

old road, or continuation of Bealach Leachta, must have turned south, and not what is called the "Turret" road, which crossed over Sliabh Caoin hill further east. The latter trail was too steep for practical use. This pass is the "Red or Bloody Gap" where the slaughter of Maol-muaidh's army and the Danes of Munster took place, and the tradition concerning it is verified by the *Annals of Innisfallen*, which state distinctly that it was at *Bearna Dhearg*, on *Sliabh Caoin* the celebrated, conflict terminated.

Bealach Leachta was only a sectional name of this old road, its limits being strictly confined to the plain or valley of Macroon, and did not extend further than it in either direction. It did not give name to the townland of "Béilic," (pronounced Bail Lick) a well-preserved word signifying the modern name for a cave. The name being compounded in the genitive in this contracted form—*recte*, *Béil leise*. The ancient road of Cill-na-Martra, *Bealach Feabhra* (pron. Bealach Foura), *i.e.* "Road of [the hill] Brow," connected with Bealach Leachta at Sliabh Caoin, and it is highly probable that this name reached down the foot of the mountain to the very plain of Macroon. The road running south by *Bearna Dhearg* branched off from this road some distance east of Carriganine, and its old sectional name was "*Céim Corcra*" (purple or red height), from the purple clay and rock that is to be found there, reaching all the way down to the Gaortha.

The ancient roads, like our modern ones, had their sectional as well as general names, which were usually derived from the physical appearance of the ground through which they traversed, or some other remarkable object that would happen to be there. Thus it was with Bealach Leachta, its name came from the Leacht already mentioned. Bealach Feabhradh was the general name of the Cill-na-Martra road, from Sliabh Caoin in Macroon, until it reached *lománac* in the western part of Ballyvourney parish, the full length of its course; it had its sub-divisional names also. These ancient highways continued to be used until replaced by the present splendid road system. When their usefulness ceased their names also gradually vanished, except that occasionally they are mentioned in connection with ghost stories. It is a belief yet among certain people that the "*Sluaí Sjö*" continue still to use the old Bealachs in preference to the magnificently-constructed modern highways, for which they are supposed to have the most profound contempt. *Bearna Dhearg* was a well-known haunt in olden times for these airy beings, and so was "*Lochan Buidhe*," in Bealach Feabhradh, at Clohina.

NOTES BY THE EDITORS.

Lacht Mahon.—Two pillar stones in a field west of the junction of the Lany and Sullane rivers, near Macroon. A distance of twelve feet separates the stones, the

larger of which is in height 7 feet 6 inches, in breadth 3 feet 10 inches, and in thickness 2 feet 9 inches. The smaller stone, which is to the north-east of the larger, is 39 inches high, 44 inches broad, and 26 inches thick. The third stone mentioned by Smith has—if it ever existed—disappeared.

Cloghina Gallane.—This remarkable rock is in the boundary of a field west of Mr. Murphy's house on the townland of Cloghina, parish Kilnamartra. It is still called "The Fire Altar." Its dimensions are 20 feet in height, 18 feet in breadth, and 8 feet in thickness, and if detached it would probably weigh two hundred tons. The rock is flat on the top, and its breadth (18 feet) lies east and west. It appears to be in its original natural position, and to be part of the rock of the locality; its planes of stratification are vertical, as is the case with all the rock in its vicinity—a light-coloured variation of the old red sandstone.



THE FIRE ALTAR OF CLOHINA.

Photo by D. Franklin.

St. Lachteen's Wells.—These remarkable formations lie close together, cut into a natural rock, on the townland of Cloghina. They are six inches apart, and a line joining their centres points east and west. In shape each is like half an egg, the western well being 27½ inches deep, and at the surface 29 inches from north to south, and 26½ inches in the transverse direction. The eastern well is of slightly different dimensions, being 30½ inches deep, and at the surface 27½ inches from north to south, and 24 inches in the transverse direction. They are not supplied with water from any spring, but at the date of our visit were full of dirty water, that in the western well being of a brownish colour, and that in the eastern greenish. The usual remains left by persons paying rounds at these wells lie scattered about the rock. These formations resemble the "pot-holes" made by an eddy in the rocky floor of a stream; but they could not have been thus formed, for the rock is in its natural position, and in a situation where it could not possibly have been under a stream within any moderate period of geological time.

Reenanaree Townland, parish Kilnamartra.—On this is an alignment of six stones, placed in an east and west line, at about four feet between each pair of stones. The stones are rather smaller than usual in such arrangements, the largest being the western, one which is 5½ feet high, 2 wide, and from 8 to 12 inches thick.

Reenanance Roman Catholic Chapel.—The old "font" lies beside the wall surrounding this edifice; it consists of a circular bowl-shaped depression, 5 inches deep and 11 inches diameter at top, cut out of the top surface of a stone which is about two feet high, and has an oval-shaped horizontal upper surface 44 inches in its longer axis, and 26 inches in its shorter. The edge of the bowl is about 12 inches from the broader end of the stone, while it is 21 inches from the other end, so that it is possible that this latter end may have formerly been inserted into the wall of some primitive church.

Gortanimill Stone Circle.—The circle is about 24 feet in diameter, marked out by low upright stones arranged round the circumference. These stones were placed about 5 feet apart, and vary in breadth from 22 to 40 inches, and in height from 2 to 3 feet. Eleven of the stones still remain standing. At the centre of the circle is a pair of white stones placed one over the other, which may be original.

(To be Continued.)

Permanent Influence of the Religious Orders.

BY REV. JAMES A. DWYER, O.P., VICE-PRESIDENT.



THE celebration of the Thirteenth Centenary of St. Colomba or Colombkill, solemnized in the month of June, this year, suggested the appropriateness of giving some idea of the influence exercised by the Religious Orders in Ireland, especially in the city of Cork. When we consider the achievements of that great saint, on whose life I shall briefly touch, the undying glory of his name is recalled to us in glowing colours, while we see it reflected in the monuments of Iona erected by him and his followers.

