

Local Collection

C O N T E N T S

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Notes on Cavan Place Names.

INTRODUCTION.

Before launching this series of Notes I should like to explain the reasons for which it has been undertaken.

The writer aims at forming as complete a collection as he can of the unrecorded traditions and place names of the County Cavan, and he entertains the hope that it may be possible to do so on a co-operative system, everybody who is willing to assist contributing his share to the whole. The word "willing" is emphasised because there is no one who cannot afford some assistance.

While there is already a considerable number interested in the subject, there are many others who would be equally interested if they had an opportunity of learning a little about it. Such textbooks as exist are hard to procure and, as far as the ordinary reader is concerned, suffer from the defect that they are too general; they do not cater sufficiently for local interests.

Hence it was thought that by publishing a series of rough notes on the recorded names of the county and on such unrecorded names as the writer has himself collected, that it might be possible largely to extend the circle of interested persons and thus to be able to form a collection of the unrecorded names and traditions which might in some degree be worthy of the traditions of Breifne.

With regard to tradition, it is so hard to say what is valuable and what is not. Sometimes a tradition, trivial in itself, may, when examined in the light of other tradition or of recorded history, form a connecting link in a historical link otherwise incomplete. Hence I scarcely like to give any general rules for guidance, and, lest anything of importance should be omitted, I would ask my readers to send along anything that they can pick up in the way of tradition. Indeed, no tradition handed down to us by our forefathers is too trivial to note.

In explaining what I mean by a "recorded name," I shall pave the way for a reader's acceptance of what I wish to convey by "unrecorded" ones. The "recorded" place names, as we have them at present, are the most important (not all) of those which were in existence when the Ordnance Survey was undertaken early in the nineteenth century. Even were this list complete we should still have a difficult enough task before us in interpreting these names, and should first have to seek carefully what actual sounds these names, spelled as they are at present, were meant to convey. Luckily, local tradition comes to our assistance here, and frequently the old people are able to give a closer approximation to the proper Irish pronunciation of the place name than is conveyed by the spelling as given on the Ordnance Survey maps. This matter is so important that in my next article I shall enunciate a definite law on the point. For the moment I shall content myself by pointing out that here is one direction in which anyone can give immediate assistance. Wherever it is noticed that the local pronunciation of the name of a townland or other place name, more especially the pronunciation as given by the older people in the district, does not correspond with the written form, the fact is one of first-rate importance and ought to be noted. Similarly, traditions as to the origin of a name sometimes cling about a place: these are always worth noting. Usually, it must have struck my readers how little originality has been displayed in the naming of our many Cavan lakes; as a great general rule they bear merely the name of the townland in which they are situated or which they adjoin. I am convinced that the greater number, if not all of them, had originally distinctive names of their own. Can my readers assist in disinterring even a fraction of them?

A name not recorded on the Ordnance Survey I shall term an "unrecorded" name. There are several classes of such names.

In the first place, we Irish had a very plentiful supply of "district" names. Taking a principality, as we may call East Breifne, we should first have the clearly defined areas occupied by the clans. These, as a rule, are recorded in the Barony names. These were, however, further subdivided partly into tribal districts: of these the Ordnance Survey took no cognisance, and as a consequence most are lost. It may be possible to resurrect some of them; if so, there could be no better opportunity than the present. There were also district names which did not originate with the clan system—e.g., Lary, the Commas, etc., or feudal divisions like "the Manor of Ashfield," etc. There must be many more which we ought to be able to locate. Then there are what I may call "the

lost townlands." There was always a certain amount of flux in the townland boundaries—small townlands being joined together to form big ones, and large townlands breaking up into smaller parts. The Ordnance Survey just froze on to the map the system as it found it. As a result a very large number of the old townland names have passed out of use, many of them being completely lost, I fear. Thus, I have a copy of a pamphlet published in Cavan in 1709, in which are given the townlands in each parish in the county as they then existed. There is no parish in which at least twenty of these names have not disappeared. I have already located a number of them, and I am confident that a very large number of the rest can, with a little care, be located also.

The last class of "unrecorded" place names we, in Cavan, who have to a great extent lost our tradition, find harder to understand. In olden times we Irish identified the different parts of a townland with as much care as we now name the streets of a town. Every field had its name; indeed, if it were a large one the different parts of it had separate names. In addition, each hill, stream, lake, cross-roads, path, etc., in a townland had its own peculiar name and, I need hardly add, every spot of historic or super-natural interest was certain to have its distinctive title. When I first commenced my enquiries I felt that it was hopeless to prosecute any enquiries with regard to names of this class, it was so difficult to trace any vestiges of a nomenclature for which our modern generation has no need. I am glad to say, however, that the prospect in this direction is improving, and that even in the most completely Anglicised townland I now rarely fail to find at least one or two such sub-names. As an instance of what may be done in this way, I shall give an instance from a list which the Rev. Father Meenan has sent me. In the townland of Corduff, in the parish of Ballintemple, that enthusiastic worker, Mr. Martin, N.T., has collected no less than 12 sub-names, mostly names of fields. They are Curragstick, Drum-wadeley, Paurkaig, Bawnsha, Tully's (Galaeh, Shlay, Spout-field Bawlheen, Cough Pawrk, Marl Hill, Garrahaig, and the Islands. In several other townlands in the same parish, which may, I suppose, be regarded as being for our purposes a fairly average parish, he has been able to collect quite as many. The names in this list will be a guide as to the class of names one should expect to find. I can only add that any such name should not be rejected merely because it is in English. Frequently the English name is only a translation of an older Irish one: sometimes the hand of corruption has merely garbed a genuinely Irish name in English form. This latter is of frequent occurrence.

I trust the average reader will pardon me now addressing those whose equipment in the subject is greater than his. These latter—and I trust they are many—will themselves best know in what way they can assist a work which I know they have as dearly at heart as I. There may be some who have made local lists already. Perhaps they would not be unwilling to lend them; or there may be old parish registers, leases, deeds, old books, tags of rhyme, referring to place names, or a hundred and one forms of reference impossible to specify. For any assistance in any or all of these directions I shall indeed be grateful.

Finally, with regard to objects of archaeological interest this ought to be a splendid opportunity for us to locate and list the antiquities of the county and thus do a certain amount of the necessary spadework for our newly-formed Archaeological Society. It shall be unnecessary for me to specify what is required in this direction, as it has been fully set forth in Father Meenan's splendid address recently published in this paper. All information sent me under this heading I shall gladly hand over to the secretaries of the Society.

If I have made clear what I want it only remains for me to detail the form in which I want it.

In order to have as small a unit as possible and thus avoid confusion where there are several townlands of the same name, I have based my classification in Electoral Divisions. This is, of course, without any historic or sentimental warrant, and has to recommend it alone the explanation I have given. When quoting a townland, therefore, please quote the Electoral Division in which it is situated—your District Councillor will be able to supply you with it, and if you cannot give the Electoral Division add the names of some of the surrounding townlands to place its location beyond doubt.

When giving the pronunciation of a recorded name please add key-words to explain the sound definitely.

For unrecorded names it will be sufficient to give the closest approximation you can to the sound, and particular should be added showing whether the

name is applied to a district, to part of a townland or to a field, etc.

Letters may be addressed to An Scolaire Bocht, c/o the "Anglo-Celt." An Scoláire Bocht.

THE ANGLO-CELT. C

Notes on Cavan Place Names.

1.—GENERAL.

In this article I propose briefly to discuss the difficulties of place name interpretation and to indicate the different means by which these difficulties may be overcome.

It must be clear to everyone that even if Irish had continued the spoken language of the country we would still have a difficulty in interpreting some of the place names. There is a natural law—according to Max Muller it is merely human laziness—which induces us to reduce words which are many-syllabled or difficult to pronounce to as compact a form as possible. As a result, long words become telescoped and frequently where a combination of consonants is difficult to pronounce a different set is substituted. In the case of a county so completely anglicised as Cavan, we have, of course, an additional disturbing factor, and for centuries the tendency has been not merely to condense the names as Irish words, but in addition to substitute for their sounds other sounds better attuned to ears accustomed to English only. As a result of the combination of these two influences the written form of an Irish place name is very frequently of little assistance in determining its origin.

In addition to these two unscientific causes which render difficult the analysis of a place name into its component parts, there is another cause, peculiar to the genius of the language itself, which proves a grave stumbling block to those unacquainted with Irish. As it is my intention to cajole every reader of the paper, whether he has a smattering of Irish or not, into reading these articles, I shall endeavour to explain and illustrate this point in as homely and unscientific manner as possible.

In English, as everyone is aware, we form the different cases of a noun (save the possessive) by the aid of prepositions, and the different tenses of a verb by means of auxiliary verbs: in other words, English, like most modern languages, is non-inflectional. Anglo-Saxon, from which English has evolved itself, was inflectional—i.e., a noun changed its form according to its case, and the verb according to its tense. So, too, was Latin, from which the modern Romance languages—French, Italian, Spanish, etc.—are derived, an inflectional language. In the course of time, however, custom, or the law of laziness, to which we have referred above, operated, the inflexions were dropped, and the prepositions, or the auxiliary verbs, used to take their places. The Gaelic languages, however, withstood this tendency, and Irish Gaelic to a much greater extent than Scotch. Thus in Irish a noun will have different forms, according to its different cases, and when it enters into a name compound may not appear in it in its most easily distinguished guise, that of nominative case. In addition to such case-change which will occur in the body of the noun, there will also, as a general rule, be a change in its initial consonant. Therefore, to the person who was acquainted only with the nominative of the word, the form it would take in the compound may be utterly unrecognisable.

Let me illustrate my point by coining some place names from the same pair of words. In the North-Connaught dialect, to which Cavan Irish belongs, the word for a hill is pronounced "crook" (elsewhere generally "knock") while the word for "man" is identical in sound with the English word "far." Now, if there were a place name the meaning of which was "the man's hill," we should, if it came down to us uncorrupted, get it in the form "Crookanar," in which, it will be noted, the sound of "f" has disappeared and the "sh" of far has given place to a short "i" sound. If the name were "the hill of the men" we should similarly expect "Crooknavar"—that is, the "sh" sound is retained, but the "f" is replaced by a "v," while it, as in Fermoy, the men of the plain, it were "the men of the hill," we should expect to find some such form as "Farratrick," in which the sounds of both "far" and "crook" would have undergone a change.

have to add that these laws are not invariably observed in place-name compounds. If we are to assume, as I think we may, that in the commencement the name was grammatically constructed, we can but conclude that unholly hands distorted it midway in its career and thus another difficulty is added to this already charmingly perplexing subject.

Perhaps, lest I frighten my readers, I had better cut short my enumeration of the thorns which beset the path of the place-name investigator and detail some of the expedients by means of which that path has been cleared.

First in the list—and by a long way the first—I shall place tradition. Where, as in Irish-speaking districts, the local tradition has been well preserved, we scarcely ever need any other assistance, and even when, as in the case of County Lavan, the chain of tradition has been imperfectly maintained, we are never safe in disregarding it in favour of other collateral evidence, however strong. With regard to legends, so many of which have sprung up in modern times, we shall have to be more cautious than we are with regard to pronunciation. As far as the latter is concerned, we have no hesitation in stating the following general law: "Where the current pronunciation of a place name differs in any way from that of previous generations, as handed down by the oldest people in a district, the latter is INVARIABLY a closer approximation to the original Irish pronunciation of the name." I might give a lengthy list of such differences noted by myself, but the following will illustrate what I mean. Bellacunnell for Ballycunnell; Dorrhasson for Derrycasson; N'eed for Nedd; Tubwee for Techoy. Hence it is that I have already laid such emphasis upon the necessity for securing the pronunciation of the place names given by the old people, and had I the time and opportunity to carry out this work as I should have wished to carry it out, my first task would have been to have personally investigated the local pronunciation of every one of the county names.

Next in order and almost as valuable as first-hand evidence come the old manuscripts in which a certain number of the names are recorded in their proper Irish forms. Fortunately for our purpose, Dr. Hogan's great work, the "Anomasticon Gaelicum," which records the references to the place-names in practically all the old manuscripts for the country at large, saves us the necessity of research in this direction. So many place names have fallen into disuse that our chief difficulty here is in locating the places—many of them of deep historic interest—to which the names belong. We have already located some of these names and have no doubt that if the tradition of the county is pooled, as we hope it will be, we shall be able to fix the position of many others and thus perform useful historical work.

Next come the various references in English—to the place names contained in documents of one kind or another—inquisitions, surveys, maps, papal bulls, etc., etc.—from the twelfth to the eighteenth centuries. The value of these chiefly consists in the fact that as there was at the time no standardised spelling of any Irish place name, the forms given represent the writer's approximation to the sound as he heard it. Unfortunately a great number of these were not recorded on the spot, and the writer was relying upon third or fourth hand information, yet it is rarely that one does not come across at least one gem in any such list.

As an addendum to the previous list we may add another class of references later in date, but more important because of their local origin—leases, deeds, parish records, grand jury records, old newspapers, pamphlets, and so on down even to family correspondence. I could indeed imagine nothing more helpful than the account books of a merchant in the county of the seventeenth, eighteenth, or even of the first half of the nineteenth century. I wonder could anyone resurrect one for me?

Lastly, we have the work done by investigators in other parts of the country and by the few in our own county. Donovan and Joyce are, of course, the two who assist us most here. Donovan, though his stay in the county was a very short one, is the more helpful. There are few of his interpretations which have not the support of local tradition, and when, as occasionally, he resorts to surmise, we cannot forget that it is the surmise of one who was one of the greatest Irish scholars of all time. To Dr. Joyce belongs the honour of evolving something like an exact science out of the bewildering mass of literature which, prior to his time, had been written on our place names from Cormac's glossary to Valauey. He is not always reliable, however, especially in the earlier volumes. He covered too large an area and relied in the main on second-hand information. To his credit, however, it must be admitted that in his earlier volumes he wrote, not with a view to producing a comprehensive work on the place names of the country, but to educate local in-

vestigators. In his third volume, which appeared almost a half century after the second, he has to admit that with one important exception no local work upon the subject had been undertaken. Since then, I am glad to say, the subject has received greater attention, and I sincerely trust that the work upon which we are now embarking, modest though its origin has been, will be sufficiently successful to induce investigators in other counties to follow upon the same lines, so that in the course of time there will not be a parish in the country that will not have its own permanent record of its traditions and of the origin of its place names.

Next week I hope to give a rough classification of the different sources from which the place names in the county have been drawn.

AN SCOLAIRE BOCC.

ANGLO-CELT CAVAN, SATURDAY

Notes on the Place Names of Co. Cavan.

II. FEB. 23, 1926

SOURCES FROM WHICH THE NAMES ARE DRAWN.

The list of prefixes already published in the "Anglo-Celt" will make it clear that a very large percentage of our place names consist in whole or part of a description of some striking natural feature peculiar to the place. The remaining names are drawn from various sources and, as a rule, admit of a natural explanation. This is a subject upon which much might be said, but I think it better to give a number of examples selected from all over the county and roughly classified.

A very large number of the county place names deal with animals. Thus Dowra means ox-meadow, KILNAFF the wood of the ox; DRUMBA, cow's ridge; DRUMGON, the ridge of the cat; and Aghasturgowra, the plain of the ridge of the calves; while DRUMALOE also means the cat's ridge, and DRUMBERRIFF the ridge of the bull; LATTYCOLE, the horse's grave; BULLNAGH, the ford of the horses—derived from another word for horse, which is also exemplified in Aghakinnagh, the plain of the horse's head; GLONNALL and BENWIT mean respectively the meadow and the peak of the weather. The dog is frequently mentioned—BALLYMADDON usually rendered dog's town, though one good local authority questions the accuracy of the first part of the name; BHEANMADDON, the peak of the dog; Aghavalra, the pair of the little dog. In Connaught we have the foxes' corner, while DRUMMINTON means the ridge of the kids.

Birds are well represented in the list. As might be expected, the raven, a bird of omen in all mythologies, is frequently mentioned. Thus BRANKILL—raven-wood—is from an old word for raven, while DRUMMAYN—the ridge of the ravens—excludes the more usual word BACH, which also occurs in NODDAGH, the nest of the two ravens; ANGHUADH, the plain of the two ravens, and in other names. Derrycark is the oakwood of the heath-bon or grouse, while CULLIGH is merely the name of her mate, the heath-cock. CORNAN is the round hill of the blackbirds; Carrignashoka is the rock of the hawk; BAGE HILL is a part translation of the old Irish name. These are only a fraction of the possible examples.

To represent inanimate nature we have a goodly array of trees. The number of names into which DERRY—an oakwood—enters is a sad reminder of the extent to which the country has been denuded of its oak-forests. The oak is also represented in BARRACH, which is a contraction for a word meaning "full of oaks"; in STRONADANAGH—river meadow of the oaks—and OMAID—the tall oak—the latter being from an older root. The yew we have in many forms. The common Irish word is pronounced "Yewer" which is in fact the name of a townland, Frach, which occurs more than once, means a place full of yews, while TURE is the same as Yewer, the "t" of the article being incorporated. From another word for yew we get MAYO—the plain of the yew, and OGHIL and OGGAL—both meaning—meaning the Yew wood. BRAMBILLIGH or DRUMMALLAGH means "sally ridge" in Cullion, BRAMBILION and CULBERTAGH the holly-tree is involved. LAVY means "elm," while LORFIELD has descended by a chain of corruptions easy to trace from a word meaning elm-wood. We find the ash in LISHAGHAN, LORRISHAGH, etc.; the quacken in CORRACERRAN, the alder in MULLINAVRAGUE, the black-burn in ANGHADREAGH, the chestnut in GORTSEAGH, the ivy in DRUMCON, the bramble in DRESTERAGH—and again we might extend the list.

Woods and herbs are represented by CORPENAGH the duck leaf, DERRYNAGH, the ridge of the nettles; Ardloher is the hill of the water, and the corn-croft with wild garlic grew, and the fern is mentioned in GREAGHARAN, CAVANARARY, etc. DRUMLIF and TIERBLEN are respectively the ridge, and the country of the herbs, and a little plot of their owned probably by some medicinal doctor is represented by LOOTAN.

In an agricultural country, we would look for names descriptive of the quality of the land, and there are many such. The bogset, which occurs frequently above all compositions, means a well tilled plot. I am informed that it is still used in places in the county in that sense though I never heard it myself. QUAVY also means poor arable land. So much of the county consists of poor marshy land, however, that unpropitious epithets predominate. Thus ANNAGH, a marsh, is very common, and we have also expressing the same meaning—GRILLY, FAHARLOUGH, KIVVY and KIFFAGH Scrabby and Seribhagh, CABRA and COPRA mean poor land. GREEN, land overgrown with withered scrub; BURREN and CORZAN, rocky land, and there are several other names suggestive of the poverty of the soil.

The dwelling places and fortresses of our ancestors are represented in the numerous DOONS, LIKSES, RATHS and RAYS, DAANGANS and CASHELS, while PEEMORE, ART'DOWNEY, etc., contain the more modern word for house.

To deal with the names of ecclesiastical origin—even in the limited area which we are surveying—a special article would be necessary. Considering more than half the words into which "KILL" enters are of ecclesiastical origin, although where we have no written or strong traditional support, we can only conjecture whether it means a church or a wood, and there are even other interpretations possible. We can find space for only a few examples. Thus there is no doubt that KILMORE means the great church, though there is a doubt whether it was, as has been suggested, founded by St. Columcille. Similarly Killostrandra is certainly "the church in the old path," KILCONNY "the church of the freewood," a reference to the woods about it; KILLINGH, St. Laurence's church; and we have historical proof of the ecclesiastical origin of the KILL in numerous other examples, just as we have proof that KILBRIDE does not mean St. Brigid's church, that it has, in fact, no connection with either St. Brigid or a church.

Trinity Island is merely a translation of the old Irish name; DERRI means a house, as also does BRIGAL; LTRY is literally a house of prayer; DRUMACASK, BARRA HILL, CROSSADOY, SUNDAY CROSS, and MULLAGH in Mass Hill, which already date only to the penal days. All explain themselves, as do GROSSERLOUGH, the cross on the lake, TULLY CROSS, the hill of the cross, and numerous other words involving the name of the emblem of salvation.

The national saints are mentioned in only a number of the recorded names and occur still more frequently in the unrecorded ones. Thus we have numerous Tober-patrieks in Kellinagh parish, the district of which was founded by St. Bridget, we have a Toberbride. St. Moigne is frequently mentioned. We have MIGNES LILAND, Tobermoigne, GLOONMOIGNE, TRISHENUE (near Lish-nogue); and I believe to the latter that Toberlyon is a local tribute to the same, which Templeport's illustrious son had won in a diocesan diocese. In Drogheda we find a reference to St. Patrick's nephew, and I am not quite certain if I am right in saying that this is the same St. Laurence, whose name is preserved in Derriwinnan, KILLADOO, hill of St. Dailan, and that who composed at Columcille's grave, and Tobercultan celebrates the patron of Kellin-

agh parish. Once again I must curtail the list for want of space.

DRUMMANY means "the monk's ridge." There is quite a number of them in the county, and to one at least an interesting tradition attaches. History does not say anything of the two grey tribes mentioned elsewhere, and we are equally in the dark as to the minister whose memory is preserved in Tullyminster.

Historical references are not very common. The Fician cycle is represented by CORNLEAN and LONGMATH, which latter ought, I think, be LAGHMAHIN, the burial mound of the Ficians. To the Red Branch cycle we have at least three references: two to COMAL CORNACH, INISGONNELL—there is a tradition that Clochougher Castle was originally built by him—and BALLYCUNNELL, where he is supposed to have died; and one to MAEVE, the Warrior Queen of Connaught, in DRUMMAYN. Authorities do not offer much objection to the suggestion that Carrignashoka refers to ELLARD BRUCE, though they seem to consider that BRUCE HILL is only CORVEL, BARRY, the progenitor of the O'Rahillys gives his name to Tullyhaw, which means BARRY'S family; BRYAN, a progenitor of his, is who gives his name to HY BRIDIA; BRYNNE the generic name for the O'Rahillys, O'Rahillys and their kindred sept, similarly Tullyhaw means the family of BRYNNE, and one of the Hy Brynne and ancestor of the McKiernans. From the same stock spring MAELMURCHA, ancestor of RAGHALLAGH, DON whom is descended the O'Reillys. To them we trace the origin of BRIBBLE—the family of the blind O'Reillys; CLAMMAGH—Mallon's family; and TULLYGARVEY—the tribe of Garvey.

There remain many interesting examples hard to classify, of which I have room for only a few. KILLYSEAN, CLONKEEN and MAKIEFF proclaim themselves beauty spots. ALTHEAK and BROWDRAM, the meanings of which are practically the same ("stinking hill") were evidently places which at one time one was advised to avoid, possibly because there were tanneries there. The frequent occurrence of MUCKLASH—a piggery—either alone or in compounds, at least suggests the possible existence of ancient sanitary regulations necessitating the segregation of the manure, necessarily pig, Tullynacouspog and COMRAGAN remain to remind us that the ownership of land has at all times involved disputes, while in DRUMMADLADY we have the home of some ancient highwaymen. DRUMBOUGHAGH goes somewhat further and suggests the existence of a colony of plantagenets. In the various Poles and Gallons and Pottles we find references to ancient land measures peculiar to the county, just as the TATE was peculiar to the Maguire and McMahons and we might extend the list much further.

...shall finally seek to satisfy. Why were the two placed on Drumineish, and by whom? Who were the sentinels who kept watch at Kerit and Corcovoty, and why? Who were the foreigners mentioned in Gullie and Cornagall, or the Englishmen in Binnasassagh or the Leinstermen in Drumblin? Where did Swainbar get its name? Its old title, "Mullion Iarainn," "the Iron Hill," was descriptive enough of the village former industry; that joke about Swift, Saunders, Darling and Barry, though I find it was an ancient one a hundred and fifty years ago, has never quite taken me in. Is there a treasure hidden in Knockanista? Has anyone ever found that crock of gold in Knockanora, or was it a poet who first gave it its name; and did he receive the inspiration of an Autumn evening when its glare shimmered in the summer sun?

Carolina, we would like to point out, has no connection with the ill-fated queen who washed her head in turpentine—the Down Survey term for the name as Carolina. Tomteran is pure Irish and one of our very oldest names, it means "Dreona's tomb," and the Four Masters, who mention the place more than once, can throw no light upon Dreona's identity. Tomteran has nothing to do with anybody of the Tomking family; it is also the burial place of somebody of whom so far I have not been able to elicit any information.

For the moment let this very irregular, unphased classification suffice. If my reader has succeeded in following me so far I shall feel satisfied if I have been able to convince him that we shall not suffer from want of variety as we amble along on our way through the place names of the county.

Next week I hope to open the series proper with some notes upon the county itself, the Diocese of Kilmore, and the names of the baronies.

An Scoilápe Doct.

Notes on the Place Names of Co. Cavan.

III. MARCH, 1920

THE COUNTY, ITS BARONIES, AND THE DIOCESE OF KILMORE.

The present County of Cavan consists of the old territory of East Breifne, together with the two baronies of Tullyhaw and Tullyhunco, which are part of West Breifne. What exactly Breifne itself means I am sorry that I cannot say. In addition to the usual form, "Breifne," in which it appears in most of the old authorities, we find it under the forms Breifne and Brehne.

The various septa which inhabited the two Breifnes were usually called, collectively, "My Irish Breifne," i.e., Brian's people of Breifne, from their common ancestor Brian Feurgna, or Brian the Wise, a descendant of the well-known Lochy Moyvane.

Originally Eastern Breifne belonged to the kingdom of Meath, the boundary line, as given by Keating, running from "Abbeys to the Upper Scarriff, to Drumlane, to the Boy, and to the Cumber of Conlar." "The Boy" is now, I think, the townland of Moy Hill, in Castle Stannagh, and I shall say something further on the subject when we come to that district; can Upper Scarriff be the Boy? If not it must be somewhere in its neighbourhood.

It is strange to say that although in later times Eastern Breifne—which from the 14th century onwards is generally referred to either as Eastern Breifne or Breifne—was regarded as part of Connaught, we find it mentioned as part of Leath province of Meath as late as 1893. At that time, of course, Meath had ceased to be a distinct province.

The former inclusion of Cavan in its present form and under its present name as one of the Ulster counties was brought about, or at least set on foot, in about 1600 (See FitzGibbon's Counties of Ireland, where the reasons for setting off East Breifne from Connaught are set forth interestingly).

The name Cavan, which was applied to the new territory, was of course merely borrowed from that of the county town (Cavan = a hollow, pronunciation Cawanne).

The Baronies.

The history of the baronies is odd and more interesting than that of the county. Each barony represents the territory of a sub-chieftain, and was mapped out as reclaimed territory—more or less—according as the chiefs made their submission. When exactly the different baronies in the county were formed, or in what order they were formed, it would be extremely difficult to say.

Casterahan and the two Loughs are two less historic interest than the others—would it be more straightforward to admit that less has been discovered about them? Casterahan—Castron-páirde—castle of the little fort, called Castle-Baheo in the O'Reilly pedigree (O'Donovan). Loughs—I can find no old reference. O'Donovan writes "Loughs" = the lake of the house, and suggests that there was probably a castle there before, however, readers more "Lough-true," i.e., the king's household followers. Is this a Lough derivation? If so, in any authority he does not quote it, and between the two I am unable, in the absence of further proof, to decide. Tullyhaw—Tullach-Carrach—the tribe of Eochy. Tallaghagh would be a closer approximation to the Irish sound. Eochy was a descendant of Eochy Moyvane, to whom we have already referred. From him descended Saunran, who founded the family of McGauran (Mac Saunran), cf., "Moneen Saunran."

His country is not rendered ugly by the wind."

—Shane O'Dugan, 1870.

A description more poetic than accurate unless we are to assume from it that even the gales which storm about Quiloe cannot uproot the McGaurans, the "trees of strength."

Tullyhunco. This word is a positive nightmare to me. I wonder whose brain conceived it? The Down Survey writes it Tully-honcho, which is a better shot. O'Donovan suggests Tullydonaghy, which is closer still, although he need not have lent his countenance to the u.C. allach-Donoghada Donoghue family, also of the strain of Eochy-Tallaghaghaghagh, approximates to the Irish pronunciations. This was the MacKiernan or MacTiernan country.

"MacKiernan of the lordly soul,
Prop of the genuine Gael."

—O'Dugan.

To the three remaining baronies different members of the O'Reilly clan give their names. We again quote O'Dugan:

"A potent prince o'er Eastern Breifne reigns
O'Reilly, red armed ranger of the plains
Whose warlike voice and bright majestic face
Command Malmora's proud and mighty race."

The rendering is O'Donovan's, and in the original the second line reads:

"O'Raialtais na ruidh Arin"

From the race of MacMorada—lit. "the haughty prince," and now rendered "Myles" in English—another descendant of Eochy's—sprang Ragallach, who founded the O'Reilly clan. The remaining baronies are named after descendants of Ragallach, viz., Tullygarvey—Tullach Garbet or Tullach Garba (it is rendered both ways—the tribe of Garvey; Clannahon—Clann-Mat Sauna,—Mahon's family; and Clankee—Clann-Caoimh—i.e., the family of the blind man, i.e., the blind O'Reilly. The upper part of Clankee was called Clann Caoimhe fear-Caoimhe, or O.C. an Fear, i.e., of the older family or Clankee of the Wood, while the lower part, O.C. MacCaoimhe Oige, i.e., Clankee of the younger branch.

The Diocese of Kilmore.

I shall give a brief note. The name Cill Moir—the great church—is taken from the townland of that name in which the cathedral was situated. I find no reference to Kilmore—or Triburnia, by which name the diocese was first known—in the dioceses mentioned either at the Synod of Rath Brasail (A.D. 1155 circa), or at that of Kells (A.D. 1523). In the different Papal Bulls mentioned in the "Annals of Ulster" it is referred to by the name Triburnia up to the middle of the 15th century. We find that on April 20th, 1485, "the erection of the Parish Church of Kilmore into a Cathedral with seats for thirteen Canons" was confirmed, and subsequent to that date the diocese is referred to by its present title. What the origin of Triburnia is I cannot definitely say. Can it be intended as the latinized form of Cill-Bréne—the land of breifne?

An Scoilápe Doct.

Notes on the Place Names of Co. Cavan.

VIII.

Rivers, Lakes and Mountains of North Tullyhaw.

The names we give are those recorded on the inch and smaller ordnance survey maps. We have not yet had an opportunity of consulting the larger maps for this district.

RIVERS.

For the name of the Shannon-baronies, we have numerous ancient references (see Hogan). I have not come across any legend connected with the name, the origin and meaning of which are lost in antiquity. We must record our protest at the Shannon Pot being regarded as its source. The overflow of the Pot—religiously regarded in Derrylahan as "the Shaanon," is but a mill race which flows into a stream which in turn is but a tributary of the Owenmore (vide infra). This is a matter in which local sentiment has certainly deprived the lordly Shaanon of at least another ten miles.

By the way, I might here revise the interpretation given by me in Article VI. of "Gowlat," the townland in which the Owenmore receives the overflow of the Pot. The correct interpretation would appear to be Tullach—the forked place—and the local pronunciation is certainly "Gowlach."

the BIG river. Abainn, properly the dative case, is commonly used as the nominative of abá. Note that the word is masculine here. To my mind the Owenmore, which we can clearly trace back to Moneen-sauran, is the upper Shaanon.

Few, only, of the many tributaries are named on the maps. We have two "Black Rivers," one rising in Stranamort and joining the Shannan at Tullanteen, and the other in Gubbavenny. The boundary with Leitrim in the extreme north-west, is the Owenayle river, locally pronounced Owenalich—Abainn Maite, St. Naile's river.

LAKES.

The following bear the names of the townlands in which they are situated:—

Legalough, Carvagh, Correvan, Tull, Carrakeeldrum, Moneen, Tullanamoyke, Arllougher, Derry-lahan, Lattoun, Brunnhurrin, Alt-shalla, Knockgorm and Derry-nanta, all of which we have already interpreted.

Local readers will please note that most of these had originally names of their own. We should be glad if anyone could supply some of them.

Of those which have preserved their names we have—

1. Lough Maenac or Lough Nilly. L. Maenac—L. mac nien (Hogan), i.e., the Lake of the Sons of En. I have heard nothing as to En.

L. Nilly is probably L. an Siolta, but whether Siolta is to be taken as a "gilly" or servant, or whether there is a reference to the "gillyrue" (Siolta ruidh) for which the neighbouring Lough Melvin is still so famed, I am unable to say. Any tradition?

2. Tullygobban (Barren), Tull-gobán. I am not clear as to what meaning to give this, as, instinctively, in the absence of tradition, I shrink from interpretations of a picturesque nature. "The hill of the silencing" would be its nearest literal translation into English, and one could easily wed a legend to such a name. To assume that the latter part is personal would also, I fear, involve a strain, Gubban not being a name commonly found in Breifne. Local assistance solicited.

3. Naaslaiderg (Corrakeldrum)—L. na n-oloch-naaslaiderg the lake of the red stones.

4. Naaslaiderg (same)—L. na n-oloch-naaslaiderg the lake of the seagulls. (It is to be noted that quite close, across the Leitrim border, we have Nawce-lege, which means the same thing—pompous, seagull also.)

5. Ananrick (Stranamort)—L. an son baic, the lake of the one trout—not, we believe that there was only the one occupant; the angler was fated never to catch more than one in the bay.

6. Carrickmarranoge. (7) Carrick-ardry, both in Stranamort—Carrick na crannoge and Carrick na crannog—i.e., the rock of the Crannogue and of the stony shore respectively.

8. Carrickshurree (Corratay). I am honest enough to plead ignorance as to the interpretation of the "shurree," the accent in which is on the first syllable.

9. Nambrack—L. na n-oloch, the lake of the trout.

Note the retention of both the coped of le and of the m which collapses in it. (Corambrader is another instance of this.)

10. Mullinac (Legatraghts)—or Mullacola; lit., "The descendants of Eochy," the name of a found Connalene tribe across the border in the present county of Leitrim, which the lake borders, and a reminder, if such were needed, that we are in O'Rourke's country. Quite recently I came across an interesting example of the use of the word as a distinct name. In Mr. D. C. Rushe's fine library in Monaghan there is a manuscript volume of Scholastic Philosophy which, as the marginal notes made by the different generations of students through whose hands it passed show, was constantly in use for a hundred years, commencing 1670. It bears the inscription "Liber Caroli Rodechane de Magintireolis in anno 1671"—i.e., "This book belonged to Charles O'Reddy of Muintir Eochy in 1671."

O'Reddy was probably one of the well-known family of that name who were ermineous of Finagh and renowned for their learning.

11. Hartony (Doon) — Barta a tannag, the top of the field. This is one of the "lost townlands," as the D.S. shows.

MOUNTAINS.

1. **Quilcagh**—cúilceac, Chalky, so called from the whitish appearance of its limestone face. Coote is hopelessly wrong in stating that the "Maguires" were installed on its summit. He was misled by the fact that on "Dhonach" Sunday, the last Sunday in July, sports used to be held here, and also at "Maguire's Chair" in Bealavally, under which heading we shall again refer to the matter.

2. **Tullynacceragh** — túlaig na scoraon, the hill of the sheep.

3. **Tiltinbane** seems to be (an) t-áitínban the little white "alt" or glen side.

4. **Benbrack** — beann breac, the speckled peak.

5. **Slievenakillaw**—slíabh na cúlle, the mountain of the wood.

6. **Benbeg**—beann beag, the little peak.

Amongst other names recorded in the district we have—

1. **The White Carn** (Cowlan).

2. **Pollnahowen** (Garvey)—poll na h-abainne, the hole of the river, which disappears into the earth here.

3. **Pollahune** (same townland), if not a corruption of the last, would seem to be poll a uachain the holes of dread. Is there any tradition?

4. **Taber** (Derrynalester). Names of part of the townland—cobain, a well. See next.

5. **Tobermurry**, the actual well from which the preceding takes its name—cobain-muirne, the well of the Blessed Virgin. The pattern, which was held on the 15th of August, was extremely popular, and pilgrims came to it from all parts of Cavan.

6. **Carty's Bridge** (Corracleigh), not named, if one may judge by appearances from a contemporary of Sauran.

Archaeological remains in N.W. Tullyhaw are very numerous. We have already mentioned some. We have, in addition, the numerous monuments in Burren recorded in the O.S. maps as "Giants Graves," "Giant's Leap," "Druids' Altars," etc. The region has been absolutely neglected by archaeologists so far.

AN SCOLAIRE BOCHT.
We add the names of two peaks of the Cúilcagh or Eastern Slievenian range not recorded in the O.S. The two peaks on either side of the gap are called respectively "Purt" and the "Skeip"—i.e., ponc, a bunk, and scáip, a rocky fissure. On Cúilcagh we have two "humps."

MEANING OF IRISH PLACE NAMES

TO THE EDITOR OF THE *Anglo-Celt*.

A **Chara**,—I am afraid that some of the spellings suggested by Miss Smith in your issue of February 25th, are questionable.

Lauzey is certainly not **Leacht Sidhe** as the pronunciation shows. The correct spelling is **Leacht Suidhe**, and the correct full name is **Leacht Suidhe Bolgadáin**, or **Big Paunch's Burial Site**, as an inquisition of Charles I. shows.

Kilnacrew is hardly **Coill na gearaibh**, which would give **Kilnacrew**. **Coill na cri** has been suggested.

Galionetra. The correct spelling is **Galin lochtarach**, the meeting being as given.

Tullyturkin is undoubtedly **Telach Turchain**.

Tonyhull—Joyce gives **Ton a' chuil**. There is with Joyce the difficulty that he may have got the name from a local native speaker.

Drutamón. This name, with that of **Dentamy** in Killinkere parish has always puzzled me. I have never been able to find any older spellings of the present name, which appears neither in the Sir Henry James Map, the Down Survey, the "Old Cavan List" or any of the inquisitions noted by me. For **Drutamón** in Killinkere parish the Down Survey gives **Drutamón**, on the strength of which I hazarded **Drum Tampaigh** as the interpretation in my published notes of Killinkere parish names. I expressed my doubts on the point, however, and am inclined now to withdraw the suggestion. The interpolation of the "m" would be unusual, and the older spelling in the Sir H. James Map "**Natratomus**," is dead against it. I am afraid we can carry the matter no further at the moment.

I labour under the disadvantage of never having made personal inquiry in the townlands under consideration, and can only offer an opinion based upon such notes as I have made of the old spellings of the townland names of the county or my personal experience in other parts of the country. **Mise faoi chomharsan agat,**

ANGLO-CELT, CAVAN, S

CAVAN PLACE NAMES.

MORE HELPERS WANTED.

My last article completed the Barony of Castlerahan, and I feel satisfied that in that barony at least I have made a good beginning with the work which I have planned to accomplish. To the few interested workers who gave me such valuable assistance I am deeply grateful. A half-a-dozen more of such throughout the barony would have done much to produce the complete result I had hoped for. I do not despair of finding them, however. It is hard to arouse enthusiasm in a matter of this kind, and the work was hampered by a multitude of distractions.

The number of unrecorded names collected in the whole barony of Castlerahan so far works out almost exactly at one per townland. That could, I am sure, be increased five-fold with little trouble. Some parishes, for instance, returned no lists of names at all. **Munerton-haught**, I am assured, simply reeks with traditional names. The handful I gave for that parish were collected by an enthusiast who himself resides at a distance from it. There is, therefore, abundant room for hope that we will yet get the great bulk of these names. All that is needed is that some one should take it on himself to write them down.

The winding up of Castlerahan barony coming practically with the close, suggests the desirability of my taking my readers into my confidence. I have been assured from different parts of the county that my articles were being followed with interest. Unfortunately, that interest was not manifesting itself in the direction which I desired. It is a long time since I got any lists of unrecorded names, and as the Castlerahan series drew to a close, I found myself practically at a standstill for want of locally supplied material. It is true that I might have gone on from my own notes giving interpretations of the recorded names, and of the appropriate readings from the M.S.S., the Inquisitions, etc., and such scraps of unrecorded history as I had myself unearthed. That, however, would not be in keeping with my plans, and there was, besides, one obvious disadvantage. Once I had traversed a parish and given what I had collected of the recorded names, it would be hard to induce people to collect the unrecorded ones. The two should clearly go hand-in-hand.

It was, therefore, my intention to draw the series to a close with Castlerahan, in the hope that later on perhaps I might be able to resume it. I viewed the project with grave misgiving. It is hard to ensure up one's energy again when work of this sort has been once laid aside, and, besides, there is the fear that new interests may claim one. Luckily, however, the series has been respite. Just when I had my mind made up, a very fine collection of names arrived from **Shercock**, and others were promised from the **Ballichorn** end of the parish. I have, therefore, decided to go ahead with **Kilbann** Parish, and propose to open the series with the first issue of the New Year. Meanwhile, I hope that others will please note the fact, and if they have any collections of unrecorded names or traditions will kindly send them along to "**An Scolaire Boch**," c/o "**The Anglo-Celt**."

I should once more like to emphasize the fact that I do not require any finished literary efforts. Some of the most satisfactory lists I have got were supplied by persons who made no claim to literary style. The notes need not know Irish. In fact, I prefer not to get the names spelled in Irish characters. All that is necessary is to give the name spelled as closely as one can to the pronunciation one hears, and any local explanation one has heard or any tradition connected with the name. Should there be any possibility of misunderstanding the English spelling, then key words should be added as a guide. The townland in which the name occurs and the parish should, of course, be added.

I am sorry to find that a misconception as to the value of collecting these old unrecorded names exists in the minds of those whom precisely one would expect to value them most. As a rule, one has no difficulty in convincing such of the old people as one comes in personal contact with that one is performing useful work in rescuing these old names from oblivion. With the old people—God bless them—it is sufficient that one is doing something to bring back the old Gaelic spirit with the historic value of these names they have no concern.

The educated classes, unfortunately, are harder to win over. Unfortunately, there is an impression that the historic names of importance, the traditional names, field names, and what not, are regarded as of purely personal and local interest only.

This is, of course, against all experience. The recorded names represent in the main the bulk of the old historic names. It must be remembered, however, that to some extent the successive recorders worked their will on the name as they found them. This is, of course, true to a greater extent with the Plantation and Cromwellian Survey than it is with the Ordnance Survey. The latter, however, perpetuated their error and added not a few of its own. As a result, we have still lingering as traditional names many names which were originally names of first-class historic importance. As a result, without a collection of these unrecorded names, on grapes in the dark in endeavouring to locate historical references, even as late as the eighteenth century.

It is for this, their historic importance, that I am so anxious that I should frame as exhaustive a list of these unrecorded names as it is possible for me to collect. Even the small handful of names supplied to me already have enabled me to trace quite a number of historic names which I had despaired of locating. The Jacobean Grants, for instance, abound with place-names which have gone out of use. I have already traced many of them from the local collections. In addition, I have located many of the names in the **Annals** which the Annotators had, in the light of the Ordnance Survey, alone been unable to place.

These are motives which should impel everyone, who wishes to take a share in the reconstruction of the history of the county, to do what he can to assist.

An Scolaire Boch.

(1)

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CASTLERAHAN

CASTLERAHAN BARONY.

Introduction. 1921

When, over two years ago, this series was first projected, it seemed that no more favourable moment could have been selected for the purpose. But "ní mar Shíon bítear": it would have been difficult then to have foreseen that within so short a space graver and more tragic matters would have held men's minds in thrall.

If, therefore, I have frequently insisted that the hopes I had originally placed in receiving local assistance had not been realised, I have done so under no delusion that this help was withheld through spathy alone. The time has not been favourable to the success of our endeavour. Indeed, but for that within all of us which hesitates to admit failure and the certainty that the difficulties in the way of my resuming the series later on in happier times were practically insuperable, I should have long since suspended publication.

My original hopes have not been fully realised, it is true, but there has been one barony in which the work has been brought practically to the stage to which I had hoped to proceed with all. The lists for the Barony of Castlerahan are almost complete, and this is so in due solely to the work done there by Mr. P. O'Connell, M.Sc., F.R.S.A.I.

Immediately that our scheme was first announced to the Curé, Mr. O'Connell, who is at present resident in Clonmel, while placing his services unreservedly at my disposal, he merely asked in what particular direction I required that the preliminary spadework should be done.

