

First Glimpse of Sligo.

History of Sligo ; county and town

Wood-Martin

1882

“ An outline is the best ;
A lively reader’s fancy does the rest.”
“ Land of brown heath and shaggy wood,
Land of the mountain and the flood.”
“ How changed ! Those oaks that tower’d so high,
Dismember’d, stript, extended lie.”

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Extent of Connaught.

THE ancient Kingdom of Connaught comprised the present Counties of Sligo, Leitrim, Roscommon, Mayo, and Galway, together with the County of Clare, now included in the Province of Munster. Part of the County Cavan also belonged to Connaught till the sixteenth century, when it was incorporated into Ulster. Towards the close of the third century, the territory forming the present County of Clare was taken from Connaught, and added to Limerick, under the name of Thomond ; but so late as the sixteenth century, it was generally believed to form part of the Western Province ; for Sir Henry Sidney, when preparing to divide Connaught into counties, adopted the ancient boundaries. [1]

Connaught was Latinized Conacia ; the name of the people, Conachtaigh, was Latinized Conacii and Conachtenses, Anglicized Conacians.

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Tribes and Chiefs.

The Fomorians, the Firbolgs, and the Danans effected lodgments in the province, as did also the smaller tribes of Firdomnians, Damnonians, Martineans, Erneans, Attacottians, Gamanradians, Clan-Mornians, Heremonians, Hy-Briunians, Brefnians, Conmacuians, Hy-Fiachrians, and Hy-Manians.

The old “ Book of Rights and Privileges,” [2] enlarged and continued to a much later period, though attributed to St. Beinin, who died A.D. 468, contains an account of the rights and privileges of the kings of Connaught, the revenues paid by their tributary chiefs, and the subsidies paid by the king to his subordinates when summoned to his service. The following tributes were annually to be delivered at the king’s residence, situated at Croghan, in the present County of Roscommon, by the chiefs of Sligo. [3]

Coolavin sent 100 bullocks, 100 milch cows, 60 hogs, and 60 mantles ; Leyny, 300 cows and 150 hogs every May-Day, and on each All Saints’ Eve 150 mantles, together with 150 bullocks for the plough. The O’Conors, chiefs of Sligo and Roscommon, the O’Dowds, chiefs of Tireragh and Tirawley, were free from tribute ; but all were bound alike to assist the King of Connaught in the event of his being called on to defend himself from the monarch of all Ireland. The chiefs, however, could not be compelled to bring their followers into the field

without pay, nor to fight a battle without remuneration. If any of their men were killed, they were paid *eric*, [4] *i.e.*, blood-money, for the loss sustained.

Unless the King of Connaught were of the royal line of Aodh or of Guaire, then on all public occasions the O’Conor and O’Dowd were entitled to occupy the seat of honour at his right hand. If the King of Connaught were accompanied on a campaign by the chief of Leyny or Tireragh, he was bound to pay to the former ten horses, ten robes, ten cups, and ten greyhounds, and to the latter three cups, three swords, three horses, ten rings, and ten pair of tables.

The King of Connaught was himself liable to pay to the supreme King of Ireland a large yearly tribute, but he could not be compelled to leave his own territory in aid of his sovereign more than three times a year. On these expeditions to Tara, his subordinate chiefs were bound to accompany him, for which service the Sligo chiefs were given the following remuneration : To the chief of Tireragh and Tirawley, four ships, ten women, twenty slaves, and three cups ; to the chief of Leyny, four shields, four robes with gold borders, and four ships.

These extracts form a curious elucidation of early provincial history. In the twelfth century, when the Anglo-Normans landed in Ireland, the *Cuigeadh*, or Fifth Province, as Connaught was sometimes called, was inhabited by several tribes or families of Milesian descent. The names of these chieftains and the territories ruled over by them are recorded by one of the most learned of our antiquaries, Shane More O’Dugan, in a topographical poem still extant. The O’Conors were Kings of the Province, MacDermod was lord of Tirerrill, O’Finn and O’Carroll were lords of Calry, a territory partly in Leitrim and partly in Sligo ; O’Mulcluiche, *anglice* Stone, lord of Upper and Lower Carbury ; O’Hara, O’Huamarain, O’Cearnachan, and O’Gara, lords of Leyny ; O’Develin and O’Duncarthy, lords of Corran ; and O’Dowd, lord of Tireragh. It is curious to compare the names here given with those of the chiefs of Sligo and their territories, towards the close of the sixteenth century, when Irish tenures ceased, and the principal chiefs surrendered their lands to Elizabeth, receiving them back on English tenure. [5]

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Various Names of the Province.

