



The Derrynaflan Trail



TIPPERARY ECCLESIASTICAL TRAILS

Fáilte - Welcome

Welcome to the Derrynaflan Trail, a driving trail that will take you along the highways and byways of Tipperary. Here you will discover the rich ecclesiastical heritage of this wonderful part of Ireland, from the Slieveardagh Hills around Killenaule, across Littleton Bog and on to Holycross on the banks of the River Suir. The trail leads you to church sites, old monasteries, graveyards, holy wells and other sacred places. These heritage sites contain a wealth of stories and history

spanning fifteen centuries, from the earliest years of Christianity in Ireland in the decades after St. Patrick, to modern churches that are still used as



places of worship.

There was ecclesiastical activity in this area right back to 600 AD and before. Saintry men and women sought out remote places where they could lead a life of prayer and contemplation. A chain of islands of fertile land within the vast expanse of Littleton bog provided ideal locations for these monastic settlements. Saints Mocheomóg, Colmán, Tigerneach and Ruadhan founded Liathmore, Durrahy, Derryvella and Derrynaflan respectively. Saint Naul founded a church in Killenaule [Cill Náile], a town which bears his name. The virgin Saint Sineach lived on a round hill overlooking a river valley, namely Crohane. The stories and folklore of these places have been handed down through the generations. And of course the superb Derrynaflan Hoard is a tangible expression of this rich Christian culture.

Viking raids led to the demise of many of these ancient sites. Church reform brought Ireland's insular church under the influence and control of Rome. Consequently, a new

wave of activity commenced with the arrival of monastic orders from mainland Europe after 1100 AD. The



Cistercians became prominent in this part of Tipperary thanks to the patronage of the O'Brien Kings of Munster. The monks benefited from generous grants of lands and introduced new farming techniques while practicing an austere life of work and prayer. The Cistercian legacy is evident today in two magnificent sites on the trail, Holycross Abbey and Kilcooley Abbey. Holycross has been brought back to life as a working church but retains its historic aura and, of course, the relic of the True Cross

from which its name derives. Kilcooley is a secluded and tranquil ruin where many of the fascinating architectural features remain intact. Both abbeys display the mark of the powerful Butlers of Ormond, who were the predominant family in the area during these centuries.

The Butlers had arrived in Ireland following the Norman invasion in the late 1100s and along with other families they brought with them a different type of ecclesiastical activity. Sites such as Buolick, Graystown and St. Johnstown have their origins in these medieval centuries and display the Anglo-Norman influence. Here nucleated



settlements developed around castles and churches were built nearby to cater for the spiritual needs of the population. Church ruins such as Ballinure and Ballymoreen also date from this period.

The turbulent years between 1500 and 1700 saw upheaval as the old Gaelic order was replaced by a new English Protestant ascendancy. The reign of the Tudors in England, followed by the Cromwellian conquest of the 1650s, had disastrous consequences for many of the old church sites, some of which were attacked and subsequently became ruined. In Fennor, Magorban, Lismalin, Crohane and Killenaule, however, the new ascendancy consolidated their position by building Protestant places of worship on the sites of former churches during the 1700s and early 1800s. Crohane and Magorban are still in use, while the old Church of Ireland in Killenaule has found a new lease of life as a heritage centre.

Catholic Emancipation in 1829 sparked a wave of church-building across Ireland that expressed the power and confidence of the Church as it emerged from centuries of subjugation. St Mary's Church, Killenaule is a fine example of a 19th century church with eye-catching stained glass windows.

In the many graveyards along the trail, you will find the burial places of prominent figures from the last two centuries of Irish history. Their details, as well as the details of all local graveyards, have been documented through the Historic Graves mapping project and some of their stories are told in this booklet.

We hope this booklet will serve as a useful guide as you travel across the trail and through the centuries. It can be read in conjunction with the audio guide for the trail, available online at

www.slieveardagh.com

www.holycrossballycahill.com or

www.abartaudioguides.com

Front cover images, clockwise from top left – detail of Butler Tomb, Kilcooley Abbey; Holycross Abbey; 'Dancing Men' at Perry's Well; Derrynaflan Hoard. Derrynaflan Hoard photograph published by kind permission of the National Museum of Ireland

1. Slieveardagh Heritage Centre, Killenaule



The former St. Mary's Church of Ireland is located on River Street and was built between 1838 and 1840. It was constructed of sandstone with limestone surrounds for the doors and windows, giving a distinctive appearance.

Killenaule derives from the Irish Cill Náile, the church of St. Naul, whose feast day is on July 31st. He was an early Christian saint and a son of Aengus, King of Cashel, who had been baptised by St Patrick. Around 520 AD, Naul founded a monastery at Kilmanagh, Co. Kilkenny, just 14 miles from Killenaule. His original church in Killenaule may have been on this site. The life of St. Naul tells us that "it was a church angelic, golden-belled, heavenly, noble, of sacred beauty, divine, charitable, intelligent, hallowed".

There is certain evidence for a pre-Reformation church here in the form of medieval architectural fragments in the surrounding graveyard, including door jambs and window fragments.

A new church was built here in the 1700s and was initially used for Catholic worship. However, it became a Protestant church in 1762.

Several marble plaques on the interior walls commemorate members of the Going and Hemphill families, both of whom were prominent aristocratic landowners in the Killenaule area in the 1800s. An eye-catching stained glass window in the eastern gable was manufactured by Mayer & Co. of Munich and London, noted stained glass designers.

The church was closed in 1991 and the premises was taken over by Slieveardagh Rural Development, refurbished and officially opened by President Mary Robinson on August 20th 1995. It is home to a heritage centre and tourism information point, a public library and public toilets. Internet access is available in the building. It is an ideal base from which to start exploring the trail.

GPS Co-ordinates:
52.568690, -7.672282



2. St Mary's Church Killenaule

St. Mary's Catholic Church is perhaps the most impressive rural church in this part of Tipperary. It is built in Gothic style and the architect, J.J. McCarthy from Dublin, was reputedly a pupil of the renowned English neo-Gothic architect Pugin. The foundation stone of the church was laid in 1859 and it was dedicated 1865.

The stained glass windows of the church are a notable feature. The window behind the altar is said to be the second-largest of its kind in Ireland. It contains representations of the 12 apostles and makes an interesting comparison to the Butler tomb in Kilcooley Abbey. Several windows in nave of the church were made in the studio of Harry Clarke, the famed Irish stained glass artist. Others were produced by the Mayer & Co. studio.

The pulpit in the church was carved in the Pearse Studio in Dublin. Two members of this family, Patrick Pearse and Willie Pearse, played prominent roles in the Easter Rising 1916 and were executed in its aftermath.

Behind the church is the grave of Fr. Patrick O' Brien-Davern (1808 – 1843). He was a native of Ballinure and an agitator for tenant rights in the 1800s. In 1842, while curate of Knockavilla, he led a campaign for 1,300 Catholic tenants evicted from the estate of Viscount Hawarden, Dundrum. Following several letters by the priest to The Nation newspaper, the Viscount initiated legal proceedings. Daniel O'Connell lent his support to the priest. However, Fr. O'Brien-Davern died from fever on August 31st 1843 before the case came to court.

Fr. David Humphries (1843-1930), who played a prominent role in the Land War, is buried near the front of the church. He was instrumental in establishing the settlement of 'New Tipperary' for tenants evicted from the Smith Barry estate in 1890 and was later jailed for a 'seditious speech'. He served as parish priest of Killenaule for 35 years.

GPS Co-ordinates:
52.569081, -7.674814



3. Graystown - Baile an Chraeigh



Graystown Castle is spectacularly set on an outcrop of limestone rock overlooking the Clashawley River valley. Graystown guarded an important route linking north and south Tipperary along this river valley.

It is said that the name Graystown derives from the Norman lord and military genius Raymond le Gros, who arrived in Ireland in 1170 to support Strongbow's invasion. However, it seems more likely that the area is named after one of a number of Norman knights called Grey, who are named in documents from around 1300.

Henry Laffan was granted 120 acres of land here in 1305 and Graystown became the chief seat of his descendants. Thomas Laffan of Graystown was a Member of Parliament for Tipperary in 1613. The Laffans lost their lands in Tipperary following the Cromwellian conquest and were transplanted to Connaught. Their name is still evident in the nearby crossroads and derelict railway station at Laffansbridge.

The castle itself dates from the 1500s, extends to five storeys and is 60 ft. high. In the 1650s it was occupied by Henry Laffan. The gable wall of a three-storey mansion house also survives.

