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*Front Cover: Section of Charter granted to Earl of Altamont by George III, 1781.
(see Appendix I)*

Photographs in this issue are by Michael McGing (Page 37) and Frank Dolan.

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THE PUBLIC RECORDS OFFICE, DUBLIN
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The past few months has seen the publication of Knox's "History of Mayo", O'Hara's "Mayo", "Athair na hAthbheochana" le Proinsias Ó Maolmhuaidh and "The Heritage of Mayo" by Áine Ní Cheannáin, and others. Westport Historical Society proudly offers its Journal Two to the ever-increasing number of books available on our local history. Cicero in the "Orator" states "To be ignorant of what happened before you were born is to be ever a child. For what is man's lifetime unless the memory of past events is woven with those of earlier times?" In an ever-changing society let us read our history, become aware of our roots and thus, strengthened, face the problems of today.

JARLATH DUFFY,
Chairman,
Carrowholly,
Westport.

AUGHAGOWER

by John Keville

Aughagower is mentioned in the Annals as late as Elizabethan times, and consequently must have been a place of some importance at this period. Further back it receives mention in the disturbed days of the O'Connor feuds following the death of Cathal Croibhdeirg. There is no doubt of its importance in the days of St. Brendan and St. Patrick. The numerous forts and souterrains throughout the parish mark it off as a very populous district, not only in early Christian, but also in the still earlier pagan times. Its bronze-age monuments point it out as a centre of population in the still more dim and distant past. Considering its imposing array of pagan and Christian remains, there may be a little exaggeration in describing Aughagower as being for centuries the most thickly populated area of the lordship or the kingdom of Umhall.

Aughagower, or to give it its proper name of Achadh Fhobhair, means the 'plain of the wells'. There can therefore be no more appropriate starting-point for this account than one of those wells, the very well at which, according to tradition, St. Patrick baptised the first converts of Aughagower, and beside which he erected the church called Teampall na bhFiachal, over which Bishop Senach was to rule. It is situated about two hundred yards north of the Round Tower, and about a hundred yards on the right hand side of the road leading to Westport. Only a small part of a side-wall remains — about 12 ft. long at the base, and about half that at the top, where it is surmounted by ivy. It is about 10 ft. high. The foundations of the whole structure are plainly visible, though the stones have long since been carted away. It was roughly 42 ft. in length and 24 ft. in breadth, and was therefore quite a large church. There are traces of good mortar in the few yards of wall left. This church is considerably later than St. Patrick, but was probably built on the site of St. Patrick's smaller Teampall na bhFiachal, and in this way retained the ancient name.

About thirty yards north of the church is a well at the base of a large rock just protruding above the ground. The rock is limestone, and apart from anything else, the very regular channels worn in the limestone by rain are very interesting. The well is small, and at the moment requires cleaning out. There is a good deal of wet mud at the bottom, and were it not for a long drought, there would be water there. Very few people speak of it as St. Patrick's Well. It is generally referred to as the 'Well at Teampall na bhFiachal' or the 'well in John Grady's field', and curiously enough does not figure as one of the wells, where stations are still performed by the local people. There was a drain running from this well, but this has been filled up recently by the owner of the field, John Grady. The well itself, and the interesting discoveries that were dug up out of it, would most probably have disappeared for all time had not Father O'Toole, the local priest, taken a lively interest in holy wells.

These excavations from the well consist of two very interesting stones, which the Parish Priest has placed one on each side of the well. The first and most interesting stone is about two feet long and somewhat less in breadth. It may be

described as roughly rectangular. Beautifully cut in the stone are two receptacles, one a little larger than the other. There is no question of those receptacles being formed by rain and weather. Moreover, the stone is not limestone. It appears to have a brownish tinge. The first receptacle is about four inches in diameter at the top, and about two inches deep. The second one is about five inches in diameter and two inches deep. Father O'Toole expresses the opinion that the stone was used at baptisms in early times, that the smaller cup in the stone held the chrism while the larger cup held the oil which is used on the chest, larger quantities of which would be required than in the case of chrism which is used only on the forehead. Mr. P. Moran, M.A. of Mulranny, who calls the stone a bullán stone, disagrees with this opinion expressed by Father O'Toole. He writes: "They (bullán stones) are often found in connection with old church sites, and some think they were originally pagan, and later christianized like many church and well sites themselves by the early Irish saints. I have certain doubts of the validity of Father O'Toole's solution. The holes seem much too large for the purpose suggested. Besides, they seem unsuitable as receptacles for consecrated oils". He fails, however, to offer any solution himself.

The second stone is less interesting. It is a crude attempt at a cross, part of which must have been broken off.

About ten or fifteen yards to the east of the well, and about thirty yards from the church, there is a curved line of large rocks. They are fairly regular in shape, and from a distance are not unlike a set of teeth. Bishop Senach, whom St. Patrick

Bullan at Teampall na bhFiachal.



consecrated in Aughagower, asked that the church, which had just been built, should not be called after him. As the church was not to be named after the bishop, some name, at least had to be provided. "The people of Aughagower", says Father O'Toole, "just looked around them, and nature supplied them with a name of their church — the Church of the Teeth".

Before the arrival of St. Patrick, the Well at Teampall na bhFiachal, no doubt, like the many other wells of Aughagower Parish, was a pagan fount at which the druids performed their pagan rites. The pagan mode of life went on all around it from Cruachan Aigle in the west to the plains of Islandeady in the east. Rival chiefs, no doubt, led their men to battle, and faced each other in deadly combat. Of the legendary period before the Christian era, before the days of Maeve and Conor McNessa, we know nothing. During the semi-legendary period between the days of Maeve and the reign of King Laoghaire, there is still no mention of Aughagower but we do find mention of the kingdom of Umhall and of Cruachan Aigle. Having already agreed that Aughagower was a centre of dense population, probably more dense than any other part of Umhall, it can be taken for granted that the contingents of Umhall, that took part in the stirring events of those four hundred years, were largely composed of the men of Aughagower.

The main features of the village of Aughagower are the graveyards, the Round Tower, and the mediaeval church at the end of the graveyard in which the Tower stands. No one can miss those. Though convenient to the graveyard, it is quite easy, however, to miss the wells, known respectively as Tobar na nDeochán and Dabhach Phádraig, where stations are still performed by a few of the very devout people of Aughagower who persist in reminding us that the stations in connection with the Reek on Garland Sunday and Garland Friday, should both begin and finish at those wells, and that the thousands of people, who now visit the Reek via Westport, are disregarding some of the stations, that were performed in times gone past. This is most likely correct. There is evidence to show that the pilgrims' road to Croagh Patrick, down to quite modern times, passed through Aughagower, and it is quite reasonable to suppose that pilgrims performed their first and last stations at Tobar na nDeochán, Dabhach Phádraig, and the Well at Teampall na bhFiachal, though, indeed, devotion at the last-named well has now completely ceased.

"In A.D. 1351 Hugh O'Rourke, on his return from Croagh Patrick was taken prisoner by McPhilipin McWilliam Burke. In consequence of this act, McDermott rose up against the Clan McPhilipin. Great ravages and depredations were mutually committed by them on account of it". (Loch Cé).

As McPhilipin's land lay close to Aughagower, we gather from this entry that the road over which the pilgrims travelled to the Reek, passed through Aughagower as late as the middle of the 14th century.

"The Papal Letter of the year 1442 suggests that pilgrims to and from the Reek, passed through Aughagower, and hence probably by the ancient traditional path" (Letter from P. Moran, M.A. Mulrany).

We can assume that pilgrims, down even to the middle of the 15th century performed stations at the Wells of Aughagower.

Knox tells us that to punish the chieftains of Umhall, who were harbouring Spaniards after 1588, Sir Richard Bingham sent a force under John Browne, who marched by the old road from Ballintubber to Croagh Patrick. It appears from this that pilgrims to the Reek, down to the days when public religious ceremonies would no longer be tolerated by the authorities, passed through Aughagower, and perhaps performed their stations, as they went along, at Tobar na nDeochán and Dabhach Phádraig.

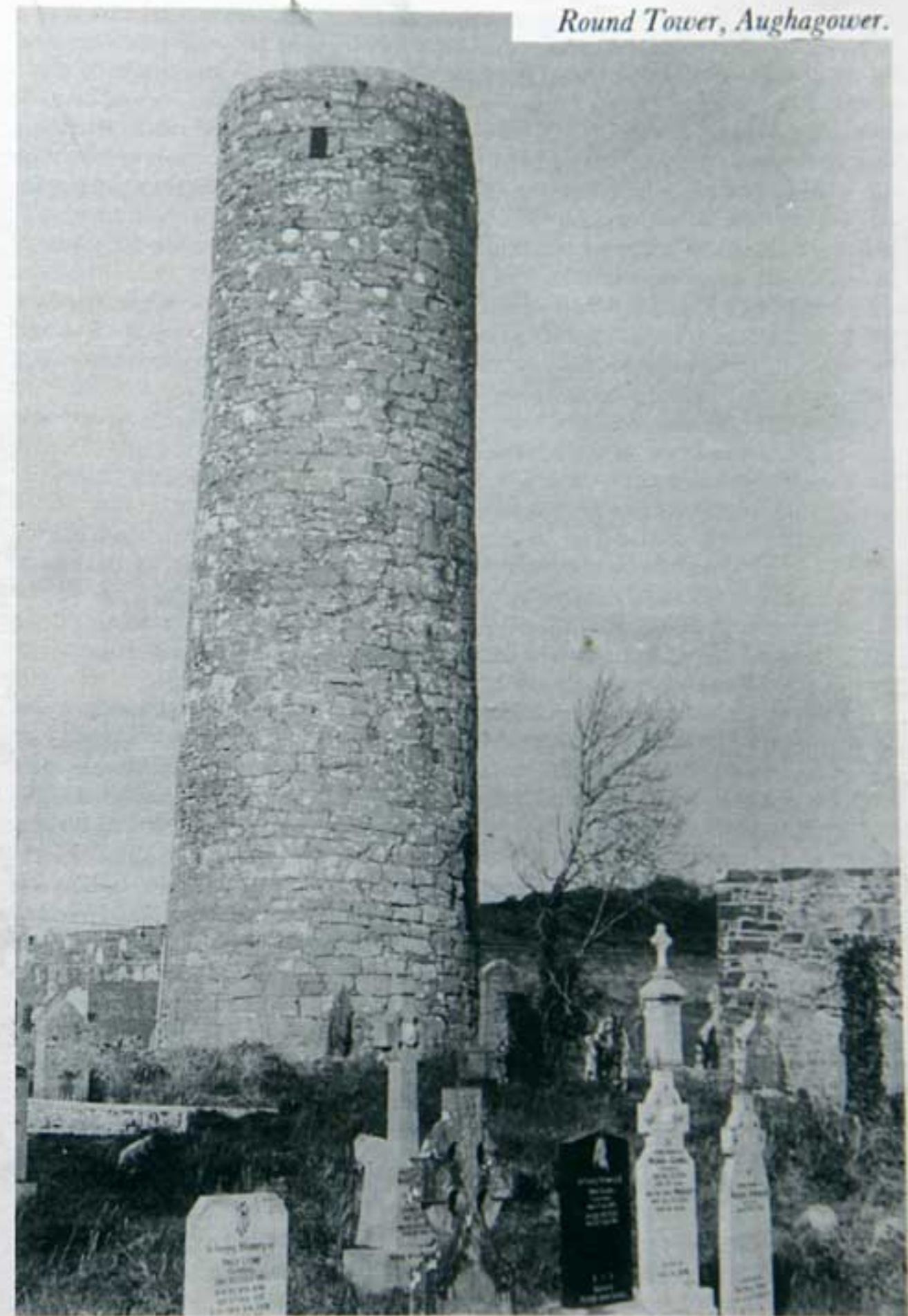
From the lower or northern end of Aughagower runs the main road to Westport. From the point where it leaves the village, the lesser Kinlovey road runs almost at right angles to it till it passes the new graveyard, after which it runs roughly parallel to the main road, and finally joins it at the spot, where once stood the entrance gates to the avenue which led to the mansion of the Right Honourable Denis Browne. At the Aughagower junction of those two roads are Tobar na nDeochán and Dabhach Phádraig.

Tobar na nDeochán, or the Well of the Deacons is immediately outside the wall of the Old Graveyard, that is, the graveyard in which the Round Tower stands. When Father O'Toole came to the parish, the well was filled up with all sorts of rubbish, and might have disappeared and become forgotten, had he not been interested in wells. He cleared out the rubbish, and built a low wall around the well, and the green patch surrounding it. The well is now five or six ft. in diameter at the top, and probably as many in depth. There is only a little damp soil at the bottom. There are narrow stone steps leading to the well. When building the wall, Father O'Toole left the opening to Tobar na nDeochán, not at the steps but a couple of yards lower down and nearer to the road as a result of which, the wall, though low, hides the steps to a certain extent. His purpose was to prevent any more rubbish from being thrown into the well. Growing over the well is a bush, which has been shaped very neatly and skilfully into the form of a cross.

Opposite Tobar na nDeochán on the other side of the road is Dabhach Phádraig or St. Patrick's Vat. The Dabhach is a circular hole, somewhat like its neighbour in size and shape. It is surrounded by a high wall which has been there for quite a long time. There must be water there in wet weather. The little drain under the road connecting the two wells must serve a purpose. The wall around the Dabhach forms roughly a square side of which measures 24 ft. but there is a slight curve where the road circles round to Westport. Growing inside the wall, just over the well is a very ancient tree of huge proportions, decaying at the base, but still capable of producing very high branches. The soil from around the tree, or even the rotting wood, is said to have curative effects in the case of many aches and pains and was largely resorted to in times gone past. It was applied in the form of a plaster, but after it had effected its healing, it was necessary to return the soil to the base of the tree. In one case, at least, some of this soil was sent to America, and safely returned after the sufferer was relieved.

The method of performing stations at the Aughagower wells is as follows: At

Round Tower, Aughagower.



a spot known as Leaba Phádraig, the pilgrim kneeling inside the leaba says a pater, an ave, a gloria and a credo. Then follow seven paters, seven aves and seven glorias, after which the pilgrim walks around the outside of the leaba three times, reciting any prayers he wishes. He then proceeds by the present chapel-yard, and by the rear of the Old Graveyard to Tobar na nDeochán. Kneeling beside the well he again recites the pater, the ave and the gloria seven times. After walking three times around the wall surrounding the well, reciting any prayers he likes, he crosses the road to Dabhach Phádraig. Here the same prayers are repeated the same number of times, and the three journeys are performed as before.

