

*The
Annals
of
Churchtown*



'The collective wisdom of past generations of Churchtown people has become part of the land itself.'

Mary McAleese
President of Ireland

'When my great grandfather left Churchtown in 1849 for the bright lights of Charleville, little did he or his contemporaries consider that all these years later they would feature in this wonderful book which gives us the heart of a whole community.'

Maeve Binchy
Writer

'Publication of The Annals of Churchtown is a most worthy undertaking with a lot of co-operation from an awful lot of people.'

Gay Byrne
Broadcaster

'Oh, fortunate natives of Churchtown at home and abroad! You will be immeasurably enriched by this lively, lovely, homely and comprehensive chronicle of your past.'

John A. Murphy
Emeritus Professor of Irish History
University College Cork



The Annals of Churchtown

Compiled by
Denis J. Hickey



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While every effort has been made to ensure accuracy within the publication, it must be appreciated that a volume of this nature and scale can only be as accurate as the sources consulted. The opinions or comment expressed by individual contributors are not necessarily those of the publisher or other contributors.

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Front cover: The Market House (left) was built in 1845. The Community Centre (right) operated as Churchtown National School from 1846 to 1947. *Back cover:* The Equine Sculpture located in the centre of the village was erected in 2001.
The map shown on the cover and endpapers dates from 1720.

Text set in 10pt Sabon Roman

The paper used in this book is made from wood pulp of managed forests and for every tree felled, at least one tree is planted, thereby renewing natural resources.

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Foreword



In July 1997, the Churchtown Village Renewal Trust was founded and, following a public meeting in the Community Centre and many one-to-one consultations, the Trust published a seven-year plan with sixteen objectives to be delivered by December 2005.

The first of the Trust's objectives was to develop a seven-year plan and the second was the 'development and publication of a written history of the parish'. In effect, the history book was the primary objective of the Trust's plan. With the publication of this book, eleven of the sixteen objectives set out in the 1997-2005 plan have been achieved.

This book has taken eight years to deliver. It began its life in August 1997 when I managed to tap out about 20,000 words on a Psion 3a hand-held organiser beside the pool on a family holiday in Malta. This piece of writing is now Part 7.61 of *The Annals*.

It was also in 1997 that the Trust began to type up the words and expressions we all remembered from our youth in Churchtown. In later years, Denis Hickey expanded these recollections greatly. It was not until 2005 that the Trust decided, in a light-hearted moment, to give this section of the book – Part 3.1 – the grandiose Latin title of *Lingua Bruhenny*.

The first person the Trust spoke to in 1997 about helping to collate and write the history, as distinct from the parish memories, was Hugh Oram who has vast experience as a writer of history books. The Trust talked about a parish history of 20 or so chapters and 20,000 words, which is a far cry from the 260,000 words we finished up with in this production. Hugh, who lives in Dublin, carried out some desk research and also travelled to Churchtown to conduct some interviews. It did not take long to realise that it was not practical to complete this task with Hugh since he could not devote the time required to carry out the research locally.

In 1997, Albert Daly published his book, *A Corner of Buttevant*, and this inspired the Trust to ask him to write up the Church of Ireland history of Churchtown, which he did in 1998. This is now published as Part 4.4 of the book.

At this time, I was chairman of the Institute of Bankers in Ireland's Centenary history book committee and working closely with Dan White on a book about the history of the Institute. Dan is a UCC History graduate and a former editor of *Business & Finance*. The Trust discussed the possibility of Dan becoming involved as the author, but the logistics prevailed against us. As an aside, another former editor of *Business & Finance*, Vincent Wall, came to Churchtown in 1999 and published an extensive story on the renewal of the village. An edited version is presented as Part 4.11 of the book.

In 1998, the Trust visited Patrick Irwin and Rosario and Maureen Buckley, setting out its plans and seeking information. At that time also, the Trust was introduced to Caroline Hennessy whose family live in Ballyhea. She had just graduated with a Masters in History from UCC and her thesis was centred on the Famine and the Egmont Estate in Churchtown. The Trust commissioned Caroline and she produced three long essays on the history of the parish, which are summarised as Part 4.1 of this book. It looked like Caroline was going to complete the overall task, but she got a job with RTÉ in Dublin and so was also lost to the project.

In 1999, our trustee Noel Linehan started carrying out video interviews with the older people of Churchtown. The Trust had also launched its website in 1997 and material began to trickle in over the Internet. Gerry Corbett was working in the Trust's Dublin office at the time and he collated all the material that came in directly and he also added the memories collected by Noel Linehan, which had been typed up by Noel's son, John. Gerry Corbett also visited and recorded material held by the Irish Folklore Commission at University College Dublin, which was subsequently thoroughly collated by Denis Hickey and now appears as Part 5 of the book.

The Trust was always very aware of the bond and love for Churchtown that had been created among 'a group of youngsters' in the village during the 1950s, such as the Bowes, Costelloes, Hickeys, Relihans, Ryans and Murphys. In 2001, the Trust got an address for Denis Pat Costelloe in London, a communication line was set up and Denis Pat produced his main memories, which are now Part 7.17 of the book.

On 22nd November 2001, the Trust received a letter from Brigid O'Sullivan (née Manning), who had been given a copy of our souvenir brochure on the Presidential Visit by her niece. Brigid (or Biddy) said she was going to write her memories and send them to us. They duly arrived – almost 50 pages of hand-written copy – and Gerry Corbett typed them up and sent them back and forth to her for correction. Unfortunately, Biddy, like so many others whose memories are recorded here, has not lived to see her work in print, but her story is reproduced as Part 7.8.

In April 2001, the Trust spent two days in the British Library in London researching Churchtown. It was on this trip that we discovered the wonderful 1737 watercolour entitled 'A view of part of the Honour of Burton in Ireland', which is reproduced as Image 134 in Part 6. The Trust also discovered the actual survey maps of Churchtown drawn by Thomas Moland in 1702, now reprinted in Part 8.2.

Over the years, Gerry Corbett typed up all the articles published by Jim McCarthy in *The Avondhu* and the *Vale Star*, and these became a valuable source. But by 2002, the Trust was still without someone to compile an erudite history. The name of Churchtown-native Denis Hickey, living in Limerick, had been mentioned a number of times as someone who had already compiled several impressive history books. Noel Linehan had

remained in contact with Denis Pat Costelloe in London, as had Denis Hickey, and the notion that Denis would become involved and compile the history began to take shape via Noel's contact with Denis Pat.

Denis Hickey became involved in 2002 and it was his suggestion that the history should be presented in dictionary format. This was a brilliant proposal and was immediately taken on board. Denis had to complete an enormous amount of research, as can be seen from his exhaustive list of acknowledgements. He was supported by Noel Linehan and myself, and we three became the core *Annals* team from 2002 until its publication in 2005.

During the period 2002 to 2003, the Trust also worked closely with Dr Colette Moloney. She greatly expanded an earlier paper she had written on the musical manuscripts of John 'Boss' Murphy and her work was published by the Trust in December 2003 as *The Boss Murphy Musical Legacy*. We are very grateful to Colette for the time she invested in preserving the musical heritage left to us by my grandfather. Here, the story of our parish's musical history can be read in Part 3.2, along with her essay on John Murphy in Part 4.2.

As the book neared publication and the Trust became aware of the scale of the material assembled, we decided that indeed our book was an 'Annals' and as such should be as comprehensive as possible and a single reference source for all with an interest in Churchtown. It was with this in mind that the Trust decided to add in Part 2 – a list of the entire archaeological inventory of the parish. This information on the 115 listed parish monuments was summarised and extracted by my daughter, Niamh Murphy. Part 2 also includes the full report on the field work carried out by UCD ecologists Aisling O'Sullivan and Jane Hennessy in 2000 for the Trust and published in summary in the *Ecology of Churchtown* brochure in 2001. For good measure, we also included full details of the Churchtown Trails in Part 2, complete with the Trail maps created by Martin Keaney. These were originally published in 2002.

Denis Hickey developed a chronology of Churchtown in Part 1.1 as a snapshot of our history up to the present. His extraction and collation of all the Census data, Tithe Applotments and Griffith's Valuation of 1851 in Parts 1.3 and 1.4, together with his research and compilation of the *Scéim na Scoile* folklore in Part 5, represents a substantial centralised database for future researchers into Churchtown's long history.

Throughout the eight years, the Trust has taken, collected and scanned hundreds of photographs and documents. Virtually all the modern digital pictures were taken either by myself or by Noel Linehan on our simple Fuji A210 digital camera. Important archive photographs were also provided by Patrick Irwin, Eileen Ahern-O'Connor, Mary O'Keeffe, Jim Sampson, Eddie Galligan, Elsie O'Brien, Gretta Flannery, Rosemary Ryan-Purcell, Anne Murphy, Denis Costelloe, the Murphy family at Leap and Denis Hickey. More recent photographs were supplied by Patsy Quinn, Paul Morgan and

John Sampson. The Trust is also grateful to those who attended our photo and historic document scanning event in Boss Murphy's on 9th June 2005. The Trust is also indebted to my nephew-in-law, Jim Daly, who was our 'chief scanner' and who also assimilated a huge amount of the corrections as we were reaching the final draft.

As we got closer to publication, it became clear that we needed to develop a standard 'style sheet' for the book to create consistency. A comprehensive style was developed covering a huge range of issues; for example, how to deal with the various spellings of townlands such as Mountbridget, Mountcorbitt, Creggannacourty or Castlemaccarthy in the text. In this case, we settled on the spelling in current ordnance maps; even though these spellings may have a dubious origin, they do offer consistency. Another tedious, but essential task was to obtain approval to reproduce maps and articles. In this connection, we acknowledge the support of the Ordnance Survey, British Library, Irish Folklore Commission and Paul Walsh of the Archaeological Survey of Ireland. Denis Hickey has also credited many other official sources with whom he worked directly and these are set out in his acknowledgements.

A more pleasant task was to make contact with four people the Trust had decided to invite to endorse our book cover with an appropriate quotation. All four responded immediately in a most positive fashion and we are grateful in this regard to President Mary McAleese, Maeve Binchy, Gay Byrne and Professor John A. Murphy. The Trust is also grateful to Willy Clingan, *The Irish Times*, for help in this regard.

The near-final text of the book, excluding the images, running to 550 pages, was produced as a full draft in early October 2005 and three local readers – Pat O'Brien, Walter Ryan-Purcell and Bill O'Flynn – agreed to read the text for factual errors and omissions. At the same time, Carole Devaney was editing and proof-reading the text in Dublin. Of course, Denis and Noel never stopped reading, re-reading and correcting the draft.

At a meeting of the local readers and the core book team in the Market House on Wednesday, 5th October 2005, all amendments and additions were collated into a master copy of the text. Within days, the book moved into its typesetting and design phase and re-proofing also began. With over 280 images in the book, the indexing, captioning and ordering of these was a substantial task. Many pictures also had to be colour-corrected and cropped, and this task fell on Martin Keaney's shoulders. It is worth stating that since the Trust was founded in 1997, it has used the graphic design skills of Martin Keaney on all our print and design projects. The Trust is grateful for Martin's long-term commitment to Churchtown and for his design solution and typographical presentation of this book.

Some words of explanation are perhaps necessary in relation to the book itself. This work, as suggested by its title, *The Annals of Churchtown*, is not presented as a definitive history of the parish of Churchtown. Rather, it sets

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out to record the people, places and events that have helped shape our historic past and also those people, very much alive, who shape our modern-day history on a daily basis. Where there are references to the 'present' in the text, they relate, of course, to November 2005. The sheer scale of the book and the fact that the Trust is dealing with the past means that it is inevitable, despite our best efforts, that some errors may have crept into the text. It is also certain that, despite the size of the book, the Trust may have omitted some people or events, and for this we apologise in advance.

The Trust hopes it has delivered on its 1997 promise and that eight years later, *The Annals of Churchtown* is a production worthy of its title and a legacy for future generations. On the basis that we are leaving a legacy, let us also hope it serves to inspire future generations of Churchtown people to treasure, preserve and record their own history as it unfolds.

With grateful appreciation, the Trust salutes the dedication and perspiration of Denis J. Hickey, Noel Linehan and others whose dream of a book about Churchtown's past is now a reality.

On a personal note, I wish to thank my mother and my brothers, John, Pat and Michael Murphy, for careful proofing and suggestions in relation to my own contribution to the 'Memories', Part 7.61.

My father Jack Murphy, my uncle Bill, my cousin Willie O'Keeffe (or Bill as he was known in Dublin) and his father Paddy are no longer with us to enjoy the fruits of our work on this book. What a pity, as in their time, they collected a considerable amount of Churchtown memorabilia and always had such a great interest in the history and folklore of our parish. They took great pride in being 'of' Churchtown rather than 'from' Churchtown.

These four people also instilled in me a great respect for our parish, which inspired my return to Churchtown in 1997 to serve the community to the best of my ability. My forebears' respect for the past was my motivation for the long nights invested in this publication. And so, it is with some sadness that I, firstly, dedicate my work on this book to these men and, on a happier note, to my mother Nora Murphy, my wife Dorothy and my two children, Niamh and Deirdre.

The Trust is proud that it initiated and was in a position to facilitate publication of this treasury of Churchtown's history, heritage, folklore, language and memory.

Gerry Murphy
Churchtown Village Renewal Trust
November 2005

Acknowledgements



A work of this nature could not be undertaken without the assistance of friends and acquaintances united in a common bond – a desire to see their love of Churchtown preserved in a permanent and tangible format.

My old school chum Denis Pat Costelloe, with whom I have remained in contact for over 50 years, has been a source of inspiration. I also wish to record my thanks to his brothers Kevin and Tom (T.J.) and to his sister Cass. They were of particular assistance with their recollections on the Churchtown Dramatic Society.

Johnny Browne of Ballinguile has been with us during the last three years of the project and while providing invaluable information, has also indicated many fruitful avenues of research. From his schooldays in Churchtown, Johnny has maintained a keen interest in the parish and his knowledge of its people and events was of immense help.

We spent some hours with a venerable lady, Mrs Bridget Billington (née Ryan), as she happily shared with us her crystal-clear memories of life at the schoolhouse and later in Africa. Desmond Sharp Bolster, a genial host in the picturesque setting of Glenlohan, elaborated on the family connection with Egmont House and provided additional material on his beloved Duhallow Hunt.

Our thanks to Ina Bourke, Secretary to the Board of Management of St Mary's National School, for supplying information about our parish school. Teresa Bowman, daughter-in-law of antiquarian, musician, teacher and author Michael J. Bowman, twice entertained us at her Kanturk home and kindly presented us with a copy of her father-in-law's much lauded *Place Names and Antiquities of the Barony of Duhallow*. Brendan Buckley, Marketing Manager of Irish Distillers Ltd, supplied interesting information on Paddy O'Flaherty of Paddy Whiskey fame for the Denny 'Booney' O'Sullivan entry.

Sergeant Pat Cremins (Retired) of the Military Museum, Collin's Barracks, Cork, added to my research on the Royal Irish Constabulary (RIC) in Churchtown. Buttevant-born Dónal Curtin, now a neighbour in Limerick, provided additional information on a variety of characters and topics. He also lent me books and papers, contributed to the Dictionary and *Lingua Bruhenny*, and provided material in relation to Ballybahallagh. In addition, he read an early excerpt from the manuscript and offered constructive advice and suggestions.

Jim Curtin and his son Dan royally entertained us at their Egmont home on a late September morn, with stories of the many greyhounds that passed through their hands. Albert Daly (Currymount) has been most helpful not only in pursuing queries on our behalf, but also in arranging our visit to St

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Thanks also to Willie Duggan and Etta Cahill for their friendship and hospitality on the many occasions I over-nighted in Churchtown. I renewed a near 60-year acquaintance with Edward Flannery at his Egmont home and discussed the long-time Flannery equine association. Edward also guided us to the scene of the Whiteboy hangings following the 'burning' of Churchtown.

Michael Gaffney of Churchtown House was most accommodating on each of our visits there and facilitated us in every possible manner. Densy Egan supplied background information on Churchtown House, where he worked for many years. Our thanks also to his sister Bridie and brother Johnny for the hospitality we enjoyed at their Egmont View home.

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Commandant Victor Laing, Officer-in Command, Military Archives,

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Buttevant-man John Spratt and his son Pat were both helpful in describing items of the horse harness to us. John's father Paddy was a frequent visitor to Churchtown in the 1930s and '40s, and was a good friend of the 'Booney' O'Sullivan and Hickey families.

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Churchtown, now of Manchester, has retained a passionate interest in the parish – reflected in prose and poetry – and has also generously donated years of collected material and photographs.

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My experiences of *Bhéaloideas* (Department of Irish Folklore), University College Dublin, are especially memorable thanks to archivist Críostór Mac Cárthaigh, who made me feel so very welcome on each of my visits there. His colleague, Barbara Ní Fhloinn, went far beyond the call of duty in her diligent response to my query regarding the possible input from Churchtown Girls’ School to the 1937 *Scéim na Scoile*. I gratefully acknowledge the kind permission of *Bhéaloideas* to quote so freely from materials collected on its behalf by pupils of Churchtown National School in 1937.

Reference Library staff are a race apart. Nothing was too much trouble to the following, to whom my inadequate thanks is offered: Lucy Stewart, Micheál O’Sullivan and his colleague Stephen Leach (Local Studies Department, Cork City Library); Niamh Cronin, Danielle Crowley, Tim Cadogan and Kieran Wyse (Cork County Library); Éamon Browne (Kerry County Library); John O’Gorman (Local Studies, Tipperary County Library); Bernie Wallace and Mary Hayes (Mallow Library); and Margaret O’Brien and Michael Doheny (Charleville Library). The staff at Limerick City Library earn my gratitude for their unfailing courtesy and assistance on my many visits. The assistance of staff at the National Library and at the Library of the Royal Irish Academy is also gratefully acknowledged.

My thanks also to Pat Cusack of Cusack McTiernan Solicitors who supplied us with valuable information on the underlying legal titles at two new residential developments in Churchtown – Bruhenny and Woodview.

No praise is too high for a truly remarkable Churchtown man, Noel Linehan, who has acted as my contact and chauffeur over many hundreds of miles since commencement of the project. It was one of Noel’s dearest wishes that a comprehensive record of the parish be set down and I hope we have gone some way to fulfilling that aspiration. Without Noel’s ready advice, assistance, enthusiasm and local knowledge, this book could not possibly have been completed. Noel’s contribution to the history of his native parish has been recognised through the award of the Churchtown Village Renewal Trust’s Medal of Honour in 2000.

Acknowledgements

Patrick Irwin also deserves special mention. His photographic record of people and events in Churchtown spans some three score years. Patrick and his sister Eileen were gracious hosts on the many visits I made with Noel Linehan to their Annagh home. Patrick's wish not to have an individual entry in *The Annals* is respected, but his involvement in parish organisations and his contribution to the history of the parish is acknowledged here. He was a worthy recipient of the Churchtown Medal of Honour in 2000 on the occasion of President Mary McAleese's visit to the village.

I would also like to thank our three local pre-publication readers: Pat O'Brien, Walter Ryan-Purcell and Bill O'Flynn. I am also grateful to Dorothy Murphy who read the text and, most especially, our professional proof-reader Carole Devaney for her brilliant work.

We also thank Noel O'Brien for information in relation to his father Donal and his uncle Vincent. Bill Galvin kindly supplied information on a second plane that landed at Aghaburren, some 45 years after the 1942 landing.

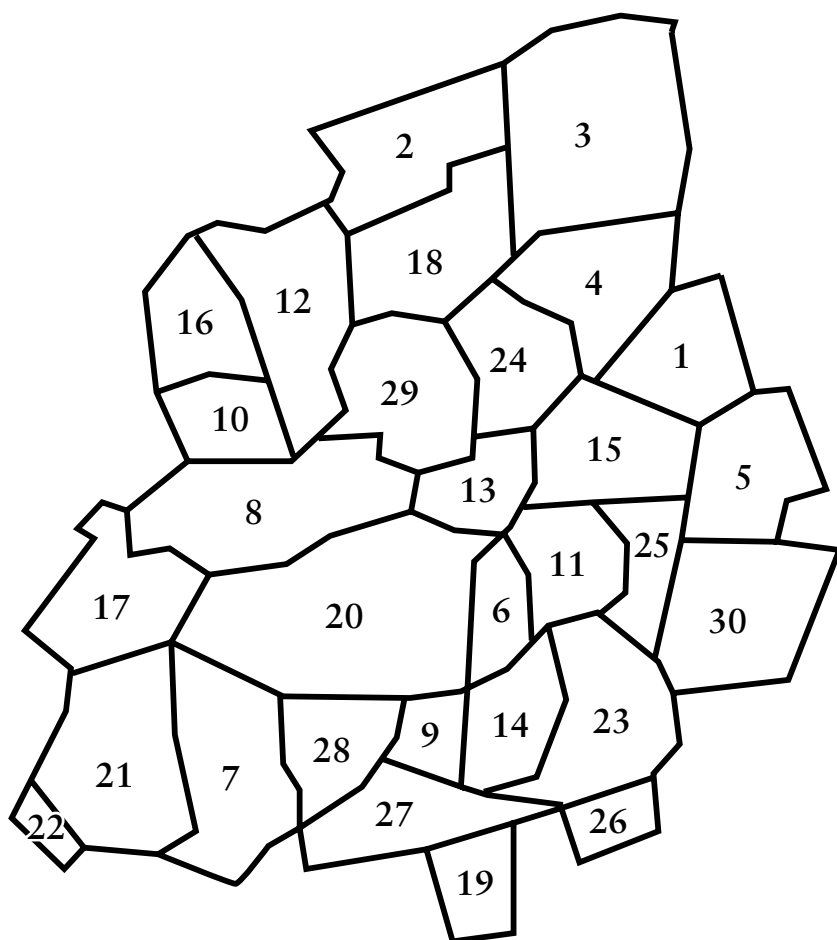
Without the financial assistance of the Churchtown Village Renewal Trust, a work such as this could not possibly have been undertaken. On behalf of the people of Churchtown, I wish to place on record a sincere – but inadequate – thanks to the Trust; it has enabled a cherished dream to become a reality and in so doing has ensured the preservation of vital parish information for coming generations.

On a personal note, bouquets to Anna, my wife of 42 years – her observations and suggestions at all stages of the work were of immeasurable assistance. Our daughter Michelle (in Brussels) came to the rescue when volunteering to typeset the many tables at Parts 1.3 and 1.4, and we gratefully acknowledge her dedication and enthusiasm. My son Michael and his wife Siobhan responded with alacrity and good humour to my calls on the occasions when my computer posed apparently insoluble enigmas. John – our first-born – and his family have been enthusiastic in their support and encouragement for *The Annals* project since its inception.

My work on *The Annals of Churchtown* is dedicated to the memories of my brother David and my cousin Doris Hickey, while heartfelt gratitude is reserved for that grand old Churchtown family, the O'Sullivans, who reared me as their own. In so doing, they instilled in me a lifelong love for the tradition and values that make Churchtown such a unique and wonderful place. May they, and all generations past who have helped create our wonderful parish history, rest in the eternal peace of Paradise.

Denis J. Hickey
November 2005

The townlands of Churchtown



- | | | |
|-------------------|---------------------|------------------------|
| 1. Aghaburren | 11. Burton Park | 21. Gurteenroe |
| 2. Annagh Bogs | 12. Carrigeen | 22. Gurteenroe Commons |
| 3. Annagh North | 13. Churchtown | 23. Imogane |
| 4. Annagh South | 14. Clashelane | 24. Kilgrogan |
| 5. Ballindillanig | 15. Clashganniv | 25. Leap |
| 6. Ballyadam | 16. Coolmore | 26. Moanroe |
| 7. Ballygrace | 17. Creggannacourty | 27. Mountbridget |
| 8. Ballynaboul | 18. Cullig | 28. Mountcorbitt |
| 9. Ballynamuck | 19. Dunbarry (part) | 29. Rath |
| 10. Ballyvaheen | 20. Egmont | 30. Walshestown |

Note: Ballindillanig is in the Electoral Division of Imphrick.

Part 1

Chronology, Dictionary and Tables



Part 1.1

A Chronology of Churchtown

Compiled by Denis J. Hickey

- 1170: Philip de Barry and his uncle, Robert Fitzstephen, seize extensive lands at Annagh.
- 1206: King John confirms title to lands at Annagh on William, son of Philip de Barry.
- 1225: Robert, 1st Baron Perceval, summoned by King Edward I to attend Parliament in Dublin; Robert dies later that year.
- 1291: Robert Cheusner presented with the vicarage of Bruhenny. Pope Nicholas IV levies a tax on every church in Christendom; Bruhenny is assessed at 12 marks and Liscarroll at 20 shillings.
- 1348: First appearance of the 'Black Death' in Ireland, generally believed to be bubonic plague. There is no apparent record of it reaching Churchtown.
- 1418: Reverend Donald O'Mongayn recorded as the first Parish Priest of Churchtown.
- 1419: John Killagh Barry, uncle to the de Barry family at Annagh, created Earl Barrymore.
- 1545: *10th February*: James Roche presented to the 'Rectory of Ballintemple, alias Broghenny, alias Churchtown'.
- 1573: *6th May*: James McNicholas Barry, alias Shaymes Fitz-James, submits and receives a Royal Pardon.
- 1579: Death of Nicholas Fitzjames Barry of Annagh.
- 1602: O'Sullivan Beare on his epic march to Leitrim is reputed to use Curraheen Bridge on the Churchtown-Buttevant border.
- 1622: Christopher Crofts, Walshestown, in a letter to Sir John Perceval states that he lost several sheep 'through their being annoyed by wolves'.
- 1626: *September*: James Barrie paid 9s 7d out of every caracute (ploughland) to Lord Barrymore, Viscount Buttevant, in respect of lands 'at Annagh, Ballinabooly, Ballincrishe, Carrigane, Churchtown, Cregane-Courty, Coolmore, Kilrogan, Rath and Walterstown'.
- 1629: Philip and Edward Perceval granted by Deed extensive tracts of land at Churchtown and surrounding parishes.

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- 1641:** Nicholas Fitzjames Barry, having escaped from prison in Dublin, seizes Annagh and Walshestown castles.
- 1642:** *17th May:* John Hodder, Perceval's agent, late of Ballymacow (Egmont), deposed to an Inquiry 'that about December 30th last, Sir Philip lost and hath been robbed of his goods to the value of £2,866 sterling, rents in the sum worth in ordinary years at £2,058... despoiled by means of this [1641] rebellion'.
16th September: Lands at Annagh, Ballyadam, Carrigeen, Churchtown and Rath seized by a force which included the Barrys, Laceys, Lombards and Stapletons.
- 1644:** *30th May:* Sir Philip Perceval notes that James MacNicholas' wife maintained 'an army of rogues at Anagh against Liscarroll until the battle of Liscarroll, and then they gave up the castle and since they live at Walshestowne and Mugaine [Imogane] by the allowance of Lord Inchiquin'.
- 1645:** *18th May:* Massacre of defenders of Annagh Castle by forces under Castlehaven, despite assurance of safe passage upon surrender.
- 1647:** *10th November:* Death of Sir Philip Perceval, aged 44.
- 1650:** *6th August:* John Hodder marries Lady Perceval. Colonel Barry 'is dead, and his lands at Liscarroll, Buttevant and Brahenye [Bruhenny] are waste also'.
- 1653:** *5th November:* A 'party of rogues' believed to be led 'by a local raparee, John Ogue [Seán Óg Barry]', plunder and burn Imogane House to the ground.
- 1663:** Percevals move from Liscarroll to Ballymacow, which is renamed Egmont after their Somerset seat.
- 1668:** Ballyhea Church of Ireland parish united with Bruhenny.
- 1670:** *27th September:* Robert Southwell, brother-in-law to Lady Perceval, enters into contract with William Kenn, Caheernary, County Limerick, for 'the building of a house in the manor of Burton, seventy-six feet long, fifty-seven feet wide and thirty feet high, the outside wall of which was to be some three feet in thickness'. The building was completed in 1676.
- 1680:** Death of Sir John Perceval at Burton. His funeral expenses total £700.
- 1685:** An early map of 'Corke' shows Welfestowne (Walshestown) as being north of Churchtown village, when it is, in fact, east of the village.

- 1690: Jacobites burn Burton House.
- 1691: Gaelic poet, Seán Clárach Mac Dómhnaill, born at Rath.
- 1692: George Crofts, Churchtown House, loses his seat as MP for Charleville through his support for King James.
- 1694: Ancient Church of Bruhenny in village graveyard listed as 'abandoned'.
- 1697: *7th June*: An earthquake, or 'motion of the earth' (a bog slide), reported in the vicinity of Charleville.
- 1700: A contemporary map lists the river at Annagh as the 'Annalee Stream' (*see* 1844).
- 1702: Thomas Moland, in his survey of all the Perceval lands in Cork, describes Ballintemple (Churchtown) as comprising 4,463 Irish acres, 3 roods and 24 perches, and Liscarroll as 1,698 acres and 35 perches. Sir John Perceval, 1st Earl of Egmont, endows a charter school at Churchtown.
- 1704: Gardens at Burton House laid out.
- 1709: Burton House rebuilt.
- 1710: An Act of Parliament sanctions the building of a new Church of Ireland at Maryland (Maryfield).
- 1712: *5th June*: Bishop George Berkeley, Church of Ireland Bishop of Cloyne and Chaplain to Sir John Perceval, writes to Sir John advising him that he was making another visit to Burton House.
- 1715: Consecration of the Maryfield Church.
- 1728: Reverend Downes Conron, a native of Walshestown, becomes the first Churchtown-born rector of the parish of Bruhenny.
- 1731: *6th November*: Pipe Roll of Cloyne (*Pipae Clonensis*) records of Churchtown Parish, 'No Popish Masshouse. One reputed officiating priest. No Convent of Fryars or Nuns. No Popish schools'.
- 1733: Viscount Perceval of Kanturk created 1st Earl of Egmont.
- 1734: *17th May*: Reverend Downes Conron becomes first Churchtown-born rector of Bruhenny parish. *1st August*: Among lands mortgaged for £3,000 by the Earl of Egmont were those at Creganne-a-Courty (Cregane), Gurteenroe and Walshestown. *5th August*: Extract from diary of the Earl of Egmont: 'To-day, my wife and I went to Hampton Court and kissed the hands of the King [George II] and Queen [Caroline] and the Prince [later

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George IV], thanking them for bestowing on me the title of Earl of Egmont.'

- 1748: *1st May*: Death of 1st Earl of Egmont.
- 1750: Percevals expend much of their fortune in unsuccessful attempts to drain the marshes at Annagh.
- 1754: Death of Seán Clárach Mac Dómhnaill.
- 1758: *9th June*: Death of Abagil, wife of Benjamin Rolisson, owner of thriving flax mill at Annagh. Their headstone is extant at Kilgrogan Cemetery.
- 1800: Annagh Church demolished (its church cross is now in the grounds of St Nicholas' Church in Churchtown village). John Purcell rents Burton House from the Earl of Egmont on behalf of his eldest and newly married son, Reverend Matthew Purcell, Rector of Churchtown.
- 1811: Annagh Bridge completed by William Flynn at a cost of £69 2s 7½d.
- 1812: Registration of Births, Marriages and Deaths commences in Churchtown parish under Reverend Daniel O'Brien. Reverend Freeman Wills Crofts lists 4,570 trees in a return on his Churchtown House estate.
- 1822: *31st January*: 'Burning' of Churchtown by the Whiteboys, three of whom are executed at Peggy's Rock (Flannery's Quarry) on Monday, 25th February. Edward Tierney appointed agent of the Egmont Estates in Ireland; William Morrison and Edward Lloyd embark on a commissioned survey of the Egmont Estates.
- 1825: Lord Egmont's agent, Sir Edward Tierney, commenced the rebuilding of Churchtown; work continued throughout the Great Famine and was completed in 1849.
- 1827: *10th April*: A house owned by the Wrixon family at Walshestown (not Walshestown House) pillaged and burned by the Whiteboys. It was later rebuilt. Annual rents from the Egmont's Churchtown Estate amount to £6,300.
- 1831: Census puts the population of Churchtown parish at 2,795. William 'Boss' Murphy born, most likely at Egmont, where his father was farming.
- 1834: Two 'pay day' schools in Churchtown have a total of 84 pupils, 34 of them girls. A survey of the parish puts the Catholic population at 2,813 and the Protestants at 63.

- 1835: Death of John Perceval, 4th Earl of Egmont.
- 1836: Death in London, in his 54th year, of Dr Barry Edward O'Meara, medical advisor and surgeon to Napoleon Bonaparte on St Helena. O'Meara is one of three commemorated on the equine memorial in Churchtown's village square (the others being Seán Clárach Mac Dómhnaill and Dr Vincent O'Brien). James Glover numbers the trees on his Drumcorbitt lands at 6,000.
- 1839: *6-7th January*: Night of the Big Wind, when woods and property throughout the parish were severely damaged. Catholic Church of St Nicholas' completed under the ministry of Reverend David O'Leary, PP.
- 1841: *23rd December*: Death of Henry Perceval, 5th Earl of Egmont; his will, which appointed Edward Tierney as residuary legatee and sole executor, would later become the subject of a bitter legal wrangle. The 1841 Census puts population of the parish of Churchtown (excluding Ballybahallagh in Duhallow) at 2,689; total population including Ballybahallagh (688) is 3,377.
- 1844: The first edition of the Ordnance Survey maps names the river at Annagh as the 'Awlahee' (*see* 1700).
- 1845: Great Famine commences. Building of Market House completed, using limestone from the Windmill quarry.
- 1846: *20th May*: The *Cork Examiner* reports some 42 houses tumbled in Churchtown as part of Edward Tierney's plan to improve his holdings. New National School built (of Windmill stone) in the village. *December*: Death of a labourer named Courtney, the first Churchtown person to die of starvation during the Great Famine.
- 1847: *28th August*: Decision by the Poor Law Commissioners that Outdoor Relief in Churchtown parish would cease from this day: 1,103 people on relief lists are left without visible support. Death from 'Famine Fever' of Churchtown's curate, Father William Golden.
- 1849: Rebuilding of Churchtown, started in 1825, is largely completed.
- 1851: Griffith's Valuation commenced in parish. Census puts population of the parish of Churchtown (excluding Ballybahallagh in Duhallow) at 1,627 (a decrease of 1,062 compared to 1841); total population including Ballybahallagh (270) is 1,897 – a decrease of 1,480 over the parish as a whole, attributable to the consequences of the Great Famine. Census also reveals a 70 per cent literacy rate in Churchtown, compared to a national average of 53 per cent. Cork antiquarian and historian John Windele notes that

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‘Churchtown has one of the few thatched chapels now in the diocese’.

- 1852: Evicted tenants (possibly from the Churchtown clearances during the Great Famine) are given land near Curraheen Bridge by the Countess of Listowel; 20 mud cabins are later erected.
- 1853: *5th January*: Death of John Purcell, Burton Park.
- 1856: *4th June*: Death of Sir Edward Tierney; under terms of his will, his son-in-law, Reverend Lionel Darrell, inherits the Egmont Estates.
- 1859: Death of Reverend Lucius George, first occupant of the Parsons’ House (now Sampson House), after whom George’s Street in the village is most likely named.
- 1860: Robert A. Anderson, an influential figure in the Irish Co-Operative Movement and First Secretary of the Irish Agricultural Organisation Society, is born at Mountcorbitt. Leading figures in the parish successfully petition the Bishop of Cloyne, Dr Keane, to grant a second Sunday Mass.
- 1863: *31st July*: Opening of the *Egmont v Darrell* action, contesting the will of the 5th Earl of Egmont, before Judge William Nicholas Keogh at Cork Assizes. A settlement, reached after four days, returned the estates to the Egmont family under the 6th Earl, George James, while Reverend Sir Lionel Darrell (Edward Tierney’s son-in-law and heir) received £120,000 plus costs (some sources say £125,000).
- 1873: Reverend Matthew Tierney resigns rectorship at Bruhenny in favour of a living at Bristol. The parish of Bruhenny is then united with St John’s Church of Ireland, Buttevant.
- 1879: *21st October*: Land League founded in Dublin; it would soon have an active branch in Churchtown.
- 1882: *25th August*: Marriage of Matthew John Purcell, Burton Park, to Ann Daly, Daly’s Grove, County Galway. Purcell converts to Catholicism upon marriage.
- 1885: Ashbourne Act allows tenants to borrow capital to purchase holdings; enthusiastic take-up by Egmont tenants, much to dismay of Michael Davitt and the Land League.
- 1886: Plan of Campaign launched; although strongly supported in Churchtown, no local rent remissions are achieved.
- 1887: Driest year of the century has an adverse effect on areas of intense tillage, such as Churchtown.

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- 1889: Burton House and demesne purchased by Matthew J. Purcell from the Earl of Egmont. Churchtown Creamery opened.
- 1890: *February*: Severe snows lasting some six weeks, with drifts of 30 feet in places, covered all streams and wells in the parish. People are forced to collect and boil snow to provide water, while youths are employed to shovel snow off roads and passages to maintain access.
- 1891: Census returns reveal a literacy level of 86 per cent in Churchtown, a figure not attained by the rest of the country until 1911.
- 1894: Maryfield Church demolished and its foundation stone, dedication stone and Holy Water font deposited for safe-keeping in St John's Church of Ireland, Buttevant, by Reverend Cotter. The sacred vessels were vested in the care of St James' Church of Ireland, Mallow.
- 1895: Charles, 7th Earl of Egmont, disposes of remaining lands of Egmont Estates to tenants. A few houses in the village were retained by Egmont.
- 1897: *5th September*: Death, without issue, of Charles, 7th Earl of Egmont. He is succeeded by his cousin, Augustus Arthur.
- 1898: Beech trees on Glebe lands cut down and sold to provide finance for repairs to the walls at Bruhenny graveyard.
- 1902: 'St Brendan', bred at the Carrigeen stud of Edward Flannery, in winning the Irish Derby becomes the first Churchtown-bred horse to capture a Classic.
- 1905: *2nd March*: A treasure trove of gold and silver coins unearthed on 'Boss' Murphy's farm by Patrick Mahony and William Twomey. A survey puts the population of Churchtown village at 210 and notes that four public houses are among the businesses operating in Churchtown village.
- 1911: *April*: Census of Ireland taken within parish.
- 1912: *14th April*: Loss of the White Star liner, *Titanic*. Bridget O'Sullivan, maternal aunt of the Egan family of Egmont, is among the estimated 1,500 passengers lost in the disaster.
- 1913: *Guy's Almanac and Directory* gives the population of Churchtown village as 172.
- 1914: *28th July*: First World War begins with declaration of war by Austria-Hungary on Serbia. Britain declares war on Germany on 3rd August. Several young men from the parish answer the Allied call. Four are destined to lose their lives.

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- 1915:** Following the call by John Redmond for support for the British War effort, a meeting of the Irish Volunteers is held in Churchtown. As was the case nationally, the majority answer Redmond's call and a branch of the 'National Volunteers' is formed under Major Raymond Purcell of Burton Park. Those who did not join withdrew from the meeting and retained the title 'Irish Volunteers'.
- 1917:** *2nd August:* Cork County Council debates damage to lands and destruction of crops in the Churchtown region due to periodic flooding of the Awbeg River.
- 1918:** *21st April:* Anti-conscription pledge signed by Mass-goers at Churchtown. The pandemic influenza outbreak results in the enforced closure of Churchtown National School from 28th October 1918 to 7th January 1919.
- 1919:** *19th July:* Miss Bessie Cowhey, Churchtown House, becomes the first lady owner of an Irish Derby winner following the success of her 'Loch Lomond' in the Irish Classic at the Curragh.
12th September: Abortive raid by Crown forces in search for arms at the homes of Paddy Russell of Churchtown village and James Winters of Aghaburren.
- 1921:** *12th February:* Shooting of RIC Constable Patrick Joseph Walsh in Churchtown village. Perpetrators are never discovered. On the following day, the village is saved from Black and Tan reprisal through the intervention of Major Raymond Purcell of Burton Park.
- 1926:** Churchtown's Johnny Moylan becomes Ireland's flat racing champion jockey.
- 1927:** Bones of Great Irish Elk found in the Moanroe bog.
- 1929:** *3rd November:* Churchtown defeat Killavullen on a score of 5-3 to 3-1 at Deerpark in Charleville in the Junior Hurling Final, to claim a first North Cork title for the parish.
- 1932:** *22-26th June:* Churchtown parish is well represented at the International Eucharist Congress in Dublin. Death of Lucy, Countess of Egmont.
- 1937:** *1st November:* Pupils of St Mary's National School, Churchtown, commence recording parish folklore on behalf of the Irish Folklore Commission's *Scéim na Scoile*.
- 1938:** Daniel O'Brien, Clashganniv, saddles 'Solford' to win the Irish Cambridgeshire.

- 1940:** Unit of the Local Security Force (LSF) established in Churchtown and weekly 'drilling' takes place at the school. Local Defence Force (LDF) unit would later be formed.
- 1942:** *31st August:* Irish Air Corps aeroplane makes a forced landing on the Winters' property at Aghaburren; the event caused great local excitement. *24th December:* Death of R.A. Anderson, Mountcorbitt-born First Secretary and main organiser of the Co-Operative Movement.
- 1944:** *4th November:* 'Good Days' at 20/1, with Morny Wing in the saddle, completes the Irish Autumn Double for Vincent O'Brien by taking the Cesarewitch. 'Drybob', also at 20/1 under Morny Wing, had dead-heated with 'Dawross' in the Cambridgeshire on 7th October.
- 1945:** Butter-making ceases at Churchtown Creamery.
- 1947:** St Mary's National School becomes a 'mixed' school shortly before it moved to a new location at Ballyadam. Churchtown Dramatic Society stages its first production, 'Cough Water', at the old village school. At a victory dinner in Charleville to celebrate the victory of 'Cottage Rake' in the Irish Cesarewitch, Dermot O'Brien toasts the owners, Mr and Mrs Vickerman, and states, rather prophetically, that he hoped to be congratulating them the following year as owners of a Cheltenham Gold Cup winner.
- 1948:** 'Cottage Rake' wins the first of his three successive Cheltenham Gold Cups, heralding a night of free drinking (courtesy of Vickerman family) in the village.
- 1949:** Former champion jockey Johnny Moylan (grandfather of champion jockey Pat Eddery) dies in his native Churchtown. ESB officially switched on in the village by Parish Priest, Reverend James Cotter.
- 1951:** Vincent O'Brien leaves Clashganniv for new training establishment at Ballydoyle. Paddy O'Keeffe sells his licensed premises to James Downey and the O'Keeffe family leave Churchtown for Dublin. Randolph Turpin, who is married to local girl Mary Stack from Egmont, defeats 'Sugar' Ray Robinson to become World Middleweight Boxing Champion.
- 1960:** *4th July:* Introduction of the Intoxicating Liquor Bill brings an end to the farcical 'bonafides' law; Churchtown revellers need no longer travel a minimum of three miles to enjoy a drink outside regulated hours.

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- 1961: Churchtown takes the North Cork Under-14 Hurling title. RTÉ television service launched. O'Briens are the first in the village to install a television.
- 1962: The success of 'Kilmore' in the Aintree Grand National evokes much interest in Churchtown; Jimmy Gordon had ridden the gelding to two of its successes some years earlier.
- 1964: Tom Murphy of Churchtown village donates bones of a Great Irish Elk to the National History Museum in Dublin. The bones were unearthed by him while engaged in drainage work on the Moanroe bog.
- 1966: Churchtown celebrates the 50th anniversary of the Easter Rising with the planting of seven commemorative trees in the village, honouring the leaders of the rebellion.
- 1967: 14th July: Last group of Churchtown students sit Primary Certificate Examination, which is abolished later that year with the introduction of free secondary education. Churchtown's Annette O'Donovan is crowned 'Miss Teen Ireland'.
- 1969: Churchtown wins the North Cork Junior B Hurling Championship.
- 1973: *January*: The ancient ash at Biddy's Tree brought down by storm.
- 1976: *August*: Death of Sister Celeste (Ina Bowe), recipient of the Member of the British Empire (MBE) award 'for devoted service to the handicapped and to all in her nursing care'.
- 1977: *July*: Antlers of another Great Irish Elk found in Moanroe bog.
- 1979: 'Dicken's Hill', bred at Flannery's Egmont Stud, finishes second to 'Troy' in both the English and Irish Derbys.
- 1982: Closure of Churchtown Creamery.
- 1985: Churchtown footballers capture both the North Cork Under-14 and Under-16 Championships.
- 1987: Churchtown GAA purchase Parish Sports Field. *31st July*: Postman Paddy McMahon retires after 24 years; he was the last postman in Churchtown to use a push bike on his rounds.
- 1989: Churchtown takes the National School Hurling Championship.
- 1990: Churchtown wins the North Cork Junior B Football Championship.
- 1994: *11th March*: Silver Jubilee Reunion Dinner Dance at Deerpark

Hotel, Charleville, for Churchtown team that captured the 1969 North Cork Novice Hurling Championship.

- 1995: *July*: Death of Geraldine, Countess of Egmont, aged 84, noted photographer, in Calgary, Alberta. Young hurlers and footballers bring further glory to the parish.
- 1996: Padre Pio Nursing Home opens on Kerry Lane.
- 1997: New forestry plantation commenced at Burton Park. Gerry Murphy founds Churchtown Village Renewal Trust. Wexford's hurling captain, Tom Dempsey, displays the Liam McCarthy Cup during his visit to Churchtown on which he is accompanied by broadcaster Micheál Ó Muircheartaigh. *18th August*: Gerry Murphy acquires Flannery's, including the derelict Market House, from the O'Herlihy family. *December*: Churchtown website launched (www.churchtown.net).
- 1998: Release of the CD *Boss Murphy's Spirit of Cork*, which includes 'Song for Churchtown' written by Finbar Furey and recorded by Cork-based vocalist, Val Cooke.
- 1999: *17th September*: Minister for Education and Science, Micheál Martin, TD, visits St Mary's National School, celebrating over 150 years of education in Churchtown. *27th October*: Nivita Tragedy, in which four young people from the parish – Niamh and Anita O'Herlihy and Carmel and Emma Conroy – lose their lives in a car accident near Charleville. Churchtown wins Endeavour Award in the National Tidy Towns' Competition.
- 2000: *14th July*: President Mary McAleese makes official visit to Churchtown to open fully renovated parish Community Centre in the 'old school'. Churchtown is an award-winner in the AIB Better Ireland Competition. First sod turned on Bruhenny housing development. *28th September*: Churchtown Creamery demolished.
- 2002: *September*: At a ceremony in Cork City, President Mary McAleese announces Gerry Murphy as 'Cork Person of the Year 2001' for his visionary work of rural renewal. *22nd April*: Death of Denis 'Declan' Wall, son of Churchtown teachers Thomas and Margaret; he engineered the Spectator Stand at the local GAA complex. *27th May*: Religious and civil ceremony at the Cillín, Pairc na Cille, Mountbridget, to mark the official opening of a memorial to the unbaptised children buried in its proximity.

1.1 A Chronology of Churchtown

- 2003: Publication of the book *The Boss Murphy Musical Legacy*, edited by Colette Moloney. GAA sports stand and dressing rooms completed, bringing total investment in the facility to C750,000.
- 2004: *8th August*: Kerryman and triple Cheltenham Gold Cup winning jockey, Jim Culloty, purchases Mountcorbitt from the O’Herlihy family. Churchtown bridges a 35-year gap to take the North Cork Junior B Hurling Championship. *29th October*: Closure of Churchtown sub-Post Office. *17th November*: A special anniversary programme at the Windmill Restaurant in Boss Murphy’s marks the 250th anniversary of the death of Churchtown’s Jacobite poet, Seán Clárach Mac Dómhnaill. *December*: The retirement of Pat O’Brien and the sale of O’Brien’s Bar brings to an end almost 150 years of direct O’Brien involvement in the commercial life of Churchtown village.
- 2005: *12th February*: Nephews, nieces and grand-nephews of Patrick J. Walsh, the RIC constable shot dead in Churchtown on 12th February 1921, attend a memorial service at St Nicholas’ Church, Churchtown, before placing a wreath on the grave of Denny ‘Booney’ O’Sullivan. Denny drove Patrick’s mother from Buttevant Railway Station to Churchtown to identify and claim the body of her son. Windmill Nursing Home on the Black Road opens. *10th December*: Publication of *The Annals of Churchtown*.

Part 1.2

A Dictionary of Churchtown

Compiled by Denis J. Hickey

Note: Words that are **bold** in the text refer to other entries in the dictionary.



Absentee landlords: ‘Absentee’ was a pejorative term for a landlord who, while residing in England, left the management of his estate to agents or middlemen. It was perhaps unfair to generalise since some landlords, such as the Egmonts, also owned considerable property in England and divided their time accordingly. The term was more appropriate to landlords who never set foot on their Irish holdings.

Abjuration, Oath of: This oath of renunciation was introduced in 1657 and required Catholics to refute the Pope’s temporal and spiritual authority and to repudiate Catholic doctrine. A second oath passed by the English Parliament in 1691 (in direct contravention to Articles of the Treaty of Limerick, which required only an oath of allegiance to William III) required Members of Parliament to renounce papal authority and papal influence in the deposition of a monarch. This oath was retained until the passing of Catholic Emancipation in 1829. A third oath in 1703 required all office-holders and professionals, including lawyers and teachers, to take the oath. Catholic priests were added to the list in 1709, but the great majority refused to subscribe to the oath, preferring instead to practise clandestinely (*see* Mass Rock).

Acre: From the 19th century in Ireland, the Irish acre was the most widely employed spatial measure in use outside of Ulster; one Irish acre was equivalent to 1.62 statute English acres. However, the statue acre common to Cork, Waterford and some north-eastern counties of 4,840 square yards differed to the Irish acre of 7,840 square yards (determined during the plantations of Ireland), while in parts of Ulster the Cunningham or Scottish acre of 6,250 square yards was employed.

Adventurers: The Adventurers’ Act of 1642 entitled people who had advanced money for the suppression of the 1641 Rebellion in Ireland to a proportional grant of forfeited land in Ireland. The appearance in Churchtown of names such as Atterton, Button, Bowley, Gingell, Hodder, Holland, Holyday, Martin and Wiseman bear witness to this fact.

Advowson: This allowed the holder the right of bestowing a church benefice. Such a right was attached to the Manor of Burton.

Aghaburren: The origin of this townland's name is uncertain (*Achadh Boireann* or 'field of the rocks' has been suggested by the Placenames Branch of the Department of Community, Rural and Gaeltacht Affairs). The townland, which is drained by the River Awbeg, is referred to locally as 'Ahaburren'. Aghaburren is in the district electoral division of Churchtown, the civil parish of Imphrick and the Barony of Fermoy.

The Lynch family are the earliest recorded occupants and their house, which was raided by **Whiteboys** in 1823, is reputed to be between 300-400 years old. The Winters, who later occupied the farmhouse, held receipts dating to the Elizabethan era. From the 1920s, Aghaburren was home to Charlie, Ellie and Bob Winters, and later to Tom Birney (*see also* Birney's Hole). The Winters family had a strong Republican tradition and their home was a 'safe house' during both the War of Independence (when it was raided several times by Crown forces) and the Civil War. Prior to drainage work, it was necessary to use a boat to get from the dwelling house to the screen area.

One foggy evening, Charlie Winters and Ballyhea-man Paddy Mortell were in the boat when they missed the turn-off for the screen. Totally unable to discern a landmark in the thick fog, they drifted for some time until, with a terrific bump, the boat struck one of the supports at Annagh Bridge and deposited them both in the river. They eventually made their way to O'Keeffe's pub in the village where, wrapped in blankets, they had a few stiff whiskeys while they waited for their clothes to dry.

On the evening of 31st August in 1942, an Irish Air Corps Avro Anson plane (serial number 42) en route from Rineanna (later Shannon Airport) to Baldonnell lost an engine (broken piston) and made a forced landing near the Winters' home. The plane, piloted by Lieutenant O'Mahony, had four other personnel aboard: Captain McCormack, Sergeant Cronin, Private O'Connell and Private O'Keeffe.

Some of those aboard received superficial injuries and the author recalls them visiting the village the following day to telephone HQ, with a bandaged head and hand among them. Denny Connell, then barman at Flannery's, was a member of the **LDF** (Local Defence Force) who were charged with guarding the aircraft. Denny recalls being on a 10pm to 2am shift, armed with a Lee Enfield rifle and some 50 rounds of ammunition. **Dr Vincent O'Brien**, John Sheehy and Jimmy Sullivan were members of another detail that guarded the plane until relieved by members of the regular army at 6am the following morning. The event caused great excitement and a steady stream of sightseers visited the crash site. The soft terrain prevented the aircraft from take-off and it was dismantled and returned by road to Baldonnell. The aircraft was repaired and within a year was again in the skies over Churchtown. The 'Bard of Ballyhea', Con O'Brien (1883-1946), recorded the event in his inimitable style in his poem *Bomber Number 42*:

1.2 A Dictionary of Churchtown

'Twas in September '42
An Irish Bomber came in view,
And sinking fast indeed, 'tis true
For Ahaburren straight it flew,
Now what could Ellie Winters do,
When airmen fell from out the blue,
Outside her door without a clue?
But down with turf and timber too,
While Birney fast the bellows blew,
Tom Fitz proposed an Irish stew,
But that would take too long to do,
And Charlie thought the same thing too,
But eggs were quickly brought to view,
And served with rashers plenty too,
With teapots by the fire to brew,
To make refreshments for the crew,
Of Bomber Number 42.
You'd think that Bomber 42,
Had come across from Timbuctoo,
Or had come across from Yankee Poo,
Such crowds across the fields it drew,
The girls arrived in dozens too,
For girls will always cling like glue,
To uniforms of green or blue,
Or any other mortal hue.
Through hedges, gates and dykes they flew,
With eyes and mouths wide open too,
All eager for a closer view,
Of Bomber Number 42.
Now airmen all who ever flew,
I'll give a useful tip to you,
If your plane is on the screw,
Make straight for Ahaburren too,
A welcome will be waiting you,
Just like the boys that made the crew,
Of Bomber Number 42.
Farewell, farewell, adieu, adieu.

This narrative would undoubtedly have been lost, but for Jackie Flynn (*see* Churchtown Boxing Club) who supplied **Jim McCarthy** with a copy on St Stephen's Day, 1992.

From the late 1940s, trainer **Vincent O'Brien** leased some of the lands at Aghaburren to extend his gallops at **Clashganniv**.

On a day of dense fog – 9th November 1987 – a twin-engined VARGA on a flight from Galway to Cork got into difficulties over Aghaburren. The pilot, Donegal-man Jack McGovern landed without incident. Unlike the

1942 incident, the plane landed on firm ground and was able to resume its flight the following day without undue difficulty.

For Aghaburren townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith's Valuation 1851 (Part 1.4).

Agistment letting: This was the letting of grazing land on short-term leases, a practice little used in the parish of Churchtown.

Ague: Believed to be typhus which, with dysentery, greatly afflicted English armies in Ireland in the 15th and 16th centuries.

Alfie Browne's Hill: Leading to the **Railway Gates** adjoining the Cork-Limerick Road. Tradition has it that it is a mile from the brow of the hill to the Railway Gates. The Churchtown – Ballyhea border, **Dennehy's Bridge**, is at the bottom of the hill. During the early 1940s, workmen employed by **Cork County Council** spent some months on a programme designed to reduce the gradient of the hill. **Windmill Hill** was similarly treated under the scheme.

Allan, Harry 'Kruger': A stallholder from the Charleville area, 'Kruger' was a frequent visitor to sporting events in Churchtown and surrounding parishes. His stall offered a variety of goods, including Chester cakes, chocolate, fruit, ice cream and sweets. It was not uncommon in those days for young people to pool their resources in the purchase of a bottle of lemonade or a bar of chocolate.

Allen's Well: The well was named for William Allen, a prominent landowner here in the mid-19th century. The well, located in the vicinity of the **Moanroe** bog, supplied local water needs for generations.

Altar servers: The decision by Vatican II to institute Mass in the vernacular rather than continue with the traditional Latin Mass had significant ramifications for the Altar server, previously involved from the Entrance *Antiphon introibo ad altare Dei* ('I will go to the altar of God') to which the server replied *Ad Deum qui laetificat juventutem meam* ('To God who giveth joy to my youth'). The post-Vatican II Altar server now found himself reduced to the role of a virtual spectator during the celebration of Mass. This was a far cry from the old days when the teacher, Mr Wall, drummed the Latin responses (from Father Dineen's *Catechism*) into successive relays of servers, while assuring them of a strong supporting role in future Church ceremonies.

Up to the late 1950s, it was considered an honour to be selected as an Altar server. The regulation dress, consisting of a surplice and soutane, were generally 'hand-me-downs', but some lucky lads had a new set made by the nuns of the Mercy Convent, Buttevant. A pair of black rubber dollies (canvas shoes), purchased at Tom O'Brien's, completed the ensemble.

During the sermon at Sunday Mass, when the server faced the congregation,

his eyes would range over those present, noting clothes, new headscarves, visitors to the parish and, not least, searching hopefully for a smile from a girl in the congregation. The server's role at Benediction progressed with seniority, from handing the large red-covered 'Devotional' book to the celebrant, to placing the 'cope' about the priest's shoulders, to holding the 'vessel' or 'boat' containing the incense for the 'thurible'. Later, the server took centre-stage as he readied the thurible for presentation to the celebrant.

The Stations of the Cross on Good Friday was a sombre occasion. There was a perception that around three o'clock, when the priest intoned 'We adore thee O Christ and praise thee' at the First Station, the church visibly darkened. The senior Altar boy was the focus of attention in the ceremony as he bore the large crucifix aloft in procession between each station.

Holy Hour, First Communion, Confirmation, weddings and funeral masses were all part of the Altar server's cycle. Visiting priests gave the server a few shillings for serving their mass, but the senior lads always presented themselves to the more generous clerics. The annual house **Stations** was bonanza time for the Altar server, but here again seniority ruled and the older lads claimed the 'best' houses.

Ancient Order of Hibernians: Founded in 1641, the Ancient Order of Hibernians (AOH) adopted its modern format in 1836. The organisation was strongest in Ulster where it was perceived as a reaction to the Orange Order. It spread to the United States where it fell under the influence of Clan na Gael. The AOH's motto of 'Fidelity to Faith and Fatherland' appealed to the great mass of Irish immigrants and it quickly became one of the strongest Irish movements in that country, commanding enormous political influence. Many people from Churchtown parish were actively involved in the AOH in America; Mick Hickey from the village became a prominent member of the Atlanta Lodge. The AOH is no longer politically active and is now a Friendly Society and a Benefit and Social Club.

Anderson, Robert Andrew (1860-1942): Born in Mountcorbitt, Churchtown, of a Scots father and a Canadian mother. Robert Andrew Anderson's paternal great-grandfather was a surgeon on the Jacobite side at the Battle of Culloden (16th April 1746).

A clerk to the Petty Sessions, Doneraile, from the 1880s, Robert retained the post when appointed a sub-agent of Lord Castletown in 1889. He was introduced to Horace Plunkett during a dinner party at the home of Alexis Roche (brother of Lord Fermoy) at Oldcourt, Doneraile, on 10th May 1894. Plunkett, most likely primed by Roche on Anderson's undoubted ability, engaged him in animated conversation, following which he invited Anderson to become involved in his brainchild, the Irish Co-Operative Movement. Anderson accepted and became the movement's First Secretary and main

organiser from 1894-1922. Declining the office of President in 1922, he later took up the position and served as President from 1935-42.

Robert's third son, Alan, was an enthusiastic recruit to the Co-Op principle and was also employed by the organisation. He was killed in action at Le Pilly, near Lille, in October 1914. He is among those commemorated in AE's (George W. Russell) poem *To the Memory of Some I Knew Who are Dead and Who Loved Ireland*:

You, too, in all the dreams you had,
Thought of some thing for Ireland done,
Was it not so, Oh shining lad,
What lured you, Alan Anderson?

Alan's death had a profound effect upon his father, who became semi-reclusive. He spent his last years in a flat at the Merrion Square headquarters of the Co-Operative Movement in Dublin. He is buried at Mount Jerome Cemetery.

The former Churchtown residence of the Anderson family was acquired from Liam and Marie O'Herlihy in 2004 by well-known National Hunt jockey, Jim Culloty.

Angel: A gold coin depicting the Archangel Michael slaying a dragon. Valued at 6s 8d, it was in use for some 150 years to the mid-17th century.

Anglican: The term introduced by Edmund Burke in 1797 to describe the Established Church in England is also used to denote members of the Church of Ireland (Episcopalian) congregation.

Annagh: *Eanach* or 'marsh' (some suggest *An Áth*, 'a ford or watery place'). Situated some three miles from Churchtown village and four and a half miles southwest of Charleville, the townland is divided into Annagh Bogs, Annagh North and Annagh South.

In 1170, Philip de Barry and his uncle, Robert Fitzstephen, seized extensive lands in this area. They protected these by erecting palisaded earthworks after the Norman fashion. In 1206, William de Barry had title to his father's lands conferred upon him by King John. William's son Robert and his grandson David Óg were responsible for the monastery at Ballybeg, Buttevant. David Óg also commenced the building of Liscarroll Castle. The Fitzjames Barrys of Annagh were named for James Barry, one of three younger brothers of John Killagh Barry, created Earl of Barrymore in 1419.

In the wake of the Geraldine Rebellion, Sir John Perrot, Lord President of Munster, was empowered to grant 'pardon' to those prepared to submit and seek pardon. Several landowners at Annagh submitted (the submissions were periodically breached) and were pardoned, including:

6 May 1573: James McNicholas Barry (alias Shaymes Fitz-James) and Donald O'Mulrian;

7 December 1591: Tadh O'Clery McDonagh;

20 November 1597: Hugh O'Mulligan and Philip McShane Oge.

From 1600, ‘pardons’ were granted to David Fitz-Edmund Roe Barrie, Robert Fitz-David Oge Barry, Garret Fitz-James Barry, Dermoid O’Callaghan and Joanny Swynie.

Nicholas Fitzjames Barry held the lands at Annagh until his death on 31st May 1579. He was succeeded by his son, Fitzjames Barry, who married Sabia O’Daly. He died on 4th October 1629 and was succeeded by his son, Fitzjames Barry, Junior, who married Eleanor Lombard. They had a son, Nicholas. He was stripped of his lands, however, for conspiring against the Crown. On the outbreak of the 1641 Rebellion, Nicholas Fitzjames Barry escaped from prison in Dublin and, returning to Churchtown, seized **Annagh Castle** and **Walshestown Castle**. His success, however, was short-lived.

Historian Dr Charles Smith, writing in 1750, observed that much fortune was expended in unsuccessful attempts to drain the marsh at Annagh into the River Awbeg. He states also that in the lands at Annagh, he saw ‘large herds of black cattle and sheep everywhere’. Annagh had a thriving linen industry and the flax widely grown here was much sought after. Benjamin Rolisson, who owned the flax mill, is buried in Kilgrogan Cemetery. The site of the mill is believed to have been some 20 yards inside the east wall, north of the bridge. A dam sited about 200 yards off the present road supplied water to the mill. A 19th-century poet, in describing Annagh, wrote:

From Liscarroll the eye directed towards the right
Brings Annagh’s verdant island to the sight.
Where once encompass’d by a deep morass,
Secur’d the flocks high bounding on her grass,
A mighty bulwark on her border stood,
To guard the passage of the miry flood.
Impervious, but one long trembling way
Of yielding wattles spread on sinking clay,
Which far remov’d from any solid shore,
Defied the heavy cannon’s distant roar;
The elevated bolts still fell too low
Nor hurt her ramparts with one feeble blow.

The area hosts a tributary of the Awbeg, which, with its continuation to the southern boundary of **Aghaburren**, is named in the first edition of the 1844 Ordnance Survey map as the ‘Awlahee’, probably meaning ‘grey (or muddy) river’. But the 1937 Ordnance Map lists it as the Awbeg.

An inscription on Annagh Bridge reads: ‘This Bridge was built by Wm. Flynn in 1811. The total cost of construction was £69 2s 7¹/₂d.’

The river, which originally followed through the centre of the bog, was later diverted to divide the good from the poorer quality lands. This necessitated the construction of a rampart and embankment system, still in evidence today.

The marsh, called Annagh Bogs, sits on a bed of blue **marl** with a limestone

gravel mix, beneath which is a deposit of dolomite limestone of little commercial use. Its many waterways intersect and now assist drainage, but they were originally constructed as **ramparts** with floodgates that allowed for the raising of the water level to flood the flats in times of attack and hence formed part of the fortifications of **Annagh Castle**.

Access to the otherwise inaccessible portions of the marsh (where farmers of the parish cut hay for almost a century) is by wide embankment, off which there are a series of branches. These embankments are flanked on either side by ramparts. The embankment from the bridge at Coolcaum leads, via the 'Slate Houses', to a fort and workman's hut at the western side. Close by, on the left side of the breen, may be seen the remains of the house where the Cowhey family lived before moving to **Churchtown House**.

At a junction inside the north-eastern corner and some 150 yards east of the limekiln is a substantial mound. Tradition holds that this was a 'look-out' for Annagh Castle.

It has been claimed that the term **Wild Geese** was inspired by the abundance of wild fowl observed here by Irish troops in the 1690s.

From the 1940s, significant local employment was offered by the firm of P&J Ryan through the operation of a commercial **limekiln** on the lands of Mrs Lewis.

A hurling pitch on Irwin's farm saw many a stirring battle. Jim Irwin was the usual referee for such encounters. Tim Sullivan ('Flanagan') records in verse the story of one such match in 1940 – *Annagh versus Granard* (see GAA).

Annagh has had an equine association for well over a century. Tradition holds that even the best of horses need a marsh to 'finish' them properly and Annagh has fulfilled this need ideally. Mrs Lewis kept horses here in the 1940s, an association happily maintained by Jimmy Gordon in 2005. Jimmy planted his roots deep in Churchtown soil when he arrived from Wexford in the '40s to join the Vincent O'Brien team at Clashganniv, where he was fortunate enough to 'do' that great horse, 'Hatton's Grace'. Later he married Mai Sheehan, who had purchased O'Connor's shop at the north-eastern end of George's Street. Jimmy became a popular amateur rider and later a successful trainer. Patricia Coghlan is also a successful horse-breeder in the area.

Annagh Bogs is habitat to a rare flowering rush that is under considerable threat following recent forestation.

For Annagh townland, see also Title Applotment and Census information (Part 1.3) and Griffith's Valuation 1851 (Part 1.4).

Annagh Bogs: Area (1911): 255 acres, 0 roods and 12 perches.

Annagh Castle: Annagh Castle (sometimes spelt 'Anagh') was located close to the site of the present Annagh Bridge and was built by the Fitzjames side of the de Barry family. In *The Castles of County Cork*, author James N.

Healy states that the castle was located ‘near a humped-back bridge over the Awbeg... south of the road, and an artificial waterway is said to have run to the east of the castle, which could be flooded from the river at the west in time of danger. The site is on the road from Churchtown to Charleville’. Because of its situation – in the middle of a bog – the castle was deemed impregnable. And so it proved until the introduction of artillery by Castlehaven during the Confederate Wars.

On the outbreak of the 1641 Rebellion, **Sir Philip Perceval** (whose family became owners of the castle in 1629) supported the Royalist cause. He garrisoned and provisioned his castles at his own expense, including Kanturk, Liscarroll and Walshestown. Annagh Castle is said to have held out for 11 days (20th August to 2nd September 1642) against an attacking force of 7,500 men under the command of Lord Muskerry, to whom **Walshestown Castle** subsequently fell.

On 18th May 1645, Annagh Castle, defended by Lord Castleconnell, followed Liscarroll and Walshestown castles when it fell to the forces of Lord Castlehaven. The defenders sent out Lieutenant Fisher under a flag of truce, but he and his three escorts were cut to pieces. Seeing this, the remainder vowed to sell their lives dearly and despite further assurances of quarter, they were all put to the sword. The scene of the massacre became known as **Paircín na Fola** (‘little field of blood’).

It should be borne in mind, however, when reading of the defence and subsequent bloodshed at Annagh, that accounts of the siege and slaughter are taken generally from the Perceval papers and that there was a deep personal animosity between Perceval and Castlehaven (Perceval had refused Castlehaven his daughter’s hand in marriage prior to the war). The 1st Earl of Egmont (d. 1746) later had the castle demolished and the land reclaimed and planted. Following the Jacobite War (1745-46), the de Barrys of Annagh were outlawed ‘for High Treason, beyond the seas’.

Annagh Church Cross: The Catholic Church at Annagh was built c. 1600. A thatched building, it served the parish for over 200 years. The metal Cross, sunk into a triangular cut stone, was saved when the church was demolished in about 1800 and is now in the grounds of St Nicholas’ Church, Churchtown.

Argent: Heraldic term denoting silver or silvery-white colour.

Anti-Conscription Campaign: The question of extending conscription to Ireland following heavy Allied losses at Verdun and the Somme was mooted during the summer of 1916. Public unrest in the wake of the executions of the leaders of the Easter Rising made it unlikely that a programme of conscription could be peacefully implemented in Ireland. The Military Service (No. 2) Bill, introduced by David Lloyd George, provided for the introduction of conscription to Ireland. Following the passing of the Bill on

16th April 1918, the Irish MPs, led by Joseph Devlin and John Dillon, withdrew from Westminster to Ireland where they joined forces with Sinn Féin. They were supported by the Catholic hierarchy, the trade unions, the Labour Party and the Irish Volunteers.

On 18th April 1918, the Lord Mayor of Dublin, Laurence O'Neill, organised a meeting at the Mansion House. Among those present were John Dillon, Arthur Griffith, T.M. Healy, William O'Brien (Labour Party) and Éamon de Valera. De Valera drafted a pledge to be taken all over Ireland on the following Sunday, which read:

Denying the right of the British government to enforce compulsory service in this country, we pledge ourselves solemnly to one another to resist conscription by the most effective means at our disposal.

Churchtown had an extremely active Committee of Defence, the members of which arranged for the signing of two copies of the Pledge at the church gate on 21st April 1918. Regrettably, the original document has deteriorated with the passage of time and is indecipherable in parts; as a consequence, an estimated 10 per cent of names on the list have been lost. The names from the two independent lists – all of whom signed underneath a copy of the Pledge outlined above – represent the signatories at each of the Sunday Masses on 21st April 1918 and are presented here in the order and manner of their signing. A collection was also taken up on the day to help defray national expenses in the running of the campaign.

First Mass: John Murphy, Thomas O'Leary, Michael –?, Con Twomey, James Cowhey, James Cavanagh, Michael O'Sullivan, Thomas O'Connor, Matthew Thompson, Bridget McCarthy, Frank Flannery, Edward Dunlea, Mich. Sullivan, Benjamin Cremins, –? Hartigan, –? Buckley, –? Cowhey, Susie O'Sullivan, Denis McCarthy, Hannah Lenihan, Mary –? O'Sullivan, Ellen O'Sullivan, Mary –? O'Connor, Simon Keane, Pat Fitzpatrick, Catherine M. Cowhey, Daniel Manning, Edmond Grady, William Sullivan, Michael Twomey, Jer. Buckley, Lizzie O'Sullivan, Nora Murphy, Mary O'Brien, Matthew O'Callaghan, Anne O'Driscoll, Dan O'Keeffe, John Rea, John Lenihan, Jack Sullivan, Dan Curtin, Mary Egan, Bridget Daly, William Hickey, –? Howard.

Second Mass: P. McCarthy, T. Hallinan, John Manning, Michael Twomey, E. Watson, Kate Buckley, John W. Byrne, Nathaniel Simcox, Hanora Guiney, Mary O'Brien, David O'Grady, John Burk, Hannah Barry, Catherine Cowhey, Denis Sheehan, Margaret Murphy, Thomas Callanan, Arthur Kavanagh, Eliza O'Brien, Elizabeth M. Cowhey, Norah Carey, Kathy O'Shea, Wm. O'Connor, Danl. O'Brien, Wm. Stack, Con O'Brien, James O'Brien, Michael Lynch, Patrick Duane, Edward O'Donovan, Charles Hedigan, Denis Lenihan, Con Buckley, Pat O'Mahony, Dan O'Sullivan, Patrick O'Connor, John Noonan, John Corkery, David Russell, William Roche, Frank Shanahan, John Frost, Denis O'Sullivan, Tim Hallahan, John Relihan, Michael Egan, Jim Flynn, James Murphy, Bridget O'Brien, Kate Fitzpatrick, Jim Brislane, Joseph Greene, James Barry, Norah Burke, Hannora –? , Thomas Sampson, Ellie

1.2 A Dictionary of Churchtown

Egan, David Manning, P. Howard, Nora O'Brien, Maggie Murphy, Bridget Flynn, W. Stack, Kate —?, William Brien, Maggie Murphy, Luke Fleming, Joseph Murphy, William Adair, James Cligget, James Roche, Kate Carthy, Charley —? Sampson, Danl. O'Brien, John Daly, E—? Driscoll, James K. O'Connor, Margaret Buckley, Lizzie Daly, James Stack, Michael Thompson.

Apple and damson: Due to rationing during the war years, jam was in short supply. Apple and damson jam was the most common of the commercially-made jams available in Churchtown. The damson is a small plum, native to Damascus in Syria, that grows quite well in Ireland.

Ashbourne Act: Correctly called the Purchase of Land (Ireland) Act, 1885, it was popularly referred to as the 'Ashbourne Act' after its proposer, Baron Edward Gibson Ashbourne (1837-1913). This important Land Act enabled a majority of tenants to borrow the full amount of the purchase price of their holding over 49 years at 4 per cent.

Charles George Perceval, 7th Earl of Egmont, used the Act to divest himself of the bulk of his remaining County Cork estates in September 1889 – some 16,600 acres for £250,000. An immediate beneficiary in Churchtown was '**Boss**' **Murphy**, who was enabled to purchase the house and lands of which he had previously been a tenant. The enthusiastic response of tenants generally to the offer of sale was bitterly criticised by Michael Davitt and the **Land League**. Thomas Sampson of **Ballynamuck** set about the purchase of his holding in 1891. A good businessman, he asked for a reassessment of the purchase price. The Earl's London agent, J.A. O'Sullivan, from his office at 152 Parliament Square, replied on 15th March 1893:

I have received your letter of the 12th inst. this morning. The terms suggested in my letter of Friday last are very moderate, and I trust before the 25th inst. a proposal will be received from you, otherwise I shall be obliged to make other arrangements. The Land Commission appear to have considered the price agreed on for your chief holding to be reasonable, having sanctioned the advance.

A compromise was struck and Thomas Sampson entered into possession of the lands that the family still retain.

Attainder: Emanating from a 1539 Parliamentary declaration, a person so attainted was, without trial, declared a traitor. Conviction was obtained on the evidence of two witnesses to the alleged treasonable act. The convicted 'traitor' was deprived of all civil rights and was unable to seek legal redress. He forfeited his estates and lost the right to inherit or transmit property. Several Bills of Attainder were served on Churchtown families, especially the various branches of the de Barrys, during and in the immediate aftermath of the Desmond Rising, but all were invariably followed by pardons.

Awbeg River: There is general confusion regarding the name of the river that flows under Annagh Bridge. The river is named in a map of 1700 as the 'Annalee Stream' and is given in the 1844 Ordnance Survey map as the

‘Awlahee’. However, on the 1937 Ordnance map, *both* the Churchtown and Ballyhea tributaries are referred to as the ‘Awbeg’.

The Annagh branch rises in the Red Bog, north-west of Liscarroll, and enters the parish of Churchtown at **Stack’s Bridge**, before flowing from Annagh through **Aghaburren** and joining the Ballyhea tributary called the Garrán (Gurrane). The Ballyhea tributary is referred to in some quarters as the ‘Upper Awbeg’. At Scart Bridge, it joins to form the Awbeg proper. It then continues towards Buttevant and Doneraile. After flowing through Doneraile Park, the Awbeg meanders through some beautifully scenic countryside until it flows by the famous Annesgrove Gardens on its way to Castletownroche. From Castletownroche, the river takes a south-easterly sweep on its way through historic Kilcummer, before the ‘Gentle Mulla’ surrenders its waters to the Blackwater at Poulcormac, close by Bridgetown Abbey.

Elizabethan poet Edmond Spenser (c. 1552-1599), in Book 4, Canto 11 of his *Faerie Queen* (1596), refers to the Awbeg as the ‘Mulla’ and the Blackwater as the ‘Allo’:

Strong Allo tumbling from Slewlogher steep,
And Mulla mine, whose waves I whilom taught to weep.

Spenser is believed to have chosen ‘Mulla’ from the ancient name of Buttevant – Kilnamulla.

If neglected, the river at one time posed a serious threat of flooding adjoining roads and lands, as the following extract from proceedings of **Cork County Council** of 2nd August 1917 indicates:

Clr. Cornelius Walsh, referring to damage done by periodic flooding of the Awbeg River, moved a resolution: ‘That we, the Cork County Council, desire to impress on the Board of Agriculture the urgent necessity that exists for the adoption of the proposed scheme of drainage of the Awbeg River. As a large area of land is seriously affected by the flooding of this river, a considerable amount of damage done to roads in its vicinity, and frequent destruction of valuable crops takes place, we earnestly call on the above Board to exercise the powers recently granted to them under the Defence of the Realm Regulations, for so laudable a purpose to which the district would gladly contribute and thereby materially increase the food-producing capacity of a large tract of land in the districts of Charleville, Churchtown, Ballyhea and Buttevant.

The War of Independence, followed almost immediately by the **Civil War**, prevented any measure of work on the river, which continued to impact on the civil and commercial life of its environs.

On the 24th August 1925, Cork County Council received a deputation from Churchtown and Charleville. The Churchtown curate, Reverend Father Roche (who returned as Parish Priest in the 1940s) spoke of the flooding of the district through which the Awbeg coursed and urged the

Council to pass a resolution for a drainage scheme. Mr R.F. O'Connor, County Surveyor, submitted the following report on the proposed scheme:

I have examined the petition brought before you. A survey of the river from Altamira Bridge to Buttevant Weirs, from Castleharrisson to Scart Bridge, and the tributaries at Annagh, Coolmore, Walshestown and Liskelly, show the channels to be badly obstructed and incapable of carrying flood water. The result is that the low-lying lands are inundated even after ordinary floods. Summer and autumn floods appear to have the worst effect.

About 2,500 statute acres of land, comprised in 130 holdings, are liable to flooding, and a large area is under water from six to nine months each year. Apart from damage to lands, the public roads in the District are frequently impassable, at Scart, and at Dennehy's Bridge, so that people have to travel from Churchtown to Charleville via Buttevant, an extra distance of 7 miles each way.

I have to defer the rebuilding of four war-damaged Bridges over the Awbeg (Annagh, Longford, Scart and Dennehy's Bridges) pending a decision regarding a drainage Scheme.

A full scheme for reclaiming the inundated lands would include the dredging of 28 miles of channel, and sufficient fall can be obtained for effective drainage ...

The financial consequences of the War of Independence and Civil War placed a heavy drain on the nation's finances. Only a loan from the Bank of Ireland in the immediate aftermath of the Civil War saved the State from financial ruin. A national enterprise such as the Shannon Scheme commanded more attention than local efforts and again the Awbeg drainage was set aside to await a more benevolent climate.

The 1930s ushered in a change of government and with it the **Economic War**, when the Fianna Fáil government withheld the £5 million annual payment of Land Annuities to Britain, which responded with heavy duties on cattle and goods. The Irish government immediately placed such penal taxes on British imports that their value declined from £43.5 million to less than £18 million over seven years.

The impasse was resolved in 1938 with the signing of the Coal-Cattle Pact, but within a few months, World War II had erupted and the Awbeg Drainage Scheme was once again removed from the list of priorities. In 1947, weeks of torrential rain were followed by heavy flooding throughout the country. The Awbeg burst its banks at several locations throughout the parish, flooding fields and devastating harvests. Soldiers and reservists were out in force in an attempt to save the crops. Some dredging and drainage work was subsequently carried out and a temporary improvement was achieved.

B

Baile: Anglicised as ‘bally’, it means the home, place or townland of. There are in excess of 5,000 townland names in Ireland commencing with the prefix ‘Bally’. There are several examples in the parish of Churchtown, including Ballyadam, Ballycristy, Ballygrace, Ballynaboul, Ballynamuck, Ballindillanig and Ballyvaheen (*see* individual townland entries).

Ballindillanig: Probably *Baile an Ghileánaigh* or ‘Julian’s homestead’, ‘Julian’ in this instance being a surname. Ballindillanig is spelt with a ‘g’ (Ballingillanig) in the early sources from 1630-1793. Ballindillanig is in the parish of Churchtown, **District Electoral Division** of Imphrick and Barony of **Orrery and Kilmore**. Adjoining **Clashganniv**, this townland, according to the 1911 Census, had an area of 327 acres, 3 roods and 25 perches. It is encountered en route to the Cork – Limerick road.

Paddy Behan who lived in Ballindillanig was a stylish hurler, wearing the Cork, Avondhu, Ballyhea and Churchtown jerseys with honour. Other residents in more recent times included the Cronin, Breen, Jewitt, McMahon and Relihan families.

Moland’s 1702 Survey of Ballynegillanig (Ballindillanig) recorded 189 acres and 24 perches, of which 152 acres, 3 roods and 24 perches was arable and 36 acres and 1 rood was deemed lowland. The quality of the land was said to be the same as that found at Clashganniv.

For Ballindillanig townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith’s Valuation 1851 (Part 1.4).

Ballingarry Millionaire: *See* Buck, Toodleum.

Ballintemple, Moland Survey of (1702): Commissioned by **Sir John Perceval**, a surveyor called **Thomas Moland** prepared a report on ‘Ballintemple alias Churchtown’ in 1702. The amount of land surveyed in the village area was 79 acres and 3 roods, of which 74 acres was described as meadow and the remainder as pasture. Moland described the village in 1702 as a market town, consisting of five stone houses and ‘a few mud wall’d cabins’. He felt that it was ‘too near Mallow to be much improv’d’. He found the church in good repair and commented favourably on a fine marble quarry, having a mixture of red and white stone and ‘very beautiful marble’. He warned, however, that water is scarce here in a dry summer.

For ease of reference, Moland’s report on each townland is to be found within the townland entry in this dictionary. *See also* Churchtown.

Ball’s Cross: Next crossroads to **Sheehan’s Forge** on the Liscarroll road. It is the turn off for **Gurteenroe**. Denny Egan recalls road bowling from Sheehan’s Forge to the Cross with his brothers Jerry and John, Tim Flynn, Joe Murphy, Denny Stack and Jack Sullivan.

Ballyadam: *Baile Adaim* or 'Adam's town'. Area (1911): 104 acres, 3 roods and 22 perches.

This dry, level **limestone** townland is the first encountered south of Churchtown village and is bounded by **Egmont** to the west and **Clashelane** to the south. The de Barry family held these lands prior to the 1641 Rebellion, when they were dispossessed and the land was tenanted by a William Damper in 1642. His tenancy does not appear to have been a happy one: we find him, on 21st September 1642, writing to Sir Philip Perceval:

Sir, By reason of the great troubles [the 1641 Rebellion] I cannot sell my wool or get any of my debts and I have here lost seventeen hundred fat weathers, three hundred bests, and twenty-five good horse and I have not saved a sheaf of my corn here at Ballyadam.

Subsequent tenants included John Fisher, William Young, Henry Brazier-Creagh and James Magrath (Magrath is the sole name mentioned for the townland in the **Tithe Applotment** of 1833).

Tradition holds that 'the little people' were much in evidence in the **Orchard Field** when the moon was at its full. Tales also abound of the Ballyadam Banshee. The lands had a daffodil field that was a sight to behold during spring. The plot on which the National School was built in 1947 was purchased from the then occupier, John Cronin of Ballyadam House, and the present Parochial House was also built on the townland. John Cronin was one of the earliest in the parish to purchase a Ferguson tractor in the late 1940s. Grey in colour, pupils in the primary school watched from their classroom as he manoeuvred it about his field. He also kept a Hereford bull that was attached by a long chain to a large iron wheel.

A **Mass Walk** from Clashelane exited near to the site of the present National School. There was at one time a striking grove of trees leading from the site of the present National School to **Egmont View**. A little further on, on the left side (just before Egmont View), there was a double-slatted dwelling belonging to Ballyadam House. Johnny Barry, who for many years worked for John Cronin, occupied it; the building no longer exists. Michael and Ina Bourke are currently owners of this ancient townland.

For Ballyadam townland, *see also* **Tithe Applotment** and **Census** information (Part 1.3) and Griffith's **Valuation** 1851 (Part 1.4).

Ballybahallagh: Although it is located many miles from Churchtown, in the Knocktemple District Electoral Division in the Barony of Duhallow, Ballybahallagh is listed in the 1833 **Tithe Applotment Books** and in the censuses of 1841, 1851, 1901 and 1911 as being in the civil parish of Churchtown and is so styled in legal documents. In the mid- to late-19th century, it became part of the Roman Catholic parish of Freemount.

The origin of the name 'Ballybahallagh' is uncertain: *Beal Atha Boiche Thola* ('mouth of the ford of the river Iola or Allow') is one of several possible derivations. The area is given in 1911 as 1,078 acres, 0 roods and 5

perches. The population in 1841 is given as 638 (307 males, 331 females); in 1851 as 249 (133 males, 116 females); and in 1911 as 122 (57 males, 65 females).

It is not unusual to find parish anomalies in baronial, district electoral division (DED), civil parish, diocesan and religious records. The reasons may be complex, historical, religious or even mundane. E. Murnane, County Secretary of Cork County Council, in his 1985 work, *Directory of Townlands and District Electoral Divisions and Ancient Baronies in the County of Cork*, lists Ballybahallagh as being in Knocktemple DED, Barony of Duhallow and Parish of Churchtown.

Ballycristy: Situated to the west of Churchtown village, the level lands of this townland have long been regarded as among the most productive in the parish. They formed part of the Grant under Deed of 31st August 1629 to Edward and Philip Perceval. A vein of **Churchtown Marble** extends to this townland. Maurice Sheehan had one of the few early radios in the parish; here, the author listened to the 1947 All-Ireland Final, Kerry v Cavan (victors), from the Polo Grounds in New York. In the 1960s, Ballycristy provided the site for the local GAA pitch. John and Fiona Sampson are now the occupants.

Ballygrace: *Baile an gréasaidhe* or ‘town of the bootmaker’. Area (1911): 326 acres, 1 rood and 36 perches.

This townland, which is some 550 feet above sea level, had a **hedge school** in the early 19th century: The area has some unusual flora, including a rare species of wild orchid.

Moland’s 1702 Survey of Ballygrace estimated it as being a mile from Churchtown and gave its area as 188 acres, 3 roods and 3 perches. Arable land was 122 acres, 1 rood and 3 perches; meadow was 19 acres and 16 perches; and the remaining 47 acres and 24 perches was classed as lowland.

For Ballygrace townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith’s Valuation 1851 (Part 1.4).

Ballygrace House: Formerly the home of the Greene family and of renowned Cork artist, Eva O’Connell. The Stack and Vaughan families also resided there. Victor Wolfe was the owner in 2005.

Ballyhoura Construction Ltd: This company, owned by Maurice Gilbert of Darnstown, Kilmallock, is responsible for the building of both the Padre Pio and Windmill Nursing Homes, the complete refurbishment of Boss Murphy’s, the restoration of the **Market House**, the building of Nos. 1-35 Bruhenny on **Kerry Lane** and the development of **Woodview** on the **Black Road**.

Ballyhoura Development Ltd: A community-based local development organisation, established in 1988 and headed up by Carmel Fox. The

organisation covers the area of North Cork and South-east Limerick, known locally as 'Ballyhoura Country'. Ballyhoura Development supported the redevelopment of Churchtown **Community Centre** as a rural conference venue in 1999 and has grant-aided many other projects in the parish under various EU Leader initiatives. Ballyhoura Development has also provided project management and other personal development courses, which have been attended by Churchtown people, and also supported two Stephen Covey-based self-development programmes, organised in 1997 and 2001 by the Churchtown Village Renewal Trust.

Ballyhoura Ramblers: A group of local entertainers organised by Noel Linehan who attend at Boss Murphy's on the fourth Thursday of every month. The group visits rambling house events in counties Cork and Limerick, and are particular favourites in Colmanswell, County Limerick.

Ballyhoura Way, Churchtown section of: This walk runs through Churchtown from Granard to Shinanagh Bridge and is part of the 53 mile (85km) cycle or walk route called the Ballyhoura Way. This follows much of O'Sullivan Beare's historic walk during the winter of 1602-03, which brought him to Churchtown parish (*see* Curraheen Bridge) on his way to Leitrim from West Cork. O'Sullivan was forced to leave his ancestral home, Dunboy Castle, following a siege which ended on 22nd June 1602 in total victory for the Crown forces under the command of Sir George Carew, who had the castle destroyed and all those who surrendered executed. Seventy-year-old O'Sullivan, at the head of some 1,000 men, women and children, began his epic march at Dereenafalla (*Doire na Fola*, 'oakwood of blood'), near Glengarriff on 31st December 1602. He arrived at O'Rourke's Castle in Leitrim on 14th January 1603 with just 35 surviving followers – 16 in arms, 18 non-combatants and one woman.

Ballymacow: *See* Egmont.

Ballynaboul: *Baile na bPoll* or 'town or place of the hollows'. Area (1911); 354 acres, 0 roods and 5 perches.

Situated on the western end of the parish, this sheltered townland is surrounded by the townlands of Farrandeen, **Egmont** and **Castlemaccarthy**. An entire faerie fort and a disused quarry are features of this townland. David Ahern maintains the family association with these lands.

Moland's 1702 Survey of Ballyneboule (Ballynaboul) recorded a total of 226 acres, 1 rood and 20 perches in this townland, of which 199 acres and 20 perches was arable and the remaining 27 acres and 1 rood was lowland. Moland also noted a thatched stone house 'something out of repair and a good orchard'.

For Ballynaboul townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith's Valuation 1851 (Part 1.4).

Ballynamuck: *Baile na Muice* or the ‘town of the. Area (1911): 76 acres, 1 rood and 32 perches.

Sited at the southern end of the parish, these lands were among those ceded by Grant under Deed of 31st August 1629 to Edward and Philip Perceval. This small townland on a **limestone** base has, at its western end, a narrow piece of ground that extends into the Curtin farm at **Mountcorbitt** and is divided by the **Buttevant Road**. The remains of a ringfort may still be seen here. The townland has long been home to the Sampson family.

For Ballynamuck townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith’s Valuation 1851 (Part 1.4).

Ballyvaheen: Probably *Baile Mhaithín* or ‘little Matthew’s town’. Area (1911): 153 acres, 1 rood and 32 perches.

This townland, which borders the Liscarroll townland of Granard on the northern end of the parish at **Stack’s Bridge**, holds an ancient ringfort. The area has long been noted for the abundance and variety of its flora and game. The Kavanagh and Coghlan families have a long association with the area.

Moland’s 1702 Survey of Ballyvaghine (Ballyvaheen) recorded this townland as being 84 acres, 1 rood and 25 perches in area, of which 76 acres and 17 perches was arable and 8 acres, 1 rood and 8 perches was lowland. It is described as adjoining Granard and ‘having no improvements on it but 3 or 4 cabins’.

For Ballyvaheen townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith’s Valuation 1851 (Part 1.4).

Banc na bPiléir: The ‘bank of the bullets’ is situated in Annagh and was the favoured spot for Churchtown duels.

Barra: Derived from the Irish word *báire* meaning ‘a game or goal’, it was, with **scoubeen**, an early form of the modern game of hurling. Undoubtedly played within the parish of Churchtown – most probably at the **Goaling Field** in **Leap** – barra needed less than two dozen players for a contest and was played between teams from townlands and parishes, rather than from baronies. (Scoubeen, on the other hand, demanded several hundred players.) Writing in the 17th century, John Dunston relates how the Irish pulled the hair off the backs of cows and worked it into large balls that became very hard. This ball was used at the hurling and it was struck by a *commaan*, which was a stick about 3½ feet long in the handle, about 3 inches broad and crooked at the lower end.

Dunston goes on to relate that when the teams of 10, 12 and up to 20 took the field, a hurley was tossed (not a coin) for the choice of ends, the call being ‘right’ or ‘left’ (according to which side the base of the hurley ended up on the ground). Goals were 200-300 yards apart, which lends credibility to his assertion that ‘players tended to be young and active’. There were few rules save the *highraddy*. This was strictly enforced when a ball landed in a

dyke or ditch opposite the goal and was deemed ‘out of play’; *highbraddy* was called and a player from each side stood toe-to-toe, hurleys raised, as the ball was thrown high in the air between them to restart the game.

A *drebeen* corresponded to the modern-day sideline, while a *dhuish* was called against a player deliberately blocking an opponent’s way. The earliest ball was known as a *roancheen* and was made from a combination of thread and wool, covered with animal hair. The prize was generally a barrel or two of ale, which was consumed on the field by winners and losers alike. Dunston states that ‘two or three bagpipes attended the winners at the barrel’s head’. Following the formation of the GAA on 1st November 1884, barra, like scoubeen, steadily lost its appeal.

Barracks: See RIC Barracks.

Barnies: A precursor of the Royal Irish Constabulary (RIC), the baronial policemen or ‘Barnies’ were introduced in 1773 to operate in rural areas. They supported local magistrates, executed warrants and collected revenues, as well as preserving the peace.

Barony: The barony was introduced into Ireland by the Anglo-Normans as a unit of land ownership. Although much smaller, it is believed to have been contemporary with the *tuath* – there were 273 baronies in Ireland as opposed to over 90 *tuathi*. A barony was reckoned as an area appropriate to the jurisdiction of a Baron. The civil parish of Churchtown lies within the Barony of Orrery and Kilmore (save for **Ballybahallagh** in Duhallow). Baronies, which were widely used for administrative purposes from the 16th century, later became subdivisions of Irish counties. They lost their significance after 1898 and were abolished in 1925.

Bawn: *Badhún* or an ‘enclosure or bulwark’. Originally a fortified cattle enclosure, the bawn was designed to thwart wild animals and cattle thieves.

Bench or Benchy: See Binchy.

Ben Lapp, Constable: Prior to the attack on Churchtown’s police barracks, which led to the killing of three policemen and the ‘**Burning**’ of Churchtown on 31st January 1822, the **Whiteboys** concerned mustered in a hollow near the **Windmill**. The police, alerted to the possibility of Whiteboy activity, had the area under observation. The plotters detected Constable Lapp’s hiding place in some bushes and he was shot several times. For many years afterwards, locals used the phrase ‘As dead as Ben Lapp’ to describe that from which all vestige of life had departed.

Berkeley, Bishop George (1685-1753): Bishop of Cloyne, Church of Ireland, from 1734-52. See Burton House.

Bessborough Commission: The Commission under the chairmanship of the 6th Earl of Bessborough investigated the workings of the Landlord and

Tenant (Ireland) Act of 1870. It was also empowered to recommend further amendments to the Act. Members were Richard Dowse, Charles Owen O'Connor (The O'Connor Don who issued a minority report), Arthur MacMurrough Kavanagh and William Shaw. The **Land League** opposed the Commission since tenants were not represented on it. The Commission held 60 sittings throughout Ireland and interviewed some 700 witnesses, including 80 landlords, 70 land agents, 500 tenant farmers and a number of ministers and priests. The Commission's Report (4th January 1881), which found that the 1870 Land Act had not succeeded in its aims, influenced Gladstone's Land Bill of 1870, which was the first Act to enshrine in law the right of the tenant to have his rents legally reviewed. Three witnesses from Churchtown parish appeared before the Commission.

Bicycle, The: Denny 'Booney' O'Sullivan recalled that when he was about ten years of age (1895), he saw the first bicycle to make an appearance in Churchtown village; it was a Penny Farthing model, ridden by the Reverend William Henry Cotter, LLD, Church of Ireland Rector in Buttevant, who was visiting **Churchtown House**. Perched some six feet up on the saddle and attired in black top hat and frock coat, Reverend Cotter presented a frightening apparition to the old women of the village, many of whom believed him to be the devil and ran indoors to fetch Holy Water. A large crowd awaited his return and he was cheered loudly by the young men as he safely negotiated the **Pound Corner** and set off on the **Buttevant Road**.

Biddy's Tree or St Brigid's Well: The well is the scene of annual pilgrimage on 1st February, the Feast Day of Brigid, Patroness of Ireland. It has been suggested, however, that both the well and surrounding townland are actually dedicated to Brigid, sister of St Colman, Patron of the Diocese of Cloyne. She is believed to have been born at Ardskeagh and her Feast Day is kept on 6th March.

Her brother, Colman, who was converted by St Brendan in about 570 AD, had a monastery at Kilmaclenine (*Cill Mac Lenin* or 'church of the son of Lenin'), about three miles due south of the well, the ruins of which are still extant.

According to the Book of Munster, Mac Lenin (born c. 522) of Kilmaclenine was a bard baptised by St Brendan, who christened him Colman. Colman went on to found the Church of Cloyne. The ancient ash tree that stood by the well, known as Biddy's Tree, was brought down by a severe storm in January 1973. No effort has been spared by the parish's local committee in providing ease of access for the many that pause for prayer at this ancient site. The following poem (author unknown) was given to Denny O'Connell, Granard, by the late Eddie Galligan, Churchtown:

I am going back to Ireland,
For my mother asked me so,
To carry out her last request,

It's there I mean to go;
I'll try to find that ancient place,
That should be dear to me,
And the kind old neighbours over there,
Will show me Biddy's Tree.
And when I see that dear old spot,
My heart will throb with joy,
To carry out her final wish,
I faithfully shall try;
To pay the rounds for those she loved,
Was her last request to me,
I'll view the place she pray'd for days,
'Round the Well at Biddy's Tree.
I'll stand beneath the old ash tree,
And gaze upon the scene,
Where thousands pray'd from early dawn,
Their sufferings to heal.
I'll view the old mud cabins,
The ruins you still can see,
When pilgrims oft stayed to rest,
At the Well at Biddy's Tree.
And will St Brigid once again,
Endeavour still to pour,
Her blessings on our people,
As she did in days of yore?
And may this grand old custom,
We o'er the years shall see,
'Round that hallowed spot in Ireland,
The Well at Biddy's Tree.

Former teacher and well-known genealogist Ruairí Ó Hicé (and a brother of Nora Murphy of Leap has written an essay on Máire Ní Ruairí, who lived at Biddy's Tree, the 18th-century poetess and contemporary of Seán Clárach Mac Dómhnaill (*see* 'Essays', Part 4.6).

Big Inch: This is a field at Coolmore, formerly owned by Paddy Carroll and the Cantillon family.

Binchy: The name 'Binchy' is long associated with the legal profession in Ireland and is also associated with Churchtown. It has often been identified in official documents as 'Bench' or 'Benchy'.

All living Binchy family members are descended from Owen Binchy, who resided in Churchtown village until he left for Charleville where he married Mary Quin on 27th January 1849 and opened a grocery shop in the town. Internationally recognised author, Maeve Binchy is a great grand-daughter of Owen Binchy. In **Griffith's Valuation** of 1851, Owen Binchy still appeared as the tenant to Sir Edward Tierney, but his name is spelt as 'Bench'. He was

renting a house, outhouses and garden for £14 5s 0d. This property was later acquired by Edward Flannery and is now Boss Murphy's.

Michael Benchy appears as the largest landowner in Coolmore in 1851, with almost 77 acres rented from the Dowager **Countess of Listowel**. James Benchy had a further 75 acres in Coolmore, rented also from the same landlord. There is an Edmond Bench listed in Griffith's Valuation as renting a house in Mountbridget from John Egan for 12s per annum. A headstone in **Kilgrogan** Cemetery was erected by Eliza O'Connell 'to the memory of Dan Binchy who departed life AD 20 II 18?2 [difficult to read year]. Aged 27y'.

Birney's Hole: Located at the top of **Keane's Hill** on the left side of the **Burton Road**, Birney's Hole is a stile named for Tom Birney, who lived with the Winters family at **Aghaburren** and who used it on his journeys to and from Churchtown. A diminutive figure, Tom was gassed and shell-shocked in the trenches of France during World War I and was invalided out without pension. He became a peddler and appeared at the Winters' home, offering goods for sale; the family took him in and he remained for over 50 years. Charlie Winters entered into correspondence on Birney's behalf with the British War Office, as a result of which Tom obtained quite a good pension and a sizeable amount of arrears. A gentle person, Tom lies buried in the village cemetery, directly across the pathway from Christy Stack.

Births, Marriages and Deaths: Reverend Daniel O'Brien is believed to have commenced the recording of births, marriages and deaths in Churchtown parish in 1812. Non-Catholic marriages were registered by the State from 1845, but it was not until the passing of the 1864 Act that all births, marriages and deaths were officially registered. These were registered in the Dispensary District of the Poor Law Union in which they occurred; in Churchtown's case, this was Mallow. The newspaper columns in which the announcements appeared were rather irreverently known as the 'hatched', 'matched' and 'despatched' columns.

Black and Reds: The Black and Reds were the Churchtown GAA's hurling 2nd Fifteen in the late 1920s and early '30s. The side was composed of players that were unable to command a regular place in the all-conquering 1929 team. Wearing the club's reserve strip of black and red, they played a number of non-championship matches, including a game against the 'A' team at Annagh, which publican Tom O'Brien (a 'Black and Red') relished in the telling – they won. *See also* GAA; Green and Gold.

Black Field: On Buttevant Road at the top of **Stack's Hill**, about 50 yards down **Sherlock's Boreen** on the right, this land was formerly owned by Denny 'Booney' O'Sullivan, who was still paying rent on it to the Earl of Egmont up to the mid-1980s. It is now owned by the O'Brien family.

Black Hole: Room under the stairs in the old school in which coal and turf was stored.

Black Meadow: Located on Black Road, the Middle Gates at the meadow on the Black Road allowed access via a passage to **Churchtown House**.

Black Road: This is the old **Charleville Road**, accessed through **George's Street**, which leads through **Rath** and **Annagh** to Charleville. According to tradition, the Black Road acquired its name during the **Great Famine**, when its residents united in bitter opposition against the activities of 'souters' (*see* Souperism) operating within the parish. Their open hostility to any such approach led to them being labelled 'Black Catholics' by those engaged in proselytising.

Black Screen: On lands of **Churchtown House**, it is close to the reputed birthplace of the poet and scholar **Seán Clárach Mac Dómhnaill**. Locals drew water from a well in its vicinity.

Bóirín Glas: The 'little green road' leads to Linehan's, **Ballygrace**, and is about one mile in length. It was also known as 'Ned Moloney's Boreen', after a local man who gathered *scollops* for sale to thatchers. A **hedge school** was located some way along it.

Bonafides: The introduction of the Intoxicating Liquor Bill on 4th July 1960 signalled the end of a law under the Defence of the Realm Act, which had been fully exploited by drinkers. Previous to the new law's introduction, anyone could remain on in a public house indefinitely, provided he could establish that he was a *bona fide* traveller (known in the vernacular as 'bone-a-fyde') and lived more than three miles from the public house in question. When their local pubs closed to conform to the licensing laws, Churchtown men regularly pooled transport and headed for destinations such as John Locke's Bar (Shinanagh), Ben Duggan's (Lisgriffin Crossroads) or Herlihy's (Lisballyhea), where they relaxed in the security of their *bona fide* status. John Browne, Ballinguile, tells of a day his father was enjoying a game of cards in a pub in Churchtown village when it was raided by the RIC. Despite his father's protestations that he was a 'bonafide', the RIC took his name with a view to summoning him. However, they first had to establish the distance between the pub in question and the Browne homestead. To this end Tom Tierney, the local School Principal, was employed. Tom and Mrs Browne were cousins (a fact not known by the RIC) and it came as little surprise to villagers when the survey revealed that the distance was just a few yards in excess of the required three mile limit. To err on the right side, Tom had actually measured to the furthest point of the acre on which the Browne homestead was located.

Book of Surveys and Distribution 1664-68: This work summarises changes in land ownership for the 17th century by using the barony as a cadastral base (register of property as a basis for taxation).

Booley: *Buaile* was a temporary (seasonal) milking place, known in parts of Ulster as a ‘bothy’ or ‘shieling’.

Booney’s Clock: Denny ‘Booney’ O’Sullivan purchased a wall clock from Hilser Brothers, Grand Parade, Cork, in the 1920s. It hung on a wall opposite a window in the hall. Watches were, for some 40 years, beyond the reach of the majority of villagers and few homes had the benefit of the wireless. Booney’s clock served as the village timepiece; it was accurate and reliable, and Denny unfailingly wound it every Saturday night. As the front door (in common with prevailing practice) was open all day, a face would appear at the hall window, glance at the clock and withdraw as suddenly and silently as it had appeared. One might occasionally hear a shout as the ‘visitor’ relayed the time to an interested party elsewhere on the street.

On average, the clock was accessed some 20 times daily. Even in winter, when inclement weather forced the front door to be closed, the latch was lifted and faces peered through the hall window. The ‘Booneys’ accepted these frequent incursions without comment. The passing years took their toll on the clock and it was sent to Cork for repair with increasing regularity. On return from one such repair, Hilser’s enclosed a letter stating that this was the last occasion they could carry out a repair since many of the parts had become too worn and replacements were no longer available. When, as the song has it ‘the clock stopped, never to go again’, it was a sad day for a generation of villagers whose lives it had helped regulate over many years.

Boss Murphy: *See* Murphy, William ‘Boss’; Murphy, John ‘Boss’.

Bowe, Ina, MBE, or Sister Celeste of the Daughters of Charity (d. 1976): Ina was born at the Lodge, **Churchtown House**, where her father, James, was gardener. Her mother, Julia, was a dressmaker. While the family were still very young, their father died and Mrs Bowe was obliged to leave her home for accommodation in the village, where she shared a house with Bridget O’Callaghan. Tragedy again struck the family a few short years later, when their second child, Muriel ‘Bonnie’, died. During the early to mid-1940s, Mrs Bowe worked at various jobs as she brought up Ina and Jimmy. She eventually found employment with the Sisters of Mercy in Buttevant as a dressmaker and was a familiar figure on the **Buttevant Road** as she cycled to her job in all types of weather.

Shortly after Ina had realised her vocation and joined the Daughters of Charity, the Bowes moved to **Chapel Lane**. Jimmy, on leaving school, worked as an assistant at Flannery’s shop prior to emigrating to London in the early 1950s where he later became an influential figure in the Transport and General Workers’ Union (TGWU). Ina, now Sister Celeste, in the meanwhile, had dedicated herself to nursing in England and particularly to the care of the mentally handicapped. Her devoted service was acknowledged through the award of the MBE (Member of the British Empire). She was

quite ill when she received the medal in June 1975. At her funeral service on 12th August 1976, Reverend Vincent Logan, Chaplain, St Joseph's, Rosewell, in a moving tribute to Sister Celeste said:

Our hope is strengthened as we remember how Christ-like Sister Celeste's life has been. She was for others, she lived for others. She was totally dedicated to the care of the mentally handicapped. She was concerned not only with caring for the mentally handicapped, but with giving them as high a quality of life as possible. How many times have we heard her use that phrase! Her work in this field and in nursing generally was acknowledged by an MBE honour from the Queen. We know that she herself was not bothered about being acknowledged or not. What she bothered about was that the dignity of the human person was acknowledged and respected totally. And the driving force behind all that she did was the person of Jesus Christ himself. The motto of the Daughters of Charity is 'The love of Christ urges us on'. The love of Christ urged her on! She was a true Daughter of Charity. She was for others. We, who knew her well, know how much she herself loved life – we saw it in how she loved to arrange the flowers in the Chapel here, in cooking something nice in the kitchen for a special occasion, in joining in the fun at a Hospital Staff Dance. A few days before she died she said to me: 'I love life. Life is a gift of God. But if it is God's will that I am to die soon, then I am ready to accept His will. Whatever life is left to me I want to live for the Lord.' Her service to others, her living for others was deeply rooted in her living for God.

Bowling: Road bowling was a popular sport in the parish during the early 1940s, although it was never placed on an organised footing. **Burton Road** was venue for many a 'score'. Bowling was also played on the Churchtown – Buttevant and Churchtown – Liscarroll roads. The stakes were never high – pennies, rather than pounds, being the usual wager. Jim Kearney and Walter Cole were rated the best bowlers in the parish.

Boxing: See Churchtown Boxing Club.

Branner: *Branar* or 'fallow field' is part of Drinan's farm at Carrigeen.

Bread and bread-making: From the late 1930s to the mid-1940s, Churchtown had two bakeries: one at Flannery's and the other at O'Brien's. Maurice O'Mahony baked at Flannery's, while his brother Paddy, or 'Condy' as he was known by all, baked at O'Brien's. Both were excellent bakers with their own specialities. Maurice turned out a delightful light, tasty loaf that unlike its modern counterpart remained fresh for up to a week after cutting, while Condy's barm brack was a treat and his currant buns were widely popular.

When the bakeries were in operation, a wonderful mouth-watering aroma filled the village and trade soon became brisk. Condy gave up baking in about 1945 and Maurice served two masters for a short term. But O'Brien's ceased baking soon afterwards and Flannery's did so in about 1948.

It is not generally known that Condy was an exceptional artist and was

also a well-known athlete in his youth. He was, however, unfortunate to be at his prime when the Leahy brothers of Cregane, Charleville, were also at their peak. He often walked to events in Charleville, or cycled to sports meetings as distant as Adare or Fermoy, before challenging Con Leahy (a triple Olympic Intercalary Gold Medal winner at St Louis, 1906), who represented Great Britain in the High, Long, and Hop-Step and Jump (now the Triple Jump). If Condry was not competing, there were always his brothers, Tim, Pat and Joe, to be reckoned with.

Following the closure of the local bakeries in Churchtown, bread was initially supplied to the parish from P&J Ryan's of Ardnageehy and Binchy's of Charleville (in large wicker baskets). Keating's, Kanturk, later joined the supply chain. But nothing ever tasted like that from the hands of our own two master craftsmen, the O'Mahony brothers.

Home-baking was widely practised throughout the parish, whether on the Aga, in a **bastable** on the open fire, range or the griddle. Wheat was the preferred grain and whole or white flour was used, leavened with sour milk and bread soda. The soda had to be carefully mixed with the dough – a mouthful of foul-tasting soda in the middle of a thickly buttered slice of cake did nothing for the taste buds. If the housewife had an open fire, she used a bastable for baking. This was a cast-iron pot with a heavy lid, suspended from an iron hook in the chimney. A good fire was prepared and then the kneaded dough in the rough shape of a circle had a four-quartered incision gouged on it for easy cutting, before being placed in the bastable. A shovel of glowing embers was placed on the lid covering the bastable to create an oven effect and the cake was baked in less than an hour.

Most homes baked their own Christmas cakes in the 1940s and '50s, and they also made, or had someone in the parish make, wedding cakes. Birthday cakes were virtually unknown in that era.

Brilliantine: This perfumed hair oil was considered by young men of the parish from the 1920s to '50s as an indispensable aid to grooming. The slim bottle, costing 4d in the mid-1940s, was in particular demand during the dancing season. Care had to be taken in its application, however, as too liberal an application resulted in the oil running down the cheeks and mingling with the perspiration resulting from a 'Siege of Ennis' or a 'Half-Set'.

Broken Gap, Rath: The Broken Gap is located on the right side of the road, shortly before the turnoff for the **Windmill** when coming from the village. Visiting circuses and play companies were allowed, by owner Mrs Sullivan, to park their caravans and wagons here while playing in Jerry McAuliffe's plot.

Bruhenny: The Anglicised name for *Brú Thuinne* and also the name given to the housing development on **Lower Kerry Lane**. The sod was broken

on the Bruhenny housing development on 31st May 2000 by Ballyhoura Construction.

According to Pat Cusack, Cusack McTiernan Solicitor, historically the title to the Bruhenny residential development at Kerry Lane is derived from two early sources. Firstly, from the Commissioners for Church Temporalities in Ireland under Conveyance dated 2nd October 1875 to Thomas O'Brien. These lands were commonly known as 'The Glebe' or 'Glebe Lands'. Secondly, the remainder of the title was derived from the landholding of Lucy, Countess of Egmont, by Conveyance dated 8th September 1902 to Margaret Roche. These lands were commonly known as 'The Walk'.

Bruhenny Choir: Founded in the late 1970s with Mary Wilson as director of music, Bruhenny Choir consisted mostly of Churchtown people but in later years amalgamated with a choir in Dromohane. The choir participated in the Cork and Limerick Choral Festivals. It performed at many major parish events over the years.

Bruhenny & District Pipe Band: Founded in June 2004 by Willie Duggan, the band began recruiting members and practising on chanter and drums shortly after its foundation. Instructors are Kevin O'Sullivan on pipes and Willie Duggan on drums. The key committee members are: Noel Linehan (Chairman), Willie Duggan (Vice chairman), Caroline Magnier (Secretary) and Caroline O'Driscoll (Treasurer). Gerry Murphy is Honorary President.

Bruhenny graveyard: See Churchtown Cemetery.

Bruhenny, Great Bull of: The limestone sculpture erected in front of houses Nos. 18-35 at Bruhenny in 2002.

Bruhenny Village Green: The green in front of houses Nos. 1-11 at Bruhenny. The obelisk is located here.

Brú Thuinne (also Brúgh Thuinne): Since 1591, the old Irish name of *Brú Thuinne* was anglicised as Bruhenny and has given rise to several speculations as to its origin. *Brú* or *brúgh*, certainly means 'a large house or palace', while the second word, *Thuinne*, is most likely the genitive of the common word *Tonn*, meaning 'low-lying or pasture land'. See also Bruhenny.

Buck House, Annagh: 'Young bucks' of the neighbourhood wine and dined in this 'hostelry' centuries ago. A frequent call here was 'Pistols for two – and breakfast for one'.

Buck, Toodleum (Charlie O'Neill): A well-known character at sporting events in Churchtown and adjoining parishes from the 1930s, 'Toodleum', the self-styled 'Ballingarry Millionaire', operated either from an improvised booth or simply a table. He attracted crowds with the mantra:

Roll up, roll up, it's Toodleum Buck,
The more you put down, the more you take up.

Punters pitched pennies onto a piece of lino marked in rather small squares. Even-money was the prize for a penny that landed within the square, although there were hot disputes when Toodleum declared a penny to be ‘on the line’ and therefore his prize rather than the pitcher’s. In another game, he placed a king from each of the four suits on a table and four people staked a penny each on an individual king. Toodleum then shuffled the deck of cards and turned up one; the person who had placed their penny on the king of that suit was paid 3d in winnings – the ‘house’ kept a penny each time. At Cahirmee Fair in Buttevant on 12th July each year, he operated from outside Flanagan’s pub and as soon as he had made 10d profit – the price of a pint in those far-off days – he abandoned his stall in favour of a Guinness.

Buffer’s Cross: The cross, one Irish mile from **Churchtown**, is at the junction of the Buttevant, Liscarroll and Churchtown roads. It received its name from the Callaghan family who once lived there: the men of the family had a reputation for fighting and one of their victims, who had taken a severe beating, observed that it was like ‘being hit by the buffers of a train’. The description caught the local imagination and people soon began referring to the area as Buffer’s Cross. Tradition has it that horses fleeing from the carnage of the Battle of Knocknanuss (13th November 1647) were slaughtered in great numbers here.

Prior to the daily bus service to Churchtown, Buffer’s Cross was the point at which the Newcastlewest to Cork bus was boarded. Maurice and Mary Mae O’Sullivan lived in a cottage at the junction and gave shelter and many a cup of tea to waiting travellers.

Bull: *See* Bruhenny, Great Bull of.

Bullán: Also known as a ‘quern’, a *bullán* was either a stone with a deep depression or a bowl into which grain was poured for grinding. There are several such examples throughout the parish, including a fine specimen on the Coghlan farm at Ballyvaheen.

Burials: *See* Funerals; Wakes.

Burning of Churchtown (31st January 1822): Four policemen died as a result of a planned attack by **Whiteboys** on Churchtown’s village barracks. The barracks was located where Eddie O’Donovan’s house is now located. A number of outhouses were also burned and five horses died when their stables were set alight. Some houses in the vicinity of the barracks also caught fire, but there were no civilian casualties as a result. The police barracks was staffed at the time by 16 members of ‘Carter’s Police’, a section of the **Peace Preservation Force**, under Chief Constable William Lumsden.

The attackers placed themselves in position at the front and rear of the building at around 10pm and set fire to outhouses and the barracks itself. Shooting continued for some 35 minutes, by which time the police had run short of ammunition. The Whiteboys called on the police to surrender and

assured their safety if they did so. Following their surrender, the police were physically attacked: two were killed on the street (in addition to the one who was shot during the attack) and seven were wounded. **Constable Ben Lapp** was killed at the **Windmill** prior to the assault on the barracks. At least three of the Whiteboys were believed to have been killed or wounded (the Whiteboys bore away their casualties, hence the difficulty in confirming their losses).

The collateral damage to village houses, subsequently referred to as the ‘burning’ of Churchtown, was probably a result of lighting thatch spreading from the barrack roof to nearby houses. The following account of the attack, written by Thomas Haycroft, Postmaster at Doneraile, appeared in the *Southern Reporter*:

Sir, I am sorry to acquaint you of one of the greatest outrages that has occurred since the commencement of the disturbances in this part of the country. Last night a large party of White Boys attacked the barracks occupied by the police at Churchtown. The first thing they did was to shoot the sentry and then they proceeded to set fire to the house, which was soon accomplished as it was thatched. The action began when the police continued to fire while their ammunition lasted. After an hour the insurgents went off taking all the arms the police had. They killed four of the police, broke the arms of the chief constable and departed, leaving the remainder wounded. They took sixteen sets of arms, ten swords, six pistols and some bayonets. The police fought with determination and courage until the roof of the house fell in on them. The White Boys set fire to other houses, one in which the horses of the police were kept. Five or six horses perished in the flames. Then they took off and by mistake took one of the police with them. When they found out their mistake they dumped the policeman on the road near Annagh. I have been told by a man who was at the scene of the attack, and he said it was frightening to see all the dead bodies in such a state. The street was covered in blood and some pigs which got loose were tearing at the bodies of the dead horses. I am sorry to give you such a shocking account, but you may rely on the truth of it. I am, Dear Sir, Yours very truly, Thomas Haycroft.

Daniel Brien (alias ‘Breen’ and ‘Bresynehan’), John Mahony, Denis Moynihan, Cornelius Rylahan and his brother John were all arrested in connection with the attack. The trial opened at Cork Assizes on Friday, 22nd February 1822 before Judge Baron McClelland and Judge Moore. The chief prosecution witness was Mrs Elizabeth Blackwell, wife of one of the constables within the barracks on the fatal night. She stated that when the barracks was surrendered, she attempted to leave but was forced to stand among the attackers for an hour while they slaughtered all the men. When she was leaving the building, one of the attackers stopped her and asked if she could bless herself or speak Irish, and she replied she could do neither. She added that the light from four burning houses was as bright as day and also offered identifying evidence against both John Rylahan and Denis Moynihan, a journeyman tailor.

The defence produced evidence that both the Rylahans were at their home, two miles from Churchtown village, on the night of the attack. Patrick Sheehan, brother-in-law of John Mahony, stated that on the night of the attack Mahony had stayed at his (Sheehan's) house. James Browne gave evidence on behalf of Moynihan. He stated that he did not know where Moynihan lived, but he had frequently seen him at Mass in Buttevant. Browne stated that on the night in question Moynihan had stayed with him in his house, which was some three and a half miles from the village of Churchtown. David Roche, Brien's father-in-law, was not allowed complete his evidence in favour of his son-in-law (who had been arrested at Doneraile) because he had not given prior notice to the authorities that he wished to offer evidence.

The jury – of William Brazier Creagh, Thomas Gibbings, Thomas Leahy, Denis O'Callaghan, Edward O'Donoghue, William Roberts, N.G. Seymour, J.G. Spiers, Thomas Ware, John Warren, Thomas James Wise and John Nicholas Wrixon – found Daniel Brien, John Mahony and Cornelius Rylahan guilty, and Denis Moynihan and John Rylahan not guilty.

While the jury were considering their verdict, Judge Baron McClelland 'in order not to waste time' passed the death sentence on 32 other prisoners who had been convicted a week earlier. He then left the court and the death sentence on the accused Whiteboys was pronounced by Judge Moore. He ordered that after their hanging, their bodies were to be 'dissected and anatomised'. The executions took place at Peggy's Rock (**Flannery's Quarry**) on Monday, 25th February 1822 and Reverend Thomas England, Catholic Chaplain to the County Jail, assisted Father John Kiely, PP, Mitchelstown (and believed to be a native of Churchtown) in ministering to the condemned.

Father Kiely, whose sympathies lay with the Crown, used the occasion to deliver a strong pro-government lecture to those in attendance. A small crowd witnessed the executions; there were no men present and only a handful of women. There was much subsequent comment on the complete absence of members of the gentry from the proceedings. The *Cork Intelligencer* (Tuesday, 26th February) reflected such comment in its report of the executions:

The absence of male population from this appalling scene of death, which women of the country did not hesitate to attend, is a remarkable circumstance, but what is considered even more extraordinary is the fact that scarcely any of the country gentlemen of the neighbourhood were present.

Following the executions, the bodies of the three men were taken to Mallow Infirmary for their prescribed dissection, after which they were taken to Cork Jail where they were buried in quicklime in the Jail Yard. Their resting place is now part of the grounds of University College Cork. A stone marks the place where the hangings took place at Flannery's Rock (*see also* 'Memories', Part 7.31).

In response to the outrage at Churchtown, Colonel Gough arrived in the

village (1st February) at the head of a force intent on razing every house in the district. He was dissuaded from punitive action through the efforts of the Parish Priest, Father Daniel O'Brien, and Sheriff Crofts of **Churchtown House**. Following the burning of the barracks and the subsequent executions, the remaining members of the constabulary were transferred to Doneraile.

The executions were destined to have a sequel some years later, allegedly resulting in the last recorded duel in Cork county. Father John Kiely, now known as the 'Protestant Priest', was preaching at Sunday Mass in Mitchelstown when his condemnation of the anti-Tithe movement was interrupted by Thomas O'Mahony, uncle of the Fenian, John O'Mahony. O'Mahony, in an intemperate outburst, referred to the priest as a 'Castle Hack' and accused him of being too friendly with the local landlord, Lord Kingston. The insult led to a subsequent duel between O'Mahony and a friend of Father Kiely, Dr James O'Brien. O'Mahony was slightly wounded in the encounter, but lived to an advanced age, as did Dr O'Brien.

Burton Court: This English country house is situated on the A4110 between Hereford and Eardisland. The 18th-century house with a 14th-century Great Hall houses a collection of European and Oriental costumes and curios.

Burton House: Set in idyllic surroundings and shrouded by stands of mature trees, Burton House, built by the Perceval family, remains a model of imperial splendour. Philip Perceval (1605-47) obtained the manor of **Annagh** through an honour conferred on him by Charles I. A contemporary writer observed:

It would be tedious to enumerate the smaller districts which depend upon it, and were incorporated into a kind of honour by King Charles I in favour of Sir Philip in the yr. 1637, with privileges of court-baron, free warren and all other pre-eminences, and royalties under the manor of Burton which likewise comprehends the castle, and manor of Annagh. This patent also grants fairs and markets to the town of Burton.

Development of the estate began with the purchase of a house and 100,000 acres of land by John Perceval (eldest son of **Sir Philip Perceval**) in 1665. He died the same year, shortly after commissioning the design of a palatial residence from architect Thomas Smith. Robert Southall, guardian to Philip, the new heir, gave the contract of Smith's design (submitted in 1671) to architect and engineer **Captain William Kenn**. Much of the iron and stone used in the building was imported from Kenn's home city of Bristol. The building, completed in 1672, was 76 feet long, 57 feet deep and had walls some 3½ feet thick. Its dormer windows were surmounted with pyramids and the roof held some 12 chimneys. In that same year, a herd of deer was procured, walks were laid, a pool was built and the estate was extensively planted. However, in 1674, a severe storm badly damaged the roof and it had to be replaced.

Sir Philip Perceval spent little time at Burton and died unmarried in 1680.

The house and demesne now passed to his brother, Sir John. The interior of the house was badly damaged by fire in about 1681 and Thomas Smith was invited to re-design the interior. Following the death of William Kenn, the work was carried out by his son, Benjamin Kenn, Junior (some sources cite the son's name as 'William'). The death of Charles II in 1685 and his succession by the Catholic, James II, was destined to change the course of Irish history. James's accession heralded a difficult period for Protestant landowners in Ireland, not the least of which was confiscation of non-resident Protestant estates.

Sir John Perceval died in April 1686, leaving debts of £11,000, largely due to costs incurred in the building and repairing of Burton House. Shortly afterwards his widow left for England, leaving matters at Burton in the hands of her steward and taking some furniture with her. She arranged for sale of the remainder in England – it had proved too expensive for Irish purchasers.

In December 1688, James II fled to France and was deemed to have abdicated. Following their acceptance of a Bill of Rights, William and Mary ascended the English throne on 13th February 1689. On 12th March, James II landed at Kinsale with a force commanded by English and French officers, signalling the commencement of the Williamite conflict (*Cogar na dhá Rí*).

On 1st July 1690, William's force of 36,000 defeated a 25,000-strong Jacobite army at the Boyne and the vanquished Jacobites streamed southwards. The Duke of Berwick, who was marching to assist those besieging the city of Cork, turned back in the region of Buttevant on learning that the siege had been lifted by John Churchill (later Duke of Marlborough). The frustrated Berwick and his Jacobite command burned and pillaged in revenge as they returned to their Limerick base: contemporary accounts reveal that the Jacobites 'laid the manor of Burton together with fifty such great houses to waste'. They also left the villages of Churchtown and Kanturk, and several smaller Perceval-owned dwellings, in ashes. Total damage to the Perceval estate was estimated at £40,000. The steward at Burton wrote to Lady Perceval in England, bemoaning the situation:

I am sorry I cannot write anything that may please my Lady Perceval. All here in this Kingdom is destroyed. Our stock in this Kingdom is likewise destroyed so I fear there may be famine. Those of us who have not lost all, are expecting to every minute. An abundance of us may starve if God in his Mercy does not relieve us.

By 1703, Burton was in the hands of **Sir John Perceval**, 5th Baronet and later 1st Earl of Egmont. He is believed to have named Burton after his Somerset seat. Perceval ordered his steward to commence the rebuilding of Burton House. An English carpenter, hired at half the rate charged by Irish craftsmen, recommended that the 86 windows envisaged in the new building (and costing £3 each) should be made from imported polished oak, which, he stated, was more durable than that available locally. The following year,

work commenced on the garden and estate. Some 200 shrubs of various types were planted and a nursery was commenced for which 30 plum and cherry trees were obtained; 1,200 ash trees were purchased at a cost of £2 10s and plans for a pleasure ground were drawn up. In 1706, preparatory work on the house continued apace, including the manufacture of bricks on the estate's kiln.

Perceval returned from a lengthy stay in Rome with plans for the new house drawn up by Italian architects. The dimensions of the house were 30 feet high by 77 feet long; 16 windows and 2 doors were envisaged overall. It was calculated that the erection of the new house on the foundations of the old one represented a saving of £1,500. Although the house was completed in 1709, it was not immediately habitable due to the type of paint used, fumes of which were described as 'unbearable'.

Bishop George Berkeley, Church of Ireland Bishop of Cloyne during 1734-52, was an important early visitor to Burton House. The metaphysical philosopher-bishop was chaplain and friend to Sir John Perceval and was also tutor to his son. During his sojourns at Burton, Berkeley enjoyed long walks through its wooded demesne, while his summer nights were spent on a hammock strung in the barn. Extracts from the correspondence between Berkeley and Perceval (Ryan-Purcell papers) reveal the special affection the bishop reserved for Burton:

Trinity College, 17th May 1712:

... Burton I find pleases beyond expectation; and I imagine it myself at this time one of the finest places in the world ...

Trinity College, 5th June 1712:

Dan Dering (Perceval's cousin) and I deign to visit your Paradise, and are sure of finding angels there, notwithstanding what you say of their vanity. In plain English, we are agreed to go down to Burton together and rejoice with the good company there. I give you timely warning that you may hang up two hammocks in the barn against our coming. I never lie in a feather bed in the college and before now have made a very comfortable shift with a hammock.

London, 27th August 1713:

Last night I came hither from Oxford. I could not without some regret leave a place which I had found so entertaining, on account of the pleasant situation, healthy air, magnificent buildings, and good company, all which I enjoyed the last fortnight of my being there with much better relish than I had done before, the weather having been during that time very fair, without which I find nothing can be agreeable to me. But the far greater affliction that I sustained about this time twelvemonth in leaving Burton made this seem a small misfortune ...

In 1800, John Purcell, a member of an Anglo-Norman family (Barons of Loughmoe, County Tipperary) that had a distinguished record during the Confederate and Williamite campaigns, rented Burton House from the Earl of Egmont on behalf of his newly married eldest son, Matthew (1773-1845),

Rector of Churchtown (1795-1845) and of Dungourney (1808-45). John Purcell earned the sobriquet 'the Knight of the Knife' (occasionally the 'Blood-red Knight') for the spirited manner in which he, at some 80 years of age and, armed only with a knife, had repulsed a number of armed intruders at his Highfort home in Liscarroll on the 18th March 1811, killing three of their number and wounding others before the attackers fled. The attack not only earned a knighthood for Purcell. It also heralded a change in English law: it was determined henceforth that an octogenarian could kill in self-defence.

On his elevation to the peerage, Sir John's coat of arms depicted the historic encounter. The knife is still retained under lock and key at Burton House. Legend has it that a curse attached to the knife determines that anyone who opens the box will die within a year. Sir John, who passed his Highfort home to his youngest son, Dr Richard Purcell, spent his latter years with his eldest son, Matthew, at Burton House, where he died in 1830.

Matthew, who was ordained for the Church of Ireland in Cloyne Cathedral on 1st November 1795, married Elizabeth Leader, Mountleader, Millstreet, on 17th June 1800. The couple had one son, John, and eight daughters: Matilda (died unmarried); Eliza married George Crofts of **Walshestown** (1830); Henrietta married Richard Labarte, Clonmel (1836); Margaret married first William Purcell, Altamira (1832); and following his death on 2nd January 1837, she married Richard Harris Purcell the following year; Emily married Reverend Sandes Bradshaw of Tipperary (she died in 1850 and is buried in the family tomb at Maryfield); Louisa married Lieutenant-Colonel John Powell Longfield of Waterloo, Ballyclough, County Cork, and later inherited the family home at Highfort; Octavia married Richard Gibbings of Gibbingsgrove, Milford, in 1834 (Robert James Gibbings (1889-1958), author of *Lovely is the Lee* (1945) and *Sweet Cork of Thee* (1951), was a direct descendant of this line); and Georgina who married Richard William Gumbleton of Curryglass House, Conna, County Cork.

Following the birth of each daughter, their father, the Reverend Matthew, planted an oak in the lawn at Burton Park. The eight oaks flourished there in a circle for many years, close to the entrance Lodge (one of the five surviving into the millennium was lost in the October 2004 storm). Matthew's eldest child and only son, John (1801-53), married Anna Moore Dempsey in 1850 and they had two children: Matthew John (1852-1904) and Elizabeth Mary (believed to have been a nun, died unmarried, 1867). Matthew John, who inherited the property as a juvenile, was made a Ward of Court. On 27th March 1874, 'John Mathew [sic] Purcell' was discharged from the Wardship of the Court of Chancery. He was educated at Downside College and in June 1879 became a life member of the Royal Dublin Society.

A 'Notice and Particulars of Auction Sale, Burton Park, Churchtown' in 1853 appears among the Ryan-Purcell papers (Collection U139). It reads:

1.2 A Dictionary of Churchtown

County of Cork. Important and Attractive AUCTION, of the following Highly Bred Stock. Also of CARRIAGES, HOUSEHOLD FURNITURE, &. At Burton, Churchtown, County Cork, The Residence of the late John Purcell, Esq. Deceased. Mr William Foley has been honoured with instructions, By the Administratrix of the late John Purcell, Esq. to sell by strictly unreserved Auction, at Burton, Churchtown, County Cork, on Thursday, 24th February Inst, And following days, the entire valuable property, consisting of: 35 Short Horn in Calf Dairy Cows, and 29 yearling calves. 47 Highly Bred 2 & 3 years old Heifers some in calf, and 3 bulls, one stall-fed. 152 Prime Ewes with Lambs, and 5 Highly Bred Rams. 2 Boars, 5 Sows, and 40 store Pigs, pure Berkshire breed. 1 Grey Carriage Horse, by 'Vestria', 5 years old, 17 hands high. 1 Handsome Bay Riding Mare, 4 years old, by 'Aragedthsheece', 1 Chestnut Horse by 'David', and 5 excellent Farm Horses. 1 Brood Mare with Foal, and believed to be stinted to 'Hercules'. Also a quantity of farming implements, including Ploughs, Harrows, Butts, Cars, Cart Harness, Winnowing Machine, Field Roller, &c. &c. and a large cider press. Also a Large Family Coach, Chaise, Covered Car, 2 Gigs with several sets of Double and Single Harness, Saddles, Bridles, &c. 2 Barrel Churns and a lot of Dairy utensils. The Household Furniture consists of Mahogany Chairs, A set of Pillar and Claw Mahogany Dining, and convertible into 4 separate Tables, Carpets, Chimney Glass, Lustres, &c., and a variety of other valuable property too numerous for insertion in an Advertisement. The Auction will commence with the Horn Stock AT 12 O'CLOCK sharp. Terms Cash, with 5 per cent. Auction Fees. William Foley, Auctioneer. Doneraile, 7th February, 1853.

N.B. Churchtown is within 3 miles of the 'Buttevant Station', on the Great Southern and Western Railway, where trains arrive about eleven o'clock. Cars are in readiness and can be had in Buttevant at all times: And directions will be given that Cars shall be in attendance at the Station on Auction days.

Upon his marriage to Anne Marie Daly of Daly's Grove, County Galway, in 1882, Matthew John Purcell converted to Catholicism (four of his wife's brothers were Jesuits) and their union produced nine children: their first-born, John Mathew Charles, died in infancy (1883); Raymond, later Major Raymond John Mayo Purcell, died on 4th July 1928; Charles Francis, Lieutenant, Irish Guards, was killed in action on 15th September 1916 (his name is inscribed, along with 73,000 others, on the Lutyen's-designed Thiepval Memorial, commemorating the fallen at the Somme); Anita ('Nita') Mary married John Ryan of Scarteen, Knocklong, County Limerick, in Churchtown on 24th April 1919 (their son, John, subsequently inherited Burton and took the name Ryan-Purcell); Margaret Mary married Sir Maurice O'Connell, grand-nephew of the 'Liberator', Daniel O'Connell, in 1920; Elizabeth married Major Byrd of Currymount; Louisa ('Lulu') Caroline (1900-59) died unmarried; Matilda Josephine died in infancy (1902), as did the last of the line, Angela (1902-04).

In 1889, Matthew John Purcell purchased Burton House and demesne under the Land Acts. In the 1890s, through his agent Robert Sanders and in

conjunction with the Board of Works, Purcell embarked on imaginative (and expensive) alterations and improvements to the house and estate: bedroom floors were renewed, ceilings remoulded, chimney shafts rebuilt, a kitchen was added, pantries were provided, a porch built, slating and skylights were repaired and renewed, staircases removed or altered, and windows and shuttering replaced. Extensive work on the coach house, gate lodge, sheds and stables was also undertaken. During periods of family absences (when the house was let during the November-March hunting season), Matthew John Purcell had the following order posted for his caretaker at Burton:

Vegetable garden and Bowling Green to be closed here forthwith and nothing allowed on it. Walks and avenues to be cleared in Spring. Caretaker and his wife to keep up fires when required in the house during the absence of the family – also to keep the rooms aired by opening windows on fine days. Damp walls never on any account to be rubbed. Caretaker's wife to look after the furniture and keep it and rooms dusted and cleaned. Grates and hearths to be rubbed and kept clean. Children never to be allowed through the house. Trespass – while Mr Purcell is prepared to recognise only right of passage through his demesne, he is not disposed to object to respectable people crossing it on business provided that they keep to one path which is marked out for them. Should anyone violate this condition, the caretaker will after fair warning be prepared to prosecute him for trespass.

To help raise revenue for the ongoing repairs to the property, Purcell sold some 260 trees (mostly larch and Scotch fir) to a Mr Mitchell from Doneraile in September 1894; a few months later, he let some of the lands for grazing. In his will, dated 28th March 1904, Matthew J. Purcell bequeathed his entire property to his wife Anne 'during her life and after her death to all my children in such a share as my wife shall by deed or will appoint and in default of such appointment in equal shares'. In 1909, Mrs Purcell paid the Inland Revenue a total of £1,553 3s 0d in Estate Duty and Interest; a mortgage was arranged to expedite payment. Mrs Purcell was responsible for the construction of the striking Oratory within the house, later dedicated to the memory of two of her sons who had served in the **First World War** – Lieutenant Charles Francis Purcell, who was killed in action in 1916, and Major Raymond John Purcell, who was wounded.

The Purcell family has the rare honour, through special Papal dispensation, of being able to fulfil their Sunday Mass obligation at the Oratory. The signed Papal Blessing of Pope Pius XII can be seen in the Oratory, which is still in family use. Walter Ryan-Purcell was baptised there and also married there, on 21st July 2001 to Josephine Reed, in a ceremony conducted by the local Parish Priest, **Father Patrick Twohig**.

Raymond Purcell, who inherited the estate from his mother, carried out large-scale improvements to Burton House, including the installation of a generator and electric light in 1912. Thus, the manor became one of the earliest properties in the parish to use electricity. Underground passages

extending from the house served a dual purpose: they could be used either as escape routes or by servants and suppliers attending to the daily needs of a busy household.

The imposing gate Lodge was built long after the main house and consisted of two rooms, one on either side of an arched entrance. It was used as living quarters until comparatively recent times.

Self-sufficiency was (and continues to be) an important factor in the life of Burton House: in addition to the game, meats, vegetables and fruits supplied by its farm, it had a cider press, two limekilns and also manufactured its own bricks (examples of the latter are in evidence in the orchard walls). Thirty-five gardeners once laboured to maintain the bowling green, croquet lawn, tennis courts and magnificent parkland that attracted nobles to Burton from Ireland and abroad. These included the Hope Johnstone family from County Meath, whose butler was regularly sent to Churchtown National School with a gallon of sweets for the pupils, and the Camerons from Scotland, whose piper marched in front of the house playing Scottish airs as the parties breakfasted.

Those employed on the demesne in the 1920s included coachman Con Howard, who lived in the Lodge with his wife Ellie; Con drove Major Raymond Purcell on his afternoon drives in a coach drawn by two white horses. Mick Howard, a general hand, lived with his wife Bridget and daughter Peggy in a cottage in the stable yard. Johnny Relihan was farm steward and Paddy Russell was chauffeur. Paddy obtained this much sought-after employment in a somewhat unusual manner: Major Purcell had one of the earliest motor cars in the parish and, disassembling its engine, he invited aspiring chauffeurs to reassemble it. All, save Paddy, had various pieces left over.

Major Raymond is credited with saving Churchtown village from being torched (13th February 1921) in retaliation for the killing of an RIC constable during the War of Independence. The Major died in 1928 and was succeeded in the estate by his sister Louisa Caroline, known to locals as 'Miss Lulu' or 'Miss Purcell'.

Miss Lulu suffered from rheumatoid arthritis throughout her adult life and was latterly confined to a wheelchair. She was a popular figure in the village and parish. Helped by a devoted staff, she managed the house and estate for some 30 years. Despite her handicap, she involved herself in village affairs and each Christmas presented gifts to schoolchildren and to the less fortunate of the parish. She also issued orders to her staff to facilitate villagers as they collected branches and dead wood on the estate. During the 1940s, the O'Mahony family occupied the gate lodge. Mary O'Mahony was employed for several years at Burton. Her son, Paddy Joe, was later employed for many years on the Ryan-Purcell family estate. Nellie Jordan and Bridie Egan were

employed at the manor, while Denny Fisher was a long-serving workman on the estate. Other long-time employees were Sheila Fitzpatrick, Lil Callaghan, Paddy Joe Cronin, Peter O'Sullivan, Jim Breen, Bill Callaghan and Donie O'Sullivan. Tom Murphy was responsible for the erection of fences and he also built the stone wall at the farm entrance.

On the death of Miss Lulu, the estate passed to her nephew, John Raymond Richard Ryan (1928-91) of Scarteen and, respecting his aunt's wishes, he added the Purcell name to his own. John married Rosemary, eldest daughter of John Ronan, The Grove, Rushbrooke, County Cork, in 1952 and moved to Burton House in 1958. The Ryan-Purcells had six children: Oliver (1955); Elizabeth Jean called 'Eliza' (1957); Anita (1960); Charles (1961); Walter (1964); and Hilda (1967).

John Ryan-Purcell continued the Purcell tradition of involvement in community affairs and he was a driving force in the formation of, and later an active member of, **Muintir na Tíre** and its successor, the **Community Council**. The Ryan-Purcells embarked on a wide-ranging programme of internal modifications and structural repairs to the manor and outbuildings, a policy which John's wife, Rosemary, continues.

The arms and crest of the Purcell family is given as:

Arms: quarterly 1st and 4th or [gold], a saltire between four boars' heads couped sa.

Crest: a hand couped above the wrist erect holding a sword proper pomelled and hilted or pierced through the jaws of a boar's head also couped sa. vulned and distilling drops of blood, the sleeve azure [blue] turned up argent [silver].

Motto: To conquer or die.

Builder Denis Creedon erected the crest over the Lodge gate in 1889. This new entrance replaced the original one, which was a long beech-lined avenue over two arched stone bridges leading from Maryfield Church to Burton House. The model for the 'hand coupled above the wrist erect' was a well-known Churchtown character, 'Danks' Manning of **Egmont**.

Burton Park: The demesne of **Burton House**. Area (1911): 157 acres, 0 roods and 31 perches.

The name 'Burton' is believed to commemorate the manor of **Sir John Perceval**, 5th Baronet and 1st Earl of Egmont (1683-1748), at Burton in Somerset, England. The excellent Burton soil consists of a light loamy earth of considerable depth over a **limestone** base, which is responsible for the high quality stock produced by the farm over 200 years. The demesne is heavily wooded, with oak being well represented. It is perhaps a sobering thought that Burton may well have provided the earliest and final resting places of many inhabitants of County Cork – the cradle and the coffin. The demesne contains the largest oak tree in the parish.

Moland's 1702 Survey recorded Burton as covering an area of 508 acres and 16 perches, and encompassing parts of **Churchtown** and **Ballyadam**, as

well as lands at **Ballynamuck**, **Imogane** and **Walshestown**. Moland found 415 acres and 2 perches of arable land, while 42 acres and 14 perches were of a woody and boggy nature, and 51 acres was lowland. He described the ruins of a very fine house with an avenue, built after the model of Burton House, with gardens, orchards, fish ponds and convenient outhouses. He noted that ‘all have been ruined by the late wars [the Williamite War, 1689-91] except the stable and kitchen, in which Col. Taylor [Perceval’s steward] now lives’.

For Burton Park, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith’s Valuation 1851 (Part 1.4).

Burton Road: Originally known as Lodge Road, it is delineated in **Griffith’s Valuation** (1851) as Clashganniv Road; commencing at **Simcox’s Corner**, it leads past the Lodge entrance to Burton House from where it forms a beautiful tree-lined approach to Keane’s farmhouse. It continues past **Clashganniv** via **Ballindillanig** and thence to the main Cork – Limerick road (N20).

Burton View: A residential development of five town houses on the left side as you leave Churchtown village on Chapel Lane; first occupied in 2004.

C

Calf’s Close: This was a field adjoining **Churchtown House** where newly born calves were retained for a period before allowed on general pasture. The appellation ‘Calf’s field’ was also common to a field or paddock on farms.

Canting: Derived from *ceant* meaning ‘auction’, canting was the practice in 18th and early 19th-century Ireland of auctioning land leases to the highest bidder. It had largely ceased by the end of the 19th century when landlords favoured those with sufficient capital to stock, enlarge and maintain their holdings over those who could simply afford the highest ‘cant’.

Carnival: *See* Churchtown Carnival.

Carrigeen: *An Carraigín* or ‘the little rock’. Area (1911): 328 acres, 2 roods and 38 perches.

The Flannery family had a long association with the area. Edward Flannery had a stud farm where ‘St Brendan’, winner of the 1902 Irish Derby, was bred. The stallion later stood at Hartstown Stud, Clonsilla, County Dublin, and commanded a fee of 19 guineas in 1919. Edward’s sons maintained the family tradition – John at **Churchtown Stud** and Frank at **Egmont Stud**.

The Brislane family formerly lived in a thatched cottage in Carrigeen. Morgan Brislane, who worked for Flannery’s, was a renowned weather

forecaster and a wonderful natural whistler and lilter. His brother Jerry was a skilful hurler. The Corkery family lived across the road. Mary Corkery recalls tales of dances and other events at local houses in bygone days (*see* 'Memories', Part 7.29). Sean Howard and Michael John Crowley are now in possession of these lands, while the Hedigan and Drinan families maintain their long association with the area.

Moland's 1702 Survey of Carrageene (Carrigeen) recorded this townland as 197 acres and 1 rood, consisting of 150 acres, 3 roods and 16 perches of arable land and 40 acres, 1 rood and 24 perches of lowland. Moland stated that 'this land, like the surrounding lands, would benefit also if the river were clear'd. This farm has on it 2 or 3 small cabins'.

For Carrigeen townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith's Valuation 1851 (Part 1.4).

Carrigeen na gCat: 'Little rock of the cat' at **Ballyadam**. Named by local school children who frequently encountered a cat asleep on the rock as they journeyed through the field to and from school. The field was also part of the **Mass Walk** from **Clashelane**.

CastlemacCarthy: Once the traditional home of the Parish Priest, this house is so called because an incumbent, Father MacCarthy (PP, 1872-78), constantly referred to it as his 'castle' (there was also a castle in the neighbourhood at one time). Later the home of actor **Oliver Reed**, who is buried in Bruhenny graveyard, the house is now the residence of Walter Ryan-Purcell, who married Josephine Reed.

Census: A partial official census of Ireland was conducted from 1813-15, but the first comprehensive census of the country's population was conducted in 1821 and subsequent enumerations were conducted on a 10-year cycle to 1921. The 1841 Census, conducted in a single day by members of the Royal Irish Constabulary (RIC), is regarded by historians as the first completely systematic enumeration of the country's population. Following the establishment of the state of Northern Ireland (June 1921) and ratification by Dáil Éireann of the Anglo-Irish Treaty (7th January 1922), separate returns were conducted North and South. The last census for the entire country was in 1911.

The right of privacy of the citizen was paramount and personal detail was prohibited from publication by the 'Hundred Year Rule'. The Irish government, because of the loss of records during the **Civil War**, relaxed this rule and as a result details from the 1911 Census are available. The following questions were posed in that document: name and surname; state whether head of family or wife, son, daughter, relative, boarder, visitor, etc; religious profession; education (state whether entrant can read or write, can read only or write only); age last birthday and sex; rank, profession or occupation; particulars as to marriage (whether married, widowed, widow or single);

number of years marriage has lasted; children (if any) born alive to marriage; number of children still living; where born; Irish language (write the word 'Irish' in column opposite name of each person who speaks Irish only and the words 'Irish & English' opposite the names of those who can speak both languages); if deaf and dumb, dumb only, blind, imbecile or idiot, or lunatic (write the respective infirmities opposite the name of the afflicted person).

For population data relating to Churchtown parish, taken from the Population Census of 1841, 1851, 1901 and 1911, *see* Part 1.3.

Cessation: This term applied to the September 1643 tactical cessation of hostilities agreed between the leaders of the Royalist forces and Confederate Catholic rebel forces in Ireland. It provided Royalist commanders, including Coote and Inchiquin, with an opportunity of defecting to the Parliamentary side. Although the cessations were renewed periodically, attempts at a negotiated peace failed in 1646.

Chain: Prior to the introduction of Gunter's chain in 1624, measuring lines or chains were of varying length. Gunter's chain is divided into 100 links, each measuring 7.92 inches. An area of 10 chains long and one chain wide is equivalent to one statute acre. Thomas Tierney and later Thomas Wall, both teachers, surveyed land within the parish for many years.

Chancery, Court of: The English Lord Chancellor, Ralph Neville, was appointed to the Irish Chancery in 1232. Important documents, writs and letters-patent were prepared, sealed and enrolled at Chancery. The Court of Chancery developed later as an equitable jurisdiction to resolve disputes for which a remedy did not then obtain at common law. Historic documents held at Chancery escaped the fire in the Public Record Office in 1922; these are now held in the National Archives.

Chapel Bank: Rampart or river bank in **Annagh** stretching to Ardglass; worshippers from surrounding parishes who attended Annagh Chapel used the bank on the final section of their walk to church.

Charter schools: These schools were established in the early part of the 18th century and had their origin in the Irish charity school movement. Children of all denominations were enrolled, but only instruction in the Protestant faith was provided. **Sir John Perceval**, 5th Baronet and 1st Earl of Egmont, founded such a school at Churchtown in 1702.

Churches: *See* Churchtown (Bruhenny) Rectors; Churchtown Catholic Church of St Nicholas; *and also* 'Essays', Part 4.4.

Churching: This Catholic Church ceremony involving a mother in the weeks after childbirth had its origin in the Jewish rite of Purification. Originally intended as a 'cleansing', it gradually became a ceremony of thanksgiving during which the mother, while holding a lighted candle, was blessed and led to the Altar by the priest, who then prayed over her. Vatican II deleted the

ceremony from its calendar of rites and introduced in its stead a more inclusive role for both parents at the Sacrament of Baptism.

Churchtown: Area (1911): 162 acres, 3 roods and 22 perches (area of village estimated at 22 acres).

The area that now comprises the parish of Churchtown was settled at least 4,000 years ago. A Bronze Age axe head discovered in the parish is evidence of such settlement. The name of the parish, *Brú Thuinne*, has been the subject of much debate. Some scholars suggest that it is *Brúgh*, 'a habitation'. P.W. Joyce defines *Brúgh* as 'a mansion'. Reverend Canon J.F. Lynch states: 'Bruhenny is a diminutive form of *Bruach*, border or edge, and it is named Brochoyn and Bruchhane in the **Pipe Roll of Cloyne**.' Others have identified the parish as 'the marshy part of Orrery in County Cork', leading to speculation that part of the name may have been derived from the genitive of the common word *Tonn*, meaning 'low-lying or pasture land'. [This could refer to the old village, then located at **Annagh**.]

The *Journal of the Ivernian Society* (Vol. VI, October 1913-September 1914) attests that Churchtown is a translation of *Baile an Teampuill*, the former ecclesiastical name of the parish which had replaced the non-ecclesiastical *Brú Thuinne* – the 'Royal House of the Pasture Lands'.

Since 1591, the old Irish name has been anglicised as Bruhenny and this was the name by which the Church of Ireland parish was known until united with Buttevant in 1894. The Pipe Role of Cloyne records that in 1291 (a year before Marco Polo returned from his travels) Odo de Barry 'presented Robert Cheusner with the vicarage of Bruytoyng [Bruhenny] in County Cork'.

In the aftermath of the 1641 Rebellion, Protestant settlers reported financial losses incurred during the outbreak. According to the **Depositions of 1641** for County Cork, claimants in the parish of Bruhenny in the Barony of Orrery and Kilmore were:

William Young, Carrigene [Carrigeen], yeoman
Francis Percival, Moggan [Imogane], gent
Edmund Stripps, Cregin Court [Cregane], yeoman
James Button, Ballymachugh [Ballymacow, later Egmont], yeoman
William Holyday, clerk
Anthony Wiseman, Ballinvalligh [Ballindillanig], yeoman
John Hodder (agent), on behalf of Barth Atteston
John Hodder (agent), on behalf of Sir Philip [Perceval]
Richard Bowley, Kilgrogan, yeoman
Edmond Martin, Welchestown [Walshestown], husbandman
Edward Holland, Creggan Courty [Cregane], cooper
John Gingell, Mogane [Imogane], yeoman
Thomas Murroe, Ballyvallis [Ballyvaheen], carpenter
Henry Wiseman, Mogan [Imogane], yeoman

A Census of 1659 puts the population of the parish at 331, five of whom were Protestant. In 1688, Sir Richard Cox, Lord Chancellor of Ireland,

1.2 A Dictionary of Churchtown

described Churchtown village as:

A small market town, near which is a large Noble Park, and in it is a stately mansion named Burton House, belonging to Sir Richard Perceval.

A commissioned survey of the Egmont Estates carried out in 1822 by William Morrison and Edward Lloyd showed Churchtown to consist of:

- 19 labourers' cabins, held by John Heffernan
- 7 tenements, held by Thomas Cowhey
- 1 two-storey house, due to be slated for a shop, in the name of D. Horan
- The Police Barracks and stables
- 3 two-storey houses
- 8 single-storey houses, vested in Daniel Crowley
- An animal Pound

Recommendations of the survey included the building of 12 additional houses, the knocking of the walls around the Pound and the establishment of regular fairs and markets.

The 1822 survey placed the acreage of the area around Churchtown at 4,348 acres, giving an annual rent of £6,502. On the other hand, **Burton Park**, with its manor, realised a yearly rent of £7,130. Much of the village, which consisted primarily of thatched houses, was burned by the **Whiteboys** on 31st January 1822 during an attack on the police barracks (*see* *Burning of Churchtown*).

In his monumental **Topographical Dictionary of Ireland**, published in 2 volumes in 1837, Samuel Lewis refers to Churchtown as containing:

Several neat slated houses, a good inn, and a constabulary police station. A court for the manor of Burton, which includes several parishes, is held once in three weeks, in which debts not exceeding 40s late currency are recoverable. The greater part of the parish was the property of the Earl of Egmont, who takes his title from the townland of Egmont, within its limits. The living is a rectory in the diocese of Cloyne, and in the patronage of the Bishop: the tithes amount to £550. The church (Protestant) is a plain building with a square tower; and the spire, which was thrown down about three years since, has been rebuilt by a grant of £258 from the Ecclesiastical Commissioners. There is no glebe-house, but a glebe of 12 acres. In the R.C. divisions this parish forms part of the union or district of Liscarroll; the chapel is a neat cruciform building, and is about to be improved. There are two private schools, in which are about 80 boys and 30 girls; and the Earl of Egmont intends to build one at Churchtown, capable of accommodating 700 children, which will be placed under the National Board.

In 1844, the *Parliamentary Gazetteer of Ireland* describes Churchtown, or Bruhenny, as:

A parish partly in the barony of Duhallow [**Ballybahallagh**], but chiefly in that of Orrery and Kilmore, 6 miles south-west of Charleville, County Cork, Munster. The Orrery and Kilmore section contains the village of Churchtown. Length, 4 miles; breadth, 2. Area of the Duhallow section, 1,078 acres; of the

Orrery and Kilmore section, 6,969 acres. Population of the Orrery and Kilmore section, in 1831, 2,898; in 1841, 2,689. Houses, 382.

Population of the Duhallow section, in 1841, 688 [the 1831 return does not include the Ballybahallagh section]. Houses, 113. The surface is drained southwards by the headwaters of the Awbeg, and traversed in the same direction by the road from Limerick to Cork; and it consists variously of good arable land, good pasture land, coarse mountain, bleak moorland, and repulsive bog. The quondam noble seats of Burton and Egmont are within the parish, and give the titles of Baron and Earl to the family of Perceval. The village of Churchtown is neat in arrangement, and is prettily planted. A dispensary here is within the Mallow Poor-Law union, and serves for a population of 5,033; and, in 1839-40, it expended £138 18s, and administered to 1,944 patients. Area of the village, 22 acres. Population in 1841, 638. Houses, 86.

The church whence the village has its name, substituted one upon another site which was removed by act of parliament in 9 anne [from the existing village cemetery to Maryfield]; and it is cruciform, has its chancel paved with black marble and contains the burying vaults of the Egmont family. This parish is a rectory and a separate benefice in the Diocese of Cloyne. Tithe composition, £480; glebe, £17.00. Gross income: nett £475 8s 8d. Patron, the Earl of Egmont. The incumbent also holds the benefice of Dungourney in this diocese; but is resident in Churchtown. A curate has a stipend of £69 5s 7½d. The church was built about 125 years ago at the private cost of the Earl of Egmont. The Roman Catholic Chapel has an attendance of about 800, and in the Roman Catholic parish arrangement, is united to the chapel of Liscarroll.

In 1834 the Protestants amounted to 63 and the Roman Catholics, 2,813. In 1834, 2 pay day schools had on their books 85 boys and 34 girls. Lord Egmont's agent, Sir Edward Tierney, commenced the rebuilding of Churchtown in 1825 and the work continued throughout the Great Famine, until its completion in 1849.

The majority of stone used in the construction of Churchtown came from the quarry at the **Windmill**. The Catholic church was completed in 1839, the Market House in 1845 and the school (now the Community Centre) a year later. The village was built in the form of a square, one side of which was named **Egmont Row**. The main street was **George's Street** and that running west was named **Kerry Lane**. The double row of houses on the **Buttevant Road** was called **Chapel Lane**, while the road to the east leading to the main Cork – Limerick road was named Lodge Road (now **Burton Road**). At the eastern edge of the village stands the entrance lodge to **Burton Park**. At the northern end of George's Street are the **Lawn Gates**, lodge and entrance to **Churchtown House**. Some 300 yards to the west of the village lies **Maryfield**, where the Church of Ireland parish church once stood and where the Purcell family vault is located. A tree-lined avenue formerly connected this church with **Burton House**.

The grim reality of the **War of Independence** (1919-21) was manifested to residents on 12th February 1921, when Constable Patrick Joseph Walsh,

Turloughbeg, Rossmuck, County Galway, was shot dead outside the Dispensary (the bullet marks are still plainly visible). Local jarvey, Denny 'Booney' O'Sullivan, met the dead constable's mother at Buttevant railway station and brought her to claim her son's body for burial in Rossmuck. He recalled the heart-rending journeys involved; the woman, a native Irish speaker, with no word of English, was convulsed with grief on both journeys, and Denny, without a word of Irish, was unable to offer her any comfort. The following day, a number of Black and Tans descended on the village, bent on reprisal. They placed tar barrels outside the homes of suspected Republican activists. Major Raymond Purcell, Burton Park, successfully intervened and saved Churchtown from being razed.

The decision by **Vincent O'Brien** in 1951 to concentrate on Flat Racing rather than on National Hunt, and set up a new training establishment at Ballydoyle near Cashel in County Tipperary, dealt a severe blow to the parish economy.

In the early 1970s, Denis O'Sullivan returned to his native Churchtown from Toronto, where he had been a very successful businessman. First, he purchased his old family home on George's Street West. This house had become the RIC barracks after the Whiteboys' burning of the previous barracks in 1822. He then purchased the two houses beside Flannery's on George's Street and knocked them together to create a holiday home and office. In the latter, he located **Denlen Electronics**, a communications equipment and components business. Denis – or 'Foxy Denny' as he was fondly known as a boy in the village – had a great love for Churchtown and returned regularly for 'long' weekend trips. The complete refurbishment and modernisation of the properties and the buzz that the business operation entailed gave a much-needed boost to the village in the early 1970s. The fact that it was a Churchtown man who was responsible served as additional inspiration to all. Denis died relatively young and left his property in Churchtown to his daughter, Gail Mortimer. She and her husband, Jack, have developed the 'old barracks' as a holiday home, having sold the two houses beside Flannery's. These two houses are now Bedrooms 7-12 in Boss Murphy's.

Meanwhile, another Churchtown man, Denis Fehan, had been quietly making his entrepreneurial mark. In August 1995, he embarked on the construction of a nursing home close to the village – the first major private sector employment initiative in the village for almost a century. The Padre Pio Nursing Home was opened in 1996 and has more than fulfilled expectations. Denis Fehan has also enjoyed considerable success as a racehorse owner, especially with his brilliant hurdler 'Nick Dundee'.

The sale and subsequent 'removal' of **Flannery's Bar** to Vienna was the chief motivating factor in the decision of **Gerry Murphy** to become involved in the regeneration of his beloved Churchtown.

Poet **Ned Dillon**, who lived in Rath, recalled his dream of Churchtown, which historian, the late Jim McCarthy, heard Bob Ring singing. Regrettably, only the following verses are presently available:

I know a dear old village,
Set in a valley fair,
I will always love it,
I can't forget it, I declare.
Long ago I left it, o'er the
Ocean I had to go,
But I never will forget the times, I spent
In Churchtown, long ago.
I still see its woods and pasture land,
In its shade of Emerald Green
In all the places I've been to,
You're the loveliest I have seen,
Some day I will return,
From you no more I'll go,
And I'll rest my bones in Churchtown,
Where I lived so long ago.

A list of all families in the Parish of Bruhenny, 'otherwise Churchtown, in the Diocese of Cloyne', was drawn up by the Reverend Charles Perceval, Rector, on 26th March 1766. It revealed that there were 287 'Popish' and 23 Protestant families in the parish. A rider was added, claiming that Maurice Hallahan, 'a reputed Popish Priest', and Dennis McAuliffe, 'a reputed friar', also lived in the parish. Maurice Hallahan was, in fact, Parish Priest in 1763-67 and Dennis McAuliffe is recorded as having left the parish in 1775.

Although many village occupants may have purchased, or were in the process of acquiring, their properties under the **Ashbourne** and subsequent Land Acts, the majority of village houses were not owner-occupied until the mid-1940s. *Guy's Almanac and Directory* (1913) has the following listing for Churchtown:

Churchtown, Buttevant. (Pop. 172)
Post, money order and telegraphic office, Postmistress – Mrs Treacy
Conveyances – Buttevant (GS & W ry.) nearest station
Parliamentary div. North Cork
County Electoral div. Clonakilty
Rural District Council Mallow
Elec. Divs. Churchtown and Imphrick
Dispensary and Registration district of Buttevant
Petty Sessions District of Buttevant
Constabulary district of Charleville
In charge of Churchtown station – Sergeant Richard Taylor
National School – head teachers: Thomas Tierney; Miss K. Tierney
Residents
Callanan, Joseph, Windmill

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Cowhey Mrs Johanna, Imogane
Cowhey, James, J.P., Churchtown House
McSweeney, Reverend Pierce, P.P., CastlemacCarthy
O'Brien, Daniel, Clashganniv House
O'Brien, T.P., Mountcorbitt
O'Donovan, Edmond, J.P., D.C., Cullig
Purcell, Mrs Anne, Burton Park
Whelan, Reverend M., C.C.

Creamery

Churchtown Dairy County Ltd – Wm. O'Connor, Manager and Sec.

Shopkeepers, etc.

Carroll, Hanora
Condon, James
Flannery, Edw.
Hawe, Michael
Hawe, Mary
Kirby, Hannah
Noonan, Patrick
O'Brien, James
O'Keeffe, Patrick
O'Keeffe, Mrs W.

Village residents in 1937, in alphabetical order, were (Note: information following names is added by author):

Michael Aherne [creamery manager] and family, Con Buckley [flour & meal store and shop] and family, Johnny Burns [bookmaker] and Mrs Mgt. Burns, Willie Joe Condon [shoemaker], the Cligott family, Thomas Costelloe [cobbler and harness-maker] and family, Reverend Martin Cusack, CC, Mrs Katie Dorney [drapery] and family, Tim Fitzpatrick [tailor] and family, Edward Flannery [shop, bakery and public house] and family, Flynn family, Thomas Gaffney [victualler] and family, Bill Hickey [blacksmith] and family, Jim 'The Bee' Flynn and family, Mrs and Bridget Moylan, Jack Murphy [postman] and family, Noonan family [flour & meal store], William 'Billda' O'Brien and family, Thomas O'Brien [general store, drapery, bakery and bar] and Mrs O'Brien (Snr.), J.K. O'Connor [drapery and shop] and family, Paddy O'Keeffe [carpenter] and family, Paddy O'Keeffe (George's St) [publican] and family, Hannah Curtin-O'Leary, Dan O'Sullivan and family, Denny 'Booney' O'Sullivan [jarvey] and Hannah and Susan O'Sullivan, Pat and Mary Kate Relihan, Paddy Russell [chauffeur], Matt and Amelia Ryan, Nat Simcox [shopkeeper], Thomas Tierney [National Teacher] and family, Maggie Treacy [postmistress], Tom and Mark Treacy [creamery employees], Mrs Treacy and family (Kerry Lane), and Con Twomey.

For Churchtown townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith's Valuation 1851 (Part 1.4). *See also* Ballintemple.

Churchtown Anticline: An anticline is a geological term used to describe a convex upward fold or fault in the landmass, caused by the pressure of

younger rocks (Viséan and Waulsortian limestones) on either side of an older rock. The 'Churchtown Anticline', which is indicated clearly on geological maps, is a continuation of the western section of the Ballyhoura Anticline, which connects with the Slieve Mish Mountains Anticline via the Taur-Meelin inlier. The two younger rock units, the Copstown and Waulsortian limestones, are of Dinantian age. The Copstown limestone is a dark-grey well-bedded limestone, while the Waulsortian is described as 'massive unbedded muddy limestone'. As a consequence of the anticline, the two distinct types of limestone are deposited at opposite ends of the parish – the Copstown bedded limestone was quarried at the **Windmill** and the Waulsortian unbedded limestone is found abundantly on the **Egmont** side of the parish.

Churchtown Boxing Club: In the late 1940s, Jackie Flynn was the motivating figure in the formation of a local boxing club. Based in the old school (now the **Community Centre**), the club was well equipped with a boxing ring, punch-bag and several pairs of boxing and sparring gloves. A former boxer, 'Buff' Herlihy (Mallow) was trainer; Paddy Buckley (Mallow) was a member of the Irish amateur boxing team at the time and this stimulated interest in the club. Jackie Flynn (village), David Hickey (village), Peter O'Sullivan (Cullig) and Billy Twomey (late of Clashelane) were active members and represented the club at bouts in Ballyhea, Buttevant and Mallow. There were also members from Ballyhea, Buttevant and Liscarroll. Billy Twomey relates that a few exhibition fights were staged in front of a large attendance in the (former) boys' schoolyard. The club went into terminal decline in the early 1950s, following Jackie Flynn's marriage and subsequent move to Mallow.

Churchtown Carnival: The carnival was a week-long annual fund-raising festival begun in the late 1940s under the guidance of Muintir na Tíre. It was still being held some 30 years later. Advertised through loudspeaker in surrounding parishes by Patrick Irwin and fellow-committee members, the event had its headquarters in the old school (now the **Community Centre**). Attractions included swinging boats in the boys' schoolyard; a stage in the girls' yard; pongo (bingo) with Patrick Irwin as caller; wheel of fortune; hoop-la; slot machines and other sideshows. Cycle races, dancing competitions, donkey derbies, hurling tournaments and fancy dress parades were other notable events. Electioneering by 'mayoral' candidates from local and surrounding parishes later added variety and interest to the proceedings. A gymkhana under the guidance of Miss Mary O'Connor (Granard) was also staged, in which former Irish international show jumper, Tommy Wade, was a frequent competitor.

Flags and bunting festooned the area of the old school during the event and music, relayed through loudspeakers carried for miles across the parish. A popular tune during one year's festivities was 'The Gipsy Rover', sung by

Joe Lynch.

A laudatory aspect of the carnival was that a large proportion of the games and sideshows were manufactured and overseen by local volunteers. Carpenter Paddy Flynn made the wheel of fortune and the pongo (bingo) boards. The school principal, Thomas Wall, numbered, sectioned and painted over 100 of these boards by hand and also painted the wheel of fortune, on which he had some lovely drawings, each bearing a slogan such as ‘Come and trip it as you go, on the light fantastic toe’ and ‘Pull, drag and draw, like Dick Mulcahy’s pension’.

The organisational skills of Christy Danaher was everywhere in evidence. Nat Simcox with Patrick Irwin, in those early days of electricity in the parish, oversaw the installation of the electrics and were on hand for breakdowns. Patrick Irwin was a virtual jack-of-all-trades; he set up the loudspeakers, made the announcements, played the music and still found time to record events on camera for posterity.

Ned Doyle, Simon Keane and Jim McGill were among those who helped operate the hoop-la, pongo and raffle events, and who can forget ‘Redmond’ John Murphy as he gleefully rolled in the profits on his ‘roulette’ game with the cry ‘All for Roger and none for Thady!’

The event succeeded not only in raising considerable funds for Muintir’s local activities; it also brought hundreds of visitors to the village, serving as a welcome boost to the local economy – sometimes in an unexpected area, as when Jimmy Gordon tells of selling over 300 blocks of ice cream at his George’s Street shop during a Carnival Week in the early 1950s.

Churchtown Catholic Church of St Nicholas: The total area of the church grounds is given in **Griffith’s Valuation** (1851) as 1 rood and 8 perches, and places a nominal rent of £10 10s 0d upon it (the church, school and cemetery were exempt from rents).

The first recorded priest for the parish is Reverend Donald O’Mongayn in 1418. Reverend Daniel Daly, listed as resident in Lisgriffin, was Parish Priest in 1704. The year 1714 saw Reverend Maurice Brown as pastor. Reverend John O’Brien was Parish Priest from 1730-50; known as *An Sagart Dubh* because of his dark complexion, he was a renowned Gaelic poet. He was succeeded by Reverend William Joyce, who, following his transfer to Ballyhea in 1761, was succeeded at Churchtown by Reverend Edward Dwyer. Kilbrin-born Reverend Maurice Hallihan held the post from 1763-67 and his successor was a Franciscan, Reverend Denis McAuliffe, who remained until 1775. Reverend Pierce Mansfield was incumbent in 1775-98. He is buried in the family plot at St James’ Church of Ireland, Mallow; strangely, the inscription on his tombstone reads, ‘9 years of Churchtown and Liscarroll’, even though he was the incumbent for 13 years.

Reverend William Norris, who remained until 1812, succeeded Reverend

Mansfield. In 1812, the Register of Births, Marriages and Deaths was begun in the parish by the Reverend Daniel O'Brien. He remained for some 26 years, during which he commenced the building of the present church. Reverend O'Brien and Sheriff Crofts prevented the houses in Churchtown village from being razed by Colonel Gough's command from Buttevant following the murder of four policemen during the 'Burning' of Churchtown in 1822.

The present Catholic Church of St Nicholas was completed in 1839 during the ministry of Reverend David O'Leary, PP. Stone from the former Catholic church at **Annagh**, demolished some 40 years earlier, was used in the perimeter wall of the new church. **Annagh Church Cross** may also be seen in the grounds of the church. Father O'Leary's curate was Father Daniel Falvey. Father Falvey was transferred to Buttevant in 1841 and Father Patrick Purcell briefly replaced him. The next curate was Father Daniel Freeman, transferred from Killeagh in 1842. Father William Golden, who came as curate in 1843, died in Churchtown of 'Famine Fever' in 1847.

The Cork antiquary John Windele (1801-65) writing in 1851 noted that 'Churchtown has one of the few thatched chapels now in the diocese [of Cloyne]'. Father O'Leary died on 25th March 1859; a marble mural in St Mary's Church, Buttevant, marks his burial place. During the curacy of Father David Sheahan (1838-62), parishioners petitioned the Bishop, Dr Keane, to be allowed a second Mass on Sundays because the (temporary) church was too small to accommodate the congregation for a single Mass. The petition read:

The Right Revd Doctor Keane, Lord Bishop of Cloyne,

May it please your Lordship, We the undersigned parishioners of Churchtown are obliged most reluctantly to complain to your Lordship of the injustice done us in not giving us two Masses as was promised by your Lordship's predecessor the late Right Reverend Doctor Murphy (at least during the building of our new Chapel), and we most respectfully refer your Lordship to the Reverend D. Sheahan, our present curate, for the accuracy of this statement.

If your Lordship had an opportunity of seeing how we are circumstanced the male portion of us having to hear Mass in an open yard, while the females are crushed together in an adjoining room where there is no opportunity of knowing how the Holy Sacrifice is offering up, we feel satisfied your Lordship would require to have the two Masses given, which would remedy these grievances we complain of. Furthermore my Lord we consider when our new chapel will be built, we still have a just claim on having the Masses continued as this parish constitutes more than half the united Parishes of Churchtown and Liscarroll in extent and population, and that we contribute two-thirds of the priests' income which makes us submit to your Lordship the reasonableness of our demand, more especially as ours are almost exclusively dairy farms varying from Twenty to Seventy cows from which cause it is quite impossible that our servants can hear Mass at all at the hour appointed, half past ten

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o'clock.

If the duty be considered too much for two Clergymen we most respectfully request your Lordship to send another curate as we intend for the future to Contribute to the Support of our Clergy only in proportion to the share of their Mission our parish receives. Hoping your Lordship will consider our request reasonable, we subscribe ourselves your Lordship's dutiful and dedicated servants.

Churchtown, June 7th 1860.

Signed by:

Patrick Roche, P. Cowhey, John D. Cowhey, William Roche, Francis Cowhy, Michael O'Brien, William Thompson, William Connor, William Duane, Gerald Fitzgibbon, William Murphy, Nathaniel Simcox, Patrick Brown, Daniel Murphy, Patk. Callanan, John Coughlan, Maurice Sheehan, Garret Fleming, James Binchy, Michael Binchy, Callaghan Sullivan, James Roche, Martin Barry, John Cuillinugh, Thomas Cowhey, Michael O'Sullivan.

The petition was successful and the parish was allowed the extra Mass some little while later. Father William Tuomey, who built the present church in Liscarroll, was Parish Priest from 1859-1872 and had as curates Fr David Cashman (1862-67) and Fr Cornelius Cashman (from 1867). A marble tablet inset in the wall of Churchtown Church marks Father Tuomey's resting place. Reverend Charles McCarthy was Parish Priest from 1872-1878; he saw three, possibly four, curates in the parish – Fr Cahill (to 1877), Fr Timothy Lenihan (1877-78), Fr Philip Colgan (1878) and Fr Savage (1878-84).

Father McCarthy's family purchased lands near Granard for parish use. Father McCarthy built the parochial house in Churchtown and his frequent references to it as 'my castle' gave the name **CastlemacCarthy** both to it and the surrounding area. He is buried in Liscarroll Church. He was followed by Reverend James Barry as Parish Priest; he died in 1891 (the year in which a second curate was appointed and took up residency in the Liscarroll end of the parish). Father Barry's curates were Fr Savage (to 1884), Fr David Williams (1884-87), Fr Patrick Murphy (1887-89) and Fr Bartholomew O'Keeffe, DD (1889-91). Reverend Timothy O'Keeffe (1891-1901) was the next Parish Priest; his curate was Fr Michael Ellard. Reverend Eugene O'Connell – the pastor destined to have the briefest stewardship – arrived in July 1901 and left to take up parochial duties in Kanturk in September 1902. The shortest reign was followed by the longest one – that of Father Pierce McSweeney. He was a keen gardener and was known for his spectacular show of antirrhinums each year. An elegant **limestone** cross marks his grave in St Nicholas' church grounds, inscribed with the words:

Erected by the people of Churchtown and Liscarroll in memory of their beloved pastor, the Very Reverend Pierce McSweeney, PP. He presided over them with gentleness and zeal for 23 years. Revered and mourned by his flock. He died 28.2.1923 in the 84th year of his age and 55th of his

sacred ministry.

Father McSweeney's curate in 1911, according to the **Census** of that year, was Reverend Michael Whelan, who had succeeded Father Eugene McCarthy in 1904. Father Daniel Foley, who became Parish Priest in March 1925, had as curate Fr James Roche (who was to return as Parish Priest in the 1940s). Father Foley was born in Coolcaum, a first cousin of the Irish nationalist and Archbishop of Melbourne, Daniel Mannix (1864-1963). For many years, Father Foley was driven on his priestly duties by his jarvey, Gerry, and when the latter died the priest used a fixed-wheel Raleigh bicycle.

A diminutive figure, Father Foley possessed a fine singing voice. On his visits to the school, he conducted the children as they sang and he usually obliged with two of his favourites – 'Annie Laurie' and 'The Bonny, Bonny, Banks of Loch Lomond'. Pupils were not always happy with these visits, however. Father Foley was a relative of Tom O'Brien, landlord of a village hostelry where the Parish Priest was wont to linger prior to his school visit and he frequently arrived at the school shortly before class was dismissed. On several occasions, Father Foley's enthusiasm for music led, according to ex-pupil John Browne, to the pupils leaving school as late as six o'clock. In his role as patron of North Cork GAA, Father Foley frequently threw in the ball at the commencement of hurling matches. He had the rather eccentric habit of measuring prospective married couples back-to-back in the porch of the church. He was buried in Liscarroll on 27th March 1945 and his Month's Mind was held in the schoolhouse in Churchtown, now the **Community Centre**. Father Foley's successor was his former curate, Father James Roche.

Father Roche was fortunate to have as his curate Father Martin Cusack. Father Cusack was a wonderful singer and during his time in Churchtown he encouraged the formation of the **Churchtown Dramatic Society**, through whose efforts much-needed repairs to the roof of the church were largely financed. Father Roche, in one of his last parochial duties, officiated at the opening of the new school in 1947.

Father James Cotter was the next Parish Priest (1947-53). He had at one time been chaplain to the British troops in Ballyvonaire. He drove a black car, with registration number ZB 2494, and he would alert the village to his approach by sounding the horn twice as he came to **Hickey's Hill**. A lovely easy-going man, his sermons were more of a history than a religious lesson. His favourite expression, on seeing someone standing with their hands in their pockets, was 'Keep your hands out of your pockets and out of everybody else's pockets'. Father Cotter threw the switch that officially brought electric power to the village in 1949. Altar boys enjoyed serving Mass for him. The same could not be said, however, of his curate – the Reverend James J. Savage. Shortly after arriving, Father Savage acquired a horse named 'George' which he rode to sick calls and to the stations.

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‘George’ was stabled at the rear of his house. Father Savage then graduated to a motor bike on which he – and the frightened Altar boy – had some near-death experiences en route to the **Stations**.

Father Savage was short-tempered and on the slightest provocation would administer a clip on the ear to an unlucky Altar boy. Much was forgiven him, however, as he had contracted malaria in Africa. He had a wonderful singing voice and was always a popular turn at the Dramatic Society's concerts. A talented preacher, he was much in demand at surrounding churches and at retreats. Father Savage was the last to reside at the curate's house in Churchtown village. The property was later acquired by the Gaffney family.

Reverend Philip Mortell was Parish Priest from 1953-62, followed by Dr Matthew Twomey from 1962 until his retirement to Kanturk in 1977. Assisted by Eddie Galligan, Dr Twomey maintained a string of greyhounds whose exploits were followed with a great deal of parochial interest. Reverend Daniel J. O’Callaghan ministered from 1977-84 and he was followed by Reverend Donal O’Driscoll, who remained until 1985. Historian and author, **Reverend Patrick J. Twohig**, was Parish Priest from 1985-2001.

The incumbent in 2005 was Coachford-born Reverend Stephen O’Mahony, who was appointed to the parish in 2001. His first curate was Fr Stephen Cummins, who was succeeded in 2003 by Fr Tom McDermott, a native of Charleville.

To summarise the history of Churchtown ministries, the following table was compiled by Jack Murphy (1920-2000):

Churchtown choir was widely recognised as an excellent one. During the 1940s, it was comprised of both adults and children. Miss Nora O’Keeffe was the accompanist on the harmonium. In the 1950s, the choir consisted almost entirely of schoolchildren, who were accompanied on the harmonium

Catholic Parish Priests	Years	Further details
Donald O’Moygayn	1418	
Daniel Daly	1704	Resident in Lisgriffin
Maurice Brown	1714	
John O’Brien	1730 – 1750	Buried at Carrigdownane
William Joyce	1750 – 1761	Transferred to Ballyhea
Edward Dwyer	1761 – 1763	
Maurice Hallihan	1763 – 1767	Buried at Kilbrin
Denis McAuliffe, OFM	1767 – 1775	
Pierce Mansfield	1775 – 1798	Buried at St James’ in Mallow
William Norris	1798 – 1812	
Daniel O’Brien	1812 – 1838	Buried at Kilgrogan
David O’Leary	1838 – 1859	Buried at Buttevant on 25th March
William Tuomey	1859 – 1872	Buried Churchtown on 12th August

continued...