Connaught, or Conacht, as it was formerly written, is variously supposed to have derived its name from *Con*, one of the chief magicians of the Tuatha de Danans, or from “ *Con* of the Hundred Battles,” the celebrated fighting monarch of the second century, whose posterity possessed the country. The word *iacht*, or *iocht*, signifies children or posterity : hence *Con-iocht*, or the territory held by the descendants of Con.

The more ancient name of the province was Olnegmacht, so called from an ancient Firbolg queen. The accurate historian, Tigernach, treating of events in A.D. 83, calls it the Fifth (*cuigeadh*) Province, that of Olnegmacht, and under that designation it is mentioned by the Four Masters so late as the year 1596 : hence the inhabitants were sometimes called “ Fir-Olnegmacht,” strangely corrupted into Nagnata by Ptolemy,” says Charles O’Conor, who evidently imagined the Greek geographer had applied the term Nagnata as the designation of the entire province, and not, as is now well-known, merely to a city.

In the Irish annals the province is frequently mentioned by other names ; it is called *Coigne-Sreng*, from the famous Firbolg champion, and *Coigne-Meadhbha*, Meave’s Plain, which was long a poetical name for the Western Province over which she ruled, and some

believe that this heroine furnished the original of Shakespear's " Queen Mab." Meave is looked upon as the fairies' midwife.

" O then, I see, Queen Mab hath been with you
She is the fairies' midwife."

Meave figures prominently in the annals of the province. She was remarkable for beauty, for poetical effusions, and for courage. Her warlike deeds form subjects for many old bardic romances, and so late as A.D. 1596 the Four Masters designate Connaught as Meave's Province. Other designations, such as *Coigne Oiliolla*, &c., were mere temporary or poetical appellations bestowed by the bards in honour of distinguished persons who flourished there at different epochs.

Connaught from an early period has been frequently and variously subdivided. The Firbolgs made of it three parts, [6] and this old ternary division was long preserved by their successors, the three Milesian tribes of Connaught, the Hy-Fiachrach, the Sil-Murray, and the Hy-Bruin. Other great divisions made of the province were *Iochtar*, or Lower Connaught, comprising the present County of Sligo, with part of Mayo, and *Uachtar*, or Upper Connaught, including the present counties of Galway and Roscommon. The distinctions of *iochtar* and *uachtar* were afterwards adopted by the Anglo-Norman De Burgos. The terms *Tuaisceart* and *Deisceart*, or Northern and Southern Connaught, were also applied to these two divisions, which were again subdivided into several districts possessed by the leading tribes. Many names of districts continued in use till the sixteenth century, when some were abolished, others applied to baronies, and their nomenclature thus preserved. A portion of the province was called *Iar Conacht*, or West Connaught, now Connemara, in the County of Galway. O'Flaherty was chief of this territory, which comprised the present baronies of Moycullen, Ballinahinch, and the half-barony of Ross.

There was also East Connaught, called by English writers " The Brenny," comprehending the present counties of Cavan and Leitrim, and designated respectively East Brefney, or Brefney O'Reilly, and West Brefney, or Brefney O'Rorke, from the families of O'Reilly and O'Rorke, who ruled these territories.

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Nether Connaught or Sligo.

Of all these divisions, North or Nether Connaught alone is now to be considered. It consisted of the present County of Sligo and part of Mayo.

In the second century the Greek geographer, Ptolemy, wrote a short account of Ireland, which is generally considered to be merely a corrected copy of one written by Marinus of Tyre, who lived in the first century, and who is believed to have drawn his materials from a still more ancient Tyrian account.

The description given by Ptolemy of the ancient City of Nagnata, [7] points to its site being either where the present town of Sligo stands, or in its immediate neighbourhood. Some suppose Nagnata [8] to have been situated as far south as the town of Galway, on the principle laid down by Butler, that

" Some force whole regions in despite
O' geography to change their site ;

Make former times shake hands with latter,
And that which was before come after.”

Ptolemy’s map places Nagnata to the north of Connaught, in the vicinity of Sligo Bay. The nearest town, therefore, would be Sligo. However, after a lapse of nearly 2,000 years, much of the explanation of Ptolemy’s geography must depend on conjecture. On the whole, it is generally accurate, and coincides to a great extent with the accounts of the most ancient Irish historians.