"St. Patrick", says Dr. Healy "clearly loved Aughagower — its swelling fields of green, its streams and wells (Achad Fobair itself means the Field of Springs), with its walks for silent prayer; he meditated making it his own spiritual city:

"I would choose to remain here on a little land faring round the churches and waters.

Since I am very weary,
I wish not to go further".

But the angel said to him:

"thou shalt have everything round which thou shalt go,
Every land, both mountain and churches,
Both glens and waters,
After faring around churches and waters,
Though thou art weary, still thou shalt go on further".

So Patrick set out for Armagh, far away from Tobar na nDeochán, the Dabhach, and the Well of Stringle.

The famous Well of Stringle is in the townland of Triangle off the main road from Westport to Ballinrobe and near the mearing of the two parishes Killawalla and Aughagower. It is about 300 yds. on the Westport side of Mrs. Gibbons' house, and about 100 yds. from the road on the same side as Dr. Healy's Well. It is at the foot of a wide hill. Dr. Healy's well is at the foot of the same hill on the farther side, less than a quarter of a mile away. The site of the traditional Well of Stringle is now partly covered by a 5 ft. wall, separating Mrs. Gibbons' land on the Ballinrobe side from Frank Knight's land on the Westport side. Embedded in the ground on Mrs. Gibbons' side of the wall are a few large stones or flags, such as one may find at any well. Standing up against the wall, again on Mrs. Gibbons' side of it, and immediately beside the dried-up well, is a large irregular flag. It is 5 ft. in length, 3½ ft. high, and varies from 8" to 11" in thickness. It is a reddish sort of stone.

About 20 yds. on the Westport side of the traditional well is a circular pond about 11 yds. in diameter. It has nothing to do with the well, and receives its water from a different hill.

Passing close to the Well of Stringle is the Tóchar Phádraig, the ancient road over which St. Patrick travelled, according to tradition on his return from Aughagower, and over which pilgrims trudged to the Reek for generations later.

From Triangle to Aughagower, a distance of well over 2 miles, it forms with our present-day roads the base of a triangle, the apex of which is the crossroads of Ayle. Triangle and Ayle are now well-cultivated areas, for the desert of St. Patrick's time has well nigh disappeared, and only in patches, which defy cultivation can we still get traces of the ancient road. It is only when we come to Cluain Dá Chon, and the high hill above it, which looks down on the village of Aughagower, that we find lengthy traces of the Tóchar. At the top of the hill, the Tóchar crosses the modern road leading from Aughagower to Ayle. It then winds round, and runs roughly parallel to the present-day road, till it reaches Teampall na bhFiachal. From the hill-top near the well-known Poll na gCon, it can be followed for a distance of well over a half mile without a break, and appears for this stretch at least to have been a road quite as wide as any of our own third-class or even second-class roads.

St. Patrick and his disciples were journeying along the road some time during his stay in Aughagower. Though the people of the place were generally helpful, there was opposition from certain quarters and there were at least a few die-hard pagans who never missed an opportunity of hurling abuse at the man of God. Somewhere near the top of the hill east of Aughagower lived one of those pagans, an important man of the district. Seeing St. Patrick and his clerics approach, he called upon two of his wolfhounds and set them at the Saint. As soon as the dogs approached St. Patrick raised his hand, and made the Sign of the Cross. Immediately the ground opened, and to the surprise and consternation of the pagan, his precious hounds disappeared into the bowels of the earth. The hole, into which they disappeared is since known as Poll na gCon, and the townland around bears the name of Cluain Dá Chon.

At the top of the hill there is a dry green patch a 100 yds. over in the wet, brown bogland, just slightly higher than the level of the bog around. In the middle of this green spot was an oval-shaped hole. This hole is about 33 ft. in length and about 18 ft. in width at its widest point. In depth it is no more than about 10 ft. All around are the remains of walls. All the stones have been cleared away, except the large heavy boulders, which defy removal. Most of the land here around the "Hole of the Hounds" must at one time, probably before the Famine, have been reclaimed and has gone back again to perhaps as wild a state as it was in, in the days of St. Patrick.

Half-way between Poll na gCon and Teampall na bhFiachal is the Monument of Tomalltach, standing only a few yards from the ancient Tóchar Phádraig. It consists of a square column of well-cut stones, approached by three rough steps extending all around. The first step, or foundation, about 10 ft. by 9 ft. is made up of large uncut stones, some of them almost boulders. Over this there is a smaller platform of finer work about 6" or 7" high. Over this there is still another, and then the monument proper begins. The whole, including the steps, is about 6 ft. high. The column of top is about 4 ft. high, its other dimensions being about 3 ft. by 3 ft. On top of the column were four stones, with a head, probably representing the head of a man carved on the corner of each. One of those is still on top of the column. Two of them lie on the ground at the foot of it, while the

fourth has disappeared. The monument has quite a modern appearance but this is probably due to the work of the Society for Ancient Monuments, who have plastered it with cement to keep the stones in place. At the moment, it is badly in need of another visit by the Society's workmen. The Monument to Tomalltach is certainly very old, but that it goes back to the time of St. Patrick, as the Aughagower people inform us is hardly credible.

St. Patrick kept open house at Aughagower. Nobody was let go away hungry. Tomalltach, a local pagan, and a man of some consequence in the district, wanted to put St. Patrick's hospitality to the test. Arriving at St. Patrick's house, St. Patrick's servant informed Tomalltach that the cake was only at the first turning, and that he would have to wait until it was baked. This waiting was too much for an important man like Tomalltach. He hurled insult after insult at the Saint and his household and then set off. Just as he was leaving St. Patrick told him that he wouldn't go far. After travelling a few hundred yards, he fell off his horse and was killed. A monument was raised to his memory at the spot where he was killed. Tomalltach may be regarded, whatever the time he may have lived as a man who looked on the pilgrimages with contempt, and voiced this contempt freely. He was killed, when his horse fell at Aughagower and his death was attributed by pious believers to the vengeance of Heaven and St. Patrick. The story of his death became altered from generation to generation, till finally he was linked up directly with St. Patrick. That he was a man of great importance there is no doubt. Otherwise, he would not have had a monument to his memory.

From the Well of Stringle St. Patrick went to Islandeady, and thence to Aughagower where Senach was made bishop. The Saint wrote a primer of Christian Doctrine for Senach's son, Oengus, and for Mathóna, sister of the bishop, he founded a convent. The first ecclesiastical buildings of Aughagower now began to take shape around the pagan wells.

The church erected by St. Patrick, whether of stone or wood we do not know, was called Teampall na bhFiachal, and most likely stood on the site of the later and much larger building of the same name. Patrick's church was probably very small. The monastic period, beginning a century later, replaced this little church by a larger building of stone and mortar.

Between Teampall na bhFiachal and the Dabhach Phádraig, and about 100 yds. from the latter, are the remains of what appears to have been a very ancient building. A few large rocks and heaps of earth are visible, suggesting a habitation of some sort. It is generally spoken of as St. Patrick's House, but there are a few who consider it to be the site of Mathóna's Nunnery.

Another very interesting spot, already mentioned in connection with the stations performed at Aughagower, is the Leaba Phádraig or St. Patrick's Bed. Patrick very likely had another tiny building here where he slept. A huge tree, much thicker than the one growing over the Dabhach, stands at the head of the Leaba. The tree-trunk is probably 24 ft. in circumference. Though decaying at the base, it continues to send off new branches, and is quite a large tree still. A low wall has been built recently about 16 ft. square around the Leaba just under the ancient tree, and has been paved with large flagstones. A small opening in the



Tomalltach's Grave.

Saint Patrick's Vat — Dabhach Padraig.



wall admits those pilgrims who perform the stations here.

That the people of the ancient Aughagower were helpful in the construction of those primitive ecclesiastical buildings there is no doubt. The local legends, however, suggest that there was opposition from certain quarters but this opposition was not of a very serious nature and was promptly overcome by St. Patrick. The main opposition came from no less notorious a gentleman than Crom Dubh himself, who is made to live in Liscarney, a townland in the west of Aughagower Parish close beside that famous druidic rock known as St. Patrick's Chair.

When St. Patrick and his companions were in Aughagower they ran short of food, and asked Crom Dubh, who lived in Liscarney for some. Crom Dubh had a bull, which killed every stranger that approached it and in the hope that a like fate might befall the saint and his company, Crom told them to take the bull and kill it. To make a long story short, St. Patrick vanquished the fury of the animal by making the Sign of the Cross, and they killed and ate the bull. St. Patrick, however, told them to save all the bones, and put them into the skin. Crom Dubh was enraged, when he saw that his fine bull was gone, but St. Patrick made the Sign of the Cross again over the skin containing the bones and the bull arose safe and sound.

When St. Patrick was building the church at Aughagower, his company and workmen were short of food. He went to Crom Dubh to ask for food. Crom had a full haggard of corn. St. Patrick had with him an old and very feeble-looking horse, used for drawing stones to the building. With disrespect to St. Patrick and the horse, Crom Dubh told the Saint that he had leave to take from the haggard as much as the old gearrán could carry. But when the horse had his load on, there was nothing left in Crom's haggard. On that account arose the proverbial expression "neart gearráin Phádraig".

Both of these stories about St. Patrick and the Liscarney chieftain are still current in Aughagower Parish but the Aughagower seanchaithe don't give the chieftain's name. The name Crom Dubh is, however, well-known in other parts of Umhall.

According to those stories, and many others current throughout Umhall, Crom Dubh is regarded as a chieftain of those parts, who opposed St. Patrick at first, but was converted on the last Sunday of July, whence it is known as Domhnach Cruim Duibh. It is much more likely that he is one and the same as the famous pagan God, Cromh Cruaich, whom St. Patrick is said to have destroyed at Magh Sleacht and whose festival was held on this day.

At Teampall na bhFiachal, we lose trace of the Tóchar Phádraig and it is not again picked up till we climb to the top of the hill at the New Graveyard and turn off to the left from the Kinlooney Road towards Tavanagh, the next townland to the north-west. Soon we come upon about 250 yds. of the ancient road, with walls to each side of it. It appears somewhat narrower than usual here. Perhaps the walls have been moved in to gain as much land as possible, without completely obliterating the track. Continuing still in a bee-line for the Reek, we lose the road completely, and then discover another 50 or 60 yds. of it before leaving

Tavanagh, and entering the next townland, which is known as Ballybaninaun, lately contracted by some people to Ballybannin. There is a wall each side of these 50 or 60 yds. of the Tóchar, which is here well hidden by undergrowth and it is almost impossible to find it without a guide. There is a tradition of an old graveyard, about a rood in area, in the west of Tavanagh, part of which is in the lands of the Parish Priest. Beyond a few heaps of stones on both sides of the fence, and a few thorn-bushes, there is indeed nothing to suggest a graveyard. If it were ever there, ploughing has effaced all traces of it. The tradition however remains.

A St. Rodan accompanied St. Patrick to Aughagower, and though he does not directly figure in the story of the Aughagower Mathóna, he was probably the most important person among St. Patrick's band of ecclesiastics, for one of the holy wells of Aughagower Parish is named after him, and the name of the well has been transferred to a whole townland. The well and townland are both known as Tobar Ruadháin, the word of Ruadhán being the modern spelling of Rodan.

The account of the Mathóna of Aughagower, beside Tavanagh, comes from Tíreachan's Memoirs in the Book of Armagh, and the translation is by Knox.

"And he went to the border of Umhal, to Ached Fobuir in which bishops are made. And there came to him the holy daughter, who received the veil from Patrick, and he ordained Senach, the son of her father, and gave him a new name, that is Lamb of God, and made him a bishop. And he made three demands of Patrick Patrick established a church in that place, near the daughter by name Mathóna, and said to them: Good bishops shall be here, and of their seed shall be blessed men for ever in this See (cathedra). The same is Ached Fobuir, and they received Patrick's Mass".

North-west of Tavanagh the Tóchar Phádraig goes through Lankill, then across the west of the parish to St. Patrick's Chair and so up the hill. There is no trace of the path around the druidic pillar in Lankill nor is there any trace in Lanmore, but tradition says that the Longstones of Lanmore mark the route. There are two of those still standing. The largest of the Longstones is in the east of Lanmore, adjoining Lankill. Knox speaks of the Cloch Patrick as being in Lanmore, and he probably refers to this stone. It is 9 ft. in height and there is as much of it under ground as over. It can be stirred somewhat, if force is used, but otherwise it has a firm hold in the ground. The stone is about 16" in width near the base, and is in no part less than 1 ft. in width except near the top where it narrows to about 6". In thickness it is no more than 6". Generally it may be described as a stone that would make a very fine lintel over a wide door or window, and only its connection with St. Patrick has saved it from being put to such a purpose. Near the top there is a split of a few inches which the people of Lanmore say was caused by lightning. No one about calls it Cloch Patrick. It is always referred to as the Longstone in Lanmore.

The second Lanmore Longstone is three-quarters of a mile to the west, and about a quarter of a mile from the present boundary of Aughagower Parish. After crossing the boundary we find a second Longstone in the townland of Boheh, now in Westport Parish, but probably belonging to the ancient parish of Aughagower. This Longstone, generally referred to as the Longstone at Conry's, from the name



Saint Patrick's Chair.

of the people in whose land it stands, is much smaller than the other stone. It is only $6\frac{1}{2}$ ft. in height, and 1 ft. wide all the way up except at the extreme top. It is perfectly firm in the ground. Both Longstones are composed of the same sort of rock.

It appears that there had been several of those Longstones across this rough and moory townland in times gone past. Lying in a field 300 yds. west of the second Longstone is a similar slab of the same sort of rock. It is 5 ft. long, 1 ft. in breadth, and 6" in thickness. Nearby in a dry wall is another slab 4 ft. long, and there are several smaller pieces. Those are most likely the remains of other Longstones marking the path, which have failed to stand the test of time.

