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The Co. Louth Ordnance Survey Letters, 1835-6

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The Co. Louth Ordnance Survey Letters, 1835-6.

(Transcribed from the Originals in the Library of the Royal Irish Academy, Dublin,
under direction of the late Major General Stubbs, R.A.)

PRELIMINARY MEMORANDUM

By JOHN RIBTON GARSTIN, M.A., M.R.I.A., F.S.S.A.

IRELAND has been a much mapped country, mainly on account of the numerous changes in the ownership of land.

Anyone desirous of studying the history of Early Surveys in Ireland should consult the numerous papers on the subject by Mr. W. H. Hardinge, Treasurer of the Royal Irish Academy (in which office I succeeded him) published by that body, particularly one read 9 Dec., 1861, on MS. Mapped Townland Surveys in Ireland, printed in the Proceedings, vol. viii, pp. 39-55, and his papers published in the Transactions of the same, vol. xxiv (3)3, and 265.

Larcom's History of the "Down" Survey, which he edited from a MS by Sir W. Petty, written in 1655, forms a thick 4to volume issued in 1851, which was the last publication of the Irish Archaeological Society.

It is a mistake very prevalent to suppose that there were no good maps of Ireland before the Government Series now known as the Ordnance Survey. The County Maps engraved under the supervision of Sir William Petty and his staff and the earlier results of their labours embodied in the "Down" Survey (of which there has been a recent re-issue) are still well known. The Dublin Public Record Office has a vast collection relating to this work.

But much confusion existed as to boundaries and nomenclature, which in the eighteenth century led to the publication of many maps founded on surveys made by private surveyors. The late Dr. Willis of Ormond Quay, Dublin, formed a large collection of these, which after his death was dispersed by auction. Many such passed to the National Library, in Leinster Lawn, the authorities of which devoted much attention to them. Trinity College Library already possessed a large collection, a list of which can be consulted in the printed and published Catalogue (1900). But, out of the great "Fagel" Collection, which fills 438 pages and comprises 1631 maps and plans of places in almost every part of the world then known in Holland, only four (p. 498) relate to Ireland! One item, however, No. 1080 in the Catalogue, is a host in itself, being "A Catalogue of Irish Maps and Surveys" by Bishop Reeves. I had some hand in this compilation, and was instrumental in securing it for the Library of T.C.D. I must leave those who wish to know all about Maps of Ireland in general to consult this and such printed books as Beaufort's Memoir of a Map of Ireland, 1792.

That versatile virtuoso, Sir Wm. Petty, who wrote in Latin as well as in English, brought out under the title "*Hiberniæ Delineatio quoad hactenus licuit perfectissima*" his Irish Atlas, consisting of 36 engraved folio maps printed in London from copper plates in 1685. In the British Museum Library there are two sets, one coloured, consisting of 36 maps, another uncoloured, without Petty's portrait and the first five maps differing from those in the former—viz., "A Generall Mapp of Ireland, Leinster, Munster, Ulster, Connought, all published by W. Berry and containing in addition a New Map of Ireland by R. Lea and H. Moll." The other Maps were those of Irish Counties, Louth and Dublin being combined. A copy is in

Mr. Balfour's Library at Townley Hall. Copies originally issued at 50/- in quires, sold at auctions, as recorded in Bohn's *Lowndes' Bibliographers Manual*, for £8 8s., £9, £7 10s., and 69s.

A duodecimo undated corrected and amended version of this "Engraven and published by Francis Lamb" was brought out in London under the title "A Geographical Description of the Kingdom of Ireland." This rare little volume contains 32 county maps, 4 provincial, and 1 general, "to which is added a map of Great Britain and Ireland, together with an Index of the whole."

Before the era of railways, and when printing was rare, there existed a numerous class of publications known as Road-books or Post-chaise Companions. Though not entitled to be described as Maps they showed local topography usefully and were usually engraved from copper plates. A bibliographical account of these, including many Irish items, appeared in the last annual volume published by the Society of Antiquaries of Scotland last year. A considerable collection is in the Library of Mrs. Fortescue, at Stephenstown, Dundalk.

But my concern now is only with Maps of the County Louth between the Down and the Ordnance. The earliest of these is "A Topographical MAP of the COUNTY OF LOUTH, By Mattw. Wren, 1766," which was "Printed and Sold by Andw. Dury in Duke's Court, near St. Martin's Church, LONDON." I possess a coloured copy mounted on linen, which was given to me by Bishop Reeves, who knew of no other copy, and the only other one I know of is in the Library of the Royal Irish Academy and is unmounted and uncoloured in 4 sheets about 20 in. wide and 24 high. There is no mention of this map in Beaufort's *Memoir*, 1792. So as this map is extremely rare I add a few particulars. A note at top summarizes the contents of the County, and says:—"The Baroneys are taken from Sir Wm. Petty's Surveys." In my copy these are thus coloured:—Ardee and Louth, as one, pink; Ferrard, green; between Dundalk (undivided) and 'The Liberty of Drogheda,' both yellow. Scales of English and Irish miles are given and show that the map is at the scale of two inches to the Irish mile. At the bottom corner are shown, besides an elegantly dressed surveyor rolling his wheel, the Boyne with the Obelisk (not long erected) and a mansion with a portico of 4 pillars beside a square tower with a straight wide avenue, bordered by trees, leading down to the river. Could this be intended for Oriel Temple, or is it merely fanciful? Above it is a dedication "To the Noblemen, Knights of the Shire and Gentlemen of the County of Louth." The references include (so-called) "Danish" Mounts and Forts. B.G. in square 3 = Bleach Green. "Mira" Castle represents what is now known as Moiry. Kilsaran burial ground is shown, but not the church. Mountains are strongly defined and elevations of some houses and churches shown—Mellifont very curiously. The County boundaries to the west are rather indefinite.

Eleven years later another Map of the County of Louth was produced by private enterprise in London. It was surveyed by George Taylor and Andrew Skinner and engraved by G. Terry, No. 54 Paternoster Row, Cheapside, MDCCLXXVII, and inscribed "with gratitude and respect to John Foster, Esquire, Knight of the Shire for the County." In the margin at foot (usually cut off in mounting) it is said to be "Published as the Act directs, 28th Sept., 1778. Sold by Mrs. Dury, Duke's Court, St. Martin's Lane; And by W. Wilson, No. 6 Dame Street, Dublin." Like its predecessor the Map of M. Wren, it is engraved on 4 sheets 22½ ins. wide and 28½ high, making a map 40 by 52 in. within the engraved lines. The scale and general plan are the same as Wren's, but, unlike his, the County is shown due North and South. In the S.E. corner is given a table of Distances in Irish miles and furlongs from Dundalk (15), Dunleer (5), Drogheda (5), Ardee (2) and Collon (1). This map is so well known that more elaborate description is unnecessary, but it may be worth noting that the chief demesnes shown are "Oriel, The Ld. Chief Baron

Foster's," those of the Earls of Clanbrassil and Clermont, and Glidemouth Castle (Dillons), which laet, now unknown, with a straight planted avenue leading to the sea near Annagassan (then houseless) is shown in Salterstown parish, described as part of the Lordship of Mellifont. The Parish of Marlstown and church in ruins are shown and Marly, but not Rokeby. The Mrs Dury who sold this map was probably widow of Andrew Dury who not only sold but printed Wren's Map of the County in 1766.

