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Ballymote Heritage Weekend

16TH ANNUAL

**FRIDAY 29th JULY to
MONDAY 1st AUGUST 2005**
IN PASTORAL CENTRE, BALLYMOTE, CO. SLIGO

FRIDAY 29th JULY

8.30 p.m. **OFFICIAL OPENING** Desmond Fitzgerald, Knight of Glin, Author & Historian
LECTURE: The Architecture of Irish Gardens from the Restoration to the Romantic Age – DESMOND FITZGERALD

SATURDAY 30th JULY

10.30a.m. **OUTING: Charlestown and Swinford areas.**
To include Michael Davitt Centre, Straide Abbey, Swinford Workhouse and mass grave, and other sites. – GUIDE: MICHAEL MURPHY, HISTORIAN

8.30 p.m. **LECTURE: An introduction to Ireland's Industrial Archaeology.**
PAUL DUFFY BE, LLB, CENG, FIEI

SUNDAY 31st JULY

2.00p.m. **OUTING: Tulsk Heritage Centre and adjacent sites; Rathcroghan**

8.30p.m. **LECTURE: Mullaghfarna, Ireland's Largest Stone Age Village!**
DR. STEFAN BERGH, LECTURER, DEPT OF ARCHAEOLOGY, NUI GALWAY.

MONDAY 1st AUGUST

10.00 a.m. **OUTING: Tuam - Ecclesiastical Capital of Connacht.**
GUIDE: TONY CLAFFEY MA, PHD

8.30 p.m. **LECTURE: From Ireland to Antarctica – 100 years of Shackletons visiting Antarctica.**
Jonathan Shackleton, Lecturer and Family Historian for the Irish Shackletons.

LECTURES: €6.00
TRANSPORT AVAILABLE FOR OUTINGS

A Postcard from Ballymote

Aidan Mannion

OCTOBER 1st is a very special day in the history of postcards, with the first postcards in the world being produced in Austria on that date in 1869. Exactly one year later, on October 1st 1870, the first postcards were issued by the UK Post Office for England and Ireland. These had stamps pre-printed on them for one half penny, half the letter rate. I illustrate this period with a card sent from the Hibernian Bank, Ballymote, to Stratford-on-Avon, dated 13/9/1876 (first card shown). You will note how business was fast to see the uses of the postcard.

A picture was first allowed on cards in 1894. This development can be traced back to the illustrated envelopes of an Irishman, Mulready, in the 1840s. Initially cards were only allowed to have a name and address on one side and the photo on the other (no space for a message). In 1902 the address side of the card was divided in two with a space for a message and another for the address. This format has stayed with us now for over one hundred years.

The price and speed of the postcard in the first twenty years of the 20th century led to this period being called "the golden age of postcard collecting". Albums were sold and into these were put cards from family members travelling around the world. In my collection I have two large albums created by a Sligo mother from two wallpaper sample books. She methodically put into these albums the cards sent by her British Army son from all over the world. They varied from cards that were ration tokens during the Boer War to hundreds from field post offices in the First World War. These latter cards were pre-printed and because of censorship he could only tick one of four greetings and sign his name.

With the great demand for cards, many materials were used in their production: wood, turf, leather, metal and embroidered silk. Many types were produced: topographical, portrait, mechanical, hold to light, shaped, panoramic, political, humorous, and advertising (sixth card, next page), to name a few.

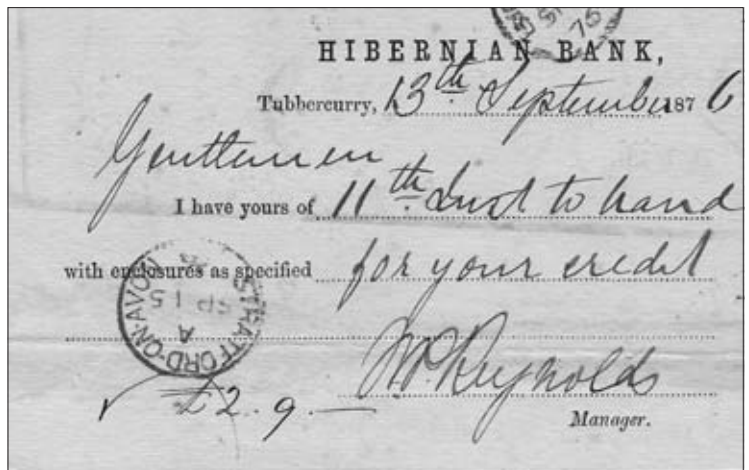
Colour was introduced to postcards by hand-colouring as colour printing had not yet been perfected. Most of the early cards were printed in Germany, having been commissioned by local shops or businesses.

Today, your polling card, or an ESB notice that your power will be off on a certain day, are forms of postcards. Unfortunately the special postal rate finished on April 4th 1998.

Dedication:

I would like to remember Misses Gladys and Mabel West of the Strandhill Road, Sligo, who loved stamp collecting and in fact produced their own first day covers and postcards from Sligo.

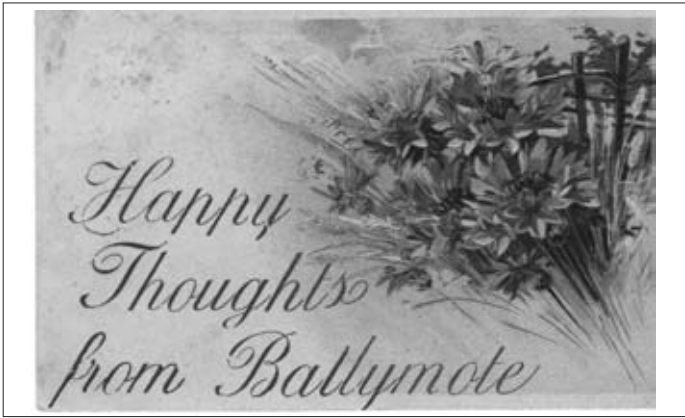
- Aidan Mannion is President of Sligo Field Club.



Showing both sides of a banking postcard with prepaid stamp, the earliest form of postcard in Ireland. It was posted on Sep 13th, 1876



Postcard showing Earlsfield House, sent from Ballymote on July 7th 1906 to a lady on Ratcliff Street, Sligo, "for her collection"



An embossed colour card sent from Ballymote to Dublin on July 14th 1907



Beautiful coloured postcards showing Main Street and Lord Edward Street, Ballymote. Published by Acme, there should be six different cards in this series. About 1910. These two particular cards were never used



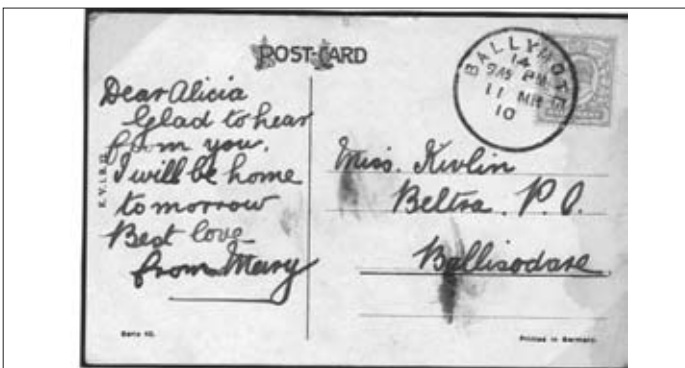
A colour card of Ballymote Castle, published by Marcus Ward of Belfast. Posted Sep 17th 1907



Postcard showing an interior view of the Church of Ireland, Ballymote. Note the oil lighting. This was posted on Christmas Eve morning, 1907, to Ballinamallard, Co Fermanagh



One of two cards I have advertising Flannery's Hotel in Ballymote



Postcard showing the back of a coloured greeting card. Note the half penny English stamp, cancelled by a very clear rubber Ballymote mark, and "Printed in Germany"



This is a novelty card. The picture of the owl opens forward and a "concertina" of twelve views of Ballymote appears behind

Travel and Transport in Bygone Days

PJ Duffy

IN OLDEN TIMES the majority of younger people residing in this part of the country went from place to place on foot, sometimes travelling long distances. But apart from those who emigrated or moved out to take up employment elsewhere, the greater number of those who stayed never travelled very far outside their own particular area.

On reaching old age, many of these people if forced to travel a journey would do so on the back of a donkey, jennet or mule. As recently as the 1940s there was a number of old men still using this mode of conveyance to get to their respective destinations. Moving a little further back in time, stories have been told of old ladies travelling this way as well.

Men usually placed an old sack on the donkey's back to sit on, but ladies used a straw mat specially made so that they could sit sideways while travelling.

In the early 1940s there was one old man in particular who used to pass by the school at lunchtime every Friday riding on a white donkey, en route to the Post Office to draw his old-age pension. He would tether his donkey by the roadside and then move on to collect his weekly allowance. On the animal's back was placed an old guano bag, probably well washed and free from any chemical, but with the brand *Goulding's Fertiliser* clearly visible on its surface.

Although he seemed to be getting on in years, this donkey always appeared to be jittery and nervous when passing by where the school children usually assembled. Any flicker of a garment, or any piece of paper blowing across the road on a windy day, would cause the donkey to swiftly turn around and move in the opposite direction from the one intended. This would annoy the old man greatly and he would give out to the children for their behaviour in

trying to frighten his animal. He would go so far as to complain to the teacher about it. Although most of the children would obediently submit to the discipline imposed, there were the few unruly rascals who thought it all great fun and would continue to annoy the old man by throwing pieces of newspaper on the road as he passed by.

Back in the 1700s and early 1800s remote areas of our country were very much underdeveloped where public roads were concerned. In the absence of proper thoroughfares people were forced to use old pathways and boreens to get from their homes to the local village.

Since most of these old passageways were totally unsuited for the use of a two wheeled vehicle like a cart, people usually conveyed goods from one place to another by means of donkeys and creels or pordógs. The little donkey was a versatile animal well suited to travelling along the narrow tracks that stretched across the countryside.

Meanwhile, as those unfortunate people were getting on with their wretched lives, the gentry and better off sections of the community would travel on horseback. Unlike the poor man on the donkey, the horseman was likely to have the advantage of a good comfortable leather saddle to sit on, and a pair of iron stirrups to rest his feet on.

Ironically because of relief schemes initiated during the 1840s famine period, the condition of the road network started to improve. As a result, more and more people using horse-drawn transport could get by. And again, this mostly benefited the better off who had this type of transport. The dray-cart became the mobile vehicle by which most agricultural goods were transported overland to fairs, markets, mills and other processing plants.

During this period also improved

lighter sprung vehicles were being designed and constructed for conveying people from place to place. Titles were duly allotted to each special cab-design.

The sidecar, better known as the "jaunting car", was a vehicle drawn by one horse that became hugely popular with members of the public. It had a slender, hollow, rectangular box that stretched from front to back right down the centre of its chassis. This was known as the well. Cushioned seats were arranged each side of this crest, each seat having a leg compartment fitted with a footboard and an iron step for mounting or dismounting from the vehicle.

The tub-trap, also drawn by a single animal, was oval in shape. Its body was somewhat rounded with its projection being slightly longer than broad. Cushioned seats were arranged on each side of its inner part. A narrow hinged door opened out at the back to admit passengers who used an iron step placed just above ground level.

The gig was yet another single-animal vehicle. It had two large wheels and its chassis was shorter in design than the other vehicles. Four adult passengers usually sat back to back on cushions placed each side of a single padded back-board which could be adjusted to give the vehicle better balance. Iron steps were fitted at the front and rear.

It has been said that the gig was designed for giving greater speed, and people who owned them were always on the lookout for a good swift steed to give vent to the purpose for which they were intended. There was also a gig that seated just two people.

While the better off sections of the community continued to make progress, the little fellow with the donkey was also endeavouring to improve his lot. Despite his meagre

income, he too was visiting his carpenter and harness-maker so that he might have his animal fitted out with the equipment necessary for doing business on the country's highways. The donkey box-cart and tiny tub trap became extremely popular with country people and continued to remain so well into the twentieth century.

In the early years of the nineteenth century an Italian immigrant to our country founded a transport system which was to operate successfully throughout the length and breadth of the land. His name was Charles Bianconi, a name that became synonymous with public transport and remains so even to the present day.

Bianconi's stage-coaches travelled from Dublin to Sligo town, their handlers checking in at several points along the route for a change of horses and for refreshments for the people aboard. A return coach would some time later set off from Sligo to Dublin, travelling towards Boyle and checking in at Castlebaldwin where there was a stage post. The Dublin – Sligo journey was said to have taken around fifteen hours each way.

People from the Ballymote area availing of the service would make contact with the coach at Drumfin. To this day that particular stretch of roadway is often referred to as "the Mail-Coach Road".

Because of an old rhyme that was circulating in the area at that time, the memory of one coach-driver survives here in folk memory:

*Shivnan from out Keadue
Was a horseman of renown;
He drove a stately mail-coach
From Boyle to Sligo town.*

The coach operating along this route was a spacious well-designed vehicle carrying around twelve passengers as well as transporting a consignment of mail in a compartment located above its rooftop.

Bianconi also had a number of smaller vehicles called post-chaise cabs operating between outlying towns and villages. In addition to this there were a number of people with vehicles of their own operating a sort

of freelance service across local areas.

Accounts handed down from a previous generation inform us that an old stage-post once existed at Rathmullen, where mail was sorted and despatched to the Gurteen and Mullaghroe areas. Passengers setting out on scheduled routes also stopped by to undergo journeys in this direction. Names of carmen who operated on this route for a time were Guthrie and Woodland.

Another old post was said to have existed at Roadstown on a stretch of road about midway between Ballymote and Tubbercurry. Mail was also sorted here and despatched to the Bunninadden and Achonry areas. Names of carmen here were Greer and Bowman. This was in the days of the old black penny stamp.

In Killavil there were local carmen who provided a transport service in their own area. One was Michael Scully who was well known for taking clergymen about on their spiritual duties, and at times taking them further afield to meet with senior members of the hierarchy. His long-time dedication and loyalty to the "men of the cloth" was to earn him the nickname "Mick the priest".

There was Jack Brennan of Phaleesh who was a noted horseman and jarvey. Not only could he train and handle horses, but he could cure most of their ailments as well. He was the man called out to give assistance to a mare having difficulty in giving birth to a foal. He could correct spavins and cure sprains prevalent in horses' legs. He became so active in this field that eventually he came to

be known as "Jack the quack".

The coming of the railway in 1862 was to spell the beginning of the end for Bianconi's transport system. Instead of waiting long periods for horses to arrive, mail could now be delivered swiftly by rail. And people travelling between Sligo, Boyle and Dublin would go by train.

Although the larger coaches gradually became redundant, smaller post-chaise vehicles drawn by two horses continued to operate a service linking smaller towns. So too did private carmen with one-horse vehicles; a good part of their time now was taken up driving their clients to and from the railway station.

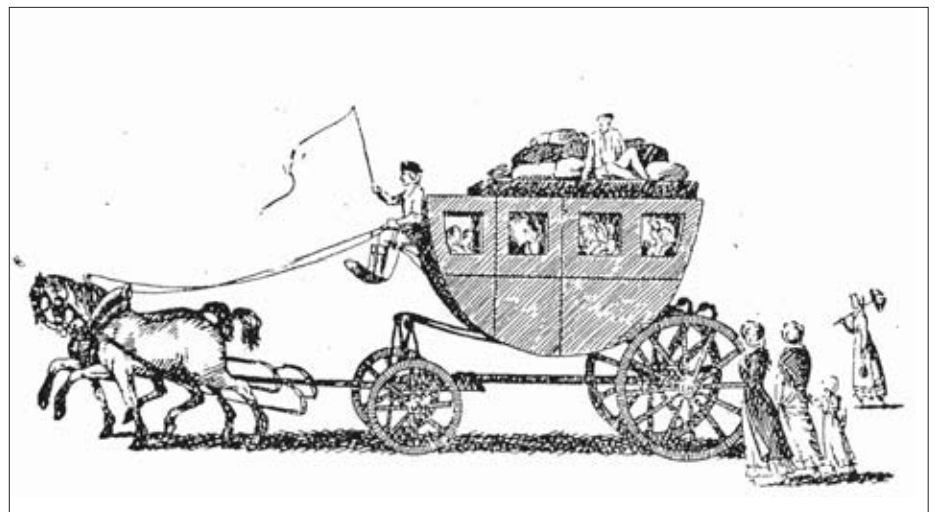
As we moved into the twentieth century we also arrived at the dawn of a new era: the age of the motorcar and motorised transport had begun. Petrol-powered engines took over and did the jobs that horses had been doing up till then.

This was also the time when pedal bicycles started to appear on public roads in increasing numbers.

It was well into the second decade of the century before motorcars made their appearance in any significant numbers, and, as had happened before, only the better off members of the community could afford to buy them.

The coming of the motorcar was set to dispense with the need for many horse-drawn vehicles, especially in built-up areas. It also seriously affected those people whose livelihood depended mainly on the older form of transport.

Craftsmen like Murrays who operated an extensive coach-building



business at Newtown (now Wolfe Tone St), Ballymote, harness-makers, blacksmiths, stable boys, horse-trainers – all these now found themselves more or less out on a limb. Horse-dealers and breeders became sidelined to a great extent as the larger vehicles ground to a halt.

Famous names from the horse-dealing days still linger on here in folk memory: Calder-Banks, Vickey, Malone, d'Arcy, Spellman. People from a previous generation used to say that these gentlemen were all "great judges of horse-flesh".

From some old records we learn that the stagecoach system had its share of problems. The country's roads in those days had rough surfaces that were often pitted with potholes and had stretches that were deeply rutted. Horses could turn out to be troublesome. Coaches could overturn resulting in serious injury or even death to the travellers.

Passenger complaints were common, as we learn from a statement from one lady traveller. According to her account there were nine passengers travelling on this particular occasion. Sitting alongside her was a housewife with three young children who were suffering from severe head colds and were continuously sniffing and coughing. On a seat opposite was a stout middle-aged man who seemed to be having ongoing problems with flatulence. Seated on her left was an amorous well-intoxicated gentleman who kept on making unwanted advances, on one occasion groping her with his hand "above the garter".

The air within the carriage became increasingly stifling yet the woman with the three children forbade anybody to open a window.

According to her complaint, "what

was intended as a pleasure trip turned into one of torture".

With the coming of tarmacadamed roads more and more motorcars made their appearance. There were Model T's, also known as "Tin Lizzies", and Morris and Austen 10s – today's vintage models now viewed with amazement when seen on display at annual heritage venues.

In the late 1920s and early 30s more people started to use motorised transport as a means of getting around comfortably and efficiently, especially on longer journeys. It was invaluable during times of bereavement when grieving relatives could tuck themselves in comfortably at funeral time, especially in inclement weather.

In Ballymote, Tom Scully of O'Connell Street had just taken over his father's horse-drawn transport and undertaking business. He bought a new motorcar for hire but soon discovered he needed two or three to keep ahead of customers' demands. He then purchased a motor hearse for his undertaking business.

A number of young men trained and acquired the skills enabling them to become motorcar drivers. Many of them later became chauffeurs replacing the jarvies who by this time were becoming redundant. Some became well known for their courteous and friendly manner when dealing with members of the public.

Brian Murtagh, who came from the Carrigans area and was employed at Scully's, endeared himself to many people especially during times of bereavement. He had a wonderful method for comforting and consoling the next of kin when he arrived at houses to organise and carry out funeral arrangements, and again as he drove them to and from funerals.

The outbreak of World War II in 1939 brought about severe curtailment in petrol supplies, resulting in rationing regulations being

put in place. This in turn resulted in partial stagnation taking place in the entire transport system. Many old horse-drawn vehicles were revamped and restored and put back on the road again.

When the war ended and supplies began to flow freely again, more and more taximen were to be seen plying their trade. In Ballymote familiar names like Perry, Murtagh, KIELTY, Hunt, Hannon, Begley, and later on Doddy, established a transport network that by and large continues to the present day.

In 1954 Paddy Lavin of Killavil bought a new Hillman Minx at a cost of £550 and immediately went into the taxi business, establishing his main base of activity in Ballymote. It was a brave adventure for a young fellow in his early twenties, but this was a time when things were beginning to pick up after the depressing war years. The tourist trade was just starting to expand and, besides, most people living in country areas did not as yet own cars and so



Paddy Lavin standing alongside his second Hillman taxi, late 1950s.

First Cars in Ballymote

According to information supplied by Jim KIELTY, O'Connell St, Ballymote, the first three cars in Ballymote at the start of the last century belonged to (1) Dr Pat O'Harte, (2) Frank McDonagh, O'Connell St, and (3) James KIELTY, O'Connell St (1916).

were dependant on men like him to take them on essential journeys. It was the sort of environment where the young taximan found himself getting plenty to do with his new cab.

In the years that followed he and his taxi became a familiar link in the local transport system. Almost daily he could be seen collecting and taking clients to and from the country's airports, chief towns and cities. Tourists visiting the country and looking out for who was reliable and punctual would be apt to enquire for "taximan Lavin".

Totally cut out for his job, he was a brilliant conversationalist with a vast knowledge of the countryside. At all time he kept his taxi spotlessly clean. Curious onlookers observing his zest for cleanliness and good taste would often refer to him as "the shiner".

Paddy Lavin passed away in December 1999. Overseas visitors returning here in the years that followed received the news of his death with disbelief. Many of them could not come to terms with the reality that their favourite taximan was no longer available to take them around.

Much of the information contained in the opening pages of this article was given to me by my late father Michael Duffy who died in 1979 at the age of 93. His grandmother Bridget McDermott, nee Coen, remembered the days of Bianconi's coaches. She also had vivid memories of times when an endless trickle of backpackers used to pass by on an old passageway called "the boheen" that was situated close-by to her home.

This old pathway was one of two that linked the Killavil road to Spurtown. People travelling along this route had to cross the local river at a shallow ford where stepping-stones were laid down and this place was called the Clochán.

People using a quiet wee donkey to convey their goods used to be called "cuddy-backpackers".

While many used wickerwork creels to carry their goods, others slung their belongings across the

animal's back using two old sacks tied at their mouths with a piece of rope. This attachment was called an "ireas"

Many householders carried their provisions with haversacks placed on their backs.

Journey-salesmen using the route usually carried their wares in rucksacks. They used to be referred as pedlars and their luggage was a "pedlar's pack". Tinsmiths toing and froing along the passageway would each carry around his tin and his working instruments in a wooden toolkit on his back. This was called a "tinker's budget".

This was the usual way of life for many people in remote areas at that time. Many did not have a proper roadway leading to their home.

Mules and jennets were also used to convey goods. These animals were often more difficult to handle than donkeys and some could be cross and easily agitated. Today they are in danger: nobody seems to breed them anymore. Even back in those days there was a belief among country people that it was unlucky to breed them. Many young people of today have probably never seen one or even heard of their existence.

Many changes have taken place during my own lifetime. In the late 1930s I had my first jaunt in an old Baby Ford owned by our local priest, Fr Carney C.C. Nowadays I look

upon old vintage cars with a good deal of nostalgia, knowing that in my young days their proud owners were driving them around on our country's roads.

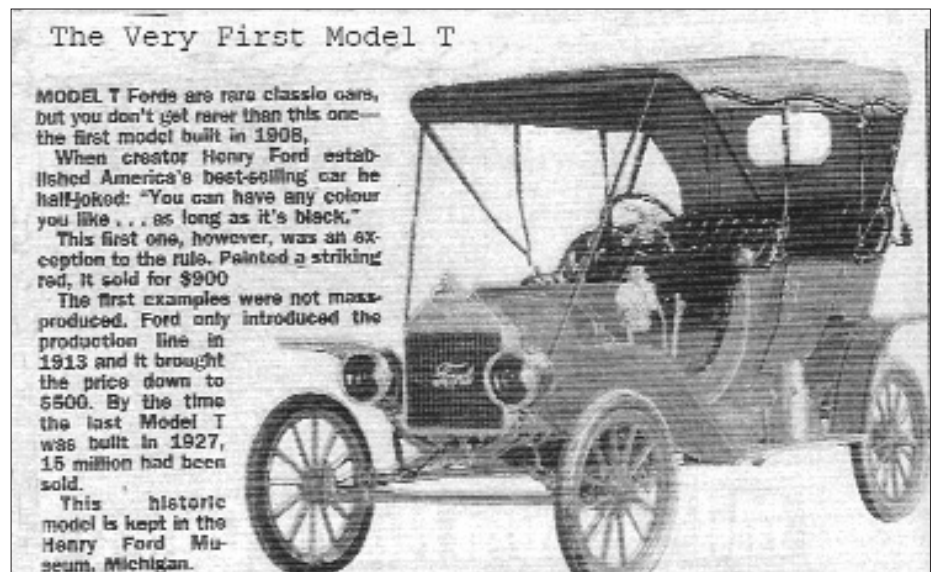
In the 1920s a young Killavil man named Mark Cunningham became the proud owner of a Ford Model T. There were few cars around then, so when he passed by on the roadway people by their firesides would remark "there goes Markeen and his Tin Lizzie". There was also a rhyme in circulation then:

*Henry Ford he made a wee car
Out of rubber, metal and twine.
It had no silencer, none at all,
It roared out like a lion.*

Just a few years before this time, local poet Martin Brennan penned these lines after stopping to look back at the volume of progress that had taken place in his country during the previous half-century:

*If fifty years has brought such
change
One cannot imagine how
The world wide will wag at all
Fifty years from now.*

NOTE: A jennet was the offspring of a male pony and a female donkey. A mule on the other hand was the product of a female pony and a male donkey.



The Very First Model T. —Supplied by PJ Duffy

Glaisne Ó Cuilleanáin – Last Abbot of St Mary's Cistercian Abbey, Boyle

Frank Tivnan

GLAISNE Ó CUILLEANÁIN was born in 1554 at Mullach na Sí, Ballyshannon, Co Donegal. The Ó Cuilleanáins came originally from the province of Munster and Cormac Mac Cuilleanáin, the bishop-king of Cashel, featured among their ancestors.

Glaisne's father, Donnchadh Ó Cuilleanáin, was a great friend of the O'Donnell chiefs of Donegal. Donnchadh married Iníon Dhubh Ní Dhuibhir. They had seven children, six sons and one daughter, Glaisne being the eldest. Five of his brothers became priests, four of them Cistercians.

Glaisne received his early education from perhaps the monks of the nearby Assarore Cistercian Abbey. Later he studied at the famous university of Leuven in Belgium, and later still at the Sorbonne, the Paris university founded by Robert de Sorbon in 1253. Here he obtained a doctorate.

Soon after he entered the Cistercian Order. Owing to his erudition, virtue and courage he was appointed Abbot of St Mary's Cistercian Abbey in Boyle, Co Roscommon. At that time Robert Cusack of Gerrardstown, Co Meath, had taken possession of the monastery and its lands. However, after a few gentle reprimands given by the new Abbot, Cusack allowed the monks to use the Abbey again.

In 1580 Glaisne went on a short visit to Dublin. Here he was arrested by order of the government and, together with Eoin Ó Maolchiaráin, Abbot of the Premonstratensian monastery of the Holy Trinity in Loch Cé, imprisoned in the public gaol.

In gaol they were carefully interrogated by Dean John Garvey of Christchurch and his team. They were

promised "the sun, moon and stars" if they would abandon their Catholic faith. Glaisne's answer was "the benefices you offer me are very valuable in truth, but how long will you allow me to enjoy them?" "As long as you live" they answered, "we cannot determine the end of your life or prolong it, nor do we know the day of your death". "Well then", he replied, "is it not much wiser for me to obey Him and to keep His law, who can, if He pleases, prolong my life and give me a life of eternal happiness in the world to come, than to obey you who cannot lengthen my life by one instant and who are striving by your deceitful and perishable gifts to lead me away from the laws of heaven?"

The interrogators were furious at this answer and ordered his fingers, arms and legs to be crushed by blows of a hammer. When they could not break his courage, they ordered him and Eoin Ó Maolchiaráin to be hanged. The Abbot asked the executioners that Eoin should suffer death first, as he showed some fear and wept. The request was granted. Glaisne was then put to death and suffered fearlessly and courageously. On his way up to the scaffold, about five hundred were converted to the Catholic faith by the sight of his constancy.

The execution of these two men took place on November 21st, 1584, in St Stephen's Green, Dublin. The Spanish historiographer of the Cistercian Order, Juan Henriquez, in his *Menologium Cisterciense*, describes Glaisne as "Ordinis Cisterciensis decor, saeculi nostri splendor, totius Hiberniae Gloria" (the ornament of the Cistercian Order, the light of our century, the glory of all Ireland).

Glaisne held his rosary beads in his hands during his last moments alive. This beautiful amber rosary beads is now preserved in the Cistercian Monastery of St Joseph, Roscrea, Co Tipperary. It came from the Dominican Abbey of Our Lady of Atocha, Madrid.

The work for the beatification of the Irish martyrs – Group 2 is now complete. Included among them is Gelasius (Glaisne) Ó Cuilleanáin. All that now remains is for Pope Benedict XVI to sign the decree of martyrdom.

If you wish, you may pray for his beatification: "Almighty God and Father, may your servant Glaisne who suffered torture and death for your sake and now reigns with You in glory, obtain for us perseverance in doing your will. Grant that his name may be soon enrolled with those of your saints in heaven. We ask this through Christ our risen Lord".

I wish to acknowledge with gratitude the help given me by Dom Ciarán Ó Sabhais and Dom Flannan Hogan of Mount St Joseph's, Roscrea, in the preparation of this article.

Change of Lecture

AT THE 2004 Heritage Weekend, the 20th Anniversary Lecture was not, as advertised, on the archaeological excavations at Drumcliffe Monastic Site. Instead it was entitled "Banada, Skreen and Carrowmore: the Legacies of Irwin, Diamond and Walker" and was given by Martin A Timoney and Mary B Timoney.

Bog Gazing

with Marie Finlay

*The world is too much with us,
late and soon
Getting and spending we lay
waste our powers
Little we see in nature that is ours
We have given our hearts away, a
sordid boon.*
(W. Wordsworth)

The poet, Patrick Kavanagh wrote:

*Beautiful, beautiful God,
Breathing His love in a cutaway
bog.*

Kavanagh was evidently inspired by and sensitively attuned to the bogs.

IN THE PAST bogs were largely associated with a lifestyle of hardship and poverty. In the decades before the famine, population growth in Ireland gave rise to increased demand for land. Many families were forced by necessity to eke out an existence on mountains and boglands. This enforced way of life led to them being labelled 'bogtrotters', a slang and derogatory term. They were portrayed as comic, burlesque figures by some observers. The resilience which they displayed in the face of the harsh reality of their existence held little significance for their detractors.

Since the 1900s a gradual change in people's attitude towards wilderness areas is occurring. Now it is becoming fashionable to visit bog lands as a leisure activity. As the wag says ... some of us have seen both days.

Many factors have contributed to bring about this change; these include a growing disenchantment with overcrowding and rising crime levels in our towns and cities, more affluence and resulting leisure time, availability of books on nature and wildlife films on television.

An appreciation of our natural heritage by overseas visitors to Ireland has a very significant impact on the way we view our landscape. They now know the value of the treasure they have lost in their

respective home countries. In Holland, for example, bogs have long since disappeared, and the Dutch are now turning to Ireland to invest in bog conservation.

In Scotland vast amounts of trees are to be felled in a project to restore their peat boglands. Ireland is among the last countries in Europe where a sizeable amount of peat lands still exist in their natural state.

An enquiry by a Chilean visitor to Ireland:- What is a bog? followed by What is peat? is it animal, vegetable, mineral? prompted my quest to seek fuller knowledge on this topic. This search drew me into a fascinating and most rewarding discovery of the unique habitat we call bog lands. Hours of reading, watching videos and participating in a weekend educational course run by the Irish Peatland Conservation Council brought me to a new appreciation of our bogland resources.

WHAT IS BOG?

An answer to the Chilean query is a good place to start: a bog is an area of land that is covered by peat or turf. Peat is a soil made up of the dead remains of plants that have amassed over thousands of years. It is

brownish/black in colour, with approximately 95% water content. Wet climate and poor drainage systems promote the growth and development of bogs.

12,000 years ago Ireland was covered by ice. Climatic conditions became warmer at the 10,000 year stage and the ice began to melt. Peat commenced its formation around this time.

Peat forms in layers, the pale upper layers consist of remains of plants, herbs and mosses that died and rotted in the shallow acid water. All were compressed by the weight of water and other plants to form peat. Peatlands once covered about 17% of the surface of Ireland.

There are two main types of bogs in Ireland:- **blanket bogs** and **raised bogs**.

High rainfall is essential for the formation of each. Raised Bogs require 800- 900 mm of rainfall per year, compared to the blanket bog requirement of 1200 mm during more than 250 days per annum.

Blanket Bogs as the name suggests are spread over large areas of land. These subdivide into mountain blanket bog usually above the 200 metre level, and lower lying blanket



Matchstick Lichen

bog under the 200 metre contour line. Blanket bogs occur, but not exclusively, in the western counties of Ireland.

Raised Bogs form in lakes unlike the blanket bogs which form on land. They occur in midland counties. Sphagnum moss is a crucial ingredient in their formation. Sphagnum soaks up water as it grows and holds 16-20 times its own dry weight in water content. There are more than 350 species of sphagnum moss world wide and up to 40 different species recognised in Europe. It is soft and spongy and has no true roots but draws water through its stems and leaves. The ground colours of the moss form a delightful tapestry: yellow, green, brown and a rich red depending on the exposure and acidity of the water.

Bogland surfaces consist of hummocks and hollows and channels which require skill and caution in navigating on foot. The advantage of this uneven ground is that it slows down the walkers and focuses their attention on the sheer magic of the bogs. Colourful flowers, mosses, wild birds, mammals and insects all clamour for attention.

BOG PLANTS

Insectivorous plants include the **Sundew**, **Butterwort** and **Bladderwort**, all of which trap insects to get vital nutrients for survival. The Sundew (Druchtín Móna) is a very small plant with spoon shaped leaves that are covered with tiny hairs. Each hair has a drop of sticky liquid. The sun sparkles on the drop and attracts insects which land on its leaves and are trapped.

The Butterwort (Bodán Meascáin) with its sticky leaves traps insects in much the same way as the Sundew does. Its leaves are yellow-green and its flower is purple.

The Bladderwort (Lus an Bhotraigh Beag) has leaves which bear tiny bladders that trap small water animals. Its leaves are root-like and under water. Its flowers are small and yellow in colour.

Other bogland plants include **Cross-leaved Heath** (Fraoch Naoscai) with its pink bell-shaped flowers, **Ling Heather** (Fraoch

Coiteann), **Bilberry** (Vaccinium Myrtillus) which grows in abundance in boglands, ripening in late July and its gathering being celebrated on the last Sunday in July (called Bilberry Sunday), **Cranberry** (Mónóg), **Bog Cotton** (Ceannbhán), with single-headed and many-headed varieties, and **Bog Bean** (Bachran) - this is found in bog pools, it looks like an outsized shamrock, and has pink and white feathery flowers which bloom in summer.

Another delightful plant is the **Bog Asphodel** (Sciollam na Móna) which has delicate yellow star-shaped flowers. **Cladonia Lichen** (Leicean) is a very attractive matchstick lichen which grows in clusters on the bare soil.

BIRDS, ANIMALS, INSECTS

Some interesting birds which feed in bog lands include the **Curlew** (Crotach) whose plaintive cry is quite distinctive, the **Snipe** (Naoscach) whose long bill enables it to find worms and insects, and the **Heron** (Corr Éisc), a very tall wading bird with long legs and long neck, gazing

and waiting to scoop up insects and frogs in bog pools.

The song of the **Skylark** is commonly heard in the bogs during the summertime.

Animals likely to be encountered in the bogs are the **Hare** (Giora), the **Fox** (Sionnach) and the less visible **Otter** (Madra Uisce). The Hare grazes on bog plants. The Fox hunts for beetles and frogs or whatever he can lay his paws on. The Otter, more commonly known as the Water Dog, feeds on eels, frogs and fish.

Bugs and Insects common to bog pools are the **Whirligig Beetle** (Táilliuir) which devours tiny insects on the surface of the water, the **Water Boatman** (Bádóir) - interesting to see it swim on its back under water, the **Great Diving Beetle** (Tumadóir Mór) - one of the largest insect predators in bog pools, the **Pond Skater** (Scinnire Locháin) - fascinating to observe as they hastily skim the surface of the bog pools, and the **Dragon Fly** (Snáthaid mhór) - a delight to watch.

