

Cumann Staire
Bhéal Átha'n Ghaorthaidh

Ballingeary Historical Society
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INCLUDED INSIDE:

Uibh Laoire Landowners in 1827

Kilmichael Ambush

Wild Heritage of Uibh Laoire

Coláiste na Mumhan, ar lean

O'Leary Clan gathering

Tadhg Hugh's Recitations

**Leacht Dr. Neil Buttimer ag Tionól
Na Gaeltachta**

Uimhir 11

€10

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Contents

2. Focal Ón Eagrathóir
3. Ninth Annual O'Leary Clan Gathering
6. Progress Report on Carrignacurra Castle
6. Aitheasc an Aire Éamonn Ó Cuiv T.D. ar ócáid Chomóradh chéad bhliain bhunaithe Choláiste na Mumhan. 2004
9. Coláiste Múinteoireachta na Mumhan-cúlra stairiúil
12. Comóradh na Mumhan 1904-2004
13. Comóradh Cád Bliain
17. Leacht Dr. Neil Buttimer ag Tionól Na Gaeltachta
19. Seán Moylan's War
22. Autumn in Uibh Laoire
23. London Times articles over 150 years ago.
24. An Fhuinneog.
25. What's in a name? - Stone Rows
26. The Congested Districts Board for Ireland Report of 1892
29. If I were a thief
30. Wild Heritage of Uibh Laoire (part 4) - Bats
34. The O'Leary DNA Test Project
35. Gougane Barra Pilgrimage 2004
37. Michael O'Leary, Kuno Meyer and Peadar Ó Laoighaire
43. Forgot not the Boys of Kilmichael
49. Máire Ní Chríodáin 1924-2004
50. Ireland's system of land division
53. The Names of the Baronies of County Cork
56. The Butter Trade
57. Lucht Achrainn agus Bruíonta
59. The Life and Times of Art ó Laoighaire
65. Tadhg Hugh's Recitations.
69. 1827 Tithe Applotment for the Parish of Inchigeelagh
72. The Pass of Keimaneigh

Focal Ón Eagrathóir

Fáilte go dtí an aonú eagrán déag de Iris Chumann Staire Bhéal Átha'n Ghaorthaidh. Ócáid faoi leith atá á chomóradh againn i mbliana, Comóradh Céad bhliain Choláiste na Mumhan 1904-2004.

Bhí árd deireadh seachtaine againn i Mí Meitheamh agus tá roinnt des na hóruidí ón gcomóradh san againn anseo chomh maith le cur síos ar imeachtaí an Chomóradh. Tá seana scéalta againn chomh maith ó Pádraig Ó Suibhne agus dán do leanaí ó Mhicheál Ó Duinnín. Micheál also has a poem for us called "If I were a thief".

Manus O'Riordan has two interesting articles which put the history of this area of West Cork in a broader national and international context and his father, Spanish Civil War veteran and socialist Michael reviews a book by Sean Moylan on the War of Independence.

Ted Cooke continues his series on Uibh Laoire's Wild Heritage with an account on the Parishes bat population and what we should do to help them. We have 8 out of the 9 species that live in Ireland and they are as important as the castles, lios', woodlands and lakes that they fly and feed over.

The 1827 Tithe Applotment list is one of our most important source documents which shows who lived in Uibh Laoire's townlands over 175 years ago.

We are very happy to have some recitations from Tadhg Hugh from many years ago as well as a poem on the 1953 Pass of Céim An Fhia roadworks.

The Congested Districts Board Report of 1892 tell's us what life was like in West Cork all those years ago.

Add to all these our reports on murders, DNA testing, walking to Gougane as well as butter and baronies.

Don't forget to contact us if you have anything which you want to publish.

*Beir Bua,
Seán Ó Súilleabháin*

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Buiochas

Míle buíochas le gach duine a chabhraigh le h-ullmhú an Irisleabhair seo. Seo liosta diobh agus tá brón orm má dhéinim deármad ar einne. Martina McCarthy, Baile Mhuirne, Con Ó Murchú, Con A'Choitir, Aodhán Ó Murchú, Miriam Ó Sullivan, Nora Levis, Joan Twomey, Peter O'Leary, Manus O'Riordan, Joe Creedon, Tadhg Ó Súibhne, Órla Ní Chartaigh san An Ionad Áise. Táimid fíor bhúioch, chomh maith, do gach einne a scríobh all.

NINTH ANNUAL O'LEARY CLAN GATHERING. SEPTEMBER 2004

As in previous years, Creedon's Hotel in Inchigeelagh hosted the ninth annual Gathering of the O'Leary Clan in September 2004. It was a smaller meeting than usual, with about thirty members of the Clan turning up from various parts of the World to celebrate over the weekend of September 17/18/19th. but all agreed that it was a very successful one. It was noted that the number of Americans attending was much smaller than usual and this was put down to a combination of two factors. One, that the dollar rate is very poor for Americans at the moment. And two, that there still remains a distrust of flying and an understandable worry amongst Americans following the terrorist attacks of three years ago.

The theme this year was General Daniel Florence O'Leary the 150th. anniversary of whose death occurred this year. Daniel was the son of a butter merchant in Cork city, Jeremiah O'Leary whose family had migrated there from Uibh Laoghaire. Daniel was born in 1801 and at the tender age of 15 went to South America to serve in the Army of General Bolivar, the Liberator of a large part of that continent from the yoke of its Spanish rulers.

Daniel eventually became a general in Bolivar's Army and his friend and confidant as well. After the War of Liberation was successfully concluded, he had a second career as a diplomat in the British service in Colombia where he spent his remaining years. He also had a third career as a historical writer, when he wrote his monumental 32 volume history of the War and of Bolivar's life work.

On the the Friday evening there was a Reception and welcoming speeches from the Committee. This was followed by Refreshments and an address by Michael Manning, the Manager of the Cork and Kerry Tourism Board who told us what an important part that Clan gatherings play in the overall structure of Tourism in Ireland.

The rest of the evening gave all the attendees a good opportunity to meet and get to know each other and exchange information on Family Trees and Genealogical matters.



Photo of O'Learys who travelled to Inchigeela for the Gathering

from left to right: Tony Kenny, Killarney; Sally O'Leary, Westport; Charles O'Leary, Surry UK; Ged Lashford, Cheshire UK; Jim Flynn, USA?; Kate Corbett, Sussex UK; Eileen Flynn, USA?; Joe Creedon, Inchigeela; Carolyn O'Leary, Cheshire UK; Bob O'Leary, Boston; Eugene O'Leary, Northampton, UK; Peter O'Leary, Inchigeela; Bill O'Leary, Dublin; Eibhlís O'Leary, Dublin; Sheila Browne, Essex UK. (front kneeling) Tony Pilbro, Westport; Geraldine Dare, Essex, UK.

On the Saturday morning we first had our Group Photograph, taken this year in the Inchigeelagh Cross, and a copy of which appears alongside this article.

We then had a talk on the life of Daniel Florence O'Leary. The subsequent bus tour took us to various places associated with him, including the family home in Acres near Dunmanway, and the home of his father, Jeremiah O'Leary in Barrack Street, Cork. Then we were taken to see the Butter Market in Shandon and it's Museum, and acquainted of the finer points of making and marketing butter in the

19th.c.

These buildings have been beautifully restored by funding from Cork County Council, the Ireland Fund, Dairygold and Kerry Groups, and other sponsors, and are well worth a visit.

The Saturday evening was given over to the annual dinner, where as usual we were very well looked after by Joe Creedon and his staff in the hotel. This was followed by music and entertainment much of it provided by craic amongst our members.

On Sunday morning we feared the weather forecast was not good, so we decided to abandon our usual outdoor Mass in the Old Cemetery. Instead we had a special Mass in the Conference Room which was presided over by Fr.Rory O'Leary OFM.Cap. who is at present in residence at the Cork Franciscan Friary.

We then held the annual Clan meeting at which much was discussed and debated. We finished up with an enlarged committee to improve the efficiency of our administration, and some of our old friends including Eugene O'Leary, Northampton, Kathleen Flanagan, New Jersey, Kate Corbett, Sussex, and Paudie McGrath, Cork, will be adding their weight to our efforts. Some of this new assistance will be aimed at getting our Website more active and useful, and not before time.

We are looking forward to next year which will be our tenth successive Clan Gathering. One of the first duties of our new and enlarged committee will be to select a suitable theme for this special event. The date will be some time during September 2005, and many of our regular and frequent attendees have promised to be there. Look forward to a great Gathering in 2005.

Another Project which we are hoping to push further during next year is known as the DNA Project. Our small pilot scheme this year has been very promising, and we now intend to widen the terms in a number of directions. This will be another challenge to the new management, but they have been given a flying start by our hard working member from Florida, Bonnie Harvey, whose great work is commented on later in this Journal.



*Fr Rory O'Leary OFM,
Kathleen Flanagan and
friend*



The young and the not so young. Tony Kenny and John O'Leary



Joe Creedon and Bob O'Leary from Boston



Neans and Sean O'Leary from Ballineary

PROGRESS REPORT ON CARRIGNACURRA CASTLE.

There is very little progress to report on this Project.

We told you last year that a couple from Louth had made an offer to buy the Castle from the Gormanov estate, subject to planning consent.

This Planning Consent was then sought, and they were referred to Archaeological experts for advice. These experts gave them a list and specification of the work which would be required of them if they were to be given permission to go ahead. The prospective purchasers tell us that they were informed that this above work would cost in the neighbourhood of 250,000 euros and that there would also be a fee payable for the Archaeological advice and guidance of a further 95,000 euros.

We were not particularly surprised to learn that the prospective purchasers have therefore pulled out of the deal, and are no longer interested in proceeding.

Presumably the Castle is therefore back on the market for Sale by the Gormanov estate.

Aitheasc an Aire Éamonn Ó Cuiv T.D. ar ócáid Chomóradh chéad bhliain bhunaithe Choláiste na Mumhan. 2004

A Uachtaráin Chonradh na Gaeilge , A Theachta Uí Mhuíneacháin , agus A Cháirde

Ar fad caithfidh mé a rá nuair a fuair mé an cuireadh seo teacht ar ais go Coláiste na Mumhan ní fhéadfainn diúltú dó mar , ar ndóigh ,chaith me trí bhliain anso ins na blianta '59,'60 agus '62 agus go deimhin féin bhí mé thar a bheith óg ag an am sin.Thaitn an áit thar cinn liom. Mar a dúirt tú bhí cáil i gcónaí ar mhuintir Uí Chaoimh le Gaeilge na Mumhan.Phós mise bean as Cois Fhairrge is d'athruigh chuile short.Is cuimhneach liom an chéad uair a chas mé riamh le Tomás de Bhaldrathe , an t-Ollamh . Cuireadh siar go Méanas mé le teachtaireacht agus landáil mé isteach ag an teach aige.Rinne mé mo ghrotha agus dúirt sé liom go brea postúil "is íontach an rud é duine de mhuintir Uí Chaoimh a chloisteáil ag labhairt Gaeilge Chonamara ".

Ach caithfid mé a rá ,ainneoin sin agus uileag níor chaill mé mo chion agus mo mheas ar an gceantar seo.Ar ndóigh , táimid ag ceiliúradh anso céad bliain ó bunaíodh Coláiste na Mumhan anso agus ag breathnú siar thar an am sin bíonn daoine ag rá ar bhealach nár fíoraíodh na h-aislingí ar fad a bhí ag daoine ag an am . Ach ar an dtaobh eile den scéal ,dá n-inseofaí an fhírinne ,chreid furmhór an phobail, seachas na díograiseoirí ,go mbeadh an Ghaeilge cailte i bhfad ó shin agus nach mairfeadh sí céad bliain eile.Is rud amháin a bhfuil mise cinnte dho ní gheobhaidh teanga na nGael bás agus tá sí beo,beathaíoch.Níl aon cheist ach go bhfuil dúshlán ann romhainn , go bhfuil athrú mór ar an saol agus ní chreidim go bhfuil aon bhás nó aon chontúirt bháis ar an nGaeilge agus creidim féin go mba cheart go mbeadh sé de mhisneach againn ,tar éis an chéid bhliain sea caite, tógáil ar a bhfuil déanta agus cur leis an dtosach atá déanta leis an obair go dtí seo.Ar ndóigh ,mar atá ráite ag daoine tá dúshlán faoi leith ag baint le grótha Gaeltachta.Tá nádúr an phobail athruithe go mór agus daoine i bhfad níos so-ghluaiste.Ar ndóigh ,tá daoine ag bogadh isteach go dtí an Ghaeltacht agus daoine ag fágáil na Gaeltachta le postanna fháil.Buíochas le Dia ,furmhór na ndaoine óga ní bhíonn orthu dul ar imirce níos mó.Ach tá i bhfad níos mó caidrimh freisin i measc Gaelgeoirí ar fud na tire thuaidh agus theas agus ,ar ndóigh ,tá Gaeltachtaí de chineál nua á mbunú ar fud na tire, an Ghaeltacht scaipithe sin atá bunaithe ar an idirlín , ar an dteilefón ar an



*Eamonn Ó Cuiv agus Comhaltas an Choláiste, Donnchadh Ó Luasaigh,
Seál Ó Coileain, Tadhg Ó Gealbháin agus Conchúr Ó Murchú*

gcumarsáid daonna a bhíonn idir dhaoine ar bhealaí nua –aimsire. Agus mar sin agus muid ag caint ar Ghaeltacht ba cheart dúinn tógáil ar an bpobal Gaeilge ar fud na tíre uileag ach gan dearmad riamh a dhéanamh ar an gceantar sin gurab í an Ghaeilge an ghnáth-theanga ag an bpobal ann nó ag cuid mhór den bpobal. Caithfear a rá ,freisin, gur aon phobal amháin iad muintir na h-Éireann.

Ní pobal faoi leith ,nó, ní treabh faoi leith iad pobal na nGaeltachtaí. Is cuid de ghnáth-phobal na h-Éireann iad agus sin mar a fheiceann siad iad féin. Muna mbeadh meas ar an nGaeilge lasmuigh den nGaeltacht bheadh sé deacair ar mhuintir na Gaeltachta a ról lárnach a fheiceáil ,ar ndóigh , an tábhacht a bhaineann leis an nGaeltacht mar gur ann a labhartar an teanga náisiúnta ar bhonn laethiúil ní mar mhion-theanga. Agus ní aontaím leo siúd a fheiceann an Ghaeltacht mar rud scoite amach leis féin, mar rud go bhfuil tábhacht leis agus é scortha amach ón aidhm náisiúnta atá againn go dtógfaidh an Ghaeilge a h-áit cheart mar an chéad teanga oifigiúil sa stát seo.

Coimisiún na Gaeltachta

Le blianta beaga anuas táimid ag iarraidh díriú ar pholasaí Gaeilge.Cuid mhaith den bpolasaí Gaeilge a bhí ann romham nuair a tháinig mé isteach sa Roinn bhí sé ann le blianta i bhfad siar.B'fhacthas dom go raibh gá le h-athruithe a dhéanamh.

Chuige sin a bunaíodh Coimisiún na Gaeltachta agus táimid ag feidhmiú moltaí an Choimisiúin de réir a chéile anois. Is fíor a rá go bhfuil aithbhreithniú a dhéanamh ar scéim labhairt na Gaeilge. Tá súil agam nuair a fhógrós muid toradh an aithbhreithnithe sin go bhfeicfí gur feabhas a bhéas ann seachas a mhalairt.

Tá rud amháin go mór i mo chloigeann-sé faoi theanga ar bith agus is é sin gurab é an rud is bunúsaí ,gurab é an dushlán is bunúsaí uileag ,go labhartar an teanga le gasúr ón am go saolaítear é. Dar liom ,bhí an iomarca beime ar an teanga a thabhairt ar aghaidh tré na scoileanna agus nach raibh dóthain béime go mór mhór i gcoimhthéacs Gaeltachta ,nó, fiú taobh amuigh den nGaeltacht ar thuismitheoirí a spreagadh leis an nGaeilge a labhairt leis an bpáiste ón am a saolaítear an páiste agus tá go leor den obair atá bunaithe agam-sa dírithe ar an rud áiritheid sindírithe ar an bhfíric gur féidir le gasúr ar bith teanga nó dhá theanga nó fiú go deimhin trí theanga a thabhairt leis i mblianta tosaigh dá saoil agus go bhféadfá a rá gur rud é sin go ndeanfaimid dearmad air de réir mar atáimid ag fás níos sine sé sin cé acu teanga a thairbhaí go h-éascaigh. Agus creidim, má tá rud ar bith le déanamh leis an nGaeilge a chur chun cinn, go mór mhór i gcoimhthéacs Gaeltachta gurab é an rud sin go mba cheart go leor iarachta agus go leor foinsí agus go leor achmhuinní a chur le cur chun cinn na Gaeilge mar theanga an teaghlaigh ón am a mbeirtear gasúr. Agus an athbhreithniú atá déanta againn i scéim



labhairt na Gaeilge is sa treo sin atáimid ag iarraidh a dhul. Tá go leor rudaí eile le déanamh.

Acht na Teanga

Tá Acht na teanga á chur i bhfeidhm i láthair na h-uaire agus tá sé ag tarraingt pointe áirithe conspóide. Caithfidh mé a rá faoi lucht a cháinte go raibh deis acu le seacht mbliana anuas nuair a bhíomar ag plé ceist an Achta seo na h-aighneachtaí a chuir isteach chugainn ach is beag cur isteach a rinne siad mar ní doigh liom gur chreid siad go gcuirfí i bhfeidhm é agus cuirfear i bhfeidhm é. Agus ba mhaith liom a rá go soiléir go bhfuil dualgas ar an gcóras Stáit toil an oireachtais, toil oireachtas Éireann, na daoine tofa ar fad ,a dhéanamh nuair a achtaítear Acht. Agus ,aisteach go leor, agus muid ag plé an an Achta seo san Oireachtas agus pléadh go mion é, thar a bheith go mion, chuile líne dhó bhí plé an- dearfach faoi, agus is údar maíte é, nuair a bhí an t-Acht ag dul tríd an tSeanad agus an Dáil, ní raibh oiread is vóta amháin ar an Acht mar gur éirigh linn teacht ar chomhréiteach faoi na ceisteanna casta ar fad a bhí le plé againn ,agus mar sin gur féidir liom teacht anseo inniu agus gur féidir liom a rá gur toil aontaithe an Oireachtais atá á chur i bhfeidhm agam-sa mar Aire agus á chur i bhfeidhm ag an Rialtas le cur i bhfeidhm an Achta seo. Tabharfaidh sé seo dúshlán romhainn. Cuirfidh sé dúshlán nua ós ár gcomhair amach.

Bhí caint ar ball maidir leis an athrú a tháinig ar na Coláistí Gaeilge. Thosnaigh siad le daoine fásta agus ar ndoigh le h-imeacht ama dhíriodar go mór ar ghasúir scoile. Bíonn thart ar 20,000 gasúr ag dul chun Gaeltachta chuile bliain anois ag foghlaim na Gaeilge agus is dóigh liom go bhfuil tionchar thar na bearta aige sin ar fhritshuíomh agus ar mheas ar an nGaeilge i measc an phobail i gcoitinne ,dearcadh níos mó atá ag daoine a tógadh ins na Gaeltachtaí agus fiú daoine a rinne dearmad ar an ngGaeilge is dóigh liom gur fhan an grá don teanga ag furchóir na ndaoine a d'fhreastal ar choláiste Gaeilge le linn na mblianta agus cuid mhaith den dea thoil atá amuigh ansin ag pobal an Bhéarla don nGaeilge d'eascair sé as tréimhse a chaith siad i gColáistí Gaeilge le deich, fiche, triocha agus ceatharacha bliain anuas.

Dushlán nua

Mar atá ráite tá an saol ag athrú agus tá dushlán nua romhainn. An rud atá romhainn anois ná a chinntiú go mbeidh dóthain daoine ar fail gárdaí agus banaltraí, múinteoirí agus stáit sheirbhísí, oibríthe de chuile cineál le seirbhísí trí Ghaeilge a chur ar fáil agus tá ról nua ann do choláistí, tá ról nua ann do chursaí Gaeilge agus feicim an ról sin ar fáil go láidir do mhuintir na Gaeiltachta agus é sin go mbeidh ról nua i gcúrsaí do dhaoine fásta. Tá margadh nua ann, tá éilimh nua ann, tá riachtanas nua ann. Ba bhreá liomsa mar Aire na Gaeltachta daoine ag teacht chun cinn le cúrsaí de chineálacha éagsúla, ar riachtanaisí éagsúla atá ag pobail éagsúla. Níl deireadh go deo leis na deiseanna atá ann do dhaoine le misneach, le fuineamh agus cur chuige chun iad a thapú.

Tá mise agus mo Roinn, agus oifigigh na Roinne dírithe ar airgead a chur ar fail lena saoráidí cuí a chur ar fáil go mbeidh deis ag daoine tabhairt faoi'n obair seo a dhéanamh. Lé cúpla bliain anuas rinneamar cineadh go mbeidh deontas ar fail ag Coláistí Gaeilge príobháideach agus go n-aithneofaí iad mar thionscail tabhachta Gaeilge iad chomh maith le bheith ag cur na teanga chun cinn. Má luaim cursaí airgid agus cursaí tionscalaíochta agus cursaí margaíochta ó thaobh na Gaeilge dhe deinim é d'aon turas mar aithnímid go fírinneach gur tionchur eacnamaíochta ba mhó a bhrúigh an Béarla chun tosaigh sa tír seo agus nár ceart dúinn bheith ar chúl an dorais agus muid ag caint ar fhás tionscail na Gaeilge, na seirbhísí ar nós TG4, Radio na Gaeltachta, Ollscolaíocht trí Ghaeilge agus na deiseanna a thugann said do dhaoine óga postanna maithe a fháil agus

an Ghaeilge mar chroí-lár na bpostanna sin. Má bhí sé go maith don Bhéarla cén fáth ná ch mbeadh sé go maith don Ghaeilge.?

Cén fáth go gcaithfidimid leathscéal a ghabháil má tá buntáiste ag daoine a bhfuil Gaeilge acu ó thaobh postanna áithrid a fháil sa tír seo.? Níl aon tír eile ar domhan go ndéanfaí leathscéal gur bhuntáiste do dhuine a theanga dhúchais a bheith aige. Mar a dúirt mé ócáid cheiliúradh é seo. Ní ghabhfaidh mise chun faid leis. Ach tá súil agam anois gur féidir linn breathnú siar le bród ar a bhfuil déanta le céad bliain. Molaim chuile dhuine a raibh baint acu leis an gColáiste seo ó bunaíodh é. Tá mé bródúil ar ndóin anseo go raibh baint ag mo shean-athair Seán Ó Caoimh lena bhunú i measc go leor leor daoine eile. Is ceangal é atá tábhachtach dom. Ach molaim na daoine ar fad a choinnigh leis thar na blianta.

Nuair a bhí mise anseo bhí coláiste a bhunaigh na Bráithre Críostaí i Mí An Mheithimh agus molaim an obair a rinne said san ag cothú na Gaeilge i measc daoine óga. Daoine atá i mbun an Choláiste anois go mba fada buan sibh. Tá fhios agam go bhfuil dushlán romhaibh go bhfuil líon na dtithe atá ag coinneáil na scoláirí laghdaithe go mór sa cheantar seo. Ach tá súil agam go dtiocfaidh fás ar sin arís. Is minic nuair a cheapann tú go bhfuil ré thart agus go bhfuil deireadh ag teacht le rud tagann borradh arís faoi agus bíonn athfhás ann agus tá súil agam go dtiocfaidh an fás sin ar líon na dtithe agus ar dhaoine a fhanfas sa mbrú agus méadú ar líon na dtithe a choinneos Gaeilgeoirí.

Déanfaidh mé mo dhícheall an t-airgead a fheabhsú do na mná tí agus tá a fhios agam go bhfuil sé sin tábhachtach.

Chomh maith le sin tá áthas orm go raibh mé in ann diolúna cánach a fháil dos na mná tí i mbliana agus b'fhéidir go dtabharfaidh sé sin misneach do thuilleadh mná agus do fhir tí Gaeilgeoirí a choinneal ina dtithe i gcaitheamh an tsamhraidh ins na blianta atá romhainn. Nil aon amhras ach go bhfuil bun-shraith maith ann agus tá mé cinnte go dtógfaidh sibh ar sin agus tá mé cinnte go mbeidh dream eile anseo i gcionn céad bliain agus go mbeidh said ag céiliúradh dhá chéad bliain do Choláiste na Mumhan. Guím gur mar sin a bheidh sé agus go dtiocfaidh an Ghaeilge ó neart go neart sa tír seo agus go bhfeice na glúnta amach romhainn go bhfuil ár bhféiniúlacht mar phobal ag braith go mór ar na cluichí, an ceol, an damhsa ach go mór an teanga a choinneáil i seilbh mhuintir na h-Éireann ach, ní le coinneáil i seilbh an phobail seo chugaibh féin, ach le Roinnt mar cheann de na seoda teanga is luachmhaire ar domhan, le roinnt ar phobal an domhain mhóir.



Photo W Seán Ó Caoimh i dTuirín Dubh c. 1934

Ar gcúl ó thaobh na láimhe clé :-

Tessy Sullivan (Bean a' Mháistir); Willie Sullivan (An Máistir); Seán Ó Cuív (Seanathair anAire.Éamon Ó Cuív.); Máire Ní Chróinín, Céim Chora Bhuaile.

Sa tosach ó thaobh na láimhe clé :-

Máire Ní Shuibhne (An tSiúir Ursula); Tadhg Ó Suíbhne; Mícheál Ó

Suibhne; Dómnall Ó Suíbhne; ??????? ; Caitlín Ní Shuibhne (An cailín beag ar tosach);

Eibhlín Bean Uí Shuibhne (An Mháthair).

Do tógadh an pictiúir seo ós cóir Tig Barra tíompall 70 bliain ó shin.

Coláiste Múinteoireachta na Mumhan-cúlra stairiúil

le Máiréad Ní Mhurchú

Ag deireadh na naoú aoise déag bhí modhanna múinte teangacha nua-aoiseacha in úsáid ar fud na Mór Roinne. B'iad "an mhodh Berlitz agus an mhodh Gouin". . Baineadh triail as an gcleas seo chun teangacha iasachta ar nós Fraincís agus Gearmáinís a mhúineadh i scoileanna i Sasana chomh maith. Thapaigh lucht Chonradh na Gaeilge an deis chun leas a bhaint as na modhanna teangacha nua-aoiseacha seo chun Gaeilge a chaomhnú agus a chur chun cinn in Éirinn.

Pléadh an scéal go hoscailte i measc lucht an Chonratha i Londain i dtús báire agus bhí díospóireacht faoin scéal ar an gClaidheamh Soluis. Ní modhanna múinte amháin a bhí ag déanamh inní don Chonradh ach easpa múinteoirí cáilithe. Bhí géar ghá le teagasoirí oilte. Ní raibh leigheas ar an scéal ach coláiste múinteoireachta a bhunú. "Bheartaíodar coláiste a chur ar bun chun cainteoirí Geilge a ullmhú i gcóir múineadh na teanga". Gheall runaí an Chonratha Liam P Ó Riain go ndéanfadh sé infheistíocht ar an gcoláiste.

Deineadh an scéal a chíoradh ag comhdháil bhliantíúil an Chonradh a bhí ar siúl sna seomraí cruinnithe i gCorcaigh ar an seú lá is fiche de Lunasa 1903 le linn Feis na Mumhan. Glacadh le rún ó Shán ó Cúiv ag an bhFeis agus aontaíodh go gcuirfí coláiste ar bun. Mheas craobh Dhún Mánmhaí gur cheart an coláiste a lonnú sa Ghuagán. Ach ní sa Ghuagán a lonnaíodh an coláiste de bharr easpa lóistín ach i mBéal Átha'n Ghaorthaidh.

Toghadh Comhaltas mar seo a leanas ag comhdháil na Feise:

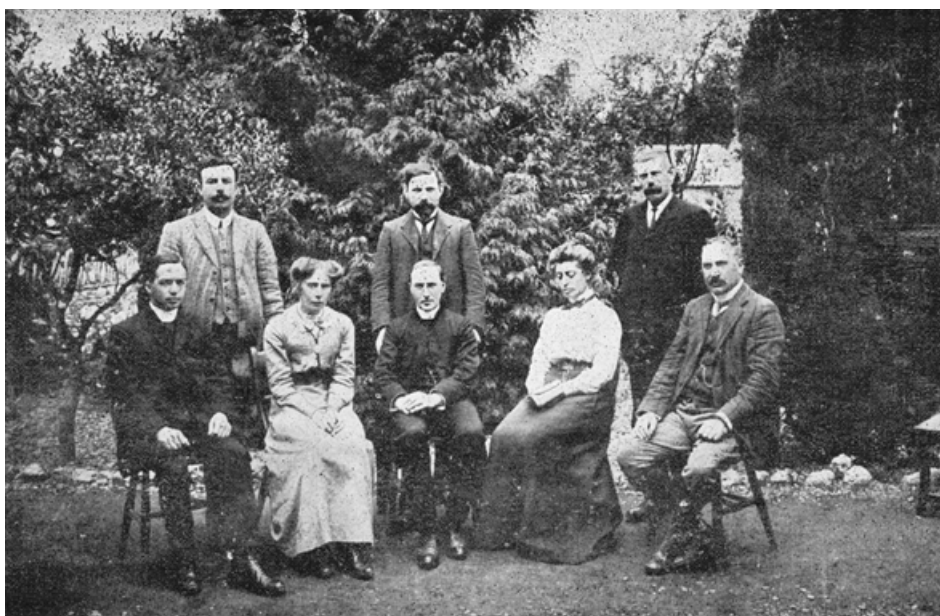
Cathaoirleach: An tAthair Pádraig Ó Muirthille,
Leaschathaoirleach: Pádraig Ó Séaghdha O.S,
Cisteoir: Micheál Ó Murchú,
Runaí: Liam de Róiste.

Bhí na daoine seo a leanas mar bhaill den chéad choiste freisin: An tAthair Agustín, An tAthair Donnchadh Ó Drisceoil, An tAthair Seán Ó Conaill, Shán Ó Cúiv, Tadhg Ó Scannail O.S. "Ina dteannta chomh maith bhí Ardeaspag Chaisil agus Easpaig uile na Mumhan mar phatrúin ar an gcoláiste ó 1905 amach".

Thárla an chéad chruinniú den chomhaltas ar an gceathrú lá d'Aibreán i nGrianán na nGaedheal i Sráid Phádraig i gCorcaigh. Bhí cursaí airgid gann ag an am. Chuir an cisteoir Micheál Ó Murchú an ghéarchéim in iúl don chomhaltas. Lorgaíodh deontaisí is fuarthas amhlaidh ó cheann ceann na tíre. Bhí Rodger Casement i measc na síntiúsóirí agus lean sé den nós sin gach uile bhliain go dtí gur lámhachadh é.

Thárla an dara cruinniú den chomhaltas i mBéal Átha'n Ghaorthaidh, is do sheol an tAthair Augustín an chéad clár léinn i gcomhar leis na hollúna Diarmuid Ó Foghludha Ard-Ollamh agus an tAthair Risteard Ó Dálaigh Ollamh le fogharaíocht agus le Pádraig Ó Séaghdha. Scríobhadh alt i nGaeilge sa Claidheamh Soluis ar an gceathrú lá de Mheitheamh 1904 faoin teideal Béal Átha'n Ghaorthaidh áit a thagair an tEagarthóir, Pádraig Mac Piarais do Bhéal Átha'n Ghaorthaidh agus an méid oibre a bhí déanta ag lucht riartha an Choláiste:

"Ba mhaith linn go rachadh na sluaite ag triall ar an scoil seo, is táimid deimhneach de go mbeidh mórán ann. Ach ní hé siúd an fáth gur cuireadh an scoil ar bun. Scoil i gcomhair múinteoirí is ea í. Go deimhin, ba mhithid scoil éigin dá saghas a bheith againn.. Tá múinteoirí Gaeilge againn faoi láthair ina lán áiteanna agus dá bhfaighidís Éire air, ní fhéadfaidís maithe a dhéanamh, toisc gan slí oiriúnach múinteoireachta a bheith acu. Ní foláir sli múinteoireachta a mhúineadh do na múinteoirí ar dtúis. Ansin dhéanfá a dhá oiread oibre gan a leath oiread dua á leanúint.....



Má chuireann an coláiste an bhliain seo, an chéad bhliain, de go maith ní bheidh baol air. Go n-éirí le Fearghus is leis an dochtúir ó Dálaigh. Deanfaidh siad a gcionn féin ar aon chuma, agus feicfear toradh a saothar ar fud na hÉireann".

Bé an t Athair Pádraig ó Muirthille a chuir an t-áras ar fáil. Sean Scoil na

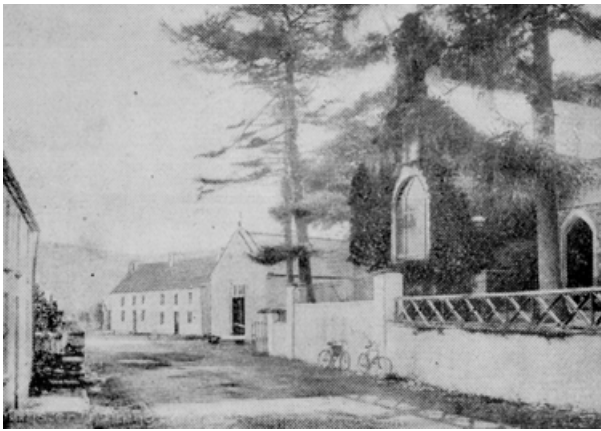
mBuachaillí a bhí suite le hais an tséipéil a bhí mar ionad ag an gcoláiste. “Do chuireadh deich dtroigh sa bhreis leis an scoil agus do chuireadh slinn nua ar an scoil go léir”. Ba mhór an cabhair é ag an am go raibh an t-Uasal Tadhg ó Scannail O.S ar an láthair chun gach ní a chur ina cheart. Ní raibh “An Craoibhín Aoibhinn” in ann bheith i láthair lá na hoscailte ach sheol sé teachtaireacht chuig na scoile chun a leithscéal a ghabháil:

“Is oth go mór liom gur éigean dom bheith láithreach ar chomhthionól eile lá bhur gcruinnithe agus ná tiocfaidh liom bheith i bhur bhfochair, faoi mar dob áil liom, le haghaidh tionscnamh Choláiste na Mumhan a bheidh ina thúr sonais is cónaigh don dúthaigh go léir. An méid seo atá deanta agaibh i mBéal Átha'n Ghaorthaidh ar bhur ngustal féin is é an rud is éifeachtaí é dá ndearnadh fós san obair seo don Ghaeilge”.

Nuair a osclaíodh an coláiste ar an gceathrú lá de mhí Iúil 1904 ba mhór iad na Gaeilgeoirí aitheanta a bhí ar fhoireann teagaise an Choláiste. Bhí Diarmaid Ó Foghludha an duine a scríobh “Go Mairidh ár nGaeilge Slán” mar Ard-Ollamh agus freisin i mbun modhanna múinte bhí an saineolaí teanga an tAthair Risteard Ó Dálaigh ina Ollamh le foghraíocht. Astrálach de bhunadh Éireannach ba ea é is bhí ar a laghad sé theanga ar eolas aige. Bhí an Dálach gníomhach roimhe sin ag riaradh scoil samhraidh sa Ghuagán. “Is ar na léachtaí a thug sé an t-am sin, ní foláir a bhunaigh sé a dhá leabhar leis The Sounds of the Irish language in Theory and Practice (1905) agus The Science of Phonetics (1908)”. Tharla go raibh dhá sheisiún an samhraidh sin i gCóláiste na Mumhan ceann amháin i mí Iúil agus ceann eile ar siúl i mí Lunasa is deineadh freastal ar dhá shaghas scoláire, ábhar múinteoirí agus tosaitheoirí.

D’fhreastal tuairim is seasca macléinn ar an gcoláiste an bhliain sin. Gach bliain as sin amach go ceann roinnt blianta reachtáladh dhá sheisiún agus gach bliain mhéadaigh líon na mic léinn. Ó oscalaíodh dóirse Coláiste na Mumhan i mí Iúil 1904 mhéadaigh clú agus cáil an cheantair mar ionad oideachais, léinn agus Gaeilge ó shin i leith. “Sa bhliain 1905 d’fhreastal 101 macléinn, 124 macléinn i 1906, 171 macléinn i 1907, 222 macléinn i 1908, 252 macléinn i 1909 agus 266 macléinn i 1910”.

Bhain cuid de na scoláirí clú agus cáil amach níos déanaí, ina measc bhí Tomás Mac Donnchadha ceannaire Óglaigh na hÉireann agus gníomhaí 1916. Tomás Mac Curtain Ard Mhéara Chorcaí a maraíodh sa bhliain 1920. Gan dabht bhí ainmneacha móra eile le rá ar an rolla freisin, ina measc bhí Brian Ó hUigín file agus scríbhneoir agus Pádraig Ua Siochradha “An Seabhach” scríbhneoir.



Radharc ar an tsráid-bhaile – an Séipeal agus an tsean-coláiste



Scoil na gcailíní agus tig bean Uí Luasaigh Coláiste na Mumhan anois.

Ba nós é ag lucht riartha an choláiste cuireadh a thabhairt chuig aionna speisialta teacht chuig an coláiste chun léachtaí a thabhairt, ina measc tháinig An tAthair Pádraig Ó Duinnin scríobhneoir an foclóir Gaeilge /Béarla. D’fhear muintir na háite fíor chaoimh fáilte roimh chách agus ba mhó cuairteoir cáiliúil a mhealladh chun na háite. Ina measc bhí Traolach Mac Suibhne, Risteard Ó Maolcatha agus Domhnall Ó Corcora.

Spreag an togra seo Gaeilgeoirí uile ar fud na tíre agus bunaíodh Colaistí eile go tiubh ina dhiaidh sin i gcontaetha ar nós Maigh Eo, Port Láirge, Dún na nGall agus Ciarraí.

Ag Feis na Mumhan na bliana sin, a tionóladh i gCill Áirne tugadh lán tacaíochta don togra. Cuireadh in iúl tuairimí dearfacha na scoláirí a fhreastal ar Choláiste na Mumhan an samhraidh roimhe sin agus athceapadh an Comhaltas.

