

Béal Átha'n Ghaorthaidh

Cumann Staire

Ballingeary Historical Society

JOURNAL 2000



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Focal On Eagrathóir

Bunaíodh an Chumann Staire anseo i mBéal Átha'n Ghaorthaidh i 1991. Ó shin i leith tá alán oibre den scoth déanta againn. Since 1991 up to 4000 Journals and 2000 books of photographs have been bought (or given away). Ba mhaith linn ár mbuíochoas a ghabháil le gach einne go raibh páirt acu ins an tionscnamh seo. Many thanks to all in Ballingearry, Inchigeela and beyond who have contributed to the Cumann Staire's Success.

This year we have reports on two Clan Gatherings, an article on the area from Gougane to the Gearagh, the names of all the townlands in Uibh Laoire explained, reminiscences of visitors to the parish, a trial from 1894 involving local people and much more. Tá suil againn go mbainfidh sibh taitneamh as.

This years publication was put together with the generous help of the following, Nora Levis, Margriet Beukers, Eithne Concannon, Mary Lovett, Miriam O'Sullivan, Tadhg O'Suibhne, Peter O'Leary, Nora O'Riordan, Eibhlin Ni Luasa, Maire Uí Lenne, Conchur A'Choitir and Conchur Ó Murchú, Seamus Ó Tuama, Dermot Kelleher and Brigid Corkery Higgs. We also wish to thank all the contributors for their punctuality, all the shops who sell our wares and you the public, both at home and abroad for buying this magazine. Beir bua, Seán Ó Súilleabhain

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A Tribute to Fr. Cremen

Fr. Cremen arrived in Ballingearry as a young curate in June 1991, and remained with us until July 2000. His influence on us over those years is difficult to quantify.

This quiet man went about his pastoral business with dedication and loyalty. He was especially known for the interesting and thought-provoking homilies preached at masses. He always talked on practical issues, and with few words gave his message to all both young and old.

Our sick and old people will forever be indebted to him. He treated them with courtesy and kindness. He was always welcome on his First Friday visits, when he was understanding and respectful of both the sick and their carers.

Fr Cremen gave consolation to many of us in kind words said at funeral masses. When our old people died, he described them with witty remarks, giving exact descriptions of details of their lives for which they were best known. When young people passed on, he always spoke words of consolation, not only to relatives but to the whole congregation. Many thanks to you Father for those kind words.

In his quiet fashion, Fr Cremen gave good advice to those who discussed their problems with him. Those discussions were always kept strictly private.

Ba mhór an suim a bhí aige san leanaí a bhí ag fáil na Sacramaintí. Chaith sé a lán ama ag ullmhú páistí don Céad Comaoine agus don Comhneartú. Ba chúis sásaimh dó i mbliana gur bhaist sé fúmhór na leanaí a fuair an Céad Comaoine.

Fr. Cremen joined parishioners for their weekly card game, which he thoroughly enjoyed. Here he kept in contact with the people of the parish. We were most disappointed to learn that Fr. Cremen was leaving us, but always knew that he couldn't stay forever. We wish him every happiness in his new parish, and we thank him for having enriched our lives so much.

By An Uibh Laoire Parishioner.

Agrarian disturbance in West Cork 1822

By Ann Murphy, Terelton, Co. Cork

Introduction

Being a predominantly agricultural country in the past, Ireland has a well-documented history of agrarian disturbances, particularly in the late 18th century and early half of the 19th century. Many counties all over the country can lay claim to having its own share of agrarian skirmishes and in the period of the 1820s, agrarian violence was particularly evident in Cork.

As historian Maureen Wall notes, 'agrarian societies had been a major source of aggression towards authority in the 18th century. However, the rise of the Whiteboys in the latter half of this century was to set a precedent for the agrarian unease in different parts of Ireland throughout the rest of the century and well into the next.

Born in Tipperary in 1761, the Whiteboy movement was an umbrella term for the different breeds of agrarian societies which emerged in different parts of Ireland at different periods of the following century. For example, groups involved in the Whiteboy movement in Cork in the 1820s were known locally as the Rockites while in parts of Connacht, societies such as the Defenders and Ribbonmen existed.

Preceded by such groups as the Rapparees and the Tories, the Whiteboy movement bred a new departure for agrarian groups. Unlike the former groups, the Whiteboy movement was made up of people from the local communities in which Whiteboy groups operated. For example, at the Battle of Keimaneigh which was made famous by Maire Bhui Ni Laoighre's song 'Cath Cheim an Fhia', local men including the sons of the famous poet were involved in the battle against a group of yeomanry led by Lord Bantry.

Characterising the nature of the Whiteboy movement was the anonymity of the leaders of the groups. This anonymity can be attributed to the names which were given to some groups. The term Whiteboy was born from the name signed to many notes left by members of the Whiteboys after an attack – often signed at the bottom of these notes was the name Captain White. The Rockites and Rightboys were so-called because 'Captain Rock' and 'Captain Right' signed their notes.

Throughout the period of the Whiteboy movement, different reasons sparked the different outrages of agrarian violence. While famine and poverty in the wake of the Napoleonic War have been hailed as being among the reasons why the Whiteboys became so aggravated in West Cork in early decades of the

19th century², the payment of tithes to the established Protestant church as well as the payment of rent were other causes of outbreaks of violence during the period.

Of particular significance may have been the belief which people put in the prophecies of Pastorini who predicted that Protestantism would be ended in 1825. In the following lines of Cath Chéim an Fhia, Máire Bhui Ní Laoighre has drawn a close link between the activities of the Rockites at Keimaneigh and Pastorini's prophecies – "Gurbh é deir gach údair cruinn liom sara gcríochna siad deire an fhómhair, Ins a leabhar so Pastorína go ndíolfaid as an bpóit (An authority has informed me that before the harvest ends the prophet Pastorini is declaring their measure)³.

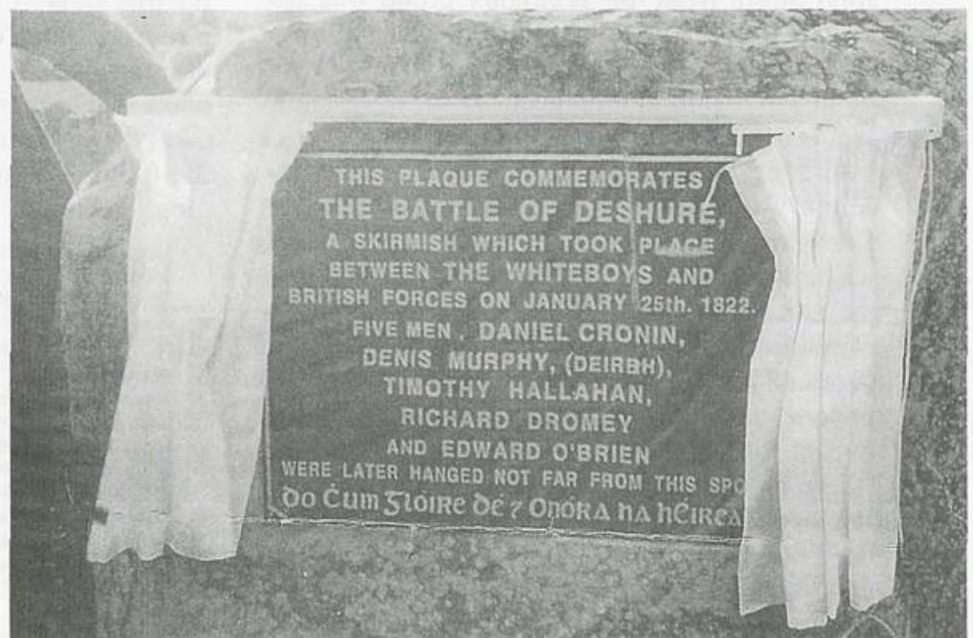
The situation in West Cork

Such was the situation all over Cork in the early 1820s that a contemporary newspaper carried a report in April 1822 which showed that the number of prisoners (120) facing trial at the assizes for involvement in Whiteboy activities was only lower than the number of prisoners being tried for robberies and other petty offences (127)⁴. According to the report, the figures were

"a painful record of the increase of crime in this county compared with the two preceding years."

By this time, many of those men who had been involved in skirmishes all over Cork county had been tried for their crimes. These included those who had been involved in the disturbances in West Cork.

As already mentioned above, among the more well known skirmishes of 1822 is that which took place at Keimaneigh, west of Ballingeary. However, arguably as important in the history of West Cork and the outlying areas are similar skirmishes which took place at



Deshure in Kilmichael, Kilbarry in Inchigeela, Carriganimma near Millstreet, and a further incident at Newmarket.

In order to realise the intensity of the disturbance in West Cork at the time, it is important to view the whole series of events chronologically. While sporadic bursts of action erupted throughout January, the most significant events occurred in a couple of days towards the end of the month. Following is the full sequence of events during that month:

- Early January (dates are varied in different sources) - A group of Whiteboys attacked the home of Benjamin Swete at Greenville, Lissarda, east of Macroom, just three miles from Deshure. The objective of the attack was to secure ammunition, which makes one wonder if this haul was possibly in preparation for the incident at Deshure later in the month.
- January 10th - The home of the Protestant clergyman Reverend Robert Kirchoffer was attacked at Clondrohid, north of Macroom. This attack ensured the support of the clergyman for the Muskerry Yeomanry (made up of the barony's gentry) in their opposition to the Whiteboy movement in the area.
- January 11/12th - A skirmish took place at Keimaneigh between members of the Rockites and the group of Yeomanry which had been mobilised by Lord Bantry and Captain White of Glengariff. The skirmish occurred after the Whiteboys had raided the homes of the gentry in the Bantry area in search of ammunition, similar to the incident at Greenville.⁵
- January 21st - A major attack took place at Keimaneigh when a group of yeomanry travelled to the scene to take part in a battle with a large group of Rockites. During this incident, a number of Rockites were killed while Captain John Smith from the Yeomanry group was also killed. His body was buried in a bog at Gortafudig for some time before being moved to the graveyard in Inchigeela where his remains still lie. As a result of the incident, a number of insurgents were captured.
- January 24th - A group of insurgents at Carriganimma attacked the mail coach which was travelling between Cork and Tralee. During the attack, a number of the coach's passengers were injured. Following the arrival of a group of yeomanry from Macroom Castle, a group of prisoners were taken and one source states that two of the Whiteboys involved in the skirmish "were brought dead to Macroom."⁶
- January 25th - Three different incidents have been recorded in the broader West Cork area on this day. Among them was the incident at Deshure, where at least one of the insurgents

was killed and 29 prisoners were taken to Cork.⁷ The second incident took place at Newmarket and three prisoners were taken after a skirmish in which many of the insurgents lost their lives.⁸ Close to Inchigeela, the home of James Barry of Kilbarry House was attacked that night by a group of Whiteboys and was burned. Barry had been active in opposition with the Muskerry Yeomanry to the activities of insurgents in the Macroom and Bantry areas throughout the month of January.

The incident at Kilbarry marked the end of the disturbances in the West Cork area, a fact which can be attributed to the implementation of an Insurrection Act in Cork in February. This move had been called for in mid-January by Sir Nicholas Colthurst, a member of the Muskerry Yeomanry Corps which had been re-embodied during that period in a bid to suppress the disturbances.⁹

While the Insurrection Act was not implemented until February 23rd, more immediate action was taken in January when government in London recommended that no group of soldiers should be less than 20 men and that larger movable forces be stationed at Macroom, Millstreet and Bantry. The defeat of many of the Whiteboy insurrections in the area can undoubtedly be linked to this move.

Aftermath

In February, a Special Commission was set up in Cork to deal with the fate of the prisoners who had been taken at the skirmishes in January. Many of these were sentenced to death and a series of executions were held at the sites of the disturbances at Deshure, Newmarket, Clondrohid and Carriganimma. Three of the four taken at Keimaneigh escaped the death sentence and the remaining man, Edward Ring (also known as O'Brien) was hanged at Deshure with the local insurgents.

By this stage, Cork had returned to normality and in mid March, a Corkonian called Walter Lane wrote of the tranquillity which had returned to Cork. He blamed the peasant violence on a "presence of want caused by the low price of agricultural produce and the failure of the potato crop, not to political or religious feeling."¹⁰

1. Maureen, Wall, "The Whiteboys" in T., Desmond Williams (ed.), *Secret Societies in Ireland*, (Dublin, 1973), p. 13.
2. Michael, Galvin, *Kilmurry Volunteers 1915 - 1921; Climax on Road to Independence 1775 - 1915* (Cork 1998), p. 27.
3. Brennan, Brian, *Máire Bhúí Ní Laoire - A Poet of Her People*, (Cork 2000), pp. 39-41.
4. Southern Reporter and Cork Commercial Courier; April 2nd, 1822.
5. Peter O'Leary, "The Battle Of Keimaneigh" in Cumann Staire Bheal Athaín Ghaorthaidh Journal I, 1993, pp. 13-14.
6. Sean, O'Coidealbhain M.E., *The Story of Iveleary; The History, Antiquities and Legends of Uibh-Laoghaire* (Dundalk), p. 48.
7. Southern Reporter and Cork Commercial Courier; January 29th, 1822.
8. Sean, O'Coidealbhain, *The Story of Iveleary*, p. 49.
9. Herbert, Well Gillman, 'Muskerry Yeomanry, Co. Cork, and their Times', in *The Journal of the Cork Historical and Archaeological Society*, Vol. II, (May 1896), p.14.
10. State of the Country papers, (2345:15), March 7th, 1822.

Jogging the Memory

(Donnchadh Ó Luasa, Baile An Choillaig, who has contributed many articles to our Journals, continues his humorous look at the changes during the 20th Century)

We are all well aware of the great events and varied situations, which mould our checkered history, such as the Battle of Keimaneigh, the Kilmichael Ambush and so on. But lesser events, which largely go unrecorded or unrecognized, are also of historical significance and effect the changing social habits of our people. Take for example, the case of the cup of tea being too hot to drink. Nowadays, more milk is poured on as the fast solution but fifty years ago the hot tea was poured from the cup or ponnie to the saucer for cooling and was often drunk from the saucer. Being cool then was just that – the opposite of being warm. Being cool in this new millennium also means something else I'm told, the opposite of being 'uncool'. We no longer see aged *manntach* men eating *goodie* whilst sitting on a three legged stool. Goodie was made from breadcrumbs, which were softened, with hot milk. This made for easier chewing by some of our partly toothless forefathers. Most senior citizens today have either false teeth or their filled teeth, which can chuck at a chop or snap at an apple, at their ease.

At that time people got invitations to weddings but I've heard of people nowadays who get *invites*. And there are people today who are in the *employ* of some company or other. Then, they were in the company's employment-if they were lucky enough! So there appears to be a subtle change in the use of words also.

Dazzling rabbits seems to be another obsolete pursuit. Half a century ago, *dazzling*, as it was known was common practice. It was not done as a sport but as a means of earning a few shillings. The main equipment was the *dazzler*, which was basically a powerful homemade torch. This was powered by a wet battery, which

required frequent charging. The battery was carried in a small sack on the hunter's back and was cable linked to the torch, which was carried by hand.

The dazzling procedure was as follows. The hunter, with his dog, crept noiselessly into a field during darkness hours. He then switched on his torch and shone it around the field. If he saw a rabbit, he focused the torch on it whilst the dog chased the dazed rabbit, then caught and held it down. The hunter killed the confused animal and brought it along with him. This procedure was repeated in the next field and so on.

A dark moonless night was best. Seems like great fun! But if you heard *Mickey Mhaires* big bull roaring after you entered the unfamiliar field, you retreated back over the high fence as fast as your trembling legs would take you, even if this meant landing on your *corrugiob* four feet deep in a cluster of burly briars and nasty nettles – no doubt there were some roving sciortans to be processed the following day! At that time, many farmers kept a big bull, and bulls were the quadrupeds that kept bipeds like us on our toes!

Now you may have some idea of what dazzling was about! But I'm sure you're wondering about what became of the captured rabbits. Well, first of all, they were gutted. This meant that they were slit open with a sharp instrument and their organs were removed and disposed of. (You'd think I was a medical man with that grandiose jargon!) Then, one hind leg was slit longitudinally to form an opening into which the other hind leg was inserted. This formed a junction, which was useful for transporting. "And to where were they taken?" says you. I'll try to tell you right now.

At that time, a weekly market was

held in Ballingearry, every Friday morning, on the Gurteenakilla side of the cross. Old hens, ducks, turkeys and rabbits were bought by visiting fowl buyers. So it was here the poor old rabbits were sold. At one time I can remember them fetching as little as six pence each. As well as dazzled bunnies, trapped, snared and ferreted rabbits were also transacted.

The Friday morning market is now no more but at one time it was a vibrant part of Ballingearry life and was a great social attraction for the local people, most of whom had neither radios, phones nor newspapers and none of whom had TV sets.

An outbreak of myxomatosis brought the local rabbit industry to an end. It was an unpleasant disease to observe with rabbit's eyes appearing loose in their sockets and with the rabbits' movements having slowed down considerably.

There's a yarn told of a man who questioned one of these stricken animals. "What are you doing?" he asked the rabbit, who replied "mixing my toes sir", which sounded very like the name of the disease. It was also a very apt description of what rabbits did, as they appeared to be mixing their toes with the aid of their front paws.

I was talking to a sensible man one day recently about how work practices were gradually changing. I suggested to him that most country people didn't retire in the past, that farmers stayed farming until they almost *kicked the bucket*. He didn't agree with me and said that farmers at that time took it easier as they grew older and were in fact semi-retired. Coming to think of it he was probably right. For example, many elderly farmers spent a good part of the day going to the creamery, where they met other

farmers with whom they discussed their problems, cracked jokes and heard all the latest local news especially recent births, deaths and marriages.

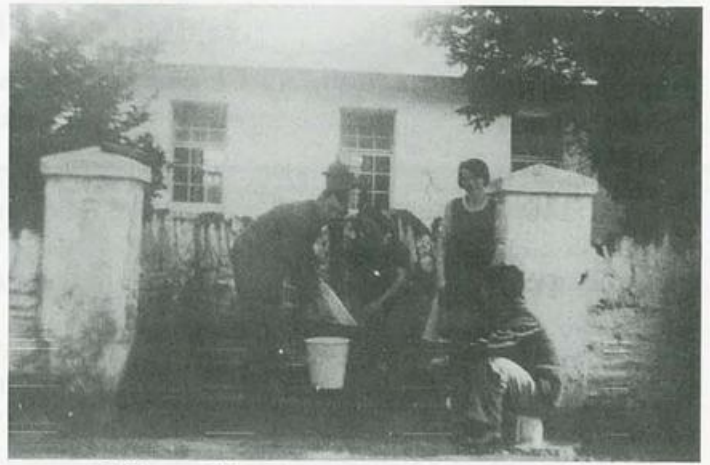
Going to the creamery was very relaxing and enjoyable, sitting in the horse cart among the churns of milk, perhaps meditating or planning the evening's agenda. On arrival, there was often a long queue so there was plenty *craic* whilst the farmers waited their turn to pour their precious milk. When they reached the creamery stand, they helped each other to lift the heavy churns. The milk was poured into a tank, was weighed and its ingredients tested, the results being recorded by the creamery manager. Then they took their horse and cart to the other end of the creamery where *separated milk* as it was called was pored back into their empty churns. This was then taken home and fed to the pigs perhaps or maybe the good farmer himself took a *bolmac* or two. Going to the creamery as it was known, also included the business at the creamery and the return home.

So going to the creamery is now a thing of the past. Dazzling rabbits is also now history. So too is the Friday morning fowl market, which I have described earlier. I could go on and on – the bull inspections in the village, the cattle and pig fair on the second Tuesday of each month, the quilt making *meitheals*, salting the pig, filling the puddings, the cribs of turf being brought to the schools, the threshings, retrieving cows from the bog holes, shoeing the horse at the forge, ironing wheels near the bridge, getting boots made by the shoemaker, going *strawing* to the wedding, cutting the pox, getting a tea chest for the *garsuinín* and using the hook and *gabhlóg*. This millennium year brought another significant change to Ballingearry, in that the local curate, who was transferred, was not replaced. So history is being made on an ongoing basis.

Fágaimid siud mar atá sé agus Baile Ath Cliath mar a bhfuil se.

*The day is gone and not a child washed in the house – we're raimeising all day long – would you ever go out a bhuaichail and give a sopeen of hay to the budogs – if you're trying to milk that cross dexter take out the ropeen and make a spancel from it, and take the lantern with you, and don't knock down the box of Pulvex that I forgot to bring in – I was shaking it on the ould hens! And while you're at it, there's a small bageen of craoileachans rotting in the car-house – maybe you'd throw them into the pigs' trough? I suppose you readers know that a spancel ties one hind leg to the other, that a fetter ties a front leg to a hind leg and that a *crobh'nasc* ties a front leg to the animals horn. So now for you!*

In my far off schooldays great emphasis was placed on proverbs and their inclusion in essays – in later years I doubt if using them was recommended. Be that as it may, they had great wisdom and now they may be in danger of being lost, because of non-usage. I will try to recall a few, hoping that some younger readers will latch on to them. I am sure that many know that a stitch in time saves nine but do we all know that *where ignorance is bliss it's folly to be wise*. Or the one that says *there's no fool like an old fool. A rainbow in the morning is a shepherd's warning, a rainbow at night is the shepherd's delight. Trifles that make perfection but perfection is no trifle. Blood is thicker than water. The bad workman quarrels with his tools. A barking dog never bites. When all fruit fails, welcome haws. As the old cock crows, the young cock learns*. These are but a few of the gems of wisdom of previous



Ballingearry Village Pump, outside the Boys School, 1950s.

generations.

Then, there were the humorous types of remarks or phrases such as: *he'd be a horse of a man if he had a tail or a pig of his age would be no bonham or he'd be a brick if he had a square head or what a man you are, a thing your mother wasn't*.

Even the names of the dance tunes were humorous with titles such as "the cat rambles through the child's goodie" or "the dogs in the bushes" or "the geese in the bogs". I suppose today's equivalent titles would be something like "the cat's workout through the child's buggy", "the mouse in the laptop" and "the guy with the mobile".

The foregoing are some random reminiscences that spontaneously flashed through my mind as I wrote – I'm afraid I didn't adhere to the recommended procedure for essay writing by planning each paragraph in advance. However I hope reading it will bring you some little fragment of pleasure in delving a little into the past, even though you won't be sipping buttermilk or eating colcannon as you read! And be careful – *don't sit on the darning needle!*

Oh! Yes I nearly forgot – *If you're going to the mill for pollard, bring a half sackeen of brown flour for baking – tell 'em put it in the book! The proverb says It's as good in the book as in the barrel.*

Donnchadh O Luasaigh, Baile an Chollaigh.



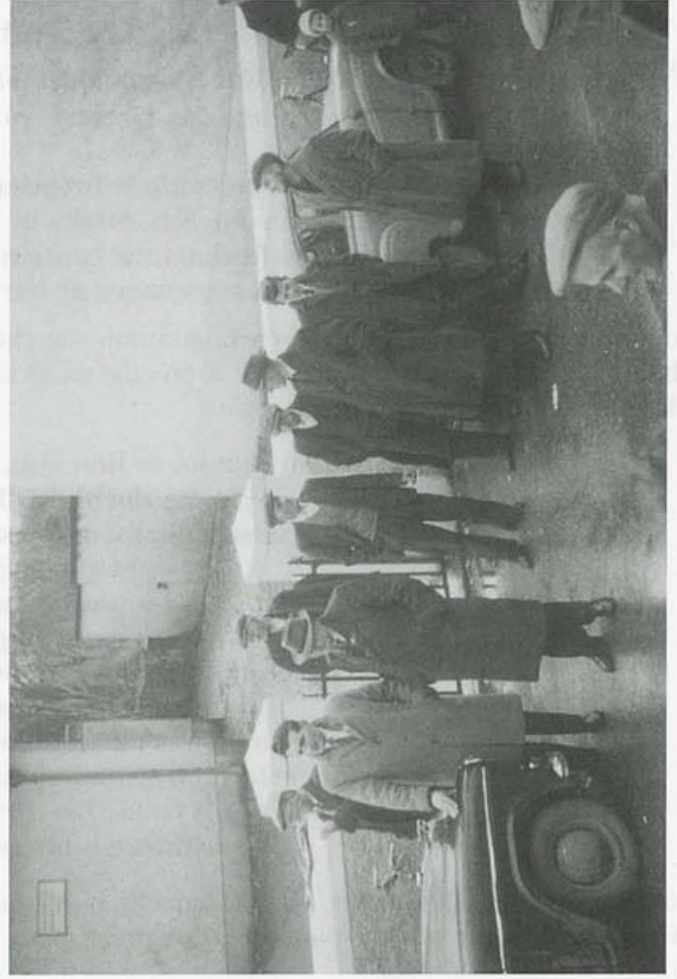
Confirmation 1964



Lá le Padraig 1964

Comhbhrón

Le linn 2000 fuair cupla cara don Chumann Staire bás. **Neilius O'Leary**, Doire Na Buairce a déag agus é 103 bliain d'aois. B'e Neilius i dteannta Paddy Murphy, Gort Luachra, agus Dan Sean Ó Céilleachair an chéad triúr a deineadh tairfeada orthu, timpeall 1992. Bhí **Michael Moynihan**, Gaortha Na Péice agus **Patrick Dinneen**, Inchideraille, ar an CD de chuid an Chumainn, Ar Bruach Na Laoí. Deineadh tairfeada orthu i 1997 agus 1998. D'éag Máire Bhean Uí Mhurchú chomh maith. Scriobh sí alt iontach duinn anuraidh faoi bhunú Scoil Mhuire. Déanfaimid chombhróin lena gclann go leir. 'Sé an bás a thagann go hobann an cheann a thagann go torn agus b'é imeacht **Micheal Corkery** uainn i lár Mí Luanasa chúis bhróin do ghach duine. Smaoinigh ar Catherine, Eilín, muintir Ó Corcara, Ó Laoire agus Ó Luasa in bhur paidreacha. Ar dheis Dé go raibh a n-amanacha dilís.



Lá le Padraig, Balingeary 1964

Dúthaigh an Ghaorthaidh

Thug Donnchadha Ó Luasaigh, Béal Áthaín Ghaorthaidh, an léacht seo ag Daon Scoil Na Mumhan i Gúgán Barra, Co. Chorcaí, 7ú Deireadh Fómhair, 2000.

**Cois an Ghaorthaidh is bréatha in Éirinn agus is áille ar abhainn
Mil is céir-bheach, tortha ar ghéagaibh agus úlla ar chrann;
Chloisfead aoinne cantain éan a bheadh míle ón mball
Cnó buí agus caora ar barraí géaga ag fás go Samhain.**

Aon duine a éistfeadh leis an véarsa amhráin san cheapfadh sé gur méanar don té go bhfuil cónaí air cois an Ghaorthaidh mar ná fuil in Éirinn áit is bréatha ná an taobh seo tíre. Cuireann na línte seo as an amhrán eile san "Bruach na Laoi" leis an dtuairim sin.

**Bhí géanna ar linn ann, míoltha agus mearaphoic,
Éisc ag tíocht de dhruim gach caise acu,
Naoscaigh, faoilinn, sceimheal de lachannaibh
Ag tíocht gan eagla a trácht on spéir.
Tá iontas éigin éan ná feadarsa
Ag déanamh neaduibhe ar bharr na ngéag,
An fiolar agus an chuach gus mórchuid eatartha
Go suanmhar seascair fé scáth na ggraobh,
An druid agus an creabhair ar chrann eile in aice sin,
An chéirseach sleamhain is an seabhach breá beatuithe
Cáig is colúir ina dtrúpaibh ag taisdeal ann,
Is na smólaigh bhreaca ar a n-úbh ar féigh.**

Dúthaigh lán de mhaitheasaí, de thorthúlacht, d'áilleacht agus de cheol an dúlra Bruach na Laoi agus Dúthaigh an Ghaorthaidh, de réir na n-amhrán san; amhráin atá fé ardmheas sa bhall so; iad na h-amhráin Náisiúnta don áit.

Cad é de stad a baineadh asam mar sin nuair a tháinig sé chun mo thuisceana nach don nGaorthadh so fúinn a thagraíonn maitheasaí na namhrán ach don nGaorthadh so soir uainn, an Gaorthadh gan crann, iad geartha d'aon ghnó agus an gleann báite ag an ESB chun taiscumar uisce a chur ar fáil dos na stáisiúin ginte ar Charraig an Droichid agus Inis Carra, an Gaorthadh céanna is atá i gceist san amhrán Béarla san -

As I travelled one day to Geragh Bridge...