Until last autumn I was not in a position to make any definite suggestions to Mr. O'Connell, and he was forced to content himself with giving general assistance, and especially in the way of library extracts. Indeed, to such an extent has that assistance been assimilated into the early articles that I could scarcely now, with any certainty, declare how much of that work is his and how much mine. These early months were spent in hammering the scheme into shape, and much of my spare time was spent in correspondence, not merely regarding interpretation, but concerning the general principles upon which the series was based, with those who had already made this particular field of research their own—viz. Eoin MacNeill, "Burr Béar," Thomas Concanon, Henry Morris, etc.

When I was free to arrange an understanding with Mr. O'Connell, we decided that he should confine himself to investigations in Castlerahan Barony, upon which he had himself already been working for years in his free intervals.

When, after a few months of as careful collaboration and interchange of views as was possible by correspondence, the extent to which Mr. O'Connell had already dealt with Castlerahan was made clear to me, I decided that when we came to deal with the barony, he, and not I, should write the actual articles.

When, as I pointed out in a recent article, I decided to depart from the order originally planned, I suggested to Mr. O'Connell that when I had finished Ballinacorney parish, he should proceed with Castlerahan. This he was unwilling to do, and he further declines to allow me to do more than to emphasize such individual opinions which are as mine, or where our views differ, to indicate which view each holds.

I regret Mr. O'Connell's decision, even while I respect it. In fairness to both of us this explanation had to be made.

The series for Castlerahan Barony, which will commence next week, will, therefore, although appearing over my name alone, be a collaboration. There will be no general historical summary for each parish; that will be Mr. O'Connell's own peculiar work. He has already, in papers for the Antiquarian Society, dealt exhaustively with the early history. What his present intentions regarding the remainder may be I know not. He will, I am sure, accept a friend of my anxious intent when I promise on his behalf that he shall complete the series. His papers on Virginia and Mullagh have spoiled us all; we must wait for his test.

The conditions which Mr. O'Connell imposes on our partnership preclude me from advertising fully to his share in the enterprise as the articles proceed. I shall, therefore, indicate in advance what his share in the work has been.

With regard to recorded names, he first worked on his own lists independent of me. We then compared notes and eliminated all names on which we were in agreement. He then applied the test of local pronunciation and local interpretation to the doubtful ones. In the majority of such cases I yielded to his final judgment. In a few cases our judgments differ; to these I shall advert as we go along.

Of the unrecorded ones, at least three-quarters were collected by him personally, or supplied through him. All, or practically all, the references from the records are his. Many of my own original extracts he has supplied, either by his own personal research or by extracts made at his own expense. He has gone through the Annals of the Four Masters, of Lough Cé, and of Ulster, and has himself noted the Castlerahan references in full. At his own expense he has had copies made of the Hearth Money Roll, and of the Books of Survey and Distribution for the Barony. He has also had a copy made of the O'Reilly Pedigree in T.C.D. Library. He has spent every available free moment for several years past making extracts in the National, T.C.D., Marsh's, and R.S.A. Libraries, and in the British Museum.

Having told my readers so much, they will, I am sure, acquit me of any desire to masquerade in false attire when, in opening the new series next week, I sign myself as heretofore,

AN SCOLAIRE BOCHT.

CAVAN PLACE NAMES.

NEW SERIES.

CASTLERAHAN BARONY.

1.

Balliboro' Parish.

(1) **Greaghduff**—Greach Dabh, the black swamp. (See ante, different meanings of greach.)

Castlerahan Parish.

(1) **Aghafion**—Acaadh Láighin, "the field of the 'spear' (P.O.C.) I have already expressed my difficulty with regard to terminal fion, in Tobarlyon and Dentation. I incline to the spelling Láighin, the Leinster field, or field of the Leinstermen, thus chiefly because it is more natural. The name Láighin, Leinster—is, of course, derived from láighin, a spear, and the history of the word is well known.

(2 to 6) **Barcony**—Barr Conaidh, the "top" of the firewood. Barr, literally the "top," has, I feel, in place-names invariably the same application. The "Barr" was the place of mountain pasture where the fine grazed their flocks in common. I don't know whether the word was used in this sense in other parts of the country, but it is common in N. Connaught and throughout Louth and Ulster. The Barr will, as a rule, be found at a distance from the place whence it takes its name, and this, for obvious reasons; the tilled land being near the battle, or homestead; the common grazing ground at a distance. Then we have the Barr of Fintona (Fintona), of Lack (Fermanagh), of Longy (Cavan), of Slattinagh (Leitrim), of Laghey (Donagal), etc. The old name of the famous "Flagstaff Hill," over Narrowwater, is "Barr an Fheaduin," i.e. The Barr of Fathom. Fathom itself is quite a distance away in the plain.

In practice the families deserted the valley for the mountain pasture in summer, erecting "boths" for living in, and "luais" for milking the cows.

As an alternative for "Conaidh," "Cmhuidhe," a dwelling, is suggested. I disagree.

There are 5 recognised sub-divisions—i.e., Barcony Cuppaga, Grattan, Massaree, Nugent, and Robinson. The second names are those of either original grantees or subsequent landlords. Thus the Cavan List gives "Barcony, John Robinson's part and the rest." In the Cromwellian Grants we find that Lord Massaree got 71 acres, and Faustine Cuppaga got 92 acres in this townland.

The 1821 Census gives two sub-divisions in Barcony Nugent, viz.—(1) Knockwillia (Cnoc a' Mhuilín, the hill of the mill), and (2) Rutha, which I am unable to interpret.

(7) **Brackloney**—Joyce makes Breac-Chuanaich, speckled meadow. "Chuanaich" is not good Irish; even if it were, it would give rise to the ending—agh, not ey. Possibly the last part may be Chuana for Chuainte, meadows.

(8) **Carn**—Carn, a carn, or burial mound. The Down Survey form, "Carn-cruan," shows that a latter portion—possibly a personal name—has been dropped.

(9) **Carn**—Carn Fhinn, Fionn's Carn. (Local interp. P.O.C.)

(10) **Carrickavee**—Possibly Cairrge Biech, the rocks of the birch tree. [Carrick a' Bieith is impossible, Bieith being feminine]. The old spellings are not distinct—"Carrigie," Carrickavee, Carrickavee. Carrig a' Bieith, the rack of the food, is also suggested.

S.D.—The Relig; roille, a graveyard. Human bones have been dug up in this field.

(11) **Castlerahan**—Caisleán Raithin, the castle of the little rath. O'Donovan's wrath against the alternative spelling, "Castleraghan," which, by the way, occurs in the Down Survey.

S.D.—(1) Tubberawully—Tohar a' Mhallaigh, the well on the hill-top.

to a tradition connected with the name. I have not heard any.

(27) **Legawool**—Log 'a Mhaoil, the only one of the bald men—probably a tonsured monk.

(28) **Lisnanaugh**—Lina na n-Banach, the fort of the marshes.

S.D.'s.—(1) **Baykin**, a field. Ceann, a mushroom, seems to be the only Irish word at all applicable. The field may have been noted for its mushrooms.

(2) **Cane**, a field. I know no word to it. There is an old ford on the Erne here.

(3) **Marahill**—Marbh-Chóill, literally, dead-wood—i.e., a wood in which withered trees abounded. The Cavan list gives "Marchill," and Down Survey "Mackill." There are two other Marchills in the county, one in Upper Loughrea and the other in Clarke. In which of the three the old "Hospital," mentioned in the different inquisitions among the Hospitals of Cavan, was situated I am unable to say.

(4) **Mullaghboy**—Mullach Buidhe, the yellow hill-top.

(5) **Mullyamly**—Mullagh Tuoluaidh, the hill-top of speech, is the only interpretation which suggests itself to me. I have not a word to say in its favour. Unhappily in C. List.

S.D.—**St. Finnan's Well**. I have heard no tradition. Can anyone please tell me whether the date of the pattern is remembered?

(32) **Oghill**—Eg-Chóill, the yew wood.

(33) **Paltane**—Unless the modern form be hopelessly corrupt, I know of no satisfactory interpretation. The Down Survey form, "Putaghe," gives little assistance.

(34) **Rabracken**—Rath Broccan, Bracken's fort?

(35) **Shannow**, Lower and Upper—Sean Abha, the old river.

(36) **Urbal**—Iorbhall, a fall. The local pronunciation is, as Irish speakers would expect, Buidhe.

(37) **Waighteragh**—Uachtar Achadh, the upper field. "Outeragh" is the Down Survey form, and the "Cavan List" gives "Ardleona also Ogheraghy." Ardleona would, of course, have the same meaning as Ardlyon.

Overlooked above (38) **Leginny**—Log Inne, the hollow of the wedge. This is the accepted local interpretation, the shape of the townland being supposed to be the cause. The Down Survey makes "Leganne Pub" (the Pdg. mystifies me, unless it be a misprint for Pul), the Cavan List form is "Legannony."

The unrecorded names suggested for Ballinacorney were, for the most part, collected by Mr. Macrae, N.T., and were sent me by the Rev. Father Moran, who, himself, carefully edited and amplified the lists. To each of them my respectful thanks, and the thanks of everyone who is interested in the antiquaries of the county.

The letters I receive, and the personal conversations I have had in different parts of the county, convince me that there are many so interested, and that this series of articles, modest as their design is and poor as to their execution, have succeeded in interesting a large number who previously gave little thought to the subject.

To many there may be satisfaction in my thought. I regret that to me it brings only disappointment. In particular which I have not yet touched, people express to me their surprise that so little enterprise in the direction of collecting unrecorded names was found in many of the parishes already dealt with. Courtesy forbade my making the obvious rejoinder: I had not yet visited any of these parishes. In the opening articles I endeavoured to make clear how simple a matter it was for anyone who was willing to accept to send on to "An Scolaire Bocht," or the "Anglo-Celt," anything in the way of unrecorded names (phonetically spelled, local pronunciations of unrecorded names, local customs, etc., which might still be current in its neighbourhood. We have already long ago prepared in advance the machinery for tracing such names to their proper place. We are further doing, as we have done in numerous instances, to enter into private correspondence regarding these matters with private individuals. All this has consumed practically every leisure moment for two years past in a life that has not many such moments to spare. I have done so out of love for the subject, and not in alone. I have not even the incentive of being a native of Breac—by mistake, but this is not my fault.

Writing to me in Irish during the week, an enthusiastic fellow-countryman offers to crystallise the explanation in proverbial form. "Bhain sibinní Breacne fadálach," he says. "The people of Breacne are slow to leave." Is this true, I wonder? If it is not, then to whom I have been appealing for so long have a ready means of communicating the fact. If it contains any truth, however small, then there is hope for the author's scheme as of proving that they, at least, cannot be called "fadálach."

AN SCOLAIRE BOCHT.

SUPPLEMENTARY ARTICLE.

This article is based on material supplied chiefly by Messrs. S. Lynch, Ballymoe, and Mr. S. McKerr, Kesh, too late for inclusion in its previous issue.

Castlerahan Parish.

Mr. McKerr claims that, for historical reasons, I should have included Annaghconnought in Castlerahan Parish. Munterconnought is a district in Castlerahan Parish, just as Maghera is in Loughan.

This is interesting, as no doubt it is supported by some local belief or tradition.

In adopting the "Civ" parish as a unit, I did so because, in the main, the modern civil parish coincides with the ecclesiastical parish. There have been legal adaptations, of course, but these could not, without a tedious search in the Record Office, ascertain. I therefore adopted the parish boundaries as given in Griffith's Valuation, subsequently establishing that these were identical with those given in the earlier 1821 Census.

I have now gone into the matter again. I can trace no reference to either Castlerahan or Munterconnought in the unpublished Annals. The Commonwealth Grants (1689) give Castlerahan parish separately, but group Munterconnought and Lurgan together. The Rev. Ed. Burch was incumbent of all three parishes. The Hearth Money Roll 1688, on the other hand, gives 'the parishes of Castlerahan and Munterconnought,' and gives Lurgan separately.

If one seeks historical accuracy in the matter, Munterconnought would have been more likely to have embraced part of Castlerahan than the other way about. Munterconnought was the older parish, naturally bounded on the East by Lough Ramor, and on the West by Cull Bradaigh. Brady's Corner and Kilbride parish. The natural dividing line came, I should imagine, somewhere in the part of Castlerahan parish which now separates them.

What the boundaries of Maghera would be, I cannot say. Would I be right in assuming that Maghera is contemporary with the civil parish of "Loughan and Castlerahan?" (Article 11, Sept. 1914).

Townlands.

(1) Aghalion—Mr. McKerr says the local pronunciation is Ala-lee-an, interpreted "the held of the trowen," and there is a field in Drumlegg (Lurgan Parish)—Park-a-lee-an—interpreted "the field of the smooching iron."

Loughan is the Irish word for "trowen" and the full name would, therefore, be Aelachán a Lughnain. I am afraid that the Drumlegg name was given me previously in writing as Park-a-lee-an, which I had translated "the flux field," a common enough field name. I don't know if Loughan was locally applied to a smooching iron. If so, I've heard "trowen" only for it. Perhaps, as Mr. McKerr suggests, the name being applied originally owing to the shape of the field, the generation substituted the English smooching iron as a more apt description than the Irish Loughan.

(2) Barony—Mr. McKerr says I am quite wrong in my interpretation, and I wrote such a nice little note on the word Barr, too! However, as he has carefully noted the local pronunciation, and I have not, I must yield. The first syllable is pronounced "Báthar," the final *r* is slender, and there is a *w* sound after the *B*. Mr. McKerr, although he is a doubt on account of the *a*, suggests Bothar-Connaithe, the road of the dwellings. Although the substitution of the *a* for the long *o* sound is unusual, I think that the interpretation is more likely to be correct than mine. I assure, of course, that the *o* in only is long. I had assumed it to be pronounced like *o*. Mr. McKerr had originally suggested Connaithe, so my error is all the more gentlemanly.

Ruta An unexplained S. Denom. in the original article. This is apparently the ending of a place-name, e.g., "scolding of the Rath or Lep." I know a map in Co. Louth called Corna Rua, Corna or the Road of the Red, in Loughan.

Ruta means a tribe. I've never heard it used in the sense of a herd. I never heard it used in spoken language, at least as a matter of fact. Could this be a meeting place? C.F. Deery, and similar words elsewhere.

Additional Sub-Name: Coranath—Cú na n-uála, the corner of the meekish.

(1) Castlerahan—Messrs. Lynch and McKerr give the same interpretation, which is deal, and which, strange to say, O'Donovan, who took particular pains with the name on a count of what he calls "his previous 'careless' spelling, Castlerahan," did not hear of. C.A. Raftery, Raftery's Coshei or stone field, in the interpretation they were given locally. Raftery, or Raftery (Gibbe) was a Dane, and had two brothers, Grafton and Grahlin. In Castlerahan, Mr. Lynch learned that Crahan was in Munterconnought, near Annaghconnought, and in some of...

(24) Killyfinla—Coill Fion Lochta, the wood of the white lake (P.O.C.)

The variants in spelling are "Killyfinlugh" (Fiants of Miz); "Killyfinlough" (Cavan List). In 1821 Census, variously as Killyfinla, Fula, and Fula.

Coill Fionghaile (which would be pronounced Killyfinela), the wood of the patricide, would be a possible interpretation. Killy for Coill, i.e., corresponding to a nominative Coille, is fairly common in place-names in both Britains.

(25) Killmora—Cill Mór, the big church. Coill Mór, the big wood, is not impossible. Tradition alone can decide. I can trace no written references.

(26) Killyquilly—A difficult name to interpret. Coill Chuill, the wood of the hazel? If so, why the terminal *y*? "Qu" almost certainly indicates an Irish "cu." The Down Survey and Book of Surveys spell as at present. The Cavan List makes "Killyquilly," and the 1821 Census "Killyquilly." It is to be noted that each has the "y" ending.

(27 and 28)—Lismacnigan Lower and Upper—Lios Míe Amagán, Míe Hannigan's or Hannigan's liss. The personal name seems out of place in Breifne. The old spellings differ little from the modern. Lismacnigan and Castle marked in Down Survey. Lismacnigan in 1609 Map. "Lismacnigans," and gives as sub-divisions:

(1) Lisboy—Lies Buidhe, the yellow liss.

(2) Mullyboy—Mullach Buidhe, the yellow hilltop.

(29) Moodoge—A difficult one. "Probably Muing, red, brown rape, or 'Oralanche Kubra' of botanists, a weed found in S. West of Ireland." (P.O.C.) Muing would not, I fear, account for the "o" sound. "Mudog" is the Cavan List form, and "Mudog" that of the 1821 Census.

The I.T. Dictionary gives Mata, as "a swamp, a river, a Moss." Múdog would be a diminutive of this, though which meaning to give it I cannot venture to suggest.

(30) Mount Prospect—Mr. O'Connell has got "Cnoc an Aindriú" locality as the Irish form. This is, I am afraid, merely a translation of the English form. Strange to say, the 1821 Census applies the name "Mount Prospect" to the first sheet referring to the townland only; on the remaining sheets it is called "Mount Nugent." As the enumerator was a local, it is hard to understand how he could make such a mistake.

(31) Mullaghmore—Mullach Mór, the big hilltop.

(32) Rannoran—Rath Minnám, Moon-an's Rath.

"Rannoran" in Elizabethan Map. "Rannoran" in 1821 Census.

(33) Rasodan—Rath Suidáin. Soden's Rath. Strange to say, Father Wolfe does not give the fairly common Breifne surname "Soden" in his "Irish Surnames." I have never seen or heard the Irish form, and I write Suidán rather than Suidán because the long *o* in English represents an almost invariably in Breifne.

The older forms are—Rassoden in Down Survey; Rasodan in the 1609 Map; and Rosodan in the 1821 Census.

I may remark that I attach peculiar importance to the 1821 Census form in such parishes as I have been able to see the enumerator's own original copies—about a dozen parishes. It is quite clear that the names were noted down, not from any printed list, but from the local pronunciation. Thus we frequently come across several variant spellings of the same name, conclusive proof of the fact that the enumerator was endeavoring to put an equivalent English spelling for the names as given him. The result is, therefore, a much closer approximation to the local pronunciation of a hundred years ago than the Ordnance Survey spelling or, in many instances, the modern pronunciation.

This concludes Castlerahan parish. It will be seen that in it we have had practically no unrecorded names supplied. I trust the publication of the interpretations of the recorded ones will induce some local enthusiasts to provide lists of the unrecorded ones. We shall find room in supplementary articles for all such lists.

AN SCOLAIRE BOCHT.

man. I know whether it is really a Moat. There are very few Moats in Cavan.

(11) Cluddagh—Cladach, the significance of which in Cavan is, I think, stony. C.F. The "Claddagh River" in Orough parish; literally it means the seashore just above the trough and below the "Durling."

(12) Cloggagh—Clogach, literally "bell shaped"; hence a round hill or place where such shaped hills are common.

(13) Clonkeiffy—Joyce's "Cnoimh Cnoimh," meadow of beauty or beautiful meadow, seems correct. (9, Makieff ante). The old spellings vary "Clonewchy," D.S.; "Cloncamphy," 1699 Map. (In Fermanagh and Cavan—mph in an amplified place-name common for it. Thus in Drumgramph and Clooneragh, the latter syllables are derived from the same word). "Clonkeiffy" in 1821 Census.

Sub-Denom.—(1) Dinone Dnu Eoin, Owen's fort (?) 1821 Census.

(14) Cormaddyduff—Carr Maide Duibh, "the round hill of the black stick," P.O.C., who says the first *d* is slender in local pronunciations. C.F. same name in Clonmuckan with different derivation. S.D.'s.—(1) Shaohog—Scaehog, the little whitethorn bush, (a field).

(2) Garryvorn Garraha Eoghain, Owen's Garden.

AN SCOLAIRE BOCHT.

(15) Corraean—Carr Míe, the smooth, round hill. (C.F. ante.)

There was an old sub-division, "Aghnaman," or "Aghnamarrat," recognized up to a hundred years ago. In the Down Survey it is spelled "Aghnaman," and occupies what is now the N.W. part of the townland. In the 1700 Cavan List we have "Aghnamarrat" but to less I have noted carelessly it appears to be in Crosseragh parish. The 1821 Census gives Corraean as having 20 families, and "Aghnamarrat" as a separate townland with 15 families. I have not got the name on any list, supposed local, and do not know, therefore, if it is retained traditionally or what the correct pronunciation is. The interpretation may be "Acadh an Fhuarain," "the field of the spring well."

(16) Corraicree—Carr na Craoibh, "the round hill of the birch." Joyce suggests "birchey area." Craoibh, the ordinary word for a tree in Scotch Gaelic and in place-names it may have that meaning.

Corraicree and Corraicree are the spellings in the Down Survey, the Book of Surveys and Distributions, and the Commonwealth Grant of Richard Lewis. It is hard to reconcile these forms with the modern pronunciation.

(17) Corraicree—Carr na h-Éile, the round hill of the eel. "Corraicree" in the Down Survey and Commonwealth Grants; spelling strange to say, the spelling is not regularly given in the 1821 Census.

(18) Corraicree—Carr na Coille, the round hill of the wood. (C.F. only in D. Survey; Corraicree in 1821 Census.)

(19) Corraicree—Carr na h-Éile, the round hill of the eel, the eel-pond; there is no eel-pond in the North of Ireland, but has several townlands of the name.

(20) Crosseragh—Cros an Cladach, the cross of the (river) fork. The aspirated *C* disappears in pronunciation. The Down Survey form, "Crosseragoule," restores it. Strange to say, this townland is also missing in the 1821 Census. As the townlands are noted in geographical, not alphabetical, order, one is permitted to guess that "Lurganoule," a name of which I have elsewhere found no trace, represents it. Perhaps some one can throw some light on the matter. Lurganoule would appear to be Leatgan na Lúise, the hill side of the well-tilled land. (C.F. Lisset passim.)

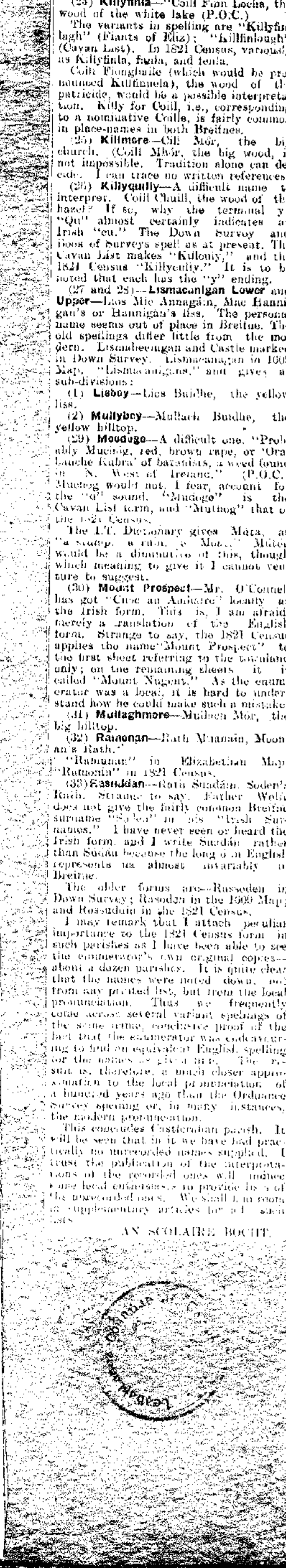
(21) Eragh—Karaeb, a marsh, (more usually anglicised Annagh.)

(22) Eragh—The Avitih, a deep ravine between this and Drumhoney; all, a ravine.

(23) Carr Ross—Garraha Rais, the garden of the shamberry. The spelling in the old Cavan list is the same as the modern form. "Garrahaeragh" is the spelling on the D. Survey Map. The Book of Surveys, however, gives "Garran Bush" to correspond with the key number on the map, so that "Garrahaeragh" must be a particularly bad copyist's error.

(24) Killeorragh Glebe—Cull Dhorcha, the oak wood. S. Denom. a field, Parkmore. The local interpretation is Park, a Cladach, the (bell) heil, a partnership. "Cú" (cnoimh?) is used locally in this sense; thus, to plough a field in "cú" i.e. in partnership. Despite the fact that the local authority quite as extensively probable, I strongly suspect that the localist has precedence rather to the slangy "in cú" i.e. in company (even in a Irish origin).

(25) Clonmuckan—The most important streams of the town. (P.O.C.)



the tradition hangs together fairly well therefore.

With regard to the spelling of the first part of the name, it is difficult to draw any definite distinction between Caiséal and Caisleán. The latter may be a more modern building of stone and mortar, or may, like the Caiséal, be merely stone without mortar.

Mr. Lynch adds a surprising-surprising to me, that is—note on Gáolge, which, he says, is the local equivalent of Tuite, and adds that within living memory a Johnny Gibhge lived in Castellan.

Now, the only Irish form I've ever seen for Tuite—and I have seen it in writing quite frequently—is Dúdo. For instance, the O'Keely Pedegree tells us that Tomás Áine Mahon—son of the original Mahon who gave his name to Castellan—levelled in one day 18 castles erected by the Tuites. "Caisleán na chuir na Dúdo suas."

I have gone carefully through the Heron-Loney Roll (1003) for the whole barony, and can find no trace of any Tuite; neither can I find any name more nearly resembling Gáolge than McGahney.

In any case, I know of no personal name spelled anything like Gáolge—Gibhthenoman, Gavigan, is the nearest. None of the Irish forms of Tuite at all resemble Gáolge. Perhaps my contributor did not note the name correctly.

This is a matter of local interest, and of no small general interest. Some local person could, I am sure, assist in clearing it up.

Additional Sub-Names.—(Mr. Lynch):

- (1) Cruicknaborna—Cnoc na h-Éanna, "the black hills."
- (2) Cruicknaborna—Sluaca Macla, the black, slate-shaped hills.
- (3) Cruicknaborna—Cnoc na n-Iomair, the end of the ridges.
- (4) Cruicknaborna—Cnoc na n-Iomair, the end of the ridges.
- (5) Cruicknaborna—Cnoc na n-Iomair, the end of the ridges.
- (6) Cruicknaborna—Cnoc na n-Iomair, the end of the ridges.
- (7) Cruicknaborna—Cnoc na n-Iomair, the end of the ridges.
- (8) Cruicknaborna—Cnoc na n-Iomair, the end of the ridges.
- (9) Cruicknaborna—Cnoc na n-Iomair, the end of the ridges.
- (10) Cruicknaborna—Cnoc na n-Iomair, the end of the ridges.
- (11) Cruicknaborna—Cnoc na n-Iomair, the end of the ridges.
- (12) Cruicknaborna—Cnoc na n-Iomair, the end of the ridges.
- (13) Cruicknaborna—Cnoc na n-Iomair, the end of the ridges.
- (14) Cruicknaborna—Cnoc na n-Iomair, the end of the ridges.
- (15) Cruicknaborna—Cnoc na n-Iomair, the end of the ridges.
- (16) Cruicknaborna—Cnoc na n-Iomair, the end of the ridges.
- (17) Cruicknaborna—Cnoc na n-Iomair, the end of the ridges.
- (18) Cruicknaborna—Cnoc na n-Iomair, the end of the ridges.
- (19) Cruicknaborna—Cnoc na n-Iomair, the end of the ridges.
- (20) Cruicknaborna—Cnoc na n-Iomair, the end of the ridges.

(1) **Cornaddyduff**—Mr. McEneaney, continuing the derivation given, says that the round hill which gives the name is at the junction of this townland with Gáolge, Cruicknaborna, and (perhaps) Garryross, and that the black oak tree by which people crossed the river was where the bridge now is.

From a native speaker in the townland he got the following:

(1) A Sub-division, **Corna gáolge**, the latter word being pronounced **Garrnadhé** "with the 'h' sound after the 'e'." **Corn a' Gharrnadhé**, the round hill of the garden, seems to be the pronunciation. Possibly "Garrnadhé" might be the spelling more to the local pronunciation.

There were four distinct divisions of the townland recognised—at least for the purpose of levying fines for potato-making, tradition says. They were:

- (2) **Pottle**—**Potal**, a land division—see above.
 - (3) **Gub na n-Eim**, the "snout" (a pointed hill) of the birch.
 - (4) **Drumkeel**—**Druim Caol**, the slender ridge; and **Cornaddyduff** itself applied now to all four.
- Other sub-names were:
- (5) **Glenanóichin**—**Gleann an Aifrínn**, **Massa glen**. The aspiration of the **f** in **Aifrínn** occurs, as far as I am aware, in the Oriel dialect alone. I remember scandalising a native in Omeara as I eyed him one Sunday morning by asking him: "Bhfuil tú agul an Aifrínn?"—he thought I meant "Aifrínn." In West Cavan, of course, the **f** is sounded. This name is, of course, a relic of penal times, like **Mallaghanafriin**, near Ballyconnell.
 - (6) "**Mullach a' Raean**," as written by contributor. "There is some story about a row between neighbours connected with it. It is not a field, and the name is not much used at present." **Raean**, a rake, also means a row or riot. "**Mullach a' Raean**, the hill top of the row," would seem to be the interpretation.

Field Names.
(1) **Gáolge Ban**—"No 'r' sound in it" (contrast No. 1 in this townland); **Garrnadhé Ban**, the white garden.
(2) "**Páirc na Píckan**," the last word being glossed by "branches." I know of no word resembling "Píckan" meaning branches.
(3) **Páirc na Sidheóg**, the fairies' field.
(4) **Páirc na n-Driseóg**, the field of the druses.
(5) **Sgoach na Gastraigh**, or **Seachóg na Gáiste**—**Seachóg** pronounced **Sáikee**. I think the second form is correct. This is a lonely spot; there is a tradition that a priest was killed there." (S. McE.)
Sgoach (diminutive, **Seachóg**) is a white-thorn bush. If the first **a** in **Gáiste** be long, as spelled, I am at a loss to interpret. **Na Gáiste** would be the snare of

(20) **Cornamuikla**—Additional Sub-names—(Mr. Lynch):

- (1) **Giammore**—**Gleann Mór**, the big garden.
- (2) **Kill** (or **Coill**) **Maha**—**Cill** (or **Coill**) **Mhatha**, **Wianon's** or **Matthew's** Church (or wood.)
- (3) **Pulniskha**—**Pol an Uisce**, the water hole.
- (4) **Strandoo**—**Srath Dubh**, the black river meadow.
- (5) "**Cnoc Chaoile**," as spelled by contributor. Is this **Cnoc a' Chaoiligh**, the hill of the fairy fax? Or is it merely **Cnoc Caola**, the slender hills?
- (6) **Garryahoo**—**Garradhá Dubh**, the black garden.
- (7) **Cruckeur**—**Cnoc Corr**, the odd, or oddly-shaped hill, or the hill of the round top?
- (21) **Crosserula**—"Called locally **Crusher-rule** **Deerpark**. It belongs to the **Storrow** family, and was completely surrounded by a high stone wall, most of which is still standing. Formerly, in addition to the **Park House**, there were only two herds' houses on it, which might account for its not appearing in the 1821 Census. I never heard of **Lurgadost**, but shall enquire." (S. McE.)
- (22) **Enagh**—**Mr. McEneaney**, who made enquiry of a native speaker in the townland, was informed by the latter that he lived "in a **banagh**," and that the **ath** in the townland (incorrectly spelled "awith" in our previous reference) was called **Ait-na-héanoo**, i.e., "**Enough All**." This is a rather surprising result. If correct, our interpretation "**Eanach** a marsh," because it's a masculine word, and its first syllable is short. "**Aonach**," a possible alternative, is also masculine. I confess that I am completely at sea as to the ending—oo, in **Ait-na-héanoo**. Further enquiry seems necessary.
- (23) **Garryross**—Additional Sub-names (S. McE.):

(1) **Páirc Fur-wór**—The latter part seems **Fornhor**. What can "the field of the greater number" mean? Besides, if correct, one should expect **Páirc na Bhforanhor**.

(2) **Páirc of Randheree**—accent on **Ran**. **Rath an Doire**, the path of the oakwood. Why the connecting "of"?

(3) **Ack an Welsly**—The first word is probably **Anahare** (**Achra** could hardly be applicable). "**Anahare na Bhforisigh**," the **ack of the manifestations**, is the place from where they were viewed, would correspond in sound very closely with the spelling given, but surely a name so suggestive as that would have some tradition connected; or **Anahare na Bhforisigh**, the watching place of the cruel or bloody people—also suggesting a story of some sort.

(24) **Killynilla**—**Mr. McEneaney** says that the local pronunciation is **Kille-fu-a**, the initial consonant being slender; this would seem to indicate **Cill** as the first syllable, and he suggests that the interpretation is **Fólar**, church. He proceeds: "In this townland is the **Candhela**, of which the correct pronunciation seems to be **Cean-doile**. An old woman tells me this should be **Caldragh**." There are no ruins in the **Caldragh**, which covers over a roof of a field on a hill-top. Tradition says that there was a battle there, and that "soyers'" battions were dug up, as human remains undoubtedly are. It was probably the burial place attached to the neighbouring **Brary** in **Gallonambraker**.

Caldragh, is **Cantrach** a burial place; but what of **Candhela**, or **Cean-doile**? **Mr. McEneaney** seems to think it a corruption of **Caldragh**. I hardly think so. Much as they were given in **Cavan** to juggling with the liquids **L N** and **R**, I could hardly conceive of **Can-Derragh** becoming **Cean-doile**. The probable explanation is, that **Cean-doile** was a distinct name applied to something else in the same field, or in the **Caldragh** itself, perhaps. Moreover, it is at least a two-word compound, because in a single word the **d** would drop out of the end pair. We may premise the first part to be **Cean**. What of the remainder? If we look for weird explanation, we might, allowing for corruption, have "**Cean Deibhe**," the ghost's head, or "**Cean Deabhé**," the poor head, or "**Cean Deabhach**," the lovely head, or "**Cean Deabhá**," the head of sorrow, the latter being the only one in which the **a** would be broad, as **Mr. McEneaney** has it.

(25) **Macodogo**—**Mr. MacDermott**, of **Belturbet**, got "**the barred plain**" as a local interpretation, as also did **Mr. O'Connell** quite recently. **Magh** is generally feminine, but may be masculine, and there seems evidence that it was masculine in the district. The **O'Reilly Pedegree**, for instance, always speaks of **Muinntir na Mhaghá** (not **na Mhaghé**). "**Magh Daghá**" would, however, be less likely to produce the present form than the plural, "**Magha Daghá**."

An Scoláire Becht.

CORLOUGH

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CAVAN PLACE NAMES.

THE CORLOUGH MAN'S STORY.

"An Scoláire Becht," who as announced in a previous issue of the "Anglo-Celt," is about to give us in these columns the "Origin of the Place Names of County Cavan," and who has asked assistance towards the compilation from all who can in any way assist, introduced last week **Sean Dolan**, of **Teaboy**, **Bawnboy**, an octogenarian, who tells the following story. While our correspondent doubts the accuracy of some of the statements, the tale is that which, no doubt, **Mr. Dolan** heard from the "old people," who in turn were told it by their fathers. If **Cavan** men and women who take an interest in their county would endeavour to secure the local traditions from the older people of their district we should have before long a great accumulation of matter, much of which would prove of undoubted use to the future historian.—**Ed. "A-C."**

This is **Sean Dolan's** senachy:—**"CUNNOCCENANARE."**

"You would hardly think to look at it now that **Ballymagovern** was once a powerful big town, with great trade, and even a college of its own—you can see the ruins by the side of the lake. Indeed it was: though at the time the **M'Govern** were big in the land, and I'll tell you a story about it.

"At the time I'm going to tell you about it was **Farrell M'Govern** that was living in **Ballymagovern**, and in addition to his own big house he had a summer residence on **Cherry Island** in **Ballymagovern Lough**. **Farrell** was the handsomest man in Ireland of his time, and he was married to a daughter of **Philip O'Reilly**, father of 'The Slasher.' I forget the name of **O'Reilly's** castle, but it was a great place, and although the ceilings were twelve feet high, I heard that **Myles** could strike them with his heels at the least of his ease.

"Now **O'Rourke** of **Brefny**, who was living in **Clinockick**, had a tinker of a daughter, and she made up her mind that she would never marry any but the finest man in Ireland. She searched north and south, and who did her eye fall on but **Farrell M'Govern**, and him only.

Two years married at the time, and she and his wife as happy with one another as the day was long with one little baby boy.

"**O'Rourke** sent **M'Govern** word that he would have to send away his lawful wife, and he went over to **Leitrim** to try and reason with him, but it was no good. Then he went to his father-in-law. 'What will I do,' says he. 'Send her home,' says **Philip**, 'there has been blood enough shed in this unfortunate country without another war. I'll have welcome enough for her.' So **Farrell** sent her back, and for every hoof he got with her he sent back two, and himself and **O'Rourke's** daughter was married, and his lawful wife went home to her father, leaving the baby after her.

"It wasn't long until **Farrell** was slipping out now and then to take a trip over to see his real wife, and it wasn't long either until the new wife found out all about it. One night when he came home from the **O'Reillys** he found the house all bolted up on him, and he got a ladder to get in one of the top windows. Just as he was getting in the window **O'Rourke's** daughter hit him with an iron bar, and the poor fellow fell dead.

"There was queer work in the morning, and no mistake. The new wife made off to her own people at daybreak, and the nurse, who was one of the **Boias** from 'The Black,' took the baby out of the cradle and fled with him lest his uncles should make away with him to get the place. For seven years she hid with him in **Derrymoney** on the shores of **Brackley Lough**, and then hearing that they were looking for him she went up to her own people in 'The Black,' and kept him there until he was 19.

"All this time his uncles knew that the heir was alive and in the county, and they were always looking for him. So they arranged to have a big hunt, for they knew that his father's son would have 'blood' in him, and would come to the hunt. And so he did come to the hunt on a big horse with a great following of the **Dolans**. The hunt started in the morning at **Darragh** (**Darraragh**) and wound up at night at **Owengallis**. When the hunt was over, a fight took place between the **Dolans** and **M'Governs**, and the young heir and all the **Dolans** were killed. So great was the slaughter that the hounds were swimming in the blood. That is why the **Owengallis** used to be called '**Cunnoccenanare**' or '**Cossan-nare**' by the old people."

I hate to add a footnote to **Sean's** pathetic story, but (1) **Cherry Island** appears to be in **Garadice**, and not in **Ballymagovern Lough**; (2) is not **Ballynacargy** traditionally supposed to be "The

not suggest by what acrobatic feat the Slasher was able to strike the ceiling with his heels.

Sean was very definite in his assertion that both "Cunnoocanare" and "Cas-sauznanare" meant the "slaughter" of the hounds, and he even gave me examples as to local use of the word "cunnooc" in that sense before the language was quite lost. With all deference to his store of Irish I am inclined to think that his memory is at fault, and that the correct interpretations are respectively, "Cun-na-ngaob" the gathering of the hounds, and "Cavan-na-ngaob" the path of in Corlough or Glangevlin may assist in throwing light on the matter.

THE ANGLO-CELT.

JAN. 1922

CO CAVAN PLACE NAMES

AN OCTOCENARIAN CORLOUGH STORY-TELLER IS INTRODUCED.

"An Scolaire Bocht" who as announced in a previous issue of the "Anglo-Celt" is about to give us in these columns the "Origin of the Place Names of County Cavan," and who has asked assistance towards the compilation from all who can in any way assist, commences with this "Shanachy," which will be followed by another, and then the series proper will begin:

"A SHANACHY."

I append, in the exact words in which it was recited, one of many folk tales given me by Sean Dolan, of Teetoy, Bawnboy, and feel sure that my readers will pardon me preacing it with a short account of one of the last—if not the very last—of our genuine county shanachies.

Sean was born in Teetoy, where he still resides, either ninety-three or ninety-four years ago, and when I saw him last, some months ago, was still hale and hearty, with little external evidence of his great age, save that his eyesight is failing somewhat. His memory has, unfortunately, greatly deserted him in recent years, and his constant regret to me on each occasion that I have been able to visit him, has been that we did not come together ten or fifteen years ago when, as he himself put it, he could have filled a sack for me. Just about that time his brother, who lived with him and to whom he seems to have been greatly attached, died and Sean does not seem to have had the same grip of things ever since. But if I had only been able to come then, what wonderful collection the pair of them would have been able to give me!

Sean is not inclined to speak much of himself, but it is easy to gather that his life has been a hard one—life on the little plot, part mountain part bog, must have meant a keen struggle for existence, and for a great part of his life he had in addition to work part time with "the stranger" as a day labourer. But up to recent years, at least, glorious compensations. There was the brother—the wonderful literary brother of whom he cannot say enough—who could not merely speak Irish but read it, and there was Master O'Hara, who had collaborated with the brother in providing Dr. Joyce with notes on the local place names. The three would foregather of nights in Sean's house and the master or the brother would read from the Four Masters—just think of that—and Sean would listen to them. Sean himself, though able to speak Irish fluently, had never learned to read it. He had commenced to learn his Irish alphabet just before the brother's death—he was close on eighty at the time—but had never the heart to continue it.

This was in recent times, of course. There was an earlier period of which Sean has wonderful tales to tell. Then indeed a child was a child. You could gather the ful of the house of Irish speakers, and at all old people either. Every man of them had his store of song and story, and they vied with one another, tale after tale, until the small hours. And now, alas! all are gone and, like another Oseian, Sean lingers on alone in a generation for which such tales have, unfortunately, lost their salt. Even the tales themselves Sean's fitful memory will not recall for him. "It's at night when I'm lying in bed that they come back to me, but they are all gone again in the morning. Maybe I would think of some of them by the next time you come." That has been his reply to me each time I asked him if he had been able to think of any of the old Irish songs and stories for me, and with the exception of snatches of one or two songs I have been unable to get from him any fragments of what must have been a wonderful collection. These I may say, are like Sean's conversational Irish, in pure Connacht without a trace of Ulster Irish.

As might be expected, Sean's personal recollections of events which occurred during his long life are extremely interesting. Nothing conveyed to me more clearly how hard a life he must have had than his recollection of '47. It was not, as far as he recollects, a particularly bad year in Corlough, and as far as his own family were concerned, he does not recollect that they ever had a better year. They had a fine oats harvest and apparently were able to keep it, unlike so many others. The winter of 1847-8 seems to have been exceptionally severe, and Corlough was for months covered with snow, but he did not feel the cold even though beds were an unknown luxury with him in these days: "How could you feel the cold when your stomach was full!" It was a poor Mayo man fleeing from the horror in the West who first brought Corlough confirmation of the rumours as to hardship elsewhere.

members events which occurred in Sean's early life, much more readily than those of recent date. I made no attempt to interfere with his choice of subject in these personal recollections, but as far as I could gather, history for him ceased with Joe Biggar, and even the latter was beginning to grow mythical.

However, when he touched on Finn and his Circle, all was clear again, you could recognise that even the Tara meeting, of which he had much to say, was ancient history in comparison. Of the Red Branch cycle he had not so much to say, but Finn and Oseian and Oscar and Diarmuid, Donn and Goll, MacMorna and Conan Maol, each was as real before his eyes as the neighbours across the way in Carronagilla. And he discussed their good points and bad—Finn's unruly Diarmuid's weakness for the ladies, Goll's quarrelsomeness and Conan Maol's appetite, just as he would those of the neighbours. He was greatly distressed that he could not call up any of the old tales in the original Irish, but all he could recollect were a few scraps here and there in English and one verse of Oseian's conversation with St. Patrick.

With regard to local traditions his memory was somewhat better though at times very erratic. I several times endeavoured to harness it by suggesting names, but never succeeded. Intervals would occur in which we relapsed into general conversation until once more some idea would come to him, and with it another tale for the notebook. Save where he gave a story which was clearly a translation, in which case he at times broke into Irish, and even in his English followed the Irish idiom, his English was remarkably good and his words well chosen. In all his narratives there is a peculiarly vivid note suggesting almost the story of an onlooker and save where his memory occasionally let him stray, as for instance in Bawnboy where he doggedly maintained that Bawn meant a wall, his place name interpretations perfectly sound.

I have selected the story he tells of "Cunnoocanare" simply because of its convenient length. It would spoil it to endeavour to fit it in with recorded history, so I shall leave it as it is.

An scolaire bocht.

Corlough—See also

p. 32

p. 13

CROSSERLOUGH

CAVAN PLACE NAMES.

(NEW SERIES.)

No. IV—Crosserlough Parish.)

(Portion in Castlerahan Barony.)

The Parish Name.

Crosserlough—Crois ar Loch, the cross on the lough—i.e., at the lakeside. The local pronunciation, "Crusherlough," is absolutely correct. O'Donovan says that the cross was near the old church. He says there was an old inistinct tradition which he did not think "worth while perpetuating." St. Bartholomew is the patron (June 13th.)

