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tioned in that year in Pigott's Directory, namely, Henry Griffin of Bow Lane. Though this the capital town of Clare seems to have been able to support two Newspapers regularly for a number of years, it seems strange that from 1778 to 1824, or even later, there is but one solitary book as the only other outcome of the printing presses there.

It seems better at present to defer dealing with the printing after 1830 in full detail, but I will merely mention here that a new printer appeared soon after that date, namely, Marcus Talbot, who printed some small books or pamphlets of a religious or political nature, of which I hope to tell in a future article.

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## Rosscarbery.

NOTWITHSTANDING its claims to notice on antiquarian and historic grounds, Rosscarbery from its remote position—away from railway, steamer, or even public coach—is but rarely visited, and remains comparatively unknown to the rest of the county; so that the following extracts from a paper which appeared in the "Examiner" of June 19th, 1880, written apparently by the late Very Rev. Jeremiah Molony, P.P., a few weeks before the consecration of the Catholic parish church at Rosscarbery, will probably be found to contain much that is new to many readers of this "Journal," and to deserve the more permanent record which its pages afford:—"In ancient manuscripts Ross is called Rossalither, or Rossalithri, but this latter is the Latin genitive of the Latin word Rossalithrum. In the 'Life of St. Mochemoe' we read of the city near the seashore, to which a great number of scholars had always resorted, and it is called Rossalithri. In the original there is no 'argal,' or equivalent. Subsequent writers seemed to think it followed from the context that the place was therefore called Rossalithri, and one writer after another repeated the phrase, 'Ross of the pilgrim scholars.' The place, however, was called Rossalithri before Saint Faughnan or any other wayworn Christian pilgrim came to Ross to learn or to pray. There is the 'Fearsad' of Ross, like the Fearsad from which Belfast derives its name; and it means the pools or channels left by the receding tide. Seafaring men along the coast commonly speak of the Fearsad of Ross as applied to its strand. There is the Tuath of Ross, an outlying cantred to the north of the town; and between this Tuath of Ross and the Fearsad of Ross is Rossa lithir (in Latin Rossa lithrum), which means 'Ross built on the hill with wet, spewy sides.' This 'Lithir' of Ross extends from the Priest's Gate to Glasheen, and was known to the inhabitants in medieval times as the 'Lotharach.'

"The incoming of the Christian faith into this district of Corcolaidh dates from a period anterior to St. Patrick. It was chiefly through monasteries that Christianity was planted in Ireland: that of Ross dating from the middle of the sixth century, when it was founded by St. Faughnan of the race of King Maccon—not the Faughnan de Ria, the founder of the diocese of Kilfenora.

He was an old man when he went to consult St. Ita in A.D. 570, and it was about twenty years prior to that when there came to the pagan inhabitants of this place Faughnan, of the royal race of Maccon, from his abbey near Ballinatrach. 'Wise and virtuous' is he styled in the 'Book of Cashel'; and if the 'Book of Ross,' so frequently referred to in the manuscripts in the British Museum, should ever be discovered, it will doubtless give details of the hidden life of St. Faughnan, Bishop of Rossalithir.

"To the east of Ross is a little oratory of St. Faughnan, called 'Sheanadh Tiompaleen Faughnan,' and to the west of Ross is 'Cill Faughnan Beg.' Between these was the monastery of Ross and the old cathedral, 'Tiompail Mor Faughnadh.' These four churches may be identified with the several churches discriminated one from another in our ancient Irish manuscripts, such as the 'anoit,' the 'daltha,' the 'compairche,' and the 'cill' church.

"The early inhabitants realised the full meaning of the old tribeman's saying, 'Better live under the Crozier than under the Crown,' and there was much popular enthusiasm in favour of that Bishop of Ross who successfully asserted his rights against the Crown in a lawsuit touching 'Furca et wreikia maris' on the foreshore of the parish of Ross, the pleadings in which are still extant, and can be seen in the Muniment Room, Rolls Court, Dublin.

"About 250 years after its foundation the monastery of Ross was pillaged by the Danes of Dublin; and later on, in the eleventh century, it was a second time plundered by some hostile native tribes.

