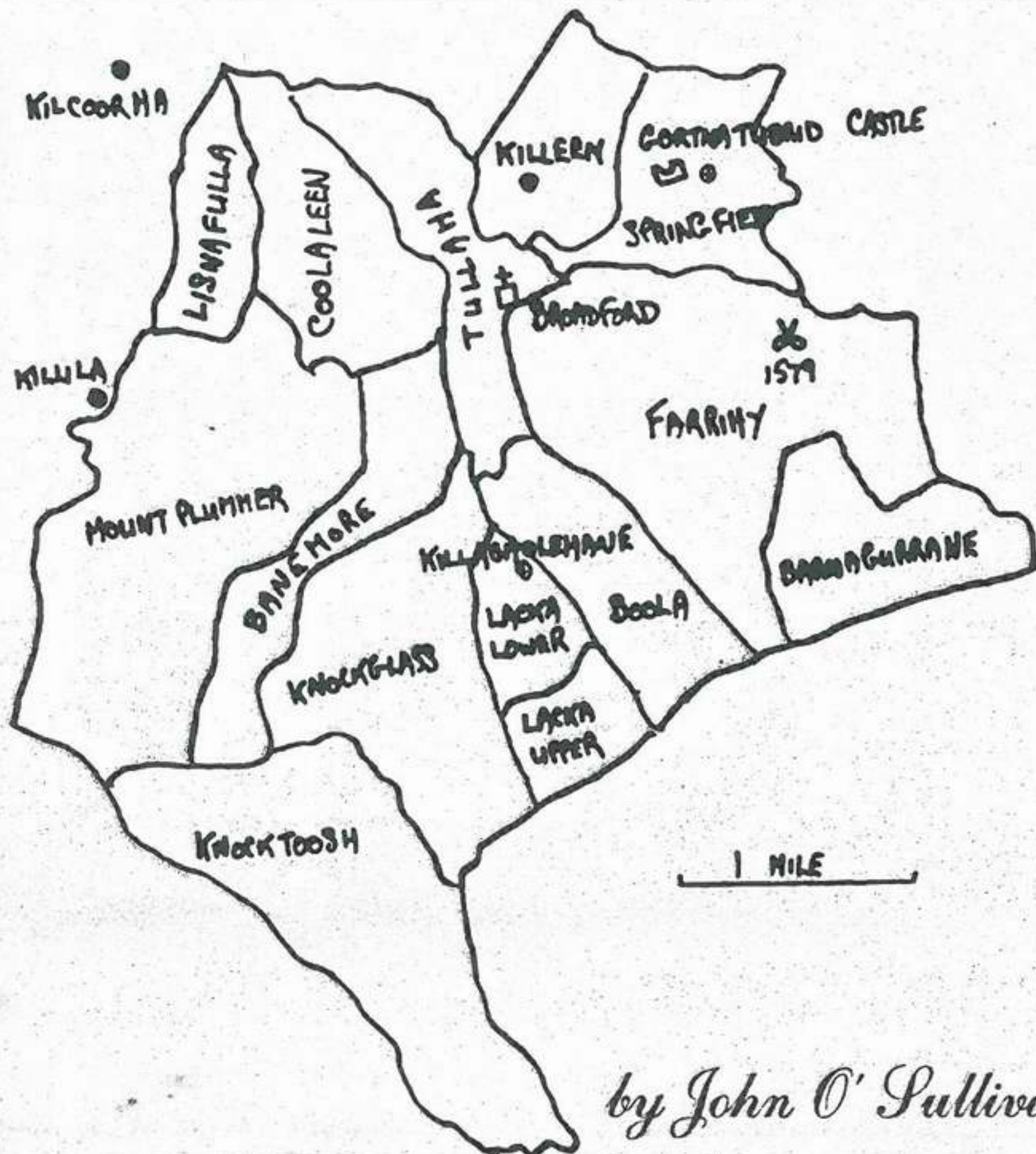


**A HISTORY  
OF THE CHURCH  
in  
KILLAGHOLEHANE  
and  
BROADFORD**



*by John O' Sullivan*

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*Dedication.*

To the men and women of this parish who, throughout the ages at home and abroad, have had a special love of their native place.

*John O'Sullivan.*

The decision to write this brief history of the Church in Killagholehane was taken in the first week of July, 1988. It was hoped to have it published by August 15th so that its publication would mark the opening of the Shrine to Our Lady on that date. The writer therefore had about ten days to put it together although his interest in the history of this Parish extends back over many years and he had some notes to hand. Any profits from the booklet will go towards defraying the costs of the Shrine to Our Lady of the Snows.

## FOREWORD.

Ever since the creator God first walked with the man and woman in the garden, mankind has left the imprint of life and faith on the earth. A Christian people lives by the personal love of God. In Ireland our Catholic faith has entered into our very life-stream, shaping our history, marking our environment. And Mary the Mother of God who brings Christ to us and leads us to her son has a treasured place in Irish tradition and devotion.

During the Marian Year now ended we have been encouraged to think again about Our Lady and her place in our lives and families, encouraged to renew our devotion to her. Coming to the end of this 20th century and on the threshold of the next millenium, Mary has been put before us as a Mother and a Model of faithfulness, of trust and of love. Living with the challenges and opportunities of these times we look too to the future and to the welfare of the next generations. We need not be afraid. We are the heirs of a people who met many a challenge and remained faithful. God still lives and walks with his people, and we have a good Mother.

And so on the occasion of the Blessing of this Shrine in honour of Our Lady at the close of the Marian Year we welcome this official Booklet which traces the Religious history of the area and the development of the Parish of Dromcollogher-Broadford. We are indeed indebted to John O' Sullivan for so expertly drawing together the threads of this history. It is good too that the feminine influence - Our Lady, Saint Ita and after them so many caring women - has been marked.

Our congratulations go also to the Committee, to those who worked on the Shrine and to the Community. The Grotto is another testimony to our faith. It stands beside the beautifully restored Church of Our Lady of The Snows. May it be an added Reminder of the presence and love of God and Mary, and a sign to all of the reality of our faith in our hearts, our homes and our parish - a sign of our unity, love and peace.

"Is maith an Duine Dia agus ta Mathair maith aige."

S. Ambrose. P.P.

Feast of the Assumption 1988.

## EARLY CHRISTIAN PERIOD

Christian Communities had existed in parts of Southern and Eastern Ireland before the time of Saint Patrick and by the end of the fifth century the country was essentially Christian.

Emly is a notable pre-Patrician Foundation. Saint Patrick in his itinerary through County Limerick came relatively close to Killagholehane. He was welcomed by Lonan, the ruling Chieftain of the Ui Fidhgente and entertained at a banquet on the hill of Knockea. His missionary journey took him from Ard Patrick, to what is today, Bruree, Castletown and Ardagh and then northwards towards the Shannon by way of Dunmoylan and Knock Patrick.

It is impossible to say for certain when the first Christian Community was established in what was to become the parish of Killagholehane. The earliest written record of Cill Acadh Ui Liathain is found in a list drawn up in 1201. There is however no reason for believing that it is not centuries older than this.

Mac Lysaght identifies the Ui Liathain as being originally of the Ui Fidhgeinte (roughly the area corresponding to the diocese of Limerick,) but who later settled in the baronies of Barrymore and Kinnataloon, County Cork. They were there, more closely associated with the Country north of Youghal, called Ui Liathain, by the Four Masters. In this territory lies the village of Castle Lyons recalling the ancient connection with this people. The Ui Liathain were already established in East Cork as early as the seventh century. Mocholmoc Ua Liathain, obit 730, was a notable figure of that tribe. He was author of a famous religious tract *Apgiter*, a 'religionis doctor,' and a member of the monastery of Lismore.

The annals of Inisfallen record a slaughter inflicted by the Ui Liathain on the Norse in the year 1013 and again the context suggests their location in south east County Cork. If therefore, the name Killagholehane celebrated a patron tribe or sept which had already migrated to east Cork as early as the seventh century, the founding of the Church in this beautiful valley may well take us back to the very beginnings of Christianity in this part of Ireland.

The naming of a parish after a Tribe is not unusual. Reeves gives the etymology of Mahoonagh as deriving from the Fir Tamhnaige, a Tribe of the Ui Fidhgeinte, the ruling group in much of County Limerick. Corcomohide, (the ancient territory stretching from Dromcollogher to Castletown ) likewise celebrates the name of an ancient tribe, the Corcu Muchet. Cill Acadh Ui Liathain may be in the same mould and perhaps Fanlehane, (Fan Liathain) to the north of Bunoke Bridge, may also bear evidence of the ancient presence of this people in this part of the country.

## KILLEEDY.

Killeedy together with Mungaret and Emly are the earliest and most important of the christian centres of County Limerick.

Saint Ide, alias Deirdre ("White Sun of the Women of Munster") and ("Foster Mother of Saints") was already in Cell-ite (Cluain Creadail) by 546. She had a reputation which extended throughout the length and breadth of Ireland and beyond. Alcuin, head of Charlemagne's celebrated palace school mentions her in one of his poems. Her piety and wisdom were renowned and "she succoured many grievous diseases." There was in Killeedy both a nunnery and a monastery for monks. It was a most important centre in the evangelization of other parts of Ireland. Saint Brendan and Saint Mochoemog and many other Saints are said to have trained in her school for boys. As the patroness of the Ui Chonaill and the Corcu Oche her direct influence extended over not only Killeedy, but also Killagholehane and many other districts. She died in either 570 or 577.

## TULLYLEASE

Tullylease's foundation more than a century later than that of Killeedy was soon to exert a powerful influence to the south of Killagholehane. The founder, the seventh century Anglo-Saxon Saint Beretchert, alias Bericher came to Ireland as part of the exodus of Irish and English monks that left Britain for this country in the aftermath of the Council of Whitby, Northumbria in 664 A.D.. The Synod of Whitby ruled against certain usages of the Celtic Church and its outcome was to mark the end of Ireland's spiritual hegemony in the Northern half of England, according to Plummer, (*Vitae Sanctorum Hiberniae*). Berikert was accompanied to Ireland by three brothers, Gerard, Balan and Huebritan and a sister called Sigrisia, because they favoured the Irish view in the ecclesiastical matters at issue. Saint Gerard was the most famous of the English monks at the Monastery of Mayo. The Mayo Monastery (*Mag nEo na Sachsen*) which won the praise of the Venerable Bede retained its English character for a considerable period. Tullylease may also have been an English foundation for some time. There is a tradition that up to this time Tullylease was a pagan religious centre, perhaps similar to the one which presented difficulty to Saint Patrick on the East side of Lough Gur. The name of the townland of Cahernagh is supposed to celebrate the name of the last of the Druidic high-priests in that area.

To return to the English influence at Tullylease : the most important of the early grave stones in that place, which is now in the National Museum has very much an Anglo-Saxon character. It has an excellently incised cross and other patterns and bears the inscription : *Quicumque hunc titulum legerit orat pro Berechtuire ;* "whoever reads this legend pray for Berikert." The cross resembles remarkably closely that on a well known page of the eight century Book of Lindisfarne, written in Northumbria, and the stone may possibly be a monument of the founder of the Monastery rather than is generally supposed of a namesake who died in 839.

## THE VIKINGS.

Ardagh (Saint Molua) and Cloncagh (Saint M'Aodhog) were other important early Christian monasteries in what is today south-west County Limerick. Neither Cloncagh nor Killeedy survived beyond the tenth or the eleventh centuries. They were, primarily, victims of the Viking onslaughts. Killeedy appears to have been a prime target for the Ostmen and it was raided many times by them.