From Mr. Smith, Cavan Court House, I get an interesting tradition, which he obtained from Mr. Thos. Flood of Drumrolls. When Myles the Slasher died at Finea, his head was placed on the raftings of Cavan Church. A funeral from Benn parish was passing, and a man named Flynn, from that parish, took the head and brought it, not to his own parish chapel, but to that of Crosserlough. The head was kept for years in a niche in the outside wall of the church. The tradition says further, that the present church of Crosserlough is the third since the Slasher's time.

I can find no reference to Crosserlough in the Annals.

Townlands.

(1) Aghagegna, seems to be Achadh Gugnach, the field of the branches. One would expect terminal *agh* in the English form.

(2) Aghakee—Achadh a' Chaoich, the field of the blind man—(properly, caoch, weak sight; dall, blind.)

(3) Carrickacroy—Cairge, Chreadha, the hard rocks. The Down Survey and Book of Surveys form are Cargaghrona and Cargagheroum respectively. These differ too much from the modern form to attempt to reconcile. I suspect copyist's errors.

(4) Clare—Clár, a flat place.

(5) Coolhill—This is a difficult name. But for the long vowel sound in Cool, I should interpret as Col-Chaill, the hazel wood. Col-Chaill, the backwood at the corner wood, may be the interpretation. The Down Survey gives "Coolhill."

(6) Corbeugh—Carr-beithoch, the "birch" round hill—i.e., of the birches.

(7) Coriateerin—A very difficult one. The Ordnance Survey gives "in" as the terminal consonant. I have got "in" terminal in a local list. The Down Survey and the Book of Surveys give "Coriaghsterin." To my mind the last two syllables are a personal name, and the whole means "the round hill of —'s barnd mound"—i.e., carr leacht—... I can supply no obvious personal name. Possibly it may be "Biroatbain," (anglicised Irwine or Iruin.)

Mr. O'Connell suggests "Carr leacht thuin"—i.e., the round hill of the dry barnd mound, which it certainly may be, if it is the final consonant.

(8) Cressow—Crian Abha, the walled yew tree? (Crian Abha, the walled river, would, if intelligible, more nearly represent the present pronunciation. (S.F. Samhwa.)

Mr. O'Connell suggests "Crianach," walled land. An alternative form of this "Crianach" gives "Creany" in other parts of the county. This would be the most natural interpretation, and my only difficulty with it is the question of *ow* to *ach* or *agh*.

(9) Crosserlough—See parish name.

(10) Cullaw—Cullach, woody or perhaps Culla, an alternative form to Cull, a wood. (C.F. ante.)

Here the terminal *ow* not being stressed, we have not the same difficulty as in the case of Cressow.

(11) Curraghbreedin—Carracha, Bredin. Little Bridge's Bog seems to be most like the Irish spelling of the modern form. The Down Survey makes "Curraghbreedy," and the Book of Surveys "Curraghbreedy." These forms seem to show that the modern spelling is a corruption, and that the correct Irish spelling would be "Carrach Uí Brádaigh," Brady's Bog.

Mr. O'Connell suggests "Coradh na mBrádaigh" the walled bog "the walled stream." I forget if he stated whether this was a local interpretation.

(12) Derry—Doire, an oak wood. (The Down Survey and Book of Surveys gives Derrone, which would be Doirin, a hute oak wood.)

(13) Derrylahan—Doire Leathan, the broad oakwood. (Derryloghan to Down Survey.)

(14) Derrytea—Doire Linth, the grey oakwood. (Derrylogh, to Down Survey.)

AN SCOLAIRE BOCHT.

(15) Drumbee—Drum Buidhe, the yellow ridge. (Mr. O'Connell, who says that local pronunciation is Drumbee.) The only thing which makes me hesitate to accept this is the fact that the Down Survey makes Drumbe. The 17th century pronunciation of Drum Buidhe would almost certainly give "Drumlogh."

Arragh is *Drum Buidh*, literally, the ridge of food, so called because the land was productive. Here, as always, I give Joyce's interpretation with reserve.

(16) **Drumcassidy**—*Drum Casaide*, Cassidy's Ridge. "Drumcassady" in D. Survey.

(17) **Drumogil**—Mr. O'Connell suggests *Drum Gile*, literally, the ridge of brightness—i.e., the bright or sunny slope. Unfortunately I have never heard local pronunciation, and cannot say whether any importance is to be attached to the medial "e," which may be merely euphonic. The old spellings do not assist. The Down Survey Map seems to be "Drumgill," and the Book of Surveys (R.I.A. copy) makes "Drumgill." I can suggest no intelligible interpretation that will admit of a medial vowel sound.

(18) **Drumhallagh**—*Drum Shailach*, the ridge of the willows. (P.O.C.) *Drum-sillagh* or *Drumhullagh* are the forms in which "the ridge of the willows" has been Anglicised elsewhere in the county, though *drum* being masculine, it is difficult to see why the "S" is aspirated. "Drum Shalach," the dirty, i.e., my ridge, is, perhaps, more likely, though here, too, the same difficulty occurs with regard to aspirated "S." The Down Survey form is the same as the present one.

(19) **Drumiscolin**—I have, in previous articles, adverted to my difficulty regarding this word, and the cognate name "Drumiskill." There are examples of them to be found in many counties, and the authorities are in difficulties with them. The best known example is, of course, *Dromiskin*, Co. Louth. To this there are numerous references in the *Annals*, where the name is variously spelled—*Drum-enscaind*, *Ineascaind*, *to asclain*, *Finnascaind*, in *Asclain*, *Ineascaind*, etc." (See *Onomasticon*.)

In the Louth Ordnance Survey Letters, O'Donovan makes no attempt to interpret the name himself. He gives two interpretations suggested by Thomas Duffy, an inhabitant of the townland, who pronounced the name "Drum-sansinn," which, by the way, corresponds closely with the local pronunciation I have heard in Cavan and Fermanagh.

Duffy suggested—(1) that *iniscin* was a diminutive of *inis*, island; (2) that *iniscain* was *inis clain*, the island of the church or resting place. This latter word "clain," which was strange to O'Donovan, Duffy admitted having met in Abbe MacGeoghegan's history.

Joyce unwisely attempted to give a general interpretation in his first volume on the Place-Names. He derives *iniscin* from "miscaind," a word meaning a rapid stream, which had already passed out of use at the time of Cornac's Glossary, where, alone, the word is found.

In Part III. of the Place-Names he recounts and suggests as the explanation of the latter part of the name "ascail," literally, an amput, but commonly used for the juncture between two rigues. *Ascail* is feminine, and he suggests that the "isklin" represents *ascail fhuinn*, "the fair amput."

While I do not agree with Joyce's latter interpretation *in toto*, I think it contains the key to the solution. To my mind, the *isklin* represents the diminutive of *ascail*, which would be masculine, and my interpretation is, therefore, "Drum an *Ascail*," the ridge of the little amput or graining."

(20) **Drumloman**—*Drum Lomáin*, Loman's or St. Loman's ridge. With regard to the identity of St. Loman, see earlier article on the parish of that name. It is just possible that the latter part of the name of this townland is not personal, i.e., that the spelling may be *Drum Lomáin*, the ridge of the bare rock.

(21) **Drumroraigh**—which is also the Down Survey spelling. Mr. O'Connell suggests "Drum Ruadhghaire" (or *Ruadhraire*), the ridge of the reddish earth. The Anglicised form seems to suggest that the last part is an adjective, the spelling of which might be *Ruadhraich*, *Rabharach*, or some similar form. I can make no suggestion.

(22) **Drumsoruddan**—"Scruidan's Ridge" (P.O.C.) I can find no Irish name resembling *Scruidan*. *Drum Soltáin*, the ridge of the streamlet, was also suggested by a local to Mr. O'Connell. The latter part may be *Sgreádan*, an alternative to, rather than a diminutive of, *Sreáid*, a sereach—i.e., *Drum Sgreádan*, the ridge of the shout or sereach.

(23) **Duffcastle**—This is merely a partial translation of the old Irish form. The Down Survey gives "Doo-cáslau," corresponding to *Dubh Chaisleán*, Black Castle. Mr. O'Connell has, as a matter of fact, heard "Chaisleán Dubh" locally.

(24) **Finaway**—I am in doubt about this. I am inclined to make it "Fionn Achadh, the fair or white field." (C.F. *Finghoo auto*). The "w" seems against this, and the spelling may be *Fionn-áigh*, the fair plain (elsewhere Anglicised *Fingy*). If the latter interpretation be correct, the medial "a" is merely euphonic.

(25) **Garrynoger**—"Garrdhá a' Uchar," the dun-colored garden, or being due to the refusing neuter" (P.O.C.)

"That the word has been badly corrupted." The Down Survey form, "Garrynucher" is intelligible, and the spelling is, I think, "Garrdha an Uchar" the field of the (remarkable) shot. Uchar, anglicised Urcher, is common in this sense in place-names.

AN SCOLAIRE BOCHT.

(26) **Graddam**—Joyce says: "Gradam means a thing purchased for a song in Co. Monaghan." I have not been able to verify. He also gives, "Greadogue in Co. Carlow means scorched land." There is no recorded place-name "Greadogue," and I have never come across any unrecorded name resembling it.

The root word corresponding to the latter would be *Greadain*, I beat, or scorch. I have got no local suggestion. "Gradam," in the Down Survey.

(27) **Keenagh**—*Caonach* moss, a mossy place. "Kenagh" in Down Survey.

(28) **Kinagh**—*Cuibheach*, a place abounding in coarse grass, (from *ceibh* or *caibh*, a lock of hair). "Connogher" seems to be the name in the Down Survey Map.

(29) **Kilfinure**—*Coillín Iubhair*, the wood of the yew tree. *Killmore*, in the D. Survey.

(30) **Killytoher**—*Coill a' Tochair*, the wood of the causeway.

(31) **Kilnacrott**—"Local pronunciation makes fine 't' slender" (P.O.C.) *Coill na Cruite*, the wood of the hump, or the humped hill (?)

Strange to say, the name does not appear in the Down Survey, where "Cloun-tearke" (*Clunante na gCoar?*) takes its place. *Kilnacrott* has been made famous, of course, by the celebrated Edmund O'Keilly—"Edmund of Kilnacrott"—who, in Elizabeth's time, was deprived by Perrott of the Chieftainship to which by papistry he was entitled. Sir John, his nephew, was recognised Chieftain by the Crown on his surrendering East Breifne and receiving it back as a fief. His son, Myles—Myles the beautiful slain fighting on the English side at the battle of the Yellow Ford, was the first "Queen's O'Reilly." Strange to say, his father, Sir John, renounced his allegiance and fought on the Irish side in the fifteen years' war; he predeceased his son by two years.

We are sorry that we have not space in these notes to say more of what is really the most interesting chapter in the latter-day history of the O'Reilly Clan. Edmund was married to a daughter of Baron Dunsany, and Myles the Slasher was their great grand-son.

(32) **Kilnalock**—*Coill na Leac*, the church of the flagstones—possibly, *Coill the wood*; Post Sheanachais gives *Gill*.)

S.D's: (1) *Pullyankony*—*Poil a' Gheannauagh*, the leprechaun's hole.

(2) *Tow Hill*.

(3) *Curry Well*. There is a tradition that St. Patrick blessed it.

(4) *The Gratchy's Lane*. My informant could learn nothing of the "gratchy." He heard old people say that "the old gratchy" lived there, but had never heard any explanation. Is the last syllable, *sillie?*

(33) **Lathadrugh**—This is, I think, *Leacht na Droinge*, the Lenchach's tomb. The Down Survey form, "Latteragh Droingh," does not assist.

(34) **Lechnary**—Mr. O'Connell had suggested to him locally, "Leach a' Reagh," "Leach a' Ríogh," and "Leach-Geathramlach." The last named, meaning the "half-quarterland," is, I think, the correct interpretation. C.F. The first portion of "Leacharowabone" ante, and "Leacarrow" in various parts of the county.

(35) **Lisdonnish**—*Lois Dón-uisge*, the fort of the doom surrounded by water (?) C.F., *Lisdonvarna*. "Lisdonnish" is the D.S. form.

(36) **Mullacastle** is, apparently, a partial translation, as the Down Survey gives *Mullacastlan*. *Mullach* *Castleán* the hill-top of the castle, (or *Mul a' Chaisleán*, where *Mul* has the same force as *Mullach*?)

(37) **Pullaraugh**—*Poil Ruibhach*, the grey pole, a land measure. I am in doubt as to the spelling of *Poil*. The Latin the English form may be merely an euphonic vowel sound. However, it is to be noted that in practically all the Brecon place-names where the word occurs, it is found in the form *Pulla*—thus, *Potubane*, *Potubrae*, *Pollimore*, *Pollack*, etc. The correct spelling may, therefore, be *Polla*.

The present seems as good an opportunity as any for a note on the land measures peculiar to East Breifne, to which we have more than once already referred in passing.

These were the Pole, the Gallon, and the Pottle, and the latter Dr. Reeves says (surmise?) was further subdivided into parts, etc. He says the latter ought to be found in the County Place-names as well as the Pole, etc. I have made a long and careful study of the recorded names, and of the unrecorded names, collected so far, and can find only one instance, and even that is very doubtful, viz. *Corrpoint*.

The inter-relationships of these different units are exact. The Ballybet, in units of general application: 16 Poles; 1 Pole = 2 Gallons; 1 Gallon = 2 Pottles; 1 Pottle = 2 Pints, etc.

Many attempts, notably, Reeves and Harding in R.I.A. transactions have

for the different Irish units, in terms of some absolute unit. All such attempts must, in general, fail. The Ballybet (*Baile Buidhach*) was the amount of land set apart for the public victualler, who was to keep open house for travellers in return. The extent of land so set apart varied with the nature of the country—the bogs, woods, streams, etc. being thrown in. Thus, for instance, a Ballybet in Glangolvin, where but little of the land had been cleared, would cover a far greater extent of country than in townlands where the work of clearing apart altogether from the nature of the soil—but gone on to a greater extent. The promises adapted by Reeves and Harding, i.e., taking the number of Ballybets in the whole country given by Keating, etc., and taking the average value of the Ballybet, or Ballybet, resulting, is intrinsically unsound. The work of clearing and of tiling went on from century to century, and the total acreage in the Ballybet contracted accordingly. The very same difficulty faces in endeavouring to estimate of the Plantation and Commonwealth confiscations, where the grants were also made in rough measurements—the profitable or arable land alone being counted.

I have been endeavouring to work out some local law which would be applicable to the 17th and 18th centuries, as we have in Cavan certain data upon which to work, the unit of taxation of the time the Carvag, depending not on total, but on arable acreage. So far, however, I cannot say that I have arrived at any tangible results.

The value of the Ballybet, on the basis of calculation adopted by Reeves, etc., would be some where near 1200 960, and 140 etc. I took the minimum and maximum limits suggested, but personally I see no reason why, in a county not so distant, the maximum incl might not be three times or four times as much. The Pole would, therefore, be between 60 and 90 acres (perhaps.)

The Pole, the Gallon, and the Pottle enter into about 2 per cent. of the Cavan Place-names.

An Scoláire Bocht.

(38) **Portan**—*Portán*, the little landing place.

(39) **Rassan**—*Rosán*, a little wood or shrubbery.

(40) **Rassan or Corglass**—The latter is, of course, *Coir Glas*, the green, round hill. This was probably cut off for administrative purposes in quite recent times. I've heard no history of it. *Corglass* was probably originally a distinct subdivision.

(41) **Rockfield**—"Páirc na gCloch" (P.O.C.) who does not say if he received this as a traditional form. In the Down Survey this is included in *Crosserlough townland*.

(42) **Sallaghil**—*Saileach-Chaill*, the salty wood (?) *Saibh*, literally, dirty, myr or swampy, is not impossible. It is interesting the effect of accretion on the Ch of *Chaill* terminal. The natural tendency is to make it simply *h*, *Chaill* thus giving *hild* as in *Callowhill*, etc. In certain districts, however, they make the "Ch" "P"; thus in *Omeath* and elsewhere they say "fooy migh" for *caugh mé*. There is a further tendency not to leave a terminal liquid (*l, m, n, r*) unrepresented, a "t" or "d" being added. The effect of these two combined is to make *Chaill* "feal," as in *Lonefeild* (*Leann-Chaill*), *Berranfeild* (*Dore a' Chaill*—note masculine use), *Chillyfeild* (*Creagh-Chaill*), etc.

(43) **Togher**—*Togher*, a castle, C.F. Its more famous namesakes in *Kildallin* parish.

(44) **Tonylion**—The first part is probably *Tamhach*, a green field; the termination of the *lunsterion?* of the spelt? C.F. *Agnaion*, *Dromion*, and *Tobechion*, ante. I am weary of speculating as to the force of this word. The Tony may be *Ton a'*—the bottomland

...the marsh field. This, I am... was originally a part of the adjoining townland of...

...were collected during the winter of 1919 by Mr. Fitzmaurice N.T., whose own... feel Mr. was able to note the...

Down Parish—(Castlerahan Portion.)

- (1) Derrylurgan—Doira Leurgán, the oakwood of the long hill. Leurgán is a hard word correctly to translate. It is literally a hill shaped like a shin. Derrylurgan in 1821 Census.
(2) Farragh—Farrach, a meeting place. Note how frequently places of assembly are mentioned in place-names. Dring, Drung, Drumcours, Pubble, etc., etc.
(3) Killyvally—I have not got the local pronunciation. Joyce makes Coill a' Bheathaigh, the wood of the road, which would correspond with the English spelling. Killyvally, in Upper Loughtee, is locally pronounced Killa-Wella, and is certainly Coill a' Bheate.
The 1821 Census gives Killevalley.
(4) Laccanclara—One hesitates to make it Leacan Clár, the flat hillside, unless by flat, smooth is intended; a' chláir, the hillside of the plain? Strange to say, the 1821 Census makes "Clearlackin" Clár a' Leacáin, the plain of the hillside?
(5) Laccanduff—Leacáin Dubh, the black hillside; and
(6) Laccanmore, the big hillside.
These, apparently, are given as "Lurgan and Corroghan" in the Down Survey.
(7) Lisherry—P.D.C. suggests "Loos an Bhrígh, the king's fort. The Down Survey makes it "Lissinerry."
Loos an Bhrígh, the fort of the heather?
(8) Pottle—Pota, a local measure. The modern extent of the townland is 131 acres. On no basis of calculation could a Pottle, which was one quarter of the Pole, be as large as this. It is, therefore, clear that the name of a sub-denomination has been applied to the whole.
In the Down Survey we find "Pattelluncapall" and in the old Cavan List "Pulla na Gapple." The original name was, therefore, Pota, or Polla na gCapall, the Pote or the Pole of the horses. The use of the Polla, in the second form, seems to explain the discrepancy regarding the acreage.

- (2) Shanoashlan—Sean-Chaisleáin, the old stone fort or castle. Tradition says that a Captain Kildoon lived here at one time. A folk derivation in the neighbourhood would have it that the townland is called after him.
(3) Boston.—This is a name which intrigues me greatly. It is pronounced—at present, at least—exactly as the name of the American city, spelled similarly, is pronounced, which bears no resemblance to any Irish word, or group of Irish words, that I know.
Were the name merely an isolated one, one would be tempted to assume that it had been hopelessly contorted from its original form. As a matter of fact, however, I have noted no less than four instances of sub-denominations—one in Ballintemple parish, and the other two in central Cavan. We cannot, therefore, dismiss the word without examination.
From Mr. O'Reilly, of Longduff, comes the only suggestion which seems to assist us at all. He says that the word is partly Irish and partly English, being formed from both, a root or hut—the English plural "s" and the English word town. The interpretation would, therefore, be "the townland of the tents, the particular tents referred to being those of Owen Roe's camp.
In its favour, this explanation has the fact that it certainly meets the case here. I have not any tradition to assist me in deciding whether it is equally applicable to the other instances to which I have referred. Against it, there is the fact that it is not in consonance with the normal way in which the old Irish place-names were formed. But this is not of ancient formation, and the generation which populated the district immediately after Owen Roe's time was certainly more English than Irish-speaking. At that we must leave the matter for the moment, but the problem is certainly an interesting one.
(6) Carnagh Lower and Upper—Carnach, either the carn-shaped hill or collection of such hills or carns. The Down Survey spells the name "Carnabrickie," which seems to be simply Carn Breac—the speckled carn.
S.D.S. (1) Cornalack—Core na Leac, the round hill of the flagstones.
(2) The Gub—Gub, a beak or snout; a pointed hill.
(3) The Booley—Buaile, a milking-place for cattle.
(4) Mully—Maidhle, a hill brow.
(5) The Beaton—Céim, burned land; i.e., land burned to produce manure—a cant's referred to in many place-names, most commonly in the form, loisgthe, which produces—lucky or—histy. The following three seem corrupted. Perhaps I may not have noted them correctly, and I should be glad if some one would correct me.
(6) Clog-on—Can this be Clogeann, literally a skull, and applied to a hill shaped like the head?
(7) Gore Cong—Gabhál, Conn, the crooked river fork.
(8) Foh-Corra-Na-Poll—Foh-Ghearrán Blián—the white mare's tale?
(9) Shanagohan's Garden—Shanagohan is Sean a' Gabháin, John, the blacksmith's son. I gather that his name was Lynch.
(10) St Patrick's Well—Still frequented by large numbers on St. Patrick's Day, and by quite a considerable number throughout the year. The station is commenced on Monday, resumed on Thursday, and concluded the following Monday. Tradition has it that the cup-shaped depression in the stone beside the well was caused by St. Patrick's knee.
AN SCOLAIRE BOCHT.

...classified list were also included. I was so struck with the list that when in the neighbourhood last summer I took the opportunity of going through the townland and of hearing most of the names pronounced by the residents. May I express my thanks to Mr. O'Reilly, of Ballinwhil, for all the trouble he took on that occasion, and for the very great assistance both his brother and he gave me.

AN SCOLAIRE BOCHT.

- S. DENNIS. (1) Bathramona—Bathra na Aon, the townland of the bog, applied to about half the present townland.
(2) The Naed—Naed, a nest, so called because an indifferent class of people lived here once.
(3) Lonaskey—Lachna na Sgeiche, the meadow of the white-thorn bush; the ending, key, shows that the singular and not the plural was used.
(4) Cruickbrook—Cruic Broc, the hole of the badgers; this is just on the Longford border.
(5) The Gaurdeen—either English "garden" or a corruption of the Irish garadh, a little garden. The Nugent's had a castle and orchard here, and it is to the latter that the name is applied.
(12) Glonecort (or Gloneavid)—Chion-Cornacáidh, the meadow of the watchful or the look out; either because it was used as a customary outlook, or the Annaly hunter or because seedlings were posted here on some historic occasion. There is no local tradition that I can find but the interpretation is undoubtedly correct. In an inscription of James I. it is written "Clonevedy" and "Clonevedy," and in the 1821 Census as Clonkiffer.
There are 5 distinct subdivisions, each with its own sub-denominations.
1. Ballinwhil or Ballinwit—Balle na Piuill, the townland of the hole or hollow. This is undoubtedly the correct interpretation, and the whil or wit was no connection with ruin. Bliad, a reputedly frequently used name in place-names.
There is an exceptionally good example of it in Ballinwhil, with a little bit of size in, with as smooth and as level a sward as a townland can be. The bog at its foot is apparently the "hole" from which the name is derived.
Sub-names: (a) Sgansa—Sgansa, a double ditch.
(b) Teacraok—Tir a' Fluair, the peck's or golden's land.
(c) Curhawnin—Carrádhán, the beautiful ruin, hill.
(d) Parkrosey—Páiré Ceiradh, the hare or stiff field; i.e., hard to labour.
(e) The Booley—Buaile, a milking or closure.
(f) The Cloch—Clach, a ditch or dyke.
(g) Macsean—Máistin, the little hill; there are several places in the townland of this name.
The Paracom—Páiré Conn, the crooked field.
(11) Portnaskey—Port na Sgeithe, the bank of the white-thorn bush.
(1) Curragh—Cuirragh, a bog.
(2) Craigh—Craigh, a bog meadow.
(3) Carryawn—Carrádhán, the golden's garden.
11. Shanvina (or Shanvina)—Sean Bhaile, the old town. See below.
Sub-names: (a) Ballinagháin—Páiré na Aulá, the kin hole. Locally, Páiré is quietly becomes Bui.
(b) Crocksiev—Craigh a' Cháiré, the hill of the crock.
(c) Crocánama—Craigh a' Cháiré, the kin hill.
(1) Bannabhaite—The kin hill, i.e., ante.
(2) Molliyarth—Maidhle Airt, the hill brow.
(3) Rappare Hill—Craigh a' Rappara, the owl's hill.
III. Galragh—Craigh a' Galra, a bog ground. There is a tradition that it was a chapel here.
Sub-names: (1) The Reick—Ríoch, the graveyard.
IV. Thegarrow—Tóirín, Garbh, the rough district.
V. Thoneannamona—Thionna na Aon, the little bog on land of the bog.
Supplementary list of sub-names, not classified under the above sub-denominations.
(1) Balfure—Báile an Newtown, in contrast to Bannabhaite above, we presume. Note that "new" in this sense is always not made.
(2) Bannabhaite—It has been suggested locally that the first part is "bannabhaite" don't think so. The interpretation would seem to be Páiré na h-Eachranthe, the hole or hollow of the horses. Eachranthe, the collective plural of each.
(3) Thomon, which is in a boggy place, a "wye in," seems to be Thomon, the mound.
I cannot forbear drawing attention to the sub-names supplied from the above townlands—twenty-six in number. This is easily not second so far. Indeed, it is a record which may well have been only one in which the language has not been long been lost, might well be just

(H. 12094 area) DRUMLUMMON

CAVAN PLACE NAMES.

XXVIII.

DRUMLOMAN (OR DRUMLUMMON) PARISH.

Dromloman—Druim Lomáin. St. Loman's Ridge. This is the generally accepted explanation of the name. There are several Saints of the name Loman, or Lomáin, the best known being Saint Loman, the taper of Trim, a disciple, some say a nephew, of St. Patrick. In the Bible of Aengus he is called Lomman Linnneach, Loman the scaly, and his feast is given as October 11th. I have not been able to find out that any special devotion was ever paid to that date in the parish.
It has been suggested to me that some of the old people thought the name meant "the old ridge," i.e., making loman an adjective from lom. Loman might mean a bare place, or a bare person, but it could scarcely be an adjective.
Townlands.
(1) Aghabay—Acadh Buidhe, the yellow field.
(2) Annagh—Bannach, a marsh. Sub Down Linnuley, originally an independent townland. This is apparently Lion na Bheithé. Beith has many meanings, and the most likely interpretation is "the fort of the swigs or saplings." A local conjecture, "the foot of the beeches," is not correct; pronouns would require "Linnuley."
(3) Bawn—Bádhán, an enclosure. "Black" Nugent, a local prototype of "Bawn the Proud" in Templeport, is supposed to have had his castle here.
(4) Brackagh—Breachach, speckled land, probably from growth of gorse. "Bracklagh Gleab" in D.S.
(5) Gallanagh—Upper, Middle, and Lower. We think that the initial should be g, and that the present spelling was first due to a copyist's error. If this be correct, the error is pretty ancient, as it is spelled Calbunagh in the 1821 Census. In the Down Survey it is "Gallana," and I have more than one hundred references to Owen Roe's camp at "Gallanagh." Locally it is pronounced both ways. The name is probably a derivative of Gallan, a standing stone, and the most likely spelling "Gallanagh," a place where standing stones abounded.
The actual site of Owen Roe's camp is in Callanagh Lower—a plateau on the summit of a rocky hill, and the circumstances in which his guns were placed are still to be traced.

County Cavan Place-names—for May 21 XXIX.

DROMLOMAN PARISH—Continued.

- (7) Carrick—Cuirragh, a rock.
(8) Carrickabane—Cuirragh Bhána, the white rocks. Joyce suggests Cuirragh Blián, making the second "a" a euphonic vowel. Carrick is feminine, hence "B" should be aspirated as we give it, and the correct pronunciation of the form we give would be "Carghwanagh."
(9) Carrickcawton—Cuirragh na Cille, the rock of the wood. Cill is feminine, and the n of the article may have dropped out in pronunciation. We prefer assuming this to making Coill macsuicé.
(10) Carricknabrie—It is hard to reconcile the last part with the rules of grammar. The name is, I think, a corruption of Cuirragh na mBroc, the rock of the badgers, when would normally take the form, Carricknabrock.
(11) Carriontree—Carrán (or Carrán) Fraoich, the quarterland of the heather. The Carrán was an Anglo-Norman land division corresponding to the native Ceathramhach or "Carboo." It was most commonly used in Annaly, and Carrionagita in Templeport parish and Killycarton in this are the only other instances of its use in recorded Cavan place-names. Carrán, and not Carrán, was its normal Breithe form, and the present townland is, as a matter of fact, given in the 1821 Census as Carriontree.

DRUMREILLY PARISH.

Garryfluigh Sub-Names.

- (1) **Ballinwhill**: a sub-denomination "Baile 'n Phail" the town (farm or holding) in the hole. This is a backward place in the townland, and the name seems to have gone out of present-day use. We had a previous instance of the same name in Concovet (Drum-lommon) where I gave a note on ph- in the anglicised form.
- (2) **Altnaveeney**: a cliff "Alt na bhain" the cliff of the Pendants or "na Feinne" of the Fenias Army. The termination -naveeney is very common, and it is difficult to decide whether the "v" or the final "y" is a corruption.
- (3) **Clashadoon**: A stream between Garryfluigh and Knockfin; Clais n' Dain, the Doon-dyke; possibly the first word is a corruption of glais, a stream. The stream probably rises in the townland of Doon which adjoins both Garryfluigh and Knockfin.

IX.—E.O. No. 8.—BENBRACK.

- (1) **Altateskin** = Alt a' troycinn, the glenside of the marsh. Local pronunciation: ewelta a chaskin.
- (2) **Altrock** = Alt a' cnuc, the glenside of (=on) the hill. We should expect 'Alterick.'
- Sub-denominations:—
- (1) **Benn Alterock** = the peak of Alt-rock.
- (2) 'The White House'—a spring well where the 'gentry' used to lunch when on shooting parties. There was probably a shooting lodge here.
- (3) **Paeenacospudje** = Dora na compóro, the lit (=spot) of the dispute. The Revenue men used to sink the pot-teen here.
- (Please see 'Gowlan' infra. I am afraid I have noted under the latter townland some names properly belonging to Alterock. I should feel obliged if someone would put me right.)
- (3) **Altnadarragh** = Alt na darrac, glenside of the oak.
- (4) **Garryfluigh** = Garryfluigh fluic, the wet potato garden.
- (5) **Tullynacospod** = Tulaig na compóro, the hill of the dispute. I cannot trace the original dispute. Strangely enough, the townland was also the subject of a modern dispute some 70 years ago.
- The natives for the most part drop the first part of the name and call it 'Cospudje.' Had the U.S. not preserved the first part of the name the student of place-names might well be puzzled by this pronunciation—footnotes on dialectic peculiarities have been written on less. If less than a hundred years have produced such corrosion is it a wonder that so many gallons of midnight oil have been consumed in the endeavour to locate some of the place-name allusions in the old MSS.?
- (7) **Tullyveila**. The people pronounce Tullyveels, but I think the interpretation is tulaig a' bite the hill of the 'long tree'—possibly only a landmark, but it is not impossible that the tree had some historical or ceremonial association.
- For (8) **Arctimoneen**, (9) **Doon**, (10) **Gowlan**, (11) **Knockfin**, and (12) **Moher**, please consult previous articles and Index.
- Under (9) **Doon**, we note 'Bartomy' as the old name of the N.W. portion of the townland (see last article).
- Under (10) **Gowlan**, we have the following sub-denominations:—
- (1) **Tullyrowor**. (2) **Tullyuchtharach**, and (3) **Tullywan**, the stumpy hill (peaship), the upper hill (uscrnac), and the white hill (bán), respectively.
- (4) **Brooklack** = broctar, full of badgers. There are some there yet.
- (5) **Shocquo** = psac, whitethorn bush.
- (6) **Gowlega** = the little fork (cf. Index).
- (7) **Crissalt** seems to be cor-ait, fur side of stream, the glenside of the cross.
- (8) **Shahmore** = psac mór, the big boggy place.
- (9) **Strandoo** = rpuán tuá, the black streamlet.
- (10) 'The Black Holes.'
- With (13) **Lannaterraigh** I deal separately, because I have got a number of divergent suggestions. The correct interpretation is, I think, Lann na n-ádh-ádh, the resort of the shepherds or herds. The latter part of the name has been confirmed by several reliable local authorities and the former is, I think, correct, although the word Lann appears to have gone out of use locally in the sense in which I use it (cf. Laudless ante). I pass over a local interpretation which gives Lann its more usual meaning, 'a scythe blade,' although strikingly applicable to its present shape, simply because it is extremely unlikely that its present shape is like what it was at the time the name was applied. Another interpretation, 'The Glen of the Hare,' we may, I think, reject.

The upper part of the townland is called Crickeen (= crann, the little hill), another 'lost townland.' Fifty or sixty years ago there lived in Coratillan a poet of considerable local fame called 'Doctor' Curran—the doctorate was conferred locally. In one of his effusions he states that "Crickeen was a freehold in the time of Adam's race For the peelers and Mollies each other to chase."

I shall say more of the 'Doctor' under Corrotillan. Meanwhile, perhaps, some of my readers might be able to collect some fragments of his poems for me. Much that he wrote would, I fear, be too personal for such a respectable journal as this, but we could, I am sure, find room for topographical or humorous fragments of his.

(14) **Corrolashan**. I have not been able to get any local assistance towards interpreting this, and prefer not to speculate on it.

In order to deal with the remainder of the Old Templeport parish as a whole we make a slight skip here, and shall take up

GLANGEVLIN

Notes on the Place Names of Co. Cavan.

VI.—GLANGEVLIN DISTRICT.

Glangevlin = stream Gailie, the Glen of the Fork, or the Forked Glen (cf. I. 1230, n., etc.). The terminal n is due to folk etymology which associates the origin of the name to the famous "Gailie cow." Gailie, the cow's famous grey cow. There is, soverely a part of the country into which this inexhaustible milkmaid did not find her way, to be given out of each in turn, disgusted at the indignity of being marked into a slave to test whether it were possible to milk her dry. (cf. the fine account in Sharkey's "Cloghansey." Joyce's O'Dowd on Omagh and Power, Deane's pass.) As far as I know, this is the only reference to her in the country pronunciation. In the form in which O'Dowd has got the story Gailie is supposed to have lived in Derrynatun, and the gap was caused by the cow's enormous udder as she crossed the hill. I have got an almost identical account from an old lady resident in the district.

We are now in the heart of the McGauran country. I am informed that the almost universal adoption of the present form of the name McGauran is only a few generations old. Can this be so? What- ever the cause I cannot assert in its entirety the explanation I have heard for it—and seems a pity that the clan should thus have disguised their primary origin. There would seem to have been no indication of this change in Co. Cavan in O'Donovan's time, as he goes out of his way to advert to the fact that the McGaurans in Co. Meath were then adopting the McGauran form. His announcements so strongly on this fact that I think we should be right in assuming that he would not have overlooked it had it noticed it in the McGaurans' own country.

E.D. VI.—DERRYNATHAN.

- (1) **Coppengillmore** = Coppac Ban, the white spot overtop with black soil.
- (2) **Coppengillmore** = cf. last and Index.
- (3) **Cree** = cpac, a territory. Possibly some qualifying word was understood. The local folk derivation cpac = heart, from the shape of the townland, is not supported by fact.
- (4) **Corleagh** = See ante Dowra E.D. No. 7. "Corleagh" in C.L.
- (5) **Corneaclynn** = Innis. I think it is Capin ul plann, Plyn's little cairn or cairn-shaped hill—this rather than assume, as I. does in a similar instance, that Concoet is a diminutive of it (top, a round hill).
- (6) **Currighvagh** = curac a' thag, the bog of (=on) the plain.
- (7) **Corraty** = cor a' c' pahaig, the round hill of the wild sorrel.
- (8) **Derrynathan** = Derrin Lathán, the broad oak-wood.
- The famous "Shannon Pot" is in this townland. O'Donovan found three Irish forms of the name in local use—viz. (1) **pot Lagan** (Lagan i) stoma (=the hole in the little valley of the Shannon); (2) **Lag Bun na Siorna** (=the Valley of the Sources of the Shannon), and (3) **Lag na Siorna**, pronounced locally Lag-nashinna, the Vale of the Shannons. Despite tradition, we feel that this is not the source of the Shannon which has already become a lady stream before it receives the discharge from the pot. Geraldus Cambrensis, who, as O'Donovan says, "never blustered his toes climbing up to Glan to investigate the question," imagined that the Erne and Shannon were the same river performing the extraordinary feat of flowing in two opposite directions at the one time.

non misled him.

The question of the real origin of the Shannon and of the source from which the pot receives its supply is well worth careful investigation.

In the C.L. we find "Derrynathan and Derrynconrien" as joint townlands. The latter is one of the "submerged." Any local tradition regarding it?

(9) **Derrynatun** = Derrin na Tathán, the oak wood of the (tree) stumps.

(10) **Drumhurrin** = Drum a' Súrín, the ridge of the furnace or kiln.

(11) **Gowlat Sabta**, the forks. The "t" is, I think, a corruption.

(12) **Lattone** = Latt-rón, i.e., "hail bottom land," i.e., one side of a hollow; equivalent to "hillside." "Lattone" in C.L.

(13) **Legnagrow**.—Joyce makes "Lag na Spóir," the valley of the cattle folds, but since it appears in C.L. as Legnagna, I think the interpretation is Lag na Spóir, the valley of the mules (cf. E.D. Killinagh No. 1).

on scotane boct.

NOTE ON ARTICLE V.

I should like to correct the very loose interpretations given by me in Article V. of "Esky," "Monesh," and "Garvesk." My only excuse is that the article in question was written under very unfavourable circumstances, and that at the moment of writing I had not access to my notes.

The primary meaning of Esky is the rocky channel which a mountain stream cuts for itself, and this is the meaning which it has in the three names to which I refer. The sides of Dubally and Glan are, in fact, scored by such cuts. The interpretations should, therefore, read—

Esky = c'paca, the country full of river channels.

Monesh = Mon-Éip, the bog of the river channels (rather than Mon-Éree, the bog of the river stream!) and Mon is a noun, not an adjective, as previously stated by me.

Garvesk = Gair-Éip, the rough river channel.

CORRESPONDENCE AND QUERIES.

Brian Ogo.—Many thanks for your reference to St. Loran. Perhaps some other reader may be able to locate it! article more definitely.

Ventas.—Much obliged for the latter reference. I trust you may be able to find time to write more fully. Menaville (1) as to the Barry names further conjecture is unnecessary, the old Irish forms of each have been handed down to us; (2) more definite references to hand since Article III. was written show that Upper Scarriff was near Ballinmore, in Co. Leitrim; (3) Ware, in "The Bishops of Ireland," which I had not seen when writing Article III., gives Triburnia, not Triburnia, as the old name of Kilmore Diocese. He says that the name was derived from "an obscure village in which the bishops had their residence." I have no doubt that you are right in equating the latter part of the name to "Urney," but what of the Trib? Trib will not do, I fear.

Ballyjamesduff. I trust you will recognise yourself under this name. This is to let you know that your valuable

concern as to "Cunbood" reached me. I have written to some of the latest living exponents of modern sht Irish to endeavour to collect instances of the use you quote me to hear more from you. Any names traditionally preserved round the Lowestead of Black Shammas?

QUERIES.

What of the Patron Saints of the various parishes is far from complete. My readers could collect some names on a matter bearing on the point to be noted.

I should be also glad to get notes on the pattern days in the different parishes, special attention being paid to the place at which the pattern was held, the saint in whose honour it was supposed to be held and the date on which it was held.

Could any reader discover any tradition of the penitential station which was situated at Coronea, near Arva? It was still in existence less than a hundred years ago.

A.S.D.

CAVAN PLACE NAMES.

XXIII.

KILDALLON PARISH—Townlands.

- (1) **Aghabane**—Aclmáin Ban, the white field.
- (2) **Aghaweenagh**—Acaidh Mhuimh-leach, "the field of the Munster man," is the interpretation given in Joyce Part 2. If this be correct, it is in the teeth of all grammar. If the interpretation be correct, corruption might account for the modern form, i.e., Aghaweenagh, which would be the correct form, degenerating through difficulty of pronunciation by anglicised tongues to the present form. In D.S. it is Aghaweenagh, and in C.L. "Aghaweenagh and Callagh." Both of these forms are certainly against my suggestion, as is the H.M.R. form "Aghaweenagh," and seem to imply an aspirated *m*. I have heard no local interpretation.
- S.D. Greenville**—modern.
- (3) **Aghnaoreevy**—Acadh na Craobhíe, "the field of the branching tree" (lit. branch). I cannot reconcile with grammatical rules Joyce's "Acadh na Craobhíe" of the Branches.
- (4) **Ardlougher**—Ard Luachair, the hill of the rushes. We had this before the parish of Killinaga. It was suggested to me subsequently by one of the greatest of our authorities that elsewhere the genitive singular, luachra, and not the gen. plural, which I give, would be used. He suggested that it might be a compound word in which ard was an adjective—literally, "high-rush." I reject the form already given, because, in all respect, I think it is correct. The point might strike someone as worthy of argument.
- (5) **Bailyheady or Rossbrosail**—See ante A. G. le XVI.
- (6) **Boadoe Glebe**—The local pronunciation is Boh-Kaydo, though Kadh is also heard for the latter part. This seems to be Bo-ead, the cow-hundredth part of a division, though there is against it the fact that the *e* of ead should be aspirated and so become silent, and we should expect some form like Boiade. In D.S. it is "Boghead," in C.L. "Boched," and "Bokeo" in the H.M.R.
- (7) **Brandrum**—Local pronunciation, "bráan-dhrum"—brian dhrum—"stinking ridge." There seems no obvious reason for the name nowadays at least.
- (8) **Caillags**—This seems to be Calamashy, boggy ground) with an English plural. The same name occurs as a S.D. in a townland in Drumlane parish. For S.D. see No. 13 below.
- (9) **Carr**—Carr, a burial pile. I heard that there was a tradition that there was a battle with the Danes (3) here. Carr Lodge was the residence of Captain Ambrose Bedell, the son of the famous bishop of the name. In the Hearth Roll of 1664 he paid tax for four hearths.
- (10) **Claragh**—This is usually taken to be a noun, i.e., Clara, flat land. Unless we disregard the final gh, however, I think it is more likely Clarach, an adjective. Bat.
- "Clorgh" in the H.M.R. Roll.
- (11) **Claragh Pottie**—The Flat Pottie. C.F. last. This is the first occasion on which we have met the Pottie, one of the three land measures peculiar to County Cavan. I have found no trace of the word even in the unrecorded names in Callagh. In view of what we have already said of the slipping away of "Tully" from the O'Rourke allegiance, I think we are justified in assuming that these measures were "Norman British" ones. Later on I shall have something more to say of these land measures—the Pottie, the Gheen, and the Pottle.
- "Pottie" in Joyce's D.S. Quite evidently this pottie was not off from the original townland of Clorgh but plebeian.
- (12) **Clonacross**—Clonacross, the meadow of the cross (3). I give this with reserve.
- (13) **Clonreen**—Clonreen, the little meadow.
- S.D. Dumb Lagh. This is a name which exists independently. There are five lakes, one takes so much in the vicinity, one in Caillags (No. 8 above), another in Aghavatin, and still another east of Creaghin. None of these lakes appear to have either mead or outlet. Is this the explanation of the name? Elsewhere such lakes are called "Brid" lakes.

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- (14) **Clonkeen**—Cluin Cavin, the beautiful meadow. "Clonkeen and Lisnoily" in C.L. The latter name is lost.
- (15) **Clontygrigny**—The first part of the name is clearly Cluinice, plural of Cluin, a meadow. The latter part I think is—
- (16) **Coofnashanny, or Cooghan**—Cú na Slonach, the corner of the bog; or Cooghan, the little stack-shaped hill. The latter, which is the more ancient name of the two, was known as Cranchan.

... (17) **Coragh**, as elsewhere in Cavan, seems to be a variant of Curraon, a bog or boggy place. Corrach is the spelling suggested by Joyce. D.S. spells the name "Corragh."

(18) **Corraon**—Corr Min—C.F. ante.