The great Topographical Dictionary of the three Kingdoms by Samuel Lewis was commenced by the publication in London in 1831-3 of 4 volumes for England and in the latter year followed 2 volumes for Wales. Four years later 2 for Ireland were published (with which we are chiefly concerned), and nine years later the work was completed by the publication of 2 more volumes for Scotland. These 10 volumes, published by S. Lewis & Co., 87 Aldersgate Street, in the course of those 15 years were issued in two sizes, 4to and royal 4to. The price in guineas was for the former size two each (£21), and for the latter $\frac{1}{2}$ or more extra (£26 5s. *od.*). Strange to say the Irish volumes have no mention of the Atlas in the preface, but an advertisement at the end of vol. 2 says the Irish one was extra 3 guineas, or to subscribers to the Dictionary 2 guineas, and $\frac{1}{2}$ more if coloured. So the cheapest issue for Ireland cost £6 6s. It now sells for about twice as many shillings. This falling off is not entirely attributable to its being out of date (for it is still a valuable work of reference) but to the enormous number of persons who subscribed for copies. The list of subscribers printed in volume I is a notable one. It is headed by 8 Sovereigns and gives names and addresses which I count as 9,840. So the cheaper issue of the Irish portion alone should have produced no less than the enormous sum of £72,492. The delay in issue and other reasons caused countless law suits. The Atlas is all engraved on steel plates by I. Power, Pentonville, London. Drawn by R. Creighton from the Ordnance and other Surveys. It consists of a large folding map of Ireland followed in alphabetical order by those of the 32 counties, done to different scales to fit into 4to pages. This was published separately 27th September, 1837. The Ordnance Survey was only in its infancy, so this reference is interesting. As to the work of Lewis—see *The Dublin University Magazine*, xii., 226-'32.

Of course Lewis's Maps and the several others after the Down Survey were simply private undertakings, so as it became of importance to provide Maps constructed from official sources, the Government in office at the time of Lewis's publications—perhaps at his suggestion—decided to embark on a survey of a comprehensive scale, and the work was entrusted to the Royal Engineers, who still carry on the revisions and have a local habitation at Mountjoy Barracks in the Phoenix Park, where all the records were stored and some still are.

Captain Larcom, R.E., afterwards well known as the Under Secretary to the Lord Lieutenant, and who was later created a Baronet, was placed in charge of the work which he supervised with great efficiency. It was necessary not only to carry out the regular surveying work but to ascertain the most correct forms of the local names and to determine the boundaries, which were often doubtful. For this purpose a large staff of itinerant Irish-speaking investigators was employed. Some working at headquarters took extracts from Annals which now fill many volumes for the several counties labelled "Antiquities"—these are place-name references from the various published volumes of Annals of the Four Masters, &c. Others travelled through the different counties noting place-names, &c., &c., which they embodied in Letters sent to Captain Larcom, and now bound in many volumes. After being long practically inaccessible the Government had these arranged according to counties and indexed in MS. and presented to the Royal Irish Academy. We begin in this number the first instalment of the Letters relating to County Louth from a copy procured by Major General Stubbs. Besides these Antiquities and Letters

there was a large series of field note-books with particulars of names, boundaries, owners and often rents paid. These were considered confidential and were not issued, but I have a copy for Co. Louth.

The County Louth investigation was entrusted to T. O'Keeffe and T. O'Connor, except the Carlingford portion, which was made by the eminent Irish scholar John O'Donovan, apparently because of the two O.'s, as he calls them, having gone "on a spree." The letters are very uneven in character, and embody a good deal of gossip derived from local wiseacres. The names of places were determined mainly from these with scant reference to printed authorities. As a rule the best forms were arrived at, but some unfortunate mistakes were made. These would be too numerous to mention and would entail controversy, but I am tempted to refer to the name assigned to the village my post comes from. In reliance on an ill-founded tradition that it had belonged to Lord Mansfield (Lord Chancellor of England, but deprived of office) it was entered as Mansfieldstown: the fact being that the name was derived from the De Mandevilles, as to whom see Rev. J. B. Leslie's *History of Kilsaran*. The name still lingers in Dundalk and supplies a second title to the Duke of Manchester. The Surveyors of the Down Survey, perhaps enjoying the joke, entered it in three lines as Man—Devil's—Town! Another apparent joke of theirs, but this time based on error, was entering Mapastown. as Mappers-Town, perhaps to magnify their own office. But the name was probably derived from De Maupas, who figured in Louth history in connection with Bruce's invasion.

So far as I know only two other sets of the Survey Letters have as yet been printed, namely those for the County Down, which were issued in the *Journal of the Irish Librarians*, where they are practically unknown, and those of County Westmeath, published by the patriotic enterprise of Mr. Thomas Shaw, J.P., Mullingar.

NOTE BY THE EDITORS.

The transcript of the original in the R.I.A. Library, Dublin, from which these County Louth Letters have been printed was made by a lady employed by the late Major-General F. W. Stubbs, R.A. The dates and addresses of the letters are omitted as they appear in the Index prefixed. The lists of parish families, omitted from the transcripts, will be inserted. The General gave this copy to Mr. Garstin with his collection of manuscripts relating to the County, and they are all now at Braganstown.

The footnotes are O'Keeffe and O'Connor's, except where F.W.S. is appended to mark the annotations of Major General Stubbs.

Notes in square brackets are added by the Editor of the JOURNAL.

In this following transcript the order in which some of the earlier letters were written has been departed from. As will be seen from the table of contents prefixed the first letter treated of Monasterboice Parish, the second of Ballymakenny and St. Peter's, Drogheda, and the third of St. Mary's. We have thought it better to arrange the letters according to locality, and have thus begun with St. Mary's Parish, Drogheda, the most southern part of the County, and thence advanced northwards—St. Peter's, Drogheda, Ballymakenny, Bewly, and so on. It may be worth observing that though Drogheda at the time was a county of a town in itself, and so remained until merged in the County of Louth by the Local Government Act of 1898, it is not treated in these letters as a separate entity.

Though these letters included so much shallow verbose theorising among the useful information they collected, the investigators, Messrs. O'Keeffe and O'Connor, seem to have pursued their inquiries industriously. The whole of the County was visited, explored, and reported upon as is seen, within ten weeks, the first letter having been written from Drogheda on 19th December, 1835. This was followed up by two letters each week, as they moved northwards through the county, till the last concluding one sent by O'Donovan from Carlingford, on 24th of February, 1836.

It will doubtless be thought that much of the matter here printed is unworthy of reproduction for its petty prolixity, and that it all needs annotation. But the reader is given the letters for what they are worth, and as the varying value of their information and suggestions are so obvious, it is believed that it would be more satisfactory to readers to have the full text: tedious and silly as so much of these first letters is.

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ST. MARY'S, DROGHEDA.