The first of these destructive upheavels occurred in 845. "A sea-cast flood," of foreigners swept overland and plundered Saint Ita's Convent. This was an elaborate raid involving a great pincer movement and overwhelmed all of what is today the diocese of Limerick.

The reputation of Killeedy ensured that its pillaging would be noted by the annalists. In fact few Churches escaped in this, one of the earliest of the ferocious Viking raids.

In this raid Forann, the coarb of Armagh who was on visitation to the South of Ireland had fled for safety to the remote Cluain Comairdi (Coleman's Well) He was however, captured, taken to Limerick, and the Shrine of Saint Patrick broken to get at its golden mountings. Again in 916, the annalists record another destructive intrusion by the Vikings. "In 916 Ui Conaill was again raided by the Danes....churches were ravaged....shrines and books were broken and taken."

Despite these vandal-like incursions somehow some monasteries survived. Tullylease was one of these and at this time belonged to the See of Limerick. The boundaries of the diocese of Limerick were laid down at the Synod of Rath Breasail in 1111. It was presided over by Giolla Easbuig, the Bishop of Limerick and papal legate and also the initiator of Hildebrandine reform in Ireland. It carefully fixed the boundaries of the various dioceses. In regard to this part of Limerick it ruled that the boundaries should run from Bealach Feabhra (Ballyhoura) to Tullach Leis.....then westwards to Feil and Tairbeart. Tullylease was assigned to the diocese of Cloyne at a later date, sometime between 1201 and 1291. It may well be that this transfer took place in 1206 on the occasion when the borders of Limerick and Cork counties were ascertained by the Normans.

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## ORIGIN LEGEND

There is associated with the foundation of the Church in Killaghohane a remarkable origin legend which was faithfully handed down through the centuries. A pious woman of the Ui Liathain wished to honour God by the building of a worthy Church. She prayed to Heaven for a sign as to where He wished this Church to be founded.

In words recorded in Irish by the local teachers, Mr Grogan and Miss Pearse in the 1930's and preserved in the Irish Manuscript Collection, "Tugadh freagra ar a guidhe sa tslighe seo. Oidhe airighdhe i dtosach an tSamhraidh thuit ciath trom sneachtaig. Chludaig an sneachta gach uile ait ach amhain an paircin bheag seo. Ba le muinntir Ui Liathain an talamh. Glach si e sin mar comhartha. Togadh an teampall anseo. Thainig an t-Easbog. Choisrigheadh e agus cuireadh fe comairce na Maighdine Muire e fa theidiol "Muire na Sneachta." So is explained the ancient dedication of this parish to our Lady of the Snows, whose feast day is celebrated on the 15th of August. An unseasonal snow-fall which covered everything, except the little field was the sign taken as to where the Church should be build.

This was recorded at a time when Irish was still spoken by some of the older inhabitants and when therefore the oral tradition still had integrity. Implicit in the story is a miraculous event probably identified with the Blessed Virgin as the name Our Lady of the Snows indicates. Two accounts of this legend are recorded and in one of them a further claim is made "Deirtear gur togadh i slighe murbhuiteach e. Thainig saor-chloch go dti an bean seo agus do thog se an teampall o bhun go bar saor in aisce agus gur aingeal a bhi ann.

In yet another version relating to the building of the Church and taken down by a folklorist Micheal O Scanail, O.S. of Cill Airne on the 30th September, 1935 from a Mr Larkin of Cillough - O- Lehane the following is recorded : "When Killough was being build the materials were supplied by people from miles around. Running short of money to finish the building the priest appealed for funds and somebody placed sufficient gold to meet the demands under a stone in the vicinity of the Church.

In this context the use of acadh in the name Cill Acadh Ui Liathain (the church of the field of O Leehane) is readily understandable. It was intended to draw attention to the miraculous origins of the site of the church.

It is interesting to compare this with some other miraculous happenings recorded in the annals and preserved in reverence by an age which took such events to be part of life.

The Annals of Inisfallen for the year 947 record : A leaf descended from Heaven upon the Altar of Imlech Ibuir (Emly)....and many other marvels this year.....and Blacair, king of the foreigners was killed.

Much nearer home there is in Tullylease the legend of the doe associated with Cloch na h-Eilte and in this parish the story about the origins of Gleann na gCapall which itself is linked with the Church of Killaugh.

Leabhair na gCeart (the Book of Rights) compiled for Brian Boruma in 978, sometime after he had become King of Munster, gives us a rear glimpse of West Limerick in the tenth century, the purpose of the book was to survey the province for tax collection purposes, but it is of interest to us, not least, because the names listed are still so strong in the area. Mac Eneiry and O Sheehan are given as Chiefs of Conal Cabhra or Upper Connello and O Collins and O Kinneally as Chiefs of Lower Connello, they each paid annually ten swords, ten shields, ten horses and ten cups.

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### EARLIEST RECORDS.

The first written record of Killagholehane is found in a list drawn up in the year 1201, not long after the Normans had intruded into the Plain of Limerick. . This list of the churches and lands of the see of Limerick was the work of a jury of twelve Ostmen, twelve Englishmen and twelve Irishmen and was carefully supervised by the Justiciar, Meyler Fitzhenry.

It is a long list and includes references to Killdeochaliathain (Killagholehane), Drumcollechaellir (Dromcolliher), Cluencrema (Cloncrew), Cleunclaidmech (Mahoonagh), Kellite(Killeedy) as well as Tellachless (Tullylease) which was included at that time in the diocese of Limerick.

A century later Killagholehane is again mentioned in an important document listing papal taxation in the years 1291 - 1302.

Thus: Taxation of the Dioceses of Limerick and Emly 1302  
Deanery of Ardagh  
Kyllalechan (Killagholehane) ..... 4 marks

This document not only records the amount each Church was liable for taxation but also draws attention to the great destruction which fell on the Churches of southwest County Limerick around the end of the 13th century.

Thus: Deanery of Garthe

The Churches of Korkemoyle.....Clonka, Drumcolthill,  
.....are all destroyed by war.

and Deanery of Ardagh

Church of New Grange, Novo Castro (Newcastle) Rathkatill and Killolethan (Killagholehane) destroyed by war.

Twenty two churches were "wasted by war" according to Westroppe and these extended from Abbeyfeale to Kilfinney and included not only Killagholehane but also Corcomohide, Mahoonagh, Dromcolliher, Cloncrew, Rathcahill, Newcastle, Killeedy and Killilagh. Clearly the Anglo-Norman control over this part of Limerick was put severly to the test at this time by the resurgent Gael. The



upheavel was only finally stopped by the castles of Shanid, Doondonnell, Askeaton, Croom and Adare but not Newcastle.

The following entries in the Black Book of Limerick (the original is in the hands of the Bishop) refer to Corcomohide, a large medievel parish which stretched from Ballinlongig to the borders of Bruree and included Feenagh/Kilmeedy, Ballyagran and Castletown as well as Dromcollogher.

cxxiv Grant of Thomas de Clare to the Cathedral of Limerick of the right of patronage in the Church of Corkemoyd.

cxxix Quit claim of Juliana de Clare to the Dean and chapter of Limerick of the advowson of Corkomoyd.

cxix Quit claim of John Fitzthomas to the Dean and chapter of Limerick of the right of advowson in the Church of Corkomoyd.

cxixi Union of the rectory and vicarage of Corkomoyd by Gerald, Bishop of Limerick.

A deadly enmity between the de Clare family and the O' Brien's of Thomond was to end on the 10th May, 1318 when at the Battle of Dysert O' Dea, Muirchertach O Briain destroyed the de Clare army led by Richard de Clare and virtually wiped out that family. This ended for ever the de Clare interest in Thomond as well as in more remote Corcomohide. The Mac Eneirys built their castle at Corcomohide or Castletown in 1349, the clan was confirmed in it's lands in 1605 and held out in its wooded lands until after the siege of Limerick in 1691. Corcomohide was a remarkable area of Gaelic influence down through the centuries with not only the powerful Man Eneirys, but also the O' Nunains, the O' Gormans and the O' Coileains (Collins) holding onto their lands. The era finally came to a close when the confiscated estate of Mac Eneiry was purchased by Captain Conyers in 1703 and its name belatedly changed.

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### THE CANONS REGULAR OF SAINT AUGUSTINE.

The diocesan records of 1410 refer to Keilaghailichan or Keillagh a Liochain as a parish dedicated to the Blessed Virgin Mary ad Nives (of the snows)

In the year 1418 one finds the following entry in latin Killocholiathain, "spect. ad prior et conv. de Kellys (Kells in Ossory) et secundum antiquos rotulos fuit de decanat de Ardacha, sed novos de dec. de Garth." (Tax. Proc., 1418)

Here then is our first indication that Killaghohane was no ordinary parish but was a monastic one appropriated to the Prior and Community of the great Priory of

Saint Mary's in Kells in Ossory. It is of less interest, perhaps that sometime at the beginning of the 14th century Killagholehane was transferred from the Deanery of Ardagh to that of Garth. Confirmation of this is found in the Peyton Survey of 1586. "The Taghe of Killagholiehan formerly belonging to the abbey of Kelles for lands called Farrihe-cunnagh in the parish of Killogholiehan and containing 5 quarters." The details given in that document and in the Civil Survey of the 1650's make it clear that all of this ancient parish was vested in the Priory of Kells.

The Prior of Kells was the head of an important congregation of the Canons Regular of Saint Augustine. He was a powerful ecclesiastical figure who of right had a seat in parliament. At the time of the dissolution of the monasteries 1541 he had an interest in about twenty four rectories throughout the country. To this day the priory of Kells (some eight miles south of Kilkenny City) is a most impressive ruin including extensive conventual buildings, a Belfry and a lady Church. The latter is a feature of the more important Augustinian Canon Pories and was normally located in the north west end of the priory.

This raises the interesting question as to when the priory or house of Augustinian Canons was established in Killagholehane. It is unlikely that Killagholehane was a pre-Norman monastic foundation. In any event no record suggesting this survives. It would be easier to trace the history of our parish at this period had it been a Franciscan, Dominican or Augustinian friars foundation. Each of these and others belonged to communities with central organisations, sometimes, in Rome. The Canons had no such central organization and in the event of local records being destroyed as was systematically done in many instances at the reformation no other archival material existed to remedy the loss. They were indeed grouped into congregations such as those headed by Kells and Athassel (near Golden in Co Tipperary) but the links and controls involved were sometimes quite tenuous. Some of the congregation consisted merely of independent houses following a common rule and bound together merely by a bond of sentiment. Indeed we are informed by Watt that "many Irish houses in the middle ages ignored or were indifferent to the claims of their mother-house." Lack of central control and direction made it also difficult to guard against laicization and secularization of church property.

There were 65 foundations of Augustinian Canons already in Ireland at the time of the Norman invasion in 1169. Some perhaps most, were conversions of ancient foundations and many of the most venerable names in Irish monasticism took on a new lease of life from this time.

Tullylease was founded in 1170 according to one source and in the reign of King John according to another. It was founded by the head of a local Gaelic family Matthew Mac Griffin. It became a cell of the priory of Saint Mary's in Kells soon after 1193. Also, we are informed by the Annals of Inisfallen that in 1306 the church of Tullylease was burned by lightning. Unlike Tullylease the records do not reveal the name of the founder for Killagholehane. The most likely period for

its foundation was in the late 13th or 14th century.