Chuaigh an Coláiste ó neart go neart ach ba leasc leis an gcomhaltas suí ar a sáimhín só agus sa bhliain 1908 chuaigh toscaireacht ó Bhéal Átha'n Ghaorthaidh go dtí cruinniú i gCill Áirne agus lorgaíodh tuilleadh síntiúisí chun coláiste nua a thógáil. Fuarthas an t-airgead le cabhair an tAthair Ó Dálaigh is tógadh an foirgneamh ar thalamh Chonchubhair Uí Liatháin Drom an Ailigh. Sa bhliain 1914 críochnaíodh an foirgneamh agus d’oscail an tAthair Peadar Ó Laoghaire an t-ionad nua ar a nglaothar Halla an Chéilí air inniu.

Anois agus sinn ag druidim le comóradh an chéid níor cheart dúinn dearmad a dhéanamh ar na ceannródaithe gníomhacha a dhein gaisce agus éacht na blianta fada ó shin. Is mór againn a d’fhág siad le h-oidhreacht agus le huacht againn. Beannaímíd dóibh inniu agus molaimíd a bhfís agus a saothar. Go leanaí a gcáil i mbéalaibh na nglúinte a thiocfaidh in ár ndiaidh.



Na h-ollaimh agus na sagairt 1912



Pictiur de rang os comhair an tsean-choláiste.



Tosach maith leat na h-oibre. An chead cursa riamh sa Ghúgán 1902. Aithníonn sibh an timpeallacht.

Bhí rang leis ann fé mar a thuigim sa bhliain 1903 agus leanadh den obair i Halla an Choláiste i mBeal Átha An Ghaorthaidh sa bhliain 1904. Tuigim gur tigh feirmeora a bhí ag muintir Chróinín sa Ghuagán agus ceadúnas acu chun deoch a dhíol.

Comóradh Céad Bhliain Choláiste na Mumhan 1904 – 2004

Bhí sé céad bliain ag teacht ach tháinig sé ag deireadh Mheithimh 2004 nuair a bhí comóradh mór ag Comhaltas Choláiste na Mumhan i gcuimhne ar bhunú an Choláiste ag daoine fadradharca i dtús na haoise seo caite. Ba ar mholadh Seán Ó Cuív, go raibh cónaí air i nDún Meán Mhaighe ag an am, a toghadh Béal Áta 'n Ghaorthaidh mar ionad do Choláiste Múinteoireachta na Mumhan. Nárbh dheas gurab é a ghar – mhac, An t – Aire Éamonn Uas. Ó Caoimh T.D., a chuir tús le comóradh oifigiúil an Chéid, nuair a nochtaiigh sé an leac cuimhneacháin ar chlós an Choláiste.

Dream eile go raibh baint nach beag acu le bunú an Choláiste – agus Seán Ó Cuív mar bhall ann – ná Conradh na Gaeilge, go h –áirithe Craobh Dhún Meán Mhaighe de. Bhí sé de ádh orainn go raibh a gcuinniú cinn – bhliana ag lucht an Chonartha i mBéal Átha'n Ghaorthaidh ag an am geóanna leis an gComóradh – rud a threisigh leis an dá thaobh, gan amhras.

Ba mhór an comhoibriú a bhí idir Choláiste na Mumhan agus muintir Bhéal Átha 'n Ghaorthaidh i gcónaí riamh agus bheartaigh an Comhaltas gur choir dóibh a mbuíochas a ghabháil agus a theaspáint dóibh tré chuireadh a thabhairt dóibh uile chuig béile agus ceiliúradh sa Choláiste. Ba ardú croí do mhuintir an Chomhaltais a líonmhaire is a bhí an slua a ghlac leis an gcuireadh. Gura fada buan an comhoibriú.

Ar an nDéardaoin 24ú Meitheamh bhí Tionól ag lucht an Chonartha i Scoil Mhuire, go raibh Uachtarán an Chonartha i gceannas air, eadhon Nollaig Ó Gadhra. Thug Niall de Buitiméir léacht an-shuimiúil ar fad ar bhunú Choláiste na Mumhan agus bhí díospóireacht bhríomhar ina dhiaidh ag an lucht éisteachta. Chríochnaigh an oíche le teaspáinteas rince agus le h-amhránaíocht ó bhuachaillí agus ó chailíní na h-áite .

Lean gnó an Chonartha ar aghaigh maidin Dé Sathairn agus thart ar a dó a chlog bhailigh na sluaite do nochtadh na lice cuimhneacháin ag an Aire Rialtais, Éamonn Uas. Ó Caoimh T.D. i gclós an Choláiste. Sarar deineadh an nochtadh thug cathaoirleach Chomhaltas an Choláiste, Donnchadh Uas. Ó Luasaigh, aitheasc na deireadh seachtaine inar rianaigh sé stair an Choláiste ó am a bhunaithe go dtí an lá atá inniu ann. Chuaigh sé i bhfeidhm go mór ar an lucht féachana agus ar an lucht éisteachta de bharr fheabhas a chuid cainte agus a chuimsithí is ar chlúdaigh sé an t – ábhar. Labhair Nollaig Uas. Ó Gadhra ansan ar chúrsaí na teanga go ginearálta agus ar an mbaint a bhí ag Conradh na Gaeilge le cúrsaí náisiúnta agus le Coláiste na Mumhan le blianta fada. Labhair an t- Aire Éamonn Ó Caoimh T.D. inar luaigh sé mar gheall ar Acht na Teanga atá curtha tré'n Dáil aige féin agus go raibh sé chun a sheacht ndícheall a dhéanamh chun é a chur i bhfeidhm i dtreo is go mbeadh na cearta céanna teanga ag an nGaeilgeoir chomh maith le cách eile sa tír . Labhair sé go fuinniúil, misniúil agus chuir sé éirí croí agus ardú meanman ar gach éinne a bhí i láthair. Gura fada buan a dhearcadh.

Ar an ócáid chéanna thug Seán Uas. Ó h – Uiginn óráid uaidh ar son mhúinteoirí uilig a mhúin sa

Choláiste ó lá a bhunaithe agus mar a bheifeá ag súil ó Sheán chuaigh sé i bhfeidhm ar an slua lena stíl éadtrom, greannmhar agus é ag labhairt fén dachad éigin bliain a chaith sé ag obair sa Choláiste – agus cuing na h-oibre fós air, ar ndóin.

Agus na h-óráidí go léir thart nochtaiigh an t-Aire Éamonn Ó Caoimh T.D. an Leac Cuimhneacháin agus tar éis ioliomad griangrafanna agus staidéar ar an leac ghluais an slua fé dhéin an Fháiltiú Fíona agus ina dhiaidh sin isteach leo go dtí an phroinnteach áit go raibh dinnéar so – bhlasta an Chomóradh ar fail d'ísle is d'uaisle.

Tar éis tréimhse, agus aoibh na sástachta ar gach aon duine, ghluais an slua fé dhéin An Halla - le h-aghaidh Chuirim Cheoil an Chomóradh . Bhí Seán Uas. Ó Seaghdha mar Fhear a' Tí don ócáid agus níorbh Fhear a' Tí go dtí é agus an togha job a dhein sé air . Gan amhras déarfadh daoine gurbh fhuirist dó agus an slua de cheoltóirí, de amhránaithe agus de rincoirí a bhí bailithe ag Máirtín Uas. De Paor –Ceoltóirí Mhúscraí agus a thug sár –theaspáinteas dá scileanna ar feadh timpeall uair a chloig go leith, nó mar sin. Chan Mícheál Uas Ó Duinnín, as Bhaile Mhúirne dó tráth, agus Neil Ní Chróinín as Béal átha ' Ghaorthiadh, buaiteoirí san Oireachtas ag amannta difriúla, go binn chomh maith .Chun críoch a chur leis an oíche theaspáin Donnchadh Ó Luasaigh a ioldána is atá sé nuair a thug sé píosa seanacaíochta uaidh ar na Fianna agus Beelzebub fadó. Iar sin chríochnaigh an oíche agus Seán Ó Seaghdha ag canadh a “shean – phort” “An poc ar buile” agus an slua go léir á thionlacan

Mar bhuille scoir ba mhaith le Comhaltas Choláiste na Mumhan a mhór – bhuíochas a ghabháil le gach éinne a thug cabhair d'aon tsaghas dúinn le linn an Chomóradh . Buíochas faoi leith do Bhernadette agus Bob a chuir an teaspáinteas ealaíne ar siúl agus a mhaisigh Inscríbhinn an Chomóradh dúinn agus do Chumann Forbartha Bhéal Átha. An Ghaorthaidh a mhaisigh an tsráid. Ár mbuíochas an –speisialta dóibh san a scríobh altanna do Irisleabhar an Chéid agus díbh go léir a tháinig chugainn chun a bheith linn agus a dhein comcheiliúradh linn ar an ócáid mhórálach seo .Go maire sibh go léir an céad !.

Conchúr Ó Murchú
- Comhaltas Choláiste na Mumhan



*Padraig Green, Rachael Ní Riada agus Nell Green
Bhí ar Padraig Green an Tionól a oscailt ach bhí sé breoite. Tá sé ar fónamh arís. Togadh an pictiúr i nGúgan i Mí Lúmasa 2004.*

COMÓRADH CÉAD BLIAIN

ÓRAID AN CHATHAOIRLIGH
Donnchadh Ó Luasaigh
26ú Meitheamh 2004

A mhaithe agus a mhór-uaisle agus a cháirde Gael – thar ceann Choláiste na Mumhan fearaim fáilte fóirchoin, féiliúil, fírinneach, fairsing romhaibh ar fad inniu go hlúbhailí comórtha so ár gColáiste - 100 bliain.

“A Thulyar, sin Stair,” mar á dúirt an Ríordánach, file.

I gcomhthéacs na Staire de, ó thaobh an chéid atá á chomóradh againn ba bhlianta tábhachtacha cinniúnacha iad, dar liom, gach deich ag tosnú le 1884.

1884 – 1894 – 1904 – 1914.

1884 – bunú Chumann Lúthchleas Gael, 1894 – bunú Chonradh na Gaelainne, 1904 – bunú Choláiste na Mumhan, 1914 – An Cogadh Mór, agus as na toibreacha nó as na foinsí sin ar fad a ghluais Éirí Amach na Cásca, 1916, agus a lean é.

Na cluichí dúchasacha ab aidhm don Chumann Lúthchleas Gael. An teanga dhúchais ab aidhm don Chonradh. Chun Éire a Ghaelú níor mhór an teanga a mhúineadh dos na daoine. Ceapadh múinteoirí chun na hoibre seo – a lán acu nách raibh fios a gceirde acu.

Ag an am so go díreach bhí forbairt á dhéanamh ar mhodhanna múinte nua i gcúrsaí teangacha ar fud na hEorpa. Leathnaigh an faisean go Sasana, áit a raibh ranganna Gearmáinise, Fraincise agus teangacha nách iad á múineadh sa mhodh so. I scoileanna Samhraidh a múintí na ranganna so. Bhí scoileanna dá leithéid - scoileanna Beirlitz - ar siúl i Londain. Thug baill an Chonradh i Londain an dul chun cinn seo fé ndeara agus cheap go bhféadfaí é a chur chun leasa múineadh na Gaelainne sna craobhacha acu. Pléadh an scéal agus ceapadh gur ceart scoil Shamhraidh dá leithéid a thriail i mball éigin in Éirinn, ina mbeadh an teanga á labhairt go nádúrtha, sé sin i nGaeltacht éigin, áit go bhficfeadh agus go gcloisfeadh agus go mbraitheadh na micléinn an teanga bheo.



Ag cruinniú de Dháil na Mumhan i gCorcaigh, Lúnasa 1903, árdáidh an scéal. Moladh ionaid, don scoil, i ngach ceann de Ghaeltachtaí na Mumhan. Ar na hionaid a moladh bhí, i Múscraí, Béal Átha'n Ghaorthaidh agus Gúgán Barra.

Bhí tosach ag an nGúgán ar na háiteanna eile ar fad. Conas san?

Mar bhí Astrálach sagairt ann cheana féin i mbun ranganna Gaelainne.

Ollaimh an Choláiste c. 1953.

Ó chlé ar chúl ; ????; Seamus Ó Laoire, Doire Mhéain agus Cloghroe; ???; Seán Ó Mórda; Seán Fada Ó Cróinín; Seán Ó Muirthe, Rath agus Loch Garmain; Pádraigh Ó Croinín (Paddy Dick), Céim An Fhia; ?????; Seán Ó Críodáin, Inse An Fhosaig.

In suí ó chlé; Andrias Ó Scannaill; ???? ; An tAthair Míchéal Ó Murchú, Sagart Paróiste, Uibh Laoire; Micheal Ó Riabhaigh; Séamus Ó Luibhéad, Cigire Scoile; Pádraig Ó Suibhne, Tuirín Dubh.

Risteárd Ó Dálaigh ab ainm don sagart so. An Dr. Ó Dálaigh a tugtaí anso timpeall air. Fear ab ea an Dr. Ó Dálaigh go raibh urmhór teangacha na hEorpa ar a thoil aige, agus teangacha nach iad

– An tSínis agus an Arabais ina measc. Bhí sé ar saoire breoiteachta óna dhualgaisí sagairt san Astráil agus é ina shéiplíneach ag clann saibhir i Londain nuair a chuala sé Gaelainn á labhairt don chéad uair, Lá le Pádraig, 1902. Cheangail sé láithreach le craobh den Chonradh i Londain agus fé shamhradh na bliana san bhí sé sa Ghúgán ag múineadh fuaimeanna na Gaelainne dóibh siúd a bhí bailithe ina thimpeall ann. Tá pictiúr den gcúrsa san sa leabhrán atá curtha ar fáil agus chífídh sibh ón bpictiúir go raibh freastal mór ar an rang aige.

Cad 'na thaobh gur roghnaigh sé an Gúgán mar ionad teagaisc?

- (i) Mar ba den gceanntar so muintir a mháthar – bhí gaol gairid aige féin le Máire Bhuí.
- (ii) Bhí Gaelainn á labhairt sa cheantar.
- (iii) Dhein sagart paróiste an ama sort séiplíneach de sa Ghúgán i gcúram na dturasóirí. Bhí rang arís aige sa Ghúgán sa bhliain 1903.

An Lúnasa dar gcionn a bhí ionad na scoile samhraidh á phlé ag Dáil na Mumhan. Ceapadh, as an bplé, ná beadh dóthain iostais sa Ghúgán don chúram. Thapaigh Tadhg Ó Scanaill, múinteoir áitiúil, an deis agus dhein cás láidir do Bhéal Átha'n Ghaorthaidh. I ndeireadh thiar ar mholadh Sheáin Uí Chuív, duine a rugadh i Má Chromtha agus a bhí ina iriseoir ag an dtráth seo leis an Freeman's Journal, agus seanathair Éamonn atá anso in ár láthair, glacadh leis an moladh so: go gcuirfí Coláiste ar bun i mBéal Átha'n Ghaorthaidh "chun cainnteoirí Gaelainne d'ullmhú i gcóir múinteoireachta na teangan". Toghadh coiste d'ochtar chun dul i mbun na hoibre. Bhí ceathrar sagart ar an gCoiste sin, ina measc an tAthair Abhaistín, Príomh Oide Choláiste na gCaipisíneach i mBaile an Róistigh.

An tAthair Abhaistín seo, leis, a bhí ina Uachtarán ag an am ar Chraobh Chorcaí den Chonradh. Lá Coille, 1904, ghlaigh sé ar Liam de Róiste, leath-rúnaí na Craoibhe, agus i mainistir na gCaipisíneach ar Ché an Athar Maitiú, phléadar ceist na teangan ar feadh i bhfad. Leag an tAthair Abhaistín amach a thuairimí i dtaobh na Scoile Samhraidh. Ní scoil a bheadh ann d'fhámairí ar a laethanta saoire, mar a bhí sa Ghúgán, ach coláiste ceart do mhúinteoirí ina n-oilfí iad sna slite ba nua aimsirí ab fhearr i múineadh teangan. Coláiste Múinteoireachta na Mumhan a bheadh mar thiodal ar an Scoil agus bhí Rúnaí ag teastáil go géar uaidh. Ghlac Liam leis an bpost, go sealadach, ach chaith sé dhá bhliain déag ar fhichid i mbun na hoibre. Tionóladh an chéad cruinniú den gComhaltas ar an gceathrú Aibreán, 1904, i nGrianán na nGael i gCorcaigh. £6:15:0. an t-airgead a bhí sa sparán. Níor mhór síntiúis a lorg. Ní rabhadar líonmhar ag teacht. Tháinig, ámh, tríd an gCraoibhín Aoibhinn, cúig phunt ó Ruairí Mac Easmainn a bheadh, a dúirt sé, ina shíntiús bliantúil dá bhféadfaí. Tháinig roinnt airgid, leis, ó Phrotastúnaigh Ghleannta Aontroma.

Don gcéad cruinniú eile den gComhaltas bhí clár oibre leagtha amach ag an Athair Abhaistín. Bhí an t-uafás oibre curtha isteach sa ghnó aige agus é tar éis dul i gcomhairle le h-oideachasóirí éagsúla fén scéal. Bhí an clár uailmhianach go maith. Ar na hábhair bhí foghraíocht, graiméar, scéalaíocht, aithriseoireacht, léitheoireacht, ceapadóireacht, filíocht, stair - idir stair na teangan agus stair na hÉireann - ceol, rince, Modhanna Múinte agus cleachtadh ar na Modhanna Múinte san. Ina theannta san d'ullmhófaí múinteoirí don Teastas Dá Theangach a bhí le fail ó Roinn Oideachais an ama san.

D'oscail Coláiste na Mumhan a doirse ar an 4ú Iúil, 1904. Bé an tAthair Abhaistín an chéad maicléann a cláraíodh ar an Rolla. Bé an tAthair Abhaistín céanna so a thuill cáil ina dhiaidh san as an bhfreastal a dhein sé féin agus an tAthair Ailbhe agus Caipisínigh eile ar Óglaigh na Cásca agus ar Óglaigh na hÉireann. Inniu beannaímid dó.

Beannaímid don Athair Ó Dálaigh a thug ceannasaíocht don Ghúgán, don Athair Abhaistín as a cheannasaíocht i gcúrsaí curriculum agus sagart eile is ea an tríú duine gur mhaith liom beannú dó anso inniu – sé sin an tAthair Pádraig Ó Muirthile, Sagart Paróiste na linne in Uíbh Laoghaire agus céad-Uachtarán Choláiste na Mumhan. Bhí ana shuim ag an Athair Ó Muirthile i gcur chun cinn na Gaelainne, i gcur chun cinn an cheanntair agus i gcur chun cinn na naofachta. Bhí fíis aige siúd go mbunófaí scoil i nGúgán Barra, a bheadh múnlaith ar Mhainistir Fhinnbarra, ina mbeadh an Ghaelainn agus an spioradáltacht nasctha ina chéile. Ag an am gcéanna bhí súil aige, agus ag an sagart paróiste a lean é, gur tríd an nGaelainn, .i. an rud go dtugann an tAire Tionscal na Gaelainne air - sa chás so lóistín a chur ar fáil do lucht foghlama na teangan - a thiocthadh feabhas eacnamaíochta an cheanntair, a bhí ag an am ar cheann den mbeagán áit i gCo. Chorcaí a bhí fé Bhord na gCeanntar gCúng.

Bhláthaigh an Coláiste, tháinig rath ar an gceanntar, cuireadh múinteoirí Gaelainne ar fail. Sásaíodh na h-

aidhmeanna. Thart ar thrí scór a fheastal ar an gcéad cúrsa i 1904. Fén mbliain 1910 bhí an fhigiúir seo méadaithe fé chúig – geall leis. Ní raibh dóthain foirgintí sa tsráid ina bhféadfaí ranganna a



Oráid Donnchadh Ó Luasaigh

chur ar siúl agus mar sin lorgaíodh síntiúsóirí arís. Ba cheart dom a lua chomh maith go raibh Árd-Easbog Chaisil agus easboig uile na Mumhan tar éis tacú leis an gColáiste agus sintiúis a chur ar fail. Bhíodar ina bpatrúin ar an gColáiste ó 1905 – 1911. Bhí an tAthair Ó Dálaigh ag oibriú leis go díograiseach ag bailiú airgid i gCorcaigh, i gCiarraí, san Astráil agus i Londain. Nuair a bhí dóthain airgid bailithe tógadh tig nua don Choláiste, ina raibh slí do 300, i ndeireadh na sráide. An tAthair Peadar a leag an bhunchloch sa bhliain 1914.

Is liosta le háireamh é na daoine go léir a tháinig ar an gColáiste, ar an nGúgán, agus ar an dTúirín Dubh i dtosach an chéid seo caite. Bhí scríbhneoirí, scoláirí, aislingeoirí, cumadóirí, sagairt, bráithre, mná rialta, múinteoirí ag bualadh agus ag meascadh um a chéile sa dúthaigh seo. Caithfidh gur iontach na comhráití agus na hargóintí agus na díospóireachtaí a bhíodh eatarthu – iad go léir ag plé todhchaí na teangan – todhchaí na hÉireann. Trí Eire a Ghaelú a bhainfí amach neamhspleáchas ar Shasana. Buille ar son an neamhspleáchais ab ea forbairt na gluichí dúchasacha. Buille ar son an neamhspleáchais ab ea athbheochaint na teangan. Tháinig an mana chun cinn, “Éire ní hamháin Gaelach, ach soar chomh maith - Éire, ní hamháin saor, ach Gaelach chomh maith.”

Nuair a bhris an cogadh amach i 1914 cheap a lán acu so go raibh an t-am tagtha chun an buille a bhualadh – “England’s difficulty is Ireland’s opportunity.” As san a tháinig Éirí Amach na Cásca, 1916. Tuigeann sibh anois cad ‘na thaobh gur luas ó chianaibh 1884, 1894, 1904 agus 1916. Mian sa neamhspleáchas tríd an tSinn Féineachas a thiomáin na gluaiseachtaí ar fad.

Nuair a baineadh amach an neamhspleáchas thosnaigh rudaí ag titim as a chéile. Ní raibh an tarrac céanna ar ranganna Gaelainne an Chonartha. Cromadh ar an dteangain a mhúineadh sna bunscoileanna. Tháinig meath ar Choláiste na Mumhan. Fén mbliain 1931 Cúrsa amháin a bhí á rith fén gComhaltas. Ní mór an freastal a bhí ar an gcúrsa san féin.

Bhí rudaí lag go maith gur toghadh baill nua ar an gCoiste sa bhliain 1948. B’iad san Aindrias Ó Scanaill, Seán Ó Críodáin agus Seán Ó Cróinín. Ní raibh an £6.00 féin sa Chiste acu, go bhfios dom. Chuireadar san Scéim Scoláireachtaí ar siúl trí Chumann Lúthchleas Gael a thug scoláirí arís go Coláiste na Mumhan.

Sa bhliain 1950 cheannaíodar an pháirc trasna an bhóthair i gcomhar leis an gCumann Lúthchleas Gael. Sa bhliain 1951 cheannaíodar, le cabhair Sheáin Moylan – Aire Oideachais an ama - Tig na mBan anso inár n-aipe, ar £1,750. Bhíodh foghlaimeoirí Gaelainne á gcoimeád riamh sa tigh san. Sorn guail a bhí acu chun cócaireachta agus coinnle ag dul a chodladh istoíche. Cad déarfadh Fire Officer an lae inniu leo? I 1956 cuireadh isteach an aibhléis.

I 1960 athchóiríodh an chistin agus méadaíodh an tÓstán. Sna seascaidí a tógadh na blocanna nua so ar an taobh thoir, na cúirteanna cispheile agus leadóige, agus an linn snámha – roimis sin bhítí ag snámh san abhainn!

Sna seachtóidí tógadh seomraí ranga nua agus i dtosach na n-ochtóidí tógadh, as an nua, an Halla a tógadh i 1914. Ar deireadh thiar ceannaíodh seanaScoil na gCailíní a bhí anso in aice linn agus tógadh an Brú Nua so atá lámh linn. Sin deireadh le forbairt Choláiste na Mumhan.

Nuair a thosnaíos-sa ag obair anso i 1965 bhíodh 600 scoláire ar gach cúrsa. Anois bímid lán gan an 200 féin againn. Obair chothabhála agus athchóirithe is mó atá ar siúl againn le blianta beaga anuas. Tá cistin úr-nua curtha isteach le déanaí againn. Tá an chistin seo i bhfad ón sorn guail, geallaim díbh. Tá cillíní pearsanta á dtógaint againn dos na mic léinn anso istigh agus tá fúinn forbairt bhreise a dhéanamh ar an Halla sa bhliain atá romhainn. Sa ghnó so ar fad bíonn Roinn na Gaeltachta mar athair againn – ár gcothú agus ár gcigireacht. Táimid buíoch dóibh as a gcabhair.

Cad í an chosúlacht atá ag Comhaltas 2004 le Comhaltas 1904?

Sa chéad áit is Comhaltas Deonach i gcónaí sinn. Tugann baill an Chomhaltais a gcuid ama saor in aisce don gCúis. Treabhtar aon phraifíd a deintear isteach sa bhfiontar arís.

Sa tarna háit tá béim againn i gcónaí ar mhodhanna múinte éifeachtúla teangan.

Sa treas áit deinimid iarracht ar mheas náisiúnta a chothú sna micléinn tré omós a thabhairt don bhrat agus omós a thabhairt do Amhrán na bhFiann.

Cad é an tairfe atá déanta ag Coláiste na Mumhan in imeacht 100 bliain?

Is cinnte gur bhuaileas féin lem linn le na lán múinteoirí a raibh meas agus grá acu don dteangain, dos na ráiteasaí cainte agus dos na seanfhocail a phiocadar suas anso i mBéal Átha'n Ghaorthaidh.

Bhíothas ann ámh a deireadh gurb é Coláiste na Mumhan ba thrúig bháis do Ghaeltacht shaibhir Bhéal Átha'n Ghaorthaidh mar gur thapuigh muintir na háite a ndeis chun Béarla a fhoghlaim ós na stróinséirí.

Ar an dtaobh eile den scéal táthar ann a deir ná beadh aon Ghaeltacht in Uíbh Laoghaire inniu meireach Coláiste na Mumhan. Is fíor go bhfaca na sean daoine an Ghaelainn mar laincis orthu. Is fíor chomh maith go bhfuil i gcónaí núicléas daoine anso i mBéal Átha'n Ghaorthaidh atá ana-dhílis don Ghaelainn. Beannaím dóibh.

Ba mhaith liom, thar ceann Choláiste na Mumhan, mo bhuíochas a ghabháil leis na daoine sin as an nGaelainn a choimeád in uachtar.

Ba mhaith liom, chomh maith, ár mbuíochas a ghabháil leis na mná-tí a dhein ana- chúram des na mic léinn riamh anall– tháinig bean-tí acu so chugam lá, le déanaí, agus dúirt liom go mbeadh an féar ag fás isteach ina lán doirse san áit seo inniu meireach Coláiste na Mumhan.

Ní mór dom buíochas a ghabháil leis na múinteoirí a bhí againn thar na blianta mar ní féidir múineadh, ná coláiste a bheith againn, gan múinteoir. Ní féidir linn gníomhú ach oiread gan an staf tánaisteach a bhíonn againn gach samhradh. Cuimhním leis ar na hairígh dílse a bhí againn – Seán Ó Loinsigh (RIP) agus Diarmuid Ó hÉaluithe (RIP) agus ar an airíoch athá – Risteárd Ó Cróinín. Ní miste dhom leis buíochas a ghabháil le Roinn na Gaeltachta, leis an Roinn Oideachais agus le Cumann Lúth Chleas Gael as a gcúnamh i dtólamh.

Níl fágtha anois agam ach faid saoil a ghuí ar an gColáiste.

Go maire Coláiste na Mumhan Céad eile!

Leacht Dr. Neil Buttimer ag Tionól Na Gaeltachta 24ú Meitheamh 2004

COLÁISTE NA MUMHAN, BÉAL ÁTHA AN GHAORTHAIDH

COMÓRADH AN CHÉID

Aitheasc na hOscailte

An Dr Neil Buttimer, Roinn na Nua-Ghaeilge, UCC

Táim thar a bheith buíoch de Chonradh na Gaeilge is d'Aoife Ní Scolaí as cuireadh a thabhairt dom labhairt ag an oscailt oifigiúil seo, tráth a ndéanfar bunú Choláiste na Mumhan céad bliain ó shin a chomóradh.

Tosnaíonn scéal an Choláiste leis an gConradh féin, go deimhin. Bunaíodh an eagraíocht iomráiteach úd i 1893. Bhí brainse di tagtha chun cinn i gCorcaigh faoi 1894 (Ó Ríordáin, 2000), nuair ba léir dlús níos mó a bheith á chur le gníomhaíochtaí ar son na teanga ná a bhí le sonrú ó aimsir an Ghorta Mhóir i leith (Ó Murchú, 2001). D'fhás an ghluaiseacht thar cuimse sa deisceart ón am sin i leith go dtí deireadh an 19ú haois agus thairis. Chruthaigh an fhorbairt deacrachtaí dá lucht eagruithe. Ceann acu sin an easpa múinteoirí cáilithe a fhéadfadh an Ghaeilge a theagasc go gairmiúil do na mílte a bhí ag iarraidh í a fhoghlaim. Tháinig an smaoineamh chun cinn le linn Fheis na Mumhan i 1903 gur chóir ionad traenála a chur ar bun chun oidí cáilithe a sholáthar. Is cosúil gurb é an díograiseoir, Seán Ó Cuív, a mhol. A mhac siúd an scoláire iomráiteach, Brian Ó Cuív. Is é Éamon Ó Cuív, atá le bheith páirteach in imeachtaí an Domhnaigh, mac a mhic. Socraíodh ar Bhéal Átha an Ghaorthaigh don institiúid oiliúna toisc gur i gceantar fíor-Ghaeltachta a bhí, is go raibh na háiseanna cuí ann. Osclaíodh Coláiste na Mumhan den gcéad uair ar an 4 Iúil 1904. Reáchtáladh dhá sheisiún an bhliain úd, i mí Iúil is i mí Lúnasa. Timpeall 60 mac léinn a bhí ar an bhfód. Múinteoirí ab ea roinnt acu, ach ógánaigh a thuilleadh eile a leanfadh orthu de bheith gníomhach i gcúrsaí teanga i gcaitheamh a saoil feasta. Luaim mar sholaoid ionadaíoch díobh sin Aodh Ó Tuama, athair an Ollamh Seán Ó Tuama, a bhí seal in a cheann ar Roinn na Nua-Ghaeilge in Ollscoil Chorcaí is ina thráchttaire léir-intinneach ar iliomad gnéithe de chultúr is de scríbhneoireacht na tíre seo.

Nochtann an tinreamh cé chomh maith is a d'éirigh leis an gColáiste tar éis a bhunaithe. D'fhreastail os cionn céad ar a chuid cúrsaí i 1905, is 124 i 1906. Faoi 1908, bheadh timpeall céad breise fós i láthair, 222, agus shroichfí 266 i 1910. Thart ar 300 duine a bhí ar na rollaí i 1911 (Ní Shíocháin, 2003). Astu seo, mar shampla, áirítear 19 múinteoir bunscoile i mí Iúil is 87 oidí bunscoile ag seisiún mhí Lúnasa. Comhartha na figiúirí sin den éifeacht leanúnach a imreodh an Coláiste ar leibhéal tábhachtach amháin den gcóras oideachais. Ní dhéanfaí faillí ach oiread sa mheánoideachas ná i mbrainsí os a chionn. Tharla toradh eile chomh maith ar an mborradh. Is é sin foirgneamh ar leithligh a lorg don institiúid féin. Thart ar 1910, bhí £300 curtha i dtaisce ag Coiste Bainistíochta Choláiste na Mumhan chun áras neamhspleách a aimsiú.

Tuigeadh an gá a bhí lena leithéid toisc go raibh orthu go leor de chúrsaí 1911 a thabhairt amuigh faoin aer, ceal seomraí ranga. D'éirigh leis an gcoiste stiúrtha teacht ar shuíomh oiriúnach i 1913, is bailíodh breis airgid chun dlús a chur leis an dtionscnamh. An tAthair Peadar Ó Laoghaire a nocht an chloch bhoinn ar an 19 Aibreán 1914.

Mhéadaigh cáil Choláiste na Mumhan a thuilleadh eile de bharr na socruithe seo. Faoi 1915, bhí daltaí i láthair ó Bhéal Feirste, Baile Átha Cliath, Cill Mantán, Port Láirge, Luimneach is An Clár. Feictear réigiúin eile ar an liosta i gcomhair 1917, Cill Dara, Ceatharlach, Cill Chainnigh is Tiobraid Árann. Ainneoin gur aimsir an-chorraithe i saol na hÉireann is go hidirnáisiúnta í, lean an t-éileamh ar sheirbhísí na hinstiúide de bheith sásúil. D'fhreastail 155 ar chláracha léinn 1918, d'ardaigh an líon athuair i 1919 go dtí 227, is bhíothas thar n-ais ag an 300 do sheisiún na bliana 1922. Nuair nach mbíodh úsáid á dhéanamh den gColáiste le haghaidh ranganna, bheadh fáil ag pobal na háite ar an ionad i gcomhair ceolchoirmeacha nó ócáidí eile dá sórt. B'fhéidir leo tarraingt chomh maith ar an leabharlann a bhíothas a chur le chéile de réir a chéile.

Sampla é Coláiste na Mumhan sna blianta luatha seo den tsíl ina bhféadfadh ceantair eile leas na Gaeilge is a leas féin a dhéanamh in éineacht ar bhonn eagruithe. Méadaigh an cineál sin comhpháirtíochta i ndiaidh bhunú an Stáit. I 1923, cuirim i gcás, tháinig coiste chun cinn ar a raibh baill de chuid Chonradh na Gaeilge agus dream ó Choiste Teagaisc Theicniúil Chontae Chorcaí chun 'Scéim um Ghaoluinn i gCo. Chorcaighe' a bhrú ar aghaidh (Binéid, 2001). I measc a chuid aidhmeanna bhí ranganna a reáchtáil i rith na gnáth-scoilbhliana agus seisiúin traenála is ranganna do thosnaitheoirí ag tráthanna eile. Cuireadh cúrsaí samhraidh ar siúl i gCuan Dor i 1923, i gCúil Aodha i 1924 is i 1925, in Inse Geimhleach i 1926 agus ar Oileán Cléire i 1929. Bhí baint áirithe ag Guagán Barra leis an gCeardeastas ina dhiaidh sin. Thángthas thar n-ais go dtí Coláiste na Mumhan i mBéal Átha an Ghaorthaigh i gcaitheamh na mblianta 1931-39 go leanúnach faoi stiúradh Choiste Gairmoideachais Chontae Chorcaí. Taispeánann an cas seo nach teoranta go dtí aon aicme amháin foghlaimeoirí ná go dtí aon ghné ar leith den gcóras oideachais a bhí na hiarrachtaí ar son na teanga ag an am, ach cúlra maith leathan sóisialta is oiliúna ag na haidhmeanna céanna.

Tháinig an Coláiste ar an saol chun teagascóirí Gaeilge a oiliúint go príomha. Leagadh clár cuimsitheach léinn amach ina leith seo ón gcéad lá. Bhí siollabas na bliana

tosaigh ina chúig coda: fuaimeanna na Gaeilge, modhanna múinte is teagasc, stair na hÉireann, ceol na hÉireann, maraon le rincí is le caitheamh aimsire de shaghasanna difriúla. Cinntíodh go mbeadh an caighdeán acadúil ard nuair a roghnaíodh foireann aitheanta don gcúram. Sagart ón Astráil, an tAthair Risteard Ó Dálaigh, duine de bhunadh na hÉireann, a thug an cúrsa ar an bhfoghraíocht, ábhar ar a raibh sé ina údar. Bheadh beirt eile páirteach i dteagasc foirmeálta na teanga leis gan mhoill, Gearóid Ó Nualláin agus Seán Ó Catháin. Baintear úsáid i gcónaí as na lámhleabhair ghramadaí is as na haistí léannta a scríobh siad seo ar ghnéithe éagsúla de Ghaeilge ár linne féin is de theanga na meánaoiseanna. Is é an scoláire clúiteach, Osborn Ó hAimhirgín (Bergin), ó chathair Chorcaí, iardhalta de chuid Ollscoil na Ríona ansiúd (QCC), a thug na léachtaí ar an bhfoghraíocht i 1912. Tá sé de theist air gurb é a chuir bonn proifisiúnta faoi léann teanga na Nua-Ghaeilge i dtús an 20ú haois. Níor fágadh an litríocht in áit na leathphinginne ach chomh beag. Bhí Piaras Béaslaí i mbun a leithéid a theagasc i 1910. Beidh a ainm sin ar eolas acu siúd ar spéis leo stair na léirmheastóireachta in aimsir na hAthbheochana. Níor briseadh an nós seo foireann teagasc iomráiteach a cheapadh i ndiaidh 1922, ar theacht ann don Saor-Stát. Tagraíodh cheana do na scéimeanna a tionscnaíodh in éineacht leis an gCoiste um Oideachas Teicniúil. Ba é Domhnall Ó Corcora fear na léachtaí litríochta a thabhairt mar chuid de na socruithe úd le linn go leor de na 1920í. Foilsíodh a leabhar cáiliúil *The Hidden Ireland* i 1924, cur síos ar shaol na Gaeilge mar a fheictear i bhfilíocht an 18ú haois é. Thugadh Corkery cainteanna uaidh ar an sórt sin véarsaíochta maraon leis an cheapadóireacht nua-aimseartha, ar an dráma is ar an úrscéal ach go háirithe.

