

Béal Átha'n Ghaorthaidh

An Chumann Staire

Historical Society

JOURNAL 1996



Jimhir 4

A Legend In His Own Lifetime

One Hundred Years Young

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The following article taken from 'Cogar' 1990 gives an account of Neilus' eventful life.

Born on the 23rd of April 1896, Cornelius O'Leary has enjoyed a long, happy, and fulfilling life. He went to Ballingear National School until he was fourteen and then worked on the farm at home where he has continued to live and work, virtually without a break, ever since. He always had a great love of horses and is one of the most knowledgeable and competent horsemen in the locality. He farmed his holding in Derrinabourka with skill and tenacity over a great number of years where he kept cattle, sheep and pigs mainly. He often had to get up at two or three in the morning to drive cattle to the Fair, sometimes as far away as Kenmare. He is also known to have brought a sheep in trouble several miles across rough ground - on his back - as a true shepherd would do. A man with a tremendous sense of humour and a great turn of phrase - in other words Neilus is a great man to tell a story or yarn.

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One of the most athletic and at the same time strongest men in the locality, Neilus loved all types of sports, and he won several medals for Tug-of-War in the 1920's and 1930's. He still takes a keen interest in Tug-of-War Competitions. Each year at the Show (which he has never missed) he follows the Competition closely, but he hasn't much 'meas' on present day teams. When comparing them to his own teams of long ago, he feels that they're not

'half the men' 'nor they haven't the shoes.'

He was also an excellent dancer and could hold his own with men quarter of his age in Jig, Reel and Polka Sets.

Níor chuaigh Neilus rófhada ó bhaile chun bean chéile a fháil. Bhí sé ag siúl amach le Ellie Hyde, Screathan Mór ar feadh tamaill fada sula bhfuair sé an misneach ceiliúr pósta a chuir uirthi. Pósadh iad i mBéal Atha'n Ghaorthaidh. Chaitheadar saol fada sona sásta le chéile go dtí go bhfuair Ellie bás i dtús Feabhra, 1987, cúpla seachtain roimh a ceiliúr pósta 60 bhliain. Ar dheis láimh Dé go raibh a hanam.

Neilus loved fishing in the local rivers and in the lake on his own land. He had his own double barrel shotgun and while he liked to shoot the odd woodcock, grouse, or pheasant, he got most enjoyment from hunting and shooting grey crows, magpies, foxes, badgers, etc. He took the task so seriously



'Neilus O'Leary and Ger Dan Mor McSweeney'

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that a whole area around Derrinabourka is a no-go area for all types of vermin. Any rabbits, foxes, etc. which he failed to line up in his sights he succeeded in catching in his snares and traps which he was very good at setting. He always had great sheep dogs and cattle dogs and is very fond of fox terriers about which he tells many true stories.

Neilus has rarely been sick and has never been in hospital for more than a few days. He has been smoking 'ever,' likes a drop of punch and has been known to murder a pint of stout after a hard days work.

I'm sure that all our readers will join with us in wishing Neilus a happy Christmas and health and happiness in 1997.

A Thankful Heart

Take nothing for granted,
for whenever you do
The 'joy of enjoying'
is lessened for you -
For we rob our own lives
much more than we know
When we fail to respond
or in any way show
Our thanks for the blessings
that daily are ours ...
The warmth of the sun,
the fragrance of flowers,
The beauty of twilight,
the freshness of dawn,
The coolness of dew
on a green velvet lawn,
The kind little deeds
so thoughtfully done,
the favours of friends
and the love that someone
unselfishly gives us
in a myriad of ways,
Expecting no payment
and no words of praise -
Oh, great is our loss
when we no longer find
A thankful response
to things of this kind,
For the *joy of enjoying*
and the *fullness of living*
Are found in the heart
that is filled with *thanksgiving*.

Editorial

Míle buíochas do Nóra Levis arís an bhliain seo as an obair go léir atá déanta aici ag bailiú agus ag clóscríobh altanna, dánta agus rl. do Iris Uimhir 4.

Our photograph book on Uíbh Laoire 'The Uíbh Laoire Collection Vol. 1' is now available in the shops. A publication on the Old Graveyard in Inchigeela is being prepared at the moment and should be launched early in 1997.

Buíochas do gach éinne a thug eolas dúinn faoi (1) An Gorta, (2) Sean Reilig (Cillín), (3) Sean Séipéil. Toradh an eolais seo ná an t-alt 'Séipéal na Glóire' atá san Iris seo. Tá súil agam go leanfaidh an t-eolas ag teacht isteach.

I mbliana táimid ag lorg eolais faoi 'Casadh na Spride' agus 'Cnoc na Croiche'.

Tá súil agam go mbainfidh sibh taitneamh as Iris 4 agus ba bhreá linn scéalta, altann, grianghrafanna agus rl. a fháil uaibh i rith na bliana, don chéad eagrán eile.

Míle buíochas,
Máire Uí Léime,
Béal Atha'n Ghaorthaidh.
Fón 026 - 47017.

Amhrán a fhoghlaim daoine ar scoil blianta ó shin.

AN DREOILIN

Dreoilín a fuair eas-sa thíos ar an Inse,
Fé bhrághaid carraige a's carabhat síoda air,
Do thugas-sa chughaibh-se é,
a lánamha an tighe seo,
'Gus gura seacht bhfearra um an dtaca so arís sibh.

Dreoilín a thugas-sa chughat-sa, a Dhiarmaid,
Ní mar dhúil i lionn ná i n-iarsma,
Ach mar dhúil sa tsúgradh d'iarraidh,
Do bhíodh in ár ndúthaigh lá cinn bhliadhna.

Dreoilín a thugas-sa chughat-sa, a Shiobhán,
Ní mar dhúil i lionn ná i n-arán,
Ach mar dhúil sa tsúgradh a choimeád
Do bhíodh in ár ndúthaigh Lá le Stíophán.

D'imthigh an dreoilín anonn thar muir
O lúib na carraige uainn do rith,
Is mó duine ag faire air ó Luan go Satharn
Gan ball ná baile aige ach scáth an tuir.

Dreoilín óir an dreoilín,
A's beidh ór i bpóca an dreoilín,
Dreoilín airgid fé bhinn-fhallaing,
Agus Mac na Banba an dreoilín.

John Windele was a well known historian who lived in Cork City during the early 19th Century. This describes in his own words, his visit to Gougane Barra in 1850.

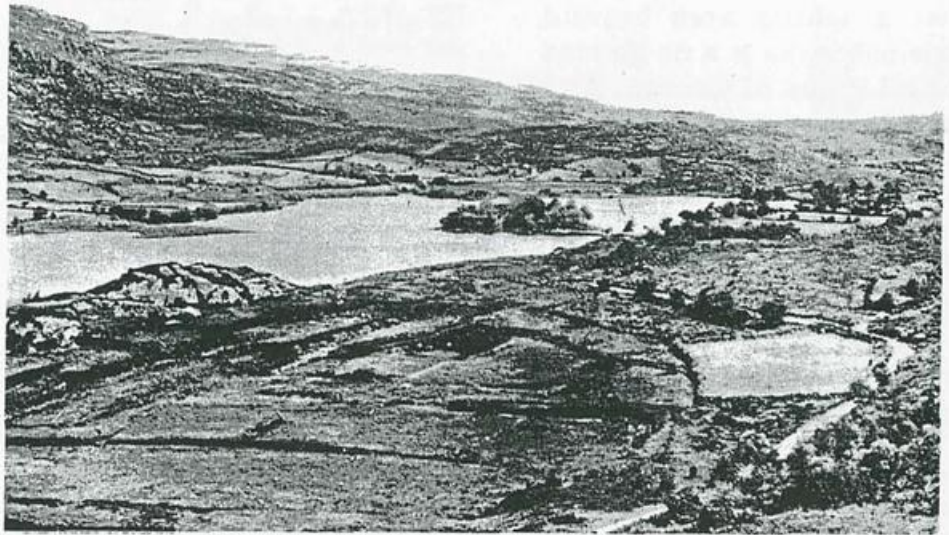
To Gougane Barra Oct. 4th-5th. 1850

by John Windele

With Captain Leonard and Tom M. O'Sullivan, slept at Macroom, left at 10 o'clock. Gourha a natural wood, the trees never attain any height. A great retreat of wild life. Milleen or Hedgefield - Richard O'Leary. This is the best family of the O'Learys in Iveleary. Kilbarry becoming ruinous, Old Barry (John E Barretts, grandfather) was a vigorous antagonist of Whiteboyism. The Iveleary an excellent road but amazingly and I think unnecessarily sinuous. Traces of natural woods evident in many places along the line. Visited Carrignacurra Castle and ascended to the Battlements. A mural (circular) staircase at N. W. angle, the building roofed, but roof in bad repair. The chambers extremely dark. Many of the windows walled up. The interior arched. The lower room quite plain and unornamented. No mantelpiece in the great capacious fire place, whether ever? Gone at all events. S.E. angle of the Castle was one of those strange projecting spurs as at Mashanaglass Castle. It is perforated with slit or shot holes.

A statement made by Mr. Browne, some time since to me that there was in the Glebe garden an inscribed stone made me inquire there, but I could get no account of it.

The Inchagula lakes are



To Gougane Barra 1850, J. Windele

beautiful objects even treeless as they are. There is one headland planted and the effect is excellent. The sheets of water are very extensive. Well wooded this would make enchanting country.

Arrived at Balingeary, stopped for lunch at Shortens public house. We passed through a considerable portion of Keimaneigh. The passes magnificent. Its stream was in great flow, some of the fallen masses of rock that lie beside or bridge the rivulet are enormous. For the first time I saw Gougane without sunshine. It was in the full gloom and sublimity of a raging tempest. The Lake was lashed in billows crested with foam and we found it extremely difficult to keep on our legs. In the Cells we found some female penitents from near Bantry saving their souls. At the Well we found others at prayer. The wooden cross was back.

Since I was last there the island had been tilled. Two large trees were uprooted and now lay prostrate. The memorable 'Cluish a cuinne' anglicised 'Bed of honor' was pointed out to me. It is a green bank on the N. W. angle of the Caishiol or square of the Cells, selected

because the persons on it could see from every side. Here married pairs, whose marriage has not been fruitful, blessed with issue repair, and the night spent beside the Hawthorn which grows on it results in fruitfulness. Several instances of the good effects of this bed are mentioned.

Father O Mahony's tomb - on the slab there are only a few letters left at the foot, the word Dionysius, is the only word I could make out. Where the water quits the Lake this is the Emissary. It was just dark as we returned to Inchagula, half past 6. Whilst the horse was feeding we stopped at a little public house, and heard two Irish songs sung. The manner of drawing out the notes to their utmost length and twisting some of the passages is curiously odd. One of the songs breathed a fevrious spirit of hostility against the foe by the Clan na Gael. Pikes and bullets were to be remorsefully used in the extirpation and destruction of the hated race. We reached Macroom at 2. Omitted to say that the Congregation of Macroom Chapel is divided, the males at one side, the females at another.

The Rise and Fall of the Local Creameries

by

Eugene O'Riordan

The first creameries were started at the end of the last century, and the beginning of this one. The first was a Co-Op. Creamery at Droumcollogher, Co. Limerick.

The setting up of Co-Op. creameries was pioneered by a man called Horace Plunkett, after whom the Irish Co-Operative Society (I.C.O.S.) (the umbrella organisation of the Co-Op movement) was founded. The idea was that the farmers would join together and take shares in, and set up, and run the business at a central point, employing a creamery manager, where the farmers would bring their milk to have it separated, that is to have the cream taken from it, and churned into butter, and the skim milk, about 80% of the whole, returned to the farmer, as excellent feeding for calves and pigs.

At the creamery every farmer had a number, and had a pass card bearing that number, on which would be recorded his daily milk supply for every day in a one month period. Also there was kept at the creamery a bottle for every supplier, bearing his number, and in which was kept a sample from every days supply, to be tested at the end of the month for butterfat, and butterfat only, as this was the only thing that mattered at that time.

The price he received for his milk varied according to butterfat content. The supplier was paid for his milk about three weeks after the end of the

month, for all the previous months supply.

The creamery was an advance from the farmer separating his milk at home, and indeed from the older method of skimming the cream from the milk and making their own butter.

The creameries were slow to catch on, indeed in some parts of the country none at all. In the early part of this century we had Co-Ops. in Drinagh, Clondrohid, Muskerry Lisarda, Ballyclough, Mitchelstown, Kilcorney among others. There were a number of small Co-Ops., and private creameries existed too, near each other, and because of poaching of milk, and competing with one another, got into financial difficulties.

Arising from that, and the fact that there were no creameries in some areas, the Government of the day set up a Semi-State Company called 'Dairy Disposal Board' to set up, and operate creameries in the said areas.

The idea was, as the name Disposal Board implied, that when these creameries were organised they would be handed back to the farmers, however this did not happen. There were seventeen Groups of these creameries, principally in Kerry and Clare, with a few in Tipperary, and four in Cork - Tarelton, Coachford, Aughadown and Castletown Bere. They were controlled and run by a Board of Directors,

principally made up of civil servants and creamery managers.

This Board was set up in 1926, and from that time until 1966 when, from pressure from the I.C.M.S.A. and the N.F.A., consultative committees were set up, we never saw, not to mind met, the Directors.

The Tarelton Group initially consisted of the Central at Tarelton, and branches at Killowen, Mossgrove, Bengour, Toames, Teergay, and Shinaugh. Inchigeela was built in 1926/27, and while some farmers still kept making their own butter, there were two lorries bringing milk from Ballingeary, and a lorry from Kilnadhur. Ballingeary creamery was next built, and there was a travelling creamery i.e. a big separator and reception tank, on the back of a lorry, operating from Shanacrane Cross, to Inchicorca, Aultagh and Gloun. Later on there were new creameries built at Togher and Shounlara, bringing the number to ten branches and the Central.

In the intervening period, James Dillon, when he became Minister for Agriculture in 1948, offered to sell Coachford and Tarelton, back to the farmers. Coachford did nothing, but we made a bold bid in Tarelton. We set up a provisional Co-Op. named St. Michael's Co-Op. of which I was treasurer. Soon a terrible opposition surfaced, composed of most of the creamery managers and workers, and farmers for political reasons. At that time farmers would sell their souls for politics, and they did not want Dillon to get credit for giving the farmers the opportunity to get control of

their business. A certain creamery manager offered some farmers a free car to come to the meeting to oppose the take over.

We travelled around with Share Books to get farmers to sign for shares, based on so much per cow, and he had to pay one shilling as making his commitment legally binding. We got 60% to sign. The opposition also went around asking the farmers to sign

We had several stormy meetings and got several threats. I and two others of my colleagues, with the late John F. Goold solicitor, travelled to Dublin on the 7th of March 1950 to take over the Group. We met the Minister, Mr Dillon, and reps. of the 'Dairy Disposal Board,' the I.A.O.S. The conditions and terms laid down to us at home were completely changed. At home we were told we need not pay the debts owed by the

taken out by the opposition. That, and the fact that nearly half of the farmers opposed, and that the managers and workers wouldn't be co-operative, we decided to abandon the idea, which left the farmers taking a lower price for their milk until 1972.