We commence first by describing the boundary of the County of the city of Drogheda, or, in other words, of the Liberties¹ of Drogheda, as it is given to us by Joseph Kearns,² Surveyor for the Corporation of Drogheda. We first got the boundary defined for us by him, and then according as we proceeded with getting the names of the T.L. in the adjacent parishes, we enquired how far the Liberties extended, and by what townlands in each parish they were bounded, until by going the whole circuit, we proved the boundary given by Kearns to be the correct one. No one man in the county could tell us the boundary, except of a short extent, with which he happened to be acquainted. We made use of the instructions of Kearns merely as a clue to question several as occasion offered, and we find that the boundary as given by him concurs accurately with that pointed out to us by several others, who from their residing in the townlands, which bound it, or contiguous to which its boundary lies, could be expected to be well acquainted with it. That part of the County of the City of Drogheda lying on the north of the river Boyne and adjoining the County of Louth is bounded on the west side of the town, at about the distance of 40 perches, from West Gate, by the lands of Mell, and Danerath (now Hill of Rath) in the Parish of Mellifont, for the space of about $2\frac{1}{2}$ miles—then the T.L. of Balgatheran in said Parish completes its western boundary. It is bounded on the north by the Parish of Monasterboice and Tullyoskar T.L. in the Parish of Ballymakenny, and by Philipstown Parish. On the east it is bounded by Cartown as far as Blackstaff Bridge in Dunrath T.L., Parish of S. P., 3 miles from Drogheda on the road leading from Bewly, and thence by that road for about 1 mile, it turns off towards the west for $\frac{1}{2}$ a mile, from that it extends the distance of 1 mile to the Boyne at Greenhill's Bridge, bounded by Newtownstalaban (in Mellifont Parish), the estate of Lord Moore of Mellifont. On the south side of the Boyne, adjoining the County of Meath, nearly opposite to Greenhill's Bridge, it is narrowed into a point extending about 40 perches, which lie on the north side of the hill, and from that it continues to extend southwards as far as the Balbrigan road (about 1 mile from Drogheda), which bounds it for the distance of 1 mile, the *Beabeg*³ T.L. (the estate of Henry Smith, brother of St. George of Drogheda⁴) and *Beamore*, which forms its uttermost southern boundary. On the west it is bounded by Plattan T.L. and by *Rathmullin* as far as the Boyne. The County of the City of Drogheda, on the north of the Boyne, adjoining County of Louth, contains the Parish of St. Peter and part of Ballymakenny Parish—viz., that part of Ballymakenny T.L. which is bounded on the north by Philipstown Parish, east by Baily Park, south by D'da. and west by Philipstown, and that portion which is bounded on the north, by Drumshallen and Termonfecken Phs., on the east by Cartown T.L., on the south by Carntown T.L., and on the W. by *Collarstown* T.L. and Drumshallen Parish, and Carntown T.L. in B'makenny Parish,—and on the south side adjoining Meath Co. it contains the Parish of S. Mary. It contains about 1,830 acres in toto, 500 of which lie on the south side of the Boyne—the people speaking of Drogheda as divided by the river Boyne, always say that the part of it on the south side of the river does not belong to the Co. of Louth, but to Meath, placing the part on the north of the river in the

¹ *Liberties* αὐτῆς ἀν' ὁμοίαν.

² The famous *Armstrong*, late of this town, is his nephew by his sister.

³ In County Meath.

⁴ In County Down.

County of Louth,—but when speaking of Drogheda comprehensively, they say that Drogheda, together with the liberties attached to it, is a County in itself, and look upon the County of Louth as altogether distinct from them both. Drogheda, situated on the river Boyne about 4 miles from the sea to the west, is commonly called *Ṯṛοιϰετ* (pron. dra-eth) the *a* like *a* in *blade*, literally signifying *Bridge*, or *Ṯṛοιϰετ ατα*, literally *Bridge of the ford*.

Ṯṛοιϰετ is the name most commonly used both by the inhabitants, who speak Irish, and by those who live in its immediate vicinity—but if they be asked the name of Drogheda in Irish—they answer *Ṯṛοιϰετ ατα*, which they thus explain,—saying *Ṯṛοιϰετ* signifies a *Bridge* and *ατ* (they never pronounce it *ατα* on this occasion) signifies a *ford*—the Bridge built within the town over the *Boyne* gave the town the name of *Ṯṛοιϰετ*, because it is supposed the first houses of it were built convenient to this Bridge, and the water of the Boyne flowing under the Bridge is called *ατ*—a *ford*, which is sometimes postfixed to *Ṯṛοιϰετ*, making the compound name *Ṯṛοιϰετ ατα*. Those who live at a far distance from it call it always by the last name. There are other ancient names of it still retained by some persons. Sarsfield,¹ whom we have mentioned on our former letters, says the ancient name of it was *Δε Ὀυνρυαριθε*, and Jones¹ says the ancient name of it was *Ὀυν Ὀυβρυαριθε*, and that of Dundalk was *Ὀυν Ὀεαλζαιν* pron. not *an* [sic]. Others say it was called *Treda* prior to it having got the denomination of *Drogheda*—if it was so-called, *Treda* seems to have been the first Anglicized name of it. *Droichet atha* (*Ṯṛοιϰετ ατα*) occurs in several places in the Annals of the Four Masters. . . .

In Acta Sanctorum, page 652, col. 1, we find it called Pontana “in Monasterio Mellifontensi (aut de Mellifont?) Juxta Pontanam.” And again in Triad Thau., page 309, col. 1, where the Four Mas: are quoted in support of the assertion, that a Synod was held in the year 1157—at the Monastery of Mellifont—it is thus said: “Also the Four Mas. agree every where concerning the same Synod,” writing thus under the same year—“A Synodal Convention by the clergy of Ireland, and some Kings and Princes *apud monasterium pontanense* (literally at the monastery of *Pontana*, signifying the town or city of the Bridge) “for so they call the monastery of Mellifont, because it is situated *near Pontanam*.”—Tr. Th. (as above) (by which is signified *Drogheda*) “to consecrate the Church of the same monastery, etc.” Pontana would be thus explained by grammarians according to their rules—they would call Pontana, a noun substantive—because it is the name of a place, and they would further urge that Pontana is not properly a noun-substantive, but what they call an adjective in the fem. gender having a substantive understood (viz., *civitas vel urbs*) with which it agrees in gender, number, and case, etc. We find that *urbs*, a Latin word, which signifies “a city.” Perhaps they who formed the name *Pontana* intended to have *civitas* understood to it—which originally signifies a *State*—sometimes the *freedom or privilege of a citizen*, seldom city; any one acquainted with application of words in the A.S. and Tr. Th. would be more inclined to think *civitas* was the word intended to be the associate of Pontana. The signification of Pontana is *of or belonging to a bridge*, formed from *pons*, which signifies a *Bridge*—Hibernice *Ṯṛοιϰετ*, let us now ask what is *of or belonging to the Bridge*? (the is used in this query to limit, or rather point out some particular Bridge, viz., *pons urbis aut civitatis*—the *bridge of the town or city*—from which *Pontana* is formed serving to describe the town or city thus—*urbs pontana aut civitas pontana*—Anglice—the town or city of the Bridge called now Anglice—*Drogheda*, Latine—*Pontana*, Hibernice *Ṯṛοιϰετ* or *Ṯṛοιϰετ ατα* (*Bridge* or *Bridge of the ford*, i.e., Town of, etc. So much for the name of Drogheda

¹ Are these names preserved in any document?