Butterflies and Moths also feed on bog plants. The best way to distinguish the moth from the



Heron

butterfly is by their antennae. Butterfly antennae are always club shaped, the moth's never. The moth's antennae may be feathery, and pointed or blunted at the ends but never club shaped.

BOG PLANTS AS HERBAL REMEDIES

Like the insects being sucked in by the insectivore plants, I too got caught up in the medical properties of some bog plants.

The Sundew (*Drosera rotundifolia*). This plant can be used to advantage in the treatment of bronchitis, persistent coughs, whooping cough and asthma etc. Its juice is reputed to take away corns and warts. In America it has been favoured as a cure for old age and used for cases of arteriosclerosis (hardening of the arteries).

The Bog-Bean (*Menyanthes trifoliata*) is reputed to be valuable as a remedy against the dreaded sailor disease - scurvy. It is considered useful in treating rheumatism and skin diseases. In powder form its leaves act as a purgative.

White Waterlily (*Nymphae Alba*): its dried roots are used in heart tonics and can stimulate liver and spleen functions.

Meadowsweet can be effective as an infusion to treat colds, influenza and headache.

The Great Reed Mace Cat's Tail (*Typha Latifolia*): its young roots (ideally collected in early spring) boiled in salted water and quickly fried in olive oil are very tasty indeed. (N.B. It is inadvisable to use folk remedies without expert supervision!!!!!!!)

Spliognum Moss (*Sphagnum Cymbifolium*) forms in bogs in clumps, vivid green in colour. With its property of being highly absorbent, it was used as a surgical dressing of wounds during wars. It was used in Germany for thirty years. A Gaelic record of 1014 states that the wounded in the battle of Clontarf 'stuffed their wounds with moss'. Stricken deer are known to drag their wounded bodies to beds of Sphagnum Moss. A two ounce dressing of prepared sterilized moss absorbs up to two pounds of moisture, more than twice as much as cotton wool.

It is written that in Lapland matrons are well acquainted with this moss. They dry it and lay it in their children's cradles to supply the place of mattress, bolster and every covering, and being changed night and morning, it keeps the infant remarkably clean, dry and warm.

Sphagnum Moss was also used during the war in conjunction with Garlic (an antiseptic of high repute) thus saving thousands of lives. Some people hold the view that peat contains biostimulators that could cure diseases that currently seem incurable.

Many other aspects of bog lands include structures of archaeological interest discovered under the peat and artefacts including objects of gold and bronze, jewellery, weapons and human remains in a good state of preservation. Poets, painters, writers, sculptors and many others continue to be inspired by bog landscape.

As a lady remarked to me after a trip to the bog "there's more to the bog than cutting the turf". What a lovely succinct understatement!



A harvest of turf

Some Recorded Old Place-names of Castledargan

Pat O'Brien

CASTLEDARGAN is the central townland of three that form the northern boundary of the old civil parish of Kilross in the barony of Tirerrill, Co. Sligo and is situated to the northeast of Ballygawley crossroads. It contains 978.1 acres, the largest townland in that parish, claiming 25% of the old civil parish lands. It stretches southwards 2.8 km from the crest of Sliabh Daeane to just south of the Collooney to Dromahaire road and is approximately 1km in width at its widest. At the final sale of Ormsby lands in 1883, it was described as having 669.4 acres of mountain giving 'very fair grazing in the summer months' and 227 acres of the remainder being 'good arable' on drumlin hills. Lough Dargan, close to its southeast end, feeds a stream flowing westwards through its lowest lands. Having been tilled and grazed for generations, 165 acres of that arable land is now being developed as a golf and country club.

In common with many other parts of the country, the place-name inventory of Castledargan has been practically emptied. Of its many place-names, two survive officially on O.S. maps; the townland name itself and Cloghbrack. Some place-names survive in conversation with ever-diminishing frequency and some older recorded names have been unearthed, which this essay will try to place geographically (see map) and explain their derivation.

Possibly, in a bid to impose his influence on his MacDonogh nephews, Conor MacDonogh of Collooney built a tower house and bawn at **Cashelloghdargan** in 1422, destroyed their crops and banished them. The Four Masters tell us, that having sought the help of O'Neills and O'Donnells, the nephews and their allies laid waste to Carbury, Corran and Tirerrill and rested at Cashelloghdargan, the allies

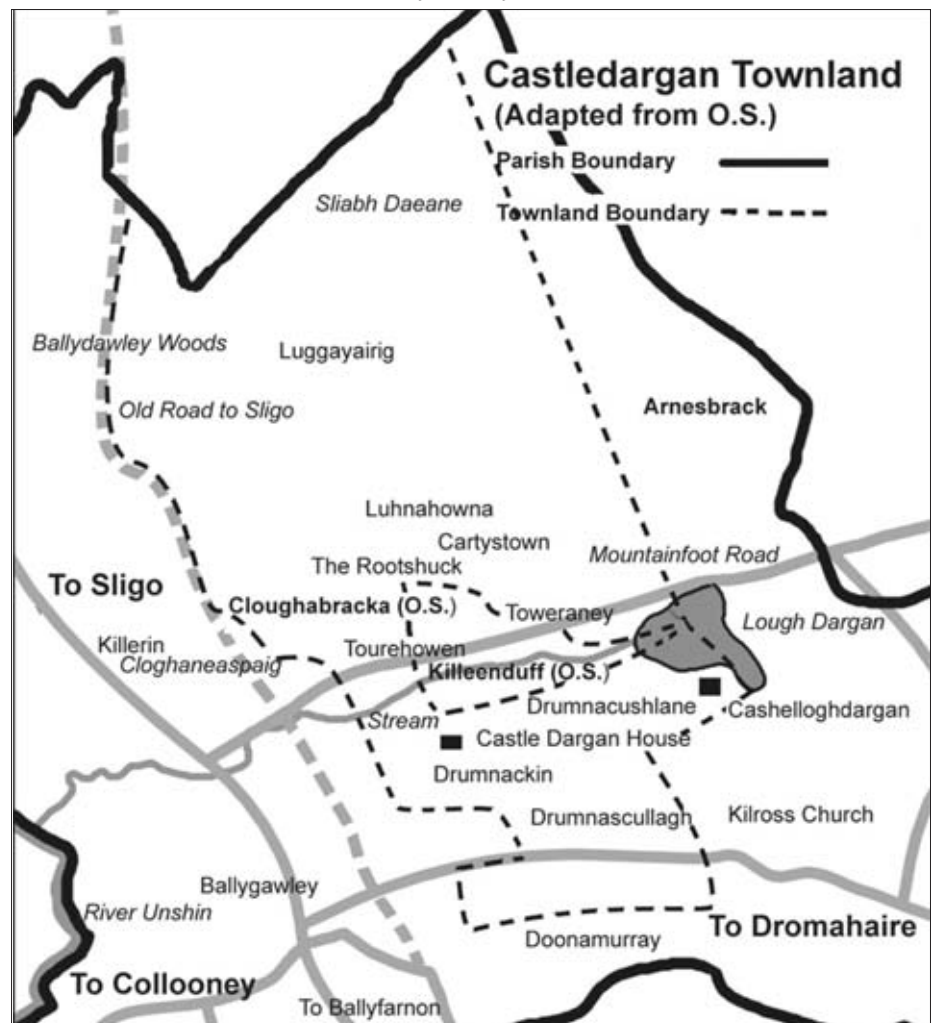
returning north through Breifne. A century later in 1516, O'Donnell destroyed Sligo castle, laid waste to Tirerrill and took *Caiseal Locha Deargain* among others, placing garrisons, taking prisoners.

Cashelloghdargan has been variously spelt, but most variations have the three element of *caiseal*, *loch* and *Deargán*, giving us the Cashel of (the) Lake of Deargán. It is claimed that a cashel, or stone-built ringfort, existed on the site prior to the castle's construction.

As part of the process of surrender and re-grant in 1585, the *Composicion Book of Conought* records that one of the divisions of the MacDonoghs of Tirerrill was that of Domhnall Cam of Tullamoyle

(Tullybeg) and Cashelloghdargan. Four Elizabethan pardons between 1587 and 1590 were for inhabitants of Castle(Cashel)loghdargan.

In February 1607, Margareta ny Donoghe alias Heallye of Carrowekyll, Co. Sligo, and her brothers granted to William Taaffe, knight, 'all the castle, town and lands of Castleloghdargane'. The name continued in use into the 1630s when the *Strafford Survey* of Sligo recorded that the neighboring townland of Arnasbrack 'claims the ould castle called Castleloghdargan'. In several post-Cromwellian grants the name would seem to have been associated with the castle rather than the townland, while the lands were called by alternative names. In the *Down*



Survey of 1659, Thomas Crofton is recorded as the titulado of Kilross parish, residing at Castlelochdergan and according to the *Patent Rolls of Charles II*, the castle of Castloughdargan had been lately sold by William, Earl of Strafford and Thomas Radcliffe to Richard Coote, Baron of Collooney. Among those attained by the Parliament of James II in 1689 was Stephen Ormsby 'of Castloughdargan'. Its latest use was that of the 1770s when Charles O'Hara of Nymphsfield (Annaghmore) listed the townland of 'Castlelochdurgan' in his *Survey of the economic development of County Sligo*.

The earliest record found of the form, **Castledargan**, is that of the will of Stephen Ormsby of Castledargan in 1702. Subsequently a deed of 20 June 1713 records that Sarah Ormsby of Castledargan, widow, took out a lease on the lands of Doonally from Benjamin Burton of Dublin. The name is clearly originally *Caisleán Locha Deargáin*, the castle of the lake of Deargán, later shortened to *Caisleán Deargáin*.

Of the alternative place-names or sub-denominations of Castledargan, that of **Drumnascullagh** is the earliest found to-date. In the grant of land by Margareta ny Donoghe to William Taaffe in 1607, Dromaskelly is given as a sub-division of Castlelochdurgane. It is described in the *Strafford Survey* as having 'very fine sheep ground and good for corn ... good meddowe ... very good bleak land', a description not dissimilar to that of the south end of the townland. Following the Cromwellian Wars, the *Book of Survey and Distribution* records that 'one cartron of ye Quarter of Dunneskelly' had been transferred from Carnan McDonnogh to Richard Coote, Lord Collooney and that the 'Quarter of Dromnesgoell' remained with John Crofton. Dromneskelly is later recorded in deeds of 1716 and 1724. In the following century, the marriage settlement of Amy Jones to Nicholson Ormsby of Castledargan in 1843 and the Landed Estates Court sale notices of Castledargan in 1875 mention Drumnascullagh.

Drumnascullagh, in its earliest

form of Dromaskelly, would suggest *Droim na Scoile*, the ridge of the school; in 16-17th century sources 'oi' is commonly rendered 'e', as in Kell for Coill. There may well have been some type of school – either bardic or a more humble one – on the site in the 16th century for which no record has survived.

Cloghbrack is now a place-name only in the west of Castledargan. When first recorded as 'Cloragh' in the *Strafford Survey*, if indeed it is the same name, it had 'some good arrable land & very good land for sheepe, ... some litle shrubs for shelter, good turffe, great scope of mounteyne, ... parts of the aforesaid Logh' (Lough Dargan). The survey also tells us that within Cloghbrack there were two sub-denominations, Tourehowen and Towerany (see below). The descriptions of all three imply that the greater Cloghbrack encompassed, more than likely, all the land adjacent to and north of the stream that drains Lough Dargan and rising northwards onto the slopes of Slieve Daeane. The current townland of Killeenduff, which cuts westward from the lake into Castledargan, is not listed in the *Strafford Survey*.

Cloghbrack is not listed again until Dr. Synge's 1749 Census of the diocese of Elphin, when six householders were listed, five farmers and a weaver. In the 1770s Charles O'Hara's survey of Co. Sligo refers to Clogragh. And, in the Landed Estates Court sales notices of 1875 one of the five sub-denominations is called Cloughabracka; some fields on the

north side of the Mountainfoot Road were locally known as 'the Cloghabrackas'.

The name suggests *Cloch Bhreac* or *Clocha Breaca*, the speckled stone(s). In the singular, *Cloch Bhreac* could also denote a speckled stone structure, especially a castle. The name calls to mind the cursing stones, *clocha breaca*, of Inishmurray or those of nearby Ballysumaghan. Did a similar power reside in this place of the *clocha breaca*? Cloghbrack, as described in the *Strafford Survey*, incorporated Killeenduff, *Cillín Dubh*, the black little church, about which we have no known church history and is also not much more than 0.5km from the early Christian site of Killerin in Ballydawley with its *Cloch an Easpaig* (the bishop's stone) and the 'healing stone' that rests upon it occasionally. More simply still, the name might just refer to a notable presence of speckled gneiss boulders in those parts of Sliabh Daeane.

Apart from Drumnascullia and Cloghbrack, the earliest alternative place-name was that of **Towrehownein**, a 'parcel of the estate of Melaughlin Roe McDonagh, slain in battle' which, according to the *Patent Rolls of James I*, was granted to John Baxter c1614 for services rendered. Tourehowen, was described in the *Strafford Survey* as – of the Quarter of Cloragh (Cloghbrack), with 'arrable lande and grassing ground together with mountaine proportionable', a description that suggests a location on the northern sector of the Castledargan lands.



Castledargan and Sliabh Daeane from Drumnascullagh

According to the *Hearth Money Rolls* of 1662 Daniel Carvill of Towlehowne had a taxable hearth in his house. In a draft of a letter of March 1663 to the Lord Lieutenant, Charles II directed that he pass several of the lands of Bryan MacDonagh of Collooney to Richard Lord Coote of Collooney, among them the combined half quarter of Drumneskella and Tonelehowen. Following the Cromwellian confiscations, John Crofton was confirmed as the owner of Tonerahowen according to the *Book of Survey and Distribution* of the 1680s. Finally in June 1749 James Crofton farm-let, among others, the half-quarter of Tourehowen to William Ormsby of Castledargan for three lives. No later records have been found for this place-name, nor is it known locally. A Lughnowna, on the mountainside of Castledargan, has been pointed out by Pádraic Colleary of Killeenduff.

The variants of the name might suggest that the name is derived from *tuar na h-aibhnín* or *tuar na h-abhann*, the field of the (little) river. However, considering its description in the Stafford Survey and a possible location close to the stream/river which drains Lough Dargan, the name *Tóin re hAbhainn*, meaning a piece of low ground facing, or backing on to, a river, seems the more plausible.

The *Stafford Survey* recorded that a further quarter-part of the Quarter of Cloghbrack was that of Towerany, the inheritance of John Grana MacDonnogh. It was described as having 'a small Irish mill upon it ... small shrubs for shelter, good turffe, one days mowing of good meddow, little arable land, ... a good scope of mountain' which suggests that it stretched from the stream that drained Lough Dargan into the mountains. Its name, *Tuar Eanaigh*, cattle field/pasture of (the) marsh/wetland, would also support a partial location in some wetland parts of Castledargan, possibly the land stretching from west of the lake and northwards into Sliabh Daeane.

Drumnamackin was a place-name that has appeared twice only in records seen to-date. In the *Book of*

Survey and Distribution, John Crofton's ownership confirmed, the land having belonged to him in 1641. Its second and last mention was in June 1749 when James Crofton of Longford House farm-let to William the cartron of Drumnamackin 'called commonly ye name of Castledargan'. Having tentatively placed Drumnascullia, Cloghbrack, Tourehowen and Towerany and eliminating the ridge on which Castleloghdargan is built (see Drumnacushlane below), everything suggests that Drumnamackin is the ridge on which Castle Dargan House itself is built.

Drumnamackin may be derived from *Droim na Meacan*, the ridge of the tap-roots; meacan being a common element of the Irish form of the words for carrot, parsnip, turnip, radish, comfrey and many wild plant that have tap roots.

In the sale of the Ormsby lands by The Landed Estates Court in 1875, one of the sub-denominations of Castledargan was that of **Drumnacushlane** and previously, when John Crofton was confirmed in his lands almost 200 years earlier, he had ownership of Dromcashell, lands then associated with Drumnamackin and Tourehowen. Its name, *Droim an Chaisleáin* or *Droim (an) Chaisil*, the ridge of the castle or cashel, suggests that it was the ridge close to the southeast corner of Castledargan on which the castle had been built. It is likely that it was named *Droim (an) Chaisil* because of the existence of an earlier cashel or stone fort and

subsequently *Droim an Chaisleáin* when the late medieval castle was built. Local knowledge, however, places it on the ridge between Castle Dargan House and the castle.

Two additional place-names appear on the 1875 Landed Estates Court sales documents - Priesttown and Culleenroach. No other records have been found for them and they were never subsequently used.

Priesttown is recorded in no other source and is unknown today. It may be an anglicized form of *Baile an tSagairt*, which might have denoted an association with or the ownership of some land by a priest at any time from a late medieval period onwards. Records of penal times do not suggest any priests living openly in the townland, though two priests administered to the parish of Kilross in 1668 and 1683 and in 1712 a Bryan Higgin was reported to have said Mass at a house in Doonamurray, the townland immediately to the south of Castledargan.

The location of **Culleenroach**, speculatively *Coillín an Róistigh*, Roche's little wood, is unknown. Nor is there a known record of the Norman surname Roche in the parish, though Norman incursions into Sligo from Mayo were not unknown. In 1249 Mac Feorais (Birmingham) came into Lower Connacht as far as Sligo Castle, was ambushed by Feidhlim O Conor and several young Norman knights killed, their bodies being buried in Ballysadare. In 1304 the sons of Domhnall O Conor of Carbery, who were under threat from



Cashellodargan "Gate" Tower, Bawn Wall and Tower House

several quarters, together with their allies, the MacDonnchada, were followed by the Galls (Anglo-Normans) of Leyney and Tireragh onto the slopes of Sliabh Daeane. The O Conors and MacDonnchadha, turning on them, routed and pursued them to Ballysadare, killed Thomas MacWalter (Burke), his brother and many unnamed followers. There could have been *Róistigh* among them or among other such Norman raiders. According to Owen Jim Kelly of Cloghbrack, there is a area to the east of the new Ballygawley Group Water Scheme pump-house and Cartystown (see below), known as 'The Rootshuck' (the author's spelling), which sounds very similar to *Roitsi* or *Roidseach*, Irish versions of Roche used in the Annals of Connacht and of the Four Masters. Was a Roitseach killed and buried on the slopes of Sliabh Daeane and is this *Rootshuck* the last vestige of *Coillín an Róitsi*? Then again, after all that, 'Rootshuck' may be simply *Ruaiteach*, the red place, so named for the red mineral colouring of the soil or the water, as happens in some places.

Legnenerunagh is recorded in one source only and is being tenuously associated with Castledargan because of its recorded sequence following the population records for Castledargan and Cloghbrack in the 1749 Census of Elphin. A review of its household family names does not connect with any other later cluster of family names which might provide its possible location. Assuming *Log an Oirchinnigh*, the hollow of the erenach, it might be possible to place it close to either of two church sites. The retrieval of quern-stones in Kilross graveyard suggests the existence of an earlier monastic settlement there. Did it have an unrecorded erenach family? Or, were there unrecorded erenachs at the early Christian site of Killerin, just 0.5km to the west of Castledargan? No local knowledge of Legnenerunagh exists. As previously adverted to, a Lugnahowna is known, situated in Castledargan townland which might be an extreme corruption of the former name.

There is also an area of deep bog

between Slieve Dargan and Slieve Daeane on which turf was saved until relatively recent times and known as **Luggayairig** (the author's phonetic spelling). Considering the inhospitable nature of the location, the name is unlikely to be a corrupted version of the inhabited Legnenerunagh.

No written record of **Cartystown** has been found to-date, though its used locally in conversation. It is identified with a cluster of ruined houses located east of the earlier Ballygawley Group Water Scheme reservoir and obviously named after Carty families with deep roots. In 1662 Rory O Carhey of Killeenduff was recorded as having to pay Hearth Money Tax; in 1749 William and Hugh Carthy had households in Castledargan; and in the 1850s Griffith Valuation, Catherine and William Carty farmed a not inconsiderable twenty acres in what is known as Cartystown. From them are descended several of the modern day Carty families of the parish.

There are many other local names associated with the mountain which will have to await another occasion; Luggayairig, Pollnadrenshy, Sliabh na mBan, Boley Hill, Cruck Hill, Luggathomish, Ben Lár, Ben Hool, Ben Garbh and possibly more.

No doubt there are many dis-used or about-to-be-lost place-names in the parishes and townlands of Sligo. They should be recorded or, if rarely used and in danger of being lost, incorporated in appropriate house or housing development names. Unfortunately, with the fashion for Downs, Dales, Manors, Lawns and all that goes with them, the new house, SUV and all, in Drumnascullagh does not scan well. Like our vernacular rural architecture, such names are not the fashion of the day. To their credit, the residents of a new housing development in Riverstown have incorporated the now officially defunct townland name of Urlar into their estate name of Lisurlar.

NOTE: Following its purchase of Castledargan in 1883, the Hosie family continued to use several of these place-names, in addition to others of their own devising, to define

fields for planning purposes and stock records. Thus, Old Castle field, Old Castle Rock, Fahey's Garden, Old Haggard field, South Railway field, North Railway field, Drumnasculla, Drumnacushlown, Calf Park, Hall Door field (including Carty's corner), Cloughabrock, Pound field and Carrigeenboy (inside *the demesne* walls), which is in fact a separate townland. Another list has the following variations; Quin's Ground, Isolation field, Cloghbrack Haggard and Bell field. Unfortunately, these may now be lost as a result of re-development and the landscaping of many of the distinguishing features of the remaining demesne.

My thanks to Nollaig Ó Muraíle, NUI Galway, for his advice on the derivation of several Gaelic place-names, to Pádraic Collery and Owen Jim Kelly for being generous with their knowledge and Mrs Kathleen Hosie, late of Castle Dargan House.

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Sligo NFA/IFA Golden Jubilee

Declan Lavin

THE SLIGO EXECUTIVE of the Irish Farmers Association celebrates its golden jubilee this year, 2005.

In January a banquet was held in the Southern Hotel, Sligo, at which a book remembering fifty years of IFA in Sligo was launched by Michael Morley, secretary of Connacht Gold Co-operative Society. After the success of the January banquet and book launch, Chairperson Theresa Gilligan is looking forward to other major events in Sligo in the Autumn.

Sligo Executive of the IFA has eighteen branches throughout the County. These branches nominate and elect members to attend the county executive monthly meetings and represent the members of the branch. The branch also elects the national president and deputy president and vice presidents. Connacht has its own vice president, elected by the Connacht counties including Sligo. Members also elect fellow farmers to

commodity committees. Most commodity committees hold their meetings in the Farm centre in Dublin except the Western Development Committee which holds its meetings in Athlone.

The Commodity committees draw up policies for each of their briefs. These are then presented to national council, the governing body, where they are accepted, amended or rejected. National council decision becomes IFA policy and must be supported by all members.

In the early years the organisation was known as the National Farmers Association (NFA). On entry to the EEC, the NFA changed its name to the Irish Farmers Association (IFA) and represented the farmers of Ireland on the European and international stages. The organisation also opened an office in Brussels and became a very effective lobby for its farmer members.

In those early years of the NFA, farming was a hard life. Farmers depended on the British market, which fluctuated greatly, making it very hard for farmers to plan for the future. This uncertainty caused a lot of anger and frustration and led to the renowned march of farmers to Dail Eireann in 1966. Joe Dunphy of Easkey led the Sligo march. Joe was also one of the nine farmers who sat outside the Dail in protest at the refusal of the Minister for Agriculture to meet the marchers. This march and protest was in hindsight looked upon as the coming of age of the Association. The great example set by the leaders of that era has been carried on by numerous stalwarts to this day.

After joining the EEC, farming under the Common Agricultural Policy became prosperous. Great strides were made in increasing agricultural production. Every farmer in Sligo was reclaiming land with EEC grants and expanding output to meet consumer demand. The ability of farmers to react to the challenge and opportunity that EEC entry brought was historic. So successful was it that "food mountains" became the new catch phrase.

Food mountains led to a new approach by the EU Commission, with the implementation of a quota regime which curtailed output. Also world trade demands to cut import tariffs and export aid have brought a major decline in farming profit in the last few years. A new policy of direct payment to farmers or, as it's often called, 'a cheque in the post', is being implemented in this the golden jubilee of the IFA.

The organisation will probably have as difficult a challenge in the future as the farmers of 1966 had. It is imperative for rural Ireland and Co Sligo that young farmers of today devote time and energy to the organisation, thereby helping to guarantee as much as possible an optimistic future in farming.



L/r: Theresa Gilligan, Michael Berkery, Frances Guckian, Billy Sommerville, Joe Coulter, Mary O'Mahony

Making St. Brigid's Crosses

Bridget King

MOST PEOPLE, when asked to describe a St Brigid's cross, will think of a rush cross with four legs coming out from the corners of a central square. But this was not always so. In the past, crosses were made in a wide variety of shapes and patterns and while they were usually made of rushes or straw, other materials were probably used depending upon what was freely and readily available in any locality. A number of museums and folk parks around the country have displays showing the various kinds. In Connacht, both the National Museum of Country Life at Turlough, Castlebar, and the Folk Museum at Knock have large collections.

THE DESIGNS

The designs of the crosses fall into four main groups based on the method used to construct them: folded, coiled, woven, plaited.

Folded: These crosses are formed by looping or folding rushes or straws over each other in sequence. This forms a solid centre with the open ends of the rushes being tied together at the ends to produce "legs". There are a number of variations. The most familiar one is in the form of a central square with a leg at each corner, known technically as a tetraskele (see Figure 1). Although nowadays regarded as the standard design, it was by no means traditionally made everywhere throughout Ireland. In another design, rushes were folded to produce a triangular centre with three legs protruding. This design, known as a triskele, was often made in Ulster specifically for the byre whilst in other areas it was made for the dwelling house. Another more complex variation known as "the Mother and Child" has a small diamond with four legs enclosed in a larger four legged square.

Coiled: In this design, the cross is made usually of wood, and, starting from the centre, lengths of rush or straw are coiled or wound around in a circular fashion to produce a diamond or lozenge known as the "Eye of

God." This may be a single diamond or a series arranged along the vertical and horizontal arms of the cross (see Figure 2). It was widely made throughout Ireland in many variations, some extremely elaborate, and indeed is found in many parts of the world.

Woven: This method involves weaving in and out in a way similar to the warp and weft of textile weaving, darning in needlework or stake and strand basketry. The rushes or straw are usually used in groups of three and are either woven to produce an open, lattice design tied in such a way as to produce a bow shaped cross (see Figure 3), or closely spaced producing a narrower, straighter cross. It was a favourite design in parts of North Connacht and adjacent areas of Ulster

Plaited: Plaited or twisted lengths of rush or more commonly straw are made into a symmetrical cross surrounded by a circle (see Figure 4). Known also the "the Wheel" it was popular in parts of Munster.

Elaborate Crosses using more than one technique are known to have been made, for example, very elaborate "Eye of God" designs incorporating plaited wheels and shamrocks as well as a large number of coiled diamonds of various sizes.

TRADITIONAL MATERIALS

Field Rushes were and still are a favourite material. They are widely available, easily gathered and are fairly strong and flexible yet capable of holding their own shape. They can be used for all types of crosses though they do produce a rather floppy plait. Traditionally they are harvested on St Brigid's Eve (January 31) from the long acre or a neighbour's land - to use your own implies you have an abundance of rushes which is tantamount to an admission of poor husbandry. They quickly dry out and become brittle and so, once cut, need to be kept cool and damp and used within a day or two. (I have read and been told that rushes should always

be pulled, never cut; other people maintain rushes were always cut. In practice it is very difficult to pull any quantity of clean, long, undamaged rushes).

Bulrushes grow along slow moving rivers and in shallow lake margins. They are much sturdier than field rushes and so are the preferred material for the folded crosses for sale in gift shops etc. However, forward planning is required since the rushes must be harvested in high summer and the drying, storing and subsequent preparation takes care and attention.

Straw was once one of the most widely used materials for all types of crosses and, until around the middle of the twentieth century, was readily available in many parts of the country. Today's baled straw is short, crushed, chopped and bent to the point where it is totally unsuitable for making crosses. If you want to use it, you will need to find a specialist supplier of long, clean, undamaged straw or grow a small square of your own - pick the cereal grains out from a packet of wild bird food and use them as seed.

Willow beds or sally gardens were once a common sight in rural Ireland from where strong, supple year-old rods were harvested during the winter for basket making and so on. These have now all but disappeared but the wild or hedgerow willow remains abundant. Although willow shrinks as it dries, this is not a problem when using it to make St Brigid's crosses where it was used to make the struts of the cross in the "Eye of God" design. Although I have not yet seen an old example, willow is easy to weave into the woven, open lattice cross and comes in a wide range of attractive colours including purple, green, chestnut, greyish green and orange red. It can be a gamble on whether you can cut the hedgerow willow before the flailer does, but it roots easily from slips taken in the late winter or early spring. These cuttings should be around 50cm (18 in

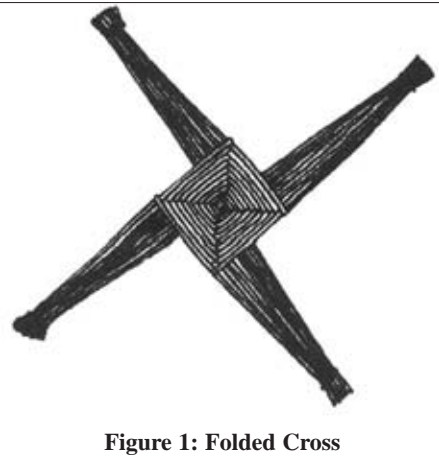


Figure 1: Folded Cross

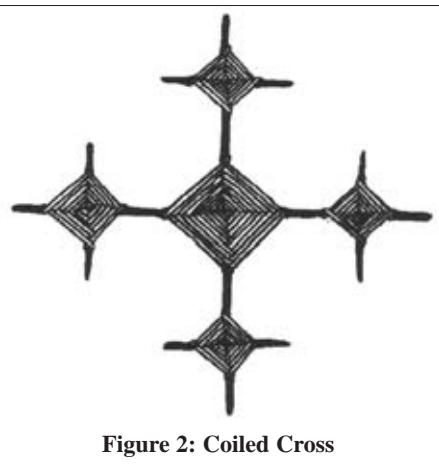


Figure 2: Coiled Cross

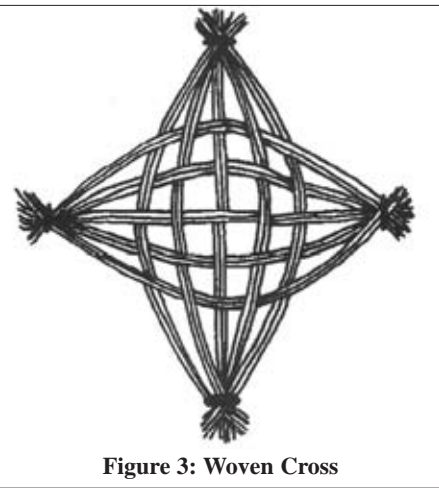


Figure 3: Woven Cross

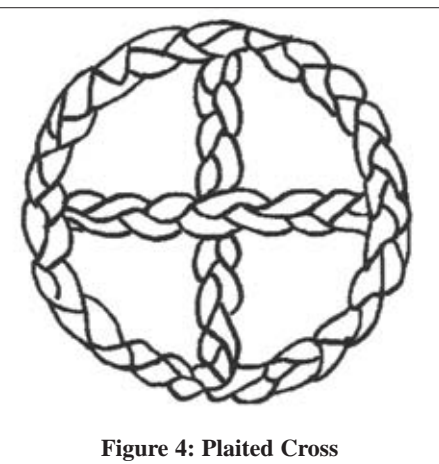


Figure 4: Plaited Cross

nches) long with approximately half the length inserted into the ground. By custom and good practice, they should be planted when the moon is waning.

OTHER NATURAL MATERIALS

Whilst I have not seen any old crosses made with them, there are a number of other natural materials which might have been used in the past and certainly can be used today. The following list is by no means complete but gives a sample of what I have found to be successful.

Hazel and Ash were used for many things in the past and can be used as struts for the "Eye of God." The wood is less flexible than willow but thin, supple rods (that is, ones that you can bend easily around your wrist) can be woven into the lattice crosses.

Dogwood, introduced relatively recently as an ornamental shrub, produces straight, supple one-year old rods which weave nearly as well as willow. It is now available in bright green, yellow and orange as well as the more familiar burgundy. It grows fast and can be propagated easily in the same way as willow.

Blackberry bramble or briar is common and in the past was widely used in basket making both as a weaver and for lacing or binding. It is flexible enough to be used in woven crosses and split lengths can be wound around to make the "Eye of God" diamonds. The main problem is that it needs de-thorning without damaging its bark or your skin. Wild or garden **roses** can be used in the same way.

Purple Moor Grass is found in bogs and other wet areas and in the past was used to make ropes. I have been told, though cannot verify it, that it was used in South Sligo to make the narrow woven cross and, like field rushes, was gathered on St Brigid's Eve.

Yellow Flag or Wild Iris flourishes in damp land in the West of Ireland. When dried, the leaves are reminiscent of raffia and can be used for plaiting and tying. The leaves should be gathered in autumn when they are beginning to brown and hung in a cool shed or outhouse to dry.

Either soak the leaves or leave them out in the rain for a few hours before using them. Similarly, orange **Crocsmia** (formerly known as montbretia), although an introduction, is often found growing along roadsides and in abandoned gardens and can be used in the same way. Of the more recently introduced garden varieties, the tall red flowered "Lucifer" produces very long, strong leaves.

Periwinkles produce the first of their clear blue flowers on or around St Brigid's Day each year. In some parts of the country, including South Sligo, it used to be customary on St Brigid's Day to put periwinkle flowers in various parts of the house as added protection. Although there seems to be no record of the long trailing stems being used, they are excellent for coiling or winding into the "Eye of God." Strip off the leaves and leave the stems to air in a warm place for about two days. This produces stems which are still supple but far less likely to snap than fresh freshly picked ones.

MODERN MATERIALS

Do not ignore the abundance of man-made materials unavailable to previous generations but now found everywhere. In the past, people used what was freely and readily to hand and we can do likewise. Certain traditionalists, whatever the craft, will maintain that there is a right way and a wrong way of doing things. I agree that it is right, indeed essential, to understand and be familiar with the skills and techniques of the past. I disagree that we should only stick rigidly to what was done in the past; mere repetition leads in the end to boredom and declining interest. Who is to say that you cannot cut up your old J-cloths and plait them into a Munster Wheel? You may not like my "Eye of God" made from blue baler twine incorporating a couple of rounds of gold tinsel but that is simply a matter of taste. If it works for you and it looks right, then it is right. After all, St Brigid herself used her imagination to experiment with what was around her to fashion her first cross. What better example could we have?

The Sacred Heart Altar in the Church of the Immaculate Conception, Ballymote

John Coleman

THE MOST beautiful feature in the Church in Ballymote is the altar devoted to the Sacred Heart.

The altar itself is executed in white marble with the Sacred Heart emitting flames from the top in which is the cross forming the centre point bound with the crown of thorns, with rays emitting from the whole. The crown of thorns symbolises the suffering which that heart of Jesus had endured in recompense for our sins; the burning flame symbolises the enduring love which he has for all mankind and the rays symbolise the outpouring of that love. There are gothic niches on either side containing vases of votive flowers.

The altarpiece is executed in plaster framed by a beautiful gothic style setting, much lighter and more delicate than the heavier Gothic architecture of the Church, capped off at the corners by spires or finials.ⁱ

The scene depicted is one of the visions or apparitions of the Sacred Heart to Saint Margaret Mary Alacoque (1647-1690) at the Convent of the Visitation at Paray-le-Monial which occurred between 1673 and 1675. Margaret Mary was born at L'Hautcour in the French area of Burgundy in 1647. After a childhood tempered with ill health and other trials she entered the Convent at the age of 24.ⁱⁱ

In the vision depicted we see Sr. Margaret Mary kneeling in prayer before a gothic altar in front of which a full size figure of Christ has appeared in a cloud and points to his Sacred Heart.

Some artistic licence is exercised by the maker of the deep plaster relief in that there are again vases to the left and right, that on the left displaying the passion flower, with its symbols of the passion and death of Christ,

that on the right containing white lilies, the traditional symbol of purity.

