long narrow sea inlet. The diminutive Gougane is the name of a townland near the village of Banteer in the north of Cork ; and Gougane Barra (for which see 1st Vol.) is well known to every Irish tourist. A little stream called Gougane flows into the strait separating Valentia Island in Kerry from the mainland. Care must be taken not to confound the two preceding words with the Gaelic for jackdaw, for which see p. 302.

Kneading trough. In former days when families generally made their own bread, a kneading

trough was an article found in almost every house. *Losaid*, or in an anglicised form, *losset*, is the Irish word for a kneading trough; and curiously enough it is in very common use as a component in local names. Here, however, the allusion seems to be not so much to shape, as to use and production; for the word is applied to a well-tilled and productive field, or to good rich land. A farmer will call such a field a *losset*, because he sees it covered with rich produce, like a kneading trough with dough. The word is used in this sense chiefly in the northern counties, but it is also found in the south; and in the form of *Losset*, it is the name of a dozen townlands, in various counties from Donegal to Tipperary. Cappanalosset in the parish of Lemanaghan in King's County, signifies the garden-plot of the lossets, i.e. a rich, productive plot.

The genitive and plural form is *loiste* [lusty], and this gives name to all those places now called *Lustia* and *Lusty*—both signifying simply fertile spots. There is one example of the genitive in the Four Masters, namely, at A.D. 1597, where they mention a place called *Druim-na-loiste*, the ridge of the kneading trough; which is situated near Inver in Donegal, and is now called *Drumnalost*. Another anglicised form is seen in *Loyst*, the name of a place near Rockcorry in Monaghan, which also occurs in *Tullaghaloyst* in the parish of Currin in the same county, the hill of the *losset*: *Annaloist* near Portadown in Armagh, shows the word compounded with *ath*, a ford. *Aghalust* near the village of Ardagh in Longford, is the same as *Aghalustia* near Ballaghaderreen in Mayo, the field (*achadh*) of the kneading trough, i.e. simply a rich fertile field.

Trough. *Amar* or *umar* signifies a trough or

font ; and the term is locally applied to designate a hollow place. Both the sound and sense are well preserved in Lugganammer and Leganamer, two townlands in Leitrim, the names of which mean the *lug* or hollow of the trough, i.e. a *lug* formed like a trough. So also Bohammer near Balgriffin in Dublin, written in the Inquisitions Bothomer, which comes near the Irish *Both-amuir*, the hut of the trough ; Glennanummer in the parish of Kilcumreraugh in the north of King's County, and Glennanammer near Athleague on the Roscommon side of the Shannon, both of which mean the glen of the troughs—a glen in which there are deep pools.

In some cases a *b* or a *p* is inserted after the *m*, in accordance with a phonetic law already examined (1st Vol., Part I., c. III.). This is the case in Killynumber in the parish of Kilcronaghan in Derry, which represents *Coill-an-umair*, the wood of the trough ; as well as in Coolumber in the parish of Moore, in the south of Roscommon, and in Coolamber on the boundary of Longford and Westmeath, both having names of similar import to Culdaff, signifying the back of the trough or deep hollow ; and we have a *p* in Cloondahamper five or six miles east of Tuam in Galway, the meadow of the two (*da*) hollows.

Caldron. Round deep hollows were often designated by the several Irish terms which correspond with such English words as *vat*, *keeve*, *caldron*, &c. ; just as the crater of a volcano was so called from the Greek word *kratēr*, a cup or chalice. *Coire* [curra, curry] signifies a caldron or boiler—such a caldron as was always kept in every public victualling house, and in every chieftain's kitchen. Locally the word was applied to a deep round hollow in a mountain, often also to the deep pool formed under a cataract, and sometimes to a

whirlpool in the sea. In such applications it is very common in Scotland, but it is not so much used in Ireland. There are two townlands in Tipperary, one near the village of Toomyvara, the other near Kilsheelan, called Poulakerry; and there is a place at Glanmire near Cork city, called Poulacurry—all from *Poll-a'-choire*, the caldron-hole. In the wild district east of Achill Island in Mayo, there are two mountain lakes, one called Corryloughaphuill, the caldron of the lake of the hole—a name sufficiently expressive in all conscience; the other Corranabinnia, the caldron of the *bin* or peak—the peak being a very high mountain which rises over the lake.

In the sound between Rathlin Island and the coast of Antrim, there is a whirlpool caused by the violent conflict of the tides, which was in old times as celebrated among the Irish as Charybdis was among the ancient Greeks; and it was known by the name of *Coire-Breacain* [Corry-Breckan or Corryvreckan], Breacan's caldron. Cormac Mac Cullenan in his Glossary, written in the ninth century, gives the following spirited account of this great whirlpool:—"Coire Breacain, i.e. a great whirlpool which is between Ireland and Scotland to the north, in the meeting of the various seas, viz., the sea which encompasses Ireland at the north-west, and the sea which encompasses Scotland at the north-east, and the sea to the south between Ireland and Scotland. They whirl round like moulding compasses, each of them taking the place of the other, like the paddles of a mill-wheel, until they are sucked into the depths, so that the caldron remains with its mouth wide open; and it would suck even the whole of Ireland into its yawning gullet. It vomits that draught up again, so that its thunderous eructation and its bursting

and its roaring are heard among the clouds, like the steam-boiling of a caldron on the fire."

He then goes on to say that a certain merchant named Breacan, grandson of Niall of the Nine Hostages (Niall died, A.D. 405), had fifty *cur-rachs* or boats trading between Ireland and Scotland, and that on one occasion they were all swallowed up (with Breacan himself) in this caldron. Hence the name *Coire-Breacain*, Breacan's caldron, which Adamnan, who mentions it, Latinises *Charybdis Breacani*. The old name has been long forgotten, however, and the whirlpool is now known by an equally expressive one among the people of Antrim and Rathlin, viz. *Slog-namara*, the swallow of the sea (v. pp. 401, 255). The name is remembered in Scotland, but it is applied to a dangerous whirlpool between the islands of Scarba and Jura, which is mentioned by Sir Walter Scott in "The Lord of the Isles"—

"And Scarba's isle, whose tortured shore
Still rings to Corrievreken's roar."

That the original Corry Breckan was that between Antrim and Rathlin, and that the name was borrowed by the monks of Iona for the Western Isles, is made quite evident from the authorities quoted by Dr. Reeves in his "Adamnan," p. 29, and in his "Ecclesiastical Antiquities," p. 289.*

Vat. *Dabhach* [davagh] signifies a vat, a kieve, or large tub: it occurs in Irish names much oftener than the last term, and it is generally applied to a well, a deep pit or pool, or to any deep hollow like a vat or caldron. Davagh, its most correct anglicised form, is the name of some townlands in Monaghan and Tyrone; Mullandavagh near Clones in Monaghan, the

* In the latter there is a complete account of *Coire-Breacain*, from which I have condensed the sketch given here.

summit of the vat-like hollow; Glendavagh near Aughnacloy in Tyrone, means a glen having deep pools along its course (like Glennanummer: p. 430).

One of the genitive forms of this word is *daibhche* [divha, diha], which is variously modified in the modern forms of names. It is well represented in Gortnadihy in the parish of Kilmeen in Cork, which in the "Genealogy of *Corca Laidhe*" is called *Gort-na-daibhche*, the field of the vat or round hollow. There is another place of the same name near Skibbereen in the same county; and two called Gortnadiha in Waterford, which is still the same name. So also Knocknadiha in Limerick, Drumdiha in Tipperary, and Dromdihy in Cork, all meaning the hill of the round hollow. Portdeha (port of the vat) is the name of a little bight on the eastern shore of Aranmore; but this name is now accounted for by a legend in the life of St. Endeus, which is related at length by the Rev. W. Kilbride in his description of Aranmore (Kilk. Arch. Jour. 1868, p. 106).

In these names the *bh* sound is suppressed and that of *ch* retained as an *h*; but in other names it is the reverse—such for example as Letterdife in the parish of Moyrus in Galway, the hill-side of the vat. We have a diminutive form of the word in Loughdeheen in the parish of Lisnakill near Waterford city; in Loughdiheen, one of the mountain lakes under Galtymore; and in Rindifin near Gort in Galway, the two first of which mean the lake, and the last the point, of the little vat or pool. In Donegal this word is sometimes applied to a flax-dam, which is illustrated in Culdaff (Cooledagh, Inq.), the name of a village and parish in Inishowen, signifying the *cul* or back of the flax-dam.

Falae or *pseudo men*. In various parts of Ire-

land, a standing stone, whether natural or artificial, placed in a conspicuous position, so as to look at a distance something like the figure of a man, is called by the name *fear-bréige* [farbreaga], literally a false man—a fantastic or *pseudo* man; or if there be two or more together, *fir-bréige* [firbreaga], false men. The term is also applied to a scare-crow, or to any artificial object made to represent a man. In some cases such stones have given names to the townlands or hills on which they stand; as in Farbreague in the parish of Moyne in Wicklow; Farbreague, a hill lying five miles north-east of Roscrea in Tipperary; and Farbreagues, east of Athleague in Roscommon. There is a Farbregagh—a tall rock in the sea—at the north side of Scarriff Island outside Kenmare Bay; and a group of standing stones on one of the Ballyhoura hills, on the borders of Cork and Limerick, is called Firbreaga.

Sometimes the word *buachaill*, a boy, is used instead of *fear*. The hill lying immediately south of Knocklayd, near Ballycastle in Antrim, is called Bohilbreaga. Near the village of Ballyneety in Limerick, there is a long stone standing on the top of a hill, which may be seen on the right of the railway as you approach Pallas from Limerick; and it is well known by the name of Boughalbreaga: there is also a Boghil Bregagh near the demesne of Seaforde in the parish of Loughin-island in Down. The word *buachaill* itself, without the other term, is often applied to a standing stone. There is a mountain called Boughil, five miles from Kenmare; and the driver of the car will point out the conspicuous standing rock—the *boughil* himself—which gave name to the mountain, on the left of the road as you go to Killarney. And several townlands in various parts of

Ireland are called Boughill and Boghill, whose names originated similarly. Boughilbo is a townland near Shanagolden in Limerick, the name of which signifies "cow-boy."

The word *breug* [breague] signifies a lie; and in several senses and in various modified forms, it is pretty commonly used in the formation of local names. There is a townland called Dromorebrague near Loughbrickland in Down, concerning which the people have a local tradition, that the founders of Dromore in the same county, at first intended the town to be here: but they changed their minds and built it on its present site, so that the former place was called Dromorebrague, false or *pseudo* Dromore. The city of Armagh has also a similar representative—a sort of shadow, or ghost, or *fetch*, of itself, viz., Armaghbrague in the parish of Lisnadill in the same county.

The term is sometimes used to designate streams that are subject to sudden and dangerous floods, or which flow through deep quagmires; and in this case it means deceitful or treacherous. An excellent example is the little river Bregoge in Cork, which joins the Awbeg (the Mulla of Spenser) near Doneraile. Bregoge is a diminutive of *breug* (see p. 29) and signifies "little liar or deceiver." This river is formed by the junction of the principal stream which rises in a deep glen on the side of Corrinmore hill, with three others—all four of the same length, flowing down the face of the Ballyhoura hills, and meeting nearly in the same spot, whence the united stream runs on to the Awbeg. These rivulets carry very little water in dry weather; but whenever a heavy and continued shower falls on the hills, four mountain floods rush down simultaneously, and meet together nearly at the same instant, swelling

the little rivulet in a few moments to an impetuous and dangerous torrent. This little stream is celebrated by Spenser in his "Colin Clouts come home again;" he calls it "False Bregoge," which is quite a correct interpretation; and in his own fanciful way, he accounts for the name in one of the most beautiful pastorals in the English language.