The Normans only slowly penetrated into this part of County Limerick. Ui Cuilein of Claenglais was head of the Ui Conail Gabhra shortly before the arrival of the Normans. The records in both the Annals of the Four Masters and the Annals of Inisfallen underline the continuing presence of the Ui Cuilein well into the 13th century. Mathgamain O' Cuilein married to a daughter of Mac Carthaig, the last Gaelic Lord of Claenglais (the area from Broadford to Tournafulla) lived until 1266. The Papal Taxation lists of 1302 underlines also the continuing vigour of the Gael in West Limerick. In 1305 the Annals of Innisfallen relate : O hInmainein (O Noonan) a noble and pious coarb was taken prisoner by the Ui Chuileen and the Ui Chlainne Inneirgi (Mac Inerys) and put to death and also Milis O Donnocain (Donegan) and his kinsmen were slain by Sir Henry de la Chapelle when they were on their way to take vengeance on the Ui Chonaill for the death of their coarb.

These entries may indicate that while the Ui Chonaill were not quite a spent force they might, by this stage, have moved from Cleanglais eastwards to Corcomohide.

Only in the late 13th Century did the Fitzgeralds establish in this area an important cadet branch, styled the Lords of Cleanglais and build here their castle at Gortnatubrid. Although one can only speculate, the Fitzgeralds of Desmond are the most likely patrons to establish the Augustinian Canons in Killagholehane. The founder may have been Thomas Fitzmaurice, Lord of Connello who was son of the Maurice FitzJohn, killed at the battle of Callan 1261 with his father John Fitz Thomas (John of Callan.) and so many others of his family or perhaps it was Sir John FitzJohn, Sean Mor na Sursainge, "The Black Knight," who built castles at Glyn and Beagh and was ancestor both of the Knights of Glyn and of the Fitzgeralds of Cleanglais. This redoubtable Knight whose mother was probably an O Cuilein (Collins) may have had a big hand in seizing the Lordship of Cleanglais for the Geraldines and establishing one of his sons as its Lord. He was still living in 1307.

The Fitzgeralds both in Leinster and in Munster had a particular liking for the Canons and were generous patrons of them. "The Rule of Saint Augustine being a statement of the general principles which should govern communal religious life, rather than a set of precise, detailed regulations appealed to their practical outlook. The Canons had the great merit of flexibility and could be adapted for many different religious purposes in parishes, hospitals and schools." John Watt.

They were also useful in restoring religious discipline where it had become lax and were particularly adaptable for the reform of Irish style monasticism. We know that Tullylease had ceased to be conventual (i.e. its Canons no longer lived a monastic life) at some time before 1541.

It is likely at that stage that the pastoral needs of both Tullylease and Killagholehane were looked after by perhaps two or three Canons, who served the Churches and administered the estates. In 1541 however the "Vill of Tolleyeyse" (Tullylease) which included 480 acres (perhaps 1200 today) and was valued at £10.00 was unlawfully detained by O' Hownawne (O Noonan) the Coarbe of Tullyycle.

Coarb (Comharba : "'heir' or successor" ) : the successor of the founder of a church or monastery. By the late middle ages the successor might be a cleric or a layman. But his essential duty was stewardship of church lands and fulfilment of the duties they imposed such as maintainance of the Church or monastic buildings.

In the Gaelic areas of Cloyne there were a number of coarb and erenagh (airclenneach : superior similar in function to the coarb but of somewhat lower status) families.

It is interesting here to note that the same value £10.00 was also put on the monastic lands of Killagholehane at the time of the dissolution of the monasteries 1541. The Peyton Survey of 1586 gives more detail : The Taghe (Tuatha-territory) of Killagholiehan formerly belonging to the abbey of Kelles, for lands called Farrihe - connagh in the parish of Kyllagholiehan and containing five quarters. These rendered sorohen for twelve galloglas for eight complete days yearly amounting to 10L

Note : Services or charges called sorohen for wages, stipend lodgings and victuals of soldiers called gallaglas kerne and horsemen, which the possessors or tenants and occupiers of lands and possessions within said toghes rendered yearly to the late Earl of Desmond. (Peyton Survey)

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## THE REFORMATION.

And so Killagholehane continued as a house of Augustinian Canons until the Reformation. Having suppressed the monasteries in England Henry VIII was determined to bring Ireland into line. His policy was to gain acceptance of his religious changes by granting the coveted and valuable monastic lands to the more powerful nobles in each district. Partly out of fear and also in the hope that there would be no basic change in the practice of religion his proposals were put through in the Irish Parliament.

The Earl of Desmond was sufficiently influential to ensure the setting up of a seperate commission under his control to deal with the dissolution of the monasteries in Cork, Kerry and Limerick. In Desmond most of the monastic properties went to the Earl himself or his associates Edmund Sexton and Aongus O' Hernan. The eight toghes of Cally (or church parishes) identified in the Peyton Survey 1586, all in his heart-land of Connello were kept by the Earl himself. It is

important to note that most of the monasteries and friaries in this part of Munster continued unmolested despite the formal change of ownership. The Mass continued to be said at Killaugh for at least another half a century.

Over the next forty years the Tudor monarchs of England extended their control over most of Ireland. The Fitzgeralds resisted strongly and it took many years of bitter warfare before their power was finally broken. By February 1583 the once powerful Earl of Desmond was a broken man. His castles and lands were ravaged and destroyed, his tenants massacred as a policy of fire and sword was implimented by the English and many members of his own family had been killed.

His military forces had been destroyed and he was forced to take refuge in Sliabh Luachra. He was finally killed on November 11th, 1583 by the O Moriartys, near Tralee. This in turn led to the forfeiting of his vast estates in Munster. Preparations were put in hand for a great plantation and included in this was a great deal of West Limerick including the Church Toghes.

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### THE ANKETELL FAMILY.

The lands of Killagholehane, 2,600 acres, according to Elizabethan measurement, were granted to one Robert Anthessel of Compton in Wiltshire. The name is variously spelt Annesley, Ansloe, Anthessel, Anhezell and later Anketell. This should not surprise as Elizabethans were notorious for their lack of consistency in spelling. This is in constrast with Gaelic writing which at that time had reached an impressive level of uniformity in the area of spelling and syntax.

The Anthessel residence was described in 1611 as the castle and lands of Rathurde. It was situated between the Fort and Pairc na Staille in a field 200 yards to the southwest of the entrance to Springfield Castle, The Whitegate and in the farm of Mr. Paddy Stack Farrihy. Rathurde (Rath Ard - the Hight Fort) was taken from the fort which stands on a rise overlooking the demesne of Springfield Castle. It is still there today and has in it some remarkable old oak trees.

The divisions of the Parish at that time were not the same as today and Rathurde lay in the ploughland of Kilmurrie (Cill Muire). This name may celebrate yet another Church dedicated to Mary in times gone by.

In the Civil Survey which gives an account of the ownership of land in the year 1640 seven of the eight ploughlands of Killagholehane were still in Anthessel hands and these lands were said to belong to the protestant interest. And yet less than one hundred years later the Anketell family was to produce notable adherents to the catholic faith. In all probability the wife of the John Anketell who died in 1638 was a catholic. She was Lady Lucy (Touchet) daughter of James Tuchet, Earl of Castlehaven, an English Catholic who had acquired lands in West

Cork and was commander of the Catholic Munster army in the confederate wars of the 1640's.

A daughter of John Anketell and Lady Lucy, Frances married Thomas O Grady of Kilballyowen ancestor of the O' Gradys of Kilballyowen. These and later marriage alliances suggest that either the Anketells were secret recusants (Catholics) or inclined to Catholicism under the influence of the local aristocracy, many of whom were fervent Catholics. Many English settlers in Ireland in the reigns of Elizabeth I and James I indeed reverted to Catholicism. Some had always been Catholic or crypto-catholic and had left England for a country where the penal legislation was neither as harsh nor as consistently enforced.

A striking indication of the commitment of the Anketells to the Church was their willingness in very dangerous times to play host to the consecration of a Bishop, a serious offence against the law. Only a few years earlier in 1673 a proclamation had been issued expelling bishops and regular clergy. The Bishop consecrated was Dr James Dooley, who was previously rector of the church of the Neophytes in Rome. The consecrating prelates were Archbishop John O' Brennan, of Cashel, a saintly man and close personal friend of Saint Oliver Plunkett and Dr Creagh of Cork and Dr Phelan of Ossory. The ceremony was carried out secretly on the 19th of August, 1677 either in or near the Anketell home. Present were John Anketell and other Catholic gentlemen.

The fact that the castle and estate of Gortnatubrid, nearby, was still in the hands of the powerful Fitzgeralds was probably a big consideration. In these troubled times for the Catholic Church this area offered greater security and safety than any other in the diocese.

The defeat of the Jacobites and the flight of the Wild Geese dealt a heavy blow to the Catholic cause. Locally the confiscation of the great estate of Sir John Fitzgerald and his departure to France at the head of a regiment of foot bearing his own name, destroyed what sense of security the Church enjoyed.

In this dark age of persecution the Anketells, the Sheehys and other surviving Catholic gentry families gave invaluable support to the Church.

The Anketells were connected by blood and marriage to the Browns and Lacys of Monagea, and further afield to the Mac Gillycuddys of the Reeks. Edmund Lacy, brother of Field Marshall Peter Count de Lacy of the Russian Army nominated as his heir to the Rathcahill lands Patrick Lacy. The latter married Lucy Anketell of Farrily.

Richard and Mervin Anketell were among the few catholic gentry who recommended Dr Lacy for the bishopric of Limerick in 1737. Dr Begley records the

death of Robert Anketell in 1771. He was buried at night "by the light of torches according to the aristocratic custom of bygone days." His passing away marked the end of an age.

When the great Gaelic scholar John O Donovan did his work on the place names of this area in early 1842 he found that the area to the south of the old Anketell homestead was still called Farrihy Anketell. At the earlier date of 1779 Appletown was otherwise called Gortaviny Ankettles. The name survived in the catholic parish records, if in a debased and attenuated form until the 1830's. The birth of a boy Richard Antikle born to John and Hanora Antikle is recorded on the 12th January, 1836. So are the births of Margaret Antle, John Antle and Tim Antle - all in the 1830's. Antle is also mentioned in the Tithe Applotment Book of Dromcolloher Parish for the year 1827. Thereafter no further births of the name are recorded in the parish. The name is however established in Boherbue, County Cork and this Ankettle family are very conscious of having their roots in our part of Limerick and indeed claim descent from the remarkable family who played a very important part in the history of this parish for at least two hundred years. In recent years the Boherbue family has established further roots at Lisnagry and at Croom in County Limerick.

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### GORTNATUBRID.

Samuel Lewis writing sometime before 1837 about the parish of Killaliathan says that it contained 1590 inhabitants and was comprised of 5265 statute acres. Speaking about the arrangement of the Church of Ireland in the parish he says "The living is a vicarage, in the diocese of Limerick and in the patronage of Lord Muskerry : the rectory is impropriate in the Sullivan family, the titles amount to £120.00, two thirds of which are payable to the impropriators, and the remainder to the vicar, whose income is increased by an augmentation from Primate Boulter's fund. The Church which was erected in 1812, is in a very dilapidated state."

"There is neither glebe-house nor glebe." The arrangement of the Church of Ireland usually mirrored the structure of the pre-Reformation Catholic Church and as such may give useful insights into the pattern of the medieval Church.