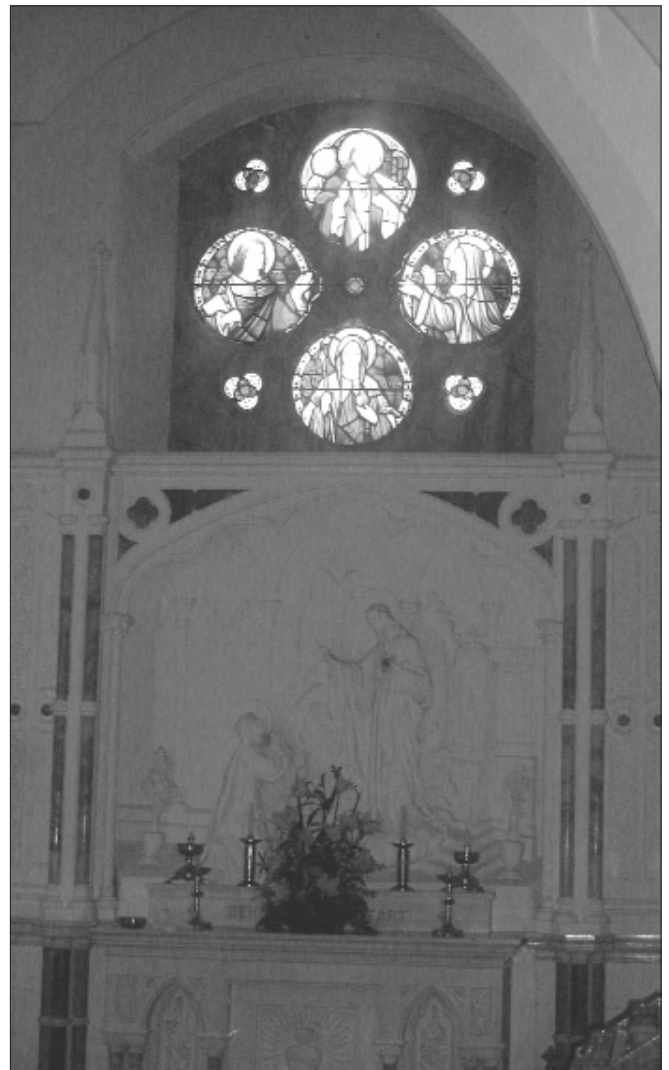
In her visions Our Lord urged devotion to His Sacred Heart as symbolising his love of mankind. In the second of her apparitions St. Margaret Mary saw the Heart with the wound inflicted by the spear, surrounded by a crown of thorns and surmounted by a cross, as depicted in the altar in the church.ⁱⁱⁱ

Her fellow sisters were sceptical of her visions, but she was supported by a Jesuit, Claude la Colombiere, who was canonised by Pope John Paul II in 1992.^{iv} She was canonised by Pope Benedict XV in 1920 who declared that "the widespread devotion is due to the revelation granted to St. Margaret Mary".

High up above the altar is a set of four stained glass windows. The top centre window depicts the Sacred Heart. To the right is St. Margaret Mary in adoration and below she is depicted holding the Sacred Heart. To the left is the figure of a male person holding a book and a pen. This I think must represent St John Eudes (1601-1680).^v He was a great preacher of fervour and eloquence and composed an Office

in honour of the Sacred Heart of Jesus in 1672. He promoted devotion to the Sacred Heart, including in his book *The Life and Royalty of Jesus in the Christian Soul* (1637). Pope Leo XIII declared him the author of liturgical devotion to the Sacred Heart and Pope Pius X said that he was regarded as the father of worship of the Sacred Heart. He was canonised by Pope Pius XI in 1925.

The inscription "Behold this Heart" was added by Canon Robert Flynn and is an extract from the words



conveyed to St. Margaret Mary in one of the apparitions.

Devotion to the Sacred Heart of Jesus had its roots in the Gospel of St John (7:37-9 and 19:33-7). The Middle Ages saw the Sacred Heart as representative of the Passion and the merciful and unbounded love which it promoted.

Devotion to the Sacred Heart in Ireland is of very long standing and an image of the Sacred Heart has for long been a prominent feature of Irish catholic homes, often, since the advent of electricity, with a perpetual burning red bulb in which is the image of a crucifix. One of the promises revealed to St. Margaret Mary was that the Sacred Heart would bless the homes in which the image of His Heart is enthroned and honoured. Ireland was consecrated to the Sacred Heart in 1873.^{vi} The recently discovered masterpiece of the Irish painter Aloysius O'Kelly (1853-c.1941) *Mass in a Connemara Cabin*, painted in 1883, shows an image of the Sacred Heart hanging on the wall in the centre of the background of the cottage.^{vii} This large and magnificent painting of a station mass is on loan to the National Gallery and on display there.

We all know the *Sacred Heart Messenger* to which many families subscribe. The *Messenger* was founded in Dublin in 1888 by the Irish Jesuit Fr Paul Cullen (he was given use of a small room and a £1 note). By the end of the first year circulation had risen to 9,000 and by 1904 to 73,000. It was sold at 1 penny a copy and distributed by volunteers, which it still is. The June 1889 issue of the *Messenger* declared "Tens of thousands of our Catholics wear the badge as an emblem of their loyalty and devotion to the Heart it represents, and there is scarcely a home, even the poorest, which does not possess some picture or image of it." The first Friday devotions, with their gift of final repentance, spring directly from the revelations to St. Margaret Mary.

It is also quite usual to find a side altar of our churches dedicated to the Sacred Heart. The Feast of the Sacred Heart was made General in 1856 by

Pope Pius XII and this was just a few years before the dedication of the Church in Ballymote.^{viii} However, it is not clear when the altar was installed in the church in Ballymote. The Church was dedicated on Sunday 4 September 1864.^{ix} A full page in *The Sligo Champion* of 10 September 1864 was devoted to a description of the Church and the opening ceremony at which the sermon was preached by Archbishop McHale of Tuam (full text of sermon given) and a Mozart Mass was sung.^x It is noted that the spire remained unfinished. However no mention is made of an altar dedicated to the Sacred Heart being in place. It is noted that "the church was so far completed in all its beautiful proportions as to admit of its dedication". The account notes the fact that due to the failing of harvests in 1861,62 and 63 there was real difficulty in raising funds locally and valiant efforts were made by Canon Tighe to raise funds from the Irish community abroad. In such circumstances, and considering the unfinished state of the spire, part of the very fabric of the church, it is very unlikely that the altar dedicated to the Sacred Heart was already in place at this time.

Another question, which for the present remains unanswered, is who was responsible for the design and manufacture of the altar. It may have been the firm of Earleys of Camden Street in Dublin. Earleys were the leading firm of Church decorators from the 1850s until early in the 20th Century. They were responsible for a similarly complex altar dedicated to the Sacred Heart in the Augustinian Church, John's Lane, Dublin (Thomas Street).^{xi} William Earley, a member of this family remembers family stories of their dealings with Canon Quinn of Ballymote. There were of course two Canon Quinns, the brothers Canon Batty (d. 1920) and Canon Tom (d. 1947). Support for the suggestion that the altar might have been installed by Canon Tom Quinn is that both St. Margaret Mary and St. John Eudes are depicted with halos representative of their being recognised by the Church as Saints and they were canonised in 1920 and 1925 respectively.

John Coleman BA MLitt FRSA

I was inspired in writing this article by much discussion with my good friend Philip Morrissey. I am grateful to Peter Costello, Hon. Librarian and Teresa Whittington, Librarian at the Catholic Central Library for their assistance.

References:

- ⁱ See Michael McCarthy, *The Origins of the Gothic Revival*, New Haven & London, 1987.
- ⁱⁱ For an account of the life of St. Margaret Mary Alacoque see *New Catholic Encyclopedia*, 1966.
- ⁱⁱⁱ Rev M.D. Forrest, *Heart Afire devotion to the Sacred Heart*, Dublin and London, 1953
- ^{iv} He was sent to London as Catholic Chaplain to the Duchess of York (wife of the future King James II) but arrested on a charge of treason and died of TB in the Tower of London in 1782.
- ^v For an account of the life of St John Eudes see *New Catholic Encyclopaedia*, 1966.
- ^{vi} Liam Swords, *A Dominant Church, The Diocese of Achonry 1818-1960*, Dublin, 2004, p. 402.
- ^{vii} See Niamh O'Sullivan's note on no. 32 (a watercolour colour study of this picture), p 22-23 of the Gorry Gallery, Dublin catalogue of their exhibition of 2nd -12th March 2005. I am also grateful to Niamh O'Sullivan for giving me a copy of more extensive piece she has written on the painting.
- ^{viii} Ballymote Church was by the architect George Goldie (1798-1868) of the London firm of Hatfield and Goldie, who also was responsible for the cathedral in Ballaghaderreen, the Church in Charlestown and other religious buildings in Sligo town (Jeremy Williams, *A Companion Guide to Architecture in Ireland*, Dublin, 1994, p. 334.). I have noticed a very beautiful depiction of the Apparition to St. Margaret Mary in the Church in Edgworthstown, Co. Longford in one of the recently beautifully restored stained glass panels over the altar.
- ^{ix} Liam Swords, *A Dominant Church, The Diocese of Achonry 1818-1960*, Dublin, 2004, p. 357
- ^x A microfilm copy of *The Sligo Champion* is available in The National Library of Ireland. The September/October 1988 edition of the *Corran Herald* contains an article on the Church without mention of the altar and likewise the May 1986 edition with an extract from the *Freeman's Journal* of the time.
- ^{xi} The altar in the Augustinian Church has a stained glass window at the top showing the apparition and the figure of the Sacred Heart in mosaic over the altar. There is a further stained glass window in the same church representing the apparition, probably by the Irish artist Michael Healy. The Early archives are in the National College of Art and design but the location for many drawings remains unknown and further searches there may reveal plans for the work they did in Ballymote Church.

Heelin Coos: Scotland's Favourite Beasts

Niamh Conlon

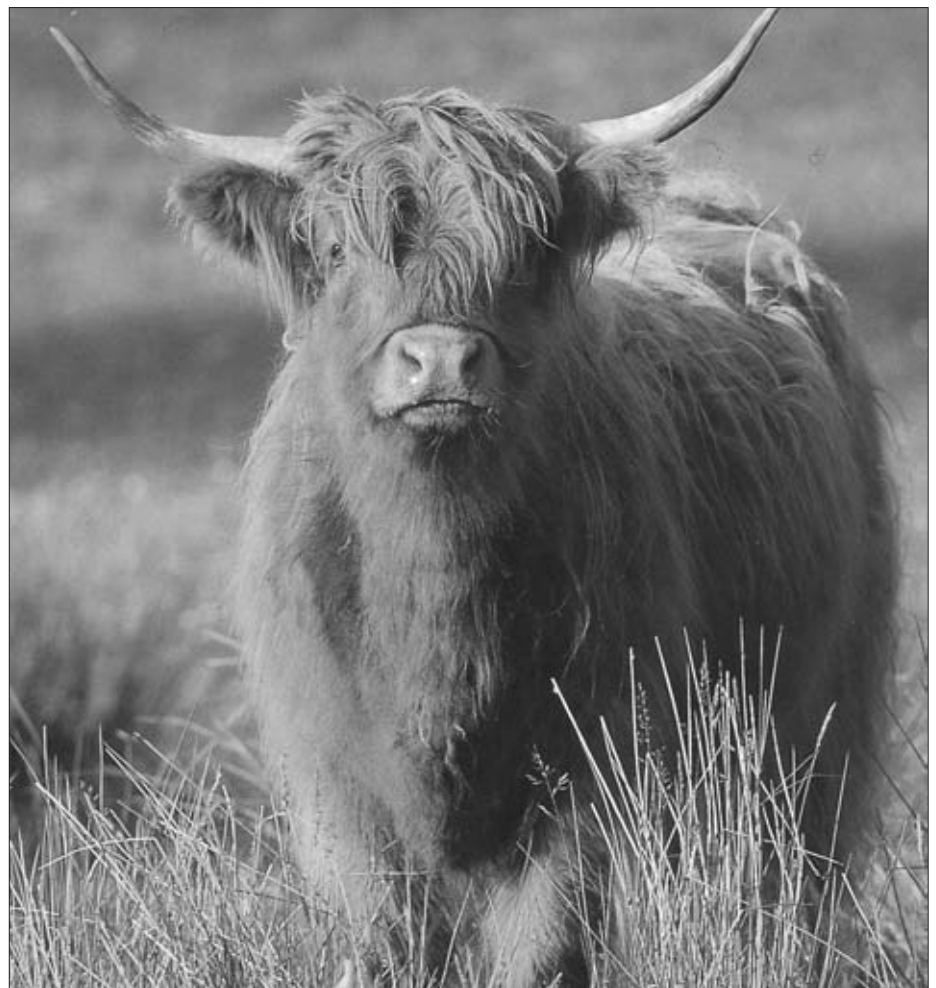
HIGHLAND CATTLE are one of Scotland's most famous animals. With their long shaggy hair and massive horns they look like some sort of pre-historic beast roaming the hills and glens. They are considered to be among the most intelligent species of bovines and are one of the most adaptive. Unlike other cattle they do not stress easily and can survive harsh cold and altitude as their presence high in the Peruvian mountains has proven. It is claimed that they can survive temperatures as low as -20°C with regular temperatures of -2°C not upsetting them. In Sweden they are the only breed allowed by law to be wintered outdoors. Instead of laying down fat to keep themselves warm they have two layers of hair, a coarse outer coat covering an inner layer of thick short hair. For pedigree cattle this hair is regularly brushed and often piles of moulted hair can be seen in fields before the birds steal it for their nests. Because they retain heat with hair and not fat their lean meat is prized and various attempts have been made to cross breed them with larger cattle.

However, their meat is not the only reason they are becoming a popular breed: their ability to survive on marginal land has obvious benefits. They feed less in winter even when provided with more food as their bodies naturally slow down in preparation for the lean months, thus making them very self reliant. In some remote areas they are used as an environmental tool. In Switzerland and parts of Scotland they are used to maintain high mountain pastures that would otherwise not be grazed and therefore be lost along with the ecological diversity they contain. Many conservation charities are now looking at the benefits of keeping cattle on their upland properties and in Scotland Highland Cows are the most obvious and economical choice. They are prone to good health and

can produce young when over 18 years old, with cows having up to 15 calves, of which they are very protective. But this longevity is offset by a slow maturation rate with cattle taking 4-5 years to reach maturity. Even the animal's coat can take 3 years to settle into its adult colour.

The first herd book for Highland Cattle was established in 1884, making them the oldest registered breed of cattle in the world and ensuring that today's cattle can trace their ancestors back many generations. Much of the early development of the species is unknown but many authors have speculated about their origins. It is

thought that all domestic cattle in Scotland today are derived from the Aurochs or European Wild Ox. The Wild Ox came from Central Asia or India, being found in Japan, China, North Africa and the Himalayas seven million years ago. By two million years ago the species had diversified into Aurochs, Yaks, European Bison, Indian Bison and Indian Buffalo. As the ice retreated from the northern latitudes they migrated to Scotland around 12-10,000BC, coming north from England and West from Denmark across the then dry, forested North Sea Basin. As the sea levels rose they were cut off in their new island home. Imposing animals, they rose to



Highland cow

almost 6ft in height with a shoulder span of 4ft judging by remains found in the north of Scotland in Iron Age broch settlements. While the bones have been found in domestic setting there is no evidence to suggest domestication but rather they were probably hunted. It is thought that they were driven north by man until they became extinct in the 9th or 10th century. In Poland the species fared better surviving until 1627.

The first domestic breed of cattle in Scotland were the Celtic Shorthorn; these were brought over by Neolithic peoples almost 8000 years ago and not by the later Celtic people as the name suggests. These animals were a domesticated version of the European Wild Ox. Their remains are found near human settlement but analysis of limb remains suggest that they ranged over a wide area and were usually killed when young. This implies that they were either semi-wild cattle hunted when young or they were kept for their milk, young males being killed for meat.

Contemporary with this two other species of cattle were introduced to southern Britain, with many authors suggesting three. It is quite possible that these new breeds, the Celtic Shorthorn and the Wild Ox were interbreeding for a time. Later the Romans, Angles and Norsemen brought their own cattle, adding to the gene pool of later beasts. From these potential matings emerged the Highland cattle of today, a breed that evolved in the Highlands of Scotland and are only 52 generations removed from the Wild Ox whose bones are found in the northern bogs.

But the red-dun coloured cattle of today's postcards only became the most popular breed in the last few centuries, as before that the majority of Highland cattle were smaller black animals called Kyloes. A sub species of these were the Norlanders found in the extreme north of Scotland and considered inferior to Kyloes. The Kyloes were found mainly in the Western Isles and Western Scotland. Some authors suggest that the name derives from the Gaelic "coille" or wood as cattle were found in wooded areas in their wild state. Others feel it derives from the word "caol" which

means kyle, the modern name given to the narrow stretches of sea dividing island from mainland and therefore something the animals had to cross to reach the mainland.

These black cattle were a traditional form of wealth and had a history of movement from transhumance to the shielings or summer grazings to theft by rival clans. As the Highlands were drawn into the economy of the south, cattle became a source of wealth. The industrial south needed meat and Scotland had a scarcity of money, so droving became an answer to both problems. As early as 1663 the number of Scottish cattle passing through Carlisle in the north west of England was 18,547. With the union of the crowns in 1707 this trade increased until its peak in the 1820s when in 1827 the Falkirk tryst (market) in Scotland's central belt covered 200 acres, was held three times a year with in excess of 100,000 cattle changing hands at each, two of them reaching 130,000.

With these markets and droves came increasing trade for smiths who shod the cattle and banks were founded some of which survive today. Hotels were built on drove roads such as the Kings House in Glencoe and tolls were charged to use roads and stances. The economy of the Highlands changed but in the 1860s the advents of better refrigeration techniques, transport and agricultural practices meant that cattle could be fattened in the north and the meat shipped south with no loss of condition. This and competition from other meat producing countries saw the end of the little black cattle droves and very soon the black cattle themselves were interbred with their larger red cousins and while black cattle can still be seen it is thought that the original breed is gone and only a colour remains.

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Very Rev. T. Canon Quinn, P.P.

THE death has occurred at the Parochial House, Ballymote, of Very Rev. T.H. Canon Quinn, P.P. Aged 70, deceased was a native of Ballinabole, Collooney, Co. Sligo.

Educated at Summerhill College, Sligo, and St. Nathy's College, Ballaghaderreen, he entered Maynooth where he read a distinguished course. Immediately on his ordination he was appointed professor at St. Nathy's College, and also held the office of Administrator at Coolaney. He was sent on a special mission to Glasgow in aid of St. Nathy's Cathedral, Ballaghaderreen and for some time was Administrator of Tourlestrane. He later went on another mission to America in continuation of his efforts on behalf of the Cathedral funds. He was appointed parish priest of Bunninadden and in 1921 he was translated as Canon of Ballymote, where he succeeded his brother, Very Rev. B. Canon Quinn.

The late Canon Quinn was a noted theologian and he held the office of theologian of Achonry diocese. He took a deep interest in education and was a member of Co. Sligo Vocational Committee. He was greatly interested in historical records of the locality. In November last, he took a prominent part in the fifth centenary of the coming of the Franciscan Fathers to Ballymote. He was an extensive farmer and agriculturist and was a member of the Shorthorn Society of Great Britain and Ireland, and also of the Royal Dublin Society.

*Canon T. Quinn died in 1943.
Above piece supplied by Jim Kiely.*

Bellamont House, Collooney, and other 17th Century Fortified Houses in Co. Sligo

Martin A. Timoney

A POSSIBLE CASTLE IN COLLOONEY

In October 1999 I researched a possible castle site in Collooney for Miss Moira Fallon¹ of Collooney. Of all the archaeological problems that have come my way over the years this one was unique! Moira Fallon accepted a local and family tradition that she has a castle in her garden, Richard Coote's castle or fortified house of 1655, but having made an initial visit to the site I was totally sceptical. Though none of it seemed obvious, the location turned out to be the site where Bellamont, *alias* Belmont, House now stands adjacent to the Catholic Church of the Assumption, both designed by Sir John Benson. These notes are derived from that research for Miss Moira Fallon whose help is acknowledged.

THE CASTLE

Little of the castle or fortified house remains. Two much repaired walls, measuring 12.1m by 12.7m, rise in part to 2m and in part to about 4.3m from the Castle Gardens². At street level there is a garage, 7.5m by 4m, with incorporated pre-garage but non-diagnostic masonry. The

openings in the walls are featureless and so do not help with the dating. Through the gaps at ground level one can see for at most a metre and there is a suggestion that a dividing wall still exists beneath the tarmacadam. Without at least some access to the interior it is not possible to tell what is more than a century old. However, curiously there are no apparent features of 17th century date.

LOCATION

The castle seems to have miraculously escaped being marked on any large-scale map; I can find no old map of Collooney town to assist. The structure is not on the 1838 or subsequent OS maps and it is not in the Recorded Monuments and Places Register³.

The castle is on the south side of the E/W road leading from upper Collooney, past the Catholic Church of the Assumption, to what used to be the main Sligo to Dublin road. O'Rourke (1878, 54) says that the location of Coote's Castle was adjoining where Mr. George Allen's cottage stands and this seems to be the earliest clear indication of where Coote's castle specifically was. O'Rourke (I, 1889, 183) sees this

actual location, opposite a bridge, as being part of a pattern of choosing points of vantage opposite fords or bridges near chief roads or passes. Modern housing masks this today but the adjacent Catholic Church locates Coote's castle and the bridge, even from a distance, in the landscape.

However, local knowledge is quite certain that the castle was the one built by Sir Richard Coote⁴ (1620-1683) in 1655. The late and most lamented Mr. Jim McGarry, LL. B., former solicitor, genuine local historian and a wonderful institution in himself, was also quite adamant that this is Coote's castle (1980, 5-6, and personal comments). John O'Hara, then historian with the Sligo Family Research Society and octogenarian Cecil Haire, both of whom have strong connections with Collooney, also believe this to be a castle. The tradition is that Coote used stones from the old McDonagh castle of 1408 near the confluence of the Owenmore and Unshion, a kilometre to the northeast.

In *The Griffith Valuation* of 1857 for the Union of Sligo, p. 194, it is

¹Bellamont House, I think that is the historically correct spelling, is small Gothic house designed by Sir John Benson as a retirement home for himself (McGarry 1980, 54) but he died in 1874 in London and never got to live in it.

²To the south of the Castle Gardens the Recorded Monuments Map has S1.26:170 which is listed as "Barrack - Infantry possible". The three high-walled gardens are known as The Castle Gardens. This garden measures 58.5m by 22m. The castle structure takes up a corner measuring 12.1m by 12.7m at the road frontage, i.e., in the NW corner. High walls, more likely of 18th or 19th century date than of Coote's time, surround the Castle Gardens. To the south again is another walled garden; so far nobody has offered any suggestion as to its origin. I am not sure if this is the third Castle Garden. For some reason this has been classified as a "Barrack - Infantry possible" in the Recorded Monuments Register. Clearly this is a Walled Garden or a Kitchen Garden and not a barrack of any sort. Its location, overlooked by high ground from several sides, argues against it having any military connotation. Furthermore none of the Collooney or the Co. Sligo local historians who would know have any record or tradition of a barrack here.

³Following on my library research the adjacent garden was test excavated by Malachy Conway (Conway 2000), the classification heading on which, 'Infantry barrack, possible', taken from the entry in the Recorded Monuments and Places list, provoked a follow-up note by this writer (Timoney 2001). The test excavation by three trenches of the sunken garden beside the potential castle "did not reveal any soils, features or finds of archaeological significance" (Conway 2000, 274).



The 17th century house at Ballincar on the Rosses Point road –Photo Martin A. Timoney.

recorded that Rev. Terence O'Rorke lived two houses to the west of the Church of the Assumption while George Allen lived two houses to the east, i.e., on the property now known as Belmont, recte Bellamont, House⁵. O'Rorke was living just a hundred yards away from Richard Coote's Castle. O'Rorke, who wrote the history of Collooney in his *Ballisodare and Kilvarnet* (1878) and also wrote a two volume *History of Sligo* (1889), ministered in his native Collooney from 1854 to 1907. O'Rorke (1878), then, is as far back as we can get with a locational reference to Coote's Collooney castle but, as he was born in Collooney in 1819, he is possibly recording tradition of his youth in the 1820s.

SIZE OF THE CASTLE

Are we looking at the almost featureless walls of a corner tower? If so, in what direction were the walls and other parts of the castle? Without architectural or map evidence we are stuck with the problem of not knowing just how big the castle was, which way the castle turns, or where it extended to. A number of pieces of historical information point to a sizeable castle.

The castle is recorded in the Hearth Money Rolls for 1662 as having had 10 hearths (MacLysaght 1967, 30; O'Dowd 1991, 141). In Appendix II, extracted from MacLysaght (1967) I give a list of the 19 houses that are recorded as having had more than one hearth. There are 15 with 2 hearths, 2

with 3 hearths and one with 4 hearths; after that Coote's castle is the next, and only bigger one, in the list. Either Coote was willing to pour out money in taxes as a display of wealth or he had the biggest seventeenth century castle in Co. Sligo! Houses were taxed as per the number of hearths they had.

O'Rorke (1878, 145) records in the Census of 1659, that of the 76 people in Collooney 37 belonged to Collooney castle, the residence of Richard Coote. O'Dowd (1991, 139) records that Richard Coote kept part of his troop at Collooney.

Where was the rest of the castle? Does any more still exist, to the north under the street, or to the west under Bellamont House, or as far as under the Catholic Church or its carpark? Or should we be looking east, though the landscape does not fit as a castle location. Are the Castle Gardens the bawn area of the castle?

The historical information outlined above implies a sizeable structure and only a little of it survives standing today. It may be a fair assumption then that stone from Coote's castle went into the now demolished 1798 chapel. The foundations of Bellamont House and the ground under the carpark and the 1837 present Catholic Church of the Assumption may be other repositories for this stone!

The next two largest castles would be Moygara, 60m by 55m, and Ardtermon, which with its bawn takes up an area of 35m by 40m.

OLD PHOTOGRAPHS

Some photos of this part of Collooney provided by Aidan Mannion give some information despite being postcard size and taken to record the village or the church, not the castle. Under magnification it is possible to see a three-story structure with 3 windows and 2 ?doors to the east and with 2 windows and 2 ?doors to the south. Apparently it had a gable to the north, though the ivy cover could be deceptive. The earliest photograph shows a high ivy-covered gable to the road front. Apparently the ivy covers two storeys where the single story garage is now with a single story in the tarmacadamed area to the rear.

TITLE DEEDS

Title deeds to the property begin with Bryan Ricco Cooper of Markree in possession at the beginning of the 20th century. One details that the Sligo, Leitrim and Northern Counties Railway bought "that plot of ground with the dwelling house and out-offices thereon known as Belmont House situate at Collooney" in 1941.

COMMENT

Our past can be frustrating, in the way that tantalising references to a major castle, in fact the biggest in the county if we are to judge by the Hearth Money Rolls of 1665, exist but still the archaeological or architectural evidence is scant, and confusion is added by a curious reference to a possible Infantry Barracks, an attribution that still needs clarification.

Assuming that this was Richard Coote's Castle of 1655, i.e., a mid-17th century fortified house then it was one of a series of fortified houses

⁴ The name Belmont, or, as seems more correct, Bellamont may derive from the fact that Richard Coote, son of Sir Charles Coote, was made Baron of Collooney in 1666 by Charles II, then Earl of Bellamont in 1689 by William III and later again Governor of New York in 1695 by William III. Coote got Collooney in 1643. In 1655 Richard Coote built a castle in Collooney. In 1727 Richard Coote sold Collooney to Cooper of Markree for £16,945, 5s, 6d. This may imply a period of use of no more than 72 years use for the castle as Cooper had already a substantial dwelling less than two miles to the east, but this abandonment seems unlikely in the light of the evidence for its size assembled below. The removal of the Coote family from Collooney could have something to do with a child falling out the window of the castle, thereafter regarded as being unlucky. The Coote title became extinct in 1800. Bellamont Forest, Cootehill, Co. Cavan, was a later Coote property (Bence-Jones 1978, 37). Ballyfin, Co. Offaly, is another Coote house. There is a bawn at Cootehall, Co. Roscommon, and Jamestown, Co. Leitrim, owes its genesis to the Coote family.

⁵ There was a house across where the access to the church carpark is now.



Bellamont House. —Photo: Martin A. Timoney

of that period in the county. Some, Castlebaldwin, Ballincar, Ardtermon, for example, are in excellent condition, as far as such structures go. Others have been obliterated or wrapped up in the fabric of later enlargements or enhancements or our big houses. We visited one, Nolan's Castle in Inishcrone, on the Ballymote Heritage Group outing in 2004; some years ago we visited Glinsk, Co. Galway, a roofless but otherwise almost complete fortified house. The superbly reconstructed 17th century Parke's, or Newtown, Castle on the Sligo to Dromahaire is just inside the Leitrim border. Houses of this period have distinctive diagonally positioned chimneys as to be seen at Villier's castle in Dromahaire. Alterations to parts of the Cistercian Abbey in Boyle are of this period.

17TH CENTURY FORTIFIED HOUSES AND CASTLES IN SLIGO

Arising from Dudley Waterman's basic but most useful 1961 study of the 17th century fortified houses and castles in Sligo the writer has a certain interest in these buildings, particularly those in Sligo, but also those in Leitrim, Mayo and Roscommon. The work of Maurice Craig (1976; 1982) added to our knowledge of buildings of this period. Downing's description of Co. Sligo towards the end of the 17th century was recently edited by Ó Muraíle (2002) and O'Dowd (1991) gives an authoritative analysis of the period based on her PhD thesis.

Two appendices, a list of 17th century buildings in Sligo and a list of the occupied bigger buildings of that period as suggested by the 1662 Hearth Money Roll, may encourage further research⁶.

Acknowledgements

I acknowledge the help of Moira Fallon, James McGarry Ll. B., Aodhán O'Higgins, Aidan Mannion, Mary B. Timoney, John O'Hara, Jude Gilligan, Cecil Haire, John McTernan, Donald Murphy and Dr. Kieran D. O'Connor in trying to establish just where was Coote's castle of 1655 and just what is the structure at Bellamont House. Paul Kerrigan lent me his copy of Salter's Castles of Connacht at the GSIHS conference in Sligo in May 2005.

⁶ *Stewanisky* or *Sleanisky* in the *Books of Survey and Distribution* is probably Gleneaskey, a valley SW of Dromore West.

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Appendix I

A provisional list of 17th century fortified houses or castles

Annaghmore, A short distance NW of the present house (Egan *et al.* 2005, 481).
 Ardtermon, excavations 1982 by Joyce Enright, (Waterman 1961, 268-270, Pl. XXX; Craig 1982, 125-126, plan and view; Salter 2004, 3, 95)
 Ballinafad, a small military castle of 1590 or 1610 (Waterman 1961, 270-272; ACOS 2002, 236; Salter 2004, 95); testing followed by monitoring did not establish any archaeology on the site for the National Field Studies Centre, nor of the 'great fortifications' referred to by Downing Ó Muraíle 2002, 242, #43).
 Ballincar (= Cregg) (Waterman 1961, 273-274; Craig 1986, 133; Salter 2004, 96-97).
 Carrowmanty, alterations to parts of Ballymote castle, (Egan *et al.* 2005, 463-464).
 Castlebaldwin (Waterman 1961, 272-274; Reconstruction drawing by Leask in MacLysaght 1969, 96; Craig 1976, 56 (plan); ACOS 2002, 272; Salter 2004, 98; Egan *et al.* 2005, 481-482)
 Castletown O'Dowd, Cottlestown (Salter 2004, 98)
 Collooney, Bellamont House, (Timoney, this article; Egan *et al.*, 482)
 Derroon (Egan *et al.* 2005, 483).
 Inishcrone (Waterman 1961, 272; Salter 2004, 100-101), See aerial photo.
 Kilglass, NE of Inishcrone.
 Kingsborough (= Ballindoon) (Egan *et al.* 2005, 483).
 Moygara, perhaps, (Egan *et al.* 2005, 477-479; Salter 2004, 3, 100).
 Markree, incorporated in the main building (Egan *et al.* 2005, 483).
 Sligo town, Thomas Phillip's *Prospect of Sligo*, 1685, shows some buildings with 17th century chimneys (O'Connor, 2002, 187, 188, figs. 1 & 2; O'Brien and Timoney 2002, 196, fig. 1).
 Streamstown, Achonry (Egan *et al.* 2005, 483-484).
 Tanrego, near the shore of Ballisodare Bay (Salter 2004, 102).
 Tanseyfort (= Cooperhill); recent excavations by Charles Orser (Egan *et al.* 2005, 482-483).
 Templehouse, part of the complex at the lake, (Egan *et al.* 2005, 465-466, 484; Salter 2004, 102)

Appendix II

Houses in The Hearth Money Rolls of Co. Sligo for 1662 for which there were more than one hearth.

Surname	Hearth Money Roll For Co. Sligo for 1662			NLI MS. 2165	
	Christian Name	No. Parish	Townland	Spelling	Notes
Brown	Robert, clerk	2 Easky	Lissaghan ?	Lissaghan	
Collis	Charles	2 Drumcliff	Cloonderry ?	Cloodelrare	
Dodwell	George	2 Drumard	Tanrego	Tonrego	
Drumond	William of Skreen	2 Kilglass	t.n.g.	-----	
Erwing	John	2 Drumard	Tanrego	Tonrego	"? = Erwin
Harloe	Thomas	2 Drumrat	t.n.g.	-----	
Hart	Thomas	2 Kilshalvy	t.n.g.	-----	
Howse	Timothy	2 Cloonoghil	Bunnanadan	Bunadane	
Hughed	Henry	2 Aghanagh	Ballinafad	Ballanafadda	
King	Francis	2 Emlaghfad	Rathdooneybeg	Kerdonnibegge ?	
Nicholson	John	2 Castleconnor	-----	Stewanisky	<i>Sleanisky in S&D</i>
Ormsby	William	2 Easky	Rathlee	Rathlee	
Soden	Thomas	2 Ahamlish	Grange	Grange	
Watts	Capt.	2 Killaspugbrone	Scarden	Scardane	
Wilkinson	John	2 Kilmacowen	Carrowkeel	Carrowkill	
Cooper	Edward	3 Ballysadare	Rathgran	Rathgrany	
Gore	Francis, Sir	3 Drumcliff	Finned	Curt & Fuid	
Park	Robert, Capt.	4 Sligo town	SLIGO	-----	<i>Check Phillips</i>
Collooney	Richard, Lord Baron of	10 Ballysadare	Rathgran	Rathgrany	

Swinford Mercy Order 150th Anniversary

Sr Phil Clancy

WHEN the Sisters of Mercy arrived in Swinford on June 5th 1855, six years had elapsed since the great social catastrophe of the nineteenth century had hit the country. This was the 1847 – 1849 great famine. The parish priest of Swinford, Fr Bernard Durkin, was authorised by Bishop Durkin of Achonry to erect a convent in his parish. This was a district in which distress was always severe.

It was not until June 1855 that Fr Durkin got a group of sisters to occupy the new convent. On June 5th of that year, Sr Aloysius Martyn and Sr de Sales Coppinger came from the Convent of Mercy in Tuam to set up a foundation in Swinford.

They set about helping the poor and set up primary and post-primary schools. Later they were involved in health services. They worked in the old Workhouse and later in the District and Fever hospitals.

Many foundations were started from Swinford. The foundress Sr Aloysius Martyn, Sr de Sales Dooley and Sr Liguori O'Hara founded the first convent in Bendigo, Diocese of Sandhurst, Australia, in 1875. From there they set up another foundation in Benalla, Australia, and yet another in Latrobe, Tasmania, in 1892. They were accompanied to Australia by the curate in Swinford Fr Owen Davey, who was a native of Ballymote.

COMING TO BALLYMOTE

The next foundation after the Australian ones was in Ballymote, Co Sligo. In 1902 Rev Canon Loftus, parish priest of Ballymote, asked Rev Mother Evangelist McCarthy if she would send sisters from Swinford to Ballymote. Four sisters were chosen for this new foundation: Srs Margaret Mary Daly, Vincent Ahearne, Patricia Moylan and Calas Sanctus Cassidy.

Sr Margaret Mary was sister of Marcella Daly who was then in charge of the Infant School in Ballymote (later she became Mrs

Clarence of Ballisodare). Sr Calas Sanctus Cassidy was on loan from the Convent of Mercy in Tralee and returned there.

The sisters first took up residence in Castle Lodge, which was on part of the site now occupied by the Sisters of St John of God. Within a week they began their works of mercy.

PRIMARY EDUCATION

The Girls' Primary School at that time was operated by Mrs Kelly, assisted by Mrs O'Dowd. Both it and Marcella Daly's Infant School were conducted in two buildings where the Loftus Hall now stands.