As I have said there were consultative committees set up in 1966, which consisted of one delegate elected by each branch,



Committee that negotiated Amalgamation of Terelton Creamery group with Ballyclough Co-Op. in 1972:

Front: Michael McSweeney, Mossgrove; Eugene O'Riordan, Gortnalour; Ernie Jennings, Killowen; John P. Kelleher, Tarelton.

Back: Joe O'Sullivan, Gruanreagh; Paddy Lynch, Toonsbridge; Richard White, Ardcahan; Andy Kelleher, Carrigboy; Sonny Donovan, Gortanure. (not included - John Riordan Toames).

gainst and they claimed too that they had 60%, which they had, because some farmers signed for and against. We did not mind, as the shilling made our signatures binding.

farmers to the company but when we went to Dublin that was changed. We would have to pay the debts, and they had gone up fourfold because there were lorry loads of fertiliser

to meet from time to time with the Head Manager. I was elected to represent Inchigeela branch, and the late Dick Cronin, Keimcoraboula, to represent Ballingearry, followed by the late

Con Cronin, Carrig Lodge, and John Moynihan, Currahy. Timmy Galvin, Gortaneadin was also on the committee. I was elected chairman of the committee at its first meeting. At this time there were 1,065 suppliers with 7,028,223 gallons of milk in the group.

At this point in time the Government brought in a consultant, Dr. Knapp, to study the dairy industry and make recommendations for its improvement.

The I.A.O.S. (later to become the I.C.O.S) the umbrella organisation of the Co-Ops. was asked to make recommendations for the rationalisation of the industry. I got 11 copies, one for each committee member, and we saw that they recommended that we, as well as Coachford, would become a member of a Co-Op. and amalgamative with Ballyclough in one step. At this stage I must state that the approach of farmers at this time was vastly different from 1949/50. Politics were left outside the door, and the vast majority were united that we, in tandem with Coachford, should negotiate the amalgamation with Ballyclough.

While there were only a few opposed to this course, there was nevertheless, a formidable opposition, which delayed the amalgamation for four years, causing us umpteen meetings, and anonymous phone threats to me.

I got all my creamery documents for Terelton for the years 1969, 1970, and 1971, sent to Ballyclough to ascertain what I would have received if I had been sending the same amount of milk with the same tests to

Ballyclough and the result showed that I would be receiving about £10 per cow more, which was a considerable amount at that time.

I got over 1,000 of this data printed and sent a copy to each supplier in the Group. Eventually we concluded the negotiations, and it had to be approved by the suppliers. To this end the branches of Inchigeela, Ballingearry, Teergay, Toames, Shounlara and Togher met at Inchigeela, on March 1st 1972 and all approved. That night the remaining branches of Tarelton, Bengour, Mossgrove, Killowen and Shinaugh met at Enniskeane, all except one approved. There were 256 people at the Inchigeela meeting and 261 at the Enniskeane meeting.

However there were still hurdles to overcome with the unions. Frustrated with the delay, we got our suppliers to sign a petition, copy of which we sent to the Dept., D.D.B. Ballyclough, and the unions, seeking permission to transfer their milk elsewhere from the D.B.B. 92% of the suppliers signed, Ballingearry returning 100%, with Inchigeela having 66 out of 71.

Finally the amalgamation took place on June 1st 1972, thereby achieving for me a life long ambition.

Some of the changes we have seen take place since, include changing from delivering our milk to the creamery, to bulk collection, thereby making the creameries obsolete, so this completes the rise and fall of the creameries as such, within the century.

Chairman's Address

le
Seán ó Súilleabháin

Ba mhaith liom fáilte a chuir romhaibh go léir chuig an Ceathrú eagrán de Iris an Chumann Staire a foilsíodh ar dtús i 1993. Tá an Iris agus an Cumann Staire ag dul i dtreise ó shin i leith, agus míle buíochas le gach éinne a thug cabhair dúinn le linn an tréimhse sin, leis na daoine a scríobh na h-altanna, leis na siopadóirí a dhíol na h-irisí agus le muintir na h-áite a cheannaigh iad.

We hope you enjoy this, the 4th edition of the Cumann Staire Journal. The editorial team of Máire Uí Léime, Nóra Levis and Peter O'Leary have assembled a broad collection of articles of Uibh Laoire's history which we hope you will find informative and interesting.

Over the past year we have been kept busy on a number of projects. Nóra Levis has been computerising the Society's collection of historical material with the help of Udarás na Gaeltachta, FAS and An Coiste Forbartha. We have contributed to the Cork Place names Collection and this Christmas sees the publication of Vol 1. of 'The Uibh Laoire Collection' - 65 photographs from the parish's past.

As we do every year, we would encourage every one to collect what local history they can before it is lost forever. The Society will publish any material which they receive. Contact Seán ó Súilleabháin at (026) 47062.

We would like to thank

everyone who has helped the Cumann Staire over the year; to Scoil Mhuire, Ogenek Teoranta, all our contributors, to the shops for graciously selling the Journal and to you the people of Ballingearry and Inchigeela, both resident and exiled for supporting us in 1996.

We wish all of you the best in 1997.

Nollaig shona agus Ath Bhliain faoi mhaise daoibh go léir.

Baptismal Register Notes 1846-1855.

These Notes were made by Fr. Holland, the parish priest in Inchigeela, in 1855. They describe the constant struggle to keep his flock together in the face of famine. Many were tempted to convert in exchange for food.

- 1846. one convert. No perverts.
- 1847. five families became Apostates (abandoned their faith) in number thirteen.
- 1848. a family returned to the fold. Individuals three.
- 1849. four families continued Apostate.
- 1850. four continued in their error.
- 1851. four, the same families remained, except the mothers of the same families.
- 1852. three families returned and did public penance.
- 1853. two families persevered obstinate and one returned.
- 1854. one labourer of the Minister is going to Church, with three children, his wife going to Mass, not to Sacraments.
- 1855. one parent is sending three of her children to the Protestant School, one of whom is taken into the Minister's house as servant. The mother of three illegitimate children nominally a Catholic is sending the three to the Protestant School, one of whom is a Catholic, the two more belong to Protestant

fathers. The mother of these three children together with the parents of the other families were publicly denounced from the Altar by the PP all in vain.

Inchigeelagh
Jeremiah Holland. PP.
30th July 1855

CRANNOG

This study of the 'Crannog' was done by Máire Uí Léime as part of a U.C.C. course. This Crannog is the only one of it's kind in Co. Cork.

The crannog is in the townland of Tir-na-Spideoige, half way between Beal-athan-Ghaorthaidh and Inchigeela. You take the Beal-athan-Ghaorthaidh road from Inchigeela, and when you have travelled 3 miles, turn right at the bridge park your car, come back to the main road and follow the river until it reaches the lakeside. That clump of trees in the lake in the distance is the Crannog.

The land here is 200 feet above sea level, it slopes gently to the lakeshore. Cattle and sheep are grazed on the land, silage is cut 2/3 times a year. The ground is boggy and marshy in places and liable to flooding during the wet weather. Again we see ash, holly, black/whitethorn and sally bushes growing in the hedgerow. Rushes and reeds cover large amounts of this ground, swans are known to return here year after year to nest.

The Crannog is a typical lake dwelling settlement. (Michael J. O'Kelly 1989). This Crannog is home to 10/12 sally trees, some rushes and reeds, a few blades

of grass and a lot of moss. During the wet weather the Crannog with the exception of the trees is covered with water. The trees are 6/7m high and hang out over the crannog and it is difficult to get on to it but it is well worth the effort. You are surrounded by water, green fields sloping to the lakeshore, the Shehy Mountains to the South, The Derrynasagart Mountains to the North and West, hills and rich green fields Directly to the North and the water to the East.

Since this is the first real live Crannog that I have visited, it is in pretty good nick. When you think of the water around it, the trees growing in it, it has passed the test of time.

The Crannog is in a little cove on the Northern shore of the lake. It is roughly circular in shape, it is very uneven under foot. The trees have twisted downwards and re-rooted in the ground and a lot of the roots can be seen twisting around the stones. Some clay, tree roots and stones litter the ground underfoot. From North to South the Crannog measures 9.47m and from East to West it measures 13m. It is roughly 0.82m above the water level.

The stones are of similar size, they are about 40cm diameter. The stones slope gently away from the edge of the Crannog, they can see them for 1m under the water from the Crannog. Using an oar while on the boat the stones extend 2m beyond the edge of the Crannog, it became very muddy the further away from the edge of the Crannog the boat went. On the South West and Western side of the Crannog the soil is being washed away, and nothing is

growing here. The stones can be easily seen here they extend 2m beyond the surface of the Crannog and slope gently away from the sides of the Crannog. Beyond these stones it gets 1.5m deep and it is very muddy and the oars begin to stick in the mud, the day was windy and the boat drifted a lot so we had to head for shore.

A local farmer told me that some timbers can be seen around the Crannog during very dry summers, it failed us locate any timbers with the oars. A stone causeway leading from the Crannog to the shore on the North is also visible during dry summers. We crossed this area several times and failed to hit anything.

In Irish the Crannog is called Oilean Uí Mhaothagáin (Mehigan's Island). Some say that Maothagáin was an O'Leary chieftian others say that the word should be Meathain which is the Irish for twigs and sapplings. This word Meathain appears in the name Doire an Mheathain (Derryvane) which is a townland close to Tir-na-Spideioge. I prefer the name Maothagáin, whether there was an O'Leary named Maothagáin or not I have to find out.

Aiste ar ainmneacha bailte fearainn, páirceanna agus rl.

le

Síle (ní Luasaigh) Uí Chonchubhair, Goirtín Eoin

Tá an teach againn sa bhaile in áirde ar chnoc agus os a chomhair amach tá móinéar. Dúirt comharsa béal dorais liom lá, "Má sheasann tú sa mhóinéar sin agus má fhéachann tú timpeall ort tabharfaidh tú faoi ndeara go bhfuil ainm ar gach pháirc, ar gach cnocán, ar gach cloch agus ar gach casadh atá sa bhóthar chomh maith." Caithfidh mé admháil nár smaoiníos ar seo a dhéanamh riamh fiú. Ach rud eile ní bheadh na h-ainmneacha go léir ar eolas agam. Bhí slí as sin agam, rachainn chun cainte le Dan Seán ó Céilleachair. Is uaidh a chuala mé an chuid is mó des na scéalta agus na míniúcháin seo a leanas.

Séard atá sa Rae Gorm ná píosa de chnoc ar a fhásann fionnán gorm. Ach tá rud as an gnáth ag baint leis an Rae seo, tá clocha móra anseo agus ansiúd, agus tá roinnt des na clocha seo chomh mór le teach. Glaotar bodhrach ar cheann díobh seo. Deirtear go mbainfeadh na Lochlannaigh úsáid astu seo chun an fionán a mheilt le haghaidh Beoir na Lochlannach. Bhí an rún chun é a dhéanamh ag clann amháin. Lean an rún ó athair go mac anuas tríd na céadta bliain. Ar deireadh dhein clann eile an áit a ionsaí ag iarraidh an rún a fháil dóibh féin. Bhí siad ró láidir don chlann a bhí ann. Dúirt an t-athair dá marófaí an mac go dtabharfadh sé an rún dóibh. Nuair a maraíodh an mac, dúirt an t-athair leo ansin é féin a mharú chomh maith mar nach dtabharfadh sé an rún ach oiread. Deirtear gur mar sin a cuireadh deireadh le Beoir na

Lochlannach sa cheantar.

Níl mórán daoine ann is dócha nár chuala faoi Céim an Fhia, an áit ina raibh cath idir Gíománaigh agus Buachaillí Bána i dtaobh cíos a íoc. Scríobh Máire Bhuí Ní Laoghaire amhrán álainn faoin eachtra seo. Deirtear go raibh duine darbh ainm Breathnach ag teitheadh ón gcath sin mar gur mharaigh sé duine des na Gíománaigh. Tá ar a laghad dhá áit gur thug sé a ainm dóibh. Tá an dá áit seo i nGoirtín Fliuch, baile fearainn ar an dteorainn idir Corcaigh agus Ciarraí. Leabaigh a Bhreathnaigh a glaotar ar áit amháin; deirtear gur chodail sé i gcoca fionnáin ansan oíche amháin. Ag dul amach as an bpáirc sin tá Póirse an Bhreathnaigh.

Tá áit eile, i bhfad níos cóngaraí do Chéim an Fhia, ar a nglaoatar Poll Smith. Seo an poll inar cuireadh an Gíománach darbh ainm Smith a maraíodh sa chath. Glaotar Droichidín Smith ar droichead in aice na h-áite sin.

Is féidir féachaint síos ar Ghúgán Barra ó áit ar a nglaoatar Cloch Bharrach. Deirtear gur ón gcloch seo a fuair Naomh Fionn Barra a chéad stracfhéachaint den ghleann. Tháinig sé chuige ansan go mbeadh an áit seo an -oiriúnach le h-aghaidh paidireoireacht agus machnamh ar Dhia. De réir a chéile tháinig daoine eile ann agus bhí mainistir ann sar i bhfad.

Ag bun an mhóinéir atá os comhair an tí againn tá tobar ar a dtugtar Tobairín a Choille.

Mar is soiléir ón ainm éiríonn an t-uisce i gcoill atá timpeall leath mhíle ón tobar féin. Ach do réir an seanchais tá baint ag naomh eile leis an tobar seo. Deirtear go ndúirt Naomh Gobnait, tar éis di deoch a ól ann lá, go raibh an t-uisce chomh úr agus chomh glan leis an t-uisce a bhí le fáil aici sa tobar i mBaile Mhúirne. (Tá cumhacht leighis san uisce sa tobar sin.)

Ag Béal an Ghleanna tá eas ar a dtugtar Easach a Chirce. Nuair a bhí ó Súilleabháin Béara agus a lucht leanúna ag teitheadh ó thuaidh bhí ó Súilleabháin ag marcaíocht ar chapall ar a dtugtaí "An Chearc" (ní fheadar cén fáth). Ar aon chuma bhris an capall cos nuair a tháinig siad chómh fada leis an eas seo, ní foláir nuair a bhí tuirse uirthi. Bhí air an capall a lámhadh agus is san áit sin a cuireadh í.