The next townland to Lanmore towards the Reek is Boheh, and here is the famous St. Patrick's Chair. As to how it got its present name or what part it played in St. Patrick's time is not known. It must have been a great centre of the Christian religion in his time, and for long after. That it was a great centre of the druidic religion extending back to the Bronze Age can be equally certain.

St. Patrick's Chair consists of a huge rock about 6 ft. high, the upper part of which is in the form of a quarter-circle, the radius of which is about 12 ft. To be exact, the top of the rock is 6 ft. from the ground only on the arc-shaped side. On the other side the ground is nearly on a level with the top. Over the flat top of this huge rock is another one about 4 ft. long, 3 ft. broad, and $1\frac{1}{2}$ ft. high. At the base of the large rock, some modern building and decoration, done by the Nugent family, whose house is only a few yards away, continues the arc shape down to the

Priests' Grave — Boheh.



ground, so that it is impossible to see what the rock is like below. Part of this decoration consists of a few cement steps, leading up to a smooth part of the rock, which does in some slight way resemble the seat of a chair. That it does resemble the seat of a chair at all is due to the fact that the portion of the rock around it on three sides is raised an inch or two above the level of the seat. A person sitting on this chair has ledges of rock below him on which to rest his feet, and make himself quite comfortable.

All this is quite interesting in itself, but the most interesting thing about this one-time pagan monument is that its surface is covered with sets of concentric circles, two in each set. There are at least a dozen sets, where the circles are well concised. The other seven or eight sets are faint. In some cases the outside circle is 6" in diameter, in the other cases it is only 4". The centres of the circles are also well marked. The local people tell that the circles were formed by St. Patrick's Bell. There is just one solitary cross incised on the rock near the little seat.

This ancient rock brings one back to the Bronze Age and the circles may represent the sun, and suggest the sun worship of those ancient times. Perhaps the Chair acted as a coronation seat for the old-time chiefs of Umhall. With such paraphernalia of ancient royalty and druidic religion there may, indeed, be something in the old story, that made Crom Dubh live in the neighbouring townland of Liscarney.

Two hundred and fifty yards west of St. Patrick's Chair is another pillar stone of huge proportions, and quite unlike the Longstones of Lanmore. In between are a graveyard, a holy well, and another spot marked with a small headstone on which a cross is carved. This spot is curiously enough 50 yds. outside the graveyard, and is, according to tradition the burial-place of two priests.

The graveyard is about a rood in extent. Grown-up people were buried there in Famine times, but none, except unbaptised children are buried there now. One such child was buried there in 1943. Most of the place is covered with bushes, and it is difficult to get through it. At the north-west end of the graveyard are the remains of an old church or cell. The walls, less than 1 ft. high, still exist, but are covered with undergrowth in such a way that one can miss them completely. The little church measured about 14 ft. by 9 ft. or 10 ft. The area occupied by the graveyard and church is known as the Cillín.

50 yds. or 60 yds. west on the graveyard is the spot where the two priests are buried. It is marked by a heap of stones, and a small headstone on which a cross has been incised. The stone is 2 ft. high and 1½ ft. across. The cross cut into it is about 1 ft. in length. The little headstone was prepared from an ordinary stone as the undressed edges show. There is no inscription on the stone — nothing but the cross and no one seems to know anything about the two priests.

The well is immediately outside the graveyard on the west side, and very near the church. It is called St. Patrick's Well. It is generally dry in summer, but there should be water there in winter. Stations were performed at this well about 60 or 70 years ago. Like Tobar na nDeochán and the Dabhach, it may have been another place of prayer for the pilgrims on their way to and from Croagh Patrick.

Further west than the burial place of the two priests is the huge pillar stone, easily visible from the Westport-Leenane road. The pillar stands perfectly upright, and though bearing no resemblance to the thin Longstones of Lanmore, is nevertheless known as a Longstone. It is 7 ft. in height, 3½ ft. in breadth and 3 ft. in thickness. The corners are slightly rounded, so that the stone, even from a short distance off, gives one the impression of being perfectly round.

From Boheh the Tóchar Phádraig ran straight north for the Reek through Owenwee. Various accounts speak of St. Patrick travelling in a chariot. One account says that one of his chariot-drivers called Totmael died at the foot of the Reek on the Murrisk side. No doubt there were conveyances designated as chariots, and some quite good roads, but one can hardly believe that the old grass-grown path of St. Patrick's time through Lanmore and Boheh, which had to be pointed out by Longstones, was capable of accommodating a chariot. Perhaps it could safely be travelled on horseback, but we are not told that St. Patrick travelled in this way. The Aughagower tradition indeed is that St. Patrick walked from Aughagower to the Reek. Why he chose Cruachan Aigle above all other mountains of Ireland for his spiritual retreat is difficult to answer. Perhaps it was merely the attractiveness of the mountain, for a "scene combining at once so much sublimity, variety and beauty cannot be found anywhere else". Professor Bury will make us believe that this is the very mountain on which Patrick herded the swine, and that it was natural he should return to it to commune with God, and to thank Him for having exalted a slave-boy to the position of spiritual leadership of a nation. Professor McAllister almost asserts that Cruachan Aigle was a pagan sanctuary, like to the ancient sacred mountain of Pay de Dome in Auvergne, which it resembles in shape. Situated so near such druidic centres as Boheh and Lankill, one should not be surprised that it was. Plain duty, and nothing else, would therefore compel St. Patrick to climb and consecrate Cruachan Aigle, to banish the "twisted snakes" down the side of the hill into Loch na nDeamhan, and to frighten away forever those horrid blackbirds, worshipped by the pagans, with such loud ringings of his bell, that the sound of it was heard by all the men of Erin.

Lankill townland is immediately east of Lanmore, and about three miles by road from Aughagower. As its ancient remains show, it was a place of some importance perhaps more than a thousand years before St. Patrick, and it was certainly a place of importance for centuries after his time.

On entering the area of the ancient remains, one comes first to St. Brendan's Well. It is at the foot of a mossy bank, and though a large tree grows right over it, it does not seem to interfere with the well, except perhaps to curtail its supply of water, which is never very great even in winter. On the other hand the well is never dry. It is a pretty well, with a flag at its face, into which a V-shaped lip has been cut. An old man of nearly eighty, named John Kelly, who lives nearby, remembers the time when stations were commonly done around this well, and when the trees and bushes around it were covered with garlands.

Nestling in the moss on top of the bank over the well is a white oval-shaped stone less than a pound in weight. This stone appears to be able to conquer all

Pillar Stone, Lankill.



human maladies, if the patient has sufficient faith in its efficacy, by simply rubbing on the affected parts. Occasionally it is brought away to cure some unfortunate sufferer, and its work having been accomplished, it is brought back and piously laid in its nest of moss. How it derived its efficacy is unknown.

About 80 yards north-east of St. Brendan's Well, and almost hidden behind a thick thorn-bush is a Bronze Age Pillar Stone, perhaps one of the most remarkable in the whole country. It is about 9 ft. high, but there must be several feet of the pillar below ground. It is about ten degrees out of the perpendicular. Some years ago it was stirring in the ground, from its constant use as a scratching place for cattle, but now it appears to be perfectly firm. For about 4 ft. up from its base, its width is about 10". Above the centre it widens out to 14", and then it gradually narrows till it comes almost to a point on top. On both sides of the stone is an intricate arrangement of concentric circles and straight lines.

On the front or eastern face of the pillar are two sets of concentric circles. The lower set is about the middle, where the Pillar widens to 14". This set consists of four concentric circles, the diameter of the largest being 12". Slightly higher up is the second set of circles. This time there are only two concentric circles, the diameter of the outside one being 13". Three perpendicular straight lines and one horizontal lines intersect the circles. In this set, not much more than a semi circle remains, for it appears that a ledge has been broken off the pillar on one side. Had the circles been complete, they should show five upright lines instead of three.

The arrangement on the west face is much more elaborate and intricate. Less than half-way up the stone is a set of four deeply-incised concentric circles, and nothing more. The diameter of the outside one is 9". Towards the top on a level with the upper set of circles on the east face, is a combination of circles and curves, which defy description. They are at the part of the pillar where the ledge has been broken off and consequently only slightly more than half of the several curves appear, giving the impression of a decorated capital B about 13" in length. From the lower set of concentric circles, four lines like rays from the sun stretch upwards to join the upper circles or curves. Connecting the two rays on the right, which are fairly well apart, are five lines, the longest ones being about 5" and the shortest about 4". Joining the two middle rays, which are close together are eight short lines from an inch to two inches in length. The rays on the left are unconnected. Those strokes are what the Lankill people describe as "some sort of Chinese writing".

Close to St. Brendan's Well on the south side is a graveyard of ancient times. Though stones and flags from the graveyard may have been taken away in the past, there are still plenty of them left. Large flags lie over graves. Smaller flags stand at the head of graves. Many of those are the graves of unbaptised infants, but larger ones may be noticed there too. The last burials of adults in Lankill were probably in the time of the Famine. The whole graveyard covers an area of at least half an acre.

In the east of the graveyard is a column of large flat gravestones, 7 ft. square by nearly 4 ft. high. This was an altar of the Penal Times. About 10 yds. from the column just on the edge of the graveyard lies a large flag roughly rectangular,



Altar of Penal Times, Lankill.

about 4 ft. long and 3½ ft. broad. A bell is supposed to be heard ringing under this flag on certain occasions. The story of the bell, as told in Lankill is as follows:

"The landlord, Lord Sligo, some time in the last century, wanted the column of flags cleared away for some purpose, probably for road-making, and the Lankill men were employed for the purpose. The first flag of the column had been hauled to the edge of the graveyard, when the ringing of a bell was heard underneath it. The horse stopped, and refused to drag it any farther. Work had to be suspended, and there the flag lies to this day on the verge of Cillín in Lankill". Those who will not believe this story of the bell will at least say that it was a clever ruse on the part of the Lankill men to save their Penal Day Altar, and it succeeded.

Twenty yards east of the Pillar Stone is the foundation of a large building, which we are told was once a monastery. The field in which it stood, and in which the Pillar Stone still stands, is called Gort na Manach (the Field of the Monks). It appears to have been a rectangular building about 90 ft. in length, and 30 ft. in breadth.

The name Lankill is translated into Irish as Lann Cille. Joyce in his "Names of Places" says: The word (lann or land) is Irish, but in its ecclesiastical application it was borrowed from the Welsh It is not found extensively in local nomenclature, and I cannot find it at all in the south. Rev. J. Ryan in "Irish Monasticism" says that lann is the ordinary British word for monastery. In a footnote he adds: "The word lann in British passed through three stages. Its

earliest sense was 'land enclosed for a special purpose'. Then it came to mean 'monastery', and finally 'church'. In Gaelic the word was common in the compound 'ith-lann', corn-enclosure or haggard (modern Irish iothlann). It is cognate with 'land' in the Teutonic languages". According to both Joyce and Father Ryan, the word is by no means uncommon in place-names in the east of Ireland. Near the east coast are Lann Abhaich (Glenavy in Antrim), Lann Leire (Dunleer in Louth), Lann na gClog (Lanaglug in Tyrone), Lann Beacheaire (Kilbarrack in Dublin) and Lann Luachain (Meath). In one case at least it is found well inland, as at Lann Elo or Lynally, a place about four miles from Durrow in Offaly, where Colmán of Lann Elo, reputed to be the son of Columkille's sister, erected a very famous monastery. In Connacht the name is unknown outside the parish of Aughagower, where there are a Lann Cille and a Lann Mór.

Lankill probably means 'the enclosure of the church or monastery', that is the sacred precincts, while Lanmore means 'the great enclosure' or termon lands. In a list of Land Denominations mentioned in the Grant by James I to Sir Theobald Burke (Tiobóid na Long) in 1617, the spelling of the former place is Lankilly, which goes to show that the present-day Irish rendering of the place-name as Lann Cille is quite correct.

Aughagower — Summer 1944.



GEORGE A. BIRMINGHAM

By John Gibbons, M.A.

Exactly 90 years ago J. O. Hannay came to Westport to take up duty as Rector of Westport Church of Ireland parish at the age of 27. As the writer "George A. Birmingham" he later received international acclaim for his novels and plays. Some of the most popular — 'Spanish Gold', 'Benedict Kavanagh', 'Hyacinth', 'The Seething Pot' and 'General John Regan' — were based on his experiences in and around Westport. His wry characterization of its clergy, politicians and local notables under a thin fictional disguise was less than well received in Westport. Local newspaper reports of threats that he would be "dragged through the streets" or "thrown into the Mall River" and even a 'riot' during a production of the play 'General John Regan' in Westport Town Hall are ironically reminiscent of some of the satirical scenes and narrow minded and reactionary characters which fill his novels.

George A. Birmingham has never been placed by scholars of Anglo-Irish literature within the mainstream of the Anglo-Irish literary movement in the way that Yeats and Synge were. He nonetheless was one of the most prolific and popular Irish writers of his era. During his lifetime he wrote over sixty novels, plays and collections of short stories. The main theme of his works relating to the West of Ireland was "the impotence of the Anglo-Irish tradition and the tragedy of its neglected opportunities and duties".¹ In contrast, he writes optimistically of the economic programme of the early Sinn Féin movement under Arthur Griffith and the social and cultural programme of the Gaelic League.

While he makes an abundant use of satire, his works are fundamentally serious. His involvement in local and national movements of the day display the writer as a committed activist. He was a member of the Executive Council or Coiste Gnóithe of the Gaelic League along with Pádraig MacPiarais, Cathal Brugha and Eoin MacNeill. Of industrial development in West Mayo he stated at the preliminary meeting of the Mayo Industrial Development Association in 1900 that "it should be one of the functions of the Association to enquire into extinct Mayo industries and see if it would be possible to revive them".² In "Sinn Féin", a journal of the period, he wrote under the pseudonym of 'Eoghan' encouraging Irish retailers to buy Irish goods.³

Among those who corresponded with him were Horace Plunkett, John Dillon, Michael Davitt and Arthur Griffith.⁴ F. Sheehy Skeffington's biography "Michael Davitt, Revolutionary Agitator and Labour Leader" was reviewed by George A. Birmingham for the Manchester Guardian in June 1908.