There is a little stream called Breagagh about three miles south-east of Thurles in Tipperary; another of the same name flows near the city of Kilkenny; but these probably received their names from flowing through treacherous marshes; and the river Dinin used often to be called Breagagh on account of its destructive floods. (see p. 475).

A name of similar import is Srahanbregagh in the parish of Ettagh, south of Birr in King's County—false *sruhan* or little stream. Why it was that Ballybregagh in Wexford east of Enniscorthy, and Ballybregagh in the parish of Loughguile in Antrim, were so called I cannot imagine; for the names signify lying town. The bay of Trawbreaga at Malin in Donegal, well deserves its name, *Traigh-brege*—so Colgan writes it—treacherous strand; for the tide rises there so suddenly that it has often swept away people walking incautiously on the shore.

The following names exhibit words expressive of a variety of forms and resemblances.

Knot. The name of the village of Sneem in Kerry, on the coast west of Kenmare, is a perfectly plain Gaelic word, and universally understood in the neighbourhood—*snaidhm* [snime], a knot. The intelligent old people of the place say that the village has its name from a roundish grass-covered rock rising over a beautiful cascade in the river just below the bridge, where the fresh

water and the salt water meet : when the tide is in, this rock presents the appearance of a *eraidhm* or knot over the stream.

I know of only one other place whose name contains this word *snaidhm*—Snimnagorta near the village of Ballymore in Westmeath. Here the whole name is a puzzle, though its meaning is plain enough :—*gort* or *gorta*, hunger or famine—the *knot of hunger*. Probably the latter part of this name originated like Ballybought (1st Vol.).

Mouth. There is a mountain rising over Glengarriff in Cork, well known to visitors by the name of Cobduff, which the old people of the place correctly interpret black-muzzle or black-mouth. If you look up at the mountain from the door of Eccles' hotel on a sunny summer morning, about 10 o'clock, you will at once see why this name was given to it. There is a deep cleft or chasm running across the face of the hill near the top, bearing from the point of view a rude resemblance to a mouth ; and it is thrown into strong shade while the rest of the mountain is in bright sunshine : this is the *cobduff* or black mouth. *Cab* or *gab* [cob, gob] is a mouth ; and I may remark that the latter form—*gab* or *gob*—is universally used in Ireland and Scotland. Burns speaks of a person's "greedy gab" in "The Jolly Beggars."

Beak or Snout. *Gob* [gub] though in all respects like *gab*, is a different word : it means a beak or snout, and is often found in local names. Gub and Gubb, i. e. simply point or snout, are the names of some places in Cavan, Leitrim, and Fermanagh ; and we have Gubs, beaks, also in Leitrim. Gubdoo in Fermanagh, and Gubroe in Leitrim, black and red snout (*dubh* and *ruadh*). The word is far commoner in the north than in the south : but we have the diminutive Gubbeen, little beak, near Skull in Cork. Near Elphin in

Roscommon, is a townland called Carrowgobbadagh, and another of the same name south-west of Sligo town: the name signifies pointed or beaked quarter-land (*ceathramhadh*), *gobadach* being merely a derivative from *gob*. *Soc* is another word for a snout or beak, from which we have Socks in Leitrim, i. e. beaks or points; and beside it, Socknalougher, the beak or point of the rushes (*luachair*)

Clab [clob] is another word used for a mouth—a wide mouth: and like *gab* it is used familiarly in Ireland, but always in derision. It has also found its way into local names. There is a townland in the parish of Carran in the north of Clare, called Clab, a mouth; and in the parish of Killilagh, in the west of the same county, is a place called Gortaclob, the *gort* or field of the mouth.

Foot, Hoof. Crúb [croob] is applied to the paw, hoof, or claw of one of the lower animals. Why Slievicroob in Down received such a name—signifying, at least in its present form, the mountain of the hoof or paw—it is now impossible to determine: probably from some small local feature. There is a townland near the village of Ballinlough in the west of Roscommon, called Lisnagroob, the *lios* or fort of the *croobs* or hoofs: here probably the *lis* was used to enclose and shelter cattle. One of the diminutives, Cruboge, little hoof or claw, is the name of a townland in the parish of Newchapel in Tipperary, a little north-west of Clonmel—so called probably from some queer peculiarity of shape, like Spaug (page 165). There is a townland called Crubeen near Ballyroan in Queen's County, which on the face of it bears the same meaning as Cruboge: the word *crúibín* [croobeen] is in general use in Ireland, where many people consider a pig's *croobeen* a great

delicacy. As to Crubeen in Queen's County, however, some old people say that *crúibín* is a kind of herb; and that from the prevalence of this herb the place got its name. The herb meant is no doubt bird's-foot trefoil, whose Gaelic name is *cruba-eun*, or bird's feet. So whether the name Crubinagh in the parish of Clonfeacle in Tyrone, means a place abounding in hoofs, or in bird's-foot trefoil, is uncertain: but it means one or the other.

Hand. One of the cluster of islands in Clew Bay is Crovinish, lying outside Westport: the Gaelic name is *crobh-inis*, hand-island, that is like a hand (*crobh*).

Eye. Two miles west from Thurles the road crosses Soolvane Bridge, which spans a little river of the same name. In the south of Ireland, the arch of a bridge is called the *eye*; and this name is very plain—*Súil-bhán*, white-eye or white-arch. Soolvane Bridge gave its name to the river.

The word *súil*, an eye, in the compound *súil-shritheach* [literally shaking-eye] is applied to a shaking-bog or quagmire. In some parts of the country it is applied to a whirlpool in a river; and in this sense it has given name to the river Swilly in Donegal, which is called in the *Annals*, *súileach*, i. e. abounding in *eyes* or whirlpools. The river gave name to Lough Swilly. In the same county there is another river, a small stream flowing by Raphoe and falling into the Foyle four miles below Lifford, called Swilly Burn, which name has the same meaning and origin.

Horn. It would now be hard to say why Eirk in the parish of Templenoe in Kerry, north-west of Kenmare, got its name, which signifies a horn—Gaelic *adharc* [eirk]. We have good authority for the use of this word *adharc* in local names. There is a large island now called Incherky,

formed by two branches of the Shannon, three miles below Banagher in King's County: the Four Masters call it, in some places, *Aidhirceach* [eirkagh], horned or horny island, and in other places, *Inis-Adharcaigh*, this last being anglicised to the present name Incherky. I know a little chapel among the Comeragh Mountains in Waterford which is called to this day *Sepéal-na-hadhairce* [sheppeal-na-heirka], the chapel of the horn: for in former days—40 or 50 years ago—when the people could not afford to buy a bell, a man (*Shaun-Kitthoge*, Left-handed John Power), went up on a height near the chapel on Sunday mornings, and blew a bullock's horn to call the congregation to Mass.

CHAPTER XXIV.

SITUATION.

THE relative situation of a place with regard to one or more others, is a circumstance that has been often taken advantage of in the formation of local names; so that several of the terms expressive of this sort of relation, such as those for upper, lower, middle, far, near, lateral direction, outer or beyond, &c., are quite common in every part of Ireland as forming part of our nomenclature.

Upper. *Uachdar* signifies the upper part. It is also the word for cream (as being on the top of the milk), but we may leave this meaning out of the question here, though in some places the people believe that this is the sense it bears in

local names. It is sometimes used to designate a high place simply; but it is oftener applied in a comparative sense to indicate that the place is higher than some other in the same neighbourhood. Its usual form is *oughter*, which is easily recognised. There is a hill a mile north of the Recess hotel, on the road from Clifden to Galway, just at the eastern base of the Twelve Pins, called Lissoughter, upper fort, probably from a *lis* or fort on its summit. Killoughter, upper church, is a place near Rathnew in Wicklow, which gives its name to a railway station; and there is a townland of the same name near Ballyhaise in Cavan. The townland of Ballyoughter in the parish of Moyaliff in Tipperary, should have been called Bella-oughter; for the name was originally applied to a ford across the Clodiagh river, over which there is now a bridge: and its Irish form is *Bel-atha-uachdair*, the mouth of the upper ford. There are places of this name in the same county and in Mayo, and some townlands in Wexford called Balloughter; but these are probably *Baile-uachdar*, upper town. Oughteranny, part of the name of a barony in Kildare, is anglicised from *Uachdar-fhine*, upper *fines* or district.

The word *uachdar* is not unfrequently anglicised *water*; as in Clowater near Borris in Carlow, *Cloch-uachdar*, upper stone or stone castle; and this change operating on the adjective form has given origin to Watree near Gowran in Kilkenny, which is simply the phonetic reduction of *Uachdaraighe*, upper lands.

The adjective form *uachdarach* is as common as the original; it is seen in its several anglicised forms in Ballyoughteragh, Ballyoughtragh, and Ballyoughtra; all signifying upper town.

Lower. The opposite term to *uachdar* is *iochdar*,

which signifies lower ; and this and the adjective form *iochdarach*, appear in anglicised names in such forms as *eighter*, *eighteragh*, *etra*, &c., which are illustrated in Carroweighter in Roscommon, lower quarter-land ; in Broighter on the railway line between Magilligan and Derry, *broghiochdar*, lower *brugh* or fort ; and in Moyeightragh near Killarney, lower plain. In the parish of Desertoghill in Derry, there are two adjacent townlands called Moyletra Kill and Moyletra Toy. Moyletra signifies lower *mael* or hill ; *kill* is "church ;" *toy* is *tuath*, a layman, or belonging to the laity ; and these two distinguishing terms indicate that one of the townlands belonged to some church, and the other to a lay proprietor.

Very often when a townland was divided into two, the parts were distinguished by the terms *oughter* and *eighter*, upper and lower, or by the anglicised adjective forms *otra* and *etra*, or *otre* and *etre* ; which is seen in Moy Etra and Moy Otra in the parish of Clontibret in Monaghan, lower Moy (plain) and upper Moy ; as well as in many other names.

Low. Iseal [eeshal] means low in situation. In its most correct anglicised form it is seen in Gorteeshal near Ballyporeen in Tipperary, low field ; and in Agheeshal in Monaghan, low ford. There is another much better known place of this name in Tipperary, on the river Suir, four miles from Cashel, but incorrectly anglicised Athassel, where stand the fine ruins of the priory founded in the twelfth century by William Fitz-Adelm. The annalists write the name *Ath-iseal*, and the ford was probably so called to distinguish it from the ford at Golden, a mile higher up the river. The people of the place, however, believe that it means merely "shallow ford ;" for they say that

even children can cross it when the river is in its ordinary state. *Magh-iseal* [Moy-eeshal] low plain or field, is the name of several places, but it is usually contracted to two syllables: in Carlow it assumes the form of Myshall, the name of a village and parish; in the parish of Magourney in Cork, is the townland of Meeshall; and near Bandon in the same county, there is a place called Mishells, low plains.