(19) **Corraclough, or Yawlagh**—The first is Corr na Cúille, the round hill of the curragh. Yawlagh is apparently Turnbrough, a plague burial mound. This word takes many forms in other districts—Tamlaght, Tallaght, Tallagh, etc.

(20) **Corracrum**—Corr na gCrum, round hill of the crooked places. (17); questionable, I fear. If correct, the *e* has been "devoiced." "Corracrum" in C.L.

(21) **Cornahaia**—Cú na h-Aithe, the round hill of the kith. (C.F., Cornahaw, Killinagh Parish.)

(22) **Cornasac**—Corr na Sce-ro, the round hill of the sharp rock. Sceir is more usually a jagged rock in the sea. It is fairly common in inland names, however.

(23) **Derrinlester**—Doim na Liostair, the oakwood of the "noggy"—i.e., a noggy-maker resided here. "Derrinlester," the Hearth Money Roll form suggests the more natural, "Doire na Liostair."

(24) **Disert**—Discart, a hermitage, the retreat of some saint. Although I have not located the Disert, Mochoig, or Moogie's hermitage, of St. Moogie's life, which was certainly in Kildallon parish, I have nothing positive to say for or against its being in this townland.

(25) **Doggarly**—Dúsh Gharraidh, "the black garden or cultivated plot." "Dugery" in D.S. "Dury" in Hearth Money Roll. The C.L. form seems unprinted "Dery."

(26) **Dring**—Dring, a crowd or assembly—probably a meeting place, or from one particular assembly of note. The name is identical with "Dring" (parish, townland). O'Donovan gives a translation to explain the latter. Possibly there may have been some word prefixed, thus—na Dringce. Otherwise the pronunciation can only be explained by the possibility that the negative case is used, an explanation which we do not like to over-work. Locally, there is a strong tradition that Edgar Allen Poe was born in the townland, the ruins of his father's house being shown. This, however, is not in accordance with the record of the poet which states that he was born in America. His father is admitted to have been a County Cavan man.

(27) **Drumbagh**—Drum Béithe, the ridge of the beech tree; this is Joyce's interpretation. If correct, I should prefer beech, beechy ridge, to accommodate the guttural ending. However, both are strained as the "a" sound is pronounced. Drum bench, of the beech, would sound better, only for the omission of the article. One does occasionally come across a plural word used adjectively like this, but as a great general rule one expects the article in such compounds. Drummanagh would, of course, be the normal anglicised form of "The ridge of the beech."

(28) **Drumbhinn**—Drum bhinn, "the ridge of melody" (airy music? singing birds?)

(29) **Drumba**—Drum Ba, the ridge of the cows. There are several manuscript references to places of the name, of which there are three in Cavan, since there is nothing to guide one in saying whether any of the references apply to any of the Cavan places of the name. (C.F. Hogan O'Le. sub. verb.)

S.D. Toburagh de Saint Patrick's Well. I have not, unfortunately, been able to visit in order to see the well, or to see the name by tradition. The well is, however, of some importance in connection with a question as to the route which St. Patrick took from Glenties to Sligo Slieve.

Appendix to No. 25. Dring, Dr. Hogan suggests that síche, Dring, or Dring in Cavan is the "Dring north of Fingeanan Asail" in MacColl's map's local name for Lisnab. Both, however, are rather far north, and Dring in Callagh seems to be nearer to the town.

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- (30) **Drumcannon**—A very common townland name, generally interpreted as "Drum Cúille" and applied "hill." Cúille is a very common adjective, literally "white head," is usually applied in general to the colour of a way. "Drumcannon" is a very common name in the

(31) **Drumcartagh or Diamond Hill**—I am in doubt as to the interpretation of the first part. One thing is clear. The "Dr" is broad; the local pronunciation is "Drumcartagh" and I have seen it spelled "Drumcarta" by a resident. The alternative, "Diamond Hill," is, of course, modern. I have not heard any explanation I know it arose.

(32) **Drumcasso**—Joyce says that this is an incorrect pronunciation of Brú na Cúille, the ridge of the cattle. I hesitated to consider this interpretation seriously until I discovered the name in the H.M. Roll as Drumcasso, which is an intermediate stage between the two. As a rule, Joyce is more trustworthy in interpreting out-of-the-way names like this, for which he had to rely on local information, than in dealing with the more important ones where, at times, he is inclined to indulge in speculation.

(33) **Drummerdaman**—Drum eadardha n-Abhainn, the ridge between the two rivers. Note emphasis with dh, not usual in modern Irish, and for a parallel in place-names, compare Rossdavean in Co. Fermanagh.

(34) **Drumgachy**—Drum gCúiche, the ridge of the cuckoo, "the venter of a cuckoo causing collapse." This is Joyce's interpretation. Part Three. I hesitate at accepting the grammatical part of the explanation. When writing the first two parts of the Place-Names, Joyce made no use of the existing modern form. In the "Place-Names," I think, it was who first called attention to it. In modern Irish there is, of course, no venter gachy, and it is only in comparatively recent times that its existence in old Irish was scientifically established. Late as it is with a new word, Joyce rather over-works the modern emphasis as an explanatory expedient in Part III. of the Place-Names. In the present instance, the hypothesis may be merely the result of mis-pronunciation, or, on the other hand, the final syllable may be mis-pronounced, and the name may be the same as "Drumgachy" in Killeskuara parish—the ridge of the cuckoos, the plural article having, as in the latter instance, dropped out.

(35) **Druminskil**—I have a grammatical difficulty. The Irish form is "Drumh an Acaill," which would mean the ridge of the head or stem. Acaill, literally, the arm, is, however, commonly used of the meeting of two ridges, and would seem applicable here, but for the fact that it is feminine. I have never heard the word used in modern Cavan Irish, and cannot say, therefore, whether it may not be normative in the local speech. Joyce's Drumh Fhinn Easail does not satisfy me. In the first place, it does not explain away the grammatical difficulty, and in the second, it would stress the second syllable, which would not be true to the local pronunciation.

(36) **Drumkara**—Drumh Léara, the ridge of the mare. Léara, for lara, the usual genitive of léar is found elsewhere in Place-Names. There seems no trace of a guttural ending in the present-day pronunciation.

(37) **Drummanagh**—There are no other than the name "Drummanagh" in Cavan. One of them certainly is Brú na Cúille, the Monks' Ridge viz., Drummanagh (the townland adjoining Drumlane, in which there is traditionary evidence). All, however, seem to be *devoiced* adjectives, with the stress on the *devoiced*. Allowing for the fact that there is an unusual number of *devoiced* words in the County Cavan, I would scarcely be ready that all of them would be the *devoiced* form. The majority are *devoiced* by *devoicing*—the *devoiced* ridges—have nothing to guide us in the present case. In the C.L. this appears as "Drummanagh."

(38) **Drummanica**—Drum Mionnagh, ridge of the kids. It is said that Drummanica, which is very common in place-names, is properly to be supposed to be *devoiced*, whose cries resemble those of the kid.

(39) **Drummanly**—Drum Mullagh, the ridge of (or) the little.

(40) **Evelagh Bog and Evelagh Mare**—Joyce says that the interpretation is Anbhallach, the "piece of heath," probably because the surface was burnt for manure. (Aibhle, a snake). The local pronunciation at present is liver-yoh, which would be more closely represented by "Aibhle." Evelagh in C.L., Evelagh D.S., and Evelagh in H.M. Roll.

(41) **Glasstown or Pert**—For Pert, ante. I have heard no explanation of the modern alternative.

(42) **Gorraon, or Gorteenagarry**—The latter is Corbin an Gharrata, the inter-Gilgho Gáid of the garden.

(43) **Graaghacloian** is apparently Graach na Cluiche, the marshy land of Cluiche. It is to be noted that Graach in the mountainous part of Cavan, Co. F., and W., means a mountain clearing. In the lowlands it is practically the equivalent of Srath. In this case, as in the next, the *devoiced* may merely be a euphonic vowel and not the *devoiced*.

(44) **Graaghacloia or Coramack**—Graaghacloia—Graach na Cluiche, the marsh of the post—possibly a landmark. It is to be noted that Cluiche is *devoiced* here. Joyce makes the word feminine. I have never heard the word in the present form, and cannot, therefore, say whether it is *devoiced* or not. I have more than one name like this.

the bog of the pigs. In the C.L. we find this spelled Coramhagh) as part of Rathgarrane (tuiza). This is the only old reference I can trace to either.
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KILDALLON PARISH—(Continued.)

(47) Keilagh— I am in doubt as to interpretation. Coalach, or Caola, a "narrow place," is a possible interpretation, but does not seem suited. The neighbouring "Keelagh" is spelled Cill-achaidh in the journal of Sir Phelim O'Neal's Secretary. This was the "name townland" in the grant of 2,000 acres to Sir James Craig; C.F. Coghlan ante. "Colagh," of the Hearth Money Roll, seems to refer to this townland.

(48) Kildallon—Cill Dallain, St. Dallon's Church, which gives its name to the parish.

S.D. The Relic-Roile, a graveyard, the old graveyard, of the county antiquities. It is built in an old fort which completely surrounds it. Exactly in the centre are two enormous trees, which are intertwined for the first ten or twelve feet, and then separate their branches, forming a canopy which completely covers the graveyard. Tradition has it that the seedlings from which the trees sprang were planted on the graves of two lovers who died tragically on the same day and were buried side by side.

(49) Killarah—The modern pronunciation sounds Coill Leath Rath, the wood of the half fort, Leath Rath being regarded as an indeclinable compound noun. Quite possibly, however, the name may have been originally the more nominally constructed "Coill na Leath Ratha," in which the "n" sound of the article would yield to the "l" sound by a well-known law of Gaelic phonetics.

S.D.—The Carn—Present-day tradition claims that this is Conal Cearnach's burial place. There is not a scrap in the old writings to confirm, however, and O'Donovan does not mention it at all, and were the tradition alive in his day he could scarcely have failed to note it. It is evident that within the last century the hand of the ruthless investigator was laid on this historic pile. There are obvious signs that an attempt was made to discover what was within by the crude expedient of knocking it down. It can scarcely be three-quarters its original height at present, and has lost its steeple-shaped outline.

There is also a smaller carn and a fort—probably the half rath which gave it its name—in the townland.

(50) Killygorman—Coill Uí Gormáin, Uí Gorman's Wood.

(51) Killygowan—Coill a' Ghabhainn, the Smith's Wood (?) It is always difficult to interpret the ending "gowan" without local assistance, of which there was none available.

(52) Killygreagh—Coill a' Gréich, the wood of the swamp.

(53) Kilnacross—Coill na gCross, the wood of the crosses—(note the de-ellipsis "e.")

S.D. Mogue's Well, just beside the little stream separating this townland from Kiloaglaro.

Kilnacross deserves an article all to itself. When, over a year ago, I visited it, it was for the purpose of picking up the traces of the old road, which, on apter reasoning, I knew must have connected Drumlane and Templeport, and which, starting from Killoaglaro, I had already followed for a considerable distance. Just here it is remarkably easy to follow.

My guide was exceptionally well-informed and interesting. I regret extremely that my wretched memory will not recall his name, which is one which should be known, if only for the manner in which he has tended and cared Mogue's well a generation after his pattern to it had been into disuse. Close by the Well runs the little stream I have already referred to. It, too, has its claim to fame, as I shall presently describe.

At the time of my visit I had not read the manuscript life of St. Mogue. I was, therefore, delightfully surprised to find from it that Kilnacross was possessed of a peculiarly important history of its own, now well-known in the neighbourhood.

In the life of the Saint we are told that Aodh Dubh—Black Hugh—the reigning monarch in Banniney, having heard of the wonderful efficacy of the Saint's prayer, came to him to intercede with God to grant him a change of countenance, as up to then he was uncouth and ill-favored. He slept one night under the Saint's cloak, and in the morning he awoke hearing the features of another Hugh—Hugh Mac Eganuidh—the handsomest Irishman of his day. Students of history will remember that so far the story is identical with one told of Conal Gulban and Saint Columcille.

The story goes on to say that the King was subsequently baptised at Kilnacross, so called, we are told, "from the crosses and signs" which the Saint made over him. We are also informed that Kilnacross was beside "an Airm," literally, "the hero of the ancient," from the arms and trappings worn on the occasion by the Ard-Righ of Erin who resisted to mark the importance of the occasion.

And now the fact, whose name was derived from the pamply of a High King, is marked by a row stepping-stones, over

difficulty in crossing, and the name and the great event which occasioned it have passed completely out of the tradition of the place.

Aodh Finn—Fair Hugh—was the name which the monarch, who was the ancestor of both branches of the Uí Briúin, received at Baptism. He placed himself and all his people "from Drogheda to Knock Leaghin and from the Fyne to the Shannon" under the protection of God and St. Mogue, and ordained upon his successors for all time to maintain the Abbey at Drumlane.

In Kildallon, N. 18 supra, we have omitted the following sub-division names:

(1) Pailisollagh—Pail Salach, literally, the dirty hole; Salt, boggy, bottom-land.

(2) Mullagh-na-weet—This is low it was pronounced for me in context, the second "e" is merely an unneeded vowel, as it is apparently "Mullagh-na-wee," the bare hill-top.

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KILDALLON PARISH—Continued.

(54) Kiltynaskellan—Coille na gSgeallán, the woods of the kernels. Joyce guesses in explanation that "na" too may have been pleonastic. In the C.L. the name is spelled "Kildynaskellan," probably the name is generally abbreviated to "Kiltyn," in which it is to be noted that "ay" represents a long "e."

(55) Listernan—Lios Tighearnán, Tighernán's or Kiernan's liss.

(56) Macken—Meevan a parsnip, denoting land devoted or suitable for growing parsnips.

Although generally translated "parsnip" mevan may mean any of the top-root family. "Meevan" to C.L.

(57) Mullaghnoo—Mullach Dubh, black hill-top. "Mullaghnoo" in the C.L.

(58) Mullaghduilen—The first portion, Mullagh, a hill-top. In the absence of local tradition or any other forms it is hard to say with accuracy what the first part is. It may be persian—i.e., "Mullach's hill-top," or it may be a diminutive of "Mull," from which Mullach is itself derived, and which itself means "hill-top" also. Thus "the hill-top with the summit."

(59) Need—Need the nest.

(60) Rataigh—Rath Liathach, the rath of the grey people. Why, one wonders, "Rataigh," the form in the C.L., is more in accord with the local pronunciation than the Ord. Survey form.

(61) Yonyloy—The only, the local pronunciation, seems Tón na Láidhe, the bottom land of the spout (or "tony.")

(62) Tullaghna-beherry—Tulach na Beithreagha seems to be the spelling, and the meaning, "the hill of the place planted with beech." Beithreagha, as a frequentative of beath, would be natural enough, but one would expect to find its noun form masculine.

This concludes the recorded townland names in Kildallon parish. I regret that it has not been possible to give a larger number of unrecorded names. Such few as I have given were noted personally, Kildallon being one of the parishes from which I have not, so far, had a scrap of volunteered assistance.

This is undoubtedly discouraging. On all sides I am assured that people are deeply interested in the history of the place—names of their native district, and it seems strange that in a parish like Kildallon there has not been even one who would show that interest in practical form by giving a little help. There are plenty of these unrecorded names in current use amongst the old people. A generation hence we shall seek for them in vain. Is there no one to rescue even a few of them?

So anxious am I to leave nothing undone to make clear what it is exactly that I want, that I have resolved upon a change of plan. I had intended to proceed with Tullyhango Barony, as I had done with Tullyhagh, and then complete the O'Rourke country. I regret that in the remaining parishes of Tullyhango there exists almost the same state of affairs as existed in Kildallon. I have got practically no unrecorded names.

I propose, therefore, lest there should be any misconception as to the class of unrecorded names I want, to proceed next week with a parish from which some very fine lists have been supplied, and I shall take up the parish of Drumlane (modern Mullaghora parish and part of Ballymacbough parish.)

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Kildallon—Cill Dallain, Dallon's Church. The Saint known as St. Dallon, or Dallon Fergail, was christened Eochaidh. He was called "Dallan," or the blind man, because he lost his sight from over-study. Regarding the Fergail, opinions differ. Some say that this was his father's, and others his mother's, name. Like St. Mogue, he was a descendant of the famous Colla Uais. In one of the old lives they are called "Cousins German," though the recorded genealogies there seem to have been separated by several generations. He was born "in the country of the Masriche," which is indefinite enough to permit us to conclude that he may have been born within the confines of the parish which now bears his name.

The Masriche, as we have already pointed out in our article on Templeport parish, were an Attacot tribe, who are supposed to have dwelt in the Magh Slecht area. Sometimes Tullyhagh is given loosely as denoting the area which the Masriche peopled. It is not safe, however, to assume that the modern baronial divisions do more than give us an approximate idea of the old tribal districts, and it may be that the Masriche people, at least in part, the neighbouring territories of Tullyhango and Tullyhango. In point of fact one very careful and erudite antiquarian has suggested to me the possibility that the remarkable pair of forts at Kildallon, those surrounding the Church and the "Rath" (the latter, by the way, is one of our most interesting Clavan antiquities), may have been respectively the fort of Dallon's father and the site of his church. This, however, is surmise merely, and I give it merely as such, and am unable to advance any view either to support or confute it.

St. Dallon occupies a unique position amongst our Irish Saints. He was undoubtedly a great missionary, and his labours extended over the greater part of Leath Cuminn, and even below it. For instance, in addition to the parish of Kildallon, he is Patron of two parishes in Donegal, two in Down, one in Meath, and one in Westmeath.

In addition to this, however, he was the greatest scholar and poet of his day, and the recognized chief bard, or, as we might say, pre-eminence of his time. It is unnecessary to recall the struggle which the old Pagan bards made to oppose Christianity—a struggle which continued for centuries after Saint Patrick's time. This struggle reached its climax in the sixth century, when, at the Synod of Drumcree, the Monarch Aodh Aithreagha endeavoured to have the ungodly bards, who, by their exactions, had rendered themselves as abnoxious to lay as to cleric, banished the Kingdom. The return of St. Columcille for the occasion, and his pleading of the cause of the Bards, has been celebrated by many of our poets. To us, however, the occasion is most interesting from the fact that there was present at the assembly the blind Dallon to argue in his own person the fact that the gift of poetry was not inconsistent with the greatest sanctity.

It is unnecessary to remind my readers that the pleading of the two Saints was successful in so far as the Christian bards were concerned. Of the numerous bard schools, two only were permitted to survive. It is again interesting to note that one of these was that in the Masriche, of which, by inference at least, we are informed that St. Dallon was the chief. Although the weight of traditional evidence seems to place this school at Ballymagauran, it is only fair to say that there is in Kildallon parish a tradition associating St. Dallon with Tullyhango. It may be that the bardic school may have been on the site of the Tonnegan University of the next century.

We should like to have space to say something of St. Dallon's masterpiece, the Amhra or elegy on St. Columcille, probably the most famous of our old Irish poems. Written in honour of St. Columcille's return to Ireland, it was St. Dallon's intention to read it at Drumcree, but St. Columcille forbade its publication until after his death. When afterwards on receiving miraculous information of St. Columcille's death, St. Dallon recovered his sight, or publishing the poem. The Amhra was the recognised text in studying the Leacha Fein or Bardic dialect of Irish in the Irish schools of the fifteenth and sixteenth centuries.

Ten years after the Synod of Drumcree in 598, St. Dallon met his death. He was on a visit to his great friend St. Col of Inisboon, Donegal, when he was slain by a band of pirates. His grave elegy was, as was fitting, delivered by Saebhan Torpeit, the chief bard of the next generation and the fabled discoverer of the lost epic of the Tain.

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CAVAN PLACE NAMES.

No. LVI. 1922

KILLANN PARISH (Baileboro' Portion)—Continued.

(25) Lear—Local pronunciation Lare, ladhar, a river fork. The Cavan list gives "Leave and Drumora," the former being obviously a misprint. Drumora is a sub-denomination—not given in any of the lists supplied. The pronunciation would, I take it, be Drumora. We have at least one other instance of this name in the county. It may be Drum Aluora, Maura's ridge, Moir or Moire being an alternative for Maire.

(26) Leiter—Local pronunciation Leter-leitir generally taken to mean a "wet hillside," but may be a meadow or grass plot.

(27) Lisalisk, similarly spelled in the Cavan list. Local pronunciation given as Lis-in-awl-skee. I can offer no satisfactory suggestion as to the latter portion of the word. Lis an Irish speech-aid, the fort of the whitehorn hedge (speech-aid adjective from speech) would give an approximation to the sound, but there is, of course, nothing to support.

(28) Lisball, same in Cavan list. Local pron. Lis-ball. Lis ball, the fort of the spots (?). The Irish spelling given seems the most probable one, but, in the absence of any local tradition, it is difficult definitely to assign a meaning to "ball," which may mean a limb, a place, one member of a set of things, etc.

Sub-name—Garrig-na-roagh. No local interpretation suggested.

(29) Lisgar—Lis gearr, the short fort? The epithet would not be appropriate "Lisgar and Corvilly," in the Cavan list, Corvilly, or a white, the round hill of the lone tree, would seem to be a sub-denomination which has gone out of use.

A traditional account states that there was originally an O'Reilly castle at Lisgar, there is no mention of it in the O'Reilly pedigree, by the way, and that Baile attempted to build his castle at Claverhill, but failed because the site selected was on a fairy path, as much as was built during the day falling down at night. The tradition further states that Baile did not then build any local residence and that, taking the side of Charles I. in 1641, he lost the estate, which was given to one of the Hamiltons, who was prominent at the siege of Sluagh O'Reilly's Castle at Mull in 1649. The Down Survey map, to which we have already referred in this connection, does not, it will be remembered, bear any tradition.

Hamilton proceeded to put the old Castle of Lisgar in repair and planted extensively. It was against him that the celebrated curse, of which we have got several good local versions, was uttered. The tenantry were pressed into service in effecting the improvements on the estate. Amongst them was a little boy, and he plucked one of the newly-planted saplings to drive a refractory donkey. On the matter being reported to Hamilton he had him brought before the castle door or a tree, which is still pointed out. When the poor boy's mother was informed she hastened to the spot and cursed the tyrant, praying to God that no hair should ever be born to the estate or look sing over it. It is claimed that in fact, respects her prayer has been answered. The spot around the tree has remained quite bare of grass since then. In another version of the story Hamilton is supposed to have dashed out the boy's brains on the steps of the castle, and it is said that the bloodstains could never be washed out.

Hamilton was succeeded by his nephew, and in the middle of the 18th century he sold to a man named Stewart, of lowly origin, who had made a fortune at the Bar. Stewart, according to a local account, was a member of the Irish House of Commons, voted against a measure of Catholic Emancipation introduced by Grattan in 1795, and the very night on which the vote was taken was struck on the head with a stone in passing through the streets in Dublin, receiving fatal injury.

It is a matter of record that Charles Stewart was member for Cavan from 1789 until the year of his death, 1797.

Stewart had no agent, Pat Smith, who had risen from the position of groom in his employment. On Stewart's death he left the original O'Reilly estate to his nephew, Patrick Corry, of Keshone, and almost as much more, which he had himself acquired by purchase in the neighbourhood, to Smith. Corry sold the estate in 1813 to Sir Wm. Young of the East India Service. Sir William was succeeded in 1817 by his more famous son, Sir John Young, subsequently Lord Lisgar, who, being born before his father acquired the estate, did not break the curse. Lord Lisgar left no issue.

(30) Lisnalee—Lis na luath, the fort of the caives. A common place-name, with a commonplace explanation. The forts were, it is said, used as convenient

(31) Lurganbane—Lurgan bhain, the white lurch-shaped hill. Locally Lurganbane (from Lurganbane) and Corraghy are regarded as sub-denominations of Rakeevan.

(32) Monaghanoose, spelled Munnaghnoose in the Cavan list. I had thought of Moín an chruis cor, perhaps, with the locative of Moín, Moín an chruis, i.e., the bog of the hollow or cave. The local pronunciation, however, is given as Munnaghanoose. There is, of course, no sound in Irish, and the final syllable, I presume, is rather more than -noose. This would suggest that the mud is broad, not slender. Moín na ndúis, or Moín na ndúis, the bog of the hardships or of the heathings, would be possible spellings. Possibly instead of Moín in Moín the first syllable may be a corruption of Moín-fhion, meadow.

Sub-names: (1) Molly wee, Mala bluidhe, the yellow hill-brow.

(2) Father Cleary's Mass Rock, in the river dividing this townland from Drummesick. Father Cleary, it is stated, was P.P. of Killanna and Mullagh in Cromwell's time. The name Cleary, in Irish, Ua Cleirigh, i.e., grandson of the Cleary or Clarke, is almost invariably made "Clarke" in County Cavan. The Cavan Clearys, or O'Clearys, were a numerous sept of the Clontarf Raghallagh, and were a branch of the Donegal family of the same name which produced the famous Michael, the Chief of the Fews Masters. There are still a great many Clarks in this and the adjoining townlands.

(3) Shanahawta, also a Mass rock, possibly the same as the last, as it is given as just within Monaghanoose, close to the stream which divides this townland from Drummesick, the old name. The local pronunciation given seems very corrupt.

(4) Strath-wughy. A meadow along the Blackwater, famous for its wild duck. Strath bhuidhe, the flooded (lit. drowned) river meadow, is possible.

(5) The riparian of the first 100 ft. of the meadow would be unusual. Strath bhuidhe, the river meadow of the flowing, perhaps, more likely.

(6) Little Lower—Petal, a land meadow. See ante, passage.

Sub-name—Tullá-Splink: Tulaich Spionna, the hill of the sharp rock. In West Cavan, Spinne, and not Spionna, is used in this sense.

An Sgoilireocht.

KILLANN PARISH.

For the townlands we shall follow the lists given in Griffith's Valuation as before. In Griffith's, Shercock and Baileboro' are given as separate parishes, the divisions agreeing, save in one or two instances, with the modern ecclesiastical divisions of the parish. In the old "Cavan List" there is no distinction drawn between the divisions.

The most usual modern local pronunciation of the name of the parish is Kill-ann—i.e., a dissyllable, with the accent on the second syllable. The old people, or some of them—pronounce as a trisyllable, thus, Kill-ann-a, which is probably the correct Irish pronunciation of the name. St. Anna, St. Anne's Church. There is a holy well to St. Anne, the patron of the parish, in the townland of Killann, for which see infra.

SHERCOCK.

The local and correct pronunciation is Shur-coóg, each syllable being equally stressed. The present day traditional interpretation of the name is "the place where the youth congregate." I have also got another local interpretation, "the hill between the hills," for which I am not able to account, and which, in view of what we know of the name, need not, I think, be seriously considered.

The local pronunciation as found by O'Donovan he writes in Irish characters as Seareóg or Seareóg. The interpretation he got was "the delightful resort of the young people," and he suggests as the proper Irish spelling "Seare na n-óg," which, of course, would be the correct Irish rendering of the name as interpreted for him.

Personally, I think Seare-óg is the correct spelling. It is hardly likely that both the n's would have dropped out. There is certainly no phonetic law which would demand their elision, and I can find no trace in any of the older spellings of there ever having been an "n" in the word. Seare-óg, with óg as a qualifying noun in the genitive plural, would be grammatical, but uncommon. What has happened, I think, is that some qualifying word was joined to óg by the definite article, and that the final noun-article pair dropped out. Spelling it Seareóg or Seare-óg, therefore, I would interpret "The delightful resort of the young people (of the neighbourhood)," the words between brackets being merely illustrative. Seareóg is the spelling in Post-Sleanechus.

When originally founded, Shercock was, as we shall see presently, given a newly coined name, "Perreccourt." The name never seems to have taken much hold. By the end of the seventeenth century Perreccourt had already begun to be discarded. Similarly, we learn from the Gaelic Calendar of 1685 that at that time Killeshaundra and Belrurber

were sloughing the official names of Castle Hamilton and Baileboro' imposed upon them. Virginia and Baileboro', on the other hand, have persisted, and to the man in the street the original names, Agahit and Kikelly, are absolutely unknown. These things do not happen wholly by chance, and the explanation is, I think, to be found in the fact that Killeshaundra, Belrurber, and Shercock had already a certain amount of local standing even before their foundation as townes. Shercock must, I take it, have been a fairly well known resort. In spite of the assistance which "Hill's Plantation of Ulster" gives, I have found it very hard to delimitate the Jacobean Grants in the neighbourhood. The same difficulty exists in every barony. The grants occur in clusters, the manor houses being placed near one another for mutual protection, and the corresponding land grants being interlaced. The problem is made more difficult by the fact that the names are badly spelled, and that many of the names which were then genuine townland names are no longer recorded as such. If those to whom we are so constantly appealing for lists of unrecorded names only knew how much a little labour spent in collecting them would assist genuine historical research!

According to Pymar's Survey, the grants in this N. E. Corner of Clonke—i.e., partly in Drumgool, partly in Knockree, and partly in Killan parishes—were three in number, viz:

1.—3,000 acres originally granted to Lord Aubigny, and held in 1618 by James Hamilton. This grant was in two parts—2,000 acres at "Cashel," which I assume to be Cashel in Drumgool parish, and 1,000 acres at Kenaceo. This may be Kenaceo in Knockree parish at present, but formerly, to judge from the Old Cavan List, in Killan parish. Pymar describes the castle built at Cashel, or Castle Aubigny, as it was at least temporarily called. It was five stories high, was flanked by four towers, and had the King's Arms cut in freestone over the gate. Unfortunately, I have little personal knowledge of the district, and do not know if there are ruins of a castle in Cashel to correspond with the description. This is evidently a matter for local assistance.

2.—John Hamilton had 1,000 acres at Kirloughan, which I take to be the townland of that name in Knockree parish. There was a village called Hansboro' founded on this grant in the townland of Corraghy (Knockree), and in 1620 it had a weekly market on Saturdays and two fairs in the year—on May 6th, and October 26th. What has become of Hansboro'?

3.—His William Hamilton had 1,000 acres at Drumuck. Drumuck Glebe in Knockree is the only name which seems to suit. It will be observed that it adjoins Kenaceo, and that Cashel and Killybeggan are not far away. The land grants extended along irregularly from the townlands named, the spaces of the manors and the last grant, will, I think, be found to have run N. S. along the county border.

The extent of the grants would, on modern statute measurement, be at least three times that recorded.

It was the first of these grants which embraced the present town of Shercock. Lord Aubigny sold in 1611 to James Hamilton, whose chief residence was at Killybeggan, Co. Antrim. In an inquisition of 1623 it is stated that "Since the date of the grant there has been built in the part of land called Lisdrumskagh a large lawn of lime and stone and a fair strong castle and a town planted of English houses. The castle and the town is now known as Perreccourt." Such was the origin of Shercock town.

The above inquisition shows that since Pymar's survey, the manor had changed hands, and the change taking place in the following way: The money-takers, generally, it seems, had wished to take the Oath of Supremacy, and being for their possessions, they made a general petition to Charles I. offering to pay 2s. annually per 1,000 acres of the original grant on condition that fresh grants were made. In the re-grant Cashel and Kenaceo were made out to Sir Henry Perce (or Perce). A fresh manor called "Perreccourt" was established, and its seat changed from Castle Aubigny to Lisdrumskagh or Shercock. I have not been able to discover what consideration Perce paid Hamilton.

In the list of claims lodged at Chichester House in 1700 we read of "the manor of Shercock or Perre Court (s.c.)." Within the century, therefore, the new name had begun to fall into disuse.

Unfortunately, we have to rely absolutely on the Old Cavan List for old spellings of the place-names in the parish. The Perce and Baile Grants cover most of it. The Down Survey Map is, therefore, practically a blank; only three townlands are mentioned in it. For the same reason the Book of Surveys is valueless. Unfortunately, I have not got the Hearth Money Roll of the parish, and have not had the opportunity of noting more than a few names from Sir H. James' Plantation Map.

Rev. Fr. O'Reilly, of Baileboro' has very kindly sent me lists of unrecorded names of the Shercock end of the parish. Some of these were collected by himself

Croley. I have also got some names and many traditions from Mr. Traynor, of Carrickcromin. Mr. Traynor, N.T., has also sent a peculiarly welcome list of the local pronunciations of the townland

names. To all of these my very grateful thanks. Now that we are starting on the parish, I sincerely trust that others may be induced to take up the work of collecting unrecorded names. All that I want is the names spelled as nearly as possible as pronounced by the old people of the locality. Anyone can do this. It is not necessary—indeed it is undesirable—that any attempt at the Irish spelling should be made. Any local traditions connected with the names or any tags of parish tradition or parish history will be warmly welcomed.

Shercock—Since writing the above article we are informed that the late Mr. Terence Clarke, Gen. Sec. of the I.N.T.S. Organisation, himself a native of the district, held that the second syllable of Shercock contained a reference to the Hindu O'Reilly. An O'Connell slain at the battle of Magh Sleacht, 1256 A.D., from whom Clarke takes his name. (See preceding article on the Barney Names.) This could have been a personal opinion only. There is nothing in tradition or record to support it. The pronunciation is dead against such a theory, the final *o* being marked in all the pronunciations and old spellings. Shercock or Shuckee would be the pronunciation were the suggested explanation tenable.

An Scoilire Bocht.

No. LIX.

Killann Parish—Shercock Portion.

Since writing the last article, we have received a scrap of local tradition concerning the Perce family. When Sir Henry Perce died he left a widow, two sons, and a daughter. A certain Fitzherbert wished to marry the widow, but to make sure of the property first, got rid of the heirs. One of the sons was thrown into a limekiln at Darkley Hill; the other met his death at a hunt at the "Poles of Drogha" (Droghabane in Drumgoolan parish). Fitzherbert married the widow and obtained the estate. There was no family, and one Buxton, who was married to a sister of Fitzherbert's, came into possession of his death. The tradition says that for subsequent investigation. It is stated that the widow Perce was a Catholic, and that she became a Protestant on marrying Fitzherbert. This, too, is worth noting, the obvious inference being that she was a native.

Townlands.

(1) **Annagherin**—Eanách Iorainn, literally, "Iron Marsh," from the red iron stream flowing on the top. "Annagherin" is the old Cavan list spelling, which confirms the interpretation given. In one local list the present pronunciation is given "Annagherin." Is this correct, I wonder? I cannot disregard and pronunciation locally recorded, more especially, as in the present instance, as I shall presently mention, an alternative interpretation, with which I do not agree, is suggested.

There is in the townland a small lake and a stream, both called Annagherin. Locally the stream is regarded as the source of the Erne. In the original local note supplied me, the course of this stream from Annagherin to the Annaghlee was outlined. I was not quite satisfied with it, and asked Rev. Fr. O'Reilly to make further enquiries, which he has done.

In the original description it was stated that Annagherin stream after flowing past Killan Church, passed in succession through Shivan and Sillan lakes, emerging from the latter as the Annalee, to flow past Cootehill, after which it is of course a well known river. O'Donovan refers to the Annalee in dealing with Drumgoolan parish. We shall return to the subject under that parish, and shall at present quote sufficient to identify merely. "The river Gough," he says, "rises in the townland of Bogannah, near Bellatrain, Co. Monaghan, and flows through the parish of Drumgoolan to the Erne; it is called the Annagh." In the Onomasticon, the Bogannah, there anglicised Owenagh, is given as rising in Lough Tacker. There are several references, but all of them are in Co. Monaghan. Clearly, therefore, the origin of the stream is to be looked for farther East than Lough Tacker.

Father O'Reilly's explanation clears up the point. "A river called the Derry gouny river rises near Ballyrain, Co. Monaghan, and joins another river at Knappagh (Drumgoolan parish). This other river rises at trough-one (Magheracloone parish, Co. Monaghan), and flows between Cavan and Monaghan until it reaches the Carraghmore swamp. (See infra, Drumgoolan townland subsection.) where it becomes a Cavan river, flowing through Lough Sillan to Lough Tacker. Joining the Derrygouny river at Knappagh as stated above, from this point the joint river is called the Annagherin." I have not the large scale U.S. Map for the district, but even the 4 miles to the inch U.S. County Map

clear when it rains the Annagh. This last description, I think, we may take to be the correct one. It certainly recoils O'Donovan's account with that given in the Onomasticon, and ought to lead to the identification of the County Monaghan place-names quoted in the latter.

I was interested to learn that there was a local belief that the Annalee was the source of the Erne. In the "Statistical Survey" Coote says speaks of the Erne as "flowing past Cootehill," but I had attached no importance to the fact, Coote not being a writer on whose word one can place any reliance.

To return to the local pronunciation given me—Annagherin—it is suggested that the interpretation is "the River Erne," and that the Anna is the same word as we have in Anna Liffey.

Unfortunately, my wretched memory deserts me at the moment. I quite forget at the moment from what source the Anna in Anna-Liffey springs. I have a vague idea that it has been suggested that it is merely a personification of the stream. Possibly, however, it may be a corruption of Abhainn-Life, the regular Irish name—i.e., the river Liffey. On reflection, I would say that this is almost certainly correct.

Accepting this explanation, the spelling of Annagherin would be Abhainn na n-Ernai, which would be pronounced Owenanery, or possibly Owenanern. The final *e* would, in any case, be short; it is long in the pronunciation locally noted.

The Erne we shall have to deal with in a special article for itself. The original name of that great waterway was, of course, the Sannor or the Saver ("from Mrs. Partholan's little dog," as O'Donovan puts it). The present name is derived from the tribe—the Ernai—who are supposed to have been engulfed by the lake itself when it sprang into being. We do not, of course, put forward this

apocryphal explanation as serious history, although to those who read our early annals in the proper analytical spirit, the frequent references to the mysterious springing up of lakes is not without their own peculiar significance. All the Erne lake chain, and Cavan lake system generally, are undoubtedly of glacial origin. Do the references in the Annals point to a pre-glacial tradition?

However, we travel too far afield. The river Erne undoubtedly takes its name from the lake. The most ancient tradition certainly placed the river's origin in Lough Oughter. It is extremely unlikely that the name Erne would have been applied to the streamlet at its (supposed source); even if it had, I think we may assume that it would have clung to the remainder and more important part of the upper stream—i.e., to the Annagh or Annalee.

I am afraid we must also dismiss an alternative local suggestion—i.e., that there may be a connection between the Ann in Annaghlee, Killann, and Annagherin.

An Scoilire Bocht.

No. LX.

Killann Parish—Continued.

(2) **Carrickcreeny**—The most common local pronunciation is Carrick-a-Greeny. Carrick-a-teany has also been supplied. The spelling seems to be "Carriga-Chrionaigh," the Rock of the withered place, i.e., abounding in withered scrub. The alternative local pronunciation is probably the more correct. Slender aspirate is practically *h* in the Oriel dialect. An alternative local English interpretation is given "the hill of the wis," "Carriga á Chriona," the Rock of the Wise Man, would represent the pronunciation equally as well as that which we give. "Greeny" is, however, very common in Cavan in the sense in which I give it, and in my experience it is safer to accept the interpretation based upon a natural description of the place than a figurative one, unless the latter has very strong local warrant.

I am reminded that the neighbouring townlands in County Monaghan are all Carricks. Carrickahoga, Carrickaree, and Carrickadoohy. My only reference is the old Cavan list, "Annagh and Carrickreney." Annagh (teanach—see last) is a sub-denomination, but I have got it in any of the lists supplied to me.

Carrickreney is one of the boundaries of the well-known "Lough Sillan." I have not any old spelling of the name, and have never seen an Irish spelling. The names of all the large lakes are very old, and in many cases even the Dindshenchus is driven to speculation. Sillan is the local pronunciation given me, i.e., both *S* and *L* broad. Perhaps the *L* should be slender, i.e., Sill-yán. Perhaps someone would kindly let me know.

(3) **Corbeagh**—Corr-baithéach, the beechy round hill, i.e., planted with beech. Cor-báiv-yeh, the local pron. given, corresponds. Corbeagh in the O.S.

(4) **Coroire**—I have not got the local pron. If pronounced as spelled and if each syllable is equally stressed and the spelling would be Corr Cuir, the flattened or smooth round hill (cf. the common Corneen elsewhere in the

syllable, with or without an industrial vowel sound between the *r* and the second *e*, the spelling is probably Corr a cclair, the round hill of the plain (or of the plunk). A locally suggested interpretation, "the hill of terra," I cannot reconcile with the spelling of the name.

The Cavan List spells "Corbeare."
(5) **Cornalara**—Corr na lérech, the round hill of the mure or of the mares. This is confirmed by a fragment of local tradition, which says that "the enchanted mares brought their foals from the lake to feed in safety here." I should like to hear more of this tradition if it is to be had.

(6) **Cornalean**—Totally interpreted Corr na leictheann, the latter word being understood to be a genitive plural of lough, a cell. (Joyce) This would mean "the Round Hill of the Cells." Joyce makes the statement very circumstantially, and one would not be safe, therefore, in dissecting it. Perhaps somebody may be able to let me know whether there is any such local tradition at present? Lion, &c., is, of course, masculine and is therefore inadmissible here.

(7) **Corraghy** seerax Curragh, for Curraghach, boggy lands. I have not got the local pronunciation, and the form I give would require the first syllable to be pronounced like the English word cur. If, however, it is pronounced cor, as in the first syllable of correspond, then the spelling would seem to be Corr a-chairbh, the round hill in the plain.

(8) **Corravilla**—Corr á bhile, the round hill of the lone tree. The local pronunciation, Cor-a-villa, corresponds. There is a small detached portion in Knockbride parish, several townlands intervening. There are other instances of this in the county. The presumption in such cases seems to be that the intervening townlands were originally merely sub-denominations.

(9) **Crocklusty**—Cnoc léisithe, the burned hill (i.e., the surface burned for manure). Local pronunciation Crock-lusta or Crocklusty. *Leisithe* is common enough in place names either as lusty, or more correctly, lusk. On June 30, 1621, Sir James Hamilton (soffo) to John Hamilton "the pole of Knocklusty."

(10) **Croley**—Local pronunciation Crib-vyeh; Craly in the Cavan List. Crib-bath, the green but or sheeling, occurs scarcely possible; bath would hardly be used in such a sense. Possibly the word may be akin to Crich-leach, a netting-shaking applied to boggy places, and the spelling here may be "Cribble-eh."

The Cahseymore (pron. Cah-sey-more) This is part of the old road from Shercock to Kingscourt running through Croley. The spelling is Cábhsa Mór, the big "Cansey." Cábhsa is akin to, if not derived from the English, Canseyway. "Cansey" is still commonly used in Antrim in the same sense as our local farmers use "street" or a town dialled "road." Here the word seems to be used in the sense of road.

(11) **Cross-na-keelan**—Local pronunciation Cross-na-keelan; note *s* apparently broad. Cross-Mhic Chaoilín, Jakobson's Cross, with cross possibly in the sense of cross roads. This seems to be Kilmaherin of the Cavan List. If so, the hill in the latter word may be all (St. Kevin's Church), and the cross may be used in the ecclesiastical sense.

(12) **Darkley**—A local contributor writes: "I think this means an oak-wood; there is a tradition that it was 'dark' an oak plantation." I agree, but am in doubt as to how to spell. The *ey* may be the common *ey* from the ending -leah, or even -leah, which is also found. Daireboch, "dark-wood"? Sub name, Gleann-ick, Gleann-chuinn, the glen in the hill.

(13) **Derry** is as elsewhere, passing, Dóire, an oak wood. The Cavan List spelling is identical.

(14) **Demond**—I have previously commented on this name (Kinawley parish note). Here as in the previous instance the accent is on the first syllable. Demond, Derris masculine and even if we were to assume that Demond was used as feminine, the stress in Demond would be on the second syllable. Rev. Mr. Naill suggests Demondaid, the ridge of loam, which becomes the *ey* in the *ey* as to stress, but does not satisfy me. To my mind there seems no likelihood of an *ey* in Demond. There are no names Demond or Demonds through the country.

(15) **Drumtom**—Drum tom, the bare hill. The local pronunciation, Drum-tum, confirms. The Cavan List spells Drumtom, which suggests that the *ey* syllable is long. This may, however, be a misprint.

An Scoilire Bocht.

(16) Glassleck seems Glas-leac, the green flagstone; glas, of course, sometimes means grey. The local pronunciation stresses each syllable equally.

Sub-Names.

(1) Drumswhellan—Drum & shaoileáin—Seagull Ridge.

(2) Milltown Lake—The name suggests a sub-denomination "Milltown," apparently the name has passed out of local use. Some of the Milltowns are merely translations of the old Irish name, Baile a mhillinn. The greater number of them in Cavan are of Plantation origin, I think. Each Manor had its own mill and right to grind corn at it is amongst the privileges mentioned in the manorial leases.