Catholic Parish Priests	Years	Further details
Charles McCarthy	1872 – 1878	Buried Liscarroll on 10th April
James Barry	1878 – 1891	Buried Liscarroll on 25th December
Timothy O’Keeffe	1891 – 1901	Buried Liscarroll on 9th June
Eugene B. O’Connell	1901 – 1902	Transferred to Kanturk
Pierce McSweeney	1902 – 1925	Buried Churchtown on 28th February
Daniel Foley	1925 – 1945	Buried Liscarroll on 27th March
John Roche	1945 – 1947	Transferred to Newmarket
James Cotter	1947 - 1953	Transferred to Kildorrery
Philip Mortell	1953 – 1962	Transferred to Newtownshandrum
Matthew Twomey, DD	1962 – 1977	Retired. Died 1987. Buried at Ballyvourney
Daniel J. O’Callaghan	1977 – 1984	Retired 1984 to Nazareth Home
Donal D. O’Driscoll	1984 – 1985	Transferred to Cloyne
Patrick J. Twohig	1985 –	

by their teacher, Mrs Wall. Since Vatican II, a choir has supported the liturgy in St Nicholas’ Church. Organists included Ellie Mary O’Keeffe and in recent years Rosario Buckley and Louise Roche (*see Bruhenny Choir*).

Sacristans associated with the church included Kate McCarthy, who lost her 25 year-old son Michael during the **First World War**. Devoted to her work, Kate’s apparent omnipresence in the church was legendary; on one occasion the Diocesan Examiner, seeking confirmation of our Lord’s Perpetual Presence in the Tabernacle, asked a local pupil, ‘Who never leaves the church?’ Quick as a flash came the answer, ‘Katie Carthy, Father’. Kate was the recipient of the Bene Merenti medal from the Vatican for over 40 years’ devoted service. Hannie ‘Booney’ O’Sullivan followed her in the post of Sacristan. ‘Birdie’ Flynn followed Hannie and she was succeeded, in turn, by Bridget Flynn, Nan Fisher and Eileen Scott. The Sacristan in 2005 was Julia Coleman.

The marble Holy Water font in the porch of the church was the gift of Mr and Mrs David Creedon of **Ballynaboul**; the Baptismal font was donated by John Flannery, Churchtown, and **Michael Vincent O’Brien**, Clashganniv House; the Stations of the Cross were the gift of Dr Mary Cowhey of **Churchtown House**.

The Confession boxes were replaced in the late 1940s with a pair manufactured by local carpenter, Paddy Flynn. Patrick ‘Condy’ O’Mahony regularly repainted the statues in the church and up to the 1940s. Denis ‘Booney’ O’Sullivan drove the priests to their parochial rounds and on their **sick calls**.

In the very late 1940s (possibly), a contractor removed the entire old slating on the church roof – known as ‘kings’ and ‘queens’— and replaced them with modern slates. The original church slates now roof a well-known castle in County Cork. In later years, Ned Dorney carried out roof and other

major maintenance repairs on St Nicholas' Church. *See also* Churchtown (Bruhenny) Rectors.

Churchtown Cemetery and church ruin: Also known as Bruhenny graveyard and church. **Griffith's Valuation** in 1851 gives the area of the graveyard as 2 roods and 7 perches. As in the case of both the church and school, the graveyard was exempt from the rent which was calculated at £10 10s 0d per annum. The ruins of the ancient church of Bruhenny are held within the walls of the cemetery. The church, listed in the Papal Taxation of 1291, was partly in ruins in 1615. It was listed as abandoned in 1694. Maziere Brady, writing in 1863, describes the ruin:

The church consists of the ruins of a nave, 16.7m E-W by 9.65m N-S, and the site of the chancel, 9.6m E-W by 7m N-S. The nave is in a very fragmentary state. The line of the west wall is not visible, but the lower courses of it probably survive below the tangle of overgrowth and brambles. The majority of the south wall is reduced to the lower courses. The eastern half of the northern wall stands to almost full height, the remainder is ruinous. Both of the latter walls are lined internally by pointed blank arcading which is supported by blank piers.

A report commissioned by the **Churchtown Village Renewal Trust** was presented by consultant archaeologist Jacinta Kiely in April 1999. Among her findings were:

Parts of two arches survive on each wall. The window and door embrasures are set into the arcading. Working from west on the south wall, a photograph published by Grove-White shows a doorway, with a segmental arch located in the first bay which is not visible at present. A splayed and linteled window embrasure is visible in the second bay. Working from west on the north wall, the first bay has been blocked up. The second bay contains a fragment of a splayed window embrasure. The area of the chancel arch is a mound of rubble. The chancel survives as an overgrown raised area. The church is surrounded by a graveyard, which is in turn bounded by a limestone wall. According to Grove-White, the walls of the graveyard were rebuilt in 1898. There are small breaches in the northern and eastern walls. A wrought iron gate at the southern end of the western wall affords entry.

The majority of the headstones are located to the south of the church. There are no visible headstones or grave markers to the north of the church. There are a number of flat slabs, table tombs and vaults dating to the 18th and 19th centuries within the area of the church. It is impossible to quantify the amount and types due to the nature of the overgrowth and rubble masonry within the interior of the church.

Within the church also is a small monument to Deborah, wife of William Taylor and daughter of Anselem Fowler of Gloucestershire. She died on 29th June 1697. William Taylor was a former steward at **Egmont House** and later rented the property from the Perceval family.

Many of the old Protestant families are buried in vaults beneath the old

church, including early members of the Conron family of **Walshestown Castle**, George Crofts and his wife Mary of **Churchtown House** (1741), and Wills Crofts and his wife Eleanor of Ballinguile (1793). Other burials include Edward Glover, Mountcorbitt, and his wife Mary (1763); John Glover, Ballygowan, Doneraile (1825); and George Crofts, Templemary (1857). The cemetery, which for assessment purposes was attached to the Glebe, was levied at 1 rod (or rood or perch) in the 1833 Tithe Applotment. A doorway connected the grounds of the Parsonage with the churchyard and its outline is still visible on the boundary wall. A bronze plaque on the northern pillar at the entrance to the graveyard reads:

Bruhenny Church and Graveyard: Records from 1291 relating to our ancient graveyard and ruined church were set out in the Pipe Roll of Cloyne. Bruhenny Church was approximately sixty feet long and thirty feet wide. The nave of the church was in repair and the chancel in ruins in 1615 and the site was recorded as abandoned by 1694. The church was officially closed in 1710 by an Act of Parliament which sanctioned a change to a new site. May all who visit this sacred place remember those who have gone before. *Ar dheis De go raibh an n-anam.*

In 1715, a new church was consecrated in the townland of Maryland, a quarter of a mile to the west of the village – behind the parish sports grounds. This church was connected by a beech-lined avenue, known as ‘The Walk’, to **Burton House**. The new church at Maryfield was only 179 years old when it was demolished in 1894. Some of the stone was recovered from Maryfield and used to build the fine limestone wall that we see today surrounding the graveyard.

The world of entertainment and the international media descended on the ancient churchyard on 15th May 1999 for the burial of parish resident and actor **Oliver Reed**, who was laid to rest in its peaceful surrounds.

Churchtown Chess Club: The club, which flourished in the 1940s, held their meetings and engaged in friendly and tournament matches in the village home of Paddy and Margaret Flynn, and at the **Churchtown House** residence of André and Nora Massarella. Members included Bill O’Flynn, Paddy and Margaret Flynn, Maurice Sergeant (Ballyhea) and Patrick Kelleher (Buttevant). Denny Gaffney, considered the outstanding player of the Churchtown Club, frequently engaged in postal competition with a number of Irish and international opponents.

The Churchtown Chess Club played a number of home matches and travelled to Kilfinane and Milford for several friendly tournaments. It ceased its activities in the early 1960s.

Churchtown Community Council: The Community Council became the successor parish organisation to **Muintir na Tíre** and the initial committee of 1976 included: Reverend Dr Twomey (President), Christy Danaher (Chairman), Jim Quinn (Vice-Chairman), Pat Corkery (Honorary Secretary),

Margaret Relihan (Assistant Honorary Secretary), John Ryan-Purcell (Honorary Treasurer), Jim O'Sullivan (Assistant Honorary Treasurer), Mrs D. Corkery, Mrs C. Danaher (PRO), Denis Fehan, Paddy Fehan, Ned Fitzgerald, Miss B. Flynn, Miss E. O'Keeffe, Paddy Joe O'Mahony, Michael Relihan and Patrick Relihan.

The Community Council was instrumental in taking over the running of the **Community Centre** and in doing so set about an ambitious programme to roof the rear yards and create a large community hall with a maple floor. After many years of fund-raising – sponsored walks, indoor soccer tournaments and weekly card sessions – and much hard work, the hall was opened in the early 1980s. The Community Council was also responsible for the annual senior citizens' Christmas party.

Churchtown Creamery: Built in 1889, Churchtown Creamery was owned by a group of local farmers operating as the Churchtown Dairy Factory Company. Its first manager is believed to have been a Mr (later professor) Lyons. He was succeeded by a Mr O'Callaghan who held the post until 1893. He was succeeded by M. Rahilly, who was succeeded in 1895 by T.E. Barrett. He remained until 1897. An important later manager was William O'Connor of **Burton** (see Manager's Cross).

In the 1901 Census, the Creamery was returned as a building with four rooms on the lands of Margaret Cowhey. James Winter (**Aghaburren**) recorded and signed the Minutes of a Directors' meeting on 7th June 1913:

Present: Mr Edward Flannery (Chairman), also present Messrs Patrick Coghlan and James Winter. The price of milk was fixed for the month of May on a basis of 4 pence per gallon for average milk of 3.30 per cent of fat, all other milk paid for strictly in proportion to the above basis, the highest price being 4.60 and the lowest 3.57 pence per gallon.

The following Share Transfers were registered: 20 Shares, the property of the late Mr John Coghlan, to the Revd James Coghlan, Newmarket, County Cork, and Mr Edmond Riordan, Rathmorgan, Charleville, Executors. Shares numbered 349 to 360 and 764 to 761 in the Company's Books – 20 Shares numbered 329 to 348 inclusive from Michael Duane, Walshestown, Churchtown, and Denis O'Neill, Newtownshandrum, Charleville (Executors to the Will of the late Mr Wm. Murphy of Walshestown), to Mr John Murphy of Walshestown. 30 Shares (numbered 493 to 522 inclusive) from Miss Annie Lynch, Cregane, Churchtown, to Mr Michael Lynch, Cregane, Churchtown. Mrs Johanna Cowhy, Imogane, became entitled to 20 Shares (numbered 254 to 273 inclusive) as administratrix of the late Dd. Cowhy of Imogane. Probate granted June 19, 1905. Instructions to Register in the cases of the late Messrs John Coghlan and David Cowhy received from Mr James Binchy, Solicitor, Charleville.

Peter Curtin became manager of the Creamery in 1925. Michael Aherne was manager from 1929-71; initially, he was unable to find accommodation and so he lived over the Creamery store for some time. James Doody succeeded

him and held the post until 1975. Michael Casey was manager from 1975 until the closure of the Creamery on 31st December 1982.

The first engine driver employed at the Creamery was Patrick Fitzpatrick, **Annagh**. Patrick ‘Patsy’ O’Connor of Annagh had responsibility for dairy milk and Tom Treacy, skimmed milk. Tom’s brother, Mark, was butter-maker. The engine driver earned £1 per week, while the butter-maker’s wage was 10s. The butter was marketed as ‘Lily Purity’, with the slogan ‘Untouched by hand’. Mark Treacy retired in 1945 and butter-making ceased at the Creamery.

Up to the mid-1940s, workers at the factory assembled wooden boxes, which, lined with greaseproof paper, were filled with 56 pounds of butter for export to the United Kingdom. In its early years, Churchtown and Castlecor creameries had a contract with the British Government for cheese manufacture for the use of British troops in India. The cheese was taken (in butter boxes) by Denny ‘Booney’ O’Sullivan to Buttevant station on the first stage of its lengthy journey.

Patsy O’Connor retired in 1948 after 50 years’ service. He was replaced by Bill O’Flynn, who remained at the Creamery for 35 years. Tom Treacy retired in 1945 and Jackie Flynn replaced him until he resigned in 1949. Patie Fehan, who replaced Jackie Flynn, retired in 1980.

Michael O’Keeffe was one of the earliest employees to take in the milk from the suppliers and local man, Jack O’Mahony, followed him in 1939. Until 1950, the entire daily milk yield in summer (some 1,200 gallons) was taken in 50 12-gallon churns to Mallow by Dan Coughlan. The cream was separated there and he returned in the afternoon with churns for the next morning’s run. The milk yield in the mid-1970s had reached 6,000 gallons when a bulk carrier was introduced as transport.

Sewage from Churchtown Creamery was directed to Cowhey’s adjoining field where a custom-built rampart and sewage beds were maintained by William Stack and Dan Manning. However, when Ballyclough took over the Creamery, Dr Cowhey refused to continue the contract and the sewage was piped to Cronin’s field (**Pigeon Field**) at the rear of the new school at **Ballyadam**.

During the period of the Second World War, the Creamery played an important role in the life of the village. Since butter was rationed, many people augmented their meagre supply by making their own butter. All that was needed for this operation was a pint or so of cream, some salt and a gallon with a lid. The ingredients were placed in the gallon, which was then shaken from side to side until the cream had solidified. It was then removed from the gallon and shaped. The end product never looked like butter, never tasted like butter and was only slightly better than eating dry bread!

During the period 1920 to 1950, the Creamery was a hive of activity. The majority of those delivering milk did so on a pony and cart, but there was the occasional donkey too of course. The *craic* was great and the talk was

generally of hurling and racehorses; Cork had completed their four-in-a-row – and, for good measure, had won the Sam Maguire in 1945 and the Liam McCarthy again in 1946. About this time too, **Vincent O'Brien** was making his mark on the racing world.

By the 1970s, the emergence of a few major players in the dairy industry led to the demise of the smaller co-ops. It would take another 20 years before Ballyclough and Mitchelstown creameries had merged to become Dairygold. Milk was now collected from tankers in farmers' yards and the day of the small creamery was numbered.

Churchtown Creamery was demolished on 28th September 2000. An inscribed limestone plaque in its vicinity is a reminder of the vital role it once played in the everyday life of the parish. The plaque, presented by the **Churchtown Village Renewal Trust**, reads:

Churchtown Dairy Factory Company was founded on 23rd March 1889 and stood on this spot until 28th September 2000. This plaque commemorates all who supplied and delivered milk to this creamery and all who served the company faithfully over the years. They may be gone but they are not forgotten. Ar dheis De go raibh an n-anam. Erected by the Churchtown Village Renewal Trust in December 2000.

Churchtown Declaration: The Churchtown Declaration was issued on 26th January 1999 at an information briefing entitled 'Facing the Millennium with Confidence'. Organised by the **Churchtown Village Renewal Trust** in the **Community Centre**, a number of key personnel from various regional bodies were present at the meeting. The Declaration stated:

Churchtown will become an example to rural Europe that small communities can become sustainable by developing strategies that are implemented locally with regional agreement and financial support. We have resolved to renew our own parish with or without outside support. External support will be gratefully accepted and will allow us to do it faster.

Churchtown Development Association (Mallow) Ltd: A registered charity incorporated as a limited guarantee company in 1999, having operated as the Churchtown Development Association (CDA) since its foundation in 1994. The initial founding committee consisted of Noel Linehan (Chairman), Hilda Ryan-Purcell (Secretary) and Sean Howard and Bosco Thompson (Treasurers). Chairpersons since 1994 include Oliver Byrne, Noel Linehan, Eileen Ahern-O'Connor and Barry Aherne.

The CDA succeeded the **Community Council**, which had operated in the 1970s and '80s, which in turn succeeded **Muintir na Tíre**.

The CDA is dedicated to the improvement of Churchtown parish as a whole and it owns and operates the **Community Centre** (in the old school) on **Kerry Lane** on behalf of the people of the parish. Its first major venture, the complete redevelopment of the Community Centre, was a notable success. It has organised many fund-raising events over the years, including

an 'end of summer' Village Festival in August 2005. It also organises the annual Christmas party for senior citizens.

Churchtown drainage: There is an old storm water system in the village which is still in use. Rainwater enters gulleys in the centre of the village and runs through stone drains to man-made streams that run north and south just before the old creamery building on the **Burton Road**. There is an interesting unexplained small arch low down on the stone wall on the left side as you approach the creamery from the village.

A completely new storm water system was installed under **George's Street** and **Kerry Lane** in 2003 and this serves **Woodview**, **Bruhenny** and **Radharc na Sléibhte**. This new system will eventually replace the ancient stone drains. *See also Churchtown sewage.*

Churchtown Dramatic Society: Father Martin Cusack, a popular curate, formed the Churchtown Dramatic Society in about 1945. Harness-maker Jack O'Mahony played an important role from its inception – as scriptwriter, songwriter, producer, choreographer, prompter and make-up artist. He also made cameo appearances in some of the plays, notably as the judge in 'Paid in His Own Coin'. Jack also devised the ever-popular opening routine, 'McNamara's Band', during which a number of the players – led by Simon Keane and including Kevin Costelloe, Jackie Flynn, Paddy Flynn, Richie Flynn, Patrick Irwin and Jim McGill – marched around the stage singing Jack's adaptation of the song, at the conclusion of which – and to the great enjoyment of the audience – Patrick Irwin's concertina responded to his frenetic playing by covering everyone in its vicinity in a film of white flour. A junior 'McNamara's Band' was later added; its members included Jim Bowe, Cass Costelloe, David Hickey and Mary O'Keeffe.

Jack O'Mahony's parody on 'McNamara's Band' went as follows (the words varied slightly on occasion):

Well, here we are tonight my friends in this old famous hall.
We're back again amongst ye for to entertain you all.
We've travelled a bit since last we met outside this dear old land,
But we're just as fresh as ever in old McNamara's Band!

Chorus: Tra-la la-l etc.

We started in Liscarroll and we finished up in France,
We played for dukes and duchesses and we surely made them dance.
The king and queen of England came and shook us by the hand,
They said they'd never heard the likes of McNamara's Band!

Chorus: Tra-la la-l etc.

We had a date with Churchill and with Anthony Eden too,
'Pon my word we did our best to keep them from feeling blue!
Churchill didn't trust us 'cause we came from Paddy's land,
He said we might have bombs concealed in old McNamara's Band!

Chorus: Tra-la la-l etc.

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We travelled on to Russia to see how things were there,
The weather it was very bad with snow flying in the air.
We nearly all got perished as we had no coats on hand,
It almost was the finish of old McNamara's Band!

Chorus: Tra-la la-l etc.

The song was repeated before the final curtain with the additional verse:

We're sorry we have to leave you now as our time is nearly out,
But Keeffe's oul' pub will soon close down, and the boys they want some stout.
So I hope we all have done our best to fill you with delight,
And don't forget we'll play for you again some other night.

The following list numbers many of those involved with the Churchtown Dramatic Society over the years and their role in its success:

Jim Bowe, actor and magician;

Mrs Julia Bowe, actress and singer, associated with the songs *Cruisin' Down the River*, *What's Going A' Happen to Me?*, *The Sweet Nightingale* and *Someone Thinks Of You To-Night*;

Kathleen Brislane (later Mrs 'Pakie' Murphy), actress;

Patrick Carroll, singer (*My Mary of the Curling Hair*, *She Moved Thro' the Fair*);

Cass Costelloe, singer (*The Old Rustic Bridge By The Mill*, *I Can't Get A Man With A House Of His Own*);

Denis Costelloe, singer (*One Of The Old Reserve*, *The Women Are Worse Than The Men*);

Kevin Costelloe, actor and singer (*Coortin' In the Kitchen*, *Are You There Moriarity*, *Are You Right there Michael*, *Are You Right?*, *I'm off to Philadelphia*);

Sam Costelloe, singer (*The Three Flowers*, sung while wearing a shawl – borrowed from Mrs Brislane);

T.J. Costelloe, singer (*Memories* – accompanied by Pad Relihan on accordion, *I Will If You Will* and *Zam-Buck, Rub It In*);

Father Martin Cusack, singer of light classical numbers, including *Marguerite*;

Christy Danaher, indispensable stage-hand and one of the rocks on which the Society was built;

Paddy 'Dines' O'Flynn, actor;

Norah Farrissey, violinist;

Jackie Flynn, actor;

Paddy Flynn, actor and carpenter;

Richie Flynn, actor and musician (chromatic accordion);

Bill Gaffney actor and singer;

Eddie Galligan, singer (*I'll Never Let You Go Little Darling*, *The Capture of Sean Hogan From the Station at Knocklong*, *Til the Work's All Done This Fall*);

Eddie Guiney, singer (*Noreen Bawn* and *The Old Refrain*);

Tessie Hawe, actress;

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David Hickey, singer (*Dear Old Donegal*);

Dixie and Pat Healy, actors;

'Patneen' Hickey, singer (*I'll Be There, Mary Dear, The Butt of My Old Cigar*, and Harry Lauder favourites especially, *Keep Right on to the End of the Road*);

Patrick Irwin, actor and singer (*Among My Souvenirs, The Laughing Policeman*) and general factotum;

Arthur Kavanagh, singer (*I'll Walk Beside You and Purty Molly Brannigan*);

Simon Keane, leading actor in both straight and comedy roles;

Jack Lewis, singer (*Moonlight In Mayo*);

Jim McGill, actor and stage assistant;

Mrs Margaret McGill, actress and singer (*Beautiful Dreamer*);

Bill Murphy (Leap), actor and singer (*Can Anybody Tell Me Where The Blarney Roses Grow?, The Old House, Where The Shannon River Meets The Sea*);

'Pakie' Murphy, actor and musician (banjo);

'Redmond' John Murphy, actor (his best-known role was that of 'Mickey Free');

Donal O'Brien, singer with a vast repertoire of songs, both classical and light opera, but as soon as he appeared on stage the audience – irrespective of the time of year – demanded *The Dear Little Shamrock*;

Michael O'Driscoll (who worked at Fitzgerald's Mountcorbitt), actor in 'Cough Water' and a few other plays; he also recited in Irish (John Locke's *Morning on the Irish Coast* was a favourite);

Maureen O'Sullivan (later Mrs Buckley), violinist;

Lily Treacy, step-dancer;

Maureen Treacy, actress;

Alice Relihan, singer (*Because I love you so, Machree, Somewhere The Sun Is Shining, With Broken Wings*);

Elizabeth 'Bess' Relihan, actress and singer (*Bonnie Mary of Argyle, Beautiful Dreamer, End of a Perfect Day, Toscelli's Serenade, Like A Golden Dream and You Belong To Me*);

Dan Relihan, musician (chromatic accordion and banjo);

Mary Kate Relihan, singer (*My Little Grey Home In The West and Smilin' Through*);

Pad Relihan, musician (accordion);

Father James Savage, singer (*Down By The Glenside, The Star Of The County Down, She Moved Thro' the Fair*);

Nat Simcox, like Christy Danaher, another indispensable member of the backroom boys;

Thomas Wall (National Teacher), set designer and singer (*Kate Muldoon, Lucky Jim and Night And Day I'm Dreaming of the Hills of Donegal*).

A welcome guest to the Dramatic Society was a magician who periodically stayed at Coghlan's of Annagh. He 'swallowed' razor blades and did some mind-boggling tricks, while his 'stooge', Kevin Costelloe, blessed himself repeatedly.

Plays produced by the Society included 'Cough Water' – its first production (1947) had Pakie Murphy in the leading role and also featured Tessie Hawe and Maureen Treacy. Others were 'The Down Express', 'Old Acquaintance', 'Paid In His Own Coin', 'The Workhouse Ward' (by Lady Gregory) and 'The Young Man From Rathmines' (with Paddy 'Dines' Flynn in the title role and Simon Keane in a leading role). 'Roadside' was one of the Society's most popular plays: Patrick Irwin played the lead as Lord of the Manor; Paddy Flynn, his butler; Simon Keane, a knight of the road; Mrs McGill as Lady Flimsy; and Kathleen Brislane (later Mrs 'Pakie' Murphy) as Lady Isobel. An ever-popular sketch was 'Blundering Barney', featuring Patrick Irwin, Bess Relihan, Mrs McGill and Jackie Flynn, in which the latter's opening line was, 'Is this the house next door?'

The Churchtown Dramatic Society was rated the leading amateur talent in North Cork and had little difficulty in filling venues at Ballygran, Ballyclough, Ballyhea, Buttevant, Castlemagner, Castletownroche, Dromina, Feenagh, Freemount, Liscarroll, Lombardstown, Kilbrin, Newtownshandrum and Shanballymore.

Father Cusack, as a gesture of appreciation for the years of fund-raising by the Society, had the names of members inscribed underneath the Altar of the St Nicholas' Church.

Churchtown's first elected public representative in the new State: On 28th June 1967, Michael Broderick, **Walshestown** – following his election to **Cork County Council** on the 10th count to fill the 7th seat for Fine Gael – became the first Churchtown resident elected to public office in the State. The first Churchtown-born person to hold elected public office in the State is believed to have been Jerry Fitzpatrick, whose father was a tailor. He became a Fianna Fáil representative on Cork County Council in the early 1950s. Jerry, however, had been resident in Buttevant for some years prior to his election.

Churchtown Five-A-Side Soccer Club: The club, which had its playing arena in the Community Centre, ran a hugely successful competition called the O'Grady Cup in the 1980s. The cup, named after a popular local man Jim O'Grady, attracted some 20 teams from Cork and surrounding counties. A team of prison officers from Cork were first winners of the trophy. **O'Brien's Bar** – represented by Neil Callaghan, Paul Carey, Colm Conroy, Liam Crowley and Mike Doyle – won the trophy on three occasions. A second Churchtown team, consisting of Liam Keane, the three O'Connor brothers and John Quinn, also took the trophy on a number of occasions. Christy Stack, known as '**Stacker**', revelled in his role as team masseur. Spiralling insurance costs, however, brought a premature end to the popular competition.

Churchtown Forge: The old forge was located in O'Brien's yard above the **Market House**. It was first operated by Dave Hickey (grandfather of Denis J. Hickey) in the 1890s. He lived in the village house later occupied by the

Aherne family. His sons, John ‘Jack’ (Denis’ father), Tom, and Bill all took up the hammer – Jack at Annakissa Cross, prior to his becoming a farrier at the Curragh and later at Newmarket, Suffolk; Tom, with his son David, was blacksmith in Buttevant for many years; and Bill maintained the family tradition at Churchtown until 1950.

Bill O’Flynn, **Rath**, reminds us of John Rea, a journeyman smith frequently employed at Churchtown Forge by Dave Hickey. Rea later married a Charleville woman: five of their six sons became priests and one of them frequently offered Mass in Churchtown; the sixth son entered the medical profession.

The late Ben Fehin from Liscarroll was next to operate a smithy in Churchtown village. His forge was located at **Chapel Lane**, in Paddy O’Keeffe’s old workshop. Ben married local girl Lily McGill, but increasing mechanisation meant that the income from the forge was insufficient and the couple moved to England. Some time after Ben’s departure, David Hickey (Buttevant) attended the Churchtown Forge on a couple of days a week. Following the death of his father Tom, David kept the Buttevant Forge open for some time, but was unable to maintain a presence in Churchtown and from the 1970s – for the first time in over a century – Churchtown was without a forge.

Churchtown GAA Club: *See* GAA.

Churchtown Games: For over ten years, beginning in the mid-1970s, Rosemary Ryan-Purcell organised the Churchtown Games at Burton Park every Saturday. Children attended from all over North Cork, with numbers regularly exceeding 50 children. The morning began with horse riding, followed by an afternoon of ‘seniors, middles and juniors’ playing hockey, basketball, netball, rugby, hurling, rounders, ballroom dancing, art classes, swimming in season, tennis and table tennis. In the late afternoons, ‘the Mothers’ tea’ at O’Brien’s offered parents an enjoyable break. Most of the instructors were qualified PE teachers and Liz O’Connor from Mallow was the most famous riding instructor for the Churchtown Games.

Churchtown House: George Crofts of Churchtown House was expelled from the House of Commons and lost his seat as MP for Charleville on 11th October 1692 through his support for King James. He was a son of Roger, younger brother of Christopher Crofts of Velvetstown. George married Mary Wills of Will’s Grove, Bandon, and at his death in 1741 left two sons, George and Wills Crofts. George undertook a military career and was a captain in Colonel Hargraves’ Regiment. He remained a bachelor and upon his death the estate passed to his brother, Wills. Wills married Eleanor Freeman of Ballinguile and they had three sons, George, Freeman and Wills, and a daughter, Alicia. Freeman joined the Established Church. One of his sons, Reverend George Crofts, married Elizabeth, daughter of Reverend

Matthew Purcell of **Burton Park**. From 1830, they lived at **Walshestown House**, now owned by Tim O'Brien.

George Crofts, eldest son and heir to Wills Crofts, JP, was born on 22nd April 1745. His marriage to Mary Greene of Greenmount, Limerick, produced one son, Wills George Crofts, who was born in Churchtown in 1772. George Crofts died in 1801. Meanwhile, his son Wills George graduated in law at St John's College, Cambridge, and became a barrister-at-law and later High Sheriff of Cork County. During his period in office, he and the Parish Priest of Churchtown, Father Daniel O'Brien, saved the village in February 1822 from being burned by the military in reprisal for the murders of the policemen during the '**Burning**' of Churchtown.

Wills George Crofts died unmarried at Churchtown House on 10th November 1826 and the house and lands passed to a first cousin, Reverend Freeman Wills Crofts (born 22nd September 1785). On 6th May 1810, Reverend Crofts had married Mary Marten Gorman, a relative of Charles Kendal Bushe (who had refused a position as Master of the Rolls in return for support of the **Act of Union**). During his residency, Reverend Crofts listed 4,570 trees in an annual return on the Churchtown Estate. He died on 9th August 1849 and was buried in the Crofts' family vault in Churchtown Cemetery. He left three sons and four daughters: Freeman, Wills George, William, Elizabeth, Anne, Catherine and Marie Marten. The second son, Wills George, lived at Templemary, Lisgriffin, and from him the Fuge line is descended.

The Crofts family left Churchtown immediately after the **Great Famine** and moved to Clogheen House (now demolished), near Cahirmee, Doneraile. The eldest son, Reverend Freeman Wills Crofts (also known as Freeman Crofts), who was born in Churchtown on 3rd July 1816, married Ellen Deane Freeman of Castlecree on 14th December 1851. His son, Freeman Wills, sold the Clogheen demesne around 1869 and followed his career as a Surgeon Lieutenant in the British army, before dying in Honduras in 1879. His grandson, Freeman Wills Crofts (1879-1957), abandoned an engineering career on the Belfast and Northern Counties Railway in 1929 to concentrate on a writing career. He wrote some 35 novels, 24 of which feature the popular figure Inspector (later Superintendent) French of Scotland Yard.

Sir Edward Tierney succeeded the Crofts family at Churchtown House and he, in turn, was followed by his son-in-law, Reverend Sir Lionel Darrell, who lived there occasionally until 1895. The house and demesne then came into the possession of the Cowhey family of **Annagh**. The property came on the market as a result of the insurance company that held the mortgage on the **Egmont** Estate pressing for their interest. James Cowhey purchased the property under the terms of the **Ashbourne Act**.

James Cowhey, together with his wife Margaret and daughters Bessie, Catherine and Margaret (known as 'Mary' or 'Molly'), operated a highly successful stud farm in Churchtown. In 1906, they purchased a yearling filly

called 'Mary Melton' at a Doncaster dispersal sale. Having won a few minor races, 'Mary Melton' was mated with 'Lomond' standing at Fort Union Stud, Adare. The resultant foal, 'Loch Lomond', trained by the legendary J.J Parkinson, tasted success at the Phoenix Park before going on to win the 1919 Irish Derby on 19th July in the colours of Bessie Cowhey (her father, James, had died less than a year earlier). Bessie was the first woman owner of an Irish Derby winner.

The Irish Derby of the era, which carried a purse of 3,550 sovereigns, was for colts and geldings, and carried weight differentials and penalties. This was the finishing order to that historic 1919 Irish Derby:

First: Loch Lomond, 8 stone 9 pounds, E.M. Quirke, 3/1

Second: Cheap Popularity, 8 stone 9 pounds, J. Ledson, 25/1

Third: Snow Maiden, 8 stone 8 pounds, M. Beary, 4/1

Also ran: Glanmerin, 8.12 (C. Foy), 8/1; The Panther, 9.5 (S. Donoghue) 5/4 favourite; Ballyeaston, 8.9 (carried 8.13), (W. Barrett), 6/1; Sir William, 8.12 (T. Burns) 100/1; and King Eber, 8.9 (H. Beasley), 100/1. Distances: Six lengths and half-a-length.

'Cheap Popularity', who had finished second in the Derby, went on to win the Irish St Leger of that year, while the third horse, 'Snow Maiden', won the Irish Oaks.

Prior to leaving for the Curragh, Bessie Cowhey called to each of the four public houses in the village and ordered that a tierce of porter from each pub be placed in the village square should 'Loch Lomond' win the Derby. When the result of the race came through, the four barrels were put on tap and a large crowd awaited the triumphant return of the winning owner. At around 7pm, the noise of an approaching engine was heard and the crowd, anticipating Bessie Cowhey's return, surged towards the **Pound Corner**, waving and cheering. It was not Bessie, however, that was speeding toward the village but rather a lorry load of Black and Tans who, on seeing the crowd, discharged a volley of shots into the air. The people stampeded away from the village, leaving the 'Tans' to sample the beer at their leisure – which they duly did.

Pat Connor, a groom at Flannery's **Churchtown Stud**, penned the following poem to celebrate 'Loch Lomond's' victory:

The Irish Derby 1919

Not far from Donnelly's Hollow in the Curragh of Kildare,
On Irish turf headquarters what battles we had there!
And now in history pages in the Turf Club's Roll of Fame,
With the greatest sporting owners we write Miss Cowhey's name.

And racegoers came in plenty from North, South, East and West,
From Antrim's green valleys to the Galtee's towering crest.
There were fashions of the finest 'neath the sun's bright rays,
To bring back happy memories of those long-lost happy days.

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Sure they brought 'The Panther' over from England's fertile plains,
With vengeance on his countenance to wipe away those stains,
Which spoiled his lovely glossy coat on Epsom's swelling Downs,
But failed again on Irish soil to regain those fallen crowns.

The Bookies long before the race sure brought their prices down,
And laid the 'Snowy Maiden' a point above the brown.
The field line up in order, oh what a glorious sight!
Eight horses and their jockeys all preparing for the fight.

Horses pulling at their bridles, hoofs impatient for the fray,
Has there ever been such excitement on an Irish Derby Day?
And what caused this great excitement was the Derby at Baldoye,
'Twixt 'Loch Lomond' and 'Snow Maiden', where we saw a Battle Royal.

And when the tapes ascended, sure the first one to advance
Was the lovely son of 'Lomond', showing them all a merry dance.
There was silence in the gallery, you'd hear a pin drop down to earth,
When the gallant 'Snowy Maiden' showed her muzzle to his girth.

You could see the green swelter as they passed us by in bounds,
And they blasted by Capt. Jootie like a stag before the hounds.
Then the loud cheers of Munster could be almost heard in sweet Churchtown,
Like the far-famed Bells of Shandon, on the Lee echoing down.

Hat off to Miss Cowhey, may you win a dozen more,
Of our Irish lady owners, you are the very first to score.
You are the first to win a Derby, you have given them the lead,
They can follow in your footsteps – if they find as good a steed!

Here's to gallant Quirke the jockey, he is champion of the year,
And for Parkinson, the trainer, we must give a rousing cheer.
And to all who helped the champion for this great race to prepare,
To bring honours great to Churchtown, in the Curragh of Kildare.

'Loch Lomond' is buried without a marker in the paddock adjoining the hayshed at Churchtown House. His prodigy included 'Last Loch', 'Mountain Loch' and, most famously, Her Majesty, Queen Elizabeth II's 'Devon Loch', who appeared to jump a shadow with the 1956 Aintree Grand National within his grasp and was beaten by 'ESB', ridden by D.V. Dick.

Bessie Cowhey subsequently married Christopher Crofts of Velvetstown, Buttevant, and the link binding the Crofts family to Churchtown House was re-forged. Bessie's younger sister, Mary, remained unmarried. She and another young lady were the first two female students admitted to University College Dublin's Medical School (1898). She qualified as a doctor in 1905, establishing a practice in Churchtown. Churchtown elders fondly remember Dr Mary for the gentle care and attention she lavished on even the poorest of patients. In her latter years, she heard Mass in the Sacristy of St Nicholas' Church (as did Miss Lulu Purcell, *see* Burton Park), where the Stations of the

Cross are a testament to her faith and benevolence.

The house and yard of Churchtown House had three entrances. One was via the **Lawn Gates** and Lodge, which brought the visitor along a beautifully wooded avenue and immaculately maintained lawn to the hall door of the house. Another entrance, about 100 yards further on, led directly to the yard and was in everyday use. A third entrance was via the **Middle Gates** on the **Black Road**.

The land holds a rich vein of **Churchtown marble**, discovered there in 1702. The stone was widely used on local roads up to the end of the 19th century. Churchtown House, like **Burton Park**, generated its own electricity supply and Paddy Russell (later chauffeur at Burton Park) was employed to periodically charge the batteries on the generator. Cowheys always kept a Friesian bull on the farm and also had a couple of fierce dogs. Nevertheless, many were prepared to run the gauntlet to garner a rich harvest of sticks or to hunt rabbits on the estate. On one occasion, the bull managed to escape on to the **Burton Road**. He vented his anger on a pick-up truck driven by an English visitor and turned it upside down. The visitor remained in the truck and the bull, after a few token forays, ran into the Creamery where he vainly pursued some young lads. Later, from behind locked doors, villagers watched in awe as Ned Egan calmly led the bull up the village street. Next day, the *Cork Examiner* ran the story under the banner headline, ‘The Bull that Bulldozed’.

The equine association of Churchtown House was rekindled in the early 1950s following the purchase of the lands by André Massarella, who later married local woman Nora Gaffney. The Massarella family had long been associated with the show jumping circuit: Ronnie Massarella was *chef d’équipe* to the British show jumping team for many years and their string of fine horses included ‘Mr Softee’ (called after the brand of ice cream from which the family had made its fortune), who carried David Broome to many international successes. Many of their horses, including ‘Mr Softee’, spent the off-season grazing peacefully on Churchtown’s lush pasturage.

Churchtown marble: Sometimes referred to as ‘Cork marble’, Churchtown marble is a conglomeratic limestone, dated to the Lower Carboniferous Period that occurred some 350 million years ago. It is regarded as a softer variety of the true Cork marble, quarried at Little Island. Predominately red with a thin green vein in places, the Churchtown bed is an outcrop that extends over some fields from **Churchtown House**, but examples of it have also been unearthed in other townlands including **Ballycristy**. Prior to 1866, it was quarried almost exclusively for use on local roads. According to geologist and historian Kieran McCarthy in his series *Growth and Decline of the Modern City, Late Nineteenth Century Cork (Part 35)*, the Churchtown marble, which was deemed a most beautiful and valuable marble by architects, was exported in hundreds of tons to England for the

adornment of public buildings there.

Specimens of the marble may be observed in the plinths and columns of St Peter and Paul's Church, Cork. Its undoubted use in various churches throughout the city and county of Cork is, however, not well documented. A beautiful block of the marble, donated by the Gaffney family (owners of Churchtown House), may be seen at the **Low Pump** or **Pound Corner** in the village.

Churchtown Medal of Honour: A special medal of honour was designed and minted on behalf of the **Churchtown Village Renewal Trust** to recognise those people who have made a significant contribution to Churchtown and beyond. Four medals were presented in 1998: one each to Oliver Byrne, **Chairperson of the Churchtown Development Association**; John Lowe, for his voluntary fund-raising for the Trust; Noel Dillon, Cork County Manager at that time; and Derek Quinlan, for his fund-raising support for the Trust. On 23rd September 1998 at an Institute of Directors' lunch in Dublin, the Trust presented a medal to the then Northern Ireland Secretary of State, 'Mo' Mowlam, MP, in recognition of her significant role in the peace process. In a letter to the Trust dated 5th January 1999, she stated:

I am absolutely delighted, and very honoured, to receive the Churchtown Medal of Honour. I regard it as a tribute not alone to me but to all those who have been involved in the peace process... if opportunity allows, I would love to come to Churchtown at some point. County Cork is one of my favourite places... I read with great interest about the work of the Trust and the work you have in hand to renew the village; and I wish you every success with your project.

Three further medals were presented on 26th January 1999 at an information briefing in Churchtown, entitled 'Facing the Millennium with Confidence'. The recipients were: Greg Collins, Architect, Cork County Council; Pat O'Connell, FÁS Supervisor/Foreman; and Eileen Ahern-O'Connor, then Chairperson of Churchtown Development Association. Two further medals were presented during President Mary McAleese's visit in July 2000 (*see* Presidential visit): these medals, recognising outstanding contributions to the parish over the years, were presented to Patrick Irwin and Noel Linehan by Carmel Fox of **Ballyhoura Development**.

Gerry Corbett, a Dublin-based volunteer worker, was also presented with a Medal of Honour in 2001 for his work on administering the Trust's House lottery project and other fund-raisers from 1997 to 2001. In 2005, at the launch of *The Annals of Churchtown*, a Medal of Honour was presented to Denis Hickey for his work on, and dedication to, this book.

Churchtown Post Office: During the 1940s and 1950s the mail for the Churchtown area arrived daily from Mallow around 7.30am. It was delivered by Liscarroll-man, Stephen McAuliffe, or his brother Joe. The

journey was reversed around 6.30pm when the mail was collected at Churchtown Post Office and mail box at **Ballynamuck** and taken to Mallow for on-ward delivery. The sub-Post Office was located opposite the **Low Pump**. In winter time, there was no electricity in Treacy's so business was conducted in the afternoons by candlelight.

Two postmen were employed on mail deliveries – 'Condy' O'Mahony and 'Pakie' Murphy. 'Condy', being the 'senior man', commenced his run with the village delivery. He retired on 6th June 1964. 'Pakie' was continuing the family tradition as his father, Jack 'Far' Murphy, had been postman for many years previously and had walked much of his daily round. Jack got his nickname simply because he had by far the longest postal route. He carried a whistle which he blew on approach to the more remote houses and the young people on hearing the whistle ran to meet him. Dan Flynn, Tom Murphy, Sean Twomey and Paddy McMahon were among others who delivered post in the parish.

The Costelloe family delivered telegrams. Payment for delivery was on a mileage basis: rates in the late 1940s were 6d to the village and its environs, 2s to areas such as **Buffer's Cross**, **Clashganniv** and **Cullig**, while **Gurteenroe** at 3s was the most lucrative port of call. Telegrams generally were not harbingers of good news, but in the 1940s-'50s era, the telegraphed money order was a frequently used method of sending money from abroad. Following Maggie Treacy's retirement, the Post Office was run by the O'Keeffe sisters, Ellie Mary and Nora.

Another milestone in the history of Churchtown Post Office was reached with the retirement after 24 years' service of postman Paddy McMahon on 31st July 1987. Paddy was the last of our parish postmen to cover his delivery area on a bicycle.

The sub-Post Office was operated up to 1983 by Ellie Mary and Nora O'Keeffe from their family home to the right of the entrance to the village graveyard. The actual Post Office was located in what was previously a public house at the turn of the century. Jack Murphy (1920-2000) held the view that O'Keeffe's never actually sold or transferred the pub licence; it was just allowed to 'wither'.

Margaret Crowley, assisted by Margaret O'Donovan from 1989, operated as sub-postmistress from 1983 to 5th November 2003, before the service passed to the 'Quikpick' shop in George's Street. The sub-Post Office in Churchtown finally succumbed to 'rationalisation' and it closed on 29th October 2004, when the service was made available from Buttevant.

Churchtown (Bruhenny) Rectors: Earliest records indicate that in 1291 Robert Cheusner was in residence as beneficiary of Odo de Barry. He was followed by John de Barry Clarke and he, in turn, was succeeded by Thomas O'Holan in 1311. Vide Cahirultan is mentioned as Rector in 1384. Following the Reformation, James Roche was in residence at Bruhenny in 1545.

Reverend Lucas Brady (d. 1612), son and heir to Hugh Brady, Bishop of Meath, was Rector of Churchtown in 1591, with Thomas Prendergast as Vicar. Reverend Brady was succeeded by the Reverend Halliday (some sources indicate 'Holiday') in 1610. Reverend John Hall (some references give 'Hull') held the living in 1615 and Reverend William Burley succeeded him in 1625. James Barry was Rector in 1634 and the Reverend Pakington succeeded him until his appointment as Archdeacon to Cork in 1662.

The Reverend John Veacy (also written 'Veasy' or 'Vessey') was Rector from 1662-67, when he was appointed Dean of Cork. Reverend Christopher Vowell held the living from 1668 (in which year Bruhenny and Ballyhea parishes were united) until his transfer to Charleville in 1671.

The year 1700 saw Reverend Kerry Fitzmorris in occupation and he was doubtless an influential figure in the disbursement of the £42 per annum with which Sir John Perceval endowed a Charitable Institution in Churchtown in 1713. Also in that year, Sir John presented the parish with a Patten and a Chalice. The Chalice, of Limerick silver, bears the inscription, *Ex dono viri honorabilis Johannis equitis aurati in usum Roclesiae Parochialis de Browhenny*, which loosely translates as 'Donated by the Honourable John of gilded distinction, for the use of the Parish Church of Bruhenny'. It is now held in St James' Church of Ireland, Mallow, where it continues to be used at Sunday service.

An Act of Parliament in 1710 sanctioned the change of site from Bruhenny to the Maryfield. A new chapter in the history of Bruhenny parish commenced in 1715, with the consecration of the church at the Maryfield. This church was designed to accommodate 300 people, but its highest subsequent congregation was just 45. Following the death of the Reverend Fitzmorris in 1728, the parish received its first Churchtown-born pastor, Reverend Downes Conron, a native of **Walshestown**. The Reverend Robert Brereton succeeded him in 1735 and this Carlow-born rector remained until 1764. Reverend Charles Perceval, nephew to the Earl of Egmont, was then Rector from 7th June 1764 and had as curate Reverend Marmaduke Grove. Parish records note that the church at Bruhenny was in ruins by 1774 and its church lands were glebe.

Reverend Matthew Purcell held the Churchtown living (with that of Dungourney in East Cork at £69 5s 7½d) from 1795 until his death in 1845. Although records indicate that there was only one Protestant family residing in Bruhenny in 1805, there must have been an increase in that number because £3 was voted for a stone font in 1827. Reverend Lionel Darrell, son-in-law of Sir Edward Tierney, was awarded the living in 1845. He declined and in his stead sent the young Reverend Lucius George. Reverend George was the first clergyman to occupy the new **Parson's House** (now Sampson's family home). Reverend George died on 28th December 1859 and is buried in the Maryfield churchyard. Reverend Matthew Tierney was

Rector of Churchtown from 1860, when the Protestant population was 27, until he resigned in 1873 for a living at Bristol.

Following Reverend Tierney's departure, the parish of Bruhenny was united with that of Buttevant. The Maryfield church was demolished in 1894 and the Reverend William Cotter, LLD, brought the foundation stone, dedication stone and Holy Water font (purchased in 1827) of the Church of Bruhenny to St John's Church of Ireland in Buttevant for safe-keeping. Writing about the font, Reverend Cotter states: 'No doubt for pillar and base which are modern [the then Rector, Reverend Lucius George, had recorded in 1845 that both the pillar and base of the font were missing], the bowl of it is ancient and probably brought from the old church.' The inscription on the dedication stone translates as 'Together with the Blessed Son and Holy Spirit this House of prayer was dedicated to the best and Greatest God in the year 1792'.

The above-mentioned Reverend William Henry Cotter, who was Rector of Buttevant in 1877-1927, also had responsibility for Church of Ireland members in Churchtown. He deserves to be remembered not only for his foresight in preserving the Maryfield artefacts, but also for his philanthropy. He frequently called to families of the bereaved in Churchtown and did not limit his calls to those of his own flock.

In an effort to stimulate an ailing linen industry, the Lord Lieutenant in the early 1700s ordered that clergy when officiating at funerals should wear a linen hatband and sash. It became the practice for Catholic clergy to wear the sash over their right shoulder, but people remember Dr Cotter wearing the sash over his left shoulder when he assisted at the funerals of his Catholic neighbours.

Batt Thornhill, who gave such stirring displays in the Cork jersey, related a story concerning some 13 and 14 year-old boys in Buttevant. They were collecting for a set of hurleys and a *sliothar*. Reverend Cotter heard about this and a day or so later Batt Thornhill answered a knock on his door and Reverend Cotter handed him a brand new *sliothar*. Reverend Cotter was also the first person observed riding a bicycle in Churchtown. (*See The Bicycle.*)

Writing to Colonel **Grove-White** in 1911, Langley Brasier-Creagh, JP, of Streamhill, Doneraile, states: 'The new church [at Bruhenny] is now demolished. The stones were sold to a road contractor. The beech timbers on the glebe lands were sold and cut down, and with the proceeds the walls around the burial ground in the village were repaired in 1898' (*see Glebe land*).

For Churchtown (Bruhenny) townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith's Valuation 1851 (Part 1.4). *See also* 'Essays', Part 4.4.

Churchtown schools: A charity school was endowed in Churchtown in 1702 by Sir John Perceval, 5th Baronet and 1st Earl of Egmont. It had as its

objective the instruction of scholars in the Protestant faith. The dissolution of the school in 1720 was largely brought about by the reluctance of parents to 'bind' the children to the Master of the school rather than to tradesmen. A later grammar school at Burton was also a failure. In the years 1826-27, Churchtown 'Brewhenry' is shown as having three teachers: Margaret Chinnery, John Cullen and John Roche. A fourth teacher, Denis Sheehan, operated at Burton Park. All four are noted as being of the Roman Catholic faith. The *Second Report of the Commissioners of Public Instruction (1835)* lists Churchtown as having two 'day schools', both of which were maintained through payment of pupils. David Murphy taught arithmetic, grammar, reading and writing to his 47 male and 22 female scholars, while John Cullen had a roll of 38 male and 12 female scholars. His curriculum was arithmetic, bookkeeping, grammar, mathematics, reading and writing. The location of either school is not given; it does, however, note that both teachers were of the Roman Catholic faith.

The original Churchtown National School on Kerry Lane was built of Windmill stone by Sir Edward Tierney and completed in 1847. An imposing cut-stone two-storey building, it was intended to accommodate up to 300 pupils, but the highest number achieved, from available records, was 198 in the 1928-29 school year. (This old school is now the **Community Centre**.) *Griffith's Valuation* (1851) indicates that William Lee was then Principal and that the annual rent of £8 0s 0d due to Sir Edward Tierney was declared 'exempt'.

Miss O'Neill was head teacher from the 1860s and she was assisted by Miss Maher. Teachers from 1886 were John O'Callaghan, NT, Headmaster (boys) and Mrs Ellen O'Keeffe, NT (girls) and they were still listed as teaching in 1896. John O'Callaghan lived in a thatched cottage near Ballyhoura and walked the six miles to and from Churchtown each day. Recognised as a brilliant teacher and linguist, he was an exacting taskmaster and demanded the highest standards of his pupils. His methods were described as 'severe' by his 'scholars' – one of whom was Denny 'Booney' O'Sullivan. Pupils were afforded the minimum of breaks (as little as ten minutes for lunch). 'John O', who never ate lunch, rarely dismissed school before half-past four and kept a supply of candles for winter evenings. Thomas Tierney was Principal from 8th June 1903 until he retired on 30th June 1941. Born the son of a tailor at **Dunbarry**, he was always referred to as the 'The Master'.

Mr Tierney had a jug of warm 'milk' delivered each school day from his home in the village by a Senior boy. The jug was covered with a white cloth from which an aroma of something far stronger than milk exuded. Mr Tierney's assistants were William J. Ryan (to 31st December 1910), Jeremiah Coughlan (to 30th September 1922) and Richard Motherway (to 17th October 1926). Mr Tierney never taught Irish and when the subject was

placed on the curriculum following Ireland's independence, it became the responsibility of his assistant, Richard Motherway (who had joined on 1st October 1922). Mr Motherway had a large motorcycle and the pupils gained much enjoyment from its noisy arrival and departure.

County Limerick man Thomas Wall, who replaced Mr Motherway on 1st April 1927, became Principal on 1st July 1941. He married his assistant, Miss Margaret O'Callaghan, and she taught Senior girls until the school became a mixed one in about 1946. Nora Herlihy was assistant teacher in the girls' school from 1st July 1919 to 23rd January 1922. Mr Tierney's sister, Katie, collapsed and died while teaching at the school. A Miss Noonan from the village was also an assistant teacher for some years.

Boys were taught on the ground floor and the girls on the upper. Pupils entered through separate doors on either side of the building. There were three stone steps leading to the girls' entrance into the schoolyard; a door at the rear of the building afforded entrance to a wooden stairway at the top of which was a door on the right, leading to their classrooms. The boys' entrance was on level ground and they entered their classrooms through a door on the side of the building. The front of the building was enclosed by a walled green, while a high wall separated the schoolyards. Toilets were located in the schoolyards. Coal was stored under the stairs inside the boys' classroom in an area referred to as the 'Black Hole'.

The school participated in the 1937 *Scéim na Scoile* organised by the **Irish Folklore Commission** when its pupils added to the invaluable store of customs and folklore collected on a nationwide basis by the schoolchildren of Ireland. Mr Tierney oversaw the boys' contribution and Mrs Margaret Wall worked with the girls. Two girls researched material and recorded parish events for the project – Eilbhís Noonan, daughter of Mrs Noonan, an assistant teacher who taught at Churchtown before moving to Liscarroll following the death of her husband, and Bridget Browne, sister of John Browne, Ballinguile.

As pupil numbers declined, the teaching complement was reduced to three. Mrs Hayes, a teaching assistant, was employed for some time prior to 1947 and Mr Cronin from Castletownroche was a relief teacher for a period in the mid-1940s. Mrs Hayes was a popular figure and for several years after her departure she received Christmas cards from her Churchtown pupils to her home at Knockglass, Aghina, County Cork. She responded to each with a Brian O'Higgins' Christmas card.

A realignment of teaching responsibilities followed upon the school becoming 'mixed', when Miss Sheila Weldon taught Junior Infants and First class, Mr Wall taught Second to Fourth classes and Mrs Wall taught the Senior grades. Mr Wall retired on 30th December 1962 and he was followed as Principal by Patrick Collins (*Pádraig Ó Coileáin*). Colette Collins worked in the school for 31 years, from 1st September 1967 until 31st August 1998. *Pádraig Ó Coileáin* retired on 31st August 1971. Pat Fennessy, who became

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Principal on 1st September 1971, had as assistants Colette Collins and Angela O'Regan.

On 21st June 2002, Angela O'Regan retired from Churchtown National School after 45 years service to the youth of Churchtown. Fr Stephen Cummins celebrated a special Mass to mark the occasion and the Board of Management held a dinner in Angela's honour the previous night in Capard Lodge, Charleville. Marie Withers, who joined as an assistant on 1st September 2002, remained in that position at the end of 2005.

The numbers on the rolls have shown a dramatic decline: from a zenith of 198 in the school year 1928-29 to a nadir of 37 in 1998-99. As a consequence, the teaching complement was further reduced – to two. Gerard Linehan succeeded Pat Fennessy as Principal on 2nd September 1998 and he, in turn, was succeeded by Dónal O'Shea on 3rd February 2004.

Education Minister, Micheál Martin, TD, visited the school on 17th September 1999 to join in the celebrations as St Mary's National School proudly celebrated over 150 years of education in Churchtown. A special lunch of the Board of Management and the Minister took place in the Windmill Restaurant in Boss Murphy's on the same day.

The attendance records up to the 1918-19 school years do not give a breakdown of girls/boys.

The following is an extract from a poem written by Dónal O'Sullivan, a pupil at the school during the 1920s and '30s:

My School

Oh Churchtown, Alma Mater!
What memories we recall,
Of days we spent in learning
Within your hallowed walls.
Our Master was Tom Tierney
And a strict man was he;
If you didn't have your homework done,
He'd have you 'cross his knee.
His able assistant was another Tom
The name of Wall it be
The man who taught us all our songs
As well as our A-B-C.

A 50th anniversary grant of IR£1,000 and a computer and printer, valued at IR£1,069, was presented by the **Churchtown Village Renewal Trust** to the school in 1997.

The Annals of Churchtown

School year Average Attendees 1918-1947					
School Year	Girls	Boys	School Year	Girls	Boys
1918-19	77	54	1933-34	60	87
1919-20	90	66	1934-35	53	74
1920-21	93	67	1935-36	49	74
1921-22	91	84	1936-37	51	70
1922-23	87	88	1937-38	58	65
1923-24	91	75	1938-39	53	58
1924-25	98	79	1939-40	53	60
1925-26	102	78	1940-41	51	53
1926-27	98	84	1941-42	55	53
1927-28	96	95	1942-43	53	50
1928-29	99	99	1943-44	53	48
1929-30	86	101	1944-45	52	46
1930-31	80	99	1945-46	56	44
1931-32	70	104	1946-47	47	38
1932-33	64	92	The school became a mixed school during the 1947-48 school year		

School year Average Attendees 1947-2004					
School Year	Girls & Boys	School Year	Girls & Boys	School Year	Girls & Boys
1947-48	80	1956-57	115	1965-66	88
1948-49	85	1957-58	113	1966-67	105
1949-50	93	1958-59	101	1967-68	84
1950-51	102	1959-60	88	1968-69	83
1951-52	103	1960-61	92	1969-70	74
1952-53	110	1961-62	86	1970-71	79
1953-54	110	1962-63	91	1971-72	85
1954-55	120	1963-64	83	1972-73	91
1955-56	119	1964-65	77	1973-74	89

continued...

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School year Average Attendees 1947-2004 <i>continued</i>					
School Year	Girls & Boys	School Year	Girls & Boys	School Year	Girls & Boys
1974-75	84	1985-86	76	1995-96	63
1975-76	82	1986-87	68	1996-97	56
1976-77	87	1987-88	69	1997-98	51
1977-78	94	1988-89	67	1998-99	37
1978-79	91	1989-90	67	1999-2000	43
1979-80	86	1990-91	66	2000-01	45
1980-81	83	1991-92	66	2001-02	46
1981-82	84	1992-93	69	2002-03	45
1982-83	78	1993-94	73	2003-04	38
1983-84	83	1994-95	68	2004-05	40
1984-85	77				

Selected school closures		
From	To	Cause
28th October 1918	7th January 1919	Influenza
25th November 1925	11th January 1926	Measles
12th March 1931	20th March 1931	Influenza
20th June 1932	24th June 1932	Eucharistic Congress, Dublin
28th January 1937	15th February 1937	Influenza
24th January 1939	20th February 1939	Sickness epidemic
20th January 1941	31st January 1941	Influenza
23rd January 1945	22nd February 1945	Sickness epidemic
23rd January 1951	16th February 1951	Influenza
10th September 1956	1st October 1956	Polio epidemic
27th February 1959	16th March 1959	Sickness epidemic
21st January 1963	1st February 1963	Snow
7th January 1974	14th January 1974	Influenza
27th September 1977	3rd October 1977	Central heating installation
14th February 1978	19th February 1978	Snow
25th November 1985	29th November 1985	Renovation

Churchtown sewage: A unique public sewage scheme operated in Churchtown village in the late 1800s. A large stone trough was located behind the **pump** on **Kerry Lane**. An open sewage drain connected to the trough was located behind the row of houses beginning at (what was later) O'Sullivan's ('Booney's) and ending at (what was later) O'Sullivan's **corner house**. Every morning, occupants 'slopped out' to the drain behind their houses; the trough was filled with water and a spigot on the bottom of the trough released a strong force of water, which ran behind the houses and washed debris from the open sewage drain. The water passed underneath the road at the **Pound Corner** and ran along by Simcox's field until joining a stream bounding Simcox's and **Burton Park**.

In the mid-1980s, Michael Broderick was elected as a councillor and eventually became chairman of **Cork County Council**. During his tenure in the Council, he proposed that a new sewage system should be constructed in Churchtown. As a result, the Council took over the ground that was used as the Creamery effluent field, otherwise known as the **Pigeon Field**, and an overground sewage treatment plant was installed. Fifteen years later, in 2000, this sewage treatment plant was to become a crucial element in the decision to allow the development of the three new housing estates in the village. *See also* Churchtown drainage and Dumpit.

Churchtown Soccer Club: Competitive soccer was played in successive decades within the parish. In the 1970s, the club had a pitch on the Bowling Green at **Burton Park**, while a reorganised club operated from the community grounds over a decade later. The earlier club, sporting the red and white of Cork, were members of the Limerick and District League, and played alternatively at home and away with a certain amount of success. Churchtown members included Paudie Doyle (goalie), Denis Fehan and Jerry Heffernan (Captain), while Charleville's Tom Lane, Dave Shanahan and Colm O'Toole were also regular members of the side. John Pat Murphy was the taxi-driver during the team's five-year existence. The 1980s team produced a star goalkeeper, Michael O'Connor (Egmont). Having moved from Churchtown to Cobh Ramblers, Michael was spotted by a Blackburn Rover's scout and appeared for the English club on a number of occasions.

Churchtown Stud: Described in the stud books as 'Churchtown Stud, Mallow', Flannery's stud had an international reputation and was a hive of activity from the early 1900s to the late 1940s. Garret Meade was principal groom at the stud and he was later joined by 'Danks' Manning. The first big success of a Churchtown-bred horse came when 'St Brendan' won the Irish Derby at the Curragh on Wednesday, 25th June 1902. 'St Brendan' was bred by Edward Flannery at his Churchtown Stud out of his mare 'Court Card' that he sold to James Daly of Dublin, with an older own brother of 'St Brendan', for £400. 'St Brendan' was later purchased by the Hartstown Stud, Clonsilla, County Dublin, and was commanding a stud fee of 19 guineas in

1919. The older own brother also won some valuable races, including the Leopardstown Grand Prize over 5 furlongs in August 1902. The success of the operation was widely recognised and the Churchtown Stud won several awards, including a King's Premium Award of £150 in 1910 by the Royal Commission on Horse Breeding.

The more valuable stallions at the Flannery's stud later included 'Bellsizes', 'Clanroland', 'Dalesman', 'Luminary', 'Pilot', 'Wild Oats' and 'Zephyrus'. One of the best-known stallions, 'Crackenthorp', was descended from 'The Tetrarch' (nicknamed 'The Spotted Wonder') and had the identical markings of that famous sire. 'The Tetrarch', a winner of ten races, was the leading sire in 1927 when his prodigy won races to the value of £27,976.

Other stallions included 'Grey Squirrel', 'Wisket' and the highly rated 'Vesington Star', who was sold for £9,000 at the end of his unbeaten two-year-old career in 1923 when his winnings amounted to £3,396. 'Vesington Star' ran once in France, where he was second at Maisons Laffitte. Having developed a knee problem, he returned to Ireland to further success. He was third of 26 in the 1926 English Lincolnshire Handicap (beaten a head and three-quarters of a length while giving the winner 19lb), was fourth of 31 in the Royal Hunt Cup under 8st 11lb and was fourth of 29 in the Wokingham Stakes under 8st 6lb. His 1928 stud fee was £9 19s 0d (inclusive), by which time he had sired over 200 winners.

From the late 1930s, John Flannery operated the stud from **Carrigeen** and the Ring, at the rear of the stables behind the **Market House**, was in use up to the 1950s to break-in yearlings. One of his best latter-day stallions was 'King's Approach', sire of many successful steeplechasers, including 'Royal Approach' whose long string of successes included an Irish Grand National. There is a story told about one of the lesser prodigies of 'Royal Approach' called 'Kind Approach'. An indifferent jumper, he was entered in a Point-to-Point at Liscarroll and the less-than-confident connections decided to assist him. On the eve of the race, they walked the course and pulled out some bushes from the larger fences. The jockey steered a remarkably straight course at the 'doctored' fences next day and the horse won with ease.

Churchtown Stud Company: The company, which was active from 1893 to 1896 inclusive, operated from Rath Cottage under secretary Thomas O'Brien.

Churchtown Trails: As well as the Ballyhoura Way which is routed through Churchtown, seven interesting trails, mapped by the Churchtown Village Renewal Trust and sponsored by Boss Murphy's, take the walker right around the parish and, on occasion, into our sister parish of Liscarroll and into the neighbouring parish of Ballyhea. Each of the trails starts and finishes in Churchtown village. Outdoor maps are on display. For full details of the Churchtown Trails, *see* Part 2.3.

Churchtown Treasure Trove: *See Leap.*

Churchtown, trees, flora and fauna of: The rich pastures and generous woodlands have made Churchtown a traditional home for a wide variety of flora and fauna. **Ballygrace** and **Stack's Bridge** are considered areas of particular ecological value.

Recorded varieties of *trees* common to the parish include: apple, crab apple, ash (and mountain ash or rowan), alder (the black alder was traditionally used to make shields), beech (common, copper and silver), cedar, chestnut, cypress, elm (English and Wych), fir (Douglas, red and silver), hazel, holly, larch, lime, monkey puzzle, oak (various), pear, pine (various), spruce, sycamore, willow (or sally, varieties of which were used by thatchers) and yew.

The alder is the object of much superstition: it is believed to have been the wood used in for the cross in Christ's crucifixion; also when cut, alder wood turns from white to blood red and as a consequence, was considered an omen of war and death. Alder was used by the Druids because of its association with the elements: fire (its red colour) and water (because it favours a marshy habitat).

The biggest tree in the parish is the Burton Oak – growing in Burton Park, it has a circumference of 17 feet and soars to over 60 feet in height. It is very likely that many oak trees from the Perceval estate at Burton Park were felled in the past to provide some of the 3,400 needed to fashion each British warship.

Recorded varieties of *flowers and shrubs* in the parish include: herb bennet (formerly known as herb benedict), blackthorn, bogbean (buckbean), (wild) broom, bugle flower, buttercup, lesser celandine (pilewort), wild cherry, clover, cowslip, cuckoo flower (lady's smock), daffodil, daisy and ox-eye daisy, dandelion (its juice is a cure for warts), Deadly Nightshade (fairy thimble), gorse, self-heal (used in ancient Ireland as a remedy for strokes), heartsease, heathers, honeysuckle (wild woodbine), flag iris, kingcup, London pride, purple loosestrife, milkwort (believed to increase milk yield), dog rose (its hips were used in jam-making), wild mint, wall pepper, blue pimpernel, scarlet pimpernel (poor man's weather-glass) primrose, sedge, Irish spurge (field pansy), tormentil (formerly used in rural Ireland in the treatment of burns), whitethorn (hawthorn and its berries were believed to cause jaundice; the many superstitions associated with it may stem from the belief that the Crown of Thorns was fashioned from it), wood sorrel, meadow thistle, bird's-foot trefoil, wild vetches and the dog violet. The future of an extremely rare flowering rush is under threat at Annagh through plantations in the area.

Fauna includes the badger, fox, hare, shrew, red squirrel, stoat and bat. Birds include the goldcrest (Ireland's smallest bird and one of the species depicted in the 2003 48c stamp issue), sparrow hawk, kestrel and barn owl,

as well as all other common songbirds. Butterflies recorded in the parish include the Red Admiral, Common Blue, Brimstone, Meadow Brown, Small Copper, Marsh Fritillary, Small Heath, Painted Lady, Peacock, Ringlet and Tortoiseshell. *See also* Part 2.2 for 'An introduction to the ecology of Churchtown'.

Churchtown Village Renewal Trust: The Trust was set up following a public meeting organised by Gerry Murphy at the Community Centre on 4th July 1997. The Trust published a seven-year plan from 1997 to 2005, and over the years worked tirelessly on the renewal of Churchtown village, with a special focus on improving its social, educational, environmental and economic infrastructure. In 1997, the Trust also launched a substantial on-line information resource at www.churchtown.net. The Trust published its plan to 2005 in July 1997. Sixteen objectives were set:

- development of long-term plans for the renewal of the village and parish;
- development and publication of a written history of the village and parish;
- production of videos and promotional literature promoting the area;
- provision of educational courses aimed at creating an entrepreneurial environment;
- development of a Rural Conference Centre in the existing Community Centre;
- commissioning a major village sculpture celebrating Churchtown's heritage;
- supporting the creation of a pan-European teleworking initiative;
- supporting the restoration of the historic village church ruins and graveyard;
- development of facilities in the parish sports ground;
- purchase and restoration of derelict buildings in the village and parish;
- supporting the creation of a local village housing association;
- promoting a European Union village twinning initiative;
- supporting the development of an 'artists' quarter;
- helping with development of a village childcare facility;
- providing educational materials and equipment to Churchtown Primary School;
- supporting enterprise in the village and surrounding parishes.

With the publication of *The Annals of Churchtown*, the Trust had achieved eleven of its sixteen objectives by December 2005.

During its most active years (1997 to 2003), the Trust worked closely with local groups, regional and governmental bodies and, most especially, FÁS.

This combination was responsible for supporting many important projects, including the refurbishment of the Community Centre and the construction of the GAA facilities at Upper Kerry Lane. The hanging baskets, cast iron street furniture, bronze information plaques, the ‘welcome kiosk’ at Burton Road, the Georgian banners and all signposting in and around Churchtown – all were Trust initiatives.

The Trust presented the Community Centre with a large mahogany boardroom table and leather chairs. In 2001, to commemorate Churchtown’s equine heritage, the Trust presented the horse sculpture to the people of Churchtown and it was erected in the centre of the village. Under the Trust’s guidance, the village won a major Tidy Town award in 2000 and the following year the Trust was awarded an AIB Better Ireland community award. Following a successful private members’ raffle of a house on George’s Street in 2000, the Trust raised over €60,000. The Trust also devised and developed Churchtown GAA’s fundraising initiative on the Internet (www.2winahouse.net). The Trust also provided initial seed capital for the **Bruhenny & District Pipe Band**.

The Churchtown Village Renewal Trust’s entry in the 9th Annual FÁS Community Initiative Awards was adjudged the winner for the South-West in the community enterprise section at a ceremony in Cork in June 2001. Noel Linehan accepted the award on behalf of the Trust. He was presented with a beautiful Waterford Glass cut crystal bowl by Minister for Health, Micheál Martin. In 2003, the Trust decided to reduce its operational activities in favour of the **Churchtown Development Association (CDA)** and since then has largely concentrated on completing its plan to support the research and publication of historical material relating to the parish. The book *The Boss Murphy Musical Legacy* was published in 2003 and *The Annals of Churchtown* in 2005.

The highlight of the Trust’s activities since its foundation was the acceptance by President Mary McAleese of its invitation to visit Churchtown, which she did on 14th July 2000 (*see* Presidential visit).

Previous trustees include Oliver Byrne, Michael O’Driscoll and Peter Stewart. The trustees serving in 2005 were Eileen Ahern-O’Connor, Margaret O’Brien, Peggy O’Flaherty, Noel Linehan and Gerry Murphy.

The Trust had a special **Churchtown Medal of Honour** struck to honour those who had made a significant contribution to Churchtown and beyond. The first of these medals was presented in 1998.

Churchtown website: When www.churchtown.net was launched in late 1997, Churchtown became one of the earliest Irish villages accessible to users of the Internet. The site carries general and historical information about Churchtown, as well as offering an illustrated ‘virtual tour’ of the parish. All the initial work on the website was undertaken on a voluntary basis by Tom Martin, a Dublin-based friend of **Gerry Murphy**. Reporter

Sheila McDonald in an article in the *Sunday Independent* (17th May 1999) commented: ‘...Yes, the tiny Cork village [Churchtown] has its own website. It’s encouraging that so small a community has the foresight to have a presence on the web.’ In 2004, the website was short-listed by the Irish Internet Association as one of the top three community sites in Ireland. Gerry Murphy has been the webmaster since 2000.

Cider-making in the parish: Around the 17th century, Colonel William Taylor, who rented and lived in **Egmont House** (he was the cousin and steward of Perceval), converted the **New Barn** for the brewing of cider. Surrounding estates and farms assisted the enterprise through cultivation of the special apples required for the process. Colonel Taylor continued his enterprise for a number of years, but returned to England, broken in spirit, following the death from smallpox of his daughter, Mary (after whom **Maryfield** is named). Cider-making was later carried out on a smaller commercial scale by Captain Wrixon at Walshestown House, while that at Burton Park was purely for in-house consumption (the large cider press at Burton Park was offered for auction on 24th February 1853). *See also* ‘Essays’, Part 4.8.

Cillín: *See* Paircín na Cille; *and also* ‘Essays’, Part 4.3.

Cinema: Some of the earliest film shows in the parish were held in a tent on McAuliffe’s plot at **Rath**. Dónal O’Sullivan (once of Churchtown, later domiciled in the USA) remembers seeing ‘Bad Men of Brimstone’ at Rath in the early 1930s – a presentation that locals described as ‘shifting photos’. Johnny Browne as a young boy remembers seeing a silent movie there, entitled ‘The Volga Boatman’. Later shows were given in a tent at the back of Paddy Russell’s house in **George’s Street**. Films shown here included ‘The Song of Bernadette’ starring Jennifer Jones (released in 1943), while Noel Relihan (formerly of **Egmont**) recalls Jeanette MacDonald and Nelson Eddy in ‘Maytime’ (1937) in the mid-1940s at the same venue. Cowboy films were extremely popular: a series featured a trio known as ‘Riders of the Rockies’, two of which were shown at this venue. **Noel Linchan** tells of film shows being held in a tent at **Sheehan’s Forge** in the 1950s and recalls the strong smell of the paraffin oil used in heating.

In pre-television days, young and old eagerly awaited the Monday night film show. Films were shown in the old school (now the **Community Centre**) by a succession of operators including Messrs Cronin (Askeaton), Hogan (Castletownroche), Hurley (Liscarroll) and Jackie Roche (Churchtown). Admission was 6d for children and 1s 6d for adults. A raffle for 5s was usually held during the interval, between the ‘B’ feature and the main movie, with tickets on sale at 2d each, 4 for 6d or 9 for 1s. Jackie’s enterprise was run on an extremely tight budget and he relied heavily on a raffle. Jim Bowe, then working at Flannery’s bar, won the raffle with monotonous regularity.

The programme consisted of a newsreel, either British Movietone News or Pathé News; this was followed by a short film, such as a 'Fabian of the Yard' story, and then came the 'B' movie. The main feature began following an interval. Cowboy films were universally popular and 'Hopalong' Cassidy, Roy Rogers and Tom Mix became local heroes among the young lads. Romantic movies were favoured by the fair sex and Rita Hayworth, Jane Russell and Gene Tierney were stars associated with such roles. Abbot and Costello, the Bowery Boys, Laurel and Hardy, and the Marx Brothers provided the comedy. All-time comedy favourites, however, were the series of 'Road' films made by Bing Crosby, Bob Hope and Dorothy Lamour, beginning with the 'Road to Singapore'.

The movie 'San Francisco' (1936) made a deep impression on those who saw it in 1948, not only because of the realistic special effects recapturing the 1906 earthquake, but also because in a particular scene 'Blackie Norton' (Clark Gable) struck an Irish priest, played by Spencer Tracy. The Oscar-winning 'Going My Way' (1944), with Bing Crosby as curate to the crotchety parish priest portrayed by Barry Fitzgerald, played to a packed house. Johnny Weismüller was cheered to his famous 'echoed call' in his 'Tarzan' role, while the young men seemed to enjoy Esther Williams in her many swimming roles. The 1943 version of 'Jane Eyre', with Joan Fontaine in the title role and Orson Welles as Mr Rochester, attracted large audiences.

War films, too, had their dedicated following: John Wayne in 'The Fighting Seabees' (1944) and 'Back to Bataan' (1945), Alan Ladd in 'O.S.S.' (1946) and Gregory Peck in '12 o'clock High' (1949) were enjoyed by devotees. Donald O'Connor made a series of six films from 1949 with 'Francis, the talking mule', three of which were shown in Churchtown. Films with an Irish theme were always well received, even if Stewart Granger in 1947 was an unlikely Irish hero who opposed the notorious Captain Boycott, with Cecil Parker in the title role.

There was a dramatic interruption to a newsreel showing of Queen Elizabeth II's coronation in 1952. Two local men rushed to the screen, which they pulled down with the exclamation 'There'll be no Queen here!' Peace was eventually restored, the newsreel was withdrawn and the film show continued, much to the joy of the younger members of the audience.

Churchtown's association with cinema history became a reality when **Oliver Reed**, the famous British actor, purchased **CastlemacCarthy** as his residence. On his untimely death in 1999, he was buried in the cemetery in Churchtown village.

For many years up to 2004, **Gerry Murphy** worked with director Sean Walsh to make a movie based on James Joyce's epic novel *Ulysses*. The full-length feature film called *Bloom* (after the central character in the book, Leopold Bloom) was released in June 2004 to coincide with the 100th anniversary of what has become known as 'Bloomsday' (16th June). Sean

Walsh wrote the screenplay and directed the film, while Gerry Murphy was the executive producer.

Civil Survey (1654-56): This nationwide survey was conducted to establish the amount of land forfeited as a consequence of the Rebellion of 1641 (in which Nicholas Fitzjames Barry of **Annagh** was heavily involved). Land declared ‘forfeit to the Crown’ could then be offered for resettlement to soldiers and **adventurers**.

Civil War (1922-23): The Irish Civil War resulted from a breach in the nationalist movement following the signing of the Treaty in London on 6th December 1921. Supporters of the Treaty felt that the country was not in a position to continue the War of Independence and that the best possible deal had been obtained in the circumstances. Those who opposed the Treaty believed otherwise and were furious that the Plenipotentiaries had ignored Articles 2 and 3 of their written instructions, namely:

(2) It is understood, before decisions are finally reached on main questions, that a dispatch notifying the intention to make decisions will be sent to members of the cabinet in Dublin, and that a reply will be awaited by the Plenipotentiaries before the final decision is made.

(3) It is also understood that a complete text of the draft Treaty about to be signed will be submitted to Dublin, and reply awaited.

The Treaty was approved in Dáil Éireann by 64 votes to 57 on 7th January 1922. The General Election on 16th June 1922 returned 58 pro-Treaty candidates, 35 anti-Treaty, 17 Labour, 7 Farmers, 4 Unionists and 7 Independents.

Republicans seized the Four Courts in Dublin on 13th April 1922 and, in response to British pressure, the Provisional Government moved against them on 28th June, signalling commencement of the war. The Civil War cast brother against brother, friend against friend, and neighbour against neighbour. By the time it had ended on 24th May 1923, with the ‘Cease Fire and Dump Arms’ order from Frank Aiken, Chief of Staff to the Republicans (‘Irregulars’), some of Ireland’s finest sons had fallen, including the leaders on both sides – Michael Collins (Provisional Government) and Liam Lynch (Republican or ‘Irregulars’).

Sean O’Casey’s drama on the war, *Juno and the Paycock* (1924), has been described as his finest work, while Liam O’Flaherty’s short story on the conflict, *The Informer*, saw Victor McLaglen awarded the 1936 Academy Award for his portrayal in the title role as the tortured Gypo Nolan. W.B. Yeats, who became a Free State Senator, was deeply affected by events, some of which he had personally witnessed and which he has woven into a series of poems, *Meditations in Time of Civil War*. His brother Jack, whose sympathies lay with the Republicans, has left a series of evocative paintings of those harrowing times.

Although the Civil War was comparatively brief, it left a legacy of bitterness that is only now being assuaged, a fact as relevant to Churchtown, which had combatants on both sides, as it was nationally.

Clampar, The: The Irish word *clampar* means ‘idle talk’, ‘deceit’ or ‘slander’. The ‘clampar’ field on Guiney’s lands at **Clashelane** is said to have been named for the infamous Owen ‘Clampar’ Dálaigh (Daly), who offered perjured evidence against the accused in the famous Doneraile Conspiracy case of 1829. Daniel O’Connell in his last significant court appearance represented the defendants and saved them from certain execution.

Clashelane: *Clais Uí Fhaoláin* or ‘Phelan’s Trench’. Traditionally, *Glas Oilean* or ‘Green Island’. Area (1911): 173 acres, 0 roods and 31 perches.

There was a stage or platform for dancing here in the 1940s with which ‘Pakie’ Sullivan was very much involved. Nell Kiely (formerly Twomey of Clashelane, now living in Garrienderk near Charleville) recalls those far-off days: Paddy O’Dea, Buttevant, led the ‘resident’ band. Rather than take the instruments back to Buttevant, they were left at ‘Pakie’ Sullivan’s house. ‘Pakie’ lived on his own and when he was away, Nell and her brother Billie enjoyed long sessions on the drums. One wonders what would have happened had he returned unexpectedly and found those budding Gene Kruppas in full session. ‘Pakie’ would have stared long and hard at them, and then given voice to his favourite expression – ‘I’ll make sausages of ye!’

Other musicians who gave occasional performances at Clashelane included Willie Dunne and Jack Cahill (Doneraile), Nora Farrissey (Churchtown) and Michael O’Callaghan (Buttevant).

The ancient and well-trodden **Mass Walk** from Clashelane through **Ballyadam** to Churchtown has not been used for many years; the last person to use it was Con Guiney. The Guiney, Twomey and O’Sullivan families, who have had a long association with this townland, have been joined in recent years by the Daly family and Eddie Sherlock, uncle of Dublin footballer, Jason Sherlock.

For Clashelane townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith’s Valuation 1851 (Part 1.4).

Clashganniv (Clashganniff): *Clais an Ghainimb* or ‘trench (pit) of the sand’. Area (1911): 276 acres, 3 roods and 18 perches.

Dan O’Brien had a racing stable here for many years. Both the Keane and O’Brien families owned commercial sand and gravel pits in this townland. Mick Keane was fortunate to survive a severe goring by a bull on the family farm in the mid 1940s.

The **Duhallow Hunt** enjoyed many an exhilarating chase here during the 1940s and ’50s. The hunt was on the land on 6th May 1943 when the Master was informed that Dan O’Brien had died; the hunt was immediately called off. The stables were successfully run by his son, **Vincent O’Brien**, until his move to Ballydoyle in 1951.

1.2 A Dictionary of Churchtown

Moland's 1702 Survey of Clasganif (Clashganniv) recorded the area of this townland as 162 acres, 1 rood and 8 perches, with 116 acres, 2 roods and 24 perches being adjudged arable and 45 acres, 2 roods and 24 perches declared lowland. While observing that the soil was very good and that the lowland would make good meadowing, Moland added a caveat regarding the possibility of flooding from the nearby Awbeg River.

For Clashganniv townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith's Valuation 1851 (Part 1.4).

Clashganniv House: Home of horse trainer Dan O'Brien and where his son, **Michael Vincent** (or M V) **O'Brien**, established an international reputation as a National Hunt trainer before moving to Ballydoyle in 1951, where he achieved international fame under Jockey Club Rules. Dan's grandson Noel, and his wife Margaret continue the O'Brien association with this historic townland.

Cloughaun Dallaun: *Clochán Dallán* or 'pillar-stone'. This great standing stone, measuring almost 9 feet tall by 6 feet long by 3 feet wide, is located on the north-western corner of Walshestown. It overlooks a site listed as a burial ground in the 1936 Ordnance Survey map.

Collop: From the Irish word *colpa*, a collop was a measurement of land deemed capable of supporting a certain number of animals or fowl. The number varied not only between areas, but also with the quality of the land on offer. The collop was not necessarily all in the one area and was generally scattered over several fields in an effort to equate good and bad land. Various methods were used to assess the value of a collop: the grazing of a full-grown horse or two cows, one cow and two yearling calves, or between four to six sheep or ten goats.

Common Car: Every farm possessed this horse-drawn, two-wheeled utility vehicle. The body of the car was generally made of larch and the wheels from ash (spokes) and switch elm (fellows). The iron band around the wheel was made and 'bound' by the local blacksmith. This band occasionally became loose when the new wood contracted and the farmer remedied the situation by immersing the wheels in a stream or river.

Community Centre: In the 1970s, the **Churchtown Community Council** with the aid of ANCO (later renamed FÁS) set about converting the old schoolhouse into a community centre. After months of fund-raising and hundreds of hours of hard physical labour, the building was transformed into a first class Community Centre, which was named after Christy Danaheer on his death.

In 1996, the Fire Department of Cork County Council advised that the building required rear exits and needed to be remodelled to make it safe for large crowds. Luckily **Boss Murphy's** had acquired the lands to the rear of

the building and was in a position to grant rights of way to the Community Centre for rear fire exits and the location of an oil tank. Gerry Cahill, Architects (Dublin), on the instruction and sponsorship of the **Churchtown Village Renewal Trust**, produced plans for the refurbishment of the Community Centre and work began with FÁS support in 1998. The refurbishment was completed by July 2000 for the **Presidential visit**. The entire refurbishment job cost in the region of €500,000 and **Ballyhoura Development** provided grant-aid of IR£45,000 towards the development of the building as a Community Centre.

The refurbishment was carried out by FÁS trainees under the supervision of Pat O'Connell from Dromina. Pat was presented with the **Churchtown Medal of Honour** for his work.

Community Council: See Churchtown Community Council.

Conacre: Originally 'corn acre', conacre was land, ranging from one-quarter of an acre to two acres in size, taken in rent, generally for the planting of potatoes. Payment of rent could either be in cash or of labour in lieu, but the lessee had no legal right to the land. Rents varied with the quality of the land on offer. Conacre rents were frequently the cause of agrarian violence, resulting in the involvement of secret societies such as the **Whiteboys**. The conacre system persisted into the 1930s.

Congested Districts Board: The Congested Districts Board (CDB) was established on 5th August 1891 under the Purchase of Land (Ireland) Act, 1891. Its aim was to relieve poverty in counties (including Cork) where subdivision of the land had made it impossible to eke out a living. Initial funding of £41,000 came from the surplus remaining following Disestablishment of the Church of Ireland (1869); other funds and the Board's own assets allowed it a budget in excess of £1.5 million within 20 years.

A district was defined as 'congested' when its total rateable value when divided by the number of its inhabitants totalled less than 30 shillings. In its initial year, over 3.5 million acres with a population of half-a-million satisfied this criterion. By 1910, the acreage had doubled.

Birrell's 1909 Land Act provided the Board with compulsory purchase powers and enabled the Irish Land Commission to acquire 600,000 acres from 50,000 holdings. Altogether, some 4 million acres was purchased by the Board at a cost of £9m. The functions of the CDB passed to the Land Commission in 1923. The Land Commission acquired lands for distribution in Churchtown, most notably at **Mountcorbitt** and Coolcaum.

Connor's Wood: There are some interesting deep depressions in the **limestone** surrounding this woodland at **Egmont**, which covers some four acres.

Convert Rolls: These rolls recorded the names of those who had conformed to the Established Church in Ireland. From 1709, such converts were obliged to furnish proof of their conformity. This evidence was provided in the form of a certificate from the bishop of the diocese and stated that the person involved had renounced Catholicism and had so sworn at a public service. Anecdotal evidence suggests that a few such converts were made in the parish of Churchtown. The actual Rolls were destroyed in 1922 during a Republican attack on the Four Courts.

Coolcaum Bridge: This is the accepted northern divide between the parishes of Churchtown and Ballyhea.

Coolmore: *An Chúil Mhór* or 'the large corner' (of land); alternatively, 'the big wood'. Area (1911): 176 acres, 0 roods and 32 perches.

The townland is situated at the western end of the parish, with the **Awbeg** River forming the divide from the parish of Liscarroll. The general area is recognised as an excellent fishing spot. This land formed part of the huge tract granted to Edward and Philip Perceval by Deed of 31st August 1629. The entire townland was leased to the Dowager **Countess Listowel** in the 1840s and early 1850s. The Carroll, Fitzpatrick, Kavanagh and O'Sullivan families had a long association with the townland.

Moland's 1702 Survey of Colemore (Coolmore) described this townland as 107 acres and 2 roods of arable land and 'having no improvements on it but an ordinary thatched house'.

For Coolmore townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith's Valuation 1851 (Part 1.4).

Co-Operative Movement: Churchtown's vital role during the formative years of the Co-Operative Movement has not been fully appreciated. Mountcorbitt-born **Robert Andrew Anderson** was a central figure in the moulding of the Movement in Ireland, serving as its First Secretary and main organiser during the period 1894-1922 and its President from 1935-42.

Corbett, Gerry: Gerry Corbett worked as a part-time volunteer for the Churchtown Village Renewal Trust in Gerry Murphy's Dublin office; he retired in December 2001 after four years of service. He worked on a number of important Trust projects, especially in the area of fund-raising. He managed the very complex House Lottery, which raised substantial funds for the Trust in 1999 and 2000. He also organised the sponsored cycle in Summer 2001, which raised €12,000. He was a main organiser of the Presidential visit to Churchtown in July 2000 and managed all Trust disbursements from 1998 to 2001. To recognise his efforts for the Trust, Gerry Corbett was presented with the **Churchtown Medal of Honour** in 2001.

Cork County Council: The Council had its first meeting at the Courthouse, Cork, on 22nd April 1899, when Jeremiah Howard was elected Chairman.

In May 1899, Guy and Company, Cork, submitted the winning design for the Seal of the Council. The Council met for the last time at the Courthouse at 11.30am on 16th April 1968, following which it adjourned to its present headquarters at County Hall to hold its inaugural meeting there under the chairmanship of Martin J. Corry.

For many years, Cork County Council was one of the largest employers in Churchtown parish, affording regular employment to locals at Sullivan's Quarry, **Windmill** and later at **Flannery's Quarry**.

The Council's support was important to Churchtown during the village renewal process; it routed EU Renewal Grants – of £12,652 (1998), £14,552 (1999), €12,700 (2001) and discretionary grants of £7,500 in both 1998 and 1999 – to the **Churchtown Village Renewal Trust**. The Council has also shown its support and approval of the Churchtown renewal initiative by building a number of houses in the village over recent years.

Corncrake: Known in Irish as *an traonach*, the corncrake or landrail has all but disappeared from our summer meadows. With its striking bright chestnut wings and grey neck, the bird was readily identifiable as a welcome harbinger of long summer months. But its habit of nesting in the midst of meadows and cornfields made it particularly vulnerable during haymaking and harvesting. It was not uncommon, however, for a farmer, on discovering a nesting corncrake, to leave a protective 'island' of hay or corn around the nesting site so that the bird could continue to raise its young. Modern harvesting techniques afford no such luxury and the bird is now a rare visitor to Ireland.

The bird was quite common in the Churchtown area up to the 1950s. Children would mimic its raucous call with the lines, 'Corncrake, out late, ate mate on a Fast Day'. Efforts to re-introduce the bird have met with some success in the Midlands and some local farmers have expressed an interest in its re-introduction to the parish of Churchtown.

Corn Laws: An outbreak of cattle **murrain** on the Continent in the early 18th century prompted many Irish farmers to concentrate on grazing rather than on tillage, Grazing lands were exempt from tithes, whereas tillage was not and Irish wheat imported into England was subject to taxes. An additional incentive was presented in 1758 with the opening of the English cattle market to Irish exports. Foster's Corn Law (1784), with its consequent restrictions on the importation of grain from continental Europe, led to a twelve-fold increase in Irish grain exports to Britain between 1780 and 1820. All that changed dramatically with the onset of the **Great Famine**, caused through the failure of the potato which, as the staple diet, had facilitated the outflow of grain.

Thousands died as the government vacillated on the question of repeal of the Corn Laws, but it eventually bowed to pressure and repealed them in July 1846. It refused, however, to interfere in the free market: not only did it

fail to place an embargo on the export of Irish corn, it also refused to sell corn below the market price – a price actually set by the corn merchants themselves. Although the repeal of the Corn Laws was considered little more than a window-dressing exercise by the government of the day, it did have the long-term effect of reversing the agricultural trend from livestock to tillage. Such a trend soon became evident in Churchtown, where William O'Connor became one of the earliest farmers in Munster to become involved in the import of Friesian cattle.

‘Corner house’: The term was used to indicate the O’Sullivan family home near the **Low Pump**. It was a popular venue for a nightly card game of ‘45’.

Corney’s Well, Ballynamuck: Some 20 families lived in the vicinity of this well at one time. The well field also contains a ring fort.

Cottier: Initially the term ‘cottier’ meant a worker paid for his labours in land rather than in cash. It later came to mean both any holder of a small plot of land or an occupier of a cabin. The cottier was the poorest inhabitant on a manor or estate. He lived in a small house and was provided with a garden. He was not protected by lease and had no security of tenure. Later, his lot improved and he was rewarded with a plot of ground on which to grow potatoes and was allowed grazing rights for his few cattle. The amount of land granted to the cottier varied throughout the country; it could be as much as ten acres or as little as half-an-acre. Churchtown’s cottiers averaged around two-and-a-half acres. Ruins of cottier dwellings still survive in the parish.

Countess of Listowel, Dowager: Ann, wife of William Hare, 1st Earl of Listowel and Viscount Ennsmore and Listowel (Peerage of Ireland), was born née Latham at Meldrum, County Tipperary. She became the second wife of the Earl of Listowel on 5th March 1812. Following his death in 1837, the Dowager Countess acquired a considerable amount of land in the parish of Churchtown; in 1851 she owned the entire townland of **Coolmore** (over 175 acres) and some 239 acres at **Mountbridget**, amounting to a total annual rent of £211 2s 0d. Her contribution of £7 10s 0d to the Churchtown Relief Fund during the **Great Famine** was the fourth highest amount contributed among the 26 contributors. In 1852, she placed land in the vicinity of **Curraheen Bridge** at the disposal of evicted families and a number of mud cabins were erected in the area. The Countess died on 2nd October 1859.

County: The county or shire administrative system was superimposed on Ireland in the late 12th century as part of the Anglo-Norman colonisation process. County Dublin was created prior to 1200 and it was followed in 1211 by both Cork and Waterford. The Flight of the Earls and the subsequent plantation of Ulster allowed for the extension of the shire system to Ulster, but it was not until 1716 that 32 centrally appointed shrievalties were

established. The title 'sheriff' was originally 'shire reeve', the King's principal administrative and judicial representative in each shire.

Cowhey's Fort Field: At **Imogane**, a large ringfort is sited at the highest point of the field.

Cowhey's Rock: Adjoining **Churchtown House**, the 'Rock' – a large wooded area – was a favourite haunt of schoolboys during summer holidays. The area also encloses both a limekiln and a well.

Crane: The crane was a means of suspending cooking pots over an open fire. It was generally made from cast iron, although the bog oak crane was not uncommon (an ever-increasing coating of soot prevented the wood from being burned). The local smith manufactured this adjustable pot-hanger, the arm of which could be swung out to enable a pot or kettle to be placed on it. The custom-made crane varied in size and proportion to the hearth on which it was fitted. A kettle 'singing' on the crane over a roaring fire is for many an abiding memory of the homes and farmhouses of yesteryear. *See also* Trivet.

Creamery: *See* Churchtown Creamery.

Creggannacourty (Cregane): *Creagán na Cúirt* or 'small tract of rocky land of the court'. Area (1911): 264 acres, 2 roods and 9 perches.

The George B. Low mentioned in the Tithe Applotment for this townland (*see* Part 1.3) was a landlord and witness at the famous Doneraile Conspiracy case of October 1829. Low, who suffered from astigmatism (which affected the focus of his eyes), had incurred Daniel O'Connell's ire when offering evidence that stretched the limits of credulity. O'Connell, representing the defendants, contemptuously dismissed him from the witness stand with 'Get down Low, you're low by name, you're low by nature, and your heart is as crooked as your eye'.

The Lynch and Roche families have a long association with this townland. Jimmy Roche operated a threshing machine during the 1940s. During the 1950s and '60s, his brother Jackie showed films in the old school (*see* Cinema).

Moland's 1702 Survey of Creggannacourty (Cregane) recorded a total of 161 acres, 2 roods and 2 perches here, and found that 136 acres and 30 perches was arable and that 25 acres, 1 rood and 12 perches was in meadow. Moland stated that the house 'distant from Churchtown one mile was built of stone and lime, had a thatched roof, and was in good repair'. He also noted several outhouses and a good orchard.

For Creggannacourty (Cregane) townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith's Valuation 1851 (Part 1.4).

Cúl Gate: On **Burton Road**, about 200 yards on the left past Burton Lodge, at the turn near the foot of **Keane's Hill**. It was a favourite haunt of courting couples.

Cullig (Killogh): *Coilligh* or 'wooded place'. Area (1911): 278 acres, 0 roods and 10 perches.

The townland is given as Culliogh or Killig in old references. Among those who lived here for generations were the O'Donovan, O'Sullivan and Kiely families. The Miss Kielys owned a jennet that they twice sold, but each time it trotted back through the village, down the **Black Road** and home to Cullig.

Moland's 1702 Survey of Cullig recorded that the townland contained 211 acres, 3 roods and 12 perches, of which 122 acres, 2 roods and 4 perches was arable and 89 acres, 1 rood and 8 perches was 'woody, moory land'. The land was said to be much like that at **Annagh** and Moland added that 'if the river were scour'd, cut and cleared, it would be of a great advantage both to this and the former [Annagh] farms'. He also noted that 'there's no improvements on it but a cabin'.

For Cullig (Killogh) townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith's Valuation 1851 (Part 1.4).

Curraheen Bridge: Situated at the eastern end of the parish on the Churchtown-Buttevant border, the bridge replaced a ford in 1850. Two little rivers – from Burton Bog and the **Moanroe** – meet at the bridge. Evicted tenants erected 20 mud cabins in the area of the bridge in 1852 on land given to them by the Dowager **Countess of Listowel**.

It was in this vicinity that Donal Cam Ó Sullivan, Lord of Beara – following the siege and savage sacking of his ancestral home, Dunboy, on 22nd June 1602 by Sir George Carew, Lord President of Munster, and his later defeat by Sir Charles Wilmot at Glengarriff (27th December) – forded the river and led a remnant of his followers towards the Ballyhoura Mountains. His goal was Leitrim Castle, home of The O'Rourke, Lord of Breifne, and it was reached on 14th January 1603. Word had been circulated by Carew that:

On peril of being treated as O'Sullivan's covert or open abettors; that his path was to be obstructed at every step: To fall upon him, to cross his road, to bar his way, to watch him at the fords, to come upon him by night; and, above all, to drive off or destroy all cattle or other possible means of sustenance, so that of sheer necessity his party must perish on the way. Whose lands soever O'Sullivan would be found to have passed through unresisted, or whereupon he was allowed to find food of any kind, the government would consider forfeited.

So well were the words of the Lord President heeded that O'Sullivan Beare reached his final destination with only 35 of his original 1,000 followers surviving his epic winter march (*see also* Ballyhoura Way).

Custom of the Manor: The rules and obligations that governed the relations of tenants to the Lord of the Manor and to each other were known as 'Custom of the Manor'. Such obligations were overseen by a court baron (*curia magna*). The Manor Court also recorded land surrender and

registration, enforced payment due to the lord and dealt with debts up to £2. It also deliberated on trespass and pronounced in disputes between tenants. Sessions were conducted on a regular basis. Burton was the only estate within the parish with the right to decree such a custom.

Cut-throat or open razor: The open razor remained the preferred shaving implement of the older men in the parish, even after the introduction of the **safety razor**. The leather strop on which the blade was sharpened was a familiar sight in many parish homes.



Deeds, Registry of: This was established by a Parliamentary Act of 1708 to ensure that there was no possibility of land passing into the hands of Catholics. All land transactions – including leases, conveyances and mortgages, together with wills and marriage settlements that pertained to land – were recorded in the Registry of Deeds.

Defective Titles: James I established a Commission for Defective Titles in 1606 to allow the Ulster Irish to secure valid title to their lands. Further commissions, sitting in 1615 and 1634, failed to deal effectively with the numerous problems associated with such titles. Many astute office-holders, including the **Percevals**, enlarged their holdings through dealing in these titles. The unrest generated by such acquisitions has been suggested as a prime motivating factor in fomenting the 1641 Rebellion.

Demesne: Strictly, the land held by the manorial lord. The demesne was farmed by tenants and hired labour. Leasing of this land became a lucrative source of income for the Lord of the Manor since it dispensed with labour requirements and could be let at a true market value. Such leasing was at one time a common factor of estate management in the parish of Churchtown.

Denlen Electronics: A business set up by Denis O’Sullivan in George’s Street in the early 1970s that was years ahead of its time as it involved the assembly and distribution of computer semi-conductors in Churchtown. Denis, who emigrated from Churchtown in the 1940s, had developed substantial business interests in Toronto and his company there had been involved as a contractor on the CNN Tower. He loved Churchtown and returned regularly until his untimely death. His daughter Gail Mortimer and her husband, Jack, are developing Denis’ original family home on George’s Street (the old RIC barracks) as a holiday home.

Dennehy’s (Danehy’s) Bridge: This bridge was erected over the **Awbeg**, east of **Alfie Browne’s Hill**, near the **Railway Gates**, by James Dennehy. It forms

a natural boundary with Ballyhea parish. Dennehy's house in **Kerry Lane**, which he occupied in 1851, was later purchased by Thomas O'Brien and the O'Brien family operated a successful business there until December 2004.

Depositions of 1641: These are eyewitness (largely Protestant) accounts of events during the 1641 Rebellion. Although many can be dismissed as hearsay and fanciful, others provide such detailed and localised accounts as to be eminently believable. Several landlords in the parish who reported financial losses due to the Rebellion entered depositions for compensation. *See also* Adventurers.

De Tocqueville, Alexis (1805-59): A French nobleman, writer and scholar, de Tocqueville spent some six weeks in Ireland during July and August 1845. During his stay he visited several counties, including Cork, and interviewed clergymen from both the Catholic and Protestant churches. His later writings on Ireland were influenced by three recurring themes encountered during his visit – poverty, the hatred of the poor for the gentry and the bond forged between the poor and the Catholic Church.

Devon Commission: This commission – the 175th since the Union to inquire into matters relating specifically to Ireland – was appointed by Sir Robert Peel in 1843 under the chairmanship of Lord Devon. All its members were landlords, provoking the wry observation from Daniel O'Connell, 'It is perfectly one-sided, all landlords and no tenants'. Having heard more than 1,000 witnesses, the Commission's Report concluded in 1847 that:

It will be seen in the Evidence, that in many districts their [the people's] only food is the potato, their only beverage water, that their cabins are seldom a protection against the weather, that a bed or blanket is a rare luxury, and that in nearly all, their pig and manure heap constitute their only property.

Witnesses representing the interests of both landlords and tenants in Churchtown parish appeared before the Commission. The rejection of even the most minor recommendations of the Commission's Report was rendered academic by the onset of the **Great Famine**.

Dillon, Edmond ('Ned'): Poet and wit born in Churchtown. Prior to moving to Rath Cottage, the family lived at Mountcorbitt and are documented among 1851 records for that townland. Ned appears with his mother Ellen in the return for Rath in the 1901 Census, where his age is given as '50', his status as 'single' and his occupation as 'general labourer'. His mother Ellen's age is given as '90' and it is noted that she was competent in both the Irish and English languages (no comment is added after Ned's name).

In the 1911 Census for Rath, Ned is shown as the sole occupant of Rath Cottage, but strangely, his age is now given as '70'. As late as the 1940s, some of Ned's poetry was still quoted by older residents of the parish. While the style and metre of his poetry may not appeal to purists, Ned's love and

knowledge of Churchtown and its people is evident in the examples of his work contained in this book.

Dispensary: Privately funded local health centres, or dispensaries, providing health and maternity care for the poor first appeared in 18th-century Ireland. From 1805, provision was made for partial local funding and matching **Grand Jury** grants. This allowed the local subscribers to present vouchers to the sick giving them free access to a doctor and to medicines. In 1851, responsibility for the dispensaries was transferred to the Poor Law Unions. Boards of Guardians were appointed whose duties included the administration of the dispensary unit and the payment of a medical officer. Further changes were made under the Local Government (Ireland) Act of 1898, when local committees were abolished and their responsibilities assumed by a restructured Board of Guardians. Boards of Health replaced the Boards of Guardians in the 1920s and from 1942 these were replaced by County Council administered systems, which remained until the introduction of the general health service.

Churchtown was in the Dispensary and Registration District of Buttevant. Its first modern dispensary was in Lizzie Tierney's house on the **Burton Road**, then next door to that of the resident curate. The Dispensary was later relocated to a property in **George's Street** owned by the Noonan family. (Constable Patrick Walsh was shot dead outside its doors in 1921.) Dr Corbett in the 1940s-50s attended patients weekly at the Dispensary. It was also used by the **Relieving Officer**, Con McGiff, to make Home Assistance payments to recipients.

Dissenters: *See* Non-conformists.

District Electoral Division (DED): In 1838, the Poor Law Commissioners were empowered to divide each Union into electoral divisions (ED) for the purpose of electing Guardians. Each ED was formed from a collection of townlands. The cost of Poor Law Relief in each division was borne by the ratepayers within these defined townlands. However, the area of a townland did not necessarily reflect the number of people living on it – some of the larger townlands (and better lands) may have supported fewer people, while smaller townlands were likely to have had a disproportionate population. In their efforts to equate the financial burden on ratepayers, Guardians frequently added townlands from outside a particular civic parish to other District Electoral Divisions (DED): Ballindillanig was lost by Churchtown to Imphrick, while a number of townlands from Bregoge, Kilbroney and Imphrick parishes were included in the Churchtown District Electoral Division.

The following townlands, not in Churchtown parish, are included in Churchtown DED (their parishes are mentioned in brackets):

Buavanagh (Bregoge), Currymount (Bregoge), Dunbarry (part of Bregoge), Tullig (Bregoge), Ballincurrag (Kilbroney), Ballinguile

(Kilbroney), Ballynatrilla (Kilbroney), Ballyvorisheen (Kilbroney), Jordanstown (Kilbroney), Kilbroney, Knockroundaly (Kilbroney), Liskelly (Kilbroney) and Templeconnell (Kilbroney).

Kilgrogan is listed as both a parish and a townland within the Churchtown DED. Aghaburren and Caherconnor are in Imphrick parish, but within the Ordnance Survey definition of Churchtown. *See also* Parish; Townland.

Divining: The discovery of a wall painting in the Tassili Caves in the Atlas Mountains of North Africa, depicting a diviner using a forked twig in search of water, is proof that the art of divining is at least 8,000 years old. The technical term for the science or gift of water-divining is '*radiesthesi*' – a hybrid of Latin-Greek derivation meaning 'sensing by radiation'. In Irish, a diviner is known as *aimsitheoir uisce* ('finder of water'). Divining, which is common to both sexes, is known in Britain and the USA as 'dowsing', although in some parts of rural America it is still referred to as 'water witching'. The French word for diviner is *sourcier*, which led to a corruption of the word as 'sorcerer' with its obvious connotations. Martin Luther denounced the art in 1518, but continuing research, while failing to adequately explain it, has accepted divining as a natural phenomenon. The first book to appear in the West on the subject was Agricola's *De re metallica* (1556); in it there is an illustration showing a diviner searching for minerals rather than for water.

Divining today has expanded into the fields of agriculture, archaeology, disease diagnosis, murder investigation and the location of missing people. The usual instruments used by diviners are a Y-shaped hazel twig, a pendulum or a watch and chain. The number of gyrations made by the item used by the diviner is indicative of the matter lying beneath the surface. These gyrations or oscillations may differ in individual cases, but the following is a general guide: 2 for water; 4 for iron; 5 for copper; 6 for zinc; 7 for silver; 8 for tin; 11 for gold.

Research indicates that Churchtown does not appear to have had the services of a regular diviner. Two of Cork's most famous diviners were John Cleary of Enniskeane, who had discovered over 300 wells when he reached his 70th year in 1980, and Patrick Hart of Clonakilty. The Hart family have a long tradition in divining. Patrick's son, Dónal, who began in his early teens, uses his thumbs in his searches rather than traditional instruments.

Dooley's Height: Alternative name in the 1930s-50s for **Clashganniv Hill** or Keane's Hill on which **Birney's Hole** was located.

Dortmund, Germany: On 12th February 1999, Gerry Murphy opened a public house at Kaiserstrasse 202, 44143 in Dortmund called Boss Murphy's. The pub was decorated with Boss Murphy and Churchtown memorabilia. Unfortunately, the business was not a success and was subsequently closed.

Double Summer time: This temporary measure, essentially to conserve fuel, was introduced during the latter years of the Second World War and in its immediate aftermath (it also operated in the United Kingdom). The measure placed Ireland two hours, instead of the traditional one hour, ahead of Greenwich Mean Time (GMT).

Down Survey of 1655-57: The confiscation of property and lands (largely Catholic-owned) that followed the Cromwellian victory in the Confederate War necessitated an extensive remapping of almost half the total land in the country (Perceval's lands at **Annagh** and **Walshestown** had changed hands on more than one occasion during the conflict). Dr William Petty (1623-87), Physician-in-Chief to the Cromwellian forces, was charged with the task. Known as the 'Down Survey' – because it was set 'down' in maps rather than in the previously used tabulated format – it was completed using the **Barony** as the mapping unit.

In 1685, Petty produced *Hiberniae delineatio* – the first printed atlas of Irish provinces and counties, which was generally used as the outline for Irish maps until superseded by those of the **Ordnance Survey**, over 160 years later. However, as people with little or no knowledge of the Irish language largely encrypted the names of townlands, villages and towns, many placenames bear little similarity in meaning or construction to the original names. Incorrect and sometimes bizarre interpretations occurred, resulting in many ancient names being lost to posterity.

Drainage: *See* Churchtown drainage.

Dramatic Society: *See* Churchtown Dramatic Society.

Dues: The biannual subscription of parishioners to their clergy was known as 'dues'. Subscriptions were recorded and announced from the Altar on the Easter and Christmas octaves. Donations collected during the **Stations** were known as 'Station dues'. *See also* Tithes.

Duhallow Hunt: The famous North Cork hunt, the 'Dashing Duhallows', founded by Captain Wrixon in 1745, is recognised as Ireland's oldest hunt (the Scarteen 'Black and Tans' is the country's oldest private hunt). The hunt still meets three times a week and covers all its venues at least twice during the season. The field ranges from 40 to some 70 riders and the pack varies from 15 to 20 'mixed couple'. The hunt boasts some famous past Masters and Joint-Masters, including Sherry Sheppard in the 1930s. A relation of Bill Sherlock of Egmont, Sheppard was recognised not only as a legendary huntsman and an exceptional Master, but also as one who was utterly unsparing to his mount.

Masters of the Duhallow Hunt have included Leon Livingstone-Learmouth (1939-40), Raggs Hornsby (1946-62), Adrian Fane (1948-51), Lady Nancy Dill (1953-62) and Captain Harry Freeman-Jackson (a four-times Irish Olympian, 1950-69). Local people still speak of the exploits of legendary

huntsman Jimmy Walsh, while whippers-in, Michael Falvey and Harry Clayton, were well known in Churchtown hunting circles. Two grand old ladies of the hunt, Mrs Norton-Barry and Miss Hannigan, rode regularly – on side-saddle – until they were into their 80s. There was also a Norton-Barry family connection with Captain Beecher of ‘Beecher’s Brook’ fame through the marriage of Adelaide Wrixon-Beecher to William Norton Barry of Castlecor.

The following incident, which is believed to have occurred in Churchtown when Mrs Norton-Barry was in her 70s, helps illustrate her indefatigable character. During a wild cross-country pursuit of the fox, she was unhorsed and thrown heavily on the ground. As concerned members milled about her, one shouted ‘Take her teeth out!’ Mrs Norton-Barry is reputed to have opened one eye and, turning towards the speaker, replied, ‘They’re not that sort!’ She was also known for her custom of wearing a corsage of violets, both to church and to the hunt.

During the 1940s and ’50s, local horsemen who contributed to the ‘cap’ for a day’s hunting included Father James Savage, Jimmy Barry, Patrick Coghlan, Jimmy Cowhey, Frank Flannery and his son Edward (on pony), John Flannery, Jimmy Gordon, Frank O’Brien, **Vincent O’Brien**, John Ryan-Purcell, Cyril Sheahan, Bill Sherlock and Mary O’Connor. The village square on hunt day was a hive of activity as animals and riders were readied for the day ahead. Once astride, several members had a little refreshment before setting off at a canter for the first draw at **Burton Park**, where they were treated to the traditional stirrup-cup by the Ryan-Purcell family.

Locals followed on foot and positioned themselves at vantage points to enjoy the thrills and spills of the day. One or two made a few extra shillings by opening and closing gates for the hunt. From Burton, they circumvented the hunt cross-country to **Flannery’s Quarry**, then proceeded by road to **Roche’s Rock** (Gardiner’s Covert, *see* Fox Covert). Observers had a bird’s eye view of proceedings and could clearly hear the cries of the Whipper-in and Master as they urged the hounds forward. Then came the sudden blasts on the horn and the excited cries, ‘Gone away!’ or ‘He’s gone for Ardagh!’ – as ‘Reynard’ led them a merry chase into the parish of Liscarroll.

On occasion, a fox might circle Churchtown, as one did on 6th May 1943, and with the hunt in hot pursuit, led them to **Clashganniv**. The pack was milling excitedly about a field in the demesne when the Master was informed that the owner, racehorse trainer Dan O’Brien, had died. The hunt was immediately called off. Rarely did a hound become detached from the pack, but when it did, the kennels at Mallow (now relocated at state-of-the-art kennels in Rossanarney) was contacted, the hound was collected and a reward of 7s 6d paid to the finder.

A link with **Egmont House** of yesteryear is maintained through the presence of Desmond Sharp Bolster of Glenlohan, Kanturk. The family, which has an unbroken association with the Duhallows for almost 200

years, occupied Egmont House from 1835 and, having purchased the property in 1895, retained it until 1935.

Dumpit: The majority of houses in the parish were without a water supply and consequently lacked a flush toilet. Almost every house disposed of human waste in a heap known as the ‘dumpit’, located at the rear of the dwelling. Ashes were daily thrown on top and it was periodically used as a garden fertiliser. *See also* Churchtown drainage.

Dunbarry: *Dún an Bharraigh* or ‘[de] Barry’s fort’. The larger part of this townland lies in the civil parish of Bregoge; a stream on the Buttevant side of O’Sullivan’s property is the dividing line between the parishes. The area is listed as 108 acres, 1 rood and 8 perches in the 1841 Census – exactly that given in Griffith’s Valuation ten years later.

The O’Sullivan family has long been resident in this townland and during the 1940s and ’50s kept a shop here.

Moland’s 1702 Survey of Dunbarry described its 86 acres and 24 perches as ‘arable’. Moland added that Dunbarry has on it ‘a lime & stone, wall’d thatcht house & outhouses’.

For Dunbarry townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith’s Valuation 1851 (Part 1.4).

Dungourney, County Cork: The incumbent of the Church of Ireland Parish of Bruhenny, although residing at Churchtown, also held the benefice of the east Cork parish of Dungourney. Reverend Matthew Tierney was the last Rector of Churchtown to hold the Dungourney position. He resigned in 1873 in favour of a living at Bristol, England, and, following his departure, Bruhenny and Buttevant parishes were united.



Egmont: *Baile Mhic Cua*, ‘homestead (place) of the sons of Cua’. Area (1911): 615 acres, 0 roods and 39 perches.

Egmont is the largest townland in the parish. Formerly known as Ballymacow, the Percevals, who had moved here from Liscarroll in 1663, renamed it ‘Egmont’ after their Somerset seat. The greater part of the land is comprised of dry limestone, save for a portion on the **New Line** from **Buffer’s Cross**, which is subject to flooding. Viewed from **Mountbridget** or **Ballygrace**, no less than four different rock formations may be observed: **Flannery’s Quarry**, **Gardiner’s Rock**, **O’Connor’s Rock** and **Murphy’s Rock**.

William Nicholls, a valuer for the Egmont Estate, writing on 20th October 1827, complains that Churchtown tenants:

...left their land in a habitual state of tillage until it is completely exhausted

and will no longer produce a crop, before it is given any rest in a state of pasture, for which all the lands, with very trifling exceptions are well calculated.

Nicholls adds that despite the Earl's Egmont Estate abounding in limestone, 'a naturally rich soil throughout the property is ...brought to a state of extreme poverty for want of its application'. He concludes with the observation, 'In Ireland, farming is not at all understood, and the better the land, the worse it is managed'.

Egmont is described in the mid-1840s as 'very well planted with ash, elm and oak, and large quantities of fir to offer a very special beauty to the landscape in winter'. An early 19th-century writer observes that 'The soil is a grey clay, resembling marl, but it does not ferment with acids, and yet the rocks are all good limestone'. A contemporary poet has written:

'Twas here if old tradition's tale be true,
When tyrant Denmark's sons withdrew,
Compelled by Brian Boru to flee the land,
They hid their ravished plunder in the Sand,
Where long committed to the faithful earth,
Ten centuries have yet denied it birth,
And yet uncertain lies the shining one
Condemn'd perhaps no more to see the sun.

Three places in the world are named Cape Egmont: one is situated on the south-western coast of North Island, New Zealand; the others are at the north-eastern end of Cape Breton Island, Nova Scotia, and at the southern end of Egmont Bay (an inlet of the Northumberland Strait), Prince Edward Island, in south-east Canada. Mount Egmont, a volcanic peak rising to a height of 8,260 feet in New Zealand's North Island, is noted for its symmetry and beauty.

Moland's 1702 Survey of Ballymacow (Egmont) returned a measure of 370 acres, 1 rood and 8 perches of arable and pasture land for this townland, which then included parts of Churchtown and Ballyadam. Moland recorded the ruins of an old house, several ash trees and an orchard, and noted that the glebe contained six acres.

For Egmont townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith's Valuation 1851 (Part 1.4).

Egmont House: In the wake of the Cromwellian settlement, Sir John Perceval moved from Liscarroll in 1663 into his new residence of 'Egmont Hall', erected at Ballymacow. The name of the house was later changed to 'Egmont House' and that of the surrounding lands from its Gaelic derivation of 'Ballymacow' to 'Egmont'. The property was later leased at £70 per annum to Egmont's first cousin and former steward, William Taylor (died 1712). Early stewards and agents on the estate included Taylor's two sons Berkley (died 1736) and William, a retired colonel whose lease was renewed in

May 1734. The latter is credited with developing the **New Barn** as a cider-making plant.

Historian Dr Charles Smith on his visit to Churchtown in 1759 wrote:

Near Churchtown is Egmont, the seat of the noble family of Perceval, who hold the title of Earl of Egmont. The house is finely situated with a pleasant Park which is well stocked with deer. The place is well planted with Ash, Oak, Elm and a large quantity of Fir.

Smith goes on to state that the soil is grey and abounds in limestone, and that a high wall enclosed a 60-acre deer park. The house was famous throughout North Cork not only for the reputation of its wine cellar, but also for its extravagant dances and receptions. Brass bands played at its select balls, to which splendid carriages conveyed guests along the two avenues that lead to Egmont House.

Other occupants of Egmont House included John Hodder (Egmont's agent) and the O'Driscoll family. David Quinlan was in residence until his death in 1835, when John Hawkes Bolster leased the property (a condition of the lease being that Perceval be allowed use of the house when required). Hawkes Bolster had the greater part of the house demolished and refurbished. His son, George Sharp Bolster (he had added the maternal name 'Sharp' to prevent its extinction), purchased the property in 1895 under the **Ashbourne Act** and held it until about 1935. According to his grandson, Desmond, his father, also George, spoke affectionately of Egmont and Churchtown. The family have had an unbroken association with the **Duhallow Hunt** for almost 200 years.

Egmont was leased at £100 per annum to a Mr Lynch of **Creggannacourty** in 1899. Edmund Purdon is listed as occupant in the 1911 Census. O'Callaghan was the next lessee and he sold it to the present occupants, the Sherlock family.

Egmont Place: The residential and commercial development started in 2005 across from The Village Inn on Lower Kerry Lane. The builders of the town houses and apartments were Dave McCarthy and Tony Hogan from Cork city and the selling agent was John Ryan from Buttevant.

Egmont Stud: Operated by Frank Flannery's family for many years, one of the most famous stallions bred at the Egmont Stud was 'Dicken's Hill', winner of the Eclipse Stakes. He finished second to 'Troy' in both the 1979 Epsom and Irish Derbys, and was later acquired by English trainer, Fulk Walwyn, for £39,000.

Egmont View: Located just past **Ballyadam** on the Buttevant Road, on a bye-road known as **Flannery's Boreen**. Johnny Barry, who worked at Cronin's farm during the 1940-60s, occupied one of the two single-storey semi-detached houses (now demolished) at the entrance to the boreen (the other remained unoccupied for many years). A cluster of cottages built in the

early 1940s by **Cork County Council** were familiarly known as the ‘New Cottages’, the first occupants of which were the Murphy, Egan, Relihan and Doyle families.

Egmont Villa: This house was occupied by Miss Peggy Magrath up to the 1860s and then passed with its lands to her niece, Miss Ann Glover of **Mountcorbitt**. It has remained in the hands of the Flannery family for over a century.

The late **Jim McCarthy** quoted a verse of a ballad that refers to a gang known as the ‘Thieves of Staball’, which mentions Churchtown and Miss Glover:

They robbed in Burton, likewise in Churchtown,
Around Mt. Corbett and Biddy’s Tree
They asked for lodgings, got no reception
’Til a loyal supporter let them in free.
One night they planned to rob a house in Egmont,
Their plans went wrong when some came late
Until Anna Warner came round the corner
And deprived them all of Miss Glover’s mate.

Elk: The so-called ‘Great Irish Elk’ (*Cervus giganteus*) that inhabited our boglands some 8,000-10,000 years ago is believed to be among the largest creatures to have lived in Ireland. It is now generally accepted that the animal was not a true elk, but was, in fact, a deer. Though not exclusive to Ireland (its bones have been found throughout continental Europe), it is widely believed that the animal was more numerous in this country than in any other. According to the physician and naturalist Sir Thomas Molyneux (1661-1733), author of the first scientific account on the Irish ‘elk’, the creature could reach up to 10 feet in height – 6 feet at the withers – while its antlers (replaced annually) achieved a spread of 11 feet and weighed over 7 stone.

Workmen, while engaged in drainage work on the Moanroe, discovered bones of the creature on two separate occasions. In 1957, Tom Murphy of Churchtown found Elk bones and donated his find to the Natural History Museum in Dublin, where they are classified as:

NMING, F7928 Lower Jaw Bone (mandible)
NMING, F7929 Pelvis
NMING, F7930 Upper Front Limb Bone (humerus)

In July 1977, three **Cork County Council employees** – Denis O’Callaghan (Buttevant), Joe O’Halloran (Charleville) and Pad Relihan (Churchtown) – uncovered part of the head and antlers of the giant deer during further drainage work at **Moanroe bog**.

Emigration: Some historians have observed that emigration from Ireland was the inexorable link between the process of class formation and capitalist

development since at least the 18th century. Others have interpreted it as the disintegration of Irish peasant society, the modernisation of Irish agriculture and the development of bourgeois values and aspirations in rural Ireland. What is certain, however, is that close to one million people left Ireland between 1845 and 1851 – the vast majority as a consequences of the **Great Famine**.

Churchtown was not immune from the emigrant exodus. The decline of Irish agriculture, coupled with the manpower shortage in post-war Britain, saw the parish lose a large number of its young folk in the mid-1940s, a trend that continued until well into the 1960s before the seeds of the Lemass and Whitaker era began to blossom.

During the 1930s, many left the parish for North America or the Antipodes. The ‘dollar letters’ and parcels from America and the monies from England became very much a feature of the era and were of significant help to those rearing families under difficult circumstances back in Ireland. The departure of **Vincent O’Brien** in 1951 impacted hugely on the local employment and economy and, coupled with the closure of the cement-block making firm of Garvey & Solon in Buttevant, led to a spate of emigration from the village and parish – a trend that has happily been reversed over the past decade.

Encumbered Estates Acts: These Acts of 1848 and 1849 were designed to facilitate the disposal of Irish estates whose owners, because of the **Great Famine**, were unable to meet their monetary obligations. The Acts set up an Encumbered Estates Court, which had its first sitting in Dublin on 24th October 1849. Of the £21 million worth of land sold between 1848 and 1859, some £18m were Irish (7,180 out of 7,489 purchases). The Landed Estates Court assumed the function of the Encumbered Estates Court in 1858.

Equine connections: Churchtown’s involvement with the horse industry is a long one. Local horses were sold at Cahirmee, Ballinasloe, Nenagh and Spancel Hill well over a century ago. The ‘Booney’ O’Sullivan family – and Denny in particular – were long associated with horses, both as jarveys and experts in all matters equine. The Flannery family operated successful studs at **Carrigeen**, Churchtown village and **Egmont**. ‘St Brendan’, winner of the 1902 Irish Derby was bred at Carrigeen. Bessie Cowhey’s ‘Loch Lomond’s’ win in the 1919 Irish Derby underlined Churchtown’s importance in the horse industry. **Jack ‘Johnny’ Moylan** (grandfather to Pat Eddery) had major successes as a jockey, while Jack Connors (**Annagh** and later of **Chapel Lane**) was known as a fearless, if volatile, rider.

Dan O’Brien at **Clashganniv** helped put Churchtown back on the map with his training successes of 1938 (‘Solford’, winner of the Irish Cambridgeshire) and 1941 (‘Astronometer’, winner of the Irish Cesarewitch). Prior to the arrival of **Vincent O’Brien**, another O’Brien – Frank, originally

from O'Brien's pub in the village – had some useful horses. Still another O'Brien family, this time the Misses O'Brien of **Mountcorbitt**, kept a horse called 'Promise', but he failed to live up to his name. Jimmy Gordon, who looked after 'Hatton's Grace' during the Vincent O'Brien era, took over at **Annagh** from Mrs Lewis and rode a string of winners before turning to training. Thomas O'Brien from the village was a tough and talented rider who achieved many a victory. People still talk affectionately of the exploits of 'Ask Pat', named after the second of the O'Brien brothers; Pat knew the price of every item in O'Brien's Bar and shop at a time when it sold everything from a pudding to a pint.

Jerry O'Sullivan (**Windmill**) had a useful animal called 'Smoggy Spray' that won the same handicap at Leopardstown in successive years – and at 10/1 on each occasion. Denis Fehan, whose colours are the Green and Gold of Churchtown's GAA, had the class hurdler 'Nick Dundee', which John Magnier later acquired, while Noel O'Brien had a very useful point-to-pointer in 'Merry Gale' at Clashganniv. The first Wetherby's *Farmer's Journal* Small Breeders award went to Noel O'Brien in 2001.

The achievement of Peter O'Sullivan of **Cullig** and 'Deep Romance' is the stuff that Hollywood moguls thrive on. A father of ten, Peter purchased the animal which he retained for some time on his one-acre plot. Nora Massarella (née Gaffney) was of invaluable assistance to Peter in those early years. Peter and his charge became a familiar sight on the **Black Road** as intense roadwork hardened and muscled his new acquisition, which was first trained by Jimmy Kinnane and later by Bill Harney. Peter's astute judgement was proven when 'Deep Romance' under Enda Bolger obliged at Gowran Park at 8/1, and later at Wexford when Peter and friends took their 20/1 winnings out of the ring. The Emerald Green and Red colours sported by Peter's charge were a gift from Mrs Harris. They were originally registered to Tom O'Donnell, a member of the well-known Buttevant family whose involvement in the horse industry spanned almost a century (and who also inspired the famous Tallow Horse Fair).

During the 1920s and '30s, village bookmaker Johnny Burns represented another link in Churchtown's equine chain. He is remembered not only as one of the first in the parish to own a motor car, but also as an elegant dresser whose ensemble, complete with gold pocket watch and fob, was invariably topped with a dark soft hat.

During the 1940s and '50s, bets were taken by a cyclist to Alf Hogan, the bookmaker in Buttevant. He carried up to a dozen slips of paper detailing selections and instructions, such as 'Doubles', 'Trebles', 'Accumulators', 'If Cash' and 'Up and Downs'. The 'messenger' was assured of a small share of any winnings.

During the halcyon days of Vincent O'Brien, some local people went annually to Cheltenham. It was no easy journey then. There is a story told

about one Churchtown punter who, when asked by a H.M. Custom's official at Fishguard if he had anything to declare, replied 'Only the *Echo*'.

A new phase in Churchtown's connection with the horse was opened in the early 1950s with the marriage of local woman Nora Gaffney to André Massarella. The Italian family had a long association with British show jumping and André's brother, Ronnie, was *chef d'équipe* to the English show jumping team. Consequently, some of their show jumping stars, including 'Mr Softee' on whom David Broome had such outstanding success, wintered in Churchtown. Expectations of a renaissance in the equine fortunes of Churchtown were heightened in the spring of 2004 when legendary National Hunt jockey, Jim Culloty, acquired the former O'Brien lands at **Mountcorbitt**.

Churchtown Village Renewal Trust acknowledged the parish's historic connection with the horse through the presentation of a striking equine sculpture to the people of Churchtown, which now commands pride of place in the centre of the village.

Escheator: An official who conducted an inquisition to determine the rights to property or the rights of succession. The Escheatorship of Ireland was considered an important Crown post; provincial Escheators were established in 1605.

Escheatorship of Munster: This fanciful title (there was also one for each of the other provinces) compares to that of the 'Chiltern Hundreds' in Britain. It was introduced in 1793 as a vehicle for Members of the Irish Parliament to resign their seats on taking Holy Orders, on their elevation to the peerage or to the judiciary, or on accepting government office. It could also be invoked should the expulsion of a Member be decreed.

Established Church: This was the term by which the Church of Ireland, Anglican or Episcopalian Church was known from 1537 until its disestablishment under the Irish Church Act of 1869.

Eucharistic Congress, 1932: To coincide with the 1500th anniversary of the completion of St Patrick's mission, Ireland was chosen as host nation to the 31st International Eucharistic Congress. The Congress, which was opened by the Papal Legate, Cardinal Lorenzo Lauri, on Wednesday, 22 June 1932, concluded on Sunday, 26th June with Pontifical High Mass at the Phoenix Park, at which John McCormack sang the *Panis Angelicus*. Before the closing ceremonies, the estimated one million congregation heard a broadcast from Pope Pius XI during which he imparted his Apostolic Blessing. Father Daniel Foley conducted Rosary and Benediction before a crowded congregation at St Nicholas' Church in Churchtown during the four days of the Congress. The closure of schools for the duration of the Congress enabled several families from the parish to participate in events in Dublin. The Murphy family, **Leap**, still have the papal flag they carried during the

Congress. The Segal Jewel and Metal Manufacturing Co., Dublin, manufactured all medals for the Congress.

European Union Urban & Village Renewal Scheme: All concerned with the development of Churchtown from 1997 to 2005 acknowledge that, without the assistance of the EU Urban & Village Renewal Scheme, the renewal of Churchtown village would have taken at least another decade to complete. The initiative was managed by **Cork County Council** and its architect Greg Collins was initially responsible for the programme. Noel Dillon, County Manager, took a particular interest in the renewal process in Churchtown, describing the people involved as ‘modern-day patriots’ at a fund-raising Golf Classic event at The K Club, County Kildare, on 28th April 1998.



Famine: *See* Great Famine.

Farrandeen: The land here produced prime fattening pasture for cattle. At one time a regular spot for a weekend rabbit hunt, Farrandeen enclosed a **rath** and also had a stand of some very sour crab apple trees. A pump here supplied local needs. Tom Barry, who married Mary Lynch, daughter of the former owners of the land, now farms at Farrandeen.

Fauna: *See* Churchtown, trees, flora and fauna of.

Fee Simple: The grant of land for an annual fixed rent to a tenant in perpetuity is known as fee simple. Such land, held by the tenant without conditions, was normally allowed pass to a designated heir. These terms were offered by landlords at a time when there was an abundant supply of land. However, a scarcity of tenants to till the land – such as occurred in the decades following the **Great Famine** – led to changes in the system. Freeholders were allowed to sell their lands, but the new owner was subject to the approval of the Manor Court and was liable to entry charges. The Earl of Egmont did not favour such a scheme; he preferred an uncontracted arrangement with his tenants. *See also* Custom of the Manor.

Fiant: A fiant was a warrant issued under the Privy Seal to Chancery for the issue of letters-patent, under which grants of lands, privileges or pardons were enunciated. The signature of the Sovereign, the Lord Justice or Lord Deputy of the era authenticated fiants. *See also* Walshestown.

First World War: Known contemporaneously as ‘The Great War’, the assassination of Archduke Franz Ferdinand of Austria-Hungary by Gabriel Princip, a Bosnian Serb, on 28th June 1914 is recognised as the spark that ignited the flames of the First World War. Britain declared war on Germany

on 4th August and on 12th August Britain and France declared war on Austria and Hungary. On 1st April 1917, following the reintroduction of unrestricted submarine warfare by Germany, the USA (which had suffered the loss of 198 of its citizens when the British liner *Lusitania* was torpedoed on 7th May 1915) declared war against Germany.

Britain was involved in some of the bloodiest fighting in the early stages of the conflict, particularly at Lorraine and Ypres in France. German forces first used poison gas at the second battle of Ypres in 1914. Britain extended her involvement in the war, but suffered heavy casualties against the Turks at Gallipoli (April 1915). In France in 1916 the struggle for Verdun began. British forces surrendered at Kut-el-Amara in Mesopotamia on 29th April. A great naval engagement was fought at Jutland on 31st May when the Germans, who had inflicted the heavier losses against the British, withdrew. The carnage of the Somme commenced on 1st July and the bloody and inconclusive Flanders campaign began on 31 July. Turkey surrendered to Britain on 30th October 1918. The Austro-Hungarian High Command signed an armistice with Italy, signalling the break-up of the Austrian empire. Following the abdication of William II, a German republic was proclaimed and German delegates concluded an armistice with Marshall Foch that came into force at 11am on 11th November 1918.

The Royal Munster Fusiliers raised a total of 11 battalions and the regiment was awarded 51 battle honours, including three Victoria Crosses – but at a cost of 3,070 lives. Those directly involved in the conflict from the parish, or with a Churchtown connection, included:

Private Tom Birney, later of **Aghaburren** (demobbed with shell-shock).

Artificer John ‘Jack’ Hickey, Churchtown Village, HMS ‘Eclipse’ (survived several naval engagements).

Private Michael Hickey, Churchtown Village (survived service with the Canadian Army in France).

Sergeant Thomas Hickey, Churchtown Village (gassed in France, but survived).

Private William Hickey, Churchtown Village (survived service in France).

[The three Hickey brothers met up again in France during the hospitalisation of Tom following his gassing.]

Private Con Howard, **Annagh** (survived service in France).

Private Michael McCarthy (born 1893), Churchtown Village, 2nd Battalion Munster Fusiliers and later 2nd Battalion Royal Dublin Fusiliers (died on 19th October 1918 of wounds received during the Battle of the River Selle and the recapture of Le Cateau, Nord Dept., 10th October).

Private Joe Manning, **Egmont** (during service in France lost some toes through frostbite).

Private Maurice O’Sullivan, **Buffer’s Cross** (gassed during second Battle of Ypres, 1914).

Private Thomas O’Sullivan, Churchtown Village (saw service in France; shell-shocked).

1.2 A Dictionary of Churchtown

Lieutenant Charles Francis Purcell (born 1892), **Burton House**, Irish Guards (killed in action, France, 15th September 1916).

Private Michael Regan (born 1890), **Mountbridget**, 1st Battalion Royal Munster Fusiliers (killed in action, 9th May 1915).

Lance-Corporal Michael Stack (born 1887, but may have exaggerated his age to join the army), Egmont, 8th Battalion Royal Munster Fusiliers (killed in action, 20th July 1916).

John Browne, Ballinguile, tells of his two uncles, Pat and Owen McCarthy, both of whom attended school in Churchtown. These young men, who served in France, were, like thousands of others, left deeply traumatised by the shocking experiences they had undergone and witnessed during their service there.

Fitz's Glen: This is located at Fitzgerald's, **Mountcorbitt**, where there is also an open well.

Flail: Probably the earliest method of separating the harvested wheat from its stalk was by dashing a handful of corn against a boulder or tree. The flail is believed to have originated in northern France in the early Middle Ages. It consisted of three main parts – the handle was usually of unpeeled hazel and less frequently of ash; the connecting piece, made of leather, animal hide or eel skin, was known by a variety of names including the 'gad'; and the 'beater' or 'striker' was almost invariably made from holly or blackthorn. A bundle of corn was placed on the ground and the worker started to beat it rhythmically with the flail until the grain had separated from the stalk.

When all of the corn had been 'threshed', winnowing commenced – to separate the wheat from the chaff. Winnowing methods varied considerably from place to place and even from farm to farm. Two people performing the same task stood at opposite sides and beat alternately; four people performed as two 'teams', with the pair on either side striking as one.

The flail remained in use on the smaller farms in Churchtown up to the late 1920s.

Flannery, Father Frank (1864-1931): Priest (RC), educationalist, poet and the first official Diocesan Religious Inspector, Cloyne (c. 1894-1903). Born in Churchtown village and educated at Churchtown National School, he completed his education at St Colman's College, Fermoy, before entering St Patrick's College, Maynooth, in 1881. Having distinguished himself as a seminarian, he was ordained by Bishop McCarthy of Cloyne on 15th January 1888. Dean of St Colman's, Fermoy (1888-90), Father Flannery was appointed Professor of English Literature in 1892 and held the post until his appointment as Diocesan Religious Inspector. He was a curate at Mitchelstown (1905-18) and developed a deep love for the town and its people. The evening prior to his departure for the curacy at Midleton, he penned a poem

about his favourite spot, Ballahaderig Bridge, the first verse of which is:

Oh, Béal an Átha Deirg,
How dear thou art to me!
Thou lovely dale, in Funcheon Vale,
Where oft' I stood to see,
And marvel at the scene so fair,
So full of peace and beauty rare,
While thrush and blackbird thrilled the air
And waked sweet melody.

Having spent six years at Middleton, he was appointed Parish Priest of Castlemartyr and Canon, Cloyne Diocese, in 1924. A life-sized angel marks his resting place in the church grounds of Mogeely village.

Flannery's Bar: Once occupied by the forefathers of internationally acclaimed author Maeve Binchy, it later came into the possession of Edward Flannery and subsequently to his son, John. Flannery's, along with Tom O'Brien's and Paddy O'Keeffe's, was one of three public houses in the Churchtown of the 1930s-40s. Denny Connell, T.J. Costelloe, Jim Bowe, Nora O'Sullivan and Paddy Joe O'Mahony were, successively, familiar figures behind the bar of Flannery's during those years. The internal furnishings were sold to Irish Antiques and Interiors in 1992 after the pub closed its door. The complete front and back bar panels, three back bar pieces totalling 12 metres together with 11 metres of doors and panelling from the counter, and all the screens and ceilings from the shop, were dismantled and transported in three 40-foot containers to Vienna, where they were reassembled at Schwarzenbergstrasse as a 'genuine Irish pub'. It was renamed 'Flanagan's' – a thinly disguised 'Flannery's'. The memory of the thousands who had quaffed at this ancient watering hole in Churchtown was re-evoked on St Patrick's Day, 2004 when 'Flanagan's' in Vienna scooped the 'Best Irish Pub in Europe Award'.

The selling of the pub's effects was destined to have a cataclysmic influence on the future of Churchtown. Local man **Gerry Murphy**, then a successful businessman in Dublin, was horrified at the threat posed to the social history of the village he loved. Having read successive articles describing the event in the *Evening Echo* and the *Sunday Tribune* in February 1997, Gerry determined to prevent further erosion of Churchtown's historic past. He founded the **Churchtown Village Renewal Trust**. He also purchased the building that was the former Flannery's pub and the **Market House**, both of which were developed as **Boss Murphy's**.

Flannery's Hill: On **Buttevant Road**, it is about 100 yards from **Buffer's Cross**.

Flannery's Quarry: Formerly known as Peggy's Rock, it is located on the **Buttevant Road**, about three-quarters of a mile from the village on the left side. Peggy's Rock was the scene of a triple execution on Monday, 25th

February 1822 when three **Whiteboys** were hanged there for their part in the '**Burning**' of Churchtown. A large stone marks the spot where the gallows stood. The stone is unique to the area in that it is made of *sandstone* rather than the usual limestone prevalent in the region (*see also* 'Memories', Part 7.31).

The quarry, which was opened in about 1902, originally extended almost to the site of the present road entrance. It was operated by **Cork County Council** for many years and supplied limestone for road repairs in the area. It provided regular employment for approximately 12 men from both Churchtown and Liscarroll parishes. Bill Twomey was the ganger and the carters were Denis 'Booney' O'Sullivan, Dan Twomey and Paddy Fehin, Liscarroll (father of Ben at **Churchtown Forge**). Others employed included Owen Egan, Con Howard, Denny Sullivan and Mick Twomey. Wages for a man with a horse and butt were 12s 6d per day in the late 1940s. The carter drew a load of large stones (obtained through a blasting operation at the quarry) to a designated area, where workers (earning 6s a day) manually broke them into smaller pieces for use in road repairs.

Flax: This herbaceous plant was widely cultivated within the parish in the early 18th century to serve the flax mill operated by Benjamin Rolisson at **Annagh**. The 12 looms in operation at Annagh in 1775 were reputed to provide 'good bleaches'.

Flora and fauna: *See* Churchtown, trees, flora and fauna of.

Flynn, Christy: A 'Knight of the Road', Christy was a well-known visitor to Churchtown in the 1940s and '50s. A dining-car attendant with CIE, it is believed he took to the roads following an unhappy love affair. Possessed of a black bushy beard and armed with a stout blackthorn, he was an object of some terror to the smaller children of the village, but he was in reality a harmless individual. Christy died a victim of a tragic accident.

Foughy's Well: Located in a field on Guiney's farm in **Clashelane**.

Fox Covert: Mentioned in the 1833 **Tithe Applotment**, it is an old name for the area of **Egmont**. Bob Gardiner farmed here during the 1940s and '50s, and the **Duhallow Hunt** enjoyed many a good chase in the area.

Foxy Singer: This ginger-headed traveller and singer was an occasional, but extremely popular caller to Churchtown in the late 1940s and early '50s. He announced himself at Simcox's Corner with a rollicking rendition of 'Noreen Bawn' and before he had reached the third line, every door in the village had a presence. He usually followed this with 'I'll take you home again, Kathleen' or 'Sweet Sixteen'. A wonderful singer, who could easily have made his way in the music world, he did quite well in the door-to-door collection following his performance and was always treated to a meal in one of the houses before

he left.

Frawley's Field: One of the fields on Guiney's farm at **Clashelane**.

Fuel: Up to the late 20th century, people in Churchtown relied on coal, turf and wood for 'firing' for the open fire or the range. For some years after World War II, a lorry load of turf from Rockchapel arrived weekly in the village and Mick Connors was also a frequent caller with a load of timber blocks. Tom O'Brien from his fuel store in the Forge yard (above the **Market House**) supplied coal and turf. His employee, Mick Deenihan, delivered orders on a donkey and cart every Saturday. Villagers augmented their supply of fuel with either a *brosna* (a bundle of dried sticks used as kindling), brought by the women or teenage boys from Burton Wood, or the 'limb' of a tree from either Cowhey's or Burton. Miss Lulu Purcell, owner of **Burton Park**, left strict instructions with her employees not to interfere with villagers gathering firewood in the wood or on her lands. The use of a saw was frowned upon, but one was used occasionally when dead wood was in short supply. 'It's an ill wind ...' according to the proverb and the occasional storm was particularly welcome as villagers were assured of pickings aplenty in its aftermath.

Fulachtaí Fia: These cooking places used by hunters represent the most numerous relics of the Bronze Age. Frequently located in waterlogged areas, many have been destroyed through drainage and ploughing. When a meal had been prepared, water was boiled in a stone or wood-lined trough through the immersion of hot stones. The food was then cooked and eaten on the spot. The stones, later raked out and discarded, built up the characteristic kidney- or oval-shaped mounds that surround the site of the trough today. The lack of evidence of permanent structures in the neighbourhood of the *fulachtaí* has led to their description as purely those of temporary hunting sites. Other opinion suggests that the frequency of these sites indicates that they were a specialised, but integral, aspect of the settled community. See Part 2.1 for a full inventory of *fulachtaí* in the parish of Churchtown.

Funerals: Rural tradition surrounding the funeral has all but disappeared. Prior to the advent of the Funeral Home, it was customary for the deceased to be 'waked' at home prior to the church removal (*see* Wakes). As the cortège approached the church on the evening of the removal, the Sacristan began to toll the bell, which on such occasions appeared to resonate with an exceptionally mournful peal. In Churchtown in the 1940s, two or three people usually prepared the grave; one of them would have had experience in such matters and the other two were either friends of the deceased or of the family. A bottle of whiskey was usually left at the cemetery for those engaged in this task.

If the burial was to the village cemetery or to **Kilgrogan**, the coffin,

following the final church service, was shouldered through the village to the **Lawn Gates**. As a mark of respect to the deceased, all houses in the village had their doors closed and curtains drawn during that period. Following the departure of the clergy from the graveside, a local man Tom Fitzgerald, popularly known as Tom ‘Fitz’, led the attendance in further prayer. Tom’s supplications lasted much longer than those of the clergy, but everyone remained for the duration.

Paddy Coleman (Liscarroll), Con Motherway (Buttevant) or Paddy O’Keeffe (Buttevant) usually provided funeral services locally. (Eddie O’Keeffe maintains the family Undertaking tradition.) A receipt from Con Motherway, dated 21st February 1930, for the funeral of Thomas O’Sullivan, (brother of Denny ‘Booney’) reads:

To Coffin Nickel Mounted,
Shroud, Scapulars and stockings,
Motor with Coffin, Cork to Churchtown Chapel,
Motor Hearse, Churchtown and Cooline Cemetery.
Motor with Friends, Churchtown – Cooline and return,
Drivers’ fees, Insertion in Paper
Total £12.00

Furlong: The word is derived from ‘furrow long’ – the length of a common field furrow. As this varied considerably, it was eventually standardised to the modern 220 yards.

Furze: Also known as gorse or whin, and in Irish as *aiteann*, furze had several uses in ancient Ireland – as a hedge, as firewood, as an impromptu ‘airer’ for clothes, for cleaning chimneys and as fodder for animals, particularly horses. Furze was grown in the parish specifically as an additive to horses’ diet: it removed particles of seeds from the animal’s throat and aided the respiratory system in countering the effects of dusty hay. When harvested for this purpose, furze was either pounded (‘melled’) with a wooden maul on a flat stone in the farmyard or milled in a water-driven ‘whin-mill’.

G

GAA: Prior to the formation of the Gaelic Athletic Association (GAA) in 1884, when hurling pitches were generally referred to as ‘goaling fields’, **barra** or ‘field hurling’ was locally popular and was likely played in the **Goaling Field** at **Leap**. Churchtown later provided a number of **scoubeen** players to Ballyhea who engaged Charleville in some legendary encounters. Affiliated to the Cork County Board as early as 1890, the Churchtown GAA Club was officially founded in 1894. Its original officers were: Reverend P.

Murphy (President); R. Roche (Chairman); J. Flannery (Secretary); E. Flannery (Treasurer); and P. O'Mahony (Captain).

The Minutes of the 1928 Annual General Meeting of Churchtown GAA, over which Mr M. Thompson (Chairman) presided, are as follows:

Mr Frank O'Brien (Treasurer) on behalf of the club, presented the Chairman with a silver cigarette case as a token of appreciation of his work done for the GAA locally during the year. Mr Thompson, who is sailing for Australia on January 9th [1929], in returning thanks, said he was sorry to be leaving Churchtown Hurling Club, but he hoped to be back again in time to come, and wished the club success for the year 1929.

Over sixty members having paid their subscriptions for the coming year, the following officers were appointed to the committee: President – Reverend Father Roche, CC, Churchtown. Chairman – Mr M. Donovan. Vice-Chairman – Mr T. Wall, NT.* Hon. Secretary – Mr J. O'Mahony.** Hon. Treasurer – Mr F. O'Brien. Captain – Mr T. Buckley. Vice-Captain – Mr D. Relihan. Representative on Board – Mr T. Buckley. Proxy – Mr J. O'Mahony, Mr D. Manning, Mr M. O'Keeffe and Mr T. Treacy. Selection Committee – Mr T. Buckley (Capt.), Mr D. O'Sullivan and Mr D. Relihan. Vice-Captain – Mr J. O'Mahony. Hon. Secretary – Mr M. Donovan. Chairmen – Mr J. Flannery and Mr T. Treacy. Finance Committee – Mr T. O'Brien, Mr F. Flannery, Mr M. O'Keeffe and Mr N. Simcox.

Mr M. Donovan, the newly appointed Chairman, returned thanks to those present for the honour conferred on him by electing him to the chair, and said he would do his utmost to try and bring honours to the club for the coming year. He also paid a high tribute to the outgoing Chairman, and wished him a safe voyage and a happy and prosperous time in Australia. Mr Thompson having again suitably returned thanks, the meeting ended.

[Note: * Thomas Wall became Chairman at some point during 1929; ** Jack O'Mahony followed T. Wall as Vice-Chairman. Jack was also a referee.]

Churchtown's first major success at any level came in 1929 when its hurling team took the North Cork Junior title. In the semi-final at Buttevant on 2nd September, Churchtown defeated a strongly fancied Ballyhea side by 5-0 to 0-1 and survived keen competition to reach the final. The team that defeated Killavullen by 5-3 to 3-1 in the final at the Deerpark, Charleville, on 3rd November was selected from the following panel: Tim 'Thady' Buckley (Captain), Jim Cahalane, Dick Galligan, Frank Flannery, John Flannery, Billy Fitzpatrick, Tim Hedigan, Jim Kearney, Dave Manning, Frank O'Brien, Mick O'Keeffe, Paddy O'Keeffe, Pat M. O'Keeffe, Tom O'Keeffe, Maurice O'Mahony, Dan Relihan, Bill Relihan, Pad Relihan and Nat Simcox. The officials connected with the club's success included Thomas Wall, NT (Chairman), Tom Treacy, (Vice-Chairman) and Jack O'Mahony (Secretary).

The club staged a competition in September 1929 for a trophy which, according to Batt Thornhill (Buttevant, Avondhu and Cork), was known as 'The Churchtown Egg-Cup' and the event was won by Mallow. The *Cork Examiner*, on Monday, 23rd September 1929, in giving the result of a match in the Tournament, which was refereed by Jack O'Mahony (Churchtown) –

Buttevant 5-1, Banteer 1-4 – adds that ‘the North Cork Junior Hurling League’ match fell through and Ballyhea were awarded the game when Meelin failed to appear.

During this era, the parish had a second team known as the ‘**Black and Reds**’ (after their colours). It featured players who were unable to gain a regular first-team place. This side played several matches at **Annagh**. Pat O’Brien states that his father Tom was a member of the ‘Black and Reds’, and relates how the 2nd Fifteen had the pleasure of beating the champions in a challenge match there.

Ballyhea, thirsting for revenge after their shock defeat in the Championship, took their opportunity at a tournament at Freemount on 6th October 1929 in a game that was marred by the broken leg suffered by Churchtown’s Tim Hedigan. The result provided an amusing exchange of poetry between the ‘Bard of Ballyhea’, Con O’Brien, and Churchtown’s Jack O’Mahony, Club Secretary and team selector (and also a brother of one of its stars, Maurice O’Mahony). The first poem, by Con O’Brien, published in the *Cork Weekly Examiner*, was as follows:

The very name of Freemount is music to my ears,
I have not seen that little town,
For quite a score of years.
But Gaelic spirit stirs my blood,
To travel there to-day,
For Churchtown Gaels will cross camáns with famous Ballyhea.

It’s the Final for the Medals,
And crowds on every side,
Are filling up the village street,
From districts far and wide.
But mark the group of smiling youths whose laugh rings loud and gay,
And mark my words you’ll see them,
Swing the field for Ballyhea!

In Buttevant, a month ago,
They met their Waterloo,
When Churchtown did, what Churchtown tried
For fifty years to do.
But that defeat just rouses the blood of men in Ballyhea,
And they have come to wipe it out,
In Freemount here to-day.

The toss is won by Churchtown;
A gale blows down the field,
They have their chance with wind and sun,
To make their rivals yield.
But, No! though wind and sun give aid
The half-time figures told,
Four scores for dashing Black and White,
And two for Green and Gold.

Ah, Churchtown! now your chance is gone,
When change of sides took place,
With wind and sun assisting,
You failed to keep the pace.
The tide is now against you,
And the Boys of Ballyhea
Are fleet as deer to finish out
This tournament today.

Up goes the ball and smacking shots,
Like bullets pass us by.
The Churchtown posts are peppered hard,
By balls hit low and high.
The score runs up, the goals are eight,
The points exactly four,
Go easy boys! we don't require
To beat them any more.

Twelve scores to two the final count,
So said the referee.
The medals come to Ballyhea,
And proud the boys may be.
And Tyler, Linehan and Hawe
Will yet dash through the fray,
In many a field to raise a flag,
For dashing Ballyhea.

The Pigotts and Doherty, too,
With Desmond and O'Brien,
And Geary, Mooney and O'Callaghan,
All fit to toe the line.
The Ryans and Carrolls will be there,
To play as men can play,
And raise the name of ancient fame,
Of good old Ballyhea!

Such a satirical broadside deserved swift response and Jack O'Mahony replied the following week, with all guns blazing:

Last Thursday in your column,
You gave some verses gay,
As to how the boys of Churchtown
Were beat by Ballyhea.
You say the name of Freemount
Brings music to your ears;
To me it does the opposite,
It fills my eyes with tears.

You're careful not to mention
Some items of the game.
To make your poem more popular,
I think 'twould be a shame,
For you to quote the broken bones,

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Which marred the play that day,
And how the match was *really* won
By your stars from Ballyhea.

You say that in the Buttevant pitch,
Your Waterloo ye met;
Well that's a fact, five goals to nil
Is a record, you may bet!
You state it took us fifty years
To make your brave team yield,
But, remember, Con, we beat ye once
Upon your father's field.

Twelve years ago we whacked ye here,
In Mr Murphy's ground,
And also up in Cullig,
Before us ye went down.
We'll meet again next year, I hope,
And have another day,
And then we'll prove who are the best,
Ourselves or Ballyhea.

Excuse me, Ed., I did not mean
To keep you half so long,
But let me have a handsome prize;
I want it as much as Con.
And when Christmas comes I need not sigh,
I'll spend a jolly day,
I'll treat the boys of Churchtown,
And this is what I'll say:

Success to all the local Gael,
Both daring, true and bold,
Who fought their way through many a fray,
In their colours, Green and Gold.
May you sweep North Cork again next year,
And be ready for the day
When you'll get the chance, the Buttevant dose,
To repeat for Ballyhea.

The team began to break up soon after their 1929 success and, although the club affiliated a team up to 1932, it seemed that interest had waned for the moment. Two or three Churchtown players assisted Liscarroll until 1939, when the Churchtown club was formed again. Although championship success eluded them in those days, they did have some tournament success. Players associated with the club during this period included Jimmy Buckley, Ben Cremins, Father Mossie Donovan, Jimmy Doyle, Patie Fehan, Jerry Fitzpatrick, Willie Fitzpatrick, Bill Gaffney, Jim Grady, Jim Kearney, Denis O'Sullivan (Village) and Christy Stack.

Tim Sullivan ('Flanagan'), now domiciled in Kerry, tells of a challenge match between **Annagh** and Granard at Annagh in 1940. Refereed by Jim

Irwin, it was a keenly contested affair in which Granard emerged victors. Tim has recorded in verse the names of some of those who featured, including Beechinor who 'sent the white flag floating proudly in the breeze', Jerry Brislane, Dick Bowles, Pat and Bill Carroll, Doyle (Annagh's 'brightest star'), 'Flanagan' who 'hit the highlights, his followers to please', Arthur Kavanagh, Jerry O'Sullivan, Jack Roche, the four Stacks (Dan, Denny, John and Tim) and 'brave Walsh at centre field'.

Denis Kavanagh recalls Tim Sullivan's poem, entitled *Annagh versus Granard* (1940), and it is recorded here in full:

Jim Irwin threw the leather in to start the friendly war,
The Annagh boys came sweeping on with Doyle their brightest star,
Jack Roche held our net intact tho' stormed by many a shell,
And what he'd be worth between the posts the boys from the Marsh can tell,
Jack Stack in the full back line the bulwark of the side,
Each time he cleared those deafening cheers were heard oe'r far and wide,
Dick Bowles was on the left and Pat Carroll on the right,
With Tim Stack, Bill Carroll, and Brislane conspicuous in the fight,
John Stack and Arthur Kavanagh an inch they did not yield,
To brave Walsh and Jerry Booney in the centre of the field,
Up in the mid air they pulled on that ball and many a rush they staid,
Their great display this glorious day throws Blackrock's in the shade,
When Denny Stack raised the green flag it was a glorious sight,
We saw the dawn of victory break above us with delight,
And Beechinor's sent the white flags floating proudly in the breeze,
and 'Flanagan' hit the highlights his followers to please,
The Fitzpatrick Brothers came along with such a speed and straight,
Tim Connell from the background yelled they'd win the Galway Plate.
The sands of time are rushing down the hour glass slow but sure,
The Annagh boys come sweeping on vital scores to secure,
Hark! there's the final whistle gone and Annagh's hopes are sank
And Granard boys ascend the throne by Awbeg's mossy bank,
We raise our hats to those Granard boys, we hail them everywhere,
As champions of this great game may they long their laurels wear.

In the late 1940s, the club was again reformed with Paddy O'Keeffe as the driving force and trainer. The hurling field was located at Sherlock's, **Egmont**, and it was considered an excellent surface. Emigration was affecting the parish at this time and consequently there was a shortage of young men to don the Green and Gold. To help get the club started, several who had retired from active hurling turned out, including Jerry Brislane, Mick O'Connell (Ballyhea), Willie Joe Condon, Patie Fehan, Eddie Galligan, Jim Grady, Eddie Guiney, Denny Hawe, Jerry Jewitt, Tom Murphy (Tom always shed his boots), Joe O'Sullivan, Jim Sampson and Christy Stack.

Others who played in that era included Ben Fehin, Jimmy Gordon, Mick Relihan, Christy and John Sherlock, and Brendan Wall. Although they met with little success, a large following attended their every match, many of whom used Dorney's lorry as transport to the game. Some epic encounters

with Liscarroll – notably in Ballyhea and Buttevant – were recorded during this period. Following the success of his ‘Cottage Rake’ in the Cheltenham Gold Cup, the owner, F.L. Vickerman, donated the ‘Cottage Rake’ Trophy for a tournament. Participating teams included Ballyhea, Buttevant, Charleville, Doneraile, Mallow, Milford, Shanballymore and St Patrick’s (Limerick). Charleville were the last winners of the ‘Cottage Rake’ Trophy.

At about this time, an attempt was made to form a Camoige club. Bridget ‘Birdie’ Flynn was a leading member. Unfortunately, after playing a few matches, interest waned and the club lapsed.

The parish was very proud when in 1950, Christy Sherlock (Egmont) was selected as goalkeeper on the Cork Minor Hurling team. Christy recalls an incident during a championship match against Waterford: the referee (a substitute referee who specialised in officiating at football games) awarded Waterford a ‘penalty’, although at that time there was no such provision within the hurling code for such an award. Christy faced up to the ‘penalty’ which, to his relief, the surprised free-taker blazed over the bar.

In 1961, the Under-14s won the North Cork Final with a fine victory over Castletownroche. Club officials were Ned Dorney (Chairman), Bill O’Flynn (Secretary) and Ned Guiney (Treasurer). The team was jointly trained by Maurice O’Mahony (of the 1929 winning team) and Pat O’Brien. The team (with subs) was Michael Browne, Ned O’Donovan, John Doyle, Tommy Duane, Gerry Horgan, Johnny Horgan, Patsy Larkin, Denis Linehan, Michael McMahon, Seamus McMahon, Thomas O’Brien, Johnny O’Connell, Eddie O’Donovan, Kevin O’Leary, Denis O’Mahony, Paddy Joe O’Mahony, Donie O’Sullivan and Tan Simcox (Captain). Ben Dorney was team mascot.

November 1969 saw a major North Cork title return to the parish after a lapse of 40 years. On a day when atrocious weather made stylish hurling virtually impossible, the wearers of the Green and Gold denied Ballygiblin by 0-6 (all 6 scored by Paddy Behan) to 1-2 at Kildorrery, to bring the Novice Trophy home to an ecstatic village welcome. Ned Dorney was a selector and Tim Griffin was trainer of the team. The victorious panel was Paddy Behan, John Bowles, Mick Carey, Paddy Joe Cronin, Paudie Doyle, Joe Egan, Patsy Flynn, Gerry Hallihan, Ned Hawe, Donie Jewitt, Michael McMahon (Captain), Paddy Joe McMahon, Pakie Morrissey, Jim O’Brien, Mossie O’Callaghan, Kevin O’Leary, Denis O’Mahony, Paddy Joe O’Mahony, Billie O’Sullivan, Danny Relihan and ‘Tan’ Simcox.

Helen Morrissey has captured the essence of the struggle and the exuberance of victory in the following poem:

The green parks of Churchtown where strong grows the ash,
Have always known hurlers of courage and dash.
The great men who lived by the Annagh's swift flow
We remember so well from the long years ago.
In November their boys to Kildorrery came
Ballygiblin to meet in a fast, thrilling game

That was voted by all scientific and fine
In the final North Cork of nineteen sixty-nine.

Danny Relihan minded our goal-posts that day
Full-back Kevin Leary was Churchtown's main stay.
Jim Brien, Jerry Hallihan, Paddy Joe at his side,
John Bowles and Mick Carey withstanding the tide.
Outside centre-field Tan Simcox and Ned Hawe,
Our forwards likewise were six men without flaw.
Donie Jewitt, Pakie Morrissey, Bill Sullivan full,
Mick McMahon, Pat Behan, Denny Mahony pulled.

The game it was thrilling but bad for the heart
For some ground they oft forced us to yield at the start,
And even at half time our spirits were low
But Tim Griffin, our trainer, then set us aglow.
We went back for the second half hopeful and bold
Determined to honour our own green and gold
And the saves of Danny Relihan soon thrilled the crowd,
Supported by Leary and his wingers proud.

But up in the front we were near a breakthrough,
As Simcox and Hawe up in centre-field drew,
Sending up to the six in our gallant front rank,
To resist – Ballygiblin would have needed a tank.
McMahon and Morrissey gathered around,
Jewitt, Sullivan and Mahony came with a bound,
Behan pointed a winner, we shouldered them up,
To the town of Kildorrery holding the cup.

Now tonight here we mention their names with great cheer,
As up go the glasses and down goes the beer,
We remember the Gaels not alone of today,
But all the good men of the years passed away.
And toast that the future may to us extend,
Good hurlers, great honours unto us send,
Like the lads in whose praises we all of us join,
Who won the North Cork in 1969.

Churchtown National School team won the South Limerick Schools Final in 1983, beating Anglesboro at Knockainey. The team is shown in the 'Images' section of the book (Part 6) as picture 127. *Front row:* Michael Doyle, James Crowley, Patrick O'Connor, Dermot Carroll, Catherine Lynch, Declan Crowley and Michael Sheahan. *Middle row:* Frank Flannery, Pdraig Morrissey, Tony O'Flaherty, Pat O'Connell, Paul Crowley, Adrian Corbett and Kevin Flynn. *Back row:* John Carroll, Michael Broderick, Michael Lynch, Robert Dorney (Captain), William Murphy, Robert Murphy, Paul Carey and Finbarr Buckley.

Football followers in the parish had to wait until 1985 – and then it was a dual success – at Under-14 and Under-16 level. The Under-14 team took the North Cork Grade 'C' Championship under the watchful eye of trainer

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Kevin O'Leary. The team (with subs) was Paul Carey, Dermot Carroll, John Carroll, Adrian Corbett (Captain), Declan Crowley, James Crowley, Robert Dorney, Michael Doyle, Tony O'Flaherty, John Gaffney, Dan Jones, Michael Lynch, Padraig Morrissey, Robert Murphy, William Murphy, Pat O'Connell, Patrick O'Connor, James O'Sullivan, Maurice O'Sullivan and Christopher Scott.

The Under-16 panel was Ger Carey, Paul Carey, Dermot Carroll, John Carroll, Colm Conroy, Declan Crowley, Liam Crowley, Thomas Crowley, Robert Dorney, Michael Doyle, Jimmy Fisher, John Gaffney, Gerard Hedigan, Ger Jones, Tom Jones, Michael Lynch, William Murphy, Pat O'Connell, Pat O'Connor, Seamus O'Connor, Christopher Scott and Philip Sweeney.

Having taken the South Limerick School's Football Championship in the 1983-84 season, Churchtown ran up a string of successes: 1989/90, North Cork School's Hurling Championship and North Cork School's Football Championship; the double was again completed in 1991/92 and repeated in 1992/93. The North Cork School's Hurling Championship was again won in 1994/95, as was the North Cork INTO Mini-Sevens Hurling Championship. The North Cork Football Title returned to Churchtown National School in 1995/96.

Further success came in 1990, when the Junior B North Cork Football Championship was won for the parish. Mentors Christy Stack and John O'Mahony worked with a panel that included many of the successful 1985 Under-16 champions. The panel included Paul Carey, Colm Conroy, Liam Crowley, Michael Doyle, Gerard Hedigan, John Hedigan, Michael Hedigan, John Keane, Michael Lynch, John Matthews, Anthony McMahon, Neil O'Callaghan, Michael O'Connor, Patrick O'Connor, Seamus O'Connor, John O'Mahony and Billy Sherlock. Team mascot was Paul McMahon.

The year 1987 proved a watershed in the history of Churchtown GAA. In that year, after nearly 100 years of Gaelic sporting activity in the parish, the club acquired a permanent home. The name of one man in particular must forever remain synonymous with the acquisition of that splendid playing surface – the **Reverend Patrick J. Twohig**, Parish Priest of Churchtown, 1986-2001. Father Twohig was engaged in protracted negotiations with local landowners before finally setting his sights on Simcox's field adjoining the Maryfield churchyard. Having established a rapport with Nat Simcox during negotiations, Father Twohig enquired as to the lowest acceptable offer that might be entertained. On being presented with this figure, Father Twohig concluded the meeting and promised to return to the negotiating table. Imagine Nat Simcox's incredulity when at the beginning of their next meeting the West Cork priest made an offer for the field below that which Nat had indicated as his bottom line. Happily, the two men enjoyed a mutual respect and a deal was brokered shortly afterwards.

The grounds were speedily developed and a state-of-the-art sporting

facility – the envy of clubs not only in North Cork but throughout Munster – now lies within a couple of hundred yards of the centre of Churchtown village. Capital investment by Churchtown GAA since purchasing its village grounds up to 2004 has exceeded C735,000 – C185,000 in sports field development and a further C550,000 in completing the 500-seater spectator stand with its two dressing-rooms, three shower-rooms and ancillary facilities.

An unsuccessful attempt was made in the early 1990s to form the Camoige club again and, although the team experienced some success, interest waned after 1995.

The Under-12s presented the parish with both a Hurling Championship and a Football League Title in 1995. A composite list of both panels included Ann Marie Breen, Jason Carey, Wesley Carey, Adrian Carroll, John Crowley, Patrick Crowley, Kieran Curtin, Michael Daly, Denis Fehan, Diarmuid Fisher, Mark Flannery, Cathal Hawe, Bertie Óg Hawe, Joe Herlihy, Paul McMahon, James Murphy, Brian Nolan, James O'Callaghan, Brian O'Donovan, Ian O'Flynn, Lorraine O'Halloran, Brian Quinn and Joanne Quinn.

The Under-14s also brought hurling and football glory to the parish in 1995 by winning the Football Championship and Hurling League. The composite panel included James Breen, John Breen, Adrian Carroll, Thomas Crowley, Kieran Curtin, Neily Daly, Denis Fehan, Thomas Fehan, Diarmuid Fisher, Mark Flannery, John Howard, Paul McMahon, Joanne McMahon, James Murphy, Brian Nolan, David O'Brien, Mark O'Brien, Thomas O'Brien, Anne O'Donovan, Brian O'Donovan, Thomas O'Flaherty, Ian O'Flynn, Michael O'Halloran, Anita O'Herlihy, Joe O'Herlihy, Brian Quinn, John Quinn and Noel Quinn.

The Under-16 footballers completed a bumper year for the parish in 1995 by winning the North Cork League and Championship double. The 21-member panel was Brendan Breen, James Breen, John Breen, Kieran Crowley, Kieran Curtin, Neily Daly, Paddy Daly, Thomas Fehan, Diarmuid Fisher, John Howard, Anthony McMahon, Paul McMahon, David O'Brien, Mark O'Brien, Thomas O'Brien, Brian O'Donovan, Thomas O'Flaherty, Michael O'Halloran, Kieran Sullivan, John Quinn and Noel Quinn.

While under-age success continued through the late 1990s, in 1999 the club finally broke the County Title barrier when they defeated St Mary's (Ballineen) in the County Minor Hurling decider.

The Liam McCarthy All-Ireland Hurling Trophy and the Bob O'Keeffe, Leinster Senior Hurling Trophy were seen by Churchtown residents on 30th July 1997 during a presentation at the Community Centre by former Wexford All-Ireland winning captain, Tom Dempsey. It came as no surprise when, after the presentation, Churchtown's adopted Wexford-man, Jimmy Gordon, filled the Liam McCarthy. Broadcaster Micheál Ó Muircheartaigh

also attended this event.

Churchtown's Under-21 footballers won the North Cork Championship in 1998, beating Grange in Buttevant in the final. Kieran Brennan was Captain and the team was managed by Colm Conroy. The panel included Kieran Brennan (Captain), Denis Crowley, Kieran Crowley, David Murphy, Nat Simcox, Kieran Sullivan, John Quinn, Noel Quinn, Thomas O'Flaherty, Thomas O'Brien, Thomas Fehan, John Howard, John Breen, John O'Sullivan, Brendan Breen and James Breen.

Churchtown's GAA Under-21 hurlers won the North Cork Championship in 2000, beating Shanballymore in Charleville. Anthony McMahon captained the team. The panel included Noel Quinn, John Quinn, Kieran Sullivan, Michael O'Halloran, Thomas O'Flaherty, Brian O'Donovan, Thomas O'Brien, David O'Brien, Paul McMahon, Anthony McMahon (Captain), John Howard, Diarmuid Fisher, Thomas Fehan, Ciaran Curtin, Brendan Breen, John Breen and James Breen. The selectors were Michael Relihan, Dick Matthews and Paudie Doyle.

Minister for Arts, Sport and Tourism, Jim McDaid, TD, visited Churchtown village and turned the first sod at the GAA spectator stand and dressing rooms on Tuesday, 23rd January 2001.

Sunday, 8th August 2004 is a day destined to enter the realms of the folk-history of the parish. This was the long-awaited day when the hurling side emulated the heroes of 1929 and 1969 in bringing a Championship to Churchtown. The weather (as in '69) was not conducive to good hurling and their Doneraile opponents, aided by a blustery wind, led at half-time by 1-6 to 1-4. In the last quarter, Churchtown went a few points ahead and Kieran Curtin's late goal decided the issue. Having lost two finals in the previous three years, supporters were understandably jubilant when the long whistle sounded.

When the team arrived at the outskirts of the village, they were escorted by a piper to the village square. A celebration went on for some time and never was 'My Village of Churchtown' rendered with more fervour than on that wonderful night – especially at O'Brien's, proud sponsors of the Green and Gold. Trainer Henry Greensmith and selectors William Relihan and Michael McMahon (Captain of the '69 team) were justly proud of their charges. The winning Championship panel included John Breen, Kieran Brennan, Colm Conroy, Kieran Curtin, Joe Delee, Michael Doyle, Thomas Fehan, John Howard, Anthony McMahon, Paul McMahon, Pádraig Morrissey, Brian O'Donovan, Thomas O'Brien, Tony O'Flaherty (Captain), Brian Quinn and John Quinn. *See also* Black and Reds; Green and Gold.

Gale Day: This was the day that rents were collected by the landlord or his agent. Traditional 'gale days' were 1st March and 1st September. A 'hanging gale' was the postponement of payment of rent for six months by the landlord to enable a tenant to get his affairs in order. 'Gales' due on Egmont's Churchtown Estate were, after 1848, collected by Egmont's agent at the

Market House.

Gambles: The game of '45' was a favourite in the parish and '45 Drives' were frequent fund-raising events in the 1930s and '40s. The most popular game was three sets of partners, chosen by casting knaves. Some houses in the parish were famous for their nightly games of '45' and they attracted the best and most passionate devotees.

In the 1930s, Noonan's (in the village) had frequent card nights. In the 1940s, Mrs Treacy's (in the village) had a couple of gambles annually, which concluded with some music and dancing during which Mrs Treacy always rendered 'It's Only a Bunch of Violets'. Egan's (**Ballygrace**) was famous for its card schools and '45' was also played at Farrissey's, **Sheehan's Forge**. Cards at O'Leary's (**Walshestown**) were followed by dancing, with music being supplied on concertina. Sullivan's **Corner House** and Bill Flynn's were village venues for a nightly game. In latter years, **O'Brien's Bar** in the village was a popular setting for a nightly game, while the Corbett-Dunlea house at **Walshestown** also continues the tradition.

Garden Field: Located on Guiney's farm in **Clashelane**, a **Mass Rock** was found here.

Gardiner's Boreen: Popular appellation during the 1940s-60s, for this small lane which is located on the **Buttevant Road** at **Stack's Hill** and is one of two entrances to **Egmont House** (the other is on the old Liscarroll Road).

Gardiner's Rock: Previously known as 'Roche's Rock', it is a limestone formation that included a fox covert. It was the scene of many an exciting chase involving the **Duhallow Hunt**.

George's Street: This village main street, running from **Simcox's Corner** to the **Black Road**, is believed to have been named for the Reverend Lucius George (**Sir Edward Tierney's** son-in-law), who was the first occupant of the **Parson's House** (now Sampson's house). Reverend George took up occupancy in 1849 following the rebuilding of the village. The suggestion that it was named for King George IV is hardly correct. He had died in 1830 when Queen Victoria was on the throne. She is unlikely to have been amused had it been named for the previous monarch rather than for the ruling one.

George's Street Technology Ltd: An Internet company founded in Churchtown that operated from Boss Murphy House in **George's Street** from April 1998 to September 2000. The company was a casualty of the early 'dot.com' era and unfortunately never reached its potential. Carmel Conroy (1978-1999), a member of **Nivita**, was the first employee of the company. Eoin Little was the managing director of George's Street Technology Ltd.

Gibbet: An upright post with a projecting arm from which a convicted felon was hung during execution.

Gilbert, Maurice: *See* Ballyhoura Construction Ltd.

Glebe land: The glebe belonged to a parish and formed part of the resident clergyman's benefice. The incumbent could either utilise the land for his own use or rent it out. There was a glebe attachment to the Church of Ireland Parish of **Bruhenny**. The Bruhenny residential housing development is built on the Glebe field.

Goaling Field: This 17-acre field was the largest field on the Murphy's farm at **Leap**. Pitches on which a precursor of organised hurling, or **Barra**, was played were known as 'goaling fields' and the name of the field is a likely indication that this form of the game was played here decades prior to the formation of the **GAA** in 1884. The pitch continued in intermittent use as a hurling field for the parish up to the late 1960s. The Goaling Field also contains a pond that was rarely affected by long periods of drought.

Gramophone, The: Thomas Edison is generally accepted as the first person to patent a cylinder capable of the retransmission of recorded sounds (both Léon Scott and Charles Cros were also working in this general area). Edison's patent was accepted on 12th August 1877. On 6th December 1877, he spoke the first words to be retransmitted by mechanical means – 'What God had wrought'. This was followed by 'Mary had a little lamb'. Both sentences were spoken in front of a revolving cylinder covered with a tinfoil membrane.

Costelloes in the village had an early gramophone and a collection of records that included Delia Murphy's 'Johnny the Journeyman', 'If I Were a Blackbird', 'I'm a Rambler, I'm a Gambler', 'Three Lovely Lassies', 'The Moonshiner', 'The Girl from Donegal' and, of course, 'The Spinning Wheel'. They also had a record that related Flanagan and Allen's encounter with the **Banshee** and when this was played on a black November night – with the village graveyard as backdrop – it was guaranteed to scare the life out of youngsters playing nearby on the stark, dark, pre-electric lit streets.

Sullivan's **Corner House** had a different gramophone model and a favourite here was the monologue, 'Woodman, Woodman, Spare That Tree'. Stack's (**Egmont**) had a gramophone with a cone-shaped amplifier and Count John McCormack was a particular favourite with this family.

The needles came in little tin boxes, some of which bore a picture of 'Nipper', the dog used by HMV (His Master's Voice) as trade mark. When empty, the boxes were frequently used to hold snuff. During the war years, when steel was difficult to obtain and consequently needles were in short supply, a strong rose thorn was used as substitute.

The era of the gramophone was brought to a premature end in the late 1940s when mass production techniques – and the extension of the electricity supply to the parish – brought the price of the **Radio** within reach of the average family.

Granard: Interestingly, placed in the parish of Churchtown by Moland (it now forms part of Liscarroll parish), Granard was measured at 165 acres, 1

rood and 8 perches of arable land. A thatched farmhouse and a mill are recorded, the latter 'being worth about six-pound per annum, being the only water mill on Sir John Perceval's Estate in this Barony'.

Grand Jury: The Grand Jury system, imposed in Ireland following the Anglo-Norman invasion, was described during the reign of Charles I as being operated by 'the gentlemen of most consequences in the country'. The upper limit was 23 members and the position was honorary. The Penal Laws debarred Catholics from serving and even after these were relaxed, Catholics were rarely nominated to membership. Initially, Grand Juries attended at assizes and quarter sessions, but their function was later extended to include responsibility for road construction and repairs (they had the right to demand forced labour for the maintenance of roads), bridge-building, the construction of asylums and fever hospitals, and the partial funding of dispensaries.

The Grand Jury Presentments – the printed abstracts as passed by the Grand Jury of each county – form a record of local taxation from 1663 to 1898. The following extract from the Grand Jury Presentment for Cork County in 1688 refers to George Crofts of **Churchtown House**:

We present that £420 be raised in the County of Corke, to be paid to George Crofts, Esq. Who is forthwith to furnish the French Fleet with fifty fat oxen and 400 fat weathers: the same be given to the Admiral, Officers, and seamen of the said fleet as a small acknowledgement of the universal thanks that is due to them from this kingdom in general, but from us more particularly, for transporting His Majesty [James II], we having the first blessing of His Majesty's presence in this county, for which we and our posterity shall ever praise God. George Crofts to be satisfied for grazing the said cattle till the return of the French Fleet.

Under the Local Government Act of 1898, an elected District and County Council assumed the functions of the Grand Jury.

Great Famine, 1845-49: Churchtown, an inland village, was particularly affected by the disastrous famine that struck with terrifying suddenness on 20th August 1845. In Churchtown, as throughout the country, even the poorest tenant farmer rented land on which to grow potatoes – the sole sustenance on which more than one-third of the population depended; other crops were used to pay the rent. Even at the height of the Famine, between July 1845 and February 1846, more than £1 million in foodstuffs left Ireland, on many occasions passing inbound ships loaded with the despised Indian corn or 'Peel's Brimstone' which was distributed for relief. When rioting broke out in protest at the exporting of corn, Sir Charles Edward Trevelyan, Assistant Secretary to the Treasury, deployed mobile columns of 2,000 soldiers (provisioned with beef, pork and biscuits) 'to be directed on particular ports at short notice'.

The consequences of potato failure were not only dietary; it resulted in widespread unemployment, leading to further misery and the inevitable

outbreak of diseases such as cholera, typhus and scurvy. Inability to pay rents led to wholesale evictions, presenting unscrupulous landlords with an opportunity to improve their estates and in so doing, divest themselves of financial responsibility towards the dispossessed.

The (temporary) Relief Commission was established in November 1845 with a remit to advise the government as to the extent of potato loss and distress on the island of Ireland, to oversee the storage and distribution of Indian corn and meal, and to direct, support and coordinate the activities of local relief committees. The Relief Commission was reorganised in January 1846, disbanded in August 1846 and reconstituted in February 1847 under the Temporary Relief Act.