Tá an scéal ann chomh maith faoi beirt fathach a bhí ag troid, duine acu ag Béal an Ghleanna agus an duine eile sa Ghleann féin. Bhí Gallán mar lón cogaidh acu. Thit gallán amháin agus d'fhan sé ina sheasamh. Is é siúd an gallán is airde atá le fáil in Eirinn anois. Timpeall míle uaidh sin tá cnoc ar a nglaothar Cnoc a Ghalláin. Ach tá an gallán a thit anseo ina luí ar an dtalamh. Níl a fhios ag a lán daoine fiú go bhfuil sé ann toisc go bhfuil raithneach agus aiteann ag fás timpeall air.

Baile fearainn atá i nDoire na Buairce. Tá scéal an-shuimiúil taobh thiar den ainm sin. Bhí fear amuigh lá agus bhí sé ag tabhairt aire dos na ba. Pé rud a tharla rug sé greim ar leipreachán. D'iarr sé air cá raibh an t-ór aige. Tar éis tamaill dúirt an leipreachán go raibh sé faoi chrann áirithe sa doire. Chuir an fear buarach ar an gcrann sin chun é a mharcaíl dó

féin. Lug sé don leipreachán imeacht agus chuaigh sé abhaile chun sluasad a fháil, ach nuair a d'fhill sé ar an áit bhí buarach ar gach crann sa doire, agus ní bhfuair sé an t-ór.

Tá roinnt áiteanna eile nach bhfuil brí na n-ainmneacha chomh soléir sin, nó nach bhfuil iomlán na scéalta taobh thiar díobh ar eolas. Tá Páirc na gCroc le fáil sa Choill Mhór. Tá crann sa pháirc sin a úsáideadh le h-aghaidh crochadh. Ach ní fheadar cé crochadh ann nó cathain a bhí sé in úsáid don ghnó sin.

In aice na páirce sin tá páirc ar a nglaothar Páirc na Tiníle. Thabharfadh muintir an cheanntair clocha go dtí an tiníl sa pháirc seo. Dhéanfaí na clocha a dhó ansan chun aol a dhéanamh. Bhí an aol sin á úsáid mar leasú talún.

Sa chnoc idir an sráidbhaile agus Gúgán Barra tá Béilic an Chait. Bhíodh cait fíaine ag dul timpeall na h-áite fadó ó shin agus chodlaíodh buíon díobh sa bhéilic seo. Níl éinne cinnte cén fáth a nglaothar Céim Cora Bhuaile ar baile fearainn amháin. Tá tuairim ann go mb'fhéidir go mbíodh rince nó patrún de shaghas éigin sa bhuaile acu ann. Mhíneodh sé sin an tagairt do céim agus cora san ainm.

Tomhas a bhíodh ag na seandaoine ná "coiscéim, léim agus truslóg." Thug an tríú ceann díobh seo a ainm do cheann des na páirceanna againn féin sa bhaile. Tá abhainn bheag ag rith in aice leis. Fadó is clocha a bhí ann in ionad an droichead atá ann anois agus bheadh ort truslóg a thógaint chun dul ó chloch go cloch. O shin i leith is Truslóg a tugtar ar an bpáirc sin.

Tá a lán ainmneacha le fáil sa cheantar atá le fáil in a lán áiteanna eile chomh maith toisc go bhfuil siad ag tagairt do rud faoi leith i bpáirc nó ar ghné áirithe den áit. Mar shampla, tá Páircín na Cruaiche; Páirc na Seana Grafa; Móinteán na Cochlán; Páirc na Claise; Páirc a Tobair; Coinleach Mór; Céim Carcaigh; Seanabhaile; Carraig a Phoirt; Cúl an Eidhneán; Carraig na Sliogáin; Clochar a Bhroic; Casadh na Spride; Carraig a' Draighean; Páirc na Cabhlaí; Páirc na Mholaigh; Cúm an tSagairt; Páirc an tSéipéil; Fail an Phreacháin; Carraig a Locha; Páirc Rua; An Lug; Páirc na Coille; Páirc na Croise; Páirc an Cuillinn; An Rae; agus rl agus rl.

D'fhéadfainn leanúint ar aghaidh agus ar aghaidh. Ach cén fáth go raibh na h-ainmneacha seo go léir in úsáid fadó? Sé mo thuairim féin ná gur tharla siad ann toisc go raibh na feirmeacha briste suas i bpáirceanna beaga an uair sin. Dá bhrí sin dá mbeadh duine éigin ag dul amach ag baint féir nó ag cur prátaí caithfeadh sé bheith i ndán insint dos na cómharsain agus rl. cé acu cúinne den fheirm a bhí i gceist aige. Bhí na h-ainmneacha acu chun cabhrú leo.

Extract from the "Corke Journal" 1757

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Tá an teach againn sa bhaile in áirde ar chnoc agus os a chomhair amach tá móinéar. Dúirt comharsa béal dorais liom lá, "Má sheasann tú sa mhóinéar sin agus má fhéachann tú timpeall ort tabharfaidh tú faoi ndeara go bhfuil ainm ar gach pháirc, ar gach cnocán, ar gach cloch agus ar gach casadh atá sa bhóthar chomh maith." Caithfidh mé admháil nár smaoiníos ar seo a dhéanamh riamh fiú. Ach rud eile ní bheadh na h-ainmneacha go léir ar eolas agam. Bhí slí as sin agam, rachainn chun cainte le Dan Seán ó Céilleachair. Is uaidh a chuala mé an chuid is mó des na scéalta agus na míniúcháin seo a leanas.

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Tá áit eile, i bhfad níos cóngaraí do Chéim an Fhia, ar a nglaothar Poll Smith. Seo an poll inar cuireadh an Gíománach darbh ainm Smith a maraíodh sa chath. Glaotar Droichidín Smith ar droichead in aice na h-áite sin.

Is féidir féachaint síos ar Ghúgán Barra ó áit ar a nglaothar Cloch Bharrach. Deirtear gur ón gcloch seo a fuair Naomh Fionn Barra a chéad stracfhéachaint den ghleann. Tháinig sé chuige ansan go mbeadh an áit seo an -oiriúnach le h-aghaidh paidireoireacht agus machnamh ar Dhia. De réir a chéile tháinig daoine eile ann agus bhí mainistir ann sar i bhfad.

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Mar is soiléir ón ainm éiríonn an t-uisce i gcoill atá timpeall leath mhíle ón tobar féin. Ach do réir an seanchais tá baint ag naomh eile leis an tobar seo. Deirtear go ndúirt Naomh Gobnait, tar éis di deoch a ól ann lá, go raibh an t-uisce chomh úr agus chomh glan leis an t-uisce a bhí le fáil aici sa tobar i mBaile Mhúirne. (Tá cumhacht leighis san uisce sa tobar sin.)

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Tá an scéal ann chomh maith faoi beirt fathach a bhí ag troid, duine acu ag Béal an Ghleanna agus an duine eile sa Ghleann féin. Bhí Gallán mar lón cogaidh acu. Thit gallán amháin agus d'fhan sé ina sheasamh. Is é siúd an gallán is airde atá le fáil in Eirinn anois. Timpeall míle uaidh sin tá cnoc ar a nglaothar Cnoc a Ghalláin. Ach tá an gallán a thit anseo ina luí ar an dtalamh. Níl a fhios ag a lán daoine fiú go bhfuil sé ann toisc go bhfuil raithneach agus aiteann ag fás timpeall air.

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D'fhéadfainn leanúint ar aghaidh agus ar aghaidh. Ach cén fáth go raibh na h-ainmneacha seo go léir in úsáid fadó? Sé mo thuairim féin ná gur tharla siad ann toisc go raibh na feirmeacha briste suas i bpáirceanna beaga an uair sin. Dá bhrí sin dá mbeadh duine éigin ag dul amach ag baint féir nó ag cur prátaí caithfeadh sé bheith i ndán insint dos na cómharsain agus rl. cé acu cúinne den fheirm a bhí i gceist aige. Bhí na h-ainmneacha acu chun cabhrú leo.

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Index of O'Donoghue Papers

These Papers are notes written by a former Parish Priest, Father O'Donoghue, whilst he was living in Uíbh Laoire. It was his intention to write a History of the district, but he died before completing this work. He left these notes to Gobnait Creed, and she in turn lent them to the Cumann Staire. Copies are available to anyone doing Historical research.

All papers prefixed with O'D.
All Paper numbers followed by either;

- O ie. The Original document
- A ie. The Archive Copy
- L ie. Library Copy for general use

129. Song in Irish composed by Domhnall Riabhach athair céile Mick Twohig. Verses 1 and 2 headed 'Cailleach na hEidhe.'
130. ditto. 2 and 3 (sic)
131. ditto. 5 and 6.
132. ditto. Final verse.
133. ditto. Another verse 4 and 5.
134. Song in Irish composed by Finghin O'Mahony. (or possibly by Peadar O Conchubhair). 'Tuigean an deair Diarmada Ui Hallachan'
135. ditto. (cont.)
136. ditto. (cont.)
137. Extracts from the Census of 1821. Milleen townland.
138. ditto. Droumcarra townland.
139. ditto. Droumcarra townland (cont.)
140. Abstract from the Prerogative Causes papers. Suit of O'Leary v O'Leary. A family dispute concerning the Will of Timothy O'Leary of Clounshire who died 1713. Involves his father, Keadagh, and his only, infant, son, also Keadagh. The elder Keadagh was probably the elder son of Donnchad MacAuliffe O'Leary Ruadh, alias Gearh of Clansharky, a proprietor in 1641.
141. Notes on Gortaneadin.
Paragraph on the marriages of the Pyne family.
Geological notes on Gortaneadin, concerning Cornstones.
142. Copy of a letter from J.R. Meagher (Rev.?) to, presumably, Fr. O'Donoghue. No date but refers to conscription so probably 1917 or 18.
Mostly about a mutual friend called Robert Brandreth who was killed at the Front in 1916.
143. ditto.
144. ditto.
145. Letter in Irish, dated 1918. From Conchubhair O Muineacain, Kilkenny, to, presumably, Fr. O'Donoghue.
146. Another similar letter, undated.
147. Note on the history of the early MacCarthy Mór.
148. One stanza of a poem.
149. Odd lines from 3 poems by Charles Kickham, Michael Doheny and Brian O'Higgins.
150. Extract from the 'Natural History of the County and City of Cork'. These three short paragraphs refer to Inchigeelagh and district.
151. P. 5 of a note referring to the purchase of the estates of the Earl of Clancarty by the 'Hollow Sword Blade' Company in 1703.

152. Headed Annals 5-6, Appendix 2441, this is part of the story of Domhnall na gCroiceann O Donovan who became Chieftain of Clancahill in 1560.
153. Some extracts from 'Phases of Irish History' by MacNeill referring to pre-Celtic people, and to the Eoghanachta.
A draft of a letter in Irish.
154. One paragraph of a discussion between Fr. Holland and a parishioner.
155. One paragraph referring to the Battle of Keimaneigh.
156. A note on Inchigeelagh, apparently about 1820. It refers to the RC Church, National School, Glebe House (old), Scriptural School, and Inchigeelagh House.
157. Part of a description of the Island of Gougane Barra.
158. One short paragraph which appears to be part of a Fiant of 1591.
159. One page from a longer work. Includes a note on Police activity in Ballingearry in 1894, and one on James Stephens and Michael Doheny taking sanctuary in Coolmountain in 1848.
160. Faction Fights. A poem in Irish by Siobhán an tSagairt.
161. Another short extract from poetry, including a few lines by Fr. Neville.
162. Extracts from 'Topographical Directory of Ireland' by Samuel Lewis. A description of Inchigeelagh in 1839.
163. Historical extracts. Refers to MacCarthys of Gleannacroim.
164. A note, in Latin, on St. Finbarr and his father, Amargenus.
165. Extract from Joyces 'Irish Names' referring to the derivation of Cork.
166. Extract from the Parish Register referring to 3 Burkes.
Extract from 1821 Census referring to James Burke and his family.
167. A short note on the lawsuit between the Gaodhalach O'Leary and Nicholas Barry.
168. Copy of an invitation to a Reception of the Royal Irish Academy. 1911.

Dan Seán ó Céilleachair

Agus an Iris seo á ullmhú againn, tháinig fear amháin isteach in ár n-aighe go minic, agus bé' sin Dan Seán ó Céilleachair, Beannacht Dé lena anam. Blianta eile nuair a bheadh fadhb nó ceist agat faoi stair na h-áite, nó a leithéid bheadh slí as agat. D'fhéadfá dul chun cainte le Dan Seán, agus cinnte bheadh freagra na ceiste aige ar bharr a theanga.



Ach faraoir, sciobadh Dan Seán uainn go tobann i dtús mí Aibreáin. Ba mhór an chailliúint é don cheantar in iomlán agus go h-áirithe dá bhean chéile Joan agus dá chlann. Bhí árd-mheas ag gach éinne air, idir óg agus aosta.

Fear mór le Gaeilge ab ea Dan agus bhí sé eolasach árd-éireamach. Bhí ana chuimhne aige agus bua na cainte chomh maith. Bhí stór mór scéalta, seanfhocail agus ráitisí aige. Is cinnte go bhfuil a lán acu imithe leis. Ba bhreá an comhluadar é agus is é a bhí go maith chun scéal a insint.

Bhí sé ar dhuine den dream a bhunaigh an Cumann Staire i mBéal Atha'n Ghaorthaidh i 1991 agus beimid i gcónaí buíoch dó as ucht an chabhair go léir a thug sé dúinn. Chuir sé go mór le h-aon ócáid a bhí ar siúl, le méid a eolais agus a líofachta.

Bhí ana shuim ag Dan i nDrámaíocht agus aisteoir iontach ab ea é. Ghlac sé páirt in an-chuid drámaí áitiúla. An oíche sula bhfuair sé bás, fiú, bhí sé i láthair ag Féile Drámaíochta na Mumhan, san Halla anseo agus é ag baint lán taitneamh as na drámaí.

Comharsa den scoth ab ea Dan agus bhí sé ullamh i gcónaí lámh cúnta a thabhairt d'éinne. Bhí ana chur amach aige ar gach saghas oibre. Chaith sé a shaol le feirmeoireacht agus bhí sé mar fhear a'phoist ar feadh blianta, job a bhí ag a athair, Seán Dónal Liam roimis.

Is deacair a chreidiúint go bhfuil fear chomh beo bríomhar imithe uainn ar shlí na fírinne, ach sin mar a bhíonn an saol. Táim cinnte go mairfidh a chuimhne linn. Ar dheis Dé go raibh a anam.

Cath Chéim an Fhia

le

Donnchadh ó Luasaigh, Béal Atha'n Ghaorthaidh

Trátha an ama seo, 175 bliain ó shin, a buaileadh Cath Chéim an Fhia. I gcuimhne na hócáide, ba mhaith liom cúlra an scéil agus cúrsaí an chatha, mar a tuigtear domhsa iad, a ríomh arís.