(3) Seagull Island, in Milltown lake, at the foot of Drumswhellan (No. 1).—From March to September the air is thick with seagulls nesting here.

(4) The Soldiers' Island.—I have heard no explanation of the name; also in Milltown lake. Here the kingfishers breed. They come from the West, I am informed, and eject any seagulls who have already rosted on the island.

(5) Boleywug; Buaile Bheag, the little milking paddock. I am surprised at the "w": B'wug would be the usual Oriel pronunciation of Bheag.

(6) Parnamuddock—Páire na mbodach, the "bodachs" field. I wonder is there any tradition. "Clure," as translation of "bodach," suggests only a part of the meaning conveyed by that very expressive. In point of fact the bodach may be even genial after his own manner. Ignorance, love of display and lack of breeding are the chief essentials in the bodachs' character. Originally the word meant a clothopper.

(7) Crockan—Crocán, a little hill.

(8) Dhuish Mountain, between Relaghan and Glassleck Enner. On a bright day the sea at Dnoddalk is clearly visible from its top. Dhuish is the local pronunciation. Duais, meaning a reward or trophy, would represent the local pronunciation almost exactly; but if correct, why is the mountain so called?

(9) Gurteen—Gairtín, a little field.

(10) Crocknacullagh—Cnoc na gcoillteach, hill of the cocks (i.e., grouse, coileach, fraoich).

(17) Kilcrossbeg—I have not heard the name pronounced and cannot therefore say with certainty whether the first syllable is coil, a wood, or cill, a church. One is inclined to assume here, as elsewhere, that the -beg does not form an inflected part of the name and that it was added for purposes of distinction only. (See next). In that case there would seem to have been originally another word added, as otherwise we should have had the genitive article feminine entering into the word. To avoid speculation we shall assume the -beg to be incorporated in the word and write cill (or coil) croise beg, the church (or wood) of the little cross.

(18) Kilcrossuff, as in last, cill (or coil) croise dubh, the church (or wood) of the black cross.

Both names are spelled as at present in the Cavan List. Sub-name, "Molly Cruthee," the highest point in the townland. Describe the spelling, which seems to make the "t" broad, I think this is Maín Chruie, the hill-brow of the hump. "Cruthee" would be an approximation to the pronunciation of Crute.

(19) Letteriff—I had assumed from the appearance of the word that the latter portion was "tainbh," and that the first syllable was possibly leacht, i.e., the bull's burial mound. This is almost certainly wrong. The local pronunciation is given as Lat-er-iff, the last syllable being stressed, and the spelling in the Cavan List. Letteriff seems to demand the stress in the same place. There for the moment we leave the name. See also sub Tullybrick in next week's article.

(20) Lecks—Apparently leac, the plural of leac, a flagstone, with an unnecessary English plural S. "Lecks, two of them," is the Cavan List entry. Possibly there may originally have been two separate townlands, "Leck" which would be leac, singular, flagstone, with some distinctive word added. So far, however, I have traced no other old reference.

Sub-Names.

(1) Gleanathubber—Glean & tabair, the Glen of the well.

(2) Cornastubble, described as "a big heap like a fort." It is hard to make any suggestion. The last portion may be English. Carn & t-scoil (pronounced Carnastubble) the cairn or cairn-shaped hill of the broth (or side)?

(3) Killasturn (spelled Killastoranne in one list), a graveyard in which unbaptized children were buried. The only adult supposed to have been buried in it was a tramp tinker.

This is the first graveyard of the kind I have heard of in the county. Perhaps someone would kindly let me know of there are others. I remember hearing of such graveyards elsewhere. If I do not mistake they are common around the coast, but the only one I can call to mind is that at Crockafurth, Narrowwater, where unbaptized children and drowned sailors were buried. If, as the nature of the place seems to suggest, the first syllable is cill, a church or churchyard, then I am at a loss to explain the latter part of the word "Cill na storn," in which the n might naturally drop out of the -in- pair, and the meaning of which would be "the wood of the sturns," or the pegs on which the chalices were attached to the staddle, would not be an impossible derivation. It was not uncommon to call a wood from the articles made from it locally, e.g., Killnaglare parish, etc.

Killasturn is on a rocky plateau overlooking Shercock; it is surrounded by a sod fence, and the graves are still to be observed.

A local suggestion is that it means "the Church of the belated Anne." I was puzzled by this until it struck me that "Cill a Stóir Anna" was probably intended. As an Irish combination this is utterly impossible.

There was in Lecke a place called "The Island." Here the Stapleton family resided. Once during a great frost (traditionally supposed to have taken place in the early 17th century, the Stapleton in residence endeavoured to build an island in the lake by erecting a huge mound of earth and stones on the ice. The mound disappeared when the thaw came, but at low water in summer traces of it are still to be seen. Later on a branch of the Sheridan family of Rantavan lived here and Dean Swift used to visit them.

(21) Lisattagort—Lios a t-sagairt, the priest's liss or fort. There is a tradition that Mass was said here in Penal times and that an earthen altar was still to be seen there within living memory. Local pronunciation Lios-a-t-agort.

(22) Lisdrumfad—Lios-droma bhada. The liss of the long bill ridge. "F" has either become de-aspirated or else was not inflected. Subdenom., the Curragmore Curragh moor, the big bog. This is a swamp partly in this and Lisdrumskia townlands, and in Carragh (Co. Monaghan). It also borders Lisattagart and Culex.

(23) Lisdrumskia—Lios-droma-veioche, the liss of the ridge of the white-thorn. This contains Shercock town. See first article on this parish.

(24) Lisadarragh—Lios na darach, the liss of the oak.

An Solaire Bocht.

KILLANN PARISH (Continued).

No. 25 Nolagh—Noh-la is the modern pronunciation, but some of the old people pronounce it oia or Olla. The Cavan List spells as at present.

The n is either a remnant of the nominative singular of the Definite Article or the elapsing n after the plural article, na. In the former case the name proper would be a feminine word beginning with o or na. In the latter case a first word would have been lost. The first hypothesis is far the more likely. There are several instances of this persistence of the n of the article in harriss poor place-name investigations, e.g., Navan, Nobier, the Nere, and our own Naughan (Drumlane parish). There for the moment we must leave the word. A fragment of local tradition might help us over the difficulty.

Sub-Names.

(1) John Shan's fields—No tradition noted.

(2) The Molly—Either mala or mal-aidhe its plural, the hill-furrow (s).

(3) The Gleanwee—Glean buidhe, the yellow gleu.

(4) The Pisce o Fodha—Piosa fadhia, the long piece (of land), or bit. We have noted instances of this in use as a field name in various parts of the county.

(5) Garry Ned—"The Hare's Nest" is locally suggested as the meaning. I don't think this is a possible combination despite such apparent parallels as bó-dhrúin, each-dhrúin, etc. Gnathóg or Aiste is the usual word for a hare's form. I should unhesitatingly make this gardha (or garaidhe) Ned's garden. We have numerous parallels throughout the county "Garry Eynan" "Garryone," etc., already noted. However, regarding the Ned, see below.

(6) Pollotharwin—Poll a t-searbáin, Dandelion Hollow.

(7) Parkwans—páire bhán, the white field.

(8) Skeog, sgeachóg, the little white-thorn bush.

(9) Skung—"A rushy field with cold clay" is its description; apparently strong, an enclosure or paddock.

(10) Park Ned—My informant writes, "Nearly all the farms have a field called Park Ned. I suppose it means the field of the birds' nests." On my asking whether there was any tradition of a local character named Ned I was informed that there was not. I should instinctively make Park Ned—páire Ned, Ned's field, and this certainly would be the interpretation given it in other parts of the county. I am utterly at a loss to understand how there should be multiple instances of the use of the word locally. However, if my informant be correct on this point, I feel that we must look for some other interpretation than "the field of the birds' nests."

(11) Cornastough—Corr na Stiach, the round hill of the (corn) stacks. Derivation of Nolagh from "a Princess Nuala," is suggested locally.

(26) Rabane—Ra barn, the local pronunciation; Rath bhán, the white rath. This is one of the three names in the parish given in the Down Survey where it is spelled Rowane, which shows the proper sound of the aspirated b.

There is a smaller portion of this townland in Knockbride parish.

(27) Ralaghan—Locally pronounced Ré-laghan. The Cavan List makes Ralaghan "The Pole of Ralaghan" concocted by Jas. Hamilton to Jas. Hamilton 1621. I am inclined to think that the gh represents broad t aspirate and that the spelling is Rath-leathan, the broad rath. However, the final portion may be a personal name.

Sub-Names.

(1) Carrigacrick—Carrig a' chruic, the Rock of (or on) the hill.

(2) Carrigagawth seems to have shed the medial n "Carrig na gráit," the rock of the wild cars; (C. carraig, Carrignagar and Coradai in other parts of the county).

(3) Caugladee?

(4) Cornaposara may be Corr na bPasáde, the round hill of the children.

(5) The Branard, the second highest point in the townland. Can the epithet be transferred? There is a word "Bran," a mountain torrent. In place names Bran usually means a raven.

(28) Shinan—Shenan in the Cavan List. Local pronunciation Shino-an Síneán (Shoen-yawn), a blast (an exposed place) is the nearest common-place word I can suggest. This was the Adams domestic lands. There is a lake in the townland also called Shinan.

(29) Tullyarick—The b has, I think, been de-elipsed, and I would suggest Tullach (or Tullaigh) a' bhric, the hill of the brazier, of which Tullyarick would be the normal pronunciation. Tullabrick the local pronunciation shows the correct nominative Tullach. The Cavan List spells as at present. In the Cromwellian grant to "Nicholas Owens (?) gent.," we find: "in the pole of Tullybricke, of Lettermore, and Litterbeg, being part of the four poles of Tullybricke 139 acres profitable and 300 acres unprofitable." Two of the four poles were Lettermore and Litter—(or Letter) beg, i.e., Leitir mhór and bheag respectively, i.e., the big and little wet hill-side (again note the de-elipsing of m and b.) These two names should be found locally as subdenominations, though they do not appear on any of the lists supplied to me. Letterbricke may itself have been a name of one of the other poles (we have had instances of this in Castlemann already.) What was the fourth? I do not think it is rash speculation to assume that it was the small adjoining townland at present known as Letteriff (No 19 in last article.) If this assumption be correct then take the Cavan List spelling of the name already given—Letterna—into consideration it is extremely likely that we have here the key to the interpretation of the name, i.e., "Leitir Dhúth," the "black, wet hillside." The only thing against accepting this interpretation is that in it the d is, as it should be, elipsed, while the m and b in Lettermore and Letterbeg, are, as we have shown, not elipsed. One would look for greater consistency in townlands lying close together.

AN SOLAIRE BOCHT.

Killann Parish—(Continued).

We overlooked one or two points in our notes on the Shercock end of the parish.

Nolagh—In this townland resided a famous life player named Taylor, who died about 20 years ago. He was a great demand as a player of dance music. He also enjoyed considerable local fame as a satiric poet. I have not been able to get any specimens of his verse.

Shercock—What, I wonder, is the origin of the tag "Hungry Shercock"? I believe, a very hungry bird of that name. Shercock, and if the bird's appetite were extra keen he would eat "Shercock and Beliantrain."

Crossmakellan—Sub-names (1) Garry Philip, Garryche Philip, Philip's Garry. (2) Garry Ned, and more on this name.

(3) Garrybawn—Garraidhe bhán, the white garden.

(4) Corrignegath—Carrig na gCats, the Rock of the Wild Cats. (This is probably the same name as that already noted under Ralaghan.)

(5) The Shrah—Srath, a river meadow. Ralaghan—Additional sub-name Croagh. Probable spelling Croagh dubháil—blackish hilly. Duagh may be merely a mispronunciation of dabh, black.

Milltown Lake. (See Glassleck article.) In an interesting communication I was informed that the three islands on the lake are artificially constructed. The Crannogs. There is a wall eight feet in width at the bottom and four feet at the top running from the Corravilla shore, the direction of the Bellefleur road. It will does not seem to lead to any of the islands.

that this was a causeway leading to the Crannogs. The fact that it seems to take another direction rather than this, as the causeways were probably constructed to mislead and not invite visitors.

Milltown, a shallow lake, has one deep spot near the Bailieboro' road, Pullahopple (Pull a Chumail, the horse's hoie). There the fairy horses entered and left the lake, their masters residing in the fort on the hill opposite. It is interesting to note that some of these little gentlemen who occupy the fort have been seen wandering about some of the neighbouring houses in quite recent times. In other parts of the country the good people have not been on such terms with their neighbours for generations past.

Bailieboro'—The anglicised form of the old Irish name of the spot on which Bailieboro' is built is "Kilkelly," or Kilkolly. Thus the Down Survey map gives "Kilkelly Castle," and an inquisition of 1629 refers to the "Pals of land called Kilkelly or Bailieboro'." According to O'Donovan, the native speakers of his time called it "Cille Coluigh," though he admitted that he is not certain as to the spelling of Coluigh. Joseph Lloyd in Post Sheenagh gives Cill Chathlaigh as the spelling. In a note he says "Cille Chathlaigh is the local pronunciation, and he adds a further note at the end of the book to say that he has heard several locals, I presume, so pronounce the name.

The final portion, whichever spelling we use, is clearly personal, and the interpretation would be Cully's or Cally's Church. I can trace no saint of a name spelled like any of the forms in any of the Martyrologies. The holy man may, however, have been a local ancestor.

O'Donovan, who, unfortunately, had no stock of references to the Jacobean Plantation, says—"The present name of Bailieboro' is said to be that of a bishop," and he adds, naively, "Who was he?" The Down Survey marks a large blank space north of Kilkelly Castle "Doctor Bally, lands forfeited." The Doctor almost certainly connotes an ecclesiastical dignity, the holder of the estate in 1629. Unfortunately, though had I access to the libraries the matter could be easily ascertained, I have not been able to trace his relation to the original name. It is historically clear, however, that unless he himself happened to be the beautiful William Bailey to whom the name had been made close on 30 years earlier, the town did not take its name from him.

Payne (1644) informs us that "William Balbe kept his estates at Down," and gives the local description of the town built there on the grass of the plain. Tonnage is, of course, still the standard on which the tax is built. The estate followed much the same immediate history as the majority of the grants. There was the usual surrender and grant as there was in the case of Cosh Manor (see Sheriff's ante). The Manor was created (or re-created) in 1629, but there was no change of ownership, and in the reign of the Mayor so late as the year 1684, but for an "accidental misprint," it was in the inquisition we have already quoted, i.e., Kilkelly of Bailieboro'. The usual powers to create tenants, hold courts, baron and local, etc., were granted, and the grantee was empowered to hold 500 acres in demesne and to enclose 300 acres.

Unfortunately my notes on the point are very fragmentary and I am not able to trace the history of the Manor further than that. I have not seen any of the townland names occurring in the lease surrendered in the Manor. Here, however, are "Dromore," "Dromore," "Dromore," "Dromore," "Dromore," and "Dromore," all of which, save "Dromore," are easily recognizable.

TOWNLANDS.

Beckscourt—This is, of course, a personal name, and the first syllable, we may take, a personal name. We have no explanation. Unfortunately the Down Survey does not assist us, for it has already stated. We shall return to the point later on if we succeed in discovering anything further in the plantation of 1629, which we have not done. We have not heard word of the original townland name preserved. Locally, Beckscourt is regarded as a townland of the family who occupy is supposed to have been a Protestant minister, whose wife was the daughter of another family named Cosh. The latter seems an interesting view of the syllable "Cosh." "Cosh" is a corruption of "Cosh" or "Cosh." There is probably a connection between the two.

Blackin, also a personal name. There are several townlands of the name in the county.

Cloughkil—The name is a corruption of all one of the country, just as "Duff" is. From all sources we have no suggestion as to the English name applied to some of our townlands. The name is of a very old date, and is so long, worth nothing, as a family name, are merely translations of the name originally given to the place. The name of Cloughkil, however, was the name of Cloughkil, however, was the name of Cloughkil.

(4) **Corglass**—Carr glas, the green round hill.

(5) **Corkish**, locally pronounced Curkish. Coraist is the Cavan List spelling. I suggest "Corcais," poor land. I am not quite certain as to the spelling as the word is not a dictionary one.

S. Names **Carrigashonin** seems cairige shonin, little Johnnie's rocks. (2) **Cravagh** or Cravagh, a field on a high hill. I am uncertain as to the spelling.

(3) **Corlurgan**—Carr-lurgan, the round hill on the Lurgan (or sham-shaped hill) Shaulsry spread in the Down Survey and in the Cavan List.

(7) **Cornahin**—Local pronunciation Cor-na-hin—Carr na udain, the round hill of the oxen, Cornahin in the Cavan List.

(8) **Corraghy**—Similarly spelled in the Cavan List. Local pronunciation given "Corraghy" i.e., first syllable only stressed. See the same name in Sheriff's list. The interpretation would be the same, though one would expect Corraghy as the local pronunciation.

(9) **Crockanattin**—Cnoc na h-athain, the round hill of the furze. The local pronunciation given is good—Crock-na-nat-in-yeen, which is phonetically as close an approximation to the Irish spelling as one could desire.

Sub-names (1) **Cosh-na-neagh** or **Cosh-na-neagh** seems Cill (or Cúil) na neagh, the corner of the horses. It is hard to say whether the l is broad or slender and the last word may be Cúil, the back of the hill.

(2) **Glenmore**—Glean mór, the big glen as same we have already noted several times.

(3) **Royal Hill**, adjoining Bailieboro' Castle demesne. No local tradition has been noted, but enquiries are being made.

(4) **Garry Dick**—See note on "Garry Neut" sub-Nulagh ante and "Garry Philip," a sub-name in another townland in some end of the parish, "Garraidhe Dick," Dick's garden.

(10) **Derrynure**—Derrynure in Cavan List; Derrynure local pronunciation. Derrynure, the oakwood of the yew tree. "Dery" enters into so many townland names because the country was originally covered with oak forest. The yew is frequently referred to because it was "uncommon." This seems to be the "Derrynure" referred to in the seventeenth century lease given in the introductory remarks on Bailieboro'.

(11) **Dromore**—Drum mór, the big ridge, similarly spelled in Cavan List, in which it is grouped with Drumacarrow (see next) as it is in any old references I have got. Thus (Manly's Calendar of State Papers quoted Brene Antiquarian Journal No. 1, p. 44.) Robert Bailey was, in 1628, granted "3 poles in Drummore, Drummacarrow and Carlograne." In the Commonwealth grant Thos. Coote, who got grants all over the county amounting to at least 30,000 statute acres, got 205 plantation acres in "Drummore and Drumacarrow."

Sub-names (1) **Park-na-geerah**—paire nagearadh, the field of the sheep.

(2) **Park-na-cely**?

(12) **Drumacarrow**—The local pronunciation is given as Drum-a-Carrow which corresponds with the Ordnance Survey spelling. The Cavan List spelling is apparently corrupt, "Drumacarrow." The Down Survey gives Drumacarrow, which is the same as one of the two spellings of the name we gave under Drumore. However, as "Drumacarrow" is an alternative 17th century spelling we are inclined to discard the middle one (or two). We are in doubt as to what meaning to give (arrow; ceathairleath, a quarterland is most likely only that the initial c sound would almost certainly disappear on aspiration.

Sub-Names.

(1) **Crock-a-tante**—Cnoc a' t sean tigh (or toigh), the hill of the old house.

(2) **The Bolych**, braille, a milking paddock.

(3) **Rath Cree**—We have received neither tradition nor suggestion as to possible interpretation. The first syllable is almost certainly Rath, a rath or fort. It is hard to say what the last two syllables are. Rath an hair chaigh, the Rath of the blind man?

(13) **Drumanespick** Local pronunciation as spelled, the first and third syllables being stressed. "Drum an easaig, the Bishop's ridge, spelled Drumanspick in the Cavan List.

Who the bishop was I am not in a position to state authoritatively. One local account informs me that he was left there by St. Patrick, and that he was "Saint Patrick's right hand man—his 'croun-thear' (literally fighting man). The Clan Traynor, widespread and respected in the district; therefore, claim him as their own. The Irish spelling of Traynor is of course Mac Treimhín, Patrick's son of the warrior.

I am glad that we are able to give for this large townland (777 statute acres) an approximation to the analysis

there are five recognised Sub Denominations. We shall give the other sub-names under their appropriate sub-dominations as far as we are able to classify them.

(1) **Drumanespick**. (2) **Park-na-Bawn**—Paireín, Ban, the white little field.

(3) **Shra shoo**—Shra is srath a river meadow. Shoo?

(4) **Sub Denom Shancrook**—Sein (the) the top hill; no sub-names given.

(5) **Sub Denom Killabress**—"The Church in the Brae" is locally suggested as an interpretation, but I don't know if it is traditional. If so

the last syllable is certainly corrupt. The banshee used to be seen here sitting on a rock in the river and wailing mournfully as she washed clothes. The narrator's father saw her. One day she appeared while a "meitheal" (pronounced meitheal) of men was working in a field. The next day the "bora" man (boreman over the men) died. She has not visited Killabress for fifty years now.

This was not to judge from the description the usual "mean side," but a more famous personage, Badaidh (Bye) of whom we read so much in the Fionn and Red Branch tales. She was supposed to wash the blood-stained garments of the victims who fell in battle. The wonder is a man of the meitheal survived. The "Bess" may have some reference to the lady in which case the first syllable is certainly not cill but cill.

(6) **Holy Hollow**—No tradition sent me.

(7) **Park-na-cely**—Paireín, Ban, the white little field.

(8) **Park-na-cely**—Paireín, Ban, the white little field. Strange to say, one of the contributors who sent in the name had learned that there was a tradition that a blacksmith lived here though locally the fact was not connected with the name of the place.

(9) **The "Bazshe" field**—spelled thus by a contributor. Possibly báisen, a basin. Is it in a hollow. There seems a slender corroborative fact. I am informed that in an adjoining townland there was a "Tom Bazshe" and that he was so called because he used to act as a blood letter. The reference again seems to be to the basin, a necessary part of his professional equipment.

(10) **Sub Denom, Aughmahee**—Ach Ma h-Oidhe, the field of the night? This is speculation, of course, but the spelling fits the pronunciation. It correct why was the name applied?

Sub-Names (1) **Urtle Foor**—Iorbhall fúir, literally "cold soil" which, in fact, is an alternative name locally—a deep glen through which a stream (named) runs separates two hills in Aughmahee. Urtle Foor is a peat bog about a mile long on the more westerly of these hills. It is supposed to get its name from the fact that the snow lies longer there than on any of the surrounding hills, and there is in its centre a depression in which, as one informant graphically puts it, "there is snow when there is not another snowball in Ireland."

The glen referred to is supposed to have been the haunt of horse stealers who sell their booty in a green near Kilmekera Glebe.

(2) **Park Duagh**—Paireín dubhach—blackish field?

(3) **The Grehan**—Can this be greachán, the little mountain flat?

(4) **Grá-lak-a**—tray, be grealla, the pinal of grealla, a boggy, etc. place.

(5) **Sub Denom, Greagharus**—Gracha ruidh, the red mountain flat. Red sandstone abounds here I am informed.

AN SCOLAIRE BOCHT.

No. LXV.

KILLANN PARISH (Bailieboro' Portion)—Continued.

(14) **Drumbannan**—Drumbánnan local pronunciation. Drum beannán, the ridge of the little peak? The Cavan List gives "Aghnillan and Drumbannan." The former would, therefore, appear to have been a sub-denomination. Aadh an Oileáin, the field of the island?

(15) **Drumkeery**—Drum-caorach, the ridge of the sheep? The absence of the article seems to suggest that there was a final portion, now lost. Local pronunciation, Drumkeery.

(16) **Drumion**—Drum-ion, the ridge of the blackbirds. See last as to absence of the article. Local pronunciation, Drum-ion. Cavan List spells Drum-ion.

(17) **Drumoclin**—I have already dealt at some length upon my difficulty with the names Drumoclin and Drumioniskill. I think, is the same name. As spelled in English the name would be fairly well represented by Drum an aráin (or an ocláin), i.e., the ridge of the little corner (literally little point). The local pronunciation is, however, Drumoclin, the c sound not being heard at all. Sub-name, Garry War of—Charraidhe Mháire, Mary's Garden.

(18) **Dundragon**—In the local pronunciation supplied me the stress mark is placed on the *g*, so that I am not certain whether the accent is on the second or third syllable. If the second syllable is stressed then the Dragon would seem to be a personal name, e.g., some such name as Drecuín, whose tomb in Mollmagolman gives Tomrigan, would suit, i.e., Drecuín's Doon. If the accent is on the last syllable the *dra-* would most likely be *-eadar dha-*, i.e., the fort between the two—whatever word "gon" represents. (cf. Edergole, etc.).

Sub-name, Alt-a-gléana, a mass rock in a glen beside the Blackwater. One suspects corruption of Alt-a-gléana, i.e., All a gléanna, the steep hillside in the glen. Local tradition holds that Dundragon has been an almost exclusively Presbyterian settlement, and there has been speculation as to how there could have been a mass rock here unless the settlement was part commonwealth. The Hearth Money Roll would do much to clear up the point.

(19) **Duncona**: local pronunciation Dun-cen-ah. Dunny in the Cavan List; most likely dúinnidhe, the little forts.

(20) **Gallbóic**—The local pronunciation, Gall-bhuailé, indicates almost certainly Gall-bhuailé, the foreigner's, or Englishman's milking paddock. Otherwise we should be inclined to accept the Cavan List spelling, Galvally, and make Gall-blúide, the foreigner's homestead, a common place name, usually Galbally in other parts of the country.

Sub-names—(1) "Flocker's brae," a hill; no explanation suggested. (2) The "Vale," a river which divides from Leiter; this is almost certainly a modern name derived from (3) "Spiers Vale," a local mansion built about the middle of the 19th century. On the south of the townland are the ruins of the Bailieboro' Woollen Mills, and on the north the bleak green mentioned by Coote in the Statistical Survey.

(21) **Gortnaneane**—Gort na n-eam, the field of the birds. "Gortnaneane," local pronunciation.

Sub-denominations—(1) Drumhinnis, or Drúim hinnis, the ridge of sweetness, being, we presume, in further reference to the birds. It must have been a famous resort for the feathered songsters.

(1) **Mullagh**—Mullach, a hill-top. This we infer from the Cavan List, which gives "Gortnaneane, Mullagh, and Drumhinnis." The name does not occur in any of the B's supplied locally.

Sub-names—(1) **Sturrit** (a sub-denomination?) (2) **Sturrit** lake. Strange to say, there is a Sturrit, a well-known sub-denomination, between Greaghgibney and Carrickacroman, in Larch parish, and also a lake Sturrit, or Asturrit, in the same. I don't know whether any reliance is to be placed in Joyce's explanation of "The Sturrit" in Co. Donegal, which I give merely for what it is worth. "Stur" is an old root meaning a hill-top or pinnacle, and the terminal *i* is diminutive. (Place Names, Vol. 2).

(22) **Greagharus**—Gráharus: greacha mhadha, the red mountain fads, etc., Drumispick ante. "Greagharo and Lisnaclean," Cavan List. Lisnaclean, uLisnaclean, a sub-denomination.—Los na claidhe, the fort of the ditch?

(23) **Geaghnamaie**—Grádh-u-máel-yeh is the local pronunciation; Grádh is apparently the form which Grádh has taken locally, and the name seems to be Grádh-na-máel, the mountain flat of the hornless cow.

The Irish name is now, unfortunately, almost completely supplanted by the exotic "Wilton." The O.S. map marks Wilton house. I regret that I am unable to give the history of the name. Coote, in the Statistical Survey (1802), gives Wilton as a village.

(24) **Kellan**—Call Anna, Saint Anne's Church. See introductory remarks. This is one of the few townlands in the parish given in the Down Survey map, which spells it "Killane," and gives a castle in the townland.

Sub-names—(1) **Shranamuck**, Scarfa na Muc, the river meadow of the pigs.

(2) **Glenfern**—Gleann na h-éarn, the Glen of the Alders? Here Mass was said in Penal days. A local contributor informs me that a Father Michael Traynor often said Mass here, and that over his grave in Killan Churchyard is a small tombstone "erected by his uncle over two hundred years ago." If this is not merely traditional, perhaps someone in the neighbourhood might be able to describe the stone, and if possible decipher the inscription, if there be one.

(3) **Carrigavinistiar** (a field)—Carrig. All is a low Minister's rock; this had been selected as a site for a rectory, my informant states. In this field an extraordinary amount of broken crockery has been turned up in cultivation. No local explanation is forthcoming.

(4) **Tabaranna**—Tabar Anna, St Anne's well, referred to in my introductory article. "The supply of water is never failing, never greater than in times of drought," according to one informant. "It used to be situated on the border of the cemetery, but, owing to some dispute between women which took place at it, it disappeared and came up again on the border between Killan and Cricklishy."

In the Cavan List we find "Tabaranna" as a separate townland in the parish. At an earlier period, about 1830, we find

that Edward Bailie had a lease of "Fortunity Carrill and Tabaranna." Now, Corllytcarroll, in Knockbide parish, adjoining Killann townland, and one can scarcely avoid assuming that "Tabaranna" and "Taberanna" are one and the same. If so, how reconcile the spellings? The pattern to Taberanna was on June 26th.

(5) **The Stonybatter**, a narrow lane leading from Deund to Killann road, and in reality the old road from Cavan to Dublin, which may be traced each way for a considerable distance. This latter fact is sufficient to account for the name, which was applied in imitation of the well-known Stonybatter near Dublin. Stonybatter itself is post-translation part corruption of the old Irish name "Boithair na Gelaich" the stony road. The corruption of both to batter (also seen in Batterstown and Battercanny) is supposed to be due to Norse influence.

An Scoláire Bocht.
No. LXVII.

KILLANN PARISH—(Continued).

(34) **Pottle Upper**—See last.

(35) **Rakeevan**—Seems to be Rath Caoinhín, Kevin's Rath. The local pronunciation is given as Ra-keo-van. The Cavan List notes separately "Rakeevan and Cavanross" and "Rakeevan part." Cavanross would be a sub-denomination Cabhan-na-croise, the hollow of the cross.

The following note is communicated— "The Rakeevan lies along the base of Loughinlea mountain. The Boroia river rises in this mountain and flows south through Ballinamoney and Tuillinskeas (Terwiesker or Moybegga parish), and through part of Mullagh parish, joining the Blackwater near Moyalty. A mile further north in Loughinlea there rises a babbling brook, which is in fact the infant Blackwater, which passes through Dundragan, Pottle, Lear, Monaghinose, etc., entering Killinkere parish at Drumore. Another river, the Dee, rises west of Loughinlea, and passing through Kilmahonwood village enters the sea in Co. Louth."

This interesting note raises several interesting points.

(1) The Boroia, or Borora, river is marked on the Ordnance Survey maps as the Moyalty River. Properly speaking, we should have referred to it in our article on Mullagh parish. In Leo Casey's poem on St. Killian we read that the Saint was

Nursed beneath an Irish mountain,
By an Irish mother's hand,
Where the mild Boroia whispers
Through the meadows of the land.

and he also refers to "Boroia's brown-eyed stream."

It is, as I have already stated, dangerous to theorise on the name of a river. The spelling may be Batorinilla or Boronilla (from Batorinail or Boronadail), i.e., either "gay" or "proud," or possibly from a sense inherent in the latter, swollen or flooded.

(2) The account given of the origin of the Blackwater is not that to be found in the geographicals. None the less I am satisfied that it is traditionally correct, and that it was held in older times that the Blackwater flowed through Lough Ramor, just as the Bann is held to flow through Lough Neagh, the Liny through Loughs Sween and Kinale, etc., as we look to the President of the Breifne Antiquarian Society demonstrating for us some day, the rise through Lough Gowna. These are matters capable of physical demonstration. Of course, what we are concerned with at the moment is the tradition, and it undoubtedly held that the Blackwater did pass through Ramor.

In its upper course the Blackwater, like most of our small rivers, has different names. It is called the "Lear River," the "Vale River," and the "Monaghinose River," etc. This modern tendency has operated against the older tradition.

Quite clearly that tradition was more common in O'Donovan's day. In the Annals of Tiberhach, who would have been a contemporary, we read that in 1036 "Lough Sween cúlraim removed an observed towards the end of Michaelmas night and went into the Feabhail." All the other annalists make the same record, which is merely a statement of fact; the lake drained itself either through a suddenly discovered underground channel or through some of its confining banks giving way. Seeking to locate the Feabhail, O'Donovan could find only one local name which commended itself—Tonnyylee, and he suggested that it was "a stream which emptied itself into the Boyne." In saying so he had clearly the local tradition to which we have referred, and was identifying the Feabhail with what we have described as the upper portion of the Blackwater, which, as a matter of fact, does flow into the Boyne.

The Feabhail had an earlier claim to fame. In the boundaries of Meath given in Keatinge the line runs from "Drumlane to the Magh, and thence to the Cumar of Clones." The Magh, as Joseph Lloyd first pointed out, is May in Castlemaulerson, and the "Cumar of Clones" is Cumber, about one mile west of Clones.

In an article in the Archæologia Hibemica (vol. 1, p. 1) the Rev. Paul Walsh gives a collation of two manuscript accounts of the Meath Boundary, in each of which the Feabhail (or Feabhail) is given as the point in the chain connecting Drumlane and Cumber instead of the Magh. Father Walsh, who apparently had no knowledge of the fact that the Blackwater was supposed to rise north of Lough Ramor, naturally objects to O'Donovan's statement that the Feabhail flowed into the Boyne.

A local authority of repute, who has gone into the question on the spot with the greatest care, suggests that there may be a connection between Feabhail (pronounced Fawll) and "the Vale," the name which the Blackwater gets in the townland of Galbóic. This is an ingenious suggestion and quite within the bounds of possibility. There are, however, certain facts against it. The valley through which the river flows there is itself known locally as "The Vale." There is also the well-known "Spiers Vale" in the townland. There is therefore a priori the suggestion of modernity, and before one could venture to decide one would require something more definite in the way of local tradition or old records. If, for instance, the name Vale or anything resembling it, were applied to the stream at portions of its course we should have corroborative evidence of first rate importance.

Further investigation of the question in the neighbourhood of Seesoran itself would assist. Father O'Reilly informs me that there are two small lakes in the townland, one on a hilltop and the other in a valley. The latter may well be the remnant of the lake which disappeared, and if our theory be correct it ought to be possible yet to trace by which the lake found its way to the Feabhail.

An Scoláire Bocht.

Add under Dramonachlin (Article 65 ante)

(1) "High Street," a fort surrounded by high trees and visible for miles around. A peculiar name.

(2) A sub-denom. Lurgan-Rind-ee. The first part is lurgan, a shin-shaped hill. The latter portion I cannot interpret. There is a "Landeer" in Co. Monaghan, near Clones, which is apparently the same word.

In the old Rent Books this was regarded as a separate townland.

No. LXVIII.

KILLANN PARISH—(Concluded).

(36) **Tanderagee**—Tonnygee in the Cavan List. Tan óer ager local pronoun. Tóin re gaoith, back to the wind, a common place name, indicating a townland on the sheltered side of a hill. Re is the older form of the preposition *in*, and elsewhere in the county (Despappert parish) we get as a matter of fact the alternative form, Tonlegee. For the "d" compare what we have frequently said already with regard to the liquids l, m, n, and r in the Anglised forms of our place names. Killeshandra presents an exact parallel to the present instance. Sub-name, "Tulla Cashla," or Tulla Cashla—Talach Chasleán, the hill of the castle. This is supposed to have once been regarded as a sub-denomination.

The town of Bailieboro' is in the townland, and, as we have already pointed out, Fynar gives Tonnygee, note the absence of the *d* as the name of Bailie's original grant.

The Down Survey merely marks Kilkelly Castle and does not specifically name the townland. I have not consulted the Book of Surveys, and cannot therefore say whether the name of the townland was Tanderagee or Kilkelly. I incline to the belief that Kilkelly may have been some sort of village then, or at least a sub-denomination of Tanderagee.

In a previous article under the townland Lisgar we have referred to the tradition that there was originally an O'Reilly Castle at Lisgar. If the tradition be correct we ought, perhaps, to place Kilkelly in Lisgar townland rather than in Tanderagee. If, on the other hand, the Kilkelly Castle noted in the Down Survey was in Tanderagee, then in all probability it was the O'Peary stronghold, and the sub-name, Tulla cashla (or Tulla cashlan) ought to mark its site.

(37) **Urchar**, the common Anglicisation of the Irish word Urechar, a shot, frequently found alone or in compounds, to represent the scots of some famous throw either of a stone or a spear. The Anglised form belongs to the class of names in which the appearance of the Irish word rather than its pronunciation is followed. It would be manifestly outside the scope of a series of strappy notes such as this to dwell further on this point. Frequent instances of both forms of corruption will be found in the previous articles. Where the name, as in the present instance, follows the Irish spelling rather the sound, the presumption is that it was noted down from the written and not the spoken Irish form. Once a form of spelling was adopted its permanence is not hard to explain. The written English form was used by the

...the lead given them by the... The correct Anglicised form... Urker would have been Urker...

From communications received while the articles were going through the press we call a few additional notes on the parish.

Shercock—My attention has been called to the spelling Shercock in the Highlands of Cavan, and still another derivation, stated to have been given by some of the people of the last generation, is suggested. A "Sheo-a-og" (Sheoag, a dairy), which used to eteal the milk of cows grazing in a field where the fair green now stands, was, they said, responsible for the name. I still cling to Sauc...

On the east of Shercock there is a large marsh known as the "bield" (Why?)

Liscaggert—The Mass stone, which was removed on the coming to Shercock of a company of Yeos to where Coroghla Chapel (Co. Monaghan) now is.

Killastore (sub-name in Leeks).—A further local tradition says that this was the first place in this part of Cavan where religious worship was held, and that "Killastore" was the first place called out in Rome. This latter statement was as puzzling to my informant as it is to myself.

The "Island Lake" is invariably given locally to the lake given on the O.S. map as Stapleton's lake.

Sillan Lake—Mr. J. Treanor of Nolagh gave an interesting tradition concerning the lake in the Christmas Number of "Ceit" of 1898. Long before the Wolf suckled Remulus and Remus or a king reigned on Tara there was a large and beautiful city in Shercock. In a central position there was a magic well, surrounded by a high granite wall, from which the inhabitants drew their water supply, subject only to the condition that they closed after them the massive stone door which closed the well. Of course, someone forgot to do so—a servant maid it was, and like all the servant maids of the period or of every other period, she was in a hurry. Soon, however, she heard that behind her which made her hurry still more acute. The pent-up waters of the well rushed forth to inundate the city and the surrounding plain, and being wide it for her life, she alone of the inhabitants was spared, but not for long. At Annaghbarney a sea rearing cat saw her, she was pulled to the floor, and apparently thought just the right thing to do—though I confess that it would not have occurred to me—and he cut her down and so stayed the flood.

The resemblance to the well-known South Gwynn legend is marked.

Rebel Hill (see ante sub Crocrahar). In 1788 Corry, the landlord, cleared out of Lisgar, and the demesne was used for drilling purposes by the United Irishmen, and it is stated that they were surprised there by the Yeomen, and that a tree which they had partially cut down at the time of their being surrounded is still shown. It is from this fact Rebel Hill takes its name. In the earlier part of the 18th century an old tradition common round the bog there was preserved on the top of the hill and fixed on this spot. It was taken away by the author in 1875.

Dundragon the pronunciation given is Dun-raa-draun. This puts my theory as to an internal cadence out of count. The last part, therefore, is most likely draun, a dragon. The old Irish term was draie (Latin Dracon), genitive draun and plural dracon. Dúu draugun, the dragon's doon, would be the spelling. An Scoiláire Becht.

No. LXX.

KILLANN PARISH—(Continued).

Supplementary.

While the articles were going through the press I received some additional matter concerning the parish, which I now add as a supplementary article.

Mr. P. O'Connell gives us some extracts from an article on the Tully Church by Thos. Hall, which appeared in the Journal of the R.S.A. in 1898. The various 16th and 17th century spellings of the parish name are given, viz.—Kilconny, Kileanna, Kileary, Killyn, Killynna, Killeugh and Kilann. Mr. Hall refers to the "Church of St. Anne's" construction and states his reasons, which Mr. O'Connell does not quote. He suggests the interpretation, Cill Conaigh, the church of the freewood, i.e. built in a place where brushwood was a name.

In support of the present local tradition we have the facts (1) that in 1800 O'Donovan found nobody to question that tradition, and in his time the great bulk of the local people would have been Irish-speaking; (2) that there is a Toberanna in Killann townland, and that in O'Connell's day at least the pattern for the well still held on June 26th—St. Anne's day.

...must, however, bear in mind the fact in the Sir Henry James' map, and some of the Liantion documents already quoted by me. Toberanna seems to be a name spelled Toberlann.

Mr. O'Connell further reminds me that when we were discussing together some considerable time ago the identification of the 88 Caval "Hospitals" mentioned independently in two or three of the Elizabethan grants, I assumed without question that the Hospital of Kileanny, or Kileann, was at Killeanny, Drumlane Parish. In the light of the interpretation suggested by Mr. Hall, based, I have no doubt, on the persistence with which the medial *g* occurs in the early spellings, Mr. O'Connell puts forward Killeanna as the more likely identification. Without waste of words I may say I agree absolutely.

What exactly the "hospitals" were there is a certain conflict of opinion. I don't think I am too far wrong, however, in stating that they were the churches throughout the country in which the giving of alms, such as for the sick, etc., were kept up in somewhat similar fashion to the manner in which these works of mercy were performed at the larger monasteries. There were 88 hospitals in the county, or at least that many recognised on the grants to which I refer. The number is not identical with the number of parishes—e.g. some parishes do not appear to have had an hospital at all, some to have had more than one. [Templeport had Threepport and Hillert (Killeaver); Annagh had Annagh and Chinnavey]. One fact is clear: every name on the list had some claim to ecclesiastical fame.

Now, there was an ancient ecclesiastical establishment at a place called Cill Conaigh, in Cavan. In the Oromasticon Father Hogan gives references to it from the Martyrology of Donegal, the Book of Ballinacorney, M.S. B. 1, 18, T.C.D., the Book of Leona, etc. He equates it to Killeanny, Drumlane Parish. (Vide Oromasticon sub verb. "Cill Conaigh, Cill Conaigh, and Cill Conaigh").

I am afraid Father Hogan's identification swayed me unduly. I must admit that I have never come across a song either in the field or in writing associating any ecclesiastical institution with Toberanna, and I fear, the Oromasticon identification was made from the Ordnance Survey list alone.

I cannot omit another point against my original identification and in favour of Mr. O'Connell's. In the State papers of 1606 the list of Cavan hospitals is given, with the names in clusters according to their geographical grouping. Thus Chinnavey, Drumlane, Annagh, Castleterra, and Uney head the list in that order. Drumlough, Killebride, "Killeanny," Moybegun, and Inishkeen occur together rather down the list. The inference, of course, is that "Killeanny" is amongst its neighbours.

We have therefore, too, a recently irreconcilable interpretation for the parish name—Cill Conaigh, the church of the freewood, and Cill Anna, the Church of St. Anne. It would clearly be absurd to suppose that Cill Anna in a 16th derivation based on a corruption of Cill Conaigh. To my mind the explanation is fairly obvious. The Cill Anna may have been at all times an alternative name of Cill Conaigh, or the old church at Cill Conaigh may at a later date have been dedicated to Saint Anna. The various 16th and 17th century spellings seem to suggest that both names were then in use. After that Cill Conaigh seems to have fallen out of use.

An Scoiláire Becht.

No. LXX.

KILLANN PARISH—(Supplementary).

The following additional sub-names have been collected by Messrs. J. Traynor, Shercock, and P. Coyle, Cornalean, to both of whom I am already indebted for most of the names collected in Killann Parish.

Rabane—(1) Crockawbrinty, Cnoc a bhainne, "Milk-hill," cf. ante.

(2) Mullaghduff, Mullagh dubh, black hilltop, a very common place-name with us.

Relaghan—(1) Crockdoo, Cnoc dubh, black hill.

(2) Lagmore, Lag mór, the big hollow.

(3) Parnaglogh, Páire na gloch, the field of the stones, cf. ante for the dropping of the *Ch* náire in anglicisation. "This field takes its name from a big stone in the middle." In spite of this the form of the word indicates the plural. Parnacloy (or Parnacloy) or Parnacloch would be the anglicised form of the field of the stone (Páire na cloiche).