Local relief committees (including one at Churchtown) were established under the directive of the Relief Commission in February 1846. They were voluntary bodies consisting of local dignitaries, county officials, Poor Law Guardians and clergymen. Their main duties were to encourage local employment, to raise subscriptions and to purchase and distribute Indian corn from Relief Commission depots. Financed by local voluntary contributions, local committees could apply to the Lord Lieutenant for a pro-rata grant to that raised locally. Local committees were encouraged to publish lists of contributors so as to discourage non-compliance by recalcitrant landowners. They were further instructed to maintain an accurate list of townland residents and to note the circumstances of each household. For a period also, they issued tickets of employment on the public works, but following complaints of mismanagement, this function passed to the Board of Works.

By August 1846, some 650 committees had been established. The great majority of these were located in the south and west of the country. There were relatively few in the Midlands and none in Armagh, Fermanagh, Derry and Tyrone.

In Churchtown, Arthur O'Keeffe, steward at **Burton House**, wrote to the landlord, John Purcell, on 22nd December 1846, stating:

Denis McAuliffe tells me you promised him a bag of wheat. Will we keep a bag of it for the use of the house? ... It may be well to remark that potatoes are very scarce, and what little people hold they are keeping for seed; they are extremely dear. I am of the opinion that it would be wrong to use the potatoes, they being so very scarce and dear. We have not a grain of oats for the horse.

Also in Churchtown, Lord Egmont's agent, Sir Edward Tierney, seized the opportunity to improve and enlarge the farms on the estate. He demolished the remaining thatched houses, not only in the area of the former village but throughout the parish. According to the *Cork Examiner* of 20th May 1846, some 400 persons were scheduled for dispossession in Churchtown to make way for a new market that Sir Edward planned to construct. Very many of the evicted did not receive the £2 promised them for vacating their dwelling,

and destitute, found themselves in line for the doubtful assistance and sympathy of the public purse. Large numbers of the impoverished evicted were left with little alternative but to board ‘coffin’ ships bound principally for America and Australia. Some were lost on the hulks which foundered even in sight of Irish shores; those who died from typhus and other diseases contracted aboard ship were simply cast overboard. Thousands of others (who had overtaxed local health facilities) died in hastily erected ‘hospital’ sheds in America or Canada. Many of those who managed to reach the New World lost contact with their relatives and, with a slight change of name, were simply assimilated into their adopted country.

There was a further element to the tragedy of hunger in Churchtown. Jack Murphy (1920-2000) of the **Leap** relates that one of the famine works adopted was the erection of a stone wall in Egmont – three-quarters of a mile long – to divide the townlands of **CastlemacCarthy** and **Knocknamahee**. The emaciated workmen, unable to perform the heavy manual tasks involved, collapsed and died by the score. The dead were simply thrown into a common pit and buried unmourned and unrecorded; their anonymous monument is the wall to which they had contributed but a few stones.

Sir Robert Peel, who had carried the Repeal of the Corn Laws, was replaced as Prime Minister in 1846 by Lord John Russell. Russell made no secret of his antipathy to the ‘ungrateful Irish’ and he headed a coalition administration committed to the dictum of *laissez-faire* or the free market principle. Such a policy, when famine presented an obvious opportunity for profiteering, further exacerbated an already desperate situation and the price of alternative food sources rocketed.

On 11th October 1846, Andy Hedagan of **Mountcorbitt** wrote to his landlord, John Purcell, pleading for assistance:

I am very sorry to inform you that my house has been razed to the ground [by the bailiff during eviction]. You sir, can imagine better than I can describe, our miserable situation at this inclement season of the year in being compelled to sleep under the broad canopy of the heavens. Foxes have holes and the birds of the air have nests. But the son of man hath nowhere to lay his head. Never was this sentence more truly fulfilled than in my case.

On 28th October 1846, the Reverend Lucius George, Rector of Churchtown, and Father David O’Leary, Parish Priest, wrote a joint letter to John Purcell, landlord at Burton Park, pleading for aid:

We beg to state that a Meeting of the Clergy, Landholders and Inhabitants of the parish of Churchtown was held here this day when it was resolved that an appeal to all the Landlords of this Parish on behalf of a large number of the aged, infirm and Widows and Orphans, who can possibly receive no Relief from the employment given by the Board of Works, and are also excluded from the poor house [workhouse] in consequence of its over-crowded state. Under the above circumstances we humbly crave your assistance.

The following letter, dated 12th December 1846, was written by James Macdonagh, Treasurer of Churchtown Relief Committee, to Sir Randolph

Routh, Commissary General and also Chairman of the Famine Relief Commission:

*To Sir Randolph Routh
Dublin Castle*

Sir, I take this liberty to address you on behalf of the poor creatures in this parish who are precluded, some by their sex, others by their age or infirmity, from seeking for employment on the public works – neither can they obtain admittance into the poorhouse owing to its overcrowded state. The potato, on which they formerly lived and with which they were so liberally supplied by the charity of their neighbours, is now totally gone; and those neighbours I grieve to say find themselves unable to supply them with bread. We have therefore a considerable number of persons old and infirm, and of widows and orphans of tender age who are literally perishing before our eyes – without clothing, without food. Through the humanity and kindness of three of the landed proprietors of the parish – and only three out of seven have responded to our call – we have been able to raise a small sum for their relief – small in comparison with the continually increasing demands that are being made upon it, but unless you or the Lord Lieutenant extend us a helping hand, we must see our fellow creatures and fellow Christians perish at our doors. I have the honour to be, Sir, Your obedient servant,

J. Macdonagh

Macdonagh goes on to enquire if the Relief Commission will pay the cost of a boiler (for making soup) already ordered and apologises for the late despatch of the Subscription List, which he states was caused by the misdirection of the circular giving closing dates for grant applications.

As famine continued to stalk the lands, the Temporary Relief of Destitute Persons (Ireland) Act – the ‘Soup Kitchens Act’, making Ireland pay for Ireland’s woes – was enacted in January 1847. Boards of Guardians resigned en masse in protest and, as many of the public works closed, thousands more were thrown onto the workhouse system. Soup now became the staple diet, but in marked contrast to the fare provided by the Society of Friends (the Quakers) in the larger cities, the broth available for general consumption was of little nutritional value. By July 1847, some 3 million people depended on the soup kitchen for survival. Despite the philanthropic endeavours of many landlords, funds from England and relief ships from America, deaths from famine and disease continued their inexorable rise. Prime Minister Russell announced a suspension of relief until the Irish Poor Law Rate was collected of 5s (25 per cent) in the pound. Almost £1 million was collected in 1847, frequently with the aid of the military.

The principal subscribers to the initial Churchtown Relief Fund contributed £205 out of a total of £207 8s 6d collected, to which the Lord Lieutenant recommended that an additional £140 be allocated for the provision of food were:

As failure of the potato crop continued, the only food alternative was the hated Indian meal – generally known as ‘Peel’s Brimstone’ (after Prime

Churchtown Relief Fund 1847							
Name	Amount				Name	Amount	
	£	s	d		£	s	d
Sir Edward Tierney, Bart.	100	0	0	Capt. Wrixon	2	0	0
Earl of Egmont	25	0	0	Gerald Fitzgibbon, Snr.	1	10	0
John Purcell, Esq.	25	0	0	Gerald Fitzgibbon, Jnr.	1	10	0
Countess Listowel	7	10	0	John Bolster	1	10	0
Sir William W. Beecher	5	0	0	Patrick Coughlan	1	10	0
John Cowhey	5	0	0	James Lynch	1	10	0
Rev. Lucius George, Rctr.	5	0	0	Barth. Ed. Purdon, Esq.	1	10	0
John Coughlan	3	0	0	Dr. Barry (Mrs)	1	0	0
Nathaniel Simcox	2	10	0	James Cowhey	1	0	0
Rev. Dela Cour (Mallow)	2	0	0	James Dennehy	1	0	0
Garrett Fleming	2	0	0	William Winter	1	0	0
James Glover	2	0	0				
Rev. W. Golden, C.C.	2	0	0				
Rev. D. O’Leary, P.P.	2	0	0				
Dr. Sheehan	2	0	0				
Total:	190	0	0	Grand Total:	205	0	0

Minister Sir Robert Peel because of the fire it created in the belly, or indigestion). The meal was anathema to the people: they did not know how to cook it and neither were they aware of the amount to take or the frequency of eating a food alien to systems nurtured on a diet of potatoes and milk. There was also the issue of price: Churchtown residents in a position to purchase Indian meal had to travel to Mallow, where it cost one-third more per stone (1s 4¹/₂d) than elsewhere in the country (1s).

John Purcell of **Burton Park** was one of the few substantial landholders in the parish who was sympathetic to the plight of the starving. William Connors, Burton, in a letter addressed to 'Dear Michael', dated 29th April 1847, comments:

... our constant attention is in burying the dead, and attending funerals every day, as fever and Dysentery are raging through the Country like wild fire ...
how happy are those tenants who devise under Mr Purcell ...

The potato crop failed again in 1847 and as the people became even more desperate, violent crime increased and a number of landlords were murdered. An attempted rising led by William Smith O'Brien petered out at Ballingarry, County Tipperary, on 29th July 1848. This did little to encourage sympathy in England towards Ireland's plight. Despite the opposition of landlords and Chief Constable Twiseldon (who resigned) – calling it a 'policy of

extermination' – the Treasury placed an extra 6d (2.5 per cent) on each Poor Law Union.

As the numbers on Outdoor Relief rose to 768,902, the Society of Friends announced it was ceasing its relief operation. The evicted in the parish of Churchtown were faced with three choices: the open road – and certain death, the coffin ship or Mallow Workhouse.

Cholera, death and revolution notwithstanding, Queen Victoria arrived at Cobh on 1st August 1849; the port was renamed Queenstown in her honour. The potato and general harvest of 1849 was excellent, save in the Munster counties of Clare, Kerry, Limerick and Tipperary where blight again reappeared. But the worst of the crisis was over and 1850 would see a plentiful harvest and a virtually blight-free potato crop.

The townland of **Leap** is one of many within the parish that starkly reflects the consequences of the Famine. In 1841, there were 126 people living in 21 houses on the townland. Ten years later, there were 3 people (all female) living together in 1 house, the only house then occupied at Leap.

The *Boston Pilot* carried a regular column featuring letters from American relatives seeking the whereabouts of Irish emigrants. The following queries are in regard to emigrants from the parish of Churchtown:

9th January 1847 [information is sought in respect of]: Denis O'Sullivan of Walshestown, parish of Churchtown County Cork. Supposed to be in Louisville, Ky., three years hence. Any information respecting him will be thankfully received by his brother, Daniel Sullivan, Syracuse, Onondaga County, NY.

24th July 1847: Thomas Heaphy, who came to America about 10 or 11 years ago, a native of Churchtown, County Cork. When last heard from he worked for John McBride, Waterville, State of Ohio. Any information respecting him will be thankfully received by his brother, James Heaphy, New Hope, Buck County, Pa.

27th March 1852: Michael Walsh, native of parish Churchtown, County Cork. Left Ireland in March 1849 – sailed from Liverpool to New York – lived last in Madison, Indiana. A line addressed to his brother-in-law, Martin McNamara, Louisville, Ky., will receive immediate attention.

19th February 1853: Of John & Eliza Coleman, from parish Churchtown; supposed to be in New York one year since. Any information will be thankfully received by their brother, Wm. Coleman, Harrisburg, Pa.

19th February 1853: John Doyle, from parish Churchtown, near Buttevant, who landed in Quebec in 1839; when last heard from (in May 1851) was near Boston. Any information of him will be thankfully received by his brother, Thomas Doyle, Milestown, Philadelphia, Co'y, Pa.

17th September 1859: Of Ann Callaghan from parish Churchtown, wife of Denis Callaghan; when last heard from they were in New Boston, Mercer County, Ill. Any information will be thankfully received by her sister, Mrs Honora Sullivan, Frankfort, Ky.

25th August 1860: Of James Lynch, of Churchtown, who landed in New York the end of last month. Any information will be gladly received by his

son, Michael, Branchtown, Philadelphia, Pa.

28th October 1865: Of Patrick Winters, formerly living in the parish of Churchtown, County Cork, Ireland. He landed at Boston in 1862; when last heard from he lived in Boston, in Porter Street. Any information will be thankfully received by his sister Ellen and his brother Thomas Winters, who lives now at St John's College, Fordham, NY.

16th December 1865: Of Catherine Dwane, of parish Churchtown, County Cork, who left Ireland twelve or thirteen years ago, and landed in New York, and remained there for some time; when last heard from she said she was going to Galena and has not been heard from since. [There are three mentions of Galena in Webster's *New Geographical Dictionary*: the largest is in Illinois. The others are Cherokee County, Kansas, and Stone County, Missouri. There is also Galena Park, city in Harris County, Texas.]

The population in the Mallow Poor Law Union catchment declined by 34.5 per cent (from 64,364 to 42,145) during the decade ending 1851. It is fair to assume that Churchtown suffered a similar percentage decrease.

On 8th December 1995, to observe the 150th anniversary of the Great Famine, a commemorative concert was organised in the **Community Centre by Churchtown Development Association**. Prior to the ending of the Famine Commemoration in 1999, **Noel Linehan** was responsible for a production of a Famine drama, entitled 'The Broken-hearted Farmer, Dan O'Hara'. The play, which involved local players and schoolchildren, was performed to packed houses in both Churchtown and Ballincollig.

Great Gas Petroleum (Ireland) Plc: GreatGas was the first Irish-owned national brand name for independent forecourt operators and it was conceived in Churchtown in the Market House on 24th April 2005. The first GreatGas filling station opened on the N20 at Ballyhea on 11th November 2005 and was the first conventional filling station in Ireland to also offer a pure plant oil bio-fuel from a pump on the forecourt. This company was founded in Churchtown by Michelle Gleeson, Maurice Gilbert and **Gerry Murphy**.

Great War: *See* First World War.

Green and Gold: The traditional GAA colours of the Churchtown Club are green and gold. The manner in which the colours have been represented has varied: in 1929, the jersey was green with a gold chevron, while in the 1950s it was green with a gold collar and cuffs. The North Cork Champions of 2004 sported the green jersey with gold collar and cuffs, with the addition of their sponsor's name – 'O'Brien's Bar'. The current reserve strip consists of a yellow jersey with green collar and cuffs; this is vastly different to the 1929 reserve strip, which was black and red. *See also* Black and Reds; GAA.

Greyhounds: Greyhounds have long been part of the sporting life of the

parish. Local historian Patrick Irwin (**Annagh**) has a photograph of members of Churchtown Coursing Club at the turn of the 20th century that shows a group of (unnamed) members with ten greyhounds. Several families in the parish kept a greyhound for the purpose of hunting ('Redmond' John Murphy had 'Rebel' and Bill Hickey had 'Jeff'). However, it wasn't until the 1940s when Father Gallagher, Tony O'Neill and Tom Nash opened Buttevant track that Churchtown folk became aware of the wider sporting and commercial opportunities on offer through the owning or breeding of greyhounds.

Publican Paddy O'Keeffe kept a kennels and also trained some greyhounds for Commandant Paddy O'Brien (Liscarroll) from the 1940s onwards. Others involved in the greyhound industry have included the families of Crowley, Danaher, Flaherty, Gaffney, O'Brien (**Clashganniv**), O'Connor (Egmont), Quinn, Scott and Twomey (**Clashelane**). Eddie Galligan kept greyhounds at one time before joining the Parish Priest, Dr Twomey, in a successful enterprise. The O'Brien sisters (**Mountcorbitt**), who had tried their luck with horses (one of whom was named 'Promise'), had a dog called 'Christy Ring' that won a few races.

But the person who brought unqualified success to the parish was undoubtedly Jim Curtin of **Egmont**. Jim fondly remembers 'Gallant Navy', the dog he acknowledges as putting him on the road to success when winning at Cork by 14 lengths in 1959. Jim had £10 on him at 6/4. He sold the dog shortly afterwards for £1,100 – or as Jim puts it, 'For the price of three motor cars'. He also talks of 'Mannequin', a fawn bitch that won 13 of her 14 starts (and was beaten a neck in her other). In the glorious uncertainty of the industry, Jim mated her with the best available dogs, but she never bred a winner of consequence. Racehorse trainer Jimmy Gordon (**Annagh**) became involved as joint-owner under an arrangement in which Jimmy reared the pups for some months before handing them over to Jim Curtin and his sons, Dan and Jimmy.

The Curtin-Gordon partnership was destined to write the name of Churchtown indelibly into the annals of greyhound racing lore on Monday, 29th July 1991. On that historic night, five dogs bred by the Curtin/Gordon combination won across England – 'Churchtown Wanda' and 'Churchtown Power' were successful at Wembley (and the Curtins and Jimmy Gordon were there to cheer them home); 'Churchtown Black' crossed the line first at Nottingham; 'Churchtown Lodge' won at Hall Green; and 'Rebel Star' (whose name had been changed on purchase, from a 'Churchtown' prefix) won at Canterbury. *See also* 'Memories', Part 7.45.

Griffith's Valuation: From 1851-1865, Sir Richard Griffith (1784-1878), a Dublin-born geologist and civil engineer, conducted a survey of every townland and parish in Ireland. This valuation placed the assessment of rates for the administration of the Poor Law on a uniform basis. Also known as

the 'Primary Valuation', it replaced the unsatisfactory Poor Law Valuation. It is important to bear in mind that Griffith tended to overlook families who were living in very poor housing. Griffith stated that the land had been valued from 25 per cent and 30 per cent under its letting value according to a scale of agricultural prices, not according to rents. The resultant levy on local property and business owners was disbursed by a Board of Guardians of the local workhouse, which for Churchtown was Mallow Union. During the **Land War**, the **Land League** insisted that tenants should offer payment of rent based only on Griffith's Valuation and if that was not acceptable to the landlords, the rent should be withheld entirely.

Griffith's Valuation of the village and parish of Churchtown was carried out under the supervision of James Harton in 1851. The survey's findings are detailed in Part 1.4 of this book under the appropriate townland. The Valuation (Ireland) Act, 1852 has remained the basic legislation for valuation for 150 years.

Grove-White, Colonel James (1852-1938): Following a distinguished 32-year military career, Melbourne-born Grove-White retired from the service in 1903. A popular landlord, he took a keen interest in the operation of his County Cork and Waterford estates and later became a leading agronomist.

He became High Sheriff of County Waterford in 1910 and was a member of Cork County Council and of the Munster Agricultural Society. He was an early member of the Cork Historical and Archaeological Society and later its Vice-President and President. He submitted several articles to the *Journal of the Cork Historical and Archaeological Society*, including 'Fiants relating to the County Cork' (1893) and 'Fiants of William and Mary relating to the County Cork' (1895).

Grove-White's enduring work, *Historical and Topographical Notes on Buttevant, Castletownroche, Doneraile and Mallow*, which had appeared at intervals in the Cork Society's journal was published in 2 volumes in 1924. References to Churchtown in the work includes a chapter and photographs of his visit to Bruhenny graveyard in the village.

Gub, The: The three parishes of Churchtown, Ballyhea and Buttevant meet in a corner of this 64-acre **Walshestown** field, the property of the Broderick family. It once resounded to the thunder of hooves as Vincent O'Brien's **Clashganniv** string exercised there. Triple Cheltenham Gold Cup winner 'Cottage Rake' (1948-50) spent much of his retirement here, grazing in the Gub.

Gurteenroe: *An Goirtín Rua* or 'the reddish small field'. Area (1911): 430 acres, 1 rood and 25 perches.

Gurteenroe townland is located at the south-western end of the parish. The underlying rock is comprised almost entirely of **shale** and **sandstone**. A

considerable height above sea-level, it adjoins the Liscarroll townland of Lackaroe. The Hawe family have long resided here. Denny Hawe, who played for Churchtown, was a classic exponent of the art of the ash. Famed for his darting solo runs, he won many honours during his long GAA career. The Hawe household was a ‘safe’ house during both the **War of Independence** and the **Civil War**. A hideout was so skilfully adapted that although the house was often raided during these periods, the ‘secret’ room was never discovered. The Fleming and Flynn families also have a long association with this townland.

Moland’s 1702 Survey of Gurteenroe described it as being ‘from Churchtown one mile’ and ‘having no improvements on it but one cabin’. This townland, measuring some 281 acres and 33 perches, provided Moland with the most diverse array of land encountered during his survey of the parish – 194 acres, 3 roods and 8 perches of it was arable land; 19 acres and 30 perches of meadow; 20 acres and 2 perches of pasture; 13 acres, 2 roods and 32 perches of coarse pasture; and 33 acres, 2 roods and 1 perch of red bog.

For Gurteenroe townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith’s Valuation 1851 (Part 1.4).

Gurteenroe Commons: An extension of Gurteenroe, from which it is divided by a stream, this is the smallest townland in the parish. It forms the boundary with the Liscarroll townland of Ardaprior. The area as given in the 1937 Ordnance Survey map is 51 acres, 2 roods and 9 perches.

No residents were recorded here during the censuses of 1841, 1851 or 1861, and the townland does not appear in the Tithe Applotment listings of 1833. The first house to be constructed on the townland for over 150 years was built by Bertie and Bernie Hawe in the late 1990s.

For Gurteenroe Commons townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith’s Valuation 1851 (Part 1.4).

— *JH* —

Ha-ha: The ha-ha was a common feature employed in 18th-century landscape design. It consisted of a sunken ditch that kept livestock from encroaching on the environs of the big house and, owing to the absence of a fence, hedge or wall, it afforded an uninterrupted panorama to the occupants of the house.

Hank: A hank of linen yarn, such as that produced at the Annagh mill of Benjamin Rolisson, measured 3,600 yards.

Harness: Harness is the name given to the equipment fitted on a horse to assist him in the performance of a task. The term ‘tack’ rather than harness is reserved for the equipment used when the animal is readied for riding. Proper harness allows for an equal distribution of weight and a full utilisation of the animal’s power. *See also* ‘Memories’, Part 7.49.

Hawe’s Cross: Proceeding towards the Cork – Limerick Road, Hawe’s Cross is located on the right-hand side in the townland of **Ballindillanig**. *See also* ‘Memories’, Part 7.13.

Haymaking: ‘Saving the hay’ ranks next to the **threshing** in the memory of those who remember the 1950s. We had double the fun in Churchtown parish as several farmers, including Frank Flannery, Simon Keane, Tom O’Brien, Willie O’Connor, Jack Sampson and Nat Simcox, had extra acreage in Annagh Bogs and children got a ‘spin’ in the float to **Annagh**. Some of the younger lads went ‘fishing’ for collies, which they trapped in 2lb jam jars, while the older lads continued to the meadow in the float and lent a hand levering the wynde of hay.

Haymaking was hard work, especially on warm days. The ripening yield was collected from smaller cocks of hay (some farmers left it in ‘swarths’) and formed into a wynde. As the wynde progressed, someone stood on it and shaped and packed it to a tapering finish. Then it was ‘cleaned down’ (the sides raked to dislodge any loose hay) and tied, using both a *súgán* and binder twine. The process was repeated until all the hay had been ‘saved’.

At some period during the day, refreshments would arrive and nothing ever tasted quite like a meal in a meadow where the air and hard work honed appetites to razor sharpness. Tea was brought twice during the day – at midday and in late afternoon. The midday tea, brought by the women of the house, usually consisted of sandwiches cut from the dinner meat joint of the day, supplemented with a few slices of bread, butter and jam for the younger help. The late afternoon tea had barm brack or currant cakes or even apple tarts as accompaniment. At this point all work would cease for a blissful 20 minutes or half-hour. Sitting with their backs to a wynde, the older men sucked contentedly on their pipes and spoke about haymaking and ‘characters’ from the past; the younger men took out their paper packets of Woodbines, lit up and talked, laughed and joked among themselves, while the young lads observed all from a respectful distance.

The hay was left in the meadow for a period before being taken by float to the haggard or barn, where it was stored in a large rick. Making the rick was hard work, especially in a barn with a galvanised roof on a hot day. *See also* ‘Memories’, Part 7.61.

Hayward: An official at a manor, such as Burton, whose duties were primarily associated with haymaking and harvesting.

Headland: An area of land at the end of a field left unploughed to enable the plough to be turned at that point.

Healy, Liam: Native of Mayo, who married Lisa Foley (a cousin to the O'Brien's) from Charleville and later Ballyhea. Liam came to Churchtown as a friend of Pat O'Brien as they shared a common interest in horse racing. He purchased **O'Brien's Bar** in 2004. In August 2005 in a fund-raising event for the **Churchtown Development Association**, he was elected Mayor of Churchtown.

Hedge school: Following defeat of the Jacobites, an alarmed Irish Parliament enacted in 1695 the first two of a series of statutes that became known as the Penal Laws. Later additions to the Penal statutes were intended to deliver the *coup de grâce* to the last vestiges of Irish custom, education and tradition. One of the 1695 impositions prevented Catholics from keeping weapons, while the other not only banned them from teaching or running schools within Ireland, but also forbade their travel overseas for the purpose of education. Some of the more influential families – the O'Connells of Derrynane, for example – later ignored such a ruling and sent their sons to be educated in France and in other continental countries. Protestant teachers were expressly forbidden to employ Catholic teachers and a reward was offered for information on any Catholic teacher who dared violate the teaching ban; if caught, he faced imprisonment.

The great majority of the people that subscribed to the proscribed faith were also Gaelic-speaking and consequently were penalised on both counts. Eager that their sons might have the chance of an education denied themselves, parents turned to the new phenomenon – the 'secret' school. These establishments were variously referred to as 'cabin schools', 'pay schools' and 'petty schools', but from around 1780 the term 'hedge school' was generally applied to such a primitive and clandestine enterprise.

The hedge schoolmasters were drawn from all elements of the social stratum. The vast majority were dedicated honest educators; some, embittered perhaps by being unable to fulfil their teaching vocation, took to the bottle. James Nash, who kept a hedge school in County Waterford, was untypical of his calling; he believed in flogging the boys every morning 'to teach them to be Spartans'. The profession also included those whose aims were more ideological than educational and who have been rather unkindly labelled as 'subversives'.

To the well-educated sons of Protestant families, the draconian Penal Laws were abhorrent and they risked even more than their Catholic counterparts when they took groups of young boys and secretly educated them. Teachers also included the poet-schoolmaster class and, to them and their nomadic lifestyle, we owe the preservation of much of our ancient culture, tradition and song. They preserved many of the songs and verse that embodied the

very spirit of Ireland's ancient culture – songs wonderfully robust and rousing, such as *Mo Giolla Mear* from the pen of Churchtown's own **Seán Clárach Mac Dómhnaill**.

Among the famous poets of the 18th century who taught at hedge schools were Donncha Rua Mac Conmara (1715-1810), **Owen Roe O'Sullivan** (1748-84) who taught pupils in Churchtown parish, and Brian Merriman (1748-1805), author of *Cuairt na Mean Oiche*, 'The Midnight Court'.

The hedge school curriculum included English, Greek, Irish, Latin, arithmetic, bookkeeping, geography, times past, navigation, surveying, dancing and singing. Not all of these, of course, would be taught at any one school. Latin and the classics were usually the preserve of those intended for the priesthood. Initially, however, texts were in short supply and pupils were taught from works as diverse as Chesterfield's *Rules of Politeness*, *The Devil and Dr Faustus*, *Life of Donna Rosina* (a Spanish courtesan) and *Irish Rogues and Raparees*. These were later replaced with the prosaic *Rational Spelling Book*, Dowling's *Book-keeping* and Voster's *Arithmetick*. Printed books were very expensive: Bonnycastle's *Arithmetic* cost 2s, Patrick Lynch's *Irish Grammar* 3s 3d, and Deighan's *Geography* 6s.

Schools were held outdoors in warm weather and teachers used whatever shelter was available during the winter, a thatched outhouse or stable being the most common. The Master used slate as a 'blackboard' and the pupils generally used quills as pens.

Payment to the teacher depended on the size of his class – and not a little on his reputation. He might make as little as £20 per year or as much as £50. The poorer pupils offered payment-in-kind, including butter, fowl, turf or vegetables. The Master augmented his income by writing letters, drawing up marriage articles, wills and leases, measuring land or arbitrating in disputes.

The hedge schools continued to the first part of the 19th century, but were gradually supplanted by the schools established by the National Education system in 1831. One of the last of the hedge schoolmasters was Matt Tuohy, who taught at Killaloe, County Clare. He charged the then not insignificant sum of half-a-crown a week for instruction in 'Latin, Greek, Irish, Sums and Dancing'.

There were several hedge schools in Churchtown parish. As well as the Owen Roe O'Sullivan School, a schoolmaster named Croke taught pupils for a penny or twopence a week. He used farmers' barns in winter and taught by the hedge during summer. There was a famous school in **Ballygrace**, where on Saturday, 7th August 2004 Noel Linehan organised a realistic re-enactment of this important feature of our historic past. The 'Master' was Éamon Horgan, Principal at Doneraile National School. Éamon's mother, Moll, was a daughter of Alec and Julia Morrissey, who lived near **Annagh** and both were familiar and popular figures in Churchtown for some 50 years.

Hickey, Denis Joseph (1937-): Reared by the O'Sullivans ('Booneys') in Churchtown, Denis attended the local National School before completing his education at Colaiste Croí Naofa, Buttevant. From 1953, he worked at a variety of jobs in London, including a number of years with London Transport, and worked with his flatmate and boyhood friend Jimmy Bowe. Denis later joined the Post Office in the UK and transferred to its Overseas Telegraph Department. He was editor of both the in-house magazine, *ETESSA*, and of the local Post Office Workers' Union (POWU) magazine, *Mercury*. He founded a Quiz Section at Electra House and was a founder member of the Mount Pleasant Quiz League.

Secretary of the St Patrick's Branch of the London Catholic Guild (Jim Bowe was Chairman), Denis helped raise several thousand pounds for the building of St Gabriel's Church, Holloway Road (of which Fr Tom McNamara of Newtownshandrum was Parish Priest). He also produced a souvenir booklet to mark the opening of the church.

On his return to Ireland in 1973, Denis joined the Department of Posts & Telegraphs and worked in Dublin for some time before settling in Limerick. While in Limerick, he founded a weekly in-house magazine, *Live Wire*. He later became a Telephone Officer and was working as a PRO when he took early retirement in 1997.

Denis is the author of many books, including *The First Mercier Quiz Book* (1974), *The Second Mercier Quiz Book* (1974), *A Dictionary of Irish History since 1800* (with James E. Doherty, 1980), *A Chronology of Irish History* (with James E. Doherty, 1989), *The All-Ireland Geography Quiz Book* (with James E. Doherty, 1989), *The All-Ireland History Quiz Book* (with James E. Doherty, 1989), *The All-Ireland People Quiz Book* (with James E. Doherty, 1989) and *The All-Ireland Sports Quiz Book* (with James E. Doherty, 1989), as well as four Quiz books ghost-written for his publisher, Gill and Macmillan in 1991. *A New Dictionary of Irish History from 1800* (with James E. Doherty) appeared in 2003, with the paperback edition following in 2005.

Denis has described his involvement in *The Annals of Churchtown* as both 'the fulfilment of a life's dream' and 'an absolute labour of love'. He is married to Anna, daughter of the late John and Kathleen Horgan, Doneraile. They have three children, John, Michelle and Michael, and seven grand-children, James, Amy, Seán, Cathal, Maeve, Kathryn and Róisín.

Hickey's Hill: The hill on **Kerry Lane** is named for the Hickey family, several of whose members operated the **Churchtown Forge** for almost a century. The old forge, closed in the 1970s, was located in O'Brien's yard to the west of the **Market House**.

Higgins Johnny. An employee of Cowheys of **Churchtown House** for many years, Johnny lived at Rath Cottage near the **Windmill Cross**. Children

travelling to Annagh by float during summer holidays believed that his house was half-way between Churchtown village and Annagh Bridge.

Johnny's nephew, Willie Hallihan, was a respected figure whose love for and knowledge of poetry, especially the 'Rubaiyat of Omar Khayyam', was known throughout the parish.

High Meadow: This field, located opposite the **Lawn Gates** on the **Black Road**, was a hurling pitch at one time. Formerly owned by the Simcox family, it now forms part of the continued development of Churchtown village. *See also* Woodview.

High Rath: This is an extension of **Rath** – towards **Windmill**.

Hill Field: This **Coolmore** field, formerly held by the Carroll family, was owned by Cantillons in 2004.

Hiring Fair: These biannual fairs were much more common to Ulster than elsewhere. They attracted hundreds of workers of both sexes willing to hire themselves out for a year. Prospective employees in the south of Ireland presented themselves at recognised 'hiring areas' at regular fairs. The majority of Churchtown workers went to Charleville Fair.

Horse: *See* Traps; *and also* 'Memories', Parts 7.47 and 7.49.

Hungry grass: This phrase, which stemmed from the **Great Famine**, referred to the specific area of a field in which the corpse of a Famine victim was discovered. When found, such unfortunates had their mouths stuffed with grass and their chins were covered in a greenish slime. It was widely believed that anyone who found themselves in the general area of such an occurrence would suffer a similar fate and would resort to eating the 'hungry grass', with similar consequences as befell the Famine victims. To prevent this happening, anyone anticipating travel in the area of such a tragedy would carry an item of food with them, such as a crust of bread or an apple. The moment the traveller was seized by the pangs of the 'hungry grass', he would place the food in his mouth and so broke the influence of the 'hungry grass'. According to tradition, Churchtown had its areas of 'hungry grass', but their whereabouts are uncertain.

'Hungry months': June, July and August were referred to as the 'hungry months' in 19th-century Ireland because the old potato crop was largely exhausted and the new crop was not yet ready for the table.

I

Imogane: *Iomagán*, probably from *ime* and *ógán* meaning ‘fenced land of the youths’. Old deeds and documents refer to the townland as ‘Mogaine’ or ‘Maigawne’. Area (1911): 280 acres, 2 roods and 12 perches.

There are reputed to be some warm springs at Imogane. Writing to John Hodder (Perceval’s agent) on 5th November 1653, Richard Breare states: ‘A party of Rogues came in the night and burned Imogane House to the ground because I would not pay them contribution.’ Hodder replied: ‘I am much troubled by the burning of Imogane, which I think might have been prevented by hiring a file of men to secure it, by putting it into the hands of such Irish as had interest there, or at any rate by blocking up the doors and windows with stone and lime, so that it would be more troublesome to destroy.’ In a further letter on 11th December, Breare states that the burning was planned by an individual named ‘John Oge’.

Cowheys were the major landholders here in the 1940s. A line of crab trees on their farm was harvested by locals who sold the fruit to P&J Ryan’s of Ardnageeha for jam-making, retaining some for home use. The end product was more usually known as Crab Apple Jelly.

For Imogane townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith’s Valuation 1851 (Part 1.4).

Imogane Bridge: Known also as the ‘Wishing Bridge’, it has a local tradition attached – a wish is made while throwing three bunches of vegetation over the bridge. If the vegetation floats unhampered through the other eye of the bridge, the wish is fulfilled; if its exit is delayed, however, the wish is not granted.

Irish Countrywomen’s Association: The Society of United Irishwomen was founded in 1910 as the women’s arm of the Co-Operative Movement. The first branch was formed in Bree, County Wexford, by Annita Lett. At that time, there were very few social outlets for women. The Society of United Irishwomen changed its name in 1935 to the Irish Countrywomen’s Association (ICA). Today, with 16,000 members in over 1,000 active and vibrant guilds, the ICA is represented in every county in Ireland. A guild of the ICA operated in Churchtown in the 1970s and, among other activities, it was responsible for organising many educational seminars for its members, as well as arranging and funding the annual Christmas Party for senior citizens of the parish.

Irish Derby, 1919: *See* Churchtown House.

Irish Folklore Commission: On 1st July 1937, the Irish Folklore Commission (Coimisiún Béaloideas Éireann), with the co-operation of the Irish National

Teachers' Organisation, embarked on an enterprising scheme designed to preserve Ireland's oral tradition, custom and belief. Known as *Scéim na Scoile* or 'the school scheme', it was a voluntary exercise and involved 50,000 children in the 26 counties. (Northern Ireland schools did not participate at that time, but operated a similar scheme later.) Pupils from 5th and 6th classes (aged 11-15) were provided with exercise books and instructed to interview parish elders on a variety of topics including beliefs, children's games, customs, crafts, flora and fauna, ghostly tales, marriage customs, pastimes, pets, *piseógs*, proverbs, songs, stories, trades, tales of travelling folk and weather lore. The name and address of the pupil, or interviewer, and the name, address and age of the interviewee was furnished with each article. Selected material was then transcribed into bound folio volumes that were retained by the Irish Folklore Commission.

The scheme was a huge success: some 23 tons of material was collected, filling 4,377 large ledgers. Cork emerged as the leading county, providing 41,040 manuscript pages.

Directed to provide information in a simple factual manner, the boys and girls of Churchtown admirably executed their brief. Thomas Tierney, Principal oversaw the exercise by the boys in Churchtown National School, who provided 167 manuscript pages between November 1937 and November 1938. Two girls contributed to the scheme, under the guidance of Maighréad Bean de Bhal (Mrs Margaret Wall). The likely explanation for the imbalance is that many of the sources and subject matter had been detailed to the boys some months earlier.

The boys who conducted interviews were Matthew Coghlan (**Annagh**); Kevin Costelloe (Churchtown Village); Sam Costelloe (Churchtown Village); Joe Fisher (**Ballyadam**); Edward Galligan (**Egmont**); Francis Guiney (**Clashelane**); Patrick Irwin (**Annagh**); John O'Sullivan (Churchtown Village); Michael O'Sullivan (**Ballynaboul**); William O'Sullivan (Churchtown Village); Thomas Sampson (Ballynamuck); David Sullivan (Imogane); and Tony Tierney (Churchtown Village).

The oldest and youngest of those interviewed were, respectively, 86 year-old Michael Sullivan of **Dunbarry**, and 24 year-old Eileen Tierney of Churchtown village. The names of the interviewees included John Coghlan (Annagh), age 60; Mrs Elizabeth Costelloe (Churchtown), age 42; Thomas Costelloe (Churchtown), age 45; Con Grady (**Imogane**), age 72; William Hickey, (Churchtown), age 40; Edmond Howard (Annagh), age 50; John Howard (Annagh), age 60; Thomas Howard (Annagh), age 62; James Irwin (Annagh), age 60; Mrs Mary Irwin (Annagh), age 52; William Keating (Ballyorgan, Kildorrery), age 40; Matt MacMahon (Imogane), age 60; Joe Manning (Egmont), age 55; Miss K. Manning (Egmont), age 42; **Johnny Moylan** (Egmont), age 70; John Murphy (Ballynaboul), age 50; John O'Brien (Annagh), age 42; Patrick O'Connor, (Annagh), age 63; Paddy O'Keefe (Churchtown), age 65; Bessie O'Sullivan (Churchtown), age 30; Denis

O'Sullivan (Churchtown), age 65; Michael O'Sullivan (Ballynaboul), age 58; John Sampson (**Ballynamuck**), age 58; Jer Sullivan (Clashelane), age 62; Michael Sullivan (Dunbarry), age 86; Eileen Tierney (Churchtown), age 24; Thomas Tierney, NT (Churchtown), age 62; Mrs Thomas Tierney (Churchtown), age 50; Patrick Ryan (Castlemaccarthy); and Denis McCarthy (Ballinguile).

The girls who conducted interviews were Eibhlís Noonan of Liscarroll and Bridget Brown of Ballinatrilla. Eibhlís, being from the neighbouring parish, wrote almost exclusively on items and events in Liscarroll.

See also Irish Folklore Commission's *Scéim na Scoile* (Part 5).

Improvements: The word was used to indicate land that had been drained or 'improved' for production.

Irrigation Field: A field which runs parallel to the **Buttevant Road** at **Buffer's Cross** is so named. The late Tom Sampson deliberately flooded this field each year to ensure a release of nutrients.

Ivy House: A house in Ballygrace, strikingly similar in design to a number of other hunting lodges in Churchtown built by **Sir Edward Tierney**. Former occupants included Dan O'Brien and the Vaughan family. Pierre and Beatrice Sentenbien were its owners in 2005.

————— J —————

Jumble sales: The jumble sale was, with **Churchtown carnival**, the chief source of income for the local **Muintir na Tíre** Guild. It was held annually, weather permitting, outside the old school (now the **Community Centre**) and moved indoors on a rainy day. The event was well advertised and drew a sizeable crowd from Churchtown and surrounding parishes. Lots on offer varied widely and included books, items of clothing and several (donated) items of home-made cakes, as well as bags of farm produce, coal and turf. Simon Keane was a popular choice as 'auctioneer' and many an appealing face mouthing 'Knock it down' was turned on him following a bid. One regular attendee always started the bidding – no matter what the item on view was – at 'a bab' (a shilling). On one occasion, for the fun of it, Simon knocked a large bundle of the missionary journal *The Far East* down to her bid of 'a bab'. Micheál Hedigan proved a witty, successful and popular auctioneer on the many occasions he brandished the gavel.

Jumper: This was a disparaging epithet applied to Catholics in the 19th century who had changed or 'jumped' to the Established religion for monetary reasons or other gain. In some areas, such people were known as 'perverts' rather than 'converts'. *See also* Souperism.

K

Keane's Hill: The hill runs from **Cúl Gate** past Keane's farmhouse and on to **Clashganniv**. Simon Keane, who inherited the farm from his father John, lived here. Simon was extremely active in local organisations, including the **Churchtown Dramatic Society** and as Chairman of **Muintir na Tíre**. His sister Peggy was Secretary of the local Muintir Guild for many years.

Kenn, Captain William: Architect and engineer, responsible for the building of the first **Burton House**, Kenn was born probably in Bristol from where he sourced his craftsmen and much of his building materials. He is believed to have arrived in Ireland during the Cromwellian campaign and to have lived at Cahernarry, in the Southern Liberties of Limerick City. He received his first substantial government commission in 1653, when he was awarded a contract to build a citadel at the church of Derry. Kenn was also a key figure in the construction of the Earl of Orrery's mansion at Charleville (c. 1663). While in Liscarroll (1665), Kenn wrote to **Sir John Perceval** suggesting the building of a new residence for him (then resident at Ballymacow, later **Egmont House**), but plans were interrupted by the Sir John's death. The Perceval heir was made a Ward of Court and his guardian, Robert Southwell, a close friend of Kenn's, accepted his design for a stately home. This was subsequently built at Burton, but was destroyed by Jacobite forces in 1690.

Kerry Lane: This is the title by which the street running west from **Boss Murphy's** is officially known.

Kilgrogan: *Cill Grogan* or 'Church of Grogan'. Area (1911): 230 acres, 2 roods and 25 perches.

Of certain ancient religious significance, Kilgrogan, despite its proximity to both **Annagh** and Churchtown, was listed as a parish in its own right as late as the 1911 Census. The townland encloses a cemetery occupying one-third of an acre. Within the cemetery, which is surrounded by a two-foot thick limestone wall, the outline of an old church or monastery (or both) may still be traced through its remaining stone. The building is measured as 30 feet by 24 feet. Tradition has it that in olden times the monks here worked in close harmony with the monks of Killabraham – and Killabraham is clearly visible on a hill to the north-west. These lands, in common with considerable acreage in the parish, came into the hands of Edward and Philip Perceval by virtue of a Deed of 31st August 1629. Later, they formed part of the lands of **Churchtown House**.

One of the more ancient inscriptions in the graveyard belongs to the Rolisson family, who owned a thriving flax mill at Annagh. The headstone reads:

1.2 A Dictionary of Churchtown

I.H.S

O GOD BE MERCIFVL To
The Souls of BENJAMEN
ROLISSON & ABAGIL HIS
WIFE WHO DISSESD JUNE
9th 1758.

Other inscriptions in Kilgrogan Cemetery include:

Here lies the body of John Allen who departed life on July 23rd 1771 age 70 years, also his wife Johanna Allen alias Enright departed life on December 2nd age 60 years.

Here lies the body of Dan Sheehan who died 14.5.1778 aged 38 years.

Erected by Richard Roach in memory of his father Paul Roach who departed life May 3rd 1801 age 56 years.

IHS. Eliza O'Connell erected to the memory of Dan Binchy who departed life AD 20 II 18?2 [difficult to read year]. Aged 27y. May his soul rest in peace. Amen.

Daniel McAuliffe erected this stone in memory of his father Philip McAuliffe who departed life on September 8th 1808 aged 59 years.

John Cavanagh of Ballyvaheen erected this stone in memory of his daughter Ellen who departed life on June 29 1835, age 17 years, also his son Daniel who departed life February 11th 1838 age 27 years, and his daughter Margaret [who] departed life February 15th 1842 age 39 years.

Erected by John Corkery in memory of his father Jeremiah Corkery late of Curabally who departed life Sept 11 1842 age 68 years.

Erected by Edmond Howard in memory of his son Patrick who died on December 2nd 1852 age 17 years.

Erected by Ellen Frawley in memory of her husband Patrick Frawley, died 25th April 1895.

A headstone to 'The Cowhey family of Annagh and Churchtown House' marks the resting place of Dr Mary Cowhey of **Churchtown House**, the last in the Cowhey line to hold the lands at Kilgrogan.

During the late 1940s, an albino hare that had a form inside the walled cemetery survived many a tough course. Its apparent invulnerability gave rise to much local superstition. Sean Hawe at one time farmed here, close to the **Awbeg**. Denis Costelloe tells of picking potatoes in another area of Kilgrogan in the mid-1950s: he received 7s 6p per day for what he describes as 'hard graft'.

Moland's 1702 Survey of Kilgrogan recorded it as comprising 134 acres, 3 roods and 11 perches, of which 100 acres and 35 perches was arable and 34 acres, 2 roods and 16 perches was lowland. Moland noted that it contained 3 or 4 small cabins. He makes no mention of either a graveyard here or the ruins of a monastic church.

For Kilgrogan townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith's Valuation 1851 (Part 1.4).

Killing the pig: Apart from **threshing** and **haymaking**, the next event that aroused rural excitement was the killing of the pig. The operation most village youngsters witnessed was that at O'Brien's. Mick Deenihan was the man charged with the execution and he brought the squealing animal to a large table in the yard. Here, it was turned, feet trussed, on its back and dispatched with a swift stab to the jugular. Pots of boiling water were on hand for shaving the animal. The 'servant girl' was on hand with a bucket to catch the blood and with Mrs O'Brien, later added breadcrumbs, meal, seasoning and other ingredients that made O'Brien's black puddings a much sought-after delicacy. Mary Cronin assisted Mrs O'Brien in the mid-1940s.

The meat was cut up and either pickled in brine for a period or sold fresh in pieces or as rashers. One had to shop early at O'Brien's to get the pork steaks. In fact, people actually 'booked' them in advance. There was no great market for crubeens locally, but pigs' heads ('smilers') were 2/6d in the mid-1940s. Served with new potatoes, butter and white cabbage, they were a popular dish. Youngsters got the bladder and when it was cleaned and inflated using a goose quill, it made an admirable – and surprisingly durable – football. However, the inexorable march of progress saw the decline of local 'killings' and bacon was supplied by various manufacturers and yet another activity in the rural chain was dismissed to memory. Pigs reared locally were later collected on a regular basis by the 'pig lorry', O'Mara's from Limerick.

Kiln: *See* limekiln.

Kiln Field: A limekiln was located here on the lands of the Coghlanes at **Annagh**.

King's shilling (or Queen's shilling): This was the popular name for the bounty formerly paid to a recruit on enlisting in the British army. The shilling – not an insignificant sum in late 19th and early 20th-century Ireland – was a factor in the decision of many to enlist. Those who did so were often contemptuously referred to as having 'taken the shilling'.

Kish: This word was used to determine the value of turf; a kish equalled 72 sods.

Knock House: This important dwelling, entered via a gate lodge and avenue, is located in the townland of **Knocknamahee** and has many intriguing factors in its construction. Around its large cobbled yard are indications of servants' quarters and of several stables and outhouses – all constructed, as is the main building, from local Egmont **limestone**. The present owners (John Cremin and Liz Hennessy) have maintained virtually all the aspects of the old house; ceilings and cornices have been repaired and the original internal doors, window frames and wooden shuttering retained. Jimmy Barry, the former owner, was widely travelled and also a fowler of note.

Knockilbreedy: Former name of Mountbridget.

Knocknamahee (Knocknamagee): ‘Hill of the fairy wind’. A substantial rath here is clearly visible from Knock House. The townland houses the ruin of a substantial two-storey building, referred to locally as the schoolhouse. The extensively wooded area is a habitat of the red squirrel and was at one time considered excellent shooting land. James Barry farmed the lands for many years from the 1930s. John Cremin and Liz Hennessy held the lands in 2005.



Lady Day: A term generally used by non-Catholics, ‘Lady Day’ was an alternative name for the Feast of the Annunciation on 25th March.

Land Court: The Land Court was established under the Land Law (Ireland) Act, 1888 to arbitrate in rent disputes between landlord and tenant, improvements to the property by the tenant and in compensatory cases.

Land League: The Land League was founded in Dublin on 21st October 1879. It was a reaction to the crisis that tenant farmers were experiencing during the agricultural depression of the late 1870s. Its objectives were to reduce rack-rents and ‘to facilitate the obtaining of the ownership of the soil by the occupiers’. Charles Stewart Parnell was elected President of the Land League; Michael Davitt and Andrew Kettle were its secretaries and Joseph Biggar, Patrick Egan and W.H. O’Sullivan, MP, acted as treasurers.

The Land League received substantial American support. Its aggressive policy dedicated to the protection of tenants and the eradication of the landlord system saw it or its members introduce the new tactics of the ‘boycott’ and Parliamentary obstruction. Despite arrests, repressive legislation and the suspension of Habeas Corpus, the League persisted in its campaign. When leading members were imprisoned, the Ladies’ Land League filled the vacuum.

Former British Prime Minister W. E. Gladstone (1809-98) later admitted that without the influence of the Land League, the ameliorating Land Acts of the 1880s would not have been considered.

Churchtown had a deep involvement in the land question. The *Cork Examiner* reported on 2nd September 1885 that the Churchtown branch of the League loudly applauded the Mallow MP, William O’Brien, for relating to Parliament the grievous error of the land courts ‘in the fixing of rents which are now impossible to pay in consequence of the great depression in the value of all farm produce caused by foreign competition’. Father Con Buckley from the neighbouring parish of Buttevant, a staunch supporter of

the League, gave valuable assistance to the Churchtown branch in the early stages of its formation.

Southern landlords responded to the Land League's campaign with the formation of the Cork Defence Union on 28th September 1885. Lord Barrymore urged the attendance at the inaugural meeting to 'stand shoulder to shoulder as the Land League did ... and support each other when in trouble'. Matthew J. Purcell of **Burton House** appears to have been a somewhat reluctant member of the Union. He generally looked favourably on requests for rent abatement in respect of old leases.

The *Cork Examiner* reported on 9th January 1886 that the Reverend Con Buckley, CC, Buttevant, in addressing a meeting which included tenants from the Egmont Estates at Churchtown argued:

Everybody knows that a judicial lease [one fixed by the **Land Court**] is of very little value in such a season as this – in fact, it is rather a misfortune to have taken out one at all – and the paltry reduction made a few years ago to certain farmers who had been paying exorbitant rents for many a long day, could not meet the universal depression which has fallen upon every commodity land yields. There should then be no distinction between judicial and non-judicial tenants, both being pressed upon with equal severity. And there should be no distinction between them for another reason – namely, that it is in their united power and their combined stand that the secret of success lies.

In 1887, the Purcells offered terms to tenants of 20 years' rent, based on the **Poor Law Evaluation**. Two years later, they offered tenants at Lackaroo (Liscarroll) and Graigue (Doneraile) purchase based on 16 years' tenancy (the land may have been of a lesser quality). L.D. Nicholl writing to M.D. Franks on 4th September 1889 is quoted in the Doneraile papers (Letter-Book 1888-9) as advising of the sale of Egmont's entire Kanturk estate and property at the average rates of 14 years' purchase of the non-judicial rents and 17 years' purchase of the judicial rents, and of his Churchtown estate at somewhat lower rates.

Landed Estates Court: See Encumbered Estates Acts.

Latitude and Longitude: The latitude of the horse sculpture in the centre of the village is 52.27145 north of the equator and 8.73125 west of Greenwich. The **Obelisk** at Bruhenny village green is at 52.27132 north of the equator and 8.73332 west of Greenwich. The centre of the village is 115 metres above sea level.

Laudabiliter: The Papal Bull, which takes its name from the first word of the document, was issued by the English-born pope, Adrian IV in 1155. It authorised England's king, Henry II, to reform the Irish Church. The Bull, which became known as the 'Donation of Ireland', did not, however, grant either colonisation or hereditary possession of Ireland to the king of England.

Lawn Field, Leap: The field in which the great megalithic standing stone, **Cloughaun Dallaun** (or *Clochán Dallán*), is located. 'Lawn' is probably a misnomer for *dallaún*, meaning 'pillar'.

Lawn Gates: The gates at the main entrance to **Churchtown House**. The immediate area was at one time shaded by a large horse-chestnut and it was a favourite haunt of courting couples. Following the Funeral Mass of a parishioner, tradition decreed that the coffin be shouldered from the local church to the Lawn Gates.

LDF or Local Defence Force (An Fórsa Cosanta Áitúil): In early February 1941, regulations governing the formation of the Local Defence Force (LDF) appeared, providing for the appointment of a military officer, known as an 'area officer', to assume the coordination and training of all LDF units in each Garda division. Later in 1941, the first one-week LDF training camps were established (the Churchtown unit trained near Mallow) and joint army/LDF exercises were conducted to assess the ability of LDF units to assume garrison duties to allow the permanent forces to be used operationally. LDF members (unlike the LSF), subscribed to a declaration of loyalty and secrecy. They were uniformed; green serge battledress replacing the brown denims hitherto provided.

As most units did not have direct access to military posts for storage, their Lee Enfield .300 rifles were stored in their homes. Designation terminology was also changed, with 'section', 'platoon' and 'company' replacing 'squad', 'section' and group' respectively.

The Churchtown LDF operated as a unit of Mallow (North Cork) Battalion. It is virtually impossible to differentiate between membership of the LSF and the LDF, not only in Churchtown but elsewhere, as many members, particularly those in the combat unit of the LSF who joined the LDF, appeared to have carried their service forward.

An **Emergency Service Medal** (*An Bonn Sirbhis Éigeandála*), struck in 1944, was instituted on 6th October. The medal, covering the period 1939-46, was issued in three separate groupings: Regular and Auxiliary Defence Forces, Civilian Support Organisations and Merchant Marine. There were 12 medals in total, reflecting the various services and skills involved. All who served in excess of one year were awarded a service medal; a bar was added to the medals of those serving over three years, while those with an excess of five years' service had a double bar added. The medal issue bore 12 different reverses and three patterns of ribbon. More than one issue could be worn by an individual provided he had served the appropriate time in another organisation.

Medal definition: Obverse: All 12 medals carry a figure of Éire bearing a sword and accompanied by an Irish wolfhound. The issues carry the inscription Ré na Práinne (Emergency Period) above the representations.

Reverse: A laurel spray, the dates 1939/46 and the inscription appropriate to the organisation of the recipient (Merchant Marine excepted).

Inscriptions: The inscription on the LSF and LDF medals reads:

An Fórsa Cosanta Áitiúil (Local Defence Force)

Caomhnoirí Áitiúil (Local Security Force)

Ribbons: The three ribbons appropriate to those serving during the Emergency were:

1st Class: Green Ribbon with narrow black centre stripe.

2nd Class: Green Ribbon with black edging stripes.

3rd Class: Green Ribbon with black centre and edging stripes.

Suspension: From a ring suspender to an ornate pin back of the appropriate metal (dependant on category of award).

Churchtown Recipients:

John Sheehy (Chapel Lane) was Churchtown's longest-serving Volunteer. He was followed closely in length of service by Volunteer Denis O'Leary (Chapel Lane) and Section Leader, Joseph O'Sullivan (Village).

The following list, which is reproduced by kind permission of Commandant Victor Laing, Officer-in-Command, Military Archives, Cathal Brugha Barracks, Dublin, records the serial numbers. and names of those involved in Churchtown LDF. All with the rank of Volunteer unless otherwise stated:

Serial No. 64334, Tim Flynn (Gurteenroe)

Serial No. 64356, Patrick Ryan, (Castlemaccarthy)

Serial No. 64981, Thomas Costelloe (Village)

Serial No. 64982, Samuel Costelloe (Village)

Serial No. 64983, Edward Duane (Walshestown)

Serial No. 64984, Thomas Fisher (Ballyadam)

Serial No. 64985, Jeremiah Fitzpatrick (Village)

Serial No. 64986, Francis Flannery (Egmont)

Serial No. 64987, John Flannery (Village)

Serial No. 64988, Patrick Flynn (Village)

[one of the Patrick Flynn's was 'Dines']

Serial No. 64989, Richard Flynn (Chapel Lane)

Serial No. 64990, Patrick Flynn (Village)

Serial No. 64991, William Gaffney (Village)

Serial No. 64992, Patrick Guiney (Clashelane)

Serial No. 64993, William Hickey (Village)

Serial No. 64994, William Keating (Ballynamuck)

Serial No. 64995, John 'Jack' Murphy (Walshestown)

Serial No. 64996, William Murphy (Walshestown)

Serial No. 64997, Richard McAuliffe (Ballinguike)

Serial No. 64998, James McGill (Village)

Serial No. 64999, Michael V. O'Brien (Clashganniv)

Serial No. 65000, Donald O'Brien (Clashganniv)

Serial No. 65001, James O'Callaghan (Village)

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Serial No. 65002, James O'Connor (Annagh)
Serial No. 65003, Denis O'Connell (Churchtown) [his employment address]
Serial No. 65004, Patrick O'Donoghue (Carrigeen)
Serial No. 65005, John P. O'Leary (Walshestown)
Serial No. 65006, Denis O'Leary (Chapel Lane)
Serial No. 65007, John 'Jack' O'Mahony (Ballycristy)
Serial No. 65008, John Sheehy (Chapel Lane)
Serial No. 65009, Section Leader Joseph O'Sullivan (Churchtown)
Serial No. 65385, Thomas Fitzgerald (Ballindillanig)
Serial No. 65441, Joseph Tierney (Village)
Serial No. 65442, Richard Nagle (Burton)
Serial No. 65443, James O'Sullivan (Clashganniv)
Serial No. 65444, Patrick Relihan (Village)
Serial No. 65639, Kevin Costelloe (Village)
Serial No. 65688, Pat Healy (Churchtown)
Serial No. 65691, William Fitzpatrick (Coolmore)
Serial No. 65699, Terence O'Connor (Village)
Serial No. 65813, Michael Healy (Ballygrace) [his employment address]
Serial No. 65815, William Gaffney (Village)
[Bill rejoined after an absence of 11 months]
Serial No. 65816, Donal O'Sullivan (Village)

The LDF drilled in the old school under John Joe McCarthy (Currymount) and exercised in what was then O'Brien's field, just above the **Market House**. Jack Murphy of Leap recalled the unit had but six rifles between them.

There were also some training exercises, including one memorable evening when an LDF unit from Charleville was detailed to capture 'Germans' – members of the Churchtown unit – who had found excellent hideouts in and around the village. The Charleville boys arrived with blackened faces and, of course, were completely lost in their new surroundings. Rather than spend the evening in a futile search, their leader called some children who had been studying their arrival rather curiously and, pulling some three penny bits from his pocket, inquired where the 'Germans' were hidden. Loyalty was forgotten as the money changed hands! Three 'Germans' were speedily 'captured' behind the Creamery, two more were surprised in the village graveyard and the remainder were having a smoke on Murphy's Rock at Egmont when they suddenly found themselves surrounded. All ended happily, however, and the 'Germans' and their captors withdrew to Flannery's for a drink and a singsong.

Another humorous incident involved Tom Costelloe from the village (who, incidentally, was the grenade-throwing champion of the unit). Tom was on sentry duty during an exercise outside the old school one Saturday when the teacher, Thomas Wall, approached and made to enter the building to obtain some copybooks for correction. Tom Costelloe, who took his duties very

seriously, called upon him to halt and, levelling the rifle at him, left the teacher with little option but to withdraw with as much dignity as possible and to return some hours later when the security detail had been lifted. *See also* Aghaburren; LSF.

Leap: This is a name of English origin translated into Irish as *Léim*. Area (1911): 133 acres, 2 roods and 34 perches.

The townland of Leap, which is situated a mile to the east of **Churchtown** village, does not appear in the 1833 **Tithe Applotment** for the Parish of Bruhenny. A great megalithic standing stone, the **Cloughaun Dallaun**, is located here in the **Lawn Field**.

The townland was denuded of its population as a consequence of the **Great Famine**. In 1841, 126 people lived here, a figure that had been reduced to just 3 people in 1851, two years after the end of the Famine.

The Murphy family have lived and farmed in Leap and in adjoining **Walshestown** since William ‘**Boss**’ **Murphy** took up residence in the 1850s. The Murphy house at Leap is believed, like **Ivy House**, to have been used as a hunting lodge, Jack Murphy (1920-2000) told an interesting tale in relation to his ancestral home. His father, **John ‘Boss’ Murphy**, told of a large hollow wooden figure on rollers in the shape of a horse, which was kept in a shed on the farm. A condition of the original tenancy was that the figure be painted annually and wheeled to the shooting grounds during the season. Three or four men climbed into the horse, using it as a ‘hide’ as they waited, guns primed, for a shot at their game. At the end of the shooting season, the figure was returned to the shed to be duly prepared for the following season’s shoot. Some of the internal doors in Murphy’s house were acquired when Ballyvonaire Barracks was being demolished. Figures carved on the doors still bear witness to the number of men billeted behind the door when they were in use in Ballyvonaire.

On 2nd March 1905, while repairing a fence on the Murphy’s farm, Patrick Mahony and William Twomey unearthed a trove of 18 gold and silver coins (2 gold, 16 silver). The earliest dated was a 1604 silver coin, about the size of the current 5c piece. One undated silver coin, about the size of the now defunct half-a-crown, was obviously earlier. The gold coins, both the size of a sovereign, were from the reign of Charles II and bore the dates 1677 and 1679. The largest of the collection was a Spanish silver piece, about the size of a crown, and dated 1661 from the reign of Phillip IV (1621-65); two others, marginally smaller, were dated 1664 and 1683. S e v e r a l of the coins – all of which compared in size to the current 5 cent coin – were marked ‘Carlos II, 1677’ (Carlos, or Charles II, was King of Spain, 1665-1700).

Nell Kiely (formerly Twomey) of **Clashelane**, whose grandfather William was involved in the find, recalls that dreams of a fortune from their discovery

were short-lived. They were obliged to report their find to Sergeant Jeremiah Cronin of Churchtown RIC and he contacted the Royal Irish Academy (RIA), who were by no means over-generous to the finders. The RIA presented the collection to the National Museum in Dublin.

A remarkable feature of the find was that on the very morning as they worked, Bill Twomey had been relating a curious dream of the night before to Paddy Mahony. In the dream, Bill had encountered an old woman of a most peculiar appearance. 'During my lifetime,' he said, 'I have never met her equal'. He dreamt that she led him over hill and valley to an unknown country and held his hand tightly until, having reached a shady spot by a river, she departed, saying 'Now you are happy'. 'Finding myself in a strange land,' Bill continued, 'I put my hand in my pocket to see if I had any money and was amazed to find it crammed with gold and silver. The other pocket was equally crammed with coins'. Before relighting their pipes, both men heaved at a large stone in the fence and as it tumbled to the ground it was followed by a cascade of coins.

In *Stáir De Chumann Luthchleas Gael Lios Uí Cearrbhaill* (Club History of Liscarroll GAA), published in 1984, mention is made of a hurling match in which Liscarroll 'defeated a great Milford combination in Murphy's field at Leap, Churchtown'. This field was the **Goaling Field**.

Narrow stone gaps that facilitate the movement of sheep are a unique feature of the ditches at Leap.

The last headstone produced by Cahill's, Buttevant, was to the order of Jack Murphy, Leap, for erection on the family plot in Kilbrin Cemetery.

For Leap townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith's Valuation 1851 (Part 1.4). *See also* 'Memories', Part 7.61.

Lent: The word Lent is derived from the Old English word 'lencten' meaning 'the spring'. The Latin term for Lent – the 40-day period between Ash Wednesday and Easter – is *Quadragesima*. The fasting period that began in the 1st century as only two days (Good Friday and Holy Saturday) was gradually extended to 40 in the 7th century to correspond with Our Lord's fast in the wilderness. There has been a gradual relaxation of the severe fasting regime undergone by Catholics during the Lenten period. Up to the 1950s, organised dances were forbidden during Lent (with the exception of St Patrick's Night). Marriages, except in certain circumstances, were also forbidden.

In the past, Lent was faithfully observed throughout the parish of Churchtown. Statues in the church were draped in a purple cloth and Lenten Devotions were well attended. Parishioners made voluntary decisions to abstain from cigarettes, confectionery or alcohol during the 7-week period. A special 'dispensation' permitting the consumption of alcohol was allowed during Lent by the then curate, Father Savage, on the night the success of

‘Cottage Rake’ in the 1949 Cheltenham Gold Cup was celebrated in the village (see ‘Memories’, Part 7.12).

Light: It is a sobering thought that people spend almost half their lives in the dark. Rather surprising then that the crude lighting of our prehistoric ancestors remained virtually unchanged until the 1850s, when the paraffin lamp was introduced. Long after its introduction, however, candles continued in use; expensive beeswax candles were used in Church services and the cheaper tallow candles were for domestic use. Home-made candles were a feature of life in Churchtown parish up to the 1920s, when a commercially produced alternative became more generally available. There was also the Aladdin lamp; it worked on the principle of a primus stove and, with a mantle instead of a wick, dispensed with the need for a shade. Although it gave off a much brighter light, it was never popular in the parish. The curate, Father Savage, had such a lamp.

Until the advent of electricity to the parish in 1949, the oil lamp and candle were generally used in tandem – the oil lamp was a fixture on the wall or ceiling, while the candle had the advantage of portability. Paraffin oil was obtained at either Tom O’Brien’s or Simcox’s shops. The oil lamp had either a transparent glass or an opaque globe shade. The globe type generally tended to be larger and more ornate than the glass-shaded type.

Two Devotional lamps were common from the 1940s: the Sacred Heart lamp had a red glass shade and was kept lighting in front of a picture or statue of the Sacred Heart, while the (rarer) blue-shaded Our Lady’s lamp was placed in front of a picture or statue of the Virgin Mary.

With the arrival of electricity in 1949, the oil lamp became redundant. A mere flick of a switch replaced the routine trimming of the wick, the weekly cleaning of the globe and the bi-weekly task of replenishing the oil. The oil-based Devotional lamps were replaced by unattractive electrical versions. The carbide lamp was another form of lighting during World War II, but it was more generally used as a bicycle lamp and augmented the flashlamp when batteries became difficult to obtain. In the late 1940s, the dynamo made it appearance on bicycles in the parish.

Limekiln: The limekiln was a feature on some Irish farms from the 17th century to the first half of the 20th century. Its express purpose was to enable limestone to be burned at a very high temperature so that the resultant ash (lime) could be used as a fertiliser. The purpose-built building averaged 20 feet in width, was some 18 feet in height and had an approximate 6-foot frontal opening. The base was a mixture of rubble and clay, with a stone or brick-lined interior. A hole at the base in front facilitated the escape of smoke. A variety of combustible material was used as fuel, but anthracite and coal achieved the required 1,000°F in the shortest time. When cooled, the lime was withdrawn through a slanted rear opening. Great care was needed when withdrawing the corrosive material and also during the

spreading of it on the land. Farmers in the parish who favoured a slower release of lime into the soil withdrew the stones after a day or so in the kiln and allowed nature to break them down over a period.

Lime was also widely used as a whitewash on buildings and walls (some believed it to be a disinfectant) and frequently served as a pest-repellent. Another use was as a line and zonal marker on pitches at sporting events. With the availability of commercially produced limestone (from Ballybeg) and alternative varieties of fertiliser from the mid-1940s, limekilns fell into disuse.

There was a commercial limekiln on the lands of Mrs Lewis in **Annagh** (now Jimmy Gordon's), which was operated by P&J. Ryan in the 1940s. This kiln was extremely busy during the war years. Those employed there under ganger Tim Lehane included Patie Fehan, Matt Hawe, Mick Howard and Paddy McAuliffe. Limekilns were also located on **Cowhey's Rock** on the Coghlan farm at Annagh and on the O'Connor farm at **Leap**. *See also* 'Memories', Part 7.26.

Limestone: The most abundant rock found within Churchtown parish, limestone is a calcareous rock found throughout Ireland. It varies greatly in colour and can be black, grey, white and even red. Mixed with clay and other impurities, many specimens of limestone contain marine fossils in an excellent state of preservation.

Limestone was used in the construction of every major building in Cork City, while thick dolomite formations are to be found within the county. **Sir Edward Tierney** made extensive use of limestone from his **Windmill Quarry** during the rebuilding of Churchtown, completed in 1849, and those buildings stand today as evidence of the durability of that material. Windmill limestone was also used in the construction of Kanturk Bridge. Other limestone quarries within the parish include Flannery's and Murphy's quarries at **Egmont** and Murphy's at **Walshestown**.

Linehan, Noel (1945-): Born in **Ballygrace**, Noel received his initial education at St Mary's National School, Churchtown, and completed his education at Colaiste Croí Naofa, Buttevant. He also studied at Mallow Vocational School and has a Diploma in Community and Youth Work. Active in the Buttevant Branch of Macra na Feirme to the mid-1970s, Noel was later elected as first Chairman of **Churchtown Development Association**. He is passionately interested in the history, folklore, music, geology, flora and fauna of his native parish, which he helps to promote to an extensive list of contacts throughout Cork and neighbouring counties.

Noel's other passion – traditional music – has seen a resurgence of interest in our own **Seán Clárach Mac Dómhnaill** through some wonderful music nights at Boss Murphy's Village Inn (*see* Ballyhoura Ramblers). His involvement in folklore and in the traditional music scene has carried him many miles into Cork and neighbouring counties, and we in Churchtown

have benefited from the reciprocal visits of folklorists, musicians and singers. Noel married Helen Church in 1973 and they have four children – John, Daniel, Brian and Elmarie.

Some of the invaluable work for which Noel has been responsible includes the **Cillín at Mountbridget**; a re-enactment of the **hedge school** at Ballygrace; a Seán Clárach Mac Dómhnaíl evening to mark the 150th anniversary of the poet's death in 1754; the laying of a path round the village cemetery; historic walks; and the recording and video-taping of people and places in the parish, especially his 1999 video made to coincide with 'The Year of the Older People'. He has been of immeasurable assistance during the three-year preparation of this book and is also largely responsible for collecting the 'Memories' presented in Part 7.

For his sterling work on behalf of the parish, Noel Linehan was awarded the **Churchtown Medal of Honour** by the Churchtown Village Renewal Trust during the **Presidential visit** in 2000.

Lios na Gruach: 'Fort of the Enchanters'. Located at **Ballygrace**, this ancient three-ringed circular fort is on the property of Noel Linehan. Rated the biggest fort in the parish, it has frequently been visited by researchers and scholars.

Liscarroll: *Lios Cearúill* or 'Carroll's Ring-Fort'. The parish of Liscarroll joins with Churchtown to form the joint RC parish of Churchtown and Liscarroll. Liscarroll's church is named for St Joseph and that of Churchtown for St Nicholas. Confirmation is rotated between the two parishes. The parish was at one time served by three priests: Churchtown and Liscarroll each had a resident curate, while the Parish Priest was resident at **CastlemacCarthy**. In recent years, the parish clergy has been reduced to two. **Stack's Bridge** forms the north-west parish divide with the Liscarroll parish of **Granard**, while **Creggannacourty** forms the divide from Sallypark, **Gurteenroe** from Lackaroe and **Gurteenroe Commons** from Ardaprior.

Moland's 1702 Survey measured Liscarroll parish at 1,698 Irish acres and 35 perches, and Churchtown at 4,463 Irish acres, 3 roods and 24 perches.

'**Loch Lomond**': *See* Churchtown House.

Longitude: *See* Latitude and Longitude.

Long Lays: This field lies north of Corbett's farm, **Walshestown**. The annual Walshestown Fair was held here from the second half of the 18th century. The field was later planted as an orchard to supply a local cider-making plant.

Lopper Stage: This is a bridge on the **Awbeg** at **Aghaburren**.

Low Pump: This site at the **Pound Corner** was once used as a village pump. It was covered over with a large block of cement when the pump opposite

the **Community Centre** was brought into use. The area was a prime **Pitch and Toss** site and **Skittles** were also played here. It was a favoured haunt of young villagers during the 1940s and '50s. Stories were told and songs were sung here on long summer evenings. The area is now planted with an attractive array of shrubs and is surmounted by a plaque set in **Churchtown marble**.

Lower Walk: This was at one time a popular walk in **Burton Park**. It was accessed through a gate to the right of the Lodge. The walker then turned right, continued through an avenue of oaks along by the old bridge near the island to the old bathing place, and on to the **Well Field** ('**Peter's Paddock**'). A strategically placed garden seat afforded an opportunity of observing the beauty and appreciating the tranquillity of the immediate area.

LSF or Local Security Force (Caomhnoirí Áitiúil): The Local Security Force (LSF) was established under Article 54 of the Emergency Powers Order, 1939 and recruiting commenced on 1st June 1940. The duties of the new force were defined as: to undertake patrols whenever and wherever special observation and protection was required; to assist in schemes of aerial observation; to assist in the maintenance of a coastal watch service; to maintain observations on vessels entering Irish ports and on the activities ashore of the crews of such vessels, their contacts, etc; and to maintain observations on the activities of suspect aliens.

The LSF was conceived as an auxiliary to the police force and its recruitment and organisation was under the control of the Garda Síochána (in Churchtown's case, Buttevant) on which its organisational structure was modelled. Each district organised its own service groups with specific responsibilities in the areas of intelligence and observation, communications, transport, engineering, supplies and first aid. Recruitment to these groups was, as far as practicable, governed by relevance of civilian occupation. By 30th September 1940, 180,000 men had joined the LSF. A wide degree of flexibility was encouraged regarding the strength, deployment and the combining of elements of groups to the requirement of special assignments.

An additional group – the combat group – was formed to protect LSF patrols and operations. These units, of six to ten men, were under a Squad Leader; from two to four squads formed a section under a Section Leader and an Assistant-Section Leader; from two to four sections comprised a group, led by a Group Leader. Initially, combat groups were armed with shotguns and with sporting rifles, which were withdrawn from licence-holders by the gardaí for this purpose. Later, a number of Springfield .300 rifles were issued. All weapons were held at garda stations. A district administrative officer was appointed by the gardaí to each district command. These officers assisted with administration and records, and advised on matters of weapons, such as training, security and the care of weapons and ammunition.

An unusual feature of the LSF organisation was that its leaders at all levels were elected by the rank and file. However, a problem regarding the combat section was likely to arise in the event of hostilities when an armed force operating directly under the gardaí rather than under army control would present obvious difficulties. This was addressed in separate stages under Emergency Powers Order No. 49: 'Group A' would automatically become members of the local defence corps whenever the defence forces were called out on active service and this corps would be under military control. Unarmed units were henceforth designated 'B groups'.

No tangible record exists of LSF members in Churchtown, but as happened elsewhere, it is likely that very many of them later joined the LDF (Local Defence Force). The following poem was penned by Denny Connell in 1940:

Churchtown Security Force, 1940

Have you heard as you travel thro' hill and thro' glen,
The tramp of the Churchtown Security Men?
With O'Brien's commands being borne on the breeze,
And his shouts of 'Attention' and 'Squad stand at ease'!
When John Flannery was there we had marching to do,
But when 'twas O'Brien, we were there 'til half-two.
But we took things like this as a matter of course
When we were joining the Churchtown Security Force.

Now Hitler one day had a look at the map,
And says he to 'Muss.' – that ferocious old chap:
'Old Ireland now, for too long has been free,
We'll attack her today and be home for our tea'.
But as he turned on the news, his face fell a yard,
And says he to old Muss. 'Isn't life rather hard;
From dear old Ireland we must now turn our course
Sure it's guarded by Churchtown's Security Force!

Lumper: The lumper potato was in general use in Ireland during the **Great Famine**. Although it had a high yield, it did not store well.

M

Mac Dómhnaill, Seán Clárach (1691-1754): Born of farming stock on the *Cluan Dubh* or Black Meadow, **Rath**, near the then village of **Annagh**, Seán Clárach spent some time in study for the priesthood during which he developed a fluency in English, Greek and Latin. Irish was his mother tongue. Having abandoned his priestly studies, he later married Agnes White. His aunt Máire Nic Dhómhnaill, through her marriage to Michael O'Halloran, was mother of Limerick surgeon, antiquarian and author, Sylvester O'Halloran (1728-1807), who earned international acclaim through his expertise on diseases of the eye and on brain injuries. His knowledge of the latter stemmed from attending to victims of faction fighting. O'Halloran, who learned his Irish from Seán Clárach, bitterly regretted not receiving his papers to edit, despite the poet's expressed wish that the papers be given to his nephew for that purpose.

Seán Clárach adapted Keating's '*Foras Feasa ar Éirinn*' (1720) and wrote frequently in support of the House of Stuart – and in particular of Charles Edward Stuart, Bonnie Prince Charlie ('Mo Ghile Mear'). On the death of Philip, Duke of Orleans (1723), he wrote '*Ar Bhás Regent na Fraingce*', in which he castigated the late Duke for ignoring the plight of the Jacobites. In common with the writings of his contemporaries, Mac Dómhnaill's poetry railed against England and the injustices of the Penal Laws. Considered also an outstanding classical scholar, the poet died without completing a translation of Homer's *Iliad*.

Seán Clárach, who presided over an annual get-together (*Éigse*) of the poets of Munster on a rath on his Kilttoohig lands, was a frequent visitor to sittings (*cuaireanna éigse*) of the Maigue poets, *Filí na Máighe*, at Bruree and later at Croom, County Limerick. On one occasion when visiting Bruree, he was greeted in the following manner by three of the poets present – Andreas Mac Craith, *An Mangaire Súgach*, The Merry Pedlar (d. 1795); Seán Ó Tuama, *An Fear Grinn*; and an t-Athair Nioclás Ó Dómhnaill:

Fáilte dár n-ardfhlaith, dár ndíon
Go háras na saoihe is na sua,
Seán Clárach mo bhráthair mo mhaoín,
Do sháraigh a ghniomh glan gach sua.

Welcome to our high prince and protector,
To the home of the seers and the poets,
Seán Clárach, my kinsman, my treasure,
Whose bright achievements excelled all other poets.

Said to possess a fiery temperament, in 1737 Seán had to flee his native district following his writing of a bitter satire, '*Ar Bhás Dásán*', upon the death of an unpopular County Tipperary landlord, Colonel James Dawson.

Dawson had refused permission to the poor of the neighbourhood to collect twigs that fell from his trees. Dawson's family were incensed with the satire, which contained the line 'Squeeze down his bones, o ye stones'. Seán Ó Tuama, believing Mac Dómhnaill had emigrated, wrote 'Tá saoghad-ghalar nimhe', in which he mourns the loss poetry has suffered.

Among Mac Dómhnaill's works are 'Ag taisteal dom trí na Críocha', 'Gráinne Mhaol' and 'Réilteann na Spéir Choinneal gcaomh'. His 'Comhracann mo mhacaomh' is a translation of the Jacobite ballad 'My Laddie Can Fight', while 'Bimse Buan' is sung to the popular Jacobite marching air 'The White Cockade'. The following appeared in an issue of *The Nation* on 1st January 1844:

A Kilkenny bookseller named Daly has begun printing a collection of Irish songs to be issued in penny numbers. Two numbers are out. The second contains a song of which we give a versified translation. It is a Jacobite relic, written with less than the usual amount of allegory, to which tyrants drove our poor bards. The author was John MacDonnell, or 'Seaghan Claragh', who died in 1754. The following account of him – partly supplied from O'Halloran's (General) *History of Ireland* [1754] – is given by Mr Daly:

'Mr Mac Donnell, a man of great erudition, and a profound Irish antiquarian and poet, whose death I sensibly feel, and from whom, when a boy, I learned the rudiments of our language, constantly kept up this custom (i.e. public sessions of the poets, at stated times to exercise their genius). He made valuable collections, and was writing in his native tongue a history of Ireland: but a long sickness prevented his finishing this work. He proposed to some gentlemen in the County of Clare to translate Homer into Irish, and, from the specimen he gave, it would seem, that this prince of poets would appear as respectable in a Gaelic as a Greek dress. But the death of the late Mac Namara put a stop to this attempt. This learned and worthy man died in the year 1761, near Charleville, and I have never since been able to find how his papers were disposed of, though I am told he left them to me.

'His songs, like all others of the same period, are of a Jacobite character, and from the able exposure of his pen, the enemies of his race – the 'Bard-hunters' – fixed upon him as an object of persecution. By his hasty retreats he often saved his life, and now, his remains lie interred in the old churchyard of Ballyslough, near Charleville, where the following inscription may be read on the flag that covers him:

+ *Johannes McDonald, cognominatus Cláragh, vir vere Catholicus, et quibus linguis ornatus, nempe Graeca, Latina et Hybernica: non Vulgaris Ingenii Poeta, tumulatur ad hunc Cippum. Obit Aetatis Anno 63, Salutis 1754. Requiescat in pace.'*

[Translates as: John MacDonnell, surnamed Clárach, a man truly Catholic, and versed in three languages Greek, Latin and Irish: a Poet of no common genius, is buried beneath this gravestone. He died in the 63rd year of his age in the year of salvation 1754. May he rest in peace.]

Translated from an Irish version, 'The Vision of John M'Donnell, A Jacobite Relic' is another fine poem by Seán Clárach:

One night my eyes in seal'd repose,

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Beheld wild war's terrific vision –
When, lo! beside my coach arose
The Banshee bright, of form Elysian
Her dark hair's flow stream'd loose below
Her waist, to kiss her foot of lightness –
The snows that deck the cygnet's neck,
Wouldst fail to peer her bosom's whiteness!

'Fair shape of light? thy lowly slave
Entreats thy race – thy travels' story.'
Her white arm gave one beck'ning wave –
She vanished like a beam of glory!
Her haughty mien proclaim'd her queen,
A queen of sorrow, ceasing never,
For, one dear youth of royal truth
Was banish'd from her arms for ever.

Obedient to the Banshee's call,
I sought that vanish'd fairy maiden,
Through gathering host and haunted hall,
Where weird ones wept with sorrow's laden!
Nor hall, nor host, can tidings boast
Of her whose snow-white arm had call'd me;
By rath or moat no eye could note
The shape of air whose spell enthrall'd me!

Mac Sir, I seek thy mountain home,
Proud Ullad's Red-Branch Knights caress me –
Through Temor's halls of state I roam,
And Feerin's magic breezes bless me.
At Arivill's Rocks, no more she mocks
The ear and eye that long pursu'd her –
I list her tale of the chainless Gael
The slaughter of the fierce intruder!

Say, O! say, thou being bright!
When shall the land from slavery waken?
When shall proud Stuart claim his right,
And tyrant hearts be terror-shaken?'
She gives no sign – the form divine
Pass'd like the wind by fairies woken!
The future holds, in time's dark folds,
The despot's chain of bondage broken!

Seán Clárach's most enduring poem, however, is 'Mo Ghile Mear'. A version of the rousing chorus is:

Is é mo laoch, mo ghile mear,
Is é mo Shaesar, gile mear!
Ní fhuaras féin aon tsuan ar séan
Ó chuaidh i gcéin, mo ghile mear.

He is my hero, my dashing darling,
He is my Caesar, dashing darling!
I've had no rest from forebodings
Since he went far away, my darling.

A complete translation of the poem is:

For a while I was a gentle maiden
And now, a spent worn-out widow;
My spouse ploughing the waves strongly,
Over the hills and far away.

Every day I am constantly sad
Shedding bitter, bitter tears,
Because our lively lad has left us,
And no news from him is heard, alas!

The cuckoo sings not pleasantly, at noon,
And horns are silent in the nut-filled woods,
Nor a summer morning in the misty glen,
Since he went from me, my lively boy.

Noble, proud young horseman,
Warrior unsaddened, of pleasant visage;
A swift-moving hand, quick in fight,
Slaying the enemy and smiting the strong.

Let a strain be plucked on musical harp
And let many quarts be filled,
With spirit pure without fault or mist
For life and health, to toast my lion.

Dashing darling, in sorrowed times,
When Ireland under black cloaks lies,
Rest or pleasure have not been mine
Since far away went my dashing darling!

An unusual rendering of ‘Mo Ghile Mear’, sung in Irish by ‘Sting’, is available on a compilation CD featuring the Chieftains.

Seán Clárach Mac Dómhnaill, who died after a lingering illness, is buried at Holy Cross Cemetery, Charleville, County Cork. Seán Ó Tuama wrote a moving elegy describing how the nine Muses, each bearing aloft a burning torch in honour of the dead poet, had appeared to him as he walked by the banks of the Maigue. He then, by a poetical edict or *barrántas*, summoned all the poets of Munster to a Bardic Court (*Cúirt Éigse*) at which Ó Tuama was Chief Brehon. Seán Clárach was described in the *barrántas* as ‘...our fount of knowledge, our light in the darkness, our firm tree, our trumpet of leadership, our lofty chief with his great gift of words, shining Seán Clárach Mac Dómhnaill, master poet of green, many-islanded Ireland in his time...’

The 250th anniversary of Seán Clárach Mac Dómhnaill was remembered in Churchtown on 7th August 2004, when **Noel Linehan** brought together a variety of people at the Windmill Restaurant to celebrate the parish’s close connection with the great poet. Contributors to the historical aspects of the programme included Patrick Irwin and Noel Collins. The parish priest, Father Stephen O’Mahony, had obtained a copy of the poet’s manuscript from St Colman’s College, Fermoy, and Seán Clárach’s beautiful hand-writing was admired by all.

Music and song for the evening was rendered by Michael Culloty, the

Horgan sisters and Liam Fitzgerald. ‘Mo Ghile Mear’ reverberated through the village night as the audience requested chorus upon chorus of our most famous song.

A plaque on the equine sculpture in the centre of the village remembers the poet in his native Churchtown.

Mallow Workhouse: Mallow was the designated workhouse for the poverty-stricken victims of the **Great Famine** from the parish of Churchtown. Designed by George Wilkinson, the complex was sited on six statute acres and cost £7,250, including furniture and fittings. It was designed to accommodate a maximum of 700 persons and received its first entrant on 2nd August 1842. However, in common with the general trend, it proved hopelessly inadequate to deal with the mounting crisis as the famine intensified and numbers suffering from starvation and disease spiralled. On 1st May 1847, over 700 sheds were being used to deal with the crisis, while the diseased and dying were housed in a further 90 ramshackle buildings. An elected 25-member Board of Guardians plus eight ex-officio members met each Friday at 11am during the Famine crisis. Churchtown had one member as Guardian, Doneraile had two and Mallow had four.

Manager’s Cross: Sited at the junction of the **Burton Road** and **Imogane Road**, the Manager’s Cross was named for William O’Connor, who farmed near the cross and who was also the local creamery manager. The cross is also called Connor’s Cross. William O’Connor was the first man in the parish – and one of the first in Ireland – to import Friesian cattle. His son William (d. November 2002) was celebrated for his command of the English language.

Marble: *See* Churchtown marble.

Market House: The building was completed in **Kerry Lane** in 1845 under the instructions of **Sir Edward Tierney**, agent for the Earl of Egmont. Tierney envisaged its primary uses as an office for rent collections and as a place where he could meet tenants for private discussion. It was unoccupied at the time of **Griffith’s Valuation** (1851), which listed the building’s annual rent at £9 10s 0d.

On 30th May 1900, Lucy Countess of Egmont, 7 Eaton Square, London, sold the Market House to Captain Thomas Sandes Trench of Glenmalyre, Ballybrittas, Queen’s County (now County Laois) for £80. Captain Trench collected rents on behalf of Sir Edward Tierney. On 19th April 1901, he sold the Market House to Edward Flannery (grandfather of Edward Flannery, present owner of **Flannery’s Quarry**) for £150 sterling. Jerry O’Sullivan (of the Windmill) purchased the Market House in 1972, together with Flannery’s public house and annexe, from Margaret Josephine (Gretta) Flannery (née Nagle), widow of John Flannery (*see* Murphy’s, Boss). The Market House

and other buildings were acquired by Liam and Marie O’Herlihy on Christmas Eve 1992; they sold the property to Boss Murphy’s Ltd on 18th August 1997. On 6th November 2003, Gerry Murphy purchased the Market House from Boss Murphy’s Ltd.

Pat Connor, a groom at **Churchtown Stud**, resided at the Market House for many years. He is the author of a tribute in verse to 1919 Irish Derby Winner ‘Loch Lomond’ (*see Churchtown House*).

For generations, the Market House was the focal point for hurling practice as the ball was played against its wall and doubled at on the rebound. A horse’s head, painted red, at the apex of the building was the special target of sharp-shooters. In 2000, the completely refurbished Market House became an inspired logo to represent the historic village of Churchtown.

Marksman: The term referred to an illiterate voter who placed a mark on the ballot paper when exercising his franchise.

Marl: A mixture of clay and limestone, marl was often added to a light sandy soil to improve both texture and fertility, and to help increase its water-holding capacity. Excessive marling, however, was destructive of land.

Maryfield: Not to be confused with Maryfield Churchyard, this field, owned by the O’Brien family over several generations, is sited some 200 yards further on from the churchyard and is bounded by the **Liscarroll Road**. The name ‘Maryfield’ is believed to be a corruption of ‘May field’ where festivities once associated with May Eve (*Oiche Bealtine*) were observed. The poisonous plant Deadly Nightshade (*Atropa bella-donna*), known locally as ‘fairy thimble’, once grew profusely here; it was widely used in ancient Ireland in pagan and Druidic rites.

Maryfield Church and Churchyard: An Act of Parliament in 1710 sanctioned the building of a church at ‘Maryland’, a townland a quarter of a mile to the west of Churchtown village. (Today, the site of this ruined church is located at the south-eastern end of the GAA grounds.) The townland was named after Mary, a daughter of Colonel William Taylor of **Egmont House**; she succumbed to smallpox at an early age and lies buried in the churchyard there.

The new Church of Ireland building was consecrated in 1715 and was called Maryfield Church, capable of accommodating a congregation of 300 people. A beech-lined avenue, known as ‘The Walk’, connected the church grounds to **Burton House**. However, the church was dismantled less than 180 years later and demolished in 1894. (a similar fate had overtaken Bruhenny Church which was in ruins in 1615 and abandoned by 1694; its ruins can be seen today in Churchtown Cemetery, also known as Bruhenny graveyard.) Maryfield’s Holy Water font, which had originally come from Bruhenny Church, was removed for safe-keeping to the Church of Ireland

Church of St John in Buttevant by Reverend William Henry Cotter, who had the font re-polished by the Cahill Brothers.

The tombs of the Purcell family of **Burton House** and the Taylors of Egmont House may be seen in Maryfield Churchyard, as well as the graves of Reverend Matthew Purcell and Reverend Lucius George (*see Churchtown Rectors*).

Older residents of Churchtown refer to the site of Maryfield Church as ‘the Churchyard’, while **Maryfield** itself is used only in connection with the O’Brien holding a few hundred yards further on from the churchyard. Some of the stone from the demolished Maryfield Church was recovered and used to build the fine limestone wall that surrounds Churchtown Cemetery today. *See also* ‘Essays’, Part 4.4.

Mass Rock: The Penal Laws attempted to control the activities of Catholic priests through the issue of a licence. The law prohibited both the saying and the hearing of Mass offered by ‘unlicensed’ priests. Many clerics, unwilling to compromise their priestly vows, refused to register and went ‘on the run’. In an effort to circumvent the law, Mass was celebrated at secret locations on a specially blessed portable slab of rock.

Various stratagems were adopted to ensure that the Mass site was not divulged to the authorities, the most common being the seemingly innocuous query to a fellow-Catholic, ‘Were you at the Rock, and did you see my love there?’ If the answer was ‘Yes’ to both queries, it was safe to proceed there to hear Mass. If, however, the answer was ‘No’ to the second part of the question, it meant that the authorities had discovered the location. The old Irish song, *An Raibh Tú ag an gCarraig?* (‘Were you at the Rock?’) relates such an event. Some historians believe the Mass Rock to have originated in Cromwellian times. A Mass Rock is preserved in the **Garden Field** of Guiney’s, **Clashelane**.

Mass Walk or Mass Path: The ‘Mass walk’ was an established right of way through the fields that was used by country people on their way to and from Mass (it tended also to be used by schoolchildren on their way to and from school). Two of the most widely used Mass paths in the parish were the one from **Clashelane** which ran through **Páirc na Locha** via the quarries to **Carrigeen na gCat** and exited at **Ballyadam**; and the one from **Walshestown** which brought the walker through **Leap**, the Bog Field and through an oak screen before negotiating a stile at the corner of Beechinor’s Field and continuing across the **Well Field** (formerly an orchard and subsequently renamed **Peter’s Paddock**), along the **Lower Walk** and exiting close to Burton Lodge gate, before continuing along the Burton Road to St Nicholas’ Church. The Walshestown walk remains in occasional use.

McCarthy, Jim (1922-1996): Born in Ballinguile, Jim McCarthy had a

lifelong affinity with Churchtown, where he attended school under Tom Tierney from April 1926 to July 1933. Leaving school, he found initial employment with P&J Ryan, Ardnageeha, and later with **Cork County Council**. He worked with Mitchelstown Co-Op as a cheese-maker from 1948 until his retirement in July 1986.

Jim had an abiding interest in local history and folklore. Blessed with a phenomenal memory, he could instantly recall not only the histories of all the great houses in Churchtown and its surrounds, but also the seed and breed of its occupants. In short, he was the layman's answer to Burke's Peerage – although some of Jim's descriptive lineages were undoubtedly more entertaining than those included in that austere publication.

Keenly interested in Irish traditional music, Jim was a diligent member of *Comhaltas Ceoltóirí Éireann* and was a regular *Fleadh* attendee. At home, he relaxed to a background of Irish music and ballads of his boyhood. He gave generously of his time and talents: a lifelong steam engine devotee, his expertise in their running and repair was frequently sought; he encouraged budding writers and musicians, and gave practical advice from the wealth of experience garnered over his long life. Louise and Jane Grubb agree that development of their celebrated Danish Blue cheese owes much to the expert guidance offered them by Jim.

Local and national historians will forever remain in Jim McCarthy's debt. His energetic research was legendary and his home was a repository of books and historical memorabilia. Researchers were constantly calling upon him, writing or phoning him. Jim never seemed to mind; he was always ready with advice or suggestion. His death in 1996 was mourned not only by his family and friends, but also by the many at home and abroad who had read his informative historical essays.

Medal of Honour: *See Churchtown Medal of Honour.*

Mick Lane's Well: This well is located in **Ballygrace** where Mick Lane, at one time the local blacksmith, obtained water in pursuit of his craft.

Middle Gates: The gates located on the **Black Road**, on the right-hand side about half way from the village to **Rath**, afforded an additional entrance to **Churchtown House**.

Middlemen: These were generally speculators who rented land from a landlord to sublet at an inflated rate. Contemporary sources denounced middlemen as 'land sharks' and 'bloodsuckers'. The worst abuses were eliminated during the **Great Famine** when many middlemen became bankrupt through paying the Poor Law rate.

Midwifery: The 1901 Census reveals that Mary Scully, a nurse and midwife, was living in the village of Churchtown. Her age is given as 60 and it is noted that she is a widow and a native of Co. Limerick.

Up to the 1950s, the majority of babies in the parish were born in the

family home. If a registered midwife or nurse was unavailable, the experience of Mrs Lena O'Sullivan, **Cullig**, was frequently employed to assist a delivery.

Milk and milking: Until the advent of mechanised milking machines in the 1960s, cows had to be milked by hand, morning and evening. They were brought to the byre, or 'stall' as it was called in Churchtown, where each of them went to their allotted spot where they were 'bailed' or tied. Milking would then commence. Farmers believed that cows responded more liberally to the female touch, the animal soothed perhaps by the soft voice of the milkmaid, many of whom sang as they milked.

Three shops in the village – Flannery's, O'Brien's and Simcox's – sold their own milk from large galvanised containers. The shopkeeper used a special long-handled pint measure to dispense the product. Customers brought an amazing array of vessels to the shops to obtain their milk. At the end of autumn, villagers would keep a sharp lookout for the time that John Flannery, Tom O'Brien and Nat Simcox got together. The meeting had dire consequences for the local cost of living index: following the get-together, the price of a pint of milk was usually increased by 1d.

The advent of the milking machine has virtually rung the death knell on the art of milking, while the pilgrimage to the village shop for the 'pinta', with jug, gallon or billycan, is now but a distant memory.

Mining operations at Churchtown: *See* Burton Park.

Ministerial visits to Churchtown: Minister for Education, Micheál Martin, TD, visited Churchtown National School on 17th September 1999 to recognise over 150 years of primary education in the parish. Minister for Arts, Sport and Tourism, Jim McDaid, TD, visited the village and turned the first sod at the GAA spectator stand and dressing rooms on 23rd January 2001. Noel Davern, TD, Minister for State with responsibility for Rural Development, visited Churchtown in December 2000, coinciding with a full board meeting of **Ballyhoura Development Ltd** in Boss Murphy House. On 19th October 2005, Minister of State, Sean Power TD, officially opened the **Windmill Nursing Home** on the **Black Road**. All ministerial visits included a reception afterwards in Boss Murphy's.

Missions: Two Redemptorist Fathers from Mount Alphonsus, Limerick, traditionally preached the Mission at Churchtown. Stalls, selling all manner of religious items, lined both sides of the road outside the church during the Mission fortnight. Parishioners were exhorted to make their Confession and Communion with the Missioners, one of whom was usually a 'fire and brimstone' preacher, while the other used the opposite approach and even related a few jokes during his sermons. The queues outside the respective Confession boxes reflected this, with the 'quiet man' doing a thriving business while the other was just 'ticking over'. Towards the end of the Mission, 'the Pledge' was administered and, for a few days at least, business

at the three pubs in the village showed a marked decline.

Moanroe: *An Mhóin Rua* or ‘the reddish bog’. Area (1911): 75 acres, 2 roods and 33 perches.

Writing in 1750, historian Dr Charles Smith described the Moanroe as a deep and dangerous morass. Stretching from **Mountbridget** to Ballincurragh, Templeconnell, Liskelly, Ballinguile, Ballinatrilla, **Walshestown** and **Imogane**, part of the 75-acre bog lies within the parish. At one time, two rangers, equipped with a boat, were employed to prevent the poaching of the abundant fish and game stocks. The Twomey family were among the last holders of the post. Mary Ann Twomey spent her latter years with her son Paddy in the house next to the church at **Chapel Lane**.

Moland, Thomas: Moland was employed in 1702 by **Sir John Perceval**, 5th Baronet and 1st Earl of Egmont, to survey his estates in Ireland. The results of Moland’s 1702 survey are included in each townland entry mentioned in this dictionary.

Moloney, Dr Colette: From Charleville, Colette Moloney is a musician in both the traditional and classical idioms. She was the editor of the 2003 book, *The Boss Murphy Musical Legacy: Irish music from the Churchtown area of North Cork*. Her reference work, *The Irish Music Manuscripts of Edward Bunting (1773-1843): An Introduction and Catalogue*, was published in 2000. She graduated in music from University College Cork and obtained her PhD from the University of Limerick in 1995.

Monagay, Carrigeen: Possibly *Monuagh* or ‘meadow of sorrow’; alternatively, *Mónógach* or ‘meadow abounding in berries’.

Moni Imirish: ‘Meadow of conflict’. It is situated at the southern end of the townland of **Ballygrace**. Tradition has it that the field was formerly owned by two families. A dispute arose and one family took possession of the whole area, resulting in a bloody encounter. The old people believed that peace would once again reign only when the field was in the possession of two different families. Michael Fleming and **Noel Linehan** held the land in 2005. A large number of skylarks – which have disappeared from other areas of the parish – have settled here, much to the delight of local inhabitants.

Moraguun: It is improbable that this field on Dermot Carroll’s land is named for *Cuchulainn*’s nemesis, *Mórríoghain* (earlier, *Mórrígu*), goddess of war. It seems more likely that it is a combination of *mór* (‘big’) and *garrán*, ‘grove’ or ‘clump’ of trees.

Mountbridget: *Cnoc Cille Bhríde* or ‘hill of the church of St Brigid’. Formerly known as Knockilbreedy, from its name in Irish. Area (1911): 240 acres, 0 roods and 28 perches. While the Ordnance Survey describe the area as Mountbridget, the Saint’s name is spelt ‘Brigid’.

This elevated townland on the southern extremity of the parish affords a

panoramic view of several counties. Deposits of shale, or ‘pencil rock’ as it is known locally, are found here. Joseph Stokes continues the family farming tradition in this townland.

Moland’s 1702 Survey of Knockillbreedy (Mountbridget) described this townland as joining Mountcorbitt and ‘having on it a stone wall’d house lately burnt’. The area was given as 202 acres and 32 perches, of which 189 acres, 1 rood and 20 perches was arable and the remaining 12 acres, 3 roods and 12 perches was lowland.

For Mountbridget townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith’s Valuation 1851 (Part 1.4).

Mountcorbitt: *Drom Carbaid* or ‘ridge of the jaw-like feature’ (more likely, perhaps, than ‘ridge of the chariot’). Area (1911): 175 acres, 3 roods and 16 perches.

Styled ‘Drumcarbutt’ in Moland’s 1702 Survey, the townland was also referred to as ‘Droumcorbett’ or ‘Drumcorbitte’, but is now ‘Mountcorbitt’ on OS maps. In the late 19th century, the Glover family, who had settled in Ireland in the early 17th century, made an unsuccessful attempt to have the townland designated as ‘Mountglover’. John Glover’s son, Edward (born 1663), married Eleanor Barry of Ballyvonaire in 1695. Several members of the Glover family married into the local landed gentry. William Philip Glover married Margaret Magrath of **Ballyadam** and James Glover married Mildred Freeman of Ballinguile (Buttevant parish) in 1772. The Glover family also owned Johnsgrove House, Annakissa, at this time.

In 1836, James Glover numbered some 6,600 trees on his ‘Drumcorbitte’ lands. The burial vault of the Glover family is located underneath the ancient church of Bruhenny in **Churchtown Cemetery**. In 1875, Captain Andrew Anderson purchased **Mountcorbitt**. Anderson’s great grandfather, a doctor, served on the Jacobite side at the Battle of Culloden (16th April 1746). One of his sons, **Robert Andrew Anderson**, born at Mountcorbitt in 1860, became the First Secretary and main organiser of the Irish Agricultural Organisation Society (Co-Operative Movement) following its first ordinary general meeting on 10th May 1894. Robert died in Dublin on Christmas Day 1942 and is buried in Mount Jerome Cemetery.

Prior to immigrating to the United States in 1904, Captain Anderson’s eldest son, Neville, sold Mountcorbitt to J.P. O’Brien. O’Brien’s daughters, Eileen and Kathleen, occupied the house during the 1930-50s. The sisters owned a grey horse called ‘Promise’ that was trained in County Limerick by P.P. Hogan. The horse must have run at least a half-a-dozen times before eventually winning under Martin Moloney – at 7/4! The sisters also owned a greyhound named ‘Christ Ring’, which they carried about in an early Ford Prefect (Reg. No. ZB 3777).

Miss Eileen had sought to be buried ‘neath the shade of a beloved oak. When her request was denied, she willed that her coffin be fashioned from an oak on her land. Undertaker Eddie O’Keeffe complied with her wishes

and she was laid to rest wrapped in its protection.

A ringfort to the left of the avenue leading to Mountcorbitt lends a charming mystique to the approach. The house has a deep well in its cellar and there is another well in the glen, which unusually has a door on its stonework. Within the house are some rooms with observation or 'spy' holes.

The demesne was purchased in the spring of 2004 by Killarney-born jockey, Jim Culloty from the O'Herlihy family. When Jim, aboard 'Best Mate', won the Gold Cup at the Cheltenham Festival in 2004 for the third successive year, it brought back to many in Churchtown pleasant memories of our very own 'Cottage Rake' who had won the race in 1948, 1949 and 1950 (*see also* O'Brien, Vincent; 'Memories', Part 7.12).

Moland's 1702 Survey of Drumcarbut (Mountcorbitt) described it as being situated one mile from Churchtown. Moland found the 108 acres and 2 roods of arable land here to be 'good, but without any improvements'.

For Mountcorbitt townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith's Valuation 1851 (Part 1.4).

Mowing machine: Introduced at the turn of the century, the mowing machine quickly replaced the **scythe** as a harvesting implement. Originally horse-drawn, the mowing-machine had a sprung seat and a long draught pole to divide the two horses. Its three main parts were the truck or carriage (main body), cutting blade and bar, and the draught-pole with its harness attachment. The mowing was frequently interrupted through the driver having to sharpen or adjust the cutting blades. The Wexford-manufactured Pierce No-4 and Pierce No-10 machines were once a common feature of parish life. The No-4 model had a distinctive high-pitched sound, audible over a long distance. The later No-10 model, a lighter machine, lacked any distinctive sound. The American import, the McCormack, which was more technically advanced, operated comparatively silently.

In Churchtown, the local blacksmith, Bill Hickey, carried out major repairs to mowing machines. From the early 1940s, the horse-drawn machine was gradually replaced throughout the parish by the tractor-powered model.

Mowlam, MP, Marjorie (Mo): *See* Churchtown Medal of Honour.

Moylan, Jack (Johnny): Johnny Moylan, as he was known locally, was a leading Flat jockey and winner of two Irish Derbies ('Slide On', 1944; 'Piccadilly', 1945) and, uniquely, finished second on 'Fly Mask' (to 25/1 shot 'Master Robert') in the 1924 Aintree Grand National. Leading Irish jockey in 1926, Johnny won five Irish Classics in addition to his Derby successes – the 1,000 Guineas on 'Resplendent' (1926), St Leger; 'Skoiter' (1939), Oaks; 'Avoca' (1944); the 2,000 Guineas (dead-heat) riding 'Slide On' (1944); and the St Leger riding 'Cassock' (1946). But perhaps his most significant victory was aboard the Dan O'Brien (**Clashganniv**) owner-trained 'Solford' in the 1938 Irish Cambridgeshire. The horse, having run up a sequence of six wins,

was allotted 9st 9lb in a field of 15. Experts agree that Moylan's gentle handling of 'Solford' under its mammoth burden was a brilliant feat of jockeymanship. The event aroused great local interest and excitement, and a popular ballad was composed, a verse of which runs:

I'll raise my glass to Moylan
May his glory ever shine
To Solford and his owner
The genial Dan O'Brien
And I won't forget the trainer
Whenever I relate
How Solford won the 'Cambridgeshire'
In the year of thirty-eight.

The betting coup, prize money and the subsequent sale of 'Solford' to Miss Dorothy Paget ('Solford' won the 1940 Champion Hurdle in her colours) were, in those cash-strapped World War II years, contributory factors to the subsequent successes of the O'Brien yard. For many years, Johnny stayed with the Guiney family at **Clashelane** (his daughter was married to Con Guiney) while retaining a room at his Egmont home, which he had rented to Dan and Elizabeth Relihan.

In his latter years, Johnny Moylan held court at O'Brien's and Flannery's, where he regaled his delighted audience with wonderful stories of the turf – and was particularly known for his rendition of 'Bold Robert Emmet'. A grandfather of Pat Eddery (Jimmy Eddery married Johnny's daughter), Johnny died in his native Churchtown in 1949.

Muintir na Tíre: 'The People of the Countryside'. Canon John Hayes, PP, founded Muintir in Bansha, County Tipperary, on 17th May 1931. Its stated aims were to eliminate the apparent hostility between rural classes and to help raise the status of the rural worker. The movement was phenomenally successful and guilds were established in almost every rural parish in the country. The organisation sought to achieve its aims through a series of informal meetings or 'Fireside Chats', rural weekends and later by rural weeks. A National Conference later replaced the rural week. Muintir's publications, *The Landmark and Rural Ireland* (sold at church doors on Sundays), kept members informed of the latest advances and developments in the agricultural field and on the activities of guilds countrywide.

Canon Hayes visited Churchtown in the early 1950s and a huge crowd turned out to hear him speak.

Churchtown had an active guild that included Simon Keane (Chairman), Peggy Keane (Secretary), Michael Aherne, Paddy Carroll, Christy Danaher, Ned Doyle, Paddy Flynn, Micheál Hedigan, Patrick Irwin, Jim McGill, 'Redmond' John Murphy, Mary O'Connor, John Ryan-Purcell, Nat Simcox and Thomas Wall. It also had a Junior guild. It utilised the 'fireside chat' ideal as a means of discussing and resolving local issues.

The main achievements of the local Churchtown guild were in ensuring the

rapid extension of the rural electrification scheme to Churchtown; in winning the battle with CIE to have the Newcastlewest – Cork bus detour to the village twice daily from **Buffer's Cross**; and in providing free cocoa daily to all schoolchildren. The latter was a boon to pupils from the country who would otherwise have had a cold bottle of milk with their lunchtime sandwiches. The Guild also organised a Children's Christmas Party and held a wonderfully successful fund-raising carnival each year. Muintir's role has now been undertaken by local Community Councils.

Murphy's, Boss and The Village Inn: Boss Murphy's is the hospitality business developed by **Gerry Murphy** from 1997 to 2003 in what was previously 'Flannery's'. The accommodation and restaurant opened in 1999 and the business was officially launched in 2000 to coincide with the **Presidential visit** to Churchtown. A public licence was purchased from Stephen Walsh in Westport and transferred to Churchtown, and The Village Inn was opened on 29th June 2002 by Willie Joe Condon and Kitty Fitzgerald, two of Churchtown's esteemed senior citizens. The pub is dedicated to the memory of Bill Murphy (1916-84). Grandson of the 'Boss', Bill owned the second house (now O'Keeffe's or Bedroom 7 in Boss Murphy's) on George's Street, which he inherited from his mother; he sold O'Keeffe's to Mick Thompson on 10th November 1959 for £95.

The first manager of Boss Murphy's was Michael Barry, followed by Gwen Burkard, Mary Kelly and Paul Cullen. Joan (Conroy) Quinn played a very important part in the early development of the Windmill Restaurant. Gerry Murphy sold his shareholding in Boss Murphy's in March 2003 to Rick Fitzgerald and Donal O'Sullivan, and the business continues as 'Boss Murphy's'.

On 14th August 1894, Francis Flannery purchased what is now Boss Murphy's from the Right Honourable Charles George, Earl of Egmont. The price was £364 sterling and the property also included the Parson's House (now Sampson's) and a house on George's Street, but excluded the Market House. On 2nd August 1972, Margaret Josephine (Gretta) Flannery (née Nagle) sold the property to Jeremiah O'Sullivan. *See also* 'Essays', Part 4.7 and 'Memories', Part 7.61.

Murphy, William 'Boss' (1831-1911): Farmer, historian, raconteur, musician (fiddler) and musical instrument maker, born William Murphy in 1831 at **Egmont** where his father, Daniel, was a tenant farmer. William's love of music was fostered by Thomas Croke at a local **hedge school**. In 1854, he moved to the present Murphy family home at **Leap**. In that year also, he married Margaret Ryan, Ballyhea, with whom he had three children – Daniel (1855-88), Matthew (1857-1926) and Ellen (1860-1938); all three emigrated to the USA. Daniel and Matthew were ordained priests. Ellen married Dennis Delay in Castle Grove, Iowa, on 7th November 1888 and William was invited to the wedding, which was performed by his son, Reverend

Matthew Murphy. Following the death of his wife Margaret in 1861, William married again – to Margaret Bourke, Coolasmuttane, Newtownshandrum in 1869. The couple had five children: Bridget (1870-1910), Bill (1871-1906), Mary (1872-1962), Margaret (1874-1913) and John (1875-1955).

The passing of the **Ashbourne Act** enabled William to acquire the house and lands on which he had been a tenant for over 40 years. It was at time that he most likely acquired the appellation ‘Boss’, which was often used to describe an employer.

William made the arduous trip to America on at least two occasions to visit his two sons who were priests in Iowa. He also travelled to London to engage with the Earl of Egmont. An accomplished musician, he made his own musical instruments, including a violin. He also read and wrote music. His passion for music, song, culture and folklore ensured the household maintained a role in terms of community entertainment. The *seanchaí* (storyteller) was a welcome caller, as was the itinerant musician, singer or dancing teacher.

William ‘Boss’ Murphy was a nephew of the legendary William Murphy who, in 1868, having seen off the challenge of McCarthy in a sledge-throwing contest, threw the 12-pound sledge high over the 60-foot wall of Liscarroll Castle. The event is marked on a stone near the castle and is immortalised by Con O’Brien (1883-1946), ‘The Bard of Ballyhea’, in the poem ‘Murphy’s Famous Throw of the Sledge at Liscarroll’, a verse of which reads:

Now big William Murphy, well known far and wide,
A fine able man, without swagger or pride,
Was famous for throwing the sledge, and the weight,
About his friends sent a challenge, for miles all around,
Declaring his master could nowhere be found.

William Murphy lived through the rebuilding of his native Churchtown village (1822-49), the **Night of the Big Wind** (6-7th January 1839); the launch of the *Cork Examiner*, 1841 (now the *Irish Examiner*); the launch and entire run of *The Nation* (1842-91); the **Great Famine** (1845-49); the death of Daniel O’Connell (1847); the Fenian era (from 1858); the **Land League** (from 1879); the Parnell era (1875-1891); the founding of the Gaelic Athletic Association (1st November 1884); the founding of the Gaelic League, *Conradh na Gaeilge* (31st July 1893); the founding of the Abbey Theatre (1904); and the founding of *Sinn Féin* (1905). ‘Boss’ was still around in 1907, when Patrick Heeney and Peadar Kearney collaborated on our future national anthem, ‘The Soldier’s Song.’

William ‘Boss’ Murphy died in 1911 and lies buried in the Murphy family plot at Kilbrin Cemetery.

In 1997, the name ‘Boss Murphy’ was chosen by his great-grandson Gerry

as the inspiration for the village hostelry, where traditional music, culture and song continue to be fostered (*see* Boss Murphy's and The Village Inn).

Murphy, John 'Boss' (1875-1955): Farmer, fiddler and musicologist, born John Murphy, he inherited the family farm straddling Leap and Walshestown – and the sobriquet 'Boss' – from his father William who died in 1911. Taught initially on the violin by his father, John was further instructed in the instrument by itinerant music teachers. Because of his expertise on the fiddle and his wide repertoire, John was central to the musical life of the community; he was in demand for dances, weddings and musical sessions, not only in Churchtown but also in distant towns and parishes. He was also a frequent accompanist to dancers at *feiseanna*.

John married widow, Margaret Cullinan-O'Keeffe (died 1942) in 1915. Margaret was the owner of a pub in Churchtown, which the couple renamed 'Murphy's' and continued to operate until 1933, when Margaret's son, Patrick O'Keeffe, inherited the business.

Besides the weekly visits of local fiddle player Jim O'Callaghan, the Murphy household at Leap was frequented by travelling musicians. Musicians from the many touring shows were usually invited to Murphy's where, after a hearty meal and some liquid refreshment, they plied their trade. While they did so, the 'Boss' diligently wrote down any new material they performed.

John was disappointed that, despite his endeavours and encouragement, none of his children – Bill (1916-84), Peggy (1917-71), Birdie (1918-91) or Jack (1920-2000) – mastered the violin. Bill, however, had a fine voice and was a regular turn at concerts of the **Churchtown Dramatic Society**; 'The Old House' and 'Pal o' My Cradle Days' were songs frequently requested of him. 'Boss' was determined that the airs amassed by both his father and himself should be preserved. In 1933, he embarked on the monumental task of compiling a manuscript collection from tunes he had written on scraps of paper, jotters, copy books or committed to memory. Technical difficulties encountered during the notation process were solved during his visits to Pigott's musical emporium in Patrick Street in Cork.

Fortunately, through the efforts of Dr Colette Moloney of Charleville, his writings were collated and edited, and were published in 2003 as *The Boss Murphy Musical Legacy: Irish Music from the Churchtown Area of North Cork*. In the late 1940s, his fiddle playing was affected through the onset of arthritis and eventually he had to cease playing his beloved instrument. 'Boss' Murphy died in May 1955 following a road traffic accident and is buried in the Murphy family plot at Kilbrin Cemetery. *See also* 'Essays', Part 4.2.

Murphy, Gerry (1954-): The second son of Jack (1920-2000) and Nora Murphy, Leap, Gerry is a great-grandson of **William 'Boss' Murphy**. Having completed his national school education at St Mary's National School,

Churchtown, in 1967, he attended boarding school at St Augustine's College, Dungarvan, County Waterford, where he sat his Leaving Certificate in 1972. In that year also he secured employment with Bank of Ireland and was appointed to its Regent Street, Bagenalstown branch in County Carlow. He served at Dublin Street and Potato Market in Carlow town, West Street, Drogheda and Macroom branches, prior to moving to the marketing division at Bank of Ireland headquarters in Dublin, where he worked in the Public Affairs Department and later as Advertising Manager. He left Bank of Ireland in 1989 to take up a senior management position with the First National Building Society (now First Active Plc) at its Booterstown head office in Dublin. He resigned as an executive director from First National in 1997 to pursue his plan to renew Churchtown and develop a portfolio of business interests. His decision to support Churchtown was sparked by newspaper articles detailing the closing of Flannery's Bar in Churchtown and the subsequent shipping of its contents to 'Flanagan's' in Vienna (*see* Flannery's Bar).

From 1998-2001, Gerry served as a non-executive director of Nitrogen Éireann Teoranta and of Sherry Fitzgerald Plc. He also served as Chairman of Guaranteed Irish, the national body that promotes the purchase of Irish goods and services. In 2001, he was presented with 'Cork Person of the Year' award for his visionary work in the field of rural renewal. In 2001 and again in 2003, he cycled from Dublin to Churchtown to raise funds for the **Churchtown Village Renewal Trust**. He was the executive producer of 'Bloom' (*see* Cinema), a feature-length film released in 2004 (and shown on RTÉ 1 in the spring of 2005). Directed by Sean Walsh, the film is based on the James Joyce's novel, *Ulysses*.

In the context of Churchtown's renewal, Gerry Murphy set up the Churchtown Village Renewal Trust and **George's Street Technology Ltd** in 1997; **Boss Murphy's** and the Windmill Restaurant opened in 1999; the **Village Inn** opened in 2002. In 2000 with Maurice Gilbert, he began the residential housing development, now called **Bruhenny**; in 2003 he set up Bruhenny Holdings Ltd with colleagues, Maurice Gilbert and Michelle Gleeson, and work began in the **Woodview** development on the Black Road. In 2004, this group obtained planning permission for the development of **Egmont Place** across from Boss Murphy's on Lower Kerry Lane and construction began in August 2005.

Gerry Murphy attended University College Dublin as a mature student and graduated with a degree in financial services. He also holds a masters degree in business administration from Fordham University, New York, which he studied at the Irish Management Institute. He is a graduate and Fellow of the Institute of Bankers in Ireland and a graduate of the Public Relations Institute of Ireland. *See also* 'Memories', Part 7.61.

Murphy's Rock: Located at **Egmont**, rock was quarried here under several

Relief Schemes at the time of the **Great Famine**. During the operation of one such scheme – the erection of a stone wall marking the boundary of **CastlemacCarthy** and **Knocknamahee** – many of the workmen, ravaged by hunger and disease, collapsed and died. In the callous indifference nurtured by the calamity of the Famine, they were simply tossed into pits and buried without ceremony or marker. The wall is, with its foundation, some 6 feet high, 27 inches wide and 1,248 yards long. It ends abruptly prior to joining the townlands of CastlemacCarthy and **Granard** (Liscarroll) – a pointer to its Famine origins: when money ran out during a particular undertaking, the work in question was simply abandoned. The wall, however, remains as testament to the many that gave their lives in its construction. Jack Murphy (1920-2000) of **Leap** was passionate that their memory should be preserved through a fitting memorial.

Murphy's Spirit of Cork, Boss: This CD of songs about Cork was released in 1998, featuring vocalist Val Cooke. It includes the 'Song for Churchtown', especially written by Finbar Furey. Another song based on the 'Bould Tenant Farmer' goes as follows:

One evening while late from The Leap I did stray
And bound for Boss Murphy's I was making my way
At Churchtown Village I had a delay
For to wet my ole whistle with porter.
I scarcely had travelled a mile of the road
When I heard a dispute in a farmer's abode
The son of ould Egmont, a right looking toad
And the wife of the bold tenant farmer.
Eviction or rent was ould Egmont's demand
If your husband can't pay, I'm having the land
Boss Murphy came running with cash in his hand
'Twas enough for to tidy them over.
Well I buttoned my coat
And I picked up my stick
And down the Black Road like a deer I did pick
I care not for landlord or duke or ould mick
For I'm taking the road to Liscarroll.

The CD was produced by Francie Conway and consists of 11 tracks, including a spirited version of 'The Walls of Liscarroll'. *See also* Song for Churchtown.

Murrain: The word is used as a general description of cattle disease, including anthrax, plague, pestilence and tick fever.

Musicians: The parish has a rich tradition in music and song. Commencing with the Seán Clárach inspired 'Mo Ghile Mear', its musical association continues to the present day. To **John 'Boss' Murphy**, however, goes much of the credit for helping to re-ignite the musical flame within the parish of

Churchtown. A highly regarded fiddle player, he was much in demand at dances and on social occasions, not only locally but throughout neighbouring parishes. He was an avid collector of tunes and invited many well-known musicians to his home, where he diligently set down their tunes in a jotter. We are fortunate that his collection has been preserved and published in 2003 as *The Boss Murphy Musical Legacy*.

The concertina, at one time a popular instrument locally, was used at the many house dances throughout the parish. Chief exponents were Jack Browne (Ballinguile), the versatile musician James O'Callaghan (**Windmill**), who was equally at home on the fiddle, Christy Danaher (**Ballygrace**) and Paddy 'Patneen' Hickey (Windmill). 'Patneen' maintained a lifelong interest in music and in his late 60s was a contributor to the concerts staged by the **Churchtown Dramatic Society**. Paddy Lane was one of very few in the parish who mastered the Jew's Harp; he has had the same instrument for over 50 years. Local musicians much in demand from the late 1930s to the late 1960s included:

the Brislane brothers (Windmill), Jerry played melodeon and Morgan played concertina; fiddle player Nora Farrissey (**Sheehan's Forge**), who, with other locals, learned the instrument from Derry-born teacher Willie Dunne; Richie O'Flynn (village) excelled on the chromatic accordion, but was equally adept on fiddle and piano-accordion (his grandfather was a renowned melodeon player); 'Pakie' Murphy (**Egmont View**) played banjo; Tom Murphy (Village) played the melodeon; Maureen O'Sullivan (now Buckley) of **Dunbarry** played violin; from an early age, she played at concerts and *Feiseanna*; the Relihan brothers – Dan on banjo (five-stringed), chromatic accordion, piano-accordion and Hawaiian guitar (similar to the ukulele, but with six, instead of four, strings), and 'Pad' on button accordion. Dan Relihan's banjo, a wedding present from Mrs Oliver of Streamhill, Doneraile, was one of 1,500 manufactured in Dallas. It is still in the possession of the Relihan family.

A fact not widely known outside musical circles was that from the 1940s to the early 1950s, the Healy brothers, 'Dixie' and Pat, were recognised for the quality banjos which they manufactured at their **Egmont** home. More recently, Ann, daughter of Bill and Kathleen O'Flynn of **Rath**, has kept Churchtown's musical heritage to the fore with her exceptional skill on the accordion. Ann developed her skills in the company of her friends Bridget Mary O'Flynn and Hannah Relihan at the Egmont home of Elizabeth 'Bess' Relihan.

The **Nivita Tragedy** took the lives of members of the Nivita group on 27th October 1999. Their combined talents would assuredly have taken them to the top of their chosen profession. A CD of their recordings was issued posthumously.

Bill Egan and John Pat Murphy are among the instrumentalists who carry

the baton of our musical tradition into the 21st century and their contribution is widely recognised.

A most welcome development in the summer of 2004 was the formation of the **Bruhenny & District Pipe Band**, under the guidance of well-known musician Willie Duggan and friends. Willie has won local, national and provincial titles, and represented Castlelyons with distinction in the World Pipe Band Competition in Glasgow in 1998. *See also* Churchtown Dramatic Society; Singers.

N

Nationwide: The team of RTÉ's *Nationwide* television programme visited Churchtown on Wednesday, 31st May 2000 and spent the day filming there. The edited piece was broadcast on Sunday evening, 18th June 2000. It ran for over 5 minutes of prime time TV and was watched by almost 500,000 people.

Nattie's Corner: Called after Nathaniel Simcox who had a shop at the junction with the **Burton Road**. It was a meeting place for conversation and a smoke following Sunday Mass.

Nettle: The nettle, with stinging hairs on its stems and leaves, comes in two varieties. The common stinging nettle, *Urtica dioica*, is found in large patches on nitrogenous soil, while the smaller *Urtica urens*, a frequent weed of cultivation, has milder stinging hairs. Nettles were eaten in the parish during the **Second World War** as a green vegetable substitute. May was the month in which they were eaten because they became toxic after that time. Nettle 'tea' was made and consumed cold. Nettles are also an important support to the life cycle of the butterfly and are of great ecological significance.

New Barn: Cider-making was common in 17th and 18th-century Ireland. Colonel William Taylor, **Egmont House**, converted the old barn for use as a cider-producing plant and it then became known as the 'New Barn'. The building was a solid stone structure with a stone roof. Orchard-owners in the parish were encouraged to grow special apples for use in the local cider-making industry. The land in which the New Barn stands is owned by the Sherlock family. *See also* 'Essays', Part 4.8.

Newcastlewest bus: During the 1940s, the local branch of **Muintir na Tíre** was responsible for extending the daily Newcastlewest – Cork bus service from **Buffer's Cross** to Churchtown village. Prior to the formation of the guild, Churchtown people wishing to travel in the morning had to walk a

mile to Buffer's Cross to board the bus on its journey to Cork. If they wished to travel in the reverse direction, they journeyed from Buffer's Cross in the evening. **Sheehan's Forge** was another boarding point, but that was on the direct route of the bus. Muintir made it an early priority to have a daily bus service to the village. They succeeded and the service was operated on a 'trial basis'. The daily visit of the bus was a great thrill to youngsters in the late 1940s and, determined that it should not become a loss-making entity, almost every evening six or seven walked to Buffer's Cross and paid 1d each to ride back to the village.

Once the service became a regular feature, it was widely used. Local children travelled to Buttevant Convent School and others to *Coláiste Croí Naofa* Secondary School, and it was used by workers and shoppers. The *Cork Evening Echo* became a nightly attraction for avid newspaper readers and Murphy's Evergreen Bacon, Sausages and Black Puddings regularly titillated local palates, while day-old-chicks were met by eager foster mothers to the ribald comments of the corner-boys stationed outside Flannery's.

Villagers and regular travellers got to know bus-driver Dick Owens and his conductor Dan Harrington over the years, and many's the bet that Dick placed for village punters during the hours he spent in Cork prior to his return journey to Newcastlewest. The public service now operates a limited summer schedule. The transport needs of senior citizens in Churchtown and neighbouring parishes are now addressed through a privately operated rural bus scheme.

New Line: This is one of the names by which the road from **Liscarroll** to **Buffer's Cross** is known. It replaced the old Copstown – Lisgriffin – Drumcollogher road. The name was also applied to the Cork-Limerick road, accessed from Churchtown at the **Railway Gates**. This road replaced an older one located much closer to the Ballyhoura Mountains.

Newspapers: The following list (Cork or Cork-county based unless otherwise stated) gives a general indication of the newspapers available to our ancestors in Churchtown. **Census** returns consistently indicated a high degree of literacy within the parish. The years of publication and the days of issue are listed where known. The abbreviation 'fl.' before a date means 'flourished (during that period)', from the Latin *flores* (to bloom or flourish).

The Hibernian Chronicle (fl. 1769-1800)

The Freeman's Journal (1763-1922), Dublin

Cork Mercantile Chronicle (Monday, Wednesday and Friday, fl. 1801-35)

Cork Constitution or *Cork Morning Post* (Monday, Wednesday and Friday, fl. 1822-24)

Cork Intelligencer (fl. 1822)

Cork Advertiser (Tuesday, Thursday and Saturday, fl. 1824)

Cork Mercury (fl. 1824)

Cork Southern Reporter (Tuesday, Thursday and Saturday, fl. 1824)

Pilot (1828-49), Dublin
Cork Evening Herald (fl. 1833-36)
People's Press and Cork Weekly Register (fl. 1834-36)
Cork Examiner [now the *Irish Examiner*] (1841 – ongoing)
The Irish Times (1850 – ongoing), Dublin
Skibbereen and West Carbery Eagle (fl. 1861-1928)
Irish People (1863-65), Dublin
Irish People [a weekly] (1899-1908), Dublin
United Ireland (1881-98), Dublin
Irish Daily Independent [later *Irish Independent*] (1891 – ongoing), Dublin
Irish Peasant (1903-06), Dublin
Sinn Féin (1906-14), Dublin
Cork Sportsman (1908-11)
Irish Freedom (1910-14), Dublin
Irish Press (1931-95), Dublin
Sunday Independent (1906 – ongoing),
Dublin Sunday Press (1949-95), Dublin

One of the earliest English newspapers to be sold in Churchtown was *The People*. Its main selling point was a crossword. The story is told of one day in the late 1940s at O'Sullivan's ('Booneys') when postman 'Condy' O'Mahony was called to the Post Office to take a phone call from Dublin. He returned some minutes later flushed with excitement and informed us he had won £100 in the crossword.

The Celtic Times (January 1887 to January 1888) was a short-lived Dublin newspaper, unique in that it was largely devoted to the Gaelic Athletic Association (GAA) and, to a lesser extent, athletics. Edited by Michael Cusack, it reported on all developments within the GAA. Although copies available contain no mention of GAA or athletic activity in Churchtown, the neighbouring parish of Ballyhea receives several mentions through involvement in hurling tournaments in both Cork and Limerick.

Night of the Big Wind: *Oiche na Gaoithe Móire*. The strongest winds ever to lash Ireland's shores were experienced on the night of 6-7th January 1839. Gusts in excess of 100 miles per hour were recorded, resulting in extensive damage countrywide. Over 100 lives were believed lost, many of them on the 29 boats caught at sea. Thousands of animals, particularly sheep, were lost; one County Clare farmer had his 170 flock of sheep killed by a shower of rock blown off a nearby hill. Fish were discovered inland many miles from shore. Estates were denuded of timber – on Fota Island, Cork, over 1,000 trees were destroyed.

Extensive damage was also caused to property and woodland in Churchtown and throughout the **Egmont** Estates: in Kanturk, some three acres of bog was moved from its upland setting and deposited completely in a new cross-river position. Factories, mills and other places of industry were ruined beyond repair, leading to widespread unemployment. So many

barns and granaries were destroyed that a shortage of grain ensued and prices spiralled.

The number of people made homeless by the storm was estimated to exceed all those displaced in evictions between 1850 and 1880.

Nivita Tragedy: The tragic events of 27th October 1999 will never be erased from the memories of the people of Churchtown. Four young people – Niamh O’Herlihy (20), her sister Anita (17) of **Mountcorbitt** House, Carmel Conroy (21) and her daughter Emma (21 months) of **Cullig** – were fatally injured in a car accident close to the town of Charleville.

Niamh was a journalism student in her final year at Griffith College. She was the founder, lead singer, songwriter and driving force behind the band. Anita had just completed her Leaving Certificate and was taking a year’s sabbatical before attending college to concentrate on music and on a modelling career. Anita was a backing vocalist for the band; she also played guitar and was a talented pianist. Carmel Conroy had worked for **George’s Street Technology Ltd** after studying at Athlone. She too had decided to concentrate on a musical career. She was a backing vocalist with the band and was extremely gifted at coordinating harmonies. Carmel’s daughter, Emma, was also a victim of the accident.

Niamh, Anita and Carmel had formed the band ‘Nivita’, the name deriving from a combination of the O’Herlihy girls’ names – Niamh and Anita. They had recorded their first single ‘Emotion, Attraction and Devotion’ a few short months earlier and were due to launch their first CD in Adare four days later. St Nicholas’ Church, Churchtown, could not contain the huge crowds that attended the funeral services and the congregation spilled onto the roadway and along the footpath to **Chapel Lane**.

Rarely has such an outpouring of grief been witnessed as was evidenced in Churchtown over that tragic week. The dignified ceremonies were fittingly and poignantly brought to a close at St Brigid’s Cemetery in nearby Templemarty by a piper and by Liam Fitzgerald’s plaintive rendition of ‘The Water is Wide’.

Non-conformists: Presbyterians and members of other religions who failed to ‘conform’ to the Established Church were labelled ‘non-conformists’ or ‘dissenters’. Catholics, in the strictest sense, were also ‘non-conformists’.

‘Number 10’: This facetious title was given to the house adjoining the old Post Office in the village, formerly the residence of the Treacy family. A number of stable lads attached to the **Vincent O’Brien** yard in **Clashganniv** lodged in the house, the landlady of which was Katie Plaice. The constant movement of personnel led to a local wit comparing it to the residence of the British Prime Minister at 10 Downing Street, London, and the comparison captured local imagination.

O

Obelisk: Thursday and Friday, 19th and 20th June 2003, saw another chapter written in Churchtown's renewal history when the giant obelisk was put in place on Bruhenny Village Green, the **Great Bull of Bruhenny** was installed across from house No. 24 Bruhenny and the specially commissioned GAA sculpture was also erected.

The obelisk is a stylised sundial, made of solid limestone. It is 10 metres high (33 feet) and weighs over 20 tonnes. It was designed in four sections, each measuring 2.5 metres. The final section was set in place by Mike Foley in his 40-tonne mobile crane.

The obelisk is inscribed on all four sides. On its southern side, there is the motto, in three languages – *Ad Sidera / To the Stars / I dTreo na Spéartha*. To the north, it shows Churchtown's latitude and longitude – 52.27 North and 8.73 West. On its east and west sides, it bears the inscription 'MM/Bruhenny/2000'. The 16 cylinders that surround the obelisk represent each hour from 6am to 10pm. *See also* Latitude and Longitude; Sculpture Trail.

O'Brien, Dr Michael Vincent (1917-): Volumes have been written about our most famous sporting hero, who was born to horse-trainer Dan (died 1943) and his (second) wife Kathleen, at **Clashganniv**, Churchtown. Vincent, Dermot, Alphonsus ('Phonsie') and Pauline were children of this marriage. Donal, John, Ignatius and James were from Dan's first marriage. Dan O'Brien's most significant successes as a trainer had been with 'Solford' in the 1938 Irish Cambridgeshire. Vincent was educated at St Mary's National School, Churchtown, and at Mungret College, Limerick. The lure of the horse, however, triumphed over immediate academic ambitions and at around 15 years of age he went to the Leopardstown yard of Fred Clarke.

Moderately successful as an amateur rider since his first success aboard his father's 'Hallowment' in a 'Bumper' at Limerick on 7th November 1940 (some sources give it as the 10-1 'White Squirrel'), Vincent, a competent hurler, was also a keen huntsman and rode with the famous **Duhallow Hunt** until he was 59 years of age. Following his father's death, the string of racehorses in the yard was disposed of and Vincent was left pondering his future. A peripheral involvement in the greyhound industry helped bridge the gap until he had his first runner – and his first winner – as a trainer, when 'Oversway', sporting his own colours, won the nine-furlong Elton Plate (value £74) at 6/1 under Noel Sleator at Limerick Junction (now Tipperary) in 1943.

Later that year, Vincent O'Brien was asked to train some horses for Frank Vickerman and a legendary partnership was forged. In 1944, O'Brien came to the notice of the Irish racing public when his 'Drybob' at 20/1, under

Morny Wing, dead-heated with the Jimmy Eddery-ridden 'Dawross' in the Irish Cambridgeshire, and 'Good Days' (20/1), also under Morny Wing, won the Cesarewitch, netting Vickerman and the trainer the not inconsiderate sums of £5,000 and £1,000, respectively. That £5,000 helped Frank Vickerman acquire 'Cottage Rake', who in 1948 became Vincent O'Brien's first runner (and winner) at the famous Cheltenham track when taking the Gold Cup. Local man Sidney Ryan was 'the Rake's lad'.

Vincent O'Brien's first steeplechase winner was 'Panay', who took the Templemore Plate at Thurles under Aubrey Brabazon on 14th June 1945, running under the spurious ownership of 'Mr D.G.B. O'Brien' (in reality F.L. Vickerman). In between his training duties, Vincent answered the call of his country and with his brother, Dónal, was an active member of the LDF (the Local Defence Force) during the 'Emergency'. His (equine) assault on Cheltenham began in earnest in 1949 when he became the first Irish trainer to use air transport to ferry horses to an engagement: his three runners at the Festival were flown from Shannon to Bristol – 'Castledermot', 'Cottage Rake' and 'Hatton's Grace' (accompanied by a 13-man team, of whom Jimmy Gordon is the only survivor in 2005). All three duly obliged. The O'Brien horses were also the first Irish horses to run at Cheltenham in the newly introduced aluminium racing plates.

Following 'Cottage Rake's' first Cheltenham Gold Cup success – and a triumphal parade into Churchtown village – the owner, Frank Vickerman, arranged a night's free drink for all at the three village hosteleries (*see* 'Memories', Part 7.12). One of the O'Brien stable lads recorded the event:

We danced on the streets, then we moved to the bars,
While the bonfires blazed up, almost to the stars.
All the men drank their Guinness, the ladies drank wine,
We all cheered Frank Vickerman and Vincent O'Brien.

Vincent left Churchtown for Ballydoyle near Cashel, County Tipperary, which he purchased for £15,000 (some sources state £17,000) in March 1951. On 29th December of that year, he married renowned Australian photographer, Jacqueline Wittenoom, with whom he had five children: Elizabeth, Susan, Jane, David and Charles. He retired from training in 1994, having indelibly inscribed the O'Brien and Churchtown and Ballydoyle names in the annals of racing history. Vincent O'Brien's amazing big-race National Hunt record includes:

King George VI Chase: 'Cottage Rake' (1948).
Four Cheltenham Gold Cups: 'Cottage Rake' (1948, 1949 and 1950) and 'Knock Hard' (1953).
Three successive Champion Hurdle wins: 'Hatton's Grace' (1949, 1950 and 1951).
National Hunt Handicap Chase: 'Royal Tan' (1952), ridden by Vincent's brother, 'Phonsie'.
Irish Grand National: 'Alberoni' (1952).

Three successive Aintree Grand Nationals: 'Early Mist' (1953), 'Royal Tan' (1954) and 'Quare Times' (1955).

Vincent O'Brien's principal big-race winners on the Flat include:

Two Irish Lincolns: 'Hatton's Grace' (1949); 'Knock Hard' (1950).
Five Irish Cambridgeshires: 'Dry Bob' (1944); 'Court's Appeal' (1957); 'Travel Light' (1961); 'Hibernian' (1968); and 'Habituate' (1979).
Five Irish Cesarewitch wins: 'Good Days' (1944); 'Cottage Rake' (1947); 'Hot Spring' (1948); and 'Hatton's Grace' (1949 and 1950).
Five Irish 2,000 Guineas wins: 'El Tozo' (1959); 'Jaazeiro' (1978); 'King's Lake' (1981); 'Sadler's Wells' (1984); and 'Prince of Birds' (1988).
Three Irish 1,000 Guineas wins: 'Valoris' (1966); 'Lady Capulet' (1977); and 'Godetia' (1979).
Six Irish Derby victories: 'Chamier' (1953); 'Ballymoss' (1957); 'Nijinsky' (1970); 'The Minstrel' (1977); 'El Gran Señor' (1984); and 'Law Society' (1985).
Four Irish Oaks: 'Ancasta' (1964); 'Aurabella' (1965); 'Gaia' (1969); and 'Godetia' (1979).
Nine Irish St Leger wins: 'Barclay' (1959); 'White Gloves' (1966); 'Reindeer' (1969); 'Caucasus' (1975); 'Meneval' (1976); 'Transworld' (1977); 'Gonzales' (1980); 'Leading Counsel' (1985); and 'Dark Lomond' (1988).

His big-race successes in England include:

Four 2,000 Guineas: 'Sir Ivor' (1968); 'Nijinsky' (1970); 'Lomond' (1983); and 'El Gran Señor' (1984).
1,000 Guineas: 'Glad Rags' (1966).
Six Epsom Derbys: 'Larkspur' (1962); 'Sir Ivor' (1968); 'Nijinsky' (1970); 'Roberto' (1972); 'The Minstrel' (1977); and 'Golden Fleece' (1982).
Two Epsom Oaks: 'Long Look' (1965) and 'Valoris' (1966).
Three St Leger triumphs: 'Ballymoss' (1957); 'Nijinsky' (1970); and 'Boucher' (1972).
Two Coronation Cup wins: 'Ballymoss' (1958) and 'Roberto' (1973).
Four Eclipse successes: 'Pieces of Eight' (1966); 'Artaius' (1977); 'Solford' (1983); and 'Sadler's Wells' (1984).
Three King George VI and Queen Elizabeth Stakes: 'Ballymoss' (1958); 'Nijinsky' (1970); and 'The Minstrel' (1977).
Seven Dewhurst Stakes: 'Nijinsky' (1969); 'Cellini' (1973); 'The Minstrel' (1976); 'Try My Best' (1977); 'Monteverdi' (1979); 'Storm Bird' (1980); and 'El Gran Señor' (1983).
Two Ebor Handicaps: 'Gladness' (1958) and 'Die Hard' (1961).

His big-race successes in France include:

Prix Du Jockey Club: 'Caerleon' (1983).
Three Prix de L'Arc de Triomphe wins: 'Ballymoss' (1958); 'Alleged' (1977 and 1978).
Grand Criterium: 'Sir Ivor' (1967).
During his outstanding career, Vincent O'Brien has trained an astonishing 44 European Classic winners.

His big-race successes in the USA include:

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Washington DC International Stakes: 'Sir Ivor' (1968).

Breeder's Cup Mile: 'Royal Academy' (1990).

On 27th July 1997, Vincent's nephew Noel, who resides with his wife Margaret at the family home in Clashganniv, unveiled a plaque to the maestro in the village square. Set in the base of a magnificent equine statue, Dr Vincent O'Brien (he was honoured with Doctorates of Science and Law from the University of Ulster and the National University of Ireland, respectively) shares billing with the Gaelic poet **Seán Clárach Mac Dómhnaill** and the medical advisor, surgeon and friend of Napoleon on St Helena, **Dr Barry O'Meara**.

It was fitting that in a recent poll in Britain, Dr O'Brien was voted not only trainer of the 20th century, both under Jockey Club and National Hunt Rules, but also the greatest figure in racing history.

O'Brien's Bar: O'Brien's celebrated their 'centenary' in July 1997, but the business is, in fact, much older than that. It was founded by Thomas O'Brien, who passed it to his son James. The business formerly comprised of a bakery, drapery, general store and coal delivery service. 'Condy' O'Mahony was the baker (his brother Maurice baked at Flannery's) and his currant buns were best-sellers. O'Brien's killed their own pigs and cured their own bacon, which, with their home-grown potatoes and cabbage and their milk, were ever in popular demand.

The premises from which the business operates was once the home of James Dennehy, who was responsible for the construction of **Dennehy's Bridge**. His rent to the Earl of Egmont was £5 in 1851. Pat O'Brien retired in December 2004, but the O'Brien connection is maintained. The business was acquired by Mayo-born **Liam Healy**, who is married to Pat's second cousin, Lisa Foley, a native of Charleville.

O'Connor's Rock, Egmont: This rocky outcrop forms the general area of O'Connor's Rock. Despite limited soil, attractive hazels thrive in this general area. There are also some small caves populated by badgers and foxes, and interesting rock faces ravaged by the passage of time.

O'Flaherty's Shop: Jack and Peggy O'Flaherty opened their first shop in Churchtown in George's Street West on 22nd May 1978. Over the years, the business expanded twice – first in May 1981 and again on 6th March 2000 when it moved across the road under the Quikpick brand. Apart from immediate family members, staff working in the shop included Mary Howard, Noreen Doherty and Catherine Corkery. On 21st March 2003, the business was sold to Bruhenny Holdings Ltd. Tony O'Flaherty's wife, Rosemary, joined the family team before the business was sold and she continues as shop manager.

Ogham: The oldest system of writing employed in Ireland. Examples of ogham survive, carved into and preserved on stone, but earlier patterns were

also carved on wood. Derived from Latin, the ogham alphabet originally consisted of 20 letters, which later extended to 25. Dating from the 4th to 7th centuries, the alphabet consisted of a series of slashes along the edge of a stone or pillar, differentiated by their number and length, and on which side or sides they appeared. The language originally employed is a form of Irish, believed to have been the initial preserve of the Druids. In the post-Christian era, the language used was Old Irish. Over 300 ogham stones have so far been identified and their use is believed to have been as boundary-markers and as gravestones. In the early 1930s, gravestones with ogham script were said to have been identified in **Churchtown Cemetery**.

Oiche na Gaoithe Móire: See Night of the Big Wind.

O'Meara, Dr Barry Edward (1786-1836): Dr Barry O'Meara is one of three honoured on the Churchtown village equine sculpture (the others are **Seán Clárach Mac Dómhnaill** and **Dr Vincent O'Brien**). Dr O'Meara's connection to Churchtown is believed to have been through an association with Mountcorbitt House, but no definitive link has been established when researching this work. The O'Meara family, physicians to the Butlers of Ormond, was the first to publish medical works in Latin. There are records of Dermot Meara's (Dermotius Meara) *Pathologia Hereditaria Generalis* (Dublin, 1619), which was reprinted some 50 years later in London and Amsterdam. Barry O'Meara's father, Jeremiah, however, was a member of the legal profession.

Details of Barry O'Meara's education are sketchy and the assertion that he was educated at Trinity College Dublin and later at the Royal College of Surgeons has not been borne out through a search of the registers. He entered the army in 1804 as an assistant-surgeon, but was dismissed in 1807 following his participation as a second in a (bloodless) duel at Messina, Sicily.

O'Meara subsequently became assistant-surgeon on HMS 'Victorious' and served successively on the 'Espiegle' and the 'Goliath' before his appointment as ship's surgeon on the 'Bellerophon' (to whose captain, Frederick Maitland, Napoleon surrendered himself after Waterloo). When Napoleon's own surgeon, Meneaud, refused to accompany him to exile in St Helena, O'Meara attended the emperor. Napoleon was impressed by O'Meara's fluency in Italian and requested that he be designated his personal physician.

The Governor of St Helena, Galway-born Sir Hudson Lowe, had O'Meara's stipend raised from £365 to £520 per annum on condition that O'Meara should spy on the emperor. But O'Meara, who had forged a close friendship with Napoleon, refused to cooperate and Lowe had him recalled in May 1818. On his return to London, O'Meara wrote *Napoleon in Exile; or a Voice from St Helena* (1822), detailing the indignities heaped upon the former emperor. The book created a sensation not only in England, where it reached five editions and in France where three editions were published, but

also throughout the world. O'Meara was lauded by Lord Byron in his 'Age of Bronze' as 'The stiff surgeon who maintained his cause. Hath lost his place and gain'd the world's applause'.

O'Meara supported Daniel O'Connell in his pursuit of Catholic Emancipation. He was also an influential founding and later committee member of the Reform Club in London. This club was formed by a group of radical intellectuals whose support for parliamentary reform led to the passing of the Reform Bill.

O'Meara's death on 3rd June 1836 is believed to have been as a result of complications arising from a cold caught while attending a meeting of Daniel O'Connell. O'Meara is buried in London, where he had lived at 16 Cambridge Terrace near the Edgware Road for almost 20 years. The sale of his effects included several relics of Napoleon, the most sought-after being a tooth extracted by O'Meara that realised 7½ guineas when sold on 19th July 1836.

Orrery and Kilmore: The civil parish of Churchtown is, with the exception of **Ballybahallagh** (in Duhallow), situated in the **Barony** of Orrery and Kilmore. The barony was formerly known as Oirria Barria – after the Norman family de Barry who held a substantial tract of land in the area. Charles Smith, writing in the late 18th century, enumerated 11 parishes and 40,033 plantations in the barony.

Outdoor relief: This was a system operating during the **Great Famine** by which paupers received 'relief' under the Poor Law system. The small payment received enabled recipients to avoid the stigma of the dreaded workhouse. Many of those in receipt of payment were employed on public works, such as the erection of the 'famine wall' from Knocknamahee to CastlemacCarthy (*see* Murphy's Rock). The scheme was gradually phased out in 1847, when it was replaced by the 'Soup Kitchens Act'.

Owen Roe O'Sullivan, Eoghan Rua Ó Súilleabháin (1748-84): The adventurer, poet, *spailpín*, hedge-schoolmaster, tutor, sailor and soldier was born in Meentogues, Killarney. He spent some time in Churchtown, where he worked for various farmers and sometimes taught their children. Having left Churchtown, he found employment as a tutor to a Nagle family in Fermoy, but being discovered in *flagrante delicto* with Mrs Nagle, he was obliged to flee from her gun-toting husband. Owen Roe took refuge in Fermoy barracks and joined the British navy (he would have it that he was press-ganged into it). In 1782, his ship was involved in a battle off Dominica in which the British, under Vice-Admiral Rodney, defeated the French. O'Sullivan wrote 'Rodney's Glory', which brought him to the notice of the Rodney, but he refused the proffered promotion. Owen Roe died of a fever brought on by injuries received in a drunken brawl near Killarney. He is buried in Muckross Abbey. *See also* 'Irish Folklore Commission', Part 5.25.



Padre Pio Nursing Home: The Nursing Home, originally founded by Ann and Denis Fehan, opened on Kerry Lane in January 1996 and it was the first major private sector employment and infrastructural initiative in Churchtown since the Creamery was formed in 1889. It was built by Maurice Gilbert of **Ballyhoura Construction Ltd** and extended again in 2000 under the ownership of Pat and Karen Kennedy. Padre Pio Nursing Home is now owned and operated by Shane and Mary McCabe. Pat Kennedy has since developed the **Windmill Nursing Home** on the Black Road.

Paircín na Cille: ‘Little park of the infants’ was a burial place at **Mountbridget**. The area was shown as ‘Templenakilla’ in the first Ordnance Survey Map (1842). It is also known locally as the ‘Field of the Innocents’. Babies who died before the administration of the Sacrament of Baptism were at one time denied the right of a Christian burial. For generations the site, marked by an ancient whitethorn tree, was one of the final resting places of these children born within the parish of Churchtown (there was another such site at **Walshestown**).

Noel Linehan and a dedicated team of volunteers worked for several weeks in an effort to preserve this special place. The whitethorn tree was encircled with a low stone wall, which now marks the site. In June 2001, at a touching ceremony conducted by the Reverend Father **Patrick Twohig**, PP, the site was blessed and prayers were offered for the tragic innocents. Two plaques were unveiled: one by Mary Merrit who owns the land and whose daughter Ann travelled from New York for the occasion; the honour of unveiling the second plaque was reserved for Mary O’Brien, now of Newtownshandrum, who formerly resided in the area. Care of the site is vested in the Daly family, who currently farm the land.

Paircín na Fola: ‘Little field of blood’. When **Annagh Castle** was besieged during the Confederate Wars of the 1640s, the Confederate leader Castlehaven promised the defenders safe terms on surrender. He reneged on his promise and when those who had surrendered were put to the sword, the remaining defenders swore to sell their lives dearly, which they did – and the name of the field serves as reminder to the bloody event.

Páirc na Gloch: ‘Field of stones’. This field at **Coolmore** was formerly owned by Paddy Carroll and the Cantillons.

Páirc na Locha: This field on Guiney’s land at **Clashelane** is named for a lake which has since disappeared. It has also been suggested that the field was named for the once numerous ducks (*lacha*) that swam in the lake and fed on its shores.

Parish: Essentially an ecclesiastical territorial unit, the parish is of great antiquity and determined an area within which a clergyman had responsibility for the spiritual needs of the community. The system remained largely undisturbed throughout the Norman invasion. Anglo-Normans did little to interfere with the network, save for the re-dedicating and re-decorating of churches. In post-Reformation Ireland, existing parish structures were adopted by the Protestant churches and civic authorities alike – hence the civil parish as we know it today.

Parish boundaries were detailed in the **Civil Survey** of 1654-56. Similar to baronies, civil parishes were used to identify, describe and locate property. They were also used to draw up the **Tithe Composition Books** in the early 19th century. Boundaries were marked in early Ordnance Survey maps and they were used as **census** divisions in the last century. Since 1966, each census shows the population of the civil parishes in the four Cork County Boroughs. The present parish network of the Catholic Church has little in common with medieval parishes and dates essentially from the Catholic Emancipation Act of 1829. Such parishes were based on the rapidly developing network of towns and villages, and adopted the village name rather than the old medieval name.

The parish generally observed county boundaries. But there is the odd exception. In Cork, for example, Drishane parish extends into Kerry. There are other anomalous situations – one involving our own parish: the **townland** of **Ballybahallagh** in the **Rural District** of Kanturk, **District Electoral Division** of **Knocktemple** and in the **Barony** of Duhallow is listed in **Griffith's Valuation**, and in both the 1851 and 1911 censuses, as being in the (civil) parish of Churchtown. **Aghaburren** was in the parish of Imphrick, while **Kilgrogan** was a parish entity in its own right (and is so recognised in the 1911 Census).

Parish schools: Henry VIII through a Parliamentary Act of 1537 decreed that the clergy of the Established Church throughout Ireland should have an English language school within their vicarage or rectory. This was reinforced by additional legislation in 1695. By 1832, 782 such schools existed (including one at Churchtown). Increasing emphasis within the schools on the advancement of Protestantism rather than on education led to a virtual boycott by Catholics, whose children were now educated at **hedge schools** or at fee-paying local (Catholic) establishments – both of which were also catered for within the parish of Churchtown.

Parson's House, The: Reverend Lucius George (the parson after which **George's Street** was probably named), Church of Ireland Minister to the parish of **Bruhenny**, became the first resident of this imposing Windmill cut limestone building. His rent to **Sir Edward Tierney** in 1851 was £6 15s 0d per year. The yard had a rear entrance giving access to the old Church of

Bruhenny, situated in the graveyard immediately behind the house. The outline of the door is still visible on the perimeter wall. School Principal, Thomas Tierney, later occupied the dwelling, which for many years also housed a branch of the County Library. Jim Sampson purchased the property from Frank Flannery (with Jack Murphy acting as negotiator).

Paruchia: This title was reserved for the network of abbots and monasteries that oversaw the administration of early Christian Ireland prior to the adoption of the 12th-century diocesan model.

Passage Field: This field in **Coolmore** was formerly owned by Paddy Carroll and the Cantillon family.

Pattern: A corruption of the word ‘patron’, the pattern is an ancient Irish tradition and involved at one time a procession of prayer while circuiting a Holy Well on the feast day of a local saint. The community prayed beside the well or in the surrounding area, while offerings of coins, medals or pieces of cloth and flowers were left at the well as thanksgiving for favours received or expected. Many wells were believed to have curative powers and the waters were drunk or applied to the affected areas of the body. Bottles of water were taken by pilgrims for use during the ensuing year and also for the sick and invalided at home. Churchtown at one time had two pattern days. *See also* Biddy’s Tree; St Anne’s Well.

Peace Preservation Force: Created in 1814 by Sir Robert Peel, the Peace Preservation Force became known as ‘Peelers’ and were located principally in areas of intense agitation or in districts that had been ‘proclaimed’ due to disturbance (as much of North Cork had been). Members of the Peace Preservation Force – also known as ‘Carter’s Police’ – are believed to have been in occupation of the local barracks during the ‘**Burning**’ of **Churchtown**. The survivors were withdrawn to Doneraile Barracks shortly afterwards. The County Constabulary was established as a more structured force in 1822 and until 1836 it worked in tandem with the Peace Preservation Force. In 1836, Thomas Drummond brought both forces into a single unit known as the Irish Constabulary. This body became the Royal Irish Constabulary (RIC) in 1867.

Peggy’s Rock: Old name for **Flannery’s Quarry**. The **Whiteboys** involved in the ‘burning’ of Churchtown were hanged here.

Perceval family: There are various spellings of the name: Perciville, Percevalle, Percevall, Perceval and even Parsyvall. The most common form in current use is ‘Perceval’.

The Percevals of North Weston, Somerset, who became one of the largest landowners in County Cork, were responsible for the building of **Burton House** and **Egmont House**. The family is of ancient lineage. The name

Perceval figures prominently in both the religious and military records of Brittany and Normandy, and the family claimed kinship with the ruling dynasties of these provinces. Robert Perceval was a commander in the invading army of William the Conqueror and was rewarded with extensive lands in the County of Somerset. He gave generously to the Church and ended his days as a monk.

Another Perceval – Richard – joined the forces of Strongbow and his son, also Richard, fought in the Crusades. Robert, 1st Baron Perceval, was among those summoned to the Parliament of King Edward I in Dublin (1225). Robert died in that year, leaving his sons, Richard and Robert, successively as the 2nd and 3rd Baron Perceval. Robert, who fought against the Scots, settled at Fort Lester, County Meath. He was killed in a skirmish with an Irish force in October 1303 and was buried in Youghal Priory, to which he had been a generous benefactor. His son, Thomas, died unmarried (1322) and the title of Baron Perceval became extinct.

The family tradition was maintained by John, youngest son of the Crusader, Richard Perceval, and by his heir Roger Perceval, whose marriage to the daughter of Sir John de Brechne almost doubled the Perceval family fortune. Lord Roger, Sir John and Sir Walter continued the Perceval line until the accession of David Perceval, Lord of Tykenham and Rolleston, who married Alice Bythemore. David Perceval died in 1534: his grandson, **Richard Perceval**, was destined to set the family within the upper echelons of the British aristocracy. By this time, the family had abandoned the Catholic faith and converted to the Established Church.

Perceval, Richard (1550-1620): Eldest son of George Perceval. Richard's first marriage – against his father's wishes – ended with the early death of his wife, Joan Young. Richard became an agent of Robert Cecil (later Lord Burghley and 1st Earl of Salisbury) and is credited with deciphering letters from the Spanish in 1586 that alerted authorities to the threat of an attack by the Spanish Armada (1588).

Queen Elizabeth rewarded the young Perceval with a pension and a position in the Duchy of Lancaster, carrying a salary of £400 per annum. Cecil, on his accession to the Earldom of Salisbury, appointed Perceval secretary to the Court of Wards (instituted principally for the upbringing of orphans succeeding to substantial means), with an annual salary of some £2,000 per annum. Perceval was returned to his father's favour and he inherited property worth £1,700 in annual rental. In 1616, Perceval was appointed to Dublin as Registrar of the Irish Court of Wards. He now sold some of his inheritance and, with the capital, purchased land and mortgages in County Cork and in so doing, laid the foundation of the future prosperity of the Perceval family there. His youngest son, **Philip Perceval**, by his second wife, Alice Sherman of Ottery, St Mary, Devonshire, became his heir.

Perceval, Sir Philip (1605-1647): Youngest son of **Richard Perceval**, Philip and his brother Walter were appointed jointly by their father (1620) to his former position as Registrar of the Irish Court of Wards. Following Walter's death (1624), Philip succeeded to the family estates in England and Ireland, and was left in sole possession of his Irish position. Perceval's influence at the English court helped him gain additional Crown office: in 1628 he became joint clerk to the Irish courts of the King's Bench and Common Pleas and Keeper of the Rolls and a year later, he became joint collector of customs at Dublin. Perceval's meteoric rise continued following his knighthood in 1636. In 1638 he was awarded joint monopoly on the granting of licenses for the sale of ale and brandy in Ireland; in that year also he became a Privy Councillor. In 1641 he was made commissary-general of victuals for the king's army in Ireland.

A later award in 1637 placed him in the offices of general feodary of Ireland (Escheator of Munster and Commissioner of Survey into land titles in the counties of Cork and Tipperary). This was destined to have far-reaching consequences – not only for Perceval himself, but also for Ireland. As Commissioner of Survey, Perceval had access to documentation on Irish estates and he was ever on the alert not only for defective title, but also for those estates in severe financial difficulty, on which he offered mortgages. Through a series of questionable manipulations, he managed to acquire lands throughout Cork and Tipperary. In 1637, he obtained 'the manor of, the whole being, by special licence of the Crown, erected into the manor of Burton, with liberty to impark sixteen hundred acres', as well as the right to enjoy numerous exceptional privileges. By 1641, he was in possession of 62,502 Irish acres (99,000 English) of the finest land, realising in excess of £4,000 per annum in rent, while his various offices ensured an annual income of £2,000 (these figures reflect his Irish interests only).

Following the 1641 Rebellion, Perceval was influential in presenting a list of some 3,000 indictments against those he suspected of high treason. A large number of those indicted came from Munster, where much of the Perceval interest lay. Through mortgage, Perceval got his hands on several estates, including those of McDonough at Kanturk, Sarsfield at Greenane and John Barry of Liscarroll, who had also been in possession of Burton. Writing to Perceval in 1647, Barry professes himself amazed that he owed Perceval 'more than my estate and neck is worth. I am certain it was not so when I engaged myself to you'.

It has been suggested that Perceval's extortion and chicanery was a contributory factor in fomenting rebellion in 1641. While he did not personally participate in the fighting during the 1641 outbreak, Perceval's support for the Royalist cause saw him lose all his castles in Munster (including **Annagh Castle** and **Walshestown Castle**) and his property in Munster was utterly ruined. Perceval estimated his losses in the Confederate

War at just over £248,000, as a result of which he was obliged to sell the family home. He urged an end to hostilities and agreed to act as a peace commissioner at a conference in Oxford (1644). His refusal to support measures that would have allowed the return of forfeited lands – and the toleration of Catholicism – to the defeated Irish in return for their armed services earned Perceval such bitter hostility from Royalists that he went over to the Parliamentary cause. He became MP for Newport and Cornwall, and remained in England until his death on 13th November 1647 – on the very day that Inchiquin's victory at Knocknanuss secured the landed interests for generations.

Philip Perceval was succeeded by his eldest son, John, who, having regained most of the family's Irish estates, was created a baronet on 12th August 1661. His title conferred exceptional privilege on the eldest son, or grandson: it empowered them when attaining the age of 21 to receive the order of knighthood and to have the rank of precedence of a baronet concurrently with the father or grandfather. John Perceval died in 1665 and was succeeded by his second son, Sir Philip Perceval, who died unmarried in 1680. The title devolved upon his brother, Sir John Perceval, who was succeeded by his son, Sir Edward, 4th Baronet. He died a minor in 1691 and was succeeded by his brother, **Sir John Perceval**, 5th Baronet and 1st Earl of Egmont.

Perceval, Sir John, 5th Baronet and 1st Earl of Egmont (1683-1748): Born at **Burton House**, he was orphaned as a minor – his father (John) died of gaol fever which he caught while serving as jury foreman at Cork Assizes in April 1686, while his mother (Catherine), who had remarried in 1690, died in February 1692. Sir John Perceval left Oxford (November 1699) without graduating and in 1702 was elected Fellow of the Royal Society. Returned as MP for Cork in 1703, he became a member of the Irish Privy Council in October 1704. Following the custom of the era, he made the Grand Tour of Europe (1705-07). He was re-elected to Cork in the general election of 1713. On 21st April 1715, he was created Baron Perceval of Burton 'in the county of Cork (peerage of Ireland), with a special remainder to the heirs male of his father'. He took his seat in the Irish House of Lords on 12th November 1715.

Sir John Perceval endowed a charity school at Churchtown in 1702 with the object of instructing the 'charity children' in the Protestant faith. On 17th January 1718, he wrote to his steward, William Taylor, at Ballymacow (later **Egmont**) regarding the school:

To prevent the parents of the Charity Children taking them away whereby they defeat my end of making them become Protestants by binding them out to traders who make them leave schoole before they are well instructed either in learning or spinning. I think it would be proper to cause them to be bound

Printices [apprentices] to the Master for a time certain. This I think wou'd Secure us effectually against all Mischief that may happen or otherwise all my good purposes in Erecting the Schoole will be defeated. Since 'tis all your opinions that 2 or 3 hours in a day is Sufficient for such Scholars as have been there for 2 years I think you may for the future put it in practice.

The school was closed in 1720.

Perceval was a signatory in 1719 to the (unsuccessful) petition to George I, which requested of His Majesty to refuse his consent to the Bill (6 Geo. I, cap. 5) that not only asserted the subjection of the Irish Parliament, but also denied all powers of appellate jurisdiction to the Irish House of Lords.

Perceval was created Viscount Perceval of Kanturk (peerage of Ireland) on 25th February 1723, an honour that carried an annual payment of 20 marks from the Irish Exchequer. Between February and May 1725, Taylor, Perceval's steward, kept him informed on the progress, and eventual abandonment, of mining operations for lead ore at **Burton Park**.

On the accession of George II (1727), Perceval was again sworn as a member of the Irish Privy Council. Returned for Harwich in the British general election of 1727, he sat for the borough until 1734 after which he was appointed Recorder for the Borough, a post that he resigned after some six years, in April 1734. A member of the Select Committee appointed to inquire into the state of gaols in the kingdom (1729), Perceval was later an influential figure in providing in Georgia, America, a settlement for insolvent debtors and those fleeing from religious persecution. On 9th June 1732, he became first President of the Trustees, charged with the establishment of the colony of Georgia.

Perceval was created the 1st Earl of Egmont (peerage of Ireland) on 6th November 1733. An entry in the Earl's diary for 19th April 1734 reveals he is not pleased that a recent 9-month stay in Ireland by his son has cost him £1,929 15s 6d: 'This is a lesson to me for the future, never to trust the discretion of young men when left to themselves, let them promise so fairly.' Sir John supplied much of the material and personally supervised the compilation of the Perceval family history, entitled *Genealogical History of the House of Yvery* (2 volumes, London, 1742 by James Anderson, DD, and William Whiston), a work declared by Lord Dover to be 'a most remarkable monument of human vanity'.

On his death in 1748, Sir John, 1st Earl of Egmont, was succeeded through his marriage to Catherine Parker of Erwarton, Suffolk, by his eldest son, John.

Perceval, John, 2nd Earl of Egmont (1711-1770): Eldest son of Sir John Perceval, 1st Earl of Egmont. In 1731, though under age, he was returned for the Kerry seat of Dingle in the Irish House of Commons and represented the borough until his accession to the peerage.

After some unsuccessful efforts to gain a seat in the British Parliament, he was elected for the City of Westminster in 1741. His Parliamentary support could not be relied upon – he dallied with the Whigs and flitted with the Tories. His neglect of the independent faction that had supported him in 1741 forced him into fighting an election in 1747, which he lost.

Perceval was appointed Lord of the Bed Chamber by the Prince of Wales (March 1748) and, on 1st May 1748, succeeded his father as 2nd Earl of Egmont in the peerage of Ireland. According to Sir Robert Walpole in his *Letters* (ii. 145), Egmont became the most prominent leader of the opposition in the Irish Parliament, where he made as great a figure as was ever made in so short a time. Elected for Bridgwater in the 1754 British general election, Egmont, who became a Privy Councillor in 1755, refused the offer of leadership of the House of Commons since his aim was a seat in the British House of Lords. In the 1761 general election, he was returned for both Ilchester and Bridgwater and chose the latter. On 7th May 1762, he was created Baron Lovel and Holland of Enmore in the county of Somerset.

Egmont was appointed joint Paymaster-General in November 1762, but resigned the post the following September upon appointment as First Lord of the Admiralty. He resigned from the admiralty (1766) ostensibly in opposition to the policies of the Earl of Chatham (William Pitt, the Elder). Refusing further office, Perceval became a spirited Lords' debater and his speeches were widely reported. Following the death of his first wife, Catherine Cecil (daughter of the 5th Earl of Salisbury) in 1752, Egmont married Catherine Compton on 23rd May 1770. She was created Baroness Arden of Lohort Castle in the County of Cork (peerage of Ireland), with remainder to her male heirs.

According to Dr Johnson, Egmont was a man 'whose mind was vigorous and active, whose knowledge was extensive and whose designs were magnificent, but who had vitiated his judgement by too much indulgence of romantic projects and airy speculation'. Egmont, according to Horace Walpole in *Memoirs of the Reign of George II* (i. 36), 'was never known to laugh, 'though he was indeed seen to smile, and that was at chess'. On his death, aged 59, Egmont's son, **John James Perceval**, by his first wife succeeded to the titles. In his will, however, Perceval left part of the estate to his second wife, Catherine Compton, giving rise to some tension between the Egmont and Arden branches of the family.

Perceval, Spencer (1762-1812): The second son of the Perceval-Compton marriage, Spencer followed a career at the Bar from 1786, prior to his being elected MP in 1796. Successively Solicitor-General, Attorney-General and Chancellor of the Exchequer, he became Prime Minister in 1809 in a Tory government. A committed evangelical and a supporter of Wilberforce's anti-slavery campaign, Spencer Perceval nevertheless opposed any form of Catholic emancipation.

He was assassinated in the lobby of the House of Commons by a deranged Liverpool broker, John Bellingham, on 11th May 1812 – the only British Prime Minister to suffer that fate.

Perceval, John James, 3rd Earl of Egmont: (1738-1822): Married (4th June 1765) Isabella, only daughter of Lord Nassau Poullett, son of the Duke of Bolton. His only son, John, inherited the titles.

Perceval, John, 4th Earl of Egmont (1767-1835): In 1792, he married Bridget Wynn (died 1826), niece of the 1st Baron Newbury. Politically liberal, he supported both the Catholic Emancipation (1828) and Reform Bills (1831-32). His appointment of **Edward Tierney** as his Irish estate manager was destined to have major ramifications not only for the village and parish of **Churchtown**, but also for the Perceval and Arden families.

Perceval, Henry Frederick John James, 5th Earl of Egmont (1796-1841): Educated at Trinity College, Cambridge, from where he graduated with an MA, he became Viscount Perceval of Kanturk in 1822. Tory MP for East Looe to 1826, Perceval married Louise D’Orselet (1828), but his drunken and debauched lifestyle quickly caused the break-up of the marriage. Heavily in debt and living under the name ‘Lovel’ to escape creditors, he relied increasingly on his friend **Sir Edward Tierney** for financial aid – which Tierney was pleased to furnish under mortgage. Perceval became a member of the House of Lords in 1836. He died without issue and was succeeded in title by his cousin **George James Perceval**. In his will, the 5th Earl had bequeathed most of his Egmont Estate to Sir Edward Tierney – a will that would later invite a successful challenge from the 6th Earl.

Perceval, George James, 6th Earl of Egmont and 2nd Baron Arden (1794-1874): He entered the navy and having served at the Battle of Trafalgar (1805), he commanded at the Battle of Algiers (1816) and remained an admiral on the reserved list. In 1819, he married Jane Hornby of the Hook (died 1870). He succeeded to the Arden title in 1840 and to the Egmont title a year later. During the Cork Assizes in the summer of 1863, Perceval challenged the validity of the will of Sir Henry, 5th Earl of Egmont, which had bequeathed the Egmont Estates to **Sir Edward Tierney** (and which were now in the possession of his son-in-law, Sir Lionel Darrell). The will was challenged on the grounds that Henry was mentally incompetent and had been under undue influence from Tierney when drafting his will. The case was settled in four days; George James, 6th Earl, recovered the Egmont Estates, while Darrell received £120,000 (some sources quote £125,000) in compensation, and each party paid its own costs, which included a sum of four guineas to each juror. George James Perceval died without issue, and was succeeded by his nephew, **Charles George Perceval**.

Perceval, Charles George, 7th Earl of Egmont (1845-1897): Fourth son of 2nd Baron Arden of Lohort. In 1869, he married Lucy King (died 1932). A captain in the Buckingham Yeoman's Cavalry, Perceval was Conservative MP for Midhurst (1874-75). Deeply in debt, the Earl mortgaged, and later disposed of, his Irish estate to an insurance company – severing the 300-year link between the Perceval family and **Churchtown**. The insurance company sold most of the land (16,000 acres) to tenants on the Egmont Estates under the **Ashbourne Act**. The 7th Earl died without issue and the titles passed to his cousin, **Augustus Arthur Perceval**.

Perceval, Augustus Arthur, 8th Earl of Egmont (1856-1910): He was the first of the Arden line to hold the Egmont title. In 1881, he married Kate Howell of South Carolina, USA (died 1926). Having been variously a seaman, fireman, keeper at Chelsea Town Hall and involved in the cement business in South Africa, he returned to die in England. He was succeeded by his brother, **Charles John Perceval**.

Perceval, Charles John, 9th Earl of Egmont (1858-1929): In 1890, he married Florence Gibson (died 1954). As there was no issue from this union, the titles Earl of Egmont, Baron of Burton, Baron Arden of Lohort Castle and Viscount Perceval of Kanturk became extinct.

In 1929, the title of 10th Earl of Egmont was claimed by Frederick Joseph Trevelyan (1873-1932), a descendant of **Spencer Perceval**, who had been British Prime Minister from 1809 until his assassination in 1812. Two other claimants emerged: the first was James William Perceval, a Hornsey (London) baker, who stated he had been born in Australia, a son of the 6th Earl's brother; the second claimant was Robert Pawnall, a retired Lancastrian optician. Both claims were dismissed by the Master of the London Court of Chancery. Trevelyan, who in 1911 married Cecilia Moore, Montreal (died 1916), operated a 600-acre ranch at Priddis, Calgary, Canada, with his son for many years after his wife's death. With proceeds from the sale of his Priddis ranch, he purchased the 5,000-acre Two-Dot Ranch at Nanton, Alberta, some 40 miles from Calgary. Trevelyan died without having fully established his claim to the Egmont earldom. But then, in 1939, the House of Lords formally recognised the claim and title passed to his son, **Frederick George Moore-Perceval**.

Perceval, Frederick George Moore-, 11th Earl of Egmont (1914-2001): In 1939, Frederick, son of the claimant Frederick Joseph Trevelyan, successfully established claim to the Perceval titles – he became 11th Earl of Egmont, Baron and Viscount Perceval, Baron Arden and Baron Lovell and Holland.

Perch: Also known as a pole or rod, the imperial perch measured 5½ yards. The Irish perch, however, equalled 7 yards and this discrepancy is reflected

in comparative measurement of area or distance. The wooden pole on which domesticated fowl roosted was also known as a perch.

Peter's Paddock: This field in **Burton Park** formerly contained an orchard and was called the **Well Field**. It has since been renamed for Peter O'Sullivan of **Cullig**, who spent many hours here engaged in the removal of stones from the field.

Pigeon Field, Ballyadam: When Ballyclough Co-Operative Society took over the running of **Churchtown Creamery**, the owner of the land, Dr Cowhey, did not renew the contract that allowed for the pumping of waste on to her field at the rear of the creamery. The sewage was then pumped on to a field at Ballyadam, property of John Cronin. The new National School would later be built on an adjoining plot. Prior to the sewage scheme, the field at one time served as a hurling pitch.

Pinder: A term reserved for the keeper of a pound (*see* Pound).

Pipe Band: *See* Bruhenny & District Pipe Band.

Pipe Roll of Cloyne: The pipe rolls – records of the Court of Exchequer – were so named because they were wrapped around hollow cylinders or 'pipes'. In 1861, there were 184 Irish pipe rolls in existence. The Pipe Roll of Cloyne (*Pipae Clonensis*) was a double-sided document, measuring 17 feet 8 inches in length by 7¼ inches in width, and consisted of 10 lengths of membrane stitched together. It was begun in 1364 by the Carmelite Bishop of Cloyne, John de Swafham, DD. Initially contemporary records only were noted, but earlier events were added at a later date.

The Pipe Roll outlined the ancient constitution, customs, rights and privileges, as well as the feudal system of land ownership, along with a series of jury findings and Acts of Deeds relating to the See of Cloyne. It also detailed the Papal taxes levied on every church in Christendom: **Bruhenny** (Churchtown) was taxed at 12 marks.

The Roll was reported 'lost' in 1749; its last mention to that time appears to have been in a letter written by Dr George Synge of Cork in 1641. It was rediscovered in the Registry of Cloyne in the mid-19th century. The Roll was preserved in Cloyne's Old Cathedral for centuries until its removal to the Public Record Office in Dublin.

There were some English translations of the Latin text – the last in 1917 being that of Canon J. O'Riordan, curate, and later Parish Priest of Cloyne for many years. A copy printed on vellum was presented to the Bodleian Library, Oxford, in 1865. This copy was later deposited in the Irish Public Record Office. There were two copies: one which is unaccounted for; the other (the Bodleian one) was, with countless other historical documents, lost in the Four Courts' conflagration (30th June 1922), in the first significant

engagement of the **Civil War**. Reference to Churchtown on the Roll includes:

1291: Robert Cheusner was presented by Odo de Barry to the Vicarage of Bruytoyng [Bruhenny] in County Cork.

1311: Thomas O'Holan, Clerk, was presented by Odo de Barry who established his right to the advowson: he was seized of Lisboyne, County Cork. Nicholas Barry held of the Bishop of Cloyne, the Manor of Kylbrogan [Kilgrogan] in Parish of Brochoyn [Bruhenny].

1367: In 40 years reign of Edward III, James, son and heir of Nicholas Barry, did homage to John de Swafham, Bishop of Cloyne, for lands of Kylbrogan & Brochoyn &c. &c.

1481: William, Bishop of Cloyne, visited the church of Bruchane [Bruhenny] and demanded the rent of Kilbrogan [Kilgrogan] from Dominus James, son of Nicholas, son of Philip James de Barry, Dominus of Bruchane, who had taken oath to William Roche, Bishop of Cloyne.

6th November 1731: Churchtown Parish: No Popish Masshouse. One reputed officiating priest; no convent of Fryars or Nuns. No Popish schools.

Pitch and Toss: Pitch and Toss schools rated among the most popular of activities in Churchtown during the 1940s and '50s. Village 'schools' were located at the **Market House**, the **Low Pump**, the **Lawn Gates**, at the entrance to the graveyard and in Costelloe's backyard. Schools usually commenced on a Sunday afternoon and continued for several hours. The school in Costelloe's yard, however, tended to begin after supper and continue, frequently with the aid of flashlamps, until the witching hour.

A small stone ('jack' or 'mutty') was placed at a distance of about 8 feet at which each player in turn pitched a coin, usually a penny. The player closest to the 'jack' won the right to toss all the coins pitched in that round. A blade of grass was the accepted measuring tape when the issue of nearest to the jack had to be determined. Coins were tossed two at a time. An odd coin was tossed last.

Players used a variety of objects when tossing: combs, matchboxes and pieces of wood were the most favoured. The coins had to be tossed at least to head height and the player tossing won the coins that landed head uppermost. Prior to the toss of the coins, bets were lodged; a player betting on 'heads' would have his stake 'covered' by another staking his bet on 'harps'. The bets were collected at the end of the toss, when the number of 'heads' and 'harps' had been determined. If an equal amount of 'harps' and 'heads' resulted, the bet usually continued to the next toss (the person who was second nearest to the jack in the pitching), and so it continued. Participants tended to be regulars and, while some waged heavily on the turn of a coin, others did so more moderately, if at all. The real serious gamblers, however, (and there were a few) did not bother with the pitching, but bet on the toss of two coins. If no decision was reached (a 'head' and 'harp'), the toss continued until either two heads or two harps resulted. Some

aficionados, however, desiring an instant result, tossed three coins in place of the regular two.

Plan of Campaign: The ‘Plan’, a concerted campaign by tenant farmers for rent reduction, was prompted by a depression in the dairy market during 1886. It had the backing of leading members of the Irish Party, but not of its leader, Charles Stewart Parnell. If a landlord refused a reduction, the rent was withheld, but was collected and banked by campaigners until the issue was resolved. Results from 141 of 203 estates involved show a settlement rate of 88 per cent – 76 per cent of this were settled on terms favourable to the tenant; 5 per cent on landlords’ terms; and no settlement was arrived at in 7 per cent of cases. By the time the Campaign ended in 1893, it had seriously depleted the financial reserves of the Irish Party and brought several estates to the brink of ruin. The Vatican also had an unsuccessful involvement and the Campaign added the word ‘boycott’ to the lexicographer’s store. Tenants of Matthew J. Purcell of **Burton House** throughout the parish of Churchtown who sought abatement were granted relief in the majority of cases.

Ploughing Championship: A successful local ploughing championship, in conjunction with the National Championships at Castletownroche, was held at the lands of Pat Kennedy in 1999. It was organised by Churchtown & Liscarroll Ploughing Association, under the chairmanship of P.J. O’Driscoll. The event was successfully repeated the following year on the lands of Rosemary Ryan-Purcell at **Burton Park**.