Thomas J Westropp ascertained that the ruin of the old Catholic Church still stood as late as 1840, but that in his day, 1900, only the east end remained. That is the situation that still pertains though the wall which overhangs with ivy and has a handsome window may be in an even more precarious state.

For much of the middle ages there were two Churches serving the Parish. The one in Gortnatubrid was no doubt always more closely linked to the nearby castle and Manor of the lands of Cleanglais. There may well have been a village on Knockawnroo, the hillock separating the Church from the castle, which place is celebrated in the poetry of Daithi O Bruadair.

The bill of sale for the "Chief Seat of Sir John Fitzgerald" describes it as the "Castle-town and lands of Gortnatubrid". The sale took place on the 10th April, 1703 and followed on the forfeiture of Sir John's estates by the Williamites in 1692.

The Priest who served the Church in Gortnatubrid may also have been chaplain to the nearby extensive manor of over 2,000 acres. Paircin an tSagairt, still so called and only two hundred yards from the old Church recalls, perhaps, another association. Local tradition says that the priest grazed his horse here when he said Mass. It was cut in two sometime after 1842 when a new road replaced the old one which had run along the southern boundary of the Church Field and then along what is today Quinlivan's passage. Paircin an tSagairt lies immediately to the south of the Church field and between it and the present road from Broadford to Dromcollogher. How long a Church existed in Gortnatubrid is difficult to say. Most likely however a Church was founded here some time after the building of the castle at Gortnatubrid and this takes us back to perhaps the late 13th or 14th Centuries.

A reservation has to be made on the question of whether this parish always had priests both in Killagholehane and Gortnatubrid. Things were never the same from the end of the 16th century on. For the Church it was often a question of survival and there was often a critical shortage of priests. A return in 1731 indicated that there were in all only forty nine priests serving the City and County of Limerick.

One cannot leave Gortnatubrid without recalling the memory of one of the most remarkable men to tread the roads and fields and woods of this parish, Myles V Ronan C.C. R.I.A. in his book "The Irish Martyrs of the Penal Laws," identifies Gortnatubrid as the burial place of the Popes legate to Ireland, Dr Sanders in 1581.

Dr Nicholas Sanders, an English Jesuit and papal diplomat was sent to Ireland in July, 1579 by Pope Gregory XIII on an exceptional mission.

His arrival marked the point in history when the full intensity of the religious wars impinged on Ireland for the first time. The letter of Gregory XIII of May 13th, 1580, which Dr Sanders may well have influenced transformed the war in Munster into a religious crusade, "bestowing on all who should join the Catholic army the same indulgences that were enjoyed by the crusaders for the recovery of the Holy Land." Dr Sanders was supported by a powerful group in the Vatican, chief of whom was Cardinal Allen, the man who inspired the mission of the seminary priests to England, but who had later come to pin his hopes on a Spanish crusade to dethrone Elizabeth.

Dr Sanders came to Ireland in July, 1579 with James Fitzmaurice Fitzgerald, who commanded a small army of seven hundred Italians and Basques. They landed in



Smerwick, in County Kerry with arms and money, all of which, was financed by the papacy. Dr Sanders also brought with him from Rome a papal banner under which the Catholic army would serve. Fitzmaurice had been appointed general : his mission to wage war against "Elizabeth the pretended Queen , "The She Tyrant" who had deservedly lost her royal power by refusing to listen to Christ in the person of His vicar.

The death of Fitzmaurice on August 18th, 1579, in a skirmish with the Burks of Castleconnell was a grave blow to Dr Sanders, but he continued to accompany the rebel forces. He was present at the Battle of Gort na Tiobraid, in the last days of September 1579, fought in and around Pairc na Staille when the Irish side inflicted a defeat on the English army, which had marched against them from Kilmallock.

We have a contemporary account of these events from the historian Philip O' Sullivan Beare. He tells us that the war could have been ended had the Geraldines been willing to surrender Dr Sanders. They were not so willing and so the war raged on. He continues "we shall relate some of the more important events. At Gortnatubrid an Englishman with four companies and Sir John Fitzgerald at the head of five hundred foot and some cavalry had an engagement. Dr Sanders bid John be of good cheer, and promised that while he fought, the doctor on bended knee, would pour forth prayers to the Lord for him, not leave the place unless he conquered. While Sanders on a high mound prayed to God, John escaped in battle and though inferior in point of numbers, overthrew the enemy, put them to flight with slaughter and took their standards and military stores, suffering himself no serious loss." From other sources we learn that three hundred English including three captains, Herbert, Price and Eustace lost their lives that day.

The fortunes of war were to turn sharply against the Munster rebels only days later. On October 3rd, 1579 the English commander defeated the 2,000 strong army led by John and James of Desmond, at the Battle of Monasternenagh near Croom. There was great slaughter at the end of a hand fought battle the outcome of which was in doubt for a long time. The Clan Sheedy, paid a heavy price for their allegiance to the House of Desmond on that day and there were many homes in our part of Limerick with good reason to mourne.

Some of the defeated Irish returning home from Monasternenagh took shelter in the Church of Clouncagh on the night after the battle. Monasternenagh was a turning point in the war. The struggle quickly degenerated into a war of extermination which over the next couple of years brought ruin and famine and carnage to much of Munster.

As to the methods employed, the evidence of the Four Masters is as follows , " It

was not wonderful that they should kill men fit for action, but they killed blind and feeble men, women, boys and girls, sick persons, idiots and old people. They carried their cattle and other property away to the Lord Justices Camp."

In one day in March 1580 in the vicinity of Glin and Shanagolden there was slaughtered four hundred people. "Finding the country plentiful and the people newly fled, we left our camp guarded next day and searched some part of the mountain. There were slain that day, by the fury of the soldiers, about four hundred people found in the woods, and whatsoever house or corn was found it was consumed by fire. It was close enough to genocide, in the parish church of Mahoonagh dedicated to Saint Nicholas, twenty four poor old people were put to death on 6th August, 1581. The English policy of Fire and Sword was deciding the outcome of the war.

Dr Sanders who remained with the Earl of Desmond until the time of his death in 1581 kept up communications with Spain and Rome. "He spend his last months as a fugitive in the woods that covered (C Falls) the hills to the south of Broadford." In the words of Dr Ronan, "he continued to share the perils and fatigues of the Irish camp until, worn away by dysentery, he died towards the close of 1581, being attended in his last moments by Bishop O' Maoilrian of Killaloe. He was borne by four Irish Knights to Gort na Tiobrad, the exact spot is not known."

Dr Sanders was a figure of considerable prestige and influence who for Fitzmaurice and other catholic rebels represented the promise of continental and papal support. He was "the supporting pillar of the catholic faith," at a time when religious affiliation was bringing a novel ideological edge of the ancient struggle for control of Ireland. No other papal emissary except Rinnucini in the 1640's played such a critical role in Irish affairs. In the words of the historian of Elizabeth's Irish Wars, C. Falls, "Few English Roman Catholics, however sympathetic to Irish grievances, have exercised strong influence in Ireland, but Sander was an exception."

Falls who puts the time of Dr Sanders death at the beginning of April 1581 tells us that he was dead two months before the government got news of the event. There was rejoicing as his hostility to Queen Elizabeth was bitterly resented and he was perceived as "a deadly enemy who was none the less formidable because his arms were spiritual." One can detect the bias and perverse logic in Bagwell's words "Sanders had been three years in Ireland. He had brought upon the Country only bloodshed, famine and confiscation and yet among the starving people none could be found to earn a reward for betraying him." The people of Cleanglais had their own view on who was responsible for the famine and carnage in their midst and they were not about to betray the pope's representative. It is perhaps to be regretted that the 400th anniversary of this eminent churchman was not remembered in the place where his bones rest.

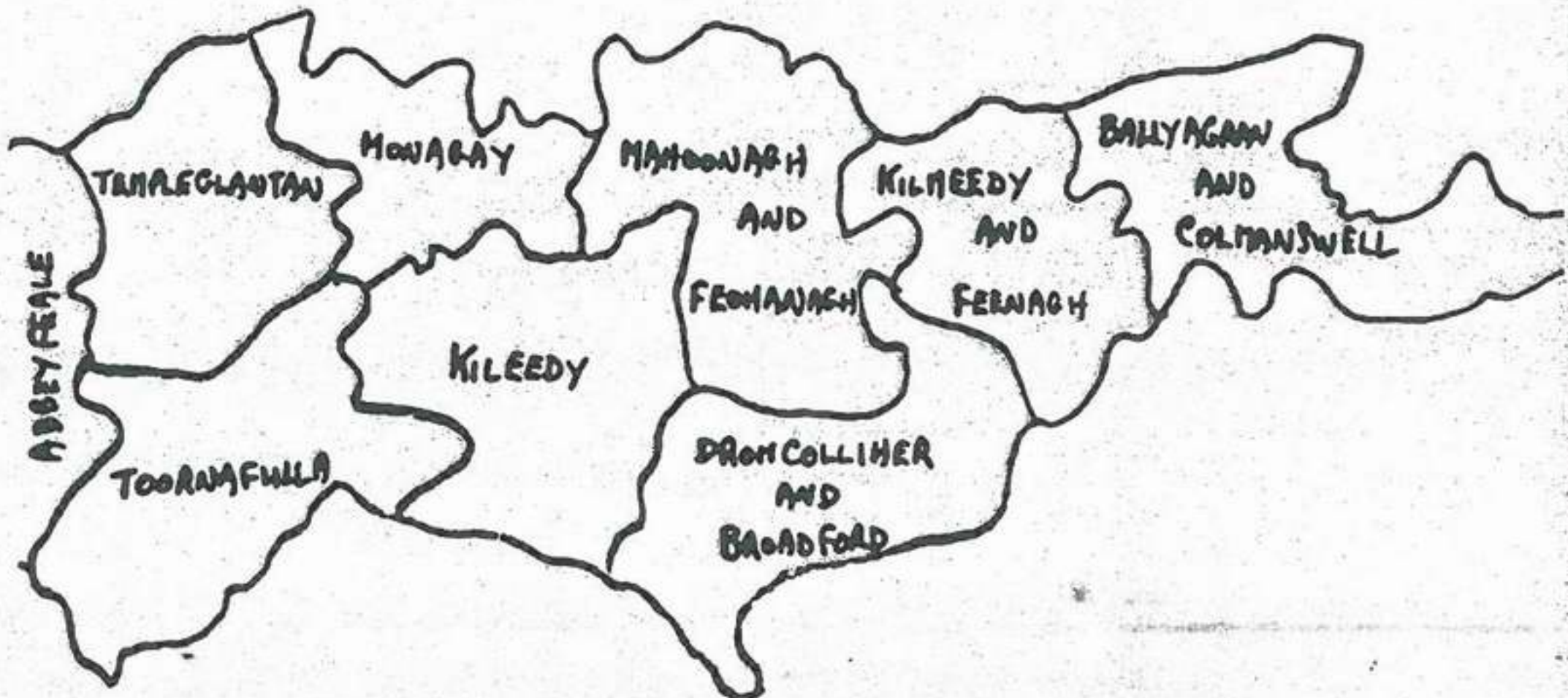
# MEDIEVAL PARISHES OF SOUTH WEST LIMERICK