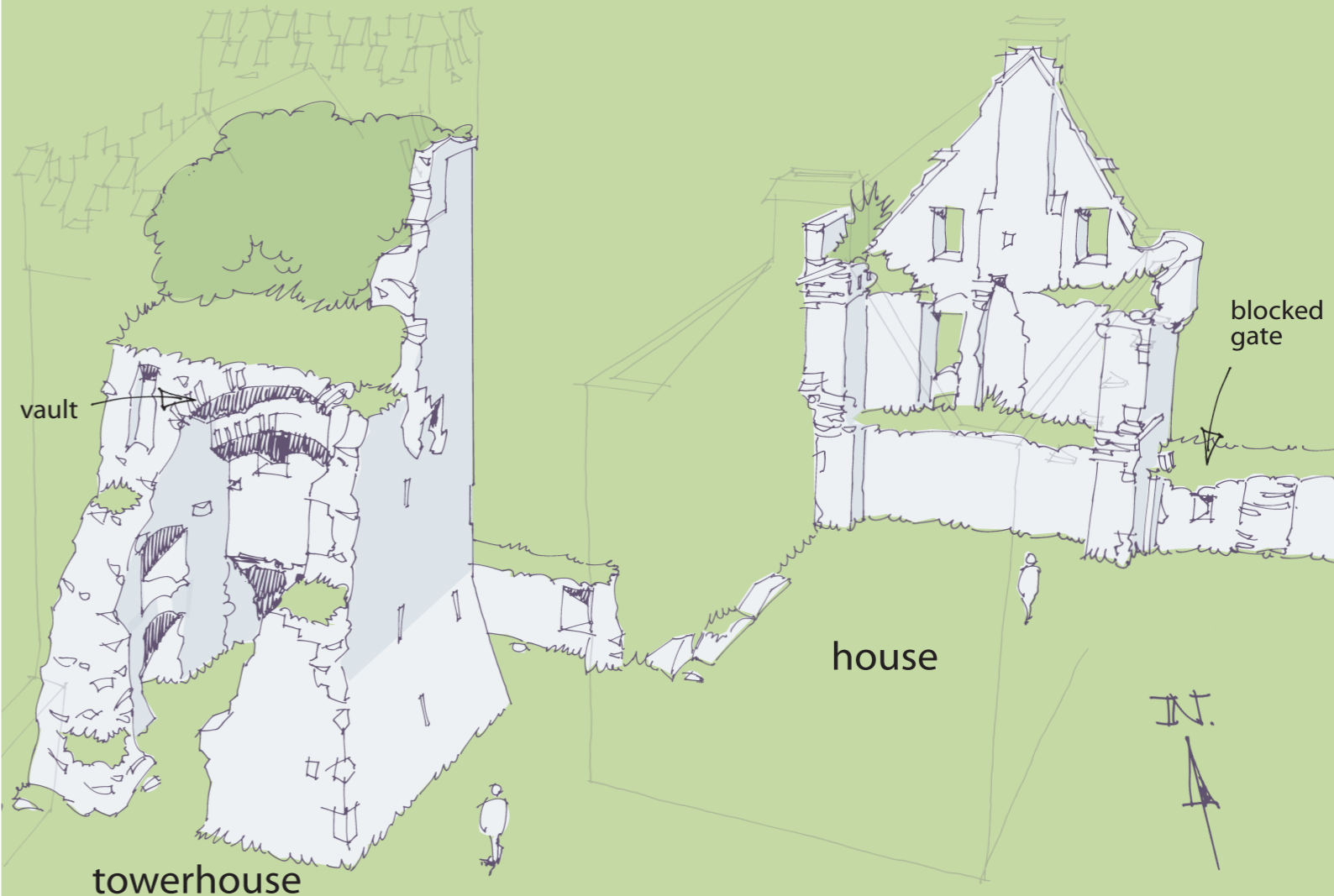
This was located within the protective bawn adjoining the castle.

To the north of the castle there is evidence of extensive settlement in medieval times, with the remains of up to eight houses, three enclosures and a street running through the centre. This settlement was the scene of fair days up until the 1800s.

According to local tradition, Graystown contains remnants of an ecclesiastical or monastic settlement. The field to the north of the castle is known locally as the Monastery field.

Please note that Graystown Castle and the surrounding fields are not accessible to the public. The castle ruin is situated on privately owned land. Furthermore, the site is in a hazardous state and poses a risk to anyone who enters the site. Visitors are asked not to enter into the field or castle and to only view the site from the adjacent public road. The publishers of this booklet and the landowner accept no liability for any injury, loss or damage sustained by persons who enter the site.

GPS Co-ordinates:
52.564856, -7.714940
See page 25 for sketch drawing of site



4./15. Derry-naflan - Doire na bhFlann



Derry-naflan Island, also known as Goban Saor's island, is situated in the middle of Littleton bog. The name derives from the Oak Wood of the Two Flanns, a reference to two prominent century clerics who lived during the 800s, both of whom were associated with the place. It has a history as an ecclesiastical settlement from early Christian times to the 1700s.

The foundation of the first monastic settlement is attributed to St. Ruadhan of Lorrha in the 500s AD. Derry-naflan was at its height between 700 and 900 AD when it was associated with the Celi Dé movement in the early Irish Church. The term Celi Dé or Culdees means 'companions of God'. These were hermetic

communities who sought out isolated locations such as Derry-naflan and lived in austere fashion. The monastic settlement appears to have gone into decline in the late 800s, possibly due to the Viking invasions and the demise of the Eoganacht dynasty of Cashel.

The ruined church on the island dates from two distinct periods. The first phase is a pre-Norman single cell church. The chancel was added during the 1200s and incorporated the earlier church as a nave. One wall of a walled enclosure remains standing close to the church. A small Franciscan community continued largely unnoticed on the island between 1676 and 1717. This was during a period of suppression of the Catholic Church in Ireland following the Cromwellian conquest, the Williamite Wars and the enforcement of the Penal Laws.

Derry-naflan came to international prominence following the discovery there in February 1980 of the Derry-naflan hoard. The hoard consists of five liturgical vessels: a silver chalice, which is decorated with gold filigree and amber ornaments, a silver paten, a bronze strainer, a silver hoop and a bronze basin. It is thought that the hoard was concealed in the early 900s. The

objects were restored by the British Museum and are now on public display in the National Museum of Ireland, Kildare Street, Dublin. The hoard is considered a prime example of the Insular Celtic style of metalwork from this period in our history.

The hoard was discovered by Michael Webb of Clonmel and his son by using a metal detector. It was then passed on to the Director of the National Museum. A complex and lengthy legal battle ensued over the ownership of the hoard and the case was ultimately decided in the Supreme Court in 1987. The court ruled that ownership of the hoard resided in the State. The case received widespread publicity at the



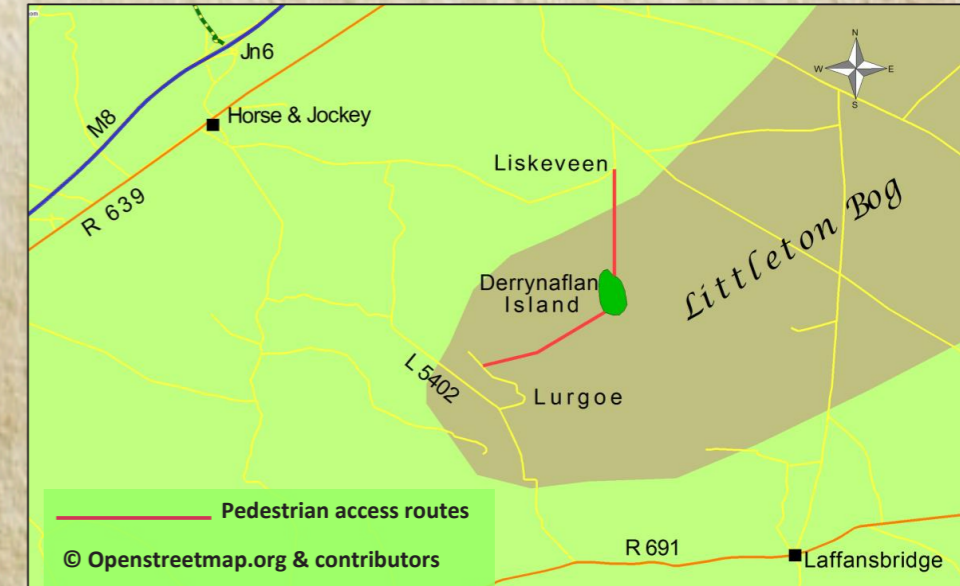
time and had significant implications for official policy and legislation on national monuments and archaeology. It led to new legislation on excavations and a ban on metal detecting for archaeological objects.