Middle. We have several words for middle, the most common of which is *eadar* [adder], old Irish form *etiar*, cognate with Latin *inter*: the literal meaning of the word is "between." Names were formed from this word on account of the position of the places or objects between two others. It is seen in Gragadder near Kilcock in Kildare, central *graig* or village. Similar to this in signification are Adderville and Adderwal in Donegal, both meaning central town, the last syllable of each representing the Irish *baile*. Another form is exhibited in Ederglen in Mayo, and Edercloon in Longford, central glen and meadow. The Four Masters mention a church situated somewhere near Armagh, called *Magh-etir-di-ghlais*, the plain between the two streams: which Dr. Reeves (Adamn. p. 154, note) considers is probably Magheraglass in the parish of Kildress near Cookstown in Tyrone; for besides the similarity of the names, there are in this townland the remains of an ancient chapel.

From *eadar*, by the addition of the suffix *nach* (p. 6) is derived the adjective form *eadarnach*; from which comes Edernagh near Cookstown in Tyrone, meaning central place. The oblique inflection changes this to Ederny, which is the name of a village in the north of Fermanagh. There are two townlands in the same county called Doo-

ederny, black central-land (*doo* from *dubh*, black). Another adjective form is *eadarach*, which gives name to Ballyaddragh near Greenore point, south of Wexford harbour; and to Dunadry three miles from the town of Antrim (pronounced by the Scotch settlers Dun-eddery), central dun or fort, in which the termination is modified by oblique inflection.

Meadhon [maan] is another term for middle, corresponding with Latin *medius*. In one of its anglicised forms it is seen in Inishmaan, the name of the middle island of Aran in Galway Bay; and there are other islands of the same name, in the slightly modified forms of Inishmean and Inishmaine, in Lough Melvin and Lough Mask. Inishmaine near the eastern shore of Lough Mask, has the ruins of an abbey which is mentioned by the Four Masters at A.D. 1223, by the name of *Inis-meadhon*. The barony of Kilmaine and the parish of Kilmainemore in Mayo, both take their names from an old church situated in the parish, which the annalists call *Cill-meadhon*, middle church. The adjective form *meadhonach* [maanagh] also enters into names, usually in the forms *menagh* and *mena*; as in Drummenagh, the name of some townlands in Armagh, Tyrone, and Fermanagh, middle ridge. But the *m* is often aspirated to *v*, an instance of which is Reevanagh in the parish of Tiscoffin in Kilkenny, middle *reidh* or mountain flat.

The word *lár* [laur], which properly signifies the ground, or a floor, is used to denote the middle; and in this sense it often finds its way into names, usually in the forms of *lare* or *laur*. Ross lare is a long narrow peninsula near Wexford, giving name to a parish; its name signifies middle peninsula; and it was probably so called as being

the boundary between Wexford Haven and the outer sea. Ballinlaur in the parish of Kilreekil in Galway, is *Baile-an-láir*, the town of the middle, or middle town; Ennislare in the parish of Lisnadill in Armagh, middle island or river meadow.

Across. *Tarsna* signifies across, i. e. it is applied to anything having a transverse position with respect to something else. The word is nearly always anglicised *tarsna*, or by metathesis, *trasna*, and cannot be mistaken, so that a few illustrations will be sufficient. Kiltrasna is the name of a townland in Cavan, and of another in Galway, whose Irish form is *Coill-tarsna*, cross-wood; Drumtarsna near Borrisoleigh in Tipperary, cross ridge. *Trasna* is the name of a townland in Fermanagh, and *Tarsna* of another in Tipperary; there is a small island in Strangford Lough called *Trasnagh*; one in Upper Lough Erne, and another in Lower Lough Erne, near Enniskillen, called *Trasna*; all so called on account of their transverse position. There is a high mountain on the boundary line between Galway and Mayo, called *Maumtrasna*, giving name to a locality that has of late sprang into sad notoriety: the mountain took its name from a *maum* or high pass (see 1st Vol.) running *across* the range: *Maumtrasna*, cross or transverse pass.

Near, outer. The word *gar*, near, is occasionally employed to form names. In the centre of Glengarriff Bay, is a little island called *Garinish*, near-island; it was so called by the people of Glengarriff to indicate its relative position in respect to the more distant island of *Whiddy*; so also *Garinish* near *Sneem* is compared with *Sherky*, lying further out; and there are several other islets of the same name round the coast of Cork and Kerry.

The whole district in which the village and parish of Kiltamagh in Mayo are situated, was formerly wooded, which is plainly indicated by the number of local names in the neighbourhood containing the word *coill* a word, or the plural *coillte*; such as Kyletrasna, cross wood; Kylewee, yellow wood; and "The Woods," which is the name of a little hamlet on a mile from Kiltamagh. Two miles east of the village, there are two small lakes near each other; one called Cuiltybo (lake), the woods of the cow, which is also the name of places elsewhere; and the other Cuiltybobigge (lake), the woods of the little cow. The Irish name of the village and parish is *Coillte-amach*, outer woods; and the people say that these old woods were so called because they formed the western or outer extremity of the ancient forest.

CHAPTER XXV.

THE CARDINAL POINTS.

WHEN we find the term for one of the cardinal points forming part of a local name, we may infer that the object or place was so called on account of its direction, either from the people who gave it the name, or from some other place or object or territory lying near it.

The four cardinal points were designated by the Irish in the same way as by the ancient Hebrews and by the Indians; for they got names which expressed their position with regard to a person standing with his face to the east.*

* See Zeuss; Gram Celt. 57, note.

East. The original Irish word for the east is *oir* [ur, er]; which however is often written *soir* and *thoir* [sur, hur]; and a derivative form *oirthear* [urher, erher], is used in the oldest Irish writings. Moreover, the first and last are often written *air* and *airthear* (*air* is everything eastern: Cor. Gl.). Our ancient literature affords ample proof that these words were used from the earliest times to signify both the front and the east, and the same double application continues in use at the present day. As one instance out of many, may be cited the twofold translation of *airther* in the ancient druidical prophecy of the coming of St. Patrick:—“*A miasa i n-airther a tighi*” (his dishes [shall be] in the east of his house). For while Murchu, in the Book of Armagh translates *airther* by the Latin word *anterior*, or front, on the other hand the same word in the same passage has been translated by its more usual equivalent *oriens* or *orientalis* (i. e. east) in the Scholia to Fiech’s Hymn, and in several of the Lives of St. Patrick—(see Reeves’s Adamnan—page 82).

Oir is usually represented in anglicised names by *er*. It commonly occurs in the end of names, and when it does, it always carries the accent, a test by which it may generally be recognised. Tullaher (accent on *her*) the name of a townland and also of a lake, four miles nearly east of Kilkee in Clare, represents the Irish *Tulach-oir*, eastern hill; Emlagher in the parish of Carn in Kildare, two miles south of the Curragh Camp, and Annagher at the village of Coal Island, four miles from Dungannon in Tyrone—both signify eastern marsh (*imleach*, *canach*, a marsh).

There is a celebrated abbey near Killarney which is now always known by the name of Mucross; but this is really the name of the peninsula

on which it stands (see Mucross in 1st Vol.), and the proper name of the abbey, as we find it in many old authorities, is *Oirbhealach* [Erva'lagh], the eastern *bealach* or pass; which Anglo-Irish writers usually anglicise Irrelagh. The present abbey was built in the year 1340, according to the Four Masters, for Franciscan friars, by Donall Mac Carthy More, prince of Desmond; but we know from the Irish annals that a church was situated there long previously. There is a tradition current in the county regarding the foundation of the abbey, that Mac Carthy More was admonished in a vision to erect a monastery at a place called *Carraig-an-chiuil* [Carrigahule], the rock of the *ceól* or music; but as he knew no such rock, he sent out a number of his followers to search for a place bearing this name. They searched long in vain, and were returning home unsuccessful and downcast; when as they were passing by *Oirbhealach*, they heard a sweet strain of music issuing from a rock; and they came straight to their chieftain, and told him what had occurred. Mac Carthy More hearing their story, at once concluded that this was the very rock that had been revealed to him in his vision, and he immediately began to build the monastery.* (See O'Donovan, Four M. III. 566.)

This name *Oirbhealach* is found elsewhere also; in the form of *Ervallagh* it designates three townlands in Galway, one in Connemara, and the other two near Ahascragh. One mile from Headford in the same county, lie the ruins of the monastery of

* The legend of music heard from the rocks is very general in Ireland; and I take it that this is the origin of the name Carrigapheepera, the Piper's Rock, applied to certain rocks in many parts of the country: perhaps some were dancing places. See page 122.

Rosserrily, which, according to the Four Masters, was founded for Franciscans in the year 1351. In recording its foundation they call it *Ros-oirbheal-aigh*, the wood of the eastern pass, the sound of which is well conveyed by its present name; but at the year 1604 they call it *Ros-Iriala*, which would mean Irial's wood. It is likely that the former is the correct ancient name.

The other form *oirtheear*, is also common in local nomenclature. The ancient kingdom of *Oriel*, which was founded by the three Collas, A.D. 332, comprised the present counties of Monaghan, Armagh, and Louth; the eastern part of it, which was the patrimony of the O'Hanlons, received the name so often met with in our annals, *Oirtheara* [Orhera]. This word is plural, and was originally applied not to the territory, but to the inhabitants; and it is translated by several of the Latin-Irish writers *Orientalis*, i. e. easterns or eastern people; and it was also called *Crioch-na-nOirthear*, which carries out the same idea; for the latter part is in the genitive plural, and the whole designation has been translated by Probus in his Life of St. Patrick, *Regio Orientalium*, literally, the country of the eastern people. But after a fashion very common in Ireland, the territory ultimately got the name of the people who inhabited it; and the ancient *Airtheara* still exists in the modernised form *Orior*, as the name of two baronies in the east of the county Armagh. The same anglicised form of *Oirthear* appears in Tullyorior, the name of a townland in the parish of Garvaghy in Down, not far from Banbridge—eastern *tulach* or hill.

The most easterly of the old forts in the ancient *Tailltenn* or Teltown (see Teltown in 1st Vol.) on the Blackwater, near Kells in Meath, was called *Rath-airthir* (Four M.), eastern fort; but its pre-

sent Irish name is *Baile-órthaidhe* [Ballyōry], a modification of the old designation; and this again has been translated into Oristown, which is now the name of a village and of two townlands, occupying the old site. The most eastern of the Aran islands is called by Cormac Mac Cullenan *Ara-airthir*, i. e. eastern Aran. Its present anglicised name is Inisheer, which is very puzzling; for it exactly represents the pronunciation of *Inis-siar*, western island; and it is hard to believe that it could have been modernised from *Inis-soir*—for I have never found *soir* represented by *sheer*, or *oir* by *eer*, in anglicised names. Perhaps we may take Inisheer as it stands, and interpret it western island, on the supposition that this was a later name given to the island by the people of the mainland about Galway.

Iar [eer] signifies the hinder part, a meaning which is illustrated in the word *iaball*, applied to the tail of an animal, i. e. the hinder *ball* or member (see p. 426). It also signifies the west; in which sense it appears in Ardaneer near Shanagolden in Limerick, the western height.