An Gaorthadh atá anois go mór i mbéalaibh éan eolaithe agus eiceolaithe, a mbuíochas san do Kevin Corcoran i Mácromtha agus a bhuíochas do fear ó Chill na Martra, Seán Máistir Ó Conaill, a scríobh "Ar Bhruach na Laoi". Déarfá gur fada ón Laoi é Cill na Martra, gur mó an bhaint a bheadh aige leis an dTonn nó leis an Solán, ritheann an Tonn isteach sa Laoi i mbéal an Ghaorthaidh thoir, go deimhin d'fhéadfadh smut den Gaorthadh a bheith sa pharóiste Cill na Martra, mar sin ceapaim gur don áit thoir a bheadh níos cóngaraí don bhfile atá an t-amhrán ag tagairt.

Le déanaí agus Cois an Ghaorthaidh á léamh agam thógas ceann den véarsa so;

**Nach dubhach saósmhar atá an Laoi seo ag gabháil eadaraibh aniar
Ina tulca ag cóisgear de bharr liagrach gan ceo geal niamh
Níl inseacha lena taoibh ann ná pór breá ar féar
Ach barra fraoigh ar charraig aoidr ann is mothruas bhúr dtréad.**

Go deimhin, sin é an véarsa a thagraíonn don nGaorthadh atá fé chaibidil againn agus ní ró-bhreá, ní ró-thorthúil, ní ró-rathmhar, ní ró-séanmhar an pictiúir í. Féach na focail agus na hiomhánna a cuirtear os ár gcomhair - carraig aoidr, liagracha, tulcaí ag cóisgear, dubhach, saósmhar, agus féach mar a chríochnaíonn sé "mo thruas bhúr dtréad".

Lonnú Cois An Ghaorthaidh

Sea, dúthaigh bocht is ea dúthaigh an Ghaorthaidh, bocht ó thaobh tailimh dhe, ach go háirithe. Cuireann sé sin an scéal i gcuimhne dom i dtaobh an tsagairt a cuireadh chun na paróiste uair. Casadh fear de chuid na háite air agus thosaigh siad ag caint. Tháinig sos sa chaint agus chaith an sagart a shúil ina thimpeall, gan cuimhneamh dúirt sé "O God, isn't the land very bad". Dífhéach an paróisteánach air féachaint an le hachasán, le mór-is-fiú

nó le símplíocht a dhein sé an chaint. Mheáigh lena shúile é agus ansan deir sé “Well, to tell you the truth Bíodh san mar atá. Dá mhéid carraig atá sa dúthaigh níor stop san daoine ó lonnú anso ó thosach aimsire.”

Gur chuireadar fúthu anseo, is léir ós na liosanna agus ós na rátha in ár dtimpeall, go ndúradar a bpaidreacha is léir mar tá ciorcaill cloí sa cheantar agus nuair a cailleadh iad inseann na galláin agus na cromleaca dúinn gur adhlacadh iad cois an Ghaorthaidh. Cois an Ghaorthaidh a deirim agus ní sa Ghaortha mar a léiríonn suíomh na leacht gur choinníbh na lonnathóirí luatha so an talamh árd chúchu féin.

Agus go raibh daoine suimiúla ina measc is léir ós na hainmneacha atá fágtha mar oidhreacht againn - Rí agus a bhord féin aige i nDoire Mhá Chóirnín, Bord an Rí, Gaiscíoch agus áit cónaithe dá gcuid féin aige - Ráth an Ghaiscígh, agus cad déarfá le, béal dorais linn anso Uaigh an Fhathaigh.

Go mbíodh Fianna Éireann ag fiach agus ag fiana choscairt dóibh féin sa Ghaorthadh agus gur bhaineadar sú agus súghlach as an tseilg, is léir ós na cúig cinn d’Fhulachta Fia atá os cionn an Ghaorthaidh. Don té ná tuigeann, - “pressure cooker” na Féinne ab ea an Fulachta Fia. Deireann Smith’s “History Of Cork” fén bhfearann ag an am,

This country was all a forest. The woods consisted of large oak,

Birch, alder, some ash and many yews of as great a bulk as the largest oak. Great quantities of fir are still taken out of thr turf bogs. This forest was then stored with red and fallow deer and abounded with great eyries of excellent hawks.

Deir Máire Uí Léime in irisleabhar an Chumainn Áitiúil Staire go raibh an Fulachta Fia san in úsáid sa cheantar so 3,500 bliain ó shin - mar sin is fada daoine cois an Ghaorthaidh nó b’fhéidir gur cirte a rá ós a chionn. Nuair a smaoiníonn tú ná fuilimíd ach trí mhíle dhéag ón bhfarraige mar a imíonn an t-éan - ó cheann Bá Bheanntraí, ceann des na bánna is gleoite agus is doimhne san Eoraip, seans go míníonn san an scéal - gurb tais-tealaithe chugainn thar farraige aneas, refugees, dar ndóigh na lonnathóirí luatha so cois an Ghaorthaidh.

Ní fios ar thug Fionn mac Cumhaill féin turas ar an nGaortha riamh, nó ar chaith sé féasta Cois an Ghaorthaidh ach is mac mic le Conán Maol, ar a dtugtaí Dubhán Mac Cais MhicConáin a cuireadh fé Ghallán mór Bhán an Teampaill agus go ndeirtí anso mór-thimpeall, ach go háirithe, ina thaobh gurb é an gallán ab aoirde in Éirinn. Nuair a leagadh an Gallán ar lár le linn rabhartaí na Féile Pádraig 85, ghlacas leis an bhfaill agus thomhasas an Gallán. Bhí sé 22 troigh ar fhaid, 4 troigh ar leithead agus 1 go leith troigh ar tiús. Chloisinn na seandaoine á rá nach raibh os cionn tailimh den ghallán ach a dhá thrian mar nár mhór aon trian a bheith shíos chun go seasfadh an chloch in aghaidh stoirmeacha an dubhlúchair agus síon na mbleag. Cad é mar iontas a bhí orm



Starting to explore the Gearagh

Photo: R. Welch

más ea, a fháil amach nach raibh fén dtalamh den dá throigh ar fhicid ach dhá go leith troigh. Is é an t-iontas más ea, nach fadó riamh a thit an gallán nó níos iontaí fós b'fhéidir an fhaid a chaith sé ina sheasamh.

Bhuel, pé acu a thug Fionn Mac Cumhaill cuairt orainn nó nár thug agus d'fhéadfadh sé bheith ar an sochraid, is baolach gur fhan Diarmuid agus Gráinne ar a cama-chuairt Éireann, i bhfad amach uainn, mar leaba Dhiarmada nó go fiú leaba Ghráinne féin níl againn - an ceann is congaráí dúinn tá sí i nGleann Daimh fé bhun Mhullaigh an Ois.

**When St. Patrick was living in Ulster
He thought to the south he'd come down -
And where do you think he took lodgings -**

Ach oiread le Diarmuid agus Gráinne níor tháinig Pádraig Aspal, ná aoinne uaidh riamh chun an Ghaorthaidh, ná níl aon trácht ar shéipéal sa Ghaorthadh i nDoiceamad an Phápa 1199. Mar sin dífhéadaimís bheith ag ceapadh go raibh saol breá nádúrtha fé shó pháganta á chaitheamh cois an Ghaorthaidh ar feadh na mílte blian murach iarsma bídeach stairiúil agus písín béaloideasa.

Suíomh mór eaglaise ins an 'Chill Mhór'!!

I bpáirc cois locha tamall lastoir de shráid Bhéal Átha'n Ghaorthaidh, le linn d'obair dhraenála a bheith ar siúl thit píosa den bpáirc i bpoll. Cuireadh fios ar na seandálaithe ó Ollscoil Chorcaí a dúirt gur póirsí fé thalamh - souterrains fé ndeara na titime. Sa bhliain 1997 aimsíodh ábhar airgid a chur ar cumas eolaithe ó Ghlasú an suíomh a thocailt. Dúradar san gur suíomh mór eaglaise ón 6ú - 7ú céad a bhí sa bhall ach go raibh an cuma ar an scéal ná raibh an áit ró-fhada in úsáid. An é go raibh ganntanas anamnacha cois an Ghaorthaidh agus nách raibh dóthain oibre dos na manaigh sa bhall, nó an é go raibh nós na págantachta imithe go smior sna háitreabhaigh agus gurbh í an chluas bhodhar a thugadar dos na manaigh, arbh é gur ionsuigh na págánaigh na manaigh agus gur theitheadar lena n-anam nó arbh amhlaidh gur chuir an Máistir Mór ladar sa scéal, a mhairbh na manaigh le galar nó pláigh le seans a thabhairt do ghasra an Ghaorthaidh maireachtaint leo tamall eile fé só na págantachta. Ní fios mura gcuireann an Cruthaitheoir lámh sa scéal arís agus ábhar eile airgid a chur i dtreo an Chumainn Staire a chuirfeadh ar a gcumas tuille tochailte a dhéanamh.

De réir an Bhéiloidis, áfach, bhí suíomh nó cill ar an láthair ag Naomh Rónáin agus go deimhin bé an nós leanáí nár baisteadh a chur sa taobh theas den bpáirc, ar ar tugadh Cillín Leasa Rónáin, go dtí nár n-am féin. Is dóichí chomh maith cliú a bheith sa logainm agus gurb cirte an "Chill Mhór" a thabhairt ar an mbaile seochas an "Choill Mhór" mar tugtar de ghnáth.

Níor chuir na págánaigh ná na Críostaithe isteach ró-mhór ar a chéile ná ar an nGaorthadh mar sin i gcaitheamh na mbliana. Fágadh é sin fén gcéad dream refugees eile a tháinig an treo i dtosach na mílaoise seo caite - muintir Laoire.

Muintir Uí Laoire

Teifigh ab ea muintir Laoire ó Ros ó gCairbre. Dhíbir na Coileánaigh agus na Donnbhánaigh iad agus bhíodar san ina dteifigh iad féin ó chois Má i gCo. Luimní áit as ar dhíbir na Normannaigh iad. Ní fios cén fháilte a chuirfí roimis na teifigh seo inniu ach chuir Tiarna an ama - Mac Uí Fhloinn, go raibh caisleán i Magh Cromtha aige - ní Lynch's Lodge - fáilte rompu go Múscraí agus thug píosa deas tailimh dóibh ar an dtaobh so de Magh Cromtha idir an Laoi agus an Tonn.

Lastoir díobh bhí an Gaorthadh san gur labhras ina thaobh i dtosach na cainte seo. Gaorthadh chomh maith a bhí ag síneadh fad a radhairce siar uathu go bun na genoc anseo inár dtimpeall. Tá an focal Gaorthadh fé trí sna logainmneacha anso inár dtimpeall: Gaortha na Péice - Gaortha an Tornóra - Béal Átha'n Ghaorthaidh. Na crainn a leagadh agus na gaorthaí seo a thabhairt chun míntíreachais an obair mhór a leag muintir Laoire rompu. Críostaithe ab ea na Laoirigh seo a ghlac go croí teagasc a dTiarna, "síolraigh agus leathnigh". Chuireadar chun oibre le flosc agus le dúthracht. Fén mbliain 1600 aithníodh ar a laghad dhá chlann ar fhicid ar an dtreibh. Orthu san bhí an Clann Buí, an Clann Breac, An Clann Bolgach, An Clann Céadach, An Clann Ceithearnach, An Clann Clogach, Laoire Dána, Laoire Dorcha, Laoire Dúileach, Laoire Rua, Laoire Riabhach, Laoire Rúntach gan trácht ar Laoire na Mocheirí, ná ar Laoire Gaelach.

Sea, shíolraíodar, ach ní hamháin gur shíolraíodar, leathnaíodar. Fén mbliain 1600 bhí 272 gníomh tailimh ina gcúram - 35,000 - acraí agus an gabháltas san i seilbh cúigear déag ar fhicid den dtreibh - 1,000 acra an duine dá mbeadh an roinnt cothrom - rud ná raibh mar bhí caisleán ag an dTaoiseach agus acraí sa bhreis, caisleán ag

an dTánaiste agus caisleán ag an Iar-Thaoiseach a fágadh aige nuair a thug sé suas a phost - rud a chur bun leis an nós sa tír seo an Merc agus an tiománaí a fhágaint ag iar -thaoisigh Stát go gcailltear iad.

Sea, más ea, deir Diarmuid Ó Murchú ina leabhar "Family Names of Co. Cork" - "reading between the cold lines of official statistics we catch here a glimpse of what must have been one of the most tightly knit and deep-rooted of the old Gaelic Clans to have survived into the mid 17th century. These 35 were, of course, the landowning aristocracy and no doubt there were many O'Leary families of tradesmen and workmen as well. Their most favoured Christian names were Conchúr, Diarmuid agus Donnchadh.

Tá gabháltaisí agus gabháltaisí ann ámh. Mar seo a deireann an Civil Survey fé ghabháltas na Laoireach

**"The generality of the soil is for the most part barren, rocky, red bog and shrubby wood.
Here are good store of timber lying near the loch of Lough Allua..."**

Rud a léiríonn nach raibh an Gaorthadh ar fad ceannsúithe fén mbliain 1600.

Galldú an Ghaorthaidh

Ag an bpointe seo agus muintir Laoire i mbarr maitheasa mar a léiríonn na caisleáin, a buaileadh Cath Cionn tSáile. Lean an Laoireach an Cárthach a lean an Niallach go Cionn tSáile. Dá bharr so bhain Séamus 1 a gcuid de mhuintir Laoire ach ní rabhadar gan ghradam mar dífhreastal taoiseach na treibhe, Domhnall Mac Airt Óg ar an gComhdháil i gCill Choinnigh. Sa bhliain 1643 tugadh méirligh ar sheisear déag den dtreibh. Chríochnaigh Cromail a thosnaigh Séamus 1. Thit dhá cheann de Caisleán na Laoireach le saighdiúirí Broghill agus cuireadh garasún sa 3ú ceann. Baineadh 272 ghníomh de mhuintir Laoire agus aistríodh taoiseach na treibhe, Domhnall in aois a 5 bliain agus 4 fichid go Co. an Chláir. Mar seo a deirtear i Civil Survey na bliana 1654.

"There are three castles in this parish, 2 whereof are demolished, no other buildings, not so much as an Irish cabin".

Mar sin in aon leath céad bliain amháin cuireadh saothar agus obair agus dúthracht na 400 bliain roimis ar ceal. Tar éis Cogaidh an Dá Rí, díoladh an 272 ghníomh leis an Hollow Sword Blade Corp. agus nuair a leogadar san an talamh ar cíos ní raibh mórán de mhuintir Laoire ina dtonóntaithe acu.

Ag an bpointe seo mar sin a thosnaigh Galldú an Ghaorthaidh. Gaill ó thaobh teangan agus ó thaobh creidimh de ab ea a lán des na daoine a fuair tailte na Laoireach. Ní raibh aon Phrotastúnach sa dúthaigh seo agus is dóichí ná raibh aon Bhéarla á labhairt inti sa bhliain 1700. Fén mbliain 1766, ámh, bhí 123 Protastúnach cláraithe sa Pharóiste agus Silver Grove á thabhairt ar Doire an Airgid, Boyslegrove ar Dromcarra agus Hedgefield ar na



In the Gearagh

Photo: R. E. Hadden

Millíní. Bísín dar ndóigh, ag buíon na mbolg mór - lucht ite an phóirce Dé hAoine. D'fhan dream an éisc Dé hAoine, dá mbeadh an t-iasc acu, dflís dá dteangain dúchais ar feadh tamaill eile agus dá gcreideamh go dtí an lá atá inniu féin ann.

Is léir ón dtuairisc seo san Statistical Survey of the Co. of Cork ná raibh aon dul chun chinn ró-mhór déanta ag an mBéarla sa Ghaorthadh féin mbliain 1810.

"The people of this district are partly clothed in woollens of their own manufacture. Great numbers of them are still ignorant of the English language".

Agus i dtréadlitir a chuir an tEasbog Ó Murchú go dtí sagart na paróiste sa bhliain 1817 agus aon duine a thabharfadh turas an Ghúgáin á chur fé choinnealbhá aige, dúirt sé, "You are requested by the Bishop to fulminate the following sentence of excommunication from each of your altars, and to read and explain in Irish to your flocks the following Pastoral letter".

Rud a thaispeánann gurbh í an Ghaelainn teanga an Ghaorthaidh sa bhliain 1817. Ach bhí an t-athrú ag teacht agus ag teacht go pras. Is léir gur chabhraigh na bunscoileanna a bunaíodh cois an Ghaorthaidh leis an athrú san a thabhairt i gcrích. Éist leis an tuairisc seo a thug Windele ar fheirmeoir in Inse an Fhosaigh gur bhuail sé isteach chuige le linn do turas a thabhairt ar Ghúgán Barra sa bhliain 1827:—

"Foremost amongst the wants of the proprietor, a hale, stout, good-natured looking fellow, he placed his ignorance of the English tongue. We found him to think that English should be the language of a man of substance - the tongue of farmers and gentlemen - while a poor man, a labourer might content himself with Irish". "Whenever", said he "I hear English spoken, I admire the good fortune of the speaker, and feel regret at my own ignorance, but since it is too late for me now to help myself, I have resolved at least that my children shall learn it; for which purpose I keep them constantly at the school of Bellagnagearaigh, and allow them to speak but as little Irish at home as possible".

Agus ansan cuireann Windele agu isín dá ghcuid féin le caint an fheirmeora - agusín an-oiriúnach, dar liom; "This opinion is become quite prevalent among our peasantry".

Tá dhá rud léirithe ansan, dar liom ó thaobh dul chun cinn an Bhéarla cois an Ghaorthaidh. Tá, mar adúrt, tionchar na mbunscoileanna agus tá meon aigne i gceist, chomh maith. An meon a cheanglaíonn Gaelainn agus bochtanas lena chéile, - "a poor man", a deir sé, "might content himself with Irish", agus dála an scéil, féach mar a cheanglaíonn sé an fheirmeoireacht leis an uaisleacht - "the tongue of farmers and gentlemen - men of substance"- agus an drochmheas a léirítear ar an bhfear gan talamh - "a poor man, a labourer".

Nár bh ró-árd os cionn cac na circe é féin, dar le Windele, an t-iorón ar fad. "This opinion is quite prevalent among our peasantry".

Dar ndóigh, do lean an meoin nó na meonta san anuas go dtí ár n-am féin, geall leis. Seo mar a scríobh Seán Ó Coindealbháin sna fichidí - abair 100 bliain tar éis Windele.

"For those who have been in Ballingeary, and in similar Irish speaking districts, know what contempt many, if not most, of the native speakers of Irish had for their native tongue and how their highest aim was to try "to spake English and be dacint".

An dearcadh, so ach go háirithe, dar liom fé ndear nach raibh baile fearann amháin, go bhfios dom, cois an Ghaorthaidh nach raibh aon Bhéarla ag a muintir i dtosach an chéid seo caite.

Coláiste Na Mumhan

Ag an bpointe sin thainig cor sa scéal. Ag Feis na Mumhan, a tinóladh sa bhliain 1903 i gcathair Chorcaí, socráoidh go gcuirfí Coláiste Múinteoireachta ar bun "chun cainteoirí Gaeilge d'ullmhú i gcoir múinteoireachta na teangan" Cois an Ghaorthaidh a cuireadh an Coláiste Múinteoireachta ar bun. Thug seo mórán stróinséirí cois an Ghaorthaidh "who admired the good fortune of the speaker" go raibh an Ghaelainn ó dhúchás aige. Daoine fásta (na mic leinn) ab ea iad ar fad. Daoine cáiliúla alán acu, tírghráthoirí, polaitaiceoirí agus óghlaigh ina measc agus an uair sin b'ionann iad - agus alán sagart. Sagairt, ach go hairithe, a bhí i mbun an léinn/na gcúrsaí a thabhairt. Orthu sin a bhí An Dr. Ristéard Ó Dalaigh, (Astrálach agus sagairt) "an erratic genius, so brilliant that he was teaching the Gaels of Ireland their Gaelic". An Dr. de hIndeberg, ollamh le Cheiltís in Ollscoil Chorcaí, An tAth. Gearóid Ó Nualláin, ollamh i Má Nuat, uncail le Myles Na gCopaleen agus a deartháir, Ciarán agus an tAth. Pádraig Ó Duinnín.

Árd Easpag Chaisil agus comheaspag Rómhánacha sa Mhumhán ar fád a bhí ina bpatrúin ar obair an Choláiste agus chuir a bhormhór a lamh ina bpócaí agus thug síniús.

'Na dteannta san bhí ceithre sagart, an tAt. Aibhistín ina measc, ar bhórd bhainistíochta an Choláiste.

Ar na daoine cailiula a chaith tamall cois an Ghaorthaidh sna blianta tosaigh san agus ba liosta le haireamh iad go léir bhí Tomás MacDonnchadha, sínitheoir forógra na Casca; Brian Ó hUiginn (cártaí), Tomás Mac Cúrtáin, Árd Mheara Chorcaí; Mrs. Cruise O'Brien; An Seabhac; Eilís Ní Flannagáin, driofúr cheile De Valera; gan tracht ar Franncaigh, Danair, Iodálaigh agus daoine eile a tháinig i bhfad agus i gcéin ag triall ar an nGaorthadh. Bhíodh na scolairí seo, daoine fásta ar fad, ag dul i measc na ndaoine ag piocadh seanfhocal, frásanna agus nathanna Gaelainne uathu agus sa tslí sin cothaidh meas arís ar an gcainteoir dúchais agus mórtas sa chainnteoir féin. Istóiche bhíodh scoraíocht ar a fhreastalaíodh muintir na háite chomh maith le lucht an Choláiste agus bhíodh ana mheas ar amhránaithe, scéalaithe agus seanchaithe áitiúla mar mhíreanna idir, mar shampla, Fallaí Luimní agus An Cor Seisear-déag.

Sa tslí seo d'imigh cáil an Ghaorthaidh i bhfad agus i ngearr. Leathnádadh eolas ár, ach go háirithe, amhráin áitiúla. Cath Chéim an Fhia mar shampla, agus Cois an Ghaorthaidh. Clóbhuaileadh á lán acu sa leabhar breá san Ceol Ár Sinnsear, go háirithe de bharr tionchár Áine Uí Raghallaigh, "the only lady professor of traditional singing in Ballingearry Irish College, Co. Cork" a deir an réamhrá.

Díar ndóigh aon áit go mbíonn cuairteoirí bíonn cóir (catering) ag teastáil agus mar sin d'fhás tionscal deas cois an Ghaorthaidh ag freastal ar lucht an Choláiste – an rud ar a dtabharfaí anois "cultural tourism – rud a chabhraigh go mór le heachnamaíocht na háite agus a d'ardaigh caighdeán tithíochta agus coiríochta sa cheantar. Deir bróisiúr os na triochadaí

"As many residents mainly depend for their livelihood on success in this respect, efficient catering for strangers has of necessity become a speciality"

Cé go nduairt ó chianaibh nárbh fholáir nó bhí dea thionchar ag an dtionscnamh seo ar mheon an phobail i leith na Gaelainne táthar ann leis a deir gur droch-thioncar a bhí ag búnú an Choláiste ar staid na Gaelainne sa cheantar mar gur thapaigh gasra an Ghaorthaidh a ndeis chun Béarla a fhoghlaim os na scolairí a bhí ar aíocht ina measc. D'fhás an meoin chomh maith, meon éadhmhar, b'fheidir a chothaigh an ráiteas "Why should I speak Irish. I'm getting nothing out of it," nó "What's he getting out of it?" Táthar ann dá réir a deir ná beadh focal Gaelainne le clos anois sa Ghaorthadh murach na pingíní atá fós le tuilleamh trí Choláiste Na Mumhan.

Ach tá an meon san leis ag athrú mar níl einne anois cois an Ghaorthaidh ag brath ar an gColáiste mar phríomhfhoinsé ioncaim.

An fheirmeoireacht, ó tháinig muintir Laoire 800 gcéad bliain ó shin, go dtí an lá atá inniu ann an príomhfhoinsé ioncaim sa Ghaorthadh seo ach toisc meádú na ngabháltas agus a bhfuil de mheaisíní ar fáil níl an líon ceánna gafa leis an dtalamh agus a bhíodh. Mar sin féin níl éinne dífhostaithe, ná ag tógaint an bháid, mar tá obair le fail i monarchain an Údaráis dos na fearaibh ach go háirithe, i mBaile Bhúirne agus d'á gceílí anseo sa Ghaortha. Tugann seo dhá fhoinsé ioncaim do ghac tigh – rud a chuireann an-áthas ar Charlie McCreevy, mar anois bíonn sé ag bailiú ó ghasra an Ghaorthaidh, in ionad bheith ag tabhairt, mar a bhí leis na blianta.

An glúin seo

Mar sin níl cúrsaí bocht ná chomh hainnis ag an nglúin seo cois an Ghaorthaidh is a bhí ag na glúinte go léir rompu siar amach. Fiú amháin ó thadh thailimh de, cé go bhfuil na carraigeacha agus na liagracha fós inár dtimpeall, tá alán acu glanta chun siúil nó curtha fé chre le hineallra nua aimseartha agus cintíonn an 10-10-20 go mbíonn raidhse féir ghlaís idir na liaga.

So, murab féin é an Ghaortha seo fuinn atá i gceist san "amhrán naisiunta" sin a bhí i dtosach an alt seo, b'fheidir gur cirte, agus sinn i dtosach na mílaoise nua, na línte ann a thagairt don ghaortha fuinn ná don ngaortha báite thoir.

Cois an ghaorthaidh is breáthha in Éirinn is áille na habhann,

Mil is céirbheach, torthaí ar gheágaibh agus úlla ar chrann.

Bhuel, go bhfios dómhsa, ní raibh na húllórda riamh ró-fhlúirseach anseo timpeall, ach tá corr chruiceog fós sa Ghaortha agus i mbliana bhí na sméara dubha go súmhar, líonmhar; tá na cnoite buí á bpiocadh ag na leanaí agus mé ag scriobh; tá caortha craobhdearga ar an gcaorthainn le tamall; tá na sceachoídí iomadúil agus cheanna féin tá na caora cuilinn ag crónadh. Tá na cáig, na colúir agus na seabhaic chomh beathuithe is a bhíodar ag Seán Maistir; an chéirseach comh sliochta, sleamhain agus a bhí ariamh, cé go bhfeicfeá go minic ceann i do chosán, na coisíní san aer aici, a boilgín lan le ceimicí nár oir di. Ach tá ceol na néan i gcónaí sa Ghaortha, cé go bhfuilidh in ár measc a deir gur deise de cheol "cling na bpingíní sa till"

Óm' thaobh féin de, sé an ceol is binne ar fad atá fós le clos cois an ghaorthaidh ná focail Gaelainne nuair a clois-tear iad á stealladh as béil pháiste. Gura fada an ceol san in ár measc.

The following is the English text of a booklet from 1909 seeking funds for a fund which eventually helped build the Halla in Ballingeary which was opened in 1914 by an tAthair Peadar Ó Laoire. We would like to thank Gobnait and Siobhan Creed, Inchigeela for lending us the original.

COLÁISTE NA MUMHAN

Appeal in Aid of Building Fund.

PATRONS OF THE COLLEGE.

His Grace Most Rev. Dr. Fennelly, Archbishop of Cashel.
 Most Rev. Dr. Browne, Bishop of Cloyne.
 Most Rev. Dr. O'Callaghan, Bishop of Cork.
 Most Rev. Dr. O'Dwyer, Bishop of Limerick.
 Most Rev. Dr. Sheehan, Bishop of Waterford.
 Most Rev. Dr. Kelly, Bishop of Ross.
 Most Rev. Dr. Mangan, Bishop of Kerry.
 Most Rev. Dr. Fogarty, Bishop of Killaloe.

COMMITTEE OF MANAGEMENT

CHAIRMAN: Rev. C. O'Leary, P.P. Inchigeela.
VICE-CHAIRMAN: Pdraig O'Shea, N.T., Glengarriff.
HON. TREASURER: Michael Murphy, Solicitor, 41, South Mall, Cork.

Very Rev. Fr. Augustine, O.S.F.C.; Rev. D. O'Driscoll, C.C, Bantry, Co. Cork
 Rev. C. Breannan, C.C, Tralee, Co. Kerry ; Rev. J O'Connell, Cork;
 T. A. O'Scannell, N.T., Ballingeary;
 John A. O'Connell, King St., Cork;
 Seán Ó Cuív, Glasnevin, Dublin;
 Seán Ó Kelly, Clonturk Park, Dublin;
 Seán Ó Cuill, Dominick St., Cork.
 Liam De Róiste, **Secretary.**
OFFICES:- Dún Na nGaedheal, Queen St. Cork. Lughnasa, 1909.

PROFESSORS AND LECTURERS, 1909.