We proceed now to take notice of what vestiges remain of the objects for which the town from an early period is most notable, and first of its walls:

The Wall—commonly called *the Town Wall*, which formerly environed it, has almost disappeared. Some detached portions of it remain still in different parts of the town, where they serve to enclose partly—either a garden, or a yard attached to a house, or a churchyard, as may be seen at St. Mary's Church, to the south of the Boyne, where a portion of the town wall (so called) encloses the churchyard to the south side. The seven gates on this wall, said to be shut at the hour of 12 o'clock every night, according to custom, have all except Laurence's gate been destroyed as well as the wall—their names and situations are yet remembered—the four first mentioned here, are to the north of the Boyne, the other three to the south:—

{	1. West Gate—to the west of the Town.
	2. New gate—to the north.
	3. Sunday's gate—to the N.E.
	4. Laurence's gate ¹ „ „ E.
	5. Dublin gate „ „ E.
	6. Duleek gate „ „ S.
	7. John's gate „ „ W.

The principal streets are—

To the north of the Boyne.	{	West St.
		Laurence's St.
		Fair St.
		Shop St.
		Peter's St. ²
		Dyer St.
South of Boyne.	{	Stockwell Lane.
		James St.
		John's St.

To the north of the Town, near Sunday's gate, is the tower of a church called (Mary) Magdalen's Steeple. It is said to belong to a church dedicated to that Saint. There is no remains of the church except the tower, the lower part of which is somewhat injured, and near the summit of the south hill is a breach, which, the people say, was made by a cannon that Cromwell planted in a mount in the Parish of S. Mary to the south of the Boyne—this is since called Cromwell's Mount.

Old Abbey. Situated in Abbey Lane, W. of W. Linen Hall St., about 15 Irish perches to the north of the Boyne—is called by no other name than that of *Abbey—the Abbey—the old Abbey—an abbey—an orean abbey, etc*. Its whole length, from the eastern gable to a detached portion of a wall at the west end, said to belong to it, is about 60 yards—its breadth is about 8 yards—the highest part of the side walls is about 18 or 20 feet. They appear to have been repaired in some parts. the summit of the eastern gable and part of the northern side wall is demolished. On the gable to the west is a tower, partly demolished. The space within the walls being accessible by two large pointed arches in the gables, has the same appearance with the rest of the lane. The tower, is said by the people, to have been used as a belfry. There is no tradition among the people respecting the period at which

¹ Laurence gate is still in good preservation.

² *St. of the Pillars*. In this street there were pillars to which were fixed stocks (so called) where delinquents were yoked as a punishment. [Pillory street is the traditional earlier name].

this abbey was founded, nor is there anything relating to it now remembered, as far as we can find, for we have made all enquiries possible about it.

To the south of the Boyne, outside the suburbs of the Town, is the Protestant Church of St. Mary's Parish. The south side of the churchyard is enclosed by a part of the old *Town Wall*, as we have said on a former occasion. Within it to the south of the new church are old walls—said to belong to the old Protestant Church, or at least, it is said, it was used as a Protestant Church, but that the walls were originally belonging to the old Chapel, which was also called Mary's Church—*Ṭεαμπυλλ Μυριε*—from which the Parish derived its name. The gable to the south is still perfect and has a chimney or some passage admitting light downwards, which circumstance occasioned us to think it was but a vestry—(so now called) belonging either to the old Protestant Church, or to the original Chapel or Church of S. Mary—this is also said by many others. The side walls retain their original height, about 12 or 13 feet, but not their length. The gable to the north is totally demolished. The whole length, as it stood first, as well as we can guess, is about 21 feet, and breadth about 12 feet. There are within the burial ground no inscriptions or epitaphs earlier than the middle of the eighteenth century.

Cromwell's Mount. *Μότα Ἰρσωνίλ*, in the townland of Bryanstown—*Ḅατε Ḫρίαιλ*—to the south of the Boyne, within a few perches to the rear of where the *Town Wall* is said to have been, is levelled almost with the ground and under cultivation as well as the field in which it is. This is the mote from which Cromwell made the breach on (Mary) Magdalen's Steeple.

The Boyne—now called *Δη Ḫόιν* or *ΔḄαιλ νὰ Ḫόινε*; pron. ó-uín ó-uinn—is remembered by some to have been formerly called *ἸνḄεαρ Ḫολπα*—a name which is derived from the King of Spain's son, who was called *Colpa*, having been killed and thrown in a wicker hamper into it. Colpa was taken up and interred in the churchyard of Colpe (pron. Cope) Ph. in the County of Meath—which church having taken its name from Colpa's grave being there, gave name to the Parish likewise. This Parish is partly the boundary of the Parish of St. Mary to the south. The church is about a mile and $\frac{3}{4}$ from Drogheda; a rude stone bearing no sign of the hero who lay under it was placed over Colpa's grave. About 40 years ago a man surnamed Divens, a native of the Parish, who was a stonemason by trade and a *handy* man, summoning all the skill he was possessed of, cut on it the coat of arms of his country (Spain), which in some measure rescues him from being totally concealed under the impenetrable veil of oblivion. . . .

. . . We wish to remark about the name of Mellifont. The people always call it *Μυριντεαίλ* (*Μυριντείλ*) *μορ νὰ μ-βραḄάρ* (pron. bra-ar); they know nothing about the signification of Mellifont. There is a townland called the lands of *Mell*, the estate of the Moores of Mellifont, which is shewn in the beginning of this letter to be partly the boundary of the Co. of the T. of Drogheda to the west (as far as the Boyne), this is called by the people *Ḅεἰττε*, and they say *Ḅεἰττε* is a man's surname or a family name, who formerly possessed this land. They say *Seon Ḅεἰττε* (John Bell) and *πατραιε Ḅεἰττε* (Patrick Bell), and when they omit the Christian name they say *ḄεἰττεαςḄ*, or *Δη ḄεἰττεαςḄ*. They say *ταλαμ*, or *παἱρε-πατραιε* no *Seon Ḅεἰττε*—the land or field of Patrick, or of John Bell, etc.¹ This name is considerably prevalent as a family certainly in the Co. of Louth. One would be inclined to think this was first called *ταλαμ Ḅεἰττε*, or most probably *ταλαμ* or *Ḅατε μβεἰττε* or *νὰ μβεἰττεḄ*, or *μ-βεἰττεαςḄ* = the land or the townland of the family name) then by omitting the words *ταλαμ* (land), or *βατε* (a town)—(a frequent custom)—the *μ* brought in to eclipse the *β* (or “to mortify it”) was still retained,

¹ We give these examples merely to show how they apply the words on such occasions.

which accounts in our opinion for the name *Mell* (mell sounds sweeter ; it signifies *honey* in L. G. and in I., whereas *mell* in E. signifies a *noisy thing* and in F. also ?). Is there any analogy between this and *Mell* in Mellifont ? We put this query in order that we have sent us anything that may be calculated to aid in accounting for the name of Mellifont before we go there. We hope Mr. O'Donovan will consider this, and also, if by the Monastery of *Droichet atha*, in the Four Masters, Mellifont be always signified. We think the first thing that gave origin to the name *muicín*—more probably *m-buicín*—was prefixing *mo*, *my mine*—to *buicín*, which occurs several times in the names of Saints—*mo-buicín* for *mo* (mine) and *buicín*—a Saint's name—it would be *mo-buicín* (my Boyne), contracted afterwards into *mbuicín*, the *m*- “mortifying” the *b*, which name alone is now known among the people. This may account for the name *mbuicín* with more probability than what is said in the former letters.