Ploughland: Defined as the amount of land capable of employing one plough and a full team of oxen or horses over a year, the extent of a ploughland varied, but was generally accepted to contain 120 acres of arable land.

Point-to-Point: Densy Egan (**Egmont**) recalls the last Point-to-Point meeting in Churchtown as being held over a course in the Ballynaboul-Egmont area in 1927. Local amateur rider Jack Connors had a winning ride there on ‘JR’. Tragically, a rider was killed at the meet and this may have influenced a decision to discontinue the event. Mrs Billington (née Ryan, *see* Schoolhouse) recalls that a strict code of conduct and dress was enforced on race days so that the horses might not be startled: ladies were asked to wear tight clothing and the opening of umbrellas was also strictly forbidden in the proximity of the horses. The following information is extracted from the Race Card for the four-race meet of the Churchtown Point-to-Point on Saturday, 8th March, 1924.

Train arrangements – for Cork 6.42pm. For Thurles 6.15pm. All horses running at this meeting carried back free on G.S.W.R. [Great Southern & Western Railways].

Committee: President: Major Purcell. Messrs E. Flannery (Chairman), J.

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Murphy, N. Simcox, M. Barry, M. Treacy, T. O'Brien, F. Flannery, T. Tierney, D.P. O'Brien, J.W. Byrne, J. Keane, J. Cowhey, P. Lane, J. Roche, D. O'Flynn, T.P. O'Brien, M. Fleming, Dr Lynch, M. Lynch, V. Creedon, M. Sheehan, T. Callanan, W. O'Flynn, E.J. Kavanagh, R. Winter, J.W. Murphy.

Stewards: Major Purcell, Messrs. E. Flannery, J. Roche, V. Creedon, D.J. Kavanagh, Wm. O'Flynn, Dr Lynch, J. Cowhey, D.P. O'Brien, J.W. Byrne, T.P. O'Brien.

Judges: J.S. Shepherd, Esq., M.F.H. [Master of Fox Hounds].

Treasurer: J.K. O'Connor, Esq.; Clerk of Scales: T. Carroll, Esq.

Press Steward: T. Tierney, Esq., N.T. Clerks of the Course: F. O'Brien, Esq. & F. Flannery, Esq.

Starter: C. Crofts.

Dr D. Barry, Veterinary Surgeon.

W. Condon & F. O'Brien, Hon. Secs.

The following is a list of runners and their owners (horses doubly-entered are shown in their first race only and the age of the animal was listed where known; if undetermined, the horse was simply listed as 'aged'. Colours were indicated in very few instances):

1st Race, 1.30pm. Open Light Weight Hunt Race of £38, Second Horse £5 and Third Horse £3 out of Stake. Distance about 4 miles. To be ridden in Hunting Costume.

Mr J.G. McCarthy's Lightfoot

Mr T. Aherne's Brown Betty, 6 years

Mr W. Coleman's Ballyheston, aged

Mr C. Aherne's Brown Bill, 5 years

Mr M. Moore's Moonlightchase, aged

Mr P. Sullivan's Cosmos Lad, 6 years

Mrs. T. Twomey's Misfortune (late Captain Rhu)

Mr M.S. Sheedy's Hestonette

Dr Sullivan's White Light

Mr P. Walsh's Nancy, 6 years

Mr E. Walsh's Another Star, 5 years

Mr E. Walsh's Chimer, 5 years

Mr W. Dywer's Gortmore

Mr V. Creedon's Camperdown, 5 years

Mrs Creedon's Elmore, 4 years

Mr E. Flannery's Rampant, aged

Mr E. Flannery's Nightmare, 6 years

Mr J.S. Shepherd's (M.F.H.) Ardahan Rat, aged

Mr G. Ellard's Poland Yet, aged

Mr G. Ellard's My Josephine, aged

Mr G. Ellard's Winsterad, aged

Dr Lynch's Heathmore, 6 years

Dr Lynch's Barona, 6 years

Mr J. Kelleher's Home Chat

Mr M. Hyde's Paraclete, 6 years

The Annals of Churchtown

Mr J. Wisenan's Foxtrot
Mr D. Guiney's Tanist, 6 years
Mr R. Forrest's Summer Socks, aged
Mr W. Carey's Prizethorpe, aged
Mr T. Carroll's Redcap
Mr J. Keane's Flash Vixen, aged
Mr M. Walsh's Castlebrand
Mr M. Walsh's The Saint
Mr M. Walsh's Come Along
Mr J. Sheehan's Lighthouse Girl
Mr T. O'Donnell's Osborne Lodge, 5 years
Miss Musgrave's Crimson Cherry
Mr Fitzsimmon's Homeward Bound.

2nd Race, 2.30pm. Open Heavy Weight Hunt Race of £38, Second Horse £4 and Third Horse £3, out of Stake. Distance about 4 miles. To be ridden in Hunting Costume.

Mr J. O'Brien's Harrier, 6 years
Mr E. Walsh's Isabella, aged
Mr E. Walsh's Slow Motion, aged
Mr E. Flannery's Tommy, 6 years
Mr J.S. Shepherd's (M.F.H.) Viking, aged
Dr Lynch's Cabra Fort, 6 years
Mrs M. Hyde's Loch Fern, aged
Mr W.J. Kerr's Gadget, aged
Mr R. Lysaght's Blackwing
Mr T. Carroll's Giesler
Mr J. Keane's Mushera
Mr G.B. Dwyer's Flight Commander, aged
Mr B. Comba's Drifter
Mr J. Roche's Grey Man, 5 years
Mr M. O'Neill's Donble [Double?] X, aged

3rd Race, 3.30pm. Open Maiden Race of £38, Second Horse £5 and Third Horse £3, out of stake. Distance about 3 miles. To be ridden in colours.

Mr B. Purdon's Joy Bells, aged (Pink)
Mr M. O'Brien's Joe Dip, 6 years (Green Coat)
Mr E. Flannery's Mullins, 4 years (Grass green, Indian Red hoop)
Dr Lynch's Carona, 6 years
Mr Jas. Sullivan's Blue Cap, 6 years
Mt. Thos. Callaghan's Junio, 6 years
Miss V. Harris's Peggy, aged
Mr T. Horgan's Kosmos Lady, aged (Red body, black sleeves and cap)
Mr T. Aherne's Brown Bell, 5 years (Ruby body, pale blue sleeves and sash)
Mr T. Murphy's Brillantine, 6 years (Crimson body, white sleeves)
Mr J. Archdeacon's Gortmore Pride
Mr Ed. Fitzgibbon's Lisnavarrig, aged (Blue, white star)
Mr J. Roche's Alanna, 5 years (Green and white)
Mr M. Madden's Target, 5 years (Maroon and scarlet cap)

4th Race, 4.30pm. Farmers' Race of £38, Second Horse £5 and Third Horse

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£3, out of stake. Distance about 3 miles. To be ridden in colours.

Mr T. Aherne's Brown Kitty, 6 years (Ruby body, pale blue sleeves and sash)

Mr D.P. O'Brien's Miss Morella (Scarlet body, white sleeves and scarlet cap)

Mr D.P. O'Brien's Roguioska (Scarlet body, white sleeves and scarlet cap)

The Race Card, which cost 1s, was printed by Heffernans, Kanturk. *See also* Churchtown Stud.

Pol na mBó: 'The cows' hole' located near the Moanroe was a drinking spot for cattle.

Poll na Leanbh: 'The Children's Hole' is a well in **Coolmore**. Stories vary about the derivation of the name: some say that children may have been baptised here, while others suggest that it may have been the scene of a drowning.

Pond Field, Mountcorbitt: This field, parallel to the Buttevant Road on the Curtin farm, extends to **Buffer's Cross** and contains a moate (*see* 'Archaeological inventory', Part 2.1).

Poor Law Evaluation: The Poor Law Evaluation was a device established in 1838 for the purpose of financing the Poor Law Unions from the rates. Each district within a particular Poor Law Union was charged with a proportion of the total cost in respect of the number of its people who had received aid from the workhouse – Mallow in the case of Churchtown. As the original valuations were made by non-professionals, there was a wide variation in the charges. Richard Griffith undertook a re-evaluation between 1848 and 1865, and his findings became the recognised system of assessing the rates for official purpose; **Griffith's Valuation** for the parish of Churchtown is to be found in Part 1.4.

Post Office: *See* Churchtown Post Office.

Poteen (Poitín): The English Parliament levied a tax of four pence (4d) per gallon on Irish whiskey in 1661 and the tax had risen to 6 shillings (6s) per gallon by 1815, when whiskey was selling at 10s per gallon. The penal tax spawned a rise in the distillation of illicit whiskey and the drink was sold openly at public gatherings, having first been 'coloured' with 'parliament' or 'government whiskey' to help avoid detection by government officials.

While cider was manufactured at the **New Barn** and later at **Walshestown**, there is no evidence that poteen was distilled on a large scale in Churchtown parish. It could, however, always be obtained by 'people in the know' purely for medicinal purposes and for animal rubs – greyhounds were frequently so treated.

Poulafreestone Hill: This hill, on the old **Liscarroll Road**, leads from **Egmont** to **CastlemacCarthy**. At 500 feet (153 metres) above sea level, it is one of the highest points in the parish. The opening verse of an anonymous poem

entitled ‘On Poulafreestone Hill’ – the metre and sentiment is strongly suggestive of the writings of **Ned Dillon** – reads:

I am sitting here this summer eve
as the red-hot sun goes down.
I am viewing the scenic woodlands
that surround my dear Churchtown.
I cannot myself drag away
from this place so heavenly still
and the sights seen, of this valley green
from Poulafreestone Hill.

Pound, The: The Pound, under the care of a keeper or **pinder**, functioned primarily as an area where animals, taken in lieu of debt, were held before disposal and also as the place in which stray animals were housed. In the latter instance, a fee had to be paid to the pinder before the animals could be reclaimed.

The Pound is mentioned in a survey of 1822 undertaken on behalf of the Earl of Egmont. The authors, Morrison and Lloyd, recommended that its walls be knocked down, but the recommendation was not proceeded with. **Griffith’s Valuation** in 1851 measured the enclosure at 10 perches and shows John Crean as paying Sir Edward Tierney an annual rent of 10s for the right to operate it.

The Pound has remained in the control of the Gaffney family over several generations.

Pound Corner: This bend is located close by the **Low Pump** at the junction adjoining the Burton and Buttevant roads across from **Nattie’s Corner**. In 1999, the **Churchtown Village Renewal Trust** was associated with the redevelopment of the Pound Corner to commemorate the 150th anniversary of the rebuilding of Churchtown. The Gaffney family supplied a beautiful example of **Churchtown marble** from its Churchtown House bed to accommodate a bronze plaque close to the site, bearing the inscription:

The village of Churchtown, or Bruhenny as it was known 1,000 years ago, was rebuilt in local stone between 1822 and 1849 by Sir Edward Tierney as agent of the Earl of Egmont. The 150th anniversary of the rebuilding of the village is marked with this fine example of locally quarried Red Churchtown Marble, which is a conglomeratic limestone originally laid down under shallow sea conditions during the Lower Carboniferous Period, approximately 350 million years ago. Churchtown Marble has been used to decorate fine buildings including St Peter and Paul’s Church in Cork City.

Churchtown has a long and proud history. The area was settled at least 4,000 years ago as evidenced by the discovery of a Bronze Age axe head in the parish. The pre-Reformation church ruins in the village graveyard date back over 1,000 years and the Pipe Roll of Cloyne records its history. We know, for instance, that in 1291 one Robert Cheusner was presented by Odo de Barry with the vicarage of Bruhenny. Remains have also been discovered in the

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parish of the extinct Great Irish Elk, which roamed these parts over 5,000 years ago.

Churchtown now looks forward with confidence to the new Millennium. God Bless all who live in and visit our parish.

Presidential visit: Her Excellency President McAleese honoured Churchtown with a visit on 14th July 2000, during which she officially opened the newly renovated **Community Centre**. President McAleese, who was accompanied by her husband, Martin, was welcomed by a crowd of 300 on arrival. Local schoolchildren formed a Guard of Honour as the President made her way into the Community Centre. *See also* 'Essays', Part 4.12.

Pullia: *Pol lia*, most likely the 'hole of the stream' since an unnamed stream meanders through the length of this 21.437-acre field in **High Rath** before crossing the road to link with the Awbeg tributary further on. *Pol lia* could also mean the 'hole of the standing (Ogham) stone', but there is no evidence to suggest that such a stone was ever located here. The field, which is part of the Kennedy farm, also contains **St Anne's Well**.

Pumps: The village at one time had two water pumps, both located on the opposite side of the road to the **Community Centre**. The **Low Pump** ceased to function in the 1930s, but the other was in communal use up to the 1970s. The latter not only supplied the needs of villagers; it was also used by many farmers whose lads, following delivery to the Creamery, lined up by O'Brien's field awaiting their turn to take a churn or two of water back to the farm. A galvanised chute with a piece of rope looping was provided for this purpose and one simply looped the rope around the spout, placed the other end in the churn or barrel, and started pumping. Up to the 1930s, the pump had a large iron cup attached by a chain for communal use. O'Brien's had a long cattle trough built on to the wall of the adjoining field and a hole in the wall allowed the chute to be pushed through from the pump to fill the trough.

The pump was rarely out of order, but when it was, it was rapidly repaired. Youngsters watched in fascination as the engineer opened the pump's access door (now sealed) at the front and descended by a series of steps to the scene of the trouble. Once only (while awaiting a spare part) during the 1940s-50s was it necessary to deploy a water truck to the village.

Pumps, for public use, were also located at **Ballindillanig**, opposite Lynch's at **Creggannacourty** and at the **Windmill**. The Lynch family had a pump in Farrandeen that served the locals in that area of Egmont. Some farmers had smaller pumps for private use in their farmyards or on their lands.

Punch and Judy: Puppeteers were traditional visitors to Churchtown school. Prior to leaving the old village school in 1947, pupils, for an admission fee of one shilling, were treated to a Punch and Judy. It was the first time many children had seen such a show and all cheered mightily at the antics of Mr

Punch.

Purcell family: See Burton House; Perceval family.

Purdon's Wood: This was the former name of O'Connor's Wood, Egmont, and was named for the land-owning Purdon family who are accredited in both **Griffith's Valuation** (1851) and in the 1911 **Census**.

Q

Quarry Meadow: Traces of the ridges resulting from growing wheat can be seen in this field located at Clashelane. The wheat was harvested using a sickle with a serrated blade.

Quarter-Acre Clause: Known also as the 'Gregory Clause' after its proposer Sir William Gregory, a Galway landlord and MP for Dublin County – and later husband of writer and poetess Augusta, Lady Gregory. This 1847 amendment to the Poor Law caused widespread hardship and misery to **cottiers**. In declaring occupants (and their dependants) of more than a quarter of a statute acre ineligible for relief from the Poor Rate, it placed such tenants (many of whom were in Churchtown parish) in an invidious position: they could either surrender their holding (and thereby qualify for relief) or emigrate.

Landlords were unanimous in support of the measure. Not only did it absolve them of having to pay the Poor Rate of the disbarred families; it also afforded them an opportunity of levelling the properties. Some also used the tenants' inability to pay the rent (due mainly to the effects of the **Great Famine**) to later launch a widespread programme of eviction throughout their estates. The number of evictions increased from 6,026 in 1847 to 13,197 in 1851, the great majority of which were generally attributed to the Quarter-Acre Clause.

Sir Edward Tierney took advantage of such a regime (rather than the Clause itself) to embark upon a clearance of his Churchtown tenants, which also caused great distress in the parish. His levelling of existing mud cabins – without compensation in many cases – led to the rebuilding of the village, which was completed in 1849.

Quarter Days: These were the days on which new tenancy agreements were entered into and old ones terminated. The quarter days were **Lady Day** (25th March), Midsummer Day (24th June), Michaelmas Day (29th September) and Christmas Day (25th December).

The Quarter Days in ancient Ireland were *Imbolg* or St. Brigid's Day (1st February), *Bealtaine* (1st May), *Lughnasa* (1st August) and *Samhain* (1st

November). *See also* Gale Day.

Quern: *Bollán* in Irish. There were two types of stone quern: the saddle and the rider. Both were used, with the help of a pestle, in the grinding of corn.

R

Rack-rents: Extortionate rents. There is no evidence to suggest that such rents were levied within the parish of Churchtown. The **Land League** was set up in 1879 in order to combat such rack-rents and also ‘to facilitate the obtaining of the ownership of the soil by the occupiers’.

Rabbit hunting and trapping: A roast rabbit was a tasty and popular dish in the parish for many years. The younger folk went on a weekly ‘hunt’, accompanied by five or six dogs, and usually brought home a rabbit or two. During such excursions, those involved travelled to the very perimeters of the parish, gaining valuable knowledge of the townlands and the general terrain. Some people made their living from the trapping of rabbits. Various methods were used. The trappers ‘dazzled’ rabbits at night, freezing them in the glare of a powerful light before dispatching them with a sharp blow to the back of the neck. Other hunters erected nets and placed a ferret into the burrow; the rabbits running in terror were then enmeshed in the surrounding nets and killed. There were two professional trappers in the village in the late 1940s to early 1950s: Tom Murphy and Jimmy Dunne. Both used a combination of snares and traps, and were rewarded with sizeable daily returns. Initially, they carried their catch to Sadlier’s in Buttevant, but later vans from both Sadlier’s and Lane’s made a weekly call. The price of a rabbit in the 1940s varied from 1s 3d to 1s 9d.

The deliberate introduction of myxomatosis in the early 1950s signalled an end to rabbit trapping in the parish. The disease caused the growth of numerous tumours on the body of the afflicted rabbit and it died in agony.

Radharc na Sléibhte: Housing development begun in 2001 by LBJ Construction Ltd at **Kerry Lane** on lands acquired from Thomas O’Brien, directly across from the **Bruhenny** housing development. The promoters of ‘LBJ’ were **Liam Healy** (the ‘L’); **Brian Sexton** (the ‘B’) and **Jim Mason** (the ‘J’).

Radio: The radio or ‘wireless’ made its appearance in Churchtown shortly after the end of World War II. In those pre-electricity days, the radio had two batteries: a ‘wet’ one and a ‘dry’ one. These were obtained at Hutch’s in Buttevant and it was not uncommon, on the days before a match in which Cork was playing or a race with a **Vincent O’Brien** runner, to meet several

people on the road with the ‘wet’ battery (filled with acid) dangling from the handlebars of a bicycle. There were few radios in the village in the 1940s and one relied on the kindness of neighbours to hear a hurling or football match. Creamery manager Michael Aherne, Paddy Flynn, Jim McGill, ‘Tim the Tailor’ Fitzpatrick and Mrs Treacy were generous in allowing fellow-villagers into their homes on match days. On a Munster Final or All-Ireland day, some of them placed the set on a window sill to accommodate a wider audience.

Denis Hickey remembers listening to the 1947 All-Ireland at Bill Sheehan’s in **Ballycristy**; he heard Ireland win the 1949 Triple Crown at Mrs Treacy’s; learnt of ‘Cottage Rake’s’ 1950 Gold Cup triumph at Mr Walls, along with several Munster Championships and All-Irelands; not to mention Raymond Glendenning’s boxing commentaries at various listening posts in the village. In company with Hannie ‘Booney’ O’Sullivan, Denis frequently visited Egan’s at **Egmont View** and listened to ‘our own darlin’ boy, Pete Murray, on the ‘Station of the stars’, Radio Luxembourg (208 metres medium wave) or to Din Joe, who invited us to ‘Lift the latch, open the door, step right in and Take the Floor’. ‘The Ballad Makers’ on Saturday night is enshrined in broadcasting lore – if only for Rory O’Connor’s step dancing – but the skirl of Leo Rowsome’s pipes on the programme was enjoyed by all. Joe Linnane was a regular Quizmaster on Radio Éireann and Eric Boden’s ‘New Question Time’ followed his series. The serial ‘The Kennedys of Castleross’ held the attention of the nation and the country enjoyed the adventures of Joe in ‘Living with Lynch’.

‘Sponsored’ programmes, such as the Irish Hospital’s Sweepstake’s *Trust Hospital Requests* programme, introduced with the song lyric ‘It makes no difference where you are, you can wish upon a star’, and Donnelly’s Sausages – ‘A flash in the pan’ – attracted a dedicated following, as did Seán Óg Ó Ceallacháin with his Sunday night GAA results slot. Ronnie Walshe had his ‘Soccer Survey’ and Philip Greene began his soccer reports with ‘My game today was at...’

The invention of the transistor in 1948, and the connection of Churchtown to the ESB system in 1949, ushered in a new era in listening habits. Most people purchased either a transistor model or a cabinet set (usually a Pye) for connection to the electricity system. The day of the wet and dry battery was well and truly over; so too was the *craic* and excitement in a crowded house as Micheál Ó Hehir described yet another wondrous score by Cork’s own Christy Ring.

Railway Gates: Known during the 1940s as ‘Barnie’s Gates’, the manually controlled crossing at Shinanagh that straddles the Churchtown entrance to the main Limerick-Cork road is located at the bottom of **Alfie Browne’s Hill**. Although the gates, being in the parish of Ballyhea, are strictly speaking beyond the remit of this book, they, nevertheless, played an important role

in the lives of Churchtown folk of the 1940s. This was the point at which the Cork-Limerick bus was boarded and here also many people from the parish picked up a lift to work.

However, it was in a sporting context that the Railway Gates remain fixed in memory. There was tremendous hurling rivalry between Cork and Limerick during the late 1930 and early '40s: Limerick had won the All-Irelands of 1936 and 1940, while Cork had lost by the inevitable point to Kilkenny in 1939. A large number of villagers headed for the Railway Gates to wave and cheer at passing Cork supporters on their way to Limerick for a match. Naturally, if Cork won, they were back at the 'Gates' that evening, waving enthusiastically to supporters as they sped in triumphal procession home to the Lee. This they had the pleasure of doing during that marvellous run from 1941 to 1944 inclusive and again in 1946 and 1947. The Goldrick family took over as gatekeepers from the McLoughlins during the 1940s.

Ramparts: This title, later attributed to all the streams in Annagh, originally referred only to the defensive waterways surrounding **Annagh Castle** that were flooded in times of attack. The embankments between the ramparts that allow entrance to the otherwise inaccessible portions of the marsh at one time afforded access to several farmers, who drew hay from their *conacre* holdings here (*see* Haymaking).

Ram's Close: This is the popular name for a field at **Burton Park**. The field begins at the Gate Lodge on the **Burton Road** and runs parallel to **Keane's Hill**.

Rath: *An Ráth* or 'the enclosure'. Area (1911): 287 acres, 3 roods and 6 perches.

The poet, **Ned Dillon**, lived in the townland of Rath for many years (in a house later occupied by Dave Manning and family). Those who lived in the area in the past include the Duane, McAuliffe and Shanahan families. The McAuliffe family purchased Rath Cottage from Lucy, Countess of Egmont, on 25th April 1899. Film shows (*see* Cinema) and other entertainments were held in the townland over many years. Margaret McAuliffe tells a story involving her late father, Jerry, and Jimmy Duffy, one of the brothers who ran Duffy's Circus. Duffys broke up the circus after the season and each of the brothers took a section to smaller venues. In the mid-40s, Jimmy Duffy pitched the Big Top in McAuliffe's plot at Rath, the agreed 'rent' being 30 shillings for the week. Attendances, however, did not measure up to expectations and when the time came to settle-up, Jimmy Duffy was unable to pay the rent in full, but offered 15s, with the promise he would return at the end of next week from Castletownroche with the balance. Jerry 'Mack' refused to take anything at the time and they parted with a handshake. The following Sunday, Jimmy Duffy arrived as promised with the 30 shillings.

Jerry refused to take the entire amount owed him and the pair parted amicably when a pound note had changed hands.

Moland's 1702 Survey of Rath recorded 168 acres and 1 rood of arable land here and noted that it had 'no improvements on it, but a wind mill which is now out of repair'.

For Rath townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith's Valuation 1851 (Part 1.4).

Rationing: Due to the shortage of supplies during the Second World War, severe rationing was imposed by the Department of Supplies. Bread, clothing, gas, petrol, sugar and tea were among the essential items rationed. Due to the shortage of petrol, the horse again became central to the workings of a farm and prices for the animal increased sharply. Ration books were issued in 1942, each containing 52 differently coloured coupons and these had to be presented upon purchase of rationed items. Cigarettes and tobacco were difficult to obtain and many from the parish travelled to Charleville, Buttevant or Liscarroll in an effort to augment their supply. Smokers experimented with a variety of substitutes, from dried leaves to brown paper, in an attempt to satisfy their craving. To try and conserve the meagre tea ration, tea leaves were reused several times. A parody on a popular wartime song, 'Bless 'em all', reflected national feeling at the time:

'God bless de Valera and Seán MacEntee
For their loaf of brown bread and their half-ounce of tea...'

White flour was impossible to obtain (most of it had been exported to England) and the almost black bread produced by the 'one-way' flour was unpopular.

Rationing generally ended in 1946 (clothes remained rationed until 1948) when villagers again exulted in the smell and taste of the bread baked by the O'Mahony brothers, Morris and 'Condy', at Flannery's and O'Briens respectively.

Reed, Robert Oliver (1938-99): The film star who made *CastlemacCarthy* his home and Churchtown his favourite stomping ground for some six years now lies in eternal peace in Churchtown's ancient cemetery. He died in Malta during the filming of 'Gladiator'. The Rector at Mallow, Reverend Robert Kingston, officiated at the actor's funeral service in St James' Church, at which Oliver's son, Mark, recited the Robert Frost poem 'The Road Not Taken' (1916):

Two roads diverged in a wood, and I –
I took the one less travelled by...

Oliver's daughter, Sarah, gave a Reading and his younger brother, Simon, gave the Eulogy. Oliver's interment at Churchtown was attended by hundreds – celebrities and parishioners alike – and his coffin was lowered to its final

resting place to the air of an old Irish lament played by piper and friend, Al Mulcahy, Meelick, County Clare.

Oliver's wife, Josephine, married Walter Ryan-Purcell of Burton House in 2001 and they live at CastlemacCarthy with their two children, Jack and Tom.

Relieving Officer: This was the term by which the Home Assistance Officer was locally known. Throughout the 1940s and '50s, the Relieving Officer, Con McGiff, attended the **Dispensary** on a regular basis to administer payment to those in need. Such payment was known as 'relief'.

Relihan, William: Born and raised at **Egmont**, William Relihan has released a number of music tapes and CDs, including his most successful entitled *My Hometown*, the cover of which is illustrated by his cousin, Eileen Ahern-O'Connor of High Rath. *See also* Musicians.

Religious magazines: Religious magazines available in the parish from the 1930s to the 1970s included *Africa*, *Annals of the Sacred Heart*, *St Anthony's Brief*, *Far East* and the *Irish Messenger of the Sacred Heart*.

RIC Barracks: The original barracks was located, as one leaves the village, at the top left-hand side of George's Street (where Eddie O'Donovan's house is now located). It was severely damaged during the '**Burning**' of Churchtown on 31st January 1822. The original barracks grounds were later purchased by shopkeeper J. K. O'Connor, who grew potatoes and vegetables there. Some of the stone was purchased by Matt Coghlan (Annagh). Jerry McAuliffe (**Rath**) carted the stone to Annagh where it was used in the building of the perimeter wall of the Coghlan house.

After the 'burning', the personnel of the barracks moved to a building some 50 yards down George's Street. The 1911 Census has this seven-roomed barracks with a complement of seven under Sergeant Richard Taylor. Constable Patrick Walsh from the barracks was shot dead in Churchtown village on 12th February 1921. The RIC barracks eventually closed and the premises was occupied successively by the O'Sullivan, Howard, Moylan, Ryan and Doyle families between the 1940s and late 1950s.

Road Bowling: *See* Bowling.

Roche's Rock: *See* Gardiner's Rock.

Roll of Honour: The plaques in the foyer of the Community Centre were installed to recognise all the people who contributed financially to the refurbishment of the building. The plaques were unveiled in 2000 on the day of the **Presidential visit**.

RTÉ: *See* Nationwide.

Ryan-Purcell family: *See* Burton House.

S

Sacristans: *See* Churchtown Catholic Church of St Nicholas.

Safety razor: The first razor with double-edged blades was patented by King Camp Gillette in the USA in 1895 and sold through the Gillette Razor Company that he founded in 1901.

Early versions of the safety razor came in three pieces, which screwed together when a blade was inserted between two restraining pieces. Blades available in Churchtown included Blue Gillette, Red or Thin Gillette, 7 o'clock and Mac's Smile. The latter had an intriguing picture of a scowling face on its package with the advice, 'If you want to see the difference a good shave makes, turn this picture upside down'. When this was done, the scowling rough-chinned face was transformed into a benignly smiling visage (the rough-chinned beard had become his head).

An earlier type of razor held a single-edged blade – usually the Ever Ready brand. When this blade had become somewhat blunted, it became a multifunctional tool in the home, its uses extending to the cutting and shaping of patterns for dressmaking to the sharpening of pencils – and even the paring of corns.

The new type of razor was disdained by older men, who continued to use the **cut throat** or open razor.

Sally: Alternative name for the willow tree.

Saltpetre: Potassium nitrate and the chief constituent of gunpowder. The name is derived from the Latin *salpetra* 'salt of the rocks'. It was widely used throughout the parish as a preservative. Mixed with other easily obtained ingredients, it has explosive qualities.

Sandstone: Described as an arenaceous sedimentary rock, laid down in layers millions of years ago, sandstone is widespread throughout Ireland and comes in several varieties; pale buff, whitish or red varieties are common, while greyish-green types are more prevalent in the south and south-west. There are several types of this rock, including siliceous, which is a very hard type; felspathic, which contains quartz and is very soft near the surface, but quite hard deep in the ground, and argillaceous, containing clay which helps in binding the sand grains together. In County Cork, formations of sandstone sandwiched between beds of limestone form strips of flat low ground that are followed by rivers, including the Lee.

The south-western end of Churchtown parish harbours a vein of blackish sandstone that extends through the townlands of **Mountbridget**, **Mountcorbitt**, **Ballygrace** and **Gurteenroe**, and ends at Highfort, Liscarroll.

A sandstone rock in the **Gallow's Field** marks the execution spot of the **Whiteboys**, hanged for the murder of policemen during the '**Burning**' of **Churchtown** in 1822.

Scanlon's Hole: Located on the **Awbeg River**, it is named in memory of a Scanlon man who, during the **Great Famine**, while in pursuit of a crow that had stolen a precious potato from his crop, fell into the river at this spot and was drowned.

Scart Bridge: The bridge marks Churchtown's north-eastern boundary with that of Ballyhea parish. A meeting of two of the tributaries (Annagh River and the Upper Awbeg) that form the **Awbeg** proper occurs in this vicinity.

Scéim na Scoile: See Irish Folklore Commission.

Schoolhouse: This was the traditional name for a two-storey stone building in **Knocknamahee**, the substantial ruins of which are still in evidence. The building is 23 yards long, 9 yards wide and 10 feet high to the eaves. It stands on the land of Dan Lucey. Although there is no direct evidence of an actual school, it is likely that private tuition given here led to the building becoming known as 'the schoolhouse'.

Liam Ó Riain (William Ryan), who lived here with his wife and family of six from the late 19th to early 20th century, was assistant teacher to Thomas Tierney at Churchtown, prior to accepting a teaching post at Liscarroll. His daughter Bridget recalled childhood days at the old homestead, which was protected by a screen of beech, chestnut, fir and lime trees. Their large vegetable garden, which included fruits bushes and apple and plum trees, was shaded by a line of blackthorn, laurel and rhododendron, while celandine, daffodils, primroses, snowdrops, spotted orchids and violets dotted an inner garden.

The family had a greyhound, 'Fitzie', named for the Irish aviator, Colonel James Fitzmaurice, who, as co-pilot of the 'Bremen', completed the first east-west transatlantic crossing on 13th April 1928.

Bridget recalls nights of storytelling and card-playing ('Beg o' my neighbour' and '45'), and *ceilídh*es at Danahers of **Sheehan's Forge**, with her brother Donie on melodeon and Christy Danaher on concertina. Christmas, she recalls, was such a special time in the family home: the Yule Log brought from Ballygiblin and lit with a 'Take Me' red match crackled and flamed, while candles flickering through holes cut in Roche's turnips added further to the ambiance and occasion. Her father, who baked 13 cakes (including one for the dog) to a unique recipe, sang as he prepared the mixture:

First the sugar you have got,
Then the water boiling hot;
And as you sprinkle it with salt,
Toss in a glass, or two, of malt –
Sure they call it lemonade in Ballyhooly!

Some chopped carrot was added to the fruit and flour, and Bridget remembers the cakes as being 'absolutely delicious'.

Bridget later married a doctor, Victor Billington, and moved to Tanzania where her husband worked among the 'Tribe of the Mountain'. A devout Anglican, he drove his wife to Sunday Mass for many years until one Sunday he said to her, 'Bridget, I've been driving you to Communion for some fifteen years; it's time that I joined you,' whereupon he sought instruction and became a Roman Catholic. Bridget also recalls that Anglican missionaries and lay missionaries and their families working in Tanzania celebrated the Battle of the Boyne (12th July) with an annual party. This rankled with her Republican spirit and she decided to organise a party among local people on that date. Her party was at its height when one of the missionaries called and said to her, 'Mrs Billington, I am delighted to see you are celebrating the Boyne too'. 'Indeed I'm not,' she replied. 'This party is celebrating Cahirmee'. [Annual Horse Fair in Buttevant also on 12th July.]

Nancy Ryan Barry wrote the following poem, 'The Avenue', as a 1967 birthday present for her sister, the above-mentioned Bridget. The poem is evocative of the flora and fauna that abounded about the schoolhouse during Bridget's childhood:

'Tis often I think of the Avenue
Which led from our house to the road,
And the beautiful green of the pine trees
And its beech hedge in autumn of gold.

Sometimes I picture these pine trees
Whose boughs stretched upwards afar,
As Christmas Trees covered with tinsel and snow
And on top swayed a fairy and star.

Its lime trees were drooping and blossomed
And the bees hummed and buzzed in their midst.
'Twas like an orchestra of violas
Playing the music of Liszt.

One stately poplar was standing alone,
Its silver leaves shimmering and whispering alow,
The laurel grew upwards and outwards and down,
There we played 'Hide and Seek' long ago.

The rhodos, the barberry and the moss rose,
All green by the old iron gate,
And a giant fir tree towered o'er them
Like a round tower that nature had made.

To the right a long row of beech trees
Rained down by the old Parson's home,
Where squirrels hopped gaily from branches
Eating their nuts all alone.

The snowdrops were everywhere scattered,
And as we both wandered about,

We came upon spring's first celandine:
'Twas then you heard many a shout!
The spotted orchid, the primrose, the violet,
All grew by the cool water's edge.
Where we caught 'collies' in summer
And sat on the old rustic bridge.

Down memory lane I have wandered
And thought of the days that are gone:
The loved ones who stood 'neath the old chestnut tree –
Some of them now have passed on.

And now when you are living in Moshi
Where jacaranda and hibiscus grow tall,
And bougainvillea trails o'er your rooftops,
I wonder, do you think of it all ...?

Schools: See Churchtown schools.

Scollops: Willow or hazel twigs used by the thatcher to secure the thatch.

Scoubeen: A rudimentary form of hurling was practised in Ireland from the earliest times. The *Táin* relates how in the 7th century the pre-Christian boy *Setanta* (later *Cú Chulainn*) joined in a game akin to hurling at *Eamhain Mhacha*. Over the ensuing centuries, various types of sticks were used to propel roughly made spheres on grassland and over elementary roads. 'Scoubeen' was the name given to one such sport; ditch-hurling and **barra** were others.

There was no limit to the number of players in a scoubeen match; neither were there officials of any kind and disputes were settled by physical force. Hurling sticks, generally home-made, were of all shapes and sizes – and not everyone carried one. The ball was also home-made, progressing from wool woven around a centre of cork, to matted cow hair (sometimes with a cork insert as core), to something resembling the present day *sliothar*. Examples of the 'hair' ball are held in the National Museum in Dublin. Later, the ball was made by the local shoemaker and it was considered quite an art if he could produce a ball vaguely resembling a sphere. It was permissible to carry the ball in one's pocket, but the player caught so doing usually ended up with his clothing in tatters. First aid was simply a piece of rag tied around the affected joint or wound. The fastest runners on either side were placed on the perimeters and every effort was made to get the ball to them so that they could gain ground by setting off on a *fuadach* or solo run. Players specialising in the solo – and their families – had the prefix 'fuadach' attached to their surname.

Scoubeen involved **baronies** rather than parishes, which explains why in the 1870s, a legendary scoubeen match involving Ballyhea and Charleville saw several players from Churchtown on the Ballyhea side, while Charleville

selected locally and into County Limerick as far as Bruree. The match, which involved 500 players, began at the hill of the Old Pike. The ball was thrown in and up went the cry ‘All for home’ – the object being to carry the ball to a predetermined spot in either parish. From the onset, Ballyhea went on the offensive. Play continued through a meadow flooded to a depth of one foot, ‘as well as other serious obstacles’, until it reached the banks of the (Upper) **Awbeg** at a place known locally as Madigan’s Marsh. Here a furious fracas developed, ‘though no one was killed or seriously wounded’, and Charleville eventually conceded. **William ‘Boss’ Murphy** was a noted scoubeen player. Scoubeen rapidly declined following the formation of the GAA on 1st November 1884.

Screen, The: This is the name by which the field at the top of the **Ram’s Close** in Burton Park is known.

Sculpture Trail: Since 1998, a sculpture trail has been developed at Churchtown under the auspices of the **Churchtown Village Renewal Trust**. The first major public sculpture was the equine monument in the centre of the village. This was followed by the erection of a 10-metre high Limestone obelisk at Bruhenny village green, the **Great Bull of Bruhenny** (also at Bruhenny) and the Giant Limestone Hurley, Sliothar and Football at the **GAA** grounds. Three bronze plaques were also erected at the **Pound Corner**, the former Post Office and at the entrance to Bruhenny graveyard. A ‘welcome kiosk’ was erected at Burton Road.

Scythe: Prior to the advent of the **mowing machine** at the turn of the 20th century, the scythe was extensively used in Churchtown to cut the hay and harvest the corn. The scythe was custom made by the blacksmith and consisted of four basic parts: the handle, handgrip, blade and guard. The blade was sharpened with a special honing stone known as a *cláirín*.

Sea level: The centre of Churchtown village is approximately 115 metres above sea level.

Seán Óg’s Bridge: A 22-foot bridge over the **Awbeg** built in 1929 was named for Seán Óg Bowen, who leaped across the river at this point to successfully evade pursuing soldiers. This was an exceptional leap – some 22 feet – especially when viewed in the context of Jesse Owen’s Olympic Gold Medal win at Berlin in 1936 in which he established a new Olympic record of almost 24½ feet (over 8 metres). The area became a favoured fishing and swimming haunt. *See also* ‘Athleticism, strength and endurance’ in Irish Folklore Commission, Part 5.

Servant boys and Servant girls: Servant boys and servant girls were employed by farmers throughout the parish. Such employment was often the first experience of work for these boys and girls outside their homes. The

employee might have had a relative already employed on the farm or may have been approached by the farmer at a **hiring fair**.

The servant boy was usually a junior employee and was gradually introduced to the rigours of farm work. His duties entailed helping with the milking, carrying milk to the creamery on the pony and cart and obtaining some 'messages', including the daily paper from the village, feeding and maintaining a supply of water to the animals and mucking out the stable and byre. He also helped with the sowing and harvesting of crops, as well as assisting in the normal day-to-day routine on the farm.

Age and experience determined wages. A supply of milk for his parents' house and the occasional bag of potatoes or vegetables were frequently part of the 'bargain' made at the time of hiring. Many farmers allowed a butt or two of dead wood from the land, while others offered a couple of drills of potatoes. Wages for a lad on his first employment averaged around £70 per annum in the mid-1940s and food was included in the agreement. The quality and quantity of food varied widely and the boy ate his meals at a separate table. Sleeping arrangements, if included in the 'deal', varied from the passable to the primitive.

An experienced worker commanded up to £4 per week until the mid-1940s, when the 'Board Wage' was set at a minimum of £4 10s 0d per week. Experienced workers were in great demand and commanded far more extras than the first-time employee.

By contrast, the servant girl was poorly paid and enjoyed few if any of the extras negotiated by her male counterpart. Girls were usually better milkers than men and were generally capable of coaxing a higher yield from cows. In addition to feeding pigs and calves, girls scrubbed the milk churns daily, washed potatoes and on occasion helped in the fields. Some were also expected to perform household chores.

The decrease in agricultural farming and the investment in dry stock, coupled with increasing mechanisation on remaining farms, has led to the virtual demise of the servant boy and servant girl.

Settle bed: Having served as an item of furniture or seat during the day, the settle was opened at night to form a bed. Several such beds were in use in the parish of Churchtown from the 1920s-60s.

Sewage: *See* Churchtown sewage *and* Dumpit.

Shaky Bog: Located at **Burton Park**, this bog was once considered a highly dangerous area in which the old people warned of the dangers of 'quicksand'. Extensive drainage in the area is believed to have alleviated the problem.

Shale: Shale, or 'pencil rock', which is composed of well-compacted clay sediment, is only defined as such if it can be split in the manner of a flagstone. Poorly compacted sediment incapable of being split is known as mudstone

or clay rock. A large deposit of shale is found at the south-western end of Churchtown parish.

Shawl: The shawl replaced the traditional Irish cloak during the 18th century and remained in general use for well over a hundred years before yielding to the changing fashions of the mid-20th century. This woollen outer garment was once a popular item of clothing throughout the parish. Draped across the shoulders, this predominantly black tasselled garment was a convenient and warm item of the female wardrobe. Villagers who wore the shawl included Mrs Buckley, Mrs Curtin, Mrs Fisher, Mrs Fitzpatrick, Mrs O'Flynn (Buttevant Road), Mrs Gaffney, Mrs Howard, Kate McCarthy, Mrs Moylan, Mrs William O'Brien, Mrs O'Callaghan, Mrs O'Sullivan, Mrs Treacy and Mrs Twomey.

Sheehan's Forge: Located in the townland of **Gurteenroe**, Sheehan's Forge is on the Liscarroll Road, two miles from Churchtown Village. The area is named for the brothers Bill and Denny Sheehan who kept a forge there. They shod the 1919 Irish Derby winner 'Loch Lomond' of **Churchtown House** and they recorded this shoeing in chalk on the back door of the forge, where it remained for many years.

The Egan brothers were instrumental in the organisation and operation of a **stage**, or dancing platform, at Sheehan's Forge from the 1940s. The stage was located at the road junction. Dances were held on Wednesdays and Sundays during summer months. Experienced dancers held that this stage had a good 'spring' which made it ideal for dancing. Musicians included 'Pakie' Murphy, Egmont View (banjo); Nora Farrissey, who lived close by the Forge (fiddle); John O'Sullivan, Lisgriffin (accordion); and his brother Willie (drums). Bob Harrington (Lisgriffin) and later his sons – Emmet (fiddle), Tadgh (button accordion) and Patsy (banjo) – made frequent appearances, as did Jack Ellard, also from Lisgriffin.

Bill Egan usually gave a rousing rendition of 'The Bould Thady Quill' on a Sunday evening. Most people attending contributed 1s when the cap went around. The stage proved so popular that it had to be moved to an adjoining field to accommodate the crowds. A retired travelling showman, Jim Costelloe, lived here for many years. When he died, aged 85, locals – in keeping with tradition – had his caravan burned.

Traveller families congregated in the area of Sheehan's Forge prior to Cahirmee Fair and the Farrissey family often spoke of the stories related to them by these travellers. Two unmarried sisters, Katie and Maggie O'Leary, tutored local children at their home close by over the years. Many fondly remember the additional education they received from these ladies. The Horgan family operated a shop, cinema and hackney business here in the 1950s. Sheehan's Forge was also a stopping-point for the **Newcastlewest bus**.

Sherlock's Boreen: This led from the old Liscarroll Road to Egmont House

and connected with Gardiner's Boreen.

Sick calls: Up to the 1940s in Churchtown parish when a country resident lay near death, somebody went to the village to fetch the priest. The messenger first went to Denny 'Booney' O'Sullivan's house so that Denny, who drove the priest on such occasions, might ready the horse and sidecar, while the priest unlocked the church to obtain the Blessed Sacrament. Denny's stables were adjoining the church. *See also* 'Memories', Part 7.44.

Sickle: Generally known in Churchtown as an 'S-hook' or 'slash-hook', the sickle is thought to be one of the oldest surviving farm implements. Resembling a question mark in shape, the sickle had a metal blade and short wooden handle and was used in harvesting and also in the thinning of briars. A specially serrated sickle was used in the cutting of wheat. The sickle, like the **scythe**, was sharpened with the use of a *cláirín*.

Sidecar: The 'Booney' O'Sullivan family operated a jarvey service from Churchtown over many years. The horses and sidecar were housed in a yard next to the church on the **Buttevant Road**. The property is now owned by the Gaffney family. Paddy O'Flaherty, after whom the famous whiskey was named, was a regular customer of Denny 'Booney' (*see* 'Memories', Part 7.42).

The last sidecar in Churchtown parish was owned by the Keane family, **Burton Road**. It was acquired by Paddy Spratt, Buttevant, for a nominal £1 fee from Simon Keane in the late 1940s for a client in Northern Ireland. The Spratt family were long-standing friends of both the 'Booney' and Keane families, and Paddy Spratt gave explicit instructions to his son, John, that Denny 'Booney' was to be invited to drive Churchtown's last sidecar on a circuit of the village. Denis Hickey recalls Denny shaving and dressing for the occasion – and afterwards repairing to O'Brien's bar for a nostalgic drink with the younger Spratt.

Singers: Churchtown has an enviable record in producing a long line of wonderful singers. The gifted O'Sullivan and Relihan families remain an integral part of that proud tradition. The talented baritone Dónal O'Sullivan (whose poem 'My School' is featured under **Churchtown schools**) left the parish in the 1930s; he was a leading choral singer and was much in demand at clubs and functions in his adopted home in the USA. Dónal O'Sullivan's nephew, Willie Relihan, is regularly featured on local radio. **Nivita** were just about to burst on the music scene when their young lives were taken in a car accident on 27th October 1999. *See also* Churchtown Dramatic Society and Musicians.

Siubhal, The: This delightful scenic spot, known as 'The Walk', is on the way to the **Moanroe**.

Skittles: This game was played in the village at both the **Market House** and

Low Pump, and also at country venues including **Sheehan's Forge, Rath and Stack's Bridge**. Ben Cremins and members of the Treacy and O'Sullivan (**Corner House**) families were among the keenest village players. Jack Duane and Con and Ned Howard were among the players at Rath.

Sliding coffin: This type of coffin was used during the time of the **Great Famine**. It had a sliding base board and when placed over the grave, or more usually a communal burial pit, the base board was drawn out and the body dropped into the grave. The coffin was then ready for further use.

Several factors contributed to the necessity of resorting to this type of design for coffins as a means of conveying the dead to their place of burial during the Famine, including the unprecedented numbers of dead; inability to pay the cost of burial (it was not uncommon to have entire families die from a combination of hunger and disease); lack of coffins due to shortage of tradesmen; and a scarcity of gravediggers. In Churchtown, as elsewhere, the sliding coffin was in general use.

'Soho' Connie (O'Donoghue): A well-known figure, Connie, with his car and jennet, and his wife 'Meenie' perched beside him, was a frequent caller to Churchtown in the 1940s and early '50s. Connie, who enjoyed his drink, was an excellent tinsmith. He and his family lived under canvas during even the harshest winters. He augmented his income through singing at public and sporting events, his favourite song being a highly individualistic rendition of 'The Valley of Knockanure'. Connie's brother, Mickey, was also well known in the parish.

'Song for Churchtown': This song was written by Finbar Furey and recorded with Cork-based vocalist, Val Cooke. It is included on the CD *Boss Murphy's Spirit of Cork*, which was recorded in Dundalk in 1998 and produced by Francie Conway. The lyrics go as follows:

There's a worn old bench in Churchtown
Where we met, my love and I,
To peer beyond the eagle's wings
That soared to greet the sky.

There's a graveyard in the village there
Where now my own love sleeps
But still she comes to be with me
In my lonely hour of need.

The rain falls on the village
With teardrops in my eyes
My heart's a cold and misty place
Since my love said goodbye.

Her lovely face I'll see no more
Nor kiss her rosy cheeks
And where now are the smiling eyes

That shone when e'er we'd meet.
I still see all the flowers
We picked on Windmill Hill
Where she kissed and said she loved me
And made my time stand still.
Where she made my hands go tremble there
And filled my heart with joy
I will love you now forever
Everlasting sad goodbye.
I wish for sleep to take me
And place me by her side
And the sun to never wake me
Nor take her from my eyes.
Her lovely face I'd see once more
And kiss her rosy cheeks
And the joy to see those smiling eyes
Once more when e'er we'd meet.
And the joy to see those smiling eyes
Shine bright when e'er we'd meet.

Souperism: This pejorative term was applied to the practice whereby Catholics who, in exchange for food and/or clothing, converted to Protestantism, especially during the **Great Famine**. Those engaged in the practice (which was particularly common in the West of Ireland) were known as 'souters' and their 'converts' were known either as '**jumpers**' or even 'perverts'. Proselytisers were strongly opposed by the Catholic Church and their methods were also frowned upon by the Church of Ireland. The resentment of Catholic neighbours to those who changed their religion in such circumstances extended in many cases over several generations. In Churchtown parish, the activities of souters was particularly resisted by inhabitants of the **Black Road**.

St Anne's Well, Pulia: In bygone years, Con Callaghan kept this well in pristine condition. St Anne's feast day, 26th July, was once a local **Pattern** day in Churchtown.

St Brigid's Cross: *Cros Bríde* or *Bogha Bríde*. The custom of fashioning a cross in honour of St Brigid and hanging it in a dwelling place or outhouse on 31st January each year – the eve of the Saint's feast day – was once widespread throughout Ireland and is still largely practised. It is believed that the cross invoked the Saint's protection from illness, fire, storm and lightning. An early 18th-century verse testifies to the belief in the power of St Brigid's Cross:

St Brigid's Cross hung over door

which did the house from fire secure
as Gillo thought, O powerful charm
to keep a house from taking harm;
and tho' the dogs and servants slept,
by Brigid's care the house was kept.

The three or four-legged cross is generally fashioned from two strips of straw or rushes, onto which a central diamond or lozenge of the material is woven. Projecting rushes are tied at the ends. Another type is made by interlacing a number of strands of material in a criss-cross pattern and fastening each of the four sets of the projecting ends together to form a cross. A rare form of cross – seen in parts of Cork and Tipperary – is made from a *súgán* (a rope made by twisting hay or straw) and consists of a cross within a circle. A variation – and the type adopted by RTE as its logo – is simply made by doubling rushes over each other to form an overlapping cross.

Usually the old cross from the previous year was burnt when the new cross had taken its place, but it was not uncommon for crosses to be retained by families, as the Reverend Story, a chaplain to the Williamite forces, reported in September 1689:

...I went abroad into the Countrey, where I found all the Houses deserted for several miles. Most of them that I observed had crosses on the inside of the doors, upon the thatch, some made of wood, and others of straw or rushes, finely wrought... and so many years as they have lived in such a house, as many crosses you may find...

In recent years, the custom of the St Brigid's Cross has been revived within Churchtown parish at St Mary's National School.

St Brigid's Well: *See Biddy's Tree.*

St John's Church of Ireland, Buttevant: Following the demolition of Bruhenny Church at the Maryfield in 1894, the Rector of St John's of Buttevant, Reverend William Henry Cotter, LLD, brought the ancient church's foundation stone, dedication stone and Holy Water font to his church for safe-keeping. The Sacred Vessels, removed earlier, are still used during Sunday Service at St James' Church of Ireland in Mallow.

St Mary's National School: *See Churchtown schools.*

St Patrick's Day: For many years, it was the custom to send shamrock to Irish exiles. A week or so before the Saint's feast day, 17th March, green boxes of shamrock left Churchtown Post Office addressed to relations and friends all over the world, to be proudly worn on *Lá le Pádraig*.

The Feast Day of our National Apostle was always celebrated with due respect in our parish. The shamrock was worn by adults, while St Patrick's Day badges were worn by the young folk. Girls, in addition, wore new green ribbons in their hair. 'Hail Glorious St Patrick' was sung with fervour

at Mass, after which the men retired to their favourite hostelry to ‘wet the shamrock’.

When dinner was over, people congregated around the **radio** to listen to the Railway Cup matches and revel in the exploits of Munster’s hurling stars, Christy Ring, Jack Lynch and Mick Mackey. Local interest in the Railway Cup Football matches was provided by Clare and Munster GAA football star, P. J. O’Dea. A first cousin of the Murphy family at **Leap**, he became well known in the parish through his frequent visits there and his exploits on the playing field.

The Lenten proscription on dancing was relaxed on St Patrick’s Night and many young people availed of the opportunity to travel to dances in Buttevant, Charleville, Liscarroll or Mallow.

Stack’s Bridge: The bridge, which was also known as ‘O’Brien’s Bridge’ (after Commandant Paddy O’Brien), stands where the townlands of **Ballyvaheen**, **Coolmore** and Granard (Liscarroll) meet, marking the Churchtown-Liscarroll boundary. This sheltered spot is an ecological haven and the immediate area features specimens of alder, ash, blackthorn, briar, clover (red and white), daisy, dandelion, dockweed, elm (switch), fern (hart’s tongue), gorse, hawthorn, herb Robert, hog weed (giant), iris (yellow), ivy (common green), loosestrife (purple), mares’ (or horses’) tails, nettle, pimpernel (blue and yellow varieties), plum (wild), poplar, primrose, rose (wild), ragwort, reed (tall grass), rush (common), spindle or pegwood tree, and willow. Specimens of mosses and lichens are to be found on the stonework of the bridge.

The area was the scene of much activity during the **War of Independence** (1919-21) and the bridge was blown up. Paddy O’Brien (who was a cousin of the Stack family) became Commandant of the Cork No 4 Brigade, IRA, and was also a prominent Flying Column leader. Because of his relationship to the Stacks, their nearby home was frequently raided by Crown forces.

During the 1930s-40s, the area about the bridge was a popular evening meeting place of friends and neighbours. Dancing, singing and storytelling regularly featured, while the young men played **pitch and toss** and **skittles**.

A few hundred yards further on (into Granard), Denny Connell, who had worked at Flannery’s for many years, kept a shop. In the mid- to late 1940s, Denny had a ‘mobile shop’ – a horse and wagon – from which he sold a variety of wares as he drove about the parish of Churchtown.

Stack’s Hill: This hill on the Buttevant Road connects with **Gardiner’s Boreen**. Bill and Hannah Stack, with their daughter Tessie and son Christie, lived here from the 1930s to the late 1940s. Players using the nearby GAA field at Sherlock’s frequently used the house as a dressing room. Mary, daughter of Matt Stack (Bill’s son), married boxer Randolph Turpin, who became World Middleweight Boxing Champion in 1951 following his

victory over ‘Sugar’ Ray Robinson. Simon and Mary Morrissey now occupy the house.

‘Stacker’ (Christy Stack): See ‘Memories’, Parts 7.8 and 7.50.

Stage: Prior to Churchtown acquiring a **Community Centre**, crossroads dancing was a popular pastime in the parish. It was later loosely organised and a moveable wooden platform constructed. Local and visiting musicians supplied the music and a collection was taken up during the evening as their payment. Known in most parts of Ireland as ‘platform dancing’, it was always referred to in Churchtown as ‘the stage’. John Browne recalls one in the Ballinguile area and Cass Dunne (née Costelloe) remembers one near Herlihy’s bar run by Maurice Sergeant, where uniquely music for dancing came from a wind-up gramophone. ‘Pakie’ Sullivan ran a stage at **Clashelane**, but the most popular one in the parish was at **Sheehan’s Forge**, run by the Egan brothers.

Stations: The Stations are celebrated annually in spring and autumn in many rural areas throughout Ireland. They serve as reminders of the days when priests, forbidden to say Mass for their flock, did so furtively on a **Mass Rock** in isolated areas. In bygone days, the larger farmers hosted the Stations on a rotating basis. At the Station, Confessions were heard, Mass was celebrated and parish dues collected. Following the Station, the host family treated those attending to breakfast. Churchtown’s Station areas are:

- 1) Walshestown, Ballindillanig and Leap
- 2) Burton, Imogane, Clashganniv and Clashelane
- 3) Mountcorbitt, Mountbridget and Ballynamuck
- 4) Annagh, Cullig, Windmill, Rath, Coolmore, Carrigeen and Ballyvaheen
- 5) Cregane, Ballygrace and Gurteenroe
- 6) Ballycristy, Ballnaboul, Egmont, CastlemacCarthy and Ballyadam
- 7) Churchtown Village (this was considered as one Station)

Statistical Surveys: The Royal Dublin Society organised county surveys in the early years of the 19th century. The surveys were conducted either by Protestant clergymen or landowners. The material serves as an invaluable backdrop to the broad fabric of early 19th-century Irish history. Eight counties failed to return a survey, while that of Tipperary remains in manuscript form in the National Library of Ireland. The survey of Cork County was completed by Townsend in 1810.

Stone Field: This field at Fitzgerald’s, **Mountcorbitt**, contained a large stone that marked the height of the field. The stone was subsequently removed.

Stud: See Churchtown Stud.

Strays: Wandering domestic animals in the parish of Churchtown were at one time retained in the **pound** from which the owner could reclaim them on payment of a fine. If unclaimed, the animal became the property of the Earl

of Egmont.

Súgán: A rope made by twisting strands of hay or straw around a twig. The *súgán* was at one time widely used in the parish for tasks as diverse as tethering animals, fastening cocks of hay, tying down thatch, providing seats for chairs and even as an improvised trouser-belt.

Sun Dial: A field at **Coolmore** and also a stone carving in a wall at Ballynamuck. *See also* Obelisk.

Synagogue, The: Irreverent name for O'Brien's garage, which at one time adjoined Denny 'Booney' O'Sullivan's house on **Kerry Lane**.

T

Tail ploughing: Although viewed as a cruel practice, because the wooden plough was affixed to the animal's tail, tail ploughing prevented damage to the plough because the animal stopped immediately when the plough came into contact with a rock or other obstacle.

Tallow: This white lard was procured through rendering the fat of cattle and sheep. Tallow was widely used within the parish for the making of candles and soap, and was also a useful lubricant.

Television: The first TV in the parish is believed to have been at Egan's, **Egmont View**. Mrs Egan won the set in a **Muintir na Tíre** raffle at the local carnival in the late 1950s. Tickets priced 1s were on sale throughout Carnival Week, not only in Churchtown but also in neighbouring towns and villages. The first TV set in the village was installed at Tom O'Brien's family home.

Terrier Racing: A widely popular event in rural Ireland during the late 1950s and early 1960s. Events were staged over a short mechanised track and the dogs, as in greyhound racing, pursued a mechanical 'hare'. Churchtown too had its devotees: Christy Danaher produced a Kerry Blue named 'Last Chance' that eventually made significant sums for its backers.

Thatching: Wheaten straw was primarily used for thatching purposes within the parish. Ned Moloney, **Ballygrace**, was a familiar figure who harvested local willow and hazel twigs required by the thatcher in the manufacture of **scollops**. Ned sold his bundles of twigs at local fairs. Hazel and willow were also specially grown on the Irwin Farm at **Annagh** for this purpose.

Three-Card Trick: During the 1940s and early '50s, the (illegal) Three-Card

Trick, or 'Find the Lady', was in operation at many of the sporting events in Churchtown and surrounding parishes. It was usually operated by the same group of family members, who would set up a little table in the midst of a crowd in an instant and just as quickly disappear when a Garda appeared on the horizon.

Those operating the scam gathered around the 'dealer' and appeared to 'win' every time by correctly identifying the queen or 'lady' from among three cards. The noise quickly attracted a crowd and eventually someone other than a gang member placed a wager. In order to entice others into the game and to encourage a larger stake, the operator frequently let an outsider 'win' the first hand or two. This the operator did by deliberately slowing his hand movements and, more importantly, by not 'palming' the queen immediately prior to inviting selection.

When a player had 'won' a nominal amount on a few selections, he invariably became bolder and invested more heavily. This was the moment the operator had been waiting for and he brought all his skill to bear as he shuffled the cards with lightning speed before flicking them face-down on the table. The player was periodically shown the 'lady' during the operation and was given a last glimpse of her just before the cards were splayed on the table. He confidently identified 'the lady', but was rarely correct for the operator, when displaying 'the lady' for the last time, 'palmed' the card and having covered it with another, simply jettisoned the 'cover' card, which the player then invariably and incorrectly selected as 'the lady'. Those who lost did not like to admit their fate and quickly faded from the scene, leaving a long line of ready victims to be shorn by the heartless operators.

Threshing: Horse-operated threshing machines replaced the traditional flail in Churchtown during the early 1900s. These were, in turn, replaced by steam-powered machines, the earliest of which to appear in the parish was operated by a farmer called Regan from Killavullen. Steam power gave way to the combustion engine and the firm of P&J Ryan of Ardnageehy used an early model within the parish. Churchtown-man Jimmy Roche purchased a model in the mid-1940s. His machine was powered by a belt from a Fordson Major tractor and he was much in demand locally and in surrounding parishes. A couple of years later, Liam Galvin purchased a thresher and both 'worked' well in excess of a 12-hour day during the harvesting season.

The day of the threshing was a gala day not only for the farmer concerned, but for the young folk too. Farmers cooperated with one another by lending a hired hand on the day of the threshing – happy in the knowledge that the favour would be returned when their threshing day arrived.

Up to a dozen people might be involved depending on the size of the harvest, each considered an expert at a particular chore. The women generally cut the binding twine on the sheaves, which were promptly piked – seeded side first – by a man to a colleague, who then fed the sheaves into

the maw of the drum. Another man, placed near the mouth of the drum, shoved back the straw to colleagues, who piked it onto a cart for transport to the haggard or barn. Here the straw was made into a rick by other labourers. Others attended the chutes bearing the threshed corn, at the end of which a sack was fastened and a quick interchange was necessary when it was full and had to be replaced. Full sacks, each weighing some 20 stone, were tied and stacked to await transport to the mill.

As well as ensuring that his machine was running smoothly, the thresher-owner kept a weather eye on the fuel level of the tractor; two or three barrels of TVO oil were always conveniently placed to keep the engine running.

The nearest threshing to the village was Tom O'Brien's, where most young lads attended on the day with a motley selection of terriers. When the sheaves were disturbed, scores of field mice or rats scurried to all corners and the dogs were kept busy. O'Brien's had the reputation of 'looking after' their workers and this was borne out by the large amount of sandwiches, bottles of Guinness, whiskey and tea. The young lads who had lent any kind of hand were not forgotten either; there was lemonade and sandwiches for them and Tom O'Brien always slipped them a shilling or two afterwards.

The Combined Harvester was introduced in the 1950s and it soon brought down the curtain on that unique rural occasion – the day of the threshing.

'Tick': Also known as the 'Kathleen Mavourneen', 'tick' was the usual name for credit when money was in short supply in pre- and post-war Ireland – and Churchtown was no exception. A month was a long period between 'creamery cheques' and a week seemed an age between paydays. Consequently, most people had a credit account with local shops and this was generally cleared when the money became available. There were exceptions, of course: Christmas, First Communion, Confirmation or a **Wake** placed an extra burden on families, but their weekly or monthly cash injection remained basically static. At such times, the extra expense incurred was added to the bill and paid off over a period.

A 'tick' was also the name given to an item of bedding. This frequently consisted of a number of flour bags that, when washed and bleached, were sewn together and filled with duck or goose feathers and laid on top of a mattress. It was believed that the oil from the feathers acted in the prevention of bedsores. Duck feathers were considered the better option, as the stronger goose feathers were liable to push through the material and scratch the person lying on the 'tick'.

Tidy Towns' Competition: With the cooperation of villagers and the expertise and assistance of FÁS, Churchtown village showed a gradual improvement in its category mark in this competition. It scored an initial 147 (1997), rising in the following years to 163 (1998), 199 (1999), 207 (2000),

213 (2001) and 217 in 2002. In recognition of its improved status, an award of £500 was accepted from Minister of the Environment, Noel Dempsey, TD, at functions in Dublin Castle and Clonakilty, to the then chairperson of **Churchtown Development Association**, Eileen Ahern-O'Connor.

Tierney, Sir Edward (1780-1856): Churchtown owes much to Edward Tierney, the man largely responsible for the construction of its 19th-century village. Work began in 1825 and was large completed by 1849, during which time buildings such as the Market House and National School were built and most of the dwelling houses for the villagers reconstructed of stone, to replace their former mud cabins.

Edward Tierney was born in 1780 at Ballyscanlon, near Rathkeale. His father John, a weaver by trade, was also a small farmer. Unable to afford conventional education, Edward was, with his brother Matthew, educated at a **hedge school**. He became a solicitor in Limerick in 1806 and in 1812 married a Miss Jones, who brought a dowry of £20,000. (His brother Matthew had married her other sister, who brought with her a similar dowry.) Through Matthew's influence, Edward was appointed Crown Solicitor for Ulster. His new position, which put him in close contact with **John Perceval, 4th Earl of Egmont** (died 1835), became not only linked with the destiny of the Tierneys, but inexorably entwined with that of Churchtown.

In 1823, Egmont appointed Tierney as agent over his Irish estates. Between 1831 and 1841, Tierney expended £24,000 on drainage, buildings, plantations and other permanent works around Churchtown. **Henry, 5th Earl of Egmont**, and his mother the Countess, were sponsors at the baptism of Tierney's first son, whom he named Perceval after the Earl's family name. Little is known subsequently of this son. A drunk, a rake and a spendthrift, Earl Henry remained a bachelor, but his wayward life forced him to borrow heavily from the Tierneys, to whom he was indebted to the sum of £32,000 by October 1835. Following an abortive attempt to satisfy creditors through the disposal of his Cork estates (1832), Egmont was obliged to sell his English holdings, out of which creditors received only 11s 6d in the pound.

The shortfall was realised in 1836 through a mortgage of £94,000 on the Cork estates, on which the Tierney brothers had principal charge. When he succeeded to his diminished inheritance in 1836, Viscount Perceval of Kanturk (Henry Frederick, 5th Earl of Egmont) was a confirmed alcoholic. Instead of claiming his father's title, Earl Henry lived in obscurity under an assumed name (Lovel) in Wiltshire. Although totally directed and controlled by Tierney, he failed to respond to the latter's repeated pleas to bring some order to his affairs; Perceval refused to answer letters, keep appointments or to journey to Ireland to meet his Irish agent. During his last illness (1841), however, Earl Henry drafted a will in which he devised, or assigned, all his property in both England and Ireland – valued at £250,000 – to Tierney. The

Earl died and the (empty) title passed to a cousin, George James Perceval, Lord Arden, who later challenged the validity of Earl Henry's will and won, thereby becoming 6th Earl of Egmont.

Tierney's brother, Matthew, died without issue in 1845 and the title and additional property, valued at £40,000, passed to the now Sir Edward Tierney. In his will, Edward Tierney left his Egmont estates to his son-in-law, Reverend Sir Lionel Darrell. In about 1861, Lord Arden (Earl Henry's cousin) successfully contested the 1841 will. The *Cork Examiner* reported on 6th August 1863 that the case had been settled outside court and the Cork estates were restored to the Perceval family, following payment of some £120,000 to Reverend Sir Lionel Darrell.

Tierney, Sir Matthew (1776-1845): Born in 1776, Matthew's early life was similar to that of his brother, Edward. Having served his apprenticeship to an apothecary in Rathkeale, Matthew's ambition was to open his own shop. Refused credit to purchase the necessary stock, he left Rathkeale in 1797 vowing never to return. While working as a chemist's assistant in London, he managed also to study medicine at Guy's Hospital. In 1799, he undertook further studies at Edinburgh University and completed his education at Glasgow University, from where he graduated as an MD in 1802.

Shortly afterwards, now operating a small apothecary shop in the then fashionable seaside resort of Brighton, Matthew was fortunate in having the Prince of Wales, who had fainted in a nearby street, brought to his shop for attention. The chemist burnt some feathers under the royal nostrils and the resultant ammonia revived the Prince. The occurrence allowed Tierney to display a 'By Royal Appointment' plate, complete with the Prince's coat of arms, outside his shop – and business boomed. His friendship with Lord Berkeley, and later with Mrs FitzHerbert (to whom he became personal physician), saw Tierney appointed Physician to the Prince of Wales' Household. In 1808, Tierney married a Miss Jones (his brother Edward later married her sister), who brought with her a dowry of £20,000.

Tierney was appointed Physician Extraordinary (1809) and Physician in Ordinary (1816) to the Prince of Wales. In 1818 the Prince, now acting as Regent owing to the 'insanity' of George III, raised Tierney to the peerage of the United Kingdom. Following the death of George III on 20th January 1820, the heir, the Prince Regent, lay seriously ill. In the absence of his personal physician, Sir Henry Hallford, Sir Matthew Tierney was summoned. Tierney bled some 50 ounces of royal blood and remained on all-night vigil at the Regent's bedside. His patient had much improved by morning.

Much of Matthew's fortune, along with that of his brother Edward, was loaned to **Henry Perceval, 5th Earl of Egmont** under mortgage, compromising the Earl financially and ultimately leading to a protracted legal action with his heirs, which was settled between the parties in 1863.

Matthew Tierney died without issue in 1845, leaving his brother Edward as sole beneficiary.

Tinny House: Also known as the ‘Bog House’, it was situated on the way to **Burton Bog**. Roofed with galvanised steel, the one-storey dwelling was once the residence of a man called Beechinor who was employed on the Purcell lands.

Titanic: On Saturday, 11th April 1912, 113 additional passengers embarked on the liner *Titanic* at Queenstown (now Cobh) via the tender *America*. Among the would-be emigrants to America was Bridget O’Sullivan, maternal aunt to the Egan family of Egmont View. At 11.40pm on the following night, *Titanic* struck a great iceberg and went down with the loss of an estimated 1,500 passengers and crew, including the Captain, Edward J. Smith and Bridget O’Sullivan. Among the 705 survivors picked up by the liner *Carpathia* were 43 of the 113 who had embarked at Queenstown. *See also* ‘Memories’, Part 7.2.

Tithe: Tithe payments to the Church were calculated at one-tenth of an individual’s annual profit from lands, stock or personal industry, and were recorded in the **Tithe Applotment** Books. Introduced to Ireland during the reign of Henry II (1154-89), they were, until the reign of Elizabeth I (1558-1603), restricted to the Dublin area, where they were used for the upkeep of the Established Church. The Tithe Composition Act (1823) allowed for the payment of tithe in cash, rather than in-kind, and a nationwide survey was conducted (1823-37) to evaluate the amount due from individual landholders.

Not all townlands were subject to tithes. In Churchtown, the following townlands are presented as entered for the parish on 27th July 1833 by Commissioner Edward Lloyd: Annagh, Ballyvaheen, Ballyadam, Knock-ellybreedy [Mountbridget], Ballygrele [Ballygrace], Ballynamuck, Killig [Cullig], Creganecourty [Creggannacourty], Dromcorbett [Mountcorbitt], Dunbarry, Gurteenroe, Imogane, Ballyboula [Ballynaboul], Coolmore, Ballintemple [Churchtown Village], Glebe [church lands], Egmonte, Rath, Clashelane, Walshestown and Ballybohola [Ballybahallagh].

Tithes were collected on behalf of a clergyman by a tithe-farmer or tithe-proctor. The tithe was subsequently replaced by a rent charge. Payment of tithes to a perceived alien religion was bitterly opposed by Catholics. The removal of the tithe’s burden was also sought by Presbyterians and Dissenters, while the tithe removal issues were central to the demands of many secret societies including the **Whiteboys**. Tithes for the parish of Churchtown were collected under the heading of ‘Parish of Bruhenny, alias Churchtown, alias Ballintemple, in the Baronies of Duhallow and Orrery-Kilmore’.

Tithe Applotment: Tithe applotment was the process by which the value of the **tithe** was calculated. Tithe Applotment Books, dating from 1823-37, contain a record of the valuations assessed for each parish by the Parochial Commissioners. The Church of Ireland bishop appointed one of the Commissioners, while the ratepayers nominated the other, and the Committee usually consisted of the larger landholders. It is important to note, however, that since these Tithe Applotment Books are essentially land surveys, labourers, tradesman and landless families have been omitted from such records.

Churchtown is listed as '1833 Tithe Applotment for the Parish of Bruhenny, alias Churchtown, alias Ballintemple, Diocese of Cloyne, County Cork'. The Tithe Applotment for the parish of Churchtown is provided in Part 1.4 of this book. The Churchtown Commissioners and Committee on 15th May 1833 were:

Commissioners: Reverend Freeman W. Crofts and Reverend Matthew Purcell, Rector, Churchtown.

Committee: John Coughlan, David Cowhy, James Cowhy, John Cowhy, Daniel Crowly, James Denahy, Patt Duane, William Duane, Gerald Fitzgibbon, Batt Hallenan, Thomas Heffernan, George B. Low, Matthew Purcell, Michael Quinlan and William Walsh.

Tobacco-growing in the parish: The Murphy family attempted to grow tobacco in 'Dunlea's Field' at **Leap** during the Second World War. The venture was not a success. *See also* 'Memories', Part 7.61.

Topographical Dictionary of Ireland: This gazetteer and reference work by Samuel Lewis appeared in two volumes in 1837. The aim of the *Topographical Dictionary*, according to its author, was 'to give in a condensed form, a faithful and impartial description of each place'. The work was arranged by county, city, town and parish. Its entries included details on civil and ecclesiastical administration, geological, historical, natural history, topographical and statistical data, as well as the names and residences of the gentry.

An appendix showed the Boundaries of the Cities and Boroughs of Ireland 'as adopted and defined by the Act passed in the 2nd and 3rd of William IV...' A table for the conversion of Irish miles to British miles was also included. Volume I consisted of 674 pages and Vol. II of 736. An atlas to accompany the work was available at 3 guineas (black and white) or in colour for half a guinea extra.

One of the 9,700 subscribers listed in Volume I was the Reverend F.W. Crofts of **Churchtown House**; another was the Very Reverend Theobald Mathew, the 'Apostle of Temperance'. *See also* Churchtown.

Tobarlisheen Bridge: This bridge, marking the boundary between the townlands of **Egmont** and **Ballynamuck**, takes its name from a stone-lined

well on the Flannery farm. The water from the well joins a stream that runs under the bridge. This stream has two tributaries: one rising in Sallypark, Liscarroll, and the other in Templemary, Lisgriffin. The stream flows on to **Imogane**, where it passes under **Imogane Bridge** (known locally as the **Wishing Bridge**).

Toponym: A place name descriptive of a local topographical feature, such as **Annagh** – *Eanach* or ‘marsh’.

Townland: The oldest and smallest administrative division of land in Ireland, the townland is the territorial unit on which all other land divisions are based. Previous to its adaptation, a variety of terms were used to describe the basic land unit, including the interchangeable terms of cartron and *gníomh*, referring to an area of ploughland (generally one-twelfth of an acre).

A townland in ancient Ireland was measured and estimated as the amount of land that could be ploughed by a six-horse team (*seisreach*) in a period of 48 days – which was the average annual period available for ploughing. The estimation, however, varied and non-arable land (bog, forest, lakes and mountain) was included in some townlands, which may explain the diversity in townland size – the bigger townlands are usually found in poor quality land areas.

Townland boundaries generally coincide with physical and man-made features, such as hilltops, roads, running water, ancient hedges, double-ditches and estate walls. The majority of townlands were named at an early period and denoted a place where people lived and the lands they owned. The major elements were classified as follows:

Botanical features of a townland: *Cluain* (field cleared in a bog or forest, also meadow); *Currach* or corrach (marsh or morass); *Doire* (oak-wood); *Garrán* also *Muine* (shrubby); *Móin* (bog).

Land units: *Achadh* (field); *Baile* (land, place, town); *Ceapach* (tillage-plot); *Ceathramha* (one-quarter); *Garrdha* (garden or plot); and *Pairc* (field or demesne).

Places of settlement: *Cathair* (stone fort); *Cill* (church); *Dún* (fort); *Lios* (fort or enclosure); and *Rath* (fort).

Topographical: *Árd* (height); *Beg* (small); *Carraig* (rock); *Cnoc* (hill); *Cuil* (corner or in angle); *Druim* (ridge); *Glean* (glen); and *Mór* (big).

The townland became the standardised basic division in the 17th century through repeated usage in surveys and land transactions. Major distortions occurred during encrypting as the majority of those engaged in such tasks had little or no Irish, and the original name – and meaning – of many townlands was lost as a consequence. Many new townlands were created by settlers in the post-Elizabethan confiscations or by subdivision of family holdings between members of a family. This resulted in a further erosion of original place names as the new names tended to relate to the planters.

The Ordnance Survey 1831-36 also created a number of townlands identifiable by the suffix Upper, Lower, North, South, East and West. In *Irish Folk Ways*, Professor E. Estyn Evans numbers the townlands of Ireland at between 60,000-70,000, of which some 5,000 share the prefix 'Bally' (town) and 2,000 begin with 'Knock' (hill). He states the average townland comprises 325 acres, but that the size varies considerably since they were based on fertility of the land rather than on its acreage.

Cork County Council lists the number of townlands in the county as 5,429 and defines the 29 townlands for the Parish of Churchtown (with their Ordnance Survey delineation) as follows: Aghaburren, Annagh Bogs, Annagh North, Annagh South, Ballindillanig, Ballyadam, Ballygrace, Ballynaboul, Ballynamuck, Ballyvaheen, Burton Park, Carrigeen, Churchtown, Clashelane, Clashganniv, Coolmore, Creggannacourty, Cullig, Dunbarry (part), Egmont, Gurteenroe, Gurteenroe Commons, Imogane, Leap, Moanroe, Mountbridget, Mountcorbitt, Rath and Walshestown. (Ballindillanig is in the Electoral Division of Imphrick.) A zip or postcode scheduled to be introduced in Ireland in 2008 will follow the townland designation. *See also* District Electoral Divisions.

Trails: *See* Churchtown Trails.

Transplantation: Following defeat of the Confederacy and the Cromwellian plantation, Catholic landowners suspected of involvement in rebellion were, in 1652, faced with the stark choice – 'To Hell, or to Connacht'. Prime forfeited land was then offered to **adventurers**. As a result of the transplantation, Catholic landowners in Connacht were obliged to locate elsewhere to accommodate those transplanted from the other three provinces.

Trap: An uncovered horse-drawn carriage for transporting people from place to place, the trap had a back door with a step leading up to it and a seat capable of taking two adults at both sides, including the driver. Many families had traps in the first half of the 20th century. On Sundays, upwards of 20 traps were to be seen in Churchtown village, with their horses tethered to poles and railings in the vicinity of the church. Families tended to use the same spot to tie their horse and trap year-in year-out. Joseph and Mary Stokes' father, Tim Stokes, always offered to take the reins and tie up horses for unaccompanied lady drivers. Traps were replaced as motor cars became popular from the early 1950s.

Travelling Folk: From the 1930s to 1950s, Churchtown was regularly visited by a number of travelling folk. These varied from performers to tinsmiths, to 'knights and ladies' of the road. Among frequent callers were **Christy Flynn**, the **Foxy Singer**, Mrs Gilligan, **Connie Soho**, tin-whistler Denny Sullivan, 'Copper' Kelly and Willie O'Rourke. Villagers still recall the 'blind man' who called one Sunday afternoon and happened to attract the attention of a couple of village dogs whom he repulsed with lusty blows of his white

stick. A few of 'the boys' enjoying the spectacle were speedily brought to earth by his terse comment, 'Who do ye think ye are smiling at!'

Travelling Shows: Generally known outside of Munster as 'Fit-Ups', the visit of a travelling variety company, or a circus, to Churchtown was eagerly anticipated. Brightly coloured posters pasted on strategic sites or in village shops announced the imminent arrival of the show, along with listed performers and the selection of plays or acts likely to be staged. Shows were well attended and performers were always assured of an appreciative audience. The old school (now the **Community Centre**) was the usual venue, but shows were also held behind Bill Hickey's house, the rear of Paddy Russell's and, historically, in McAuliffe's plot at **Rath**. The usual admission charges were 2s, 1/6d, 1/- (standing) and 6d (children). Most of the companies had their own caravans, but one or two unattached males in the show always needed lodgings, and Mrs Treacy who lived nearby, and kept two goats 'Julianne' and 'Queenie', was the usual billet. Groups included the Cashes, Costelloes, Daniels, Gallaghers and Ben Bono.

Many of the musicians were invited by **John 'Boss' Murphy** to the family home at **Leap** where, after a hearty meal and liberal refreshment, the 'Boss' would note in his jotter any new tunes the musicians had in their repertoire. Dan Relihan, who was also recognised as a virtuoso on the banjo, had many a late-night banjo session with another touring musician, Bert Patterson, in the latter's caravan. Favourite plays included 'East Lynne', 'Charley's Aunt' and 'Murder in the Red Barn'. Comedians, dancers, musicians, singers and comedy sketches helped fill the bill before the main event – a three or four-act play.

Companies usually played for a week, sometimes two, but it was noticeable towards the end of the second week that repertoires had been fully extended and they were reduced to staging efforts such as 'Barbara Allen', 'Annie Laurie', 'The Croppy Boy', 'Noreen Bawn' and 'Pal of My Cradle Days', in which scripts were freely adapted from the words of the songs, verses of which were intoned offstage at the beginning of each act. There was always a raffle and the winner had a choice of a variety of goods displayed on stage during the interval.

One unforgettable performance (by the Mallow Players) provided the ultimate in special effects improvisation. During their portrayal of the Passion, the Crucifixion scene was being played offstage. Suddenly, there was a realistic clap of thunder – obviously very close at hand – followed by a vivid flash of lightning, playing onto a darkened stage. The actions were repeated three or four times, after a brief interval each time, to an absolutely enthralled audience. We learned next day that the 'thunder' was produced by throwing a sheet of galvanise down the stairs, while the 'lightning' was a flashlamp being briefly switched on and off. The interval between the 'thunder claps' was dictated by the time it took the galvanise to be returned

to the top of the stairs to create yet another clap of ‘thunder’.

Treasure Trove: *See* Churchtown Treasure Trove.

Trees: *See* Churchtown, trees, flora and fauna of.

Trivet: The trivet was a cast-iron triangular frame on which a cooking pot rested over the fire. This was distinct from the kettle trivet, which was totally different in design. Prior to the advent of the oven, the trivet was widely used throughout the parish. *See also* Crane.

Tuath: A *tuath* in ancient Ireland referred to a tribe of between 700 and 3,000 people and, by extension, the land that the tribe occupied. Although it later existed coterminous (having the same boundaries or extent) with the **barony**, the *tuath* was much larger. There were over 90 *tuathi* in Ireland as opposed to 273 baronies. *See also* Barony.

Tuberculosis: A major cause of death in Ireland from the 19th and into the mid-20th-century was tuberculosis, or ‘consumption’ as it was more generally called. It accounted for around 4,000 deaths annually. No family was immune from its ravages, but the poorer and larger families were more at risk. Infants and young adults (between the ages of 20 and 34) were particularly susceptible. Unfortunately, Churchtown too had several families who were affected with the disease. In the early 1940s, surgical intervention was a rarity and isolation in a sanatorium was the favoured treatment. Heatherside Hospital, near Doneraile, was the unit that served cases from Churchtown parish. Ignorance and fear played a major role in creating the stigma that became attached to the disease.

When the new drugs, PAS and Streptomycin, came on stream to join the BCG vaccine in the fight against the disease, the nation was fortunate in having a dynamic Minister of Health, Dr Noel Browne. He had as his Chief Medical Advisor the progressive Dr James Deeny, who encouraged Dr Dorothy Price at St Ultan’s Hospital for Children, Dublin, a pioneer in the battle against infants’ TB. Gradually, with medical advances, care and education, the tide was turned. Mobile X-ray units visited every school in the country and films were shown in schools (one starring Joe Lynch was shown in Churchtown in about 1948). Within a few years, TB was no longer the death sentence it once was for so many. The death rate fell below 100 per 100,000 of the population and continued to fall – by 1952 it had been reduced to 40 per 100,000 (1,187 cases) and by 1957 to 24 per 100,000 (694 cases).

Tumbling Paddy: A horse-drawn hay-rake or caddy, with a rotating sweep, the ‘Tumbling Paddy’ was, according to *Agricultural Implements and Machinery* (Science Museum, London, 1930), introduced into Ireland from America in 1850. Several of the larger farms in the parish had a model.

Turbary Right: This ancient law conveyed upon the holder the right to cut

turf in a bog. It was dependent on land-holding, although the land to which the turbary right was attached was not necessarily attached to, or adjoining, the holding. Turf was at one time cut in **Annagh** and Sir Edward Tierney held the turbary right to **Moanroe** bog.

TVO (Tractor Vapourising Oil): TVO was the fuel commonly used in tractors up to the 1950s. The machine was started on petrol and when the engine was running, TVO was added. Two or three large barrels of TVO were a regular feature at annual threshings. TVO was superseded by diesel.

Twohig, Reverend Patrick J. (1920-): Historian and author, Reverend Patrick J. Twohig was Parish Priest of Churchtown and Liscarroll from 1984-2001. He continues to reside in the Parochial House. Father Twohig is an internationally recognised authority on both the **War of Independence** and the **Civil War**, and has also written annotated verse histories of Ireland, England and the USA, as well as a history of Gaelic poetry, *Filí an tSuláin*, and a work commemorating President Erskine Childers, entitled *Rest the Poor Bones*. His book *Blood on the Flag* was published in 1996. *The Dark Secret of Beal na Blath* about Michael Collins was published in 1991 and *Green Tears for Hecuba* about the **Black and Tans** was published in 1994. His *A Catechism of the Catholic Church* (including an excellent summary of Church history) was published in 2001. He has also edited for publication *Under the Oak of Mambre* – a compilation of *The Kerryman's* War of Independence 'fighting' series. A biography of Evelyn Waugh is due to be published in 2006. His skilful negotiating abilities led to the acquisition of the local **GAA** sports complex for Churchtown parish in 1987.

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Undertakers: During the Elizabethan Plantation of Ireland, land from dispossessed Irish landowners was made available to English settlers or speculators at two pence (2d) and three pence (3d) per acre, with rents being forgiven for the first five years. Extensive tracts of land in Churchtown parish were availed of by 'undertakers'.

United Irishmen: The Society of United Irishmen was founded in Belfast on 18th October 1791. Among its founding members were Hamilton Rowan, Samuel Neilson, Theobald Wolfe Tone and Corkman Thomas Russell ('The Man from God Knows Where'). James Napper Tandy formed a branch in Dublin on 9th November that same year and smaller branches were founded throughout the country. Absentee landlords were alarmed at the state of unrest in the country.

In Churchtown, Egmont requested of John Purcell, his land agent, that 'an

account of the state of this country, and the sentiments of the people' be compiled. Purcell responded on 3rd July 1793:

I am sorry to observe, that the ready Disposition of the lower orders of the people to give opposition to the Laws, and the spirit of insurrection they manifest in every occasion are sufficient to alarm the landed interest of this kingdom... There are appeals for the repeal of the Penal Laws. The Parliament repealed those laws and has granted the elective franchise.

An Act for establishing a Militia of fifteen or sixteen thousand Men that has lately been passed, was opposed by the lower orders of People... such opposition in the North of Ireland that the mobs have attacked Gentlemen's Houses for the purpose of taking away what fire Arms they could get. In the county Kerry, lately, the military were compelled to fire on the mob; numbers were killed and wounded before they dispersed – I am of the opinion the success of our arms against France will tend to allay the Ferments of this Kingdom. In this county [Cork] only officers have been appointed to militia and the loss of publick credit has been severely felt throughout this kingdom, the trade of Cork [is] at a stand.

The 1798 Rebellion organised by the United Irishmen was put down with savagery by the forces of the Crown. This spelt the death knell of the movement. The government, alarmed by the state of unrest in the country, set about implementing the legislative union of the Irish and English Parliaments, and 'An Act for the Union of Great Britain and Ireland' came into force on 1st January 1801. The end of this legislative union between Ireland and Britain was confirmed in the Anglo-Irish Treaty on 6th December 1921, which conferred 'Dominion status' on the new Irish Free State.



Village Inn, The: The name given to the public house that is part of Boss Murphy's, developed in what was the bakery and car house of Flannery's Bar.



Wakes: Up to the mid-1960s and prior to the advent of the funeral home, it was customary to retain the deceased in the family home – wherein the majority had died – until removal to the church. The body was prepared for burial by locals experienced in such matters. These included Hannah Curtin,

‘Bridge’ Howard and Alice Relihan in Churchtown village; Mrs Browne in Ballinguile and **Walshestown**; Lizzie McAuliffe in **Annagh, Rath** and **Windmill**; and Aggie Murphy in **Egmont**.

The women arrived in the house of mourning and gave orders for a large pot of water to be put on the boil. The water was then carried to the ‘death room’, where the corpse was washed and laid out in the traditional Franciscan habit. A crucifix was placed on the breast and a rosary entwined in the fingers. A bible or prayer book was sometimes placed underneath the chin. A blessed candle and a container of Holy Water were placed on a nearby table.

Alice Relihan, in particular, had a traditional approach to the task: she retained the water in which the corpse was washed in a container beneath the death bed. She did not attend the Removal, but remained at the home of the deceased. Then, at the moment the first peal of the funeral bell was heard, she emptied the water container in the direction of the church. She then felt free to attend the Funeral Mass on the following day.

In some areas, it was the practice to stop any timepiece in the room of the dead and turn it to the time at which death had occurred. Any mirror in the room was covered with a white cloth. Snuff was placed about the room and those visiting took a pinch, saying ‘May the Lord have mercy on the dead’. They then knelt at the bedside of the corpse and offered a prayer. Food and drink was provided by relatives of the deceased.

At one time, professional *caoiners* were employed in certain areas. They maintained a perpetual wail over the corpse. Such people were well lubricated with whiskey and the intensity of their ‘grief’ was said to vary with the quality and frequency of their imbibing. A wake in the parish usually lasted two days – in stark contrast to those in the west of Ireland which were known to last for up to a week, provoking writer Mary Little to comment: ‘The sleep which knows no waking is always followed by a wake which knows no sleeping.’

The wake, like so many other traditions, is fast-disappearing and deceased are now generally taken to a funeral home prior to being conveyed to the church.

Wall, ‘Pa’: ‘Pa’ was a well-known figure at sporting events in Churchtown and surrounding parishes during the 1940s and ’50s. His stall offered a wide variety of toys and bric-à-brac, and was always a source of wonderment to the young folk.

Walshestown: *Baile an Bhailisigh* or ‘town of the person surnamed Walsh’ (*Breatnach* being the more common gaelicised form for which there is no evidence here). Area (1911): 439 acres, 3 roods and 37 perches.

Its area makes it the third largest townland (to **Egmont** and **Annagh North**) in the parish. The Halle River, a tributary of the Awbeg, separates

this townland from Ballinatrilla in Buttevant parish. The name is spelt 'Ballinvallishie' in 1626 and 'Ballinvallis'h' in 1642, but generally before, between and after these dates, Walshestown or 'Welchestown'. In the **fian**ts of Elizabeth I (June 1585), pardons were granted to Shane Barry, William Thomas Barry, Manus Keagh McSheehy, Teige Duff McSweeney and Katherine Sheehy, 'all of Walshestown, near Churchtown'. An annual fair was held here in a field known as the **Long Lays** during the 18th and early 19th centuries.

On 23rd May 1612, Thomas Roper by Deed of Sale assigned to James Fitzmaurice Barry of Walshestown the land of **Carrigeen**, near Churchtown. In a communication to Sir John Perceval (22nd January 1622), Christopher Crofts mentions that he 'lost several sheep at Walshestown through being annoyed by wolves'.

According to the 1659 'Petty Census', Walshestown had 39 'Irish families'. In 1667, Kinsale-born Richard Conron, with his sons Richard and Perceval, leased 'five plow lands' from Sir John Perceval of **Burton House** (to whom Conron was related by marriage). Conron later purchased these lands, in 1684. Reverend Downes Conron (1706-61) was a descendant of this family; he was Rector of Churchtown during 1728-35 and also personal Chaplain to the Earl of Egmont from 1734. The Conrons lived in the old de Barry **Walshestown Castle** until they built **Walshestown House** some hundred years later. The Conron family left the townland at the turn of the 19th century and were replaced by the Wrixons of Ballygiblin, Castlemagner.

A gravel pit on O'Leary's farm supplied building material for several projects in Churchtown, including the bungalow of Mr and Mrs Wall, opposite the National School. Denis O'Leary recalls the price of a butt load of gravel during the late 1930s and early '40s as being 5s per load delivered. He aimed to deliver an average of six loads daily. O'Leary's also kept a boar that over many years performed a sterling service to the parish.

The 1881 Postal Directory records the townland as containing 438 statute acres and as having a population of 41.

Moland's 1702 Survey of Welshestown (Walshestown) recorded the area of this townland at 262 acres, 1 rood and 2 perches, of which 139 acres, 2 roods and 10 perches were expressed as arable and 122 acres, 2 roods and 32 perches as lowland. Moland commented that the soil was very good and suggested drainage would greatly improve the lowlands. He noted also 'a good stone house, shingled, two storeys high, in good repair'. His estimate of distances from Churchtown to cities and major towns has to be treated rather circumspectly when he wrote, 'Dublin is said to be 91 miles distant, Cork, a mere 20, and 'Lymerick', 17'.

For Walshestown townland, *see also* Tithe Applotment and Census information (Part 1.3) and Griffith's Valuation 1851 (Part 1.4).

Walshestown Castle: One of the de Barry line of castles, Walshestown Castle

(also Welchestown) stood in the general area of the later **Walshestown House**. On the outbreak of the Confederate Wars in 1641, the castle was in the hands of Fitzjames Nicholas Barry who supported the Confederate cause, but it changed hands several times during the conflict. On 11th July 1644, during one of the many cessations, the Royalist leader, Lord Inchiquin – the infamous ‘Murrough the Burner’ – ordered Barry to deliver the castle up to Sergeant Raymond, which he did. Inchiquin had the castle repaired and placed an English ward in it. However, the castle surrendered without a fight to Lord Castlehaven, leader of the Irish army on 16th May 1645. Following the defeat of the Royalists, the Churchtown properties of Barry were granted on forfeit to Sir Philip Perceval. Fitzjames Barry, however, received a Royal Pardon from Charles I in 1645. Under its terms, he was allowed to remain on in the castle and lands, using the land for the benefit of himself and his family under condition that ‘every third sheaf’ went to Sir Philip.

Fitzjames Barry found further favour with the Crown when, on 20th November 1644, he was appointed Commissioner in the letting of all waste land in the Barony of Orrery and Kilmore ‘to the best advantage of the State’. In 1684, Sir John Perceval granted a lease of the townland of Walshestown to Richard Conron and this family continued to live in the castle until they built Walshestown House almost a century later.

Walshestown House: Built by the Conrons c. 1780, one of whom, Reverend Downes Conron, was the first Churchtown-born Rector of Churchtown (1728-35). The Conrons left the district in the early 1800s and were replaced by the Wrixons. Nicholas Wrixon supplied George O’Mahony, Ballinatrilla, with produce from his orchard for George’s small cider-making plant. The house was then leased to the Reverend George Spread Crofts, who had married Eliza Purcell of **Burton Park** in 1830. It was later leased to a succession of army officers from Buttevant Barracks. In 1875, John Fleming took the house and lands.

Fleming’s daughter married a neighbour, James Browne. The Browne family, who already owned a property on the estate, later purchased Walshestown House. In the 1920s, a draught animal – known as the ‘Old Grey Mare’ – was stabled at Walshestown House; a headstrong animal, she would work normally for a few days and then throw a tantrum. On just such a day, one of the workmen was sent with her to Dave Hickey’s forge in Churchtown. She was as quiet as a lamb on the outward journey, but on the return she reared and the rider was ejected headlong. When he recovered, the mare had vanished. The workman was a friend of local poet **Ned Dillon**, who, on hearing the story, penned ‘My Sad Downfall’, the last verse of which runs:

Sore and battered I climbed the wall,
And the first thing I did see
Was the hornless old grey devil, grazing happily!

1.2 A Dictionary of Churchtown

I told my story when I went home;
Nobody believed my tale,
With my aching back and bleeding nose
I was left to weep and wail.
That night I groaned within my bed
I cursed and I then did swear
That if e'er I ride to Dave Hickey's forge
It won't be on The Old Grey Mare!

Near to where **Walshestown Castle** stood is a well known locally as the 'crystal spring well'. The well supplied not only the owners of Walshestown House, but also the requirements of all in the locality. Locals tell that even on the warmest day of the year, its water was refreshingly ice-cold.

War of Independence: Following the split in the Irish Volunteers (20th October 1914), some 165,000 of the 180,000 Volunteers answered the call of John Redmond to support Britain against Germany – 'for the freedom of small nations'. These became known as the National Volunteers. In 1915 in Churchtown parish, Major Raymond Purcell of **Burton House** formed a company of National Volunteers. However, some 11,000 Irish Volunteers remained in opposition to any involvement by Irishmen in the war.

The execution of the leaders of the Easter Rising 1916 boosted membership of the Irish Volunteers. In 1917, Churchtown members of the Irish Volunteers were organised as 'F' Company – one of ten that formed the Charleville Battalion of Cork No 2 (North Cork) Brigade, IRA, under Commandant Liam Lynch. The Officer-Commanding (O/C) Charleville Battalion was Jim Brislane and Paddy O'Brien (later Commandant) became Vice-O/C following Denis O'Driscoll's move to Carrick-on-Suir. A Churchtown man was among the Battalion's Intelligence officers and Churchtown was also represented on the Battalion's Active Service Unit or Flying Column, which was formed in late December 1920.

Churchtown parish also offered a number of 'safe' houses. *The People* newspaper of 27th September 1919 carried a report of a raid by Crown forces on two houses within the parish of Churchtown:

The Churchtown 'peelers' also made a raid on the same day [12th September] on the houses of James Winters and Patrick Russell, both being prominent members of Sinn Féin and the Irish Volunteers. This is the third raid made on James Winters, no arms or ammunition being found on any occasion.

The combined military strength at Buttevant and Ballyvonaire varied from 3,000-4,000, including a machine-gun unit at the Ballyvonaire camp. Buttevant housed an Infantry Brigade and a company of the 17th Lancers.

Actions in which Charleville Battalion figured included a successful arms raid on Fermoy Barracks (1919) and the capture and destruction of Ballylanders RIC Barracks (27th April 1920). The unit twice failed in attacks on Churchtown RIC Barracks in December 1920, principally due to the

excellent defensive position of the building (it was surrounded by a high wall). The barracks, however, continued to be harassed by local snipers. The Battalion was involved in the abortive Castlewrixon Ambush (20th January 1921). It also saw action at Clonbanin (5th March 1921), when General H. R. Cummings was killed, and at Rathcoole Wood (15th June 1921), when some 12 members of the Auxiliaries were killed and over 15 wounded; the Charleville Battalion avoided casualties.

RIC Constable Patrick Joseph Walsh was shot dead at Churchtown on 12th February 1921. On the following day, a party of Black and Tans drove to the village, intent on reprisal. They placed tar barrels against several of the houses with intent to ignite them. Major Raymond Purcell, a World War I veteran, was asked to come from Burton House. The Major appeared in uniform and, after a lengthy conversation, persuaded the Commanding Officer to withdraw his men without damage to person or property in the village. Churchtown Barracks was later vacated as the RIC throughout the country were withdrawn to larger and more secure stations. *See also* Civil War.

Weather forecasting: Prior to the modern satellite, weather forecasting was a bit of a lottery. Farmers relied on tried and trusted signs, such as ‘Red sky at night is a shepherd’s delight, Red sky in the morning is a shepherd’s warning’. Cows lying down was a sign of rain, while a heavy blossom on both the whitethorn and the blackthorn signalled a hard winter.

Churchtown’s best-known amateur weather-forecaster during the 1940s and ’50s was Morgan Brislane, who worked for John Flannery. Once asked by an anxious housewife if the weather would hold, Morgan replied, ‘There’s a belt of moisture over Knockardbane [Liscarroll] and until that liquidates I cannot confirm if it will be dry or rainy’. It is not recorded if the lady in question left her washing on the line that day. Morgan also referred to the threat of rain from the ‘wool packs’ (fluffy clouds) during **haymaking**. *See also* ‘Weather’ entries in ‘Irish Folklore Commission’, Part 5.

Website: *See* Churchtown website.

Well Field: Formerly an orchard, this **Burton Park** field has been renamed **Peter’s Paddock**.

Whiteboys: An agrarian secret society originating in County Tipperary in 1761 membership of which quickly spread to other Munster counties. It was named from the white smocks worn as a nocturnal identifying aid. Grievances of the organisation included the price of **conacre**, **tithes**, insecurity of tenure, wages and real or perceived grudges against individual landlords, their agents or even against the police. ‘Captain Rock’ or ‘Captain Moonlight’ were two of the favoured names used by cell leaders when writing intimidatory notes. If the warning went unheeded, the recipient

could expect rough justice; property might be burned, cattle driven off or maimed, or fences levelled. Murder was not unknown.

A series of repressive Whiteboy Acts (1766, 1786 and 1787) made participation in Whiteboy activity a capital offence. Churchtown Barracks was burned by the Whiteboys on 31st January 1822 (*see* 'Burning' of Churchtown). The ending of direct tithe payment under the Tithe Rentcharge (Ireland Act) in 1838, and the formation of the **Land League** (1879) followed by ameliorating land legislation, robbed the Whiteboy movement of its purpose and it faded away.

White-Grove, Colonel James: *See* Grove-White, Colonel James.

'White Horse Inn': Name sometimes applied to Costelloe's village house because of a white wooden horse's head over the door. The 'horse' is now at Denis Costelloe's home in Bromley, Kent.

Whooping Cough: Once a common childhood infectious disease, the dangerous effects of whooping cough have been greatly reduced due to immunisation. The disease, which is caused by the bacillus *Bordetella pertussis*, was particularly prevalent prior to the mid-1950s. The cough developed following an incubation period of two weeks, during which the patient ran a fever and suffered from catarrh. The cough then became paroxysmal and a bout of short coughing was punctuated with the 'whooping' sound as breath was sucked into the lungs. Nose bleeds and vomiting were common, but brain damage did result in some 15 per cent of cases. The 'whoop' abated after a fortnight or so, but the cough which remained for several weeks left sufferers in an emaciated condition.

Schoolchildren bemoaned the fact that a serious outbreak during the mid-1940s did not lead to the closing of the school, occurring as it did during the summer holidays. Albert Daly, Currymount, relates how, as a child in the 1930s, he suffered such an attack. His mother, watching helplessly as the coughing convulsed him, was in absolute despair. Learning of the situation, Mrs Egan, **Ballygrace**, who hailed from Ballyvourney (a district where natural cures abounded), sent a sealed envelope to the Daly household. Within the envelope were pieces of **yarrow** and instructions for helping to alleviate the whooping cough. The instructions were to boil a mouse and yarrow together, and then have the affected person drink the infusion. We will never know whether or not the remedy would prove effective as Dr Corbett arrived at the house and began treating young Albert at about the time Mrs Egan's message was received. Conventional methods included a mixture sold under the brand name 'Hippo Wine'.

Wild Geese: The term, first officially recorded in 1722, subsequently became the name by which Irish military exiles – especially those engaged in European campaigns – became known. Out of the million Irishmen who

served under a foreign flag in the century from the Siege of Limerick (1690), it is estimated that 50,000 died. Pádraig O'Farrell in his *By Rail through the Heart of Ireland* (1990) states that the retreating Jacobite army took their name 'Wild Geese' from the wild fowl of the woods of Annagh.

Williamite Confiscation: The defeat of the Jacobites by the Williamites in 1691 led to a further erosion in the amount of land remaining in Catholic hands. Catholics had already suffered a loss of approximately two-thirds of their lands following the Cromwellian campaign and subsequent Restoration. By 1703, the Williamite Confiscation had further reduced Catholic landholding from 22% to 14%, affording the larger landlords, such as the Egmonts, an ideal opportunity to extend their interests. *See also* Transplantation.

Willow pattern: The popular blue or (older) brown-patterned delph of yesteryear – still seen in many a house in the parish – had a little verse describing its features. Denny 'Booney' O'Sullivan recalled it as:

I see two swallows in the sky,
A Chinese ship passing by.
A willow tree, a willow hall
And three men standing on a wall.
There is my temple, there it stands,
The finest sight in all the lands!
I spy a tree with apples on
And an iron railing all along.

Windmill: Situated off the **Black Road** at **High Rath**. Remnants of the old windmill, from which the area takes its name, may still be seen. The building with its annexes occupied a total of 1,650 square feet. Here locals, including the family of **Seán Clárach Mac Dómhnaill**, brought corn for grinding.

Windmill Hill: Leading from the Windmill Cross on the **Black Road** to Carrigeen Cross.

Windmill Nursing Home: Second nursing home to open in Churchtown, at the **Black Road**, in 2005 and owned by Pat Kennedy. It was constructed by Ballyhoura Construction Ltd.

Windmill Quarry: In 1780, the Earl of Egmont authorised the building of a bridge at Kanturk over the Allow River and ordered that the stone from his Windmill Quarry be used in its construction. Seven men with their horses and carts were employed in transporting the stone. The following poem is chiselled on the bridge at Kanturk:

I, from my womb at Windmill Hill
Great Egmonts order to fulfil
Was brought with seven of my race

1.2 A Dictionary of Churchtown

His Lordship's honoured town to grace.

See Kanturk Castle and Fermoyle [sic]
Retreats of Percival and Boyle
Illustrious in their country's cause
And guardians of its rights and laws.

Secure from surly wind and rain
The gentle nymph and amorous swain
May here their gentle vows repeat
Which I shall surely ne'er relate.

See Dalua roll its flood along
And Allua famed in Spenser's song,
Where lordly swans in wanton pride
Expand their plumes to stem the tide.

Hence Bluepool's waving groves delight
Amaze the fancy – please the sight
And give such joy as may arise
From Sylvan scenes and azure skies.

The weary here in safe repose
Forgetting life's attendant woes
May set secure, serene and still,
And view with joy yon famed Hill.

Ganger Andy Kiely oversaw operations at the quarry for several years on behalf of Cork County Council. When it became impracticable to raise stone from the quarry bed, the Council moved operations to **Flannery's Quarry** where there was an ample rock face. Andy Kiely then retired and was succeeded as ganger by Bill Twomey. Jerry O'Sullivan later inherited the farm and quarry, and he purchased Flannery's public house, which later became **Boss Murphy's**.

Winter Field: This field is on Guiney's farm at **Clashelane**.

Wishing Bridge: *See* Imogane Bridge.

Woodview: A development of 24 residential sites on the **Black Road** on lands acquired from Tan Simcox in 2003. According to Pat Cusack, Cusack McTiernan Solicitor, the lands at Woodview derive from portion of one of the earliest Folios in existence in County Cork – Folio 3. This Folio was originally registered to Garrett Simcox at the end of the 18th century.

World War I: *See* First World War.

Wrixon's Road: This mossy bank at **Walshestown**, known locally as the 'Mousing Bank', was a popular trysting spot for servant boys and girls. A section of the road was believed to be haunted by John Wrixon, a former owner of **Walshestown House**, who was reputed to have been seen astride

his white steed on moonlit nights (*see* ‘Memories’, Part 7.27).

X

X-ray: The first radiosopic image, on 22nd December 1895, was that of the hand of Frau Rontgen, wife of German Wilhelm Konrad von Rontgen, discoverer of the X-ray. The first mobile radiology unit was used by Marie Curie during the **First World War**. The mobile X-ray unit was destined to play a major role in Ireland’s fight against **tuberculosis** during the late 1940s and early ’50s. A mobile unit visited St Mary’s National School in Churchtown on a couple of occasions during those years.

Y

Yankee Clipper: The ‘Yankee Clipper’, as it was popularly known, was a flying-boat that operated between Botwood in Newfoundland and Foynes in County Limerick from the late 1930s to the mid-1940s. Its relatively low flight-path brought it close to the village of Churchtown, where it remained a constant source of wonderment to adults and children alike.

Yarrow: Known to have curative powers, this perennial creeper was an active ingredient in home remedies for the **Whooping Cough**.

Yeoman: A yeoman was a middle-class small freeholder, who had declared himself available for local military service when required.

Yeomanry: A part-time militia raised in 1796 as defence against secret societies and the **United Irishmen**. Mainly Protestant, the Yeomanry Militia forged an affiliation with the Orange Order and were noted for their indiscipline and acts of indiscriminate sectarian violence. Lord Doneraile (Viscount St Leger) raised a force that was active in Wexford during the 1798 Rebellion and known as the infamous North Cork Militia. The Yeomanry was revived in 1830 to meet the perceived challenge of the Tithe War, but as its re-emergence was seen as a hindrance rather than a help, it was disbanded in 1834.

Z

ZAM-BUK: This green antiseptic ointment was on sale in local shops from the 1940s. Regarded as a panacea for all forms of cuts and infections, its use was ingeniously extended and it became not only a universal lubricant, but also a soothing balm for application to cows' udders. The widespread use of the product was reflected in a popular song of the period called 'Zam-Buck, Rub it in', which was included in the repertoire of T.J. Costelloe in his stage appearances for the **Churchtown Dramatic Society**.

Zig-Zag: The zig-zag or common harrow was used to break up the large clods of earth left by the plough. Its unusual shape facilitated this manoeuvre. It could also be inverted and this presented a smoother finish and eased the work of sowing. Some farmers used the zig-zag following initial ploughing and then used the spring harrow to complete the job. Both types of harrow were common in the parish.

Part 1.3

Tithe Applotment and Census by townland

compiled by Denis J. Hickey

Note: The spelling of surnames and townlands are presented as spelt in the original research documentation.

Census of Ireland 1659: Parish of Ballintemple				
Townland	Titulados Names	Numbers	English	Irish
Bally McCowe [later Egmont]	Sir John Ellinor	34	17	17
Ballenboule [Ballynaboul]	Peregrine Bradston	19	2	17
Ballintample [Churchtown]		16	0	16
Bally Adam		13	0	13
Annagh	Wm. Barry	83	0	83
Carrigine [Carrigeen]	James Barry	4	0	4
Garraneard [Granard – later Liscarroll parish]		13	0	13
Coolemore		13	2	11
Craganicourty [Creganne]	Edmd. Magner	37	0	37
Welshestowne		39	0	39
Ballygressy [Ballygrace]		48	2	46
Imogane		8	0	8
Dunebarry		4	4	0
	Total:	331	25	306

1766 Census for the Parish of Bruhenny or Churchtown
Diocese of Cloyne – Charles Perceval, Rector

John Regan	Michael Linn	Widow Roach
John Carthy	Timothy Croney	Widow Grant
Daniel Bonnaham	Edmond Howard	Patrick Barry
John Reilly	Thomas Fitzmaurice	Timothy Callaghan
Walter Tobin	James Guinee	Timothy Coleman
John Barret	Edmond Croke	Patrick Carthy
Matthew Sheehan	John Leo	William Lynch
Patrick Croneen	Michael Shanahan	Patrick Bourk
Timothy Connell	David Welsh	John Kelly
Margaret Tranane	John Doody	Widow Barry
John Bluet	Michael Hallahan	John Buckley
Timothy Callaghan	Daniel Doody	Owen Egan
Daniel Sullavan	Denis Cockran	Edmond Pigot
Humphrey Courtney	Richard Dillon	James Sheehan
James Lane	Widow Frawley	William Barry
Francis Loow	Roger Grady	David Neilan
Daniel Healy	Widow McCarthy	John Garvan
Thomas Bruder	Edmond Barry	Connot Tasnane
Connor Callahane	Patrick Sullavan	Richard Grogan
Timothy Kirby	Matthew Nagle	Bryen Begly
John Callaghan	James Grady	Timothy McAuliffe
Connor O'Connor	Patrick Bryen	James Croneen
Michael Hannan	Darby Noonan	John Bryen
Laurence Dougherty	John Hannagan	Connor Bryen
William Kelly	Florence McCarthy	Widow Carthy
Michael Sheehan	John Murphy	John Byrn
Edward Fitzgerald	Miles Sweeney	Edward Byrn
Timothy Connors	John Hedegan	Stephen Byrn
James Regan	Conner Conner	John Allen
Thomas Barret	Widow Flemming	Daniel Carthy
Thomas Sheehan	James Malone	Patrick Dondon
James Dunnagan	Richard Kavenagh	Widow Shinigg
John Lenane	Arthur Boles	Connor Collins
Dennis Kockrane	Moses Mahony	John Boles
William Linn	James Webb	Widow Carthy
John Mahowney	Maurice Dawly	Dennis Coleman
Stephen Hogan	Thomas McCormick	Maurice Noonan
James Barry	John Sheehan	Conner Sheehan
David Roach	John Mullane	Patrick Higgins
William Lenahane	William Hederman	John Quinlan

1.3 Tithe Applotment and Census by townland

Protestant:

Philip Gabriel
John Murry
Daniel Byrn
James Johnson
David Johnson
Mr. Thomas Glover
Mr. William White
James Casey
Michael Whitefrost
Mr. Philip Glover
Christopher Conron Esq.
Henry Lane
Archibald Owens
Rev. Marmaduke Grove
Mr. John O'Donnell
Wills Crofts Esq.
Mr. Philip Barry
Richard Hamilton
Robert Baker
Jeremiah Armshaw
John Barrar
Stephen Cotts
William Salt

Papist – Catholic:

Patrick Doolin
Daniel Dawly
John Dunnagan
Redmond Welsh
Edmond Ahern
Martin Bawn
John McAuliffe
William Welsh
John Noonan
Cornelius Coughlan
John Neil
John Coleman
Widow Geran
Florence McCarthy
Daniel Flinn
Nicholas Body
David Supple
Widow Quin
Peter Fowlow
Richard Saunders
James Welsh

William Sheehan
Dennis Sullivan
Widow Body
Philip Dunnagan
Thomas Kelly
Maurice Quinlan
James Flemming
Widow Holmes
James Daw
Widow Franklin
Richard Conron
Patrick Hanrahan
Edward Harns
Edward Roach
James Malloy
Widow Crotty
Laurence Kelly
John Sullavan
Patrick McGrath
John Hays
Thomas Egan
Daniel Mahony
John Bourk
John Malloy
John Sheehan
Abraham Hartly
Owen Keefe
Malachy Sullavan
Laurence Kenedy
Widow Gorman
Widow Fowlow
John Sheehan
Cornelius Connel
William Coleman
Connor Bryen
Laurence Guinnee
David Welsh
Patrick Quinlan
William Sheehan
John Garvey
John Fitzmaurice
Timothy Rierdon
Micheal Rierdon
John Keefe
Michael Coughlan

Daniel Rierdon
Andrew Sheehan
Robert Magner
Daniel Callaghan
Timothy Callaghan
Patrick Bryan
John Egan
Morgan Bryen
John Morrissy
Henry Grady
Patrick Dougherty
John Hassett
James Supple
Denis Murphy
Thomas Bolan
Thomas Coughlan
Maurice Kirby
Richard Griffin
Dennis Ward
Patrick Welsh
David Welsh
Alice Barry
Michael Croneen
John Guinnee
John Dennahy
James Casey
James Fowlow
William Welsh
David Kenahan
Widow Duggan
Simon Givin
Elenor Sullavan
Edmond Glover
James Crofts
Widow Connell
Thomas Fitzgerald
Michael Kent
David Kenedy
Dennis Kenedy
Patrick Fitzgerald
Mary Welsh
Widow Sullavan
Widow Hanrahan
Daniel Dawly
Charles Dawly

The Annals of Churchtown

John Crowley	Edward Murphy	Darby Sullavan
John Barret	Robert Brown	Patrick Harrah
David Roach	Garret Brown	Darby Bradly
David Welsh	John Kane	David Quishin
Owen Fagley	William Higgins	Conner Bradly
Widow Welsh	John Hannan	Timothy Bryen
Edward Molowney	Edmond Hallahan	Matthew Fitzpatrick
James Campbell	Denis Murphy	Dennis Callaghan
Hugh Deady	Robert Crone	Timothy Sullavan
Thomas Barry	John Buckley	Darby Coleman
Widow Toomy	Conner Lennahan	Darby Carthy
Thomas Barry	John Hudner	David Collins
William Welsh	Francis Hudner	William Sullavan
John Connel	Dennis Sheehan	Maurice Hallahan
Thomas Smyth	Cornelius Connor	(reputed Popish Priest)
Jeremiah Field	Daniel Bohily	Dennis McAuliffe
William Norman	Robert Quishin	(a reputed Friar)
Honour Connel	Darby Collins	
John Hourahan	Daniel Connell	
Timothy Callaghan	Darby Conner	

26th March 1766

Charles Perceval – Rector of Churchtown

1.3 Tithe Applotment and Census by townland

1833 Tithe Applotment – no return for Aghaburren

Population Census: Aghaburren			
Year	Male	Female	Total
1841	8	7	15
1851	12	6	18
1911	8	6	14

Census of Ireland 1901: Aghaburren [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
James Winters	7	9
William Winters	9	8

Census of Ireland 1911: Aghaburren [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
William Winters	7	9
James Winters	7	11

1833 Tithe Applotment: Annagh	
	Acres
John Cowhey	99
David Cowhy	30
Misses Maddens	22
Garrett Fleming	46
Michael Callaghan	11
William Lellis	9
Gerald Fitzgibbon	53
David Cowhy	64
Daniel Cowhy	49
Henry C. Wise, Esq.	86
John Kenealy	63
John Cowhy	45

Tithe Applotment for Annagh Bogs, Annagh North and Annagh South was returned as Annagh.

Population Census: Annagh Bogs			
Year	Male	Female	Total
1841	36	33	69
1851	16	21	37
1911	3	3	6

Census of Ireland 1901: Annagh Bogs [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Patrick Egan	5	3
Garrett Fleming	2	3

Census of Ireland 1911: Annagh Bogs [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Patrick Egan	4	3
Garrett Fleming	2	3

Population Census: Annagh North			
Year	Male	Female	Total
1841	16	16	32
1851	15	11	26
1911	11	4	15

Census of Ireland 1901: Annagh North [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
William Fenessy	2	5
William Irwin	2	7
Timothy Connors	1	4
Edward Howard	10	4

1 unoccupied dwelling, property of Margaret Cowhey.

1.3 Tithe Applotment and Census by townland

Census of Ireland 1911: Annagh North [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Patrick Sullivan	2	6
John Irwin	3	7
Edward Howard	8	5
Patrick O'Connor	2	4

1 unoccupied dwelling, property of James Cowhey.

Population Census: Annagh South			
Year	Male	Female	Total
1841	15	22	37
1851	10	14	24
1911	6	3	9

Census of Ireland 1901: Annagh South [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
John D. Cowhey	7	7
Jeremiah O'Brien	6	4

Census of Ireland 1911: Annagh South [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
John D. Cowhey	3	7
Jeremiah O'Brien	6	5

1833 Tithe Applotment: Ballindillanig	
	Acres
Patrick Flaherty	62
Wills G Crofts, Esq.	34
Rev. John Power	20
Margaret Harris	13
Christopher Crofts, Esq.	27
John O'Callaghan	27
Callaghan O'Callaghan	41
Wills G Crofts, Esq.	318

Population Census: Ballindillanig			
Year	Male	Female	Total
1841	69	69	138
1851	32	30	62
1911	17	25	42

Census of Ireland 1901: Ballindillanig [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Batt Hallinan	3	5
Matt Hawe	3	5
Michael Duane	6	9
Bess Callaghan	1	2
Bridget Duane	4	6
Margaret Duane	3	4
Edward Fitzgerald	2	2
Michael Lynch	2	3
John Relihan	6	3

1 unoccupied dwelling, property of Michael Duane.

1.3 Tithe Applotment and Census by townland

Census of Ireland 1911: Ballindillanig [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Margaret Duane	6	5
Thos. Fitzgerald	1	2
Daniel Buckley	6	2
Patrick Connell	2	6
Michael Duane	9	8
Matthew Hawe	4	3
Michael Lynch	5	5
Helina Hallinan	1	6
John Relihan	8	5

1 unoccupied dwelling, property of Michael Duane.

1833 Tithe Applotment: Ballyadam	
	Acres
James Magrath	63

Population Census: Ballyadam			
Year	Male	Female	Total
1841	6	8	14
1851	17	18	35
1911	8	4	12

Census of Ireland 1901: Ballyadam [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Hanora Murphy	4	2
Thomas O'Brien	3	2
Henry B. Creagh	7	9

Census of Ireland 1911: Ballyadam [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Patrick Flynn	2	4
Jermh. Fitzpatrick	3	4
Henry Watson	5	2
Thomas O'Brien	2	3

1 unoccupied dwelling, property of Maria F. Guiney.

1833 Tithe Applotment: Ballygrace	
	Acres
Charles O'Brien	40
John Lynch	18
Widow Lynch	22
John & Corns. Murphy	33
John Murphy	20
Corns. Murphy	20
John Green	38
Widow Colgriff	7

Population Census: Ballygrace			
Year	Male	Female	Total
1841	63	68	131
1851	25	26	51
1911	11	5	16

Census of Ireland 1901: Ballygrace [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Denis Sheehan	5	4
John O'Brien	7	6
Margaret McCarthy	6	4
James Green	6	8

1 unoccupied dwelling, property of James Green.

1.3 Tithe Applotment and Census by townland

Census of Ireland 1911: Ballygrace [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Denis Sheehan	5	4
Daniel O'Brien	5	11
Denis McCarthy	3	5
James Green	3	10

1 unoccupied dwelling, property of James Green.

1833 Tithe Applotment: Ballynaboul	
	Acres
Michael Lynch	59
Thomas O'Brien	21
John Walsh	44
John Kelliher	10
Denis McCarthy	6
Timothy & Patrick Lynch	30
Widow Sheehan	51

Population Census: Ballynaboul			
Year	Male	Female	Total
1841	51	42	93
1851	42	36	78
1911	20	16	36

Census of Ireland 1901: Ballynaboul [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
John Daly	6	3
James Barry	3	9
Daniel Corkery	2	4
Timothy O'Keeffe	5	9
Maurice Fitzgibbon	6	8
John Sheehan	8	8

Census of Ireland 1911: Ballynaboul [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Catherine Murphy	7	4
John Daly	2	4
Patrick Creedon	5	8
James Barry	5	7
William Ryan *	6	3
Rev. Peter McSweeney, P.P.	4	8
Margaret Sheehan	7	6

2 unoccupied dwellings, both property of James Barry.

* William Ryan, schoolmaster and assistant to Thomas Tierney at Churchtown, was the only householder in the parish to complete his census return entirely in Irish.

1833 Tithe Applotment: Ballynamuck	
	Acres
William Walsh	35
Michael Walsh	37
Joseph Huddy	4
William Johnson	3
Michael McCarthy	2
Widow Gorman	6

Population Census: Ballynamuck			
Year	Male	Female	Total
1841	45	53	98
1851	No official return		
1911	7	4	11

Census of Ireland 1901: Ballynamuck [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Thomas Sampson	5	6

1.3 Tithe Applotment and Census by townland

Census of Ireland 1911: Ballynamuck [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Thomas Sampson	4	7
Michael Brosnan	7	4

1833 Tithe Applotment: Ballyvaheen	
	Acres
Daniel O'Brien	25
John Cavanagh	22
David Coughlan	46

Population Census: Ballyvaheen			
Year	Male	Female	Total
1841	16	17	33
1851	31	28	59
1911	5	2	7

Census of Ireland 1901: Ballyvaheen [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
John Coghlan	7	9
John Kavanagh	5	8

Census of Ireland 1911: Ballyvaheen [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
John Cavanagh	5	9
Catherine Coughlan	2	5

1833 Tithe Applotment – no return for Burton Park

Population Census: Burton Park			
Year	Male	Female	Total
1841	54	43	97
1851	31	28	59
1911	8	6	14

Census of Ireland 1901: Burton Park [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
James Connell	6	2

2 unoccupied dwellings, property of M.J. Purcell.

Census of Ireland 1911: Burton Park [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Lieut. R.J. Purcell, J.P.	12	27
Cornelius Twomey	2	3

1 unoccupied dwelling, property of Lieutenant R.J. Purcell, J.P.

1.3 Tithe Applotment and Census by townland

1833 Tithe Applotment: Carrageen	
	Acres
Patrick Egan	34
Owen Egan	30
James Noonan	15
William Roche	89
Corns. Connell	30

Population Census: Carrageen			
Year	Male	Female	Total
1841	41	41	82
1851	28	22	50
1911	12	11	23

Census of Ireland 1901: Carrigeen [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
John Hedigan	12	5
James Neenan	2	3
Ellen Roche	9	5
Michael Murray	2	2

Census of Ireland 1911: Carrigeen [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Hannah Hedigan	7	6
Ellen Roche	9	8
John Corkery	5	4
James Callaghan	2	2

The Annals of Churchtown

1833 Tithe Applotment: Ballintemple (Churchtown)	
	Acres
Rev. W. F. Crofts	62
Widow Magrath	9
Nathaniel Simcox	6
Rev. Matthew Purcell	5
Daniel Crowley	16
Churchtown Houses	1
William Buckley	1
Dennis Murphy	1
	Roods
Sir Edward Tierney, Bart.	2

1833 Tithe Applotment: Glebe	
	Acres
James Denahy	7
Church Yard	1
	Roods
Graveyard	1

Population Census: Churchtown Village			
Year	Male	Female	Total
1841	307	331	638
1851	133	116	249
1911	85	86	171

1.3 Tithe Applotment and Census by townland

Census of Ireland 1901: Churchtown Village [extract]					
Head of Household	Total No. in Family	Occupied Rooms in Household	Head of Household	Total No. in Family	Occupied Rooms in Household
Con Twomey	2	2	Edwd. Flannery	6	11
Lizzie Tierney	2	5	James Condon	12	5
Tmthy. O'Callaghan	2	7	Jeremiah Guerin	8	5
John Tierney	8	6	David Hickey	8	4
Margaret Treacy	4	4	Mary Glover	1	4
Kate Leary	6	3	Mary Callaghan	3	2
Mary Egan	1	1	Johanna Murphy	2	1
Ellen O'Keeffe	2	6	Ellie Hogan	2	5
James O'Brien	4	8	Jeremiah Carroll	6	5
Michael Gregg	1	1	Francis Shanahan	2	2
Patrick Mahony	6	4	Patrick Flynn	2	2
Daniel Sullivan	6	4	Richd. Hawe	4	5
John Simcox	2	7	William Lillis	1	4
Edmond Murphy	9	3	Mary Scully	1	2
John Flynn	9	4	Kate Simcox	1	2
William Callaghan	7	4	Hannah Coughlan	1	1
Hannah Connor	1	2	Jeremiah O'Brien	6	5
Mary Connell	1	1	Patrick Noonan	8	4
William Flynn	7	1	David Russell	6	3
Michael O'Keeffe	7	5	Mary Kirby	4	5
Hanora O'Shaughnessy	2	3	Bridget Judge	2	3
John Manning	6	3	Margaret Cowhey	10	27
Garrett Meade	6	3	Thomas Moore	4	3
Mary O'Callaghan	1	2	Daniel O'Connor	4	3
Mary O'Neill	11	4	RIC Station (Jermh. Cronin, Sgt)	8	5
Patrick Murphy	3	2			

1 dwelling returned as 'uninhabited', landlord's name not supplied.

Census of Ireland 1911: Churchtown Village [extract]					
Head of Household	Total No. in Family	Occupied Rooms in Household	Head of Household	Total No. in Family	Occupied Rooms in Household
James Cowhey, J.P.	11	27	John Noonan	4	4
Daniel O'Connor	1	5	Timothy Fitzpatrick	5	4
Nathaniel Simcox	2	7	Timothy Shaughnessy	1	3
James O'Brien	7	3	Denis Sullivan	6	6
Hannah Kirby	3	9	Patrick Noonan	1	4
William O'Brien	9	3	Mary Hawe	2	5
David Russell	5	4	RIC Barracks (Richd. Taylor, Sgt.)	7	7
John Murphy	5	3	Bridget Flynn	5	3
James Burke	1	2	James Brislane	3	3
Richd. O'Callaghan	5	4	Patrick Murphy	2	2
James Glynn, RIC	4	4	Mary Connell	1	2
David Hickey	8	5	William Flynn	2	1
Jeremiah Geran	6	4	Michael Gregg	1	1
Patrick O'Keeffe	9	5	Ellen McCarthy	3	2
Catherine Tierney	3	8	James Stack	3	4
Mgt. Treacy	4	5	John Stanton	1	5
Rev. Ml. G. Whelan, CC	2	6	Thomas Gaffney	6	5
Lizzie Tierney	1	5	James O'Brien	9	8
Jane Creedon	1	1	Patrick Mahony	6	4
William Twomey	6	4	Eliza Flynn	4	4
Daniel O' Sullivan	6	4	James Condon	5	4
John McAuliffe	3	6	Edward Flannery	6	14
William O'Keeffe	6	7	Hanora Carroll	4	6

1.3 Tithe Applotment and Census by townland

1833 Tithe Applotment: Clashelane	
	Acres
Philip Glover	8
Michael O'Brien	17
John Fraley	5
Philip Hedigan	20
David Walsh	33

Population Census: Clashelane			
Year	Male	Female	Total
1841	28	33	61
1851	20	18	38
1911	9	5	14

Census of Ireland 1901: Clashelane [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Margaret Roche	6	6
Cornelius O'Grady	5	4
Patrick Sullivan	3	3

Census of Ireland 1911: Clashelane [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Cornelius Guiney	5	5
John Ray	3	2
Edward Houlihan	1	2
Patrick O'Sullivan	5	5

1833 Tithe Applotment – no return for Clashganniv

Population Census: Clashganniv			
Year	Male	Female	Total
1841	18	14	32
1851	12	11	23
1911	10	8	18

Census of Ireland 1901: Clashganniv [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Daniel O'Brien	7	10
James Sullivan	8	4
Cornelius Grady	6	4

Census of Ireland 1911: Clashganniv [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Daniel O'Brien	9	9
James Sullivan	5	5
Cornelius Grady	4	4

1 unoccupied dwelling, property of Patrick O'Brien (Ballinagrath).

1.3 Tithe Applotment and Census by townland

1833 Tithe Applotment: Coolmore	
	Acres
Michael Burch	47
Jameo Burch	54
Denis Sullivan	14

Population Census: Coolmore			
Year	Male	Female	Total
1841	17	15	32
1851	17	12	29
1911	9	9	18

Census of Ireland 1901: Coolmore [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
James Binchy	4	5
Michael Sullivan	4	4
Hanora Mullane	5	4
Daniel Kavanagh	7	5
Nora Sullivan	3	2

Census of Ireland 1911: Coolmore [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Daniel Cavanagh *	8	7
Honora Mullane	2	4
Michael Sullivan	4	4
James Binchy	4	6

1 unoccupied dwelling, property of Daniel Kavanagh.

* The Enumerator has listed the name as both 'Cavanagh' and Kavanagh' in his return.

1833 Tithe Applotment: Creggannacourty	
	Acres
George B. Low	84
Widow O'Brien	37
John O'Leary	17
Michael Moylan	2
Thomas Low	10
John Lenahan	4
	Roods
Denis Daly	2

Population Census: Creggannacourty			
Year	Male	Female	Total
1841	27	32	59
1851	9	8	17
1911	11	11	22

Census of Ireland 1901: Creggannacourty [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Timothy Lynch	15	19
Mary Egan	7	4

2 unoccupied dwellings, both in the name of Timothy Lynch.

Census of Ireland 1911: Creggannacourty [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Patrick Lynch	9	11
Denis Egan	6	2
Patrick Kearney	7	4

1.3 Tithe Applotment and Census by townland

1833 Tithe Applotment: Killig	
	Acres
Maurice Walsh	45
John Duane	43
David Cowhy	11
John Coughlan	56
Widow Tiernan & John Devane	13

Population Census: Cullig			
Year	Male	Female	Total
1841	31	30	61
1851	12	8	20
1911	12	14	26

Census of Ireland 1901: Cullig [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Nano Bowler	3	5
Patrick Coughlan	6	6
Patrick Fitzpatrick	4	2
Kate Kiely	4	2

Census of Ireland 1911: Cullig [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Patrick Coughlan	5	8
Patrick Fitzpatrick	5	3
Patrick Kiely	5	4
Edward O'Donovan	11	6

1833 Tithe Applotment: Dunbarry	
	Acres
Thomas Heffernan Esq.	41
Barth. O'Brien	4

Population Census: Dunbarry			
Year	Male	Female	Total
1841	1		1
1851	No official return		
1911	7	2	9

Census of Ireland 1901: Dunbarry
No return

Census of Ireland 1911: Dunbarry [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Jeremiah O'Sullivan	9	4

1833 Tithe Applotment: Egmont (list 1)	
	Acres
Daniel Murphy	81
Rev. William Cotter	46
1833 Tithe Applotment: Egmont (list 2)	
	Acres
Thomas Cowhey	52
James Magrath	19
Widow Magrath	10
William Salt	3
	Roods
Robert Rogers	3
James Denahy	3
Edmond Byrnes	3

1.3 Tithe Applotment and Census by townland

Population Census: Egmont			
Year	Male	Female	Total
1841	77	40	147
1851	126	133	259
1911	27	39	66

Census of Ireland 1901: Egmont [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Thade Creedon	2	1
Francis Flannery	9	8
Edward Purdon, Esq.	7	12
Timothy O'Leary	6	3
Kate Connors	2	2
John Fitzgerald	5	3
Dan Murphy	10	8
Thomas Cowhey	12	5

2 unoccupied dwellings on the townland, one the property of Mary Guinea (Buttevant) and the other belonging to Tim Lynch (Cregane).

Census of Ireland 1911: Egmont [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Edmond Grady	7	4
William Stack	9	4
Patrick Sullivan	6	5
John Flannery	4	5
Edward Purdon, Esq.	5	10
Timothy O'Leary	5	2
Denis Duggan	4	3
Mary Murphy	7	5
John Moylan	7	4
John Manning	5	5
Thomas Cowhey	7	7

2 unoccupied dwellings, 1 owned by Patrick Lynch (Creganne); ownership of the other is undocumented.

1833 Tithe Applotment: Gurteenroe			
	Acres		Acres
Wm. & Molly Thomson	11	Daniel Sullivan	24
Matthew Thomson	17	Timothy Lynch	24
Timothy Callaghan	6	Richard Barry	2
James Quin	19	Francis Allen, Esq.	30
Patrick Noonan	23	Emanuel Williams	8
Daniel Flynn	54	William Sheehan	6
Michael Mahony	2	John Purcell, Esq.	10
Daniel Fitzpatrick	5	James Quin	16
Daniel Sullivan	5	Patrick Vaughan	20

Population Census: Gurteenroe			
Year	Male	Female	Total
1841	104	105	209
1851	28	30	58
1911	25	16	41

Census of Ireland 1901: Gurteenroe [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Patrick Kearney	8	5
Michael Fleming	7	5
David Flynn	6	5
Denis Hawe	4	7

1.3 Tithe Applotment and Census by townland

Census of Ireland 1911: Gurteenroe [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Michael Fleming	12	5
Thomas Flynn	14	5
Denis Hawe	9	8
John Danaher	6	4

1 unoccupied dwelling; property of Patrick Sullivan (Ballinguile).

Gurteenroe Commons: Area of 51 acres, 2 roods and 9 perches – the smallest townland in the parish. An extension of **Gurteenroe**, it forms the boundary with the Liscarroll townland of Ardaprior. No residents recorded in 1841, 1851, or in the censuses of 1901 and 1911.

1833 Tithe Applotment: Imogane	
	Acres
James Cowhy	51
John Keoagh	48
William Glover	16
William Allen	16
Edward Glover	9
Michael Walsh	8

Population Census: Imogane			
Year	Male	Female	Total
1841	86	97	183
1851	32	33	65
1911	7	13	20

Census of Ireland 1901: Imogane [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
David Cowhey	8	6
David Herlihy	8	7
Michael O'Brien	4	2

Census of Ireland 1911: Imogane [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Richard Grady	5	4
Johanna O'Brien	3	2
John W. Byrne	5	9
Johanna Cowhey	7	7

1833 Tithe Applotment: Kilgrogan
Not deposited in National Archives

Population Census: Kilgrogan			
Year	Male	Female	Total
1841	3	3	6
1851	6	6	12
1911	4	6	10

Census of Ireland 1901: Kilgrogan [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
William Fennessy	4	1
Jeremiah Leane	3	1

Census of Ireland 1911: Kilgrogan [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
John Howard	6	1
Michael Callaghan	4	1

1.3 Tithe Applotment and Census by townland

There is no Title Applotment information available for Leap. It is possible such data was amalgamated with Walshestown.

Population Census: Leap			
Year	Male	Female	Total
1841	62	64	126
1851	0	3	3
1911	5	6	11

Census of Ireland 1901: Leap [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Thomas O'Connor	10	6
Patrick Mahony	2	4

Census of Ireland 1911: Leap [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Patrick Mahony	2	4
Michael Twomey	1	4
William Connor	8	7

1833 Tithe Applotment: Moanroe
Entered in Walshestown return as 'Meanroe'

Population Census: Moanroe			
Year	Male	Female	Total
1841	No Official Return		
1851	0	1	1
1911	No Official Return		

Census of Ireland 1901: Moanroe
No Return

Census of Ireland 1911: Moanroe
No Return

1833 Tithe Applotment: Knockellybreedy	
	Acres
Michael Quinlan	112

Population Census: Mountbridget			
Year	Male	Female	Total
1841	36	43	79
1851	95	75	170
1911	12	6	18

Census of Ireland 1901: Mountbridget [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Richard Fitzgerald	11	5
William Thompson	4	4
Michael Regan	5	3
William Stack	6	1
Peter Cremen	6	1
Richard O'Grady	5	1
Mary Houlihan	1	1
Margaret Reidy	2	1
Ellen McCarthy	3	1

Census of Ireland 1911: Mountbridget [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
John Grady	2	4
John Thompson	4	4
Michael Thompson	4	5
Richard Fitzgerald	8	8

1 unoccupied dwelling, property of Richard Fitzgerald.

1.3 Tithe Applotment and Census by townland

1833 Tithe Applotment: Droumcorbett	
	Acres
James Glover, Esq.	53
James Ahern	4
Widow O'Brien	10
William Walsh	10
Patrick McCarthy	9
John Clarson	20

Population Census: Mountcorbitt			
Year	Male	Female	Total
1841	54	47	101
1851	4	3	7
1911	7	5	12

Census of Ireland 1901: Mountcorbitt [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Michael Brosnahan	9	5
Neville Anderson	13	14

Census of Ireland 1911: Mountcorbitt [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Thomas P. O'Brien	7	17
Michael Regan	5	4

1833 Tithe Applotment: Rath	
	Acres
Rev. F. W. Crofts	177

Population Census: Rath			
Year	Male	Female	Total
1841	25	25	50
1851	39	28	67
1911	19	20	39

Census of Ireland 1901: Rath [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
William Hickey	5	3
John Clarke	5	2
John Corkery	2	1
James Sullivan	6	6
Joseph Callanan	13	10
Cornelius Doyle	4	4
Jeremiah Feehan	3	4
Ellen Dillon	2	2
Margaret McAuliffe	3	2

Census of Ireland 1911: Rath [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Margaret McCauliffe	3	4
Edward Dillon	1	4
Cornelius Callaghan	6	4
Francis Shanaghan	2	4
James O' Sullivan	2	5
Denis Linehan? *	4	2
William Hickey	4	5
Cornelius Doyle	6	4
Joseph Callanan	6	7
Catherine Corkery	3	4

1 unoccupied dwelling, no landholder listed.

* Entry badly smudged; Linehan most likely name.

1.3 Tithe Applotment and Census by townland

1833 Tithe Applotment: Walshestown			
	Acres		Acres
David Lynch	171	William Duane, Snr.	35
William Duane, Jnr.	35	Thomas Fitzgerald	2
David Duane	31	Patrick Duane	29
William Hallenan	75	Bart. Hallenan	36
James Lynch	23	William Hedyan	12
John Wrixon, Esq.	48	John O'Brien	66
Darby Hogan	4	Thomas Donegan	51
John Hannan	2	John Duane	3
John Keogh	5	James Denahy	3
James Cowhy	10	John Sheehan	3
James Tierney	1	Cors. Creeton	1
James Harley	2	Daniel Kelliher	3
Jeremiah Connell	2	Bart. Murphy	15
Michael Murphy	2	Michael Flemming	13
Widow White	1	Maurice Regan	4
David Walsh	1	William Connors	22
James Dooly	7	Rev. F. W. Crofts	4
Rev. Matthew Purcell	72	Lord Egmonte	20
Meanroe Bog	41		
	Perches		
Widow Duane	2		

Population Census: Walshestown			
Year	Male	Female	Total
1841	35	52	87
1851	63	45	108
1911	17	10	27

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Census of Ireland 1901: Walshestown [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
Mary Twomey	1	4
William Murphy	8	8
Edmd. Dunlea	10	7
James Brown	7	9

Census of Ireland 1911: Walshestown [extract]		
Head of Household	Total No. in Family	Occupied Rooms in Household
John Dunlea	7	7
William Murphy	7	9
James Brown	7	11
Denis Leary	6	5

1 unoccupied dwelling, property of James Brown.

Part 1.4

Griffith's Valuation 1851 by townland

compiled by Denis J. Hickey

Note: The spelling of surnames and townlands are presented as spelt
in the original research documentation.

Griffith's Valuation 1851 (Aghaburren)						
Occupier	Immediate Lessors	Description of Tenement	Area		Net Annual Value	
			Acres	Roods	£	s d
Edward Lynch Thomas Simcox	Sir Edward Tierney Bart Edward Lynch	House, offices and lands	220	1	200	0 0
		House, offices and garden	0	1	2	5 0
		Total:	220	3	202	5 0

Griffith's Valuation 1851 (Annagh Bogs)						
Occupier	Immediate Lessors	Description of Tenement	Area		Net Annual Value	
			Acres	Roods	£	s d
Michael O'Brien Sir E. Tierney, Bart. Patrick Egan Sir E. Tierney, Bart.	Sir Edward Tierney, Bart. In fee Sir Edward Tierney, Bart. In fee	House, offices & land	17	1	7	5 0
		Land	212	3	121	0 0
		House	0	0	0	14 0
		Land	24	1	10	10 0
		Total:	254	3	139	9 0

Griffith's Valuation 1851 (Annagh North)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Geo. H. Wise, Esq.	Sir Edward Tierney, Bart.	House, office & land	147	2	4	92	15	0	
Garret Fleming	Sir Edward Tierney, Bart.	House, office & land	137	1	22	86	0	0	
John Duggan	Garret Fleming	House	0	0	0	0	6	0	
John Cowhy	Sir Edward Tierney, Bart.	House, offices & land	168	1	6	146	15	0	
Sir E. Tierney, Bart.	In fee	House, offices & land	81	0	11	80	10	0	
		Total:	Acres 534	Roods 1	Perches 3	£ 406	s 6	d 0	

Griffith's Valuation 1851 (Annagh South)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Johanna Cowhy	Sir Edward Tierney, Bart.	House, offices & land	189	1	3	175	0	0	
John Dogherty	Johanna Cowhey	House	0	0	0	0	8	0	
Patrick Fitzgerald	Johanna Cowhey	House	0	0	0	0	10	0	
Patrick Casey and Edward Lynch	Sir Edward Tierney, Bart.	Land	1	2	9	1	5	0	
Unoccupied	Johanna Cowhy	House & offices	0	0	0	3	5	0	
		Total:	Acres 190	Roods 3	Perches 12	£ 180	s 8	d 0	

1.4 Griffith's Valuation 1851 by townland

Griffith's Valuation 1851 (Ballindillanig)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Thos. Fitzgerald	Sir W. W. Beecher	House & lands	03	02	29	03	00	0	
Wm. Duane, Jnr.	Sir W. W. Beecher	House, offices & lands	57	01	38	48	05	0	
James Brien	Wm. Duane, Jnr.	House & garden	00	00	21	00	14	0	
Anne Duane	Sir W. W. Beecher	House, offices & lands	47	00	27	43	00	0	
David Duane	Sir W. W. Beecher	House, offices & lands	53	00	06	42	15	0	
Wm. Duane, Snr.	Sir W. W. Beecher	House, offices & lands	57	02	05	45	05	0	
Ml. Reilly	Wm. Duane, Snr.	House & garden	00	00	14	00	08	0	
Danl. O'Brien	Wm. Duane, Snr.	House & garden	00	00	19	00	14	0	
Ml. Hallinan	Sir W. W. Beecher	House, offices & lands	30	02	22	33	05	0	
Barth. Hallinan	Sir W. W. Beecher	House, offices & lands	70	01	00	67	00	0	
Cors. Dinneen	Barth. Hallinan	House	00	00	00	00	10	0	
Danl. Howard	Barth. Hallinan	House	00	00	00	00	08	0	
Mgt. Hallinan	Ml. Hallinan	House, offices & garden	00	01	02	01	05	0	
James Lynch	Sir W. W. Beecher	House & lands	06	01	02	06	05	0	
Total:			326	2	35	295	14	0	

Griffith's Valuation 1851 (Ballyadam)							
Occupier	Immediate Lessors	Description of Tenement	Area		Net Annual Value		
			Acres	Roods	£	s	d
Mce. Magrath Thos. Wyse	Earl of Egmont Mce. Magrath	House, offices & lands	104	3	86	0	0
		House & garden	0	0	0	8	0
		Total:	104	3	86	8	0

1.4 Griffith's Valuation 1851 by townland

Griffith's Valuation 1851 (Ballygrace)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Ellen O'Brien	Sir Edward Tierney, Bart.	House & lands	69	1	39	45	5	0	
Jermh. Irvine	Sir Edward Tierney, Bart.	House, offices & garden	0	1	33	3	15	0	
Cors. O'Brien	Ellen O'Brien	House	0	0	0	0	8	0	
Wm. Buckley	Ellen O'Brien	House	0	0	0	0	5	0	
Sir Edward Tierney, Bart.	In fee	Land (plantation)	20	2	20	7	0	0	
Mce. Littleton	Sir Edward Tierney, Bart.	House & offices	0	0	0	3	0	0	
Cath. Greene	Sir Edward Tierney, Bart.	House	0	0	0	1	10	0	
Sir Edward Tierney, Bart.	In fee	House, offices & lands	54	2	0	23	5	0	
John Lynch, Jnr.	John Lynch, Jnr.	House, offices & lands	28	2	16	19	0	0	
Ellen Greene	Sir Edward Tierney, Bart.	House, offices & lands	113	0	39	69	5	0	
John Lynch, Jnr.	Sir Edward Tierney, Bart.	House, offices & lands	35	1	1	21	15	0	
Mary Carey	John Lynch, Jnr.	House & garden	0	0	0	0	12	0	
Total:			322	2	7	195	0	0	

Griffith's Valuation 1851 (Ballynaboul)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Mce. Sheehan	Sir Edward Tierney, Bart.	House, offices & lands	96	0	1	86	10	0	
Unoccupied	Mce. Sheehan	House	0	0	0	0	6	0	
Danl. Callaghan	Mce. Sheehan	House & garden	0	0	24	0	16	0	
David Healy	Mce. Sheehan	House & garden	0	0	24	0	12	0	
Ptk. Lynch	John Purcell, Esq.	House, offices & lands	50	3	26	44	10	0	
Wm. Connell	Ptk. Lynch	House	0	0	0	0	8	0	
Ger. Fitzgibbon	Sir Edward Tierney, Bart.	House, offices & lands	94	2	32	72	0	0	
Edmd. Thornhill	Ger. Fitzgibbon	House	0	0	0	0	10	0	
Sir Edward Tierney, Bart.	In fee	Hse., offices, gate-lodge & lands	90	2	23	74	5	0	
Timothy Relahan	Sir Edward Tierney, Bart.	House, offices & garden	0	1	17	3	15	0	
Wm. Linehan	Sir Edward Tierney, Bart.	House, offices & garden	0	1	0	3	15	0	
Sir Edward Tierney, Bart.	In fee	Land (plantation)	2	3	23	2	0	0	
Sir Edward Tierney, Bart.	In fee	Land	3	2	7	1	15	0	
Unoccupied	Sir Edward Tierney, Bart.	House & offices	0	0	0	4	0	0	
John O'Leary	Sir Edward Tierney, Bart.	House, offices & land	23	0	32	22	10	0	
		Total:	362	3	9	317	12	0	

1.4 Griffith's Valuation 1851 by townland

Griffith's Valuation 1851 (Ballynamuck)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Sir Edward Tierney, Bart.	In fee	Land	36	2	12	27	10	0	
Mr. McCarthy	John Purcell, Esq.	House, offices & land	3	1	27	4	5	0	
Ptk. O'Hara	Mr. McCarthy	House	0	0	0	0	6	0	
Denis Callaghan	Mr. McCarthy	House	0	0	0	0	4	0	
Mr. McCarthy	Wm. Walsh	Land	6	0	21	6	0	0	
Richd. Cosgrave	Wm. Walsh	Land	3	2	38	3	0	0	
Martin Brien	John Purcell, Esq.	Land	6	0	28	4	5	0	
Elzbth. Stafford	John Purcell, Esq.	House	0	0	0	0	8	0	
John Connell & Andrew Murphy	John Purcell, Esq.	House	0	0	0	0	10	0	
Ellen Andrews	John Purcell, Esq.	House & garden	0	1	4	1	6	0	
Wm. Walsh	John Purcell, Esq.	Land	4	1	36	2	5	0	
Cors. Desmond	Wm. Walsh	House & lands	2	0	25	2	0	0	
Honora Regan	John Purcell, Esq.	House & garden	0	0	13	0	16	0	
Unoccupied	Wm. Walsh	House	0	0	0	0	8	0	
Anne Linnane	Wm. Walsh	House	0	0	0	0	5	0	
John Coleman	John Purcell, Esq.	House, offices & land	1	0	25	1	15	0	

continued...

Griffith's Valuation 1851 (Ballynamuck) <i>continued</i>									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
James Johnston	John Purcell, Esq.	House & lands	4	3	21	5	0	0	
Peter Johnston	James Johnston	House & garden	0	2	11	1	0	0	
Thos. Leahy	Richd. Cosgrave	House & garden	0	0	17	0	14	0	
James Breslane	John Purcell, Esq.	House & lands	1	2	7	2	0	0	
Danl. Kelleher	James Breslane	House	0	0	0	0	4	0	
Mary Russell	James Breslane	House	0	0	0	0	6	0	
David Horrigan	Wm. Walsh	House & lands	1	3	29	2	0	0	
Ptk. McAuliffe	David Horrigan	House	0	0	0	0	6	0	
Mr. O'Brien	David Horrigan	House	0	0	0	0	16	0	
John Sullivan	Wm. Walsh	House & lands	2	2	13	3	0	0	
Unoccupied	John Sullivan	House	0	0	0	0	8	0	
Total:			75	3	07	70	17	0	

1.4 Griffith's Valuation 1851 by townland

Griffith's Valuation 1851 (Ballyvaheen)							
Occupier	Immediate Lessors	Description of Tenement	Area		Net Annual Value		
			Acres	Roods	Perches	£	s d
Mathew Coghlan	John Purcell, Esq.	House, office & lands	75	2	34	43	10 0
Cors. Coghlan	Mathew Coghlan	House & garden	0	0	23	0	18 0
John Coghlan	Mathew Coghlan	House & garden	0	0	11	0	12 0
John Kavanagh	John Purcell, Esq.	House, offices & lands	37	0	0	28	15 0
Danl. O'Brien	John Purcell, Esq.	House, offices & lands	40	0	25	31	15 0
		Total:	153	0	13	105	10 0

Griffith's Valuation 1851 (Burton Park)							
Occupier	Immediate Lessors	Description of Tenement	Area		Net Annual Value		
			Acres	Roods	Perches	£	s d
Sir Edward Tierney, Bart.	In fee	Land (plantation)	39	1	21	34	15 0
John Purcell, Esq.	Sir Edward Tierney, Bart.	House, offices, gate-lodge & lands	116	3	28	129	0 0
Mr. Clarkson	John Purcell, Esq.	House & garden	0	0	25	0	18 0
Denis McAuliffe	John Purcell, Esq.	House & garden	0	0	18	1	0 0
		Total:	156	2	12	165	13 0

Griffith's Valuation 1851 (Carrigeen)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Patrick Roche	Rev. Freeman Crofts	House, offices & land	146	2	15	100	0	0	
Thomas O'Brien	Patrick Roche	House & small garden	0	0	0	0	16	0	
Thomas Noonan	Rev. Freeman Crofts	House, offices & land	24	0	31	13	0	0	
Philip Hedagan	Rev. Freeman Crofts	House, offices & land	107	2	23	71	5	0	
Timothy M'Auliffe & Patrick O'Brien	Philip Hedagan	House & garden	0	0	10	1	6	0	
Cornelius Connell	Rev. Freeman Crofts	House, offices and land	50	0	11	30	0	0	
Bridget Sullivan	In fee Rev. Freeman Crofts	House	0	0	0	0	5	0	
		Total:	328	2	10	216	12	0	

1.4 Griffith's Valuation 1851 by townland

Griffith's Valuation 1851 (Churchtown)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Sir Edward Tierney, Bart. William & Thomas Doyle Henry Wrixon	In fee	House, offices & land	143	0	16	203	0	0	
	Sir Edward Tierney, Bart.	House & offices	0	0	0	2	15	0	
	Sir Edward Tierney, Bart.	House and offices	0	0	0	3	0	0	
		Church & grave-yard	1	0	29	13	15	0	
Rev. Eustace George Garret Barry	Sir Edward Tierney, Bart.	Land (glebe)	11	2	29	13	15	0	
	Rev. Eustace George	House & offices	0	0	0	3	00	0	
		Total:	155	3	34	239	5	0	

Griffith's Valuation 1851 (Village of Churchtown, George's Street)								
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value		
			Acres	Roods	Perches	£	s	d
Unoccupied	Sir Edward Tierney, Bart.	House, offices, yard & garden	0	0	31	8	10	0
		Grave-yard	0	2	7	0	10	0
Francis Flannery	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	5	0	0
Honora Lynch	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	4	5	0
Garret Roche	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	4	5	0
John Dunne	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	4	5	0
James Smith	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	4	5	0
John Crean	Sir Edward Tierney, Bart.	Hse., offices, yard & small garden	0	0	0	2	10	0
Patrick Meagher	Sir Edward Tierney, Bart.	Hse., offices, yard & small garden	0	0	0	2	10	0
Kennedy O'Callaghan	Sir Edward Tierney, Bart.	Hse., offices, yard & small garden	0	0	0	2	10	0
John Power	Sir Edward Tierney, Bart.	Hse., offices, yard & small garden	0	0	0	2	10	0
William Buckley	Sir Edward Tierney, Bart.	Hse., offices, yard & small garden	0	0	0	2	10	0
Michael Donegan	Sir Edward Tierney, Bart.	Hse., offices, yard & small garden	0	0	0	2	10	0
John Clarkson	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	3	10	0
Edward Roche	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	3	15	0
Humphrey Winter	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	3	0	0
Constabulary force	Sir Edward Tierney, Bart.	Barracks, offices & yard	0	0	0	5	0	0
James Cleary	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	2	15	0
Margaret McAuliffe	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	2	15	0

continued...

Griffith's Valuation 1851 (Village of Churchtown, George's Street) <i>continued</i>								
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value		
			Acres	Roods	Perches	£	s	d
Dnl. Cowley	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	4	15	0
John McAuliffe	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	3	0	0
Edward Howard	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	4	10	0
Owen Bench	Sir Edward Tierney, Bart.	House, offices, yard & garden	0	2	26	14	5	0
Griffith's Valuation 1851 (Village of Churchtown, Kerry Lane)								
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value		
			Acres	Roods	Perches	£	s	d
William Lee	Sir Edward Tierney, Bart.	Schoolhouse, offices & yard	0	0	0	8	0	0
Unoccupied	Sir Edward Tierney, Bart.	Market House & offices	0	0	0	9	10	0
John Desmond	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	3	10	0
Amelia Kent	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	3	10	0
John Laffan	Earl of Egmont	House, yard & garden	0	0	14	2	10	0
Anne Cullen	Earl of Egmont	House, yard & garden	0	0	13	2	10	0
Johanna Rogers	Earl of Egmont	House, yard & garden	0	0	15	2	10	0
James Dennehy	Earl of Egmont	House, offices, yard & garden	0	0	21	5	0	0
Sarah Webb	Earl of Egmont	House, yard & garden	0	0	13	2	15	0
Daniel Buckley	Earl of Egmont	House, yard & garden	0	0	16	2	15	0
Edmond Burns	Earl of Egmont	House, yard & garden	0	0	12	2	15	0
John Creen	Sir Edward Tierney, Bart.	Pound	0	0	10	0	10	0

Griffith's Valuation 1851 (Village of Churchtown, Buttevant Road)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
John Hannan	Earl of Egmont	House, yard & small garden	0	0	0	0	12	0	
Mary O'Leary	Earl of Egmont	House, yard & small garden	0	0	0	0	10	0	
John Noonan/ John Leahy	Earl of Egmont	House, yard & small garden	0	0	0	0	15	0	
Denis Sullivan	Earl of Egmont	House, offices, yard & small garden	0	0	0	0	18	0	
		Roman Catholic Chapel & yard	0	1	8	10	10	0	
Denis McCarthy	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	2	15	0	
John Callaghan	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	2	0	0	
Edmond De Courcy	John Callaghan	House	0	0	0	1	5	0	
Michael De Courcy	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	3	0	0	
Denis Callaghan	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	2	15	0	
Sir Edw. Tierney, Bart.	In fee	Land (plantation)	0	0	11	0	4	0	

Griffith's Valuation 1851 (Village of Churchtown, Clashganniv Road)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Nathaniel Simcox	Sir Edward Tierney, Bart.	House, offices, yard & garden	0	3	10	15	10	0	
Rev. David O'Leary	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	4	15	0	
Rev. Eustace George	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	6	15	0	
Edmond Hannery	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	3	15	0	
Rev. David Sheehan	Sir Edward Tierney, Bart.	House, offices & yard	0	0	0	4	0	0	
		Land under houses, yards, small gardens and streets	5	1	25				
		Total:	Acres 164	Roods 3	Perches 26	£ 437	s 19	d 0	
Exemptions									
		Church & grave-yard	1	0	29	13	15	0	
		Grave-yard	0	2	7	0	10	0	
		Schoolhouse, offices & yard	0	0	0	8	0	0	
		Market House & offices	0	0	0	9	10	0	
		Roman Catholic chapel & yard	0	1	8	10	10	0	
		Total:	Acres 2	Roods 0	Perches 4	£ 42	s 5	d 0	

Griffith's Valuation 1851 (Clashelane)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
James Cowhy	Sir Edward Tierney, Bart.	Land	2	0	18	1	5	0	
James Roche	Sir Edward Tierney, Bart.	House, offices & land	120	0	3	110	0	0	
John Regan	James Roche	House & garden	0	0	18	0	10	0	
Eliza Cosgrave	James Roche	House, offices & garden	0	0	19	0	16	0	
James Russell	James Roche	House & garden	0	0	15	0	10	0	
Philip Hedagan	James Roche	House, offices & land	32	2	16	30	5	0	
John Frawley	James Roche	House & land	6	2	36	6	0	0	
Michael Walsh	James Roche	House, offices & land	13	1	21	13	0	0	
Patrick Walsh	Michael Walsh	House	0	0	0	0	8	0	
Total:			Acres	Roods	Perches	£	s	d	
			175	0	26	162	14	0	

1.4 Griffith's Valuation 1851 by townland

Griffith's Valuation 1851 (Clashganniv)						
Occupier	Immediate Lessors	Description of Tenement	Area		Net Annual Value	
			Acres	Roods	Perches	£ s d
Sir Edw. Tierney, Bart.	In fee	House, offices & land	110	3	6	91 0 0
James Lynch	Sir Edward Tierney, Bart.	House, offices & land	165	2	0	138 0 0
Jeremiah Scannell	James Lynch	House	0	0	0	0 4 0
Unoccupied	James Lynch	House	0	0	0	0 5 0
Total:			276	1	6	£ 229 9 0

Griffith's Valuation 1851 (Coolmore)						
Occupier	Immediate Lessors	Description of Tenement	Area		Net Annual Value	
			Acres	Roods	Perches	£ s d
James Benchy	Dowager Countess Listowel	House, offices & land	75	1	18	42 5 0
James Sullivan	Dowager Countess Listowel	House, offices & land	11	3	14	7 5 0
Timothy Sullivan	Dowager Countess Listowel	House & land	11	2	14	6 15 0
Michael Benchy	Dowager Countess Listowel	House, offices & land	76	3	27	39 15 0
Total:			175	2	33	£ 96 0 0

Griffith's Valuation 1851 (Creggannacourty)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
John O'Leary	Sir Edward Tierney, Bart.	Land	42	3	8	24	10	0	
Timothy Leary	John O'Leary	House	0	0	0	0	5	0	
David Goggin	Timothy Leary	House	0	0	0	0	10	0	
Representatives									
Sarah Barry	Sir Edward Tierney, Bart.	House, offices & land	202	3	13	186	0	0	
John Sullivan/ David Connor	Reps. Sarah Barry	House & offices	0	0	0	2	5	0	
John O'Brien	Reps. Sarah Barry	House & offices	0	0	0	2	10	0	
William Bohan/ James Connell	Reps. Sarah Barry	House & offices	0	0	0	3	5	0	
Sir Edw. Tierney, Bart.	In fee	Land (plantation)	9	1	21	5	0	0	
Total:			Acres 255	Roods 0	Perches 2	£ 224	s 5	d 0	

1.4 Griffith's Valuation 1851 by townland

Griffith's Valuation 1851 (Cullig)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Sir Edw. Tierney, Bart.	In fee	Land	41	1	24	30	0	0	
John Coghlan	Sir Edward Tierney, Bart.	House, offices & land	98	0	9	80	15	0	
Patrick Coghlan	Sir Edward Tierney, Bart.	House & offices	0	0	0	3	15	0	
James Connell	John Coghlan	House & garden	0	0	16	0	6	0	
John Breslane	Sir Edward Tierney, Bart.	House	0	0	0	0	4	0	
John Roche	Sir Edward Tierney, Bart.	House & garden	0	0	12	0	8	0	
Patrick Coghlan	Sir Edward Tierney, Bart.	Land	137	3	10	97	0	0	
Gerald Fitzgibbon	Sir Edward Tierney, Bart.	House & office	0	0	0	2	5	0	
Total:			277	1	31	214	13	0	

Griffith's Valuation 1851 (Dunbarry)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Sir Edw. Tierney, Bart.	In fee	Land (plantations)	20	3	33	9	5	0	
James Heffernan	Sir Edward Tierney, Bart.	Land	78	3	29	57	10	0	
Nathaniel Simcox	Sir Edward Tierney, Bart.	Land	8	1	26	6	15	0	
Total:			108	1	8	73	10	00	

Griffith's Valuation 1851 (Egmont)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Timothy Keefe	Earl of Egmont	House & land	4	3	31	4	15	0	
Thomas Linehan	Earl of Egmont	House, office & land	63	2	9	55	15	0	
Maurice Magrath	Earl of Egmont	House, offices & land	50	1	37	57	0	0	
Margaret Creighton	Maurice Magrath	House	0	0	0	0	10	0	
John Bolster	Earl of Egmont	House, offices & land	66	3	18	66	0	0	
William Connell	John Bolster	House & garden	0	0	16	0	16	0	
John Laffan	Earl of Egmont	Land	1	2	6	1	5	0	
Sarah Webb	Earl of Egmont	Land	1	1	33	1	5	0	
Margaret Cullen	Earl of Egmont	Land	1	2	23	1	5	0	
Daniel Buckley	Earl of Egmont	Land	1	2	19	1	5	0	
John Burns	Earl of Egmont	Land	1	2	15	1	5	0	
James Dennehy	Earl of Egmont	Land	1	2	9	1	5	0	
Johanna Rogers	Earl of Egmont	Land	1	3	37	1	10	0	
James Magrath	Earl of Egmont	Land	31	1	5	26	5	0	
Jeremiah Hannan	Maurice Magrath	House & small garden	0	0	0	0	8	0	
Maurice Creighton	Maurice Magrath	House & garden	0	0	13	0	14	0	
Margaret Magrath	Earl of Egmont	House, offices & land	71	1	31	70	0	0	

continued...

1.4 Griffith's Valuation 1851 by townland

Griffith's Valuation 1851 (Egmont) <i>continued</i>									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Nicholas Lillis	Margaret Magrath	House & garden	0	0	24	1	6	0	
Earl of Egmont	In fee	Land (plantation)	15	2	24	6	10	0	
Mary Ann Cowhy	Earl of Egmont	House, offices & land	78	2	5	60	10	0	
Michael Callaghan	Mary Ann Cowhy	House & small garden	0	0	0	0	12	0	
Michael Callaghan	Mary Ann Cowhy	House & garden	0	0	18	0	12	0	
Barth. W. Purdon, Esq.	Earl of Egmont	House, offices & land	81	0	14	80	0	0	
Daniel Murphy	Earl of Egmont	House, offices & land	130	2	7	102	0	0	
Timothy Connell	Daniel Murphy	House	0	0	0	0	12	0	
John Barry	Daniel Murphy	House	0	0	0	0	5	0	
Timothy Connell	Earl of Egmont	Land	4	1	9	2	15	0	
Thomas Samuels	Earl of Egmont	House, office & land	2	1	9	3	0	0	
Timothy Connell	Earl of Egmont	House	0	0	0	2	0	0	
Total:			612	3	12	551	5	0	

Griffith's Valuation 1851 (Gurteenroe)							
Occupier	Immediate Lessors	Description of Tenement	Area		Net Annual Value		
			Acres	Roods	Perches	£	s d
Representatives							
Sarah Barry	Sir Edward Tierney, Bart.	Land	8	0	0	4	15 0
Mrs. Ellen O'Brien	Sir Edward Tierney, Bart.	Land	2	2	2	1	15 0
Sir Edward Tierney	In fee	Land	52	0	19	20	5 0
Sir Edward Tierney, Bart.	In fee	Land	58	3	24	35	5 0
Sir Edward Tierney, Bart.	In fee	House, offices & land	77	3	8	44	0 0
Daniel Sullivan	Sir Edward Tierney, Bart.	House, offices & land	88	3	23	53	0 0
Patrick Noonan	Sir Edward Tierney, Bart.	House, offices & land	50	1	11	28	5 0
Michael Flynn	Sir Edward Tierney, Bart.	House, offices & land	94	3	33	52	10 0
		Total:	433	2	0	239	15 0

Griffith's Valuation 1851 (Gurteenroe Commons)							
Occupier	Immediate Lessors	Description of Tenement	Area		Net Annual Value		
			Acres	Roods	Perches	£	s d
Sir Edward Tierney, Bart.	In fee	Land	51	1	20	15	10 0
		Total:	51	1	20	15	10 0

1.4 Griffith's Valuation 1851 by townland

Griffith's Valuation 1851 (Imogane)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
James Cowhy	Sir Edward Tierney, Bart.	House, offices & land	102	3	18	88	10	0	
Michael Fleming	James Cowhy	House & garden	0	0	15	0	12	0	
Timothy Keogh	Sir Edward Tierney, Bart.	House, offices & land	32	0	31	21	15	0	
Catherine Murphy	Timothy Keogh	House & small garden	0	0	0	0	5	0	
Elizabeth Keogh	Sir Edward Tierney, Bart.	House, offices & land	48	0	33	41	15	0	
Mary Regan	Elizabeth Keogh	House & small garden	0	0	0	0	4	0	
Thomas Glover	Sir Edward Tierney, Bart.	House & land	5	3	2	6	0	0	
Elizabeth Connor	James Glover, Esq.	House	0	0	0	0	4	0	
Edmond McAuliffe	James Glover, Esq.	House	0	0	0	0	4	0	
Philip Glover	James Glover, Esq.	House	0	0	0	0	12	0	
John Glover	James Glover, Esq.	House	0	0	0	0	8	0	
William Reilly	John McAuliffe	House	0	0	0	0	10	0	
Timothy Moynahan	James Glover, Esq.	House	0	0	0	0	8	0	
William Allen	Sir Edward Tierney, Bart.	House, offices & land	29	1	39	20	10	0	
Unoccupied	William Allen	House	0	0	0	0	10	0	
John O'Brien	William Allen	House	0	0	0	0	6	0	
John Chambers	William Allen	House	0	0	0	0	12	0	

continued...

Griffith's Valuation 1851 (Imogane) <i>continued</i>									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Honora Regan	William Allen	House	0	0	0	0	6	0	
John Frawley	William Allen	House	0	0	0	0	10	0	
William Glover	Sir Edward Tierney, Bart.	House, offices & land	25	0	25	16	10	0	
Nicholas Sexton	William Glover	House & garden	0	0	13	0	6	0	
Thomas Regan	William Glover	House & garden	0	3	10	0	18	0	
John Chambers	William Glover	Garden	0	0	10	0	2	0	
John Allen	Sir Edward Tierney, Bart.	House, offices & land	33	3	11	19	10	0	
		Total:	Acres 278	Roods 2	Perches 7	£ 221	s 7	d 0	

Griffith's Valuation 1851 (Kilgrogan)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Sir Edw. Tierney, Bart. Edmond Russell	In fee Sir Edward Tierney, Bart.	House, offices & land	230	3	30	190	0	0	
		House & garden	0	0	30	3	5	0	
		Graveyard	0	1	1	0	2	0	
		Total:	230	1	21	193	5	0	

Griffith's Valuation 1851 (Leap)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Thomas Dooley	John Wrixon, Esq.	House, offices & land	11	2	20	10	15	0	
William Connor	John Wrixon, Esq.	House, offices & land	39	1	15	34	0	0	
Margaret Pigott	William Connor	House	0	0	0	0	15	0	
Thomas Connor	William Connor	House	0	0	0	0	8	0	
Michael Egan	William Connor	House	0	0	0	0	5	0	
Michael Murphy, Jr.	John Wrixon, Esq.	House & land	1	2	10	1	10	0	
William Barrett	Michael Murphy	House	0	0	0	0	4	0	
Jeremiah Connell	John Wrixon, Esq.	House & land	3	3	2	4	0	0	
Michael Murphy, Snr.	John Wrixon, Esq.	House, offices & land	7	3	7	7	10	0	
Garret Fleming	John Wrixon, Esq.	Office & land	25	2	33	22	0	0	
Mary Duane	Garret Fleming	House	0	0	0	0	10	0	
John Roche	John Wrixon, Esq.	Land	0	3	19	0	15	0	
Maurice Mahony	John Roche	House	0	0	0	0	8	0	
Maurice Regan	John Wrixon, Esq.	House & land	3	3	24	4	0	0	
Daniel Relahan	John Wrixon, Esq.	House, office & land	5	0	21	5	0	0	
Bartholomew Murphy	John Wrixon, Esq.	Land	3	1	15	2	10	0	

continued...

1.4 Griffith's Valuation 1851 by townland

Griffith's Valuation 1851 (Leap) <i>continued</i>									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Representatives									
James Kirby	Bartholomew Murphy	House	0	0	0	0	5	0	
Michael O'Brien	Bartholomew Murphy	House & garden	0	0	6	0	6	0	
Bartholomew Murphy	John Wrixon, Esq.	House, offices & land	20	2	23	14	15	0	
Sir Edward Tierney, Bart.	In fee	Land (plantation)	2	2	4	1	5	0	
Timothy Sheehan	John Wrixon, Esq.	House & land	1	2	35	1	15	0	
Cornelius Grady	John Wrixon, Esq.	House & land	1	3	34	1	10	0	
Ellen Walsh	Cornelius Grady	House	0	0	0	0	4	0	
Bridget Tierney	John Wrixon, Esq.	House	0	0	0	0	4	0	
Michael Downey	John Browne	House	0	0	0	0	5	0	
Robert Saunders	John Wrixon, Esq.	House & land	0	3	33	1	0	0	
John Browne	John Wrixon, Esq.	House & land	0	3	28	1	0	0	
John Roche	John Wrixon, Esq.	House & garden	0	1	29	0	18	0	
Johanna Creighton	John Wrixon, Esq.	House & land	1	2	4	1	10	0	
		Total:	133	3	2	119	7	0	

Griffith's Valuation 1851 (Moanroe)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Thomas Glover Sir Edward Tierney, Bart.	Sir Edward Tierney, Bart. In fee	Land	8	3	15	3	0	0	
		Pasture & Turbary	66	1	13	7	15	0	
		Total:	75	0	28	10	15	0	

1.4 Griffith's Valuation 1851 by townland

Griffith's Valuation 1851 (Mountbridget)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Michael Walsh/ David Duane	Dowager Countess Listowel	Land	63	0	4	31	0	0	
Jeremiah Tierney	Michael Walsh/David Duane	House	0	0	0	0	16	0	
Thomas Coghlan	Dowager Countess Listowel	House, offices & land	27	1	39	19	5	0	
Timothy Fitzpatrick	John Egan	House	0	0	0	0	8	0	
Cornelius Ready	John Egan	House	0	0	0	0	8	0	
William Connell	John Egan	House	0	0	0	0	10	0	
Edmond Bench	John Egan	House	0	0	0	0	12	0	
Daniel Egan	John Egan	House	0	0	0	0	8	0	
John Egan	William Rogers	House & garden	0	1	36	0	18	0	
John Guinee	John Egan	House	0	0	0	0	5	0	
Bridget Walsh	John Egan	House	0	0	0	0	8	0	
Cornelius McAuliffe	Thomas Coghlan	House & garden	0	0	15	0	6	0	
William Guerin	Thomas Coghlan	House & garden	0	0	17	0	16	0	
Cornelius Mullane	Dowager Countess Listowel	House & garden	0	1	23	0	12	0	
Daniel Sullivan	Thomas Coghlan	House	0	0	0	0	5	0	
Cornelius Creighton	Dowager Countess Listowel	House, offices & land	57	1	19	28	5	0	

continued...

Griffith's Valuation 1851 (Mountbridger) <i>continued</i>									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
James Russell	Cornelius Creighton	House	0	0	0	0	4	0	
Mathew Thompson	Dowager Countess Listowel	House, offices & land	91	1	35	35	10	0	
Maurice Noonan	Mathew Thompson	House	0	0	0	0	10	0	
Mary McCarthy	Mathew Thompson	House	0	0	0	0	5	0	
John Higgins	Dowager Countess Listowel	House	0	0	0	0	10	0	
Mary Fitzpatrick	Mathew Thompson	House	0	0	0	1	0	0	
Patrick Coghlan	Mathew Thompson	House	0	0	0	0	12	0	
		Total:	Acres 240	Roods 1	Perches 28	£ 124	s 3	d 0	

1.4 Griffith's Valuation 1851 by townland

Griffith's Valuation 1851 (Mountcorbitt)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Johanna Clarkson	John Purcell, Esq.	House & land	21	0	21	10	5	0	
Margaret Clarkson	John Purcell, Esq.	House & garden	0	0	15	0	12	0	
Margaret Clarkson	John Purcell, Esq.	Land	11	0	4	5	0	0	
Maurice Ahern	John Purcell, Esq.	House, office, & land	7	1	32	4	5	0	
Mary O'Brien	Maurice Ahern	House	0	0	0	0	6	0	
Mary O'Brien	Maurice Ahern	House	0	0	0	0	4	0	
John Glover	John Purcell, Esq.	Land	13	2	36	7	10	0	
John O'Brien	John Purcell, Esq.	House, office & land	16	0	5	9	5	0	
Mary Hayes	John O'Brien	House	0	0	0	0	10	0	
Maurice Healy	John O'Brien	House	0	0	0	0	8	0	
John Purcell, Esq.	Sir Edward Tierney, Bart.	House, office & land	15	2	33	8	10	0	
Jeremiah Horan	John Purcell, Esq.	House	0	0	0	0	8	0	
Andrew Hedagan	John Purcell, Esq.	House	0	0	0	0	10	0	
John Murphy	John Purcell, Esq.	House	0	0	0	0	4	0	
Edmond Quinlan	John Purcell, Esq.	House	0	0	0	0	8	0	
Edmond Dillon	John Purcell, Esq.	House	0	0	0	0	5	0	
Daniel Quinn	John Purcell, Esq.	House	0	0	0	0	5	0	
Johanna Callaghan	John Purcell, Esq.	House	0	0	0	0	5	0	

continued...

Griffith's Valuation 1851 (Mountcorbitt) <i>continued</i>									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Patrick Crowley	John Purcell, Esq.	House	0	0	0	0	8	0	
Maurice Ready	John Purcell, Esq.	House	0	0	0	0	6	0	
William McAuliffe	John Purcell, Esq.	House	0	0	0	0	8	0	
Michael Scannell	John Purcell, Esq.	House	0	0	0	0	5	0	
Nicholas Lillis	John Purcell, Esq.	House	0	0	0	0	6	0	
Robert O'Brien	John Purcell, Esq.	House	0	0	0	0	8	0	
Andrew O'Neill	John Purcell, Esq.	House	0	0	0	0	6	0	
Patrick Callaghan	John Purcell, Esq.	House	0	0	0	0	8	0	
John Thornhill	John Purcell, Esq.	House	0	0	0	0	10	0	
John Crowley	John Purcell, Esq.	House	0	0	0	0	10	0	
Sir Edw. Tierney, Bart.	In fee	Land (plantation)	8	0	23	3	0	0	
James Glover, Esq.	Sir Edward Tierney, Bart.	House, offices & land	81	3	10	70	10	0	
Daniel McCarthy	Sir Edward Tierney, Bart.	House	0	0	0	0	4	0	
Margaret Naylor	James Glover, Esq.	House	0	0	0	0	6	0	
Total:			175	0	19	126	15	0	

1.4 Griffith's Valuation 1851 by townland

Griffith's Valuation 1851 (Rath)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Sir Edw. Tierney, Bart.	In fee	House, offices and lands	159	3	25	148	0	0	
Edward Browne	Sir Edward Tierney, Bart.	House and offices	0	0	0	3	10	0	
William Winters	Sir Edward Tierney, Bart.	House, offices and land	10	1	14	14	5	0	
Edmond Browne	Sir Edward Tierney, Bart.	House, offices & garden	0	1	20	2	15	0	
Daniel Hogan	Sir Edward Tierney, Bart.	House & offices	0	0	0	2	10	0	
Michael Greene	Sir Edward Tierney, Bart.	House, offices & land	107	2	12	120	0	0	
Maurice Butler	Sir Edward Tierney, Bart.	House & offices	0	0	0	2	10	0	
Sir Edw. Tierney, Bart.	In fee	Land (plantations)	8	3	11	8	15	0	
Total:			287	0	2	302	5	0	

Griffith's Valuation 1851 (Walshestown)									
Occupier	Immediate Lessors	Description of Tenement	Area			Net Annual Value			
			Acres	Roods	Perches	£	s	d	
Michael Hallinan	John Wrixon, Esq.	Land	92	1	8	58	0	0	
Nicholas Wrixon, Esq.	John Wrixon, Esq.	House, offices & land	41	3	14	41	5	0	
Unoccupied	Nicholas Wrixon, Esq.	House	0	0	0	1	5	0	
Patrick Browne	John Wrixon, Esq.	House, offices & land	56	3	18	55	5	0	
Michael Noonan	Patrick Browne	House	0	0	0	0	5	0	
William Hallinan	John Wrixon, Esq.	Land	21	2	31	4	15	0	
Thomas Keffe	Sir Edward Tierney, Bart.	House, offices & land	107	3	31	72	5	0	
Honoria Carroll	Thomas Keffe	House & garden	0	0	24	0	12	0	
Unoccupied	Thomas Keffe	House	0	0	0	0	4	0	
Thomas Donegan	Sir Edward Tierney, Bart.	House, offices & land	114	0	4	88	0	0	
Sir Edw. Tierney, Bart.	In fee	Land (plantation)	3	1	19	2	5	0	
Total:			438	0	29	324	1	0	

Part 2

Physical Heritage



Part 2.1

Archaeological inventory of Churchtown

Summarised and extracted by Niamh Murphy

Note: The entries in this section are reproduced courtesy of the Archaeological Survey of Ireland, National Monuments Section, Department of the Environment, Heritage and Local Government.