Phonetics: Rev. R. Daly, D.D., Ph.D., Headmaster.
Historical Irish Grammer: Osborn Bergin, Ph. D., F.R.U.I.
Latin: Mrs. Maire Fitzgerald, M.A.
Method of Teaching: Seán O'Cathain, Diarmuid O'Leary.
National School Subjects: Seán O'Shea, N.T., T. A. O'Scannell, N.T.
Singing: Annie O'Reilly.
Summer School: Eileen Cronin, M. Foley.
Irish Dancing: M. Foley.

Other Professors and Lecturers in previous years were:
 Rev. R. Henebry, D.D., Ph.D.; P.S.Dinnenn, M.A. ; Rev. Gerald Nolan, M.A., B.D.; T.P. O'Nowlan, M.A.;
 Diarmuid Foley, Rev. C. Brennan, C.C. ; Pdraig MacSweeney.

STATEMENT

Showing Number of Students that attended the College each year.

1904 — 62	1907 — 171
1905 — 101	1908 — 222
1906 — 124	1909 — 252

MUNSTER TRAINING COLLEGE — 1909 Appeal in Aid of Building Fund.

The Munster Training College was founded at a conference held in Cork in connection with the Munster Feis of 1903. At that time there was a great dearth of capable teachers of Irish. England, in respect of education, was, as Dr. Henebry, once said, a wet blanket between Ireland and the continent; in the teaching of languages England lagged behind every country in Europe. Ireland copied English methods and lagged still further behind. The Rev. Richard O'Daly, D.D., Ph.D, a distinguished linguist and trained phonetician, arrived in Ireland from Australia the previous year, and began to advocate scientific methods of teaching living languages. He formed a little school in Gougane Barra, and began to try experiments in the learning and teaching of the Irish language. His work gave a new impetus to Irish studies, and suggested the possibility of establishing a college where teachers would be trained in the most scientific methods of language teaching. Colaiste Na Mumhan was the result. The college was opened in Ballingearry in 1904. By a happy coincidence the opening ceremony, took place on the 4th July-Independence Day-in the presence of a number of American tourists who were passing through to Gougane Barra, and symbolised, as it were, the beginning of Ireland's intellectual independence of England in education. Founded to give instruction in methods of teaching, its curriculum has since extended, and now includes instruction on the linguistics of Irish, on the Latin language and literature, and on the teaching of primary school subjects through the medium of Irish, as well as the lectures on phonetics and method of teaching. There is no limit to the possibilities of an institution which has shown such a capacity for spontaneous, natural growth. Irish is the language of instruction in all subjects. Dr. Douglas Hyde President of the Gaelic League, wrote as follows in reply to an invitation to attend the opening ceremony in 1904: "I greatly regret that a previous engagement keeps me from attending what will certainly be one of the landmarks of the Irish Language Movement the opening of the Munster Training College. It would give me great pleasure to be present at the most practical work done yet, from which I expect the greatest advantage to our movement in the near future. The College at Ballingearry, as a piece of self-help, will be invaluable as an object lesson. I am glad to be able to enclose a cheque for £5 from Mr. Roger Casement, Ballycastle, Co. Antrim, which he hopes to make an annual subscription." His words have since come true. The work of the College has effected a revolution in the teaching of Irish, and is also effecting a change for the better in the teaching of all modern languages in Ireland. From the first it was seen that the College had in it the element of growth. The growth in the number of persons seeking its instruction and guidance has been even more remarkable. Freed from the deadening influences of English educational methods, the natural love of our people for learning asserted itself. Students flocked to the College from all parts of Ireland, from England, and from abroad. Teachers of primary and secondary schools, University professors and students, and Gaelic

League district teachers, have year after year given up their holidays to study at the Munster Training College. The students' thirst for knowledge has been equalled by the professors' zeal in imparting it. In selecting its staff the Committee of Management has always sought to obtain the services of the best available teacher of each subject, and has been fortunate in securing men and women fired with enthusiasm for the ideal of an absolutely Irish-speaking Ireland, who, to further this idea, have themselves to the work of the College. Year after year the College has had on its staff professors who have sacrificed every day of their annual holiday to the arduous task of teaching in Ballingearry. This true scholastic spirit seems to animate teachers and students alike, and has been one of the causes of the phenomenal success of the Munster Training College. The Committee has never pursued a niggardly policy in the management of the College, yet it has always lived within its income. Subscriptions have come to it spontaneously in sufficient amount to enable it to carry on its work for the past five years. Now, however a stage in the development of the College has been reached, when a formal appeal for funds has become inevitable. The College has out-grown its surroundings, and further expansion is impossible without new buildings. It is only by the kindness of the President, the Rev. C. O'Leary, P.P. Inchigeela in changing the holidays of the Ballingearry National Schools, that the Committee is able to accommodate the students this year. The original building given to the Committee free of charge by the late Rev. P. Hurley, P.P., Inchigeela, though enlarged in 1908, is altogether inadequate for the accommodation of the students. The Committee, therefore, has resolved to erect a new building, and appeals to you to assist them in the work. The people of Ballingearry have offered to present a site to the Committee, and to assist in other ways. They are already doing their own part in increasing the residential accommodation of the village and district to keep pace with the increasing demands of the students. A transformation has in fact, been effected in Ballingearry. The district is scheduled as a Congested District. Five years ago it was one of the few of these districts in the County Cork, and it had no special possession except a warm-hearted, generous people, who spoke the Irish language with remarkable purity and literary grace. To-day there is a thriving village at Ballingearry. Flowers and flower gardens are to be seen everywhere, and the standard of comfort has been improved on every side. In a word, the economic problem, which is at the root of the problem of preserving the living Irish speech, is being solved in Ballingearry. All who subscribe to this fund will assist in the solution of that problem, and at the same time, help in the further development of an institution which in the five years that have passed, has shown a capacity for continuous, natural growth, and before which the Committee of Management believe there is a great and glorious future. Subscriptions may be sent to the Honorary Treasurer, Secretary, or any Member of the Committee of Management. 1909.

An American Wake in Gortnalour - 1948

Denis O'Riordan, Gortnalour and his neighbour and future wife, Nell Callaghan, Derra, went to America in 1948. The following are entries from the diary of Denis' brother, the late Eugene O'Riordan, Gortnalour, which describe the days before they emigrated. Nell and Denis still live in Boston.

Denis O'Riordan was at Ballybuidh Races, in Dunmanway, on Monday August 2nd 1948 and with him was Nell Callaghan, Derra, his brother Dannie, Julie his sister, Timmy Galvin, Gortaneadin and Sally Grace. They were driven by Timmie M. O'Sullivan with John Creedon's Car. He was at Macroom's first Show with Nell on Wednesday August 4th 1948. There was a party here at home on Sunday August 15th 1948 and the following were present: Denis and Nell, his father, Anne (his aunt), Ellie and Julia (his sisters), Denis and Mrs. Callaghan, Paddy Healy, Haremount, Aunt Mollie, Tim Joe Crowley, and myself. After the party they went to the Sports in Inchigeela. There was a party at Mikie Riordans, Gortnalour on Tuesday night August 17th. and the following were there: Mikie and Mrs. Riordan, Neilus and his wife Kitty, Paddy Barry and Noreen, Michael Larkin, Anto Callaghan and May, Denis and Nell, Bridie Cronin and myself. Denis gave a party at Hurley's Johnstown on Wednesday August 18th and a large crowd of neighbours, friends and relations were present... There was another party at Anto Callaghan's, Derra, on Thursday night August 19th...

Johnnie Creedon arrived here with the car on Friday morning August 20th at 11.30 a.m. All the family were at home except Mick, Dannie, and Timmie. Daniel Lynch was also here to give him goodbye. I went in the car to Cobh. We travelled on west and he went in to give goodbye to Curly Lynch. He next went in to Mikie Riordans and they were all crying. Neilus went with us to Derra. They were all crying again at Derra... we then went east the road and Denis and Nell went up to the cottage to give goodbye to Eugen. Eugen was terrible lonesome.

We then went to the village and stopped in front of the Post Office and went into Tadgo Murphy's. After that we went into Dan J. O'Sullivan's (The Briar Rose) and the following were there: Dan and his wife and mother and mother-in-law, John Sweeney, Cleanrath, William Kelleher, the shop and Charlie, Barry Leary, Guard Hanrahan, Guard McCarthy and Mrs. Bridie Carroll. Fr. O'Driscoll C.C. gave them goodbye outside Dan Sullivan's pub. We then went to the car. There was a big crowd lined up outside the Post Office and they gave them a rousing send off. Guard

McCarthy was in the Square and gave the salute. Fr. O'Driscoll was in front of the church and gave his blessing as we passed.

They gave goodbye to others in Cork. We had tea in the Cosy Restaurant in the South Mall. We went on to Cobh and it was difficult to get lodgings there. After having tea we gave each other goodbye in front of Ryan's and above the monument and left for home at 11.00 p.m. The tender was to go out to the ship at 7.00 a.m. the following morning but owing to rough seas did not go out until 8.30 Saturday night but had to return back again. They eventually went out the following morning and boarded the liner Mauratania at 9.00 a.m. on Sunday August 22nd 1948. The Taoiseach John A. Costello travelled also en route to the U.S.A. and Canada.

They landed in New York at 10.00 a.m. on Friday August 27th and were met by Nay Callaghan and wife and arrived at their home at 10.00 p.m. that Friday night. I got the first letter from Denis on Thursday September 2nd 1948.

On Sale

The following are some publications which may interest people. They are available at all good bookshops. The easiest way to get them is to contact **Mairéad McSweemey at The Macroom Bookshop, Macroom, Co. Cork.**

Phone (026) 42888.

1. "Maire Bhuí Ní Laoire; A Poet of her People", by Brian Brennan.
The story of the famous West Cork poet most famous for her poem "Cath Chéim An Fhia". This book also has a history of the parish of Uibh Laoire. Published by The Collins Press
2. "Lewis' Cork. A Topographical Dictionary Of The Parishes, Towns And Villages Of Cork City And County." This book gathers together all the entries for Co. Cork of the 1837 Dictionary.
3. Archaeological Inventory of County Cork. Volume 3. Mid Cork. Published by The Stationary Office £25.

An Evening at Séipéal na Glóire, Currahy, Ballingeary

le
Eibhlín Ní Luasa

Tuesday evening, August 17th 2000 – a group of about 50 people assembled in Con Cotter's farmyard in Currahy, two miles east of Ballingeary village. Con and his wife Anne extended a warm welcome to all the visitors, before they guided them down the old breen across green fields to the ruin of an old church, called Séipéal na Glóire. They were coming to attend Mass in the old ruin - one of the many religious events which took place in the Parish of Uíbh Laoghaire, during the new Millennium.

This group of people were only doing what their forefathers had done hundreds of years ago. They shared the same faith, and this is what bonded them together. One could not help thinking that they were a very different type of congregation too. No doubt they were more sophisticated, more educated and more prosperous than their ancestors. They belonged to the era of technology, the era of the internet, the computer and the micro-chip.

I could not help but imagine the same scene, as it would have been like 200 years previously. Praying together as a community then, was an act of defiance, a celebration of faith, and an identification as a people. What must have been a poor farming community for whom life was a daily struggle to survive, and whose horizons and ambitions were limited by the surrounding mountains and the threats of the landlords. We can empathise with these people, and with their daily struggle but I feel a warm swelling of pride for these people, upon whose work and effort, we can now stand, so that our horizons stretch farther and wider than those people could ever have dreamed possible.

Mass was concelebrated by Rev. Kieran Twomey P.P. Uíbh Laoghaire, and Rev. Peadar Cronin S.S. C.C. Los Angeles. Peadar was on holiday with his family in his native Kilmore. Appropriately Mass was celebrated on a simple wooden table, decorated with a floral arrangement of heather from the rocks nearby. A silver chalice with the following inscription was used (Ballingeary Chapel, June 1933). Everything was in keeping with the mood of the evening.

In his homily Father Peadar said that there is a mystical bonding between those who celebrate Mass together in a prayerful atmosphere. He believed we were united with those who had gone before us, those who had worshipped in this sacred place. Death was but a fine veil dividing us. After the Final Blessing the choir sang the traditional Faith of our Fathers and then Máire Uí Léime delivered an interesting and well researched talk on the history of Séipéal na Glóire.

The Séipéal is built on a raised plateau, it can only be seen when standing on the high stones to the North of the site, it is totally hidden from all other approaches. The views from the Church are beautiful, to the West and North the Derrynasagart Mountains, to the South the Locha Lua lakes and off in the distance the Shehy Mountains, to the East the Lee Valley. It is a quiet tranquil spot, no wonder it was used as a Church. Convents, Monasteries, Churches and

Chapels were always built in scenic spots, as I am sure you have observed.

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

On the Northern face of the gable end there is a large slab 0.7 m. high by 0.74 m. wide, built into the wall. This slab has an inscription on it - 1753 a.c. (Anno Christi). We assume the Church was built in this year. Father Hurley P.P. Uíbh Laoghaire called this slab a "Massrock". Father Lyons P.P. called it a "Gallán". Local folklore says it was a lookout point.

According to the Church of Ireland Census of 1731, there were seven such "Mass Houses" or "Sheds" to give them their proper title in the Parish of Uíbh Laoghaire (called Inchigeela in 1731). The population of the Parish at this time was between 5,000 and 6,000. There were only 2 Popish priests to serve the entire population. As a result of the scarcity of priests, it wasn't always possible to have Sunday Mass. So very often the people gathered together to pray, in "sheds" like Séipéal na Glóire.

Chuaigh caint Mháire Uí Léime i bhfeidhm go mór orainn agus táimid faoi chamaoin mhór aici mar gheall ar an léargas nua a thug sí dúinn ar Sean Ré na Críostaíochta sa cheantar. Bhíomar fíor bhuíoch freisin do Con agus Ann a thug cead agus cuireadh dúinn chun an Aifrinn agus a réitigh an sean Séipéal don ocaid. Bhí áthas níos mó fós orainn nuair a tugadh cuireadh dúinn go Teach Uí Choitir le haghaidh tae agus sóláistí blasta eile.

Is iontach an rud é go bhfuil meas ar nithe spioradálta mar seo i Ré An Tíogair Cheiltigh.



Archaeological Inventory of County Cork

Volume 3. Mid Cork.

Peter O'Leary reviews this recent publication

This is the third volume of the inventory of every archaeological feature in Co. Cork to be published, and will be followed by the fourth and final volume to cover North Cork. The Mid Cork volume, includes our Parish of Uíbh Laoghaire. The County Cork Inventory is part of a series which will eventually cover the whole country, but at present has been completed for ten of the 26 counties.

It is a large and handsome book, and the Inventories allow a paragraph or two for every Archaeological feature which has been noted by the compilers. These compilers were a team of Archaeologists from UCC assisted by a large number of other experts. They have done a marvellous job, and everyone interested in Local History should study this book. Unfortunately at £25 we cannot all warrant buying a copy, but it can be examined at most Libraries.

The experts mentioned above include Tony Balfe the underwater Archaeologist who is well known to us, and who has contributed the item in the Inventory on our Crannoga at Tirnaspideoga, Inchigeela.. Another expert is Dr.Daphne Pochin Mould the Aerial Photographer. She has been responsible for the discovery of many sites by observations from the air, and has contributed to many items in this Inventory.

With nearly 3500 entries it is clear that Mid Cork is rich in Archaeological features. Our own Parish is also very well endowed but, as will be noted, some items are more numerous on the ground than others.

The most numerous item is the **Fulacht Fiadh** of which 850 have been noted in Mid Cork. Astonishingly, we only have 2 in our Parish, and these two in Kilmore are only shown in a later added Addendum. When one sees that a single neighbouring Townland, Mashanaglass near Macroom, has no less than 18 Fulachta Fiadh listed, it is difficult to believe that we only have 2 in our entire Parish. There would seem to be scope here for a Project by our Historical Society to either find the many more which probably exist, or to propose a theory as to why they are so scarce here.

We know of three to be added, one in Turnaspidoga, and two in Currahy, but there must be many more to be found yet.

The second most numerous item is the Ringfort or Lios and when one adds the Cashels, which are sepa-

rately listed, these come to 834 for Mid Cork. There is no point in considering Cashels as a separate item in this context. They are different in construction, but served exactly the same purpose when they were in use. We hold the more respectable number of 20 Ringforts (including Cashels), and adding to the list the Ringfort in Graigue which does not appear on the Inventory. But even this is below par, when one considers the % of items in the Inventory.

Here is a break down of Uíbh Laoires sites

Item	Our Parish	Total	%
Fulachta Fiadh	2	850	0.2
Ringforts	20	83	25.0
Gallauns	19	408	4.7
Souterrains	10	286	3.5
Stone Rows	5	75	6.7
Burial Grounds	7	65	10.8
Megalithic Tombs	15	53	28.3
Stone Circles	1	51	2.0
Tower Houses	3	18	16.7

When we compare the percentage of an 'Item' in our Parish with relation to the 'Total' in all the Mid-Cork area, there is of course no standard available for any one feature. It could be argued that there are good historical reasons for the high proportion of Tower Houses in our Parish. But the very low figures for Fulachta Fiadh and the very high figure for Megalithic Tombs both require further investigation.

We now consider some of the findings of the Inventory for our Parish in further depth.

Single Stones or Gallauns are in a normal density. Each stone at some time has marked an important geographical point which we usually nowadays do not comprehend. Possibly a grave or a Townland or Tuath boundary. Sadly such considerations do not count for much today, and we all know of stones which have been thrown down to suit some requirement of the landowner. One day perhaps we will be able to educate people to a better understanding of the importance of these and other artifacts which are in their temporary ownership and responsibility.

We do have the pleasure of having the largest Gallaun on the country in Patrick Ring's land in Gorteenakilla (Bawnatoumple). This monster stands at 6.65 m high, and is being well looked after by the Ring family.

Of our extraordinary high count of 15 **Megalithic**, or **Wedge Tombs**, no less than 8 are grouped together in

one corner of the Parish. There must be some good reason for this large number in the Cloghuola, Cornera, Carrignamuck, Derryriordan and Derryvacorneen area, ie in the NE shadow of Douce Mountain.

Another group of three Tombs are to be found in Keamcorroovooly and Gurtnafluddig Townlands.

Perhaps our Neolithic and Early Bronze age ancestors in the period of 3000 to 1500 BC brought their deceased from long distances to these chosen places in the mountains. Perhaps our high density of Tombs was patronised by the dead from a much wider area than our small Parish alone.

The **Burial Grounds** refer to later, Christian burial and four of these are what we call Killeens today. A recent Parish Survey discovered 14 Burial Places in the Parish, but did not include those shown in this Inventory in Tiranassig, Cornery and Cloghuola.

It was interesting to learn that we have five **Stone Rows** in this Parish. Apparently two of these have been partially destroyed, but there are three good specimens in Dromcarra, Monavaddra and Cloonshear Beg.

Our **Souterrains**, ten in number, correspond as usual with our Ringforts. One is in Coolnacranagh, one in the Early Ecclesiastical Site in Kilmore. A further seven are to be found in Ringforts. The tenth appears to be in the middle of a field in Carrignadoura, but the field is called "The Lios Field" so we can draw our own conclusions from that. Even the one in Coolnacranagh suggests further investigation to detect a possible missing Rath.

As a Parish we are richly endowed with our **Crannog** in Lough Allua off the shore of Tirnaspideoga. This is said to be the only example in County Cork. As a man-made Island home it was obviously associated with the occupants of Tirnaspideoga Rath.

We are also happy to have an **Ogham Stone** in Kealvaugh North, an **Early Ecclesiastical Site** in Kilmore, and the site of a **Leper Hospital** in Gortnalour. Another particular item of interest is the **Long Cist** in Coolnacranagh, one of the few in Mid-Cork.

But it is also interesting to note where we are deficient in Archaeological remains. We have already discussed the low count in Fulachta Fiadh. But we seem to be low in **Mass Rocks** or **Mass Houses** for such a large Parish. We have the Mass Rock in Curraheen

shown in the Inventory, and one in Kilmore in the Addendum. We now also know about Seipeal na Gloire, a Mass House in Currahy. There are probably more to add to this list in the course of time.

All in all this Inventory makes a great read for anyone interested in our Parish and it's History. It also suggests a lot of further research to fill some of the gaps in our knowledge so that a future edition of this Inventory can be brought right up to date.



Caisleán Carraig a'Phúca

Maidin go luath agus mé ag rothaíocht fan an bhóthair,
Gan cúram, gan imní, gan áird ar bith ar an saol;
Shiúl mé isteach thar an gcaí, agus thóg mé mo rothar
Go caisleán árd, maorga in a sheasamh le cianta gan baol.

'Sé Carraig a'Phúca a glaotar ar an gcaisleán,
Is tá staighre cúarchasta, so-thógtha ó bun go barr;
Taréis dul ináirde tá urlár leibhéalta le fáil
Chun féachaint amach ar iontas na tuaithe gan smál.

Ailleacht na háite is lonradh na gréine ag brú;
Monabhar na sruthán go ceolmhar imeasc na gcarrann,
Coiníní ag rince 'sna páirceanna beaga go luath
Agus easóg ag faire go foigneach dá bhricfeasta ag tnúth.

Tá uisce an tSuláin ag sleamhnú faoi scáth an chaisleáin,
Ag triall ar a aistear faoi sméar, faoi choill is faoi sceach;
Ag lúbarnail síos cuig a máthair, an Laoi ar nós coileán,
In aice Magh Cromtha mar is ann a thaoscann sí isteach.

Go deimhin is fearr liom féin gan mé bheith mar rí,
Ach bheith sínte go suáilcheach le suaimhneas ar bharr an chaisleáin
Ar leasc mo dhroma is mé go séanmhar im luí,
Gan fuaim dá laghad le cloisint ach glór an tSuláin.

Seamus Ó Droma

Reconstruction of Carrignacurra Castle

A Progress Report.

It is our intention to keep our readers up to date on this important issue.

It will be remembered that last year we reported that Mr. Maxim Gormanov had purchased the Castle and a four acre piece of land from the then owner, Mr. Derry Kelleher.

It was also stated that the work of reconstruction had begun.

Carrignacurra Castle is a fine example of a 16th c. Tower House and an important asset to our community. It was very distressing that it had been allowed to deteriorate over the centuries since it was last lived in. Most of our community would like to see this historical building saved for posterity so long as this is done with good taste and without altering it's basic appearance or construction.

There were three Tower Houses built in Inchigeelagh Parish by the O'Leary ruling Clan. Two of these, Carrignaneela and Dromcarra, were sadly and wilfully destroyed in later years, and the only remaining structure created during our Gaelic past is the noble pile at Carrignacurra. Even this was not expected to be spared by the vandals, and there was serious demolition of the four corners of the castle done during this century, and in an attempt to cause the castle to fall, and profit to accrue from the sale of stone. Luckily this failed due to the immense strength built in to these structures. I should also add that this did not occur during the period of ownership by the Kellehers, who always respected the history of this building and did their best to ensure a safe future for it.

Opinions might vary as to how a reconstructed castle should be used. Mr.Gormanov intends to restore it to it's original use as a residence, but for himself. This might not be your or my choice, but I suggest we must accept this as the price of having the work done. Without this motivation we would probably not have a benefactor like Mr.Gormanov who would pour his own money, time and efforts into the Project.

We would probably all have preferred to see the work done by a State body and with a Grant to cover all the costs, from the Taxpayers of Ireland or maybe Europe. But many years of lobbying for this has been unsuccessful, and there was no indication that any such efforts were going to fall on receptive ears.

So we should be pleased that the work is in hand, and by and large, I believe this is the general consensus. We can improve matters by assisting Mr.Gormanov in his work, for example by offering advice on local detail where we have it and perhaps he has not. We can also try to ensure that when finished, local people or interested visitors can have access to the castle to see the final result. Mr.Gormanov has assured us that this will be arranged.

It is sad therefore to have to report that work on the reconstruction is temporarily halted. Whilst it is none of our business to know the detailed reasons for this, it seems that the Statutory Bodies responsible for overseeing such work, perhaps Dúchas or The Cork County Council Archaeological Unit, are not satisfied with the Planning or execution of it.

We hope that all concerned will soon reach agreement on what is to be done, and that by this time next year we will be able to report a new surge of progress.

It is in all our interests and for the benefit of our community, and our Tourist Trade, that this valuable amenity is saved and preserved for some purpose for the years ahead.



Carrignacurra Castle

COTTER CLAN GATHERING

The Cotter clan held their first gathering in Creedon's Hotel, Inchigeela on the last week-end in August 2000. Of those present were Cotter descendants from England, Dublin and various parts of Cork but the majority had ancestral connections with Iveleary Parish. John Patrick from Dromnagcapple was there looking hale and hearty at 92 years old. He was accompanied by his wife Eily, his children and grandchildren. John Patrick has seen many changes since he was a boy growing up in Inchigeela.

It was a pleasure to meet and talk with relations we had never met previously. In today's age of progress we tend to forget our history and those ancestors of ours who fashioned us to what we are today. We reminisced on stories our parents and grandparents handed down to us. Through those stories emerged the thought that even though they worked very hard, they also enjoyed the simple pleasures of life and in particular the art of conversation. Of course this has all changed through the introduction of television.

All this talk took place over a few "pints" after a most interesting lecture given to us on our family name by Paul Cotter from Cork. Let me share with you, very briefly, what he had to say.

In 1600 there were 650 Cotter households in Ireland, the majority of which were in County Cork and east Cork in particular. Many of the Cotters fled from east Cork to Muskerry when the Cromwell gave their lands to Sir William Penn. Coppingstown Castle was built in the 1400s and is associated with the Cotter family. The Cotters held lands from the Hodnetts and Barrys around east Cork, which they in turn sublet to tenants. A Sir James Cotter was Governor of Cork and held lands around Castlemartyr in the late 1600s. Liam Rua MacCoitir was a great Irish poet who lived in Castlelyons. He had several brothers who were also poets who lived around Carrigtwohill. Patrick Cotter from Belgooley who was born in 1761 was 8' 7" in height. He travelled with the circus. He died in Bristol in 1805.

It appears that Sylvester is a very common Christian name in Cotter families. It is not known how this originated.

It is proposed to hold another gathering of the clan within a couple of years. I hope it will come to pass. It will give us all the opportunity to renew acquaintances with those relations with whom we exchanged stories on that lovely Saturday night in Creedons in August.

MÁIRE UÌ MHURCHÚ R.I.P.

Ar an 28ú lá de Mhí Lúnasa 2000 d'fhág Máire Uí Mhurchú slán ag an saol seo. Rugadh Máire i gCathair Chorcaí ach d'aistrigh sí go Béal Áthaín Ghaorthaidh nuair a phós sí Fionnbarra Ó Murchú a bhí ina Árd Mháistir ar Mhéan Scoil Mhuire. Bhí cónaí orthu i dTeaghlach Mhuire i nDrom an Ailligh.

Ní raibh siad pósta ach ocht mbliana nuair a cailleadh Fionnbarra go tobann (Beannacht Dé lena anam). Fágadh Máire ina baintreach óg le triúr clainne - Máire, Seán agus Cairtriona. Ní ró-bhog a bhí an saol ag Máire mar chomh maith le cúramaí clainne thóg sí uirthi féin cúramaí na scoile a bhunaigh a fear chéile.

Faoin mbliain 1974 bhí an Chéim B.A. agus Árd Teastas san Oideachas bainte amach ag Máire agus bhí sí ag múineadh agus ina Bainisteoir ar Mhéan Scoil Mhuire ach bean cróga a bhí inti nár ghéill riamh don leithleas ná don féin trua. Go luath ina dhiaidh sin deineadh comhnascadh idir Méan Scoil Mhuire agus an Gairmscoil. An chéad smaoinemh eile a bhí ag Máire ná filleadh ar ais ar Chathair Chorcaí i dtreo go mbeadh sí i measc a gaolta féin arís.

Ceapadh í mar mhéan mhúinteoir i Scoil Naomh Uinseann i gCathair Chorcaí. Múinteoir consiasach díograiseach í ach faraíor b'éigean dí éirí as an mhúinteoireacht go h-óg toisc go raibh ag teip ar a sláinte. Bhí creideamh láidir aici agus ghlac sí lena breoiteacht go foighneach agus thug sí dea-shampla dúinn go léir. Níor chualathas riamh í ag gearán.

Sna blianta deireannacha dá saol bhí cónaí ar Mháire i gCarraig an Aire i mBaile an Chollaigh. Is iad na tréithe is láidre a bhí aici ná an chrógacht, an dílseacht agus an Ghaelachas. An sampla deireannach dá crógacht na gur dheonaigh sí a corp do Coláiste na hOllscoile i gCorcaigh le haghaidh taighde leighis.