Tagraíodh don dtréimhse roimh 1940 toisc gur ré í atá ligthe i ndearmad, cuid mhaith. Aimsir thábhachtach ina cáilíocht féin í, áfach, de bharr gur ag an am is ea leagadh síos na nósanna imeachta a leanfaí go ceann i bhfad ina dhiaidh. Leantar anois féin iad, déarfainn, fiú muna ábhar múinteoirí a thuilleadh éinne dá mbíonn sna ranganna. Is cuimhin liom go rímhaith an meascán an-mhealltach den léann is den siamsaíocht a bhí ag feitheamh liom gach bliain de na trí bliana a thug mé seal i mí Lúnasa ar an gColáiste ó 1966 ar aghaidh. Bhí múinteoirí cumasacha dá réir ann, Seán Ó Críodáin, Seán Ó Cróinín, nach maireann, trócaire orthu, ná an Máistir Ó Sé, ná Séamus Ó Mathúna, ná Ruairí Ó Drisceoil, ach go bhfuil go leor eile díobh, Tadhg Ó Gealbháin, cuirim i gcás, chomh maith is a bhí riamh, gura fada buan iad. Thagadh na scoláirí ó chontaetha chomh fada i gcéin is a dheineadh roimhe sin. Ráinig go raibh baill de theaghlach Mhic Fheorais ó Loch Garman i mo theannta an bhliain tosaigh. Ná bí ag caint ar sheanfiondúirí clúiteacha. Théití amach go dtí an Tuairín Dubh, féachaint an bhfaighfí radharc ar Paddy Crosby ó Bhaile Átha Cliath, a bhí i mbéal an phobail ag an am mar gheall ar 'The School Around the Corner'. Muna luífeadh do shúil air siúd, is cinnte go bhfaca pearsa mhór na tíre ag an am, Éamon de Valéra. Tháinig seisean i láthair chun an leacht ar fhalla an Óstáin a nochtadh i mbliain chuimhneacháin eile, 1966. Chuirfeadh an brat ar urlár na cairte ar imigh sé leis inti, Rolls Royce, ba dhóigh liom, iontas ort. Bhí áthas orm cúpla focal a bheith agam le Jack Lynch i 1967, iardhalta de chuid na meánscoile a rabhamar

araon uirthi, ar theacht anseo dó chun an linn snámha a fhógairt ar oscailt. Ní thagraím d'éinne acu chun laoch beag a dhéanamh díom féin, ach leis an seasamh a bhí bainte amach go náisiúnta ag Coláiste Bhéal Átha an Ghaorthaigh a léiriú go hachomair.

Agus cad é seasamh é, más féidir é a dhéanamh amach, nó an bhfuil aon treoir aige le tabhairt dúinn inniu? Nílím á áiteamh gur shuigh muintir 1904 ná aon tréimhse ina diaidh sin síos chun sampla a bheith ullamh acu do lucht 2004, go baileach. Mar sin féin, shamhlóinn trí cinn de thréithe leo nár mhiste machnamh áirithe a dhéanamh orthu. Thabharfainn tús áite don idéalachas. Ní mhaífinn nach raibh aon bheann acu ar na pingíní. Tugann an cuntas thuas le fios go gcaithfidís bheith chomh cáiréiseach sna cúrsaí sin le héinne eile chun gnó an Choláiste a riaradh, rud a dhein siad go críochnúil, gan dabht. Ach ba dheacair a cheapadh gurb é an t-airgead bun agus barr an tsoil, ina súilibh. An dara tréith an cur chuige aontaithe a bhí acu. Múineadh na Gaeilge a bpríomhchúram, ach b'shin rud nach ndéintí ar leithligh ón gcultúr go ginearálta, ó na hamhráin, ná na rincí ná ó chursaí spóirt is timpeallachta. Bhraithfeá go bhfuil na nithe úd go léir ró-dheighilte ó chéile anois, go bhfuil siad á gcailliúint ar scáth a chéile seachas ag maireachtáil ar an slí sin. Ní thuigeann fear na seandálaíochta a mhéid a bhaineann a réimse léinn féin leis an dteanga dhúchais. N'fheadar an léir do lucht turasóireachta go mbraitheann leas a ngnó sin le slandáil na hársaíochta is le seasamh na teanga. Is deacair an trú gné dár bhain siad amach a chur i bhfocail, ach tráchtfaidh mé mar seo air. Chinntigh siad go gcuirfí deiseanna áirithe ar fáil don bpobal, nó ar a laghad nach gceifí na seansanna sin orthu. Seo sampla dá bhfuil i gceist. Má scriostar láthair seandálaíochta nó acmhainn aiceanta éigin, abhainn, cuirim i gcás, ní bhfaighfear a leithéid thar n-ais arís. Ní bheidh ar chumas na nglúnta atá chugainn sásamh a bhaint astu. B'shin saoirse a tugadh dúinne, ach an bhfágfar le hoidhreacht í? Dheimhnigh muintir Choláiste na Mumhan go seolfaí oiread den saibhreas teanga is cultúrtha is a bheadh ina gcumas ar aghaidh chucu sin a bhí le teacht ina ndiaidh. Níor chás bheith buíoch dóibh dá bharr.

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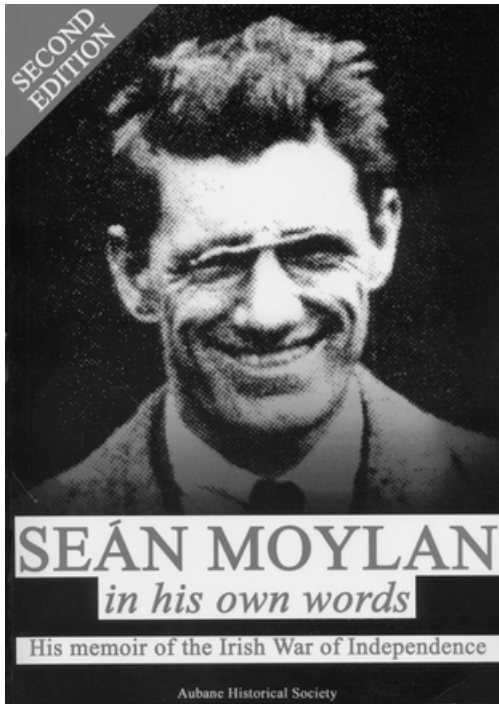
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SEÁN MOYLAN'S WAR

A review by Micheál O'Riordan of
Seán Moylan In His Own Words: His Memoir of the War of Independence,
 published in 2003 at €15 by the Aubane Historical Society of Millstreet, County Cork.



[Note: This book's first edition was published in July 2003, and the second edition was launched by the Minister for Community, Rural and Gaeltacht Affairs, Éamon Ó Cuív TD, at the Aubane Community Centre on January 30, 2004. Both Micheál O'Riordan himself and the editor of this Journal were present at that event. The Minister's speech that night has now been printed as an introduction to the book's third edition, published in April 2004. During the course of his speech the Minister stated: "I had an opportunity of reading Micheál O'Riordan's review of the book and I read it with great interest and mainly because he summed up Seán Moylan very well." Now read on to see what this "son of Ballingearry" had to say!]

June 1938

Sixty six years ago, on Bodenstown Sunday in late June 1938, a rather unique Wolfe Tone Commemoration took place. Following a toast to Tone as the "Father of Irish Republicanism", which was proposed by a British Battalion officer, the concert commenced. Belfastman Jim Straney sang "The Four Flags of Ireland", Jewish Londoner Max Nash performed a Russian dance learned from his immigrant parents, and Domingo Morales sang a revolutionary song from his native Cuba. A month later all three performers would be killed in action. For that Wolfe Tone Commemoration had taken place behind the front lines of the Spanish Anti-Fascist War, a month before the Battle of the Ebro, in which battle two other performers would be wounded, Michael Lehane and myself.

Michael Lehane, who had given us sean nós renditions of "Róisín Dubh" and "An tSean Bhean Bhocht", hailed from the Kerry village of Kilgarvan, literally the other side of the mountain from the Cork Gaeltacht village of Ballingearry where my own parents had been born and reared—Micheál Ó Ríordáin, son of Jer Mór Inse 'n Fhosaigh, and Julia Creed, daughter of Maidhc Mhichíl Oileáin Eidhnigh. At first sight my own contribution to that Spanish-Irish international fiesta might appear to have expressed exaggerated pride in my native county. The song I sang was "The Boys who Bate the Black and Tans were the Boys of the County Cork". Yet this memoir from Seán Moylan provides still more evidence that such pride was certainly not misplaced, but had been hard-earned with blood, sweat and tears. As Moylan himself put it:

"My only memory of association with or direction from GHQ in the months from November 1920 to April 1921 was the constant appeal to take the pressure off Dublin. We knew how terrible that pressure was and I think the record will show that we did not fail in our efforts to ease it".

Seán Moylan's Memoir

But we badly needed this personal account from Moylan himself in order to fully appreciate those efforts. In 1949 Tom Barry's "Guerrilla Days in Ireland" gave us the story of West Cork's No. 3 Brigade and the decisive turn in the history of the War of Independence represented by Barry's own leadership of the Kilmichael Ambush and the Battle of Crossbarry. In 1965 Micheál Ó Súilleabháin, veteran leader of that War in the Gaeltacht area of the Cork No.1 Brigade, gave us his story in "Where Mountainy Men Have Sown", including an account of the Tureenduff ambush in which several of my mother's first cousins participated. This took place at the self same spot that a century previously had witnessed the Battle of Keimaneigh, immortalised ever since in the sean nós song of the same name, "Cath Chéim an Fhéidh", which my father often sang. But the missing piece in the jig-saw was Moylan's account of the Cork No. 2 Brigade's operations in North Cork. Too modest to publish a memoir in his own life-time, Moylan gave his account to the Bureau of Military History in 1953. It took half a century more before such archives were opened to the general public. The Aubane History Society of Millstreet is to be congratulated for so speedily seizing the opportunity last year to place Moylan's memoir on as many bookshelves as possible.

Remarkable account

It is a remarkable account in so many different ways: its sense of historical perspective, its scientific analysis of the strategy and tactics of war, its acute powers of both social observation and individual characterisation. While highlighting the significant inspiration of Fenian roots in his own family background and neighbourhood, and the still more immediate

nation-wide inspiration of Easter Week, Moylan had concluded at an early stage that a repetition of Easter Week was neither possible nor wholly desirable. What began as an insurrection had to evolve into a revolution, enforcing the results of the 1918 General Election. As Moylan put it: "The revolutionaries set out to make British Government impossible in Ireland and prepared to take over governmental control wherever the British had been ousted or where the allegiance of the people had been weaned there from".

Moylan gives a vivid account of the role of the Sinn Féin Courts in that process. He was even successful in inducing a British army wife to successfully pursue justice in that forum! But nothing could be achieved without the will to militarily enforce Ireland's right to self-determination. "What a horrible thing is war" is a statement from Moylan with which those of us who have experienced war will readily concur but, as he went on to say in his next sentence, it had been made necessary "because of the unwisdom of a statesmanship that refuses to recognise right except when it is backed by force".

From the word go, Moylan saw that action had to be substituted for preparation. Tripping up enemy cycling patrols with nothing more than wire had to precede the acquisition of arms. Moylan's account describes the emergence of Flying Columns but also the hard lessons to be learned from section leaders shouting contradictory commands and suggesting contradictory methods. Moylan the carpenter-turned-general insisted on a single command, a lesson that would also be belatedly learned the hard way in the Army of the Spanish Republic, on the insistence of the woodcutter-turned-general Modesto and the stonemason-turned-general Lister.

As the British torched homes from Mallow to Meelin, Moylan describes how the Irish Volunteers had to rapidly unlearn their belief that "regular soldiers do not make war on civilians". Moylan also underlines the argument that, while the Black and Tans were generally sadistic, the introduction into Ireland of that particular body of armed men was but a natural development of British Government policy. To quote his own words: "Every act of terrorism and murder of which I have known was carried out by the so-called disciplined regular troops of the British Army".

And that explains why a Kerry Republican like Michael Lehane had no problems serving in a British Battalion of fellow-anti-fascists defying the British Government's strangulation of the Spanish Republic, but could not bring himself to put on a British Army uniform during World War Two. He contributed to the defeat of Hitler by joining instead the Norwegian Merchant Navy and risking his life in the Atlantic convoys, until killed by a Nazi torpedo in March 1943. It was May 1997 before he was posthumously awarded his war service medal by the Norwegian ambassador at a ceremony in his native Kilgarvan, where I was delighted to be joined on that day by two of my Ballingearry first cousins, Paddy Donncha Phaid Cronin and the late Micheál Creed. On the previous night we had been the guests of Jimmy O'Brien in his Killarney hostelry. This Sliabh Luachra man from Gneeveguilla has a wealth of stories as well as songs, which brings us back to Moylan. For Jimmy delights in telling the story of the joker who regularly sang of the Tureengariffe ambush, but dropped the word "their" in the phrase describing how the ambush party "took up their positions", to sing instead of "safe positions". This was done for the purposes of provoking the ire of one of the veterans of that ambush, who would invariably heckle the singer with the indignant interruption of "There were no safe positions at Tureengariffe!". And indeed there weren't – but the point might have been missed with a more orthodox performance of the song!

Moylan, who had led that ambush in January 1921, also makes the point that "From the viewpoint of observation we had perfect cover, from that of protection, none". Moylan's account of Tureengariffe and the Drishanbeg and Clonbannin ambushes should not lead one to conclude that this is just a worthy but nonetheless dry textbook of military history. Far from it! He can also move from a tongue-in-cheek reference to the War of Independence as an "international disagreement" to a hilarious account of how his deadly serious instructions to carefully hide a British army car captured at Tureengariffe was in fact "implemented" by the volunteers so-charged lending out that self-same car for a wedding in Killarney, under the very noses of the British authorities! As Moylan puts it: "History is better understood if one has a conception of the personalities of those who make it, will be better indicated by a few notes on their strayings from the narrow path of rectitude rather than by any panegyric on their courage or capacity".

Memoir enjoyable and educational

This is what makes Moylan's memoir such an enjoyable as well as an educational read. His characterisation is also superb. Just a few words are required to recall an Elizabethan proposal for genocide in Munster, when Moylan makes a passing reference to "the gentle, murderous poet, Spenser". But he can just as sharply get to the core in characterising a contemporary comrade-in-arms:

"I had heard so much of Tom Barry and of his high reputation as a leader of troops in action that I was anxious to see him. Here he was; like Ernie O'Malley, he looked a soldier and didn't care a damn who knew it. He was slight and erect, his smart coat, riding breeches and gaiters giving an impression of uniform. Later as he sat across from the table I watched him. His face was that of an intelligent, earnest, determined and intolerant man, one whose mind was closed to all issues other than that with which he was concerned. I don't think his appearance belied his character. A few weeks before he had, at Crossbarry, a great success against the British".

Cork 1946

Moylan I met only once. Barry I knew quite well. As a teenager I had served under him in the 1930s IRA in Cork but had gone on to defy his edict issued on becoming Chief-of-Staff in 1936 that no volunteer should follow Frank Ryan to fight in defence of the Spanish Republic against the Fascist onslaught she was enduring. A decade later, during the Cork City by-election of June 1946, the fact that I had followed Ryan to Spain once again became an issue when I stood as the candidate of the Cork Socialist Party. As the "Cork Examiner" election coverage illustrated, the "red-baiting" was led by the Fianna Fáil Minister for Local Government, Seán Mac Entee. It was he who said of me on June 7: "Is he itching for a fight with Franco? ... We want in this country men of one allegiance only". But MacEntee was quickly echoed that very same evening by the Independent Republican candidate Tom Barry, who warned: "Do not be misled into showing the Communist chiefs that Cork is a fertile ground awaiting their attention". On June 9 my campaign director Máire Keohane-Sheehan of Clonakilty (whose sister Kay I would marry that November) stated that "the Socialist candidate was fighting against Fascism in Spain in 1938 when it was most unpopular to do so", while the report of a June 10 meeting observed: "He had been informed that he had been attacked by Mr. Tom Barry in a meeting in Patrick Street, Mr. Barry was now helping Mr. MacEntee in throwing buckets of mud in order to sidetrack the real issues at stake in this election – which were the interests of the working man, said Mr. Michael O’Riordan, Socialist Candidate, at a largely attended meeting in Grattan Street".

Barry’s behaviour alienated a number of War of Independence veterans who might otherwise have been expected to support him. He refused to have anybody chair his meetings, stating that since he did not know what a Chairman might say, he couldn’t take any chances! So it was that veteran Jim Gray came to me and said that I was the only candidate he could work for. And readers of Moylan’s memoir will note that Jim Gray was the volunteer entrusted with driving him to team up again with Liam Lynch when, as a result of the Truce, Moylan was released from Spike Island Prison in August 1921.

Polling day was June 14, 1946. The Fianna Fáil candidate ‘Pa’ McGrath, a veteran of the War of Independence, won by the by-election with 14,320 votes, as compared with the Fine Gael vote of 9,707 for Michael Collins O’Driscoll, a nephew of the "Big Fella" himself, Michael Collins. But most surprise was generated when my vote of 3,184 came in ahead of Barry’s vote of 2,574. "You bate Tom Barry!", Jim Gray exclaimed, adding "A hard man to beat!". But there was little joy for me in that. Barry was and would always remain my great hero of the War of Independence. (And I am delighted that the past year has also seen Mercier Press publish Meda Ryan’s outstanding biography, "Tom Barry – IRA Freedom Fighter"). Barry and myself would later make our peace. And in the 1960s I was particularly pleased when he responded to the invitation from the Donegal veteran leader of the War of Independence, Peadar O’Donnell, to become part of the "Irish Voice on Vietnam". Barry proclaimed that if there was ever such a phenomenon as re-incarnation he would like to come back as a Viet Cong guerrilla. But that also goes to underline Moylan’s characterisation of Barry as the single-minded soldier!

Moylan... more than a soldier

Moylan himself was far more than a soldier. It was at the count centre for that same 1946 by-election that I had my one and only, but memorable, encounter with him. The

Fianna Fáil crowd were in jubilant form at their impending victory. Then I saw the Minister for Lands emerge from their ranks to cross the floor in my direction. He offered me his hand and, without any presumption of recognition, introduced himself with a question: "I’m Seán Moylan. What’s the latest information on what happened Frank Ryan?" In retrospect, it was I who should have been asking him that question, as he was better placed to pursue the matter! For his own 'Chief' Éamon de Valera knew everything: how Ryan had been Dev’s most effective representative in wartime Germany until his death in 1944, and how he had loyally served the cause of Ireland in that role, as Dev himself would finally state for the record shortly before his own death in 1975. Ach sin scéal eile!

Moylan’s question was accepted in the friendly spirit in which it was posed. He expressed his warm admiration for Ryan, having known the Limerick man during the War of Independence and Civil War years, and in coming over to me to do so was pointedly distancing himself from his pro-Franco fellow-Minister, MacEntee. We then engaged in good-humoured banter. "Who are you up for?", I asked, Tom Barry being the unspoken context. "I’m for the Republic!" he replied. To which I in turn responded: "Well, I’m for the Workers’ Republic!" He laughed, for there was also an unspoken working-class context to the carpenter coming over to greet the bus conductor. As he walked back I asked myself: "What’s he doing in Fianna Fáil?" But then I more realistically answered myself with another question: "Where else could he go?" As Brendan Clifford writes in an epilogue to this memoir: "He was one of those who gave a strong Labour orientation to Fianna Fáil".



Michael O’Riordan, 4th from left, front row, on the Ebro front.

Moylan's Social Consciousness

Not since Peadar O'Donnell have I come across such a class-conscious memoir of the War of Independence. It is not limited to his expression of pride in being a Union man while working in Dublin as a carpenter during part of 1919. He also recalls that the old Fenians he had known in his youth were all working men, "employed in poorly paid occupations". And, in 1920, when railway workers accepted dismissal rather than transport British troops, Moylan successfully organised the collection of one thousand pounds on their behalf in just one week. Furthermore, as he led his column from Tureengariffe through "the submerged tenth of the Irish farming population" who "within the limits of their poor resources fed and cared for the fighting men", Moylan reflected: "For them, too, as for the town labourer, Connolly died".

Nor was such social consciousness limited to Ireland's shores. When he wrote that "the mere Irish" had experienced the "poverty, oppression and that contempt which only the Mississippi Negro knows", the comparison itself was an expression of fellow-feeling and solidarity. And although he made clear his disagreement with Marxism, Moylan's 1920 observation that "Voroshilov and Budenny were marching on Rostov and on to the final destruction of Denikin and his White Russians" gives more than a hint of satisfaction as to the outcome. But perhaps the clearest illustration showing that his Labour sympathies were international in character was the following statement made in 1946:

"We have been and are still often charged with hatred of England. We hate those English evils that Dickens pilloried.. But reading those masters of the literary craft did we not get an understanding too, of the fact that there was in England a depressed and outlawed class, martyred at Tolpuddle, murdered at Peterloo, that there were in England, too, men of high courage and honourable resolve and did we not ... discover that there, too, lived a people like our own with whom we could live in friendly sympathy?"

Long before I had my 1946 meeting with Moylan I had heard the Civil War story of how a priest had demanded of a group of Republicans that they would have to choose between Christ and Moylan, and how their reply to him was that they chose both Christ and Moylan. If any readers wonder who it was could inspire such independence of spirit, they need only read this memoir by Seán Moylan himself in order to find out.

- MICHEÁL O'RIORDAN

Autumn in Uibh Laoire

Fall gently friend
From the branch; where, all Winter,
You've lived heavily budded.
Just visible on the shapely silhouette,
highlighted against a barely risen sun.

Fall gently friend.
You were green in younger days
When you woke to life's expectancy.
You lived off the air and sunshine
As you danced in the wind.

Fall gently friend
You hung covering all, owl, mouse,
the great, outlaw and the fungus.
You played with light and shade
As you sang in the wind.

Fall gently friend
You were unique – never again
will we see your shape and vein.
You lived alone but connected; not only
to the branch, to the tree but to the canopy.
Fall gently friend

your six months service is over.
You transpired, with others, to give life to
the tree
But now, purpose gone, you discolour;
bringing gold and burgundy to brighten
Autumn.

Fall gently friend
Free agent now, cut off from life's source
You drift with the wind, going where Life
takes you.
Useless; life over. The end. A new bud left
behind.
Till, in falling apart, your Life begins anew.

*Dr. Stewart McMurdo, Groomsport, Bangor, Co.
Down. Visiting Uibh Laoire since 1981*

The following four articles appeared in The London Times over 150 years ago

RIOT AT BALLYVOURNEY AND CORONER'S INQUEST

The following is given as a correct statement of this disgraceful riot: – On Sunday last a riot took place at Ballyvourney, to the west of Macroom, between two parties, the Lynches and the Twomeys, living in that neighbourhood, who, it appears, have been for several years hostile and unfriendly to each other: in consequence of which Sir Nicholas Colthurst directed his under agent to desire that they should not go to the same chapel on Sundays – that the Twomeys should attend the Western chapel, and the Lynches the Ballymakeery chapel: the Lynches not withstanding, refused to go to the chapel appointed for them; the Twomeys, however went away from the chapel; the Lynches said they would go too, left it, proceeded towards home. The Lynches party which consisted of about 100, or upwards, armed with guns, swords, scythes, pistols, and various kinds of weapons, remained about an hour and a half while mass was saying, and kept shouting out for the Twomeys: as soon as they saw them going away from the chapel, they followed, and surrounded them about a quarter of a mile from it, attacked them, and, in the course of the conflict, a man of the name of John Hegarty, of Twomeys party, received a cut of a scythe on the right side of his neck, under the jaw, which nearly severed his head from his body, besides several other wounds, which instantly caused his death. A man of the name of Cornelius Casey also received a blow on the head from a stick, which knocked him down, and had four of his fingers cut off, besides receiving several other wounds, from which he lies in a very dangerous state. An inquest was held on the body of the man who had been killed; and the jury found the verdict that the deceased, John Hegarty, came by his death in consequence of a blow received with a scythe on the right side of the neck under the ear and jaw, of which he instantly died—(Cork Paper)

The London Times 31st July 1816

THE LONDON TIMES 8TH NOVEMBER 1847

The Cork Examiner has the following particulars of a murderous assault which threatens to terminate fatally for the unhappy victim: -

“Yesterday Mr. James Fitzpatrick, son to Mr. Fitzpatrick, merchant tailor, of this city, proceeded to the residence of Dr. Baldwin, justice of peace, Clogheena, situate about nine miles from Macroom, for the purpose of coming to some arrangement with his son, Mr. Herbert Baldwin, about an account which he owed for a long time to Mr. Fitzpatrick, for clothing; or, in case of failure, to serve a writ upon him for the amount – something over £30. Mr. Fitzpatrick, on arriving at the house, inquired of a woman servant whether Mr. Herbert Baldwin was at home, to which the servant replied that she did not know, but would go and see. After some time and delay, another servant came, and informed him that he was out shooting. Mr Fitzpatrick then tendered her an envelope, in which was enclosed the writ, which she refused to take, he left it on a table in the hall. He then mounted an outside car, which he had brought with him, and when about a mile and a quarter from the house, at the turn of the road, the car was stopped by three men, two of whom were armed with bludgeons, the third having a whip in his hand. One of the fellows, without saying a word, immediately struck him a blow on the forehead with his bludgeon, which knocked him off the car; and, after repeated blows about the head from the three scoundrels, they precipitated him over a low wall into a field, and, as he was falling into it, one of them struck him such a blow that his skull was laid bare. They then retired for a few minutes, leaving Mr. Fitzpatrick, who was bleeding profusely, stretched on the field. The ruffians returned again and beat him severely about the body before they walked off. Mr. Fitzpatrick on partially recovering, proceeded to the car, and the driver having run off, he was himself, although faint from his wounds, obliged to drive to Macroom. But he had not proceeded far when a man, who was standing on a ditch, cried out, “Oh! It is not all over with you yet,” and in a short time subsequently he was attacked by a volley of stones, thrown from behind a turf riek, one of which struck him in the side, and hurt him so severely, that it is with difficulty he can breathe. He finally arrived in the town of Macroom, his garments actually drenched in his blood; and, after getting his head dressed by an assistant of Dr. McSwiney’s of that town, he was brought to his home last evening in a most exhausted state. Mr. Fitzpatrick says that he, can identify two of the savage ruffians, and that a few minutes before he was attacked he heard a shot fired from the house. He is now under medical treatment; ‘out, owing to the protection of his hat and some heavy coats which he had on at the time, together with the bleeding, it is the opinion of the doctor that he will, in case no inflammation should set in, in a short time be restored to health, and we hope will succeed in bringing the miscreants to justice.”

MURDER OF A BAILIFF

The Cork Constitution gives the following account of the murder of a bailiff, named Drury, while engaged in the perilous task of distraining for rent. A very brief notice of this desperate case has already appeared in The Times; -

On Thursday a man of the name of Drury, who was employed as deputy-collector of city and poorrates in the custom-house ward in this city, went on the lands of Kealfinchion, about three miles west of Macroom, to distrain tenants of the name of Browne for a large arrear of rent due the last two years to their landlord, Mr. John J. Perrier, of this city. It appears that for a length of time the Brownes had practised every species of annoyance towards their landlord, who had been indulgent to them, and no effort was made to distrain them until they peremptorily refused to surrender possession, though offered a clear receipt or any other terms that indifferent parties might recommend, unless they got a douceur of 50%. Every exertion on the part of the landlord to obtain an amicable arrangement having failed, Drury was sent from this city to distrain, and on Thursday morning he was met at a place called Gortroe by a party of 20 men, a number believed sufficient to prevent outrage. Drury and his men, having arrived at the lands, made a distress, some of which was placed on a car on which Drury sat. Being about to retire, a mob of between 200 and 800 came in view, and immediately made an attack on the bailiffs. One of the mob rushed at Drury with a pike, when Drury drew a pistol and presented it in his defence. This did not deter his assailant, who attempted to stab him, when Drury fired, and the ball passed through the fellow's hat. Immediately Drury was knocked off the car, and a number of the ruffians beat in his skull. When the murderers fled Drury was removed into Browne's house. News of the outrage having being forwarded to Macroom, Dr. McSwiney immediately proceeded to the lands and paid every attention to the unfortunate victim, who expired that evening. Several of Drury's assistants were also beaten, three of whom are reported to have died of their wounds, but no accurate information has as yet been obtained. Drury was a man well known and respected in this city, having been for a number of years constable of the Douglas police station. He has left a young wife and infant child unprovided for." _____(Cork Constitution)

The London Times 11 Dec 1849

MURDER IN THE COUNTY OF CORK

A letter dated Macroom, Thursday (yesterday), says: -----

"A brutal murder was perpetrated here last evening, The victim was a farmer, named Daniel Lynch, who lived about five miles from this town, where he rented a farm on the property of Mr. R. J. Rye, of Rycourt. Yesterday morning he left home for the purpose of transacting some business in Macroom, and it is rumoured that parties in his neighbourhood were aware that money was due to him, and that he expected to receive payment. Not returning home at the hour expected, some uneasiness was felt as to his safety, but at 10 o'clock the sound of his horse and car approaching his residence dispelled the fears entertained by his family. The horse and car stopped on coming up to his door, but the feelings of his relatives may be imagined when, on approaching the car, they discovered that Lynch, though seated in it, was quite dead, his skull being fractured in five or six places, and his face so mangled that his features could scarcely be recognised. A portion of his clothes were absent, those that remained being saturated with blood. The body was still warm, and, apparently, the outrage must have been committed within half an hour of its discovery. The alarm was, of course, instantly spread through the district, and the police scoured the country in every direction. The clothes of the deceased were found in a ditch on the roadside between his own house and Macroom. I heard today that the coroner had been sent for to Cork, and that he may be expected this evening or to-morrow.

The London Times 20th November 1857

An Fhuinneog

Mick Dineen

Tá buachaill beag ag fuinneog mhór
Ag comhaireamh síos

nóiméad 's uair.

Tá stocaí crochta ar bun a leabaigh,
lad folamh, ag feitheamh ar

athair na Nollag.

Féasóg fhada, sneachta bán,
Mála mór lán o bhun go barr
le bréagáin.

Solas na gealaí a' lasadh a shlí
Ag glaoch ar thithe lán le páistí,
Faoí sonas is síocháin ag smaoineamh
ar bhronntanais 's bréagáin.

Tá buachaill beag ag fuinneog mhór
ag comhaireamh síos nóiméad 's uair,
Óiche chiúin daimh
Sneachta ag titim síos ó neamh,
Cuileann 's coinneal, buachaill óg
Pictiúr álainn

an Fhuinneog.

What's in a name 10.**STONE ROWS.**

Previous Journals have referred to the artefact known as a Gallaun or Standing Stone. We have many of these in our Parish and they are very familiar to us. We are not certain about the meaning or use of a single Standing Stone but it is not difficult to guess why they were used by Bronze Age man. Probably they had several uses including the usual ones we think of such as use as a place marker, a burial place or a direction indicator or sign post.

In a number of instances we find three or more standing stones apparently aligned in a straight row. These are distinguished by Archaeologists as Stone Rows. They are usually three in number, but have been found up to six. They are usually oriented along a north-east/south-west axis.

It is much more difficult for us to visualise the use of Stone Rows, but we usually think in terms of a ritual or ceremonial use, and sometimes people can detect a solar or lunar orientation.

The matter is further complicated by the occasional finds of Pairs of stones, but these sometimes result from a Row of three losing one of its stones over the years.

We have about 85 of these artifacts in our area, including Pairs of Stones. Of these 12 are within our Parish or close by.

They include sets in the townlands of Cloghboola Mór, Cloonshear Beg, Coolavoher, Derrynagree, Dooneens, Dromcarra North, Monavaddra, Reananerree, Rosnakilla, Turnaspidogy, Bawnatemple and Gortafudig. At least that is what it says in the "Archaeological Inventory of County Cork". You may find some of these incomplete or hard to find.

Thus for example the set in Turnaspidogy stood in the lands of the McCarthy farm and three were noted 100 years ago but apparently only one remains today.

Probably the most interesting set is in Reananerree near to the Ringfort and the Fulachta Fiadh. There are still six stones in this set, aligned and increasing in height from north-east/south-west.

Peter O'Leary

The Congested Districts Board For Ireland Report of 1892

The Balfour Land Act established The Congested Districts Board in 1891. The government appointed a board of commissioners to give aid to designated congested areas in the province of Connacht, and in the counties of Clare, Cork, Donegal, Limerick and Kerry. The board made grants available to improve the infrastructure, to update farming methods, and to give help to local industries, such as fishing by providing Harbours and Piers. Cottage Industries such as lace making and carpet making were also funded as were weaving and homespun cloth. Attention was also given to Beekeeping by subsidizing the cost of the hives and funding was made available to instructors in beekeeping. Some hives are still called "CDB hives" as their design dates from this time.

The board was also empowered to purchase estates and have them divided among small farmers.

The following is the Report for the "District of Bealanageary" which for the Board was the area of West Cork from Ballyvourney to Drimoleague. The report gives a over all impression of conditions at the time for this and its surrounding areas. It was prepared by one of the inspectors dispatched by the newly established Board in 1892.

Confidential.

CONGESTED DISTRICTS BOARD FOR IRELAND.

COUNTY OF CORK- UNIONS OF SKIBBEREEN, BANTRY, AND
MACROOM.

REPORT OF MR. ROCHE, *Inspector.*

DISTRICT
of
BEALANAGEARY.
No. -

STATISTICAL TABLE

Electorial Division	Area in Acres	Poor Law Valuation £	No. of ratings under £10 and over £4 Val	No. of Ratings under £4	Population 1891	No. of families in 1891	No. of families on holdings between £2 and £4 val	No. of families on holdings under £2 val.	No. Families in poor circumstances.	No. of families without cattle
Dromdaleague, North	6089	678	39	24	562	93	9	7	10	
Ahil,	13976	821	25	10	574	85	9	0	6	
Bealanageary	8368	1095	48	28	852	128	2	12	8	
Cleanrath	6868	642	27	18	491	77	7	4	5	
Slievreagh	11684	1562	58	52	1064	167	5	28	16	
Breadagh	4410	1593	38	90	1063	184	19	56	40	60*
Totals	51395	6391	235	222	4606	734	51	107	85	118

*mostly residents in village of Drimoleague

Report for Congested district Board 1892**(1) Whether inland or maritime ?**

The district is inland.

(2) Average quantity of land cultivated on holdings at and under £4 valuation, under (a) oats, (b) potatoes, (c) meadow, (d) green crops.

There are about 4.5 acres on an average cultivated on holdings at and under £4 valuation in the following way:-

Oats	1.5 acres.
Potatoes	1 acres.
Meadow	1.5 acres.
Green crops	0.5 acres.
Total,	4.5 acres.

(3) Extent of mountain or moor grazing and rights possessed by tenants, whether in common or otherwise.

In this district there are about 33,000 acres of mountain and moor grazing, 7,000 of which are used in common, the remainder in severalty.

(4) Extent and description of land, if any, which could be profitably reclaimed and added to existing adjoining holdings.

There are probably 10,000 acres of reclaimable land in this district, mostly moor and mountain. In the Bredagh Electoral Division there is a considerable extent of coarse rocky land which might be reclaimed and brought into cultivation by the removal of boulders and rocks.

(5) Particulars as to any suitable land in the district which could be obtained, and to which families could be migrated with a reasonable prospect of success.

There is no suitable land in this district to which families could be migrated with a prospect of success.

(6) Method of cultivation, manures, rotation of crops, etc., etc.

Cultivation is carried on in this district on the large holdings by the plough, and on the small holdings by the spade. Farm-yard dung is the chief manure. Lime is used to some extent as a fertilizer, but not at all so much as formerly, or as it ought to be. Potatoes, oats, and grass, is the usual rotation.

(7) General information with regard to stock, and suggestions as to improvement of breeds of - (a) cattle, (b) sheep, (c) horses and donkeys, (d) pigs, (e) poultry, etc., etc.

The cattle in this district have a marked Ayrshire strain, but are very mixed in breed. An infusion of new blood is very desirable. Persons of experience, and who know the district, approve of half-bred Shorthorn bulls; others think well of Red Polled, and some favour Ayrshire. Pigs are bred in large numbers; improvement in the breed is necessary. I consider large white Yorkshire boars the best for the purpose. A large number of hens are also kept, but for producing eggs only. The introduction of breeds, suitable for table use and equally good egg layers, would be beneficial.

(8) Markets and fairs for cattle and produce of district, also statement as to where the people obtain food and other supplies, and the prevailing custom with regard to the disposal of butter, eggs, and poultry ; to what extent they are sold in the first instance to local shopmen and dealers, and generally speaking how old the eggs are when sold to the first buyer, and about how old when they reach their ultimate destination in Great Britain.

The fairs held in this district at which cattle and produce are mostly sold are Dromdaleague, Skibbereen, Macroom (24 in the year), Dunmanway (12 in the year), Inchigeela (4 in the year), and Bantry (13 in the year). Butter and eggs are sold at the weekly markets in those towns, and also in Ballyvourney and Ballingeary. By some of the larger farmers butter is packed in firkins, and sold in Cork. Eggs are on an average four days old when first sold, and fourteen days old when they reach the consumer.

(9) Rail, steamer, sailing boat, road, postal and telegraph facilities.

The nearest railway stations to the district are Bantry, Drimoleague, and Macroom. Roads in the district are good. There are Post Offices at Ballyvourney, Ballymakeery, Bealanageary, Inchigeela, Kealkill and Dromdaleague. There are no telegraph stations in the district.

(10) Employment for labourers in district, whether temporary or constant, and rate of wage.

Employment in the district is constant from March 1st to November 1st ; temporary from November 1st to March 1st. Wages average 6s. a week with diet, 9s. a week without, and usually a house and garden free also. The wages for casual labour in spring and harvest are much higher.

(11) Migratory labour, average earnings per head and where earned.

There are no migratory labourers in this district.

(12) Weaving, spinning, knitting, and sewing, whether used locally or sold, and where.

Weaving, spinning, knitting, and sewing are carried on only to a small extent in this district and that only for home use.

(13) Kelp-burning and sale of seaweed.

The district is inland.

(14) Sale of turf-nature and extent of bogs.

Turf is sold in this district to a small extent. Macroom bogs are very extensive, probably 5,000 acres.

(15) Lobster fishing, number of men and boats employed.

The district is inland.

(16) Sea fishing-facilities for sale of fish, and number of men and boats solely employed in fishing.

The district is inland.

(17) Number of boats and men employed in fishing, or carrying turf or seaweed. Classification of boats.

The district is inland.

(18) Fish, whether consumed at home or sold.

The district is inland.

(19) Extent of fish curing.

The district is inland.

(20) Piers and Harbours, existing and suggested, and how far those existing are adapted to wants of district.

The district is inland.

(21) Extent of salmon and freshwater fisheries- number of men earning their livelihood there from.

There are no salmon nor freshwater fisheries in the district.

(22) Banks and Loan Funds.

There are no Banks nor Loan Funds in this district. The National Bank at Macroom, the Provincial at Bantry, and Skibbereen, and the Munster and Leinster at Bantry, Dunmanway, Macroom, and Skibbereen supply banking accommodation.

(23) Mineral and other resources.

There are no mineral nor other resources in this district.