This word more usually enters into names in the adjective form *iarach* or *iarthach*. There is a mountain called Baurearagh, over Glengarriff in Cork, near the tunnel on the Kenmare road, which also gives name to the stream flowing through the deep valley which you cross going towards Kenmare after leaving the tunnel; the name is *Barr-iarach*, western summit. Cloonearagh in Kerry and Roscommon, western *cloon* or meadow. The western extremity of Little Island in the Lee below Cork, is called Inchera, which was probably the original name of the whole island, for it means western island—*Inis-iarthach*—so called on account of its position with respect to the Great Island.

As *oir* is often used with an initial *s*, so *iar* is quite common in the form of *siar* [sheer]. Clonshire, a townland giving name to a parish in Limerick, was probably so called on account of its direction from Adare—*Chlain-siar*, western meadow.

There is a derivative form *iarthar*, corresponding with *oirthear* (page 448), which is in very general use; but as I have not found it in any of our surviving local names, I will not notice it further.

Deas [dass] means literally the right hand side; old Irish form *des*, corresponding with Lat. *dextra*, Gr. *dexia*, Sanscr, *daksha*; and it is also the word for the south, as the right hand lies towards the south when the face is turned to the east. The word is used in both senses at the present day; and it would be easy to prove by quotations from old Irish authorities, that this was the case in the very earliest ages. It is often written *teas* [tass] of which we have a very good example in Ratass, a parish in Kerry, near Tralee, which took its name from a fort:—*Rath-teas*, southern fort.

This word as forming the names of two territories in Ireland, reminds us of an interesting event in our early history. In the time of Cormac Mac Art, monarch of Ireland in the third century, there dwelt at the south side of Tara, a tribe descended from *Fiacha-Suighdhe* [Feeha-See], who was brother of Conn of the Hundred Battles, and consequently Cormac's grand-uncle. As they lived south of Tara, they were called *Desi*, southern, or southern people* (just like *Airtheara*, eastern people—p. 450); and the two baronies of Deece in Meath still retain their name.

* This is the interpretation of Dr. Todd, Proc. R.I.A., MS. Ser., p. 25; and it is confirmed by Zeuss, Gram. Celt. 57, note.

Cormac on one occasion sent his son Kellach with a body of warriors to enforce the borumean tribute or cow tax, which Tuathal the Acceptable, king of Ireland, had imposed on Leinster about 150 years before, and which the Leinster people scarcely ever paid without compulsion. Kellach returned with the cows; but he exceeded his instructions, and insulted the Leinstermen by bringing also 150 maidens into captivity. Among these there happened to be one who belonged to the *Desi*, and not to the tribute paying tribes of Leinster. At this time the principal man of the *Desi* was Angus, a powerful chieftain, who had proclaimed himself the defender of his tribe and the avenger of all insults offered to them; and he always carried a celebrated spear which has become inseparably connected with his name, for he was called, and is known in history, as Angus of the poison-javelin.* This chieftain was the maiden's uncle; and as soon as he heard of the degradation of his kinswoman, he went straight to Tara, where he found her among others of the captives, fetching water for the palace from the well of Nemnach. He returned with her to his own house, repaired again to Tara,† and this time went into the king's presence. Here after an angry altercation Angus slew the king's son, Kellach, with one thrust of his terrible spear; and when drawing out the weapon in his fury, he accidentally struck the king's eye with the point and destroyed it; while at the same moment the end of the handle struck the house steward and killed him on the spot. In the confusion that followed Angus escaped and reached his home in safety.

As it was unlawful for a king with a personal

* Irish, *Aengus Gaei-buaibhtech*.

† Keating assigns a different cause for Angus's hostility.

blemish to reign at Tara, Cormac abdicated and retired to a private residence at *Acaill*, or the hill of Skreen, in the neighbourhood of Tara, where he spent the remainder of his days. Meantime he began criminal proceedings against the *Desi* to recover damages for the threefold injury; and in a great assembly convened on the hill of Ushnagh (in Westmeath), it was decided that the tribe, instead of being free as heretofore, should in future pay tribute to Cormac and his descendants, and acknowledge themselves as vassals for ever. The *Desi* rejected these terms with indignation, and a long feud followed, which ended in the expulsion of the whole tribe from their original home. They wandered for many years through different parts of Leinster and Munster, till at length they settled in the latter province, in a territory given to them by the Munster king, *Olioll Olum*. This district lies in the present county of Waterford; and the two baronies of Decies still preserve the name of the tribe, though they do not include the whole of the ancient territory. It will be observed that the original word *Desi* is plural (meaning people and not territory), and by the addition of the English inflection *s*, the idea of plurality is retained in the present name Decies.*

Deisceart [deskart], a derivative from *deas*, is a term in more general use to designate the south than the original; the latter syllable is cognate with Latin *pars* (for Irish *c* often corresponds to Latin *p*):—*deisceart*, southern part or direction. From this word is derived the name of the two

* This account has been taken from Dr. Todd's translation of the original in the ancient Book of Fermoy (Proc. R.I.A., MSS. Ser. 25). Another version, differing in some particulars, is given by O'Curry, Lect. II., 326.

townlands of Deskart in Monaghan, and that of Diskirt in the parish of Ardclinis in Antrim.

Deisiol [desshul] is another derivative from *deas* and signifies towards the right hand, or southwards. The Celtic people were—and are still—accustomed to turn sunwise, i. e. from left to right, in the performance of various rites, some of them religious, some merely superstitious: and the word *deisiol* was used to designate this way of turning. This custom is very ancient, and like many other Irish customs, has descended from Pagan to Christian times. Toland notices it (Celtic Rel. p. 143); and Martin describes it as existing in his day among the Scotie people of the Hebrides (p. 20). In Cormac's Glossary (voce *prull*) the spirit of poetry in the form of "a young man, kingly, radiant," is stated to have met *Senchán Torpeist* (chief poet of Ireland in the time of Guaire Aidhne king of Connaught in the seventh century), and "then he goes sunwise (*dessiul*) round Senchan and his people." It was customary to carry the *cathach*, the sacred battle-book of the O'Donnells, three times from left to right round the army of the Kinel Connell before going to battle: and this ceremony was believed to ensure victory.

The custom of turning sunwise as a religious observance was not confined to the Celts: for in the ancient classics we find numerous allusions to it as observed by the Latins and Greeks (see Paper "On the Ceremonial Turn, called *Deisiul*," by Sir Samuel Ferguson: Proc. R.I.A., June, 1876).

Readers of *Waverley* will remember how the old leech made the *deasil* by walking three times in the direction of the sun round the wounded Edward, before beginning his examination of the wound. Even at this day the Irish peasantry when they are burying their dead, walk at least

once—sometimes three times—round the graveyard with the coffin from left to right. From left to right is considered lucky; the opposite direction, unlucky.

There is a stone in a field a short distance to the south-west of Clonmacnoise, on which if you turn round on your heel with the sun, when you are about to leave Ireland, you will be sure to come back to your native place alive and well. This stone is called Clogh-an-umpy, the stone of the turning. The latter part of this name is the Gaelic word *iompodh* [impo], which I will examine here in connexion with *deisiol*, as the two are so often connected.

Tempo in Fermanagh derives its name from the same custom. The *t* in the beginning of this name is a part of the article (see Tempo in 1st Volume), the name being properly T-empo, of which *empo* is a good anglicised form of *Iompodh*. The full Gaelic name of the place is *An t-Iompodh Deisiol* [An Tempo Deshul], “the [place of] turning right-hand-wise.” There was a spot at Tara, often spoken of in the ancient records, called *Deisiol Teamhrach*, the Deisiol of Tara, which was considered a lucky spot, and where people were in the habit of turning sunwise; and there was also a *Deisiol* at Derry.

The word *deisiol* enters into the name of Modeskil, a parish near Killenaule in the east of Tipperary, the plain (*magh* represented by *mo*) of the *deisiol*. In the parish of Tullyfern in Donegal, about four miles from the village of Millford, there is a stone, locally very notorious, now lying in a ditch by the roadside, called the Tempodeshil stone, a name exactly the same as that of the Fermanagh Tempo: and in connexion with the name the people of the place tell many legends.

The word *iompodh* alone—without the other term *deisiol*—is sometimes found in names. In the parish of Cleenish in Fermanagh, near the north shore of Upper Lough Macnean, there is a townland called Ballintempo, the town of the turning. And four miles west of Newcastle in Limerick, there is a mountain 1132 feet high called Knockanimpaha, the hill of the turning: this name exhibits the usual participial genitive form (*iompoighthe*). Whether the *turning* commemorated in the last two names was the *deisiol* turn I cannot determine: perhaps in the last name the turning was simply *turning back*. This last idea seems to be commemorated in the name of the village of Ballinhassig a little south of Cork city. The local Gaelic name is very plain—*Bél-atha-an-chasaig* [Bellahanhassig] the ford or ford-mouth of the turning: *casadh*, turning, returning, or twisting: genitive *casaig*. But though, as I have said, the literal meaning of this name as well as that of Knockanimpaha, is very plain, the circumstances that gave rise to the two names are involved in obscurity.

North. *Tuaithe* [tooa] means properly the left hand; and as *deas* is applied to the south, so this word is used to signify the north. About eleven miles due north from Ratass (p. 452), there is another parish with the corresponding name of Rattoo:—*Rath-tuaidh*, northern fort. It took its name from a rath; but whether Ratass and Rattoo received their names by comparison one with another, or each with some other rath, I will not undertake to determine.

The word assumes various forms which are exemplified in the following names. There is a place called Kilty, one mile from Letterkenny in Donegal, whose name is a corruption of the Irish *Cul-tuaidh*,

northern *cool* or back of a hill. Much the same meaning has *Tievetoocy* in the parish of Templecarn in the same county, northern hill-side (*taebh*); *Cloontooa* in Galway and Mayo, northern meadow. Very often the first *t* is changed to *h* by aspiration, as in *Drumho*y in the parish of Aghavea in Fermanagh—*Druim-thuaigh*, northern ridge. And in Cork and Kerry we often find a hard *g* in the end; as in *Raheen*yhoog near Dingle, *Raithinidhe-thuaig* northern little forts.

Corresponding with *deisceart*, we have *tuaisceart*,—northern part or direction, which enters into the names of *Cloontuskert* and *Clontuskert*, already quoted in First Volume. (See for ample illustration of this word, Reeves, *Ecl. Ant.* p. 71)

CHAPTER XXVI.

VARIOUS QUALITIES AND CIRCUMSTANCES.

Ireland. The oldest form of the native name is *Ériu*, genitive *Ereenn*, dative *Érinn*. But in the ancient Latin and Greek forms of the name, the first syllable *Ér* is represented by two syllables with a *b*, *v*, or *w* sound between two vowels:—*Hiberio*, *Hibernia*, *Iouernia* (*Ivernia*), &c.,—the first, *Hiberio* or *Iberio*, being the Latin form always found in our own most ancient native writings, such as St. Patrick's Confession, his letter to Coroticus, &c. Add to this that the Welsh and Breton names for Ireland are *Ywerddon*, *Iwerdon*, *Iverdon*. The inference is that *Ériu* is contracted from a still older native form *Iberiu* or *Iveriu*; but for this we have no written authority. As to the meaning of this last form all is conjecture; but

Dr. Whitley Stokes suggests that it may be connected with Sanscrit *avara*, posterior, western.

The old native name *Ériu* is always written *Éire* (pron. in two syllables) in modern Gaelic writings; and this gave rise to the Anglo-Saxon name *Iraland* (i. e., the land of *Ira* or *Eire*), which has settled down to the modern form *Ireland*.