These Nagnatians, or Namnetes, are generally considered to have been a colony from a district of Armoric Gaul, now represented by the French Department of the Loire-Inferieure, of which the large seaport town of Nantes is the capital, deriving its name from the Namnetes, whose chief town it was.

Armoric Gaul, or Armorica, was a name given to the maritime districts of Celtic Gaul. This tract was occupied by a confederation of tribes, in which were included the Namnetes. These various tribes possessed a large fleet, with which they carried on a considerable trade. [9]

This theory of the colonisation of Sligo coincides with the accounts of our oldest historians, who place the landing and settlement of the Firbolg colonies in Connaught, where they were chiefly located in Sligo and Mayo ; and what more likely than that a colony of these inhabitants of Gaul, either flying from the stream of invaders continually pouring from the East, or, in pursuance of their trade, should have left their native country, and in the deepest recess of the beautiful Bay of Sligo founded the City of Nagnata, which, from its position, speedily became the market of the neighbouring county and the emporium of the West.

Picture the first infancy of Nagnata. A little village nestling under the gloomy skirts of great forests, from the centre of the conical roofs thin lines of blue wood-smoke rising perpendicularly into the air. Women either grinding corn in hand *querns* [10] before the door of the huts, or drawing water from the river in clumsy pots of coarse sun-dried clay. The stream that flows before the village is alive with salmon, and half-naked children are paddling in the water. In the distant glades deer browse, closer might be seen small patches of ripening grain, and in the more immediate vicinity of the huts, cattle graze in scattered groups, carefully guarded by watchers, for not far off, amidst the tangled underwood of Benbulbin, or the caves of Carns, lurk the bear, the boar, the wolf. Enter the doorway of one of these timber-built [11] huts, and when the eye becomes accustomed to the sharp smoke emitted by the logs of wood smouldering on the hearth in the centre of the floor, blocks of wood can be perceived placed around it, to act as chairs and tables. Wet dough is lying on heated stones to bake for the supper of the absent hunter, who, when he returns wearied from his exertions, will have bread to add to the spoils of the chase. The wattled sides and rafters of the hut are black with smoke ; against the wall lean the weapons of the occupant ; in a corner a spare bow, a bundle of flint-headed arrows, a net, fishing-lines with hooks fashioned of bone, a pile of skins representing the bedding of the family, are all huddled together. A slight eminence over-looking the hamlet is crowned by the Dun, or fort of the chief, and peeping above the pallisades appear the pointed roofs of his residence. [12] Such may be pictured the first settlement of the Namnetes.

There must always be sufficient pre-existing reasons to induce population to settle in one spot rather than in another. In the present day, and especially in new colonies, the causes which have determined the site of a town are still apparent ; but in ancient times those causes are difficult, if not impossible, to discover, because habits of life and circumstances

altogether have since so widely changed. It may be surmised that the Namnetes were decided in their choice of locality by the facilities to commence afforded by the sheltered Bay of Sligo, and its apparent remoteness from risk of aggressive disturbance. Ptolemy calls Nagnata “*episemos polis*,” a noble city; some writers have placed it at Drumcliff, once a town of more importance than Sligo ; others have named Mayo, now a very insignificant hamlet in the county to which it gives its name, but formerly of note ; other localities [13] have also been assigned to Nagnata, but the preponderance of evidence as to site is in favour of the town of Sligo.

In these early and terrible days, the devastation or destruction of a city was a congenial occupation to wandering or hostile tribes. Irish cities were in reality merely an aggregate of wooden huts, erected without method in a rambling desultory manner. It may therefore be readily imagined that scarcely had the city been wrapped in the fiery embrace of the flames, the dense clouds of smoke cleared from its blackened site, and its glowing ruins cooled, than moss and grasses began to carpet its streets, once “worn by the feet that now were silent,” mantled the slight mounds that marked the former homes of the slaughtered inhabitants ; in a few short years the name of the ancient city of Nagnata would be forgotten, and the hamlet that afterwards occupied its site was called Sligo.

The importance of towns rises and falls with their surrounding circumstances. Though Sligo was not a place of great note at the time of the Anglo-Norman Invasion, still, in the Danish epoch, it appears to have been a considerable trading port. Under the Ostmanni rule it rose to importance, for the Danes, when driven out of the champaign country, betook themselves to the towns along the littoral, and developed into good citizens and thriving traders. Sligo was one of the ports in which they secured themselves, and from whence they “carried on a considerable commerce abroad, as well as an inland traffic with the natives at home.” [14] By Danes is not meant merely the people that came from the country now known as Denmark, but also the kindred tribes inhabiting Scandinavia, Livonia, Courland, and the vast tract which borders the Baltic sea. Lady Morgan, in her “Patriotic Sketches,” does not assign prehistoric antiquity to the founding of Sligo, but says that the inhabitants of Bally-sodare, having been driven from their native place by civil commotions, fled to the shore of the neighbouring bay, and of the “shells and pebbles” flung up by the action of the tide along the coast, erected a number of huts, which formed the infancy of Sligo. This theory may be dismissed on its own internal evidence, as shells and pebbles are not suitable building materials.

