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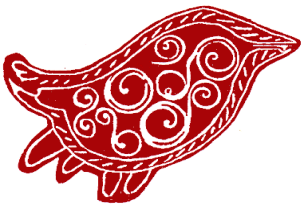

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An Antiquary's Note Book 8

By C.J.F. MacCARTHY

PLAQUES FOR PEOPLE AND PLACES

Cork Corporation has recently put down a pavement-marker opposite the house in Anglesea St. where, for some years, the grandparents of James Joyce resided. Joyce's grandfather was a former official of Cork Corporation; Anglesea St. has had a long association with the Joyce family.

The Corporation, in association with Cork-Kerry Tourism, recently erected the first four of the 1984 series of plaques. These mark the birthplace of Terence Mac Swiney, the site of the town cross of mediaeval Cork (both in the North Main street), the site of Theobald Mathew's Cove street residence, and the site of Cork's first Mercy Convent in Rutland St., once known locally as 'the brassy castle'.

Plaques of the pre-1984 series: that for William Penn will be erected when some remedial work to the old Quaker Meeting House, Grattan St., has been completed; the Shandon Church plaque, with amended wording, has been erected; the Skiddy's almshouse bronze plaque will be erected when discussions between the Corporation and an interested party have been concluded to the mutual satisfaction of all concerned.

The Cork Corporation and Cork-Kerry Tourism are likely to continue with the erection, under the guidance of the Cork County Borough National Monuments Advisory Committee, of further plaques of the 1984 series. It is hoped that this programme will be extended and that members of this Society will contribute suggestions as to persons and places in Cork city which should be so commemorated.

DIARMAID MAC CARTHAIGH COMMEMORATION

The death of Diarmaid Cille Báidhne was commemorated in a simple ceremony on the 800th anniversary of the day of his slaying, 6 November 1185.

The commemoration took place within the now ruinous friary at Kilcrea, founded for the Franciscan Observantines by the notable Cormac Mac Carthaigh, Lord of Muskerry, in 1465 A.D. The place of Diarmaid's death, Cill Báidhne (now Kilbane), is within a bow-shot of the friary.

Following the celebration of the Holy Sacrifice of the Mass, a commemorative address was given by a noted Muskerry historian and Gaelic scholar, Mícheál Ó Murchú, who has played a significant part in the conservation of the friary and the institution of the annual Mass for all those interred in the cemetery at Kilcrea.

The Mass was concelebrated by Very Rev. Fr Declan Crowley, PP, Ovens, Rev. Patrick O'Leary, CC, Farran, and Rev. Fr James, OFM, St Francis Church, Liberty street, Cork. The lessons were read by Dónall O Ceallacháin of Ovens and by Tomás Dermot MacCarthy of Blackrock. Appropriate hymns were sung by Messrs Conlon and Hayes of Cork while members of the Ballinhassig Pipe Band rendered suitable airs.

The writer of this Notebook acted as Master of Ceremonies. Thus, Clann Charthaigh, their friends and the people of Muskerry, commemorated the death, eight centuries ago, of Diarmaid Mac Carthaigh, king of Cork.

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HISTORIC SITES, CITY AND COUNTY

Dundanion 'castle'

This tower-house stands on an ancient site on the pre-1850 bank of the river Lee to the west of Blackrock village, adjacent to the eastern end of the Blackrock road and now within the city area. It was defended on the land side by a fortified wall, and was long associated with port activities. Dundanion 'castle' has now been taken into State care[1] and it is to be hoped that, in due time, the State will carry out conservation, remedial and presentation works to the structure and to the immediately adjacent area.

Cill na Cluaine

The place of St Finbar's death, an important site in Finbarrian tradition, is stated to be at Cill na Cluaine,[2] now an embanked area in the townland of Ballineadig, some few miles westward of Ovens bridge on the Cork-Macroom road. About three-quarters of an acre are enclosed by the bank, within which are the outlines of a rectangular structure. The State has now placed a preservation order on this monastic site.[3]

Development Plan Review — County Area

The draft County Development Plan Review (1985) for the county area contains many additions to the schedule of sites of historical, archaeological or architectural interest. It is expected that the forthcoming report of the Cork County Archaeological Survey will contain substantial material on field antiquities recommended for protection by the State or by Cork County Council.