(4) Parnanúadock. The form of the anglicised form suggests páire na bodach, the field of the "bodachs" or churls, cf. sub. Glaslock ante. In the present instance, however, there is an alternative English name in local use—viz. "Paddy the dogman's field." There would be little difference in pronunciation between Páira na madadh" and "Páira na mbodach" when the *e* in páire was dropped. Hence the local interpretation is probably the correct one both in this case and in the field name in Glaslock. "Paddy the dogman" was

Belaghan, and gave his name to several places in the neighbourhood. Some of his are still living"—thus my informant. The fact that his nick-name was in Irish, even though he lived in the last generation only, is certainly worth noting.

Crockinsty—(1) Parra-linn, Páira a lin, the fax field (cf. parkaleer, páira in Castierphan).

(2) Lugfeather, Lag Pheadair, Peter's hollow.

(3) Gath orna, Gort corra, the barley field. We have previously had at least one instance of gort becoming gath.

"Gorta corra"—the piece of land sown with barley—is not impossible.

Lochs—(1) Thamaillcongre. "Very high stones rising like the side walls of a house. There were roof stones which have fallen in."

(2) Clogh na caillean gote. "The huge stone on which 'she' made butter, about six times the size of a table. It slopes, and the boys now use it as a sliding stone."

The meanings given are, respectively—the house (toigh or teach) and the stone (cloch) of the goat-girl or woman. If the forms given are correctly preserved the spellings would be Tuigh na cailin-ghabhar and Cloch na cailin-ghabhar—i.e., cailin-ghabhar must have been a compound word and the inference that the cailin herself was akin to the goats. The house of the goat-girl (i.e., goat-keeper) would be Toigh cailin na naubhar.

A note on the cailin is added. She had thousands of them and called them home in the evenings by shouting "Fán, Fán." This is still used in the district, and unruly goats are coaxed to quietude when being milked by saying "poor Fán, poor Fán."

By the way there is just a probability that "Fán" used in this way may be a remnant of "fán somar"—keep quiet. The cailin was a famous butter-maker, and she gave presents of it to "King Boirche, who pastured his sheep flocks on the Mountains of Mourne, then called the Bennis of Boirche. He kept his flocks together by playing on pipes made of the bog-tree bush (tromán, the horn tree or dwarf elder). The cailin also supplied Leamhada with butter when he was carrying stones for the cairn on Loughlanay. Filling his creel on Dhrish (see ante) he gave one stone to Toghla mountain and the next to Loughlanay."

If this is genuine local tradition I should like to have a further instalment of it if it is to be had. The cailin na ngabhar or cailin-ghabhar was apparently a local folk-lore heroine. Leamhada—leim shada, or long-leap—was probably the same. Boirche, however, has a sort of claim to historic recognition, and, as my informant states, he is supposed to have given the old name to the Mourne chain of which Ben Bulbin or Ben Bulbin Boirche was the old name, still retained in the townland name Benbulbin in Iveagh Barony, Co. Down. Readers of Kennison's Comul will recall

"Where Ben Boirche's barriers vast
Rose in mid-sky,"
And "Boirche's peaks by Narrowwater side."

Dundragon—With reference to "Mass rock" in Aragoona further local investigation seems to establish that this is a cromlech.

An Scoiláire Becht.

No. LXX.

1927

KILLANN PARISH—(Supplementary).

Cornalean—We have already referred to the enchanted mare who used to come out of the lake to graze here. The cause of their disappearance is now communitated. A man named Connolly laid a snare to catch the mare and her foal. The next morning he was found dead and the mare was never seen since!

Sub-names—(1) Garrybug, garraidhe boag, the little garden.

(2) "The Moat," a heap of stones on the highest hill in the townland. It was originally much larger, but the owner of the land carted the greater portion away for building purposes, and in doing so came across a stone cailin, which he re-buried and piled the remaining stones over the spot. The name "Moat" is misapplied; this was a cairn of course.

Cornalean—(1) The "horse hole," a deep pool in the Annagh. It is said that people used to swim horses and bullocks here. It is also said that phantom calves used to be seen on the hillside over the pool, and that they used to disappear into the pool when anyone approached them." This latter tradition is another illustration of the lake-cow theory, to which I referred in a previous article. It seems fairly common in this part of Cavan, but I have not got it in any other part of the county.

It will be remembered that I referred with great diffidence to Joyce's suggested interpretation, "Carr na liughleann, where liughleann is locally interpreted as a genitive plural of loagh, a calf." One of the foremost authorities on place-names, writing to me subsequently, counts this idea and says: "Who except Joyce ever heard of loaghleann as a genitive plural of loagh?" I do not think I can be accused of taking Joyce's interpretations too seriously. I have always said, however, that one is never safe in

...sounding about what he quotes from
admission. He was undoubtedly in more
touch with genuine tradition with
county students in the Training
College seventy years ago than we can
now hope to be. While, therefore, I
cannot give unqualified acceptance to
an interpretation in the present
issues, it is only fair to point out that
the question of the phantom calves now
referred to seems corroboratory of it.

(2) **Pullawania**, a pass leading to Cor-
leah townland. Poll a mharaigh,
the hole of the cattle enclosure. This
could require substitution of l for r.

Oroley—(1) **Lisnaggeera**, Lis na gCaoch,
the fort of the sheep.

(2) **Pollawaddy**—Poll a mharaigh, the
hole of the dog (probably fox-hole).

(3) **Full gar**—Ful gearr, the short
edge? I am not satisfied with this, the
part indicating an "e." Can it be
Poll gearr?

(4) **Boatman's rock**. Possibly some deriva-
tive of boat, a summit.

Lecht—(1) The **Breagagh**—not de-
scribed. "Breagach," a descent place
or quarry.

(2) **Worcey gore**—Muine a glabhair,
the shears of the goat (or, Muine a
glabhair, the hog or —).

Lisrumskeagh—(1) The **Leatha**,
sacba, alternative form of leacht, a
natural monument; half a mile south of
Shercock on the Kingscourt road. There
is a tradition that a man was murdered
here and that cars were formed, each
person that passed throwing a stone on
the heap. Nothing now remains to mark
the spot.

(2) **Pulla gankana**—Poll a gheannan-
nigh—the leprechaun's hole; or, possibly,
Poll na ggeannanach, the hole of the
leprechaun, as the former would give
the archaic form, Pulla yankony (of
Munale, ante).

(3) **Corrertown**, on the road to Car-
rickmacrae, half a mile from Shercock.
There was a hamlet of about 7 houses
here, but the inhabitants were evicted
about 30 years ago. No explanation of
the name is suggested.

Lisnagart—**Carrickna**, certain
rock, the red rock.

Curragh Cardan, on old road to Balle-
barry, not described; no suggestion as to
its meaning.

Sátnán, in Lough Sellaun "The Bushy
Island," a crannóg; the foundation of
beams of black oak can be traced. A
dragon is supposed to be beneath guard-
ing all submerged Shercock—cf. tradi-
tion given previously.

(2) **Seagull Island**—cf. Milltown lake
ante.

(3) **The Mad-dog point**... Nothing is
suggested as to origin of the name, which
may be modern and English. "Mad dog"
may, however, be madadh, a dog (a
fox).

My informant states that on the Clan
map of Connought of 1561 Sillan is called
Shercock (Sherecock, I presume) lake.

KILLINAGH

NO. LXXIV. KILLINAGH PARISH. (Supplementary.)

Teebane and Teemore. The equation
of Tee to Toig, a house in these two
names, is questionable, though it is the
traditional local rendering. "Toobh," a
hillside, is more likely.

Tullamoran, sub-name **Beallawadgee**.
A name, which according to Tullamoran—Bóil
Abea—Mhann, the ford mouth of the
stream.

Tullantanty, sub-names (1) Moansard-
nagh, a hollow; móinínínín, the black
pig's bog. (2) McGlynn's land, Kye's
Island, Fargy's Island. These were
certain plots taken in for reclaimed
bog, the surface being burned for manure.
The names see those of the original
owners. The use of the word
"island" in English is interesting as
illustrating the use of "innis" in the
old sense of land (Féile to be Bóilín).
(3) The Flow (a moving bog). (4) John's
Bog. (5) Black Haggan. (6) Kelt's
Bog. (7) Flagg. (8) Tulbin's bog. (9)
The hannon meadow. (10) Allgarra
the rough bit. (11) Milltown gap.
(12) Drumbar gap, pointing to a bog
sub-division on Milltown and other
English names of merely modern date.

Tullinacreeve. My original interpreta-
tion, tulach na tréimhe, the hill of the
pool, is hardly correct. The modern
pronunciation makes the latter portion
of the name, trayhoon, which, if tréimh
is involved at all, would be better re-
presented by na bh-tréimh, of the roots.
There are two subdivisions: (1) **Lark
Hill** and (2) **Strawberry Hill**. The bet-
ter looks suspiciously like an attempt
to "English" the townland name, i.e.,
strawberry for bh-berry (braochán or
braochóg). If there were a local word
like braochadh for bh-berry it would suit
the pronunciation otherwise, tulach na
bhrach of the heathers, which would
not go quite as well as an approxima-
tion.

Ture. I gave no title here, the yew
tree. Ture a black, green, has since
been put to ward as the interpretation
by a resident (not a native speaker). I
noticed the word from a number of res-
idents and invariably got the "t" clear-
er, the pronunciation being that of the
last syllable in indennure. I therefore
stand by my interpretation.

Unshogagh. There is a small river in
this townland. Póllshogagh, poll na
sogach, the hole, or pool, of the white-
thorns.

Templeport Parish.

Aghnacollio. This is the O.S. spelling
for which I gave acahán na goileach,
the hole of the grouse which would prob-
ably be correct, if the name were cor-
rectly recorded. On personal enquiry
in the district, however, I could find no-
body who had heard the name in the
form recorded, the local name being
Aghnacollia. There is evidence that
at the time of the Ordnance Survey the
greater part of the present-day town-
lands on Connas slope were elevated
from the sub-denomination rank. The
name would, therefore, appear to have
been incorrectly noted at the time. I
have not been able to get any local in-
terpretation for curra and can suggest
none. It is not inconceivable that the
presence of the originally recorded
"Aghnacollia" may during the past
hundred years have had its effect in cor-
rupting the traditional form. In the
old Connas list I had a name Aghnacollio
which I am unable to locate, and it
may be this. All na gcolláir, the
all of the wild papaws of K. Lym-
don, Dougal, etc.

Allachullion Upper. "Askatowán"
where the river rises out of a plain,
the river channel of the tree stump?

Altrook, further sub-names (1) the
Eyddhan, eagán, a hill brow (2) **Bruck-
leagh**, Braochán, a badger (resort). (3)
Pullaheran (two or three deep holes)
poll a héaran, the iron holes, probably
from iron stones, or, an impossible, red
manes. (4) **Assagowlan**, cas a' gheallán,
the waterfall of the river fork. (5)
Currveg, not described. Carr bhéag,
the little round hill. But why "asp-
erate"?

Ardvagh, Ardagh, Curraghagh. My
suggested interpretations were Ard a
mhaigh, the height (or) the point; Ard
a mhígh, the rocky place of the plain
and Curragh a mhágh, the bog of the
plain respectively. I take these two to
entirely have all been affected by
several and for the same reason.

John MacNeill objects strongly to
mágh as the genitive of mágh which he
claims is invariably feminine and never
unlike which on any level it would be
come to be or twice. I have gone into
the question carefully and had I think
plead guilty at once to carelessness in
using the genitive mágh for which I
can find no variant and which in any
case would not give an "agh" sound
in English. Regarding the word mágh
itself, however, I am not in agreement.
With us in Cayon it was not invariably
feminine. In East Cayon, in fact, I
find it invariably masculine and in later
in the genitive not only but masculine.
For this there are numerous place name
proofs, and in the O'Reilly pedigree we
have several written instances, e.g.,
"Cathair an tAghaín" etc. With
regard to West Cayon I cannot, of
course, quote this in proof, as the dia-
lects are different. It is at least evi-
dence that mágh was not invariably
feminine.

The interpretations I gave were only
a "humble" beginning in each case,
and I was myself more cautious than
an outsider could be, how inappreciable
they were. Thus Ard a mhaigh (or Ard
mhaigh) could clearly not be applicable
to a town and without any level spots
and being used on the slope of the
mountain.

Discussing mágh, therefore, as usual
we are forced to seek a substitute.
With regard to Ardagh, at least, we
have an alternative immediately to
hand. We already referred in an early
article to the old O'Reilly road the
"leach na bh-ígh" which on the Cur-
ragh side of the mound is at present
represented by Póllshogagh's road, and
which we have traced in an absolutely
straight line across Gannagh to Tully-
tiernan. It passes through Ardagh
and, as in Drumboagh in Carrigroh, it

may have given Ardagh its name Ard
bheithéad, the birch height.

In our previous note we overlooked a
sub-denomination of Ardagh—Tully-
casson" where the school is at present
situated. This is to a certain extent
confirmatory of our interpretation as
Tullycasson is where the old road crosses
the townland, and where for about a
quarter of a mile it coincides with the
modern road. Tullycasson is, of course,
the hill of the path or road.

I shall deal with the other two names
in my next article.

KILLINAGH PARISH (Continued.)

Garvagh (1) Tullinlough. Tulach an
lucha, the hill of the lake.

(2) **Luggias**—Lag glas, the green hol-
low.

(3) **Pollahurry**—Probably a corruption
of Pollahurry (i.e., r for n) Poll a'
chuaidh, Britswood hollow.

(4) **Pullsherrach**—Poll soarrach, the
hole of the colts?

(5) **Pullavrehogue**—Poll fraochóg, Bil-
berry hole.

(6) **Askeo-ou-bega**. The first word is
probably also, a river channel (cf. Esky
ante.) I am not a lass as to "acu."

(7) **Brey na-taloo**. This seems Brian
(álamh, stinking land; a marsh with
decaying vegetation?

(These names were supplied as spelled
above in a written list. I was unable to
verify the pronunciations.)

(8) **Ballinaspeenog**. This is ap-
plied to a stream flowing into Garvagh
Lough and to a good fishing hole in the
lake just opposite to where it enters.
"Beil átha na spionóg" seems to be
the spelling. What spionóg is I do not
know, unless it is a doublet of spionán,
a gooseberry.

It has been definitely established that
Garvagh Lough empties itself into the
Shannon Pot by an underground pass-
age, a fact which I overlooked in my
original note on the townland.

Cortraleg (1) Aughoo (acádh, a field)
is a sub-denomination, the southern part
of the townland.

(2) **Colchill**—A hill in the latter is, I
think, Colchóill, a hazel wood.

The derivation of the townland name
is, "Cor tra leg." We were given a
local folk-derivation "hungry hollow."
Cor-tra-og would, of course, be a very
unlikely combination.

Cowlán (1) Coriough. A sub-denomi-
nation. Cowlán, Cowlán, a lake
elsewhere?

(2) **Garrywaugh**. The first portion
is garraíde, a garden, the second is prob-
ably a personal name corrupted.

Gubaveny. At least two sub-denom-
inations are recognised.

(1) **Teebhan**, Tacbhán, the white
hill side.

(2) **Tullinlough**, the hill of the lake
as previous.

Other names (1) **Lurganacally**. This
is the name of the mountain chain run-
ning along the North Clava and Lef-
trin border of which the final and well-
marked Cor or such, in Gubaveny is
itself. "Leanna na Culligha," the bog's
skin bone. Strange to say, the name is
now almost forgotten in Derry, though
I frequently heard it used in Glen
where they say that the colchóill's (two
skins are plainly to be seen at sunset
in Derry) they generally refer to the
mountain as "Blon" (Blon a' mór).
Formerly the name was as well known
as that of Quinagallagh. In the Pa-
riamentary Gazetteer we are told that
the Lurganacally mountains forming
the Cayon portion of the county of
the North West of the county.

(2) **The Lawrawn**. This is a large
stone supposed to be a Mass stone and
probably the upper stone of a cromlech.
The word itself is a strange one, and
is, I think, peculiar to the district. The
pronunciation of the first syllable is
strangely nasalized, and the spelling
may be caulran or caurán. I note
the word from several local mouth-
speakers. The meaning is the "top
of the head," and one local author
informed me that the "lawrawn" was
above the "Cathas" which, of course,
elsewhere means the top of the head.
It is also used in the English speech
of the neighbourhood, and they speak of
man getting "along in the Law-
rawn." I apply application to phre-
nology, I mean anything situated in
the top of the human skull, e.g.,
there are two hills on the side of Cullac-
nagh, usually referred to as a mountain
and a mountain peak. The word is, there-
fore, a derivative of Cor, a round hill.
The only similar word I know is and
ran, a clod of turf, but that would
pronounced "kighran." I have a
sisterly dearth of names of the author
on the language, and can find none
of them who has ever heard the word.

Here is an opportunity for invest-
igation for the students in Glen College.

(3) **Lozetron**. Lozaid road, the T
"lozetron." I have previously explain-
ed it.

(4) **Owendhoo**. A mountain in
the black river, under which name
is recorded in the O. S. Atlas.

Meenastieva Tullinacra. Tulach
heire, the black hill of the hill.

Meeygoshel. The interpretation p
... given by me "Mhóine"

...caseal, the shrubbery of the stone
...having been questioned I gave
...careful inquiry on the spot. Many
...caseal is certainly the local pro-
...nunciation, and the first word does not
...appear to be main. There are remains
...of at least four caseals in the townland.

Sub-Names.

Portnaan—There is a caseal quite
close and the spelling seems Port an
thainne, the bank of the ring or circle.
It is to be noted that in the immediate
neighbourhood Port is pronounced as in
"important" not, as usually, purth.

- (2) **Gorrylhan**, the broad garden; (3) **Portnaclygh**, the bank of the stone; (4) **Tawnaghwea**, Tawnagh bhuidhe, the yellow hill; (5) **Tullyhiljen**, Tulaigh Ailthin, the hill of the little ravine (or Bilkin, of the little deer?); (6) **Portbwee**, the yellow bank; (7) **Moineen Haan**, Moineen Sheain, John's little bog? (8) **Port na rojluck**, Port na raibidhe, the bank of the myrtle tree. This is the only Cavan place name in which the myrtle is mentioned.

(9) **The Brockey** A hole in a rock. Probably broc, a badger with an English termination. Probably a badger warren (broclus.)

(10) **Pullatrumman**—Poll a' tromaín, the hole of the dwarf elder or bare tree. There is also a "sliding stone" in Moneygashel, but it has no distinctive name.

Mullaghaghy—"Mullaich achaidh," the interpretation given in my original article seems to please nobody. Eóin MacNeill points out that "mullaich" and "achaidh" are self-contradictory, and suggests "Mullaich na h-Aithe, the hill top of the kiln. The pronunciation is against that however. "Beirt Fhear" M. Bachtáidhe (a horseman.) The late Rev. T. McGauran, P.P. suggested Mullaich Casla, the hill top of the battle, and as there is a tradition of a battle having been fought there, this I think the most likely interpretation. An old native speaker from Glenfarne glossed the name "the hill that the proof was in," and said that it meant, that was good land. "Mullagh Haughey" is approximately the local pronunciation.

Mullaghboy; sub-names (1) **Pullbwee**; (2) **Tullyhopple**; (3) **Curragh bawn** (the white stony place); (4) **Sheena roo**, the long red hill—see ante for Sheena.

Oggal—The interpretation I gave Eo-chuil is clearly wrong, and I am afraid did not help my reputation locally. My defence is that I committed the wrong error, and I had not first noted the local interpretation which is "uzagal" or "uz-gayol." The late Rev. T. McGauran, P.P., interpreted as "the little white field," which would seem to be zohaidh. Possibly it may be uel-coo, the white hill side. Uel (literally the breast) has in more than one instance produced ugh or uagh in Cavan (e.g., Ashmally properly Uchmally.) "Beirt Fhear" refers me to Ognilla, Co. Roscommon. There are also 5 Uggos in different parts of the country.

AN SCOLAIRE BOCHT.

KILLINAGH PARISH.

Corrages Sub-Names.

(1) **Corraclachas**. A well on left hand side of old road from Blacklion to Glen. There are two small round hills beside the well; no local tradition as to the name. "Corraclachas" represents the pronunciation I heard.

(2) **Pullyarey**. Poll a' ghearrlaidh, the hare's hole. Local interpretation.

(3) **The Juggy's Well**. No tradition. Is Juggy connected with creche?

(4) **Pullbawn**. poll bawn—the white hole, on same side of road as No. 1 and near it, once a "swallow hole," but now filled in.

(5) **Carrignabrock**. Carrag na mbroc, badger's rook.

(6) **Pullnabawnee**. No local tradition.

In our original article on Corrages we gave a sub-name Poll a' dhú dhoisau, the hole of the two bushes, a name locally supposed to derive about seventy years ago. It is interesting to note as an example of the corruption which has taken place in the narrative that the best local pronunciations I could get were "Pollmagness" and "Pollmagussell." The substitution of l for n in the latter form is an exemplification of a law to which I have frequently referred already.

Up to a few generations ago Corrages used to be grazed as "mudhar." Remains of bog dwellings have been found here as in Carlow and Kinawley parishes.

Corrachaw Sub-Names.

(1) **Tullytreuchan**—Tulaigh * Fraochna, Biherry Hill.

(2) **Molly bwee** mala (or malaibhe) buidhe, the Yellow Hill-brow.

(3) **Leac a' thorachan**, a flat sliding stone on a hillside on which the boys of the neighbourhood used as a slide. The pronunciation of the latter part was "torachan"; any informant, a native speaker, glossed it as "sliding stone," but could not explain. The correct spelling is "leac a' tarachan," the flagstones of the shipping. There are, therefore, two

corruptions in the modern pronunciation (1) substitution of r for n, and (2) incorrect aspiration of the r. Father Power (P.R.L.A. vol 34, p. 28) gives a derivation of the name in County Cork as "the plan of the sliding stone" and adds that locally tonacs is regarded rather as rolling than sliding. My friend, "Beirt Fhear" (J. J. Dorie) calls my attention to the fact that "tonac" would be a natural word formation formed from "ton" just as "lamhacán" going on all fours—as formed from "lauh." We might pronounce "tonac" by "hunkering."

(4) **Faul com**, fáil cam, interpreted "crooked hedge."

(5) **Faulgowna**, Fáil gamhna. "Golf's park," same informant as last. Fáil means the space enclosed as well as the enclosing hedge. "Beirt Fhear" inclines to the belief that "gamhna" in many of the place names means not a calf but a pound. In his young days he knew an old woman in Kerry called "Siobhán a' ghamhna," Jennie of the Pound, because her father was a pound keeper. I had never met the word in this sense myself, though, strange to say, within a week of his mentioning the fact I came across an old pound near Brage, Co. Monaghan, called the "gowna."

In a written list supplied this name was given "Poliagowna." The correct pronunciation is, however, that which I give.

(6) **Pullaherroe**. Given in local list. I could not find anyone who knew the name: "Poll a' foighe ruaidh, the hole of the red horse or of the red hillside, "foighe ruaidh."

(7) **Pullahowey**, a hole in a stream; "Poll a' h-ahaimne, the hole of the river."

I was given the following as comprising the "Bays of Lurg": Corrabaw, Sraigh, Edemore, Logaban, Managh, Moneygoshel, Gowan, and Tawnacilly.

Edemore—The following are from a written list, but I was not able to verify either the pronunciations or interpretations.

(1) **Tullynavarbreaqua**, "Tulaigh na bhfar beagach, literally, "the hill of the false men" for sense of "false" of "beagach," used in some places for a mask. "Fear beagach" was a common name for a standing stone. There are several in the parish.

(2) **Aibeg**, the little ravine (all beag.)

(3) **Park an Illish**, Páirc an aillis, the field of the sweating? There may have been a "sweat house" here. I have already referred to the number of them that there is in the district.

(4) **Layroc?** Shlayroo? Slábh ruaidh, the red mountain.

(5) **Shirabawn**. The word "sheona" is fairly common in local place names and I got for it the interpretation "a long hill." "Sineadh" stretching is the only spelling I can suggest. Sineadh, but the long white hill.

(6) **Lusky**, lusging, burned ground? In connection with "Crocklusky" Killalon parish, which I interpreted Crock loise, i.e. the burned hill. "Páirc Bile-gach" writes: "Believe me you will do well to disregard the lusging theory altogether." He quotes "Templeogue, Carriglusky, and other similar names, and suggests h-u-n, a cave, as a possible interpretation. I have no particular defence for the present interpretation, but am prepared to defend that of lusky or lusy in some other of our names where the interpretation "burned land" has local authority.

(7) **Carrigaloggan**. Carrag a' lagain, the Rock of the little hollow?

(8) **Crockanroo**, Cnocán ruadh, the little red hill.

(9) **Marla**, not described or interpreted

OF MARL PARK (Ballintemple parish) the meaning of which is also in doubt.

(10) **Fallanuran**, Fáil an Itharain, the paddock or the spring?

(11) **Fall Terry**—Terry's Paddock?

(12) **Sgog-leah**—Sgeoch leath, the withered white thorn?

(13) **Tullyard**, Tulaigh ard, the high hill.

(14) **Devan Lough?**

(15) **Ait Gressa**, interpreted "cross-shaped ait." Ait Cruise, the ravine of the Cross.

(16) **Tullywan**—Tulaigh bhán is translatable, talach being masculine. Is the termination personal? English.

(17) **Owenwakrana**—McGuane's river, Abhainn mhac Gráine.

AN SCOLAIRE BOCHT.

IV—KILLINAGH PARISH AND BLACKLION DISTRICT.

Killinagh—Cill Láinny, S. Laigny's Church. The parish Church is traditionally supposed to have been built by SS. Brigid and Laigny jointly. Laigny, a Lanisterman, is said to have fallen in love with St. Brigid, who, to destroy her beauty, plucked out both her eyes. This act of self-sacrifice led to Laigny's conversion (O.D.). There are wells named after both saints in the parish. I have not been able to trace anything of S. Laigny. O.D. quotes the Irish Calendar (which?) January 12th, Laigne Mac Sebat. Could anyone inform me whether there is any tradition as to the date in question having been honoured in any way in the parish?

The earliest reference I find is in a Papal Brief of 1430 "CYLINA-LAVNACHI" (Annals) in D.S. it is "Killina." It is to be noted by the way that we have to go below Swanlinbar before we come to another Tullyhaw reference in the D.S. There is no reference in Hogan O.G.

Killoynagh was the people's pronunciation in O.D.'s time. The P.F. of Killinagh in the year 1750 was the Rev. Thomas Magauran (Arch. Hub.)

Blacklion. O.D. remarks that in modern times inns and hosteleries play a part filled in ancient times by churches and monasteries, "pety and whisky producing similar results." Blacklion is a case in point, and took its name from an inn which was situated where Dolan's hotel is now. A local informant states that the name is only 70 years old. This is not correct as O'Donovan, who visited the district in 1836, found the name in its present form and makes no comment upon its being new. The original name of the village was "Largy" (Largy-agh—a hillside) which, properly speaking, is the name of the district lying on the face of the hill above the town. Olan and Dabally took the name in that sense to this day.

References. "Largy" F.M. "L. p. 104" (of the family of Cuffy or McGauran) (Ann. of Ulster) quoted by Hugh who, however, equates in error to Redbor. In an Elizabethan map I find "The Largen, McGauran's country under O'Rourke." Coote (1802) also gives it as *Largy*, from which we may assume that it took the present name in that or the succeeding generation.

I am informed that for administrative purposes the village was called "Carrackwochan" as recently as during the last generation. I can find no confirmation. John We lay in his journal speaks of Carrick breech-iron, supposed to have been where Mrs. Eracken now lives on the Dowra Road. Was this a sub-denomination of Toam? It should be possible to get some local tradition bearing on the point.

TOWNLANDS.

As it would be impossible to find space for all the townlands in this county, I shall be constrained to refer back the simpler ones to the list of prefixes and suffixes already published. The first few electoral divisions I shall, however, give in full.

It will be noted that I give no sub-denominations. I have got none so far for the area dealt with, and I shall be grateful for lists of sub-names and variations.

I will also be glad to receive criticism on interpretations. No interpretation on any place names, however obvious it may appear, is beyond criticism.

1. Electoral Division of TOAM.

- 1. **Bawn**—B. na bawn a story place.
- 2. **Corrages**—C. na S. na S. na S. the Round Hill of the Wind (Windy Round Hill). There is a hole in Corrag called Poll deorsan—P. na S. na S. na S. the hole of the two bushes (1).
- 3. **Corratium**—C. na S. na S. the dry field.
- 4. **Dachfield**. I have not heard any local informant.
- 5. **Edemore**—E. na S. na S. the hill face.
- 6. **Gorvagh**—G. na S. na S. the long field or may be merely the adj. for S. na S.
- 7. **Gornadag**—G. na S. na S. the hill field of the hollows. In the C.L. I find it "Gornaleak." It may be the correct form it would be . . . na S. na S. (or na S. na S.) of the sky stones or stone.
- 8. **Gowan**—G. na S. na S. the little folk

9. *Killglassan*—Caille U' Slopán, O'Gloons Woods.
10. *Kinnab* (Cinnaba m.C.L.)—Cinnaba, the hill or headland of the cow.
11. *Legatoug*—Lag a' loca, the hollow of the hill.
12. *Mannagh*—Mannag a sheep enclosure. Dannon gives Dannon as the more usual form of the word. Joyce gives "a manag" as the meaning, and says houses were probably established here once. This, I think, is correct.
13. *Moneyyoshal*—Cairn na Scapraí at the thicket of the round stone castles.
14. *Mullaghboy*—Mullac baird, the yellow hill top.
15. *Shoogh*—S. esc, the white thorn bush.
16. *Towneymakelly*—Tannac Ma Ceallag, Mark By's field.
17. *Team*—Team, a burial mound. This is undoubtedly the site of a battle and many tools, weapons, coins, etc., as well as human remains have been discovered. As to what exact battle it was, I must at the moment hesitate to express an opinion. To do so would be to assume the point of view of local investment and the question at issue is one of more than ordinary historical importance. I should be deeply grateful for any local tradition bearing on the point.
18. *Tive*—An t-tubairt, the yew tree of grammatical interest from the reflection of the article. The preceding interpretations are, I think, critically accurate. I am not so certain of the following two.
19. *Lun* (C.L.)—Lun, a name, the meaning of which is not clear. It may have a wide range of meanings, and is of frequent use as a word builder in modern Irish, e.g. *Lunagáir*, *Lunagáirín*, etc. In place names it may mean any form of dwelling or house, from an animal's name to a church. The local tradition of *Lunagáir* is *Lunagáirín*.
20. *Togalan*—Lag a' caolán (?) The hollow of the narrow place or defile. I should like to know if there is any local tradition.

AN SCOLAIRE BOCT.

E.D. No. 3. Killinagh.

1. *Carricknagran*—Carrag na nCarr, the rock of the nuts (cf. ante crook for knock).
2. *Cernahaw*—Carr na h-aw, the round hill of the kiln.
3. *Gubavenny*—Gub a' bhavag, the speak (lit. snout) of the mine. When was coal first mined in Gubavenny?
4. *Drummart*—Dru na mar, the driver, mowser of the cows.
5. *Moresk Moor*—Mór (mór) (mór) the bog marsh: this, I think, rather than *mór-tee*, the bog (mór) in the marsh which would denote *Moresky*, a form which I never heard locally. We shall find another instance of this use of *mór* in Ballynacoll neighbourhood. *Scobaire* *Bocht*

NOTES ON GAYAN PLACE-NAMES.

To the Editor of the "Anglo-Celt."
 Dear Sir—May I express my thanks to your correspondent "Veritas" for his valuable commentary proof of the origin of the name Clannach.
 Matthew and Malon are both equivalents of the Irish *Mac* (of Wolf). That being clear, we are both in accord.
 Hogan quotes in support of the interpretation of the name the Annals of Ulster, the Index to the Annals of Lough Ce and to the Four Masters, as well as a manuscript in F.C.D. Library (H.L.15). O'Donovan, to whom none I am so far indebted, for my references to the O'Reilly pedigree, quotes more than once from the latter in the form I give. His statement of the origins of the different O'Reilly septets (Letters, pp. 89-90) is unfortunately contracted. Niall Caoch, Cushtonagh and Malon are given as descendants of Ragallach (end of 10th century and fourth in descent from Macamora) without the intervening steps been shown or any dates mentioned.
 Now, assuming that the pedigree which the inscription gives is complete it would bring us back 400 to 450 years, that is to the end of the 13th century. Now we have no record as to when these tribal names had their origin, and from the nature of things it would be impossible to fix more closely than the century in which the names were first common, and the period in which they originated.

This much, however, we do know: Niall Caoch, from whom Clannee takes its name, was slain in the battle of Slagh Leacant A.D. 1256 (Annals of Connaught). The inscription therefore clearly shows that Thomas Matthew must have been of the generation following that of the Caoch. Apart from this, it of course gives us the pedigree of an O'Reilly descended to a much later date than that covered by the pedigree—the importance of this latter fact from an historical point of view it would be impossible to overstate.

With regard to Drumlummon, I am sorry "Veritas" does not suggest an alternative. While the names in my last article were chosen as generally as possible all over the country, I endeavoured to include no name for whose interpretation I had not some warrant. Although O'Donovan does not quote my authority for Drumlummon, the manner in which (Letters, p. 101) he refers to the name shows that he had no doubt as to it being called after some Saint Lummon. Joyce—following him, probably—gives the same origin.

Your correspondent's letter—for which I again express my gratitude—prompted me once more to emphasise the object of these notes. They are intended rather to stimulate enquiry than to satisfy curiosity, and I therefore welcome every criticism upon them as showing that they have set somebody thinking. I trust that in the course of time they will have a further effect—of an iconoclastic nature—that of teaching people more especially those who take an intellectual or literary interest in the subject, not to accept as gospel the written statements of any of the recognised "authorities" simply because they are recognised as authorities. Incalculable harm has been done in the past by generations of writers accepting the "ipse dixit" of an authority who had absolutely nothing to rely upon save his own judgment. The average reader would be astounded at the amount of heresies—historical, topographical, archaeological, and biographical—have been published with regard to Breifne alone. O'Donovan, Reeves, Joyce, Canon O'Hanlon and Dr. Healy have all erred in places with respect to Breifne. In one direction at least, should these articles achieve their purpose, we have a great weapon with which to attack them. Tradition carefully noted and compared critically with the old authorities must inevitably, in history no less than in place-name interpretation, lead us to the truth. That is the gospel which this modest series of notes desires to expound.

I am, sir, yours faithfully,
 AN SCOLAIRE BOCHT.

P.S. Might I correct one reference in the list you published from me on the 27th instant. For "Annals of Ulster—"Annals" read "Annals of Ulster"—"Annals." I refer to the well-known publication of the Catholic Record Society.

Killinkere Parish (Continued.)

- (7) *Carnalynch*—Carn Uí Loinsigh, Lynch's Carn. This, I think, is the correct interpretation, although Fr. Small translates, "carn of the island," and P.O.C. suggests "Carn Leith-inse, the Carn of the Island." The Down Survey gives "Cornalynsho."
- (8) *Garrickeeshil*—Carrag iséal, the low rock. Carragheazali, in Down Survey.
- (9) *Cabhrach Churra*—"Cabhrach" thus spelled by the contributor. Could this, I wonder, be Corburch a' Churra, the race course? I have already commented on the Cayan "Coragh" which seems to be merely Carragh, of which "race-course" is one meaning. P.O.C. suggests Cabrach (pron. Cabragh)—i.e., bad land, for the first part. I assume that the pronunciation is Coragh—Churra. Am I right? Perhaps some local person would kindly comment on the name.
- (10) *Carrickgorman*—Carrag Uí Gormann, Gorman's Rock.
- (11) *Carricknaagh*—Carrag na Bliach, the rock of the ravens. "Carricknaagh" in D. Survey.
- (12) *Airragh Fuar*—Airragh Fuar, the cold, or exposed, hermitage.
- (13) *Glan*—I am at a doubt. Most likely, *Glan*, or *Gleibin*, diminutives of *Glabh*, a basket, and, literally, a cradle (C.F. ante)—possibly because the spot was sheltered. Father Small gives "Cochlan," stepping stones. C. aspired sometimes becomes F (C.F. last article), so that the latter, or *Cochlan*, the little stone, is not impossible.
- (14) *Parkataggle*—Park a' t-Sagad, the rock.
- (15) *Corradogha*—Carr Dubhach, the blackish round hill. "Corradogha" seems to be the Down Survey spelling.
- (16) *Corranagha*—Carr na gairdín, the round hill of the garden, the round hill of the streamlet (P.O.C.).
- (17) *Corranagha*—Carr na Teine, the round hill of the fire, seems to strain the pronunciation. Can it be C. a' Teine (C.F. ante) the round hill of the old man? (C.F. ante) Carr a' t-Teine, the round hill of the field? (P.O.C.)
- (18) *Carrigmore*—Carrag Mhór, the big rock.
- (19) *St. Urian's Well*, near which there is a Mass Rock. The pattern gate, Sept. 4th, is given, and enables us to identify the saint, as well as the last day of Saint Urian of Ardara, the patron of Lute children, after whom the Dubhach Children's Hospital is named. The Centre of Aengus calls him "the great saint" (i.e., in whom the little ones are flourishing); and the Leabhar Bece tells us that when the yellow plague carried off the members of Eran, St. Urian took charge of their infants and reared them.
- (20) *Cloughnagora*—Clach na gCarrag, the rock of the steep, where, according to tradition, they were washed.
- (21) *Cloughnagora*—Carrag Carr, the rock of the cranes?
- (22) *Drumagolan*—Dru na Ghabhainn, the ridge of the high bank. The aspirated G is shown in the Down Survey form "Drumagolan."
- (23) *Corragge*—A sub-division, the lower part of the townland Carragha (Ghabhainn, the round hill of the wind (C.F. ante)).
- (24) *Balabanagher*—Béal abha Bean-macháin, the end of the peniss (?), where there is now a small bridge. Father Small notes the latter under the authority of the Annals of Ulster. He says the tower of the castle was built by a man of the name of Balabanagher. There is a strong local tradition in support of this, and I should hesitate to adopt such an interpretation.
- (25) *Drumagolan*—Dru na Kadar, the hill, the ridge between the two streams.
- (26) *Drumagolan*—Dru na Feannag, Feannag, gen.; Feannag is sea-green, and, according to Joyce, who says the interpretation was supplied by Feannag, it is here applied to a weed resembling sea-weed.
- (27) *Drumagolan*—Dru na Malach, the hill of the curses. According to Fr. Small, the name was applied to it only because the place was a house of access. I fancy, however, that there was a local tradition connected to it.
- (28) In the Down Survey we find three subdivisions marked, viz. (1) in S.E. Corragge, Carrag na Bliach, round hill of the worms (?). (2) in S.E., Carragha, Carragha a' Bliach, the bog of the earth; Carragha is frequently masculine in Breifne; and (3) in the S.W., Carragha, Carragha a' Corragge, the round hill of the wood.
- (29) *Móin na Mallacht*—the bog of the curses.
- (30) *Crook na Fola*—the hill of the blood.
- (31) *Killinagh*—Hardly "the wood of the plain," as suggested, though the authority is local and reliable. Cill na Bliach, the wood of the bees—I and a confederate to make it as in ante?

AN SCOLAIRE BOCHT.

KILLINKERE

Killinkere Parish.

- (1) *Assan*—Lásan, a little waterfall.
- (2) *Bilias*—Bile Easa, the lone tree of the waterfall. The local pronunciation is Bellas or Bellasa. Joseph Lloyd gives Bile Easa also, but does not give his authority (Post Sheenagh).
- (3) *Beagh Glebe*—Bertheach, full of birch trees. "Bach Gleab Land" in D.S.
- (4) *Burnow*—Boirneach, rocky land (?) (C.F. Boirannu—Burren elsewhere).
- (5) *Thurbeg*—Tor Beag, the little bush, a field.
- (6) *Carrignasossanagh*—Carrag na Sasann, the rock of the Englishmen.
- (7) *The Alt*—Alt, a ravine.
- (8) *Gaighe Mór*—A field full of chinks.
- (9) (These are as given by Rev. Father Small in "Anglo-Celt," May, 1913. I have not heard the last one pronounced, and can't, therefore, give a decided opinion. Can it be Gága Móra, the big fissures?)
- (10) *Gargah*—Cairgeacha, the rocks.
- (11) *Cornagarrá*—Carn Garbh, the rough cairn (or cairn-shaped hill). "Local pronunciation, Carragarrá" (Fr. Small). Cornagarrá, D.S. The media "a" in the modern spelling is merely euphonic.

AN SCOLAIRE BOCHT.

Killinkere Parish Continued.

- (19) **Drutamy**—Drum Tamhain, the hill of the tres stump? The D. Survey writes Drumtamon, and I think that this name, and Drutamon elsewhere in the county, are identical.
 - (20) **Fartadreen**—Fearta a' Droighinn, the tomb of the blackthorn bush(es). S.D.—Loughnakirka—Lough na Circe, the lake of the hen—here, it is suggested, the water hen, the "ceare usge."
 - (21) **Finternagh**—Fionn Tarbhach, the white field? Father Small gives as a Sub-Denomination, Srath a' Sruthain, the meadow of the stream, and mentions "Teadas a' Chrocaín" as being the extreme opposite end of the parish to it. I cannot understand "Teadas."
 - (22) **Gallon**—Galún, a land measure, "the Gallon." There was undoubtedly some qualifying word which has been lost. "The old monastery of Killinkere was in this townland" (Rev. Fr. Small). I can trace no reference to this monastery in any of the authorities. I assume that, like most of the Cavan townlands, it was an offshoot from Kells. Is there any local tradition?
 - (23) **Galloncurra**—Galún a' Chorraigh, the "gallon" of the bog, (or a' choraídh of the fish weir?) for a gallon, see last.
 - (24) **Gola**—Gabhlaich, a "forked" place, i.e., a river or stream was forked there.
 - (25) **Greaghdoe**—Gréacha Dubha, the black mountain flats. (C.F. No. 28 below.)
- I have already stated that in Broifne Gréach, in a mountainous district, meant a mountain flat, and, on the plain, a marsh. In the Slieve Gally—old Sliabh Guaire—district, of which this is part, the name is still more common in place-names than in any other part of Cavan. Long ago the name was still more common, but the majority of the names have passed out of present-day use, and have got only one or two of them recorded locally.
- The exact boundaries of Slieve Guaire, in the sense in which the term was then applied, are set forth in an inquisition held in Cavan in the 11th year of James I. The territory belonged to Philip O'Reilly, of Cavan, and it is necessary to delimitate it on his standard.
- The inquisition is the most interesting one, from a topographical point of view, that I have come across, and illustrates more than anything could how the topographical names were our forefathers. It proceeds from point to point in an unbroken line all round a tract of country, and gives in order the meaning townlands on the mountain, meaning townlands (or sub-division) townlands on the plain, and the names of the streams, rivers, or bogs which divided them.
- O'Donovan had the inquisition and saw its importance. Sliabh Guaire was an old territorial division frequently referred to in the early annals, and originally occupying a much larger area than that defined in the inquisition. Previous to O'Donovan's time it was generally understood to be entirely within the Meath border. The inquisition makes it clear that in the 17th century it was regarded as being in Cavan alone. Obviously the mountain—Guaire, or Galy, or Goly—from which it took its name is situated in Cavan.
- Unfortunately O'Donovan entrusted the work of identifying the names given to his assistant, O'Connor, who did his work with the minimum of intelligence. He sought for the missing names in the recorded place-names of the county. Thus, where some of the names given are identical with recorded names, he gives these for the location, irrespective of the geographical order in the inquisition, which possibly he had not noticed. In one instance he gives as a bounding townland one on the Monaghan border! As a result, the location of Sliabh Guaire given by O'Donovan in his Notes to the Four Masters is inaccurate.
- Mr. O'Connell and I have been working on the inquisition from time to time during the past year. We have corrected a number of mistakes in the handful of names which O'Connor endeavoured to locate, and have independently located a number more ourselves. Some of the names we wanted were, I am glad to say, supplied in lists collected for us locally. I am glad to be able to advert to this, as it illustrates in a striking way the importance of the unrecorded names for which I have been appealing. Despite our work, we have, I'm sorry to say, located so far barely more than one-tenth of the whole, even though it is clear that the boundary line proceeds from point to point in an irregular closed curve.
- One thing the inquisition does make clear—"Greach" in this neighbourhood, does mean a mountain flat. Thus, we get "the mountain of Greaghacraísin," "Greaghclough," parcel of the mountain," "Greaghboy, mountain land," "Greagh-dromshny, mountain land," "Greagh-dubha, mountain land," etc., etc.
- I may add that we have not been able to locate any of the names I quote here.