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Derivation.

Many fanciful derivations have been given to the name of Sligo. Some affirm that ancient writers called it *Slioght-gae*, or the race or progeny settled beside the sea, from which combination of words descends the modern name by which the town is known. [15] In the Four Masters, the appellation of Sligo is apparently derived from *Sligeach*, signifying Shelly river, from *slig*, a shell. Although such is not now a characteristic of the river, yet, shortly previous to 1836, on sinking foundations for the erection of houses, a quantity of white shells was discovered in various localities within the area now occupied by the town ; and in 1881 a similar result followed excavations for the reception of pipes for an intercepting sewer along the river bank within the town.

The occupants of a range of cottages, situated not far from the Sligo strand, employ themselves during the summer season in gathering cockles and mussels. The shells are thrown out

in a heap near the cottages ; the white mass thus formed is remarkable, and would accumulate to an immense pile were the shells not removed for spreading on walks instead of gravel, or for adding to compost heaps, when becoming disintegrated, the shells act as lime in fertilising the soil. Now, if we suppose the ancient inhabitants of Sligo, with whom fish formed a staple article of diet, untrammelled by police regulations forbidding refuse to be thrown out in front of their dwellings, it is certain that in the course of a very few years the accumulation of shells would form a deposit, such as is often found in digging deeply on the site of the ancient town, and the white, glittering heaps seen from a distance may not improbably have given rise to the distinctive appellation of Sligo, *i.e.*, *shelly*.

Whether the bed of the stream be shelly or not, the ancient name of the river was certainly spelt *Sligeach* ; it appears in the Four Masters, also in the “ Life of St. Patrick,” by Tirechan : “ And he said, behold the sea will remove in from this place in the latter times, and you shall go out to the river of Sligo (flumen Sligichæ) to the wood ;” [16] and an ancient Irish poem enumerates the “ flumina prisca decem” of O’Flaherty—

“ In days of old these ancient rivers ten,
Whose banks their flowing waters scarce could pen :
The Lee, the Bush, the Bann, and the Barrow,
The *Sligeach*, the Mourne, the Moy, the Samer, [17]
The Finn, the Liffey, which in Leinster flows,
Are the sole streams that ancient history knows.” [18]

The river is variously designated the *Sligeach*, *Sligigh*, or the *Slichney* of *Camhrens*, the *Libnius*, or *Liboeus*, of other authors, and now commonly called the *Garvogue* (*Garbhog*), or *Sligo* river ; in the seventeenth century it was styled the *Gitly*, evidently a corruption of *Gilly*, a name given to it from the fact of its flowing from *Lough Gill* ; its course westward into the Atlantic, through its marsh-bordered channel, then a mixture of bog, water, and aqueous vegetation.

Both the county and town of Sligo thus derive their appellation from the river. There is a tradition that the original town stood on a plain, now overspread by the waters of *Lough Gill*, and that the islets now studding the bosom of the lake are but the crests of verdant knolls which formerly adorned its green expanse. As proof, the remains of houses or buildings are said to be visible at the bottom of the lake on a sunshiny day. [19] This belief in a submerged city probably originated in frequently-recurring optical illusions, produced by shadows from the over-hanging mountains, or clouds fantastically reflected upon the unruffled surface of the waters, presenting to the eye of the beholder the fantastic resemblance of buildings of past ages shimmering beneath the seemingly transparent medium.

This fanciful idea is not by any means confined to *Lough Gill*. Almost every considerable lake in the kingdom possesses its own legend of an enchanted well which, by fatal neglect of some fairy injunction, or on account of an affront offered to its guardian spirit, suddenly overflowed the valley, and overwhelmed the inhabitants, with their cattle and houses, in common ruin. [20]

Within the town of Sligo [21] is the celebrated well of *Tober-na-shelmida*, or *Snail’s Well*. Its name is derived from an enchanted, or metamorphosed being, supposed to be seen every seventh year emerging from its waters in the form of a huge snail, and who possesses the power of effecting at some future period, which, it is to be hoped, may always remain in futurity, an overflowing of the well, and a second submergence of the metropolis of the west. [22] The days are gone by when—

“ Tales pleased the hamlet, and news cheered the Hall,
And the tune of old times was still welcome to all.”