(24) Relative prevalence of cash or credit dealings, length of credit, interest charged, extent of barter, etc., etc.

Cattle, sheep, pigs, butter, and eggs are usually sold for cash. Food, clothing, and other supplies are generally bought on credit, and paid for at the end of each year. No interest is charged, but prices are somewhat higher than if the goods were bought for cash. There is no barter carried on.

(25) Estimated cash receipts and expenditure of a family in ordinary circumstances.

The estimated cash receipts and expenditure of a family living on a holding of £5 valuation would be about £40, but varying according to circumstances.

(26) Estimated value of home-grown food consumed, and period during which it lasts.

The estimated value of home-grown food consumed is as follows :-

	£	s.	d.
Potatoes . . .	12	0	0
Milk . . .	5	0	0

Total,	17	0	0

If the potato crop is good it lasts throughout the year. The crop of 1890 was consumed in three months.

(27) Dietary of people-number of meals daily, and kinds of food throughout the year.

The people of this district take three meals daily, viz:-

Breakfast-- Bread and milk or tea.

Dinner-- Potatoes and milk, with bacon occasionally.

Supper-- Bread and milk.

When potatoes are abundant they are used for a second meal during part of the year.

(28) **Clothing--whether home-made or bought, etc., etc.**

The clothing of the people of this district is almost entirely bought.

(29) **Dwelling--kinds of houses, home life and customs, etc., etc.**

The houses are of a better class in this district than in any other I have visited. Fully three-fourths are slated, and contain two rooms or more. In the Electoral Division of Slieveveagh there are very few thatched dwellings.

(30) **Character of the people for industry, etc., etc.**

The industrial character of the people in the district is good.

(31) **Whether any organized effort has been made to develop the resources or improve the condition of the people. If so, by what means.**

No organized effort has been made to develop the resources or improve the condition of the people in this district.

(32) **Suggestions as to any possible method for improving the condition of the people in future.**

The most important suggestions I can make for improving the condition of this district, which is purely pastoral and agricultural, are :-

- (1) The improvement of the breeds of all kinds of live stock (horses, cattle, sheep, and pigs) and poultry.
- (2) By supplying, or assisting to supply, at cost price reliable farm seeds and artificial manures.
- (3) By encouraging planting of shelter by supplying trees and instruction in planting.
- (4) By assisting to develop some domestic industries in the village of Dromdaleague, which would employ the young females.

If the use of lime could be promoted or encouraged in any way it would be very beneficial.

The district generally is not a very poor one compared with others.

Taking it as a whole it gives about twelve acres and a valuation of 27s. 9d. to each head of population. There is a large extent of reclaimable land requiring to be drained and limed. If the rate of repayment of Land Improvement Loans to tenants were reduced by an extension of the time, it would tend to promote reclamation, which is more required in this district than migration, as the population is not dense, and the holdings are comparatively large.

REDMOND ROCHE,

Inspector.

21st. December, 1892.

If I were a thief

If I were a thief
 A stealer of time
 I wish I could be
 And my youth again
 Instilled in me
 To be once more
 Where I was before
 And all things as they were
 With folk and friend that
 Are no more
 Scattered like seed in the wind
 And all the stories we had told
 That brought both smile and grin
 No doubt we would
 Recall and recite again
 And all the journeys
 We had taken
 We would take once more
 And all the songs we had sung
 How we would sing again
 If I were a thief
 No jewels or diamonds
 Could tempt my eye
 Just a stealer of time
 And of days gone by
 For youth escapes us
 One and all
 Before we understand what
 A precious precious thing
 That has slipped right
 Through our hands
 Time is a healer so they say
 But wasn't it time
 That took our youth away
 If I was a thief
 A stealer of time
 I wish I could be
 And my youth again
 Instilled in me
 To be once more
 Where I was before
 And all things as they were
 With folk and friend
 That are no more
 Scattered like seed in the wind

Mick Dineen

WILD HERITAGE OF UIBH LAOIRE (PART 4)

BATS



Leisler's Bat - our largest, fastest-flying bat and first to emerge at dusk.

Bats make up a quarter of our World's Mammal species and account for a quarter of Ireland's land mammals. Mammals, including our species, have a covering of hair or fur, are warm blooded and suckle their young until they are independent.

All 977 recorded Bat species on Earth are "true" flying mammals.

All 9 Irish Bat species have their stronghold in our warmer wetter Southwest – and Uibh Laoire's fly-rich cattle country hosts 8 out of 9, according to current research.

Whether NATHUSIUS' PIPISTRELLE Bat- itself a scarce Irish resident and migrant to and from Europe – occurs in our Parish Catchment remains to be confirmed. This is our smallest bat – fitting easily into a matchbox – and though very similar to Uibh Laoire's widespread and abundant COMMON PIPISTRELLE and SOPRANO PIPISTRELLE, our NATUSIUS' call can be heard by human ears.



Soprano Pipistrelle

All 3 pipistrelles are among the first to emerge at dusk- They play a crucial role in controlling insect populations- particularly the crop pests.

During a single "night patrol", our Pipistrelles devour over 3,000 midges and mosquitoes. Readers may recall that the malaria-carrying mosquito has been identified in Adare, Co. Limerick recently. As our Summers become progressively wetter and hotter as a result of Climate Change, new insects hitherto unknown are reaching Ireland. **Bats hugely lessen the incidence of malaria in animals (especially humans) globally.**

Uibh Laoire's surviving expanse of natural and semi-natural wilderness – connecting the Gearagh (to the east) with the Shehy uplands by field boundary and roadside hedgerow and by scores of miles of fresh watercourses – provide invaluable habitat for Ireland's additional bat species DAUBENTON'S (Otherwise Water Bat) flutters above water like a hovercraft – grabbing insects off the water with its big feet. This "internationally important" species is widespread in our Parish.

NATTERER'S BAT, with an Irish population of less than 1,000, continues to be recorded commuting and foraging across

farmland and along hedge – rich lanes and boreens – notably on the edges and verges of the remnant oak woods and scattered scrub-lands in the Toon Valley most notably in Cooleen and Cloonshear east to Toonsbridge. This species is described as “threatened” and is strictly protected from persecution or disturbance – including “accidental killing”. Extreme vigilance is required of the Forest Service in its management regimes, consequently.

Our WHISKERED BAT species, with an Irish population reduced to its hundreds, occurs in the Parish but remains little studied and little known. It has been recorded hunting during the dead of night in the company of Pipistrelles. Surveying and Site Conservation measures are laid down in Duchas' Red Data Book for this species.



Brown long-eared Bats Roosting in Old Roof spaces. Attics and Barn conversions threaten this species.

Our BROWN LONG-EARED BAT with its ears as long as its body (making it the easiest of our species to identify) catches moths by hearing them fly by. It is described as “common” in the Lee Catchment but is “internationally important”.

Our LESSER HORSHOE BAT, on the brink of extinction in Europe, weighing 8 grams, has its largest population in the Southwest of Ireland and occurs at a number of sites in the Parish. Because of its “endangered” and “declining” status, (there are about 12,000 in the island of Ireland), the E.U. require S.A.C. designation (Special Area of Conservation) throughout the European Union. Roosts of Lesser Horseshoe occur within rocky crevices and caves in the old red sandstones to the north of the Parish. O.A.P. (Old Age Pension) Trees and dead Trees and ivy clad old Ash, Scots Pine and Oak are vital to this species. When it comes to bats, “dead trees” ought not to be seen as “gone trees”. In Germany and Sweden, dead trees are

retained as S.S.S.I. (Sites of Special Scientific Interest) and are protected. Important Colonies of Lesser Horseshoe Bats have been noted south of Lough Allua and in the Cleanrath – Renannree- Doire Airgead (Silvergrove) triangle. In one instance the roost has taken up permanent residence in a long abandoned farm building.

Our largest species, The LEISLER'S BAT has a body measurement of 50m.m. and again Ireland is its European stronghold – its “Dún Aengus” as it were. Leisler's can be identified because they emerge first in early dusk – ahead of the Pipistrelles – and because it flies fast and direct. On occasion, its sonar frequency drops briefly to within our human range. They fly at 40 mph. high over the tree canopy, over 10 mile radius from roost – sites and feed mainly on dung – flies. Cleanrath Lake and other large open water-bodies provide good opportunities for observation of our Leisler's bat. They have taken a strong fancy to the modern house which they quit in late Autumn, having transferred to their winter quarters. Another vantage point is to stand on a bridge – where there is lush waterside vegetation harbouring insects.

The year of Uibh Laoire's Bats

January	HIBERNATE, individually or in
February	small groups (not in houses)
March	Bats hungry and active – move roost sites
April	
May	
June	Females in large maternity groups (sometimes in roofs)
July	Young born & suckled for 6 weeks Mothers quit maternity roost – young quit later
August	
September	Mating – Putting on fat.
October	Looking for Winter sites
November	Gradually becoming torpid- approaching “pilot flame” mode
December	HIBERNATE

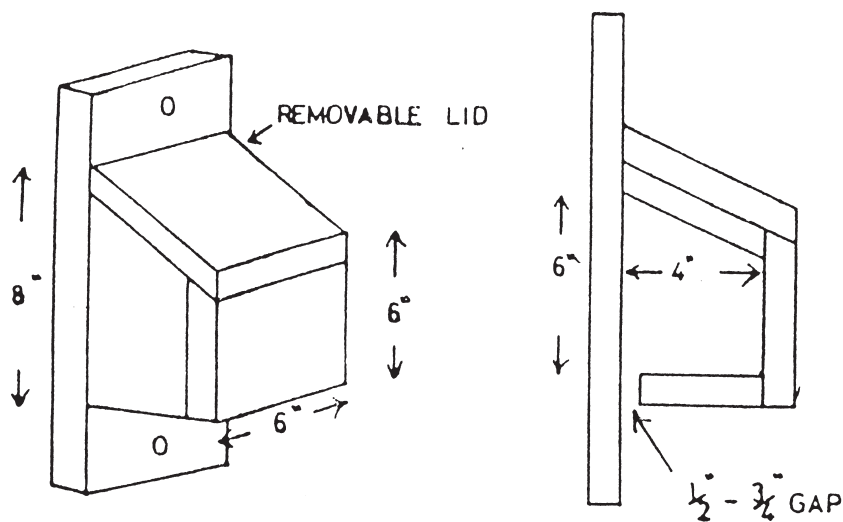
Befriending Uibh Laoire' Bat Population

Below are 2 recommended Batbox designs-best placed between 10 and 15 feet above ground in woodland – or affixed to isolated trees along field-boundaries not in full sun and facing southwest.

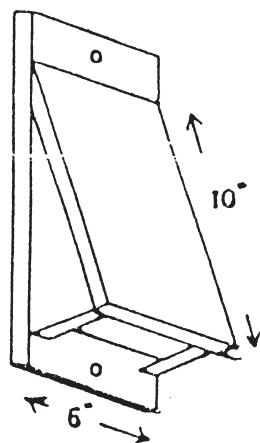
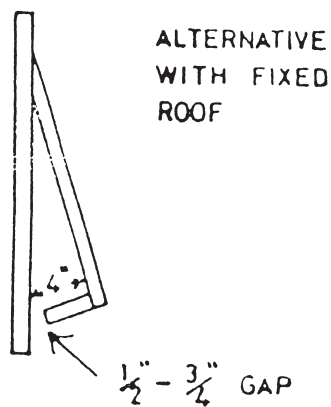
Internal dimensions must not be less than 4"x 4" x 4" so as to accommodate up to 50 bats.

Do not treat the wood with preservative – avoid veneered timber – the rougher the internal texture the better. Plane the external to reduce weathering. Never use copper nails to affix the boxes to trees.

BAT BOXES



ALL TIMBER 1" THICK FOR INSULATION : ROUGH SAWN



SIGNS OF BAT OCCUPANCY

Bats offer little or no evidence of their occupation. Old and hollow trees, caves, rock crevices, mines, souterrains, tombs, ivied old structures and walls, bridges – all represent potential roost – sites. Look out for dark stains of droppings around windows; behind fascia boards; between soffits and walls or on trees.

Bats have ravenous appetites (thanks be to goodness) - horse-flies are a delicacy – a 7 gram Daubenton's bat, after one hour will weigh in at 12 grams. From dusk till dawn, from early Spring to late Autumn they devour all of our native (18) mosquito species; spiders; beetles; daddy-long-legs (leather jackets); caddis fly; mayfly; stone-fly; earwig; large moths and midget- among others.

SEEING WITH SOUND – ECOLOCATION

Our bats emit high – pitched sounds – beyond our range. We have noted Nathusius' as an exception – and rarely our Leisler's

Just as we produce pictures using vision, bats produce pictures using sound. Bat's eyes are well developed but they have evolved powerful hearing and smelling as well. Newer models of Bat Detector are coming on market – these devices (hand-held) transform inaudible hunting sounds into "squeaks and buzzes"- the device records the sound frequency. So 55 kHz tells us it's a Soprano Bat – 45 kHz tells us

it's a Common Pipistrelle. In the case of Brown long-eared species, an extremely shy and quiet organism, the detector must be within 2 meters of the emission.



Common Pipistrelle

HIBERNATION

Bats undergo complex body changes to enable them survive without food or water for several months – from November their body temperature reduces from 37°C to sometimes 0°C; heart beat drops from several hundred per minute to around 7 or 8 beats. One local Wildlife enthusiast stated – "If I had waited for half an hour, it might have taken one small breath".

Having mated in Autumn, the female keeps the sperm inside her until Springtime – she then ovulates and commences gestation.

Biological "anti-freeze" in the bat's plasma protects the hibernating bat from

freezing solid in Winter. Because it requires between 15 and 30 minutes for hibernating bats to raise heartbeat from around 8 to 238 beats per minute, if disturbed they will ingest precious fat reserves and will not survive the winter.

Alaska University has identified and isolated this "Chemical Active" found in the blood plasma of deeply hibernating animals – experiments are on – going on suspending the normal ageing process of our Astronauts. (Our closest star-neighbour is 4.3 light years from Earth – i.e. travelling at the speed of light).

A more pressing use for this "chemical" found in our bats is as a preservative of human organs (heart, kidney and lungs) – current methods can be extended three-fold, thus facilitating the search for suitably matched recipients.

CONSERVATION STEPS

Cork Bat Group Secretary Conor Kelleher was asked by this writer what his main concerns for Uibh Laoire's bat population were; -

1. Bats travel and hunt along hedgerows – the avenues and wildlife corridors between woods and water – heath and farmyard – hayfield and roost. The loss of hedgerow – even a 10 metre stretch – can narrow the genetic reservoir i.e. disrupt the ancient flightpaths.

2. Over use of Ivermectin doses in livestock has resulted in an absence of "living muck heaps" for target insects. Many veterinary products continue to be active (residual) and present problems for the receiving environment via dungs – up to 2 years later.

3. Intolerance – the result of centuries of conditioned fear. "Our bats have been depicted as evil, harmful creatures, Fantasy urgently needs to be replaced by measures that will protect and conserve Ireland's bats".

(Kate McAney – Duchas 1996)

Readers are invited to contact this writer and share information on the whereabouts of Bat Roosts in Uibh Laoire, with a view to tracking, recording and mapping their presence for the purposes of feeding into Co. Cork's Bio-diversity Action Plan; sharing the data with Coilte Teo., and providing a central component in the development of Uibh Laoire's embryonic Eco-Tourism. For those that have a "meas" on bats and their vital contribution to our human well-being, plant their favoured native climbing shrubs go leor – the Honeysuckle.

I would like to dedicate this article to my friend,
the late Peter Creedon, Cooleen, Kilbarry.

Ted Cook

(Ted Cook is a Heritage Specialist employed by The Heritage Council and I.N.T.O. Partnership and will gladly visit any Primary School, if invited. Contact him c/o Kilbarry Post Office, Macroom, Co. Cork)

If you want more information on bats contact
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Ballinagree, Macroom, Co. Cork.

Telephone: 021-7339247 or Mobile: 087-2980297

or visit

<http://www.iol.ie/~corkbatgroup/index.htm>

*Lesser Horseshoe Bat
– top, on it's night
patrol in woodland.
Bottom – under slates
in an abandoned out
house.*



The O'Leary DNA Test Project.

What on earth is DNA you might ask. DNA (deoxyribonucleic acid) is defined as "The main constituent of the chromosomes of all organisms -- in the form of a double helix. It is self replicating and is responsible for the transmission of hereditary characteristics." In layman's terms, it is the structure within your cells which determines all your human characteristics such as the colour of your eyes, your hair and your skin. It is the formula which makes you unique and easily identified as a special individual person.

Since 1984, when it was discovered, there has been much use made of DNA in forensic work, to the point where Courts all over the World are beginning to accept DNA as sound proof when left by a murderer or attacker at the place of his crime. You have probably seen the film or read the book. The murderer commits his crime, but leaves evidence on his victim's body of his own blood or other bodily fluids. The detective spots these stains and has them analysed in the police laboratory. The police laboratory has an identical match in it's existing records, and the police go round next day to arrest the murderer.

I use the word "police" advisedly. Such activity would normally take place in the USA where DNA Data Banks are now common in some States. In other countries in the World such as Ireland or England, cases like this are still rare.

Today we are beginning to see another extension of the use of DNA to Genealogy. This is because each individual person has a chromosome pattern which is unique to him and his immediate forbears, and if found in two people links them genealogically to a very precise and determinable degree. Any man's natural son will probably have a chromosome pattern which is identical to his father's. That word "probably" is important, but we are talking about, say, a 95% probability or higher.

Equally any man's grandson will probably have a chromosome pattern which is identical to his grandfather. But now the probability will be slightly less than the previous case. You get the picture. As the number of generations between you and your forbear increase, so the probability of an exact match begins to decrease. At some point there will be a mutation or change in one element of the pattern. Whereas previously there was a 26/26 match, this will now decrease to 25/26. This means 25 of the characteristics in the 26 in the male chromosome will be identical, but one will be different.

In these early days in its genealogical use, we are mainly concerned with the testing of the male y-chromosome. This is quite appropriate since most serious genealogical work is also confined to the male paternal line of a family.

DNA Projects involve testing members of one family, e.g., the male members of a Clan such as the (O)Learys where all those tested and compared are men born with the (O)Leary name.

There are not many laboratories yet in the World set up to carry out such work. What is needed and will eventually arise, are central data banks of information containing the data of a population. At present such data banks are normally only available as police or hospital records. We are using an organisation called Relative Genetics from Salt Lake City. A very appropriate place which has become virtually the centre of World conventional genealogy due to the efforts of the Mormon Church.

Our Team Leader is Bonnie Norma O'Leary Harvey from Sarasota, Florida, whose devotion and energy has driven the Trial Project along. We are indebted to Bonnie, and most fortunate to have had the use of her services.

The small pilot scheme has involved about 22 interested men, all (O)Learys, of whom 12 have their test results, and a few more will follow later. It is a very small sample, but has proved successful, and will become even more so, as and when the sample size is increased.

The results have been amazing. One of the 12 turned out to be from a totally unrelated family group. Two others have a 26/26 result ie. are closely related within the past 5 generations, a fact they did not know. 4 others have more distant relationships established. Only 5 were not proven to have such a relationship yet, but one could well be established in the future as further results come in.

The costs of joining the Tests are \$195 which might have put off some possible entrants. These costs should come down in the future. Others who paid up, regard this cost as trivial compared to what they have spent, and wasted, over past years in trying out the established and conventional resources, such as searching for birth, baptism, marriage and death records. Churches only started keeping such records in the period 1775-1825. State official records usually start in about 1865. In the early days of these records, whether church or state, the quality is poor and many records are missing, damaged or destroyed. In any case, most of us want to go back much further than this, since even 1775 only represents about six generations.

The actual test itself is a swab in the mouth which is painless and done by yourself and in the privacy of your own home. Everyone interested in a serious, fool-proof determination of where they fit into their family tree, should seriously consider joining an appropriate DNA Test Project as soon as one becomes available. If one is not available yet, how about starting one up. You will probably never regret it.

Gougane Barra Pilgrimage 2004

Gerry O'Sullivan

From time immemorial, mankind has made his way to sacred places - to Rome, Jerusalem, St. James De Compestella, and nearer to home, Lough Derg, Croke Patrick and St. Gobnait's. In our own Parish we have Gougane Barra, perhaps amongst the most majestic and humbling of all of our shrines. Perhaps the arrival of the miracles of Science coincided with a general disbelief in the miracles of Religion and led to the demise of pilgrimage. However, in the case of internationally famous Gougane Barra, the pendulum has now swung its arc and begins to swing back.

Beginning some fifteen years ago, Paddy Cronin, (who moved from Gougane to Kilgarvan fifty years ago) revived the Pilgrim's Route from Kerry on Gougane Sunday. This year, on September 25th, Sean Cronin, Clohina, Kilnamartyra, - a cousin of Paddys - organized a walk from the 'Lost Valley' to Gougane, over Dooneens and Cloch Bharrach.

The walk began at noon at Jerry Shea's cross. Setting off through the forestry and with kind permission, through Mike Twomey's gate, following the lane and almost travelling back in time from the forestry with its even rows of sameness to an open land, shaped by the hand of nature and God and painstakingly honed by the hand of man over centuries.

On our left Damhas and Douchaill reared up, reminding the fifty or so walkers who set out that this was the same scene which greeted Saint Finbarr when he was reputed to have passed this way when first journeying to Gougane. We passed Mike and Bina Twomey's yard, white-washed, traditional, and 'slachtmhar', folded into the land and built to withstand the rages of the elements. The road curved and wound around the mountain, after a mile of so beginning to descend. On the valley floor, Keimineagh's fields, their flat and regular lines a complete contrast to the land we were passing through, becoming visible.

We reached Pat and Betty Twomey's; an ivy-covered stone the size and height of the house fifty feet from the front door sheltered another one hundred people, including Bishop Buckley, who joined the walk and after prayers and hospitality extended by the Twomey family we left to complete the six miles to Gougane arriving a little after three.

Walking towards the Island I remembered when we were small and standings along the lake edge would have sold toys, sweets and happiness for small boys seeking squirting guns. A hundred years before a carnival atmosphere with tents provided for those travelling from Kerry, stretched along the lake shore towards the present day National Park. At that time the pilgrim routes would also have come from the East - Liosbui, Inchigeela and Macroom, and from the West - Borlin, Kealkil and the Maolach Valley east of Bantry, as well as North and South. Conversation and crack, food and drink, fights and animals would have made the atmosphere like that of today's Ballingearry Show rather than the calm hour before the quick spin home to get the second half of the match, like today.

For centuries Gougane has been a draw for people seeking peace and renewal and also for those seeking just a good time. At various times it has witnessed faction fights, penitents, outlaws, ascetics, tourists, traders and pilgrims by the thousands.

A corrie lake holds the island upon which stands the Oratory and Cells, the centre piece of grandeur.

(Photos by Connie Cronin, Graigue, who has a photographic shop in The Square, Macroom.)



Some of the people who too part in the pilgrimage next to Gougane Barra Lake



One of St. Finbarr's successors, Bishop John Buckley follows in the Saints footsteps. The imprint of St. Finbarr's shoes and staff can be seen on the rock. Cloghbarrach means "the rock of Finbarr".

Mike Twomey and his nephew Finbarr Twomey (below)



Walkers on the way to Gougane



The Twomey Clan and guests beneath Cloghbarrach

Michael O'Leary, Kuno Meyer and Peadar Ó Laoghaire

Fighting in the wrong army?

Ballingeary Cumann Staire Journal No. 9 (2001) reproduced in full a February 1915 "Cork Examiner" report which contained the following lines celebrating the Inchigeela winner of the British Army's Victoria Cross:

"When the Gaelic League in Dublin resolutely Kuno Meyer
It was Private Michael O'Leary who took the Mauser fire".

In those two lines are condensed the transformation that Britain's wartime jingoism had succeeded in effecting in Ireland, when the work that had been done on behalf of the native language of O'Leary's own parish of Inchigeela/Ballingeary could be so derided by the very paper that had itself lionised Meyer when he received the Freedom of Cork City in 1912. Michael O'Leary was, of course, a man of fearless courage, and it is quite natural that his story should be recounted in the Journal of his native parish, as it is correspondingly appropriate to also bear in mind what Journal 1999 had said of the discussion at that year's O'Leary Clan Gathering in Creedon's Hotel:

"We considered whether Michael was a brave man fighting in the wrong army".

And indeed, Creedon's Hotel, situated in the heart of Iveleary, has often resounded to the prevailing view in local culture of service in that "wrong army", embodied in the Fenian ballad "Iveleary Hills", which begins:

"In sweet Iveleary by the hills
my youthful days passed by.
The Famine came and fills the cills
I saw my father die".

Economic necessity forces the narrator to join the British Army:

"I joined the Redcoats then – mo léir!
What would my father say?
And I was sent in one short year
on service to Bombay".

And the most ringing indictment of such service is his involvement in the bloody suppression of the Indian Mutiny of 1857:

"I thought to be a pauper
was the greatest human curse.
But fighting in a robber's cause
I felt it ten times worse.
I helped to plunder and enslave
those tribes of India's sons.
And we spent many a sultry day
blowing sepoy's from our guns"

Daniel Corkery Summer School Aftermath

Creedon's Hotel is also a great venue for historical discussion. It was my own privilege to be present there July 22nd 2004 to hear historian Father Brian Murphy's wonderful lecture on Erskine Childers. For Childers had been another brave man in the British Army who, however, finally concluded he was indeed in the wrong army. He therefore transferred to the Irish Republican Army for both the War of Independence and the Civil War, with some of his last months before his 1922 execution being spent in the Ballingeary/Inchigeela area.

Brian Murphy's lecture was held under the auspices of the Daniel Corkery Summer School, to which the following warm tribute was paid by Eoghan Harris in the "Sunday Independent" on July 25:

"This School, the brainchild of Joe Creedon of Creedon's Hotel, is run on a shoestring by a committee of four, and involves both local people and local historians like Michael Galvin in a way in which bigger schools could study with profit".

Writing of a return visit which he paid to the area a fortnight later, he gave more well-deserved praise on August 8:

"We had a lyrical lunch at Creedon's Hotel, possibly the most perfect provincial hotel in Ireland - and certainly the only bar which has shelves of recently published hardbacks on Irish history and culture".

It was when he himself ventured into the realm of local history and culture, however, that Eoghan Harris went astray. On July 25 he wrote of stopping at the old cemetery in Inchigeela to visit a British Auxiliary's grave:

"Lieutenant Cecil J. Guthrie, the sole survivor of the Kilmichael ambush ... badly wounded, crawled to a farmhouse, was betrayed to the IRA, done to death, buried in a bog, and later exhumed after an appeal by his family to General Tom Barry".

Apart from the fact that the man described as “poor Guthrie” had not been the sole British survivor, his identification as the murderer of the civilian Jim Lehane at Ballymakeera some weeks before Kilmichael would seem to have been forgotten.

On August 8 Eoghan Harris also wrote of paying a return visit to the cemetery:

“Ian, a liberal Prod who speaks perfect Irish, is possibly a tad too patriotic. So I made him stop at the old cemetery in Inchigeela and tried to get him in touch with the British side of our national self by looking up the grave of local hero, Michael O’Leary VC ... After lunch, Joe Creedon got out the scrapbook and showed us a photo of his gorgeous grandmother greeting the handsome O’Leary on the street”.

Inchigeela Nationalist, not Unionist

But recognition of O’Leary’s bravery was not due to any “British side of our national self”. Eoghan Harris was mistaken in writing of Inchigeela as if it were akin to Castletownshend. It was Nationalist, not Unionist. And it was as a soon-to-be regretted Nationalist strategy that popular support was initially forthcoming for Britain’s war on Germany. For Inchigeela was not even Redmondite. In the 1910 elections William O’Brien’s All-for-Ireland League had trounced the Redmondites throughout Cork, taking 8 of the county’s 9 seats in Parliament. In the 1918 elections William O’Brien also withdrew all AFIL candidates and threw his support behind Sinn Féin and against Redmond. In the meantime, however, O’Brien had indeed supported Britain against Germany, but for very different reasons than those motivating John Redmond.

O’Brien had established the “Cork Free Press” in opposition to the Redmondite “Cork Examiner”. Its young editor was Frank Gallagher, later editor of Dáil Éireann’s “Irish Bulletin” during the War of Independence, and editor of the “Irish Press” during its pioneering years of the 1930s. In his 1953 reminiscences “Four Glorious Years”, written under the penname of “David Hogan”, Gallagher recalled:

“Old William O’Brien ... was the nearest of the National leaders to Sinn Féin. He had kept much of his Fenian spirit and when Redmond made his Woodenbridge speech, recruiting for Britain, O’Brien became the hope of those who looked for a voice for freedom. When the War began, William, like countless other Irishmen, took the view that this was a struggle of Great Powers and, perhaps, before it was over, the little nations would get their chance, too. But he was a great lover of France and of Paris, his wife’s beautiful city, and when, in the first six weeks or so, the Germans swept towards the French capital, William O’Brien was troubled. At the same time, the British propaganda machine got to work, and the stories pouring out of Belgium and France were overwhelming. In the end, through a mixture of pity and propaganda, William O’Brien decided that a world without French civilisation would be a poor place. From that it was an easy step to the end of the road”.

“One evening he sent me a note to come to him. I was then in the press gallery of the British House of Commons, and we often had such meetings. A relationship had developed between us almost of father and son ... He was then 61 years of age, and I had just turned 20 ... That night William O’Brien told me he was going to declare for Britain in the War. I had seen signs of that decision peeping out of his conversation in the last few days and was surprised only by its suddenness. Its firmness was to be a surprise too. There abides with me a recollection of a conversation, entirely placid, which is strange. For William O’Brien was a volatile man who threw into his talk the whole vividness of his personality. He could become suddenly like a 100-mile-an-hour tornado when he reacted to some criticism. But now there was a quiet earnestness about stating his views. We argued for hours as we strode that red carpet in this quiet backway of the ‘Mother of Parliaments’ ...”

“He agreed with much I had to say, but it soon became evident his mind was made up. He summed it all up in the phrase, in which, to me, there seemed to be the strong accent of regret: ‘We must either be the open enemy or the open friend of England in this war – and we are not strong enough to be the open enemy’ ...”

But when in the aftermath of 1916 it became obvious that Britain’s “freedom of small nations” did not apply to Ireland, O’Brien’s followers in Cork went Sinn Féin.

Inchigeela Barracks

Eoghan Harris’s brief reference to Creedon family history is therefore incomplete, for he neglects to follow through with the War of Independence role of Joe’s grandfather, Conny Creedon. And it is my family history too, for Conny was the first cousin of my Ballingearry grandmother, Julia Creed, they each being the son and daughter, respectively, of the Illauninagh brothers Seán Mhichíl and Maidhc Mhichíl Ó Críodáin. In “Where Mountainy Men Have Sown” Micheál Ó Súilleabháin recalled the January 1920 raid on Inchigeela RIC barracks, when the IRA needed oil for the purpose of firebombing that building:

“It was my first acquaintance with Conny Creedon, a merchant in the village. He came out to the middle of the village street to offer us four or five barrels of paraffin he had in stock”.

The fact that the sergeant and four constables inside were all native Irishmen was not a consideration. They were wearing the uniform of a Britain that was attempting to suppress the will of the Irish people for Independence, as expressed in the 1918 General Elections. When, however, the IRA learned that the sergeant’s wife and family were also present in the barracks that night, the raid was called off, after an exchange of gunfire in which one constable was wounded.

But even when Inchigeela had initially supported Britain’s war in 1914-16 it would be a mistake to describe it as “the British side of our national self”. For, as Frank Gallagher also made clear, such a characterisation would be way off target, even in respect of Michael O’Leary’s own family:

“The news item which never survived the blue pencil of the British censor often decorated the newspaper office walls. The best was the recruiting speech of Michael O’Leary’s father in his native Inchigeela. For incredible bravery, his son had won the Victoria Cross, and the War Office took the father on to the recruiting platforms, or rather platform, for he did not last more than one meeting. His speech, as the censor killed it, was something like this:

"Mr. O'Leary, senior, father of the famous V.C., speaking in the Inchigeela district, urged the young men to join the British army. 'If you don't', he told them, 'the Germans will come here and will do to you what the English have been doing for the last seven hundred years'."

"But it was not all laughter, for many a plucky Irish printer, who, despite the censorship, tried to get the truth to the people or to print what would sustain their hearts in a bitter hour, had his printing house invaded by the Royal Engineers and his machinery dismantled. His way of livelihood was gone and his workers could starve or, if they didn't like that, join the British army."

Families Touched By War

There was, indeed, hardly a family in Ireland left untouched by the War that Britain had launched on Germany in August 1914. As I wrote in the "Irish Times" on November 28, 2002:

"Two years after the murderous Battle of the Somme it was still a front being fought over. It was there that a first cousin of my maternal grandfather ... was killed on February 15, 1918. There was indeed much heartbreak and sorrow among his family, not least because he had died as British cannon-fodder".

The role of D.D. Sheehan, the North Cork M.P. who recruited such cannon-fodder, became the subject of a debate in the columns of "The Corkman", extending from late 2002 into early 2003. It was a debate during which I dealt in greater detail with my own family history in the issue of November 7, 2002:

"There are no Republican martyrs in my family tree. Those of my Cork relatives (from Ballingearry on my father's side and Clonakilty on my mother's) who fought for Irish freedom in the IRA all survived our War of Independence. The only war casualty in the family had fought in quite a different cause – Britain's Imperialist War against Germany – John Sheehy of Barryroe, Clonakilty... There was, of course, considerable family mourning and sorrow at his death. But what was mourned no less was the fact that he had died in a British army uniform. With some family members this no doubt was with the benefit of the hindsight acquired in the brief period following the 1916 Rising. Hindsight certainly had no right to be smug in evaluating the mistake of historic personalities ... (but) to make a virtue of that mistake... would be most unfair to the memory of those who, unlike D.D. Sheehan, did allow the scales to drop from their eyes in the wake of Britain's post-Easter Rising vengeance ..."

Clonakilty Show Standoff

There were other people again for whom the scales had never been there in the first place. John Sheehy's sister, Máire Ní Shíthe, a colleague of P.H. Pearse who proudly described herself as a "Gaelic authoress" in the 1901 Census, had drawn far different lessons than her brother from the family circumstances of being native Irish-speaking children of a tenant farmer evicted during the Land War. A founder of the Gaelic League in the Clonakilty area and Irish-language editor of the "Cork Sun", she was responsible for organising the very successful Feiseanna in the early years of the twentieth century that for a time were held in conjunction with the Clonakilty Agricultural Show. That is, until the year the Show organisers also invited a British Army band to provide additional entertainment. In the "Cork Evening Echo" on August 1, 1971 my maternal aunt and godmother Máire Bean Uí Shíocháin completed the story of her cousin's stand: "When the Feis committee arrived at the venue they found the then army of occupation, the Redcoats, had taken up positions in the fair field. Máire Ní Shíthe refused to go in until the Redcoats came out. They refused to do so and the result was that no Feis was held".

British Army Outrages

The army of occupation would of course, go on to do its worst in the shape of the Black-and-Tans. Under the title of his 1932 memoirs "The Men I Killed", selected writings of their founding commander, Brigadier General Frank Crozier, were reprinted in 2002 by Athol Books of Belfast, associate publishers of Millstreet's Aubane Historical Society. These are most revealing and of particular interest because Crozier actually resigned from that position when British atrocities, carried out primarily in the Cork area, became too much even for him. He recalled:

"Hence the burning of Cork, the increase of murder, hate and treachery ... While in hospital I heard of the dreadful murder by my men of an ex-officer, Captain Prendergast, by drowning, at Fermoy ... In addition, another Roman Catholic priest, Canon Magner (of Dunmanway), was murdered in County Cork by another of my men who was eventually tried, but, as in the case of Bowen-Colthurst, was found 'insane' ... The most reliable document in existence dealing with the Cork fires is the report of the Irish Labour Party and Trade Union Congress ... which sets out freely ... the reign of chaos, murder, arson, robbery and drunkenness ... The fire hoses were cut by crown force members in order to prevent the fire brigade (sent from Dublin) from limiting the loss; the City Hall and Carnegie Library were maliciously set on fire by military men ... banks were robbed ... four hundred gallons of petrol were taken in lorries from Victoria Barracks by the police under the nose of the military and then upset in business premises which were then set on fire..."

"I resigned ...because we were murdering and shooting up innocent people, burning their homes and making new and deadly enemies ... I resigned ... for the Crown regime was nothing more or less than a Fascist dictation cloaked in righteousness ..."

But this was only a few years after blood-lust had already been unleashed by Britain's War on Germany, in which Crozier himself had been no less ruthlessly efficient as a Major in the Royal Irish Rifles. Sometimes that blood-lust could get out of hand, as in an incident involving Crozier's own men during the Battle of the Somme:

"Their nerves are utterly unstrung. The enemy falls like grass before the scythe. 'Damned ...' shouts an officer, 'give them hell'. I look through my glasses. 'Good heavens,' I shout, 'those men are prisoners surrendering, and some of our own wounded men are escorting them! Cease fire, cease fire, for God's sake,' I command. The fire ripples on for a time. The target is too good to lose. 'After all they are only Germans', I hear a youngster say. But I get the upper hand at last..."

Controlled blood-lust in time of War

Crozier had nonetheless been proud of his efforts to nurture a more controlled blood-lust:

"The first half of 1915 is spent by us in perfecting our military machine for war ... I, for my part, do what I can to alter completely the outlook, bearing, and mentality of over a thousand men in as short a time as possible – for blood-lust is taught for purposes of war in bayonet-fighting itself and by doping the minds of all with propagandistic poison ... The process of 'seeing red' which has to be carefully cultured if the effect is to be lasting, is elaborately grafted into the make-up of even the meek and mild, through the instrumentality of martial music, drums, Irish pipes, bands and marching songs ...".

"The British soldier is a kindly fellow and it is safe to say, despite the dope, seldom oversteps the mark of barbaric propriety in France, save occasionally to kill prisoners he cannot be bothered to escort back to his lines. In order that he shall enter into the true spirit of the show, however, the fun of the fair as we may call it, it is necessary to corrode his mentality with bitter-sweet vice and to keep him up to the vicious scratch on all occasion ... (so) that they (British soldiers) will be able to joke lightly among themselves in these matters, fortified by the fact that they are giving more gashes, ripping up more bodies and causing more suffering generally than the other side. By September 1915, everything we do is faultless, everything the Germans do is abominable ..."