Part 2.1.1



Map courtesy of the Archaeological Survey of Ireland

Part 2.1.2

Summary

The information contained in this section is extracted from the *Archaeological Inventory of County Cork. Volume IV. North Cork* (2000) which shows 114 listed monuments in Churchtown. This number excludes the limekiln at Leap, which is not listed in the inventory. The great number of archaeological finds in the parish of Churchtown indicates a rich and ancient history: Churchtown has clearly known human settlement for over 4,000 years.

The purpose of Part 2 is to present evidence of our ancient past and allow readers to determine their whereabouts. Of the 115 listed monuments, there are 5 enclosures, 2 mounds, 35 ringforts, 7 possible ringforts, 1 barn, 1 tumulus, 1 ring-ditch, 2 castles (sites of), 1 possible ring-barrow, 2 bridges, 1 bowling green, 2 burial grounds, 5 standing stones, 20 fulachta fiadh, 1 possible fulacht fiadh, 1 holy well, 1 windmill, 1 one-storey vernacular house, 7 circular enclosures, 2 possible circular enclosures, 2 field systems, 1 bullaun stone, 1 miscellaneous structure, 4 country houses, 1 possible urn burial, 2 souterrains, 1 possible souterrain, 1 limekiln (there is another at Leap but not officially listed), 1 church, 2 graveyards and 1 moated site.

This information is reprinted courtesy of the Archaeological Survey of Ireland and, following their format, the entries are laid out as follows:

- the first line gives the monument's unique inventory number and its townland name;
- the second line gives the following locational information:
 - the monument's Ordnance Survey 6-inch Sheet/Plan/Trace;
 - its coordinates on the Ordnance Survey 6-inch sheet in millimetres (Easting and Northing);
 - Ordnance Survey designation on the current edition of the 6-inch map (*italics* correspond to Old English script on the map);
 - the Ordnance Datum (OD) given in feet and a 10-figure National Grid reference.
- the type of monument is then given, with a full description and dimensions;
- finally, each monument in County Cork has been assigned a Sites and Monuments Record Number, which is given on the left-hand side at the end of each entry. In almost all cases, the last date of visit by Survey personnel (in day/month/year order) is shown at the right-hand side.

A glossary of the terms used in describing the monuments is located at the end of this section, followed by a select bibliography of main references.

Part 2.1.3

Inventory of listed monuments

Abbreviations used:

CASAP = Cork Archaeological Survey Aerial Photography; D = depth; diam. = diameter; ext. = external; GSIAP = Geological Survey of Ireland Aerial Photography; H = height; ha = hectare; int. = internal; L = length; m = metre; OD = Ordnance Datum; OS = Ordnance Survey; Wth. = width.

Where Part 1 or Part 2 is referred to, preceded by a monument's inventory number, this refers to the two parts of the *Archaeological Inventory of County Cork. Volume IV. North Cork* (2000), where Part 1 lists all monuments from No. 9805 to 13196, and Part 2 lists from No. 13197 to 15258.

Annagh

13701 Annagh North

OS 7:11:2 (577, 288) Hachured (1936) OD 300-400 15010, 11679

Enclosure In southern portion of Annagh bog, c. 22m to E of bivallate ringfort (12036, Part 1). Depicted as hachured mound on 1936 OS map. Oval, slightly raised area (18m NW-SE; 14.5m NNE-SSW) enclosed by low earthen bank (int. H 0.2m; ext. H 0.4m), with external fosse (D 0.2m) to S and N. Break (Wth. 1.2m) in bank to SE; numerous gaps in bank worn down due to animal activity. Bank and interior grass-covered; interior surface uneven.

7:72/02

08-04-1986

13702 Annagh North

OS 7:7:6 (617, 334) Not shown OD 300-400 15052, 11728

Enclosure Cropmark of bank and external fosse of subrectangular enclosure (diam. c. 30m) visible in aerial photographs (GSIAP, R646-7, R610); three sides straight while fourth, the SW, is curved.

7:74

12036 Annagh North

OS 7:11:2 (572, 288) Hachured (1936) OD 300-400 15004, 11680

Ringfort In southern portion of Annagh bog. Circular area (31m NE-SW; 30m NW-SE) enclosed by two earthen banks with intervening fosse; external fosse S→E; counterscarp bank (H 0.25m) to S and E. Inner bank (int. H 0.3m) survives best to W; disturbed NE→SE by drains. Outer

bank (H 1.85m) more substantial than inner bank. Intervening fosse and external fosse (D 0.25m) mainly muddy and waterlogged. To SE two parallel banks, edge opening through outer bank and external fosse. Oval enclosure (13701, Part 2) 22m to E.

7:72/01

08-04-1986

11818 Annagh North

OS 7:11:5 (586, 227) '*Tumulus*' (1936) OD 401 15018, 11615

Tumulus In pasture, atop hillock. Circular mound (diam. top 2.8m, base 11m; H 1.9m), tapering towards flat top.

7:73

02-04-1986

14279 Annagh South

OS 7:11:5 (563, 176) '*Castle* (site of)' (1936) OD 300-400 14993, 11562

Castle (site of) On low-lying reclaimed land, c. 75m NE of Awbeg River. No visible surface trace of castle of the MacJames Barrys (MacCotter and Nicholls, 1996, p. 207), granted to Perceval in 1629 (Grove-White, 1905-25, Vol. 1, p. 45), apparently demolished in 18th century (ibid., p. 46). 7:115

02-04-1986

14791 Annagh South/Cullig

OS 7:11:5 (556, 172) '*Annagh Bridge*' (1936) OD 311 14985, 11558

Bridge Slightly hump-backed road bridge (Wth. c. 3m; long axis NE-SW) over Awbeg River; site of castle (14279) c. 80m to NE. Two segmental arches (span c. 2.4m) with rough limestone voussoirs; central pier and arch to W have been repaired, cement breakwater added. Widened on upstream side (NW) by c. 3.9m. Vertical stone coping atop parapet; badly weathered plaque in SE parapet wall reads: 'This Bridge was built by Wm. Flynn in 1811. The total cost of construction was £69 2s 7½d.'

7:144

21-08-1996

Ballindillanig/Caherconnor

14793 Ballindillanig/Caherconnor

OS 7:16:2 (781, 121) '*Scart Bridge*' (1936) OD 200-300 15223, 11501

Bridge Hump-backed road bridge (Wth. 6.55m; long axis NE-SW) over Awbeg River. Random-rubble construction. Three semicircular arches (span c. 3.5m); roughly shaped voussoirs. Pointed breakwaters on upstream side. Base of piers encased with cement. Random-rubble parapet wall with vertical stone coping. Bridge of 18th century appearance.

7:140

22-08-1996

Ballygrace

13457 Ballygrace

OS 16:6:6 (446, 345) Not shown OD 500-600 14685, 11101

Circular enclosure Cropmark of fosse of circular enclosure (diam. c. 40m) visible in aerial photograph (CASAP, July 1989). Circular enclosure (13458) c. 25m to WSW. Within field system (12004, Part 1).
16:277/01

13458 Ballygrace

OS 16:6:6 (440, 342) Not shown OD 500-600 14858, 11098

Circular enclosure Cropmark of fosse of roughly oval enclosure (diam. c. 25m) visible in aerial photograph (CASAP, July 1989). Circular enclosure (13457) c. 25m to ENE. Within field system (12004, Part 1).
16:277/02

13459 Ballygrace

OS 16:6:6 (452, 368) Not shown OD 400-500 14871, 11126

Circular enclosure Cropmark of fosse of circular enclosure (diam. c. 40m) visible in aerial photograph (CASAP, July 1989). Two parallel linear cropmarks approach enclosure from SE. Ringforts (12105, 12107, Part 1) c. 180m to SW and SE respectively.
16:279

12004 Ballygrace

OS 16:6:6 (447, 344) Not shown OD 500-600 14865, 11100

Field system Regular pattern of rectilinear cropmarks, some perpendicular to each other, covering area of c. 4ha, visible in aerial photographs (CASAP, July 1989). Cropmarks indicate traces of possibly two distinct overlapping field systems on different axes from present system. Circular enclosures (13457, 13458, Part 2) and ringfort (12107) within area of field system.
16:277/03

10281 Ballygrace

OS 16:6:6 (419, 310) 'Fulacht Fiadh' (1937) OD 500-600 14836, 11065

Fulacht fiadh In pasture, immediately E of stream. D-shaped mound of burnt material (13m E-W; 9.4m N-S; H 0.4m). Surface of mound damaged by cattle.

16:111

14-06-1984

10282 Ballygrace

OS 16:6:3 (450, 386) '*Fulacht Fiadh*' (1937) OD 400-500 14869, 11144

Fulacht fiadh In pasture, c. 10m S of stream, Grass-covered spread of burnt material. Two piles of burnt material dumped along stream.

16:221

20-09-1984

11739 Ballygrace

OS 16:7:4 (483, 354) Not shown OD 400-500 14903, 11110

Possible fulacht fiadh In marshy ground. According to local information, fulacht fiadh noted here. No visible surface trace.

16:115

23-04-1996

12104 Ballygrace

OS 16:6:3 (406, 388) Hachured (1937) OD 400-500 14823, 11147

Ringfort In pasture, on N-facing slope, with land falling away steeply on W side down to stream. Circular area (35.9m N-S; 34.5m E-W) enclosed by earthen bank (int. H 1.05m); external fosse (max. D 0.9m) NE→E and SE→SW. Break in bank to SE (Wth. 2.8m) and NNW (Wth. 3.25m).

Interior slopes down to N; raised on NW side to compensate for hillslope.

16:109

14-06-1984

12105 Ballygrace

OS 16:6:6 (433, 356) '*Lisnagrough*' (1937) OD 500-600 14851, 11113

Ringfort In pasture, on gentle N-facing slope. Roughly circular area (32m E-W; 29.5m N-S) enclosed by inner earthen bank (int. H 0.8m) with external fosse (D 0.6m); c. 19m distant, outer earthen bank (int. H 1.4m; ext. H 1.4m) with external fosse to W (D 1m) and N. Internal face of inner bank low SW→E, sloping gently down to interior. Kink in outer bank to NNW. According to local information, outer fosse infilled with field boundary clearance material to S; gap (Wth. 3m) recently broken through outer bank to SSE and material dumped inside. Interior planted with coniferous trees. Space between inner bank and outer bank covered in long grass except to W where concrete silage base inserted.

16:110

14-06-1984

12106 Ballygrace

OS 16:7:4 (474, 317) Hachured (1937) OD 500-600 14893, 11071

Ringfort In tillage, on SE-facing slope. Depicted as hachured circular enclosure (diam. c. 50m) on 1842, 1905 and 1937 OS maps; interior planted with trees on 1905 and 1937 OS maps. According to local

2.1.3 Inventory of listed monuments

information, levelled in 1970s. Field planted with barley; slight rise visible in area of site. Circular enclosure visible as soil mark, showing bank, in aerial photograph (GSIAP, R687, May 1977); oval-shaped black spread in area of NW bank.

16:113

14-06-1984

12107 Ballygrace

OS 16:6:6 (462, 350) Hachured (1937) OD 500 14881, 11106

Ringfort In tillage, on NE-facing slope. Depicted as hachured circular enclosure (diam. c. 25m) on 1842, 1905 and 1937 OS maps. According to local information, levelled c. 1980. Area of site defined by bare and low patches of barley. Field boundary abutting E side of enclosure on 1905 and 1937 OS maps survives; curves to respect site with large drain dug on W side. Cropmark of fosse visible in aerial photograph (CASAP, July 1989) S→NW; although fosse not visible to N, outline of enclosure visible as area of interior is lighter in colour than surrounding field.

16:114

14-06-1984

Ballynaboul

12009 Ballynaboul

OS 16:3:1 (496, 593) Not shown OD 300-400 14920, 11363

Field system Faint rectilinear cropmarks, some perpendicular to each other, covering area of c. 3ha, visible on aerial photograph (CASAP, July 1989). Cropmarks indicate traces of possibly two distinct overlapping field systems.

16:269

10340 Ballynaboul

OS 16:2:2 (368, 576) '*Fulacht Fiadh*' (1937) OD 300-400 14785, 11347

Fulacht fiadh In rough grazing, c. 35m E of stream. Partially overgrown mound of burnt material (L 11.3m; Wth. 7m; H 0.5m). Second fulacht fiadh (10341) c. 120m to SE.

16:35

13-06-1984

10341 Ballynaboul

OS 16:2:2 (381, 573) '*Fulacht Fiadh*' (1937) OD 300-400 14798, 11343

Fulacht fiadh In marshy ground, c. 15m SW of well. Kidney-shaped mound of burnt material (L 19m; Wth. 13.3m; H 0.75m); opening (Wth. 5.2m) faces NE. Surface of mound denuded by cattle. Second fulacht fiadh (10340) c. 120m to NW.

16:36

13-06-1984

13678 Ballynaboul

OS 7:15:4 (483, 12) Not shown OD 300-400 14907, 11389

Possible circular enclosure Cropmark of arc of fosse NNW→SE, visible in aerial photograph (CASAP, July 1989). Possibly remains of roughly circular/oval enclosure (diam. c. 30m).

7:149

12944 Ballynaboul

OS 16:2:3 (394, 558) Hachured (1842) OD 300-400 14812, 11327

Possible ringfort In pasture, on N-facing slope. Depicted as hachured roughly circular enclosure (diam. c. 30m) on 1842 OS map, with field boundary cutting through enclosure just inside SW bank. Levelled; low rise to NW on E side of field boundary, may mark line of enclosure.

16:37

13-06-1984

12945 Ballynaboul

OS 16:2:3 (454, 559) Hachured (1937) OD 300-400 14876, 11328

Possible ringfort In pasture. Depicted as hachured circular enclosure (diam. c. 20m) on 1842 and 1937 OS maps; as hachured raised area (diam. c. 20m) on 1905 OS map. Levelled; no visible surface trace.

16:39

05-07-1984

12144 Ballynaboul

OS 16:2:3 (421, 537) Hachured (1937) OD 400-500 14840, 11305

Ringfort In pasture, on gentle N-facing slope. Circular area (26.5m NW-SE; 25.5m N-S) enclosed by earthen bank (int. H 0.8m; ext. H 0.5m) ENE→NW, scarp with slight internal lip NW→ENE; external fosse (D 0.8m) SE→W. Bank incorporated into field boundary system to N. Gap (Wth. 1.35m) worn through bank to SSW. Interior raised on N side to compensate for hillslope.

16:38

13-06-1984

12145 Ballynaboul

OS 16:2:6 (408, 518) Hachured (1937) OD 400-500 14827, 11284

Ringfort In pasture, on gentle N-facing slope. Circular area (29.5m E-W; 28.8m N-S) enclosed by earthen bank (int. H 1.1m; ext. H 1.1m); external fosse (D 0.6m) SSW→WSW, faint trace of silted-up fosse to E and S. Bank and interior planted with mature deciduous trees.

Break (Wth. 1.45m) in bank to E; gap worn through bank to SE.

16:40

13-06-1984

Ballynamuck

12158 Ballynamuck

OS 16:7:2 (558, 419) Hachured (1937) OD 300-400 14983, 11178

Ringfort In level pasture. Depicted as hachured oval enclosure on 1842 OS map; as hachured arc SW→NW on 1905 OS map; as hachured circular area enclosed by fosse on 1937 OS map. Circular area (36m N-S; 35.5m E-W) defined by earthen bank (int. H 0.75m; ext. H 1m) WSW→NW, low rise elsewhere; external fosse evident as slight depression (D 0.15m) NW→NE. Stream flows from S→N, c. 3m outside W bank.

16:58

05-07-1984

12159 Ballynamuck

OS 16:7:2 (588, 410) Hachured (1937) OD 300-400 15015, 11168

Ringfort In pasture. Depicted as hachured roughly circular enclosure (diam. c. 35m) on 1842 OS map; as arc SE→W of single hachures on 1905 OS map; as circular raised area with external fosse to S on 1937 OS map. Roughly circular area (28m N-S; 26m E-W) raised 1.4m above level of surrounding field. Interior saucer-shaped, surrounded by fosse (D 0.45m) SSE→SW, slight trace of silted-up fosse to W as gentle slope down to base of scarp. Natural mound or raised area a short distance beyond enclosure to N.

16:59

05-07-1984

Ballyvaheen

10363 Ballyvaheen

OS 7:14:5 (376, 3) Not shown OD 300-400 14794, 11381

Fulacht fiadh In reclaimed pasture, c. 100m NE of stream. Heavily overgrown mound of burnt material (L c. 8m). Small mound of burnt soil (14663, Part 2) c. 70m to SE in same field.

7:104/02

02-04-1986

10364 Ballyvaheen

OS 7:14:6 (390, 26) Not shown OD 300-400 14809, 11405

Fulacht fiadh In pasture. Grass-covered spread of burnt material (12m N-S; 13m E-W). Bullaun stone (13914, Part 2) found on S edge of spread; quern stone found in same field. Ringfort (12176) c. 20m to SSW.

7:136/01

19-06-1996

12175 Ballyvaheen

OS 7:14:5 (360, 23) Hachured (1936) OD 300-400 14778, 11403

Ringfort In pasture, on W-facing slope. Circular area (29.8m N-S; 29.1m E-W) enclosed by earthen bank (int. H 1.3m; ext. H 0.8m); external fosse (D 1.5m). No visible surface trace of limekiln depicted on 1842 OS map, against inner face of bank to SE. Fosse waterlogged to W and NW.

Entrance (Wth. 4m) to W, now blocked; causeway across fosse heavily overgrown. Gap worn through bank to E. Grass-covered interior slopes down to SW; surface uneven.

7:105

02-04-1986

12176 Ballyvaheen

OS 7:14:6 (388, 23) Not shown OD 300-400 14822, 11389

Ringfort In pasture, on gentle E-facing slope. Circular, slightly raised area (22m E-W; 21m N-S) defined by scarp (H 0.25m) W→SE, earthen bank (int. H 1.1m; ext. H 1.35m) with shallow external fosse (D 0.2m) SE→W. Bank SE→W incorporated into field boundary system. Bullaun stone (13914, Part 2) found at S side of fulacht fiadh (10364), which lies c. 20m to NNE.

7:136/02

10-06-1996

12177 Ballyvaheen

OS 7:14:6 (403, 11) Not shown OD 300-400 14822, 11389

Ringfort In pasture, on S-facing slope. Oval, saucer-shaped, raised area (31m N-S; 23m E-W) defined by low grass-covered bank (int. H 0.1m; ext. H 0.25m); external fosse (D 0.35m) NW→SSW. Entrance (Wth. 3m) to ENE. Interior raised on S side to compensate for hillslope.

7:138

21-06-1996

13914 Ballyvaheen

OS 7:14:6 (390, 26) Not shown OD 300-400 14809, 11405

Bullaun stone Found on S edge of fulacht fiadh (10364, Part 1). Roughly triangular-shaped stone (0.48m x 0.6m) with hollow in centre (diam. 0.21m; D 0.12m); shallow subcircular hollow (diam. 0.21m; D 0.03m) on reverse side. Quern stone found in same field. Ringfort (12176, Part 1) c. 20m to SSW.

7:136/03

19-06-1996

14663 Ballyvaheen

OS 7:14:5 (368, 5) Not shown OD 300-400 14786, 11383

Miscellaneous In reclaimed pasture, c. 70m NW of fulacht fiadh (10363, Part 1). Small mound composed of burnt soil with black, red and yellow

colouration. According to local information, other pockets of this material occur in the field. 7:104/01 02-04-1986

Burton Park

14862 Burton Park

OS 16:3:3 (624, 573) 'Burton Park' (1937) OD 300-400 15055, 11340

Country house Immediately E of Churchtown. Two-storey house over basement, built in early 19th century on foundations of late 17th-century house known as 'Burton House'. Entrance front (W) of 7 bays, central single-storey porch entrance approached by short flight of steps (see photo, Grove-White, 1905-25, Vol. 1, opp. p. 30). Plate-glass sash windows with plaster surrounds and pediments. Hipped roof behind balustraded parapet broken by 3 gables. Two large chimneys off-centre. Walls of basement noticeably thick and probably contain core of 17th-century house. Castellated entrance gateway with lodge to NW. Walled garden to E, known as 'the bowling green'. Two stone-lined tunnels (H c. 1m; Wth. c. 0.6m) recently discovered immediately W and N of house.

Burton came into possession of Perceval family in 1630s (Loeber, 1992, p. 111). Work on house begun by Sir John Perceval 'not long before his death in 1665' (ibid.); plans for house are 'in his [Perceval's] hand', but site work supervised by architect William Kenn (ibid., p. 117). Perceval's death halted work for five years, but work then resumed using slightly modified version of original plan (ibid., pp. 118-19). House 'emerged from the scaffolds' (ibid.) in early 1670s. Craig (1982, p. 142) describes house as 'a double pile with a massive row of stacks ... a very large staircase to one side of the plan, behind a hall which is still sub-medieval in form and function ... a long gallery' (see plan, ibid., p. 141; Loeber, 1992, p. 119; and reconstruction drawing in Loeber, 1973, p. 26). Much information also survives about layout of grounds which Craig (1982, p. 142) describes as 'set symmetrically within a great system of courtyards, walled gardens and subsidiary buildings with six spur-footed defensive turrets, the whole 496 feet by 248 feet exclusive of the flankers totalling nearly three acres' (Loeber, 1973, 1992; De Breffny and ffolliott, 1975, pp. 66-71).

House burnt in 1689 and though plans were drawn up in 1707 for a replacement classical house (Loeber, 1979, p. 52), financial difficulties prevented its execution (ibid., p. 59). In 1750 Smith (1750, Vol. 1, p. 308) noted 'walls of the house still remaining, which show it to have been a large elegant building, mostly of hewn stone'. House subsequently rebuilt as 'a new 2-storey house... in the late Georgian period' (Bence-Jones, 1978, p. 50). Later acquired by Purcell family, who 'refaced it in Victorian cement and gave it a high roof with curvilinear dormer-gables' (ibid.); this

work probably carried out by Matthew Purcell (1852-1904), who restored house according to Grove-White (1905-25, Vol. 1, p. 333). House now occupied by Ryan-Purcell family.

16:57

27-01-1998

Carrigeen

10446 Carrigeen

OS 7:14:6 (412, 68) '*Fulacht Fiadh*' (1936) OD 300-400 14832, 11449

Fulacht fiadh In tillage, on N side of stream. Low mound of burnt material (14m N-S; H 0.3m). Second fulacht fiadh (10447) immediately to E; continuous spread of burnt material between two mounds.

7:110/01

10-04-1986

10447 Carrigeen

OS 7:14:6 (414, 68) Not shown OD 300-400 14834, 11449

Fulacht fiadh In tillage, on N side of stream. Low mound of burnt material (8m N-S). Second fulacht fiadh (10446) immediately to W; continuous spread of burnt material between two mounds.

7:110/02

10-04-1986

12969 Carrigeen

OS 7:14:3 (404, 131) Not shown OD 300-400 14825, 11516

Possible ringfort Cropmark of bank (E SW) and complete external fosse of circular enclosure (diam. c.30m) visible in aerial photograph (CASAP, July 1989). Linear cropmarks of levelled field boundaries, some of which are shown on 1842 OS maps, noted in same field. Possible ringfort and souterrain (12252, 13232, Part 2) c. 30m to WSW.

7:108/03

11967 Carrigeen

OS 17:0:0 Not shown

Possible urn burial Jones (1910, p. 53) refers to 'remarkable mound' near 'fort of Dunthulcha' (12254) 'covered with a very hard compound of lime, and beneath this mound several human bones and some broken earthen vessels have been found'. Exact location not known.

17:110

12252 Carrigeen

OS 7:14:3 (396, 128) Not shown OD 300-400 14816, 11513

Ringfort In tillage. Field visit (UCC) to souterrain (13232, Part 2) noted 'low levelled bank' to S. Possible ringfort (12969) in same field c. 30m

2.1.3 Inventory of listed monuments

to ENE.

7:108/01

12253 Carrigeen

OS 7:14:3 (434, 105) Hachured (1936) OD 300-400 14857, 11488

Ringfort In pasture, on W-facing slope. Depicted as hachured circular enclosure (diam. c. 22m) on 1842 OS map, immediately to W of roadway extending N-S; E half levelled on 1905 and 1936 OS maps. Earthen bank (int. H 1.7m; ext. H 1.75m) evident SSW → N, levelled N → SSW, probably truncated by roadway; external fosse (D 0.35m) to SW. Short section of stone facing on inner face of bank to W; break in bank W → WNW; material dumped against bank to N may be from levelled section. Trackway extends E-W through interior.

7:109

26-03-1986

12254 Carrigeen

OS 17:10:6 (451, 176) 'Lissard' (1937) OD 400 15843, 10912

Ringfort In pasture, below crest of hillock, on SE-facing slope. Circular area (diam. c. 35m) enclosed by two earthen banks (inner bank, int. H 1m; ext. H 2.55m; outer bank, H 0.85m) with intervening fosse (D 0.85m); external fosse (D 0.75m); counterscarp bank (H 0.3m) to SW. Entrance with causeway through inner (Wth. 3.2m) and outer banks; break in outer bank blocked by earth and branches. External fosse infilled for short section to E and SSE; truncated by field boundary to N. Interior heavily overgrown. Described by Jones (1910, p. 53) as 'strong fort of Duntulcha, 76 yards in diameter at the widest part, and surrounded by three ramparts and two fosses ...'. Possible souterrain (13341, Part 2) associated with site.

17:77/01

07-05-1986

13232 Carrigeen

OS 7:14:3 (396, 128) Not shown OD 300-4000 14816, 11512

Souterrain Discovered during tillage operations and investigated by Cleary (1987, p. 155). Site ruinous and in dangerous condition. Rectangular stone-built chamber (L 1m; Wth. 0.9m; H c. 1m; long axis E-W), roofed with lintels. Infilled creepway (Wth. 0.4m; H 0.3m), roofed with lintel, at E end of chamber may have been original entrance. Only possible to survey one chamber, though undoubtedly more exist in the west side of the site. Investigator noted 'surface irregularities' and 'low levelled banks', suggestive of ringfort (12252, Part 1) on S side of souterrain.

7:108/02

13341 Carrigeen

OS 17:10:6 (451, 176) Not shown OD 400 15843, 10911

Possible souterrain In ringfort (12254, Part 1). Jones (1910, p. 53) noted that 'a passage runs from this fort towards the river Awbeg', suggesting presence of possible souterrain. Killanin and Duignan (1962, p. 193) noted that 'on Oldcourt Hill is a trivallate ringfort with a souterrain'. No visible surface trace; interior of ringfort heavily overgrown.

17:77/02

07-05-1986

15108 Carrigeen

OS 17:14:3 (403, 145) Indicated (1937) OD 319 15792, 10879

One-storey vernacular house On N side of road. Front (S) of 5 bays; central door concealed by modern porch. Gable-ended roof with thatch; two off-centre brick chimneys. Central addition to rear.

17:107

11-07-1984

Carrigeen/Rath

12826 Carrigeen/Rath

OS 7:15:4 (470, 44) Hachured (1936) OD 300-400 14893, 11423

Ringfort In ploughed field, on break in SW-facing slope. Circular, slightly raised area (29m N-S) defined by low bank (int. H 0.3m) NW S; external fosse to N and SSE. Townland boundary cuts off bank ~~S~~ NW from remainder of enclosure; no visible surface trace of enclosure ~~to~~ W of boundary. Centre of interior higher than perimeter.

7:111

09-04-1986

Churchtown

14406 Churchtown

OS 16:3:2 (588, 585) '*Church* (in Ruins)' (1937) OD 300-400 15017, 11353

Church In centre of graveyard (14561). Fragmentary ivy-grown remains of church, which appears to have consisted of nave (16.7m E-W; 9.65m N-S) and chancel (c. 9.6m E-W; c. 7m N-S). Chancel now reduced to overgrown, slightly raised area. Area of chancel arch now mound of rubble; Grove-White (1905-25, Vol. 2, opp. p. 184) has photograph of chancel arch, showing low, bluntly pointed arch with narrow uncut voussoirs. West wall of nave survives only at foundation level. South wall reduced to lower courses except short central section (max. int. H 2.55m). East half of N wall survives to near full height (H c. 4m), but otherwise much ruined.

Both side-walls of nave lined internally by high, bluntly pointed blank arcading (D 0.55m; Wth. 3.6m; H 2.75m) separated by plain piers (Wth.

2.1.3 Inventory of listed monuments

0.8m); parts of three arches survive on each wall, the easternmost springing from E end wall of nave; not clear whether arcading continued further to W, though space for a fourth. Window and door embrasures are set into rear wall of arcading. In S wall second bay of arcade from E has splayed and lintelled window embrasure. East side of third bay from E is fragmentary, but appears to have accommodated doorway (Wth. 1.38m); photograph of 1906 (ibid.) shows it covered by segmental arch. Easternmost arch in N wall contains fragment of splayed window embrasure. Second bay of arcade from E has been blocked up to take mural plaque (18th/19th century?), the base of which survives. Chest-tomb blocks what survives of third arched recess. Broken chest-tomb occupies SW corner of nave; according to Grove-White (ibid., p. 183), one of these tombs dates to 1722. Immediately outside S wall of church is cut-stone fragment from window surround.

Remains of parish church of Bruhenny. Report of 1615 describes nave 'in repair', chancel 'in ruins', abandoned by 1694 (Brady, 1863, Vol. 2, p. 73). A church listed in Papal Taxation of 1291 (ibid., p. 72).

16:56/02

01-10-1984

14560 Churchtown

OS 16:3:2 (545, 565) 'Grave Yard' (1937) OD 300-400 14972, 11333

Graveyard Shown on 1842 OS map as wooded area (c. 55m N-S; c. 175m E-W) with cruciform church in centre; marked as graveyard (c. 40m x 40m) on 1905 OS map. In pasture, c. 450m to WSW of Churchtown village. Square area enclosed by earthen bank (H 1.5m), stone-faced internally on N and E sides, externally on W side; forming townland boundary on S side. Entrance on E side through gate with stone-built mortared piers. Interior slightly raised and overgrown; ground surface uneven. Inside entrance is altar-tomb with date of 1859, chest-tomb of 1845 and unmarked vault; two low burial markers noted near NW corner. No visible surface trace of church. This was C of I parish church of Churchtown which, according to local tradition, was originally built as a coffee house, but had a tower and belfry added when consecrated in 1792; it was demolished in 1894 (Grove-White, 1905-25, Vol. 2, pp. 182-83).

16:55

23-04-1996

14561 Churchtown

OS 16:3:2 (589, 586) 'Grave Yard' (1937) OD 300-400 15018, 11354

Graveyard In Churchtown village. Roughly rectangular graveyard (c. 48m WSW-ENE; c. 40m NNW SSE), enclosed by high coped stone walls rebuilt in 1898 (Grove-White, 1905-25, Vol. 2, p. 183). Entered by wrought iron gate at S end of W wall. Ruin of Bruhenny parish church

(14406) in centre. In occasional use; area within and to E of church overgrown, otherwise under grass. Most headstones date from 18th century, earliest noted dated to 1737 (ibid.). Interior of church full of flat slabs, table-tombs and vaults, all of 18th and 19th century date.

16:56/01

01-10-1984

Clashelane

13859 Clashelane

OS 16:3:6 (620, 466) Hachured (1937) OD 300-400 15049, 11227

Mound In swamp, c. 20m N of river's edge. Depicted on 1937 OS map as hachured mound (c. 20m NE-SW; c. 10m NW-SE). Grass-covered, kidney-shaped earthen mound (17.6m E-W; 13m N-S; H 1.6m) with opening (Wth. 4.8m; D 6m) to SE. 16:222 23-04-1996

12978 Clashelane

OS 16:7:3 (640, 408) '*Rath* (site of)' (1937) OD 300-400 15070, 11166

Possible ringfort In pasture, on gentle SSE-facing slope, with sharp fall of ground to SW. Depicted as hachured roughly circular enclosure (diam. c. 40m) on 1842 OS map. Levelled; no visible surface trace.

16:64

26-09-1984

12297 Clashelane

OS 16:7:3 (639, 427) Hachured (1937) OD 300-400 15069, 11185

Ringfort In pasture, on S-facing slope. Circular, heavily overgrown area (diam. c. 25m) enclosed by earthen bank (int. H 0.45m; ext. H 0.8m); external fosse (D 0.5m) surviving E → S with shallow depression to N. Surface of bank covered in loose and partially embedded stone; overgrown. Entrance (Wth. 3.6m) to NE. Interior inaccessible due to overgrowth of bushes.

16:63

26-09-1984

12298 Clashelane

OS 16:7:3 (632, 381) Hachured (1937) OD 300-400 15061, 11137

Ringfort In pasture, on gentle S-facing slope. Depicted as hachured circular enclosure (diam. c. 30m) with external fosse W → N on 1937 OS map. Levelled; low rise forms arc to SW, external fosse visible as shallow depression to NW. →

16:65

26-09-1983

Coolmore

2.1.3 Inventory of listed monuments

11884 Coolmore

OS 7:14:2 (351, 104) Hachured (1936) OD 300-400 14769, 11488

Possible ring-barrow In pasture, on NW-facing slope. Depicted as hachured circular enclosure (diam. c. 18m) on 1842 OS map; as hachured circular raised area (diam. c. 15m) on 1936 OS map. Small, circular, grass-covered, raised area (19.5m E-W; 18.4m N-S, taken to outer limits); top level. According to local information, fosse once surrounded site, but has been infilled.

7:107

02-04-1986

12352 Coolmore

OS 7:14:5 (357, 68) Hachured (1936) OD 300-400 14774, 11450

Ringfort In pasture, on NW-facing slope. Depicted as hachured circular enclosure (diam. c. 25m) on 1842 and 1905 OS maps; hachured as circular area (diam. c. 25m) surrounded by fosse on 1936 OS map. Levelled; no visible surface trace.

7:106

02-04-1986

Creggannacourty

13745 Creggannacourty

OS 16:2:5 (326, 464) Indicated (1937) OD 400-500 14740, 11228

Enclosure In tillage, atop hill, c. 300m NW of Cregane House. Depicted as hachured oval enclosure (c. 45m N-S; c. 35m E-W) on 1842 OS map; indicated as oval enclosure on 1905 and 1937 OS maps; partially planted with trees on all three editions of OS maps. Oval area (38.2m N-S; 29.4m E-W) planted with deciduous trees. According to local information, bank, which once enclosed site, levelled. No visible surface trace of bank or any enclosing element. May be tree-ring. Ringfort (12370, Part 1) in adjoining field c. 100m to NW.

16:31

04-07-1984

13746 Creggannacourty

OS 16:6:2 (313, 436) Not shown OD 400 14725, 11199

Enclosure Cropmark of fosse of subrectangular enclosure (c. 70m NW-SE; c. 35m NE-SW) visible in aerial photograph (CASAP, July 1989); SW and NW sides straight, others curved; wide gap in SE side; second entrance in SW side. Ring-ditch (11915, Part 1) c. 100m to W. Linear cropmarks in same field may be levelled field boundaries.

16:250

15003 Creggannacourty

OS 16:6:2 (331, 436) Indicated (1937) OD 400 14744, 11199

Limekiln In large quarry. Random-rubble walls retain core. Front elevation H c. 4.5m; lintelled recess (H c. 2.2m; Wth. c. 2m) narrows towards top.

16:32

04-07-1984

11915 Creggannacourty

OS 16:6:1 (300, 435) Not shown OD 300-400 14712, 11198

Ring-ditch Faint cropmark of fosse of circular enclosure (diam. c. 20m) visible in aerial photograph (CASAP, July 1989). Subrectangular enclosure (13746, Part 2) c. 100m to E. Linear cropmarks in vicinity of site may be levelled boundaries.

16:274

12369 Creggannacourty

OS 16:2:5 (336, 505) Hachured (1937) OD 300-400 14750, 11272

Ringfort In tillage, on gentle N-facing slope. Depicted as hachured circular enclosure planted with trees on 1842 OS map; as bivallate enclosure on 1905 OS map; as hachured circular area enclosed by fosse on 1937 OS map. Levelled; stunted growth of barley in area of site. Bivallate circular enclosure visible as cropmark of fosses in aerial photograph (CASAP, July 1989). Ancient field system visible in surrounding field.

16:29

12-06-1984

12370 Creggannacourty

Os 16:2:5 (314, 469) Hachured (1937) OD 400 14726, 11234

Ringfort In tillage, on gentle W-facing slope, near top of hill. Depicted as hachured circular enclosure (diam. c. 30m) on 1842 and 1905 OS maps; hachured on 1937 OS map as circular area enclosed by fosse. No visible surface trace; crop growing in field on date of visit. According to local information, levelled c. 1977. Cropmark of bank and external fosse visible in aerial photograph (CASAP, July 1989). Lime kiln marked on WSW bank on 1842 OS map.

16:30

04-07-1984

12371 Creggannacourty

Os 16:2:5 (379, 468) Hachured (1842) OD 300-400 14795, 11232

Ringfort In pasture, on SE-facing slope. Depicted as hachured circular enclosure (diam. c. 35m) on 1842 OS map. Levelled; slightly raised circular area (28m N-S; 27m E-W) evident, defined by scarp (max. H 0.78m). Scarp survives best ESE SSW. Possible entrance (Wth. 3.6m) to E.

2.1.3 Inventory of listed monuments

Interior slopes down to ~~SE~~ with slight dip at centre; raised on SE side to compensate for hillslope.

16:34

22-04-1996

Egmont

14946 Egmont

OS 16:3:4 (489, 479) 'Egmont barn' (1937) OD 400-500 14911, 11242

Barn In pasture, on elevated rocky site with extensive views in all directions. Two-storey L-shaped structure of rubble masonry construction, roofed by high pointed vaults with plank centring. Main block (15.6m N-S; 5.5m E-W) has central doorways (Wth. 2.4m) in E and W walls, latter framed by masonry abutments (Wth. 0.64m) projecting 0.95m from external wall face; both door arches collapsed, springings 2.2m above present ground level. Central doorway (Wth. 1.1m) in S wall with brick segmental-arched window ope over. Wide 1st-floor window with brick segmental arch directly overhead. North wall and N end of W wall now collapsed to foundation level, but photograph taken in 1909 (Grove-White, 1905-25, Vol. 3, opp. p. 96) shows this end intact with ground-floor doorway and 1st-floor window in N wall similar to that in S wall. Doorway (Wth. 1.45m), now partially blocked, at S end of E wall gave access to annexe (6.8m E-W; 4.5m N-S); door arch collapsed, some brick springings survive. Breach (Wth. c. 1.2m) at W end of N wall; rectangular ope (0.2m square) at E end of S wall near ground level may have been drain. First floor under high pointed vault lit by window with brick segmental arch in E wall. Underground vaulted cellars immediately to N, brick vaults almost entirely collapsed; twin cellars, each 4.5m N-S, 7.1m E-W; E end missing so original length uncertain.

Purpose of structure uncertain, but local tradition suggests it was barn and cider press built in 17th century by a Colonel Taylor (*ibid.*, p. 97).

16:46/02

13-05-1998

14967 Egmont

OS 16:3:4 (489, 496) Hachured (1937) OD 400 14911, 11260

Bowling green In level pasture, c. 200m S of Egmont House (14892) and c. 150m N of Egmont Barn (14946). Indicated on 1842 OS map as hachured rectangular area (c. 35m E-W; c. 50m N-S) enclosed by fosse. Levelled; no visible surface trace. Noted by Grove-White (1905-25, Vol. 3, p. 98) as 'a bowling-green with a surrounding ditch which was wet once'. Visible in aerial photograph (CASAP, July 1989) as rectangular cropmark.

16:45

05-07-1984

13542 Egmont

OS 16:2:6 (433, 496) Hachured (1842) OD 513 14853, 11260

Circular enclosure In pasture, atop hill. Depicted as hachured circular enclosure (diam. c. 40m) on 1842 OS map. Circular area (35.4m E-W; 34.8m N-S) enclosed by fosse (D 0.4m; Wth. c. 2m); second fosse 6.6m outside first exists to W (D 0.4m). Causeway across fosse to E (Wth. 4.5m). Interior incorporates hilltop; quarried into on N side; quarrying and rock outcrops evident in E half. Large quarry immediately to NW of enclosure.

16:42

13-06-1984

14892 Egmont

OS 16:3:4 (483, 518) 'Egmont House' (1937) OD 300-400 14905, 11284

Country house Late 18th-century, 2-storey house. Entrance front (E) of 5 bays; central rectangular door with rectangular fanlight; Gibbsian surround. Plate-glass sash windows. Gable-ended with chimney on gables. Central round-headed stairway window in rear elevation. Wide gabled addition to S side of rear. Farmyard to rear.

16:43

14-06-1984

13023 Egmont

OS 16:7:2 (584, 443) Hachured (1937) OD 300-400 15011, 11203

Possible ringfort In level pasture, with natural fall of ground to S down to stream and 'Toberalisheen'. Depicted as hachured circular enclosure (diam. c. 30m) on 1842 OS map; as hachured arc, showing scarp E→SSW on 1905 and 1937 OS maps. Horse training ring on site; no visible surface trace of enclosure.

16:50/01

13-12-1984

13024 Egmont

OS 16:3:4 (520, 494) Indicated (1937) OD 300-400 14944, 11257

Possible ringfort In pasture, on E-facing slope. Depicted as hachured subsquare enclosure on E side of field boundary on 1842 OS map; indicated as circular enclosure (diam. c. 30m) on 1905 and 1937 OS maps. Levelled; arc formed by slight rise marks line of levelled bank to S; material from levelled bank dumped on field boundary to SW, which may incorporate bank. According to local information, levelled c. 1980.

16:52 05-07-1984

2.1.3 Inventory of listed monuments

13025 Egmont

OS 16:3:2 (539, 547) Not shown OD 300-400 14965, 11314

Possible ringfort Cropmark of levelled bank and wide external fosse of circular enclosure (diam. c. 40m) visible in aerial photograph (CASAP, July 1989). Linear cropmarks, possibly of levelled field boundaries, in same field. Levelled ringforts (12473, 12472) c. 50m to N and c. 150m to WSW respectively.

16:280

12467 Egmont

OS 16:2:6 (410, 495) Hachured (1937) OD 400-500 14829, 11261

Ringfort In pasture, on S-facing slope. Depicted as hachured circular enclosure on 1842 and 1937 OS maps; hachured as circular area (diam. c. 25m) enclosed by fosse and outer bank on 1905 OS map. According to local information, levelled c. 1974; cattle pen built in NW quadrant of site. Bivallate circular enclosure visible as cropmark of fosses in aerial photograph (CASAP, July 1989), with outer fosse conjoined with cropmark of fosse of levelled ringfort (12468) to S.

16:41/01

13-06-1984

12468 Egmont

OS 16:2:6 (410, 491) Hachured (1937) OD 400-500 14829, 11256

Ringfort In pasture, on S-facing slope immediately to S of ringfort (12467). Depicted as hachured circular enclosure (diam. c. 22m) on 1842 and 1905 OS maps; as hachured circular raised area on 1937 OS map. Slight rise visible in area of site; according to local information, levelled c. 1974. Fosse of circular enclosure visible as cropmark in aerial photograph (CASAP, July 1989), conjoined with outer fosse of ringfort (12467) immediately to N.

16:41/02

13-06-1984

12469 Egmont

OS 16:3:1 (498, 549) Hachured (1937) OD 400-500 14921, 11316

Ringfort In tillage, near top of hill. Depicted as hachured circular enclosure (diam. c. 25m) on 1842 OS map; as hachured circular raised area (diam. c. 30m) on 1937 OS map. No visible surface trace; according to local information, levelled in 1943. Circular enclosure visible as cropmark of bank and external fosse in aerial photograph (CASAP, July 1989).

16:44

13-12-1984

12470 Egmont

OS 16:6:3 (436, 452) Hachured (1937) OD 400-500 14855, 11215

Ringfort In pasture, on S-facing slope above sharp fall of ground to S which has been quarried into. Depicted as circular enclosure on 1842 OS map; more oval-shaped on 1905 and 1937 OS maps. Roughly oval area (43m E-W; 36.3m N-S) defined by heavily overgrown, earthen bank (int. H 0.6m; ext. H 0.8m) to N, scarp to E, S and W; external fosse (D 0.65m) to W and N. Interior slopes down to SE; partially overgrown; quarried into to SE and W. Overgrowth obscures face of S scarp, possibly truncated by quarry.

16:48

14-12-1984

12471 Egmont

Os 16:7:1 (489, 444) Hachured (1937) OD 300-400 14911, 11205

Ringfort In pasture, on S-facing slope. Depicted as hachured circular raised area (diam. c. 20m) on 1937 OS map. Roughly circular area (24m E-W; 22.3m N-S) defined by scarp (H 0.25m); external fosse (D 0.7m) W→NNE. From top of scarp, W→E, interior slopes down towards centre. Interior raised on S side to compensate for hillslope.

16:49

05-07-1984

12472 Egmont

OS 16:3:1 (523, 540) Hachured (1937) OD 300-400 14948, 11307

Ringfort In tillage, on gentle SE-facing slope, c. 450m to ENE of Egmont House. Depicted as hachured circular enclosure (diam. c. 40m) on 1842 OS map; as hachured circular raised area on 1905 and 1937 OS maps. According to local information, levelled c. 1943. Circular area (34.1m N-S) enclosed by low rise (H 0.4m). Interior slopes down gently to SE; shown as planted with trees on 1842 OS map. Fosse visible as cropmark in aerial photograph (CASAP, July 1989). Circular enclosure (13025) c. 150m to ENE.

16:53

13-12-1984

12473 Egmont

OS 16:3:1 (536, 558) Hachured (1937) OD 300-400 14962, 11325

Ringfort In tillage, c. 700m to NE of Egmont House. Depicted as hachured circular raised area (diam. c. 28m) on 1937 OS map. According to local information, levelled in 1943. Slight undulation visible in area of site SE→SW (H 0.3m); faint trace of undulation elsewhere appears to complete circle. Fosse visible as cropmark in aerial photograph (CASAP, July 1989). Circular enclosure (13025) c. 50m to S.

16:54

13-12-1984

2.1.3 Inventory of listed monuments

13255 Egmont

OS 16:3:4 (487, 483) '*Souterrain* (site of)' (1937) OD 400-500 14910, 11246

Souterrain In pasture, c. 35m N of Egmont Barn (14946). No visible surface trace.

16:46/01

05-07-1984

Gurteenroe

10963 Gurteenroe

OS 16:6:4 (302, 320) '*Fulacht Fiadh*' (1937) OD 600-700 14712, 11077

Fulacht fiadh In rough grazing, immediately SW of well. Grass-covered spread of burnt material.

16:106

15-06-1984

10964 Gurteenroe

OS 16:6:2 (364, 435) '*Fulacht Fiadh*' (1937) OD 300-400 14779, 11197

Fulacht fiadh In pasture, c. 50m N of stream. Grass-covered spread of burnt material. According to local information, mound levelled c. 1969.

16:108

04-07-1984

10965 Gurteenroe

OS 16:10:3 (386, 291) Not shown OD 600-700 14800, 11045

Fulacht fiadh In pasture. Site bisected by field fence running N-S. Low, oval mound of burnt material (10m N-S; 8m E-W; H 0.2m) on E side of fence; spread of burnt material (9m N-S; 16m E-W) on W side. Deep drain dug along E side of field fence.

16:263

23-04-1996

10966 Gurteenroe

OS 16:6:5 (349, 306) Not shown OD 600 14761, 11062

Fulacht fiadh In reclaimed pasture. Low mound of burnt material (6.4m E-W; 8m N-S; H 0.25m).

16:264

23-04-1996

13688 Gurteenroe

OS 16:6:5 (367, 319) Not shown OD 500-600 14781, 11075

Possible circular enclosure In pasture, on N-facing slope. According to local information, circular enclosure (diam. c. 20yd) visible as soil mark when field ploughed. No visible surface trace.

16:270

23-04-1996

12572 Gurteenroe

OS 16:6:2 (380, 400) Hachured (1937) OD 400-500 14796, 11160

Ringfort In pasture, on NNW-facing slope. Circular area (32.5m E-W; 31m N-S) enclosed by earthen bank (int. H 0.8m; ext. H 1.65m) NE→NW, scarp elsewhere. External fosse (max. D 0.4m) evident to E and W as slope down to base of bank. Laneway cuts outer face of fosse to SSE. Bank stone-faced externally to S. Numerous gaps worn though bank. Interior saucer-shaped; raised on NNW side to compensate for hillslope.

16:107

15-06-1984

Imogane

10967 Imogane

OS 16:7:3 (651, 387) '*Fulacht Fiadh*' (1937) OD 300-400 15081, 11143

Fulacht fiadh In marshy ground, c. 80m E of well. Irregular mound of burnt material (21.5m NW-SE; H 0.2m). Second fulacht fiadh (10968) c. 25m to SE.

16:66/01

26-09-1984

10968 Imogane

OS 16:7:3 (654, 384) '*Fulacht Fiadh*' (1937) OD 300 15085, 11140

Fulacht fiadh In marshy ground, c. 90m N of stream. Oval mound of burnt material (12m NW-SE; 8.8m NE-SW; H 0.4m). Second fulacht fiadh (10967) c. 25m to NW.

16:66/02

26-09-1984

10969 Imogane

OS 16:4:4 (732, 455) '*Fulacht Fiadh*' (1937) OD 200-300 15168, 11214

Fulacht fiadh In pasture, on W side of field fence and c. 6m S of stream. Oval mound of burnt material (9m N-S; 7m E-W; H 0.45m).

16:69

18-04-1996

10970 Imogane

OS 16:8:1 (721, 408) Not shown OD 300 15155, 11164

Fulacht fiadh In rough grazing, c. 70m NW of stream. Horseshoe-shaped mound of burnt material (11m E→W; 15m N-S; H 0.4m); opening (Wth. 4m) faces SW.

16:260

18-04-1996

2.1.3 Inventory of listed monuments

12573 Imogane

OS 16:7:3 (686, 403) Hachured (1937) OD 300-400 15119, 11160

Ringfort In pasture, on S-facing slope. Depicted as hachured circular raised area (diam. c. 35m) on 1937 OS map. Circular area (41.6m N-S; 40.6m E-W) enclosed by low rise (max. H 0.5m); shallow external fosse (max. D 0.9m) NW→N. Inner bank height barely traceable; on W and N side exists as slope down towards centre of interior. Cropmark of bank and external fosse visible in aerial photograph (GSIAP, R687, May 1977), with possible entrance to NE.

16:67

26-09-1984

12574 Imogane

OS 16:7:3 (673, 422) Hachured (1937) OD 300-400 15105, 11180

Ringfort In pasture, atop hill. Circular area (44m N-S; 43.5m NW-SE) enclosed by earthen bank (int. H 0.6m; ext. H 1.6m) SE→NE; external fosse (D 0.5m) SE→NNW. Bank quarried away NE→SE and interior quarried into for a max. distance of 13m. Remains of stone facing on external bank face. Break (Wth. 1.5m) in bank to NNE. Deciduous trees in interior.

16:68

26-09-1984

Moanroe

11474 Moanroe

OS 1:12:1 (739, 228) '*Fulacht Fiadh*' (1936) OD 400-500 14212, 12265

Fulacht fiadh In pasture, on NE side of dried-up pond. Semicircular mound of burnt material (L 23m; Wth. 16.5m; H 0.95m); opening faces SW.

1:2

02-07-1987

11475 Moanroe

OS 1:12:4 (763, 192) Not shown OD 400-500 14237, 12227

Fulacht fiadh In reclaimed pasture. Grass-covered spread of burnt material on W side of deep drain; burnt material visible in section in drain.

Second fulacht fiadh (11476) c. 280m to ENE.

1:3

02-07-1987

11476 Moanroe

OS 1:12:5 (789, 197) '*Fulacht Fiadh*' (1936) OD 400-500 14264, 12233

Fulacht fiadh In rough grazing. Roughly oval overgrown mound of burnt

material (17.5m x 18m; H 1.1m); SE edge of mound cut by drain. Second fulacht fiadh (11475) c. 280m to WSW.

1:4

02-07-1987

10121 Moanroe

OS 24:0:0 Not shown

Standing stone One of four standing stones (10122, 10123, 10124) recorded by Bowman (1934, p. 28) on T. Cronin's land; '...broken and removed c. 6 years ago'. Exact location not known.

24:188

10122 Moanroe

OS 24:0:0 Not shown

Standing stone One of four standing stones (10121, 10123, 10124) recorded by Bowman (1934, p. 28) on T. Cronin's land; '...broken and removed c. 6 years ago'. Exact location not known.

24:189

10123 Moanroe

OS 24:0:0 Not shown

Standing stone One of four standing stones (10121, 10122, 10124) recorded by Bowman (1934, p. 28) on T. Cronin's land; '...broken and removed c. 6 years ago'. Exact location not known.

24:190

10124 Moanroe

OS 24:0:0 Not shown

Standing stone One of four standing stones (10121, 10122, 10123) recorded by Bowman (1934, p. 28) on T. Cronin's land; '...broken and removed c. 6 years ago'. Exact location not known.

24:191

Mountbridget

14149 Mountbridget

OS 16:7:6 (627, 334) '*Páircín na Cille*' (1937) OD 300-400 15055, 11088

Burial ground Shown on 1842 OS map as oval area (c. 20m NW-SE; c. 15m NE-SW) defined by dotted line and named 'Templenakilla'; not shown on 1905 OS map; shown on 1937 OS map as circular area (diam. c. 20m) defined by broken line and named '*Páircín na Cille*'. In pasture. Levelled; circular area (diam. c. 34.5m) defined by slight scarp

2.1.3 Inventory of listed monuments

(max. H 0.65m) SE→SSW and WNW→N. Low overgrown mound of earth and stone (diam. c. 8.6m) in centre with boulder (H 0.6m; 0.8m x 0.45m) on top. According to local information, similar boulders scattered across interior were broken and removed in recent past. Known locally as 'children's burial ground'.

16:121

20-09-1984

13633 Mountbridget

OS 16:7:5 (593, 338) '*Lissanourd*' (1937) OD 400-500 15020, 11092

Circular enclosure In pasture, on SE-facing slope; land falls away steeply to NE immediately outside site. Depicted as hachured circular enclosure (diam. c. 80m) on 1842 OS map; as roughly oval bivallate enclosure (c. 80m ENE-WSW; c. 60m NNW-SSE) on 1905 and 1937 OS maps, with external fosse. According to local information, levelled between 1954 and 1974. Field undulating; no visible surface trace of site. St Brigid's Well (14024) lies c. 170m to ENE.

16:122

20-09-1984

11486 Mountbridget

OS 16:7:5 (595, 366) '*Fulacht Fiadh*' (1937) OD 300-400 15022, 11122

Fulacht fiadh In pasture, to E of well (now drained). D-shaped mound of burnt material (12.5m NW-SE; c. 12.5m NE-SW; H 0.5m).

16:119

20-09-1984

14024 Mountbridget

OS 16:7:5 (611, 348) '*St Bridget's Well*' (1937) OD 300-400 15039, 11102

Holy well At base of cliff. Shallow depression, defined by stone walling on N side and by cliff-face to W and S. Canopy of bushes overhead tied with rags; several small statues left beside well by pilgrims. Grove-White (1905-25, Vol. 1, p. 95) noted ash tree, known as 'Biddy's Tree', shading well where rounds paid on St Brigid's Day (1st February) and string, cloth, etc. tied to ash tree 'in honour of the saint'. He (ibid.) documents a number of 'cures' at the well. Ash tree brought down by storm, January 1973 (Anon., 1984, p. 10).

16:120

26-09-1984

12790 Mountbridget

OS 16:7:5 (570, 352) Not shown OD 500 14996, 11108

Ringfort In pasture, on NE-facing slope, near top of hill. Circular area (24.3m E-W; 23.8m N-S) enclosed by earthen bank (int. H 1m; ext. H 0.65m) SW→NW with shallow external fosse (max. D 0.45m), scarp

(H 0.85m) NW→SW. Stone facing on outer face of bank similar to surrounding field boundaries. Interior raised on NE side to compensate for hillslope. Site of large levelled circular enclosure (13633, Part 2) called 'Lissanourd' lies c. 200m to SE.

16:118

13-12-1984

Mountcorbitt

14919 Mountcorbitt

OS 16:7:4 (519, 369) 'Mount Corbitt' (1937) OD 400-500 14942, 11126

Country house Two-storey double-gable-ended house. South elevation 3-bays over basement, is 18th century in appearance, N elevation obscured by addition of 2-storey house of early 19th-century appearance. South elevation has central rectangular door ope flanked by sidelights; basement channel bridged by causeway; inserted round-headed stairway windows; gable-ended with attic windows, broad chimney stack atop both gables. Single-storey hipped addition onto E gable. Entrance front (N) of 19th-century addition is of 3 bays, central segmental-headed door ope with fanlight and sidelights incorporated into frame; sidelights rest on cut stone panels; gable-ended; chimney stack on both gables. Two-storey farm buildings to SW, set around three sides of yard.

16:116

15-06-1984

12791 Mountcorbitt

OS 16:7:1 (527, 382) Hachured (1937) OD 400-500 14950, 11139

Ringfort In pasture, on NE-facing slope, in demesne of Mountcorbitt and in field to NNE of house. Circular area (diam. c. 22m) enclosed by earthen bank (int. H 1.3m; ext. H 0.9m); external fosse (max. D 1m). Bank planted with deciduous trees. Entrance (Wth. 0.8m) to E. Interior heavily overgrown with bushes.

16:117

20-09-1984

Rath

13646 Rath

OS 7:15:1 (490, 104) Not shown OD 400-500 14916, 11487

Circular enclosure Cropmark of fosse of circular enclosure (diam. c. 40m) visible in aerial photograph (CASAP, July 1989); two maculae, one to N and the other to W of centre of interior, may indicate pits or souterrains. Numerous linear cropmarks noted to W and N in same field.

Circular enclosure (13647) c. 100m to N.

7:152

2.1.3 Inventory of listed monuments

13647 Rath

OS 7:15:1 (492, 117) Not shown OD 300-400 14918, 11500

Circular enclosure Cropmark of fosse of roughly circular enclosure (diam. c. 25m) visible in aerial photograph (CASAP, July 1989); possibly truncated slightly by field fence to E. Circular enclosure (13646) c. 100m to S.
7:161

13802 Rath

OS 7:15:4 (504, 26) Hachured (1936) OD 400 14930, 11404

Enclosure Atop N-S ridge, immediately to N of copse of trees. U-shaped arc (37m NNE-SSW; 44m E-W) formed by low earthen bank (int. H 0.05m; ext. H 0.2m) NW→SW; open to W. Terminal of southern arm leads out from N-S field fence to W. Ground slopes steeply away from site to SE. D-shaped enclosure (21m NNE-SSW) adjoins N side of U-shaped enclosure; enclosed by low earthen bank (int. H 0.15m; ext. H 0.3m).
7:112 09-04-1986

12827 Rath

OS 7:15:1 (503, 84) Hachured (1936) OD 425 14929, 11465

Ringfort Atop Windmill Hill, within western end of small deciduous plantation. Roughly circular area (58m NNE-SSW; 48.9m NW-SE) enclosed by three earthen banks and intervening fosses. Inner bank (int. H 0.1m; ext. H 1m, to base of fosse) surrounded by shallow dry fosse; entrance (Wth. 6.2m) to SE. Middle bank (ext. H 1.2m, to base of fosse) incorporated into field boundary system to NW and SW; surrounded by shallow fosse N→E; low curving bank blocks entrance to SE, may be later feature. Outer bank traceable to NW as low rise, evident as low bank (ext. H 0.4m) N→ESE. Centre of interior slightly raised, sloping gently downwards to inner face of inner bank. Ruined windmill (15250, Part 2) at centre of interior.
7:113/01 09-04-1986

15250 Rath

OS 7:15:1 (508, 81) Indicated (1842) OD 425 14933, 11462

Windmill Atop Windmill Hill, in centre of ringfort (12827, Part 1). In centre of shallow depression (diam. c. 13.35m; D 0.5m) is southern arc (Chord 4.39m) of circular 2-storey windmill (H 4.2m), built atop slight stone plinth (H 0.1m; D 0.2m). Surviving portion is plastered over coursed rubble limestone walling (wall thickness 1.22m); external wall tapers slightly inward with height. At regular intervals, following curve along

outside wall and following the curve of the building, are five decomposing wooden posts inclining inwards (H c. 0.88m; diam. c. 0.25m). Remains of door opes in E and W walls. Two wooden posts incline and touch internal walls adjacent to door opes, similar to external posts. Three large joist-holes (c. Wth. 0.27m; H 0.35m; D 0.9m) in internal wall, with ledge directly overhead between ground and 1st floor. Small stone-framed window in S wall at 1st floor level. Known locally as a castle. Shown as small circular structure on 1842 OS map.

7:113/02

18-05-1984

Walshestown

14172 Walshestown

OS 16:4:1 (736, 590) 'Burial Ground' (1937) OD 349 15174, 11357

Burial ground Shown on 1842 and 1937 OS maps as oval area (c. 15m N-S; c. 11m E-W) enclosed by dotted line; not shown on 1905 OS map. In level pasture, 9.7m E of standing stone (10181, Part 1). Irregular area defined by scatter of c. 40 low stones; many embedded in ground. According to Grove-White (1905-25, Vol. 4, p. 314), burial place for stillborn children.

16:75/02

29-11-1984

14325 Walshestown

OS 16:4:2 (801, 554) Not shown OD 300-400 15241, 11318

Castle (site of) On SE-facing slope, overlooking tract of bogland; close to 18th-century Walshestown House (14939). Terrace in front of house, which is faced with low supporting walls (max. H 2m) with base-batter on E and S sides, may be remains of castle. Cut stone strewn around site, including part of door arch, and dressed quoins built into 18th-century house, probably come from castle. Castle of the MacJames Barrys, which featured in wars of mid-17th century (MacCotter and Nicholls, 1996, pp. 207-8); subsequently purchased by Perceval (Grove-White, 1905-25, Vol. 4, p. 313).

16:77/02

28-05-1997

14939 Walshestown

OS 16:4:2 (798, 556) 'Walshestown Ho.' (1937) OD 300-400 15238, 11320

Country house Vacant rectangular 2-storey house. Rendered over random-rubble limestone; according to owner, stones from adjacent castle

2.1.3 Inventory of listed monuments

(14325) used to build house. Two reused dressed quoins visible on SE corner may be stones from the castle. Entrance front (E) of 3 bays; plate-glass camber-headed windows; slim rectangular niches between 1st-floor windows and eaves. Central round-headed door ope, fanlight and sidelights incorporated into frame. Gable-ended with chimney stacks atop gables. Render on N gable partly peeled away exposing brick construction. Attic window in

N gable; S gable has window at 1st floor and attic level. Two one-storey gabled additions to rear. House referred to by Smith in 1750 (Vol. 1, p. 312) as 'a good house'; appears to have been refurbished in early 19th century. Farm buildings to rear (W). According to owner, fragmentary ruined structures to SE, of 19th-century appearance, built on site of castle.
16:77/01 20-06-1984

14229 Walshestown

OS 16:4:2 (832, 562) Hachured (1937) OD 200-300 15274, 11325

Moated site In flat pasture. Rectangular, slightly raised area (45.8m N-S; c. 34m E-W) enclosed by scarp (H 2m) with external fosse; counterscarp bank (ext. H 0.55m) on S side. Fosse shallow and overgrown with reeds; replaced by drain on E side with material from drain dumped along top of scarp on this side. Scarp on W side has slipped considerably or has been cut into; fosse at this point bulges outwards. Interior level and partially overgrown; in SW corner is large circular earthen mound (13.3m NE-SW; c. 13m NW-SE; H 1.5m).

16:78 28-09-1984

13872 Walshestown

OS 16:4:2 (795, 575) Hachured (1937) OD 300-400 15236, 11340

Mound In pasture, on steep E-facing slope. Depicted as small hachured mound on 1937 OS map. Levelled; depression remains with stones scattered across site; possibly remains of limekiln. Quarry in same field to S.

16:76 29-11-1984

10181 Walshestown

OS 16:4:1 (735, 590) 'Gallán' (1937) OD 349 15172, 11356

Standing stone In level pasture, 9.7m to W of burial ground (14172, Part 2). Stone (H 2.7m; 1.25m x 2.2m) is subrectangular in plan; long axis NE-SW. According to Grove-White (1905-25, Vol. 3, p. 314), known locally as 'Cloughaun Dallaun', the stone of the dallauns.

16:75/01 29-11-1984

Part 2.1.4

Glossary

Note: Definitions are extracted from the *Archaeological Inventory of County Cork. Volume IV. North Cork* (2000).

abutment: The solid part of a pier from which an arch springs.

arcade: A series of arches supported on piers and columns.

batter: The inclined face of a wall. The stronger inclination at the foot of the wall is called a base-batter.

bays: Vertical division of a structure based on features such as doors and windows.

breakwater/cutwater: The projections on bridge piers to divert floating objects and improve hydrodynamics.

bridge: The Road Act, 1727 had a dramatic impact on bridges as it demanded a minimum width of 12 feet. As a result most bridges on the turnpike and mail-coach roads were rebuilt or widened in the following period. Most bridges listed in this section are 18th and 19th century in date: characteristics of 18th-century bridges include semicircular arches with rough voussoirs and pointed breakwaters, while characteristics of early/mid-19th-century bridges include segmental arches with ashlar voussoirs and bluntly pointed breakwaters.

bullau stone: The Irish word *bullán* means a bowl or a round hollow in a stone. The term 'bullau' is used by archaeologists to describe man-made hollows or basins cut into rock outcrops, boulders or small portable stones. Bullau stones are associated with early ecclesiastical enclosures, penitential stations, holy wells and burial grounds. Their exact function is unclear; they may have been practical, used as mortars for crushing or grinding foodstuffs or dyes. However, tradition speaks of curative powers similar to holy wells; many bullau stones are known as 'wart wells' since the water from its hollow was said to remove warts (Hughes and Hamlin, 1977, pp. 99-100).

burial ground: There are many burial grounds throughout North Cork, which are not associated with a church; many are marked on the OS maps as 'children's burial ground' or kill (from *cillín* or *ceallunach*). These alternative burial grounds came about as a result of refusal by Church authorities to allow burial of unbaptised infants in consecrated graveyards. These burial grounds were also used to bury adults, notably unidentified bodies and suicides, and were also used in times of famine, particularly during the 1840s of the Great Famine.

camber-headed window: A window with a shallow convex curved head.

castle (site of): This category largely incorporates sites marked 'castle (site of)' on OS maps, but where little or no standing masonry stands today. Very likely that the majority of these were late medieval tower houses, although some may have been built in the 13th century by Anglo-Norman colonists, while others could be 17th-century fortified houses.

centring: The temporary support on which an arch is constructed.

chancel: The east end of a church in which the main altar is placed, sometimes divided from the nave by a chancel arch.

chord: Straight line joining ends of arc.

church: The typical surviving church is late medieval in date (15th/16th century). These churches are rectangular (averaging 16m E-W; 8m N-S), with entrance through a door with a two-centred pointed arch, located near the W end of the S wall with a high window on the W gable, and usually one or two windows in the S wall and a central window in the E gable.

circular enclosure: A general categorisation incorporating a number of sites the exact nature of which is unclear except that they are, or were, circular or subcircular in plan.

coping: Water-proof course of masonry atop wall or gable.

country house: The country house and its demesne was a central feature of the rural Irish countryside throughout the 18th and 19th centuries. The great period of house building in Cork took place in the late 18th/early 19th century; the impact of these houses and their demesnes on the landscape is well illustrated on the 1842 OS maps.

crenellation: A parapet, usually divided into short solid lengths or merlons by regular openings or embrasures. Also called battlements.

dallaún: See standing stone.

embrasure: The recesses for doorways or windows or the openings in a parapet wall.

enclosure: A general categorisation, which includes enclosures that are neither circular nor rectangular in plan, or whose precise shape is unclear.

fanlight: A window, generally above a door, sometimes resembling an open fan in shape.

field system: Relict field systems survive in Ireland beneath peat bogs (O'Kelly, 1989, pp. 65-67) and in upland areas (Cuppage, 1986, pp. 17-29), dating to periods as far back as the Neolithic. However, aerial photography has recently come upon evidence for ancient field systems in low-lying areas

of good land, mostly evident as cropmarks in fields of cereal (Barrett, 1997, pp. 64-66).

fosse: A ditch or moat surrounding a defended or enclosed area.

***fulacht fiadh*:** The Irish word *fulacht* means a pit used for cooking. Probably used as a cooking place (Ó Drisceóil, 1988). Water was boiled in a rectangular pit by the addition of hot stones from a fire close by. Usually situated close to a water source, such as a stream or spring, or in wet marshy areas. There is an unusually high density of *fulachta fiadh* in the North Cork area, particularly in the Barony of Duhallow.

gallery (Megalithic tomb): A long, subrectangular or wedge-shaped compartment in which burials were deposited.

graveyard: In the listing of monuments, a distinction is made between burial grounds and graveyards, the latter loosely defined as consecrated yards with inscribed grave-markers, usually enclosed by a wall or bank, and often containing the ruins of an ancient parish church. Burial grounds refer to more informal sites.

hachures: Shading of short lines on relief map to indicate gradients.

holy well: The tradition of visiting holy wells is one of the oldest of Irish Christianity and surely has its origins in pre-Christian ritual activities. Most of these wells are springs, although some are just depressions in rocks which collect rainwater. The pilgrimage to the well is often called a 'round' or 'patron', and may consist of a single visit or number of visits; prayers are recited at the well and sometimes at nearby stations; water from the well is taken or applied for its healing powers.

jamb: The straight sides of an archway, window or doorway, usually vertical but sometimes inclined.

joists: The timbers supporting the floor boards.

limekiln: The burning of lime as an agricultural fertiliser became widespread with the improvements of the 18th century and the 1842 OS maps show thousands of limekilns in County Cork. Blocks of limestone were burnt in a kiln, often with turf for fuel, though 'culm' was used widely in North Cork (Smith, 1750, Vol. 1, p. 294).

lintel: A horizontal beam or stone over an opening or passage to support the wall above.

miscellaneous: In some cases, the site is now partially destroyed or levelled, and the available evidence is not sufficient to classify it satisfactorily, therefore these sites are classified as 'miscellaneous'. In other cases, the monument, as it survives, does not conform to any recognisable site type.

Included here are distinct spreads of dark-coloured soil, which superficially resemble fulachta fiadh but lack the concentration of heat-shattered stones typically found in them.

moated sites: Square, rectangular or trapezoidal enclosures constructed by the Anglo-Normans, in the late 13th/early 14th century. Their main defensive feature is a wide, often waterlogged fosse with an internal bank. Similar to ringforts, these enclosures protected settlements; the buildings, usually of wood, seldom leave any visible surface trace today.

mound: It is difficult to tell the difference between mounds and genuine prehistoric burial mounds or tumuli. An earthen mound could be one of a number of features, from a medieval motte to a more recent ornamental feature. These mounds may have been changed and adapted by different generations for different purposes.

mullion: An upright between the lights of a window.

nave: Main body of church west of the chancel for use by congregation.

parapet: A low protective wall placed at edge of a roof, platform, bridge, etc., sometimes crenellated.

pediment: A triangular or semicircular feature crowning a door, window, portico or niche.

plate glass: Glass cast in sheets and polished, which became widely available in early 19th century.

plinth: A flat-faced projecting band at the bottom of a wall or the square block under the base of a column.

possible ringfort: In many cases, circular enclosures depicted on the OS maps no longer survive. Many of these sites were known as ‘forts’ and although it would be impossible to prove without excavation, it is quite likely that these sites were ringforts. Using historical sources, aerial photographs and scant surface remains, many of these sites can be classified as ringforts.

quoins: The stones, generally dressed, at the angles of a building.

rampart: A defensive bank or wall.

ring-barrow: Prehistoric monuments consisting of a low, usually circular mound or level area enclosed by a fosse, often with an external bank. Evidence has shown that ring-barrows generally cover a cremated burial deposit, sometimes enclosed in a stone box or cist. However, some display no evidence of burials, thus questioning their function.

ring-ditch: Levelled sites identified as circular cropmarks of ditches or fosses (diameter c. 20m or less) in aerial photographs, probably representing levelled ring-barrows.

ringfort: The most widespread and characteristic archaeological field monument in the Irish countryside. The ringfort is a circular or roughly circular area enclosed by an earthen bank, formed of material thrown up from a ditch on its outside. The diameter of the ringfort enclosure is 25-50m.

scarp: A steep slope or the inner side of a fosse.

segmental arch: The shape of this arch is a segment of a circle, i.e. drawn from a centre below the springing line (*see* springing).

semicircular arch: The shape of this arch is semicircular, i.e. the centre of the circle is on the springing line (*see* springing).

splay: Sides of a window opening with obtuse or acute angle to other wall faces.

springing: The starting-point of the curve of an arch or vault.

standing stone: Single upright stones are a common feature of the Irish countryside and are known by various names: *gallán*, *dallán*, long stone, etc. (O'Kelly, 1989, pp. 228-29). Some have been shown to mark prehistoric burials, while others may have had a commemorative or ritual function, or served as boundary markers or position posts along ancient routeways (Buckley and Sweetman, 1991, p. 73).

southern: Underground man-made structures composed of a chamber, or series of chambers, linked by creepways and entered from ground level by a narrow opening, usually concealed. There has been considerable debate among archaeologists about their function: the two most common suggestions are that they were used for refuge or for storage (Edwards, 1990, pp. 30-32).

tumuli: The practice of constructing mounds of earth over burials has a long tradition in Ireland, serving the dual purpose of marking the burial and protecting it.

vernacular house: Thatched, or formerly thatched, houses were recorded by Cork Archaeological Survey (CAS) whenever encountered in the course of general fieldwork, but no systematic search was made. The houses listed as 'vernacular houses' are those where the sole roofing material is thatch, excluding the far greater number where the thatch is now covered by corrugated iron.

vousoir: The individual, usually wedge-shaped, stones or bricks forming an arch.

Part 2.1.5

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Part 2.2

An introduction to the ecology of Churchtown

by Aisling O'Sullivan and Jane Hennessy
University College Dublin

A synopsis of the ecology, especially the flora and fauna, of the parish was undertaken on behalf of the Churchtown Village Renewal Trust on 21st and 22nd September 2000. The area surveyed covered a four-square kilometre radius around Churchtown village, during which three sites were identified as typical habitats, characterising the prevailing vegetation of the area. These three sites were the Windmill (off the Ballyhoura Way), the village (or Bruhenny) graveyard and Annagh Bogs. They were closely examined and an inventory taken of the plant species present in each habitat, as well as making a photographic record in support of the observations.

Local knowledge garnered from Patrick Irwin and the pupils of St Mary's National School was incorporated into the report. Pupils of the 3rd, 4th, 5th and 6th classes at Churchtown National School assisted in the inventory of sighted fauna, which led to the recording of a variety of mammals and birds, including badgers, bats, foxes, hares, hedgehogs, rabbits, red grouse, a barn owl, wild duck, wild geese, yellow finches, pheasants, wood pigeons, rooks and swallows.

Windmill (Grid Reference R 492 144)

The gently rolling local topography in the area shows no obvious indication of a limestone outcrop. Soils in the area appear relatively rich (calcareous) and are well drained. Hedgerows in the region support a diverse community of wild flowers. Sadly, such habitats are fast disappearing due to the upgrading of the country's road network. Numerous stands of mature broadleaf trees, including ash, oak and sycamore, grow in proximity to the hedgerows. (Some juvenile red grouse were spotted crossing into one part of the hedgerow from a neighbouring field.)

These hedgerow habitats contain all vegetation layers characteristic of a healthy botanical community – mature trees, shrub understorey, diverse herbaceous components and moss and lichen communities. Species identified are categorised in Table 1 and are listed with both their common and Latin names.

Village graveyard (Grid reference R 503 135)

Dense stands of mature broadleaf trees beside the original stone walls separate the neighbouring estates from the graveyard. These walls support typical examples of stonewall wild flowers. Ash, beech, cypress and elder

trees were identified within the graveyard and are likely to provide refuge to communities of bats and rooks. Species identified are listed in Table 2.

Annagh Bogs (Grid Reference R 494 165)

History relates that Annagh Bogs was a heavily populated area prior to the 1800s at a period when much of its 2,000 acres was covered by forest. The Night of the Big Wind (6-7th January 1839) denuded the bog of much of its arboreal cover.

Around a decade later, unsuccessful efforts were made to implement a new drainage system; it did, however, result in a temporary diversion of the Awbeg tributary at Annagh. The bog soon returned to its lengthy seasonal flooding and although water tests here reflect a neutral pH – atypical of classic bogs – plant life is consistent with that of other marshy areas. The area surveyed is uniform in nature. Rushes, which dominate the area, are occasionally interspersed with stands of hawthorn. Table 3 lists the main species identified.

Summary

Located as it is within the Golden Vale, it was inevitable that intensive farming in the Churchtown area would impact on the ecological life of the parish. Luckily, as discovered during the survey, Churchtown remains host to a rich diversity of wild flowers accommodated primarily by intact and original stone walls, dense stands of mature trees and wild hedgerows.

According to *An Irish Flora* (1996), chicory (*Cichorium intybus*) is rare and mainly found in the south and east of the country. Yet chicory is found in the Windmill hedgerows. It may have been attracted here through the prevailing limestone nature of the soil – an environment in which it flourishes. The chicory plant retains its beautiful blue flowers until late September.

Other interesting plants noted were the hart's tongue fern, which as the name suggests is named for its resemblance to the tongue of the female deer. This is the only non-pinnate (leaves not divided) fern in Ireland and does not resemble a typical fern. Hedge woundwort, identified in the hedgerow and graveyard habitats, belongs to a family of plants renowned for their healing properties.

Sphagnum moss, commonly found in boggy areas (such as Annagh), was also used for its antiseptic properties, particularly in times of war. In addition, this moss acts like a sponge and can absorb up to 90 times its own weight in liquid. Thus, it was an extremely useful plant for dressing battle wounds due to these two properties.

The Latin names assigned to plants frequently depict their apparent similarity to objects: for example, the horsetail plant found at Annagh Bogs

2.2 An introduction to the ecology of Churchtown



Glossy leaves of the Harts tongue fern vie for attention from the dull limestone rock.



Yellow flowers of Rough Hawkesbeard.



The feathery leaves of Yarrow compliment its regal flower.



Vibrant red hawthorn berries in full bloom.



Majestic flowers of the sweet-smelling honeysuckle.



Herb Robert creeps its head out from the hedgerow.



Hungry wasp feeds on nectar of Great Bindweed.



Hedge Woundwort in flower.



Lichen grows as an epiphyte on hawthorn bark.

with its obvious equine connotation is classified botanically as *Equisetum arvense*.

It is hoped that this brief insight will serve as an enticement and encouragement to all to explore the parish of Churchtown and enjoy its flourishing ecology.

Table 1: Inventory of species identified in hedgerow habitat at Windmill

	Common name	Latin name	
Category		Genus name	Species name
Canopy trees	Ash	<i>Fraxinus</i>	<i>excelsior</i>
	Sycamore	<i>Acer</i>	<i>pseudoplatanus</i>
	Horse-chestnut	<i>Aesculus</i>	<i>hippocastanum</i>
	Sessile oak	<i>Quercus</i>	<i>petraea</i>
Shrub understory	Elder	<i>Sambucus</i>	<i>nigra</i>
	Common gorse	<i>Ulex</i>	<i>europaeus</i>
	Honeysuckle	<i>Lonicera</i>	<i>periclymenum</i>
	Great bindweed	<i>Calystegia</i>	<i>sepium</i>
	Ivy	<i>Hedera</i>	<i>helix</i>
	Hawthorn	<i>Crataegus</i>	<i>monogyna</i>
Herbaceous	Rough hawkesbeard	<i>Crepis</i>	<i>biennis</i>
	Harts tongue fern	<i>Phyllitis</i>	<i>scolopendrium</i>
	Bird's foot trefoil	<i>Lotus</i>	<i>corniculatus</i>
	Stinging nettle	<i>Urtica</i>	<i>dioica</i>
	Yarrow	<i>Achillea</i>	<i>millefolium</i>
	Thistle	<i>Cirsium</i>	sp.
	Buttercup	<i>Ranunculus</i>	sp.
	Herb Robert	<i>Geranium</i>	<i>robertianum</i>
	Bramble	<i>Rubus</i>	<i>fruticosus</i>
	Bush vetch	<i>Vicia</i>	<i>sepium</i>
	Wild carrot	<i>Daucus</i>	<i>carota</i>
	Perennial rye grass	<i>Lolium</i>	<i>perenne</i>
	Stickyback	<i>Galium</i>	<i>aparine</i>
	Winter heliotrope	<i>Petasites</i>	<i>fragrans</i>
	Hogweed	<i>Heracleum</i>	<i>sphondylium</i>
	Ragwort	<i>Senecio</i>	<i>jacobaea</i>
	Bracken	<i>Pteridium</i>	<i>aquilinum</i>
	Three-cornered garlic	<i>Allium</i>	<i>triquetrum</i>
	Purple moor grass	<i>Molinia</i>	<i>coerulea</i>
	Needle rush	<i>Juncus</i>	<i>effusus</i>
	Meadow sweet	<i>Filipendula</i>	<i>ulmaria</i>
	Dock	<i>Rumex</i>	sp.
	Yorkshire fog	<i>Holcus</i>	<i>lanatus</i>
	Dandelion	<i>Taraxacum</i>	sp.
	Scentless mayweed	<i>Chaemomila</i>	<i>suaveolens</i>
	Redshank	<i>Polygonum</i>	<i>persicaria</i>
	Water forget-me-not	<i>Myosotis</i>	<i>scorpioides</i>
	Hedge woundwort	<i>Stachys</i>	<i>sylvatica</i>
	Chicory	<i>Cichorium</i>	<i>intybus</i>
Bryophytes	Mosses	Variety of wall mosses and lichens	

2.2 An introduction to the ecology of Churchtown

Table 2: Inventory of species identified in Village Graveyard habitat

	Common name	Latin name	
Category		Genus name	Species name
Canopy trees	Ash	<i>Fraxinus</i>	<i>excelsior</i>
	Sycamore	<i>Acer</i>	<i>pseudoplatanus</i>
	Cypress	<i>Cupressocyparis</i>	<i>leylandii</i>
	Poplar	<i>Populus</i>	<i>nigra</i>
	Beech	<i>Fagus</i>	<i>sylvatica</i>
Shrub understory	Great bindweed	<i>Calystegia</i>	<i>sepium</i>
	Ivy	<i>Hedera</i>	<i>helix</i>
	Hawthorn	<i>Crataegus</i>	<i>monogyna</i>
	Hazel	<i>Corylus</i>	<i>avellana</i>
	Elder	<i>Sambucus</i>	<i>nigra</i>
Herbaceous	Harts tongue fern	<i>Phyllitis</i>	<i>scolopendrium</i>
	Wood sage	<i>Teucrium</i>	<i>scorodonia</i>
	Rustyback fern	<i>Ceterach</i>	<i>officinatum</i>
	Stinging nettle	<i>Urtica</i>	<i>dioica</i>
	Thistle	<i>Cirsium</i>	<i>sp.</i>
	Buttercup	<i>Ranunculus</i>	<i>sp.</i>
	Dog rose	<i>Rosa</i>	<i>canina</i>
	Herb Robert	<i>Geranium</i>	<i>robertianum</i>
	Bramble	<i>Rubus</i>	<i>fruticosus</i>
	Bush vetch	<i>Vicia</i>	<i>sepium</i>
	Stickyback	<i>Galium</i>	<i>aparine</i>
	Bracken	<i>Pteridium</i>	<i>aquilinum</i>
	Dock	<i>Rumex</i>	<i>sp.</i>
	Dandelion	<i>Taraxacum</i>	<i>sp.</i>
	Hedge woundwort	<i>Stachys</i>	<i>sylvatica</i>
	Groundsel	<i>Senecio</i>	<i>vulgaris</i>

Table 3: Inventory of species identified in the Annagh Bogs habitat

	Common name	Latin name	
Category		Genus name	Species nName
Shrub understory	Hawthorn	<i>Crataegus</i>	<i>monogyna</i>
	Harts tongue fern	<i>Phyllitis</i>	<i>scolopendrium</i>
	Stinging nettle	<i>Urtica</i>	<i>dioica</i>
	Thistle	<i>Cirsium</i>	<i>sp.</i>
	Dog rose	<i>Rosa</i>	<i>canina</i>

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Part 2.3

The Churchtown Trails

by Gerry Murphy

Seven trails have been marked out by the Churchtown Village Renewal Trust. Each trail is a loop so you should always find yourself back in the village.

The centre of Churchtown village is 102 metres (334 feet) above sea level. The highest point on the trails is reached at 153 metres (500 feet) on Poulafreestone Hill, which is about a mile west of the village overlooking Junction 8 on the Granard Trail. The lowest point on any trail is 90 metres (295 feet) above sea level, at Scart Bridge at Junction 20. There is a difference of 63 metres (206 feet) from the highest point to the lowest, which should hopefully not prove too demanding.

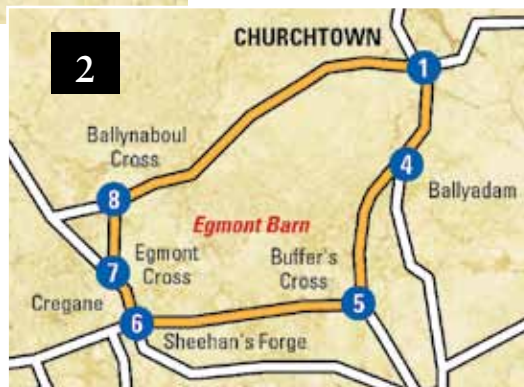


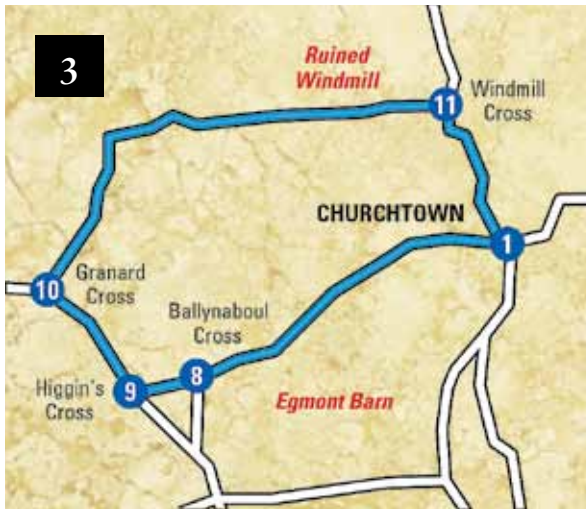
Trail 1: The Imogane Loop, distance 5 miles/ 7km

Taking the Burton Road from the village, the journey brings you via the Manager's Cross to Leap. From Leap you travel through Imogane and Clashelane to Ballynamuck. Then start returning to the village via Egmont to Ballyadam.

Trail 2: The Buffer's Cross Loop, distance 3.5 miles/5.6km

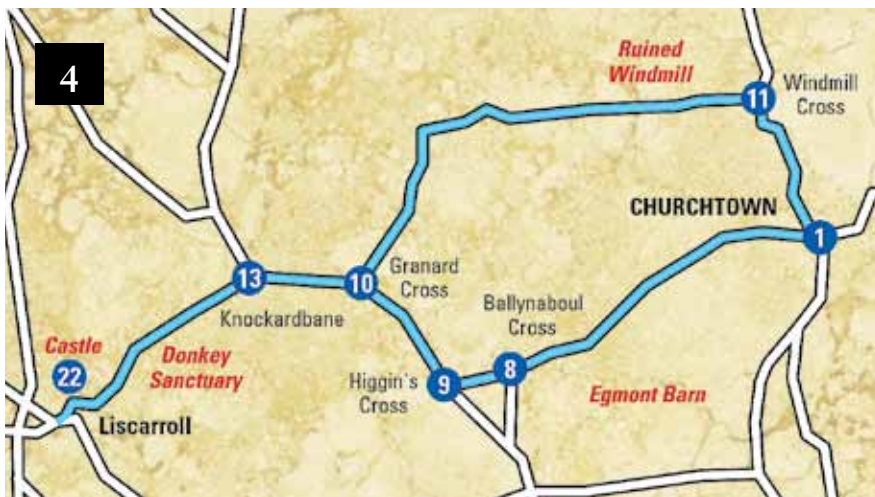
Proceeding via Chapel Lane, the trail turns right at Buffer's Cross to Sheehan's Forge. Taking the right fork here gets you to Cregane. This, the shortest of the walks, is completed via Egmont Cross and Ballynaboul Cross, where you turn left and eventually return to the village via Kerry Lane.





Trail 3: The Granard Loop, distance 5.3 miles/8.5km

This trail via the Black Road, Rath and the Windmill Cross skirts the parish of Liscarroll at Granard Cross, before returning the walker via Higgin's Cross and Ballynaboul Cross to Churchtown village.



Trail 4: The Granard Loop and Liscarroll Castle, distance 8 miles/12.8km

An extension of Trail 3, the walk continues into the parish of Liscarroll from Granard Cross, through Knockardbane and into Liscarroll village to the castle. The return to Churchtown is via Granard Cross to Higgin's Cross, Ballynaboul Cross and from here to the village.

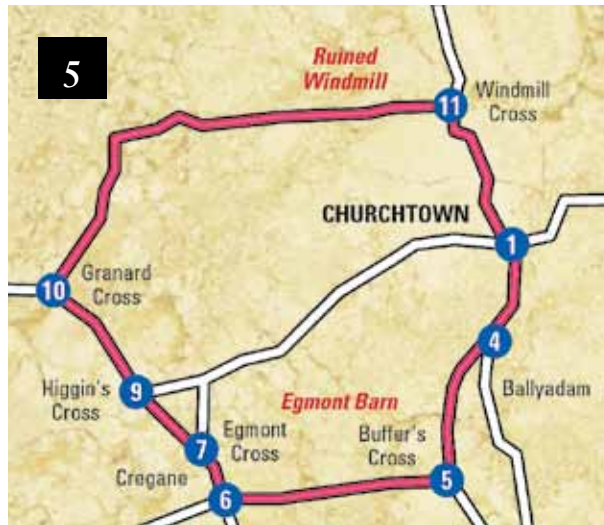
Trail 5: The Windmill Loop, distance 6 miles/9.6km

Proceeding via Chapel Lane to Buffer's Cross, a right turn brings the walker to Sheehan's Forge. Cregane and Higgin's Cross lead to Granard Cross and via Windmill Hill to Windmill Cross, where a right turn onto the Black Road returns the walker via Rath to Churchtown village.

2.3 The Churchtown Trails

Trail 6: The Imogane/Granard Loop, distance 8.5 miles/13.6kms

This combination of Trails 1 and 3 starts at the Burton Road. Beyond Clashganniv, take a right turn at the Manager's Cross, which brings you into the townlands of Leap, Imogane and Clashelane to Ballynamuck Cross. A left turn takes you to a T junction at Mountbridget Cross, where you turn right for 50 or so metres (160 feet) before taking a left towards Mountcorbitt and head west to Sheehan's Forge. Then proceed straight ahead for Cregane. Head next to Higgin's Cross and on to Granard Cross. Stack's Bridge, with its abundance of flora, is a point of interest as the walker approaches Windmill Hill. Turn right on the Black Road at Windmill Cross and return to the Churchtown village.





Trail 7: The Annagh/Scart Bridge Loop, distance 9.7 miles/15.5km

This, the longest of our trails, brings the walker via the Burton Road and Ballindillanig Cross to Scart Bridge and into our neighbouring parish of Ballyhea. The bye-road leads to the Bridge Bar, which as ‘John Lockes’ was a favoured watering hole for ‘bonafides’ during the 1950s. Proceeding via the Priest’s Cross and Aglish Cross, Ballynadrideen Cross and Ballynoran Cross, the walker proceeds over Coolcaum Bridge and returns to Churchtown parish. Crossing Annagh Bridge, the walker leaves Kilgrogan on the left and heads past the Windmill Cross and Rath, via the Black Road, for Churchtown village.

Ballyhoura Way and O’Sullivan Beare Cycle route

The O’Sullivan Beare Cycle route is based on the remembrance of the bitter march endured by the O’Sullivan Beare clan during the winter of 1602-03. It runs from Castletownbere in West Cork for 250 miles (400km) to Leitrim and from there on into Northern Ireland. The Cycle route tracks the Ballyhoura Way, which stretches 53 miles (85km) from John’s Bridge near Kanturk through Churchtown to Limerick Junction near Tipperary town.

How to take the Churchtown Trails

Using the seven trail maps and the junction reference numbers, you should be able to plan your route and easily know your location at any time. You could also refer to the *Archaeological inventory of Churchtown* (Part 2.1 of the book) for further information on things to see along the routes.

It is vital that you do not ramble from the designated Trails and that you respect the fact that all lands and secondary trails bounding the mapped routes are private property and should not be entered without prior permission from the landowner.

Please pack all your waste and, in the interest of preserving our trails, consider picking up any litter on the trails that may have been dropped by others.

Walkers and joggers should face oncoming traffic, keeping on the right-hand side of the road, and be especially careful on blind right-hand corners or hill crests. Cyclists should keep to the left.

Visitors should carry appropriate clothing, including rainwear, even on warm days. You might consider carrying a first aid kit and a supply of water.

Cyclists should carry a repair kit and bikes should be equipped with a bell and lights. For your safety, you should plan your outing, use the Trail maps and select trails that are within your ability and skill levels, stay on designated trails and, whenever possible, go with a partner. Pets should be on a leash and cyclists should watch for pedestrians.

These trails are recreational in nature and have been selected with care and the safety of the visitor in mind. In case of emergency, the emergency services can be contacted by dialing 112.

Enjoy your trip.

Junctions (as numbered on Trail maps):

- | | |
|--------------------------------|-------------------------|
| 1 'Boss' Murphy House | 12 Mountbridgid Cross |
| 2 The Manager's Cross | 13 Knockardbane Cross |
| 3 Clashelane/Ballynamuck Cross | 14 Annagh Bridge |
| 4 Ballyadam Cross | 15 Ballynoran Cross |
| 5 Buffer's Cross | 16 Ballynadrideen Cross |
| 6 Sheehan's Forge | 17 Aglish Cross |
| 7 Egmont Cross | 18 Priest's Cross |
| 8 Ballynaboul Cross | 19 The Bridge Bar |
| 9 Higgin's Cross | 20 Scart Bridge |
| 10 Granard Cross | 21 Ballindillanig Cross |
| 11 Windmill Cross | 22 Liscarroll Castle |

Part 3

Language and Music



Part 3.1

Lingua Bruhenny:

A Dictionary of Churchtown words and expressions

compiled by Denis J. Hickey and Gerry Murphy

A

abc: marks on legs (female) as a result of continuous exposure to the kitchen fire

a croidhe: ‘my heart’, term of endearment

act the maggot: play the fool to the amusement of others

across the water: in England

acushla!: ‘my beloved!’

a grádh: ‘my love’, term of endearment

airy: light-hearted

aithníonn ciaróg ciaróg eile!: one beetle (fool) recognises another beetle (fool)

aon scéal?: any news?

alanna! (a leanbh): ‘my child!’, expression of endearment towards a child

amadán: fool; stupid person

amn’t: ‘I am’ in the negative, as in ‘Amn’t I to be pitied’

angashore (ainmiseóir): term of pity, as in ‘the poor old angashore’

Aran: a white hand-knitted pullover originating in the Aran Islands in the 1920s and popularised by the Clancy Brothers folk group in the 1960s

arrah!: interjection used at the beginning of a sentence

antics: personalised trait or activity, as in ‘up to his oul antics again’

ape: a fool

aroo?: ‘Are you?’, usually uttered at end of a sentence, as in ‘I am, aroo?’

a rún: ‘my beloved!’

at the heel of the hunt: finally

a stór: ‘my treasure’, term of endearment

a mhic: vocative case of *mac*, ‘son’, but applicable to any young man

B

Baby Power: small bottle equivalent to one glass of whiskey; easily carried on the person

bad cess to you: mild rebuke, as in ‘bad luck to you!’

bad egg: an unsavoury character

basket loaf: a ridged pan loaf

bainne-bó-bleacht: the primrose

balc: generally used to describe dry, hard parched clay especially on cultivated ground

Baluba: unruly or unsavoury person (from a Congolese tribe who ambushed and killed nine Irish soldiers at Niemba on 8th November 1960)

Banagher, that bates: said on learning of an improbable occurrence

banbh: a suckling pig

banshee: *bean sídhe*, fairy woman or female spirit whose wailing is said to presage death in a family,

particularly those whose surnames begin with either O or Mac

bastable: a cast-iron pot hung over the open fire and used for baking and roasting

bater, a bould: a woman not to be trifled with

bater, bates: beater, beats

batter, on the: on a drinking spree

bawling: screaming, as in ‘the child is bawling’

bawn: green pasture or meadow

Beannacht Dé ar an obair: ‘God bless the work’, salutation on passing someone gainfully employed

bedad: altered form of ‘by God’, expression of determination or surprise

beestings: the first milk yield of a cow following calving

bejanie: exclamation denoting an innocent acceptance of a situation

bejapers: altered form of ‘by Jesus!’, expression of determination or surprise

Bell, as wrong as Moll: a favourite expression of Tom Wall, national school teacher, when a pupil offered an incorrect solution to a mathematical problem (nobody ever asked him who Moll Bell was)

belt: a blow

belly band: item of tackle that kept the straddle secure and prevented the load from tipping; it was passed underneath the stomach of the horse or donkey before being fastened to the shafts

between the jigs and the reels: between one thing and another

between the devil and the deep

blue sea: in a compromising situation

binder twine: a cheap, cream-coloured stranded rope, which had many uses on and off the farm

biteen: a little bit

bithiúnach: a thief or scoundrel

black frost: extreme frost

black fast: the strict observance of the law of abstinence obtaining on days such as Ash Wednesday and Good Friday

blackguard: a ruffian

blackng: a polish used on kitchen ranges

Black Jack: liquorice

blatherer: one who talks excessively without saying anything of substance

Blarney, sticking out a mile from: stating the obvious

blas: taste or flavour, accent or tone

blowhole: a boaster (male)

bog Irish: rudimentary expression of the language

bolster: a pillow (usually of striped material) covering the width of the bed and placed beneath two small pillows

boodyman: bogeyman, used by parents as a threat to erring children

booley: higher summer pastures to which sheep and cattle were brought from the lower winter feeding grounds

boreen (bóithréan): a little-used country lane

bos: blade of the hurley stick

bostoon (bastún): an ignorant, tactless or uncultured person

bothán: dried cow dung, used as a fuel by the poor in olden days

bowling: a game played usually on a by-road, the winner being the player who takes the least number of throws of the iron ball between two points. It was played on the Burton Road in the 1940s.

boyo: ‘a bit of a lad’, either an affectionate or a disparaging term depending on situation

break, a: patch of briars growing on its own or separate from a ditch

brogue: unfashionable footwear laced with thongs; a broad accent

broсна: a bundle of dried sticks used as kindling

brus: fragments, usually those of sweets or biscuits at the bottom of jars or tins, which the shopkeeper sold cheaply

buachalán buidhe: ragwort

bucko: a youth inclined to practical joking

bulk: an action by the dealer in a game of ‘45, which ensured the distribution of trump cards to a selected player

bulling (in the person): really annoyed, but compromised in reaction

bull with the collar and tie: the AI (artificial insemination) man

bundún: extremity, as in ‘I was up to my bundún’

butt: a horse cart with removable sides and tailboard, used for drawing loads

butty: descriptive of a short-statured male, ‘vertically challenged’ as we might say today

C

cabbilty house, cabby house: little girl’s open-air playhouse

cábóg: an ignorant male

caffler: a cheeky, mischievous young male

carleycue (*ceairlicú*): of minimal value

catskin, tumbling: turning head over heels

caubeen: a battered old hat

cauderaling (*caдрáling*): aimless gossip

cawny: crafty, usually said of a hurler

chaney: broken pieces of china or pottery used by children when playing cabbilty house

ciaróg: a beetle

ciotóg: a left-handed person

cipins: twigs used to start the fire

cláirín: edging tool to sharpen the sickle and scythe

class, no: ill-bred

clatter: a heavy blow; the sound of hooves; noisy

clicking: courting

clinkers: cinders

clip: a slight cuff to the ear; mild blow from a hurley stick

clock: to deliver a heavy blow to the chin

clocker: a broody or hatching hen

clout: a heavy manual blow

clown: a fool; to act in a silly manner

cocky: overconfident

cod: to deceive jocularly

codology: the act of codding

cog: copy notes or homework from a schoolmate

cogar mogar: whispering conspiratorially

colcannon: a dish made of potatoes mashed with butter and milk to which kale or cabbage, and sometimes raw onions, was added

collation: one of two light snacks permitted to Catholics, in addition to one full meal per day, on days of fasting

collies: tiddlers; minnows

colouring: the milk added to a cup or mug of tea

come-all-ye: traditional ballad, as in ‘give us an oul come-all-ye’

‘compulsory’ marriage: one which took place during the ‘forbidden’ period of Lent, usually as a result of a pregnancy. Permission for such marriages had to be obtained from the Bishop.

cop-on: common sense

cosnochta: barefoot

cough-no-more: popular confectionery bar of the 1940s and ’50s

cove: term of referral to a male in the 1940s to early ’60s

cow’s lick: rebellious strands of head-hair that resist all attempts at flattening

crabbit: cute, shrewd; past the full flush of youth

crather (*créatúr*): creature, usually an expression of pity or sympathy for a person

cráite: upset, bothered, tormented

crathur, a drop of the: a small amount of whiskey

crawthumper: matronly female affecting piety

crock: earthenware vessel

crown: English gold coin to 1551, when it became silver and was valued at five shillings

crúst: to throw sods or stones at; (less frequently) a blow

crúb: a clumsy hand

crúibín: boiled pig’s trotters

crúiscín: a little jug

cúpla focal: a smattering of Irish

cut-throat: the open razor

D

dalk: prod of a needle; jab of a hurley in the ribs; victim of an ill-advised purchase or agreement

dander: temper

dart: *See* dalk

dead-house: house of the deceased in which the person was laid out; mortuary

dealing: selling or purchasing of animals at a fair

deck: pack of cards

deoirim: a drink measure

devotions: Benediction or the Rosary

Dia’s Muire agat: ‘God and Mary be with you’, aspiration on encountering someone (responded to with *Dia’s Muire agus Phádraig*)

dide: a teat

diddly-eye: lirting

dig: taunt; a jab of the handle of a hurley to the ribs of an opponent

dinner: the midday meal (lunch-time was the midday school break)

dinger: term of admiration

dirty dig: a cutting comment

dock leaf: the leaf of a wild plant

usually found close to nettles and used as an antidote for their stings
‘Does your mother know you’re out?’: dismissive taunt to a teenager attempting to mix with his elders

Doll Dido!: expression used in an irretrievable situation

dollop: a generous measure

dooshie: small, neat or tidy

dote: to fawn, a term of endearment

doting: probably the (then) generally unrecognised onset of senile dementia

down: ‘down in the room’ means the room next door — not necessarily on a different level

doxie: artful female, as in ‘she’s a clever doxie’

dozed: (inanimate) decayed, as in ‘dozed wood’ or dead wood

‘draw the tea’: after ‘wetting’, the tea was placed by the fire or on the range to ‘draw’ or strengthen

drouth: thirst

drop: half-whiskey

drop, bad: ill-bred, prone to evil deeds

duck: game played with stones

duídín: short-stemmed clay pipe, used particularly at wakes

E

eejit: a fool

een: common diminutive suffix meaning ‘little’, as in boreen

egg, to cap an: to remove its top

equal: expression of disdain or indifference, as in ‘it’s equal to me where ye go’

evening: the afternoon (there is no separate word for ‘afternoon’ in the Irish language)

eye, wiped his (or her): to steal someone’s sweetheart

F

fada: stroke or accent over a vowel in written Irish

fáinne: ring worn by Irish speakers denoting the wearer’s proficiency in, and willingness to speak, Irish
‘fair play to you!’: ‘good on you!’

fairy fort: a rath

fairy thimble: Deadly Nightshade (*Atropa bella-donna*)

fairy thorn: the hawthorn

fasting: observance of the religious abstention from food on specified days or during Lent

féasóg: beard

feck: to steal

felmstrungs (feileastram): broad rushes or yellow irises

fhist: a measure of competence, as in ‘he made a good fhist of it’

fig: rush or straw, as in ‘I don’t give a fig for your opinion’

figairy (figeari): a compulsive silly notion

fire: the act of throwing an object

flathiúil: decent or generous

flake: belt of fist; stroke of hurley or stick

flake-meal: oatmeal

fleas: children who misbehaved were threatened with being sent to a certain North Cork village – ‘where the fleas ate the man’

float: the hay-cock carrier

florin: the two-shilling piece

flúirseach: plentiful
fly: clever
flying: in good spirits
folbo: disparaging reference to a female
fonn: longing or desire, as in ‘he had a fonn on him for work’
fooster (fustar): agitated behaviour
forninst: in front of
fop: blow
forum: long bench, used particularly in schoolrooms
foxy: ginger-headed
foxy rope: a cheap stranded rope, commonly used during the 1940s and ’50s
funt: a kick up the rear;
full-blooded kick to a football
fúster: anxiety, fuss

G

gab, gift of the: ability to opine diversely
gabháil: armful
gache: affected swagger (said especially of someone who, after a bout of drinking, gathers himself together and attempts to walk naturally)
gallant, on the: on a drinking spree
gallivanting: adventuring without parental or wifely approval
gallery: an entertaining event; a funny person; also the upstairs in a church
gallon: vessel of aluminium or tin used for holding fluids, particularly milk (the tin ones in common usage originally contained sweets); a drinking vessel, not necessarily capable of taking a gallon in fluid

galls: conkers
galoot: an uncultured youth
galore: plentiful
gam: someone easily fooled
ganger: man in charge of County Council workers; a boss
garsún: a young lad
gas: funny, as in ‘he’s great gas’
gawk: to stare
gansey (geansaí): hand-knitted jumper
Garryowen: a popular plug tobacco of the 1930s, ’40s and ’50s. The shopkeeper used a special anchorshaped knife to cut the measure from the (unmarked) parent block. Local shopkeeper, Tom O’Brien, invariably cut the required ounce with uncanny accuracy.

Geary’s: a Limerick-based company whose popular large biscuits cost a halfpenny each in the mid-1940s
gentry, the: the upper class
geocach: a lazy good-for-nothing
geosadán: a thistle
gibiris: stuff and nonsense, as in ‘don’t talk gibiris’
glass alley: the large marble in a game of marbles – a prize possession
glic: crafty or cunning
gligín: a silly person
glugger: a rotten egg
go brónach: miserable or sorrowful
gob: beak or mouth
gob-stoppers: a type of boiled sweet
go-heck: general appearance

Go bhféire Dia orainn!: ‘God help us!’

‘God bless all here!’: aspiration on entering a house (responded to with ‘And you too’)

‘God bless the work!’: in ancient Ireland the first person to witness the completion of any type of work was, under payment of a fine, compelled to bless it. The custom remains common in present-day Churchtown.

goic: appearance or droop (in a person)

go leór: sufficient. *See* galore

gombeen-man: a loan-shark or usurer

gommologue: a fool

goodie: bread soaked in boiled milk to which sugar was added, often given to the young, sick or aged

grá: affection, love

grá mo chroí: flattery; also ‘the love of my heart’

grámhar: amiable or jolly individual (usually portly)

grand: fine, splendid

grazier: a young rabbit

great: close relationship between opposite sexes, as in ‘they were great for some time’

griog: to tantalise, especially a child

grog: to squat

griosach: glowing embers from the open fire placed on top of the bastable when baking, to create an oven effect

guff: empty talk

guggy: child’s name for an egg

guzzle: to drink intoxicating liquor (rarely one’s own) swiftly

H

habit: shroud in which the corpse was laid out

haggard: the yard in which hay was stored; a small plot near the house

hames: to make a complete mess of something, as in ‘to make a hames of it’

half-a-crown: coin valued at one-eighth of an Irish pound

half-note: the ten-shilling note

half-sovereign: another name for the ten-shilling note; the English sovereign was originally a gold coin valued at 20 shillings

half-tierce: red wooden beer keg

hairy molly: species of caterpillar

handsel: gift given for good luck or in appreciation

‘Happy is the corpse the rain falls on’: a belief that persists to this day

hard ticket: tough individual

heart: (inanimate) core of an apple; also courage, as in ‘he showed great heart’

heel of the hunt: eventually, at the end of the day

herself: the woman of the house

hiding, a: a beating

hidey-hole: a hiding place

hi-fiddle (*aghaidh fidil*): a mask

himself: the man of the house

hi-raddy: a high kick

holy show, a: to make an exhibition of oneself

holy terror: someone with anti-social tendencies

hooley: song and dance at a private house

hoult, a: euphemism for a woman well-versed in the art of courting

‘How’s she cuttin’?’: ‘how are things going?’

hugger-mugger: secrecy

hulaboloo: great fuss

hula hul!: cry when setting a dog on a rabbit

hurrih! hurrih!: call to pigs, especially the sow, to come to the trough for food

I

ire: unpleasant redness of the skin caused by chafing

J

Jack O’Lantern: marsh gas

Janey Mac!: a euphemism for ‘Jesus!’

jar: hot water bottle made of stoneware

jigs and the reels, between the: confusion in a course of events in which the outcome remained undetermined

jizz: full of life, energy

jorum: See *deoirim*

K

Kathleen Mavourneen system: the ‘never-never’, paying for something in seemingly never-ending instalments. *See also* tick

kibosh: the ultimate action, kiss of death

knauvshawler (*cnáimhseálaidhe*): a perennial complainer or faultfinder

L

lace (*leas*): a blow to the body

land: to be let down; a disappointment

leather: to administer a beating

leaba: a bed (for resting or sleeping)

let on: pretend

lamp: to stare at a person; to dazzle with light

langaire: a lanky person

latchico: lazy good-for-nothing

‘lie down with a pig, get up with manure’: a man is judged by the company he keeps (also ‘lie down with the dog, get up with fleas’)

limb: a branch of a tree

liúdar: belt of a fist

loch: pool of water

long acre: the grassy sides of the road

louser: loathsome individual (male)

love hearts: heart-shaped sweets bearing a short romantic message

lovely hurlin’!: exclamation of satisfaction with events (often unrelated to hurling)

luck: the money returned by the seller to the buyer at a fair following the sale of an animal

‘lucky is the bride the sun shines on’: strongly held rural belief

liúidín: the little finger

M

maggoty: drunk to the point of insensibility

maith go leór: ‘nicely’ drunk

mallafooster: threat (usually

jocose) to give someone a beating, as in ‘I’ll mallafooster you’

mangy: mean

mar dheal!: ‘as if it were so!’, expression of disbelief

martyr: reserved for an excessive drinker, as in ‘he is a martyr for the drink’

mass: little value, as in ‘she had no mass in the place’

mavourneen: ‘my little darling’, expression of endearment

meas: esteem or regard

meejum: ‘medium’, a half-pint of stout

melodeon: a small accordion

melted: used to exaggerate a claim, as in ‘he’s a melted rogue’

merciful hour!: expressing surprise

messages: shopping errands

mí-ádh: bad luck, misfortune

míle murdar!: expression of alarm; ructions

mitch: to play truant from school

Molly Bán: a state of confusion

Money-balls: popular sweets of the 1940s, containing a shiny new halfpenny

mope: a foolish person

moryah!: See *mar dhea*

mullacker: uncouth or unskilled; said of a hurler whose endeavours are in inverse proportion to his skill

N

ná bac: ignore, as in *ná bac le sin*, ‘never mind that’

naggin: small bottle of whiskey

‘nice how-do-you-do, A’: an awkward situation

nicely: half-drunk – or thereabouts

níl ‘fhios agam: ‘I don’t know’

nóinín: the daisy

niúidi néaidi: tiresome indecisive individual

O

och!: exclamation of disbelief, regret, sorrow or surprise

ochón!: alas!

óg: young

ógánach: a young male

óinseach: correctly, a giddy young female, but used generally

olagón: a wail or lament

over-right: in front of

P

Paddle: the Joker in a game of ‘45

padhsán: strictly, a peasant, but in *Lingua Bruhenny*, it meant a miserable wretch

pallardy, a nice: one who fails continuously to meet simple objectives

pánaí: tin mug, once commonly used for drinking tea

pan: a small steel or enamel basin, an indispensable vessel to households without a sink

pan loaf: a loaf of bread baked singly in a pan, and therefore with a crust all around it

panch: the removal of entrails from a rabbit or hare

pandy (peandí): potatoes mashed with butter and milk, to which pepper and salt was added

paralitic: drunk

parlour: sitting-room, the downstairs front room in a house
parochial house: residence of the Parish Priest
peata: pet, a favourite child
pet!: an expression of love or pity
Peggy's Leg: bar of rock candy
piss-a-bed: the dandelion (the flower was once used as a diuretic)
pishmires: ants
piseog: a charm or spell
pixie: a headscarf
pizawn (*padshán*): a miserable scrawny individual (usually male)
plámás: flattery, used especially to encourage someone else to do your will
pledge: the temperance promise given at Confirmation or that taken by adults during a mission
plucky: brave, often applied in hurling
po: the chamber pot
poc: the stroke of a *sliothar*, or ball, from a hurley stick
poitín: an illicit distillation; moonshine
pookeen (*púicín*): a blindfold or cover for the eyes during game of Blind Man's Buff
poppies: children's term for (boiled) potatoes
poor-house: home for the destitute (colloquially, 'the Nazareth')
poor mouth: habitual pretence to poverty
powjanther: a large mug
press: a cupboard
púca: a mischievous bogeyman
pucabile: a hallucinatory mushroom-shaped fungus
puisín: a kitten

pulling the devil by the tail: hand-to-mouth existence
punt: the Irish pound (IR£) from 1979 until its withdrawal from circulation on 9th February 2002
purties: toys
pusher: a young woman
'put the heart crosswise on': to scare someone
'put years on': cause anxiety or distress to someone, as in 'he put years on me'

Q

queer hawk: someone (male) to steer clear of
quench: extinguish

R

rack: a small comb
raddle: paint marker, used to identify and mark cattle
ráiméis: inane talk
rasher: a slice of uncooked bacon for frying
rasper: hard drive of a *sliothar* or hurley ball
rawking: the act of raiding an orchard
redde: to heat up metal, especially in a blacksmith's forge; the placing of a glowing ember on top of the tobacco in the bowl of a pipe
'reddened to the gills': highly embarrassed
riasc: a swamp
rip: disparaging term for the female
ri-rá: hubbub, uproar

rubber-dollies: canvas shoes, 2s 6d a pair at O'Brien's shop in the late 1940s

ructions: commotion

S

'San., The': Heatherside Sanatorium, which, from the mid-1940s to the '60s, housed those suffering with tuberculosis
sásta: satisfied

said and led by: under the influence of a particular individual

scald-crow: the carrion crow

scalded: continually annoyed by somebody or something

sciollán: the portion of the potato containing the 'eye' for planting

scoot: move swiftly

scrounger: one who lives off everyone else

scut: a blackguard; a rabbit's tail

scattered: having a large amount of drink taken

seanchaí: a storyteller

seanfocal: proverb, literally 'old word'

seilmide: the snail. There was a children's rhyme that went:

*Seilmide, seilmide, stick out
your horns!*

*Your house is burning and your
children are scalding.*

seimbiú: the dot placed over a consonant in the old Irish script (now replaced by the letter 'h')

serial: weekly episode of a continuing adventure story in the cinema

serve: to assist the priest inside the altar at Mass

shamrock tea: a very weak brew, common during the rationing occasioned by World War I

shaughraun (*seachrán*), on the: down on one's luck

shaping: affecting a pose, showing off

shift: a chemise or underskirt; to arrange a tryst with someone met at a dance

shook: under the weather, especially after an illness, as in 'he was shook looking'

sí gaoithe: a fairy wind; whirlwind

sin scéal eile: 'that's another story' – the other side of the coin

skeeter: a hay-gathering machine

skelp (*scealp*): a thick slice of meat; a blow of a fist or from a hurley

skin: the action of a very mean person, as in 'he'd skin a flea for a halfpenny'

slang: an affected accent. *See also* twang

slenging: playing truant from school

slíbhín: a sly treacherous individual

sliothar: the hurley ball

slob: a soft, easily upset individual

slobbery: Denny 'Booney' O'Sullivan's apt description of a dreary day of drizzle

slug (*slog*): a gulp from a container or bottle

smacht: control or discipline; also a liking for

smeachán (*smahan*): a taste, but in Churchtown it meant a brief kiss; 'Give us an owl smahan' would be shouted from a (safe) distance to a pretty girl by an aspiring beau

smidireens (*smidiríni*): small fragments

smig: a small pointed beard on the chin; also the chin

smiler: a pig's head

snig: to cut the top or heads off turnips, mangles or other root vegetables

sooner, a: a lazy useless dog that would sooner be eating than seeing anyone else eating

sop: a wisp of hay

sore head: a hangover

spaic: a crude home-made hurley

spancel: a rope to tether animals

spin: a lift on any form of transport

spondulicks: money

spunk: courage, guts

stand, to: to reward someone financially or to buy someone else a drink in a public house

standard, a: a coin that landed on its edge during pitch and toss; it had to be re-tossed

stirabout: porridge

stoor, in a: bothered, acting uncharacteristically

strap: a bold or cheeky female

streelish: untidy or carelessly dressed

strip: returning to a previously milked cow to drain her of remaining milk

stripper: a cow giving little milk

strop: the strip of leather on which the cut-throat razor was sharpened
'suck-suck': onomatopoeic call to calves

súgán: a rope made by twisting hay or straw

suim: interest

súlach: thick oozy slime

T

tanner, a: the old sixpenny piece (6d)

tantarararra: noise

taoscán: a small measure (usually of whiskey)

tare, on the: on a drinking-bout

tay: tea, as in 'Tay, tay, for every day. Tea, tea, for Sunday'

th'anam 'on diabhal!:

exclamation of surprise, literally 'your soul to the devil!'

three sheets in the wind: well past the boundary between sobriety and drunkenness

tilly (*tuilleadh*): an additional portion or amount (usually of milk) added freely by the vendor at the time of purchase

tinkers: the name by which Travellers were known up to the 1970s, so named because many of them were excellent tinsmiths

tint: small drop of liquor or milk

togs: GAA shorts or swimming trunks

tómbaisín: a conical paper container folded on top, made up by a shopkeeper and used principally in the wrapping of sweets or snuff

trawneen: worthless, from *tráithnín*, a blade of grass or a rush

tré na céile: addled, mixed-up, literally 'three to the dance'

trumperies: toys

trun: past tense of 'thrown'

tumbling catskin: tumbling head-over-heels

tuaipilis: a mix-up or blunder
twang: accent; used derisively
when referring to someone who
returned with an affected tone
after a brief period in either
England or the USA

U

uisce beatha: ‘water of life’ –
in other words, whiskey
unbeknownst: unnoticed
upstart: projecting skin at the
corner of the finger nail, which, if
untreated, frequently turned septic

V

vacancy, staring into:
day-dreaming
vessel, the: chamber pot
or pot

W

wake: an overnight vigil beside a
dead body
weakness, a standing: rooted to
the spot, flabbergasted
weeshie: tiny
wet (tea): to make the tea
wheel!: exclamation used to halt
a cart horse
whelp: cheeky male youngster
hipster: a vibrant young girl
whisht!: demand for silence
wing, a: the wing of a goose used
in dusting
winkers: head gear for a horse
or donkey
wisha!: indeed!
woeful: used as an exaggeration,
as in ‘her hair was woeful’

Y

yoke: abusive term against a male
yahoo: a blackguard

Part 3.2

A Community Entertainment

by Colette Moloney

As in many parts of rural Ireland at the turn of the 20th century, the social life of the Churchtown area was largely dependent on house dances. The various townlands invariably set aside a particular night of the week for the local dance, thereby ensuring that there was dance almost every night of the week in the area. The dances were generally rotated from one house to another within the townland on a weekly basis. They frequently included refreshments and a gamble or card game, and were usually all-night affairs, concluding around 6am to allow for the commencement of farm duties.

Musicians were numerous in the area at the time, but very few details of individual musicians survive into the present century. John Murphy and Jim O'Callaghan were two who were frequent performers at these dances.

Jim O'Callaghan was from a townland known as The Windmill in Churchtown. He was best known as a fiddle player, though he also numbered among the rare breed of concertina players in the area. He regularly followed the Buttevant Military Band as they walked, each Sunday, from Buttevant to Churchtown and Liscarroll and back to Buttevant. He, like John Murphy, was also a frequent visitor to the band room at the military barracks in Buttevant.

Musicians who played for house dances in the Churchtown area in the 1920s or later included Richie O'Flynn, Churchtown, who played on fiddle, banjo, piano and button accordion; Pakie Murphy, Churchtown, on banjo; Dan Relihan, Churchtown, on banjo, piano and button accordion; Hughie Cahill, Buttevant, on piano accordion; Willie Dunne, originally from Derry but who was a travelling fiddle teacher in the North Cork area in the 1930s, and his pupils Nora Farrissey, Churchtown, and Mary Cremins, Buttevant, on fiddle; and Bob Harrington, Lisgriffin, and later his sons Emmet, Tadgh, and Patsy on fiddle, button accordion and banjo.

The most popular instrument at the house dances at the time was invariably the fiddle. During the early 1930s, the fiddle suffered sharp competition for supremacy from the button accordion and, more surprisingly, the piano accordion and banjo. Instruments such as the concertina and flute were very rare. Quadrilles, schottisches, flings, mazurkas, jig sets and hornpipes were all popular at the house dances in the area around the turn of the 20th century. As the century progressed, however, ceili dances, such as 'The Siege of Ennis', supplanted many of the old dances, although the five-part jig set and one version of the quadrille remained in vogue for some time.

The house dances continued throughout the first half of the 20th century, but they became progressively less frequent. In the late 1920s, many local house dances were moved to a derelict lodge in the area and held there every Saturday night. These dances were no longer hosted by an individual family, but instead were financed by an admission fee which each person paid. The lodge facilitated a larger number of people than the ordinary house dance and marked the transition from semi-private house dances to public dances. The musicians were now paid for their services, which helped to create a division between musician and dancer. Previously, virtually all musicians were also dancers and generally alternated between playing and dancing at a house dance. When payment was involved, however, only a small number of musicians were invited to play for a dance and they did not take part in the dancing. The public paid an admission fee and, apart from providing the odd party piece, did not feel it necessary to relieve the musicians.

Instead of the communal musical contribution which previously existed, the new innovations in house dances set up a category of semi-professional musicians: particular musicians tended to play at dances and in public and others assumed the position known locally as 'house musicians' in that they only played at home for their own enjoyment.

The house dances eventually died out in the area around 1950 due to the advent of popular music and dance halls.

After the Dance Hall Act of 1935, the occasional fine for holding a dance without a permit also helped to hasten the demise of the local house dances. During the 1940s, the local musicians formed themselves into bands and began to play for ceilís in halls in the neighbouring towns. Richie O'Flynn on accordion, Pakie Murphy on banjo, Dan Relihan on banjo and accordion, and a number of others formed one such band, which played within a 30-mile radius of Churchtown and indeed also broadcast on Radio Éireann.

Willie Dunne formed another band, which included Mary Cremins, Nora Farrissey and himself on fiddle, and Buttevant-man Paddy O'Dea on accordion and his son Dinny on drums. This band played for the Gaelic League ceilís every Sunday night in the Legion Hall in Buttevant and frequently ventured further afield. Additional members regularly boosted the instrumental line-up. The dances now required were 'The Haymaker's Jig', the two-hand reel, 'The Walls of Limerick', 'The Siege of Ennis', 'The Military Two-Step', 'The Gay Gordons' and the waltz. The quadrilles, schottisches, mazurkas and jig sets had completely vanished from the repertory by this time.

Another musical and social outlet in the area, particularly during the summer months, was the dance stage. This was a small platform which was erected at a crossroads or on waste ground and on which dances were held on summer evenings. These stages were numerous in the area throughout the

first half of the 20th century, with the best-known locations being the Conkerfield, Biddy's Tree and Sheehan's Forge.

The Conkerfield stage was the earliest of the three and was situated near the Catholic Church in Lisgriffin. Little information is available about the musicians or dancers at this stage, except that John Murphy was a regular player there in the early years. The dances at the Conkerfield lapsed, but were revived for a number of years during the 1940s when the regular musicians included local men Jack Ellard and Bill Moran on accordion, and Bob Harrington on both fiddle and accordion.

The Biddy's Tree stage was situated on waste ground near what is known locally as St Brigid's Well. It is believed to have started during the 1920s. The regular musicians at the stage in the late 1930s and '40s were Willie Dunne, Paddy O'Dea, and Jack Cahill from Doneraile who played the drums. Hughie Cahill and Nora Farrissey are also known to have played there on occasion, as did Michael O'Callaghan from Buttevant on whistle.

The Forge stage commenced in the yard of Sheehan's Forge, about a mile outside Churchtown village, in the 1950s. This stage became noted for having a good dancing board and as being a good centre, and therefore all the other stages in the area subsequently faded out. The stage was organised by a local committee, which included the Egan brothers, Bill, Joe, Dinny and Jerry, and it was held every Wednesday and Sunday night during the summer months. It attracted such large crowds that the location of the stage had to be changed to an adjoining field to accommodate them.

The resident musicians at Sheehan's Forge were Nora Farrissey, Churchtown, on fiddle; Johnny O'Sullivan on accordion and his brother Willie on drums, both from Lisgriffin; Pakie Murphy, Churchtown, on banjo; and Jack Ellard, Lisgriffin, and Bill Egan (a nephew of the organisers), Churchtown, on accordion. They were frequently joined by Bob Harrington and his sons, Emmet, Patsy, and Tadgh, from Lisgriffin on fiddle, accordion and banjo. There was an admission charge of one shilling, which went to pay the musicians.

The main dances required at the Biddy's Tree and Sheehan's Forge stages were 'The Siege of Ennis', the waltz, 'The Gay Gordons', the quick step and 'The Military Two-Step'. The quadrille and the schottische were also danced, though their frequency decreased as the years progressed and indeed hornpipes, such as 'The First of May' and 'The Stack of Barley', were played for the schottische rather than specific schottische tunes. The Forge stage continued to prosper for almost a decade and was well known not only in the locality, but also in the surrounding areas. It eventually ceased around 1960 due to a drop in attendance.

The travelling shows were yet another musical outlet in the Churchtown area during the first half of the 20th century. A multiplicity of different

travelling entertainment companies performed in the area over the years and musicians both entertained and influenced locals. John Murphy's noting of tunes from 'Jim the fiddler' is not a singular instance. Richie O'Flynn was very friendly with the musicians travelling with the O'Reilly Players and Larry Mones, who came with a company in the 1940s, notated several tunes for Nora Farrissey. The repertory of these travelling companies spanned traditional, popular and light classical music. The quality of performance of the travelling companies diminished as the years progressed and their audiences consequently dwindled. The companies finally ceased to include Churchtown on their itinerary after the 1950s.

Traditional music in Churchtown, like many other rural villages, underwent many changes during the early decades of the 20th century. In the early years of the century, Irish music flourished and was largely the only form of musical entertainment engaged in. As the century progressed, however, changes in local society, competition from popular music and external events, such as the passing of the 1935 Dance Hall Act, had a major effect on the music of the area. Traditional music went into serious decline in the 1950s and by the time of John Murphy's death in 1955 the musical scene in his native area was a very different one to that which he would have experienced in his youth.

There was a marked decrease in the number of active musicians, singers and dancers in the locality; house dances had disappeared; the local stages were on the decline and were soon to follow the house dances; older types of the dances, which had been popular earlier in the century, had disappeared and with them had gone many of the tunes and tune-types which had been part of the local repertory.

Part 4

*Essays of
Historical
Interest*



Part 4.1

Three centuries of Churchtown history

by Caroline Hennessy

This is an edited extract from a work commissioned by the Churchtown Village Renewal Trust in 1998. Caroline Hennessy's MA thesis for University College Cork was centred on the Famine period in Churchtown and the Egmont Estate.

Orrery and Kilmore

The barony of Orrery and Kilmore, in which Churchtown is situated, was formerly called Oirria Barria, after the Norman de Barry family who owned a large part of the area. Much of these lands, seized by Philip de Barry, were granted to his son William by King John in 1206. William de Barry became Lord Castlelyons, Barryscourt and Buttevant. His son Robert and grandson David Oge were responsible for founding monasteries in the area during the 13th century. This ownership was challenged in the latter years of Queen Elizabeth I's reign.

The Percevals

The Perceval family of Somerset was among the most ancient families in England. Richard Perceval (b.1550) was the confidential agent of Lord Burghley, the Lord Treasurer. In 1586, he earned the favour of Elizabeth I by translating Spanish documents, which contained plans for an attempted invasion of England by the Spanish Armada. Perceval's duties included that of the Secretary of the English Court of Wards. In 1616, he was appointed to the Court of Wards in Dublin, a position through which he amassed a substantial amount of property prior to his death in 1620. His son, Sir Philip (b. 1603), became official registrar of lands in the Public Record Office in Dublin and through this office 'obtained' grants of forfeited lands for himself. He also became involved in mortgages and deals that were primarily motivated by self-interest. His largest Irish estates – Burton and Kanturk – came into his hands through a series of complicated and dubious mortgages for monies lent to Barry (Liscarroll) and McDonough (Kanturk). In Ireland alone, Sir Philip had 78 knights' fees consisting of 99,900 statute acres of land, which included the castles of Annagh, Ballinville, Kanturk, Liscarroll, Lisgriffin, Lohort, Templeconnell and Walshestown.

Churchtown

On 28th July 1637, Churchtown, which formed part of the manor of Burton, was formally granted to Sir Philip. Additional privileges attached to the title allowed him free-warren and granted fairs and markets to the town of Burton. Feelings among tenants on Sir Philip's lands were uneasy prior to

the outbreak of the 1641 Rebellion; a letter from Sir William St. Ledger, Lord President of Munster, to Sir Philip states:

...if I should stir from hence or make any show of danger, there would be but a few tenants left in Bruhenny or Downerayle [Doneraile], for you cannot imagine in what a fright the people are in. One twenty men in Dually [Duhallow] or Roche's (country) would make everybody leave their dwellings.

The Munster Rebellion

By December 1641, Sir Philip had lost a lot of money due to this unrest. A deposition dating from May 1642 claimed 'he had lost and hath been robbed of his goods to the values following, viz: Cows, horses, mares and sheep to the value of £2,866 sterling; and rents in the said country worth in ordinary years £2,587 14s per annum'. Following Inchiquin's foiling of an attempted blockade in Cork city in April 1642, Liscarroll Castle was besieged by an estimated 7,000 Irishmen. Following a 13-day siege, Sergeant Raymont surrendered the Castle on 2nd September, but it was recaptured the following day when Inchiquin defeated Mountgarret at the Battle of Liscarroll. Walshestown Castle, fortified and garrisoned by Perceval during 1641, was, with the rest of his castles, taken by the Irish in 1645, although Annagh Castle was retaken from the rebels by Castleconnel later that year.

Perceval's difficulties with his Irish tenants continued: in 1643 he wrote that Ellen Lacy, alias Barry, had taken possession, after the Treaty of Kilkenny, of Ballyadam, Churchtown and Cargeene (Carrigeen), alleging them to be her jointure. This was despite the fact that she had not made any such claim in the ten years that Sir Philip had owned the land.

In 1646, Perceval, while acting as a commissioner at the Treaty of Oxford, became a party to the intrigues that surrounded parliament and the king. His health was badly affected: 'the danger he was in, and the virulence of his enemies so affected him, that he fell ill of a fever upon his spirits'. He died aged 44 on 10th November 1647. According to Sergeant Raymond, Perceval's Liscarroll representative, by the end of 1648 '...the ward of Annagh, and the lands at Ballyadam, Churchtown, Rath, Carggeene... Ahaghbourne [Aghaburren] were occupied by intruders'. One of these, Colonel Barry, had died by 1650 and his lands, including those at Churchtown, became waste.

Resident Percevals: Burton Park

Sir Philip was succeeded by his eldest son John (b. 1629), who was created a Baron of Ireland in 1661. In 1670, Robert Southwell, brother-in-law to Sir John Perceval, finalised a contract with architect and engineer, William Kenn, for the building of a house at Burton, which Sir John had intended as a residence for both himself and his two sons. Sir John, however, died before

its completion. He was interred in Churchtown Church in September 1680. Both his sons died young: Sir Philip was buried in Churchtown with his father that same year. His funeral, which cost the then huge sum of £700, was attended by villagers, tenants and neighbours. The third baronet, Sir John, died in 1686. Sir Edward was but four years old when he succeeded his father and he died at the age of nine in 1691. The title then passed to the second son of the third baronet, John, and he became the 1st Earl of Egmont. In 1690, Burton House, and the villages of Churchtown and Kanturk, along with 50 other dwellings, were burnt to the ground by troops under the Duke of Berwick as they retreated southwards from the Battle of the Boyne.

The First Earls of Egmont

In 1715, Sir John was created Baron Perceval of Burton in the peerage of Ireland; in 1722, again in the peerage of Ireland, he became Viscount Perceval of Kanturk, and in 1733 he was created 1st Earl of Egmont. The second title in the family (that of Arden) came through his son, John, 2nd Earl of Egmont, whose second wife, Catherine Compton in 1770, became Baroness Arden of Lathart (Loghort) Castle, County Cork (with remainder to her ladyship's heirs male). The eldest son of John Perceval's first marriage, John James Perceval, became the 3rd Earl of Egmont. He died in 1822 and was succeeded as 4th Earl by his only son, John Perceval, whose inherited estates in Churchtown and Kanturk exceeded 11,000 acres.

Life on the land: 1815

A Statistical Survey by Horace Townsend in 1815 indicates that the land around Churchtown was considered 'very superior' in part and most of it 'well adapted to tillage and all of it to pasture'. However, a lot of the land needed intensive work, but most of it 'seems very capable of improvement'. The biggest obstacle to the development of the land was 'the want of good roads for the carriage of limestone'.

In the latter half of the 18th century, partly due to the demands of the Napoleonic wars, the traditional farming orientation in Ireland was moving towards tillage and away from grazing. While pasture farming had been capital-intensive, tillage was labour-intensive. Labourers were plentiful and could be hired for a year's work in return for a manured plot where they might grow potatoes. Despite this trend, in his *Topographical Dictionary of Ireland*, Samuel Lewis noted in 1837 that land around Churchtown was 'mostly in pasture'.

Drainage was a particular problem in the Churchtown area where some of the land consisted of stiff heavy clay. Townsend believed that this could be profitably remedied: 'The complete reclamation of these soils must be expensive and troublesome but they possess a degree of vigour that will

abundantly repay both the labour and expense.’

On the Egmont Estate, good crops of barley, oats, wheat and potatoes were harvested. Ten bags of wheat to the Irish acre (an Irish acre was about one and two-thirds the size of an English acre) was considered a fair return. Crop rotation, or the sowing of green crops such as clover and grass to give the land respite from endless tillage, was then in its infancy.

Throughout the barony, old varieties of potatoes such as the nutritious apple (noted for its keeping qualities) were being replaced by the more productive cup or minion potato, described as ‘inferior in every other quality’. The size of farms on the Egmont Estate varied between 50 and 100 acres. Tillage was the preferred mode of agriculture due both to financial returns and increased population on the land. Despite that, excessive subdivision seemed to have been avoided on the estate. Farmers generally had two yearround labourers, who each received 8d per day. The rent of a house with an acre of potato garden was £6 ‘free of tithes and taxes, the landlord finding repairs’. The staple diet continued to be potatoes and milk.

New developments in agriculture were fast changing the old system and with it the lives of the labourers. Improvements in ploughing techniques led to increased yields, but fewer labourers were needed: according to contemporary estimates, it took three man-days to plant one acre of land with potatoes when an iron plough was used, compared to 21 man-days before the advent of the iron plough. As a consequence of the reduced employment opportunities, living conditions worsened.

Life on the land: 1822

The rapid spread of disease in the early 19th century was blamed, in part, on unhealthy living conditions, according to a 1822 report from the Board of Health. Bedsteads were uncommon and a contemporary writer observed at night time ‘the husband and wife, aged parents and children, all on one bed of straw, while the sow and its young, the cow and the watch dog, partake of the same shelter’.

The cabins of the poor were badly constructed. Many were built with the floor some inches below ground level. In extreme cases, the floor might be as much as one-third of the building below the level of the ground. This, together with the lack of ventilation, made such dwellings damp and unhealthy. Most cabins had a chimney, but few had a window — the door, while it was open, generally served that purpose. The walls were made from mud and the building was thatched with straw.

The Board of Health report noted that the occasional house on the Egmont Estate was built of stone. These well-planned houses consisted of two sleeping rooms and one sleeping apartment, as large as both the former, elevated above the entrance. Such houses had dry clay floors, large open

windows and substantial chimneys. It was hoped that such dwellings might eventually replace the 'hog-sty' cabins and help to remove the general air of decay and misery.

Despite mud cabins being generally derided, according to folklore accounts many of them were 'fine, safe, comfortable homes ... No wall could be as wind-proof and airtight as a well-made mud wall'. To make the house, farmers used cattle to toughen mud by trampling on it. This was then mixed with rushes and the walls were built to the required height and thickness — about eight feet high and three feet thick. This frame was left to dry for a few days and then the windows and door were cut out. These houses were normally thatched with a 'scrow' or skin. This was a length of 'horse grass', a type of hard grass which grew on the mountains, cut from the ground and dried. It had to be large enough to cover the rafters because when it was on the house, it would be covered with pulled heath and thatched with rushes.

The inhabitants of these relatively comfortable houses were farmers. The labourers lived in one-roomed windowless cabins. They would get permission from the farmer to scoop the earth from the centre of a ditch, leaving the shell at the sides stand in the shape of walls that could be roofed over. A hole was left in the roof for smoke and a removable door attached, making a simple house for a labouring family.

By the time of the 1836 Poor Inquiry, the rent of a cabin on the Egmont Estate varied from 10s to £1. There was usually some kind of advantage or privilege attached to this, such as the use of a bog on the farmer's land for turf cutting, a kitchen or cabbage garden, or 'the liberty of a pig or geese'.

Living standards: Diet

The diet of the poor in the 1820s consisted almost solely of potatoes, supplemented with milk when it was available. During summer, labourers drank skimmed, sour or buttermilk with their potatoes. This was a nutritious combination, with a high protein, carbohydrate, vitamin and mineral content, only deficient in vitamins A and D. When full fat milk was available, this added vitamin A to the diet. People did not eat so well during winter since milk was then too expensive.

Some of the more obvious ways in which conditions of the lower classes had deteriorated since the 1820s were, as described in the 1836 Poor Inquiry, the increasing prevalence of fevers and famines; the reduction of a year's consumption of potatoes to one of ten months; and, particularly, in the kind of potato that they were compelled to raise. The 'apple' potato, noted for its nutritional and keeping qualities, had all but disappeared. Farmers were now using the second grade of potato, the 'cup', while smaller occupiers and labourers were reduced to growing the 'lumper'. Although it needed little manure to produce a bumper crop, the lumper was not very nutritious. It

was described as being ‘of a soft watery quality, and is both unwholesome and unpalatable food’. It would not even fatten pigs and ‘a man living upon them cannot do a day’s work’.

Employment

Daily wages for agricultural labourers in and around Churchtown in the 1820s varied between 8d and 1s. Although a variety of seasonal jobs were available, there was insufficient year-round employment and the winter months were trying times for many.

Sub-division

An increased population led to an increase in sub-letting; ‘middlemen’ with short leases and farmers were willing to ‘promote the settlement of cottiers to improve their own incomes’. According to the 1836 Poor Inquiry, the rent that cottiers paid was not determined by ‘the value of the produce which he can obtain from the soil’, but by circumstances such as the amount of wages and the availability of land. Standards dropped as labourers became willing to accept, as payment for their labour, the potatoes which were the result of that labour. The inevitable outcome of this was that the value of these potatoes became the standard wage. Labourers in the area at that time were earning a yearly average of £4 7s.

Middlemen were the first to promote sub-division as a means of increasing profit. Although from 1825 it was a particular requirement of Lord Egmont that his tenants did not sub-let their land, by the 1830s population growth was increasing the incidence of sub-division. Children were given some land from the family farm when they married. The direct consequence of this fragmentation became more obvious each year. The small areas of land occupied by cottiers were insufficient to grow food for their families, making it difficult in all cases, and in many impossible, for them to pay the rent. Lack of space forced them to cultivate the highly productive, but unwholesome, ‘lumper’ potato.

On the Egmont Estate, the rent of ready manured conacre (land taken from the farmer, or other landholders, by the labourer for the season to grow potatoes on it) varied from £5 to £8 an acre.

Churchtown in the 1830s

Churchtown returned a population of 2,795 in the 1831 Census. The principal seats in the parish were Burton House, residence of the Reverend Matthew Purcell, and Churchtown House, where the Reverend F.W. Crofts lived. There was also a ‘good inn’, several neat slated houses and a constabulary police station. exceeding 40s.

The living in the parish was a rectory, in the diocese of Cloyne. The tithes

from the parish amounted to £550. There was no glebe house, but there was a 12-acre glebe, which served as part of a clergyman's benefice and provided income. The chapel was a neat cruciform building with a square tower.

There were two private schools in the village, with attendance of about 80 boys and 30 girls. Plans were afoot for the erection of a school capable of accommodating 700 children and which the Earl of Egmont intended to place under the National Board of Education.

In 1841, however, more than half the families in Churchtown lived in one-roomed mud huts. Furthermore, almost 60 per cent of the families made their living through manual labour, which left a sizeable proportion with little money or resources to fall back on in times of need. Only one-third of the population lived in large houses of between five and nine rooms.

The Egmont Estate: Owners and Agents

In the 19th century, the Earls of Egmont, like other absentee landowners, generally looked upon their Irish land as a source of revenue rather than as an investment. The rents received from their estates went, in the main, to satisfy creditors. During the 1800s, some such landowners engaged wealthy persons as land agents, on the understanding that these people would act as lending agents to them. This was the arrangement under which Edward Tierney, a close friend of the Perceval family, was appointed their Irish agent in 1822.

On his appointment, Tierney was given a list of instructions from John Perceval, 4th Earl of Egmont, in which details of improvements to the estate were set out, including plantations, dispensaries, schools and churches. The Earl wanted a Pound to be built which could be used to hold animals in lieu of rent; the Catholics in Churchtown were to be given 'any sum you think fit not exceeding £25 for the purpose of assisting in building or repairing their Roman Catholic Chapel'. The Earl also wanted a survey of the estate to be conducted as soon as possible. Tierney was aware that a considerable amount of money was needed to improve the land and soon after his appointment stated that 'the estates ... require regular yearly expenditure for building, planting and improvements'.

Debts

In 1823, claims on the Egmont property in Ireland amounted to £300,000 and the resultant difficulty in arranging credit meant that both the Earl and his son, Henry, were increasingly dependent on Tierney as a source of money. Within two years of his becoming agent to the Earl, Edward Tierney and his brother, Matthew, had advanced almost £10,000 to the Earl. But, as this represented only a small portion of their indebtedness, it became necessary in 1823 and 1824 for both Egmont and his son to take out mortgages on the

property to satisfy creditors and to ‘procure some means of existence for his family’. Three trustees were appointed to the estates – Henry Perceval, J.G. Teed and Edward Tierney. The entire estate was vested in these trustees, who were to pay annuities of £2,000 and £1,000, respectively, to Lord Egmont and his son.

Tierney was empowered to repair, pull down or erect any buildings as he saw fit and ‘to expend any sum of money necessary for fencing, draining or planting the estate’. He was also invested with the ‘power of dealing with tenants, paying out sums of money in feeding, draining, planting, building, and otherwise increasing the value of the land’.

Nickolls’ General Report

In 1823 Tierney, as instructed, commissioned William Nickolls to conduct a survey of the Earl’s Churchtown and Kanturk estates. Nickolls agreed with earlier assessments as to the essential quality of the land, but regretted that ‘a naturally rich soil is... brought to a state of extreme poverty for want of its [manure] application’. He noted that very little of estate lands were ‘properly manured, so as to call into limestone for manure from three to five miles, and the culm to burn it from a greater distance’.

Nickolls believed that culm could be found on the esstate and that with a little investment from some ‘respectable and proper’ person, this could add more to the value of the district. He also noted that there was a quarry of red marble on the Churchtown demesne, but that it was ‘exceedingly hard and brittle and does not take a good polish’. Even if it had been otherwise, the quarry was situated well inland and would therefore never be profitable.

Nickolls was highly critical of the Reverend Mr Purcell’s management of his land in the Burton demesne. Purcell had made extensive plantations covering 25 to 30 statute acres over the previous 15 years, but was not looking after them. The older trees needed thinning and pruning, and the young plantations, some of oak, were being destroyed by cattle. In short, Nickolls felt that ‘it is a complete waste of property, neither lessor or lessee are benefited, and some steps should be taken to induce Mr Purcell to manage his estate in a proper manner’.

Moanroe Bog, then being used as a turbary right (land from which peat may be cut) was almost useless due to bad drainage. Unless the summer and autumn were exceptionally fine, the turf would not dry and could not be burnt. Thus the expense of cutting the turf was wasted.

Nickolls also recommended the building of roads through the property as ‘nothing is more conducive to the improvement of an estate’. The government’s road-building scheme in the 1820s opened the area. Although the plan for the culm mines never came to fruition, the roads made it easier to transport lime from the quarries near Newmarket, which was situated on

one of the principal branches of the road network.

Nickolls strongly advocated the planting of trees throughout the estate since it was 'destitute of timber'. Despite the fact that the land was ideal for the growing of trees, almost all the timber had been cut down and never replanted. Nickolls noted that except for 'Burton Wood and a few trees on Churchtown demesne, Drumcorbit and Welchtown, not a tree is to be found'. He further noted that there were several 'fine situations for planting', including the farms at Gurteenroe, Ballygrace and that of James Glover in Drumcorbit. If the lessees of these lands could be persuaded, in return for a 'fair remuneration', to give up some of their inferior land, it could be planted. Plantations would not waste valuable tillage land, as less fertile areas were suitable for trees to provide shelter for farms.

Developments in agriculture, such as crop rotation, were not yet widely used. Nickolls found the land in a 'miserably neglected state, suffering from over tillage'. The farmers who did not use the crop rotation system cultivated the land 'until it is completely exhausted and will no longer produce a crop, before it is given any rest in a state of pasture'.

Much of the Earl's Churchtown estate, Nickolls noted, consisted of a stiff heavy clay that was often waterlogged and this might 'easily be taken away by judicious drainage'. Near Churchtown, almost 2,000 acres was destroyed by frequent winter flooding. His solution was that the Awbeg from the mill at Buttevant to Bally Gill (Ballinguile) would be 'considerably widened and deepened'. In the absence of such a drastic action, he recommended that the tenants be encouraged to keep all the drains on the land open and clear of obstructions so that the water could 'pass quickly down to Buttevant instead of resting on the whole flat from the bogs of Anna [Annagh] to Jordanstown'. Nickolls found it frustrating that tenants did not understand the importance of drainage; they took 'but little trouble to keep the drains open through their farms, despite the fact that it would be to their advantage as well as increasing the overall value of the estate'.

Nickolls proposed that a new survey be undertaken since the land was currently valued on a survey done in the early 1700s and he argued that a new survey would increase the value of rents on the estate. He believed that post-1827 rental income would rise as a consequence, from £6,300 to over £8,500. He also investigated the matter of fixed rents and suggested that, when leases fell due, it presented an opportunity to renegotiate terms. Within ten years, he suggested, an increase of rent of £428 could be expected and this would rise to £1,200 in the following decade.

Attached to the estate was a 'perpetual advowson' which gave the landlord, or in this case, his agent, the right of recommending a member of the clergy for a vacant post. In 1827, the incumbent was the Reverend Mr Purcell, who was 53 years old.

Tierney at work

Edward Tierney had established a reputation for himself as a very active agent; a correspondent to the *Southern Reporter* in 1824 stated that Tierney had shown 'the greatest anxiety to carry the wishes of his lordship into effect in every way that can benefit... all the tenantry of his lordship's estate'. Tierney wrote to the Earl's solicitors in 1831 concerning the improvements he had implemented. If this progress continued, he believed, 'the Estates will be enhanced in value very considerably'. This could not be achieved without money and regular investments were necessary for building, planting, the employment of tenants and the 'support of the poor'. An extensive draining and planting programme had also been undertaken. There was little revenue from the estate since the people were unable to pay their rents. This did not trouble Tierney, who felt 'that with reasonable indulgence and fair employment, the people will get on very well'.

Most of the correspondence exchanged between Earl Henry and Tierney centred on financial rather than on estate matters. The Earl's financial demands were considerable and unrelenting. Letters frequently ended with an urgent request for money since he had 'only a few pounds in the house'. Despite this, however, Egmont was a humane landlord. In a reply to a letter from Tierney which had appraised him of the distressed state of his tenants, Egmont agreed that they 'must and ought to be indulged'. The following December, after more 'distressing accounts', he subscribed sums of money from himself and his father to relieve the distress.

In March 1832, Egmont's solicitor wrote to Lord Arden offering to sell him the estates in Ireland and England 'in order that the trust affairs may be brought to a close and the claims of the various creditors satisfied without delay'. Tierney wrote to fellow-trustee J.G. Teed, lamenting that this would mean an end to his improvements. If progress was allowed to continue, he believed that there would be no better estate in Ireland and 'the value would be increased very much indeed'. But even with Tierney's careful management of the land, it was difficult to make a profit. There were still considerable rental arrears and Tierney could not see these reducing if the sale of the land was announced. He noted: 'The only thing that induces tenants to pay at present, is a feeling that it is in their interest to keep on good terms with their landlord... As soon as the tenants find that the Estates are to be sold they'll take it into their heads that it is no use to conciliate the present landlord.'

Tierney was interested in gaining possession of the lands himself, but he did not appear to have the means to purchase them outright. In the end, however, only the English estate was sold and Egmont retained the lands in Ireland. In December, Tierney anticipated 'prospects of increase to the rentals' as some of the old leases were due to end. Many of the tenants held

their lands under leases dating as far back as 1764 and the rent set then was unchanged; land worth more than £400 a year in the 1830s was still being let for less than £25. When the old leases ended, these lands could be let at a more realistic rate.

Tierney was presented with a piece of silver plate by the estate's tenants at a dinner in Kanturk during September 1836. Magistrate William Allen, in making the presentation, called Tierney 'the zealous friend, kind patron, of the agriculturist, the trader, the mechanic and the labourer, and though last, not least, the poor and distressed'. The cup presented to Tierney was inscribed: 'The people of Kanturk and Churchtown... to Edward Tierney, Esq. ... being a small mark of their grateful remembrance of his successful exertions for the improvement of the country.'

Churchtown, in particular, is an example of the work that Tierney put into the estate. His tenants were 'a respectable class of yeomanry that no proprietor of an estate in England need be ashamed to acknowledge as tenants'. He invested £1,500 in labour and tradesman between April and September 1844 to build houses and outbuildings. The *Cork Examiner* reported that Tierney was said to have made 'a vast change for the better in the appearance of Churchtown; he has built a great number of excellent two-storey houses, well slated with good out-houses'. Some of these possibly replaced the mud cabins evidenced at the time of the 1841 Census.

Tierney invested more than £20,000 in new buildings on the estate. He constructed 'over forty comfortable houses, that average... one with another about £500, between offices and improvements'. To improve agricultural practices in the area, Tierney established a farming society which he saw as being 'of great benefit'. His tenants thought otherwise: they described it as 'working languidly' and being 'badly supported'. Nor did the smaller tenant farmers and cottiers have the chance to gain from this society since it was solely for the larger farmers and landowners.

More effective were Tierney's efforts to improve the land. Much of the heavy marshy land was drained by 1844. He encouraged tenants to invest in drainage and ditches by allowing them the cost of the work. He had planted considerable acreage with trees and most farms were now surrounded by a belt of plantation for shelter. Roads had been built, which were paid for by Tierney. No land was left idle. If a tenant told him that part of their land was unprofitable, Tierney would plant it free of charge. All of this meant that the land had doubled in value since the commencement of Tierney's agency.

Henry, 5th Earl of Egmont

Earl John died in 1836 and his son, Henry, now the 5th Earl of Egmont, immediately took his seat in the House of Lords. This was an urgent precaution against being arrested for his own debts and those of his family.

Henry had paid little attention to his responsibilities as a future peer and landowner. He had lived for many years under a false name, leaving instructions with Tierney to direct his correspondence to a post office in Buckinghamshire.

Earl Henry was described as ‘mixing in the lowest society, indulging in the most dreadful intemperance’ from his youth. His habits included visiting ‘low gambling houses, and houses of improper character’ where he ‘was occasionally intoxicated for days together’. According to an acquaintance, he never checked any of the accounts that were presented to him by Tierney, taking ‘no trouble about his affairs more than was necessary to procure money for his pressing wants from time to time’. Earl Henry believed that the Irish estates were lost to debt. He expected to have his allowance, which was drawn from these lands, cut off at any time.

Edward Tierney tried in vain to remind Egmont about his responsibilities to the estate. In 1836, when the entire sum from the sale of the Earl’s English lands was used to pay creditors, there were debts of £101,000 on the Irish estates, in addition to the £23,000 owed to Tierney. To fully safeguard his position as agent, Tierney had the Earl sign a deed which stipulated that he (Tierney) could not be removed ‘from the agency of the estate while one sixpence of the debt remained due to him’. This deed effectively placed Tierney in control of the estate since there was little chance that Egmont would ever be able to repay his debts.

Earl Henry’s financial needs continued unabated and he wrote to Tierney on several occasions between 1837 and 1841 with the sole object of obtaining sums of £500. He never questioned Tierney about the estate, preferring instead to sign any papers given to him because ‘he hated figures and never troubled himself as to how matters were transacted, depending entirely on... Edward Tierney’. It was noted that Earl Henry ‘...never had any turn for business, nor was he ever in the habit of looking into, or investigating the accounts which were presented to him’.

Death of Earl Henry

At the beginning of the 1840s, Earl Henry was becoming even more careless of his duties and responsibilities as landlord. Tierney was often unable to locate him due to the Earl being constantly on the move to avoid creditors. In October 1841, when it was essential for him to be present to ‘put in an answer to a bill filed against him, and to prevent a sequestration against his estate’, Tierney was unable to contact him. They met accidentally, just in time to prevent what Tierney described as ‘very unpleasant consequences’.

Following this episode, Tierney told Battanchon, Earl Henry’s illegitimate nephew, that he was ‘wearied nearly to death, and my only chance of sparing my own life will be to have nothing to do with the affairs’. The fact that he

was still owed a considerable amount of money by the Earl was one of the reasons he was so worried and it would have been very difficult, if not impossible, for him to abandon the Earl at this stage. When Earl Henry did appear, he was so attentive to business that Tierney was appeased. But, just two weeks later, Tierney was again appealing for his attention, seemingly to no avail.

In his letters, Tierney appears to have the best interests of the Earl at heart, but not without a note of self-interest. Writing in November 1841, Tierney alluded to the dubious establishments which the Earl was in the habit of visiting. He recommended that Earl Henry put his affairs in order because of the danger to himself: 'I must say you run such risks you ought to have your affairs settled, and decide who you would wish to get any property left after payment of your debts'. Henry, however, ignored Tierney's advice and continued the downward spiral, which finished abruptly just over a month later with his death. At the beginning of December, Tierney received a letter from Battanchon in London with the news that the Earl 'was in a very bad way... his lungs, his liver are very affected'.

While the Earl lived, Tierney was secure having, it was considered, 'reduced the Earl of Egmont to the grade of a pensioner on the estates which had been in the family for over three hundred years'. Now Tierney's control was endangered.

Last Will and Testament of Earl Henry

When Tierney arrived in London in December 1841, he immediately recommended that the Earl should draw up his will and called a solicitor, John Parkinson, for this purpose. The Earl's usual solicitors were Currie, Home & Woodgate, but as Parkinson was a personal friend of the Earl, his engagement was not unusual. A more sinister reason may have been that Currie & Co. were conversant with the estate's value, while Parkinson was not.

According to Parkinson's later affidavit, there were many strange aspects to Tierney's behaviour. In retrospect, Parkinson felt that Tierney had over many years been leading the Earl towards making a will in his favour — a view lent more credence by the fact that Tierney had been involved in negotiations to buy the estate in 1832. Parkinson stated that Tierney dictated the will to him and that he could have drawn it up on Tierney's instructions alone, even before he saw the Earl. The will was relatively simple: Earl Henry left an annuity of £100 to Battanchon, together with a bond for £4,000 which he had already received. Charles Simmons was to get a legacy of £500 and Edward Tierney was appointed residuary legatee and sole executor.

Parkinson and Earl Henry both believed that the will was merely a 'formal document' to protect Tierney from creditors. According to Parkinson,

Tierney had always depicted the Earl's affairs as being in a state of great embarrassment and the estates heavily encumbered. In fact, the estate had greatly increased in value because of Tierney's investments and improvements. He had frequently shown Parkinson accounts of the estate, with comments such as 'all these sums have been expended by me, and I have all the receipts. It is necessary to make these advances and I have great difficulty in providing for the Earl's allowances'.

As a result, Parkinson said that he believed the Irish estates were of 'no value beyond... encumbrances, debts and legacies'. This view was also shared by Mrs Clesse, the Earl's illegitimate sister and constant companion, and the Earl himself, who appeared to believe anything that Tierney told him. After making the will, Parkinson suspected that he had been used by Tierney as an independent witness and that Tierney had been planning this for many years. This, however, was never proven.

Earl Henry died on 23rd December 1841. The will was read two days after the Earl's burial. Understandably, the Perceval family were unhappy with the terms of the will, but there was little that they could do. George James Perceval, a cousin of the late Earl, inherited the title and became the 6th Earl of Egmont. Some of the land in Cork was outside the terms of the will and this became part of the new Earl's inheritance. He had succeeded his father as Lord Arden in 1840 and also owned lands in Buttevant. Meanwhile, the Churchtown and Kanturk estates were in the hands of an Irish landlord, now resident at Churchtown House. and determined to improve the situation.

Lord Arden, 6th Earl of Egmont

Although the 6th Earl was an absentee landlord, he made a point of visiting his estate frequently, unlike his predecessor. He encouraged improvements by giving allowances to tenants, yet they still felt insecure in their holdings since Egmont was reluctant to give leases. Between 1825 and 1844, £6,500 in lieu of rent had been allowed for buildings and improvements on the Egmont estates. The rent was set between 3s and 5s 9d an English acre in 1825 and remained the same even when it was valued at 18s in the early 1840s. According to his agent, Paul Smith, Egmont knew that he was not setting the rent at its full value. He preferred charging 'a fair rent... to enable the tenants to live well, which was his chief wish'. Even in 1844, Egmont's tenants paid less than 16s rent per acre near Churchtown, while those with similar land in the area who had Tierney as a landlord paid approximately £1 an acre. If he wished to remove a tenant, Egmont would give them what was considered a fair sum to set them up in another place.

The Egmont Estate: Ownership struggles

The land that Edward Tierney inherited in 1841 underwent major changes under his ownership. To him must go the credit for the 19th-century building

of Churchtown – although the evictions that preceded the 1846 clearances have somewhat besmirched his name.

Tierney's only daughter, Harriet, married an English clergyman, the Reverend Sir Lionel Darrell. He lived at Fretherne House, Somerset, where 76 year-old Edward Tierney died on 4th June 1856. All the lands that Tierney owned in Ireland were bequeathed to his son-in-law. Only five years later, however, John, the 6th Earl of Egmont, commenced an action to break the will of Earl Henry and recover the entire Egmont Estate. If he had left it just 11 months longer, the Statute of Limitations would have applied and the estate would have become the outright property of Sir Lionel.

It is uncertain who prompted the action as there are two differing stories. The first involves a visit in 1860 from a stranger, described as a 'confidential man of Sir Edward Tierney'. This man called on Sir Lionel Darrell and informed him that he had information that could break the will of the 5th Earl. He sought £500 for his information or else he would take it to the Egmont family. Darrell dismissed him from his presence. The man then took the information to the 6th Earl, who promptly began legal proceedings against Darrell.

The other story is related in an affidavit sworn by the above-mentioned John Parkinson (the solicitor, and personal friend of Earl Henry, brought in by Tierney in December 1841 to draw up the Earl's will). Parkinson declared that he was approached by Mr William Woodgate, a partner in the firm Currie, Horne & Woodgate, who had been representing Earl Henry up to the time the will was drawn up. They had not been approached to draft the will of the late Earl Henry, but the firm, according to Parkinson, was again acting for the Perceval family and especially the interests of the current Earl of Egmont, John. Parkinson was resolute that he had not seen nor had he been in communication with Woodgate for almost 20 years. His affidavit had no mention of him visiting either Sir Lionel or Earl John (if such a visit did indeed occur). There was a contentious sum of money (£1,000) that Parkinson insisted had been given as a gift from Sir Edward, but that Sir Lionel asked for it to be repaid as he deemed it to have been a loan.

Whatever the reason for the resurrection of the Egmont claim, the case came before Judge Keogh at the Cork Assizes on 31st July 1863. It attracted huge public attention and involved some of the leading barristers of the day, including Dr Ball, later Lord Chancellor of Ireland, and Sergeant Sullivan, known on the circuit as 'the Terrier'. Ball, Darrell's counsel, contended that the will Earl Henry had made was not surprising: the Earl had been 'mixing in the lowest society and indulging in the most dreadful intemperance since his youth'.

Ball went on to say that the Earl had been financially ruined from the moment he came of age and was constantly writing to Edward Tierney with

the sole object of obtaining money. He relied greatly on Tierney and ‘never troubled himself as to how matters were transacted, depending entirely on... Edward Tierney’. Ball portrayed the will that Earl Henry had made as a very natural one – his wife was dead, he had no children and his only legitimate sister was also deceased. The heir to the title was an unknown distant cousin, Lord Arden, and relations between the Egmont and Arden families had long been strained. It was noted that Edward Tierney had improved the property and greatly increased its worth as it had been in a wretched state before his agency. Tierney was depicted as a man who had acted with ‘perfect honour, uprightness and integrity’, but the legality of the will was still in question. Dr Ball called witnesses to show that Earl Henry was a competent testator and several of these commented on the Earl’s drinking habits.

Abraham Brewster, counsel for the Egmont family, contended that Earl Henry was a hopeless drunkard that had become so weakened in body and mind as to become easy prey to any clever schemer into whose hands he fell. Edward Tierney, according to Brewster, was this ‘clever schemer’ who had plotted to gain control of the estate through fraudulent means. On the fourth day of the trial, Brewster insisted that the Earl was directly influenced in the making of his will by Edward Tierney and stated that he could prove that ‘Sir Edward induced the dying earl to leave him the Egmont estates by false and fraudulent pretence’. He was about to come to the most sensational, and contentious, part of the evidence – John Parkinson’s testimony regarding the making of the will. But before he could call Parkinson, Court was adjourned for the day. The following morning, it was sensationally announced that a settlement had been reached: the Earl of Egmont retrieved his family lands and Reverend Sir Lionel Darrell was to receive £125,000 plus costs. Much of the Egmont Estate was later purchased by tenants under the Ashbourne Act.

Churchtown in 1851

The Primary Valuation – Griffith’s Valuation – was carried out during the Famine to calculate the rates payable on each piece of land. It was carried out in Churchtown in February 1851. The valuation gave the name of the occupier, as well as the person from whom the land or house was leased and the value eventually assigned to each holding. Together with the 1851 Census, Griffith’s Valuation gives a valuable picture of Churchtown village in the wake of the Famine. It was obvious that huge changes had taken place in Churchtown: only 40 per cent of the population recorded in 1841 remained in the village and the number of houses had also dropped by 40 per cent. The majority of those who left the village were labourers and their families.

Although the 1846 clearances on Kerry Lane accounted for a proportion

of this, there were also many dismissed labourers and farm servants who had to seek aid at Mallow Workhouse. Most of Churchtown parish was owned and leased directly from Edward Tierney. Other major landlords in the area were Sir W. Beecher, John Purcell, the Reverend Freeman Crofts, John Wrixon, the Dowager Countess of Listowel and the 6th Earl of Egmont. In total, there were 338 occupiers in the parish; 60 per cent of these people owned less than one acre and many of them were labourers. There were clusters of labourers with houses at Leap, Imogane, Egmont, Mountbridget, Mountcorbitt and Ballynamuck. The holdings of 50 of these occupiers were valued at less than £4 per annum, which meant that the landlord was responsible for their rates.

Changes on the land

The Industrial Revolution in Britain heralded an era of rising living standards, which created a demand for Irish agricultural produce, especially meat. Once again, Irish agriculture changed to supply its best market and livestock farming increased. This improved market, together with the post-Famine decline in population, ensured an improvement in Irish living standards. Aspects of life such as diet and housing, which had occupied government commissions before the Famine, were greatly changed and, despite the agricultural depression of the late 1870s and 1880s, remained that way.

Population

At a time of increasing population throughout Europe, Ireland was markedly different. In the years following the Famine, the Irish population continued to decline. This was due to a combination of factors: deaths during the Famine, emigration and, perhaps more significantly, later marriages leading to a declining birth rate.

The population drop in Churchtown in post-Famine years was similar to that throughout County Cork. Between 1851 and 1891, there was a 32 per cent drop in the total number of inhabitants in the county. This was not a consistent rate, generally corresponding with times of agricultural depression which saw a rise in emigration. Major changes in marriage customs continued to impact on the falling birth rate. Famine alone was not responsible for this trend, but it certainly accelerated it.

Marriage

In Churchtown parish at the time of the 1901 Census, 19 per cent of households were headed by women. Several of these women were widows, living with unmarried sons whose average age was 40. Between 1845 and 1914, the average age at marriage for males and females rose from 25 to 33 and from 21 to 28, respectively. The corresponding birth rate per 1,000 of

the population fell from over 35 in the pre-Famine period to 28 in 1870 and to 23 in 1914.

The opportunities for marriage were also disappearing. The gap between the farming and labouring classes became particularly marked during the post-Famine era with the disappearance of the cottier class. The proportion of unmarried females between the ages of 45-54 increased from 12 per cent in 1851 to 26 per cent in 1911. There was also a fourfold increase in Catholic clergy – from 3,700 to 14,200 between 1851 and 1911.

With perhaps just two marriages per generation taking place, more attention was paid by all concerned to the details of the match. Marriages were increasingly arranged on a commercial basis between families – the amount of a woman's dowry would have to be matched in size and quality by the man's farm. As the size of a dowry varied according to social class and corresponded to the value of her family farm, a man marrying into the farm of an only daughter or widow had to contribute a substantial dowry himself. Gerald Fitzgibbon's son-in-law paid the sum of £500 in 1879 to obtain the lease on a 50-acre farm, the rent of which was £75 per annum. Although this may appear rather a large sum, it was not considered unusually high at a time when land was at a premium.

Leases were much valued commodities, as was the official title to the land. It was necessary to ask the permission of the landlord and agent about any change in tenancy. They frequently availed of the opportunity to increase the rent when a tenancy was to change through marriage. This could mean the end of a prospective match. In one case on the Egmont lands, a tenant who owned several farms intended to settle one of them on his daughter when she married. Lord Egmont 'would not give his consent without adding a very large sum to the rent', which the tenant refused to pay since there was no lease. As a result, 'the whole thing fell through' and the daughter did not marry.

Emigration

The single most important factor in the demographic change was the number of people leaving Ireland. Emigration was proportionally higher from Cork than elsewhere in the country – almost 500,000 people left Cork between 1851 and 1891.

Emigration from Churchtown during the Famine was mainly landlord-assisted and family-based, with entire family groups leaving together. The profile of those leaving changed after 1851: emigrants then consisted mainly of individuals, particularly agricultural labourers. They were joined by the younger children of farmers who saw little opportunity
i n r e m a i n i n g
at home.

The constant stream of emigrants from post-Famine Ireland accelerated at times of agricultural crisis. This was evident during the bad harvests of 1863-64, 1874-75, 1880-82 and 1887-91. It is not possible to estimate the number of emigrants from Churchtown during these periods, but the fact that there were three emigrant agents based in Liscarroll in 1886 indicates there must have been a large local market for their services.

Labourers' conditions: 1851-1881

Despite the fact that grassland farming was less labour-intensive than tillage, there was still a high demand for labourers since they were now less numerous. Emigration had drained a vast amount of able-bodied men. In the late 1860s, there were many complaints from farmers about the lack of labouring help available, especially during busy farm times. Manpower shortage ushered in mechanisation and by the 1880s mowers, binders, reapers and threshers were a common sight about the larger farms of Cork county.

Labour shortage heralded a concurrent increase in wages. It was noted in 1870 that wages for labourers and farm servants in the area around Mallow were double that of 1849. Farmers generally paid between 7s and 10s per week without food, and from 3s to 6s per week with food (two meals daily per 6-day week).

Although it appeared that labourers were benefiting from the high wages and general prosperity in the country, this was not strictly the case. Labourers no longer subsisted on the potato as their staple diet. There were several reasons for this. After the Famine, the potato was no longer dependable and its yields were lower. In the change to grassland farming, it was also more difficult to get potato land. Labouring families were obliged to buy bread and they no longer had excess potatoes and potato refuse to feed their pigs and fowl. Poultry, eggs, and especially pigs, had been a major source of income for labouring families up to then, but now they were no longer cost-effective. Inflation was an additional factor.

Labour shortage notwithstanding, labourers were still not guaranteed consistent work except during planting and harvesting times. Farmers retained a deal of power over employees. Instead of payment by cash, they preferred to give the labourer ground to grow his own crop, but they almost always selected the worst piece of land for this purpose and could charge whatever rent they pleased. This meant that the labourer had to give a certain amount of days' work at a low rate when wages may have been higher elsewhere.

Many farmers also preferred to hire labourers on a casual basis rather than having them living on the farm. Labourers lived in towns – and in villages such as Churchtown – crowded, according to the Bessborough Commission of 1880, 'in upon each other, in bad conditions'. One labourer would rent a

house, then he would take a number of friends in as lodgers. The labourers lived so close together that Philip Johnson, a tenant on the Egmont Estate, had seen ‘children taken out of their houses at night, and sheltered under a bush while their mother was being delivered’.

One of the reasons for the lack of accommodation stemmed directly from the 1843 Poor Law regulation, which made landlords liable for the rates of all holdings valued at £4 or less. This was hugely expensive for all landlords during the Famine. Edward Tierney had cleared the land of a considerable number of these holdings in 1846, but many still remained. According to Griffith’s Valuation in 1851, 50 per cent of the occupiers of the parish of Churchtown were tenants of holdings of £4 or less. When the 6th Earl of Egmont regained the land from Sir Lionel Darrell in 1861, he refused to let farmers build houses for their labourers. He was even known to pull down houses that were erected without his permission. In this way, he hoped to avoid an accumulation of labourers on his land that would otherwise cost him money in the form of poor rates.

The 7th Earl was more lenient, allowing a few farmers to erect such houses and even building some himself. Contemporary accounts, however, state that ‘the houses were of such a character, and the rent so high that the labourers are deprived of them’. Reverend Sir Lionel Darrell, while in possession of the land, had also built houses for labourers. There were 20 of these dotted throughout the estate and rented at 1s 6d per week. This was beyond the means of labourers and the houses were instead rented by tradesmen who could afford such a rent.

Labourers’ unrest: 1869-1881

Despite a marked progress in their conditions since the Famine, labourers still considered themselves among the most deprived. A Poor Law Commissioner stated in 1880 that labourers as a class ‘are most discontented. They constantly complain and grumble and each successive year demand a higher rate of wages... employers complain that they are unwilling to do a fair day’s labour for a fair day’s pay’.

Reasons put forward for this discontent included a lack of constant employment, the ‘wretched, miserable cabins they have to live in’ and ‘a strong and earnest desire to emigrate’, motivated by the knowledge that those who had left were better off. Furthermore, noted the Cork Poor Law Commissioner, dissatisfaction and restlessness was caused by ‘expectations raised in their minds by popular writers and speakers. These expectations could never be realised so long as there are to be both rich and poor in the land’.

This attitude was challenged by a movement devoted to improving conditions for the agricultural labourer, which was set up in Kanturk in 1869 by Philip F. Johnson. Johnson was a small tenant farmer on the Egmont

Estate and owned the Egmont Arms Hotel in Kanturk. The aim of the Kanturk Labourers' Club was to agitate for better housing and land allotments for the labourers on the Egmont Estate, while urging other labourers throughout the country to do the same. Although the Club had little impact outside Cork, it did create a short-lived atmosphere of unrest, which was compounded by its collaboration with the English labourers' union, the National Agricultural Labourers' Union.

When the two groups split following fundamental differences on Home Rule, the Irish movement dwindled and was eventually encompassed by the Land League. It was temporarily renewed in 1881 and gathered a considerable amount of momentum.

There were two struggles raging in the countryside: labourers versus farmers, as well as the conflict between farmers and landlords. The farmers had already received rent abatements and legislation for land reform was being passed through Parliament. This was the time that labourers chose to strike – when their employers were in receipt of benefit and just before harvest time. In July and August 1881, groups of labourers travelled from farm to farm seeking wage increases. By the end of summer, many of their demands had been met. Unbound labourers got an increase of between 1s and 2s per week, bound labourers received 1s, and farm servants' wages increased by an annual amount of £1.

A further point of aggravation between labourers and farmers lay with the use of agricultural machinery. There were agreements throughout the county that dictated that farmers could not use machines, such as mowers and reapers, while any labourers in the area were unemployed. Despite this, the *Cork Examiner* reported that several ricks had been burned in nearby Charleville during September 1881. This was an action taken by the labourers against farmers who had used mowing machines, but it was strongly condemned by the local branch of the Land League.

Improvements in housing, diet and education

After the Famine, there were huge changes in the living standards of all those living in the countryside. Despite the fact that labourers were still unhappy with their housing, particularly those who lived in towns with several families to a house, their situation had improved. By 1851, all the mud cabins in Churchtown had disappeared. By the time of the 1871 Census, the Commissioners had to change the classification, dividing fourth-class accommodation into small cottages of brick or stone and mud cabins. With the disappearance of the lower classes of accommodation, labourers moved into the next class – two- to four-roomed houses. The number of people living in third-class accommodation, in turn, began to decline after 1851. There was a corresponding rise in the number of second- and first-class

houses.

Over a period of 50 years, half of Churchtown's population had progressed from living in windowless, chimneyless mud-built cabins, filled with smoke and permeable to bad weather, to living in solidly built, well-aired brick houses. This change was brought about as a result of both emigration and overall improvements in the agricultural economy.

Major changes were also wrought in the diet of the people in the last half of the 19th century. The potato never regained its dominance. Indian meal, imported into the country by the government to prevent starvation during the Famine, remained in use long afterwards. During the frequent potato failures of the late 1800s, it was more valuable than ever and was no longer distained as it had been when first introduced. Sometimes the labourers made a kind of wheat bread from coarse flour, but it was only the more wealthy farmers who could afford to eat bread on a regular basis and also incorporate meat into their diet quite frequently. The increased consumption of milk was an indication of labourers' increased wages. Labourers who were fed by their employers were given two pints of buttermilk with meals (a useful way of using the by-product of increased butter production). Undieted labourers, who were not fed by their employers, could afford to buy skim or even fresh milk for themselves. Tea-drinking was found more frequently among the farmers, but it had not yet become as popular (or affordable) for labourers. Increased wealth among all classes meant an increase in the use of butter.

Improvements in housing and food were mirrored by improvements in education. Before the 1830s, Catholic children were generally limited to the ad hoc schooling provided by hedge schools. The introduction of the National School System in 1831 created a formal educational structure within which children could learn the basic subjects.

It is difficult to measure the level of literacy from Census figures since many people tended to exaggerate their abilities. Even so, the literacy level in Churchtown was still very impressive. At the time of the 1841 Census, almost half the people in Churchtown claimed to be able to read. In 1848 – 17 years after the establishment of national education – there were 4,500 schools throughout Ireland with half a million pupils.

Churchtown School had been built by Edward Tierney in 1846 as part of his improvements in the village during this period. It was a two-storey building, large enough to accommodate 200 children. Like the Market House, which was also erected around this time, it was a fine cut-stone building on Kerry Lane. The Deed of Assignment stated that both the male and female principal teachers were to be paid £5 per annum. The male teacher could earn a further £5 by assisting the Earl of Egmont's agent to collect rent. This was paid to him every year until the estate was sold

in 1887.

Despite the Famine, and the inevitable interruption to schooling, by 1851 literacy levels had increased to 70 per cent in Churchtown, which compares favourably with 53 per cent nationally. Forty years later, 86 per cent of Churchtown's population claimed they were literate. It took until 1911 before the rest of Ireland had reached this figure.

National schools were originally intended to be non-denominational, but most soon became sectarian. In 1891, Churchtown's school was predominantly Catholic – it had a total of 177 pupils, just two of whom were Protestant.

The increasing literacy of the population was reflected in the huge growth in the number of newspapers and periodicals in Ireland between 1853 and 1913 – from 109 to 230. The Home Rule and land movements relied greatly on grassroots support from a literate population.

Improvements in agriculture and the economy: 1851-1876

Improvements in agriculture had been noted before the Famine, but were only now having an effect on farmers around Churchtown. By 1851, almost 200 acres owned by Sir Edward Tierney had been planted with trees, as William Nickolls had recommended 25 years previously. Seventy-eight acres owned by the Earl of Egmont was also under plantation. Crop rotation was helping to increase yields and pasture was more densely stocked, according to the Bessborough Commission in 1880. The move towards livestock farming was accelerated by the high prices on offer for cattle. The shortage of labourers and the high wages that they were demanding also encouraged this.

After the Famine, it was evident that unless farms were of an economically viable size there would be a chance of starvation re-occurring. Sub-division was discouraged by Sir Edward Tierney and the Earl of Egmont, which, together with such factors as emigration, later marriage age and direct inheritance, played a large part in ending this custom.

Economic improvements for tenants from the 1850s until the 1870s meant that rents were paid and few arrears accumulated. This gave landlords more money and a greater incentive to invest in the land. Edward Tierney had always led the way in this regard and now others in the area began to follow his example, building accommodation for labourers and investing in drainage and forestry. In most cases, improvements were the result of a co-operative effort between landlord and tenant.

The building of the Great Southern and Western Railway during the Famine had a major impact on agriculture. Agricultural produce had no longer to be transported by road, a process that was slow and expensive. Rail was more cost-effective and also meant that the produce arrived at the

point of sale in better condition that had previously been possible.

Prices for butter and store cattle increased dramatically in the years directly after the Famine. Butter prices increased by over 45 per cent between 1851 and 1859, while store cattle prices increased by 50 per cent during the same period. This sudden prosperity was very welcome, but it did not continue uninterrupted. The potato blight re-occurred over three successive years, from 1860 to 1863, and excessive rain caused poor grain harvests in 1861 and 1862. The yield of the green and root crops was also well below average between 1860 and 1864.

Despite the fact that people were no longer as dependent on the potato as in pre-Famine times, the blight still had a terrible effect on smaller farmers and labourers, thus accelerating the flow of emigration. Larger farmers were also affected as the price of fodder sharply increased, while the price of butter decreased. Things improved over the period 1865-76, when butter prices not only recovered but increased.

Economic change: 1877-1890

The prosperity of the post-Famine years made it difficult for farmers to cope with the drop in prices that followed in the late 1870s. A combination of bad weather and a further reappearance of the potato blight had an immediate impact on all farmers. Furthermore, the British market, which Irish farmers depended greatly on, was affected by an economic depression in Britain, as well as increased foreign competition.

Cold wet weather from 1877 to 1879 damaged crops and the potato blight once again caused destruction through three seasons. This was followed by abnormally cold and dry spring weather in the early 1880s and by droughts during 1884 and 1887 (1887 was the driest recorded year in the 1800s). These climatic conditions affected all crops, increased the cost of feeding animals and reduced butter production.