Snáth is ea an scéal seo sa ghréasán leathan den chos-ar-bholg atá de shíor á imirt ar an dtionónta, ar an gCaitliceach, ar an náisiúnaí, ar an duine bocht, ar an nGael ag an nGall riamh ó theip ar chóras na dTaoiseach tar éis Chinn tSáile go dtí ár n-am féin.

Tar éis na hAondachta, bhí na daoine seo ina suí go teann, an córas leo agus iad á oibriú go hinnealta. Bhí an iliomad saghas éagóra á imirt ar 'Thadhg', ach b'é an ceann ba mheasa leis ná ceist na ndeachmhaithe. Do réir córais an ama bhíodh ar an dtionónta (i.e. an Caitliceach agus rl.) an deichiú chuid dá theacht isteach a dhíol chun na hEaglaise Ghallda a choiméad i mbarra maitheasa.

Mar seo a d'oibríodh an córas. I rith an fhómhair thagadh meastóir timpeall agus dheineadh sé iniúchadh ar na barraí go léir a bhí ag an dtionónta. Ar fheabhas na mbarra a dheintí an teacht isteach a mheas. Dá mbeadh toradh an tailimh go maith bheadh an deachú árd. Thairis sin, dá ráineadh go mbeadh col ag an meastóir leis an dtionónta bocht bí cinnte go mbeadh an deachú ní ba airde ná an ceart. In airde ar seo, bhíodh ar dhuine eigin an meastóir féin a dhíol agus ina theannta sin arís bhí díolaíocht ag dul do fhear bailithe an airgid. Leagtaí cuid d'ualach an tuarastail seo ar

gach ceann teaghlai agus bhíodh an cháin sin le díol i dteannta na ndeachmhuithe.

Faoi dheireadh thiar thall d'éirigh daoine amach i gcoinne an chórais seo in áiteanna éagsúla ar fud na tíre. Ní raibh pobal Uíbh Laoire chun deiridh. An 'Captaen Rock,' a bhí ina chónaí ar Charraig Fharraire i gCill Mhuire, a ghríosaigh chuige iad. Thiomsaigh sé siúd roinnt mhaith fear agus dhein iad a chur fé mhóid a bheith dílis dó.

Thuig 'An Córas' go rabhthas chucu agus chuireadar na sean-ghíománaigh (i.e. Yeomen) ar bun arís. (Cuireadh ar bun do chéad uair iad i 1779, iad ar aon dul agus ar aon chuspóir, geall leis, leis na hOglaigh a bhí ag Grattan.) Na Muskerry Blue Light Dragoons a tugtaí orthu. Robert Warren ó Bhaile Gallda a bhí ina thaoiseach orthu ag an bpointe seo. Fuaireadar airm, armlón, éide agus gach rud eile a bhí uathu ó bhuíon cairbinírí I gCathair Chorcaí. Cuireadh roinnt de na gíománaigh armtha seo siar go Beantraí. Tháinig tuilleadh gíománach go hInse Geimhleach agus b'é an Rifle Brigade a bhí mar ainm orthu.



Cath Cheim an Fhia

Bhí an 'Captaen Rock' agus a chuid Buachaillí Bána ar thóir arm fan am seo - ní raibh acu féin ach pící, speala agus cúpla seanghunna. Thug sé ordú dá chuid fear arm agus armlón a thógaint ó na Gail móorthimpeall na Banndan agus in iarthar Chorcaí.

D'imigh Buachaillí Bána Uí Laoire siar go Beantraí agus thógadar roinnt gunnaí ó na tiarnaí ann. Thugadar cuairt ar thigh Iarla Bheanntaraí agus fuaireadar airm ann. Tháinig amhras orthu ansaigh go mbeadh fhios ag an muintir thiar cé thóg na hairm agus tháinig eagla orthu go leanfaí iad. Shocraíodar le Buachaillí Bána Bheanntaraí scéala a chur chucu dá mbraithfidís aon ní ag tárlú.

Deir insint eile ar an scéal gur lean uaisle Bheantraí agus a mbuíon na Buachaillí Bána cúpla míle den bhóthar anoir, ach go raibh eagla orthu tabhairt fés na Buachaillí Bána agus gur fhilleadar ar an mbaile. Lorgaigh na Gaill cabhair agus tháinig san 'ón gcóras. Tháinig an ghiúistís ó Bheantraí chucu agus slua mór saighdiúirí ina theannta. Tháinig Hedges agus Sweet ó Mhagh Cromtha agus an Barrach Mór ó Chill Barra.

Bhí fhios ag an 'gCaptaen Rock' go gcuirfí an tóir arís agus mar sin d'aimsigh sé fear faire do na Buachaillí Bána. B'é a n fear a d'aimsigh sé ná Dónall ó Laoire na Bearraice, laistiar den Chéim. Chuir sé fé bhrí na mionn trí huaire é i dtreo is go mbeadh sé dílis dó agus bheith ina fhear faire aige. Dá bhfeicfeadh Dónall an t-arm ag teacht chaithfeadh sé cur de, go barra Charraig na nGíománach ar thaobh na Dúchoille, agus adharc a shéideadh go tréan fé thrí. Ní raibh aon chúram eile ar Dhónall.

Bhí go maith agus ní raibh go holc. Bhí an t-am ag sleamhnú thart, mar a deireadh an tseanamhuintir, agus céachta dúdorcha na hoíche ag teacht agus ag imeacht - an láir bhán ag dul ar scáth na cupóige agus an chupóg ar teitheadh uaithi, madraí gearra ag amhastraigh san áit ina mbídís agus sa bhall ná bídís ní labhraidís in aon chor.

Deich lá agus deich nóiche a chaith Dónall ag faire gan éinne ag cur chuige ná uaidh ach i ndeireadh na haimsire sin chonaic sé slua mór saighdiúirí ag teacht - Murtach ó Súilleabháin, giúistís Bheantraí, istigh ina lár; Hedges agus Sweet ó Mhagh Cromtha ar na cliatháin agus

Barrach Mór Chill Barra ag déanamh na slí dóibh.

Dhein Dónall a chuid gnótha mar a socraíodh. Léim sé ar an gcarraig agus lig sé líú. An Buachaill Bán ba ghiorra do Dhónall, nuair a d'airigh sé an líú chuige, phreab seisean ar an gcnoc ba ghiorra dhósan agus chuir sé siúd an líú ar aghaidh. Mar sin dóibh gur shrois an líú Carraig an Ime, deich míle fichead slí ó Bheantraí. Triúr a bhí ag obair i reilg Ghobnatan i mBaile Bhúirne an lá san, (Eanáir 21ú, 1822), chualadar an líú agus tháingadar 'go námhadmhar' i dtreo láthair an chatha. B'shin lá na cinniúna do dhuine den triúr san ámh.

Tháinig na saighdiúirí aniar i bhfad ní ba thapúla ná mar a bhí coinne ag na Buachaillí Bána leo agus nuair a shroiseadar an taobh thoir den Chéim ní raibh aoinne ann rompu. Dheineadar caol díreach suas ar thigh Bhuachalla Báin de mhuintir Cheallaigh - saghas cinnire ceantair ab ea é siúd - chun é a phionósú. Dódh tigh air agus murach an captaen a bhí orthu, loiscfí ina bheathaidh istigh é, a deirtear.

Nuair a bhí an méid sin déanta in ainm 'an chórais' dhein na saighdiúirí a slí síos fé dhéin an bhóthair mhóir arís, áit a raibh na capaill acu. Fonn a bhí orthu dul soir fén bparóiste agus a thuilleadh den tsórt so oibre a dhéanamh. Féachaint dar thugadar, ámh, chonaiceadar na Buachaillí Bána ag teacht ina dtimpeall agus tháinig eagla orthu gabháil níos sia soir. D'imigh na gíománaigh in airde ar chnocáinín a bhí i leathaoibh an bhóthair agus d'imigh na Buachaillí Bána in airde ar an talamh ard sin fan chliathán Thúirín na nEan siar. Chomh luath agus a fuair na Gaill

radharc ar na Buachaillí thosnaíodar ar chith tiubh piléar a scaoileadh leo. Bhí na Buachaillí Bána ar scáth na gclathacha, ad'iarraidh bheith ag druidim leo siar fén gCéim. Ach, mo léir; ní raibh aon scáth fóna ós na clathacha agus thiteadar isteach i lagán beag a bhí fé scáth carraige. Deir daoine gur phreab Smith, an gíománach, chun na Buachaillí Bána a ruaigeadh ón scáth carraige agus gurb ag an bpointe sin a maraíodh é.

Tá insint eile ar an scéal chomh maith.

Do réir an scéil seo tháinig na Buachaillí Bána in am tráth agus chruinníodar ar na hInseacha, ar Thúirín na nEan agus ar Chloch Bharrach. Bhí an bóthar an uair úd ag gabháil siar fan chliatháin an chnoic. Bhí na Buachaillí Bána cruinnithe ar an taobh theas den bhóthar, chonaiceadar na saighdiúirí ag teacht agus chualadar i luíochán. Bhí saighdiúirí coise ag na gíománaigh agus nuair a tháingadar so i dteannta na mharcshlua os comhair na mBuachaillí amach chaith na Buachaillí Bána leo. Bhain san preab as na gíománaigh agus chualadar san i luíochán leis.

Cheap na Buachaillí Bána bochta go raibh na Gaill go léir marbh acu agus ritheadar chucu, líú áthais á chur go hárd san aer acu, ach bhí dul amú orthu. Phreab na Sasanaigh 'marbha' san aer, scaoil gach fear acu, chualathas torann na ngunnaí agus chonacthas an deatach. Rith na Buachaillí Bána ach nuair a ghlan an ceo chonacthas go raibh beirt acu sínte, fuar marbh.

B'iad an bheirt a maraíodh ná Amhlaibh ó Loinsigh, Darach, duine den triúr úd a d'airigh an

líú i reilg Ghobnatan, agus Fionnbarra ó Laoire, Gaortha an Tornórna.

Thosaigh an troid i ndáiríre ansan. Bhí na fir 'ag lamhach agus ag líonadh' ar gach taobh agus mhair an scéal ar an gcuma san tamall. Amach sa ló tharla go raibh Smith agus Séamus Breatnach ag caitheamh ar a chéile ó thaobh carraige. Theip ar lón ar Shéamus i ndeireadh báire. Aisiúil go leor theip na piléir ar Smith chomh maith ach bhí roinnt púdair aige, Chonaic Séamus go raibh Smith ag baint cnaipe dá sheaicéad le cur sa ghunna. Cad a dhein sé ach léim a chaitheamh agus thúirling thall in aice Smith. D'éirigh leis é a chosc ar a bheaignit a úsáid air (trína lámha a bhriseadh) gur tháinig Conchúirín Buí ó Laoire (deartháir Mháire Bhuí) ar an láthair. Rug sé ar an mbeaignit agus dhírig ar Smith.

'O mercy, boys, mercy', arsa Smith.

'A Mhuire, go raibh mercy ag an ndiabhal ort!' arsa Conchúirín. Rop sé an bheaignit go croí i Smith agus d'fhág sé ann é,

'sínte ar a tharr in airde ar ardleacain fhraoigh dhubh, Ba ghránna bhí a ghaoi is gan taointe ar a thóin

Nuair a bhí Smith marbh orthu d'fhiafraigh oifigeach den mBarrach cé acu ab fhearr leis 'troid, cúlú nó géilleadh.'

'O', ná géillig,' ar seisean, 'mar marófar gach uile dhuine againn go dtí an nduine déanach. Deinig cúlú más féidir.'

Deineadh rud air. D'imigh cuid de na saghdiúirí siar i dtreo Bheanntaí, tuilleadh soir i dtreo Mhagh Cromtha. Deir na cuntais gur fágadh beirt marbh ar thaobh na nGael; duine

amháin ar thaobh na nGall.

Sin scéal an Chatha go nuighe seo. Mar a dúirt an file -

'Céad moladh mór le hIosa nár dhíolamarna as an dtóir
Ach bheith ag déanamh grinn de, is á insint ar só.'

Dubhchoill, Damhas agus Seithe

le Vincent ó Súilleabháin

Trí shliabh i Raon na Seithean anso in Iarthar Chorcaí, isea Dubhchoill, Damhas agus Seithe. Scéal an-choitianta timpeall na dúthaí seo, isea an scéal mar gheall ar conas a tugadh na h-ainmneacha sin ar na trí chnoic. Tá an scéal seo thíos, fós le fáil ós na daoine in Iarthar Mhúscraí, Beanntaí agus Cairbre, mar tá Cnoic na Seithean teorainnteach leis na trí bharúntachtaí sin.

Fadó, fadó bhí scata de shealgairí ag fiach comhgharach do ghleanna an Chéama (Céim an Fhia) idir Chaolchoill agus Béal Atha'n Ghaorthaidh, míle nó dhó ar an dtaobh theas de Ghúgán Barra. D'árdaíodar fia rua sa choill a bhí ag fás ar leacha an tsléibhe os cionn an ghleanna. Crainn píne abea iad agus mar sin tugadh Dubhchoill mar ainm ar an sliabh sin riamh ó shin.