Praising the Bloodlust at home

In its report of February 20, 1915 the "Cork Examiner" had already entered into that spirit of the show:

"Sergeant Michael O'Leary, who received the VC for having killed eight Germans, has become the hero of the hour in London".

It quoted the following from Michael O'Leary himself:

"We captured a machine gun, killed the gunners and took some prisoners. The Huns lost terribly... On the 6th inst. we attacked them again with the bayonet and took all their trenches ... When the Irish Guards charge, they do charge, and the Huns knew that too. You would laugh if you saw us chasing them, mowing them down by the hundreds.... We have not yet properly started on them. God help them when we do, for there will be some slaughter, they will beat it back to Berlin, any of them that is left..."

War and its accompanying slaughter is indeed a terrible thing. The official history of O'Leary's regiment was to be written by no less a person than Rudyard Kipling himself, whose own son John had fallen in its ranks in September 1915. Published in 1923 as "The Irish Guards in the Great War", and emblazoned with Kipling's own personalised swastika emblem, it related Michael O'Leary's 1915 exploits as follows:

"February 1st – The Germans were too well posted to be moved by bomb or rifle, so our big guns were called upon to shell for ten minutes, with shrapnel, the hollow where they lay. The spectacle was sickening, but the results were satisfactory ... It was here that Lance-Corporal O'Leary ... won his V.C. He rushed up along the railway embankment above the trenches, shot down 5 Germans behind their first barricade in the trench, then 3 more trying to work a machine-gun at the next barricade fifty yards further along the trench, and took a couple of prisoners. Eye-witnesses report that he did his work quite leisurely and wandered out into the open, visible for any distance around, intent upon killing another German to whom he had taken a dislike... Our guns and our attack had accounted for about 30 dead, but had left 32 wounded and unwounded prisoners, all of whom, with one exception, wept aloud. The hollow was full of mixed dead – Coldstream, Irish, and German".

Kipling's suggestion that O'Leary could not be bothered to escort back more than a handful of prisoners, and that he had proceeded to kill another German, to whom he had taken a dislike, makes for chilling reading. And I cannot bring myself to share Eoghan Harris's enthusiastic endorsement last August 8: "But what really took my breath away was the bald strap under O'Leary's picture in the 'Daily Mail': 'Killed Eight Germans'. If he did that today he'd be attacked by Amnesty International..."

Unsung Heroism in Ballyvourney

Michael O'Leary's physical courage is beyond doubt. But the morality of what he was engaged in on behalf of Britain is quite a different matter. And yet he was a man also capable of showing moral courage, although the occasion on which he showed it remains, unlike his V.C., unsung by West Britain. O'Leary was himself too well-wedded to Imperial service to follow Tom Barry out of the British Army into the struggle for Irish Independence. But, as Patrick J. Twohig points out in "Green Tears for Hecuba", he continued to be held in respect on visits home, and "during the Troubles he was well received by the Republicans". This was a debt of honour which O'Leary repaid at a critical moment in Ballyvourney on October 20, 1920 when the Auxiliaries descended on that village on a murder hunt for Jerh. Lucey, the local IRA section leader. Lucey was at the far end of the bar in the village's Hibernian Hotel when the British Auxies entered, declaring "We want blood!" or "We'll have blood!". And it was none other than Michael O'Leary who saved Lucey's life. For he himself was also in that same bar having a drink with his brother-in-law. As Twohig recounts:

"One of the Auxies snapped – 'You haven't got your hands up!'. O'Leary, who was not in uniform, turned out the lapel of his coat and flashed the green ribbon of the Victoria Cross, the highest insignia for gallantry in the British Army. They immediately saluted. It was required military etiquette at the time. He let it sink in. Then in his best barrack-room manner he grated: 'These boys are all friends of mine. Now, get out, you scum!'. They went, and that ended the searching for the night".

Whipping Up Race Hatred

And fair play to Michael O'Leary for that unsung act of heroism. The War of Independence which formed its backdrop had, however, also been necessary to salvage the nation's honour for having previously joined in Britain's war against Germany. For the race-hatred whipped up by British War propaganda had polluted Irish society. On August 15, 1914 a newly-enlisted British soldier led a mob in a pogromist attack on German pork butchers shops in Dublin, while the authorities arrested the owners themselves and deported them to England for internment, bringing about the economic ruin of their families. Such anti-German racism of the British state visited Cork in a particular way in 1916 when it struck the family of six-year old Aloys Fleischmann, described by his life-long friend and fellow-Corkman Gerald Goldberg as "the only child born to Herr Aloys and Frau Tilly Fleischmann, the one a choir master, the other a consummate

pianist, and later teacher, who in her youth had been a pupil of a pupil of Liszt". Tilly Swertz had been born to Bavarian parents in Cork, where her father held the position of organist at the Catholic Cathedral since the 1870s, and she in turn married another Bavarian, Aloys Fleischmann Snr., who also went on to become organist and choirmaster at the North Cathedral .

During the first two years of the Imperialist War the Fleischmanns had been successfully shielded by their Cork Republican friends from British state racism. In 1916, however, Aloys Snr. was arrested as an "enemy alien" and transported to an internment camp in England, while Tilly was compelled to close the family home. Their real crime was how patriotically Irish these Germans had actually become. It was in fact in the Fleischmann home that the future Republican Lord Mayor and Lady Mayoress of Cork, Terence and Muriel MacSwiney, who would later become so closely associated with Ballingearry, first met each other in 1915. The German internee's son, Aloys Fleischmann Jr., went on to become Professor of Music at University College Cork, founder of the Cork Symphony Orchestra, co-founder of the Cork Ballet Company and founder of the Cork International Choral Festival. In later years Cork City, led by Gerald Goldberg, would at long last repay its debt. It was the generous Goldberg sponsorship which made it possible for Fleischmann to bring the Vienna Philharmonic Orchestra to Cork in 1956, while in 1962 Sheila and Gerald Goldberg also inaugurated the lunchtime recitals dedicated to the memory of Tilly and Aloys Fleischmann Snr. And it was as Lord Mayor of Cork in 1978 that Gerald Goldberg himself proposed and conferred the Freedom of the City on Aloys Fleischmann Jr., in the words of his daughter Ruth, "a musician of German ancestry whose people had emigrated to Cork in the 1870s and whose life was dedicated to promoting a culture of music in Ireland". Finally, at the Requiem Mass for Aloys Fleischmann in Cork's Cathedral in July 1992, it was his life-long Jewish friend Gerald Goldberg who read from the Book of Deuteronomy on the death of Moses.

(On New Year's Eve, December 31, 2003, Gerald Goldberg himself passed on, in his 92nd year. In Journal 2001 my father, Michael O'Riordan, told of his close association with Goldberg during the mid 1940s. But family friendship went back much further than that. The latter's father, Louis Goldberg, had fled to Ireland at the age of 14 to escape from Tsarist Russian pogroms in his native Lithuanian village of Akmeyan. When he finally settled in Cork he was befriended by another "blow-in" to the City, my Ballingearry grandfather Micheál O'Riordan Snr. Both of them were villagers who had acquired English as a foreign language when coming to the "big smoke". My grandfather was, of course, a native Irish speaker and Goldberg a native Yiddish speaker – but the latter also went on to become a singer of Irish-language lullabies to his children! When Louis Goldberg died in 1932 my grandfather went down to his own aptly-named "Ballingearry Stores" in Adelaide Street and, notwithstanding the Church sanctions of that era for attendance at non-Catholic religious ceremonies, told his assembled customers that he was closing his shop for the day because he was "off to the Jewish cemetery for Mr. Goldberg's funeral!".)

Kuno Meyer, Roger Casement and Ballingearry

The anti-German racism that was to imprison Aloys Fleischmann's father in 1916 had already led the City Councils of Dublin and Cork to disgrace themselves in the action they took against the German Irish language scholar Kuno Meyer. In the "Irish Independent" on August 18, 1914 the poet Padraic Colum protested as follows against the pogrom that had just taken place:

"I hope there are a few Irish men or women who have read without deep indignation the account of unprovoked attacks upon German shops in our capital and in other towns in Ireland. What have these defenceless traders done to the citizens of Dublin that their means and subsistence should be destroyed? What has Germany done to Ireland that she should be insulted by mean attacks? ... The nation is Germany, the motherland of Zimmer, Windisch and Kuno Meyer. I remember when the Anglo-Irish and the English universities mocked Irish civilisation, saying there was nothing in our literature that was not silly or indecent, it was from the German universities that the word went forth that made our culture respected ..."

And on August 22, 1914 the Aran Islander and Gaelic League activist Micheál Ó Maoláin wrote in the "Irish Worker":

"One of the most distinguished gentlemen upon whom the Freedom of this City was recently conferred was a German – Dr. Kuno Meyer ... for his work in the saving of the Irish language. He was then acclaimed as a public benefactor, but now it seems that were he found in our streets he would be apprehended ... and perhaps his residence looted by the King's Irishry".

In 1903 Kuno Meyer, a close associate of the Gaelic League founder and later President of Ireland Douglas Hyde, had established the School of Irish Learning as precursor of the School of Celtic Studies. As a close associate of Roger Casement Meyer had also supported the latter's work on behalf of the Irish Colleges. Indeed Casement's own donation towards the foundation of Coláiste na Mumhan in Ballingearry had been prompted by his outrage at the London "Morning Post" sneering at the Irish Revival as being akin to the teaching of "Kitchen Kaffir". One of Meyer's staff members, Osborn Bergin (Ó hAimhirgín) would also teach in Ballingearry.

In the magnificent volume published by the Irish Manuscripts Commission in 2003, "Sir Roger Casement's Heart of Darkness – The 1911 Documents", its editor Angus Mitchell has also highlighted this Ballingearry connection as follows:

"Roger Casement's significant contribution towards the revival of the Irish language and his support for education in the Gaeltacht regions have been largely overlooked. Between 1904 and 1916 Casement contributed what in today's terms would amount to many thousands of euro towards the support of Irish language schooling throughout Ireland. He helped fund and organise schools at Ballingearry, Co. Cork, in Donegal at Gortahork, in Galway at Tawin island in Connemara and Antrim. Besides his great financial contribution ... intellectually he also made contact with Douglas Hyde, Kuno Meyer and R.I. Best through his involvement in the language revival. Any serious historical study of the Irish language should include a chapter on Roger Casement".

Kuno Meyer and an tAthair Peadar O Laoghaire

At a special meeting of Dublin City Council on July 18, 1911 a motion to confer the Freedom on the City to Kuno Meyer was proposed by Seán T. O'Kelly, a future President of Ireland, and seconded by William T. Cosgrave, a future President of the Executive Council of the Irish Free State. The ceremony took place on April 23, 1912 where the honour was also conferred on Canon Peadar Ó Laoghaire of Carraig an Ime, Co. Cork, the greatest modern Irish writer of his day. And Ó Laoghaire's own speech went on to express his appreciation of Meyer and his indebtedness to him for his translations from Old Irish which had unlocked for him for the treasures of the early language. There was at least one great hero of the O'Leary Clan who would always honour that German scholar!

Cork followed suit with a ceremony that also conferred the Freedom of that City on both men. As Ó Laoghaire proudly noted, that ceremony took place on September 25, 1912, the feast day of the City's patron saint, St. Finbarr of Gougane Barra. In the light of the "Cork Examiner's" use of Michael O'Leary's name to sneer at Meyer's reputation a few years later, it is instructive to read from that paper's editorial on September 24, 1912:

"Dr. Kuno Meyer is now Professor of Celtic in Berlin, but before his appointment he had for many years sojourned in Ireland, and his reputation as an authority on the early Irish language and literature is universally acknowledged. He has made this department of study his own, and with the thoroughness and determination of his race he has explored, investigated, elucidated, until he had ennobled the character of the early Irish nation as a people possessing a refined and expressive language, a copious and heroic literature, of high proficiency in the arts, in music and in the higher forms of craftsmanship ... For his labours and his services in collecting and expounding those widely scattered vestiges of the early culture and refinement of our people. Dr. Kuno Meyer has imposed a heavy obligation of gratitude on Irishmen and women of the present day".

Honour Removed

But the British anti-German racism that engulfed both Dublin and Cork on the outbreak of the First World War was to result in both City Councils striking out the honour they had given to Meyer such a short time previously. In vain had W.T. Cosgrave protested on March 1, 1915:

"The proposal now before the Council is to remove the name of this eminent Celtic scholar from the roll of honorary freemen. To negative a life work of Celtic erudition. No Continental upheaval can affect the everlasting debt of gratitude owed to German Celtic scholars. Zeiss, Windisch, Thurneyson, Zimmer and Kuno Meyer have laboured in the vineyard of Celtic study, and the labourers are worthy of their hire".

"No exponent of jurisprudence, however profound, can alter the truth of this scholarly industry, and generations yet unborn shall benefit by their work. No denunciatory sophistry can affect what they have accomplished, and every honest-minded citizen shall applaud the effort to prevent the stain upon the fair fame of Ireland's municipality".

To no avail. The expunction of Meyer's name was carried out in Dublin on March 15, 1915, and Cork later followed suit. When the War of Independence had at last effected a sea-change in Irish public opinion away from such shoneenism, Dublin City Council voted once more on April 19, 1920 - this time to rescind the infamous resolution of March 1915. But it was too late for Meyer. He had died on October 11, 1919 and his name was never actually restored to the role of honorary burgesses in either Dublin or Cork.

On April 12, 1990 Lt-Col. J.P. Duggan, a keen historian of Irish-German relations, wrote an article for the "Irish Times" entitled "Kuno Meyer – Time to Make Amends?", in which he called on Ireland "to heal the gratuitous wound inflicted on the great Irish scholar". By making a point of concluding his 1915 autobiography with such praise for Kuno Meyer, Canon Peadar Ó Laoghaire had taken his own courageous stand against the tide of bigotry that was in that very year so hell-bent on dishonouring him. What better way, then, for us to repay our debt to that friend of what Ballingearry stood for, than by reprinting an tAthair Peadar's account.

- Manus O'Riordan

Kuno Meyer agus Mé Féin ar Lá Fhéile Barra Ghuagáin

Ghluais an aimsir. Lean mé don obair. Dhealródh an scéal gur tuigeadh gur dhein mé mo chion den obair maith go leor. Thit rud amach sa bhliain d'aois an Tiarna míle naoi gcéad a dó dhéag, rud a thaispeáin gur tuigeadh; rud nach dtitfeadh amach in aon chor mura mbeadh gur tuigeadh. An dara lá fichid d'Aibreán na bliana sin bhronn uaisle chathair Bhaile Átha Cliath saoirse na cathrach sin orm féin agus ar an Ollamh Kuno Meyer, mar gheall ar a raibh déanta againn ar son na Gaeilge. Bronnadh an onóir airsean mar gheall ar an saothar a bhí déanta aige ar shean-Ghaeilge na hÉireann, agus bronnadh an onóir ormsa mar gheall ar an saothar a bhí déanta agam ar son na Gaeilge atá beo in Éirinn fós. Ghabhamar araon ár mbuíochas le huaisle na cathrach. Le linn a bhuíochais féin a ghabháil leo don Dochtúir Kuno Meyer dúirt sé focal a chuir in iúl dúinn go léir nach inniu ná inné a thosaigh sé féin ar bheith ag cur suime i nithe Gaelacha. (Labhair sé as Béarla.) Tar éis roinnt cainte a rá dúirt sé mar seo :

'Dúirt mo sheanathair liom, agus mé i mo leanbh thall i gcathair Hamburg, go raibh, go deimhin, caint idir é féin agus Napper Tandy, agus gur rug Napper Tandy 'greim ar lámh air', lom dáiríre, nuair a bhí sé ina gharsún. D'inis sé an méid sin dom i bhfad sular airigh mé aon trácht ar 'The Wearing of the Green'.'

Thaispeáin sin go raibh bá ag Kuno Meyer, agus ag a athair, agus ag a sheanathair, le muintir na hÉireann, i bhfad sarar thosaigh an obair seo na Gaeilge.

Nuair a bhí an onóir sin tugtha dúinn ag muintir Bhaile Átha Cliath chuamar siar go Coláiste Phádraig Naofa i Maigh Nuad, mar bhí cuireadh faighte againn ó Uachtarán an Choláiste, an sagart oiric agus an tOllamh diagachta Monsignor Ó Mainchín, atá anois ina Ardeaspag thall i Melbourne. Thug sé cuireadh do thriúr againn, don Ollamh Kuno Meyer agus do Dhochtúir Ó hAimheirgín agus domsa...

Nuair a d'airigh uaisle chathair Chorcaí an rud a bhí déanta ag uaisle Bhaile Átha Cliath thuig siad gur cheart dóibh féin rud éigin den saghas céanna a dhéanamh. Shocraigh siad ar shaoirse chathair Chorcaí a thabhairt do Dhochtúir Kuno Meyer agus dom féin. Cheap said lá chuige, agus ar ámharaí an tsaol cad é an lá a cheapfaidís chuige ach an cúigiú lá is fiche de Mheán Fómhair, .i. Lá Fhéile Barra Naofa, lá naomh an Ghuagáin, an naomh a bhfuil cathair Chorcaí ar a choimirce.

Ní raibh aon choinne agamsa go bhfeicfinn an radharc a chonaic mé an lá sin. Nuair a tháinig mé féin agus Kuno Meyer amach as an

traein i gCorcaigh bhí mórshlua leanaí ann ag cur fáilte romhainn. Ghabh siad amhrán dúinn, amhrán Gaeilge, amhrán a chum an tAimheirgíneach dóibh. Bhí Méara na cathrach ann agus carráiste aige dúinn chun sinn a breith go dtí Halla na Cathrach. Bhí garda lucht airm ár dtionlacan, romhainn amach agus inár ndiaidh agus ar gach taobh den charráiste, agust iad gléasta in arm agus in éide de réir mar a bhíodh a leithéidí in aimsir Chúchulainn. Nuair a chonaic mé iad chuimhnigh mé ar lá a bhí mé i gCorcaigh, suas le deich mbliana is fiche ó shin. Bhí toirmeasc na talún ar siúl ar buile an uair chéanna. Tháinig an tIarla Rua (Earl Spencer) go Corcaigh, mar dhea chun scéin a chur ionainn go léir, agus smacht a chur orainn. Chonaic mé é ag teacht amach as an traein. Bhí garda lucht airm ar an láthair roimhe chun é a chosaint orainne, mar dhea. Chuimhnigh mé ar an Iarla Rua sin nuair a d'fhéach mé i mo thimpeall agus chonaic mé mo gharda féin.

'Dar fia', arsa mise i m'aigne, 'ach is fearr an garda atá agamsa inniu ná an garda a bhí ag an Iarla Rua an lá úd!'

Chuamar tríd an gcathair; anonn trasna an droichid mhóir; siar go dtí an tsráid mhór leathan úd mar a mbíodh an 'Capall Buí' fadó; soir arís agus anonn trasna an droichid eile; go dtí Halla na Cathrach. I gcaitheamh na slí sin go léir bhí na daoine, óg agus aosta, brúite ar a chéile ar gach taobh dinn, agus iad ag liúireach agus ag greadadh na mbos ag cur fáilte romhainn. Nuair a chuamar isteach sa Halla mór bhí na daoine bailithe istigh ann. Bhí sé lán, chomh lán agus nárbh fhéidir dá thuilleadh dul isteach ann. Dheineamar caint ansin agus deineadh caint linn, agus bhí ionadh ár gcroí orainn araon a fheabhas a labhair na buachaillí óga an Ghaeilge linn.

Measaim nach miste dom stad anseo, agus a rá, mar a dheireadh lucht scéalaíochta in Éirinn fadó:
Gonadh é sin mo scéalsa go nuige sin.

- An tAthair Peadar Ó Laoghaire (1839-1920):
"Mo Scéal Féin" (1915).

FORGET NOT THE BOYS OF KILMICHAEL!

By
Manus O'Riordan

[*Note: The following commemorative article by this "grandson of Ballingearry" was first published in the "Northern Star", March 2001. It set out to challenge the revisionist attacks on "The Boys of Kilmichael" that had once again surfaced the previous November, on the 80th anniversary of that momentous ambush in this neighbourhood of ours that was of such critical importance to the War of Independence and the course of Irish history itself. Since then, the Kilmichael controversy has also been dealt with in considerable detail in Meda Ryan's 2003 biography, "Tom Barry – IRA Freedom Fighter".]*

Phil Kelleher of Macroom, Co. Cork, a top- class rugby player due to be selected as an Irish international, was aged 23 when shot in the back by two IRA gunmen on the night of October 31, 1920. He had served with distinction as a Captain in Britain's War against Germany, and was awarded a Military Cross. He was now serving in Britain's War against Ireland as a District Inspector of the RIC and had in fact boasted that he would "clean up" his area. He was accordingly targeted by the local IRA unit for assassination whenever a reprisal might be needed. The occasion finally arose in response to the death in Brixton Prison of the Lord Mayor of Cork, Terence Mac Swiney, on October 25, 1920. Kelleher's death had been ordered by GHQ in Dublin and conveyed to the local unit by that area's Flying Column Commander, who in turn was held responsible for its effective execution. The Captain of the local unit that actually carried out that execution was subsequently forced to go on the run, although he was never caught. Two young Protestants, Elliot and Chartres, were, however, shot by the IRA, having been accused of informing the Auxiliaries of the Captain's original whereabouts. The area's Flying Column Commander was again ultimately responsible for such killings. Two newspaper columnists, Kevin Myers and Eoghan Harris, have, of course, been waging a long campaign against the reputation of West Cork's Tom Barry, charging him with full responsibility as Flying Column Commander for any deed of this character perpetrated in his area during the War of Independence. And they have damned him accordingly.

Kilmichael Ambush in The Irish Times

The arguments concerning the Kilmichael ambush of November 28, 1920, for which Barry was indeed both fully responsible and directly involved, have raged fast and furious, and those of an earlier controversy were brought together by the Aubane Historical Society in Millstreet and published as a pamphlet entitled "Kilmichael – The False Surrender". November 28, 2000 marked the 80th anniversary of that ambush and it was commemorated by two significant media events. The "Irish Times" column, "An Irishman's Diary", so long the preserve and repository of Shoneen invective on the part of Kevin Myers, and so often devoted to character assassination of Barry, was on that date vacated by its usual occupant. In place of, and by welcome contrast with, the diatribe which we might have expected would otherwise have marked such an anniversary, the slot was instead occupied by a guest columnist, Pádraig Ó Cuanacháin, who celebrated Kilmichael for the foremost historical event that it indeed was. And that evening RTE transmitted a well-researched TV documentary by the Léargas team which pulled no punches in exploring all facets of the Kilmichael ambush, including the pros and cons of Barry's own role.

Sleeping dogs, however, did not lie still for very long. Four days later, the "Irish Times" of December 2 saw a two pronged counter-offensive launched against Barry's character – the first in the form of a TV review by Eamon Delaney and the second by Kevin Myers, safely back in his "Irishman's Diary" spot, and apoplectic that it had been occupied for even a day by the likes of Ó Cuanacháin. Delaney-Myers evoked (or, should I say, provoked) a reply from myself on December 5, which a fortnight later had still not seen the

light of day. I continued to pressurise the “Irish Times” with the argument that while they might sometimes publish letters critical of Myers’ style, they were carefully censoring any correspondence that highlighted how Myers persistently got his facts wrong. I pointed out that this would be the third such letter from myself that they were suppressing. On this occasion the pressure worked and the letter was finally published on St. Stephen’s Day 2000, three weeks after submission, although missed by many because of the Christmas holidays. In that letter I argued:

In his review of the Léargas documentary on the Kilmichael ambush (December 2) Eamon Delaney charges that Tom Barry derisively said of the dead Auxiliaries: “We threw them their money and their brandy hip flasks”. Lest such an attributed quotation should now enter the history books and leave Barry damned for gratuitously abusing the corpses of his enemies, it is necessary to set the record straight. Barry in fact took active measures to safeguard the corpses for subsequent identification and Christian burial. His actual words recorded in the documentary were: “We took their arms, took their ammunition, took their notes, notebooks. We left them their money and their brandy flasks and we pulled them away from the lorries – the dead bodies - and we set fire to their two lorries”.

In the same issue (December 2) Kevin Myers objects to Pádraig Ó Cuanacháin’s use of words in saying (November 28) that the totally uninvolved civilian Séamus Ó Liatháin was “murdered in cold blood” but that the Auxie storm-trooper Cecil Guthrie was “executed”. Yet in what Myers refers to as “Peter Hart’s outstanding study” Guthrie is also described as “executed”. What Hart nonetheless fails to mention is that in one of the reference works which he himself cites, Father Pat Twohig’s “Green Tears for Hecuba”, Guthrie was identified as the actual Auxie who had murdered Ó Liatháin in Ballymakeera.

Myers proceeds to re-echo Hart’s incorrect claim that Ó Liatháin was “the only person killed by the Macroom Auxiliaries before Kilmichael”. They were in fact in the process of establishing a reign of terror over what they regarded as the untermenschen of the West Cork Gaeltacht.

(Note: “Untermenschen”, literally “less than men”, was the term used by the German Nazis to describe those whom they regarded as “lesser breeds”, the indigenous inhabitants of Eastern Europe whose countries they had invaded and occupied). Sunday after Sunday the Auxies systematically descended on Ballingearry at Mass-time in order to corral and abuse the villagers as they emerged from worship. And in a “shoot-to-kill” mission on November 10, 1920 they murdered the unarmed Volunteer Criostóir Ó Luasa in the neighbouring townland of Túirín Dubh. Hart chose to make no reference whatsoever to this murder, nor to the subsequent encounter between the gloating Auxies and the local parish priest and Gaelic scholar, an t-Athair Donncha Ó Donnchú, at whom they gleefully roared “There’s work for you back there!”.

By way of contrast with the vendetta pursued against Barry’s reputation, the Gaeltacht Volunteer leader Micheál Ó Súilleabháin was one IRA commander about whom Hart could not find a bad word to say. He referred to Ó Súilleabháin’s annoyance at having to cancel his own plans to attack Macroom Castle after Kilmichael. But he avoided quoting what Ó Súilleabháin actually wrote of Kilmichael in the latter’s own memoirs, “Where Mountainy Men Have Sown”. For Ó Súilleabháin clearly set the ambush in the context of what proved to be unmentionable for Hart, the murder of Criostóir Ó Luasa:

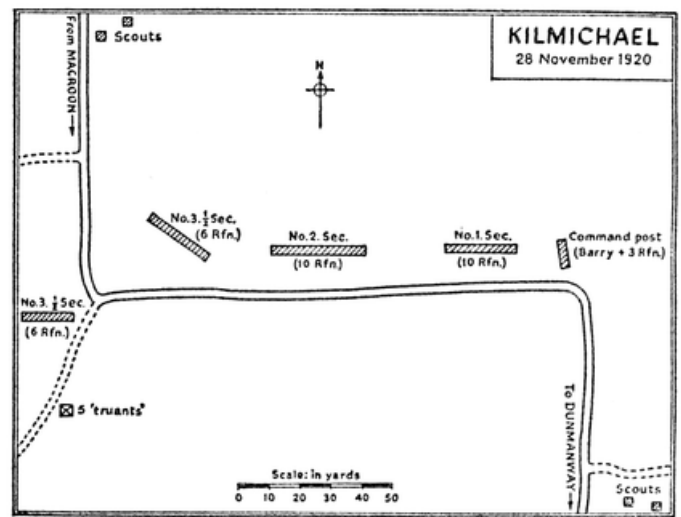
“He was not armed. It was a pity, for it was a remarkable fact that even a shot or two exchanged with these warriors disturbed their aim unduly. A few weeks later these marauding Auxiliaries were trapped at Kilmichael, a few miles to the south of our area. Seventeen of them were killed”.

Indeed they were, and the course of the War of Independence was altered

Auxies – Marauding or Disciplined

So much for my reply to the “Irish Times” attacks. On November 26, both Eoghan Harris in the “Sunday Times” and John A. Murphy in the “Sunday Independent” had also previewed the TV documentary at length under their respective headings of “Kilmichael Gives up its Secrets” and “Bloody Fable of Kilmichael’s Dead”. Harris went out of his way to pay homage to “Peter Hart in his classic book ‘The IRA and its Enemies’ “. But then he appeared to pull back somewhat from such a wholehearted commitment: “I do not fully accept Hart’s version”. Harris nonetheless presented the marauding Auxies of Macroom as being guilty of no more than going on “a routine patrol” through Kilmichael. He went on to lay great emphasis on the fact that they were “mostly junior officers in their twenties” who had an OBE, three Military Crosses and a distinguished Flying Medal between them from the First World War and were now serving in Ireland “to taste again the comradeship of campaigning in arms”. He also argued the following on their behalf:

“My account does not depict the Auxiliary Officers – as Cork Republican folklore does – as faceless digits who got their just deserts.



Kilmichael Ambush Site

If that were true, the comrades of the dead men would have taken a savage revenge. Far from doing so, the Auxiliaries around Macroom remained disciplined”.

No revenge? Within a fortnight of Kilmichael, on December 11, 1920, the centre of Cork City was destroyed by fire in an Auxie-led pogrom.

(During the course of that night they effectively murdered an elderly Jewish lady who had come to Cork as a refugee in order to escape from the pogroms of Tsarist Russia, but who now suffered a heart attack and died as the Auxies ransacked her Tuckey Street home. In the early hours of the morning they went on to break into a house in Dublin Hill where they murdered out of hand two unarmed Republicans asleep in their beds, the brothers Cornelius and Jeremiah Delaney.) Days later, on December 15, the Macroom Auxies also murdered the parish priest of Dunmanway, Canon Magner, shooting him dead by the side of the road. The Auxie murderer in question was, by ironic coincidence, also named Hart.

Harris’s own modified version of Peter Hart went as follows:

“Barry was determined to take no prisoners so as to build a personal legend ... At no stage of my life did I believe in the fake surrender. I believe that Barry used a wounded Auxiliary’s dying shot to coerce his shocked men into murdering the survivors – and did most of the dirty work himself ... Professor John A. Murphy, a local man who has heard the folklore, does not swallow the story (of the fake surrender) either”.

John A. Murphy And Bishop Buckley

The problem for Harris, however, is that it is not at all clear any longer what it is that Murphy believes on the matter. Previewing the TV documentary to be shown two nights later, Harris prepared his loyal readership for disappointment in the Professor:

“Murphy and Dr. Buckley, The Roman Catholic Bishop of Cork and Ross, will be among those taking part. But in view of the prevailing pietas I shall be surprised if they dance on Barry’s grave”.

Inchigeela’s own Bishop Buckley, of course, proved to be as much an irritant to the “Irish Times” as he was to Harris. Eamon Delaney snidely commented:

“At the end, Bishop Buckley, a ‘local man’, said that ‘The Boys of Kilmichael’ was a great song: ‘I’d sing it for you, only I’ve no great voice’ No Bishop, please don’t. I’m sure you’ve got other things to be doing”.

And in the same issue Myers opined:

“Now what happened in Kilmichael – whatever it was – should not be the subject of pride, or boastfulness, or vainglorious satisfaction, and least of all song ... It is an obscenity to carol joyfully at such things, as does the song with which the (Ó Cuanacháin) diary began”.

The double think here is quite amazing. Which Bishops are to be told by the “Irish Times” what songs they should or should not sing? Just like any other subject he touches, Myers is also dogmatically opinionated on questions of Church music – whether Catholic or Protestant. Yet he has never once addressed the subject-matter of one of the most powerful Anglican hymns sung by both the Church of Ireland and the Church of England, “See The Conquering Hero”. This anthem was composed by George Frederick Handel in 1746 in honour of the Duke of Cumberland – already known in England itself as the “Bloody Butcher” because of his conduct at the Battle of Culloden and his follow-up “ethnic cleansing” campaign of massacre, famine and clearances against the Highland clans of the Scottish Gaeltacht. By comparison with the dark reality of genocide that lies behind “The Conquering Hero”, the sentiments of “The Boys of Kilmichael” are positively angelic. Yet the latter song induced a schizophrenic response on the part of John A. Murphy who wrote of his own parents:

‘The Boys of Kilmichael’

“Whenever they sang ‘The Boys of Kilmichael’ (which they rarely did because they found its braggadocio unpleasant and because in any case their nationalist repertoire was too wide and rich) they used the more genteel punch-line about ‘the boys of the column’ making ‘a clean sweep of them all’. However, the no-holds-barred reality of the encounter is more truthfully and more terribly depicted in the vulgarly robust version: ‘the Irish Republican Army made s**t of the whole f***ing lot’.”

But at this point Murphy went a step too far. Perhaps a crudity-for-its-own sake version has now become more popular. But in my own parents’ generation, not to mind Barry’s, such use in company of the “f” word would not have been tolerated. Indeed, in the wider Republican movement nationalist arguments were advanced in an attempt to hold such words at bay by referring to them as “British army language”. Barry would not have countenanced such a performance for a minute. As a 12 year old boy in September 1961 I was privileged to participate in an extensive tour of Kilmichael, Crossbarry and other West Cork battle sites that was conducted by Barry himself and other veterans of his Flying Column, including Battalion Commandant Jim Hurley (a distant relative of mine), Tom Kelleher, Pete Kearney and Jack Hennessy. And when at the end of the day that song was once again sung in honour of these heroes, the words were as I had always heard them sung, describing the Auxies only too accurately in every sense of the word as “the whole bloody lot”.

Murphy became even more schizophrenic when referring to Hart’s arguments:

“The ‘false surrender’ incident has been much disputed, most recently in a detailed analysis by historian Peter Hart in his admirable book, ‘The IRA and Its Enemies’ ...”

Dr. Jeremiah Kelleher

Having expressed such admiration for Hart and gone on to nit-pick Barry’s accounts, Murphy then proceeded to sit on the fence. His most coherent contribution as Harris’s “local man” was to recall the role of his family GP, the Macroom coroner Dr. Jeremiah Kelleher. He did indeed testify to the personal integrity of that Catholic loyalist:

“Kelleher had been personally affected in the course of the Troubles when his son, a RIC Officer, had been shot dead by the IRA ... Though he made no secret of his anti-nationalist views, it is said that he won the respect of his enemies for unflinchingly answering the call of duty in tending confidentially to wounded volunteers.”

In highlighting how it had been Kelleher who had conducted the autopsy on the bodies of the dead Auxies, Murphy went on:

“His bristling integrity commands respect for his Kilmichael evidence. While not corroborating the wilder British charges of ‘hideous mutilation’, the doctor testified that the Auxies had been riddled with bullets, three had been shot at point-blank range, several had been shot after death, and another’s head had been smashed open”.

But all that this was evidence of was the ferocity of the battle, and told us nothing about the circumstances of surrender, whether false or true. In the end Murphy climbed back up on the fence concerning that particular issue:

“No Room For Sentimentality.....”

“There is no room for Thomas Davis parlour-sentimentality in guerrilla warfare, any more than there is for the Queensberry Rules or the Geneva Convention. That is why the ‘false surrender’ controversy is irrelevant ... At Kilmichael, Tom Barry’s guerrillas did what guerrillas do”.

But the controversy is not at all irrelevant since it constituted a central thesis of what Murphy himself referred to as Hart’s “admirable book”. Harris was obviously quite annoyed that Murphy’s backsliding on that issue had gone further than his own. Even less palatable was the fact that in both the TV documentary and his own newspaper article Murphy made it clear that the Kilmichael ambush took place in the context of a War of Independence being waged in the face of Britain’s bloody denial of the right of national self-determination. As Murphy put it:

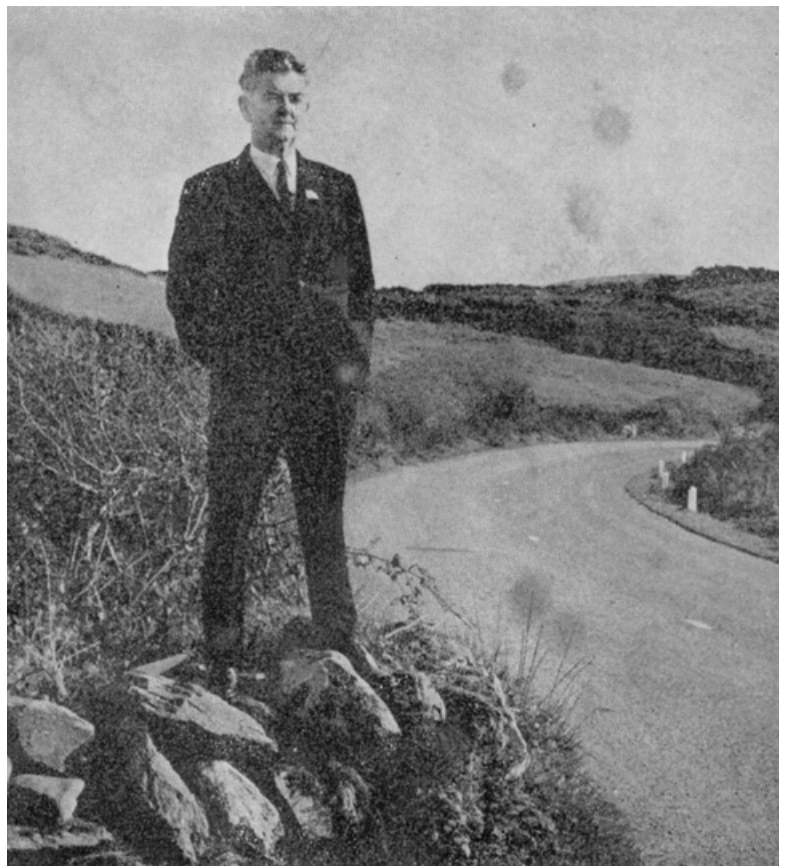
“There were many factors at work during the Winter/Spring of 1920-21 which must be considered in explaining the radical change in British offers to nationalist Ireland over that period, from modest devolution to the substance of independence. But the role of the guerrilla struggle cannot be gainsaid ... There is more than an element of truth (making due allowances for local boasting) in the claim made by that other ballad that ‘The boys who beat the Black and Tans were the boys of the County Cork’.”

Harris exited with a rather different conclusion, having berated both Murphy and Bishop Buckley for not dancing on Barry’s grave:

“Let me leave you with a question. After the ambush at Clonfin on February 2, 1921, Seán Mac Eoin bandaged the wounded Auxiliaries and sent them home. Which man do we respect most – Barry or Mac Eoin? No need to phone a friend”.