There have been many other conjectures as to the meaning of the name *Éire* or *Érin*, but they are all unscientific and quite beneath serious notice. Our native writers have a legend to account for the name, as they have for most of the important names of the country: but these legends, though they may be valuable in other respects, are most of them worthless as authorities for etymology. The legend states that when the Milesians came to Ireland they found the country governed by three kings of the Dedannans, who reigned in turn—*Mac Coll*, *Mac Kecht*, and *Mac Grena*. Their three queens were *Eire*, *Fódla* [*Fōla*], and *Banba*; and from these the country was called by the three names *Eire*, *Fódla*, and *Banba*. As a matter of fact we find Ireland very frequently called by the names *Fódla* and *Banba* in ancient as well as in modern native writings, but always in poetry. What the origin of these two names is it is now vain to conjecture.

Another poetical name for Ireland was *Inisfail*, which it received from the celebrated coronation stone called *Fál* [*faul*] or *Lia-Fail*, which was brought by the Dedannans to Ireland; *Inis-Fáil*, the island of *Fál* or of *Lia-Fáil*. It was also called *Scotia*, whence the Irish were called Scots; but for a full account of these two names see *Scotia* in first Volume.

Contention. Disputes about land are of common occurrence in all countries where the population is

moderately dense, and where the majority of the people are engaged in agricultural pursuits. In Ireland there have been plenty of such contentions, from the earliest historical times to the present day. We have a singular way of recording squabbles of this kind, for the lands themselves often retain names indicating the feuds maintained by the parties who disputed their possession. We see this in plain English in "Controversy," the name of a townland in the parish of Killoscully in Tipperary; and in "Controversy Land" in the north of Queen's County; both of which are translations of some of the Irish terms that follow. It is also seen in "Clamper Land," a place in the parish of Lower Cumber in Derry, whose name means disputed land; for *clampar* is a wrangle or dispute. The same, and for a like reason, appears in Clamperpark near Athenry in Galway; in Coolaclamper near Cahir in Tipperary (*Cúl*, a hill-back); and in Clampernow in the parish of Clondermot in Derry, "new controversy," i. e., land which had recently been the subject of dispute.

Imreas [immeras] means a controversy or dispute of any kind. There are fields in various parts of the south of Ireland called Parkanimerish, the field of the controversy—one for instance near Mitchelstown in Cork; Boulanimerish (*ball* a spot) is a place near Killorglin in Kerry; Meenanimerish is situated four miles north-east of Killybegs in Donegal (*meena* a mountain meadow); and Ummeras, which signifies simply contention, is the name of a townland in the parish of Lackagh in Kildare. A name very like these is Quintinmanus near Dungannon, the first part of which is *cointin*, controversy:—Manus's controversy or disputed land.

Several other terms are used to express contentions, disputes, and squabbles of various kinds;

but it would not be safe to assert that the land bearing the name was itself, in every case, the subject of the dispute. In some at least of the following cases, we may assume that the name merely commemorates a contention; but what it was all about it would now be vain to conjecture. Near Lismore in Waterford, there is a townland with the name of Knockacomortish, the second part of which is a common Irish word, *cómórtus*, signifying emulation, comparison, or contention. Probably the inference to be drawn from this name is, that the little hill (*knock*) was the scene of peasant gatherings in former times, where the young men used to contend with each other in hurling and other athletic games and sports.

There is a townland in the parish of Templeport in Cavan, called Tullynaconspod, the hill of the controversy (*conspoid*). *Trodan* signifies a quarrel; and from this word we have the names of two places in Armagh:—Carricktroddan in the parish of Grange, and Ballytroddan in the parish of Clonfeacle, the rock, and the townland, of the quarrel or strife.

The word *togher* we know generally signifies a causeway; but in a few cases it represents the Irish word *tachar*, a battle or skirmish. The Carn-togher mountains in Derry took their name from some particular hill with a carn on its summit; and that from a battle fought round it at some unknown time, all record of which is lost except the old name, which Colgan writes *Carn-tachair*, battle mound. It is not improbable that the carn may have been erected in commemoration of the battle. There is a place near the town of Roscommon now called Cloontogher; but the natives, when speaking Irish call it, not *Cluain-tóchair*,

but *Cluain-tachair*; and here we may conclude with certainty that the *cloon* or meadow was the scene of some memorable fight. The village of Ballintogher in Sligo is mentioned three times by the Four Masters; at 1566 they give the name *Baile-an-tóchair*, the town of the causeway, which the present name correctly represents; but on two other occasions they call it *Bel-an-tachair*, the ford-mouth of the battle. It is very unusual for the annalists to contradict themselves in the spelling of a name; and perhaps we may suspect that in these records different places are meant.

The Miskish mountains near Castletown Bearhaven in Cork, took their name from one particular hill, called Slieve Miskish, the mountain of enmity. The word *mioscuís* (the sound of which is exactly represented by Miskish) signifies enmity, spite, or hatred (*miscuís*, odium; Z. 749); and this name would seem to indicate that the possession of the mountain was long and bitterly disputed by two neighbouring clans or proprietors.

Dunglow in Donegal took its name from a fight or contention of some kind. The present village was originally called Cloghanlea (grey *cloghan* or stepping-stones); the real Dunglow lies a little distance off; but a good many years ago, a fair which was held there was transferred to Cloghanlea, as a more convenient place; and the name followed the fair. The latter syllable of the name—Irish *gleo*—signifies noisy contention or tumult; and Dunglow means the fort of contention or strife.

Other contentious names are Lisnahederna, which designates two townlands lying a little south-west of Bailieborough in Cavan, the fort of the ambushade (*eadarnaidh*); and Gortatrassa in the parish of Killuran, in the barony of Tulla, Clare,

the *gort* or field of the conflict (*treas*, genitive *treasa*).

Covenant. There are two townlands in Leitrim called Conray, and one named Conrea in Mayo; in these places the disputes must have terminated in a pacific manner; for the name represents the Irish word *cunnradh*, a covenant or treaty. We have a name of this kind in the county Wicklow, which is very satisfactorily explained in some of our old books, for it originated in a historical event. The following account is taken from an ancient historical tale called "The Battle of Dunbolg."

In 598, A.D., was fought the terrible battle of Dunbolg near Hollywood in Wicklow (see p. 196, *supra*), between Bran Dubh, king of Leinster, and Hugh Mac Ainmire, monarch of Ireland, in which the latter was slain and his army routed. Some time before the battle Bran Dubh went up on the high grounds with a strong detachment, to reconnoitre the royal army; and on Slieve Nechtan, a mountain overlooking the plain of Kildare, he fell in with a considerable band of Ulidians, who had come from their own province to the assistance of Hugh. Bran Dubh immediately took them prisoners, and ultimately persuaded them to join his own army, and fight against the king of Ireland. Whereupon both parties entered into a solemn treaty of friendship; in commemoration of which they erected a cairn on the mountain, and changed its name from Slieve Nechtan to Slieve Cadaigh, the mountain of the covenant. It is a large and conspicuous mountain rising over the left of the road as you go from Hollywood to Donard, about midway between them; and it is still well known by the name, in the slightly altered form of Slieve Gadoe; but it is sometimes called Church Moun-

tain, from a little church ruin, with a holy well near it, standing on its summit.

Judgment. There is a place called Drumal'agagh in the county Roscommon, four miles east of Ballinasloe. The word *ealagach* signifies noble:—readers of early Irish history will remember that *Inis-ealga*, noble island, was one of the ancient bardic names of Ireland; but in the neighbourhood of the place in question, the people understand the term in the sense of “just”—the ridge of justice or equity. Accordingly the chief residence in the townland is now universally called Mount Equity. Perhaps we may be permitted to conjecture that in old times some celebrated *brehons* (or judges) lived there; and if this were so, the present name would be singularly appropriate. Anyhow we may be sure that this was the case in Ballynabrehon, now the name of two townlands near Claremorris in Mayo; the Gaelic name of which is *Baile-na-mbreathamhain*, the town of the *brehons* or judges.

Slaughter. In and near the town of Urlingford in Kilkenny, the people have a very vivid tradition of a great battle fought round the spot where the little river now crosses the road under a bridge at the town. The account states that a king of Ossory led a plundering expedition into Tipperary; and that when returning with immense herds of cattle and spoils of every kind, he was pursued by the vengeful Munster army under a leader named Finn, and overtaken at the ford, where there was then no bridge. Here a dreadful battle was fought; the Ossorians were ultimately driven back, and the Munstermen recovered the spoils; and the slaughter was so great that the stream was impeded in its course by the heaps of slain.

There can be little doubt that this tradition is

founded on fact; for it is corroborated by the name of the town, which is called in Irish *Ath-nanurlaidhe* [Ah-na-noorly], the ford of the slaughters; and the present name is a half translation of this:—Urlingford, i. e. slaughter-ford. The same word *árlaidh, órlaidh, úrlaidh*, appears in Kinarla in the parish of Rossorry in Fermanagh; and in Ballyorley in the parish of Kilcormick in Wexford, the first signifying the head or hill, and the second the town, of slaughter.

Martyrs. The word *martra*, which literally signifies martyrdom, is borrowed from Greek through Latin; but it has been long naturalised in Irish. It was sometimes applied to any place where there was a massacre or slaughter: and of this there is a very good example in an ancient poem quoted by O'Curry in his lectures (II. 344): the poem relates that *Ninde*, prince of Tirconnell, now Donegal, made a predatory incursion into Connaught, but that he was overtaken and defeated with great slaughter, at the old cataract of Eas-dara or Ballysadare:—

“Ten hundred heads of the Conallians
Was their loss ere they reached Eas-dara,
The defeat of the flood we gave
To Ninde and his shouting hosts;
We changed the name of the cold cataract;
From thenceforth it is called *Martra*.”

But the word sometimes means “relics” (of martyrs?); and this may be its meaning in some local names.

There are a good many places scattered here and there through the country, whose names contain this word: and at several of them the people still retain dim traditions of massacres in olden

times. One of the best known is Castlemartyr in Cork, whose proper name is Ballynamartra—for so it is written in the Annals of the Four Masters, and in the Depositions of 1652—signifying the town of the martyrdom or slaughter. A townland in the parish of Witter in Down has much the same name—Ballymarter—which has a similar meaning and origin. Two miles west of Macroon in Cork is Kilnamartry, now the name of a parish, the church of the massacre, or of the relics. The simple word has given names to Martara in Kerry, to Martray in Tyrone, and to Martry in Clare, Meath, and Roscommon; and we may I suppose apply to some or all of these the explanation given of the name *Martra* in the above quotation, that each place was at some former time the scene of a massacre of some kind.

The soul. I am greatly puzzled to account for names—of which there are several—containing the word *anam*, the soul (gen, *anna*: the Lat. *anima*, borrowed); such, for instance, as Killananima in the parish of Killanummery in Leitrim, whose original form there can be no question about, for the Four Masters write it *Coill-an-anna*, the wood of the soul; and Killynanum in the parish of Denn in Cavan, which has the same meaning. Some believe that places with such names were bequeathed to some church or monastery for the soul's health of the donor or of some relative; while others again assert that the names originated in ghosts. But this is all conjecture; and I will give a few examples of such names, without being able to throw any further light on the matter.