Even with a lower amount of butter to sell, the Irish export market was severely affected by the increase in foreign imports from Europe to Britain. This was first apparent on the Irish market between 1876-70, when prices dropped from 137s per cwt to 100s per cwt. Despite slight increases in 1880, the decline continued; butter was only reaching 92s per cwt in the Cork Butter Market in 1890. One of the reasons for the increase of foreign butter imports to Britain was the consistency of their product. Irish butter was less likely to be of the quality that British retailers were coming to expect from other imports. They looked for 'neatness in packaging, exact weights, freshness and uniformity of colour, texture and taste' – attributes that were often lacking in Irish produce. Despite foreign competition in the livestock market, prices were not as badly affected. Store cattle prices generally remained high from 1877 to 1890.

Captain Henry Trench, Land Agent of 7th Earl

The relationship between the Earl of Egmont and Sir Edward Tierney was an extreme example of the power and authority exercised by many Irish land agents. Landlords like the 5th Earl, who seldom visited their estates, gave their agents total autonomy. Tierney repaid this by investing heavily in the estate, both before and after he inherited it, instigating major far-reaching improvements. The 6th Earl was far more involved with his land; he visited frequently and was in regular contact with his agent, Paul Smith.

The 7th Earl, Charles George, inherited a total of 16,929 acres in Cork, valued at £13,816, from his uncle in 1874. He visited the land infrequently, always staying at Loughort Castle in Mallow. The Earl was a Justice of the Peace in Cork as well as in several counties in England. He relied on Smith's successor as agent, Captain Henry Trench, to manage the land.

Captain Henry Trench, BA, was a man of substance in his own right. Educated in Dublin and former High Sheriff for Queen's County, he was in 1878 the Justice of the Peace for both King's and Queen's Counties. He owned houses in both counties and personally owned a total of 1,370 acres of land, 699 acres of which was in Cork. A man who was often busy with his own land, Trench's agency, like that of many agents, was remote and impersonal. One reason for this was the gap between his social position and that of the tenants, something that occasionally caused problems.

John O'Connell, in his testimony to the Bessborough Commission in 1880, gave an account of a case where there was conflict between Trench and a tenant, Twomey, on the Egmont Estate. There was a large wood adjoining Twomey's property. Trench had this cut down and, instead of transporting the timber through an overgrown passage to the main road, ordered his men to 'cart the timber through one of the tenant's fields'. Twomey objected to this on the grounds that it would cut up and spoil good land, but Trench continued to insist. When Twomey refused a second time, he was promptly served with a notice to quit. Twomey, fortunately, had independent means. He got testimonial letters from both the local Catholic and Protestant clergymen and went directly to lay his case before the 7th Earl in England. As a consequence, nothing more was said about the notice to quit. John O'Connell believed that if Twomey had not been in a position to go to England, his rent would have increased, at the very least, as a direct result of his refusal to Trench. O'Connell did not think that Twomey would have been ejected, but Trench had the power to make things very uncomfortable for him.

The 1870 Land Act

Gladstone's 1870 Land Act was an attempt to legalise and nationalise the Ulster Custom throughout Ireland. The Ulster Custom, known as the 'Three Fs' – fixity of tenure, fair rent and freedom of sale – was common

throughout the North, but not elsewhere in the country. The Land Act had no major impact, other than making the Ulster Custom better known. Ten years later, John O'Connell recommended the implementation of the Three Fs on the Egmont Estate. He believed that 'there is no greater want in Ireland than security of tenure; the present insecurity is at the root of the evils of the land system'.

The 1870 Land Act made no difference to tenants on the Egmont Estate. Several landlords in Cork had given their tenants leases as a result of it, but only while also increasing their rents. By the late 1870s, the majority of tenants in Cork were leaseholders but tied to a rent which had been fixed at a time of economic prosperity.

Agriculture hit another low during the years 1877, 1878 and 1879 due to bad yields from the potato and oat crops. The drop in income that resulted from this, combined with injustices, whether real or perceived, regarding rent, were direct causes of the growing unrest throughout the country. The Bessborough Commission of 1880 was set up to examine the land question and to see whether complaints from tenant farmers about rent were justified. The Commission, after taking evidence from all manner of people throughout Ireland, reported that: 'The properties of the majority of extensive landowners, which managed... the lands are let low, and the rents are rarely raised.'

From the Commission, it was evident that tenant farmers had been first in line to benefit from the increased profits in agriculture in the period directly following the Famine. This had not been followed by increases in rent by landowners in Churchtown, so despite their complaints, the farmers seemed to be far better off than they had been previously.

The Commission noted that security of tenure was no longer a problem for many tenants. This was not quite the case on the Egmont Estate since the tenants did not have leases and held their land on a year-to-year basis. Although Egmont was not in the habit of ejecting his tenants, they still had a sense of insecurity engendered by the lack of a lease despite the fact that the rent was considered to be 'very reasonable'. Captain Trench would, however, increase the rent when there were changes in tenancy through marriage or death. Agents taking a fine, or kickback, on new leases was not an unusual custom, but as Egmont refused to give leases, tenants were unhappy about paying out this money for an unsecured yearly tenancy. These fines became even more unpopular at the beginning of the Land War because they were perceived as being just another means of increasing rent.

Free sale

The 1870 Land Act made an effort to encourage 'free sale'. This was the right of an outgoing tenant to receive compensation from a new tenant for any improvement he had made on the land. Free sale meant that landlords

were not obliged to give their tenants allowances for permanent improvements as long as the incoming tenant paid a lump sum to the tenant vacating the land.

A tenant selling the 'goodwill' on his property frequently made enough money to clear his debts, emigrate or settle in another part of the country. It meant that tenants could invest money in the land, knowing it was an investment in their future. However, it also absolved landlords from investing in their estates – they received their full rent while improvements were carried out by tenants. Edward Tierney had always compensated his tenants for improvements, but, under the ownership of the Egmonts, the practice of free sale was encouraged.

Agents such as Trench and landlords like the Egmonts often reserved the right to object to a new tenant. In January 1879, Thomas Sampson gave his father-in-law £500 for improvements on a 50-acre farm, but, according to the *Cork Constitution* newspaper, Trench refused to accept him as the tenant. This farm was one of the few with a lease and it contained a particular clause which stated that the land could not be purchased without the written approval of the landlord. From the reports, it is unclear if Sampson ever looked for this approval in advance or whether Trench refused to give his consent. Either way, Sampson was left in a difficult situation as he had paid the money but was not acknowledged as the tenant.

This is but one example of the way in which land agents and landlords subverted the reasoning behind the idea of free sale. They were not legally bound to accept potential purchasers. Tenants were frequently confined in their search for a new tenant. They were not allowed to advertise in the press and were often restricted to selling their goodwill to an adjoining tenant or to one that at least owned a property on the same estate. This method of consolidation often meant that the saleable value of goodwill was reduced to what those nearby could afford. Theoretically free sale was a good idea, but it was so fringed with additional conditions that it was almost useless.

In 1979, the *Cork Examiner* reported that David Walsh, a tenant on the Egmont lands, only received £450 for the goodwill on his land which he believed to be worth at least £1,200. The new tenant for the 130-acre farm was Henry O'Connor who had been directly chosen by Captain Trench. Walsh was deeply in debt and the money he received was swallowed up by his creditors, so he had none left to make a fresh start. Walsh was very angry about this and stated that several people had asked his 'permission and goodwill to take the place, but it was useless, for Mr O'Connor had made his terms with the Earl of Egmont, and no other need apply'.

The sale of goodwill or interest was never a true right, subject as it was to interference from landlord or agent. On the Egmont Estate, it was necessary to get Captain Trench's advance permission in writing, which allowed him

4.1 Three centuries of Churchtown history

the opportunity to refuse the intended purchaser. He could, and did, select the new tenant, often to the financial disadvantage of the outgoing tenant. With the deepening agricultural and economic crisis of the late 1870s, this was to become an increasing grievance among tenants.

Part 4.2

John ‘Boss’ Murphy, 1875-1955

by Colette Moloney

*Reprinted from The Boss Murphy Musical Legacy, published by
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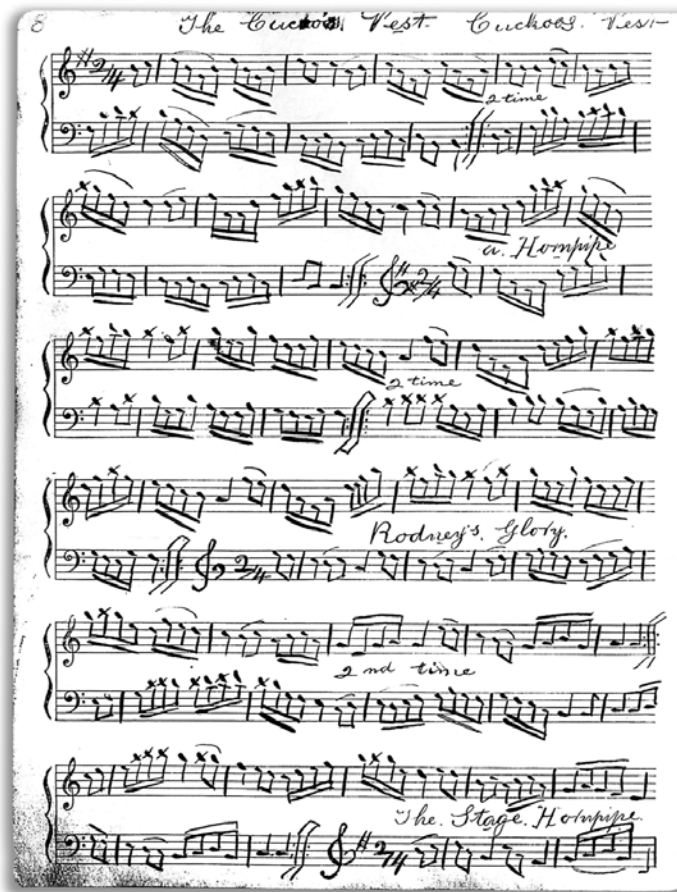
John ‘Boss’ Murphy, a farmer from Leap, Churchtown, Mallow, County Cork, was renowned locally for his keen interest in fiddle playing and his ability on the instrument. His father, William ‘Boss’ Murphy (1831-1911), was both a fiddle player and fiddle-maker, and his son John was the proud owner of an instrument that had been made by his father.

William Murphy was born and reared in the townland of Egmont in Churchtown, where his father Daniel was a tenant farmer. William leased a farm from the Earl of Egmont at Leap in 1854 and purchased it in the 1890s. In 1854, William married Margaret Ryan from Ballyhea and the couple had three children – Daniel (1855-1888), Matthew (1857-1926) and Ellen (1860-1938) – all of whom emigrated to America. When his first wife Margaret died in 1861, William re-married – in 1869 to Margaret Bourke (1836-1910) from Coolasmuttane, Newtownshandrum. There were five children from this marriage – Bridget (1870-1910), Bill (1871-1906), Mary (1872-1962), Margaret (1874-1913) and John (1875-1955).

John was first taught to play the fiddle by his father. His siblings also played the instrument, but their interest in music waned as they reached adulthood and they did not continue to play. John’s musical literacy was gained primarily from his father, who had learnt to read music at a hedge school in the locality, taught by a Thomas Croke. The same Croke, many years later, stayed for long periods of time in the Murphy household at Leap and undoubtedly also taught the young John directly.

By the 1890s, John was a proficient musician and involved in the musical life of the community. He was a regular performer at most of the house dances, dance stages and sessions in the area and often ventured to places as far away as Kanturk to listen to a visiting musician or to play in a session. He was also a frequent visitor to the Military Barracks in Buttevant, where he listened to the military band rehearse and afterwards he often played fiddle for those assembled in the band room.

After the death of his father William in 1911, John inherited the family farm at Leap. In 1915, he married Margaret Cullinan-O’Keeffe (c. 1879-1942), a widow. Margaret had managed her own pub in the village of Churchtown following the death of her first husband. After her marriage to John Murphy, they renamed the pub ‘Murphy’s’ and continued to operate the business until 1933, when Margaret’s son Patrick O’Keeffe became the landlord. John is



Copy of
handwritten
manuscript by
John Murphy

known to have played his fiddle in this pub at Christmas and on other special occasions.

After John's marriage, the Murphy house at Leap also became a meeting place for local and travelling musicians to play and discuss their music. Two of the most frequent musical visitors were local fiddle player Jim O'Callaghan and travelling fiddle teacher Jim Condon. Condon was from the Knocklong area of County Limerick and taught in Churchtown in the 1930s. Churchtown in the early 20th century was also a haven for travelling entertainment companies. These companies set up in the area for a number of weeks and staged shows for the amusement of the local people. These shows included musical items, plays, acrobatics, novelty items, conjuring tricks and puppets. Many of the musicians with these groups received open invitations to the Murphy residence. One travelling player for whom John had a particular respect was known simply as 'Jim the fiddler' and he

spent many musical evenings in the Murphy house, with John noting tunes from him.

John remained on the family farm all his life, but as his responsibilities to his own family and farm grew his musical excursions decreased and consisted only of infrequent concert performances or accompanying dancers at feiseanna. One of his greatest ambitions, however, was to pass to his children the musical heritage which he had received from his father and other local musicians. As a necessary prerequisite to this, he endeavoured to teach them to play the fiddle and enlisted the help of the fiddle teacher Jim Condon in the task. His four children – Bill (1916-1984), Peggy (1917-1971), Birdie (1918- 1991) and Jack (1920-2000) – lacked interest, however, and never mastered the instrument. The girls did play a little piano, but this did not reduce their father's disappointment as he regarded piano music purely as 'drawing-room' entertainment and no substitute for good fiddle playing. His son Bill was regarded as a talented singer in his youth and performed regularly at local concerts.

By the early 1930s, John had abandoned any lingering hope he may have held of his own children learning to play the fiddle and he began to direct his thoughts towards future generations. Like many of his contemporaries, he witnessed the disappearance of many older tunes and tune-types from the local repertory and the general decline in interest in traditional music. Motivated by a desire to preserve his repertory for future generations of his own family, he embarked on the considerable task of compiling a manuscript collection from tunes that he had either written down in jotters or retained in his memory. This task was completed during the three-year period 1933-35. Technical problems, which he encountered during the notational process, were directed on visits to Cork City to the staff of Pigott's music shop on Patrick Street.

In later years, John Murphy was affected by arthritis and eventually had to cease playing the fiddle completely because of the affliction. He died in May 1955 as the result of a road traffic accident. His fiddle manuscript remains in the possession of his family.

Part 4.3

The Cillín

by Noel Linehan

The word *cillín*, meaning ‘little church’, is the word used to describe a graveyard set apart for the burial of unbaptised infants. The infants buried in such places were not known as ‘babies’, but rather as ‘little bundles’.

Almost every parish had such a place. In some areas, victims of suicide, who were at one time denied burial in consecrated ground, were also buried in the *cillín*. Alternative sites for these clandestine burials might be a ruined church or monastery, a gable of a castle ruin, a wall adjoining a cemetery or a ploughed field. But the favoured place was the *cillín*, the location of which was known to all within a parish.

The sites chosen frequently bordered on another parish or were located close to a stream or river – in a type of no-man’s land, seen as an acceptance of the Limbo-like suspension of the soul. Burials took place at dawn and, in some areas, a pagan burial ritual was reinvoked with the placing of a spoon on top of the body. *Páircín na Cille* at Mountbridget, the site of many such burials within the parish, is now a beautiful memorial to the Innocents buried there over the centuries.

Part 4.4

Bruhenny in a Golden Light: Church of Ireland history of Churchtown

by Albert Daly

My book, *A Corner of Buttevant* (1997), was a book of recollections relating to St John's Church in Buttevant and other local matters. Later, it gave me an idea to write something of interest to Churchtown readers since both places are linked. We all have roots, and mine are in West Cork near Barleycove, Goleen – my father's home place. Nearer home is the townland of Lackeen (Liscarroll), where my mother's people, the Clarksons, came from. They are buried in the little cemetery, where the walls of a little church still stand. The great bell from it, found during dredging of the Awbeg, later hung over Mrs Margaret O'Connell's restaurant (now Maureen's) in Buttevant.

Cloyne and the Pipe Roll of Cloyne had a great link with Bruhenny. The Pipe Roll was 17½ feet long and 7¼ inches wide and made of parchment. The ancient document outlined the feudal system of land ownership within the diocese of Cloyne and consisted of a series of entries of jury findings, of Acts and a record of Deeds relating to the See of Cloyne. The document was written on both sides. There were in fact two copies – an exact copy, which seemed to have vanished, and the other which was given to the Dublin Public Record Office, but which was destroyed in 1922 when the building was damaged during the Civil War. There were some translations to the English language, but the Latin version, begun in 1364, was the original and best.

Some of the landlords were bishops in those feudal times and were appointed to the church if they had blue blood; others were people of means or those with powerful connections or wealth. Their tenants were obliged to furnish them with turf, corn, fish, and labour, and in certain circumstances the bishop was also entitled to call upon the families' labour on his domain. The going rate for land was a 'kish of turf' to the acre (a kish was two and seventy sods). His tenant fishermen were levied at a rate of 12s 6d a year, with an additional 3d for every child or person in the household. The fisherman was also expected to provide fish for the bishop's table. If fish were 12d at the market, his Lordship expected them for 8d. He would offer 2d for a ling and required three Haddock for a penny. 'The Bishop's Table' meant his staff of servants, coachmen, butlers, rent collectors, gardeners, guests or visitors.

In the year 1291 at Bruhenny Church, 100 yards east of the town, Robert Cheusner was presented to the vicarage by Odo de Barry. Then John de

4.4 Church of Ireland history of Churchtown

Barry Clarke was presented by Philip de Barry, son and heir of Odo de Barry. Thomas O'Holan was rector in 1311 and we find Vide Cahirultan in possession of the rectorship of Brothing (Bruhenny) in 1384.

In 1545, James Roche settled in Bruhenny and in 1591 Lucas Brady, son and heir of Hugh Brady, Bishop of Meath, held the office. He signed the settlement of Thomond on the 17th August 1585. Lucas died in 1612. William Holiday was installed on 16th January 1610 and we find William in Ballyhooly in 1615. In that year also, John Hull became Vicar of Wallstown, Templeroan and Ballintemple (also known as Churchtown). He was later Precentor and in 1637 became Rector of Schull in West Cork. In about 1634, James Barry appears as Impropiator of the rectory of Bruhenny. Reverend Pakington was at Bruhenny for some time before his appointment as Archdeacon of Cork in 1662.

Then in 1662 John Veacy came and was admitted on 24th September 1663 to be Rector of Bruhenny, Shandrum, Aglishdrinagh and Rathgoggan. He was Dean of Cork in 1667. On 29th October 1668, Christopher Vowell was presented by Philippa Perceval and the parishes of Ballyhea and Bruhenny were united.

In 1700, Kerry Fitzmaurice took over at Bruhenny, having been presented by Johnis Perceval Baronetti. Much change occurred about this time – and not all for the better. There was, for example, a drastic decision to build a new church in Maryfield and leave the beautiful old Bruhenny building. A wiser decision was made by Sir John Perceval to found a charitable institution at Burton Park, of £42 per annum.

In 1713, a presentation of Limerick silver, patten, chalice and flagon was made to Sir John. The inscription reads: *Ex dono viri honorabilis Johannis Perceval equitas aurati in usum Roclesiae Parochialis de Browheny.*

In 1710, an Act of Parliament sanctioned a change to a new site and in 1715 the new church was consecrated in the townland of Maryfield, a quarter of a mile to the west of the village. It was connected to Burton House by a beech-lined avenue and a two-arched stone bridge, which is still standing in the beautiful parklands of Burton Park.

The beautiful old church of Bruhenny was left to fall into ruins as a new era commenced. The new church building was approximately 60 feet long and 30 feet wide. Strangely, its foundation stone, which was embedded in the west wall inside, reads: *Cumf Beat v SPS Deo Opt Max Anno 1792 Domus Orationis.* It is likely that the new church was built at different stages in the shape of a cross with a square tower. The foundation stone may still be seen at St John's in Buttevant, to which place it was removed for safe-keeping.

In 1712, Reverend Kerry Fitzmorris served at the parishes of Liscarroll, Buttevant and Bregogue, as well as Bruhenny. Bregogue had a little church on the north-western end adjoining the townland of Tullig; its cemetery is in

Tullig, near the wall of Tubbera Tadg. It is believed a water font is built into the wall, a fact related to me by a previous owner, Miss Kathleen Ryan (the font is below the present ground level). Reverend Kerry, whose father Ulysses Fitzmorris was a member of the Landsdowne family of County Kerry, kept all these parishes until he died in 1728.

Downs Conroy arrived in 'Brohenny' on 18th March 1728. His place as rector was taken in 1735 by Robert Brereton from County Carlow (his mother Catherine was a daughter of George Perceval and Mary Crofton). Kilbrin was added to his care in 1742 and he left Bruhenny in 1764. Incidentally, the gargoyle or stone head built into the right pier at Kilbrin is from the old church, which stood inside the south-west entrance of Kilbrin.

Charles Perceval took over on 7th June 1764 as Rector of Bruhenny on presentation of John, Earl of Egmont, and obtained a lease from the Dean of Cloyne of Kilbrogan at £3 yearly. The lease was renewed in 1780 for £1 10s per annum.

At any rate, in 1774 Bruhenny Church was in ruins and the glebe lands abandoned, amounting to 11 acres, 1 rood and 35 perches. The new glebe lands at Maryfield measured 3 acres and 34 perches. In 1780, Charles Perceval became curate; he died in 1795. Reverend Matthew Purcell, second son of Sir John Purcell of High Fort, then took the parish (which had a curate's salary of £69 4s 71/d). However, the number of Anglican parishioners was dwindling fast – in 1805, just one family remained.

The new church could hold 300 people, but it never had a congregation in excess of 45. Reverend Matthew Purcell died in 1845 and was interred at Maryfield. In 1860, Maryfield Church was in good order and the Reverend Matthew Tierney held services every Sunday and on the chief Feast Days, while the Sacraments were taken monthly by the congregation of 27.

Reverend Matthew Tierney resigned in 1872 and went to a parish in or near Bristol. He is believed to have been the last Vicar of Maryfield, Churchtown.

The church, although only 179 years old, had a strange history: commencing in 1715, it was built in bits and scraps until it finally acquired its cruciform shape. With tower and chancel later added, the church was not finally dedicated until 1792. The dedication stone was embedded inside the west wall and is today retained at St Johns' in Buttevant, with which Bruhenny was later amalgamated. Translated, the Latin inscription on the stone reads: 'Together with the Blessed Son and Holy Spirit this House of prayer was dedicated to the best and Greatest God in the year 1792.'

In 1834, the square tower was damaged and repaired in 1837 at a cost of £250. The tower was, however, demolished in 1894. The stone from Maryfield was sold to a road contractor and the beech trees were felled; the monies raised were used to repair the wall around Bruhenny's old church.

4.4 Church of Ireland history of Churchtown

Maryfield is the resting place not only of Lady O'Connell, married to a descendant of Daniel O'Connell, 'The Liberator', but also of many outstanding people of Churchtown.

In 1663, the Percevals moved to Ballymacow, now Egmont, situated just west of Churchtown, and created a beautiful park containing wild deer and stands of oak, ash, elm and fir trees on the lawns. At that time, the Earls of Egmont owned 99,000 acres, including Annagh, Imogane, Knockkilbridy, Ballinamucky, Dunbarry, Jordanstown, Kilgrogan, Rochestown, Culleagh, Coolmore, Lackeen, Gurteenroe, Cregane, Ballinaboul and Ballycristy.

The Barn was the Perceval's cider-making brewery. The 1st Earl died on 1st May 1748. Little corn was sown around Annagh then, but it was a thriving town; grand herds of black cattle roamed the lands, which boasted a prosperous linen industry. It was at Annagh that the large Catholic Church was located and there was a lovely thatched one at Bruhenny. The Percevals moved to Burton House following its refurbishment by William Kenn in about 1688. Sir Richard Perceval's wife was a member of the Southwell family of Kinsale.

In modern times, Churchtown harboured the Anderson family at Mountcorbitt, south-west of the town. Mary Parker, wife of Captain Anderson, was an extremely good artist who sketched many scenes of the area, including one of St Brigid's Well and the old ash tree which once stood behind it. Mrs Anderson was the mother of Robert Anderson, organiser of the Co-Operative Movement. He worked closely with Horace Plunkett and helped form co-operatives all over the world. He is also the author of *With Plunkett in Ireland*.

The Percevals knew and entertained at their home prominent scientists, philosophers, writers and churchmen of the day. A frequent visitor was Jonathan Swift, Dean of St Patrick's in Dublin and author of *Gullivers Travels* – a book that takes a 'dig' at the crooked politicians and snobs of the day who rode high on the people's money and labour, while the people lived in squalor in the streets of Dublin and elsewhere. Another man of Perceval's acquaintance was the famous scientist, Sir Isaac Newton, discoverer of gravity. Bishop Berkley of Cloyne, philosopher, reformer, and sworn enemy of the slave trade, was also a frequent visitor to Burton House.

As it is 31st October in 1998 when this is written, I will conclude by mentioning that this very day was a Celtic pagan holiday festival until the 8th century. Many fires were then lit all over the country in the belief that it helped to keep the sun hot till Spring, so that it would shine again bright and warm to get life back to the dormant plants and trees so plentiful in Ireland – and especially around Bruhenny.

Part 4.5

Walshestown and the Conron family

by Jim McCarthy

About one and a half miles to the east of Churchtown village lies the townland of Walshestown. Here, for more than 400 years stood the castle of the Barry's until it was demolished and the stones used in the building of the present Walshestown House, in about 1755 or 1760. The castle stood on the edge of the cliff, about 50 yards to the south-east of the present house.

It is shown in the grants of Elizabeth I that pardon was granted to Richard Fitznicholas Barry of Walshestown on 7th December 1591. It is also shown that pardon was given to Manus Keagh McSwiney and Katherine McSwiney of Walshestown on 4th June 1785. After the 1641 Rebellion, the lands of Walshestown were granted to Sir Philip Perceval. Following the seizure of the lands of Walshestown, through a warrant of 12th May 1643, from Morrough, Lord Inchiquin, Chief Commander of the forces in Munster, James Fitznicholas Barry, with his family, servants and tenants, were 'allowed to live in the Castle of Walshestown, quietly and peacefully, and to plough and sow the land, yielding every fourth sheaf to Sir Philip Perceval'.

Sir Philip Perceval, writing on 6th May 1640 to Crohor O'Callaghan, states that he hopes to sell his wool at a good price to redeem the lands of Imogane. Sir Philip again states in a letter of 30th May 1644 that even though James Fitznicholas Barry was allowed to live in the Castle of Walshestown, 'both himself and his neighbours are extremely false to the English'. On 5th May 1645, Sergeant Thomas Raymond reported to Sir Philip that there was rumour of a new insurrection and that James Barry was meant to follow the rest. Raymond also stated to Sir Philip that he intended to put an English ward into Walshestown Castle. Sir Philip, writing to John Hodder on 1st October 1644, tells him that Raymond cannot keep his three castles; he had better secure Liscarroll and Annagh, and burn down Walshestown. Hodder, writing to Sir Philip from London on 5th November 1644, informs him that Raymond was still in possession of Liscarroll, Walshestown and Annagh.

On 2nd January 1645, the following letter was written by Thomas Raymond to Sir Philip Perceval from Liscarroll.

Sir,

I hear that McJames wants to get Walshestown again and he often rides to visit Gerard Barry at his home at Imogane. He would have been very troublesome if the cessation had not been removed. It was generally thought that it would not be, and our castles were bestowed beforehand. Mallow to Donagh O'Callaghan, Liscarroll to McDonagh, who is the vilest man, and the

4.5 Walshestown and the Conron family

worst enemy one can have. Annagh and Walshestown to the Barrys and Milltown to Capt. David Power. Now it is renewed until February 1 and the Irish Party are making all preparations, and boldly declare they will have no more cessations with Lord Inchiquin. Misdoubting McJames, I got order from Lord Inchiquin to take possession of Walshestown Castle again. I will repay McJames what he has spent in repairs to the castle. I can get no one to value the same as his demands are unreasonable.

Christopher Crofts complained to Sir Philip Perceval on 10th January 1649 that he was much troubled by wolves on the lands he had taken at Walshestown. At a later date, Crofts again complained at the loss of several lambs which were attacked by foxes.

Around 1660, Sir John Perceval, son of Sir Philip, purchased the castle and lands of Walshestown from the Barrys. In about 1667, he leased five plough lands, including the castle and demesne of Walshestown, to Richard Conron. The Conrons were connected to Sir John Perceval by marriage. Richard Conron was born in Kinsale in about 1635-36. His mother was a member of the Southwell family and the wife of Sir John Perceval was Catherine Southwell of Kinsale.

Richard Conron was a loyalist and enjoyed full official confidence. He was a witness to the will of Lady Perceval. He had eight sons. Richard died in about 1720 and was buried in a vault beside that of the Percevals, beneath the old church in Churchtown village.

Robert Conron, only son and heir to Richard of Walshestown, was born in 1666. He attended school in Charleville and from there he entered Trinity College Dublin on 16th October 1684. He was sworn a Freeman of Kinsale and in 1704 he became a Revenue Collector for the Kinsale district. On 26th June 1695, he married Mary Carleton. He made his will in 1726 and died in about 1730. The executors to the will were his wife Mary, the Reverend Robert Carleton (his brother-in-law), Thomas Tibbings (his son-in-law) and William Taylor of Burton. To these executors, he left the lands of Walshestown, Ballindillane and Clashganniv in trust for Mary, his wife, and after her death for his eldest son, Christopher Conron. Mary Conron survived her husband for many years. On 20th July 1730, she made over the Castle of Walshestown and 100 acres adjoining it to her eldest son, Christopher.

William Conron, the second son of Robert and Mary, was a searcher and gauger of the Port of Kinsale, an office he held until 1760 or so. He married Elizabeth Blennerhasset of Tralee and they had one daughter, Mary. Carleton Conron, the third son, was living in Charleville in 1755. In his will, he mentions relatives but he does not mention any wife or children. Robert Conron, the fourth son, was living in Dublin with his wife, Ann. His will was dated 9th May 1737.

George Conron, fifth of the Conron sons, was living at Annagh, near Churchtown, in 1732. He was married to a Diana Maria, but her family name is not available, despite much research. They had one child, Mary, who married Henry Nugent in 1758. George Conron made his will in 1732. His widow, Diana, died on 20 October 1793 and she is buried in Charleville.

Reverend Downes Conron, sixth of the Conron sons, was born at Walshestown in 1706. He spent some time at school in Middleton, from where he entered Trinity College Dublin. He received his BA degree in 1727 and his MA in 1735. He was ordained on St Patrick's Day 1729 by the Bishop of Cloyne and on the following day he was appointed Minister, or Rector, of his native parish of Churchtown. He was presented to the parish by John Perceval, 1st Earl of Egmont. The Earl entered in his diary of 17th May 1734, 'This day I appointed Rev. Downes Conron, my own personal Chaplain'.

On 18th November 1735, Reverend Downes Conron left the parish of Churchtown, when he was appointed Rector of Templerobin and Great Island, the present parish of Cobh (Queenstown). He died in Bath, England, in June 1761. He was unmarried.

The seventh son, Arthur Conron, was born at Walshestown in 1709. He lived for some time at Leicester Square in London and in Rotterdam. He had an only daughter, Jane. In 1760, he had an estate of 102 acres near Ballincollig, County Cork. The date of his death is unknown, but his will, in which he left £200 to his brother Richard, was made in April 1773. It is not known if his daughter Jane ever married, but a Hatton Conron owned the estate at Ballincollig 60 years later.

Richard, eighth and last son of the Conrons, was born at Walshestown, in 1711. He was later a merchant in Cork City and also had an estate at Ballinora, to the south of Cork. He was not wealthy and was forced to mortgage part of his estate to pay his debts. He died on 13th August 1807 at the age of 93 and was buried in the family tomb, underneath the old church in Churchtown.

Part 4.6

Biddy's Tree and Máire Ní Ruairí

by Ruairí Ó Hicí *

I first heard of Máire Ní Ruairí early in 1948 and my informant was my Aunt Bridget Creagh (née Hickey) of Lackaroe, Liscarroll. She mentioned that when she was a child (that would be more than a century ago), the Mac Ruairí name had been anglicised as Rogers and that two unmarried sisters of that name lived at Biddy's Tree. They were the last blood relatives of Máire Ní Ruairí, she believed.

A question immediately arises about the origin of the Rogers or MacRorys of Biddy's Tree. Did they spring from the ecclesiastical family of that name or the Gallowglass family? The former belonged to Tyrone and produced two Archbishops of Armagh: Gillasius Mac Ruairí around the middle of the 12th century and Joseph Cardinal MacRory in this century. I am not sure that the Tyrone family were Máire Ní Ruairí's ancestors.

The Gallowglass family are a junior branch of the McDonnells of the Glens of Antrim and may have given their name to the townland of Ballymacrory, near Croom. It is possible that Seán Clárach's ancestors were brought to Munster at the same time as the MacRorys.

In Killabraham graveyard in 1971 I found Máire Ní Ruairí's grave and read the inscription on the headstone: 'Mary, wife of Din Begley'. (The Begleys were originally from Donegal.) I cannot be sure about the exact dates, but a birth date of 1700 and a death date of 1765 are very near to being correct. This would make her a contemporary of the Gaelic poet, Seán Clárach Mac Dómhnaill.

Máire is remembered as a poet, but I have never heard any poem composed by her. She may have been illiterate like most of the women of her time and recited her poetry. Many of Máire's contemporary poets would have been 'hedge school masters' and taught Latin and English and sometimes Greek. They compiled manuscripts containing their own and other poets' compositions, but may have been inclined to look down on the work, or *rannaireacht*, of the uneducated.

It is possible that migrant workers (*spailpiní fánacha*) from West Cork and Kerry acquired a knowledge of some of Máire Ní Ruairí's compositions while labouring in North Cork.

* Ruairí Ó Hicí is a retired teacher living in Limerick.

Part 4.7

The Boss Murphy Story, 1997-2003

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From the early 1990s, Gerry Murphy watched the decline of his home village. In 1992, he saw the closure of Jerry O'Sullivan's pub, previously Flannery's Bar, and more and more dereliction of village properties. He was aware that Churchtown, with all its fine cut-stone Georgian buildings, was a treasure waiting to be discovered. He made a few unsuccessful attempts to purchase a property in the village.

February 1997

Gerry Murphy read the *Sunday Tribune* article (which was based on an article that appeared some days earlier on a front page report in the *Evening Echo*) about O'Sullivan's (or Flannery's, as many still called the pub) moving to Vienna and decided he is going to 'do something'. He telephoned local auctioneer, Michael Broderick, and asked him to see if the owners of the derelict Market House in Churchtown (which was also part of the overall village pub property) would be prepared to sell it. After some negotiations about the price, Gerry agreed to purchase the old 'defrocked' pub, dwelling house, outhouses, stables and the Market House itself from Liam and Marie O'Herlihy, who had bought the premises from Jerry O'Sullivan, the previous owner, on 24th December 1992. The deal closed in August 1997, just as Gerry Murphy resigned from First Active Plc to pursue his plan to develop a portfolio of interests.

It became clear to Gerry that he needed to separate what would be seen as 'commercial' in his developments in Churchtown with what would be voluntary and philanthropic, and so he also set up the Churchtown Village Renewal Trust in 1997.

June to December 1997

Working with his accountant, Peter Stewart of O'Donovan & Co, Gerry Murphy set about devising a tax-efficient use for the premises, which he was convinced had to be tourist-related and offer accommodation as a 'service' that would open up Churchtown to visitors. With help from Alexis FitzGerald, a plan was prepared to open a 'holiday hostel' in Churchtown and this was presented to Bord Fáilte for BES approval and possible grant support under the EU's ERDF grant scheme. Ciaran O'Brien of Gerry Cahill Architects surveyed the premises and, overseen by Gerry Cahill, whom Gerry Murphy had met as chairman of the EU Thermie project, a planning application was submitted to Cork County Council on 28th July 1997.

Planning permission was obtained and BES approval secured from Bord Fáilte for €627,000 on 23rd December 1997.

In Summer 1997, Gerry was thinking about branding the business and considered many options before settling on the name ‘Boss Murphy’s’ – after his great grandfather, William Murphy (1831-1911), and his grandfather, John Murphy (1875-1955). He also borrowed the ‘Boss’ name from his father-in-law, Jim Cunningham, who was also known as ‘Boss’.

Next, Gerry invited a group of key decision-makers from Ballyhoura Development Ltd, Cork County Council, Bord Fáilte and Cork North Enterprise to discuss his plans for Churchtown, under both the Boss Murphy commercial heading and under the umbrella of the Churchtown Village Renewal Trust. Carmel Fox of Ballyhoura Development and Greg Collins of Cork County Council attended this important meeting, as did Rochie Holohan from Cork North Enterprise, which subsequently supported the development of the ‘dotcom’ company George’s Street Technology Ltd. Carmel Fox and Ballyhoura Development went on to become major supporters of the renewal of Churchtown.

A public meeting to discuss the plans was held in the Community Hall in Churchtown in July 1997. This was as a follow on to a two-day self-development course, organised by the Churchtown Village Renewal Trust. A meeting was also held in O’Donovan Stewart’s offices in Dublin of a group of advisors, including Pat Cusack of Cusack McTiernan, Solicitors, and Martin Keaney of Keaney Design, to outline and discuss the master plan. A presentation of the overall plan to Cork County Council resulted in a grant of C19,000 to the Churchtown Village Renewal Trust.

1998

With Eileen Ahern-O’Connor acting as an intermediary, Boss Murphy’s acquired two more adjoining properties in Churchtown from Jack and Gail Mortimer. This part of the Boss Murphy premises had special significance because these properties were operated as a pub by Gerry Murphy’s grandmother and grandfather, John and Margaret Murphy. A revised planning application was submitted and approval was obtained for the enlarged scheme.

Funding for the BES was agreed and drawn down on 25th September 1998. An ERDF grant of €190,000 was also approved on 3rd December 1998. BDO Simpson Xavier supported the BES and with substantial further capital from Gerry Murphy, building work began.

1999

A special meeting was organised on 26th January 1999, entitled ‘Facing the Millennium with Confidence’. It was attended by a wide range of

decision-makers, including Maurice Moloney, County Manager, and Theresa White, Assistant County Manager. The Churchtown Declaration was presented to this meeting.

One of the most important events was the appointment of Maurice Gilbert as builder at Boss Murphy's in 1998. Maurice was recommended by Oliver Byrne as he had completed the building of the Padre Pio Nursing Home. Maurice has since been responsible for the refurbishment of Boss Murphy's, which included the Market House, and his contribution to the renewal of Churchtown has been enormous. So, after some initial building work in late 1998, work began in earnest in early 1999.

Michael Barry, whom Gerry Murphy had been introduced to in August 1997, took over as project overseer and as a director of Boss Murphy's Ltd, and moved to Churchtown to carry out the task.

August 1999

In a disappointing outcome, Gerry Murphy decided to open a Boss Murphy's pub in Dortmund in Germany. Trading was unsatisfactory and the pub was both opened and closed in 1999.

Former schoolmate of Gerry Murphy's, Francie Conway, helped to make Boss Murphy's first major piece of original merchandising – the CD *Boss Murphy's Spirit of Cork*, with 11 tracks including Finbar Furey's 'Song for Churchtown', was produced by Francie and released in 1998.

On 20th July 1999, Gerry Murphy signed a contract to purchase an 11.5 acre field across the road from Boss Murphy's from Thomas O'Brien. This site was earmarked for residential housing and a full planning application was submitted.

The first dinner at Boss Murphy's took place in what was then known as the Imogane Room on 2nd September 1999 and it was attended by doctors Tony and David Walsh of the Sims Clinic in Dublin, where Gerry Murphy was founding director.

2000

American Gwen Burkard was recruited as the first manager of Boss Murphy's and she moved from California to Churchtown to carry out her duties. She recruited Jason Bernier as chef, who also moved from California, and with Michael Barry and Joan Quinn, Boss Murphy's was ready for business.

Tom Martin, an MBA colleague of Gerry Murphy's and a supporter of Churchtown (its first webmaster), introduced substantial corporate business to Boss Murphy's when he was responsible for hiring the entire premises for nine full weeks in 1999 as a training centre for Eontec. During this time, Boss Murphy's had visitors from all over the world.

Planning permission for 72 new houses was received in March 2001 and Ballyhoura Construction Ltd – the new company incorporated by Maurice Gilbert – began work on this development, which was named ‘Bruhenny’ in May 2000.

In July 2000, President Mary McAleese visited Churchtown to open the new Community Centre. Deirdre and Niamh Murphy opened Boss Murphy’s on the same day. In the summer of 2000, legislation was passed that would allow Boss Murphy’s to purchase a licence and open a pub on the premises. It became clear that Boss Murphy’s required a ‘dedicated’ couple who would manage it and prepare for the pub opening.

In August 2000, Mary Kelly and her husband John visited Churchtown, having been recommended by a friend of Michael Barry’s as potential ‘landlords’ for Boss Murphy’s. Mary Kelly arrived in September and had an immediate impact on the business, with her dedication to service and hospitality. John joined the full-time staff in June 2002 when the new pub, ‘The Village Inn’, opened. Jason Bernier finally succumbed to the weather and headed back to California and Gwen Burkard left for a job in Tralee, both having left their indelible mark on Boss Murphy’s. Gwen even appeared on RTÉ’s *Nationwide* programme, talking about Boss Murphy’s. House-keeping staff included Mary Jones and Linda Chamberlain. Waiting staff, led by Helen Ahern, included Brenda O’Sullivan, Clare Denise, Heather O’Brien and Stephanie Flavin. Kitchen staff included Joan O’Donovan and Joanne Quinn.

2001

Having managed Boss Murphy’s through the initial stages, Michael Barry decided to spend more time in developing his own plans and moved to Majorca, off the Spanish mainland. He maintained his interest in Churchtown. It was decided to rebrand the restaurant as ‘The Windmill Restaurant’ and the woodwork of the premises was painted blue as a contrast to all the grey stone.

Huge consideration went in to deciding where exactly to locate the pub premises in Boss Murphy’s. It was agreed that the original pub premises was too small, so the ‘Eontec’ training room and the Imogane Room were converted into ‘The Village Inn’ and some private parties took place there in December 2001. Maurice Gilbert, with support from Terry Brennan of Chatham Design, built the pub.

In December, Gerry Corbett retired from Gerry Murphy’s office in Dublin and was awarded the Churchtown Village Renewal Trust Medal of Honour

for his valuable service to the parish.

2002

Revenue and planning approval were obtained for the conversion of Boss Murphy's to a full hotel in early 2002. A court date was set for a pub licence hearing in June 2002 and the licence was granted. On Friday, 7th June, the pub opened its door and the first drink was purchased by Toby Manning.

By July 2002, over 20 new homes had been sold at the Bruhenny site and 15 new families had moved into Churchtown. Work had begun on a further 18 houses in Phase 3.

2003

Having purchased the BES shares from the tax-based investors on 4th March 2004, Gerry Murphy sold his 100% shareholding in Boss Murphy's to Richard Fitzgerald and Donal O'Sullivan.

Part 4.8

Cider-making in Churchtown

by Noel Linehan

There are people in Churchtown who are experts in judging the benefits and merits of a well-filled pint of stout. They will tell you that there is nourishment and much medicinal value to be gained from the pint. These same people would find it more difficult to comment on the qualities of a pint of golden cider. Yet cider it was that quenched the thirst of our forefathers in the parish of Churchtown.

Sharp strong cider, made from the juice of bitter apples, was for centuries the drink of the rural labourer. The annual cider-making was as important a date in some areas of the parish as was hay-making or harvesting. The ancient Celts, who venerated the mistletoe-entwined apple tree and regarded the fruit itself as sacred, were the first cider-makers. Their drink was a primitive brew made with the fermented juice of bitter apples. It was, however, the Norman followers of William the Conqueror who introduced cider – *sidre* – which is still the traditional drink of Normandy.

From 1066 onwards, cider production spread rapidly. It became the drink of the people and in the 1300s, when the Hundred Years' War cut off wine supplies from France, cider consumption was widespread in Ireland and England. Being germ-free because of its acidity, it was safer than water to drink – and was even used for Baptisms.

By the 17th century, scientific advances had helped create a better standard of fruit and a higher quality drink. It was about this time that cider was brewed in the parish of Churchtown. Colonel William Taylor of Egmont used the New Barn for this purpose. Some people maintain there was another building on the site previous to that, but Taylor converted the Barn for the manufacture and fermenting of cider.

On surrounding estates, cider apple orchards were planted. Such orchards had well-spaced trees to allow for general under-cropping with crops such as rye for light grazing with sheep. The spacing also accommodated the bees as they went about their task of pollinating the apple blossoms.

The apple varieties used differed greatly from the dessert and culinary apples. Cider apples were small, hard, high in tannin, fibrous and far too bitter for eating. They mature late – between October and the New Year. The type of weather was an important factor: a dry sunny week prior to picking was ideal for harvesting. This would raise the sugar and starch levels of the fruit. When the crop was picked, it was allowed to mature for up to three weeks, either in straw-covered heaps in the orchard or on the upper floor of a dry barn.

During this period, the fruit would leach excess moisture and concentrate its sugars. When the fruit yielded to thumb pressure, it was ready for milling. The fruit was then crushed; there were various methods of doing this operation in order to achieve a pulped mass of fruit. The milling process left a thick, highly aromatic dark-brown substance. When the wind blew in a southerly direction, this sweet aroma reached Rath, Windmill and even as far as Annagh. The next process of manufacture was the pressing of the pulp. This was done by wrapping it in cloths, with the corners folded like an envelope; on top of this a similar cloth was placed and so on, until the pile was some four feet high. A heavy weighted-board was then placed on top (later, custom oak-billed cider presses would be used).

The pulp was gradually liquidised and juices began to flow. The amount produced averaged 100 gallons from one ton of pulp. The liquid was collected in a vessel underneath the press and poured into oak casks for fermentation with the action of the wild yeast on the apple skins. Fermentation, signalled by hissing froth around the bung of the barrel, usually began within three days. The addition of wheat, barley and rye increased the activity of the yeast and raised the alcohol level. Fermentation lasted a couple of weeks in a mild winter and a couple of months during periods of severe frost. It was not uncommon for the casks to remain silent in harsh weather and re-commence their action in the spring. When the hissing eventually ceased, it signalled the end of the fermentation process. Three months later, the cider was ready for drinking. The quality of cider was unpredictable and alcohol levels varied widely.

Colonel Taylor brewed cider at Egmont for a number of years. The death of his only daughter, Mary, from smallpox caused him great sadness and he left Egmont to return to England.

The great enemies of the cider-maker were the bullfinch and the blackbird. Since Elizabethan times, the rosy-breasted bullfinch had a price on its head. There was a penny reward for every bird killed. It was a masked robber of fruit trees, capable of stripping the buds off apple trees at the rate of one every ten seconds. The blackbird does not damage the buds, but concentrates on the ripening fruit. During the months of November and December, when other sources of food become scarce, the blackbird fattens itself on the apples. The birds were captured and a reward of sixpence was given to the finder – giving rise to the popular nursery rhyme, ‘Sing-a-song of Sixpence’.

I hope I have managed to give you a little to reflect upon the next time a pint of cider is placed before you. Sláinte!

Part 4.9

The rebuilding of Churchtown village

by Jim McCarthy

In the years following the attack and the burning of Churchtown village in 1822, Sir Edward Tierney, agent to Lord Egmont, the landlord, cleared away all the thatched houses and rebuilt the old village in the form we know it today. Work was started in 1825 and completed in 1849. The new Catholic Church was built in 1839, the Market House in 1845 and the school in 1846.

The village had two fine hand water pumps. One of these was on the opposite side of the road from the school and a large iron cup was chained to it. Here, generations of boys and girls drank the crystal clear water from that old cup. I have never since tasted water that could equal what came from the old pump beside the old school in Churchtown village.

The village was built in the form of a triangle. One side of it was named 'Egmont Row'. The main street was named 'George's Street' and the road running west was called 'Kerry Lane'. The double row of houses on the Buttevant Road was named 'Chapel Lane' and the road leading in the direction of Ballyhea was called 'Lodge Road' because it bypassed the castellated entrance to Burton Park, about a 150 yards from the village.

At the northern end of George's Street are the entrance gates and lodge to Churchtown House. About 300 yards to the west of the village, at a place called Maryfield, stood the Church of Ireland Parish Church (now demolished).

In 1910, the population of Churchtown village was 210 and at that time the village had four public houses, including Flannery's and O'Brien's, as well as a post office, police station and two bakeries.

The old school in the village of Churchtown was the place where I first learned to read and write. It was a solid two-storey cut-stone building, capable of accommodating 200 children. A clause in the Deed of Assignment states that the principal teachers (both male and female) were to receive a sum of £5 annually to teach the children of the parish. The male teacher was also to receive an additional sum of £5 for his services in assisting the Agent to collect the rents of the Earl of Egmont. This sum was paid annually until the sale of the estates in the year 1887.

Part 4.10

Churchtown's Horse Racing Heritage

by Jack Murphy (1920-2000)

The first big success of a Churchtown-bred horse was when 'St Brendan' won the Irish Derby at the Curragh on Wednesday, 25th June 1902. 'St Brendan' was bred by Edward Flannery at his Churchtown Stud out of his mare 'Court Card', whom he sold to James Daly of Dublin with an older own-brother of 'St Brendan' for £400. This older own-brother also won some important races, including the valuable Leopardstown Grand Prize over 5 furlongs in August 1902.

The next big success of a Churchtown horse was when 'Loch Lomond' won the Irish Derby for Miss Bessie Cowhey of Churchtown House on 19th June 1919. This horse was trained by J.J. Parkinson at the Curragh and ridden by Martin Quirke to a very clear win over an English horse who was a favourite.

Some years after this period, most successes of Churchtown horses were confined to National Hunt at Point-to-Point races who were owned and trained by local farmers, including the late Dan P. O'Brien of Clashganniff House who was Vincent O'Brien's father. D.P. O'Brien won some good races on the flat with 'Solford', including the Irish Cambridge at the Curragh in 1938. Other good winners were 'Astronomer' and 'Astrologer'. 'Solford' was sold to Miss Dorothy Paget, for whom he won a Champion Hurdle at Cheltenham as well as some other valuable races.

In the late 1930s, Vincent O'Brien was supervising the training of the horses at Clashganniff, although the licence was held by his father up to his death in May 1943. Vincent got his licence to train in the 1944-45 period and that was the start of a glorious period of success after success at National Hunt level, as well as some nice races on the flat.

In the period 1944 to 1946, Vincent had some good successes and then he got really into the big time at National Hunt level in 1947. In 1948, he was to prove, along with Tom Dreaper, that he was one of the two great National Hunt trainers. 'Cottage Rake' won his first Gold Cup that year. He also won the Emblem Chase at Manchester and the King George VI Chase at Kempton.

From 1948 to 1959, Vincent O'Brien trained the winner of 22 races at the Cheltenham meeting – a record that is unlikely to be equalled over such a short period of 11 years. Also during this period he had rewritten every record as a National Hunt trainer and was soon to do the same on the flat.

Vincent O'Brien moved his stables from Clashganniff to Ballydoyle in Tipperary in 1951, where his successes continued. Even though he had left

Churchtown to train in Tipperary, the parish has always been exceptionally proud of his racing achievements. Vincent O'Brien is undoubtedly Churchtown's greatest sporting hero.

To train one Aintree Grand National winner is every National Hunt trainer's dream. To do it three years in a row and with three different horses will probably never be equalled. Vincent achieved these victories at Aintree with 'Early Mist', 'Royal Tan' and 'Quare Times' during 1953, 1954 and 1955. 'Hatton's Grace' won the Champion Hurdle at Cheltenham in 1949, 1950 and 1951.

Two very important Churchtown men who worked with Vincent for over 40 years were the late Danny O'Sullivan and Maurice O'Callaghan. Vincent describes Danny as 'one of the best work riders ever'. Danny also rode 'Cottage Rake' to his first victory at Limerick Races on St Stephen's Day 1945. Speaking about Maurice O'Callaghan, Vincent said, 'Maurice was my head lad for over 40 years. He was a great horseman with a natural instinct for feeding horses and he treated them as individuals'.

After dominating the National Hunt scene up to 1959, Vincent concentrated on the Flat with outstanding success in Ireland, England, France and America. His classic victories during his period training on the Flat placed him on a pedestal above all other trainers. His successes include:

- | | |
|---------------------------|---------------------------|
| - 6 Irish Derbys | - 2 Irish Lincolns |
| - 5 Irish Cambridshires | - 5 Irish Cesarewitchs |
| - 5 Irish 2,000 Guineas | - 3 Irish 1,000 Guineas |
| - 4 Irish Oaks | - 9 Irish St Legers |
| - 6 Epsom Derbys | - 4 English 2,000 Guineas |
| - 1 English 1,000 Guineas | - 2 Oaks |
| - 3 St Legers | |

His 43 Classic victories in England and Ireland is a record that may never be equalled. He won the Prix de L'Arc de Triomphe in France three times and the Washington DC International Stakes with 'Sir Ivor'. Shortly before he retired, he won the most important One Mile Race Breeder's Cup in America with 'Royal Academy'. In his entire career, he trained 1,579 winners and was leading trainer in prize money terms on 13 occasions. In total, his winnings amounted to £5,759,460.

Another Churchtown-man, Johnny Moylan, was a leading flat jockey during the late 1920s, '30s and '40s. Towards the end of his career, he won two Irish Derbys in successive years, riding 'Slide On' and 'Piccadilly'. He also finished second in the Aintree Grand National on 'Fly Mask' in 1924. Jack Moylan also has the distinction of being the grandfather of champion jockey Pat Eddery.

Part 4.11

A Village Renewal

by Vincent Wall

This article is based on the cover story that appeared in Business & Finance, 12th August 1999, and is reproduced with permission.

‘It’s like Churchtown has won the lottery,’ says local shopkeeper and community worker, Peggy O’Flaherty.

‘This village was dying on its feet and now through the effort, drive and financial support of one of our own native sons, it’s coming to life again.’ And true enough, everywhere one looks workmen are busy transforming the face of a once-sleepy hamlet while the air is full of the sounds of their activity and banter. Over £750,000 has been invested in this community of just 42 houses over the past two years, to bring into being one man’s vision of how a village of this size can not only survive in an urbanised, high-tech age, but survive with a bit of a swagger.

The man in question is Gerry Murphy; a 45 year-old native of Churchtown who has returned to his native hearth like some benign Merlin and waved a transforming wand over it. The same Gerry Murphy is known to many as the deputy chairman of Sherry Fitzgerald Plc and former operations director of First National Building Society (now First Active Plc); he resigned from that high-powered position on the cusp of its stock market flotation in August 1997.

Few people are aware of the extent of his passion for, and commitment to, what can only be called the ‘Churchtown Project’ and of the social and commercial potential he is planning to unleash there.

In many ways, Gerry Murphy didn’t know it was going to happen himself. ‘I had been watching the slow demise of the village for the best part of a decade and had wanted to do something about it, but wasn’t sure what action to take. In the late ’70s and ’80s, a lot of European money was directed towards rural Ireland from Brussels, but the vast bulk of it was in the form of agricultural subsidies and grants and went into farmyards, not villages and towns. As a result, Churchtown had the look of a village in Eastern Europe. At least 12 of the 42 houses were either in severe disrepair or uninhabited, while there was very little commercial activity to give the rest of the place a boost.’

Murphy was finally spurred into action when he read, in a Sunday paper in February 1997, that one of the village’s two public houses had been sold and its fixtures and fittings transported to Vienna to fit out a new Irish pub in the Austrian capital.

4.11 *A Village Renewal*

‘I just felt it was time to do something, when I read that the heritage I grew up with was being exported. So I went to Churchtown and bought the old Market House in the village, which was then in a very poor state of repair.’

The Market House and many of the other buildings in the village are constructed of fine cut limestone and were built during the reconstruction of Churchtown by Sir Edward Tierney, the land agent to the local absentee landlord, the Earl of Egmont. The re-building project followed the damaging of many earlier thatched buildings in Churchtown during the ‘Whiteboy’ land agitation of the 1820s.

Tierney’s imaginative and benign project – he built a fine schoolhouse – was completed in 1849. The village remains largely unchanged since then, though until two years ago, obviously in much need of investment.

Gerry Murphy had no clear idea what he was going to do with his new property, but gradually an ambitious social and commercial blueprint began to take shape in his head – one which has since utterly transformed his native village. To be fair, a local Development Association had been formed in Churchtown about three years previously, but suffered, as do many voluntary associations in small communities, from lack of finance and the absence of an external perspective.

To provide greater focus and financial support for the local community’s own plans, Murphy established the Churchtown Village Renewal Trust and provided some vital seed capital for it. ‘Not only did he establish the Trust,’ says its secretary, Peggy O’Flaherty, ‘but he provided much of the creative input as with the bureaucracy that inevitably ensued’.

The impact of the Trust’s activities are immediately obvious to the casual visitor to Churchtown. Elegant new name signs greet travellers on every road into the village, carrying the address of the community’s own dedicated Internet website. In the village itself, hanging flower baskets adorn every building; decorative, cast iron signposts direct the way to all the local points of interest; those places of interest (including the old churchyard where British actor, Oliver Reed, was buried earlier this year [1999]) are tastefully marked by bronze plaques outlining the history of the feature in question; village houses which have not been stripped back to their original limestone fronts have new coats of paint, while many of the old shop fronts have been restored or rebuilt.

‘We feel as if the corner has been turned,’ says Peggy O’Flaherty. ‘There’s a new confidence to the place and from a situation where the number of children in the local school had dropped from over 90 in the 1960s to less than 40 today, we now have some families beginning to move here to live. When the Trust’s plans were outlined, two years ago, the reaction was so positive that we were able to raise £20,000 in the local area.’

But with the former Bank of Ireland and building society executive’s

guidance, the Trust's sources of financial support have broadened considerably. Cork County Council has provided discretionary grants of £15,000, while the European Union Urban & Village Renewal Scheme, which the Council administers, has stumped up another £30,000. Progress to the advanced stages of the AIB Better Ireland awards resulted in an award of £5,000 in September 1999, while in an imaginative scheme, the Trust plans to raffle one of the village's derelict houses as a potential holiday home in a limited draw, which will raise £30,000 over the next year.

Perhaps the most impressive evidence of Churchtown's new-found confidence as a community is the ongoing work taking place at the old national school. This fine stone building, situated right beside the Market House purchased by Murphy, was built by Tierney and was where one of the village's famous sons, horse trainer Vincent O'Brien, received his primary school education. Aided by a £45,000 EU Leader Grant, administered by the Ballyhoura Development Ltd, and a FÁS scheme, which was established to train apprentices working on the site, the school is being transformed into a multipurpose community centre, which will provide a focal point to village life.

Gerry Murphy has watched with pride as Churchtown has been transformed. But the broadly social and communal benefits which have accrued form only one strand of his master plan for the village. He also has ambitious commercial projects in train. And lest he is in danger of imminent canonisation, some of these projects are designed to generate some profit for himself.

'I looked at the village when I bought the Market House and I realised that the only long-term sustainable means of reviving the place was to create some commercial project which would not only pay its own way, but also generate a return on the capital employed. Over the last 100 years, there had only been two commercial investments in the village: the nursing home, built two years ago by Denis Fehan and his wife Ann, and the creamery built by my own great grandfather, William Murphy, and others, in 1889.'

That same ancestor went by the nickname of 'Boss' Murphy at the time and today, over a century later, his entrepreneurial descendant is in the process of trying to create a 'Boss Murphy' brand, centred on the village of Churchtown. 'I don't know when the idea first formed in my head. But I knew after my first property investment here that the most appropriate commercial enterprise would have to be based on tourism and slowly the notion of a Boss Murphy Holiday Centre began to take shape.'

Before the end of 1997, he had purchased a number of other properties close to the Market House, including most significantly the site of the exported pub, in a building dominating the village square. Two years later and underpinned by a £500,000 BES fund and a £150,000 Bord Fáilte grant,

the Boss Murphy Holiday facility is now open for business. Designed by a Dublin-based architect, Gerry Cahill, the Centre comprises an ingenious complex of interlocking spaces, including the Market House.

Gerry Murphy has already submitted a planning application to Cork County Council for up to 70 houses, which he intends to build on a 10-acre field opposite the Market House. 'The other projects will take some time to pay for themselves, but the housing development will have to finance itself as it goes along. I also intend to use the profit from the houses to build a leisure complex on the same site.' The houses have already been designed to a high specification by the same architect, Gerry Cahill, and incorporate stone facings and slate roofs to blend in with the existing 19th-century village buildings. A mixture of terraced, semi-detached and detached units, they have been designed to allow the owners of the smaller units to increase the size of the house by simply building upwards rather than out. The housing development, if sanctioned, will more than double the population of Churchtown over the next three years, but seems to have universal approval with existing residents.

Gerry Murphy's commitment to the revival of his native village has been intensive and has taken many forms. Deep within the 'Boss' Murphy complex is situated the computer server which drives another separate enterprise, George's Street Technology. This fledgling IT firm, in which Murphy is one of the prime shareholders, currently operates a number of online stock market information services, including its own proprietary, CUB Index, which monitors the fortunes of ten newly emerging Irish stocks.

Not everything has worked out according to plan for him. Twice, the Department of Tourism has turned down an application by the Churchtown Village Renewal Trust, for his idea of an Indoor Sports Centre at the GAA grounds, costing over £300,000 and which would service a much wider hinterland in North Cork. IDA Ireland has told him that it is against policy to support his plans for a major telecentre in the village, simply because Churchtown is too small and there are other more pressing priorities. The ESB and Telecom Éireann have been less than helpful in his attempts to bury unsightly poles and cables underground – even when he has offered to pay for the work. Undaunted, he says he will keep applying for the funds to build the Sports Centre.

'The world is an abundant place' is one of Gerry Murphy's favourite sayings. His personal and business philosophy is summed up by the lines from George Bernard Shaw, which introduce the Renewal Trust's First Annual Report: 'Our lives are shaped not as much by our experience as by our expectations.'

'Every community of this size needs a champion and I am fortunate enough to have had the business experience and the time flexibility to

become Churchtown's champion. I grew up here, my parents and brothers still farm here, this place means so much to me and it's wonderful to get the chance to do something for it.'

There may well be some hidden scepticism about what he is doing or even about his motives. Some of his plans may not come to fruition and others may have to be modified to take account of changing financial circumstances. But Murphy has succeeded in convincing not just most of his fellowvillagers that there is a brighter future ahead, but also a more influential range of opinion-formers. Enterprise Ireland boss, Dan Flinter, has visited the village and expressed his admiration, while President McAleese is scheduled to visit Churchtown in July 2000.

If you find yourself on the road from Cork to Limerick, close to Buttevant and Mallow, drop in and judge for yourself whether Churchtown represents the way forward for rural Ireland or whether Murphy should have remained an institutional corporate man.

Part 4.12

The Millennium Visit of the President

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It was a red letter day for Churchtown on 14th July 2000 when President Mary McAleese visited the village to review all the renewal work completed since 1997 and open the newly renovated Community Centre on Kerry Lane.

At the Opening Ceremony, Gerry Murphy, chairperson of the Trust said: 'There is more to life than money and there is far more than money involved in what has happened in Churchtown. What is happening here is built on a dream of people serving their community at local level supported by local government, other regional and national State-sponsored organisations and, most importantly, the European Union's various support programmes.'

President McAleese in her address said: 'It is a tribute to the people of Churchtown that you have met the challenges so well. It is absolutely astonishing what has taken place and continues to take place here in this most amazing community.'

Three presentations were made to the President on her visit – a CD and tape recorded by Nivita, a set of Father Twohig's published works and a bouquet of flowers presented by Michelle Bourke on behalf of the pupils of the local national school, who also provided a guard of honour for the President.

Eileen Ahern-O'Connor, chairperson of the Churchtown Development Association, said in her address to over 300 people who welcomed the President: 'We would like to thank the people and the friends of Churchtown who have generously supported this project. Whenever there was fund-raising you never let us down and we hope you will agree that your financial contribution has been well spent.' She went on to talk about FÁS's contribution to the overall renewal effort and thanked Gerry Farrissey, John Murphy and Paddy O'Connell for their contributions.

Peggy O'Flaherty, secretary of the Churchtown Development Association, also spoke at the reception, saying: 'Every parish needs people who are prepared to make sacrifices in terms of their free time for the benefit of the greater community and it is important that we should recognise such effort. The Churchtown Village Renewal Trust commissioned a medal for this purpose and today we wish to honour two local people who have served this community well over many years.'

Two 'medals of honour' were then presented by Carmel Fox of Ballyhoura Development to Patrick Irwin and Noel Linehan in recognition of their community service over the years. The Bruhenny Choir led by Mary Wilson

provided the music for the event and were selected for special praise by the President.

Many other dignitaries attended the event in Churchtown, including Theresa White, County Manager for North Cork; local TD Michael Moynihan; Tom Sheahan, MCC, representing the Chairman of Cork County Council; Dan Joe Fitzgerald, MCC; Brian Quinlan of Enterprise Ireland; and Pat O'Callaghan and Paddy Carlton of FÁS.

President McAleese also visited the Padre Pio Nursing & Convalescent Home, where she was greeted by Karen and Pat Kennedy, staff and patients.

Inspector Michael J. Keogh of Mallow, Sergeant George Finch of Charleville and Garda John Hurley of Buttevant were responsible for security on the day, which ran extremely smoothly. The event concluded with a light buffet provided with the compliments of the Churchtown Village Renewal Trust.

A number of important addresses were made on the day and they are reproduced here by way of a complete record.

*Welcome address by Gerry Murphy, Chairperson,
Churchtown Village Renewal Trust*

Distinguished Guests, Visitors and People of Churchtown. Let us welcome President Mary McAleese and her husband Martin to our lovely and vibrant parish in this year of the Millennium. President McAleese, we are so pleased that you have honoured us with your presence on this great day for our parish as we unveil our new Community Centre and celebrate all the renewal work – both community, public and commercial – that has taken place in recent years and also celebrate the great legacy that has been left to us by previous generations of Churchtown citizens, many of whom are recognised on the 'Roll of Honour' in the foyer of this fine building.

This authentic late Georgian village, rebuilt from the 1820s to 1849, is now undergoing a most significant renewal thanks to the work and foresight of the local community, served very well by the executive and committees of the Churchtown Development Association, the local GAA and the Churchtown Village Renewal Trust.

The Churchtown Development Association is responsible for the development of our new Community Centre at a cost of £200,000. The GAA purchased a parish sports grounds in 1987 and have invested £100,000 so far in its development. The Trust has managed the investment of over £70,000 in various renewal projects in the village over the last three years and the County Council is just completing 3 new houses on Chapel Lane costing £200,000.

Plans have been submitted to the Department of Arts, Sport & Tourism to develop dressing rooms and a stand at our parish sports grounds and I have

been advised by our local representative, Michael Moynihan, TD, that he is more than optimistic that this, our third application for 'lottery' funding, will be successful.

In addition to this social/public investment in recent years, there has been further commercial expenditure of over £2 million between the Padre Pio Nursing Home and Boss Murphy's. The new housing development, just started across the road from this Community Centre, will bring the total investment in Churchtown in a short few years to almost £10 million. Who would have dreamt this was possible just a few years ago? Who would have dreamt that Kostal Ireland would be about to create 700 new jobs just eight miles from our village.

But there is more to life than money and there is far more than money involved in what has happened in Churchtown. What is happening here is built on a dream of people serving their community at local level, supported by local government, other regional and national State-sponsored organisations and, most importantly, the European Union's various support programmes.

This is why we have representatives of Cork County Council, FÁS, Ballyhoura Development and Enterprise Ireland on our stage here today and it falls on me as chairperson of the Trust to thank these people – Carmel Fox of Ballyhoura Development; Councillor Tom Sheahan representing the Chairman of Cork County Council; Theresa White, County Manager in North Cork, and Noel Dillon, retired County Manager; and Pat O'Callaghan and Paddy Carlton of FÁS, who have done so much to help us here in Churchtown.

The Trust could not operate efficiently without the support of the Churchtown Development Association and for that support we are indeed grateful. On a personal basis, I want to thank most especially the Association's chairpeople with whom I have had the privilege of working over the last three years – Oliver Byrne and Eileen Ahern-O'Connor. You and your dedicated committee members have served this parish very well indeed.

Some people dream in bed and others dream great dreams during their waking hours. In Churchtown, our daytime dreams have become a reality. Let us then never stop dreaming of great things for our parish.

In February 1999 in our 'Churchtown Declaration', we said we were going to renew our community with or without external support, but that with external support we would do it far quicker. It is great to be able to say that Churchtown has captured many people's imagination and secured the support of the organisations represented here today. We are, indeed, with their help, support and advice, surging forward.

The contrast between this grand event and the sorrow that befell this parish on 25th October last when four of our young people – three of them

founders of the music group Nivita – were taken from us in a tragic accident is stark. Once again we express our sincere sympathy to the Conroy and O’Herlihy families on their terrible loss. At that time, President McAleese was, of course, represented here in Churchtown and took the time to ring Father Twohig to express her sympathy, and for that we are grateful. I would now like to present our President with the first professional CD and tape recorded by Nivita.

President McAleese, we know your presidency is one of hope and bridge-building. Hope in an Ireland where bridges are built between rich and poor, north and south, tradition and change, town and country. These are our hopes too and we wish you well in your important office.

In conclusion, let us be grateful then for what we have and ensure that when our time comes, we can rest assured in the knowledge that we have made use of our talents and added to the legacy we inherited and will inevitably pass to future generations.

President McAleese, distinguished guests, ladies and gentlemen. Thank you.

The President’s Address

Is breá liom bheith anseo i bhur measc ag an ócáid speisialta seo, agus ba mhaith liom mo bhuíochas a chur in iúl díbh as an chuireadh agus as fáilte fíorchaoin.

It is a great pleasure to join you here today for the official opening of the Churchtown Community Centre. I would like to thank Gerry Murphy for the kind invitation.

I understand that your parish priest, Fr Twohig, is a great scholar of Michael Collins, his times and legacy. In his biography of Collins, Tim Pat Coogan writes that when Collins started a new project, ‘he started with the impossible and worked up’. I suspect that this philosophy is close to the heart of people like Gerry Murphy. They don’t look for tasks equal to their powers. Rather, they look for powers equal to their tasks. Clearly, you have those powers with some to spare.

Your success tells its own powerful story – a story of a remarkable people who came together and formed the Churchtown Development Association and the Churchtown Village Renewal Trust, and together with statutory and non-statutory bodies you planned the renewal of your parish and surrounding areas. You made decisions for the benefit of your community. You have shown that it takes more than bricks and mortar to build a community. You need a spirit of belonging, a community spirit that unites what is otherwise a random collection of houses, a chance collection of people.

Community spirit is built and sustained by people of big hearts and

wonderful imaginations, generous with their time, their skills, their enthusiasm, who share a dream of a better life for themselves and their families. They want to live in an environment where people care about each other, not a place of anonymous strangers. But they know community does not happen by accident. It has to be developed and sustained. Not everyone is good at doing the slog work it needs, but thank God there are such people and you have them in abundance here.

I am sure this spirit of community has helped the families and neighbours to cope with the tragic loss of Niamh O’Herlihy and her young sister Anita, and Carmel Conroy and her little daughter Emma in that terrible car accident. Such loss is heartbreaking and I know that our thoughts are with Colm and Delia Conroy, Liam and Marie O’Herlihy, and Emma’s father David. They will always hold a special place in the hearts and minds of this community. Caring communities share their good days and their bad. They allow people to believe they are not alone.

Today, we in Ireland are experiencing an era of prosperity and of opportunity; there is a palpable air of optimism and regeneration right across the country. Here in Churchtown, as elsewhere in the country, people struggle and juggle with today’s web of challenges and opportunities. Everyone wants their village or town to be vibrant and dynamic, offering economic stability to the next generation. But no-one wants progress to destroy cherished character and values, so a careful path has to be woven between creating and managing economic success while ensuring that the spirit and character of villages like Churchtown is cherished and conserved for future generations.

It is a tribute to the people of Churchtown that you have met the challenges so well. It is absolutely astonishing what has taken place and continues to take place here in this most amazing community.

The history of Churchtown tells us of the burning of the village in 1822, the terrible human price paid during Famine times, leading to the movement of young people away from the land in search of a better life beyond our shores. But the place where we are born and grow up in exerts a powerful tug on the human psyche. The collective wisdom of past generations of the people of Churchtown has become part of the land itself. Many of those who stayed did so out of a desire to make their own area a better place to live, a place which would provide opportunities for themselves and their children.

Former generations bequeathed Churchtown its great legacy of wonderful stone buildings – the school building and the Market House are fine examples of your heritage. I congratulate you in particular for the way in which you have joined the old and new seamlessly together, using the natural and traditional resources wisely and well, while also maximising the potential of the Internet.

Today, Churchtown is an exemplary model for the development of a sustainable community. You are giving both ideas and confidence to other communities throughout Ireland and Europe.

One of our national newspapers described Churchtown as ‘a scenic village off the beaten track’. What an understatement! The people of Churchtown have demonstrated their commitment to the renaissance of this village and to the creation of a model for Europe in village renewal. The Centre which I am officially opening today will provide a forum where issues of interest to the entire community will be addressed and where the people of Churchtown, young and old, can play their part in maintaining its profound love of both people and place.

I would like to thank all of you for your wonderful welcome today. I have enjoyed my visit to this beautiful village and it gives me great pleasure to declare the Community Centre officially open.

*Address by Eileen Ahern-O'Connor, Chairperson,
Churchtown Development Association*

President McAleese, Reverend Fathers, distinguished guests, ladies and gentlemen. This is an historic event for Churchtown and I am pleased to see so many people here to share in our great day. You are all very welcome.

On behalf of the people of Churchtown, I would like to thank President McAleese for opening our beautiful Community Centre. We are very honoured with your presence and that your husband was able to accompany you to Churchtown.

We would also like to thank the people and the friends of Churchtown who have generously supported this project. Whenever there was fund-raising you never let us down and we hope you will agree that your financial contribution has been well spent.

On behalf of the people of Churchtown, we should also thank Gerry Murphy who has invested a huge amount of his time in helping this community. He founded the Churchtown Village Renewal Trust, which has added its support, resources and skills base to our local efforts. In addition, he has created the commercial Boss Murphy ‘brand’ and other enterprise initiatives which are helping to put Churchtown back on the map.

FÁS has made a magnificent contribution to this community in two distinct ways – a group of trainees managed by Gerry Farrissey has maintained and beautified our village, resulting in our Tidy Towns award, and a further group of trainees supervised by Paddy O’Connell and under the management of John Murphy has taken what was our ‘old school’ and turned it into this magnificent Community Centre. We salute the executives, staff and trainees of FÁS and commend them for their contribution.

I would also like to thank the members of Bruhenny Choral Group for

their uplifting contribution to our opening ceremony here today. Thanks too to the pupils of our local school who provided the Guard of Honour today led by their teachers, headmaster Gerard Lenihan and Angela O'Regan, and to our master of ceremonies and secretary of the Churchtown Development Association, Peggy O'Flaherty.

Being chairperson of a local development association is an arduous position. It is also a great honour. However, this honour must be shared as no chairperson can operate successfully without a dedicated committee. On behalf of myself and the two previous chairmen – Oliver Byrne and Noel Linehan – I would like to thank most sincerely all the officers and committee members who have served our community over the last six years since the Association was founded on the 14th July 1994.

I was born and raised in this parish and left in my late teens for the bright lights of New York. Later I spent a number of years in Australia. Sometimes one has to go far to realise what you have at home. I am not so much thinking now about our legacy of fine buildings, but rather the community spirit or 'heart' that beats in this small community of ours, and indeed so many others throughout rural Ireland. Let us make sure that we preserve this vital community spirit as we renew our parish and that we instil in future generations the importance of serving the community on a voluntary basis.

In conclusion, let me thank you, President McAleese, and all our distinguished guests for honouring us with your presence here today.

Remarks by Peggy O'Flaherty, Master of Ceremonies and Secretary of the Churchtown Development Association during the presentation of two Churchtown Village Renewal Trust medals of honour

Every parish needs people who are prepared to make sacrifices in terms of their free time for the benefit of the greater community and it is important that we should recognise such effort.

The Churchtown Village Renewal Trust commissioned a medal for this purpose and today we wish to honour two local people who have served this community well over many years. Could I now call on Patrick Irwin and Noel Linehan to come forward and be presented with their Churchtown Village Renewal Trust medals of honour by Carmel Fox, Chief Executive of Ballyhoura Development.

Part 5

Irish Folklore Commission Scéim na Scoile 1937



Note: On 1st July 1937, the Irish Folklore Commission (Coimisiún Béaloideas Éireann), with the co-operation of the Irish National Teachers' Organisation, embarked on an enterprising scheme designed to preserve Ireland's oral tradition, custom and belief. Known as *Scéim na Scoile* or 'the school scheme', it was a voluntary exercise and involved 50,000 children in the 26 counties.

We owe a huge debt of gratitude to the Irish Folklore Commission for pursuing such an imaginative idea in the 1930s, otherwise this precious material from a bygone age would have been lost to posterity. It reflects great credit also not only on the teachers and pupils, but on all who so willingly supplied material for inclusion.

The material here – which has been presented as it was recorded – is only a sample of the voluminous information collected and meticulously presented by the pupils of Churchtown National School.

For some of the more colloquial terms used in these tales, please refer to the Dictionary (Part 1.2) and *Lingua Bruhenny* (Part 3.1) sections of the book.

5.1 Athleticism, strength and endurance

Matthew Coghlan interviewing John Coghlan:

William Murphy [an uncle to William ‘Boss’ Murphy and famous for his throw of the sledge over the wall of Liscarroll Castle] had in his old age the job of collecting the ‘Customs’ at Liscarroll Fair. One farmer, seeing he was crippled, thought he would escape without paying. Murphy appeared satisfied and extended his hand. ‘Well, we’ll be friends anyhow.’ The buyer foolishly enough took it. As soon as William caught his hand, he held it and said, ‘Now, unless you pay the Customs, you will not stir out of this’. Thus the cattle dealer had to pay to escape the clutches of William Murphy.

Eddie Galligan interviewing John Murphy:

David Cowhy of Annagh leaped across the road at Irwin’s gate – a distance of 23 feet. He also jumped a five-barred gate at Rath Cottage – about six feet. Dr Barry, Veterinary Surgeon, Mallow, cleared the two walls at the entrance to the school gates. He ran from the forge wall, jumped on the Market House steps and cleared the two walls into the green.

William O’Sullivan interviewing James Irwin:

A bull killed Mrs Duggan of Annagh as she came through Walshe’s farm. Her husband took a blackthorn stick and went back to the farm. He caught the bull by the tail and gave him three blows. At the first strike the bull staggered; at the second he fell and at the third he died.

Bridget Browne interviewing her grandfather, Denis McCarthy:

Paddy O’Mahony is the best weight thrower in the district at present. He won a prize at an athletics meeting some years back because he threw a two-stone weight over 25 yards. He is also a great artist. He drew the village of Churchtown on paper and painted every one of the houses in their original colours. He also put in all the roads correctly – it was like a photograph of the village.

Patrick Irwin interviewing James Irwin:

Sean Óg Bowen was being chased by soldiers along the banks of the Awbeg. He had no means of escape but to jump the river, which was 28 feet wide. There is now a bridge there and cement posts to mark the leap.

Bridget Browne interviewing her grandfather, Denis Mc Carthy:

There was a great jumper in this district long ago named John Booring, but he was better known by the name Seán Óg. It was reported he did some wrong deed and he was captured by the soldiers and taken to Buttevant Barracks. He never did the deed, so he tried every way of escape and at last he succeeded. He swam along the River Awbeg from Buttevant to Annagh. He walked home from there and the river was separating him from his own house. He stood on one side of the bank and leaped across the river, which was about 30 feet wide. The place where Seán Óg jumped is called 'Seán Óg's Leap' and it is at the farthest point of the Awbeg in the parish of Churchtown.

He went home when he had jumped the river and he was dripping wet. He was seen jumping by somebody who was nearby. He went to bed when he arrived home and he got fever from the water. He was in bed a few days when a gentleman came to the house and he said Seán Óg could never jump the river at that point. Seán Óg was raving and he did not know what he was doing. He ran out of bed and ran to the river and jumped across it and back again. The gentleman was surprised and he gave Seán Óg ten pounds and told him he would never be in need while he lived.

Seán Óg died a week later and any person that tried since could never repeat his jump.

Bridget Browne interviewing her grandfather, Denis McCarthy:

There was an old woman living in Mount Brigid long ago and she used to walk to Cork once a week to buy goods on which she used to get a bargain. She used to go and return on the same day. She used to buy wool cheaply and she used to walk to Cork because she would get the goods two or three pence cheaper than she could get them in the surrounding towns. She used to knit a pair of stockings in two days and she used to get a good price for them because there was a lot thought of home-made clothing at that time. She used to gamble some things which she used to bring from Cork and she used to make a small profit on them. Her name is not known.

Bridget Browne interviewing her grandfather, Denis McCarthy:

There was a woman living about a hundred yards from Churchtown village long ago named Mary Egan. She often walked to Charleville in the evenings if she wanted a small message. She was very small and a great walker. She used to walk to Cork every Saturday morning with a basket of eggs and she used to return the same evening. She would walk to Cork to make a profit of a penny. She was very industrious and it is said her husband, Richard, had

a big garden. When he was tilling it, Mary used to draw manure to him in a small basket, and she used to draw it so quickly that he was unable to dig the ground or set the crop quickly enough to keep up with her. It is said that Mary Egan was the smallest woman in Ireland at that time and she was 80 years of age when she used to walk to Cork. She was better known in her own district by the name of 'Weenie Mary' because she was very small. She was the best walker in Ireland at that time.

Bridget Browne interviewing her grandfather, Denis McCarthy:

William O'Brien often walked to Cork when he was younger. He was still a great walker up to recently when he met with an accident. He used to walk to work every morning about three miles and walk home every evening. He is also a great Irish step dancer – as are many of the old men in the parish.

5.2 Birds

Thomas Sampson interviewing William Keating:

You will never see a single grouse. When they are leaving the country, they go in flocks. When the grouse are going away, they carry pieces of sticks in their beaks because they cannot fly over the ocean without landing a few times. When they want to land, they leave the sticks fall into the water and they alight upon them.

John O'Sullivan interviewing Michael O'Sullivan:

The corncrake builds her nest in a meadow out of green grass lined with mud. When the young are hatched they are coloured black, but when they grow old they turn greyish. A corncrake does not fly very high, only when she is leaving the country.

5.3 Butter-making

Francis Guiney interviewing Con Grady:

Long ago there were no creameries and the farmers had to make their own butter. The cream was skimmed off the milk and put in the churn. Then the churn was turned and the beaters beat the cream until it was butter. Then the buttermilk was taken out. Then they shook salt on it and they made pounds of it.

5.4 Cures

Matt Coghlan interviewing Thomas Howard:

A snail is rubbed to warts and in a few weeks they [warts] will disappear. Some people say you should not be looking for the snail at all when you would find him and that you should kill him by sticking a thorn through him. Of course, it is the slime of the snail that kills the wart.

Matt Coghlan interviewing Edmond Howard:

The cure for sore ears is the leaf of a woodbine [honeysuckle] ground in the mouth. The liquid which comes out of it is then rubbed to the affected part. Your fasting spit every morning for nine mornings is the cure for a sty.

Matt Coghlan interviewing John O'Brien:

A sprain is cured by rubbing goose grease to the injured joint. People rub linseed oil to a burn, as they say it eases the pain; they also hold the burnt part near the fire. Paraffin oil would ease the pain of sore teeth, but it would rot them afterwards.

Francis Guiney interviewing Con Grady

To cure the craosegailer [*craos-ghalar*, 'thrush'] they waited at a cross [road] until a man with a grey horse came and they asked him what would cure the craosegailer and whatever he said would cure it. They cured warts by tying a rib of horse's hair around the wart. The hair would cut it and it would fall off. The cure for a sore eye was they rubbed a snail to it, then they stuck him on a thorn on a bush.

5.5 Candle-making

Patrick Irwin interviewing John Howard:

Long ago people had no machines for making things as they now have and so it was very hard for them to live. They had to make things with their hands. They used to make their own candles of tallow. This is how they were made: the woman of the house used gather up all the fats and when there was enough of fat it was put into a big pot and it was rendered. Then a piece of cord was got and a loop was put on one end of it. Then it was dipped into the melted fat and it was hung up and left dry. Then it was dipped in again and so on until there was a candle made.

Patrick Irwin interviewing Thomas Howard:

This was another way people had of making candles long ago. While the tallow was in oil, it was poured into a mould and a wick was tied in such a way that it was around it; then it was let dry for a few days. A turnip was got and a hole was cut on one side of it and the other side was made flat so that it would stand without rolling. Then the candle was put into the hole. The candle made dim light. They used no light after Candlemas Day.

Francis Guiney interviewing Johnny Moylan:

Long ago people made candles from rendered fat of all animals and sheep's wool or perhaps withered rushes. This is how they were made: when the fat was rendered in a pot, the wool or rushes was dipped into it. This was done several times and when it was finished it was hung up to dry.

Eibhlís Noonan interviewing Patrick Ryan, Castle McCarthy:

Candle-making was a common industry in this district long ago. The materials required were tallow, woollen thread and a mould. The tallow was put into the mould and the thread was put through the tallow. The latter was then allowed to harden. Home-made candles were cheap, but they did not give as good a light as the candles we have at present.

5.6 Children's games

Patrick Irwin interviewing Mrs Mary Irwin:

When the game called 'Colours' is being played, all those playing stand by the wall. Then someone is selected to be God and he calls another to be the devil and he sends him some distance away. Then God gives the others names of colours. He calls on the person called the devil and says:

All the birds in the air,
All the fishes in the sea,
Could not find out [he names a colour] for me.

Then the devil tries to pick out the one who has that particular colour and if he is successful, he gets him as a soldier. If he doesn't, God gets him, and so on, until all the players are divided into two armies. Then each army forms a line one behind the other. The two leaders, God and the devil, catch hands and all pull. In that way they can prove which army is the stronger.

Francis Guiney interviewing Con Grady:

There are two kinds of tops. One of them is called the 'peg top'. There are little ridges on it and there is a sharp spear [point] on it. There is a cord twisted around it and you would throw your top slanted towards the ground. It would run along the ground and if you were a good shot you would stop it by hitting the spear on the top. There is another game of tops played called the 'slashing top'. The children of late only play the slashing top. This is how it is played: the top is put spinning on the flags and it is slashed with a whip.

Tom Sampson interviewing John Sampson:

Long ago the young people used to play peg top. This is how it was played: you would get a top with a sharp spear [point] on it. There were ridges cut out on it for to wind a cord around it. You would hold one end of the cord in your hand and throw the top down on the ground. As the top is going, down the cord is unwinding and when it reaches the ground it starts spinning. There is another game called 'slash top'. This is played by spinning a top with your hands on a level road or on the flags. Then you would have a whip made of soft cord to slash the top, which then keeps on spinning.

5.7 Children's verse for games

Tony Tierney interviewing Mrs Tierney:

'Abrina, Babina, baby's knee,
Alsum, Palsim, sacred tea.
Potato roast, single toast,
And OUT goes SHE!

Irum, Birum, amber rock,
Three wires in a clock.
Set spring, turn the wing.
Diffy Daffy out loud,
Lift the latch and WALK OUT!

Oily Attle, little bottle,
Oily Attle, out.
If you had been where I was seen,
Indeed you would be OUT!

Tony Tierney interviewing Eileen Tierney:

Ink, pink, burnt paper,
Brown stone stink.
Little Otter, blue bottle,
Little Otter out.
If you want some jelly,
Just cry OUT!
Eeper Weeper, chimney-sweeper,
Had a wife and could not keep her.
Had another, didn't love her,
And up the chimney he did stuff her.

Tony Tierney interviewing Eileen Tierney:

Sally Sally Water, sprinkle in the pan.
Die Sally! Die Sally! my young man.
Choose to the east, choose to the west,
Choose the little girl you love best.
Now they are married and they must enjoy,
First a little girl and then a little boy.
Seven years after a son and a daughter,
I pray you fair lady, Walk OUT of the water!

Sam Costelloe interviewing Tom Costelloe:

Each, peach, pear, plum,
OUT goes my chum!
One, two, three,
Caught by me.
OUT goes SHE!
One for an apple, one for a pear,
Up with the jockey,
And away goes the mare.

Eddie Galligan interviewing Miss Kitty Manning:

Red white and blue,
All out, but YOU!
Pig's snout,
Walk out,
O-U-T, OUT!

One, two, three,
Nonie caught a bee.
The bee died,
Nonie cried.
One, two, three.

Patrick Irwin interviewing Mrs Mary Irwin:

Two, four, six, eight,
Mary at the cottage gate.
Picking cherries on a plate,
Two, four, six, eight.
1 2 3 4 5,
Catching fishes all alive.
Why did I let one go?
Because he bit my finger O!

Kevin Costelloe interviewing Mrs Elizabeth Costelloe:

Hi Ho tippety toe!
Turn the ship,
And away we go!
Open ! Open high gates!
For who?
For the king and all his army,
To pass through and through.

Matt Coghlan interviewing Mrs J. Coghlan:

A pot of porridge, hot and thin.
A pound of butter, put it in.
White fish, brown trout,
Dee Daw, tip her OUT!
One, two, three, four, five, six, seven,
All good children go to heaven.
A penny on the water,
Two pence on the sea,
Three pence on the railway,
And OUT goes SHE!

5.8 Clothes

Matt Coghlan interviewing John Coghlan:

Long ago people made their own clothes. They made thread with the spinning wheel and cloth with the loom. It was generally the old people that used the spinning wheel and the loom. It was usually petticoats and waistcoats that were made out of the flannel. The flannel waistcoat was much like an ordinary coat. It was called the ‘bawneen’. It had no buttons and the men used knot the ends of it to keep it tidy round them.

5.9 Education

Matt Coghlan interviewing John Coghlan:

There was a teacher kept at my grandfather’s house at Ballyvaheen about 84 years ago; he used to teach Latin, Mathematics and English. He held classes in a special room of the house where he kept all his books. He used to teach the children of the house for nothing. He taught my grandfather’s uncles Latin and other subjects. I have not been able to find out his name.

Matt Coghlan interviewing John Coghlan:

There was a teacher [Owen Roe Ó Súilleabháin?] of long ago staying at a Churchtown House. When he was at dinner, he thought the woman of the house gave him more fat bacon than he liked without any lean. So he addressed her in this fashion:

I’m not so low, so mean or flat,
But I know that lean should go with fat.
’Though it suits the taste of Pat or Mick,
What beasts may eat don’t make them sick.

5.10 The Fair

Francis Guiney interviewing Con Guiney:

It is interesting to walk through the fair and to listen to the old people bargaining about cattle. The buyer asks the owner what he is asking for them and the owner asks more than they are worth. The buyer then bids less than they are worth. Then they keep bargaining until a looker-on asks them what is between them and they tell him – so much [the amount]. Then he says,

‘Split the difference!’ and one of them agrees and says ‘I won’t break the decent man’s word’. Then the buyer tells the owner of the cattle to hold out his hand. Then he gives his last bid and says, ‘Take it or leave it’. The owner mostly always agrees. Then the buyer marks the animals with raddle [a paint marker] and gives the owner a ticket. Later he gives him the money.

5.11 Fire

Matthew Coghlan interviewing John Coghlan:

They had no matches long ago. They made fire from flint and steel. They struck the flint and steel together, then they held a very dry kind of paper called ‘tinder’ before it. The first spark that entered the tinder ignited it. They never quenched the fire at night, instead they covered it. Then when they raked off the ashes in the morning, they had a fire only to feed it. If a person’s fire happened to go out during the night, he went to a neighbour’s house and got a lighting sod of turf, a ‘spruce’ as it was called.

Patrick Irwin interviewing John Coghlan:

If a man was going on a journey and he wanted to light his pipe, he just called into the next house and got a light from the fire. When the men were working in a field far away from any house, they carried a lighting sod of turf with them. They stuck it on a stick at the top of a field for the lighting of their pipes. The breeze kept the sod lighting and when it was nearly out another half sod was put in its place; it was called a *cireán*.

5.12 Flour-making

Tony Tierney interviewing Tom Tierney:

Long ago when they were about to make flour, they had a round stone with a hollow in the middle and grooves at one side of it, so that when the grain was being ground it could not escape. This was a very slow and hard job. Two people were required to do it, but women were the cleverest at it. They would put one heavy stone on top of another and turn the top one around. Accordingly, as one was turning the stone the other person was getting more grain ready to grind. The grain that they ground was perhaps only scotched.

Patrick Irwin interviewing John Coghlan:

Long ago they had a very hardshipping way of making flour, although it is said the reapers often ate bread from the same wheat they were cutting. This is how that was accomplished: when the men started cutting the wheat, the women took some sheaves and flailed it and made flour of it in the quern. Then they baked it and had it for the evening meal. The quern was a large stone with a hollow in the middle. In the hollow there was a smaller stone turning round. In this way the wheat was milled. The quern was worked by two people.

5.13 Food

Francis Guiney interviewing Con Grady:

About 100 years ago, people used to eat potatoes three times a day. They were boiled in a big pot. When boiled they were thrown upon a table and perhaps there may be a bag under them. The people peeled the potatoes with the nail of the thumb. They may have salt with them or if they were lucky, they would have buttermilk. They drank the buttermilk out of a piggin, which was made of timber and it was very awkward to use.

Francis Guiney interviewing Jer. Sullivan:

They used to eat stirabout too; this was made from Indian meal boiled with a little salt added. Each one got his share and ate it from a timber plate. In the month of May, they used to eat nettles to keep away the power of the fairies.

Thomas Sampson interviewing John Sampson:

The most of the people long ago lived on potatoes and sour milk or buttermilk. They used drink the milk out of what they called a piggin. It was like a wooden cup and contained about a pint. They boiled the potatoes in a big pot. When they were boiled they were thrown up on the table. There may be a canvas cloth on the table. They used no plates, only ate the potatoes off the table. They peeled the potatoes with their thumbnail and they ate them like we eat apples. When they had not potatoes, they used stirabout instead. That was also boiled in a pot. It was served in bowls and they used eat it with spoons. They had tea only at Christmas.

5.14 Footwear

Eddie Galligan interviewing Joe Manning:

Long ago people used wear no boots or any stockings. Some of them wore 'soles'. Those that went barefoot all the year round were very hardy. The soles of their feet were very hard, so no thorn or glass had any chance to cut it. As the foot was getting bigger, the skin was getting thicker. Some people wore clogs made of timber. The toecap was made of tin. There was also tin around the verge of the clog to save it from the road. Clogs were very uncomfortable when being worn first. They made a lot of noise when a person was walking because you could not bend the sole and it came down with full force on the road.

5.15 Fool's Day, 1st of April

Patrick Irwin:

April 1st is called Fool's Day because a lot of people are fooled on that day. Long ago, the people made a fool of a person by sending him on a message. They would give him a note and written on the note was 'Send the fool further', and the person to whom the note would be sent would send the person to the next house, and when he came back they would say 'Fool, fool, the first of April'.

Some years ago I was made a fool of on the 1st of April: Michael Donovan sent me into Coghlan's for the round-square wrench, and when I went in, Mrs Coghlan was the first I met, and I asked her for the round-square wrench. She searched the house for it, but she could not find it. When I went down the road I thought of Fool's Day.

5.16 Games: Scoubeen

Matthew Coghlan interviewing Patrick O'Connor:

There was no laid down rules or no fenced pitch; few hurleys – some had 'spwacks' [thick, rough, hand-hewn sticks roughly shaped like a hurl], others used nothing but hands or feet. As many as liked could play. One parish played against another. The ball was thrown in between the two teams at the bound's ditch. The game was to see who could carry the ball home to a point in his own parish. You could put the ball in your pocket and run as fast as you were able with it; you could kick it and throw it. Big crowds turned out to see the match. Altogether, it was a very rough, but interesting game.

Tom Sampson interviewing John Sampson:

Long ago, the matches were different to what they are now. Two parishes would meet at the bounds. There were no goal gaps, but the crowd that carried the ball home won the match. The ball was very heavy and they used to hit it with a kind of hurley they called a 'spwack'. When the ball was thrown in, they all rushed forward for it. Swift runners stayed at the outside, and when they got the chance of catching the ball, they ran off with it. The good runners on the other side followed them and very often it was a great race.

If you tried to catch the ball inside in the crowd, you may get a crack down on the hand and your hand would be swollen. The match would last a very long time and sometimes end up with a very big fight.

Patrick Irwin interviewing John Howard:

Long ago hurling matches were different to those of today. Those hurling matches were called Scubeen [sic]. One parish played against another. The ball was thrown in at the bound's ditch and then all rushed in for it. Swift runners kept on the outside and if one got the chance he picked up the ball and ran away with it. They all ran after him and his own crowd tripped up the others so they would not overtake him. Sometimes he put the ball in his pocket, but if the other crowd caught him they tore his clothes trying to get the ball. If he reached the next parish after running through his own, he would win the game.

Some of them had hurleys and others had spwacks and the rest had nothing but their hands and feet to play the game.

5.17 Ghostly tales

Sam Costelloe interviewing Bill Hickey:

Bill Hickey's encounter with a 'ghost': Bill Hickey was on army patrol near the 'dead house' when he heard a noise and got nervous. He had his rifle with him and he said to himself that if he heard the noise again, he would stand and look in. He looked in at the door and saw a white face staring out at him. He raised his gun and fired. Off the thing went, but it was only a white donkey that had strayed into the dead house.

Matthew Coghlan interviewing John Coghlan:

Purdon's Ghost: There was a ghost seen at a place known as 'Purdon's Gate', now the entrance to Connor's Wood at Egmont. The ghost used to be seen

in the form of a man dressed in black. He was a very tall man and used to be seen there from midnight to 2 in the morning. There was a soldier shot there at the time of the 'Troubles' and the people said it was his ghost that used to appear.

Patrick Irwin interviewing John Howard:

The Silent Spectre: One night a man saw a ghost at the Channeleen [in Annagh]. The man was riding a bicycle and it was late in the night. When he was coming on to the Channeleen, he saw a man dressed in white standing there. As he was passing the white man, he said 'Good night', but the other remained silent. When he had gone a little way, he looked back and saw to his amazement that the white man was following close behind him. He got up courage and he came off the bicycle. When he stopped, the man also stopped and stood still. Then he lit the lamp on his bicycle and he threw the light on the ghost and he disappeared immediately.

William O'Sullivan interviewing Bessie O'Sullivan:

The Lady in White: About ten years ago [1927], travellers saw a white lady standing at a gate in our lands at Annagh. At about ten o'clock, one of the travellers was awakened by a noise and when he looked towards where it came from he saw the white lady standing at the gate. He called up another traveller and he saw the lady same as the first. They lit a candle and scarcely had they lit it when it went out. The next day the travellers left and have never since camped near our gate.

William O'Sullivan interviewing Bessie O'Sullivan:

A Message from beyond the Grave: Two brothers lived together. Their mother was dead and one of them never went to Mass, but the other fellow went every Sunday. One night the 'good' boy went playing cards. It was after midnight when he was coming home. When he came to the wicket of his house, he saw a woman and he got a fright and ran in home. So the second night he didn't go out at all. The third night he went out as usual playing cards and he told his pals what happened to him. So they told him to go home about the same time and if she was there to ask her for God's sake what was her trouble. When he was near his own gate that night, he saw her standing by the wicket. He went towards her and saw it was his own mother and he asked her for God's sake what was her trouble. She told him that his brother was dying and to get the priest for him. He went for the priest, who

heard his brother's confession and he died two days afterwards.

William O'Sullivan interviewing Denis O'Sullivan:

Helping Hands: Long ago the farmers used to be carting apples to Cork to make cider. They would start off about 10.30 or 11 at night. On a Sunday night, a few of them started off for Cork and a man named Lynch said, 'I will cross through the fields and will meet you at Longfield's Bridge'. When he went into the field, there was a great crowd of men kicking football and more of them walking around, and for every step he took, he was put back two. He was there for three or four hours and in the finish he said, 'In the name of God, am I going to be here all night?' When he said that, two men walked up to him and he knew them to be dead for years. They caught him by the arm, took him across a field and over a stile. When he arrived at the Longfield's Bridge, there was no trace of the cars. So he walked on and caught up with them at the Half-way House. About a week afterwards, he was winnowing oats and it was an old-fashioned machine they had at that time. As he worked, his arm got cut off where the ghosts had caught it. The doctors were very scarce then and were not well up in medical science. He got blood-poison in the arm and died.

Francis Guiney interviewing Matt MacMahon:

Man's Best Friend: One night as Matt MacMahon of Imogane was coming home from Liscarroll, he met a white hound at Jer. Sullivan's Cross. The hound walked beside him at the same distance all the time until he came to his own gate. When he took the latch off the gate, the hound disappeared. Matt is afraid to be out late at night ever since.

Edmond Galligan interviewing John Murphy:

Footsteps in the Night: There are a lot of stories about ghosts. When my uncle ['Redmond' John Murphy] was working at Mr William O'Connor's, he got a terrible fright from a ghost. He was asleep in the house at Granard and about 12 o'clock he heard a step in the kitchen and he got up and put on his trousers. He heard the step going out the yard, but could see no one. He came home and was three weeks in bed. He never slept there a night after.

Tom Sampson interviewing John Sampson:

Phantom Riders: One night as my father was coming home from Mrs

Brosnan's, he made a short cut through our own fields. When he came to the Fort Field, he heard the gate rattling and he saw two men riding horses around the fort. My father had a dog with him, but he ran home. He called him and he would not come back. The ghosts came off the horses and walked around beside the horses and then they disappeared.

Matt Coghlan interviewing Thomas Howard:

Spectres at Annagh: Long ago there used to be a ghost seen at the 'channeleen' by local people. It used to pass there in the form of a woman dressed in black. There was a ghost at Annagh Bridge long ago. People that were supposed to have seen him said that he was a weaver. He used to pass over the bridge with a big load of thread on his back. It was said that he wronged people out of thread and that he was doing penance by carrying the load.

5.18 Graveyards

William O'Sullivan:

The graveyard I know best is in Churchtown. There is one ruin in it: it is the remains of an old church. There is one tomb in the graveyard. It belongs to the Glovers who were living in Egmont formerly. There are about 14 monuments and one cross, which belongs to the Kavanaghs of Buttevant. There were a lot of people buried in the ruin long ago. The people are not buried from long distances because most of them are inhabitants of Churchtown.

Matthew Coghlan interviewing John O'Brien:

There was a chapel once in Kilgrogan graveyard, but there is no trace of it now. On the bark of a tree there is a date which somebody made out of lead; the date is 1504.

Tom Sampson interviewing John Sampson:

A legend associated with Kilgrogan is that when one person is buried there, two more will follow quickly and the last one to be buried will have to draw water to the rest until another person is buried. Long ago if two funerals were on the way to it at the same time, there would be a race – and maybe a fight – to get there first, and so save the dead person the trouble of drawing

the water.

5.19 Halloween

Sam Costelloe interviewing Tom Costelloe:

Place a tub of water in the middle of the kitchen. Get two apples and put them floating on top of the water. Then someone in the house tries to get the apples. Before winning the prize, the competitor must keep his hands tied behind him. When he tries to bring out the apple, he often overbalances and falls in. He cannot help himself, so someone comes to his aid and pulls him out and everyone in the house is in fits of laughter.

Francis Guiney interviewing Johnny Moylan:

Put a chair face downwards on the floor. Get an apple and place it on the far out part of the back. Let some person kneel on the legs and catch the apple with his mouth. As a rule, the chair overbalances and the person falls out on his face and hands. This also causes a great laugh.

Eddie Galligan interviewing Joe Manning:

Place three saucers on the kitchen table. Put some earth in one, some water in another and a coin in the third. Each competitor is blindfolded and feels around the table on which the saucers are placed. If he placed his hand on the saucer containing the water, it is said he would cross the sea before the year was out; if he put his hand on the saucer having the earth, he would die within the year; if he found the saucer containing the coin, he was to get a legacy.

5.20 Home-made toys

Bridget Browne interviewing her grandfather, Denis McCarthy:

Children nowadays have lots of bought toys, but some children make their own toys. Some of the toys are dolls, belts, daisy-chains, bows and arrows, tops, slings, guns, bugles and whistles. The girls make rag dolls. They make dresses and legs and hands and a round cap, and they pack them with rags or packing.

They sew the legs, hands and head onto the central part of the body and make eyes with buttons. The children make dresses then and dress up the rag doll. The belts are made of folded toffee papers woven together.

When the daisies are plentiful, girls make daisy-chains with the longest daisies or sometimes they use primroses or buttercups. They make necklaces, bracelets, belts and ornaments for their hair. A hole is made in the stem of each flower and the stem of the other flower is put into the hole and the head of the flower prevents it from slipping through. This is continued until the chain is completed.

The slings are made with a piece of timber – alder is the best. There are very big alder trees in some places and the guns are made of the thickest part of the branch. The timber is cut to the required length and the centre is punched out. Another piece of timber is then attached to the partly-made gun. A hole is made on the top of the timber and stones and pointed pieces of timber can be fired from it.

Tops are made with a pointed piece of timber and pared until it is wide at the top and pointed at the end. It would spin for hours when kept going with a small whip.

Boys make whistles from the stems of oats or wheat. The stem is the length of a flute and it is made like a flute. Two or three holes are cut on the top of the stem. It is blown with the mouth and it whistles with the force of the wind.

5.21 Legend of the New Barn

Eddie Galligan interviewing Joe Manning:

In the parish of Churchtown there is an old building called the New Barn. It was a stronghold of the Danes. There was a tree growing in the centre of the field where the Barn is, under which it is said there is gold hidden. One night, a man's wife who was living in the village dreamt that she got gold under the tree. She told her husband and he decided to go and search for the gold. He and a man went about 12 o'clock at night. They took with them a hazel bough, a black-handled knife and a bottle of Holy Water. When they came to the tree, they dug until they came to a flagstone. When they lifted the flagstone, a bull appeared and a lot of smoke, and they lost courage and ran home. In the morning, they went to examine the place and they found the grass growing on it as if there was never a sod turned there.

5.22 Light

Matt Coghlan interviewing John Coghlan:

Long ago it was very hard for people to do anything during the night owing to bad light. They had no machinery of any kind. About 200 years ago, the light was made in this manner. The article which held the light was called the cresset. It was about nine inches long and was in the shape of a boat. It had three iron legs. The cresset was first filled with oil and then a piece of cotton or a withered rush was passed over each end. The cresset was then put in the window.

5.23 Marriage

Tom Sampson interviewing John Sampson:

People usually marry in Shrove. The parents tell their friends to look out for a suitable partner for their son or daughter. When the friends find the suitable person, both parents and friends will meet and consult about the fortune. The two who are to be married will meet at the girl's house and if they are satisfied, the girl's father goes to see the place. If he is pleased, he pays the fortune and fixes the date for the marriage. When the day comes, the boy and his friends go to the girl's house and then both parties go to the church in the girl's parish. The priest marries them and after breakfast in the girl's old house, they go on their honeymoon.

Sam Costelloe interviewing Thomas Costelloe:

Most of the people got married in Shrove, the time before Lent. Before the couple are married, some person makes what is called a 'match'. It sometimes happens that the girl does not meet her 'intended' until the night before the marriage and then they settle their affairs. When the marriage day arrives, his brother or his cousin stand with him and he is called the 'Best Man'. When the marriage is over, some of the blackguards tie old buckets on to the motor car and when they are going away, the buckets hop off the road, and all the crowd cheers.

5.24 Musician James O'Callaghan

Bridget Browne interviewing her grandfather, Denis McCarthy:

There was a famous traditional musician in Churchtown long ago named James O'Callaghan. He used to travel from place to place, teaching people to play the concertina. He used to write his own music and when he was young, nothing troubled him but music. He used to be walking along the

road unconscious of where he was going because he was composing music in his head. He often walked miles in this manner, and he used to be out all hours of the night. Once, when he was at a dance in Mallow, he heard a tune he had not heard before, and while it was being played he wrote the notes of it. When he was returning home in the morning from the dance, he whistled the tune on the way. When he reached home, he got his concertina and played the tune many times for fear he might forget it – this shows what a mind he had for music.

5.25 Owen Roe O’Sullivan (Eoghan Rua Ó Súilleabháin) in Churchtown

Matt Coghlan interviewing John Coghlan:

Nearly 200 years ago, Owen Roe O’Sullivan worked for a farmer in this district. The farmer’s name was Seán Rua Hassett. This farmer had a foxy sow and there was a Cromwellian in the neighbourhood named Norket [Norcott?] who had a famous imported boar. The farmer said to Owen that he would ask Norket for the service of the boar, but he feared that perhaps he might shoot him – in that time Catholics were very much oppressed. Owen said that it would be alright and that he would take the sow. The night before he made up a bit of a rhyme in which to address Norket. When Norket saw him, he asked him what he was doing or what was his business around his place. Owen replied:

I’m Owen Roe, from Mónróe,
A boy of Seán Róe Hasset,
And I brought this foxy sow,
To the foxy boar, of foxy William Norket.

All the Norkets were foxy and Norket was delighted with the rhyme. He treated Owen very kindly and gave him the services of the boar without any trouble. Of course, the rhyme was sung in Irish and then it had the real swing!

Matt Coghlan interviewing John Coghlan:

Owen Roe taught in Annagh. He taught the Reverend Laurence O’Mahony, who lived to be a great age and who is buried in Buttevant Church. Owen Roe died a young man [in 1784]; it is said it was from the effect of a blow of a tongs or a frying pan, which he got out in Kerry near where he was born.

Bridget Browne interviewing her grandfather, Denis McCarthy:

Owen Roe O'Sullivan, who was travelling around this district long ago, was able to work witchcraft. There was a lovely girl living in the district and she was the daughter of a wealthy Jew. There was a shoemaker near her residence and she told him to make a pair of fancy boots for her. The shoemaker had one of the boots made when he fell ill and could not make the other. Owen Roe was a great friend of his and the shoemaker asked him if he would make the other boot. Owen Roe made it immediately by witchcraft and it was a very fancy boot. He took them to the lady and only one fitted – the one Owen Roe made. She said another boot should be made like that one and Owen Roe made it immediately.

The lady ran away with him because he worked witchcraft on her and she followed him every place he went. Her father was very angry and he sent men after them. Owen Roe ordered a car to take himself and the girl away. He turned the horses' shoes backwards by witchcraft and when the men were tracking the horses the tracks were going in the opposite direction to that in which they went. The men returned home again and they were very angry. Owen Roe got married to the lady Jewess in spite of her father.

Bridget Browne interviewing her grandfather, Denis McCarthy:

In one of his poems, Owen Roe O'Sullivan refers to Churchtown:

I ran through the fair fields of Annagh,
And on to the famous Móin Roe.
I come from beautiful Killarney,
And they call me the famous Owen Roe.

Bridget Browne interviewing her grandfather, Denis McCarthy:

Owen Roe O'Sullivan was a hedge schoolmaster, a poet and a working man. He often taught children who wished to learn. He used to teach in a barn or in the fields in the summer. He was paid a penny or two pence a week by his students and when he had none to teach, he worked as a casual labourer. He was a very clever man.

5.26 Proverbs

Patrick Irwin:

Have it yourself or be without it.
Children and fools should not handle edged tools.
Of small account is a fly, 'til it gets into the eye.
One year's seeding is nine years' weeding.

Lose an hour in the morning and you will be all day hunting for it.
It is too late to spare when all is spent.
Fools build houses; wise men live in them.
Good words are good – but good deeds are better.
Do not ride a free horse to death.

Bridget Browne interviewing her grandfather, Denis McCarthy:

A little help is worth a lot of pity.
A small axe cuts a big tree.
More grows in a garden than what is set in it.
Hedges have eyes and walls have ears.
He who walks quickest walks alone.
Silence is one great art of conversation.
He who truly knows has no occasion to shout.
If things were done twice, all would be wise.
Before you marry, be sure of a house wherein to tarry.

5.27 Riddles

Michael O’Sullivan interviewing Michael O’Sullivan, Snr.:

Often on a table, cut but never eaten. (A pack of cards)
Ink, ink, under the bridge, ten drawing four. (A person milking a cow)
I have a little sister,
Her name is Peep, Peep.
She waves on the water,
So deep, deep, deep.
She climbs up hills,
So high, high, high.
My dear little sister,
Has a very bright eye.
(A star)
Why is it that a horse that is constantly hunting is never hungry?
(Because he always has a bit in his mouth)

Sam Costelloe interviewing Tom Costelloe:

What is it that a cat has, but no other animal has? (Kittens)

What is it that is full of holes and yet holds water? (A sponge)

What is the difference between an angler and a dunce?
(One bates his hooks and the other hates his books)

Which city is drawn more than any other? (Cork)

Which is the best way to make a coat last? (To make the
waistcoat and trousers first)

Eddie Galligan interviewing John Murphy:

There was a man of Adam's race,
Lived in a place beneath the sun.
'Twas not in heaven or in hell,
Nor yet on earth where mortals dwell.
His house was close,
Well covered over.
Where no man lived since or before.
If you know that man of fame,
Tell me where he lived and what was his name?
(Jonah in the whale's belly)

Patrick Irwin interviewing James Irwin:

How many feet have forty sheep, a shepherd and his dog? (Two)
What is bought by the yard and worn by the foot? (A carpet)

Sam Costelloe interviewing Tom Costelloe:

What is it that a mother looks for and doesn't want to find?
(A hole in a stocking)

Kevin Costelloe interviewing Tom Costelloe:

Over the water, under the water, never touches the water?
(A duck carrying an egg)

5.28 St Brigid's Well

Eddie Galligan interviewing John Murphy:

About two miles from the village of Churchtown is a holy well; it is called St Brigid's Well. In February, the first people go to it to pay rounds in honour of St Brigid. When they are finished praying, they drink some of the water and before leaving, they tie some ribbons to a whitethorn tree which is growing beside the well. There is an ash tree growing over the well and it is said the timber of it would not burn unless blown down by a storm, or the water in the well would not boil. People often come to the well to get rid of sores – especially sores in the eyes. If they are to be cured, they would see a fish in the water.

5.29 St John's Eve

Matt Coghlan interviewing John Coghlan:

Tonight, the 23rd of June, is the eve of St John's Day. It is celebrated by lighting bonfires. The material for big bonfires was being got for about a week before. Everything obtainable that would light was gathered in one big heap. Long ago, where the people were near a bog, a big piece of bog deal was procured. The piece of deal was got about a month before the fire and for that night it was as dry as pepper and blazed splendidly. Before the fire was lit, the material was arranged in such a way as it would blaze well. First the piece of bog deal – which might be about 20 feet long – was put standing straight up. Then the turf was settled around it in a ring so as to support it. The turf was then soaked in paraffin oil and lit. In some of the great bonfires, the flame would go about 60 feet high. The people danced around the fire. They never quenched it, but at night time went to their homes and left the fire to burn itself out.

Matt Coghlan interviewing John Coghlan:

In my grandfather's young days, the bonfire on St John's Eve was attended by young and old. When the fire had died down, those who owned land in the neighbourhood took some of the burnt sticks and threw them into the tillage fields. They also took some to the stalls where the cattle were housed and drew them along the hindquarters of the cattle; this was said to prevent bad spirits from doing harm to the crops or animals.

5.30 Stepdancers

Bridget Browne interviewing her grandfather, Denis McCarthy:

Like William O'Brien, Daniel Buckley of Ballindillanig is also a traditional Irish stepdancer. He is over 70 years of age, but he can dance as well as he did 20 years ago. Peter Cremin is another great stepdancer. He is 75 years of age and he is very well able to dance old Irish dances such as jigs, reels, hornpipes and many others.

He said he learned them when he first went working for his living, at a time when the boys and girls used to be dancing at the crossroads. Many of the dancers were from the surrounding counties and they brought new steps with them. When a person brought a new step, Peter believed that every person should learn that step before resuming their own dance. Peter Cremin says that the girls and boys of today are not able to dance at all – all they can do is jazz and foreign dances.

5.31 Superstitions

Francis Guiney interviewing Con Grady:

It is said if you were going on a journey and met a red-haired woman, you would have no luck that day.

If you broke a looking-glass, you would have no luck for seven years in that house.

If you saw a lone magpie, you would have no luck.

You should not dig a grave on a Monday.

It is said if you opened an umbrella over you in a house, you would not grow any more.

Francis Guiney interviewing Mrs Guiney:

If the knife fell off the table, it is a sign that a gentleman visitor is coming.

Eddie Galligan interviewing Joe Manning:

If you saw a lump of coal on the road, you should pick it up and spit on it.

If you saw a horseshoe and it turned the same way as it was on the horse's foot, it is a sign of good luck.

If money fell from a table, you should say, 'What falls on the floor, comes in the door'.

When some people are setting eggs for hatching, they put a horseshoe into the box, for it is said it will cause a good hatch.

Sam Costelloe interviewing Tom Costelloe:

If you walked backwards up the stairs, you would not grow any more.

If you found a coin, you should never spend it because it is said you were spending your luck.

If you heard the cuckoo for the first time in your left ear, you should wish for something you liked best and

between that day and a fortnight's time you would get your wish.

When you see a new moon, turn your money in your pocket and you will never be short.

If you saw two magpies in the morning, you would have good luck for the day.

Tony Tierney interviewing Mrs T. Tierney:

People say that you should not go into a graveyard unless you have business in there.

Whenever you see a new moon, if you have money, take it out and turn it over in your hand. They say you would then have money as long as the moon would last.

If a thing is borrowed for a wake, the person who brought it should return it to the owner.

A person should never throw away ashes on a Monday.

It is very lucky to have a black cat follow you.

Bridget Browne interviewing her grandfather, Denis McCarthy:

If a person went into a graveyard where he has relatives buried, bad luck would befall him.

If a person went to a graveyard to mark and buy his own grave, he would die within a year of that time.

If a person fell in a graveyard, he would be the next to be buried there.

If a person met a red-haired woman on the road on May Day, he would have bad luck for a year.

If a person was going on a journey, and if the first person he met was a red-haired woman, he would not reach his intended place safely.

If a person picked flowers on May Day, or sat on the grass, the fairies would take him away that night.

If a person was going on a journey at night and if a cat crossed him on the road, he should turn back again because he would never reach the end of his journey.

If a picture fell in the house, it means a death of a family member or relative.

If a magpie hops along the road before a person when going on a journey, it means bad luck would befall him on the way.

If eggs were found in a field on May Day, it means that the crops of the farmer on whose land the eggs were found would be scarce that year.

If the children of one family were dying, they should not be buried in the same graveyard. It is said that the parents should not go to the funeral of the first child.

Monday is an unlucky day to cut hair.

If cows were being milked out in the field on May Eve or May Day, and if any person crossed the field when they were being milked, that person should dip his fingers in the milk or take some of it with him, so that the farmer would know he was doing no harm.

Patrick Irwin interviewing James Irwin:

There once lived an old woman and she was said to be able to make pishoges [charms or spells]. One day a neighbour saw her in his garden and he fired a shot over her head and she ran to the ditch and went out. The man ran to where he saw her go out a few seconds before, but she was gone. He looked around everywhere, but he found no trace of her. Then he went to where he saw her first and there he found a sugar bag, full of bad potatoes. He went to the hay barn and got a bunch of hay and took it to the garden. Then he removed the potatoes and put the hay where they had been. Then he put the potatoes on the hay and set fire to it. The potatoes and all were burned. That same night, the old woman fell into the fire and was burned to death. The potatoes were much better and more plentiful that year than ever before.

Bridget Browne interviewing her grandfather, Denis McCarthy:

Long ago people used to cross the land or field when the cows were being milked and used to work phiseogues [sic] on the milk and on the cows, and there would be no milk for a year.

About a hundred years ago, the people used to believe in phiseogues. The farmers used to sprinkle Holy Water on everything on the farm on May Eve: on the cattle, calves, horses, sheep, fowl, milk, cream, grass and crops, so that the people who worked phiseogues could not harm them. It is still done on some of the farms because the old people believe in it.

Before creameries were established, the farmers used to make their own butter at home and if dirty butter, or grease, was found in any place on the farm on May Day, there would be no butter made in the farm that year. There was a certain woman in the neighbourhood who caused trouble in a farmyard with phiseogues. There was Mass said in the farmhouse and the priest said that the woman who caused the trouble would soon cross the yard. In a few days after, the woman crossed the yard with a *púicín* [in this instance, a veil or mask] on her head and there was peace in the farm after that.

A boy went into the fields on May Eve to see his sheep and lambs. When he went to the field, a man was kneeling in the centre of them. The boy thought he was praying and he asked him for a match and got no answer. After a while, the man jumped up and ran after the boy to the gate of the house. The boy got ill and was in bed for a year. All the sheep and lambs died within a few days and there was bad luck on the farm that year.

One time there was a woman in the district who had a small farm. She had no cows, but she still used to have baskets of butter for the markets. It is said she used to steal the butter from neighbouring farmers because she was able to work phiseogues. When she died, her farm was covered with the prints of pounds of butter on the grass like mushrooms.

There was a man in the locality who had mares with foals. It was on May Day when this farmer's son, who was going for the priesthood, was out walking on the farm. He saw one very frail foal in the field; the foal had been born on May Day. He told his father and he went to the field and every one of the foals was dead, as it was done by some enemy of the farmer who was able to work phiseogues.

There was a young girl out in the fields on May Eve and she saw a woman picking grass in the field, with a *púicín* on her head. The girl thought it was a neighbour and in a few days after she asked her mother what did the woman want the grass for? The mother was upset because she knew it was a person working phiseogues. In the farm that year, the grass was scarce. There was no milk or butter and all the cows died – because the woman worked phiseogues on the farm.

5.32 Topographical matters

Tom Sampson interviewing John Sampson:

There is a field belonging to the Fitzgeralds of Mountbridget called *Paircín na Cille*, which means the ‘little field of the church’. There is a whitethorn bush growing in the middle of the field. Under this bush there are a lot of big stones. It is said that unbaptised babies were buried there long ago. It is only the very old people in the place who remember these burials.

Tom Sampson interviewing John Sampson:

There is a field belonging to Mr Murphy of Walshestown called the ‘Rock Field’. In the middle of the field there is a very big stone, seven or eight tons weight.

Tom Sampson interviewing John Sampson:

Mr Flannery has a field called the ‘Gallows Field’. It got its name because some Whiteboys were hanged in the quarry that is in the field.

Matt Coghlan interviewing John Coghlan:

There is a field in Kilgrogan belonging to Miss Cowhey called *Pairc na gCapall*. There were many horses kept there long ago. Another field there is named *Cnoceen na Gé*. The wild geese were very fond of perching on that little hill. There is also a field known as the ‘Dead Field’ there. About a hundred years ago, when the cattle were suffering from the foot-and-mouth disease, many of Cowhey’s cattle that died were buried in this field. In Cowhey’s, there is another field called *Tobar na Grille*. There is a well in this field and there used to be a little fish seen in it. The *Món Aba* – a wet boggy field – is also in Cowhey’s.

Patrick Irwin interviewing James Irwin:

Annagh, meaning ‘a marsh’, is my townland. It is called this name because most of it is bog. There are not many queer names of fields in it. *Paircín na Sagart*, meaning ‘the priests’ little field’, is in our land. It is said that when there was a Mass House in Annagh, it was in this field that the priest lived. There are also the Quarry field, the Well field, the Bridge field, the Lower field, the Bull Island, the Church field, the Kiln field and the Front field. There are also some cross-roads around, but not many. The Windmill Cross is nearest to our house. It is called this name because there was once a windmill near it. Ballynoran is next, nearest to my house. I do not know the meaning of that word.

Eddie Galligan interviewing John Murphy:

My home is in the townland of Ballynaboul. There are six families living in the townland: Dalys, Fehins, Ryans, Sullivans, Flahertys and Murphys. The houses are all slated ones. There are a lot of holes in the ground and that is how the townland got its name. There is one ruin in my townland and it is near Ryan's house – the roof is on it, but the walls are broken. There are a lot of streams flowing through my townland, but no rivers or lakes.

Patrick Irwin interviewing James Irwin:

I live in the townland of Annagh in the Parish of Churchtown and in the Barony of Orrery and Kilmore. There are eight families in it, consisting of 32 people. There is only one thatched house in it and there are seven slated houses. There was a village in Annagh long ago. There was a factory there also. It is also said there was a castle there. There were more houses there long ago than there are now, but there is no trace of them there now. Most of the people went to America long ago. The land is good, but some of it is bog. There is a river in Annagh called the Awbeg. *Paircín na Sagart*, meaning 'the priests' little field', is on our land. It was said that when there was a Mass held in Annagh, it was in this field that the priest lived.

Francis Guiney interviewing Con Guiney:

The name of my townland is Clashelane. The meaning of Clashelane is 'the little green isle'. It is in the parish of Churchtown, which is situated in the Barony of Orrery and Kilmore. It is hilly land and good land. There are no woods, but there are three streams in it. There are three families living in it. There are eleven of us in the family [Guiney]. Sullivan is the most common name in the townland. There are four of the Twomeys in one family. There are two of the Sullivans. There are no old people in it. They are all able to tell stories in English. Two of the houses are slated and ours is thatched. There were two more houses in it formerly. There are no ruins of them in the townland now. No people went to America from it in former years. There are no songs or old sayings about it.

Tom Sampson interviewing John Sampson:

The townland I live in is Ballynamuck in the parish of Churchtown, Barony of Orrery and Kilmore. Ballynamuck means 'the townland of the pigs'. It is said that long ago there were a lot of pigs around this place. There are only two families living in it – Brosnan and Sampson. There are five people at Brosnan's and six at Sampson's. There is only one old person in it, Mr Mike Brosnan; he does not know any Irish. He is great for telling English stories.

The old people say there were a number of houses at the eastern side of Ballynamuck; there are no traces of them there now. I heard of only one person going to America. There is no song or old saying about my townland. The houses are slated and the land is good. There is a stream flowing on the northern boundary.

5.33 Travelling folk

Tony Tierney:

The travelling man I know best is Paddy Walshe. He is a low-sized man wearing glasses. People call him 'Paddy the Irishman' because he speaks Irish. He travels through the country by day and sleeps at a lodging house by night. People are very fond of him and do not let him go away without giving him something: he may get a couple of pence or a pair of old boots at some houses and maybe a suit of clothes.

Joe Fisher:

The travelling man I know best is Jack O'Brien. He is a very quiet decent man. He sells laces and polish. He used to stay here for a week, but since the people who kept him have gone away, he now stays only one day. He never drinks stout. He often comes to my house. When he is selling anything, he usually asks for alms.

Tom Sampson:

The traveller I know best is Billy Conway. He comes around to the neighbours and asks them for help and whatever you would give him he would be satisfied. He never stays at any house but goes home to Mallow. He sells no mirrors or anything like that. He travels on foot. He fought in the war and has a pension of 25s a week. He drinks it all and begs for the rest of the week. He has a house in Mallow for 4s a week. He always carries a stick with him for the dogs.

Michael O'Sullivan:

The beggar-woman I know best is Mrs Flynn. She often comes around begging. She asks for sugar, tea, bread and milk. She has a family. She sells small articles. She makes her living in buying and selling feathers.

Bridget Browne interviewing her grandfather, Denis McCarthy:

There are many kinds of travelling folk, namely beggars, Gypsies, sweeps,

tinkers and tinsmiths. The same Gypsies and tinkers are coming for years and years. The tinkers sell small things, such as laces, soap, mirrors, holy pictures, rosary beads, shirt studs, polish, collar pins, safety pins and clothes brushes. They take a basket because they would be summonsed if they were begging. The Gypsies take a circular basket made of reeds or small rods woven together with a high handle. They sell lace, which they buy in shops and they say they make it themselves. Some of them buy lace in the shops for a penny or two pence a yard and they say it was beautiful lace which was made in Limerick. Some Gypsies tell fortunes by cards or crystal. They put a small glass ball on the hand of the person whose fortune they are telling. They pretend to know the future and they charge sixpence for every fortune they tell.

There are some old men and women who come but once a year and there is a welcome for them and they never ask for anything. People help them because they know they are in need of charity. There are very few sweeps going around now and they beg because they do not sweep the chimneys, but still they have one or two brushes for an excuse, because they are not allowed to beg. The Gypsies and tinkers sleep in caravans, which they make themselves and they are beautifully ornamented in the inside and outside. They accept all kinds of alms such as food and clothing, but they prefer money. The Gypsies travel in bands – three or four together. The tinkers travel in families and sometimes three or four families who are related travel together, each family in its own caravan.

We see the most tinkers and travel-folk before Cahirmee Fair and at the October Horse Fair. There are caravans seen on each side of the road for one or two miles outside Buttevant. The names of some of the best-known travellers are Carthy, Coffey, O'Brien, O'Donoghue, Hourighan, Lucey, McCarthy, O'Driscoll, Flynn, Ryan, Allan, Sheridan and Doolan. Some of the sweeps' names are Callaghan, Higgins, Lehane and Donoghue.

5.34 Weather extremes

Francis Guiney interviewing Denis Sullivan:

About 40 years ago there was a great flood in the summer time. It carried cocks of hay out of places into other people's land. The people never saw such floods in the summer time before. They had to take off their boots and go into the floods and bring out the hay. When the hay dried, it was black.

Eddie Galligan:

We had a snowstorm three years ago. It was the month of February. It started

snowing about 2 o'clock in the evening [afternoon]. The snow was blowing south-west, but during the night it changed to the north-east. The bus, which was going the main road from Dublin to Cork, got stuck in the road near Velvetstown and had to turn back and go through Churchtown, but it got caught in a drift of snow near John Relihan's and had to stay there all night. The people in the bus went into Relihan's and Lynch's, and sat by the fire all night. Next morning they dug out the bus and continued their journey, but they got stopped near Mountbridget on account of a terrible flood.

Patrick Irwin interviewing James Irwin:

About 50 years ago every place was covered up with snow. It was blown up into big heaps by the wind and sheep and houses and everything was covered. A man going on some business was walking along unaware he was actually walking on top of a house and he fell down the chimney. All in the house got a bad fright.

Bridget Browne interviewing her grandfather, Denis McCarthy:

There was a great snowstorm in this district in February 1895; it was very heavy and stayed on the ground for six weeks. It used to snow during the day and freeze during the night and it never melted. It was about 30 feet high after the first week's snow and the people had to go out through the windows because the door was blocked with the snow. The farmers' men were employed shovelling the snow off the roads because the traffic could not travel.

The people drew buckets of snow and boiled it into water and they had to draw lots of it because when it was melted there was very little water. Wells and streams were covered so there was no other way of getting water.

5.35 Signs of bad weather

Tom Sampson interviewing Mrs J. Sampson:

When the smoke comes slanted out of the chimney.

When there is a ring around the moon.

When the moon is lying on its back.

When the crows are perched on a house in the morning.

When the cat has its back to the fire.

When a cement or stone floor is damp.
When the sheep come down from the hill.
When there are sparks on the kettle.

5.36 Weather lore

Patrick Irwin interviewing Mrs J. Irwin:

When the dog sleeps near the fire, it is going to rain.
When the cat sits with its back to the fire, it is also a sign of rain.
It is also a sign of rain to see a dog eating grass.
It is a sign of good weather to see the cattle lying in the middle of the field.
It is a sign of rain when cattle are running from the flies.
When the horses are standing near the ditch, it is a sign of bad weather.

5.37 Wren Boys

Michael O'Sullivan interviewing Michael O'Sullivan, Snr.:

On St Stephen's Day, boys go out with the wren. Small boys carry a holly bush, very well-decorated. They go from house to house singing the Wren's Song. Big boys go in motor cars and on bicycles and travel far distances and visit towns and cities. When the day is down, each one of them has often a pound for himself.

Tony Tierney:

The Song of the Wren

The wren, the wren, the King of all Birds,
St Stephen's Day he was caught in the furze.
Although he was little, his family was great,
Rise up landlady and give us a treat.
Up with the kettle and down with the pan,
Give us our answer and let us be gone.
If you treat us of the best,
I hope in Heaven your soul may rest.
But if you treat us of the small,

I hope you'll have no rest at all.
I followed my wren through frost and snow,
I followed my wren three miles or more.
I followed my wren to Carrig-a-Lish,
And brought him home in a holly bush.

A slight variation is offered by Francis Guiney:

The wren, the wren, the King of all birds,
St Stephen's Day he was caught in the furze.
Although he being little, his family was great,
Rise up landlady and give us a treat.
If the treat be of the small,
That won't please the wren at all.
So up with the kettle and down with the pan,
Give us our answer and let us be gone.

Part 6

*Images of
Churchtown*





1 & 2. The Welcome sign at Buffer's Cross and signposts outside Boss Murphy's erected by the Trust.



3. Aerial image of the village looking east towards Burton Park in 2000.

Images of Churchtown – Parish scenes



4. Aerial image taken in 2004 looking west towards GAA grounds.



5. The Endeavour Award plaque at the Pound Corner.



6. The first shop developed by Jack and Peggy O'Flaherty on George's Street West.

7. The 'Welcome Kiosk' on the Burton Road.



8. One of three bronze plaques that form part of the Sculpture Trail.



9. The Great Bull of Bruhenny, located on the Village Green between numbers 18-35 Bruhenny.



10. The 10-metre high limestone obelisk erected at Bruhenny Village Green commemorating the Millennium, with Kerry Lane and the Market House to the rear.



11. The Cillín memorial at Mountbridget was developed by Noel Linehan in memory of the unbaptised infants buried in the parish.



12. The Cillín plaque.



13. The Windmill Cross at Rath, on the Ballyhoura Way, with Carroll's wood in the background.



14. This stone at Flannery's Quarry marks the spot where the Whiteboys were executed in February 1822.

15. The stile at Clashganniv known as Birney's Hole.

16. Enclosed circular fort at Walshestown.





17 & 18. The re-painting of George's Street took place in 1998 and the pictures show the before and the almost completed scheme. Mike Barry, Declan Freeney and Tony Dowling are working on the painting of the O'Keeffe shop front.

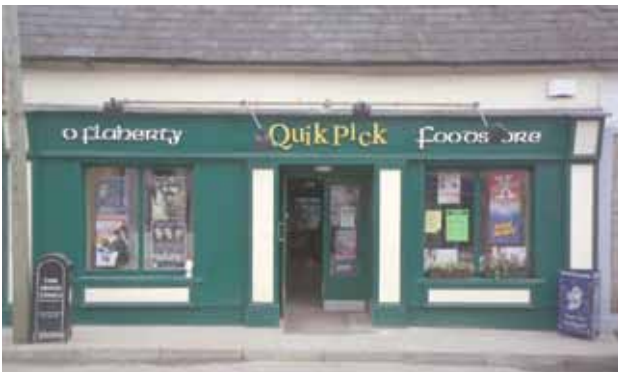


19. The refurbishment of houses at Chapel Lane by Dave and Mary Thomas. The building to the left was one of two Churchtown forges.

Images of Churchtown – Parish scenes



20. Churchtown village as it was in the 1970s. Houses (l-r): Christy Stack's house (now owned by Eleanor and Kieran Melican), Pad Relihan's house (now owned by Eileen Murphy), Gaffney's Butcher Shop and O'Brien's Bar.



21. One of a number of street signs erected by the Trust in 2000.

22. The Quikpick store on George's Street.

23. Landscaping at Burton Road.





24. Kerry Lane in 2005 with Radharc na Sléibhte to the left and Bruhenny to the right.



25. Thomas O'Brien runs up Kerry Lane in the 1950s.

26. The equine sculpture in the Square erected by the Trust.



27. The George's Street entrance to the village from the Black Road. This village entrance follows the Georgian design pattern of a narrowed street widening to reveal a village square, even though the centre, in this case, is more like a triangle.

Images of Churchtown – Parish scenes



28. A Burmah petrol pump but no cars in 1973! Flannery's sold petrol for many years but the service was discontinued during the Jerry O'Sullivan era.



29. Saint Brigid's Well is located at Mountbridget.



30. The Cloughaun Dallaun standing stone at Leap.



31. A village scene from the 1960s with Denny and Susie O'Sullivan and postman Condy O'Mahony (with bicycle) to the right and Patrick Coghlan's VW to the left.



32. The 'upper' village pump which has moved twice; firstly, in the 1980s the pump was moved off the foot path and again in 2005 the pump was moved further up Kerry Lane.



33. Now Bedroom 7 in Boss Murphy's, this building was formerly O'Keeffe's pub and family home.



34. A Christmas card image of Churchtown produced by the Trust.

Images of Churchtown – Parish scenes



35 & 36. Two postcards from the 1920s. Note O'Brien's Bar and the early motor car outside Costelloe's house in the far distance and Murphy's pub to the right on George's Street.



37. An example of the signposts and road signage erected by the Trust.

38. An example of the signs marking the Churchtown Trails, spread through the parish.





39 & 40. Two aerial photographs from a frosty morning in the 1960s.



Images of Churchtown – Parish scenes



41. Information sign erected by the Trust in the centre of the village as a public reference guide to the Churchtown Trails and the Ecology of the parish.



42. Chapel Lane.



43. Christmas 2000
in the snow in
Churchtown.



44. The old bog
road at Leap.



45. Chapel Lane with the street furniture provided under the EU's Urban & Village Renewal Programme.



46. Rush hour in Churchtown! The village was packed with cars for the open day at Boss Murphy's in 1999.

47. A car-free Churchtown from the 1950s.



48. The Imogane road in full bloom in May 2003.



49. A group pf 4x4 rally vehicles outside Boss Murphy's, where their owners meet occasionally for weekends of hill driving on the Ballyhoura Mountains.



50. The Red Churchtown marble stone located at the 'low pump' or the Pound Corner.



51. Flannery's dominated the village in this 1960s photograph.



52. Sean Óg Bridge. The youth on the bridge is Darren O'Sullivan (great grandson of Timothy O'Sullivan of Coolmore).



53. A tributary of the Awbeg River at Leap.



54. The three-arched Scart Bridge at the north-eastern boundary of Churchtown and Ballyhea parishes.



55. The north-western boundary – Stack's Bridge – between Churchtown and Liscarroll.



56. Imogane Bridge, known to some as the Wishing Bridge.

Images of Churchtown – Bridges



57. Annagh Bridge was completed in 1811 by William Flynn at a cost of £69 2s 7½d.

58. Foundation stone at Annagh Bridge, erected in 1811.



59. Curraheen Bridge – the point where O'Sullivan Beare passed on his epic march in 1603 at the south-eastern boundary of Churchtown and Buttevant parishes.



60. The Awbeg River sign erected by the Trust at Dennehy's Bridge (also known as Shinanagh Bridge) on the eastern boundary of the parish with Ballyhea.



61. Coolcaum Bridge marks the northern boundary between Churchtown and Ballyhea parishes.



62. Shinanagh Bridge or Dennehy's Bridge.

The Annals of Churchtown



63. Mountcorbitt House, ancestral home of R. A. Anderson and the O'Brien sisters, now home of the Culloty family.



64. The Parson's House in the centre of Churchtown village, now owned by the Sampson family.



65. Egmont House, as it stands in 2005. Now owned by the Sherlock family, it is also associated with the Perceval family.



66. Stone arch at Egmont House with interesting weather vane.



67. Ballyadam House, now demolished.

Images of Churchtown – Buildings



68. Market House in 1997 before its restoration.



69. The Market House after restoration in 2000.



70. A fine stone arch interspersed with Churchtown marble at Churchtown House.

71. Churchtown House.





72. The ivy-covered New Barn at Egmont where cider was brewed in the 17th and 18th centuries.



73. The Windmill was used for grinding corn and operated at Rath in the late 1600s.



74. Simcox's House at Christmas 2000. The small gate was made locally by Ben Fehin.



75. 'Booney' house under restoration in 2005.



76. The home of the Murphys of Leap.

77. The house on George's Street that was raffled by the Trust in 2000 as a fund-raiser. This was also the house outside which Constable Walsh, RIC, was shot dead in 1921: (l-r) Michael Barry, director of Boss Murphy's Ltd with Darren Hoban, pictured in 2000.

78. Bullet holes in the wall can still be seen from the shooting in 1921.



79. The last RIC barracks at George's Street.



80. A Churchtown Post Office service operated from this premises twice – first under the management of Maggie Treacy and from 1983 to 2003 under the management of Margaret Crowley.



81. The O'Keeffe family home served as a public house at the turn of the century and later as a post office.



82. The current Burton House was rebuilt in the 1700s and is regarded as a fine example of Palladian architecture.

83. Lodge at entrance to Burton House.



84. The largest tree in the parish. The oak, which is over 60 feet high, has a girth of 17 feet. It is located at Burton Park, on the southern side of Burton House.

85. An image of the first Burton Park building, destroyed in 1690 by the Jacobites.



Images of Churchtown – Church and graveyard – St Nicholas’

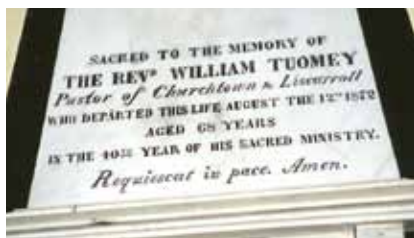


86. St Nicholas' Churchtown was completed in 1839 under the ministry of Reverend David O'Leary.

87. The memorial to Reverend Pierce McSweeney at St Nicholas' churchyard.



88. The Holy Water font at St Nicholas'.



89. A plaque in St Nicholas' Church to Reverend William Tuomey.



90. Birdie Flynn, Sacristan, and the 'old' altar at St Nicholas' Church.



92. Annagh Church cross c. 1600, now located at St Nicholas' churchyard.



91. Chapel Lane at Christmas 2000.



93. Katie McCarthy, Sacristan of St Nicholas' Catholic Church, Churchtown, in c. 1948.



94. Altar servers in the 1940s with the Sacristan Katie McCarthy and Father James Savage, CC. Servers: Back: (l-r) Billy O'Keeffe and Jimmy Bowe. Front: Denis Pat Costelloe and Denis J. Hickey.

Images of Churchtown – Church and graveyard – Bruhenny and Maryfield

95. Entrance to Bruhenny village graveyard.



96. Celtic cross headstone at Bruhenny graveyard beside the headstone to Tom and Nellie Murphy of George's Street.



97. The ruins of the original pre-Reformation church at Bruhenny graveyard.



98. The sacred vessels from Maryfield Church, now in St James' in Mallow.



99. Bruhenny village graveyard. The pathway was laid by Noel Linehan on behalf of the Trust in 2003. Note Oliver Reed's grave to the left.



100. The Purcell tomb at Maryfield graveyard, which is located south of the GAA grounds.



101 & 102.
The Community Centre
before and after its
restoration in
1998-2000.



103. Pat O'Connell, supervisor of the
Community Centre restoration with John
Murphy, FÁS in 1999.



104. Michael Bourke, John Sampson
and Sean Howard worked late into the
night before the Presidential Visit in July
2000 to have the Roll of Honour
plaques in place for the following morning.



Images of Churchtown – Creamery



105. Denny Fisher and Bill O'Flynn on the last day that Churchtown Creamery operated on 31st December 1982.



106. A share certificate dated 23rd May 1889 from the Churchtown Dairy Factory Co. Ltd which operated Churchtown Creamery. The certificate bears a one penny official stamp and is signed by William [Boss] Murphy and Thomas O'Brien.

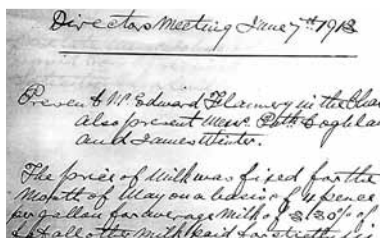


107. Letterhead from the Churchtown Dairy Company which operated Churchtown Creamery. The letter dated 1912 is addressed to Jimmy Barry, Knock House.



109. A group of farmers at the Churchtown Creamery store after delivering their milk in the early 1980s, including John Keane, Jack Murphy, Tom McAuliffe, Clara Madden, Jerry Quinlan and John Thompson.

108. A section of the hand-written minutes of the meeting of Churchtown Creamery on 7th June 1913. The minutes were signed by James Winters of Aghaburren, but not written by him.



111. Churchtown Creamery taken in 1997.



110. Plaque erected by the Trust at the former creamery site.



112. Willie O'Keeffe, on holiday from Dublin in 1955, on a hay float



113. Haymaking at Leap in 1954.

114. Patrick Dunlea, Willie O'Keeffe and Tom Murphy at Walshestown in the 1950s.

115. A threshing scene from Churchtown in the 1940s, with Jimmy Roche, owner of the threshing machine, in the centre.



Images of Churchtown – GAA

116. The 1929 Churchtown GAA North Cork Novice Hurling champions. The panel includes Tim 'Thady' Buckley (Captain), Jim Cahalane, Dick Galligan, Frank Flannery, John Flannery, Billy Fitzpatrick, Tim Hedigan, Jim Kearney, Dave Manning, Frank O'Brien, Mick O'Keeffe, Paddy O'Keeffe, Pat M. O'Keeffe, Tom O'Keeffe, Maurice O'Mahony, Dan Relihan, Bill Relihan, Pad Relihan and Nat Simcox. The officials connected with the Club's success included Thomas Wall, NT (Chairman), Tom Treacy, (Vice-Chairman) and Jack O'Mahony (Secretary).



117.
A Churchtown
GAA Hurling
team from the
1920s.



118. Churchtown GAA Football team and supporters from the 1940s, including Paddy O'Keeffe, T.J. Costelloe, Mick Relihan, Denis O'Leary, Bill Egan, Sean Twomey, Tim Lynch (CastlemacCarthy), John Fehan, Billy O'Keeffe, Jackie Flynn, Jack Murphy, Joe Fisher, Denny O'Leary, Mick Murphy, Micky O'Sullivan, Mick Howard, Christy Stack, Johnny Egan and others.

119. The Churchtown GAA North Cork Novice Hurling champions in 1969. The victorious panel was Paddy Behan, John Bowles, Mick Carey, Paddy Joe Cronin, Paudie Doyle, Joe Egan, Patsy Flynn, Gerry Hallihan, Ned Hawe, Donie Jewitt, Michael McMahon (Captain), Paddy Joe McMahon, Pakie Morrissey, Jim O'Brien, Mossie O'Callaghan, Kevin O'Leary, Denis O'Mahony, Paddy Joe O'Mahony, Billie O'Sullivan, Danny Relihan and Tan Simcox.



120. Michael McMahon (Captain) with jubilant team members and supporters after winning the 1969 North Cork Novice Hurling Championship.



121. Under-14s Hurling team, winners of North Cork in 1961. Back row (l-r): Ned Dorney (Selector), John Doyle, Paddy Joe O'Mahony, Mikey Browne, Seamus ('Pop') McMahon, Pat Larkin, Ned O'Donovan, Michael McMahon and Maurice O'Mahony (Trainer). Front (l-r): Jerry Horgan, Thomas O'Brien, Kevin O'Leary, Tan Simcox, Donie O'Sullivan, Tommy Dwane, Denis O'Mahony, and John O'Connell. Mascot: Ben Dorney. Missing from picture: Eddie O'Donovan, Johnny Horgan and Denis Linehan.



122. North Cork Junior Hurling champions, 2004. Front row (l-r): Eoin Butler, Michael McMahon, Thomas O'Flaherty, Colm Conroy, Tony O'Flaherty (Captain), Thomas O'Brien, Michael Doyle, John Quinn, Thomas Fehan, Nat Simcox, Brian Quinn and Kieran Curtin. Back row (l-r): John Breen, John Matthews, David O'Brien, Pat McMahon, Anthony McMahon, John Howard, Kieran Brennan, Brian O'Donovan, Noel Quinn, Padraig Morrissey, Diarmuid Fisher, Joe Delee, Paul McMahon, Michael O'Halloran, Kieran Sullivan, Henry Greensmith, William Relihan and Daniel Relihan.



123. Under-14s Football champions, 1985. Front row (l-r): Robert Murphy, Padraig Morrissey, Tony O'Flaherty, Maurice O'Sullivan, James O'Sullivan, and Dan Jones. Middle row (l-r): Paul Carey, Christopher Scott, Declan Crowley, Michael Doyle, Adrian Corbett (Capt), Philip Sweeney, Dermot Carroll, Pat O'Connell. Back row (l-r): Ned Dorney, John Carroll, Michael Sheahan, James Crowley, Robert Dorney, Kevin O'Leary, Patrick O'Connor, Michael Lynch, John Gaffney, William Murphy and Michael Murphy.



124. North Cork Junior B Football champions, 2003. Front row (l-r): Kieran Curtin, Eoin Butler, Noel Quinn, Thomas O'Flaherty, Michael Doyle, Thomas Fehan (Captain), John Breen, Colm Conroy, John Matthews, Brian Quinn and Denis Fehan. Back row (l-r): John Crowley, James Breen, Thomas O'Brien, Kieran Brennan, Diarmuid Fisher, Anthony McMahon, Kieran Sullivan, Michael O'Connor, Patrick O'Connor, Seamus O'Connor, Tony O'Flaherty and Liam Crowley.

125. Minor North Cork and County champions. Front row (l-r): John Quinn, Brian O'Donovan, Noel Quinn, Thomas O'Flaherty, Thomas O'Brien and David O'Brien. Back row (l-r): Paul McMahon, Neilie Daly, Michael O'Halloran (Captain), John Howard, Diarmuid Fisher, Denis Fehan, John Breen, Thomas Fehan, Kieran Curtin and James Breen.



126. Tony O'Flaherty, Captain of the victorious 2004 North Cork Hurling championship team, with his father Jack O'Flaherty after the match.



127. Churchtown National School Team 1983 beat Angelsborough in Knockainey to win South Limerick Schools Final.



128. North Cork Junior B Football champions, 2003: Front row (l-r): Kieran Curtin, Eoin Butler, Noel Quinn, Thomas O'Flaherty, Michael Doyle, Thomas Fehan (Captain), John Breen, Colm Conroy, John Matthews, Brian Quinn and Denis Fehan. Back row (l-r): Joanne Quinn, Angela O'Regan (NT), Ann Brennan, Thomas O'Flaherty, Liam O'Halloran (selector), John Crowley, James Breen, Thomas O'Brien, Kieran Brennan, Diarmuid Fisher, Anthony McMahon, Kieran Sullivan, Michael O'Connor, Patrick O'Connor, Seamus O'Connor, Tony O'Flaherty and Liam Crowley.



129. Minister for Arts, Sports & Tourism turning the sod for the new spectator stand and dressing rooms at the GAA complex on Kerry Lane on 23rd January 2001: (l-r) Dan Joe Fitzgerald MCC, Gerry Murphy, Minister McDaid, Michael Moynihan TD, Jim Quinn, Bertie Hawe, Cathal Hawe and Willie Joe Condon.

130. FÁS staff who worked on the construction of the GAA sports stand and dressing rooms at Kerry Lane, taken in 2003: (l-r) James O'Sullivan, Neil Ellard, Jim Quinn, Pat O'Connell (supervisor) and Gerry Quinn.



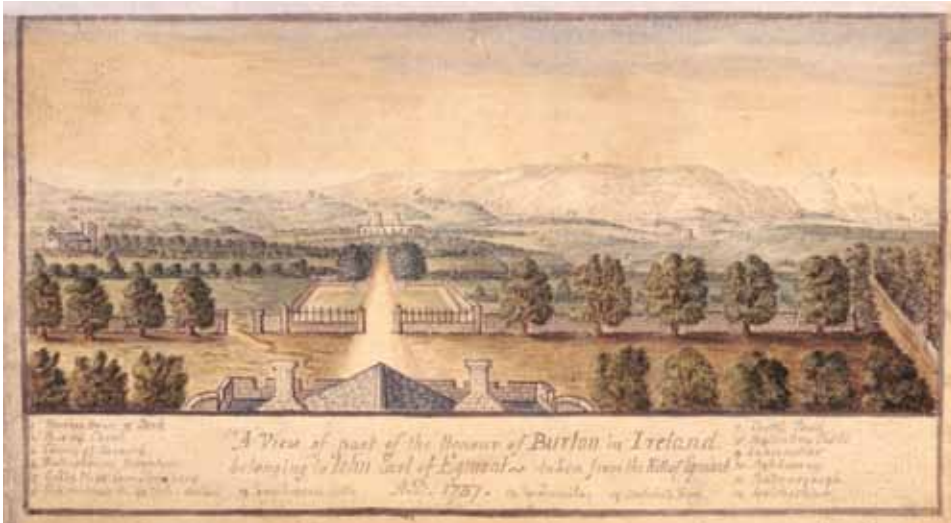
131. The GAA sports stand and dressing rooms engineered by Denis (Declan) Wall.



132. The foundations for the GAA sports stand and dressing rooms at Kerry Lane: (l-r) Jim Quinn, Liam Murphy and Pat O'Connell.



133. The giant limestone hurley, sliothar and football at the GAA grounds at Kerry Lane.

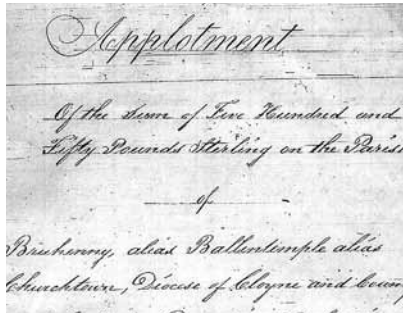


134. The original watercolour painted in 1737 entitled 'A view of part of the Honour of Burton in Ireland' measures 8" by 4" and is held by the British Library. The watercolour captures the view from Egmont House, now owned by the Sherlock family. The caption under the illustration reads as follows:

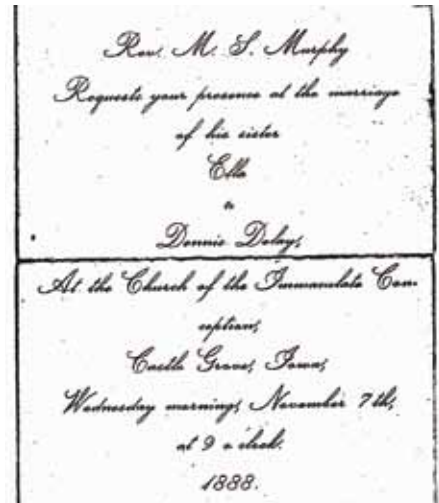
1) Burton House & Park, 2) Burton Church, 3) County of Limerick, 4) Ballaghoura Mountains, 5) Galty M in Co Tipperary, 6) Sliavemish M. 40 miles distant 7) Castle Dodd, 8) Ballinliny Castle, 9) Cahirnoher, 10) Aghburren, 11) Ballynegragh, 12) Welshestown.

135 & 136.

A section of the front page of the Tithe Applotment book dated July 27th 1833, prepared by Edward Lloyd, and an inside page showing a list of tithes by townland.



	New Inc. of Grass Value		Total		Further inc.	
	Plantation Acres		per Acre		Composition	
Townlands	A	R P	"	C	£	" C
Donaghke	398	3 3/4			1060	15 3/4 75 2 9
Ballynashin	94	1			166	9 2 10 7 5 1/2
Ballynashin	63				124	" 7 1/2 8 15 8 1/2
Donaghke	112				104	15 4 7 8 5
Ballynashin	200				234	75 6 1/2 16 16 10
Ballynashin	83	2 29			134	6 8 1 9 10 4
Willis	144	1			286	6 6 20 5 7 1/2



137. An 1888 wedding invitation to William Murphy of Leap. Reverend Matthew S. Murphy was one of two sons of William Murphy's who emigrated to Iowa. The invitation was to the wedding of William's daughter, Ellen, to Dennis Delay. William did not attend the wedding, but he did travel to Iowa at least twice on vacation to see his 'first' family. Ellen Delay's granddaughter, Virginia Sheets, made a return visit to Churchtown in 1984.

Images of Churchtown – Historical material



138. Deed of transfer of Market House from Egmont Estate.

139. Egmont Estate rent receipt from 1981.

PLEASE RETURN WITH PAYMENT

FOLIO. 290 32, OLIVER PLUNKETT ST. CORK.

28-3-1981

Dear Sir or Madam, Kindly let us have a remittance for the rent due to Paul of Egmont by you out of Outrent as at foot and oblige

Yours truly,
HUSSEY & TOWNSENDS.

1981 March 28 Half-Year's Rent ... £ 1 . 50

Water Rate @ £

CASH PAYABLE ... £ 1 . 50

140. The Bronze Age axe head, found in the parish in the 1920s, is evidence of settlement going back 4,000 years.



Denominations	Quality of each parcel	yr	Extent of each parcel	Extent of 100 Denominations
Annagh	Arable	1	122 . 2 . 4	211 . 3 . 3
	Woody Bog & Carragee	2	29 . 3 . 2	107 . 2 . 4
	Low land & Slope field	4	84 . 2 . 32	165 . 3 . 4
Cullioigh & Killogh	Arable	1	122 . 2 . 4	211 . 3 . 3
	Woody boggy land	2	29 . 3 . 2	107 . 2 . 4
Carrageene	Arable	1	122 . 2 . 4	211 . 3 . 3
	Low land	2	29 . 3 . 2	107 . 2 . 4
Colemore	Arable	1	122 . 2 . 4	211 . 3 . 3
Granard	Arable	1	122 . 2 . 4	211 . 3 . 3
Ballyvaghine	Arable	1	122 . 2 . 4	211 . 3 . 3
	Low land	2	29 . 3 . 2	107 . 2 . 4

141. Part of Moland's survey of Ballintemple [Churchtown] 1702.

Churchtown, 19

RAIL-CHARLEVILLE

M

Bought of **JOHN FLANNERY**
General Gracer

WINE AND SPIRIT MERCHANT

142. Receipt from Flannery's Bar and Grocery.

143. John Murphy (1875-1955) was the Baron of Liscarroll Fair and entitled to collect tolls.

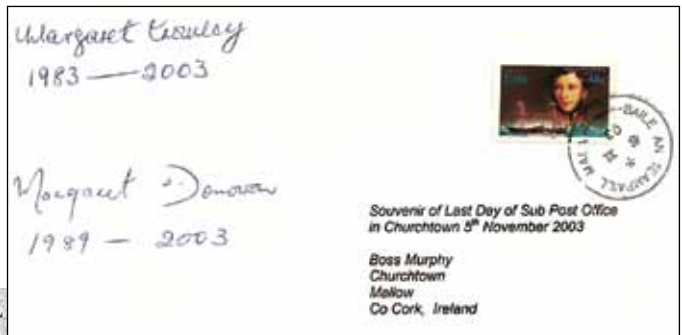
A SCHEDULE OF THE TOLLS & CUSTOMS PAYABLE AT THE FAIRS OF LISCARROLL

For Each and every Cow, Bull or Bullock	- 6d.
Each One-and-a-half year old	- 6d.
Each Weanling Calf	- 4d.
Each Sheep, Lamb, Goat or Suck Calf	- 1d.
Each Pig	- 3d.
Each Cart going out with Pigs unsold	- 6d.
Every Horse or Cow Hide	- 1d.
Every Cart Load of Apples	- 4d.
Every Load of Cabbage Plants or Onions	- 10d.
Every Hamper of Onions	- 4d.
Each Pedlar's or Dealer's Standing	- 10d.
Every Hawker	- 8d.
Every Publican's Standing	- 2/6

JOHN MURPHY, Baron.

ORIEL PRESS, CHARLEVILLE, 1936

144. Last day cover! An autographed envelope stamped the day Margaret Crowley's sub Post Office closed on 5th November 2003.



145. Churchtown Point-to-Point race card 1924.



146. Churchtown Village Renewal Trust Medal of Honour.

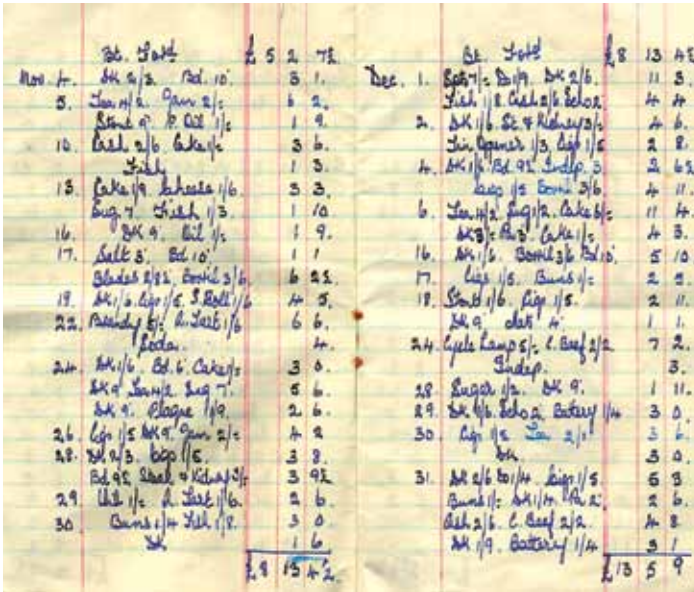


147. The logo for George's Street Technology.



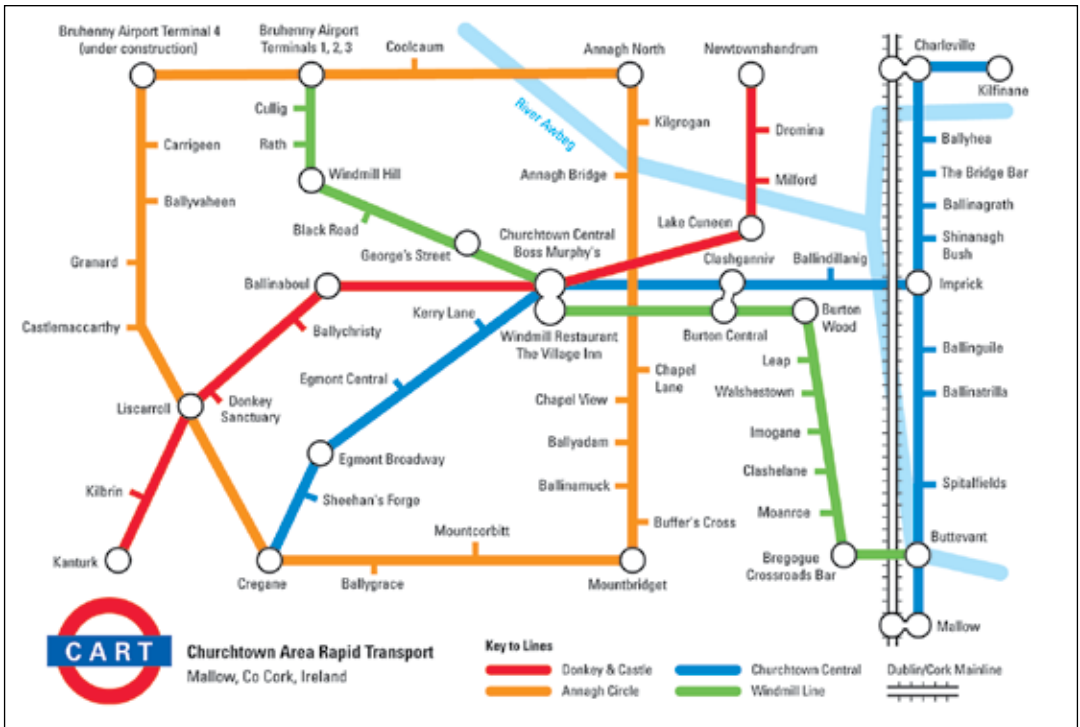
148. A stout bottle label from O'Brien's bar from an era when Guinness was bottled locally

149. *Evening Echo* from Saturday January 11th 1997. The first of two press articles on the selling of the internal furnishings of Flannery's Bar which inspired the foundation of the Churchtown Village Renewal Trust.



150. An account book from Flannery's in the 1960s written up by Nora O'Sullivan for Willie Hallihan.

151. Cape Egmont on Prince Edward Island (PEI) in Canada and Savannah, Georgia in the USA also have connections, like Churchtown, to the Earls of Egmont. The Perceval River flows into Egmont Bay on PEI.



152. Thinking big! As a Fool's Day practical joke on 1st April 2002, the Trust announced on its website the imminent arrival of the CART – Churchtown Area Rapid Transport – with a full subway map in the style of the London Underground.



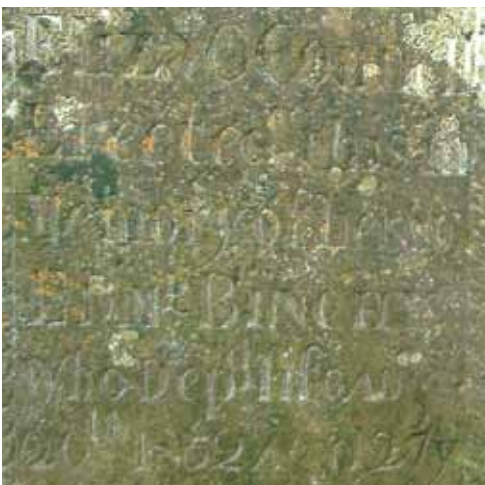
153. A general view of Kilgrogan graveyard, with Killabrahier some miles away in the distance.



154. The Rolisson headstone at Kilgrogan.



155. Elaborately carved limestone headstone erected by John Corkerry at Kilgrogan cemetery.



156. Eliza O'Connell erected this stone at Kilgrogan in memory of her son, Edmund Binchy. He died on 20th August 1852, aged 27 years.



157. The Cowhy's of Annagh headstone at Kilgrogan.



158. Cottage Rake with Aubrey Brabazon in the saddle.

159 & 160. Autographed menu from the dinner held on 12th January 1949 at the Imperial Hotel in Charleville to commemorate the victory of 'Cottage Rake' in the Cheltenham Gold Cup and 'Hot Spring' in the Irish Cesarewitch.





161. 'Deep Romance', owned by Peter O'Sullivan of Cullig, a winner at Gowran Park and Wexford.



162. John Fehan leading in a victorious 'Nick Dundee' at Clonmel on 8th November 1997 with William O'Sullivan in the saddle. In the background: Ann, Thomas, Denis Jnr., Jack O'Flaherty and Denis Fehan.



163. Ned Fitzgerald, Leap at Flannery's Egmont Stud in the 1970s.



164. Bessie Cowhey, Churchtown House, with 'Loch Lomond', winner of the Irish Derby on 19th July 1919 at the Curragh.



165. Denis 'Booney' O'Sullivan, grandfather of Eileen Ahern-O'Connor, with 'Old Friend'.



166. 'Danks' Manning in the 1950s.

Images of Churchtown – Muintir na Tíre

167. Canon Hayes, founder of Muintir na Tíre, addressing a large public meeting in the early 1950s outside the Community Centre in Churchtown.



168. A Muintir na Tíre Fancy Dress Parade from the 1950s.



169. Churchtown Carnival, organised by the Muintir na Tíre, held a fancy dress parade annually. Agnes Murphy, Mary O'Connor and Clara Madden preparing for the Fancy Dress Parade in June 1966.

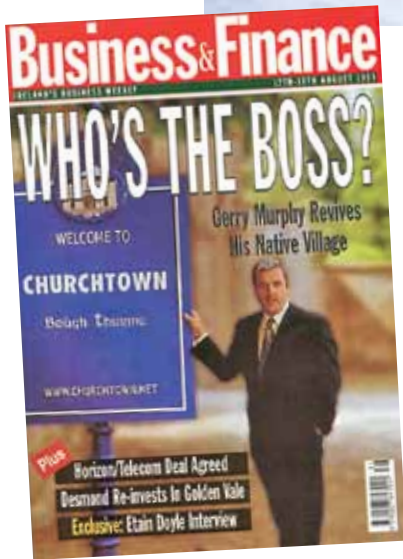


170. A group of community volunteers in the 1950s.

171. Canon Hayes with Fr Mortell and a group of locals including Patrick Irwin, Joseph Stokes, Peter O'Sullivan, Margaret McAuliffe, Anne Sheehan, Marie Roche, Mary Browne, Mick Relihan, Paddy Flynn, Jim McGill, Nat Simcox, Paddy Carroll, Tom Wall, Micheál Hedigan, Michael Keane, Peggy Keane, Lulu Purcell, Kathleen O'Brien, Eileen O'Brien, Aggie Murphy, Nellie O'Donoghue, Redmond John Murphy and Simon Keane.



172. Boss
Murphy's in
the snow.



174. *Business & Finance* cover
August 1999.



173. Kerry Lane elevation before and after The Village Inn
opened.



175. Boss Murphy's
Spirit of Cork CD cover.

176. The plaque
outside Boss
Murphy's door!





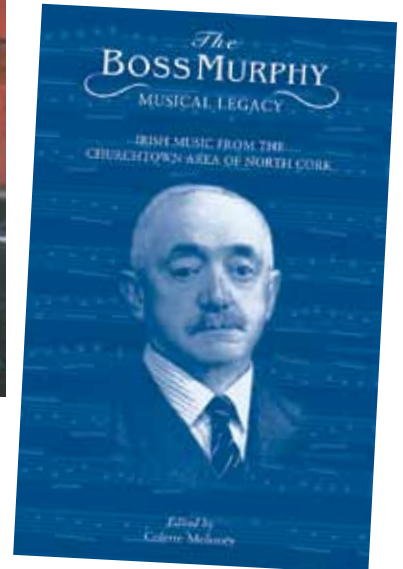
177. Boss Murphy logo.



178. O'Sullivan's Pub: John Pat Murphy with Jerry O'Sullivan (behind the counter).



179. Flanagan's at Schwarzenbergstrasse in Vienna with the fittings from Flannery's Bar in Churchtown.



180. *The Boss Murphy Musical Legacy*, edited by Colette Moloney and published in 2003.



181. The Windmill Restaurant which is part of Boss Murphy's opened in 1999. Jason Bernier was the first chef and Gwen Burkard was the first manager.

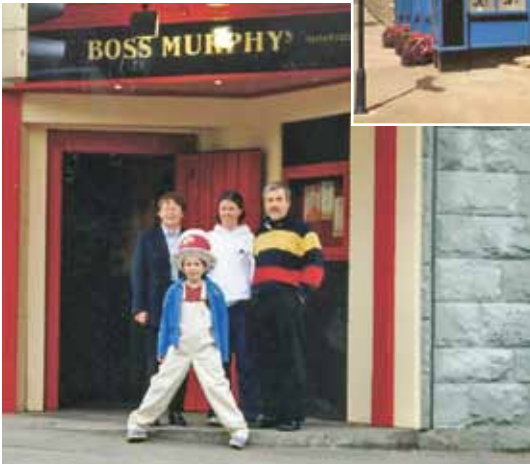


182. New façade at Boss Murphy's, including Declan Freeney, Mike Barry and Tadhg Buckley.

183. Boss Murphy's in 2005.



184. Dorothy, Gerry, Niamh and Deirdre Murphy at Boss Murphy's which was located on Kaiserstraße 202, Dortmund, Germany.



185. A clipping from the *Vale Star* reporting the victory of Denis Fehan's horse 'Boss Murphy' in the Liscarroll Cup in March 2002. The horse was named by Jim Quinn and also won at Mallow.

186. The first official party at Boss Murphy's was a black tie affair and it was held on Saturday 25th September 1999.

Images of Churchtown – Paintings & people

187. Peter Pearson oil painting of Churchtown in 1997.

188. The Imogane and Moanroe view from Leap by Peter Pearson.



189. Gerry Murphy was presented with the Cork Person of the Year award by President Mary McAleese in 2001 at a ceremony in Cork. He was nominated for the award by Brian Crowley MEP (right) for his visionary rural renewal work at Churchtown.



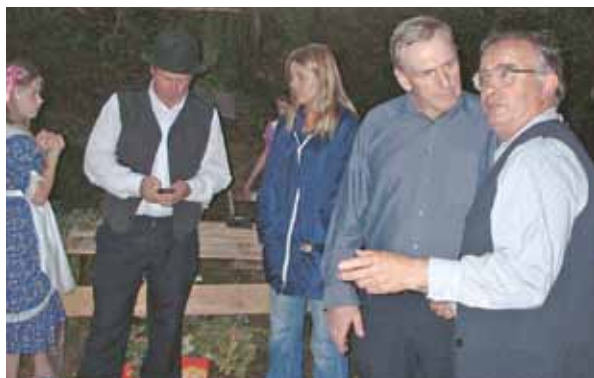
190. Noel Linehan, organiser of the Ballyhoura Ramblers.



192. Jim McCarthy, local historian.

191.
Con O'Donovan
and Paddy Joe
O'Mahony
(behind counter)
at Flannery's Bar
in the early
1970s.





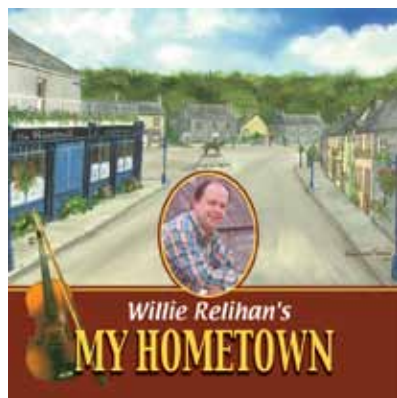
193. The Hedge School re-enactment at Ballygrace in August 2004, including the 'master' Éamon Horgan and his daughters Caitriona and Maria Horgan (all from Doneraile), Noel Linehan and Noel Coleman (Buttevant).



194. Men at arms 1924: (l-r) Sean O'Mahony, Sean O'Keeffe and Denis O'Leary.



195. The night Jerry O'Sullivan's pub closed for the last time in 1992: (l-r) Patsy Quinn, John Keane, Jerry O'Sullivan, Michael Hasset Egan, Francis Carroll and Pat O'Connor.



196. The cover of Willie Relihan's CD *My Hometown*, with a painting by Eileen Ahern-O'Connor.



197. Tom O'Brien overlooking the planting of one of seven commemorative trees in Churchtown village on the 50th anniversary of the Easter Rising. Note his grey Ford Cortina DZB 888.



198. Bertie Daly who wrote Part 4.4 of *The Annals*.



199. Jerry Sullivan's pub during a visit by 'the Canadian' or Denis O'Sullivan in the early 1970s. Denis organised a Dublin-based harpist to entertain the customers: (l-r): Harpist, Pad Relihan (with pint glass), Mary Buckley, Bill O'Callaghan, Dan Buckley, Denis O'Sullivan and Denny 'Booney' O'Sullivan.



200. Denis O'Sullivan and Denny 'Booney' O'Sullivan – enjoying a Guinness at Jerry O'Sullivan pub c.1970.



201. The 'Booney' House (O'Sullivan's), with Hannie in the doorway and Maurice Mahony and his first cousin Denny Booney (right) in conversation, 1974.



202. Susie 'Booney' O'Sullivan as a young woman.



203. Denny 'Booney' and his sister Susie O'Sullivan.



204. John Browne who wrote Part 7.12 of *The Annals*.



205. Mick Lynch, Ben Fehin, Mick Connors and Pad Relihan playing darts in O'Keefe's in the 1950s.



206. Robert Andrew Anderson, first secretary and organiser of the Co-Operative Movement, was born at Mountcorbitt.



207. John 'Boss' Murphy (1875-1955) is in the back row of a family portrait taken in the early years of the 20th century. His sister Margaret (1874-1913) is on the left and Bridget (1870-1919) is to his right. His father William 'Boss' Murphy (1831-1911) poses in the front row with his daughter Mary (1872-1960) and his second wife, Margaret Bourke (1836-1910) from Newtownshandrum.



208. Paddy 'Dines' O'Flynn.



209. Tom and Elizabeth Sampson, Ballynamuck in the early 1900s.



210. McNamara's Band, 1947:
(l-r): Simon Keane, Richie Flynn, Jackie Flynn, Patrick Irwin, Pakie Murphy, Jim McGill and Paddy Flynn.



212. A village hunting party in c.1950, with T.J. Costelloe and Jimmy Gordon (back row) and Denis Pat Costelloe and David Hickey (front row).



211. The Belles of Churchtown with Jim Sampson at a gymkhana in the 1950s organised as part of Churchtown Carnival: (l-r) Myra Aherne, Eileen O'Keeffe and Trassa Greehy (visiting from Buttevant) and (front row) Lily McGill and Mairead Sampson.

213. Tom O'Brien outside his pub in late 1920s /early 1930s.





214. The Duhallow Hunt assembles outside Flannery's in March 1934.



215. Private Michael McCarthy (1893-1918).



216. The White Horse Inn, as Costelloe's was known because of the horse over the door: (l-r) David Hickey, Dick Donovan, Billy O'Keeffe, Lil Costelloe, David Hickey (cousin of the other David) and John Pat Murphy.



217. Sister Celeste (Ina Bowe) after receiving an MBE from Queen Elizabeth in June 1975 pictured with her brother Jim and his wife Kathleen outside Buckingham Palace.



218. Pad Relihan, Paddy Joe O'Mahony and Elsie O'Brien with William Keating (front), taken in 1966. The large cup is the Sean Óg Murphy Cork County Senior Hurling trophy, which Avondhu won in 1966 when local man Pat Behan was captain. The trophy held by Elsie O'Brien was a cup won by her brother Thomas as a point-to-point owner/rider.

Images of Churchtown – People and events



219. A selection of the guests at the special 400th anniversary dinner of O'Sullivan Beare's epic march of 1602-03. Included in the picture are Josephine and Walter Ryan-Purcell, Con O'Donovan, Dan Curtin and Bosco Thompson.



220. Bill Egan, a regular performer with the Ballyhoura Ramblers in Boss Murphy's.



221. Tom and Angela O'Brien in the mid-1970s.



222. Future local historian Jim McCarthy as a young boy, with Tom and Lil Costelloe, taken in c.1930.



223. Noel O'Brien and family of Clashganniv (also spelt Clashganniff) at Cahirmee Bridge on his epic 1994 voyage from Churchtown to the Atlantic ocean at Youghal. Right to left: Noel, Heather, Sarah and Mark O'Brien with Margaret O'Brien sitting on the bridge.



224. Noel Davern TD, Minister for State with responsibility for Rural Development visited Churchtown in December 2000. Pictured here with the Minister are Noel Linehan, Gerry Murphy and Eileen Ahern-O'Connor.



225. Up for the match in the 1950s on O'Connell Street in Dublin: (l-r) Billy O'Keeffe, Paddy O'Keeffe, Bill Murphy and Mick O'Keeffe.



226. Bill and Kathleen O'Flynn, Rath who will celebrate their 60th wedding anniversary in February 2006. Bill was a long time employee at Churchtown Creamery and has written Parts 7.1 and 7.16 of this book.



227. Ruairí Ó Hicí, who wrote Part 4.6.



228. Hannah Maria Murphy having baked a griddle cake at her home in George's Street in the early 1970s..



229. Nora Murphy holding Gerry Murphy, in August 1954 at Leap.

230. Many emigrants returned for the O'Sullivan Beare event including John O'Sullivan from London and Noel Relihan from the US.





231. Gobnait and Maurice O'Grady with the Liam McCarthy Cup visited Churchtown on 28th and 29th July 1997, with Wexford hurling captain, Tom Dempsey, and John Sheahan, Mallow. Maurice O'Grady, former director general of the Irish Management Institute, had just presented a two-day course in Churchtown at which Tom Dempsey was a motivational speaker.



233. Anita and Niamh O'Herlihy with Carmel Conroy who formed Nivita were tragically taken from us in a car accident on 27th October 1999.



235. Mary Kelly, manager of Boss Murphy's (2000-02), with John Magee, Bishop of Cloyne, who was visiting for a Confirmation. Mary Kelly was the first resident at Bruhenny when she purchased house number 1.



236. Margaret Bourke, second wife of William 'Boss' Murphy.



232. Far from the madding crowd! Bill Murphy (1916-84) of Leap. Taken in 1977.



234. Francie Conway, producer of *Boss Murphy's Spirit of Cork* CD, with Noel Dillon Cork County Manager, at the Trust's Golf Classic at The K Club, County Kildare, on 28th April 1998.