Mouth Of The Glen 1918

Such an example of caring for the enemy wounded had not, however, been the prerogative of Mac Eoin’s Longford. It had also been practised as a matter of principle in West Cork for over two years. It was there that the first post-1916 ambush of armed police took place, and not in Tipperary as is commonly assumed with reference to Dan Breen’s Soloheadbeg ambush on January 21, 1919. Six months previously, Micheál Ó Súilleabháin had led the Béal a’ Ghleanna (Mouth Of The Glen) ambush on July 7, 1918, near the West Cork Gaeltacht village of Ballingeary. It was recounted in his 1965 book “Where Mountainy Men Have Sown”, concerning which Daniel Corkery wrote in his Foreword:



Tom Barry

“The book is nothing else than the people’s mind. One might almost say the mind of this rock-built, meagre, sparsely populated terrain – the mind of the Gaeltacht ... It tells us of a small enough band of young men – the writer himself was hardly out of his teens – from Coolea, Ballyvourney, Kilnamartyra, Inchigeela, Ballingeary who did not wait to be attacked. Usually they went out to find the enemy”.

And how they engaged with that enemy in their first ambush was described by Ó Súilleabháin thus:

“Dan Mac Sweeney and Liam Twomey presented their revolvers. Their opponent reached for his rifle which lay on the seat inside him. As he grasped it a bullet scarred his neck deeply. He fell from his seat and lay bleeding on the road ... Johnny Lynch’s opponent still clung to his rifle. He shouted for mercy, and said he was a married man with a wife and family depending on him; yet he would not relinquish the rifle. Johnny, for a reasonable time, had taken him as easily as he possibly could. He had risked life and liberty to spare him, even after hearing him boast of how the (Crown forces’) machine-gun had frightened the people at Coolea. Now he had to treat him roughly, and when Johnny straightened himself up holding the captured rifle, the RIC man lay on the ground bruised and vanquished ... The man scarred by the bullet said nothing. Indeed it was a matter of regret with the Volunteers who knew him, and especially with Johnny who had experience of his courtesy during a raid on his house, that he should have been hurt. They rejoiced when they learned that his wound was not serious”.

Ó Súilleabháin’s instincts were to be no less chivalrous to British Army opponents. Two years later he led the ambush and capture of two heavily-armed military lorries outside Ballingeary on July 27, 1920. In the face of “a long line of men, with guns pointing ominously”, the troops in the first lorry surrendered immediately at Keimaneigh. But it was different with the second lorry at Túirín Dubh:

Ballingeary Lorries

“The order to surrender was not in this case complied with. Throwing themselves flat, they took the best cover available around and under the lorry. A volley from the lads tore splinters from the woodwork over their heads and rattled on the ironwork. That helped them to decide otherwise. A white flag was raised on a rifle ... Always, when Tommy was reasonable, we gave him the benefit of the doubt. The Tommies from Keimaneigh were now brought over, and the thirteen were taken to a nearby disused house. A fire was lighted, kettles were boiled and tea was made for them. After the tea, which they much appreciated, three men marched them, two deep, down the road through the village. Showing them the road to Macroom, they told them that they were free to go in that direction”.

Events in Ballyvourney

The following month, at the Slippery Rock ambush on August 17, 1920, the British soldiers had not obeyed the call to surrender. In the ensuing exchange of fire their officer, Lieutenant Sharman, had been killed outright and four of his men wounded, though not badly. Ó Súilleabháin tended to their wounds and sent them on their way.

Within a few weeks, however, the character of warfare in the area dramatically altered, and it was Britain itself that brought about such a transformation. On Sunday, September 5, 1920, as people emerged from mid-day Mass at Ballyvourney Church, a covered British army lorry seemed to break down and apparently could not be repaired either by its own crew or by the soldiers from an accompanying open lorry. Having finally said to “let it there to hell”, all of these soldiers mounted the open lorry and drove away. Sometime later a number of unarmed Volunteers were brought over by the local children and lifted a corner of the lorry’s body covering to investigate. Ó Súilleabháin related:

“From within came a fusillade of rifle shots. Liam Hegarty, whether hit or not, managed to cross a low bank which served as the road fence on his side. Then turning left he travelled in its small shelter for a short distance before he fell. The other Volunteers and the children all escaped injury. However, a young man, Michael Lynch, lived a few hundred yards down the road to Macroom. Hearing the shooting he ran on to the roadway. He was mortally wounded by a rifle bullet. Whether the killers in the lorry aimed at him or not is not certain. But it is certain that one of the miscreants crossed the fence and shot Liam Hegarty again as he lay wounded”.

Ó Súilleabháin’s book, like many another that could give the lie to Hart, is long out of print. His summation of this critical turning point is as follows:

“What was the motive for this killing? The enemy did not mention any, but we came to the conclusion that it must have been a reprisal for recent attacks on them. The last action had taken place less than three weeks previously, at the Slippery Rock. Here one officer and ten men, fully armed, had been opposed to a fewer number of the IRA, only two of whom were armed with rifles. The British soldiers had been invited to surrender before fire was opened on them. The officer in charge had been killed and four men wounded, but there had been no unnecessary shooting ... We had taken them as easily as we could possibly have done, and had helped the



Ambush Monument

wounded to the best of our ability. The treacherous killing of an unarmed IRA man and a civilian, and the attempted massacre of others, including children, was not far off the Cromwell standard. Whether the motive was just a vengeful one, or calculated to inspire terror, its result fell very short of the mark. At that time the people of Ballyvourney, and indeed of all our area, would not yield an inch to tyranny or terror”.

“Bandage” Test

In spite of such murders and a further one in his own area of West Cork, none other than Tom Barry himself was also passing Harris’s “bandage” test with flying colours, in the hope that such murders would be the exception that proved the rule. In “Guerrilla Days in Ireland” Barry described as follows the outcome of the fight at Toureen on October 22, 1920:

“Five of the enemy were dead, including Captain Dickson, four were wounded and six unhurt, except for shock ... Not one of the IRA was hit. The members of the Column helped to make the wounded Essex comfortable and supplied bandages to the unwounded for their comrades. The dead were pulled away from the vicinity of the lorry and it was sprinkled with petrol. The unwounded Essex were then lined up and told that their ruffianism during raids, their beatings of helpless prisoners and their terrorism of the civilian population were well noted, that their torturing of prisoners, as in the case of Hales and Harte, were not forgotten. They were also reminded that, in September, they had arrested Lieutenant John Connolly, Bandon, an unarmed man, and after holding him for a week in the barracks had taken him out to Bandon Park and had foully murdered him there. It was pointed out to them that on that day (at Toureen) they had been treated as soldiers, but if they continued to torture and murder they could expect to be treated only as murderers. An Essex sergeant, who was now in charge, then thanked the IRA for their fair treatment and protested his innocence of murder and torture, stating he would carry the message to his officers and comrades”.

To no avail. Britain had now unleashed the Auxies on the scene. Their false surrender would cost Barry the lives of two of his men at Kilmichael. But there would also be two Auxie murders in the weeks beforehand. To return to Ó Súilleabháin’s narrative:

“The next shooting, the cold-blooded and deliberate murder of a civilian, took place in the village of Ballymakeera on the evening of November 1, 1920 ... The Auxies from Macroom, in the twilight, appeared in the village. One of their number entered a house, called out a married man named Jim Lehane (Séamus Ó Liatháin), a man who would not hurt a fly, and taking him across the road, shot him dead. Nine days later we lost Christy Lucey (Críostóir Ó Luasa) at Túirín Dubh, Ballingearry ... He was not armed ... A few weeks later these marauding Auxiliaries were trapped at Kilmichael ... “.

So much for Hart’s false claim that “their first and only victim before Kilmichael was James Lehane”. Britain had indeed altered the character of warfare prior to Kilmichael but Kilmichael in turn altered the course of the war itself. And Ó Súilleabháin, who had all of the noble attributes that Harris would seek to personify in Mac Eoin, exulted in Barry’s victory. Moreover, Harris’s attempt to canonise Mac Eoin in order to demonise Barry is a non-starter. For there can be little doubt that the Flying Column Commander leader in Mac Eoin himself would also have led him to exult in his fellow-Commander’s victory.

Harris’s portrait of Seán Mac Eoin as a plaster saint was a smart alec stunt that carefully avoided any serious examination of the man’s own fighting record. But why, when he damned Barry for Kilmichael, did Harris make no mention at all of Dr. Kelleher, the Macroom coroner who had performed the autopsy on the Auxies’ corpses, and still less of his RIC son Phil whose Military Cross from the First World War was at least as significant as those listed by Harris in respect of the dead Auxies?

The problem for Harris is that Tom Barry was in no way responsible for the shooting of Phil Kelleher, nor for the follow-up killings of the two young Protestants charged with informing. That was the responsibility of quite a different Flying Column Commander – Harris’s own momentary hero, no less. For District Inspector Kelleher had been shot far from his native Macroom, in the bar of the Granard, Co. Longford hotel where he had taken up residence, the Greville Arms of Michael Collin’s fiancée Kitty Kiernan. In “Green Tears for Hecuba”, Pat Twohig puts it thus:

“Kelleher had been ‘unguarded’ in his remarks about the IRA in the wrong place, General Seán Mac Eoin’s home ground”.

With Kitty Kiernan herself serving in the bar, Kelleher had been drinking sherry and talking about the fine inexpensive wine to be got in France. Kitty had made her excuses to go upstairs and the piano started playing. Whereupon two men came to the door and shot Kelleher in the back. He immediately fell to the floor in a pool of blood. And in Seán Mac Eoin’s own memoirs, “With the IRA in the Fight for Freedom”, he dismissed Kelleher as “a young ex-army officer who was given orders to take action against the IRA and clean up the area”.

To borrow the language of what John A. Murphy said of Barry at Kilmichael, we might therefore conclude:

“At Granard, Seán Mac Eoin’s guerrillas did what guerrillas do”.

And the attempt by assorted revisionist scribes to denigrate the Kilmichael ambush, which struck such a mortal blow against the most powerful Empire in the world, is seen to be incapable of withstanding the light of day.

END

Máire Ní Chríodáin 1924-2004

“Níl luibh ná leigheas in aghaidh an bhais” adeir an seanfhocal agus is fíor san, cé gur minic is féidir é a mhoilliú. Ach luath nó mall fágann gach éinne slán le glean seo na ndéor. Ar an naoiú lá déag demhí Dheire Fomhair sa bhliain dhá mhíle is a ceathair thug Máire Ní Chríodáin ó Dhrom An Ailligh i mBéal Átha'n Ghaorthaidh a h-osna deiridh in Oiseidéal Ollscoille Chorcaí. Bhí gar-ghaolta léi i láthair dá bás, rud atá sólasach don té atá ag imeacht agus do sna daoine atá fágtha. Adhlacadh í sa reilgin Ínse an Gheimhligh. Bhí ceithre scór slánuithe aici agus bhí sí i mbláth na sláinte idir aigne is corp go dtí an lá sula bhfuair sí bás gan coinne.

Cé go mba gnáthdhuine í ina lán slithe bhí buanna agus tréithe thar an gcoitiantacht aici i réimsí eile. Ní hamhlaidh go mba figiúir gnóthach poiblí ná aon rud mar sin í ach gur dhein sí a lán gnáth rudaí go sármaith. Bhí pearsantacht iontach aici, suim aici i ndaoine agus í an-chárduil greannmhar. Bhí sí fial flaithiúil lena cuid ama. Bhí Gaeilge cruinn dúthchasach aici ó'n gcliabhán. Fiú is í ag freastal ar scoil na gcailíní i mBéal Átha'n Ghaorthaidh thug sí roinnt scéalta do'n Choimisiún Béaloideas sa bhliain míle naoi gcéad is a tríocha hocht. (Leanann ceann acu thíos). Nuair d'fhág sí an bhunscoil d'fhreastal sí ar an gceárdscóil áitiúil. Glac sí pairt leis mar bhan-aisteóir i roinnt drámaí Gaeilge.

Ach bas a réimse daonna a sháraigh sí. Chaith sí a lán ama ag tabhairt aire dá tuismitheoirí nuair a bhuaíl an sean-aois iad. Chaith sí na blianta fada leis ag tabhairt aire dá nianna is dá neachtanna agus dob í a chur chuige go fonnmhar agus go héifeachtúil.

Sea, tá an obair sin go léir thart anois – tá na níanna is na neachtanna taréis fás suas agus tá Máire féin imithe. Nach mór an solás do gach éinne ata fágtha gur dhein sí sár-obair faid is bhí sí beó agus leó.

Sea, duine de mhuintir na haith ab ea í go raibh an-aithne uirthi – mothóidh na comharsain uatha í. Cuimhneófar uirthi amach anseo mar dhuine faoi leith – duine fial flaithiúil, carthannach, cumasach, tuiscionach – comharsa iontach, gaol dílis agus Gaedheal go smúsach.

Deinimid comhbhrón lena dritheáracha Mícheál agus Fionnbarra agus lena gaolta uile. Solas na bhFlaitheas go raibh ag a h-anam!

Donnchadh Ó Luasaigh,
(Baile An Chollaigh)

Coimisiún Béaloideas 1938. Scoil Na gCailíní, Béal Átha'n Ghaorthaidh, Co. Chorcaí.

Máire Ní Chríodáin, Drom-an-Aillig. Aois, 3 bliana deag. 30-11-37.

Béal Oideas – Scéal.

Bhí ógánach breágh dathúil ina chomhnuídhe cois fairrge fadó riamh. Ba bhéas leis éirighe go moch gach maidean Domhnaigh agus dul go dtí an chéad Aifreann. Nuair a thagadh sé abhaile annsan, thugadh sé tamall de'n lá a suidhe ar fhailltreacha na fairrge.

Domhnach áirithe agus é ar bharr faille mar sin do-chonnaic sé uaidh síos 'na suidhe ar chloich an bhean ba bhreághtha dár luigh súil duine riamh uirthi. Bhí ceann breágh fionn-rua gruaise uirthi, go raibh scáil an óir ins gach dlaof dhí, agus í ar sileadh síos go talamh léi. Ag cíoradh a cinn fé'n ngréin a bhí sí agus ní raibh a fhios ag an óig-fhear cérbh'í nó cad ab as í, mar isé a drom a bhí leis; agus 'na theannta san bhí brat draoidheachta tímcheall uirthi. Dhein sé síos fé na déin, mar chuimnigh sé gur minic d'airig sé trácht ar an murbhach agus nach foláir nó gurb í a bhí ann. D'ealuigh sé ar a bhairricínibh laistiar di agus sciob an brat draoidheachta dá slinneánaibh anuas. D'fhiafruigh an t-óig-fhear de'n mhurbhach annsan an dtiocfadh sí leis agus é phósadh.

“Tioctad”, ar sise, “mas dáiríribh duit – níl aon dul as agam anois, is dócha agus mé gan mo bhrat”. Bheir sé leis abhaile í agus chuir sé an brat fé ghlas.

Pósadh an lá san iad, agus bhí an saoghal ag eirighe go h-áluinn leo go ceann trí mbliana ndéag. Bhí daréag páistí gleóite acu fá'n am so agus sláinte an bhrádáin acu go léir.

D'imthigh an fear go dtí an t-Aifreann in a aonar maidean Domhnaigh i gcuimhneamh an lae a bhuaíl a bhean draoidheachta leis, trí bliana déag roimhe sin, is pé deabhadh nó easba cuimhne a bhí air ámhthach, d'fhág sé an eochair sa ghlas – rud nár dhein sé riamh cheana.

Ar a theacht abhaile bhí an brat draoidheachta bailithe as an gcófra ag an murbhach agus í féin agus a da-réag clainne imthighthe fén bhfairrge gan a tuairisc uatha.

Ní fheacha sé ó shoin iad.

“A” ar seisean, do díombádhach; “Mairg a thugann cúl le cine agus ná pósann bean ar a aitheantas”.



Ireland's system of land division

Ireland has one of the most sophisticated land division systems which is known in the World. It was originally based on the tribal and chieftaincy land divisions of the early Christian era, but the structure and the actual names used have stood up surprisingly well over the subsequent two thousand years. These divisions were based on political and land ownership patterns. Such patterns have changed greatly during this period but the structure has lent itself to development, even though boundaries of major units continually evolved.

The Province. (Cuíge)

The modern pattern is of four Provinces, ie. Leinster, Munster, Connacht and Ulster. The Irish name, Cuíge, suggests that a Province should be one fifth part of the whole Country, but the actual number has varied over the years, in accord with political change. This number has now settled on four, and these four are substantially as in the earliest days.

There were Provincial Kings in Ireland and it was their kingdoms which were thus defined. One thinks of the names of O'Neill, O'Conor, McCarthy, and MacMurrough, but that is only for the short period between the coming of surnames (say 1000 AD) and the Anglo-Norman invasion. This was a very loose form of kingship. It was always used to denote the most powerful monarch in the Province, but rarely involved actual administration by the Provincial King over his subordinate rulers.

Thus the Eberian kings (McCarthy) were recognised as kings of Munster during the period from the 6th.c. up until they were overthrown by the Dal Cas kings in the 10th.c. The latter kings under their family name of O'Brien continued as kings of Munster until partition between them and the Eberians shared the Province under the names of North Munster (Thomond) and South Munster (Desmond).

There is little role for the Province in later administration, but it's geographical divisions have remained largely as before.

The Barony. (Tríocha Céad or Truicha Cet)

The Baronies still represent the next major sub-division of ownership and rule within the Province. These were the Over-Kingdoms, such as those of Uí Eacha (OMahony), which eventually became Carbery, and they in turn were under the overall rule of the Eberian Provincial King of Cashel (McCarthy).

The actual word Barony was of course Norman and was the sub-division of their Counties or Earldoms. The Normans also used the word Cantred but one has to be cautious in assuming that these terms were precisely the same.

The Civil Parish. (Tuath)

This was the land occupied by the lowest level of Chieftaincy, such as that of O'Leary, O'Herlihy, O'Healy, O'Hurley, O'Crowley and other rulers of a single territory with no dependant or subordinate clan beneath them.

There has always been the possibility of a single Parish having Townlands within it which lie in different Baronies to the principle one. Thus Uibh Laoghaire Civil Parish has 11 Townlands which lie in the Barony of Carbery, whilst the remaining 107 are in the Barony of Muskerry. This eccentricity does not present a problem normally.

The Townland. (Baile, Baile Fearainn)

Every Civil Parish was further sub-divided into Townlands and all land was included in one Townland or another. There was no attempt to create a uniform size of Townland, although people often think in terms of an average of 240 acres. Today in our Parish alone the sizes vary from the 99 acres of Cappanaminna up to the 1076 of Currahy. In other Parishes there are Townlands outside these area ranges. Most Townlands names are only used once in any one Parish, but the same name may be used elsewhere in another Parish. Thus we have a Townland of Kilbarry in the Parish of Uibh Laoghaire, but the same name of Kilbarry is used again in other Parishes.

The Townland was the main unit used when the Chieftain distributed land to his followers. He would allocate several townlands to himself and to his Tanaiste. Other more remote relatives like second cousins might only get one townland each. Land for this purpose was not normally distributed in units of less than one townland, and this practice was later used by the colonial landlords who bought and sold land in units of one townland. When, as at the election of the Chieftain in 1629, there were too

many followers who were eligible for a grant of land, some townlands were split into two parts to accommodate them. These were given part names like Cleanrath North and Cleanrath South, and these sub-divisions have remained in use to present times.

Field Names.

Each Field within a Townland originally possessed a name. But this structure has been largely lost and the names forgotten. Today, the Field Name structure would be useless if it had still been retained, since changing agricultural systems have resulted in considerable alterations in the sizes of fields.

Other Land divisions.

The above simple structure of land division into Province, Barony, Parish and Townland was very effective and would have served right up to present times, but for "improvements" by outsiders.

But Ireland has been invaded by several other cultures and each has tried to introduce its own, nominally superior system. Thus we have the detritus of other peoples land division systems co-existing with our own.

The Hundred.

The Anglo-Saxons had a system somewhat similar to the Irish one, the equivalent of the Barony being known as the **Hundred**- or sometimes the term used was **Rape, Lathe, Wapentake, Soke** or **Ward**. All meant the same, but it depended on what part of the Country one was in. Names other than Hundred tended to be in the Eastern half of the Country where the Great Danish Kingdom once ruled.. These units of land exist in theory to this day, but in practice they are never used. Very few people in England today would know the name of the Hundred they live in. The Hundred was divided into Parishes, but these are fairly widely understood unlike the Hundred.

The Earldom, County or Shire.

These were the different names used for the basic sub-division in Normandy, later introduced into England. The chief landowner was called a Count or Earl. The concept was that he should be the territorial ruler. There were a few such examples which had some success, including the Earls of Chester, Hereford, Northumberland, Durham and other areas bordering on still unconquered Celtic Races. They had Palatinate powers ie. ruled in their locality with the power of the king. This Palatinate experiment was used also in Ireland for short periods eg. the FitzGerald Earls (Kildare and Desmond), the Butlers of Ormonde and the Burkes of Clan Rickard. Eventually these Palatinate rulers of Norman extraction, overplayed their hands in power games with the King and had to be suppressed.

Even in England the Earl as a territorial ruler was not a success. Most Earls found it expedient to wait on the King at Court, if they were eager for power, influence and money, and most built houses close to the capital of London, to allow them to attain these objectives, instead of living in their nominal Earldom.

From the time of the first Norman invasion of 1169 it was always intended that areas would be shired in Ireland, and this happened only slowly and in fact it took the next 500 years to complete the programme.

In the first few years of English occupation there were four Counties created which were known as "The Obedient Shires". These were the present day Counties of Dublin, Louth, Meath and Kildare. This situation continued for some four hundred years, and these Counties are better known to us as "The Pale".

The Shire was mainly of value in the structure in allowing the introduction of other English "improvements" such as Shire Reeves (Sheriffs), and County Grand Juries, and later on for Poor Law, Education, Electoral and other considerations.

By 1585 when Perrott's Parliament met, 21 Counties had been established and each returned two knights of the shire who sat alongside the representatives of the Boroughs. The structure we have today of 32 Counties was nominally reached by 1610 soon after the battle of Kinsale. The last few Counties were the territories of Chieftains who had finally submitted, and included Cavan (O Reilly), Longford (O Farrell), Wicklow (O Byrne), Tyrone (O'Neill), and Tyrconnell (O'Donnell).

Dioceses.

During the 12th.c. there was conflict between Rome and the Celtic Church in Ireland. Various Synods were held to overcome the problems and to introduce European practices and customs, including the creation of Dioceses and Parishes.

Previously each King and many petty Chieftains had their own Church or Monastery, with their own church leader. He might be hereditary, and secular, or a celibate priest. Or in many cases it might be customary to have both. This Monastery was sited close to the Royal Ringfort. The Abbot of this Monastery served in the same capacity as the proposed new Bishops, but the name now had to be changed to Bishop.

The Diocesan structure which resulted from these Synods therefore reflected the existing political structure. Or in practice the

original political structure as it was seen by those attending the Synod. Thus the Dioceses created in today's County Cork reflected the power at that time of the Kings of Muskerry (Cloyne Diocese), of O Driscoll in South Carbery (Ross Diocese) and of the O Mahonys of North Carbery (Cork Diocese).

Ecclesiastical Parishes.

The 12th.c. Synods (Rathbreasail 1111 and Kells 1152) were, amongst the many other reforms, also the opportunity to introduce diocesan and parochial systems into Ireland. This took many years to complete but was more or less in full operation by the start of 1400 AD. In practice the new Ecclesiastical Parishes had the same boundaries as the Tuath or Civil Parish, and many do to this day. But there are many exceptions. The area controlled by a Parish Priest can vary as its population grows or declines. Small villages sometimes grow into large towns, and the Parish structure has to be divided to meet their new requirements. When the Church of Ireland was created in 1534 its Parish structure was identical to the older Catholic one. But this new Church had its own growth or decline patterns, and had to alter its parish structure accordingly.

Today we have three Parish structures existing side by side. A Civil Parish, A Catholic Parish and a Church Of Ireland one. Some fortunate Parishes are the same for all three but many are not. In many parts of the country a Townland can thus be sited in three different Parishes.

Difficulty in Introducing English type Counties

The English type County did not fit easily into the simpler Irish structure and always caused difficulties. As we have seen Ireland became completely shired by 1610. After this, the Barony was accommodated by a loose attempt to make it a sub-division of the County. By the 19th.c. this could be accomplished and it is roughly the position today. (See the centre page map for the Baronial sub-divisions of County Cork in the 20th.c.) But in the 11th.c. it was far from easy. The Barony at that time represented the actual territorial boundaries of powerful men. Some were Norman knights or barons who had a determination to increase their lands. Others were Irish over-kings who had the same ambitions. As one of these powerful landed lords grabbed land from another, it sometimes became thereafter included in his Barony. The English Governments expected this to happen and indeed it was their plan for the eventual confiscation of all the Country by their subjects. But after 1261 and the battle of Callan, this plan began to go wrong. Instead of the further English gains, many of their landed lords were thrust back by a new and more determined class of Irish lords. Thus in the early 14th.c. the McCarthy Mor of the time created three new lordships in the names of McCarthy Reagh, Muskerry and Duhallow.

The subsequent McCarthy Muskerrys intended to exploit their land conquests vigorously and to turn the conquered lands into personal ownership. This was done at the expense of the heirs of the de Cogans, and the expense of the Barretts, a powerful Norman lordship which was in fact itself a Barony. Thus in this instance we see the boundaries of the Barony of Barretts shrinking, and those of the Barony of Muskerry growing, until today's map which reveals a very different picture. Many Irish Chieftains also suffered under this process, and indeed most of those who escaped the loss of their lands did so because they were tenants of the Bishop (Eirenach) and thus immune to the rapacity of McCarthy.

The subsequent McCarthy Reaghs followed a different pattern. Whilst they were extending their power as ruthlessly and vigorously as their cousins to the North, they exploited their gains by becoming overlords of the Chieftains rather than owners of their land. Thus the territory of McCarthy Reagh when finally extinguished after the battle of Kinsale was spread amongst several Baronies including the four sub-divisions of Carbery, the O'Driscoll lands, and much of the smaller Baronies of Kinelea, Kinelmeaky, and Ibane and Barryroe. In other words these Baronial boundaries remained largely untouched despite the changes of ownership of the land.

In the last two hundred years we have become more civilised, and land changes hands by buying and selling, and no longer by the sword.

As a result our Baronial structure has tended to remain fixed in all parts of the Country.

We have to accept however that the English system built up around the County has won the day, and has largely supplanted the use of our ancient Irish alternative.

This has happened despite the creation of the new State, and perhaps the County and its structures have now become so much a part of our daily life that we would find it difficult to go back to the old ways.

We should however know about our heritage, and each one of us should understand a little of the way in which it worked, and should be able to name at least his own Barony, his Parish and his Townland.

The Poor Law Land Structure.

A further complication was introduced by the colonial power in the early 19th.c. Its intention was to allow the introduction of

Poor Laws on the lines of those existing in England. This included local taxation to make the local people pay for the support of the local poor, and the creation of Work Houses which would form the last line in the means of controlling poverty.

This gave us a further layer of administrative boundaries which to a great extent were completely at odds with the long lasting and older arrangements.

Under this system the Country was divided into a number of Poor Law Unions, each containing one Work House. Each Union was divided into Divisions and/or District Electoral Divisions, and these were made up of the old units of the Townland. In some cases the division of land was into Registrars Districts or into Dispensary Districts.

The one light of sanity shining through all this, was that the ultimate unit was still the old Townland. In country areas the Townland is the basis for defining land areas for buying and selling, and the basis for a person's address.

Peter O'Leary

The Names of the Baronies of County Cork

The Baronies of Cork present a strange mixture of names, some referring to old Irish tribes who occupied these territories before the supremacy of the Eoghanachta, some of the late Irish rulers, mainly McCarthys, and yet others to the great barons of the Anglo-Norman period. There is no consistency in the selection of these names.

In considering these names one should refer to the map overleaf. These Baronies are defined by the Parishes they contain. This is accurate in most cases, but most Baronies also contain a few Parishes which they overlap and share with another Barony. No attempt has been made to show this on the map, but this slight inaccuracy does not seriously affect the overall picture.

It must be remembered that the principal chieftains of the McCarthy and O Sullivan families, McCarthy mór and O Sullivan mór, both lived in Co. Kerry so are not included in this list. Also that the principal Anglo-Norman Lord in Munster, FitzGerald, was based in Co. Limerick. The FitzGeralds considered themselves to be Sovereign Lords over all County Cork, and claimed dues from all these chieftains. To some extent they were successful in this, and some of the Cork Baronies, particularly in East Cork, were firmly under their sway.

West Muskerry

This was the area ruled over by McCarthy of Muskerry at the peak of his powers in 1689. It includes 10 Parishes and 189,819 acres. It is the largest Barony in County Cork. It includes one of his power bases, the castle of Macroom. The name Muskerry is derived from the name of a tribe of old Ireland, the Muscraidhe, who occupied the land called Muscraidhe Mitaine. They were the descendants of Carbury Musc, who was a son of Conary II king of Ireland AD 212-220.

East Muskerry

This was also under the sway of Lord Muskerry by 1689. It includes 17 Parishes and 122,856 acres. It also includes another two of his power bases, the castles of Blarney and Kilcrea.

Bantry

The territory controlled by one of the two O Sullivan chieftains of County Cork, O Sullivan Beare. It includes 1 Parish and 59,216 acres. Bantry is unique in being both a Parish, and a Barony. It is named after the old tribe of the Beantraighe who occupied this land.

Beare

The land of the second of the two O Sullivan chieftains of County Cork. It includes 4 Parishes and 89,984 acres. It is named after Beara, the wife of Owen Mór, King of the Musraidhe in the 2nd.c.

After the defeat of O Sullivan Beare at Dunboy, the two territories were reunited, but the Barony names still reflect the earlier position.

Barrymore

Barry mór was one of the Anglo-Norman barons, and the head of the Barry family. The other two main branches were Barryroe and Barry óg. This barony includes 27 Parishes and 148,755 acres.

Ibane & Barryroe

Ibane is the name of an early Irish Clan, the Uí Baghamna. Their chieftains later adopted the surname of O Flynn. Barryroe

reflects the name of the second of the Anglo-Norman Barry family, Barry roe, who owned this land later. It includes 9 Parishes and 34,158 acres.

West Carbery (WD)

The land of the O Mahonys an Fonn Iartharach (Western). It includes 6 Parishes and 109,125 acres.

West Carbery (ED)

The land of the O Driscolls. It includes 9 Parishes and 79,483 acres.

East Carbery (WD)

The land of the O Donovans. It includes 6 Parishes and 104,432 acres.

East Carbery (ED)

This might be said to represent the lands of McCarthy Reagh. It includes 11 Parishes and 67,596 acres. In practice this Lord claimed suzerainty also over the entire area of Carbery.

Carbery was the name given to the Barony in the 12th.c. when Cathal O Donovan moved South from Cairbre-Aebhdha in Limerick. He gave his new territory the name of the tribe, Cairbre, from whom he was descended.

Coursey's

The territory of the Anglo-Norman Baron, Lord de Coursey . It includes 3 Parishes and 8,811 acres. It is the smallest Barony in County Cork.

Kinsale

Also de Coursey land. It includes 4 Parishes and 12,181 acres. It is difficult today to understand the differentiation between Courseys and Kinsale. The de Coursey family and the Lords Kinsale were of the same stock.

Duhallow

The land of the fourth great McCarthy chieftain, McCarthy of Duhallow. Includes 15 Parishes and 232,368 acres. His centre of power was in Kanturk. McCarthy of Duhallow was overlord of 3 other major Clans in North Cork, O Callaghan, McAuliffe and O Keefe. The name Duhallow is a corruption of Duthaigh Ealla. ie. the district of the River Allua.

Kinelea

One of the two Baronies in the hands of the O Mahonys of Kinelmeaky (Eastern). Includes 13 Parishes and 50,936 acres. The name comes from Kinel Aodh, a sub-division of the early 6th.c. Irish kingdom of Uí Eachach. The kingdom was divided between the two brothers, Aodh and Laoghaire.

Kinelmeaky

Also an O Mahony Barony. It includes 6 Parishes and 36,372 acres. The name comes from Kinel Beicce who was another brother of Aodh and Laoghaire of the Uí Eachach.

Condon's & Clangibbons

Condon was one of the Anglo-Norman barons. Sometimes known as de Caunteton. The Clangibbon name represents the FitzGibbons, who were a branch of the FitzGerald. It includes 13 Parishes and 74,990 acres.

Fermoy

Was the territory of the Anglo-Norman barons called Roche. It includes 26 Parishes and 125,019 acres.

The head of the family called himself Lord Fermoy and lived in Castletownroche. The name itself refers to earlier owners of the land, the Irish Clan of Fir Maige Fene.

Barretts

Was the territory of the Anglo-Norman barons called Barrett. It includes 2 Parishes and 31,849 acres.

The Barony of Barretts was much larger originally, but suffered grievously at the hands of the Muskerry McCarthys and others.

The FitzGerald Baronies.

Orrery & Kilmore. Includes 17 Parishes and 71,318 acres. Principal seat Castleishen. The name Orrery refers to the tribe called the Orbhraighe who originally owned this district. Kilmore or Coille mór refers to part of this country which was densely wooded.

Imokilly. Includes 23 Parishes and 95,318 acres. Principal seats Castlemartyr and Youghal. The name refers to the old Irish tribe, the ní meic caille who originally owned this territory.

- Kinataloon.** Includes 4 Parishes and 27,706 acres. Principal seats Mogeely and Conna. The name is thought to be Ceann-na-talun, or the geographical description, the headland.
- Kerrycurrihy.** Includes 8 Parishes and 23,959 acres. Principal seat Carrigaline. It is named after the old Irish tribe, the Ciarraighe Cuirche who originally owned this territory.

Cork

The Parishes in and around Cork City. It includes 13 Parishes and 46,333 acres.

It will be noted that there are baronies which bear the names of most of the great land owning dynasties of County Cork. Perhaps the most notable omission is Richard Boyle, the Earl of Cork, who was probably the most infamous land grabber of them all. The Earl however does not miss out entirely in the naming of the Baronies of County Cork. One of his larger estates he obtained from the Fitzgeralds and later donated to his son Roger. Roger is perhaps better known as Lord Broghill, and later Earl of Orrery, which appears above.

Peter O'Leary

The Baronies of County Cork.



The Butter Trade

Butter has been an important item in the Irish family diet for as long as there have been records kept. "White Meats" were referred to in early times and were a vital part of the Summer food of the family. Cattle were the symbol of wealth of the farmer and cattle implied milk and butter production. But this milk and butter were produced for local consumption and their only small trading was to local neighbouring village or town markets.

By 1750 it had become recognised that there was a need for a much more organised marketing arrangement to allow surplus supplies of butter from the agricultural areas to be used as the basis for selling a commodity for which there was a world wide demand. An export trade started to grow, and this particularly in Cork City which was ideally suited for this because of it's harbour, shipping, existing merchants and their skills; and also the potential supply of its farmers in the surrounding areas.

There were many suitable merchants in Cork City who exported around the World already. But they needed a new organisation which would have the capital, the knowhow and the contacts to provide the butter. This was started slowly by a number of individuals who recognised this opportunity and gradually and quite separately started to fill this role. They were called Butter Merchants, or more accurately, Butter Buyers.

One of these was Florence O'Leary born in Acres near Dunmanway, but who moved to Cork City initially to set up a small grocery in Barrack Street. His father, Tadhg had come to Acres in 1729 from Uibh Laoghaire where the family had lived for hundreds of years.

Florence recognised this unique opportunity for setting up in this new trade alongside the grocery. He was of farming stock; he knew the farmers in Uibh Laoghaire; he was able to assemble sufficient capital to start off in a small way; and he soon got to know a number of exporting merchants in Cork who were keen to take part in this venture, and could help with the provision of further capital.

And capital was certainly needed. The small farmers and dairymen were not in a position to provide it, and any capital they needed for other expansion was grudgingly put their way by landlords, who made a handsome return already and were not prepared to risk on a new venture such as this one.

The idea was that the butter buyer would provide horses and mules; would supply the farmers with firkins to hold the butter, together with saddles and other equipment; would arrange the journey from the farm to the buyers business place in Cork; would grade the butter for quality, and then pay the farmer a price which was fixed for the year and according to that quality; and would actually pay the cash on the spot with no credit or other waiting. At a later date, it also became necessary for the buyer to provide a banking service to the farmer to avoid the perils of highwaymen on the long return journey home. The buyer would give the farmer a promissory note instead of cash and this became more valuable in those days than the paper produced by Banks.

The Markets for butter which were available were mainly the colonial countries formed in recent years by England, Spain, Portugal and France. One area in particular was the Carribbean Islands where there was a strong demand for highly salted butter. This was necessary to survive the long journey times, but was also to the taste of the inhabitants of that area. Initially the farmers of County Cork and Kerry could only produce highly salted butter, but the much higher prices available to supply the English and European markets, where a more lightly salted butter was needed, eventually caused the product to be adjusted accordingly.

Apart from the Carribbean the initial markets included export to Brazil, India, Australia and America. The butter buyers purchased their supplies from farms all over County Cork and Kerry from small farmers and dairymen. At this point of time, the butter was churned on the farm and then packed tightly into a wooden barrel or firkin. Transport to the exporter in Cork City was by pack horse or mule with two firkins normally making up the load of the carrier. The carrier was almost always the owner of the butter who wanted to keep tight control of his butter and the money paid for it.

The butter buyer had access to a weighbridge in Cork, and a very sophisticated system of determining quality and therefore price of each individual firkin which was sold. Together, these features made up a powerful and unique system available to the producers of butter, and only copied later in other parts of the Country, such as Dublin, Waterford and Limerick.

It is no coincidence that great road improvements also took place during this period. Much of this was due to the efforts of the Surveyor and Engineer, Richard Griffiths. Previously to his work in the 1820 to 1840 period the road system had been very primitive and the roads were badly surfaced. Much of Griffith's work was done to provide military roads to allow

the movements of troops following the unrest in the 1780-1820 times of the Whiteboys and the Rockites, but the improved movement of goods also allowed the use of wheeled vehicles where previously pack animals had to be used.

One road in particular is today held up as an example of a road built specially

For the butter trade. This is the road which originally ran from Tralee through Rathmore and Millstreet and onto Cork. This route is today known as the Butter Road. There were in fact many Butter Roads and nearly every corner of the two counties plus parts of Limerick and Tipperary were connected up to Cork City at that time.