An ardent supporter of the Irish co-operative movement, he once wrote about Horace Plunkett expressing the view that "For the present at all events our prosperity must depend mainly on the prosperity of our farmers. The progress of agricultural co-operativeness secures this prosperity".⁵

The writer was born in Belfast and although brought up in the strictest and most uncompromising tradition of Unionism he was never in sympathy with such political opinion. Instead he swayed towards Home Rule and Nationalist

politics. Arthur Griffith once wrote to him suggesting a theme for a novel:

"I have been thinking that if a novelist pictured an Ireland of the future under an Irish National government — such as would have existed in this country had the Act of Union never been passed, it would do a good deal towards converting over Unionists who, the bulk of them will not read what they suspect of Nationalism unless they get it in a novel form (sic) I do not know whether when you are projecting a future novel you would be inclined to work it on this idea although it has been run to death in England. It would have the charm and freshness from this country".⁶

In April 1907, Birmingham wrote that "the restoration of Grattan's Parliament which is the avowed aim of the Sinn Féin Party is intelligible and therefore attractive".⁷

One of the obstacles in the way of describing accurately the experience of ordinary people in historical times is the sheer lack of evidence available. Quite simply, the information available to historians is often sketchy and sterile. In my view, the literary evidence of writers such as George A. Birmingham is, therefore, quite acceptable in that it provides a social backdrop to the more conventional statistical type of information available.

In "Irishmen All", for example, the writer describes the exploitation which the system of indebtedness and shop credit allowed in rural Ireland during the 19th and early 20th centuries:

"Peter Fogarty had lent the widow money and when she could not pay either the principal or the interest he took over the farm and put his own stock on it. Nobody knew this except Peter himself and the widow, for Peter is not the sort of man who boasts about the money he lends or the interest he gets for it".⁸

The description of 'Peter Fogarty', and his activities is not meant to be isolated in a world of rural Irish fiction but is an imaginative record of the sort of circumstances being actually experienced in rural Ireland at the time. That this is so is verified by the social commentaries also written by G. A. Birmingham and others for contemporary journals. 'Peter Fogarty' could be any one of "the money-lending shopkeepers with half the countryside in his debt" which the author criticises in an article on the Irish rural economy and society.⁹

George A. Birmingham offered a wide range of insights into the world around him. He recorded vividly and accurately the decline of the Irish Ascendancy class in a way few historians could:

"This aristocracy of ours is passing They have lived, these gentlemen of Ireland, aloof from their people and their land. They are dying aloof from them now These gentlemen of Ireland, who have never cared for Ireland, sit grinding out the monotonous tale of their grievances while politicians laugh at them. They are conscious — and this adds a bitterness to their downfall — that they are, as their fathers were, capable of great things of acting very strongly and nobly. Only they do not act because they have missed the way. They just watch with peevish irritation the slipping of slate after slate from the roof of their castle of power, the sagging of eaveshoots choked long ago, the loosening of rusty holdfasts from their walls. Over their lives there has gathered a nerveless



G. A. Birmingham.

melancholy; a grey mist, charged with insidious damp, is settling down on them. They are blackened, like the potato leaves in the field. It is the sense of a hopelessly lost cause which blights them so utterly that they have not displayed, not once in the last half century, a single flash of the desperate courage of hope".¹⁰

In the same article he decried the system of grazing land which prevailed after the post-Famine clearances where "bullocks and sheep roam at will, picking coarse grass through the rushes, or daintier herbage from among the grey stones which still mark in outline the sites of what once were homesteads there are bullocks here feeding among the ruins of homes".¹¹

In 1912, Canon J. O. Hannay left Westport to become a full-time author. Dissatisfied with this lifestyle he returned to his clerical duties after a short period becoming an Army chaplain during the First World War. He continued to write novels and plays but West of Ireland themes became fewer and fewer. What he has written about this area — both satirical and serious — can be recognised for the valuable contribution it makes to our understanding of those who peopled our past.

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The Old Rectory, Westport.

LUÍOCHÁN CHILL MIODHNA

An Canónach Tomás Ó Cillín

Dé Céadaoin 18 Bealtaine 1921. Bhí cogadh na nDúchrónach ar siúl. An lá seo bhí faoistíní na Cásca sa bparáiste (wind-up station) agus bhí sagairt an cheantair i láthair ag éisteacht sa dá shéipéal An Fhaiche agus Maighne. Seo síos na sagairt a bhí ann:

An Sagart Pobail Mícheál Conroy agus a shéiplíneach Mícheál Breathnach, an Canónach MacDonald, Baile Uí Fhiacháin agus a dhá shéiplíneach Mícheál Owens, Newport agus Tomás Ó Cillín, Maoil Raithní; Rev. Martin Colleran, SP Acaill agus a shéiplínigh, Pat Seoighe, Batty Canavan agus Andy Moran; Rev. Patrick Patterson, Adm. Cathair na Mart agus John A. Burke agus John Gibbons; Tom Healy, SP Louisburgh, Paul McLoughlin, SP Oileán Éadaigh agus a shéiplíneach John Hyland; Pat McHugh séiplíneach, Achadhfhobair.

Bhí dinnéar i dteach an Athar Conroy, timpeall a 2.30. Bhíomar beagnach réidh nuair thosaigh na gunnaí go tobaínn. Ar dtús bhíomar a cheapadh go rabhamar díreach in aghaidh na bpiléar agus chuaigh chuile dhuine faoi fháscadh na mballaí agus muid ag coinneáil siar ó na fuinneoga. Chuaigh an tAthair Colleran amach ar an staighre agus dhá mhéid ár bhfaitíos phléasc chuile dhuine amach ag gáire. Tar éis tamaill bhí sé soiléir nach raibh piléar ar bith ag teacht in ár dtreo, gurab é an chaoi a raibh na póilíní ar an mbóthar agus na h-óglaigh i mbarr na gcnoc mbeag ag scaoileadh leis na póilíní. Nuair a thosaigh an troid léim na póilíní as na trí lorráí bhí acu taobh amuigh den teach seo an tsagairt. Ní raibh fhios acu cé as a bhí na piléir ag teacht. Shíl siad ar dtús go raibh an namhaid ag scaoileadh ón taobh ó dheas den bhóthar agus rith siad go dtí an balla ar an taobh sin. Dúirt Mícheál Kilroy liom go bhfaca sé triúr nó ceathrar acu in aice leis an teach agus gan foscadh ar bith acu. Dúirt sé dá mbeadh a ghunna fhéin aige go leagfadh sé ar lár iad, ach bhí gunna duine eile aige agus ní raibh sé in ann é a láimhseáil i gceart. Nuair a bhreathnaigh sé arís bhí siad faoi fhoscadh an chlaí ar an taobh ó thuaidh den bhóthar.

Ar feadh níos mó ná dhá uair ní raibh ann ach torann na ngunnaí. Bhí meaisínghunna ag na póilíní agus bhí siad dhá oibriú gan sos gan staonadh. Tar éis dhá uair mhaolaigh ar an torann cé nár stop an scaoileadh. D'airíomar an duine ag teacht go dtí an doras. Cé bhí ann ach an Cigire Donnellan, R.I.C. agus bhí dath an bháis ar a éadan agus é scannraithe. Ach thosaigh sé ag rá go raibh daoine éigin ag scaoileadh ar na póilíní ón teach. D'éirigh an tAthair Colleran agus d'ionnsaigh sé Donnellan ag rá leis gur thug sé a éiteach agus nach ndéarfadh aon duine a léithéid ach amadán. B'éigean do Dhonnellan a chuid adharc a tharraingt isteach agus ghéilleadh go raibh an ceart ag an Athair Colleran. Tháinig póilín óg isteach ansin ag rá go raibh fir ag fáil bháis agus go gcaithfeadh na sagairt freastal ortha. Cé bhí toilteanach dhul ann? Bhí an troid ar siúl bun go fóill. Dúirt mé féin agus Mícheál Breathnach go rabhamar toilteanach. Chuamar amach treasna an bhóthair agus suas ar na cnuic. Bhí sáirsint de na póilíní in éindí linn agus bhíomar ag cromadh síos gach nóiméad mar bhí na h-urchair ag teacht i gcónaí. Chuamar thar claíocha agus eile agus fuaireamar beirt de na h-óglaigh ag fáil bháis. Bhíomar in am leis an ola chur



Luíochán Chill Míodhana (tógtha 1971).

ortha agus ansin cailleadh an bheirt ós comhair ar súl go ndéana Dia trócaire orthu. An bheirt a bhí ann Tomás Ó Dómhnaill as Ros an Rubaill agus John Staunton as Cill Míodhna. Ba mór an dearmad é an bóithrín ag bun na gcnoc fhágáil gan gárda. D'éirigh le carr de chuid na bpóilíní dul isteach ann agus meaisínghunna a oibriú leath treasna na n-óglaigh. Sin é an bealach ar leag siad triúr de na h-óglaigh. An triúr fear a bhí sínte ansin, Pádraig Ó Máille, as Ros an Rubaill, bhuaíl piléar sa cos é agus ní raibh sé in ann corraí. Bhí an-fhaitíos go deo air go gcéasfadh na Dúchrónaigh é. Ní dhearna siad dada ach é thabhairt leo i gcarr. Tá sé anois go maith cé go bhfuil sé bacach. Dúradh liom ansin go raibh fear eile leagtha ar an taobh ó thuaidh den gcláí. Bhí mé ag dul treasna an cláí nuair leag Dúchrónach a ghunna ar mo chliabhach ag bagairt báis orm. Bhí sé ag crith le faitíos agus céard stop é nár scaoil sé liom? Bhí mé an-ghar do mo bhás an ócáid sin. Nuair chonaic an sáirsint é thosaigh sé ag eascairí ar an bhfear agus d'órdaigh sé dó a ghunna a tharraingt siar. Sasanach a bhí sa nDúchrónach. Míle altú leis an Athair agus leis an Mhaighdean Ghlórmhair gur tháinig mé slán!

Ach an fear bocht Mac an Mhílidh a bhí sínte ag bun an chláí níor tháinig seisean slán. Déarfainn go riabh sé cailte cheana féin ach chuir mé on ola air, grásta Dé ar a anam. B'aisteach liom chom dubh san éadan a bhí siad uilig; an púdar is dóigh ba chionsiocair leis sin. D'fhágamar ansin é agus suas linn go barr cnuic. Bhí beirt ansin, duine acu Jordan as Oileán Éadaigh gonta go dona, rian doimhin piléir treasna a chinn agus fuil go leor. Cailleadh é sé seachtaine ina dhiaidh sin, ar Dheis Dé go raibh a anam. An fear eile, Pearse a bhí air; ní raibh dada air. Bhí sé ag siúl thart chuile taobh ar nós duine gan chéill. D'fhiafraigh mé de cé an fáth nár imigh sé leis na h-óglaigh eile. Sílim go ndúirt sé go raibh faitíos air. Chuala mé ó Mhícheál Kilroy go raibh aimhreas orthu nach raibh ann ach spiaire. Thug na póilíní leo é agus ón lá sin amach níl a thásca ná a thuairisc le fáil. Séard tháinig as an luíochán seo gur cailleadh cearthrar de na h-óglaigh agus ní raibh ach duine amháin gortaithe ag na póilíní. Sasanach ab ea é agus ní raibh a lot go dona. B'éigean dúinn ansin iad uilig a fhágáil agus a theacht ar ais go dtí an teach. Ní raibh fonn ar aon duine fanacht san áit agus chuamar abhaile.

Timpeall a dó dhéag an oíche chéana tháinig duine a bualadh go láidir ar dhoras an tséiplínigh Mícheál Breathnach. Ní Dúchrónach a bhí ann ach duine den phobal a rá go raibh fear gonta in aice le teach an tsagairt phobail san áit a raibh an troid ann. Chuaigh an t-Athair Mícheál go dtí an áit agus é ag ceapadh chuile noiméad go dtiocfadh na Dúchrónaigh anuas air. Níor tháinig an namhaid agus fuair an sagart an fear tinn agus thug sé na sacraimintí dhó. Céard d'éirigh don fhear seo? Sé chaoi a raibh sé a lánú fataí nuair thosaigh an troid. Chonaic na póilíní é agus scaoil siad leis agus fuair sé piléar sa tóin. Bhí sé ansin ina lú gur fritheadh tráthnóna é agus cuireadh fios ar an sagart. Níor bhac na póilíní leis na sagairt feasta ach gur thug siad an t-Athair Conroy leo go príosún na Gaillimhe, áit ar chaith sé coicís. Nuair ligeadh amach é oiread is focal ní innseodh sé i dtaobh an phríosúin. Déarfaí nár thaithnigh sé leis chor ar bith. Thug siad ann é i lorráí foscaite agus chuile dhuine ag breathnú air agus é ar a thuras. Marcaíocht go Gaillimh agus cead siúl abhaile! B'é a fhearacht sin ag an sagart bocht é. Fear croíúil cneasta neamh-spléach é chuile lá ariamh, Beannacht Dé lena anam.

ABSENTEE LANDLORDISM IN MAYO IN THE 1870's

By Gerard P. Moran, M.A., H.Dip in Ed.

The history of British domination of Ireland was accompanied by the problem of the absentee landlord. Attempts were made by successive English administrators from the time of Richard II, to curb absenteeism but they failed. The problem was exacerbated by the Act of Union, 1801, which saw Irish Landlords move from Dublin to London. By the 1880's the question of absentee landlords was acute. Sixteen per cent of the land of Ireland — over three million acres — was under the control of over fourteen hundred landlords who were permanently absent from the country. Another one hundred and eighty landlords owned 1.3 million acres and rarely resided in Ireland.

Absentee landlords controlled 22.8 per cent of the land of Ireland.¹ The financial loss to the country could ill be afforded and its evil effects were felt at a social, economic and political level. Agriculture was the sole economic pursuit in the three southern provinces in the country. These landlords spent little of their rentals in Ireland. This meant the demand for luxury goods was small. Landlords, as the major sector of the higher social class in Ireland, were needed to provide employment for artisans in the production of luxury goods, as was pointed out by the national media:

The absence of this class was economically crippling to the country. The *Freemans' Journal* stated: Absenteeism is . . . injurious . . . to the agricultural welfare and improvements of the absentee districts, in that the tenancies are neglected and deprived of opportunities of learning improved methods of cultivation . . .²

It was felt by some contemporaries that absentee landlordism contributed to the wave of faction fighting that was found in Ireland between 1814 and 1845. It involved fighting at fairs and markets between families and groups from different townlands. John Francis Hewson, a deputy lieutenant and magistrate, from Kerry, felt that the best way to wipe out factionism was to impose a tax on all absentee landlords, with a view to compelling them to live at home and use their influence to maintain good order amongst the people.³

The effects of absenteeism were to be seen in Mayo where five of the major landlords — Sligo, Palmer, Dillon, Lucan and Arran, were all absent. They bled the country of over £100,000 annually. Of the eight principal landlords in Mayo in the 1870's seven were absentees. They controlled thirty one per cent of the total land area of the country. The exception was Captain Charles Knox of Ballinrobe, who owned twenty four thousand acres of land.