Tá sí imithe uainn anois agus deinimid comh bhrón ó chroí lena clann Máire, Seán agus Cairtriona lena deartháir agus lena deirfiúracha.

Leaba i measc na Naomh go raibh agat a Mháire.

Eibhlín Ní Luasa

Immortal Souls

By Mike Cairns.

This Poem was written for Bonnie Boyle Harvey and her friend Don O'Leary both American descendants of the O'Leary Clan, whose forbears settled in the valleys of South Wales and on the wide open American continent in the late 19th century. It was conceived as I watched them searching a cemetery for the graves of ancestors on a wind swept hill above a Welsh valley where long ago their ancestors sweated out their lives in the coal mines and the steel mills. There were no monuments, there were no mines, no furnaces, no ancient dwellings, just thoughts and emotions, the earth and the eternal sky. It was written because I was moved by their quest to pay their respects to a forgotten generation that made their lives and those of future generations possible.

Their bodies lie where they were lovingly laid, a hundred years ago
On a hill above the valley, where they lived, loved, laughed and cried
And passed their days and nights within sight of the constant glow
Of furnaces of burning coals and molten steel until the day they died.

Today there is no monument, no wooden cross above their resting place
In what is now a cold and wind swept barren field of poison ivy weeds
No records in the County Hall, no house to view, no image of their face
But there are folks like you and I, who seek to find, to record their deeds.

For we need to understand, just who they were and who we are and why,
Where, how and what it means to live today, as we like they, still pray
To the same God, and breathe his air as we wander beneath that same sky
To share with them for a time, and under which we shall also finally lay.

And in our turn also be forgotten, with the passing of a few short years
We too shall join that very long line, of all the children of Adam and Eve
To lie in sleep till the end of time., see no more grief, shed no more tears,
For to be with God and all his children, is surely why we were all conceived.

And living out our life is the price we pay, to meet with them all in paradise.
Here we are tortured with doubts, with troubled minds, with pain and fears,
But all his children are put to the test, and for all our trials, living is so nice
That we don't want to die, without leaving our mark or a record of our years.

So a new generation of children, become a living monument to our past.
No pyramids for them, or you, or I, just children to share the eternal sky,
And through each new-born child we shall live again, and again, until at last,
If the promise holds good, we shall all see God and then we will know why.

For we surely have the right to ask him why, so many oppressed Irish folk
Victims of poverty, and an indifferent English State, of crude sectarian hate
In successive generations, had to flee their land and throw off the tyrant's yoke
And we shall not be alone, but one of the multitude, spared from such a fate.

6th.September 1998

Scéal a fuair Donnachadh Ó Súilleabháin O.S., Céim An Fhia ó Pádraig Ó Murchadha, (Patsy Kit), Gort Luachra i 1938. Fuair Pádraig an sgéal seo ó 'na dhearthair Dómnall (Usaidtear an sean-litriú)

“Donnchadh Ó Croínín ar a theicheadh i bfaill na Sróine i n-aice an Ghúagáin Barra”

Bhí fear gurbh ainm dó Donnchadh Ó Croínín ina chónaí i nGoirtín na Coille timpeall míle lastuaidh de Bhéal Átha'n Ghaorthaidh. Thug máthair Dhonnchadh airgead ar iasacht do mhuintir Chárthaigh a bhí na gcomnaidhe ar Gort na Scairte timcheall míle taobh theas de Charraig an Adhmaid (Baile Mhuirne). Bhí sé ag teip ar mhuintir Chróinín iacaint a chuir ar mhuintir Chartaigh an t-airgead d'ais-íoc dtaobh is gur iarradar go minic é. Shocruigh Donnchadh Ó Croínín go dtógfadh sé roinnt beithidheach i n-ionad an airgid.

Seo é fé dhéin Ghort na Scairte é maidin áirithe agus beirt fhear eile na theannta. Tharla gur rug sé a ghunna leis agus nuair a bhí an triúr ag tiomáint na mbeithideach abhaile tháinig an mhuintir thuaidh ag sárugadh an stuic. Sa bhruighean dóibh do chaith Donnchadh urchar agus mhairbh sé beirt de mhuintir Chárthaigh. Thug sé féin agus a chomrádaithe aghaidh ar an mbaile agus chuaidh Donnchadh ar a theicheadh i mbéilic ar fhaill-treachaibh an Ghuagáin i n-áit nárbh fhéidir teacht suas leis.

Chaith sé cúig bhliadhna dá shaoghal ann go dtí go raibh sé tuirseach tnáithte agus sa deireadh cheap gurbh é an rud ab fhearra dhó dhéanamh ná é féin a thabhairt suas. Bhí an Barrach ina chomhnaide i gCill Barra i bparóiste Uíbh Laoghaire an uair sin agus chuir Donnchadh sgéal chuige go raibh sé socair aige é féin a thabhairt suas. Leig an Barrach scéalta chuige é féin a thabhairt suas dó féinidh agus go dtabharfadh sé saor é. Dubhairt sé leis bualadh uime féinidh i gceardchain i mBéal Áthaín Ghaorthaidh agus an gunna a thabhairt leis. Bhí Donnchadh ann. Tháinig an Barrach isteach sa chéardchain agus nuair a chonnaic sé Donnchadh istigh sé an chéad rud a dhein sé ná breith ar an gunna i lámh leis agus an lámh eile a chuir ar ghualainn Chróinín agus a rádh, “Táim-se 'd thógaint id phríosúnach, caithfir dul liom-sa.”

“Óraghad !” a dubhairt Donnchadh.

Chuir sé ar mhúin a chapail féin é agus thóg leis go Cill Barra é. Bhí drithair ag an mBarrach sa tigh 'na theannta ná raibh aon tsaidhbhreas aige. Bhí sé ina sheasamh amuigh nuair a ghaibh Donnchadh agus an Barrach thairis isteach.

“Dia leath-sa a Chróinín” ar seisean, “sin bóthair na geobair-se siar a' tuille. Mo thruagh-sa an té a chuir lámh ionat, ach ní h-aon truaigh é ach a clann agus clann a clainne.” Thug an Barrach é go Corcaigh agus chuireadh isteach sa príosún é. Tháinig lá na trialach agus sé an Barrach an chéad fhear a labhair ina pháirt ach má labhair do labhair an “Cárthach Spáinneach” na choinnibh.

“A Bharraigh do fuair-se breab chun an fir seo do thabhairt isteach agus oireann duit breab eile d'fhághail anois chun é bhreith amach. Aon fhear eile a labharfaidh focal ina pháirt caithfidh sé mise troid le piostol.” Bhí sé de thiodol aige gunna a thabhairt leis isteach sa cúirt. Nuair a bhí an triail ar siubal d'iompuigh an “Cárthach Spáinneach” ar Mhac Uí Cróinín a bhí i mbraighdeanas, mar is dócha go raibh an Cróiníneach a d'iarraidh a thabairt amach gur le tionóisc a marbuigheadh an bheirt fhear, agus dubhairt,

“Is maith a bhí fhios agat féin cad a dhéanfadh do lámh, an fear a lágfadh an fiolar ar Mhaolach an Chuma Ruaidh ón mbéilic agus na Géadhna fiáine ar loch an Guagáin.”

Deineadh é daoradh ar an neomat san agus tugadh breith crochta air, ar an láthair sin

Irish Tree Alphabet

By Ted Cooke

Ballingeary is uniquely placed, as it's name suggests, as being at the mouth of the Gearagh - a flooded post-glacial alluvial native woodland. A bit of a mouthful perhaps - or "what's the big deal?" some readers may ask. Eileen McCracken, the definitive authority on Ireland's Ancient Forests, in her published work in the 1950's, informs that in 1600 AD approximately one eighth of Ireland's entire territory was still under dense intact wild-wood - a woodland ecosystem with an unbroken genetic ancestry dating to Ireland's Ice Age.

Today it is reckoned that less than one quarter of one per cent of the island remains under intact ancient vegetation and the 300 or so acres that comprise the Gearagh Nature Reserve make up a portion of that tiny remnant. It is easy to imagine the Ireland that the earliest hunter-gatherer tribal groups first encountered, and the later Neolithic waves of farmers (8000 years ago), and the later Celtic peoples (800 BC - 200 BC) when you observe the dense deciduous wildwood of the Gearagh.

Such was the importance and significance to Ireland's ancient societies of woodland and individual trees, that large tracts of Brethon Law were devoted to the entire subject of woodland conservation. An indigenous (native) language that bases it's very alphabet on the component trees and shrubs of the primeval forest holds within it the natural setting of that language. Put another way, the language of a "Woodland People" (President Mary McAleese) cannot thrive in the absence of intact native woodland. Each of the 18 letters of Europe's "oldest settled language" (late Cardinal Tomás Ó Fiach) is pronounced after the Gaelic name for a tree or shrub. Dineen's "Foclóir Gaeilge" lists the (ancient) Irish Alphabet (see below).

Professor Fergus Kelly in his "Early Irish Farming" and "Early Irish Laws" goes in some detail into the socio-legal bases of the Brethon classification of trees. Kelly states that our "pillars of nature" were classified as "Sacred / Noble" and "Commoner" species.

The Sacred class comprised Oak (Dair); Hazel (Coll); Apple / Wild Crabapple (Úll); Yew (Úr / Íodha / Oir); Elm (Ailm); Scots Pine (Giúis) and Ash (Nuin / Fuinseog). Severe penalties were provided under our ancient Law Code for "injuring or damaging" a Sacred species.

Ireland's vegetation has altered almost beyond recognition since the arrival of the Celtic Iron Age Peoples - but more so since the introduction on a vast scale of the exotic (non-indigenous) species since the Norman arrival. Introduced species include Sycamore, Beech, Lime, Sweet Chestnut, Evergreen Oak (Hollyoak) and on a truly immense scale (8% of national territory) Sitka Spruce from Alaska and on lesser scales the Lodgepole Pine, Norway Fir and Norway Spruce and European and Japanese Larch.

Readers may well query whether it is important to distinguish between Ireland's native and non-native species. To cut a very long story short, our native Oak (2 types) supports 560 species of Wildlife of which 284 are "associated insects" while the Sycamore supports (approx.) 46 species in Ireland. Our very rare "Brimstone Butterfly" requires our equally rare native Purging Buckthorn in its life cycle.

Not alone is Ballingeary unique indeed in it's bio-geographical placement but that there yet remains an intact Irish speaking community. A community that (according to the latest Census) alongside the entire Gaeltacht (fíor agus breac) comprises approximately a quarter of one per cent of the people on our Island.

A	Ailm	Elm
B	Beith	Birch Tree
C	Coll	Hazel Tree
D	Dair	Oak Tree
E	Eadhadh	Aspen
F	Fearn	Alder Tree
G	Gath	Ivy
H	Uath	Whitethorn Tree
I	Íodha	Ivy (also the Yew tree)
L	Luis	The Quicken Tree
M	Muin	The Vine
N	Nuin	Ash Tree
O	Oir	The Broom
P	Peith	Dwarf Elder
R	Ruis	The Elder Tree
S	Sail	Willow
T	Teithne	Furze
U	Ur or Oir	Heath / Yew

(I dedicate this penning to Michael Corkery's memory R.I.P.)

LEWIS' CORK

From Lewis' Topographical Dictionary 1837

KILMICHAEL, a parish, partly in the Western Divisions of the Barony of **EAST CARBERY**, chiefly in the barony of **WEST MUSKERRY**, county of **CORK**, and province of **MUNSTER**, 6 miles (S.S.W) from Macroom, on the road to Dunmanway; containing 6166 inhabitants. It comprises 20,835 statute acres, as apportioned under the tithe act, and valued at £9463 per annum; of these, about half is good pasture, one-third arable, and the remainder bog and mountain. The substratum is slaty, containing indications of copper, particularly in the bed of the river Lee, which separates this parish from Kinneigh. Here is a constabulary police station. The principal seats are Cooldaniel, that of J. Barter, Esq.; Carrigbuoy, of E. Barrett, Esq.; and Greenville, of B. Swete, Esq., in whose demesne are some lakes with great numbers of swans and waterfowl; also an ancient rath, now planted, in which a bag of copper coins, and several apartments, communicating by narrow passages, have been discovered. The house was attacked in 1822 by the Whiteboys, who were repulsed, and several of them killed. The living is a rectory and vicarage, in the diocese of Cork, episcopally united, in 1797, to part of the rectory and vicarage of Macloneigh, and in the patronage of the Bishop: the tithes amount to £692. 6. 2., and of the entire benefice to £942. 6. 2. There is no glebe-house; the glebe comprises 7a. 1r. 18p. The church is a small ancient building. In the R.C. divisions the parish is the head of a union or district, comprising also Macloneigh, Kilmurry, and Dunisky, and containing three chapels, two in Kilmichael, and one in Macloneigh. The parochial school, in which about 20 children are educated, is aided by a donation of £12. per ann. from the rector; and there are four private schools, in which about 140 children are educated.

LEWIS' CORK

KILNAMARTRY or **KILNAMARTIN**, a parish, in the barony of **WEST MUSKERRY**, county of **CORK**, and province of **MUNSTER**, 4 miles (SW) from Macroom; containing 2604 inhabitants. It comprises 11,021 statute acres, as plotted under the tithe act, and valued at £4262 per annum, lying between the rivers Toome and Sullane. Agriculture is backward, and the land is generally cold and unproductive; not more than one-third is in cultivation, the remaining being rough rocky pasture, bog and marsh. Good building stone and inferior slate are raised in several places, and there are indications of copper ore. The principal seats are Raleagh, the residence of W. Minhear, Esq.; Cahirdahy, of H. Ashe, Esq.; and the glebe-house, of the Rev. J. C. Mongan. The living is a rectory, in the diocese of Cloyne, and in the patronage of the Bishop. The tithes amount to £420. There is a large and handsome glebe-house, for the erection of which the late Board of First Fruits, in 1814, gave £100 and lent £900: the glebe comprises 29a. 0r. 28p. The church is a large edifice with a square tower: it was built in 1808 by a gift of £600 from the same Board, and the Ecclesiastical Commissioners have lately granted £235 for its repair. In the R.C. divisions it is the head of a union or district, also called Theronadromman, comprising the parishes of Kilnamartry and Ballyvourney, and part of Clondrohid, and containing a chapel at Caradagher, and one in Ballyvourney; the former is a large plain substantial building. The parochial school is supported by the rector, and there is no one connected with the R.C. chapel, in which together about 50 children are educated; and about 120 are taught in three private schools. The castle of Kiledagh stands on a lofty hill and commands the passes of both the rivers which bound this parish. It was very strongly built, and remained tolerably entire till 1833, when a considerable part fell.

LEWIS' CORK

INCHEGEELAGH, or **EVELEARY**, a parish, partly in the Western Division of the barony of **EAST CARBERY**, but chiefly in the barony of **WEST MUSKERRY**, county of **CORK**, and province of **MUNSTER**, 6 miles (W.S.W) from Macroom, on the road to Bantry; containing 5783 inhabitants. This place derives its name, Eveleary, from the ancient family of the O'Learys, who were lords of the adjacent territory, and had the castles of Drumcarragh, Carrigneneelagh, and Carrignacurra, which last was occupied by Connor O'Leary till 1641, when, joining in the civil war of that period, the whole of his estates became forfeited. The parish, which is situated on the river Lee, comprises 41,953 statute acres, as apportioned under the tithe act, and valued at £6267 per ann., of which about 200 are woodland, 130 common, 2500 arable, 12,000 pasture, 7000 bog, and the remainder waste. The surface is mountainous, rocky, and of wild aspect, but towards the east more level and in a state of profitable cultivation; the chief manure used by farmers of the eastern portion is lime brought from Anaghely, near Macroom, and by those of the western portion, a calcareous coral sand from Bantry bay. The principal seats are Boyle Grove, the residence of J. Boyle, Esq.; Lee Mount, of J. Barter, Esq.; Kilbarry, of J. Barry, Esq.; the glebe-house, of the Rev. Dr. Baldwin; and the Cottage, of the Rev. J. Holland. In the village is a constabulary police station, and fairs are held on May 31st, Aug. 31st, and Dec. 3rd, for horses, cattle, sheep, and pigs; these fairs were very numerously attended, but have grown almost into disuse. The living is a rectory and vicarage, in the diocese of Cork, the rectory partly inappropriate in the Duke of Devonshire, and partly united to the vicarage, which is in the patronage of the Bishop. The tithes payable to the incumbent amount to £400; there is a glebe-house, and the glebe comprises 2423/4 acres. The church, for the repairs of which the Ecclesiastical Commissioners have recently granted £168, is a very neat edifice, with a square tower, built by a loan of £250 from the late Board of First Fruits, in 1815. The R.C. parish is co-extensive with that of the Established Church, and contains two spacious and handsome chapels, one in the village of Inchegeelagh, built in

1820, and considerably enlarged in 1830, at a total expense of £300; the other at Ballingearig, built in 1809, and since enlarged by a new cross building at a total expense of £500. There is a day school under the superintendence of the rector, who contributes to its support; the house is rent-free. There are four National school-houses in the parish; three were erected by the R.C. clergyman and his parishioners, one at Kilbarry, one at Inchegeelagh and one at Ballingearig; the fourth was built at Coolmountain in 1836, in aid of which the Commissioners of Education granted £30. They also gave a gratuitous supply of books, as a first stock, to each of these schools, and continue to furnish them with books and school necessaries at half price; they also grant an annual sum of £40 towards the salaries of the teachers: the average attendance of children, both male and female, at these four schools, is 500. There is also a private school, in which are about 20 children, and a Sunday school. In this parish are the lakes of Googane-Barra and Lua, and the mountain pass of Keminea. Googane, which is situated in a romantic and sequestered spot in the lofty chain of mountains between the countries of Cork and Kerry, covers an area of 800 acres, and is surrounded by a majestic amphitheatre of mountains, from whose rugged declivities descend numerous streams, forming interesting cascades, by which it is constantly supplied; towards its northern extremity is an island, richly planted with thriving ash trees, on which are the picturesque ruins of an ancient church, supposed to have been erected by St. Finbarr, who made this beautiful and sequestered glen his place of retreat. Near it are some cells, erected about the year 1700 by Father O'Mahony, who lived here for 30 years in solitude. The glen is still the frequently resort of devotees, and in the summer season is visited by numerous tourists. The river Lee has its source in this lake, and taking a north-eastern course to the bridge of Ballingearig, where it is joined by another mountain torrent, spreads a little below into a wide expanse, forming Lough Lua, which is 5 miles in length, and about half a mile in breadth, and in many parts expanding into bays of great extent and beauty; it abounds with char and fish of many other kinds; the banks on both sides are precipitous and richly wooded. The new line of road from Cork to Bantry passes along the whole length of its western shore, and near Lough Googane is continued through the mountain pass of Keminea. This extraordinary chasm, which is sometimes improperly called the Pass of Cooleagh, is about a mile in length, and from the minute correspondence and similarity of the strata on each side, appears to have been rent in the mountain by some convulsion of nature; the rock on both sides rises in a direction nearly perpendicular to the height of 100 feet, and in the fissures the arbutus, holly, yew, ivy, and various evergreens have taken root and with several rare plants thrive with the greatest luxuriance. The surrounding rocks are of the schistus formation, varying in colour from pale ash to the brightest vermilion, and passing through all the varieties of transition, from the softest clay-slate to the most compact trap. There are some remains of the ancient castles.

LEWIS' CORK

BALLYVOURNEY, a parish, in the barony of WEST MUSKERRY, county of **CORK**, and province of **MUNSTER**, 8 miles (W. by N.) from Macroom; containing 3681 inhabitants. St. Abban, who lived to a very advanced age and died in 650, founded a nunnery at this place, which he gave to St. Gobnata, who was descended from O'Connor the Great, Monarch of Ireland. Smith, in his of Cork, notices the church of this establishment, but it has since fallen into decay. The parish, of which the name signifies, "the Town of the Beloved," is chiefly the property of Sir Nicholas C. Colthurst, Bart.; it is situated on the river Sullane, and on the road from Cork to Killarney, and comprises 26,525 statute acres, as apportioned under the tithe act, and valued at £6073.15 per annum. The surface is very uneven, in some parts rising into mountains of considerable elevation, the highest of which is Mullaghanish: about one-half is arable and pasture land, with 70 acres of woodland. Much of the land has been brought into a state of cultivation by means of a new line of road from Macroom, which passes through the vale of the Sullane, and is now a considerable thoroughfare; and great facilities of improvement have been afforded by other new lines of road which have been made through the parish; but there are still about 16,000 acres of rough pasture and moorland which might be drained and brought into a state of profitable cultivation. The river Sullane has its source in the parish, in the mountains bordering on the county of Kerry, and after intersecting it longitudinally pursues an eastern course through the parish of Clondrohid to the town of Macroom, to the east of which, at the distance of a mile, it discharges itself into the river Lee; there is also a lake called Lough Ivoig. Fairs are held on the 10th of May, July, Sept., and Nov.; and there is a constabulary police station. The living is a rectory and a vicarage, in the diocese of Cloyne; part of the rectory is comprehended in the union of Clonore and corps of the chancellorship of the cathedral of St. Colman, Cloyne, and part is united to the vicarage, forming the benefice of Ballyvourney, in the patronage of the Bishop. The tithes amount to £731.14.7., of which £231.14.7., is payable to the chancellor of Cloyne, and £500 to the incumbent. The church is a very neat edifice, in the early English style, erected in 1824 by aid of a gift of £600 from the late Board of First Fruits. The glebe-house was built at the same time, partly by gift and partly by a loan from the same Board. In the R.C. divisions the parish is one of the three that constitute the union or district of Kilnemartry; the chapel, a plain and spacious edifice, was built in 1830. There are three daily pay schools, in which are about 70 boys and 20 girls. The ruins of the conventual church are very extensive and interesting; in one of the walls is a head carved in stone, which is regarded with much veneration. Near these ruins is a holy well, much resorted to on the 11th February, the festival of St. Gobnata, the patroness, and also on Whit-Monday; and near the well is a large stone with a circular basin or font rudely excavated, the water from which is held sacred.

Gougane Barra Revisited

Ah yes! The name has always been magic to me. So, after many years abroad I recently went with my husband to visit Gougane Barra again, back to remember the happy days our family spent there in the late spring on holidays. This was in the early 1940s. Mother enjoyed the rest, as we were six children, that is four O'Donoghues and two stepbrothers. I can still see her now sitting on the island knitting and reading. It always seemed to be sunny and warm.

We always stayed in the "old hotel", that is Cronin's and it was wonderful. It was gay, old fashioned and wonderful and it was the only one for miles around. Dinny, the boss, was a character, the children were welcome everywhere, the kitchen especially where the locals came in the evening for a "pint" and to catch up on news of all sorts, poteen finds and deaths. These small farmers had wonderful names. I remember so well Batty Kit, called after his mother.



The Tailor & Ansty in front, with Fr. Tim Traynor and other friends.

Gougane in those days was wild and beautiful, no forestry like the present days, no tourists and few cars. The mountains enclosed the spot, and the silence.

We spent many evenings with The Tailor and Ansty, sometimes staying late. His stories were fantastic, his wife Ansty would wander around worrying about "the cow" and the "idleness of man". She was beautiful and "it was quiet a few years since her hair had seen a comb". We usually stayed later but we went home with candles as we were terrified by the bats flying into our hair.

One of the most wonderful days I ever spent in Gougane was the day my mother permitted me to go to Bantry with Dinny by horse and cart to get supplies for the hotel. Up the Pass of Keimaneigh and down to Bantry, a day of excitement and rode home sitting in the middle of the supplies with a box of USA biscuits to keep me company and many stops to chat to neighbours. Dinny was a great hand with horse, he spoke to her and she was very obedient. I loved the farm animals as I had decided to become a veterinary doctor. I spent a lot of time watching the cows and the sheep and it interested me a lot to watch the birth of the calves and the butter put on the door of the stable against the evil eye.

At that time there were bets as to who would swim across the lake, organised by Fr. Tim Traynor who spent his holidays there. My sister tried but gave up half way as the water was freezing. Another bet was to ring the bell at midnight but we were too young for this.

My sister and I cycled to Gougane once, setting off long before the car and made our way along the twisty roads. Very little traffic in those days, our journey helped by various chocolate bars and drinks of water!

We always had a great time in Gougane Barra, the same people every year, all the children together to climb the hills or "up the valley", or down the Pass of Keimaneigh, the rowan trees abundant, the gorse of furze at its best.

Later on when we became young women we went to the dances in Inchigeela or Ballylickey. We spent some great evenings; we went on our bicycles and never seemed to get tired. I was very happy to return this year to Gougane Barra. It will always have so many happy memories for me.

Breda O'Donoghue-Lucci A.N.C.A.

Breda O'Donoghue-Lucci is an artist who now lives in Rosscarbery, Co. Cork

Muintir an Bhunáin versus Muintir an Ghuagáin

Schools Manuscript Collection 1938; Keimaneigh National School.

Cuntas i dtaobh bruighne a fuair Donnacha O'Súilleabháin ó Phádraig Ó Murchú, Gort Luachra, Beal Átha'n Ghaorthaidh. (Fuair Pádraig an scéal seo o'na dheartháir, Domhnall)

(Usaidtear an sean-litriú)

Bhí sé de nós ag muintir an Bhunáin go dtagaidís oíche fé leith sa Ghuagán Barra chun seal ragairne agus óil do bheith aca. Is minic a bhídis ag leigint ortha gur chun paidreoireachta go dtí an t-oileán naofa Fionn Barra a thugaidís ach d'réir mar inneostar dúinn anois is beag cráibhteachta a bhí ag baint leo an tráth san agus gur mó go mór an dúil a bhí acu i dtroid ná i n-úrnaighthe. D'réir dealraimh bhí acran éigin idir mhuintir an Bhunáin agus muintir an Ghúagáin uair éigin roimhe seo agus bhí an dá dhream ag ullmhú ar feadh ráithe chun go mbeadh troid cheart aca a thaispeáinfeadh ciacu dream ba mhó neart cuisfinne.

Bhí muintir an Ghúagáin ag gearradh maidí Coll agus da stalaghadh i gcomhair oíche na bruighne. Ní raibh mórán fear sáite san obair seo is ar éigin a bhí fiche fear ag gach taobh. Fir dhána láidre a bheadh i lucht an Bhunáin, an mhuintir ón bparóiste sin, an Bunán i n-Iarthar Theas Chiarraí agus ní raibh aon easba carráiste ar na fearaibh a bhí ag troid ón mball seo.

Bhí tosach na hoíche ciúin. Gach dream ina sheomra féin ag ól agus ag amhrán ach d'réir mar a ghabhann an scéal sa cheanntar seo b'iad muintir an Bhunáin a thosnaigh an droch-obair. Thug duine de mhuintir an Bhunáin tarcuisne éigin do dhuine ón nGuagan agus thosnuigh an bhruighean as san. Bhíodh muintir an Bhunáin déanta suas ina gcuid éadaigh Domhnaigh agus báiníní a bhíodh ar mhuintir an Ghúagáin. Chuadar amach ar an bpaire le breacadh an lae-maidin Shamhraidh agus labhair duine on mBunán mar seo,

"Cá bhfuil aon fhear gearbach ó Uibh Laoghaire a throidfidh liomsa?"

"Mise duine acu!" arsa Tade Sheáin Ó Laoghaire ó Ghort a' Phludaigh á bhualadh le buille maide agus á shíneadh ar an bpáirc.

Deirtear go raibh Tade Sheáin an-aicillidhe agus an-chruinn leis an maide. Do cailleadh an fear céadna timpeall ceithre bliain o shoin i naois a seacht mbliadhna déag agus cheithre ficid. Thosnaigh gach éinne ag bualadh ansan agus deirtear go raibh dhá mhaide ag cuid aca á laimhseáil, ag cosaint leis an láimh chlé agus ag tarrac leis an láimh ndeis. Bhí an lá ag muintir an Ghuagáin mar bhíodar ró oilte sa troid den mhuintir eile. Bhí cuid de mhuintir an Bhunáin laetheanta gan dul abhaile bhíodar chomh bascaithe sin agus roinnt de mhuintir na háite seo tinn go maith ar feadh tamaill.

Tá sé ráite gur chuir an sagart stop le h-aon bhailiughadh a bheith sa Ghúgán a thuille agus d'éirigh leis mar chomhfhada agus is eol d'aon duine críona san áit ní raibh aon bhruighean mar sin ann ó shoin anuas.

Uibh Laoire Families.

The Creedons

by Joe Creedon.

The Creedon Clan belonged to the Race of Old Ireland. These were the old Celtic inhabitants who were in Ireland before the arrival of the Gaelic people, or Milesians. They might have been Erainn folk, or more possibly Cruithne (Picts).