The Merchant structure in Cork City was also enlarged many times. The exporters tended to be the old merchant class, mainly Protestant and closely connected to each other. They included such names as Pike, Shaw, Carr, Lane, Hardy and Honan. The new butter buyers came from a wider field, including many Catholics. We see names such as Fagan, Minhear, Cagney and Finn amongst them as well as O'Leary.

These men formed themselves eventually into a Committee of Merchants to preserve the high standards they were trying to create and of course as a self protection organization. The butter trade itself was about to embark on nearly a hundred years of increasing prosperity from about 1750 to 1850, and this structure served it well. There were also times of crisis such as the period following the ending of the Napoleonic Wars in 1815, when the enormous trade in provisioning Naval Ships collapsed as the ships were paid off following the Armistice.

Finally the trade moved on to better things when butter making on the farm was abandoned in favour of collecting the milk and taking it to the local Creamery for the superior methods now available for mechanical separation by centrifuge. These in turn were replaced by the Co-Operative Movement, giant Creameries and the collection from the farm by tanker. All of which are far more familiar to us today

Peter O'Leary

Lucht Achrainn agus Bruíonta

(Togadh an t-alt seo as "Bealoideas Vol 8 1938")

Is beag an t-ionadh do mhuintir na h-Eireann an mí-ádh agus an mí-fhortún a bheith ag gabháil dóibh , agus bheith faoi dhaor-smacht agus bheith faoi Ghall-smacht sa chuma gur chaitheadar a saol in Éirinn leis na cianta , iad féin a' stealladh a chéile ,ní h-amháin muintir an taobh thuaidh d'Éirinn , na Caitlicigh agus na Sasanaigh a'marú a chéile le grá Dé , ach gach aon dá chontae go minic , agus fuath agus gráin acu dá chéile. Go minic arís , gach aon dá pharóiste , agus fuath acu dá chéile. Ach níorbh é sin ba mheasa ná ba ghreannmhara ach dhá cheann a' pharóiste a'leadhbadh a chéile , mar a bhíodh anso in Uíbh Laoghaire fadó , agus is beag ná go bhfuil cuid den stuif chéanna fanta ann go dtí an lá atá inniu ann , mar is cuimhin liom fhéin , níl sé níos mó ná deich mbliana ó shin ó bhí na buachaillí óga , ó dhá cheann a' pharóiste ,ag imirt liathróide , agus ní fhéadfaidís an cluiche a chríochnú gan éirí chun a chéile; agus mar sin dóibh , gach aon uair a bhuailidís um a chéile in aon saghas comórtais nó spóirt ,deifir agus bruíon a bheadh i ndeireadh na scríbe i gcónaí , agus nuair a bhuailidís féin agus muintir Bhaile Mhúirne nó muintir Chuil Aodh um a chéile , pé cor a thabharfaidís dá chéile , ní bheadh fearg ná droch-aighe acu chun a chéile. Ach , ar aon chuma , i bhfad roimis sin bhíodh bruíonta móra buailte acu. Nuair a raghadh muintir an

iarthair , mar a ghlaodh muintir Ínse Gheimhligh orthu , go h-aonach Mhaigh Chromtha , nuair a chítí ag gabháil soir iad , mura mbídís láidir a ndóthain , chnuasófaí meitheal istoíche rómpa in Ínse Geimhleach agus gheofaí orthu !.D'réir dealraimh , níor mhór dóibh sásamh a fháil ; agus an uair sin bhíodh aonach cheithre uair sa mbliain in Ínse Geimhleach.Raghadh muintir an iarthair soir , cuid acu gan aon ghnó aonaigh , bheiridís meitheal leo aus ghabhaidís fimine ar mhuintir Ínse Geimhligh thoir ag a ndóirse féin.Bhuel , bhíodar mar sin ar feadh i bhfad , agus bhí an sagart Mór Ó h-Uallacháin sa pharóiste an uair úd , agus nuair a airíodh sé an bruíon ar siúl ar pháirc an aonaigh , bhí páithneach de chapall brea , buí aige , agus ní fhanadh sé an iallait amháin a chuir air , ach anáirde ar a dhrom , agus bata a thógaint leis , agus ghabhadh do chosa ionta leis an gcapall , agus bhí cothrom brea aige uaidh anuas chun iad a léasadh agus dheighileadh sé óna chéile iad an uair sin ar aon chuma.

Sea , bhí náire air , agus bhí sé cráite , ciaptha acu ,gach aon uair a bhuafidís um a chéile ní raibh ann ach bruíon agus troid. Tháinig sé go dtí Béal Átha'n Ghaorthaidh lá Domhnaigh chun Aifreann a thabhairt uaidh , agus dúirt sé le muintir an iarthair ag an seanmóin go mbeadh Aifreann speisialta anso i mBéal Átha 'n Ghaorthaidh ag deireadh na seachtaine , agus chuir sé mar bhreithiúnas aithrí ar na fir a bhíodh ag troid teacht ar céalacán , cosnochtaithe , ceann lomnochtaithe go dtí an Aifreann , agus go gcaithfeadh gach fear a bhíodh ag troid pé méid cloch ba dhóigh leis a chaith sé ins na bruíonta a thabhairt leis ón mbaile ina bhaclainn ,

agus gan dearmad a bhata a thabhairt leis .Thángadar go h-an - leisciúil , is dócha ; bhí cuid acu go ceann-dána , fiain , gan dabht , an uair sin. Ach bhí an-ghrá agus an - urraim acu don sagart mór. Nuair a thángadar go dtí Béal Átha 'n Ghaorthaidh bhí tine mhór déanta aige ansan rompu , agus dhein sé tine chnámh de gach aon bhata a bhí acu . Sea , bhí an t-Aifreann i leataoibh ar ball, agus , pé rud a shéid faoi mhuintir Ínse Geimhligh – ní ag breith breithe orthu é –acht is dócha nach le diacht a thángadar , ach d'fhonn bheith ag fáil sult agus sport i muintir an iarthair, á bpíonósú- a thángadar go dtí an Aifreann , chomh maith , fir agus mná ,agus bhíodar déanta suas an- uasal , mar bhí alán den seoinín ag baint leo i gcónaí. Bhí clab-Shasanaigh bheaga 'na gcónaí idir iad agus Magh Cromtha , agus bhídís ag déanamh aithris orthu san , ar a nósanna agus ar a mbéasanna , ar a gcuid éadaigh , fiú , agus iad ag piocadh suas Béarla uathu , agus ba mhaith an chúis é sin chun an fuath a bhí idir iad féin agus muintir an iarthair chun a cheile , iad i gónaí ag magadh faoi mhuintir an iarthair , gur dhaoine fiaine iad , ná raibh Críostúlacht ná siabhaltacht leo mar a bhí acu féin ; ar aon chuma , nuair a ghaibh muintir an iarthair amach , an chuid a bhí cosnochtaithe , agus iad ag cur a mbróga orthu amuigh , bhíodar ag leamh-ghairí , agus ag féachaint orthu , agus ag priocadh a chéile ag baint sult astu .D'éirigh an cochall ar dhuine éigin , ar aon chuma , agus dúirt sé”Darca Dia , ar seisean , muna bhfuil cead againn iad a bhualadh tá cead againn iad a stracadh!” Léimeadar chucu agus ghluais an stracadh , agus stracadar na balcaisí anuas dá gcnámha .Bhí mná ann banaití orthu gur fonn goil a bhí ag imeacht orthu.

Bhí mo shean – athair sa scéal chomh maith le cách; bhí sé ins na bruíonta. Sé an áit go raibh sé ag cur a bhróga air istigh sa tséipéal i mbarra na h-altóra 'na shuí. D'airigh sé an fothrom amuigh , agus an liúreach agus bhí bróg curtha air aige , agus an tarna stoca aige á tharrac aníos ar a chois , nuair a airigh sé an liúreach. B'fhada leis bheith amuigh , ar aon chuma , agus ba mhór leis an mhoill an dara bróg a chuir air. Níor dhein sé ach an stoca a chaitheamh uaidh agus rith sé amach sa stracadh lena leath-bhróig!

Cuireadh sé in iúl duit an fhaid siar a bhí na bruíonta seo ar siúl eatarthu caint a thit amach idir bheirt fhear i mBéal Átha 'n Ghaorthaidh , tá timpeall le dachad bliain ó shin ann , fear ón iarthar agus fear ó Ínse Geimhleach –nó firín ba chirte a rá , firín an- bheag. Bhí deartháir dó ina mhúinteoir i mBéal Átha 'n Ghaorthaidh an uair sin , agus thugadh sé fo-chursa go Béal Átha 'n Ghaorthaidh faoi dhéin a dhearthár. Do ráinig mar seo, maidin Domhnaigh – théadh fear an iarthair isteach tamall roimh aifreann i gcónaí ;agus bhí deartháir an mhúinteora istigh , agus mar le firín beag , bhí glór an- mhór , an- láidir aige agus caint mhaith aige idir Bhéarla agus Ghaoluinn.Ní

raibh aon fhocal Béarla olc ná maith ag fear an iarthair.Concubhar Ó Liatháin dob ainm dó ón dTuairín Leathard. Ghriog an bheirt ar a chéile , ar aon chuma , mar gheall ar fhir an iarthair agus fhir an oirthir-an tsean cheist go deo deo. Ach nuair a bhí luí na bhfód ag dul ar fhear Ínse Geimhligh dúirt sé mar seo: “Heit , a dhuine ,” ar seiseann, “againne athá *metropolis* na h-áite seo! “. Ar ndóin bhain sé a mheabhair shaolta as an duine bocht eile leis an bhfocal mór. Ní fhéadfadh sé dubh ná dall a dhéanamh as .Cheap sé gur maíomh éigin a bhí á dhéanamh aige go raibh gaiscíoch mór , éigin thoir acu .Go deimhin féin ba bheag le rá an dá shráidín an uair sin.Ní raibh iontu ach tithe beaga cinntuú , a bhfurmhór . Ach nuair ná raibh aon rud eile le rá aige leis ná aon fhreagra le tabhairt aige mar gheall ar an *metropolis* dhruid sé leis isteach agus dúirt sé go dána agus go searbh ;”Is minic , minic ,”ar seiseann “ghaibh ár n-aithreacha agus ár sean-aithreacha agus ár sin-sean-aithreacha isteach oraibh ins na coicíní oraibh ag béal bhúr ndóirse féin!”.

Níorbh aon ionadh go raibh Mac Uí Liatháin ag maíomh mar gheall ar fhir an iarthair mar bhí a athair féin-is dóigh liom gur bh é an gasiscíoch ba mhó lena linn san iarthar, in aon bhall , go speisialta chun troid le bata. Diarmuid Ó Liatháin ab ainm dó san agus an –chara lem' -shean - athair-se ab ea é. Bhídís le chéile ins na bruíonta riamh.; timpeall comhnaos a bheidís. Is túisce a tháinig an bás ar mo shean – athair ná ar Dhiarmuid Ó Liatháin. Mhaireadar araon an – chríonna. Chaill mo shean – athair a radharc roint éigin bhlianta sara bhfuair sé bás , agus nuair a bhí sé ar leabaidh a bháis , agus speabhraoidí an bháis air, tháinig an Concubhar so , mac Dhiarmada , á fhéachaint agus níor aithin sé in aon chor é , de réir dealraimh. ‘Na theannta san , ní raibh a chiall cheart aige , agus bhí sé ag cur de , speabhraoidí air ,agus é ag trácht thar Dhiarmuid Ó Liatháin , agus thar an sean – shaol agus ag maíomh as a fheabhas d'fhear , agus labhair sé mar seo “ Bhí ceathrar mac ag Diarmuid Ó Liatháin agus pé rud a thit anuas ar an gclann mhac san ní raibh aon duine fóna ina measc!”. Bhí mo mháthair láithreach ag éisteacht leo agus dúirt sí d,fhonn é a chuir ar siúl:”Samhlaíonn Concubhar “ , ar sise , “gurab an – fhear é féin.””Airíú , ar seiseann,”leagha Dé ar an séice fuail sin , níl aon mhaith in aon chor ansan! Agus dúirt sé roimhe sin: “Is dócha “ , ar seisean , “gurbh í an crúnca beag máthar a bhí acu a lot iad mar beanín an – bheag abea í leis.Agus dúirt Concubhar bocht: “Go dtachta an Diabhal tú “ ar seisean lem' mháthair ,”ná leogann don nduine bocht agus gan a bheith á chur tré chéile agus é ag fail bháis”.

Pádraig Ó Suibhne B.A.
Béal Átha 'n Ghaorthaidh
Co. Chorcaí

The Life and Times of Art O Laoghaire

Due to the recent success of the play "Art and Eibhlín Dubh" at the Briery Gap in Macroom we are reprinting the following article which appeared originally in the Cumann Staire Journal No. 6 in 1998

1. The events of May 4th.1773.

Art O Laoire was 26, a Captain in the Hungarian Hussars, a Regiment of Empress Marie Therese's Army of Austro-Hungary. On that day in May he was seen in Carriganimma, crossing the footbridge over the River Foherish, and proceeding on horseback along the ridge on the West Bank. He was riding over a small green inch in the townland of Carrigonirtane when a single shot rang out, killing Art instantly. He was thrown to the ground and his horse ran off, returning eventually to Art's house in Rathleigh near Macroom.

Shortly before this, a contingent of soldiers, led by a local Magistrate, Abraham Morris from Hanover Hall, also near Macroom, had lined up along a ditch bordering the pound on the East side of the River. Morris gave the order to fire, and the first shot, which killed Art, came from the musket of a soldier called Green.

That the killing was Official Execution, or maybe Legalised Murder, is supported by three facts.

- a. Art had previously been declared an Outlaw under the provisions of the Penal Laws.
- b. The soldier Green was decorated for his "Gallantry".
- c. Morris himself elected to stand trial by his peers, the local Magistracy, and was found innocent of any crime by those Gentlemen.

In more recent years a small monument has been erected on the spot, which reads
"ar an lathair seo a maraidh Art O Laoghaire ar an 4u Bealtaine 1773 ar dheis De go raibh se"

(On this spot, Art O Laoire was killed, 4th.May 1773. RIP)

2. The facts leading up to this incident.

Art was the son of Cornelius O Laoire, and grandson of Keadagh O Laoire who leased the Townland of Teergay in Uibh Laoghaire. These lands had been held for many generations by this branch of the O Laoire family. After Keadaghs death, in 1723, Teergay was sold to Dr.Edward Barry. Cornelius at some time prior to 1769 had taken the lease of Rathleigh House, a fine Georgian Farm House, where he lived with his family, including his son Art.

Art was born in 1746. We know nothing about his early life, but he was presumably well educated, and the family lived a comfortable life of Gentleman Farmers, despite the difficulties of doing so, since they were Catholics living during the Penal Times.His father must have been reasonably well off, since he would have had to purchase the commission in the Army for Art, as well as the cost of the journey to Austria. Cornelius acted as Land Agent for the Minhear family of Carrigaphooka, and the lease of Rathleigh House probably formed part of his deal with these Landlords.

These circumstances were uncommon, but not totally unknown. Many such households are described in Daniel Corkerys "Hidden Ireland". One other was that of the O'Connells of Derrynane in the depths of Co.Kerry. It was one of those O'Connells, Eibhlin Dubh, who Art married. They had a romantic meeting in Macroom Town Square, fell in love, and eloped because of the hostility of the O'Connells, but were eventually married.

Colonel Daniel O'Connell writing to his brother, Maurice "Hunting Cap" O'Connell from France in 1773 says " I still foresaw that his violence and ungovernable temper would infallibly lead him into misfortune."

The O'Connells had made a virtue, and a good living, out of the smuggling trade. They did not want any official light cast on their activities, and to them, Art spelled Trouble. He was apparently a brash young man, proud of his lineage, and his status as an Officer. He certainly considered himself a Gentleman, and had doubts about the similar credentials of those who persecuted him.

When Art met Eibhlin in 1767 she was aged 23 and had been a widow since she was 15. She had been previously married to "old O'Connor of Firies", but he had died after six months of marriage. Eibhlin was the 5th of the 8 daughters of Daniel Mor O'Connell, who also had 5 sons and another 9 children who died young. She was thus an Aunt of Daniel O'Connell the Liberator, who was born in 1775.

Art and Eibhlin were married 19th. December 1767 and continued to live with his Father at Rathleigh House. It would seem that Art returned to Austria for further periods of service between 1767 and his death in 1773. Although we do not know his precise movements, he was home to conceive a second son Fiach in about 1700, and apparently Eibhlin was again pregnant at the time of his death.

There was a history of bad blood between Art and Morris, who was High Sheriff of County Cork in 1771. In that year we have a dramatic account of an encounter between the two men which took place at Hanover Hall on 13th. July. This first notice was placed in the Cork Evening Post on 19th. August by Art stating that he had been charged with different crimes, and was prepared to stand trial at the next Assizes in Cork. This was followed on 7th. October by a claim against Art by Morris, outlining his charges against Art for the incident of the 13th. July. Morris's fellow Magistrates in the Muskerry Constitutional Society in an advertisement 3 days later appear to have agreed with their colleague and judged Art in his absence. He was Outlawed, and a price of 20 guineas put on his head. On 19th. October Art replied through the same Newspaper and defended himself vigorously from the charge, and suggests that judgement should be suspended until he has had a fair trial.

The later event which we have no written evidence for, was a claim against Art under the Penal Laws, which took place in 1773. The circumstances revolve around the fact that Art brought back with him from Austria, his fine brown steed, on which he rode around in full view of the general public. Morris demanded that Art sell him the horse for £5. The Penal Laws, amongst many other humiliating clauses aimed at Catholics, stated that a Catholic may not own a horse of value more than £5, and any Protestant could demand its sale at this price. Art refused the sale, and struck Morris with his horse whip. He also challenged Morris to a duel, which was declined.

Morris clearly was using his position as Magistrate, and at one point High Sheriff, to further his act of revenge against his enemy. He had no difficulty in persuading his fellow Magistrates to support him in his vendetta, and once proclaimed as an outlaw, Art could then be shot at sight quite legally.

It is believed that on that May day in 1773, Art knew that Morris was on business in Millstreet, set off himself to intercept his enemy on his return, and may well have decided to kill Morris. It is also said that Art refreshed himself in the Inn in Carriganimma, bought drinks freely, and regaled his audience with tales of what he was going to do to Morris. Also that one of this audience slipped quietly away, rode towards Millstreet to warn Morris. Morris returned to Millstreet and collected the posse of soldiers who went with him to Carriganimma and set up the ambush. These are not proven facts but fit in well with what actually happened that day.

It is said that Art, a professional soldier, judged that he was out of range of the firing squad, and was in fact tormenting them. If that is so, he was sadly wrong. Measurement on the ground shows that he was killed by a musket shot at about 240 yards, so his judgement should have been correct. Perhaps the one shot was a rather unlucky fluke.

There is an interesting theory which throws some light on this unlucky fluke. According to Joe O'Leary of Carriganimma it is widely believed in that area that the first shot which hit Art in the neck, was in fact fired at much closer range, when he and his horse appeared in the view of the soldiers immediately opposite them on the other side of the river, and close to the footbridge. This would be as he came around Joe's farm. The theory is that Art was mortally wounded but stayed in the saddle for another hundred yards, then fell from the horse at the point where the monument is now. He was then left by the soldiers to bleed to death at this spot. This is much more convincing, and means that the fatal musket shot was fired at a range of more like 100 yards. Still a difficult shot, but more possible.

3. The many Myths associated with the events.

These then are the bald facts. Way beyond these facts has arisen a wealth of Mythology about the details of the events. It is not proposed to go into these in any detail, but they are of great interest, and reveal the way that such Mythology is built up. There is a possibility that much of the Mythology is built up based on real fact, albeit somewhat glossed over the years of story telling.

Thus we learn that Art rode his horse to victory in a race on Dunisky Racecourse, beating Morris' horse, and thus provoking the demand for a sale at £5 by the thwarted loser. Another version is that Art, on his horse, took the brush at a meet of the Muskerry Hounds, with the same result.

It can clearly be read, between the lines, that Art was a show off. At these times when Catholics were forced to keep a low profile in order to survive, he was to be seen regularly in public, wearing a red military tunic, and a silver pommelled sword, and prancing around on a beautiful horse to the envy of the local squirearchy.

It is also probable that Morris was typical of his kind of Landlord at that time. Of low breeding, descended from a Cromwellian soldier, and elevated by circumstances to a position he was obviously not fit for.

4. The burial of Art.

Curiously, Art's body received three burials. Initially he was buried by Eibhlin in the Old Cemetery of Kilnamartra (Tuath na Dromann), ie. near to Dundareirke Castle. It was however the family wish that he be buried in Kilcrea Friary, although there is no evidence of this being in any sense the traditional family grave. At that time, burial in monastic ground was forbidden, so his body was removed to a temporary home in the field adjacent to the Friary. Then finally, when the Penal Laws had become non-effective, his final interment in Kilcrea Friary took place.

The stone over his tomb states "Lo Arthur Leary, Generous, Handsome, Brave, Slain in his bloom, Lies in this humble grave. Died May 4th.1773. Aged 26 years."

This part of the memorial can be seen to this day.

In 1949 John T.Collins reported seeing a further addition to this inscription, which was said to have been added by his grandson, GRP O'Leary.

"Having served the Empress Marie Therese as Captain of Hungarian Hussars, he returned home to be outlawed and treacherously shot by order of the British Government, his sole crime being that he refused to part with a favourite horse for the sum of five pounds." Mr.Collins adds "It is more than likely that the part indicting the British Government was not inserted until the penal laws had become a dim memory."

He also noted that the tomb at that time indicated that Art's son, Cornelius, and his grandson, GRP O'Leary, were also interred herein.

5.Subsequent Events.

Morris may have had his revenge, but that was not the end of the story.

A Coroners Inquest held on May 17th. produced a verdict that Abraham Morris and the party of soldiers were guilty of the wilful and wanton Murder of Arthur O Laoire.

Art's brother Cornelius decided to revenge his dead brother.

He rode into Cork City on the 7th.July and up to Mr.Boyce's house in Hammonds Lane where Morris was lodging. He saw Morris at a window and fired three shots at him, wounding him. The shots were not fatal, but Morris only survived for two more years, dying in September 1775, believed to have been as a direct result of the wounding.

Cornelius meanwhile had taken passage to France and from there to America, where he had a distinguished career.

The Magistrates were enraged by this attack. A Proclamation was issued on 26th.July against the Perpetrator, and large sums offered as a reward for bringing him to justice. But there were no acceptances. The bird had flown.

At a meeting of the Muskerry Constitutional Society held in Macroom on 2nd.August, further support for Morris was shown, and further rewards offered for the capture of Cornelius, but without avail.

On the 4th.September Morris submitted himself to trial by the local Magistrates. The O'Leary relatives were not represented, and the party of soldiers involved had conveniently been sent to the East India Colonies. The Cork Evening Post of 6th.September reported "Last Saturday September 4th. at Cork Abraham Morris was tried for the killing of Arthur O'Leary where he was honourably acquitted".

6. The Caoineadh. Eibhlin Dubh Ní Chonnail.

The story of Art O Laoire would probably have been forgotten long ago, but for the Caoineadh which was composed over his body at the Wake, by Eibhlin Dubh. Keening the dead, was an old tradition, and the Keen itself followed a well established pattern. This was an oral tradition, but in many cases, as happened here, the Keen became retold by Seanachies and others over the subsequent years. Whether it was improved on as time passed, we have no means of knowing, but the version which was finally put to print and became part of our culture, is regarded as a master piece of its genre, has been translated many times, and is largely responsible for the continuation of the legend of Art O Laoire.

7. What was it all about?

It is necessary, at this point, to consider the wider aspects of the Judicial Murder of Art O Laoire in 1773.

Was this, as it is often depicted, merely the petty revenge of a rather mean, pompous and self important member of the Protestant Ascendancy, over a member of the Catholic landowning class who showed a bit more spirit than most?

This view probably does not take full account of the situation of the time. This aspect is thoroughly dealt with by Professor Cullen of TCD in his article in Cork History and Society entitled "The Blackwater Catholics and County Cork Society and Politics in the 18th. century". Anyone who really wants to understand this, and other similar incidents should read Professor Cullens article in full. I will only refer to a few points from that article which are most relevant.



Raleigh House

These include.

- a. The similarity between the Judicial Murders of James Cotter (1720), Morty og O Sullivan (1754), and Art O Laoire (1773).
- b. A similar bloody campaign against recruiting officers for the Irish Brigade including the execution of Denis Dunne, Thomas Herlihy, and Denis McCarthy, Dillon MacNamara and the two Sheehy brothers plus three minor Catholic gentlemen, all in the period 1749-1766
- c. The similar but less bloody driving out of the country of the Hennessys (1765) and the Springhouse McCarthys (1776).
- d. A similar campaign against the Nagle families which resulted in all conforming to the Protestant religion.
- e. The fact that all these took place in Co.Cork and South Co.Tipperary.
- f. There was at this time a move throughout most of the Country towards a more reasonable treatment of Catholics, which eventually led to the Catholic Relief Acts of 1778 and 1793. These, apart from a realisation that Catholics might be human beings also, was part of a Political movement headed by Burke, moving towards Emancipation, and gradually obtaining widespread support amongst the Protestant Ascendancy.
- g. As usual in similar situations, this trend was strongly opposed by a gradually reducing but strong Political wing which was Conservative, Backward looking, Papist hating, Protestant supporting, and Land owning motivated. This was led in Parliament by Lord Shannon, and strongly supported in his home territory of Co.Cork.

Cullen is suggesting that Art's death was merely one of a number of events towards the later part of the 18th. c. which were Political, regressive, and the last kick, as it were of the Protestant landowning, anti-Papist rump, which had it's centre in Co.Cork, and which was acting against the trend in the Country as a whole.

This is typical of the backlash in the final phases of an insupportable tyranny, and could be likened to similar situations in the North of Ireland in recent years

It is interesting to note that the Muskerry Constitutional Society was set up in July 1771, and consisted of about 50 Gentlemen, all Magistrates and/or Landowners in Co.Cork. Its first action was the indictment and outlawing of Art O Laoire in August 1771 on very dubious legal grounds. Cornelius was a Landlord like themselves, albeit a Catholic. His son Art had publicly advertised that he was prepared to appear before the next Assizes to have the matters settled by Law. The rather arbitrary Outlawing, presumably based on the possibility that one of their Members had been humiliated by Art, meant that one of their Members, the Complainant in fact, was enabled to take the Law into his own hands, which he did in May 1773.

8. The genealogy of Art O Laoire.

A look at the Descent of Art O Laoire shows that he was a direct descendant of Conchobhar O Laoire of Mannen, who was Chieftain of Uibh Laoghaire up to 1572. The direct lineal descendant in 1773 was Denis O Laoire of Coomlagane near Millstreet, who was known in Millstreet as "O Leary." Art was 5th. cousin to Denis. This Denis was an even more substantial Land owner than

Cornelius, and was a Magistrate. Ironically he appears on the list of Members of the Muskerry Constitutional Society at its formation in 1771, as does Tim O Laoire of Glasheen in Uibh Laoghaire.

There is no substance in the belief that he was of the Ballymurphy O Laoire family. This family came from Kileen in Co.Kerry where they were tenants of Lord Kenmare. One Cornelius O Laoire of Ballymurphy, d.1743, was also buried in Kilcrea. Cornelius father of Art was still alive in 1769. Just because he was buried in the same cemetery does not make him a relative.

9. The family descended from Art.

The chart "Descendants of Art O Laoire" brings us down to the present time. Eibhlin Dubh had two children at the time of Art's death, and was pregnant. This third child does not seem to have survived, and we have no knowledge of Fiach and his subsequent history.

Their first son Cornelius was born August 25th. 1768, and sent to Paris for education 1789-91. He became a Captain in the Gardes Francais. Married 1. Rebecca Gentleman. 2.Mary Purcell 1814. 3. Hanna Purcell 1831 at Gretna Green. He trained as a Barrister. Lived in Cork City from 1814 to 1817, then at Dromore House, Duhallow. Died August 20th. 1846.

It was claimed by O Neill Daunt that Cornelius was brought up as a Protestant, and Fiach as a Catholic, and this was a not uncommon method of retaining land in the family. "That man's son was the father of two fine boys, he brought up one of them a Protestant and the other a Catholic. The poor children early showed the belligerent spirit of religious hostility. They were always squabbling. The Catholic brother would say "we'll get Emancipation in spite of you" "No, you rascal, "the Protestant brother would answer, "We'll keep our foot upon your necks".

Cornelius presided at a meeting of Roman Catholics held in the South Parish Chapel in 1814, so may have reverted to Catholicism by that date.

Cornelius and Mary produced three sons, Cornelius Ferdinand Purcell born October 6th.1815, Goodwin Richard Purcell born March 19th.1817, and Arthur.(date unknown).

It is a curious fact that when Cornelius wrote a short account of his life in a family bible at Manch House, he failed to mention his first wife Rebecca, or his third son Arthur. The account was written in Paris in October 1827. There must remain some doubt as to the authenticity of these two members of the family, although it is possible that Arthur was born after this date. Mary died in January 1830.

CFP O Leary was baptised, confirmed and brought up as a Protestant. He was sent to Paris in 1825 to be educated. He returned to Ireland, and was called to the Bar where he took the special oath proscribed for Catholics.

In 1843 he assisted Daniel O Connell in his campaign for Reform, and attended one of the Monster Meetings.

The only record we have of him practising as a Barrister was in a case of Sullivan v. Healey, in Bantry in 1845. In the course of this case he described himself as "a good Catholic".

He died, still only 31 and unmarried, in 1846 at Dromore.

The second son, GRP O Leary was also sent to Paris for education at the age of 5. He must have been a precocious child, because he matriculated for TCD at 13 and graduated at 16! He then spent many years attending Universities in different parts of Europe, acquiring several languages, and a clutch of degrees in Medicine. In 1857 he was appointed Professor of Materia Medica at Queens College, Cork. He married Helena Sugrue in 1849, and they had no children. He died in 1876 at the home of his brother in law at Chatsworth, and his body was brought back to Kilcrea Abbey, where he was buried in the same tomb as his grandfather, Art O Laoire.

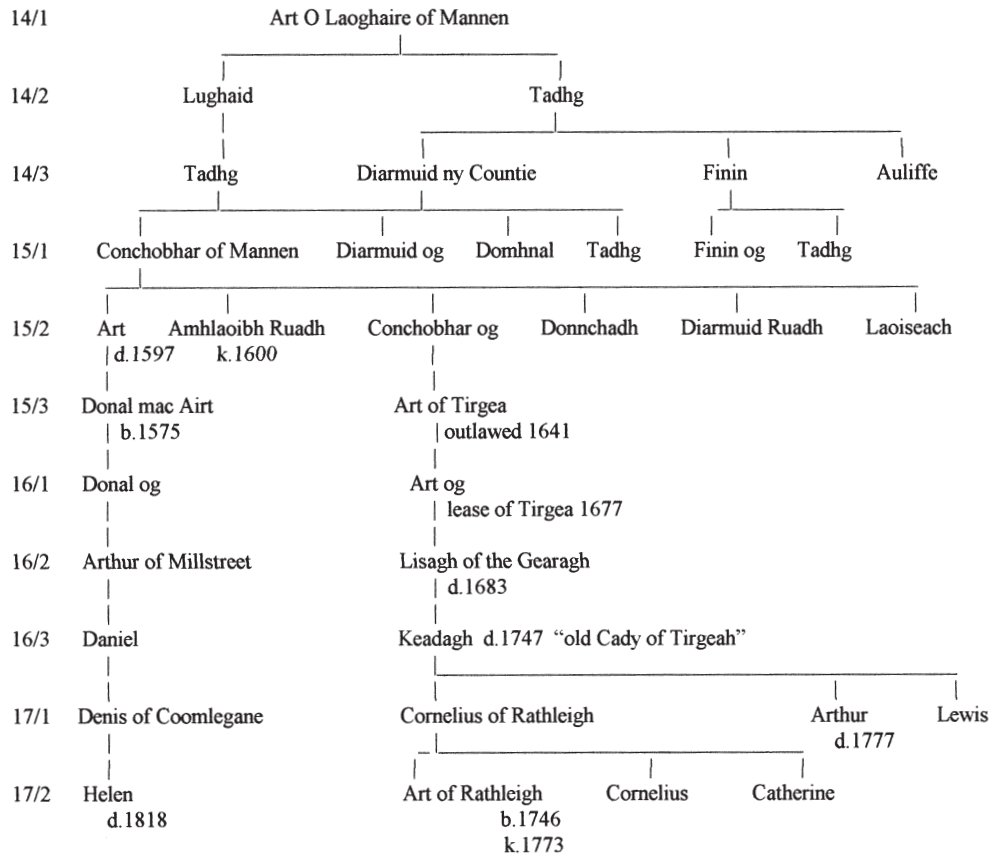
He was a member of the Cork Archaeological and Historical Society, and apparently required the members to address him and his wife as "The O Leary and Madame O'Leary", a title to which he had no good claim.

He did however have another claim to fame. When Prussia and Austria united to attack Denmark, he wrote to the King of Denmark offering to bring to his service 100 Irishmen, mounted and accoutred at their own expense. This offer was not taken up, but O Leary was awarded the Order of Danneborg, the only other possessor in the UK being the Prince of Wales.

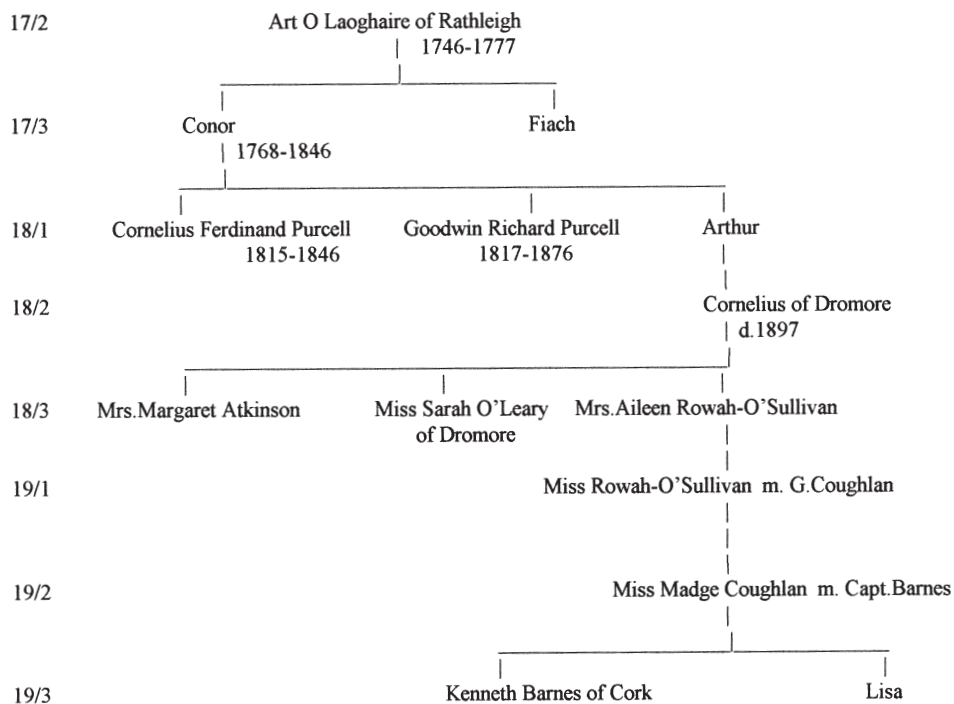
The three of them seem to have steered a course in their religious affiliations, to suit circumstances at the time, without very much worry, and probably to their pecuniary benefit.

There are no known living O'Leary descendants of Art O Laoire. There is however a lineal descendant through the distaff side, Mr.Kenneth Barnes, who lives in Cork City and is a lecturer at the Crawford Institute.

The Descent of Art O Laoghaire.



The Descendants of Art O Laoghaire.



Tadhg Hugh's Recitations

A Chara,

I was pleasantly surprised on going through your excellent web site to discover the recitation "Love" subscribed by Sean Kelly of Clifden. Sean and myself are former comrades, having served as members of An Garda Síochána in the Division of Galway West. The said recitation was the sole preserve of one Tadhg Twomey late of Aharas, Ballingearry. Tadhg would hold any audience spell bound when he gave his rendition. He was known locally as "Tadhg Hugh".

I knew this man very well as he was a very close associate of our family, spending many days and nights at our house. During some of those visits he gave me the honour of writing down 4 of his other recitations, which gives me very much pleasure in now reproducing for your site. Apart from having this great gift of delivering recitations and being a raconteur he also possessed other skills, which I will reveal, with those very gifted pair of hands he possessed. I well remember him performing the art of basket making on our farm at Rathagaskig. He produced 4 types of baskets, all of which would be in big demand long before they were made. These were made with hazel twigs, which reproduced themselves every 3 years. The basket types being (a) The "kitch", which was used for drawing turf out of the bog. It measured roughly 3foot high by 2 wide by 2 deep. It had 2 slots at the top to accommodate a rope, for the purpose of fixing it over the shoulders. It was usually placed on a ramp, on the turf bank, while being filled, - sounds like a definition of hardwork. (B) was the message basket, which was made of finer twigs than used for (a) It would measure roughly 18 inches in diameter and roughly 18 inches high, completed with a semi-circular handle. This was in very popular demand by housewives. Who used it as a message basket, it being so designed to fit on the carrier of a bike . (C) was the egg basket. This would be roughly half the size of the one described at (B), A bed of hay would be placed on the bottom on which would be placed a layer of eggs. This exercise could be repeated until the basket was full. (D) This was a type of an ornate basket which could be used for many purposes. This was usually very small and made of light twigs and was designed as requested. Though this was not generally known Tadhg was an expert when it came to tying fishing flies. In my mid teens it is many the time he asked me to get him feathers of Woodcock, snipe and grouse. Having seen the finished product it certainly looked a work of art. These flies would be given only to the very close friends, one of whom would be the late Denny Cronin, Gougane.