Obiter could Ballymakenny be Maigh-da-chainneach mentioned in the annals under the year 1041 ? We send the name book of Ballykenny, Philipstown, Saint Mary's and St. Peter's Phs to be submitted to Mr. O'Donovan's decision. The names of the Tl's anglicised by us are followed with the letters O'K, O'C.

Your obedient servants, P. O'Keeffe, T. O'Conor.

Thos. A. Larcom, Esq.

Several other parishes are finished, but being in the same book with others which are out, we could not send them.

ST. PETER'S, DROGHEDA.

We have the authority of Messrs. Patrick Reed, of Carntown, Parish of Ballymakenny ; Patrick Jones of Tullyosgar, Parish of B. M'kenney ; Patrick Smith of Killineer, Parish of St. Peter ; and Patrick Moore, living at Sunday's Gate, Drogheda, Ph. of St. P., for the names of the T.L. in that Parish (St. Peter's). The two former mentioned are as well acquainted with names of T.L. in the Parish of St. Peter as with those in Ballymakenny Ph., because they live at the boundary between both Parishes.

St. Peter's Parish—*ῥαριαρτε ἑαμπυλλ ῥεαθαίρ* ; they don't say *ἑαμπυλλ*, etc. Some say *ἑαμπυλλ ῥεαθαίρ*—not prefixing *ῥαριαρτε*. Killineer—*κίλλιν Δοθαίρ* (pron. *cilleen ae-ir*, Killan a-ir ; the *ll* liquid, the *a* like *a* in blade, and the *ir* liquid, like Gen. *ῥίρ*, of a man), a townland in the Parish of St. Peter, in which there is an old churchyard where very few families are accustomed now to bury, except the Moores of Killineer and their co-relatives (relations). We made every enquiry possible about the founder of the *cilleen* (little chapel or church), but there is nothing known about him. We went to an old man named William Smith (*uilliam ua ḡoban*, not *ain*) of the T.-land of Killineer, the above-mentioned Patrick Smith's father. He is more than 100 years of age, is confined to his bed those many years, is deaf, does not answer the questions put to him for about 15 minutes after he is asked. We requested of a woman who was in the house to ask him if he ever heard who was the founder of *Killineer Church* ; he said he never heard his name, but he says it was *there* (in Killineer)¹ the Chapel (Church) was first in the Parish of St. Peter, and gave us the name as mentioned before—that afterwards he does not remember the time it was deserted (or, as he says, removed into Drogheda), and the Church of St. Peter (*ἑαμπυλλ ῥεαθαίρ*) was built in its stead, from which the Parish of St. Peter took its denomination.

We could not find any one who could tell us the signification of *Δοθαίρ* ; they know the signification of *κίλλιν* thus far. They call it a *churchyard*. From their

¹ It was there the old chapel stood.

pronunciation one would incline to think it might be *Ḳṫṫ ḁṇ ḁṵṵḁṛṛḁ* (Church of the Pastor) ; but they join the *ḁṇ* so quickly to *Ḳṫṫ* that one must think it is a terminational part of that word, and they give the *ḁ* a distinct sound in *ḁṇ*, not so long as in *ḁṇ water*, and not with such force on the *n* as in the article *ḁṇ-the* ; certainly according to their pronunciation the termination could not be *in*, for the *ḁ* is distinctly sounded in that manner which we described as well as we could. They do not pronounce the terminating *e* in the word *ḁṵṵḁṛṛḁ*—they exactly say *Ḳṫṫḁṇ ḁḁ-ṛṛ* joining the *ḁṇ* immediately to *Ḳṫṫ*,—it is called a small church by everyone, whether they signify the churchyard or the chapel that was in it by the term *small church*. The whole extent of the burial ground does not exceed one rood, part of which on the east side was appropriated to Quakers, who did not wish, even when dead, to mix with those that when alive were of a different persuasion from themselves. The people do not remember that a Protestant Church was ever built on the ground—the fact is that there was not, because it is said that the chapel *there* was deserted when *ṫḁḁṃṫṫṫ ṫḁḁṵḁṛṛ* was built in the Town of Drogheda. It may be that the words *small church* first took their origin among those who saw the walls of the chapel built on that ground, and are as yet preserved among the people, because it does not seem that people use *these words* as the signs of their own idea of the churchyard as it is at present. Now whether *Ḳṫṫḁṇ* be their pronunciation of *small church*, a thing which requires more acquaintance with the general accentuation of the people of this part of the country than we have had as yet, or whether it be *Ḳṫṫ* and the article *ḁṇ* or not, one thing makes it possible, that by the word *ḁṵṵḁṛṛḁ* (a shepherd-pastor) is signified St. Peter, because it is said, as old William Smith told us, that this was the first church in the Parish, now called the Parish of St. Peter, and it might be that it was dedicated to (or at least denominated from) that Saint, under the name of *ḁṵṵḁṛṛḁ*, a *shepherd pastor*, because he is acknowledged to have been the Pastor of the universal Catholic Church next after Christ. And when it was deserted (or as he says, removed into Drogheda), then, probably, in consequence of a more magnificent chapel being built there, it was called *ṫḁḁṃṫṫ*, and it was dedicated to (or denominated from) the same Saint—not under the name of *ḁṵṵḁṛṛḁ*, but of *ṫḁḁṵḁṛṛ*, thus *ṫḁḁṃṫṫ ṫḁḁṵḁṛṛ*. *ṫḁḁṵḁṛṛ*, by which name the Parish of St. Peter is now called in the Irish language, as mentioned above.

Now, all comes to this point—Killineer, as tradition says, was the first church in the Parish of St. Peter—the question then may be put, why is the present church denominated the church of Saint Peter, from which the Parish is also named? The answer must certainly be, because it was dedicated to St. Peter, hence its denomination. If the question be put again—was it originally dedicated to that Saint? Without following the example of some other church which had been dedicated to him, it might be answered, that some church, wheresoever it may have been, by its being dedicated to St. Peter, set the example first ; but we cannot suppose that this church of St. Peter's, from which the Parish takes its denomination, was the first that set that example, because it is improbable that no churches were dedicated to that Saint during so long a space of time from the first ages of Christianity until the present church was built in Drogheda. After the example of what church then might it have been dedicated? Of what other church could it be supposed than of that which was the only church, and the original one in the same Parish—viz., Killineer, which William Smith, aged 100 years, remembers to hear was deserted (or in his words, was removed) (*memoria patrum ṫḁḁṃṫṫ ṫḁḁṵḁṛṛ*) into Drogheda, and in its stead the church from which the Parish takes its denomination was erected and dedicated to St. Peter—as appears from the present Irish name *ṫḁḁṃṫṫ ṫḁḁṵḁṛṛ*. That it was a custom to pull down, or at least desert old churches, and build others on new sites, and often very convenient to the old ones, needs no other proof than to take a tour through the different