There is a place called Knöckanima in the parish of Killukin, in the north of Roscommon:—*Cnoc-an-anna*, the hill of the soul. Drummonum (*druim*, a hill-ridge) is a townland near the town

of Cavan; Annaghananam (*eanach*, a marsh) in the parish of Desertcreat in Tyrone; Ballinanima near Kilfinane in Limerick, and Ballynanama in other places:—*Baile-an-anma*, the town of the soul. I could quote many other names containing this word *anam*.

Festive gatherings. When we meet with local names formed from the words for certain seasons, festivals, or days of the week, we may, I think, fairly conclude that the peasantry were formerly in the habit of meeting at those places at the times indicated, for the celebration of games or festivals. I have already enumerated many names of this kind (1st Vol., Part II., c. vi.), and I will here instance a few more, quite as interesting.

In many parts of Ireland the young people used to meet on Easter Sunday or Easter Monday and amuse themselves with various sports and pastimes; but the custom has nearly died out. We find these meetings sometimes commemorated by the word *cáisc* [*causk*], signifying Easter, which is merely a loan-word from Latin *pascha*, with the usual change from *p* to *c*, as in *curcur* from *purpura*. Near Abbeydorney in Kerry is a place called Knocknacaska, the hill of Easter. There is a little island in the river Shiven in Galway, two miles above its junction with the Suck, called Island Causk, which has left its name on the adjacent bridge. Laghtcausk, Easter *laght* or sepulchral mound, lies near Elphin in Roscommon; Boolanacausk in the parish of Killeely in Clare, and Mullanacask in the parish of Errigle Trough in Monaghan, the dairy place (*booley*) and the hill-summit (*mullach*) of Easter. There is a townland near the village of Street in Westmeath called Cornacausk; and another in Galway, near Athleague, called Cornacask; both signify the round hill of

Easter; and the latter has the *alias* name—not quite correct though—of Easterfield.

I suppose the youths and maidens used to retire on Saturdays to the shore of the lonely lake of Coomasaharn—or as it is usually and correctly called by the peasantry, Coomataharn—eight miles east of Cahersiveen in Kerry, and refresh themselves with a merry-making after the week's toil:—*Cúm-a'-tsathairn*, the valley of Saturday. So also with Aghataharn in the parish of Aghamore in the east of Mayo, *Achadh-a'-tsathairn*, Saturday field, the eclipsing *t* of this name being preserved on the Ordnance Maps, as it ought to be.

We find spring and summer often commemorated in this manner; but here we may probably conclude that the places were so called from their warm and sunny aspect, or because the leaves became green or the flowers began to bloom sooner than elsewhere in the neighbourhood. There is a place in the parish of Ardcarne near Lough Key in Roscommon, called Derreenanarry—*Doirín-an-earraigh*, the little oak-grove of spring: *earrach*, spring; Lat. *ver*; Gr. *ear*: and in the parish of Drumlease in Leitrim is a townland called Fawnarry, the *fán* or slope of spring.

Our word for summer is *samhradh* [sowra], corresponding with German *sommer*, Eng. *summer*. Near Oldcastle in Meath is a place called Drumsawry, with the *alias* name of Summerbank, which is sufficiently correct (*druim*, a hill-ridge); and this was the old name of the village of Summerhill in the same county, as appears from the Down Survey map, and other old documents. The same name appears with a different anglicised form in Drumhawragh in the parish of Drumlumman in Cavan, north-west of Lough Sheelin; in this name the *s* of *samhradh* is aspirated to *h*.

In the north of Ireland the aspirated *m* is usually restored to its primitive sound, as we find in Lurgantamry in the parish of Donaghcloney in Down, (*lurgan*, a long low hill); in which also the *s* is eclipsed by *t*, as commonly happens in other names. This change, and the south Munster final *g* sound, are both exemplified in Maughantoorig in the parish of Kilcummin, north-east of Killarney, which very well represents the sound of the Irish *Macha-an-tsamkraig*, the farm-yard of summer; and there is a small lake with this same name, one mile south of the village of Killorglin in the same county. It is highly probable that the people used to feed their cattle, and live themselves, in these places during the summer half year, which was formerly a common practice in many parts of Ireland (see "booley" in 1st Vol.); and that this circumstance gave rise to the names.

Night: Gloom. In the parish of Clooncruff in the east of Roscommon, five miles north of Strokestown, is a townland and a demesne called Cloonahee, which, when exhibited in its original form is a very strange name. The Four Masters call it *Cluain-na-hoidhche* [Cloon-na-heeha], the meadow of the night. It is hard to imagine what could have given rise to such a name as this. Moreover it does not stand alone; for there is a townland in the parish of Clonrush in the south-east corner of Galway, not far from the shore of Lough Derg, called Derrainy, which, according to local pronunciation, is corrupted from *Doirean-oidhche* [Derran-eeha], the little oak-grove of night: and a little island in the southern end of Lough Carra in Mayo, near the western shore, is called Leamnahye, or in Gaelic, as pronounced with perfect clearness in the locality, *Léim-na-hoidhche*, the leap of the night. A more singular name still is Lisheenvicnaheeha which designates

a townland in the parish of Ruan in Clare, a little east of Corrofin, a perfectly plain name as it stands, the little fort (*lisheen*) of the son of the night. The same personal name appears in Ballicknahee, a townland in the north of King's County, about a mile from the village of Clara, i.e. *Baile-mhic-na-hoidhche*, the town of the son of the night (*m* of *mac* omitted, as in Ballickmoyler : p. 144). Here there seems to have been a family named *Mac-na-hOidhche*, or Mac Knee, from which the townland had its name. Why a man was called *Mac-na-hoidhche*, "Son of the night," it would be vain to conjecture.

Perhaps there is some community of idea between the preceding names—or some of them—and the following. Woods, bogs, &c., are sometimes designated by the word *doithir* [*doher*], dark or gloomy, or as a noun, darkness or gloom. There is a townland in the parish of Coolaghmore in Kilkenny, about two miles from Callan, near the boundary with Tipperary, called Kyleadoher; and another called Kyleaduhir near it on the Tipperary side of the boundary: both are anglicised from *Coill-a'-doithir*, the wood of blackness or gloom. In another part of Tipperary—in the parish of Donohill, north-east of the town of Tipperary—is a townland called Moandoherdagh, gloomy bog: *doitheardach*, gloomy (for *dach* = *tach*, see p. 8).

Household. The land set apart for the maintenance of the household troops of a king or chief was often called *Lucht-tighe* [*Lugh-tee*], i.e. people of the house, commonly anglicised Loughtee or Loughty: *lucht*, people; *teach*, genitive *tighe*, a house. For instance, in the barony of Monaghan, county of Monaghan, there was a district called Loughtee-Mac-Mahon which maintained the household troops of Mac Mahon of Farney. The only

territory that preserves this old name to the present day is in Cavan, forming the two baronies of Upper and Lower Loughtee, which are said to have derived their name from an old manor in the parish of Drumlane.

Synod. The Irish borrowed the word *synodus* from the Latin in the early ages of Christianity; and the form it assumed in the Irish language was *senad* or *senud*. One of the raths at Tara was called *Rath-senaid*, synod fort, from the fact that three ecclesiastical meetings were held on it, at different times, by the three great saints, Patrick, Brendan, and Adamnan. There is an island in Upper Lough Erne whose ancient name was *Senad*, i.e. synod (island); but why it got this name there seems no means of finding out. It was for a long time in possession of the family of Mac Manus, and hence it is usually called in the annals, *Senad Mac Manus*; but this old name has been long obsolete, and the island is now called, on account of its beauty, Belle-Isle.

This island is a classical spot, for it was here the Annals of Ulster were compiled by Cathal Mac Manus, who, besides being a very learned man and a great historian, kept a house of hospitality on the island, where he died of smallpox, according to the Four Masters, A.D. 1498. It was O'Donovan who first identified Belle-Isle with *Senad Mac Manus*—a mere unit of his innumerable discoveries in Irish historical topography; and I wish very much that Mr. Porter, the present proprietor, would restore the old name.

The only place in Ireland that I am aware of, now bearing a name derived from this word, is *Shanid* near Shanagolden in Limerick, remarkable for its fine castle ruins, perched on the summit of a hill. This castle was one of the seats of the

earls of Desmond—the powerful Fitzgeralds—and it was from this that one branch of the family adopted the war-cry of Shanid Aboo which is still the motto of the Knight of Glin; while the Leinster branch, represented by the Duke of Leinster, retains the motto, Crom-aboo, from the castle of Croom in the same county.

A common. The commonages so generally met with near villages, not only in Ireland, but also in England and Scotland, are designated in this country by several terms, the most usual being *coitchionn* [cutteen]: *coitchen*, commune: Z. 179. The simple word gives name to several places in the south, now called Cutteen; to Cottian in Donegal; and to Cautheen in Tipperary. The plural is seen in Cutteanta in Sligo (commons); and we have the word in combination in Ardcothen near Ballysadare in Sligo, which signifies the height of the commonage.

Proud. I have already noticed the name of Benburb (proud peak—see 1st Vol.), and that of the *Uallach* or “Proud River” at Glengarriff. It is curious that the Irish terms for “proud” or “pride” often enter into local names; but whether the places got such names from their commanding position, like Benburb, or from some great and strong fortress, or from belonging to a powerful family, or from some other circumstance, it is now I fear beyond our power to discover.

The word most generally employed is *uabhar* [oover, oor], which means pride; and it is usually anglicised *over*, *ower*, or *ore*; but it requires care to distinguish the meaning of the last syllable, for it may also mean gold (see p. 361). About the original form and meaning of Donore in Meath, we can have no doubt, for the Four Masters write it *Dun-uabhair* the fort of pride. Even without the

help of the annalists we could tell that *ore* here means "pride," and not "gold;" for the peasantry of the neighbourhood still call the place Donover. Other places in various parts of the country are called Donore, Donoure, Doonoor, Doonour, Doonore, and Dunover, all having the same meaning. There is a place in the parish of Killerry in Sligo, called Castleore, whose correct name, *Caislen-an-uabhair*, the castle of pride, is also preserved by the Four Masters. We have a name corresponding to this in Galway—Cloghanower (*cloch*, stone or stone castle). Lissanover is the name of a place in the parish of Killeany in Galway, and of another near the village of Bawnboy in Cavan, a name which corresponds with Donore. Regarding Lissanover in Cavan, the people have a tradition that the castle was in former days held by a chieftain named Magauran, who was a merciless tyrant; and they tell that on one occasion he slew a priest on the altar for beginning Mass before he had arrived. This is believed by the inhabitants to have given origin to the name—*Lios-an-uabhair*, the fort of pride.

The word *uallach* is exhibited in Cuilleenoolagh, the proud little wood, which is applied to a hill, formerly wooded, and to a townland, in the parish of Dysart in Roscommon. *Diomas* [deemas] is another Irish word for pride. There was a celebrated chieftain of the O'Neills in the time of Elizabeth, who, on account of the lofty haughtiness of his character, was called *Shanc-an-diomais*, John the proud. From this word is formed the name of *O'Diomasagh* or Dempsey, a family deriving their name from a progenitor who was called *Diomasach*, i. e. proud. The word appears in the name of *Derdimus*, a townland about three miles south-west of Kilkenny, *Doire-díomais*, the oak-grove of pride.