An Scoilireocht.

sounds like "Srath Mag Oireachraigh (Gerraghty's river meadow," and I have not got any local suggestion. The Down Survey and Book of Survey forms are suggestive, viz., "Scrackinfern," which seems to be "Sreithín na Chfeart," the little river meadow of the grave. Are there any Cromlechs or old burial mounds in the townland?

(41) **Toveraton**—Toibhín na Ban, the hill side of the women. Probably as in Shevenamon, of the fairy women.

(42) **Termon**—Tearmán, a termion or sanctuary, indicating the presence of a church or monastery, at the boundaries of which the "termon" stones were placed to mark out the sanctuary space. In the Down Survey it is given as "Ballidonphilip."

Father Small says ("Anglo-Celt," May, 1913)—"The old monastery of Clannaphilip was in this townland, where the Catholic Church of Clannaphilip now is. There was a celebrated school here, and scholars hucked from all parts of the world to it. At one time there were two sons of the King of Spain here together. This latter is, no doubt, unattractive, and I should feel greatly obliged if some local interested person would give us more of the story."

S.D. (Father Small)—Glanadellah, the stent glen, (Glanad a' Dhailau, the stent glen a' gheall?)

With regard to Clannaphilip, see infra—Note on Parish.

(43) **Togher**—Tóchar, a causeway. C.F. ante.

Note on the Parish Name.

O'Donovan speaks of Killinkere in two ways—Cúilín Cear, and Cúilín Cear—the latter, probably, being a slip on his part. "Cúilín Cear"—the usual spelling of the name—the little black church. Cúilín, in speaking of the parish, says that the patron of the parish, adds that "the townland of Toveraton, there is a well dedicated to the saint." He says that King John visited a Toveraton in Meath, but considers it unlikely that this was a spot. A note not venturing to express a definite opinion on the matter, I would point out that the greater part of the Broifne was still regarded as part of the Province of Meath in the early 17th century. Toveraton—which, in a previous article, we have shown to be a common townland—may, therefore, have been the place visited by John.

Mullagh and Killinkere parishes appear originally to have been joint parishes. Thus in the Act of Settlement Grants we read of Patrick Maureen, incumbent of Mullagh, alias Killinkere, alias Ballidonphilip, alias Templeclary. Templeclary, or Templekealy, was, of course, another name for Mullagh parish, just as Ballidonphilip was an alternative name for Killinkere.

Ballidonphilip (the modern Clannaphilip) a name Clonias Philip—the town of Philip's descendants. I am at a loss to account for the name. Philip was, of course, the great hereditary Christian name with the O'Reillys in later centuries. The Philip here referred to is probably the first of the Clan to bear the name.

The "hospital" of Ballidonphilip is referred to in the inquisition variously as Ballidane Philip, Ballidonphilip, and Ballidonamy Philip.

An Scoilireocht.

(Swanlinbar)

KINAWLEY

KINAWLEY PARISH.

Kinawley=Cúilín Naile, the church of Saint Naile or Saint Natalis (cf. Swanlinbar ante). The pronunciation is worth a passing remark, as the predominance of the 'n' sound over that of 'p' is unusual in the combination of the letters 'p' and 'n'.

In Fermanagh they claim that it was St. Naile who baptised St. Mogue, but Saint Killian of Drumcilly seems to have a stronger claim to the honour. St. Mogue was certainly a disciple of Naile's, and there is a tradition that St. Naile's wonderful well burst forth on an occasion when St. Mogue and his other disciples were suffering from thirst in a long-continued drought. The Drums were the hereditary "erinnachs" of the parish. I have not any note of a patron in the parish. Would some one kindly enlighten me on the point?

E.D. No. 10, SWANLINBAR.
(For the name 'Swanlinbar' see next article.)

(1) **Aiteen**=Aiteín, the little glen-side. The people's pronunciation is rather peculiar, being more nearly likeen than 'Itcheen.'

(2) **Borim**=Bó Óim, 'cow ridge.' The C.L. makes 'Buorim,' the D.S. 'Boanen,' and records another 'Gorteboran' about where Pinagho is now.

- (3) **Cichogue**—Cicóg (from Cic), a one place.
- (4) **Cornagran**—Corna ghrán, the round hill of the trees.
- (5) **Corranarty**. This seems to be *paunarta*, the round hill of the pagan eye. If this interpretation be correct it ought to be a pre-Christian tomb to the townland.
- (6) **Drumbrughas**—*Drum-brughas*, the ridge of the farmhouse. This is the eaving which *brughas* usually has in an. I find this townland as 'Drum-nicklis' in the C.L., which if correct would mean quite another thing. (Cf. *rumbnicklis*, etc., in other parts of an.)
- (7) **Drumconra**—*Drum-conra*, the ridge of the Agreement. There are two townlands of the name in Cavan. I find this, I think, is the interpretation each. Joyce's *Drum Conra*, Conra's or Coudry's Ridge, I think we may account. The name would owe its origin either to some single compact of note made there or because it was usual to settle local disputes there.
- (8) **Drumod** appears in the D.S. as *Gnean and Drumate*. The name is common in the neighbouring counties, and in the old MSS. is usually spelled *rummad* or *Drummat* (O.G.). I think we may assume that it is *Drum-pava*, the long ridge.
- (9) **Furnace Land** (see *infra*). I found no local Irish equivalent. In the late Canon O'Leary's 'mo scaut fein' we find the name 'purgéir' which would appear to be identical with this.
- (10) **Gortiaunaught**—*Gort Leamnáca*, t., the field of the new milk; probably considered good grazing land.

—An Scolaire Bocht—

Ed. No. 10. Swanlinbar (continued).

11. **Gormaderryca**. This appears to be a corruption. The C.L. gives *Gortarderry*, which, I think, is the correct form—*Gort an t-áirde* the village of the high oakwood.
12. **Hawkswood**. I have not heard any Irish equivalent.
13. **Kilgannadun**—*Cill an t-áca óir*, the church of the black ford. I am without any local tradition as to the church or its relic.
14. **Kilgannadun**—*Cill an t-áca óir*, the black shrubbery. *Tonycrum*—the alternative title—*Cannag crom*—the crooked field.
15. **Kilgannadun**—*Cill an t-áca óir*, the church of the black ford.
16. **Uaigh**—*tuáca*, land planted with yew trees. For 17. **Gortavastet**, and 18. **Gortea**, see previous articles and the Index.

SWANLINBAR.

The modern tradition is that the name is derived from the names Swan, Linn and Barr, three owners of smelting furnaces in the village in the seventeenth or eighteenth century. The older derivation claimed that here were four ironmasters concerned Swift, Saunders, Darling and Barry (Coote, etc). This "four name theory" still lingers in Curragh, but not in the plain. Coote, though he is not consistent, generally puts the name "Swanningbar," which, I think, was an intermediate form "Swandagbar," being probably the first attempt at name formation, if we are to trust the tradition. I have also found it "Swadlingbar," "Swowingbar," and even "Swanlingboro."

Both Coote and O'Donovan scout the traditional origin, but suggest no alternative. The local "Swad" is only an abbreviation like "The Black," "Turbot," etc.

O'Donovan speaks slightly of *Swanlinbar* and is not over-enthusiastic about Tullyhaw for that matter. Starting from Bellarobon foot he was back again in less than three days. Although he rails against *teraldus Cambrensia* for having written on the Shannon from within the security of the Pale, there does not appear to be much evidence that he spent much time investigating in Tullyhaw himself. Swanlinbar he calls "an uninteresting little village," and in Cian he found "the worst roads in perhaps the wildest district he ever saw."

It is but right that I should explain the reason why O'Donovan was so dissatisfied with the district. He was largely dependent on the extracts from the MSS. supplied him by those working on his behalf in the libraries, and as far as Tullyhaw was concerned, these references were very meagre. Moreover, he called on passing Templeort on the parish priest, Father M'Gauran, and he was from home. More's the pity. Very little guidance would have enabled this really great man to have established beyond any doubt facts after which many of us are still groping. For the moment let so much suffice.

With regard to the iron foundries, Coote gives some details, but unfortunately adds no dates. The ore was brought, according to him, from Curragh, but according to the traditions I have got from Cian, was smelted "about half a mile from the village" (in the Furnace Land and Drumconra, I presume), and was subsequently forged in a water mill in the village. The industry disappeared when the neighbouring woods which provided the fuel for the smelting were consumed.

"Barefoot Jimmy" (Swanlinbar name) the founder of the Henry family whose estates extended "from Bawn-hay to the Erne," is said to have been the son of a worker in one of the Swanlinbar foundries.

Many have referred me to Swift for a reference to Swanlinbar I cannot trace.

The famous Spa seems to have seen the zenith of its glory at the end of the 18th century. Writing in 1809, Coote says that the "celebrated" Spa was much frequented, had an "ornamental enclosure," and was set out with "pleasant walks and neat plantations." There ought to be abundant material for local antiquarians to work on in the village.

In about 1795 the greater part of Swanlinbar was burned to the ground.

ED. NO. 11. —TIRCAHAN.

1. **Aghakinigh**—*áca a cinneid*, the field of the horse's head.
2. **Aghaenally**—*áca na caitig*, the field of the old hag.
- There seems nothing to support Joyce's "field of the nun."
3. **Cullion**—*ca'ean*, the holly tree. Still called "The Hollies" locally.
4. **Drumbar**—*Drum bárr*, the ridge on the hilltop.
5. **Drummershee**. I would suggest that the "r" is a corruption and that the interpretation is either *Drum na síne*, or *Drum na pána*, the ridge of the fairy palaces or of the craftsmen. "Drummershee" in the C. L. suggests the latter.
6. **Bunglave**—*Bun na t-áca* (McGinn's fort).
7. **Finaghoon**—*fiann áca*, the white field. S.D. "Polldoo—pott out, the black hole."
8. **Gortullaghan**. I am in doubt. Is this a reference to the headless ghost, the "dullaghan" of which Crofton Croker wrote so much? If so, I have heard no local tradition of the gentleman. Locally there was an old Irish word for an article with crooks on it used to hang hanks of yarn on a "nullaghan," or "ullaghan" (I am not yet certain as to its Irish orthography). Perhaps the name may contain a reference to it.
9. **Newtown**. The old Irish name of which this is a translation, was *Bate na t-áca* which is the common origin of the Newtowns all over the country.

10. **Tircahan**. Many make this *tu' cáca* but this is doubtful. *Tu' cáca* or *tu' na cáca* "taxed land," has been suggested. For the latter cf. *tu' cáca* (O'Dowd Omearh).

11. **Legavegra**. I am without a suggestion. Could some resident kindly make one?

For 9. **Gortualeg**; 10. **Gortualeg**; 11. **Gub**, and 12. **Moherreagh**, see former lists and "Index."

ED. NO. 12. KINAWLEY.

1. **Aghaboy**—*áca óir*, the yellow field.
2. **Aitbreen**—*áit brian*, the stinking alt. The local interpretation of "ait" (pronounced "awth") is "a hanging slope," which fits the idea. In this case the ait was evil smelling from the decayed vegetable matter in the swamp at its foot.
3. **Binkeeragh**—*Binn na t-áca*, the peak of the sheep.
4. **Commas**—*comag*, an abstract noun derived from *cam*—crooked—"a crooked place." This is not strikingly appropriate.
5. **Cerculan**—*car na t-áca*, the round hill of the blackbirds.
6. **Derryreath**. I have got no local suggestion. Would it be *tu' áca*—the oakwood on the ait? If so, the construction would be unusual.
7. **Dunboory**. I am again in doubt; the latter part seems some derivative of *bo*, a cow. Can it be a corruption of *beate*, a milking field?
8. **Drumcannon**—*Drum cainn*, the speckled ridge.
9. **Drumcar**. This seems to be *Drum-cáipie*, the ridge of the "standing stone." I do not know if there happens to be a standing stone in the townland.

10. **Drumcask**—*Drum-cas*, the ridge. I have heard of no tradition attaching to the place.

11. **Drumcullion**—*Drum-cullion*, the holly ridge.

12. **Gortenaclough**—*Gorta na scáca*, the little field of the stones.

13. **Gubnafarna**—*Gub na fána*, the pointed hill ("snout") of the alder trees.

14. **Gubbrawully**. If the "r" has not been introduced here from analogy to the next name (in which the "r" is justified) the interpretation would seem to be *Gub na t-áca*—the peak on the hill top. This interpretation would, however, involve aspirations after the preposition plus article which we do not find in Connacht Irish, and would suggest a further corruption of the sound "wullagh" to "wully." Perhaps the "r" is entirely an intruder and that the name is merely *Gub na t-áca*—*Gubbrawully* (Gubbrawully). I should be glad of suggestions on the point.

15. **Gubbramaddera**—*Gub brum na máca*, the peak on the ridge of the dogs (or the foxes). The fact that *máca* not *máca* the usual local form for dog, is used seems to suggest an alternative interpretation of the latter part—i.e., *máca* a collective plural like *caipéir*.

16. **Knockranny**—*cnoc rannag*, the hill of the ferns.

17. **Sralahan**—*spat leatan*, the broad Sra.

The local interpretation of Sra is generally "a river meadow, liable to flooding," and hence, as a rule, wet. By extension the word is applied to any meadow-land—lowland or upland, of a similar nature.

18. **Tullydermott**—*Tu' áca Dermot*, Dermott's (or MacDermott's) hill.

For 19, **Knockroe**, see index.

AN SCOLAIRE BOCHT.

(Mashona area)
LOUGHAN
Loughan or Cailliacóirn Parish.

I have no note at all on this parish, which contains 3 Cavan townlands.

- (1) **Bruse**—*Brughas*, literally a palace, but common in Irish place-names in the less dignified sense of "farm house." Mr. O'Connell did not find any local tradition connecting the name with Edward Bruce. The Cavan list makes "Bruses," and the Fingis of Elizabeth "Ballbruse," and the Fingis of Elizabeth "Ballbruse."
- (2) **Carrigabrusse**—*Carrig a' Brughas*, the rock of the farm house. The first part may probably be *Carrigeacha*, the rocks, more especially as the Plantation Map gives the name as "Nacarrig Bruse."

(3) **Bruse Hill**—Partly in this and partly in the last townland. This seems to be given as "Cainagraty" (*Cáin na Graillaghe*, the back of the swamp?) in the Plantation Map, which shows that all round the base of the hill was a swamp in the 17th century.

Nearby the Plantation Map gives "Lurgan Cuanbog." The former may have some connection with the parish name, but I can make no guess at "Cuanbogan."

(4) **Edenbury**—*Eadan na t-áca*, the hill-face of the landing places.

Sub-divisions:—

- (1) **Ballymoney**. The local pronunciation is *Bate na t-áca*, the homestead on the bog.
- (2) **Gallon**—*Gallon*, a land division. See ante. In the Plantation Map it is given as *Gallongar*, which seems to be *Gallán Garbh*, the Rough Gallon. The Down Survey has *Gallon Metterro's*, Fitzgerald's *Gallon*, of which the former may be a corruption. All the N. portion of the townland bears this name in the Down Survey.
- (3) **Lisurty**. The first portion is, of course, *Lies*, a fort, or *Lis*, a part may be from *Lubhghort*, a kitchen or herb garden. I am at a loss, however, to explain the terminal *y*.
- This is also given in the Down Survey as occupying the W. and S.E. portions—separated by *Edenbury*.
- (4) **Patticeavaga**—*Pátaí na t-áca*, the grey or speckled Pottie, a *tu' áca* division. (See ante.)
- (5) **Roffagh**—*Rodadhtach*, reddish land, is Mr. O'Connell's suggestion, which is probably correct.
- (6) **Tanragoo**—*Tu' áca na t-áca*, the wind. Cf. *Tu' áca na t-áca*, the wind, an alternative name of the

... Mr. O'Connell has been able to secure active local co-operation. All along Mr. O'Connell has had the active assistance of Mr. Sean Mac Bradaigh, the most fluent native speaker in Castlerna-han, who has pronounced and even spelled most of the place-names for him, and has, in addition, given him numerous unrecorded names and traditions connected with them. Quite recently we were fortunate enough to enlist the active co-operation of another splendid worker in the person of Mr. Sean Mac Enri, of Keelagh. Of the many who have assisted in our work, Mr. Mac Enri most closely approximates to the ideal we had in our minds. He has noted with the greatest care all the varying local pronunciations, and, by judicious use of key-words, has made the spelling of the names certain, even where the interpretation may not be obvious. This is really what we aim at. Interpretations may, as I have so frequently pointed out already, follow at our, or at someone else's, leisure. For the meantime, we shall have done our part if we rescue the names and give their pronunciations. Mr. MacEnri has confined himself to his own immediate neighbourhood—i.e., the Electoral Divisions of Lurgan and Virginia. In these the greater part of what we give is his work.

Lurgan Parish.
For the parish name, see infra, sub-Lurgan townland. St. Matthew is the patron of the parish. I have not learned what day is locally honoured as his feast day. The Fíre of Aengus gives May 6th and Sept., 21st.

Townlands.
(1) **Aughacashel**—Achadh a' Chaisil, the field of the old stone "cashel" or fort. Old spellings—"Aghucassell" in C.L.; "Aghucashel," D. Survey; "Aghucashill," 1899 Map.

(2) **The Reesk**—"A clump of stones and sloop-bushes a few hundred yards from the Caisel; regarded locally as a sort of fort; there is no marsh." (S.McE.)
The primary meaning of reesk is a marsh, but it may mean a wild tract or plain. The 17th century maps show that all this district was full of mazes and swamps. The fort—or stone circle, which it more probably is, may have been called the fort in the marsh, and the derivative word, though inappropriate at present, may have come.

(3) **Boherowen**—Bohair Buidhe, the yellow road—a road across the meadow, so called because the yellow clay or "lak-leea" which oozes up in wet weather.
I am afraid I can make nothing of lak-leea. Could the second l be substituted for r. Leac-Christi, which would mean flagstone of clay, would convey a sort of meaning. I never came across the term, however.

(4) **The Monument**—"People speak of a spot on the roadside, just at the stream separating Lurgan and Castlerna-han parishes, as the 'Monument.' There seem to be the remains of a cairn in the adjoining field. Was Reenan buried here?" (S.McE.) I have frequently noted this use of "Monument" in rural districts as applied to Cairn, Cromlech, etc., and have heard it applied to a low wall. The word always strikes me as peculiar, but I suppose the intention is to convey the sense of dignity.

(5) **The Crookan**—Crochn, a little hill. Field names:
(1) **Faura a Theggil**—Páire a' t-Seagail, the eye field.
(2) **The Monument Field**—See above.
(3) **Cocanarey**—Cuan an Aodhain, the shepherd's hollow or shelter.
In the State Papers of Charles II., November 3rd, 1666, under the grant to Sir Inistrum Beresford, we read of "Aghucashel or Aghucashel," which seems to refer to Aughacashel.

(2) **Aughaloghan**—Achadh a' Lochain, the field of the little lake. This seems the correct interpretation, though there is no lake there at present. Modern drainage would account for that, more especially if it were only a "hollow." (A. Donohue) in Down Survey, and "Aghuloghan" in C.L.

(3) **Aughadroing**—Achadh na Droinga, the part of the crowd—i.e., either a meeting-place, or to reconnoitre some historic assembly. The old spellings are practically identical with the modern.

(4) **Ballaghtanea**—Bairner, the name of Phendha or Bousitha on Phendha, the road or the fern of the wood. Thus the Four Masters record sub 2 A.D. battle at "Bealach an Phendha," and the manuscript O'Reilly pedigree spells both ways.
O'Donovan (Ans. of Uster, pp. 70, 71) equates Daethe or Belach Daithe to this townland.

Sub-Denoms.:
(1) **Knockacor**—Cnoc Corr, hill of the round top.
(2) **Knockfulta**—Cnoc Fola; the hill of blood.
(3) **Park a Eggel**—See last. There is a fine cromlech in the last named.

Mr. O'Connell notes an interesting folk derivation of the name, viz. Bealach, i.e., the field of yesterday. A Cromwellian soldier came to clear some land, and on enquiring whether his regiment had arrived, was informed that it had passed by yesterday.

NEW SERIES—No. XIII.
Lurgan Parish—Continued.
(5) **Burrencarragh**—The first part is clearly Boireann, a stony place; the latter probably Carrageach, the rocks—"the stony place of the big rocks?"
In the Down Survey Map we find "Magheridowne" as a large tract embracing this townland, Burrenrea, both Corrackeely's, Pollintemple, Lisduff, and Stramatt.
See also Stramatt infra in this connection.

(6) **Burrenrea**—Buireann Ríabhach, the grey stony place.
(7) **Corrackeely Beg** and (8) **Corrackeely More**—The Beg and the More (Beagh and Mór) are only later additions to distinguish between the townlands, and do not enter into the name composition.

The spelling seems to be Carrag Chaithe, the rock of the woods. The older spellings are "Carrigkelly" in C.L., and "Carrigkilly" in 1669 Map.
S.D.: (1) **Tharwaco**—Tor Buidhe, the yellow bush—practically an island in Lough Ramor, the connecting isthmus being very narrow.

(2) **Tobar na "Grabby"**—Noted by both P.O.C. and S.McE.) P.O.C. suggests the well of the branches—na gCraobh—na greeve. It may be na gCrabbaidhe, of the devout. Both of these would, however, involve de-aspirating the b. Tobar na gCraipe, the well of the buttons—(but why buttons?) i.e., na Grappy would be more nearly the pronunciation.

(3) **Cros Sgoilte**—"A tabular rock. Mass used to be said on it in Penal times. It is said to be split. I don't know if Cros can be a corruption of Cros or Carrag" (S.McE.) Is the split an Oghm, I wonder? Possibly there may be a tradition associated. The Cros is hardly a corruption, I think.

(4) **Carrag an óir**—"Pronounced Aur, a high pinnacle commanding a great view, on which the watchman was placed when Mass was being celebrated on the 'Cros Sgoilte' in Penal days. Can it be from Faura, watch?" (S.McE.) Faura is feminine. "Carrigkilly" would be the modern form of the "watch-rock." Could it be "Carrig an Amhairc, the rock of the watchman?"

(5) **Spa Well**—Tobar Ruadh, the red well (S.McE.). Change to Spa Well, I have got a Irish equivalent for Spa Well in Kinawley or Corough parishes, where they abound.

Field Names:—
(1) **Carrigrae**—Carrag Ruadh, the red rock.
(2) **Park a Traggat**—cille aite.
(3) **Crochan Marwada**—Crochan na mÍr-a-hall, the field of the mÍr's, why?
(4) **Parkavilly**—Páire a' Mhulláigh, the field on the hill top.
The people of the townland are spoken of as Muintir an Chrochan" (S.McE.) This is the usual form of "Muintir na Traith," of whom "Carrigkilly" has written so much. S.McE. promises a note on the use of the name in place-names, and I look forward to it with pleasure, as I do to a list of local Irish proverbs which he has also promised. We are moving at last, but he has done it!

(10) **Coppnagh**—"Coppnagh Gló" in Ord. Survey list). Coppnagh or Copanagh, abounding in dock trees. The pronunciation is Copanagh (Coppenagh); they say docken is still plenty, and that it's only goal and which gals it" (S.McE.) "Coppnagh" in the Down Survey spelling. Coppnagh or Copnagh (Koppnagh or Koppnagh) is the modern word for dock. The modern local pronunciation shows that the form of the word used was Copan, though as S.McE. does not stress the second syllable, it would seem to be Coppnagh or Copnagh.

(Lurgan)

LURGAN

NEW SERIES—No. XIII.

Lurgan Parish.

I have to apologise to Mr. S. Lynch, of Ballynacally, for my neglect to acknowledge the very fine list of unrecorded names and traditions he sent me. His letter reached me just as I was going on holiday. I put it aside with the intention of dealing with it at once, but unfortunately overlooked it. Such of the places are in parishes not yet dealt with I shall use as we go along. The remainder, which are in parishes already completed, I shall give in a supplementary article, with other names collected in the meantime. I sincerely trust that Mr. Lynch has another list in preparation. Practically everything he sent was new to me, and the accompanying traditions are very fine.

- (9) Lough Ramor and its islands—Mr. Connell has already dealt delightfully with Lough Ramor in his paper read to the antiquarian Society. We have, therefore, merely to note the names of the islands which differ from those of adjoining townlands.
- (1) Cock Island—Oileán na gCoileach.
- (2) Céria—Corr Leath, the grey round hill.
- (3) Cow Island.
- (4) Crane Island.
- (5) Horseshoe—Mr. O'Connell got Cruach Capail for this.
- (6) Garrett's Island.
- (7) George's Island.
- (8) Hlanagreave—Mr. O'Connell got Oileán na Gríbhie, Griffin Island, with a tradition as to a ferocious bird which existed there. This, however, seems purely folk derivation, and the name is, I think, Oileán na gCraobh, the island of the branches.
- (9) Hlanakirka—Oí eán na Circe, water-hen island.
- (10) Islandboy—Oileán Buidhe, yellow island.
- (11) Porter's Island.
- (12) Scabby Island—Sgreabach, rough, poor land.
- (13) Sallow Island.
- (14) Stony Island.
- (15) Woodworth's Island, the second in point of size. There was a residence on it the foundations of which are still visible. Colonel Woodward, the last occupier, was killed by the bursting of a cannon when entertaining a party there on May 26, 1726 (P.O.C.)
- (16) Mare's Island.
- (17) Sios Island.
- (18) Keelagh (Keelagh Glebe in O. Survey)—Caolach, a narrow place. "So called because it is a narrow strip. Was originally part of Drumcrag, and the boundary has been changed again in recent years." (S.McE.)

Field Names:—

- (1) Srath—Srath, a river meadow.
- (2) Silang—This is a potato garden, cut off by the toberbee. Can it be Sreang, a strip? (S.McE.) It is quite possible. One need never be surprised at any interchange between the liquids l, m, n, and r in Breifne. I have several times noted Silang in W. Cavan place-names, i.e., the Silng Field; i.e., a field where fat, sixty stones were found. I suppose that would hardly suit here.
- (31) Kifagaa—Coil na gCón, the wood of the dogs.
- (32) Lathoo—Leath-tóin, the half bottomland, i.e., one side of a valley, as in Lat, oin in Glangehlin, or Leath Dúin, the half fort.
- S.D.: Srath a' Wcoher—Srath a' Bhuair, the river meadow of the knee? (or, a' Bhochair, of the road?)
- (33) Lisduff—Lias Dubh, the black liss.
- (34) Lisgrea—Lias Gréich, the liss of the mountain grass? Lias Gróiche, the liss of the stud of horses?
- S.D.: The Booley—Buile, a milking field.
- Lisgrea is apparently given as Kilkerry in the Down Survey.
- (35) Lissle—Lias Laith, the grey liss. "O'Reighe of Lisshle." Plants of Eliz. List, 1609 Map.
- (36) Lisheen—Lias Mór, the smooth liss. P.O.C. suggests Lias na Míne, the liss of the mountain flat.
- S.D.: Tully—Tulaigh, for Tulach, a hill.
- (37) Lisnafanna is apparently Lias na Bhaíanna, the liss of the rings, as there are large earthen rings encircling it. I had thought Lias na Bhaíanna, the liss of the slopes, possible, but Mr. O'Connell is doubtful, and Mr. McE. spelling Lias na-whaí-na, which shows the final slender, dead against.

Field Names:—

- (1) Cruck Bwee—Cnoc Buidhe, the yellow hill.
- (2) The Sguore (so pronounced ae) S.McE. I know no word pronounced like this.
- (3) Temple Hill. (1) Bale House Field. The latter may be a corruption of two Irish words. I have got no local suggestion, but I prefer not to speculate.
- (5) Sroohan—Sruathan, a streamlet.
- (38) Lurgan—Lorgan (or possibly Lorgain) is the correct modern form. Lurga is the nominative case and means a shin-bone and here, a hill supposed to resemble the shape of a shin. The terminal n probably denotes a locative case, and ought to take the same form as the genitive, e.g., "Sa Lorgain; however, in place-names we most frequently find the genitive—e.g., Mully for Mullagh; Tully for Tullagh; etc.
- Like all the other Lurgans in the country, however, folk derivation will have none of your shin-shaped hills to explain the name. The same story is told of all of them, and I have got it from several contributors to explain the present name. Fionn MacClimhail, while yet a boy, is travelling along the road with his mother, when he sees a football—or is it a hurling?—match in progress. He sees into the field, and all by himself defeats both the teams. Rejoicing in his newly found strength, he must carry his mother the rest of the journey, and, taking her by the feet, he throws her over his back. After a journey of inconceivable length, he arrives at Lurgan, and finds that he has nothing left

of his mother but the shin-bone—the Lurga, which he buries there. S.McE. says that the spot where the historic shins are buried is still known, which is conclusive proof that our Lurgan is the only real authentic one. Finn, I find, is also supposed to have thrown an enormous stone from the top of Murrmod Hill to the Gate of Mullagh—just as he threw the Cloghenore across Carringford Lough, and his burial place is supposed to be in the fourth in Maghera just as he is supposed to repose in Slabh Fathnigh and goodness knows how many other places. By the way, I am not clear as to the position of the "Eartha in Maghera." Is that Maghera in Stramatt, of which we may have something to say later on?

S.D.'s:—Tobar Pádraig.
 (2) Killydhoon—A ruin in Lurgan graveyard. This is translated, "The Black Church" by the local authorities, but the initial consonant is admittedly broad. Sean Brady spells Cullin, and thinks it's plural. The medial vowel sound is, in reality, immaterial, for, as I have already pointed out more than once, both Cill and Coill have that terminal vowel sound as often as not in Cavan place-names as though they were spelled Cille and Coille respectively. A possible explanation is that the church was built in the black wood, and that the name Coill Dhubh remained when the church itself became a tradition only. "The local tradition is that there was a black order of Monks here, who dug their own graves and lived on charity. There is a further tradition that Cromwell fired on the Monastery with cannon placed on Carringfooka." S.McE.
 Field Names:
 Póil-wee—Póil Buidhe, the yellow hole, because of the yellow sand there.

Lurgan Parish—(Continued.)

- (39) Lurgan Glebe—See last.
- (40) Mullaghmore—Mullach Mór, the big hilltop.
- (41) Murrmod—"The local pronunciation is Murr-maide, and it has been translated, the wooden wall." (P.O.C.) The compound word, as written, could not mean a wooden wall, but might mean the wall or rampart of the stick, the reference being to some particular stick. Una Ni Eharceallagh, in "Grádh agus Grádh," spells it Mór-maide, as far as I recollect, and either spelling would correctly represent the modern pronunciation, allowing for the fact that long u or ua is commonly represented by long o. Moreover, the d is undoubtedly slender. The name has always been an enigma to me.

The older spellings are Mormad; Plants 1586; Murrmod, in the Plantation Documents 1610; and Mormodetragh and Mormodetragh (dochtaragh and Uachtaragh, Lower and Upper) in the Down Survey, where the following townlands are also included: Mullaghmore, Aghna-drung, Carraghloghan, and Lisnabantry.

- S.D.'s: (1) Crockina—Cnoc an Atha, the hill on the ford.
- (2) Oihill—Abhail-Choill, lit., apple wood, an orchard, for which Abhail (short) is more common.
- (3) Rosadán—Rosadán, a little shrubbery. C.F. ante.
- (4) Polnamedy—"Poll, or Pola, Uí Maoláirigh, Melady's Pole, or land division. Local interpretation supports this view." (P.O.C.) This seems correct. There is always a horrible uncertainty in assuming that part of a place-name is personal, especially when the name is not a local one.

Older spellings:—

- "Polnamedy," in C. List; "Polemledy," in Down Survey, where the Eastern part is given as Clonsuckan.
- (42) Pollintemple—Poll, or Polla, an Temple, the Church Pole.
- (43) Bahardrum is apparently Rath ardrum, the Rath on the high ridge, the ardrum being an indeclinable compound noun.
- "Bahardrum" in Down Survey; "Bahardine" in 1609 Map; "Bahardrum and Rolla" in Cavan List. For Rolla (Rualdach, reddish land?) C.F. ante.
- S.D.: Cnocán a' Fhiochais, Pipers' Hill. The "pipers," as in all the pipers' hills in the country, were fairy ones, of course.
- (44) Stramatt—Mr. O'Connell suggests Srath Maighe, the river meadow of the plain. The interpretation seems strained, but I snatch at it, as I can myself suggest nothing at all for matt. Magh, the nominative, has produced "Mull" in our own district, and while there is nothing in Irish phonology to account for the causes which produced this startling transformation, there is at least the inconsistency of the pronunciation of the English ought to adduce in parallel. I can recall no parallel for the corruption of g aspirated to t. In Glangevin we have the Ordnance Survey form, "Gowlat," for Gabbhach, but here the local pronunciation does not take any cognizance of the t, and in any case, even if it did, the stress is on the first syllable in Gabbhach, and the t is indeterminate. In Stramatt the final t is pronounced locally, and each syllable is stressed, all of which amounts merely to this, that I cannot say what the terminal, matt, means.
- The Cavan List spells "Stramatt." The 1609 Map "Stramatt." (P.O.C.) suggests that it may be possible to infer

We have already, under Burren-caragh, stated that Burren-caragh, Burren-caragh, and Stramatt are included in the Down Survey under Magheradown, which is also noted in the Plants of Elizabeth as Magherredowne. Mr. O'Connell informs me that "Maghera" still exists in local use in Stramatt, and that the Catholic Church there is called by that name. He has also noticed the name "Magheradown" on auction bills.

(45) Virginia—Mr. O'Connell has already fully detailed the interesting history of the foundation of Virginia. He has shown conclusively that the old name was Achadh (Achadh, the plain of the river fork, Soosamh Raibeid, the most careful of our investigators, was for once led astray by his fancy in making the plain of Lir out of the Commonwealth Ardlair, Aghelir, etc.

I shall, therefore, content myself with noting some unrecorded names supplied by Mr. O'Connell. There are at least two recognised sub-divisions in Virginia townland.

- (1) Ballinaclova—Baile in t-Sleibh, the homestead of the mountain, a hill near the town.
- (2) Carriskaluga—Cairrige a' Loisithe, the burned rocks, or Cairrige a' Loisithe, the rock of the burning.

It is not quite clear whether Portan, given by me under the Doerpark, did not extend into Virginia townland also.

Of some what peculiar interest is the attempt of our forefathers to "put Irish on" the strange name which the new comers "Boirdanigh beag na Seoin" passed into a proverb. But why the Spionan?

MULLAGH

Mullagh Parish—(Concluded.)

(32) Mullagh—The ancient name, to which there are many references in the Annals was Mullach Laoighill, Laoighill's hilltop. O'Donovan says "Lyle" is used as the English equivalent of Laoighill, a common Irish name. The old name was still in use in O'Donovan's time, and he says that "the hill over the village was so called, and interpreted the hill of the bright day—i.e., Mullach Lias Ghil, which would be practically identical in sound with M. Laoighill." Mr. O'Connell could find nobody in the district who had the complete old name, but he found that the hill to which O'Donovan refers and the adjoining part of the townland was called "Mullagh Land," the "Land" being clearly all that is now left of the Laoighill. In the Taafé Grant (1609) we find "Mullagh Lissasseragh and Lecke," the latter two being sub-denominations, whose names are now apparently lost. Lissasseragh is probably Lias-Leath-Shearsach, the liss of the half-ploughed land, the last two words being used as an undecidable word pair: Lecke-leac, a flagstone.

For further historical and topographical references, consult Mr. O'Connell's article on the parish, which has already appeared in the "Anglo-Cell."

(33) Raffony—Rath Fanaidh, the fort of the slope, seems to be the accepted local interpretation, but see old spellings infra.

- Sub-Names:
 (1) Leaba Diarmada agus Gráinne—Diarmod and Gráinne's bed—Adaluen.
- (2) Tobar Ebrighde—St. Bridget's Well in the same field as the last.
- (3) Tony Roo—Tambnach Ruadh, the red field.

Old Spellings:—Ravanagh, H. M. Bolt, Rabony, in C. List, 1814 Census, and Plantation Map; Rahonach, in D. Survey; and Ruelonacke, in Book of Surveys. The first of these is the only one which accords with the modern spelling or interpretation; the others all seem to suggest Rathmeach, a fern—i.e., a ferny place.

Mr. O'Connell equates to Raffony the "Rahowna" of the different Hospital Inquiries.

(34) Rantavin seems to be Rath an Tamhain, the Rath of the tree stump. Mr. O'Connell suggests that the first syllable may be Rinn, a pronoun (pronounced Ring). The townland is situated between two bays, and the old people call it Gubheranna, which they translate "Anne's Point." Mr. O'Connell thinks that this is a folk derivation, and suggests "Gob ar Faoch"—i.e., the "snout" or pronoun on the marsh. "Gubheranna" may be merely the name of a sub-denomination.

In this townland is the old Temple Hill graveyard, for which see Mr. O'Connell's article. Despite what Mr. O'Connell says, I find it hard to believe that "Kelly" can be a corruption of Cillín (i.e., St. Killian of Warburg, the present patron of the parish). It is extremely likely that O'Donovan got no local reference to St. Killian at all. He says that the parish "is traditionally supposed to be dedicated to St. Peter, Coillín, whose feast day is sometime in Autumn." He suggests that Ceallán is an alter-

MULLAGH PARISH.

Mr. O'Connell has already dealt exhaustively with the parish itself in his paper to the Antiquarian Society, published in the "Anglo-Celt" on April 4th, 1921.

Mr. O'Connell is responsible for such unrecorded names as I have got, as we have not been able to enlist a single local collector. Now that we are dealing with the parish, I trust that we may be able to succeed in interesting some persons in the parish to make lists of unrecorded names or traditions.

Townlands.

(1) **Annagharnet**—The name is spelled as it is at present in the old Cavan List, and almost the same, viz., Anagharnatt, in the Hearth Money Roll. The Down Survey and Book of Surveys make it "Ankernought" and "Anagharnatt" respectively. Mr. O'Connell tells me that the local pronunciation is "Annagharnet." Mr. O'Connell suggests Eanach Tarnocht, i.e., the bare marsh. Tarnocht is, however, as far as I am aware, used of persons only. Farnocht would be the corresponding word applied to a place. (C.F. Farnacht, etc., elsewhere). Neither word would be applicable, were we to take Eanach masculine, as it usually is. There is a possibility, however, that Eanach may have been feminine locally. (C.F., Alt na-haney in Article 18.) The spelling may, therefore, be Eanach Fhórnacht, the bare (really, utterly bare) marsh, but I am far from satisfied with the interpretation myself.

(2) **Ardlow**—"Ardlogh" in D.C., and in the Grant to Taafé, 1610. "Ardlagh" in the Cavan List and Plantation Map. Mr. O'Connell, who says the local pronunciation is "Arla," suggests Eatharlach—i.e., land lying between (other land or hills). This is usually applied to glens for fairly obvious reasons. (C.F., "Glen of Aherlow" Eatharlach, another form of the same, gives "Ederney" and some similar names. The alternative, Ard Loch, the high lake, does not seem applicable.)

(3) **Cloghballybeg**—Cloghbally is, I think, either Cloch-bhealach, the stone road or pass, or Cloch a' Bhealach, the stone of the pass or road. Cloch-bhealach, which agrees with some of the old spellings—i.e., the stone homestead, or, perhaps, the stoney townland, is also possible. We find it in its present form in the Hearth Money Roll, and practically the same (Cloghbally) in the 1609 Map. The Cavan List and Act of Settlement forms, Cloghbally and Cloghbally, suggest a slender b (bealach), while the Down Survey and Book of Surveys gives Cloghbally and Cloghbally, suggestive of bhala.

The Beg is merely to distinguish from Cloghballymore, still regarded locally as an independent townland, although not given in the Ordinance Survey or any of the old lists that I have seen.

The Old Castle of Mullagh was in this townland—See Mr. O'Connell's article.

In later times the townland is frequently called Lake-View, from the Mortimer Seat.

(4) **Cloghbally Lower**—See last. S.D.—Longfield: locally regarded as a separate townland. I have not heard any local person pronounce the name, which may be merely English. As a rule, however, Longfield in this place-name is Leamh-choill, the elm wood.

St. Killian's Well is in Longfield—See Mr. O'Connell's article.

(5) **Cloghbally Upper**—See No. 3. S.D.: Cruickroon—Cnoc Ruadh, the red hill—mostly a bog.

(6) **Cloghargool**—Cloghargool in D.S. Clevargool, Plantation Map. The Cavan List and Hearth Money Roll spell as at present. Mr. O'Connell gives "Clevergool" as an alternative local pronunciation. Cloch ar Ghabháil, the stone on the river fork, rather than Clochar Giabhála, the stoney place of the river fork.

S.D.—Lisaganny, locally interpreted the Lios of the sand. Gainsanah is usually feminine, but may be masculine, and the spelling would appear to be Lios a' Ghainimhe.

(7) **Clonarney**—Cluain áirne, the meadow of the eloes. (8) **Clonmacnara** is apparently Cluain Mhic Murchadha, MacMorrow's meadow, though the first part may be Clann, the children or descendants of— The D.S. makes Clan McMorrew; Act of Settlement, Clowre McMorren; Book of Surveys, Clowre McWarren; and the Taafé Grant (1610), Clavickmaragh. The Plantation Map form, Clau i Muragh, suggests Clann Uí Murchada.

(9) **Corfad**—Cor-fada seems the spelling, though if we are to give Cor its usual significance, the combination, "a long round hill," would not be a happy one.

"Crowfad and Meltran" in D.S.; "Corfadd and Meltran" in the Book of Surveys; and "Corfadda" in the Cavan List. There ought to be a Sub-denomination, "Meltran," but we have not heard of it.

(10) **Coriat**—Corr Leacht, the round hill of the grave.

(11) **Cornaglare or Palmyra**—"Corr na gClár, the round hill of the smooth fields" (P.O.C.) Of five old forms noted, the Down Survey, "Cornaglared," which is apparently a mis-print, is the only one

native for Ceallach, and that Templekelly—i.e., Teampall Ceallach—is named from him. Saint Killian's feast day is, of course, July 7th, which is observed locally. There is a Saint Ceallach given in the Filire of Aengus, whose feast day is Oct. 7th, which would be more likely to be regarded as "in the harvest" than July 7th. St. Ceallach is given as from Glendalough, which is not an insuperable objection, as the early missionary Saints travelled far and wide through the country.

The famous Mullagh Oubau, lost for forty years and recently re-discovered by Mr. O'Connell, is in Templekelly. Mr. O'Connell must himself tell the story of that.

There is a folk derivation of Templekelly ascribing the name to a Pather Kelly, who, when Moxbeg gave ground, was crowded out owing to a plague, ordered a corpse to be buried at Rantavan, "where he himself would be buried."

In Rantavan lived Henry Brooke, the poet and dramatist of Anne's reign, and intimate friend of Swift. Charlotte Brooke, his daughter, was the first in her "Reliques of Irish Poetry" to attempt to render in English verse the poems of the Fenian and Red Branch cycles. We trust that some local antiquarian will one day give us an account of the Brookes.

(33) **Rosehill**—I have not been able to find out when the modern name was first applied, or who applied it. We are more fortunate with this Rosehill than the Rosehill in the Magauran's country, for the old name of this is preserved locally, the old people calling it Anghnamodhó—Aib na Madadh, "the ford of the does." The interpretation was obtained by Mr. O'Connell; otherwise one would feel inclined to make the first syllable Arbadh, a field.

The old spellings confirm the traditional form. Thus the Down Survey gives twice as "Aghamadue" and "Aghamadron and Aughtkilbrived." The corresponding Book of Survey forms being "Aghavader" and "Euenadron and Archekilbride" with similar forms in the Act of Settlement. In the Elliott Grant (1610) we have "Aghemona" and "Aghartada" as separate parcels, and gives "Morieach" also as a Sub-denomination of Rosehill, apparently.

(34) **Secharan**—"Scharane" in the Cavan List; "Seebard" in D. Survey; "Scheard" in B. of Surveys; "Schehard, also Scharan," in Act of Settlement.

Suidhe árd—the high seat, or habitation—is Mr. O'Connell's interpretation. I should not be surprised, should the present-day spelling represent the correct pronunciation, if the last syllable is a personal name.

The older spellings seem to show the name has been corrupted. Is it Sgeachárd—the high whitethorn bush?