Derry-naflan is reputed to be the burial place of An Gobán Saor (Goban the builder), a famed architect, stonemason and builder of churches in Ireland in the decades around 600 AD. He is said to have been born near Malahide, Co. Dublin in 560 AD. He is alluded to in an Irish poem from the 700s, is mentioned in the Life of St. Abban and also has an entry in the Catholic Encyclopaedia. A wealth of folklore abounds concerning the life of An Gobán. Three graveslabs on the eastern side of the island are said to mark the burial place of the Goban and his family. In recent years, dawn mass on Easter Sunday morning on Derry-naflan Island has become an annual event.

Direct vehicular access to Derry-naflan is difficult but it can be accessed on foot from Liskeveen townland in the north or from Lurgoe in the south (see map).

GPS Co-ordinates:
Southern access point (Lurgoe):
52.593476, -7.742138
Northern access point (Liskeveen):
52.610992, -7.735958

Derry-naflan Hoard photograph published by kind permission of the National Museum of Ireland



5. Ballinure - Baile an Iúir



Ballinure is a medieval church, now in ruins, situated in a graveyard. Ecclesiastical taxation records show that there was a church here in the early 1300s, dedicated to St Matthew. The present church dates from the 1400 or 1500s; however, the Down Survey of the 1650s mentions the church being in ruins at that time.

A vault was built inside the ruined church by the Taylor family, landlords of the Noan estate. Nathaniel Taylor, Godfrey Taylor, Edward Taylor and Anne Taylor are buried here. Nathaniel Taylor was an officer in Cromwell's army and was granted 1,000 acres of land in Slieveardagh in 1666. Noan House, a classic Georgian country house, was built by the Taylors in the early 1800s.

A vault and headstone to the west of the church mark the burial place of the Perry family, another prominent local family after whom Perry's Well is named.

Ballinure is the burial place of Bill Shanahan (1897-1954), who was born in the nearby townland of Kilkarney (pictured). He was a noted athlete whose career spanned 16 years.



A real all-rounder, he won national and provincial titles in the high jump, long jump, triple jump, pole vault, sprinting, javelin and weight throwing. The pinnacle of his achievements came in 1924 when he represented Ireland in the decathlon at the Paris Olympic Games. This was the first time Ireland competed at the Olympics as an independent nation. He also participated in the Tailteann Games in 1924, 1928 and 1932; these sporting events were a revival of ancient Irish games that were similar to the Olympics.

Bill was a detective with the Garda Síochána based in Dublin. In 1940, he was awarded the Scott Medal for Valour, the Garda Síochána's highest commendation, after he and a colleague were ambushed and shot in Holles Street, Dublin while escorting State mail.

GPS Co-ordinates:
52.562839, -7.769802

6. Magorban - Maigh gCorbáin

Situated on a quiet country road, Magorban Church of Ireland is believed to be constructed on the site of an earlier pre-Reformation church. This earlier church was appropriated to the Archbishop of Cashel. The current church was built by the Board of First Fruits in 1815 as part of an initiative to build Protestant churches.

Buried within the graveyard are members of the Armitage family who played key roles in promoting the welfare of blind people.

Thomas Rhodes Armitage (1824-1890) married Harriet Black, heiress to the nearby Noan Estate, in 1860. Born in Sussex, he was educated in Germany and France and trained as a medical doctor in London. He built up a successful practice but failing sight forced him to retire in his mid-thirties. He then devoted his life to supporting the cause of blind people, especially their education and welfare. He was the principal founder of the Royal National Institute for the Blind in 1868. In particular, he is credited with popularising Braille in the UK,

leading ultimately to its adoption as the main system of reading for the blind. He died in Cashel following a riding accident.

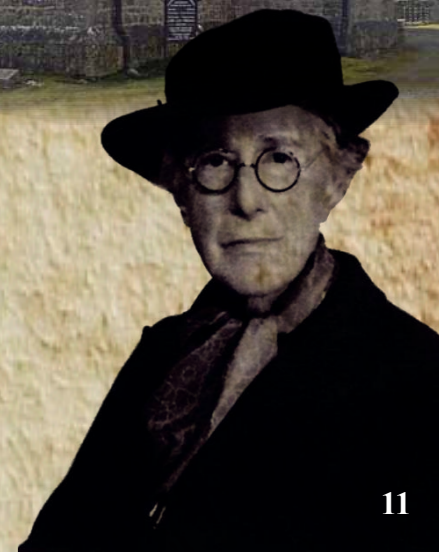
His daughter Alice Stanley Armitage (1869-1949) played a key role in establishing the National Council for the Blind in Ireland in 1931 (pictured). She issued the invitation to the first formal meeting of the organisation and drafted its first constitution. This new organisation helped to coordinate and improve services for blind people in the newly-independent Irish state.

Within the church is a plaque commemorating Lieutenant Benjamin Rhodes Armitage, who lost his life following the sinking of the HMS Prince of Wales near Singapore in 1941 and Lieutenant Stanley Rhodes Armitage who perished as a Japanese prisoner of war in Siam (now Thailand) in 1943.

GPS Co-ordinates:
52.517501, -7.756305



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7. Crohane - Cruachán Maighe Abhna



In a rustic setting three miles from Killenaule, Crohane Church of Ireland was built in 1839. However, this site has a history of activity dating back to early Christian times. Its name in Irish means “the round hill in the plain of the river”.

Crohane is linked to the virgin Saint Sineach, who lived here some time between 450 and 550 AD. She was part of the Eoganacht dynasty of Cashel and was a sister of Saint Senachus. Her feast day falls on October 5th and was celebrated with a pattern festival in Ballingarry until the 1810s. However, the festival was brought to a halt by a local priest around this time as “the celebrations bore little resemblance to celebrating the sanctity of Saint Sineach”. Sineach’s holy well was situated in the field beside the church but is now dried up.

Crohane was the scene of a battle between the native Irish and Vikings in 852 AD. The Annals record it as the first major defeat of the Norsemen in battle in Ireland.

There was a medieval church here from early 1300s onwards.

Ecclesiastical records show that it was in use until the 1600s and was connected to the Cathedral of Cashel. A fragment of an ogee-headed window from this earlier church has been used in the external face of the graveyard wall at the south-west corner. There is a fragment of a headstone in the church porch which dates from the 16th century.

Just south of the church is the graveslab of Lieutenant Humphrey Minchin (d.1671). He and his brother Colonel Charles Minchin (c.1628-1681) were officers in Cromwell’s Parliamentary army. Humphrey was granted 1,271 acres of land in Slieveardagh in 1668, while Charles received 500 acres. Such transfers cemented the English conquest of Ireland and brought about a new ascendancy class who dominated for the following two centuries.

GPS Co-ordinates:
52.561855, -7.590421

8. Lismalin - Lios Mhailín

There are records of an early medieval church at Lismalin dated to the early 1300s, which was attached to the Cistercian monastery of Hore Abbey in Cashel and provided the monks there with property and income. The present ruin is a Protestant church which was built in 1716 and was still in use into the 1800s. To the north-west lies a castle and bawn that was built by Viscount Ikerrin, one of the Butlers of Ormond, in the late 1500s.

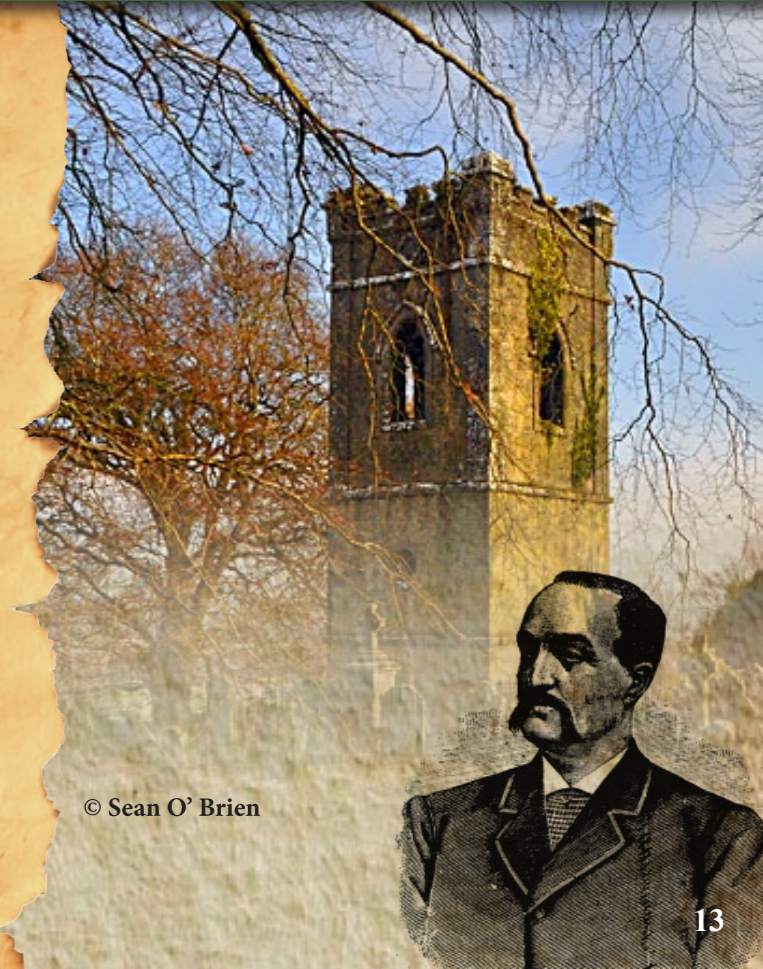
A prominent headstone at the rear of the church was erected by Major David Power Cunningham in memory of his family. Cunningham was a prominent figure in Irish-American life in the 1800s. Born in Crohane in 1825, he became active in revolutionary politics and joined the Young Irelanders. He took part in the Council of War before the 1848 rebellion at the nearby Ballingarry Warhouse.