Colombkill was born at Gartan, county Donegal, December 7th, in the year 521. To show how great was his zeal, it is recorded of him that he founded from one to three hundred monasteries, amongst which were those of Doire-Chalgaigh, now the town of Derry and Durrow, in King's County. In his forty-second year he quarrelled with King Diarmaid, and a battle ensued at Cooldrewny, on the borders of Ulster and Connaught. In atonement for the death of those who fell victims to his impetuosity he voluntarily exiled himself from his native land, and, accompanied by twelve favourite disciples, immediately left for the island of Hy or Iona, which had been given him by Conall, king of the Albanian Scots, to whom he was related. On the eve of Pentecost, 563, he landed on the island, where he founded a monastery, and for thirty-four years laboured assiduously in spreading the Gospel. He died on the 9th June, 597, whilst kneeling at the altar at midnight, when his monks had assembled in choir to recite matins.⁽¹⁾

⁽¹⁾ Dr. Reeves,

The following prophecy made by him has been literally fulfilled:—"Small and mean though this place is, yet it shall be held in great and universal honour, not only by Scotie kings and people, but also by the rulers of foreign and barbarous nations and their subjects. The holy men also of other churches shall regard it with no common reverence."

Iona furnished bishops and missionaries to various parts of Britain, and its monks took a leading part in the conversion of the Saxons. Aidan, king of the Scots of Britain, was here anointed by St. Colomba, before assuming his royal authority. This was the first instance, not only in these countries but even in the whole of Europe, of such a ceremony at the inauguration of kingly power.⁽²⁾ It is said that there are buried in Iona forty-eight Scottish kings, four Irish kings, eight Norwegian princes, three royal infants, as well as many lords of the Isles, bishops, abbots, priors, and chieftains.⁽³⁾

St. Colomba was one of a long line of Irish saints, whose light and leading proceeded from those fruitful sources of Christian perfection—the monastic institutions—from which spread throughout the country monks who left all they prized most to preach the Gospel in foreign lands. To show how true is this assertion, there are at present venerated in Italy, as patron saints, thirteen of Erin's children; in Belgium, 30; in England, 44; in France, 45; and in Germany, 150. Of these thirty-six shed their blood for the faith, and amongst them St. Colman, patron of Austria, holds a distinguished place.⁽⁴⁾

We now come to what more nearly concerns us, the various places and religious institutions with their founders of the beautiful "citie" by the Lee. A copy of an interesting French map, here given, the different parts of which I shall describe, will go far towards enlightening us.⁽⁵⁾

ST. BARRIES.

St. Fin Barr,⁽⁶⁾ our patron saint, whose church is illustrated on the map, was born in Galway, in the district of Athenry, towards the end of the sixth century. He was educated by MacCorb, or Macrobius, a disciple of St. Gregory the Great, and travelled through Britain, France,

⁽¹⁾ Haverty.

⁽²⁾ *Catholic Times*, June 11th, 1897.

⁽³⁾ *Christian Brothers' Geography*, 1861, p. 66.

⁽⁴⁾ This map was kindly lent by Rev. A. C. Robinson, M.A., from his recently published work on *St. Fin Barr's Cathedral, Cork*. It was found in the British Museum, Add. MSS., 11564, Art. 28, and is headed "Plan de Corcke Ville d'Irlande." The following description of the artist's work is given in the MSS.:—"A collection of 116 coloured plans of the fortifications of various places in England, France, the Netherlands, and Germany, drawn by a French artist about 1650; large folio."

⁽⁵⁾ This name signifies "fair haired" or "white haired." Lachan was the name he received in baptism.

Notes and Queries.

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JOURNAL

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CORK HISTORICAL & ARCHÆOLOGICAL SOCIETY.

Parish of Cill-na-Martra : its Ancient Topography and Traditions.

With Notes on Bealach Leachta, in Macroom.

By CONOR MURPHY.

(Continued.)

[Correction of errors in the first part of this paper, published in a previous issue:— In the quotations from the *Annals of the Four Masters*, pp. 277 and 281, the contracted form of 43117 (and), resembling the figure 7, is rendered by the letter J. In like manner, all through the article, for 1407411 read 1407411. Page 277, for Cill 214111 read Cill 21411. Page 279, for 1411 1407411 read 1411 1407411. Page 282—O'Donovan quoting John Collins in *Annals of Four Masters*, for "Brian, in the spring of 976, entered Kerry," read "entered Kenry." Page 283—translation by Kearney—for "At Leachta-floord, in his heape of stones," read "At Leachta-floord, is his heape of stones." Page 284, for Bó7411 41 7-Slé' 2111, read Bó7411 41 7-Slé' 2111. Pp. 286-7, for 217 714175411 read 217 714175411.]



FURTHER investigation enables me to make some additional remarks on Bealach Leachta. Failing to get through any bookseller who trades in works in the Gaelic language the book known as "Co340 3ae0el Re 3alla1b" (*Wars of the Gaedhil with the Gaell*), and after a fruitless inquiry among the members of the Gaelic Literary Society of San Francisco, I at last found a copy of it in the public library of that city. It is, perhaps, the only copy of the work in California, and is, I am informed, often consulted by the Danish literary people of the Pacific coast, who seem to be deeply interested in its contents.

Concerning the account given in this work bearing directly on Bealach Leachta, the editor, Dr. J. H. Todd, says in his Introduction, p. cxxviii. :—"The particulars of Mahoun's murder are then given in detail. But it is quite evident that the narrative is not in the state in which its author left it. It bears internal evidence both of interpolation and mutilation. Sundry 'poems' have been inserted which are clearly of a more recent date. To make way for these, the context both before and after has been tampered with. Hence, the story is somewhat confusedly and irregularly told." Continuing, p. cxxx. :—"The hills, too, on which the crime was committed are spoken of in a manner which leads a reader to think that they had been, or ought to have been, mentioned before. The executioners of Mahoun, and the ecclesiastics sent by the Bishop of Cork, are assumed to be sitting on opposite hills, 'the full flight of an arrow asunder,' a fact which is given on the authority of those 'who are acquainted with the place' (which, however, is not named), implying that the writer did not profess to be acquainted with the place himself."