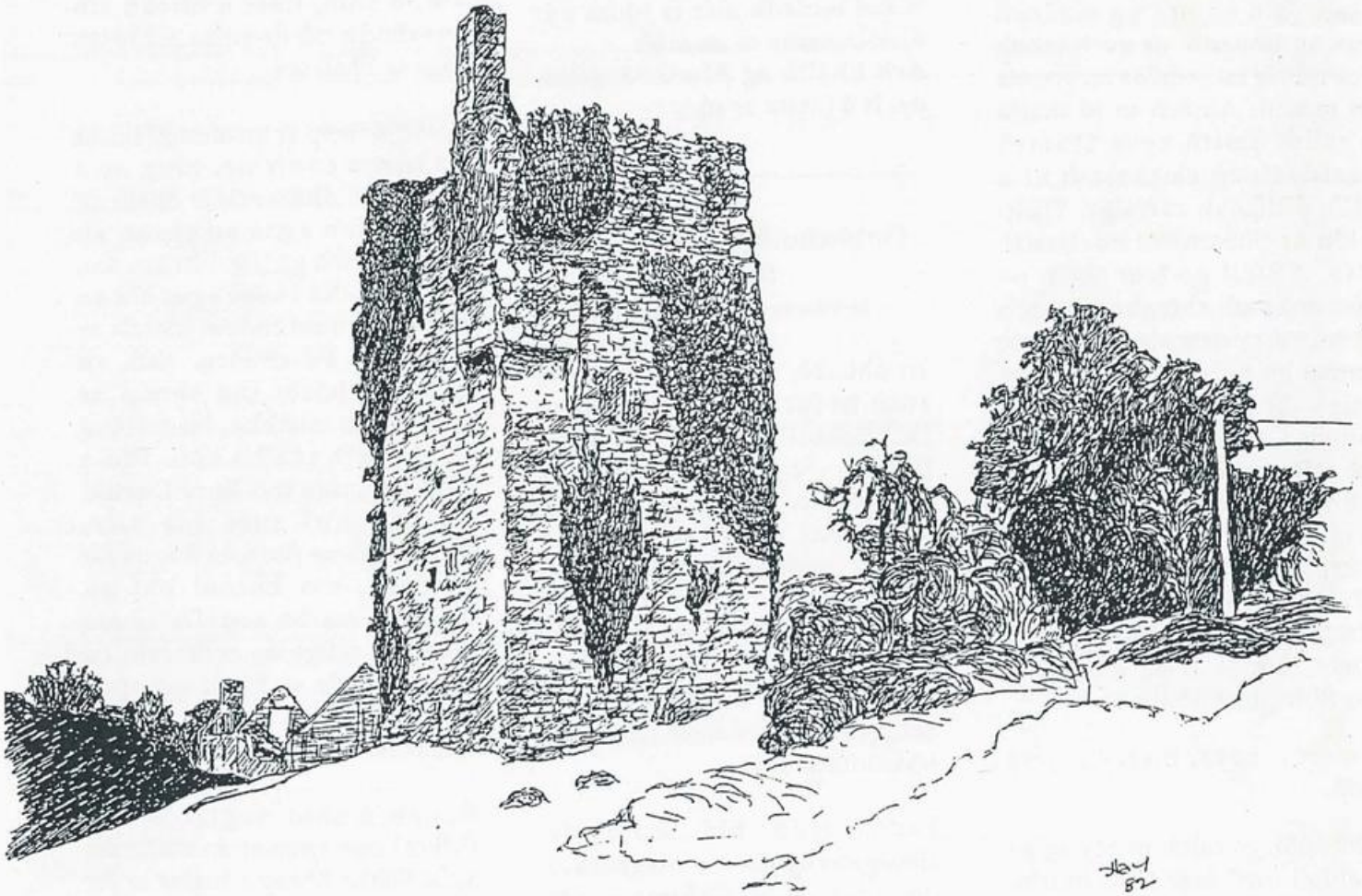
Pé scéal é, d'imigh an fia leis ó dheas. Bhí na sealgairí agus na coin go dian ar a thóir. Ag iarraidh éaló uatha, phreab sé ó dheas agus soir timpeall a'chnoic, ansan chas sé ó thuaidh arís go dtí an áit inar éirigh sé. Ach mo léan! b'éigean dó tiomáint leis arís, gan stad gan staonadh. Lean an tóir air. Thiomáin an fia leis ag pocléimrigh agus ag damhsa

timpeall an chnoic, tamall eile, ach más ea, ní fhéadfadh sé na cosa a thabhairt leis. Tugadh Damhas mar ainm ar an sliabh sin, ó shin, toisc a oiread sin preabadh nó damhsa a bheith aige sa bhall sin.

Nuair a theip ar an ainmhí bocht an tóir a chuir de, thug sé a aghaidh ó dheas arís fé dhéin an tríú sliabh agus an ceann ab aoirde díobh go léir. Fén am seo, bhí sé ag dul i laige agus bhí an tseilg ag druim leis, diaidh ar ndiaidh. Fé dheire, thit an créatúir bocht ina chnap ar thaobh an tsléibhe. Ní raibh a thuilleadh reatha ann. Bhí a phort seinnte mo léan! Dhruid na sealgairí suas ina aice, d'ionsaigh na fiachoin é agus sar i bhfad, mo bhrón! bhí an créatúir marbh acu. Do bhain lucht na seilge an craiceann nó an seithe de sa bhall sin agus d'árdaíodar leo abhaile a chuid feola chomh maith leis an seithe.

Riamh ó shin, tugtar Seithe (Mhór) mar ainm ar an sliabh úd agus Seithe Bheag a tugtar ar an sliabh, sliabh níos ísle, atá lena ais. Tá na hainmneacha, Dubhchoill, Damhas, agus Seithe ar eolas ag gach mac (agus iníon) máthar ins na paróistí Béal Atha'n Ghaorthaidh - Uibh Laoghaire, Beanntaí agus Dúnmaonmhaí. Faríor ghéar, níl fia le feiscint in ao'bhall mór timpeall an cheantair seo sa lá atá inniu ann. Is fada iad imithe. Ach is deas an scéal é mar sin féin. Creidim-se ann ar ao'chuma.

The Battle of Carrignacurra Castle. 1602



Carrignacurra Castle

'Carrignacurra Castle' from the book 'The Castles of Cork' by James N. Healy

There was a curious incident in 1602 which does not feature largely in the History books but is interesting to us as being the first time that Carrignacurra Castle was called on to defend itself in a full blooded battle. The Castle had been built sometime in the period 1450 to 1500, and had so far escaped without use of its formidable defence systems.

These events took place during the quiet period between the fall of Dunboy in June 1602 and the departure by Donal Cam, O'Sullivan Beare on his epic

march to Leitrim in the following December.

Donal Cam was not in Dunboy Castle when it was attacked and destroyed by Mountjoy and Carew. This was a wise decision since all the defenders were massacred when the castle fell. It was quite usual for castles to be garrisoned by a small but strong fighting force under a Constable, and this had been the case with Dunboy, Donal Cam himself being in residence in Ardea Castle about 10 miles over the mountains.

After the fall of Dunboy, Donal Cam gathered together an army of some 500 fighting men, with the object of continuing the war against the English forces. This was somewhat of a forlorn gesture. O'Neill and O'Donnell had fled to Spain and their great army was dispersed. Apart from Donal Cam there were now only two other small armies in the field, the other one in South Munster consisting of the forces of Donogh Maol and Fineen McCarthy, the sons of Sir Owen McCarthy Reagh. This latter force had been heavily subsidised by a grant of £300

from Owen McEgan, the Bishop of Ross, who had recently landed from Spain.

Dunboy fell on 17th June and on 1st July Carew felt sufficiently confident that he had regained control of the situation to stand down the two Companies of the Presidential force commanded by Cormac macDermod McCarthy, Lord Muskerry and John Barry. This took place in Carew's camp which was in Bantry Abbey.

By the 18th August Carew had changed his mind about Cormac macDermod, and locked him up in Shandon Tower. This was because of a scurrilous accusation made by his nephew, Tadhg McCarthy, accusing Cormac of treason. Carew had not previously had complete trust in Cormac and was quite happy to see him under lock and key once more.

On the 20th August it was reported that Donal Cam's Army had crossed the border at Leap and were advancing into Carbery. They reached Carrignacurra the next day and made preparations for a siege. The garrison put up a small show of resistance, but their hearts were not in it, and their real support was for the Irish cause. They had been loyal to their liege lord, Cormac, but since he was now imprisoned, there was no longer any need to pretend. After some parleying, and no doubt much sabre rattling, the doors were opened and the garrison joined Donal's Army.

We have to remember that Carrignacurra although often called a "Castle" was in fact a Tower House. It was lived in by a family, and defence was only a

second consideration. In 1602 it was the home of Tadhg Meirgeach O'Leary, first cousin of the reigning chieftain, Donnchadh an Ghaorthaidhe of Mannen. Also in residence would be his two known sons, Conchobhar and Dermod, and probably other children we do not know about.

There used to be a small garrison of soldiers also living in and around the Castle. Thus in 1584 when pardons were issued, we learn that Carrignacurra was garrisoned by Art macDermod and Fearganainm O'Leary, two of Tadhg's brothers, and a force of 21 soldiers who are all named. They included men called Moynihan, Healey, Ring, Sullivan, and no fewer than four Cronins, one of whom was a Piper. This was probably fairly typical of the garrison normally available.

That was the end of the Battle of Carrignacurra, but the rest of the story is also interesting.

Donal Cam's Army, now reinforced with the followers of O'Leary, moved on to Dundareirke Castle, which also fell without much persuasion. They then had some fierce resistance at Carrickaphoooca Castle. This was owned by Tadhg macOwen McCarthy of Drishane. He was not in residence, but apparently his wife was, because she was amongst those who finally surrendered.

The other point of interest was that Donal was joined at Carrickaphoooca by Cormac macDermod who we last heard of as locked up in Shandon Tower. Carew reported on 30th September that Cormac had escaped from the Tower despite

"being in irons and a guard to attend him." Apparently he was lowered down the Castle walls on knotted sheets, and disappeared into the night, which seems remarkable for a man of 72.

Cormac and Donal were now in arms together against the Crown forces with a combined army of some 1500 men. After the capture of Carrickaphoooca Castle, and by the 22nd September, the whole force moved into residence in Macroom Castle, where they now posed a serious threat to Carew. Cormac had however left in Carew's custody in Shandon, his wife and a daughter who were now hostages.

Yet by the 9th October the entire effort collapsed. Cormac had written to Carew pleading for mercy, and Donal Cam was on his way home to the fastnesses of Ardea. What had happened to cause such a U-turn. It is difficult for us to understand the feelings which swept the country that week when the news arrived of the death of O'Donnell in Spain. From Carew's cipher notes we learn that O'Donnell had been poisoned by Carew's spy, a certain James Blake of Galway. The effect on the country was electric, and most of the remaining resistance folded up, so important had been the charisma and influence of O'Donnell.

By Christmas 1602 Wilmot encamped near Glengarriff with 5000 men, and Donal Cam in despair set off on his march to Leitrim. But that is another story.

Slán le h-Uíbh
Laoghaire na nGaortha
le
Seoirse Seartan

Seo dán beag a chum Seoirse Seartan i dtús na haoise seo, agus é ag fágaínt Béal Atha'n Ghaorthaidh chun dul ag obair thar lear. Is é a bhí go brónach ag scarúint le gaolta agus le cáirde agus leis an láirín a bhí acu sa bhaile - An Capaillín Bán. Deineann Seoirse cur síos chomh maith ar an ngléasadh a leineadh ar féin don turas, rud nach raibh taithí aige air, roimis sin.

Fuirse ná treabhadh níor b'fhonn lem'lar bhig,
Cé toilteannach ceannsa í i n-am an ghabhtair,
Acht le side-car ag luasgadh gan ghruaim do rásfadh,
Go Sráid Mhaghchromtha de ruaig mhí-náireach.

Í beir mé go sráid thar sáile m'shiúlaibh,
Doilbh an lá is an ghráig ar mo chúlaibh,
Dgaradh le bláthaibh na mban sa dhúbhach liom,
Gaoil agus cáirde is an láirín iúntach.

B'shin é an fuadach ag cuardach síde,
Do stracaire bhuachaill d'ár dhual an bhréide,
Duine beag uasal, buacach aerach,
A dhéanamh de'n tuath mar tuaim ina dhéidh seo.

Paidhre maith bróg gur leor a mbreághthacht,
Culaith deas nua le pócaí is áimhiní,
Geallasaí seódmhara ómracha galánta,
Carabhat agus bóna nár bh'eol isáid dom.



'Siar o Céimíns'

The First O'Leary Clan Gathering in Inchigeelagh September 1996

This was the first time such a Gathering had been attempted, and it was a cheerful and happy crowd which descended on Creedons's Hotel and enjoyed the beautiful weather and the lovely surroundings of 'Uíbh Laoghaire', the ancient home of the O'Learys.

There are supposed to be about 40,000 O'Learys scattered around the world today. Luckily only 200 or so made this pilgrimage, and this was quite enough for the organisers to cope with. There were 17 from the UK, 16 from the USA, 11 from New Zealand, 6 from

Australia, and 3 from South America. The remainder came from all over the island of Ireland, and mainly of course from Co. Cork. The event was spread over the three days of the weekend.

On the Friday evening the attenders registered, there were a few brief speeches of welcome from the organisers, some refreshments, and much mingling amongst the assembled company. This was the most encouraging feature of the whole weekend, the mixing of different cultures, and different dialects, all finding no



Group at the first O'Leary Clan Gathering in Inchigeela, 1996

difficulty in making contact with others from across the globe, and their only common interest, their family name.

On Saturday there was more serious work to be done. A thought provoking lecture from that well known expert on local history, **Diarmuid O Murchadha** on the theme of 'The History of the O'Leary Family' was followed by a talk from **Tom O'Leary, the Genealogist**, on 'Tracing your O'Leary roots.' The party then travelled to Gougane Barra on buses, and were given a guided tour of the area by **Con Murphy** from Ballingearry. The formal dinner was at Creedons Hotel, with 100 sitting down for a splendid meal, a cheerful message from Boston given by **Joe O'Leary**, and a presentation to **Neilius O'Leary** from **Derrynabourka** who is 100 years 'young' this year, and an evening of music and song.

On Sunday there was a walk to the Old Church and to Carrignacurra Castle, which was headed by O'Leary Pipers, and greeted and blessed by **Bishop Buckley**. The talks at these places were given by **Rodney O'Leary** of Bristol and **Peter O'Leary** of Tirnaspideoga. In the afternoon there was a Mass held in the old Church Cemetery with 6 Fathers O'Leary concelebrating with our Parish Priest, **Father Cotter**. Finally there were speeches of farewell, and by early evening our guests were on their way home, exhausted perhaps, but happy.

It was an informal but successful event. There is every intention to hold it again next year, but with a different theme and different historical events.

What's in a name? Megalithic Tombs

Megalithic is from the two Greek words, "Mega" large and "lithos" a stone which is self explanatory. There are over 1200 such monuments in Ireland. The Tombs are usually grouped according to their method of construction into

Court Cairns.
Portal Chambers.
Passage Tombs.
Wedge Tombs.

Although called "Tombs" it is by no means certain that all were used for communal burial, although many have been excavated and found to have been used in this way. Others may have served some form of ceremonial purpose.

There are many other names which are used locally for these monuments. Thus we have the words Dolmens, Cromlechs, Giants Graves, Kings Tables, Druids Altars, and Diarmuid and Grainne's Bed, all meaning the same thing.

They are also localised to particular areas. In West Munster we have large numbers of Wedge Tombs, but the other three types are almost totally absent.

1. Court Cairns

A large mound with a forecourt at one end leading by a passage to a long and sometimes divided chamber. Are mostly to be found in Ulster and North Connacht. **Creevykeel** in Co. Sligo is a famous example.

2. Portal Chambers

These are better known as Dolmens. Above ground burial chambers consisting of a number of upright stones

supporting one or more massive capstones which usually slope downwards towards the back. Found mostly on the Eastern half of the country. **Kilclooney, Co. Donegal** is a much photographed example.

3. Passage Tombs.

A huge mound with a burial chamber at it's centre, reached by a passage. Mostly to be found in the old kingdoms of Meath and Ulster. **Knowth** and **Newgrange** are famous examples.

4. Wedge Tombs.

Long rectangular burial chambers usually roofed with large capstones, and placed in a long wedge shaped mound. The chamber often rises in height towards the front. Found largely in the Western half of the country.