Afterwards, he fled to the US but came back to Ireland several times during the 1850s. The first of his many novels was published in 1859: The Old House at Home was based

on the execution of the Cormack brothers of Loughmore in 1858. Power Cunningham returned to the US at the outbreak of the American Civil War and began working as a journalist for the New York Herald. He became a war correspondent and reported on the activities of the Irish Brigade under General Thomas Francis Meagher. He saw much front-line action, was wounded and commended for bravery.

Subsequently, Cunningham became active in Fenian politics in New York and continued to write prolifically about his Civil War experiences. He completed further novels and historical works. All the while he remained in close touch with events at home through his friend and relative Charles J. Kickham and made regular visits. He died in New York in 1883 and is buried in Calvary Cemetery.

GPS Co-ordinates:
52.545625, -7.532314



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9. Buolick - Buailic

Buolick church and graveyard is situated in a level, fertile plain between the Slieveardagh Hills and Littleton Bog. The meaning of the name Buolick is something of a mystery, but much is known about the history of this place.

Buolick appears to have originated as a Norman settlement; there may have been a church here before then, but no evidence remains. The earliest written references to Buolick date from the first decade of the 1200s. The Motte and Bailey which stand in the field to the east of the church are tangible reminders of settlement. Such fortifications were common across Ireland and would have been protected by wooden palisades.

The Normans created manors like Buolick to secure their conquest and to introduce new agricultural techniques and settlers. The Manor of Buolick was held by Mannaseur Arsic in 1200. In 1307, John Assyk was Lord of the Manor. Around this time

Buolick became connected to the priory of the Hospital of St. John of Dublin (also known as the Crutched Friars). Church revenues and land were granted to the priory and, in exchange, they provided a priest for the parish.

Buolick subsequently came into the ownership of the Butlers of Ormond, the predominant family in Tipperary and Kilkenny in the medieval period. The tower house east of the church is



© Sean O' Brien

known as Bawnreigh castle and was built by Edmund Butler in 1453. It seems that the Butlers themselves did not always inhabit Buolick and records show it was rented to other Anglo-Norman families, including the Cantwells and Laffans. William Barker of Kilcooley lived at Bawnreigh for a spell around 1707 as the living quarters at Kilcooley were not adequate.

The church ruin in Buolick is amongst the largest in this part of Tipperary and dates from the around the same time as the tower house. The tower at the west end of the church served as living quarters for the priest. The church was attacked and possibly burned during the turbulent years of the 1600s. However, it was still in use in the 1750s when Bishop Edmond Butler made a number of visitations. At this time, the church was dedicated to the Assumption of the Blessed Virgin. Records of births, deaths and marriages were being kept and the church was equipped with a chalice,

other liturgical vessels and vestments.

An interesting discovery was made at Buolick in 1890 by two gravediggers, who uncovered two cast bronze church bells. The bells were taken to the garden of the Archbishop's Palace in Thurles by Dr. Croke where they remained for many years. It was only when they were investigated in the 1970s that it was realised they were of some significance. One was dated from before 1250 and is the oldest church bell in Ireland, while the second dates from the 1400s. There is speculation that they once hung in Kilcooley Abbey. When Holycross Abbey was restored in the 1970s, Archbishop Morris presented the bells to the newly renovated Abbey, where they were dedicated to Saint Michael and Saint Gabriel. Today the bells can be rung by visitors as part of the guided tours of Holycross Abbey.

Please note that the castle and Motte are both situated on private land. Visitors are asked not to enter onto either site without prior permission from the landowner.

GPS Co-ordinates:
52.657470, -7.614583



10. Kilcooley Abbey - Cill Cuaile

Sitting in the heart of the magnificent Kilcooley Estate, Kilcooley Abbey has been described as the most beautiful Cistercian ruin in Ireland. It was founded in 1184 when Domhnall Mór O'Brien, Gaelic King of Thomond, gave a grant of land to the Cistercian order. He was also responsible for founding Holycross Abbey around this time. The name Kilcooley is derived from the Irish Cill Cuaile (Church of the Angle) and reflects its location in the corner of border territory between the ancient kingdoms of Thomond and Ormond and the dioceses of Cashel and Ossory. The abbey itself was dedicated to the Blessed Virgin.

The Cistercian order was founded in France in 1098 and became known for both its austerity and industry. Within half a century the first Cistercian monastery had been established in Ireland by St. Malachy at Mellifont. Jerpoint was the most prominent abbey in the south of Ireland and it was from here that Kilcooley was founded. Not much is known about the earliest years of Kilcooley, but we know it was burned twice in the 1400s. Abbot Philip Molbardayn,

with the support of the Butler family, began a major restoration in 1450 and most of the important architectural features date from this time. Abbot Philip's own graveslab is now affixed to the north wall of the chancel.

The abbey is in a good state of preservation and contains a wealth of architectural features. As one approaches the abbey from the nearby Church of Ireland, the first point of interest is



the dovecote. This domed stone structure was used to rear pigeons and other fowl for the abbot's table.

The tomb of Pierce Fitz Óg Butler, who lived in nearby Clonamicklon Castle and died in 1526, is one of the most outstanding features of the abbey. It was carved by famed sculptor Rory O'Tunney, the patriarch of a dynasty of medieval sculptors based in Callan, County Kilkenny. On top of the tomb is an effigy of a knight [it is thought it was defaced by Cromwellian soldiers] while the front panel of the tomb has carvings of ten of the twelve apostles.

The east window in the chancel is ornately carved in a style known as flame tracery and makes for spectacular viewing from either inside or outside the abbey. The abbot's chair at the south-west corner of the tower is a fine piece of ornamental carving, while many of the mason's marks are similar to those found in Holycross.

The sacristy wall in the south transept is another

wonder and contains several distinctive carvings in five separate panels. They include a mermaid with a comb and a mirror, a crucifixion scene, an abbot and St. Christopher holding the infant Jesus. The presence of the Butler coat of arms here is testament to their patronage of Kilcooley.

Along with monasteries across Britain and Ireland, Kilcooley was suppressed in 1540 by Henry VIII. Although there was an ecclesiastical presence on the site in subsequent centuries, the glory days of the abbey had come to an end. After the turbulent Cromwellian conquest of the 1650s, the land around Kilcooley eventually came into the possession of the Barker family. They lived in the tower of the abbey for some time. In the 1770s the fourth William Barker built the magnificent Palladian house and was responsible for much of the beautiful landscaping we see today. He also brought Palatine settlers to the area from Limerick; these Protestant families had originated in Germany. A nearby area on the hillside to the south is still known as Palatine Street.

Today Kilcooley exudes an aura of tranquillity and mystery that will entice any visitor to stay and explore for an hour or more.