Unfortunately, many interesting legends are now buried in oblivion, which, if recorded, would have proved invaluable as illustrating the ancient ideas, culture, and speculative opinions of the people.

Lake eruptions are recorded in the most ancient Irish Annals. One is reputed to have occurred in A.M. 3727. The early settlers cleared off all timber from the plains of Moylurg, in Roscommon. A lake then arose, covering with its waters a part of the plain. Such is the account given of the origin of Lough Skean, which is situated partly in the County of Roscommon, and partly in the parish of Kilmactranny, County of Sligo. It washes the southern border of the townland of Creevagh, or *the forested land*. Lough Skean signifies the lake of the wings, a name given to it seemingly, as to Lough Skean, near the Tay, in Scotland, by reason of its shape somewhat resembling a kite on the wing.

In comparatively recent times a lake eruption is mentioned, A.D. 1490, in the County of Sligo, of which a vivid tradition still prevails in the district in which it occurred.

Giraldus Cambrensis, writing in the twelfth century, described the tradition of the eruption in the North of Ireland of the waters that overwhelmed the plains now occupied by Lough Neagh, and his statement has been immortalised by Moore, who thus alludes to the subject:—

“ On Lough Neagh’s banks, as the fisherman strays
When the calm clear eve’s declining,
He sees the round towers of other days
In the waves beneath him shining.”

[1] Dispatch to the Lords of the Council, 27th April, 1576.

[2] Entitled *Leabhar-na-g-ceart*, preserved in the Books of Laccan and Ballymote.

[3] Names of chiefs and territories are modernised.

[4] Eric was a fine payable as compensation for murder or homicide, but it was also payable for other crimes or injuries against the person. The friends or relations of the slain might accept an eric, but had the option of refusing it, and seeking instead the death of the murderer.

[5] See under the year 1585.

[6] *Ogygia*, p. 175.

[7] In Dr. Joachim Laurentio Villanuova’s work, “ Phœnician Ireland,” it is suggested that the name Nagnata was Phœnician, and borrowed from that of the chief or leader of the body ; “ for in that language,” says the author, “ I perceive that Nagud means a prince or chieftain, to whom the people look up, and to whose decision they appeal in all matters of dispute or litigation. This word in the plural makes Nagudin.” Relative to theories of this class, Joyce says : “ In no department of Irish etymology have writers indulged to such an extent in vague and useless conjecture as in the interpretation of local names ; but these interpretations are, generally speaking, false, and a large proportion of them inexpressibly silly.”

[8] Nagnata or Magnata. “ Ptolemy calls this an eminent city ; and by the situation he seems to point out some place not far from ‘ Sligoe ;’ but I cannot discover the least footsteps of a city so called in all that tract of country : so all-devouring is Time ! And this instance is very apposite to that of the capital city of the Veii, the ruins (a) of which are now so far lost that geographers are not able to determine the place where it once stood, so literally is that noble prophecy of Lucan fulfilled of this and other places of Latium.

——“ Gentes Mars iste futuras
 Obtuet, et Populos sevi venientis in Orbem
 Ereptos natale feret, tune omne Latinum
 Fabula Nomen erit : Gabios, Veiosque, Coramque
 Pulvere vix tectse poterunt monstrare Ruinse
 Albanosque Lades, Laurentinosque Penates,
 Rus vaccuum quod non habitet nisi Nocte coacta
 Invitus.” Lib. 7.

“ Succeeding nations by the sword shall die,
 And swallow’d up in dark oblivion lie ;
 Almighty Latium, with her cities crown’d,
 Shall like an antiquated fable sound ;
 The Veian and the Gabian tow’rs shall fall,
 And one promiscuous ruin cover all.
 Nor after length of years a stone betray
 The place where once the very ruins lay.
 High Alba’s walls and the Lavinian Strand,
 A lonely desert and an empty land,
 Shall scarce afford for needful hours of rest
 A single house to their benighted guest.”

ADDISON.

(a) See “ Addison’s Travels.”