"In a stanza from the 'Book of Lecan' quoted by O'Flaherty, it is stated that twenty-seven prelates of the same family filled the See of Ross. The poem from which it is taken is in Irish with a Latin translation, of which the following, compared with both the Latin and Irish, is an English version:—

"Seven and twenty bishops, high revered,  
Possessed Ross of rich luxuriant glebe,  
From high-famed Faughnan's time,  
Till Dugald's day of equitable rule."

When the first missionaries came to Ireland they sought to introduce, together with the Gospel, the municipal laws of the ancient Roman Empire. But they found Ireland in full possession of her own laws and institutes; and upon these laws Christianity was grafted, while the traditional tribe law was adopted into our Christian organisation. Every individual tribeman had his right in the land he himself farmed, and his right also as a tribeman to a share in the whole territory. The chief representing the tribe gave to Saint Faughnan a portion of the tribeland for the foundation of his monastery; but the lay tribemen retained individually and collectively their claims to that land, bating the object for which it was originally given, whereby it was guaranteed that, 'as long as there shall be a person fit to be an abbot of the said tribe of the patron saint, even though he be but a psalmsinger, it is he that shall obtain the abbacy.' As these tribelands, like the 'O'Driscoll's country,' were extensive, it does not follow that the successors to the abbacy, though of the same tribe, were allied to the deceased abbots in any near degree of kindred. The succession of the bishopric is thus explained without the supposition that the rights of the Church were invaded by the lay members of the tribeland. As the monasteries became in course of time commercial centres, we accordingly find upon an ancient map of Ireland, 'Ye cittie and countie of Rosse.'

"After the Synod of Kells we find a great change in Irish ecclesiastical organisation, delimitation of dioceses, distinction of parishes, and dedication of



CATHEDRAL CHURCH OF ST. FAUGHNAN, ROSS,  
AND THE COLLEGE.



CATHOLIC PARISH CHURCH OF ROSS.

parochial churches. These changes followed the suppression of Chori-episcopal Sees, the last of which was the bishopric of Enniskane.

"The parochial or Cathedral Church of Rosscarbery is called in ancient manuscripts, 'Tiompal mor Feachtna,' and we have a full description of the condition and general appearance of this building just before it passed into Protestant hands. This account is due to an ancient usage of the Church of Rome, which, from time to time, ordered a Consistorial investigation into the existence and general condition of certain episcopal sees, minutes of which investigations are preserved in the Vatican archives. In the year 1517 Edmund de Courcey, Bishop of Ross, resigned his See owing to his great age, being then about 80. The deed of resignation was drawn up in Timoleague Abbey by a Dublin notary, was witnessed by the Lady Eleanor, daughter of the Earl of Kildare, and was commended to the Holy See by King Henry VIII. in a letter dated Richmond, July 17th, 1517; and in consideration of this resignation of the Bishop, backed by the King's letter, Pope Leo ordered an enquiry into the condition of the See of Ross.

"The reply to this Papal mandate, which is still extant in Theiner's 'Monumenta Celtica,' a large Latin folio, printed in Rome under the patronage of the late Cardinal Cullen, furnishes an interesting account of Ross and its cathedral in the sixteenth century:—'The city of Ross is situated in the province of Cashel, in the middle of a large plain which stretches along the seashore. It consists of above 200 houses, and is encompassed by a wall. The country around is fertile, yielding an abundance of corn and fruit. In the centre of the town is the Cathedral church, dedicated under the invocation of Saint Faughnan, an Irish saint-confessor, whose feast is celebrated on the Vigil of the Assumption of the Blessed Virgin Mary. The walls of the church are of cut stone, and it has two entrances, one lateral and the other in front, and in both you descend three steps to the level of the church. Its floor is unpaved, and its roof of wood covered with slates. The interior of the church presents the form of a cross, and its size corresponds with the Church of St. Maria del Popolo, in Rome. Its central nave is supported by stone pillars from the aisles. Its choir is of wood; and its sacristy is supplied with vestments and other ornaments. It has a mitre and crucifixes; its chalices are of solid silver, some of them being gilt, and its crozier is also of silver. In the cemetery outside there is a belfry built in the form of a tower, in which there is one large bell.'