The Council has accepted from the writer a number of suggested structures to be added to those listed in the draft Plan. Among these are: Ballynacorra near Midleton, (prehistoric tumulus and/or Norman motte?); Kilpatrick church near Carrigaline;[4] Kilshinahan church near Kilbrittain; Dromnea near Durrus (site and ruins of O'Daly's bardic seminary of Drom Naoi); and Clapper bridge at Ballybeg, near Buttevant.[5] A 'clapper' is a foot-bridge constructed of flat stone slabs laid over stone orthostats. There are two known ancient 'clappers' in this county: (a) at Springfield, Ballybeg and (b) near Gougane Barra.[6] Perhaps there are others?

The Council has also accepted my suggestion that ruinous Kilsillagh church, near Butlerstown, which could date back to pre-Norman times, be now placed in their protection. Probably a good case could be made for taking this site and the churches at Britway and Skeames into full State care? Kilsillagh is very likely the Cellsaelach of the Decretal of 1199 A.D.; it has been described and illustrated by our immediate past president, Walter McGrath, in Cork *Evening Echo*, 3 March 1971.

Development Plan Review — City Area

The Cork Corporation has also issued its draft Development Plan (1985) which contains schedules of structures for protection, in categories A and B.

The writer has submitted to the Corporation a number of additions to these schedules. They include: 'Carrigduve' and 'Dundanion', big houses on Blackrock road, built during the period 1830-1840; 'Lisnalee' house — once the home of silversmith Carden Terry — and the adjacent Barrington's Folly, both late 18th century.[7] Also 'Clifton', built about 1760, where lived Baldwins, Hares (later Lords Listowel), Moore-Travers, Clark-Travers, Usbornes, Haughtons and others of note; 'Clifton' is now part of the Ardfoyle convent complex. Weather-slated 'Weir View', *c.* 1810, standing on the river bank at Hayes' Marsh facing the Mardyke, also deserves to be recorded for protection. Another such is Douglas Hall, Well Road, sometime home of Bishop Moylan, 1739-1815. Eoin O'Mahony once described this bishop of Cork as 'a somewhat narrow, but saintly man'.

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Kilsillagh church, near Butlerstown *(Photo: U. Mac Craith)*

Other members and interested groups have presumably also made suggestions regarding structures for inclusion in the protection schedules. The latter, as amended, will become available to the public in due course.

THE PEOPLE OF RINN RÓIN IN 1766

The coastal area south of the river Bandon, lying between Kinsale harbour on the east, and Coolmain (or Kilbrittain) bay on the west, is rich in all categories of local field study material. It contains three civil parishes, Kilroan on the east and Ringrone[9] on the west, divided into two by the parish of Templetrine. These parishes lie in three baronies: Kinsale, Courceys and Carbery, eastern division (formerly Kilbrittain cantred).

In 1731 Parliament received a report on the 'State of Popery' from Kinsale,[10] which stated that in the parish of Ringroan there was 'One public place of mass, one officiating priest, and one private chappell'. The report further stated that in 'the parishes of Killroane and Templetrine, the officiating priest came from Ringroan'.

In to-day's Catholic parochial organization, the western areas are with Kilbrittain, the remainder being in Courceys parish. The parish church at Ballinspittle dates from 1752.

The Church of Ireland parish unions of Bandon and Kinsale include the parishes of Kilroan, Rinn Róin and Templetrine; the church of Templetrine is within a mile (westwards) of Ballinspittle. In the churchyard lies one of Napoleon's men, General Lefebre-Desnouettes, drowned when the 'Albion' was wrecked in 1822 off the Old Head. Both the Catholic church at Ballinspittle and the Protestant church at Templetrine are under the invocation of the Holy Trinity.

In 1766 the non-resident rector, John Kenny the younger, took a census of his parish, as required by parliament. The return has survived,[11] together with that for Rathbarry parish[12] — the only census documents of the period which survive for the diocesan area of

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Cork and Ross. But copies of the returns for the parishes of Kilmichael and of Dunbulloge were published in this Journal[13] — enriched with valuable annotations and comment. Earlier, another historian extracted from the county Cork census returns all references therein to Catholic priests — also published in this Journal.[14]

The return for Ringrone parish gives the name of each householder and the number of persons in each household. There were 315 households in all, with 1570 inhabitants, of whom 98 were Protestants. 158 households contained from 1 to 4 persons, 141 had from 5 to 8, 11 had from 9 to 10 and there were 5 with over 10. There were also two unnamed Catholic priests and 29 unnamed 'papist' servants in Protestant households.