As Dr. Todd, who failed to identify the places mentioned, unintentionally added more to this confusion himself, I consider it necessary to quote from the text he published, and mark where a very important omission occurred in it, namely, where it has failed to state what happened immediately after "Mathgamhain" was betrayed and delivered into the hands of Maolmuaidh and the foreigners by Donnabhan, son of Cathal, in his own house at Brucee.

In the next sentence we are informed abruptly that the people of the Comharba of Barri and the people of Maolmuaidh started in pursuit (!), chased after Mathgamhain to Cnoc an Reabhaid on a mountain, which Dr. Todd erroneously considered to be Sliabh Caoimh. His rather easy conjecture, also, that Mahoun was sent to this place by Donovan for the purpose of meeting Maolmuaidh and his people is simply absurd, when we know that previous to this time he had been betrayed, and was in the hands of the foreigners, his deadly enemies. We are informed by the text that Imhar, the Danish leader of Limerick, was the instigator of the diabolical conspiracy, and that a council was held, consisting of Imhar, his son Duibhgenn, Donovan, and Maolmuaidh. The agreement reached at this council was that Mathgamhain was delivered up by Donovan to Maolmuaidh and the foreigners. From this it would appear that Donovan's consent and co-operation was obtained only under certain conditions, chief among which, apparently, was that he objected, through fear of the Dail Cais, to have Mathgamhain murdered within the boundary of his own territory.

Maolmuaidh, probably having agreed to take all the responsibility on

his own shoulders, must have ordered the foreigners to proceed immediately with him to Ui Eathach,⁽¹⁾ the territory over which he himself was ruler. This being done in spite of the efforts and protestations made by Columb, son of Cearagáin, Comharba of Barri, who had guaranteed Mathgamhain's safety, and in assurance of which he had presented him with a venerable relic, *i.e.* the sacred gospel of St. Finbar, he would naturally be the first to follow with his ecclesiastics in their endeavours to prevent the terrible tragedy from being enacted.

Maolmuaidh, fearing that through the influence of the clerics Mathgamhain might be rescued, or in some way make his escape from the hands of the wicked foreigners, despatched immediately some of his most trusted followers, with strict orders to kill Mahon as soon as they could lay hands on him.

Under these circumstances, then, Mahon must have been brought along by Cnoc an Reabhaid, and the fact of his summary assassination taking place soon afterwards clearly reveals the intense excitement that must have prevailed among all parties concerned.

One word in Dr. Todd's published text is certainly misquoted from the original manuscript text. I have placed a correction in brackets following it. I have given Dr. Todd's translation, correcting the same in brackets where I considered it necessary to do so.

"Cozadh Jaethel Re Gallabh," pp. 86-88 :—LIX. Ocur mo feall Donnabán mac Caetáil an Maézagáin ina tígh féin, mar do fúiréil Ithar Lujmhí fálh, ocur do Úionhlac do Maolmuaid mac Briam é, ocur do Ithar, tar rannuccaó naeih ocur rruíte Muíghan uile. Ir j comáirle do rionacó anu, do tionshlacacó Ó Donnabán Maézagáin do Maolmuaid mac Briam ocur do Gallabh, ocur fé an comáirce Coluimh mac Cearagáin comáirba Bajarri, an ná marbta, ocur an ná dallta é. [.] Do ruacatatar dha muíghetir comáirba Bajarri, ocur muíghetir Maolmuaid in aóaró⁽²⁾ (j ríaró) Maézagáin co Cnoc an Rebhaid an ríah (Caem),⁽³⁾ ocur mo baí Maolmuaid ocur comáirba Bajarri oc Ráitín moir h j ffeairibh Muáíí. Ro acáin moirio Maolmuaid da

(1) Ui Eathach, *i.e.* of Ui Eathach Mumhan, the descendants of Eochaidh, son of Cas, son of Corc, king of Munster, son of Lughaidh, the fourth in descent from Oilíoll Olum, king of Munster. "Their territory originally comprised the barony of 'Kinalmeaky, in the county of Cork, and they afterwards encroached on Corca Luighe, and became masters of the district called Fonn Iartharach, which is called 'Ivahagh' on several old maps made in the reign of Elizabeth and James I., and comprises the parishes of Kilmoe, Schull, Kilcrohane, Durrus, Kilmocomege, and Caheragh,' in the south-west of the county of Cork" (*Book of Rights*, p. 256, note O).

(2) Unquestionably this word, aóaró, is an error in transcription for ríaró. The context shows j ríaró (after), and not j ríaró (against) to be the correct meaning.

(3) Dr. Todd's wild conjecture, not knowing the situation of any place mentioned except Fermoy.

It seems strange that neither Dr. Todd nor John O'Donovan had anything to say about this ford of Beatac leacta. Notwithstanding the critical comments in their learned and copious notes on the subject, not a word is said in reference to the ford, although it was unquestionably the strongest clue they had towards establishing the identity of the place. The reason of their silence in this regard seems obvious—there was no river ford near the alleged site of the Melted Pass (?) in the county of Limerick, where, in opposition to every authority, traditional and otherwise, they tried so hard to locate it.