In the beginning the sisters conducted a private school in Castle Lodge. Srs Margaret Mary and Patricia taught the literary subjects, Sr Vincent taught instrumental and vocal music, and Sr Calas Sanctus held Art classes. On Sundays the sisters gave religious instruction in the parish church where the classes were suitably graded. In the afternoon they attended to the sick poor in the neighbourhood.

In 1904 the Primary School was taken over by the sisters from Marcella Daly.

While Mother Eden Casey was there Canon Loftus died and was replaced by Canon Connington. Shortly after his arrival, Earlsfield House, property of the Gethins family, was put up for sale. It was purchased by the new parish priest as a parochial residence. Later he offered it to the Sisters of Mercy as a convent. The sisters bought it for £2000 and gave their residence in Castle Lodge to the parish priest.

Canon B. Quinn succeeded Canon Connington and he was responsible for the erection of the primary school on Pearse Road. It was reconstructed and extended by Monsignor P.J. Roughneen in 1951. Sr Agnes O'Grady was principal of the Senior School there, and Sr Gabriel Kelly

was principal of the Junior School.

In the early 1990s the Boys' National School was amalgamated with this school and on September 21st 1992 Sr Regina Lydon became principal of the new school. She was the last sister to serve in primary education in Ballymote. When she retired in June 2003 she was succeeded by Dolores Taheny.

SECONDARY EDUCATION

In 1942 a new secondary school was opened by Sr de Sales Gould, following consultation with Miss Rose Gonley who up to then had a school on the Keash Road. The first pupils were enrolled on September 14th 1942. The staff were Sr Frances Keating, Sr Ursula Flannery, and Rose Gonley. Miss Sadie King joined the staff in 1944.

In 1955, in response to the need for secondary education for boys, the school became the first co-educational school in Connacht. No Government grants were available then, so the Sisters of Mercy out of their own resources built a new school containing five classrooms, a domestic science kitchen, and cloakrooms. The new school, "Coláiste Muire", was blessed and officially opened by Bishop James Fergus on September 12th 1957. The principal was Sr Patrick Cawley. The staff were Sr Assumpta Brehony, Sr Regina Lydon, Sr Albeus O'Halloran, and Mrs Nora McNulty.

Sr Veronica Cassidy succeeded Sr Patrick Cawley in 1965 and she supervised the building of a large and fully equipped science laboratory in 1967. This was the only grant-aided building up to that time. During Sr Angela O'Grady's time as principal Woodwork and Technical Drawing were introduced.

Sr Colette Kilcoyne became principal in 1980. With Sr Attracta Shiels, Mother General of the diocese, she opened negotiations with

the Department of Education for funding for a further extension. After five years permission was obtained for a quarter-million pound building. It was seen through to a successful conclusion by the untiring efforts of Sr Veronica Cassidy, then Mother General, and of Sr Margaret Killoran who succeeded Sr Colette Kilcoyne as principal in 1986.

The turning of the sod for the new building was performed by the then Taoiseach Charles J. Haughey on June 10th 1988. Local fundraising was undertaken by the friends of Coláiste Muire who raised £65 000. Including the gymnasium, the cost to the Sisters of Mercy was close to £300 000, a lot of money at that time. The new extension was opened on March 4th 1991 by the then Minister for Education, Mrs Mary O'Rourke.

SISTERS FROM BALLYMOTE

The Sisters of Mercy invested a lot of resources in Ballymote, but were well repaid. Ballymote gave many fine women to the Mercy Order: Srs Attracta Kilcawley, Rosarii Cryan, Assumpta Brehony, Veronica Cassidy, Emmanuel Coen, Vianney

Mullen, Kathleen, Josephine and Attracta Shiels, Ben Chambers, Colette Kilcoyne, Margaret Killoran, Sheila Molloy, Christina Scanlon RIP, Bridie Reynolds RIP, Berchmans Scully RIP, Margaret Mary Daly RIP and Rose O'Dowd RIP. Last but by no means last Sr Loreto Hogge who is at present the only sister on the staff of Coláiste Muire.

BALLYMOTE LAUNDRY

In the early 1930s the laundry in Ballymote came into operation. Sr Catherine Kennedy, a Kerry woman, started it and ran it with the assistance of two local girls. This was a public laundry which served the people of Ballymote and of the locality. Laundry was also done for the parish church, the Passionist Fathers in Cloonamahon, and the Sisters of Mercy in Collooney and Ballisodare. All modern machinery was used.

Sr Catherine was succeeded by Sr Brendan Sunney, a native of Annabeg, Collooney. She carried on a very efficient business there with her co-worker Joaney Brennan and other helpers.

The means of transport was a

donkey and cart – there were few cars in those days, and the driver was John McGettrick who lived then in the convent gate lodge.

Sr Brendan retired in the 1960s and with this came the end of an era. No sister was available to replace her so the Ballymote laundry was forced to close. It had given great service for over thirty years and we pay tribute to all who worked there.

ANNIVERSARY CELEBRATIONS

All the Mercy Sisters from the diocese of Achonry enjoyed a great week-end of celebration to mark the 150th anniversary of their arrival in Swinford. The Band of the Garda Síochána entertained all on Friday night June 10th.

A Mass of Thanksgiving was celebrated by Canon Michael Joyce, parish priest of Swinford, on Saturday the 11th. The celebrations continued in the Gateway Hotel, Swinford, and in Julien's in Midfield. Great credit is due to the people of Swinford for making this such a memorable occasion for the Mercy Sisters.



Mercy Sisters in Swinford at their 150th Anniversary Celebration. Front Row (L-R) Srs Veronica Cassidy, Bernadette O'Grady, Maureen Lally, Kathleen Durkin, Agnes O'Grady, Phyl Clancy, Agatha Durkin. Middle Row: Srs Ethna O'Grady, Evelyn McDonell, Phyllis Kilcoyne, Mary Leavy, Frances McNicholas, Marie Celine O'Halloran, Pascale McMorland. Back Row: Srs Margaret McGinnity, Vianney Mullen, Mairéad Murray.

Aghanagh Church of Ireland 150th Anniversary 1855-2005

Kathleen Fairbanks

THIS YEAR is the 150th Anniversary of Aghanagh Church of Ireland, Ballinafad, Co Sligo, in the diocese of Elphin, Barony of Tirrerrill, Province of Connaught, situated near the shores of Lough Arrow just off the N4 motorway.

In the year 1845 when the great famine took over this island of ours it was the case that the old church on the shores of Lough Arrow was almost in ruins and unfit for church services. And it was inconveniently situated.

From Vestry meeting notes: A Vestry meeting was called for the Parish of Aghanagh, within the Union of Boyle. It took place in the schoolhouse in Hollybrook estate on the 11th August 1845 by kind permission of the Ffolliott family. The chairman was Rev John Maguire, Vicar of Boyle Union. Result: That the site of the church of this parish be transferred to the town land of Culsheegary-more to a field now in the possession of Edward Fairbanks commonly called the Well field, bounded on the north by the townland of Knockroe, on the south by the field commonly called the Garden field,

on the east by the High road between Boyle and Sligo and on the West by the field commonly called the Cave field. All situated in the Parish of Aghanagh, County of Sligo and Diocese of Elphin.

Signed: John Maguire - Chairman, John Ffolliott and K. D. Lloyd - Churchwardens.

Parishioners Present: Edward Fairbanks, John White, John Knott, Richard Lillie, Richard Tonacliffe, John Walsh, John Ferguson, William Fairbanks, Thomas Bell and William Craig.

The funding for this project came from the Ffolliott family of nearby Hollybrook Estate (there is no record of any fundraising for same). Church Services took place in the schoolhouse on the Estate during the building progress, which could be termed a "Famine Project". The vicar came from Boyle by pony and trap and later by bicycle until the motor car arrived. The parishioners walked or some had sidecars, pony and trap. There were large congregations in 1855-1900: staff and workmen from the estate and their families attended and families were large then. (Quote from ECCLES JOURNAL April

1844: "School house in Hollybrook licensed for Public Worship").

It was when the potato crop failed in the above-mentioned field that an area was taken and walled off in preparation for building. The church was to be a limestone Gothic design by James Welland, Architect. The drawings are in the R.C.B. Library dated December 1850. It is said the stone and lime used came from the local quarries. The masons carried out all work on the site, working during daylight using horses for transport and labour would have been local giving employment. Water was obtained from wells and the lake nearby. Some highly skilled labour was obtained, usually specialists from Europe.

The new church was consecrated on September 28th 1855 by the Lord Bishop of Kilmore, the Right Rev Marcus Beresford, afterwards Archbishop of Armagh. There was a large attendance and the Rev F Hund of Boyle preached a very impressive sermon.

There was a single aisle with the pulpit on the right hand side. The font was just outside the communion rails, the communion table was in the sanctuary and the vestry was off to



Ruins of original Aghanagh Church

the right with a back entrance door.

There was a central furnace for heating using coal, with stone steps to it. The sexton attended to the fire. Electricity came in 1965.

The main entrance porch has its original door with 50 studs. Also the original windows are there, with leaded diamond glass and stone frames Victorian style. The late Mrs Ffolliott requested no stained glass windows - "let the light shine in".

Floors were flagstone, later carpeted.

The pews are the original oak ones, stained and varnished, as also are the pulpit, reading desk and communion rails and chairs.

The church silver is dated 1855.

The brass lectern is in memory of Rev Francis Clarke MD, LLD, Archdeacon of Elphin, dedicated by his friends and parishioners of Aghanagh 1883-1910. The brass book stand on the communion table is in memory of Emma and William White 1947.

The organ was also donated by the Ffolliott family. It was used up to 1974 when recordings took over. Ms Elsie Fairbanks was the last organist.

The 1965 new communion table was designed and made by Col. Sinclair.

A stone seat outside the church is a memorial to Miss Agnes Ffolliott, born 7/9/1859 died 1911. She was a governess to the royal house of Romania and was also a painter.

The bell is still used on Sundays to "call for worship". According to local tradition, when this bell was erected in the belfry it became apparent there was a mix-up: the Roman Catholic Church had also ordered a bell and each church got the other's bell by mistake.

The bible was a copy of the sacred scriptures presented to Major John Ffolliott, Hollybrook, and dated May 1870. It was a gift from the parishioners of Aughanagh church who were mostly part time tenant farmers. The bible was returned to the church in 1949.

The graveyard surrounding the church has been in use since the church was built.

The original double gates at the main entrance still stand.

Services: Every Sunday at 12 noon.

Commemorative Tablets

Commemorative dedications on tablets on the church walls inside include the following:

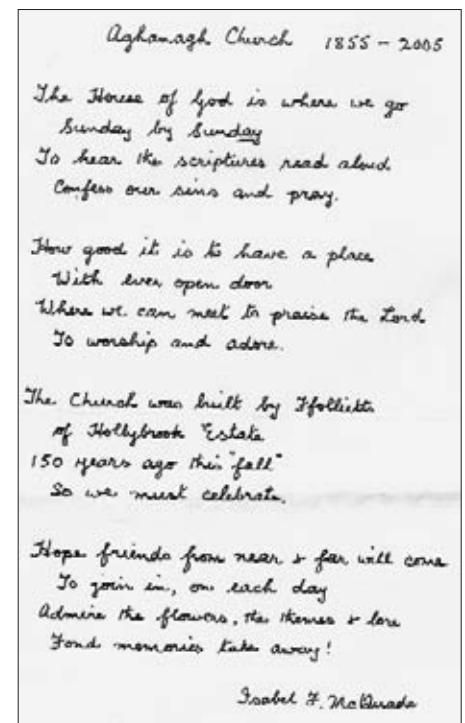
To the beloved and honoured memory of John Ffolliott only son of John Ffolliott and his wife Maria Lucie Stepney born Nov 21 1824, died Dec 27 1894. And to his dearly loved wife Grace Charlotte Philips who died 1909, and their daughters Anna died 1889, Agnes died 1911. All of Hollybrook.

Here we have no continuing city but we seek one to come. Precious in the sight of the Lord is the death of his saints. In memory of the Rev. Christopher Adamson formerly curate of Boyle, and labouring more especially in the Aghanagh district, where he enjoyed the high privilege of ministering the gospel and sacraments of Christ. And was an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Having

fought a good fight, and finished his course, and kept the faith, he died July 31 1856, it is humbly and confidently believed in the grace of our Lord Jesus Christ and the love of God and the communion of the Holy Ghost. Aged 35 years. "To me to live is Christ, and to die is gain". "Oh death where is thy sting? Oh grave where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

To the memory of Arthur Bagnall Henry of this parish. Sergt, Royal Irish Rifles who gave his life for his country near Ypres in France 17th August 1917. This tablet is erected by his neighbours and friends in token of their gratitude and respect. St. John XV.13

The handrail is in memory of William F Craig, died 1999.



Aghanagh Parish Church today

Roger Chambers Walker, Sligo Antiquary

Martin A. Timoney

ROGER CHAMBERS WALKER, MRIA, QC, 1806-1854, of Rathcarrick, Knocknarea, parish of Kilaspugbrone, Co. Sligo, was a landholder, farmer and landlord, barrister and the Sligo antiquary of the early 19th century. The only son of James Walker of Rathcarrick, d. 1853, Solicitor, and Letitia Johnstone of Co. Fermanagh, d. 1835, who had married in May 1793, he was born on 29 October 1806. Two sisters who were born before 1811, were Jane, who married Meredith of Cloonamahan in 1819, and Letitia, who married Chambers of Cloverhill. James, his father, was the son of Michael Walker of Sligo town and Ann Gilmore; he was Agent to the Palmerston North Sligo, Ormsby Cummeen and de Butt Oakfield estates. The coat-of-arms with motto, *Passant Cressant En Honeur*, is illustrated in McTernan (1990, 56).

Roger married Amy Eliza Hester Cramer-Roberts, daughter of the Rev. John Cramer-Roberts of Sallymount, Newbridge, Co. Kildare, in June 1838; she was five years his elder. They honeymooned in Wicklow in June and, after the Circuit, in Belgium, Germany and Holland. She had property connections with the barony of Barretts, Co. Cork. Their surviving children were Roger Cramer, John Francis and Henrietta.

He was educated by Mr Jenkins and entered TCD 5 July 1821, obtaining his B.A. in 1826 and M.A. in 1832. He entered King's Inns, Dublin, in 1825 as a barrister and finished his studies at King's Inns, Dublin, 1829, and Gray's Inn, London, 1827. He was admitted to Connaught Bar 1 in July 1830.

He practised as a barrister from 1834 until 1849, living at 2, Granby Row, Dublin, from 1834 until 1851 and at 3, Gardiner's Row from 1853 until 1854; his widow lived there for a while. He became a Queen's Counsel on 7 February 1849, and

worked the Western Circuit from 1848 until 1854.

In 1837 he had a duel at Bomore with Ramsay who had appeared on the opposite side in a court case. He was election agent for the Conservatives, a Trustee of the local Primrose Grange Erasmus Smith school and worked towards establishing a railway from Sligo to Enniskillen.

The Walker family bought Rathcarrick in 1795, building a house before 1814 and later ornamenting the demesne with walks, gardens and folly monuments (passage tomb, tower, gothic doorway; the ringfort in the garden is genuine though altered for a tennis court). A larger two-storey east front was added in 1873 by James Rawson Carroll; the house, illustrated in McTernan (1990, 66), was restored by 1996. The family held property in Kilaspugbrone parish, Church Island in Lough Gill, Tullyvella in Leyny barony and in Sligo and Dublin.

Walker lived in an area of many monuments including Knocknarea, Carrowmore and Cloverhill. Many things could have inspired his interest in antiquities, his father was not an antiquary. He was aware of the diary of Gabriel Beranger's tour through Connaught in 1779; the Sligo part of that tour was arranged by Lewis Irwin of Tanrego, a fellow Sligo landlord. He was a contemporary of Sir Samuel Fergusson at TCD. By summer 1828 a life-long family friendship with George Petrie, the Father of Irish Archaeology, had begun; this was the year that Petrie became a Member of the Royal Irish Academy. They were on Knocknarea *before* December 1828 and together they had already seen a considerable number of Sligo antiquities; nine of Walker's letters to Petrie are in the National Library of Ireland. Petrie's sketch of Benbulbin from Rathcarrick dates to about 1836. In 1837 Walker paid £5 for a portrait

of Petrie which hung at Rathcarrick until at least c. 1898 but perhaps until April 1938 when it was auctioned at Rathcarrick for £82.6.

Petrie's letter of 12 August 1837 from Rathcarrick to Thomas Larcom at the Ordnance Survey details the Carrowmore passage tomb cemetery and records the results of Walker's digging into several tombs in previous years; Wood-Martin used this in the 1880s when publishing Carrowmore. Walker's digging methods were not the best and stopped under Petrie's influence. He had designs on opening Misgaún Maédbh on Knocknarea. In 1842 he provided details of Kilaspugbrone and Aghanagh churches for Petrie and, despite his linguistic background, he dabbled in Irish place-names and collected some old Irish tunes; Petrie collected *The Silken Article* from Biddy Monaghan who had been reared at Rathcarrick.

Walker was elected MRIA on 24 June 1833. He never published though he did keep a diary, from which Wood-Martin published extracts in 1895. He had the



The Crest and Coat of Arms of Roger Chambers Walker, from a rent receipt book.

Carrowmore passage tomb cemetery mapped and did fieldwork for Petrie as early as 1828. His manuscript Account Book is very detailed on spendings on family, health, house, travel, antiquities, books, etc., from 1836 to 1845.

He was a passionate collector of Irish antiquities, spending considerable sums on metal, stone and cloth antiquities from all over the country. The objects were poorly documented and never exhibited in public but were displayed at Rathcarrick. Walker financially supported the RIA museum. The Walker family insisted on returning bones to the Kilaspugbrone court tomb in 1842, but not on returning the cross that he stole from Drumcliff. Some antiquities were given to Walker in the expectation that it was for national and patriotic purposes. In 1851 Walker, at the age of forty-five, sold his substantial varied and valuable private collection for £300 through Edward Clibborn, curator of the RIA museum, and Albert Way, to Algernon the 4th Duke of Northumberland at Alnwick Castle; Walker was unsure of the destination. Algernon donated some material back to the RIA in 1852 and in 1990 our National Museum purchased the gold objects at auction from Alnwick.

Some antiquities, either the remains of Walker's collection or items which later reached

Rathcarrick, were there in 1898. Items from Rathcarrick were or are in Alnwick, NMI, New York Metropolitan museum, Limerick Hunt Museum and the British Museum.

Walker, the leading Sligo antiquary of the early 19th century, died on 7 September 1854, and was buried less than a mile from Rathcarrick at St. Anne's, Strandhill, where there is a baptismal font in his memory. He may have been in ill health for a year or so but it is locally known that he died soon after a heart attack after a confrontation with a wandering friar while being with workers erecting a boundary to his land, which has never been finished, and establishing a new avenue. He had not made a will; his widow, Amy, became his executor and his assets were £3,000 including over one thousand five hundred acres; in 1858 the house was valued at twenty-eight pounds. Amy died suddenly, aged seventy-four, in the Kensington area of London, in May 1875; she was buried at St. Anne's. The last male Walker, John Walter, the fourth generation of Walkers to live at Rathcarrick, died in 1950, having auctioned off most of the contents of Rathcarrick in 1938 for a total of £142.0.6. The last female descendants in the Walker line, daughters of Marian McManus who was a daughter of John Francis, were living in Glasgow in the 1980s.

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This is the text presented on the life of Roger Chambers Walker to The Dictionary of Irish Biography being prepared by The Royal Irish Academy to be published in six volumes in 2006. It will detail the careers of 9,000 prominent men and women born in Ireland and the noteworthy Irish careers of those born outside of Ireland, all of whom are dead. Some entries are being written by 'in house' Dictionary staff while others are by over 500 external contributors. Dr. James Quinn is the Executive Editor and Mr. James McGuire is the Managing Editor. A number of Sligo people, among them Benson, O'Rorke, Walker and Wood-Martin, are included.



At the unveiling of the memorial plaque to Tom McGettrick beside Ballymote Castle, on Saturday September 18th 2004. In English the inscription reads: In memory of Tom McGettrick 1912 - 2003, teacher - historian - antiquary - sportsman, thespian - neighbour and friend to all, a true son of Ballymote.

—Photo courtesy Eileen Tighe

Significance of the Brother Walfrid Monument in the 21st Century

John Perry TD

IT IS NOT necessary for me to outline the life of Brother Walfrid. It is very well documented And it is a life that echoes, resounds, and lives on here today... through this statue and through his legacy.

But it is necessary for me to tell you this
 Brother Walfrid was a Marist Brother from Ballymote, County Sligo, and even though he may have emigrated to Scotland as a young man Today he is rightfully back with us in the land of his birth.

Through the Celtic Football Club he made an outstanding and life long contribution to the lives of young people,
 Young people who existed in the worst of circumstances.
 It was, and is, the kind of contribution that finds its heartbeat in all that is best, and good, in the lives and the development of the young.

THE CONTRIBUTION OF HOPE

He leaves a legacy of that hope in being one of the Founders of the Celtic Football Club, a Club that became the driving force of life sustenance for
 The Poor
 The Marginalized
 The immigrant
 The jobless
 The hungry
 Those without hope
 Those without adequate education
 Those without use
 Those without relevance
 Those without power
 And most important ... the young.
 What he created for the young is his most important legacy
 And indeed the real reason we are here to day
 We are a world that loves to give out

prizes
 And build monuments -
 Bafta awards
 Eurovision awards
 Music awards
 Oscar awards
 TV awards
 Celebrity awards
 Property awards
 Finance awards
 Computer awards -

Given and gone in the time allotted,
 Awards of very little significance in changing the lives of those who get them, or indeed of those who just look on in awe and wonder.

We are also very committed to the building of
 Ugly monuments
 Steel Spires in the middle of the city
 Iron circles outside Banks
 Brass circles outside Insurance Companies
 Pewter circles outside TV stations
 Giant forms outside Airports

Monuments all signifying nothing
 Monuments to profit and material success
 Monuments understood by no one
 Monuments reminding us of nothing
 Monuments inspiring to do nothing, or go nowhere.

But this statue of Brother Walfrid has a very different Consciousness
 It has a very different reason for its existence.
 Rooted into our soil here in Sligo
 We are privileged to be part of his achievement
 We are privileged to be able to share in his achievement
 And we are privileged to be able to reflect off his achievement and
 We are privileged to be able to learn from it.

This statue is a living force of what can be achieved

What can be shared
 What can be developed
 What can be done by one person's energy and commitment
 By one person's belief in a better way, and a more lasting result.
 This statue is for every young person, parent, worker, carer, helper, volunteer and player here today

It is for you all, because it represents Possibilities
 The possibilities of what can be done, of what can be achieved,
 Because it represents Hope
 The possibilities and hope that go beyond politics money and material
 The hope that concentrates on the human being and how
 Young people can best be served
 And how they can have and hold better and healthier lives

ALL OF THE OTHER PRIZES AND OSCARS HAVE THEIR EYE ON THE MONEY, ON THE MAIN CHANCE,

Brother Walfrid's eye was on knowing that through the Football Club lives could be changed for the better and forever
 And that they can continue to change as the Club and Football remains evident and alive today AND HE DID IT ALL VOLUNTARILY

I SUPPOSE BECAUSE HE UNDERSTOOD THAT IT IS ONLY WHEN WE GIVE THAT WE GET.
 That is his real life story
 That is the real statue
 That is why it will, although a statue, always breathe.

• John Perry TD is Chairman of Ballymote Enterprise Company. He is also Fine Gael Spokesperson for the Marine. The Brother Walfrid memorial is in the Town Park, Ballymote.

Perth Irish honour Ballymote man

A BALLYMOTE man who has chalked up more than three decades of hard work on behalf of Perth's Irish community is the latest worthy recipient of the prestigious Brendan Award. Tom Kearns from Emlaghfad, Ballymote, was presented with the award at a special function in Perth's Irish Club on Monday April 19, 2004.

The Brendan Award is awarded annually by the Australian-Irish Heritage Association (AIHA) to an individual who has made "an outstanding contribution to the cause of Australia's Irish heritage".

With a history of activism in the GAA, Ceoltas, St Vincent de Paul and the Claddagh Association, Tom Kearns admitted he's kept very busy. "I'm retired now but I often wonder how I ever found the time to work," he joked.

"I'm delighted with the award, it's a great honour and a great surprise."

The Keams family came to Australia 34 years ago on the £10 scheme intending to give it two years. However, like many Irish before and since, they never left.

"We settled in Fremantle and fell in love with the place," Tom explained. "Of course, we go back to Ireland for regular visits but we love the Australian way of life.

"My wife Kathleen and I have

always enjoyed getting involved in local groups and organisations.

"It is very important to us to feel part of a community and to contribute to that community," he added.

A talented singer, Tom is president of Ceoltas in Perth and attends the weekly Monday night meetings.

"We have great crowds coming along every Monday," he enthused. "As well as the music, we have set dancing and Irish language classes.

"There is a great deal of interest in it and it is growing all the time."

The GAA is also one of Tom's first loves. He served as president of the GAA in Western Australia and was the first president of the GAA for the whole of Australia in 1974.

Tom and wife Kathleen are also involved in welfare work. They are both volunteers with the St Vincent de Paul group and Tom is a founding member of Claddagh, the welfare association for the local Irish community.

And with six children and nine grandchildren, even spare time is action-packed.

"I don't mind at all," Tom laughed. "Keeping busy keeps you young."

The AIHA's new president, Joe Crozier, said Tom Kearns was a very worthy recipient of the award and thanked him for all his efforts on behalf of the Irish community.

Planning a Church

From a 10/02/1854 letter written by the Bishop of Achonry, Most Rev Dr Durcan, to the parish priest of Ballymote.

Dear Mr Tighe,

I am very happy to learn that you and your worthy parishioners have resolved to commence in good earnest to rebuild your chapel. It is highly creditable to the religious and generous people of Ballymote to express such willingness to co-operate with you in so laudable an undertaking.

Indeed it was a matter of absolute necessity that you should do something during the present year to improve the state of the chapel, for the roof is evidently so bad and so unsafe that you could not without imminent danger to the lives of the people let it remain for another winter in its present state.

I have therefore very great pleasure in giving my approbation and encouragement to the good work in which you are engaged, and I will also give my subscription towards it although being engaged myself in a similar undertaking - that of erecting a cathedral church in Ballaghaderin - I will not be able to contribute so liberally as I would otherwise be disposed to do.

Wishing you every success and hoping I will have the gratification of seeing a new church in (rest illegible)

Supplied by Pádraig Doddy



Tom Kearns from Fremantle was presented with the 2004 Brendan Award for his work in Perth's Irish community. He is pictured with his wife, Kathleen.

Ballymote Corn Mill (Gorman's Mill)

Jim Kielty

IN 1795 a corn mill was built by Robert Gorman at Keenaghan, Ballymote. It was powered by water brought from Ballinascarrow lake.

Almost sixty years later in December 1854 the mill was accidentally burned and completely destroyed. It was later rebuilt on the same ground by the Gormans and equipped with the most up to date machinery of the time.

In the early 1920s it was powered in dry seasons by a crude diesel engine which also generated 110 volt electricity for the mill.

With the advent of the railway, three men with horses and carts were employed to bring the produce of the mill to the station and carry Indian corn on the return journey. In 1927-28 a cable car system on pylons was constructed to connect the mill with a specially built siding and store beside the station.

After being operated continuously by several generations of Gormans, the mill was once again destroyed by an accidental fire in October 1941. This was the end of milling in Ballymote.

MEN EMPLOYED 1925-1940

Three Cawley brothers: Michael, Tom, Jakes
Three Gallagher brothers: Hugh, Tom, Pat
Two Meehans: Jim and son Michael
Two Carrs: Pat, John
One Cunnane: Frank
Two Flannagans: John and Son
Jim Reynolds,
M Morrison
Paddy Killoran

In the 1920s an engineer named Abernathy was employed and the last engineer to work there was John Elders. Richard Russell (Dickie) was an office clerk.



Ballymote Cornmill in early 1900s

Sir John Benson, 1812-1874, Architect and Engineer

Martin A. Timoney

JOHN BENSON, who was born in a one storey thatched cottage in Collooney in 1812, designed the Exhibition Hall for the 1853 Dublin Great Exhibition, for which he was Knighted. He designed Bellamont or Belmont House and also the Catholic Church of the Assumption beside it in Collooney. He also did many other domestic, civil and ecclesiastical works of distinction, mainly in Cork, where he was successively County Surveyor and City Engineer. O'Rorke (1878, 125-126; 1889, II, 530-532) and McTernan (1994, 16-19) give details of Benson's achievements in a life of 62 years that was turned when Edward Joshua Cooper of Markree recognised his ability and sent him off to school in Dublin. There was a life-size portrait of him by the Cork artist Harding in the Athenaeum in Cork. Sir John was a first cousin of Dr. Charles Benson, first President of the College of Surgeons.

To the east of the Catholic Church of the Assumption is Belmont House, a house designed by Benson as a retirement home for himself (McGarry 1980, 54) but as he died on 17 October 1874 in London and was buried in Brompton cemetery in that city he never got to live in it. Belmont House is the name that was in current use some years ago. I am not sure of the origins of the name, the earliest mention of which I can find is in a legal document for 1960, but Miss Moira Fallon, the former occupant to whom I am indebted for permission to publish a reduced version of research done on her behalf, is of the opinion that the name is much older. It may have been that Benson used Bellamont House which may be more historically correct.

Benson died in London on 17 October 1874, never having the satisfaction of retiring to the house he designed for himself in Collooney.

There will be an entry on Sir John

Benson by Helen Andrews in The Royal Irish Academy's Dictionary of Irish Biography to be published in 2006.

It is hoped that this note and initial draft list of his works and achievements, from various sources, mainly O'Rorke (1878, 125-126), O'Rorke (1889, II, 530-532), Wood Martin (1892, 130, 153), McGarry (1980), McTernan (1994, 16-19) and Williams (1994, passim), may be of interest to readers of *The Corran Herald*, particularly those in the Collooney area; that it will provoke a greater awareness of Benson's achievements in his native county, and provoke someone into properly researching and publishing his life

and also Sligo people into recognising him by commemorative plaques on Bellamont House and other works of his.

Works that Sir John Benson was involved in

IN SLIGO

- Bellamont, alias Belmont, House, Collooney
- Camphill linen office, Collooney
- Collooney St. Paul's Protestant Church: transepts, groined ceiling and new roof of 1837
- Collooney Church of the Assumption, 1843
- Collooney Market Ho., Portico
- Col. Barrett's picturesque cottage



Benson House, Collooney.

—Photo: Martin A. Timoney

Dominican Holy Cross, Sligo, 1845
 George Allen's tasteful little cottage in Collooney
 Markree Castle, Concrete vaulting of the bedrooms, c. 1830-1832, his first
 Simm's Flour & Corn Mills in Collooney
 St. Anne's, Strandhill, 1843
 Victoria Bridge, now Hyde Bridge, 1848-1852
 Lisheen, alias Seafield, 1840, Italianate style

IN MAYO

Ballina Cathedral tower, 1858

IN DUBLIN

The Great Exhibition Hall of 1852. A composite iron, timber and glass building. This temporary building is early in the world series of such buildings.

IN CORK

Athenaeum, where the Opera House was afterwards
 Benson Bridge across the River Lee
 Butter Market, beside Shandon church, 1849 or 1852.
 Catholic Pro-Cathedral of Cork, extension of 1862-1867, massive tower, unused designs
 Central Markets, Prince's St., 1840
 Chapels in St. Finbar's
 Cork waterworks, 1858, Lombardic style
 Former North Gate Bridge
 Lee Navigation 1871
 Magistrates Court, Cornmarket St.

Princes St. 'English' market of 1862, of the galleria family.
 Railway tunnel near Cork Station, two miles long
 Kent Railway Station on Glanmire Rd. Lr., Tuscan portico design
 St. Luke's Ch.
 St. Patrick's Bridge
 St. Patrick's Catholic Ch., Glanmire Rd., 1873, extension
 St. Patrick's Cemetery Glasheen, 1867-1869, twin mini-churches
 St. Vincent's Ch., Sunday's Well, 1851. This collapsed in a storm in 1853
 Summerhill C. of I. church
 Tower of St. Mary's Cathedral
 Victoria Quay Deep Water Berth Roads
 Thirty bridges in total
 Post with Board of Works
 Surveyor of West Riding of Co. Cork, appointed March 1846
 Engineer to Cork Harbour Commissioners in January 1851
 Surveyor of Co. Cork in 1851

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Jim McGarry



AFTER 93 years of stimulating, challenging and fulfilled life, James P (Jim) McGarry died on April 26th 2005. By profession a lawyer who spent most of his working years in Ballymote, he was also a lover of the arts (especially literature), a local history and folklore enthusiast, a man of strongly held and often cogently articulated opinions, a great humanitarian and an institution in his own right. Jim will be sadly missed by his relatives, to whom we offer sincere sympathy, and his many friends. A frequent contributor to *The Corrnan Herald*, he will be missed by its readers too. May he rest in eternal peace.



Bellamont by Benson.

-Photo: Martin A. Timoney

BALLYMOTE GIGANTIC Two-Week Carnival
 (IN AID OF PAROCHIAL FUNDS)
 Sunday 21st May to Sunday 4th June 1932
 Introducing for the first time in the West
PAGE'S CARNIVAL AMUSEMENTS, BUNDORAN
 To include New American Glider, Noah's Ark, Bronze Bicycles, Football Kicker and numerous other Games of Skill and Amusement.
 Carnival opens at 8.30 on Monday, 21st May, and will continue each week evening at 8.30. Sundays 3.30.
DANCING PROGRAMME IN THE LOFTUS HALL.
ON NEW SPRUNG MAPLE FLOOR.
Sunday, 21st May—OPENING BALL—Music, Charlie Payne's Dublin Orchestra. Hours 10 p.m. to 3 a.m. Admission 5/-.
Wednesday, 24th May—FANCY DRESS BALL—Music, Paddy Swesery's Orchestra. Hours 10 p.m. to 3 a.m. Admission 5/-.
White Sunday, 28th May—WHIFFSINTIOS DANCE—Music, Harvey McCormack and His Augmented Orchestra. Hours 10 p.m. to 3 a.m. Admission 5/-.
White Monday, 29th May—BANK HOLIDAY DANCE—Music, Frank Murray's Dance Band. Hours 9 p.m. to 3 a.m. Admission 4/-.
Thurs., 1st June—BALLYMOTE TRADERS' PUBLICITY BALL—Valuable Prizes (Furniture advertising local Traders). Music, Jack Doane's Orchestra, featuring London Artists. 10 p.m. to 3 a.m. Admission 5/-.
Sunday, 4th June—GRAND CLOSING DANCE—Music, Pct. O'Hara's Dance Band. Hours 10 p.m. to 3 a.m. Admission 5/-.

Supplied by John Doddy

Terence O'Rorke, 1819-1907

Martin A. Timoney

TERENCE O'RORKE, 1819-1907, PP, DD, VG, Archdeacon, MRIA, FRSAI, Archdeacon of Achonry, Professor of Theology in the Irish College in Paris, was born in Collooney on May 20th, 1819, the Feast of the Ascension. He was the son of John O'Rorke, 1791-1874, and his wife, Winefride McSharry, 1797-1876; they had a bakery on the opposite side of the road to Collooney Church of the Assumption. He, Terry, had at least two brothers, John, 1828-1901, and James and at least two sisters, all of whom seem to have pre-deceased him.

He learned Greek and Latin at a small Classical School in Toberscanavan, south of Collooney, and went on to the Diocesan Seminary in Ballaghaderreen. He entered Maynooth College in September 1840, and was ordained 17 June 1847. He was a gifted French scholar and a man of classic diction



Terence O'Rorke

but he lacked Irish.

Immediately he was sent to the Irish College in Paris where he spent five years, 1847-1853, rising to the position of Professor of Dogmatic Theology. The intellectual life in Paris appealed to him and he to the leading ecclesiastics and politicians. During his last three years he was a regular Paris correspondent for the *Baltimore Catholic Mirror*. He may have suffered ill health at the end of his time there.

In 1854 O'Rorke was recalled by Patrick Durcan, his predecessor in Collooney and now Bishop of Achonry, to be Parish Priest of the united parishes of Ballisodare (or Ballysadare) and Kilvarnet for fifty-four years until his death in 1907, living all the time in the western half of the house of his brother John next to Collooney church. He was immediately appointed Master of the Conference of Achonry Diocese. In 1864 he achieved a DD and was appointed Examiner for Theological Degrees in the Catholic University. He was appointed a Canon of the Cathedral Chapter in 1874 and was raised to the dignity of Archdeacon by 1868.