There has been placed with the County Library (Cork HQ), a dossier containing copies of the census return, a list of householders arranged alphabetically, and a statistical abstract. Also copies of the Tithe Applotment roll (1832), Griffith's Valuation (1852) and the *Inquisition Post Mortem* taken on the death of John Lord Courcy (1620). This study material should be of particular interest to the family historian, the social historian and the family names specialist.

DE COURCY'S CASTLE

On 30 May 1986 the people of Kinsale (represented by Kinsale Museum Committee) were the recipients of an unusual and historic presentation when John De Courcy, 35th Baron Kingsale (also Baron Courcy of Courcy and Baron of Ringrone) handed over the deeds of a ruined castle at the Old Head.

His ownership of this castle site derives from Henry II's 1177 grant of Diarmaid Mac Carthaigh's 'kingdom of Cork' to Robert Fitzstephen and Milo De Cogan. The western portion fell to De Cogan, whose principal settlements were in the Kinsale area. His only daughter (and heiress), Margaret, had several husbands, one of whom was a De Courcy. Her son was named Patrick De Courcy, and his son had a stronghold at Dún Mhic Phádraig (Downmacpatrick) at the Old Head. This was Miles De Courcy, who had also a castle at Ringrone, the one attacked by the all-conquering Finghin Mac Carthaigh in 1261. After the redoubtable Miles had put an end to Finghin's career, his successors became powerful lords with their chief base at Kilbrittain until forced out of there by the Carbery Mac Carthys in the 15th century. They then returned to Ringrone and to the Old Head, where they continued to reside in the castle until a mansion was built nearby. By 1838 this mansion was ruinous and the castle was described as 'a venerable ruin'.

THE JOURNAL *PERITIA*

Peritia is the journal of the Medieval Academy of Ireland. The first three issues, 1982, 1983 and 1984, contain over seventy articles covering 1,328 well-printed pages of text. These contain new thinking on and interpretation of matters relating, in the main, to the early medieval period, with special emphasis on church-related matters. It is too early to place *Peritia* in any time-frame or subject area; it is not too early to welcome a significant journal with good prospects of occupying an influential position in many aspects of Irish medieval studies for decades to come.

Peritia has significance for historians, professional and non-professional; for the latter at least one third of the contributions in each volume are readily understandable. K.W. Nicholls has this salutary comment to make: 'There is a bad old tradition of writing "local history" in Ireland by descending from the general to the particular, and few of the older school of "historians", with some honourable exceptions . . . were prepared to undertake the arduous task of plodding through unindexed sources'. Nicholls paints a large canvas, but has an eye for illustrative detail, as when he rescues

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from some 'dusty' document the names of three thirteenth-century Cork girls: Dervorgilla, Ēdaín and Raghnailt.

Philip Howard (*Times*, 17.5.1986) reviewing *Antiquity's* six decades of achievement, states: 'It is always pro-youth. A good article by a young archaeologist anywhere in the world goes to the top of the list above pieces from eminent greybeards with muddy fingers.' *Peritia* also has a noticeable youthward inclination; one could truthfully apply to it Howard's comment: 'For those who have not run across it, *Antiquity* is remarkable for its scholarly sprightliness. Its book reviews are notoriously honest . . .'

The subjects covered in the three volumes of *Peritia* include Hagiography, Annals and Medieval Historiography, Insular Latin, Computistics, Insular Monasticism, Archaeologica, Irish Law, The Later Middle Ages. Vol. 3 includes seven essays under the general title 'Bede and his world'.

Hagiographical studies are headed by our own President's seminal 'Towards a Methodology in Early Irish Hagiography',[1], an essay 'for all places, persons and seasons'. Charles Doherty contributes 'Some Aspects of Hagiography as a Source for Irish Economic History '.[1] His examination of *vitae* yields much useful data, e.g. 'By the tenth century the *óenach*, fair, was a regular feature of activity at major monastic sites and took place on an area close to or outside the boundary'. From that period onwards 'it is reasonable to describe the major church sites as monastic towns'. Thus the old view of the monastic origin of towns such as Cork is restored to the history books. He also breaks new ground in his essay, 'The Basilica in Early Ireland', a particularly well-argued suggestion that the basilica was not unknown in pre-Viking Ireland.