In the poetical challenge sent by Brian to Molloy, demanding that he should give battle in revenge for the murder of Mahon, his brother, Brian states that were he himself willing to forgive the terrible crime, the renowned Dail Cais would not forgive, and that it was their intention to make a victorious expedition, by which Ui Eachach would be sadly reduced. Further on, he urgently invited Maolmuaidh to come from the south a fortnight from the following day, with the full muster of his forces and followers, and meet him at Bealach Leachta, which he again designates "Bealach leacta lantlar" ("Bealach Leachta full green"), implying that no place would be more acceptable to Brian to meet the assassin of his brother and avenge the cowardly deed, than where the murder was committed, and where the bones of that unavenged hero rested. This poem, which was evidently founded on the contents of the original challenge sent by Brian, bears evidence of not being composed for several years after the battle was fought, and on that account may be regarded as more accurate concerning the battle site, as well as other incidents which occurred in connection therewith.

The language of the poem leaves no doubt as to where the military expedition had taken place, for it clearly indicates that it was south in the direction of Ui Eachach, the location of which has been already described. The situations, too, of both Mahon's and Molloy's graves are accurately given in page 92 (as quoted), for north of "Leacht Mahon" there is high ground, while the tomb itself is on a level, exposed to the broad light of day. Molloy's grave, on the other hand, is at Leaca Dubh, on the north side of Shab Cagh, a mile-and-a-half from "the ford of Bealach Leachta," where it is obscured from the sun's rays.

The entire mountain of Shab Cagh comprises several modern townlands. Among some of its sub-divisions, as shown by Ordnance sheet 70 (which I received quite recently), are Sleeven West, Lackaduff, Carriganine, and part of Tullatreada. When I wrote the first part of this article I was not aware at the time that Carriganine appeared as a separate townland on the Ordnance map, nor even were those who were born in the place, as they always considered it belonged to Sleeven West.

Cagh na h-Abhainn (rock of the cauldron) was known to me as a rock that is situated about three hundred yards east of that part of the road, south of the "big field," which is now called Beanna Deagh. It is closer to the great pass of Beanna Deagh, being south by a little south-east of it. There is not a particle of difference in their situations, as shown by sheet 70, otherwise than as I have pointed them out already, a thing which was done without the aid of a map.

Tullac an Treada, "Tullatreada" (hillock of the [cattle] herd), one of the fine grazing slopes of Shab Cagh.

Another old name for Cill na Mairtra is Tuath na n-Dromann (country or district of the ridges). Strictly speaking, however, the word tuath signifies a tribe, and, from districts being occupied by certain tribes, the word in the course of time was corruptly applied to the districts themselves. In this manner Tuath na n-Dromann originally may be understood to signify "tribe of the ridges." Its literal meaning at present is "tribe district of the ridges." After the twelfth century it was known as Tuath na n-Dromann Uj Flonn, i.e. "O'Flynn's Tuath-na-n-Dromann." It was so called in the grant made by Elizabeth to Cormac Mac Tadhg MacCarthy in the year 1578 (paper by Herbert Webb Gillman, p. 195, vol. i., of the *Journal*), where it is written by Government officials not acquainted with Gaelic orthography as "Tounedromyn lfanlo," and further on in the same document appears "Kilnemartrie" and "Downe-dearegrek" (Dun da Radharc). Anciently Tuath na n-Dromann comprised a much larger district. It included Macroom, the southern half of Clondrohid parish, and the whole of Cill-na-Martra. The O'Flynnns were the ancient rulers over Muirreardhe Murrige, i.e. both baronies of Muskerry, in the county Cork.

This country, after the establishment of surnames, was called Muirreardhe Murrige (Muskerry of O'Flynn). Subsequently, after the English invasion, the O'Flynn territory was reduced by encroachment from the MacCarthys and other powerful clans, who were driven into Muskerry and settled there about that time. It was still further reduced after the introduction, in the thirteenth century, of the MacSweenys na-d-Tuath (i.e. "of the tribe districts," not "of the battle axes") from Donegal, by the MacCarthys, to marshal and discipline their military forces. This military clan afterwards settled in Kilmurry and the eastern end of Macroom, forcing the O'Flynnns from there westward, until finally they had in their possession, at the time of the confiscations in the sixteenth century, only Cill-na-Martra and a small part of Macroom.

The castle of Dun da Radharc was built by the O'Flynnns; it was the last stronghold occupied by them in Muskerry, being in their possession until the year 1578. The ancient castle of Macroom was also

Of the race of Conari of the great forces,
Let us speak of the chiefs of Muscraide,
A host whom the bright sun salutes
On the land of the Martineans ⁽²⁾ of Munster."

The land around Dun-da-Radharc was known to the bards as "Fearann Druim na Féile" (literally, land of the ridge of hospitality).

Under the patronage of the MacCarthys a small family church was erected in Dun-da-Radharc cemetery, but the vicissitudes of the times, together with the disturbed state of the country, were against it, and therefore it was destined to flourish only for a brief period. Its dimensions were thirty-four feet long by twenty-six wide.

Rát Laoi (fort of the hero, or champion). Rát usually denotes the residence of a prince. This large townland, divided into north and south Raleigh, formerly belonged to Cill-na-Martra, but is now part of Macroom.

Curraicín, "Curraheen" (little marsh).

Innir Breacáin, "Inchibrackane" (river holm of the trout). In the spoken language now, the genitive of Innir, which is Inne, is corruptly used for the nominative, thus making this name, as pronounced corruptly, "Inne Breacáin."

Bruacáin, "Brehaun" (little brink or border).

Dromonig, "Dromonig" (bountiful ridge). This probably may have been the old name for a considerable part of the great ridge around the neighbourhood of Dún dá Radharc, for the generous hospitality of the O'Flynns was proverbial.

Dromonig an Shanvallyshane, "Dromangarry" (ridge or elevation of the garden).

Sean Baille Sheáhan, "Shanvallyshane" (John's old home). Nothing known in reference to who this John was. There is a narrow passage between two rocks in this townland, called Carruag an Derruig (rock of the door); the entrance from the west has the appearance of a door that would be open on top. The walls on each side are smooth and perpendicular, as if cut with a chisel. In the penal times Mass used be celebrated in this pass.