"In its present state we cannot trace the architectural features set forth in the above extract relative to the old cathedral of Ross. The long drawn aisles have disappeared, though it still retains its cruciform structure. The cut stone was freestone from this vicinity, and laid in regular courses of the best masonry. But what remains of the old walls is now (1880) dashed and plastered. Of the first church, erected as a monastic one, that built by St. Faughnan, the ruins still exist on the southern slope of the gentle eminence upon which the town of Ross is built. The site was anciently called 'Ilan Gauladh,' which in English means English Island. Though in extent but five acres, it was ever denominated a ploughland. This old sixth century church was cyclopean in its main features, but with windows in the lancet style of Gothic architecture. Near this church, at the Abbey gate, was the Round Tower of Ross, which if of the same height as others in the county Cork, would command a view of the southern seaboard from the Old Head of Kinsale to Cape Clear.

"At the present day there is not a vestige left of this Round Tower. Of its existence, however, in early times, there can be no doubt, for it is seen on the

seal of the Chapter of Ross, A.D. 1641, which is supposed to be a copy of the old seal of the Canons of Ross Cathedral.

"When Ross Cathedral became Protestantised, a small chapel was hastily built up within sight of it, at the southern corner of the 'fair field,' and there was no failure in the succession of Catholic pastors in the parish of Rosscarbery. Subsequently was erected the old chapel of Rossrock, now utilised as a parochial school; and about sixty years ago (i.e., previous to 1880) Father Jerry Molony, the elder, built a church which in its architectural proportions far exceeds the ancient cathedral. Extensively repaired and decorated by his nephew, the Very Rev. Jeremiah Molony, P.P., and possessing a campanile of finely chiselled masonry, built on the lines of the tower of Timoleague Abbey, this church, dedicated to St. Faughnan, was consecrated on Lady Day in August, 1880, and now forms the Cathedral of the Catholic Diocese of Ross, as well as the parochial church of Rosscarbery."

J. C.

## Cork Topographical Notes.

BY COLONEL THOS. A. LUNHAM, C.B., M.A., M.R.I.A.

### THE GREAT MARSH OF CORK.

**DUNSCOMBE'S MARSH.**—Dunscombe's Marsh, otherwise the South East, or Great Marsh of Cork was granted in 1686 to Alderman Noblett Dunscombe (Mayor, 1665); but after the siege of Cork, in 1690, it was surrendered by him, and a new grant made in 1691, reserving a rent of £10 per annum. He suffered great losses by these wars, as particularly mentioned in his will, dated April, 1695; and directs "that he shall be buried in the ruins of St. Mary's Shandon Church, having respect unto the station he filled in this city of Cork, and his great losses." He was buried June 5, 1695. He was born in 1628; and married, in 1652, Mary Hull, sister to Wm. Hull, Esq., of the city of Cork, and granddaughter (niece Burke says, "Landed Gentry," s. v.) to Sir Wm. Hull, of Leamcon, Co. Cork, knight, and was son of Colonel Noblett Dunscombe, who died in 1651, and grandson of Edward Dunscombe, Esq., of St. Finbarry's, who settled in Cork, from London, in 1596, and died in 1631. He was an eminent merchant.

Dunscombe's Marsh comprises that portion of the city of Cork bounded as follows, viz., Grand Parade on the west, new Custom House on the east, Lapp's Island, Quay, and South Mall on the south, Patrick Street along to Merchants' Quay, and Merchants' Quay Upper and Lower, to Custom House on the north. In 1699 Wm. Dunscombe, Esq., only son of Alderman Noblett Dunscombe, built a stone bridge on the western end, or Grand Parade, to connect it with the opposite side, or Tuckey's Quay, and commenced leasing in 1710, when the first house was built. Possibly this was the William Dunscombe who was a Fellow Commoner of Trinity College, Dublin, and presented the large silver cup (February 2, 1680) surmounted by the crest of his family, and bearing the inscription—"Ex dono Gulielmi Duncombe, Filii Gulielmi Duncombe, Armigeri." If this be so, a mistake appears to have been made in the Christian name of his father,—Vide Catalogue of College Plate, compiled by John Hingston, p. 15. (1)

(1) Dr. Mahaffy, in "The Book of Trinity College," p. 272, mentions "Mr. Duncombe, of Cork," as the donor of this very handsome piece of plate. With