The first two groups tend to be dated around 3000 bc. ie. Neolithic. Passage Tombs are often a little younger, perhaps 2500 bc. Wedge Tombs can be much later, often Bronze Age to 1000 bc. and seem to be the burial mode of a later people than the first three groups. The actual burial in a wedge tomb is often a cremation. We have many examples in this Parish including those in **Derryvacorneen**, **Keamcorroovooly** and **Gortafludig**.

Walking through History

by
Dave Walden

The O'Sullivan Beara Way is a long distance walking route that roughly follows the epic march undertaken by O'Sullivan Beara in January, 1603, from Dunboy Castle, Castletownbere to Leitrim. This walking route is part of the national network of long distance walking routes and the only one to have an historical theme as well as being the longest in the country. As far as possible the route keeps away from main roads. Many interesting and varied historical sites are along the way. Most have nothing to do with O'Sullivan Beare, although if that were the primary interest there would be sites and anecdotes aplenty to keep you busy.

The section of The O'Sullivan Beare Way which traverses the Ballingearry area passes a variety of historical sites. Some of these are ancient beyond time, whereas others are of a more recent vintage.

Start at Gougane Cross at the foot of the Pass of Keimaneigh, and before setting off towards Gougane we will walk a short distance east towards Ballingearry. After a couple of hundred yards on the left is an old building without a roof. Look in the door and looking down you will see a fine example of a cobbled floor. The history of this building is linked to the days of the stage coaches, and it was here that the horses were changed before setting off over the pass. The stagecoach service only operated for a short time, from when the Pass of

Keimaneigh was widened enough to take a coach in the 1830's and until the railway took away the Cork/Bantry custom around the 1850's.

Back to Gougane Cross and walk a little way up the pass. On the left is the monument to Máire Bhuí Ní Laoire, the poetess born in Túirín na n-Ean in 1774, and famous for her emotive and vivid poem 'Cath Chéim an Fhia' 'The Battle of Keimaneigh.' The area you are in was the scene of that skirmish which took place in 1822 and which is well documented. For those with a particular interest the story has recently been published in the *Béal Atha'n Ghaorthaidh Historical Journal* 1993.

The next interesting place on our walk will be Gortafুদ্ধig. The walkers must walk towards Gougane for a few hundred yards and turn right along a track as far as a stile and a markerpost. Their walk will take them across country, and across the river Lee, and then up a track to meet the road. The walkers will be rewarded with a tremendous view across the great cirque of Gougane Barra which on a fine day cannot be bettered. The history of Gougane Barra and St. Finbarr is too much for this article and those interested will have no trouble finding the details. The walkers may like to take time and cast their gaze in the direction of the lake. Legend would have it that when St. Finbarr arrived in Gougane in the 6th century he found a

serpent residing in the waters. Wishing to live a life of peace and contemplation, and this would be difficult with a serpent living alongside, Finbarr caught the beast and cast it away. It flew through the air and landed with such great force that a depression was made in the ground. This hollow filled with water and is known to this day as Lough Allua. Presumably the serpent slithered away as it hasn't been seen recently.

When you reach the road at Gortafুদ্ধig and walk up the hill towards the next marker post, take time to look into the field on your right. About 30 yards away there is a collection of rocks in the centre of the field. These rocks are a **Dolmen** or **Wedgetomb** and the shape and form of the structure is better viewed from the other side. This is one of a number of dolmens in the Iveleary parish, some in better condition and some worse. They all date from the late megalithic period, say 1700 bc, or in other words at the beginning of the middle bronze age. Other prehistoric sites in the Gortafুদ্ধig area include a **Stone Alignment** and a short **Cist**. The stone alignment comprises of three tall standing stones and a cist is a grave lined with stone slabs and covered with a capstone. Neither of these sites are visible from the walk but their locations can be found from a good map. However, the presence of a variety of prehistoric sites in a relatively small area indicates a long occupation by mankind.

Moving on, the walker must head east along the old Famine Road. Nowadays it is an old track bordered on each side by dilapidated stone walls. This track loses itself as we cross into Coillte territory but soon finds itself again in the trees. Unlike some forest plantations this track was never planted upon. And within the gloom of a Sitka plantation it is easy to cast one's mind back to the terrible times

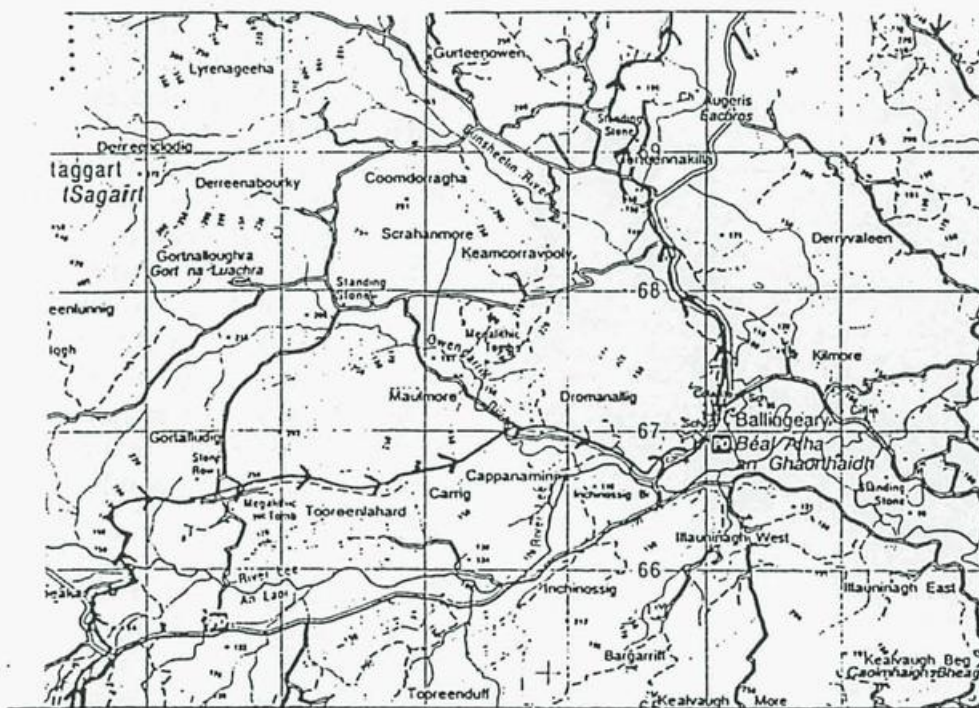
plaque on the wall. This is all that commemorates the last Eviction in Ireland in 1906. It was not done easily, and photographs show the support there was from the local community for the family involved.

Further on we meet the main road at Inchinossig Bridge. This fine bridge of four arches spans the river Lee. If we take a

could be seen all across the field between the two clapper bridges. The field has since been reclaimed. But in the time when the clapper bridges were built, which could be as recent as five hundred years ago or perhaps two or three times as old again, the whole area here was marshy and boggy.

The village of Ballingearry or Béal Atha'n Ghaorthaidh, has a history that would fill a book if it was all written down. In this sense it is no different than a thousand other places in Ireland. The history of a place is not only found by looking at a particular building, but it is in the stories of the people and how they lived, how they worked and played. Some buildings worthy of note in a historical context include the Forge opposite the post office. Before the advent of motorcar and tractor there used to be four forges in the village. A little further on there is the building that housed the original Coláiste na Mumhan, established in 1904 to instruct Primary Teachers in the teaching of Irish. Further on opposite Shorten's Pub is the old Barracks, at one time a symbol of oppression and worthy of a few stories. Walking on, we cross another fine bridge, over the Bunsheelin river and then we turn left and walk the road north towards the Mouth of the Glen.

At Gorteenakilla bridge we turn left and if the wooden signs are followed another half mile around a field will bring the walker to Ireland's second tallest Standing Stone. When this stone fell a few years ago it was measured at nearly 23ft. total length, of which 4 ft. were in the ground. Although it has



Map of walking route

of famine and be at one with the poor souls who passed this way to the poorhouse or worse. At the edge of the forest, at the border with Carraig, the track disappears, but the route down to Cappananima is easy to follow. It is difficult to imagine anyone ever bringing a cart down here. A fine view of Ballingearry, Lough Allua and points east can be seen from the edge of the forest.

After crossing the bog and the stream by the stepping stone, a brisk walk down the road helps to dry the feet. The first house we come to on the left has a

small detour and head along the south lake road a few hundred yards, we come to an example of a Clapper bridge. A clapper bridge is made of large, long slabs of stone resting on pillars, and there are a number of examples in the area. A fine example can be seen at Gougane, others have gone with time. The one at Inchinossig has recently been rebuilt but retains the original essence. A footpath on the other side of the bridge will take the walker to another example of a clapper bridge closer to Ballingearry, and it is nice to remind oneself that it isn't so long ago that stone slabs

been re-erected it does bear the scars from when it fell. In an adjacent field, a few hundred yards away to the south west there were other standing stones, but these have fallen and now form part of the ditch. They were standing in living memory.

Back to the walk, and if we follow a track northwards. it curls around and comes to a



'The Clapper Bridge near Ballingeary'

sacred spot as a resting place for his weary band in mid-winter 1603 on his long march to Leitrim, the building was already a ruin, according to the chroniclers. There is a legend that the original builders intended to build much further to the east. Every day when they came to continue their work they found the previous days' work had been knocked down.

them. Local legend may associate these stones with old places of worship although invariably they are to be found some distance from the associated site.

To continue on the walk it is necessary to retrace our steps to the river crossing. The route is poor enough and any walker should have good footwear. The track will follow a stream and a climb through a field to the road. On the right there is a poor example of a Ringfort, a circular earthwork from the late bronze age or later. Shaped like a doughnut, often with a souterrain in the centre, these sites are relatively common. They were probably used as a defensive place to retreat to when under attack. Some examples have the remains of post holes, indicating that a roof structure may once have been in place.

The last place to mention requires a stiff walk up an old track, with permission of the landowner, to an old Lime Kiln. These are not rare in the general area, being found near any old limestone outcrop, but there is not another one in the Ballingeary area and that makes it special. Perhaps the older generation can remember going off with the horse and cart before dawn to join the queue at the kiln after the firing, waiting to collect their load of slaked limestones. Those were the days.

The route continues on over the hill towards St. Gobnait's Shrine, Ballyvourney.

stream which is a very young Bunsheelin river. If we go east, that is to the right, and follow the stream a few hundred yards the walker will come to An Teampaillín Aharas. As it happens it cannot be seen from the stream and to get there it is necessary to climb a steep but very short slope. The building is a ruin, but not so much that there is nothing to see. On the contrary, the shape of the old church is very clear and there is enough of the gable ends to get a good impression of what the building must have been before it fell into disuse and disrepair. When that happened is anybody's guess, for when O'Sullivan Beare chose this

Eventually heed was taken of a herd of swine who were giving instructions, for those with the ears to hear, on the correct location to build. The area around the building has long been used as a burial ground for unbaptised children, and the small headstones marking these sad graves can be seen. All historical sites should be treated with great respect and none more so than this one. One last little interesting titbit, there is a Ballaun Stone in the ditch alongside the main road about a quarter of a mile to the east. These stones, of which there are two fine examples outside Reananiree church, are boulders with a large cup carved into

Díshealbhú agus Troid i gcoinnibh Tiarnaí Talúin i mBéal Atha'n Ghaorthaidh sa bhliain 1906

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Seachtain ina dhiaidh sin tháinig na báillí agus na píleirí agus



View of Dromanallig taken around the time of the eviction

chuireadar amach Diarmuid ó Mathúna arís agus cuireadh fear darbh ainm Mac Dáithí i bhfeighil na h-áite, agus tugadh breis píleirí isteach san áit chun aire a thabhairt dó.

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Tá an sliocht thuas tógtha ós na "School's Manuscripts" ón bhliain 1938.



Photo of Local Men involved in events occurring during the Eviction of Jerry Mahoney, Dromanallig.

Top back: Dan Murphy

Second Row - left to right: Patsy Dick Cronin, Keimcorraboula; Batty O'Leary, Gortafludig; Denny Carthy, (uncle of Lynch's Top of Currahy); Dan Lehane, Tooreenlahard; Bill Ger Cotter, Kilmore; Johnny Twomey, Currahy, (Tadhg Twomey's Father); Connie Hyde, Scrahanmore; Diarmuid A'Coitir, Currahy; Mickey Eoin Og O'Sullivan, Currahy.

Seated: Jerry Mahoney, Dromanallig

Front - Right of Jerry Mahony: Conchur A'Coitir, Currahy (Con Cotter's grandfather); John Cronin, The Lodge (Father of Jackie the Lodge); Neilus Sweeney, The Village; James Cotter, Currahy (Con Cotter's Father); Thady Jerry O'Leary, Currahy (Nelly Johnny Fox's Father).

The Eviction

You gallant young patriots and
lovers of Erin
Your attention I claim some facts
to renew
Concerning the fate of a man of
our neighbours
Who was evicted of late for
rents that occurred.

Twas unknown to the natives of
Keimaneigh and Ballingeary
In the morning hours early this
tenant was scared
By sheriffs and bailiffs, police
and caretakers
With rifles and bayonets
possession they claimed.

Possession being taken and
Simpson there stationed

The bloodhounds of Satan
proceeded in haste
To evict a poor labourer that
lived quite adjacent
But some students of Gaelic
defended him brave.

Terry the agent of the rack
renting Grehan
The arrears he claimed they
never were due
His rent book was shameful, his
oath it was careless
Therefore a decree he claimed
for eviction most cruel.

On the night of the alarm with
trumpets and horns
Our countrymen formed in
crowds in a rage,
O'Neill and the sergeant it's
they who were guarding

They yielded when warned with
stones on the slates.

Those treacherous bobbies next
issued some warrants
From the dark Dublin Castle our
lads for to chase
How slyly they acted in fixing
that matter
With the thieving transaction of
their officer Dale.

These are some of the verses of
a song about the 1906 Eviction
in Ballingeary. The Cumann
Staire would be interested in
hearing from anyone who
might have the complete
version.

Díshealbhú agus Troid i
gcoinnibh Tiarnaí Talúin i
mBéal Atha'n
Ghaorthaidh sa bhliain
1906

Sa bhliain 1906 bhí na feirmeoirí timpeall ar Bhéal Atha'n Ghaorthaidh ag iarraidh a gcuid talún a cheannach ós na Tiarnaí Talúin, ach an socrú a thabharfadh na Tiarnaí ní shásódh sé na daoine. Bhí feirmeoir amháin gurb ainm dó Diarmuid ó Mathúna ná díolfadh an cíos agus do chuir an Greatánach - an Tiarna Talún as seilbh é ar an ceathrú lá de mhí Iúil agus do chuir sé fear darbh ainm dó Simpson isteach ina ionad.

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Photo of Local Men involved in events occurring during the Eviction of Jerry Mahoney, Dromanallig.