Dromonig Réic, "Dromreague" (smooth, level ridge). Formerly this name must have extended further to the north-west, taking in all of the smooth elevated plain that is situated on top of the great ridge in this vicinity. There is an angle in the road here, called Líbhín na S-Corpp (little loop of the corpses). This name is said to be given to the place

(2) An ancient Firbolg tribe called Tuath Mairtini, who were assigned to Muscraide Mitine after the revolution of the Aitheach Tuatha, when the various tribes of their race were distributed throughout Ireland, and kept under subjection by the dominant Scotie or Milesian race.

because in the penal times every funeral from the west passing towards the cemetery used halt here for the priest to read the funeral services. Notwithstanding this explanation there are good reasons to believe that the name is much older.

We are informed by tradition that this place, and a short distance west of it, is the site of an ancient battlefield. All that is known concerning this battle, which is said to have taken place before the Christian era, is that it was fought at Dromonig Sean Bóic (ridge of the old hut), and that the invading army proved victorious; but upon renewing hostilities the following day at Rát an Bruacáin, four miles north-west from here, they were defeated with great slaughter.

In almost every old battlefield occurs such places as Líbhín na S-Corpp, Líbhín na S-Corpp, etc., showing where the greatest slaughter took place. That Líbhín na S-Corpp, therefore, as its name implies, is the place where the principal fighting in connection with this battle occurred, and not as the country people aver, who always seem to have a way of their own to account for everything (what O'Donovan termed "the guess derivation").

Caol Fuirneagan, "Kylefinchin." Caol is usually called to overflow land near a river, fertile strips from the deposits left after floods, but the name is more generally called where the river runs through a marsh or waste land. There is a small stream running through this townland, on the banks of which used to grow ash trees. The name signifies "narrow (strip) of the ash trees." There is a very large fort with a double embankment encircling it, and two gallans, in this townland.

Páirc an Inleáin (field of the island).

Cluain Clud, "Clonclud" (dell of the mud). Cluain is generally translated "meadow," yet it is not necessarily such. It signifies a sheltered, sunny spot, a cosy, fertile enclosed hollow, either surrounded by rocks, trees or brushwood, but always affording shelter from every quarter. Its characteristic features are fertility and shelter, having, as it were, a pleasant climate of its own. "Cluainse Cluáin," (sheltered dells). There is no equivalent for it in the English language; the word "dell" seems to be the closest to it. "Meadow" will not do.

The river close by is called Toon (the Toon), a tributary of the Lee. It flows for a considerable distance through low lands before entering the latter east of Toon's bridge. In wet weather, when the Lee becomes flooded, inundating the islands of the Gaortha, it holds back the water of the Toon, causing the latter to overflow all of the low land for a great distance; hence the name Toon, "wave" (the flood wave); Corpp Tuinne (beside the wave).

Cúil Cam "Coolcaum" (crooked or winding angle).

Ἀγὰς ἀνὸς Κολληρῶ, "Aghacunna" (field of the firewood). Κηρὸς Κηρῶ, "Knockroe" (red hill). Κηρῶ is not a bright red; it signifies brownish-red colour.

Βαίλε Ὑψὸς Βουαίγ "Ballyvouig" (*i.e.* O'Buaig's settlement, or home).

Κατὰρ Κέρην, "Caherkereen" (fortress of the plaster or medicine). This must have been an ancient military hospital, where the wounded warriors were treated with healing plasters and medicines made from herbs by the skilful "Leaḡa" (physicians) of the ancient Kelts. A remnant of this sort of treatment has come down to us; it is no uncommon thing to see medicine extracted, plasters and poultices made from herbs, roots, plants and bark. Κέρην (plaster ointment) has been substituted by the English word "plaster." Κέρηνε, a poultice, has retained its original form.

Προῦρ, "Prohus." This is a contraction of Πρῖονῖορ (*i.e.* first settlement), from "Πρῖονῖο," primitive (literally root), and Ῥαρ, a dwelling habitation. Some conjectures are given in regard to this name. O'Donovan, in *The Tribes of Ireland*, renders it "Prughus," evidently from some corrupt Latinized form, for the "Βάρη Κηρῶ" called it "Πρῖορ." There are three places so called in the county Cork. The old Gaelic speakers pronounce it "Πρῖορ," the slender vowel sound being plainly perceptible, the aspirated "η" only lacking the full pronunciation.

Ἰνῆρ ἢ ἡ-Ἰνῆρ, "Inchinahoury" (river holm of the elegy). The form or outlines of an island being once encircled by a branch of the Sullane can be noticed east of the bridge.

Κῖρ ἀνὸς Βουαίγ "Coolavokig" (angle of the bleacher).

Κεῖρ Ἰνῆρ "Candromey," *i.e.* end of (the) ridge. There are two caves in this townland. One is called Leaba Δαίρε, *i.e.* the hunting booth or bed of Daire.⁶⁾ Inside of this cave, which forms a good-sized chamber, is a shelf formed in the rock, where it is said Daire's arms or hunting weapons used to rest on. The other cave is one of those reputed beds of Diarmuid O'Duibhne's "Leaba Δαρῖουδα."

Κατὰρ Δεαḡαῖρ, "Caherdeaha" (fortress of Deaghaidh). This famous stone fortress derived its name from Deaghaidh, son of Sen, son of Olioll Earann, of the race of Heremon in Ulster. This Δεαḡαῖρ, and the Earnuidhe (*i.e.* the descendants of Olioll Earann, who were afterwards known as the Clanna Deaghaidh from their chieftain) were expelled from Ulster, some time before the Christian era, by the Clanna Rudhruidhe,

⁶⁾ Daire. Several distinguished personages in ancient times were called by this name. The Daire whose hunting cave this was called, was probably one of the renowned chiefs of the Clanna Deaghaidh, father of Curoi Mac Daire. The fortress of Deaghaidh was close by.

or Rory of the race of Ir. They came to Munster, where Duach Dalta of the race of Eibhir, who was then full monarch of Ireland, assigned them a large territory in the south and west of Munster, where they afterwards became very powerful as chief military commanders of that province. The Clanna Deaghaidh occupies a prominent place in ancient Irish history. Some of them became kings of Munster, and three of them even monarchs of Ireland.