He was responsible for Clarence of Ballisodare completing in 1879 the building of the spire of Sir John Benson's 1843 Church of the Assumption in Collooney.

Shortly after his appointment to Collooney he began compiling the history of his native parishes of Ballisodare and Kilvarnet. He visited historical monuments, collected oral traditions and had access to the papers of the O'Haras of Annaghmore, the Coopers of Markree and the Percevals of Templehouse. *Ballysadare and*

Kilvarnet was published in 1878, over six hundred copies being sold within a few weeks, it being demanded that every house in the parish have one. He was elected a Member of the Royal Irish Academy in 1879; Bishop Reeves was one of the nominators.

In July 1870 O'Rorke topped a poll with nine votes for coadjutor bishop of Achonry to his predecessor Patrick Durcan. He was a man fitted for the mitre, eminent in theology, eloquence and intelligence, was a very warm-hearted character, and while his lack of Irish could be rectified a scurrilous character assassination referred to by Swords (2004, 34-35), which is not accepted locally, stopped the appointment.

His two-volume *History of Sligo, Town and County*, was published in July 1889, reprinted 1986, and sold for fifteen shillings a set. It had many drawings by William F. Wakeman, who had made *Drawings of the Antiquities of County Sligo* for Colonel Edward Cooper, of Markree Castle, Collooney.

The sources for this parish by parish work on the antiquities, history, social history and mythology, folklore and the religious history of many generations of Sligo, with a little on nature, were State Papers and other official documents in Dublin and in London. He also used information from fellow clergymen, but mainly from manuscripts and, critically, the work of John O'Donovan, George Petrie and Charles O'Connor, very little of it being taken from printed sources. His attempts at distinguishing pre-history from history were not always successful, thousands of years not being allowed for in the overall time s

pan and his references were almost non-existent.

O'Rorke believed that the first volume of Wood-Martin's *History of Sligo* failed to justify its title and wrote his own volumes as a balance to it, but no ungenerous expression is used towards either Protestants or landlords as such though some individuals received just comment for their public misbehaviour. At the dedication of Killasser new church O'Rorke launched "a tirade on the 'pampered clergy' of the Established Church" which was "toppling fast and soon to be numbered with all its baneful and cursed memories among the very worst things of the past".

His third publication, a 200-page volume of eleven sermons preached locally was published in July 1899. Regrettably for the historian, the sermons contain little of historical record, even when dealing with St. Attracta, Patron Saint of Achonry, or at the laying the first stone of the Church of the Immaculate Conception in Ballymote in 1857

which is beside the 15th century Franciscan Third Order priory.

He died in his family home on 18 November 1907, in the 61st year of his ministry which had spanned much of the 19th and the early 20th centuries. In his will of 4 May 1904 he bequeathed his soul to God, almost £700 in money, including that for his funeral expenses, for masses by priests in Achonry and in the Irish College in Paris, for prayers in nine convents, money for the poor and the education of Protestant and Catholic in his parishes, for an English essay prize in his former Diocesan college, for investing for Collooney Camphill school, and money for relations. His library of 5,000 books was bequeathed to Bishop John Lyster with a request that it be alphabetically catalogued; this was at least partly done in 1926. He gave his house and piece of land to his nephew James O'Rorke. His wealth included investments in the Great Northern Railway of Ireland and a Life Association of Scotland policy. A

marble memorial, reflective of late Hiberno-Gothic art, was erected in 1911 over his burial place on the Epistle side in the Church of the Assumption, Collooney. The text by Bishop Clancy sets out his life and the monument has a chalice, an angel and two winged cherubs, and *agnus dei* and the motto *Beati Mortui Qui in Domino Moriuntur*; Apoc. XIV, 13.

Terence O'Rorke, *History, antiquities, and present state of the parishes of Ballysadare and Kilvarnet, in the county of Sligo, with notices of the O'Haras, the Coopers, the Percevals, and other local families* (1878); Terence O'Rorke, *The history of Sligo: town and county*, (1889, reprint 1986); Terence O'Rorke, *Occasional sermons on various subjects*, (1899); Dr. Shaw, in *The Dublin Evening Mail*, quoted at end of *Sermons*; J. G., "Miniature Memories", *The Dublin Journal*, June 16, 1887, 143; *Irish Monthly*, 17 (1889), 445-447; Letters of Terence O'Rorke of 10 July [?1895] and 27 July [?1895], *Irish Monthly*, 36 (1908), 649-651; The will of Terence O'Rorke dated May 1904; Obituary *Sligo Champion*, 23 Nov. 1907; Tadhg Kilgannon, *Sligo and its surroundings* (1926), photo opposite p. 1; John McTernan, *Here's to their memory, profiles of distinguished Sligonians of bygone days* (1977); Jim McGarry, *Collooney* (1980); Robert Flynn, "Terence O'Rorke (1819-1907) and his History of Sligo", *The Corran Herald*, 35, (2002-2003), 35-37; Martin A. Timoney and Patrick Heraughty, "Sligo Antiquarian Society, 1945-1946, and Sligo Field Club, 1946-1947 and 1954-2002", in Martin A. Timoney, ed., *A celebration of Sligo, first essays in honour of Sligo Field Club*, (2002), 276; Liam Swords, *A dominant church, the diocese of Achonry, 1818-1960* (2004). Personal information: Jim McGarry, Monsignor Joseph Spelman, Canon John Doherty, Una Tempany, Dr. Patrick Heraughty, Mary B. Timoney, Family Memorial in St. Fechin's Ballisodare.

This is the text presented on the life of Terence O'Rorke to *The Dictionary of Irish Biography* being prepared by The Royal Irish Academy to be published in six volumes in 2006. It will detail the careers of 9,000 prominent men and women born in Ireland and the noteworthy Irish careers of those born outside of Ireland, all of whom were dead before 2002. Some entries are being written by 'in house' Dictionary staff while others are by over 500 external contributors. Dr. James Quinn is the Executive Editor and Mr. James McGuire is the Managing Editor. A number of Sligo people, among them Benson, O'Rorke, Walker and Wood-Martin, are included.

Illustration: Terence O'Rorke, 1819-1907, after Kilgannon, *Sligo and its Surroundings*, 1926 [XXIV].



Collooney Catholic Church.

—Photo: Martin A. Timoney

Ballymote Public Houses, from 1910 to the Present

FOLLOWING is a list of Ballymote pubs between 1910 and the present, compiled by Jim Kielty, O'Connell St. The various establishments are numbered separately, and the successive owners listed after the number.

O'Connell Street

1. J O'Hara, Tom Scully, Des Kielty
2. Thomas Edward O'Brien, Batty Cawley
3. J Hannan
4. Tom Killoran, Tommy Walsh, Cunningham's
5. Peter Henry, J Markey, Frank McDonagh, John Rogers, John Doddy
6. John Berreen (part of J Doddy's now)
7. John McDonagh (where JJ Kielty lives now)
8. James A Flannagan, JJ Coleman, D Brady, White, Glancy, Scanlon, Ross

9. Mark McGann, Mark Henry
10. Nora Rogers
11. Bernard Kelly (retired 1922, where Masie McGovern lives now)
12. James Kielty (1910 – 1960, where Jim Kielty lives now)
13. Batty Coughlan, James Gilmartin, Martin T Tighe, Pat Egan, John J Kielty, Ted Quigley, Temple, P Stephens
14. Carley, Tom Quigley, Kerins ("Hide Out")
15. John Farry

Market Street (Lord Edward Street)

1. Pat Barlow, Jim McGettrick (Donlons reside there now)
2. Delia Dawson, Tommie Rogers
3. Miss Phillips, L Hart, Tommie Keenan, Gannon, Quigley, Davey, McCarthy

4. Morrison's Hotel, Hannan's, Flannery's, Des Johnson
5. James Hannan, Luke Hayden, Michael Perry
6. Matthew Gallagher (property later owned by Richard Molloy and now by John Lavin)
7. Davey's (where Mrs Mulhern now lives)

Teeling Street

1. P Coghlan, J Healy, Thomas Tighe, Dennis Tighe
2. Callaghan's, Henry Gorman, Tom Hunt, Mattimoe's
3. Joe Mullarkey's, Brian Dwyer's
4. Begley's, Kilkenny's, Scully's
5. W Lipsett, Mrs Droughton

Emmett Street

One pub only, the "Stand Alone", owned by Andy Walsh.



Ballinacarrow N.S. 1931 – Front row l/r: J. McLoughlin, M. McGowan, G. Jordan, F. O'Dowd, C. Molloy. Second row: C. Keane, A. Hannan, L. McBrien, B. Brehony, A. Redican, M. Brehony, S. Goulden, E. Williamson. Third row: M. Coleman, M. Goulden, M. Taheny, D. Redican, K. Lang, M. Ryan, M. O'Hara, S. Devaney (head teacher). Fourth row: E. Quigley, S. Gilmartin (teachers), I. Forde, A. Derrig, S. Coleman (S), S. Coleman (J), M. Derrig, B. Henry. –Photo courtesy May Reynolds

An Aughris-type Enclosure on Knocklane, Co. Sligo

Martin A Timoney, Leo Leydon and Eamon Cody

WHEN looking for an item in our 'filing system' we often find unexpected treasures. So also occasionally with fieldwork. In mid-2004 Leo Leydon brought the other two authors to several of his discoveries on the Maugerow peninsula, just to get confirmation from 'The Experts'. For a moment of diversion he brought us to Knocklane promontory fort¹, (see Timoney (2002, 12) for a published photo as seen from the east). While examining this magnificent fort, standing 50 ft. above the rocky shore², Eamon Cody noticed a shallow ditch forming a small rectangular enclosure and drew our attention to it. Immediately one of us (Martin A. Timoney) proclaimed it to be of the same sort of feature as at sites on the opposite side of the Bay. On Aughris Head there are hundreds of them and at Portavaud there are at least nine. See Kitchin (2002) and Timoney (2002) for descriptions, illustrations and discussion, but no definite interpretation, of these enigmatic monuments³.

THE KNOCKLANE ENCLOSURE

This small Knocklane enclosure measures at most 6 m by 3 m overall

with the slightly domed interior measuring 3.50 m by 90 cm. The slightly dished fosse is 55 cm wide along the longer sides and 60 cm wide at the northern end; the southern end is now only 30 cm wide due to a pass developed by sheep coming in through the entrance in the inner rampart. It is hard to establish the height or width of the very faint outer bank. The ditch bottom is hardly more than 15 cm below the surrounding ground and the interior is just perceptibly higher than the surrounding ground. The ditch and the interior have rounded corners. It is on ground sloping gently to the south-west and is 13 m from the inner bank of the fort and 19 m from the sea cliff and its alignment is N-S. The most comparable illustrated site is that at Portavaud (Kitchin 2002, 39, fig. 4). The site excavated by FitzPatrick gives little indication of the surrounding bank (see Timoney 2002, 46, fig. 10 for photo).

COMMENT

There have been arguments that these enclosures had something to do with drying kelp and seaweed. Just as at Aughris and Kilcummin this Knocklane site is situated in a

location that is very inaccessible from where seaweed could be collected. There is no access to rocks below; seaweed would be near the neck of the headland half a mile away.

We admit that we have no definitive explanation for these enigmatic enclosures. Timoney went through almost twenty suggestions, and dismissed most or all of them (Timoney 2002, 51-53). It is possible that these enclosures are not all broadly contemporary, some may have been re-used long after they were first constructed and some may not have been completed.

Looking in another direction the Knocklane location is across the bay from Aughris and Portavaud and does this say anything?

Aughris, Portavaud, Knocklane and in a sense though at a greater distance, Kilcummin, are opposite the monastic island of Inishmurray. Could they have something to do with a ritual in connection with that most high status early ecclesiastical monastery?

¹ The westernmost tip is called "Cooladon or Dooneragh Point" on the 6 in map.

² The 50 ft. contour runs along the edge of the headland and there is a trigonometrical station at 70 ft. on the western bank of the fort.

³ We also noticed a possible faint mound, 6.30 m by 1.60 m by 10 cm high, along the north side of the interior. This resembles the interior platform of some of the Aughris sites.



Enclosure at Aughris, Co Sligo. –Photo Martin A Timoney

At Cloonagh, on the next headland north of Knocklane, there are circular enclosures (Timoney 2002, 59) which were used for drying seaweed within them and these are near paths for easy access to the shore; these are not in any way similar to the Knocklane and Aughris ones. The Cloonagh ones have high banks to prevent grazing animals from tossing the stacks. There are oval mounds for kelp burning at Lisslarry, further north again than Cloonagh, where some are to be seen near paths to the shore. The resultant cakes of burnt material were exported through Mullaghmore to Scotland. There is no tradition of seaweed at Knocklane and no logic in explaining this site by attributing a connection with seaweed to them. Kelp was burned up to the recent past, rods are still dried on stone walls, so why are the Aughris-type enclosures not being used anymore? There are still strong generations of traditions of harvesting from the sea along this Sligo coast but there is nothing to link Knocklane with seaweed harvesting.

Timoney (2002), following on the work of Kitchin (2002) in the 1970s estimated there are about 250 but Dr. Liz FitzPatrick suggests the count is closer to 500 at Aughris (pers.

comm., Sligo, May 2005). The sheer number of these on Aughris argues against repeated use of any individual enclosure. If they were for piling seaweed, why make another enclosure when there were many thereabouts already? The solution may be by the testimony of the spade, but that should be by a number of individual archaeologists carefully selecting from an inventory of these sites. The shallowness of the soil stratification is such that perhaps, even with all the techniques that we have today, excavation would really not give the answers. This may be yet another argument for the long-term preservation of these sites.

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Poet's Corner

A Prayer

Stan Casey

Softly and sweetly the cool wind
blows,
O'er the untamed meadow that
forever grows.
Strange silence prevails 'midst
the ruins where they sleep,
While the fir and the elm sing a
dirge as we weep.
Just a short prayer for those that
are gone
As they did in their lifetime,
while passing along.

Woodland and Echo

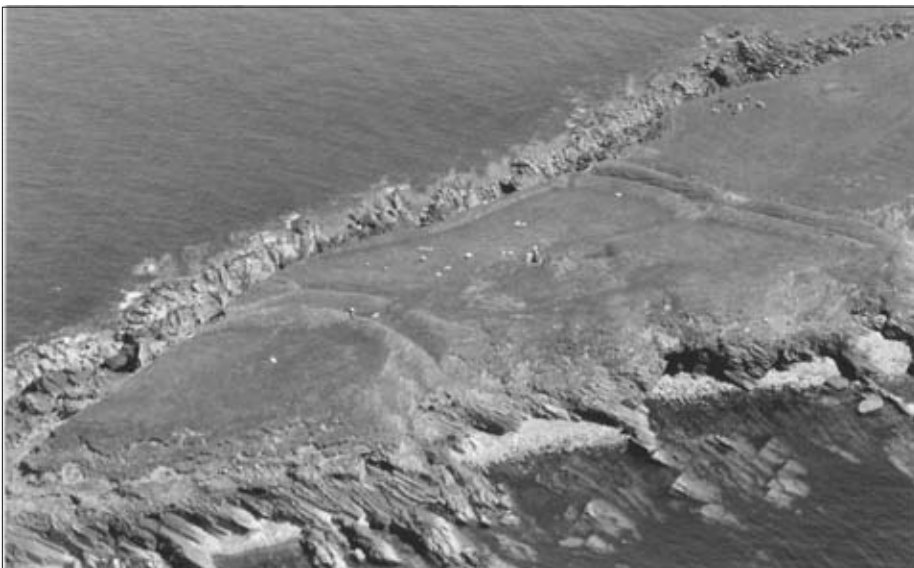
Stan Casey

O untouched woodland
Of my childhood dreams,
How dear do I love
Thy paths and streams,

Where Mother Nature
In her cloistered cell
Re-echoes her soft strains
O'er valley and dell.

Ah blessed spot
Full of charms to lease,
Be thou my guide
In a world of peace.

And thus as I walk
Through thine ever-fresh flowers
My heart becomes light
Like all Nature's bowers.



Knocklane Head, showing two series of banks and ditches of the promontory fort. This enclosure is in the left part. The remnants of Knocklane Castle or Gethins gazebo is in the right part of the promontory fort. There is another bank of the promontory fort further back along the headland.

—Photo Martin A. Timoney

Napoleonic Towers in Co. Sligo

Martin Wilson

THE BALLYMOTE Heritage weekend outing on Saturday 31st of July, 2004, through Tíreragh, the Barony that is west Sligo, included a stop at the Rathlee Napoleonic signal tower. At Dromore West we passed close to the other one at Carrowmably. Built on top of a hillfort, this tower is one of the best preserved of the original eighty-one of these towers strung out along the coastline from Pigeon House in Dublin to Malin Head in Donegal.

THREATENED INVASIONS

As a result of several attempts to invade Ireland between 1796 and 1798, the British Government ordered the construction of a coastal defence warning system consisting of Martello towers and signal stations stretching from Dublin to Bantry to Malin Head. There are two of these signal towers still standing in the Sligo area, one at Rathlee and the other at Carrowmably, Dromore West.

There were several proposals for invasion of Ireland with French naval and military forces, to be combined in some of these plans with those of Spain and Holland, to assist the United Irishmen, founded in 1791 by Wolfe Tone, to achieve an Independent Ireland.

On 21st December 1796 the first invasion fleet of forty ships and 14,000 soldiers arrived in Bantry Bay. Storms and gale force winds prevented a landing and after ten days waiting they returned to France. The French expedition had avoided contact with the Channel Fleet of the Royal Navy both on its voyage to Ireland and on the return to France, emphasising the risk involved in relying on naval protection to defend Ireland.

After some delays and setbacks the next expedition was under General Humbert. Three frigates and 1,000 men, including Tone's brother, Matthew, Bartholomew Teeling and other Irish officers on Humbert's staff, arrived at Killala on August

22nd 1798. This small force joined with Irish insurgents and marched through Ballina and defeated a superior British force at Castlebar. They had further success at Collooney but finally surrendered at Ballinamuck, Co. Longford, having marched one hundred miles in seven days.

A small expedition under James Napper Tandy arrived off the Donegal coast on September 16th and landed on Rutland Island. They had reinforcements and equipment for Humbert's army, but on hearing of his defeat at Ballinamuck they re-embarked. On 11th October another squadron of eight frigates under General Hardy, with Wolfe Tone on board, was defeated off the Donegal coast and taken to Lough Swilly.

Robert Emmet's rising in July 1803 must have renewed fears of another invasion as orders were issued for increased defences.

THE SIGNAL TOWERS

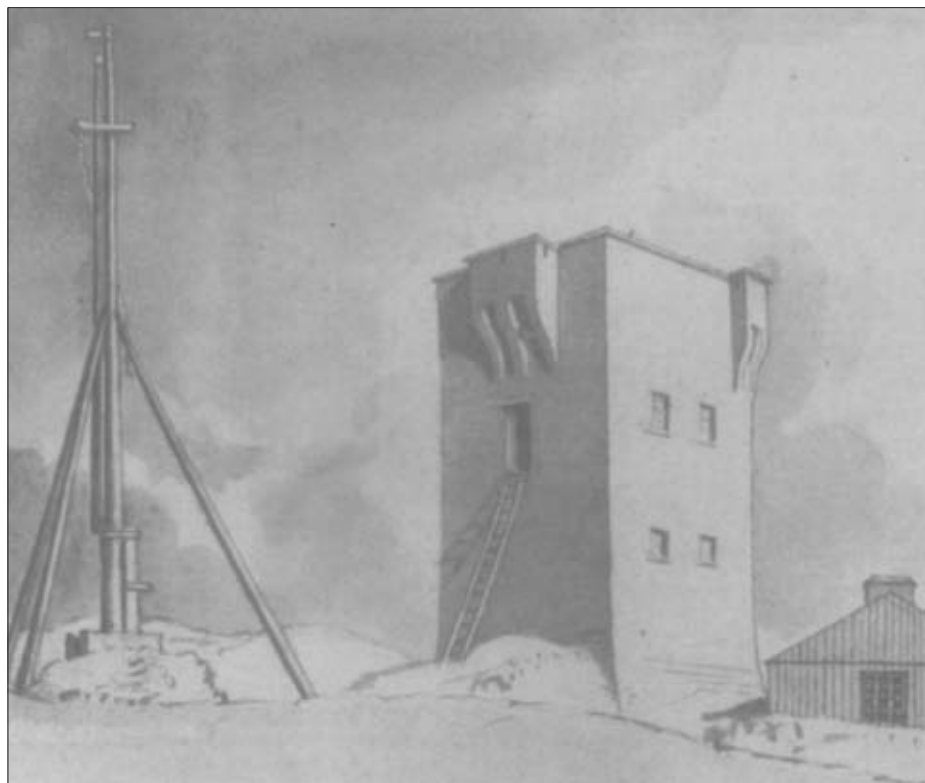
The towers were generally of two storeys, square in plan or with the rear

wall opposite the entrance doorway increased slightly in thickness in the centre to accommodate the chimney on this side. The towers at Rathlee and Carrowmably are fifteen feet square internally and the walls are about two feet thick. The entrance is at the first floor level, approached by step ladder. Directly over the doorway was a machicolation, a projection through which undesirable items could be thrown on unwanted intruders, with two more on the landward corners of the towers. There was a flat roof with a parapet incorporating the machicolations. The height is some thirty feet.

During 1804 the sum of £40,000 was spent on the construction of signal stations. Costs varied between £600 and £900 each. The remote locations of many had resulted in their cost being larger than estimated.

THE SIGNALLING SYSTEM

Between 1804 and 1806 there were 81 signal stations constructed to act as a line of communication from Dublin to Bantry Bay and from



Malin Head Napoleonic Tower

Bantry around the West coast to Malin Head, with the messages going in either direction. A line of signal stations was already in place, since 1803, between Galway and Dublin via Athlone. It was possible, in clear weather, to send a message from Dublin to Galway in eight minutes. Communication was by means of a ball-and-flag system. A rectangular flag, a blue pendant (narrow triangular flag) and four black balls made of hoops covered with canvas were hoisted in various arrangements to convey certain signals. The signal post consisted of an old top mast of fifty feet with a cap, cross-trees and fid (a conical wooden pin) to secure the thirty foot flag staff and a thirty foot gaff or spar set at an angle from the mast to which canvas covered balls were hoisted.

The signal mast was positioned some distance from the doorway on the seaward side from where there was a view along the coast in each direction to the next signal station.

SIGNALLING ALONG THE SLIGO COAST

Here on the Sligo coast the signal from Creevagh, Co. Mayo, three miles north-west of Kilcummin, where the French under the command of General Humbert had landed in 1798, was observed at Rathlee which is nine miles further east. From here it was sent to Carrowmably, some four miles east of Easky. From Carrowmably it was communicated to Knocklane Hill, ten miles to the north-east, across Sligo Bay; only the lower courses of the tower stand on the high point of Knocklane Hill, not in the promontory fort. The signal continued from Knocklane to Streedagh, from here to Mullaghmore and from station to station until it reached Malin Head.

LESS THREAT OF INVASION

The defeat of the French and Spanish fleets at Trafalgar in October 1805 removed some of the threat of invasion. By June of 1808 there were difficulties in keeping signal stations in repair. By 1809 the government decided to abandon them.

Here on this section of Sligo coastline we have two fine examples

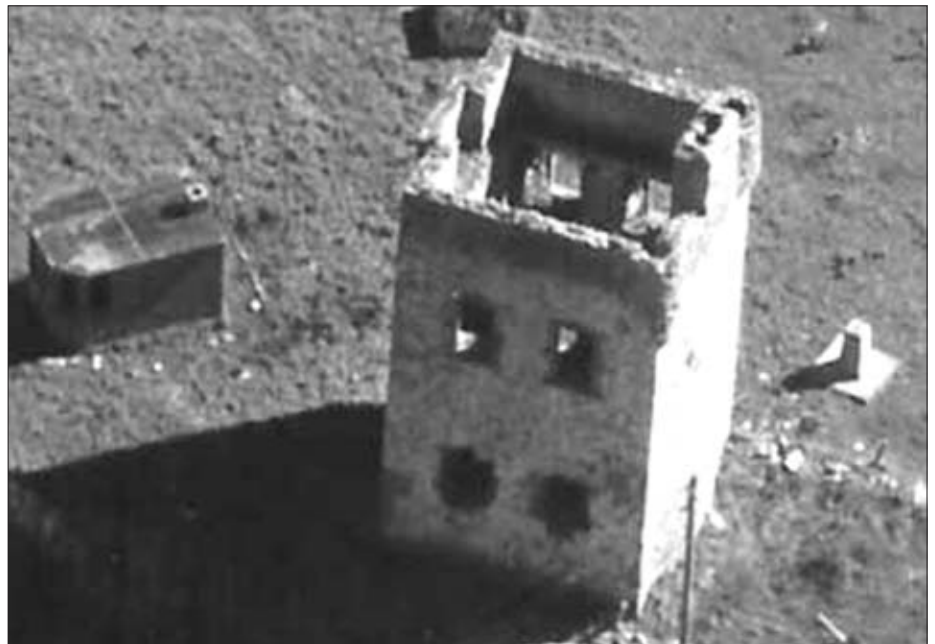
of those signal stations that were constructed two hundred years ago, yet only used for a spell of five years.

MARTELLO TOWERS AND OTHER DEFENCES

The invasions also caused improvements in the defences at Bantry Bay, Cork Harbour, the River Shannon at Shannonbridge and Athlone, the River Erne at Enniskillen, Belleek and Ballyshannon, and at Lough Swilly (as a barrier to a French invasion on

Dublin following a landing on the West Coast). Fortifications without the assistance of large numbers of regular troops forming a line of defence would not prevent a landing but any delay to the invading force was of value in enabling the defending troops to take up positions to resist the enemy moving inland.

The Signal Towers should not be confused with Martello Towers dating from 1804 and after, of which there are about fifty, mainly either side of Dublin, Wexford, on Cork



The Carrowmably Signal Tower.

—Photo Paul Burns



Aerial photo of Rathlee showing the Napoleonic tower with the Second World War LDF post and an Ordnance Survey trigonometrical station of the 1970s.

—Photo: Martin A. Timoney.

Harbour, Bantry Bay, at Meelick and Banagher on the Shannon and at Greencastle on Lough Foyle, etc., for which see the booklet by Victor J. Enoch (n.d.). Martello towers are very robust defensive military structures capable of having heavy artillery on their roofs and these were not part of the chain of signalling stations.

WORLD WAR II LOOK OUT

At Rathlee, on the seaward side of the tower, we have a Second World War (1939-1945) look out. These small buildings, built of concrete with a flat roof, were manned on eight hour shifts by three men per shift from the Local Defence Force (L.D.F.). Their job was to report any activity at sea during this troubled period in our history. They kept record of anything washed ashore, which at times included bodies from the many ships which were lost in the Atlantic. They had a telephone link to the local PO. Another of these

lookout towers survives on Aughris Head.

CARROWMABLY

At Carrowmably the signal tower sits on top of a very fine example of a large hillfort that dates from the Middle or Later Bronze Age period (c. 1,400-700 BC). Once again, this site was chosen because of the commanding views it offered of the surrounding area. Later still, in 1983, the same natural vantage area was chosen as a site for the water tower on the Lough Easky water scheme, which provides a water supply by gravity for all of west Sligo.

MONUMENTS OF OUR MORE RECENT PAST

County Sligo has a wealth of natural and man-made attractions. Its landscape is an ancient one, one that is well preserved and offers us a wonderful variety of links with the past. There are c. 5000 sites and monuments pre-1700 AD and 2000 post-AD to be found spread through out the 700 square miles that is Co. Sligo.

The buildings mentioned above are just part of our built heritage: go out and see for yourself that Co. Sligo is surprising!

Acknowledgements

The information in this article is based on the very informative book, *Castles and Fortifications in Ireland 1485 to 1945*, by Paul M. Kerrigan, to whom due acknowledgement is made. I acknowledge the help of Martin A. Timoney with this article and his aerial photos of Carrowmably and Rathlee and the photo of Carrowmably by Paul Burns.

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At a Coursing Club Social in the then Hotel Dennette, Ballymote, 1969 or 1970. Back Row l/r: Martin Brehony, Johnny Lyons, Joe O'Hara, Tommy Henry, James McGoldrick, -- Gannon, Batty Cawley, Paddy Clarke, Frank Gannon, Bernie Quigley, Matt Scanlon, Al Ward, Tommy Lavin, Frank Meehan, Willie Porter. Middle: Dr Frank O'Harte, Tom Bagnalle, Joe Gannon, Mrs Quigley, John P Kivlehan, Mrs Williams, Michael Joe Quinn. Front Row: James Perry, John O'Connell, Mick Gannon, Tommy Quinn, Paddy Gannon.

—Photo courtesy John Doddy

Extracts from Freeman's Journal

Researched and contributed by Padraic McDermott, formerly of Roadstown, Bunninadden, now resident in Dublin.
Supplied to Corran Herald by PJ Duffy.

Meeting of the freeholders of Co Sligo Nov 15, 1771

Gentlemen of property then in the county attended in person or sent their sentiments by proxy.

Present: Aurthur Cooper, Wm O'Beirne, Harloe Phibbs, Wm Phibbs jnr, Roger Parke, Lewis Francis Irwin, Henry Irwin, Aurthur Irwin, Lewis Jones, Charles Nesbitt, Robert Phibbs, Matthew Phibbs, James Leach, Michael Finton, Thomas Burrows.

By Proxy: William Phibbs snr, Thomas Jones, Robert Browne, Henry Ffolliot, Charles Hawkes, James Knott, John Trumble, Jones Irwin esq. Lewis Francis Irwin in the chair.

Tuesday August 10th, 1784

Stolen off the lands at Diroon near Ballinmoat in the County of Sligo on Friday night 23rd of July last, the property of Mr William Brett of Diroon aforesaid, a black horse about 14½ hands high, 7 years old, carries both ends well, walks remarkably

fast. Branded in the off-quarters with the letters W.B. Had the strangles last May, thye marks of which are still visible on his jaw.

Whoever will give intelligence of said horse (so that he may be found) to Mr Brett aforesaid or to Mr James Hughes, Ballyderene, Co Mayo, will be paid 3 guineas reward for horse and thief, and 6 guineas on conviction within 12 months. W.B.

Sligo August 8th, 1778

We hear from Rathdooney in this County that as the daughter of a shopkeeper was being forcibly carried off on Sunday night last by a set of young men, her father endeavouring to rescue her fired at and wounded three of them, one so desperately with slugs in the arms and body that it was thought he could not live many hours. The other two were but slightly wounded and were carried away with the girl upon horses by the rest of the party.

1775 Philip Percival, Templehouse, was appointed High Sheriff of Sligo.

Married

March 15th, 1770. Thomas Holmes, merchant, Ballinmoat, to Miss Anne Phibbs.

May 21st, 1771. William Nicholson esq., Castlebaldwin, to Miss Phibbs, Boyle, Co. Roscommon.

Jan 12th, 1779 Rev William Phibbs, Abbeyville, Co Sligo, to Miss Abigail Lloyd, Co. Roscommon.

Thursday Dec 3rd, 1812. Daniel Jones, Rathdooney, son of Thomas Jones, Banada, was sworn attorney at His Majesty's Court of Common Pleas and a member of the Honourable Society of King's Inn.

Died

Sep 24th, 1774. James Knott, Battlefield, Co Sligo.

Nov 3rd, 1774. John Taffe, Ballinaglogh, Co Sligo.

Aug 23rd, 1770. In the prime of life at Ballinmoat, Mr William Holmes son of Richard Balthar, King's County, a young gentleman whose agreeable disposition renders his loss universally lamented by his friends and acquaintances.

Henry Morris

Clare Walsh

I READ an article in "A Celebration of Sligo" ⁽¹⁾ on Henry Morris written by his son Ernan. I am saddened to find how few people remember him in Sligo today.

In the 1920s he was a household name. Living near Sligo, he was a National Schools inspector but his impact on the public was through his interest in the history and folklore of the area, and in promoting the Irish language.

He wrote regularly for the "Sligo Champion", "Roscommon Herald", and where appropriate the "Western People". Everyone looked out for these articles and discussed them at the fireside.

Classes in Irish were given by him in the evenings in the National Schools to senior pupils during, I think, the winter months. I know that he came to Clohogue old school and to Drumcormack, travelling by bicycle.

He taught the Irish through rhyme, with its grammar. I picked up some of it from listening to my brothers. A book should be written about his work and contribution to the County before it is too late.

His son states that his book collection was given to Coleraine University and his papers to University College Dublin.

One of the poems he used is given here:

*An ndeachaigh tú ar chúirt inniu?
Ní dheachaigh mé mar bhí sé fuar
Chuaigh mé arú inné
Sin é an uair a chuaigh mé*

*Ar thug tú an gluaisteán leat?
Níor thug mé, ní bhfuair mé cead
Thug mé liom sean rothar trom
Sin é an rud a thug mé liom.*

⁽¹⁾ Martin A. Timoney, ed., *A celebration of Sligo, first essays in honour of Sligo Field Club*, (2002), 251-254. The article is entitled "A Northern Scholar in Co Sligo".

Milk Harbour and its vicinity

Dr. Patrick Heraughty

MILK HARBOUR is a small tidal harbour in north Sligo. The name is a translation which traces back to early Celtic times when it became known as *Port na Baine*. The people we know as Formorians generally lived on offshore islands and having subjugated the nearby mainland, imposed the tax, known as the three thirds, on its inhabitants. The tax was that, each year, the conquered people gave them one third of its crops, one third of its milk and one third of its children. A time could be arranged to deliver the children and the crops but the milk had to be delivered daily. It was left at what is now called Milk Harbour and was collected by the Formorians who lived on Dernish Island opposite. Dernish is *Dair Inis* and the 'island' is a tautological error in the anglicisation (cf. Rue Point for Rubha in Inismurray). Writers have stated that the Formorians fought at the battle of Northern Moytura on the side of the Bronze Age people against the invading iron armed Celts. A curious skeletal burial was found on the island in 1990 and there is a description and commentary on it by

Buckley, Buckley and McCormick in the Sligo Field Club book, *A Celebration of Sligo*. Eight circular stones were around the skull in a 'ring of glory pattern'. The suggested date for the burial is early in the first millennium AD, and probably pre-Christian.

Milk Harbour is sheltered from the Atlantic by two small islands Dernish, area 115 acres, and O'Connor's island, area 191 acres. The normal approach to it is by a long channel between the north of the island and *Carrig Fhada*, a long rocky peninsula on the opposite side. About 300 yards from Milk Harbour a bar of sand and stone ran across this channel and a boat could not cross this until more than half tide. However in the 1960s strong storms demolished this bar and the channel is now free at all tides. This channel is about one and a half miles long while the entrance between Dernish and O'Connor's Islands is direct but the tide must be almost full to permit a boat to cross. This is because there is a reef which joins the two islands and it comes very near the surface.

The McCann family live on the mainland just across from Milk Harbour. They are still professional boat builders and general carpenters. W.J. Evans Wentz in his book, *The Fairy Faith in Celtic Countries*, quotes long interviews with the McCanns about 1911. Up to about 1924 John McCann was postman to Inishmurray. The delivery was once in two weeks and the fee per trip was £1-0-0. John with his brother and two other crewmen also took visitors to Inishmurray. On one occasion, on the return journey, he took it that he could use the crossing between the two islands. It was very calm and he knew that, even if he was a few 'inches' too late, the boat could be pushed across the reef. One of his crew was John Frank, a well known and locally well loved character. He had partaken too liberally of the Inishmurray liquid production and was sleeping soundly. McCann asked that the crew to get out and push the boat. John Frank awoke and automatically jumped over the side, but, on finding that he had jumped into the water, demanded to know



View of Dernish Island from the Sligo-Bundoran Road –Photo Martin A. Timoney.

who had thrown him into the broad Atlantic. The cold water abolished his torpor and the boat crossed safely.

This passage between the two islands raises the question as to what happened the three ships of the Spanish Armada in September 1588. The ships got as far as Broadhaven on the North Mayo coast but, mainly because of the previous damage to their rigging, were driven back by storm across Donegal Bay to the Streedagh area. The names of ports, including *Portis Lactis* – Milk Harbour, were marked on maps of the time.