FIVE MILES



# MODERN PARISHES OF SOUTH WEST LIMERICK

FIVE MILES



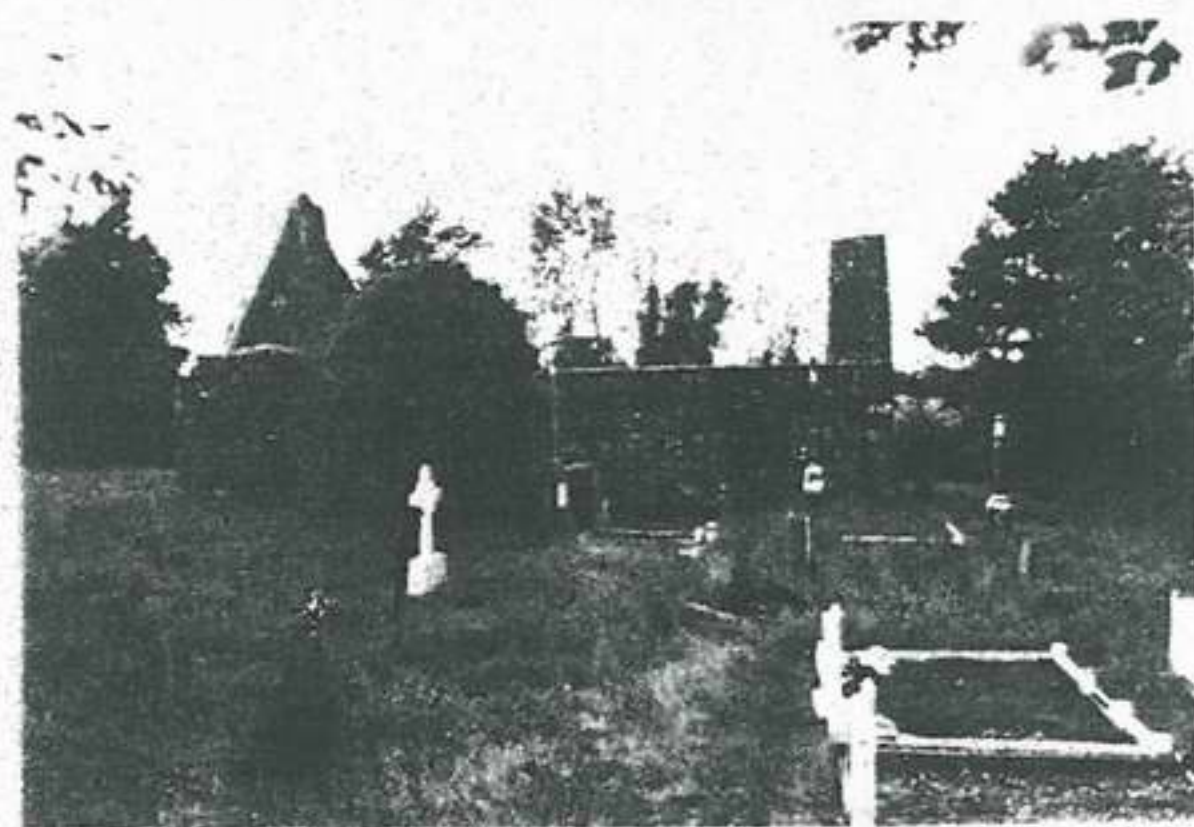
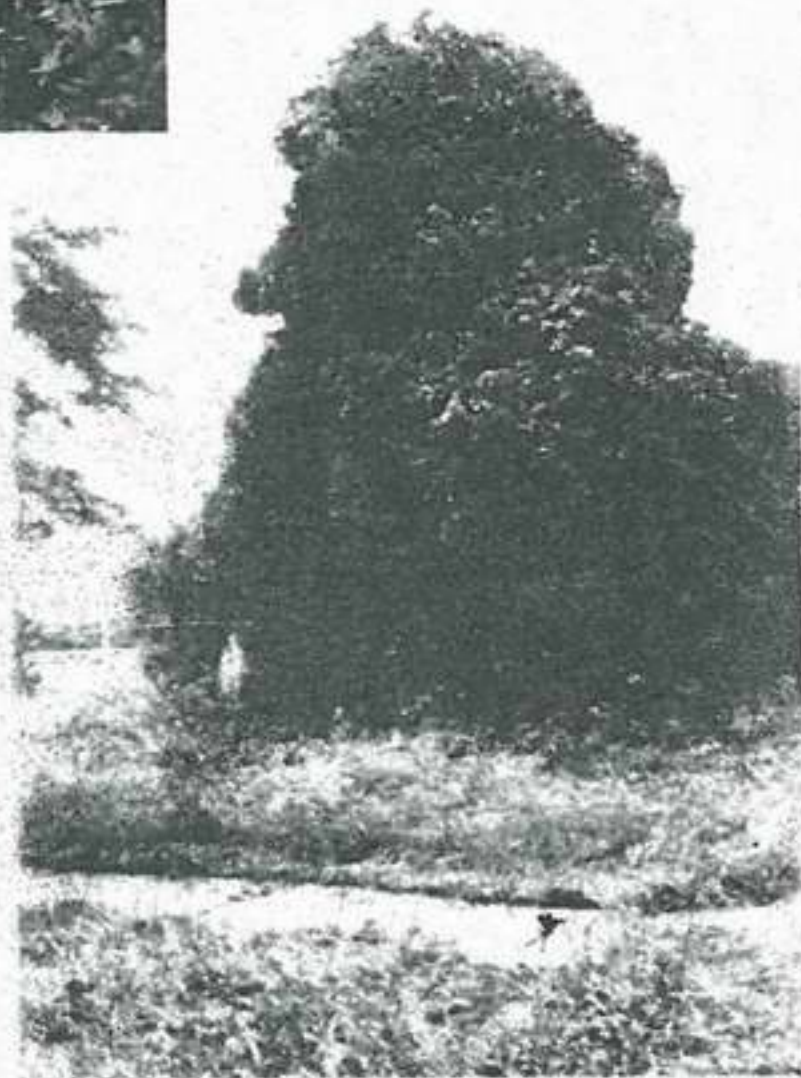


Mass Rock  
on side of  
Cnoc Na gCairn.



The Church  
of  
Our Lady of the Snows  
Broadford.

Ivy Covered Gable  
of Gortnatubrid Church  
with Mass Rock site  
on hill at left  
background.



Ruins of Killaghohane Church Broadford.

# PARISH OF DROMCOLLIHER BROADFORD WITH TOWNLANDS



## SPRINGFIELD GRAVEYARD.

Like most Irish grave yards Springfield has few headstones dating back to the 18th century. One exception is the fine stone erected by John Nunan to the memory of his father. It reads : John Nunan erected this stone in memory of his father Timothy who departed this life on September 18th, 1786, aged 94 years. Also his brother Maurice died October 18th, 1798, aged 42, and son Michael died December 21st, 1807, aged 12 years. This most likely is the same John Nunan mentioned in a legal document drawn up on the 25th March, 1780 between Roger Sheehy of Dromcollogher and Sir Robert Deane of Springfield. The document speaks of "the lands of Knocknacarton and Moneygoram as formerly held by John Noonan and his under tenants." Knocknacarton (Cnoc na gCeartan, the Hill of the forges) is the hill to the south of Cnoc na gCairn, (Daly's Hill.) Moneygoram (Muine Gorm), refers to an area of brushwood, scrub or thicket, only partly reclaimed, was to the south of that again. The area in question was that part of Farrily, extending to the Cork Border which today includes O' Shea's, O' Kelly's, and Lenihan's farms.

John Nunan of Dromanig, Tullylease, who died in 1922 and his sister Mrs Cahill who died in 1932 were the last Nunans interred in this grave. This John Nunan is the Grand-father of Mrs Nora Nunan, Broadford Village.

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## THE MASS-ROCK

There is a tradition long cherished in Broadford that at the height of the penal laws mass was celebrated at a Mass-rock in Farrihy. The late Mr Grogan, who claimed that his family had lived seven generations in Farrihy, at no great distance from the Mass-rock, did much to keep alive the memory of this hallowed place which more than any other serves as a link to remind us in this parish of those distant times when our forebears were prepared to suffer much to keep the faith alive.

The Mass-rock is situated in a furze-covered glen at the north east end of Cnoc na gCairn (Daly's Hill) It lies some two hundred yards to the back of Mr Tom McLoughlin's home. The older generation are very much alive to the significance of this place. Not many years ago it was customary for the boys of the village and surrounding districts to traverse the hill to see this place where lay a rough hewn altar shaped rock.

Its situation is not dissimilar to that of the Mass-rocks in Ashford and Clash-an-Aifrin in Monagea both of which are annually commemorated with Mass and devotions.

The sites were chosen carefully so that no troops could take priest or congregation unawares. They all enjoyed panoramic views of the surrounding countryside and

had terrain which afforded the opportunity of a hasty dispersal for young and old in the event of a raid.

Both Ashford and Killaghohane shared a common pastor in the person of Fr Thady Daly in these the darkest hours for the Church in Ireland. Mr James Grogan N.T. would vividly recreate for his pupils those dangerous times when the Mass was said in this place at the side of Cnoc-na-gCairn.

There was also a humorous side to this guardian of the history and traditions of his native parish. It is said that when occasionally he noticed one of his pupils on one knee at the back of the Church, in the company of all the men he would berate him for joining the "gunners." He would later jocularly instruct him that this attitude of one eye on the Altar and another on the door-way was a legacy of those distant days, when look-outs were posted to keep an eye out for the approach of the red-coats. Mr Philip Jones who taught the present writer assiduously continued in the tradition set down by Mr Grogan and also conveyed a vivid sense of the importance of things local.

We may note that in 1714 there were, in all, sixteen Mass-houses in County Limerick and that in 1731 this had only increased to twenty three. It is also noteworthy, perhaps, that Fr James Scanlan who succeeded Maurice England as Parish Priest in 1719 may have been the first pastor to minister to the parishes of Dromcollogher and Killaghohane. Curiously he was styled the parish priest of Farrihy the place where he resided. In the official list of 1737 he is however called parish priest of Dromcolloher (Begley) The early 18th century was one of the most difficult for the Church and the persecutions appear to have been particularly severe in County Limerick. Richard Southwell of Rathkeale was a feared priest hunter and we note that a Captain Odell of Ballingarry prosecuted a Fr Teige O' Sullivan for saying Mass. In 1726 the Rev. Timothy Ryan was executed for marrying a Catholic and a Protestant and priests were sometimes transported out of the Country.

The full fury of the penal laws had not yet abated when in 1720 Dr Cornelius O' Keefe was appointed Bishop of Limerick. His father, Denis belonged to a branch of the leading O' Keefe's which had lost their lands in County Cork in the Cromwellian confiscation of the 1650's and had only some time later moved into the lands of the Courtenay estate where his father acquired the lease of a good farm. He was reared in the townland of Ballymorrough, Monagea, and later studied for the priesthood in the Irish College of Bordeaux. He appointed the Rev John Begley, D.D. as Parish Priest of Monagea and Vicar-general of the diocese very shortly after his consecration.

He did much in restoring the Church to its proper state and was able to hold a

synod of the diocesan clergy in 1721. It is possible that he had kinsmen in Killila (now Mount Plummer) which was then part of Monagea parish as the O' Keeffe's were early established in that townland. The O' Keeffe's had sometime earlier (1692) been dispersed from their clan lands when its 80,000 acres, stretching north eastwards from their ancient castle of Dromagh (Banteer) had been confiscated.

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## MASS - HOUSES.

The 1731 Report on the State of Popery shows that by this date the Mass-house was far more common than the 'Altar in the fields' though these still existed widely. Mass-houses at this stage were 'generally mean thatched cabins, many, or most of them open at one end.' Whether it was the Mass-rock or the Mass-house which prevailed locally normally depended on the attitude of the local landlord.