Ἰλεῖρ Δεαḡαῖρ, a well-known valley south of Dunmanway, was also called after them. Cathair Conroi, to the west of Tralee, in the county Kerry, was one of their principal seats or headquarters. It was called after the famous Curoi Mac Daire, who flourished about the beginning of the Christian era.

Κατὰρ Δεαḡαῖρ is situated on a high elevation that commands a great view of the surrounding country. There is a smaller fort within a few yards west of it, and two gallans north, one very close, and the other a short distance east from it. One of these pillar stones was broken up about twenty years ago. There is a third fort lower down the slope north of it, in the same townland.

These forts, with Κατὰρ Κέρην, half a mile east of them, must have been very important military fortresses. From their elevated situations they must have served as main signal stations for the country around. Only certain forts served in this capacity—those, perhaps, in which the chiefs resided, and under whose strict discipline a careful vigil was kept at all times. The ancient Irish had a most perfect signal system, which probably is not excelled at the present day. Tradition tells that this system consisted of secretly-arranged signal fires by night, and by columns of smoke identically placed during daytime.

Κηρὸς Σατῶρην, "Knocksahering" (hill of Saturn). This deity, who is said to have produced the Golden Age by instructing mankind in agriculture and the useful arts, must have received veneration from the pagan Kelts.

Φορῖν ἀνὸς Τόδαρην, "Derrintogher" (oak wood of the causeway.)

Λῖορ Βυῖρ, "Lissbee." This name seems to indicate "yellow fort." However, it may have been derived from Baoi, the druidess, who was the wife of Dinioch, the celebrated druid of Βυῖρ. O'Curry, in the *Battle of Magh Leanna*, p. 26, mentions a strange story as contained in Leabhar na h-Uidhré, in reference to the druidical powers of Dinioch and his wife Baoi. Λῖορ Βυῖρ, therefore, may have been the residence or home fortress of this old druidess. "Carn Buidhe," her monumental stone heap, has not been identified.

Κῖρ Ἰνῆρ, "Kilmakaroge" (church [of the] plain [of the] young stag). There is an old abandoned cemetery yet in existence here,

but no trace of the ruins of the old church can be seen now. Evidently it was not a primitive "Cill," as there is no mention of a saint's name in connection with it; but this sometimes may be misleading, as seems to be the case in connection with this church, for there is every indication that it was at least a very ancient foundation, if not a primitive one.

Doimhín na Ceártaí, "Derreenacarton" (little oak wood of the forge).

Cluainne Cártaí, "Cloontycarthy" (Cartha's dells). "Cártaí," the genitive form of this name, has been Anglicised "Carthy" and "Carty." In this townland are several sequestered and shelterly places, or dells, surrounded by both rocks and brushwood.

Leac Mór, "Lackmore" (large flag). This flag was probably a great cromleac. I made inquiries concerning it, but received no answer. This townland was divided, and the second half received the customary Irish name, *i.e.* Leac Beag. Ordnance map sheet 69 gives only two forts and one gallan in the combined townland. There is another fort and gallan in the same field, not given.

Doimhín Eac, "Derragh" (oak wood of the horse.) Close to this Doimhín, in the next parish (Ibh Laoghaire), is a place called Doimhín an Éanais, "Derrineanig" (oak wood of the marsh), so called from the famous Éanais na h-Éadair, *i.e.* marsh of the (wild) geese.

Tort na Beinne, "Gortnabinna" (field of the pinnacle or hill top). The road from Macroom, *via* Cill-na-Martra, to Gougane Barra passes through the steep side of a cliff here, making a half turn to where it reaches an elevated pass, through which it enters the valley of Eachros ("Aughros"), with its many attractions, containing the ruins of an old church, and one of the largest gallans in Ireland. Here, too, is where O'Sullivan Beara encamped the first night in his famous flight from Bantry, December 31st, 1601.

In constructing the Gort-na-Beinne road, some time between the years 1830-40, the labourers in excavating came across a lot of ancient pottery, some of which was of very large size. The building of this road shows excellent engineering, as the grade is not steep anywhere.

The wild grandeur of the scenery in this remote situation is hard to excel, as from the road you look down upon a dark deep glen, that is hemmed in from three sides by frowning cliffs. Leading out of this Cunnar is what is called in Irish a Cúm, *i.e.* the arrow approach to a pass, and the pass itself. The word, in fact, signifies a pass. This pass is called Cúm an Mhara, *i.e.* "the dog's pass."

Doimhín Fíne, "Derryfineen" (oak wood of Fineen). Fíne or Fíne is Anglicised "Florence" and "Florry." It is a common name among the McCarthys and other Muskerry clans.

Doimhín an Cuirpe (oak wood of the mischievous wickedness).

Réir na h-Doimhíne, "Renanirree" (*i.e.* bog-flat of the oak woods). This district at one time must have been a vast oak forest, judging from the many names representing its skeleton.

Sneachán, "Scrahan." This name signifies sterile, cold—*i.e.* "a bleak, barren, wind-swept place, affording no shelter"—the opposite of Cluain.

Tort an Éadair (field of the hill-brow).

Rát, "Rath" (fortress). Usually the residence of a chief or prince, and whose name invariably accompanies it; but in this instance it is lost, so that we cannot know whose rath it was.