Top back: Dan Murphy

Second Row - left to right: Patsy Dick Cronin, Keimcorraboula; Batty O'Leary, Gortafudig; Denny Carthy, (uncle of Lynch's Top of Currahy); Dan Lehane, Tooreenlahard; Bill Ger Cotter, Kilmore; Johnny Twomey, Currahy, (Tadhg Twomey's Father); Connie Hyde, Scrahanmore; Diarmuid A'Coitir, Currahy; Mickey Eoin Og O'Sullivan, Currahy.

Seated: Jerry Mahoney, Dromanallig

Front - Right of Jerry Mahony: Conchur A'Coitir, Currahy (Con Cotter's grandfather); John Cronin, The Lodge (Father of Jackie the Lodge); Neilus Sweeney, The Village; James Cotter, Currahy (Con Cotter's Father); Thady Jerry O'Leary, Currahy (Nelly Johnny Fox's Father).

The Eviction

You gallant young patriots and
lovers of Erin
Your attention I claim some facts
to renew
Concerning the fate of a man of
our neighbours
Who was evicted of late for
rents that occurred.

Twas unknown to the natives of
Keimaneigh and Balingeary
In the morning hours early this
tenant was scared
By sheriffs and bailiffs, police
and caretakers
With rifles and bayonets
possession they claimed.

Possession being taken and
Simpson there stationed

The bloodhounds of Satan
proceeded in haste
To evict a poor labourer that
lived quite adjacent
But some students of Gaelic
defended him brave.

Terry the agent of the rack
renting Grehan
The arrears he claimed they
never were due
His rent book was shameful, his
oath it was careless
Therefore a decree he claimed
for eviction most cruel.

On the night of the alarm with
trumpets and horns
Our countrymen formed in
crowds in a rage,
O'Neill and the sergeant it's
they who were guarding

They yielded when warned with
stones on the slates.

Those treacherous bobbies next
issued some warrants
From the dark Dublin Castle our
lads for to chase
How slyly they acted in fixing
that matter
With the thieving transaction of
their officer Dale.

These are some of the verses of
a song about the 1906 Eviction
in Balingeary. The Cumann
Staire would be interested in
hearing from anyone who
might have the complete
version.

SEIPEAL NA GLOIRE

The Séipéal is in the townland of Curraithe which is 1.5 miles North East of the village of Béal Atha'n Ghaorthaidh. It is built on a raised plateau, it can only be seen when standing on the high stones to the North of the site, it is totally hidden from all other approaches. The views from the church are beautiful, to the West and North the Derrynasagart Mountains, to the South the Locha Lua lakes and off in the distance the Shehy Mountains, to the East the Lee Valley. It is a quiet tranquil spot, no wonder it was used as a church.

The church is running in a North Southerly direction and it measures 9.6m North South. It measures 4.8m East West. The thickness of the walls are 0.7m, the walls are 0.7m high on the inside of the church. The highest point of the church, is the gable which is to the North of the building and it measures 1.30m. There is a lot of loose stones, clay, briars and grass on the inside of the church.

On the outside Northern face of the gable end there is a large slab 0.7m high by 0.74m wide built into the wall. This slab has an inscription on it 1753 ac (anno christe). The inscription is on the bottom right hand corner. To the North of the church there is a large stone, sitting on a rock outcrop. The slab in the church wall appears to come from the Southern face of this stone.

The four corners of the church still stand and are in ok condition. There are two large flags leaning against the outside West wall of the church. The flags are at the northern end of

the wall. The smaller of the two flags measure 0.9m x 0.9m and the bigger flag measures 1.1m x 1.1m, approx. it was difficult to get near them with briars.

It is believed that the Altar was on the Northern end of the church, (hence the flags stones) and the opening was on the Southern wall of the church, I myself believe the opening was to the East, and until it is cleaned around it the question cannot be answered.

Fr. Hurley believed that the large stone to the North of the church was a mass rock. Another local P.P. believed it to be a gallan. The local people refer to it as a lookout point. From the top of this stone you can see for miles around, and if the soldiers were coming, the priest could be warned and he would be well away.

Another local story goes, that the local gentry used to hate to see the hunt heading towards the church. If the hare reached the church he would circle it three times and disappear.

 Agallamh Beirte

Domhnall: Hí a Sheáin, cá raghair, cá ngeobhair?

Seán: Hó hó nach fiosrach ataoi Is greannmhar an cheist í sin a chur ar éinne, nó an bhfuil aon tabhairt suas in aon chor ort.

Domhnall: A a Sheáin, ná bí ar meirg liom.

Seán: Ní rabhas ach ag

magadh. Táim ag dul siar faoi dhéin tigh Mhichíl Dhomhnaill Mhór. Táimid ag dul ag iascaireacht má bhíonn an tráthnóna oiriúnach.

Domhnall: Ag dul ag iascaireacht, agus gan fiú slat ná cóir ar bith agat.

Seán: Nach bhfuil anois, nach féidir liom slat a bhaint i ndeisc'na sciollach ar mo shlí siar, agus féach anso balls of twine for fishing line and bended pins for hooks.

Domhnall: Yerra a Sheáin, ná bac leis inniu agus raghaidh mise leat Dé Sathairn.

Seán: Tá go maith a Dhomhnaill, gladhfhaidh mé chugat tar éis dinnéir Dé Sathairn.

Go mairir do bhróga deas nua.

Mairfead dar ndó agus tuile acu.

Sa Standing a fuairis iad is dóch'.

Ní hea, ach ó Cúilleach sa village.

Ar chuiris aon snas orthu fós?

An braoinín is lú ná feicfeá é.

D'fhoghlaim Dónal ó Duinnín, Acharas agus Conchubhar A'Coitir, Curraithe na hagallamh beirte thuas ó Maitias ó Luasa, nuair a bhíodar ar scoil.

Daniel Corkery, who wrote the following article in 1909, is a well known writer, poet, artist and playwright. He is best known for his work 'The Hidden Ireland'. He was Professor of English Literature at U.C.C. He frequently visited Uibh Laoire and learned his Irish in Ballingeary, while staying in Túirín Dubh. A Summer School in his honour was held in Inchigeela in 1996.

THE SPIRIT OF BALLINGEARY

(Leader July 31, 1909, p. 582-3)

An old man from Kildorrery, a cynical old man, a good speaker of the Gaelic, once warned me against the study of Irish. 'Twill lave you with a head fit for nothing else', he said, and gave me the back of his hand. If the Gaelic should hypnotise me, it might hypnotise anyone, for my mind is unfortunately of the bee type, ranging from sweet to sweet and over many fields. Yet the old man's remark had a much of the truth in it; he, too, had seen what he had seen.

In the Gaelic League it is a common experience with us who have desperately worked the cause to rediscover many whom we thought of as lost sheep, to rediscover them and find that they have been working all the time in a timid and back-garret sort of way, in a bookish and studious manner, seemingly without reward and always without reason, for a language is to be mastered only by violence. And this common experience, more than anything else, explains how strangely and continuously hopeful we go about among men, abiding their would-be punitive question: 'Isn't the Gaelic League in a poor way these times?' We know that even in places where the Gaelic League has seemingly

died out, these lamp-lit solitary readers are to be found; we know how eventually they get together, and once more kindle unitedly a parochial or a village fire; and we believe that the process will continue, will widen and increase until all the land is light. Why should we not believe it?



Ballingeary Village early 1900's

Why should I not believe it, sitting here high on Leacabhán, surrounded by a hundred hill-tops, every one of them crested as with fire? Cúmdorcha has ridges of red fire upon it, Carrigbawn is clothed with it, and Maoilinn is lost in the intensity of straight-shot rays, and Laghar-na-Gaoithe, which is a rock-built amphitheatre never emptied of defeated winds, is golden within curtains of purple and gold intangible to rain and winds. Glorious! and the more so that rocks and shingle and gorse are lighted by thoughts and fancies as well as by the evening sun. Right from where I sit, but far beneath me, an irregular rock-hewn, almost treeless valley, basin linked to basin, goes forward in its curvings; and along the valley runs (its) tyrant child, the Bunsidhelinne river, an impish, sure-footed, bright-glancing rogue, merry-voiced, teasing the rocks and useless fields to forget that winter will come again, coaxing them to love. Into the valley sink my thoughts and

jump forward with the little river from reach to reach and from rock to rock, until they settle on Ballingeary, where the vale is lost in a wider valley, and the Bunsidhlinne is lost in the Lee. And I settle to my own satisfaction wherefrom my thoughts had risen and whereto they flow.

I began again to understand why the old man's remark came once again up out of memory's store-house, for in Ballingeary I had seen evidence, the most palpable and sufficient, of the wonderful glamour of the language. Students from Ulster, from Dublin, students from Cork, from Limerick, Kerry, and one at least from Ara na Naomh. Teachers, who had been working all the year, were here working harder than ever. Students, who had been studying up to mid-summer for the University examinations, were here studying with a more vivid force - (the news of their successes arrived the other day, and there was a half-holiday on the river for many as a consequence).

Cailíní, fresh from boarding schools, were here instead of at the seaside. Many of the students had told me how it was their third year at the college. Some such as these I had often met in other places, and wondered what charm drew

them year after year to Ballingearry; now, I wonder no more. And I recall how last night I saw buachaillí and cailíní studying 'Seadna' at midnight in order to be ready for to-day's work in the summer school or college. They had been tramping the hills or sitting in the houses with the peasants, were tired and weary-brained, but there is no shirking work in Ballingearry. 'Seadna' had to be prepared.

'If you weren't here where would you be?' I say to one little cailín. 'Crosshaven', I get as answer. 'And wouldn't you prefer to be by the sea now?' I ask. 'Oh, no; isn't this place lovely?' and her arms spread out to enclose Ballingearry and all the hills, to embrace the College, the Summer School, the staff, and all the students, to gather in the peasants and their homesteads, to touch and make her own the whole living Irish movement.

'The speech that wakes the fire in withered faces', was Lionel Johnson's fine description of the Irish language - yes, true, as everyone of us knows, but the language is doing more than that. It is not only momentarily fanning ancient fires to

brightness; it is setting fires.

I prefer to ascribe the charm to the language itself rather than to Ballingearry, the place and the people. Anyhow if the charm be in Ballingearry itself, it is there only because the language is there. The kindness, the wealth of traditional lore, the gentleness and courtesy - all that is in Ballingearry because the language is there. The greatest thing I can say about the people of Ballingearry is that I like to speak Irish with them - even such Irish as I have. Therefore I give Ballingearry my thanks. It is a wonderful thing, in my estimation, at any rate, to discover a place where one does really learn to talk Irish.

But the outward and visible fire of sunset has burned itself out; the evening grows chilly, and a wind comes over from Mangerton and the Reeks. It is time to descend from Leacabhán. Going down the winding hill-path I catch a glimpse of the road to Ballyvourney. Up that road toiled Donall O'Sullivan with his thousand people on the very first evening of his retreat, and over there, at Aharas.

Ballingearry Village

As it was in the Forties

Do you know who occupied the various houses and buildings? Test your knowledge. Then check below where the indices are matched with the occupiers. Bíodh spórt agat. Answers on inside back page.

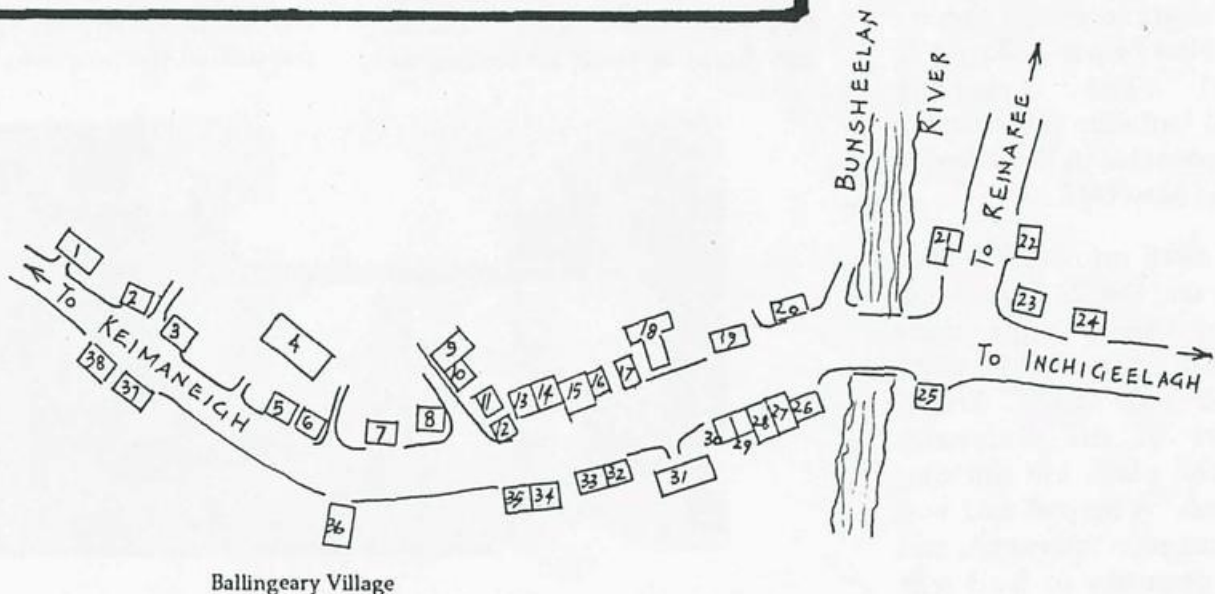
Eighteen of the twenty-six occupied houses are now in different ownership. There were about eighty residents in the village in the forties. Nine of these residents still live in the village, five of the nine being in their original houses. Fifty seven of the residents are deceased, beannacht Dé lena n-anamacha.

The village was then a much smaller place than it is to-day - there were no houses on the Inchigeela side of Tigh na mBan, no houses west of Dún Lua and no houses beyond Siopa Uí Chríodáin (No. 22). Neither were there any factories.

'Is mó cor a chuireann an saol de'.

Donnchadh ó Luasaigh,

Baile an Chollaigh.



Ballingeary Volunteers

This account of I.R.A. activities by the Ballingeary Brigade from 1916 - 1920 was compiled by Donal Cronin, Bawnatoumple from his uncle's account of the period.

1916 - 1917:

After Easter week all the volunteers were on the run for months to escape police raids. Tomás McCurtain and Terence McSweeney were arrested in May and interned in England. Both were released with untried prisoners in December 1916. However both were re-arrested and deported to England until June 1917 when all banishment orders were lifted. The ban on Sean Hegarty was also lifted and he returned to Cork. During this period Sean had been acting O.C. of the brigade. Tomás now resumed command.

