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Shee, or Shea (died 1744), of Ballylogue, county Tipperary, also. Justin, of Spring House (who died 1756, and was buried at Bansha), was eldest son of Donogh, who, in 1660, married Elizabeth Hackett, of Ballyskillan, county Tipperary. Donogh died in 1713. Donogh's father was Donal, of Knocknahinsy; his mother was Nora O'Hea, of Corably, county Cork. He died 1666. Donal's father was Owen; his mother was Nora an Duna MacCarthy, of Dunmanway. Donal na-Pipi, Prince of Carbery, was Owen's father; his mother was Margaret Fitzgerald, daughter of Sir Thomas Roe Fitzgerald. This Donal died 1612. *Is this satisfactory?* THE O'NEILL.

County and City of Cork Families Transplanted into Connaught by Cromwell. A correspondent would be glad to see a list of these published in the Journal. Can any reader give the required information?

Omitted from Bennett's Bandon. On looking, not long since, through Bennett's excellent *History of Bandon* (1st edition), I came across the notable statement that the father of Hazlitt, the famous essayist, was a dissenting clergyman once stationed in that town, where, if I err not, Mr. Bennett says the essayist was born. I now find from the biographical sketch prefixed to the essayist's *Literary Remains*, first published in 1836, that he was born at Maidstone, Kent, from which town his father, the Rev. William Hazlitt, removed, in 1780, to the charge of a congregation at Bandon, where he continued three years. This Rev. William Hazlitt was born at Shann Hill, near Tipperary, in 1737, the same work informs us, and that, during his stay in Bandon, he exerted himself in behalf of the American prisoners confined at Kinsale; and his manly exposure, in the public prints, of the cruelties exercised towards them by the soldiery, considerably improved their condition. As this incident is not referred to by Bennett, further information as to the Kinsale prisoners would no doubt prove interesting. J. C.

Roches of Fermoy. Some information *re* the Roches of Fermoy, and the O'Mahonys of Carbery, will be found in *Irish MSS. Series*, vol. i., part i., Royal Irish Academy. N. O'LEARY.

Local Names.

TOPOGRAPHICAL AND PERSONAL.

Should any readers be able to add to these Notes, or furnish descriptions of other parishes, we should be very glad if they will make this the medium for doing so.

PARISH OF FANLOBUSH (DUNMANWAY).

Although St. Lupus is mentioned in the Kalender of Œngus, I see good reason to conclude that the word is not a saint's name, and that fán is "slope" (not *fanum*, "a temple"). Fanlobush would mean "Lupus' slope." I believe the name existed before the church. As a rule, all the original foundations were called cill, which generally was only a small wooden oratory; the stone church which succeeded it was called tempul.

Originally there existed four centres of population, although two of them were so near as to constitute one district. On the north side was Cill Moluada, Church of My (=St.) Luada. Close to this lay Aċaḋ Caorṁa ("field of sheep"); Cnoc aċaḋ duiḃ ("hill of black field"); Cuilin á' ġoba ("the smith's little hollow"); Seanteaċ ("old house"); Druim Eirc ("Erk's ridge"); these names show that the country around Kilmoluada was settled. The ancient cemetery is still there.

The other two centres were Kilbarry ("St. Finbar's church"), and Kilronan ("St. Ronan's church"), lying respectively about a mile west and one and a-half mile south of Dunmanway. The local names in their neighbourhood show that a settled community was established there. Baile ui Ṡealḃaiġ ("the O'Shelvys' land"), now Ballyhalwick; Cluainte Cuirc ("Corc's meadows"); Cluain ui Mongáin ("the O'Mangans' meadow"), now Cloonties; Dun-maon-maige ("fort of noble plain"); Maġċonaḋ ("plain of firewood"), now Mohony. The intervening townland names show that the country was uncultivated—one means "black hill," another "birch wood," another "oak wood," &c.

It may be fairly inferred that Fanlobush, lying central between these two centres, was in course of time chosen as church site for the parish formed by their union. It is mentioned in Taxation of Innocent III., A.D. 1199.

The valley in the north-west, in the centre of which Togher chapel now stands, and embracing twelve townlands, may be considered a fourth centre. Tempul is applied to an ancient graveyard in the townland of Togher, and Coḃraċ to a holy well near. This word means "health-giving" (well). Root word, coḃair "help," is found in Culcoḃair (now Coolcour), near Macroom, so called from St. Bercheart's well; it was used in the same sense in Ulster. These Christian remains, together with Druidical antiquities, such as a stone circle, a cupholed altar, an ogham-inscribed pillar-stone, prove that the valley was inhabited from ancient and even pre-Christian times.

The parish was once extensively wooded. The eastern lands along the Blackwater were part of the forest of Coill-tsealbhaigh. Daire ("oak wood") occurs five times chiefly in western part, along the hills that skirt, the parish of Bantry. Cuileannaċ is "hollywood."

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