One of the Mayo absentees was the Marquis of Sligo. Despite his non residence, Sligo controlled his estate with an iron grip through his brother, Lord John T. Browne. By 1875 the annual rental on the estates was £22,000, being forty five per cent above the government valuation. The estate of Viscount Dillon, the largest landowner in East Mayo, was only thirty per cent over the valuation. In 1875 Sligo increased his rents becoming the first Mayo landlord to do so since the passing of the 1870 Land Act. His action angered nationalists and tenant

leaders. Many of the tenants were living on small holdings and were unable to pay the 20-25% rent increases demanded. Sligo's actions resulted in the formation of a local tenants defence association in Louisburgh in December 1875. It was the first such association to be established in Connaught in the 1870's. Its long term effects were negligible and its achievements few. It was more a direct response to the rent increases than a desire to further the tenants' all round grievances. The tenants were prepared to pay a fair rent and not that insisted on by Sligo. It was a response by the people and their clergy to Sligo's actions, the clergy being primarily responsible for the formation of the club.

The Louisburgh meeting in December 1875 saw the active involvement, for the first time, in the land question of the new proprietor of the Connaught Telegraph, James Daly of Castlebar. Daly, who was to become one of the most important Land League leaders in Mayo, urged the people to organise themselves and agitate for their rights.⁴ The Louisburgh tenantry was only interested in their own position. Although the Louisburgh Tenants Defence Association continued to exist until 1879, when it merged with the Mayo Land League, it survived in name only. It did nothing to promote the cause of tenant reform, through political action or agitation at a national or regional level.

The raising of rents by absentees did not mean that the practice was confined to that section of landlordism. Resident landlords too, raised the rents to the same level and were sometimes even higher. A rent increase was always denounced by the tenant leaders. However, when this money was taken out of the country and put into circulation in London, instead of in Ireland, the condemnation was even greater.

Absentee landlordism affected the urban as well as the rural population. During the distress of 1879—'81 in Mayo the artisans constantly went to the guardians in search of work. This was entirely due to the scarcity of employment opportunities. If absenteeism had not been so rampant amongst Mayo landlords, the employment given to this class would undoubtedly have cushioned them against the effects of the economic depression. The Connaught Telegraph criticised the Lucan family for their absence from Castlebar. It felt that they were responsible for the lack of commercial investment in Castlebar in the 19th Century and for its decline as a market town, in comparison to Ballina.⁵ While the Marquis of Sligo was an absentee from Westport, his father had been resident in the area in the 1830's and 1840's. He had helped build up the commercial prosperity of Westport town during his residency. Most commentators who visited the town, in the late 1860's and 1870's, were guided to point out that the town commercial trade was in decline.

Ballina did not suffer to the same extent as the other two principal Mayo towns. The land around Ballina was not monopolised by one major landlord, as was the case in Castlebar and Westport. Around Castlebar a monopoly of the land was under the control of the Lucans and likewise the Sligos controlled most of the land around Westport. However, around Ballina the Earl of Arran was the principal landholder, but there were other major landlords too, such as Gore and Knox Gore, who owned substantial tracts of land. While Arran was a non-

resident landlord, Gore and Knox Gore did reside on their estates. Arran, unlike Lucan and Sligo, contributed to Ballina's prosperity by increasing the living standards of his tenants.

The management of the Arran estate was directly under the landlord's control despite the fact that he only visited his estates, in Mayo and Donegal, once a year. A good rapport existed between himself and his tenants, with the help of the enterprising agent he had in John Crean. The Agent, along with Arran, took an active interest in the welfare of the tenants. This was important for the tenants because as far as they were concerned the landlord or his agent was the second most important figure in the community after the parish priest. The welfare of the Arran tenants, and their treatments by Crean, was widely acclaimed by nationalists and conservatives alike. The Tyrawly Herald stated:

Lord Arran can congratulate himself on having on his Mayo estate as contented, as intelligent and as comfortable a tenantry as any to be found in the two counties (Mayo and Donegal) and this is mainly attributable to the measures adopted by him, and to the systematic and preserving manner in which they have been carried out.⁶ Provision was even made for treatment of tenants on the estate who became ill and were not aided by the guardians.⁷

In 1837 Arran inherited an estate, consisting mainly of small holdings, from his father. No clearances took place on the estate in 1850's as had occurred on other properties. Despite the small size of the holdings, improvements were carried out and little emigration or litigation was found on the estate. Seventy per cent of the 956 tenants paid less than £10.00 a year in rent. On taking over the estate in 1837, Arran broke up the Clathan system, which his father had encouraged, as it was a major contributor to the poverty of the tenants. Land was improved on the estate, fences built, the houses of the tenants improved, seed given at reduced rate and agriculturalists employed on the estate to advise the tenants. This eventually resulted in rents, which had been two years in arrears in his father's time, being punctually paid. The Irish Sportsman and Farmer, reporting on the success story on the estate, stated that he had dispensed with the old custom of the tenant tipping his hat to the landlord and added: ... he has now by his treating them as human beings, infused so much of his own independent spirit amongst his people that he could walk through his estates without any man wasting his time to follow or to do anything more than respectfully salute him.⁸

Arran ensured that an adequate communication system existed between himself and his tenants. This was provided through that competent and energetic agent, Crean. The adverse communication system that existed on other estates was often the result of leasing land to agents and middlemen who showed little regard for the tenants' welfare.

They were more concerned with the quick profits that could be made from the estate than as an effective medium between the landlord and his tenants. This was not the case with Arran. Even those who leased land from him were adequately dealt with if they took the tenants for granted. In 1880 when the lease, on part of his estate at Laherdane, fell, he repossessed the land and reinstated those tenants that had been evicted by the middleman. He had also given rent

AN OUTLINE HISTORY OF THE TOWN OF WESTPORT

PART II

WESTPORT — A NEW TOWN — 1780—1825

by Peadar Ó Flanagan, B.A.

In my first article I dealt with the origins and early development of Westport up to the date 1780 and refuted a number of theories as to who designed the town.

In the present article I deal with the new town of Westport in a period of rapid expansion 1780—1825 during which the town and port took the form still familiar to us today.

The recession in the linen industry during the 1770's when the trade was first introduced in Westport was now over. The Irish Parliament became independent of Westminster, and introduced freedom of trade, encouraging entrepreneurship, which led to the growth of a middle-class in the towns. Leases which had been confined to a period of years and not available to Catholics, were now expanded to leases given for 3 lives, which could be renewed in perpetuity. Such leases encouraged development and many of the important buildings in the town date from this period as do the vast stores which flank the quay side. These developments did not end with the Act of Union but continued well into the first half of the 19th century.

WESTPORT HOUSE AND THE BROWNES

John Denis Browne succeeded his father as 3rd Earl of Altamont in 1780. He had previously served as M.P. for the County of Mayo. He was one of the most influential men in the County, being Lord Lieutenant of the County, Colonel of the South Mayo Militia and Leader of the Volunteers, whose flag is still to be seen in Westport House.

The 3rd Earl extended the House and commissioned the English architect James Wyatt to design the diningroom and gallery. A round of festivities was held in 1783 to mark the completion of these works.

In 1778 the Lord Lieutenant of Ireland was a guest at Westport. During his stay he was taken oyster fishing in Clew Bay during which he caught a cold which was to prove fatal, as he died shortly after his return to Dublin.

Denis Browne, a brother of the 3rd Earl, lived at Mount Browne near Westport. He was elected M.P. for the County and High Sheriff of Mayo. He was later to play an infamous role in the suppression of the rebellion of 1798.

The Agent of the 3rd Earl was one John Gibbons of Drummin, who resided at Mill Street in the town. He and his family were to play an important role in the organisation of the United Irishmen in the County and to pay the price after the failure of the rebellion.

The 3rd Earl of Altamont in 1781 obtained Letters Patent from King George III granting to him the rights to hold 4 fairs in the town of Westport — January 1., May 24., August 6 and November 1 — together with the tolls and customs and a court of 'Pie Poudre'. This Charter has recently been acquired by the local Urban District Council and historically marks the coming of age of the new town. (Appendix I).

THE NEW TOWN AND ITS INHABITANTS

The 1780's saw the rise of a middle-class, both Catholic and Protestant, who became the principal developers of the new town and port of Westport. One of the most prominent was John Gibbons, Sr., appointed c.1780 as Agent to Lord Altamont and who resided at Mill Street.

The MacDonnell and Higgins families settled in Westport at this time and were involved in commercial activities both in the town and at Westport Quay. An inscription 'C.H. 1780' is still to be seen on James Street and 'CMD 1783' on one of the large warehouses at Westport Quay. The Levingston and Hilderbrand families also settled here at this time. The Church of Ireland rector was Rev. Alexander Clendinning and the Catholic Parish Priest was Dr. Charles Lynagh, who in 1787 received a lease of land for the building of a Catholic Church on the site of the future Malls. The Malls were as yet unconstructed but a definite plan can be seen from granting of sites such as the Catholic Church and Presbytery, the Methodist Chapel (1791) and an Inn (1798) now Cavanaugh's Hotel. Only one bridge spanned the Carrowbeg river connecting Bridge Street with the road to Castlebar.

In 1785 some 80 leases had been granted in the new town with a total rental of £118.15.0d. The street names were as follows — Bellview (Johns Row), Bridge Street, Castle Street (Church Street), High Street, James Street, Mill Street, Monument Hill, Octagon, Peter Street, Riverside (Malls) and Shop Street.

The principal tenants (excluding The Brownes) in the town and district were: Rev. A. Clendinning, John Gibbons, Senior; Charles McDonnell; Joseph McDonnell; Charles Higgins; Patrick Clarke; Thomas Garavan; Edward Jordan; Ignatius Lynagh; Patrick McGreal; Walter O'Malley; Patrick Standford. (Appendix II).

THE PORT AND QUAYS

In 1780 Clew Bay possessed an extensive herring and oyster fishery which was responsible for first establishing the port. The Corporation for the improvement of the Port of Dublin undertook developments to improve the harbour, the erection of a lighthouse and buoys and the maintenance of same until the establishment of Westport Harbour Board in 1855.

The earliest commercial enterprises were stores erected in 1783 by Charles McDonnell at the Demense Gate. Over the next 30 years a whole range of stores and mills was erected along the quays, together with a Customs House and Kings stores, and revenue and boatmen's houses. Boffin Street was the principal residential area of the quay.

By 1818 the Quay was fully developed as a port as the following contemporary account by J. C. Curwen illustrates:

"On inspecting the port we found a noble edifice, building by Messrs. Fitzgerald, as a warehouse, the scheme of which when finished is estimated at £10,000. Government is laying out large sums on improvements in the harbour. The export of grain from this port is considerable. Warm sea-water baths form a part of the sumptuous establishment of this place".



Inscription, James Street.

Inscription Quay.



A contemporary painting by James Arthur O'Connor in the Westport House Collection, of the same date, gives a view of the quayside with the Customs House and warehouses in the background. (Cathair na Mart, Vol. 1, No. 1, Page 7).

THE REBELLION OF 1798 AND ITS AFTERMATH

The influence of the French revolution of 1789 was felt even in the remote towns of the West of Ireland. It was reported to Dublin Castle that Thos. Paines 'Rights of Man' was on sale in the streets of Westport. During the 1790's the Society of the United Irishmen was established in Mayo and its secretary and organiser was John Gibbons, Snr. Agent of Lord Altamont, who resided at Grove House on Mill Street. Gibbons was in a prominent and influential position as Agent though his militant activities were suspect by the authorities. West Mayo was one of the few areas in Connacht where the republican ideal remained alive after the brutal suppression of the rebellion in the rest of the country. Lord Altamont had been instrumental in encouraging the migration of Catholics from Ulster after the battle of the Diamond in 1795. Many of those who migrated West settled in the Westport district and brought with them Republican ideals. They were connected with the linen trade which flourished in this period. (Appendix III).

When the news of Humbert's landing in Killala in August 1798 spread throughout the county, many recruits from West Mayo rallied to the cause and arrived in Castlebar after the famous 'Races of Castlebar'. Among those were John Gibbons, Snr., his sons Edward and John Jnr. and his brother Thomas, Westport having been surrendered to insurgents without a fight. Among those who were prominent in the leadership of the insurgents were three clergymen of the locality, Fr. Myles Prendergast of Murrisk Abbey, Fr. Michael Gannon, recently returned from France and Fr. Owen Killeen, and also O'Mealy, an apothecary from near Westport. James Joseph McDonnell of Carnacon, who had previously been engaged in commercial developments at Westport Quay, and was commissioned a Colonel of the Irish Forces by General Humbert, was sent, accompanied by a French Captain, to occupy and administer the town and district of Westport. The Irish forces had already occupied Westport House and Mountbrown, and Colonel McDonnell set up his H.Q. in the former and set about establishing law and order in the locality. The occupation, however, was short-lived as Humbert moved north-eastwards towards Sligo and his final defeat at Ballinamuck, and the Crown forces soon re-occupied the town, under martial law.

Among those proscribed as rebels were John Gibbons of Westport, his brother Thomas and sons, Edward and John Jnr., and Fr. Myles Prendergast of Murrisk. The first three eventually escaped abroad and the latter remained as outlaws in the hills of Connemara, pursued relentlessly by Denis Browne, High Sheriff of Mayo. Browne in the early years of the 19th century was to supervise the hanging of his godson, John Gibbons, Jnr. at a gallows erected at the junction of Peter Street and Tubberhill in Westport, the only person ever hanged in the town. His memory as yet unmarked in the town has lived in the poetry of the blind Raftery.