countries and there see the many ruins of old churches, etc., which the people who are in their vicinity will point out to have been deserted many years ago, and new ones erected in their stead within the same diocese, parish, or within a few townlands of the former, and they will point them out thus, saying: "There are the old walls of the former church in this parish, etc." or, "That is the churchyard where the former church of this parish or of such a parish was before the new one was built, which is in such a place, etc." And moreover the ruins of churches, monasteries, etc., are for the most part contiguous to villages, of the origin of which they themselves were first the cause, as is well known; and when the old church is deserted the new one is built generally in the adjacent village, but then the modern church is to serve for the same purpose as the former one, and it follows that its dedication is made to the same saint, to whom the former had been dedicated. If then the modern churches are dedicated to the same saints—each to the saint to whom the former church, instead of which the modern one was built, had been dedicated, it follows with every probability that the Parish Church of St. Peter (Τεαμπυλλ ρεαδοιρ) is dedicated to the same Saint, to whom *Killineer* had been dedicated, which, as is said before, tradition states, to have been the former church in the Parish before the modern one (St. Peter's Church) was built; but it is evident both from the testimony of people and even from its name (Τεαμπυλλ ρεαδοιρ) that the modern one is dedicated to St. Peter. If therefore, the modern church be dedicated to St. Peter, it follows that the former one also was dedicated to this Saint. Wherefore, whether in *Κιλλεαν Δοδαίρε*, the exact accentuation of which is shown above, which is the only clue to the signification—for there is no tradition whatever connected with it to disclose the veil of obscurity which overhangs it, except the few remarks hitherto adduced, whether (we repeat) the word *Κιλλεαν* be one word and signify a small church, or whether it be *Κιλλ*, and the article *αν of the*, or whether it be really *Κιλλιν* (corruptly pron. *Κιλλεαν*) or not, it is evident from what has been premised, that by the word *Δοδαίρε* (shepherd Pastor) is signified Peter. Therefore, *Κιλλιν* or *Κιλλεαν*, or *Κιλλ αν Δοδαίρε* (*Killan-ā-ir* pron.) signifies *the little church of*, or *the church of the Pastor*, signifying St. Peter. It may therefore be concluded, that the name was changed *merely* in letters and sound (pronunciation) and not in signification, and that therefore, the term *Κιλλ-κιλλεαν* [sic] (a little church), or *Κιλλ αν* (*church of the, etc.*) was changed into *Τεαμπυλλ* (a Scriptural name for a church), sometimes signifying *Temple*, as *Τεαμπυλλ ιερουσαλαιμ*—the Temple of Jerusalem—and what was more splendid according to what is said of it—a name more suitable, because the modern church is said to exceed the former, if not in every respect, certainly in extent, and the term *Δοδαίρε* (Pastor) in consequence of the initial change, which might not, perhaps, sound so gracefully, or for a greater distinction of the dedication was changed into *ρεαδοιρ*, and the name made up *Τεαμπυλλ ρεαδοιρ*—Church of Peter, from which the Parish is named, as is said before, and therefore *Κιλλεαν Δοδαίρε* and *Τεαμπυλλ ρεαδοιρ* have the same signification and both were dedicated to S. Peter.¹ We fear we have trespassed too much on your patience in dwelling so long on this seemingly trifling name, but we are so curious in our attempt to discover the signification of names *imposed* on churches when newly built, but disappearing in the same proportion as their walls are decreased, until at last (*nomen cum re extinctum sit* = the name and the object disappear). Perhaps there is too much scrupulosity used with regard to some things, if so, we hope it will be made known to us, in order that we may chasten our enquiries and divest them of superfluities.

Carntown, the name of a townland in Ballymakenny Ph., said by every person

¹ The repetitions occurring here cannot be avoided, as the contrast between the modern and old churches requires the greatest distinction.

of whom we enquired to be a name corrupted from the Irish name *Carnarcon*, *Carnarcon*—the termination *town* in every other name they call *baite*, and prefix it in the Irish name; but they deny *town* in this name to signify *baite*—they do not know or say what the signification of it is, but they say it was so called since the beginning of time—aye 300, 500 years ago—never was called by any other name. This is the pronunciation given by Jones, Reed, Smith, and Moore, etc.

Carntown. A Townland in the Parish of St. Peter, joining on the west Carntown in Ballymakenny Ph., which is mentioned above. They pronounce the Irish name of it like Carntown in Ballymakenny; but Reed says: the name in Irish was formerly *Sgáinleic*; pron. the *ll* very liquid, so much so that one *l* would by no means represent the sound.

There was a fort in this townland, which they called *rae*; it was destroyed by a man surnamed *Madden*, *O Naíobén, Naíobéneac*. Shortly afterwards a neighbouring man saw four men with a coffin coming down from the *rae*, and burying it in a river which runs at some distance from it. Armies were often seen there going on a nightly expedition (knightly expedition—they were all knights on the batter).¹ There was a pool of water in this townland called *pot na hínre*, from a man named *ínre*, who went out one night to dig a pit in which he might hide his money. He concealed it some place, but was unfortunately seen by some covetous villain, who carried it off between that and morning. When poor *ínre* returned he could not find it, and because he could not he drowned himself in that pool—hence called *pot on-ínre* (Polhinsh); pron. . . .

Liscurry. A townland in the Parish of St. Peter, named from *lior*, which they also call a *fort* or *moat*, and *cupraic*; gen. of *cuprac*—bog. The bog is in the townland still, but the *lior*—Fort—is destroyed, *notwithstanding* it is remembered by the people to have been in the *townland*.

Listoke—*lior oubáige*; pron. *lior oo-aige* (*lios do-aige*). The *fort* in this townland was likewise pulled down, *notwithstanding* it is remembered to have been there. They do not understand *oubáige*, unless it be signified thereby—the place, or *lands*—about the rising ground on which, as they say, the moat stood—which is a low marshy ground. There is a place bearing the same name (*oubáig*) in the townland (or as the people say, distinct from it) of *Greaghdrumit* in the Parish of Carrickmacross, barony of Farney, and Co. of Monaghan. It is almost of the same quality with the place mentioned here, and has the same appearance; the exact pronunciation is given.

Money more. A townland in the Parish of St. Peter, formerly called *baite an loeáin* (town of the small lake). There is a tradition that it was thus named, because, before Noah's flood, a *town* or village (*baite*) is said to have been swallowed by an *earthquake*. There was a very large bog in it, part of which remains still (the rest is under cultivation) from which it took the name of *monaig moir* (pron. by the people *Manymore*). In many instances it is very hard to learn from their pronunciation of some names what the signification is; it is almost impossible to learn it from the mere pron., except by learning the quality of the places, their situations, their features, what objects are in them, were in them, or contiguous to them, from which they derived such names, and that is our principal reason for explaining, as much as we can learn by tradition from the people, the names of those townlands, places, etc., which still retain the name, notwithstanding the objects from which they have been named, have disappeared. The people here are inclined to change o-u- almost on every occasion into *a*; they say *manaig* (pron. many) for *mónaig*; they pronounce alike *rrae* (a meadow), *rruic* (a stream); gen.