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The Derrynaflan Trail

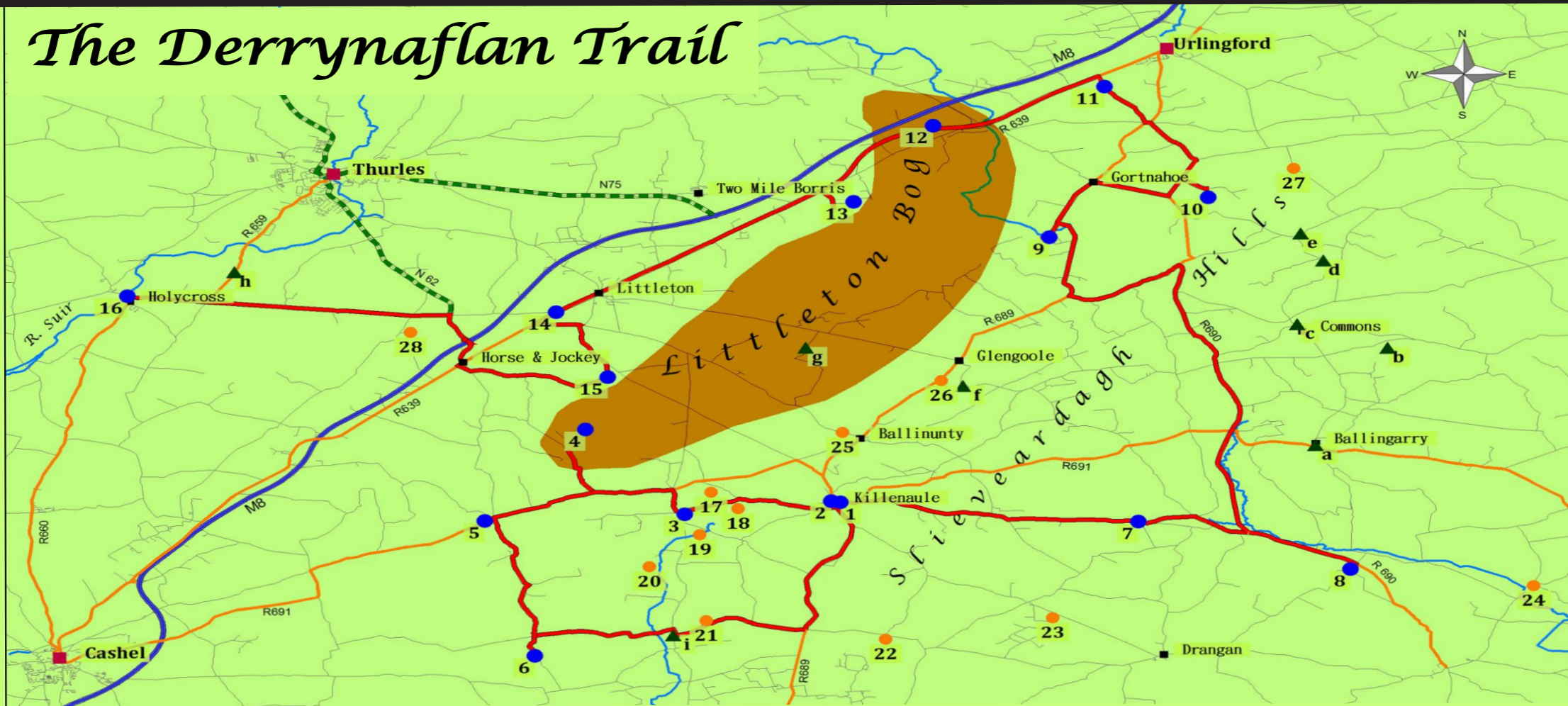
Main Trail sites


1. Slieveardagh Heritage Centre
2. St. Mary's Church, Killenaule
3. Graystown Castle
4. Derrynaflan (southern access)
5. Ballinure graveyard
6. Magorban Church of Ireland
7. Crohane Church of Ireland
8. Lismalin graveyard
9. Buolick
10. Kilcooley Abbey
11. Fennor graveyard
12. Durrahy
13. Liathmore Churches
14. Ballymoreen graveyard
15. Derrynaflan (northern access)
16. Holycross Abbey

 Driving route

Other ecclesiastical sites

17. Church Hill
18. Perry's Well



19. Scornan Church
 20. Hill of Bones
 21. Knockanglass Church
 22. St. Johnstown graveyard
 23. Magowry graveyard
 24. Modeshill graveyard
 25. Lanespark graveyard
 26. Ballinalacken graveyard
 27. Aglish graveyard
 28. Moycarkey graveyard
-  Local attractions
- a. Ballingarry Corner
 - b. Famine Warehouse
 - c. Commons Tricolour
 - d. Palatine Street
 - e. Grange Crag walk
 - f. Dereen Picnic area
 - g. Derryvella looped walk
 - h. Cabragh Wetlands
 - i. Ned Kelly mural, Moyglass

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11. Fennor - Fionnúr



Fennor graveyard is located on a hilltop close to the old Dublin-Cork main road and overlooking the village of Urlingford in the neighbouring county of Kilkenny. This graveyard has the unusual distinction of containing the ruins of both a Catholic and Protestant church.

There are records of a church here dating back to the early 1300s. In the mid-1400s Fennor church was linked to Kilcooley Abbey; the abbot of Kilcooley was prebendary* of Fennor. It is likely that the income derived from Fennor was used to pay for the restoration of Kilcooley around this time. In an obvious example of corruption in the church, it was recorded in 1506 that the prebend of Fennor was held by Theobald Butler of Cashel, a cleric who was aged just 12!

The older church ruin at Fennor is late medieval and probably dates from the 1500s. There may have been a belfry or tower at the eastern end of the church. At the western end is an annex which was the residential quarters for the priest. The church was still in use in the 1650s and was recorded in the

Civil Survey.

The Protestant church was constructed in the late 1700s or early 1800s. While it is common in this area for Protestant churches to be built on the site of former Catholic churches, Fennor is a rare example of where the two church ruins co-exist.

Fennor is also known as the site of faction fights and hurling matches between Tipperary and Kilkenny folk in the early 1800s. Even to this day, the area remains a hotbed of Tipperary-Kilkenny rivalry.

* A prebendary was a medieval church office similar to a canon who was entitled to revenues from an estate or parish, known as a prebend.

GPS Co-ordinates:
52.708007, -7.599359

12. Durrahy - Daire Mór

Located just off the old Cork-Dublin road, ½ km west of Mary Willie's pub, in Longfordpass townland, this site has many stories to tell over many centuries. Durrahy's location is the key to its history; it is situated on an important crossing point through an extensive bogland and overlooks the main route from Dublin and Leinster into Munster.

The ruin of an early Christian church still visible here is almost certainly the site of the monastery of Daire Mór founded by St. Colmán in the 7th century. Colmán was the son of King Aengus of Munster who had been baptised by St. Patrick. He is mentioned in the lives of many contemporary saints.

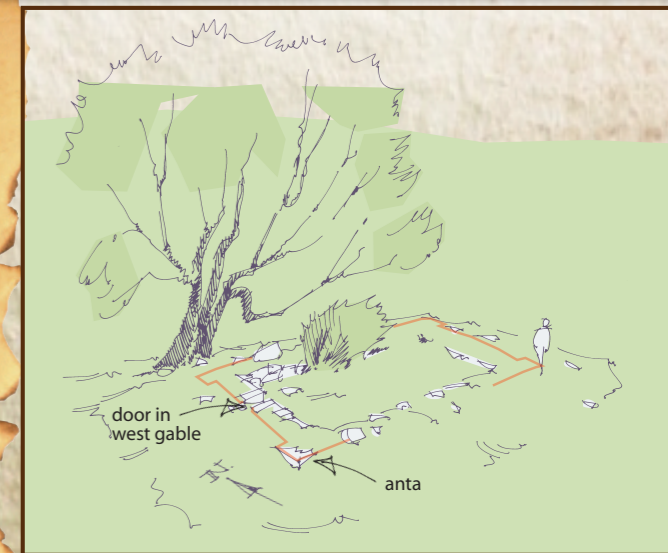
The Life of St. Ruadhan relates that Colmán sent Ruadhan a cask of butter which was transported across the bog to Derry-naflan. Archaeological evidence for toghers, [wooden bog roads] found nearby lend some credence to this tale. The saint's feast day 'Lá Colmáin ar na caiplibh' [Colman's day on the horses] is celebrated on July 31st. Daire Mór was raided by the Vikings in the 840s and was

eventually replaced by Kilcooley Abbey. The foundation charter of Kilcooley mentions Daire Mór and the abbot of Kilcooley was described as the coarb [successor] of Colmán.

In later centuries, the strategic importance of Durrahy led to much military activity in the vicinity. In 1174, Strongbow's Norman army passed through here shortly before their first defeat in battle in Ireland, when they were routed by Donal Mór O'Brien outside Thurles. The Scottish armies of Edmund Bruce also crossed the bog here in 1316 as they rampaged through Ireland. Cromwell's soldiers built a massive earthen fort here in the 1650s, named after Cromwell's deputy and son-in-law, General Henry Ireton. In the 18th century a barracks was constructed here and its gable wall remains. The area was the scene of an engagement between pro- and anti-Treaty forces during the Irish Civil War.

GPS Co-ordinates:
52.694976, -7.646334

See page 25 for sketch drawing of site



13. LIATHMORE - LIATH MÓR

The vast expanse of Littleton bog was home to much ecclesiastical activity in early Christian Ireland. Along with Derrynaflan, Durráhy and Derryvella, Liathmore is testament to this unique heritage. Like these three sites, it is situated on a dry island of fertile land in the midst of the bog, a suitable place for those seeking a life of prayer and contemplation.