Like most Clans they were a distinct community living in their own hereditary area under their Chieftain. This area is now known as the Parish of Magherameske, County of Antrim, in the Province of Ulster. The name of O'Críodain (or possibly MacCríodain) seems to have derived from an eminent early Bishop called Cridan. He was buried in 638 AD on Island Mahee in Strangford Lough in nearby County Down.

About 1550 AD the Chieftain moved South to County Cork. The Clan were distinguished by having many noted Harpers, and these Harpers were dispersed throughout the Province of Munster seeking patronage at the courts of the great Lords. By 1600 AD the Clan System had broken down, and the Creedons left the Bantry Rosse area and were spread around the Province of Munster.

One court where they were welcomed was that of FitzGerald of Cloyne. He was a distinguished member of the family of the Earls of Desmond, who for some time lived at Castle Martyr Castle. In 1621 AD there were two Creedon Harpers at his court, Patrick and Jeremiah. One of the harps which they played survives to our time. It is a unique Creedon artefact. A facsimile and parts of the original harp can be seen today in the New National Museum at Collins Barracks in Dublin.

Many of the Clan Harpers appear to have married into wealthy merchant families and the families of the aristocracy. Others of the Clan entered into various Trades, while some became tenant Farmers who finally obtained Freeholds after 1900 AD.

The Creedon name may be found in some Parishes over a period of about 400 years, while the genealogy of certain Creedon families can be traced in the same Townland for almost 200 years. An example of this is Ballyvourney where many generations of Creedon families lie in the Parish graveyards.

What's in a Name. 8.

OGHAM

Ogham is a form of writing by chisel and usually cut onto stone. It was used during a period stretching from 150 AD up to 650 AD and the inscriptions are in an early style of Irish.

It was in use during the later Iron Age and into the Early Christian Period, being supplanted then when the Monks started writing by pen on parchment.

It consists of straight line strokes of the chisel, up to five in number, to represent each of the 19 letters of the Irish Alphabet, plus the combination NG. The Alphabet at that time consisted of the 18 letters we use today, but without the P which was not used, and with a Q and a Z which were required then but are not now.

The Ogham Alphabet is shown in the accompanying diagram.

Most examples of Ogham appear on Gallauns. The writing is read upwards from one corner to the top, then down the opposite side to the bottom of the other corner.

It is normal to start from the bottom left corner, but opinions amongst the experts differ on this point.

Many Ogham inscriptions refer to the name of a person and consist of one word only. These are often burial memorials. Others are based on a few conventional phrases including the word MAQI (mac or son of) followed by the name of the father; or sometimes MUCOI (descendant of) followed by the name of an ancestor.

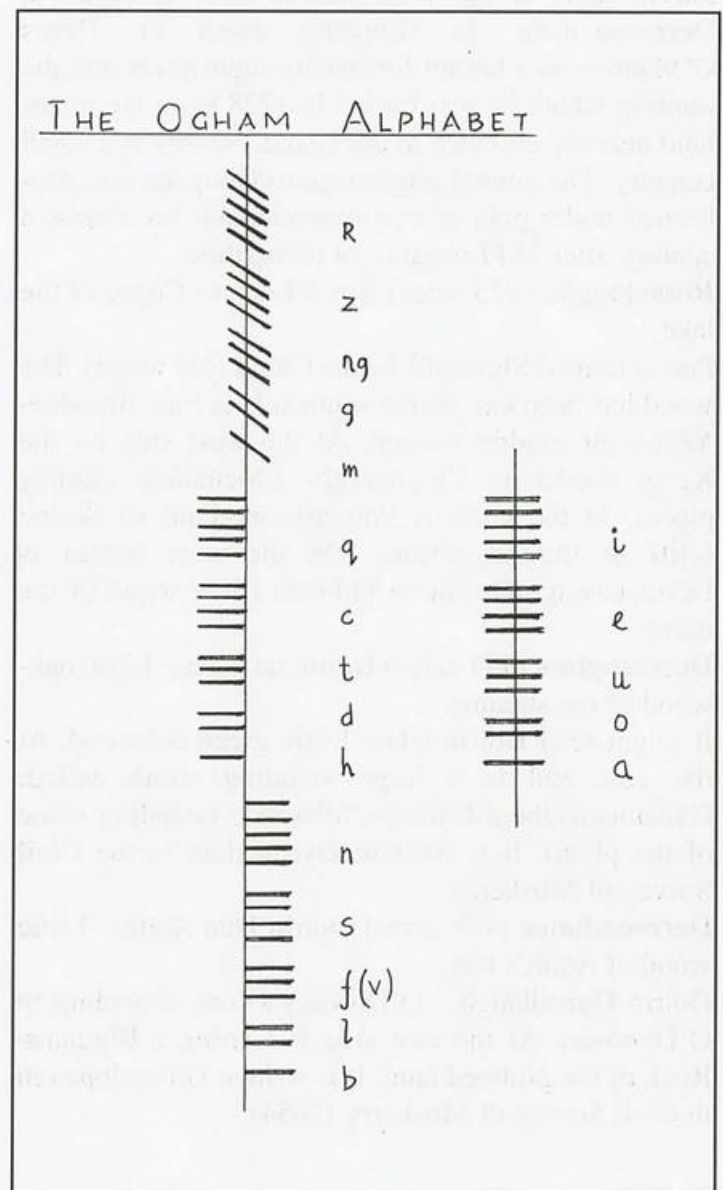
An example of this is a gallaun exhibited in Millstreet Community School which reads "COLMAN MAQI COMGANN" or Colman son of Comgann. We will probably never know who were Colman and his father Comgann or anything about them, but they were presumably from the Millstreet area and lived some time between 150 and 650 AD. It is quite possible that the stone was originally over Colman's burial place.

The only Ogham stone in this Parish is in Kealvaugh More. It's inscription reads

"ASSICONA". We can only believe that this was a person's name and that he was a native of the territory which is now our Parish.

But don't think that these few words will make you into an expert on Ogham. They are only written as an introduction to the subject, and so that you know the bare meaning of the expression.

Most Ogham stones are extremely difficult to read, and totally incomprehensible even if you manage to decipher the letters. Go into any old Churchyard and try to read inscriptions, written in English from grave-stones dated before 1800, just 200 years old. You will find these almost unreadable. Think then of the same stones in an unfamiliar language which are likely to be 1800 years old and what chance do you have?



UIBH LAOIRE PARISH

TOWNLANDS NAMES EXPLAINED.

The following are explanations for the townland names in Uíbh Laoire or Inchigeela Parish. It is not the definitive guide to the meanings but it is a help. Some meanings are lost in the fog of history while others are obvious. The list starts at the western end of the parish. It then does the townlands south of the Lee. The townlands north of the river are then covered. If you have any corrections please write them down and send them to us at Cumann Staire, Ballingearry, Co. Cork.

TOWNLANDS

Coomroe (953 acres) Cum Ruadh-Red glen or hollow.

At the north side on the Kerry border is Bealick-Beillic (cavern) also termed Sron na Beillice-Promontory of the cavern.

Derreennacusha (327 acres) Doirin na Coise-Little oakwood of the foot or bottom land, bordering the lake.

Gougane lake-Gabhagan (little cleft or crevice) with its island church and oratory ruins lies between the townlands of Coomroe, Rossalougha and Derreennacusha. The old townland of Inshycoonagane (160 acres) - Inse an Chunachain (river inch of the mossy spot) at the west side is now absorbed in Derreennacusha. In Gougane dwelt Fr. Denis O'Mahony as a hermit for twenty-eight years and the tomb in which he was buried in 1728 is on the mainland near the entrance to the island. Nearby is a small cemetery. The annual pilgrimage to Gougane was prohibited under pain of excommunication for almost a century after 1817 because of dissipation.

Rossalougha (923 acres) Ros a'Locha - Copse of the lake.

Part is termed Shanakill-Seana Choill (old wood). The wood has been cut. At the south side is Eisc Bhuidhe-Yellow or muddy swamp. At the west side on the Kerry border is Clogheragh- Clocharach (stoney place). At the north is Foilnashrone-Faill na Sroine (cliff of the projection). On the west border is Derreennaveigh-Doirin na bhFiadh (little wood of the deer).

Derreenglass (454 acres) Doirin na nGlas- Little oakwood of the streams.

It might read Doirin Glas- Little green oakwood. At the east end is a large standing stone called: Gallaunamaghera-Gallan a'Mhacaire (standing stone of the plain). It is written: Dyrinaglass in the Civil Survey of Muskerry.

Derrendonee (438 acres) Doirin Dun Aodha- Little wood of Aodh's fort.

Doirin Dunadhaigh - O'Downey's fort, according to O'Donovan. At the east side is Carraig a'Bhranair-Rock of the grubbed land. It is written Dirinedonea in the Civil Survey of Muskerry (1654).

Inchimore (602 acres) Inse Mhor- Large river inch.

At the east side is a large standing stone called Cloghbarra supposed to have been associated with St. Finbar.

Cloghbarra is listed as a townland of forty acres in the Civil Survey of Muskerry. At the south side is Doughill Mountain-Dubh Choill (black or dark wood). It is 1,533 feet high.

Inchibeg (447 acres) Inse Bheag-Little river inch.

At the west side is the Pass of Keimaneigh-Ceim an Fhiaidh (deers mountain-pass) near the eastern mouth of which was An Athan - The little ford, where a hedge school existed.

Garrynapeaka (188 acres) Gorthadh na Peice-Wooded glen of the peak.

It is written Gearhanapeaky in the Civil Survey of Muskerry.

Derreennunnig (542 acres) Doire an Longaigh - Long's oakwood or The oak wood of the Homestead or settlement.

At the north side on the Kerry border is Coomataggart-Cum a'tSagairt (priest's hollow) or hideout, probably.

At the west side is Coomclogh-Cum Cloch (stony hollow). At the east side is Stockanscrahin-Stocan Screathain (crag of the stoney slope). It is written Diryvicalongy in the Civil Survey of Muskerry.

Gortnaloughra (224 acres) Gort na Luachra- Field of the rushes. Local pronunciation is Gort Luachra. Here is Muing na mBiorrai- swamp of the reeds of bullrushes.

Derreenabourky (281 acres) Doire na Buairce-Oakwood of the spancel.

Canon Lyons, historian, told the story of a milkmaid who on milking her cow at the edge of the wood observed a leprechaun hiding his treasure at the base of a particular tree. She at once marked the tree by twisting her spancel around it, and then went on to inform her men-folk of her luck. On their approaching the wood they found a spancel tied to every tree.

Gortafludig (644 acres) Gort a' Phlodaig - Field of the mire.

At the south side is Poll a'Dhuibh- Hole of the black bog stuff, where flannel was dyed black.

Dereenclodig (204 acres) Doire an Chladaigh-Oakwood of the flat stoney land with river at eastern boundary.

Lyrenageeha (484 acres) Ladhar na Gaoithe - Fork of the wind.

Lackabaun (396 acres) Leacha Bhan- White or bare hillside.

At the west side on the Kerry border is Lackabaun from which the townland derives its name. At the south side is a large standing stone.

Carrigbaun (343 acres) Carraig Bhan- White rock.

At the south side is Cloghfinn-Cloch Finn (Fionn's stone), probably a casting stone of the Fianna. At the north side is Mweelin- Maoileann (bleak hill), 1603 feet.

Gurteenflugh (236 acres) Goirtin Fliuch- Little wet field.

Gurteenowen (143 acres) Goirtin Eoghain- Owen's little field.

Carrignadoura (422 acres) Carraig na Damhghaire- Rock of the stag herd.

Cahernacaha (733 acres) Cathair na Caithe- Stone fort of the chaff of waste. At the south side is a large stone fort with a souterrain some distance from it and said to be connected with it. This place proved a refuge for some of those on the run following the Battle of Keimaneigh in 1822. On the north boundary is Carrigalougha- Carraig a' Loucha (rock of the lake). A small lake is nearby.

Coomdorrageha (110 acres) Cum Dorcha- Dark hollow or glen.

Scrahanmore (187 acres) Screathan Mor- Big stoney slope.

Keamcorravooley (415 acres) Ceim Corr - Bhuaille- Track of the round Cattle field.

At the south side is a dolmen called the Giant's Grave - Uaigh an Fhathaigh.

Maulmore (207 acres) Meall Mor - Large knoll.

Tooreenlahard (140 acres) Tuairin Leath-Ard- Sloping green.

It is written Tirinelehard in the Civil Survey of Muskerry.

Tooreennanean (201 acres) Tuairin na n-Ean - Little reclaimed wood of the birds.

Here was born in 1774 the Muskerry poetess, Maire Bhuidhe Ni Laoghaire.

Tooreenduff (437 acres) Tuairin Dubh- Black or dark reclaimed grazing land.

Carrig (119 acres) Carraig- Rock or rocky place. Probably part of a name.

Cappanamina (99 acres) Ceapach na Mine - Clearing of the small-sized plot.

Dromanallig (328 acres) Drom an Ailigh - Ridge of the rocky place.

Ballingeary village - Beal Ath an Ghaoirthaodh (ford mouth of the wooded glen), partly in this townland and partly in Kilmore, is divided by the Bunsheelin River-Bun Sidhe Linn (bottom of the fairy pool). Here are traces of an old straw-covered church. At the west side of the townland is Cnoc an Eirbaill-Hill of the tail or end.

Inchinossig (331 acres) Inse an Fhosaigh - River inch of the encampment, level spot. May also be Inch of the female deer. It is written Inshynossig in the Civil Survey of Muskerry.

Bargariff (344 acres) Barr Garbh- Rough-topped place. Ban Barbh- Rough pasture, is heard locally.

Kealvaugh More (390 acres) Caol-Mhagh - Narrow plane, or Caolbhach- Place of saplings or light plantation.

At the south side is a small ring fort. Fr. D. O'Donnoghue wrote in 1917 that "Páirc a' Leasa, where fort is. The fort is oval being about 110 feet by 123 feet internal measure. The accumulation is very ruinous. In the middle there is a little rise of ground. J. O'Leary told us it sounds hollow, when trodden on in Summer time. Henry Herrick and after him his son George Herrick were landlords of Kaolvaugh before purchase."

Kealvaugh Beg (229)

Derryvacorneen (439 acres) Doire mhagh Chuirnin-Courtney's oakwood.

Derrynagree (319 acres) Doire na nGroiغه-Oakwood of the stud. Here is a stone alignment.

Dooneens (751 acres) Duinini- Place of little fortified areas.

Robert Emmet's father held property here. It is written Doneeny in the Civil survey of Muskerry.

Derryriordan North (206 acres) Doire Ui Riordain-O'Riordan's oakwood.

The O'Riordans were long settled in West Muskerry being followers of the Lords of Muskerry in the 16th century.

Derryriordan South (331 acres).

At the north side is a cromlech called Boardaree- Bord a' Ri (king's table). At the east side is a cromlech called the Giants Grave while at the south is a third cromlech. At the north-west is a disused burial ground.

Cloghboola (743 acres) Cloch Bhuaille- Cattle enclosure of the stoney place.

It might read the stone cattle enclosure or milking field as distinct of the usual timber fold. The townland is centre of a large mountain valley called Gleann na Cuinge - Glen of the narrow neck of land. At the north-east is Lough Nambrackderg-Loch na mBreac Dearg (lake of the red trout).

Shehy More (645 acres) Cnoc na Seagha- Hill of the elk.

It might read Cnoc na Seithe- Hill of the hide or pelt, rough top. At the north side is Knockrour- Cnoc Reamhar (large, round hill).

Shehy Beg (720 acres).

Here is Sid na bhfear bhFinn - Seat of the fair men.

Shanacrane East (866 acres) Seana-Charran- Old rough, scabby land or stoney place.

Here are a few standing stones.

Shanacrane West (528 acres).

Tooreen (152 acres) Tuairin- Green or sheep-walk.

At the south side is a stone allignment.

Coolmountain (963 acres) Cuil Mointeain- Recess or hill-back of the coarse land.

The surrounding district was termed Ceathramha na Cuile- Quarter land of the recess, and included Coolmountain, Coolcaum and Shehy More. At Carrigmount in the north is a ring fort while in the centre is site of an ancient cemetery. At the east side is a stone circle.

Coolcaum (231 acres) Cul Cam- Crooked recess.

Moneylea (249 acres) Muine Liath- Grey shrubbery.

It might read Muine Laogh- Shrubby of the calves. On the north side is Mount Prospect.

Lackabaun (372 acres) Leaca Bhan- White or bare hillside.

On the north boundary is Mullaghmeorogafin- Mullach Mearoga Finn (summit of the fingerstones of Fionn) and a dolmen of the name is on the east side. At the east side is Knockaunnabipee - Cnocan na bPiopai (hillock of the pipes). At the south side is Ahanaskerlough cross-roads- Ath an Earscarlaigh (fort of the cascade spot).

Clogher (441 acres) Clochar- Rough, stoney place.

At the north side is Carrigareirk- Carraig a'Radhairc (rock of the fine view). In the centre is Labbadermot-Leaba Dhiarmuda (Dermot's bed).

Tullagh (406 acres) Tulach- Mound. In the centre is a ring fort.

Cornery (357 acres) Cuar nDoire - Round or crooked oakwood.

Corr an Aodhaire- Sheperd's peak according to O'Donovan. At the west side is Lackanargid- Leac an Airgid (flagstone of the money).

Garryantornora (263 acres) Gaorthadh an Tornora- Wooded wet glen of the turner or the wheelwright. It could also be wooded glen of the border area.

It is written Gearhantornora in the Civil Survey of Muskerry.

Carrignamuck (303 acres) Carraig na muc- Rock of the pigs.

At the south side is Carrignamuck lake and a dolmen called the Giant's Grave.

Tooreenalour (532 acres) Tuairin na Lobhar- Leper's Green.

In the centre is Carriganine - Carraig an Eidhin (ivy-covered rock) It might read Carraig an Adhainn- Rock of the coltsfoot. At the east side is Drohidaspainig Bridge- Droichead a'Spainnigh (Bridge of the Spaniard).

Gortnacarriga (595 acres) Gort na Carraige- Field of the rock.

Plas na Leanbh- Children's place, a disused burial ground, is at the north side.

Monavaddra (476 acres) Muine a'Mhadraidh- Brake of the dog or fox.

At the north-east is a fort, Cahereragh- Cathair Aerach (airy stone fort).

Gortnahoughtee (734 acres) Gort na hUchtaighe- Field of the firtree or house post.

At the east side is a ring fort called Rathlahiff- Rath Amhlaoibh (Amhlaoibh's fort).

Derryleigh (400 acres) Doire Liath- Grey oakwood.

At the east side is Bealock (way or passage). At the south side is Carrigannon-Carraig Cheann-Fhionn (white-topped rock). Between this townland and Gurteen in Kilmichael parish is Cownighan - Cunachan (mossy place).

Gortatanavally (219 acres) Gort a tSeana- Bhaile- Field of the old habitation.

At the north-east is a disused burial ground.

Derrygortnacloghy (173 acres) Doire Gort na Cloiche- Wood field of the stone building or of some remarkable stone.

At the west side is a cromlech. Usually called Derra today.

Scrahan (131 acres) Screathan - Stoney slope or coarse land.

Gortaneadin (309 acres) Gort an Eadain- Field of the hill-brow.

Coolroe East (288 acres) Cul Ruadh- Red hollow.

Coolroe West (104 acres).

Curraheen (256 acres) Curraichin- Little swamp.

At the south side is a penal-day altar.

Cooralagh (201 acres) Cuar a Locha- Curved land of the lake. Cooralagh Lake is at the north-east.

Cappanclare (181 acres) Ceapach an Chlair- Clearance of the flat land.

Cooragreenane (572 acres) Cuar a'Ghrianain- Sunny hollow.

Locally it's sometimes termed Cul a'Ghrianain- Sunny hill-back. Part is called the Mall-Meall (knoll).

Gortaknockane (191 acres) Gort a'Chnocain- Field of the hillock.

Locally it's sometimes termed Gort na gCnocan- Field of the hillocks.

Lagneeve (102 acres) Leath-Ghniomh- Half measure of land. A Gniomh is one twelfth of a ploughland of ten acres.

Coornahahilly (594 acres) Cuar na hAith-Thuile- Corner of occasional flooding. It might read Cuar na hAith- Choille- Corner of the young wood.

Gortnarea (282 acres) Gort na reidhe-Field of the moorland.

An earlier name was Carravoniheen- Carra Bhainne Chaoin (rough land of the spurge).

Inchideraille (277 acres) Inse Idir Dha Fhaill- River inch between two rocks.

At the north side is Knocknalanniv- Cnoc na Leanbh (children's hill) where there is a children's burial ground.

Illauninagh East (186 acres) Oileain Aibhneach- Islands formed by the river

It is written Ilaneoyagh in the Civil Survey of Muskerry.

Illauninagh West (457 acres).

Kilmore (417 acres) Coill Mhor- Large wood.

At the south side is an old graveyard named Cillin Leasa Ronain- Little fort church of St. Ronain. At the west side was a carding mill (Ronan's).

Gurteenakilla (423 acres) Goirtin na Cille- Little field of the church. It has been written Goirtin na Coille- Little field of the wood. At the east side near Augheris townland boundary are remains of Augheris church and graveyard-Teampull Earchraise (church of the way or passage) which proves an alteration in the townland boundaries. This part of the townland is called **Ban a'Teampuill**- Green patch of the church- in which is a standing stone nineteen feet high and reputed to be the second highest in Ireland. In those old church ruins O'Sullivan Beara encamped on the first night after leaving Glengarriff in December 1602. It is written Gortinakilly in the Civil Survey of Muskerry.

Augheris (793 acres) Eachrais - (1)Wood of the horses or (2)a way or passage.

Cum Dubh Eachraise - Dark hollow of the passage, was an older name.

Rathgaskig (607 acres) Rath an Ghaiscigh- Fort of the champion or hero.

A large ring fort of this name is at the south side while at the north is a smaller ring fort.

Coomlibane (557 acres) Cum a'Leadhbain- Hollow of the small patch or rough land.

Derryvaleen (199 acres) Doire a'Mhaoilin- Wood of little bare eminence.

It is written Dirgilleen in the Civil Survey of Muskerry- Doire a'Ghoillin (wood of the hollow). Was said to have been owned by UCC and the oak trees sold.

Gortnamona (136 acres) Gort na Mona-Field of the turf or bog.

Milmorane (430 acres) Meall Moran- Knoll of the

mountain rushes or rock plants. At the south side are a number of lakes.

Turnaspidogy (827 acres) Tor na Spideoige- Bush of the robin.

It is written Tyrenaspiddogy in the Civil Survey of Muskerry- Tír na Spideoige (district of the robin). This is the local pronunciation. At the south side is a small ring fort while opposite the townland in the River Lee is a crannog, the only one in the county. It is termed Illaunievehaghane-Oilean Ui Mhaothagain (Mehigan's island) from a Cineal Laoghaire chieftain.

Currahy (1,076 acres) Curraighthe- Marshes or bog. Here are a number of standing stones.

Derrineanig (744 acres) Doire an Aonaigh- Wood of the fair or gathering. Also (D-an Eanaigh = bog).

Cleanrath North (564 acres) Claon Rath- Sloping fort.

Cleanrath South (878 acres). Here is Cleanrath Lake.

Derreen (353 acres) Doirin- Little oakwood.

It is written Dirineknockroe in the Civil Survey of Muskerry- Doirin Cnuic Ruaidh(little oakwood of the red hill).

Graigue (594 acres) Graig- Village or hamlet.

Derryvane (355 acres) Doire an Mheathain- Wood of the twigs or saplings.

It might read Doire Mheadhon- Middle wood, of the middle place.

There was said to be a lime mine in the north-east.

Inchigeelagh (104 acres) Inse Geimhleach- River inch of the fetters or the hostages. The hostages were said to have been Cotters.

The River Lee following its four mile expansion in the beautiful Lough Allua becomes suddenly confined in a narrow gorge on its approach to this townland. The Inchigeelagh lakes, Lough Allua- **Locha Luadh**, derive their name either from a mythical serpent banished by St. Finnbar or from Flann Luadh, son of Laoghaire of the 6th century. Inchigeelagh village is situated between this townland and Carrigleagh. The Protestant church in the village was closed in 1909.

Carrigleagh (247 acres) Carraig Liath- Grey rock.

Glebe (248 acres) Seantoir- Glebe land.

At the south-west are remains of Inchigeelagh old parish church and graveyard. Here was a military barrack in 18th century. At the north side is Knocknagaune Hill- Cnoc na Gabhann (Smith's hill).

Gortaveer (435 acres) Gort a'Mhaoir- Field of the steward or agent.

Silvergrove (394 acres) Doire an Airgid- Grove or wood of the silver.

It is written Diryardig in the Civil Survey of Muskerry.

Clonshear More (448 acres) Cluain Siar- Plain of slope of western aspect.

At the west side is a large lake.

Cloonshear Beg (183 acres) .

At the east side is Tobereendowney- Tobar Ri an Domhnaigh (well of the King of Sunday) at which 'rounds' were performed.

Rossmore (493 acres) Ros Mor - Large wood or copse.

It is written Rossmore and Glascale in the Civil Survey of Muskerry - Glais Chaol (narrow valley).

Carrignacurra (446 acres) Carraig na Choradh - Rock of the weir.

Here was an eel weir on the River Lee in 17th century. At the north side are ruins of Carrignacurra Castle which was the chief residence of the O'Learys of Iveleary. This particular branch was known as O'Leary Meirgeach or the Ensign Clan. Masters bought both castles and lands from the Hollow Sword Blade Company about 1723 and built a dwelling house nearby calling it Castle Masters. The Hollow Sword Blade Company, an English company engaged in the manufacture of edged weapons for the Crown, were often granted lands in lieu of cash payments, and so acquired the greater part of the forfeited lands of Muskerry in 1703.

Gortnalour (487 acres) Gort na Lobhar - Field of the lepers.

Dromnagapple (136 acres) Drom na gCapall - Horse ridge or hill-back.

Gorteenadrolane (125 acres) Goirtin a'Dreolain - Little field of the wren.

At the south side is a ring fort.

Teerenassig (295 acres) Tir an Easaigh - Land of the waterfall.

At the west side are disused burial ground and a ring fort.

Inchigrady (458 acres) Inse Ui Ghreada - O'Grady's river inch.

(In the 1999 Journal we gave the wrong acreage (of 158) for Inchigrady. Sorry!)

Inchinaneave (355 acres) Inse na Naobh - Inch of the river rafts.

It is possible that river rafts were used for crossing the River Lee here. At the south side is the Giant's Grave, remains of a pre-historic tomb. Nearby is Carrignaonra-Carraig na Conra (rock of the chest or coffin).

Cooleen (350 acres) Cuilin - Little nook.

Glasheen (130 acres) Glaisin - Little stream

It is written Glassynamolgum in the Civil Survey of Muskerry - Glaisin na mBolgam (little stream of the sups or mouthfuls) probably small tributaries. At the west side is Dromaneen- Dromainnin- Little ridge or back.

Coolnacranagh (122 acres) Cuil na gCrannach - Nook of the woods or treeplantations. A cist grave was discovered in 1947.

Carrignaneelagh (154 acres) Carraig na n-Iallach- Rock of the flocks or herds.

It might read "of the thongs or leashes". Here stood a castle of the O'Learys which was demolished in 1822, and in the townland dwelt James Barry, or the Barrymore, in the latter part of the 18th century. He was a landlord and High Sheriff of the county. At the north side is Barry's Bog-Port a'Bharraigh.

Kilbarry (166 acres) Cill Barra- Church of St. Finbarr.

This was, in all probability, one of the churches which the saint built on his way from Gougane to Cork. At the north side is site of a church with a disused burial ground. Here later, according to Bishop Dive Downes, was a chapel of ease to Inchigeelagh which was built by the O'Leary's.

Inchineill (313 acres) Inse Ui Neill - River inch of O'Neill.

At the south side in the River Lee is Pouleenastala-Poillin na Stalach (little pool of the stallion), probably drowned there.

Dromcarra North (232 acres) Drom Carra - Ridge of the causeway or stepping-stones.

It is Drom Carrach- Rough-skinned or rugged land, according to O'Donovan. At the west side is a stone alignment.

Dromcarra South (276 acres).

At the north side are the ruins of a castle of the O'Leary's which was demolished in 1968. At the west is Lackaunageehy - Leacain na Gaoithe (windy hill-side or slope). The townland is also called Boylegrove.

Grotsmoorane (186 acres) Gort Smurain - Field of ashes.

From surface burning to encourage the growth of grass.

Milleen (343 acres) Millin- Little knoll.

It is written Millinavarodig in the Civil Survey of Muskerry - Millin a'Bharoidigh (Barrett's little knoll). The townland is sometimes termed Hedgefield.