In the post war era – early 1950s – Tadhg Hugh was in his element and by the same token a very lucrative business, in the trapping and snaring of rabbits, which were in high demand in England during the post war era. During that time fur and feather merchants would not purchased rabbits which had broken backs or were damaged or partly eaten in any way, by another animal. Rabbits were frequently damaged while caught in traps or attacked and partly eaten by cats, Tadhg was not outdone in this field. Should he find a rabbit with a broken back he would easily remedy the situation by pushing the spoke of a bike through his rear end and up along the spine, until the back became rigid again, thus avoiding detection, Should it be a case that he would have partly eaten rabbits he would, if it was feasible, pack them with moss and then pull the skin tightly and neatly stitch same – never detected that is until they were prepared for cooking in England. It is my firm belief that he got a good kick out of this, because when he was "operating" on his rabbits there was always a roguish look in his eye.

Tadhg Hugh made a lasting impression on the many people that he encountered during his life and none more so than at threshing balls, which were widely held during the 1930s and 1940s. My late father, Dan Lehane, Rathagaskig owned a threshing set during this era – in fact it was the first rubber tyre tractor in the area. Annually he travelled the Kerry area during the autumn and early winter. His crew consisted of Tadhg Hugh, Jerh Kelleher, Aharas and a Mike Buckley from Clondrohid. Thus the opportunity for attending "Ball nights" where Tadhg was no doubt the centre of attraction with his recitations. In the early 1980s , in the course of my duty as a member of the Garda Síochána, I called on a house at Moulykevan, Headford, Co. Kerry one evening. One word borrowed another and on discovering who I was they immediately asked about "Tadhg Hugh" even some of the people present could still recall portions of the recitations Tadhg though small in stature was stout at heart. He certainly, by his disposition, brought hope and brightness to many a person on the darker days of their lives. He was a genuine friend. He was also possessed of some very fine proverbs in the native tongue and more is the pity that they now are lost. Should he have lived into a later decade perhaps he would have been immortalised by some author.

He lived at Aharas with his brother Sean Hugh and his wife Julia. Sean will be remembered by my generation for his fine turn out every Sunday of his horse and trap – the brass decorations on the horse tackling were a sight to behold I hope that this will in some small way help to keep the memory of a silent and gentle genius alive I give hereunder his recitations.

Sincerely

Pat Lehane.

THE COALQUAY WEDDING.

In the year of Our Lord, 1906 in Sweet July When the leaves were Green
 There was a wedding held one day near to the place they call the Coalquay
 And now I most solemnly declare I'll tell ye all I saw there.
 Such a rabble there came from Caren's shore about 11 and 20 score
 Of tinkers, tailors, soldiers, sailors, barbers, brewers, bakers
 Cobblers, Carpenters and brogue makers, seamen, fishermen and divers
 But the jolliest of all were the motor drivers.
 Before the Coshaire there came a multitude I cannot name
 With harps, fifes and fiddles too, They were a funny and jolly crew..
 They all got seated around a barrel of treble X stout –
 And at intervals they had at will plenty of buttermilk to drink their fill.
 Delicious food was next brought in on large dishes - made of tin Lobsters, oysters and cowheels, cockles, muscles and
 fresh eels,
 Hens, cocks, ducks and geese, five stripper goats and 9 old beefs,
 Lambs, rams, ewes and wethers, five sheeps heads and one goats udder.
 Then Pat rushed in his rustic pride, his bunny blossom by his side
 Her father he was a jolly old blade - he was a souper by trade.
 At the Supper he ate too much jelly and out in the night got a pain in his belly
 And you could hear his shout " O my God, my belly break.
 And now the truth to ye I'll tell his daughter he did fortune well.
 She got a Cuckoo, a tub, a plate, a can, a ladder, a trencher and a pan,
 A knife and fork a po, a spit, a reel a three legged stool and a spinning wheel.
 Of flax and toe she got three stone and of donkeys she got 94
 And the promise of the Jennet' s foal.
 She wore a bonnet on that date and it was made from the skin of a buck goat.
 They danced , they sang and they played, but, between the kettle
 And the teapot they spoiled the tea .
 And if they don't live happy that we may.

THE CONVICT' CONFESSION.

With the Sign of the Cross on my Forehead, as I kneel on this cold stony floor.
 I kneel at your feet Reverent Father, with no one, but, God, to the fore.
 I have told you the faults of my boyhood, the folly and sins of my youth
 And now about this crime of my manhood, I'll speak to you with the same open truth.
 You see, Sir, This land was our people's for 90 long years was their toil.
 What once was a bare hungry mountain is a rich fruit bearing soil.
 T'was our hands built the walls of this cabin,
 Where our children were born and bread,
 Where our weddings and Christenings were merry,
 Where we waked and lamented our dead.
 We were always good friends with the Landlord we paid the rent to the day.
 It wasn't our fault if our heart's sweat he squandered and wasted away,
 On the cards, on the dice and on the racecourse and often in deeper disgrace,
 That no tongue could relate without bringing a blush to an honest man's face.
 But the day came at last they looked for, their Castles estates and the lands
 Which they held in trust for the people passed away from their hands.
 Our place too Sir, went to the Auction and by many the acre was sought.
 What cared not the stranger who purchased when he had the good soil he bought.
 The Old fold were gone, thank God for that, to a place where neither troubles
 Or cares can pursue. But, I had a wife and young children
 And Father, I didn't know what to do.
 Well, I said I'd talk to the new man and tell him about me and about mine
 And all the money I gathered together I'd place in his hand for a fine.
 I chased him to hour and to office and everywhere I thought he'd be met.
 I offered him all he'd put on it, but, no 'twas the land he should get.
 I prayed only as meant to God pray, but, my prayers were spurned and denied.
 No matter how just my poor right was, that wretch had the law to side.
 I was young and only a few short years married to one with a voice like a bird.
 When she sang the wild songs of our country every feeling within me was stirred.
 I see her before me this moment, her foot wouldn't bend a traneeen.
 Her laughing lips lifted to kiss me my own darling bright eyed Coleen.

Ah 'tis often with joy I watched her soft arms fondle our boy,
 Till he silenced the song of her joy.
 Whist, Fr, have patience one moment until I wipe this big drop from my brow.
 O Fr, I'll try not to curse him, but, I tell, you don't preach to me now.
 You are exciting yourself, yes, I know it, but, the story is now nearly done.
 Fr, your own breast is heaving I see the tears down from you run.
 Well he threatened, he coaxed, he ejected for I clung on to that place that was mine- far more than it was his . Sir, and told
 him so straight to his face.
 But the money I had melted from me making in making a bid for my own
 And a beggar with three helpless children out on the road I was thrown.
 Ah yes there was another that never drew breath.
 The neighbours were good to us always, but, what can they do against death.
 For my wife and children before me lay dead and by him they were killed
 That is as sure as I am kneeling before you to own my own share of the guilt.
 I laughed all concealing to scorn I didn't give a wrap for what I said
 When my wife was a corpse in the barn and a bundle of straw for a bed.
 The blood through my veins rushed to madness did they think a man was a log.
 I tracked him once more for the last time and shot him that night like a dog'.
 Yes Fr. I shot him -I did it.
 Let those who make laws for the land look to it for justice at judgement
 For the blood that is red on my hands.
 If I drew that piece, 'twas they primed it, which left him stretched cold on the sod, and from their bar where I got my
 sentence I appeal to the bar of my God,
 The mercy I never got from them the right in their hands is unknown,
 Fr, I'll say that I am sorry, I took the law into my own.
 I stole out that night in the darkness, in anger in grief and despair
 And I drove the black soul from his body without giving him time to say prayer,
 Now Fr, you have the whole story. May God forgive him and me for my sins.
 To-morrow my life is ending, but, for the young ones, you see it begins.
 Will you look after our young orphans.
 May God bless you and now I am at peace and prepared for the death
 That to-morrow is stating me straight in the face.

PAUD O' DONOGHUE.

The yeos were in Dunshaughlin and the Hessions in Dunrea
 And spread through the plains of Monyalty were the Lancers of Rea
 And Roden's Godless troopers ranged from Skryne to Mullachau
 When hammered were the pike heads first by Paud O'Donoghue.
 Young Paud he was a brave a lad as ever hammer swung
 And the finest hurler you would meet the lads of Meath amongst
 And when the wrestling match was over no man could boast,
 He threw the dark haired smith of Curraghglass, Paud O'Donoghue.
 But ninety eight's dark season came and Irish hearts grew sore,
 The pitchcap and triangle the patient fold outwore.
 The smith he thought of Ireland, he found he had some work to do,
 I'll forge some steel for freedom, said young Paud O'Donoghue.
 And so in Curraghglass each night was heard the anvil ring,
 While scouting on the roadway were Hugh and Phelim King
 And Duffy's Matt and Dickey's Pat and Mickey Gleeson too'
 While in the forge for Ireland worked young Paud O'Donoghue.
 But a traitor crept amongst them and soon was sold the secret
 To the Captain of the Yeomen for the ready Saxon's Gold
 A troop burst out one evening from the woods of lone Kilbrue
 And soon a rebel prisoner bound was Paud O'Donoghue.
 "Down on your knees you rebel dog" the Yeomen Captain roared,
 while high above his helmet crest he held his gleaming sword'
 "down on your knees to meet your doom, for such is a rebels due,
 but straight as pikeshaft before him stood young Paud O'Donoghue.
 So there upon the roadway, where in childhood he had played
 Before this cruel yeoman he stood quiet undismayed.
 " I'll kneel but to my God, I ne'er shall bow to you'.
 You can shoot me where I stand " said Young Paud O'Donoghue.

The Captain gazed in wonder he lowered his keen edged sword,
 "here is " he said " a rebel bold fitting to degrade.
 "here, men, unbind him, the Captain's charger needs a shoe
 The king shall have a workman in young Paud O'Donoghue".
 Now to the forge young Paud is gone, the yeomen guard the Door
 And soon the thunderous bellows is heard to snort and roar
 The Captain stands, with reins in hands while Pdraig fits the shoe.
 And when it's full on short shift he will give Paud O'Donoghue.
 The last strong nail is firmly clinched the Captain's horse is shod,
 Now rebel bold thine hour has come - prepare to meet thy God,
 But why hold he the horses hoof - there is no wark to be done.
 Why clinch the hammer so, young Paud O'Donoghue'
 A leap, a roar, a staggered groan, the Captain drops the reins,
 And sunk to earth with hammer head sunk deeply in his brain
 And lightly on the saddle fast racing towards Kilbrue
 Upon the captain's charger sits young Paud O'Donoghue.
 A volley from the muskets a rush of horses feet
 He is gone and none can capture the captain's charger fleet
 And in the night wind backwards comes a mocking loud "hello"
 Go tell the yeomen they have lost young Paud O'Donoghue

MICHAEL DWYER.

Michael Dwyer and your trusty men are hunted down the mountains and tracked into the Glen.
 Sleep ye not, but, watch and listen, get ready blade and ball
 For the soldiers know your hiding place to-night in wild Imaal
 The soldiers search the valley and before the break of day
 They discover where those heroes, those undaunted rebels lay
 And all around that little cottage they form into a ring
 And call out "Michael Dwyer, surrender to the king."
 Then answered the brave Dwyer " Into this house we came,
 Unasked by those who own it, they are not to blame,
 First let those peaceful; people unquestioned pass you through
 And when they are placed in safety I'll tell you what we'll do"
 It was done.
 "And now" said Dwyer, " your work you may begin
 You are over a hundred without and we are four within
 We have heard your haughty summons and this is our reply.
 We are true united Irishmen and we will fight until we die"
 Then burst the war's red lightning then poured the leaden rain,
 The hills around re-echoed the thunder peal again
 On seeing the soldiers fall around him Dwyer seized with pride,
 But, ah one gallant comrade is wounded by his side.
 Yet there are three remaining, good work they still can do.,
 Their hands are strong and steady, their aim is quick and true.
 But hark the fury shouting the savage soldiers raise.
 The house is on fire around them, the roof is on a blaze
 And brighter every moment the sparkling flames arose
 And louder was their laughter and the cheering of their foes.
 Then spoke the brave McAllister, that sick and wounded man,
 You can escape, my comrades, and this shall be your plan.
 Place in my hand a musket and lie upon the floor
 I'll stand before the soldiers and open by the door
 And they will pour into my bosom the fire of their array
 And when their guns are empty dash through the man's away.
 He stood before the soldiers and revealed to all their flame
 And from their levelled pieces that wishful volley came.
 Out sprang the three survivors for whom that hero died
 But only Michael Dwyer burst through the ranks outside.
 He baffled his pursuers who followed like the wind.
 He swam the river Slaney and left them far behind
 And many is the English soldier he promised soon would fall.
 For those, his gallant soldiers who fell at wild Immal.

1827 Tithe Applotment for the Parish of Inchigeelagh

In 1827 the names of all the landowners in Ireland were collected along with the rateable valuation of their land to determine how much they should pay as a Tithe, or payment to the Church Of Ireland. The following is the list for Uibh Laoire Parish. Spellings are as they appeared on the list. We have left out the valuation. One townland, Derreenacusfoore, is interesting. We have compiled the list alphabetically by townland. The original started at the eastern end of the parish, Norht of the Lee and listed townlands westward. They then did south of the river.

“Derreenacusfoore” appeared between Cleanraugh and Silvergrove.

<i>Surname</i>	<i>Name</i>	<i>Townland</i>	<i>Acres</i>	<i>Surname</i>	<i>Name</i>	<i>Townland</i>	<i>Acres</i>	<i>Surname</i>	<i>Name</i>	<i>Townland</i>	<i>Acres</i>
Haley	Widow	Auheris	10	Carey	Patrick	Ceamcurravooley		Murphy	Denis(2/3)		
Leary	John	Auheris	83				29		Terence(1/3)	Coolnacranough	
Leary	-	Auheris	83	Daylor	Patrick	Ceamcurravooley					65
Kelleher	Patrick	Auheris	45				29	Callaghan			
Leary	Tim	Auheris	30	Kelly	Dan	Ceamcurravooley		Kelleher	Daniel & Timothy J		
Cronin	Michael	Auheris	30				29			Coolnacranough	65
Kelleher	Darby	Auheris	30	Barry	Batt	Cearriheen	122	Swiney	Darby	Coolroe	52
Swiney	Dan	Auheris	62	Browne	Joseph	Cearriheen	100	Cotter	Jeremiah	Coolroe	80
Creedon	Darby	Auheris	109	Twomey	Michael	Cleanraugh	180	Kelleher	Matt	Coolroe	90
Reardon	John	Auheris	124	Twomey	Corn	Cleanraugh	180	Barry	Batt	Coolroe	12
Cronin	Corn	Auheris,		Hyde	Denis	Cleanraugh	687	McCarthy	Dan	Coomalibaune	324
		Derrinalackin	41	Twomey	Jeremiah	Cleanraugh	342	Denahy	Thomas	Coomalibaune	162
Cronin	Dan	Auheris,		Sweney	Patrick	Cleanraugh	342	Buckley	Michael	Coomalibaune	162
		Derrinalackin	41	Hallahan	Timothy	Clonshearbeg	65	Horgan	Darby	Coomroe South of	
Leary	Corn	Auheris,		Hallahan	William	Clonshearbeg		Lee	400		
		Derrinalackin	60			(East)	140	Horgan	Darby	Coomroe(North of	
Cronin	James	Baunathaumpul	30	Leary	Tim	Clougher	125			Lee)	400
Cronin	Corn	Baunathaumpul	16	Lynch	John	Clougher	125	Leary	Arth	Coornahilly	146
Cronin	Dan	Baunathaumpul	16	Leary	Dan	Clougher	125	Carney	Tim	Coornahilly	143
Croneen	Corn	Baurgorrive	347	Cotter	James	Clougher	122	Cotter	Tim	Coornahilly	113
Creedan	John	Cahernacauha	100	Cotter	James	Cloughvauleigh		Delay	Charles	Coornahilly	120
Creedan	John (of Corrinadaury)						540	Swiney	Corn	Cooroolah	70
		Cahernacauha	1	Leary	Dan	Cloughvauleigh		Herlihy	Tim	Cooroolah	76
Creedan	Tim	Cahernacauha	50				540	McCarthy	Owen	Cooroolah	38
Luocey	John	Cahernacauha	66	Counell	Denis or Danl	Cloushear West		Leary	Dan	Cornery	97
Luocey	Denis	Cahernacauha	33				118	McCarthy	Jeremiah	Cornery	97
Minahan	Corn	Cahernacauha	85	Leyhane	Eward	Cloushear West		Croneen	Darby	Cornery	93
Minahan	Darby	Cahernacauha	13				238	Croneen	John	Cornery	93
Luocey	Corn	Cahernacauha	84	Browne	Jas	Coolagreanane	64	Sullivan	John	Corrig	50
Lynch	Humphrey	Cahernacauha	16	Farr	William	Coolagreanane	18	Cronin	Tim	Corrig	50
Casey	Darby	Cahernacauha	50	Farrell	Jeremiah	Coolagreanane	118	Walsh	James	Corrigbawn	113
Minahan	Owen	Cahernacauha	6	Leary	Corn	Coolagreanane	76	Quille	James	Corrigbawn	13
Minahan	James	Cahernacauha	62	Shea	Corn	Coolagreanane	60	Sullivan	Darby	Corrigbawn	57
Minahan	John	Cahernacauha	61	Buckley	John	Coolagreanane	20	Leyhane	Patrick	Corrigbawn	56
Cronin	Denis	Cahernacauha	25	Reardon	Denis	Coolagreanane	16	Walsh	John	Corrinadaury	47
Murrihy	Patrick	Cahernacauha	75	Sheehan	Tim	Coolagreanane	20	Cronin	James	Corrinadaury	45
Walsh	Thomas	Cappiaminne	100	McCarthy	Tim	Coolcaum	106	Buckley	Tim	Corrinadaury	25
Holland	P.P.	Cappinclaure	72	McCarthy	Darby	Coolcaum	53	Creedan	John	Corrinadaury	25
Swiney	Corn	Cappinclaure	56	Connell	Laurence	Cooleenbeg	18	Luscey	John	Corrinadaury	25
Browne	Richard	Carrigeigh	76	Luscey	Cornl	Cooleenbeg	9	Minahan	Batt	Corrinadaury	25
Browne	Joseph	Carrigeigh	38	Kelleher	Timothy	Cooleenbeg	4	Lynch	Humphrey	Corrinadaury	25
Browne	William & Joseph	Carrigeigh	56	Leary	Batt	Cooleenbeg	4	Cronin	Francis	Corrinadaury	25
				Connell	Dan	Cooleenbeg		Calnan	Widow	Croomdorihy	100
Browne						Middle	30	Browne	Richard	Currihy	150
Gallavan	John			Connell	Patrick	Cooleenbeg		Kingstone	Jeremiah	Currihy	45
	Dan	Carrigeigh	56			Middle	30	Buttimere	Maurice	Currihy	45
Murphy	Michael	Carrinacurra	30	Connell	Laurence	Cooleenbeg		Sullivan	Owen	Currihy	45
Swiney	James	Carrinacurra	60			Middle	30	Leary	Tim	Currihy	100
Sullivan	Patrick	Carrinacurra	187	Connell	Hanora	Cooleenmore	45	McCarthy	Denis	Currihy	40
Sullivan	Tim	Carrinacurra	93	Connell	Danl	Cooleenmore	45	Leary	Jerry	Currihy	70
Pyne	Jasper Esq.	Carrinacurra,		Connell	Patrick	Cooleenmore	43	Warner	William	Currihy	40
		Castle Masters	20	O'Leary	Denis	Coolmountain	25	Sullivan	Michael	Currihy	40
Barry	James	Carrinaleelah	100	McCarthy	Charles	Coolmountain	34	Cotter	Widow	Currihy	112
Leary	John	Carrinamuck	332	Sullivan	Denis	Coolmountain	34	Barry	William	Currihy	112
O'Mahony	Daniel & Partners.			Leary	Danl	Coolmountain	20	McCarthy	Charles	Currihy	46
		Carrinaneelah	30	Sullivan	John	Coolmountain	20	Cotter	Widow	Currihy	
Ahern	Patrick	Ceamcurravooley					90			(lower lot)	49
			200	Crowley	Jeremiah	Coolmountain	90	Browne	Jemmet Esq.	Currihy	
Croneen	John	Ceamcurravooley		Lordon	John	Coolmountain	90			(Plantation)	14
			87	McCarthy	Dan	Coolmountain	72	Kelly	Dan	Dereenaglass	102
Reardon	Matt	Ceamcurravooley		McCarthy	Jeremiah	Coolmountain	72	Leary	Dan	Dereenaglass	102
			58	Leary	Arthur	Coolmountain	72	Barry	James	Dereenaleeng	
				Desmond	Tim	Coolmountain	72		(Derryvaleen)		98

<i>Surname</i>	<i>Name</i>	<i>Townland</i>	<i>Acres</i>	<i>Surname</i>	<i>Name</i>	<i>Townland</i>	<i>Acres</i>	<i>Surname</i>	<i>Name</i>	<i>Townland</i>	<i>Acres</i>	
Barry	Edward	Dereenaleeng (Derryvaleen)	98	Cronin	John	Geranapeaky	198	Farrell	John	Gurtmahughtee	112	
Barry	Michael	Derreen	182	Foley	John	Glasheen	34	Cotter	Jeremiah	Gurtmahughtee	37	
Vaughan	Charles	Derreen	124	Cremeen	Daniel	Glasheen	20	Nunan	Patrick	Gurtmahughtee	37	
Sullivan	Patrick	Derreen	59	O'Leary	Mr. N'd	Glasheen	55	McCarthy	Corn	Gurtmahughtee	37	
Barry	Edward	Derreen	96	Cotter	Sylvester	Gortnalour	78	Farrell	Jeremiah	Gurtmahughtee	75	
Barry	Garrett	Derreen	96	Murphy	Tim	Gortnalour	160	McCarthy	Dan	Gurtmahughtee	1	
Leary	Batt	Derreenacushe		Leary	Widow	Gortnalour	50	Kelleher	John	Gurtmahughtee	215	
			210	Reardon	Michael	Gortnalour	216	Cotter	Tim	Half Gneeve (Lagneeve)	68	
Coleman	Denis	Derreenacusfoore?		Scannell	Edward	Gortnalour		Reardon	Corn	Illaneinah East		
			100			Scrahan	33				180	
Luccey	Michael	Derreenacusfoore?		Scannell	William	Gortnalour		Hallahan	Corn	Illaneinah West		
			100			Scrahan	33				69	
Swiney	Patrick	Derreendaunea		Leyhane	John	Gortnalour		Leary	Tim	Illaneinah West		
			326			Scrahan	33				69	
Cronin	John	Derreendaunea		Cronin	John	Gortnarea	100	Leary	Corn (gloss)	Illaneinah West		
			168	Warner	Henry	Gortnarea	91				198	
Buckley	Michael	Derreeneanig	170	Leyhane	John	Gortnarea	35	Sullivan	James	Illaneinah West		
Herlihy	Darby	Derreeneanig	170	Leyhane	Corn	Gortnarea	35				48	
Reardon	Dan	Derreeneanig	85	Warner&Dinneens		Gortnarea & Inchideraille	19	Leary	Michael	Illaneinah West		
Kelleher	Andrew	Derreeneanig	85			Gortnarea & Gorts Moorane	45				48	
Calnan	Denis	Derrinabourkey		Lynch	John	Gorts Moorane	45	Burke	John	Inchibeg	206	
			148	Keating	J.& Brothers	Gorts Moorane	45	Barry	William	Inchibeg	103	
Leary	Darby	Derrinabourkey				Gorts Moorane	96	Burke	Michael	Inchibeg	103	
			50	Fitzgerald	Daniel	Gorts Moorane	96	Dineen	Tim	Inchideraille	90	
Cronin	Corn	Derrinabourkey		Luscey	Jeremiah	Graig	138	Dineen	Dan	Inchideraille	90	
			50	Leary	Jeremiah	Graig	138	Dineen	Patrick	Inchideraille	90	
Driscoll	Corn	Derrinagree	331	McCarthy				Browne	Richard	Inchigeelah	72	
Cotter	Tim	Derrinclauidig	53	Sullivan	Timothy			Day	Jeremiah	Inchigeelah	29	
Murrihy	Darby	Derrinclauidig	53			Graig	74	Cotter	William	Inchigrada	317	
Swiney	Darby	Derrinlungig	420	Sullivan	Dan	Graig	201	Cotter	Sylvester	Inchigrada	100	
Leary	Dan	Derrivacorneen		Cockeran	Michael	Gurtafloodig	92	Cotter	Tim	Inchigrada	100	
			150	Denahy	Thomas	Gurtafloodig	92	Murphy	Michael	Inchigrada	100	
Callahan	J.	Derrivacorneen		Leary	Denis	Gurtafloodig	46	Cotter	William	Inchigrada (Mill lot)	20	
			150	Heffernan	John	Gurtafloodig	46	Burke	James	Inchimore	600	
Callahan	Denis or Danl	Derrivane		Leary	Tim	Gurtafloodig	85	Murphy	John Jr.	Inchinaneve	80	
			24	Leary	James	Gurtafloodig	85	Murphy	John Sr.	Inchinaneve	28	
Callahan	Michael	Derrivane	24	Callahan	James	Gurtafloodig	112	Leary	Daniel	Inchinaneve	28	
Callahan	Patrick	Derrivane	24	Callahan	Dan	Gurtafloodig	56	Sullivan	Widow	Inchinaneve	28	
Coghlan	Corn	Derrivane	24	Scriven	Samuel	Gurtaknockane	181	McCarthy	Timothy	Inchinaneve	28	
Leary	Dan	Derrivane	50					Leary	Tim	Inchinaneve	107	
Donaldson	James	Derrivane	50	Farr	John	Gurtanadin	30	Reardon	Corn	Inchinussig	333	
Croneen	Tim	Derrivane	50	Scannell	Edward	Gurtanadin	30	Carroll				
Keilley or Reilley	Cornl	Derrivane		Scannell	Edward Jr.	Gurtanadin	30	Hooley				
			50	Leary	Tim	Gurtanadin	33	Leary	John, Michael & Daniel	John Cornl	Inchyneil	41
Sullivan	Daniel&James	Derrygurtacloughy	56	Gallavan	Michael	Gurtanadin	33	Mahony	Danl ?	Inchyneil	10	
				Farr	John	Gurtanadin	22	Connell	Charles	Inchyneil	10	
Leary	Widow	Derrygurtacloughy	76	Cotter	Sylvester	Gurtanadin	66	Hooley	J.	Inchyneil	10	
				Morris	Patrick	Gurtavuir	89	Connell	Cornl	Inchyneil	10	
Murphy	Jeremiah	Derrygurtacloughy	37	Crowley	Michael	Gurtavuir	89	Murphy	John	Inchyneil	125	
				Murphy	Darby	Gurtavuir	168	Hourahan	Jeremiah	Inchyneil	36	
Leary	Dan	Derryleigh	101	Buckley	Andrew	Gurteenadrolane	76	Carney	John	Inchyneil	18	
Murnane	Patrick	Derryleigh	101					Carney	Daniel	Inchyneil	18	
Callahan	John&Michael	Derryleigh		Cronin	John	Gurteenakilly	55	Connor	Dan	Kealvaugh	77	
			202	Cronin	Corn	Gurteenakilly	55	Sullivan	Tim	Kealvaugh	145	
Shea	Denis	Derryreardon		Buckley	Tim	Gurteenakilly	28	Croneen	Tim	Kealvaugh	160	
		East	182	Buckley	Jeremiah	Gurteenakilly	28	Murphy	Tim	Kealvaugh	160	
Fuller	Mrs.	Derryreardon		Cronin	Widow Ellen	Gurteenakilly	14	Leary	John	Kealvaugh	113	
		West	193					Hurley	John	Keelmore	60	
Reardon	Widow	Dooneens	930	Cronin	John Jr.	Gurteenakilly	43	Foley	James	Keelmore	30	
Foley	Andrew	Dromanallig	54	Casey	Patrick	Gurteenflugh	57	Foley	John	Keelmore	30	
Manning	Corn	Dromanallig	18	Leyhane	Peter	Gurteenflugh	57	Murphy	John	Keelmore	15	
Walsh	Richard	Dromanallig	18	Kelleher	Dan	Gurteenflugh	57	Cotter	James	Keelmore	60	
Walsh	Richard Jr.	Dromanallig	18	Hallisy	Dan	Gurteenflugh	57	Cotter	William	Keelmore	30	
Manning	Denis	Dromanallig	54	Sweeney	Mort	Gurteenowen	51	Cotter	James Jr.	Keelmore	30	
Cotter	Patrick	Dromanallig	27	Cronin	James	Gurteenowen	34	Cotter	Nicholas	Keelmore	30	
Reardon	Matt	Dromanallig	27	Sweney	Darby Jr.	Gurteenowen	34	Cotter	William Jr.	Keelmore	30	
Mahony	Widow	Dromanallig	73	Sweney	Darby Sr.	Gurteenowen	17	Callaghan	John	Kilbarry	46	
Reen	John	Dromanallig	36	Swiney	John	Gurthnamona	136	Creane	Barry	Kilbarry	23	
Boyle	James	Dromcarra Boyle		Murphy	Dan	Gurtloohera	253	Fitzpatrick	John	Kilbarry	23	
Grove	109			Kelleher	Matt	Gurtnacorrigy		Reardon	John	Kilbarry	23	
Mahony	Florence	Droumacoppel	24				603	Leary	Cornl	Kilbarry	23	
Leary	John	Droumacoppel	10	Cotter	William	Gurtmahughtee	100	Lynch	Dan	Lackabawn	170	
Cotter	Tim	Droumacoppel	90	Cotter	William Jr.	Gurtmahughtee	100					
Leary	Widow	Gerahantornora	230	Cotter	P.	Gurtmahughtee	100					

<i>Surname</i>	<i>Name</i>	<i>Townland</i>	<i>Acres</i>	<i>Surname</i>	<i>Name</i>	<i>Townland</i>	<i>Acres</i>	<i>Surname</i>	<i>Name</i>	<i>Townland</i>	<i>Acres</i>
Minahan	Owen	Lackabawn	85	Walsh	John	Scrahanmore	26	Sullivan	Daniel	Teirnaspidoguy	15
Cronin	John	Lackabawn	85	Hurley	Samuel&Darby	Shanacrane		Callahan	Denis	Teirnaspidoguy	45
Ahern	Derby	Lackabawn				East	168	Sullivan	Darby&Daniel	Teirnaspidoguy	
		(Carbery)	48	Hurley	John	Shanacrane	East				15
McCarthy	Dan	Lackabawn					42	Barry	Garrett	Teirnaspidoguy	30
		(Carbery)	48	Hurley	James	Shanacrane	East	Leary	Corn	Teirnaspidoguy	15
Harrow	Michael	Lackabawn					100	Leary	Widow	Teirnaspidoguy	15
		(Carbery)	32	Hurley	Thomas	Shanacrane	East	Sullivan	Corn	Teirnaspidoguy	180
Ahern	Tim	Lackabawn					32	Cotter	Sylvester	Terranassig	100
		(Carbery)	64	Crowley	Tim	Shanacrane	East	McCarthy	Tim	Terranassig	90
Cronin	Corn& Dan	Lackabawn					23	Cotter	James	Terranassig	30
		(Carbery)	130	Crowley	John	Shanacrane	East	Crowley	Jeremiah	Tillaugh	50
Sweeney							33	Brien	Jeremiah	Tillaugh	28
Nunan	William Dan	Lackabawn		Dauley	John	Shanacrane	East	Crowley	Corn	Tillaugh	120
		(Carbery)	65				33	Lordon	Widow	Tillaugh	18
Lynch	Darby	Lyreenageehy		Hurley	John	Shanacrane	East	Lordon	Michael	Tillaugh	18
			110				33	Brien	Denis	Tillaugh	18
Creedan	Dan	Lyreenageehy		Hurley	James	Shanacrane	East	Brien	Richard	Tillaugh	18
			110				20	Manning	Richard	Tillaugh	50
Lynch	Michael	Lyreenageehy		Desmond	Widow	Shanacrane	East	Croneen	Corn,	Tillaugh	25
			110				4	Nunan	Danl	Tillaugh	32
Minahan	Owen	Lyreenageehy	55	Counor	Michael	Shanacrane	East	Reardon	Dan	Tooreenalour	212
Lynch	Humphrey	Lyreenageehy	55				22	Callahan	Owen	Tooreenalour	212
Browne	Richard	Maulmoore	109	Leyhane	Corn	Shanacrane	East	Leary	Richd & Darby	Tooreenanean	
Leyhane	Corn	Maulmoore	54				22				200
Leyhane	Patrick	Maulmoore	54	Burke	Dan	Shanacrane	East				
Busteed	George	Mileen	27				38	Cronin	Corn	Toorenlehard,	130
O'Leary	Mr. R	Mileen	160	McCarthy	Dan	Shanacrane	East	McCarthy	Dan	Tureen	87
Lynch	John	Mileen	65				38	Sullivan	John	Tureen	66
Goggin	Michael	Mileen	33	Connor	Owen	Shanacrane	East	Kelly	Dan	Tureen	33
McCarthy	Michael	Mileen	33				19	Minhear	Mr. W	Tureenduff	444
Creedane	Peter	Milmurrane	375	McCarthy	Darby	Shanacrane	East				
Buckley	Tim	Milmurrane	75				19				
Sullivan	Dan	Moneyleigh	45	McCarthy	Darby Jr.	Shanacrane	East				
Cotter	Dan	Moneyleigh	105				38				
Reen	Patrick	Moneyvadra	114	Crowley	Darby	Shanacrane	East				
Ashe	John	Moneyvadra	228				25				
Cotter	Thomas	Moneyvadra	114	Crowley	Andrew	Shanacrane	East				
Vaughan	Fr	North Dromcarra					25				
			56	Crowley	Jeremiah	Shanacrane	East				
Bustead	Nicholas	North Dromcarra					25				
			22	Hurley	Jeremiah	Shanacrane					
Bustead	John	North Dromcarra				West	120				
			22	Croneen	Corn	Shanacrane					
Bustead	Thomas	North Dromcarra				West	80				
			17	Leary	Widow	Shanacrane					
Reardon	John	North Dromcarra				West	40				
			17	Leyhane	Thomas	Shanacrane					
Reeves	John	North Dromcarra				West	40				
			16	Leyhane	Corn	Shanacrane					
Day	Edward	North Dromcarra				West	40				
			11	Lynch	Patrick	Shanacrane					
Leary	Daniel	North Dromcarra				West	40				
			11	Browne	Richard	Shehy	1000				
Fitzpatrick	Jeremiah	North Dromcarra		O'Sullivan	Tim	Shehy More	700				
			11	McCarthy	John	Silvergrove	262				
Harris	James	North Dromcarra		Callahan	Denis or Danl	Silvergrove					
			4				102				
Day	Edward	North Dromcarra		Leary	John	South Dromcarra					
		(upper lot)	23				66				
Counelly	Dan	Rathgaskey	13	Shea	Darby	South Dromcarra					
Leary	Tim	Rathgaskey	6				11				
Haley	John	Rathgaskey	20	Leary	Corn	South Dromcarra					
Leyhane	Dan	Rathgaskey	20				11				
Leary	Jeremiah	Rathgaskey	40	Vaughan	Chal. &						
Kelleher	Darby	Rathgaskey	20	Thomas	South Dromcarra		49				
O'Callahan	Callahan	Rathgaskey	225	Leary	Cornl	South Dromcarra					
Foley	Tim	Rathgaskey	112				16				
Calnan	Owen	Rossalougha	466	Woods	John	Teergay	240				
Sullivan	Owen	Rossalougha	233	Mahony	Darby	Teirnaspidoguy					
Sullivan	Dan	Rossalougha	233				15				
Oldham	Richard& partners			Mahony	Tim	Teirnaspidoguy					
		Rossmore	400				15				
Lynch	Denis	Scrahanmore	80	Leary	Corn	Teirnaspidoguy					
Leary	Darby	Scrahanmore	80				15				

**1827 Tithe Applotment for the Parish of
Inchigeelagh (Iveleary)Co. Cork
Diocese of Cork
Barony of West Muskerry**

The Pass of Keimaneigh

T'was early in September in the year of '53
When I received an order to take a 10 RB
To proceed westwards with all speed and not make delay
To help to cut the tourist road through the pass of Keimaneigh

My heart was not rejoicing as I journeyed to the west
For I was leaving my friends that I had loved the best
So I helped to drown my sorrows at each pub I passed that day
Till I reached my destination at the foot of Keimaneigh

The sun was sinking o'er Gougane when I reached my journey's end

T'was there I met Dan Kearney who soon became my friend
He was famous for his Irish songs, he danced and he was gay
And he made a brew called Mountain Dew at the pass of Keimaneigh

Ere dusk had fallen o'er the pass where deep the shadows lurk
The boys has placed me in the care of the charming Sheila Burke
And since I stepped into that home and drank a cup of tay
My every wish was granted by the Burkes of Keimaneigh

T'was there I met Dan Connell, a sailor he had been
He changed his mind now sits behind a Thames for CIE
And with him Jimmy Murphy they could work as well as play
As they tipped their loads to make the road through the pass of Keimaneigh

Now the work is proceeding and the road is taking shape
From Toureen Dubh in sweeping curves to the Post Office gate
Now Katie's rock is gone for it was blown away
To make a fine straight road through the pass of Keimaneigh

There stands Paddy Dolan as cool as any breeze
Directing operations with competence and ease
For it takes a man that knows his job to make the tourists say

There's the finest road in Ireland through the pass of Keimaneigh
All credit too is surely due to the compressor team
And to Tanner bold the rocks he blew like flying autumn leaves
While Mahony Thade with his Bamford babe gently rolls away
Another stretch on the Bantry side of the road through Keimaneigh

Now Daly's men are down the glen in a place called Cappaboy
While Dick Mikey thrills as his blast shrills through the crags above on high
And Timmy Crane sings a sweet refrain as he starts to clear away
Another stretch on the Bantry side of the road through Keimaneigh

One evening in October as the mist was falling low
A mighty landslide hit the site and completely blocked the road
T'was Healy's timely warning that saved his gang of men
From being buried neath the avalanche in that wild and rugged glen

And when all was peaceful and settled in that scene
There in the midst of all the wreck stood Dan the Bull serene
They say it was a miracle how he escaped that day
When the rocks piled up around him in the pass of Keimaneigh

When the summer sun is shining and the tourist cars they glide
Where once the there leapt the noble deer up on Duachaill side
Oh the people gaze in rapture at the work that carved the way
Between Gougane Cross and Calvary through the pass of Keimaneigh

So now to bring a finish to my simple little song
For to mention everybody it would really be too long
But where e'er I go I always know at home or far away
I won't forget the men who built the road through Keimaneigh