'Brigid of the Gael' is recalled in two essays: R. Sharpe's *Vitae S. Brigitae*[1] discusses the earliest Brigidine texts and asserts that they have importance for the Irish church 'with which the lives of St Patrick cannot compete'. In Vol. 2 Sharpe contributes 'Were the Irish Annals known to a Twelfth Century Northumbrian Writer'? This is a fine piece of literary detection concerning a manuscript written about 1185 A.D., on the saintly Cuthbert for whom an Irish origin has been postulated. Diarmuid Ó Murchadha (*JCHAS* 1985, 31-2) writing on the charter of Gill Abbey, notes that the witnesses to the document include a bishop Eugenius of Ardmore, who is also named in 'two English sources, one emanating from Durham and the other from Lichfield where Eugenius was suffragan bishop in 1184-5'. Eugenius appears to have been the provider of information to a monk of Durham or Melrose who in the late twelfth century wrote the *Libellus de nativitate S. Cuthberti*, etc. Perhaps in years to come we will learn more concerning Eugenius and his Ardmore episcopate?

Kim McCone also writes on 'Brigit in the 7th Century',[1] and poses the question whether the Christian Brigit was merely a euhemerized pagan goddess or the product of syncretism between such a goddess and a historical figure. K. McCone contributes another stimulating essay to Vol. 3 on 'Some Problems Concerning the Organisation of the Church in Early Medieval Ireland', in which the author admits that he found 'how Ireland was converted to Christianity to be totally obscure'.

Readers will find special interest in the following contributions: J.N. Hillgarth's 'Ireland and Spain in the Seventh Century'[3] in which he comments: 'in seventh-century France, those who wanted to study the scriptures went to Ireland;' Dáibhí Ó Cróinín contributes two essays[1,2] on matters relating to the Easter question; R. Baumgarten's well-illustrated study of classical geography appears in Vol. 3. In the same volume M. Richter contributes 'Bede's Angli' — 'not the Angles but the English'. Also in Vol. 3, E. James' essay

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'Bede and the Tonsure Question' refers to the Irish tonsure, the so-called tonsure of Simon Magus (Símón druí). You can see, on the Ballyvourney slab of the late eighth century, a cleric carrying his bell, and having the tonsure from ear-to-ear in the Irish form.

I made special note of the undernoted essays: K.W. Nicholls' Late Medieval Annals,[2] and A Charter of John Lord of Ireland in favour of Matthew Ua Hénni, Archbishop of Cashel.[2] In Vol. 3 Nicholls contributes a timely essay: Towards a new Monasticon Hibernicum.

The first two volumes were edited by Prof. Donnchadh Ó Corráin, as was the third volume with the aid of three co-editors: Michael Richter, Dáibhi Ó Cróinín and Gearóid Mac Niocaill; Prof. Ó Corráin headed a trio whose essay, The Laws of the Irish[3] will alter many long-held views. Pádraig Ó Riain's short essay, Samson alias San(c)tan[3] at least removes doubts; Dagmar Ó Riain-Raedel's 'Twelfth and Thirteen Century Irish Annals in Vienna' has opened up a new field of source material for Irish medieval history. Proinséas Ní Chatháin[3] writes well and simply on *Bede's Ecclesiastical History in Irish*,[3] a text of no little importance in which the learned author shows particular skill in handling material from a wide range of manuscript sources.

A.D.S. Mac Donald's 'Aspects of the Monastery and Monastic Life in Adomnan's Life of Columba'[3] will interest many readers outside of the professional historian ranks. The author answers many questions and enables a visitor to understand better the nature and purposes of monastic sites. He contributed another study, in Vol. 1, 'Notes on Terminology in the Annals of Ulster, 650-1050'; this essay comes at a time when the first volume of a revised edition of these annals (*AU* 2) is published (ed. S. Mac Airt and G. Mac Niocaill, 1983). Mr Mac Donald's lucid essay tells us that (at least from the ninth century) the word *cell* extended its meaning to lands belonging to a monastery or church.

Anthony Candon's contribution[3] 'Ráith Bressail: A Suggested Identification',[3] is a well-argued (and non-partisan) essay on twelfth-century toponomy. The author considers that the synod of Ráith Bressail (1111 A.D.) was held in (or near) the great annular earthwork situate in the townland of Fortgrady to the west of Mallow.

Peritia reviews are vigorous and do not fall into the category of 'logrolling where, ladling butter from alternate tubs, Stubbs butters Freeman, Freeman butters Stubbs'.