The Armada maps were very faulty as regards the west coast of Ireland. The west coast was depicted almost as a straight line from Donegal to Kerry, such as the John Goghe map of Ireland, annotated by William Cecil Burghley and dated c. 1567. Felipe Fernandez-Armesto, in his *The Spanish Armada, The Experience of War in 1588*, Oxford, OUP, 1988, 266, has a map of NW Europe showing Donegal projecting well out into the Atlantic and indicating that having passed across the top of Donegal it was almost straight south en route to Spain. In reality the Mayo coast projects well out into the Atlantic, preventing sailing directly south from Donegal.

There is a rock near the mouth of the long channel known as Carrig na Spán (? *recte* Spainish) and locally it was held that the Spanish ships foundered there. It is now known that the three ships foundered at Streedagh, south-west of O'Connor's Island, and are still there. It is quite possible that those ships tried to enter the normal channel to Milk Harbour and failed because of the bar or tried to cross between the islands without there being sufficient water. The area around Milk Harbour is known as Moneygold (*muine-dubhalta*, a two way crossing at Ahamlish marsh). Palmerston took an interest in the area and had a school – Templemount – built there. Temple is the Palmerston family name. Perhaps the 'mount' part refers to the long steep hill up the road just north of the school. Local tradition has it that Palmerston contemplated building his

shooting lodge on Dernish but, because, short as it was, the crossing might present difficulty, he built it at Claseybawn at Mullaghmore instead.

Milk Harbour is on the estuary of the Grange River which is tidal up to Grange village. In the early 1920s I spent holidays with the O'Connors of Streedagh and I have seen boats sail up the estuary, around high tide, to Grange. Those boats were from Dernish and O'Connor Islands and the surrounding areas. People there found it more convenient to do their shopping by boat than to travel the two or so miles by road. Motor cars and lorries were in short supply in those days. The Eccles family lived on the bank of the river quite close to O'Connor's Island. They were the descendants of Philip Soden, a Cromwellian officer, who was allotted a considerable holding in the area. During the Fenian activity in the 1880s it was decided to cut the Eccles yacht adrift. This was done at night by a group of four men, using a rowboat. When the yacht was taken into the flowing tide one man was still on board and was swept with the yacht, out to sea. Neither the yacht nor his body was ever found. Whether the yacht was moving so fast that the rowboat could not catch up with it or whether the man was purposely 'disposed of' is still argued. It was said that someone heard him call from the yacht 'that's loyalty'. The man was from Cliffoney.

In later years the Eccles family became quite friendly with the local people and were good employers. They did assist with the importation, through Sligo, of arms for the Ulster Unionists but that was to be expected from families in their position. There are two amusing stories of the family. One is that the Major Eccles of the early 20th century one day when the stacks of corn were being brought into the haggard, amused himself by 'pinking' with a .33 revolver, at the rats which ran out of the partly dismembered stacks. The helpers were quite frightened but afraid to protest. Eventually a rat ran up inside his trouser leg. He had the presence of mind to grasp the trousers above the rat and shoot it through the cloth.

Now one of the workers said "Sorry Major, if that does not stop we will". It stopped. His son, the last of the Eccles to live at Moneygold fought in the Second World War and attained the rank of Major. In the early 1970s the word Major was chiselled off his father's tomb. Suspicion settled on the resurgent Republican party. The relevant authorities made exhaustive enquiries but got nowhere. A representative called on the Major and said how sorry they were that they could not find who did the act. The reply was 'I did. He did not attain the title Major. He acquired it.'

Apart from *Cairig na Spáin* and *Túr* the beaches around Milk Harbour are sandy. That opposite Connor's island was rich in cockles and good picking was available there. That opposite Dernish was a 'trammig' region. Trammig was an illegal method of fishing. It consisted of the participants walking into the shallow sandy bottomed water holding a narrow-meshed net by upright stakes. The first stake was held at the water's edge and the others were taken out along the length of the net. Then the holder of the outside stake turned towards the shore, the intermediates following. This resulted in bringing the net in a semi-circular sweep back to the shore. It would have collected all that lay at the area covered by the net. The catch was mainly white bait, plaice, trout, sole and a few sea trout or salmon were also welcomed. If the law was reported in the vicinity, the team crossed over to Dernish – they knew the proper crossings – and had plenty of time to conceal their equipment and catch, if any had been taken.

The sandy shore that ran along *Cairig Fháda* was a point at which much wrack came ashore. This wrack, and sea rods, was collected and having been allowed to dry were burned into kelp. To burn into kelp stone fireplaces had to be constructed. The stones had to be collected from quite a distance. These stone walls for kelp burning do not resemble the hundreds of rectangular earthworks on Aughris. Despite being to Aughris many times over the decades I never heard of any suggested function for those sites,

their history is lost in the mists of time. Several of those sites were shamefully destroyed with the help of a Government grant.

Separate, in what was known as the Wee Borough, there was an ancient monument – *Gairdín a Fathach*, The Garden of the Giant, almost certainly a passage grave or a wedge tomb within a circle like that on the cliff above Streedagh Strand. Several stones which would appear to be the circular outer wall are still there. A tradition tells that a kelp burner took stones from the ‘fort’ and when others saw that no ill befell him, they did likewise until the interior of the structure had been removed.

My mother – born 1878 – saw this happen in the early 1890s. A local story that the boundary stones are the gravestones of members of the Armada is a figment of someone’s imagination. It is of interest that the area I have mentioned was inclusively known as Carns. The name Carns may derive from a

monument or structure off the Sligo-Bundoran road on the left as one goes to Sligo and on the Sligo side past Moneygold, where there is a megalithic tomb, probably a passage grave. In the mid-1970s some persons did some digging here, including pulling up some of the kerbstones, in the hope of finding buried Spaniards. The local name, *Gairdín a Fathach*, indicates a monument of much greater antiquity than the late 16th century.

Up to the second half of the 20th century six families lived on Dernish. Three were Mulligans and three were Gillens. I think that all those families have left the island. When I worked as a Doctor in Sligo there was a lady member of one of the Mulligan families, who worked as a nurse there; she had the most delightful disposition and consummate skill. One family owns all of O’Connor’s island. The late Mrs. O’Connor while a pupil at the Ursuline Convent in Sligo heard the late Dr. Thomas

Costello – whom I knew – give a talk on Archaeology. She became quite interested and maintained her interest all her life. She found many archaeological artefacts, many of which are in the National Museum of Ireland and a few are in Sligo County Museum. She maintained that a good North West storm was her best excavator. Such a storm blew away much sand and when she went out after one she just picked up the specimens. Her son Frank and his family now live nearby on the main Sligo-Bundoran road. He was District Inspector of the Office of Public Works, working for twenty years with OPW. He was President of the Sligo Field Club in 1990 and 1991 and is a keen archaeologist.

When Garda activity made the landing of poteen from Inishmurray more difficult on the Maugherow and Streedagh coasts, Dernish became a staging post for its delivery. It could remain there until a proper time for its delivery to the retailer.



Dr. Patrick Heraughty

The author of "Milk Harbour and its Vicinity", Dr Patrick Heraughty, sadly passed away early in July 2005. Born in Cliffoney in July 1912 and for his first twelve years a resident of Inishmurray, he became a medical doctor and practised in Sligo all his life.

With a great interest in all heritage matters, he was with Sligo Field Club during all its years and was its President for twenty-two years, from 1961 to 1983. He was Vice President of the Royal Society of Antiquaries of Ireland from 1978 to 1981. In 1982 his book "Inishmurray, Ancient Monastic Island" was published. He has contributed several articles to The Corran Herald.

We offer sincere sympathy to his children, grandchildren and great-grandchildren. May he rest in peace.

Mountains

Molly Howard

ALL my life I have lived within sight of mountains, mainly ground-down ones, but still mountains. In Canada they had been worn down by both water and ice. In England, and here in Ireland, glaciers had reduced their sizes. Near my house, there are some classic drumlins, the shapes that glaciers produce. Nevertheless, they are all made of rock. Some ranges here, that I see on my way to Sligo, are obviously down to bedrock, as there is still very little fertile soil on them for the growth of greenery, even after a few thousand years.

I should also add the mountains that I have seen in Sri Lanka. Being south of the glacial affected area, these mountains were still tall and ragged - gigantic rocks thrust up into the air as a result of earth movements. But they were also made of rock.

As a result, without realising it, I have taken it for granted all my life, that all mountains are made of rock. That is, until lately, when I visited New Zealand. The flight in over the South Island did nothing to disturb my views on the subject. From the plane, the island seemed to consist of a vast number of new pointed-top mountains. Even the little islands dotted along the coast gave the appearance of upside-down V's, mountains poking their heads out of the water.

Driving from Wellington to Palmerston North with the friends I had come to visit, my views and beliefs with regard to mountains began to readjust.

Much of the country was flat, really flat. Many of the rivers I saw were wide and shallow, with any water in them running through a narrow channel. I learned later that a few years ago there had been a great deal of rain followed by severe flooding. That I could well imagine. I didn't think it would take a great deal of water before these wide shallow rivers were over-filled and were flooding the surrounding flat countryside.

The high hills I saw on the way

seemed to be scattered about, cluttering the countryside. They were not the mountain ranges I was used to seeing, ranges that were basically a linked string of hills. These hills seemed to be independently sited, in clusters rather than chains. Most of them were steep sided, ending in a flat top, as if someone or something had cut the tops off. The more I looked at them, the more they reminded me of something I had seen before. At last the penny dropped.

They were enormous sand dunes, solidified sand dunes.

While I was there, my friend took me up to see a bank of wind machines, (which I also found fascinating, being far less noisy than I had expected.) On the way up, he stopped a couple of times that I might take pictures as well as take a closer look at what these enormous sand-dune-like hills were made of. I could do the latter as the roads were cut out of the side of the hill, in order to wind around them to reach the top.

Near the top, the make-up of the hill was a greyish, dusty white. Sometimes it changed gradually to a darker, pinky colour. Sometimes the change would be sharp and well-defined. If I rubbed my hands on it, a dusty-feeling material would brush off. I wished heartily that I had found a college course years ago that could have taught me how to identify various types of soil and rock - granite, basalt, limestone, sandstone, etc. The only geology course I ever attended only talked about things like 'the Carboniferous era' when what I wanted to know was 'What kind of stone is this that I am holding in my hand?' If I had I might have been able to say what these hills are made of. All

I can say is that it was none of the rocks with which I am familiar and behaved like compressed, hardened, fine-grained, powdered rock or sand.

The only way that I can think of that these hills were formed is only a guess, considering my lack of knowledge in these spheres. To me they looked as if they were formed on the floor of a shallow sea, a floor composed of sand, as so many of our beaches are. As the sea gradually receded, it left these enormous sand dunes, standing around lakelets of salt water, (the flat areas), which eventually dried up.

Whether this is what actually happened I don't know but I would love to learn. If anyone who reads this is knowledgeable in the formation of lands, mountains and earth types millions of years ago, would they please get in touch with me, either to confirm my guesses or to tell me where I went wrong. I would be most grateful.



Tubbercurry Square 1930: An old motor car is heading out of town in the Ballymote direction. Facing the vehicle is McDonnell's pub, now the Allied Irish Bank. On the left is Roddy's hotel, now Cawley's.

—Picture from Sligo Champion. Supplied by PJ Duffy.

Joe More, The Landlord of Doocastle

This account is taken from the "Annals of Doocastle and Bunninadden" by Martin Kellegher of Doocastle

IN ATTEMPTING to give you the life of Joe More, better known in literary circles as Joseph Miles McDonnell, all I have to tell you is all I got from my parents and grandparents and the old people who knew him and even people who went before him.

Joe More took over Doocastle Estate around 1800. He built a house and married a lady named Lynch from Galway. The story of his marriage is very romantic. He and his sister were travelling to Athlone by horse and carriage through a part of Galway. Seeing a crowd assemble, Joe at once sensed a duel was on and the fighting blood of the McDonnells stirred in him. He halted and went to see how the duel would go. There was only one man, the other fellow had not turned up. "Where is the coward now"? he said. Joe said "take your time, he may have gotten delayed". He asked Joe "are you a hench man of his, would you take his place". "If need be" said Joe. "Then choose your weapon".

Joe chose his weapon and with an unfriendly crowd and none to act as second but his sister, he fought and wounded his opponent. He was not wanted in the field so he hurried with all haste to Athlone, only to meet a horseman coming at frantic speed. Suspecting he was the other duelist he pulled his carriage across the road. "Get out of my way, I am going to fight a duel" said the horseman. "There is no need," said Joe, "unless you want to fight a dead man". His name was Lynch, a landlord's son from Galway. He brought Joe and his sister to his home and they were feasted for several days. Before they left the landlord agreed that Joe would marry his daughter, and tradition has it that she got the weight of herself in gold. Going on the scales to weigh herself, her father put his big heavy coat around her. But the Lynches were not all sunshine -

consumption was a family failure. Joe More and his wife had 17 children and he buried all of them.

Joe More was a colorful character in Sligo-Mayo in the mid-nineteenth century. He had the life of a lord at the time and the famine at its worst. Overspending, gambling, hunting, duelling, and meddling in the politics of the day, he lived in a great house surrounded by servants.

One of the first acts Joe More did when he became Landlord of Doocastle was to clear a lot of tenants out of what was known as the Barrack field. I am told by old people that many had their rent paid, but their fences were broken down and Joe's cattle were allowed to wander in through their crops. He sent the tenants to Carracastle to a district called Shragh. Another family, McGoverns, went to Mount Irwin.

Joe More was mentioned as being one along with Dan O'Connell of Roadstown and Tim McDermott of Kilterragh and his four sons, who carried the remains of Fr. Rush to his resting place in Kilterragh Cemetery in 1817. He was the first parish priest of Bunninadden formed by the parishes of Kilterragh, Cloonohill and Kilshalvey. Fr. Rush, ordained in Salamanca, Spain, was a native of Ballinalack, near Killavil. The family were evicted and settled in Gowlan. Fr. Rush was in Bunninadden for over 40 years I often heard my father say, quoting his father before him. He thanked the congregation for the Christmas collection which was taken up in his hat inside the door. He thanked them with all his heart, as now he could buy a pig that he could eat with his potatoes for Christmas.

Joe More's uncle was Bishop of Achonry around that time. While we are talking about the clergy, I would like to mention what I know about Joe More and the rebel priest called Fr. John Doddy.

Fr. Doddy was born in Roadstown

beside the present bridge at the river (Benson's). Some say he was born in Ardconnell, Ballymote Parish, but I maintain he was born in Roadstown, because he and my great-grandfather grew up under the same roof.

He showed brilliance at an early age. Educated in Maynooth, he was ordained in 1813. Early in his ministry he was sent to Collooney to replace a Fr. Henry and while there, it was brought to his notice that a child not of the Perceval family but of a "scion" of the Perceval family who lived in Somerton, was very ill and defied all medical efforts to cure him and seemed to be en route to the grave. Fr. Doddy was asked if he could stay the hand of nature and he was credited with saving the child's life. In appreciation for this, the Percevals gave him the site of a Church in his native Bunninadden, where the Sacred Heart Church now stands. This was before the days of Catholic Emancipation. When Fr. Kane died, Fr. Doddy took over the parish of Bunninadden in the old church beside where Fr. Doddy was born.

When he was appointed Parish Priest, he refused to take an oath of supremacy to the British Crown as was the law at the time. After a few years, the Bishop of Achonry, then Bishop McNicholas, resented this and appointed a new priest to the parish and came down himself to drive the rebel priest out of the Church. But the people of Bunninadden rallied around Fr. Doddy and the Bishop had to flee the village. Later he sent down a Fr. Durkin to serve an edict on Fr. Doddy or in fact to ex-communicate him. Three leading Catholic land owners, McDermott, O'Connor and Joe More took Fr. Doddy forcibly off the altar. Very few of the people stayed in the Church to hear his successor say Mass. Fr. Doddy left the grounds and went to where the present Church now stands and there

he uttered three terrible maledictions against the men who removed him from the altar. He said that Joe More would see the birds fly through his blackened rafters and that he would die without one person to shed a tear for him. These prophecies were fulfilled many years later.

In 1847/1848, Joe More had become a member of Parliament. He was reading by his fireside an English periodical, in which it was stated by an English critic that the honorable member of Parliament from County Mayo would have been better engaged in keeping the cattle from eating the straw from the roof of his house than making law for the English people in the Mother of Parliaments.

Joe was incensed and threw the paper into the blazing fire. The strong draft in the chimney brought it upwards and it settled on the thatch roof of Joe's mansion and reduced it to ruins in a very short time.

Joe More and another Ballymote Landlord, Mad Jack Taaffe were enemies. Mad Jack's family occupied a place called Kingsforth outside Ballymote from which he was evicted. He then retired to Drimrane where the Reynolds now live. He also owned some property at Lough Talt called Taaffe's Mountain. Although he was not a Catholic, he provided funds to build the Catholic Church at Lough Talt.

Joe More dispatched a messenger to Drimrane to challenge Mad Jack to a duel. Jack took the messenger out to the wood and he had with him his revolver and an auger. He made a hole in the tree and stepped back the required distance for a duel and shot a bullet into the hole he had made with the auger. He said to the messenger "Now, you must go back and tell Joe Moore I am not at home".

Ballymote was a purely Orange town. There were 12th July celebrations, the Union Jack would be erected on Carrownanty hill to mark the occasion, but fenianism was beginning to creep in among the people and despite how it was hounded down with bell, book and candle, it resented the Orange men walking through Ballymote. After a few unsuccessful marches, the

Orange parade was abandoned, never to take place again.

During the 1840's, the issuing of writs for an election was the nearest thing to the declaration of a civil war. On this particular occasion, Ballymote, a stronghold of the ascendancy class, was up in arms. The Catholics were in the town holding a meeting and the Orange Men wished to disperse them. Joe More was either in Ballymote, or was sent for. He rode between the opposing parties on his grey mare and he is said to have restored more peace than one hundred soldiers could have done.

In Joe's time many famous visitors came to Doocastle including Daniel O'Connell and Fr. Matthew – the Temperance advocate. At a later period, in his grandson's time (Martin Darcy), Major John McBride and Maude Gonne visited, because if Joe was an imperialist, his grandson Martin was not.

Joe's father was buried in Kilcolman, Ballaghadereen. Joe with ideas in his mind and wishing to set up a dynasty of the McDonnells in Doocastle on the lines of Royal Houses in Europe, got his father's remains carried away in the dead of night to Doocastle. My grandfather was one of the men who exhumed the

body. The grave was pointed out to them in day light and they were told they would have to come at night, because Joe More had sought no exhumation order. He did not tell them the serious consequences that would befall them by exhuming a body without authority. Whether the boys were confused or got too much whiskey, they had to open the third grave before they found the lead coffin of Joe's father. It was brought down to the big house and waked there at night and my grandfather cut tobacco at the wake of a man who died 20 years before he was born.

Sport and gambling finally proved to be Joe More's downfall. He tried to compete with landlords who were in a better position to spend money than he was himself. Two elections cost him an enormous amount of money, and he was not re-elected. Decree after decree was taken out against him and he had to hand over some of his property to debtors. He handed over most of his property in Doocastle to his son-in-law Dominic Darcy.

Joe went to live in Dublin with a Dr. Hughes where he died. He is now buried in an unmarked grave in Glasnevin Cemetery.

–Supplied by Padraig Doddy



Pic 31 Jim Duffy, late of Newtown, Ballymote, is seen here sowing corn with a harrow and a pair of horses. His assistant walks ahead scattering seed from a bucket hanging on his arm. The picture was taken at Ballinascarrow during the 1920s on lands where the golf course is today.

–Picture courtesy PJ Duffy

The Irish Folklore Commission Schools Collection

Bridget King

IN THE 1930s there was a growing realization that Ireland had a rich heritage of customs and traditions which had perhaps been undervalued in the past and which was in danger of being lost forever if steps were not taken to preserve it. This was the task given to the Irish Folklore Commission when it was set up in 1935. The challenge for the Commission was how to use its very limited resources in the most effective manner to achieve this. Its solution was to put its faith in the nation's school children to collect and record information on particular aspects of the folklore and history of their own community. The results would be held by the Commission and would be made available to all.

The project, in conjunction with the Department of Education, took place in the school year of 1937/38. Although classed as voluntary, the scheme was part of that year's national schools' curriculum and hence it was clear that every school throughout the 26 counties (with the exception of those in the largest urban centres) was expected to participate.

Each school principal was given a booklet explaining the purpose and scope of the project, a list of topics and how the work was to be undertaken. Each week, senior students, aged between 11 and 14, were given one of these topics as homework. Using the guidelines given in the booklet, the children were to talk to their family, friends and neighbours, especially the older generation, and then write an essay on that week's subject.

The booklet listed 55 topics to choose from, covering a range of subjects including local history and geography, social and economic life, sports and pastimes, stories and riddles, myths and legends, festivals and religious observances. The full list is given in the Appendix. The emphasis throughout was on the

unique local history or 'living past' of the family and community.

Special copy books, with front covers illustrated with intricate celtic designs were used for the essays and each week the most interesting or informative of these were copied into an imposing bound volume. At the end of the project, both the bound books and all the copy books were returned to the Folklore Commission (now called the Department of Irish Folklore) in Dublin where they remain to this day.

The collection runs to 1128 bound volumes and 1124 boxes containing nearly 5000 notebooks. This huge figure illustrates the commitment of the children and their teachers and indeed whole communities to the project. As is only to be expected, the quality and quantity of the material varies from school to school, no doubt in part reflecting the enthusiasm and dedication of individual teachers. The same variation exists within a school depending on the topic in question. Naturally, most people had far more to say about spectacular events that caught their

imagination such as severe weather, great sporting triumphs, or tales of giants and fairies than about what was to them an unremarkable part of their everyday life.

The bound volumes and the copy books are stored at the Department of Irish Folklore at University College, Dublin. County libraries hold microfilm copies of the manuscripts from the schools within the county. All are accessible to the general public, though

advance booking is essential at the Department of Irish Folklore, who also hold the copyright, and is advisable at county libraries.

Many schools, heritage societies, community groups and individuals continue to avail of this opportunity to research and publish the material collected in their local schools to bring the past alive to a wider audience; others are researching in more detail subjects only briefly touched on in the essays; others are asking those who wrote the original essays for their memories of the project; and others are recreating the exercise in their own locality, albeit on a reduced scale. Thus, as was the original intention, this project continues to be an invaluable document for everyone with an interest in social and economic history at the local level. A huge debt of gratitude is surely owed to those with the vision and courage to initiate the scheme and the children and teachers throughout the land for the fascinating record they produced. There has been nothing like it in Ireland before or since.

Appendix: List of Essay Topics

A Collection of Riddles	Local Marriage Customs
A Collection of Prayers	Local Monuments
A Song	Local Happenings
A Funny Story	Local Cures
An Old Story	Local Ruins
Bird Lore	Local Place Names
Bread	Local Fairs
Buying and Selling	My Home District
Care of Our Farm Animals	Old Graveyards
Care of the Feet	Old Crafts
Churning	Old Irish Tales
Clothes Made Locally	Old Schools
Emblems and Objects of Value	Old Houses
Fairy Forts	Our Holy Wells
Famine Times	Proverbs
Festival Customs	Religious Stories
Food in Olden Times	Severe Weather
Games I Play	Stories of the Holy Family
Herbs	Stories of Giants and Warriors
Hidden Treasure	Strange Animals
Historical tradition	The Landlord
Home Made Toys	The Local Forge
Hurling and Football Matches	The Potato Crop
In the Penal Times	The Leipreachan or Mermaid
Local Poets	The Lore of Certain Days
Local Heroes	The Local Patron Saint
Local Roads	Travelling Folk
	Weather Lore

Rural Days Gone By – Pictures from a Vanished Ireland



Scholarly work due out November 2005

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A Study of the Grave Memorials of Co. Sligo from c. 1650 to the Present

Mary B. Timoney

Full Descriptions of Eighty Memorials
With Comparative Entries for over Five Hundred Memorials
Which Commemorate Past Loved Ones,
Some the Short and Only Annals of Many a Departed Soul,
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Together with Notices, Details and Location of the Graveyards.

The Styles of Artwork,

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Rubbings, Drawings and a Map.

Backed up by 53 Special Sections,

A Bibliography of over 375 References,

Over 250 footnotes and an Index,

With an Introduction and Analysis of the Artwork

Distilled from Two Decades of Research,

Provided to Assist the Reader in Appreciating Those Memorials

And the Many Other Memorials to the Dead of Co. Sligo

Of the Last Four Centuries.

With acknowledgement to the unnamed author of *The Mysteries of Ireland*, published in London in 1883.

The Author

SINCE May 1984 Mary B. Timoney has opened up a new field of interest for the people of Co Sligo in the memorials of the dead of the last four centuries, particularly their artwork. Besides encouraging us all to appreciate the art-work of generations of family memorials her desire is to get the people of Sligo to properly maintain the graveyards by more graveyard-friendly means.

She received an M.A. in 2001 for her study of the decorated box tombs of the Skreen School of Stone Masons, the Diamonds, Flannellys and McGowans, whose works are to be seen from Drumcliffe to Emlaghfad, Co. Sligo, and across to Co. Mayo. She has published many articles on memorials and graveyards, including some in *The Corran Herald*, and she was one of the editors of the Keash and Culfadda parish history. She has lectured at the Ballymote Heritage Weekend and guided a number of its outings. She served Sligo Field Club as Hon. Treasurer and as Hon. Secretary from 1984 to 1987. She is a member of the Royal Society of Antiquaries of Ireland.

Ballymote Sports in 1905

David Casey

IN JANUARY 1905 a football tournament for the championship of Co Sligo was announced. The gaelic football championship was shelved and did not begin until early 1906.

In the *Sligo Champion* January 14th 1905, it was reported under Ballymote Coursing club, "The above will hold their second meeting on Tuesday January 24th, when 2 stakes will comprise the programme- an open stake for 16 all ages at £3 each and an open stake for puppies at £1.10s each - members 25s. To this stake is added the Gore-Booth cup presented by Sir Jocelyn Gore-Booth, Bart."

Ballymote St. Mary's Football Club wished to receive challenges from any junior team in Sligo or elsewhere. The secretary of St. Mary's was M Clarke.

They played Sligo Friary United in soccer in Ballymote before a small crowd in arctic conditions, in February. The teams were:

Sligo Friary United: Goal, M Coan; Backs, L Dykes, P Mulrooney; Halves, B Mc Gee, PJ O'Rourke, P Keighron; Forwards, Tom Scanlon (Captain), T Mc Lynn, T Gethins, P Mc Gowan, and T Feeney.

Ballymote St Mary's: Goal, J Crehan; Backs, J Berreen, T Scully; Halves, M Sheeran, T Walsh, M Clarke; Forwards, M Gilmartin (captain), M Conlon, M Wymsey, P Farry, T Candon.

Mr M E Gilgan acted as referee. The half-time score was 6-0 to Ballymote and the final score was 7-1 in favour of Ballymote.

The report concluded "the sligionians were entertained at Mr James O' Brien's by the home team."

A return game was played at Sligo in March. This time Sligo Friary United beat Ballymote St Mary's by 3 goals to 0 in a good game played before a large crowd.

The Ballymote team: J Chambers; M Hever, J Berreen; T Hever, M Sheeran, J Mulligan; M Conlan, M Gilmartin, F Cunnane, M Clarke, and S Berreen.

They were entertained at P May's, Pound Street, Sligo after the game.

HURLING

In a hurling challenge Ballymote Emmets played Emlanaughton Brian Borus at Emlanaughton in March. Transport was provided by Mr Brian Wimsey. Mr M Cryan was referee. Mr John Mc Govern entertained both teams at Royview house.

Ballymote Emmets: James Gunning, (captain), B Healy, J Fox, B Fox, M Burke, J Mc Guinness, T Bride, P Keenan, J Mc Glynn, T J Henry, T Mc Cluskey, J Davey, J Flanagan, E Mc Donagh, J Begley, T Clynes, Tim Healy (Goal).

Emlanaughton Brian Borus: B Henry (captain), J Kiely, J Cosgrove, T Parker, C Henry, P Mooney, T Kilroy, M Phillips, J Mc Dermott, O Wimsey, W Snee, W Cryan, M Flanagan, M Creegan, M Lynch, L Hannon, J Layden (Goal)

At full-time Ballymote Emmets were winners by 4 goals to 2.

Ballymote Hurling club held a meeting in June. The agenda included selection of a name for the club, election of officers, enrolment of members, and any other business in connection with the club. The name of the club was "Ballymote Shamrocks club". Practice matches to be held every Sunday at 1.30 on the fair field which was purchased for the purpose, it was reported.

SPORTS

"A meeting was held under the presidency of the Rev Father Dillon CC, for the purpose of deciding whether the annual sports would be held. It was decided to hold them on July 19th." There does not appear to be a report of these Ballymote sports.

Sligo Wanderers sports were held in July. There were a large number of entries.

T F Kiely, the world all round champion whose exhibitions in athletic events at the Wanderers sports of 1904 caused such a sensation in Sligo, was a visitor once

again. He broke the Irish record from stand (without run or follow) for throwing the 56lbs weight. The distance thrown was 27 ft and 1 inch.

In the 16lb hammer (unlimited run and follow), T F Kiely, Carrick-on - Suir, had a walk-over with a distance of 138ft and 2in. In the 120 yards hurdles open handicap, T F Kiely won by a few yards.

HANDBALL

In Handball a tournament was played in Lackagh in July and August. Six teams entered. In the first series of games Ballinacarrow, Boyle, Lackagh, Tobercurry, Collooney and Moygara entered the doubles competition.

The final series of games played between Collooney, Lackagh and Ballinacarrow saw Collooney, represented by A J Durcan and M Howley, win the Gold medals while the brothers Peter and John Mulligan won the Silver for Lackagh. Mr Henry, N.T., Ballymote was Judge and Mr J M Cryan, J.P. acted as marker.

At Moygara, a handball game between Moygara and Ballymote was played in good conditions before a good crowd of spectators. Mr B Brennan, N.T. and Mr Barnes, Templevanny, represented Ballymote while the Moygara representatives were Mr P Connolly and Mr P Mulligan. Moygara won by 2 aces in the third game.

FOOTBALL AND HURLING

The Gaelic football and hurling championships for 1905 were played between January and May, 1906.

In **hurling** Ballymote Shamrocks beat Coolbock Faugh-a-Ballaghs by 1-2 to 0-3. The county hurling final between Ballymote Shamrocks and Sligo Wanderers was played in Sligo. The Sligo team were winners by 11 points to 1 point after a more even first half.

Ballymote Shamrocks: P J Henry, B Henry, T Parkes, J Keilty, J Gunning, J Donovan, T Scully, P

Scanlon, J E Tighe, B Healy, J Fox, B Healy, J Kelly, J Mc Manus, B Costello, J Mc Guinness, M Gilmore. I Scanlon, J E Tighe, B Healy, J Fox, B Healy, J Kelly, J Mc Manus, B Costello, J Mc Guinness, M Gilmore.

In **Gaelic football** Ballymote Round Towers beat Bunninadden Emmets after a replay by 6 points to 3. They beat Sligo by 1-6 to 1-1 at Ballymote in their next game.

The Ballymote team: J Chambers, B Henry, J Butler, T J Henry, W Gallagher, B Healy, J McGovern (capt), T Scully, M Wimsey, P Farry,

J A Dockery, P Brennan, P Davey, M Hever, J Snee, - Fox, J E Tighe.

In the county semi-final Ballymote beat Dromard by 3 points to nil.

The county final between Ballymote Round Towers and Gurteen resulted in a 2-5 to 0 -3 win for Ballymote. The Ballymote team thus became the county champions for 1905.

Ballymote: T J Henry (capt), B Henry, Mc Govern, Wimsey, Farry, Dockery, Hever, Gilmartin, Tighe, Brennan, Davey, Healy, Scully, Gallagher, Butler, Chambers.

Gurteen: Martin (capt), Healy, Doherty, McDonagh, Healy, McDonagh, McDonagh, Toolan, McDonagh, Nicholson, Kennedy, Goldrick, Davey, Brennan, Drury, Scanlon, Hunt.

Mr P Kilfeather refereed.

Compiled by David Casey

Sources

Sligo Champion, 1905 and 1906.

Sources

Sligo Champion, 1905 and 1906.

Sporting History: Bunninadden Emmets 1991

From *Sligo Champion* May 23rd 1891. Supplied by *Padraig Doddy*

BUNNINADDEN defeated Strandhill at Collooney on Sunday May 3rd 1891 to win the County Championship by 5 points to 3.

The Emmets defeated Keash, Achonry and Tubbercurry before their easy victory over the champions of north Sligo to reach the final.

The county secretary, James Flannagan was the referee on the day. Medals were presented to the Bunninadden team following the close of the annual mission, which was hosted by the Oblate Fathers.

Speeches were given by John O' Dowd M.P. and James Flannagan.

Supporters were asked to go home quietly owing to the mission. The exact words that were used were as follows "There is to be no manifestations of enthusiasm indulged in".

Bunninadden G.A.A. County champions medal winners:

Andrew Marren (Captain),
Pat Coen,
Andrew Doyle,

James Gildea,
Pat Leonard,
Jim Davis (Goal keeper),
Ed Healy,
Pat O' Hara,
John O'Dowd,
Tom Killoran,
Mattie Marren,
James Wynn,
Thomas Leonard,
Mike Preston,
Mick Davey,
Mick Marren (fly).

Ballymote Heritage Group 20th AGM

WITH THE 2004 Annual General Meeting, Ballymote Heritage Group was able to record twenty full years of existence. It was a great encouragement to all members that after so many years the Group was as vigorous as ever.

In their reports, the officers were able again to highlight how successful the Heritage Weekend had been. *The Corran Herald*, the Group's annual publication, had sold out in record time.

The outgoing Chairperson, Eileen Tighe, stated that since she had

occupied the Chair since 1991, she felt it was time for someone else to take it over. Des Black was proposed, seconded and duly elected. He paid tribute to Eileen for her unstinting, dedicated and highly successful work over the years.

The membership of the Group, and its officers were then as follows:

President: Gerry Cassidy
Vice-President: Matilda Casey
Chairperson: Des Black
Vice Chairperson: Carmel Rogers
Secretary: Betty Conlon

Treasurers: Mary Martin & Maisie McGovern

PRO and Editor of Corran Herald: James Flanagan;

Eileen Tighe, Yvonne Perceval, Maureen Egan, Anne Harrison, Jack Martin, Esther Cassidy, Anne Flanagan, Paddy Horan, Nuala Rogers, Noreen Friel, David Casey, John Conlon, John & Marie Perry, Mary Black, Brenda Friel, Molly Howard, Michael Rogers, Nellie Jordan, John Coleman, Cathleen Coleman.

The Arigna Mining Experience

Supplied by Brenda Howley

THE Arigna Mining Experience is a unique community inspired initiative which records the history and experiences of the people of the Arigna area over 400 years, and the industry which provided much needed employment, so necessary in an area of poor agricultural land. Regular employment was unique in a rural area of Connaught in the nineteenth and early twentieth centuries, and it was often said "There was money in Arigna when there was money nowhere".

This industry sustained the community of Arigna down through the centuries and helped to protect them from the horrors of the famine years.

The possibility of developing a Mining Museum in Arigna, Co. Roscommon first emerged when the last coalmines closed in 1990. This project is a culmination of many years of work by the local community. As part of its development plan for the area, the first Coal Mining Museum in Ireland was established, where some of the first and last coalmines operated in Ireland.

Since it opened the Arigna Mining Experience in 2003, it has welcomed over 32,000 visitors, an incredible number of visitors to an area which would not otherwise be visited. All of the visitors enjoy the truly unique experience and, with our greatest form of advertisement being word of mouth, we have enough proof that people are greatly impressed by their experience and are encouraging their friends/relatives etc to visit.

THE VISITOR EXPERIENCE

Before even reaching the impressive building which is designed to mirror the slag heap remaining from coal mining operations, the surrounding scenery is the first wonder which leaves visitors stuck for words. The panoramic view across Lough Allen to Sliabh an Iarainn and the surrounding mountains is incredible, and regularly

visitors will spend some time drinking in this wonderful scenery, a totally unexpected jewel in their travels.

On entering the building, the visitors are invited to explore the exhibition area which traces 400 years of mining history in Arigna. An ex-miner acts as tour guide and takes the visitor into the mine. The journey underground is literally a journey through a life and way of existence which has been so authentically reborn through this amazing project, that one cannot but leave with a sense of having had a totally unique experience. The tour is a fascinating journey through history which appeals to all the senses and leaves the visitors with an overwhelming sense of the skill and dedication of generations of miners in conditions which were extremely difficult.