Tort Uí na Mhíre, "Gortanimille" (literally means field of the ford of the warriors). It took its name from a celebrated ford called Uí an Mhíre (ford of the victory) close by, at which a great battle was fought in ancient times. This battle, in which a victory was gained over an invading army, tradition avers was fought the following day after the battle of Doimhín Seán Bó. In the latter battle the native forces are said to have suffered defeat, but upon being reinforced they met the invaders the following day at Uí an Mhíre, where they gave them battle, defeating them with such great slaughter that not one escaped to tell the tale. A short distance east of the ford, on the Ballyvourney side of the river, is a place called Cártaí Ceártaí (*i.e.* fortress of victory, invincible fortress).

The story of these ancient battles must have been among these lost tales mentioned so often in old manuscripts, but concerning which there is nothing now known. O'Curry, in his *Manuscript Materials of Ancient Irish History* p. 590, enumerates among the lost tales mentioned in the *Book of Leinster*, one called "An Tríú Dúine Dubhglaise" (The Slaughter of Dun Dubhghlaise.) The river of which Uí an Mhíre forms part is named Dubhglaise (*i.e.* dark stream). According to Peter O'Conor⁽¹⁾ the old name of Cártaí Ceártaí was Cártaí Uí Ceártaí (*i.e.* fortress of the ford of victory). It is quite probable, however, that Dúine Dubhglaise was its ancient name prior to this battle being fought, and that from the celebrity gained by the ford in connection therewith, its name was changed accordingly. "An Tríú Dúine Dubhglaise," therefore, must have been the great slaughter which took place here in the river Dubhghlaise, the hoary traditions of which have come down to us corroborated by the names imparted to the place in which it occurred.

Rát Úna, "Rahoona" (Una's fortress). Una was a favourite female name among the ancient Irish. This Una was probably a princess of some celebrity. There is no trace of her fort in existence now. There is a large cromleac in this townland, and an interesting stone circle.

(1) Peter O'Conor, better known as "Peardair Seádhá," a well-known Gaelic scribe and poet, a native of Cill-na-Martra, who died in Bantry a few years ago.

The name *Coraó*, everywhere I am acquainted with it, signifies the round top of a hill. In a range of hills, the most elevated summit or round top thereof is called the *Coraó*. The highest part of a straddle or saddle in front is called *Coraó na Spátaíraí*, etc. The word has many other meanings, and it requires a good knowledge of a place in order to tell which is meant. *Coraó na Ráit Únais* is called to the summit of Rahoona's high hill.

On the south side of this hill, a short distance from the foot of the rock at the boundary of Clohina, at a place called *Éadan Carrige*, (brow of the rock), are the ruins of the house in which *Seán Ó Connaill* (John Master O'Connell), the celebrated poet and scholar, was born. An obelisk-shaped stone found here, with an inscription on it, is now in the cemetery of *Dún na Rádaí*.

Cloé Únais, "Clohina," i.e. stone (of) fire-kindling, from *Cloé*, a stone, and *Únais*, fire-kindling. This druidic fire altar, from which the townland derived its name, has been illustrated in the first part of this paper, where its dimensions are given, p. 289. It was photographed during a rainstorm in August by Mr. D. Franklin, which accounts for its dark, gloomy appearance. As stated, it occupies its original position, being left there, a towering sentinel, by some volcanic upheaval. It presents an imposing appearance, which from a distance might be taken for a little castle.

At this great stone, as its name implies, used the ancient druids kindle their sacred fires of *Béalteine* (first of May) and *Sáihán*, November (All Hallowstide). The traditions of a remote and long-forgotten age seem to linger around it yet in a mystic manner, after the lapse of countless centuries. Here we are told the old druidic brehons used to hold their court, where all state proclamations used to be made known to the assembled multitudes, and where the settling of all inter-tribal disputes, together with the payment of tribute due from them to the chief "*Fiaí*," or imposed on them as fines by the brehons, used to be received.

This remarkable stone is not marked on Ordnance map sheet 69, neither is a stone fortress situated on a knoll about a hundred and fifty yards east of it. A good idea can be formed of the unreliability or indifference manifested by the men who surveyed and explored the parish at that time, by referring to Ordnance sheets 67 and 70.

The old cemetery was cleared a few years before 1842, and therefore could not appear as a burying ground; but there are other things—for instance, they gave twenty forts and cathairs in the small parish of Cill-na-Martra. To my own personal knowledge, without enquiring into the matter, there are four more of them, and a few gallans, not given.

The ancient cemetery of Clohina, near which St. Lachtain's church stood, was a very large one, and clearly indicated being of a pagan origin, having part of a large stone circle at its northern end, and a few pillar stones in other places. It was cleared by orders of the clergy, about the year 1835. There were three principal tombs, one of which was open, and contained four underground vaults or dumai, with a passage in the centre dividing them. This tumulus was roofed over with very large flags, on top of which was formed a conical mound of stones and earth. There are people yet living who often entered this tomb and saw the chambers within. In clearing the ground these tombs were left undisturbed. Around two of them were piled up in huge *tuláchans* all of the headstones found in the cemetery, both pagan and Christian.

If the size of an ancient cemetery be considered as a means to form an idea as to the population of a certain district, Clohina in bygone times must have been a great centre of population, notwithstanding that there was another old burying-place about a mile south from it. In being cleared, it was divided into two parts by the construction of a large stone fence through its centre from east to west. I have often seen part of it that is south of this fence tilled with the rest of the field, and was present at the opening of several graves. In digging deep trenches parallel with them, the ground being soft, by pressing on a long "spring" spade their tops can be felt. They consisted of stone chambers which were constructed in the following systematic manner:—On each side of the grave and at both ends were placed square upright flags on their edge, then similarly-shaped flags were laid horizontally across the uprights, all closely fitted, and forming a box-like vault, six or seven feet long by about twenty-six inches wide, and two feet deep.