The political consequence of the rebellion resulted in the Act of Union of 1800, backed by the Earl of Altamont who now became Marquis of Sligo and by his brother Denis Browne, M.P. for the county.

WESTPORT AFTER THE UNION

The Act of Union had little effect on the prosperity which Westport was to enjoy in the first quarter of the new century. The town and port continued to expand, and as far as architecture was concerned to bloom into one of the most beautiful towns in Ireland. McParlan writing in his Statistical Survey of Co. Mayo (1801) states that "Westport, though built within 30 years, may be called a pretty and not a small town, already of some consequence in trade and expanding every day", and he refers to the export of cargoes of manganese, slates and ochre quarried locally for the English markets. (He states that a free school for the education of the poor children had recently opened in the town, that there was also the 40/- school of the parish) and that every two or three villages had a school numerously attended. He refers to bleach mills, many oat-mills and one threshing mill, of the most improved and extensive construction on Lord Sligo's Demesne. In 1800 also Mr. Levingston opened a brewery in the town on the site of what is now the pedestrian entrance to the car park from Bridge Street. The migration of linen weavers from Co. Armagh after 1795, encouraged by Lord Altamont also helped the continued growth of the linen trade and Westport had a flourishing linen market, held probably at this period, in the Market House at the Octagon.

The newly promoted Marquess of Sligo now embarked on a very ambitious project of town planning which he must have had in mind for some considerable time and which, when completed, would give to the future generations something to be proud of and to continue to conserve i.e. the Malls — a quarter mile of tree-lined boulevards flanking the embanked Carrowbeg River, with two cascades, crossed by three stone-arched bridges, the whole flanked by public buildings, town houses and private dwellings with a unifying Georgian character. This project, even at that period, could not have cost less than £10,000, and possibly twice the amount. The Carrowbeg river at the time flowed to the north of its present course, and it had to be canalized to flow in a straight line through the centre of the town. Even today such an operation would be a major undertaking. There is no precise date for the Malls but from documents available, I conclude that a plan existed as early as the mid-1780's and that the most likely time for the construction was 1800—1810. A document in the Public Records Office, Dublin throws some light on the dating. It refers to a lease of premises in James Street to Alexander Brice, 22 October 1796, on which one house was then built. The property was re-leased by Brice to Lord Sligo, on 1 September 1807, and was subsequently leased by him to Houseman. At the end of the document was a curious detail — "James Street now called North Mall". The premises in question, still in the Sligo family is the corner building of the North Mall — previously known as Westport Reading Rooms — and the adjoining house on Newport Street.

An Inn was built by Lord Sligo for the use of travellers to the town, furnished by him and let at a nominal rent. This imposing building — presently Cavanaugh's Hotel — with its flanking arcaded wings, which were used for many various purposes down the years, was the centrepiece of the smaller North Mall. On the South side the Gothic facade of the Catholic Church built in 1813 by Dr. Kelly, P.P. at a cost of £6,000 donated by public subscription, with its flanking parochial residences, equalled the buildings on the North side. Also on the South Mall there was erected in 1791 a Methodist Chapel. Bridge House at the end of the North Mall would also date from this period, with the present Bank of Ireland at a later date.

The Malls were substantially finished by 1818 as can be seen from the painting of James Arthur O'Connor of this date, showing the town, looking across the Fairgreen from Knockranny Hill.

The building of the actual Mall walls and bridges was by local contractors, and the western bridge was built by Patrick Conway who owned property on Peter Street. This would appear to be the last of the bridges built, and until recently widened by Mayo County Council, gave the impression of being unfinished on the Demesne side. At this period the entrance to Westport House was re-located at the Mall, where gates and a lodge were erected, having previously been at the Paddock corner.

Castlebar Street was built also at this time leading from the centre bridge to Westport Lodge — now the Sacred Heart School — then the town residence of the Levingston family. The Malls were also linked with the Fair Green which dates from this period.

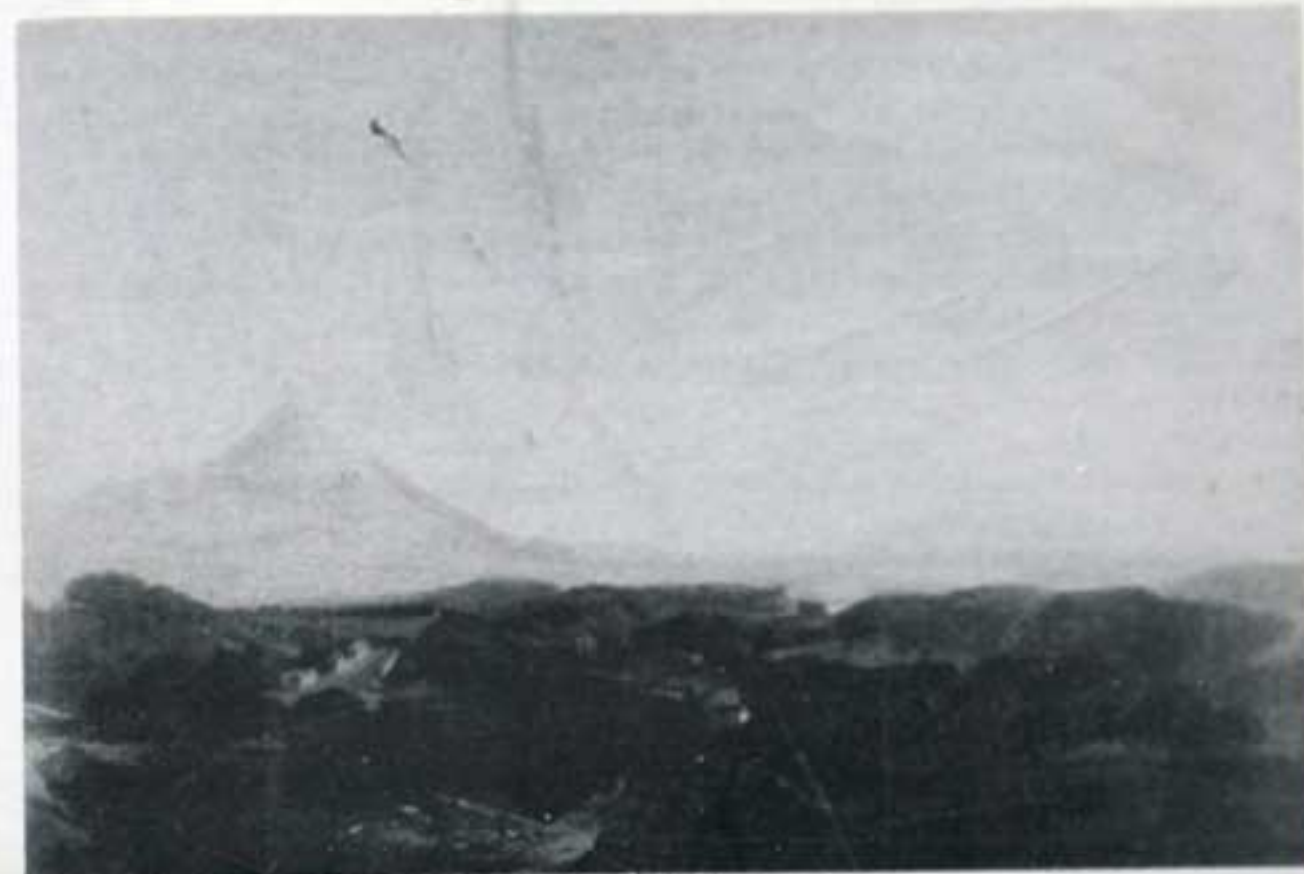
John's Row was further developed at this period when an extensive Army barracks was built there which was capable of housing five companies of Infantry.

J. C. Curwen who visited the town in 1818 states: "The plan of the town of Westport is regular and it contains many handsome houses. The Inn is on a scale suited to the most frequented place in the island exhibiting great liberality on the part of the proprietor".

The development of the town led to an increase in population from approximately 1,000 in 1785 to about 2,500—3,000 in 1815. The number of tenancies in the latter year was 230, of which the largest leaseholders were John Large £205.13s.9d.; Robert Patten £197.12s.9d.; Henry Patten £33.1s.3d.; Colonel Browne £24.12s.0d.; Philip Carr £22; George Lawrence £21.4s.6d.; £52.13s.4d. was paid by the Collector of the Revenue at Foxford for the Port Surveyor's and Boatmen's Houses and £41 by the Collector of Tolls and Customs who occupied the Market House in the Octagon. (Appendix IV).

A visitor to Westport in 1823, T. Reid, reported that:

"The Most Noble the Marquis of Sligo is proprietor of the town of Westport and a vast tract of coarse mountainous country in its vicinity. It is a thriving little place; the streets paved and flagged; the houses neatly built of stone and slated, from quarries of that material in the neighbourhood. It has a smart linen market, which is attended



James Arthur O'Connor — Town of Westport.

The North Mall and Bank of Ireland Westport c.1890.
(Courtesy National Library of Ireland)



chiefly by weavers who have migrated from the County of Armagh within the last 20 or 30 years. A considerable trade in pork and oats is also carried on, but the harbour is too small and the channel too narrow and intricate for extensive commerce".

The rapid expansion of the town led to the need for a banking service and in the year 1825 George Clendinning, who was Lord Sligo's agent since 1798, was appointed as Agent of the Bank of Ireland, one of the first seven branches of the Bank outside of Dublin.

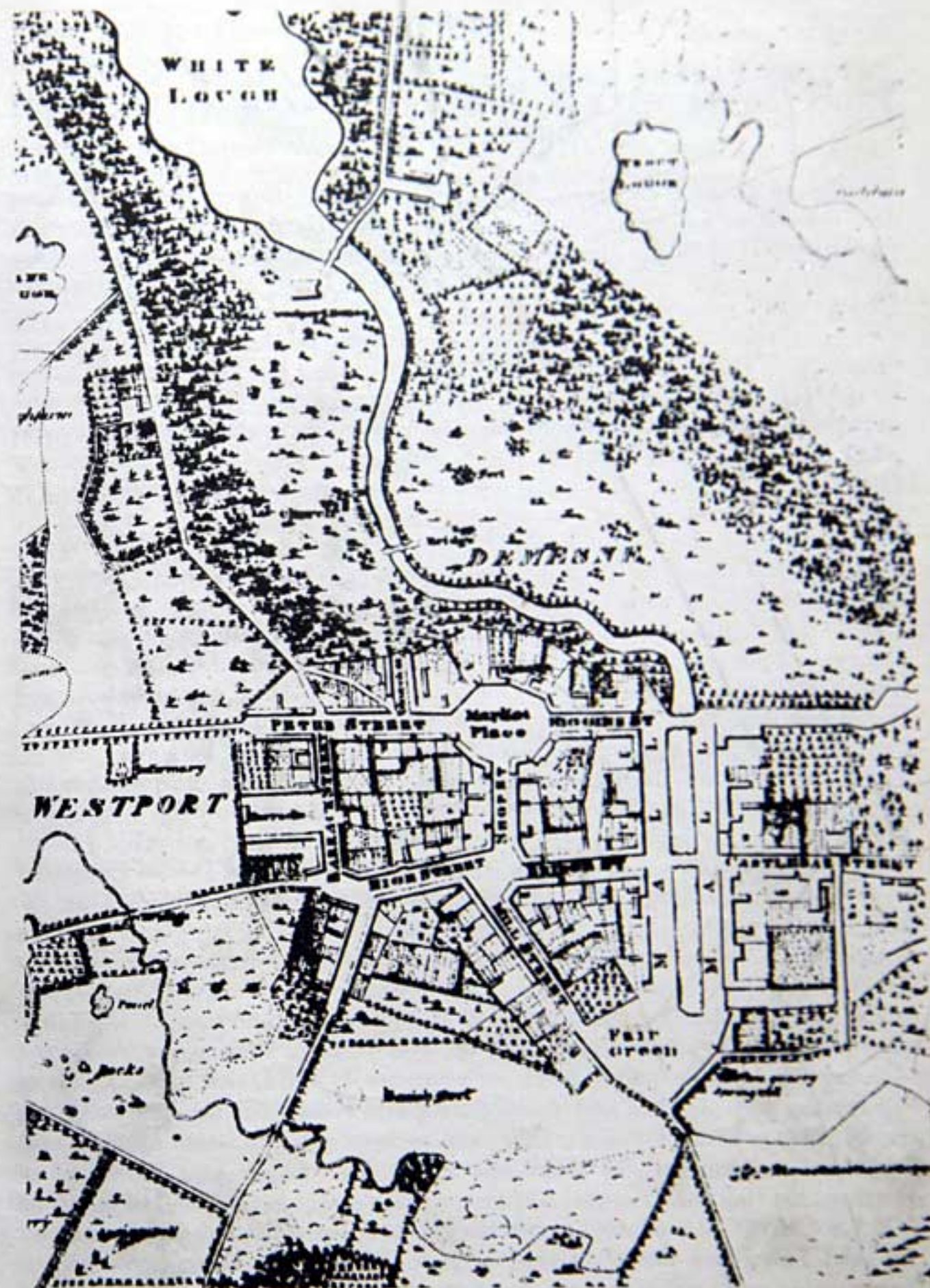
Pigot's Directory published in the year 1824 gives us a picture of the town at the end of the period we are now examining. The Post Office was on the Mall, probably in one of the wings of the Hotel which also housed the Linen Hall and Court House. James Tayler was Post Master and Stamp Distributor, and also acted as Ships Agent and Broker and was the Magistrate's Clerk. The local Court or Petty Sessions was held weekly, and minor cases were dealt with by local magistrates or Justices of the Peace — Capt. T. D. Browne; George Clendinning; Fitzgerald Higgins. The Chief Constable, S. Jones, Esq., was responsible for law and order in the town. Lieutenant Irwin was in charge of the Water Guard, the predecessors of the Coast Guard. Most of the local gentry were officers of the South Mayo Militia, a force similar to the modern F.C.A. who were under the nominal command of Lord Sligo as Colonel.

James Loughheed ran a gentlemen's boarding academy on the Mall. There were four apothecaries, six bakers, ten shoemakers and two breweries — Levingstons and Farrells — both on Bridge Street. There were grocers, ironmongers, leather sellers, linen and woollen drapers, painters and glaziers, saddle and harness-makers and tallow chandlers. The most numerous trade was that of the publican with a total of thirty, of whom half were situated on Bridge Street.