The passion of the presentation by the ex-miners and their descriptions of a working life of unimaginable severity can make a huge impact on the visitor of today. The underground tour appeals to all of the senses, the crunch of the ground beneath the feet, the dripping of water overhead, the intensity of the darkness in areas without lighting, the sheer sense of the incredible endurance of those men who toiled here year upon year, totally dependent on each other to stay out of danger or even to stay alive. The sight of the cramped areas in which the miners lay on their sides in pools of water leaves the visitors amazed that such working conditions existed in comparatively recent times. The underground tour takes about 40 minutes and the feedback to date has been extremely positive.

THE BACKGROUND

Arigna, located in the parish of Kiltronan, nestles in the hill country of North Roscommon. Lough Allen, the most picturesque and beautiful of the three great lakes on the River Shannon, and the mountain, Sliabh an Iarainn (Iron Mountain) lie to the East. Kiltronan Mountain rises to the West

and Corrie Mountain to the North. The mountains are covered in blanket bog while the land adjoining the Arigna River is mostly rough pasture and low in fertility. To counteract these disadvantages, down through the years a succession of industries was built based upon local natural resources. These industries were vital to the local economy with employment in the mines reaching a level of almost 400 during the period of the Second World War.

HISTORY OF MINING

The Arigna area has a long tradition of mining which dates back to the 1600s. Substantial deposits of high grade iron ore in the area were commonly found in "nodes" or rounded lumps varying from the size of a pebble to that of a rugby ball. This led to the establishment of iron smelters by the Elizabethan planter, Charles Coote at Crevelea and Arigna, fired with locally produced charcoal using timber from the surrounding forests. These "ironstones" were plentiful in the fields, ditches and riverbanks over a widespread area. They were dug out of the ground by men, women and children, transported over the mountain in bardogs (creels), on the backs of garrons (workhorses) and often on the backs of the many who could not afford a donkey or horse. They were paid two pennies for every hundredweight delivered to the



Arigna Mining Experience Logo

works. Both iron works were destroyed during the 1641 rebellion, and later rebuilt, but were closed in 1690 when the forests were used up.

A search for alternative fuel led to the discovery of the coal deposits. Iron smelting was then resumed by the O'Reilly Brothers in 1788, when for the first time in Ireland, coal was used in the smelting process.

While the iron works closed permanently in 1833, coal mining continued intermittently during the Great Famine and the Land Wars of the late 19th century.

Over the next 150 years coal from Arigna was used to heat barracks, workhouses, schools, hospitals, dwellings and to power steam engines. Local institutions fired Arigna coal by hand or with underfeed stokers, with many later changing to chain grate stokers for better boiler house performance.

MINING METHODS

At Arigna, the underground "drift mining" method predominated. A "main straight" 8 feet high and 10-12 feet wide was driven, laid with twin sets of tracks, from which a series of parallel secondary tunnels or "slopes" 5 feet 6 ins high by 5 feet wide were driven, on each side of the main straight, with a single set of tracks. "Branches" 4 feet 6 ins high and 4 feet 6 ins wide again with a single set of tracks were then driven. These branches could be up to 100 feet long. The roofs of the main straight, slopes and branches were supported by substantial timber props. The seam of coal on each side of these branches was dug out. A two man team of a collier or "face man" and "drawer" were "piece workers", paid according to production. The face man dug out the coal, lying on his side in the seam which would be no more than about

20 inches high, using a short handled pick and shovel, with the drawer loading the coal on to a "hutch", or small wagon and pushing the hutch from the branch through the slope on to the main straight, where it was pulled by winch out of the mine and to the weighing point. The drawer would leave an identifying item on the hutch to credit the team for their production. The face man was also responsible for placing wooden props to support the roof over the seam, as he saw fit, keeping in mind that the more props the more difficult the shovelling. After the day shift, the "brushers" advanced the brance, the slope and the main straight to keep ahead of production, using explosives as required. New sets of rails in lengths of 3 feet, 6 feet and 9 feet were added as the tunnels were extended. Waste rock from this development was also used as wedging to support the roof over the excavated seams.

When the coal seam between the branches was completely removed, the mountain gradually moved down to fill the space created, crushing the timber props and grinding the sandstone wedging to powder. This was a constant process with the constant creaking and grinding noise reminding the workers of the constant threat of the millions of tons of rock over them. A short few weeks after work finished in any area, the mountain had reclaimed its space. With the introduction of the coal cutters in the early 1940s, they were serviced by a "driver", a "haulage man" who helped to move the cutter between cuts, and a "pillar man" who was responsible for roof support.

Despite the back breaking work, many young aspiring miners left school at 14 years of age, to start their mining career at the simplest and lowest paid level and working up to the difficult but best paid position at the coal face. The work was of course very hazardous, but accidents were rarely fatal. Rockfalls by sections of rock called "bullets" posed the biggest danger and were the cause of many broken arms and legs. The wages of the workers depended on their output of coal, but with the assistance of the coal cutters the level

of earnings required a correspondingly increased daily output per team.

In later years, and particularly in areas with too much water for manual working, opencast mining methods were used. Overlying sandstone rock was broken by blasting, using medium diameter horizontal holes drilled up to 40 feet into the rock, and removed by mechanical means. The underlying coal was then excavated.

MINE OWNERSHIP: GENTRY AND LOCAL FAMILIES

Who owned and worked the Arigna iron and coal works was always of political as well as economic significance. Back in the 18th century native families such as the O'Connors (Mount Allen), the McDermotts (Ballyfarnon) and the O'Reillys had the support of Wolfe Tone in their industrial project in Arigna. During the 19th century, planter stock such as the Tennysons, Lloyds and LaTouche were in control. It was not until the 20th century that they were finally replaced by local Arigna families. As a result of a series of Land Acts a number of families operated mines in the townland of Rover, when the names of Layden, Flynn and Leheny, Wynne, Bruen, Lynch, Lynn, Noone and McTiernan became synonymous with Arigna mines.

In these later years the mines were mainly owned by three families, the Layden family whose involvement continues today in the Arigna Smokeless Fuel factory, the Flynn family who remain in the quarry business in Glenview Stone in Arigna, and the Wynne family, who are no longer involved in the industry.

THE INDUSTRY AND THE COMMUNITY

The positive impact of the industry on the Arigna area depended on the existence, unique in Connaught, of the natural coal resource, the enterprise of the various mine operators in managing and adapting their methods to produce the coal under very difficult mining conditions, and to the greatest extent, the legendary work ethic of the local people, who valued their jobs, leading



Miner working on his side, as described

to the widely held belief that "a regular job is as good as winning the Sweep"!

To better understand the difficulty of the miners' work and their acceptance of their lot in life, it may help to quote the author Brian Leyden, who in his excellent book, "The Home Place" gave a graphic description of life in the mine which includes the following:

"The coal-mines were tiny by the standard of most industrialised countries. The men often had to lie on their backs in water, using a handpick or short-handled shovel to get at a thin seam of coal under a ledge of rock. It could be a three-mile walk to the coalface followed by a day of back breaking toil. You never saw a 'styme' of daylight from the time you went underground that morning until you surfaced again that evening. They spoke an underground language of 'sumps' and 'gobs', 'hutches' and 'clips', 'bings' of slate and 'bullets' of rock, 'caps' for detonating 'spats' of dynamite. They worked in teams: the miners, working at the face, cut coal alongside shovellers and drawers who took it out, and brushers who replaced the rock and slate to keep up the roof after the coal was removed. They were overseen by the firemen who gave the orders. Monday was their day off. Tuesdays were rough. The pitmen were under no illusions about their choice of career. As one coal-miner said: "The work was hard and the pay was small, and no matter how little you did, you earned it all". At the pit entrance a red light burned at a picture of the Sacred Heart. The coal-miners blessed themselves at this spot before they went underground. Strangers who visited the mines out of curiosity often found the experience of the mineshaft so frightening they never got 'past the picture'.

The coal in Arigna produced no explosive gas compared to English or Continental coal. But a job in the mines had its dangers. Falls of rock were a constant threat, and most of the time you worked alongside coal-cutting machinery in confined spaces in poor light. Every branch of every mine had its own noises and

subterranean character. The sheet-rock shifted and the pillars propping up the weight overhead groaned and resettled. Water dripped. Voices echoed. The compressed air passed your face like a disembodied whisper. And beyond the glow of the lamps the darkness was complete. It took steady nerves not to keep looking over your shoulder, working alone and immured in these black vaults under the mountain.

In spite of the dangers, fatal accidents were few and far between. But if you worked too close to dynamite and got caught by the blast, the fragments of blue-black debris stayed in your skin a lifetime. After a deep cut the slate and coal dust stayed in the scar, like route marks on a map of your days underground.

There were feuds and disputes over the years and one prolonged and bitter strike that left the colliery workers without a wage over Christmas. But the real problem was the quality of the coal, which in real terms wasn't worth what it cost to mine. The Arigna coal bought to supply the local power station at Lough Allen had to be heavily subsidised to compete with Welsh, English, Polish and American imports. The coal reserves began to dwindle. The power-generating station at Lough Allen was at the end of its operating life. And the fate of the coal-mines was sealed"

IN CONCLUSION

Since the dawn of history humankind has faced the challenge of how to meet its energy needs. This quest has always been about adaptation of innovation in the face of changing circumstances. At different times, wood, charcoal, peat and coal have been used for domestic heating and in manufacturing industries. Developments in the Arigna valley embody in microcosm this great industrial story.

There, as elsewhere, the search to meet energy needs did not stop with the closure of the coal mines in 1990. A plant making smokeless fuel was opened and now exports to various parts of Britain. The search for "clean" energy and for alternatives to fossil fuels has led to the appearance

of wind farms on the surrounding mountain tops.

These developments set a pattern for the future, yet they echo age old concerns and are driven by the same spirit of innovation and drive that has been the hallmark of Arigna's story since the 16th Century.

- Supplied by Brenda Howley, Arigna Mining Experience. (For the experience of one visitor, see Mary Kelly-White, "Eighty Feet Underground in Arigna Coal Mines", *The Corran Herald*, 37, 63)

The Corran Herald

Compiled and published by
Ballymote Heritage Group

Editor: James Flanagan

Design, typesetting and printing:
The Sligo Champion

Cover design and artwork:
Brenda Friel

With this edition *The Corran Herald* has reached its twentieth year. It can look back with pride on its growth into a serious and respected publication whose issues hold invaluable information on all aspects of life around Ballymote and further afield.

This writing is of course the work of many people who have contributed, often over and over again, to its pages. To all of them we say a most sincere thank you—future generations will be grateful for your work.

Omission of Names

THE following names of members of Ballymote Heritage Group were inadvertently omitted from the 2005 Heritage Weekend brochure: Yvonne Perceval, Michael Rogers, Nellie Jordan, John Coleman, Cathleen Coleman.

Sri Lanka after the Waves

Fiona O'Connor

ON the morning of December 26th 2004 people in South-East Asia were starting their day like any other - going to the markets for food, opening up their businesses, tourists looking forward to another glorious day of sunshine by the beautifully serene Indian Ocean at Christmas time. Beneath the glistening ocean however, a different story was unfolding, one which would result in a tragedy of epic proportions.

An earthquake measuring 9.0 on the Richter scale led to an estimated 30m shift in the tectonic plates in a region north of the Simeulue Island off the Western coast of Northern Sumatra, Indonesia. Hours later, the ocean destroyed homes, businesses, landscapes and literally washed away life itself in a number of different countries that were pounded by the resulting tsunami waves.

It is still not known exactly how many people lost their lives in that short space of time. In Sri Lanka there are over 38,000 confirmed dead; approximately 16,000 were left injured and a mind-boggling 600,000 remain displaced. In other countries such as Indonesia, Thailand, India and as far away as Somalia, people are struggling to come to terms with this attack by Mother Nature.

I spent three weeks in and around Galle in the South of Sri Lanka during March and April, 2005. Although I had seen the footage on the television, read the heartbreaking articles in the newspapers and seen endless images of the structural and emotional devastation, nothing could have prepared me for what I was to experience during my trip. Driving down from Colombo to Galle three months after the tsunami, reality hit as we experienced the sticky heat and inhaled the strange smells of this country which was so far removed from our homes. All of the volunteers sat silently in the van trying to take in the horrific sights that were opening up in front of us. Fresh graves lined

the beaches and coastal areas. Tents were erected on the foundations of what used to be people's homes. Bricks and slabs of concrete lay scattered at the roadsides and in the relief camps where people were trying to regain some sense of normality. Parts of boats lay on roadsides not having been moved from where they came to rest as the monstrous waves receded.

Initially I was extremely apprehensive about getting involved in the relief work. Selfishly, I wondered how I would cope with the psychological effects of such a disaster. After spending about ten minutes with the Sri Lankan people, however, such feelings become irrelevant. You become irrelevant. I was introduced to people who lost their sons, daughters, wives, husbands, mothers, fathers, friends and neighbours, all within a matter of hours. I expected, even three months on, that the survivors would be depressed and struggling to function on a normal level. I couldn't have got it more wrong.

We were met with wide smiles and hands were thrust into ours in gratitude. People who have nothing invited us into their homes and plied us with hot sweet Sri Lankan tea and biscuits. One family on the Dadalla construction site had five of us around for dinner one night. There must have been at least twenty members of their family eating with us, all staring and smiling as they gobbled the feast of food that lay before us. The woman of the house had managed to cook the meal for twenty-five people using just two gas burners in a make-shift oven out the back. They kindly provided us with bottled water, leaving the lid sealed so we would know that it was not tap water that we would be drinking. We were also given spoons, an item not featured regularly at dinner tables in Sri Lanka - the locals eat with their fingers. A song and dance session not

unlike an Irish family get-together resumed after the meal. Simon, one of the volunteers from England, rendered a version of Bob Marley's "No Woman No Cry" and the local men joined in clapping and singing.

Panic and fear is still visible on the faces of the survivors. When I travelled to Colombo I sat beside a woman called Shanthi Pinnaduwege, an English teacher. It was her first time to travel by train since the tsunami and she refused point blank to look towards the ocean, but instead turned to face inland. She had taken her fourteen-year old son with her as she was too afraid to travel alone. One young girl on the Dadalla site took me to one side and asked me if "... the waves will come again?" I felt so sad for her when I saw the sheer terror in her eyes. I said that they wouldn't come, and explained that they would be warned if such events were ever to happen again. Two days later on March 28th another earthquake rocked the ocean floor. The relief camps, homes and hotels along the coast learned the news of an "impending disaster" quickly and the President of Sri Lanka ordered an evacuation to higher ground. Thankfully, there was no tsunami caused by this earthquake but the upheaval didn't do anything to help the already fragile locals. There's only so much a person can take.

One of the orphanages that I visited regularly while in Sri Lanka was the Sambodi Orphanage for the physically and mentally disabled. There used to be 102 residents in this establishment. Forty were killed on December 26th, young children and elderly alike. Ironically, the tsunami was a blessing in disguise as it put them on the map. This orphanage would not have been used to many visitors or donations of aid. Cliff Sutherland, from Canada, worked there for a couple of months and managed to give the place a face lift by emptying buildings that were full

of rubble and rubbish and adding a lick of paint to rooms that could now be used for recreational purposes. Volunteers also regularly bring badly needed fresh vegetables and other foodstuffs.

The residents were overjoyed to have some human contact from the outside world. We were smothered with hugs and the children fought to hold our hands. It would break your heart to see them. Some have fairly minor impairments. One man only has a clubbed foot and has been a resident for many years. Another woman sat in a wheelchair making flowers from nylon tights and wire and appeared to be of sound mind. An elderly woman sat quietly on her bed away from the crowds. A new resident in the orphanage, she refuses to talk about anything but the "big waves". It is not known if her family is alive or dead but no one has come to take her home.

After the tsunami the government warned that no funding would be provided to rebuild homes that were within 100m of the sea. Since the second scare however, the government have placed a restriction on rebuilding altogether within this perimeter. Many fishermen and others who had lost their livelihoods near the coast have started to rebuild themselves despite the futility of it all. Currently they are being forced to live in relief camps in tents, many without ground sheets or mattresses, that provide little comfort. The government has been providing the people with 375 Rupees (about €2.80) per week for rations but this may be stopped at any time.

In some camps, organisations are working to implement a drainage system as the monsoon season is upon them and the heavy rains threaten to flood the camps making conditions unliveable. Even before I left in early April, light rain had managed to destroy some less sturdy tents in various camps leaving families without shelter for the second time in four months. There are also various projects ongoing in Sri Lanka with the objective of building temporary houses for the people in

the relief camps. These homes would typically be corrugated metal walls and sheet metal ceilings. Between showers of rain these structures heat up like ovens and fans do little to reduce the temperature.

Tuk- Tuks, small motorcycles with a wagon on the back that carry three people, are the main mode of transport in Sri Lanka. My advice to anyone who is a nervous passenger getting into one of these contraptions is to hold on tight and shut your eyes! There are no traffic lights in Galle town and surrounding areas, and traffic, both pedestrians and vehicles, weave in all directions at junctions. In fact I think the only rule is - don't hesitate! There must be a method to their madness though, because I didn't see any accidents in the three weeks that I spent there. Tuk- Tuk drivers can earn quite a good wage and since the tsunami many fishermen have taken up this profession as an alternative to returning to the sea.

It will be a long time before the people of Sri Lanka are settled again. Tourists are already starting to return to this and other popular holiday

resort areas that were affected by the tsunami but the numbers are a pittance compared to previous years' figures. The stories about tsunami-affected areas are disappearing fast from the news and the shocking events and images of December 26 are fading as time goes by. It's hard for me to let go of these images having experienced them first hand. The faces of the people who welcomed us into their homes offering us what little they had will remain etched on my mind forever. One young girl wrote of her experience and I keep the letter close to hand for whenever I'm having a bad day to put things in perspective. She writes "My father told us with all the pains that although we have lost everything, we have not fallen. We will stand again".

Fiona O'Connor is granddaughter of Máire Nic Domhnaill Garbhaí, a regular contributor to *The Corran Herald*. She is pictured below with her grandmother at the launch of Máire's most recent book "*Under the Shadow of the Summerhills*".



Patrick McDonagh

Andy Joe McDonagh

PATRICK A. McDonagh, known as Paddy the Carter, worked for fifty years for Gurteen Agricultural & Dairy Society from the 1920s to the late 1960s.

He started work as a helper with his cousin Sonny McDonagh in the early 1920s. Sonny was tragically killed when his horse shied at Carn bridge. After the death of Sonny, Patrick took over the whole contract of transporting goods for the creamery.

The contract was the delivery of the 56lbs. and the 28lbs. of timber boxes of butter to the Ballymote Railway Station to be sent by railway for cold storage in Sligo.

From mid December until early February, on the return journey from Ballymote station to the creamery he conveyed a load of two cwt bags of

fertiliser. These bags were loaded and unloaded by hand and had to be stacked to the roof of the shed of the creamery.

The contract increased with the delivery of 11 packs of butter to the shops. These pounds of butter would be ordered by the shopkeepers in Ballymote and Boyle and later Ballaghaderreen.

When Gurteen creamery started churning the cream for Ballaghaderreen creamery in the late 1940s this meant that the butter had to be returned to Ballaghaderreen and the orders delivered to the shops in the area.

This meant an increase in work and more help had to be found. Frank McDonagh of Gurtigara took on this extra work and continued it into the late 1950s.

In busy times up to five carts would be employed. The work paid well with earnings up to £60 a month in peak times. This work would require 2 journeys to the Railway Station and back. The work required good horses and sound carts.

During the Second World War the village of Gurteen depended on the creamery carters, who would be returning from Ballymote empty, for provisions from the Railway Station - particularly barrels of Guinness.

These workers were valued by the Creamery for their time keeping. The length of time it took to do the journey depended on the horses. The strength of the horses was most important. There was one occasion when the time record was not kept. It was during the war and the train of course was dependent on fuel. Some mishap occurred and the town of Ballymote had no drink for a week. The drink eventually did arrive at the Station. In the excitement of unloading, a barrel started to leak. The Station Master was called and he saved the Guinness. A short time later the Station Master handed the mugs of porter around to everyone. There was no second load that day!

There were early mornings; carbide lamps were used for lighting on the carts. Bran mashes, oats, oilskin covers and frost nails in the winter time were all essential requirements.

The social life was good with the wit of the Railway Station staff and the Creamery too had its share of characters. The Christmas boxes from the shopkeepers were always good.

Note:

Andy Joe McDonagh was a member of NCF Gurteen Advisory Committee in 1987, over seventy years since his father started carting butter for Gurteen Agricultural and Dairy Society.

The above article, by courtesy of Andy Joe McDonagh, is taken from a Gurteen Creamery Centenary Booklet, published in 1997. Article and photo supplied by PJ Duffy.



Patrick McDonagh with horse and cart loaded with butter for Ballymote Railway Station. Also in the picture, Kathleen and Aggie Duffy, dairymaids

Tom Shiels 1908 – 1963

Camilla Morrison

WHILST he earned his living as a Farmer/Cattle Dealer, Tom Shiels' first love was music. A highly respected and outstanding violin player and music teacher, he was a pupil of the late Mr. Henry Franklin, Sligo.

He played in dancehalls, at weddings, country house dances and Keash Feis every Garland Sunday. He also played at the opening of the Cinema in Ballymote.

He gave music lessons in the Ballymote, Riverstown, Tubbercurry, Killavil and Gurteen areas.

Tom's first broadcast on Radio Éireann was in 1940 when it was based at Henry Street, Dublin (at the back of the G.P.O).

Amongst his pupils in the Ballymote area were Maureen Fallon, Eileen Rogers/ Tighe, Gerry Cawley, Fr. Berney O'Connor, Maura Healy/Devaney R.I.P., Mautie Butler R.I.P., Peter James McGettrick, Eamon Kearns and Nonie Gray/Sherlock. The majority of Tom's pupils got First Prize in various competitions including Feis Sligigh and Sligo Feis Ceoil.

Some of Tom's favourite tunes were: Céad Mile Fáilte, Eileen a Rúin, The Blackbird, The Swallows Tail, Boys Of The Lough, Lark In The Morning, Blackthorn Stick, Boys Of Blue Hill and Harvest Home.



At a 1983 meeting of Ballymote Drama Club a cheque for £500 was presented by the President of the Club, Tom McGettrick, to Sr Roch, Vice-Chairperson of Community Care. This represented the proceeds of the Club's recent production of "A Matter of Practice". Included in the photo are members of the cast and production team. Front Row (L-R): Nance Tighe, Tom McGettrick, Sr Roch, Mary Banks. Centre (L-R): Mary Rodahan, Mary Kilcoyne, Mary McGettrick, Alfie Banks. Back Row (L-R): Gerard Kielty, Pat McGrath, John Martin, Keenan Johnson, Victor Martin.

-Picture courtesy Nance Tighe.

Sligo v Mayo Boxing 1964

Courtesy of John Duddy

<p style="text-align: center;">OFFICIALS</p> <p>Chief Official— Rev. Fr. J. Haric</p> <p>Referees— M/s. John Condon, M. Bosquill, G. Armstrong, M. Bourke, A. Kilkullen.</p> <p>Judges— J. Hayes, J. McCurrid, T. Curran, T. A. Kelly, T. Lavin, N. Coggins, E. Hoekan, T. D. Gunning, T. McHugh, Rev. Fr. Weymes, T. Lavin, B. Meehan, B. Ceyan</p> <p>Hon. Medical Officer— Dr. J. Igan</p> <p>Master of Ceremonies— Mr. J. Rice</p> <p>Call in Steward— N. Coggins</p> <p style="text-align: center;">ACKNOWLEDGEMENT</p> <p>We wish to welcome all our guests and boxers here tonight as well as those who kindly subscribed towards making our venture possible, including our patrons and sponsors. We trust all will enjoy a good evening's boxing.</p>	<p><i>Festival</i></p> <h2 style="margin: 0;">BOXING TOURNAMENT</h2> <h3 style="margin: 0;">IN THE MARQUEE, BALLINA</h3> <p style="margin: 0;">AT 8 P.M.</p> <h4 style="margin: 0;">FOR THE WALKIN PERPETUAL CHALLENGE CUP</h4> <p style="margin: 0;">(Presented by Mr. B. Walkin, P.C.)</p> <p style="margin: 0;">and sponsored by</p> <p style="margin: 0;">MESSRS JOSEPH MURPHY & SONS LTD. AND MR. MIKO BROWNE, T.D.</p> <p style="margin: 0;">ON SATURDAY, JUNE 20th, 1964</p> <h2 style="margin: 0;">MAYO SELECTION</h2> <p style="margin: 0;">v.</p> <h2 style="margin: 0;">SLIGO SELECTION</h2> <hr style="width: 80%; margin: 10px auto;"/> <p style="margin: 0;">PROGRAMMES :: 3d. EACH</p> <p style="margin: 0;">*****</p> <p style="margin: 0; font-size: small;">Printed by Ballina Printing Co.</p>
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<h2 style="margin: 0;">PROGRAMME</h2>	
<p style="text-align: center;">SLIGO SELECTION</p> <p>SCHOOLBOYS</p> <p>1. 5 stone T. Doherty, Ballymore v V. Mitchell, Ardarae</p> <p>2. 5 stone M. Meehan, Ballymore v. D. McCallaghy, Ardarae.</p> <p>3. 6 stone F. Gallagher, Ballymore v. Noel Smith, Ardarae</p> <p>4. 6 st. 7 H. McElroy, Sligo v. E. Mulla, Ardarae</p> <p>5. 7 stone A. Porter, Ballymore v. N. Niall, Ardarae</p> <p>BOYS</p> <p>6. 5 stone T. Burns, Sligo v T. Marshall, Ballina Ardarae</p> <p>YOUTH</p> <p>7. 7 st. 7 D. Gallagher, Sligo v. Sean Walsh, Ardarae</p> <p>8. 2 stone J. Flanagan, Ballymore v. Michael Dolan,</p> <p>FLY</p> <p>9. B. Meehan, Ballymore v. D. Beatty, Ardarae</p> <p>10. Bantam R. Galvan, Ballymore v. M. Gorman, Ballina.</p> <p>11. Feather F. Healy, Ballymore v. W. Hopkins, Ardarae</p> <p>12. Light A. Brennan, Ballymore v. G. Brennan, Clonsilla</p> <p>13. Lt. Welter P. McDonagh, Sligo v J. Charles, Clonsilla</p> <p>14. do. V. Mullin, Ballymore v. E. Deane, Clonsilla</p> <p>15. Welter J. McDonagh, Ballymore v P. Boyle, Clonsilla</p> <p>16. Middle R. Porter, Ballymore v D. Golden, Ardarae</p> <p>17. do. B. McDonagh, Ballymore v P. Early, Ballina</p>	<p style="text-align: center;">MAYO SELECTION</p> <p style="text-align: center;">SUPPORTING BOUTS</p> <p>SCHOOLBOYS</p> <p>1. 4 st. 7 H. Gaherin, Castlebar v J. Marshall, Ballina</p> <p>2. 5 st. 7 J. Blake, Castlebar v V. Padden, Ardarae</p> <p>3. 6 st. 7 J. Quigley, Castlebar v N. Kelly, Ballina</p> <p>4. Lt. Heavy T. Graham, Castlebar v P. Hughes, Ballina</p> <p style="text-align: center;">★ SPECIAL EXHIBITION BY MR. DICK BROWN AND MR. PADDY COGGINS.</p>



Céilí House Killavil, 1958: Back Row (L-R): Johnny Henry, Fred Finn, Dick Brennan, James (Sonny) Davey, P Coen. Front row: Boy Richard Brennan, Rev James E O'Hara CC, County Board Chairman Comhaltas Ceoilteoirí Éireann.
-Photo courtesy Kathleen Gardiner, Boston USA, supplied by PJ Duffy.



What can be done ... the old and the new. Ballymote Golf clubhouse. -Photos courtesy Mary Black

My Schooldays in the 1960s

Colette Gildea-Noone

WHAT first impressed me starting school at the age of five was the size of the two school classrooms with the big windows as like most other children in those times we came from houses with not such big rooms and much smaller windows.

We always waited with baited breath each morning especially on the cold winter mornings to see Miss Nangle's car coming across Annagh bridge and if for any reason she would be late in coming we were only too eager to head off home again.

At the start there were no flush toilets or running water but in 1965 the school got a complete facelift. As transport was a problem in those days, some children having to walk a long distance across fields and roads to come to school, walking up to Ballyrush hall for school would not be an option, so Des McDonagh kindly gave his lounge for a schoolroom for a few months as this was in close proximity to our school in Annagh. This was a complete new lease of life to us as we had a toilet and rather than playing tig and hide and seek, we had plenty of crates of empty bottles to play shop with. When we returned to the school after renovations were complete it was a novelty to have inside flush toilets, running water and cloakrooms.

I never forgot the day that year when while out playing at Des's I saw an ESB van come to our house and I knew then we would have an electric light to switch on that night. The nights in those times were passed playing cards or reading comics or books and it would make such a change from reading with the small sacred heart lamp and trying to spare the lamp oil.

I also had a spell in hospital during my first year at school and so landed

the "parcel from America" with clothes to keep me warm and dry. When the postman would arrive with the parcel on the back of his bike, the excitement would be so that we might end up not going to school that day as my late father, Jack Gildea, RIP, being the neat tidy man he was, would insist on loosening all the knots of the twine on the parcel and rolling it up to keep it safe and unwrapping all the brown paper and folding it for safe keeping. The rest of us just wanted to rip it all apart to see what each of us had got. My vivid memory is of me getting a pair of yellow wellingtons to keep my feet dry and warm, with daisy flowers on them and a matching coat and rain hat, can't you imagine how mad I was to wear all that to school!!! But in those days you did not say a word only take what you were given with appreciation. In another parcel one summer came a pair of those famous black and white American shoes, but the parcels from America were a regular arrival at the houses of those of us who were lucky enough to have a great aunt in America, never mind the dollars that came at Christmas and Easter in the envelope which were a God send to many houses, not just ours, in those days.

School days were not all bad days, even though the cane got plenty of use.

We always looked forward to the visit of the late Fr. Larry Lavin who would come and tell us stories of his work on the missions and also not to mention the big box of sweets he would bring which was a huge treat back then.

I vividly remember the preparation for the School Inspector and the Christian Doctrine examination and boy didn't we need to have everything

off by heart for those days. The May devotions was also something we all went to every evening in the month of May in Ballyrush Church. We all played along the roadside going up to the Chapel, we climbed on top of the ditches and generally made devilment to pass the long Summer evening with maybe an odd disagreement thrown in.

My memory of my first confession was being taken off in the back of Fr. Killian's Volkswagon car up to Ballyrush Church for the big event. The highlight of the First Communion then was the tea in the Priest's house afterwards from a china cup and shaking with fear that you might break it. I especially remember the china cup as everybody drank tea then, but I did not like tea and so I sat there and stared at this big cup of tea as I was too scared to say to Nellie Connor, the housekeeper, that I did not drink tea, I only drank milk. I suppose I was very fortunate in those days to have aunts who came home from England and America with a camera, so I have pictures with my Granny and parents of all those occasions from Communion to Confirmation which are wonderful memories to have as well as the odd school photo which was a luxury that could be not afforded every year in those times.

Finally Annagh school sadly closed the year I left in 1969 and so the buses came on the road to take all the children up to school in Cloghogue N.S. at Castlebaldwin. However a few years ago the school was purchased by Gloria & Danny O'Sullivan who now have it beautifully restored and who always have a welcome for any past pupil who wishes to pay a visit and recall the old school days.

Townlands

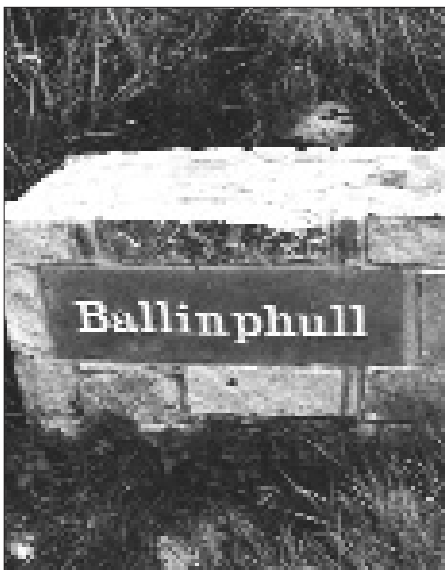
Clare Walsh

WE are told that the early settlers divided the island of Ireland into five areas or cúige. Meath was the central one but later was added to Leinster. We still have the word cúige used for a province. Over time and as the population increased further divisions were necessary. The ruling clans took over certain territories where their people resided. Tireoin, Tirconnell, Tirerrill, etc, began this way.

Within these areas smaller divisions were made: tuath, treius, gneeve, tate, ceathrú. All these names have been obsolete for centuries except where included in place names, and wonderful to relate we still have them there.

With the Anglo-Norman invasion and later on with the Elizabethan and Cromwellian plantations, different divisions were established, most of which we have today. These are province, county, barony, cartron, diocese, deanery, parish and townland. The local names were maintained for convenience but with English spelling "to make it more acceptable to the English tongue".

The townland became the smallest or basic administrative unit. The ordnance survey started in 1842 recorded 62 205 townlands.



"Town" translated from the Irish "baile" or "bally" meaning an area. Within the townland there could be many other place names with their associated history and folklore.

The townland name could be descriptive, like Drumderry, Oakhill, or historical or recording some historical event, like Lugacaha – the Hollow of the Battle. The name could reflect a measurement, like Train – Threen, Threenmore, Carrowkeel, Lecarrow, Quarter, Halfquarter. It could be called after a local clan, like Ballyhealey or Ballymullaney, or after a later English landowner, like Frenchpark. It could make use of an outstanding feature, as in Carraig, Lug, Gleann, Annagh, Curragh.

Places of habitation feature too: Lis, Rath, Caisleán, Teach or Tig (for example Lisdoogan, Rathmullen).

From the start of the Christian era we find Domhnach (as in Drumdoney), Cill or Kill (as in Killronan), and Tarmon (a place of refuge at a church).

Each townland has its own history, some comparatively recent and others going back into mythology. Place names in the Highwood area referring to the battle of Moytura are still in use today: Lough na Súil, Seelugh, Ballinarry and Annaghgowan.

The late Bat Keaney of Threen found in his researches into the legend of Mananan Mac Lir that he had seven daughters, all water goddesses, and after whom some lakes of Sligo were named: Lough Gill, Lough na Léibe, Lough Arrow (Arbha), Lough Key (Cé).

Today we are in danger of losing this treasury of our nation's past. We are in the age of speed and modern technology demands concise language, preferably letters and numbers.

Rural Ireland has lost the small

schools, Garda Stations, creameries and Post Offices. These were the repositories of our place names at local level.

Northern Ireland has the British postal system with its area codes of letters and numbers. The Ulster Place Name Society warned twenty years ago of the loss of identity with this system.

Some places in the Republic are already on the alert and have erected plaques bearing townland names in prominent places by the roadsides. (Photos) This should be undertaken in all areas. The history and folklore of each townland should be collected and stored in some local community centre where it will be easily available to future generations. A lot of it is stored in Dublin but the effort of finding it discourages people from developing further interest in the subject.

• Thanks to Marie Finlay, Mary Brehony, Frank Tivnan and Tommy Kelly for help and photos.



John M Keaney

Based on material supplied by May Reynolds

JOHN M KEANEY was born in New York City on June 25th 1918. He moved to Ireland where he attended school. Returning to New York he joined the regular Navy on July 23rd 1940, and after training at Newport, Rhode Island, he was assigned to the USS Boise.

Following is an extract from "Guadalcanal – 50th Anniversary – History Book 1942 – 1992":

On December 15, 1941 put the U.S.S. President Hayes (APA-20) in commission at the Brooklyn Navy Yard.

On January 6, 1942 she sailed for San Diego, Ca. via Panama Canal.

On July 1, 1942 along with sister ships Adams and Jackson, the Hayes sailed from San Diego, Ca. in convoy with marines aboard for the South Pacific.

On August 7, 1942 made the initial landings on Guadalcanal.

Took part in the occupation of Rendova on June 30, 1943. He was assigned to Navy Base # 250 at Munda.

He returned to the States in January 1944 for school and new construction. Put the U.S.S. Bougainville (CVE-100) in commission on June 18, 1944. July 1944 the Bougainville departed from San Diego, Ca. for the Pacific.

Participated in Iwo Jima and Okinawa operations.

The U.S.S. President Hayes was awarded the Navy Unit Commendation and seven Battle Stars for WWII service; the D.S.S. Bougainville received two Battle Stars.

On July 27, 1946 he was discharged as Chief machinist mate.