Teergay (237 acres) Tir gCaoth - Land of quagmires. At the west side is a stone circle. At the north is Toon Bridge.



An Exile's Rambles Through Erin

by
Diarmuid O'Riordan

The following is an article by Jerh Riordan which appeared in the Southern Star about 1955. Jerh, along with Cors. Kelleher and Tom Twomey were the first postmen appointed in Inchigeela in 1899, when postal deliveries in rural areas started. They were "walking" routes and wages were 7 shillings per week. After 5 or 6 years Jerh left the job and went to America. John Riordan, Jerh's brother got the post job then. He returned to Ireland for three weeks in July 1955, and the following article appeared in the Southern Star shortly after. It was a follow on from a previous article. (We would like to thank Dermot Kelleher for giving us this article).

Blarney Castle was the next place of interest about which so much has been written that I do not feel competent to do full justice to that beautiful place, but I will say I did not kiss the Blarney Stone, for to accomplish that, it was necessary to climb to the top of the Castle, and being troubled with bronchial asthma, I thought it wiser not to do so. We set out for Mallow and Mourne Abbey. We visited the O'Neill homestead at Ballyhillogo and the Walshe's cottage and a Mr. and Mrs. Coleman at Grenard. When we got to Coleman's they were getting ready to go to a funeral, a Mr. Buckley who was an IRA man. He had fought for the freedom which the people now enjoy and was to go to his last resting place with military honours. So we too proceeded to Ballinamona cemetery and I witnessed my first I.R.A. funeral. No need to describe that here, as the Irish appreciate what those boys have done during those five glorious years and as they are now dropping from us one by one they are given a military farewell worthy of the sacrifices they have made. We came back to Cork that day through Fermoy. Though a little longer route, it was worth the extra time as we passed such places as Rathcormac, Watergrasshill and Glanmire. During the Marian year several grottos were set up in Ireland, out in the rural districts, by voluntary labour. In Glanmire, I think, there is the finest in Ireland. It is cut out of solid rock and no words of mine can describe it here, but I will just say it is magnificent. We arrived back at Mrs. Ryans and I made arrangements to go to my native Inchigeela on Friday. I notified the Lake Hotel in the village to that effect. On Thursday, July 21st we rested all day and next day we boarded a bus at 6.30 p.m. that would take us to my native village of Inchigeela about thirty miles away. Well here I was at last steering westward to fulfil a desire existing in my heart for a long time. A hope, yes a cherished hope, I often thought in vain, was now at last to come true. A dream I sometimes felt would be only a dream. No one can portray my feelings on that occasion, rather I would say with the poet Locke:

This one short hour pays lavishly back
Full many a year of mourning,
I'd almost venture another flight,
There is so much joy in returning.
Watching out for that hallowed place,
All other attractions scorning.
Oh! Inchigeela, don't you hear me shout?
I bid you top of the morning.

When we got to within five miles of the village I started to look out for familiar places and scenes. Yes, here was Toonsbridge. I wonder who has the public house now. Dan Dineen's farm on the left. The hill of Milleen. Herlihy's lived here on the right. Oh, oh, Dan the Loggs house was torn down. Rossmore hill doesn't seem so steep and on reaching the top I can see the village.

Oh, hAnam an Diabhal, there it is. There it is "my native Inchigeela, near the town of sweet Macroom." From now on I expect the ghosts of my ancestors will be greeting me. As I am passing Joss Kelleher's I can hear him singing in his fine rich voice, "Mo vesteen leigh", although I know he is gone to the great beyond these many years.

Here we are at the hotel. I am greeted first by Timmie Johnny O'Sullivan, proprietor of the hotel and a former school mate of mine. His wife too welcomes me and Neilus Kelleher ex-postman comes sauntering in to bid me a "cead mile failte". A member of the Garda Síochána and Paddy Casey drop in later and we sit and talk late into the night. We are shown our room and prepare to retire but I had a great desire to satisfy an impulse. As a boy I always thought I would like to stand inside this hotel and look out, instead of standing outside looking in. I now was in a position to satisfy that desire so I strolled over to the window, raised the shade and looked outside.

I did not believe my eyes! I rubbed my optics as I thought indeed I was observing an optical illusion or maybe 'twas all a dream. This could not be true. Maybe my whole trip to Ireland was a dream and I'll wake up in Peabody. I pinch myself. No, it is not a dream, here was my wife in the room with me. There is Delae's Hotel across the street. (now Creedons). There is Quinlan's house and Thade Aherne, and Johnny Barry's and the Post Office where I worked. No it can't be a dream. If anybody told me they saw the streets of my native Inchigeela lit up with electric lights I would not believe them. I wonder is it because I'm returned that they are lighting the place up. I ran down stairs and inquired as to what was the cause of the illumination. They told me the village had been lit up for the past six months.

The following morning after breakfast our first visit was to the chapel where I received First Communion and for confirmation. In this chapel there is a statue of the Blessed Virgin. I always thought of it as the largest I had ever seen. I carried a picture of that during my years of exile and I could see no other as large as it until I began to think that it was because I saw it with my childhood eyes that it looked big then. I was anxious now to see it again. I expected it would not look so big. I went before the altar of the Virgin Mary and yes, the same statue was there and yes it still is the largest I have seen in all my travels.

I roamed through the village and went along until I came to the cottage I was born in Capanclare. I went in and explained my visit to a young mother. She was

very courteous and asked me to sit down. I had great difficulty in suppressing my emotion as I thought of my dear father and my good stepmother and a fond brother whom I left here fifty years ago. I proceeded on up the road to view some more familiar scenes and to see someone I once knew, someone who was very dear to me. Moore once said "There is nothing half so sweet in life as loves young dream". I wanted to see the girl I left behind.

We got back to our hotel at 1.30pm and had dinner. That was Saturday and I spent the rest of the day catching up on my correspondence.

On Sunday morning we went to 8 o'clock Mass. There was a time when I knew every man woman and child who went to this chapel. As I wended my way through the people to Mass this morning, I knew no one. No one greeted me with a "Hello" or a 'Conas atá'n tú'.

The following Saturday my wife and I went to Confession and the next day received communion in my native place, at the same altar rail I knelt at as a young garsún as I received my First Communion.

We stayed at the Lake Hotel for three weeks. I made some new friends there who were too young to be aquatinted with before I emigrated, Paddy Casey, Paddy Joe Reilly, Dermot Kelleher, Timothy Galvin, John Mick Galvin, Eugene Corcoran, Seán Rua Sullivan. I went back to Carrig An Aifreann and to the scene of the Kilmichael ambush where the South Cork Brigade under Tom Barry annihilated two lorries full of Auxillary police one Sunday afternoon. We also paid a visit to Dunmanway to visit some people and we spent a whole day in Macroom renewing acquaintances.



Andrew Brophy moving cattle, Inchigeela 1951

Revisionist Historians

By Peter O'Leary

When we were younger we were taught a much more Romantic form of History. Historians like Geoffrey Keating (c.1570-1650) were still much in vogue. They did not have available to them the wealth of Historical and Archaeological information which has since been discovered. They tended to give us a view of Ireland in which our heroes were larger than life and more glamorous; our villains totally without moral scruple or decency.

This was rather like the old Cowboys and Indians on the films, where the villain was identified by his black hat, just as our hero was by his white one. And the villain always got his comeuppance in the final reel.

However real life was usually different to that. Most whites and blacks merged into a dull shade of grey. The Goodies have their little weaknesses; the Baddies sometimes have a few noble thoughts and sentiments. Nowadays we can identify a new approach to the writing of History which is based on the huge amounts of new information being thrown up by Archaeologists or by close studies of the written sources. Inevitably this process involves the discarding of much of our old History which can be very distressing to us. Sometimes it seems that our new breed of Historians is actually gloating in our discomfiture, and making a point of knocking down our idols.

Someone has given us a name to this process. This new brand of Historians are known as "Revisionist". We may have difficulty in describing "Revisionism" but we know it instinctively when we see it.

Most of these Revisionist Historians are men (or of course women) of great academic distinction and erudition. One does not want to stop their research of new information, nor shackle in any way the conclusions they come to. But we do not like the trend, and we wish more attention should be given to the older opinions before these become the babies which are washed out with the bath water.

We get the impression that Historians today are saying to us: "We have new and better sources available to us today. Your past Histories were based on Mythology and Wishful Thinking. We have discarded all that and started again. We will make our conclusions based only on the new, and never allow knowledge of the older sources to colour our opinion."

If this is indeed so, then our modern Historians are in serious error in rejecting all that went before. The Mythologies were of course often very fanciful and full of references to Fairies, Gods, Demons and the like. Then so is the Bible. However we do not reject the Bible wholesale because we cannot differentiate between parable and basic underlying truth. We have to exercise judgement after considering the entire message. Why cannot our Revisionist Historians do the same. Why should they not examine the Mythologies minutely and try to pick out the underlying truths as support to their main theme.

St. Patrick is in imminent danger of being banished from our Isle like the serpents. Or many Historians find, perhaps correctly, that there were many Patricks. If true, we should try to identify this bunch of heroic workers, not reject Patrick entirely as a piece of Mythology.

We even find that our local Saints are in imminent danger. St. Finbarr has now been identified as working simultaneously in many parts of the world. Therefore there was no St. Finbarr! St. Fachtnan seems to be unrecognised by the Catholic Church despite his name appearing on many Churches, statues and stained glass windows. I often wonder how St. Fachtnan escaped the wrath of Vatican II which ended the careers of much more famous Saints such as St. George, patron of England and St. Christopher, patron of the traveller. Maybe the learned men in Rome had never heard of our local heroes, so they escaped this banishment.

Genealogy is another branch of History which suffers from the scourge of this type of thinking. If you can get back no further than to the birth of your great-grand father, say, Abraham O'Brien, born 1820, then he is proven genealogically because there is record in the Parish Registers of his birth and later his marriage. Abraham's father, Benjamin, born 1785, appears on the birth register of his son, but there are no records of his own birth or marriage simply because there were no Parish Records at the time of those events. Benjamin's father, Cornelius, born 1750, may be known to you from the Parliamentary Return of 1766, but does not appear in the Parish Records at all.

So in this imaginary scenario, you have an ancestor who is fully proven genealogically, his father is undeniable but not provable, and his father in turn would be totally unacceptable by the strict rules of genealogy. But you know perfectly well who he was, and will probably put him firmly on your Family Tree. To the Professional Genealogist he is a non-person.

Local lore also suffers in the same way. It is well known to people living in the neighbourhood that a certain piece of land was a Killeen, although there has been no interment there for 150 years. How can you prove this, and justify its inclusion in the official Inventory of such Sites.

Local, non-professional Historians try to find a compromise between hard facts and local lore. The local lore is checked as far as possible, and usually accepted until further research may prove it wrong. This is the exact opposite view to the Professional Historian who will not accept it until proven, which may well never happen.

So there you have it. My little pet hate. The Revisionist Historian. I am sure you will all write to the Editor to tell him how wrong I am, and we will publish all your letters in our next Journal.

Fifth Annual O'Leary Clan Gathering September 2000

As in previous years, the Fifth O'Leary Clan Gathering was held in Inchigeelagh, Co. Cork, with its centre at Creedon's Hotel. A few old and many new friends came from all over the world for the weekend of 15th to 17th September 2000, and a good time was had by all.

Like most events this year, our meeting was described as 'of the Millennium'. There was some justification for this in that our theme was the City and surrounding area of Rosscarbery, the ancient home of many of our families but particularly of the O'Learys, and therefore a reminder of events of 1000 years ago.

On the Friday evening there was a Reception and welcoming speeches from the Committee. This was followed by Refreshments and entertainment, with traditional music and airs and songs led by our resident pianist, John Bennett. As usual this 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.

On Saturday morning we assembled in Creedons to hear a talk given by Peter O'Leary describing the forthcoming trip to Rosscarbery. This outlined the History of the momentous transfer of the O'Leary Tribe from Rosscarbery to Uibh Laoghair, and details of the various sites of interest which we were about to see.

Then followed our Group Photograph to remind posterity who was in attendance on this date.

We then mounted our bus and set off. The first stop was at a magnificent Ringfort in the Townland of Freahanes about two miles to the North of Rosscarbery. This is in excellent condition, though today filled with deciduous trees which give a canopy effect when you are inside the Fort. It's diameter is 44 metres, it has a complete inner wall, a complete fosse, and sufficient of its outer wall to identify it as bivalate.

Our next visit was to Rathbarry where we saw the new monument, which has been set up to commemorate Daniel O'Leary of Chicago. The World Champion Walker of his day. We were given a good talk on Daniel's history and the efforts of the local committee, which worked on this Project, to commemorate his fame.

We then bussed to Rosscarbery and had lunch, followed by a talk on the History of the City given by Cal Hyland who owns the local Bookshop. Next was a walk about the City guided by Michael Tobin

of the Rosscarbery Historical Society. He showed us the remains of the Starfort walls, and also the Cathedral, which was built for the C. of I. in 1612 on the site of an earlier Catholic one. We then returned to Inchigeela.

The Annual Dinner was different this year. It was held on Saturday night in the new Dining Room of the Hotel and most Members approved of the cosier atmosphere and better acoustics.

We then enjoyed one of Creedon's usual high class Dinners, a raffle for a bottle of whiskey, and some very high class entertainment provided by Ger Wolfe, Marion O'Leary and Tadhg Creed.

The further merrymaking seemed to go on until the small hours of Sunday, over which perhaps we should draw a decent veil.

Sunday morning started as usual by a tour of Inchigeelagh, on foot, led by Joe Creedon. This has become an annual event much looked forward to by young and not so young. The walk continued to Carrignacurra where we inspected the work which has been done on the Castle by Maxim Gormanov.

We had lunch and then our customary Annual Meeting at which many ideas were tossed around, and the only decisions made seemed to be to carry on next year as before. We ran out of time however and failed to discuss the proposed Website.

Then followed the usual final Mass and this was held out of doors in the old Church Of Ireland Churchyard as the weather was fine. We were delighted to have Fr. Barry O'Leary from Honduras (and originally of course from Dromcarra) as our celebrant.

Following Mass the meeting was concluded and all went on their various ways. The general conclusion seemed to be that this had been a very happy and successful Clan Gathering. It was agreed that we will meet again next September, 2001.



The O'Leary's One Thousand years Ago – and the origins of the Parish Of Uibh Laoghaire

Rosscarbery is a pretty little town, nay a City, in West Cork, on the coast and lying between Clonakilty and Ballydehob. It's population is less than 1000 and there is little by way of Industry or Tourism attractions. It is a City because the See of Ross Diocese has always been there, and consequently it has a Cathedral. The Church of Ireland retains the Cathedral, but has long since joined the Diocese with Cork and Cloyne. The Catholic Church abandoned Rosscarbery as the seat of it's Bishop which was moved to Skibbereen, and it likewise joined the Diocese of Ross with Cork.

The interest to our Parish of Uibh Laoghaire in this lovely City of Rosscarbery is that it was the place which 1000 years ago, most of our local families came from. Their dramatic move to Uibh Laoghaire will be described later, but first let us consider life for the O'Learys and their associated families as it was during the First Millenium AD.

The Tribe who occupied most of Carbery from Kinsale to Bantry, were Erainn people called the Corcu Loigde (see article about The Old Tribes of Munster). Towards the end of the 2nd century AD this Tribe produced a king called Luy Maccon who became High King of Ireland for a period of 30 years ended in 212 AD. His eldest son continued to rule over the Corcu Loigde and his descendants were the O'Driscolls. Luy's 5th son, Fothac Canaan, founded a family which became one of the sub-kings under the O'Driscolls, and eventually took the surname of O'Leary. As a Tribe they were known as the Ui Laoghaire long before the introduction of surnames. These Ui Laoghaire were chieftains of the Tuath Ruis or Tuath in Dolaich, which covered an area of about 40 sq. miles around the City of Rosscarbery. Their main Residence was the ringfort of Burgatia, and nearby they founded a Monastery which later became a well known seat of Learning, a University, and a Bishopric. The Diocese of Ross was upheld at the Synod of the 12th c. and the O'Learys became the Hereditary Wardens of the Monastery and University. All this comfortable lifestyle was shattered in the 12th century due to the upheavals caused by the arrival of the Anglo-Norman invasion. The powerful Norman Lords swept across the country seeking the best land and seizing it. These included the Desmond FitzGerald and their supporters who targeted the lands of Limerick County. This caused the families of Collins and O'Donovan to forsake their ancient territories in Limerick and seek their fortunes further South in Carbery, invited there by the O'Mahoneys who at that time were at war with their distant cousins the O'Donoghues.

The final outcome of all these upheavals was that the Collins and O'Donovans moved down to Carbery, the O'Donoghues moved up to Glen Fesk and Killarney, and the O'Learys moved up to Uibh Laoghaire where they have remained ever since. With them came many

of their followers including the Twomeys, Cronins and Lynches who had all been natives of South Carbery.

These events, according to John O'Donovan in his History of the O'Donovan Clan, took place in 1196. It certainly must have been about this date and after the Invasion by the Anglo-Normans which started in 1169. It is probably reasonable to accept the 1196 date since we have no other evidence for or against.

The groundwork for this move took place several years earlier. The O'Mahoneys and the O'Donoghues were descended from the same tribe, the Ui Eachach, a branch of the Eoganachta of Cashel. They had come down from Cashel in the 6th century and had divided the territory of North Carbery between them, the Cineal Aodh (O'Mahoneys) taking the Eastern portion around modern Kinelmeaky and Kinelea, with the Cineal Laoghaire (O'Donoghue) holding the Western portion from about Coppeen to Drimoleague.

The territory of the Cineal Laoghaire was known as Uibh Laoghaire. This name was given to the whole of the North West part of Carbery and it included of course our Parish which was later to be known by the same name.

Sometime in the 10th century a sub-king of the Cineal Laoghaire called Srufan gave three Tuatha to his kinsmen in the West when he retired from the World into a Monastery. These three Tuatha were our own Parish which has ever since been internally divided into three parts, ie. the Inchigeelagh area, the Ballingearry area, and the area South of the Mountains, or Coolmountain in Carbery.

The two Clans lived in peace for about 500 years but came to blows after the battle of Clontarf in 1014. They fought a battle at Maghcliath which was won by the O'Mahoneys. The O'Donoghues fought on for many years, but eventually decided to move, gave up their territory of Uibh Laoghaire and moved to Glen Fesk. The O'Mahoneys took over the main part of Uibh Laoghaire, and the Western portion eventually became O'Mahoney an Oir (Western).

The O'Learys from Carbery had meanwhile started to occupy the lands along the River Lee which had been given to them by Srufan. By 1196 the O'Learys had completed their move to the new and much smaller Uibh Laoghaire by the River Lee.

In the 12th and 13th c., the position changed again when the great McCarthy families took over Carbery (McCarthy Reagh) and Muskerry (McCarthy Muskerry). These moves made huge inroads into the O'Mahoney and other territories, but left the O'Learys more or less unscathed in their mountain retreat now called Uibh Laoghaire.

The first Millenium of the Christian era was spent by the our ancestors in Rosscarbery. The second Millenium was spent in Uibh Laoghaire. Our Millenium Celebrations span two Millenia unlike many who are not so fortunate as to know their past History in such detail.

An Interview with Padraig Greene

Padraig Greene was born in Co. Longford in 1900. He came to Ballingearry and Tuirín Dubh for the first time in 1922 to learn Irish.

Conchúr Ó Murchú interviewed him on the 15th July 1998 in Eilís and Pat O'Leary's house in Tuirín Dubh, where he has holidayed in recent years. Laurent Baraton recorded the conversation. The following is an edited version of that interview.

Conchúr: Padraig, how did you come to Ballingearry for the first time

Padraig: I came to Ballingearry as a poor scholar in 1922 to learn Irish and to work on Johnny Twomey's farm in Tuirín Dubh. I had been teaching for a year in Westmeath in a small school on the side of the road between Kilbegan and Moate in a small place called Horseleap. One day Johnny Collins, Michael Collins' brother was visiting his sister-in-law, a Mrs. Moloney, in Horseleap. He told me that Irish was going to be the language of the new state and I'd need it to get a teaching job. "Where would I learn Irish?" I asked him. He told me to get in contact with Tadhg Twomey (Johnnie's son) here in Ballingearry, to write him a letter and to say that he (Johnny Collins) had told me to write. This I did and after a while I got a letter back to come down. I arrived around Easter 1922 without a word of Irish and worked on the farm. After three months I went to Coláiste Na Mumhan. I went to the Coláiste for two months and then the Civil War started. I was here and no trains were coming to Cork as the bridge at Mallow was blown up. Eventually in October I got a lift to Cork in a lorry. The bridge at Tonnsbridge was down so we had to go over the hills and out on the Cork side of the bridge. I got a boat from Cork and arrived in Dublin the next day and I made my way to Longford.

Conchúr: When you were in the Coláiste who was teaching there?

Padraig: Tadhg Ó Scanláin, Padraig Ó Suibhne, Conchúr Ó Muineacháin, Eibhlín Ní Chroinín. That was the group there that year. In charge of traditional music and singing was M. Ní Mhuirlithe, ó Coomhoola. 'Smólach Na Mumhán' a tugtá uirthí. The next year Maire Ní Chuill came to teach us singing. There was O Sé from Glengarriff was there one year. I don't know who Sean Ó Ciosaín there that first year. There was a Diarmuid Ó Laoire as well for a year.

Conchúr: How many years did you spend here altogether?

Padraig: I came three years after each other. Then I was here two years later (1926) and then I wasn't here again until the 1950's. I've been here regularly over the last ten years.

Conchúr: Was Paddy Crosbie and Tadhg Falvey here at that time in the 1950s?

Padraig: Oh! Yes. I went fishing with Falvey to Borlin sometimes. The Maistir and his wife Bean A'Mhaistir. (Willie O'Sullivan and his wife Maire.)

Conchúr: They were from Toornafulla in Limerick.

Padraig: She was from Gleann Mór in Kerry and Bill was from out side Kenmare. His people had a pub on the side of the road. They lived in Toornafulla and retired here.

Conchúr: He was a bit forgetful, was he?

Padraig: Himself and the wife were going to the village one day when going around a corner she fell out and

he didn't notice. When he did he came back and said "Your dead, Maire!" No I'm not Willie, I'm not" she said. "You are," he said back.

Conchúr: Did you ever go fishing with Mervyn Ruthyven who stayed in Turín Dubh too?

Padraig: No. But I went with Willie. He had a great eye and would see a rise anybody else would miss. He and the wife were retired teachers. The salary at the time was £320. You retired on half salary so they had £320 between the two of them. It wasn't much.

We used have great time here in those times.

Another thing I remember is when they were building the road out here (from Ballingearry up to the Pass of Keimaneigh). They were using stones from the stone walls in the fields. They could be four feet wide. Liam Twomey asked me to draw stones for him. I was at it for four or five weeks. There were a lot of people drawing stones. Donalín Shea, Cronin Barrgarriff, Jerh the Keim. We drew stones and piled them in a huge cairn just out side here. The stone breaker came then with the man living in a van. His life was breaking stones. He crushed the whole lot. They were taken up to the Pass and steamrolled there. There was a lot of repartee and ganging with the big crowd.

Conchúr: Was it all locals?

Padraig: Yes. We were the carters. Then there were gangs breaking big boulders. You had Tadhg the Mon, Padraig Ó Suibhne's brother, he was the gaffer. You had Arthur Batt Leary, Con Cotter from Currahy, Patsie Creed, Paddy Harrington from the South Lake Road, they were workers.

Padraig Greene arrived in Ballingearry at Easter 1922.

The Treaty had been accepted in the Dail the previous January. The country was going through the slow slide into Civil War, which started in July 1922.

Conchúr: When you were here in 1922 have you any knowledge of what went on politically in the country.

Padraig: Oh yes, we were aware of it. I was never a follower of politics as such, as I was of the belief that the wheel is continually turning and what's popular today will be unpopular tomorrow and some new God will rise.

I knew that I was in an area where there had been much activity in the Troubles. There was a felling when I came here of things not being the same, a sort of a boil needing lancing. People were objecting to the Treaty, there weren't many rows about it. There was a meeting of local people in Twomey's Tuirín Dubh around a week after I arrived. A man arrived in a car from Cork, called Hegarty. (This was Sean Hegarty, who had been exiled to Ballingearry in 1916. He was an Officer Commanding the IRA in Cork City during the War Of Independence). There was a big talking session in the parlour. The crowd here said they wouldn't accept the Treaty. Hegarty said he'd never lift a gun against a fellow Irishman, so he left and took neither side in the Civil War. At the time of the Civil War there was no great

activity around Ballingearry. There was a bit of a rumpus in Limerick and a few fellas went to that. And the night that the Free State troops took over Macroom Castle the walls were perforated with bullets from the hills. The road the other side of The Mouth Of The Glen from Ballingearry was down so the Free Staters couldn't come that route. I can't say for sure but I presume the Toon and Gearagh bridges were down from the east.

I remember Scottie as well.

Conchúr: There's a 'cuimhneacháin' plaque to him up the road.

Padraig: That's right. He disappeared one day with his rifle and big bicycle. The people here tried to stop him. They were moving to try and stop the Free State troops coming up the Lee and landing in Cork. He was shot straight away. (*In Passage West, August 1922. His name was Ian McKenzie Kennedy from Scotland*). He was supposed to have been the last male descendant of Robert the Bruce according to his family pedigree which is here in Tuirín Dubh. He was a character.

He decided one day to make gunpowder. He said to me one day, "Longford", (he used call me that because there were too many Padraigs around. He was very nice.)

"Longford" he said, "do you know how to make gunpowder?"

I said "I don't"

"I do" he said, "And I've some made and we'll test it this evening when you're finished after the tea."

He had the cast iron box at the centre of a cartwheel. He had one end of it plugged with wood. He had a 26-ounce iron road-bowl which fitted into the box and by putting a certain measure of gunpowder into that he intended to measure the strength of the gunpowder by how far it would throw the 26-ounce bowl.

I said "All right, after the tea I'll see you". He was busy all evening making his preparations. He had more gunpowder in a saucer on a shelf in the kitchen.

After tea though Liam Twomey asked me to put the saddle on the 'capaillín liath' and take it west the road because his father was going to Macroom the next day and the horse hadn't been on the road for a while. I was delighted and saddled the horse and ride to the top of the Céim (The Pass of Keimaneigh), and when I was coming back down I heard a boom. I rode back and found the Bean A' Tígh looking very glum. Scotty's hands were all black marks on them and his eyebrows burnt.

He had put the powder into the box of the cart and dropped the bowl right on top of it. He didn't put a wad between the two. This was being done on a windowsill of an outhouse. He lit it, the thing exploded and the ball hit the stone over the window and cracked it. He was lucky he wasn't killed. If I'd been there standing beside him

it would probably have taken the head off me.

That quietened down his experimenting. The bean a' tigh told him to get rid of the gunpowder in the kitchen a few days later so he threw it in the fire it exploded and threw ash all over the kitchen and burnt the corner of his moustache. He was a loveable character though.

Conchúr: He was a Scot. Who were his people?

Padraig: His father was a Major in the Norfolk regiment and his brother was an officer with them. Both of them were killed early in the First War. According to his pedigree he was the last male descendant of Robert the Bruce and possibly Brian Boru, but I don't know.

I remember one night in August 1922 a week after Scotty was killed that we were in the hall in Ballingearry when four armed men came in to the hall and sat down with their backs to the ardán (stage). Liam Twomey recognised one of them and said to me "What's Mick Donoghue doing here?" I didn't know who he was. So Liam went up and shook hands with the man. He had a few words and came back down looking very glum and said, "Padraig, Collins was shot today"

Donoghue was from Glenflesk. According to Fr. Patrick Twohig's book Donoghue and his chums were at the battle around Cork Harbour. They were on their way back across the country and across the fields near Beal Na mBlath they heard firing. They began to be careful. They looked down into a valley and saw a man, as Twohig describes it, standing with a revolver in his hand. One of their crowd fired a shot and Donoghue pushed him down, rifle and all and said "Do you want them to catch us?" The man on the road fell. They didn't know who shot him. Fr. Twohig interviewed Donoghue in later years and he wasn't saying who fired the shot. They then made their way west here and called into the Halla in Ballingearry on the way.

Conchúr: It's an interesting footnote to history that they called here.

Padraig: It is all right.

Conchúr: Go raibh míle maith agat.

Padraig: Fáilte romhat.



Padraig Green and Paddy Cronin, Kilgorvan with the Sliabh na mBan armoured car which was with Michael Collins on the day he was shot. The armoured car was hidden in Dec. 1922 in Paddy's home in Dereenlunnig, Ballingearry.

