

## HISTORIC SITES

Royal Seats, scenes of historic events—battles, mass meetings, historic festivals, &c. Location.  
Landowner. Historical or traditional notes.

(St) Adam's Well. In Manilla village. John Stenton's. To right of way. The well is an 18" square by 18" deep compartment enclosed by flags. It is dry. St. Patrick on his western pilgrimage visited this spot. Knoss (History of Mayo) says that St. Patrick came to the well of Fimmagh and encountered the devils here. The apostle learned that a diabolical chieftain was buried in the well so that he should forever be cooled by the water of the eternal fires. A large flag covered the well - it was heavier than many men could lift. St. Patrick by miraculous powers took up the boulder and rolled it from him. It is yet pointed out. The devils were converted and Patrick

### HISTORIC HOUSES ; BURIAL PLACES (CONTD. ON PAGE 14)

(a) Birth places or one-time residences of distinguished Irishmen or other personalities. Location and description. Present owner or occupant. (b) Burial places of distinguished personalities.

- (a) St. Mochua (or St. Conan) founder of the ancient Balla Abbey. (Historic Sites 91-101)
- (a) Dr. Dalton, eminent author of "History of Ireland" was for some years at beginning of the present century, C.C. in Belcarra. Resided in curate's house - now occupied by Rev. Fr. Mangan C.C.
- (a) Maxwell, the author of "Wild Sports of the West" spent some time in Belcarra. Residence in the Rectory, now occupied by Charles Daly.
- (a) P. W. Hally of Rockstown House near Balla. The inscription on the monument to his memory in the Square, Balla, gives the details of his career. (Town D - Public monuments). Hally was also a fine athlete and was one of the originators of the idea of forming R.G.A.A. but was in prison at the time of its foundation. Hally was the county centre of the Mayo Fenians. He was taken in connection with the "Mayo Conspiracy" case along with about sixty others. The trial was held in Cork. Hally died in prison on the eve of his release. He is buried in Glasnevin.
- (Rockstown House is now owned by Mr. K. Hally and is sadly neglected)

### SPAS OR MINERAL SPRINGS

Spas formerly in use. Location and present condition. Access. Right of way to public?  
Mineral content and curative properties so far as known locally.

None.

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continued on his way, leaving Ceta, a holy man, in charge. The saint may have founded a church in the vicinity.

Different Roman is tradition - denied by many in the village area and reluctantly accepted to by some - while outside of the district the traditional account is strong.

The story goes that Patrick arrived with a Bishop Cantan - performed the miracle of the flag but was set upon by the enraged natives and chased out of Manulla minus his shoes. From there he entered the townland of Rathredmond once called Ballyrapardeen - "bale ya pevarin" the village of the Rossary. Here the saint was retained and in return taught the Rossary to the inhabitants.

There is a tradition, much quoted, that the shamrocks will not grow in Manulla - it does.

The well was called 'Slan' - from its curative properties.

Coona townland - where present church ruins stand. Site of Patrician foundation. St. Patrick placed in charge here, Lugnadh (Lugnat) his pilot and navigator who was son of Lianain, the apostle's sister. Thus Patrick's nephew. (But perhaps Lianain was sister in religion only).

Drom cemetery (serving Belanna area) is mentioned by Dr. Dalton in "History of Inan Archdiocese" as also a Patrician church site.

Killbennan church remnants in Guleshadan also thought to be site of Patrician church

Balla town also said to be visited by the saint - place of visit about present location of Holy Well.

St. Cronan or Inochua - founder of the ancient Balla Abbey. St. Inochua, as Cronan is locally titled, was born in 581 A.D. near Bangor and was educated at the school of St. Congall.

Before Inochua set out on his pilgrimage, St. Congall gave to him a sign - this was to be a fountain and Inochua was preceded on his journeyings by a shining cloud. (GOSTA)



after much (journeying) travelling, during which he visited St. Feichin at Fone, Mochna came to the Shannon. Having crossed it - the cloud still going before him, he came to Balla. The cloud disappeared. A fountain gushed forth where the present holy well is. Mochna was at first opposed by the local chieftain but the saint by many miracles won over all opposition. Land was given him for his church and monastery. Mochna ruled here for 21 years (Annals of Clannascis). The abbey became a great centre of learning and religion. Its founder died in 637. For hundreds of years the abbey existed. Annals of Clannascis and Annals of Liscé say that in 694, Doona of Balla died. In 719 Balla was burned. In 1236 Richard de Burgo spoiled the town and plundered the monastery (He also looted Mayo Abbey 3 1/2 miles away in same year).

Creation of Edward 1st 1306 gives the parishes of Balla, Slaw Patrick (Manulla), Rosna, and Drum.

In 1558 a layman, Blind William Burke, usurped Balla parish.

The 17th and 18th centuries, so far as Balla is concerned, are a blank.

The pattern in August to Mochna's Well in former days was of immense size. Well is now called Tobor's Well. Dr. Dalton mentions a concourse of 20000 people here in 1825. He also says that Mochna encircled the fountain by a wall - an unusual thing in these days to which was given the name "Balla Sluagh" - "beautiful wall" - this being (it would follow) Balla's true derivation. Nobody in the area subscribes to this view.

The one-time famous pattern fell into complete discontinuance and until lately nobody visited it. A few however now come here. The station was at one time linked with that of Loughkeeran near Ballyvaughan - both were done on the same day.

→ ADDENDUM: My Knox (Historic of Mayo) Mochna was lame. Went to Connacht in 616. His father was Beacan of the Uí Tuathra, his mother Cumme of the Uí Néill - Ulster lines. Balla, prior to Mochna was called Rosdairebreach - rosewood. He was an architect and built a mill at Fone. Monastery at Balla probably defunct after the 13th century.

Mrs. J. Dempsey's house in Balla was the scene. In 1879 the sure was Anthony Dempsey who was a Fenian. The Land League under Davitt was then gathering full impetus and the district around was an active centre of the League, and also of Fenianism. Dempsey received notice of eviction. By local account the Fenians were reluctant to associate with the Land League on matters of policy. But as Dempsey was himself a Fenian - the Brotherhood thus took up his case - the result was the most famous in Irish eviction annals. The word to assemble was issued and on the morning of the proposed eviction a vast multitude, estimated at around 15000 men from many counties, was present around Dempsey's house to oppose the landlord's decree. Inspector Ball with 400 police arrived - a detachment of military was held in readiness at Castlebar.

Parrell, Davitt, T. P. O'Connor, Dillon, Nelson, and P. Egan were on the scene. Things which at first appeared nasty were finally settled - the eviction was ~~eventually~~ called off by Lynch. Bless the landlord.

Apart from the fame which the incident achieved its results were far reaching. It was the first definite step in rebuking successfully the misrule of landlords who now realised that to carry out evictions in the face of such opposition would require impossible numbers of troops and police throughout the country. It was a signal success for the Land League.

The house in Balla now owned and resided in by Dr. Murphy was the meeting place of Davitt and Parrell in the Land League days - it is even said that less much of the plan of campaign details was hashed out. Davitt addressed a meeting from the upper window of the house which faces the square on the opposite side of the roadway. The house was an inn in old days.

Yeager's Patrick can be traced in this parish - through Drumum and Balla where it is well-marked.

The 1798 route: The French passed through parish. The old road ran through Ballinfad - where they were entertained by the owner of Ballinfad house.