The terse language of the summary gives little sense of the operations in which the President Hayes was involved. In fact the ship was awarded the Navy Unit Commendation "for exceptionally

meritorious services in action against enemy Japanese aircraft, shore batteries, submarines and mines in the South Pacific Campaign during the following operations:

The Guadalcanal-Tulagi landings – August 7 to 9, 1942

The Consolidation of the Southern Solomons – February 8 to June 20, 1943

The Night Torpedo Action off Malaita – February 17, 1943

The Battle of Rendova – June 30, 1943

The Battle of Bougainville, November 1 and 8, 1943

The Landing at Guam – July 21 to 26, 1944

The Landing at Leyte – October 20, 1944"

–quoted from the official Department of the Navy communication to John Matthew Keaney, 19 April 1949. It

goes on: "By virtue of your service in the USS PRESIDENT HAYES during one or more of the periods cited, you are hereby authorized to wear as a part of your uniform, the appropriate Navy Unit Commendation insignia".

Enclosed with the above communication was a Navy Unit Commendation Ribbon Bar.

John Keaney married Julie Quayle on February 11th 1947 at Huntington Park, California, in St Matthias Catholic Church. Julie passed away on October 11th 1967. John retired from employment with the Federal Government in San Francisco in 1981. He died on May 20th 1998.

• John Keaney was brother of the late Mae (Mary Theresa) Reynolds, and uncle of James Reynolds and May Reynolds.



The Fair Day in Farnaharpy

Recalled by Joe Coulter (From the Co Sligo NFA/IFA Golden Jubilee book, by kind permission)

THE 27th of each month, except March, when it was on the 30th, was the fair day in Farnaharpy in Skreen. We got up early in the morning, usually while still dark. Myself, my father and Stuart would round up the cattle chosen for the fair. We brought them into the yard and gave them a feed. It was important their sides did not cave in during the drive and the long standing at the fair.

It was time to hit the road at 6am, as a good position at the fair was important. The amount of manure on the road was a good barometer of the size the fair would be. The cattle set off at a lively trot, the man in front having a busy time slowing them down and watching for open gates and gaps.

After a while the fresh cattle caught up with the droves ahead of them. From then on control became easier as the different farmers helped each other.

A lot of farmers had a dread of meeting a woman first when they started the drive and if a red headed woman met you first you could go home. My father liked to go half way up the fair with a telegraph pole as a mark. As we neared the chosen spot the lead driver edged the cattle up on the footpath against the wall and when they settled down they were

brushed up to make them look their best.

After this it was a matter of waiting and were the dealers good at that game! First came what we called the stick men. Those men offered well below the market price but were spotting the cattle for the dealers. If you had good cattle the dealers would come and then the bidding would start. This involved a lot of slapping of hands with neighbours splitting the difference. The dealer would write the price on a ticket and try to stuff it into your pocket even though a price was not agreed. Another trick of the trade was offering to buy all but one of your cattle, saying the one left was a plain old sort. As no farmer wanted to walk one animal home, the bargaining became hard and tough. When a price was agreed, a mark was placed on the cattle e.g. raddle or a clip of a scissors. The cattle were sold when the mark was made.

If the fair was bad, i.e. no worthwhile prices, we had to walk the cattle home again, feed them for a fortnight and head off to Collooney fair on the 11th of the next month.

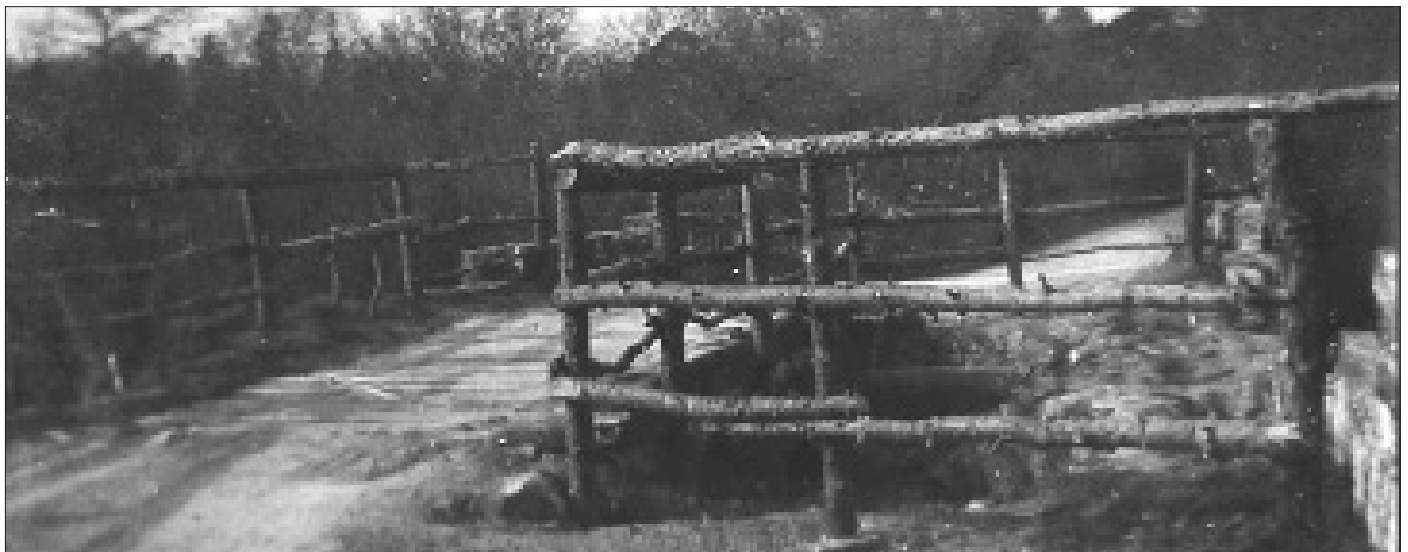
A better price was often to be had at Collooney as the railway station was there. Drovers or stick men were not needed to bring the cattle to the train. The train transported the cattle

to Dublin for shipping or selling on the Dublin market. One advantage of those days was you could go to the fair whenever the mood took you. There were no blue cards, no testing, horns were no problem, -no Department officials and no red tape.

It was hard work driving the cattle to the fair and standing all day with them. Only the number of drovers on the road made it possible to control the cattle. Standing all day was hard enough but if it was teeming rain, the big heavy coats of the time soaked the water and felt like a tonne weight by evening.

We went to the eating house for a feed and later a canteen used to arrive at the fair. A mug of tea and a ham sandwich were very welcome. When we sold, if my father wanted to treat someone, he went to the pub and had a bottle of Guinness or two and paid for the same for his friend. The barman gave him the caps of the bottles. These were passed on to his friend, who then left my father minding the cattle and presented the bottle caps to the barman and was served immediately.

I can recall those days like yesterday. The pub had a shop to the front of the premises and sound friendships were made. Times were so much simpler.



Templehouse Bridge c.1923

Forty Years on in Collooney

Mary Kelly-White

I CAME to live in Collooney as a blushing bride in January 1963. My cool and collected husband Mick was a carpenter employed at the local G.W.I. joinery, which decided the location. We lived in a tiny little storey-and-a-half house, one door, one front window, perched proudly on the Sligo - Dublin road one mile from Collooney.

Like Romeo and Juliet we potted about our cosy little house preparing for the arrival of our first baby. The baby boy was born at Halloween 1963 but he had a congenital heart condition and by 05 November 03 he had winged his way back to Heaven leaving us with a saint and a soul but no baby to take home from the hospital. He was lay-baptised in the nursery and we named him Michael Christy. The plot we bought in St. Nathy's cemetery, Collooney, cost £2. A similar plot would cost 500 Euro today.

From the small gate leading into my house I could see St. Nathy's cemetery. I even thought I could see our plot, which was in the centre half way up the hill. With nothing else to do but grieve I took my bicycle and rode the mile or so down the N4 towards the graveyard to find out whether my house was visible from the tiny plot. It was a sunny morning. To my horror when I looked towards my house I saw what I thought was a column of smoke. I came to my senses immediately, grabbed the bike thinking how foolish I was to be weeping miserably over the grave of my baby who was already happy in Heaven while here on earth everything belonging to his parents was going up in smoke.

It was an optical illusion. I had forgotten that Kerins' two-storey house came between my house and the cemetery. What I thought was a column of smoke was in fact the gable of that house. By the time I visited the graveyard again I couldn't find our unmarked plot. Now forty years later I'm doubling my tracks. There are three infant souls in our plot, born Angels, Ambassadors in Heaven, pleading with the Good Lord on our behalf.

Standing in the cemetery looking towards Tubberbride where our little house still stands (photo enclosed), I can only see the developing Collooney Business Park where fifteen enormous Industrial Units are under construction, the only one of which is up and running as I write (March 2005) is Ocean FM, the new local Radio Station.

The forty years have taken their toll on me. I'm not the blushing bride any more. I still have a bike but needing the exercise I walked the mile from my town house to revisit Tubberbride, and I took my camera. In the song Lament for an Irish Emigrant, the graveyard came between the widower sitting on the style, and the Church Yard where he had laid his wife with their baby on her breast. For me and my camera, as the photo shows, it is the ultra modern Dual Carriageway, and the Galway/Sligo/Dublin Roundabout, which blocks my view.

But the sun did shine and I spotted a little plot of tombstones, too tiny for publication.



The house at Tubberbride



View from Tubberbride



View from St. Nathy's Cemetery

Carrowmore Megalithic Cemetery

Lynda Hart

MEGALITHIC SITES

Nestling at the foot of Knocknarea, Co. Sligo, lies Carrowmore megalithic cemetery. The area is the largest of the four main megalithic sites in Ireland. The other three are Loughcrew in Co. Meath, Bru na Boinne in Co. Meath, home to Knowth and Newgrange, and Carrowkeel in Co. Sligo.

From the geographical centre of Carrowmore, the view is stunning. Benbulbin in the north, the Ballygawley Mountains, the Curlews and the Bricklieves are all visible. The Ox Mountains to the west are the origin of the boulders that were used to build the tombs. They were deposited around the countryside as glacial erratics during the last Ice Age (10,000 BC).

THE TOMBS

The tombs at Carrowmore are numbered. In 1837, George Petrie carried out a survey for the Ordnance Survey, and numbers were assigned to each tomb.

It was generally thought for many years that Carrowmore was the youngest of the four sites. It was at first believed that the builders of the tombs came from Europe and settled on the east coast, building Newgrange and then moving westward to Loughcrew, Carrowkeel and finally to Carrowmore. The historians believed that the society degenerated as it moved west, accounting for the fact that Newgrange was a magnificent structure, whereas the tombs at Carrowmore are very simple in their construction. Newgrange was excavated in the early 1960s and dates taken from radiocarbon dating suggest dates of around 3200 BC, placing it the Neolithic or New Stone Age.

But excavations carried out by the Swedish archaeologist Goran

Burenholt in the late 1970s and again in the late 1990s were to reverse this viewpoint. Dates taken by him at Carrowmore suggested very much earlier dates, some going back to the Mesolithic or Middle Stone Age, and at tomb 4, a radiocarbon date of 5400 BC was recorded. With these dates the archaeologists were able to change the face of history, and it is now generally believed that the tomb builders didn't land on the east coast, but on the north west coast and that Carrowmore was the first site, and that the peoples then moved eastward and as they built more tombs, these became ever more elaborate ending in the spectacular site at Newgrange.

THE AREA

The site at Carrowmore is set in the Cuil Irra peninsula, between Sligo Harbour to the north and Ballysadare Bay to the south. To the west is Knocknarea mountain with the stunning Miosgan Meadhbha or Maeve's Cairn. This is an unexcavated tomb, which probably dates to around 3200 BC.

Carrowmore itself has about 30 tombs at the present time. There were many more at one time, up to 100 and perhaps even more. Many of these tombs were lost in the 1800s to antiquarians who literally plundered the tombs in the hope of finding objects to add to their personal collections. Many more of the tombs were lost to quarrying and to road building; these practises went on into the 1960s when there was still quarrying from the surrounding area. The site is now a national monument owned by the OPW, and guided tours of the site can be taken in the summer months.

TYPE & CONSTRUCTION

There are four main types of tombs in Ireland: passage, wedge, court and portal.

The tombs at Carrowmore are

passage tombs at their simplest, usually with five upright stones (orthostats) and a capstone. At some of the tombs a line of parallel stones leads to the entrance, hence a passage.

The artefacts found within the tombs are all very similar. Small stone beads in varying quantities, arrowheads, and stone scrapers, quartz crystal and antler pins with mushroom-shaped heads. Also the tombs contained cremated human remains, again in varying quantities. In some of the tombs excavated the amount of remains suggests up to thirty people may have been interred. So perhaps a family or a small clan of people built a tomb and used it for many years.

LISTOGHIL

The central and largest tomb is called Listoghil (tomb 51). A large cairn of stones once covered this tomb. These were taken from the cairn in the mid 1700s to create stone walls around the landowner's property (1750 Land Enclosures Act). During the second period of excavations at Carrowmore it was decided to try to re-create the cairn to look as it did in the 1700s. Work on the cairn is ongoing and visitors can get a visual idea of what the cairn looked like, yet they can still see the inner tomb.

Listoghil has carbon dates of around 3200 BC, making it one of the youngest tombs. Evidence suggests that there were fire pits there long before the tomb was built, so rituals may have been carried out in this area which may have included cremations.

THE TOMB BUILDERS

The tomb builders were hunter-gatherers, and they lived off the land. The temperature around the time of the Mesolithic people was about 2 degrees higher than it is now and so

there may have been many more diverse fruits and berries. Also they would have hunted wild boar, deer and other small animals. Those who lived near the coast or by rivers would have also had fish and shellfish in their diet. On the coast at Cullenamore the archaeologists found huge shell middens, areas of debris from where the hunter-gatherers caught and ate shellfish.

There were no crops or cattle at this time as it was before the dawn of agriculture. Agriculture did not arrive until the Neolithic. There is evidence at Listoghil that by the time this tomb

was constructed agriculture had arrived. Under one of the large kerbstones that surround the tomb, the remains of an early cow were found. So by about 3200 BC it is thought that the people were becoming more settled and that they had begun to grow crops and raise cattle.

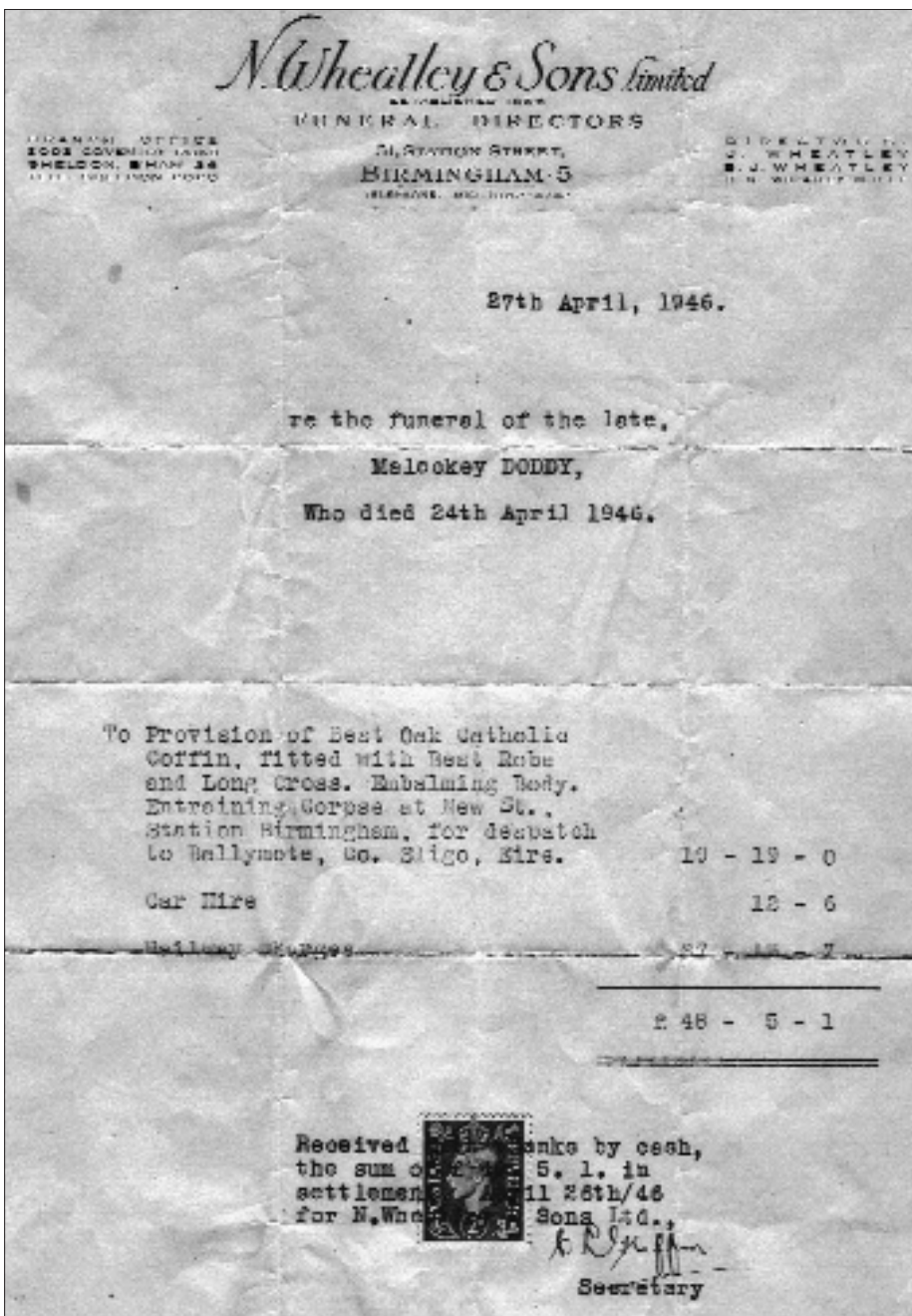
Some of the tombs have had secondary use, mainly in the Iron Age, and at tomb 26 on the eastern side of the cemetery, the bones of a young female and a small child were discovered. These bones were dated to 90A.D (Bronze Age).

A VISIT

Sligo County is rich in archaeology. Carrowmore is just one of many beautiful and special areas, and people who visit the site share this feeling. So if your interest is archaeology, history or the beauty of the landscape, a visit will not disappoint.

Carrowmore is open from Easter to the end of September (also 17th March), 10.00 am - 6.00 pm (last admission 5.00 pm)

Guided Tours are available.



Van Gogh's Bedroom

Mairéad Collis

Bed made neatly,
 Light stirring through the window,
 Candles lit,
 Pillows laid out nicely,
 Shirts hung on the end of bed,
 Tray on locker, water in glass,
 Cushion on chair,
 Nightgown hanging on door,
 No one in bed it's a pity.

In the Maria Edgeworth Literary Competition, this poem by Mairéad Collis, aged 11 years, of Ardnaglass, Ballymote, won first prize in Primary School Poetry.

Sponsors

BALLYMOTE Heritage Group wishes to acknowledge with gratitude the support of the following who kindly and generously sponsor the Heritage Weekend:

- Tente Ltd
- Ulster Bank
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- FBD Insurance
- Matilda Casey
- John and Marie Perry
- Michael and Carmel Rogers
- Jack Martin

Cost of the Last Journey Home –Courtesy John Doddy

Presentation to Eileen Tighe

AT THE annual dinner of Ballymote Heritage Group in the Stonepark Restaurant, Ballymote, on Saturday November 27th 2004, it was the very pleasant duty of Gerry Cassidy, the

group's President, to make a presentation of a piece of Innisfree crystal to Eileen Tighe to mark the occasion of her retirement from the position of Chairperson of the Group,

and to thank her for all she had accomplished as an Officer of the Group.

The thirteen years during which she had occupied the Chair saw Eileen steer the Heritage Group from success to success. The annual Heritage Weekend has grown to a level of excellence where it is of national importance and attracts lecturers of national and international repute. *The Corran Herald* has developed from a small 12-page newsletter type of production to a substantial magazine that can run to over 80 pages; over the years its issues have grown into a major repository of knowledge of the Ballymote area, much of Co Sligo, and further afield.

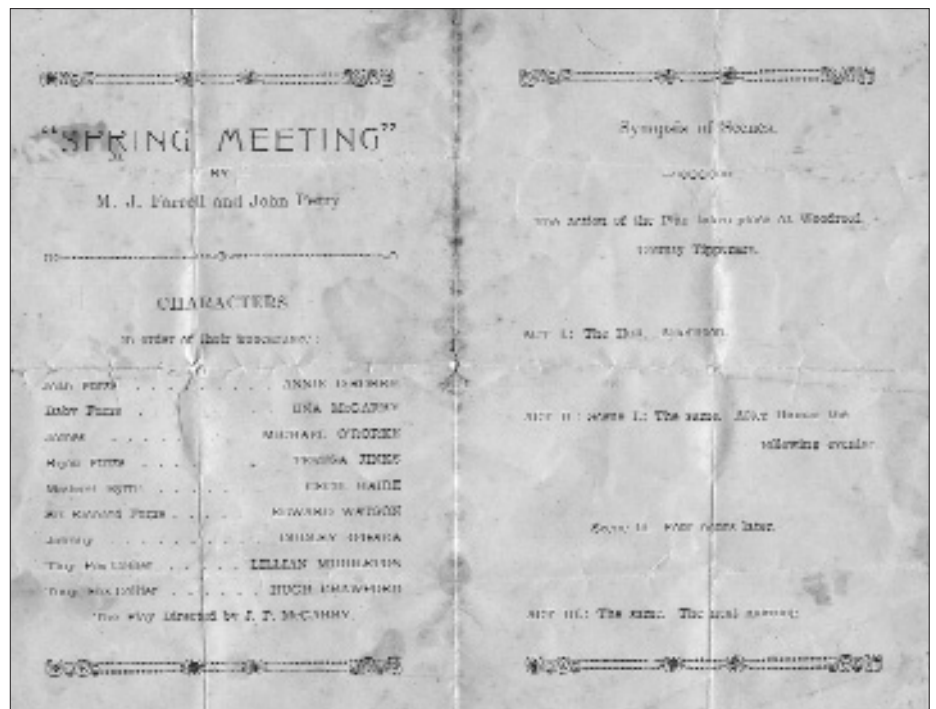
Most of the credit for all this good work goes to Eileen for her planning, her foresight, her attention to and care for the smallest details, and her energetic and uncompromising love of all matters of Heritage.

It is the good fortune of Ballymote Heritage Group that she remains a committed member. They look forward to her advice and inspiration in the years ahead.



The President of Ballymote Heritage Group, Gerry Cassidy, making a presentation to the retired Chairperson, Eileen Tighe, at the Group's annual dinner in the Stonepark Restaurant, Ballymote.

—Photo courtesy Jack Martin



This play, 'Spring Meeting', was directed by the late Jim McGarry, a frequent contributor to the pages of The Corran Herald

—Supplied by Maisie McGovern

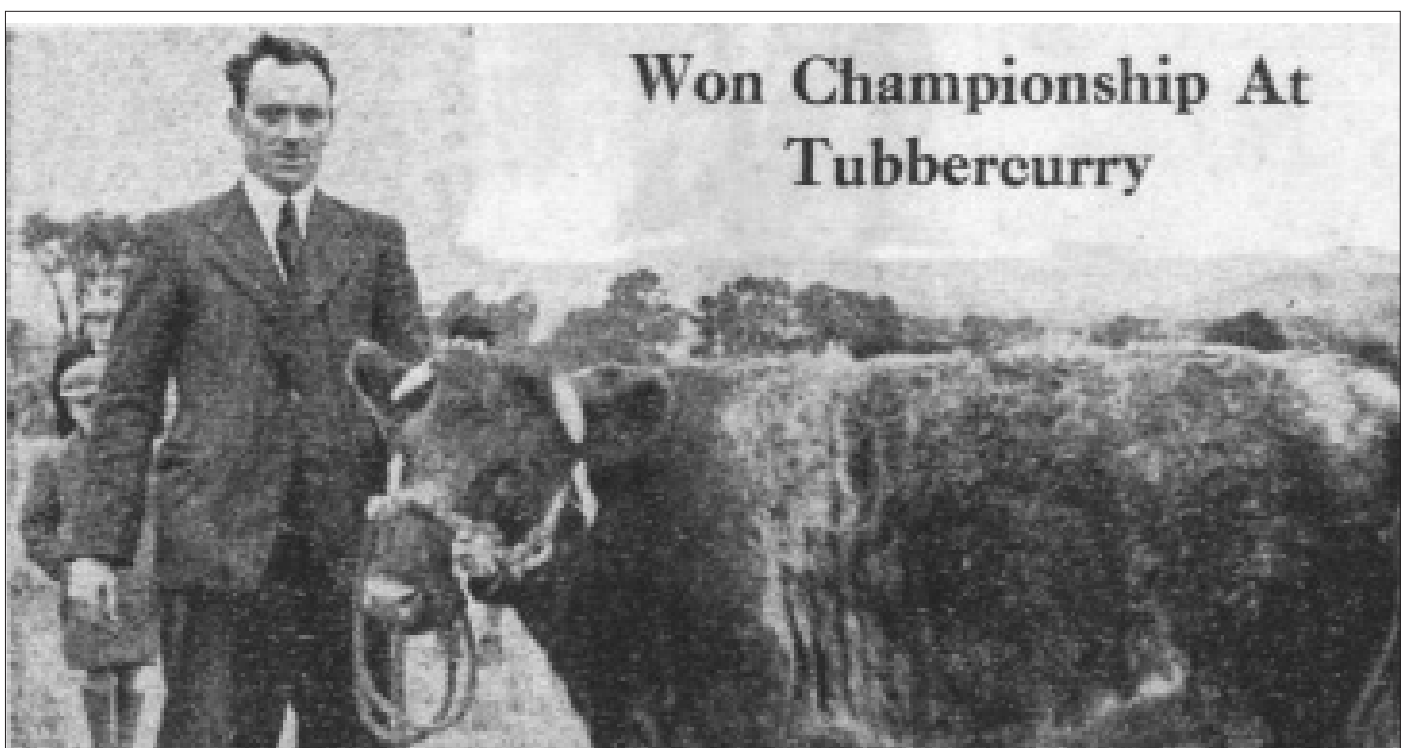
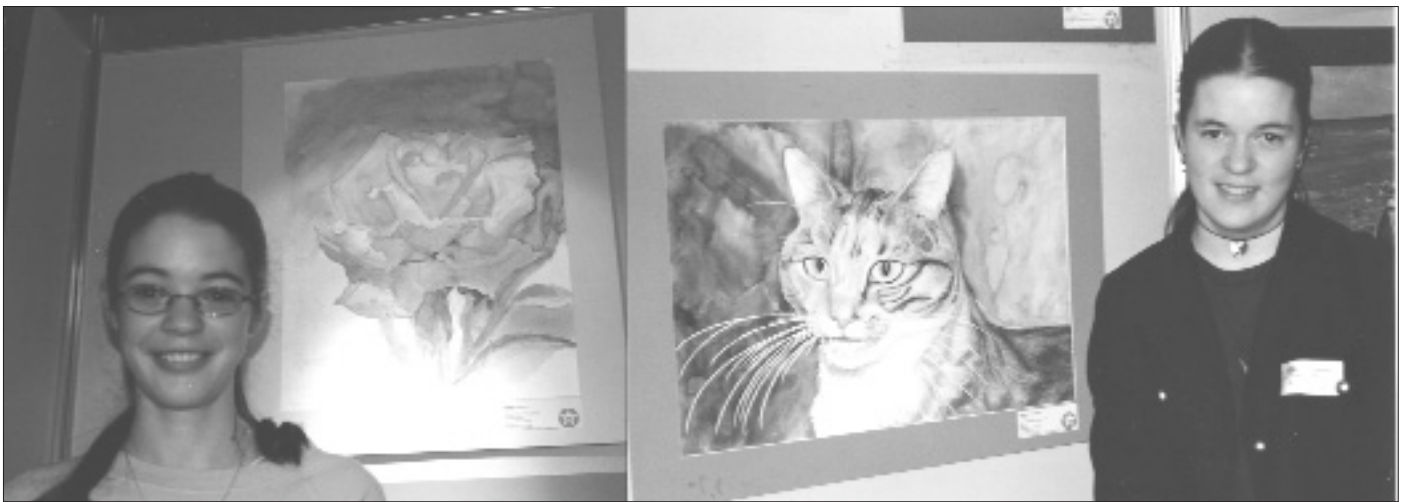
Sligo winners in the 51st Texaco Children's Art Competition

There were nine award winners from Co. Sligo in the 51st Texaco Children's Art Competition this year. They were Darren Coleman from Gurteen, Tara Conlon from Sligo, Aoife Connolly from Dromore West, Elizabeth Corcoran from Sligo, Kieran Duffy from Rathlee, Roselle Mannion from Sligo, Ciara Schmidt from Strandhill, and sisters Bridget and Catherine Timoney from Keash.

The awards were presented in the Burlington Hotel, Dublin, on 18th May 2005 by Paul Martin, Country

Chairman, Texaco (Ireland) Ltd. There were about 35,000 entrants in all with 4,000 entrants in each of the younger age groups and about 7,000 in each of the older ones.

The photos show Bridget Timoney with her watercolour of a flower, Summer Rose, and her sister Catherine with her painting done with watercolour and pencil of a cat Muckelty. Both girls attend art classes with Sharon Huban in Colaiste Muire, Ballymote, and Eilish O'Donnell in Strandhill.



Paddy McDonagh late of Killavil, Ballymote, pictured holding his dairy Shorthorn heifer which won the Connacht Championship at Tubbercurry Show in 1954. As well as breeding pedigree cattle, Paddy in his heyday was also a well-known athlete who gained honours at County and Provincial level. -Picture, from Irish Independent of 24/09/1954, supplied by PJ Duffy.

Scouts

Turlough Brennan

HELLO, I am going to use this small corner of this magazine to proclaim (let's just say) the good news of scouting. I belong to a scout group from Walkinstown in Dublin. Scouting started years ago (the early 1900s to be exact) and is still going strong with the majority of countries in the world having scouting associations. In fact, there are only about six or seven countries in the world that do not have a scout association.

"So, what is scouting?" I hear you ask. Well, scouts are a type of youth group that offers a range of program ideas that appeal to the eleven to fifteen age bracket. I belong to the "Scouting Ireland" association and it is a member of WOSM - the world organisation of scouting movements.

My scout group meets every Tuesday for two hours, in which we learn skills that we would find practical in the real world. Rope work, map work and using axes and saws properly are some of the many skills that we learn.

Our scout group has four patrols of

eight scouts, which include a PL (patrol leader) and an APL (assistant patrol leader). These patrols are encouraged to work together in challenges that they are set and they are also encouraged to do merit badges and awards. There are up to one hundred merit badges and there are five main awards, which get harder to get as you go through them. The merit badges range from anything like cooking to camping, from first aid to fishing and the list goes on.

The five awards are the tracker award, the explorer award, the star scout award, the national scout award and the biggie, the chief scout award (the last two awards are great things to put onto a CV). I got the national scout award a few months ago and I am currently hard at work on the chief scout award. A lot of effort has to be put into the awards and when you receive them, it really pays off.

Now I must finish with the most important thing that scouting is about and that is fun. If it was not fun then there would be no point going. So,

here, is an example of this fun. A year or two ago we went to a hostel in Arklow, Wicklow, for a weekend. We saw that there was a fountain in the centre of the town so we pondered as to what we should do (as an act of comedic proportions). We made up our minds and we went to the local shop and bought four litres of washing -up liquid. Can you see what happened next? Well the whole four litres were poured into the fountain and it started to bubble up like crazy. The next day the foam was blowing across the street and was messing the whole town up. The locals didn't mind, however, this happened almost every weekend anyway! So if that is what you're looking for then there is a small amount of it in scouts. And water fights also! Basically a great load of fun.

If anyone is interested, then join your local scout group. If there is no local scout group then set one up!

• Turlough is grandson of Jack and Mary Martin, Carrownanty, Ballymote.



94th Walkinstown Scout Troop. Shield Competition 2003. Turlough in the centre



Ballinacarrow N.S. 1925 – Front row l/r: A Hannan, B. Brehony, S. Coleman (J), E. King, B. Redican, M. Redican, B. Henry, C. Keane, S. O’Hara, S. Goulden. Second row: J. Keaney, B. Melvin, S. Coleman (S), W.J. Melvin, A. Haraghy, J. Phillips, J. Reynolds, J. Lynch, A. Goulden, C. Phillips, F. Henry, J. Goulden, G. Jordan. Third row: M.F. McGrath, K. Davey (student teacher), A. McBrien, M. Redican, M. Henry, M. Reynolds, P. O’Hara, J. Murrin, M. McGowan, M. Clarke, M. Derig, M. Gilmartin, M. Quinn (student teacher).

–Photo courtesy May Reynolds



RIC Tynagh, Loughrea, 1913. Standing (L-R): Constables Moore, Hunt, Cryan, Callanan, Flanagan, Mawn. Seated: Sergt Bolger and family.

–Picture courtesy Nance Tighe



Ballymote National School 1924 – Front row l/r: Canon Tom Quinn P.P., Michael Joe Regan, Berty Mattimoe, Anthony Kelly, Brudy Timon, Alex Healy, Colly Healy, Anthony Healy, Andy Dennedy, Jimmy Mulhern, Jimmy Donoghue, Eddie McGettrick, John Barnes N.T. Second row: Dr. Frank O’Heart, Jimmy Taheny, Charlie Hogge, Paddy Duffy, Jimmy Meehan, Jim Heart, Paddy Brennan, Michael Joe Hannon, Luke Hannon, Jack Kelly, Gerry McLaughlin. Third row: John Connelly, John Gardiner, Paddy Dockery, John T. Regan, Batty J. Brennan, Chris Healy, Anthony Healy, Larry McGlynn, Raymond Kelly, Tommy Healy, Noel McAndrew, Jerry Cryan, Charlie Eagan, James M. Gilmartin, Gerry Regan. Front row: Eugene McDonagh, Jody Dockry, Michael Cawley, Jack Egan, Jim Hogge, Tommy Harnan, Paddy Harnan, Mick Hayden, Paddy Rogers, Tommy McLoughlin, Ned McGettrick.



Ballymote First Holy Communion 2005 ° Front Row l/r: Joe Cobbe, Paul McKenna, James Mulligan, Aoife Conlon, Alishia Glavin, Gemma Gurrie, Jennifer Judge, Tommy Sheerin, Ciarán Anderson, Conor Healy. Middle Row (L-R): Daniel Murtagh, Clementine Drew, Nicole Martin, Alejandro Rierra, Denise McGrath, Gareth Healy, Angela Nally, Daniel Ford, Seán Golden. Back row: Ms Dolores Taheny (Principal, Scoil Mhuire gan Smál), Dylan Johnson, Aoibhinn Finn, Stefan Beirne-Hill, V Rev Fr G Hannan (PP Ballymote), Stephen McMorro, Seána Davey, Pdraig O’Dowd. Teacher: Ms Caroline Wynne.

–Picture courtesy Dolores Taheny



KILLAVIL MUSICIANS: Musicians pictured at the Céilí House, Killavil, 1958. Top Picture Back row l/r: Johnny Henry, Fred Finn, Dick Brennan, James (Sonny) Davey, P Coen. Front: Richard Brennan (boy) and Fr James E O'Hara CC. Lower picture: Patk Spellman, Peter Horan, Johnny Henry.

-Both pictures courtesy Kathleen Gardiner, Boston.. Supplied by PJ Duffy.



The front section of the Marian procession, held on August 15th 1954. It was on this day that the new crown for Our Lady's statue was put in place (see Alfie Banks, "Our Lady's Crown", The Corran Herald 37, 58). The altar-boy carrying the cross at the head of the procession is Michael Shiels, Corhubber. The usher at the front was TJ McCarrick, Principal, Ballymote Vocational School, and the lady usher further back was May O'Dowd, assistant teacher Rathmullen NS.

-Picture courtesy Gabrielle Shiels



Marian Procession 1954 : FCA Guard of Honour (Ballymote and Keash). Included in the photo are Packie Duffy, Frankie Begley, Keenan Johnson, Stan Casey, Andy Rogers, Harry Horan, Tom McGettrick, Dr T Taheny, Gerry Cassidy, Rt Rev Monsignor PJ Roughneen (PP Ballymote), Dermot Collins, Mick McAndrew, Colm Barnes, Rt Rev Monsignor Blaine (Swinford), Joe Nolan, Noel McCloskey, Pdraig Dockry, Eamonn Barnes, Vincent Jordan, Lt Willie Dwyer, Mercy Sisters, St John of God Sisters.

-Picture courtesy Maggie Flannery