THE BALLINGEARY MOONLIGHTING CASE OF 1894

by Manus O'Riordan

The Australian writer Thomas Keneally has achieved world fame as the author of "Schindler's Ark" and "The Chant of Jimmie Blacksmith". It is in his 1998 epic, "The Great Shame - A Story of the Irish in the Old World and the New", that he tells us he is a descendant of the Glenlara Keneallys from the Newmarket area of North-west Cork. He introduces them as follows:

"A Keneally clan of six families were thickly settled in cabins and farmhouses on a townland called Glenlara, 950 acres in extent, 460 acres of which they rented conjointly from the Earl of Cork, as their forebears had been doing since 1603".

One of the author's own forebears, John Keneally of Glenlara, had been arrested for Fenian activities in 1865 and transported to Australia, before settling in America. The author quotes the Fenian Leader John Devoy on just how significant his role had been:

"In Cork City the Chief Organiser all looked up to was John Keneally... Although the system of County Centres did not exist in the old Organisation, John Keneally practically exercised all the functions of that office for Cork County".

It is therefore not surprising that Thomas Keneally himself has for some time been one of the leaders of the Australian Republican Movement! But if the story of the Keneallys who ended up in Australia and America is of such interest, the fate of the Glenlara Keneallys who remained behind is of no less importance. For they were central to a murder trial that rocked Cork and Kerry in 1894-5, a trial that also formed the backdrop for a parallel trial in respect of "Moonlighting" or agrarian agitation, in Ballingeary.

"It was at the Cork Assizes my enemies all swore
That I shot James Donovan and laid him in his gore
The jury found me guilty and the judge to me did say
On the 9th of February '95 will be your dying day!"

The story of that murder trial is recounted in "The Ballad of John Twiss", although not with total accuracy, for Donovan had not been shot but died from injuries received in a brutal beating. James Donovan, himself an evicted tenant from Ballineen in West Cork, had been driven by the economic circumstances of the time to assume the role of poacher turned game-keeper. In Christmas 1893 he had come to live in the remote townland of Glenlara, three miles northwest of Newmarket, as a bailiff for the landlord organisation known as the Property Defence Association. He took

up residence as caretaker on the holding of John T. Keneally, a tenant who had been evicted two months previously by the Earl of Cork. Donovan was killed on the night of April 21st, 1894 and two men were charged with murder. Their separate trials were held during the Munster Winter Assizes at Cork City's Temporary Courthouse in Anglesea Street. The first trial was of Keneally's cousin Eugene O'Keeffe. It commenced on December 6th, 1894 and he was acquitted the following day. The second trial which commenced on January 7th, 1895 was, however, to have quite a different outcome.

"John Twiss from Castleisland, it's true it is my name
I never did commit a crime why I should deny that same

I own I was a sportsman with spirit light and gay
But paid spies and informers my life they swore away".

The second man charged with what became known as "the Glenlara murder" had received his first jail sentence for agrarian militancy in the Land War of 1879 when he himself was but 19 years of age. As an unrepentant Moonlighter, John Twiss was accordingly a marked man. He was found guilty and sentenced to death on January 9th. The late Pat Lynch, journalist with "The Corkman" wrote his 1982 book "They Hanged John Twiss" as much as a polemic proclaiming Twiss's innocence as a narrative of the events themselves. It was only in the 1990s, however, in Pat Feeley's RTE radio programme "The Song and the Story", that Lynch suggested that it had been an unnamed Boherbue pumpsinker of his acquaintance who had actually done the killing. John Twiss, of course, protested his own innocence to the bitter end and in his speech from the dock on January 9th he charged that he had been promised not only his freedom by the police but a bribe of £50 if only he would bear false witness against six members of the Keneally family and their cousin O'Keeffe.

In a talk on the Famine at the Duhallow Heritage Centre in Newmarket in April 1996 and reprinted by the Aubane Historical Society of Millstreet in a book entitled "Spotlights on Irish History", Brendan Clifford of Gneeves, Boherbue recalled a previous talk where he had made a reference to Twiss, assuming his innocence:

"Ned Buckley gives the example of some people that did do well out of the Famine and became substantial

property owners. The family that is mentioned in Boherbue is still quite a substantial property-owning family there. But on the basis of my experience the first time I came here, when I mentioned John Twiss and almost caused a disturbance, I don't think I'll mention any local names tonight!"

So, even a century later the Twiss case could stir such passions!

"My blessings on the Mayor of Cork and the people there also
In thousands they petitioned, to release me they did go".

In fact the Mayor of Cork, P. J. Meade, set up a Twiss Reprieve Committee whose largest public meeting brought six thousand on to the streets of Cork on January 22nd. But to no avail. "The Ballad of John Twiss" concludes its narrative on February 9th:
"My last hour is approaching, I heard the death bell toll
The hangman he has pinnioned me, I must now give up my soul".

But "the Glenlara murder" for which he sentenced Twiss to death was but one of a series of moonlighting trials covering several counties and held before Lord Chief Baron Palles over a number of weeks during those same Munster Winter Assizes. On January 16th he sentenced Philip Barry to twenty years' penal servitude for the manslaughter of John Murphy near Newmarket on October 10th, 1894, stating that "the crime only differed from murder by a hair's breadth" and that "the evidence was quite sufficient to have had the prisoner convicted of murder if the Crown had so framed the incident". What had particularly incensed the Lord Chief Baron was that a "Moonlight Ballad" had been found on the person of one of Barry's co-defendants, two of whose seven verses ran:

"So now, my boys, don't you make noise, but silently look on,
Keep your guns free and clear, and ready for the man,
Who is selling you for English gold, as Massey did before;
We'll have the year of '98 today in '94".

"May the heaven's sun deny its light, and the earth he treads its fruit,
May the light of day be always night, to that foul, cruel brute,
For the God of heaven will vengeance take, in a dark and lonesome glen,
And he will fall as Carey fell by our national moonlight men".

This, then, was the atmosphere when what were described as "seven men of the farming class" from Ballingearry appeared before that same judge in what "The Cork Examiner" headlined as "The Macroom Moonlighting Case". There were in fact two trials. The omens at the outset were quite good. On December 7th, 1894 the jury found Eugene O'Keeffe not guilty of what "The Cork Examiner" had headlined as "The Newmarket Murder Case". The trial that immediately followed was that of the Ballingearry men on December 8th. But on December 11th that trial collapsed when the jury announced that there was no possibility of agreement. Whereupon the court rose for the Christmas recess.

The New Year of 1895 told a different story. The first trial scheduled for hearing was that of Twiss in "The Newmarket Murder Case" to be followed immediately by the Ballingearry trial to be followed a few days later by "The Newmarket Manslaughter Case". The Ballingearry men must have felt like the meat in the sandwich. True, theirs was neither a murder nor a manslaughter case, but the prosecution did argue that there was the threat of death involved in the discharge of a firearm and this could have led to the maximum sentence of penal servitude for life. Moreover, the Lord Chief Baron himself in his address to the jury at that first trial had gone way beyond what even the Crown itself had charged when he referred to the Ballingearry incident as "that midnight attempt at murder".

What must the Ballingearry men have felt as they entered the dock in the immediate aftermath of it being vacated by Twiss, who had been sentenced to death, not once but twice? In the ritual of donning the black cap and pronouncing the many-worded sentence of death, the Lord Chief Baron had declared the place of execution to be "Her Majesty's prison in the County of the City of Cork". After Twiss had been removed from the dock the Attorney General reminded the Lord Chief Baron that the prison was in the County, whereupon the latter ordered: "Bring back the prisoner". Once more in the dock he was told; "Twiss, the gaol it appears is in the county of Cork, and not the city, and, therefore, I am obliged to sentence you over again". And so, the grim ritual was repeated until the Lord Chief Baron declared the year of execution to be 1894, the year just passed. Twiss might have had to endure being recalled for a third sentencing were it not for the fact that on this occasion the Attorney-General interrupted the Lord Chief Baron in mid-sentence to ensure correction there and then. The sentence finally completed, Twiss at last left the dock, remarking "They can't kill any other man".

If the Lord Chief Baron's own nerves were frayed, in what state must those of the Ballingearry men have been as they now appeared before that same "hanging judge?" Michael Walsh, Richard Walsh, John Twomey, Timothy Twomey, Cornelius Leary, John Leary and John Ahern were indicted that "they on the night of the 17th or the morning of the 18th of October, 1894, at Inchinossig, in the County of Cork with guns and other offensive weapons and having their faces blackened and partly covered with clothes and thereby disguised, did, with other persons, by name unknown, unlawfully rise, assemble and appear together by night to the terror and alarm of Her Majesty's subjects. They were also charged with assaulting and injuring the dwelling-house of one Michael Mahony".

The townland of Inchinossig lies just west of Ballingearry on the road to Gougane Barra and Keimaneigh. The lessors for both Inchinossig and the adjacent townland of Tooreenduff were the representatives of James Minhear. The land valuation records from 1862 show the principal tenant farmers in Inchinossig to have been Jeremiah Riordan with 241 acres and Michael Mahony with 90 acres. The former, known locally as Jer Mór Inchinossig, was my great-grandfather. Jer Mór fell into arrears of rent and was evicted in 1885. Shortly afterwards the tenancy was taken up by John Leary, but in 1890 it was divided between John Leary with 174 acres and John Twomey with 58 acres. Michael Mahony continued as before with 90 acres.

In the adjacent townland of Tooreenduff the tenancy of 437 acres was jointly held by James Walsh and his son Richard during the 1860s, before all of it passed on to Richard in 1875. By the time of the 1894 incident, however, Richard Snr. had also passed away and the holding was in a limbo situation, with eviction threatened on his widow Hanora, his sons Richard Jnr. and Michael Walsh, his daughter Margaret, her husband John Twomey and all the other residents of Tooreenduff. These, then, were the principal actors in the drama that unfolded before the court.

This second trial commenced in the wake of Twiss's death sentence on Wednesday, January 9th, 1895, with exactly the same judge, prosecution and defence teams. The Attorney General, the McDermot Q.C., together with Matthew Burke Q.C. and J. F. Moriarty B.L. (instructed by H.T. Wright, Crown Solicitor) prosecuted on behalf of the Crown. R.A. Powell B.L. and A.M. Sullivan B.L. (instructed by Maurice Healy) represented the prisoners. As the jury were to find Timothy Twomey, John and Cornelius Leary and John Ahern 'not guilty' in this second trial I shall only refer

in passing to their case, and the first trial will only be quoted to illustrate where it differed from the second.

Michael Mahony's daughter Mary was the first to give evidence. She had gone to bed at 10 o'clock on the night of the incident. She was awakened later on by a voice saying in Irish "Michael, come out". She looked out and she saw John Twomey standing outside the door, whereupon she pulled in her head and screeched out that "Johnny Twomey and some other blackguards were outside". She did not know the others. As soon as she screeched, she said, they shot and broke the door. They came up to her father's room, and one of the men, whom she did not know, and who held a candle in his hand, fired a shot. She leaped out of the window of her own room without her clothes and went over to John Creed's house. She remained there until her brother Kane came over for her. Her brother was all covered with blood. When she went home she saw her father's home covered with blood. When she had gone over to Creed's she told them "the moonlighters" were over at her house but she did not say that Johnny Twomey was there. John Twomey had often spoken to her in the past, but on that night she did not recognise Twomey's voice.

Her father, Michael Mahony, was the next witness called. He remembered going to bed on the night in question. In the course of the night he heard a voice in Irish saying, "Tell Michael Mahony to come out". He then heard a shot and the door cracking in together. The men then came upstairs, and one of them, who had a candle in his hand, said, "who is going in for Walsh's land at Tureendhuv". He said that a man, whom he now knew as Michael Walsh, struck witness's son Kane with a gun on the side of the head. In the scuffle which ensued the handkerchiefs fell off the faces of some of the men, and he said he recognised the two Walshes and Johnny Twomey. A shot was fired and passed close to Kane's head, and he himself went to leap out of the window of his room when the man with the candle caught him and asked him "was he going in for Tureendhuv" or "was he going to the auction". He also asked witness did he ever land grab before, and witness said not, and that he had nothing to do with Tureendhuv. He asked witness had he a prayer book to swear that he had not. Witness was then struck on the side of the head with the butt of a gun. Witness said he saw the two Learys and John Ahern on the stairs. He stated that the widow Walsh was in possession of the farm at Tureendhuv, where the auction was to be, and the two Walshes were her sons. John Twomey was her son-in-law, and the two Learys were cousins to the Walshes. Ahern, a carpenter by trade, was also a cousin to them. Some time prior to the occurrence witness got "a lift" in a cart

from a boy in the Pass of Keimaneigh, and John Ahern said to the boy he should not give "a lift" to a land-grabber. Witness asked who was the landgrabber, and Ahern said, "You are, and you're a blackguard too". Mahony also maintained that Ahern threatened that he would get the ball before long.

At this second trial Mahony's evidence was more restrained than at the first and far less colourful. On December 8th, 1894 he had stated that when the front man with blackened face (whom even Mahony himself at no stage ever claimed to identify) first asked: "Who is going in for Tureendhuv at the auction?", he had simultaneously fired a gun into the ceiling. Mahony further charged that at that same moment Richard Walsh made for his son Kane Mahony and aimed a knife at him. Kane knocked him down and Michael Walsh struck Kane with the butt of a gun on the head. His other son Jerry Mahony then struck Michael Walsh, and a general scuffle followed. He further claimed that while Kane was on his knees the man with the black face told him to face the wall, and Michael Walsh then pointed a gun at him and a voice came from the stairs, "Fire!". He claimed that Walsh then fired at Kane, and witness thought he was killed, and he screamed; the man with the blackened face caught him by the shoulder and wheeled him round to the top of the stairs. Michael Walsh then struck him on the arm and the side of the head with a gun and the man then went away. In the second trial, however Mahony never charged that Richard Walsh had attempted to knife his son, nor that his son had been actually lined up against the wall for execution by Michael Walsh.

At the second trial Michael Mahony also took the initiative in cracking a joke at a critical moment. Cross-examined by Mr. Powell – "Are you known in the district as Mr. Wright?", Mahony replied – "I would be always right if I could" (Laughter). "Are you not regarded as the most litigious man in the parish?". "I suppose I am because I am right" (Laughter).

Mahony had here deflected the attempt to associate him with the name of the Crown Solicitor in the case, for the family and firm of T. R. Wright and Sons of Clonakilty were also notorious land agents, resulting in their office being blown up by dynamite in June 1881. The first trial, however, had clearly established Mahony to have been very much at odds with his neighbours and in legal conflict with them, including Jer Mór Inchinossig, going back over a period of 14 years. Cross-examined on that occasion by Mr. Sullivan, Mahony stated that the Learys had him fined £1 for ill-treating a pig, and his son had been fined £5. That had been about two years previously and he had

not spoken to them since. He had law with the Walshes about a boy some nine years previously, and he was beaten then. He had law also with Riordan, Hallissey, Mangan, the Smith, Galvin, Tobin and Manning, all neighbours of his. He was not beaten by all of them. Further cross-examined, he replied that he was not known by the litigious name of Wright. Whereupon Mr. Sullivan had on that occasion taken the initiative in explaining – "After the eminent Crown Solicitor, my Lord" (Laughter).

Margaret Mahony, who spoke in Irish, and whose evidence had to be interpreted, stated that she was the wife of Michael Mahony and that when one of the men also pointed a gun at her she escaped out the window in her night-dress. Sergeant James Kavanagh stated that on the morning of October 18th he went to Mahony's house. He was handed a portion of a ramrod and found several grains of shot in the wall about three feet from the ground. The gun he found in John Leary's house was covered with dust and did not appear to have been recently used. They had a licence to keep the gun. The Walshes had a licence for their gun also; one of the barrels had been recently discharged. There was a grouse, a partridge and a hare in the house, which appeared to have been killed within a day or two. However, he never succeeded in finding the gun to which the broken ramrod belonged. Constable Denis Buckley stated that he arrested Michael Walsh on October 18th. He was riding on a bicycle at that time, as also was the witness himself.

In the defence case Margaret Cronin, a servant to the mother of Michael and Richard Walsh, swore that on October 17th Michael left the home at three o'clock in the afternoon to go shooting, and did not return home that night. Richard went out from the house at six o'clock in the morning, and he also did not return home that night. Michael Buckley, a cousin of the Walshes, stated that on the evening before the occurrence Michael Walsh came to his house on a bicycle and remained there until the following day. His house was about 14 miles from Inchinossig and Walsh could not take his bicycle during the night, as he (witness) locked it up in a barn. Patrick Lucey Jnr., a first cousin of the Walshes, residing about seven miles from the scene of the occurrence, swore that Richard Walsh slept at his house, and in witness's room, on the night of October 17th. Richard Walsh did not leave the house that night, and witness and he got up in the morning together.

What was present in the first trial but seems to have been absent from the second, was further evidence concerning Michael Walsh's cycling expertise. The prosecution had argued that even if Walsh had visited

Buckley, he had enough time to cycle back to Inchinossig for the moonlighting. Constable Carey said he rode a bicycle from Michael Buckley's to Michael Mahony's and he did it in an hour and thirty minutes. Cross-examined by Mr. Sullivan he said the distance was 16 miles and a man would have to be riding for a month before he could ride at the rate of 12 miles an hour. Furthermore, Margaret Cronin told Mr. Sullivan that the bicycle was a new one, Michael Walsh was not an expert rider, and that he was in fact only a learner. She further stated that when the police came to the house on the day after the moonlighting old Mrs. Walsh locked her up in the cow stall, because when she saw the police she thought they were coming to make a seizure. She heard the Walshes in conversation blaming Michael Mahony for taking an evicted farm. In the second trial the jury was also deprived of the humorous touch injected into Patrick Lucey's evidence a month previously. He had then stated that on the night of October 17th not alone had his first cousin Richard Walsh slept in his house, he had slept in the same bed. A juror – "Are you a married man?". Witness – "Not as yet. I hope I won't be long so, though" (Laughter).

As the second trial concluded on Friday January 11th, 1895 Mr. Powell addressed the jury on behalf of the prisoners. He said that if the jury were to accept, as the Crown desired, the statement of every witness as gospel because he was a Crown witness, and if they were to reject the statements of the witnesses for the defence, no matter how respectable, then procedure in court was a farce and had better be got rid of, for the word liberty would stink in the nostrils of every rational being. Mr. Burke, Q.C., replied for the Crown. He said the jury were engaged in investigating an organised attack made with the object of terrorising others from doing what the law of the land said they had a perfect right to do, namely, to enter into any contracts they liked, uninfluenced by terrorism or the curtailment of their liberty in any way. The jury should remember that the Mahonys were suspected of having the grazing of the Twomey's farm.

The Lord Chief Baron, in summing up, said the charge was for an offence peculiar to this country, called a Whiteboy offence, for which special statutes had been passed in consequence of the disturbed state of some parts of Ireland. His Lordship had no desire to make the case worse than it was, and should say he believed the party went there not to kill or murder or maim, but to frighten, and he believed that the shot was fired not because it was arranged that the shot should be fired, but the blood of the party who fired got hot on account of the determined resistance offered by the Mahonys. Having reviewed the evidence, his Lordship said in his opinion the cases against the two Walshes and John

Twomey were the strongest of all.

The jury found the other four prisoners 'not guilty'. They returned a verdict of 'guilty' against Michael Walsh, Richard Walsh and John Twomey, but unanimously recommended them to mercy. His Lordship asked on what grounds. The foreman said they believed there was no intention to commit bodily harm, and that it occurred in a moment of excitement. His Lordship – "Yes, I quite agree with that". On being asked by the Clerk of the Peace what they had to say why sentence should not be passed on them, the prisoners declared they were as innocent as the child unborn.

The Lord Chief Baron, in passing sentence, said – "Michael Walsh, Richard Walsh and John Twomey, I can only say I am sorry to hear each of you make the declaration you have made, because I am perfectly satisfied that you are guilty... I, however, think it right to say that I agree with the jury that you went there for the purpose of frightening, and not for the purpose of either killing or maiming, and I myself have arrived at the conclusion that the dreadful act of you, Michael Walsh, when you fired at Kane Mahony, that that was done to frighten him and not with the intention of killing him. I do not believe that you intended it. I believe it was an act done for the purpose of preventing him having anything to do with this farm, and I say that because it will explain the sentence I am about to pass, and it would be very different indeed, if I had not arrived at that conclusion. Now I have to tell you in the first place that the maximum punishment for this offence is penal servitude for life, and if I had arrived at the conclusion that there was an intention of taking away life by any of the parties on that occasion I wouldn't have detracted one day from that maximum punishment... I arrived even on the first trial of the case at the conclusion that there was no intention to take away life. Now, the law considers that each person engaged in an act of this description may be held responsible and punished for every crime committed on the occasion. That is, I could, if I wished, punish you Richard Walsh, and you, John Twomey, for that shot in the same way as I am about to punish Michael Walsh. Well, I won't take that view, but the more merciful view – to make each person responsible for his own acts, and on looking at the case in the light which is the most merciful light that it can be looked at... I cannot conscientiously avoid passing a heavy sentence upon you, Michael Walsh... I have considered the whole case, and I now sentence you, Michael Walsh, to be kept in penal servitude for a period of five years, and I sentence you, Richard Walsh and John Twomey, to be kept in prison, and to hard labour, each for a period of one calendar year from this day".

In adopting the pose of the all-merciful on this occasion the Lord Chief Baron was being a bit too disingenuous. He himself was either lying through his teeth about his conclusions at the time of the first trial, or, if he had formed such conclusions, he had nonetheless deliberately sought to perpetrate the gravest miscarriage of justice when summing up the case for that jury as "that midnight attempt at murder". On that occasion the Lord Chief Baron was baying for Walsh and Twomey blood, no doubt furious that only four days previously Eugene O'Keeffe had been found not guilty of murder at Glenlara. At the second Inchinossig trial, however, the Lord Chief Baron was passing sentence on Twomey and the Walshes only two days after he had sentenced John Twiss to death. Perhaps the enormity of that act weighed on his conscience, causing him to pause momentarily in his tracks and show some more consideration for the prisoners before him.

If prosecution and defence were in dispute as to whether or not the prisoners were guilty as charged, no one questioned that the moonlighting incident in Inchinossig had been enacted in the prisoners' interests, in order to prevent the Walsh and Twomey families being evicted from Tooreenduff. That happy outcome was at least achieved. Following their release from prison, Richie Walsh and his brother-in-law Johnny Twomey were finally able to register the lease of Tooreenduff in 1897. Richie Walsh also went on to marry Maggie Cronin of Gougane Barra, the servant of the widow Walsh who had appeared as a defence witness at both trials. In the process Richie Walsh also became my own great-granduncle, since Maggie was the sister of my great-grandmother Máire, pictured with my great-grandfather Maidhc Mhichíl Creed of Illauninagh in the 1999 Journal.

As for Richie's brother, known in Ballingearry as Mickey Walsh, he remained an unrepentant Moonlighter. My father's first cousin Paddy Cronin (the 1999 Journal's 'cover-boy'!) tells the story of how Mickey Walsh became a stonemason in prison and was so good at his work that he was given the task of constructing an inside wall during the course of his sentence. One day a warder came to him with an awful predicament – Walsh was to be released the next day, and what were they to do about the unfinished wall? "Leave it as it is", said Mickey. "Sure I'll be back in again soon and I can finish it then". Which he did!

My father Micheál O'Riordan also has childhood memories from the 1920s of Mickey Walsh visiting the Cork City home on Pope's Quay of his Ballingearry parents Micheál Snr. and Julia Creed. He recalls a one-

eyed man holding up vehicles behind him as he cycled ever so slowly around the city (was it the same historic bike of 1894?). And my father also recalls Mickey Walsh's answer whenever asked where had he learned the trade of stonemason: "I was apprenticed to Victoria, the bitch!".

What significance did the Inchinossig incident have? In his 1951 poem "Epic" Patrick Kavanagh wrote of incidents in his own County Monaghan:

"I have lived in important places, times
When great events were decided, who owned
That half a rood of rock, a no-man's land
Surrounded by our pitchfork-armed claims".

The poet recalled that he was tempted to dismiss the significance of such local history when compared to the events that made the headlines of world history: "Till Homer's ghost come whispering to my mind. He said: I made the Iliad from such A local row. Gods make their own importance".

Ballingearry's own great Iliad is, of course, "Cath Chéim an Fhia" in which Máire Bhuí Ní Laoghaire celebrated the 1822 Battle of Keimaneigh. If I might translate as follows her summing-up in the third verse: "A hundred times may Christ be praised
Foes put to flight, small price we paid
That yet we might pass nights at aise
Midst fun that fight with pride relate".

And so Máire Bhuí's powerful song, still sung today with such gusto, provided an inspiration for the generations that followed, not least the Walsh – Twomey extended family who were so determined to hold on to their homestead in 1894. It was not off the stones that these followers of "Captain Moonlight" got it; it was off rocks – their Whiteboy ancestors who themselves had followed "Captain Rock" in 1822. The grandfather of Mickey and Richie Walsh, and of Johnny Twomey's wife Margaret, was the James Walsh listed in Griffith's Poor Law Valuation of 1852 as holding 437 acres at Tooreenduff from James Minhear. This James Walsh was none other than the Séamus Mór Breathnach who had been a captain of the Rockites at Keimaneigh thirty years previously. Séamus Mór had played the central role in the one fatality inflicted on the Crown forces in that Battle: the exchange of fire and the hand to hand combat which led to the killing of the British soldier John Smith, followed by his initial burial at Tooreenduff.

If Séamus Mór's grandchildren were to fight off the threat of eviction in 1894, they completed the process of consolidation in the new century. In 1908 Richie Walsh and his brother-in-law Johnny Twomey at last

held Torrenduff in fee, thereby putting the final nail in the coffin of landlordism in the shape of the representatives of James Minhear.

And so it was that in the next generation the Walsh and Twomey great-grandchildren of Séamus Mór were in a position to give Tooreenduff not merely local but national significance in the key role it was to play in the War of Independence. Included in the Ballingearry IRA Personnel List of 1921, which was published in the 1998 Journal, are the names of James and Richard Walsh, and John, Liam, Richard and Tadhg Twomey – all of Tooreenduff. In August 1914 Tadhg Twomey had served as Adjutant of the Ballingearry Company of the Irish Volunteers, one of the first to be established outside Dublin. The Ballingearry Volunteers, including Tadhg and Liam Twomey, paraded on Easter Sunday 1916 in expectation of going into action. Moreover, it was in Tooreenduff that Tomás Mac Curtain, Terence Mac Swiney and Bob Hales established their headquarters on Easter Monday before the Rising in the countryside was aborted as a consequence of Eoin Mac Néill's countermanding order.

During my father's childhood stays in Tooreenduff he was aware of the sense of presence that Terence Mac Swiney had left there. The Twomey house in particular became known as An Lochta Fada (the long loft) with its capacity to accommodate so many Republicans during those heroic and historic years. (The Lochta Fada is the house with its gable-end on the roadside at the Twomey farm.) Following Mac Swiney's release from internment in England in 1917, the future martyred Lord Mayor of Cork and his wife Muriel spent some months in Tooreenduff as a newly married couple. It was there that Muriel finally mastered the Irish language. When I met and corresponded with her in my schoolboy years of the 1960s she told me of her dislike of the English form of her name Muriel, until she learned that its Irish form Muirgheal meant "bright sea". It was therefore as Muirgheal Bean Mhic Suibhne that she signed her letters to me.

Tooreenduff also led the way in the War of Independence. Both Tadhg and Liam Twomey took part in the very first ambush of that War, at Béal a' Ghleanna, or the Mouth of the Glen, on July 8th, 1918. Liam Twomey would go on to serve in the area's Active Service Unit or Flying Column throughout that War, culminating in the facing down of Major Montgomery (the subsequent Second World War Field Marshal and Viscount of El Alamein) at Macroom Castle in April 1922. Following that first ambush of July 1918, as described in "Where Mountain Men Have Sown" (1965) by Micheál "Súilleabháin", the following escape route had been taken:

Down Túirínlahard, across the river at Túirín Dubh, and out on the road to Kéimaneigh. Along the road to Kéimaneigh for a short distance, then up the steep road to Richie Walsh's. If they had come staggering under the weight of bags of gold for Richie, they could not have been more welcome".

But there was to be tragedy as well. Another great-grandson of Séamus Mór, IRA Section Commander Christy Lucey, was murdered by Britain's Auxiliaries at Tooreenduff on November 10th, 1920 as he sought to warn his Twomey relatives of the impending Black-and-Tan raid. As Ó Súilleabháin related: "He was not armed... A few weeks later these marauding Auxiliaries were trapped at Kilmichael, a few miles to the south of our area. Seventeen of them were to be killed".