¹ Yellowbatter is near this.

ῥροτα, ῥατ (fort), leaving out the initial ῥ- as well as changing u- and o- into a, which will be fully shown, when we come to speak of *Townrath* (T.L.); they say also that ῥατ¹ is a *fort*, and most commonly they pronounce -τ- like *th* in English, and the a- dwelling on it double the time of a in any other word—thus ῥάτ (rááth; pron. *th* fully); they say Rath (pron. as before) is a man's name or surname, but can tell no more about it (they likewise call meadow or level ground running along a river ῥατ (short), leaving out the initial ῥ- (the word is -ῥρατ), making no distinction in the pronunciation between ῥρατ, a stream; gen. ῥροτα, ῥρατ, a meadow, and ῥατ,² a fort, except that they pronounce ῥατ (sometimes rááth as is shown before) *th* like *th* in with).

Townrath (Ῥουνρατα); pron. Ῥουν ῥατ by some,—by Reed and Jones Ῥουν ῥάτ, long as above; and by Smith Ῥουν ῥατ; pron. *th* thus *rááth*—a townland in St. Peter's Parish, joining Carntown (just now spoken of) on the north. It is almost impossible to arrive at the true signification of this name. Reed says that by Ῥουν is signified “a low valley environed by rising ground.” Jones and others say it signifies a *dwelling*, a *grave*, etc., or any enclosed place, and derive it from Ῥουν, shut up; imp. of Ῥουναμ. *I shut up*; because Jones says—if a man be shut up in his grave—oun e—*shut him up*, there is no more about him, he lies there—Ῥουντα—*shut up*—this is the local meaning of Ῥουν in this country. Reed thinks Ῥουν in this name signifies the valley or low ground in that townland, and the latter part called ῥατα; pron. ῥάτ signifies either the ῥρατ (by him called ῥατ—short—exclusively of Ῥουν³), the meadow or low ground through which a little river runs under *Blackstaff* Bridge (in the same townland), formerly called Δε αν μαροε ρουβ (ford of the black stick); but since the bridge was built it is called Ῥροικετ αν μαροε ρουβ (Bridge of the black stick), or it might be that it took its name from the stream, ῥρατ; gen. ῥροτα; pron. ῥατ). Some say a man named Raath (*th* pron.) lived there, from whom it might have been named; but none of the family of that name can be pointed out at present in this part. The people say there were some families of that name in the country, but we cannot as yet find where any of them lives now. If the first of these names be correct, the orthography would be Ῥουν ῥατα (dwelling of the fortress), the second would be Ῥουν ῥρατα (dwelling of the flat or low ground), the third Ῥουν ῥροτα (dwelling of the stream or river); and if it be the name of a man, which yet requires to be examined, it would be Ῥουν Ραατ (query the orthography) *dwelling of Raath*—all pronounced the same way—except the first Ρατα (of the fort), and last Rááth, which are pronounced the same, to this pron. both significations are ascribed.

Now, tradition says a man named Rááth lived in this townland, which name the people think is the terminational part of *Townrath* (Ῥουνρατα). Now perhaps this is a sufficient proof, that some notable man lived *there* whose dwelling-place (or castle) was called Ῥουν. If this be sufficient evidence, we have a Ῥουν, *dwelling* (castle) established there, from which the initial part of the name of the townland is formed. Let us now search for the *Post fix* ῥατα. We have said before that tradition says there was a fort (called ῥατ⁴ and *no other name* by Reed, Jones, Smith, and some others of whom we enquired)⁵ in Carntown, which ῥατ, as stated above, was destroyed by *Madden*. *Carntown*, in St. Peter's Ph., as is said above, is the boundary of Townrath on the north. Further, a Ῥουν (dwelling) is said to have

¹ This pron. is confined to the word ῥατ alone.

² They do not pron. a in ῥρατ, *meadow*, so long altogether as in ῥάτ, a *fort*.

³ When he pron. ῥρατ by itself he pron. it short, and when Ῥουν is prefixed it is long.

⁴ They say it was a Ρατ and not a Ῥορ.

⁵ The question was put twice.

been in the latter, but in what part we could not learn, a *ῥατ*, *fort* or *fortress* in the former, but where we could not learn. These things being premised, it is possible that the name might be compounded of both—thus *ῥουῖνρατ* (*dwelling of the fortress*). Mr. O Donovan will please to decide this—all mediums which lead to the attaining the true orthography are laid down here as well as we can learn. There is one thing, the people cannot be much relied on in explaining any name, except the true signification be elicited from them either by the pronunciation, which is sometimes no easy task, or from some old story connected with it, which very often opens a wide road to the true signification of names, because they explain every name according to the stock of words they are possessed of, significant of the features which the object or place, which is called by such or such a name presents before their eyes.

Let it not be once conjectured that *town* in this name signifies *τόν* (bottom), for the pron., which is *ῥουν* (*ο*—not *τ*) excludes totally all pretensions to such a signification.

The Twenties. A townland in the Parish of St. Peter. We can find no Irish name for it. Many persons told us they heard it called by an Irish name, but they could not remember it. Jones says it is neither *Forties* nor *Fifties*, but *Twenties*—in Irish *na twenties*.

Barnatten—*Βαρνν Διτνε* (Gap of the furze). Jones: *Βεαρν na naτνε*; Smith, a small place in the townland of Killineer; takes this name from having a gap or breach in it stopped up with furze. In it is a well called *Ῥοβάρ δ' τ-ῥοτάρ* (lit. the well of light), but commonly called Holy Well. The well is said to have been first in the townland of *Βαίτε υι ξαοῖραν* (*Belgatheran*) in the Parish of *Mellifont*, or *Μυιουῖτῖρ μοῖρ na mῑρατάρ* (as they say in the Ph. of *Tullyalluinn*). Butchers who inhabited that T.L. washed in it the *viscera* of some animals which they killed (knocked down), in consequence of which pollution, the well, accompanied with a great number of candles, showing much light, was seen by all the neighbours removing from its place to *Barnatten*, where it now is to be seen. Old William Smith (of the 100 years) told us it was called *St. Finan's Well*, and says the story about it having removed is downright truth. Persons afflicted with sore eyes have benefitted much by making a station at it. Barnatten, where the well is, being in the *Townland of Killineer*, and the tradition that the well is called St. Finan's may perhaps suggest something about that Saint being connected with the church of Killineer. Is there any evidence of it?

We likewise got the question put to Smith about the founder of *Monasterboice*. He said it was *μυῖτῖν* (*mween*); that this is a corruption of *buτῖν* has been shown before. Reed said it was *Boetus*, but he found it in some book, for he said he never heard the Irish name of Boetus; he heard it always called *Μυιουῖτῖρ buτῖν* in Irish, and *Monasterboice* in English. He says *Monasterboice* was dedicated to St. Ambrose. His festival is held on the 7th of December^a next following St. Nicholas's, to whom, as is said before, the church of Ballymakenny was dedicated. We have not as yet ascertained whether the people are accustomed to assemble still at *Monasterboice* to hold what is called a *Patron*.¹

Wallace's Row. A small number of houses in the T.L. of Yellow Batter, built in the year 1819 by Wallace of Drogheda, in order to increase the number of his voters when he was canvassing for a seat in Parliament—hence called Wallace's Row; the people call it in Irish *Ῥοτ ἄν Ουῖνιῖς*.