The Dublin Mail left from the office on James Street (also known as Higgins Street) daily at 3.07 a.m. for Ballinasloe, returning to Westport 9.50 p.m.

To end the period we are discussing, on November 1825 by Letters Patent, George IV granted Market rights to Lord Sligo for the new town of Westport. (Appendix V).

The next article in the series will deal with Westport before and after the Great Famine.



Map of Westport c.1820 by Henry Browne, Royal Sappers and Miners.

Appendix I

LETTERS PATENT GRANTING TO THE EARL OF ALTAMONT FAIRS TO BE HELD 4 TIMES EACH YEAR AT WESTPORT 21 GEORGE III MAY 31 (1781)

George the Third by the Grace of God, of Great Britain forever and Ireland King Defender of the Faith and Soforth to all unto whom these presents shall come our Greeting WHEREAS it appears unto us by an Inquisition taken by virtue of our Writ in pursuance of a warrant given by our Right Trusty and Right well beloved Cousin and Counsellor Frederick Earl of Carlisle Our Lieutenant General and General Governor of our said Kingdom of Ireland on the Petition of the Right Honourable John Earl of Altamont That the Granting him Four Several Fairs to be held annually forever in or at the Town of Westport in the Barony of Murrisk in the County of Mayo To wit one fair to be held on every first day of January, one other fair on every sixth day of August and one other fair on every first day of December to be held in or at the town aforesaid will be of no damage hurt or prejudice to us or any of our subjects who now have or hold Fairs in the Neighbourhood of the Said Town of Westport in our said County KNOW YE therefore that we of our Special Grace certain knowledge and mere motion By and with the Advice and Consent of our said Right Trusty and Right well beloved Cousin and Counsellor Frederick, Earl of Carlisle our Lieutenant General and General Governor over our said Kingdom of Ireland HAVE Given and GRANTED and by these presents for us our Heirs and Successors do Give and Grant unto the said Right Honourable John Earl of Altamont his Heirs and Assigns full power and authority TO HAVE AND TO HOLD Four Several Fairs forever in or at the said Town of Westport in the Barony of Murrisk in our said County of Mayo, that is to say, One Fair to be held on every first day of January one other Fair on every twenty fourth Day of May, one other Fair on every sixth Day of August and one other Fair on every first Day of December forever and if the said first Day of January, the said twenty fourth Day of May, the said sixth Day of August or the said first Day of December happen to fall on a Sunday Then and by these presents for us our Heirs and Successors we do Grant unto the said Right Honourable John Earl of Altamont his Heirs and Assigns that he the said John Earl of Altamont his Heirs and Assigns and every of them may have and hold the said Fairs in or at the said Town of Westport aforesaid the Monday then next following every such Sunday TOGETHER with a Court of Pye Powder to be held in said Town during said Fairs AND our further Will is and by these presents for us our Heirs and Successors we do Grant unto the said John Earl of Altamont his Heirs and assigns that he the said John Earl of Altamont his Heirs and Assigns may forever have and receive all and singular the **TOLLS CUSTOMS of duties, privileges and annuities whatsoever from the said Fairs and Court arising** or to such Fairs and Court belonging or appertaining or by means of the same of any of them growing or accruing without any amount to us our Heirs or Successors to be rendered for the same and our

further Will and Pleasure is and We strictly enjoin and Command for us our Heirs and Successors that he the said Earl of Altamont his Heirs and Assigns may forever have and hold the said Fairs in or at the said Town of Westport aforesaid in manner and form aforesaid together with the said Court of Pye Powder and all Tolls Customs Duties Privileges and immunities from the said Fairs and Court arising on the same of right of by Custom belonging or appertaining YIELDING therefore yearly to us our Heirs and Successors the yearly Rent of Thirteen Shillings and four pence sterling for the said Fairs and Court to be paid yearly forever. AND we do grant unto the said John Earl of Altamont his Heirs and Assigns that these Our Letters Patent or the Enrollment thereof shall be in all things firm good valid sufficient and effectual in the Law without any further grant from us our Heirs and Successors in all the Courts of us our Heirs and Successors any cause matter or thing whatsoever to the contrary notwithstanding PROVIDED always that these our Letters Patent be enrolled in the rolls of our High Court of Chancery in our said Kingdom of Ireland and also in the office of our Auditor General of our said Kingdom of Ireland within the part of six of months next ensuing the date of these presents otherwise these our Letters Patent to be void and of none effect any thing herein contained to the contrary any notwithstanding IN WITNESS whereof we have raised these our Letters to be made Patent WITNESS our aforesaid Lieutenant General and General Governor of our said Kingdom of Ireland at Dublin the thirty first Day of May in the twenty first year of our Reign

Enrolled in the office of His
Majesty's Auditor General the
Sixth Day of June one thousand
seven hundred and eighty one

Enrolled in the office of the Rolls of
Chancery 2nd day of June in the
21st year of the reign

Appendix II

LORD ALTAMONT'S RENT ROLL 1785 TOWN OF WESTPORT

OCTAGON

1. Owen Vahey	£ 5.00.00d.
2. Rev. A. Clendinning	£ 1.00.00d.
3. Val. Fitzgerald	£ 8.00.00d.
4. Pat. Moran	£ 1.00.00d.
5. Chas. Higgins	£ 1.00.00d.
7. Jn. Sharkey	£ 1.00.00d.
8. Jn. Gibbons	£ 1.00.00d.
9. Jn. Hilderbrand	£10.00.00d.
10, 11, 12.	
Chas. McDonnell	£ 3.00.00d.

PETER STREET

1, 2. Pat. Conway	£ 1.00.00d.
3, 4. Mark Hogarty	£ 1.00.00d.
5. Hugh McGuire	£ 1.00.00d.

JAMES STREET

1, 2, 3, 4.	
Pat Stanford	£ 1.00.00d.
11. Chas. Higgins	£ 0.10.00d.

BRIDGE STREET

1. Chas. Kelly	£ 0.15.00d.
2. James Wilson	£ 0.15.00d.
3. Wm. Harwood	£ 0.16.00d.
4. Wm. Reily	£ 1.00.00d.
5. Wm. Thackery	£ 1.00.00d.
6. Micl. Herine	£ 1.00.00d.
7. Jn. Cornfield	£ 1.00.00d.
8. Robt. Shaw	£ 3.00.00d.
10. Robt. Atkinson	£ 1.00.00d.
11. Thos. Gannon	£ 3.00.00d.
12. Rich. Baker	£ 3.00.00d.
13. Wm. McMyler	£ 0.15.00d.
14. Jas. Ryan	£ 5.00.00d.
15. Robt. McMurray	£ 3.00.00d.
16. Jn. Gibbons, Cap.	£ 0.15.00d.
17. Jn. Christie	£ 0.15.00d.
18. Pat Roddy	£ 0.15.00d.
19. Wm. O'Malley	£ 0.15.00d.
20. Jn. Hoban	£ 0.15.00d.
21. Wm. Harwood	£ 1.00.00d.
22. Aug. Linskey	£ 0.15.00d.
23. Jn. Leviston	£ 0.15.00d.
24. Wm. Huston	£ 0.15.00d.
25. Edw. McGill	£ 1.00.00d.
26. Gildea	£ 0.15.00d.
27. Pat Stanford	£ 3.00.00d.

RIVERSIDE

Hen. Joyce	£ 0.10.00d.
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SHOP STREET

1. Rev. A. Clendinning	£ 0.15.00d.
2, 3, 4.	
H. Joyce, Miss Philbin,	
D. Martin	£ 3.00.00d.
5. Thos. Garavan	£ 1.00.00d.
6. W. O'Malley	£ 1.00.00d.
7. H. Davis	£ 1.00.00d.
8. Mat. Gibbons	£ 1.00.00d.
9. Pat Stanford	£ 1.10.00d.
10. Jer. Davis	£ 2.00.00d.
11, 12.	
Pat McGreale	£ 1.00.00d.
13. Laur. Geraghty	£ 0.15.00d.

MILL STREET

1, 16, 17.	
Jn. Gibbons	£ 8.00.00d.
2. Jn. Clarke	£ 0.10.00d.
3. Edm. Malley	£ 0.15.00d.
4. Fr. Winter	£ 0.11.04d.
5. Thos. Garavan	£ 0.12.04d.
6. Edm. Gibbons	£ 0.12.04d.
7. Pat. McGreale	£ 0.15.00d.
9. Dan Lackey	£ 0.15.00d.
10. Robt. Reily	£ 0.10.00d.
11. Mich. Needham	£ 1.00.00d.
12. Hen. Piat	£ 0.10.00d.
13. Rich. Walton	£ 1.00.00d.
14. Rich. Farrell	£ 3.00.00d.
15. Jas. Cornfield	£ 1.00.00d.
16. Mich. Cowan	£ 0.10.00d.

HIGH STREET

1. Pat. Joyce	£ 0.15.00d.
2. Rich. Farrell	£ 1.00.00d.
3. Chas. McDonnell	£ 0.15.00d.
4. Geo. Sterling	£ 0.15.00d.
5. Wm. Bowen	£ 1.00.00d.
6. Jn. Lapworth	£ 0.15.00d.
7. Mich. Malley	£ 0.13.00d.

BELVIEW

2. Jas. Bradley	£ 0.05.00d.
3. Wid. Walsh	£ 0.05.00d.
4. Edm. Walsh	£ 0.05.00d.

MONUMENT HILL

1. Hen. Duffel	£ 1.00.00d.
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CASTLE STREET

2. Rich. Baker	£ 6.00.00d.
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TOTAL £118.15.00d.

Appendix III

PETITION OF ARMAGH MIGRANTS INTO THE WESTPORT AREA 1795

To His Excellency John Jeffreys Earl of Camden Lord Lieutenant General and General Governor of Ireland.

The most humble Petition of the underwritten and undermentioned Emigrants from the north of Ireland on their own behalf and that of several hundred others.

Most humbly sheweth to your Excellency that they have been forced to fly from their respective holdings and habitations in the Counties of Armagh, Tyrone and Londonderry in consequence of a persecution carried on against them on account of their Religion being of the Roman Catholic persuasion which your Petitioners humbly presume your Excellency has been made acquainted with — Your Petitioners driven from their homes have sought protection along the West Coast of the County Mayo — Your Petitioners have since their arrival been severally employed procuring and erecting temporary huts for themselves and families — Your Petitioners therefore look forward to the approach of Winter with great uneasiness and anxiety having no fixed residence nor houses to protect themselves and families from the Inclemency of the Weather —

Your Petitioners are humbly induced to throw themselves on your Excellency for protection to pray you will be graciously pleased to take their miserable and unprecedented Cares into your Consideration — and that your Excellency will set an enquiry on foot and on finding their distress to be most pitiable — your Excellency will then be graciously pleased to extend to them such immediate relief and assistance as they in your Excellency's wisdom shall respectively appear entitled to — and your Petitioners will as in duty bound ever pray for your Excellency's welfare —

Nicholas Browne
Felix Hazel
Columbas Martin
William Martin
Michael Martin
John O'Neal
Terence Hackett
Patk. Hamil
Pat Harald
John Fox
Owen McGurk
Patk. McAleer
Hugh Donnelly
Laurence Tunney
Jas. Daly

Cormick Quin
Hugh Quinn
Francis Quinn
Barney Diamond, Junior
Charles McAllister
Tully McAllister
Dan McAllister
Patk. McShean
John McShean
John Quin
Bryan Camel
Patk. Camel
Patrick McTragh
John Crawford
Andrew Crawford

John Loskan
Bryan Loskan
Arthur Neelas
Edmund McNeah
Hugh McMahon
Owen Crean
Hugh McKern
Ardel McMahon
Michael Dunbar
Thomas Coyle
Michael Corrigan
John Donnelly
Patk. McCullagh
Hugh Devlin
Bryan McCullan

Daniel Swany
Owen McAnanley
Owen McGurkey
James Mulgrene
Patk. McAleer
Daniel Reagan
Michael McDermott
John Brady
Jas. Slevin
Patk. Farrell
Patk. Hughes
Owen McNanley
Patk. Cuffe
John Hennessy
Arthur Loughran
Peter Mackin
Abraham McSurley
Pat Mulgrene
John Quin

Charles Quin
Pat. Quin
John Powell
Tully McAllister
Patk. Daly
Michael Mulgrew
Bernard McAdam
Patk. Mullin
Austin Gibbons
Michael Corrigan
Jas. Rogers
Alex Sweeney
Patk. Devany
John Devany
Edward Conway
Edmd. McCannan
Terence Neash
Patk. O'Leary
William Pointon

Patk. McCarty
Barney Cassidy
Hugh McDoon
Patk. Neelas
Francis Neelas
Barney Diamond
Patk. Muldoon
Henry Muldoon
Jas. McNamee
Peter McNamee
Patk. Hare
Luke Lynsk
Peter Donely
Patk. Donaghy
Robert McGuiggan
Terence Mulkenny
Daniel Haney
William Egan

HIGH STREET & JOHN'S ROW

Rich. Ormsby £ 3.16.04d.
Mich. Dunleary £ 3.06.00d.
Mich. Walsh £ 0.14.08d.
Michael Malley £ 0.00.08d.
Pat Ruddy £ 0.10.08d.
Thomas Walsh £ 0.08.04d.
Pat Moran, Senr. £ 0.08.00d.
Pat Moran, Junr. £ 0.08.00d.
Chas. H. Higgins £ 6.16.06d.
Pat Toohy £ 1.00.08d.
Dominick Dawson £ 0.08.04d.
Barney Burns £ 6.16.06d.
Thos. Grady £ 0.10.08d.

JAMES STREET

Jas. Stanford £ 1.00.00d.
Chas. Higgins £ 8.08.00d.
Peter Thackery £ 0.15.00d.
John Kelly £ 1.01.04d.
Pat Garrowan £ 1.10.00d.
Francis Wright £ 1.02.09d.
Pat Moran, Senr. £ 0.05.04d.
Pat Moran, Junr. £ 0.13.00d.
Richd. Gerraghty £ 1.02.08d.
Dominick Kerins £ 1.02.04d.
Richd. Joyce £ 3.00.00d.
Toby Patten £16.00.00d.
Sam Smith £ 2.00.00d.
Sam Smith £16.01.03d.