237. Reverend Matthew S. and Reverend Daniel Murphy, sons of William Murphy, who emigrated to Iowa in the 1880s.



238. Churchtown Coursing Club 1929.



239. Jack Murphy and the Lord Mayor of Cork at the launch of the *Boss Murphy's Spirit of Cork* CD.



240. John M Murphy, Leap reciting from his poetry book entitled *The Extra Magnificent Yeti* published in 1994.



241. Goosey, goosey, gander, where do you wander? Danks Manning on the bike was regularly followed by his pet goose.



242. John Lowe was awarded the Trust's Medal of Honour for organising The K Club fund-raiser.



243. Oliver Byrne, recipient of the Trust's Medal of Honour for his community service.



244. Gerry Corbett, Medal of Honour recipient.



245. Denis Hickey proofing *The Annals* in the Market House on 5th October 2005.



246. Karl O'Connor presenting a course in the Community Centre in September 2001.



247. Walter Ryan-Purcell proofing *The Annals* in the Market House with Noel Linehan and Bill O'Flynn on 5th October 2005.



248. Dan Flinter, chief executive of Enterprise Ireland, visited Churchtown in 1999: (l-r) Michael Barry, Gerry Murphy, Dan Flinter, Eileen Ahern-O'Connor and Eoin Little.



249. Pad's House c.1969. The second house west of the Pound Corner, now owned by Eileen Murphy: (l-r) Paddy Joe O'Mahony, Pad Relihan, Betty Watson, Frankie Doyle and Paudie Doyle.



250. Summer 1972. Pat and Gerry Murphy 'at the bales' in the Goaling Field.



251. Bill Murphy with his father John in August 1954 at Leap.



252. Heading from Leap to the village for Mass in a horse and trap in the 1930s: (l-r) John Murphy with his cousins Nora O'Dea (nee Cullinan) and her brother Charlie Cullinan and John's wife Margaret.

The Annals of Churchtown

253. Padre Pio Nursing Home, originally owned and operated by Denis and Ann Fehan and now by Shane and Mary McCabe.



254. Maurice Gilbert, Ballyhoura Construction Ltd and Gerry Murphy in May 2000 when the first sod was turned at Bruhenny.



256. The top of the obelisk is put in place in 2003.

257. Churchtown underground drainage under construction in Summer 2003.



Images of Churchtown – Renewal & Construction, 1996-2005

258. Construction began at Egmont Place across from The Village Inn in August 2005.



259. Houses numbered 6-8 at Bruhenny. The scheme was designed by architect Gerry Cahill.

260. A selection of Radharc na Sléibhte houses constructed in the period 2001-2003 by LBJ Construction Ltd.



261. The Windmill Nursing Home developed by Pat Kennedy and built by Ballyhoura Construction Ltd opened in 2005.

262. The entrance to Woodview on the Black Road. Construction started on this residential housing site in 2004.



263. The Boys' School, c.1904, with Tom O'Brien of O'Brien's Bar (third from right in front row) with teacher Tom Tierney.



264. Horse training maestro Vincent O'Brien as a young schoolboy at Churchtown.

265. Churchtown Boys' National School, Infants and 1st Class, 1923. Front row (l-r): Andy Fitzgerald, Louis Tierney (note his hair still in ringlets), Mickie Keane, P. Sullivan, Moss Donovan, Gerry Fitzpatrick, Dick Donovan and -? Flynn (Egmont). Second row (l-r): (first three boys not identified), D. Sullivan, Joe Sullivan, John Fehin and Bill Egan. Third row (l-r): Jim Stack, William Murphy, Mick Lynch, Pakie Murphy, Tim Egan, Dan Flynn, T. Treacy and (unidentified boy). Back row (l-r): Mr Motherway, (three unidentified boys), John Egan, John Fitzgerald, (unidentified boy), Vincent O'Brien, Neilie O'Shea and teacher Tom Tierney.



266. The pupils of Churchtown National School in 1951 with headmaster Thomas Wall.

Images of Churchtown – School



267. A school group from the early 1950s.



268. Tom Tierney, principal of Churchtown National School for over 38 years.



269. Churchtown National School Boys Confirmation Class, 1967. Front row (l-r): Pat Keating, Donal Cronin, James Roche, William Keating, Francis Gaffney and Thomas Gaffney. Middle row (l-r): Gerry McMahon, William Relihan, Jim Breen, Pat Murphy, Gerry Heffernan, John Cronin, Anthony McMahon, John Corkery, Denis Egan and Ben Dorney. Back row (l-r): Sean O'Leary, Ted Buckley, Gerry Murphy and headmaster Pat Collins.



270 & 271. Tom Wall, principal of Churchtown National School for 20 years and Margaret Wall, teacher at Churchtown National School for over 38 years.



272. St Mary's National School opened in 1947.

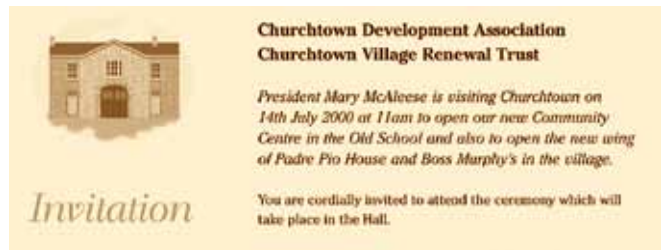


273. Minister Micheál Martin, TD, who visited Churchtown in 1999, is pictured here with (l-r): Dan Joe Fitzgerald, MCC; Michael Moynihan, TD; Gerry Murphy; Gerard Linehan, NT and School Principal; and Ina Bourke, School Board of Management.

274. President Mary McAleese's car arrives at the Community Centre on Kerry Lane on 14th July 2000 for her official visit.



277. Michelle Bourke presents a bouquet of flowers to President McAleese on behalf of the pupils of Churchtown National School.



275. The Presidential Visit Invitation, 2000.

276. Gerry Murphy, chairperson of the Churchtown Village Renewal Trust, welcomes President McAleese and Martin McAleese to Churchtown.



278. The official greeting party for the President in July 2000. Front row (l-r): Gerry Murphy, Fr Patrick J. Twohig, PP, President McAleese, Eileen Ahern-O'Connor, Mary Howard and Peggy O'Flaherty. Back row (l-r): Noel Linehan, Margaret O'Brien, Bosco Thompson, Ina Bourke, Pat Murphy, Sean Howard, Martin McAleese and John Sampson.



279. The President mingled with the crowd while the Bruhenny Choral Group, led by Mary Wilson, sang 'Danny Boy' and other beautiful songs in the background.

280. President McAleese meets the FÁS team who have beautified the village and renovated the Community Centre.



281. The President meets Mary O'Connor with Mary Howard in the background in July 2000.



282. Father Patrick J. Twohig greets the President.



283. John Condon, Patsy Flynn and Billy Ring – with Brian Quinlan, Enterprise Ireland in the background – awaiting the President in July 2000.



284. Carmel Fox, chief executive of Ballyhoura Development presenting Medals of Honour to Patrick Irwin and Noel Linehan for service to the community.



285. The Trustees of Churchtown Village Renewal Trust on October 5th 2005 in the Market House: Front: (l-r) Margaret O'Brien, Eileen Ahern-O'Connor and Peggy O'Flaherty. Back: (l-r) Gerry Murphy and Noel Linehan.

286. Farewell from Churchtown and farewell from our Images of Churchtown.



Part 7

Memories



Note: The memories were largely collected by Noel Linehan to whom we are indebted. They were typed by Noel's son, John. Noel has also compiled a substantial library of video interviews with many of the people whose memories are presented here.

A large number of memories were also collected by Gerry Murphy and typed up by Gerry Corbett, to whom we are also grateful.

For some of the more colloquial terms used in people's memories, please refer to the Dictionary (Part 1.2) and *Lingua Bruhenny* (Part 3.1) sections of the book.

Contributions are presented with minimal editorial intrusion.

Collecting the memories began in the late 1990s and many of the authors are no longer with us. May they rest in peace.

Part 7.1

Churchtown School in the 1920s

by Bill O'Flynn

When I started school in 1923 at five years of age, everything was primitive. The old school had two rooms: the boys in the lower one and the girls upstairs. We had four teachers, two men and two women.

Mr Thomas Tierney, who was Principal for many years before I started, remained so for some nine years after I left. He was a very good teacher, but as Goldsmith said, 'Stern to view and you see the day's disaster in his morning face'.

He never taught Irish – that was left to his assistant, Mr Motherway. Mr Motherway arrived each day on a motor bike, which was a great novelty for the pupils. He was replaced by Mr Wall, who succeeded Mr Tierney as Principal. Mr Wall's subjects were Irish, nature studies (which he loved), poetry and singing – particularly Moore's Melodies. He also encouraged pupils to bring the first wild flowers, frogspawn and tadpoles in jam jars.

When Mr Wall first came to Churchtown, he was lodging at Costelloe's, and his future wife, Margaret O'Callaghan, was living next door. Sometime later they started going out together. At that time, there was a lower walk in Burton Park which had a garden seat. One evening, a group of us were playing in the next field and we saw them coming. We hid in the bushes and they sat down on the seat. After a while, Mr Wall put his arm around Margaret and gave her a hug. This was greeted with a resounding cheer, which wrenched them apart like an atomic bomb. He chased us, but caught no one. He knew us all, however, and the following day we were caned and made kneel on the paving stones for half-an-hour. After that, we lost interest in romantic affairs.

The school itself was a rather dreary place, painted a dull green many years before I started and never repainted during my nine years there. There were two grates; one was used during the winter at the Assistant's end, but there was never a fire lit at Mr Tierney's end. His desk was on a slightly raised platform and he sat there in frost and snow, quite impervious to both. He always sat cross-legged with an ash plant [cane or stick] held firmly between them. Each pupil came in with his home exercises, mainly arithmetic and composition, with a little occasional history. If he thought you took any shortcuts, the stick came into play very quickly indeed.

Strange to say, even though the stick was feared, his sarcasm was feared even more and I saw many pupils, immune to a few slaps, break down in tears when they became the target of his sarcastic comments. Tables, mental arithmetic and catechism were a top priority with him and took up most of the day.

7.1 Churchtown School in the 1920s

There were only about eight long seats in the school and many pupils had to stand. So when doing multiplication or long division, some stood with their backs to the wall.

As the majority of pupils had little prospect of further education, our teachers always impressed upon us the need to do our best at all subjects.

Money was very scarce in those days and the vast majority of children went barefoot to school for nine months of the year. As there were no playgrounds, pupils played on the road while the four teachers stood by the school wall and chatted. There were no motor cars then and we were quite safe on the road.

The roll call at that time was printed on a slate. There were approximately 110 boys and about 120 girls attending during my time. This meant that each teacher had about 50 pupils. Sometimes classes were pooled together for subjects such as geography, when we stood around a very large map (one of a series of four) while Mr Tierney, using his stick as a pointer, indicated the different countries and taught us their chief industries.

We got six weeks' holidays in the summer, three weeks at Christmas and two at Easter, but we had no other time off apart from Church holidays.

I have to mention the complete lack of facilities: no toilets and no hot water. There was, however, many a mouse and plenty of draughts! We had a nice jovial curate, Father Ellard, who was a frequent caller. He enjoyed drawing a man's face on the blackboard and blindfolding a pupil who would then attempt to draw a cigarette in the figure's mouth. The winner got a penny – which was a fortune in those times.

Our Parish Priest, Father Foley, also called and he had one song that he always sang for us – 'The Bonny, Bonny Banks of Loch Lomond'.

Finally, I would like to pay a tribute to our teachers, especially Mr Tierney. He was a really dedicated teacher who produced many talented pupils, including the late Jim McCarthy, RIP. Jim was a wonderful historian who left school in 1933, one year after I had finished.

Part 7.2

The *Titanic* Tragedy and the loss of our Aunt Bridget

by Densy Egan

I suppose there is one great reminder to mankind when we think of the great loss of life caused by the sinking of that great ship, *Titanic*, in 1912. We can never take the elements for granted, the power of the ocean, the strength of the iceberg, the destruction caused by storms, the dangers of bushfires, the devastation of a volcano, the catastrophic effects of an earthquake and the awesome power of a tidal wave. While man may build stronger buildings and safer planes and ships, the power of the elements will always have to be respected. This is the lesson I take from the following account given by my late Aunt Hannah, whose sister, Bridget, was one of those who perished with the sinking of *Titanic*.

Bridget had been on deck when the calamity occurred and she mentioned to a fellow-passenger that she was going below to get her handbag – sadly she never made it back on deck. The following is Aunt Hannah's sad story of the sinking of *Titanic*:

The *Titanic*, pride of the White Star line, sank after striking an iceberg in mid-ocean. The terror of that night is still fresh in the minds of many. So is the horror of the days that followed, when rumour ran unchecked, as did tales of terrible hours of panic. There were stories of violent death and of the shooting-down of fear-stricken passengers by brutal officers. No-one actually panicked during the last hour on board the doomed vessel; *Titanic* added another shining page to the heroism of the men and women on board. Everything happened with staggering speed: one moment the great liner was racing through the night – and the next she was sinking. The crew, in the best traditions of the sea, were soon wholly occupied in shepherding their charges to the boats.

General alarm was not sounded and many passengers refused to leave their warm bunks when ordered on deck, believing it to be 'just another boat practice'. Captain Smith was subsequently criticised for not issuing a general alarm, but he was aware that his 20 lifeboats were insufficient to accommodate all aboard.

A general alarm in such circumstances would have served no useful purpose and may have incited panic. The Captain's orders were issued quietly and the crew did their best to bring the women and children to the lifeboats.

What happened immediately before midnight on 14th April 1912 is now a matter of public record. The look-out spotted an iceberg directly in the path of the liner. An attempt was made to alter course, but this was impossible for such an enormous ship under full steam.

7.2 *The Titanic Tragedy and the loss of our Aunt Bridget*

The iceberg – two-thirds of which was below the waterline – struck *Titanic* a glancing blow, ripping an enormous hole in her side through which the sea rushed in an irresistible flood. The engines were reversed and watertight compartments closed – all to no avail.

The wonder ship of the world, on her maiden voyage with the Blue Riband within her grasp, sank into the depths of the North Atlantic. God rest those unfortunate souls who lost their lives on that awful night in the watery depths of the ocean.

Part 7.3

Teenage years in the Churchtown of the 1930s and '40s

by Mick Howard

I was born in Annagh. My parents were natives of Churchtown. My late father worked for Hugh O'Connor (where Eugene O'Leary now lives). He worked there for many years, carting stone from the quarry to the kiln. Horses were used back then and the stone had to be extracted with the aid of crowbars and hammers. Tim Lehane was the burner, and Paddy Cronin and Pad McAuliffe worked there as well. The process of burning lime needed 24 hours of firing and was a big operation. The horse and butts were busy on the roads as up to 20 loads of limestone would be produced in a day. The ground limestone came into manufacture in the late 1940s and this marked the end of the working kiln.

I was the youngest in a family of ten. I had two sisters, Margaret and Nonie, both of whom went to America. I did not see some of my family when I was growing up as they were away working. There were also many other large families in the area at that time.

I went to Churchtown National School and some of my classmates were Patrick Irwin, David Coughlan and Donal and Jim O'Sullivan. I was an average pupil, nothing extraordinary. My teachers were Tom Tierney and Tom Wall. I can remember one duty I had every day – I would have to get Tom Tierney's 10 o'clock drink. Each day I would go down the hundred or so yards to his house in the village. I would knock at the door and his wife would give me a cloth-covered tray on which there was milk and a beaten-up egg. But there was more! I could always smell the whiskey coming through the cloth. On a windy day, the cloth would lift to reveal the small jug of whiskey on the tray.

I remember getting a bad fall on my knee when playing during lunchtime. Mrs Treacy took me in and covered it. The wound was quite deep and looked serious. But in those times one went back to school straight away.

When I was finished school, I went working the very next day. My first employment was with P&J Ryan. My foreman was Jim Gleeson from Charleville and a Coughlan man worked there as well. In all, I think there were over 90 people employed by the Ryan family. I worked on the farm and I also spent a lot of time in the bog. I planted trees during the winter season in the area of the old slate houses, which were then in a dilapidated condition. I think the O'Keeffe family from Dromina lived there at one time.

I worked also at Mrs Lewis' with Garrett Browne and Denny Hawe. I was

7.3 Teenage years in the Churchtown of the 1930s and '40s

very happy working there. The wages were small, but we enjoyed ourselves.

I went to Jersey from there and became involved in the building trade. My decision to go to Jersey was influenced by having a sister already there. I came home and got married in Churchtown a few years later. My best man was Jimmy Dunne, who later married Cass Costelloe. I returned to Jersey and operated a thriving building business with 17 employees.

Although I was not aware of it at the time, I realised in later years that the education I received in Churchtown was of great benefit to me and I must confess that the teachers did a good job in my education.

Part 7.4

St Brigid's Well and the Moanroe

by Jim McCarthy

The Well of St Brigid rises on the slope of Mountbridget, which rises abruptly from the Moanroe, about two miles from Churchtown.

Over the centuries, St. Brigid's Well has remained a great place of pilgrimage and people came in their hundreds to do the rounds there. Here, over the well there grew a great ash tree which was hundreds of years old. This old tree gave its name to the district around it and it became a name known the world over – as 'Biddy's Tree'. Sadly, during a great storm in the 1970s the great tree was blown down. I am now glad to see that, beside a beautiful statue of the saint at the well, a young ash tree is growing. And I am delighted to be told that the young tree is a sapling from the great old ash.

On Thursday night, February 1st, I went over to my native district of Churchtown to take part in the devotions, Mass and later the celebrations, as it was the feast day of St Brigid. After the rounds and the rosary at St Brigid's Well, we proceeded to the village church for Mass, celebrated by the Parish Priest, Reverend Fr P. Twohig. I thought the choir was the best I ever heard. We then went to the Community Centre (my old school) where we were entertained to a beautiful tea to be followed by plenty of music, song and dance. We were given a fine recital by the ever-popular Churchtown choral group. A friend who travelled with me was seeing the well for the first time and, when he saw the statue and the water gushing from the rock, he remarked that he thought he was in Lourdes.

Canon J.F. Lynch, late Church of Ireland rector of Caherconlish, County Limerick, and a native of the Mallow district, visited Churchtown in 1905. Canon Lynch was a noted historian and antiquarian. He visited Biddy's Tree at that time. In his writings Canon Lynch states, 'At this sacred place I met a woman named Mrs O'Sullivan'. Mrs O'Sullivan told Canon Lynch that she had a son who, when four years old, suffered from lung and kidney disease. The young lad with his father did the rounds and drank the water mixed with milk. When Canon Lynch visited Biddy's Tree, he met that young lad who was growing up to be a strong and healthy young man.

Many are the stories told of St Brigid's Well by the late Jack Byrne of Buttevant. When Colonel Grove-White, the historian of Doneraile, visited St Brigid's Well in 1917, he met a Mrs Jones who told him how her husband was totally blind until he did a series of rounds at the well. When Colonel Grove-White met this man years later, his sight was totally restored. About 100 ago, a farmer from near Churchtown, while passing by the well late at

night, saw the illuminated figure of a young woman among the branches of the great ash tree that then grew over the well.

As you stand at St Brigid's Well, the view is breathtaking. Looking to the east in the valley below, you will see the great stretch of flatland known as the Moanroe. As some men were clearing a stream in the Moanroe in 1927, they discovered a skeleton and the antlers of the Great Irish Elk. The bones of the Moanroe Elk can now be seen in the Natural History Museum in Dublin. Dr Charles Smith, writing in his history of Cork (1750), described the Moanroe as a deep and dangerous morass. In recent years with the aid of modern machinery, the bed of the Awbeg River has been lowered considerably, causing the Moanroe and its extended marshes to drain away.

On the hillsides surrounding this stretch of flatland can be seen some ancient ring forts. The largest of these is situated at the highest point of what was known in my young days as 'Cowhey's Fort Field'.

Many of my school mates grew up with me on the borders of this great stretch of flatland. Many of those dear lads and lassies have passed on to that great land in the sky. Others, I am glad to say, you can still meet on the street in Churchtown, while more live in England or in downtown Manhattan in New York City.

Part 7.5

Memories of a stud farm

by Densy Egan

My father's name was Edmund Egan. He was born in 1884 and went to school in Churchtown from 1890 until September 1899. He was married in 1917 in a match made by old Michael O'Donovan. My mother died in 1974 and she is buried in Kileedy.

When I left school, I went to work at Paddy Fleming's, Gurteenroe. He had a fine farm; some of his land stretched to Ballygrace and bordered Currymount and Templemary on the south side. Paddy Fleming was on very friendly terms with his neighbour, Den McCarthy. I got to know Den well also. He was a very interesting man and his beard was burnt from smoking. Paddy Fleming owned lands in Annagh too at that time – the Buckleys now own it. As a matter of fact, it was from that farm that our family went to school.

I then went to work at P&J Ryan's. That was seasonal work. In September we would begin at the potatoes. There was a lot of work involved and many people were employed. I picked potatoes at Patrick Irwin's, and Eugene O'Leary's farm would have acres to be picked. There were several other farms with potatoes. Many local women helped out, including Mary Kate Relihan, 'Birdie' Flynn and Mrs Cronin.

Dr Cowhey of Churchtown House was my next employer and I was there for nearly two years when she died on 1st May 1951. Her coffin had to be taken into Kilgrogan in a horse and cart because it was not possible to travel the fields in any other way.

'Loch Lomond', owned by Bessie Cowhey, was a legend in Churchtown for many years – these were golden years for Churchtown House and Churchtown village. The following description of the horse is taken from a stud farm directory:

At Churchtown, Buttevant, County Cork, Ireland, 'Loch Lomond' (1916), a bay or brown horse by 'Lomond' by 'Desmond' out of 'Mary Melfit' by 'Lord Melfit, sire of 'Royal Canopy's dam, out of 'Bonnie Duchess'.

'Loch Lomond' won the 1919 Irish Derby in a canter beating such horses as 'The Panther' and 'Grand Martin', who ran 'Grand Parade' to three-quarters of a length at level weights in the St James' Palace Stakes at Ascot. 'Loch Lomond' is one of the grandest specimens of the high-class weight-carrying thoroughbreds at the stud, neither weight or distance was any consequence to him. The merits of this beautifully bred horse may be summed up by stating he was a wonderfully fast stayer. The advent to the stud of 'Loch Lomond' must have an exceedingly beneficial influence in producing a crop of very high-class stayers. In 1926, he was the sire of the winners of sixteen races. In

7.5 Memories of a stud farm

1927, he was the sire of thirteen winners of twenty-four races, including 'Old Orkey'. Fee for 1928, 49 sovereigns. Apply to the stud groom, Buttevant, County Cork.

Mr Massarella bought the farm [Cowhey's] at the end of May 1951. As we were going to dinner, we met him with Michael Gould in the passage. Mr Massarella said, 'I've this place bought'. It was difficult to understand his accent. 'What's your hire here?' he asked. We told him it was £3 10s. He said he would give us 10s more, to bring it to £4 per week.

Dr Hartigan, who was married to a sister of Dr Cowhey's, came in the evening and told us the place was sold and that the Italian man was taking us on. I stayed 24 years.

'Danks' Manning was the groom. The first stud horse was 'Ribero'. Then there was a mare 'Lady Take Time', winner of a bumper at Killarney when ridden and trained by Mick Cliggott. 'Campfield' was another stud horse at the time. Some of the foals by him were later purchased for the Swiss army. My brother Ned and I looked after the horses for a number of years. Mick Cliggott left in 1970 when the horses were sold. It is really nice to see them back again.

Returning to my school days, I was taught by Mr Tierney and Mr Wall. Mr Wall would hide pennies on the wall opposite the school and have us search for them; I could not understand why he did it. He asked Frank Guiney one day if he could dance. 'I can,' said Frank and he gave a demonstration of the 'crow' dance. Oh! it was a grand dance! If only you could have seen Frank doing it on the pavement. It was great to see him.

These are some of the memories of my lifetime. I often remember the 1930s and '40s – they were good and simple times.

Part 7.6

Looking back in time

by Mick 'Hassett' Egan

I was a member of a family of ten. We lived in Annagh and I walked barefoot to school for a good part of the year. Times may have seemed tough, but I was happy with my lot. Hurling took up the time then for me. Players would come from all around – Granard, and even from Ballyhea. Jimmy Walsh was one good hurler. Jim Irwin used to referee a lot of our matches. Some of these matches were very rough and Jim was a very strict referee whose decisions one would not question. All our matches were played in Irwin's front field.

I admired Tom McAuliffe's expertise with horses – he could do anything with them. Tom worked at Roches then and whether a horse needed training or schooling, Tom was the best around.

The lime kiln was operating during the 1930s and '40s in the farm now owned by Jimmy Gordon. Tim Lehane was in charge of the job. The fire was left burning around the clock. You can still see the remains of the kiln. Lime is no longer burnt, as it is easier now to crush the rock into powder and spread it on the land, rather than going through the lengthy process that the lime kiln entailed.

Part 7.7

The townland of Ballynamuck

by Paddy McMahon

I live in Ballynamuck, which is in the Mountcorbitt area. Many people believe that my home is in Mountcorbitt, but the boundary between the townlands is a stream to the west of my house. The stream turns eastwards and a dry dyke running to Buffer's Cross continues the boundary between the townlands.

My grandfather came from the Brosna area of Kerry. My father was a dairyman, which was a common system of farming some years back. He used to rent farms and milk a herd of cows on farms. He was thirteen years in Altamira, Liscarroll, nine years in Imogane, four years in Aghaburren and seven years in Coolcaum.

My father, who was also considered a good judge of the pig trade, bought pigs in Kanturk and Drumcollogher to sell in Buttevant and Charleville. I remember on one occasion when he was coming from Kanturk with a rail of pigs, he met a man at Mossie Fitzgibbon's in Liscarroll and he sold the lot to him. He came home with an empty rail that evening and left next morning to purchase more.

The late Paddy Fitzgerald's farm is across the road from my house. The Fitzgeralds were a very big family. There are now two unoccupied dwellings on the land – there used to be a third at one time. I got water in former years from Fitz's Glen; it was an open well. There is a field on the farm called the Stone Field. There was a stone to mark the height in the middle of that field. Paddy Fitzgerald got Jack Manning to remove the stone with Jim Sampson's tractor some years back. If Paddy's father, Con, knew, he would not approve of its removal – it was a pity to knock these things!

In Miss O'Brien's farm at Mountcorbitt, there were some huge oak and beech trees years ago. They were grand clean oaks. These were sold and taken to Donegal. They used special machinery to load the long logs and the load took eight hours to reach Donegal.

The late Eileen O'Brien expressed a wish to be buried among the trees, but this was not possible.

In bygone years there was a lovely orchard on the farm. There were lovely flowerbeds and there was a pond in the middle. There were several stone ornaments to decorate the gardens – these are all gone now. It was a beautiful spot to behold in the summertime. There was another stone well at the end of the orchard.

I remember also a long line of elm trees on the side of the main road, on the Buttevant side of Buffer's Cross.

Part 7.8

Memories of Churchtown, 1924-1953

by Brigid (Manning) O'Sullivan

From the 1920s, Churchtown school was a four-teacher school, where Mrs Noonan and Mrs Wall were in control upstairs while Mr Tom Tierney and Mr Tom Wall taught the boys downstairs. Both rooms had a teacher at either end and pupils not being taught sat at their desks. There were also a couple of high desks from which the rolls were called each morning at 9.30. There were old, worn maps on the walls – one large map of Ireland and another one of the world – they were the only decorations.

An open fire was the only heating provided and the coal, delivered each week from Tom O'Brien's yard in the village, was stored in the 'Black Hole', at the end of Mrs Wall's lower end of the boys' room. Two senior girls were sent downstairs each morning by Mrs Wall to bring up the fuel in coal shuttles. Some girls liked the idea and more didn't.

Pegs on the wall provided the cloakroom downstairs and the girls hung their items of clothing at the top of the stairs outside the school room door. Doors to the upstairs were beside the entrance to Flannery's yard where the stallions were stabled and the gate to the boys' room was beside the Market House. There were two dry toilets, located in sheds at the top of each yard. The toilets were cleaned at the end of each term and lime was shaken in the area.

The playing area was generally in the yard, but the village – and indeed O'Brien's field directly opposite the school – were also used.

The usual subjects were taught: English, Irish, sums, geography, history and religion. A half hour was given to each subject. Needlework and knitting were also included and one learned to 'turn the heel of a sock'. Failing to do that meant standing with your back to the wall facing the class. This was the cause of a giggle and a slap of the ruler or maybe a cane. I never achieved this art – a fact my mother couldn't understand.

Religion was a painful subject, especially among the fifth classes preparing for Confirmation. The thought of the Bishop asking you a question you were unable to answer scared the entire class and we learned Bible and Catechism day and night. In most cases, you weren't asked anything you knew off by heart. The teacher usually chose the best class for the Bishop, leaving the others to the priest who was examining on the day. Since Churchtown and Liscarroll was one parish, Confirmation rotated on a six-year cycle between the parishes. When it was in Churchtown, the pupils from Liscarroll came to Churchtown and when in Liscarroll, we went there. A great day and a few pence to spend – sweets and lemonade and shopping.

The girls generally wore a white home-made dress – neither mini nor maxie, the length varying with the whim of its maker, who in my case was Mrs O'Mahony, wife of 'The Baker', who lived in Egmont with her daughter Susie and her three sons, Jack, 'Condy' and Maurice. No matter what the boys wore, it generally had to be washed as they always wound up the day fighting with the Liscarroll boys. Indeed, that trend continued over the years when they met in the hurling field.

During the years prior to 1937, the local Parish Priest was Fr Dan Foley, who lived at Castle McCarthy. He was a stocky little man and rode a bicycle with a 'fixed' wheel. He always got on the machine from the back, by standing on a step and heaving himself up on the saddle. When Fr Foley said Mass, his arrival on the altar was greeted with a big sigh from young and old. Having arrived at the sermon, he cleaned and polished his glasses three times. The men, who always stood or knelt at the back of the gallery stairs, mostly left for a smoke at that time. After half an hour of 'rambling' by Fr Foley, coupled with several changes of glasses, Mass was resumed and the men drifted back to the church.

Fr Foley always had his dinner at O'Brien's pub. Mrs O'Brien and her sons Frank and Tom lived here with their twin sisters. There was a bakery at the back where 'Condy' O'Mahony turned out batches of bread every day. In those days, loaf bread was a novelty – every woman baked her own bread at home in the bastable. When at school, if one was lucky enough to have a penny, the girls went to O'Brien's because the small loaf was cut in three there and spread with a scrape of jam and it cost the said penny, whereas at Flannery's, now the 'Village Inn', two parts were made of the loaf and the boys went there – they had more eating and no jam! The bakery at Flannery's was part of the building facing the road and the baker there was Maurice O'Mahony, brother of 'Condy'.

Our elders disagreed as to who was the best baker, but the amazing and amusing thing was that neither the men's mother nor their sister could bake. The trade came from their father, who was known as 'The Baker'.

These memories would not be complete without another mention of Fr Foley. When the Stations were held in the church, his bike could be seen parked across the road from the school or outside somebody's gate on his way home. Time meant nothing to him. My aunt, Kitty Manning, and her brothers, 'Danks' and Joe, lived in Egmont and since my mother was not very strong, we spent a lot of time there and indeed Fr Foley often got our sweet prayers. On an evening when he had spent hours, maybe three or four, teaching or trying to teach us all to sing the Scottish song 'Annie Laurie', he suggested that we all convey him home. My mother and aunt left with him, but my father, Dave Manning, who had seen the bike parked, ducked around the back and joined us when the women and Fr Foley left. Since this was a

frequent occurrence along the road, it was generally known that the idea of the 'conveying' was that himself [Fr Foley] couldn't get on the bike to go up the hill known as 'Poll-a-Freestone'. Having reached the top of this hill, Fr Dan mounted his machine and free-wheeled right to his gate. No lights, of course, just one hand signal. He was very tight with money, but at Christmas, when the man who worked for Mrs O'Brien brought his messages in a horse and cart, he got his 'Christmas Box' of a three penny piece.

One other funny incident about someone who could be termed a harmless man. When Fr Foley died, the coffin-maker at Davy Ryan's undertakers in Charleville had to make a special box for him as he had a very big 'corporation'. I worked in the pub as a barmaid and I was sent to the workshop with a message 'by the way'. I was caught from behind and landed in the box and held down. Needless to mention I screeched and kicked to get out. There'll be no such escape next time round!

Military were seldom seen in Churchtown. One such time was when Commandant Paddy O'Brien from Liscarroll attended a funeral at Kilgrogan graveyard. Lorry loads of soldiers were in the village and the excitement was unbelievable. A gentleman known to all as Denny 'Booney' gave a running commentary on the proceedings.

Election day was never to be forgotten – 1936 was a particularly memorable one. The boys had a day off because their school room was used as a polling station. It was also a great day for us girls upstairs. No lessons, faces glued to the windows watching the comings and goings – Éamon de Valera and William Cosgrave were hard at it. The Cosgrave camp were Blueshirts and Dev's column was green. One of our teachers was very anti-Blueshirt. Talk of a red rag to a bull! The local candidate was Ned Cronin from Charleville [founder of the Army Comrade's Association, precursor of the Blueshirts]. Mr Cronin's car pulled up outside the school to shouts of 'Up Dev!' and 'Up Cosgrave!' As it was lunchtime the teacher, who was anti-Cosgrave, always ate her lunch at the pier of the gate. However, amidst all the excitement, out of the lunch bag she produced a paving stone and aimed it at your man's car. It went right through, missing Cronin by inches. He didn't wait for any more and left in a hurry to shouts and jeers and school resumed upstairs. That turned out to be a violent evening.

As most parents didn't vote until after work, we were all around the village. While on the subject of the elections, in earlier and later years Tom Fitz, a familiar figure wearing a soft hat and one hand behind his back, would take up his position at the door of the polling station and as everybody passed Tom handed them a bit of a pencil saying 'Take that deadly waapin [weapon] in your hand'. All hell broke loose that evening in 1936, as one Blueshirt got on his bike and came down the village. Out the door of a house

near the 'Pound Corner' came three men with red-hot pokers intended for the cyclist. Thankfully he got away, but rows broke out everywhere and, of course, we were rounded up and brought home, much against our will. Later on, a picture of Mr Cosgrave was paraded up and down the village and then set fire to in the Square.

In earlier years Egmont House, now the home of the Sherlock family, used to be the setting for a lot of social activity. My father used to tell stories about the dances and balls that were held there. In the old days, the whole place belonged to the O'Callaghan family who lived in Banteer. A man named Johnny Moylan was the caretaker. Didn't we, the Ballycristy crowd, give him a time of it? On a Sunday afternoon, when the neighbours settled down to gossip, we generally drifted across the fields to Egmont and, having roamed around the house which had no windows or back-door, we took to throwing stones on the roof of the hay barn. That drew your man out as he only lived at the end of the field. Well, he would follow us everywhere. When he got within reach of our hiding place, we took off with Johnny in hot pursuit. He generally complained about us and we got the usual 'telling off'. When, however, he went 'on the loose', which used to last for days, we never seemed to bother him.

Three of Johnny Moylan's sons were jockeys. One, Jackie (better known as Johnny) was the father-in-law of Jimmy Eddery, who is the father of Pat Eddery, another champion jockey.

Flannery's Rock was the scene of a hanging. We used to be told the story of some Whiteboys being hanged there. Who they were no one seemed to know. Also, I remember well when County Council men, who were working in the quarry, had to leave as the Banshee was very evident when somebody local died. Indeed, my husband – the late Danny O'Sullivan of Clashganniv – told of a night when he and Dick Nagle had to run home from the village because the crying of the aforementioned Banshee was about. It used to be said that this weird crying followed certain names.

Ghosts were reported to be seen at Maryfield Gate and Cúl Gate – maybe other places also, but those two come to mind. Burton House and the Lodge gates were more inclined to harbour courting couples. Indeed, many a screech could be heard coming from these quarters too, more intended to draw out the caretakers of the lodges.

The model for the hand in the Coat of Arms [of the Purcell family] over the Lodge gate was that of Dan Manning, or 'Danks' as he was known. A grand fellow – excellent at his job, but a 'lighting devil' after a few whiskeys. He was an uncle of 'yours truly' and, to make sure that he would be remembered, he gave Bill Sherlock, his neighbour, the money to have his name on the headstone over his grave in the local graveyard.

The other lodge gate mentioned was at the entrance to Churchtown

House. I understand it's a stud farm now, but so it was in earlier years when it housed a great horse called 'Loch Lomond' [winner of the Irish Derby in 1919].

The Post Office was directly across from Simcox's shop. It was run by a very contrary woman, Miss Treacy, who used to take 'a pinch of snuff'. Nattie's Corner was the general meeting place after Mass, where the men discussed everything. The women never stood there, but of course it was the place where we all met in the evening. Maggie Treacy held up the jamb of that door for hours watching the proceedings. If someone had an eye on one of the girls, it soon became obvious and they moved off quietly for a 'click' as it was called. Maggie left the door then to the sound of 'Oh! Jesus, my feet'. Indeed, we often paired off just to annoy her, only to be back the minute the door closed.

The two postmen at that time travelled by bike or by 'shank's mare'. Jack 'Far' Murphy walked with his bag up the Chapel Road to the top of Ballygrace and back. Next day I think he did the Black Road. There was a joke told of his going to the house of a farmer on that route, whose wife was reported to be very tight. One morning, however, she seemed to be in a generous humour and, when Jack arrived, she invited him in. As this was unusual, he went in and sat down, to hear your woman say, 'Will you have a cup of tea and an egg, Jack?' and honest Jack says, 'Begorra I will, ma'am, have a couple of eggs'. This could have had serious consequences as your woman could have had a heart attack. One egg was enough without wanting two! If ever a walking saint lived in Churchtown, Jack 'Far' had to be the one to qualify.

The other postman who did the other roads was 'Condy' O'Mahony. By this time O'Brien's bakery had closed, hence the postman's job for 'Condy'. He was a tall man and rode his Raleigh in style. If he had an extra few jars the night before, woe betide anyone who had the misfortune to cross his path next morning. I was a victim myself one morning. I met him on the road around Clashganniv gate and his salute was, 'Take off half of that ould lipstick off your puss'. A nice salute to get when one thought they were beautiful.

My first recollections of the motor car was the arrival, outside Flannery's door, of a blue navy model driven by Mary O'Connor from Granard. It was surrounded at once and to see a woman driving took the biscuit altogether. Then, of course, every Sunday Paddy Russell donned his chauffeur's cap and drove Miss Purcell from Burton Park to Mass. Many moons later came Dorney's 'Blue Bird', belonging to Ned and Ben. It was the only other transport to Mallow Races or to the pictures in Charleville. Indeed, you would have to be one of the elite to get a seat. Since the brothers lived alone at the top of the village, the house was always a bit upside down. When there

was a trip coming up, the boys were approached and of course we were brought in the Blue Bird on condition that we tidied up their place. This was done readily in the evenings after work. It was a great V8 – I think that was the name of the model. How many fitted into that car God only knows! But any girl sitting in the front got a gruelling from Ben. Ned always drove – and what a driver he must have been to keep the Blue Bird on the road. ‘Stop it, Ben’ and ‘Behave yerselves’, to the crowd in the back, would be the orders on the whole road home.

One of the lads in Clashganniv took a loan of Mrs O’Brien’s bike one Saturday night to go shopping in Charleville. The intention was to have it back before it was wanted for Mass in the morning. However, the shopping wound up with the bike being tied up on the front of Dorney’s V8. As luck would have it, the car plus the bike had an argument with a donkey at ‘Foley’s Bridge’ on the way back. The donkey got killed and the bike was doubled in two. Poor Kevin, who had taken the bike, had to pay for it. Not an easy thing to do out of his wages – 4s a week – as he was an apprentice. However, as he was local he was ‘kept’ at home. By the way, the Dorneys were from ‘The Old Walls’ and, except for the times when hurling brought Churchtown and Liscarroll together, they were the nicest chaps one could meet.

I was sorry to learn of the death of Jackie Murphy. One remembers him as being very fond of the horses. In the 1940s when any of the jockeys, notably Aubrey Brabazon, came to ride and work in Clashganniv, Jackie in the company of other punters would take up a position in Willie O’Connor’s hay barn and have a bird’s-eye view of proceedings. This, of course, wouldn’t be known to the man in charge of affairs across the road. A big discussion went on in O’Brien’s or Flannery’s afterwards and races were won and lost there.

My memories of Jackie would be that of a serious, very good-humoured man. There was, however, one instance when a horse from Clashganniv went to England and, in the words of my late husband ‘Daneen’ as he was known, ‘would win a fence’ or, in other words, the horse concerned would be past the winning post when the others were at the last fence. This was exactly what happened. Jackie went by boat with several substantial bets. During the crossing, a senior representative from the stable informed Jackie that the horse ‘wasn’t off’ and to save his money for another race. The horse won in a canter and, of course, the stable money was ‘on’. The representative didn’t come back on the same trip – and I have a feeling that somewhere inside those ‘Golden Gates’ when Jackie sees your man coming, he’ll be giving St Peter a nudge!

‘The Leap’ comes to mind again when a never-to-be-forgotten Donkey Derby was run in Churchtown village. Following heats during the week, the final was billed for Sunday evening – Murphy’s versus John O’Leary’s asses

fighting it out. As with the horses, locals discussed where the race might be won or lost: at Flannery's Corner or Nattie's Corner. I'm nearly sure there was a crack of the whip to be heard outside and inside the church that morning. Well, of course, the street was lined two or three deep. The start of the race was at Jim O'Grady's, or 'Grady's Gate' as it was known. 'Chip' Relihan was on board Murphy's donkey, which was favourite, and I can't remember who rode O'Leary's ass. There was a lot of competition between J.P., as John O'Leary was known, and Bill Murphy, before the race – in fact small bets were struck. Murphy's ass pulled in every morning to the kerbstone outside Flannery's while Bill went in for the paper and the usual chat.

That Sunday, the animals lined up and the starter shouted 'Go'. Off they went, down the road past the church, round the Pound Corner and up the hill, neck and neck. Chip, with cap turned back, rode for all he was worth. The Market House was the winning post. Fierce drama – Murphy's ass thought it was 'creamery time' and ducked into the kerb, throwing poor old Chip over his head, and J.P.'s ass won the race. Oh, the excitement! 'Boss' Murphy was sitting in Jackie's car outside Costelloe's shop, waiting to lead in the winner, and instead J.P., as proud as the Agha Khan, had the honour. With all the races I have seen over the years, I'd give them willingly to see that race again. Poor old Chip wasn't a drinking man, but he got drunk that night and, as he worked at the Leap, imagine his breakfast that Monday morning – sick head and 'dog's abuse'.

Costelloe's shop was at that time next door to O'Brien's, with a yard dividing them. Tom [Costelloe] was from Drumcollogher and Lil from Granard – what a happy pair they made. Tom mended everything that needed a stitch, let it be linen or leather. He did the cooking on a small range, while Lil sat on the stool outside the counter. When they addressed each other during the proceedings, you could hear 'I'm saying, Lil' or 'I'm saying, Tom'. In between Tom's activities, if you had a penny he'd gladly down tools to pour you a glass of Raspberry or Strawberry 'wine'. The same glass was used by all the customers. Of course. Lil O'Connell Costelloe, as she liked to call herself with a smile, was a real fashion piece. Up to the front seat in the church on Sunday morning. She was a very tall woman and generally had a fur collar around her neck, high-heeled shoes and multicoloured ankle socks. This outfit could well grace a modern-day boutique.

Tom Gaffney had the butcher's shop second-next door. A 'handy-sized' man, wearing glasses, he could be seen in warm weather standing at the door of his shop. If a child went in for a pound of whatever the mother could afford, Tom would say over the counter to Maggie, the wife, 'A pound of drippin' there for young Mannin' or whoever. He never pronounced the 'g', whatever he had against it.

‘Jereen’ Fitz and Bill Gaffney were well able to enjoy themselves. They both were gifted at their trades – butchering and tailoring.

I recall some bright moonlit nights with about ten of us returning from a dance in Buttevant. We frequently threw down the bikes on the side of the road and danced to the music of ‘You are my Sunshine’, played by the ‘Gaffer’ on a mouth organ. It often happened that while we were still swinging around the road, the two boys hopped on two men’s bikes and made away for home. One such victim was Christy Stack – ‘Stacker’ – and he gave the two boys a right hiding the next evening in the square. No hard feelings and the usual proceedings took place afterwards. What a wild gang we were then. Mark you, except for the ‘Gaffer’ and ‘Jereen’, no drink was involved. Pubs were the last place we went to – dances, pictures and gambles, but no drink or indeed fags.

Talking of pubs in Churchtown, the ‘Ramblers’ was the name given to Paddy O’Keeffe’s around the corner. I can’t remember much about it except that on a St Stephen’s night the boys of the gang went there before proceeding to ‘The Old Walls’. I suppose we went there to hurry them on, but things and drinks were delayed somewhat as Paddy couldn’t get a ‘top’ on the pint. Being St Stephen’s Day, things were merry and ‘Pakeen’ Murphy was rasping on the banjo. Anyway, Paddy was up and down to the range mulling the porter to get that ‘top’. Reddening the poker produced the desired effect – but the barrel ran dry and one had to be borrowed from next door. Bread soda was very cheap and Aspros were in great demand next day – you see, a pinch of soda did the trick!

Then there was ‘Jimmy O’s’ (O’Connor’s) at the top of George’s Street, which was very select. The youngest daughter, Nora, never got a slap at school and every day came back after lunch with a bar of Fry’s chocolate for a fellow-classmate. Just a few doors down, you had ‘Dines’ and ‘Birdie’ Flynn. ‘Dines’ was mad for porter, but unfortunately ‘Birdie’ was the cashier. She always sported a cigarette – a Woodbine, I’d imagine.

Bill O’Brien, known as ‘Billda’, lived there too. I wouldn’t know much about that family except for your man’s wake. For want of something better to do, we girls decided to go and offer our sympathies to the daughter. Having done that at the front door, we were shown into the wake-room. Dead silence. The corpse laid out and then out of the blue, I giggled. The daughter, Bridget, thought we were crying and she ushered us out to the kitchen, and between the laughing and crying it was hectic. Then, after a while, a knock on the door and the gang already mentioned, ‘Gaffer’ and ‘Jereen’, arrived with a ‘Sorry for your trouble’ several times to Bridget. Again, they were shown in and, of course, ‘devilment’ ensued – one of them stuck the pipe in ‘Billda’s’ mouth. Then the laughing began in earnest and the end of the story was that we were all thrown out.

Dancing in the '40s was all the rage, but, without a hall in Churchtown, people had either to settle for the stage at Sheehan's Forge or to travel to Buttevant, Liscarroll or maybe Dromina. The Forge was originally a concrete square, which was a godsend to Johnny Condon, the local cobbler; since the concrete was hard on the shoes, Johnny 'cleaned up'. Bob Harrington from Lisgriffin supplied the music on accordion while sitting on the ditch and 'belting' away for about three hours. Oh! the enjoyment for a few pence. Johnny Egan, who lived around the bend in Ballygrace, collected with a cap and, sure often a button was thrown in. One night, however, the 'dance' had to be called off as Phil Farrissey, down the road, died. On the way home, very down and out, someone took a bit of chalk from their pocket and wrote across the road 'Blast you, Faire'. Of course there were ructions, but again a nine-days' wonder and it blew over.

The Castle Ballroom was the venue where names like Mick Delahunty, the Mitchelstown Melody Orchestra or other well-known bands came. The fee here was generally half-a-crown, or 2/6 – not an easy coin to come by. Transport was usually by bike, often the bar of the man's bike. Very uncomfortable, but a few rounds around the floor soon fixed that and sure, who cared about tomorrow – it never came, and still, 78 years later, it hasn't. The usual craic went on there. If you were a good mover, you were favoured with a dance from Maurice O'Mahony. He didn't half fancy himself on the floor, complete with dancing shoes – black patent – usually carried on the carrier of the bike and donned inside the hall.

On a Monday morning my boss, Miss Flannery, always asked, 'Did Maurice dance with you?' Of course the answer was, more often than not, 'No' and when she challenged him about this, his answer was 'Be Jarsus, sure they're useless'. When we met him after his wedding and were congratulating him, he stood out in front of us at Nattie's Corner and said 'By Jarsus, wasn't it a terror that I could look so well getting married, but could never look well at a dance'. He, and the members of the 1929 team that he used to talk about always, were his pals all their lives.

The gambles were, of course, another form of entertainment. For the card-players, '45' was the game. Since cigarettes were so scarce, when the word was sent out that there was a gamble for fags in such a house, smokers would come from miles away. Since space was scarce, the kitchen was usually allocated to the dancers and the room to the card-players. Imagine trying to concentrate on your five cards with that racket going on! This was usually a Saturday night event and the pub boys always drifted in after closing time. Since they would be unwelcome at the cards, they would try their luck elsewhere. This was especially the case on one particular night; the hostess was a woman to be feared and stood for no nonsense. In fact, one of the sons acted as 'chucker-out' – and 'out' you went if you misbehaved in

any way, even to laughing while a song was being sung.

These songs had any amount of verses and were often interrupted by the firing of a fag-box or some such thing. On this particular night, two of the boys (need you ask who they were?) did right 'black-guarding'. There was half-a-dozen of stout in the corner for the band and each of the boys, in their turn, took the hostess out to dance, and since she liked to dance a hornpipe, they each took the floor with her. Such steps were never seen in Churchtown or anywhere else. Imagine the two in the middle of the floor with herself! The idea was, of course, to wear the poor woman out, which they did. Between the clapping and shouting and belting the floor to the music, herself got weak and had to sit down. Water had to be applied to her forehead to revive her.

While all this went on, the music struck up for a half-set. In the meantime, the two boys retired to the corner where the stout was. They uncorked and slugged the bottles, undercover from handkerchiefs while pretending to be wiping their sweat from dancing. However, the one-man-band got thirsty and when the 'chucker-out' went for a bottle there was a shout, 'Mama, the band's bottles are empty'. Of course, the boys were missing, having had a 'call of nature'. The floor was cleared and the dance called off and we all had to leave. However, since it's a bad wind that doesn't do somebody good, the card-players played on and a good night was had by all.

This particular house was above the Market House, as it was then, and at the back of it was the forge. Bill Hickey, or 'Hisson' as he was called, presided over affairs here. Since horses, not tractors, did all the farmers' work at the time, the yard was never empty. Heating for the repairing and the making of shoes was provided by a big coal fire, kept red by a big bellows. Since this was hard work, it deserved numerous trips to Flannery's and 'Hisson' would be seen doing this pilgrimage every day. It could even average one pint per horse. If the owner of the animal felt so inclined, he could join forces and, indeed, the shoeing might have to be postponed.

Churchtown was a good village: it had two bakeries, a blacksmith, three pubs, a flour and meal shop owned by the Noonan sisters, Simcox's shop and O'Connor's shops.

The '40s brought the war and, of course, the rationing. Tea, sugar and of course cigarettes were badly hit and indeed Churchtown had its own victims. Tea changed hands by the spoonful and sugar by the cup – loans between neighbours from week to week. Flour was scarce and when one went to Noonan's shop, Kathy weighed it in ounces. A van used to come every Friday from Ryan's of Ardnageeha – God, was it a welcome sight for the women! It sold sausages, puddings and barm bracks (with an odd sultana) among other items. Since Friday was, at that time, a Fast day, the sausages and puddings were kept for Saturday and they were relished. Then, of course, the fags.

Each shop got its own consignment and the man inside the counter would be like a devil. Having to open each packet and literally throw each person five was I suppose a bit tedious, but it paid off because each recipient generally bought something else. The proof of the pudding is in the eating, and this would be borne out when the CIE delivery lorry brought the boxes to Liscarroll. Word got around and there would be an exodus of women from the village, and indeed surrounding areas, on route to 'The Old Walls'. The cigarettes wouldn't be too plentiful there either, nor given with a very good grace, as there was no love lost between the two parishes. However, nobody died for want of food or smokes – nor indeed drink.

The year 1942 put Aghaburren, Churchtown and Mallow on the map for the first time in history. This townland, situated behind Clashganniv, was then the home of Charlie and Ellie Winters. Noted as a boggy place, the pilot of an Irish Air Corps plane made a forced landing there. What excitement this caused. Crowds came from far and near to see the plane and to enjoy the activity. Charlie was on hand, giving full particulars to all. Since he was the brain-box for miles around, able to get a clock or wireless working, he seemed to have great knowledge of the aeroplane. A local farmer had murder over his fields of corn being trampled. Indeed, they were the days and nights of open courting, instead of the present lounging around in hotel lounges or Mercs. I'm sure the trip to the site saw many a 'roll' around your man's field.

The soft ground prevented the plane from taking off and it was returned by road to Baldonnell.

Charlie's sister Ellie travelled to the village every Friday to get the pensions and did her shopping at 'Cousin John's' (John Flannery's) afterwards. One day when Ellie came out of the shop, a young lad from across the way came around the corner on his bike and 'knocked her kicking' on the pavement. T.J. Costelloe was the clerk at Flannery's and he came out and lifted Ellie and retrieved her bits and pieces. The cyclist, who was also thrown, got up and coolly said, 'What were you doing there anyway?' The lad's father, Tom O'Brien, saw the happening from his shop door and, when young Jim was going in the gate beside, he got a 'clatter' across the face and a fair share of tongue as well from his father.

In the 1940s, a little man with a Dublin accent, Tom Birney, came to live at Aghaburren. When he went to the village for his pension, he usually had a few pints at Flannery's. On his way to and from the village, Tom used a shortcut at a stile at the top of Keane's Hill [known as Birney's Hole].

Another man of that era springs to mind – 'Gal' or Eddie Galligan. He would be one of the Ballycristy contingent. His father, Dick, was married to a Churchtown girl, Ciss Murphy, and they lived in Herbertstown, County Limerick. When Limerick hurled, 'Gal' always shouted 'Up Limerick!' Of course, this deserved a hiding and when he ran, he usually made for Fehan's

next door. Since he used to fight with Mrs Fehan, generally over trespass because a cow might stray in the gate, she would give out to 'Gal'. However, when the lads were after him, he passed her out at the door and made into a press under the stairs. When he thought the place would get quiet, the rest of the group having retreated, he'd put out the head and shout 'Up Limerick!' again. Weren't Mrs Fehan and her husband, Dennie, very quiet?

When 'Gal's Aunt Aggie died, we all met up at Hickey's pub in Buttevant and it turned out to be a right session. All funerals from Churchtown had to wind up the same way. Well naturally, after a few hours of strong drinking, 'Gal' wasn't able to keep up as he seldom drank and he was surrounded with Gin and Tonics, which was his drink. His wife was sitting beside him and innocently said, 'Wisha, Eddie doesn't drink at all, only a sup of gin'. However, he had to be restrained from singing a song, an act he liked to perform standing on a chair. His usual rendering of 'Under the Bridges of Paris' was generally greeted with great applause, but 'Not tonight' – order of Pat Guiney.

Whenever a travelling show came to Churchtown, it always pitched its tent in Jerry Mac's plot. Anybody worth his salt at all would have heard of the Black Road and there lived Jerry and Lizzie, and their daughters Margaret and Mary Ellen. When the show came, it was the venue for families for miles around. Well, Lizzie greeted everybody, young and old, at the door with a *Céad mile fáilte*. Where they all fitted nobody could tell, but they came, and half way through the show most adults proceeded to Lizzie's again to do another bit of tracing and reviewing of old acquaintances.

You hear of people having a 'heart of gold' and Lizzie Mac, as she was known, was one of those rare people. While on the Black Road, it is as well to mention a friendly exchange between Lizzie, who originally hailed from Liscarroll, and Susie 'Booney' O'Sullivan. Churchtown beat 'The Old Walls' by a goal and Susie gave Lizzie the rub, and Lizzie's quick little answer was, 'Wisha, one little goaleen, a stoirín'. That needle between these two teams always was, and always will be. On another occasion, it was the other way around. Paddy Carthy, a tinsmith who lived in Mallow Lane, Liscarroll, had to escort Scannell's lorry with the boys home to Churchtown. The owner, Paddy Scannell, was afraid to chance it on his own.

The same Paddy Carthy had to move house at one time and he got one in Chapel Lane in Churchtown. This was the name given to the two rows just above the church. Apparently there used to be an odd skirmish there and when Paddy, complete with his wife and family moved in, he went to O'Brien's pub for a pint and, of course, someone of an inquisitive nature said to him, 'Well, how did you get on, Paddy?' and he downed the pint and said, 'I entered Abyssinia without firing a shot'. What a comparison – this country was at war with Italy at the time. He become a resident then and enjoyed

a pint and, since there was a big family of Carthys there, both shop and school benefited.

Good humour was always in abundance in Churchtown. However, there was always the pessimist and one such man lived in very cramped conditions. He lived with his wife and seven children and it was a blessing when the family got another house. This had a stairs with a turn and a landing at the top six or seven steps from the kitchen. When your man got the key, he and his wife went to inspect their new home. His first remark on turning at the top of the landing, with a shrewd look in his eye, was, 'It would be a very awkward place to bring out a coffin'.

Then, of course, there was 'Muss' (Denis) O'Leary from Walshestown. A tough young man in appearance, but never take the book by the cover. One very snowy night, on the way home from the village with the gang, he had a very bad toothache and somebody dared him to pull it out with a pincers. He went one better and took the lace out of his boot. He tied this onto the tooth and attached the string to a bar of Clashganniv gate. He threw all his strength against the gate which, when it opened, jerked the tooth. It didn't have the desired effect. The tooth broke, leaving the root, and despite his tough reputation, his mother spent all night with him trying to stem his tears. Relief in the form of a packet of Aspros was obtained next morning. He was supposed to have taken the full ten tablets because he wasn't seen for a couple of days.

'Muss' worked for the O'Connor sisters at the Manager's Cross and his absence was unusual, as he drove the cows to milking and milked them every day. He came to life, however, and resumed duties with the ladies. He usually drove the two of them on business to Buttevant in an ass and trap. He took a long time to go, but coming home was a different matter. He was frequently observed on the Imogane Road severely punishing the poor old ass and frightening the life out of the occupants. When he overstepped himself, he was threatened with the 'Boss', who lived in Granard. When this gentleman passed away, 'Muss' heard it at the creamery. As quickly as the donkey could bring him back, he raced into the kitchen shouting, 'The Boss is dead today and I'm the Boss'. He proceeded to dance and sing around the floor and, having tied the door on the outside to keep the women in, he adjourned to the hay barn for a rest. However, he did his bit for his country – he joined the army, there to stay until he retired.

Then there was the 'Pie', or 'The poor ould Pie' as he liked to call himself. This was Raymond – older brother of 'Muss' and Michael [O'Leary]. Well, the 'Pie' was chief 'bottle-washer' at Cowhey's of Imogane. The Boss and Mrs there were James and Jane Cowhey. James was a low-sized man, but the wife made up for him. She called the husband 'Baby James' and the 'Pie', in turn, called her 'Baby Jane'. Well, Rayme, as she used to call him, got the

messages every morning at creamery time. Head of the list was an order for 40 Gold Flake and 10 Woodbine cigarettes – this was of course when the rationing had ceased. Well, no matter what way ‘Baby Jane’ wrote the list, the ‘Pie’ got mixed up. Simcox’s would be the first call and, when Nat got the slip of paper, it was generally on to O’Briens, or Flannerys, and so on until poor old ‘Pie’ ran out of breath between one shop and the other. Then one day he got a plucked fat chicken to deliver to Mrs Simcox and he was warned by ‘Baby Jane’ not to mix up the change. He did, of course, and he had to go back to the village again. The poor old pony was tied across from Natty’s until late evening, while ‘Pie’ drank the four-and-six pence change. ‘Baby Jane’ nearly died of the fright.

James Cowhey was a great fowler and every evening he and Connie Twomey, complete with guns, bags and dogs, took to the bogs for a day’s shooting. On a good day, according to Connie, they’d have full bags coming home to ‘Baby Jane’ and Mrs Twomey. Bad weather didn’t worry them at all. There used to be a little bridge in the dip of the road and the day’s ‘near misses’ and ‘accurates’ were discussed here.

Dick O’Grady lived beside the sandpit gate. He and his niece had a little shop there. He was very witty, but to draw him out with a yarn was another day’s work. However, a neighbour who was exceedingly religious had a habit of walking or half-running back to the church whenever the notion took him. He was known to leave the hayfield or the drill of turnips at the drop of a hat and take off. However, this habit suddenly stopped and somebody said to Dick, ‘What happened to your man?’ Dick leaned on the wall, filled the pipe and, with his eyes half closed, said, ‘Do you know the man with the mallet raised, at the ‘fifth station’?’ Of course, your man said he did. ‘Well,’ says Dick, ‘the man with the mallet said to the neighbour kneeling down, "Are you so-and-so from Walshestown?" "I am, sir," says he. "Well, if I catch you here tomorrow I’ll give you the full contents of this on the head".’

‘Stacker’, as Christy Stack was known, was another old pal. He shared the same birthday with Sam Costelloe and myself, and the friendship lasted. In the ’40s, ‘Stacker’ would be one of the group leaving the village on the old bikes, gallivanting. He hadn’t a note of music in his head or a step in his legs, but nevertheless he was always great company. He joined the work force in Clashganniv doing the gallops, building fences and so on.

When the stable moved to Rosegreen, ‘Stacker’ also went to Tipperary. There he became a great favourite with young and old, and could be seen on the hurling pitch cheering on the local team, which he brought to life after years. He liked to play handball in the Alley with the lads and never missed the 9.30am Mass on Sundays. Even though he didn’t stay with us, he was like one of the family and, as we went home to Churchtown, every two or three weeks, ‘Stacker’ did likewise. He had a great love for the place, as did

we all. Indeed, when he returned he always insisted, when he heard we were around, on showing us and priding himself on the flowers, which he had planted around the village. When he wrote to us, which he frequently did, his letter usually began, 'Hello there, "Stacker" calling'. He had several 'sparring partners' when Cork and Tipperary met and struck many a bet on Cork. When he bought his first car, he put up a 'Red and White' flag on it and it stayed there. Bingo was becoming a craze in those years and 'Stacker' went to all the local ones – Clonmel, Cashel and Fethard.

Where 'Stacker' really shone was as a groom or stable 'lad'. These are the people in racing who get the least credit and certainly the least money. To make a comparison – what good is a car, big or small, at the door or gate, if there is no juice in it or somebody to drive it? Well, the same applies to the horses – they have to be fed and groomed every day, prepared and brought to the racecourse, whether it be at Mallow or the other end of the globe. The 'lads' are the men who do all the work – not the owner, not the trainer, not the jockey, but the 'lads'. I should know, as my late husband was one of those 'lads' for most of his life.

'Stacker' was in charge of a great little horse called 'Lucky Dome'. Having won every hurdle race that was asked of him, it was decided to send him to the Continent for a very prestigious race. 'Stacker' packed his bags and they took off. 'Lucky' didn't like flying, so it was decided to go by boat. When they arrived at Calais, they were put on a goods train to their destination. Four days and four nights travelling at a snail's pace, as 'Stacker' put it. The horse's needs were provided for – but nothing for the man. The thirst was so bad that he had to drink water from 'Lucky's' bucket, making a cup out of his fist. He slept on the hay bags beside the horse and still nothing to eat. However, when the train pulled to a halt at some station, it was only for refuelling. 'Stacker' pulled out the horse to loosen him up – grabbed whatever he could, mostly apples, and filled the containers with water. At the end of this terrible journey, they got to the races and the 'Dome' trotted in. On the return journey, they were put on a fast train, which took one day and a night. When they got back to the stables, the usual welcome awaited them with a pat on the neck for 'Lucky' and a 'Well done' to 'Stacker'. In later years, he got 'Sir Ivor' to look after as a two-year old and when Mr Guest, the owner, decided to send his horses to Italy for the winter, 'Stacker' declined the offer to travel with him. He said he saw enough of Europe to do him for a life time.

To prove his generosity, each Christmas 'Stacker' would call me aside and give me a note to buy a present for his sister Tessie. As the note would be big by any standards, I always asked him how much would I spend and his answer was 'Every penny of it'. It would be foolish to say you knew 'Stacker' well – he wined and dined with the highest and wealthiest. One example – in

Cahir House Hotel one night after 'Early Mist' won the Aintree Grand National, he was obliged to sit beside Peggy Griffin, wife of the owner Joe 'Mincemeat' Griffin. The 'after dinner' speeches, of course, had to be made, champagne glasses raised and then Christy had to say his few words. He did justice to his teachers from Churchtown that night! When everyone was very merry, the dancing started. Didn't Mrs Joe take a liking to 'Stacker' and whirled him to the floor! Dressed in silver-coloured frock, complete with silver dance-shoes, heel-less and of course toe-less, they cut some dash. Peggy, as she liked to be called, was a well-known model from London and, of course, all the ladies at the party envied her. Since 'Stacker' couldn't dance, she soon abandoned him and he joined his own class, but the smell of expensive perfume off him was something else! Like us all, there were different sides to him and to prove this, an item appeared in the local newspaper, *The Nationalist*, one Thursday, stating that 'Stacker' was heard serenading, with a comb of all things, a local lady who ran a little shop near New Inn on a Sunday evening. Of course, one of the stable lads had tipped off the correspondent. This incident was always spoken about whenever a group, at that time, met up.

The wireless set was a scarcity in Churchtown until the '40s. The village had a few sets, including the one at McGill's. These were battery sets and woe betide the owner if the sound died out at the vital stage of a race or match. A match between Cork and Limerick was being broadcast one Sunday and, of course, all hurling fans were sitting around the Square. Every time Cork got a score cheers went up, but when Limerick got a score the silence was deafening.

That Square in Churchtown must be as well known as Red Square in Moscow. One wonders how many are around to remember 4th March 1948 – when 'Cottage Rake' won the Gold Cup in Cheltenham? The winning was one thing but the arriving home was another. Word got around that there would be a parade of the horse and the crowds gathered from everywhere. The publicans were told to put up free drink to all and sundry.

As is the case wherever free drink is involved, there were lots of 'invaders'. Danny unloaded the horse at the creamery gate and walked him up and down the village to the cheers of everybody. Mr and Mrs Frank Vickerman brought the Cup and crates and crates of champagne. Since it was such an honour to sip from the Gold Cup, men, women and children, some in mothers' arms, had a go. Mr Vickerman brought the Cup around and his wife wiped it with a serviette after each person had their go. One lady from the village, however, put her two hands under the Cup and heeled it over her head. Of course, she was 'floored' and fell backwards on the footpath. But on such a night, who had time to spare for picking people up!

Churchtown got away with murder as regards to Priests. Seldom seen or

heard except when doing their parish duties, they had a history of being very quiet men. The exception, of course, was the aforementioned Fr Foley. However, this changed dramatically when the Reverend James Savage was appointed CC. He was known – ever so quietly – as the ‘Wild Colonial Boy’. After his several attempts to keep a housekeeper, I was withdrawn from my post in Cork to work for him. The priest’s house at that time was right across from Simcox’s. The facilities were very poor, no mod cons like today. A small black turf range and a primus stove that could be very temperamental were the cooking facilities. There was an indoor dry-toilet in a tiny room, right beside the dining cum sitting room. Three bare bedrooms upstairs – when I say ‘bare’, I mean just a bed and bare floor. His mode of convenience when he came was a big old motorbike. Well, the starting of it was a nightmare, as it had to be kick-started. However, when after a lot of coaxing that failed, the kicking started and the language that accompanied each attempt was unprintable. Having finally persuaded it to start, the Reverend Father mounted in the shed and he was away for slates.

In a very short time, the whole village knew the sound of this model and that didn’t suit himself at all. Having come from Mallow, he had a lot of gambling friends there, which often meant late nights. He knew the ‘old banger’ wouldn’t go unnoticed as it was pretty noisy and maybe he didn’t want to disturb people’s sleep. As the truth was, he didn’t want word to get to the PP, Fr Cotter. He soon remedied that: he used to turn off the engine when passing O’Grady’s cottage and free-wheel downhill, round the corner and into the yard. The dogs on the street, of course, gave the game away after a few nights and tongues started to wag. He tried coming the Burton Road, but he hadn’t enough of a downhill run and he had to abandon the bike half way against a wall. He wouldn’t have been the nicest man to meet in that kind of situation. Having spent a few years in Africa he used to get fits of malaria, which meant that when things went wrong, such as the bike not going at the first ten kicks or a horse not winning when he had a bet on it, he got into a terrible temper and God help anyone who crossed his path.

As he liked the Poker game, friends, mostly fellow-clerics, very often came to the house and when the stakes ran high, a party could erupt at any time, which could mean a trip or maybe more with a basket and an order. When the trip was made, curtains were drawn and an odd peep out, and the word soon went out that there was a party at the priest’s house last night.

One such night will be remembered forever. Some kind farmer’s wife sent a chicken for the priest’s dinner. Whether invited or not, the usual batch arrived and the cards, and so on, commenced. It was during Lent – a period at that time of severe fasting. Since we’d had meat for the dinner, he suggested making a few cheese sandwiches for the supper. As the party ran late, the boys got hungry again and more sandwiches were called for. This

time it had to be the chicken. As spirits were high, the Lenten rules were forgotten and all were happy. Of course, when the Priests ate meat, why couldn't I? That's what I thought until I had to go to Confession on Saturday. Luckily, there was only Sidney and myself in the church – no electricity, so the place was in darkness. When the shutter was drawn back in the Confessional, Sid started off with his tale – 'I smoked a fag, Father'. Silence. After a while he tried again – 'I was kissing the girls, Father'. Well, the door burst open and poor old Sid was pulled out. By now, yours truly was peppering in the other box, as the young lad retreated with a shout from the Reverend Jim – 'Go home, you bloody cur'. I knew the malaria fit had arrived and I suppose I got cold feet. I broached the subject gently after the usual 'Bless me, Father, for I have sinned'. 'I broke the Fast, Father'. A shout of 'You what?' I probably repeated it and boy! did I get a lecture on eating. Of course, I was afraid to say that it was in his own house and that he and the other clerics also partook. Indeed, by this time a lot of sinners could be seen heading in the Buttevant direction to confess, both in fear and, of course, because there was a priest there, Fr O'Mahony, who, word had it, was deaf.

The Reverend Jim had a few peculiarities. One was a white handkerchief. At least two dozen had to be at the ready every day – snow-white, ironed and folded in squares, up on the kitchen window. Another was shoes – highly polished and new laces. The weekly shopping list from Buttevant always consisted of six pairs of black shoelaces and, of course, pork steak. When he suggested that he'd like a stuffed pork steak, I'd go to the local butcher, Tom Gaffney. One day I went across to him and he explained to me that he had killed no pigs that week and said, 'Take over a nice piece of steak there and stuff it for him and he won't know the difference'. Well, I brought up his dinner, which he generally ate in bed, and I tried to explain the situation to him. He jumped up and put on the 'soutane', which was a cover-up instead of dressing. Out the door he went and over across the street and told Tom he had to have pork steak every week. He could be heard shouting around the place and all doors closed ever so quietly. Well, he put the fear of God in everybody and one in particular – the postmistress, already mentioned. Since he had no phone, he had to use the public one and he reckoned that she used to listen in, which I'm sure she did. She dreaded him and he had no liking for her either. He had an 'imaginary' Aunt in Tralee, who got sick conveniently whenever he wanted a break and a notice had to be left on the door, stating 'Sick calls to Fr Condon' (in Liscarroll).

One particular shopkeeper called me one day to enquire about 'that aunt of his'. He didn't sound too pleased when she was reported to be well. When money was short, and that was very often, it would be a case of 'Go to so-and-so's for a carton of Majors'. These were the dearest brand on the

market when the rationing ended and the order wouldn't be too welcome when the ledger got slightly out of control. However, to combat this one would be told to say, 'That will be looked after when the Aunt dies' – hence the shopkeeper's interest.

Friends of Fr Savage in the racing business used to come on Sunday mornings after last Mass and have breakfast. One Christmas morning after drinks when they were breaking up, one of the friends put seven half-crowns (17s 6d) on the mantelpiece as a 'Christmas box' for me. When the priest was handing it to me, he realised that it wasn't 'the pound'. Well, if he could only catch that pair that Christmas morning they wouldn't be able to eat the turkey. In future, my order was 'Don't cook for them anymore'. They learned their lesson and 'coughed up' in future.

Churchtown naturally had its own health problems and, of course, there had to be someone to look after this. The man in charge here was Dr C.P. Corbett, who lived in Buttevant and attended the Dispensary once a week. Maggie Noonan looked after the patients who were waiting for the doctor. They were regaled with the weather forecast and the price of pigs, as her brother fattened a few at the back, and anybody who was unfortunate enough to be on the premises had to listen to Maggie's tongue-wagging. It was a very unpleasant hour indeed. Whatever his medical record was, Dr Corbett's manner was not very appealing – he saluted nobody, either at home or away. If you weren't pale going in to him, you were definitely so coming out. Somebody local had a very badly ulcerated mouth once and had to attend him. Having examined the person, he said to the mother, 'Give her some stewed rhubarb'. He couldn't have thought of anything less soothing and got sweet prayers. He was always seen wearing tweed plus-four suits, consisting of very wide pants down to the calf of the leg with long socks coming up to meet these, held in place by buttons at the outside of each leg. Some man in the village, who didn't pronounce things too easily, used to call these suits 'four furlongs'.

Weddings in Churchtown were usually carried out the same way as in other places. The ceremony in the early years took place in the evenings. There was plenty of porter, dancing and merry-making, and we went back to work the following morning as if nothing had happened. Later on, the weddings took place in the morning time. Plenty of drink and eatables, and they seemed to be more prolonged. But, of course, as the years wore on, patterns changed. Nowadays, the events take place much later in the day and 'the sky's the limit'. A story used to be told of one of the early-evening marriages in Churchtown. As was the custom then, all the women wore shawls. After the ceremony, the bride and groom, best woman and best man left on foot to go home, somewhere in Clashganniv. The Burton Road, being wooded at both sides, was extremely dark and things got a bit mixed

up, with the groom having his arm around the wrong woman. With the combination of darkness and the shawls, who was to know, and on such an occasion who was to care?

There was another wedding that one remembers also in Churchtown. A very delicate-looking man got married to a local lady and they went up to the village linking arms after coming from the church. There would have been a touch of jealousy among the unmarried girls who seemed to be 'on the shelf', having seen younger days. So one sister said to the other, 'It would be more in his line to have a blessed candle in his hand than a woman'.

Jimmy Gordon's wedding will go down in history, if only for the length of time it took for the guests to get over the effects. Drink was drunk as if it came down from the pump. It must have gone on for days because, since Jimmy was involved with the horses and there were so many of the racing people around, the local stable was badly hit for workers and the odd riderless horse could be seen galloping around, much to the annoyance of the Governor who, at the best of times, wouldn't be too civil. Since Jimmy was a Wexford man, a large contingent came from that county and 'Boulavogue' rang out loud and clear for many an hour, but sure so did 'The Banks of My Own Lovely Lee' from the home-side. The tills in the pub had a very merry ring to them, for sure. I don't think Jimmy Gordon will mind me writing about his wedding at all because, since he first came to Churchtown, we have been the best of friends and there wouldn't be too many left to tell of the merriment.

Anybody reading all these memories might note a happy atmosphere. But isn't that what life is all about? It's been great to write so much about my beloved Churchtown. I've avoided the RIPs because so many have passed on, but I don't forget any of them in my daily Mass.

Part 7.9

Summer at lovely Annagh Bridge in the 1950s

by Anne Murphy

The arrival of the long awaited horse-drawn floats in the summer was greeted with delight. The float was a flat vehicle and stood about 18 inches off the ground. It was about 8 feet long and about 6 feet wide. It had a winching system for hauling the large wyndes of hay on to it. We would ride on the float to the river, but would have to walk home because the float would be loaded.

At the 'Two-eyed Bridge', we would play around and catch collies [minnows] in jam jars. We loved this spot, and I never miss a chance to visit it and walk right into the bog when I go home for a holiday. The river is called the Awbeg and this is my first attempt at writing a poem:

The river awakes from its long peaceful sleep, suddenly it hears the
approaching sounds, familiar sounds, iron on road, the sound of
feet, iron feet.

Children's joyous laughter, summer is here, children are here, life is here
again, happy days are back.

Children disembark, children rush, stop, hesitate, shout aloud.

River are you ready, may we join you, how long we have waited to see you,
to feel the coolness of your water, to look into the eyes that pour forth,
to scatter the life that you support, now panic in your domain.

Minnows scatter upstream, downstream, panic, bedlam, mayhem,

Many feet thrashing, splashing, kicking, disturbing.

River now truly awake from its long winter slumber.

Sleep a long way off, until summer is gone again, and everyone departs.

Many years have gone now, and we had to leave you to travel,

Just as you travel on your long journey through life.

Horses have gone, floats have gone, the vehicles that brought us to you.

All the familiar sounds that you waited for have left.

All innocence has left, do not wait for it to return.

But you will go on forever.

Maybe we'll go full circle, and one day we will all come back to you,

And once again awake you to the joys of youth, and create mayhem in
your quiet domain.

Oh beautiful Awbeg of my childhood, you are in my thoughts forever.

Flow gently, sweet river, flow gently forever. We'll meet again one day.

Part 7.10

Memories of Churchtown in the 1950s

by Anne Murphy

The year 1957 was the year that my father (for the first time in his life) had to emigrate as there wasn't any work. With the sudden demise of the rabbits, which he trapped as a way to make a living, through the man-made disease of myxomatosis, he was forced to leave Ireland.

When we were young, one of our most demanding tasks was having to go to the woods for sticks for the fire. Our fire was kept going mainly on the wood that we brought home. It was a nice enough job in the summer, but not so in the winter. A bundle of sticks tied together by ropes was called a *brosna* and it was carried home on one's back. Arms wrapped around a bundle of sticks was called a *gabháil*. Having both arms full of anything – sticks, clothing or hedge cuttings – would be called a *gabháil* and several *gabháils* of sticks would be required to make a *brosna*. I wrote this little poem about that activity:

So off to the woods we'd go, each with a rope
To get a good *brosna* of sticks was our hope.
Pick up sticks till you had a good *gabháil*
Tie in a rope, and now for the haul.

I remember especially Patrick Dunlea and my late father and Mick Relihan, who is still very much with us, TG, John Pat, my brother and me. Olive and Betty were Pat and Mrs Dunlea's daughters and played their part as well, bringing the 'tae' to the men at the hay. John Pat and me would have only been youngsters. My poem this time is about making hay in the mid 1950s:

Cows are all milked, chores are all done,
back from the creamery, we're hoping for sun.
Meadows are waiting, meadows of hay,
they've waited too long, it must be today.
We look to the sky as the clouds tumble by,
to be sure 'tis not looking too good.
If it doesn't clear up by mid afternoon,
we might as well give up for good.
By one o'clock the sky is quite clear,
to a place called 'the gub' we all go.
Pat Dunlea, Mick Relihan, and Dad,
John Pat and myself also.
By mid afternoon the work carries on
they really are shifting the hay.

When Olive and Betty, they come through the gate,
bringing stout and a gallon of tae.

Work ceases now, for we all must partake,
Mugs of tae are passed round, bread and currant cake.
Tae and cake also for Robert and John,
we were there too, we just looked on.

We used to go to the dances on our bikes. The group included Denis Pat Costelloe, Sean Relihan, Michael Doyle, Johnny Sullivan, Noel Relihan, Denis Relihan, John Pat Murphy and me. Those were the nights. Through the 1950s, Rudge, Raleigh, and Hercules were makes of bikes and were heavy things to push:

Right, away we go, bike clips fixed, lamps aglow,
Pumps at the ready in case of a leak,
We young men were at our peak.
Rudge, Raleigh, Hercules, sturdy steeds to say the least,
Which town are we to hit, I ask, which dance do we want?

When I was young, my happiest time, after summer, was Christmas. A great delight for me was the decorating of a particular shop window in the village – my village of Churchtown. The shop belonged to Jimmy and May Gordon. May did the window up every Christmas for the kids. She filled it with all sorts of delightful toys and many's the time I stuck my nose to that window. I'll never forget the atmosphere and the expectancy of Christmas, and not being able to afford the things in the window, apart from the little things:

The wind swept down from the old Black Road,
'Twas a dark December night,
The village was in darkness, except for one bright light.
The light was in a window, the first one on the street,
It was lit up by Mrs Gordon, for the kids a special treat.
Christmas was approaching, a time of great delight
Our noses to the window. Oh! what a lovely sight.
But we didn't have the money to buy what lay beyond,
To get our hands on those nice toys, we'd need a magic wand.

My year working at Cowheys of Imogane in 1959 will always remain with me. My memories of the Moanroe marshland and surrounds are clear. As you stand at St Brigid's Well, which is about half way between Buttevant and Churchtown, and look east, you can see the valley below the great stretch of marshland known as the Moanroe. This great marshland stretches from Mountbridget to Ballincurrig, Templeconnell, Liskelly, Ballinguile, Ballinatrilla, Walshestown and Imogane.

Dr Charles Smith, the historian, writing in the year 1750, describes this

flatland as a deep and dangerous morass. In recent years, due to the use of modern machinery and the bed of the River Awbeg being lowered, the Moanroe and its extended marshes were allowed to drain away considerably. In the year 1927, as workmen were clearing some of the ramparts in the Moanroe, they discovered the bones of the long extinct Giant Irish Elk. The bones of the Moanroe Elk can now be seen at the Natural History Museum in Dublin. Also, in the same museum can be seen the remains of the same kind of animal, found in the same marshland by Thomas Murphy, my Dad. He donated them in 1964. I don't know exactly when he made the discovery.

I can remember my Dad clearing the ramparts of the weeds and wild grass that grew in them and choked them. They would become stagnant as the water's progress would be impeded. Removing all of this obstruction must have been extremely hard graft. I remember seeing the results of his work. The rampart would be totally clear of the weeds and wild grass, and whatever else that grew there. The rampart would look like it had been to the barber for a 'short back and sides'.

On the hillside surrounding this great marsh can be seen some ancient ring forts. The largest of these ring forts can be seen at Imogane at the top of the hill, in what is known as the 'Fort Field', which brings me to the next part of my life.

I remember the Fort Field well. I suppose it is still known by that name. It was owned by Jimmy Cowhey. Around Christmas time in 1959, I was asked if I would like to work at Imogane. I was familiar with the place in that I had delivered telegrams on occasions to the house. The reason that I remember it so clearly is because they kept dogs there. The dogs used to hang around the house and didn't like visitors, even visitors that were delivering messages, like me and the telegrams. I used to be scared to death going to the door. I was never eaten though and at that time I didn't know that I would later become great friends with those dogs.

I took on the 12-month contract to work for Mr Cowhey. Little did I know what lay ahead – most of it good. I started work very early in the New Year, probably 2nd January, and was contracted, verbally, to work for one year, ending on the following Christmas Eve. If my memory serves me right, that was the way it was done at all farms. You agreed to do 12 months there – whether you stuck it out or not was a different matter.

The day for me to start work soon came and I arrived in the yard. The weather at that time of year would have been pretty cold. If I wasn't working, I would probably have been sitting in front of the fire at home and making toast. Now I was going to have to either walk the land, so as to check the stock, or spend my time in outhouses doing my work.

As I said, it was winter when my work started. It involved feeding cattle and sheep in the fields. It was then that I was introduced to the mangle. That

machine was used for slicing mangolds and turnips as feed for the animals. It was powered by turning a handle. I wasn't strong enough to turn the handle when the feeder box was full. I discovered that if I put less mangolds or turnips in it, it was easier to turn the handle.

Cutting hay with the hay knife was even more difficult as the blade was never sharp enough. I didn't know how to sharpen it and there was no help about – I was left to my own devices. I saw little of my boss, Jimmy Cowhey, as he wasn't in the best of health and indeed passed away whilst I was in his employ. I wouldn't be busy for a lot of the time. I would spend much time sitting in an outside shed, chopping sticks for kindling the fire in the house.

It wasn't long before lambs were being born in the fields and I was soon introduced to the art of nursing. For some reason that I don't recall, a new-born lamb was put in my care. I had to bottle-feed it and make sure that it was kept warm and safe. Lambs are probably the cutest little animals of all and I soon became fond of this delicate little creature in my care. I was so naïve – I didn't know that I was rearing it for the dinner plate. It's just as well really that I didn't know as I would have been dreading the day.

The lamb became tame and would follow me all over the place, just like a pet dog. I didn't mind that. What used to annoy me a little was, when I would be riding my bike off home in the evening, it would be trotting along the road quite happily behind me and I'd have to go back again and secure it. As it got bigger, we used to have wrestling matches and I got really close to what I now regarded as a pet. Some time later on, I arrived home from the fields, only to discover that the butcher had been to buy the lambs. It never crossed my mind that that day would eventually come. Just as well. I wasn't the happiest of campers for a few days.

Around that time, we had a bull calf that needed caring for and I was put in charge. As he got a bit bigger, I used to wrestle with him. I always won – that was until he got too big. I retired defeated.

We had only one cow, so milking wasn't a big job, but had to be attended to seven days a week. She supplied milk for the house. She was black. I can see her now in my memory.

My main task was going out to the fields and checking the stock, to make sure they were where they were supposed to be, and feeding them until there was new grass. I had to patch up fences a lot of the time. My fencing left a lot to be desired – just a handful of whatever came to hand was stuck in the hole. Sheep were constantly going off and had to be rounded up and brought back. That could prove difficult sometimes. The cold wouldn't be a bother then as I would soon be in a sweat trying to keep them going in the right direction.

I loved being around sheep and lambs – I would have been happy to be a shepherd full time. As I write, it is the year 2001. England is at the moment

in the full grip of foot and mouth disease. The pictures of lambs and sheep on television, awaiting the slaughter-man, is terribly distressing for me and I look away when news reports are on. I would shed tears at the sight of those innocent faces and they not knowing what was in store for them.

I mentioned earlier about the hay knife – I didn't use that at Imogane. I had to go to another farm for the hay. That farm was at the other side of the village, in a place called Farrendeen, and belonged to a sister of my employer. I would have to tackle the big black horse to the cart. I found this task also difficult, especially putting on the heavy collar and securing it at the top. Backing the horse into the shafts and raising the cart was also hard, but I got used to it. I loved to ride along on the cart and being in charge of this great big horse.

I remember one occasion when I was using the horse to pull a harrow along newly ploughed ground. The harrow was of metal, with lots of bars that were fashioned in a criss-cross manner and had metal spikes that went into the ground to break up the soil and get it ready for seeding. I wasn't experienced enough to realise that the horse should be rested occasionally. He began to froth badly and went into a sort of frenzy. He backed back on to the harrow and got tangled up in the chains. That was really scary, but I somehow managed to calm him and untangle him. He could have done terrible damage to himself. I was learning the hard way.

On another occasion, I was negotiating the arch into the rear yard with a large load of hay on the cart. It got stuck – I hadn't kept the cart to the centre of the arch. The horse panicked and reared and bucked between the shafts. He dragged the load forcibly through the arch. Some of it was deposited on the ground behind the cart, but no damage was done. Sometimes I would look into that horse's eyes and wonder what he thought of me. It seemed like he might be having a little laugh at me. He had sort of smiling eyes, or maybe grinning. He had enough strength to do as he pleased, if he so wished. For all of his size, he was a gentle animal and did as he was told, like I did.

I was getting on fine with the dogs, but sadly one of them got ill. The vet was called out. In his wisdom, he decided that the dog would have to be put down. He tied a string around the dog's neck and asked me to hold it. He then produced some sort of gun. He put the gun to the dog's forehead and shot it. Seeing animals shot wasn't new to me as I had witnessed at least two horses being put down at Liscarroll point-to-point races. It's a sad thing for anyone to see, especially the owners of such beautiful animals.

Winter passed. The birds started their twittering. Things started to grow and the days started to get longer and warmer. I was never required to be at work before eight o'clock and I stayed till five. I was then able to enjoy trips to the fields more in the fine days. My favourite field was the 'Fort Field'. I would sit on the hillside of the Fort and look away in the distance. It was

such a relaxing place to be and I could stay for as long as I wished. I would wonder what kind of people lived around here in the days when the forts were constructed. I would wonder what might lay under the ground – maybe treasure and the remains of the people that died there. I would stay there for an hour or so. As long as I was doing my job, I was never chased.

I still love the quietness and tranquillity of the fields. Here again, I take after my Dad as he wasn't happy anywhere else. If Mum had had her way, she and Dad would probably have moved to England or maybe even America at that time, as there wasn't much doing in the work scene at home. There was no shifting my Dad from the fields that he loved to be in, and I don't blame him one bit. He was the only one of his family that didn't emigrate when he was young.

There was a pig at Imogane and its day arrived. A table was erected in the yard and lots of water was boiled. The butcher stood by and I stood by in anticipation of what was about to happen. There were about three men there and the pig was hoisted on to the table. The butcher cut its throat and the blood was allowed to flow into a bucket. The body was scalded and then shaved. I could never again witness such a scene.

Yearlings (race horses to be) were also kept at Imogane. They were bred for the turf. I hated going into their stables to feed them as they were nervous and flighty. I used to ring them on the front lawn. A man called Jimmy Sullivan would come and groom them. I seem to remember that these yearlings were related to a horse called 'Right Approach' – or it might have been 'Royal Approach'.

There was a Vauxhall car there at that time. I seem to recall that it was a great big thing. A local man, Pat Cronin, used to look after it and he'd drive Jimmy Cowhey to places in it. There was another man that used to come and go while I was there. He was Paddy Cronin. He would probably have done the ploughing before I arrived at Imogane and we became great friends. He was a grand fellow. He would help out when there would be too much for me to cope with, like ploughing, for instance.

One day as I was walking along the bank of a rampart, I discovered a mare in the rampart. She was up to her belly in soft mud and evidently in serious trouble. I ran to the house to raise the alarm. In a short time the Sullivan brothers, who had a farm nearby, were on the scene, also Paddy Cronin and one of the Guineys who had a farm nearby. Lifting the mare was going to be impossible. We had to dig away a large section of the bank down to water level and get the mare out sideways. It took several hours to achieve this, but we saved her. I hate to think of what might have happened had I not happened along on that fateful day. I think I am the only survivor of that day. I hope they all, including the mare, rest in peace.

My year passed away, mostly uneventfully. I had attended that farm every

single day since I started, twice on Sundays. Going to work on Sunday afternoons was sometimes a major problem. I might be away to a hurling or a football match and I would have to be back and go to look at the cattle and sheep. I never failed to turn up.

Apart from the sad bits, it was a good year for me. I learned a lot about life, and indeed death as well. It is so sad now for me to see all gone – people, cats, dogs, horses, sheep, cattle and pigs. The cow and the mare that we went to so much trouble to save – everyone gone. I sometimes wonder what it's all about.

My weekly wages at Imogane had been agreed at £2. I decided at the start of my year that I wouldn't draw my money at week end, but leave it all till Christmas, and Jimmy Cowhey agreed to this arrangement. I did dig into it once or twice in the year. When Christmas Eve arrived, I drew £80. I had drawn £24 out before. I gave half of it to my mother and kept the rest. While I was at Imogane, my mother gave me 5s every Friday night – £12 over the year. She got back £40 – not a bad investment! At the first available opportunity, I hit Willie Coleman's in Buttevant and bought a new suit. I then went next door to Percy Sheehan's and bought a brand new Hercules bike. I was so proud to be the owner of such a machine. It had dynamo-powered lights and Sturmey Archer gears. I traded that bike in shortly after for the latest model. It was a sports model and was the first of its kind to be seen locally. A year and a half later [July 1962], I sold it to a friend for £1.

I then left for Manchester, where I've been ever since. After 39 years away, I still don't know if I made the right decision to leave. I guess if I don't know now, I'll never know. I don't have regrets. I just wonder what I'd have done had I stayed in Churchtown. Most of my school pals of those days went off in different directions to all parts of the world. I haven't seen most of them since. I don't expect to be seeing them. I wish everyone well.

Maybe one day we will return to awake you to the joys of youth?
Oh beautiful Awbeg of my childhood, you are forever in my thoughts.
Flow gently sweet river, flow gently onwards,
Until we meet again some day.

Part 7.11

Schooldays in the 1940s and '50s

by Denis J. Hickey

St Mary's National School did not become 'mixed' until the mid-1940s. Previously, the boys were taught downstairs by the Principal, Thomas Tierney, and his assistant, Thomas Wall, while upstairs the girls were taught by Miss O'Keeffe and Miss Callaghan (afterwards Mrs Thomas Wall). Mr Wall succeeded Thomas Tierney as Principal and Miss O'Callaghan took Miss O'Keeffe's place as senior girls' teacher. Miss Weldon became Infants and Junior class teacher around 1943. Mrs Hayes, from near Macroom, was a teaching assistant for some time and a Mr Cronin from Castletownroche served as relief teacher for periods in the mid-1940s.

Miss Weldon was a brilliant artist and her Infants and First classes had access to a variety of educational aids, including a sequence of pictures beginning 'Sin é Séanín' and 'Tic, tic té, sin í an gé, bow-wow fada, sin é an madra'. She also had a supply of mechanical toys that kept us absorbed until we graduated to Mála. Miss Kennedy replaced Miss Weldon, who married and took up a teaching post in Lisgriffin in the late 1940s.

Mr Wall – a beautiful writer – taught pupils up to fifth standard. He was also a fine singer and taught us many songs, like *A Droimin Donn Dúilis*, *Beidh Aonach Amarách*, *Ceól ars' an t-Asal*, *Cill Chais*, *Éamonn an Chnoic*, *Fáinne Geal and Lae*, *Inis Thiar*, *Maidrín Rua*, *Oró Se Do Bheatha* 'Bhaile and *Seán Uí Duibhir A' Ghleanna*. His English repertoire included 'A Nation Once Again', 'Boolavogue', 'O'Donnell Abu', 'The Rising of the Moon', 'Step Together', 'The Leprachaun', 'The Maid of Slievnamon' ('She lived beside the Anner'), 'The Memory of the Dead' ('Who fears to speak of '98?'), 'The Shean Bhean Bhocht' and 'The West's Awake'. He was an especial devotee of Thomas Moore and the 'Melodies' he taught included 'Let Erin Remember', 'Rich and Rare', 'The Harp That Once Through Tara's Halls', 'The Meeting of the Waters', 'The Minstrel Boy' and 'Oft in the Stilly Night'.

Mr Wall also taught the Latin responses to prospective Altar servers and those phrases roll off the tongue as easily today as they did over 60 years ago. Mrs Wall took the Senior classes, whom she prepared for Confirmation and for the Primary Certificate examination. She also taught the school choir a great number of hymns including 'Adoremus', 'A Message from the Sacred Heart', 'Ave Verum, Dies Irae', 'Faith of Our Fathers', 'God of Mercy and Compassion', 'Hail Redeemer, King Divine', 'Hail Queen of Heaven', 'I'll Sing A Hymn to Mary', 'O Salutaris Hostia', 'Soul of My Saviour', 'Stabat Mater', 'Tantum Ergo', 'To Jesus Heart All Burning' and, for Confirmation, the 'Veni Creator'. She also taught the entire Missa Cantata, or sung Mass.

The school had open fires in front of which, on icy days, the teacher placed the milk bottles of the 'country' children. They had these, with their bread and jam, during the 12.30 to 1.00pm 'playtime'. In later years, the local guild of Muintir na Tíre provided free hot cocoa daily during that time.

Copybooks were two pence each for the smaller type and four pence for the 48-page type, but the 84-page books were beyond the means of most pupils. Many of the copies carried useful arithmetical tables on their rear covers. Another innovation for the lower grades was the 'Headline' copy, introduced by a philanthropic Dane, Vere Foster (1819-1900). Foster reasoned that good hand-writing allowed more job opportunities, especially to would-be emigrants. The copies contained a line or lines of a proverb in copperplate script at the top of a page, which pupils followed as best they could on the lines underneath. The guidelines were progressively removed as one worked through the series, at the end of which most students' hand-writing had remarkably improved.

As the curriculum changed little from year to year, many books were recycled over a period, the exceptions being *Dinneen's Catechism* and *Schuster's Bible*. Early English textbooks included *The St Bridget* and *Kincora* readers. Senior grades alternated between *Old John*, *The Knights of Knockagar*, *The Lad of the O'Friels* and *The Lights of Leaca Bán*. Senior Irish readers included *Jimín Mháire Thaidhg*, *Mo Scéil Féin* and *M'asal Beag Dubh*. The standard Irish grammar was *Cúrsaí an Lae*. Geography and history were *Tír Eolas* and *Stair na hÉireann*, respectively.

English poetry in Junior standard included 'A Donegal Boy in Dublin', 'I have an Angel All My Own', 'The Baby Over the Way', 'Little Boy Blue', 'The Little Rugged Boreen', 'The Herons on Bo Island', 'Timothy Dan' and 'Two Little Dogs went for a Walk'.

Senior poetry, thanks to Mrs Wall's enthusiasm, was a popular subject and she introduced pupils to poems such as 'The Ballad of Peter Gilligan', 'The Brook', 'The Cuckoo', 'The Daffodils', 'The Donkey', 'The Drover', 'Hy-Brasil', 'I Remember, I Remember', 'The Lake Isle of Innisfree', 'The Little Waves of Breffni', 'A Psalm of Life', 'The March to Kinsale', 'The Old Woman of the Roads', 'The Reaper', 'Rosabelle', 'The Solitude of Alexander Selkirk', 'Tubalcain' and 'The Village Blacksmith'. Mrs Wall's favourite Irish poems included *Mise Raiftearaí*, *Na Coisithe* and *Tig Molaga*.

Teachers kept a supply of blotting paper, copies, pens and pencils for sale. The pens had wooden handles with a little steel barrel at the end, into which a nib fitted. There were three types of nibs: thin, regular and a thick or 'relief' nib. One of the pupils frequently used a three-inch nail when writing. He had a lovely hand, the problem being, however, that the nail tended to tear the paper and he got into the occasional difficulty as a consequence. During World War II, ink was made up in the school. Later, the school used

Houghton's and its successor, Stephen's, which was poured from a large bottle into ceramic inkwells on each desk.

One of the first people in Churchtown to use a Biro was the teacher, Mr Wall, in 1948. Birus had gone on sale in Dublin the previous November for the not-inconsiderable sum of £2.10.0 each. The early version was not unlike a fountain pen.

The amount of homework was never excessive and rarely took more than an hour or so to complete, but Heaven help you if you had neglected to do it! Composition at Senior level was considered by Mrs Wall to be most important and we were encouraged to use our imagination and turn in at least a three-page essay. Exceptional efforts were awarded the coveted, red-encircled 'V.G.' and were read to the class.

A traumatic event in the school calendar was the visit of the *Cigire* (inspector). He spent at least two days at the school, dividing his time between Junior and Senior levels. There was a general air of relief when he departed and pupils who had excelled were mentioned in dispatches.

Leisure time for boys was filled with games: Sherlock's hurling field for a game of 'Backs and Forwards'; 'bats' in the village (the rules were the same as those of hurling, but instead of a hurley we used a hardboard bat); we played ball against the Market House; cowboys and Indians were staged on Cowhey's Rock; 'Fox and Hounds' took us round the village and its environs in hot pursuit of the 'fox'; bowley racing on the footpath (all that was needed here was a bicycle wheel and a stick to guide it) from the old school to Flannery's bay window; the 'Grand National' was from Bill Hickey's to Dorney's; rings were played on a ring board hung on Maggie Treacy's wall adjoining the post office; pitch and toss was the preserve of the men, but in our juvenile version we used the tops off mineral water bottles, some of which (such as the red ones from Sullivan's) had a premium value; we 'raced' matches in the gullies following heavy rain; during a period of exceptionally heavy frost, we'd make a 'skate' by emptying buckets of water on the road from the pump to Costelloe's door; 'Four-cornered Fool' was played at Flannery's big gate; and marbles, tops and yo-yos all had their moments too.

The Cork County Library – initially housed in Tierney's (the 'Parson's') – supplied serious reading material, while comics, purchased in Buttevant or received from relations in England, were read and 'swapped'. Popular comics of the era included *Adventure*, *Champion*, *Comic Cuts*, *Beano*, *Dandy*, *Eagle*, *Film Fun*, *Hotspur*, *Knockout*, *Lion*, *Radio Fun*, *Mickey Mouse*, *Playbox* (for the very young), *Rover*, *Tiger* and *Wizard*. There were also the more expensive comics, featuring characters such as *Batman*, *Dick Treacy*, *Captain Marvel* and *Superman*.

Those entering their teens were catered for with the wonderful *Classics Illustrated* series, but at 2s/6d each, they were beyond most pockets. The

girls played at 'blind man's buff', 'cabby houses', 'hopscotch', 'ring-a-ring-a-rosey', skipping, spinning-tops, 'tig' (house), 'We came to see Jennie-Jo' and 'Who'll come gathering nuts in May?'.

Comics for girls were in short supply during the 1940s and '50s. Some of the comics were read by both boys and girls, but girls had to wait until the late 1940s for the arrival of exclusively girls' comics such as *Bunty* and *School Friend*. Teenage girls were catered for by publications such as *Red Circle* and *Secrets*.

At weekends, village boys hunted rabbits with a pack of dogs ('Blackie', 'Lassie', 'Pup', 'Snowball' and 'Terry'). On the occasional Sunday, some lads cycled to the matinee at the Pavilion Cinema, Charleville, while on Monday nights, movies were shown in the old school.

The Churchtown Dramatic Society, the Travelling Shows and Churchtown Carnival provided additional variety and were always well supported. The stage at Sheehan's Forge gave young people an opportunity of meeting. Mick Delahunty led a popular orchestra and, on a Monday morning at the creamery, one was sure to hear someone merrily whistling 'American Patrol' – Mick Del's signature tune.

Following the hurling team was akin to going on safari. People crowded into the back of Dorney's lorry and headed at breakneck speed (or so it seemed) to venues such as Ballyhea, Buttevant, Charleville, Freemount, Mourneabbey, Newtownshandrum and Shanballymore. Frequently on such journeys, Ben or Ned Dorney would interrupt the singing of 'We don't care, whether we win or lose, or draw, the devil a hell we care. All we know is, there's going to be a match and the Green and Gold will be there', with the shout 'Swing to the left' (or the right) so as to ensure that the vehicle retained its equilibrium as it hurtled around a bend.

During the summer holidays, there was the additional thrill of a 'spin' in the floats to Annagh where some local farmers had some conacre land.

When there was a few pence to spare, youngsters bought sweets and confectionery, including 'Cough-no-More', liquorice 'pipes', 'Victory V' lozenges, money-balls, 'Peggy's Leg' and the large Geary's biscuits.

Hair was washed with 'Amani' shampoo – a soapy mixture that was diluted at home – and 'conditioned' with rainwater, and then forcefully combed with a cream fine-toothed comb (to check for nits). Youngsters had to suffer administrations of worm powder, senna 'tea' and cod liver oil.

'Brillantine' hair oil, in a long slender bottle, cost 4d and 'Mac's Smile' blades replaced the cut-throat razor. 'Lifebuoy' soap was our daily cleanser, while carbolic soap was used to wash clothes, do the dishes and scrub floors. 'Nugget' boot polish was a best-seller (soot was used in emergencies). Spray polish was unheard of at that time. 'Mansion' was a popular furniture polish, while 'Cardinal Red' renewed floor tiles. 'Rinso' was the first popular

washing powder to hit Churchtown shelves and 'Blue' was used to shift those stubborn stains. A choice of three qualities of tea could be had, loose, at local shops (tea bags had not been conceived and packaged tea was a rarity). In fact, most items, including currants, sultanas, flour, oatmeal and sugar, arrived in bulk and were packaged locally for resale.

Saturday evening Masses were unheard of. There were two Masses on Sunday, the first usually said by the Parish Priest and the second by the resident curate. Masses up to the late 1940s were prefaced by the Prayer Before Mass and ended with the Last Gospel (of St John). May and October Devotions and the monthly Holy Hour were a regular feature of life in that era. The Station was a bi-annual event in each townland and the missions were periodically preached by Redemptorist priests from Limerick.

Confirmation rotated between both halves of the parish: my class was confirmed in Liscarroll by Bishop James Roche on 19th May 1949.

Community health was in the hands of Dr Con Corbett from Buttevant, who had succeeded his father. He attended the local Dispensary on a weekly basis. Either Dr Corbett or Charleville-based Dr Hartigan responded to emergency health calls. Dr Corbett did not suffer fools gladly. He had been called on a regular basis to attend a particular man in the village who suffered dreadfully from a poor stomach. The doctor had repeatedly told the lady of the house to eliminate frying from her cooking, but his advice went unheeded. On one particular occasion, the exasperated doctor, having treated the patient, ran into the kitchen and grabbed the cast-iron frying pan which he hurled with force into the middle of the street, providing village gossips with days of ample material.

A school dentist attended to children's dental care, while most adults were treated by Mr Wrixon in Charleville.

Games of '45' helped to while away long winter nights and at Sullivan's Corner House in the village, the nightly game attracted the better players. The 'farmer's boys' congregated at Flannery's Corner after work for a chat, before going inside to enjoy a couple of pints.

In June of each year, the Senior students reached their academic zenith with the advent of the Primary Certificate examination. Once the Primary Certificate had been awarded, it was almost a matter of playing out time before pupils either went on to further education or entered the world of employment.

Part 7.12

The homecoming of ‘Cottage Rake’

by John Browne

Vincent O’Brien, one of a family of eight children of Dan O’Brien of Clashganniv, took over the job of training horses some few short years after his father’s death. He had a great knowledge of racing and horseflesh, and became one of the best trainers in the world. His success has not been equalled so far and he is now retired.

‘Cottage Rake’ won the Cheltenham Gold Cup in March 1949. I was with my Dad, planting potatoes in the evening, when I heard a band on the road from Buttevant to Churchtown, west of where I live. I said to my Dad, ‘Cottage Rake is being honoured in the village tonight and I am going to it’. He said ‘All right’ and I got on my bike, even though I had a motor bike. I called for a cousin of mine and we arrived in the village to a sea of people.

It was a beautiful March evening – not a puff of wind. Where the triangle now stands (plus a horse) was a bonfire – a tar barrel that brought light to the whole village. Being such a calm evening, the smoke went straight up and did not affect anybody. The star of the evening, ‘Cottage Rake’, was taken away to his stable after parading and then the merriment began. A ring was created a little way from the Parson’s House, now Jim Sampson’s.

Inside the ring were the proud owners of ‘Cottage Rake’ – the Vickermans. The Keoghs were there too, owners of the great horse, ‘Hatton’s Grace’, winner of the Champion Hurdle. Also in the ring was Fr James Savage, the local curate, a good friend of the O’Briens. In the ring were some crates of champagne and each individual had a bottle and a glass, and they freely gave each and everyone a glass or two of bubbly. Yours truly got a glass from ‘Vinny’, as he was called by his Dad.

Like the majority of those present, I never heard of champagne, never mind drinking it!

The Vickermans and Keoghs gave the three publicans in the village freedom to dish out all the drink possible between the hours of 8 and ‘closing time’, but by that time the only drink available was in the public water pump, as the Guinness barrels and whiskey bottles were empty. That particular evening in March happened to be in the religious period of the year called Lent.

To young people, and to those not so young, it was a period of fasting and abstinence for seven weeks. People were just getting to grips with peace from the 1939-45 World War. Ration books were still in operation. We had gone through starvation for years and it was a bit severe to be asked to abstain for another period of time. However, on that evening the local curate came to

the rescue when he, from the centre of the ring, said, ‘All of you who have made resolutions to abstain from things such as cigarettes, sweets and, above all, the booze – otherwise the demon drink – can forget about it this night and indulge yourselves, and then you can renew your resolutions when the bell rings tomorrow at noon’.

In addition, local entertainment was enjoyed and appreciated by everybody present. As far as I can remember, those who contributed included Miss Elisabeth O’Sullivan, later Mrs D. Relihan, the best vocal voice Churchtown produced. Kevin Costello, ‘Pakie’ Murphy and Nora Farrissey supplied the music and many others – including myself – were not found wanting. It was at Vincent O’Brien’s request that each person contributed. To me it was a wonderful evening and a night that can never be repeated.

I was informed by my elders that another great day was enjoyed when the Irish Derby was won by ‘Loch Lomond’. The Cowhey family of Churchtown House owned this horse. They were the largest landowners in the surrounding area. This horse is buried close to the Georgian House.

‘Cottage Rake’ was one of the first champions Vincent O’Brien trained. Many others were to follow. ‘Cottage Rake’ was, for a while, grazing in Walshestown on the farm owned by Mr P. Brown. He was then owned by a Dr Vaughan of Mallow. The O’Donnells of Buttevant, horse dealers, had the grazing of part of the farm of P. Browne called the Gub, and ‘Cottage Rake’ was allowed to graze there with the other horses. Going through the horses one day, Vincent saw the potential and bought ‘Cottage Rake’ for a client.

Part 7.13

My memories of Churchtown

by Patricia Lancaster

I first came to Churchtown when I was 18 months old, to stay with my grandparents, Michael and Hannah Lynch of Ballindillanig. Over the next 11 years, I came and went with my mother, Anne, and my brothers, Michael and Peter. Each time I went to Churchtown National School where my teachers were Mr and Mrs Wall, Miss Kennedy, and Miss Kelliher – now Mrs O'Regan. Miss Kelleher's leaving made a great impact on my life.

The other great impact on my life was created by my grandmother, a truly formidable lady, very religious. We would say the Rosary every night and, despite her age, she went to Mass every Sunday. She always wore black, the sign of a widow, since Granddad died in 1953.

I learned Irish dancing in the hall every week, so the local girls and I would have to show Nan how much we had learned. I was always in the company of Hannah Jewitt and her brothers Liam and Donald, Lucy Cronin and the McMahons. We lived across the road from the Relihans, Cronins, Jewitts and Breens, and up the road was Hawe's farm. I remember well being chased by their turkeys, round and round the barn, and having to be eventually rescued by Mrs Hawe. Hawe's was a magical place for any child – a big orchard full of apples, blackcurrants and strawberries. The house was thatched and whitewashed, and the hams were inside. I always went there for duck eggs and Mrs Hawe usually gave me American comics before I left.

At the other end of the townland was a sandpit. I remember riding Jewitt's donkey there, being thrown off, walking and talking the way children do. Then there was O'Connor's – Sean, Liam and Rosaleen, apples from the orchard, the milking machine there. Such wonderful memories!

Then there was Burton Woods, beautiful in summer – bluebells and primroses. Many times Mum and I carried wood home on our backs. The crows on a Sunday morning, as the Mass bell rang, rising from Burton Woods – what a noise they made.

Early morning Mass, nothing to eat from the night before – Father Mortell shouting his sermon as usual, red faced, making sure no-one stood in the porch during Mass, separate seats for the local gentry. My first Communion – my beautiful dress sent from my aunt in New York. She sent two lovely dresses – one was yellow, for afterwards. Getting money from everyone. New shoes, prayer book, Rosary beads and the prospect of a trip to Youghal afterwards, driven by Jimmy Gordon.

Confirmation – panic as we waited for the priest to ask us our questions – singing in the choir, forcing my voice and having to mime. My pink dress

with long sleeves, from Corbett's in Buttevant, having my hair set in Charleville, money collected, new shoes, prayer book and Rosary beads. After a lovely breakfast, laid on in the school, off to Ballybunion – again driven by Jimmy Gordon.

I remember well his and May's shop in the village. There was also O'Brien's shop, Gaffney's the butchers, the Post Office, Flannery's and Simcox's. I remember a donkey-derby during the carnival one summer, red lemonade, ice cream from Simcox's, buying ink and pens and copy-books there, brown paper and sellotape to cover them, at O'Brien's.

Summer – we went to Cahirmee in Buttevant. I saw a circus there and had a new hat for the occasion.

We cycled everywhere then – to Liscarroll, Buttevant and Charleville. I remember lovely long summer days, very cold winters, wet St Patrick's days, and shamrock growing out of the walls. A ride on a hay cart down the road from the Rath to Annagh. A whole load of kids sat on top of the haystack. Going with the McMahons to Annagh, watching cows being milked by hand and calves being born. Big orchard and a monkey-puzzle tree, St Brigid's Well at the side of the road as it was then – covered in ribbons, medals and holy pictures, and the water running down the road. The creamery where my grandfather, Michael Lynch, worked for some time. I fetched butter and milk from there. Bringing home shopping after school from O'Brien's, meeting cattle on the road, going to the market in Charleville. Market day, animals everywhere, couldn't walk anywhere for the mess.

Funerals and wakes – I saw more of them then than as an adult. Horse-drawn carriages, long wakes in the houses, wet and cold gravesides. Going to the Stations in peoples' houses – O'Leary's, Ahern's, O'Connor's, Madden's and more.

Fetching water from a well down the road, no taps then. Cooking on an open fire, reading by lamplight. Playing 'cabbaldy' houses on my own, moving every plant in our garden hundreds of times, seeing washing drying on the hedge outside the door, swinging on the big gates.

There are more memories – too many to mention. The children I played with then – Hannah Jewitt and Lucy Cronin and others – have always remained in that part of my memory, kept just for Ireland. Moll and Nell Relihan, Mary Ann and Kitty Breen, Angela O'Regan, Eileen Kennedy, Tom and Mrs Wall and last, but not least, my grandmother – Hannah Lynch, whose stories and songs have kept a bit of me forever Irish.

Part 7.14

My holidays in Churchtown

*by Margaret Toppin **

It was all excitement the day my mother told me I would be going to Cork for my holidays. I was about seven years old at the time. I had met my 'Auntie Murphy', as we called her, and her husband, Uncle Jack, on their visits to Clare. I liked when they came. My aunt was tall, slim, her dark hair cut short with a fringe over her bright blue eyes; she was gentle and quietly spoken. Uncle Jack was of average size, well built, he wore small gold-rimmed glasses, had a brown moustache and a gold chain hung at his waistcoat pocket.

It was a bright summer's day when I got off the bus at Shinanagh Gates. My cousin Jackie was there to meet me in a pony and trap. As I sat into the cushioned seat, Jackie said, 'Welcome to Cork. Sally will knock spots off the road and we'll be home in no time'.

Driving along in the sunshine was like being in a different world. Blue skies and green fields stretched out forever. Light and dark hedges with white and pink little blossoms scattered on them. These hedges divided the fields into different sizes. Then there were hay fields, where men with their shirt sleeves rolled up to the elbows turned and tossed hay, while others sat for breaks, eating meat sandwiches from brown wicker baskets and steaming hot tea being poured from a can. On this drive I only saw one house, a big slated one with two chimneys. I wondered why they had no thatched houses in Cork. The fields were dotted with cattle grazing lazily and more just chewing the cud.

'We're here', Jackie said, as he turned into the tree-lined avenue. Getting out of the trap with my little brown suitcase, I stood on the gravelled front, looking up at this big cream house with five long-paned windows, a white Georgian door with a fanlight and not another house in sight. I was very happy to be here.

The big yard at the back of the house was a buzz of activity. Here, men in working clothes went to and fro with buckets of feed for calves and pigs, and then there was the feeding of the fowl and the cackle of geese. Horses being patted and talked to while they had tackling put on, before being backed under the creamery carts and milk tanks put in place for the journey to the creamery. Cows were driven from the milking stalls to the fields until evening, when they would be brought in again for milking. Then there was the chopping of wood for the fires.

The back kitchen was long and narrow, cream walls, a low ceiling. There was an open fireplace where black pots were always on the boil and a

constant smell of bread baking and of bacon and cabbage boiling coming from this kitchen. A long wooden table was by the open window where all the baking was done. Brown and white cakes of bread stood steaming in white tea towels by the window. Apple tarts and scones were baked for Sundays.

The other smaller kitchen had a range where a fire blazed and more cooking and baking went on here. This is where everyone had their meals during the week. In the evenings, the men came in from the fields to their dinner of bacon and cabbage here, with dishes of floury potatoes and mugs of milk, and it was caps and hats off as they sat down to the table.

My favourite room was the dining room, with its high ceiling and warm dark walls. The green marble fireplace, with the mantelpiece full of old photographs – of ladies in long full-skirted dresses with tiny waists wearing wide brimmed hats with flowers, standing beside men in dark suits seated on antique chairs. Along the wall by the window there was a piano with more photographs, of babies in christening shawls. At the other side of the room there was a sideboard with a radio or ‘wireless’, as it was then called. This was my first time seeing one and the first song I heard on it was ‘Baby It’s Cold Outside’.

Near the radio there was a dome-shaped glass case, where exotic stuffed birds looked out with bright beady eyes and red, blue, yellow and green plumage. These fascinated me and I wondered what countries they came from. In the middle of the dining room was a large oval table, surrounded by six chairs. On Sundays the family sat round it for dinner, which was usually roast beef. The meal went on for a long time, as there was desert and tea afterwards. There was not much work done on Sundays and people stayed in their best clothes all day. The men usually went to football matches, while the girls went off on bicycles to visit cousins or friends.

The orchard was my place, with its lines and lines of apple trees and branches heavy with red, yellow and green apples. The sun slanting through the trees, casting long and short shadows, and the bird song and buzzing of bees. I loved it all while I picked up the apples from the ground, put them in the wicker basket and took them to the kitchen, where they would be peeled, stewed and served with custard on Sunday. When the week here was up, I was sorry to be going home.

** Margaret Toppin is a first cousin of Jack Murphy (1920-2000) and was a regular visitor to Churchtown with her brothers and sisters in the 1940s.*

Part 7.15

Recollections

by Bridie Hawe

I was born and went to school from our farm in Gurteenroe. The postman, John Murphy from Churchtown, used to come three days a week. John travelled through the fields and this was the last house in the parish and it was uphill all the way to here. When he arrived at Tim Flynn's, he would blow a whistle and we youngsters would make our way across the fields to meet him halfway. At Christmas time, he would have a drink at every house and when he would get here – God help us, he would hardly be able to stand!

After finishing my schooling, I was anxious to go nursing. My neighbours, Madge and Molly O'Flynn, contacted their brother Fr David, who was in Wales. I was invited to come over and I qualified as a TB specialist in Wales. Fr David had a motorbike and I got many a spin on it. He was a very handsome young priest. There were a lot of Baptists in the area and they were very fond of him too.

I went to London in 1939, the year the Second World War broke out. I did further training for three years and qualified as a public health nurse. The war years were tough and the dock areas of London were frequently attacked. We had to come on duty at a moment's notice when there was a bomb scare. I remember a direct hit on a Scottish regiment near the hospital, causing many deaths and extensive burns among the survivors. It was trying to see the relatives coming down and seeing the carnage at first sight. It made the loss of all my personal belongings in the raid seem trifling by comparison.

We had happier times when the war was over. We went to Irish dances in clubs in London. The 'Blarney' was one; the 'Pride of Erin' and the 'Galteemore' were some of the others. We would meet up with Irish people at the weekends at these dances.

Part 7.16

Churchtown Creamery

by Bill O'Flynn

The creamery was erected around the year 1889. I don't know who built it, but the men who drew the stones were Cornelius O'Grady, Clashelane, and Edward Egan, Annagh.

The store was built some years after the creamery by Patrick Noonan and Andy Kiely. It was intended for cheese-making, but this fell through and it was used for storing wood prepared for use as butter boxes and other sundries. The workers had the job of assembling the boxes, which were tapered, being wider at the top. These were lined with greaseproof paper and each box took 56lb of butter. The boxes were then prepared for export to England, Scotland and Wales. The butter's brand name was 'Lily Purity' and the slogan was 'Untouched by hand'.

The first manger was a professor from Charleville, who was there for two or three years. William O'Connor, Burton, then became manager and remained until 1925. He was followed by Peter Curtin (later an inspector) and he, in turn, was succeeded by Michael Aherne in 1929. Michael remained until his retirement in 1971.

James Doody was manager from 1971 to 1975, when he was replaced by Michael O'Callaghan. He was there until 1980, when Michael Casey replaced him and remained until the closure of the creamery on 31st December 1982.

Mrs Elizabeth O'Brien had the contract of taking a boatload (one ton) to Buttevant Station and bringing back one ton of coal. The managers used to travel to England to negotiate butter and cream sales. Their journeys cost £14 17s 3d per trip at that time.

The first engine driver was Patrick Fitzpatrick of Annagh and the staff were Patrick O'Connor, Annagh, in charge of dairy; Mark Treacy, butter-maker; and Thomas Treacy on the skimmed milk stand.

The manager in the early years always stayed in his office, but he became more involved in daily routine following the purchase of the creamery by Ballyclough in 1939. One of the earliest men employed to take in the milk was Michael O'Keeffe. Jack O'Mahony had the job until 1939.

There was a rampart flowing through Cowhey's land known as the 'creamery rampart'. Cowhey's owned the adjoining fields which held the creamery sewage beds. These beds had to be kept open and William Stack and Dan Manning were employed for this work.

When Mark Treacy died, the butter-maker was Ms Collins from Boherbue. She continued until Ballyclough took over, when butter-making ceased. The

whole milk was taken to Mallow and the cream was separated in churns. There were no tanks on the lorries. Until 1950, the milk was taken in churns by Dan Coughlan and he brought 50 12-gallon churns in the morning and there were 50 ready for him in the afternoon. As he came twice, it meant that he carried about 1,200 gallons per day in 1950. This had trebled up to 6,000 gallons a day in the mid-1970s.

On Patrick Fitzpatrick's retirement, Patrick ('Patsy') O'Connor took over the engine room and dairy for some years and his wages were risen to £1 a week, while the butter-makers remained at 10s.

In the late 1920s, a 45 HP diesel engine was installed, which Ballyclough removed when they took over, and put in a 12.5 HP since there was no butter-making.

Thomas Treacy retired in 1945 and Jackie Flynn, who replaced him, remained some four years.

Patrick O'Connor retired in 1948, after 50 years of service, and was replaced by Bill O'Flynn, who left at the start of 1949 and was replaced by Patrick Fehan, who took redundancy at the start of 1980.

When the store was built, there was a fine upstairs room. When Michael Aherne came in 1929, he married and, as he could not get a house, they installed two stoves, one at either end, and he lived over the store for some time.

When Ballyclough bought the creamery, Dr Cowhey refused to give them the field for sewage. They then bought part of a field from John Cronin, Ballyadam, and had to lay pipes through Simcox's field up to it and install a pump to pump it up. The plot is now owned by Cork County Council for treating the sewage from the village. John Cronin insisted on a stone wall to divide the field and this wall was built by Dick Grady and Dave Manning.

While the cream was pasteurised in the 1940s, the milk was heated in a copper cylinder. But in 1956, a plate pasteuriser was installed and this was a great improvement. In 1964, a can washer was installed, which would take 20-gallon churns and was not very effective. An addition had to be built to take the washer and as there was no room at the back, they bought two acres from Mr Massarella [Churchtown House]. A new can washer was installed in 1970, which would only take 10 and 12-gallon churns.

The washer was a great help to the suppliers and worked until the end of 1979, when can washing ceased. Interesting data from old records includes:

Edward Egan for drawing sand 8/-
David Hickey for repairs 2/6
Dennis O'Sullivan – Cartage £1.00
Richard Flynn (repairs) 7/6
William Stack for cleaning sewage beds 10/-

Part 7.17

Holding back the years

by Denis Pat Costelloe

*with grateful thanks to my old school pal,
Denis J. Hickey, for his assistance*

Anyone growing up in the village during this period had one year embedded in their minds – 1929 – the year Churchtown won the North Cork Junior Hurling title. As youngsters, we were continually reminded by our elders of this great achievement by the men in green and gold. The victorious squad was Mick Gaffney, Frank O'Brien, Nat Simcox, Frank Flannery, Paddy Keefe, Dave Manning, John Flannery, Mick O'Keefe, Paddy O'Keefe, Tom O'Keefe, Maurice O'Mahony, Thady Buckley (Captain), Bill Relihan, Dick Galligan, Jim Kearney, Willie Fitzpatrick, Dan Relihan, Jim Cahalan and Pad Relihan. The Club officials were Tom Wall, NT (Chairman), Tom Treacy (Vice-Chairman) and Jack O'Mahony (Secretary).

That apart, we grew up in the era of such greats as Christy Ring, Paddy Barry, Willie John Daly, Vince Toomey, Nicky Rackard, Jimmy Doyle, Mick Mackay and Pat Stakelum. At school, our history books recorded the heroic exploits of Finn McCool, Cuchulain, Brian Boru, Owen Roe O'Neill, Patrick Sarsfield, Galloping Hogan, Daniel O'Connell and Kevin Barry.

Churchtown, of course, has always had a wonderful association with the turf and as boys we enjoyed the bonfires blazing when we welcomed home the successful steeplechasers to the racing yard of Vincent O'Brien, later to become one of Ireland's greatest trainers. These great horses were 'Cottage Rake' and 'Hatton's Grace', after their respective Cheltenham Gold Cup (1948-50) and Champion Hurdle (1949-51) triple successes.

We found heroes as well in the comics that arrived from England – *Eagle*, *Adventure*, *Hotspur*, *Rover* and *Wizard* – while the home publication *Our Boys* entertained us with Murphy and his schoolboy pranks and Kitty the Hare and her ghostly tales.

The most popular Christmas presents for boys of this period was a gun with caps, a Meccano set, a hurley or a John Bull printing outfit. Board games were also popular, with Ludo, Snakes & Ladders, and Draughts the favourites.

We wore short trousers up to the age of 14, suffering cuts and bruises from thorns, brambles and nettles, and painful thighs in the winter time if an unlined pants chafed soft thigh.

Our recreational activities included hitting the ball against the old Market House wall, next to what is now the Community Centre. One had to be careful, however, not to misdirect the sponge ball into Mrs Treacy's front

garden and many's the boy who got a verbal lashing when the ball ended up among her marigolds and rose bushes. To her credit, she always let us have our ball back. We also played 'Cowboys and Indians' in Cowhey's or Massarella's Wood. The rules were simple: we divided into Cowboys and Redskins, went off to hide among the trees and then emerged shouting 'Bang you're dead, Jim Brien' or whoever the person might be. Naturally, there were disputes and quite often the 'shot' parties proved an unwilling corpse. We also had a game called 'Fox and Hounds': the Fox, usually the biggest and fastest runner in the group, ran off and it was up to the rest to find him. If they failed to locate his lair, they would cry 'Give us a shout' and when he emerged, it was a case of 'Tally-ho' through the trees and thick undergrowth.

We also played a game called 'Bowley Racing'. A bowley was simply a bicycle wheel without a tyre. All one needed was a big stick to hit the bowley and a good pair of feet.

Races on the pavement went from the old school to Flannery's bay window. There were several crashes, bloodied knees, irate villagers nearly knocked down on their way to the village pump, and out-of-control bowleys careering off towards Simcox's, often missing a passing car.

On cold frosty nights, we splashed water from the village pump all over the road to provide us with a skating rink. The boys with the best pair of hob-nailed boots usually won the races. I hated the winter as I suffered from chilblains.

We played handball against the creamery wall and staged mud-ball fights in O'Brien's field. We used matchsticks as 'racehorses' in gullies swollen from rain: one simply placed a matchstick in the gully next to the pavement and watched as your 'horse' swam down the village to the low pump by the Pound Corner.

We also pretended to be racehorses and jockeys, and galloped up and down the streets, over the ditches and made-up fences in O'Brien's field. I recall the late Moss Treacy being so keen to do well that he was 'handicapped' and forced to carry a large rock (top weight) under his arm.

We played football in the village with a pig's bladder supplied to us by O'Brien's or Keane's after they had killed a pig. We invented a game called 'Bats' using small pieces of hardboard as a sort of tennis racquet. Matches were played using our coats or ganseys for goalposts on the road near the church. Quite often the tolling of the Angelus bell signalled full time.

In summer time, we rode on the floats [haycarts] drawn by O'Brien's, Simcox's and Sampson's horses as they travelled to Annagh Bogs to bring home the wyndes of hay. It was quite common for us boys to go barefoot and to spend hours at Annagh Bridge catching 'collies' [tiny minnows] in the river using jam jars as objects to enslave our prey. We wore trousers with patches and socks that had been darned time and time again by our mothers.

Naturally, hurling played a prominent part in our sporting lives, the playing venue being Sherlock's field, the entrance by Stack's cottage and later the field opposite Relihans and Willie Joe Condons at Egmont.

I recall one juvenile match (under-16) where Liscarroll, our arch rivals, thrashed us 12-2 to 3-2, where they had lads like John Bowles, Dermot and Neily Buckley, John Murphy, Billy Mick O'Dea, Tom and Matt Jones, and the Hallihan brothers. The Churchtown side in this 1953 match was Denis Pat Costelloe (goal), Owen Egan, Pat O'Connor and Tom Healy, Eddie Murphy, Joe Stokes and Tom Scully, John Ryan and Paddy Behan at midfield, Sean Relihan, Kevin Kenny and Mick Behan, Jimmy Bowe, Frank Doyle and Edward Flannery. Incidentally, Paddy Behan went on to carve a great hurling career for himself. He captained the Avondhu team that won the 1966 Cork County title and he was a substitute on the Cork Championship side of 1960. A gifted hurler – fast, elusive and with a great eye for the ball – he sadly died at a very young age. Many's the summer evening we whiled away at hurling practice sessions, playing backs and forwards. Jerry Brislane would cut the *sliothar* towards the goal from midfield and we took it from there.

Not everyone pursued hurling, of course, and the gambling game of 'Pitch and Toss' was very popular at one time – Costelloe's back way or back garden being used as the pitch. It was not unusual to see a group of men bet sixpences or shillings on the toss of the coin, calling heads or harps. Quite often the games went on into the late summer evenings, with lighted matches or flashlamps providing illumination for the punters. Hair combs were used to toss the coins; no skill was required and it was simply a case of guessing correctly the way the coins would end up on the dirt after they had been thrown high in the air.

So far I have only mentioned the games played by the male population. The young schoolgirls played skipping, 'Tig' and had spinning tops. They sang songs such as 'We Came to See Jenny-Joe' and 'Sally Sally, One, Two, Three'. The latter song was part of a game where a girl leant against a wall and called out to various girls to take two steps forward, backwards, sideways or whatever. The winner was the girl to touch the wall first. Other familiar songs were 'Here we go gathering nuts in May' and 'I'm King of the Castle'.

Schooldays of the '40s began with an Infants class teacher called Mrs Hayes, an easy-going motherly type of lady. Next up came Miss Weldon, a strong disciplinarian, who was apt to rap her ruler round one's knuckles for the least misdemeanour. After Miss Weldon came Mr Thomas Wall and finally his wife Mrs Margaret Wall. In the late '40s, Miss Kennedy replaced Miss Weldon. Schooldays were far more stringent then, of course, and we learned our lessons in fear and trepidation. The times tables in English and

Irish were drummed into us and any slow-learners in maths, writing, history, geography or religious instruction suffered sore fingers from the cane or the ash plant wielded by the schoolmaster, Mr Wall.

Thomas Wall looked, dressed and acted as the typical schoolmaster of that period. He wore a three-piece suit with pocket watch and chain, and kept a piece of chalk behind his ear. He also wore glasses that fell over the bridge of his nose. He would draw a chalk circle on the classroom floor and woe betide any pupil who crossed that line during class.

A strong disciplinarian, Tom Wall made an imposing figure as he stood in front of the turf or coal fire, thumbs in waistcoat as he went ‘Do-Soh-Me-Doh’ and proceeded to lead us into the singing of *Maidin Muc*, ‘The Dawning of the Day’ or *Ceol Ars’n t’Asal*, *Seán O’Dhuir A Ghleanna*, *Óro Se-Do-Bheatha Bhaile*, *Éamon An Chnuic* or *Tá An Samraidh A’ Gharidhe*. He had a strong, rich voice and was a great lover of Moore’s Melodies. As a result, ‘The Meeting of the Waters’, ‘The Harp That Once’, ‘Rich and Rare’ and ‘Oft in the Stilly Night’ were sung by generations of Churchtown schoolchildren. We also sang ‘O’Donnell Abu’, ‘The Bold Fenian Men’, ‘The Maid of Slievenamon’ and, his particular favourite, ‘The Rising of the Moon’.

As well as these patriotic ballads, Mr Wall had his humorous favourite song, ‘The Leprechaun’ by Robert Dwyer Joyce, in which we had to act out the actions as we sang it. The song went like this:

In a shady nook one moonlit night, a leprechaun I spied.
With scarlet cap and coat of green, a cruskeen by his side.
He hammered and sang with tiny voice and drank his mountain dew.
Oh, I laughed to think of a purse of gold, but the fairy was laughing too.

I mentioned that Mr Wall was a strict disciplinarian and that he was. But he was also gifted with being able to produce beautiful hand-writing. Using an array of colourful chalks, he would produce wonderful lettering on the blackboard, standing back like an artist to admire his work and then, like all perfectionists, erasing any material that had the least flaw, before starting all over again. Outside of school, he had a warm sense of humour and I recall him at Muintir na Tíre functions performing the old Musical Hall ballad ‘Lucky Jim’, along with ‘The Hills of Donegal’ and ‘Kate Muldoon’. The latter went:

I like to ramble down the old boreen
Where the hawthorn blossoms are in bloom
And to sit on a seat by an old mossy gate
And listen in to Kate Muldoon.

Mr Wall was an honest man who was proud when he heard of his pupils doing well in later life. I am left with an abiding memory of his friendly pat

on the back and *Maith An Fear* when I returned from Flannery's shop with his packet of Marietta biscuits.

When one reached 5th class, it meant progression to Mrs Wall. She was an energetic, no-nonsense teacher who worked non-stop from the moment school began at 9am until the final bell at 3pm. She demanded only the best from her pupils and her workaholic attitude and constant cramming of subjects stopped many a newcomer in their tracks after the more relaxed years with Mr Wall. Her tactics for getting the best from her class was to tell them that they were inferior to the previous year's class and, in the case of individuals, to stress that they were not a patch on their older brothers or sisters. Mrs Wall never used a cane, but would use the ruler on our knuckles occasionally. But even this was easier to accept than her 'berating', which seemed to go on and on and on!

I lived in the village, of course, and every afternoon Mrs Wall would meet my mother during their daily visits to the church. Her message to my mother was always the same: 'Denis Pat needs to do better, he is not a patch on TJ or Kevin' – my elder brothers. There was a motive behind these tactics, as I was later to find out on the day before I took my Primary Certificate examination in June 1951. She sat with the class of four – Denis Hickey, Joan Lehane, Mary Stokes and myself – and said, 'You are good pupils and I have great faith in all of you and although I have been scolding and telling you off for months, I did it for your own good. You have nothing to fear tomorrow, go out and do your best'. And she spent the next 20 minutes lauding our efforts and giving us every tip and encouragement she knew to
a s s i s t u s

in achieving good results. Thanks to her dedicated teaching I am glad to say we did just that. I have nothing but praise for Mrs Wall. She was a knowledgeable woman, worked us hard and sent us out into the world as well prepared as anyone could wish for. We all owe her a great debt of gratitude.

We cannot leave school without referring to the books we read and the poems we recited. *Leaca Ban*, written by Alice M. Cashel and published by Browne and Nolan, was an all-time favourite at Churchtown School, telling the life of the O'Flaherty family, the brave Sean Óg and McDarra, and the sacrifices they made in the fight for Irish freedom. We read *The Knights of Knockagar*, *M'Asal Beag Dubh* and *Séadna*.

Mrs Wall recommended we borrow all of Canon Sheehan's books from the library, which was then housed in the old school although in former years the books were stored at Tierney's. Our religious reading was *The Far East*, *The Messenger* and *The Brief*, and we sold cards for the Holy Nuns of Killeshandra, County Cavan, where one pricked a bead and donated a penny for the 'Black Babies'. We prayed for the canonisation of Martin de Porres, Matt Talbot, Maria Goretti and Oliver Plunkett, and also for Mrs Wall's

own private intentions.

Poetry played an important part in our education and every pupil had their own favourite piece. We had gems such as 'The Snare' by James Stephens, 'The Old Woman of the Roads' by Padraic Colum, 'Break, Break, Break' by Lord Alfred Tennyson, 'The Old Priest Peter Gilligan' and 'The Lake Isle of Innisfree' by W.B. Yeats, 'The March to Kinsale' by Aubrey de Vere, 'The Donkey' by G.K. Chesterton, Eva Gore Booth's 'The Little Waves of Breffni', 'Tig Molaga' and 'Mise Rafeire'. My own preference was 'I Remember' by Thomas Hood, while Denis Hickey would respond with Sir Walter Scott's 'Young Lochinvar' or 'The Little Toy Dog' by Eugene Field.

With regard to maths, here are samples of the homework we attempted by candlelight:

Divide 6,090 by 35.

Find the cost of $3\frac{1}{2}$ yards of muslin at $\frac{1}{9}$ a yard.

If 2 dozen eggs cost 3/-, what will 5 dozen cost?

Add $\frac{2}{3}$ to the difference of $3\frac{1}{2}$ and $1\frac{1}{16}$.

Multiply £1-17-11 by 27.

Good English and grammar were not overlooked and we would be asked to find the subject, predicate and object of a sentence such as 'The big brown fox jumped over the sleeping dog'.

To sum up the schooldays of this period, we learned through fear – fear and anxiety of getting things wrong or simply not having the ability to work things out in the first place. The old and new Churchtown schools where I attended were buildings of foreboding and dread, and yet I was lucky in so much as I lived in the village a few minutes' walk from the school. The 'country lads' in the outlying areas such as Ballinguile and Coolmore had to trudge those weary miles daily in hail, rain or snow, partaking of a cold bottle of milk and a sandwich for lunch. Fortunately, Muintir Na Tíre came to the rescue in later years and provided us with hot cocoa brewed in the large Baby Burco boiler. It was the task of the Senior boys to bring water from the village pump each day for this purpose. This was a pleasurable task as it gave you half an hour or so away from school – a much welcomed relief!

It was common to see children being dragged to school in the morning, crying bitterly, and even this tension, concern and anxiety seemed to transfer itself onto the teachers when the annual visits of the *Cigire* (the Schools Education Examiner) and Fr Murnane (the Religious Examiner) were announced. For weeks beforehand, our heads were crammed with every piece of knowledge and Biblical tale that might likely be used as a question. On the day of the visit itself, the brightest children would be pushed to the front of the class to uphold the honour of the school.

In all sincerity, I cannot say that my schooldays were the happiest days of my life. But what I can say is that I learned discipline, respect and honesty, and that Churchtown National School and the teachers that taught there provided me with as good a primary education as anyone could ask for. And for that I am eternally grateful.

I have talked about the harsh rigour of schooldays, but naturally there were the humorous moments as well. There was the 'do gooder' boy who brought an ash plant to Mr Wall to use as a cane and became its first recipient after he failed to answer a question correctly. There was the boy, I believe it was one of the Treacys, who on being caned for his lack of the Irish language responded with, 'What Irish do I want? When I leave school all I need to know is Hack! Whoa! and Go on!' He was implying that his future, like that of so many others, lay as a farm labourer and that all he required was the ability to drive a horse and cart. There was also the boy who during a religious examination was asked, 'Who lives in the church and is always there looking down on us?' and who responded with 'Katie Carthy, the Sacristan, Father'.

In the early '50s, there were some extra out-of-school activities that we were encouraged to join and these were held in the Old School. Mr Power ran a woodwork class and I recall my school pal, Willie Sullivan of Coolmore, excelling with some nicely carved exhibits. Liam Ó h'Iceadha ran Irish dancing classes for boys and girls, and we learned the sets and the reels, reciting as we danced *Haon, Dó, Trí, Ceather, Cuig, Sé, Seacht, Haon, Dó, Trí, 's a Haon, Dó, Trí*. We were bashful and embarrassed dancing with girls and wished instead that we could be off hunting rabbits with our dogs.

Hunting rabbits in summertime was a popular pastime. A gang of us would round up the dogs in the village and stride off to Fearrandeen or Annagh. Our dogs responded to names such as 'Spot', 'Blackie', 'Jip', 'Lassie', 'Rover', 'Ranger', 'Franco' or 'Snowball'. Strange, isn't it, how dogs' names can stay in one's memory? McGills had a dog called 'Buffin', Paddy Russell had 'Rattler' and Mike Doyle had 'Terry'. Our local curate, Fr Savage, had two vicious Alsations, 'Zeta' and 'Dandy'. It was around this period also that the rabbit became a source of revenue and at one stage everyone was out snaring or dazzling rabbits at night to earn the 2/6 to 7/6 per animal.

Schooldays over, the first noticeable changes that occurred to the teenage male was that he acquired employment with a local farmer, his year running from 1st February to Christmas Eve. The average annual wage in the early '50s was £100 to £120, and the 'contract' usually included a bottle of milk every night, two drills of potatoes, some 'firing' (free wood for home heating) and the use of the farmer's horse if required. Freedom from the strictures of school was demonstrated both by the purchase of a packet of

‘Wild Woodbines’ cigarettes and in the joining of the ‘old stagers’ at the back of the church for Sunday Masses. These worshippers sat around the Holy Water font or on the stairs leading to the choir gallery. The sermon was a signal for this group to nip outside for a cigarette.

Church played a very important part in our lives. Sunday Mass began with the priest reciting the long Act of Contrition and the Prayer Before Mass. Sermons in the main advised us to seek repentance or face the eternal flames of hell. Before and after Mass was the gathering place for men and women to exchange conversation on the children, weather, crops, politics and sport. There were few cars in those days and the church wall would be two or three rows deep with bicycles. After Mass was the focal point for the GAA, the political parties or Religious collections, and on weeks leading up to elections aspiring TDs made their political speeches. Occasionally, travelling entertainers used to perform their one-man shows after Mass and I recall a gentleman who would crack a whip to attract the crowd, strip off his shirt and lie on broken glass. He would then invite the heaviest man in the audience to stand on his chest.

We had weekly Benediction during May and October, the monthly Holy Hour, the Nine Fridays Devotion, Sacred Heart Confraternity Branch and a choir with organist Miss Nora O’Keeffe. I have wonderful memories of Benediction: the pungent fragrance of the incense wafted throughout the church by the swaying thurible and the uplifting hymns such as *Tantum Ergo*, ‘Sweet Sacrament Divine’, ‘To Jesus Heart All Burning’, ‘Soul of My Saviour’, ‘I’ll Sing a Hymn to Mary’ and ‘Jesus My Lord My God My All’.

One cannot forget also the visit of the Missionaries, usually two Redemptorist Fathers who had contrasting styles of preaching the word of God. One would adopt the friendly humorous sermon, while the other would give the congregation the full fire and brimstone treatment, Needless to say, the queue at the Confessional was much larger when the former was in the box.

The Mission was a time to cleanse one’s soul and the local hard-liners, who rarely frequented the Confession box, would face that terrible ordeal on the final evening after the singing of the hymn ‘God of Mercy and Compassion’. Naturally, humour abounded throughout all this religious fervour. When Bill Hickey, the local blacksmith, emerged from the Confessional after a long grilling, he told his friends that for his penance, rather than ‘a round of the beads’ he was told to do ‘three rounds of O’Brien’s field’.

There was a singer with red hair known as the ‘Foxy Singer’ who would paw the ground like a bull and then, cupping his hands to his mouth, sing the latest hit of the day. The song ‘Sweet Sixteen’ springs readily to mind as one of his favourites.

Returning to the church. I spent eight years as an Altar server during the

ministries of Fr Cotter, PP, Fr Mortell, PP and Fr Savage, CC. Fr Cotter, an ex-Chaplain in the British Army, was an eccentric. He would blow the horn of his car as he drove through the village for morning Mass as a further reminder to the people to attend church. He would regularly stop anywhere when he saw a man or group of men standing with their hands in the pockets and give the commanding order, 'Get your hands out of your pockets'. His visits to our school were much welcomed and he would chat and joke for hours, much to the annoyance of our teacher, Mrs Wall.

Fr Savage, on the other hand, was a short-tempered, volatile man and woe betide any Altar boy who handed him the cope or any other religious vestment the wrong side up during Benediction. The offender would receive a clip round the ear or a kick on the backside in the Sacristy afterwards. We lived in dread of his mood swings and I was once the recipient of a sore ear after forgetting my trainers, or rubber dollies as we called our shoes. Fr Savage rode a motorbike at one stage and there was an occasion when he took an Altar boy to a Stations Mass with the young lad sitting in front of him. On another occasion, when Sidney Ryan was unloading turf and messed things up, the displeased curate threw a few sods of turf at the bemused Sidney. Yet for all that, Fr Savage was a wonderful preacher and emphasised time and time again the gift of charity. He was a fine singer also and once delighted local audiences singing 'Marguerite' from the operetta 'Lily of Killarney'.

Both Fr Cotter and Fr Savage were very strict on late attendance at Mass. Fr Cotter would cease reading the Acts of the Apostles if he noticed late-comers. He would then fold his arms and invite them to come up the church, much to their embarrassment. Fr Savage, on more than one occasion, having dressed in his vestments for Mass, would walk round to the church entrance and push the 'old staggers', who were kneeling by the Holy Water font, right up the church. Fr Mortell, who replaced Fr Cotter, was an easy-going man.

I have fond memories of Fr Cotter, who was such a friendly and kindly pastor and much loved by us Altar servers. I have still in my possession a little red prayer book he gave me in 1952, when I was 14 years old.

I cannot leave my Altar serving days without referring to the Stations or Masses at farmers' houses. These were held twice a year and served as an occasion for the priest to collect his yearly dues. For us Altar boys, it meant a whole morning off from school with the added bonus of a 5/- tip if we went to a well-known generous farmer. Naturally, the older boys creamed off the best 'tipping' houses. This was an era when the priest read publicly from the Altar the amount donated from each household and if I remember correctly Tom and Lil Costelloe would be followed with 7/6 and T.J. Costelloe, 2/6. Other Altar boy memories include walking around the church with candles

and reading all the ladies' headscarves during the Stations of the Cross; listening to the congregation responding to the Litany of the Saints with 'Prayfus' (meaning 'Pray for us') and singing 'Janey Tory Janey Coal Quay' for 'Genitori Genitoque' in the *Tantum Ergo*.

Every village had its characters in the '50s and Churchtown was no exception. There were people who were famous locally for a joke, a nickname or indeed a song. Living two doors away from me were the 'Booney' or O'Sullivan family of Hannie, Susie and Denny. Denny was an endearing character with a droll sense of humour. 'Did you every play darts?' someone once asked him. 'No,' he replied, 'but I often got one'. He had his very own word for rainy weather – 'slobbery' he called it – and he was classed as an expert where judging the health or the age of a horse was concerned. Denny was a regular at the annual Cahirmee Horse Fair, when, dressed in black hat, long black coat and white silk scarf, he would go along to cast an expert eye over the bloodstock on view.

Living with the 'Booneys' was my old school pal Denis Hickey, who jogged my memory and provided lots of material for this article. Every year his father Jack, a brother of Tom Hickey, the blacksmith in Buttevant, would come home on holidays from London. Jack would arrive in a sidecar, hired and driven by Paddy Spratt (Buttevant) and naturally both driver and hirer would be 'well oiled', as they say, on arrival. I recall Jack, Paddy and Denny Booney drinking at O'Brien's pub, with Jack delighting the company by singing the old time Music Hall ballad 'When you know you're not forgotten by the girl you can't forget'. He would also render 'When It Sounds the Last All Clear'.

Living on the old school road in Churchtown were four great characters: 'Redmond' John Murphy, Jack O'Mahony, Dan 'Danks' Manning and his brother, Joe. Redmond John, who had a stout hearty laugh, owned four or five cows and would regularly let fly with a tirade of swear words if the animals misbehaved on route through the village. Jack O'Mahony wrote a number of parodies, none better than his version of 'McNamara's Band'.

'Danks' was another expert on horses and used the expression 'Doll Dido' with regularity in his conversation. It became his catch phrase, as did the 'Hal-Lah' of his brother Joe. Joe wore a patch over his left eye, having lost the eye in a shooting accident with his brother. Both men were great storytellers and lived to ripe old ages despite Danks' admission that after many nights of heavy drinking locally, he would sleep it off in O'Brien's hay barn irrespective of the weather. Incidentally, living in the cottage next door to the Mannings was Johnny Moylan, champion jockey and grandfather of the famous jockey, Pat Eddery. He was renowned for his singing of the 'Bold Robert Emmet' and for his tales of the turf.

Beyond Ballyadam lived two great characters. The first was 'Pakie'

Murphy, our local postman, whose pleasures in life were a ‘bob each way’ (1/-) on the horses, a Woodbine cigarette, a few pints and playing the banjo. Pakie had a wonderful sense of humour, including a varied selection of jokes and one-liners. In the ’50s when Churchtown Carnival Week was the year’s most popular event, I served my ‘apprenticeship’ with Pakie as he strove to win the Fancy Dress Competition. The lead-up to the event always followed the same pattern, with Pakie searching the papers and listening to the radio to obtain the current media story. Come the Sunday evening of the Fancy Dress Parade, he would advise me to be at his house around 6pm when it was then, and only then, about two hours before the Parade, that he would inform me of the subject matter we were about to re-enact. It goes without saying that he would have had his share of liquid refreshment prior to the event, but this seemed to give him added courage and a greater acting ability.

Further up the boreen from Pakie lived another ‘Pakie’ – ‘Pakie’ Sullivan, a diminutive man who would stagger home from Sunday Mass after a two-hour stay at Flannery’s Bar. He would warn every child he met in a jocular fashion with ‘I’ll make sausages out of you’.

If one travelled the old road to Charleville from Churchtown by Coolcaum, it was odds on you would encounter another loveable character called Jack Lewis, a friendly man who spent his days strolling around country roads. Jack was a regular singer at any local concerts or talent competitions, when his nasal tones would render his regular contribution ‘Moonlight in Mayo’. There was a story told that Jack was strolling along one day when he chanced to see Dave Ryan, a Ballyhea-born tradesman of high standing, repairing the roof of a cottage. Dave, seeing the opportunity to take the rise out of Jack, asked him, ‘Would you like to be a carpenter, Jack?’ ‘I would, would you?’ was Jack’s masterful riposte.

Other characters of old Churchtown were ‘Condy’ O’Mahony, the village postman, who staggered in and out of houses as he delivered the Christmas Eve post, barely able to maintain his equilibrium after a day of drinking ‘his health’ at various houses in the parish. Tom Birney was a little Dublin journeyman who arrived in the parish and remained with us until his death, residing at the farmhouse of Charley and Ellie Winters. Also in the village lived Jim McGill, a native of Boyle, County Roscommon, who worked on the railway. Jim would give you the time to the exact second and usually called us boys *garsúns* rather than by our Christian names.

Then, of course, there were the travelling men and the tinker fraternity. Best known and loved were the bearded Christy Flynn, the victim of a broken love affair, or so it was rumoured, and Jack Daly with his tin whistle who responded with ‘You’re a daysant man’ when one gave him a penny. As regards the travelling folk, the most regular visitor was one Mick Donoghue, or Mick Soho as we knew him. I have memories of him singing ‘The Valley

of Knockanure' during a drinking session at Flannery's Bar.

We leave the old characters with a few more names, such as Jim Flynn, or Jim the Bee as he was nicknamed on account of his skills when dealing with the bees and their hives; Dave 'Yank' Roche, who scared us youngsters with gruff one-liners of his times in America; and finally Bill Hickey, our blacksmith, a charming character full of wit and jocular remarks. Bill, known to one and all as 'Hishon', had a razor-sharp wit and the story goes that he went into Flannery's Bar for a pint, only to be reminded by John Flannery that his name was high on the list of his IOUs book. 'I am afraid,' said John, as he pushed the ledger towards Bill, 'that your photograph is in here'. Quick as a flash came the reply, 'Well, John, that's why I am here, to see if by any chance you could enlarge the photograph'. Another story was his reply to some woman who reprimanded him for eating meat on Fridays, a regular Fast day in those years. Bill continued eating his cabbage and bacon and replied, 'As far as I'm concerned, there are only two Fast days in the year: the day you haven't got it and the day you can't get it'.

If you look at television nowadays, at least here in England, most interviewees will respond to a question with a sentence sprinkled with words like 'basically', 'you know what I mean' or suchlike meaningless phrases. We had no TV in the '40s and '50s, of course, but we had a litany of expressions to describe most feelings known to man. It doesn't sound romantic now, and indeed it didn't sound romantic then, but it wasn't uncommon to shout after a group of girls to the one that you fancied, 'Any chance of your washing?' or 'How's your father, is your mother working?' or to describe a girl's assets with the line, 'She had beef to the heels like a Mullingar Heifer'.

Turning to romance in the late '40s and '50s – most couples met at dances and quite often one cycled home with the girl of one's dreams sitting on the bar of the bike. The Rudge, Raleigh and BSA were the most common make of bicycles and a man's status could be judged by the machine he rode. A three-speed bicycle with a hub dynamo was a model of distinction for the male, whereas the girls rode bicycles complete with basket in front to hold their headscarves and handbags.

'Doing a line' was the term used for courting and to 'wipe someone's eye' was to steal someone's girlfriend. Girls were referred to as birds, dolls, moths or pushers, and an attractive girl was termed 'a fine bit of skirt' or 'a good houl't (hold)'. Someone once told me that 'there was eating and drinking in her', referring to a girl he had met. It does not take much imagination to work out what attributes a girl with a 'good pair of headlights' had.

Among the dance bands of this period were the illustrious Gallowglass Ceili Band and the locally based Tostal and Shandrum Ceili Bands, Michael O'Callaghan and Hughie Cahill, both Buttevant outfits. Other bands included Mick Delahunty, Roy Campbell, Dolly Butler, Maurice

Mulcahy, Major Watt, Donie Collins, Jimmy McCarthy, Jack Ruane and Johnny Flynn.

I have pleasant memories of cycling to the Parochial Hall in Doneraile, Avondhu Ballroom in Buttevant, Castle Ballroom in Liscarroll and the Allow Ballroom in Freemont. One parked the bike against the nearest ditch and placed the cycle pump and flashlamp in the hedge. Then it was off for a night of dancing and naturally the ultimate aim was to 'shift' – the term for chatting up a girl and seeing her home.

The majority of males were shy to dance in the early part of the evening and in any case, many of the Romeos did not choose to appear until the pubs had closed. They could then be seen blocking the entrance as they haggled with the man on the door to obtain admission at a reduced rate. The last dance (usually a waltz) of the evening became a mad scramble as men and ladies sought to find their respective dreamboats to cycle home with. In the summer months, the platform (or stage) dancing opened at a very popular venue on the main road between Buttevant and Liscarroll – Sheehan's Forge. It was here, indeed, that I took my first dancing steps to the music of Jack Ellard, Bob Harrington, Pakeen Murphy, the Sullivan Brothers and Nora Farrissey, with vocalist Bill Egan belting out his unique rendition of 'Bould Thady Quill'. The tunes I recall for the quickstep medley were 'Whispering', 'Sipping Soda' and 'Singing the Blues'. Prior to the erection of a stage at Sheehan's Forge, there were dancing platforms also at Maurice Sargeant's (Ballyhea) and Pakie Sullivan's Cross at Clashelane.

The mid '50s gave us Bridie Gallagher and her massive hit 'The Boys from the County Armagh', before show bands, such as Clipper Carlton, the Dixielanders and the Royal Showband, changed the dancing scene forever.

Daily life in Churchtown during this period was similar to any other country village and centred around the clattering of the horses' hooves from 7.30am onwards as they carried their milk churns to the creamery. They returned home with separated milk and Ballyclough butter from the creamery, a packet of Gold Flakes and the *Cork Examiner* from an extended stay at one of the local shops, which just happened to be a pub.

The late Mick Ahern was the Creamery Manager and his staff were Bill O'Flynn and Patie Fehan.

Having worked as a farm labourer at Tom Sampson's, the main attraction for us was not the gossip and humour that abounded as we queued to have our churns emptied, but rather the appearance of the Newcastle West bus with driver Dick and conductor Dan, which stopped for five minutes or so in the village. The passengers on the bus were mainly teenage schoolgirls from Liscarroll and Freemount on route to Buttevant Convent and naturally there were hints of romance in the air, with poetic words of love such as 'Tell so-and-so I was asking for her' and such like. It goes without saying that we

farmers' boys kept a low profile behind our horses, milk churns and carts. After all, we didn't cut great romantic figures in our blue milk-stained overalls and wellingtons with tops turned down, the popular 'uniform' of farm labourers of that era. Oh, what innocent carefree days they were!

Other daily events included the arrival of the post van to O'Keeffe's (Nora and Ellie Mary), the local Post Office. The van was driven by the McAuliffe brothers, Joe and Stephen.

On Wednesdays, the village woke up to the sound of squealing pigs when O'Mara's lorry arrived from Limerick to collect any pigs or bonhams local farmers had to sell. Other weekly visitors included the Egg man, Fish salesman, Nash's and O'Sullivan's soft drinks lorries, Keating's, Binchy's and P&J Ryan's Ardnageehy Bakery vans, and of course the deliveries of the red barrels of porter from Charleville in a lorry driven by Denny O'Sullivan. Rolling the red barrels into O'Brien's backyard left one's hands red and rusty-coloured.

Bread, of course, arrived in large baskets in those days, although I have memories when I was very little of a bakery at Flannery's where Maurice O'Mahony was the baker. The delights of eating the piping hot small loaves are very pleasant ones, as indeed was the taste of the sweets such as 'Peggy's Leg', 'Bill Bailey's Kids', 'Love Hearts', Sherbert, 'Gobstoppers' and 'Black Jack'. Sweets, of course, were served in a funnel-shaped piece of paper called a *toisín*.

To conclude the daily or weekly events in our village, we had the 'pictures' (films) every Monday night, brought to us by the late Jack Hogan from Castletownroche and a gentleman called John Cronin from Askeaton. Seamus Donovan, the insurance man from Buttevant, was a weekly visitor, as naturally was the doctor, Dr Con Corbett, also from Buttevant, while going in the opposite direction went Anthony Sullivan, carrying the daily racing bets to the bookmaker in Buttevant. If Anthony was not available, someone cycling to Buttevant to get a battery for their wireless would oblige.

The top three annual events were Duffy's Circus, the races at Liscarroll and the Grand Dance that followed, and Churchtown Carnival. The latter was a week of entertainment that gave us a Fancy Dress Parade that stretched a good half mile or more, hurling matches, a slow bicycle race, nightly games of Pongo (bingo) and, naturally, the Dances on a platform borrowed from Sheehan's Forge and installed in the playground of the old school. Hit tunes of this period included 'Singing the Blues', 'Bluebell Polka', 'Boys from the County Armagh', 'Oslo Waltz', 'Rock Around the Clock', 'Magic Moments', 'The Pub with no Beer', 'O Mein Papa', 'The Doggie in the Window', 'Blue Tango', 'Love Letters in the Sand' and 'Tulips from Amsterdam'. Dance floors of this period would be washed with Jeyes Fluid and sprinkled with Lux bath flakes to improve the surface.

I mentioned Liscarroll Races. These were a star attraction, with local interest provided by Jimmy Gordon, or J.J. Gordon as his name appeared on the racing programme. Jim was one of the top point-to-point jockeys of the period, along with Connie Vaughan, P.P. Hogan and Willie McLernon.

I end my look at yearly events with a memory of the Duhallow Hunt, led by Harry Freeman-Jackson. The riders gathered in our village for their meet before proceeding to Burton Park for their first chase. As youngsters, we ran our little legs off chasing after them with continuous warnings to keep quiet and not disturb Reynard before the hounds and riders were in their place. The elders, especially my mother, marvelled at the splendour and accents of the huntsmen; the gentlemen would doff their hats to the ladies and speak with cultured voices that mother mimicked once they had left.

And who can forget the threshing machines and the panic and pressure that was placed on every farmer once threshing day drew near! The hope of good weather and plenty of assistance from neighbouring farmers was a must and the farmer's wife and servant girls were busy from dawn to dusk providing buckets of strong tea and porter and hearty dinners. As a lad, I played with my friends amidst the chaff seeking mice, while teenage years were frequently spent balanced perilously on top of the Ransome Thresher, cutting sheaves as quickly as they were thrown to me and placing them correctly in front of the 'feeder' – the volatile Liam Galvin. Liam would give one a mouthful if you handed him too many or too few sheaves. Jimmy Roche, who resided at Castle McCarthy, also owned an old type of thresher. It was tireless and left large imprints on the tarred roads as it chugged along with its billowing smoke at about 10 miles an hour. Incidentally, Jimmy's brother, Jackie, also showed 'pictures' in the old school, assisted by Patrick Irwin, the latter a gifted individual who could turn his hand to any task. Patrick was years ahead of his time in his knowledge of the arts. He was, and still is, a marvellous historian.

I will leave the long hard days and drone of the thresher with the memory of Mrs Lewes' threshing in the mid-'50s. It usually lasted three days, for which we were paid £1 a day wages including our food. It was considered a good wage then even if the work was hard, although not as back-breaking perhaps as the potato-picking at Massarella's, where the wages were 7/6 a day. But we were young men then, fit, strong and enduring, and we needed to be. Apart from threshers and potato-picking, a day making wyndes of hay in Annagh Bogs would sap the energy of the toughest individual. Fortunately, by the mid- to late '50s, the baler had arrived to replace the arduous task; prior to this innovation, the Buck Rake had replaced the ponderous horse and float, the float being a cart for bringing home the wyndes of hay. The reaper and binder, tumbling Paddy, scythe and slasher were on their way out as well and the GVB milking machine proved a great saviour from those long

hours spent sitting on a three-legged stool, cap back to front, milking cows.

Electricity did not arrive in Churchtown until 1949. Our childhood in the dark candlelit winter nights was filled with tales of headless coachmen, ghostly houses and the cry of the Banshee prior to the death of anyone unlucky enough to have a name with the prefix O' or Mc. We were told of the drums that beat three nights before someone was due to die and be buried at Kilmacow Cemetery. Superstition was rife. Farmers would dare not touch raths, which were believed to be protected by the fairies. Some families were mentioned who performed *piseógs*, which were charms or spells. Cards were the devil's pastime. And pictures falling from the wall or sparks flowing from the fire were among the signs interpreted as lucky or unlucky omens.

Lent was a time for fasting, penance and prayer in this period and Good Friday would see large crowds flocking to the church to do the Stations of the Cross as many times as they could to gain the required plenary indulgence. There was no dancing in the Diocese of Cloyne during Lent, St Patrick's Day apart that is, although a few people from our village managed to go by car to Cork City and the Arcadia Ballroom (Liam P. was resident MC) where dancing was permitted.

The travelling shows visited our and most rural villages during the winter months. With these shows we were treated to 'Barbara Allen', 'Noreen Bawn', 'The Tears of an Old Irish Mother', 'Charley's Aunt', 'Murder in the Red Barn', 'Pal of my Cradle Days' and the unforgettable Victorian novel by Mrs Henry Wood, 'East Lynne'. How the audience wept to hear the line, 'Dead... dead! And never called me Mother'.

The travelling show people I remember were the Costelloes, Liam Heffernan and a very funny man called Bert Patterson who had all the comic lines and a selection of great parodies. He referred to pyjamas as 'Pidgamees' and invented a place called 'Ballyslapadashamuckery'. One of the earliest shows was Jim Cash and his daughters, who performed at the back of Bill Hickey's house.

Glancing back now, four decades or more, many events and faces come readily to mind. What about the radio memories for those who were lucky enough to own a Pye wireless? Living with Lynch, Din Joe, the Kennedys of Castleross, Ceili House, Luxembourg's Irish Requests and the Top 20, and Sean Óg Ó Ceallacáin's Sunday evenings' sports results spring to mind, as do all those wonderful hurling and football commentaries from Micheál Ó Heiher. The BBC Light programme gave us Family Favourites, the Bill Cotton Bandshow and the Clitheroe Kid on Sundays at lunchtime.

Were we a healthier people then? Certainly people avoided doctors, hospitals and dentists (Mr Riordan in Charleville and Mr Wrixon in Buttevant) at all costs. Whiskey or iodine cured an ailing tooth, dandelions cured warts, dock leaves soothed burns from nettles and dried cow dung

helped to light the fires to keep us warm. Senna leaves, worm powders, Epsom Salts, Cascara, Zambuk and Sloans Linements were administered with the advice, 'If it tastes horrible, it must be good for you'. Comedians such as Danny Hobbs suggested that a pint of a County Council worker's sweat would cure anything – provided one could get it, of course!

There are numerous other humorous stories, but to relate them one would need to know the characters involved to appreciate the joke. Naturally, nicknames abounded in plenty as was the custom in most parishes, but as some of these were not complementary it is best not to name them all. Suffice to say that when you mentioned names like 'Condy', 'Danks', 'Garryowen', 'Pad the Rambler', 'Pakeen', 'Dines', 'The Gael', 'Porksteak', 'Bilda', 'Sean Rua', 'Raynahound', 'Muzz', 'Derek', 'Joe Moss', 'Natty', 'Tanic', and the 'Boston Kid' – people knew exactly to whom you were referring.

Returning for a final look at the boys who attended Churchtown National School in 1953, an old photograph lists the following and begs the question, 'Where are they now?':

Eugene Egan, Donie Murphy (RIP), Sean Relihan, Denis Pat Costelloe, Tom Healy, Robert Gardiner, Billy McCarthy, Liam Sullivan, Kevin Kenny, Joe Cronin, Noel Linehan, Pat O'Brien, Robbie Murphy, Donie Sullivan, Bill Egan, Tim Lehane, Patrick Corkery, John Daly, Paudy Doyle, Joe Egan, Billy O'Brien, Paddy Joe Mahoney, Nat Gardiner, Jim O'Brien, Danny Relihan, Donie Jewitt, Mick Doyle (RIP), John Pat Murphy, Johnny Sullivan, Noel Relihan, Seamus Sullivan, Johnny Sullivan, Billy McAuliffe, Pakie Daly, Mikey Daly, Ernie Gardiner, Liam Murphy, Tan Simcox, John Doyle, Eddie Murphy, John Brown, Mattie McCarthy, John Carroll, Noel McCarthy, Paddy Leary, Mossy Duane, Denis Linehan, Noel Downey, Dan Cronin, John Condon, Thomas O'Brien and Frank Flannery.

Taking a final glance at the GAA games of this period, I have vivid memories of some fiery exchanges during local Derby clashes between Churchtown and Liscarroll. Yes, there were the fisticuffs, the odd hurley raised in anger, the fierce physical combat in what the newspapers of the time described as 'dour exchanges'. Indeed, after one terrific match in Ballyhea, a few women chased the Charleville referee through the fields after being incensed with some of his decisions. Fortunately, and wisely in later years, common sense prevailed and the late '50s saw several Churchtown players on the Liscarroll Minor Championship winning side of 1959. These included John Pat Murphy, Denis Relihan, Jim O'Brien, Tim Lehane, Mossy Duane, Michael Doyle and Eddie Murphy, and, of course, the burly full back the late Mick Doyle (I was Best Man at Mick's wedding).

Later on, when Churchtown managed to get a football team together, players included goalkeeper Jerry Jewitt, a fellow called Conroy at full back (I believe a ganger at Mrs Lewis'), flanked by Sean Galvin and Willie Joe

Condon. Now, Mr Conroy, a Kerryman I believe, from the 'side back' as the man said, was a talented footballer, as were Jimmy Gordon and Christy Sherlock who played outfield. But Jerry Jewitt, Willie Joe Condon and Sean Galvin would never claim to be skilled experts of the football code. Nevertheless, they readily volunteered to help out the team and the Club, and their willingness to stick a jersey on, tuck their stockings over their trousers and have a go was typical of the spirit that abounded in those days.

So end my memories of growing up in the village of Churchtown in the late '40s and early '50s. The families who lived there during this period were, looking up the village with one's back against Simcox's wall and starting on the left hand side, were:

Mrs Liz Sullivan and family and lodger.

Ben Fehin, the local blacksmith in the '50s.

Mrs Nellie Doyle-Relihan, and prior to her Tim Fitzpatrick, the tailor.

Gaffney's the butcher and Tom O'Brien's Pub and General Provisions.

Tom and Lil Costelloe (my parents), who ran a shop during the war years.

Mr and Mrs Johnny Burns. Johnny Burns was a bookmaker at one time.

The 'Booney' O'Sullivan family, where Denis Hickey grew up.

Kate McCarthy, the Church Sacristan, also resided with them.

Bill and Mrs Hickey, and Mrs Treacy and family.

Flannery's Bar, where successive bar staff included Denny Connell,

T.J. Costelloe, Jimmy Bowe and Paddy Joe O'Mahony.

Paddy Keeffe's pub. Paddy also trained greyhounds.

Pad Relihan and family. Jack O'Mahony also used the premises for harness-making.

Maggie Noonan and her sister, Cathy.

A vacant house, at one time a Dispensary.

Matt and Amelia Ryan and family.

Mrs Moylan.

Willie Joe Condon, our shoemaker, and next door the Dorney family.

Jimmy O'Connor, who later moved to Mallow, being replaced by May and Jimmy Gordon's shop.

Roches.

Jim and 'Birdie' Flynn, and Paddy 'Dines'.

Paddy Russell, a bachelor.

Paddy and Maggie Flynn and their son, Jackie. Paddy was a master carpenter and storyteller.

Mr and Mrs Bowe, later replaced by Tom and Nellie Murphy. Tom, in his 40s, hurled centrefield for Churchtown, playing in his bare feet.

The Dispensary, where the doctor called weekly.

The Ahern family. Michael Ahern was the Creamery Manager.

Jim, Maggie and Lily McGill, and Con Buckley. They had a shop.

Norah and Ellie Mary O'Keeffe, who ran the Post Office. Their father, Paddy, was a carpenter.

The village cemetery, where Oliver Reed, the film star, now lies buried.

The Tierney family, cum local library. Mr Thomas Tierney was Principal of the school and also a teacher at one time.

Miss Maggie Treacy, the old Postmistress who could be abrupt and impolite when dealing with customers.

Paddy and Mrs Egan, who took over from a French couple, Mr and Mrs Clay.

Paddy and myself used to take cattle to fairs for Gaffneys and Cronins. In the late '40s, this residence was a lodging house for young apprentice jockeys who worked at the Vincent O'Brien's stables. They christened it 'Number 10' and the landlady was a Miss Katie Plaise.

Fr Jim Savage, the quick-tempered curate, and before him, Fr Martin Cusack.

Miss Linehan was Fr Cusack's housekeeper.

And finally, Bob and Ellie Winters.

Beyond Winters was the Creamery, where the workforce was Bill O'Flynn and Patie Fehan. Just beyond our church were two rows of houses called The Lane where dwelt at one time or another Bill Cremins and family, Denzie Leary and family, Hannah Curtin who wed a man called 'Fearless' Leary, Johnny Murphy who wed Liz Murphy, Ben Fehin and his blacksmith's forge, Mrs Bowe, Mary Ann and Paddy Toomey, Dan Connors, Dick Flynn and family, Paddy Carthy and Micky Daly.

Most of these people have now gone to their eternal reward and may they rest in peace. My memories, too, have come to an end and perhaps the most fitting way to conclude is to recall one of Moore's Melodies we sang at school called 'Oft in the Stilly Night'. The second verse sums up the feelings:

When I remember all the friends so linked together
I've seen them round me fall, like leaves in wintry weather
I feel like one who threads alone some banquet hall deserted
Whose eyes have fled and garlands dead and all but he departed
Thus in the stilly night, when slumbers chain hath bound me
Sad memory brings the light of other days around me.

Part 7.18

Reflections

by Denis O'Leary

I began my schooling in Derrinagree before my family came to Walshestown in 1930. I spent my last two years' schooling in Churchtown, where Tom Tierney and Tom Wall were my teachers. Terence O'Connor, the Tierneys (the Master's sons) and the Gaffneys were among my classmates.

I did not play hurling when I left school, but I got very interested in horse racing and went to Cheltenham a few times in 1949, 1950 and 1951. Jimmy Gordon and I have been going to race meetings for over 50 years.

I worked on this farm since I was 12 years old. We bought it from O'Briens, who are now in Liscarroll. We milked cows and had pigs and kept a boar. I drew a lot of gravel by horse and butt for years. There was a pit on the farm. I drew all the gravel that built the walls of the house opposite the national school. A load would be about one ton. A good heavy horse was able to haul the load. It was all loaded by hand and I used to deliver six loads per day at five shillings per load delivered. I think I drew gravel to nearly every house in Churchtown.

During the war years, we took some tillage land. We often rented 30 or 40 acres. There was a lot of work in this – hard work – going out in the morning with a pair of horses, ploughing. When you did an acre, you would go home tired. I remember having tillage where Willie Galvin is now. We had a 12-acre field and it would take a fortnight to plough.

Looking to the future, I am fearful that when this generation goes, hard work will be all over. Will anyone tell me why so few farmers' sons are unwilling to work the land? Everybody is going away for the big money. When I look around, it is frightening to see so many leaving the land. It is a pity! I can remember when there was up to 90 suppliers going to Churchtown Creamery. Sad to see the creamery is gone forever. I love cows and the day my cows went with a breakdown, I cried to see them all going out the gate.

Of the people I went to school with, Paddy Fitzpatrick is one of the few left.

I like to drive into Churchtown and every time I go, I see changes I never thought I would see. I love to see someone calling. I have great neighbours – Jimmy Gordon, Denis O'Leary, Clara Madden and Willie Galvin – all call. My son Paddy comes every day without fail and to go further, Kevin never leaves a day pass without ringing from New York. That phone rings at 11 o'clock here, that is 6 o'clock over there, before he goes to work.

One man I would like to mention was the late Bill Murphy. We were great friends. He was a great man for conversation. He could talk on any subject.

He was a lovely lad. He could hurl and was a fine singer. I visited him several times when he had his accident. He was a big able man and a gentle character.

Part 7.19

We were happy with what we had

by Densy Egan

I was born in Ballygrace. There were eleven in our family. My late mother, who came from Carriganimma and lived to a great old age, was one of the hardest-working people I knew. I remember when she used to milk two herds of cows morning and evening at Lynch's and at O'Brien's of Mountcorbitt. She picked potatoes and bound corn. She was a great woman to walk, even late in life. She had her own share of Irish, being from the Gaeltacht.

My late father was from the Lackaroe area of Liscarroll. He lived first in a little haggard in the Blake's farm, which was called 'Egan's Screen' long ago; the house is long gone since. He later worked around all the local farms.

In my young days, my mother never stopped working – with a big family there was a huge amount of washing. Then she had to repair clothes, knit socks and jumpers. She was able to make rugs from canvas bags. She used to design a pattern and it looked very well when it was finished. She also made several mats using a form of patchwork. She had that skill from her early days back west. Our Singer sowing machine, which cost five shillings, was used to make lots of clothes.

We went barefoot to school – we had very little then. We went down Dan O'Brien's field and came out at O'Connor's gate, where we would be joined by other families including the Stacks of Ballygrace. There would be up to 20 of us at that spot, all heading for school.

When I left school I worked locally. In the evenings, we used to go road bowling from Sheehan's Forge to the Ball's Cross. I remember playing with my brothers John and Jerry, Jack Sullivan, Denny Stack from Ballygrace, Joe Murphy and Tim Flynn. We all played for a few pence.

On Sunday evenings we had the stage. Bob Harrington, Jack Ellard and Johnny Sullivan played there later. My late brother Bill would sing 'The Bould Thady Quill'.

In my younger days I remember cycling to Carriganimma. I would start off at 10 in the morning and arrive back at 4 in the evening [afternoon], and I would have a good appetite when I arrived. I used to go there for a few days' holidays.

Our house in Ballygrace always had a crowd of people. Our near neighbours, the Kearneys, were frequent visitors. I remember the excitement and the enjoyment of the card games.

I followed the Wren on St Stephen's Day with my brother John. We were young and hardy then. We walked a lot. And we went out at night and enjoyed ourselves. At present, I am enjoying good health. I can move

around and go here and there, and that is all I want. I have no aches and pains, thank God.

Mrs Egan adds:

I was born in Ballincurrig, across the way from Biddy's Tree. My late father suffered with his eyes in his time. He went to the well [St Brigid's Well] and put the water in his eyes and he got rid of the complaint. He always said there was a cure for him from the water. Just below this house is Fitzgerald's meadow. There is a burial ground for unbaptised children.* It is nice to have these two historic spots at my doorstep.

** The burial ground referred to by Mrs Egan has now been recognised as such. See 'The Cillín' by Noel Linehan (Part 4.3).*

Part 7.20

A day's shooting and other recollections

by Paddy Fitzpatrick

I looked forward to 1st November when, with my dog and gun and accompanied by Arthur Kavanagh and Willie Carroll, I would hit off through the country. My dog was always a cocker. Once I had a half-bred cocker, bred off a Jack Russell. He was one of the best dogs I ever had. We were happy at the end of a day's shooting if we had a few birds each.

I remember one day when the shooting season started being in the Quarry field with my late father, God rest him, when Arthur Kavanagh arrived and wanted me to come with him. I remember the look on my father's face. I could not go with Arthur that day! I remember on a frosty winter's night, Arthur and I decided to go to Annagh Bogs to get a goose. We went at about half-past five. Soon after taking up our positions, the birds began to come in. Arthur asked, 'Will we fire?' If we missed, they would take off. I took a chance and downed one, but it was out in the water. I was young and lively and went into the water. I went to my neck in a rampart and Arthur had to pull me out. I was soaked and all I could do was to strip off and wring out my clothes and go home – and I did not get a cough or cold from it.

I was over at the late James Barry's one day in a place called the Knapp. This was a mound of sally trees. It was always a very fruitful place for a bird or two. I came to a place where there was a spring and I saw two ducks. I eyed the drake for he was a grand colour and so I brought him down. Then I'll never forget it when I heard, 'Hey, Hey'. I looked around and it was Mr Barry. I said to myself 'Will I run or will I stay?' I decided to stay and I said sorry to Mr Barry. I said 'I'm trespassing' and he replied, 'No, you are a gentleman, you stood your ground when I called'. I offered him the drake, hoping he would not take it. And he told me to hold on to it. The late James Barry did a lot of shooting himself, but he did not like any person shooting on his lands. He had a very loud commanding voice. He knew me and I got away with it.

Sean Óg's Bridge is a bridge over the Awbeg and is a 22-foot leap. It was called after Sean for he was able to leap it in one go. The bridge was built in 1929 and my late father brought the gravel over it with a horse and butt. I recently had an operation on my knee and I look forward to going to see it again, please God, and say a prayer for everyone that crossed that bridge.

In my young days, this was an excellent spot for fishing. It was a great trout river. The late Dick Bowles was a renowned fisherman who used to fish with his hands and the late Denny Stack was an expert with the rod and line – I'd say he had his supper every night he went there. There was a lot of

growth in the river, but the water was clean. All the neighbours used to go down there on Sundays: the late Tim Flaherty, Dan Noonan, the Callaghans, the Donovans, the Coughlans and the Dolans. It was a great gathering place and it was also a great place to catch eels.

Scanlon's Hole was up the river. It was a great place for swimming. My late brother Mick and the late Nat Simcox were frequent swimmers there. It got its name from a Famine story. When the Famine was at its height and potatoes were like gold, a Scanlon man saw a crow steal a potato from his crop. He immediately followed the bird as he flew away. Then he fell into this deep stretch and was drowned.

Going to school? It was a long walk! At the creamery time, we used to go in the cart and we'd walk home. If the weather were fine, we would take off our shoes and tie the two together and throw them across our shoulder and walk away.

Near Davy Duane's house there was an old woman – Mary Shanahan – who lived alone. She had four apple trees, but there was one that would tempt St Peter. We were always keeping an eye if she was around the yard. One evening, we were going home from school and we met her walking into the village. Now there was a place called the Broken Gap and she could take a short cut. We said this was our chance! In we went and we were up on the tree – I must have been on top of that tree when she suddenly appeared. Bob Donovan and my brother Mick hopped it straight away. I got caught and I can tell you she had a fair good pair of boots and she said she would report us to the schoolmaster. The following day going to school we did not hear a word, but the following morning after the roll call we heard 'Michael Fitzpatrick, Bob Donovan and Paddy Fitzpatrick, come immediately', from Mr Wall. He asked us, 'Were they nice?' and then he asked if we had any one for him. 'Look', he said, 'ye did wrong', but we got away with it.

The month of May was always special to me. Until recently, I used to grow my own potatoes and the one thing I loved was to go out in the evening and see the potatoes sprouting up and see nature at its best. There is something lovely about this time of the year.

Part 7.21

The townland of Clashelane

by Frank Guiney *

Clashelane is where I grew up. It is at the southern end of the parish. It runs down the verge of the Moanroe. In generations gone past, several families must have farmed the land in which I grew up. The names on the fields would indicate this – ‘Frawley’s Field’, ‘Hedigan’s Haggard’ and ‘Foughy’s Well’. The ‘Clampar’ is called after the Clamper Dálaigh. There was also a Mass rock in the ‘Garden Field’; this has been moved and placed on a nearby fence. ‘Pol na mBó’ was a source of water near the Moanroe.