Liathmore is associated with Saint Mocheomóg, who founded a monastery here around 590 AD. His name translates as 'my Kevin' or 'my beautiful one'. Kevin is patron saint of the parish of Moycarkey in which Liathmore is located. Mocheomóg was born around 560 AD. He was a nephew of St. Ita, who raised him for his first 20 years in Kileedy, Co Limerick. He travelled north to study at the monastery of St. Congall in Bangor, Co. Down, before returning south to the ancient territory of Eile in mid Tipperary.

The chief of Eile granted him any site of his choosing to establish a monastery, but Mocheomóg wanted a deserted and secluded place. When he arrived at Liathmore, a little bell which he had been given by St. Ita began

to ring clearly. She had said it would be silent until he came to the place of his resurrection. Mocheomóg then tamed a wild grey boar and called the place after its colour i.e. liath (grey). Mocheomóg died in 656 AD and his feast day falls on March 13th. He is reputedly buried at Liathmore.

The Annals of Inisfallen refer to the death of St. Cuangas, abbot of Liathmore in 752, and also record details of other abbots and events up until the 1100 AD. Liathmore was raided and plundered in 1015 and this spelled the start of the decline of the monastic settlement.

Two church ruins are all that remain of this once important ecclesiastical site. The smaller church to the north is older and dates from the 700s and may even have been built by Cuangas. Its size, simple style and rectangular layout are typical of early Christian Irish churches.

The larger church to the south probably dates from the same time but was altered on several occasions afterwards. The original

church was smaller and was expanded to the west. During the 1400s an upper storey was constructed above the chancel and was used as living quarters. This can still be accessed by a narrow stairway where one can enjoy views of the surrounding countryside.

The larger church has a number of interesting features, including a Sheela-na-Gig. These carved stone figures are symbols of female fertility found at many ancient church sites in Ireland. It is said that they were put in place to ward off evil, but another view is that they served as warnings against sins of the flesh. The

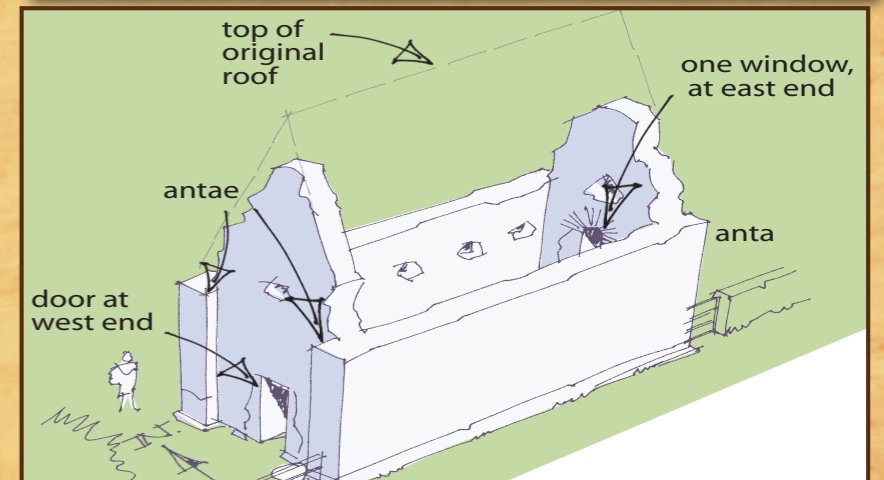


Sheela at Liathmore can be found on the archway of the north-facing door of the church. On the eastern post of the doorway, the Sheela is lying in a horizontal position.

There are a number of carved sandstone heads and figures above the southern door of the church. These date from an earlier time than the wall into which they were inserted. They may have been part of an earlier Romanesque church at Liathmore, but some experts have speculated that they were brought from another ecclesiastical site.

Archaeological excavations here in the 1960s uncovered the foundations of a round tower, which are now preserved. It is likely that this tower had fallen or been dismantled before 1500 and the stone was removed elsewhere. The excavations also revealed a burial site. Earthworks which remain around the churches are the remains of houses built during the 1600s, although it is not clear if these were ecclesiastical dwellings.

GPS Co-ordinates:
52.669558, -7.668350



14. Ballymoreen - Baile Amoraoin



Ballymoreen is a late medieval church and graveyard situated close to the village of Littleton. It dates from the 1200s and may be associated with the site of former castle 100m east. Ballymoreen is referred to as 'Villa Almarici' and 'Villa Amori' in the Papal Taxation records of 1291 and 1302 respectively. The church is now in ruins and few of its architectural features survive; it is said to have been dedicated to St. Mary. The graveyard contains both Protestant and Catholic burials, including chest tombs and headstones dating from the 1700s and 1800s.

Ballymoreen is the burial place of General Richard Mulcahy (1886-1971) (pictured left). Born in Waterford, his father was employed in the postal service and work brought him to Thurles. Richard followed his father into the postal service and moved to Dublin where he joined the Irish Volunteers in 1913. He was second in command when the Volunteers took part in an engagement with police at Ashbourne, Co. Meath during the 1916 Rising; this was one of the few actions outside Dublin during the rebellion. He was elected to the first Dáil in 1918

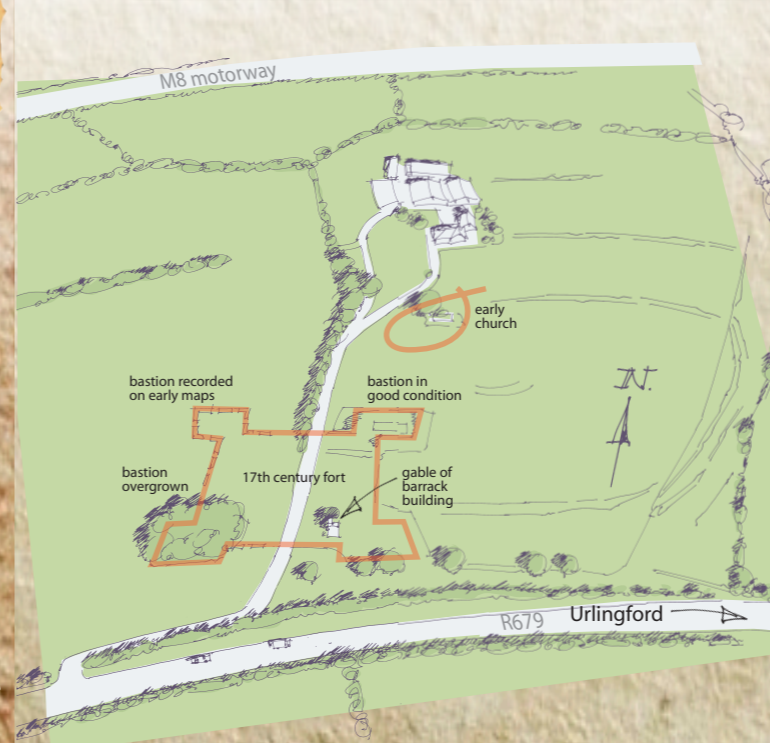
for the constituency of Clontarf and appointed Minister for Defence.

Mulcahy was also Chief of Staff of the IRA during the War of Independence and Michael Collins' deputy during the military campaign. He supported the 1921 Anglo-Irish Treaty, delivered the graveside oration at Collins' funeral in August 1922 and then assumed command of the pro-Treaty forces in the Civil War. Mulcahy's role in this bitter conflict defined the remainder of his political career.

He was an active member of both the Dáil and Seanad for the next 40 years and held a number of ministerial posts. He became leader of the Fine Gael party in 1944. However, when a Fine Gael-led coalition government was formed in 1948, his role in the Civil War meant he was not acceptable as Taoiseach to some coalition partners. Instead, he became Minister for Education. He retired from politics in 1961 and died in 1971.

GPS Co-ordinates:
52.632926, -7.750061

DURRAHY & GRAYSTOWN



16. HOLYCROSS ABBEY - MAINISTIR NA CROICHE

One of the ecclesiastical jewels of Tipperary and indeed Ireland, Holycross Abbey has much to offer. The Cistercian abbey was founded here in 1182 AD by Domhnall Mór O'Brien, King of Thomond and the charter he granted to the Cistercian order survives to this day. There is evidence of earlier ecclesiastical activity here; a

Benedictine monastery and an earlier church indicated by the Irish name Cell Uachtar Leamhann.

The O'Brien dynasty were strong supporters of church reform in pre-Norman Ireland and their loyalty was rewarded when Pope Paschal II gifted a relic of the True Cross to Domhnall Mór's granduncle, Muirchertach, in 1110 AD. Holycross became home to the relic and has been associated with it since.