But in the meantime Christy Lucey had experienced the joy of sharing with his cousins Liam and Tadhg Twomey in the ambush and capture of two British military lorries that had passed through the village of Ballingearry on July 27th 1920. And the site of that successful ambush could not have been more appropriate. As Ó Súilleabháin again related:

"Túirín Dubh and Kéimaneigh! It was not surprising that some event of note should happen in these places in our time. It merely repeated what had happened there before, for the spirit of Máire Bhuí lives on in her native Uíbh Laoghaire".

There was indeed a direct link between 1822 and 1920. But it only remained unbroken because in 1894 Johnny Twomey and his brothers-in-law Richie and Mickey Walsh had taken their stand at Tooreenduff and gave notice to all that "We shall not be moved!". Well might each of them have declared with the poet: "I have lived in important places". They certainly did!

There are many people living today who remember Kane Mahony, his brother Michael and sister Máire living in Inchinossig. They were well liked and lived comfortably with the help of many in the locality particularly their neighbour Michael McCarthy.

(Manus O'Riordan wrote "The War Hero From Morley's Bridge" in the 1999 Journal. He is Chief Economist with SIPTU and 'a grandson of Ballingearry').

Cupla sean-fhocal agus nathanna cainte.

(Proverbs and sayings collected by Silé Bean Uí Chroinín, Ceim An Fhia)

Ding an leamhain a scoilteann é féin.

(“A wedge of the elm splits itself”. This could be used where it takes a person’s family to quieten them)

Luigh leis an slat a luighfidh leat.

(Be satisfied with what you have)

Seachain na mná ‘is an t-ól, mar chuirfidís siad clocha an bhacaigh ort.

(Women and drink will leave you in beggar’s clothes!!)

Ní buan é cogadh na gcarad

(Fights between friends don’t last very long.)

Nuair is fuar é an teachtaire, is fuar é an freagra.

(A cold message brings a cold response)

Muna mbíonn agat ach pocán gabhar, bí i lár an aonaigh leis.

(If you have only a puck-goat, be in the middle of the fair with him)

Gioraíonn beirt bóthar.

(Two people shorten the road for each other)

Ón lá a bpósfaidh tú, beidh do chroí i do bhéal agus do lámh i do phóca.

(From the day you marry your heart will be in your mouth and your hand in your pocket)

Suas go meán oiche, síos go meán lae.

(Up until midnight, in bed until noon)

“Fan reidh go leór, tá dithneas orainn” a duirt an fear lena mhac agus iad ag treabhadh.

(Take it easy, we’re in a hurry”, the man said to his son and they ploughing)

Cad a dhéanfaidh mac an chait ach luch a mharú

(What would the young cat do but kill a mouse. i.e. like father, like son.)

Cuir sioda ar ghabhar agus is gabhar fós é.

(Put silk on a goat and it’s still a goat)

“Ní bhíonn an rath ach mar a mbíonn an smacht” mar a duirt an mac agus é ag bualadh a athar.

(“There is no luck except where there is discipline” as the son said while beating his father.)

Na trí nithe is géire ar bith;

Súil circe i ndiadh gráinne,

Súil gabha i ndiadh táirne agus

Súil caillí i ndiadh bean a mhic.

(The three sharpest things on earth;

A hen’s eye after a grain,

A blacksmiths eye after a nail and

An old woman after her son’s wife.)

Trí solás an tseanadhuine;

Tine, taé agus tobac.

(Three comforts of an old person;

Fire, tea and tobacco.)

Fear na bó féin é faoin a h-eirebeal.

(The cow’s owner holds the tail or stands behind her)

The Tribes of Old Munster

The earliest people in Munster that we know anything about, were Bronze Age Farmers who had established themselves between 3000 and 2500 BC. Their predecessors had been Neolithic or Late Stone Age people who were pastoral and hunters.

The Bronze Age people were much more advanced than the Neolithic men. They settled down and took ownership of pieces of land, tilled it and cut down trees to establish fields and living areas for their communities. Many of the Ringforts were built at this time, and a typical strong farmer would own and live in a ringfort with a wall, ditch or palisade (or all three) around him to protect his stock and supporters from marauding animals and people.

Because they lived in communities we find a tribal system of organisation and eventually ownership lead to an aristocracy and other signs of a new form of economic structure.

Soon these new Tribes had names to distinguish themselves, and these names still survive today in many instances. Each Tribe would occupy a Tuath or petty kingdom, and groups of Tuatha formed the over kingdom under a greater king.

Our present Civil Parish system largely mirrors the Tuath, such as the Parish of Uibh Laoghaire. The next level in our organisational structure was the greater kingdom which got the name of Barony under the Anglo-Normans. Many of these Baronies have names which are based on the old Tribal system. Bantry is the old kingdom of the Tribe called the Beantraige. Muskerry takes its name from the Muscraige, Fermoy from the Fir Maigh Feine.

In the South West corner of the country there were many smaller tribes who were sea faring people and related to each other. These bear names like the Ciarraige Luachra (North Kerry), the Corcu Duibhne (Dingle Peninsula), Corcu Loigde (South Carbery), the Ciarraidhe Cuirchi (Kerricurrihy) and Uí Mac Calli (Imokilly). They tended to live together reasonably harmoniously and had common grounds in survival in the difficult maritime pursuits such as fishing.

In the inland areas there were much larger Tribes who occupied bands or strips of the land in a West to East structure. Many of these were called by names beginning with Muisraidhe and probably also had a common descent but were now much more militant and protective of their individual rights. The Muscraidge Mittine occupied today's Muskerry. The Muisraidhe-na-dti-Magh were South of Limerick. The Fir Magh Feine the area of Central Cork around present day Fermoy.

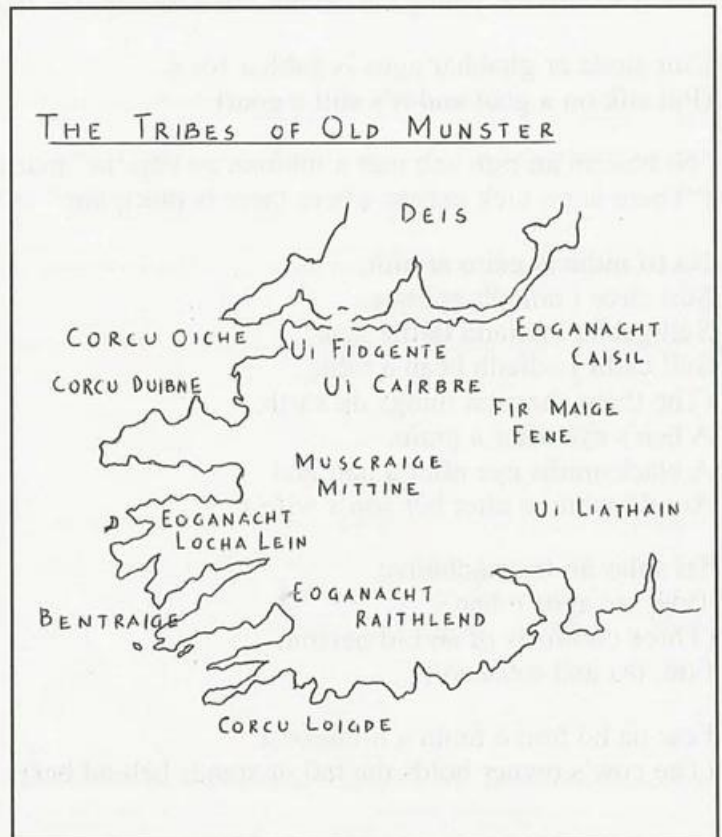
The Mythology of the Great Invasions was of course based on the true history of the country even though glamorised to make it more interesting and memorable. The Milesians, or Gaelic people, did not, of course, arrive in a dozen ships of fighting men, who immediately conquered the older inhabitants in one great battle, and seized control of the country. They were in fact the Iron Age Celts from Western Europe, they arrived over a period from 1000 BC to about 100 BC, and they did eventually over a long period, become dominant over the older inhabitants. They were far superior in a military sense because of their iron weaponry which must have seemed magical when confronted with bronze weapons. The newcomers were superior in aggres-

sion and in taking the best land, and eventually in imposing their kings over the earlier people's rulers. They were not superior in culture, civilisation or life style. In these respects they resembled the later Invasions of Norsemen, Anglo-Normans and the English.

In Munster the Gaelic people eventually evolved a Royal Family who were known as the Eberians or Eoganachta. By 300 AD they had established themselves as rulers of Munster with their power base at Cashel, where they constructed their great fortress to overawe the earlier peoples. They were in a small minority but managed to maintain their superiority over the more numerous Erainn people. Even to this day there are in our population more families who descend from the Erainn folk than those whose ancestry was Eberian.

One of their policies was to construct new Eberian Kingdoms which were placed strategically between the older Erainn ones. Thus the Ui Eachach were located in North Carbery in a fashion which allowed them to control the Corcu Loigde to their South, and the Muscraige Mittine to their North. It is probable that both Erainn Tribes had to pay duties to the Ui Eachach kings, provide services and in turn were given protection by them.

This new structure in Munster was very effective and produced a period of comparative stability which lasted for over 600 years. It was eventually to founder under the pressures created by the next great Invasion, that of the Norsemen. When these marauders started to arrive in 800 AD the kings of Cashel, the great Eoganachta, had become weak and lacking in the will to set up powerful deterrents to the Invaders. This was only achieved by a further internal growth of a new, and previously unknown, set of power hungry men, the Deisi Tribe from County Clare.



The Book of Distribution and other Surveys

In October 1641 a great War broke out in Ireland which lasted for the next nine years. It was a very confusing period with many contestants, but eventually the main thrust was between the Confederate and the Parliamentary Armies. The latter were those who supported the English Parliament in its struggle with the English King, Charles I. Although at this distance in time, this may hardly seem to have been a worthy cause for such bloodshed in Ireland, it did arouse intense passions at the time.

The English Parliamentarians, and in particular the General who eventually became their leader, Oliver Cromwell, were incensed by the reactions in Ireland, possibly fanned by much misleading propaganda coming to England in those days when communications were slow and inaccurate.

In March 1642 the English Parliament passed an Act for Adventurers which proposed the confiscation of 2.5 million acres of Irish land, to be distributed amongst Protestant investors who put money into the support of the Parliamentary cause.

The War finally came to an end after Cromwell's lightning campaign between August 1649 and May 1650. The winning Parliamentary side then had to come to terms with putting in to operation their Adventurers Act. There were then large numbers of these Adventurers, particularly in London, who were determined to get their dividend from the money they had poured in to obtain the victory. There were also large numbers of Army officers and rankers in the Cromwellian Army who were in arrears on their pay, and were depending on the confiscation to make up this deficit.

However the first step in carrying out this barbarous and illegal confiscation, was to map the country of Ireland in a way which had not been attempted before. By July 1654 most of those who were to be transplanted to Connacht, had in fact been removed there. From a subsequent Census taken in 1659 we can see that those transplanted were the Chieftains and their families. The other Clansmen, tenant farmers, and labourers remained in their native Parishes available to serve the new Owners.

In June 1653 the Commissioners, Fleetwood, Ludlow, Corbett and Jones were given the necessary powers. A first attempt, called the Gross Survey ended in confusion due to errors and faulty surveying. During 1654 a second and successful attempt was made called the Civil Survey. This to some extent used a previous

Survey made in 1636 by Wentworth. The remaining 27 counties were then examined and described in detail, Barony by Barony, and much of this written survey remains with us to this day. It lists each townland, its acreage, its ownership as it was in 1641, and much useful supporting data. The information was obtained by deposition ie. the sworn statements of local people in each area assembled and formed into Juries for this purpose.

Some of the original material from the Civil Survey was lost in subsequent fires, but that for the Parish of Inchigeelagh is extant, and provides us with a marvellous snapshot of life in our area in the mid 17th. century.

The Civil Survey (1654) was followed by the Down Survey. William Petty and Benjamin Worsley offered to carry out the mapping exercise with the use of soldiers allocated to their team. The entire island of Ireland was mapped by these crude methods in only 13 months which was a remarkable achievement. Needless to say Petty did not go unrewarded and finished up as a very wealthy landed man.

The Down Survey is interesting, but we are now used to very sophisticated and detailed maps, and those of the Down Survey seem oversimplified and inaccurate to us today.

The fourth Survey in this series was called the Book of Survey and Distribution, taken in 1665. The Cromwellian period of rule came to an end in 1660 when Charles II the son of Charles I was invited to return from Brussels to take up the English monarchy again.

During his banishment Charles had received the support of many English and Irish monarchists, some of whom voluntarily shared his exile. He was also acutely aware of the need to keep happy the large numbers of Protestant Parliamentarians who were now, reluctantly possibly, accepting his return. The Cromwellian land settlement in Ireland had to be reversed but who was to benefit from the new redistribution of the land. In the event, the entire business was grossly mishandled, and very few of the original small landholders ever got their land back as a freehold, although many did move back into ownership under a long lease which was later to be upset following the Williamite War(1690).

The Book of Distribution (1665) shows the ownership of land as it had been in 1641 followed by the new ownership decided on in 1665. In the case of the

Parish of Inchigeelagh it shows that none of the land was restored to it's original owners, but all was given to two great Lords, Earl Clancarthy (McCarthy Muskerry) and Earl Clanrickard (de Burgo). It is doubtful if the latter ever viewed the matter in any other than a way to quick profit, and we soon find all the land in the ownership of Clancarthy. He of course, whatever the name, was none other than McCarthy of Macroon and Blarney, the family who had been

scheming and plotting to obtain the freehold of Uibh Laoghaire for some 200 years. Now he had succeeded. His triumph was short lived however because McCarthys and O'Learys were to lose it all again after the Williamite War of 1690.

One page of the Book of Survey and Distribution (1665) is shown to illustrate the layout. The actual details are very much as in the Civil Survey of 1654.

Inchigeelagh Parish County Cork.

Taken from the Book of Survey and Distribution for County Cork (Stove Coll.RIA)

Proprietors Names In Anno 1641 By ye Civill Survey.	Denominacons of Land by the Downe Survey.	Acres Profitable by Dow. S.	Acres Disposed By Acts.
-----------------------------------------------------------	-------------------------------------------------	-----------------------------------	-------------------------------

Art O'Leary of Tirigea - 111 acres profitable - 111 acres disposed of by the Acts.

Knogher McAuliffe O'Leary, Deceased of Mellinvaradig, 4gn. - 145 acres profitable - 145 acres disposed of by the Acts.

Teige Dermot O'Leary, Irish Papist of Glassinmullogany Logh, 4gn. - 52 acres profitable - 52 acres disposed of by the Acts.

Dan McArt O'Leary, Irish Papist of Garresmurrand, 4gn. - 76 acres profitable - 76 acres disposed of by the Acts.

Auliffe McDonnogh of Killbarry, 5 gn. - 116 acres profitable - 116 acres disposed of by the Acts.

Auliffe McDonogh of South Drumcarry, 4gn. - 172 acres profitable - 172 acres disposed of by the Acts, and North Drumcarry, 4gn. - 98 acres profitable - 98 acres disposed of by the Acts, and Incheneall, 4gn. - 135 acres profitable - 135 acres disposed of by the Acts.

Knocher Mc Auliffe O'Leary, of Gortderacly, 4gn. - 87 acres profitable - 87 disposed of by the Acts.

Daniell McArt O'Leary, Irish Papist of Coolenecranagh, 4 gn. - 116 acres profitable - 116 acres disposed of by Acts.

Lissig O'Leary, Irish Papist of Inchyneneafe, 3gn. - 180 acres profitable - 180 acres disposed of by the Acts.

Donogh McAuliffe O'Leary ats Carthy dec.of East Clonshire, 1 and half gn. - 112 acres profitable - 112 acres disposed of by the Acts.

Knogher McAuliffe O'Leary, Irish Papist of Clonshire, Dewhill, 1 and half gn. - 60 acres profitable - 60 acres disposed of by the Acts.

Donnell McArt O'Leary, Irish Papist of Clasceale, half pld. - 594 acres profitable - 594 acres disposed of by the Acts.

Knogher McAuliffe O'Leary, deceased of Derriarygid, 1 and half gn. - 172 acres profitable- 172 acres disposed of by the Acts.

Beal Áthan Ghaorthaidh-An Chéad Leabhar Staire

Seo thíos an chéad cupla leathanach de leabhar a scríobh An tAthair Donnchadh Ó Donnchadh i 1922. Fuair Mary Lovett, Drom an Ailthigh, le deanaí é agus chaith sí morán ama á chlóbhuaille. Táimid fíor bhuaíodh dí. Tá an sean-litriú fágtha againn ann.

Riomh-Fhocal.

Táim ag cur an leabhraí seo i gclódh,
le súil go gcuirfidh muintir Bhéal Átha an
Ghaorthaidh agus na daoine a taithigheann an
áit, suim éigin ann. Taim buideach de
seanchaidhte na h-áite agus go h-áirighthe de
Chonchubhair O Muimheachain, ó Chill Chainnig,
do chabhruigh liom.

Donnchadh Ó
Donnchadh
Sagart

Domhnach na Tríonóide,
1922

Béal Átha An Ghaorthaidh

Tá sráid-bhaile Bhéal Átha an Ghaorthaidh i bParóiste Uibh Laoghaire, i bhFairche Chorcaighe agus i n-Iarthar Chorcaighe, leath-shlíge idir Beantraighe agus Mághchromdha. Is é an tarna sráid-bhaile 'sa pharóiste é. Tá Ínse Gheimhleach, an ceann eile, sé mhíle lastoir de. Sa tsean-aimsir Uíbh Fhloinn Laoi a tugtá ar an ndúthaigh go léir ó'n nDribsigh, atá timcheall leath-shlíge idir Corcaigh agus Mághchromdha, go dtí an Bhóirneach i mBaile Bhóirne. Bhí an treabh sin i mbun na tíre seo gur ghaibh Clann Chárthaigh ceannas Mhúsgraidhe. Agus treabh fé leith féin gCárthach abeadh Muinntir Laoghaire. Is uatha san do tugadh Uíbh Laoghaire ar an bparóiste atá ó Dhroichead na Tuinne lastoir go Céim an Fhiadh laistiar, agus ó Chnoc na Seithe lastheas go dtí an Tonn Lastuaidh. Bhí tríocha Baile Fearann aca, agus gan aon chíos orra acht an ghnáth – chíos a bhí ag dul don árd-thighearna do réir dlighe. Thánadar a ndeas ó Ros ó gCairbre i mbliain a 1192. Taréis buadha na Normanaidh do díbreadh as an mball sin iad le h-Uíbh Dhonnobháin, agus thánadar a ndeas do dtí an Laoi. Nuair a ghaibh an Cárthach ceannas Mhúsgraidhe dhfág sé an ceannar so acu. Bhí an t-adh nua a atharrach ar mhuintir Laoghaire fé mar do rug an buadh nó an briseadh ar an gCárthach. Fé dhéire tháinig an léirsgríos orra i mbliadhain a 1588, fé mar tháinig ar an ndúthaigh go léir. Tá a lán de mhúntir Laoghaire 'sa pharóiste fós. Tá céad agus seacht mbailte san méid den pharóiste atá i mBarúntacht Mhuscraidhe Thiar.

I nDrom an Ailthigh is eadh tá furmhór tighthe an tsráid-bhaile. Tá an chuid eile de lastoir den droichead 'sa Choill Mhóir. Níl aon bhaile fearann go bhfuil an ainm sin air. Tugtar Béal Átha an Ghaorthaidh leis, ar an méid den pharóiste a ghabhann leis an Séipéal laistigh den Guagán agus dÍnse Geimhleach, acht níl aon bhaile fearann deín ainm sin ann. Tá abha bheag



Scoil na gCailíní agus tig Bean Uí Luasaigh

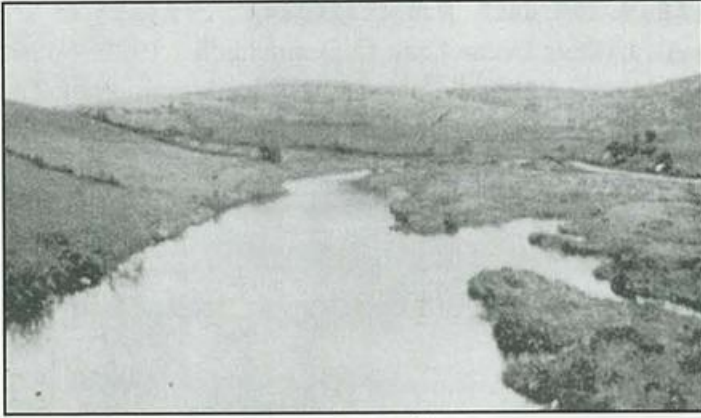
ar a dtugtar an Bhun Síleann ag gabháil tríd an sráid-bhaile agus bhuaileann sí an Laoi laistíos de. Tá an Bhun Síleann lastoir de Dhrom an Ailthigh agus tá sruth eile ar a dtugtar an Abha Gharbh i Muing na Biorraighe ar Ghort Luachra lastuaidh agus ritheann sí le fánaidh i dtreó na Laoi ar an dtaobh thiar de Dhrom an Ailthigh. Is mar seo do chan Séamus Breathnach óin dTúirin Dubh ag tagairt do Mhuing na Biorraighe:-

“Tá céard eile mhairithe agam mara dtigidh aon
phráta,

An gadhar 'san guna as go mbéarfadh sé a lán leó,
An coileach 'san pitirise ag tuitim le fánaidh,
An lacha 'san bhárdal ar Mhuing na Biorraighe”

I ngrinneall na h-abhann tá clocha móra, agus tá carraigheacha árd ar bhruach an tsrotha. Tá droichead ar an mBun Síleann ag ceann an tsráid-bhaile, agus is uaidh sin do bhíodh “An Droichead” i mbéalaibh na sean-daoine ar an sráid-bhaile. Mar sin do ghaibh an sean-bhóthair ó Mághchromdha go Beantraighe agus siar treasna an bhóthair nua agus fan an tseana-phóirse ag cúl na céardchan. San áit n-ar bhuaile sé bruach na Laoi ar an dtaobh thiar de Dhrom an Ailthigh, bhí cro-saire ann. Bhí áth ar an Laoi 'san áit seo mar ar ghaibh an bóthar siar go Beantraighe. Ó thuaidh a bhí an bóthar eile ag gabháil timcheall leath-mhíle, agus treasna na h-Abhann Gairbhe, agus siar thar Chnoc an Earbail i dtreó an Ghuagáin.

Bhí seana-shéipéal cinn-tuighe i mBéal Átha an Ghaorthaidh fadó, agus is dócha gurab é sin, agus é a bheith ar an mbóthar árd mar a dtagann na h-aibhne le chéile fé ndeára tighthe bheith á dtógaint ann go dtí gur eirigh sráid-bhaile san áit. Baile garbh fiadhann 'seadh Drom an Ailthigh. Tá 328 acra tailimh ann, ach



Radharc ar an Laoi ó Droichead Ínse an fhosaidh

níl puinn den talamh iontsaothruighthe. Prátaí agus coirce agus glasraí is mó a cuirtear 'sa talamh leas-aignthe.

I mbliain a 1766 ní raibh acht ceithre tighthe ar an mbaile go léir. Sidiad na cinn tighthe agus an líon-tighe a bhí ins gach tig aca:

Dómhnall Ó Laoghaire, mór-sheisear;
Mattias Ó Rinn seisear;
Liam Ó h-Annracháin, cúigear;
Domhnall Ó Laoghaire cuigear.

Taréis na bliadhna san do cuireadh leis an sráid-bhaile. I mbliadhain a 1821 bhí sé tighthe dhéag ar an mbaile, acht tighthe feirmeoirí abeadh cuid díobh, agus bhíodar san lasmuigh deín tsráid-bhaile. Sid iad na cinn tighthe a bhí i ngach tigh:

Donnchadh Ó Laoghaire, sclábhaidhe, ochtar;
Donnchadh Ó Mangáin, gabha, cúigear;
Cormac Breathnach, ochtar;
Andrias Ó Foghludha, feirmeoir agus fighdóir, mór-sheisear;
Ristéard Breathnach, feirmeoir seisear;
Micheál Ó Liatháin, feirmeoir, triúr;
Nóra Ní Mhuirthile, baintreabhach, ceathrar;
Donnchadh Ó Mathghamhna, feirmeoir, naonbhar;
Tadhg Ó Liatháin, sclábhuidhe, ochtar;
Siobhán Ní Liatháin, baintreabhach, beirt;
Pádraig Mac Coitir, feirmeoir, ochtar;
Tadhg Ó Mathghamhna, feirmeoir, deichneabhar;
Seán Ó Súileabháin, sclábhuidhe, ochtar;
Seán Ó Laoghaire, sclábhuidhe, cúigear;
Seán Ó Rinn, feirmeoir, ochtar;
Tomás Ó Laoghaire, ceathrar.

Fan an tsean-phóirse is eadh bhí an tsráid-bhaile ag gabháil um an dtaca sin, a aghaidh ó dheas. Annsin do deineadh an bóthar nuadh ó Mhágghchromdha go Beantraighe - "Béalach Prionnsa na Breathaine" mar a tugtar air. Séamas de Barra (1747 - 1832 a.d.) "An Barrach Mór" mar a tugtí air, ó Chill Barra, lastoir dífnse Geimhleach, a dhein an bóthar. Bé bailightheoir na ndeichmhan agus Árd-Shirriam an Chonndae é. An Captain Hedges agus Tighearna Bheanntraighe a chuir an bóthar dá dhéanamh. Do deineadh an droichead ar

an abhainn timcheall leath-chéad slat lasthuaidh den tsean-áth agus bhí an bóthar nuadh ag gabháil treasna an droichid agus fan na h-abhainn laistiar gur bhuaile sé an seana-bhóthar. Bhí sé ag gabháil treasna an tsean-phóirse agus ag casadh siar annsin fan na Laoi ar threó Beantraighe. Ar dhá thaobh an bhóthair nua fan an Bhun Síleann do cuireadh suas an sráid-bhaile nua. Acht tá cúpla tigh agus a lán cabhlach fós fan an tseana-phóirse siar mar a raibh an seana shráid-bhaile.

Timcheall bliain a 1840 b'iad na Cearbhallthánaigh agus an Captaoin Mistéal, tighearnaí talmhan an bhaile. Do leagadar sain an ball amach daon tionónta amháin ar léas trí saoghal, agus do leag sé sin an ball amach arís do chúig tionóntaí dhéag. Bhí feirm tailimh ag mór-sheisear aca-san, agus tighthe beaga a bhí ag na daoinibh eile. Seacht bpúint agus trí fichid cíos a gheibheadh sé uatha. Acht tháinig atharughadh saoghail dos na tighearnaí talmhan. Do chuaidh an ball fé chúirt an tSeansailéara, agus tháinig muinntir Ghríatháin óin mBántír i seilbh na h-áite. Bhí fear dlighe aca sain, Terrí a bíainm dó. Sé tighthe ar fhichid a bhí i dDrom an Ailthigh i mbliain a 1881. Bhí céad agus triúr is dachad 'na gcomhuaidhe ar an mbaile an bhliain sin. Naoi bpúint déag agus trí fichid agus cúig sgillinge, luach na dtighthe agus an tailimh an bliain céadna. Tá trí tighthe fichid 'sa tsráid-bhaile anois, agus céad duine 'na gcómhnaidhe ann. Tá cíos dá dhíol ag lucht na sráide leis na feirmeoiribh go bhfuil na tighthe tógtha ar a dtalamh.

Is cuimhin leis na seandaoibh atá suas anois nuair ná raibh 'sa tsráidbhsaile acht fíor-bheagán tighthe, agus tighthe cinn-tuighe abeadh an dá cheann sin. I mbliain a 1842 ní raibh acht aon tig tábhairne amháin ann. Bhí sé ag ceann na sráide ar aghaidh an droichid amach, agus bí Bean Uí Chroinín an bhean-tighe. Tráth eigin roimh bliain a 1850 dosgail Liam Shorten tigh tábhairne eile lámh leis an dtig sin laistear. Deirigh muinntir Chroinín as an gcéird tamall beag roim is sin. Tá an tig tábhairne eile ann fós, agus is é Beircheart Shorten atá 'n-a chomhnaidhe ann. Mac mic do sheana-Liam Shorten 'seadh é, agus dritháir do Sheóirse Shorten a cheap an t-amhrán "An Capaillín Bán". Tá trácht 'sa "Felonís Track" leabhar a scríobh Michéal Ó Dubhchonna, ar an gcóir mhaith a fuair sé féin agus Séamus Mac Stiophán ar feadh cúpla oíche 'sa tigh tabhairne nuair a bhíodar ar a dteitheadh.

Foilseoimid cupla leathanach eile an bliain seo chughainn.