An Scoláire Bocht.

MULLAGH PARISH—(Continued.)

(21) **Doon**—Dún, a doon or fort. "Downe" in the Down Survey, Hearth Money Roll, and Book of Surveys. Mr. O'Connell notes three doons in the townland, viz—

- (1) Dún a' Cholpa, the calf's doon,
- (2) Dún Dubh, the black doon; and
- (3) Dún Iar, the middle doon.

(22) **Drumrat**—Drum Rátha, the ridge of the fort. For old spellings, see Cloghbally ante. Drumrat, Act of Settlement; and Drumratt, Taafé Grant 1610. The proper pronunciation of the Irish name is, of course, Drumraua, which is practically the form in which the name occurs in the Plantation Map, viz., Drumrat.

(23) **Enagh**—Eanach, a marsh. See note on the name in Article XVIII. "Cherriganagh" is the Hearth Money Roll form. The termination of the latter is to be noted.

(24) **Glebe**—I have got no Irish name, and from the Down Survey it would appear that this townland was cut off from Rantavan. The fact that a little portion (three acres in area) is cut off from the major portion, and in the heart of Rantavan, is peculiar, but not unique in the county; there is at least one other instance (in Kinsale Park), I note that this detached part is given in a Voters' List as "Glebebog." If bog be not a misprint for bog, the reason for the detachment is fairly obvious.

(25) **Greaghlogh**—the smaller portion of which in Killinkere parish has already been noted. This dividing of a townland between two parishes is peculiar. There are, as far as I recollect, three or four other instances. C.F., Lisnacantry, infra.

(26) **Greaghnadarragh**—Greucht na Durach, the mountain flat of the oak tree.

(27) **Killeter**—Cill Iochtar, the lower church, if the information given me locally, that the initial consonant is slender, be correct.

"Kill-eighter, local pronunciation." P.O.C. Coill Iochtar, the lower wood, if the initial consonant is broad.

Killeter, in D.S. and H. Money Roll. Killeater, in Act of Set. and Book of Surveys.

Kill-eighter, (Elliott Grant, 1610); and Koillechter, in Plantation Map.

Uochtar and Iochtar, lower and upper, as distinguishing names, ought to mean Northern and Southern. The names are

(12 & 13) **Cornaglar**—Corr na gClár, the round hill of the smooth fields. (12) old spellings noted in the Down Survey, Plantation Map; etc.

(14) **Cornakil**—Corr na Caille (or possibly na Coilleadh, which we have noted elsewhere as genitive of Coill in S.F. Cavan), the round hill of the wood. The modern spelling drops the final syllable, and I have not learned whether it is retained in the present-day local pronunciation. In the old forms we have noted it is retained—e.g., Cornekilly in Down Survey, Book of Surveys, Act of Settlement, and Plantation Map. Fed in the Elliott Grant (1610) it would seem as if there were a sub-denomination, "Carrowvoneke."

(15) **Corraglion**—Corr adh gCluain, the bog of the meadows, or, presuming neuter eclipsis of the meadow (P.O.C.) I am not satisfied with this interpretation myself, as it depends either on the neuter eclipsis theory, which, personally, I am loath to fall back on, or on the assumption that the eclipsis na has dropped out, for which there seems no sufficient reason. The only old spelling I have noted, viz., in the Taafé Grant (1610) is identical with "Cushellsilloge and Corraglion" in the same grant. Caiseal Silloge, the only sort of the sailly tree, would appear to be a Sub-Denom.

(16) **Corryrook**—Corr Uí Rhuair, O'Rourke's round hill, which a local authority confirms. There seems to be no family of the name in this or any of the surrounding townlands at present, and if the name has any historical significance it is hard to account for it. Old spellings—Corryrouk, D.S.; Corryrook, C.B.; Corrruk, Plantation Map; and Corryrouk in Book of Surveys and Act of Settlement.

(17) **Crossbane**—Cros Bán, the white cross. I have not heard the local pronunciation, and do not know, therefore, if the "s" is broad or slender. However, I find Cros and not Cross, to be the usual spelling in Brodie's. The Down Survey, Hearth Money Roll, and Book of Surveys spell as at present.

(18) **Crosscarne**—Cros a' Chairn or Cros Charne, the cross of the cairn, or the cross-carne.

(19) **Crosscraugh**—Cros Riabhach, the grey cross. Locally called the Cross. (P.O.C.)

S.D.: Callragh—Cealltrach, a graveyard—"An old (used) graveyard." (P.O.C.)

(20) **Cuilcagh**—Cuan derives "Cuilcagh, studly," which would make it the same as Cuilcagh Mountain. Locally, the "s" is questioned. "Cuilcagh, the woods," is the interpretation most favoured, though this has passed with the local pronunciation, Cuilcagh. A local first speaker suggests "Cuilcagh, reedy, from Cuilc, a reed," which, as there seems to be no local peculiarity resembling duckiness, appears to me to be the most natural spelling and interpretation.

Sub-Names:— (1) Skaurdhan, a field; scold, a waterfall.

(2) Pauck-yone—"the latter syllable

See Column I

TEMPLEPORT

Pedheravore—péadán a' b'áda, a' b'áda of the roadside. The original Peter kept a hostelry here—possibly in the 17th century, but there was a publichouse on the site even in the 19th century. "A last drink at Pedheravore's" on a Swanlinbar fair day was in the bad old faction fighting days, frequently the prelude to a battle royal. How old exactly this road is it would be impossible to conjecture. One of those days I may, perhaps, find time to write more fully of it. It was this name, I think which suggested Percy French's "Pride of Ferravore."

(1) *Aughnacolia*—acáob na scotlaic field of the heath cocks.

(2) *Abachullion*—áit a' cúltaim the hilly "ait."

(3) *Alvine*—áit an uilbáin the "ait" of the yew tree.

(4) *Corranmore*—cop an ranna "The round hill of the bank of yarrá, weavers lived here." This is Joyce's interpretation. I have been unable to get any local confirmation. The local pronunciation certainly fits the Irish spelling.

(5) *Curraghbneehan*—curráic-burdeacán. This is apparently the correct Irish spelling. The latter word occurs frequently in place names (of Cernigalweehan ante) and is hard to render. It has been suggested to me that it may be a variant of the "buacáilán burde," the yellow ragwort, a very common weed. I would suggest, therefore, as interpretation in this case "the bog overgrown with ragwort." In most cases where I have seen the name it is locally rendered as though it were simply the adjective burde, yellow.

(6) *Derryvahan*—doipe a' méacán, oak-wood of the sapling or twig. This approximates to Joyce's rendering, but is not convincing, can it be a' méacán, the oak-wood of the middle (piece) or in the middle. If so, why?

(7) *Drumbeagh*—Opum beiteac, birchy ridge.

(8) *Garvary* is a corruption of some derivative of garbh, rough, indicating rough land, possibly garbh acáob, the rough field.

(9) *Gubagra*—gab na geocaróe, the peak of the cattle. This seems to be the accepted local interpretation although grammatically one would expect gab.

(10) *Prospect*. The old Irish name was rinn-móir, the big promontory. The name is still preserved in "Rinn wood" at the extremity. (See also next).

(11) *Scrubby*—speabac, rough land. The lower part of the townland was formerly called "Kinnbog" in contrast to the last. The C.L. gives an alternative name for Kinnbog, viz., "Cortneboy" which is probably gort burde, the yellow field.

(12) *Tamach*—taimac, the field.

(13) *Tullaneen*. The local pronunciation Tullaneeren suggests the interpretation tullaín an uainín, "the hill of the little, or green," rather than "the hill of the nice tree" which the spelling would suggest.

For (14) *Verybeg*; (15) *Derrymore*; (16) *Derrynacreave*, and (17) *Derrynascreeve*, see Index.

(18) *Corraclassy* sounds like cop a' cleapaic, the round hill of the trickster. No one would expect to find a tradition, but although I made careful enquiry I could obtain none. No local Soanachy that I interviewed could suggest an interpretation. It is probably cop na ceapaic, the round hill of the tricker, the pronunciation has become much corrupted.

(19) *Tullynamolltra*. Joyce suggests tullaín na manáca, the hill of the stables. The local authority tried to make tullaín na h-átrápa of it for me. The local pronunciation is Tully na-molltra, and I can make no sensible suggestion as to the origin.

CURLUGH

E.D. 14 TEMPLEPORT.

It should be with the name Templeport when we came to the lake and its island.

(1) *Cartronaghlan*. The local pronunciation Carthoon na gillha (it broad) suggests cop na gillha, the quarterland of the heath. Soan Dulan makes it na scotlaic of the woods, although he certainly does not mention it so. "Cartron" is unusual in the Curran. It is the Anglo-Norman equivalent of the Irish "carthoo" and is very common in place names in Westmoreland and Longford. The only other instance of the word in Co. Cavan is close to the Longford border.

(2) *Clarbuty*—clab-b'áda, the blank footway. There is still, I am informed, a fossick to Tonleoge. The fact that the second word is not accented is worthy of notice. Joyce's etymology, the hill-townland is a singularly unfortunate guess, few townlands in hilly Cavan have less claim to be called flat.

(3) *Corlough*—cop na lóca, the gran's lough. The lake has long since disappeared. The townland had as an alternative name Curraghbneehan—curráic-burdeacán, the broad bog.

S.D. "Tully raheltra"—tullaín na h-átrápa, the hill of the altar. There is a "Mass stone" in this field.

(4) *Corracleight*—cop na cloide the Round Hill of the (remarkable) stone. Local pronunciation Curracleight.

(5) *Curraghmore*—curráic-mór, the bog of the ridges. Local pronunciation, Curragh-Humra.

(6) *Croney*—cop an aodúipe, the shepherd's hut. The people confirm this, but the local pronunciation Crinera, in which the first "e" seems slender, puzzles me somewhat.

"Carmary" is the D.S. form.

S.D. "Bonebrook." I can get no local information as to the origin of the name. There is a "bunbrochan" (bun-putáin, the source of the stream) similarly situated on the Curran river in Co. Tipperary, and I should not be surprised if "Bonebrook" is a partial translation of the same.

(7) *Culligh*—cullaic, woody, as is made clear from the form given in the D.S. "Caraculligh."

(8) *Derryilla*—doipe a' bíle, the oak-wood of the remarkable tree.

(9) *Drumlocher*—Opum-tuáip, Ridge of the rushes.

(10) *Eagle Hill*. The Irish form is tullaín na géag, literally, "The hill in Eagle-screach valley." The local pronunciation of this as an English name was "Tullygskiveraneria" in which there are two things worth noting (1) that aspirated "c" is pronounced "v," and (2) the metathesis erla for eira.

(11) *Knockmore*—See index.

S.D.'s (1) *Mollybucc*—malairé burde the yellow hill face. (2) *Garry-ymundhu*—garráicé Eamain oub. Black Edmund's potato garden. (3) *Pullyarran*—poll a' tseapáin (in the river) the horse pool.

(12) *Moneyure*—muine an uabáin, the yew thicket.

(13) *Muintea*—muineáil, a neck.

(14) *Owncam*—ábáin cam, the crooked river. S.D.'s (1) *Cahran* (caehran, the rowan tree), and (2) Black Park. (3) *Pulbradagh*, a dangerous quagmire. R. poll bradáic, the troacherous hill.

E.D. No. 14 Templeport (continued).

(15) *Teahoy*—tói burde, the yellow house. "A Cromwellian soldier built a house here and the straw used in the mortar was yellow," (Sean Dolan). The old name of the townland (traditional) was Ágá dundóir—acáob díona óir, the plain of the red ridge.

S.D.'s fields (1) *Blackpark*, (2) *Whitepark*, (3) *Rock field*, (4) *Kilgarrá*, (5) *The Curlews* (gugáin), and (6) *Cruckane* (cruccán), a little hill. (7) *Poolphouca* (poll a' péca, the fairy's hollow) a hole in a fort. (8) *Torraewa* (tór péabac, yellow bush). It is claimed in the townland that the bush in question was of "elder standing" than the bush which gave the name to the townland of Torraewa.

(9) *Curragh-sail*—a bog partly in this and the adjoining townlands of Drumlocher and Culligh, probably—curráic a' séicéit, the bog of the stripe or streak (or division).

(16) *Tonleoge*—tón-le gearóit, back to the wind.

(17) *Tullybrack*—tullaín-b'ráic, speckled hill.

(18) *Tullynauma*—tullaín a' mádmuiste, the hill of the defeat and, if my surmise be accurate, not an inappropriate name either.

S.D. The "Blost"—a storm swept hill.

For (19) *Arderry*, and (20) *Leura*, see Index.

(21) *Corracolla* local pronunciation seems cop a' cuille (ca-d as a general rule in the district) this would mean the "round hill of the post." Cuille is usually feminine.

(22) *Corracillan*—cop a' coilín, the round hill of the little hole or cave?

S.D.'s (1) *Parknatoochra*—park na tuácaic, the field of the rushes. (2) *Cronamuck*—cop na muc, the pigsty. (3) *Whinnay hill*.

It was in this townland that "Dr. Curran," to whom I referred in a previous article, lived. The "Doctor's" forte was satire, a form of poetic composition which gives scope to vigour of expression rather than beauty of form. Such specimens as I have seen are certainly vigorous enough though their form leaves much to be desired. His method of publication was particularly aggravating; he caught his opponents to the little children in his victim's townland. Yet we are informed that he lived a long life and was not without his share of local honour. Truly our people have a deep seated reverence for anyone afflicted with the divine frenzy.

(23) *Derrynascreeve*. A very distinguished antiquarian friend suggests that this is a cop coil an ceapa, the oak grove in the wood of the watermill, and that it is probably the "coil an ceapa" of the Four Masters, *Annals of Lough Cé*, etc., which was undoubtedly in the vicinity. The interpretation is certainly worth serious consideration.

E.D. 15 Bawnboy.

Bawnboy—báoin burde, the yellow enclosure, so called from the colour of the wall. The name dates probably from the early 17th century. I trust I shall one day find space for an interesting folk derivation of the name supplied me by Sean Dolan. The tale is, however, too long to give here.

(1) *Ballinamoddoe*, local pronunciation seems to be baile na móidín, the homestead of the dogs (or foxes). Sean Dolan, however, makes it baile na mairde, the milking place of the dogs. In Killycluggin I got a tradition which states that the name is due to the fact that the famous "black dog" killed a dog there.

(2) *Brachley*—Breacáic, speckled land. "Brachlogh" in D.S. and "Brachlogh" in C.L. I have not the slightest hesitation in affirming that Dr. Reeves, Joyce and the many others who have given a different derivation for this name are hopelessly wrong.

On Brachley Lough we have the Baron's Island, so called from Baron De Trent who lived in Brachley House about the middle of the 19th century and built a studio on the island. I have been unable to find any tradition as to the island having ever had a name previous to his occupancy of Brachley.

Toberpatrick—tóbáin pádraic, St. Patrick's Well, on north of lough about 10 yards from shore and 80 yards from roadside. The name is given on the O.S. maps, but though I made careful enquiry I found very few, save those residing in its immediate vicinity, who knew of its existence and absolutely no tradition of those having ever been a pattern there.

(3) *Bawnboy* see E. Division name.

(4) *Carrick, East*—See Index.

(5) *Clonscurry* given in D.S. as "Clonscurry" and in C.L. as "Clon Curry and Collagh." Joyce makes it Clonscurry, Curry's meadow. In the absence of M.S. authority or tradition, I am naturally suspicious of such an interpretation.

(6) *Clontycormaghan*—"Cormagh" and "Clontycormaghan" in the D.S. and C.L. respectively. The Irish spelling seems to be cluainé-capuicéim—the meadows of the place full of curms; possibly curm is used in the sense of a corn-shaped hill.

(7) *Cor*. Although we have frequently met this word in composition, a note regarding it may not be out of place here. The "Cor" is almost entirely restricted in place nomenclature to Curran, Ferranagh and Moingham. "Donovan" (sup. to O.R.'s Diet.) quotes "old Kennedy of Killyear" for the usually accepted interpretation "a round hill." From Mr. Henry Morris I get another and more elaborate explanation given him by a Fermoy shakachy. According to his informant the great majority of our fish lakes are ridged (roping). Any other kind of hill not necessarily a round hill is "capp" i.e., strange or out of the common—hence "cop."

(8) *Cur*. See last and Index.

(9) *Cur*—Cápaín, the little curm? (10) *Corranmore*, the local pronunciation makes the latter part "curréacán," i.e. covered with thickets. I can make no suggestion with regard to the first part. There are several other names in the county beginning with Curran or Curran.

(11) *Derryvahan*—doipe méac, the oak-wood of the thicket.

(12) *Eraunacoll* seems to be some corruption of capuicé "Lestem," "Urionán," and "Urion" are the D.S. and C.L. readings respectively. Can it be the "Coill séicéit" of Lough Cé?

Lough na Moyle (on West)—lóc na móile, the lake of the bare hill.

(13) *Corraclassy*—cop na cleapaic, the field of the horse rock. "Corraclasshion" in D.S. It is supposed to have been owned by a Cromwellian soldier brother to the soldier in Teahoy, who sold it for "a horse to carry him to Dublin."

Burcley Lough—a well disguised name. Locally pronounced Burclogh by the old people—but ábáin and interpreted "but of the horn." Why I wonder? It had an older name Hoaneesk, moin-muine, the bog of the stripe.

(14) *Corracleight*—curráic na bíl-b'áca, field of the bilberries. "Corracleight" in C.L. while the D.S. gives for part of it "Gertnewagh" and for the remainder "Tehenesk."

(15) *Gowlagh N. and S.*—See Gowlagh ante.

(16) *Keeragh*—Caonac, a mossy place.

(17) *Kildough*—Coill-tuáic. The gloomy (or perhaps merely dark) wood.

(18) *Killyerin*—Coill a' ceapáin, the wood of the (remarkable) tree.

(19) *Killynary*—Coill an aodúipe. The wood of the Shepherd.

(20) *Kilsallagh*—Coill r'at'ac, the dirty or mry wood.

(21) *Kilsob*. This, I think, is coil-róp the wood of the straw sops, cf. Bohemasop common in other parts of the country. The old leading road almost certainly passed through this townland which was liable to floods. I have not been able to get any local interpretation. Joyce's Coil-ráb (wood of the strawberries) which would produce Kilsob. The first part of the name may be coil, a church, as there was certainly a church there in penal times. Bawnboy village was formerly called "Kilsob."

(22) *Lakefield*. I have not been able to get an Irish Equivalent. S.D. "Kus" the promontory on Lakefield Lough—por a promontory.

(23) *Moheloub*—móic na bíbe, the thicket of the (river) loop. The D.S. gives "Magheoby."

(24) *Muinaghan*—muineacán, covered with thickets, the same as Moingham.

(25) *Mullaghiea*—mullaic léir, the grey hilltop. S.D. the Baron's field.

(26) *Mullagmore*—mullaic móir, the big hilltop. Bellahoy Lake; this seems to be baile acá burde, the yellow ford.

LOCATION OF MAGH SLECHT.

We regret that the space at our disposal will enable us only briefly to note a fraction of what might be said of this most interesting parish.

Templeport=teampoll a' púirt, the church of the landing place.

The beautiful plain in which Templeport lake is situated, was originally called "Breaghy," and the lake itself and its island, known as "Breaghy" lake, and "Breaghy" island. These names have long since passed out of use. The latest written reference I have noted in early fifteenth century.

It was in Breaghy island, now known as Port or Inch or Mogue's island, that St. Mogue, the illustrious bishop of Ferns, was born. St. Mogue was christened Aedh or Hugh. In Ferns he is known as St. Aidan (=Little Hugh) but amongst his own kith and kin in Tullyhaw he was always called by the more affectionate name Mogue=moaco ós, my little Hugh.

All the authorities are wrong in placing St. Mogue's birthplace in Brackley lough. Strange to say it was Dr. Reeves, the most careful of our investigators who, misled by the superficial resemblance of Brackley to Breaghy, first made this mistake. All the others followed him blindly, Joyce being particularly dogmatic on the point.

St. Mogue was of noble birth. His father, Sedna, was a prince, and a descendant of Colla Uais, one of the three brothers who founded the kingdom of Oriol. St. Eochaidh, better known as Dallan Foghaill, was a kinsman of his. Eithne, Mogue's mother, was of the noble strain of the Hy Briain of Broinne. Both were devout Christians, and made frequent pilgrimages to the Augustinian Monastery of Drumlane. It was when Eithne was returning from one such pilgrimage that Mogue was prematurely born at Breaghy island (Breaghy=Breacmag, the well plain).

The beautiful legend of St. Mogue's birth is singularly well preserved in the parish. We cannot forbear giving its outlines in the form in which we have got it from several of the old people which is practically identical with the account given in the Martyrology of Donegal.

St. Killian, of Finagh, on a waking one summer morning finds the ground covered with a miraculous fall of snow. His herd of cattle have stampeded during the night, and tracking their hoof prints in the snow, he finds them on the shore of Templeport lake gazing into the island. At the time there was a house on the island, inhabited by a weaver, and in answer to the Saint's enquiries, the weaver's wife informed him that a strange woman, who had craved shelter the evening before, had during the night given birth to a son, and that a heap of stuff which she had held in her hand had burst forth into blossom. The weaver had taken his boat with him to look after his nets on the lake, (the poor man was drowned in the homeward journey), and there was no means of sending the infant over for baptism. Urged by St. Killian, the weaver's wife seeks for something flat on which to float the child over to the mainland, she is told that anything will do. All she can see is the enormous flag-stone which forms the hearth-stone in the cottage, and this she cannot move. She is told to place the child on it, and she does so, when lo! the stone moves to her touch, and the infant is miraculously wafted to the other side, and having been baptised, is brought back in the same miraculous manner, and with him on the flag-stone the wonderful boll-Mogue's boll—which was for centuries afterwards to be venerated in the island church.

The subsequent history of the flag-stone is interesting. For centuries afterwards it pined to and fro from mainland to island, whenever any of the Tuathach Eitach were to be buried in the island graveyard, the coffin being placed on the stone which then, without human agency conveyed it to the burial ground. One day a pair of local lovers endeavoured to test its powers, they go on the stone which conveyed them out into the lake. Midway on the journey it cracked, one half sank to the bottom, bringing with it the irreverent pair, and the other half completed its journey to the island, where it may yet be seen. The holy water fountain in Kildough Church is supposed to be made of part of it. Locally they still speak with horror of the pair who so desecrated the stone.

Prior to the 14th century the parish of Templeport was generally called "Inish Breaghy." About that time the name "Templeport" was first used—possibly the mainland church would have been built about then. There are several entries in the Annals.

The old parish of Templeport was enormous. It covered the areas at present embraced by the parishes of Templeport, Cullough and Glan, that is over 65 square miles with a maximum length of 19 miles. There is a tradition that Philip "Minister" Brady was rector of Templeport at the time of his death.

Historically the parish of Templeport is the most interesting in the diocese from the fact that it contained the place of Magh Slecht. When we touch on this question we shall have to restrain ourselves, there is so much which is to be said on the

CAVAN PLACE NAMES. A BAWNBOY TRADITION.

I give below the tradition concerning the manner in which Bawnboy received its name, and the circumstances under which the McGaurans lost that portion of their patrimony, as related to me by Sean Dolan of Teesbay.

The portion of the legend which deals with the shooting of the priest is told by all the old people in the district, and Joyce, who probably got it from a Tullyhaw student in the Training College, gives it in his "Place Names" in connection with Lisnavoy. The remaining portion of the legend I never heard from anyone else.

I can find no mention of Bawnboy in either the Jacobean or the Cromwellian grants. The Jacobean Grant to Sir Richard Grimes lay north of Bawnboy, and the Manor-house of the "Manor of Graeme or Grimes" was, I fancy, at Brackley. Lisnavoy was, of course, a plantation in the Commonwealth Grant, and we find him residing there in 1664. Speaking from memory, I don't think Bawnboy itself was specifically included in either the Jacobean or Commonwealth configurations, so that possibly the Magaurans may have remained in possession until the present times. It would be manifestly unfair to submit a good folk-tale to further critical examination than that.

AN SCOLAIRE BOCHT.

McGauran the Proud, who lived in Lisnavoy, was a very passionate man. One Sunday he drove to Mass to Kilmavart, and when he found that Mass had commenced before he arrived he drew his pistol and shot the priest on the altar. After that he fled the country, and never stopped until he went to the Pope. The penance which the Pope laid on him was to carry stones in his arms until the day he died. He thought he'd make use of the penance, so he started making a big heap of stones, and when he had enough collected he got men to build a wall all round Bawnboy, which belonged to him too. The sand they used was yellow, and that is why it was called "the yellow wall," and you can see traces of it yet behind Mrs. Mullally's and the curate's house.

Note—See Bawnboy, "the yellow enclosure" earlier in Place Name Series. McGauran was in possession of Bawnboy until the Bad Times, and he could not hold it in his own name. A friendly Protestant, however, acted as steward for him and "let on" the place belonged to himself. Crookes was this man's name, and I never heard of any other man of the name.

"In those days, as you know, there were iron works in Swinliffe, and there was a man named Henry, who used to carry iron to be smelted there. Him and his sons would be carrying it across Sheveanearan in donkey carts. He had one son named John, a clever lad, and one day when they were coming down the mountain with the donkeys a Cullough man met them. "A Sheen" says he, "his nor an trough thu a bheith oos nechtach." "O' a great wily you're in your horn fest, John." "Faith," says John, "that would not prevent John wearing' boots yet"; and 'twas true for him."

Soon afterwards Crookes wanted a boy to work in his office, and as he heard John was a clever lad he took him in. One day he came into the office and he found John ill. He asked him what he was doing, and John told him he was thinking of putting the Crow out of the nest. Sure enough, he had found out that Crookes was not the real owner, and he put in a claim for himself and before long the whole place was his."

1995 The bawn and castle ruins can still be seen in BAWNBOY. The lands were granted to the Graemes brothers early in the 17th century after plantation. The Manor of Graeme was in Cotrasnonga.

XIV.—E.D. Ballymagauran. (1) Ballymagauran=Gaite rúc Sam-paóin, M'Gauran's homestead. This was the M'Gauran's chief residence up to the plantation; frequently referred to in the Annals.

Cromkirk—possibly a subdenomination of the townland—is the name we find in the D.S., the plantation maps and the Inquisition.

(2) Ballymagauran=Gaite rúc spóit, M'Garlstown (Joyce). I am not so certain that the personal part of the name is true to the local pronunciation. We find B. McGairil, and B. Hyngairill in the D.S. and Plantation Maps.

(3) Ballymagauran. The first part=beal áta, ford mouth, the latter may be bionn—of the flowing water—the Blackwater is a rapid stream here. I have got no local suggestion. This townland seems to be "Craghill" and "B. Binnagurke" in the D.S. map.

S.D. Toberpatrick Tobap paspaús, St. Patrick's Well. The patron, which was very largely attended, was on "Dhonaeh" Sunday (Garland Sunday).

(4) Boley—see Index.

(5) Ballymagauran cop na s-coinnéas, round hut of the stubble.

(6) Derryroagh. The local pronunciation is Dharragh (second syllable accented) which is not represented by the present spelling of the older spellings. Derryroagh (D.S.) Derragh (1665 map) and Darragh (S.D.). Joyce suggests Darraghac—full of oaks. I think, however, that on account of the present day pronunciation that the latter part is a separate word and probably cop na h-áta, or some part—the oakwood of the fort is the proper spelling.

This, as stated in article 13 was undoubtedly from Craugh's hill. Local tradition is unanimous, and the place fits the descriptions in all the authorities.

(7) Derryroagh—have got no interpretation for the latter part of the name which is probably personal.

(8) Gannagh—crooked place?

(9) Gort a' cloagh—gort a' cloagh, the field in the stony place.

(10) Gort na leac—Gort na leac, the field of the flat stone. This may be a reference to the remarkable standing stone in the townland. If so the application is unusual. There does not seem to be any flat stone or leac in the townland.

(11) Gorteen.

(12) Graegh—see Index.

(13) Killymoriarty=Coill mhineapaig—Moriarty's wood in Joyce's interpretation. I find "Kilmaury" "Kilmoriortagh," "Kilmuriortagh," are the oldest forms I have found which are practically the same as the name as it is at present spelled. The local pronunciation is Kill-a-Morritty.

AN SCOLAIRE BOCHT.

XV.—BALLYMAGAURAN E.D.—con.

(15) Killywillin=Coill a' mullin, the wood of the Mill. We find Killywillin, Lough, referred to in the Four Masters as loc cannoige coil an mullin—the lake of the Cannogue in Killywillin.

(16) Kilnavart=Coill na bpeart, the church of the pre-Christian graves, i.e., the cromlechs, etc., of which there are several in the townland. The local pronunciation—Kilnavart—agrees. Up to fifty years ago the people used to call it Kilfortin (poigean, the little grave?).

S.D. Toberpatrick=St. Patrick's Well, the pattern at which was also on "Dhonaeh" Sunday. The Well is mentioned in the Tripartite life.

The parish chapel at Templeport which is in the townland is built on a fort—probably the residential fort of the priests of Cron who ministered in Derryroagh. The local tradition is that St. Patrick prayed all the way on his knees from the Well to the fort, and it is not at all improbable that the present church is built on the exact site of St. Patrick's first church, the "Doinasc maige Steact" of the tripartite life.

(17) Porturlan=port uplám—the landing place of the sedge (?) The form "Portnerilinchy" found in an inquisition of Charles I. would seem to be port na leit-núipe, the landing place of the peninsula. It has been suggested, and I think correctly, that when the water levels were much higher than they are now, when Ballymagauran, Garadice, Killywillin, Canagh, Killyran, and probably Templeport loughs formed one sheet of water. Porturlan would have been the natural landing place for the crowds coming to minister in Derryroagh.

(18) Ray=Rat, a rath.

(19) Roschill. I have not discovered any older Irish name, and have learned nothing of the present name.

(20) Sruhagh=Sputac, streamy, full of stream.

(21) Stranadarragh=Spát na vapac, the Shrah (river, meadow, or marshy land) of the oak.

(22) Toreowa=tor mhábac, the yellow bush.

AN SCOLAIRE BOCHT.

Regarding Magh Slecht much has been written, for the most part, unfortunately, if not entirely written by "authorities" who, writing from a distance, contented themselves with propounding theories which they never attempted to verify. Thus it is that from the popular point of view, Magh Slecht is supposed to be situated anywhere at all within a radius of thirty—or forty—miles off Ballymagauran to be located according to the investigator's whim or racial predilections. This is very unfortunate. In the old authorities Magh Slecht is defined almost as accurately as the present County of Cavan; all that was needed was to examine these authorities in the light of the local tradition. This, we are glad to say, has now been done, and we are proud to have played a part—if even a small one—in the most recent and complete examination of the question, and to have assisted in putting beyond the reach of further conjecture the location of Crom's hill, and the plain which took its name from his cult.

The whole question will, we are happy to say, before long receive a fuller treatment. We shall, therefore, content ourselves with presenting its mere outlines.

Crom Dubh—black Crom—the chief god of our pre-Christian forefathers—was, as everyone knows, adored in Magh Slecht (MAG SLÉCHT, the plain of god-fleecings). From the tripartite life of St. Patrick, assisted by the slender references in Tirechan and the Dimmescheur, we learn that starting from Grenard, St. Patrick destroyed the idol Crom, and his twelve lesser idols. Canon O'Hanlon and Dr. Healy, working upon imperfect translations, prove to their own satisfaction, but, I fear, to the satisfaction of nobody else, that Crom's hill was situated in County Leitrim (at

Edentenny near Fenagh). More careful commentators, who had access to other sources of information, admit that the Leitrim theory is untenable, but go no further than saying that Crom's hill was (1) in County Cavan, and (2) was in the vicinity of Ballymagauran.

Now this much seems at the moment to be absolutely proved—we give only as much of the story as needs no support from conjecture.

(1) The druidical temple of Crom Dubh (locally called Crom Cruach, which should probably be spelled Crom Cruaich (Crom of the stack shaped hill) was in Derrynaghart).

(2) St. Patrick, subsequent to the destruction of the idols, baptised his converts at Toberpatrick, at Kilsavart.

(3) That in the fort of Kilsavart—within which the present church of Kilsavart is built—he established his church—the only Patrician church in the present County of Cavan.

(4) That he placed Neichthran (or Neithran) in charge of the church.

We regret that we have no room for either the authoritative, written or traditional, proofs of these statements. We cannot, however, refrain from pointing out that Crom's festival was undoubtedly the first of Lughnasa, or the 1st of August, that St. Patrick, in his usual wisdom, adapting pagan customs to Christian observances, left as a heritage to Tullyhugh, the observance of "Garland Sunday," the last Sunday of July locally Dhonach Sunday a pleonasm, elsewhere Dhonach Crom Dubh—Black Crom's Sunday). It is certainly worth noting that the patterns to Toberpatrick at Kilsavart, and to Toberpatrick at Bellalunan, were held on this Sunday, and more remarkable still that on the same day enormous gatherings, with no religious observances attached, were held until recently at Skerrino on Saltanahuisin, Kaguire's cairn at Bealbhally on Auleagh, Bannaghlin, The Tery Hills, and other places on the neighbouring mountains. Crom was always locally associated with the hills.

So much for "Magh Slecht" in its narrow connotation, i.e., the plain surrounding the hill on which Crom was worshipped. In the course of time it came to be applied to a much larger area. Just as "the Cavan" the hollow in which the present town is situated, gave its name to the town, and subsequently to the County. In this sense Magh Slecht extended northward from the Woodford (the old Crom's River) well up into the present parish of Corleagh. It was bounded on the west by Slieve an Iorain—not the Slieve an Iorain of our modern geographies, but the mountain chain from Ballymagauran to Downra, to which the name was anciently applied, and in which sense the name is locally still applied, on the north Culeagh was its boundary and in east—for part of the way—Slieve Rushen. South of Slieve Rushen it probably extended to the Tullyhunc and Lower Teaghtee boundaries. One thing the MSS. make clear: it did not extend outside the Tullyhugh border.

The *Annals of Lough Cé* make its boundaries in the north and north-west clear. What a pity it is that O'Donovan, during his hurried journey through Tullyhugh, had not the *Lough Cé* extracts at his disposal! He could never have erred, like the learned Dr. Hogan, in saying that Bealbhally was in "County Leitrim," or, like Dr. Healy, that Magh Slecht extended to No Man's Land.

For the Magh Slecht region there was a still older name "Masraidhe," which it derived from its early inhabitants, the Masraidhe an Alticott tribe, who dwelled there. It was the Masraidhe who inhabited it at the time of St. Patrick's coming. They were still flourishing at the end of the fifth century, and strong enough to make predatory incursions into Meath. Canon O'Hanlon, in his *Life of St. Dallan*, could not locate the Masraidhe, which after all needs little comment, since he could not locate Teallach Ethach either!

It is really desecration to attempt to get in all the glorious history of Templeport within such compass. We shall endeavour to mention a few more interesting facts about it.

In Magh Slecht was one of the two bardic schools which at the convention of Drumkeat, it was resolved to retain. It was probably at Ballymagauran. The local tradition as to there having been a University at Ballymagauran is very strong.

The chief Magauran strongholds were within it at Ballymagauran, Bawnboy, and Lissanover. We may possibly find time to say more about them as we go along.

For our Archaeological Society there is splendid material to work on in the district, which, luckily for them, is virgin soil. In the immediate neighbourhood of Derrynagh I have myself listed no less than 17 cromlechs, stone circles, and standing stones, most of which have escaped the notice of the Ordnance Survey. On one of them—not previously noted—I have discovered the finest instance of pre-Christian spiral carving yet discovered outside New Grange.

Strange to say there is no "Mogue's well" in the parish. Stranger, and sadder, still the devotion to the saint, which even in the last generation was strangely kept up, is dying out. The younger generations have scarcely heard of him. With the older people, he is still held in great veneration, more especially in the upper end of the parish, and there is scarcely a home in which there are any of the old generation lingering, in which Mogue's clay—clay from the island—is not kept. In olden times St. Mogue's Day, January 31st, was preserved as a holiday throughout the parish, and there are still, here and there, families who so observe it. How proud the writer of these poor notes would feel if he had any part in re-establishing in the parish the devotion with which the greatest of our Cavan saints—indeed, one of the greatest of our national apostles—was anciently venerated.

AN SCOLARU BOIC.

XVIII.—BALLYCONNELL E.D.

(A)—The portion in Tullyhaw Barony.

Annagh = eanac, a marsh. In the Commonweath grant we find as alternative titles Tannaghycltragh and Tannaghovosterragh, which are clearly Caimnac ioccapac and Caimnac uactacac, the lower and upper B. (i) respectively. These were either originally independent townlands or recognised as such.

Anglin = ead-uum, horse-ridge, or ridge of the horse—possibly because it was at one time a horse pasture.

Carromore = Cae-panac mór, the quarterland. S.D.'s.—(1) Fintalough, a name applied to the upper part of the townland, seems to be from ealain or eoin eainac white land or white field, the latter more probably. (2) Parra Chroestha a holy well on the Derryginy border. Originally situated in the latter townland because desecrated by a woman washing clothes in it. The same tradition attaches to several other Cavan holy wells. The derivation is, I think, pápc Riréáno, Richard's field. In the unrecorded names I frequently find pápc becoming Parra, even when standing alone. (3) Stripe Hall, an old residence in the townland. I've found no explanation.

Cavanagh = Cabánac, full of hills, billy. Formerly the name of the townland was simply Cavan = Cabán a hill (or hollow). We find it Cavan in C.L., Cavan in D.S., Cavanis Caven in the Commonweath grant, etc. S.D.—Lough Rud, a lake is possibly the lake referred to in Lough Cé as the pona. Is this a case of a conspiracy? i.e., the Red Lake. I have heard no local interpretation.

Corranierna. I have pondered long over this name and discussed it with many without being able to arrive at a satisfactory conclusion. As these Articles are merely the contents of my own note-book, roughly strung together and classified, and as my aim is chiefly to elicit information, I had better give my notes in full.

(1) Joyce says that "Corranierna in Cavan is an old name, the round hill of the weaver's bank (of wool)," indicating the residence there of a weaver at one time. There is another Corranierna in Corlough parish. I have already accepted Joyce's interpretation as applying to it (vide earlier Article) as the pronunciation fits it and as no alternative local interpretation was forthcoming.

(2) This interpretation will not fit the present instance, because the local pronunciation is used against it. I have noted it on the spot scores of times, and it is invariably pronounced Corran-er-ynah, clearly

but the name is a modern one.

Probably, however, this townland was a sub-dependence at Annagh if we may trust the Town Survey—and, as described in our introductory article, subsequently became an independent townland.

Students of Irish will appreciate the difficulty in interpretation; the latter part of the name must, apparently, from the pronunciation, be in the genitive plural. Possible interpretations would be Corra na n-Cáinnac, or na n-Éaginnac, the round hill of the Irish men or the oisínachs (laymen in charge of Monastic finances), or, better in accord with the pronunciation,

VIRGINIA

VIRGINIA—Continued.

The correct interpretation of our Gaelic placenames can only follow the exact spellings and pronunciations of the original names. The process of Anglicization which has rendered some of the names quite unintelligible as pronounced at the present day, has failed to exact, even in Ulster, any radical changes in the great bulk of purely Gaelic placenames. As I have already shown, the various surveys made after the Plantation were carried out by foreigners, who had no knowledge of the Gaelic tongue, and who appear to have taken no care to find the correct renderings of the townlands. These people simply took the names as pronounced, and the records of the time are in most cases only attempts at the spelling of the names. Since only a few of the placenames in the district of Castlebar are of recent origin, it is of importance that the original forms of all the placenames should be noted and used. The Gaelic League should exert itself in this direction, and see that no modern renovations take the place of names which had their origins away back in the misty depths of Celtic history and philosophy; names which grew up with the nation and were correct interpretations of its geography as well as permanent records of its history. The correct interpretations should form

part of an Irish educational programme, and to minds, lucky enough to have escaped the path of the juggernaut car which rolls over education in twentieth-century Ireland, thus educated would be a powerful national stimulus, as well as a mass of historical material of surpassing interest. To attempt to trace the exact periods at which local names had their origins would be a futile and impossible task, since the names themselves are older than the oldest written records. The Annalists copied from manuscripts which themselves were copied from still older writings, and yet the majority of our placenames have remained unchanged. We find that the names in use to-day are only slight variations of the forms in use in Pagan Ireland, and we get a trace sometimes of the Druidic tree-worship and well-worship which constituted some of the many complex ceremonials of the Druidism of Pre-Celtic Ireland. In the name Billa, a district near Virginia, we are reminded of the old Bile or sacred trees (pronounced Billa) at which Pagan rites were performed. The oak was sacred to the Druids, by whom it was venerated as also by the Romans whose crowns of oak-leaves were awarded "Pro virtute bellica." In the sacred groves the Druid priests retired to perform the mystic ceremonies at that remote period when men bent in awe before the phenomena of nature which moved them and which they could not understand. The frequent occurrence of the name Bile or Billa in our placenames indicates the tenacity with which those ancient names have adhered to the land.

The names of the chieftains who under the Gaelic Clan system held sway over their respective districts still linger in some of the names of the townlands. The Clan O'Reilly had several chieftains named Cuconnacht, one of whom has left his name in Munter-Connacht, which is Muinir Cuconnacht, or the family or tribe of Cuconnacht O'Reilly. We find frequent references to Cuconnacht in the Annals. For instance, in the Annals of Loch Ce, under the year 1255, we read:—

"Brian O'Neill and the men of the North of Ireland came in a great hosting against Cathal O'Raihilligh and Cuconnacht O'Raihilligh."

The following account of a family quarrel between different sections of the Clan is given in the O'Reilly Pedigree in Trinity College, Dublin: "Gelasius Roe had thirteen sons, among whom was Cuconnacht, from whom are descended the family of Mullagh, etc."

Contentions arose between the descendants of Cuconnacht (now Munter Connacht) and the descendants of Gelasius Roe, during which they burned Teampull Cheallaigh at Mullach Lough since which time it has never been re-erected, and there was no burial in the churchyard for a long time after its burning."

O'Donovan states (Letters from Cavan) that the Castle of Mullagh was erected by Conor Mor O'Reilly as is shown by the O'Reilly Pedigree. The ancient name of Mullagh, as I have shown before, is Mullach Laoghail, under which name it is given by the Four Masters and the Annals of Ulster. This is the correct Gaelic name of the district. The name of the churchyard called Teampull Cheallaigh, and still known as "Kelly's Churchyard," seems to have its origin in the curious mistake of exchanging Killian, the Patron of the parish, for Kelly. St. Killian, who is associated with the district by tradition, was martyred at Wurzburg, in Germany, on the 5th July, 689, and his body is still preserved there. His Testament is now in the University there.

As was first shown by O'Donovan, the townland of Ballyhanea still retains its ancient name, but is a little disguised to the English scholar. The O'Reilly Pedigree states: "Conor Mor O'Reilly, he who erected the castle of Mullagh, had a son, Conor Ogo, of Beal-atha-an-fheadha." Again, at page 146: "Gilla-isa, son of Glasoy, died at Bealath an Fheadha." The latter form, which is very correctly Anglicised Ballyhanea, also occurs in the Four Masters, where, under the year 572, we find recorded a battle fought by Aedh, son of Annire, against the men of Meath, where fell Colman Beg, son of Diarmaid. The name, which is correctly pronounced in its present form, should be written in Gaelic in the form given by the older authorities, viz., Bealach an Fheadha, which means the pass of the wood. Of course, when we write these names in Gaelic characters the superfluous letter "h" which does not occur in modern Gaelic, is omitted, and the preceding consonant is aspirated. In writing the Gaelic names in Latin characters we indicate the presence of an aspirated consonant by placing "h" after it, but neither is sounded. The Gaelic names when written in Latin characters appear somewhat clumsy, and should always be written in the customary Gaelic characters; this will ensure the proper appreciation of the value of aspiration, which makes Gaelic unique among the languages of Western Europe. The word Fheadha, which seems to elude the scrutiny of modern Gaelic speakers, is the genitive singular of Fiodh (d aspirate), meaning a wood. The invariable accuracy with which the correct grammatical forms of Irish placenames are preserved is a testimony to the grammatical attainments of the Irish people down the centuries, who, in the absence of the facilities which could be afforded by a general knowledge of written literature, maintained the original names as they existed at the dawn of history.



- Aghabane 14/1
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 Aghnacally 26/2
 Aghagegna 9/3
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- Clonkeeffy 8/1
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