“ There are, indeed, some remains of the place in ‘ Magio,’ now called ‘ Mayo’ (which is mentioned in ‘ Bede’), a noted village in the adjoining county southward. Yet, perhaps, it may be imagined by some that Ptolemy has misplaced this city a little. But I must leave that matter to the enquiry of others. Baxter judges this place to be the modern Galway, and would have it mean ‘ Cuan-na-Guachtie,’ i.e., the Port of the Small Islands, alluding to the three islands of Arran that make a bar in the mouth of the Bay of Galway, and the little islands lying nearer to the town ; and he derives the name from ‘ Cuan,’ which signifies a port, ‘ na’ a preposition of the genitive case, and ‘ Vact,’ or ‘ Guaet,’ a little island, i.e., Na-guachtie for Nagnata, he will have to be a small error of transcriber, instead of Naguata ; and, indeed, the situation of Galway, according to Ptolemy, is pretty near the truth of the notion.”—See Ware’s “ Ireland,” by Harris, II., 42.

- [9] Nantes is better known from the celebrated Edict thence issued by Henry IV., guaranteeing to Protestants the free exercise of their religion, and the revocation of that Edict by Louis XIV., than by its being the supposed parent of Sligo !
- [10] The quern was a hand-mill composed of two stones, the upper one round and revolving in the cup-shaped hollow of the lower or larger stone, as a ball revolves in its socket. A couple of wooden handles, inserted in and projecting from the upper stone, served to work the mill.
- [11] If men settle in a wooded region, they naturally employ timber in the erection of their dwellings. When timber becomes scarce, clay and stone will be called into requisition.
- [12] The dress of these primitive inhabitants is more difficult to determine and describe than their habitations. Fortunately, there are “ two instances recorded of human remains found in the bogs of Ireland. One of these, the mummy of which is now in the Royal Dublin Society House, was discovered in a bog, nine or ten feet beneath the surface. When first exhumed, the body was perfectly fresh, and enclosed in a dress not unlike that in the description given of Gurth in ‘ Ivanhoe,’ consisting of a tunic of cow-hide, apparently tanned, but with some remains of hair still preserved on the side-worn next the skin. The dress is joined in the most accurate and beautiful manner, exhibiting an extraordinary

perfection in the art of sewing. The hair on the head, which is both long and fine, is of a dark-brown colour, and the skull is compressed in a remarkable manner, owing to a portion of the earthy matter having been removed by the acid of the bog. The body of a man was found under precisely similar circumstances by Mr. R. C. Walker, but it is evidently of more recent date perhaps not older than the time of Elizabeth ; for the dress, which is of woollen texture, and still quite perfect, is precisely that represented in Walker's ' Irish Bards.' ” Wilde's Boyne and Blackwater, p. 237.

[13] Wright, in his History of Ireland (page 3), places Nagnata almost as much to the north of Sligo as Galway is to the south. His words are as follows “ Proceeding along the western coast, from the northern cape, Ptolemy mentions first, the mouth of the river Ravius, supposed to be the modern Guibarra. A considerable town at which he next arrives, and which he calls Magnata, appears to answer to the site of Donegal. Then follow in succession five rivers, the Libnius (or, according to one editor, Libeiis), answering probably to Sligo Bay. The tribes enumerated by Ptolemy as inhabiting this line of coast are the Erdini, or Erpeditani, whose territory adjoined that of the Venicnii ; the Magnatæ, who occupied the neighbourhood of Donegal, the site of their chief town, which took its ancient name from them ; the Auteri, who held the district, extending from the County of Donegal to that of Sligo ; the Gangani, who inhabited the County of Mayo.”

[14] Molyneux on “ Danish Mounts,” Dublin. 1725 ; p 191.

[15] “ Phœnician Ireland,” p. 200.

[16] Demonstrating also that in the days of St. Patrick woods still extended to the outskirts of the town.

[17] The ancient name of the river Erne.

[18] “ Laoi, Buas, Banna, Bearbha, Buan,
Saimer, *Sligeach*, Modharn, Muaidh,
Fionn, Lifea, Laighnibh go gle,
Is iad sin na sean aibhne.”

—*MS. Letters, Ordnance Survey.*

[19] “ A Saxon tourist asked a river-side boatman, who had rowed him from the town to the lake, if he had ever seen ‘ the round towers of other days,’ or the buildings of past ages gleaming under the waters. ‘ In troth ! have,’ was the ready answer, ‘ and shure, on a still summer’s day, won’t you see the smoke from the chimneys rising straight up in the air, from the surface of the lake.’ ”

[21] Joyce’s “ Irish Names of Places,” p. 175.

[22] In the townland of Knocknagany.

[23] *MS. Letters, Ordnance Survey.*

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