[^a 7th December is the Feast Day of St. Buite.]

¹ Since writing this we got intelligence that a *Patron* is usually held in Newtown-Monasterboice on the 7th December, but the priests and police have almost put an end to it and to many others, because there is so much bad conduct shewn at such assemblies.

In this letter the terms church and chapel are synonymous throughout, except where Protestant Church is mentioned, and in one place where Peter is said to be the Pastor of the universal Church, signifying the Church of Rome. This remark, it is hoped, will prevent all ambiguity arising from these terms. . . .

Page 57:—We beg leave to remark that by the words—"The present Church of St. Peter" mentioned in our former letter in speaking of Killineer, is signified, not the present Protestant Church in St. Peter's Parish, but the old church (or chapel) of St. Peter, *Teampall Peadair*, from which the Parish took its name, and on the site of which the *new* Protestant Church stands. No vestiges of its ruin remain now.

IRISH NAMES OF THE SEVEN GATES AND PRINCIPAL STREETS OF DROGHEDA.

1. West gate,	ḡeata ḡraioe na ḡ-capall.	to the W. of the town.
2. New gate,	ḡeata ūr,	to the N.
3. Sunday's gate,	ḡeata mḡ an Doinnais,	to the N.E.
4. Laurence's gate, ¹	ḡeata San Lábair; pron. lōpar,	to the E.
5. Dublin gate,	ḡeata báite áta Cliaḡ,	to the E.
6. Duleek gate,	ḡeata Óaimlias; pron. Óúlice,	to the S
7. John's gate,	ḡeata ran Seóin,	to the W.

To the North of the Boyne.	West St.,	ḡraio na ḡ-capall.
	Laurence's St.,	ḡraio ran Lábair (not áir).
	Fair St.,	ḡraio an áonais.
	Shop St.,	ḡraio na reapaḡ (pron. áir).
	Peter's St., ²	ḡraio na b-ḡiolóipeḡ.
South of Boyne.	Dyer St.,	ḡraio na ūraio.
	Stockwell Lane,	ḡraio á ḡobair.
	James' St.,	ḡraio San Seum.
	John's St.,	ḡraio San Seoin.

BALLYMAKENNY.

. . . After we got the names of the T.L. in the Parish of St. Mary we went to Ballymakenny Church and to the T.L. of Carntown in that Parish, where there are the ruins of a Castle. We went to Mr. Patrick Reed, who, as the people say, lives in the Castle of Carntown, in the Parish of Ballymakenny. He does not now occupy (i.e., live within) the Castle, but did 4 years ago. Mr. Reed is a very intelligent man, and gave us a good deal of information respecting what we asked him.

Ballymakenny [*báite mic ínneair*] (pron. *báite mí cinnir*, nn as n) joining Carntown, takes its name, as he (Reed) thinks, from *báite*, which signifies a *town*, and *mic ínneair* (pron. *eeny*), and Anglicised in this part of the country *Heeny* (*ḡacraic mic ínneair*) (*Paudric Maceeny*, Patrick *Heeny*). There are several families of the name living in Ballymakenny. In other parts of Ireland this name is Anglicized *Kenny*. Mr. O'Donovan will be pleased to consider it this be correct; the pronunciation is accurately given.

³In this Townland is a Protestant Church built on the site of an old chapel, the ruined walls of which *Reed* and *Jones* and *several others* remember to have seen.

¹ Is still in good preservation.

² *Street of the pillars*. In this street there were pillars to which were fixed stocks (so called) where delinquents were yoked as a punishment—hence the Irish name.

³ From this T.L. the Parish takes its name

This Chapel is said to have been dedicated to Saint Nicholas of Lyra, as Reed says. Query if it be Saint Nicholas of Mira? His festival day is still remembered by the people—viz.,¹ the 6th of December. Query, is the 6th, &c., Nicholas of Mira's day in Butler's Lives, &c.; they know no more about it.

Carntown, in which the Castle stands, is named by Smith Dáite éairne ; pron. by Jones and Reed Dáite éairne . Reed says he heard the town was named from a man who lived at the cross-roads in or adjoining that Townland. In all the Irish names of men we find no name to correspond to the pronunciation of this. There are two names which might be mistaken for it— Cátharnac ; gen. Cátharnaig and Ceairnaig ; gen. Ceairnig ; but there is a wide difference between the pron. of those and that of the name in Dáite éairne —the exact pron.; but according to their accentuation here, it might as well be éairne —that is, in pronouncing, they do not distinguish the ϵ coming between the vowels.²

The name of this Townland (Carntown) can still be read on Christopher Chever's tombstone, which lies in the churchyard of Ballymakenny. The Castle in Carntown was built and occupied by Chever.³ The year in which it was built is not known, but the year in which he died is written on his tombstone; the inscription O'Keefe has taken down, both for the sake of knowing the orthography of the name of the townland at that early period and the year in which he died, for it suggests very nearly the year of the building of the Castle. Chever is said to have been a warm adherent of King James at the time of the battle of the Boyne, and always had an enthusiastic attachment to his country. It happened, that having died someplace abroad (we could not learn where), he was brought and interred in Ballymakenny churchyard; and it is said that when his coffin was laid down previously to his being interred, blood ran in streams from it. Patrick Jones told us this, and being asked why. He said the cause was that James was conquered in the battle at the Boyne some short time before (so the people said) in aiding him to sustain which Chever made every exertion in his power; it was at his castle that King James always got his horses shod, and several other preparations made. His coffin is said to have run streams of blood, through regret that James did not come off victorious; but, said Jones, God knows maybe it was on account of the tossing his corpse suffered whilst⁴ he was carrying home—but the people thought otherwise. He was buried in that churchyard before the present Protestant Church was erected in it. Jones says that when it was commenced to be built Chever's tombstone was removed and his grave dug up; but the stone lies in the graveyard yet, on which is the following epitaph as copied down by O'Keefe. The stone is broken; it is not easy to distinguish the letters:—

We think this is
Carnaghton, now
called Carntown.

Dáite éairne
(pron.).

The day of the
month cannot be
found out, but the
year of his death is
1687.^(a)

This tomb was erected by
Christopher Chever of CAR
NA / I / ION ESQ.

*   *   *
*   *   *

AN DO
1687.

The down stroke
shews where the
stone being broken,
does not lie closely
together.

¹ A *patron* is held in it on that day; and was held the 6th of this month—December.

² Nothing will settle the orthography but the actual knowledge of this being a proper name. Please let Mr. O'Donovan see if such a name occurs.

³ John Cheevers of Carntown, whose daughter was 2nd wife to Thomas Plunket of Portlaw, County Tipperary, 2nd son of Matthew 7th Baron of Louth.—*Lodge* ed. *Archdall Peerage*, VI: 171. In 1657 from a survey of the parishes made that year Robert Cheevers of Carnantowne is among the list of Landed Proprietors.—[General Stubbs.]

⁴ He was being carried.

^a Evidently the Christopher Chever whom the stone commemorates is wrongly confounded with the man who was the supporter of James II, and who may have been his son.