Grave. There is a townland near Darrynane Abbey in Kerry, called Coad, which has given its name to a mountain and a lake; and another townland of the same name is situated near Corrofin in the county Clare. There is some uncertainty about the original form of this name; but I believe that it is *comhfhod* [coad], a bed or grave. In a passage of the *Dinnsenchus*, translated by Mr. O'Beirne Crowe (Kilk. Arch. Jour., 1872, p. 150), the dwarf's grave at Tara is called in one place, *cubhad*, and a little farther on *comhfod*. Mr. Crowe thinks that both are forms of the Latin *cubitus*; but it may be doubted whether this applies to the second at least, for it is an intelligible Irish word as it stands, formed from *comh* (Lat. *con*), and *fada*, long:—*comhfod*, “as long as” [the human body], a very natural and expressive term for a grave or tomb. Coad in Clare is called *comhad* by the Four Masters (V. p. 1365); but here they have omitted the aspirated *f*, as they appear to have been doubtful of the etymology. There is an old graveyard in the Kerry Coad, with a large stone standing on it, round which the people often pray; and the grave marked by this old monument is probably the original *comhfhod* from which the townland takes its name.

River qualities. Many of the qualities by which Irish rivers have been designated, have been noticed incidentally in various parts of this and the preceding volume; and I will here add a few more. Rivers often receive names from the manner in which they flow, whether quickly or slowly, straight or curved, &c. There is a considerable stream in Wexford, joining the Bann, three miles west of Gorey, called the Lask, which is a very expressive name, for it is the Irish word *leasc*, lazy

The word *dian*, strong or vehement, has given name to several rivers. The river Dinin in Kilkenny, which joins the Nore above the city, is subject to sweeping and destructive floods; so that it is most accurately described by its name *Deinín*, a diminutive form signifying vehement or strong river. The little river Dinin joins the Nore at Borris in Carlow; and the Deenagh—the name of which is an adjective form with the same meaning—runs into the lower lake of Killarney near the town.

The Lingaun river in Kilkenny flows eastward from the slope of Slievenaman: it runs at all times very rapidly, a character which is exactly expressed by the name:—*ling* to spring or leap forward; Lingaun, the leaping or bounding river.

Rough. The most common term for the quality of roughness or coarseness is *garbh*, of which the usual anglicised forms are *garriff* and *garve*. The word is often applied to the surface of the ground, as in Parkgarriff and Parkgarve, rough field, which are the names of several places in Cork, Waterford, and Galway. It is also a frequent component in the names of rivers, of which Glashgarriff, Glashagarriff, and Owengarve—rough stream or river—which are the names of many streams in the south and west, may be taken as examples. It is applied to a person—to express probably roughness or rudeness of manner or character—in Toberagarriff, in the parish of Abington in Limerick, *Tobar-a'-ghairbh*, the well of the rough (man).

Other and less usual anglicised forms are seen in Garracloon in Clare, Galway, and Mayo, Garryclone and Garrycloyne in Cork and Waterford, all from *Garbh-chluain*, rough meadow, which is

the same as Cloongarve in Clare, only with the root words reversed. There are several places in Leinster, Munster, and Connaught, called Garbally, which is generally interpreted short-town (*gearr*, p. 417) but which sometimes means rough town. In one case, however, it has a different interpretation, viz. in Garbally in the parish of Moylough in Galway, where there was in old times a castle of the O'Kellys; in mentioning this castle the Four Masters give the true name, *Garbh-dhoire*, rough oak-wood, which should have been anglicised Garderry.

The diminutive Garvoige is often used to designate coarse cloth; and it is also the name of a townland in Kildare, meaning in this case a rugged spot of land.

Carrach is rugged, rough; swarthy or scabby as applied to a person. In local names it is almost always anglicised *carragh* or *corragh*, of which Slievecorragh and Slievecarragh, rugged mountain, the names of several hills, may be taken as examples.

Aimhreidh [avrea] has several shades of meaning, all derivable from what is indicated by the composition of the word:—*aimh* a negative prefix and *reidh* open or smooth—i. e. not clear or open—uneven, rugged, difficult, intricate, &c. O'Dugan (p. 40), applies the word to the territory of Kinel-Connell, now the county of Donegal:—“*Aimhreidh fonn an fini sin*”—rugged is the land of that tribe. Perhaps the best known example of its topographical application is Lackavrea, the name of a remarkable mountain rising over Lough Corrib at its western arm, near the Hen's Castle: *Leac-aimhreidh*, the rough or complicated flagstone; for it is formed of quartzose rock which

presents a peculiarly rough surface.* This mountain is also called Corcoge (which means a beehive) from its shape.

The word stands by itself as the name of a townland in the barony of Farney in Monaghan, two miles from the village of Shercock in Cavan; this place is now called Ouvry, but in 1655 it was called Eaverie, which fairly represents the pronunciation of the original.† There is a small island off the coast of Connemara, between Mac Dara's Island and Mason Island, called Avery, another form of *Aimhreidh*; for it consists wholly of rugged rocks which are washed by the waves in storms. A river flows into Blacksod Bay in Mayo, which is called Owenavrea, rough river. And in Tarrea in the parish of Killeenavarra in Galway, near the village of Kinvarra, we have an example of a *t* prefixed under the influence of the article:—*an taimhreidh* the rough land, like Tardree for Ardree (see this in 1st Vol.).

Hard. The word *cruadh* [croo] hard, is sometimes found forming a part of local names, and it is used in all such cases to designate hard surfaced land, a soil difficult to till on account of tough clay, surface rocks, &c. A good example is Cargacroy in the parish of Drumbo in Down, *Cairrge-cruadha*, hard rocks. Mullaghcrov near Castletowndelvin in Westmeath, signifies hard summit; Crooderry near Boyle in Roscommon, hard *derry* or oak-wood, or the hard place of the oak-wood.

Athea. No one would ever suspect the origin of the name of the village of Athea in Limerick from its present form; and the inquirer would

* See G. H. Kinahan, Esq., in Sir W. R. Wilde's Lough Corrib—p. 26, note.

† See this name in Shirley's "Barony of Farney."

not be much enlightened even by the popular pronunciation in Irish—*Awthay*. But there is a little old ruined church near the village, whose Irish name removes the difficulty; for the people call it *Thoumpul Awthlay* (the church of Athlea or Athea). Here there is an *l* after the *th*, which, curiously enough, is not inserted in the name of the village itself; and this *l* makes the whole thing quite plain; for according to the southern pronunciation, *Awthlay* is the phonetic representative of *Ath-a'-tsleibhe* the ford of the mountain, as Ballintlea is reduced from *Baile-an-tsleibhe* (see this in 1st Vol.). The ford stood where the bridge now spans the river Galey; and the mountain from which it was designated is Knockathea, or the hill of Athea, rising over the village.

Blessing. Between the town of Roscommon and Lough Ree, there is a stream called the Banew. The people have a tradition that the monks of the abbey of Inchcleraun in Lough Ree were in former days in the habit of meeting those of Roscommon, at this stream; and from the salutations exchanged between them at meeting and parting, the river got its name:—*beannughadh* [bannooa] i. e. blessing or salutation.

Beannacht—old form *bendacht*—a blessing, is merely the Latin *benedictio*, borrowed in the early ages of Christianity, and softened down by contraction and aspiration; from which again is derived the verb *beannaigh*, to bless, and the verbal noun *beannughadh*, just mentioned. This last is not unfrequently found in place-names; and it is probable that in the greater number of such cases there are local traditions connected with the names, something like that of the river Banew.

In the wild district south-east of Cahirsiveen, there is a lonely valley shut in by hills and

precipices, called Coomavanniha, a name which exactly conveys the sound of the Irish *Cúm-a'-bheannuighthe* the valley of the blessing. A little pool at the western base of Sugarloaf mountain near Glengarriff in the same county, is called Tober avanaha, the well of the blessing; but here we may look for the origin of the name in one of the innumerable legends connected with holy wells. There is an ancient and very remarkable stone in the parish of Moore in Roscommon, called Clogherbanny, the blessed or consecrated stone. A name exactly the same as this—except that *cloch*, the common word for a stone, is used instead of *clochar*—is Clobanna, three miles north of Thurles in Tipperary.

Cursing. But it must be confessed that we have a far greater number of names from cursings than from blessings. The word that is commonly used in forming names of this kind is *mallacht*, signifying a curse; its old form is *maldacht*, which was derived from the Latin *maledictio*, like *bendacht* from *benedictio*. It is hard to know what gave origin to such names. Possibly they may have been the scenes of massacres or strife, or of bitter feuds carried on between the neighbouring hostile clans or families. Connected with some of them are popular traditions, which, if they are worth very little—as many of them undoubtedly are—indicate at least what the people would consider a natural and sufficient explanation of names of this kind. Such is the Kerry legend about the little mountain stream, Owennamallaght, flowing into Tralee Bay near Castlegregory, which, it is to be feared indeed, was invented in late times to account for the name. The people will tell you that on a certain occasion, when St. Patrick was passing through this part of Kerry, he ran short

of provisions, and requested the fishermen to give him some of the fish they had just caught in the river. But they refused him in a very churlish and offensive manner; whereupon he pronounced a curse on the river, and predicted that no fish should be found in it for evermore. And accordingly there is no fish in it—so at least the people say.

I could enumerate more than a dozen names containing this word *mallacht*; but as it is hardly ever corrupted—except that occasionally it loses the final *t*—a few illustrations will be sufficient. There is a small village in Galway, situated on the Owendalulagh river, where it flows from the slopes of Slieve Aughty; it takes its name, Bellanamallaght, from an ancient ford, the Irish name of which was *Bel-atha-na-mallacht*, the ford-mouth of the curses. Ballynamallaght in the north of Tyrone is evidently a corruption of the same Irish name, and was so called from the old ford on the Burn Dennet, which is now spanned by the village bridge. Another name like these is Aghnamallagh near the town of Monaghan, the original form of which was *Ath-na-mallaght*, the ford of the curses. But in Aghnamallaght, three miles north of Roscommon, the first syllable (*agh*) signifies a field.

There is a townland giving name to a lake, five miles north-west of Ballyhaunis in Mayo, called Carrownamallaght, the quarter-land of the maledictions, which, as well indeed as the last name, may have been a bone of contention between two neighbouring rivals. Barnanamallaght (*bearna*, a gap between hills) is a place in the north of Clare, about four miles south-east of Ballyvaghan; we have Drummallaght (*drum*, a hill-ridge) near Ballyjamesduff in Cavan; and Cloghnamallaght in the parish of Monamolín in Wexford, corresponds with Clobanna, mentioned at page 479.

Old. It appears difficult to account for the application of the word *sean* [shan], old, to certain natural features; for so far as history or tradition is concerned, one mountain, or river, or valley, cannot be older than another. Yet we have Shanow, Shannow, and Shanowen (old river), all common river names, especially in the south; there are many places called Shandrum (old ridge) and Shanaknock (old hill), the former sometimes made Shandrim, and the latter Shancrock: Shantulla and Shantullig, old *tulach* or hill.

It is probable that *sean* in such names refers to use:—a river was called Shanowen, because the people had been from time immemorial living, fishing, or boating on it; a hill got the name of Shandrum because it was inhabited, cultivated, or grazed, long before any other in the neighbourhood. They use the word very much in this sense in the west and south: thus Shannafreaghoge in the parish of Ragoon in Galway, the old or famous place for *freaghoges*, *hurts*, or whortleberries; Shanavagoon a little south of Castlemartyr in Cork, an odd name, signifying literally “old bacon;” but the real meaning is probably the old place for pigs or bacon.