Outside the limits of the old cemetery proper are to be found scattered graves for a distance of a hundred yards south-west. It may be conjectured that here were interred the bodies of strangers who may have happened to die friendless while making a pilgrimage to the shrine of St. Lachtain. The main entrance to it from *Bealac Feabhac* was at the north-east corner; there was also a back entrance in the western end leading to Lachtain's holy well and to his old church. At this back entrance stood two pillar stones, placed about five feet apart, and nine feet high. One of these pillar stones is said to have an Ogham inscription on it, which, at the time they were removed, the Rev. Michael Lane, who was then curate at Ballyvourney, and afterwards parish priest of Aghabulloge, tried to decipher. One of these stones was taken to a neighbouring farmyard to be used as a lintel over a car-house door, but owing to a superstitious fear of having anything more to do with it after the car-house walls collapsed several times, it is lying there without

being used. This is not the Ogham stone, for the latter is buried in one of the big stone heaps at the cemetery.


The well is a few yards due west of where the pillar stones stood. Near it were situated two of the stone fonts, one of which has been described in the editors' notes to the first part of this paper, p. 290, as being stationed outside the chapel of Renanirree. The other is to the right, inside the entrance to the chapel.

The Rev. Thomas Ahern, who was parish priest at the time this edifice was constructed, wanted it erected on the site of Cill Laécaín, but the people living in the western end of the parish objected on account of its being too far from them, and too close to the principal church at Ballyvouig. A few years elapsed before he consented to have it built at Renanirree. So displeased was he, that in doing so he washed his hands of the entire matter, giving full charge of everything pertaining to plans, etc., into the hands of the leading objectors on the opposite side, with a result that they erected a church which was entirely too small for the requirements of the district. He subsequently had the two fonts moved from Lachtain's well to the new chapel, where they now are. There are two more of them near the site of the old "Cill," one in the fence of Bealaé Feabhraó, a little west of where the church stood, and the other laid alongside the fence in front of it.

Two other fonts found in the place appear to belong to what are called *Uarfa Dhruadaó*, "druid's (altar) dishes." These are comparatively small in size, and are made of a very hard, greenish stone, that will ring like iron when tapped. They have a hollow scooped in them like a wooden dish. Another of these is said to be in a fence near the well, which would leave three druidic dishes and four of the fonts, making seven altogether instead of six, as already stated.

I have in my possession a small round stone found near the site of Cill Laécaín, which is decorated with the "Swastika," or bent-armed cross.⁽¹¹⁾ This form of a cross is of pre-Christian origin, and considered to be of great antiquity, as it is found in some of the oldest Asiatic monuments. This little stone, therefore, we may probably conjecture to have been a druidic charm stone. Beautiful specimens of ancient pottery have also been found here.

Beall na Uéiriacáin, a part of Clohina, signifies "knoll of the (fairly) thimbles," and *Carrnaíjs an Uuillín* denotes where an ancient mill stood. This mill must have been in operation for ages, as its remains, in the shape of old grindstones, etc., are to be met with everywhere in the vicinity. *Clarr an Úta* (hollow of the kiln), half a mile to the west, is

(11) By a bent-armed cross is meant a cross which resembles two letter Z's, one placed across the other, just as if each was a single bar—

where the drying was done for it. A stream tumbles down over *Carrnaíjs an Uuillín* in a grand cascade of five hundred feet.

Bealaé Feabhraó (which John O'Donovan claimed to have been derived from a hill called *Ceanh Ubraó*, in Limerick) led from the plain of Macroom westward through *Shab Caoín*, and along the northern brow of the great ridge of Cill-na-Martra, for over five miles, until it reached *Cácaín Deazaió*, where it turned north to Candroma, crossing the stream at *Út an Tíompáin*,⁽¹²⁾ thence west through Clohina wood, passing north of Cill Laécaín, and on to Gort-Ath-na-Milidh, where it passed close to the stone circle described in first part of paper, and through the lower end of rath along the river Dubhghlaise to *Doine an Úuillín* near *Lománac*, where it connected with *Bealaé Uojs Ruicé* (i.e. the road of Mogh Ruith), the great ancient highway of Ballyvourney.

Bealaé Uojs Ruicé was the ancient road from Kerry, coming through *Cúin na n-Éas* (corrugated pass) into Ballyvourney, where it passed by the old monastery of St. Gobnait, and east through the centre of Clondrohid, passing north of the town of Macroom, and thence on towards Mallow. It received its name from Mogh Ruith, the celebrated druid, a native of *Oileán Dhairbhre* (Valentia Island), on the western coast of Kerry. It was through this Bealach Mogh Ruith passed in his chariot hauled by wild oxen, when on his way to relieve the army of Munster from the druidic spell which they were suffering under.

The name of this old road furnishes a most singular illustration to corroborate facts of history which occurred about the beginning of the third century. The people living in western Ballyvourney never heard the history of Mogh Ruith, yet they preserved the name of his old road. They regarded him as king of the "*Sluaó Sjó*" (fairy host), who used pass through this Bealach in his chariot of lightning.

The name of this *Bealaé* or *Bóear Uojs Ruicé* has been curiously accounted for by Windele. How he came to call it "Bohur-Bo-Ruadh," and attach a legend of a "red cow" to explain the name, is a matter which cannot be accounted for. He evidently happened to come across one of those characteristic peasants (generally illiterate) who, in a moment and without the least hesitation, will explain in his own way the meaning of any name you might mention to him.

The alleged story of how a "red cow" used travel westward by this road for a distance of six miles to feed, and then return by night to sleep at Shanacloon, is one of those silly guess, or old woman, derivations which are so commonly met with every day. This legend is unknown in the western part of the parish, where the Gaelic language is stronger than in any other part of Ireland.

(12) The peculiar pillar stones called *tiompans* seldom reach more than twelve feet in height, but are generally very bulky. There is a smaller stone near this *tiompan* which does not belong to the same class.