JOHN'S ROW

Robt. Shaw £ 5.00.00d.
Jas. Bowen £ 3.08.03d.
The McGaughs £ 6.16.06d.
Jm. Reilly £ 3.00.00d.
Felix McOrdee £ 3.00.00d.
John Conner £ 6.16.06d.
John Fay & Co. £ 4.09.00d.
John Dorony £12.06.06d.
Alexr. Brice £17.01.03d.
Toby Patten £17.01.03d.

JOHN'S ROW & CASTLEBAR STREET

Ralph Brent £ 7.10.00d.

MALL

Capt. Tayler £ 8.00.00d.
Richd. Farrell £ 2.10.00d.
Jerem Loonie £ 2.11.00d.
Pat Cusack & Brother £ 2.19.00d.
Jn. Armstrong £ 1.18.00d.

MALL & BRIDGE STREET

Ges. Lawrence £21.04.06d.

MALL & MILL STREET

Isaac Farrell £ 4.12.00d.
Mrs. Clendenning £ 4.01.00d.
Thomas Clendenning £ 1.11.00d.
John McCausland £ 2.00.00d.
John Molloy £ 3.04.00d.
Robt. Patten £77.02.00d.
Toby Joyce £ 2.18.08d.

MALL HOTEL

John Large £205.13.09d.

MILL STREET

John Gibbons £ 8.00.00d.
John Clarke £ 0.05.00d.
John Henry £ 8.02.09d.
Wd. Malley £ 0.15.00d.
Wl. Hinton £ 0.18.00d.
Henry Garrowan £ 0.12.04d.
Wd. Gibbons £ 0.12.04d.
Jas. Wilson £ 0.10.00d.
Wm. Bermingham £10.00.00d.

OCTAGON

Hugh Egan £ 1.00.00d.
Geo. Clendenning £ 8.00.00d.
Pat Moran £ 1.00.00d.
Collector £41.00.00d.
Dean Brown £ 1.00.00d.
Wd. Sharkey £ 1.00.00d.
John Gibbons £ 1.00.00d.
Stewart Ferguson £10.00.00d.
Robt. Patten £83.00.00d.

PETER STREET

Martin Hagerty £ 1.00.00d.
Edmund Knaven £ 2.01.08d.
Patrick Devereaux £ 2.15.06d.
Wm. Dandle £ 0.06.08d.
Michl. Malley £ 1.00.00d.
Jas. Foy £ 0.16.02d.
Chas. Garrawn £ 0.06.00d.
Hugh Mallone £ 3.04.00d.
Wm. Guff £ 0.06.08d.
Ant. Phillips £ 2.05.06d.
Wm. Buckley £ 2.10.00d.
Thos. Sheridan £ 1.08.00d.
Dominick Dawson £ 1.10.00d.
Thos. Reed £ 2.00.04d.
Pat Malone £ 1.06.00d.
Michael Foy £ 0.06.00d.

QUEEN STREET

Jas. Grady £ 1.00.00d.
Brady Currigan £ 0.17.04d.

Appendix IV

LORD SLIGO'S RENT ROLL 1815 TOWN OF WESTPORT

BRIDGE STREET

William Harwood £ 0.16.00d.
Peter Thackeray £ 3.00.00d.
John Kerins £ 5.00.00d.
John Downy £ 0.07.06d.
Isaac Farrell £ 3.14.10d.
Michael Malley £10.00.00d.
Thomas Gannon £ 6.00.00d.
Edward Murray £ 4.07.06d.
Henry Joyce £11.00.00d.
Watt Gibbons £15.17.06d.
John Clarke £15.07.06d.
Martin Gallagher £11.07.06d.
Laurence Walsh £ 3.00.00d.
Richard Levingston £ 6.00.00d.
Robt. Huston £ 3.06.00d.
Hugh Gannon £ 5.13.09d.
James Purcell £ 5.13.09d.
James Standford £ 3.00.00d.
Wm. McMyler £ 0.15.00d.
Margaret Christie £ 2.11.00d.
Thos. Oakly £ 5.13.09d.
Dominick Gibbons £ 5.13.09d.
Dr. Lynder £ 6.15.06d.
John McArdle £ 2.05.06d.
Owen O'Malley £ 5.13.09d.
John Gibbons £ 0.16.00d.
Dominick Kerins £10.00.00d.

CASTLE STREET

John Jennings £ 4.00.00d.
Richard Baker £ 4.00.00d.
Edward C. Bourke £ 4.12.00d.

CASTLEBAR STREET

John Jennings £ 2.00.00d.
Myles Lynsky £17.18.00d.
Rev. Archdeacon Grace £ 4.00.00d.
Col. Brown £24.12.00d.
Pat. Guane £10.00.00d.
Pat. Cusack £ 3.00.00d.
Daniel Gavin £ 1.12.00d.
James Tadeen £ 3.01.00d.
Robt. Patten £ 5.00.00d.

HIGH STREET

Richd. Farrell £ 2.01.08d.
Manus Regan £ 2.13.04d.
Alexr. Doyle £ 5.12.10d.
Francis Knaven £ 3.13.00d.
Phill Carr £22.00.00d.
Wm. Bowen £ 1.00.00d.
John Lapworth £ 1.00.00d.
Owen Nester £ 1.00.00d.
Edmd. Hurraghty £ 2.03.08d.
James Leyden £ 0.08.04d.
Hugh Malone £ 0.14.08d.
Darby Nestor £ 2.06.00d.

QUAY

Chas. McDonnell	£ 1.00.00d.
John Kenny	£ 1.13.00d.
Robt. Patten	£32.10.09d.
Chas. Higgins	£ 0.13.08d.
Patrick Crowe	£ 2.00.00d.
Jas. Clarke	£ 1.02.08d.
Wm. Davis	£ 1.02.08d.
Miles Burke	£ 0.12.00d.
Pat McCabe	£ 4.04.00d.
Wm. Moran	£ 5.00.00d.
Bryan Moran	£ 5.00.00d.
Darby Scanlon	£ 2.00.00d.
Wm. Kelly	£ 3.12.00d.
Pat Killeen	£ 0.10.00d.
Pat Barrett	£ 3.08.00d.
Fitzgerald Higgins & Co.	£25.00.00d.
Anthony Dwyer	£ 5.00.00d.
Courtney Kenny	£ 5.00.00d.
Fras. Woodhouse	£ 3.13.00d.
Manus Reagan	£ 2.10.00d.
Wm. Gill	£ 2.00.00d.
Hugh Hopkins	£ 2.00.00d.

MILL STREET & MALL

Pat Durkin	£11.00.00d.
Edmd. Henry	£ 7.00.00d.
John Malley	£ 5.00.00d.
Richd. Walton	£ 1.00.00d.
Gabriel Prettie	£ 1.00.00d.
Danl. Lynsky	£ 0.11.00d.
Michael Toulster	£ 2.00.00d.
John Joyce	£ 5.00.00d.
Thos. Reynolds	£ 2.14.00d.
Peter Malone	£ 1.08.00d.
Thos. Reilly	£ 1.08.00d.
Danl. Lackey	
Pat Joyce	£ 1.18.00d.

MONUMENT STREET

Simon Linn	£ 3.08.03d.
Edwd. Law	£ 1.00.00d.
Pat Tooky	£ 0.18.06d.
Michl. Dunleary	£ 0.17.10d.
Thos. Browne	£ 0.17.04d.
Jas. Gibbons	£ 0.08.04d.
Edwd. Hughes	£ 0.07.07d.
Jas. Langan	£ 0.09.08d.
Pat Walters	£ 0.10.08d.
Martin Healy	£ 0.08.00d.
Thos. Bea	£ 0.08.08d.
Francis Cunningham	£ 0.15.00d.
Pat Kelly	£ 0.19.04d.
Thos. Grady	£ 0.09.08d.
Michael Carroll	£ 1.00.00d.
Thos. Gavan	£ 1.03.04d.

Robt. McGill	£ 1.00.00d.
Geo. Woods	£ 3.08.03d.
Wm. Davison	£ 1.00.00d.
Terence McCullage	£ 4.00.00d.
Anthy Dixon	£ 3.08.03d.
Darby Nester	£ 3.08.03d.
Col. Davis	£ 3.08.03d.
Neal McCann	£ 3.08.03d.
Alex. Carr	£ 3.08.03d.
Thos. Durkin	£ 3.08.03d.
Jas. Wilson	£ 1.00.00d.

NEWPORT STREET

Rev. Archdeacon Grace	£ 1.06.08d.
Rev. Archdeacon Grace	£ 1.06.08d.

QUAY & STONEY PARK

Randal McDonnell	£10.00.00d.
Richd. Levingston	£ 2.00.00d.
Pat Huraghty	£ 1.14.00d.
Patrick Cannon	£ 2.00.00d.
Edmd. Kelly	£ 2.10.00d.
Jn. Parker	£ 2.06.00d.

QUAY

Hubert Jennings	£ 1.14.00d.
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**KING'S STORES SURVEYOR
& BOATMENS' HOUSES**

Collector of Foxford	£52.13.04d.
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QUAY

Edmd. Scuffel	£ 1.12.00d.
Pat Moogan	£ 1.12.00d.
Roger Malley	£ 1.10.00d.
Wm. Scuffel	£ 1.10.00d.
Michael Moran	£ 1.10.00d.
Pat McNulty	
Patrick Toole	
Patrick Malone	
James Needham	£ 2.02.00d.
Peter O'Connor	£ 1.12.00d.
John Cloonane	£ 1.14.00d.

SHOP STREET

George Clendenning	£ 0.15.00d.
Henry Joyce	£ 1.00.00d.
Chas. H. Higgins	£ 1.00.00d.
James Stanford	£ 1.00.00d.
Pat Garrawan	£ 1.10.00d.
Walter Mallers	£ 1.00.00d.
Edmond Knaven	£ 1.00.00d.
Mathew Gibbons	£ 1.00.00d.
Jeremiah Davis	£ 2.00.00d.
Patrick McGrain	£ 1.00.00d.
Daniel Hagarty	£17.01.03d.
Regan & Flynn	£11.07.06d.
Michael Croghan	£11.00.00d.
William Beck	£10.04.09d.

Appendix V**LETTERS PATENT GRANTING TO THE MARQUESS OF SLIGO A
DAILY MARKET TO BE HELD AT THE TOWN OF WESTPORT
FOREVER 6 GEO IV 26 NOVEMBER 1825**

GEORGE THE FOURTH BY THE GRACE OF GOD of the United Kingdom of Great Britain and Ireland King Defender of the Faith and So forth To all unto whom these presents shall come Greeting Whereas it appears unto us by an Inquisition taken by virtue of Our Writ of "Ad Quod Damnum" issued in pursuance of a Warrant signed by our Right Trusty and entirely beloved Cousin and Counsellor Richard Marquess of Wellesley Knight of the Most Noble Order of the Garter Our Lieutenant General and General Governor of that part of Our said United Kingdom of Great Britain and Ireland called Ireland on the Petition of The Most Honourable Howe Peter Browne Marquess of Sligo That the Granting him a Daily Market for the Sale of Corn and other the produce of the Country to be held in or at the Town of Westport in the County of Mayo to wit on every Monday, Tuesday, Wednesday, Thursday, Friday and Saturday will be of no hurt damage or prejudice to us or any of our Subjects who now hold Markets in the neighbourhood of the said Town of Westport in the County of Mayo Know ye therefore that we of Our Special Grace certain knowledge and mere Motion By and with the Advice and Consent of our Right Trusty and entirely beloved Cousin and Counsellor Richard Marquess Wellesley Knight of the Most Noble Order of the Garter Our Lieutenant General Governor of that part of our said United Kingdom of Great Britain and Ireland called Ireland as aforesaid have Given and Granted and by these presents for us our Heirs and Successors Do give and Grant unto the said Marquess of Sligo his Heirs and Assigns full power and authority To Have and To Hold a Daily Market for ever to be held at the place and on the days before mentioned together with a Court of Pye Powder during the said Markets And further for us our Successors We do Give and grant unto the said Marquess of Sligo his Heirs and Assigns full power and authority To have and receive All Tolls Customs privileges and Immunities to the said Markets and Courts of Pye Powder by right or Custom belonging or appertaining And our further Will and pleasure is and we strictly enjoin and Command for us our Heirs and Successors That he the said Marquess of Sligo his Heirs and Assigns may forever have and hold the said daily Market in or at the said Town of Westport in the County of Mayo aforesaid in manner aforesaid together with the said Court of Pye Powder and all usual Tolls Customs privileges and Immunities from the said Court and markets arising or to the same by right or Custom belonging or appertaining Yielding to us our Heirs and Successors the yearly sum of £2 for the said Court and markets to be held yearly for ever And our further Will and pleasure is that those Our Letters Patent or the Inrollment thereof shall be in all things firm good valid and effectual in the Law without any further Grant from us our Heirs and Successors to be had procured or obtained Provided always that those Our Letters Patent to be Inrolled in the Office of Our Auditor General of

that part of our said United Kingdom called Ireland within the space of Six months next ensuing the date of these presents otherwise these our Letters Patent to be void and of none effect anything herein contained to the contrary notwithstanding In Witness whereof we have caused these Our Letters to be made Patent Witness Richard Marquess Wellesly our Lieutenant General and General Governor of Ireland at Dublin the Twentyfifth day of November in the Sixth year of Our Reign — Granard

One Roll 1. 6. 8.
Clk. Inspg. Stamps 1. 1.

Fees 1. 7. 9.

Seal Tho. Bouchier
Duty Clerk Crown & Hr.

Ent. & Exd. George Hatchell
Clerk Inrolments

Inrolled in the Office of the Rolls of his Majesty's High Court of Chancery in Ireland the first day of December One thousand eight hundred and twenty five

R. Wogan Duty Keeper of the Rolls

Inrolled in the Office of his Majesty's Vice Treasurer the Sixteenth day of December One thousand eight hundred and twenty five

Fee 0.18.1½ Compd. HH

Vice Treasurer
G. F. Hill

Stamp Twenty Pounds

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Correction Page 21 (line 3): After 'who married' insert 'Honorina Gill, a member' — the whole sentence to read 'who married Honorina Gill, a member of a family with deep roots in the Westport area'.