On the farm itself there is a well of over 80 feet in depth, but the water supply was not great. There are very dry fields on this farm. There was also a Mass path. It was a right-of-way to Churchtown. This went on to Ballyadam, where there was a rock called *Carrigeen na gCat*. This was the way we went to school long ago.

My grandfather came from the Bawnmore area of Kanturk. He had a great singing voice. He had many very old songs, such as ‘The Lily of the West’, ‘The Mother’s Daily Labour’ and ‘Molly Flynn’ – and many more as well! He used to sing these without any musical accompaniment.

There was an old man called Tom Bowler who worked at Cowhey’s. I watched him doing the crow’s dance and I learned it. I gave a demonstration at school one day. The late Dick Donovan was very well able to do it also.

In contrast to today, this area was once thickly populated. Down the *Siubhal* [Walk], there were four houses opposite Mary Anne Twomey’s house at the verge of the Moanroe. There were six more houses at the bottom of the Fort Field, then owned by Cowheys. At the back of Mary Anne’s house was Allen’s Well. Johnny Byrne, who owned a two-seater Sedan motor car, also lived around the area. When coming back from Churchtown one night with an extra drink, his car went into the bridge below Mary Twomey’s house and it was left unbalanced, hanging on the edge of the bridge. When he put down the boot with the back wheels off the ground, he was groaning ‘Go on Bessie, Go on Mary’. Of course, the car would not move. His late wife, Margaret, lived in Churchtown after he died. But she used to cycle up this direction on her ‘High Nellie’ bike, singing ‘There’s a room for two, for me and you, and Johnny Byrne’s motor car’. She was a very happy woman.

Above at the triangle near the post box, there was a piece of land which was parish property once. There were 12 or 13 mud houses here long ago. It is hard to imagine that there was a total of 22 houses around this area once and surely there would have been a total of more than 100 people living here?

Nellie Guiney adds:

I was born in this area. My grandparents would have come from Ballinguile area. I was very interested in history at school. Mrs Wall taught me and she was a great teacher.

** See also Frank Guiney's many contributions as a schoolboy to the 1937 Scéim na Scoile project, under Irish Folklore Commission (Part 5).*

Part 7.22

The Imogane Road

by Mary Twomey

I spent most of my life living on the Imogane Road. I went to school, grew up and worked around here. I have many memories. We had good neighbours and we always got on well together. We kept two goats, which were tied to each other with a rope and piece of stick.

There were more Twomeys who were cousins of mine and lived at the other side of Cowhey's. Dan had a horse and butt and he worked at Flannery's Quarry. Mick was a ganger on the road one time. Dan was born in the house where the late Pad Relihan lived and he later got a cottage.

Across the road from Cowhey's farm there is a field near my house called the 'Carrigeen'. I can remember long ago when the workmen finished their day's work with the horses. It was in that field they would put them for the night. Further up the road there is a bend and a small road. This is called the *Siubhal* and it leads down to the Moanroe. I went down this road time and time again. Years back there was an uncle of mine married down there in a little house. It is no longer there, but there is a new house being built on the road and it is great to see someone using the little road again. The farm now belongs to the O'Connor family. The O'Sullivans were there previous to them. There were Lanes, O'Briens and McMahons all living here.

There is a well, known as 'Allen's Well', near the Moanroe Bog. We got our water from a well near the side of the road. In the summer time, my father would clean out this well and put stones around it.

There was a right of way through the fields when we were going to school. We would go down through O'Connor's field and cross into Purcell's and come out beside the lodge. Sometimes Miss Purcell would meet us in the fields. She would make us pick up the *buchaláns* for her. She was a lovely tall nicely mannered lady. Only persons walking used this right of way; the people in this road and the men who were working for Jack Murphy used it mainly. There were parts of this very wet because the 'Shaky Bog' was very close. There was a pond up in Murphy's and we used to call it the 'Warren'. In the winter time, there would be thick ice and we would go skating – everyone had nails on the soles of their boots then.

There was a gate at the turn of the road below Keane's called the 'Cúl Gate', which was in Churchtown House, and before you came to the lodge was the 'Ram's Close'. There were collies [minnows] in the water by the bridge below my house. I often caught them with the jam jars. There was trout also in it, further back stream; at Cowhey's there were eels. Years back, cows would fall into drains and the neighbours would get together to pull

out the animal. At Cowhey's there was always a dangerous bull. It was said there was an echo and it disturbed the animals, so we would be on our guard.

There was a workman at Cowhey's called Tom Bowler, who was from Doneraile. He would come down to our house every night. He was a great storyteller – his ghost stories would frighten the life out of us! He used to do the crow's dance in the kitchen. It was great fun for us.

I worked at Flannery's and Purcell's. Both were very nice families. I think Glovers owned Flannery's, years back.

From the window facing the south of my house, I have a view of the castle of Templeconnell. This is a strong building, badly damaged during the Rebellion of 1641. This castle was originally built by the Magniers, but was later seized by Sir Philip Perceval. In 1641 Sir William St Leger, Lord President of Munster, wrote to Sir Philip Perceval telling him that some of Magnier's followers were still occupying Templeconnell and he asked Sir Philip for permission to remove them.

Sir Perceval, writing to a Mr Gall, 13th November 1643, complained of 'the great injuries done to him since the Cessation and that Edward Magnier and his son made prisoners of some of his men'. On the same day, some of the Irish, being admitted in a friendly manner into the castle, treacherously seized upon the wardens and took possession of the castle. Barry of Buttevant, being chief in the matter, went on and seized corn on adjoining townlands. John Hodder, writing from Cork on 8th March 1649, told Lady Perceval that if men had not been sent to guard the castle of Templeconnell and Walshestown, it would have been burnt by the Irish, as was the fate of Annagh Castle.

In 1659, there were 5 English and 18 Irish families living in the townland of Templeconnell. As I remember Templeconnell Castle, it stood tall and bare on the verge of the Moanroe. A large gaping hole showed in the centre of the eastern face. On the side facing Biddy's Tree, a cut-out image could be seen high up on the castle wall. Some of the old people in the district said it was the face of Queen Elizabeth I.

Part 7.23

The late Jimmy O'Sullivan

by Mary O'Sullivan

My late husband's mother came from Ballinaboul. She lived in the cottage where Mrs Doherty lives now. From an early age, my husband Jimmy worked with horses in Clashganniv with Vincent O'Brien. He went to all the big races in England. In earlier times, he had to walk the horses to the railway in Buttevant and when the races were over the trains would often come back to the station at one or two o'clock in the morning and it would be a case of walking them back to the stables again. There were no lorries in those times. He had a great love for horses. If Jimmy were here today, he would give you many stories of events that happened at those races.

In later years, he devoted a lot of his time to the Community Council. Both he, Christie Danaher and John Ryan-Purcell worked in the 1970s, and even prior to that, for the good of the parish.

Jimmy was a very particular man. He would account for any money in his care down to the last penny. He was also a very good scholar during his school years and had a beautiful writing hand. He never went anywhere on holidays. However, he had one special devotion: he used to love to go visiting grottos. This was his day out. He would take off every year and I would have to be with him.

To sum up my late husband; he was a very exact man, there were no half-measures, everything had to be exact. If you borrowed, you would be reminded. He would say sometimes, 'You couldn't keep track of stuff that way'.

Part 7.24

Looking back

by Paddy Lane

I grew up in Rockchapel where I went to school. I did not enjoy my schooldays as there was too much use of the ash plant and pupils were terrified.

When I left school, I went to card games at night and house dances and cross-roads. The music was mostly fiddles. I used to play the Jew's Harp and I still have it. My uncle, Phil Lane, was a great singer. He used to go out through the country. He sang all the songs at the time, including 'The Wild Colonial Boy'.

It was all work in my part of the country from dawn to dusk. There was little time for recreation and I was 20 years old before I drank a pint.

I went to England and worked there for £3 a week. It was tough for the Irish in those days – when anything went wrong in England, the Irishman was blamed!

One of my greatest regrets is that I never managed to travel in an aeroplane.

Part 7.25

Life as I saw it

by John Coghlan

There are records of the Coghlan family's existence going back to 1783 in Churchtown. These come from a rent book in the name of William Coghlan. It must be one of the oldest recorded names in the parish.

My late father built this house in 1927. The gravel was drawn in a horse and butt from Donal O'Brien's sandpit. He had to unload half the load going up the Windmill Hill. Paddy O'Flynn did some of the carpentry work on the roof.

My farm is just inside the Liscarroll border. My lands also adjoin the Barry farm. There is a raised ring fort on the farm. On the south side, there are many mounds which are the remains of *fulachtaí* [cooking pits]. This would indicate that there were many families living here in the distant past. There is also a tributary of the Awbeg River on my boundary.

I went to Churchtown school and I got a few palmers from Mr Tierney and Mr Wall. I never had much interest in horse racing or football and hurling. I had an interest in the development of engines and basic electricity. I read many books about these subjects. I always wanted to have my own tractor ever since I saw Jimmy Roche's model with the iron wheels. Then, in 1960, I brought home my first model – a rubber-tyred Ford. I got some machinery soon afterwards.

The generation before us left a good record. Will we do the same?

Part 7.26

Working in Ballybeg Quarry

by John Quinn

Before I worked in Ballybeg, I worked for a while in CIE on the lines. I also spent a few years in Buttevant at Furney McKay's, the local millers.

I went to work in Ballybeg in 1958. The work in the beginning was seasonal. I drew a lot of stone from Copstown to the sugar factory in Mallow. The stone was burnt in the sugar-making process. A by-product of the burnt stone was known as sludge lime. It was a very sticky product to handle. In order to get it out of the tipper, a layer of cinders would be put on the floor of the lorry and this assisted its passage.

The extraction of the stone from quarries has changed a lot. In earlier years, many of the big rocks that were shifted with blasting had to be rebored and reblasted. There were no pneumatic drills in those days. There is a certain knowledge needed when handling the bore drill. The rock has a grain and the idea was to use the grain to the best advantage.

The manufacturing of ground limestone marked the end of the lime kiln. With crushers, the ground limestone was easier and quicker to make. Then the lime-spreaders came along. These were four-wheel drive vehicles and the first of them was imported into Cork. They were probably based on the design of army vehicles of the time. They had single wheels with chains added for fieldwork. The earlier ones were Foden models. They worked with a transporter, which was a big lorry with a 20-ton capacity. The transporter had a conveyer to load the small truck for spreading. This was the beginning of mechanical spreading.

In the middle of Ballybeg quarry there is a large lake. It must be 20 feet deep. There is a big spring feeding this lake. The water is very cold and never goes dry. There is a hole through the bank and the water comes through the pipe along the side of the road. It keeps the level of the water from rising. When the work first started in Ballybeg, there were some undressed headstones found from the abbey across the way.

Some 90 drivers were employed during peak production times. Even though there were many more limestone quarries in County Cork, Ballybeg seemed to be supplying lime to all parts of the country. When the Buttevant by-pass is completed, the new road will be routed through the centre of the quarry. Motorists will be able to see the result of the blasting operations over the years.

Across the road, where the land rises above the road, lived a man called Bill Hutch. He lived alone in a primitive little hut in the early '50s.

In recent times, there were huge quantities of stone taken from the quarry

7.26 *Working in Ballybeg Quarry*

to the new Cork road beyond the Roundabout Bar. There were huge rocks used, as the road had to be raised by 14 feet.

While man will be on earth, stone will always be needed. We must admire all the men of days gone by who dressed these stones.

Part 7.27

My hinterland

by John Thompson

The townland of Ballinatrilla lies over two miles east of Churchtown village. It is really in the parish of Buttevant. This townland has a small population, but this was not always the case. However, as I and all my family went to school in Churchtown and also went to the Creamery, I consider myself more of a Churchtown than a Buttevant man. I can trace my roots to the townland of Mountbridget.

From the writings of the late Jim McCarthy, there was a huge number of households living in Ballinatrilla in 1852. The following is a list of the names:

Edmond Burke, Mary O'Sullivan, David Regan, Margaret Russell, Mary Galway, Owen Hallinan, William Wright, John Tierney, Timothy Sheehan, Denis Buckley, George O'Mahony, Thomas Ryan, Cornelius O'Regan, Patrick O'Gorman, Joseph Cussen, Mary Fitzpatrick, Thomas Hallinan, Johanna Downes, Maurice Sheehan, Patrick McAuliffe, Stephen Downey, Patrick Barry, David Coughlan, Morgan Madden, Michael Madden, Tim Dineen, Daniel O'Brien and Denis Relihan.

Assuming there was a family in most houses, the population of this little townland was quite considerable. It is also certain that many of those attended school in Churchtown.

There is a story told of a ghost between this townland and Walshestown. George O'Mahony, who was a great-great grandfather of the late Jim McCarthy, worked as a caretaker in Walshestown House. One night as George was about to retire to bed, he heard a horse trotting down the road. He wondered who could it be so late at night and he went out to the gate. He saw a man riding on a white horse. He recognised the man as John Wrixon, the former owner of Walshestown House. John Wrixon, however, had been dead for more than ten years. George O'Mahony always felt creepy after that along this part of the road, which is known as 'Wrixon's Road'.

George O'Mahony later leased a little patch of ground and a small thatched house in Ballinatrilla, where he started a little cider-making plant. Nicholas Wrixon, son of John, gave him most of the produce of his orchards in Walshestown House. There were ten acres of apples adjacent to the house at that time. Tradition has it that cider was a drink that was brewed extensively both in this parish and in Churchtown parish in the 1800s.

Part 7.28

The Crab Stock

by Kitty Fitzgerald

My parents lived close by Doyle's cottage in the old days, but neither house is now standing. We later got this house. The majority of people walked then. The only motor car around when I was young belonged to Dr Cowhey. I remember Jacky Murphy's mother driving her horse and trap to the village at night time.

In Jimmy Cowhey's farm there was a fence with a line of 60 crab trees. We referred to them locally as 'the crab stock' and they produced a huge crop of crab apples when ripe in autumn. We would collect them in sacks and take them by donkey and cart to P&J Ryan's of Ardnageeha for jam-making. We would get a bit of money and we would have something in our pockets. Sometimes we made jam for our own use, but it was more jelly than jam. It was beautiful!

The trees are no longer there and the hedge has been stretched. It was a grand sight in the springtime when those trees would bloom and then later to look at the ripe fruit on those trees. People today would have no interest in crab apples and more's the pity!

Part 7.29

Carrigeen in bygone days

by Mary Corkery

My parents lived in a small stone house between Flannery's Farm in Carrigeen and Egan's house. Dan, Nora and Jim were in it and the rest of my family was born here. The little house is still standing, although it has been unoccupied for up to 50 years. When we left it, Mick Howard and his wife and daughter lived there for some time. A family called Barrett were the last to live in it. My late father worked at Roches for 50 years. There were four workers at Roches in those times.

I know all the fields around this area very well. I knew the Manning brothers, 'Danks' and Joe. Joe had one eye covered as a result of an accident. It happened when they were shooting rabbits years ago. It appears 'Danks' shot a rabbit and Joe was at the other side of the ditch. 'Danks' said, 'I got him' and Joe said, 'You got me too'— and that was why Joe had the shade on the eye for the rest of his life.

I remember the thatched house at Flannery's Farm in Carrigeen. This was a great dancing house years ago. Mr and Mrs Brislane lived there with their children, Morgan, Jerry and Kathleen. There was an earthen floor in the thatched house. The dancing would sometimes be done in the storehouse because it had a cement floor. Morgan and Jerry were accordion players. Each farmer employed a servant boy and a servant girl, so at that time there were lots of people around this area.

I knew the Kavanaghs well. They lived in Ballyvaheen in earlier years. They later moved to Coolmore. I remember when John Kavanagh died; the funeral came up this road and there were two black horses pulling the hearse. He is buried in Kilgrogan Cemetery. My brother Jim had four dairy cows. He supplied the milk to Churchtown Creamery. There were also pigs reared here.

I later worked at Pat Carroll's farm for a number of years and milked many a cow there. It was later owned by Brendan Cantillon. I remember the names of the fields – *Parc na Gloch*, the 'Hill Field', the 'Windbrush', the 'Big Inch', the 'Sundial' and the 'Passage Field'. This was a great area for the cuckoo and the cornrake. It was also lovely to listen to the grasshopper on a sunny bank making his sound. I have clear memories seeing my father doing the farm work with the horse.

Things from bygone days tell their own story. I still have the old bellows and I think of the old black kettle and a dark kitchen smelling of freshly baked bread. There was the bastable and the tick of the old clock in years past.

My mother kept hens here long ago. She had the cock and he fought with our terrier. The cocks were very cross in those days. They would fight until they drew blood. The fighting between the dog and the cock continued until finally the dog killed the cock.

The development of Churchtown is very welcome. The one house that strikes me is 'Booney's'. It is lovely to see the windows and the doors repaired as, to me, this is the Churchtown that I loved.

Part 7.30

Times past

by Eddie Galligan

The Galligans come from the Loch Gur area of Limerick. My late father won a medal with the Churchtown hurling team in 1929. Patsy Fehan and I caught many rabbits in years gone by. Heafy's Ditch was a great place for catching them. I remember Tom Fitz – he was a bedside ganger. You would have to go into the room to get your orders for the day. He was in charge of cleaning the river. He would tell the men to go out and 'throw out a few weeds'. It was done by manual labour back then.

I worked with Dr Twomey looking after the dogs for four years. I remember one night at the dog track in Cork, he met an engineer called Petit and said to him, 'I wouldn't be a priest in the City for the world'. How could you expect a man reared in the wilds of Ballyvourney with the fox and hare to live in a city?

I have a story from years ago: Maurice Sheehan, Jimmy Sullivan of the Windmill and Denny 'Booney' were coming home from Buttevant. Denny had drink taken and when he came into Churchtown he went in for more. Denny wasn't long inside when Hannie came to the door and said, 'Come home, Denny'. He grumbled and said, 'Any man may have one woman to contend with, but I have three' [Hannie, Susie and Kate McCarthy].

I like singing all the old songs.

Part 7.31

A stone to mark the spot

by Edward Flannery

There is a stone at the entrance to our quarry. We are led to believe it marked the spot where the Whiteboys were hung in 1822. The stone is still there; it is quite big. The curious thing about this stone is that it is not limestone as elsewhere in the quarry. It is brown sandstone. It must have been brought to that spot.

My late father told me that when he started working this farm, he had a workman named Jack Grady from Biddy's Tree. He asked him to break the stone one day. 'Well,' said Jack, 'you can sack me now, but I am not going to break that stone'. It is still there and I don't wish to move it.

Note: Edward Flannery brought additional honour to the parish of Churchtown in May 1999 when he was appointed Senior Steward for Irish National Hunt horse racing.

Part 7.32

My schooldays

by Myra Aherne

For me 'it was the school around the corner' – just having to run around the corner to get there! I was denied the pleasure of walking or cycling to school on fine days and escaped the hardships of getting to school in bad weather. I had compensations insofar as I used to walk with my friends on part of their homeward journey.

My earliest recollection of school is being taught the numerical figures and this was done by us having to make the figures with *sheaise*. A lot of patience was required for this exercise and we often found it difficult. However, we progressed from there, having got the occasional slap on the palms of our hands – which we felt much more on cold frosty mornings.

Those of us who lived in the village played around there after school and we were the 'puppies' who were always in trouble. Many's the morning when the teacher, who was also my aunt, was by some 'mysterious means' made aware of some silly scrapes we got into the evening before, and we got a stern lecture.

The pranks we got up to were generally organised by a fun-loving classmate, Ina Bowe, who later became a Sister of Charity and worked in Scotland as a nursing sister. For her work in caring for the handicapped and in nursing generally, she was acknowledged with the award of an MBE. She is no longer among us as she was called to her eternal reward at a comparatively early age.*

The school days in 'the school around the corner' were generally happy, carefree days and happy are my memories of them.

* See 'Bowe, Ina, MBE, or Sister Celeste of the Daughters of Charity' in *the Dictionary* (Part 1.2).

Part 7.33

Days of yore

by Ned O'Sullivan

I was born in a small house beside Egmont House on Sherlock's farm. We lived in Ballyadam for a while. There were two houses where Jimmy Egan built his present house. Johnny Barry lived in one and the other was unoccupied. I am 58 years living in this house at Clashelane.

When I was going to school, I was considered a great runner and no-one could catch me. There was a little stile in the wall beyond where 'Hassett' Egan's house is and we went racing in that field. There were a lot of youngsters around the village at that time. I had some great fun with the late Bill Gaffney, God rest him!

After leaving school, I went to work for Michael Lynch of Cregane. Tom Brennan, Walter Cole and Jerry Jewitt were some of the men I worked with. Later I spent a little time in England and made some money selling papers there. I preferred Ireland, however, as I believe people live longer at home.

I remember the Missions in Churchtown in 1932 and in 1937. It was all bicycles then and they were all parked up against the chapel wall and across the road against Simcox's wall. A few of us of us borrowed some bikes for a cycle, but we were spotted by Mary Shanahan who reported us to our teacher, Mr Tierney. Next morning, Mr Tierney dealt with us with his stick. I can remember him yet; he used to have the stick behind his back and his arms supporting it.

My late father worked in Flannery's Quarry. Owen Egan used to blast the rock there. It was a dangerous task for a person without proper training in the handling of explosives, but thank God there was never an accident. The work of drilling the rock with a big sledge was heavy, tough and tiring. I never worked there, but I did draw water for Regan's roller on the roads. By God, it used to drink barrels! I used to have three barrels and a churn in my horse and cart. I got most of the water in Churchtown and some from a stream in Mountcorbitt.

I trapped a lot of rabbits with Jimmy Dunne at Stephen Coleman's farm near the meat factory – he was married to Cass Costelloe. There was a good bit of money to be made from them at that time. I remember getting the donkey shod at Sheehan's Forge, where Bill and Denny Sheehan were the blacksmiths. I think they came from Sally Park or Daisy Park in Liscarroll originally. They shod 'Loch Lomond' for the 1919 Irish Derby and they never let anyone forget it – they had it written on the back door with chalk for years. As well as shoeing, they also made bands for wheels of carts. I

often visited their house at night and Bill would be baking a cake in the bastable.

I remember the stage at Sheehan's Forge too. The Egan family were involved in the running of it. These were simple times and we enjoyed ourselves, even though we had little money then.

Part 7.34

My sister Nora and the fiddle

by Mollie Collins

My late mother was born in Ballyvaheen and I lived there for a short while. We moved to a house in Currymount for a period. When we moved to Lynch's house in Cregane, my mother got that house for being a milk woman for Michael Lynch. That was the arrangement then. My mother and father remained there until they died.

My sister Nora used to give haircuts to the people all around the area. She began on a man that was going around called Ned Moloney.* He was a rather scruffy man, but he was very honest and children were very fond of him. He came in one day and Nora said to him, 'Will I tidy you up?' 'Well,' he said, 'that's a job for you and not for me'. She got handy with the scissors from there on.

When Nora was about ten years old, she was very friendly with Peggy O'Brien of Ballygrace, who later became a nun. Peggy at that time was learning music. Old Mrs O'Brien suggested to my mother that Nora should be given a violin to learn music. It was difficult to save the price of the violin in those days. Nora learned the music from looking and listening to Peggy. She played with Pakie Murphy and Johnny Pat Murphy and at concerts in all the local halls. She was a great fund-raiser for parish affairs and sold tickets all over the place.

Travellers camped on the roadside around Sheehan's Forge in years gone by and during Cahirmee they came into our kitchen and sat around the floor. We loved listening to their yarns and the interesting stories of life on the road. In turn, we would go up the road and into their wagons and spend time with them.

We were very fond of our parents in those times and we looked after them in their homes. There were no such places as nursing homes back then; the old people died in their homes.

** Ned Moloney was a thatcher after whom 'Ned Moloney's Boreen' in Ballygrace was named.*

Part 7.35

Recollections

*by Mary O'Connor **

My house was built in 1845. Con Moylan, who was married to my grandaunt, was the builder. There was scarcity of materials or money before completion and the north wall has smaller stone than the other walls. Con sold the farm, but our family later regained it.

The fields in this farm are numerically marked: number 1 is marked on a cut stone and other fields are marked in rotation. There is a limestone quarry in the middle of the holding. There is also a place called the 'Knap' close by. It would appear there was a lime kiln there years ago. The hedges are all intact, as they were originally.

There was a never-failing water supply in summertime. There was also a well in the yard. The land around the house is dry. There are lowlands further down and it is on these that all the good horses that were bred here grazed. We had champions of Dublin and Balmoral Shows. I loved horses and I rode with the Duhallows from a very early age. I seemed to be very lucky with colts.

Ned O'Sullivan from Coolmore laid out the gardens. He wore a black hat and was a very industrious fellow who knew how to arrange things. My father gave him a free hand since he was so good.

I am an anti-spray and anti-artificial fertilizer farmer. I am adjoining the farms of John Coghlan and the late James Barry. Although Granard is my postal address, the historical people say this place was called Fort Moylan.

** Although the O'Connors lived in Granard, which is in Liscarroll, the family had a particular affinity with Churchtown parish and owned a farm at the Manager's Cross. Mary, who was born there, considered herself intrinsically a Churchtown person.*

Part 7.36

The old days

by Matt O'Callaghan

I grew up in the Rath area of Churchtown and went to school from there. I didn't mind going to school.

I started smoking from an early age. I was able to get two-and-a-half cigarettes for one penny at Simcox's at the time.

One of the earliest jobs I had was cleaning the river. There was a dragline on a platform – one of the first of the type. This was the beginning of mechanised drainage. The operation took almost three years because the river was silted and choked with weeds. The banks also needed to be raised and the operation resulted in a much swifter flow of water.

When I finished on the river, I went to work for Andy Kiely in Rath. He repaired pumps and also did repairs on houses, plastering and roofing. I next went to work with Tom Culhane, now Carroll's of the Windmill. This was a fine big farm with plenty of work to be done. I did some agricultural contracting work with Crofts for some time – sowing grain with tractors had just begun. When I left this job, I went to work for Con Fitzgerald in Mountbridget. There were 21 in that family. I remember when I was working there, there was a sister of Con's who was a nurse in England and when she used to come home on holiday, I got the job of driving her around. She was sick at the time, but she made a recovery afterwards.

I remember meeting the late Jimmy Barry years ago. I said, 'Good day, Jimmy' and he said, 'Did I go to school with you?' I can tell you that I didn't dispute with him. It was all because I did not call him 'Sir'.

I lived a quiet happy life. I never went to dances or matches. I am very fond of Churchtown and its people. I have a little story about Mary Shanahan and her husband, Frank, who lived in Rath. It was the time of the Boer War. When Frank went to bed one night, he said to Mary, 'I am a Boer'. 'Indeed, you are not!' she said, 'You are not even a barrow'.

The late Jackie Murphy and I were great friends over the years. He used to call here at Christmas time and rang me up quite often.

Part 7.37

A glimpse into the past

by Peg O'Sullivan

I was born in the townland of Glenkearney in Rockchapel and now live in High Rath. I went to school in Rockchapel. I did not care about going to school in those days.

Times were tough for the people when I was young and my late father worked on the roads, breaking stones. I had potatoes for breakfast sometimes. My mother, Lord have mercy on her, never worked outside the home. She looked after her family, baking, washing and doing all the other jobs.

My mother used to play the concertina. There were few dance halls at that time and we had house dances every night in the fall of the year. I danced when I was a very young child. It was all set dances then – there were no waltzes. The kitchen would be full and my father would smoke his pipe in front of the big turf fire as there were no trees for firewood. At Christmas time, there were no turkeys or geese. We had beef for dinner. My mother made the Christmas cake and the trifle.

Before I married, I worked in Curran's of Newmarket. They had a shop. They were of the same family as Sarah Curran, the sweetheart of Robert Emmet. Newmarket was the nearest town to us. I also knew the famous Seán Moylan.

We went shopping twice a year in the jennet and trap. Our shopping always included a big bag of flour, raisins and meal for the hens. Like most houses, we made our own salted butter.

I met my husband Jack at a dance in the Legion Hall, Buttevant. He was a great dancer. He worked at P&J Ryan's and was considered a great ploughman. Jack worked very long days and frequently changed horses during the day. There was a period during my daughter Eileen's childhood when she hardly saw her father, he was in such demand as a ploughman. He left the house early in the morning and it was always late before he returned.

An old man called Jim Cahill was a frequent visitor here. He was very fond of children. He sat on an old chair, which we christened 'Cahill's Chair', and Eileen used to think he was her father! He would bring the *brosna* [kindling] to us.

The climate around Churchtown was not as bad as it was in Rockchapel. The amount of snow that falls there is much greater than we get around here. I remember heavy falls of snow when you could not see the fences with the height of the snow. I am very happy living here in Churchtown.

Long ago the Windmill Hill was much steeper. I heard Frank O'Brien (Pat

O'Brien's uncle) saying it was cut to lower the 'pinch on the hill'.

I worked at O'Brien's in Churchtown for a while. Tom O'Brien's mother had rheumatism on the hands. She was a fine dancer and she would show us how to waltz in the kitchen. It was there that I learned to waltz. I remember Bill Hickey, the blacksmith, there also.

I was never a person to travel abroad. I grew up in the time of the oil lamp.

Part 7.38

Days that are gone

by Sheila Fitzpatrick

I always love to be here in Coolmore. I went to the old school in Churchtown, which is now the Community Centre. I went to the present national school for six months. My sisters, Mary and Josie, were there also. I had four teachers – Miss Weldon, Miss Hayes and Mr and Mrs Wall. I remember the long journey to school during which we did some of our lessons.

I went to work in Cork when I left school. I later worked at Burke's of Altamira, in the big house. There were others working there as well. I then worked for six years at Burton Park for Mr and Mrs Ryan-Purcell. They were a very nice family to work for. Their children were very well-behaved, never any cheek of any kind.

I next went to 'The Old Walls' in Liscarroll when the Murphy's owned it. I worked with Fr O'Riordan for a while. I went back again to the Murphy's for 12 months when they moved to Buttevant.

The gallon of tea in the meadow was the best treat on a hot summer's day. The simple life, the beauty of the area, the memories of the years gone by are the things that I cherish so much.

When I retired, I saw even better days.

Part 7.39

Looking back through the years

by Margaret McAuliffe

My grandmother bought this house from the Countess of Egmont and my father was born here in Rath. My late mother was a sister of the late Tom Flaherty, Granard. We kept two pigs and when we killed one we bought another. We had the old bronze turkeys and we also bought three goose eggs and these would hatch.

St Anne's Well is situated across from O'Sullivan's house in High Rath. I never remember her Feast Day being observed. When I was a child, my father took me to see it and although it was closed in, bits of ribbon still clung to nearby bushes.

I remember a green at Kennedy's gate – it was in the shape of a triangle. All the local men used to put a ring in the middle and they used to play skittles there. They consisted of five blocks of timber and one in the middle. The stakes was one penny each. Those who played were Con Howard, Con Callaghan, Paddy Hickey, my late father Jack Duane, Paddy Howard and Jim Cahill, who worked at Hedigan's.

We sometimes went to the top of the Windmill Hill and also to the village. We got our water from a well down in the Black Screen in the lands of Churchtown House, about 200 yards from our house. It was a lovely well and our neighbour, Con Callaghan, cleaned it every year. It was necessary to carry another container to fill the bucket because the opening was small – but the water was beautiful. There were a lot of trees growing there then. They were later felled and sold to the O'Keeffes of Doneraile. My late uncle, Tim, carved his name on one of those trees.

These little jobs kept us going. We also had a crook to pull the dead wood from the trees. I remember going down there in the old days to gather the furze for baking with the bastable. I also remember the *bothán* – that was the cattle dropping. Before going to school in the morning, we turned it to dry. We collected it in the evening and filled the scullery with it and it was used as fuel for baking. Mrs O'Sullivan from the Windmill always wanted a crab block behind the fire at Christmas and my father always cut one for her. My mother gathered the cones from the evergreen trees and I can still remember the smell of them around the house on Christmas Day.

Mrs Noonan taught me when I was in Infants and First class. She left and went to Liscarroll when her husband died. Mrs Wall taught me from then on. I remember those in my class – Noreen Noonan (Mrs Noonan's daughter), Kathleen Duane, Nellie Browne and Mary Brown. I remember cookery classes in the village. I did a lot of knitting and sewing, and the

darning of socks was ongoing. It was also the custom then, where you worked you would be given a goose for Christmas. I worked at Bill Roche's (now Michael Drinan's) and I worked at Flannery's also. I was only 15 years of age then. I also worked for a while with Mrs Drinan before my late mother took sick and I had to look after both her and my sister.

I am delighted with the 'goings-on' at the moment in Churchtown. It reminds me of the old days. The other day, as I went down the village, I heard all the hammering. It reminded me of Paddy Noonan's carpentry shop near Dorney's. He would always be working there. Then Paddy O'Keefe would be further down. He made my kitchen table here.

At Confirmation time, we had to go to school for an hour or two on Saturday. Father Foley was then the Parish Priest. When he visited the school, he often kept us there until five o'clock singing 'Annie Laurie'. It was often dark when we came home from school and we were fasting from midday. He was terrible for elocution! If it were not pronounced right, he would go back over it, again and again.

The fit-up pictures always came to our plot long ago. My father would get 30 shillings for the two weeks. I can remember Duffy's Circus each year. The Bradleys and Walshes were two of the groups that came and set up in a big tent. I saw two plates given to my father and mother by the Bradleys. Mrs O'Sullivan used to give them the 'Broken Gap' for their caravans for nothing. 'Uncle Tom's Cabin' was a popular film that I saw there. Jim Cash's and Lyons' were another two shows that came. The place was packed to capacity for the two weeks. There was always a raffle held during the shows. I remember one grand old lady calling before the show started. She would come into this house. She was Denny O'Leary's mother and she would get a cup of tea.

Nowadays, I miss the sound of the corncrake. Long ago he would be non-stop calling at Cowhey's. Although I did hear the cuckoo last year, I don't hear the skylark anymore. Thrushes also have got very scarce. My cousin Pad did not like me using 'Slugtox'; he said it would kill the thrushes. He loved the birds. I used to love to see the yellow hammer and the herons. I did not see a water hen for years.

Part 7.40

Recollections

by Maurice Daly

I was born in Newtownshandrum, one boy in a family of three. My mother died when I was three years old and my father reared me. From the age of 14, I was anxious to work. My first job was with Father Carroll from Bruree. His was the parish of Ashford and Rahana. I was there for a few years. Then that priest was changed and Father Con O'Sullivan came. I was his driver for a while. He was very involved in traditional dance, *feis* and music. When I returned home, I got a job at P&J Ryan's of Ardnageeha.

I also later worked at Twohill's of Newtownshandrum. Then I went to England, got a second PSV Licence and was a driver for Harrod's Store for a while and later for the Shakespeare Furniture Company. I drove thousands of miles in my 60 years behind the wheel and, thank God, never had an accident. I drove big and small vehicles and I remember the double-clutch gearboxes.

I was never a man for Guinness or whiskey, but I enjoyed dancing all my life. I can say I wore out many a pair of shoes. I came home to Ireland in 1972, but I never settled in Newtown. I got a house in Ballinaboul, Churchtown, for a while. When the houses in Rath became available, I bought this one. I can say that my wife and I settled down very quickly and we regard ourselves as Churchtown people now and are very happy here.

I have a real pastoral view from my front window – the cattle, the grove of trees in the farm across the way and the distant scenery.

I have no desire to travel beyond this parish. I like reading history and am not a TV man.

Part 7.41

Recollections and a truly unforgettable experience

by Willie Joe Condon

My family originated in Liscarroll. They came to Churchtown and they lived in Mick Egan's house, above the Community Centre.

I did some hurling when I was young. In that time, there were a few hurling fields around the parish. There was a hurling field in Dave Flynn's farm, which is now Pat O'Connor's. There was another down the Black Road, at Kavanaghs.

There were also a few hurling teams. I was in the village team. There were teams called 'The Sledgers' and the 'Walshestown' team. I think there was also a fourth team. We wore black and amber jerseys in those days.

I hunted a lot of hares in Fr Roche's time, every Sunday afternoon. He had a lot of greyhounds. Maurice O'Mahony was another man that used to follow the dogs. The hares were very plentiful then and the farmers would never mind people entering their land. I snared a lot of rabbits and sold them to Mortell's in Charleville and Lyon's shop in Lisgriffin. I made the snares myself. The best man to catch rabbits was Tim Mac. There was also a man with one hand called Bluett. Tom Murphy from the village was mad for the sport also.

I was the man changing the rails at the time of that horrific Buttevant rail crash in 1980. It was done by hand then. It was awful to see the aftermath of the crash. It was the worst disaster in years. I must pay tribute to all the people who sent me letters of sympathy after the accident. Fr Hallissey from Mallow sent me a very special card. There were letters from Dublin and all over Ireland. It had a very bad effect on me for a long time after, but I stood up to it all and the letters and cards helped with the situation.

I loved working in the railway. It was the best job in the country. I had to walk the track looking for faults; there could be a cracked line or a loose key, and this had to be driven in. Then a rail could also warp and that had to be reported. The men working with me were all very nice – even the inspectors. I was happy with the working conditions and worked to the very last day of my retirement.

Part 7.42

Denny ‘Booney’ O’Sullivan and Paddy Flaherty

by Denis J. Hickey

Denny often told the story of how ‘Paddy’ whiskey got its name. Paddy O’Flaherty (he later dropped the ‘O’) was a traveller for Cork Distilleries from 1882-1921. Denny, then a jarvey, frequently picked him up at Buttevant Station off the Cork train and drove him to several destinations, including Killarney. Denny described him as a dapper little man with a small round face who favoured a brown-check sports jacket.

In 1911, the Cork Distilleries Company was marketing a whiskey under the generic title ‘Cork Distillery Company Old Irish Whiskey’ and another brand under the label ‘Paddy’s Pride’, which Paddy Flaherty was energetically promoting. On one of his journeys to Killarney, Paddy spoke to Denny about the new whiskey and where it was available in the town. Having dropped his passenger at his destination and stabled his horse, Denny, in conversation with a line of jarveys, recounted what his passenger had told him on the journey. The jarveys expressed an interest in the new whiskey and decided to sample it. As Paddy was having a sandwich at one end of the bar, a couple of jarveys sidled in and asked for a glass of ‘Paddy’s Whiskey’. Paddy heard them and offered to pay for the round. The jarveys thanked him and sat down.

A short while later, another jarvey came in and made a similar request and he was followed a little later by a fourth. In all, six jarveys sampled the whiskey and Paddy paid for all drinks. They obviously liked the taste and told their friends about the new whiskey. The word spread and demand for the new spirit was brisk. The publican, when re-ordering, merely stated he wanted a supply of ‘Paddy’s Whiskey’ and the distilling company subsequently named the whiskey ‘Paddy’ for the man who had successfully marketed it.

Part 7.43

Random thoughts

by Noel Linehan

The Irish countryside is regarded by visitors as the real Ireland and one has only to rekindle childhood memories to realise that such indeed is the case.

Going to school in Churchtown in the 1950s was an experience for me that was destined to influence my way of life. One aspect the present generation is unable to experience is walking to and from school, which forged in me a lasting love of the countryside.

The daily walks sharpened observation of the sights and sounds of nature and of the timeless cyclical response of the seasons. We encountered all types of weather – sunshine, rain, hail, frost, snow, storms, thunder and lightning – yet we rarely caught cold or chills. Maybe antibiotics have a lot to answer for!

While being at one with nature on these daily walks, there was also the chance of meeting some real ‘characters’ – such as Denny O’Callaghan and Jack ‘Fear’ Murphy. Denny O’Callaghan, who was the brother of our teacher Mrs Wall, walked from Buttevant to Churchtown almost every day. He was a well-known figure on the road as he strode briskly to his goal, his cream raincoat rolled underneath his arm. Denny usually refused the offer of a lift, preferring the lure and the life of the open road. He loved conversation and was well versed on a diversity of subjects.

Jack Murphy was a retired postman whom I invariably met as he cut a bundle of firewood from a hedgerow or ditch. An old man then – he must have been in his 70s – he too loved God’s garden and it was this lifelong association with the countryside that led to our paths frequently crossing. I marvelled at the neat way he laid out the cut firewood on the ground and the careful manner by which he selected woods to cut so as not to present a gap in the barrier to sheep or cattle.

Flannery’s Quarry in the last years of its existence presented another marvel to young eyes and ears! The blasting never seemed to stop and we never tired of watching the men with the flags who halted all traffic during such operations. We mustn’t forget either the band of workmen in their lime-dusted coats whom we frequently met as they cycled to or from their daily grind.

Buffer’s Cross was another stage on the journey and just past here, old Maurice O’Sullivan could often be seen cutting firewood in Mountcorbitt Screen. His laboured cutting action, due to his experience in the First World War, was very obvious.

The month of June was a special time, bringing as it did the heat of the sun

7.43 *Random thoughts*

and the distinctive sound of the grasshopper – and, of course, summer holidays!

One sound I will always remember, however, is that of the mowing machine. At a very early stage, I was able to recognise the different sounds of the various makes: the Pierce No. 4 had a different pitch to the Pierce No. 10, while the McCormack produced a low hum.

These are some of the little things that children of today miss as they are being driven to school, and I believe they are at a loss.

The Annals of Churchtown is an attempt to garner the history, folklore and events of the parish and to draw upon the memories of its people – in effect, to capture the past. I am proud to have been associated with its production and am happy that our generation has preserved a tangible record for future generations of Churchtown folk.

Part 7.44

Denny 'Booney' O'Sullivan and a very special sick call

by Denis J. Hickey

Denny frequently related the following story. Just after midnight one bright moonlit frosty night, he was awakened by a loud knocking at the door. When he answered, he was told to ready the horse and sidecar to drive the priest on a sick call. The dying man happened to be a distant relation of Denny's.

Denny proceeded to the stable and began to ready the horse. For some reason, the normally docile animal was plunging about and proving very difficult to tackle. As Denny was attempting to back the animal into the shafts, a man appeared and asked if he could hold the horse's head. Denny, who had his back to the man at this point, thanked him and with his help, managed to get the horse between the shafts. He then turned to thank the man – but he had vanished. As Denny urged the horse forward on the road to their destination, he happened to mention the incident to the priest.

The priest looked at him and laying his hand on Denny's arm said, 'Take your time now, Denny, the man is dead'.

When they reached the house, they were greeted at the door by the woman of the house, who said to the priest, 'He died half-an-hour ago, Father'. Denny and the priest exchanged glances, realising that this was exactly the time that the unknown figure had materialised to assist Denny in readying the sidecar for the sick call.

Part 7.45

‘King Spider’

by Denis J. Hickey

In the early 1950s, Denny Gaffney bought a greyhound pup for £20 and he named him ‘King Spider’. We village lads used to go hunting with six dogs every Saturday. As ‘Spider’ grew up, he was wont to follow us and it was eventually decided to keep him in on a Saturday until the hunting party had left the village.

One evening, Denny Gaffney asked my help in training the dog. The dog was exercised twice daily and regularly taken hunting. On many of these outings, a hare was raised and ‘Spider’ had several good courses. All the exercise, combined with the top class food he was enjoying, put ‘beef’ and muscle on the young dog.

Some of you will remember the ‘track’ near Buttevant and that is where after a ‘trial’ Denny expressed himself satisfied with the progress of the dog and decided to enter ‘Spider’ for a trial at Cork track. The dog was taken to Cork and he won the trial with ease. As ‘Spider’ was being led away after the trial, another man leading a black greyhound approached. ‘That’s a fair dog you have there,’ he said. ‘He’s only a pup,’ replied Denny. ‘A quare bloody pup,’ he snorted, ‘he beat my black bitch by ten lengths’. The two men then had a conversation.

The man was Connell from Mitchelstown and the name of his greyhound was ‘Wheel Back’. He had several greyhounds and knew the drill. He told Denny that he would receive notification of a race in about three weeks and that ‘Spider’ would be put in against some of the dogs he had just run against – including his own ‘Wheel Back’, about which he held a very high opinion.

Sure enough, the invitation duly arrived and ‘Spider’ was down for the first race on a June evening. In the week leading up to the race, several people approached me in the village with various amounts of money to place a bet on the dog for them – all of which was carefully noted in my *Lett’s Schoolboy’s Diary*. The Saturday before the race, at Confession, a voice from within the confessional enquired, ‘Is that you, Denis?’ ‘It is, Father,’ I replied. ‘Ye have a dog running in Cork during the week, haven’t ye?’ ‘We have, Father,’ I said. ‘And will he win?’ ‘I think so, Father,’ I replied. ‘Here,’ said the priest, thrusting his hand clutching half-a-crown towards the wooden grill, ‘take this – and get the best price you can!’ I promised I would and only after leaving the Confession box did I realise that he had neglected to give me Absolution.

I now had £3 in total bets to put on and I knew Denny and Bill also had

a fair amount to wager for people. On the day of the race, we left the village about four o'clock heading by car for Cork. Denny and Bill in the front, 'Spider' and yours truly in the back. It was a boiling hot day and with three people and a dog in the vehicle, it really was stifling. 'Spider' was soon panting. I put his head out the window, but to little avail. We decided to use the old road to Cork and, some miles outside Mallow, I drew Denny's attention to the dog's condition. The car was stopped and we climbed into a field on top of a hill. I was holding 'Spider' with a handkerchief thrust through his collar. We walked around the field for a few minutes when suddenly a hare got up a short distance away! 'Spider' easily slipped my grip and headed in hot pursuit. We watched helplessly from the brow of the hill as 'Spider' faded into the distance. About a quarter-of-an-hour later he returned, absolutely out on his feet, saliva dropping in rivulets from his extended tongue. We were crestfallen and the remainder of the journey to the track was not a pleasant one.

In those days, you delivered the dog to the track and it was kennelled until race time. Having delivered the dog, we repaired to the 'Western Star' for a drink. As we were about to take a seat, Jack Connell from Mitchelstown – whose bitch, 'Wheel Back', 'Spider' had beaten in the trial – joined us. Denny Gaffney told him what had happened to us on the way up. 'Well,' said he, 'your dog is the only one that had the beating of mine. She has done nothing but open coursing with other greyhounds since, and she is at the peak of her form. She will surely win now'. After a few more drinks, it was time to go to the track.

What a dilemma now presented itself! Here we were with money belonging to people to back a dog that had patently shot its bolt earlier in the afternoon and we had information *guaranteed* to make them money! We had a brief chat and decided that the only thing to do was to put all our money on 'Wheel Back'. The lucky villagers would thank us for it.

'Spider', because he had won the trial, opened a 7/4 favourite and 'Wheel Back' was an easy 4/1. When the bookies noted that the owner was not even backing 'Spider', his odds went out to 7/2 and 'Wheel Back' was installed favourite. We were smug; we had our 4/1 from Jimmy Donnelly in our pockets. The race started and 'Wheel Back' broke like the proverbial rocket. 'Spider' was stone last at the first bend. Suddenly the crowd roared. 'Wheel Back', because of her recent experience in coursing, did just that – and turned completely around to head the hare off.

I can still hear the crowd chanting in unison, 'Wheel Back, Wheel Back'. Suddenly there was another roar – 'Come on, the 'Spider' – and rounding the last bend, our fellow came from last to first and won going away. We were dumbfounded. Not only had we backed the wrong dog, but our fellow was now after winning at 7/2! Who would believe our story? Thereupon, we

decided to keep our mouths shut about the whole affair. Denny Gaffney loaned me £10 to help pay off my debts.

We talked about the event on the way home and with knowledge born of bitter experience agreed that 'Spider's' earlier hare-chase had been merely a pipe-opener. Luckily, 'Spider' got us our money back with interest on his next few runs. He turned out to be a first-class greyhound and Denny eventually sold him for £300. I went to England shortly after the sale and about six months later read in the *Greyhound Express* that 'King Spider' had won at Dagenham at 33/1! But, of course, I didn't have a penny on him that time either!

Part 7.46

Jack Hickey, a ‘cement tree’ and a surprising sequel

by Denis J. Hickey

The first Irish Sweepstake was on the Manchester November Handicap of 1930, when three Belfast men shared a first prize of £208,792. A man from Churchtown village was among the minor prizewinners of £25. The group of lads with whom he palled around were ecstatic, as they anticipated the good times ahead. They were, however, destined for a major disappointment; there was nothing doing for several days. A careful watch was placed on the lucky man and eventually he ventured into Flannery’s Bar and emerged with a large brown paper bag, which rattled rather suspiciously. He then headed for the Burton Road. He was followed at a discreet distance by one of the lads, another ran into the graveyard and climbed over the wall into Cowhey’s field, and so was parallel with the ‘bottle man’ on the road.

Jack Hickey (my father) hid behind a tree and noticed the man with the bottles entering Cowhey’s field beside the creamery. After giving a quick look around, he shinned up the tree with his bag and to everyone’s amazement, proceeded to drop the dozen bottles of Guinness into a fork near the top of the tree. This done, he clambered down and after a glance around, disappeared. Jack Hickey produced a penknife with a corkscrew attachment and the lads, having ‘rescued’ the drink, sat down and drank the dozen Guinness. They then discussed their next move. Later that day, Jack Hickey took over a bucket of cement and, having replaced the empties in the hole in the fork, poured the cement on top.

Some 30 years later, I was in O’Sullivan’s Corner House when a young man called for some hot water for the tea. He was one of the workers employed by O’Keeffe’s, Doneraile, who were engaged in felling trees in Cowhey’s. He said to Mrs O’Sullivan, ‘You won’t believe this, but we knocked a tree today near the creamery and during the cutting of it we noticed it was cemented towards the top. Thinking it might contain something of value, we handled it very gingerly and one of the lads cut it a few feet below the cement – and out rolled a load of empty Guinness bottles’.

The man was informed of the story of the vanishing Guinness, but little did I realise at that time but that the young man – Tim Horgan – would one day become my brother-in-law and that the story of the ‘cement tree’ would be recalled each time we met.

Part 7.47

Forget not the horse and his four-legged friends!

by Noel Linehan

In these days, when speed is the essence, we might pause for a little reflection on the debt we owe beasts of burden from a seemingly bygone age.

The role of the horse as a means of transport for both people and goods was vividly illustrated during World War II when petrol rationing severely restricted the movement of transport in the country. Many country people never forgot that experience and the horse remained close to their hearts. The following incident, which occurred during a post-war government campaign to encourage mechanisation, helps illustrate this point.

A ploughing demonstration of the Ferguson tractor was arranged on a particular farm in the parish to which the Parish Priest had given his imprimatur the previous Sunday at Mass. When he had finished ploughing the allotted area, the driver/salesman gathered the crowd about him and proceeded to extol the virtues of the machine over the horse, saying, 'Unlike the horse, this machine never tires, never needs a vet, never needs stabling. You will always find it in the same spot as you left it the night before and it will plough this field in less than a tenth of the time it takes a horse – and on less than a gallon of fuel'. He paused for effect and then asked his spellbound audience if they had any questions. There was silence for a few moments until a small hatted pipe-smoking man pushed his way to the front of the crowd and, removing the pipe from his mouth, enquired, 'Tell me now, Sir,' he says, 'will it have a foal?'

The role of the workhorse in rural parishes was as important as the motorcar, lorry and tractor are today. The farm could not function or even survive without him. Although we in Churchtown have a particular affinity with bloodstock and the racing industry, we must never forget the role of the working animals – the cob, pony, heavy work horse, donkey, jennet and mule.

The cob was usually around 14 hands high and was an ideal animal to transport milk to the creamery. A good cob had a lively gallop and its speed was often tested in a race with a neighbour's cob. The farmer also used it to pull the trap and lines of these animals were a common sight outside church on Sundays while their owners heard Mass. It was not uncommon also for a cob that had been patiently waiting outside a pub while its owner imbibed to make its own way home when at length his master emerged totally incapable of driving the cart or trap.

The big work horse did all the heavy work, not only on the farm but he was harnessed for industry as well. His role in Churchtown included

ploughing, harrowing, mowing and reaping, and the transport of heavy goods from Buttevant or Charleville railway stations. In addition, he hauled stone and gravel for construction jobs and drew the hay, beet, potatoes and corn crops.

The donkey in relation to its size is a remarkable and durable animal. It, too, was used to transport milk to the creamery and it played an important role in the lighter jobs on the farm, like pulling a light roller for both grain and root crops. It was also considered most suitable for use when root crops, such as beet, kale, mangolds and turnips, had to be sown using the small seed sower.

The donkey was an ideal grazing companion for a horse and the great 'Cottage Rake' became restless unless he had his favourite donkey grazing alongside him. I recall Denny 'Booney' O'Sullivan once buying a horse that would not stay in the Blackfield on its own, but kept breaking into either Sherlock's or Gaffney's for the company of other animals. In the end, Denny borrowed a donkey from the late Jack Murphy of Leap for a few weeks until he managed to sell the horse.

The pony, jennet and mule also played an important role for their owners. These animals were capable of doing all the work on the land and were easy to maintain as regards feeding.

So, in this day and age, when we seem to want to arrive at a destination almost before we have commenced our journey, we might pause for a moment to reflect on the leisurely days of the past and to ponder the question, 'Where precisely would mankind have been without the horse?'

Part 7.48

Christmas time in Churchtown

by Denis J. Hickey

The spirit of generosity and goodwill abounded throughout the parish during the festive season. Many farmers delivered a bag of potatoes or turnips to a less fortunate neighbour; those who kept fowl would arrive a few days previous to Christmas Day with a ready-plucked bird for a poorer neighbour's table, while others had their men deliver a butt of timber to the home of the widowed or elderly.

The 'Christmas Number' of the then *Cork Weekly Examiner*, called *The Holly Bough*, was the harbinger of the festive season and it was followed a week or two later by *The Standard* (a Catholic weekly). Christmas cards began to arrive; the intrinsically Irish cards of Brian O'Higgins were popular. More vans than usual called at the shops, bringing extra supplies of biscuits, sweets and all manner of seasonal 'goodies'. The three local shops 'dressed' their windows – much to the fascination and delight of the younger generation. When the women had completed their Christmas shopping at Tom O'Brien's, Tom or Mrs O'Brien, as a gesture of thanks for customer loyalty, added an extra item of food or confectionery – and there was always the free calendar, traditionally ones that advertised either the combustibles of Furney & McKay or the printing prowess of the Oriel Press.

The crib figures were brought from the curate's house and cleaned by Katie McCarthy [Sacristan] or, if necessary, repainted by Condry O'Mahony. The young people collected holly and ivy, and a farmer brought fresh golden straw for the crib. When it was finally erected, the crib was the focus of attention for both young and old. The addition of the Christ child on Christmas morning gave a fresh impetus for a family visit. Many people took a wisp of blest straw from the crib in the belief that it would help bring peace and happiness to their homes in the year ahead.

A real bonus, however, was the number of emigrants who returned to spend Christmas at home. It was delightful to see them meeting and chatting to old friends. The Christmas tree and the decorating of the house was not general throughout the parish up to the mid-1950s. People relied instead on the placing of sprigs of holly around pictures and mirrors.

Santa Claus in those far-off days was not as affluent as he later became – but then expectations weren't that elevated either! A hurley and ball, a cowboy outfit, a Christmas Annual and a game of draughts, a Meccano set, a John Bull printing outfit or even a pop-gun were the favoured presents for boys, while dolls were the number one choice of the girls, to which a board game, such as Ludo or Snakes & Ladders, was occasionally added. There

was no such thing as asking for a 'surprise' in letters to Santa, but a bonus bar of chocolate or bag of sweets was always welcome. Pocket money was augmented with contributions from friends and relations, but any such gift was generally commandeered to help towards 'the price of a pair of boots'.

Just before going to bed on Christmas Eve, the Christmas candle had to be attended to, and when lit, it was placed on the window sill as a beacon to the Blessed Travellers. Midnight Mass was not celebrated in the village up to the 1950s. Children, who were up early on Christmas morning to see what Santa had brought, usually went to first Mass. The atmosphere was magical! People were shaking each other's hands and wishing one another a 'Happy Christmas'; children were talking excitedly and comparing their presents. And when the combined voices of the choir and congregation was raised in the *Adeste Fidelis*, it was surely the moment when Christmas had descended upon us.

A goose was the favoured dish on Christmas Day, stuffed with potato, onion and a few extras, and roasted in the bastable. It was always followed by Christmas pudding and custard, and washed down with a mug of tea accompanied by a thick slice of Christmas cake. Nothing was wasted then. Feathers from the lately departed geese were used to fill pillows or cushions, and the wings of the birds served as dusters. In the week after the festival, houses were canvassed by men seeking to purchase unused feathers. With the dispersal of the emigrants to far-flung destinations, the village settled into its routine again and adults and children alike were left with another chapter to add to memory's store.

Part 7.49

The Horse Harness

by Noel Linehan

‘Harness’ is the term we use to describe the various items a horse needs to perform the tasks allotted it. It allows the animal – whether in a working, sporting or recreational mode – to maximise its power.

Let us take a look at some of these situations so that we may have a better understanding of the need for such equipment. In doing so, we’ll divide horses into two categories – the race or blood horse, and the work horse.

The word ‘harness’ is used to describe the blood horse’s range of items, while the working horse’s equipment is usually referred to as ‘tackling’. Let us begin with the methods used to control the animal: in the blood horse, this is done with a bridle and a bit, and it was sometimes necessary to fit ‘blinkers’ (leather shields on either side of the head) to focus a highly strung animal on the job in hand. The work horse had a ‘winkers’, which fitted over the head. A steel bit (there were several types) fitted over the horse’s tongue and was held in place by two small straps. The animal was controlled by means of a reins, which passed through two small rings on either side of the bit. A leather strap, rather than reins, was attached to the bit in the case of the blood horse.

Every horse has to be ‘broken’ or trained to accept the discipline of a bit in the mouth. A ‘halter’ is a bridle without a bit and is usually used to lead an animal on short journeys.

The saddle is of vital importance to both a racehorse and showjumper, and has to fit the animal precisely. It must also be capable of adjustment to accommodate the rider. The saddle is secured on the animal by means of a ‘girth’ – a leather strap that fits underneath the animal’s belly. Of course, the animal will first have to be trained and familiarised with the working of a saddle and the weight of a rider! Stirrups, into which the rider places his feet, are attached to the body of a saddle with adjustable straps.

The ‘collar’ is considered a most vital part of the working horse’s gear. The development of the collar began with the Romans and their introduction, the neck collar, was used for centuries. The huge drawback with this type of collar was the pressure and stress it placed on the animal’s neck. In 6th-century Germany, a breast strap was added, which not only removed pressure from the animal’s neck, but also added considerably to its pulling power. However, it too had a drawback – it tended to slip up the neck when under pressure, subjecting the animal to much distress.

The present-day collar first appeared in Europe around the 9th century. It rests on both the shoulders and breast of the horse. The ‘hames’ – two curved

bars attached to the collar – is attached by traces at a point just above the shoulder, not too high on the horse's back. This allows the horse to develop much more power without putting any pressure on the neck. The only exception is when the animal is pulling a mowing machine: when the machine has to be reversed, the collar moves up the neck and the animal has to raise its head to a high point to push the machine back.

The 'straddle' is an item the horse wears on its back to bear the weight of the shafts of the cart or whatever he might be hauling. This item is fastened with a leather strap around the animal's belly. A ridge on top of the straddle houses the chain that bears the weight of the shafts. This chain is known as a 'ridge-band'. At the rear of the saddle, there is a leather strap to which the 'britchen' is attached. The main purpose of the britchen is to control the movement of the shafts from pushing into the rear of the animal and it is also the means of reversing the load under carriage.

Certain operations – ploughing, harrowing, mowing and corn cutting – do not require a straddle and britchen; a 'backband' is used instead to attach the pulling chains to the equipment being used. The backband is made of leather or webbing, and holds the pulling chains at the correct height on the horse's body.

The tackling, therefore, is the means of transferring and attaching the horse to the specific equipment being used.

Harness and tackling, being generally made from leather, need to be maintained due to general wear and tear, and from long exposure to the weather. Goose-grease was once widely used for this purpose, but from the 1930s leather oil was generally used. The chains and metal parts also need attention to prevent rusting.

In addition, there was the task of stuffing collars with materials such as horsehair and straw, and some farmers became adept at this. The linings of both the collar and straddle were subject to wear, both from friction and from the horse's sweat. If not attended to, the animal could develop painful sores in the general area of the broken lining.

In the days of the horse, there was at least one harness-maker in every parish whose job it was to manufacture or repair the harness. These tradesmen were very much in demand and had specialised equipment with which to carry out their trade.

Jack O'Mahony, who operated from a room inside Pad Relihan's house in George's Street, was Churchtown's skilled harness-maker.

Part 7.50

Christy Stack's eventful journey to Buttevant

by Pat O'Brien

Christy was having a few pints in the bar before going to a hurling match in Buttevant when he got into conversation with a local who was also going to the game. Christy accepted the offer of a lift and they set out.

The car wasn't exactly brand new at the time and had a few minor ailments, including, unknown to Christy, a very loose steering wheel.

As they breasted the hill on the straight road leading to Buttevant railway station, the driver asked Christy if he had ever driven a car. Christy replied he had not. 'Now's your chance,' said your man, giving the steering wheel a sharp tug and, lifting it out of its column, handed it to his travelling companion. Christy recoiled in horror and almost jumped through the window.

The driver quickly took the steering wheel from him and having replaced it, calmly resumed the journey.

After the match, they met in Flanagan's Bar. 'I'll be going home in about an hour,' he said. 'I'm parked up near the church'. 'Thanks very much,' said Christy, 'but I think I'll walk. I could do with the exercise'.

Part 7.51

An exile returns and reflects on Churchtown past and present

by Sister Bridget Linehan

Returning from abroad places one in the unique position of viewing the changes that have taken place and in reflecting upon the way they have shaped the lives of the community. As somebody who was born and reared in the parish of Churchtown, I like to return on a regular basis to visit my family and to again experience the land and locality that helped form my early years.

As I come towards the end of another visit, I find myself reflecting on what it has meant to have spent the last month in Churchtown. My first visit to the village was on the day prior to the O'Sullivan Beare festival. The village was alive with the kind of activity that happens before a big event. The atmosphere of preparation would rival that of Croke Park on the eve of an All-Ireland Final! The streets were adorned with baskets of brightly coloured flowers; flags fluttered overhead in the bright sunshine; cars were parked along the street, their owners hurrying about, some talking on mobile phones, ensuring last-minute jobs were completed and everything in place for the festival. On the day itself, Boss Murphy's was the venue for an Art Exhibition featuring the work of Eileen Ahern-O'Connor. The event was opened by Carmel Fox of Ballyhoura Development Association, who commended Eileen on both her artistic talent and on the wide range of subject matter represented at her exhibition.

That evening, the medieval dinner in the Community Centre attracted a large number of visitors. The amount of planning invested in this event was evident in the realistic recreation of a medieval setting – the floor of the hall was strewn with hay, the food, presented on large dishes, was picked up by the fingers to be eaten and, to add to the occasion, a number of guests were attired in period costume. The contemporary atmosphere was accentuated by the background music – mostly pre-1603 – with Michael Culloty leading a local group of singers and musicians.

Of the visitors, well represented, of course, were the O'Sullivans, who gathered from far and near to commemorate with pride the epic march of their ancestors who braved the enemy, poverty and the elements in the long journey from Beara Peninsula to Leitrim in 1603. I believe it is both a humbling and sobering experience to take time out from our 21st-century world of the mobile phone and the many other features of our 'hi-tech' world to contemplate the hardships endured by our forefathers and mothers

who battled against enormous odds to pave the way for a better world for the generations that followed. By travelling back in time and placing ourselves in their world, we realise that we are indeed standing on the shoulders of giants.

An important aspect of the festival for me has been to meet people with whom I went to Churchtown National School in the 1950s. We took a trip down memory lane to recall our early days of formal learning, remembering our teachers – Miss Weldon, our first teacher in the Infants class; Mr Wall, *An Mhaister*, who had a great love of nature and of Thomas Moore's poetry; and, of course, his wife Mrs Wall, who taught us to sing parts of the Latin Mass and who passed on to us her philosophy of living life to the full. A visit to the school during the last week was also a valuable means of remembering the times our elders tried to tell us that 'schooldays are the best days of your lives'.

It is heartening to see the school equipped with computers and the many resources needed to provide our children with the educational skills needed in today's world. However, it is pleasing also to see that some things haven't changed – for example, the entrance to the school still has the stiles through which we entered and exited school each day. On entering the front door, I recognised the red tiles leading to the end of the long corridor as the original ones. As I gazed along the corridor, I could not help but reflect on the many pairs of feet that have trodden them over the past half-century, evoking the words of Gerard Manly Hopkins in 'God's Grandeur' – *Generations have trod, have trod, have trod*. The small room on the right just inside the main door brought back memories of cocoa at lunchtime in winter. I remember lining up with our little mugs – 'ponnies' as we called them in those days – and when our turn came we received steaming hot cocoa from a large enamel jug.

It makes one proud to see that the once humble little village of Churchtown now stands tall as it proudly takes its place in the world of today. The signs of life and growth are widespread – the new homes which have sprung up; the renewal of the GAA complex; the restoration of the Community Centre and Market House; the Padre Pio Home and a further home for the aged being developed; renovations to the National School; continued maintenance of St Nicholas' Church; the 'Boss Murphy' complex; the restoration of St Brigid's Well; and the recognition of the *Cillín* at Mountbridget both as a sacred place and as an historical monument.

Looking at the list, one becomes immediately aware that such projects can only be achieved through the vision, planning and efforts of a community which recognises that every one of its members is precious and deserving of the care and services relevant to whatever stage of life's journey they are experiencing.

In the midst of the many factors that have brought our country and village into the age of technology, it is gratifying to see that this community cherishes and celebrates its identity as a nation expressed through its regular Irish Nights. There is no shortage of artists who are skilled as musicians, storytellers and singers to fill Boss Murphy's with the strains of traditional music, song and much *craic*.

From the vantage point of the modern world, I find it brings me back to basics to look to the Churchtown I knew in the 1950s and the great people who made up the life of the parish at the time. Were they to return today, I suspect they would applaud the developments and rejoice that their children are living in more prosperous times. However, I wonder how they would feel about the way in which the beliefs and values they lived and passed on to us are being embodied? How we value family life, care for the needy, live our Catholic faith, respect the environment and the manner in which we use nature's valuable resources? Would they be satisfied that the values they believed and practised are still adhered to in the 21st century?

For me, it is important to keep in mind that what makes each visit to Churchtown such a wonderful event is the fact that there is a place and a family to which I can return. Those who chose to remain at home are the people who greet us at the airport and welcome us back, and are there again to say farewell as we take our leave. Thankfully, modern technology has made it possible to communicate instantly across the globe, but nothing can substitute for the personal contact of meeting face to face and entering once more into the family circle.

Part 7.52

Back to my roots

by Denis Pat Costelloe

Having spent 43 years as an exile from my native Churchtown and 17 years since I last set foot in the village, I decided to pay a visit to the place of my birth.

Now 17 years might seem a long time without a return visit, but as any exile will tell you, the annual trip home tends to lose its focus when one's parents have passed away and the lure of foreign shores during those years proved increasingly difficult to resist. In between, the arrival of grandchildren also called for attention.

Leaving Heathrow in blazing sunshine, I was greeted by heavy rain at Cork, offset, however, by the friendly welcome one traditionally receives on visits to Ireland. The warmth of the welcome can only be appreciated fully by those of us living away. One of my first observations was that current living standards and the way of life generally is more than on a par with conditions abroad.

Churchtown, I am pleased to say, has been transformed into a vibrant outgoing 21st-century village. The old school in which I began my education in 1942 is now the Community Centre and the Market House, where I spent so many hours striking a sponge ball against its walls, has been tastefully restored. The development of the hurling field is on a scale that one could only dream of in my time and the Memorial in the square adds to its charm and is a statement on the important history of the parish. I called to the beautiful new Padre Pio Nursing Home and met Mary Twomey and others in the pleasant surroundings of that grand facility.

Behind the village pump are new houses, which will attract families to the parish and herald a new generation. I strolled to Burton Lodge, passing the site of the demolished creamery which returned memories of the vibrancy of a place that once was part and parcel of daily life in Churchtown. I walked around the village drinking in umpteen childhood memories – of hurling, carnivals and fancy dress parades, processions, skating on frosty nights and Morgan Brislane as he brought the daily milk supply to Flannery's shop.

I called to the village cemetery and noticed how tidy it was, and paused at the grave of Oliver Reed. A little further on, I said a prayer at the grave of 'Redmond' John Murphy, one of the great characters of the parish, whose colourful language while driving his cows to their daily milking would need definite editing for inclusion here! I next made my way to the home of my cousin, Margaret McAuliffe, where the hospitality and the chat is always such a wonderful experience and which I enjoy so much.

One place that has not changed is the church, where the statues and the Stations of the Cross were as I knew them during my eight years as an Altar boy. There are still a few names carved on the back seats, while the Confession box brought back memories of when, as a schoolboy, I waited in trepidation for my turn to confess to the fiery Fr Jim Savage.

I had a delicious meal at Boss Murphy's Restaurant, taking time to fathom out the names of the Churchtown football team displayed in the bar. No difficulty in recognising the late Christy Stack – he always wore black shorts! Mentioning the name Stack, Mary Stack of Egmont was married to the late Randolph Turpin, former World Boxing Middleweight Champion. I remember back in 1951 when he out pointed the great 'Sugar Ray' Robinson, who had lost only one of his previous 133 fights, to take the title. There was great excitement in Churchtown and I listened to the bout in Paddy Keeffe's house, with commentary from Raymond Glendenning and Barrington Dalby.

Any trip to Churchtown would not be complete without a visit to St Brigid's Cemetery. Cemeteries are always sad places to visit, as one sees headstones of neighbours and friends. There was the grave of my former employer, Tom Sampson, a lovely man to work with and having a wonderful sense of humour. There were so many other names too that I remembered so well.

The Churchtown I left in 1960 has changed greatly and all the changes are for the better. For that, I congratulate all responsible for having the foresight to look to the future with a truly remarkable clarity of vision – you have transformed the village.

As I left Churchtown behind, I could almost feel the ghosts of Denny Booney and of 'Condy' and Maurice O'Mahony. But not for long. I put on a tape of Churchtown's latest singing sensation, William Relihan, and I was soon tapping my fingers to his wonderful rendition of Simon and Garfunkel's 'The Boxer'.

Wonderful stuff! Great to be back! Must do it again soon.

Part 7.53

For whom the Banshee cries

by Noel Linehan

The word 'banshee' is a translation of the word *bean sídhe*, 'fairy woman' or 'woman of the fairies'. She is traditionally held to be an omen of imminent death and her cry is said to follow certain families, particularly those whose names begin with 'Mac' or 'O'. Since most of our names in Irish are so prefaced, it leaves only those of Norman stock whose deaths are not on her calling card. Families whose deaths are presaged by her visitation are believed to be of ancient and noble stock whom the fairies honour with this privilege.

One family name that has remained constant around Churchtown for centuries is Relihan and there is a very interesting account of an event that happened to that family. A young member of the family, Peggy Relihan, declared that some great misfortune was about to happen as she had heard a shriek and seen something pass by the window.

A witness, however, remarked, 'I saw nothing. But I heard Peggy scream and then exclaim "There it is! There it is! It often appears when the Relihans are to die".' She said she saw it before, when Aunt Harriet's nurse – who was her grandmother – died at Mallow. The poor girl's cousin was at this time in jail. He was a follower of Captain Rock and two or three days after their trial in Cork for the attack on Churchtown Barracks, they were executed at Peggy's Rock [Flannery's Quarry] in February 1822.

Part 7.54

Bill Hickey tastes the milk of human kindness

by David Hickey

My father, Bill Hickey, was one of three brothers who had continued the family's blacksmithing tradition. In addition, he spent several years at the Curragh and became a farrier.

Each of the brothers were said to possess a particular skill with horses. My Uncle Tom in Buttevant was well known for his 'cures' and frequently put a horse right where others had failed; Uncle Jack was an expert at repairing and making tools, while my father's expertise was considered to be with horses that had 'soft' hooves or some such problem.

On one occasion, Patrick Irwin of Annagh met a man from outside the parish who happened to mention that his horse had a peculiar gait and was inclined to turn a leg outwards when trotting. 'I know the very man that will cure him,' said Pat, mentioning Bill Hickey.

The horse was duly brought to Bill, who examined the animal. Some preparatory work was necessary on the hoof, so the corrective shoe was not fitted on the day, and the animal was stabled overnight at Irwin's in Annagh. The following day, Bill arrived at Irwin's and fitted the shoe. When he had finished, Patrick Irwin asked, 'Would you fancy a glass of milk, Bill?' 'I'd love a glass,' said Bill. Patrick retired for a few moments and returned with a large glass of milk, fortified with a liberal amount of 'Paddy'. Bill drank it back and Patrick enquired, 'Did you like that, Bill?' 'I did indeed' was the reply 'and furthermore, I have a great favour to ask of you'. 'What's that?' asked Pat, somewhat taken aback. 'I want you to promise me faithfully' said Bill Hickey, 'that if ever you're thinking of selling that cow, I'll have the first refusal'.

Part 7.55

Troubled times

by Mick O'Keeffe

*Based on an undated letter sent by the late Mick O'Keeffe from
his home in Dublin to Jack Murphy of Leap*

I remember that period [1919] in Irish history. There were four pubs in Churchtown then. Just before the Irish Derby, Mrs Cowhey called to each of the pubs and ordered a tierce of porter to be left out in the village centre if 'Loch Lomond' should win the Derby. Anyway, 'Loch Lomond' won the Derby easily and the porter was put on tap in the open and festivities began and about 7pm in the evening. Suddenly the noise of a motor was heard approaching the church. Cars were few and far between then and it was assumed this was the winning party returning home, as they had a car. The crowd ran down to the Pound Corner, shouting and cheering, and at the bend they ran into a lorry load of Black and Tans, who thought they were being attacked.

The Tans fired in all directions, but luckily not into the crowd. There was an immediate stampede as people ran in all directions away from the village and when the Tans arrived they were surprised to see all the drink and devoured it all themselves.

As regards the shooting of Constable Walsh in 1919, he was coming down from the barracks to Jack Murphy's mother's pub and as he was outside the house or shop next door, he was shot from the gateway across the road. It appears that the wrong man was shot because Walsh was very popular in the area.

I remember I was passing on my bicycle on my way to Buttevant when I saw a body on the roadside, about 20 yards at the Churchtown side of Buffer's Cross, and I dismounted and saw a paper attached to his coat. 'Spies and informers beware,' it said. I often wonder who it was.

At that time, you weren't safe with the Tans around. I remember while cycling up the hill from the level crossing [at Shinanagh] and a lorry load of them passed and I could hear whizzing sounds all around me. Later that night, Constable Walsh was having a drink in our pub* and said to my father, 'Your young lad had a narrow escape today. The Tans had a competition as to who would puncture his bicycle. I was trying to stop them, but to no avail'.

During the curfew, hurling was forbidden. According to the Tans, we were not using the hurleys to play games but rather to use as mock rifles for drilling. But we played our games. We sent the hurleys under a cart load of

turf and we would have lookouts on the trees who would signal to one another if a lorry was seen coming in the distance.

On one occasion, three British soldiers rushed into our kitchen. My mother was sitting in the corner and two lads from the country were sitting on a stool. The soldiers discharged one shot just over my mother's head. The mark in the wall was still there up to some years ago. An officer rushed in as the house was surrounded and said that when he heard the shot he was about to order the house to be bombed, but decided to check first and he then reprimanded the soldiers.

** There were two O'Keeffe pubs in the village and Mick O'Keeffe is referring here to the one across from what is now Boss Murphy's, on the left as you enter Bruhenny graveyard. The other O'Keeffe pub was owned by Jack Murphy's mother and was beside Boss Murphy's on George's Street.*

Part 7.56

Ours was a music house

by Hannah Hawe

Our house at what is known as Hawe's Cross at Walshestown was in the Noonan family name since the 1700s. My late father came from Walshestown and married in here. In my young days, there were many house dances held here. Molly Fleming and Tim Mahony, who came from Kilcorney and eventually went to Biddy's Tree area, attended the dance and Bridie Fleming would provide the music, along with several other musicians.

We had cousins from Milford who used to come up to dances in Liscarroll and when they were over they would come up here and go to bed. There was often a full house upstairs and downstairs. My brother Denis was a very good hurler. He hurled for Liscarroll, Buttevant and Cork County. Big families were common then. There were 16 of our first cousins, the Noonans. There were 11 in this house and emigration was the only option for many.

Before my late brother Pat went to America, there was a huge get-together. The house was full of people who were dancing upstairs and downstairs. All the neighbours called the night before. My mother had a Mass in the house a few days earlier. It was tough to see someone from the family leaving in those days. The journey across the sea was slow and the journey to Oregon was as long again overland. It was sad for parents who might never see their sons again. Phones were not used then and it would take a long time before any letters would arrive.

This was also a very important house in the 'Trouble' times. It was what was described as a 'safe house'. It was searched several times. These searches were very stressful for the families involved. I was very young at the time and wasn't fully aware of the situation.

I went to school in Liscarroll and then went to the Convent in Buttevant where I did my learning. I liked school. I particularly liked history and Irish. When I finished my education, I went to Cork working. I left during the war years for England. I trained for nursing in Essex. I later came home and worked in Ireland for a while, but I eventually finished up in England.

I had a cousin, Etty, in Walshestown, Churchtown. She trained for nursing in Liverpool. She later became Matron of Mallow Hospital in Minister for Health Noel Browne's time. She was a very well-qualified person. She was Matron at a time when Mallow Hospital was undergoing very big changes. It was firstly a military hospital, then a TB hospital and eventually a general hospital. She went to her Eternal Rest recently.

Although I spent many years away from home, I never forgot my own area around north Cork.

Part 7.57
A Childhood Dream
by Noel O'Brien

The chief rivers of Cork are the Blackwater, the Bandon and the Lee. The Blackwater is not only Cork's but also Munster's longest river, at nearly 80 miles. It forms a long valley through the heart of north Cork. The valley is protected on either side by the Boggeragh and Nagle Mountains on the south and on the north by the Ballyhoura Range, extending into Limerick.

The Blackwater rises at Knockanefune Hill near Kingwilliamstown in Kerry. It runs east and then south, forming the boundary between Cork and Kerry for 11 miles; then, flowing east for over 50 miles, it forms the boundary between Cork and Waterford for a couple of miles; then, flowing through Waterford past Cappoquin, it enters the sea at Youghal. The chief tributaries of the Blackwater in County Cork are the Bride, the Tourig, the Glen, the Allow, the Dalna, the Awbeg, the Funshion and the Araglin.

The River Awbeg is an integral part of our family farm in Clashganiff. As a young fellow, I had a dream of getting in a boat at Clashganiff and rowing to the sea. Crazy it may seem – but not impossible, as I fulfilled this dream in 1994 with my son Mark and help from our crew and a rented Canadian canoe by the name of 'Old Town'. Mark, equipped with every survival gadget known to man, had visions of a trip along the lines of an Indiana Jones' novel.

Thankfully, I jotted down some notes in my trusty farm diary every evening and can now share the adventure with readers of this book.

Tuesday, 30th August 1994, Clashganiff to Kilbroney – 1½ hours

Day 1 of the voyage and all the family came to wave us off in Clashganiff. In the end, my two younger girls, Heather and Sarah, could not be persuaded to stay on the bank. We expected to get to Buttevant that afternoon; naively I thought the river would be clear, but we only got as far as Éamon Waters' farm in nearby Kilbroney before dusk got the better of us.

Wednesday, 31st August 1994, Kilbroney to Castletownroche – 11 hours

My daughter Pauline decided to join us until Cahirmee Bridge outside Buttevant on Day 2. My wife Margaret and the girls were waiting for us there. They didn't need any indication that we were on the way as some perturbed looking swans highlighted our arrival. Pauline jumped out and the other girls jumped back in, and this I regretted immediately when we came upon lots of big trees across the river near the Golf Club in Doneraile.

Thankfully, the girls were up for the adventure and chipped in with the lifting and pushing to get around, over and under the trees.

I didn't need to ask if Mark was enjoying this as the excitement was written all over his face. Although the large oaks and sycamores did not dent our enthusiasm one bit, we met our match in a fierce sally bush. We were ambushed from the north and capsized. Panic set in immediately until we realised we were in three feet of water and a solid gravel bottom. Not exactly dangerous territory! The scenery was beautiful along Doneraile Court, Annesgrove Gardens and on to the mill at Castletownroche. Looking back, this stretch was probably the best scenery of the whole trip.

Thursday, 1st September 1994, Castletownroche to Ballyduff – 7 hours

We set off at 11am down by the castle on to Bridgetown and then we met the Blackwater – big excitement! From here to Fermoy was a part of the river that I had never seen before since it is secluded from the road. I was surprised to meet high steep cliffs on the left bank. The anglers we met along the right bank fishing for salmon were not as happy to see us as we were to see them. We made great time on the big wide river from Ballyhooly to Fermoy. There were great views of Castlehyde House, but, of course, at that time it was pre-Michael Flatley. A stop for lunch in Fermoy and then we gained a new recruit, Philip Ward (formerly of Currymount House, Buttevant). Philip was eager to see the famous 'Careyville' fishing stretch from Fermoy to Ballyduff. We finished up for Day 3 near Ballyduff and camped overnight in the wood with our trusty canoe, 'Old Town'.

Friday, 2nd September 1994, Ballyduff to Cappoquin – 4 hours

This was a short day as we had to check the time of the tides on this part of the river. The views of Lismore Castle were spectacular and the nearby bridge was magnificent. We were not far from Youghal now and the Atlantic beckoned.

Saturday, 3rd September 1994, Cappoquin to Youghal – 4 hours

When we started, the water was dead, no flow, and then suddenly the tides started to go out. By the time we reached Youghal, wherever the river was narrow we could get up to great speed as the flow was so strong. On the stretch from Cappoquin you meet Villerstown. The river at this point is approximately one mile wide, which makes it a popular stretch for speed boats and water-skiers. One passed us and 'Old Town' came precariously close to capsizing. I was quite relieved to stay upright and safely on top of the water, but I suspect Mark was a little disappointed. We achieved our goal at 6.30pm.

Captain's Log:

Clashganiff to Youghal Harbour in an 'Old Town' Canadian canoe
in 27½ hours

Crew: Noel and Mark O'Brien

Aided by: Pauline, Heather and Sarah O'Brien, and Philip Ward

Transport: Margaret O'Brien

Part 7.58

Memories

by Rose O'Brien

My grandparents were Hannah and Michael Lynch and lived at Ballindillanig. I visited them in 1949 on a summer holiday from Surrey, England, with my aunt Annie Lynch. I had a wonderful experience and have never forgotten my heritage. Both my father, William McKeon, and my mother, Norah Lynch, came from Ireland.

I left for the USA in 1959 where I met my husband of 25 years, James T. O'Brien. We spent our honeymoon in Churchtown at my grandparents' home and passed many evenings walking the country lanes and picking the blackberries from the bushes, attended many Irish dances and met all their friends and neighbours, fetching the water for the family to wash from a nearby pump, cooking on the large open stone fireplace, listening to the wonderful voices of the friends who visited and played the accordion or just sang a song for us.

Nora Relihan lived across the street from them and I had many a cup of tea with her and a home-made cake and listened to her tales of Churchtown.

My mother learned how to bake the soda bread from Granny and to this day I have followed the tradition and baked my own for my family. I have spent many years in the USA and have enjoyed my life here, but my heart will always be back in Ireland and that special little place called Churchtown.

Part 7.59

Memories

by Ellen Danaher

I grew up in the Bregogue area of Buttevant. The Crossroads pub was then Dempsey's. There was a forge in earlier times. On the Churchtown road there were two small houses. One had a tin roof and the other was thatched. The windows were just one pane of glass. Then there was a half-door and just two rooms. In one, a blind woman called Ellen O'Meara lived. Many the gallon of water I carried from the pump for her. When I came home from school, I would bring her a gallon of water and fill the bucket she stored it in. She also kept a few hens. She knew the hens – as a matter of fact, she knew which hen had laid which eggs. She was able to distinguish the crake of each after laying. I would also bring the water to Mrs Cliggot. In the other house was a dress-maker, Margaret Quinn. There were also Fitzgeralds in the area.

When I married and came to Gurteenroe, I remember Jim Costello. He was a travelling showman in his earlier years. He got on very well with all the neighbours. He lived in a little horse-drawn wagon; it was very colourful. It was parked across the road from the old dance platform. It was common for people to call into his wagon and talk with him at night time. He had a little dog called Dinky. He lived well into his 80s. The neighbours looked after him in his last years. When he died, his wagon was taken down across the road and burnt.

My late husband Christie had a car for Hackney before the war years. There were only four cars in this area then – Michael Lynch, the O'Briens, Michael O'Connor and our own.

Our first car was bought from Crosses in Cork. The car had been owned by Mrs Jeannie Dowdall, Lady Maycross of Cork. The Dowdalls were manufacturers of soaps and margarines. They had political connections with the Fianna Fáil party and de Valera would call there when in Cork and he got many a drive in Christie's car.

Christie was always interested in piped water schemes. He organised a water scheme for the area. I remember Kitty Ryan as Secretary and Albert Daly as Treasurer, as well as Ronnie Bird and more. It grew into a big scheme. He also kept greyhounds and would run them in Cork and Limerick – some of the dogs went on to win races.

In the 1950s, terrier racing became popular. He got a Kerryblue and trained him in Vaughan's field. He adapted a bicycle to pull a line with a fake hare. It was with this that he trained the dog. When the dog was taken to races, he would not finish the race even though he had great speed. He did

this on a few occasions. It seemed he would never finish a race. But he was given a last chance – and he won. He had a stream of successes over the season. He was the most successful dog in Munster at the time.

In the 1970s, the Community Council undertook to cover the rear of the old school. John Ryan-Purcell, Pat Corkery, Jimmy O’Sullivan and a few more collected money and roofed the Community Centre. It was dedicated to Christie. He worked non-stop at it for a few years. It has served the parish since.

We had a shop and petrol pumps for many years on the road between Buffer’s Cross and Liscarroll.

Part 7.60

Memories

by Margaret Cronin

When I married, I came to live in Churchtown. My late husband, Dan, was a very musical man. He played the mouth organ and loved Irish music.

For the last 30 years, I take a holiday to England to visit my family. If I have my health, I will continue to go each year. I look forward to going. Then at Christmas, my family comes to Rath. It is grand to have their company in the middle of winter.

I have great neighbours and they give me a lift into town when I need it. I am very happy living here and I enjoy the plants in my garden.

My son Donal worked on the building of the new Community Centre and we had a great day when President Mary McAleese visited Churchtown in 2000.

I thank God for my good health.

Part 7.61

Memories of Churchtown, 1954-1972

by Gerry Murphy

You can take your memories with you everywhere and you can colour them to suit yourself. They can help you to understand why you are what you are and why you do what you do. You can recall them through rose-tinted glasses or otherwise as you please. You can keep them to yourselves or you can share them with others. That time for me to share them with you is now and I chose to recall them through coloured glasses.

As I reflect on what Churchtown means to me, my memories are drawn to the many wonderful people and events that served to shape me as a person. While I was born at Mount Alvernia Hospital on 5th April 1954, naturally my memories begin more or less when I started school as a five year old on 19th May 1959. I was a reluctant student and clung for as long as possible to my mother's leg in the school corridor until I was forcibly removed to join the new Junior Infants class on my first day at school.

In 1959, the school building was just 12 years old, having replaced the previous school on Kerry Lane which had been opened in 1846 under the patronage of the Earl of Egmont's agent, Sir Edward Tierney. What a grand symbol of an independent Ireland, and a prosperous Churchtown, this new primary school must have been when it opened its doors in 1947. Twenty years later, on the 30th June 1967, I and a small group of 13 and 14 year-old youngsters left Churchtown National School for the last day. I remember this day vividly as even then I knew it was the end of one era of my life. This class of 1967 was the last group of students to sit the Primary Certificate, which was abolished that year, and this was also the same year that free secondary education was introduced in Ireland.

Of course, the late 1950s and 1960s were all far removed from the Celtic Tiger economy that we now experience in Ireland. In so many ways, the Churchtown of that era was a Celtic Cow economy and it had been so for almost 100 years at that stage. As I grew up, the Creamery was the focal point of our parish economy, with Patie Fehan and Bill O'Flynn, under the management of Michael Ahern, running an operation which was by then owned by Ballyclough Co-Operative Society.

I recall the wonderful co-operative spirit that abounded as everybody helped to unload the churns and tip them into a rectangular stainless steel vessel that weighed the milk. A small sample of each farmer's milk was taken by the manager, who later checked all the samples for butter fat content which determined the price paid per gallon. Each supplier had a 'Supplier Number', which was handed down from father to son and we were supplier

‘Number 67’. Every supplier was issued with a monthly card recording each day’s delivery in pounds, not gallons. The weight of your milk was entered in your ‘creamery card’ every day and your average butter fat content was determined every month. Milk was paid for monthly, less deductions for goods purchased from the Creamery store such as calf feed, pig rations or butter for the house. Home-made butter-making had disappeared and by the 1960s all butter was made in Mallow. Butter was wrapped in greaseproof paper and packed so that each block weighed one pound. Each creamery had its own registration number and many had brand names for their butter.

Sometime in the 1960s, quality testing of milk arrived. An appropriately dressed white-coated inspector came on a random basis to check each supplier’s milk. The test was on-the-spot and if your milk didn’t measure up, you would be bringing it home again. If you didn’t have pigs, then disposal of rejected milk was an additional nuisance. Meeting quality standards was not overly difficult and rejection was a rare occurrence.

Milking cows requires enormous discipline and dedication. Cows don’t observe weekends or holidays, and so it was when I was growing up on our dairy farm when everything had to be scheduled around daily morning and evening milking sessions. Cows were milked by hand by a small team of people, including my mother. Some women from non-farming families supplemented their household income by milking their ‘quota’ of cows morning and evening, seven days a week, for local farmers. As the years rolled by, it became more difficult to find anyone to help with weekend milking.

Milking automation, which arrived in the 1960s at our farm, reduced some of the tedium of the job. Our first Gascoigne milking machine was installed in the 1960s by that great Ballyhea raconteur, Paddy Regan (father-in-law of my good friend, Maurice Gilbert). The installation seemed to take an enormous length of time as it involved lots of talk about Irish and world affairs led by Paddy Regan, but eventually the system was commissioned and the resulting automation brought many benefits. It allowed my mother and others to retreat from the daily milking chore, which could now be managed by one person and a helper.

The daily gathering of farmers at the ‘kramery’ (as it was pronounced) was a sight to behold. Every imaginable mode of transport was employed – donkey and carts, horse and carts, horse and butts, cars and trailers, and tractors and trailers. Once the milk was handed over, and news and gossip exchanged, almost everybody left the Creamery precinct for the village shops – Flannery’s for the newspaper and O’Brien’s, which I always recall for its wonderful sliced cooked ham and the way Mrs O’Brien had for wrapping ham and other ‘messages’ in brown paper and then tying them with twine which she could break with the flick of her finger. Anyone else attempting this trick would lose a finger.

Simcox's shop will always be famous for its ice cream wafers cut to order and priced from one to sixpence. Other delicacies at Simcox's as far as I was concerned included gob stoppers, bull's eyes, lucky bags, sherbets, bottles of Nash's of Newcastlewest lemonade and 'as advertised on TV' products that began to make their way to Churchtown, such as Macaroon bars and an orange drink called Sinalco. Adults could buy loose tea and sugar. Strange names now, but in everyday use then were tapioca, sherbet and pearl barley. In most houses there was no fridge, just a 'safe' to keep food cool.

Sweets were many and varied, but chocolate-topped 'cream' cones were my favourite. These horrendous calorie mountains caused more tooth decay than all the other sweets combined! I once had a dream that my entire bedroom was filled floor-to-ceiling with cases of these cream pies. You could keep your sherbets, macaroon bars or lucky bags, but not those cream cones which I still see in the shops occasionally. I was a fat child.

If you wanted a watch or some jewellery and you wanted a really posh one, you could buy one from advertisements inserted by Dublin-based jewellers Dore's of Dame Street'. If we saw an advertisement for some coveted item in a sale at Clery's, we could clip the advertisement and post it with the money to our Uncle Stevie (Hickey), who worked for the ESB in Fleet Street in Dublin and who was then expected to drop all and get whatever it was you wanted. He was a patient man.

Flannery's was a pub and grocery, where beer was once bottled, bread was baked and horses were kept in stables at the rear of the Market House. You could arrange fire insurance cover here too, with Sun Insurance of London as a lovely sign in the shop proudly proclaimed. As a young boy, I remember visiting the stables and rambling though the Market House, which the Flannerys had acquired from the Countess of Egmont.

Flannery's and the Market House are, of course, very special to me now as on the 18th August 1997 I became 'caretaker for the next generation' of this once great den of enterprise. Little did I think then that I would have the pleasure and the privilege of organising the restoration of this building, with the help of Maurice Gilbert. In March 2004, with the restoration completed and the business re-opened, I was pleased to sell Boss Murphy's to Rick FitzGerald and Donal O'Sullivan. I was equally pleased to retain the Market House, which is such a special building.

Smells are so evocative. The smell of cows or milk at the bustling creamery. The smell of ripening corn or home-made bread in the oven. For me, one smell stands out amongst all others and that is the smell associated with haymaking. Haymaking in 'the Leap' (as my family home and farm is affectionately known, even though far more of the land and the house and farmyard is in the townland of Walshestown) was a time-honoured ritual before automated hay baling arrived. Luckily, I saw hay made the

old-fashioned way, with large cocks known as ‘wyndes’ standing up to 10 feet tall. These huge wyndes were only a part of a great process that began when a ‘bawn’ field was closed off to grazing in the spring, to be mown in late June or July. Assuming good sunny weather, a few days after mowing the hay was ready for turning.

Now sometime in the 1920s, my grandfather – John Murphy – had invested in some horse-drawn equipment made in Ipswich in England. This equipment included a giant East Anglian, horse-drawn hay-turning machine. It had been banished to the back of the hay barn by my father, who was more convinced of the hay-turning abilities of man and ‘pike’ (or fork). So, he would assemble a team of men and boys to manually turn what looked to me like huge fields of hay, using ‘shank’s mare’ and a simple pike. Then, when the hay was saved, we would use a horse-drawn ‘wheel rake’ to gather the swaths (rows) of hay together, which were then gathered into larger clumps using an all-timber horse-drawn device called a ‘Tumbling Paddy’ or a metal ‘Skeeter’.

The biggest field in Leap was called the Goaling field as it was used for many years as the parish hurling pitch and it covered over 17 acres. In a year when this field would be set aside for hay, it was a sight to behold a group of up to eight men and boys in a coordinated line each turning a swath of hay to the sun. Synchronised manual hay-turning could have been an Olympic sport. In wet weather, the entire process might have to be repeated two or three times. However, the ‘bawn’ hay crop was never lost to the weather, though if it wasn’t saved within two weeks the ‘good had gone out of the crop and while it might fill animals’ bellies in the winter, it would certainly not fatten them’. Saving ‘bog’ hay was another matter all together and happened much later in August when the land was drier. If the weather was really inclement, bog hay could literally float away.

Once the wyndes or hay cocks were made, they were tied down either with a twine or a hay-rope called a *súgán*. This was important as the wynde was liable to be blown away by a high wind if the hay had not settled, which took a few days. The task after a wynde was made and tied was called ‘kicking the butt’, whereby the loose hay at the base of the wynde was pulled away and the butt finally kicked in neatly.

Wynde-making was a job particular to either the very young or the old. The wynde-maker would rise up with the wynde and create a geometric beehive-like mound. It was not as arduous as piking up the hay, but it was a responsible job since poorly built wyndes would let in water and some of the hay could rot black. If my memory serves me correctly, I remember Dan Twomey, Clashelane, and Paddy Flynn (always known as ‘Dines’) from the village as master wynde-makers. I also recall standing on wyndes myself and think I was quite a good wynde-maker in my day.

The wyndes were left in the open field for a week or two, depending on the condition or moisture content of the hay when it was saved. Hay with too much moisture tends to 'heat' when it compacts and so wyndes made in poor weather need more time in the field to be aired.

Tea was delivered by my mother to the hay field in the afternoon and, depending on the number of people working, it either came in a 'ponny' (a metal can) or in a large milking bucket. My mother would always be sure to have the most wonderful apple tarts, currant cakes and scones available for our afternoon break. These breaks were always welcome and were usually filled with discussions about past haymaking (and haymakers who had gone to their eternal reward) and GAA matters.

Bringing in the hay wyndes also had its own technology and language. The wyndes were manually pulled up on to a timber horse-drawn cart with a wooden base or 'float' that was capable of being tilted. A front pulley and metal barrel on each side of the float allowed two people to literally pull (or 'float') the wynde up on the timber base to a point where equilibrium was reached and the base levelled on its fulcrum. The wheels of the float could be metal or later rubber tyres were used.

Once the wynde was loaded, the driver and companion stood at the front of the float and, with their backs to the wynde, headed for the hay barn. Depending on the journey from the actual field to the hay barn, two floats could be required to keep the men in the barn busy. Tea and apple tarts and currant cakes were also very welcome in the hay barn and my mother rose to this challenge as well. Great pleasure would be taken by older men to put young lads like me under pressure by ceaselessly piking more and more hay, which had then to be distributed around the 'reek'. Working high up in a hay barn under a galvanised roof on a very hot day is exhausting work.

The main meal was always in the middle of the day and it was called 'dinner'. Bacon and cabbage was very popular, with fish only on Fridays. Churchtown was a long way from the sea so fish was rare. Fried eggs, white sauce and potatoes were plenty good enough for me any Friday. Breakfast was not eaten until after the cows were milked, which meant you had worked up a great appetite, and evening 'tea' was eaten at the end of the working day after the cows were milked again.

On 3rd September 1967, I left Churchtown with my brother Pat to attend St Augustine's College in Dungarvan, County Waterford, as a boarder. My five years in Dungarvan will have to be the subject of another book. My fond memories of those five years, from 1967 to 1972, are of the summers of freedom spent in Churchtown, well away from the rigours of boarding school in Dungarvan.

My grandmother was a Clare woman called Margaret Cullinan and she was married twice. Her first family were O'Keeffe. Some years after her first

husband died, she married my grandfather, John Murphy, in 1915. John's father, William, had married twice as well, which made family trees all very complicated for me to understand as a youngster. William's first wife was Margaret Ryan from Ballyhea and his second wife was Margaret Bourke from Coolasmuttane in Newtownshandrum. My grandfather and his father were well-known fiddle players locally and their history and music is set out in the book, published in 2003, called *The Boss Murphy Musical Legacy*.

The O'Keeffe's had a pub in the village, beside Flannery's, and when Margaret married my grandfather, who was farming at Leap, she changed the name over the door of the pub to Murphy. They ran the pub until my grandmother gave it to her son, my step-uncle, Paddy O'Keeffe, in 1933. Paddy ran the pub, fondly known as 'The Ramblers', until he sold it in 1951 to Paddy Downey. Paddy O'Keeffe married Mary Kate Dunlea from Walshestown and when they left Churchtown with their three children, Eileen, Willy (or Billy) and Mary, they settled in Monkstown, County Dublin.

The house next door to O'Keeffe's pub was purchased by my grandfather on the 25th July 1921 for £345 (€438). In 1959, my uncle Bill, William Murphy, who had by then inherited the house sold it to Michael Thompson for £95 (€120). The reduced price is stark evidence of how the economy of Churchtown has suffered from 1921 to 1959. In 1972, Denis Sullivan purchased the house for £400 (€508) and joined it internally to O'Keeffe's. In 1998, both premises were acquired for £45,000 (€57,138) as part of the development of the Boss Murphy holiday facility.

Paddy O'Keeffe played a role in the Churchtown GAA hurling team that won a North Cork Hurling Championship in 1929. This famous parish victory served as the years passed to strengthen his bond with his boyhood home. In fact, Paddy and his son Willy only left Churchtown physically – spiritually, they never left and appropriately they are both resting now in St Brigid's Cemetery where so many of their Churchtown friends are buried.

As well as hay, our summer was also a time for visitors and holidays away from Churchtown. Visitors are always welcomed by youngsters, though they can add to the workload in a busy household. In our house, our favourite visitor was our Dublin cousin William J. O'Keeffe, or 'Willy Keeffe' as all in Churchtown knew and loved him. To announce his imminent arrival, Willy usually sent a post card that arrived after he came! With his black Mercedes, his exciting auctioneering job, his fine clothes and fun-loving personality, Willy represented an idyllic Churchtown émigré in my youthful eyes. His visits were spent visiting old friends and nights in the village pub, though he only drank 'Cidona'. Willy's father Paddy and his sisters Eileen and Mary were also welcome visitors to Leap.

A real tragedy for me was when Willy would arrive and we would be too

busy at haymaking and would not be able to accompany him on his 'visitations'. One of his most important visits every year was to the home (and public house) in Liscarroll of Paddy O'Brien. Willy would also spend quite some time with his first cousins, where we would all be stuffed full with the most beautiful cakes made by his cousins Olive (now Corbett) and Betty Dunlea. If his father Paddy was accompanying Willy on his trip, then we would also visit O'Shea's pub in Dromcollogher and be reminded of the terrible fire that took place there on Sunday, 5th September 1926, when the death toll from a catastrophic cinema fire reached 48.

My Uncle Bill, who died in 1984, remains a most influential figure in my life and was equally proud of all his nephews. He was born in 1916 and went to national school in Churchtown. He often told us that as a small boy he wore a 'dress' rather than trousers, which was the fashion at the time. Uncle Bill had film-star looks and a singing voice to match, but his opportunities in life were severely curtailed in the 1940s when he was involved in a very serious tree-felling accident and he spent almost a year recuperating in the Orthopaedic Hospital in Cork. Uncle Bill's disability was a great tragedy for us all, but it did not stop him leaving the greatest legacy to me. He instilled in me the desire for grand ideas and fairness on the field of play, which led me inexorably to understanding the reward that comes from serving others. This legacy is worth more than money can buy. Luckily my father lived to see quite a substantial part of the renewal of Churchtown village. My great regret is that Uncle Bill and Willy Keffe can't be with us now in Churchtown to enjoy all that has happened.

Life, when I was growing up, had its own language, as demonstrated in my remembrances of haymaking. We must have been awfully undisciplined in those days as there were so many words for admonishing youngsters. You could be called a scamp, a scut, a blackguard, a ruffian, a scoundrel or, worst of all, a pup. Now if 'pup' wasn't bad enough and a person was really 'cross', you could easily have the added appellation 'young' placed in front of 'pup' to add to the disgrace. If you were a 'young pup', you were in serious trouble.

It was certainly 'young pups' who were responsible for pushing geese down a person's chimney at night or assembling a donkey and cart in someone's kitchen while they slept upstairs or taking down farm gates. Luckily, all this blackguarding or scutting happened before my time.

Other good insulting descriptions were amadán, mope, blockhead, baluba, caffler, mallet head, jennet, donkey, scourge, hangman, wretch, bould stump, scamp and a greedy gut. A 'strap', or even 'a right strap', was confined to women. If these descriptions were not adequate, they could be increased by adding the word 'thundering' or 'melted'. If someone got their comeuppance, it was said that 'it would soften their cough'. If someone really annoyed you, they might 'give you the pip'.

Collecting ‘cippins’ as fire wood was common place. Going ‘up’ to Cork (which was actually to our south) and down to Limerick (which was north) and ‘wetting’ tea were all north Corkisms. The worst thing you could be accused of doing was ‘shaping’. A ‘shaper’ was a show-off. One could make a ‘dirty dig’ by saying something biting. Everything good was ‘deadly’. ‘Collies’ were the little fish or minnows we caught in jam jars in the streams.

Youngsters were expected ‘to keep their traps shut’. People who did things out of the ordinary were having ‘fagarios’. You had to ‘shame the Devil and tell the truth’. And if you did not behave, ‘you’d have the Devil scaled’. If you were clever, you were ‘crabit’ and ‘full of brains’. If you were unbalanced, ‘you suffered from your nerves’. Youngsters were always suffering from ‘growing pains’ as an excuse for missing school. If you were too sick to eat, you were given ‘goody’ – a mix of bread, hot milk and sugar.

Getting into trouble in school was easy as when you were asked what you were doing, your answer was invariably almost immediately interrupted with the further accusation that you were now ‘giving cheek’. You couldn’t win. An adult could threaten ‘to warm your behind’ or, worse still, ‘redde your arse’. If this happened, you were probably ‘beyond the beyonds’ and at the very least ‘a holy terror’.

‘Devilment’ was rife and an adult would want ‘eyes in the pole of their head’ to make sure nothing untoward was happening out of sight.

If you were hungry, you would ‘eat the leg off the table’. An older youth who was found to be acting in a childish manner was ‘fit to be married’. ‘The sorrowful mysteries’ (of the Rosary) brought us back to reality and life was sometimes ‘a valley of tears’ and it was quite in order to ‘offer up’ every misfortune. Luckily, all our troubles could be explained away by sayings such as ‘God is good’ or ‘It was meant to be’ or ‘It’s the will of nature’. We were encouraged to be resigned and ‘it was not to be’ was another great excuse for disappointment. The final infuriating consolation when you didn’t get your own way was to hear you’d ‘have no luck with it anyway’.

‘The youth of today have everything’ was common knowledge back then too. A blackguard could very easily cross over the line and become ‘a fine bucko’. You could be ‘bulling for fight’ and you could be ‘crousted’ or ‘belted’ with stones. You could easily ‘get a skelp of an ash plant’ if you misbehaved. The word ‘Hi!’ was used to attract attention and usually yelled loudly. If you were really wasteful, then you were likely ‘to end up with a ponny [mug] around your neck in Mallow Union [the poor house]’. Adults had long memories.

There was an animal language, too. Pigs were ‘hurrished’, cows were ‘howed’ and hens were ‘chucked’.

The feminine of a ‘shaper’ was a ‘gazebo’. Older women were convinced that there were an awful lot of gazebos around when the mini skirt arrived

in Churchtown! However, one of these was definitely not Annette O'Donovan from the village – a daughter of Dick Donovan's brother Ned – who won Miss Teen Ireland in 1967. Annette went on to represent Ireland and came second in an international contest. Her picture appeared on the front of the *Evening Press* and she became part of the Churchtown legend. Her sister was a member of the famous Bunratty Singers and necks were stretched in parish houses whenever they appeared on 'The Late Late Show'.

Pronunciation and accent in north Cork has its own unique quality. The pitch in the voice is consistently an octave or more higher and the accent is less melodic than the City or West Cork varieties. A lot of the harsher pronunciation is a relic from Irish-speaking days. Words beginning in 'sc' or 'sn', like snow, would be pronounced with a special emphasis on the 's', so it came out as 'schnow'. Stop was 'sthoop' and meat was 'mate'. The town of Mallow was called 'Malla' from the Irish. Leave would be pronounced as 'leabe' because there was no 'v' in Irish but rather a 'bh'. Lots of families added the suffix 'sie' to the first name, so Anne became Annsie and Patrick became Patsie.

Our near-neighbours at Leap were the Dunlea, O'Connor, Twomey and 'Morey' (as the O'Callaghans were called) families. As already explained, the Dunlea family was related by marriage to the O'Keeffes. The Dunlea girls – Olive and Betty – were the socialites from our part of the parish in the 1960s, renowned for their willingness to travel the length and breadth of Munster to dances and still be able to rise and milk a 'bawn of cows' and get to the creamery (nearly) on time the following morning. Olive married Walter Corbett and she and Betty continue the tradition of hospitality, card-playing and confectionery that makes their home such a welcoming place.

On the Leap side of our family farm lived the Twomeys and the Moreys. Sean and Con Twomey lived here with their sister Mary, and the O'Callaghans (or Moreys), with their family reared, lived next door in retirement. Up the road in Imogane lived Catherine O'Brien (Cowhey) and the large Sullivan family, all now gone to their reward.

When the O'Callaghan parents died, their house passed to their daughter Kit and her husband Edward Fitzgerald, better known as 'Ned Fitz' who returned from England to take up employment as a groomsman in Egmont Stud, run by another branch of the Flannery family – Frank – and more recently his son Edward. In my mind, Ned was a wonderful man who did not suffer fools gladly and was great company in a pub. He had no time for 'pints', which he regarded as 'pig's mess'. His father, Tom Fitz, was also a revered name in the parish and though he was long dead he was often mentioned in our house.

Ned was most generous to me as a teenager and regularly slipped me a pound so I would not be embarrassed in a pub. Pub etiquette was very

important to Uncle Bill and Ned Fitz, and great emphasis was placed on who was 'in position' or entitled to buy the next round from Jerry O'Sullivan, who was the publican in my young days in Churchtown. The name over the door had changed from Flannery to O'Sullivan, but most people called the pub and grocery 'Jerrys'. Paddy Joe O'Mahony worked behind the counter, as did Nora O'Sullivan.

Other pub regulars that made an impression on me at that time were 'Pakie the Post' Murphy, who played the accordion, and Bill Callaghan, a most dapper man with brilliant one-liners, mostly to do with racing. I remember bringing him home one night and as we pulled up outside his front gate, the dogs started a great hullabaloo. Bill's instant remark that 'One must expect dogs around gentry' was so typical of this man's quick wit.

Women's liberation was coming to north Cork too in the 1960s. It manifested itself in many ways, including a demand for 'lounge bars' where women could enjoy a night out. Liscarroll had 'The Old Walls' and Ballyhea had its 'Lodge'. Both of these pubs had large lounges for entertainment. Nothing like this happened in Churchtown and when I left in 1972 each pub had just one room for drinking and selling groceries.

About 1970, one of Churchtown's most successful emigrants returned after an absence of 30 years. Denis O'Sullivan was now a successful business man in Toronto in Canada, but everyone in Churchtown still referred to him by his nickname as a youngster around the village – Foxy Denny. He regularly flew into Shannon for a weekend of music and *craic* in Churchtown.

Shortly after his return, Denis acquired his old family home and then my grandmother's and Uncle Bill's house, which he knocked together as one house. With a base in Churchtown, Denis became a regular visitor. He was most generous and extremely popular in Jerry Sullivan's. It was usual when Jerry got fed up with serving drink for 'the crowd' to retreat to Buckley's in Annagh or Denny's house next door for more singing and carousing. Uncle Bill loved music and with sufficient encouragement was good for a song. 'Pal of my cradle days' was his usual contribution. Denis himself was a great singer and loved to bring the house down with some ribald ballad. His daughter Gail Mortimer and her husband Jack still retain Denis' original family home, on the former site of the last RIC barracks in Churchtown.

Tim Lynch who was a regular in Jerry's at the time and could, under severe pressure, be persuaded to sing. His contribution was inevitably that great Cole Porter number, 'When they begin the beguine'. Tim, who sadly passed away in December 2004, was a well-read man with a great interest in current affairs and good company for a young chap like me.

Paddy Flynn would usually ramble in for a pint. Because of his diminutive size, Paddy was known as 'Dines' after an English jockey called Johnny

Dines. 'Dines' worked for us at Leap – and even lived in – on the farm for many years. He always reminded me in the pub about my temper as a child and how I had once thrown a fork across the table at him. His sister Birdie was the Church Sacristan for many years.

By the early 1970s during school holidays I was Ned Fitz and Uncle Bill's driver to and from the village. I recall one hilarious event when Willy Keeffe 'was in town' and Ned proposed that we go to a pub somewhere near Doneraile called 'Benny Dicks' where we would be guaranteed after-hours drink. Willy, who was a non-drinker, set off in the black Mercedes and there was no way we could find this pub. Instead, someone proposed that we all go to the dance in the Grand Hotel in Fermoy, which is where we all eventually wound up. There was still one problem to overcome in that Uncle Bill was not wearing a tie and we had to borrow one from a hotel staff member. It was a hilarious night with such a mixture of young and old.

William O'Connor and family were also our other neighbours on the Leap side. William's father was the first Creamery Manager in Churchtown and he had the unenviable task of putting the company back on a sound financial footing. This he managed to do with great success. After the Parish Priest, the Creamery Manager was the most revered citizen of our parish.

Hunting, shooting and fishing were favourite pastimes of a small group of people. Patrick Dunlea and Ned Dwane I recall meeting after shooting a snipe beside the old disused lime kiln in Leap one day coming from school.

The Duhallow Hunt was, of course, a sight to behold for a small boy. Large horse boxes would arrive in the village and men and women dressed in riding jodhpurs and the odd red coat would eventually 'tally ho' out of the village towards Burton or Altamira to 'rise' a fox. Most farmers were prepared to facilitate fox hunting through their lands.

The fishing expert in the parish was the great hurler, the late Pat Behan, who was responsible for delivering the odd complimentary Awbeg pike to our table. He was a really talented hurler and he played with great honour with one of County Cork's best GAA clubs in neighbouring Ballyhea.

Honouring birthdays was never a big issue in our house as we grew up, but I have vivid memories of attending a number of Oliver Ryan-Purcell's birthday parties in Burton Park and Noel O'Brien's at Clashganniv. Oliver's father, John Ryan-Purcell, inherited Burton Park from his aunt whose family had originally purchased the beautiful house and estate from the Earl of Egmont.

Oliver's birthday parties were held in the large basement rooms in Burton. Meals were served in the upstairs dining-room, adorned with huge family portraits and stuffed deer heads. As well as being great and generous neighbours, John and Rosemary Ryan-Purcell were, it seemed to me, pillars of the community. I recall the whole family – parents and six children –

proceeding to their regular seats on the left-hand aisle of Churchtown Church every Sunday. In the 1970s, after I had left Churchtown, Burton with its own population of youngsters became a centre of sporting and artistic activity for the area. Hockey and drama were all part of a great eclectic grouping of events. I am sorry I missed this Camelot period at Burton and I look forward to its return.

John Ryan-Purcell was years ahead in his thinking and built up a herd of beautiful pure bred Jersey cows, famous for the high butter fat content in their milk. As milk was priced based on its butter fat quality, every cow that John had was 'worth two cows' for others. He was also interested in the politics of farming and once had an article published in the *Irish Independent* about sugar beet, which impressed us all greatly.

Burton Park is by far the 'jewel in the crown' of Churchtown's houses. One can only imagine what it must have looked like before it was burnt in the 1690s, when it was many times bigger than it is now. While Burton Wood was reduced in size considerably by John Ryan-Purcell in the 1960s, there was still enough forest to facilitate the most extravagant 'bows and arrows' war games on Sunday afternoons. How none of us aspiring 'Robin Hoods' never lost an eye was definitely miraculous.

Noel Brien's (we rarely used the 'O' in front of any name when I was growing up) birthday parties were always musical affairs, no doubt influenced by his father's – Donal – great interest in music. At Noel's party, you were expected to do a party piece, which was not something I enjoyed having been classified as a 'crow' in Churchtown National School. I remember one party where Danny Relihan sang all the verses of 'This ole man he played one, he played nick knack on my drum ...', a song that seems to go on forever, and being enthralled at his ability to remember the words, not to mind being able to sing.

The memory of Noel O'Brien's grandfather, Dan Brien, and his uncle, Vincent – and Dermot and Ignatius or Nash too – was still very much revered in our house and great regret was always expressed at the loss of Noel's uncles to Churchtown. Vincent had left Churchtown for his new stud farm at Ballydoyle in Tipperary in the early 1950s and brought many of his staff with him, including Bill Callaghan's brother, Maurice.

Vincent O'Brien's loss to Churchtown was immense. The memory of his famous racing victories while still training at Churchtown, especially with 'Cottage Rake' at Cheltenham, were recited over and over again. The bonfires and victory parties when 'Cottage Rake' returned to Churchtown from Cheltenham were fondly remembered, especially the generosity of the horse's owner – the Vickerman family – who paid for free bars in the village.

As children, we were also aware that Churchtown House had bred and owned some very fine horses, including an Irish Derby winner, 'Loch

Lomond', in 1919. This was some 17 years after a horse bred by Flannerys had won the same race in 1902 – 'St Brendan'. Churchtown has a long and successful racing tradition.

Going to Mass was an automatic weekly event. In the country it marked time. Lots of families had their own seats in the church going back generations, which I believe they had paid for as part of a contribution to the building of the church.

I recall especially people like Tom Gaffney who always sat in the middle aisle, three-quarters way up the church, and Jack Linehan, in his long black coat a few seats down to Tom Gaffney's left. Bess Relihan, also sitting to the left on the middle aisle, was by far the most committed choir singer. Bess' husband had died a young man and she had to raise a young family. I recall hearing about the 'American wakes' that took place in Brien's when her older children left for America. Uncle Bill was always especially concerned for the Relihan family and hated the fact that they had to emigrate to find work. He made a present of our family piano to the Relihan family when he realised that none of us were going to do anything musically.

A major religious event was celebrated on St Brigid's Day on 1st February each year, when people visited our local holy well known as 'Biddy's Tree' in the townland of Mountribridget. People brought little white rags and tied them to the tree after drinking some water from the well. As youngsters, we might also go to the holy well during the summer and on the way were likely to call in and visit the Twomeys in Clashelane and the Twomeys and Moreys in Leap.

This was a time when religion was taken very seriously and priests were very revered. The memory of the Eucharistic Congress was still fresh in the minds of my father and Uncle Bill, and they still had the papal flag that they carried to one of the huge Eucharistic Congress gatherings. In our house Uncle Bill was also the custodian of the Sacred Heart lamp, which he kept filled with paraffin oil and lit every night in his bedroom. My father had total belief in the power of St Anthony. He also supported a missionary priest in India who wrote the most interesting letters once or twice a year. Primroses were picked in our 'screen', or woodland, and placed on our May Altar on our upstairs landing.

Lent was taken very seriously and all dances were cancelled. Gradually, this Ramadan-like fundamentalism broke down diocese by diocese and with the aid of a car people could travel to a diocese where 'the law of God' was being flouted.

When Pope John XXIII set up the second Vatican Council, we prayed for its success every Sunday in Churchtown and when the time came for the new vernacular Mass to be celebrated, we practised the responses for weeks. In school we were all equally concerned about the faith (and fate) of the 'black

babies' and always contributed to the ubiquitous little red box with the black baby on top, who ingeniously nodded his head every time you dropped a penny through the slot. 'A penny for the black babies' was regularly added to a child's school allowance in those days.

The teachers also organised the sale and distribution of a range of religious magazines, like the *Far East*, *Africa* and *The Messenger*. For children, the main interest was the Pudsey Ryan column in the *Far East* or the birthday list in the weekly *Irish Catholic*. In Fifth and Sixth class, there would be visits from Vocations Directors from missionary orders of priests and nuns or the Irish Christian Brothers.

Despite the fact that I have been born tone deaf, I still love music. When the pipe band stuck up at the carnivals in Churchtown, it always stirred me. There was not enough traditional music in the parish when I was growing up. My generation was in-between the demise of the cross-road dancing with live musicians at Sheehan's Forge and the revival of music lead by Noel Linehan with his 'rambling house' nights at Boss Murphy's. Our music came largely from the wireless or from vinyl records if you were lucky enough to have a record player. Music also came from the show bands that played in the local dance halls, such as the Majestic in Mallow, the Highland in Newmarket or even the Red Barn in Youghal.

Of course, my grandfather, as well as being a farmer was also a very well-known amateur musician, but he died in 1955 and I have no recollection of this great man apart from seeing his fiddle and his music scores in our house when I was growing up. While my father and siblings had invested in a wonderful mahogany gramophone that once played John McCormack's 78rpm vinyls, it had given up the ghost by the time we were ready for music. My first experience of a record player and LPs (long playing vinyl records) was when we borrowed a player and two 'records' from Jimmy and Mary O'Sullivan. One LP was of Irish rebel songs and included the 1978 ballad 'Roddy McCorley':

And many a red-coat bit the dust before his keen pike-play,
But Roddy McCorley goes to die on the bridge of Toome today.

Slim Whitman was the second LP. I played both records over and over again and they must have gone back very worn indeed. A short time later, in the early 1970s, my brother John invested in our first record player and we began to purchase LPs by mail from Virgin in the UK. This was when Richard Branson's empire was still operating out of a garage.

'Oh Boy' was the first rock and roll song that stirred me. This was also the start of the flower power era. 'San Francisco' 6,000 miles from Churchtown, but it was getting closer in 1969. People in Churchtown may not have been 'wearing flowers in their hair', but it was getting longer and so were sideburns.

I was too young to know the Costelloe and the Hickey youngsters in the village, all of whom had already left Churchtown when I was a youth. They may have been gone, but they were always remembered and their emigration was seen as tragedy for Churchtown. Of course, I was not too young to remember the Costelloe's mother Lil as a most devout and religious woman.

Dr Matthew Twomey was Parish Priest for as long as I could remember. He was a towering intellectual and native Irish speaker, who ensured that the church and the parish house were in the best of condition. Dr Twomey's passion was greyhound racing, at a time when the clergy were not allowed to go horse racing. The parish house where Dr Twomey resided was known as CastlemacCarthy and it practically straddles the boundary of Churchtown and Liscarroll. It is now home to Josephine and Walter Ryan-Purcell.

The fact that Churchtown and Liscarroll are one parish but each have their own church, school and GAA clubs leads to its own rivalry and I recall a little verse that was oft repeated when youngsters from the two sides of the parish met at the Carnival or at GAA matches:

Hay and oats for the Churchtown goats,
Eggs and rashers for the Liscarroll dashers.

or, depending on your allegiance:

Hay and oats for the Liscarroll goats,
Eggs and rashers for the Churchtown dashers.

The 'Stations' were a major religious event in the parish as was the 'Mission' week, when the whole parish was threatened with eternal damnation. For a small boy, the most exciting feature of the Mission was the grey and green stalls selling religious icons of all descriptions. A great trade would take place in miraculous medals and scapulars, some of whom would be nailed to rafters or high up in the cow byre or hay barn to ward off evil spirits and bring God's blessing to the animals or crops.

The 'Stations' were held twice a year and rotated between houses representing a group of townlands. The Station list would be read out at Mass and even still it is like a mantra to me: 'Leap, Walshestown and Ballindillanig at Patrick Dunlea's,' Dr Twomey would announce, along with another half-dozen Station house masses and always finishing with the immortal words, '... and Churchtown Village, here in the church, all in one station'. In the countryside, the Station Mass arrived in one's house every four or five years or so. In my early years it revolved around a Station breakfast after a morning Mass.

Preparation for the Station was intense, with great cleaning and painting going on for weeks. For many housewives, this was their best excuse to improve the house as against the farm. A special altar would be created by moving a large chest of drawers to the 'parlour' or best room, and covering

it with bed sheets. Brass candlesticks completed the altar. Mass was preceded by Confessions, where most everybody retired to a quiet private corner of the house to tell their sins and receive their penance. The curate would usually accompany the Parish Priest at the Station and this would ensure that Confessions would not delay matters.

Mass over, the women of the house and helpers would set about catering for the attendance of 20 or more visitors. A long table was set up in our 'breakfast room' for the children and most of the visitors. The priests ate in the 'parlour'. All were fed a hearty breakfast, consisting of porridge and boiled eggs and toast. It would all be over by 11am, but in some houses the party might go on into the evening and night.

The Church 'dues' or contributions were collected twice yearly and the names and amounts were read out from the Altar. Dues would range from an awesome £100 to a few shillings, which was as much as most parish-ioners could afford. A 'big' farmer might give £5, but no matter what one contributed it was read out for all to hear.

The great annual event organised by the local branch of Muintir na Tíre was something every boy and girl looked forward to for months. This was our annual Carnival. The highlights of the carnival were the opening and closing fancy dress parades, lead invariably by a local pipe band, the Sunday afternoon gymkhana, one or two inter-parish GAA matches, a number of dances in a marquee behind the old school and the nightly games of 'Pongo' in the Community Centre.

Great creativity went into the entries for the fancy dress parade. I remember one spectacular skit on the Rose of Tralee, with men dressed as women raised high over the crowds sitting in their thrones (the front loader of a few tractors). Another creative entry I remember was in 1967 around the time of the Arab-Israeli war and a float entitled 'Egg-mont shelled'. One real danger of taking part was that you could be christened with a nickname associated with the part you played in the parade for the rest of your life. All carnivals and parish events were filmed by Patrick Irwin from Annagh.

Every year at the carnival there was a donkey derby, but I was too young to remember our 'Jack the Donkey', who was like 'Arkle' as far I was concerned having heard all the stories being told and re-told about his famous victories. Apparently Jack was an amazing animal who really did win very many carnival races. Donkeys are creatures of habit and so the route for the race could easily have a major influence on the outcome. So, for instance, a donkey who went to the Creamery every morning from the Burton Road and went straight up the village with his driver to Flannery's for the *Examiner* could insist on this route, irrespective of the actual race route or the protestations of his jockey, much to the hilarity of the onlookers.

'Pongo' was based on a wooden board with 25 boxes and maybe 15

numbers painted thereon. You won the minor prize by having a vertical, horizontal or diagonal line. The big prize was for a 'full house'. All this was some years before 'bingo' swept the country.

For country youngsters to be in the village every night for a week was a wonderful treat. If we were lucky, we would have enough cash to buy a bag of chips from a van outside the old school, a bottle of Nash's of Newcastlewest red lemonade or a sixpenny ice cream wafer from Mrs Simcox.

A number of people stand out in my memory as the driving force behind the Muintir na Tíre carnivals – Michael Hedigan of Carrigeen, Nat Simcox, Mary O'Connor of Granard and Patrick Irwin of Annagh. In later years, Dr Twomey became a virtuoso at extracting money from people at the 'spinning wheel' in the centre of the village.

Of course, we also had the Cahirmee Fair carnival in Buttevant to look forward to as well. Buttevant was an amazing sight around the annual fair on 12th July, with literally a hundred or more 'traveller' vans and trailers (some horse-drawn) and the main street filled with horses and salesmen of all descriptions.

Festivals were also organised in Kanturk, where they celebrated the legend of 'The Boar's Head'. The Charleville Cheese festival was an elaborate event that was well supported by local industry, especially Golden Vale. Mallow had 'The Rakes Festival', called after the famous Irish dance set, 'The Rakes of Mallow'. Newmarket had their 'rat races' in the Highland Ballroom.

On Saturday we would sometimes go to the Creamery with my father and stay over in the village for a few hours in Dorney's to play with Ben, Eamonn and Patricia. Robert was much younger. This trip to the 'big smoke' was always a great event and, as well as visiting Dorney's, we would see other village characters such as Willie Holohan who lived in George's Street and was a philosopher in his own right and happy to recite from poems like the 'Rubaiyat of Omar Khayyam', which fascinated me.

Mick Thompson also lived on George's Street as he had bought Uncle Bill's house. When Mick decided to turn the sitting-room into a garage for his car, it was much to the amazement of our household and most other people in the village too I suspect. Maurice Mahony, who lived down the Black Road and was retired at this stage, was a regular visitor to the village and loved to sit outside Flannery's pub and watch the world go by. Denny Booney or Jim McGill could also be seen standing at their front doors.

Travellers would arrive on a regular basis, with some taking time to camp near the end of our passage. Coming from school as a youngster, you would approach these people with awe. I remember one man who was a real 'tinker' as he was able to repair and make tin cans. As I was growing up, the only transport the travellers had was based on the horse.

I always associate the GAA in Churchtown with Ned Dorney. Ned and his colleagues over the years made a huge voluntary contribution, but unfortunately the GAA of the '40s, '50s and '60s were just not able to find the resources to purchase and develop their own field so we never had a 'base' for GAA activities when I was growing up. Instead, I played 'Under-14' football for a combined Churchtown and Liscarroll team. Liscarroll was well ahead of Churchtown in developing its own sports facilities, but thankfully Churchtown has caught up in more recent years.

Churchtown GAA tackled the problem of having no GAA field in the 1980s and with much fund-raising purchased a field from Nat Simcox just west of the village. This field is now a credit to all involved and a superb facility. When that legendary Gaelic Games' commentator Micheál Ó Muircheartaigh visited Churchtown on 29th July 1997, with the great Wexford All-Ireland hurling medallist Tom Dempsey and the Liam McCarthy Cup, it was so good to be able to show him what had been achieved by the GAA in Churchtown and talk about our plans for a new stand and players' facilities. Of course, so much more has been achieved since 1997.

There was always 'help' available when I was growing up on the farm. However, farmers were going in for more automation and many could not afford to keep up with industrial wages. In the late '50s, there were four people employed on our farm – two in the house and two in the yard. Mary Twomey was our permanent housekeeper and she was assisted by Anne Relihan. In the yard, Paddy Flynn ('Dines') was busy with a younger helper. I recall Mickey Brown, a really clever young man who has done very well for himself in England, and Donie Sullivan in these positions. Mickey Brown returned from England on a visit some years after emigrating and brought us some great magic tricks, which he generously gifted to us and from which we derived so much fun over the years. Anne Relihan, Alice and Bill's daughter, also emigrated and now lives in Kentucky in the USA. Pad Relihan was the last permanent farmhand in Leap and I worked well with him. Pad and I made a good milking team.

Pad Relihan's passion was GAA matters and every Monday the sports report of the *Cork Examiner* was the most sought-after document at dinner time (middle of the day). Coming up to a Munster Hurling Final, the tension would be palpable and if Cork were meeting Tipperary it was even worse. 'The hay saved and Cork beat' was the Tipperary war cry and hearing it was enough to upset us all, not to mind Pad who would be apoplectic at the prospect of Tipperary 'bating' Cork.

The 1940s and early 1950s were the heyday of hurling star Christy Ring. They were spectacular years for Cork hurling, with All-Ireland victories in 1941, 1942, 1943, 1944, 1946, 1952, 1953 and 1954. My father, Uncle Bill and Pad remembered these days fondly and so 'the famine' that occurred

from 1955 to 1966 was very hard going for us all. Cork's victory over Antrim by a cricket score of 5-16 to 4 points in 1943 was seen as unfair by my father and Uncle Bill, who felt the victors should have eased back in the second half so as not to embarrass the northerners. They were right too.

Interest was so intense in our county team that work would stop to listen out for the train that would pass at Shinanagh carrying the team to a big match. The trains passing though nearby Ballyhea marked time for us.

In the '30s and '40s, other summer visitors to Leap were my grandmother's nephews and nieces, the O'Dea children of Aunt Nora from Kilrush in County Clare. All the O'Dea children – Peggy, Maureen, Birdie, Kevin, Charlie, Jackie and PJ – were equally important, but PJ had set himself apart as he went on to win many Football Railway Cup Provincial medals representing Munster. PJ and his wife Mary now live in Chicago. My father and his brother and sisters went to Kilkee for family holidays because of its proximity to Kilrush. When it was time for summer holidays for my generation, we headed west for the bright lights of Ballybunion. And on our way we headed 'back' through Dromcollogher, Abbeyfeale and Listowel. As we passed through the village of Duagh, my mother always recited the ditty:

Abbeyfeale, Abbeyfeale,
Abbeyfeale, Abbeyfeale,
Abbeyfeale, Knocknagoshel and Duagh!

followed by another famous statement:

Arise Knocknagoshel and take your place amongst the nations of the Earth.

Ballybunion in north Kerry was where people from north Cork and west Limerick went for their summer seaside holidays. Fathers had to stay at home to milk the cows and save the hay, so it was usually mothers and children who stayed over in Ballybunion. Our annual ritual involved bringing all your own food to one of the many guesthouses in 'BallyB', as it was affectionately called. The landlady and her staff then prepared and delivered your own food to your table during the week.

Dry days in Ballybunion revolved around morning and afternoon trips to the beach, punctuated by trips uptown by the children to Mike's gift shop. Adults enjoyed Collin's or Daly's seaweed baths. Wet days in BallyB were still quite enjoyable for children, who usually purchased water pistols and made sure that their guesthouse was properly saturated. Mrs Houlihan was the name of our landlady and after a number of years you were treated like one of the family. Year after year, you would meet the same people taking their holidays and great friendships would be struck up. These were the days when the famous Kerry playwright John B. Keane was becoming a household name and my mother would often advise us that he was on the beach with his wife and children. My father would add that John B. had worked as an

assistant at Jones' pharmacy in Doneraile as a younger man.

Nights were spent at Bert Patterson's 'fit up' marquee, watching a variety programme followed by a two or three act play. Plays were usually tragic, like 'The Coleen Bawn'. Amusement arcades along the main street sprung up as slot machines came to Ballybunion in the very early 1960s.

The 15th August was the big night in Ballybunion and the two big ballrooms in the town – the Central (now the Golf Hotel) and Horan's – would be packed until the doors were closed. The Central had a first-floor balcony and I recall one memorable night looking at a crowd of Cork and Kerry youngsters abseiling up the balcony.

We were in Ballybunion for the moon landing in 1969 and what excitement it created in my 15-year-old mind. Ever since I started working on my first metal Meccano set, which we received from my Auntie Birdie, I was interested in everything scientific and mechanical. The moon landing was the most awesome scientific feat as far as I was concerned then and still is to this day.

Apart from the *Examiner*, our Pye wireless was our link with the outside world. We listened to Radio Luxembourg for pop music and Radio Éireann for the news, sports and entertainment. At that time, Radio Éireann was not open all day. It would close down for a few hours in the afternoon. There were also a series of 15-minute sponsored programmes which were very popular. The 'Mitchelstown' programme was a favourite, playing Irish music. On a Saturday afternoon, Leo Maguire's Walton's programme was essential listening, with Joe Lynch (later Denny in Glenroe) usually providing a song or two. I loved 'The Clitheroe Kid' on BBC Radio on Sunday evenings; this radio show started in 1958 and continued until 1972. 'Sing Something Simple' with the Adams Singers still echoes in the recesses of my mind, as does the first time I heard Val Doonican singing 'Elusive Butterfly' on a sunny June morning having my breakfast before heading for school in Churchtown.

Our wonderful wooden Pye wireless was littered with exotic placenames and radio stations such as Hilversum, Leipzig, Prague, Luxembourg and AFN (American Forces Network). As a short-wave radio enthusiast, or a DX-er, I was fascinated with picking up station signals from far away and exotic places, and started corresponding with as many of these stations as possible. Letters arrived from all over the world – Radio Station Peace and Progress, Radio Kiev and Radio Moscow in the USSR; Radio Finland, Radio Sweden, Radio Canada, Radio South Africa, Radio Australia, Radio Peking and HCJB broadcasting from Quito in Ecuador, to mention just a selection of the stations I was able to pick up on that trusty Pye wireless. Ellie Mary and Nora O'Keeffe, who ran the village sub-post office at the time, were always intrigued with all the foreign correspondence that arrived for me as

a mere youngster.

The arrival of TV in 1961 heralded a new era in home entertainment. Our first television was purchased in time for the Grand National in 1963 from Tadgh Healy's furniture shop in Buttevant. Tadgh had a rather eclectic collection of goods on sale and he was friendly with my father as they shared an avid interest in racing. Hutch's in Buttevant was the main electrical shop and Tony O'Neill's pub was popular with Churchtown people too. Buttevant was also famous for a private school run by a Mr Kelleher and his wife, where strict discipline was enforced and so attendance was regularly threatened on Churchtown youngsters who 'did not do their lessons'.

Our heroes were then TV stars and we collected *RTÉ Guides* for their pictures. 'Tolka Row' was the first 'soap' before we ever heard of the expression and the comings and goings of Jack Nolan, his son Seán, their aunt Anastasia, neighbour Mrs Philomena Feeney and other characters kept rural Ireland informed about what life was like in Dublin. The nation was on a knife edge the night Jack's son-in-law, Mossie Walker, died from complications associated with a bunion removal! This was years before 'The Riordan's' hit our screens as regular Sunday night entertainment.

The biggest radio and TV advertising campaign of this period was the 'hunt for the elusive Jim Figgerty', the man who put the figs in the fig rolls which ran as a 'teaser' campaign and had the whole parish and country captivated. We envied Dublin people when we saw advertisements in the *Evening Press* for TVs that could be rented and operated on a 'pay per view' basis. Basically, you put your money in a slot which turned on the television for a set number of minutes.

Television was not without its risks though. We were constantly reminded that TV would 'ruin our sight' and woe betide anyone who faced the full brunt of the radiation from the flash as the TV was turned off. This type of advice fell into the same category as Pad Relihan's conviction that the SS Innisfallen hit the rocks every time it crossed St George's Channel on its trip from Cork to Fishguard, or Uncle Bill's certainty that when he went to Kilkee for his annual holidays the tide always 'came in at five o'clock' and that 'one hour's sleep before midnight was worth two afterwards'. There was another theory – that you could predict racing results by studying the cartoon strip 'Mutt and Jeff'. The people were not for turning in their beliefs.

Agricultural contractors were powerful figures in those days as they could decide on life and death harvest issues, like the rota for hay-cutting or baling. If the weather was due to break and local amateur meteorologist Morgan Brislane of the Windmill had announced the arrival of clouds of rain-bearing 'woolpacks', you wanted your hay saved as soon as possible. Jim Sampson, who lives in the beautiful Parson's House in the village, was an important local contractor. As far as I could see, his response to pressure from farmers

for priority was to work 24 hours a day. Mick Galvin was a most daring tractor operator and was capable of taking a baler into parts of a bog where no other person would boldly go. Timmy Brien of Walshestown House was also involved, as were the O'Brien brothers, Pat and Mossie, from Liscarroll.

Politics were always just below the surface and I was acutely aware of Northern Ireland issues from 1966 on, when my Uncle Roger (Tony) Hickey introduced Uncle Bill to a Dungannon-based civil rights organisation. Our house was, like most everyone else in Ireland, firmly behind the pre-Civil War Sinn Féin of Éamon de Valera and Michael Collins, and would have sympathised with the anti-Treaty forces during the Civil War, but would have been very unhappy with the killing of Michael Collins by the anti-Treaty side in August 1922. Things changed so badly for the farming sector during the 'Economic War' of the 1930s that the farming community deserted 'Dev' in their droves for Cumann na nGaedheal, which was later to become Fine Gael. Uncle Bill changed, but not for too long before he found a soul mate in Joe Sherlock's Socialist Worker's Party politics. Remarkably, even though it was well within living memory, there was little rancour about the Civil War when I was growing up in Churchtown.

John Leary was the most political person in the parish as far as I was concerned at the time, though the nearest we ever got to electing a TD was when Michael Broderick of Walshestown ran for Fine Gael in a bye-election and got very close to a seat. Michael Broderick served as a County Councillor for many years, including having the honour of serving as Chairman of Cork County Council.

Uncle Bill kept us informed about the War of Independence era and raids on our house, checking for 'warm beds'. He had one particular story about a nasty raid on the house by a Charleville-based group of 'Free Staters', as the Regular army was called, where they were threatening to shoot my grandfather in the hall and, according to Uncle Bill, only the intervention of my grandmother and himself as a 5-year-old saved the night.

Uncle Bill had the highest respect for the British people, whom he regarded as 'very fair minded', but he did not think much of their governing classes. He was informed by books like *Rebel Cork's Fighting Story* and Tom Barry's *Guerrilla Days in Ireland*. He told me all about the burning of Cork and the great sacrifice of Terence McSwiney, Tomás MacCurtain and Kevin Barry. I remember the night internment without trial was introduced into Northern Ireland in 1969 and listening to the radio news late into the night with Uncle Bill, who was, of course, appalled by what was happening.

Uncle Bill spent a short time working on a farm in England in the 1930s and he regularly advised us about what life was like in Market Harborough, where he was based. His period in the LDF (Local Defence Force) during the

‘Emergency’ (or Second World War) was also often mentioned.

A different type of politics was celebrated every November in Churchtown when a church gate collection was held to commemorate ‘Poppy Day’, with funds going to help ex-British Army soldiers mainly from World War I or the ‘14-18’ War, as we called it. In hindsight, when I hear controversy about commemorating Irish people who fell fighting for Britain, I am reminded of just how mature the people of Churchtown were in reconciliation terms. All our family contributed to the collection and as children we wore the Poppy on the appointed Sunday.

First Communion, in St Nicholas’ Church in Churchtown, was an important event from a spiritual viewpoint. It had a material connotation as well since the most asked question after your Communion by adults and children alike was, ‘How much did you make’. An annual ritual after First Communion every year involved the communicants going to the school for a snack after Mass. The snack consisted of hot cocoa and a sticky bun, and this event was a time-honoured rite of passage. Cocoa was as important as maté tea was to South American Indians as far as the people of Churchtown were concerned, or so it seemed to me back then. Apart from the ubiquitous yellow Fry’s containers in every home, the school was provided with vast quantities of cocoa courtesy of the Muintir na Tíre.

Our First Communion went off nicely under Dr Twomey’s guidance and the tutelage of schoolmaster Pat Collins, who drove to Churchtown from Ballyhea every day in his little Hillman Imp. The schoolmaster was a key village figure and their names struck both respect and fear into adults and children alike. I regret that physical punishment was part and parcel of school life when I was in Churchtown National School. Thankfully, this is no longer the case.

‘Mr Tierney’ and ‘Mr Wall’, whose career spanned both the old and the new school, had retired before my time, but their reputations as teachers was understood by all. In fact, Mrs Wall was still offering some teaching support when I started in 1959 and I can recall her unsuccessful attempts to get me to sing that old Irish song *Bheir me o oro bhean o*.

Of the assistant teachers in the three-teacher school, I remember Miss Kelleher (later Mrs O’Regan), Miss Kennedy and Ms Bowler (now Bernie Roche, who lives in Douglas in Cork). Miss Kennedy I met in another guise many years later when her husband, Michael Murphy, opened a chemist shop in North Square, Macroom, a few doors from the Bank of Ireland branch where I served from 1978 to 1982.

Communion for the lucky ones involved a trip somewhere. Mine was celebrated with a trip to see the ‘planes’ at Shannon Airport and meet my uncle, Sean Hickey, who brought us to see the world’s first duty-free shop. This allowed my mother to cast judgement on the quality and value in Aran

knitwear, which was a huge product line aimed at transatlantic Shannon fliers. Mother was well able to judge as she was a wonderful knitter and managed to turn out Aran sweaters for her children in a range of colours.

Confirmation meant a visit from the Bishop and because the Bishop's time was valuable and Churchtown and Liscarroll was in reality one parish, the event rotated between the two churches. When it came to my turn for Confirmation, we had to make the trip to Liscarroll. On the day, I recall that getting to Liscarroll on time was a major task as time-keeping was not my father's forte. However, the day passed smoothly and after being confirmed by Bishop Aherne of Cloyne, we retired for the afternoon to Joe and Eily Murphy's (no relation) house near Liscarroll village. It was less exotic than Shannon Airport, but very enjoyable nonetheless as we knew these Murphys well – they were also 'BallyB' people.

Liscarroll is important to us Murphys for more than my Confirmation, of course, because it was here the family lived before Daniel Murphy left Liscarroll for Egmont, Churchtown, in the early 1800s. His son, William, leased the farm at Leap in the 1850s and later purchased it under the Ashbourne Land Act in the 1890s. Another branch of the Murphy family left Egmont for Ballinagrath in Ballyhea.

When I was growing up, Jack Murphy of Egmont was still active. He was married to Josie Donovan of Cullig House. Her brother, Dick Donovan, inherited the family farm in Cullig and he was a most generous man. When visitors would give you a shilling (C0.03), Dick would think nothing of giving you a half-crown (C0.16) or even a red ten bob note (C0.65) if the mood struck him. = =

Dick's brother Matt, who worked for AIB Bank, and I were to cross paths years later when we both married into the Gallagher family. Another brother, Fr Moss, was Parish Priest in Kilnamartrya when I worked in Macroom and Sr Enda and Sr Ursula were well-respected nuns. Jack of Egmont's son Donal was ordained and said his first Mass in Churchtown, which was a very important event for the parish as well as for his family in Egmont. His untimely death brought sadness to us all.

Up to the 1950s, the Murphy's owned the 'tithes' to the fair and the Fair field itself in Liscarroll. Liscarroll was also the scene of the battle of strength between a British Army officer and my great-great-granduncle, William Murphy, the hammer-thrower whom Ballyhea-bard Con'Brien commemorated in a long poem published in the *Cork Weekly Examiner*:

'Twas back long ago, in the year '68,
When the landlord and agent were running the State,
Now big William Murphy, well known far and wide,
A fine able man, without swagger or pride,
Was famous for throwing the sledge and the weight.

Our house was a horse racing house and apart from going to race meetings

my father and mother followed English and Irish racing in great detail and loved to place small bets. My mother had an uncanny ability to pick winners.

Mallow Races on Easter Monday and in August was always obligatory, as was St Stephen's Day racing in Limerick's Green Park track. Limerick was always cold as I recall, but we were well able to keep ourselves warm running from the parade ring to the Tote with tiny bets. It was rarely possible to wait for the last race due to farming pressures, so the last race was usually watched from a good vantage point in the car park. Even if you were lucky, there was certainly no hope of collecting your winnings on the last 'bumper' race in Limerick as we were heading out of the car park almost as soon as the last horse was passing the finishing post. You had to keep your Tote ticket until another race meeting or else post it off to Merrion Square in Dublin and await a cheque, which would duly arrive.

Liscarroll Races every March was a different matter entirely. This was point-to-point racing and it was viewed from the 'Stephen's Rock', overlooking the famous castle. For youngsters, the main attractions were the hawkers and the stalls rather than the horses. One game stall involved buying a straw with a ticket rolled up inside which you extracted to see if you qualified for a prize. The man who ran this stand roared at the top of his voice all day, 'Have a go with your old pal Joe!'; when things were slack around his stand, he would invent a prizewinner by shouting out in his loudest voice, 'Hairy Mary from Tipperary, come down here and collect your prize'. It was hilarious.

Other stalls were less flamboyant and they sold everything from brushes and tools to Sacred Heart pictures and other religious paraphernalia. At the 1964 races, I invested my savings in a semi-coloured picture of the late John F. Kennedy. Clearly the assassination of President Kennedy in November 1963, so soon after his visit to Ireland, had a huge impact on me as a 10 year-old. Television was making the world smaller.

My father travelled to Cheltenham a few times, but his favourite trip was to go to Listowel for the races in September and stay in Ballybunion. Each year the same group – Tom McAuliffe from Ballinguile, Michael Broderick from Walshestown and John Thompson from Ballinatrilla – were the core party who travelled to the races. By the end of September, the hay was well saved and the cows' milk yield would be beginning to fall back a little and my father could enjoy his short holiday. During his Listowel break, I often took responsibility for the milking and going to the Creamery. This continued until the mid-1970s and I am grateful to have had the experience.

Father also liked to keep a brood mare and was lucky on a few occasions with a good sale. One sale of a yearling for over £500 (C647) in the RDS in Dublin in the early 1960s was communicated home by telegram – it was such a vast sum of money at the time. This yearling was later christened 'Zephyr'

and went on to win in England. That sale allowed my father the extravagance of his one and only new car – a beautiful white Ford Cortina, registration number JZB 802. The smell from the red seats of that wonderful machine as we journeyed home from Charleville on its maiden voyage is still with me.

Our friend and neighbour Jack Roche was a great man for new cars and the latest farm equipment. He was a farmer who had a golden touch. When we were getting our new Ford Cortina, Jack had a Ford Corsair. Jack was very good to me and followed my career with great interest. He enjoyed the atmosphere in public houses as distinct from the drink. His preference was a bottle of Carling Black Label and sitting in ‘Dannixes’ in Buttevant with Ned Fitz discussing horses was a favourite pastime. Jack bred thoroughbred yearlings and he travelled to the horse sales in Newmarket in England and the RDS in Dublin many times with Ned Fitz as his assistant. We would all be most interested in hearing the stories of their exploits.

Jack was the person who was responsible for one of the most defining moments in my life when, as only he could do, he discovered through contacts that I was successful in my application to join Bank of Ireland. I recall so well Jack’s excitement at our red back yard gate as he told me, ‘You got the bank’. Not only that, but he had an idea where I was to be stationed: ‘Somewhere in the east,’ he said. This was September 1972 and in October I started 3-weeks’ training in the Hibernian Bank, 27 College Green, Dublin. The big question every one of the 20 or so trainees wanted to know was where they would be based and we were not advised until early in the third week. Jack’s ‘intelligence’ was on the ball and I was transferred to Bagenalstown, County Carlow.

As already explained, men in space fascinated me. But not everyone in Churchtown was convinced by the TV pictures of the astronauts. One village sceptic always maintained that no-one ever left Earth and that the Americans filmed it all in the Californian desert. Another widely held view was that space travel was ‘a sin against nature’ and would ‘definitely affect the weather and the crops’. Any over-wet or over-dry period was cited as definite proof of this theory.

The outside world was confined to shopping trips to Charleville, Buttevant or Mallow, with Limerick and Cork reserved for special purchases, Ballybunion for summer holidays and every few years the possibility of a few days in Dublin with the O’Keeffes or my mother’s brother Stephen Hickey and his wife Terry.

Of course, we had school day trips to Cork, Limerick and Dublin, and I had the real privilege of departing from Buttevant railway station before it closed on one of these trips, which I recall for the wrong reason. On this occasion, I had a ten shilling note (C0.64) with me for the day, which was quite a lot of money at the time, and I was so afraid of losing it I carefully

put it in my sock. But my forgetfulness, which continues to this day (and probably worsens as the years progress), meant I could not remember where I had put it and I had the upset all day of thinking I had lost my allowance. Luckily, the teachers loaned me some money and I was able to enjoy the day trip. It was not until late that night when I was taking off my sock that out popped the ten shilling note.

Charleville has a most imposing Main Street and the common wisdom was that there was a 'money' side and a 'sunny' side. Ball's, which was a precursor of the modern supermarket, was on the money side of the street. The children's favourite shop was Spillane's ice cream parlour, which was surely an anachronism in the Ireland of the 1950s and '60s. Here you could buy glass bowls of ice cream in a myriad of flavours. Mr Spillane, with his glasses and large figure, had his counter at the rear of the shop and 'diners' would sit on benches along both walls. No trip to Charleville was complete without an ice cream from Spillane's.

If Ball's was the most famous grocery business, then Murray's was by far the most famous clothes shop in north Cork and south Limerick. Michael Murray, Senior, was a most imposing figure who was office-bound, mainly leaving the shop to be run by his family and the most helpful assistant 'Tom'. Tom fitted out our whole family time and time again and was almost like a family friend. Goods were regularly offered 'on appro', so one could decide if an item was really as nice as Tom said it was in the privacy of one's own home.

Murray's sales were awaited eagerly. A fantastic circular letter, running to many pages, would be dispatched to regular customers inviting them to have the first of the bargains. These letters were read in detail in our house and we were delighted with the many bargains that Murray's procured for the benefit of the people of north Cork.

Charleville had our nearest cinema, but as youngsters we did not attend there often. My first trip to the cinema was to see 'Darby O'Gill and the Little People', which clearly captured the imagination of the parents of Ireland at the time. But by far the most exciting visitor to Charleville was the legendary sharp-shooting cowboy Kit Carson and his assistant Annie Oakley. For me, to see Kit Carson live in Charleville was a wonder that was only matched some years later when we all went to see Bertram Mill's Circus in Limerick. My father bought a Coco the Clown mask or 'hi-fiddle' for me, which I treasured.

We never had to worry about going to Kanturk since it came to our farmyard every week, when a large van with a driver and sales person called on behalf of Burke's. This was service. Jack Madden was Burke's representative and he brought far more than the groceries. He brought all the news as well. The van was like an Aladdin's cave of goodies and we were usually allowed

to have a look when the serious shopping was completed. Groceries were sold on account, which had to be settled every couple of months. As the years progressed, the vans got smaller and Jack Madden became driver *and* salesman in a 1960s-style business downsizing operation. The first supermarkets had arrived.

Uncle Bill always enjoyed Jack Madden's weekly visit for the chat and an opportunity to buy cigarettes. Uncle Bill's income at that time depended on the sale of apples from our orchard of about 30 large apple trees. The apples would be collected mainly as windfalls from the long grass, where they were assured of a soft landing, and stored in barrels or baths in sand or later on cardboard apple trays. Uncle Bill handled those apples with great care and they provided the household with the raw material for apple stew, apple tarts and even apple jam for the entire winter. The surplus apples were sold in as much as it was possible to sell them. Speaking of apples, my mother had an amazing ability to peel a whole apple with a knife in such a way that none of its flesh was lost and the peel never broke in the process.

The arrival of Dunne's Stores in Mallow in the 1960s was a great bonus for shoppers, but was a nail in the coffin of rural shopping. Mallow was an important town with a mart every Friday which my father liked to attend. He also made a point of attending Kilmallock Mart on a Monday, which meant he was very adept as a judge of livestock.

My mother had a small source of income from the sale of eggs. We had a large hen house, or hennery as we called it rather grandiosely, and a flock of Rhode Island Reds, usually purchased as chicks from Whittaker's in Cork and delivered as baby chicks to Buttevant by bus. The hens provided us with eggs for the household and surplus eggs were sold in Charleville, which provided some 'egg money' for my mother. In time, the cost of feeding and tending the hens made egg production at this level uneconomical and it became cheaper to buy factory or 'battery'-produced hen eggs in Ball's shop in Charleville.

Pig killing was not uncommon. I recall vividly at least one major pig killing event. The screams from the pig were unbelievable, but the resulting pork steak encouraged us to forget the screams very quickly. The pork steak was a real delicacy and some was shared with neighbours. Sausages were made as well that day, with Alice Relihan in charge of production. When the meat was carved up, the bacon backs had to be salted. All hands were on deck for this operation. After salting, the bacon was placed in a timber barrel and preserved in even more salt. We had no freezer in those days, but we were lucky to have a small cold cellar. Pig killing on the farm did not continue and the job was outsourced to a local abattoir, but the salting and preserving ritual continued for very many years.

I had my own ventures into business as a youngster too, when I tried to become a duck egg and a lettuce magnate. In between, I recall a

beetroot project.

The duck egg project involved purchasing ducks and my main source was a woman who regularly helped my mother in the house called Mrs Jewitt. Mary and Jerry Jewitt, who always travelled on his red Honda 50, lived with their children in a new house in Ballindillanig, just a mile from our house. Mrs Jewitt was very fond of me, even making me a large tent sewn from white fertilizer bags, and always insisted that I was to give her my 'first pay packet'. She christened me 'Duds' as a pet name. Anyway, the duck egg project was not as successful as the original business plan suggested, mainly due to the unwillingness of the ducks to lay. One of the ducks I had acquired was a beautiful 'Muscovi', who was really only interested in learning to fly and preening itself.

The lettuce business grew out of a need for additional pocket money in Ballybunion. The plan was beautifully implemented, but fell down when it came to distribution and marketing. There I was in Ballybunion, having carefully shifted four apple boxes of lettuces and could I persuade any shop or individual to invest in my organic lettuce? I must have sold three or four heads in total and had to write off the crop. A valuable lesson was learnt – if you don't have good distribution, you're goosed.

My mother, Nora Hickey, was raised on a farm in Newtownshandrum and went to Primary school there and afterwards to the Convent in Charleville. The Hickey family of Kilmagoura were my mother's people. My maternal grandfather, who was from Dromina, had purchased the farm at Kilmagoura and was a well-respected cattle dealer and farmer. He died far too young, leaving a widow and seven young children. I recall my grandmother in Kilmagoura and also her visits to Leap. She was an elegant and clever woman, who had qualified as a nurse but was unable to work outside the farm with so many young children and farm responsibilities. Her maiden name was Kiely and her family hailed from Feenagh in County Limerick. Her brother, Paddy Kiely, had a sweet shop just up the road from Spillane's ice cream emporium in Charleville and it is not possible for me to see a 'tipsy' cake without recalling our regular visits to that tidy little shop.

My mother's brother, Michael, was fascinated by greyhounds and greyhound racing, and we travelled on a few occasions to see his victories in Cork and Limerick. All his dogs were registered with the suffix 'Kilmagoura'. I recall the day my grandmother was buried in Shandrum and was fascinated to see Michael Hickey offering mourners at the funeral whiskey after the burial from the boot of his car, as was the custom at the time. I also remember earlier that day going through the railway gates at Shinanagh and, as the gates were opening, the lady said to my mother, 'Sorry for your trouble'. I was very young, but the expression has stayed with me and I always use it myself at funerals as it says all that has to be said despite its

quaintness. I also remember children who had lost a parent wearing a black armband or a black diamond on their sleeve.

Most farmhouses had a good room, which was called the 'parlour'. Now the parlour was a special area of preservation that was only used on state occasions, such as the four-yearly Station Mass, visitors at Christmas or after a family funeral. In our case, the parlour was used only once for a funeral, when my maternal grandmother died and my mother invited her siblings and spouses to our house after the funeral Mass and burial in Newtownshandrum.

The graveyard at Kilbrin beyond Liscarroll is the final resting place of the Murphys. Here are three cemeteries within one wall – a very early cemetery, where there are Murphy family members buried but not well marked, and a slightly more modern graveyard, where the Murphy plot is located. Then at the other side of the field is a modern graveyard. The cemetery in Kilbrin overlooks most of north Cork.

I remember Kilbrin for another reason as an impressionable youngster, when a boxing match broke out at a GAA match in which Churchtown was playing. I also had the unwelcome privilege of playing football in an under-age competition in Ballyhea, where the match had to be stopped after a parent decided to take on the referee under the Queensbury rather than the GAA rules. My GAA experiences on the field of play for Churchtown may have been very limited, but I have the highest respect for the contribution the GAA has made to life in Ireland.

Playing is important to all youngsters and we were no exception in our inventiveness. We made a lot of our toys, especially bows and arrows with which we played in Burton Wood on Sunday afternoons. Tory tops and conkers made great toys. I made my own bi-plane with a few bits of timber. One wing was then tied to a 30-foot length of baler twine. I could get the plane to take off in a small arc and by gradually letting out the string could get it to fly in a 30-foot orbit until I either got too tired or suffered a 'reeling in my head' and the control tower collapsed. On one rare occasion, we were able to ice skate on O'Connor's pond near our Goaling field. There was no swimming because my mother reckoned that only swimmers drowned. Luckily, she did not see any real danger in cycling and so I managed to learn to cycle myself by racing freewheel down the hilly 'passage' to our house.

Bikes were really important to my parents' generation, but were becoming less so in my youth. My father was a great cyclist in his youth and had no problem cycling to Thurles for a match. He cycled to Secondary school in Charleville, meeting up with Paddy Regan in Ballyhea on the way. He had a cycling strategy which depended on walking, not cycling, up steep hills and conserving your energy, which works very well. As a young girl, my mother thought nothing of cycling from Newtownshandrum to Limerick.

One's first bicycle is also a very important occasion and I can still recall the excitement. My bicycle was a beautiful shining red Raleigh and it was purchased in Hurley's in Charleville, arriving in time for Christmas. It cost £12, which was a lot of money at the time and I contributed almost half the cost from my savings, which were held in Churchtown sub-post office under the watchful eye of Nora and Ellie Mary O'Keeffe. The bike arrived in very bad weather and so I was confined to cycling it around the house. I became an expert in manoeuvring it around the dining-table without falling off or touching the ground.

When the time came for me to travel to school on my new bicycle, my father decided it would be better to cycle it home first rather than attempting the two-mile journey in the morning. So, on that first day, he actually cycled back to Churchtown on an adult bike while steering my new Raleigh at the same time. This allowed him to accompany me on a bike on my first cycle home from school.

The bike allowed me to get home from school a bit earlier as we seemed to take forever on foot. Walking to school through the fields had died out by 'my time', though the track was well known. We were also lucky enough to be driven to school at the same time as the milk was going to the Creamery in the milking season. Coming home was usually our own responsibility. When parents collected their children from school, they would always pile in as many pupils as would fit. It was a community effort.

The best Christmas we had was the year when two tricycles arrived from 'Santy' Claus. My one was red with a step on the back, so it doubled as a scooter if it was the thrill of speed you were after. The 'trike' was built to last and I don't know how many record-breaking attempts I made on it between the back door and the cow stall, which was the only concrete area on which to ride.

One Christmas, Tadgh Healy in Buttevant decided to provide a Santa Claus facility and, to ensure that the event would never be forgotten, he had a photographer on the spot to record the visit for posterity. Now, what we didn't know at that time was that there was a real Santy in the North Pole and the shop Santas were only impostors, more kindly referred to as helpers. Without this 'intelligence', a rude awaking took place when 'Dines' was examining my prized picture and announced with a definite air that Santa had a striking resemblance to one Phil Joe Keane. The game was nearly up for Santy.

Daily reading material for adults was provided by the *Cork Examiner*, *Evening Echo* and the Dublin-based *Evening Press*. We got the *Examiner* daily and the *Evening Press* every evening for the racing nominations. Three columns stood out for special attention in the *Evening Press*. First, the *Dubliners' Diary* – a nightly review of the parties and receptions of Dublin

presented by Nuala O'Faolain's father, 'Terry O'Sullivan', and read in bed each night by Uncle Bill, who summarised the more interesting bits. I think Uncle Bill was more familiar with Dublin social life than most Dubliners. In hindsight, I think we were always expecting to read about our first cousin and hero, William J. O'Keeffe of Finnegan Menton, in *Dubliners' Diary* and had to be satisfied in the end with his occasional picture or mention on the greyhound page.

Uncle Bill also read and relayed to us the contents of J. Ashton Freeman's wildlife series, while my mother would always read Fr Nash's *Diary* or 'Thought for the Day'. 'Spot the ball' and the huge £5,000 prize crosswords were a very important part of selling Sunday newspapers and most families had a go at these competitions at some time or another.

The *Vale Star* had not yet arrived and so the weekly newspaper was *The Corkman*. The 'Churchtown Notes', written by Denny Connell in Liscarroll, were read with great interest. Books were purchased in Dick's in Charleville and we were good readers. Adventure stories about the South Seas, like R.M. Ballantyne's 'Coral Island', were my favourites.

Comics were a vital part of every boy's life and I started with the *Beano* and the *Dandy* before migrating to a weekly subscription to *Tiger* and *Hurricane*, where I was able to follow the exploits of Roy of the Rovers, Skid Solo and other heroes. Uncle Bill opposed the purchase of English comics and recommended unsuccessfully *Our Boys* or *Ireland's Own*, but Kitty the Hare stories had no special appeal to me then.

The mainly black and white, pocket-sized 64-page comics never captured my imagination the way DC Comics did in living colour – showing the exciting exploits of Batman and Robin or Superman.

Horse racing may have been the sport of kings and my family, but I was more interested in the hobby of kings – philately or stamp-collecting. My collection started the same as so many other boys – by replying to a little box advertisement in an English comic. They got your name and sent you a set of invariable fake stamps from non-existent countries and a never-ending supply of 'approvals', which you could buy or return. Once I had to purchase a postal order for ten shillings (C0.64) because a book of approvals I returned was lost in the post and I was afraid of the damage to my name and reputation as I did not feel my excuse was credible. This was a valuable and an expensive lesson since ten shillings was a vast sum of money in those days.

Christmas I always associate with visitors, especially our cousins the Smyth family who lived in Ballybeg, a few miles south of Buttevant. Auntie Peggy and her husband Mick Smyth and their four boys would arrive, laden with their post-Christmas 'equipment' – usually mechanical diggers and automatic guns. Our cousin Noel spent an entire summer with us one year and added

to the excitement around the house and farm.

After second Mass on Sundays was a most boring time for us youngsters as my father and Uncle Bill could leave us in the car for what seemed like an eternity to chat with their friends. During this time, one Jack Lewis, who lived 'a long way down the Black Road' towards Ballyhea, would invariably make his way to our car to entertain us children and await the return of my father. Jack would then come to our house and after his lunch would do a household job like polishing boots and shoes. This went on for years, though his visits became less frequent in later years as he went to Jimmy and Mary Sullivan's house, where he was treated very generously for many years.

Ned Daly was an interesting visitor from Rathcormac in east Cork. He was a master hurley-maker and a huge GAA fan. Uncle Bill had the fortune to be standing beside him at a match somewhere and a friendship was struck that endured until Ned's death. Ned arrived by racing bicycle and cut a great dash. His visit usually lasted no more than a day or two, but it added to the excitement nonetheless.

Another village character was Tom Murphy, who helped at Dunlea's with Mick Relihan when required. Tom was into game hunting and went to the Isle of Mull for a few months, working on a deer cull. He came for his tea one evening to fill us in on the exploits and it all sounded so exciting.

'Doc' Sherlock was another occasional visitor who was loved for his boyish roguery. The 'Doc' was a most intelligent man who had spent a number of years in university studying medicine and, while he never qualified, he was always known as 'The Doc' in Churchtown.

Fields on our farm had names and personalities. We had the High field, the Lawn or Stone field, the Middle field, the Goaling field, the Watering field, the Screen (wood), Dunlea's field, the Horse bog and the bog itself. The Goaling field was the field with the most stories as it was the location for so many hurling matches I suspect even before the GAA was set up formally in Thurles in 1884.

The Lawn or Stone field has its own huge megalithic standing stone and graveyard. Legend had it that a giant had hurled this massive rock from the Ballyhoura Mountains ten miles, so as to pin some unfortunate under a natural monument. We were very sure about the truth of this story as, on close inspection, one could be persuaded that the giant's finger and hand prints were clearly visible on the stone. I often wondered why the field was also called the 'lawn' and only stumbled on its etymology when reading Grove-White's extraordinary topography of north Cork in which he describes the stone as a 'Dallaún'. I'm certain this became 'lawn' in everyday speech.

Dunlea's field was famous as the field where we grew tobacco during the war. I know the crop was huge in foliage terms, but my father always

maintained that the resulting tobacco was of poor quality and not a success. The stories about the workers being invisible under the tobacco leaves were retold time and again whenever this alternative crop was discussed. The passage into the Horse bog had its own story too – about the stones being transported by cart from Churchtown by female labour and about the great flax crops in olden days. Holes associated with flax-curing are still evident in the bog.

The woodland or ‘screen’ near the dwelling house was planted as a shelter from the winds in winter. Sheep holes were another feature of the farm walls or ditches. These little passages let sheep roam freely, while cattle were confined to specific fields. Water on a farm is vital and we had a few sources – a pond at the end of the Goaling field that hardly ever dried up and an Awbeg tributary river in the Watering field and in the bog. We also had a freshwater well not far from the bog and a disused well in the farm yard.

The class mates I remember best from school are my brother Pat, Sean O’Leary, Ted Buckley, Oliver Ryan-Purcell, Thomas Gaffney, Bridie Cronin, Donal Cronin and Mary Breen. The master taught Fourth, Fifth and Sixth class, so the room would contain about 20 pupils. In total, the school had about 85 to 90 on the roll at that time.

At Christmas, Miss Kelleher organised a draw one year where you got a ticket each time you paid in a few pence. The top prize from the choice as far as I was concerned was the most beautiful yellow metal ‘digger’ with a bucket mechanism that simulated reality. This was a machine to die for and the lucky winner was Ted Buckley from Ballinguile.

Almost from our front door you can see Templeconnell Castle, which we would occasionally visit on foot across the bog. Near the castle was a fulacht fiadh. We usually examined a number of deserted houses down a long lane, called the *Siubhal* [Walk], near Sullivan’s farm in Imogane on the way to the castle.

The front of our farm house faces south, as did all older country houses, to take advantage of the natural heat of the sun. There was little interest in trimmed front lawns in those days. In front of our house was a kitchen garden which had various crops over the years, from potatoes to beetroot and lettuce.

Occasionally it would be left fallow. A lane and privet hedge ran the 30 yards south to a high metal gate that was itself the subject of legend.

In the 1860s, William Murphy had two sons studying for the priesthood and his uncle – also William Murphy of Liscarroll, the weight-thrower – had four sons priests. These four priests took their mother’s maiden name as well and were known as ‘Wigmore-Murphy’. A chalice belonging to one of these men is still preserved in the church in Liscarroll. Anyway, the story that was handed down was of all six Murphy priests assembled in front of our house

and some of them exercising themselves by vaulting over the big metal gate.

As a youth I was more familiar with the eastern side of the parish, though I would say that everybody knew everybody else. If they didn't know your first name, they certainly knew you were 'young Murphy from the Leap'. Denny 'Booney' (O'Sullivan) and his sisters Hannie and Susie lived in the village. Denny was an imposing figure, with a moustache and a pipe. The 'Booneys' were very well regarded by the Murphys and the feeling was returned. As a youngster, they would look me up and down and after some deliberation all agree that 'You're a Cullinan'. Now I was no-one to disagree with this pronouncement as they knew my grandmother and I didn't since she had died ten years before I was born. Uncle Bill was very attached to my grandmother and regularly praised her good looks and business acumen. He also explained the sacrifice he had gone through after her death – by mourning her for a year. This involved not going to dances, which was the only entertainment in those days. These dances were late-night marathon events that didn't start until midnight and went on until daylight.

If Uncle Bill was to be believed, then when he was a young man a dance in Liscarroll was the place to go for waltzing and foxtrots. This was the era of the 'big band' and the wireless. Din Joe may have been presenting Irish dancing on the wireless from 'Athlone', but the youth of the time were also listening to Glen Miller and Victor Sylvester from the London Palladium on their wirelasses. The highlight of the dancing season was to attend a Hunt Ball, which was very much the preserve of the rich and famous. Investing in a ticket for a Hunt Ball was a major extravagance.

Big families were common and anything less than four was small. The big families of my era were the McMahons of Mountcorbitt. Paddy McMahon was our postman for many years. While Churchtown had two postmen before the van arrived it was not always serviced from the village, but from Buttevant Post Office. In fact, the postal address back then was just Buttevant, County Cork. Now, when the post was delivered from Buttevant, Jim our postman brought more than post. He provided a social service up to and including hair-cutting. Yes, Jim found time every so often to cut all our hair as an ancillary service to delivering the bills.

Tan Simcox, one of the GAA stars of the parish, was my first employer in 1972 when he hired me and a friend from boarding school, Brendan O'Shea, to 'pike' bales for him. Even though Tan did the hiring, his father Nat did the paying. From working for Tan Simcox, I graduated to cleaning out some outhouses for Pat Lynch. This was the summer of 1972 and, having completed my Leaving Certificate, I was looking for a more permanent position! Luckily I was accepted by Bank of Ireland and I left Charleville Railway Station for Dublin on Sunday, 16th October 1972, and began training the following morning in the Hibernian Bank at 27 College Green

in Dublin. It took me just a few months short of 25 years before I returned and established a base again in Churchtown in 1997.

Like the salmon who returns to the place it was spawned and has its own unique sense of place, I have sought to define the place I call 'home' in these memories. I hope I have been in some way successful and that I have not offended by my words or by my omissions, and if I have the fault is mine alone and I regret it.

The opposite of memories, I suppose, are dreams and thankfully my dreams for Churchtown still far outweigh my memories.

Part 7.62

The Leaving of Churchtown

by Denis Pat Costelloe

Sung to the air of 'The Inniskillen Dragoons':

I

Fare thee well Ballyadam, fare thee well Ballinguile,
I'm on board the 'Innisfallen' leaving old Erin's Isle.
Oh the cows are in for milking 'round the fields of Coolcaum,
And the sun's slowly sinking in my home in Churchtown.

II

Fare thee well lovely Egmont and my own Farandeen,
Where I hunted the rabbits 'round your borders so green.
God Bless you dear Annagh, where the hares run around,
For I'm leaving forever my old home in Churchtown.

III

Ballygrace, Ballycristy and the Black Road as well,
My eyes feeling misty, dreams of old Brigid's Well.
Clashelane, Clashganniv, Buffer's Cross, Gaffney's Pound,
Oh! I'm leaving forever my old home in Churchtown.

IV

Moanroe, Mountcorbitt, Pooley-A, Carrigeen,
Ballyvaheen, Pol-a-Freestone, will live in my dreams.
Not forgetting the Windmill and the love that I found,
Oh! I'm leaving forever my old home in Churchtown.

V

It's 'Goodbye', 'God be with you', as the boat sails away,
Oh! I hope to return in some far distant day.
'Til then, tears are falling as the darkness comes down,
Oh, God Bless You! – I'm going – fare thee well, dear Churchtown.

Part 8

Maps of Churchtown



Other maps within this book:

Part 1: The townlands of Churchtown.

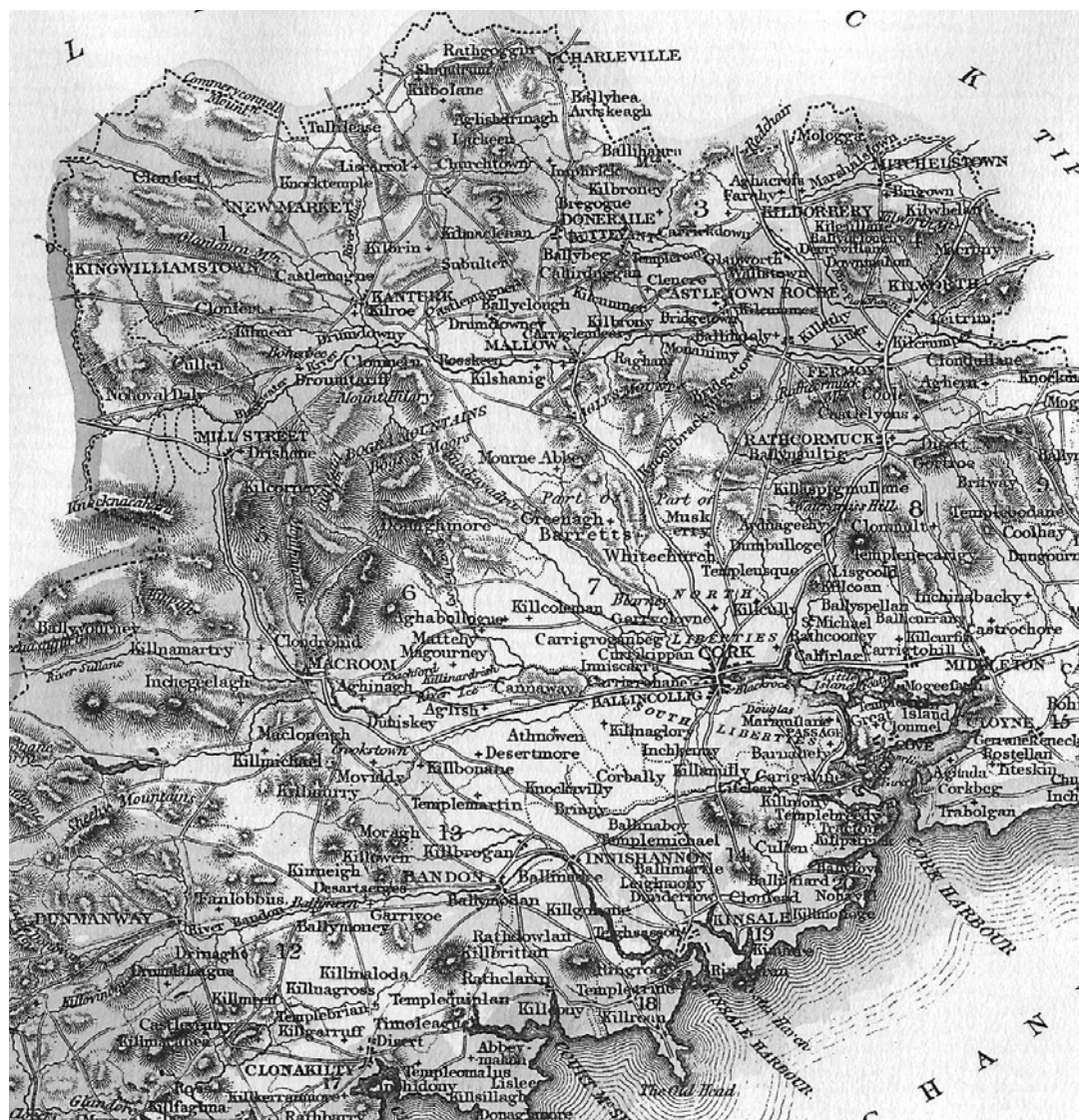
Part 2: Archaeological monuments in Churchtown.



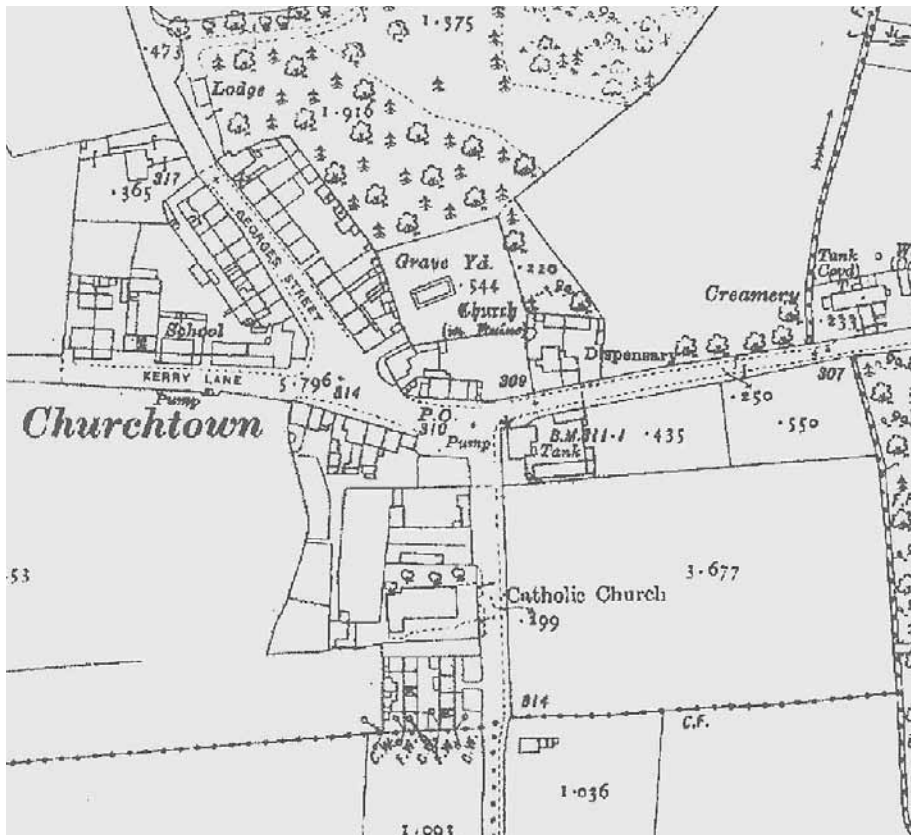
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Part 8.4
Lewis' map of 1837 [section]



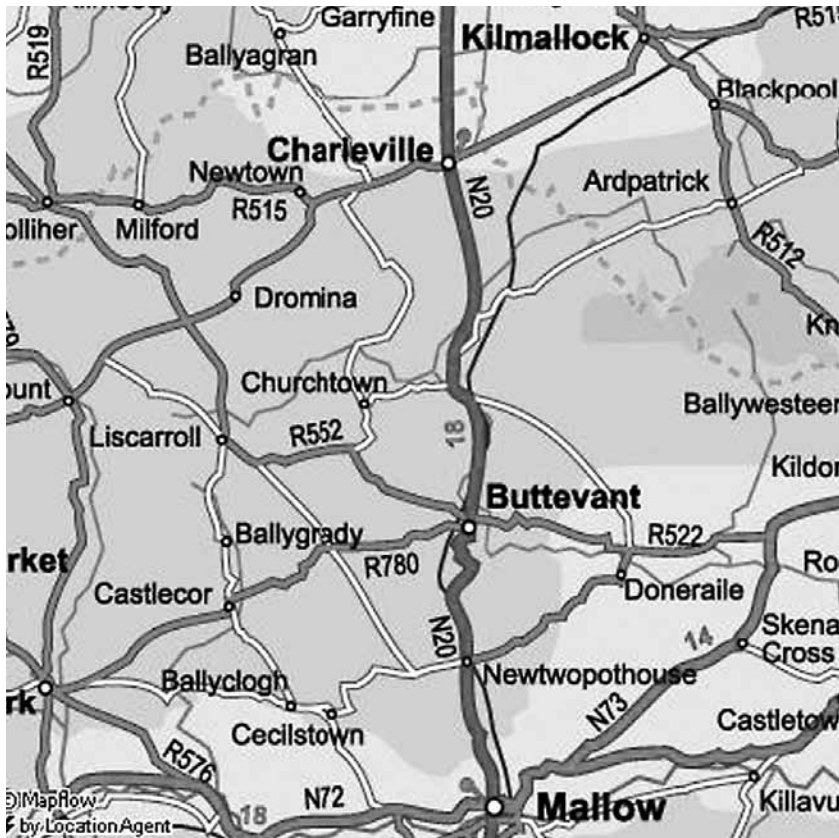
Part 8.5
Churchtown Village 1932



Part 8.6

Churchtown parish and environs

Section of OS no. 73 Discovery map



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