The following names and many others like them, originated in a similar way:—Shangort, old field, in Galway and Mayo; Shanmoy in Tyrone, old plain; Shanaghy in several counties, old field; all names implying that the places had been longer under cultivation than the surrounding land.

It is easy enough to account for such names as Shanafona in the parish of Duagh in Kerry, old pound; * Shanawillen in Kerry, old mill (*muilenn*);

* In connection with this name, I may remark that the word *póna*, a pound, is found in other names, as for instance, *Ahafona* near Ballybunnion in Kerry, *Ath a'-phóna*, the ford of the pound.

Shanavoher in Cork, and Shanvoher in Galway, old *bóthar* or road; * Shaneglish in Armagh, old church (*eaglais*); and Shantraud—*Sean-tsraid*, old street or village near Adare. For the names merely express the fact that, at the time these several structures were so called, they were old as compared with others in the neighbourhood more recently erected; or that they were simply old, without implying any comparison.

This word *sean*, whose old form is *sen*, is cognate with Latin *senex* and Sanscrit *sana*. It is a frequent component of local names; but I do not think it necessary to give many more illustrations of its use, as it is nearly always anglicised *shan*, except where the *s* is eclipsed by *t*, when it becomes *tan*. Bawnatavoher in Waterford and Tipperary, the *bawn* or green field of the old road—*Bán-a'-tsean-bhóthair*; Carrowntanlis near Tuam, the quarterland of the old *lis* or fort; Gortatanavally near Inchigeelagh in Cork, and Garryantanvally near Listowel in Kerry, the field and the garden of the old *bally* or town.

Shadow. I suppose the word *scáth* [skaw], a shadow, which is occasionally found in names, was locally used in its natural and obvious sense, to designate spots shadowed by overhanging cliffs, or by a thick growth of tall leafy trees. There is a small river four miles south-east of Newcastle in Limerick, called Owenskaw, the river of the shadow; Skaw itself, i. e. shadow, is the name of a townland near Ballymore in Westmeath; and there is a place near Templemore in Tipperary called Barnalascaw, the gap of the half shadow (*la* for *leath*, half), so called probably because the gap runs in such a direction

* Remark in several of these names, the insertion of a euphonic vowel sound:—see page 3, *supra*.

that when the sun shines, one side is thrown into shadow. In the parish of Molahiffe in Kerry, near the Farranfore station of the railway to Killarney, there is a place called Skahies, which is the anglicised form of the plural *Scátha*, shades or shadows.

Freehold. A land which was held free of rent or duty of any kind was sometimes designated by the word *saer*, free. There are two townlands, one near Killashandra in Cavan, the other in the parish of Macosquin near Coleraine, called Farranseer, free land (*fearann*); and another south of Ballyshannon, called Clontyseer, shortened from *Cluainte-saera*, free *cloons* or meadows. *Saeirse* [seersha], among other meanings, signifies a freehold, whence we have Seersha near Newmarket-on-Fergus in Clare, and Seersha north-west of Killarney; which again is shortened to Serse in Armagh, not far from Newry; and modified to Seershin, three miles from the village of Barna, a little west of Galway, which is the same as Shirsheen near Gorey in Wexford.

Old Territories. On the west side of the Shannon, in that part of the county Roscommon extending between Drumsna and Lanesboro, there were anciently three districts, called respectively *Cinel Dobhtha*, *Tir Briuin na Sinna*, and *Corca Eachlann*; these, both in the annals, and among the people, were often called simply "*Na Tuatha*" [na-toooha] i. e. the *Tuathas* or territories, and though their individual names have perished, this last still survives. On the road from Rooskey to Drumsna, where it crosses an arm of the Shannon between two lakes, there was an ancient weir, very much celebrated called *Caradh-na-dtuath* [Carra-na-doo], the *caradh* or weir of the (three) *tuaths* or districts. A bridge now spans the stream on the site of the weir, and it is well known by the name of Caranadoc Bridge.

A magic calf. In the county of Longford they tell a story of the origin of Lough Gowna, which forms the head of the chain of lakes traversed by the river Erne; this legend also accounts for the eruption of Lough Oughter and Lough Erne. There is a well in the townland of Rathbrackan, one mile from Granard, out of which a stream runs into Lough Gowna; from this well a magical calf sallied forth, once on a time, and the water of the well rushed after him as far as the sea at Ballyshannon, expanding in its course, first into Lough Gowna, and afterwards into the two Loughs Erne; in memory of which the well is still called Tober Gowna, and the lake, Lough Gowna, the well and the lake of the calf.

Solitude. Among the many circumstances taken advantage of by the observant Irish peasantry, to designate places, one of the most striking and poetical is solitude or loneliness. There is a district east of Kells in Meath, which, even in the earliest period of our history, was noted for its solitariness; so that persons going to reside there were considered to have retired altogether from the view of the world. When the celebrated Lewy of the Long Arms, who, according to ancient tradition, was skilled in all the arts and sciences, came to reside at the court of Tara, the artists and learned men who had been up to that time in the king's service, felt themselves so overshadowed by the brilliant talents of the new professor, that they retired in shame from Tara, and betook themselves to this very spot—the *Diamhraibh* or solitudes of Bregia, as it is called in the old narrative (one of the legends in the Dinnseanchus), where they remained in obscurity ever after. The word *diamhar*, of which *diamhraibh* is a plural form, is still used in the spoken lan-

guage in the sense of mysterious, hidden, or obscure; and the district in question still retains the old name, in the slightly modified form of Diamor. In O'Clery's Calendar, a place is mentioned called *Uuain-diamhair*, solitary meadow.

The allusion to the professors who retired from Tara, occurs in the legendary history of the name of Turvey, a place situated on an inlet of the sea in the north of the county Dublin, two miles from Lusk. The old writer states that *Tuirbhi* [Turvey], the father of the great artist, Gobban Saer, who lived in the seventh century, had his residence on this strand; and that every evening after ceasing from his work, he used to throw his hatchet (as Lén of the white teeth used to throw his anvil: p. 202, *supra*) from an eminence, which was afterwards called *Tulach-an-bhiail* or the hill of the hatchet, to the farthest point reached by the tide. Hence the place was called *Traigh-Tuirbhi*, Turvey's strand, which is now shortened to Turvey. The narrative adds that it was not known to what people he belonged, unless he was one of the dark-complexioned race who fled from Tara to the solitudes of Bregia (see Petrie, R. Towers, p. 386).

We have still another word—*uaigneas* [oognas], to express the same idea. In the parish of Tuosist in Kerry, on the left of the road from Kenmare to Eyeries, there is a hill called Knockanouganish, the hill of solitude; and we have the adjective form exhibited in Glenoognagh in the parish of Lismullen in Meath, lonely glen.

Morning Star. I believe I may safely assert that there is not a place-name in any part of the world, that could not be matched in Ireland. For our names are scattered broadcast in such infinite profusion and variety, that they seem to

have almost exhausted human invention. It would be easy to bring together a collection of odd and eccentric local designations, unusual in formation or strange in origin, from every part of the world, and then to produce, from the abundance of our local nomenclature, names corresponding to them all. And after this I think I could find many names in my own country that it would be hard to match anywhere else. Scotland would be a dangerous competitor, but even here I should feel very confident as to the result of the comparison ; and I should have no fear at all about the rest of the world.

Will any great topographer or learned etymologist find me such a river name as "The Morning Star" anywhere outside Ireland? We have a river of this name, a fine stream rising near the Galty mountains, flowing through the town of Bruff in Limerick, and joining the Maigue below Bruree. The old name of this river, as we find it in various ancient authorities, was *Samhair* or *Samer* ; and this is also well known as the ancient name of the river Erne, from which again the little island of Inis-Samer near the Salmon-leap at Ballyshannon—an island connected with some of our oldest legends—took its name.

It is to be observed that *Samer* was in former times used also as a woman's name ; but what the radical meaning of the word may be, I cannot venture to conjecture. As a river name, Pictet (*Origines Indo-Europiennes*) connects it with the old names of several rivers on the continent of Europe, and with the Persian *shamar*, a river :—for example the Samur, flowing from the Caucasus into the Caspian ; the Samara, flowing into the Sea of Azov ; and the ancient Celtic name, Samara, of a river in Belgium.

It must be confessed that our "Morning Star" came by its fine name through a mistake, or in plain words by a false translation; but it is a mistake turned to such happy account that one would never wish to correct it:—for in the colloquial Irish of the people, the old name *Samhair* was corrupted to *Camhair*; and as this word signifies the first appearance of daylight or the break of day, so they translated it into "Morning Star."

There is a townland called Glenastar near Newcastle in Limerick; but this name has nothing to do with the stars. The correct anglicised form, etymologically, would be Glen-as-daar. Just where the river that traverses the glen flows by the townland, it falls over a rock into an *unfathomable* pool, forming a fine cascade; this is the *as* (Irish *eas*, a waterfall); and as the name of the river is the Daar, the glen was called *Gleann-easa-Dáire*, the glen of the cataract of the Daar.

Sleep. When Washington Irving wrote his Legend of Sleepy Hollow, he imagined, no doubt, that such a name was not to be found in any part of the world except on the banks of the Hudson—if indeed he did not invent it to suit his story, which I strongly suspect he did. But if he had only come over to Ireland, and travelled through certain parts of the county Cork, he would find that we had been beforehand with him; for as he passed near the little town of Inishannon, he could see from the railway carriage window, close to the line, a gentleman's residence and a townland, called Coolcullata, which corresponds exactly in meaning with his Sleepy Hollow. The first syllable is the Irish *cúil*, a recess or corner; while *codlata* [cullata] is a genitive form of *codla* [culla], sleep; and these two words put together, and spelled in

English letters in accordance with the sound, make Coolcullata, the recess of sleep, or sleepy hollow. Moreover, the county Cork can boast of another drowsy spot; for there is a hill at the western extremity of the Nagles Mountains, near the village of Killawillin, called Knockacullata, the hill of sleep.

But why it is that Coolcullata was so called; whether it was from the solitude of the spot; or from its drowsy accompaniments—its murmuring waters, its rustling leaves, and its humming bees, as Irving describes his somniferous valley; or from the sleepy character of the natives—but indeed I do not believe this, for the Corkonians are as wide-awake a people as can be found in any part of Ireland; whether any or all or none of these, gave name to the place, I am sorry to say I can give no satisfactory account. Perhaps Coolcullata was another Castle of Indolence,

“A pleasing land of drowsy head,
Of dreams that wave before the half-shut eye,”

Where

“Was nought around but images of rest;
Sleep-soothing groves, and quiet lawns between,
And flowery beds that slumbrous influence kest,
From poppies breathed; and beds of pleasant green.”

But however we may be at fault in our attempts to account for the name, there it stands as a fact; and if I am right in believing that Washington Irving invented the American name, I can claim one superiority for our Coolcullata over his Sleepy Hollow, that his name “is a fiction, but mine is reality.”



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 Gluair, purity, 71.
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 Gréach, a mountain flat, 393.
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 Umar, a cup, a hollow, 430.
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THE END.

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