Vol. 3 contains a well-deserved tribute to the memory of Áine Ní Chróinín, formerly of Charleville, wife of my good friend and our esteemed member, Dr William O'Sullivan. It is pleasing to note that her unfinished work *Poems of the Marcher Lords* will soon be published by the Irish Texts Society, Prof. P. Ó Riain having undertaken the task of preparing the work for publication.

NOTES AND REFERENCES

Historic Sites, City and County

1 Letter signed 'N. Lynch', from the Office of Public Works, Dublin, to the writer, 27 November 1985.

2 See O'Clery's life of Bairre in Plummer *Bethada Náem nÉrenn* (1922). For a general discussion on Cill na Cluaine, see Ó Riain *JCHAS*, vol. xc (1985) pp. 1-13, and Bolster *A History of the Diocese of Cork* (1972), vol. 1, pp. 15, 19-20. For an earlier view of the location of Cill na Cluaine, see Mac Carthy *JCHAS*, vol. xlii (1937) pp. 107-110.

3 Letter, signed 'P. Danaher,' OPW, Dublin, to the writer, 4 December 1985.

4 See *JCHAS*, vol. lxxxix, pp. 127-128.

5 Illustrated in *JCHAS*, 1906, p. 200.

6 Illustrated on p. 85 of the *Official Guide to County Cork* (1985). This excellent publication contains essays written by competent persons and includes many very fine (some unique) photographs by Seán Daly.

7 For a note on the folly, one-time home of 'Ballintemple Corporation', see Cork *Evening Echo*, 2 July 1980.

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8 'Lisnalee' with its folly and 'Clifton' are both near Ballintemple village.

Rinn Róin

9 Rinn Róin civil parish covers 9,238 acres divided into 40 townlands, varying in size from 12 acres (Ballinspittle) to 450 acres (Coolmain). For comments on the Irish form of the placenames see O Donoghue *Parish Histories and Place Names of West Cork* (1986). The last inter-baronial transfer of area was in 1837, when the townlands of Ballydownis West, Clashreagh and Rochestown (all in Templetrine) were transferred from Courceys barony to the barony of Carbery East.

J.T. Collins (1960) recalled that Kilcolman townland, now 350 acres, was held by Daniel Mac Eneslis O Donovan until the Cromwellian forfeitures; he was restored by Charles II. In the time of William and Mary, the O Donovans again lost Kilcolman. Collins stated that Jeremiah O'Donovan-Rossa was of the Clan Mac Eneslis; for this group of the regnal O'Donovans, see Ó Murchadha *Family Names of County Cork* (1985), p. 128.

In 1844 a new Protestant church, dedicated to St James, was erected for Rinn Róin parish in the townland of Oldcourt; it was de-consecrated in 1912. Rev. Joshua Browne Ryder was rector from 1840 to 1855; he was a brother of Rev. William Ryder, a leading figure in the Gortroe massacre of 1834. Near the church was a school-house of the Church Education Society and a burial place; in the latter were buried a number of bodies from time to time yielded up by the sea. The bell-tower of the Catholic parish church at Ballinspittle was built from stone taken from the disused church of St James in Oldcourt.

Within the parish area are sites well known to archaeologists — Dún Cermna at the Old Head and, just west of Ballinspittle, the great earthwork at Ballycatteen, excavated by Seán P. Ó Ríordáin.

In 1261 A.D., at Rinn Róin, the first major Gaelic resurgence was held by the Normans; Fíngen Mac Carthaig and the nobles of Desmumu were slain in Rinn Róin on 29 September 1261' (*AI*). Ó Murchadha (1961) comments: 'Thus fell the great Finghin, ever afterwards described as Finghin Reanna Róin;' had he lived 'it is unlikely that the new Justiciar [governor of Ireland] would have been allowed to land at Dún na Long and depart unmolested' — *JCHAS* lxvi, p. 113.

10 Published in *Archivium Hibernicum*, vol. ii, (1913) p. 141.

11 PROI, MSS M/2476 and M/2478.

12 For a discussion on Rathbarry census (and the historical value of this type of material) see *Seanchas Chairbre*, No. 3.

13 Kilmichael, by John J. Fitzgerald, *JCHAS*, vol. xxvi, (1920) pp. 69-70; Dunbulloge, by Tórna, *JCHAS*, vol. li (1946), pp. 69-77.

14 W. Carrigan, *JCHAS*, vol. xxv (1909) pp. 36-39.

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