The local Company resumed drilling at Keimcorraboula in September 1917 and new members began to join. They paraded openly at Gougane Barra in September 1917 and also attended a review of volunteers in Macroom by Eamonn DeValera who had won the Clare by-election in July. (W.T. Cosgrave won a second seat for Sinn Fein in Kilkenny in August). The Company attended battalion mobilisation and manoeuvres in Renaniree in April and May 1918.

In May 1918 information was received that the R.I.C. intended to occupy Lowe's Lodge where arms and ammunition were supposed to be stored. Armed members of the Company raided the place but nothing was found. A second raid was carried out soon afterwards and a large quantity of lead was captured. This was used for

making slug-shot for filling cartridges and was used afterwards during the attack on Inchigeela Barracks. The following men took part in the raids on Lowe's Lodge - John C. Cronin, Dan T. O'Leary, Patrick Cronin, Pat Murray, Jerh Shea, Liam Twomey, Con Cronin, Dan Sullivan, Dan Corcoran, John McSweeney, John Moynihan, Jack Callaghan, John P. Cronin, James D. Cronin, John J. Cronin.

On July 3rd 1918 Sinn Fein, the Volunteers, Cumann na mBan, the Gaelic League and the G.A.A. were all banned by the British. Feiseanna and aeríochts were illegal. It was an offence to have a hurley in public.

On Sunday July 7th 1918 a Feis was arranged for Ballyvourney. A large force of R.I.C. armed with rifles and machine guns took up positions around the field and ordered the crowd to disperse. The large crowd re-assembled in Coolea and enjoyed the evening without further interference. On their way home from Ballyvourney two local R.I.C. men - Butler and Bennett were ambushed at

the Mouth of the Glen. When called on to surrender they reached for their guns. In the ensuing struggle James Butler was shot in the neck and Bennet was knocked unconscious. Both men recovered from their injuries. Two rifles and 100 rounds of .303 ammunition were captured. Those who took part were - John Lynch, Tadg Twomey, William Twomey, and Jerh Shea all from Ballingeary and Jamie Moynihan, Con O'Reilly and Dan Thade Sweeney from Coolea and Ballyvourney. All mentioned had to go on the run. It was the first ambush in the country and the R.I.C. and military carried out widespread searches in the area. Marshall Law was proclaimed in the area. Butler received £800 and Bennett £500 for their injuries. This money was recovered from the local rate payers at the rate of five shillings in the pound.

The Conscription Bill had been passed in April and the British threatened to enforce it. The Volunteers attended anti-conscription rallies in Macroom and Cork. They signed the anti-conscription pledge. Most slept in barns and sheds to avoid being picked up by the R.I.C. By October the danger had passed as the war was nearing



Ballingeary Barracks after being burnt

an end. Company activity was low during late 1918 as most members suffered from the great flu which caused many deaths in the area. Those who could, canvassed votes for Sinn Fein in the General Election in December 1918. Terence McSweeney won a seat in Mid Cork. Sinn Fein won 73 out of 105 seats. Unionist won 26 and Redmondites 6.

1919:

The first Dail met in January even though most of its members were in jail. The local company now numbered over eighty men and intelligence, medical and signalling corps were established. All volunteers received first aid instructions. Paty Twomey, Currahy attended a communications course in Carriganima and returned to instruct the men in codes, Morse and lamp signals. Connie Cronin was appointed Lieutenant of Intelligence. Cork County had been divided into three brigades because of the increasing numbers. No.1 covered Cork city and Mid Cork, No.2 covered North Cork and No.3 South Cork. The Brigades were divided into Battalions. No. 8 Battalion comprised Kilnamartyra, Ballyvourney, Coolea, Ballingeary and Inchigeela companys, numbered A, B, C, D, and E. Dr. Pat O'Sullivan was Battalion Commander. The line of communication to West Cork was through Ballingeary and volunteers collected and delivered dispatches almost daily.

The Volunteers collected names for the Peace Plebiscite. However when U.S. President Wilson visited Dublin in April he bowed to the British and

refused a petition of 200,000 names to promote Ireland's case at the International Peace Conference. The British banned the Dail and refused to allow the Dail Envoy enter the conference hall.

The Dail met in April and declared British rule and laws illegal. It took control of the Volunteers and named them the Irish Republican Army (I.R.A.). It ordered a boycott of the R.I.C. and the British courts and legal system. Sinn Fein Courts and police were created. Sinn Fein police appointed locally were Dan Corcoran O.C. Dan Lehane, Con Cronin, John P. Cronin.

Since they arrived in 1894 relations between the locals and the R.I.C. were bad. After the ambush at the Mouth of the Glen the station had been reinforced and their numerous night time raids were resented. Because of this the local Company had no trouble enforcing a total boycott of the R.I.C. Tomás McCurtain spent much time in the area on the run and he began to arrange an attack on the local barracks which had been reinforced with steel shutters and coils of barbed wire. The plan was deferred when he was called to Dublin in December 1919.

1920:

On the night of January 3rd 1920 Inchigeela barracks was attacked by men of the 8th Battalion. Members of the local Company who took part were John C. Cronin (Captain), Dan T.O'Leary, John P. Cronin, Liam Twomey, Jerh McCarthy, Pat Murray, and Jack Moynihan. The following men were guarding the roads to prevent

reinforcements from Macroom and Bantry - James Cotter, Cors. Cronin, Pat J. Cronin, Jerh Shea, John McSweeney, Dan Sullivan, James D. Cronin, Timothy T. Twomey, Dan Lehane and Danny Shea. Our arms consisted of four rifles, three revolvers and the rest had shotguns. The R.I.C. armed with rifles, revolvers, machine guns and grenades resisted the attack which lasted almost two hours. Connie Creedon (shopkeeper) offered barrels of paraffin oil to burn the building. The attack ended because of confusion over orders. Constable Tobin was shot in the stomach but survived.

A second attack was arranged for March 11th and the following men reported and took up positions there - John C. Cronin (Captain), Dan T. O'Leary, Liam Twomey, John Lynch, John P. Cronin, Jerh McCarthy, James Cotter, Con Cronin, Pat Cronin, Jerh Shea, John McSweeney, Tim T. Twomey, Dan Sullivan, James Walsh, Jack Callaghan, James D. Cronin, Cors. Murphy, John J. Cronin, Patrick Murray, Denis Cronin, Jack Moynihan, Daniel O'Leary, Danny Shea, Patrick Twomey, Dan Corcoran and Ian Mc Kenzie Kennedy (Scotty). Some names may be omitted in error. As the attack was about to commence it was discovered that Sergeant Maunsell's wife and family were visiting him in the Barracks. The attack was called off.

Volunteers now collected contributions for the National loan. 168 households subscribed and a total of £262 and 10 shillings was collected. By July 1920 £379,000 had been subscribed nation-wide.

The McCarthy-O'Leary Family of Coomlagane

By
Peter O'Leary

This article is a sequel to the story of Denis O'Leary of Millstreet that appeared in Journal No.3. We learned there that the family of McCarthy-O'Leary was created in 1811 when Helen O'Leary, only daughter of Denis O'Leary of Millstreet, married a widower, Denis McCarthy of Glyn who was living with his three children in Dooneen townland. Helen was a wealthy woman by then, having inherited Coomlagane and other property from her father Denis when he died in 1788.

The McCarthys of Dooneen were themselves descended from the Muskerry McCarthys, and Denis was 6th in direct descent from Donogh, brother of Sir Dermot McCarthy, 13th Lord Muskerry (1501-1570). The later McCarthy-O'Learys were a bit confused about their lineage, and various misleading versions appeared in Burkes "Landed Gentry" over the years.

As a result of this marriage union between two of the wealthier lineages in the Millstreet area there was established a new family of Landlords of the same stature as the Wallises of Drishane and the Leaders of Mountleader, which three between them dominated the local scene during the 19th century.

Coomlagane seems to have been a more attractive place for the family home than Doonens. Before long we find the McCarthy-O'Learys living in Coomlagane, and the house was enlarged several times until it

became a large mansion typical of the Ascendancy culture.

The house was variously known as "O'Learys," "The Lawn" or simply "The Great House." The property stood at the West end of Millstreet town on the Killarney road, and extended Northwards for about a mile from the main gate lodge. There was a further lodge about a quarter of a mile from Millstreet Railway Station. There was a long avenue from the main lodge to the house, flanked by beech trees, interspersed with the occasional oak, lime, elm or chestnut. The present Town Park of Millstreet now occupies much of the old demesne.

Denis and his new wife Helen, were both quite elderly when they married, and were both dead by 1824. Denis was succeeded as Master of Coomlagane by his eldest son, another Denis (1774-1829) who was married to Leonora Howley from Rickhill. They were married in 1812 and had nine children.

This second Denis died five years later in 1829 and left the property to his eldest son, John McCarthy-O'Leary (1814-1897). He married in 1839 to Jane daughter of John O'Connell of Greenagh and widow of O'Donoghue of the Glens, who bore him eight children.

This John and most of his sons and grandsons, were sent to England to be educated at Stonyhurst, the Jesuit College in Lancashire.

The O'Learys and the McCarthys were of Gaelic Catholic stock. The Penal laws were now over. The newly created McCarthy-O'Leary family managed to install themselves in the world of wealth, landownership and privilege normally associated with the Protestant Landlord Ascendancy of English extraction. They were joining a new breed of Irishmen such as O'Connell of Derrynane, who were able to lift themselves above their less fortunate countrymen who had to bear the full brunt of poverty, famine and emigration.

John McCarthy-O'Leary was a prominent citizen of the County set. He owned 5,896 acres of land valued at £2,034 pa. He was a Justice of the Peace and Deputy Lieutenant for County Cork. He served as High Sheriff in 1854. He was County Commissioner in the 1890s, and much involved in the building of the new Courthouse in Cork in 1895.

That the family remained Catholic there is no doubt. They continued to worship in the Parish Church in Millstreet, and indeed, unusually, the family had a special pew for themselves, in a side chapel with a direct view onto the High Altar. This has since been converted into the Mortuary Chapel.

Apart from being Landlords they had a long and distinguished Military tradition in the British Army. John's third son, William, was a Colonel in

the South Lancashire Regiment and was killed in action in the South African War. William's eldest son John was a Lt. Colonel in the same Regiment, and his brother Heffernan William Denis, known as Donogh, served in the Royal Irish Fusiliers and won the DSO and MC. Many others of the family had Army careers, and one cousin, William Serle McCarthy-O'Leary was a Captain in the Argentinian Navy.

Meanwhile for about 100 years they were Landlords of one third of the farms around Millstreet. Were they good or bad Landlords? The records are silent on this point. Perhaps they

were better than most, in that there is no local folklore of hangings or other mistreatment. The only eviction we know about was in fact countermanded as a result of a request from the Altar given by the Parish Priest, Fr.McGinn.

Of course, the cosy era of house parties, hunting, shoots, salmon fishing and other delights of the Landlord class had to come to an end. The Wyndham Acts caused the loss of the land by compulsory purchase by the tenants, although the family continued to live in the Great House until the early 1920s. Colonel William's son, Lt.Colonel John McCarthy-O'Leary succeeded to the

property on the death of his father in 1900, and his sister, Molly later owned the house. She died in the 1970s.

The many descendants of the McCarthy-O'Learys were scattered around the World, and we do not know of any in the male line who remained in Ireland. There were some of them in London, and in the British Colonies. And there are still some in Ireland in the female line of descent, but no longer called McCarthy-O'Leary.

Where are they all now? Perhaps one of your readers will be able to throw some light on this question.

Ballingeary Village 1940's - Answers

- | | | |
|----------------------------------|----------------------------------|-------------------------------|
| 1. Coláiste na Mumhan. | 12. An Chéarta | 24. ó Luasaigh (Tigh na mBan) |
| 2. ó Muineacháin (Dún Lua) | 13. ó Luasaigh | 25. Uachtarlann |
| 3. Ard na Laoi | 14. Nic Suibhne | 26. Bearraic na nGárdaí |
| 4. An Cheard Scoil | 15. Oifig an Phoist | 27. Seartan |
| 5. ó Ceannaidhe | 16. ó Críodáin | 28. ó Siochfradha |
| 6. Mac Coitir | 17. Coláiste Na Mumhan (Sean) | 29. ó Sé |
| 7. ó Mongáin | 18. Séipéal | 30. ó hUidhir |
| 8. Tigh an tSagairt | 19. Seartan | 31. Scoil na mBuachailí |
| 9. ó Luasaigh | 20. ó Scribhín | 32. ó Buacháin (folamh) |
| 10. ó Sé | 21. ó Muirthile (Tigh na Croise) | 33. ó hEalaithe |
| 11. ó hEalaithe(Tigh an Chúinne) | 22. ó Críodáin | 34. ó Mongáin Iostas |
| | 23. Scoil na gCailíní | 35. ó Laoghaire |



Ballingearry Girl's National School - early 1940's

Front row (left to right): Kathleen Sweeney, R.I.P. Túirín Dubh; Joanie (Hugh) Riordan, Inchinossig; Abbie (the Lodge) Cronin, Carrraig na Dobhaire; Sile Cronin, Laghar na Gaoithe; Hannah (Jim) Cronin, Bán an Teampaill; Joan Lynch, Curraithe; Mary Manning, Tír na Spideoige; Noreen Healy, The Village.
Second Row (left to right): Mary Ronan, Kilmore; Noreen Twomey, Curraithe; Annie Sullivan, Curraithe; Ann Kelleher, Goirtín na Coille; Joan Kelleher, Goirtín na Coille; Treasa Murphy, Gort na Móna; Maureen (Bat) Leary, R.I.P. Curraithe; Eileen Riordan, Aharas; Peggy Lynch, R.I.P. Laghar na Gaoithe; Peggy Kelleher, Cahir.
Third Row (left to right): Maureen J. Cronin, R.I.P. Carrraig na Dobhaire; Joan Moynihan, Curraithe; Maire Shea, The Village; Joan Cronin, Illauninagh; Noreen Dineen, R.I.P. Aharas; Sheila Creed, Illauninagh; Joan Leary, Doire na Buairce; Maire O'Neill, Illauninagh; Cathy Manning, Tír na Spideoige;
Fourth Row (left to right): Peggy Moynihan, Carrraig; Peggy Callaghan, Cahir; Abbie Cronin, Carrraig na Dobhaire; Eileen Callaghan, Cahir; Maureen P. Cronin, Goirtín Flituch; Maire Creed, Illauninagh; Ellie Farrell, Illauninagh; Mary Ellen Lynch, Curraithe; Maire Sweeney, Túirín Dubh.
Back Row (left to right): Cait Creed, Illauninagh; Julia May Lucey, Carrraig na Dobhaire; Margaret (the Lodge) Cronin, Carrraig na Dobhaire; Maire Creed, Drom an Ailligh; Peggy Lynch, Curraithe; Noreen Riordan, Derryvaleen; Peg Hyde, Cahir; Maire Lehane, R.I.P. Goirtín Flituch.