From the middle of the century on it seems most parishes outside of Ulster had their Mass-houses though 'sometimes a second Mass on Sundays had to be provided at a 'station' in another part of the parish.' The Catholic Church was enjoying a certain measure of security in the aftermath of a long period of persecution though there could occasionally still be trauma here and there.

As late as 1781 Lord Doneraile closed every Mass-house in his estate. A parish priest had declared excommunicated a parishioner long living in open adultery. Lord Doneraile ordered him to lift the excommunication, and when the priest said he could not, Lord Doneraile horsewhipped, kicked and beat almost to death the old man of eighty one and his aged housekeeper. He was tried for assault and £1,000 damages awarded against him: This was what Thomas Davis called 'the first spoils of emancipation' but the immediate consequence was the closing of every Mass-house on the Doneraile estate.

A Mass-house or Mass-houses (and stations perhaps) were the places in the parish of Dromcollogher/Broadford in much of the century prior to 1820 where the Mass was celebrated and the other functions of the parish Church discharged.

There is surprisingly little by way of evidence or even local tradition to throw light on the location of these centres of divine worship. The Parliamentary Gazateer informs us that a farmhouse was used for the celebration of the Mass in Killeedy as late as 1846.

The Church built at Ashford in the 1820's was the parish church is what is today Killeedy parish, but what was then called the union on the district of Ashford.

Feenagh however provides a remarkable example of continuity of church site from the penal laws to the present time. A plaque in the porch of the present church is most instructive.



## PARISH CHURCH OF SAINT ITA, FEENAGH.

"In the early 18th century Feenagh with Kilmeedy, Dromcollogher, Castletown-Conyer, Ballyagran and Cloncrew formed the parish of "Corcamohide" . In 1719 Dromcollogher became a seperate parish. In 1841 Very Rev. Edmond Molony was appointed first parish priest of Feenagh. - Kilmeedy. Very Rev. Michael Kiely P.P. of Ballyagran or Castletown-Conyer, resided at Highmount, Feenagh. The Church of Feenagh developed from a thatched rectangular structure of post-penal times. In the late 18th century it was re-built, slated and given its present "T" shape. Very Rev. Patrick Lee P.P. made extensive renovations in 1877. The walls were raised, a "Barn" roof was over laid with stone parapets and Gothic style windows were fitted. In 1976 it was completely renovated and adapted to liturgical reforms. The simple dignity of this House of worship reflects the enduring Faith of the people."

Feenagh has an interesting connection with Broadford in that the fine stain glass windows behind the altar in both Churches were donated by Broadford man David MacMahon who was married to Hanorah Irwin of Feenagh and lived in Philadelphia U.S.A. Both windows are of similar composition, a crucifixion scene in the centre with Saint David on the right and Saint Anthony on the left. A plaque in Feenagh records the date as 1907.

The benevolens of the O' Leary Hannigans of Kilbolane Castle is recorded on another plaque.

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### THE PENAL LAWS

(Fr Thady Daly, last parish priest of Killaghohane)

The Penal laws enacted between 1692 and 1727 comprehensively ground down the catholics of this Country. Catholics were forbidden to enter parliament, could not teach in schools or send their children abroad to be educated. Catholics were forbidden to carry arms or to own of horse valued more than £5. In 1697, all catholics bishops and dignitaries were banished, in 1698 all catholics were excluded from the practice of the law. The main code was aimed against catholics having land. In 1704 it was enacted that estates which had belonged to protestants should not come into Catholic hands. Catholics might not purchase land or land on morgages or take a lease over thirty one years. Even for such a lease they must pay a rent of two thirds the annual value. By what was known as the gavelkind Act the estates of a catholic land owner were to be divided at his death among all his sons, unless the eldest conformed on coming of age to the protestant faith when he might still inherit. In addition catholics were excluded from offices in the state, corporations or the army and prohibited from voting in elections. The Irish people therefore were doomed to spend their lives in poverty and in ignorance.

In 1703 all priests had to register and to take the oath of allegiance. In the city of Limerick Catholics were forbidden to have any place of worship within the walls of the city but small churches were built without the walls at several places. In the country portion of the diocese the places of worship were of a temporary kind and usually in remote and unfrequented places to avoid the supervision of the government authorities. In 1709 stiffer regulations were applied and the registered priests were asked to take the second oath and were persecuted for some years.

This list drawn up in 1703 by the persecuting authorities is now an invaluable guide to the condition of the Church from Parish to Parish. It was used extensively by Canon Begley in his 3rd volume of the Diocese of Limerick and the following pages rely quite a bit on his work.

The last Parish Priest of Killagholehane was Fr Thady Daly. He was the registered priest for both Killagholehane and Killeedy parishes. He was born in 1656 a dark hour in Irish history when the Cromwellians held sway over a broken and dispirited people. His family may have been retainers of the Geraldines. The O Dalaigh were for centuries the 'ollamh taoisigh' not only to the Fitzgeralds but also to the MacCarthys and O' Keeffes. The Dominican Dominic O' Daly wrote a history of the Munster Geraldines while in exile from the Cromwellian persecution (1650's) Thady Daly was educated for the priesthood in France, being ordained in Carcassonne in the very south of that country by the bishop of Carcassonne in 1686. It is interesting to note that had he repaired to Ireland immediately after his ordination he would be returning in the same year as Sir John Fitzgerald. There can be no doubt that these two men, both educated in France and both playing vital roles in the same community in County Limerick were well acquainted with one another. Fr Daly was surely a frequent visitor to the great castle of Gortnatubrid. In all probability there was at this time a private chapel in that place. Thady Daly resided at Banemore near Broadford. Banemore was at that time in the parish of Killeedy and no doubt this was a convenient and central place from which to tend the flock of both parishes. It is tempting to think he chose Banemore because of its close proximity to Killagholehane Church, but this cannot be sustained. The Church of Killagholehane, as with other old Churches, came into the hands of the Church of Ireland at the Reformation and was being used by that Church at this time and indeed considerably later. We can only speculate as to where in Banemore Fr Daly lived. Daly was the second most numerous name in the parish registers of Dromcollogher and Broadford in the period 1830 to 1900 - there being thirty marriages and one hundred and seventy three births of that name. (O' Sullivan was easily the first with 49 marriages and 273 births) He may have had kinsmen in the area and indeed in the 19th century the present farm of Mr John O' Mahony, in Banemore was in the hands of the Dalys. As against that there is evidence of a little village community immediately to the west of the ford from which Broadford took its name Beal-an-Atha and in the townland of Banemore and it is perhaps here that he lived.

Before leaving Fr Daly it is difficult not to observe that he must have been an acquaintance of the great poet Daithi O' Bruadair and that given the prowess of the O' Dalaighs in poetry it would be strange if they did not share a common interest in poetry. It was not all poetry for this son of the Church however. The national defeats of 1690 and 1691 brought hard times and persecution. In 1714 a true bill was found against him for saying Mass without having taken the Oath of Abjuration. How long he lived has not been ascertained - he was fifty eight years old when procesuted in 1714. After his death Killaghohane was joined to Dromcollogher. Fr Daly therefore was the last parish priest of the parish of Killaghohane.

Fr Dalys nearest priest neighbour in 1704 was the Rev. John MacEneary, parish priest of Mahoonagh who resided at Feohanagh. This man was fifty six years old and had been ordained in 1672 at Bazas near Bordeaux in France. He too was indicted before a Grand Jury for saying Mass. He may well be descended from the stock of the MacEnearys of not too distant Castletown MacEneary. He was honoured in 1723 by the great poet Aodhgan O' Rahilly who composed a poem in his praise at a time when that poet was staying in Dromcollogher with the Sheehy family.

He probably lived in what it today Feohanagh village. Before the present church was built in Feohanagh in the 1830's there was a mass-house used for divine service in what is today Mr Mossie O' Riordan's house. Fr William Hourigan succeeded in Mahoonagh and in 1734 he was indicted for marrying a Catholic and a Protestant in Ahadah near Feenagh.

Some miles to the west the parish priest of Monagea was Fr Thomas Quinlan. He had been ordained, exceptionally, in Ireland at Curragh, being perhaps, a student of the famous school that once flourished in Croagh parish near to Curragh. It was the Dr Dooley consecrated at Farrihy in 1677 who ordained him. His place of residence is given as Glanmore, a townland adjacent to Glenquin Castle. William Courtney, the largest landowner in West Limerick, had ordered a survey of his estate lands in 1709. The resulting maps and survey indicate that the adjoining townland of Glenquin or Glanhyme with 770 acres (223 pasture and the rest rough grazing) was in the hands of one Teige Connellane. Though the spelling is very different these two men were probably close relatives. Indeed it is quite likely that Fr Quinlan choose Glanmore as his place of residence because of the protection afforded by his family and kin-group - still important locally and not bereft of resources. It was often a question of survival in a dangerous world and Thomas Quinlan was seventy years old in 1704. This is probably the priest first association with the Mass-rock of Clash-an-Aifrin.

A headstone in Killeedy graveyard records the death of a later member of this family a William Connellan who died on August 1st, 1781 aged thirty six years.

In 1809 a Mrs Browne offered a prize to the local Irish poets for the best dirge on

the tragic death of her relative Captain Sylvester O' Sullivan popularly known as McFinin Duffe, from the branch of the O' Sullivan clan to which his family belonged. Seven poets competed and Seamus O' Caoinliobhain (James Quinlivan) of Glenmore the leading Irish poet was awarded the prize for his touching poem on the occasion. The poem was published years later in the Gaelic Journal in 1906. There is a branch of this old family now established at Springfield.

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## DROMCOLLOGHER

Maurice England was the registered priest for Corcomohide and Cloncrew and resided at Clonlara in 1704. Corcomohide embraced Castletown, Ballyagran, Kilmeedy, Feenagh and Dromcollogher. Father England died at Dromcollogher in 1719.

Thady Daly and his fellow pastors of the catholic church straddled a number of different worlds. The majority were products of the counter reformation seminaries of the continent. The largest number had imbibed French culture together with Tridentine theology. The world of English increasingly intruded into their lives in the form of punitive magistrates, sheriffs and an arrogant ascendancy which wielded awesome economic power over their flocks. Irish of course remained the language of everyday life for the vast majority of their parishioners and there were more strong links between some of the clergy and the custodians of Irish culture - the poets.

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## THE RE-SHAPING OF THE PARISHES.

The parish of Dromcollogher-Broadford as we know it today took shape at the height of the penal laws sometime between 1719 and 1737. As stated elsewhere Dr England was parish priest of Corcomohide in 1704. It was a huge parish embracing what is today Ballyagran, Castletown, Feenagh and Kilmeedy as well as Dromcollogher. In 1719 or later Dromcollogher was detached and joined to Killagholehane. While the remainder of this extensive parish including portion of Cloncrew continued as a unit known as Castletown until 1799 and Ballyagran thereafter. In 1841 this was further divided into the parish of Ballyagran and the parish of Feenagh Kilmeedy. The decision of Fr Maurice England to move his residence from rural Clonlara to the town of Dromcollogher sometime between 1704 and his death in 1719 was to have long term consequences. He was succeeded by Fr James Scanlon who was curiously styled parish priest of Farihy the townland where he lived. In an official list of 1737 he is however called parish priest of Drumcollogher.