At one stage Holycross housed at least two, if not three, relics of the True Cross. The legend of the Good Woman's Son is associated with one of these. According to this tale, a blind monk had a vision where he saw murdered man's body half-buried in a nearby wood. The victim was a young English prince who was collecting Peter's Pence when he was set upon, robbed and killed. The visionary monk sought help to bring the body back to the Abbey for burial in what became known as the Tomb of the Good Woman's Son (the sedilia in the chancel). The mother of this man was an English queen and she presented the Abbey with a relic as a token of gratitude.

The nave of the church is the oldest surviving part of the abbey and reflects the simple architectural style of the Cistercian order. Under the patronage of the Butlers of Ormond, the abbey underwent a major restoration in the 1400s and its most outstanding architectural features date from this period. The ribbed



stone vaulting over the transept and chancel is a marvel of stonework and bears numerous marks of the masons who carved it. The elaborate sedilia, seating places for the abbot and his deacons, have been referred to as the most outstanding piece of medieval church furniture in Ireland. On the west wall of the north transept one can distinguish the hunting scene mural, a unique and unusual painting within a church. The relic of the True Cross is housed close by in one of the chapels of the north transept. The wakening monks' bier, the east window, the rose window, the abbot's door, the whispering arch and the cloister are other architectural highlights. In truth, one can spend hours exploring the Abbey and marvelling at these features.

Thanks to the influence of the Butlers of Ormond, Holycross survived the suppression of the monasteries in the 1530s, but had a precarious existence in the following decades and eventually came into the ownership of the Butler Earls. During the turbulent Nine Years War (1594-1603), both Hugh O'Neill and Hugh O'Donnell came to Holycross with their armies to venerate the relic and both provided gifts to the monks. In the early 1600s the monks of Holycross were

regularly forced into hiding due to the threat of persecution, making it increasingly difficult for them to carry out their duties and sustain the community at the abbey. The Cromwellian conquest spelled the beginning of the end for Holycross and the abbey was described at a ruin in the 1650s. The last Cistercian monk in Holycross died in the 1730s and the abbey became completely derelict.

In the late 1960s a major initiative began to bring Holycross back to life. Led by local priest Willie Hayes, and with the support of Archbishop Thomas Morris and the Office of Public Works, restoration work began in 1970 and took over five years to complete. On the traditional

parish feast day of Michaelmas, September 25th 1975, the Abbey was consecrated and mass was celebrated. The remarkable story is documented in Holycross: The Awakening of the Abbey by the aforementioned Willie Hayes. It is just one of many publications where the interested reader can find out more about the history of Holycross.

Visitors can now enjoy guided tours of the Abbey courtesy of Holycross Community Network.



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Phone:
+353-(0)86-1665869

GPS Co-ordinates:
52.638884, -7.867777

Other ecclesiastical sites

There are many other ecclesiastical sites of interest in this part of Tipperary. These sites are significant and are an important part of our ecclesiastical heritage, but many of them are remote and difficult to access. In some instances, little remains of these places above ground and in others, there is scant historical information which lends an air of mystery to these old churches and graveyards. They will appeal most to those with a specialist interest in ecclesiastical heritage or who are researching their family trees.

Moycarkey – Maigh Coirce Eile

This is a pre-Reformation medieval church ruin in the village of Moycarkey and associated with the nearby castle. Polish priest Rev. Michael Wlodarski is buried in the Power family grave, although no grave marker remains. He was a Polish nobleman, cleric and revolutionary jailed for his part in an uprising against the Russian Empire in 1860. He was released and exiled after seven years and came to Ireland where he was taken in by Maurice Power of Thurles. He died in 1870.

Aglish – An Eaglais

This is a small circular graveyard located at the rear of the Kilcooley Estate which is surrounded by an earthen bank and a moat. A holy well nearby is associated with St. Pussaun and is known locally as Simon's Well. There was once a church within the graveyard and the footings of the church are still visible towards the western end. The church may have been the rectory of the Grange of Hísinh (Graigaheesha) which gives the townland its name and it was linked to Kilcooley Abbey. The headstones here date from the 18th century and have been recorded by Slieveardagh Development as part of the historic graves project.



© Sean O' Brien

Mellisson – Maoileasain *

Mellisson Castle stands on sloping, elevated ground overlooking the road between Gortnahoe and Glengoole. The tower house is relatively small in size and dates from the late 1400s or early 1500s. It was associated with Cantwell family, one of the prominent Anglo-Norman families in the area. John Cantwell, Lord of Mellisson died in 1532 and is buried in Kilcooley Abbey. The castle was sold to the Earl of Ormond in 1556 and was still occupied at the time of the Civil Survey. To the south east of the tower house is a small church built in simple style. It dates from the same time as the tower house and was probably used as a private chapel by the residents.

Derryvella – Doire Bhile *

According to folklore, this is the second-oldest churchyard in Ireland and the Pope is



obliged to pray for those interred here once a year. It is associated with St. Tighearnach, whose feast day falls on November 4th and also with his mother, Meall Chráibhtheach, who was a cousin of St. Brigid. Her feast falls on March 31st. Archaeological remains consist of an early Christian ecclesiastical enclosure which once contained a church and graveyard. The site is now overgrown and inaccessible and there are no remains visible above ground, but it can be viewed from the nearby Lough Derryvella looped walk.

Ballinlacken – Baile na Leacáin

Ballinlacken graveyard is on the road between Glengoole and Ballinunty. A ruined medieval church lies within the graveyard and this was once a chapel of ease for Kilcooley Abbey. A small stile in the southern wall leads across a stream to St. Patrick's holy well. Local tradition says that Patrick stopped here on his way to Cashel to baptise King Aengus. One grave is said to be that of a pauper



who was found dying on the roadside by Vere Hunt, a local landlord who established a coalmining company in the early 19th century. Also buried here is Edmund Sullivan, condemned to death by hanging in 1813 for housebreaking and robbery and one of the victims of Bloody Sunday in Croke Park, Dublin in 1920. Visitors should take extra care when parking on the roadside at the entrance to Ballinlacken.

Lanespark

This ruined medieval church is known as Teampall Geal (the White Church) and is dedicated to St Peter and St. Paul. It is located down a narrow laneway just north-east of Ballynunty village. Historic records show that there was an



ecclesiastical presence here in the early 14th century, but the present church has been in ruins since the early 17th century.

Church Hill *



© Sean O' Brien

This ruined medieval church was known as Cill Bhui (the yellow church), a name reflected in the neighbouring townland of Kilboy. It occupies a prominent position on the skyline in the townland of Ballintogher with fine views northwards across Littleton bog to Derrynaflan and beyond. A rare carved pieta which was located at the church in the 19th century was later moved to Perry's Well less than 1km to the south. There are few written records concerning the church here and it may have served as a private chapel. Earthworks around the church indicate that there was a settlement of at least three houses here, along with two walled enclosures.

Perry's Well *

This is a covered holy well located in farmland on a riverbank and is named after a local family who were prominent in the area. According to local legend, the well was once located beside Church Hill, but someone washed sheepskins in it and the next morning it had moved to its present location. The waters from the well are reputed to cure foot ailments and it was a place of pilgrimage until the 19th century. A carved pieta lies in the undergrowth just to the west of the well which was moved from Church Hill. Historical records show that the famous O' Tunney family of sculptors rented land in Ballintogher in the late 16th century, and this may hint at some connection between them and the pieta.



Scornan Church *

This ruined medieval church was called Scornan in ecclesiastical documents and was recorded as being in use as far back at the early 14th century.

It is situated on a hilltop known in Irish as Cnoc na bpFraochán (hill of the whortleberries) and overlooks Graystown Castle to the north-west. The church is located in Graystown and was dedicated to St. Catherine. Little remains of the church and although there is a graveyard around it, there are no grave markers above ground. The site is situated on private farmland and permission should be sought from the landowner before entering.

Hill of Bones, Buffanagh *

In the townland of Buffanagh about 2km south of Graystown Castle is the Hill of Bones. Located in the valley of the Clashawley River, this is reputed to be a Bronze-age burial mound. It is also said that the Norman soldiers who were killed in a battle locally were buried here. The name of the site is well-founded as erosion from a nearby drain has led to skeletal remains being exposed. Be warned, however, as sickness and bad luck are said to be the lot of anyone who



interferes with the hill.

Knockanglass – An Cnocán Glas *

This ruined medieval church is located north-east of Moyglass village and only the gable wall of the church remains upstanding. Little is known about this site due to the lack of written records, but it was known as Teampall Mac Dubhach (the church of Mac Dubhach). It is thought that there was a graveyard around the church but there are no grave markers. The site is on private land and permission should be sought from the landowner before entering.