Drumcollogher Broadford as presently constituted is made up of the old parishes of Killagholehane and parts of four other ancient parishes Corcomchide,

Cloncrew, Killeedy and Monagea . Killaghohane was composed of nine townlands, Farrihy, Springfield, Gort-na-Tobraid, until well into the 18th century Tullala, Barnagarrane, Boola, Lacka Upper , Lacka Lower, Knockglass and Knocktoosh. Cloncrew which was identified in 1586 as one of the eight toghes of "Cally" of Church Toghes of Connello comprised the townlands of Cloncrew, Highmount, Coolnaknockane, Ballymongan, Cloonlara, Callahow, Sheshiv and Ahaveheen and part of Ballymongan now belonging to Feenagh - the Rival Deel being the boundary. Lewis (1837) an unusually reliable source has it that all of Cloncrew was included in Dromcollogher Broadford in the Catholic arrangement of the parishes in 1837. Therefore at a later time in the 19th century certain townlands of Cloncrew to the north and east of the Deel were transferred to Feenagh.

Dromcollogher contributed Ballinlongig, Knockacraig, Carroward West, Carroward East, Woodfield, Coolaboy, Kells, Gardenfield South, Gardenfield East, Gardenfield West, Mundellihy and Tulligmacthomas. Finally some time before 1837 there was added to Dromcollogher Broadford five townlands along the parish's western margins. Four of the five townlands in question were taken from Killeedy a huge unwieldy relic of medieval provenance, measuring in all 25,456 acres (602 acres being detached) We know that on the occasion of the death of Fr Edmund O' Halloran, P.P. (1817-38) Tournafulla Mount Collins was cut off as a separate parish. It may very well have being on this occasion that Killeen which for centuries had been a detached part of Killeedy (cut off by Tullaha, Gortmore, and Coolygorman) was given to Dromcollogher Broadford. In all likelihood it was at this time also that Banemore , whose geographical position was such that it was anomolous that it was not joined to Broadford was transferred. At its nearest point it was only a couple of yards from Broadford village. Coolaleen, equally proximate to Broadford and Lisnafulla were also transferred.

Finally Monagea which for centuries had an important block of townlands between Killeedy and the County Cork border lost this detached portion. This was the old half Togha of Killila , identified in the Peyton Survey of 1586 and mentioned also in much earlier records. Its importance is underlined by the official records of the 19th century in one of which Glanduff Castle and Mount Plummer are classified among the three most important residences in the huge parish of Rathcahill. Mount Plummer (Cill Adhladh.....Killiha of old) was given to Broadford and perhaps by way of compensation Glanduff, Coolnanoglagh, Darrery and Dromdeveen were given to Killeedy.

This reallocation of townlands between the above parishes was by no means a unique development. All over Limerick and indeed in the other dioceses a rational system of parish units was being designed which took account of contemporary realities and was not constrained by the haphazard shape of ecclesiastical divisions which had been the legacy of the middle ages. Parish divisions were altered here and there so that parishes became roughly equal in size and regular in shape. This was in marked contrast to the medieval system which had huge

parishes like Killeedy and Monagea on the one hand and small parishes like Killagholehane and Cloncrew on the other and often with detached portions of one or more townlands entirely enclosed within the parameters of other parishes.

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## CHURCH BUILDING IN THE EARLY 19TH CENTURY.

We have it on the authority of Archdeacon John Begley historian of this diocese and member of the Royal Irish Academy that it was Fr Michael Fitzgerald who brought an end to the era of the thatched mass-house in this parish.

He acquired the site of the present church in Dromcollogher in 1819 from the landlord Mr Stevelly who owned property both in Dromcollogher and all around Glanduff Castle his residence. Fr Fitzgerald was on excellent terms with the local gentry who had good reason to be thankful to him for his part in quieting the Rockite troubles in this parish in the 1820's.

When he left the parish in 1824 on the occasion of his appointment as parish priest to Askeaton he left behind two substantial stone churches which he had built, one in Dromcollogher, the other in Broadford.

Patrick J O' Connor in his excellent book, 'Exploring Limerick's past' helps to put these developments in context.

"In County Limerick modern chapel building really began in the 1790's with chapels at Kilfinny, Castleconnell and Ballysteen. Every decade thereafter brought a fresh crop of chapels to urban locations together with a gradual stepping up in terms of scale and architectural pretensions. Killeely, Inch and Croom came in the 1800's : Adare, Rockhill, Ardagh, Shanagolden, Kilmallock, Glin, Dromkeen and Caherline followed in the 1810's : Murroe, Dromcollogher, Broadford, Kilcolman, Newcastle, Bruff, Ballylahill, New Clarina and Templeglantan came next in the 1820's, Anglesborough, Fedamore, Ballylanders, Athea, Nicker, Bruce, Mahoonagh, Galbally, Knockainy, Kilfinnane, Feohanagh, Herbertstown, Old Kildimo, Cappamore, Doon, Tournafalla, Grange (Sixmilebridge) Colmanswell and Oola consolidated in the 1830's."

The great Gaelic scholar John O' Donovan was employed in the 1840's by the Ordnance Survey to travel around Ireland researching Irish place names. These names would be incorporated in the very detailed 'Fairplan' maps which the Ordnance Survey was planning for the whole country. O' Donovan who was a consummate collector of old manuscripts, did much to revolutionise our understanding of the Gaelic past. He translated the Annals of the Four Masters and was instrumental in getting that great work published together with other notable Irish Scholars of similar calibre - Petrie, O' Curry, Todd and Reeves, he laid the basis for the new historiography.

In January, 1842 O' Donovan stayed in the home of Mr John Parker of Prospect Lodge Farrihy (O' Kelly's.) From that address he dispatched his letters to Dublin detailing his findings on the place names of this parish. The originals are now in the custody of the Royal Irish Academy in Kildare Street.

Speaking of Broadford Village he describes it thus : Broadford - a villiage 3 miles west of Dromcolloher village. Contains a new and an old R.C. chapel, a school house and a smithy - a small village of thatched houses.

The Fairplans map of the parish of Killaugholehane , the original of which is in the Ordinance Survey Offices in the Phoenix Park , Dublin gives additional information. The normal colour used in marking in the outline is black but in the original manuscripts churches and schools and other substantial buildings are etched in red. The one for Broadford village, Tullaha, Farrihy, Boola and Barnagarrane shows these such buildings in red, the present Church, a school and a building which is now O' Sullivans Corner House, the author was born and reared in this house. The map which dates from 1842 has the reference B.490.1. Also each civil parish has a reference and the number for Killaugholehane is 1263. In all it takes four large sheets to cover the nine townlands of this parish - they are numbered 44, 45, 53 and 54. Copies may be had at £50.00 each. The forge in question was in the hands of the O' Donnell family (Dillanes) and the school house was one built in 1830 in the same site as the later National School which was built in 1870 (now the Community Centre)The map indicates that the old Church was the same shape as O' Sullivans house before extensions were made in the last twenty years, the old kitchen most likely being the sacristry.

The Church was by the standards of the time an ambitious undertaking - it measured 30' x 60' in dept and 10 feet in height. The stone foundations, some of which were dug up when the village sewerage scheme was laid down in the 1960's extending 6 feet beyond the walls. At that time there was a thriving quarry in the village and no doubt everybody helped in drawing the stones the short distance to the site.

The 1820's were however difficult times. Agricultural prices collapsed in 1819 and continued depressed for many years. For the 261 persons "chiefly employed in agriculture," the 109 employed in "trades, manufactures of handicrafts" and the 61 persons "occupied and not comprised in the two preceeding classes" the undertaking proved too ambitious (1821 Census) They were able to roof an area thirty feet by twenty feet which for two decades at least was to be their Church. They also constructed a sacristry and the remaining walls stayed as they were.

Thereafter there was in this parish as elsewhere in Ireland a remarkable population explosion. The population of Killagholehane went from 1,060 in 1821

to 1590 in 1831 and to 1903 persons in 1841. The village had a population of 239 in 1841. We know that Killeen, Banemore, Mount Plummer and Lisnafulla had been transferred to Broadford sometime before 1837. This transfer which took place probably in 1833 added a further 660 souls to be cared for.

Clearly the Church built in the early 1820's was no longer adequate to the needs of the parish. Neither would it be sufficient to extend the roof of the building. Nor was there room to extend the site due to the proximity of other houses.

A decision to build a new Church was taken by Fr John Reeves P.P. in the late 1830's. A free site (and a donation of £50) was given in 1839 by Matthew Lord Muskerry, according to Begley, in a field to the east of the village, the tenants of which were the Daly family Farrihy. The giving of the site to the Catholic Church represented a basic change in policy for this the third Lord Muskerry. In 1828 he became President of the Brunswick Clubs of County Limerick. The Brunswick clubs were a militant ultra-protestant organization. They were conceived as ascendancy counterparts of the Catholic Association, complete with a 'Protestant Rent' and dedicated to the idea that only by joining together could the Irish Protestants protect their interests. In parts of Munster the Catholic reaction to these clubs was violent and Protestants had reason to regret their founding. According to the Lord Lieutenant the Marquis of Anglesey the Catholic leaders were certain the Brunswick clubs had been formed for the purpose of causing a serious clash between the two religions, thus ruining the chances of Catholic Emancipation.

Fr Reeves P.P. resigned in 1840 and was succeeded as Parish Priest by Fr Patrick Quaid a native of Rathkeale. He was a vigorous man and led the Dromcollogher/Broadford contingent at the Monster Repeal meeting addressed by Daniel O'Connell on May 18th, 1843 in Charleville, County Cork. It was he who built Broadford Church and renovated that of Dromcollogher. According to Canon Begley he was a highly accomplished gentleman who was zealous in bringing aid to the poor people during the famine 1846 - 1848. He was also the Priest who built the large parochial house in the Square Dromcollogher. He died on the 1st of January, 1868. Broadford church was completed in 1846 when the full horrors of the famine were about to reveal themselves. A finely cut stone belfry was added by Fr Quaid in 1856. The Church he built in Broadford was strongly constructed and measured 90 feet by 30 feet. From that time to the present day it has served the people very well and quite naturally has a special place in the affections of the people. Fr Michael Byrne P.P. who died in 1917 was responsible for greatly improving and decorating it. In the 1950's Canon O' Connor P.P. built the porch and erected the fine wall and railings to the front of the Church. More recently extensive renovations and alterations were made in 1983/84 which secures the Church as a place of worship for the people of Broadford for many decades to come. The Duggan family has a unique link with the Church in Broadford providing diligent and loyal sacristans for four generations.



## DROMCOLLOGHER

Fr Michael Fitzgerald acquired the site of the present Church in Dromcollogher from Mr Stevelly in 1819. It was decided to incorporate in the new Church a tower-house or keep that was only a hundred yards or so from the ruins of the old Church of Saint Bartholomew. This finely constructed keep of unusual dimensions, incorporating alterations made during the building of the Church probably dates from the 15th or 16th century and most likely was built by the O' Nunans. This Clan according to the Civil Survey occupied three and a half ploughlands of what was called Muskerry Nownan in the year 1640. The district corresponds to the south and east of Dromcollogher or to be precise the townlands of Knockacraig, Carroward, Woodfield, Coolaboy, Kells and the various Gardenfields.

The Peyton Survey of 1586 shows that the O' Nownans held these lands from John Fitzedmund of Cloyne, who held them from the Earl of Desmond. The O' Nownans also held Castlelysine Castle and the lands belonging to said castle directly from the earl. It is doubtful if Fitzedmund - no doubt Fitzedmund Fitzgerald - where principal interests lay in east Cork directly occupied this small keep. It is interesting to compare the case of Glenquin castle about which the Peyton Survey is quite explicit. "Glannowhym held by the Earl in his own hands....a Mac Sheehy held it for him." It seems most likely that the O' Nunans occupied the tower house at Dromcollogher.