St. Johnstown – Baile an tSeánaigh

St. Johnstown is a medieval church in Killenaule parish. It lies east of a tower house which was built by the Anglo-Norman Lord of this area, Robert St. John, between 1450 and 1550. A plaque in Latin above the castle door reads "Robert de Saint John Lord of Cualeagh, Lismoyan,



Scadanstown, and a friend of his people had me

built"*. It is said that the church was knocked by Cromwell's men and the earliest headstones within the graveyard date from the 1780s. There is public access to the graveyard across the field but the castle is attached to a private residence and is not open to the public.

Magowry – Maigh Gabhra *

This small and inconspicuous graveyard has an interesting history. The Life of St. Declan, a biography of the fifth-century saint from Ardmore, County Waterford, mentions that he founded a church here. This area would have been the north-easternmost extent of the territory of the Deise tribe, to whom Declan belonged. Little remains here apart from one wall of a possible church. All of the headstones in this small graveyard belong to one family, namely the Clancys of nearby Ballyluskey.



Modeshill – Maigh Dheisil

The name of this place means 'southern plain' and it guards a historically important route known as the Pass of Compsey, which connects Leinster and Munster along valley of the King's River. This was the site of a pre-Norman church which was granted to Kells Priory in County Kilkenny around 1200 AD. The present church ruin dates from the 16th century and was part of an important settlement at this time which included the adjacent tower house and around a dozen dwellings. The graveyard is said to contain a Famine burial plot to the north east of the church ruin. The earliest headstone is dated 1770.



* Sites marked with an asterisk above are situated on private land and should only be entered after seeking prior permission from the relevant landowner. The publishers of this booklet and the landowner accept no liability for any injury, loss or damage sustained by persons who enter the site.

Local Attractions History and Natural Beauty

As well as its rich ecclesiastical heritage, this part of Tipperary also has much to offer in terms of history and natural beauty. You may wish to visit some of the sites listed below.

Ballingarry Historic Corner

This community sculpture project celebrates local history and heritage, particularly the connection with coalmining. There are carved stone plaques with details of local ecclesiastical sites and a mural depicting the 1848 rebellion. Sculptor Philip Quinn was commissioned to produce all pieces and it is designed to serve as a gateway to the Slieveardagh Region.



See www.slieveardagh.com/ballingarry-gateway/ for more.

GPS Coordinates: 52.586554, -7.541852

The Famine Warehouse 1848

During the Great Famine, the Warehouse was the scene of the 1848 Young Irelander's Rebellion. There was a siege at the house, owned by the Widow McCormack, in July of that year when a party of police was surrounded by rebels. The Warehouse exhibits the



history of the Great Famine, the Rebellion and its European context. It also gives details of the leaders, some of whom were local. Many were deported or forced into exile after the rebellion

Phone (087) 9089972 for a booking.

Visit <http://www.heritageireland.ie/en/south-east/faminewarehouse1848/> for further details.

GPS coordinates: 52.619147, -7.521853

Commons Village

The Irish tricolour of green, white and orange was hoisted for the first time in The Commons village during the 1848 rebellion. It is still hoisted daily at dawn. A plaque at the same crossroads commemorates the athlete John Joe Barry: known as the Ballincurry Hare, he held world records in middle-distance running in the 1940s. The Old Schoolhouse has been refurbished and now displays information on the area's mining heritage.



GPS coordinates: 52.627210, -7.546659

Palatine Street

The road connecting the Commons and Grange village is known as Palatine Street. A settlement of Palatine Protestants came here from Limerick in 1773 to work for Sir William Barker on the Kilcooley Estate. They originated in Germany and their distinctive German names are still evident locally. A former Methodist chapel and a former school, now a

community hall, can be seen along this road.

GPS coordinates: 52.629555, -7.548761 to 52.657261, -7.546358

Grange Crag Walk & Wellington Monument

Adjacent to the village of Grange is the Grange Crag walk, which is through Coillte forest takes about 1 hour to complete. Features of note include a waterfall, a Victorian-era ice house and the impressive Wellington monument. The latter was built by William Barker of Kilcooley in 1817 to commemorate the victory of the Duke of Wellington at Waterloo. A stairway installed in 2013 allows you to climb to the top. It offers very fine views of mid Tipperary. Visit www.irishtrails.ie for more.



GPS coordinates: 52.657648, -7.545553

Dereen Picnic Area

Dereen picnic area is located on the hillside above the village of Glengoole/ New Birmingham. It is the venue for the annual Dereen Heritage Festival, which is held each July and is a celebration of traditional Irish music. There is a plaque commemorating the musical heritage of the area, seating and a small platform for dancing. One can see right across Littleton bog from this elevated site.



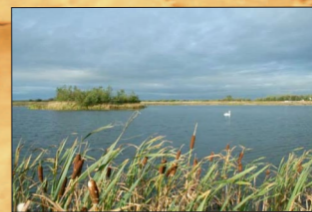
<http://www.glengoole.net/information/dereen-view.html>

GPS coordinates: 52.606939, -7.638497

Lough Derryvella (Doire Bhile) looped walk

Nestled in the vast expanse of Littleton Bog beneath the Slieveardagh Hills, this pleasant 3 km looped walk will bring you through lakes and wetlands. This area is rich in biodiversity and home to the Marsh Fritillary Butterfly.

The walk is on flat terrain and takes about 1 hour to complete. Close by to the east is the Derryvella ecclesiastical site (p.28).



Visit www.irishtrails.ie for more.

GPS coordinates: 52.620007, -7.681678

Cabragh Wetlands

With a vision of conservation, education and recreation, this is a unique, community-managed 200-acre ecosystem close to the River Suir between Holycross and Thurles. It contains a variety of wildlife and habitats, including birds, flowers, insects and mammals. There is also an education and information centre on site with regular events and activities. Footpaths and raised boardwalks allow visitors to explore reed swamps and wetland habitats



www.cabraghwetlands.ie

E-mail: cabraghwetlands@eircom.net

Phone: +353-(0)504-43879

GPS coordinates: 52.646083, -7.838386

Ned Kelly mural, Moyglass

John 'Red' Kelly, father of famed Australian outlaw Ned, was born in Clonbrogan, Moyglass in 1820. In 1841, he was transported to Australia following his conviction for stealing two pigs. There he met and married Ellen Quinn from Antrim in 1850; their third child Ned was born in 1855. The mural in Moyglass village depicts the Kelly family tree and Ned in his distinctive armour.



GPS coordinates 52.52348, -7.71834

Local guides and information

Guided tours are available from the following recommend guides in the area. All the guides listed have been trained and approved by Fáilte Ireland.

Liam Noonan, Grange, Gortnahoe, Thurles

Liam is the official caretaker of Kilcooley Abbey and has a deep knowledge of the history, architecture and personalities associated with Kilcooley.

E-mail: noonanliam1@gmail.com

Phone: +353-(0)56-883477

Sean Watts, Killenaule, Thurles

Sean was born and raised on the edge of Littleton bog and is intimately familiar with the area's history, folklore and habitats. He has a particular interest in Derrynaflan. He is editor of the Killenaule and Moyglass Journal

E-mail: seanwatts06@eircom.net

Phone: +353-(0)52-9156372

Holycross Community Network

This voluntary organisation provides guided tours of Holycross Abbey. Scheduled tours are available every Sunday and Wednesday at 2.00 p.m. Tours at other times can be booked by contacting the group directly (details below). Please note that occasional religious ceremonies may alter the availability of tours.

E-mail: holycrossabbeytours@gmail.com

Phone: +353-(0)86-1665869

Slieveardagh Rural Development, River Street, Killenaule

The Slieveardagh Heritage Centre is located in a former Church of Ireland building. It is one of the sites on the trail and also serves as a tourist information point for the area.

E-mail: info@slieveardagh.com

Phone: +353-(0)52-9156165

Acknowledgements

The Derrynaflan Trail is a joint project between three voluntary community organisations: Slieveardagh Rural Development, Holycross Community Network and Littleton Development Association.

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Project animator: Conor Ryan, South Tipperary Development Company

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Conjectural drawings by Dave Pollock of Archaeografix

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Every care has been taken in the compilation and checking of information in this booklet to ensure accuracy. The publishers cannot accept any responsibility for printer errors or omissions.

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W: www.harleypark.ie

T: +353 (0)52 9154109

M: +353 (0)86 6472326

Prop: Ena Collins

GPS: 52.568658, -7.462637



Camping

Caravantasia, Crohane, Killenaule,

Thurles (Opening June 2014)

W: www.caravantasia.com

E: tom@caravantasia.ie

M: +353-(0)86-8627306

Props: Tom & Heather Pollard

GPS: 52.562, -7.626



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Comhshaol, Pobal agus Rialtas Áitiúil
Environment, Community and Local Government



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