Muskerry Nownan had been granted to Robert Stroud in the Munster Plantation 1585. An inquisition held in 1593 however showed that these lands were then in the possession of Sir Henry Oughtred who had obtained them from Stroud the first grantee by an agreement which had been ratified by the Council in England. The Jury found in 1593 that Oughtred had no demesne lands in Muskerry Nownan, nor did he live there. They also found that most of the under tenants were mere Irish. These included Conagher O' Begley, Teige McDermody O' Brien, Geoffry O' Conyll, Teige O' Connell and others.

Neither in Muskerry Nownan nor in Killagholehane had English tenants been introduced as required by the terms of the Munster Plantation. An inquiry in 1611 has the following : The castle and lands of Rathurde (Farrihy) granted to Robert Annesley Esq.. The grantees have Irish tenants : mustered 2 horses...no foot.

A striking aspect of the building of the Church in Dromcollogher was the patronage it enjoyed from the catholic gentry families in the area. The contributions of the Sheehy and the Hannigan families for example, bore eloquent testimony to the continuing vigour and loyalty of the old landed families. Hannigan and Hennigan are variant forms of Noonan. In the medieval annals it was spelt O' h-Ionmhaineain of which O' Hinunane, now obsolete is approximately a phonetic rendering. In the 14th century one William O' Noonan alias Ouhynaunen was remarkable in as much as at a time when the native Irish were officially outlaws in English law he was "the Kings surgeon" and in 1341 he

cured Lionel Duke of Clarence, son of King Edward III, then viceroy of Ireland. The O' Noonan Coat of Arms can be seen in finely carved stone on the remaining part of the old Church wall in Kilbolane Graveyard. The Mac Sheehys were the renowned galloglass of the Munster Fitzgeralds.

The authority of the Earl of Desmond depended ultimately on the traditional force of the Mac Sheehy Galloglass and other Desmond retainers, Rory Mac Sheehy was constable of the Desmond Galloglass at the time in the late 16th century when Elizabeth was endeavouring to destroy the Desmond Lordship. They paid dearly with their lives as the main military force of the Earl of Desmond and when the Desmond lands were destroyed and conquered in the 1580's they lost their land. The historian G. A. Hayes - McCoy estimated that they owned 10,000 acres in County Limerick. They were also closely associated with the Fitzgeralds of Gort-na-Tiobraid and suffered heavy casualties in 1535 when the Lord of Cleanglais was defeated in battle by the MacAuliffes of Clanauley (Newmarket/Meelin area.) The Sheehys though dispossessed were vigorous enough to emerge as very wealthy catholic middlemen renting many townlands. In 1780 they had leases on Gardenfield, Clonmore, Ballinlongig, Farrihy, Barnagurrane and other townlands. They had seats at Dromcollogher, Moviddy and Mayne in the 19th Century. The Hannigan family held Kilbolane Castle at the time when the Church was being built in Dromcollogher. The resilience of the old Gaelic and catholic families in this area is in marked contrast to other places, such as in much of Ulster where the conquest was almost complete.

### ROCKITES.

The years 1821 to 1824 were marked by prolonged agrarian disturbances in Munster. This was the first major rural upheaval since the Whiteboys in the 1770's. These troubles which began in Limerick and from there spread to other counties were caused by a secret society known as the Rockites. The basic cause of this turmoil was economic "lying in the landlords determination to continue collecting the high rents that the tenant could no longer pay" (G. Brocker) "One of the immediate reasons for the outbreak of violence lay in the activities of the agents of the infamous Courtney estates in Limerick who had been conducting a programme of wholesale eviction against the tenants who were behind in their rents." Contrary to orders and to the annoyance of the Chief Secretary Grant soldiers had been used to assist the agents, the tenants had begun to collect arms for the purpose of redress against "oppressive acts" and the authorities had let the situation develop until it was beyond control. In October, 1821 Major Going, the hated Chief Constable of the Peace Preservation Force in Limerick was killed when riding between Limerick city and Rathkeale. His death "was announced to the country by bonfires in all the hills and echoed by a savage yell of exultation from the villages."(G Brocker.)

... .. language of the people of this district in the early 10th century. Nearby is Toberhoraun Well - Tobar h-Odhraín - Saint Orans well, a holy well celebrated for curing several diseases especially blindness. According to O' Donovan Clouncrew Church was "an ancient Church with a burial ground celebrated for having money hid in its foundations.

## KILLILA.

The site of this once important Church is situated about twelve yards west of Killila bridge and on the south side of the road. It was planted with trees some twenty years ago and is entirely fenced off. It consists of an oblong shaped raised mound with a double vallum on the western side and the river bending around it and running several feet below the site on the east. The remains of a small Church can be identified at the western end of the site. It has stone markings to the north west of the site. Killila, Cill Adhladh, the local people still refer to the site as the "Kyleen", the Church of the burials was identified by John O' Donovan in 1842 as an old Church then used for the burial of unbaptised children. Such was the havoc created by the famine (some townlands losing more than half of their populations) that the graveyards of the area could take no more dead and the people re-opened Killila for burials.

Killila has already been mentioned in the records relating to 1201 and 1302. The Half Tuath of Kyllheylagh identified in the Peyton Survey 1586 was quite a large area and included not only Killila (Mount Plummer) Coolnanoglagh, Darrery, Glanduff, Dromdeveen but also extended from Banemore and Lysenefallaghe (Lisnafulla) in the east to Tournafole in the west. It included Clonecannon (Cloncon) and among the woods listed in the half tuath was Glannecappa. At that time Killila (Mount Plummer) and Banemore must have swept around to the south of Killaghohane to take in the woods that surrounded Gleann na Capall. In 1586 Monagay had a much more substantial interest in this part of the country that was the case in subsequent centuries. It is called 'Togh Kylheylagh Paroch de Monagay' in Peyton. Managay was dedicated to the Blessed Virgin (15th August), the lands included in the half toghe of Killila in the Peyton Survey are not to be understood as constituting an ecclesiastical unit (i.e. Gleann na gCepall to Tournafullen) but rather as an elementary civil division used for tax collection purposes.

## DROMCOLLOGHER.

The records speak of Dromcolluchair in 1410 and in 1418 it is described as Capella Dromcolkyle in Corcomohid and was dedicated to Saint Bartholomew. Westroppe had this to say in 1901: Fabric, 55 feet at the sides with the east gable remaining - the Church was twenty one feet wide and quoting A. Curry of the Ordnance Survey of 1840 - the east had round-headed splay and pointed lights, the mullion gone in 1840. There were two south windows.

## KILLEEN.

Killeen Church site is situated a half a mile to the north of Broadford village formerly a detached portion of Killeedy. Westroppe identified a church site here in 1901. In the map of the townland which he carefully drew he has marked in the site as being very near the dairyhouse of the Springfield estate. Less than a hundred yards from here is one of the largest and most impressive raths in County Limerick. Killeen at this point occupies a fertile rise of good land and no doubt down through the ages it has always been a centre of some importance. There is now no trace or imprint to identify the site.

## KILCOORA CHURCH SITE.

Situated half way between Gortnatubraid Church and Killeedy Church, Kilcoora Church site is clearly marked by ancient earth works. It lies on the northern banks of the Darrery River about a half a mile above its meeting with the Camuisce from Broadford. It has all the marks of an early Celtic site.

It was identified by Thomas J Westroppe at the turn of the century. John O' Donovan who spoke to the Irish speakers of the area gives it as Ceill Curtha - sweet church - curtha is applied to the smell of blossoms, or flowers or fruit,

The Nunan family who have been custodians of the site for generations always referred to the field of the site as the graveyard field.

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## PARISH CHURCH OF SAINT ITA, FEENAGH.

In the early 18th century Feenagh with Kilmeedy, Dromcollogher, Castletown-Conyer, Ballyagran and Cloncrew formed the parish of "Carcamohide". In 1719 Dromcollogher became a separate parish. In 1841 Very Rev. Edmond Molony was appointed first parish priest of Feenagh. - Kilmeedy. Very Rev. Michael Kiely P.P. of Ballyagran or Castletown-Conyer, resided at Highmount, Feenagh. The Church of Feenagh developed from a thatched rectangular structure of post-penal times. In the late 18th century it was re-built, slated and given its present "T" shape. Very Rev. Patrick Lee P.P. made extensive renovations in 1877. The walls were raised, a "Barn" roof was over laid with stone parapets and Gothic style windows were fitted. In 1976 it was completely renovated and adapted to liturgical reforms. The simple dignity of this House of worship reflects the enduring Faith of the people.

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## AUGHLISH.

It was identified Aglissemona in 1410 and 1615 as Aglisslinona . The Peyton Survey of 1586 speaks of Aglassnagroman in Tawnagh - a record of 1633 refers to Aglishemonagh, a burial ground. Lewis writing in 1837 say "There is a Churchyard at Aglish, but no vestige of the Church which was sometimes Aglish na Munni. Aughlish therefore was Eaglais na Manaigh and Eaglais Cromain. The Civil Survey of the 1650's may provide a key to the understanding Aglassnagroman. The ploughland of Dromcrommane in the barony map of Connello shows that it corresponded with what is to-day Appletown and Ballydonnell. Dromcromman Drium Cromain was a highly valued ploughland of the lordship of Gleanglais, perhaps the alias for the church was Eaglais Cromain Croman Church. In 1837 there was attached to Auglish a small globe of eight acres, which glebe was earlier identified in the Civil Survey of the 1650's.

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## ADDENDA.

Saint Oliver Plunkett 1625 - 1681 was in his early teens when the Pope's representative in Ireland Fr. Peter Scarampi, returned to Rome bringing with him 5 boys including O. Plunkett and John O' Brennan, later Bishop of Waterford and Archbishop of Cashel. There is a local tradition that Oliver Plunkett was present at the consecration of Bishop Dooley of Limerick (1677) in Farrihy by his long life friend Archbishop O' Brennan and also to meet with the Bishops of Cork and Ossory.

Thomas J. Westroppe had perhaps more than a passing interest in this part of Co. Limerick. One Anne Westroppe was the Landlord of the western part of Farrihy in 1852 and she may have been a relative of the historian.

### Control of Churches

The great rebellion of 1641 which broke out in Ulster and other parts of Ireland including Kerry in October began sporadically in West Limerick in December. For the following ten years and again more briefly in 1690/91 the old churches which had been taken over by the Protestants were re-occupied by the Catholic Church and again used for the celebration of the Mass.

## SHEEHY.

The MacSheehy's came to Ireland in the last wave of Galloglass to come here from Gaelic Scotland. According to MacLysaght they were settled around Rathkeale in the early 15th century. They were employed by the Earl of Desmond as keepers of castles.

Though having suffered severely in the Elizabethan confiscation of Munster, the Sheehys were still a force to be reckoned with locally in West Limerick in the year 1640. They suffered further in the Cromwellian confiscation and like many other Catholic families were reduced to the status of middlemen - the penal laws discriminating against the Catholic ownership of land - but middlemen who were wealthy and had leases on many townlands.

Roger Sheehy of Dromcollogher at the end of the eighteenth century had the means and confidence to challenge the recently enobled Lord Muskerry on the matter of the lease of a number of townlands.